History of the Arabic Written Tradition

Supplement Volume 1

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History of the Arabic Written Tradition

SUPPLEMENT VOLUME 1

By

Carl Brockelmann

Translated by

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Preface

The *GAL* was written and published in the years 1895–1900 with the intention of enabling Felber Publishers to print my edition of Ibn Qutayba's *ʿUyūn al-akhbār* in the Semitische Studien series published by C. Bezold through the publication of a more or less marketable work. But not only did the publisher not live up to his promise—I was obliged to go myself and find the funds to print the 4 volumes of Ibn Qutayba published in 1900–8—he did not fulfil his obligations to *GAL* either. For many years the book was not commercially available because about half of the sheets of the second volume had been lost during the ups and downs experienced by his company, and it was only at a late stage that it was possible to replace them by means of an anastatic reprint. When the *Zeitschrift für Assyriologie und vorderasiatische Archäologie* passed into the hands of K. Trübner, Felber refused the offer of a simultanous acquisition of *GAL*, while attempts by other companies to publish the work again were also frustrated by his unworkable demands. I was not able to force him legally to sell it because my contract with him had been concluded before the enactment of the German law on copyright, which protects the intellectual rights of authors, if still inadequately.[1] Our contract had to be evaluated in terms of the common law of Weimar and according to that law, a book was an 'object' | xii which its 'producer' could have no more influence on once he had transferred it to someone else. Even though I had long since given up any hope of a new edition of *GAL*, I still felt it was my duty towards those who use it to continue working on the preparation of such an edition, even if this often meant that I had to neglect my research on linguistic issues in which I was actually more interested. Even after Felber's death his family made such impossible demands on Fa. E.J. Brill with regard to the copies that had remained in stock that we had to give up on the idea of suppressing it and replacing it by a new edition.

This is why I am the more grateful to director Th. Folkers for having accepted my proposal to make available, in the form of a Supplement, whatever material I had collected for a new edition of *GAL*.

In the 40 years separating us from the publication of *GAL*'s first volume, the amount of material has increased enormously as a result of the ongoing development and growth in research in Europe, America, and the East. Numerous works of Arabic literature, especially sources for the history of the sciences and the lives and contributions of individual scholars, have been edited and published in print. Libraries have had their collections recorded and described

1 See Herbert Meyer, Abh. Der Rechtswiss. Fakult. der Universität Göttingen, 1, 1926.

in ever greater numbers. Over the last decades, the libraries of Istanbul, for which, 40 years ago, I had to rely on *defter*s which are for the most part notoriously unreliable and which I could therefore use only sparingly so as to
xiii introduce as few uncertainties as possible, | have increasingly become better known, notably as a result of the work O. Rescher and H. Ritter. Nevertheless, the treasures dormant there are so huge that it will take many more decades before these will have been entirely described in a manner that would satisfy European scientific standards.

In view of the above, I had to supply addenda and corrigenda to every page of GAL in this Supplement. It would of course have been much more convenient for the author as well as for the reader, had it been possible to recast old and new into one, continuous whole. In that way it would also have been possible for me to adapt the presentation somewhat, which now I cannot do. But whoever wants to have an overview of the riches of Arabic literature, will probably not shrink back from consulting the two works in parallel.

For cross-references, here and also with regard to the second volume, the original page numbering had to be followed, something which will hardly lead to misunderstandings. I need not reiterate here that one should not expect me to give an account of the history of Arabic literature and the sciences, something which no individual could do, but just the material which will be needed to write such a history. Self-important cultural historians, often speaking *ex cathedra*, without any solid basis in philology, may feel the need to call this 'information dumping'. However that may be, the objective as I formulated it in the Preface to GAL has only rarely been misunderstood. It should also be
xiv clear that the present work is only directed at the expert | and not at the general reader. This is also why I decided against a wholesale translation of titles, a desire once voiced by R. Wiedemann; it would have caused a work that is already voluminous as it is to almost double in size without contributing anything meaningful. Just the translations, in the way in which these are given in Wüstenfeld's *Geschichtschreiber* and Suter's *Mathematiker*, would only have complicated identification and often even made identification outright impossible, as I know from my own long years of experience.

I have recorded my sources as precisely and comprehensively as possible. In view of the enormous amount of numbers and digits, writing and printing errors were practically inevitable, even if I have tried my utmost to prevent this, especially because many of the sources were only accessible to me for a brief period of time. I only refer to the *Enzyklopädie des Islams*, Nicholson's *Literary History of the Arabs* and to Rescher's meritorious but unfortunately little progressed *Abriss* when I drew specific data from these. It speaks for itself that the Islamicist will consult these works regularly.

I would surely have been able to do many things better had I had the opportunity to work under better circumstances over the last fifteen years. When I decided in 1922 to move from Halle, the seat of the Deutsche Morgenlãndische Gesellschaft, to Berlin to succeed E. Sachau, I was hoping to find better working conditions there and also a more rewarding teaching environment. Unfortunately, when I had only just taken office there, the then-'minister against German culture' C.H. Becker felt his seat, | which the social democrats xv
had allowed him, the bourgeois, to occupy until then, tottering, and decided to claim Sachau's chair for himself, even though he, according to the unquestionably competent judgment of his student Ritter (*Isl.* XXIV, 184), no longer had the ability to do any scholarly work, let alone teach. As such, he ordered his accomplice, the 'Germanist' W. Richter, to whom he had surrendered the Prussian universities, to frustrate the fulfilment of the promises that had been made to enable me to work in Berlin long enough for me to be happy that my old university in Breslau offered me shelter as the successor of my teacher Praetorius one year later. Even though I had the good fortune to spend a number fruitful years there, years that were also rewarding from a personal point of view, I was again faced with the same kind of difficulties that I already referred to in the Preface to *GAL*. Even though after my retirement I could return to my old spot in Halle, the present economical situation has rendered the puchase of foreign literature very difficult and in many cases even impossible. As such, I have still not been able to use the catalogues from Cairo that Kraus said that I had missed (*Orientalia* VI, 285) because these are not present in the Berliner Staatsbibliothek, with the exception of *Nasharat*, C. 1933. I could of course also have done many things better, had I had more time to work in Cairo and Istanbul. The one month of April 1928 that I was able to spend in Istanbul with the proceeds | of a very busy deanship in the previous year was of course just xvi
sufficient solve some questions that had my interest at the time. Today, it is unfortunately not possible at all to go abroad.

I am therefore all the more grateful for the help that I have been given by my colleagues. On matters of detail I owe a debt of gratitude to Messrs A. Fischer, Fr. Krenkow (who also rendered the catalogue of Peshawar accessible to me), D.B. Macdonald, and L. Massignon. M. Krause had the rare generosity of allowing me access to his notes from manuscripts of Muslim mathematicians in Istanbul before these went to print. H. Ritter allowed me access to the advance sheets of Weisweiler's *Traditionsliteratur* as soon as these came from the printing works; he also corrected about twenty sheets and added numerous manuscripts from Istanbul. If the reader finds them here in much greater quantity and with much more precision than would have been possible on the basis of the *defter*s alone, he owes this primarily to him. I owe it to O. Spies that

I could consult the catalogues of Aligarh, Haydarabad, and Rampur. I owe a special debt of gratitude to I. Kračkovsky who sent me many corrections and additions, the most important of which are here marked with 'Kr.' With me, the reader will be grateful to director Folkers for having permitted many additions to the text after it had already been set and while the printing was in process, without regard to the costs. The § on Ibn Sīnā for instance had to be completely revised after the simultaneous publication of the Turkish commemorative volume, which I could only use immediately thanks to H. Ritter.

xvii | In spite of all this, the list of addenda from work recently published or accessible has become quite long. Even though these additions will only be interesting for the specialist on individual authors, I considered it my duty to list everything accessible here. It goes without saying that specialists will always have their own additions to make.

The manuscript of the second volume, which will also treat of modern literature to the extent that it is feasible here, is ready for print. In this way publication can continue at the same pace as before, *in shā'a 'llāh*.

C. Brockelmann
Halle, June 1937.

Note to the Reader

The references to GAL (Ad p …) have been revised and now refer to the pagination of the English translation of GAL. Rather than merely updating the referenced page numbers to the numbers of the English translation, the place of reference has also been adapted to the new situation. Keeping in mind Brockelmann's original intention of closely linking GAL S to GAL, references may have been moved, deleted or created in order to optimally match the English translation of GAL.

Transcription

Transliteration Table of Arabic and Persian Characters

Consonants						Short vowels	
ء	ʾ	ز	z	ك	k	◌َ	a
ب	b	ژ	zh	گ	g	◌ُ	u
پ	p	س	s	ل	l	◌ِ	i
ت	t	ش	sh	م	m		
ث	th	ص	ṣ	ن	n	Long vowels	
ج	j	ض	ḍ	ه	h	ای	ā
چ	ch	ط	ṭ	و	w	و	ū
ح	ḥ	ظ	ẓ	ی	y	ي	ī
خ	kh	ع	ʿ				
د	d	غ	gh			Diphtongs	
ذ	dh	ف	t			◌َو	aw
ر	r	ق	q			◌َي	ay
ة	-a (pausa) / -at (construct state)						
ال	al- (article)						

Introduction

1

Ad p. 1

1 The Task of Literary History

Among the modern civilised nations, the term 'literature' is usually only applied to artistic writings in the widest possible sense. However, given that classical philology joins monuments of imaginative writing together with works of learning under this single notion, W. Scherer (*Kl. Schriften* II, 70) from his side also wanted to draw the history of the sciences into the field of literary research. Only, the endless variety of modern life prevents such a requirement from being realised. Nevertheless, a history of Arabic literature would not be complete if one were to ignore the sciences altogether. Yet in order to prevent the present work expanding beyond control, limits will have to be set. Works of Christians and Jews[1] who only employed the Arabic language in the interest of their own beliefs shall be disregarded, | 2 while poets and prose writers who did not only address themselves to their co-religionists will be given their rightful place.

During the Middle Ages, there was hardly a place where there was so much literary activity as in the Muslim world. It is therefore inevitable that many of its writings soon fell into oblivion, never to come down to us. But it is true to say that the preservation or loss of any work is very much dependent upon chance. Scholarly works that once excercised great influence, especially those on theology, were often forcefully suppressed by those who opposed them. But whenever such works came to our notice, they had to be taken into consideration. On the other hand, it is hardly our duty to record the endless list of lost works of which only the titles have been preserved, notably in the literary histories of the Muslims themselves.

Since the end of the nineteenth century, the Arabic-speaking world has become ever more connected to European culture. Consequently, there is now an ever growing body of literature which aims at conveying the way of thinking and the scientific and technical achievements of the Europeans to the Arabs, be it in the form of original works or by way of translations. As such, this body

1 See M. Steinschneider, *Die arabische Literatur der Juden*. Frankfurt a. Main, 1902.

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of literature falls outside the scope of the present work which, for the last quarter of the nineteenth and the twentieth century, will have to limit itself to artistic writings in the wide sense of this term, just as is the case in modern European societies, and only consider truly exceptional works from among those that fall outside its scope.

Considering the present state of research in Arabic philology, it is not yet
3 possible to write a literary history | in the way it is done in modern literary science.[2] But it is also true that the latter's objectives have been constantly changing—in Germany at least—due to developments in literature itself. Thus, while an older generation, influenced by Romanticism, tried to make sense of literary development in terms of a meaningful coming-into-existence, Taine for his part pointed to the influences of the world surrounding the author, which one should distinguish from the impact of his individual dispositions on the process of creation. Finally, one arrived at a point where one tried to lay bare and understand the combination of forces involved in the unfolding of all the aspects of the inner life of writers and thinkers, and the measure in which this shows itself in their respective literary works. This, however, was only possible on the basis of very detailed, individual investigations, something which for the Islamic world has so far only been achieved in the field of religion. Even if the present work will have to avail itself where possible of works of the kind just mentioned, it itself cannot venture into any detailed research in all the other areas. Rather, it should only provide the bio-bibliographical material that will be needed for any kind of future research into the inner workings of Arabic literature, and for which later generations may again set new objectives, over and above the present, so-called 'history of ideas' approach.[3]

4 | Ad p. 3

2 S.E. Elster, *Prinzipien der Literaturwissenschaft*. 2 vols., 1897–1911; J. Petersen, *Literaturgeschichte als Wissenschaft*, 1914; R. Unger, *Literaturgeschichte als Problemgeschichte*, Schriften der Königsberger Gesellsch. 1, Berlin 1924; H. Cysarz, *Literaturgeschichte als Geisteswissenschaft*, Halle 1926; E. Ermatinger, *Das dichterische Kunstwerk*, 2nd ed. 1923; O. Walzel, *Das Wortkunstwerk*, 1926; idem, *Gehalt und Gestalt im Kunstwerk des Dichters*, Berlin 1929 (Handbuch der Literaturwiss.).

3 It should therefore be an *histoire littéraire*, and not an *histoire de littérature* in the sense of Brunetières and Nisard.

II Sources and Earlier Accounts of the Literary History of the Arabs

1. In a first round, sources listed here are only those which should be taken into account for the entire field, especially as regards volume I, while monographs will receive individual mention where appropriate.

1. Biographical works

Irsh. The *Irshád al-Aríb ilá maʿrifat al-Adíb* or *Dictionary of learned Men by Yáqút*, ed. by D.S. Margoliouth, vol. I–VII, Leiden 1907–26 (E.J.W. Gibb Memorial vol. VI); second edition vol. I, 1923.

2. Bibliographies

Victor Chauvin, *Bibliographie des ouvrages arabes ou relatifs aux Arabes, publiés dans l'Europe chrétienne de 1810 à 1885*. I. *Préface, Table de Schnurrer, Les Proverbes*, Liège 1892. II. *Kalilah* 1897. III. *Louqmâne et les fabulistes, Barlaam, Antar et les romans de chevalerie*, 1898. IV.–VII. *Les Mille et Une Nuits*, 1900, 1902. VIII. *Syntipas*, 1904. IX. *Pierre Alphonse, Secundus, Recueils orientaux, Tables de Henning et de Mardrus. Contes occidentaux. Les maqâmes*, 1905. X. *Le Corʾan et la tradition*, 1907. XI. *Mahomet*, 1909. XII. *Le Mahométisme*, 1922.

Katalog der Bibliothek der Deutschen Morgenländischen Gesellschaft, I, Printed works, 2nd ed. Leipzig 1900.

A.G. Ellis, *Catalogue of Arabic Books in the British Museum*, I, II, London 1894, 1901, III Indexes by A.S. Fulton, ibid. 1935.

A.S. Fulton and A.G. Ellis, *Supplementary Catalogue of Arabic printed Books in the British Museum*, London 1926.

E. Lambrecht, *Catalogue de la bibliothèque de l'école des langues orientales vivantes*, I, Paris 1897 (Publ. de l'école des lang. or. viv., s. VI, v. I).

Edward van Dyck, *Iktifāʾ al-qanūʿ bi-mā huwa maṭbūʿ min ashhar al-taʾālīf al-ʿarabiyya fi ʾl-maṭābiʿ al-sharqiyya wal-gharbiyya*, Cairo 1897.

Yūsuf Ilyān Sarkīs, *Muʿjam al-maṭbūʿāt al-ʿarabiyya wal-muʿarraba*, Cairo 1346/1928.

—, *Jāmiʿ al-taṣānīf al-ḥadītha*, Cairo 1929–.

M. Ben Cheneb and E. Lévi-Provençal, *Essai de répertoire chronologique des éditions de Fez*, Algiers 1921 (Extr. de la *Revue Africaine*).

G. Gabrieli, *Manuale di bibliografia musulmana, I, Bibliografia generale* (Manuali coloniali I) Roma 1916.

G. Pfannmüller, *Handbuch der Islam-Literatur*, Berlin-Leipzig 1923.

Ad p. 4

Manuscript catalogues constitute the most important source of information. | From among these, we only mention the ones that were used in the pages follow, in alphabetical order. For a complete listing until the year 1916, see Gabrieli, loc. cit.

Algiers: *Catalogue général des manuscrits des bibliothèques publiques de France, Départements, Tome XVIII, Alger*, ed. E. Fagnan, Paris 1893.

Algiers Gr. M.: *Catalogue des mss. conservés dans les principales bibliothèques algériennes, Grande Mosquée d' Alger*, ed. M. Ben Cheneb, Algiers 1909.

Aligarh: *Fihrist Nusakh qalamī* (*ʿArabī, Fārsī wa-Urdu*), Moslem University A. Murattibuh Sayyid Kāmil Ḥusayn, Aligarh 1930.

Ambros.: E. Griffini, *I manoscritti sudarabici di Milano* (Estr. d. *Riv. d. Studii Or.* II, III) Roma 1908, 1910. Lista dei mss. arabici, nuovo fondo della Biblioteca Ambrosiana di Milano, *Riv. St. Or.* III 253–278, 571–594, 901–921, IV 97–106, 1021–48, VI 1283–1316, VII 565–628, VIII 51–130, 241–357; idem, Die jüngste ambrosianische Sammlung ar. Hdss., *ZDMG* 69, 63–88.

AS: *Defteri Kütübkhāne'i Aya Sofia*, Istanbul 1304.[1]

Asʿad Ef.: *Defteri Kütübkhāne'i Asʿad Ef.*, Istanbul n.d.

As. Soc. Beng.: *Catalogue of the Arabic Books and Manuscripts in the Library of the Asiatic Society of Bengal; compiled by* Shams-ul-ʿulamā Mīrzā Ashraf ʿAlī, Calcutta 1905. *List of Arabic and Persian Manuscripts Acquired on Behalf of the Government of India by the Asiatic Society of Bengal during 1903–7*, ibid. 1908.

ʿĀṭif Ef.: *Defteri K.ʿĀ.* Istanbul 1310.

Beirut: L. Cheikho, Catalogue raisonné des mss. ar. de la Bibliothèque Orientale de l'Université de St. Joseph, in *MFOB*, VI, VII, VIII, X.

Bankipore: *B. Arabic Handlist by* M. Abdulhamid, Patna 1918. *Catalogue of the Ar. and Pers. Manuscripts in the Oriental Public Library at Bankipore, vol. IV, Medical Works*, 1910, *V Tradition, VII Indian History, IX Philology and Sciences,*

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2. The first attempt at a complete representation of the literary history of the Arabs was made by Hammer-Purgstall. Possessing neither much source material nor much knowledge of the Arabic language, his long-winded work must be consulted with great caution. An insufficient sketch was given by Arbuthnot. The brief overview by Kremers, on the other hand, is masterful; we owe him much. After publication of our work and its accompanying popularising version, there appeared the works of Huart and Pizzi which greatly depended upon these. The excellent orientating sketch by De Goeje was followed by Nicholson's account, which viewed Arabic literature in the light of the political and cultural histories of the Arabs and Islam. Similar results were achieved by A. Mez for the era of the ʿAbbāsids.

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From among the numerous accounts of the literary history of the Arabs that have lately been published in Egypt, most of which were written for teaching and have no merit whatsoever,[3] we can only cite a selection in chronological order:

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3 See Ṭāhā Ḥusayn, *al-Adab al-jāhilī* 2 ff., Maḥmūd Aḥmad al-Baṭṭāḥ in Abū Shādī, *Yanbūʿ* p. 145.

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Ad p. 7

III Division of the History of Arabic Literature

The Arabs themselves divided their poets into two classes: those belonging to pagan times, the Jāhiliyya,[1] and those from the time of Islam. Between the two, there is the intermediary class of the *mukhaḍramūn*,[2] who lived in pagan times in their youth.

Around the middle of the nineteenth century the Muslim world came more
14 and more under the cultural sway of Europe, | which eventually also led to profound changes in Arabic literature in the twentieth century. Accordingly, we divide the history of Arabic literature into five periods:

1. Its heyday under the ʿAbbāsids in Iraq from ca. 750 until ca 1000.
2. Its second flowering from ca. 1000 until the destruction of Baghdad by Hūlāgū in 1258.
3. From the Mongol dominion until the conquest of Egypt by Selīm in 1517.
4. From 1517 until the middle of the 19th century.
5. Contemporary Arabic literature.

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1 Goldziher's understanding of this notion (*M. St.* I, 219–228) should probably be refined (with Wellhausen, *Reste arab. Heidentums* 2nd ed. 71 ff.) in the sense that it did not develop in isolation from the Christian idea of ἄγνοια (*Acts* 17, 30).

2 On the various forms of this word, see Lane I, II, 757 b.

FIRST BOOK

The National Literature of the Arabs

FIRST SECTION

From the Beginnings until the Appearance of Muḥammad

Ad p. 11

Chapter 1. The Arabic Language

Traditionally, the inhabitants of the Arabian peninsula fall into two groups, sharply distinguished by profound differences. In the fertile coastal plain of the south, with its well-watered, terraced hinterland gradually rising to alpine hights, the oriental race, this basis of Semitism, soon mixed with Mediterranean and incidental negroid elements, its relations with the facing African coast hailing back to what must be prehistoric times. Under these circumstances, people had become sedentary from early on, and thanks to the fact that they lived along the Indian-Egyptian trade route, their material culture was highly developed. Even though the states into which they were divided—Saba', Maʿīn, and Ḥimyar—sent out trade missions to settle | in the north (al-ʿUlā), their feudal 15
structure prevented them from arriving at any kind of strict political organisation and extending their power. Their spiritual culture manifested itself in the construction of a legal system in which property relations were minutely regulated. Their many inscriptions, however, do not point to any sense of history.[1]

As opposed to this, the inhabitants of the northern Tihama and the highlands of the Najd, from where they had penetrated deeply into Syria and Mesopotamia long before the time of Christ, had kept their authentic racial character in much purer form. At the centre, there were the nomads, whose body and soul were kept alive and sharp by their life on the steppes. It was only along the trade routes in the coastal regions of the Hijaz that urban settlements sprang up, although its Arab inhabitants still lived separately, tribe by tribe, just like their nomadic cousins. It was only in Damascus and al-Ḥīra, on the fringes of the desert and under the influences of the Roman-Byzantine and Persian empires, that princedoms developed, occasionally extending over larger groups of nomads as well. But in spite of this superficial division, a commonality of religious and moral convictions united the Arabs into a single nation, even before Muḥammad's time.

1 See Rhodokanakis, *Altsabäische Texte* I (Vienna 1927) 36, n. 4.

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This is confirmed by the language of their poetry, in which the Christian inhabitants of al-Ḥīra took part in the same way as the heathen goat-herders of the Hudhayl and of the mountains to the south of Mecca. The Damascenes, on the other hand, appear to have participated in this as recipients only. Even though the language of ancient poetry can surely not have been the creation of
16 later transmitters and editors with all their different dialects,[2] | yet, rather than being a common vernacular, it was a higher-ranking kind of language that had been created artificially from the various dialects.[3]

In the poetry of the Arabs, the full potential of a Semitic language unfolds in a manner unsurpassed, even if it did not preserve its oldest forms in every case. Its pliability and syntactic precision have never been equalled by any of its sister languages. Apart from its matter-of-factness there glows, deep within it, a pathos which enables it to express the most delicate sensations in love as well as the most virulent stirrings of a manly sense of honour. Nevertheless, the richness of its vocabulary, which the ancient philologists were fond of praising in the extreme, is in itself not a sign of a highly spiritual culture. Initially, poets sought inspiration from the language of a whole range of professions as well as the various dialects among the tribes. Because of their lifestyle, nomads and hunters, who have a level of culture that is comparable to that of Bedouins, always needed to sharply observe the most minute details of their physical environment and to closely examine and precisely describe the characteristics of the animals on which their existence depended. Just like the Bedouin with his camel, the cattle-rearing Bantu negro too, invented names for all the characteristics of his animals that his eye could possibly discern. These are therefore not
17 signs of an open, but rather of a very restricted mindset, | which had not yet moved upwards to the point where it abstracts generic concepts. But in putting this lexical abundance in the service of poetry, the poets gave it a poetical charm that only faded when the language petrified at the hands of copycats and needed to be recorded in different circumstances, along schematic lines.

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2 See Nöldeke, *Die semitischen Sprachen* 45. On K. Vollers, *Volkssprache und Schriftsprache im alten Arabien*, Strassburg 1906, see Nöldeke, *Neue Beiträge zur semitischen Sprachwissenschaft* p. 1 ff.

3 Contrary to Nöldeke, loc. cit., this has correctly been emphasized by Prätorius in *LZBI* 1899, column 1404; that we can find these artificial languages often among nations with inferior cultures is shown in Söderblom, *Das Werden des Gottesglaubens* 125, n5.

Chapter 2. The Beginnings of Poetry[1]

When, to us, the Arabs stepped into the light of history, their poetry was already highly developed and there is no tradition informing us of its beginnings.[2] So the only thing we can do is draw some conclusions for the Arabs by looking at the particular circumstances of other primitive peoples,[3] with the idea that these circumstances give us some point of reference.

In his book *Arbeit und Rhythmus*, Leipzig 1896, the economist K. Bücher wanted to demonstrate that the natural rhythm of labour, especially when people are together, naturally leads to cadenced songs to accompany the labour and uplift the soul. These labour songs | are also known from Arabia.[4] But 18
K. Th. Preuss, op. cit. p. 85, has shown that this hypothesis is not supported by the available ethnographic evidence. Traces of a rhythmic accompaniment to labour are few and far between, while none of the songs that are sung during activities such as spinning, weaving, and braiding, wherever one goes in the world, is able to provide them with the necessary cadence. This is why, insofar as they were not meant for mere entertainment, these songs must have had the purpose of boosting the labour by means of magic.

In Arabia, however, this kind of magical effect has only left visible traces at the beginning of the *hijā'*, as shown by Goldziher (*Abh. zur ar. Philologie* I,

1 S. de Sacy, *Mémoire sur l'origine et les anciens monuments de la littérature païenne des Arabes*, Paris 1808.

2 The things that Arab linguists (see 'Umar b. Shabba, *Ṭabaqāt al-shu'arā'* in al-Suyūṭī, *al-Muzhir* ² II, 296, 2 ff., Ahlwardt, *Über Poesie und Poetik der Araber* 8) tell us about the supposed first poets of the individual tribes all belong to the realm of learned fiction, just like all other presumed *awā'il* do.

3 See E. Grosse, *Die Anfänge der Kunst*, Freiburg i. Br. u. Leipzig 1894, 222–64, Erich Schmidt in *Kultur der Gegenwart* LVI 1–27, K. Th. Preuss, *Die geistige Kultur der Naturvölker*, Leipzig-Berlin 1914, 50 ff., H. Werner, *die Ursprünge der Lyrik*, 1924.

4 An often-quoted passage from the life of Saint Nilus relates that the Bedouins of the Sinai peninsula sung while drawing water from a well in the fourth century, and people have drawn parallels with the Hebrew song of the well in Numbers 21:17. Examples of such 'well songs' can still be found in *Kitāb al-aghānī*² II 95, 13, in al-Balādhurī, *Futūḥ* 49, and in Ṭabarī, *C.* III 71/2. We also learn about labour songs in the *sīra* of the Medinans when they were excavating the famous tombs and during the construction of the first mosque in al-Bukhārī, *Kitāb al-ṣalāt, bāb* 50. Later scholars took no notice of these things, but modern researchers have succeeded in recording them even today from the mouth of the population. A 'well song' can be found in Littmann, *Neuarab. Volkspoesie* 154, farmer's songs in Musil, *Arabia Petraea* III, 297 ff., miller's songs in Dalman, *Palästinischer Diwan* 22–25, Bauer, *Volkslieder im Lande der Bibel*, chapter XXX, no. 6–18, 35/6, Lepsius, *Louqçor sous les Pharaons* 184, 6, Marçais, *Takrouna* 109, cf. 328.

1, Leiden 1896).[5] Before the *hijāʾ* came down to the level of the derisory song,
19 it was a magical thing in the hands of the poet, aimed at paralysing | the adversary by the magic of its force. This is why the poet, when he got ready to pronounce such a curse, put on an outfit bearing a resemblance to that of the *kāhin*. This is also why a poet is called *al-shāʿir*, "he who knows"; not as someone who knows a special technique, but rather as the bearer of magical knowledge as embodied in his song (*shiʿr*).[6]

Shorter songs too, with which primitive peoples accompanied major episodes in their lives, were originally meant to have a magical effect. Whatever one wished to come about was graphically represented in the song in the conviction that it will be realised, in the same manner in which magic, by analogy, symbolises the desired event. The Hottentot mother, for instance, while holding the infant in her lap and kissing its limbs one by one, sings: "you son of a bright-eyed mother, you far-sighted one, you will one day track down your prey, you strong-legged and strong-armed one, you strong-limbed one, how securely will you shoot, and rob the Herero!"[7] In the same manner, the Bedouin mother sings her son asleep: "I shall die and loose my first-born if you do not
20 one day become lord of the Fihr and the other tribes in esteem, wealth, | and generosity, until one day your grave will shelter you" (al-Qālī, *al-Amālī*[1] II, 118).[8]

Originally songs of mourning also had magical purposes. When the deceased died a violent death, they sought to appease his anger and dissuade

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5 Cf. also idem, Bemerkungen zur ältesten Geschichte der arab. Poesie, in *Actes du X^e congr. intern. des orient.* III, 1–5. Bichr Farès, *L'Honneur chez les Arabes avant l'Islam*, Paris 1932, p. 214 ff., the entry *'Hijā"* in *EI* Suppl. rejects any connection between *hijāʾ* in its historical context and magic. Even though it is true to say that satire had completely lost its connnection with the curse by the time of the Umayyads, such connection may still have existed in the beginning.

6 The etymology given by Goldziher, loc. cit., and accepted with good reason by Tritton in *EI* IV, 401, is replaced by an association with the Hebrew *shīr* in P. Haupt, *AJSL* XXIV, 170 and C. Landberg, *Études sur les Dialectes de l'Arabie Mérid.* II$_2$, 1434/5 (cf. Finkel, *ZATW* 50, 310). This was then blindly adopted by Krenkow *EI* IV, 305, H. Farmer, *A History of Arabian Music*, London 1929, XIC, Salāma Mūsā on Aḥmad Shādī, *al-Shafaq al-bākī*, C. 1926, p. 1174, and Aḥmad Shādī himself in *al-ʿAyn*, C. 1934, preface 6, 21. That such kinds of etymologies, which defy all laws of phonetics, are still possible in Semitic studies, finds its explanation in an aversion—unfortunately still dominant among Semitists—to become familiar with the basics of the linguistic method, an attitude rightly lambasted by R. Kent in *JAOS* LV, 115 ff.

7 Th. Hahn, *Globus* XII, 278, and K. Th. Preuss, *Die geistige Kultur der Naturvölker*, 92.

8 Cf. Goldziher, Altarabische Wiegen-und Schlummerlieder, *WZKM* 1888, p. 164–7, and *Naqāʾiḍ*, ed. Bevan, 113, 1, 2, Ibn Yaʿīsh 36, 18, 19. al-Suyūṭī, *Bughya* 361, 10. The *Kitāb al-tarqīṣ* of Muḥammad b. al-Muʿallā al-Azdī (Yāqūt, *Irsh.* VII, 107, *Bughya*, 106) is cited by al-Suyūṭī, ibid., and 33, 10, *al-Muzhir* [2]II, 162, 4, 173, 17, 195, 19, 207, 6, 286, 18.

him from coming back, something which primitive people feared might harm those still alive. But in Arabia this primitive conception has by now almost completely given way to the human sentiment of true mourning. Yet to express this feeling remains more appropriate for women than for men, especially the sister of the deceased, who for this reason was responsible for the artificial cultivation of the mourning song, well into the days of recorded history.[9]

In the lives of primitive peoples, the magic of hunting songs and songs of war is omnipresent. But in Arabia the belief that such songs could secure the success of some undertaking had long since given way to simple pride in a happy outcome. Still, for the Bedouins, hunting was not a sport but a practice that was exercised in pursuit of a kill.[10] Poverty-stricken parias, predecessors of today's Ṣlēb,[11] whose doings the poets were fond of depicting but whom the Bedouins | regarded as inferior and whose hunting methods they despised,[12] 21
were the only ones to live exclusively by what nature had to offer. It was only in the *ṭardiyyāt* of later, sedentary poets that the joy of hunting as a sport became fully developed.

However, war filled the minds and hearts of the Bedouins at times almost exclusively, and as such it is also prominent in their poetry. It is not for no reason that the oldest anthologies are called *al-Ḥamāsa*, after their first and most voluminous chapter on bravery. As with all peoples at a comparable level of cultural development, among the Arabs too, the exitement of battle finds its expression in verse. The accounts of the battles of the Arabs (*ayyām al-Arab*) of heathen times and early Islam, accounts which have come down to us in popular works such as Ibn al-Muzāḥim's *Waqʿat Ṣiffīn* (see Brockelmann, *ZS* IV, 1 ff.), are replete with this type of verse describing the onset and progress of battle. Even if these things were added later by the story-tellers or the editors of these texts, these verses nevertheless reflect the spirit of a truly popular art.

Among poetic themes, carnal love originally kept itself entirely in the background.[13] Naively sensual, if often artfully hidden allusions, in the way in which

9 See N. Rhodokanakis, Al-Khansā' und ihre Trauerlieder, ein literarhistorischer Essai, *SBWA* 147 (1904), with Goldziher, Bemerkungen zu den arabischen Trauergedichten, *WZKM* XVI, 307–339.

10 See G. Jacob, *Leben der vorislam. Beduinen* 113 (with ʿAlqama 1, 31: "When the tribe is out of food, then the horse's rein and legs offer the best chance of solace"), cf. L. Mercier, *La chasse et les sports chez les Arabes*, Paris 1927.

11 See W. Pieper in *MO* XVII, 1923 and *EI* IV 552–7.

12 "When we hunt, we do not deceive (our prey) with a camouflaged shelter, but call out from afar: come on, in the saddle!" ʿAlq. I, 29.

13 However, the aesthete G. Neumann, *Geschlecht und Kunst, Prolegomena zu einer Physiologie der Aesthetik*, Leipzig 1899, and recently Freudian psycho-analysts too, have all

these have been preserved in the biblical Song of Songs, are only rarely found among the Arabs, as is the case in which Imra' al-Qays boasts of his gallant exploits as if they were heroic feats. Even if gentler relations were celebrated
22 in popular songs | sung at weddings among the Anṣār in Medina,[14] we only know them in the form of the schematic and rigid *nasīb*, the beginning of every *qaṣīda*.

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violated the facts by interpreting culture in general and poetry in particular as a sublimated expression of a sexual drive. See R. Unger, *Literaturgeschichte als Problemgeschichte*, p. 25.

14 Ibn al-Jawzī, *Talbīs Iblīs* 240.

Chapter 3. The Forms of Arabic Poetry

The oldest artistic form of speech in Arabic is *saj'*, a type of rhymed prose structured by free metre. Attempts at rhyming are visible in early Yemeni inscriptions.[1] *Saj'* is also the dominant artistic form of speech in Abyssinia, not just in ecclesiastical poetry in Ge'ez, but also in folk- songs in old-Amharic and in the literature of the Tigrē and Tigriña tribes. *Saj'* was the vehicle of the sayings of seers and soothsayers (*kāhin*) and was also used by Muḥammad in the Qur'ān. In *hijā'*, whose ties with songs of magic lasted longer than any other poetic genre, al-Ḥakam al-Khuḍrī (see Goldziher, *Abh.* I, 175) used this archaic style as late as in Umayyad times (see Goldziher, *Abh.* I, 175).

A more rigid rhythmic structuring led to the development of the iambic metre called *rajaz* out of *saj'*. With its rhyme at the end of every colon, many Arab theoreticians do not recognise the *rajaz* as *shi'r*, and it is true that in olden times *rajaz* was just used to improvise and that it was only towards the end of the Umayyyad era that some poets made use of it in competition with other, full-blown metres.

Further expansion of Arabic metrics certainly took place with the help of a singing technique, | however primitive this may have been. The fact that singing trains the ear to detect mistakes of rhyme was emphasised by Nābighat Shaybān VII, 27, 28 (*Dīw.* 42). As an example we may mention the *ḥidā'* ringing out from caravans on the road (*bi-rukbāniyya*, see comment. on *Naqā'iḍ* ed. Bevan I, 56, 17, al-Nuwayrī IV, 232, 16). However, efforts to identify a link between the various metres and the different gaits of the camel naturally all led to nothing.[2] But the relations between the individual metres and between these and their forerunner the *rajaz*, too, will probably not reveal themselves without a serious dose of subjectivity on the part of the researcher.[3] 23

It would really be quite erroneous to posit, as does Tkatsch,[4] the influence of Greek on Arabic metre. This is because any comparison between the *rajaz* and the iambic trimeter can only be superficial. That we are dealing with an independent development here is shown by the poetry of the Berbers, which matured in a similar way to that of the Arabs.[5]

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1 M. Hartmann, *Die arabische Frage*, 602.

2 G. Jacob, *Studien in arab. Dichtern* II, 106, M. Hartmann, *Metrum und Rhythmus, der Ursprung der arabischen Metra*, Giessen 1897. That the rhythm of Arabic verses impresses camels too, is noted by T.E. Lawrence, *Seven Pillars of Wisdom* 149.

3 See G. Hölscher, Arabische Metrik, *ZDMG* 74, 359–416.

4 *Die* Poetik *des Aristoteles*, 100.

5 See Zyhlarz, *Zeitschr. f. Eingeborenenspr.* XXII, 73.

In the older poets, in the Ḥamāsa,[6] and in the six classics, it is sonorous metres that predominate, with the *ṭawīl* taking pride of place next to the *kāmil*, the *wāfir* and the *basīṭ*. The *mutaqārib* is only used somewhat frequently by Imraʾ al-Qays, in whom the *munsariḥ* may already be found incidentally as well. Ṭarafa used the *ramal* and the *sarīʿ* (no. 2, 3)—the first in a long *qaṣīda* (no. 5, 74 verses)—and besides, once, like Imraʾ al-Qays (no. 29), the *madīd* (no. 19). Even though the *khafīf* can be found in the two Muraqqish | (*Mufaḍḍ.* 48, 59), in ʿAbīd b. al-Abraṣ (15, 27), ʿĀmir b. al-Tufayl (14) and in al-Aʿshā (32, 38), it appears to be only through ʿUmar b. Abī Rabīʿa that it gained wider dissemination.[7] The *hazaj* is only found once in what are probably spurious poems by Ṭarafa (App. 5) and Imraʾ al-Qays (App. 31), and also in an uncertain example by ʿUmar (Schwarz 180).[8]

24

Even though there is no detailed research on the metrical techniques of the ancient poets, it can be safely stated that, from early on, they were bound by strict rules. Even though we do find verse forms that do not fit the schemes of later, standardised metrics in the works of some the oldest poets like al-Muraqqish, ʿAbīd, ʿAmr b. Qamīʾa, and Imraʾ al-Qays (Ch. Lyall, *Mufaḍḍ.* II, Intr. XXV, Krenkow, EI IV, 306), these are no more than incidental traces of a development that we can no longer comprehend. In later times, too, attempts to dodge the rules are also infrequent.[9]

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6 See the statistics in Freytag, *Verskunst* 15.

7 The idea that the shorter metres only originated later in the Hijaz, as believed by Krenkow *EI*, IV 306, is not supported by what we find in ʿUmar b. Abī Rabīʿa, on which see P. Schwarz, IV, 175 ff.

8 It is therefore all the more remarkable that the *hazaj* is mentioned in Ibn Hishām's *Sīra* (I, 171, 10) as the only metre besides the *rajaz* and the style figures of the *qarīḍ, maqbūḍ* and *mabsūṭ*, that is, if the latter is not to be understood as poetic licence (*LA* IX, 80, 20, Freytag *Versk.* 94). In the same context, an old tradition makes use of the expression *aqrāʾ al-shiʿr*, Ibn Saʿd IV. 1, 161, 26, see Ibn al-Athīr, *Nihāya* III, 267, 18, which was no longer understood by later generations and given different interpretations.

9 Such as in Ibn Qutayba's *ʿUyūn*, C. I, 157, 3 ff., Ibn al-Sarrāj, *Maṣāriʿ al-ushshāq* 48, 1: 347 bottom.

Chapter 4. The Nature of Ancient Arabic Poetry[1]

By the last century before the Hijra, which is the earliest period for which we possess reasonably reliable source material on the oldest forms of Arabic poetry, | its link with magical and religious imagery, once typical of the poetry of the 25
Arabs as of that of other primitive cultures, had been almost completely severed, except for the *hijāʾ*. In the merciless struggle for survival in the desert, the most important flagbearers of this art, the Bedouins, had pushed anything that could weaken their spirit back into the deepest recesses of their subconscious. This is also why their imaginative descriptions of nature and animals, which their ancestors would still have used as charms for rain or hunting, served no other purpose than art itself. The manifest pleasure in the right expression is a common feature of primitive people. The vividness of these descriptions, which only too often dissolves into arid anatomical or topographical inventories, was boosted by bold comparisons. And in their effort to be original, people did not shrink back from the distasteful and, indeed, the most unsavoury details.[2] It is, however, not wild animals that are the poet's primary interest, but rather, and principally, his riding animal and chief type of cattle, the camel. Once we understand the importance of the camel for the Arab in terms of its being his primary source of subsistence and a tireless companion on his never-ending | treks through the deserts, we can also understand how it could inspire 26
him to express himself artistically, in the same way in which the bull inspired the composers of the Vedic hymns, so much so that there has even been mention of a 'taurification' of the *Rgveda*.[3]

But as a poet too, the Arab was not sufficiently objective to remain satisfied with a poetry that was merely factual. Rather, poetry firstly had to serve his own self-consciousness and that of the tribe to which he belonged. This led to

1 W. Ahlwardt, *Über Poesie und Poetik der Araber*, Gotha, 1856. J.G. Wenig, *Zur allgemeinen Charakteristik der arabischen Poesie*, Innsbruck 1870. See V. Rosen, *Drewne-arabskaja Poezia*, St. Petersburg 1872; R. Basset, *La poésie arabe anté-islamique*, Paris 1880, A. Clouston, *Arabic Poetry*, London 1880; Ch. Lyall, *Translations of Ancient, Chiefly pre-Islamic Arabic Poetry*, ibid. 1885; The pictorial Aspects of ancient Arabic Poetry, *JRAS* 1912, 133–52, 499; *Some Aspects of Ancient Arabic Poetry*, London 1918; D.B. Macdonald, Arabian Poetry, *JRAS* July 1912. J. Wellbausen, Die altarabische Poesie, in *Kosmopolis* I, 592–604; F. Krenkow *Shāʿir* in *EI* IV, 305–7, A.S. Tritton *Shiʿr* ibid. 401–3. Th. Kowalski, Poezyja staroarabska, in *Rocznik Or.* I, 177–224.

2 Ṭarafa 16, 4, for instance, once likened stagnant desert water to yellowish amniotic fluid, upon which Dhu 'l-Rumma 39, 25; 52, 57, then eleborates; see also the mitigation in al-Maydānī, *Amthāl* I, 270_{30}.

3 See K. Bruchmann, *Psychologische Studien zur Sprachgeschichte*, Leipzig 1888, 277 ff.

the introduction of the *fakhr*, the counterpart of the *hijāʾ*. At times, the importance of the *fakhr* could take on political dimensions, such as in the *muʿallaqāt* of Ḥārith b. Ḥilliza and ʿAmr b. Kulthūm. Of these, the first defends his tribe against false accusations to King ʿAmr of Ḥīra (554–568/9), while the second addresses himself defiantly to that same king, warning him and the Bakr b. Wāʾil tribe against any act of agression towards his own tribe, the Taghlib, by describing its power and glory.[4] Often, the poet employed his art to sing the glory of a hero or prince of his tribe. In ancient times, he would not desire any financial reward, but by the time of Muḥammad these rewards had turned professional bards into singing beggars.

Until well into later times, a single trenchant observation or a daring comparison would be the pride of the poet and the thrill of his audience. And even in formal art critique of the later periods, the focus is always on a single verse.[5]

27 | Yet not only did the poet try to affect his audience with a rich and often far-flung vocabulary and daring and sometimes wild imagery; in addition to the rhyme he also paid attention to the accoustic effects. By way of an example, there is the old poet in *Mufaḍḍ*. 19 who accumulates words starting with a sibilant in his poem rhyming in *-si*, cumulating in line 12 in straight alliteration. We find these things also in Imraʾ al-Qays 35, 22 and al-Aʿshā (Geyer, *Zwei Gedichte* II, 14. 36; cf. al-ʿAskarī, *Ṣin*. 262 bottom).[6]

However, the single artful expression only acquires its full value when it appears in the framework of a larger whole, the *qaṣīda*.[7] From among the many

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4 See Nöldeke, 5 *Moʿallaqāt* I, 16, 52.

5 Such an isolated verse is called a *muqallad* (al-Jumaḥī, *Ṭab*. 84, 2, Yāqūt, *Irshād* VII, 260, 1); cf. also *Khiz*. I, 373, 20, Ibn Khaldūn, *Muqadd., Not. et extr*. XVIII, 327. Al-ʿAskarī, *Ṣin*. 189, 5 praises Imraʾ al-Qays *Muʿ*. 48 because this verse contains four different comparisons; Ibn Ḥazm, in his *Ṭawq al-Ḥamāma* 15, 11 even boast of having crammed five different comparisons into a single verse. Enjambment is thus something that is only rarely found in ancient poetry, such as in Nābighat Dhubyān 29, 16, *Naq*. Bevan 647, 14, 15. In fact, *Khiz*., loc. cit., criticises Imraʾ al-Qays' *Mu*. (Ahlw) 43 and 44 because they constitute a syntactic whole; this makes Ṭufayl 6, 8 all the more remarkable, as the first word of the line continues the comparison of the beloved with a gazelle that was begun in line 7, while the remainder of this line completes it. Maḥmūd al-Warrāq was also criticised for having expanded over two lines an idea that ʿAdī b. Zayd and, after him ʿAlī b. al-Jahm, had expressed in a single line (al-Marzubānī, *al-Muwashshaḥ* 348). Ibn Qays al-Ruqayyāt, 15, 9–11 continued a phrase over three lines, and later on one finds this more and more, for instance in four lines from pseudo-Jamīl in the *Taʾrīkh Baghdād* X, 98, 8–11, in six lines from Abu 'l-ʿAtāhiya in al-Marzubānī *Muw*. 261, 13–18, and in verses by a later poet in al-Sarrāj, *Maṣāriʿ* 86, 7–12.

6 Other examples of onomatopoeia in al-Aʿshā are noted in W. Caskel, *OLZ* 1931, 798.

7 In a neutral sense, a poem is also referred to as a *kalima* (Ibn Saʿd *Ṭab*. III 176_{25}, al-Jumaḥī, *Ṭab*. 47_{2}, al-Āmidī, *al-Muʾtalif* 106_{5}, Ibn Ḥazm, *Ṭawq al-Ḥamāma* 2, 19).

etymologies attempted by the Arab linguists themselves, the explanation "a poem with a purpose" by Landberg, *Arab*. III 34, is to be employed, even if one need not agree with his conclusion that "Toute la vénalité de la poésie | arabe 28
ancienne et moderne, toute la cupidité insatiable du caractère arabe a trouvé son expression dans le mot *qaṣīda*." The purpose was not always, and certainly not in ancient times, the acquisition of financial gain, which is why the translation of 'beggar's song' once suggested by Jacob[8] would only apply to the times of decay. If the expression was very ancient, the 'purpose' may originally have been magical, but was in later times often political, in the widest sense of the word, as denoting all aspects of community life, although it was certainly in ancient times also often purely self-serving.

Rigorously structured, the *qaṣīda* must start with the *nasīb*, containing the recollection of the beloved, long since gone, that is triggered by the spectacle of her deserted dwellings during a mounted trip through the desert.[9] Typically, the poet then tears himself away from this place of melancholic recollections to engage in a descripton of the desert trip which has just been interrupted, a description that then often degenerates into a mere listing of geographical names.[10] Then follows the description of his camel, in which a | comparison 29
with some wild animal often leads to a detailed depiction of it; it is only after this that the poet may address the real subject of his poem.

This structure must have become fixed early on. Even though Imraʾ l-Qays, 59, 4, mentions a certain Ibn Khadhām as the precursor of the lament at the ruins of the deserted camp of the beloved, philologists were unable to find out who he was.[11] In later times one hardly dared to depart from this scheme. Nöldeke, 5, *Muʿall*. I, 3, rightly points out that from among the animals of the

8 *Stud. in Arab. Dichtern*, III 203.

9 See Ilse Lichtenstädter, *Islca* V (1931) 17–96. Although ʿAdī b. Zayd, too, knew the typical *nasīb* (see *Agh*. ²II 20, 3, 30, 40, 9), he still began a *qaṣīda* from time to time with internal rhyme but without *nasīb* (ibid. 25, 13; 39, 31); Salāma b. Jandal, *Mufaḍḍ* 22 (20), replaces the *nasīb* once by a lament over lost youth, but this innovation found no resonance, and later poets often cut it short. In Jirān al-ʿAwd (*Dīw*. no. 3) such a lament figures at the beginning of a poem that is entirely dedicated to the remembrance of the joys of love of times gone by and is thus quite apposite. Traditionally, the literary historians regard ʿAmr b. Qamīʾa as the first to have voiced such a lament (al-Marzubānī, *al-Muʿjam* 201). In the *Lāmiyyat al-ʿArab*, attributed to al-Shanfarā (see p. 25), the *nasīb* is replaced by the theme of a struggle among relatives, which besides changes several times into *fakhr* (see Geyer, *Isl*. VII, 110).

10 This is also found in the poetry of the Tigrē tribes, on which see Littmann, *Princeton Exp*. III passim, e.g. no. 517, in the description of a thunderstorm.

11 Ibn Qutayba, *Poes*. 52, al-Āmidī, *al-Muʾtalif* 109, 3, al-Suyūṭī, *Muzhir* ¹ II, 238.

steppes only the oryx and the wild ass are described in detail time and time again, while other animals are not mentioned at all or receive only a cursory mention. Yet this was simply because the former belonged to the style that had been coined by the great masters;[12] and together with the structure, images and comparisons were copied over and over again, so that Ibn Rashīq, *ʿUmda* 170 ff. could make an inventory of new comparisons introduced by individual ancient poets. But later these innovations, too, often degenerated into rigid schemes.[13]

That such *qaṣīda*s, especially the longer ones such as the *Muʿallaqāt*, did not initially succeed, is understandable. Even if the rhyme must often have assisted the poet in his act of creation,[14] | we should, for the early period, imagine 30
the coming-into-being of the *qaṣīda* in the way in which this is depicted with regard to modern Bedouin poets in Musil, *Arabia Petraea* III, 233. This is why it is not at all unlikely that some *qaṣīda*s developed out of a whole year's work (*al-ḥawliyyāt*).[15] Thus, tradition gives no fixed order within most of the *qaṣīda*s. It is quite likely that the poets themselves had not yet given any such order in many cases, and that it was only at the hands of their *rāwī* that some form of order was introduced. Many of the ancient poems must always have circulated in fragmentary form.

Attempts at a coherent composition were rare in ancient times. Thus, Aʿshā Tamīm (ed. Geyer 272, no. 3) once summarized a conversation between the bringer and the receiver of a death message in the form of a straight stychomythia, which was then turned into a story in al-Jāḥiẓ, *Ḥay*. VI, 62, 7 ff. and, more elaborately, in al-Shiblī, *Ākām al-marjān* 140, 1–7. This same form is also found in a love scene attributed to the poet al-Waḍḍāḥ, at the time of the Umayyads (*Agh*.[1] VI, 35, transl. A. von Kremer, *Kulturgesch*. I, 145).[16] The attempt by al-

12 But there are always exceptions, such as Abū Dhuʾayb and his school, who had a predilection for the depiction of bees, or Adham b. Abi ʾl-Zaʿrā al-Ṭāʾī and Ibn ʿAmmār al-Bajalī and their descriptions of snakes (see al-Āmidī, *al-Muʾtalif* 31, 9, 37 penult., al-Jāḥiẓ, *Ḥayawān* IV, 101, 102).

13 Al-Nuwayrī, *Nihāyat al-arab* IV, 123, shows how the comparison between a wine jug and a gazelle standing on some elevation, coined by ʿAlqama (*Dīw*. 13, 42), received new variations at the hands of Isḥāq al-Mawṣilī, Ibn al-Muʿtazz, and others.

14 "Und Mütter der Gedichte sind die Reime", says Ruʾba in Ahlwardt, *Samml*. III, XCIII.

15 See also Krenkow, *EI* II, 852.

16 Since al-Waḍḍāḥ can hardly be considered a historical figure (see below p. 49), it is highly questionable whether one can regard him, who presumably hailed from a Persian family that had immigrated into Southern Arabia, as having been the transmitter of a Persian artform, the *tenso* of the Arabs, which indeed they applied from time to time (Abū Nuwās, ed. Āṣāf 247, 1–4, 332/3, 381, 1–12, Ibn al-Rūmī 37, al-Waʾwāʾ 246), as assumed in Schwarz, *ʿUmar b. Abī Rabīʿa* IV, 45, and Ebermann, *Zap. Koll. Vost*. II 125.

Aʿshā to create something like an epic style in the 'ballad' on the loyalty of Samaw'al (*Dīw*. no. 25) stands entirely alone in ancient times.

It is extremely unlikely that foreign influence | affected Arabic poetry in an- 31
cient times. Being mostly directed at married women, Burdach wanted to trace Arabic love poetry back to the court poetry of Alexandria, believing that an imaginary Syro-Persian court poetry must have played an intermediary role (*SBBA* 1918, 1089 ff.). But verses of this kind, directed at the beloved and similar to the *nasīb* (even if in rudimentary form), are also found at the beginning of Tigrē poems, but sometimes also at the end of longer songs. It must be purely coincidental, then, if a poem by al-Musayyab in al-Aʿshā (ed. Geyer, 353) with the sixfold anaphora "you are" seems to reproduce the style of the hymns of antiquity as described in E. Norden's *Agnostos Theos*.

Chapter 5. The Transmission of Arabic Poetry[1]

From at least a thousand years before Christ, inscriptions on stone memorials were used in matters of law and religion in southern Arabia. We do not know if people used scripture or poetry on perishable material in their everyday lives. Northern Arabia is not rich in inscriptions, but graffiti in an alphabet resembling south Arabian, and which have been wrongly referred to as 'Thamudic' and 'Liḥyanic', and those of the Ṣafā near Damascus too, speak to us of the stirrings of religious life long before Muḥammad's time. In 328 after Christ, in al-Nemāra in Syria, people erected a funerary memorial for the Lakhmid Mar' al-Qays b. ʿAmr | in a cursive script that was borrowed from the Arameans. In 32
daily life it must also have been used, and some of the poems of the Christians of al-Ḥīra may also have been written in this script. It is therefore not surprising that poems were also written down in Central Arabia in Muḥammad's time, as is shown by a verse of Ibn Muqbil, among others.[2]

Margoliouth and Ṭāhā Ḥusayn[3] therefore made a mistake when they completely denied the use of writing in Northern Arabia in pre-Islamic times, from

1 Th. Nöldeke, Zur Geschichte und Kritik der altarabischen Poesie, in *Beitr. z. Kenntnis der Poesie der alten Araber* (Hannover 1864), p. 1 ff.; W. Ahlwardt, *Bemerkungen über die Echtheit der alten Arabischen Gedichte*, Greifswald 1872.

2 See Goldziher *ZDMG* XLVI, 18; for other witnesses for the use of writing in ancient times see Muir, *JRAS* XL (1879) 72–93 and especially F. Krenkow, The Use of Writing for the Preservation of Ancient Arabic Poetry, *Or. Studies, pres. to E.G. Browne*, 261–8.

3 Margoliouth, The Origins of Arabic Poetry, *JRAS* 1925, pp. 417–49. Ṭāhā Ḥusayn's book *Fi 'l-shiʿr al-jāhilī* (C. 1926) triggered a torrent of rebuttals, forcing him to significantly tone down his thesis in a second edition, *Fi 'l-adab al-jāhilī*, C. 1927. A detailed account of this incident, typical of the cultural movement in modern Egypt, is found in I. Kračkovskij, T.H. o doislamskoi poezii Arabov i ego kritiki, *Izw. Ak. Nauk SSSR* 1931, Otd. obč. n. 589–626; see also Bräunlich, *OLZ* 1926, 820. Rebuttals: Muḥammad Farīd Wajdī, *Naqd kitāb al-Shiʿr al-jāhilī*, C. 1926, Muḥammad Luṭfī Jumʿa, *al-Shihāb al-rāṣid, baḥth taḥlīlī intiqādī wa-radd ʿilmī ta'rīkhī ʿalā kitāb al-Shiʿr al-jāhilī*, C. 1926, Muḥammad Ṣādiq al-Rāfiʿī, *Taḥta rāyat al-Qur'ān, al-maʿraka bayna 'l-qadīm wal-jadīd. Maqālāt al-adab al-ʿArabī fi 'l-jāmiʿa al-Miṣriyya wal-radd ʿalā kitāb Fi 'l-shiʿr al-jāhilī* C. n.d. (*RAAD* VII, 1927, 88, *Mashriq XXVII*, 1929, 435), Muḥammad al-Khiḍr Ḥusayn al-Tūnisī, *Naqḍ kitāb Fi 'l-shiʿr al-jāhilī*, Cairo 1345 (*Mashriq* XXVII, 72–4), Muḥammad Ḥusayn *al-Shiʿr al-jāhilī wal-radd ʿalayhi* C. n.d. (1926), Muḥammad Aḥmad al-Ghamrāwī, *al-Naqd al-taḥlīlī li-kitāb fi 'l-adab al-jāhilī*, C. 1929–1348; Muḥammad al-Khiḍrī Bek (*mufattish* in the Wizārat al-maʿārif al-ʿumūmiyya, d. 8 Shawwāl 1345/10 April 1927), *Muḥāḍarāt fī bayān al-akhbār al-ʿilmiyya wal-ta'rīkhiyya allati 'shtamala ʿalayhā kitāb Fi 'l-shiʿr al-jāhilī* C. 1927, *Qarār al-niyāba fī kitāb al-Shiʿr al-jāhilī* (a ruling by al-Niyāba al-ʿumūmiyya concerning the accusations levelled at Ṭāhā Ḥusayn by Khalīl Ḥusayn and students from al-Azhar) C. 1927.

which they then concluded that all verses transmitted under the names of poets of the heroic era must be forgeries.

| But writing had, of course, not entirely supplanted oral transmission. As 33
will be shown below, almost all of the important poets of pre-Islamic times were accompanied by a *rāwī* who memorised and diffused their poems, and who often also continued their art independently. This transmission must for the most part have taken place orally, and only rarely have made use of writing. From the *rāwī*s, larger circles, initially from within the tribe of the poet himself, became acquainted with the poetry. Omissions and corruptions were thus hardly avoidable, this despite the fact that the capacity of a fresh memory, not overburdened as it is in modern culture, was so much bigger then than it is today. The systematic collection of poems only started under the Umayyads, reaching its high point with the scholars of ʿAbbāsid times. Notions like being true to the letter and meticulousness were quite unfamiliar to these early collectors. Because they often wrote poems themselves they felt that they had the right, and sometimes even the duty, to improve and supplement the poems that they collected.[4] It is also not at all surprising that they did not shrink from inventing things to authenticate what they transmitted. Thus, in order to explain the Kufans' and his own supposed superior knowledge of ancient poetry to the Basrans, Ḥammād al-Rāwiya appealed to al-Mukhtār b. Abī ʿUbayd, whom he claimed to have unearthed the poems that had been written down at the order of al-Nuʿmān and then buried in his White Castle (al-Qaṣr al-Abyaḍ, Yāqūt *GW* IV, 106).[5]

| Next to these inevitable mistakes in the sources, intentional corruptions 34
must have played only a minor role. That people, in glorification of their own tribe, put ancient poems into the mouth of famous pre-Islamic heroes is something that probably happened more often than we can now establish. Conversely, Muslim scholars must also have suppressed some of the ancient verses out of religious considerations. But since religion did not dominate the lives of the ancient Arabs, there must have been few occasions to do so.

F.E. Bustānī, *al-Shiʿr al-jāhilī, nashʾatuhu, funūnuhu, ṣifātuhu, baḥth adabī intiqādī, muqaddama lil-muntakhabāt min shiʿr al-Jāhiliyyīn*, Beirut 1927, pp. 13–16.

4 Khalaf al-Aḥmar once improved a verse of al-Jarīr that had been cited to him by al-Aṣmaʿī (al-Marzubānī, *al-Muwashshaḥ* 125, 11); he is also said to have added lines 1 and 3 to the fourth poem of Zuhayr (ed. Ahlwardt) (Yāqūt, *Irshād* VII, 172, 13), see Lyall, *al-Mufaḍḍ.* II, Intr. XVII.

5 Ibn Jinnī, *al-Haṣāʾiṣ* I, 393.

Chapter 6. Sources for our Knowledge of Ancient Arabic Poetry

The poems that were thus preserved for posterity were collected by the philologists of Basra and Kufa, partly in the *dīwān*s of individual poets, partly in collections of songs of some tribe or social class, and also in the form of anthologies.

1. The oldest collection of complete *qasīda*s was compiled by Ḥammād al-Rāwiya (see below, p. 63) and called, following the example of other book titles, *al-Sumūṭ* or, more commonly, *al-Muʿallaqāt*, i.e. "those who had been lifted to a place of honour because of their preciousness." Some added the *qaṣīda* by Mufaḍḍal to Ḥammād's selection, and a collection that was commented upon by al-Tabrīzī raised the number to ten by the addition of a *qaṣīda* by ʿAbīd b. al-Abraṣ.

Nöldeke, *Beitr.* XVII ff. *Enc. Brit.* XVI, 536. In MS Br. Mus. 1662 the 7 *muʿallaqāt* are supplemented by the inclusion of al-Nābigha and al-Aʿshā (*al-qaṣāʾid al-tisʿ al-mashhūrāt bi-tafsīr gharībihā etc.*) and the first of Dhu 'l-Rumma (in Macartneys' *Dīwān*). Older editions and translations of the *Muʿallaqāt* are listed in Zenker, *BO* I, no. 451–70, II, 436–9; see also: Die Muʿallaqāt des
35 Ṭarafa und ʿAmr, deutsch von Fr. Rückert, in Lagarde's | *Symmikta* 198–206. *Fünf Muʿallaqāt übers. u. erkl. v.* Th. Nöldeke I, *SBWA* CXL (1899) no. 7, II ibid. CXLII (1900) no. 5; Die M. des Ṭarafa übers. u. erkl. v. B. Geiger, *WZKM* 1905, 323–70; *Die M. des Imruʾulqais üb. u. erkl. v.* S. Gandz, *SBWA* CLXX (1913), no. 4; *The seven golden Odes of pagan Arabia, known also as the Moallakat, transl. from the original Ar. by* Lady Anne Blunt, *done into Engl. verses by* G.W. Wilfried Scawen Blunt, London 1903. Later editions: Aḥmad al-Maḥmaṣānī (a student of al-Shinqīṭī) in a *Majmūʿa*, C. 1319; *al-Muʿallaqāt al-ʿashr awi 'l-qaṣāʾid al-ʿashr al-ṭiwāl*, by Aḥmad b. Amīn al-Shinqīṭī C. 1329, 2nd printing, with the title *al-Muʿallaqāt al-ʿashr wa-akhbār shuʿarāʾihā*, C. 1345, with a Persian and Hindustani translation, Delhi 1905; Commentaries: 1. Abū Bakr Muḥammad b. al-Qāsim al-Anbārī (d. 327/939, I, 119), Asʿad Ef. 2815 (*MFO* V 533), Yeni 278 (*MSOS* XV, 6), NO 4052 (*ZDMG* 64, 216): *Ṭarafas M. mit dem Komt. des el A. hsg. v.* O. Rescher, Istanbul 1329/1911, ʿAntara's M. *RSO* IV–V, die M. des Zuhayr, *MO* 1913, 137–95.—2. Muḥammad b. Aḥmad b. Kaysān (d. 320/932, I, 110) on Imraʾ al-Qays, Ṭarafa, Labīd, ʿAmr, and Ḥārith only, Berl. 7440; on Imr. only, Ind. Off. 800: I.K.'s Komt. zur M. des ʿAmr b. Kulthūm nach einer Berl. Hds. hsg. von M. Schlössinger, *ZA* 16, 15–64.—3. Aḥmad b. Muḥammad al-Naḥḥās (d. 338/950, p. 132), Leid. 557, Berl. 7441, Ind. Off. RB 104, Br. Mus. Suppl. 1028, Ambr. H. 105 (*ZDMG*, 69, 70), Vat. v. $10157_{\text{Esc.}^2}$ 407, Cairo III, 220, NO 4055 (*ZDMG* 64, 215)

ʿUm. (ibid. 501) Laleli 1854 (ibid. 518), AS 4419 (*WZKM* 26, 87) Čorlūlū P. 370 (*MFO* V, 497), ʿĀšir Ef. 848/9 (ibid. 508), Yeni A. Khān 980 (*MSOS* XV, 8), Feiẓiyye 1660 (*ZDMG* 68, 382), Köpr. 1328, 1365, Ṭop Kapu 2309, 2366 (*RSO* IV 697), Makt. Shaykh al-Islām (*Maʿārif* 18, 340), Bankipore 1801, *Tadhk. al-naw*. 125; *Die M. des Zuhair mit dem Komt. des al-N. hsg. v.* J. Hausheer, Berlin 1905.—4. al Ḥusayn b. Aḥmad al-Zawzanī (d. 486/1093, I, 288), see S. de Sacy, *Not. et extr*. IV 309 ff., MSS everywhere, often trimmed on didactical grounds, as in the edition by Arnold, lith. by Yuḥannā b. Asʿad al-Ṣaʿbī, Lebanon 1269/1853 (see Kračkovsky, *Dokl. Ak. Nauk* 1928, p. 26 ff.), Cairo 1277, print. Alexandria 1288, Cairo 1311, 1315, 1319, 1328 (with Aʿshā's *Mā bukā'u* and 3 *qaṣīda*s by al-Nābigha), 1925, with a Hindustani paraphrase, Delhi 1895.—5. *Sharḥ al-qaṣā'id al-ʿashr* by Yaḥyā b. ʿAlī al-Tabrīzī (d. 502/1109, I, 279), Leid. 561, Cambr. 626, Ind. Off. RB. 103, Feiẓīye 1662, *ZDMG* 68, 382, print. also C. 1324, 1343, 1352.—5. ʿUthmān b. ʿAbdallāh b. Abī ʿAlī al-Tanūkhī al-Maʿarrī, based on al-Naḥḥās and al-Zawzanī, Cairo² III, 220.—6. Mawhūb b. Aḥmad al-Ḥuṣrī, Paris 3279.—7. Muḥammad b. ʿAlī b. Faḍl al-Ḥusaynī al-Ṭabarī, composed in 1155–7/1742–4, Brill–Houtsma¹ 2, ²I.—8. ʿAbdallāh b. Aḥmad al-Fākihī (d. 972/1564, II, 380), Rāġib 1154 (*ZDMG* 64, 501).—9. Abū Saʿīd al-Ḍarīr al-Jurjānī, Cairo² III, 221 (photograph of a MS in Paris).—10. ʿAbd al-Raḥīm b. ʿAbd al-Karīm, an enlargement of al-Zawzanī, Brill–H. ¹3.—11. Aḥmad b. al-Faqīh Muḥammad b. Abī Bakr, composed in 828/1424, Qiličʿ A. 825 (*MFO* V, 496).—12. On Imr., Zuh. and Ṭar. in Muḥammad b. Badr al-Dīn al-ʿAwfī's (ca. 833/1478, II, 57) *Tuḥfat al-Labīb*, Leid. 511.—13. Aḥmad b. Muḥammad b. ʿAbd al-Karīm al-Mūsawī, dated 1273/1856, Cambr. Suppl. 1216.—14. al-Fayḍ al-Saḥḥār Nufūrī al-Qurashī al-Ḥanafī (ca. 1299/1881), *Riyāḍ al-Fayḍ sh. al-M*. Lahore 1888.—15. Aḥmad b. Muḥammad b. Ismāʿīl al-Muʿāfā al-Naḥwī, completed in 1287/1870, | Cairo² III 255.—16. *Nihāyat al-arab* 36
min sh. m. al-ʿArab by Abū Firās Badr al-Din al-Ḥalabī al-Naʿsānī, Cairo 1906, 1329/1911.—17. al-Ḥasīb, *Imr. qaṣidi'i muʿallaqasinin sharḥi*, Istanbul 1316.—18. Muṣṭafā al-Ghalā'inī, *Rījāl al-muʿallaqāt al-ʿashr*, Beirut 1331.—19. F.E. Bustānī, *Muʿallaqāt Ṭarafa wa-Labīd*, Beirut 1929 (*al-Rawā'iʿ* no. 2).—*Takhmīs* on the *Muʿallaqāt*, Paris 3075, see S. de Sacy, *Not. et extr.* IV, 309 ff. *Naẓm al-tafsīr, sharḥ muʿallaqat Imra'i 'l-Qays* by Abū Usāma Junāda b. Muḥammad al-Azdī al-Harawī (d. 399/1008, Yāqūt, *Irshād* II, 426, Suyūṭī, *Bughya* 213) Br. Mus. Or. 6638 (DL 60). *La moallaka d'Imrou 'l kais suivie de la douzième séance de Hariri, dite de Damas, de la Kasida ez-Zainabiyya, poème attribué à Ali,* textes publiés avec les voyelles, un cmt. ar. et une traduction litérale en français par A. Raux, Paris 1907.

2. The small but choice collection of Ḥammād was opposed by the richer collection of his contemporary and rival al-Mufaḍḍal b. Muḥammad b. Yaʿlā al-Ḍabbī (d. 164/780, or, according to others, in 168/784 or 170/786; see below

p. 116), who was a man of distinguished Arab stock. Having chosen the camp of the ʿAlids under Ibrāhīm b. ʿAbdallāh b. al-Ḥasan, he was pardoned by the caliph al-Manṣūr after the former's defeat in 143/760, and charged with the education of his son Muḥammad, who later became caliph himself. It was for him that al-Ḍabbī selected 126 or 128 *qaṣīda*s, some of which are just fragments, of 67 poets. The majority of these, 47, belong to the pre-Islamic period, among whom we find the two oldest known poets, al-Muraqqish the Elder and the Younger, as well as two Christians, Jābir b. Ḥunayy (no. 42) and ʿAbd al-Masīḥ (no. 72, 73, 83). 14 poets are *mukhaḍramūn*, i.e. those who, while born in the pagan era, lived to see Islam, while only 6 belong fully to the Islamic period. According to *Fihrist* 68, this collection was transmitted by Ibn al-Aʿrābī (see below, p. 116) and contained 128 pieces, of which Abū Muḥammad al-Qāsim b. Muḥammad al-Anbārī (see below, p. 119) omitted two. Originally, the collection was called simply *Kitāb al-ikhtiyārāt*, but was later named after its compiler, and given the title *al-Mufaḍḍaliyyāt*.

37 | *The* Mufaḍḍalīyāt, *an anthology of ancient arabic Odes compiled by al-Mufaḍḍal son of Muḥammad according to the recension and with the commentary of Abū Muḥammad al-Qāsim ibn Muḥammad al-Anbārī, ed. for the first time by* Ch. J. Lyall, I. Arab. Text, Oxford 1921, II. Transl. and Notes, ibid. 1918, III. Indices by A.A. Bevan, Gibb Mem. N. Series III, London–Leiden 1924. *Dīwān al-Mufaḍḍalīyāt* I (40 *qaṣīda*s with the commentary by al-Anbārī) Istanbul 1308, see Haffner, *WZKM* XIII, 344 ff. *Al-M.* ed. Abū Bakr b. ʿUmar al-Dāghistānī al-Madanī, C. 1324/1906. *Al-M.*, ed. Ḥasan al-Sandūbī, C. 1926. (MSS of the commentary by al-Anbārī, additionally Laleli 1858, Cairo, IV 274, commentary by al-Marzūqī [d. 421/1030], Berl. 7446, by al-Tabrīzī [d. 502/1108], Br. Mus. Lyall I, XXI, not in DL). A mixed collection, compiled from the *Mufaḍḍaliyyāt* and the *Aṣmaʿiyyāt* (2a) in Ind. Off. contains 75 still unpublished poems, see Lyall I, XX.

2a. With these two collections, the stock of *qaṣīda*s, insofar as they were not gathered together in the *dīwan*s of the great poets, seemed essentially exhausted. When the great philologist al-Aṣmaʿī (d. 216/831, see p. 104), praised by his followers (with typical exaggeration) for being able to match each letter of the alphabet with 100 *qaṣīda*s rhyming in it, set about compiling an anthology, all that was left were some modest gleanings. Preserved in a Viennese manuscript, together with the *Mufaḍḍaliyyāt*, his collection *al-Aṣmaʿiyyāt* comprises only 72 items comprising 1163 lines, as besides the *qaṣīda*s there are numerous fragments. Three of the 61 poets remain unidentified, while five are otherwise unknown. The others mostly belong to pre-Islamic times, with only 14 being *mukhaḍrams* or purely Islamic. Yet he also included one poem each by two

of the most famous poets, Imraʾ al-Qays and Ṭarafa. This collection was apparently less popular because it does not contain as many rare words as the *Mufaḍḍaliyyāt* and because al-Aṣmaʿī omitted to provide detailed documentation on the history of transmission (*li-ikhtiṣār al-riwāya*).

Sammlungen alter arabischer Dichter I. Elaçmaʾijjāt nebst einigen Sprachqaçiden hsg. v. W. Ahlwardt, Berlin 1902 (a copy of a manuscript from the Köprülüzāde library is mentioned in Cairo² III 37).

| 3. It must have been around the end of the third century of the Hijra that a fourth 38
collection, the *Jamharat ashʿār al-ʿArab*, came into being. To the 7 *Muʿallaqāt* it adds 6 further heptads. Apart from the fifth group, that of the *marāthī*, they bear all titles that seem to have been chosen arbitrarily: *al-Mujamharāt, al-Muntaqayāt, al-Mudhahhabāt, al-Mashūbāt, al-Mulḥamāt*. While the last group only contains poets from the Umayyad era, pre-Islamic poets predominate in the others. At the beginning there is a pretty useless introduction on metaphors and on different assessments of various famous poets. The compiler calls himself Abū Zayd al-Qurashī, whose trusted source al-Mufaḍḍal is claimed to be a sixth generation descendant of the caliph ʿUmar, and who must thus have lived around the middle of the third century of the Hijra. Both men are otherwise quite unknown, while their names appear to have been modelled after the names of the famous grammarian Abū Zayd al-Anṣārī (see p. 104) and his teacher al-Mufaḍḍal. But since Ibn Rashīq (390–456/1000–64, see p. 307) knew this work, it was probably composed around the turn of the fourth century.[6]

MSS Berl. 7452, Tüb. 230, Leid. 608/9, Paris 5833, Algiers 1788, Br. Mus. 1063, 1662, Suppl. 1107, Bodl. Uri 1298, Ambr. B. 1 (*RSO* IV, 93), Vat. v. 1054, Cairo² III, 76. Partial printing of the *Mulḥamāt* C. n.d. Printing of the *Muʿallaqāt* in I. Abkarius *Nihāyat al-arab fī akhbār al-ʿArab*, Marseille 1851, all poems according to another recension than the one of the later printing in *Tazyīn nihāyat al-arab* Beirut 1862, without commentary in *Nayl al-arab fī faḍāʾil al-ʿArab* C. n.d. (1895), complete edit. by Saʿīd Ef. Anṭūn ʿAmmūn, Būlāq 1308, 1331, | 1345. S. 39
Hommel, *Actes du VIe congr. internat. des orient.* II p., sect. I, 387–408, Nöldeke,

6 Muṣṭafā Jawād (on Abū Shādī, *al-Yanbūʿ* 173 n) wanted to move the date of composition further back in time because the author (ed. Būlāq 1308), p. 165, 25, cites Jawharī's *Ṣaḥāḥ*; yet this quotation is found in a scholium that could be a later adddition. His claim that the author often (*kathīran*) cites Mufaḍḍal b. Misʿar, who according to Yāqūt, *Irshād* VII, 171, died in 443/1051, is impossible to verify as he provides no evidence. It seems, however, that he randomly identified this author with the main authority, al-Mufaḍḍal al-Ḍabbī.

ZDMG 49, 290–3. M. Nallino, Le varie edizioni e stampe della J. a. al-A., *RSO* XIII, 4 (1932), 334–41.

3a. When the ʿAlid Hibatallāh b. Aḥmad b. al-Shajarī (d. 542/1147, see p. 280) prepared a new collection of *qaṣīda*s, he was only able to bring the twelve *qaṣīda*s of the first part together by borrowing from the *dīwān*s of al-Mutalammis and Ṭarafa, while in the second part he offered a choice from the *dīwān*s of Zuhayr, Bishr b. Abī Khāzim, and ʿAbīd b. al-Abraṣ, and in the third part from that of Ḥuṭayʾa.

Dīwān mukhtārāt shuʿarāʾ al-ʿArab, lith. C. 1306, collected and presented by Maḥmūd Aḥmad al-Zanātī, C. 1344/1925.

4. In ʿAbbāsid times and under the influence of later poetry, educated classes' appreciation of ancient poetry also changed. People grew tired of studying *qaṣīda*s from beginning to end and just wanted to enjoy the most brilliant parts. This desire was met by several anthologies, which were arranged thematically. The oldest work of this kind was created by Abū Tammām (d. 321/846, see p. 85), reportedly when, returning from Khurāsān, he was surprised by winter in Hamadan and where, in the house of his friend Abu 'l-Wafāʾ b. Salāma, with whom he was staying, he consulted the latter's rich collection of books. The title of the first of its ten chapters, *al-Ḥamāsa*, was given to the collection as a whole and was copied time and again in the following centuries. The other chapters are smaller and of lesser importance: *Bāb al-marāthī, Bāb al-adab*,[7]
40 *Bāb al-nasīb*, | *Bāb al-hijāʾ, Bāb al-aḍyāf wal-madīḥ, Bāb al-ṣifāt, Bāb al-mulaḥ*, and *Bāb madhammat al-nisāʾ*. In his selections Abū Tammām restricted himself solely to pagan and early Islamic poets.

From the many manuscripts some are listed in the description of Gotha 2193. Further printings: Būlāq 1286, 1290, 1296, Cairo 1322, 1331/1911, 1325, Lucknow 1293/1877, ed. Mawlawi Kabir al-Din and M. Gholam Rabbani, Calcutta 1856 (with a commentary by Mawlawi Fayḍ al-Ḥusayn), Bombay 1299 (with a commentary by Shaykh Luqmān), Beirut 1306. See also A. Krymski, *Abu Temmam*

7 Of course this word is still used here in its original sense of 'refined education', from which the old poet Munqidh al-Jumayḥ (*Mufaḍḍ.* 4, 4) derived the term *taʾdīb* or 'chastisement'; it was coined, as noted for the first time by Vollers, *Leipz. Kat.* 180 n. 1, from the plural *ādāb* of *daʾb* or 'habit' (see also Nallino in Ṭāhā Ḥusain, *Fi 'l-adab al-jāhilī*, p. 18). This notion then developed further under the influence of the Persian *frahang* (see Nyberg, *Hilfsbuch des Pehlevi, Gl.* 70), before finally coming to signify 'belles lettres'.

Hamasa, I, II, Moscow 1912. Commentaries: 1. Aḥmad Muḥammad al-Qāsim b. Muḥammad al-Iṣfahānī (d. 287/900, Suyūṭī *Bughya* 280?), Fātiḥ 3994 (*MFO* V, 503).—2. *al-Tanbīh fī sharḥ mushkil abyāt al-Ḥamāsa* by Ibn Jinnī (d. 392/1002, see p. 125), Paris 3285, Yeni A. Khān 966 (MSOS, XV, 7), Top Kapu 2369 (RSO IV, 697), Cairo² III, 69, print. C. 1927; idem, *al-Mubhij fī tafsīr asmā' shu'arā' al-Ḥamāsa* Manch. 443 c, Top Kapu 2533 (RSO IV, 715), Cairo² II, 33, III, 322, ¹VII, 672, Makt. Shaykh al-Islām (*Tadhk. al-nawādir* 129), print. Damascus 1346.—3. al-Marzūqī (d. 421/1030, see p. 284), Berl. 7449, Leid. 603, Br. Mus. 568/9, Köpr. 1308/11, (*MSOS* XIV, 8), NO 3999–4001, AS 4058, Lālelī 1810–3 (MO VII, 103), Fātiḥ 3941–4 (*MFO* V, 503), Bāyezīd 2604 (ibid. 527), 'Āṭif Ef. 2146 (ibid. 490), 'Um. 5392/3, 5547 (ibid. 519), Feiẓ. 1644 (*ZDMG* 68, 381), Mosul 190, 1, Teh. II, 288.—4. Thābit b. Muḥammad al-Jurjānī (d. 431/1039, Suyūṭī, *Bughya* 210, Yāqūt *Irshād* III, 398), Esc.² 289.—5. Abu 'l-'Alā' al-Ma'arrī (d. 449/1057, see p. 254), Cairo² III, 201.—6. *al-Bāhir* by Abū 'Alī al-Faḍl al-Ṭabarsī (d. 548/1153 see p. 405), Feiẓ. 1642 (*ZDMG* 68, 381).—7. *Īḍāḥ al-manhaj fi 'l-jam' bayna kitābay al-Tanbīh wal-Mubhij* (no. 2) by Ibrāhīm b. Muḥammad b. Malkūn al-Ḥaḍramī (d. 584/1188), Esc.² 312.—8. 'Abdallāh b. al-Ḥusayn al-'Ukbarī (d. 616/1219, see p. 282), Köpr. 1307 (*MSOS* XV, 8), Yeni 934 (*MO* VII, 103), Bursa, Kharājzāde Medr. 15 (*ZDMG* 68, 47).—9. *Iṣlāḥ mā ghalaṭa fīhi Abū 'Abdallāh Ḥusayn b. 'Alī al-Namarī al-Baṣrī* (d. 388/998, see p. 113) by Abū Muḥammad al-Ḥasan b. Aḥmad al-Ghandajānī (ca. 428/1036, see al-Sam'ānī, *Ansāb* f. 412r, Yāqūt, *Irshād* IV, 22, *GW* III, 820, Suyūṭī, *Bughya* 217), Cairo² III, 14.—10. Yūsuf b. Abi 'l-Faḍl b. Naẓar al-Jazarī, completed in 647/1249, Br. Mus. Suppl. 1108.—11. Abu 'l-Riḍā 'Alī Faḍlallāh b. 'Alī al-Rāwandī al-Qāshānī (d. after 549/1154, Sam'ānī, *Ansāb* 437b, 8), Br. Mus. 1663.—12. Anon., Münch. 899, 1.—13. *Asrār al-Ḥamāsa* by Sayyid b. 'Alī al-Marṣafī (1345/1926, a prof. at al-Azhar), Cairo 1330/1912.[8] A counterpart to the *Ḥamāsa*, corresponding to it verse by verse, was written during the reign of Malikshāh (465–485/1072–92) by the physician al-Muẓaffar b. Aḥmad al-Iṣfahānī, see Ibn al-Qifṭī 328, 7.

| 5. Abū Ṭammām's *Ḥamāsa* was countered by a work with the same title by 41
his rival al-Buḥturī (d. 284/897, see p. 80). Running over 174 chapters, it offers short fragments, and at times just single lines, on various poetical themes. It was nowhere near as successful as the first *Ḥamāsa*, which is why it it is only preserved in one copy, MS Leiden 889.

8 Pertsch, in his description of Gotha 2193, cites from Algiers p. 8 a commentary by Abū 'Alī Ḥasan b. 'Alī al-Astarābādhī which seems to be identical with Algiers 1790, but in which the author is called simply Abū 'Alī and the text is believed to be an abstract of Tabrīzī.

The Hamāsah of al-Buḥturī (*Abū ʿUbāda al-Walīd ibn ʿUbayd*) *A. H. 205–284,* Photolithographic Reproduction of the Ms. at Leiden in the University Library, with Indices by R. Geyer and D.S. Margoliouth, Leiden 1909 (De Goeje Fonds 1); see Goldziher, *WZKM* XI, 161 ff.; I. Kračkovsky, *Zap. vost. otd.* XXI, 1912, 1–12. *Le* Kitāb al-Ḥ. *de Abū ʿUbāda al-B., ed. d'après l'unique ms. conservé à la Bibliothèque de Leyde, avec préface, tables, variantes et notes critiques par le P.* L. Cheikho (*MFO* Beirut 1910, II, IV, V). Muḥammad Maḥmūd al-Rāfiʿī, *Mukhtārāt ashʿār al-ʿArab*, C. 1330/1922. *Ḥ. al-B.* ed. Kamāl Muṣṭafā, C. 1929.

5a. In later times several more anthologies with the title *al-Ḥamāsa* were written:

a. *Ḥamāsat al-Khālidiyyayn* or *Kitāb al-ashbāh wal-naẓāʾir* by the brothers Abū ʿUthmān Saʿīd (d. ca. 350/961) and Abū Bakr Muḥammad b. Hāshim al-Khālidī (d. 380/990), poets at the court of Sayf al-Dawla, Cairo[1] IV, 202, [2]III, 12, b.

b. *Ḥamāsat b. al-Shajarī* (see no. 3a), Paris 6018, ed. Fr. Krenkow, Hyderabad 1345.

c. *al-Ḥamāsa al-Maghribiyya*, written in Tunis in 646/1248 by Yūsuf b. Muḥammad al-Bayyāsī (see p. 346), Fātiḥ 4079 (*MFO* V, 505), abstract Gotha 13.

d. *al-Ḥamāsa al-Baṣriyya* by Ṣadr al-Dīn ʿAlī b. Abi 'l-Faraj al-Baṣrī, dedicated to the prince of Aleppo, al-Malik al-Nāṣir (see p. 257), in 647/1249, Esc.[2] 313, NO 3804, Rāġib 1091 (*ZDMG* 64, 211), ʿĀṭif Ef. 2053 (*MFO* V, 489, ʿĀšir Ef. 787 (ibid. 588), Cairo[2] III 90, IV, b. 46, A. Taymūr Pāshā, *RAAD* III, 342.

6. Apart from anthologies and *dīwān*s of individual poets, the philologists also
42 | compiled *dīwān*s of the poets of entire tribes.[9] Of these, the only one to have been preserved is that of the Hudhayl, who lived on the Sarāt Hudhayl between Mecca and Medina, as well as in the south, as far as al-Ṭāʾif, where they still exist today. Only a few of their poets belonged to the pre-Islamic era, and the majority of them were Muslim. ʿAbd al-Qādir al-Baghdādī (see II 317, 25), author of the *Khizānat al-adab*, had access to it (Goldziher, *DLZ* 1895, 1451). After 275/888 a new recension was prepared by the philologist al-Sukkārī (see p. 108). His student al-Ḥulwānī, who is called Abū Sahl Aḥmad b. ʿĀṣim in *Fihrist* 80, 16, but Aḥmad b. Abī Sahl b. ʿĀṣim by the author of the *Khizāna*, who cites his *Kitāb al-shuʿarāʾ al-mansūbīn ilā ummahātihim* in I, 11, 291, 557, II 508, 510, IV,

9 Cf. I. Goldziher, Some notes on the Diwans of the Arabic Tribes, *JRAS* 1897, 325–34, see also Muḥammad Abd al-ʿAzīz Mayman, *Iqlīd al-Khizāna* 5 ff. Abū ʿAmr al-Shaybānī supposedly collected the poems of more than 80 tribes. Such collections are cited on almost every page of al-Āmidī's *Kitāb al-muʾtalif wal-mukhtalif*, ed. Krenkow.

231, 573, 12, then transmitted it to al-Rummānī (see p. 113). The latter's commentary has only come down to us in an abbreviated form. A recension by al-ʿAskarī (see I, 126) is mentioned in al-Suyūṭī's *Sharḥ shawāhid al-Mughnī* 194, 7, from below, another one by al-Aṣmaʿī in *Khiz*. I, 133, II, 286, 364.

Manuscripts in Leid. 576 and Cairo (copied in 1284 in Medina from another version dated 882, whose author Yaḥyā b. al-Mahdī had added to an incomplete copy of al-Sukkāri's recension using another recension by an unknown philologist and which was not divided into books, see J. Hell, *ZDMG* 64, 659 ff.; *Aufs. zur Kultur-und Sprachgeschichte, E. Kuhn gewidmet*, 1916 p. 217 ff.); it is from this copy that Landberg's *diwān* of Abū Dhuʾayb (see p. 41), now in Yale, was copied; another, modern copy of this *dīwān*, as well as Cairo[2] III 13 (*Adab shiʿr* 6) and Vat. V. 1193, 4, do not depend on it. J.G.L. Kosegarten, *The Hudsailian Poems,* vol. I. London 1854. *Ashʿār ul-Hudhalijjīna, deutsch | von* R. Abicht, Namslau 1879. J. 43
Wellhausen, Letzter Teil der Lieder der Hudhailiten, arabisch und deutsch, in *Skizzen u. Vorarbeiten* I, Berlin 1887, edition of the commentary by the same in *ZDMG* 39, 411–80. H.H. Bräu, Die Gedichte des Hudhaliten Mulayḥ b. al-Ḥakam, *ZS* V, 69–94, 262–87 (see Brockelmann *ZS* VI, 5–9). F. Bajraktarević, La Lāmiyya d'Abou Kabīr al-Hudhalī, *JAS* 1923, July–Sept. 59–115, idem, Le *Diwan* d'A.K. al-H. publié avec le commentaire d'As-Sukkarī, transl. and annot., ibid. 1927, July–Sept. *Neue Huḏailiten-Dīwāne, hsg. u. übers. von* J. Hell, I. *Der Diwan des Abū Ḏuʾaib*, Hannover 1926 (see Bräunlich, *Isl.* 18, 1–23), II. *Sāʿida b. Ǧuʾajja, Abū Ḥirāšh, al-Mutanaḫḫil, und Usāma b. al-Ḥāriṯ*, Leipzig 1933. Al-Aṣmaʿī's *Ashʿār Banī Jaʿda* is cited in *Agh.*[1] XIX, 82, penult. ff, 83, 4; a *Juzʾ min ashʿār al-Anṣār* ibid. V, 171, 24. Al-Sukkarī collected the poems of the Jews, and this collection was supplemented by Muḥammad b. Jaʿfar al-Ṭayālisī, see ed. Geyer 37.

8. The ancient philologists also busied themselves with writing biographies of the poets. Following the example of the 'books of classes' used by the *ḥadīth* scholars, they tried to classify them chronologically as well as by aesthetic appreciation. *Ṭabaqāt al-shuʿarāʾ* were written early by the poets Diʾbil (see p. 79, d. 246/860), whose work is still cited in *Khiz*. II, 121 last line, and Ibn al-Muʿtazz. The *Kitāb ṭabaqāt al-shuʿarāʾ* of Muḥammad b. Dāʾūd (see *Fihrist*, 48, 110, 11, 166), cited in al-Jahshiyārī's *Kitāb al-wuzarāʾ* 259, 5, seems to be even older. The *Ṭabaqāt al-shuʿarāʾ* of Muḥammad b. Sallām al-Jumaḥī (d. 231/845, see p. 106) and the *Kitāb al-shiʿr wal-shuʿarāʾ* of Ibn Qutayba (d. 276/889 see p. 120) have both been preserved. Writing about a century later, Muḥammad b. ʿImrān al-Marzubānī (d. ca. 380/990, p. 125) was content to provide an alphabetical ordering in his *Muʿjam al-shuʿarāʾ*, although in two other works that have not come down to us (Yāqūt, *Irshād* VII 52, 6 ff.) he applied higher standards. All

these works were eclipsed by the *Kitāb al-aghānī* of Abu 'l-Faraj al-Iṣfahānī, see p. 146. Still, even a late work such as the *Khizānat al-adab* of ʿAbd al-Qādir al-
44 Baghdādī (d. 1093/1682) and a commentary on | the *shawāhid* in Raḍī al-Dīn al-Astarābādhī's commentary on the *Kāfiya* of Ibn Ḥājib (see p. 303), offer much valuable material from ancient sources otherwise lost.

Khizānat al-adab 4 vols., Būlāq 1299, reprint C. 1344. I. Guidi, Sui poeti citati nell' opera Kh. *Atti dei Lincei*, III, 273–92, Roma 1887. Iqlīd al-Khizāna *or Index of Titles of Works Referred to or Quoted by ʿAbd al-Qādir al-Baghdādī in the* Khizānat al-Adab, by Muḥammad ʿAbd al-ʿAzīz Mayman, Lahore 1927.

Ad p. 13

Chapter 7. The Six Poets

Of all the pre-Islamic poets, there are six who are more famous than all the others. They owe their fame principally to philologists, probably for the simple reason that they were the only ones of whom they could still put together a reasonably-sized *dīwān*. Farazdaq, in his *Naqāʾiḍ*, ed. Bevan 39, 51–9, mentions a couple of others alongside the most famous poets of pre-Islamic times, but leaves out ʿAntara. At v. 53, he identifies al-Muhalhil, an uncle of Imraʾ al-Qays (Ibn Qut., *Poes*., 164–6, *Agh*.[2] IV. 140–52, *Khiz*. I, 302–4), as the first ever poet, a judgment in which he is followed in Ibn Qutayba's *Poesis* 164. Yet according to ʿUmar b. Shabba (d. 262/875, see p. 137) as cited in Suyūṭī's *Muzhir* [1]II, 238, 22 ff., [2]II, 296, 2 ff., it was only the Taghlib who designated him thus, and other tribes regarded other poets as having been the first (see al-Jumaḥī, *Ṭab*. 3, 12 ff., cited by al-Marzubānī, *Muw*. 74). A comparative appreciation of the ancient poets by Yūnus b. Ḥabīb (see p. 99) is mentioned in Yāqūt, *Irshād* VII, 310, 13 ff.

The Diwans of the six ancient arabic Poets, ed. W. Ahlwardt, London 1870; collected by al-Aṣmaʿī (d. 210/825 or 215/830, see p. 104), preserved in the recension of the Spaniard Yūsuf al-Aʿlam al-Shantamarī (d. 476/1083, see p. 309), MSS Paris 3274, Br. Mus. Suppl. 1026, Rabat 313, A. Taymūr, *RAAD* III, 342. Commentary by Muḥammad b. Ibrāhīm b. Muḥammad b. al-Kharūf al-Ḥaḍramī (d. 609/1212), Rabat 314, an anonymous commentary in Cairo[2] III, 198. *Al-ʿIqd al-thamīn fī sharḥ dawāwīn al-shuʿarāʾ al-thalātha al-jāhiliyyīn Ṭarafa wa-Zuhayr wa-Imraʾa al-Qays*, Beirut 1886. *Khamsat dawāwīn al-ʿArab, al-Nābigha al-Dhubyānī, ʿUrwa b. al-Ward, al-Farazdaq, Ḥātim al-Ṭāʾī, ʿAlqama al-Faḥl*, Beirut n.d. (1327). 45

1. Al-Nābigha al-Dhubyānī Ziyād b. Muʿāwiya.

Ibn Qutayba, *Liber Poesis*, 70–81; *Agh*.[1] IX, 162–176, [2]IX, 154–70; Ibn ʿAsākir *Taʾrīkh Dimashq* V, 424–9; Suyūṭī, *Sharḥ shawāhid al-Mughnī* (hereafter *ShshM*), 28; *EI* III 868–70. Le Dīwān de Nābigha by H. Derenbourg, *JAs*. 1868/9 (with Socin, *ZDMG* 31, 669 ff.), H. Derenbourg, N. Dh. inédit d'après le ms. ar. 65 de la collection Schéfer, *JAs* s. 9, v. 13, 1–55. D. Ginzburg, in *Sbornik Statei učen. Prof. Rosena*, St. Petersburg 1897, pp. 169 ff. (a similar recension in Vat. v. 1193, 3). *Dīwān* Mashh. XV, 14, 4, with the commentary of Ibn al-Sikkīt (see p. 117) in Top Kapu 2653 (*RSO* IV, 786), with the commentary of al-Aʿlam in Ambr. H. 132 (*ZDMG* 69, 69), together with that by Imraʾ al-Qays and an anonymous commentary Cairo[2] III, 207. *Tawḍīḥ al-bayān ʿan shiʿr al-N. al-Dh*., ed. Muḥammad Ef. Adham, C. 1910, Beirut 1929.—In Daghfal al-Nassāba's (during the reign of Muʿāwiya, see *Fihrist* 89) *Kitāb al-taẓāfur wal-tanāṣur* he was credited with

a speech in rhymed prose that he supposedly delivered to the Ghassānid al-Ḥārith, pleading with him to release prisoners belonging to his tribe (*al-Tuḥfa al-bahiyya*, Istanbul 1302, p. 38). From among his poems no. 7 is remarkable in that it consists only of a *nasīb*, running over 33 lines. Al-Ḥuṣrī, *Zahr al-ādāb* II, 203, praises his verses of *Dīw*. 17, 7–10, 14, 15 as an exemplary specimen of a self-contained train of thought. Abū ʿAmr (see p. 99), cited in Rāghib al-Iṣfahānī, *Muḥāḍ*. 40, 15, ranked him immediately after Imraʾ al-Qays (ibid. for al-Aṣmaʿī's apppreciation of some ancient poets). In his *al-Adab al-jāhilī* 336 ff., Ṭāhā Ḥusayn assumes that his *dīwān* contains so many interpolations because it is strongly marked by stereotypes.

2. ʿAntara b. Shaddād (or ʿAmr or Muʿāwiya) al-ʿAbsī.

Ibn Qut., *Poes*., 130–4, *Agh*.[1] VII, 148–53,[2] 141–6, F.E. Bustānī in *Mashriq* XXVIII, 534–40, 631–47. Iskandar Āghā Abkarius, *Munyat al-nafs fī ashʿār ʿAntara b. Shaddād al-ʿAbsī,* Beirut 1864, *Dīwān ʿA*., ed. al-Khūrī, 3rd ed., ibid. 1888, impr. sc. ibid. 1901, with notes by Rashīd ʿAṭiyya ibid. n.d., print. C. 1315, 1329 (with notes by Muḥammad al-ʿInānī). In Buhār no. 436, XIV he is credited with a poem in *li* that is missing in Ahlw., as a response to a song of spring by Rabīʿ b. Ziyād al-ʿAbsī.

Ad p. 14

46 3. Ṭarafa[1] ʿAmr b. ʿAbd al-Bakrī was the nephew | of al-Muraqqish the Younger (Ahlw., *Samml*. I, 8).[2]

His death is legendary and the account of it has many variants. According to al-Aʿlam (Seligsohn 99/100), the governor of Bahrain, a relative of his, had advised him to flee and when Ṭarafa refused this out of pride, he had him thrown into jail. The governor then relinquished his post so that the sentence was carried out by his successor.[3] However, in reality the poet appears not to have lived at the court of al-Ḥīra, but instead—at least for a time—lived with the king's half-brother ʿAmr b. Umāma in Yemen, where the latter had sought assistance

1 According to Suyūṭī, *ShshM* 272, 17, he received this name because of his verse that is contained in Ahlw., *App*. 14, 1, in the same way in which al-Mutalammis (see below) and Ufnūn were named after one of their verses, see Schol. *Naq*. ed. Bevan 886, 15, 16; other examples of such names for poets are given in al-Jāḥiẓ, *Bayān* I, 141, and Suyūṭī, *ShshM* 17.

2 Al-Muraqqish the Elder and Asmāʾ appear as archetypal lovers in *Dīw*. 13, 14.

3 A narrative style that increases suspense by postponing the action.

from Murād against the former. The king punished Ṭarafa for this by confiscating his camels that he had left in Tabāla, in Lakhmid territory, whereupon Ṭarafa took his revenge by writing sarcastic verses. Arab critics consider Ṭarafa as one of the greatest poets ever, especially because of his unsurpassed description of the camel in his *Muʿallaqa*.[4]

Ibn Qut., *Poes*. 88–96, *Agh*. XIX, 185–210, al-Marzubānī, *al-Muwashshaḥ* 57, *Muʿjam* 201, F. Krenkow, *EI*, IV, 717/8. *Diwan de T. b. A. al-B. accompagné du cmt. de Youssouf al-Aʿlam de Santa Maria*, ed. M. Seligsohn (Bibl. de l' École des Hautes Ét. 128), Paris 1901 (see Nöldeke, *ZDMG* 56, 160 ff.); an edition of the recension of Ibn al-Sikkīt (see p. 117) by Aḥmad b. al-Amīn al-Shinqīṭī, Kazan 1909.

3a. Ṭarafa's sister Khirniq, see p. 40.

3b. His uncle, al-Mutalammis, so called after his verse at V, 9,[5] was actually named Jarīr b. ʿAbd al-Masīḥ al-Ḍubāʿī. His father was also called ʿAbd al-ʿUzzā, | and so must have been a heathen who converted to Christianity later in life. 47
His poems are partly about the feuds between the tribes of his East Arabian homeland and partly *hijāʾ* directed against the king of al-Ḥīra. If the saying *ṣaḥīfat al-Mutalammis* and its accompanying story of the letter that the king gave to him and Ṭarafa and which, unbeknownst to them, was their death warrant, was indeed made up later on the basis of *Diw*. II, 2, then the verses at *Diw*. IX, which take that story for granted, must be spurious. According to al-ʿAynī, *Sharḥ al-Shawāhid al-kubrā* (in the margin of the *Khiz*.) IV, 134, these verses were fabricated by Abū Marwān al-Naḥwī.

Ibn Qut., *Poes*. 85–8, *Agh*.[2] XXI, 120–37. The *dīwān*, compiled by al-Aṣmaʿī, only contains fragments with scholia by al-Athram (d. 230/844), Br. Mus. 1407, Ind. Off. RB 110,$_1$, Cairo[1] IV, 251,[2] III, 145, AS 3931, *Die Gedichte des M. ar. und deutsch v.* K. Vollers, Leipzig 1903, ed. Cheikho in *Poètes ar. chrét*. 330–49, see *Machriq* V 1057–65, VI, 28–35. *Sharḥ dīwān al-M*. by Abū ʿUbayda Maʿmar b. al-Muthannā (see p. 103), Cairo[2] III, 206.

4. Zuhayr b. Abī Sulmā Rabīʿa b. Rabāḥ al-Muzanī was born into the ʿAbdallāh b. Ghaṭafān tribe that his father had joined. As a poet he defended the cause of his father and his relatives in the fratricidal war about Dāḥis and Jabrāʾ, which

4 For a statement on him, allegedly by ʿUmar, see Qudāma, *Naqd* 20, 6.

5 Qut., *Poes*. 86,$_{10}$, al-Jāḥiẓ *Ḥay*. III, 121, 15, Suyūṭī, *ShshM* 104, *Muzhir* [2] II, 265, 9, *Khiz*. III, 73.

raged between the ʿAbs and Dhubyān tribes. It is said that he was the *rāwī* of his step-father Aws b. Ḥajar (see p. 27), who himself had learned the trade from al-Ṭufayl al-Ghanawī. It appears that this tradition was then passed on, through his son Kaʿb (see p. 38), to al-Ḥuṭayʾa, al-Jamīl, and al-Kuthayyir (see Ṭāhā Ḥu. *al-Adab al-jāhili* 269 ff.). He is said to have worked a full year on seven of his poems each, which is why these are called *al-Ḥawliyyāt* (Ibn Jinnī, *Khaṣāʾis* I, 330, 10). Because his poems have an outspoken didactical dimension, people
48 believed him to have been under the influence of Christianity. | In those days, this influence was widespread in Arabia. It would, however, be wrong to label him as a Christian merely because of this. His sister al-Khansāʾ mourned his death in a *marthiya* (*Agh.* IX, 150, 25).

Al-Jumaḥī, *Ṭab.* 15–9, Ibn Qut., *Poes.* 57 ff. (with an erroneous genealogy), *Agh.* IX,[1] 146–58,[2] 139–51, Suyūṭī *ShshM* 48, F. Krenkow, *EI* IV, 1338. *Dīwān*, revised by al-Sukkarī, MS Socin BDMG Ar. 103 (see Prym, *ZDMG* XXXI, 711), with a commentary by Thaʿlab in Esc.[2] 271, NO 3967, 1 (*MSOS* XV, 15), 3968 (ibid. 18), Makt. shaykh al-Islām (*Tadhk. al-naw.* 121), Cairo[2] III, 204, by al-Aʿlam after al-Aṣmaʿī, ed. Landberg, *Primeurs ar.* II, Leiden 1889, C. 1323. K. Dyroff, *Zur Geschichte der Überlieferung des Zuhairdiwans mit einem Anhang unedierter Gedichte Zuhairs*, Munich 1892. A revised edition based on al-Sukkarī and Thaʿlab is much needed.

5. ʿAlqama b. ʿAbada al-Tamīmī al-Faḥl[6] sang the praise of the Ghassānid al-Ḥārith b. Jabala in a famous poem, pleading with him to release his brother Shaʾs, who had been captured in a battle.[7] But he also mentions Qābūs of al-Ḥīra (ca. 573) and his fellow tribesman al-Zibriqān, who was held in high regard around 632.

Ibn Qut., *Poes.* 107 ff., al-Jumaḥī, *Ṭab.* 30, Ibn Ḥajar, *al-Iṣāba* III, 111, *Khiz.* I, 565, *Agh.* 1 XXI, 172–5. *Dīwān ʿA. al-F.*, C. 1293, 1324. *ʿA. b. ʿA. Dīwān accompagné du cmt. d'al-Aʿlam al-Shantamarī* (see also Cairo[2] III 215), ed. Mohammed Ben Cheneb, Algiers–Paris 1925 (Bibl. Arab. I).

6. Imraʾ al-Qays[8] Ḥunduj (ʿAdī or Mulayka, Suyūṭī, *Muzhir* [2]II, 265, 7, *ShshM* 6) b. Ḥujr al-Kindī al-Malik al-Ḍillīl wasted his life in an endless series of failed

6 Purportedly thus called to distinguish him from an eunuch by the name of ʿAlqama b. Sahl, see al-Jāḥiz, *Ḥay.* I, 54, 3.

7 Not in the famous battle of ʿAyn Ubāgh, Nöldeke, *Die ghassan. Fürsten* 36.

8 On the form of the name see Fischer, *Islca* I, 379 ff.

attempts to restore the power of his clan, the southern Arabian tribe of Kinda. In or around 480, his ancestor Ḥujr Ākil | al-murār had become a ruler in the 49
Najd, a position his descendants had been unable to maintain. The poet's father, Ḥujr, had been murdered by the Banū Asad. We know nothing specific about his life. In his *al-Adab al-jāhilī*, 211–3, Ṭāhā Ḥusayn tried to understand his fate solely in terms of the image of the Kindī ʿAbd al-Raḥmān b. al-Ashʿath (Wellhausen, *Das ar. Reich* 145), an image invented by *quṣṣāṣ* to boost the honour of his tribe. That his image as one of the most famous heroes of ancient Arabia was the object of romantic themes is shown by the story of his childhood, in which a servant does not carry out the order to kill him, instead raising him as one of his own (Suyūṭī, *ShshM* 6). The idea that he had been favoured by the emperor Justinian, who wanted to make use of him against the Persians and nominated him phylarch of Palestine, is a story that was transferred from his nephew Qays b. Salama onto him (see Olinder loc. cit., Caskel, *Islca* III, 338). The report claiming that he seduced a princess there and that the emporor had him murdered as punishment for this when he passed through Ankyra on his return journey was invented for the simple reason that he often boasted about his amorous feats.[9] It may be that the Nessus motif was projected onto his death because the metaphor used in *Dīw*. 30, 12–4 was not well understood.[10] His supposed tomb in Asia Minor is alluded to in al-Buḥturī, *Dīw*. I, 3, 3.

Traditionally, historians of literature regard Imraʾ al-Qays as the inventor of the *nasīb* and other motifs typical of the *qaṣīda* (Suyūṭī, *Muzhir* ²II, 297, 3 ff.).[11] In metrics, he typically used one short instead of two long syllables in the second foot of the *ṭawīl*. | His rhyming technique is characterised by an 50
abundance of *iqwāʾ* (see Lyall, *Or. St.*, Nöldeke I, 131) and interior rhyme in the *qaṣīda* (Qudāma, *Naqd al-shiʿr* 14f).

We owe the transmission of his poems, which is surrounded with mystery, almost exclusively to Ḥammād al-Rāwiya and to a lesser degree to Abū ʿAmr b. al-ʿAlāʾ (Suyūṭī, *Muzhir* ²II, 253, 13 ff.).

Ibn Qut., *Poes*. 37–56, *Agh*.[1] VIII 72–84, Ibn ʿAsākir, *Taʾrīkh Dimashq* III, 104–11, Suyūṭī, *ShshM* 6–9, Gunnar Olinder, *The Kings of Kinda*, Lund 1927, 94–118, Muḥammad Ṣāliḥ Ṣamak, *Amīr al-shiʿr fi ʾl-ʿaṣr al-qadīm*, C. 1932. An index to

9 Muḥammad b. Sharaf al-Qayrawānī, in *Iʿlām al-kalām* 29 ff., gets all worked up over this.

10 The insulting nickname *Dhu ʾl-qurūṭ* ('furuncle man') was known to al-Farazdaq (Lyall, *Diw. ʿAbīd b. al-Abraṣ* 5); see also Suyūṭī, *Muzhir* ² II 276, 18.

11 At the beginning of his *Qurāḍat al-dhahab*, C. 1344/1926, Ibn Rashīq (see p. 307) discusses many of his verses that were later imitated by others.

the poems of Imraʾ al-Qays was prepared by Hishām al-Kalbī (see p. 119: *Kitāb tasmiyat mā fī shiʿr Imraʾ al-Qays min asmāʾ al-rijāl wal-nisāʾ wa-ansābihim wa-asmāʾ al-araḍīn wal-jibāl wal-miyāh, Fihrist* 97, 15). *Dīwān* Mashh. XV, 15, in the recension of Aṣmaʿī in Madr. 476 (8 folios), of al-Sukkarī (see p. 108) in Leid. 564, a recent collection, after 791, in Br. Mus. Suppl. 1025. Commentaries: 1. ʿAlī b. ʿAbdallāh al-Ṭūsī, a contemporary of al-Sukkarī (Yāqūt, *Irshād* V, 299, Suyūṭī, *Bughya* 340) following Aḥmad b. Ḥātim, al-Aṣmaʿī, and Abū ʿAmr al-Shaybānī, Lālelī 1820 (*MSOS* XV, 24, *ZDMG* 64, 517), Köpr. 1315, another recension Bayezid 2684, Cairo[2] III, 201 (a copy of Laleli).—2. Abū Bakr ʿĀṣim b. Ayyūb al-Baṭalyawsī (d. 494/1100, see p. 309), Cairo[2] III 200, together with Nābigha and ʿAlqama in Vienna 446, print. C. 1282, 1307, 1324.—3. al-Tabrīzī (see p. 279) in Makriköy,[12] *ZDMG* 68, 63.—4. Bahāʾ al-Dīn Muḥammad b. Ibrāhīm al-Ḥalabī b. al-Naḥḥās (d. 698/1298, see p. 300), with the title *Taʿāqa*, Esc.[2] 302.—5. Muḥammad b. ʿAbd al-Raḥmān al-Baghdādī, composed in Dhu ʾl-Qaʿda 1078/Apr. 1668 during the siege of Crete (Ritter on al-Ṣafadī, *Wafā*ʾ I, 32), Köpr. 1314 (*MSOS* XIV, 9). *Dīwān jamaʿahu*, ed. Ḥasan al-Sandūbī, C. 1930. Fr. Rückert, *Amrilkais, der Dichter und König*, Stuttgart–Tübingen 1843, 2nd ed. by H. Kreyenborg, Hannover 1924. E. Griffini, Una nuova *qaṣīda* attribuita ad Imr., *RSO* I, 595–605, a new adaptation by R. Geyer, Imr.'s *Munsariḥ-Qaṣīdah* auf *īshu, ZDMG* 68, 547–70. A commentary on the *qaṣīda* that was falsely attributed to him in Ahlw. *App*. 19 by Abū Turāb ʿAbd al-Ḥaqq b. ʿAbd al-Laṭīf al-Zubayrī al-Qādirī, Manch. 453 B. Others bearing the same name appear in al-Āmidī's *al-Muʾtalif wal-mukhtatif* ed. Krenkow 9–12.

Ad p. 15

12 This library of Baghdadly Ismāʿīl Pāshā no longer exists, see Rescher, *Abriss* I, 55 n. 1.

Chapter 8. Other Poets of Pre-Islamic Times

From among the many poets from the Jāhiliyya whose works have come down to us in more or less reliable form | it is only possible to mention the most famous ones, in particular those whose independent collections have survided. 51

1a. One of the oldest poets we know of is al-Muraqqish al-Akbar ʿAwf (ʿAmr) b. Saʿd b. Mālik of the Qays b. Thaʿlaba tribe, who flourished at the beginning of the sixth century CE. His father was the commander of the Qays b. Thaʿlaba in their war against the Basūs. He was the uncle of ʿAmr b. Qamīʿa and a relative of Ṭarafa (see p. 45) and of Maymūn al-Aʿshā. In posterity his name remained famous as the hero of a romance that contains a motif which would become typical of the genre, the recognition of the beloved through a ring.[1]

Only twelve fragments of his poems have been preserved in *Mufaḍḍ.* no. 45–54, App. 2, 3, sometimes in a very bad state of transmission. One of these, no. 54, is in a metre that was later no longer accepted. Some further fragments in *Agh.* V, 192, 26 ff., X, 128/9, al-Marzubānī, *Muʿjam* 201.

1b. His brother's son, al-Muraqqish al-Aṣghar Rabīʿa b. Sufyān b. Saʿd, also participated in the war against the Bassām. He became the legendary hero of a romance with Fāṭima, the daughter of King Mundhir III of al-Ḥīra.[2] He is regarded as a better poet than his uncle, and, indeed, his verses, in which love plays a central role, show greater skill and are better adapted to the tastes of his time.

Mufaḍḍ. 55–9, al-Marzubānī *Muʿjam* 201.

1c. Apart from their Muʿallaqāt, (see p. 17) smaller *dīwān*s by ʿAmr b. Kulthūm al-Jushamī of the Taghlib tribe and by al-Ḥārith b. Ḥilliza al-Bakrī, | a contemporary of King ʿAmr b. Hind of al-Ḥīra (r. 554–68), are extant. ʿAmr was a very great poet who held an important place for his tribe down the centuries. The work of al-Ḥārith, on the other hand, while less primitive, comes closer to that of Zuhayr in its didactical inclinations. 52

1 *Agh.* V, 199 ff., Ibn Qut., *Shiʿr* 103 ff., Caussin de Perceval II, 338 ff., Lyall, *Mufaḍḍ.*, transl. 167, Rescher, *Abriss* I, 55.

2 *Agh.* V, 193 ff., Ibn Qut., *Shiʿr* 105 ff., Caussin II, 340 ff., Lyall, *Muf.*, transl. 186, Rescher, *Abriss* I, 56.

Ibn Qut., *Poes.* 117–120, 96/7, *Agh.*[2] IX, 175–8, 171–5, al-Marzubānī, *Muʿjam* 202. *Dīwān*s (after Fātiḥ 533) edited by F. Krenkow in *al-Mashriq* 1922, 591–611 (also as offprint); of al-Ḥārith, *Mufaḍḍ.* 25, 62, App. 1.

1. Taʾabbaṭa Sharran Thābit b. Jābir (according to al-Aṣmaʿī; according to Ibn Qutayba, ʿAmsal) al-Fahmī.

Ibn Qut., *Poes.* 174, *Agh.*[1] XVIII, 209–18, Suyūṭī, *ShshM* 19, 82 (on his relationship with his step-father Abū Kabīr al-Hudhalī, see p. 43, above, following al-Tabrīzī); an account of his death can be found in the Introduction to *Hudh.* 211. Fragments of his *dīwān*, collected by Ibn Jinnī, are in Esc.[2] II, 778, f. 43–71. Ch. Lyall, Four Poems by T. Sh., the Brigand Poet, *JRAS* 1918, 211–27.

2. Al-Shanfarā, of the south Arabian tribe of the Banu ʾl-Iwās b. al-Ḥijr b. al-Hanw b. al-Azd, is the only south Arabian whose poems have come down to us. Yet he used the poetical language of the northern Arabs because, as a young boy, he had been taken prisoner by the Shabāba b. Fahm tribe, under whose influence he grew up. And he also returned to the Fahm after he had been traded against a man of the Banū Salāma. But when he asked for the hand of a girl there he was turned down by her father with a sneer. He took his revenge on those who had insulted him by means of countless killings and raids, on which he was sometimes accompanied by Taʾabbaṭa Sharran. On one of these expeditions he fell into the hands of his opponents and was killed.

Of his poems, which al-ʿAynī (*Sharḥ al-Shaw. al-kubrā* IV, 596, 10) still read in the form of a *dīwān*, little remains, with the exception of the controversial
53 *Lāmiyyat al-ʿArab*. | In one of these (*Mufaḍḍ.* 20[18], 26), Lyall (transl. 68) believed he could see the poet's Yemeni origin because he compares the risen tails of calves with swords, as the only other instance in which cattle is mentioned in ancient poetry is al-Aʿshā's *Muʿallaqa*, verse 55 (ed. Lyall, verse 61, in R. Geyer's *Zwei Ged. al-Aʿshā's* II, cf. 206 ff., *Dīwān* 6, 62, p. 48), and then only as sacrificial animals.[3] Otherwise the only reference to South Arabia is to Uḥāza in southern Yemen, which he mentions in his *Lāmiyya*. Early philologists had no knowledge of this poem, not even the author of the *Kitāb al-aghānī*, while al-Qālī (loc. cit.) explicitly states that it was penned by Khalaf al-Aḥmars. Yet the latter's adaptations usually follow the scheme of the *qaṣīda* in every respect, while here we are dealing with a poet who has his own personality, as

3 However, he missed the verses mentioned in Jāḥiẓ, *Ḥay.* I, 9, 17 ff., Ibn Qut., *Poes.* 217, 8, al-Aʿshā ed. Geyer 14, 26, 27, which all allude to the proverb "when the cows won't drink, one whips the bull" (ʿAskarī, *Amthāl* I, 199).

was observed by Jacob in his Introduction to Shanfarā's *Lāmiyya*, Hannover 1923. And while the descriptions of nature in ancient poetry are always a goal in themselves, here they provide the backdrop to the life of man himself. We have, therefore, no reason to believe the ancient philologists—as does Krenkow (*EI* IV, 335)—and regard this *pièce de résistance* as the work of anyone else but al-Shanfarā, the person who is mentioned in the tradition (cf. also Gabrieli, *RSO* 1935, 358–61).

Agh. XXI, 134–43, *Khiz.* II, 14 ff., al-Qālī, *Amālī*[1] I, 157, III, 208–12. J.W. Redhouse, *JRAS* 1881, 437–67, F.E. Bustani, *Rawā'iʿ* III, Beirut 1927. Text of the *Lāmiyya* print. in *Majmūʿa* C. 1319, 1324. The other literature is listed in Nöldeke, *Beitr.* 200 ff., and G. Jacob, *Schanfarastudien*, SB Bayer. Ak. d. Wiss. 1915, 4, supplemented by R. Geyer, *Isl.* VII, 117, as well as Jacob's translation with Introduction, luxury edition, Hannover 1923. Commentaries: 1. Allegedly by al-Mubarrad, Istanbul 1300, but maybe | by Thaʿlab, according to Nöldeke in Jacob, *Schanf.-st.* 15.—2. 54
Ibn Durayd (see p. 111), Berl. 7408.—3. al-Zamakhsharī (d. 538/1143, see p. 289), *Aʿjab al-ʿajab fī sharḥ L. al-ʿa.*, Esc.[2] 462, 4, Paris 3077, Leipz. 498, Cairo[2] III, 17a, print. together with the work by Muḥammad b. Qāsim b. Zakūr al-Maghribī (d. 20 Muḥarram 1121/11 April 1708),[4] Berl. 7470, libr. Dahdah 233 and of ʿAṭāʾallāh b. Aḥmad al-Miṣrī al-Makkī (see ad II, 356), copied in 1173/1759, Cairo[2] IV, b, 85, C. 1324, 1328.—4. ʿAbdallāh b. al-Ḥusayn al-ʿUkbarī (d. 616/1219, see p. 282), Berl. 7469, Cairo[2] III, 217.—5. Yaḥyā b. Ḥamīd al-Ḥalabī al-Ghassānī, composed in 618/1121, Esc.[2] 314.—6. al-Suwaydī, Br. Mus. 1415, 4.—7. al-Muʾayyad b. ʿAbd al-Laṭīf al-Naqjuwānī, written in 982/1574, Leid. 569.—8. Muḥammad b. al-Ḥusayn b. Lājak al-Turkī, libr. Dahdah 233.—9. Abu 'l-Ikhlāṣ Jādallāh al-Ghunaymī al-Fayyūmī (see ad II, 356), written in 1101/1689, Cairo[2] III, 258.—10. Anon., Berl. 7472/3, Tüb. 52, 2, Bodl. II, 305, Vat. v. 364 (not by al-Zawzanī), Cairo[2] III, 217. Against an otherwise unknown commentary by ʿĀkish al-Yamanī, Muḥammad b. Maḥmūd b. al-Talāmīdh al-Shinqīṭī (d. after 1320/1902) wrote, on the order of the emir of Mecca, ʿAbdallāh b. Muḥammad b. ʿAwf: *Iḥqāq al-ḥaqq wa-tabarruʾ al-ʿArab mimmā aḥdatha ʿĀkish al-Yamanī fī lughatihim wa-Lāmiyyat al-ʿArab*, Cairo[2] III, 6.

3. ʿUrwa b. al-Ward al-ʿAbsī.

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4 See A. al-ʿAlamī, *Anīs* 19, al-Qādirī, *NM* II, 206, al-Kattānī, *Salwa* III, 179; his *Nashr azāhir al-bustān fī man ajāzanī fi 'l-Jazāʾir wa-Taṭwān* is preserved in Algiers 1740.

His *dīwān* was not edited by al-Sukkarī but by Ibn al-Sikkīt, see *Sharḥ dīwān ʿU. b. al-W. li-Ibn al-S.*, C. 1923. *ʿU. b. al-W. Diwan accompagné du comt. d'Ibn al-S., éd. par* M.B. Cheneb, Algiers–Paris 1926 (Bibl. Ar.), R. Basset, Contribution à l'étude du diwan d'U. in *P. Haupt Anniversary*, pp. 344–57, *D. d'U., traduit et annoté par* R. Basset, *Bull. Afr.* LXII, Fac. des Lettres d'Alger, 1928.

4. Quṭba b. Aws al-Ḥāḍira al-Fazārī.

MSS Leid. 573/4, Paris 5891, Cambr. 427, AS 3932–4 (*ZDMG* 64, 513), 3936 (ibid. 513), Feiẓiyye 1597, 1662, 5, *ZDMG* 68, 30, 382, the recension of al-Yazīdī in Cairo^2 III, 125, Rāmpūr, *JAsS. Bengal* NS II, XLII.

5. ʿAbīd b. al-Abras.

Ibn Qut., *Poes.* 143–5, Suyūṭī, *ShshM* 92, al-Qālī, *Amālī* III, 199 ff.; *The Diwan of ʿA. b. al-A. and ʿĀmir b. al-Ṭufayl*, ed. Ch. Lyall (EJW Gibb Memorial XXI), Leiden 1913 (consisting for the most part of *nasībs*); a dictum in verse falsely attributed to him is referred to in Goldziher, *Abh.* II, XVII.

55 | 6. Ḥātim al-Ṭā'ī.

Ibn Qut., *Poes.* 123, al-Qālī, *Amālī* III, 154–8, Ibn ʿAsākir, *Ta'rīkh Dimashq* III, 421–9, *Khiz.* I, 494; on the edition by Schulthess, see Barth, *ZDMG* 52 34–74, Geyer, *WZKM* 17, 308–18, print. Cairo 1923.

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7. Laqīṭ b. Yaʿmar (Maʿmar).

Ibn Qut., *Poes.* 97 ff., *Dīwān*, AS 3936, Feiẓiyye, 1662$_6$, *ZDMG* 68, 382, AS 3582, ibid. 390.

8. Aws b. Ḥajar.

Ibn Qut., *Poes.* 99 ff., al-Marzubānī, *Muw.* 63. On the edition by Geyer, see also *ZA* 26, 295–304. According to Jāḥiẓ, *Ḥay.* VI, 90, 1 his poems have been partly mixed up with those of Shurayḥ b. Aws.

9. Umayya b. Abi 'l-Ṣalt, a poet from the Thaqīf. Of his poems, only the elegy for the fallen of Badr (whose recitation was later prohibited by the Prophet) is definitely known to be his. All the poems in which Cl. Huart, *JA*, s. X. v. IV

(1904), pp. 125 ff., thought he recognised a source for the Qur'ān, must instead be regarded versifications of material that the *quṣṣāṣ* had assembled in explanation of the Qur'ān, as argued by Tor Andrä, *Der Ursprung des Islams und das Christentum* (Stockholm 1926), pp. 48 ff. Admittedly, these poems must have been imputed to him already at an early stage. This is because al-Aṣmaʿī regarded him as the poet of the Hereafter, in the way in which he regarded ʿAntara as the poet of war and ʿUmar b. Abī Rabīʿa as the poet of love. Muḥammad b. Dā'ūd, *al-Zahra*, ed. Nykl, 372, wanted to begin the next volume of his anthology, which is dedicated to religious poetry, with Umayya b. Abi 'l-Ṣalt's poems.

F. Schulthess, Umayya b. Abi 'l-Ṣalt, in the *Festschrift für Nöldeke* pp. 71 ff., *Umayya b. Abi 'l-Ṣalt, die unter seinem Namen überlieferten Gedichtfragmente gesammelt | und übersetzt*, Leipzig 1911 (*BASS* VIII, 3),[5] see Nöldeke, *ZA* XXVII 56
159–72, E. Power in *MFO* I, 197–226, Michel Salīm Kemeid, *Mashriq* XXVI 489–95, 626–30, J. Frank-Kamenetzky, *Untersuchungen über das Verhältnis der dem Umayya b. Abi 'l-Ṣalt zugeschriebenen Gedichte zum Qur'ān* (Diss. Königsberg), Kirchhain N-L. 1911. On the congratulary poem for Sayf b. Dhi 'l-Yazan, which was supposedly written by him but which some attribute to his father or even his grandfather, see Schulthess, *Or. St.* 173 (pseudo-Balkhī, ed. Huart, III, 194, pseudo-Thaʿālibī, *Rois des Perses* 618/9). Verses by his son al-Qāsim are in *Agh.*[2] III, 179, 23, 24, Jāḥiẓ, *Ḥay*. I, 32, 15, 16, al-Marzubānī, *Muʿjam al-shuʿarā'* 332, 22–7 from the same *qaṣīda* which, with additional verses, are attributed by al-Jurjāni, *Kināyāt* 124, 13–8, to his son ʿUmar (*Agh*. [2]III, 179, 18 ʿAmr).—A *Mawʿiẓa* in his style by Aʿshā (Banī Abī Rabīʿa, *Agh.* [2]II, 155–8), ed. Geyer, 272, no. 8, Cheikho, *Mashriq* 22, 372–9.

10. Qays b. al-Khātim. The feuds between the Aws and the Khazraj were older than his blood vengeance.

Al-Marzubānī, *Muʿjam* 321/2. *Der Diwan des Q. b. al-Kh. hsg. übers. u. erklärt und mit einer Einleitung versehn von* Th. Kowalski, Leipzig, 1914, see Nöldeke, *ZA* 29, 205–16.

11. Al-Muthaqqib[6] al-ʿAbdī b. Miḥṣan, from the Nukra clan of the tribe of ʿAbd al-Qays in Bahrain, was, according to Ibn Qut., *Poes*. 234, 9, a contemporary of

5 Like any other collection, this one could be increased by the addition of fragments, see e.g. Ibn Qutayba, *Ikhtilāf al-lafẓ* 37, 1, *Ḥamāsa* of Buḥturī, 29, 11–30, 2, commentary on the *Mufaḍḍaliyyāt* 301, 8, al-ʿAskarī, *Dīwān al-maʿānī* 92, 4, 5.

6 In this case too, this name was given on the occasion of one of his verses (see above, p. 45 n), al-Jumaḥī, *Ṭab*. 69, 12.

ʿAmr b. Hind (r. 554–70, see Rothstein, *Lakhmiden*, 23). This assertion, which was drawn from the verse in *Mufaḍḍ.* 76, 40, was rejected by al-Aṣmaʿī. On the other hand, in *Mufaḍḍ.* 28, 14 (see Lyall, transl. 104) he praises Abū Qābūs al-Nuʿmān, the patron of al-Nābigha (r. 580–607).

Al-Marzubānī, *Muʿjam* 303. *Dīwān* Cairo^2 III, 147; commentary thereon ibid. 207, IVb, 51, ʿĀšir Ef. 867 (*MFO* V 511).

12. Jirān al-ʿAwd[7] al-Numayrī.

57 Ibn Qut., *Poes.* 450 with no further data. *Dīwān J. al-ʿA. al-N. riwāyat | Abī Saʿīd al-Sukkarī* (I, 108, with comm.) C. 1931/1350 (MSS Cairo^2 III 201, IVb, 59, AS 3978). At the beginning of the *dīwān*—which mostly consists of fragments—there is a long and original lament on his unhappy marriage, with a counterpiece by his friend al-Raḥḥāl ʿUrwa, the grandfather of ʿĀmir b. al-Ṭufayl, Lyall, *Diwan ʿĀ.* 78. Remarkable for a Bedouin poet—which he seems to have been, given his nickname 'camel's neck'—is his mention of Noah's pigeon at 11, 3, p. 32, 6.

Poets whose *dīwān*s became known later, or whose poems were the object of particular editorial activity, will now be mentioned alphabetically:

13. ʿAbd Qays b. Khufāf al-Burjumī al-Tamīmī was a contemporary of Ḥātim al-Ṭāʾī, with whom he once settled a case of blood vengeance that had remained unresolved between their tribes. It is said that he and Murra b. Rabīʿa al-Saʿdī composed satirical poems against King Abū Qābūs al-Nuʿmān of al-Ḥīra, and that they even did so at his court. They then said that these poems were by al-Nābigha, intending to raise his royal patron's suspicions against him.

Agh.^{2} VII, 145 (where the author says that he knows the story of him and Ḥātim only from Jaʿfar b. Qudāma, from a book by Abū ʿUthmān al-Māzinī, d. 249/863, al-Khaṭīb, *Taʾrīkh Baghdād* VII, 97, Yāqūt, *Irshād* II, 380–90, Suyūṭī, *Bughya* 202) IX, 158, Ibn Qut., *Poes.* 76. His *Lāmiyya* (*Mufaḍḍal.* no. 116) is commented on in Maḥmūd al-Sharīf's (Sarkīs, *Muʿjam* 1710) *al-Taʿlīqāt al-Sharīfiyya ʿalā jumla min al-qaṣāʾid al-ḥikmiyya*, Cairo 1311.

7 Purportedly called thus because of the verse *Dīw.* 1, 44, although he himself used this name in ibid. 3, 8.

14. Al-Afwah Ṣalāt b. ʿAmr al-Awdī, the leader of his tribe in their battles against the Banū ʿĀmir, was reckoned among the 'wise' of the Arabs because of his sentential poems.

Agh. ² XI, 41–3, Ibn Qut., *Poes.* 110. *Dīwān* in a late copy, from a very defective archetype, by Muḥammad al-Shinqīṭī, Cairo² III 233.

15. ʿĀmir b. al-Ṭufayl was of the tribe of ʿĀmir b. Ṣaʿṣaʿa, whom he often led into battle against the Ghaṭafān and the Madhḥij. In the year 9 or 10 he visited the Prophet but refused to convert to Islam, apparently because the Prophet turned down his demand that he transfer the authority over the tribes to him. Not long after he died, at around 62 years of age. | The report that he and his 58
nephew Arbad (Labīd's [see p. 36] half-brother who accompanied him) threatened the Prophet's life is not credible.

Ch. Lyall, *The* dīwāns *of ʿAbīd b. al-Abraṣ and ʿA. b. al-Ṭ.* (EJW Gibb Mem. XXI), Leiden–London 1913.

16. ʿAmr b. Qamīʿa, of the tribe of Bakr b. Wā'il, was a nephew of al-Muraqqish al-Akbar, the uncle of al-Muraqqish al-Aṣghar and great-uncle of Ṭarafa. It is said that he was in the service of Ḥujr, the father of Imra' al-Qays. He died at a ripe old age. The claim that he accompanied Imra' al-Qays on his trip to Byzantium is, like the trip itself, nothing but a myth.

*Agh.*² XVI, 158–160, Ibn Qut., *Poes.* 222, al-Marzubānī, *Muʿjam* 200/1. *The Poems of ʿA. b. Q.*, ed. Ch. Lyall, Cambridge 1919; see Nöldeke, *ZA* 33, 4 ff.

17. ʿAwf b. Aṭiyya b. al-Khariʿ al-Taymī led his tribe into the battle of Raḥraḥān, which took place one year before the battle of Shiʿb Jabala, which some situate in the year in which the Prophet was born, while others believe it took place 17 years earlier (see Lyall, *Diwan ʿĀmir b. al-Ṭufayl* 78).

Al-Marzubānī, *Muʿjam* 226. The author of *Khiz.* (III. 83, 1) still possessed a small *dīwān* written by him; two poems in *Mufaḍḍ.* 94 and 124.

18. Bishr b. Abī Khāzim al-Asadī, ca. 560–600, who was a contemporary of al-Nābigha al-Dhubyānī, participated in the feuds of his tribe against the Ṭayyiʾ by composing satirical verses. He perished in a battle with the Wā'il b. Ṣaʿṣaʿa tribe of the Hawāzin.

Al-Marzubānī, *Muwashshaḥ* 59, Ibn Qut., *Poes*. 145, see Hartigan in *MFO* I, 284–302. The author of the *Khiz*. (IV, 317) was still in possession of his *dīwān*, together with a commentary. Six *qaṣīda*s are in Hibatallāh al-Shajarī, *Mukhtārāt* 65–81, and four are in *Mufaḍḍ*. 96–9.

19. Abū Duʾād Juwayriya b. al-Ḥajjāj al-Iyādī, a contemporary of Mundhir b. Māʾ
59 al-Samāʾ (ca. 506–54) is famous for his | descriptions of horses. But, like ʿAdī b. Zayd, his *dīwān* was not appreciated by the philologists because it did not comply with the criteria of the standard language.

Agh.[2] XVI 91–6, Ibn Qut., *Poes*. 120, al-Marzubānī, *Muwashshaḥ* 73, Ahlwardt, *Samml*. I, 8, 9.

20. Al-Mumazzaq Shaʾs b. Nahār al-ʿAbdī was a nephew of Muthaqqib and a contemporary of Abū Qābūs al-Nuʿmān.

Ibn Qut., *Poes*. 236, R. Geyer, Beitr. zur Kenntnis altarab. Dichter II, *WZKM* XVIII, 1–19. *Mufaḍḍ*. 80, *Aṣmaʿiyyāt* 50.

21. When the poem in *Aṣm*. 53 is rightly attributed to him, then Salāma b. Jandal al-Tamīmī outlived the last of the Lakhmids, Abū Qābūs al-Nuʿmān. It is unlikely that he was a Muslim, as believed by Ahlwardt, simply because he once used the name 'al-Raḥmān' when he was talking about God. It is even less likely that he was a Christian, as believed by Cheikho. Salāma too, is famous for his description of horses.

Mufaḍḍl. no. 22, Ibn Qut., *Poes*. 147. Cl. Huart, Le Diwan de Selāma b. Djandal, *JAs*. s. 10, v. 15, pp. 71–105, ed. Cheikho, Beyrouth 1920. S.R. Geyer, *Festschr. f. Sachau* 345 ff., Krenkow, *EI* IV, 99.

22. Ṭufayl b. ʿAwf al-Ghanawī was, according to al-Aṣmaʿī, older than al-Nābigha, and was the third famous connoisseur of horses; as such, he had the nickname 'al-Muḥabbir'.

Agh.[2] XIV, 85–7, Ibn Qut., *Poes*. 275, Krenkow, *JRAS* 1907, 815–88. *The Poems of Ṭ. b. ʿA. al-Gh. and al-Ṭirimmāḥ*, ed. and transl. by F. Krenkow, London 1927.

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Chapter 9. Jewish and Christian Poets before Islam

A.J. Wensinck, *Mohammed en de Joden te Medina*, Leiden 1908, H. Lammens, Les Juifs de la Mecque, *Rech. de science rel.* VIII, R. Leszynski, *Die Juden in Arabien zur Zeit Muhammeds*, Berlin 1910, J. Horovitz, Judaeo-Arabic Relations in pre-Islamic Times, *Isl. Culture* III, 1929, 161–99, D.S. Margoliouth, *The Relations Between Arabs and Israelites Prior to the Rise of Islam* (The Schweich Lect. 1921), London 1924. | E. Wolfinsohn *Ta'rīkh al-Yahūd fī bilād al-ʿArab fi 'l-jāhiliyya waṣadr al-Islām*, Cairo 1927. 60

The *dīwān* of al-Samaw'al b. ʿĀdiyā', in the recension of Niftawayh (d. 323/935, see ad I, 112), ed. L. Cheikho, *Mashriq*, Beirut 1909, may contain authentic remnants of his poetry in nos. 1–6, supplemented by verses by later Jewish poets, see Geyer, *ZA* 26, 305–12, who is wrong to posit two Ṣamaw'als, Nöldeke, ibid. 27, 173–83, *Kračkovsky Zap*. XIX (1911) 0114–0123; *D. al-S. b. A. und die unter seinem Namen überlieferten Gedichtfragmente, übers. u. erläutert v.* J. Hirschberg (Mém. d.I. commission d'or. no. 13), Krakau 1931, cf. T. Kowalski, A contribution to the problem of the authenticity of the Diwan of al-S., *Archiv Orientálny* III, 1, 1931 (who shows that no. VII is a poem by a Medinan Jew), G. Levi della Vida, A proposto di as-S., *RSO* XIII, 53–72, 323–7. T. Andrä, *Der Urspr. d. Isl. p.* 57. For the commentary by Aḥmad al-Sijāʿī (d. 1190/1776, II, 323) on the *qaṣīda* of *Ḥamāsa* 49, a poem that is however more appropriately attributed to ʿAbd al-Malik b. ʿAbd al-Raḥīm al-Ḥārithī, under the title *Bulūgh al-arab fī sharḥ qaṣīda min kalām al-ʿArab*, see also Cairo² III, 38. On a *mufākhara* on the Jews rhyming on *lām* from sometime after the revelation of the Qur'ān, attributed to al-Samaw'al, see Hirschfeld, *JQR* 1905, from a Geniza fragment in Fusṭāṭ, D.S. Margoliouth, *JRAS* 1906, 363–71, *Mashriq* IX (1906), 482, 647/5, X (1907) 334/5.

2. Among the Bedouins, long since familiar with Christianity, the Tanūkh were among the most important. Their group had resulted from a confederation between the Banū Fahm b. Taym al-Lāt with the Nizār and other tribes. One of its members, Asad b. Nāʿiṣa al-Tanūkhī, a contemporary of ʿAntara, had a particular penchant for cramming as many outlandish and obscure terms into his *qaṣīda*s as possible. This led even al-Khalīl, in his *Kitāb al-ʿayn*, to despair of interpreting them.

Al-Āmidī, *al-Mu'talif wal-mukhtalif* 194/5.

In Sachau's *Rechtsb*. II, 126 the Katholikos Īšōʿ Bar Nūn (d. 828, see Baumstark, *Gesch. d. syr. Lit.* 219) criticises the ʿIbādīs for circumcising themselves according to Jewish custom, and even their wives, and for prohibiting widows to remarry.

Page 29 penult: for Ḥafīr read: Jafīr, see Yāqūt, *GW* II, 94. Page 30: the death of
61 ʿAdī b. Zayd is placed by Ibn Taghribirdī, ed. C. I, 249 in the year 102 AH, | while others say he saw all four of the first caliphs. His poems were rejected by some Arabs because they contain colloquialisms, as do the poems of Abū Duʾād (see above p. 58); see ʿAbd al-ʿAzīz al-Jurjānī, *al-Wasāṭa bayna 'l-Mutanabbī wa-khuṣūmihi*, ed. A. Aref el-Zein, pp. 50/1 (which mistakenly has Abū Dāʾūd). Ibn Qut., *Poes*. 111, al-Marzubānī, *Muwashshaḥ* 72, *Muʿjam* 242. Quatremère, *JAs*. s. 5, v. 2. (1837), pp. 525 ff. Ewald, *WZKM* II, 254 ff., Nöldeke, *Gesch. d. Araber u. Perser* 312 ff., J. Horovitz in *Isl. Culture* IV (1930), ʿAbd al-Mutaʿāl al-Saʿīdī, *Zaʿāmat al-shiʿr al-Jāhilī bayn Imraʾi 'l-Qays wa-ʿAdī b. Zayd*, C. 1934. The first lines of his four most famous *qaṣīda*s are cited in Suyūṭī, *Muzhir*[2] II, 302. A *qaṣīda* is preserved in Ambr. C. 72, iv (*RSO* VIII, 79), a longer poem is cited in Ps. Thaalibi, *Rois des Perses* 493/4, a poem on the Fall of Man is cited in Jāḥiẓ, *Ḥay*. IV, 66, 1–11. L. Cheikho, *al-Naṣrāniyya wa-ādābuhā bayna ʿArab al-Jāhiliyya, Mashriq* 1910, 78 ff., 865 ff., 944 ff., 1911, 146 ff., 225 ff., 465 ff., 503 ff. 804 ff.; idem, *Le christianisme et la litérature chrétienne en Arabie avant l'Islam*, Beirut 1912. Cf. Tor Andrä, *Der Ursprung des Islams und das Christentum* 34 ff., F. Nau, *Les Arabes chrétiens de la Mésopotamie et de la Syrie du VII^e^ au VIII^e^ s*., Paris 1933 (Cahiers de la Soc. As. I).

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Chapter 10. The Beginnings of Arabic Prose

C. Brockelmann, Tierfabeln und Tiermärchen in der älteren ar. Lit., *Islca* II, 96 ff., W. Caskel, Aijām al-ʿArab, Studien zur altar. Epik, ibid. III, 1–99. A. Moberg, *Arabiske myter och sagor med kulturhistorisk inledning*, Stockholm 1927. On the different wandering themes, see R. Gragger, Eine arab. Gestalt der Bürgschaftssage, *Z. f. vergl. Lit.* 1918, 3 ff. (with H. Winkler, *Ar. -Sem. -Or.* MVAG 1901, p. 143), Ch. Torrey, The Story of the King and the Abbot, *JAOS* XX (1899) 201–16 (see Anderson, *Kaiser und Abt*, FFC 42, Helsingfors 1923, with Ibn Qut., *ʿUyūn* [1]506 ff., al-Jāḥiẓ, *Bayān* II, 29, 19). H.F. Amedroz, An Ar. Version of the Ballad of Schiller "Der Gang nach dem Eisenhammer", *RSO* III, 557–69 (from a work called *Kitāb al-mustajād*, Bodl. Uri 894, different from the one by Tanūkhī, see ad p. 155). Krappe, The Story of Eripyle in Ar. Legend, *AJSL* XLI, 194 ff. Other classical themes: Penelope's fabric, sura 16,94, Maydānī, *Amthāl* I, 172, 5, ʿAskarī I, 283, 7; 286, 8, Odysseus and Kalypso, al-Qālī, *Amālī* III, 191/2. Hildebrand and his son Hadubrand: ʿAmr b. Maʿdīkarib and his son Khuzaz, al-Qālī, *Amālī* III, 153, Uthāl and his son Jaḥl: al-Dīnawarī, *al-Akhbār al-ṭiwāl* 184, 15, Naṣr, *Waqʿat Ṣiffīn* 330/1. Tales of lies: al-ʿAskarī, *Dīwān al-maʿānī* 112 ff., Suyūṭī, *Muzhir*[2] II, 314, 15 ff. Tales about the stupidity of Ḥabannaqa: Maydānī I, 146/7, about other idiots, ibid. 150–2 (among them Juḥā, 150/1, see Schwally, *ZDMG* 56, 287, also known to Abu 'l-ʿAtāhiya in al-Marzubānī, *al-Muwashshaḥ* 259, 13, though not in the Beirut edition), 212, 23–29, I, 75, 26, 168, 21–169, 11, ʿAskarī, | *Amth.* I, 258– 62
65, II, 182/3, about cowards ibid. I, 216/7, 218, 25 ff. Tales of the stars: Mayd. II 207, 31–208, 2, a story on the phases of the moon in *Sajʿ*, Ibn Sīda *al-Mukhaṣṣaṣ* IX, 29. (I hope to be able to provide more details later).

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SECOND SECTION

Muḥammad and His Time

Chapter 1. Muḥammad the Prophet

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Muhammeds liv med en inledning om forholdene i Arabien for M. s optraeden af F. Buhl, Copenhagen 1903, German transl. by H.H. Schaeder, Leipzig, 1930. Tor Andrä, *M.: hans liv och hans tid*, Stockholm 1930; idem, *M.: Sein Leben u. sein Glaube*, Göttingen 1932. K. Ahrens, M. als Religionsstifter, *AKM* XIX, 4, 1935. L. Caetani, *La biografia di Maometto, profeta ed uomo di stato* (Studi di storia or. III), Milan 1914. D.S. Margoliouth, *Mohammed and the Rise of Islam*, 3rd ed. London 1923. Andrä Tor, *Der Ursprung des Islams und das Christentum*, Stockholm–Uppsala 1926. R. Bell, *The Origin of Islam in its Christian Environment*, London 1926. Ch. C. Torrey, *The Jewish Foundation of Islam*, New York 1933. Ṭāhā Ḥusayn, A. Amīn, and ʿAbd al-Ḥamīd al-ʿIbādī, *Fajr al-Islām*, C. 1347/1932.

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Chapter 2. The Qur'ān[1]

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Against D.H. Müller's theory of strophes, to which R. Geyer, *WZKM* 1908, 265–86 tried to give a new foundation, see also Nöldeke, *NB* 6 n.3. Repeated attempts to discover lines of poetry in the Qur'ān, already carried out by Arab grammarians (see al-Suyūṭī, *Muzhir*[2] I, 291, 1, 234, 23, following Ibn Fāris, see p. 130, *Fiqh al-lugha*) and replicated in Grimme, *Mohammed II* (1895), p. 18 ff., have all been just as fruitless; cf. W.F. Warren, Rhyme and Rhythm in the Koran, *Open Court* 13, pp. 641–3.

In contrast, in his *Der Ursprung des Islams*, 139 ff., | T. Andrä has convincingly shown that Muḥammad's style must have been influenced by the sermons of Christian missionaries in South Arabia, where the Nestorian church had settled under Persian influence; cf. also A. Mingana, Syriac influence on the style of the Ḳur'ān, *Bull. of J. Rylands Library*, 1927, no. 1. 63

A description of the Prophet as the first prose writer to grapple with the language is given in Nöldeke, *NBsS* 1–30.; cf. M. Sister, Metaphern u. Vergleiche im Koran, *MSOS* XXXIV, 1930.

The derivation of the word *sūra* from the modern Hebrew *shūrā* ('line', 'order'), opposed by Lagarde in *NGGW* 1889, 293–323, was defended in Nöldeke, *NBsS* 26 but doubted by Schwally, *Gesch. des Qs* 31 and Buhl, *EI* s.v. However, Buhl's rather half-hearted attempt to understand the word as authentically Arabic was hardly successful. On the other hand, in light of the ever clearer Christian influence on the language of the Prophet, Bell's recent suggestion (see *EI* IV 606/7) that the word was derived from the Syriac *ṣūrtā*, or 'text', does deserve consideration, despite phonetic concerns.[2]

Schwally, *Festschr. Sachau* 321–5, *Gesch.* II, 18, has shown that the tradition that Abū Bakr ordered the compilation of the Qur'ān is not credible.

On the division of the Qur'ān into *ḥizb*s, see Ibn Sa'ad V, 374, 20 (with Zetterstéen, *SBBA* 1993, XVII, p. 32). From the seals at the beginning of some of the suras | H. Bauer, *ZDMG* 75 (1921), pp. 1–20 inferred that there must originally 64

1 The pronunciation without the *hamza* (see Nöldeke–Schwally, *Gesch.* 31, n 6) was defended by a teacher of al-Shāfi'ī, as he rejected the etymology from *qara'a*; see al-Khaṭīb, *Ta'rīkh Baghdād* II, 62_{18}. On the etymology see Horovitz, *Isl.* XIII 66 ff.

2 Extremely improbable etmologies are offered by Künstlinger, *BSOS* VII, 599 and Finkel, *ZATW* 50, 312.

have existed independent corpora of revealed texts. Cf. also E. Goossens, *Islam* XIII (1923) pp. 191–226.[3]

Literature on the Qur'ān: Th. Nöldeke, *Geschichte des Qorāns,* zweite Aufl. bearbeitet von Fr. Schwally I, II, Leipzig 1909–19, III, *Gesch. des Qor'āntextes* by G. Bergsträsser (and O. Pretzl) ibid. 1926–35. Idem, Der amtliche Koran (Būlāq–Giza 1924) in Koranlesung in Kairo, *Isl.* XX, 2 ff. Limited edition C. 1337 (my copy), 1344, 1347, Bergsträsser, *Plan eines Apparatus criticus zum K.,* S. Bayer. Ak. ph. -h. Kl. 1930, 7. O. Pretzl, *Die Fortführung des App. cr. z. K.*, ibid. 1934, 5. A. Spitaler, *Die Verszählung des Koran*, S. Bayer. Ak. ph. h. Kl. 1935, 11. On Qur'ān translations, see Schwally, 218f, 224, *EI* II, 1153, with A. Mingana, An ancient Syriac translation of the K., *Bull. J. Rylands Library*, 1925. E. Montet, *Le Coran, traduction nouvelle*, Paris 1925, 1929. *The Meaning of the Glorious Koran, an Explanatory Translation by* Marmaduke Pickthall, London 1930. *Koran Arranged Chronologically and Translated by Mirza Abul Fazl*, 2 vols., Allahabad 1900. *Maometto, Il Corano, versione tolta direttamente dal testo arabo da* E. Branchi, Rome 1913. *Il Corano testo arabo e versione letterale ital. da* A. Franchi, Milan 1913. L. Bonelli, *C. trad. ital.*, Milan 1929. H. Grimme, *Der Koran,* Documente der Religion, Paderborn 1923. R. Paret, Der Plan einer neuen, leichtkomment. wiss. Kor. -übers. *Festschr. Littmann*, 121–30. Mahmoud Mohtar Pacha, *La sagesse coranique, trad. de versets choisis, reflétant la philosophie, morale sociale et religieuse de l'Islam*, Paris 1935. Zetterstéen, *K.*, Swedish transl., Stockholm 1917.

E. Sell, *The Historical Development of the Koran*, Madras 1898. H. Hirschfeld, *New Researches into the Composition and Exegesis of the Qoran* (As. monogr. III), London 1902. W. St. C. Tisdall, *Original Sources of the Quran*, London 1905. Ahmed Shah, *Studies in the Quran*, I, *The biblical Characters and other Sages of the Q.*, Kanpur 1905. I. Schapiro, *Die haggadischen Elemente im erzählenden Teil des K.s*, I, Leipzig 1907. J. Walker, *Bible Characters in the Koran*, Paisley 1931. D. Sidersky, *Les origines des légendes musulmanes dans le Coran et dans les vies des prophètes*, Paris 1932. K. Ahrens, Christliches im Qoran, *ZDMG* N.F. IV, 15–68, 148–190.—K. Optiz, *Die Medizin im K.*, Stuttgart 1906. Th. Frankl, *Die Entstehung des Menschen nach dem Koran*, Prague 1930.

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3 A. Mingana, The transmission of the Kur'ān according to the Christian Writers, *Manchester Egypt. and Or. Soc.* 1915/6, p. 29–42.

Chapter 3. Labīd and al-Aʿshā

The *Akhbār al-shuʿarāʾ al-mukhaḍramīn* were compiled by Yaḥyā b. ʿAlī b. Yaḥyā b. Abī Manṣūr, and completed by his son Aḥmad (d. 327/938), | see 65
Yāqūt, *Irshād* I, 154, 13. ʿAlī b. Shākir Fahmī al-Mūstarī Ḥājjīzāde al-Gabīzādī (previously a *muftī* in Herzegovina), *Ḥusn al-ṣaḥāba fī sharḥ ashʿār al-ṣaḥāba* I, Istanbul 1324/5.

1. Labīd's poems were not appreciated by everyone. Al-Aṣmaʿī (al-ʿAskarī, *Ṣin*. 128, 14, al-Marzubānī, *Muwashshaḥ* 71, 8) compared them to a cloak from Ṭabaristān which, while solidly made, lacked elegance. Abū ʿAmr b. al-ʿAlāʾ (Marzubānī, op. cit. 71, 10) appreciated Labīd's poems because of his attitude, but also compared them to a (ratlling) mill.

Ibn Saʿad VI, 20/1, Ibn Qut., *Poes*. 148, Suyūṭī, *ShshM* 56, Brockelmann, *EI* III, 1; on Arbad, see also al-Āmidī, *al-Muʾtalif wal-mukhtalif* 25.

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2. Al-Aʿshā[1] may really have been a Christian, as rightly concluded by Caskel (loc. cit.) from *Dīw*. no. 34, 12, 13. No. 13, 9 appears to offer less convincing proof. His most powerful patron, Ḥawdha b. ʿAlī al-Ḥanafī, the prince of Yamāma, was also a Christian. This is how he knew about Noah (79, 28, 29) and Solomon (86, 1; 134, 1–3, 220, 9). Of course, this does not rule out a belief in jinns, in the same way as his heathen compatriots did. Sure enough, a more educated Christian would not have compared the whispering of the demons with the murmur of the Abyssinians in their temples; after all, he must have known that these were his co-religionists. As a professional activity, his purported composition of a song in praise of Muḥammad must have had nothing to do with his religion. However, the authenticity of this song has justly been called into question on internal evidence by Ṭāhā Ḥusayn in *al-Adab al-jāhilī*, 258, while Fuʾād Afrām al-Bustānī has shown its attestation to be incorrect in *Mashriq* XXX, 763–70.

Al-Aʿshā mostly kept himself strictly to the style of the *qaṣīda*, | but in the 66
nasīb he often breaks the rules. With him, neither the *aṭlāl* nor the blaming of women play the role they usually do (see Caskel, loc. cit.). On the other hand, he often extends the *nasīb* significantly. In no. 77 it covers a full 24 verses, in which he gives a detailed description of the beloved, while the *mufākhara* spans no more than 5 lines, which themselves are introduced by no more than 3 lines on the camel. Similarly, in no. 78 his praise of his patron covers just 4

1 This nickname too, has its origin in a verse, on which see Geyer, *Zwei Gedichte* II, 73.

lines, after a *nasīb* of 12 lines and a description of a bacchanal covering lines 13–22. His panegyrics are, in every respect, very traditional. A description of gallant scenes outside of the *nasīb* is only given in 39, 12–32; no. 80 is simply a love poem.

Only once, in his famous 'ballad' on Samaw'al (no. 25), did he succeed in using an epic style. The joys of hunting receive lively descriptions in no. 188, 10–27.

The music of his language and the suppleness of his metres demonstrate a great artist at work (see Caskel).[2] Only his preference for foreign, especially Persian, words is in bad taste. Undoubtedly he sometimes wanted to show off with their abstruseness, as Muḥammad also did. This was justly criticised by al-Marzubānī in *Muwashshaḥ* 56 last line, who on pages 49–57 scolds him rather mercilessly anyway. Al-Aʿshā did not want to be counted among the *fuḥūl*. Our source on him, Abū Burda al-Thaqafī al-Yamāmī, rejected the thirteenth poem of the *dīwān* as insincere (*al-takalluf fīhā ẓāhirun bayyin*), with the exception of verses 9, 25, 39, 42, 51, and 72. His judgement on the second poem is even harsher.

This view taken by the philologists, which was certainly opposed by Ḥammād al-Rāwiya and Abū ʿAmr b. al-ʿAlāʾ, must have had negative conse-
67 quences for the transmission of his *dīwān*, of which | we have only one copy, found in the recension of Thaʿlab, in a manuscript in the Escurial.

Ibn Hishām, *Sīra* 255/6, Ibn Qut., *Poes*. 135, Suyūṭī, *ShshM* 85, pseudo-Balkhī, ed. Huart VI, Ind., Michel Salīm Kemeid, *Mashriq* XXVI 809–13, 908–12, Ch. Lyall, The Muʿallaqa of Maymūn al-Ashā, rendered into English in the metre of the original, *Or. Stud. E.G. Browne*, 285–92, R. Geyer, *Zwei Gedichte von al-Aʿshā hsg. übers. u. erl.* I. *Mā Bukāʾu*, *SBWA*, ph.-hist. Kl. CXLIX, VI, 1905; II. *Waddiʿ Hurayrata*, ibid. 192, 3, 1919 (see Reckendorf, *ZS* II, 224–45). *Gedichte von Abū Baṣīr Maymūn ibn Qays al-Aʿshā nebst Sammlungen von Stücken andrer Dichter des gleichen Beinamens*[3] *und von al-Musayyab ibn ʿAlas, hsg. v.* R. Geyer, printed for the Trustees of the E.J.W. Gibb Memorial Trust (NS VI), London 1928 (cf. W. Caskel, *OLZ* 1931, 794–803). On page 247, Ar. 267 there was omitted: *Sharḥ qaṣīdaʾi Shulshuliyya i Aʿshā al-Asadī al-maʿrūf bi-Shulshul al-mulaqqab bi-Ṣannājat al-ʿArab maʿa sharḥ qaṣīdat al-Shanfarā al-mashhūra bi-Lāmiyyat al-ʿArab fi 'l-fārisiyya wal-ʿarabiyya* by Aḥmed Shāh Rizwān, lith. Amritsar 1888.

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2 Bashshār b. Burd (see p. 73), in Cheikho, *Shuʿarāʾ Naṣr*. 358, even called him the greatest poet of the Jāhilīya.

3 These are listed in al-Āmidī's *al-Muʾtalif wal-mukhtalif* 12–21.

Chapter 4. Ḥassān b. Thābit

His mother al-Furayʿa supposedly lived to convert to Islam (Ibn Saʿad, VIII, 271). As such, it is not very likely that he was 60 years old when the Prophet came to Medina (Ibn Hishām, *Sīra* 102, bottom). Instead, he was probably born around 590. The Prophet used to bring his wives to the safety of Ibn Thābit's well-guarded fortress when he went on his campaigns (Ibn Saʿd, VIII, 27, 25). It is highly unlikely that the Prophet had a minbar erected for him in the mosque to deliver his recitations, as reported by al-Suyūṭī, *ShshM* 114, bottom, given that reports on the mere existence of such a 'mosque' are most uncertain (see Caetani, *Annali* I, 432).

In old age he lost his eyesight (Mubarrad's *Kāmil* 388, 6 ff., Suyūṭī, *ShshM* 116, 9). During the *fitna* he took the side of ʿUthmān (Ṭabarī I, 3245, 11) and bemoaned his murder in a number of poems "which are full of fire and enegy and are in part like an alarm | bell; these are not the product of a very old man!" 68
(Nöldeke, *Die ghassan. Fürsten*, p. 41).

Al-Aṣmaʿī (see Marzubānī, *Muw*. 62, 4 ff., and Ibn al-Athīr, *Usd* II, 5, 3) had the courage to say that his poetic style became paralysed when he put it into the service of Islam.

Ibn Qut., *Poes*. 170–3, Ibn ʿAsākir, *Taʾrīkh Dimashq* IV, 125–40, al-Marzubānī, *Muwashshaḥ* 60–3, *Muʿjam* 401, Ibn Ḥajar, *Tahdhīb* II, 247/8, Suyūṭī, *ShshM* 114. *Dīwān*, print. Bombay 1281, Lahore 1295 (with a commentary by Fayḍ al-Ḥasan), Cairo 1321 (with a commentary by Shukrī Makkī), ibid. 1331 (with a commentary by Muḥammad al-ʿInānī), ibid. 1929 (with a commentary by al-Barqūqī), ed. H. Hirschfeld (E.J.W. Gibb Mem. XIII), Leiden–London 1910 (for verses missing there, see e.g. Ibn ʿAbd al-Ḥakam, *Futūḥ Miṣr*, ed. Torrey, 53, 10; al-Ṣafadī, *al-Wāfī* I, 64, 6, 7). A commentary by al-Sukkarī (see p. 108) was known to the author of *Khiz*. III, 333, 20, IV, 44, 13; a commentary by Muḥammad al-Madanī (ca. 1149/1736, see ad II, 385) is in Sulaim. 1050, 2, and one by ʿAbdallāh b. Fakhr al-Dīn al-Mawṣilī in Paris 3067, 1, Leipz. 535b; *Takhmīs* by Shams al-Dīn Badamāṣī, Paris 3080, 1.—His son ʿAbd al-Raḥmān (*Agh.*² XIII, 150–54) and his *hijāʾ* against the poets al-Najāshī, ʿAbd al-Raḥmān b. al-Ḥakam, and Miskīn al-Dārimī is extensively discussed in parts 16 and 17 of the *Muwaffaqiyyāt* of Zubayr b. Bakkār (see p. 141), see Schulthess, *ZDMG* 54, 421 ff.; a verse by him in Jāḥiẓ, *Ḥay*. I, 132, 12.

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Chapter 5. Kaʿb b. Zuhayr

Ibn Hishām, *Sīra* 889 ff., Ibn Qut., *Poes.* 67 ff., al-Marzubānī, *Muʿjam* 343, Fu'ād Afrem al-Bustānī, Shāʿiriyyat K. b. Z., *al-Mashriq* XXXI, 697–706. *Dīwān,* MS Socin, in the library of the DMG, no. 105, see *ZDMG* XXXI, 710–5. *Bānat Suʿād*, also called *Qaṣīdat al-burda*, in the *Jamharat ashʿār al-ʿArab*, pp. 148–51, with a commentary in al-Subkī's *Ṭab.* I, 123, 7, at the end of the *dīwān* of Muḥammad b. Sulaymān al-ʿAfif al-Tilimsānī, Beirut 1885, in *Nayl al-arab fī faḍā'il al-ʿArab*, C. n.d. (1895), pp. 83–6, in *Majmūʿa*, Calcutta 1231, C. 1273, 1276, 1296, 1297, 1302, 1303, 1304, 1306, 1313, 1323, 1324, Java 1323, in Nöldeke's *Delectus*, pp. 110 ff., Rückert's *Hamasa* I, 152; with an Arabic paraphrase in prose and notes by ʿAbd al-Awwal Jawnpūrī, Jawnpur 1318, with a paraphrase in Hindustani and Punjabi by Qadr Muḥammad Ẓuhūr al-Dīn, Lahore 1903; *K. b. Z. B. S. poème ar. publié avec les voyelles, le com. d'El-Badjouri, avant-propos et trad. p.* A. Raux, Paris 1904; *K. b. Z. B. S. publié avec une biographie du poète, une traduction, deux cmt. de ʿĪsā b. ʿAbdalʿazīz al-Ghazūlī* (d. 607/1210, see p. 308) *et Aḥmad b. Yaḥyā Thaʿlab* (I, 118) *et des notes par* R. Basset, Paris 1910. Skuba-Pękosławski, *Kasyda* (*Oda*) *K.*
69 *s. Z. i święty płaszcz Mahometa* (*Kirka-i-Szerif*), | Beirut 1931. Commentaries (see *Khiz.* IV, 8): 1. Thaʿlab, ed. Basset.—2. Ibn Durayd (see p. 111), Berl. 7489.—3. al-Tabrīzī (d. 502/1108, see p. 279), ed. F. Krenkow, *ZDMG* LXV, 241 ff. (MSS additionally Tüb. 53, Leid. 567, Vat. V. 361, 1), abbreviated by ʿAbd al-ʿAzīz b. Muḥammad b. Khalīl, Paris 5382.—5. ʿAbdallāh b. Yūsuf b. Hishām (d. 761/1360, see II, 23), Berl. 7493, Gotha 2225, Paris 3001, Algiers 1527/8, Br. Mus. Suppl. 1031, Fez Qar. 730, Cairo² III, 194, Mashh. XV, 23, 68, printed with the glosses of Ibrāhīm al-Bājūrī (d. 1277/1861, see II, 487), C. 1273, 1286, 1290, 1302, 1304, 1305, 1307, 1317, 1345.—6. Abū Bakr b. Ḥijja (d. 837/1433, II, 17), Berl. 7493.—7. *Muṣaddiq al-faḍl* by Shihāb al-Dīn Aḥmad b. Shams al-Dīn ʿUmar al-Hindī al-Dawlatābādī al-Zāwulī al-Ghaznawī (d. 848/1444, II, 220), Hyderabad 1323/1905.—8. Jalāl al-Dīn al-Maḥallī (d. 864/1459, II, 114), Leipz. 503.—9. *Kunh al-murād* by al-Suyūṭī (d. 911/1505), further MSS Br. Mus. Or. 7696, DL 57, Cambr. 951, Tunis, Ṣādiqiyya p. 114, Cairo² IV, b. 74.—10. Aḥmad b. Muḥammad b. Ḥajar al-Haytamī (d. 973/ 1565, II, 387), Leipz. 501, Munich 541, Algiers 1827, 2, 1829, 1.—11. ʿAlī b. Muḥammad al-Qāri' al-Harawī (d. 1014/1606, I, 394), also Upps. II, 236, 2, Selīm Āġā 626, 5, Sulaim. 1030, 1, Cairo² III, 195, Mashh. XV, 25, 74.—12. ʿAbd al-ʿAzīz b. ʿAlī al-Zamzamī (d. 963/1556, II, 378), Princeton 2.—13. Ṣāliḥ b. al-Ṣiddīq al-Khazrajī (ca. 949/1542, see ad II, 404), Escur.² 304, 1.—14. ʿAṭā'allāh b. Aḥmad b. ʿAṭā'allāh al-Azharī, completed in 1170/1756 (see ad II, 356), Cairo² III, 246.—15. ʿAbd al-Bāqī b. Aḥmad al-Warnawī (d. 1187/1773, Mur. II, 234), Leipz. 535b.—16. Muḥammad b. Ḥumayd al-Kafawī (12th cent.), Paris 3078, 2, Ambr. IV, 544.—17. Aḥmad b. Muḥammad al-Anṣārī al-Shirwānī (completed 7 Ramaḍān 1231/14

August 1817, II, 502), Calcutta 1251.—18. Luṭf ʿAlī b. Aḥmad al-Tabrīzī, Berl. 7500, Cairo² III, 195, in the margin of a Persian lithograph dated 1274.—19. ʿAbdallāh b. ʿAlī al-ʿAkkāshī, Būhār 436, IV.—20. al-ʿAllāma al-Nāṣirī (12th cent.), Cairo² III, 195.—21. Yūsuf al-Ḥafnāwī, ibid. 195.—22. Masʿūd b. Ḥasan al-Bakrī al-Qannāʾī, ibid. 10a.—23. Muḥammad Ṣāliḥ al-Sibāʿī al-Ḥafnāwī (13th cent.), ibid. 39, Brill–H.² 6.—24. Yūsuf b. ʿAbd al-Hādī, Dam. Z. 33, 58, 2.—26. ʿAbdallāh al-Hītī, Berl. 7496, Br. Mus. Suppl. 245, XVII.—27. Persian by ʿAbd al-Ḥāfiẓ Muḥammad Nāẓir Surūr al-ʿIbād, Lucknow 1875, 1888.—28. Turkish by Ayyūb Ṣabrī, Istanbul 1291.

Takhmīs: 1. Shihāb al-Dīn Yaḥyā b. Ḥabash al-Suhrawardī (d. 587/1191, see p. 437), Tüb. 137, 5, Gotha 2227, Paris 3248, 4.—2. Fakhr al-Dīn ʿUthmān b. ʿAlī al-Māridīnī (a contemporary of Suhrawardī, Ibn Abī Uṣ. II, 167), Tüb. 137, 5.—3. Khalīl al-Ashrafī Nāʾib al-Iskandariyya, Mosul 103, 56, 9.—4. *Tanfīs al-shidda wa-bulūgh al-murād* by al-Wāsiṭī, Brill–H² 5.—5. Aḥmad b. Muḥammad al-Sharqāwī al-Jirjāwī (d. 1220/1805), Cairo² III, 52.—6. Ibrāhīm b. Muḥammad al-Bājūrī (see above), composed in 1234/1818, ibid. 11.—7. *Nayl al-murād*, three *takhmīs* by Shaʿbān b. Aḥmad al-Āthārī (d. 828/1452, see II, 180), Cairo² III, 427.

Tashṭīr: *Nayl al-murād fī tashṭīr al-Hamziyya wal-Burda wa-B. S.* by ʿAbd al-Qādir Saʿīd b. Saʿīd b. ʿAbd al-Qādir al-Rāfiʿī al-Fārūqī al-Ḥanafī al-Ṭarābulusī (14th cent.), C. 1315, 1329.

Muʿāraḍat al-Burda by al-Būṣīrī, see p. 267; *Muʿāraḍat al-qaṣīda al-Kaʿbiyya* by ʿAbd al-Hādī b. ʿAlī Ṭāhir al-Ḥasanī, Rabat 496.

Persian translation by Muḥammad Jaʿfar, Bankipore IX, 920.

| A contemporary of Kaʿb b. Zuhayr, who exchanged satirical poems with him, 70
was Zayd al-Khayl b. Muhalhil b. Zayd al-Ṭāʾī. In the year 9 he came with a delegation of his tribe to the Prophet and converted to Islam. He supposedly died of a fever on his return journey, although others fix his death as near the end of ʿUmar's caliphate.

Ibn Qut., *Poes.* 156–8, *Agh.*² XVI, 46–60, Ibn ʿAsākir, *Taʾrīkh Dimashq* VI, 34–6, Ibn Ḥajar *Iṣāba* no. 2629, *Khiz.* II, 448. His *dīwān* was compiled by Muḥammad b. Muḥammad al-Mufajjiʿ (d. 320/920); see Yāqūt, *Irshād* VI, 314, from where al-Ṣafadī, *al-Wāfī* I, 130, 3.

Ad p. 31

Chapter 6. Mutammim b. Nuwayra

Ibn Qut., *Poes.* 192, al-Marzubānī, *Muʿjam* 461, Caetani, *Annali* v, 246–57.

Ad p. 32

Chapter 7. Al-Khansāʾ

Ibn Qut., *Poes*. 197–201, cf. 467, 470, al-Suyūṭī, *ShshM* 89, *Khiz*. III, 403. *Dīwān*, Berl. 748, 2–4, Brill–H[1] 1, [2]7, Pet. Ros. 72, 3, Cairo[2] iii, 128, 202, print C. 1305, together with Ḥātim al-Ṭāʾī n.p. 1326, 1348. V. de Coppier, *Études sur les femmes poètes de l'ancienne Arabie*, Beirut 1889. G. Gabrieli, *I tempi, la vita e il canzionere della poetessa araba al-Khansā, saggio di studio sulla storia della litteratura araba*, Florence 1899. N. Rhodokanakis, *al-Khansāʾ und ihre Trauerlieder, ein literarhistorischer Essay mit textkritischen Exkursen*, SBWA 147, no. 4, 1904. Three others named Khansāʾ in al-Āmidī, *al-Muʾtalif* 110.—*Dīwān Khirniq*, AS 3931 (*WZKM* 26, 64), Cairo[2] III, 127, commentary by Abū ʿAmr. b. al-ʿAlāʾ (d. ca. 155/770 see p. 99) in Cairo[2] III, 202.

Ad p. 33

Chapter 8. Abū Miḥjan and al-Ḥuṭay'a

1. Abū Miḥjan died in exile in Bāṣiʿ, i.e. Massawa.

71 | Ibn Qut., *Poes*. 251 ff., *Khiz*. III, 550–6, Suyūṭī, *ShshM*, 10, 37, Caetani, *Annali* V, 224–46. *Dīwān* by Abū Hilāl al-ʿAskarī (d. 395/1005, p. 127) AS 3881 (*WZKM* 26, 86), Cairo^2 III, 116, 200.

2. al-Ḥuṭay'a: Ibn Qut., *Poes*. 180. *Dīwān* in the recension of al-Sukkarī (p. 108), after Ibn Ḥabīb, Leid. 581, Fātiḥ 3821 (*MFO* 5, 501), Istanbul 1308, ed. Aḥmad al-Shinqīṭī, C. 1323, see F.E. al-Bustānī, *Mashriq* XXVIII, 757–61.

Ad p. 34

Chapter 9. Minor Poets

1. Abū Dhu'ayb Khuwaylid b. Khālid al-Qaṭīl (*TA* I, 248 bottom, VIII 81) is regarded as the greatest poet of the Hudhayl. A *majalla*, cited in the scholia on the *Naqā'id*, ed. Bevan 30, 11, declared him to be the greatest Arab poet. One cannot deny his degree of originality, for instance in his description of wild bees.

Ibn Qut., *Poes.* 413–6, Suyūṭī, *ShshM* 10, *Ḥusn al-muḥāḍara* I, 113, Ibn al-Athīr, *Usd* V, 188, Ibn ʿAbd al-Barr, *al-Istidrāk* II, 665, Ibn Ḥajar, *Iṣāba* VII, 63, al-Dhahabī *Tajrīd* II, 175, ʿAbd al-Raḥmān al-Qāhirī, *Maʿāhid al-tanṣīṣ* I, 195, al-Damīrī *Ḥayāt al-ḥay.* II, 47, *Khiz.* I, 203, 398, al-ʿAynī, ibid. in the margin I, 295, 398, Yāqūt, *Irshād* IV, 185–8. *Dīwān* (on the MSS see above, p. 16), ed. J. Hell, Hannover 1926; cf. E. Bräunlich, A. Dh.-Studien, *Islam* 18, 1–23. *Marthiya* on his sons who died of the plague in *Jamhara* 128.

2. Al-Shammākh

Ibn Qut., *Poes.* 177–9, al-Marzubānī, *al-Muwashshaḥ* 67, *Dīwān* (MSS Leid. 575, Cairo^2 III, 134) with a commentary by Aḥmad b. al-Amīn al-Shinqīṭī, C. 1327. H.H. Bräu, Die Bogenqaṣīde des Sh. (*Dīw.* 43–53), *WZKM* 33, 74–108; a *rajaz* from the appendix to his *dīwān*, Geyer, *Dijamben* 45–53. The *dīwān* of his brother Yazīd al-Muzarrid (Ibn Qut., *Poes.* 177–9) in the recension of Ibn al-Sikkīt in the manuscript of the *dīwān* of al-Samaw'al used by Cheikho, p. 5.

3. Suḥaym was apparently sentenced to death by ʿUmar on account of his obscene verses (pseudo-Jāḥiẓ, *Maḥāsin* 292) and incinerated by his master (*Agh.* 20, 4/5).

| Ibn Qut., *Poes.* 241, al-ʿAskarī, *Dīwān al-maʿānī* II, 166, Suyūṭī, *ShshM* 112. *Dīwān* 72
also ʿUm. 118, 2 (*ZDMG* 64, 213). Ibn al-Aʿrābī (see p. 116) called one of his *qaṣīda*s, which was 58 verses long, *al-Dībāj al-Khusruwānī* (Suyūṭī, loc. cit.). Two poems from H. Thorbecke's estate, edited by Zetterstéen, in *ZA* 26, 319–33.

4. Abu 'l-Aswad al-Du'alī (on the form of this name see Ibn Qut., *Adab al-k.* ed. Grünert 611, 4).

Ad p. 35

Al-Jumaḥī, *Ṭab*. 5, 15 ff., Ibn Saʿd VII, 1, 70, Ibn Qut., *Poes*. 457, Yāqūt, *Irshād* IV, 280–2, Ibn ʿAsākir VII, 104–17. *Dīwān* Leipz. 505 (cf. Nöldeke, *ZDMG* 18, 220–42), Dāmādzāde M. Murād 1769, II, 1789 (*MFO* 5, 531). A commentary on his *Mīmiyya* by Maḥmūd al-Sharīf in *al-Taʿlīqāt al-Sharīfiyya ʿalā jumla min al-qaṣā'id al-ḥikmiyya*, C. 1310; see O. Rescher in *WZKM* 27 (1913) 375 ff., *MSOS* XXI, 32, a translation of the *qaṣīda*s was published in Greifswald, 1914.

5. Maʿn b. Aws al-Muzanī lived on a palm plantation near Medina and took little part in the stuggles of the emerging Islamic religion. Financial hardship led him to try his luck with his talents as a poet in Mecca and Medina more than once. He also went to Basra on business from time to time, where he seduced a beautiful lady, although he avoided a permanent bond. Preserved only in fragmentary form, his poetry is rich in dicta, just like that of his fellow tribesman Zuhayr. And it was apparently also because of these dicta that Muʿāwiya and ʿAbd al-Malik appreciated the works of both.

Agh.[2] X, 156, 160, al-Marzubānī, *Muʿjam* 399. *Gedichte des M. b. A. ar. Text u. Cmt. hsg. v.* P. Schwarz, Leipzig 1903; cf. R. Geyer, *WZKM* 17, 246–70, Muṣṭafā Kamāl, *M. b. A. ḥayātuhu, shiʿruhu, akhbāruhu*, C. 1927.

6. Abū Zubayd Ḥarmala b. al-Mundhir al-Ṭā'ī was a Christian who died during the caliphate of ʿUthmān. He visited the courts of the Ghassānids and the Lakhmids and he was famous for his depiction of a lion with which he had once come face to face.

Agh.[2] XI, 23–8, Ibn Qut., *Poes*. 167–9 (which mistakenly has al-Mundhir b. Ḥarmala), al-Jumaḥī, *Ṭab*. 132–4; a *marthiya* in *Jamhara* 138, Ibn ʿAsākir IV, 108, Yāqūt, *Irshād* IV, 107–15, Suyūṭī, *ShshM* 219, Goldziher, *Abh*. I, 98.

73 | 7. There must have existed a kind of epos in the form of songs on the great migration of the Arab people. These songs were put into the mouths of their heroes (see Wellhausen, *Sk. u. Vorarb*. VI, 49).

8. Living in Najrān in the Yemen, Qays b. ʿAmr al-Najāshī was born in the Jāhiliyya. He got into a poetical feud with ʿAbd al-Raḥmān b. Ḥassān, whom he confronted at the fair of Dhu 'l-Majāz and later also in Mecca. In these confrontations Ibn Ḥassān's father had to come to the aid of his son. It was also this father who saw to it that ʿUmar condemned the verses that he had made on the war with the Banū ʿAjlān, forbidding him to ever again engage in *hijā'*. In the conflict between Muʿāwiya and ʿAlī he took the side of the latter, commenting

on events with his verses, especially the battle of Ṣiffīn. Being a public nuisance in Kufa because of his drinking, he was scolded by ʿAlī and sent away. He mourned the death of Ḥasan in a *marthiya* as late as 40/669. He must have died soon after, in Laḥj in Yemen.

Ibn Qut., *Poes*. 187–90, F. Schulthess, Über den Dichter al-Najāshī u. einige Zeitgenossen (nach den *Muwaffaqīyāt* des Zubayr b. al-Bakkār), ZDMG LIV, 421–74, other verses in Naṣr b. Muzāḥim's *Waqʿat Ṣiffīn*, see ZS IV, 2, 17.

9. ʿAmr b. al-ʿĀṣ is also credited with numerous verses in the *Waqʿat Ṣiffīn* (ZS IV, 1 ff.); a *Lāmiyya* with admonitions addressed at Muʿāwiya is contained in Cairo^2 III, 315/6.

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Chapter 10. Pseudo-ʿAlid Literature

Of the *Dīwān* attributed to Abū Ṭālib there is also a modern copy in Cairo² III, 115.

Sharḥ Lāmiyyat Abī Ṭālib by ʿAlī Fahmī al-Mūstārī, Istanbul 1327.

74 | 2. A large number of the verses attributed to ʿAlī were known to the ancient philologists (see al-Marzubānī, *Muʿjam* 279 ff.); it seems that Ibn Qutayba, *ʿUyūn* ² III, 5, 17 (see also Ṭabarī, *Tafsīr* VI, 110) knew a *Dīwān ʿAlī*. Al-Zamakhsharī, on the other hand, is said to have recognised only two verses as authentic (see Zakī Mubārak, *al-Muwāzana bayna 'l-shuʿarā'* 29). The opinions of Shīʿī writers on the true identity of the author of the *dīwān* that is often transmittted with the title *Anwār al-ʿuqūl li-waṣiyy al-rasūl* have been assembled by Hidāyat Ḥusayn in *Cat. Būhār*, p. 461. Vat. V, 365 identifies Saʿdī b. Tājī (see II, 58, 20) as the author. Hidāyat Ḥusayn himself opts for Quṭb al-Dīn Saʿīd b. Hibatallāh al-Rāwandī (d. 573/1177), who supposedly used the *Salwat al-Shīʿa* of ʿAlī b. Aḥmad al-Fanjukirdī.

Additional MSS are Leid. 580, Paris 3082/3, Bodl. I, 1204, Br. Mus. Suppl. 1224, ii, Manch. 441/2, Vat. V. 365, Naples 39 (Cat. 216), Pet. Un. 408, Bank. Miftāḥ 1749, another recension (dated 871/1466) NO 3858 (*MSOS* XV, 121), an anonymous recension, *al-Nujūm al-thawāqib*, is preserved in Cairo² III, 405. For the Persian commentary by Maybudī (see II, 210) see also Leid. 579, Haupt 693, Br. Mus. Rieu I, 19, 20, Ind. Off. Éthé 2663–6, Pesh. 1139b. Teh. II, 413/4, As. Soc. Beng. 1103/4, Bank. IX, 927–32, anon. Pers. transl. Hamb. 1911. Additional printings Būlāq 1251, Tehran 1281, 1284, Cairo 1301, Kanpur 1308, Istanbul 1317 (under the title *Ashʿār muntakhabāt*), with a Persian translation and commentary by Mawlawī ʿAlī Wadūd Sādawī, Calcutta and Agra 1303/4, Kanpur 1313, with a Persian commentary on the first half by Wilāyat Ḥusayn (d. 1340/1922), Calcutta 1307, with a Persian translation by Ḥāfiẓ Muḥammad ʿAbdallāh, Kanpur 1311, by ʿAbd al-Qādir Dīwbandī, Lucknow 1900, with an interlinear Hindustani translation by Muḥammad ʿAbd al-Ḥakīm, 2nd ed. Lucknow 1906. *Tarjamat al-muntakhab min Dīwān sayyidinā ʿAlī b. Abī Ṭālib* with an interlinear translation in Turkish by Mustaqīmzāde Saʿd al-Dīn Sulaymān (d. 1202/1788 in Istanbul, see Brussali Muḥammad Ṭāhir, *Osm. Müel.* I, 168, several treatises in Selīm. 625), Damascus 1312. *Al-Qaṣīda al-Zaynabiyya*, attributed in Dahdah 213 to Hizabr al-Ṣanwān, additional MSS Brill–H. ¹5, ²11, Rabat 529, 10, ed. A. Raux, op cit. 36, printed in *al-Darārī al-sabʿa* Beirut 1884, ʿIzzet ʿAlī, *ʿAqīdé'i edebiyye terjeme'i*

Zaynabiyye, Istanbul 1315. Commentaries by ʿAbd al-Muʿṭī al-Simillāwī, composed in 1087/1676 (see II, 322), Leipz. 507, Upps. II, 220, 2, 284, Brill–H. ^{2}11, print. C. 1277, 1293, 1298, 1306, Alexandria 1288, by ʿAlī b. al-Muqriʾ (based on the previous one), Brill–H. ^{2}13. *Takhmīs* by ʿAbd al-Wahhāb b. Aḥmad b. ʿArabshāh (ca. 900/1494, ad II, 130) Gotha 4, 2.

| 2. *al-Qaṣīda al-Juljulūtiyya*, Vat. V. Borg. 258, see Goldziher, *Or. St. Nöld.* 319, 75
Doutté, *Magie et rel. dans l'Afrique du Nord*, 139–41.

3. *Amthāl sayyidinā ʿAlī*, apparently compiled by al-Jāḥiẓ, cited in Ibn Qut., *ʿUyūn*, MS Köpr. 156r, see Manch. 147, printed in *al-Tuḥfa al-bahiyya*, Istanbul 1302, pp. 107–14. *Ḥikam al-imām ʿAlī, Mashriq* V, 10–7, following Beirut 410, 13. *Shadhrat al-adab min kalām al-ʿArab wa-baʿḍ amthāl ʿAlī al-khalīfa wa-Lāmiyyat al-ʿAjam lil-Ṭughrāʾī wa-khuṭba lil-shaykh al-raʾīs h. e. Proverbia quaedam Alis imperatoris Muslemici et carmen Toghrai poetae docti nec non dissertatio quaedam Aben Sinae*, Leiden 1629 (for further editions and translatons see Zenker I, nos. 404–7). *Nathr al-laʾālī* (the second collection of Fleischer), ed. Corn. van Waenen, Oxford 1806, MSS Berl. 8659, Gotha 1246, Leipz. 587, Hamb. 52, 3, Tüb. 112, 2, Vienna 352, 2, 2003, 28, Krafft 478, Leid. 376/7, Brill–H. ^{1}493, 4, Paris 3431, 9, 3973, 8, Br. Mus. Or. 6708(DL 64) Vat. V. 1242, 11, Cairo VII, 449, Princeton 16, with a paraphrase in Persian and Turkish, Vienna 352, 2, Brill–H.^{2} 750, 4, Turkish commentary *Rishteʾi Jawāhir*, Istanbul 1257, with a Turkish translation by Muʿallim Nājy (d. 1893, Horn, Moderne 41), Istanbul 1303. MSS of the collection Waṭwāṭ in Ind. Off. 138, Br. Mus. p. 511, *Kalimāt ʿA. b. a. Ṭ.* with a commentary by Muḥammad ʿAbduh, C. Maṭb. Muḥammad Maṭar, n.d. *Miʾat k.*, with an anonymous commentary, Cairo^{2} III, 321. *Aqwāl amīr al-muʾminīn ʿA.*, Buch. 108. *Sad kalimaʾi mawlāʾi muttefiqān amīr al-muʾminīn* (with an anonymous metrical paraphrase and a poem about Fāṭima's wedding), Tehran 1304 = *Apophthegms of Alee with an Early Persian Paraphrase and Engl. Transl. by* William Yule, Edinburgh 1832, later incorporated in alphabetical order into *Ghurar al-ḥikam wa-durar al-kalim* by ʿAbd al-Wāḥid b. Muḥammad al-ʿAmīdī al-Tamīmī (d. 436/1144, see *Rawḍāt al-jannāt* 464), was also much used by the Ismāʿīlīs, see Ivanov, *Guide to Ism. Lit.* 83; additional MSS in Paris 2502, 14, Manch. 149, Bodl. I, 327, AS 4153 (*WZKM* 26, 78), Laleli 1878 (*MO* VII, 101), ʿUm. 1104 (ibid. 130), Mashh. IV, 61, 186, Buhar 407/8, lith. Bombay 1280.

4. *Khuṭab ʿAlī*, cited in al-Ghazzālī, *Iḥyāʾ* I, 66, 22; on which a commentary was written by al-Qāḍī al-Nuʿmān (d. 363/974, see p. 188), see Ivanov, *Guide* 38, 72. *al-Khuṭba al-Shaqshaqiyya*, on the caliphate, with a Hindustani translation and commentary by Mawlawī Aḥmad ʿAlī, Agra 1895, with a Hindustani translation and commentary entitled *al-Tawḍīḥāt al-taḥqīqiyya* by ʿAlī Akbar, Lucknow 1904.

5. Two *waṣiyya*s, one on the eve of the battle of Ṣiffīn, the second written on his deathbed, are mentioned in Ivanov, *Guide* 29. Speeches and letters with aphorisms in al-Yaʿqūbī, *Hist.* I, 235, 15–251. *Sharḥi ʿAhdnāme-i ʿAlī* (a letter to Mālik b. al-Ḥārith al-Ashtar, a governor in Egypt, see al-Kindī, ed. Guest, 23 ff.), with a Turkish paraphrase by Muḥammad Jalāl al-Dīn, Istanbul 1304. *Muqtabas al-siyāsa wa-siyāq al-riyāsa* with a commentary by Muḥammad ʿAbduh (d. 1323/1904, see II), C. 1317, entitled *Dustūr-i Ḥukūmat* n.p. 1903. *Dustūr maʿālim aḥkām wa-maʾthur makārim al-shiyam min kalām ʿA. b. A. Ṭ.*, ed. Ibn Salāma al-Qaṭṭāʿī, C. 1332.

6. *Munājāt injīliyya*, Mashh. VIII, 49, 179.

7. *Kitāb Jafr*, a prophecy on events until the end of time, Krafft 363 (*ZDMG* 41, 123 ff.), Heid., *ZS* VI, 227, cf. Ibn Khaldūn | in al-Salāwī, *Kitāb al-istiqṣā'* (C. 1312) I, 138/9. An astrological *qurʿa*, Ambr. C. 70, II. *Al-Malḥama al-Qaṭʿaṭāniyya* (*Quṭquṭāniyya*), ibid. B. 1102, addressed to al-Ashtar al-Nakhaʿī after the battle of Nahrawān, Vat. V. 938, 2. 76

8. *Urjūza* on the phases of the moon, Paris 2292, 6, Ambr. C. 26 xiv (*RSO* VII, 55).

3. ʿAlī's grandson Zayn al-ʿĀbidīn ʿAlī b. al-Ḥusayn al-Sajjād (d. 92/710) is credited with the following works:

1. *al-Zuhd wal-waṣiyya*, a *tarbīʿ* thereon by al-Ḥājj ʿUmar b. Abī Bakr b. ʿUthmān al-Kubawī al-Kanawī in a *Majmūʿa*, C. 1344 (Maṭb. ʿĪsā al-Bābī al-Ḥalabī).—2. Poems in strophes of five lines, Br. Mus. Suppl. 1255, II, 2. Two *muwashshaḥa*s, Ambr. C. 186, xxiii.—3. *al-Ṣaḥīfa al-kāmila* or *Zubūr Āl Muḥammad wa-Injīl Ahl al-Bayt*, a collection of prayers and doxologies that was also attributed to ʿAlī himself (see Goldziher, *Abh.* II, 2, 9, 10, 51–3, 208, *ZDMG* L 477 n. 2, Nöldeke, *Gesch. d. Qur.*[2] 19 Griffini, *Corp. jur. Zayd b. ʿA.* CLII), Berl. 3769/70, Heid., *ZS* VI, 221, Browne Cat. 12, C4, Paris 1174/5, Br. Mus. Suppl. 247, Manch. 227, Vat. V. 457, Ambr. C. 164, D 309, 447, NF 420, Mashh. VIII, 32, 116–49, Rāmpūr 154, Bank. 455, 458, Būhār 65, 68, print. Calcutta 1248, Suran 1277, Ind. 1290, lith. Bombay 1300, 1321, Tehran 1315, Tabriz 1329, Kirman 1338, with a Sindi translation Bombay 1294, with a Gujarati translation 1877. Commentaries: a. Muḥammad Bāqir b. Muḥammad al-Ḥusayn Dāmād (d. 1040/1630, II, 412), Būhār 70/1.—b. Ṣadr al-Dīn ʿAlī b. Aḥmad b. Muḥammad Maʿṣūm al-Ḥusaynī al-Shīrāzī (d. 1104/1692, see II, 421), Būhār 72, lith. Tehran 1272, cf. Griffini, *Corp. jur.* CLIII.—c. Aḥmad b. al-Ḥusayn al-ʿĀmilī Bahā' al-Dīn (d. 1030/1621 see II, 414), in Niʿmatallāh b. ʿAbdallāh al-Jazā'irī's *Nūr al-anwār fī sharḥ al-ṣaḥīfa al-Sajjādiyya*, Tehran 1316/7 (with a. in the margin and *Taʿlīqāt sharīfa* by Muḥammad b. Murtaḍā Muḥsin Kāshī).—d. *Riyāḍ al-ʿārifīn* by Muḥammad b. Shāh Muḥammad Dārābī Shīrāzī,

composed in 1083/1672, Mashh. VIII, 19, 64.—e. Muḥammad Sālim Rāzī, fl. 11th cent. ibid. 31, 111.—f. With a Persian translation by Muḥammad Ṣāliḥ b. Muḥammad Bāqir Qazwīnī Rawghānī, ca. 1073/1662, ibid. 112.—g. ʿAbdallāh b. Ṣāliḥ al-Samāḥijī, Bombay 1305 (*al-Ṣaḥīfa al-thāniya* see II, 412).—4. *Duʿāʾ al-jawhar al-kabīr*, Lucknow 1288.—5. A small tract on *tawḥīd*, Ambr. C 186, xxii.

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THIRD SECTION

The Period of the Umayyads

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Chapter 2. ʿUmar b. Abī Rabīʿa

The fact that the Umayyads were not well disposed towards ʿUmar, despite
77 the fact that stories about his amorous exploits with ladies of that house | are legendary (see Schwarz, IV, 20), is confirmed by the report, in al-Marzubānī's *Muwashshaḥ* 203, 14 ff., that ʿAbd al-Malik's son Sulaymān, when ʿUmar came to Mecca, sent him to al-Ṭāʾif for the duration of the pilgrimage because of the verses in *Dīw*. 296, 1, 2, 6. Reports of his death are contradictory. On the claim that he died when his ship was wrecked during a sea battle (Ibn Qut., *Poes*. 349, 7), something which Schwarz, 33, does not deem unlikely at all, see Nöldeke's wel-founded doubts in *WZKM* 1901, p. 294. The report in *Agh*. I. ^{1}97, ^{2}94 that he died of blood poisoning after he cut himself on a thornbush while out riding, seems to have been interpreted from verses in *Dīw*. 356 that do not appear to belong to the corpus in the form in which it was originally transmitted.

Another thing that is characteristic of ʿUmar's art is the fact that, to the best of our knowledge, he only once copied the style of the old *qaṣīda*, which is in *Dīw*. no. 197. This is also why al-Mufaḍḍal b. Salāma reproached him for the fact that he never described the pangs of love and the pain of separation (al-Marzubānī, p. 204/5). Likewise, Jarīr and Farazdaq are said to have called his poetry a product of the Tihama and the Hijaz and claimed that is was no match for the sharp air of the Najd, while the latter even seems to have ridiculed him in a poem. Yet it is precisely their innovative style that caused these poems to have had such a significant impact.

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Ibn Qut., *Poes*. 348, al-Marzubānī, *Muwashshaḥ* 201–6, al-Yāfiʿī, *Mirʾāt al-janān* I, 182–4, Ibn Taghrībirdī, C. I 247, Suyūṭī, *ShshM* 11. *Der Dīwān des ʿU. b. a. R. nach den Hdss. zu Kairo u. Leiden hrg. v.* P. Schwarz, Leipzig 1902, I, 1, 1903, 2, 3, 1908, IV (ʿUmar's life, poetry, language, and metrics), 1909.—*Dīwān* in the recension of al-Haytham b. ʿAdī (d. ca. 209/824, see p. 140) Paris 6033, print. C. 1330/1911.

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Dr. Zakī Mubārak, *Ḥubb b. A. Rabīʿa wa-shiʿruhu*, C. 1928, Ṭāhā Ḥusayn, *Ḥadīth al-arbaʿāʾ* II, 127–50, J.S. Jabbur, *ʿU. b. a. R. his Age, Life and Works,* vol. I *The Age of ʿU. b. a. R.*, Beirut 1935 (Arab.).

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Chapter 3. Other Poets in Arabia

1. ʿUbaydallāh b. Qays al-Ruqayyāt probably hailed from Mecca but seems to have moved to Medina early in his life. Then, in 37/657 or soon after, he went to al-Jazīra, where lived for around 30 years, until the war between the Qays and the Taghlib made it impossible to continue living there. He first went to Palestine, and then to Iraq. He participated in the battle of Dayr al-Jathālīq on the side of Muṣʿab b. al-Zubayr and, after being on the losing side, had to go in hiding in Kufa for a year, before being pardoned by ʿAbd al-Malik when he visited him in Damascus. The last we hear of him is when he was in Egypt in Ḥulwān, the residence of ʿAbd al-ʿAzīz, whose claim to the throne he defended against the caliph in 85/704.

His poems mostly deal with political subjects, even though the *qaṣīda* format is maintained throughout.

Ibn Qut., *Poes*. 343 ff., al-Marzubānī, *al-Muwashshaḥ* 187, Suyūṭī, *ShshM*. 47. Ṭāha Ḥusayn, *Ḥadīth al-arbaʿāʾ* II, 82–92. *Der Dīwān des ʿU. b. Q. ar.-R. hsg. v.* N. Rhodokanakis, Vienna 1902 (*SBWA* ph.-hist. CXLIV, X), see Nöldeke, *WZKM* XVII, 79, Barth, *ZDMG* LVII, 376 ff.; his poem in praise of ʿAbd al-Malik (*Dīw*. no. 1) was so liked by the caliph al-Hādī that he rewarded Salm b. al-Khālid handsomely for an imitation in his honour; al-Jahshiyārī, *Kitāb al-wuzarāʾ*, 206/7.

2., 3., see no. 11.

4. Jamīl b. ʿAbdallāh al-ʿUdhrī, the main exponent of Bedouin love poetry, was the *rāwiya* of Hudba b. Khashram (Ibn Qut., *Poes*. 434), who himself had been the *rāwiya* of al-Ḥuṭayʾa, and therefore stood in the literary tradition of Zuhayr. He was also active as a political poet and panegyrist. He seems to have died in
79 Egypt, | where he had gone to write poems in praise of ʿAbd al-ʿAzīz b. Marwān. His love songs for Buthayna stand out for the authenticity of their emotions and—together with the poems of ʿUmar b. Abī Rabīʿa—are among the best of their kind. It was probably for this reason, too, that they circulated among singers and composers long after his death.

Ibn Qut., *Poes*. 260, al-Marzubānī, *Muw*. 198–200, Ibn ʿAsākir *Taʾr. Dim*. III, 395–405, al-Yāfiʿī, *Mir. al-janān* I, 166–70. It is said that his poems won a prize from Sukayna bint al-Ḥusayn b. ʿAlī, beating those by Jarīr, al-Farazdaq, Nuṣayb, and Kuthayyir, when they visted her in Mecca together; Ibn al-Sarrāj, *Maṣāriʿ*, 288–90. The memory of Buthayna lived on for a long time in Arabia; in 442/1050 Ibn al-Sarrāj (*Maṣāriʿ* 110) was shown the stone bench in Taymāʾ on which she used to sit, and Ibn Baṭṭūṭa (ed. C.) I, 103, 17 found that her memory was still very

much alive in al-Ajfar in the Najd. *Ashʿār Jamīl*, additionally Manch. 445 A. On Jamīl's romance see ad no. 11, c.

5. Jamīl's *rāwiya*, Kuthayyiru ʿAzzala b. ʿAbd al-Raḥmān, had been raised by his uncle. Because the latter thought him mentally retarded, he gave him a flock of camels and installed him in Firs Mālik; it is indeed true to say that in several anecdotes he seems extremely gullable. Religious hypersensitivity made him join the Shīʿī Qaysāniyya sect, itself a subsect of the Karbiyya (al-Ashʿarī, *Maqālāt al-Islāmiyyīn* 19, 10 ff.). For example, he also believed in the transmigration of the soul, although this did not prevent him from putting his muse into the service of the Umayyads, which provided him with an entry to ʿAbd al-Malik's court in Damascus. He died in 105/723.

Ibn Qut., *Poes*. 316, ʿAbd al-Qāhir al-Baghdādī, *al-Farq* 28–30, al-Marzubānī, *Muw*. 143–58, *Muʿjam* 250, al-Yāfiʿī, *Mir. al-jan*. I, 202–4, Ibn Khaldūn, *Prol*. (Paris) I, 360, al-Suyūṭī, *ShshM* 24, Ṭāhā Ḥusayn, *Ḥadīth al-arbaʿā'* II, 116–26. Al-Zubayr b. Bakkār (p. 141) collected his poems, which were rated alongside those of Jarīr and al-Farazdaq by some, and even higher by others, but accused him of plagiarism, something in which he was motivated by the fact that Kuthayyiru had vilified the descendants of ʿAbdallāh b. Zubayr. Esc. ^{2}409 does not contain his *Dīwān* but just a *qaṣīda*, ed. P. Schwarz, *Escorialst*. 7–9. Collection of the fragments: *K. ʿA.* Dīwān, *accompagné d'un cmt. arabe par* H. Pérès I, II, Algiers-Paris 1928, 1930 (Bibl. Ar.). Individual poems, additionally Manch. 445 B. On his *rāwiya* Ḥafṣ al-Umawī see Yāqūt, *Irshād* IV, 115–8.

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6. Al-Aḥwaṣ:

Ibn Qut., *Poes*. 329, al-Marzubānī, *Muw*. 187, al-Āmidī, *al-Muʾtalif wal-mukhtalif* 48. Ṭāhā Ḥusayn *Ḥad. al-arb*. II, 93–104.

8. ʿAbdallāh b. ʿUmar al-ʿArjī:

Ibn Qut., *Poes*. 365, Ṭāhā Ḥusayn, *Ḥad. al-arbaʿā'* II, 72–81.

9. It is believed that Abū Dahbal al-Jumaḥī, one of the five famous poets of the Quraysh, lived sometime near the end of the caliphate of ʿAlī. Like ʿUmar b. Abī Rabīʿa, he is said to have had relations with an Umayyad princess, a daughter of Muʿāwiya, who apparently made his life hard for him because of it. As such,

he joined the Zubayrīs, singing the praises of their governor in Yemen, Ibn al-Azraq. It was also there that he is said to have died, on an estate that had been given to him by Sulaymān with the intention of keeping him as far from the court of Damascus as possible.

Agh. ²VI, 149–65, Ibn Qut., *Poes*. 389–91, F. Krenkow, *JRAS* 1910, 1017–75, Kračkovsky, *Zap. vost. otd*. XX, 1911.

10. ʿAbdallāh b. ʿUbaydallāh b. al-Dumayna al-Ṣarīʿ al-Khathʿamī, of the Banū ʿĀmir b. Taymallāh tribe, killed a lover of his wife and, in an act of revenge, he was killed in turn by a relative of his victim. The latter then fled to Muṣʿab, the uncle of Zubayr b. Bakkār, when he was governor of Ṣanʿā'.

Agh. ²XV, 144–56, Ibn Qut., *Poes*. 458/9, *ʿUyūn al-Akhbār*, Cairo I, 226, n. 3, *Ḥamāsa* Fr. 541, 598 ff., 604 ff., 606, 620. Individual poems in Berlin 7476, 8255, I, *Dīwān* ʿĀšir Ef. 950 (*MFO* V 515, *MSOS* 14, 12), Cairo² III, 107, ed. Muḥammad al-Hāshimi al-Baghdādī, C. 1919 (see *Mashriq*, 1920, 489). There is too much uncertainty surrounding Aḥmad b. Ismāʿīl (*Agh*. XV, 153), who had the poet thrown into jail, for us to conclude that he was the same man as the governor of Mecca by the same name from the time of Hārūn al-Rashīd (Ṭab. III, 740), as suggested by C. van Arendonk, *EI* II, 397, and so we cannot use him as a chronological point of reference.

11. If the biography of Jamīl captivated the fantasy of the people who turned it
81 into a romance | in early Umayyad times, the pleasure that they took in this sort of subject became greater and greater. This led to the creation of a whole series of heroes whose romances were an extention of popular love songs. These romances were then mingled with literary motifs that are from a wide range of times and places, and whose precise origin can no longer be ascertained.

a. This applies primarily to Qays b. al-Mulawwaḥ Majnūn Banī ʿĀmir, who was considered as fictional by ʿAwāna b. al-Kalbī (d. 147/764, Wüst. *Gesch*. no. 27), just like Ibn Abī ʿAqīb, the purported author of the *Qaṣīdat al-malāḥim* (*Agh*.² I, 163, 25). Yet when he claimed that the poems that circulated in Majnūn's name were actually by an Umayyad who was in love with his cousin and who had chosen the pseudonym of Majnūn for his poems about her, he may in fact have introduced a romance of his own. In the *Aghānī* the motifs used in the story of the love of Majnūn and Laylā are still not very refined, but later it became a subject of choice in the epic romances of the Persians and the Turks.

b. At a higher level we find the story of Qays b. Dharīḥ (Ibn Qut., *Poes*. 399, al-Marzubānī, *Muw*. 207), to which Ṭāhā Ḥusayn (*Ḥad. al-arb*. 34–47) seems to have given historical credit because it seems so true to life. On the other hand, in Qays' love for Lubnā, Singer recognises elements of the second part of the Tristan romance (*Abh. Berl. Ak*. 1918, no. 13, *Ar. u. europ. Poesie im MA*, p. 9, which, following Hammer, has a mistaken K. b. Doraidsch).

Individual poems additionally Manch. 445 C.

c. ʿUrwa b. Ḥizām, who, like Jamīl, hailed from the south Arabian ʿUdhra tribe, which was itself famous for its passion in matters of love, is the hero of a romance in which | R. Basset (*Revue des trad. pop*. XX, 241 ff.; cf. Singer, op. cit. 4 ff.) has identified the core elements of the ancient French romance *Floire et Blanchefleur*. Before him, Huet (*Romania* XXVIII, 344 ff.) too, had postulated an Arabic origin for this romance. 82

Individual poems also Manch. 445 D.

d. With Ṭāhā Ḥusayn (*Ḥad. al-arb*. 63–71), we must also regard Waḍḍāḥ al-Yaman (see above, 30 n. 2) as a hero of romance, but it will then no longer be possible to regard him as the supposed transmitter of Persian art to the Arabs. It is said that ʿAbd al-Raḥmān b. Ismāʿīl al-Yamanī was a descendant of Persian aristocrats (the Abnāʾ) who had immigrated to the Yemen. In his native country he supposedly dedicated a number of love songs to his countrywoman Rawḍa. Later he seems to have moved to Damascus, where he praised the wife of the caliph al-Walīd, a daughter of ʿAbd al-ʿAzīz b. Marwān, whom he had previously approached while on pilgrimage in Mecca. It was supposedly because of this that the caliph had him assassinated.

The romance's motif, recounting his end (see also Muḥammad b. Ḥabīb, *Kitāb al-mughtālīn* in Rescher, *Abriss* 171), returns in a Mehri tale in Jahn, 105.

a. MSS of the *Dīwān Majnūn* (see no. 2), additionally Cambr. 428, Lālelī 1984 (*MO* VII, 106), AS 3778 (*ZDMG* 64, 515), Top Kapu 2469 (*RSO* IV 700), Faiẓ 1601, recension of al-Wālibī (*ZDMG* 68, 380), printings Būlāq 1285, C. 1294, 1306, 1341. His romance, *Qiṣṣat Qays b. al-Mulawwaḥ al-ʿĀmirī*, print. Beirut n.d. (1868), Tehran 1282, Bombay 1297, in the recension of Yūsuf b. al-Ḥasan b. al-Mabrad al-Ḥanbalī (d. 909/1503), see II, 108, with the title *Dīwān al-ʿāshiq al-muḥibb al-wāmiq*, Būlāq 1294; *al-Majnūn amthāluhu wa-ashʿāruhu* (English by Jabrān Khalīl, see II, 4th book, Arabic transl. by Antonius Baṣīr), C. 1924.

b. MS Esc.^{2} 409 contained in a second part, now lost, not the *Dīwān*, but a poem of Qays b. Dharīḥ (see P. Schwarz, *Escorialst*, Stuttgart 1922, I, 1 ff.), viz. his longest *qaṣīda*, which is also found in MS 132 (the basis of Schwarz, pp. 17–20)
83 as well as in Cambr. 877 and in al-Qālī's | *Amālī* II, 318–21. The stories of a. and b. were brought together by an unidentified author under the title *Aḥsan mā yamīl min akhbār al-Qaysayn wa-Jamīl* in Cambr. 877.

c. Ibn Qut., *Poes.* 394 ff., *Agh.*^{2} XX, 152–8, al-Qālī *Naw.* III, 159–64, al-Sarrāj *Maṣāriʿ al-ʿushshāq* 226–8, *Dīwān ʿU. b. Ḥ. al-ʿUdhrī wa-akhbāruhu maʿa ʿAfrāʾ bint ʿammihi ʿIqāl*, compiled by Thaʿlab, Cairo^2 III, 139.

d. *Agh.*^{2} VI, 30–45, Ibn al-Sarrāj, *Maṣāriʿ al-ʿushshāq* 370, Ibn ʿAsākir, *Taʾr. Dim.* VII, 295–8. An ascetic poem by him is cited in Ibn Qut., *ʿUyūn* ^{2} I, 374. Finally, a *Dīwān al-Waḍḍāḥ* is cited in al-ʿAynī II, 218.

12. The degeneration of love poetry to the level of dirty jokes probably first manifested itself in the poems that Mirdās b. Khadhām of Kufa wrote for his wife, a rich Persian lady from Rayy.

Al-Āmīdi, *al-Muʾtalif* 109, 10, where a *Kitāb al-mufāḥashāt* is cited; al-Marzubānī, *Muʿjam* 370; al-Jurjānī, *Kitāb al-kināyāt* 89.

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Chapter 4. Al-Akhṭal

It is said that as a child, Ghiyāth b. Ghawth al-Akhṭal carried the name of Dawbal after a lullaby his mother would sing for him (al-Azdī, *Kitāb al-tarqīṣ*, in Suyūṭī, *Muzhir* ²II, 268, 13). His adversaries often mocked him for remaining true to a father who was a Christian.[1] Jarīr, *Dīwān* II, 29, 10, *Naqā'iḍ*, ed. Bevan no. 96, verse 87, sneers at him for being an admirer of Mār Serjis. In his youth he often had to go touring as a poet to make some money, and this is also why he went to Kufa (al-Marzubānī, *Muw*. 133).

| On the poet of the Anṣār, ʿAbd al-Raḥmān b. al-Ḥakam, see Schulthess, 84
ZDMG 54, 421/2, and on Kaʿb b. Juʿayl, on whose recommendation he was introduced to Yazīd, see al-Jāḥiẓ, *Bayān* I, 71 bottom.

On the question concerning the rank of the three rival poets al-Akhṭal, Jarīr, and al-Farazdaq, cf. Khālid b. Ṣafwān's (*Fihrist* 125, 14) comparative description of the three in al-Ḥuṣrī's *Zahr al-ādāb* II, 242. Bashshār b. Burd had a lower opinion of him, saying that he was famous only because of the tribal zeal of the Rabīʿa (al-Marzubānī, *Muw*. 138, 17). Jarīr apparently even declared that his poems could not have been written without help from others (ibid. 141, 5 ff.). In answer to al-Akhṭal's claim to have never offended good manners, Goldziher points out the dirty jokes in *Dīw*. 318 and Jāḥiẓ, op. cit. 64, 8.

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Suyūṭī, *ShshM*. 46; H. Lammens, Un poète royal à la cour des Omiades de Damas, *Revue de l'or. chrét*. VIII, 325 ff., IX, 32 ff., Cheikho, *Mashriq* XXII, 918–26. *Dīwān* in the recension of Abū ʿAbdallāh Muhammad b. al-ʿAbbās al-Yazīdī (d. 310/922, p. 109), following al-Sukkarī, following Muḥammad b. Ḥabīb, following Ibn al-Aʿrābī, libr. Dahdah 220. Ṣalḥānī, Un nouveau ms. du diwan d'A., *Mashriq* VI, 433–39. *D. d'A. reproduction photolithographique du ms. de Bagdad avec préface et variantes par le p.* A. Salhani, Beirut 1905. *Al-A. diwan reproduit par la lithographie d'après un ms. trouvé au Yemen, avec préface, tables des rimes et variantes par* E. Griffini, ibid. 1906. *Al-Shadhr al-dhahabī, Les paillettes d'or recueillies dans les poésies d'al-Akhṭal*, ed. A. Ṣalḥānī, Beirut 1925. *Ra's al-adab*

1 On the conversion of the Christian Arabs to Islam, see Lammens *JAS*. s. IX v. IV, 97–9, 438–59; according to Michael the Syrian (ed. Chabot), 479 b. top, the Tanūkh of Aleppo only converted to Islam because they were forced to do so by the caliph al-Mahdī.

al-mukallal fī ḥayāt al-Akhṭal, C. n.d. R. Geyer, Zwei Gedichte aus dem Dīwān des al-Akhṭal, *WZKM* XXXIII, 96–108, 232–5. I. Kratschkovski, Der Wein in al-Akhṭals Gedichten, *Festschr. Jacob* 146–64. For al-Akhṭal's namesakes in al-Āmidī, *al-Mu'talif* 21/2.

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Chapter 5. Al-Farazdaq

The fact that al-Farazdaq left Basra during the reign of Muʿāwiya is confirmed in Ṭabarī, II, 94–108.

The poem which occasioned Marwān to expel him from Medina can be found in *Dīw*. no. 89 (translated | in Rescher, *Abriss* I, 255, Ibn Khall. transl. 85
III, 617), see *Dīwān Jarīr* II, 139 (137, 7), *Naq*. Bevan, 52, 12, al-Marzubānī, *Muw*. 114, 3–6, *Khiz*. III, 174 bottom. When ʿUmar b. ʿAbd al-ʿAzīz was the governor of Medina in the years 86–93 (during the reign of Walīd I, 86–96/705–15) he again banished al-Farazdaq, something for which he was criticised by Jarīr in *Naq*. no. 76, 4; cf. also the report (heavily trimmed in Jarīr's honour) in ibid. I, 397. The first Umayyad whose court he visited was Sulaymān b. ʿAbd al-Malik (al-Marzubānī, *Muw*. 166, 10).

In spite of his countless amorous exploits, al-Farazdaq did not leave even one *nasīb* worthy of mention. In constrast, his opponent Jarīr, who is said to have never loved a woman, was regarded as the greatest writer of love poems of his time (al-Jāḥiẓ, *Bayān* I, 85 bottom). His strength was the *hijāʾ*, but, fearing defeat, he still concluded a truce with Rabīʿa b. ʿĀmir Miskīn al-Dārimī before they came to blows (Yāqūt, *Irshād* IV, 205). On his plagiarising see also al-Marzubānī, *Muwashshaḥ* 108 ff., al-Āmidī, *al-Muʾtalif* 161, 4 ff.[1]

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Al-Marzubānī, *al-Muw*. 99–117, *Muʿjam* 486, Yāqūt, *Irshād* VII, 257–61, al-Kashshī, *Maʿrifat akhbār al-rijāl* 86, al-Yāfiʿī, *Mirʾāt al-janān* I, 238–42, Ibn Taghrībirdī, C. I, 268, Ibn al-ʿImād, *Shadharāt al-dhahab* I, 141–4. *Dīwān des F.*, zweite Hälfte in photolithogr. Wiedergabe, von J. Hell, Munich 1900, Leipz. 1901; idem, *Fs Lobgedicht auf al-Walīd b. Jazīd* (Diw. *394*) *nebst Einleitung über das Leben des F. nach seinen Gedichten* (Diss. München) Leipz. 1902; al-F.s Lieder auf die Muhallabiten, *ZDMG* 59, 589–621, 60, 1–42. *Dīwān al-F.*, Beirut n.d., Aṣmaʿī's recension is included in *Majmūʿ mushtamil ʿalā khamsat dawāwīn* (al-Nābigha, ʿUrwa, Ḥātim, ʿAlqama, F.) Cairo 1293. The poem on Zayn al-ʿĀbidīn is also preserved in Paris 1205, 6, 4261, 5, Būhār 436, II, lith. Tehran 1275, further Suyūṭī, *ShshM*. 249/50, Damīrī, *Ḥayāt al-ḥay*. I, 9, al-Yāfiʿī 239/40. The *Akhbār al-F.* by Abū Aḥmad ʿAbd al-ʿAzīz b. Yaḥyā b. Aḥmad b. ʿĪsā b. Yazīd al-Julūdī was known to the author of the *Khiz*. IV, 39, 19.

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1 Many other poets joined in his famous dispute with Jarīr, and al-Ṣalatān al-ʿAbdī tried to arbitrate between the two, see al-Āmidī, *Muʾtalif* 145, al-Marzubānī, *Muʿjam* 229, 18.

Chapter 6. Jarīr

Abū Ḥazra Jarīr b. ʿAṭiyya b. Khaṭafā (actually Ḥudhayfa b. Badr etc., thus named after a verse, al-Jāḥiẓ, *Bayān* I, 141, followed by Suyūṭī, *ShshM*. 17, 27, Muḥammad Badr al-Dīn al-Naʿsānī, *Sharḥ abyāt al-Mufaṣṣal* 17, n. 1). As well as his feud with al-Farazdaq, he fought a 40-year *hijāʾ* war with Khidāsh b. Bishr al-Tamīmī al-Baṣrī (Yāqūt, *Irshād* IV, 173/4).[1] According to Muḥammad b. Sharaf al-Qayrawānī, *Aʿlām al-kalām* (C. 1344, see p. 268), 20 bottom, there were just five—and according to al-Marzubānī, *Muw*. 122, 2, no more than three—stories that Jarīr could draw upon, and all of these were invented too. Al-Farazdaq, on the other hand, could rely on his inexhaustible imagination. It is said that he himself had admitted that al-Akhṭal was his superior (al-Marzubānī, *Muw*. 227). In contrast, Jarīr was a much better writer of love poems. The verse of *Dīw*. I, 161, 17, (18), part of a *hijā* directed at al-Akhṭal, is often qualified as *aghzalu baytin lil-ʿArab* (al-Jumaḥī, *Ṭab*. 87, 16, *Jamharat ashʿār al-ʿA*. 37, 22, Bayhaqī Schw. 233, 16, al-ʿAskarī, *Ṣin*. 4, 16, 17, al-Thaʿālibī, *Man ghāba* 269, 13, al-Ḥuṣrī, *Zahr al-ādāb* III, 364, 3, al-Nuwayrī III, 46, 15, Ibn Taghrībirdī I, L. 646, 3, C. 269, 13). Four verses by him, a *madīḥ*, a *hijāʾ*, an *iftikhār*, and a *ghazal*, each considered as the very best in the whole of Arabic literature, are mentioned in al-ʿAskarī's *Dīwān al-Maʿānī* (C. 1352) 31/2, 76.

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Ibn Qut., *Poes*. 283, al-Marzubānī, *Muwashshaḥ* 118–32, al-Kashshī, *Maʿrifat*
87 *akhbār al-rijāl* 86–8, ʿAynī I, 91, Suyūṭī, *ShshM*. 16 ff., al-Yāfiʿī, *Mirʾāt* | *al-jan*. II, 234–8, Ibn Ṭaghrībirdī, C. I, 211, A. Schaade, *Beilage zu EI* I. *Dīwān* Pet. AM 262, Br. Mus. Suppl. 1032, 1, compare 1239, 1, 2 with the anon. comment. of 1033, Beirut *JAs*, s. 9. v. IV, p. 108, n. in Wright's copy of MS Pet. and in a modern copy of Cairo[2] III, 124, Cambr. Suppl. 525/6, another MS in Krenkow's possession, Geyer on Aʿshā 15, 38, print C. 1313, 1896. *The* Naḳāʾiḍ *of Jarīr and al-Farazdaḳ*, ed. by A.A. Bevan, I–III, Leiden 1905–12, reprint C. 1353; Naqāʾiḍ *de Jarīr et de Akhṭal, publ. p.* A. Salhani, Beirut 1922. A *qaṣīda* on the merits of Jarīr and Farazdaq by al-Ṣalatān al-ʿAbdī (Ibn Qut., *Poes*. 314–6) is cited in al-Qālī's *Amālī* II, 143, edited by F. Krenkow in *Islamica* II, 343 ff. (together with an elegy

1 There was also a Persian by the name of Pardakht, who, as a *mawlā* of the Ḍabba, was named ʿAlī b. Khālid, and who tried to cross swords with him, but remained totally ignored by Jarīr and, later, also by Kumayt; see al-Marzubānī, *Muʿjam* 280.

on al-Mughīra b. al-Muhallab). On his equally gifted sons Nūḥ and Bilāl, see al-Marzubānī, *Muw*. 227 and Ibn ʿAsākir, *Taʾr. Dim*. III, 297 repectively. F.E. al-Bustānī, *al-Muthallath al-Umawī, Mashriq* XXXXI, 515–25.

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Chapter 7. Dhu 'l-Rumma

Ghaylān b. ʿUqba received this name on the occasion of his verse in *Dīw*. 22, 8 = Geyer, *Dijamben* 23, 8. Apparently he started out as a *rajaz* poet, but when he realised that he was no match for al-ʿAjjāj and Ruʿba (Marzubānī, *Muw*. 174) he turned to the *qaṣīda*. It is said that he himself complained about the slowless of his production; the means to continue some half verse supposedly only came to his mind when his eye fell on a silver vessel, some days later (Ibn Jinnī, *Khaṣā'iṣ* I, 330/1). Even though he wanted to continue Bedouin poetry, he often reveals himself as a city-dweller; for instance, when he compares the wagging of a camel's tail with the peacock's feathers with which a graceful girl in a loose-fitting dress keeps the mosquitoes away from a sumptuously dressed Persian (*Dīw*. 67, 44, 45). He is so conscious of his art that he even takes pride in the effort and care with which he tries to avoid mistakes of rhyme (he is the first to mention *sinād*; *Dīw*. 57, 48). He is the first man of letters (Suyūṭī, *Muzhir*
88 II, 179, 13) to make | comparisons based on the letters of the alphabet, such as the *mīm* in 78, 23, while the ancients only knew the more general comparison of the *aṭlāl* to faded writing. His contemporary al-Marrār b. Munqidh, too, mentions the *lām* in *Mufaḍḍ*. 16, 56 (see F. Krenkow in *Studies Browne* 204), and among later poets these comparisons gained ever more in importance. Typical for the assimilative character of his art is his adoption of two verses by Kaʿb b. Saʿd al-Ghanawī (*Aṣm*. 61, 16, 17) in almost the same wording in 66, 25, while 70, 49 was drawn from Labīd I, 10, 11, and 80, 1a from Nābigha 17, 16a. According to al-Marzubānī (*Muw*. 181/2) he failed in his attempt to reproduce, in a poem praising Bilāl b. Burda (*Dīw*. 57, 63), the comparison of a man admired by a crowd to the new moon on which people fix their gaze, first introduced by al-Aʿshā and later copied by al-Farazdaq, although this genre was not at all his area of expertise in the first place. And in verse 54 of the same poem, where he prompted his female camel to go and join the champion in the meadow, it was he himself who was the cause of the latter's displeasure (ibid. 178/9). A new comparison, one of which he is proud and that he uses frequently, is that of a lizard baking in the sun likened to the outstretched hand of a beggar or an ascetic (11, 32, cf. also 30, 32). He is only original in his treatment of the riddle, which he is the first to employ on a large scale; see no. 24, with 21 riddles introduced by *wa-*, and 85, 1–3.[1]

1 One day, I hope to be able to return to poetic riddles and their history in a more comprehensive manner. Let me here just refer to the one and only poet of riddles of the fourth century, Abū Abdallāh al-Ḥusayn b. Aḥmad al-Muflis, who is mentioned in al-Thaʿālibī, *Yatīma* I, 16–8, to al-ʿAskarī, *Dīwān al-maʿānī* II 208–14, and to Qudāma, *Naqd al-nathr* 58.

His metre is extremely monotonous, and he generally uses just four verse forms. Yet sometimes he makes | ingenious use of sounds; for instance, in the 89
fourfold repetition of the soundcomplex 'r–d' in 75, 45.

Al-Aṣmaʿī did not want to take his language as an example, supposedly because he had spent too much time among vegetables and their cooks (al-Suyūṭī, *Muzhir* ²II, 234, 11); al-Marzubānī, 179 points at various irregularities.

Al-Farazdaq (al-Marzubānī, *Muw*. 362, 8), or, according to some, Jarīr (ibid. 170, 19, al-Jurgānī, *Kin*. 117, 13, 14), compared his poetry to gazelle's dung, which only smells pleasant when fresh. Apart from Abū ʿAmr b. ʿAlā''s statement that he was the last poet of the Arabs (al-Jāḥiẓ, *Bayān* II, 184, 19), there is another statement, according to which he would have been the greatest poet of the Arabs if he had held his tongue after his *qaṣīda Mā bālu ʿaynika* (al-Marzubānī, *Muw*. 141 bottom).

Ibn Qut., *Poes*. 333–42, al-Marzubānī, *Muw*. 170–85, Suyūṭī, *ShshM*. 52, al-Yāfiʿī, *Mir'āt al-janān* I, 253–6. C.H.H. Macartney, a short account of D. in *Or. Stud. Browne*, 293–303; *The Diwan of Ghailān ibn ʿUqbah, known as Dhu'r-Rumma, ed. by* C.H.H. Macartney, Cambridge 1919; I. Krackovskij, Novaya Rukop. stich. Zurr. (Pet. AM Buch. 431), *Izv. Ross. Ak. Nauk* 1918, 1 ff., 1923, 149 ff. *Dīwān* in the recension of Yūsuf b. Yaʿqūb al-Najīramī (d. 423/1032, see p. 301), Vat. V. 1109, 5, Ambr. G 2, with a commentary by al-Aṣmaʿī in *Hesperis* xii, 119, 100, 36 poems ibid. 110, 96. Anon. comment. Feiẓ. 1644 (ZDMG 68, 382). *Sharḥ al-Bā'iyya* by Ḥusayn b. ʿAlī al-Zawzanī (d. 486/1093, see p. 288), Cairo² III, 194, by Aḥmad b. Muḥammad al-Ṣanawbarī (d. 334/945, see p. 91), ibid. 193. For his brother Hishām see Ibn Qut., *ʿUyūn* ²III, 67, 13.

A contemporary of Dhu 'l-Rumma was Muzāḥim b. ʿAmr al-ʿUqaylī. His poetry is solely in the style of ancient Bedouin poetry, which is why Jarīr was so fond of him. The only thing we know about his life are some love affairs of his, which are devoid of any interest.

Agh.² xvii, 150–3. *The poetical Remains of M. al-ʿU*., ed. and transl. by F. Krenkow, Leiden 1900.

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Chapter 8. The *rajaz* Poets

That they invented words is claimed as early as Fakhr al-Dīn al-Rāzī's *Maḥṣūl* (see p. 506, 6, II, 3), according to Suyūṭī, *Muzhir*[2] I, 71, 20.

R. Geyer, *Altarabische Dijamben*, Leipzig–New York 1908, see Rhodokanakis, *ZDMG* LXII, 569 ff., Brockelmann, *WZKM* XXIII, 383 ff. Muḥammad Tawfīq al-Bakrī (who was Shaykh mashāyikh al-ṭuruq al-ṣūfiyya fi 'l-diyār al-Miṣriyya, alive in 1343/1926), *Arājīz al-ʿArab*, C. 1313.

1. Al-Aghlab b. ʿAmr b. ʿUbayda al-ʿIjlī.

Ibn Qut., *Poes*. 389, al-Āmidī, *al-Muʾtalif* 22, Suyūṭī, *ShshM*. 154, 298.

2. Abu 'l-Najm al-Faḍl b. Qudāma al-ʿIjlī, who also wrote brilliant *qaṣīda*s

Ibn Qut., *Poes*. 381, al-Mubarrad, *Kāmil* 485/6, al-Marzubānī, *Muʿjam* 310, al-Bahyūtī, *RAAD* VIII, 385–94; his *Umm al-Rajaz*, ibid. 472–9.

3. Al-ʿAjjāj ʿAbdallāh b. Ruʾba of the Mālik clan of the tribe of Tamīm died in 97/715.

Ibn Qut., *Poes*. 374–6, al-Marzubānī, *Muw*. 215–9, Ibn ʿAsākir VII, 394, 15, Suyūṭī, *ShshM*. 18, *Muzhir* [2] II, 265. *Dīwān* ed. by W. Ahlwardt in *Sammlungen altar. Dichter* II, Berlin 1903; Geyer in *WZKM* XXII, 75 ff.; commentary by al-Aṣmaʿī, Cairo[2] III, 205, *Arājīz al-ʿArab* C. 1313. Cheikho, *Mashriq* XXIII, 439–48 claims he was a Christian.

4. His son Ruʾba (on this name see Suyūṭī, *Muzhir* [2] I 218/9), who eclipsed his father by the size of his production, performed his art primarily in his old age when financial hardship forced him to sing the praise of the Umayyads, who were already struggling to hold onto power. Around 133/750 he migrated from Khurāsān, where he had been living as an itinerant tradesman, to Basra. He died in 145/762 when fleeing the uprising of the ʿAlid Ibrāhīm, or, according to others, in 147/764.

91 | Al-Āmidī, *al-Muʾtalif* 126, Yāqūt, *Irshād* IV, 214, Ibn ʿAsākir V, 321–5, al-Yāfiʿī, *Mirʾāt al-janān* I, 303. *Dīwān* ed. by W. Ahlwardt, *Samml. altar. Dichter* III, Berlin

1903; R. Geyer, *Beiträge zum* Dīwān *des R.*, SBWA, ph. hist. Kl. 163, 3, Vienna 1910. *Dīwān aus dem Arab. metr. übers. v.* W. Ahlwardt, Berlin 1904. *Sharḥ dīwān Ru'ba* by Saʿīd al-Ḍarīr, following Muḥammad b. Ḥabīb (d. 245/859, see p. 106), Cairo^2 III, 202.—Some critics, such as al-Aṣmaʿī, who in Ibn Qut. 373 ff. points out some plagiarisms in his work, regarded Ru'ba, Ibrāhīm b. Harma (*Agh.*^{2} IV, 10–13, Ibn Qut., *Poes.* 473), Ibn Mayyāda (*Agh.*^{2} II, 85–116, Ibn Qut. 484), and al-Ḥakam al-Khuḍrī (*Agh.*^{2} II, 94 ff.) as the last poets of the Arabs (*sāqat al-shuʿarā'*), Ibn Qut., *Poes.* 473, 9, al-Jurjānī, *al-Wasāṭa* 49, 9. Ibn al-Aʿrābī regarded only Ibn Harma as such; *Agh.*^{2} IV, 113, 15.

5. Ru'ba's son ʿUqba was also active as a *rajaz* poet.

Ibn Qut., *Poes.* 477, *Agh.*^{2} III 36, 22 ff.; a report on his meeting with Bashshār b. Burd at ʿUqba b. Muslim b. Qutayba's residence is given in al-Ḥuṣrī, *Zahr al-ādāb* II, 23/4.

6. ʿAṭā' b. Usayd (Asīd) al-Saʿdī al-Tamīmī Abu 'l-Mirqāl al-Zafayān[1] was a contemporary of ʿAjjāj; this is all the sources reveal to us. His language is much simpler than that of Ru'ba and al-ʿAjjāj.

Al-Marzubānī, *Muʿjam* 298, *Dīwān* Cairo^2 III, 131, ed. Ahlwardt, *Samml.* II, see R. Geyer, *WZKM* XXIII, 74–101. Unfortunately, Ahlwardt does not explain why he associated the seventh poem with the battle against the Khārijī Abū Fudayk in the year 73/693 (p. LXI).

7. According to Yāqūt, Ibn Qut., in *Poes.* 387, confuses the *rājiz* Dukayn b. Rajā' al-Fuqaymī, who sang the praises of Muṣʿab b. al-Zubayr under al-Walīd and who died in 105/723, with an another *rājiz* named Dukayn b. Saʿīd al-Dārimī, who resided in Medina when ʿUmar b. ʿAbd al-ʿAzīz was the governor there (see *Agh.*^{2} VIII, 149).

Yāqūt, *Irshād* IV, 198–200, based on Ibn ʿAsākir V, 247.

8. The last straggler was the *rajaz* poet Muḥammad b. Dhu'ayb al-Fuqaymī al-ʿUmānī. As a panegyrist, he had lived at the courts of Marwān, Yazīd b. Walīd, and the latter's | son Ibrāhīm, but was also received by the ʿAbbāsid caliphs, 92
from al-Saffāḥ to Hārūn al-Rashīd. He was famous for his descriptions of

1 Called thus after a verse, on which see al-Marzubānī, loc. cit.

stallions. It is said that he died in Oman as a very old man. However, according to others, Dukayn, who once saw him as a boy, branded him as an Omani merely because of his unhealthy complexion, as Oman was notorious as a pesthole in those days.

Ibn Qut., Poes. 475, *Agh.*[2] XVII, 78–82, al-Khaṭīb, *Ta'r. Baghdād* V, 270.

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Chapter 9. Minor Poets

1. a. Ziyād b. Salmā (al-Jumaḥī, *Ṭab*. 142 has Salīm, *Agh*. has Sulaymān) al-Aʿjam, a Persian, took part in the conquest of Iṣṭakhr and died sometime after 100/718 in Khurāsān. He combined Arabic verses with Persian words.

Ibn Qut., *Poes*. 257, Yāqūt, *Irshād* IV, 221, al-Jāḥiẓ, *Bayān* I, 61, see Ebermann, *Zap. Koll. Vost*. II, 127 ff.

1. b. The *hijāʾ* poet Yazīd b. Ziyād b. Rabīʿa b. Mufarrij al-Ḥimyarī pursued the family of Ziyād b. Abīhi with his sarcasm and, because of this, was locked up by ʿAbbād b. Ziyād in Sijistān. It is he who is said to have collected the stories about the Tubbaʿ, with their accompanying poems.

Ibn Qut., *Poes*. 209, Yāqūt, *Irshād* VII, 297, al-Jumaḥī, *Ṭab*. 43.

1. c. Al-Nābigha al-Jaʿdī ʿAbdallāh b. Qays Abū Laylā was a member of the Jaʿda b. Kaʿb tribe of al-Falaj, in the southern Najd. He spent some time at the court of the Lakhmids in al-Ḥīra, was a senior member of a delegation of his tribe to the Prophet in the year 9, participated in the conquest of Persia, took part in the battle of | Ṣiffīn on the side of ʿAlī, and died in 65/684 at an old age in 93
Isfahan.

Agh.[1] IV, 128–40, [3]V, 1–34, Ibn Sallām al-Jumaḥī, *Ṭab*. 26–8, Ibn Qut., *Poes*. 158–64, al-Marzubānī, *Muʿjam* 321, al-Sijistānī, *Kitāb al-muʿammarīn* Goldz. II, no. LXVI, ʿAbd al-Qādir b. ʿUmar al-Baghdādī, *Khiz*. I, 512–5, Suyūṭī, *ShshM*. I, 208–10, Ibn al-Athīr, *Usd* V, 2–4, Ibn Ḥajar, *Iṣāba* C. III, 537–40. A fragment of his *dīwān* is apparently in Mosul, Dāʾūd 99, 4; fragments collected by Maria Nallino, *RSO* XIV, 135–90, 380–432.

1. d. The most famous Shīʿī poet was ʿAwf b. ʿAbdallāh b. al-Aḥmar al-Azdī, who, together with ʿAlī, participated in the battle of Ṣiffīn. He bewailed the death of Ḥusayn in a song that called for revenge, and which could, therefore, only be passed on secretly at the time of the Umayyads.

Al-Marzubānī, *Muʿjam* 277.

2. Khālid b. Ṣafwān al-Qannāṣ was also famous as a speaker.

Ibn Qut., *Maʿārif* 206, *Fihr.*, 104, 4, 115, 19, 125, 14 and elsewhere, Yāqūt, *Irshād* IV, 160–5, *RSO* VIII, 463. *Qaṣīdat al-ʿarūs*, additionally Br. Mus. Suppl. 1030, VIII, Esc.[2] 371, 5, Vat. V. 364, 9 (with an anonymous commentary), Yeni 1187, 13 (the same), AS 4072, 5, NO 4025 (*MSOS* XV, 19, *WZKM* XXVI, 55).

3. a. The major poet of the Khawārij was ʿImrān b. Ḥiṭṭān, a pious man who was knowledgeable about the Qurʾān and *ḥadīth*, but who as a poet adhered strictly to a heathen style.

Agh. XVI, 52 ff., Wellhausen, *Oppositionsparteien* 36, n.

b. From the Basran Khārijī Shubayl b. ʿAzra al-Ḍabnī, Abī Muḥammad ʿAbdallāh b. Jaʿfar b. Durustūya (d. 347/958, see p. 112) transmitted (through Abū Saīd al-Sukkārī) a long *qaṣīda* that contained so many strange words that, by themselves, they could comprise an entire dictionary. See al-Ṭayālisī, ed. Geyer, 40/1, where only the first verse is cited.

4. Having bewailed Tawba, the love of her youth, Laylā al-Akhyaliyya joined her husband Siwār b. ʿAwfāʾ al-Qushayrī in his *hijāʾ* with al-Nābigha al-Jaʿdī (*Khiz.* III, 33). | She persecuted her adversary, who had first fled to ʿAbd al-Malik and then to Qutayba b. Muslim, and she died on the way there in Qūmiṣ, or in Sawā, or in Ḥulwān.
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Ibn Qut., *Poes.* 271, al-Zajjājī, *Amālī* 50/1, al-Qālī, *Amālī* I, 86–90, al-Sarrāj, *Maṣāriʿ al-ʿushshāq* 200–4, Ibn Taghrībirdī, K. I, 194, Suyūṭī, *ShshM.* 200–3. A comparative evaluation of her merits and those of Khansāʾ is given in al-Ḥuṣrī, *Zahr al-ādāb* III, 235.

5. Following the publication of his *dīwān*, the religious stance of Nābighat Banī Shaybān has been thrown into doubt. While the ancient philologists took him to be a Christian because he swore by the Gospels and other things sacred to the Christians (*Agh.*[2] VI, 149, 16), he shows himself to be a good Muslim in his *dīwān*. In 2, 45 (p. 17 bottom) he confesses that Islam and his age oblige him to renounce the enjoyments of life. In 3, 34 (p. 22, 10, 11) he says that God has no partner; in 4, 43 (p. 28, 4) al-Walid is represented as the caliph by whose power one begs for rain (see Goldziher, *M. St.* II, 108, 381); in the same poem, verse 50,

he alludes to Qur'ān 9:28. All this means that he must have converted to Islam sometime late in life.

Dīwān ʿĀšir Ef. 981 (*MFO* 5, 516), Cairo² III, 150, print. Dār al-kutub al-Miṣriyya C. 1932–1351, Cheikho, *Mashriq* XXII, 449–57, 528–35, 614–22.

6. It is not true that al-Quṭāmī was the son of al-Akhṭal's sister, as claimed in *Khiz*. I, 393; they only belonged to the same tribe, the Bakr b. Ḥubayb, which itself was part of the Taghlib. The assertion, again in the *Khiz*., that his nickname, which he shares with two lesser-known poets, had its basis in a lost verse of his *dīwān*, is unlikely to be correct either; 'vulture' is, rather, a label | for 95
a noble hero. ḤKh, III, 5619 gives 101/719 as his year of death, but other sources are silent on this point.

Ibn Qut., *Poes*. 453, *Dīwān hsg. u. erläutert v.* J. Barth, Leiden 1902, cf. Reckendorf, *ZA* 17, 97–121. He is taken to be a Christian in Cheikho, *Mashriq* XXIII, 24–36.

7. a. Aʿshā Hamdān

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Al-Marzubānī, *Muw*. 191. *Gedichte*, ed. R. Geyer, *Aʿshā* 311–45; see G. v. Goutta, *Der Agh.-artikel über A. v. H.*, Diss. Kirchhain N–L. 1912.

7. b. Aʿshā Abī Rabīʿa (= Aʿshā Shaybān ʿAbdallāh b. Khārija) lived, according to poem no. 12 in Geyer's collection, under the ninth caliph, the fifth Umayyad (he counts Muʿāwiya as having been the fourth, not counting ʿAlī), i.e. under Sulaymān, r. 96–99/714–717. He glorifies ʿAbd al-Malik in no. 17, but in no. 13 he complains about the bad treatment he was given by Ḥajjāj b. Yūsuf.

Gedichte, ed. Geyer p. 278–82, *Agh.*² XVI, 155–7.

c. Aʿshā Banī Taghlib Rabīʿa (according to others al-Nuʿmān) b. Najwān b. Yaḥyā b. Muʿāwiya died as a Christian in 92/710, having spent most of his life as a Bedouin near Mosul and Diyār Rabīʿa, and as an inhabitant of Damascus.

*Agh.*² X, 93–94, al-Āmidī *Muʾtalif* 20, Yāqūt, *Irshād* IV, 207; Cheikho, *Mashriq* XXII, 298–305, poems in Geyer 289–92.

8. Muḥammad b. ʿAlī al-Numayrī, a poem on Zaynab bint Yūsuf Ukht al-Ḥajjāj, Faiẓ. 1668, 10 (*ZDMG* 68, 383).

9. Ismāʿīl b. Yasār came from Azerbaijan. When he visited the caliph Hishām in Ruṣāfa and recited a *qaṣīda* in which he boasted of his Persian roots he was almost drowned as a punishment. At other times, too, he was persecuted for his views.

Ibn Qut., *Poes.* 366, Ṭāhā Ḥusayn, *al-Adab al-jāhilī* 175 ff., Ebermann, *Zap. Koll. Vost.* II, 144–52. His brother Mūsā Shahawāt lived as a *mawlā* of the Quraysh in Medina, see Ibn Qut., 366, al-Marzubānī, *Muʿjam* 377, Ebermann, op. cit. 142–4.

96 | 10. a. The poetical talent of the house of Umayya showed itself early in the form of Yazīd b. Muʿāwiya (60–4/680–3).

Twelve fragments in P. Schwarz, *Escorialstudien*, 28 ff., but whose authenticity was rightly called into question in H. Lammens, *Mashriq* XXII, 192–5; further fragments in G. Levi della Vida, *Islca* II, 373–9 (on which see al-Nuwayrī, IV, 91, 11, 12; 115, 9, 10, as a model for Abū Nuwās, *Weinl.* ed. Ahlwardt 52, 13/4). His *dīwān* was compiled by al-Marzubānī (see p. 125).

b. Al-Walīd b. Yazīd

Al-Nawājī, *Ḥalbat al-Kumayt* 98. Love songs on a Christian woman in Ibn al-Sarrāj, *Maṣāriʿ al-ushshāq* 354, and elegies on his sister-in-law Salmā bint Laylā, whom he was only able to marry after he had become caliph, but who died just 40 days later. From among the metres, he had a preference for the lighter ones that looked more like prose, i.e. the *hazaj* and the *ramal*, see Ṭāhā Ḥusayn, *Ḥadīth al-arbaʿāʾ* I, 169–81.

c. Al-Walīd's court poet was ʿAdī b. al-Riqāʿ al-ʿĀmilī, whom al-Jumaḥī (*Tab.* 143) ranked in the seventh class, together with Yazīd b. Rabīʿa b. Mufarrij and Yazīd al-Aʿjam. Even though he lived in Damascus for most of his life, people particularly admired him for his descriptions of riding animals. It was only the prince's favour that protected him from the scorn of Jarīr.

Agh.[2] I, 115, 118, VIII, 172, 177, al-Āmidī, *Muʾtalif* 116, al-Marzubānī, *Muʿjam* 253, Ibn Qut., *Poes.* 391–4, al-Nuwayrī IV, 246–50. Aḥmad Taymūr Pāshā in *Majallat al-Āthār* II, 444.

d. The court of al-Walīd also included poets such as al-Rammāḥ b. Yazīd, Abrad b. Mayyāda (Ibn Qut., *Poes*. 484, *Agh* ² II, 85–116), and his adversary in *hijā'* Shuqrān al-Salāmānī (Ibn ʿAsākir, VI, 325).

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11. a. Al-Kumayt b. Zayd al-Asadī, the singer of the house of Hāshim, which for him meant the Fāṭimids alone (see Wellhausen, *Arab. Reich* 314 n.), was described by al-Aṣmaʿī as a Jurmuqānī from Mosul | whose language was not 97
up to scratch; al-Qālī, *Amālī* I, 97, 5, al-Jurjānī, *al-Wasāṭa* 17, 13, Suyūṭī, *Muzhir* ² II, 233, 18. Al-ʿAjjāj is said to have criticised him and his friend al-Ṭirimmāḥ for wrongly using expressions that they, being city dwellers, had learnt from him, as they did not have the required mindset (*Agh*.² II, 17 bottom).[1] On the sluggishness of his production see Ibn Jinnī, *al-Khaṣā'iṣ* I, 331/2; the continuation of the *miṣrāʿ* of a *qaṣīda* only came to him when, much later, he chanced to overhear a song in the bathhouse.

Ibn Qut., *Poes*. 368, al-Marzubānī, *Muw*. 191–8, Jāḥiẓ, *Bayān* I, 22, *Ḥayawān* V 55/6 (on the insignificance of his verses), *Dīwān al-Akhṭal*, 26, Suyūṭī, *ShshM*. 13. *Al-Hāshimiyyāt* (Suyūṭī, *ShshM*. 241, 26 knows only seven of them) *hsg. übersetzt u. erl. v.* J. Horovitz, Leiden 1904, additional MSS Br. Mus. Suppl. 1034, C. in *Majmūʿa* 1329, ed. Muḥammad Shākir al-Khayyāṭ 1321, 1331, *Sharḥ al-Hāshimiyyāt* by a. Riyāsh Aḥmad b. Ibrāhīm al-Qaysī (d. 339/950, Yāqūt, *Irshād* I, 74) Cairo² III, 227, 76, and b. *Sharḥ al-Hāshimiyyāt* by Muḥammad Maḥmūd al-Rāfiʿī, C. n.d. (1928). On his *rāwī* Muḥammad b. Sahl, see Jāḥiẓ, *Ḥay*. VII, 8, 12.

b. Al-Ṭirimmāḥ b. Ḥakīm al-Ṭā'ī Abū Nafr Abū Ḍubayba grew up in Syria and served as a military man in Kufa, where he let himself be converted to the Khārijī creed. After a stay in Persia, where he is said to have worked as a schoolteacher in Rayy (al-Jāḥiẓ, *Bayān* II, 37, 3), he returned to Kufa where he died in 105/723. His poems consist partly of *hijā'* compositions in the usual style of his contemporaries, and partly of descriptive *qaṣīda*s that are full of unusual words, eighteen of which even Ibn al-Aʿrābī could not explain. This is also why ʿAjjāj or Ru'ba (see above, p. 96) is said to have insulted him. Abū ʿAmr b. al-ʿAlā' claimed that he had taken these words from the Nabīṭ of the Sawād (Marzubānī, *Muw*. 208, 5).

1 *Agh*. X, 156 says the same about Ru'ba. Krenkow, *Ṭirimmāḥ* XXV is right to question this assertion.

98 | Ibn Qut., 371, Ibn ʿAsākir, VII, 52/3. *The poems of Ṭufayl ibn ʿAwf al-Ghanawī and al-Ṭ. b. Ḥ. al-Ṭāʾī, Arabic text ed. and transl. by* F. Krenkow, London 1927 (E.J.W. Gibb Mem. XXV). His opponent Hārūn, a *mawlā* of the Azd, liked to describe elephants in his poems; Jāḥiẓ, *Ḥay*. VII, 24/5.

12. Abū ʿAṭāʾ Marzūq al-Sindī ventured to mock the ʿAbbāsids after Abu ʾl-ʿAbbās failed to pay him for a song praising him. After that, he went to Naṣr b. Sayyār in Khurāsān (Gl. Ṭabarī, p. DXVII).

Ibn Qut., *Poes*. 482, *Khiz*. IV, 170, Aḥmad Amīn, *Ḍuḥa ʾl-Islām* I, 231/2.

13. Ḥammād al-Rāwiya, according to al-Jāḥiẓ, after Yūnus: b. Hurmuz (Suyūṭī, *Muzhir* II, 209, 4), according to Yāqūt: b. Maysara b. al-Mubārak b. ʿUbayd. In his youth he was apparently a thief. Chancing upon a volume of poems of the Anṣār during one of his burglaries, he turned to poetry (*Agh*^{2}. V, 171). In old age, he apparently started drinking. Muṭīʿ b. Iyās introduced him to al-Manṣūr, who, however, had no desire to know anything further about him.

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Yāqūt, *Irshād* IV, 137–40, al-Yāfiʿī, *Mirʾāt al-janān* 329–32, Lyall, *Mufaḍḍl*. II, XIII.

14. Nuʿmān b. Bashīr al-Anṣārī, whose father had witnessed ʿAqaba, was the first of the Anṣār to pay homage to Abū Bakr as a caliph, and who perished as a martyr at ʿAyn Tamr. After the assassination of ʿUthmān he joined the Umayyads and brought the bloody shirt of the caliph to Syria (Wellhausen, *Das ar. Reich* 47). He participated in the battle of Ṣiffīn alongside Muʿāwiya and served as the governor of Kufa and Homs; it was in the latter city that he later took the side of Ibn al-Zubayr. He was killed by its inhabitants, who sympathised with the Umayyads, while trying to flee there.

Agh.^{2} XIV, 114–22; *Dīwān* Fātiḥ 5033, lith. ed. by Muḥammad b. Yūsuf al-Sūratī,
99 Delhi 1332, 2nd ed. (together with that of Bakr b. ʿAbd al-ʿAzīz, | see p. 127 of F. Krenkow) 1336, see Nöldeke, *ZA* XXXI, 1 ff.—His son Ḥumayda lived as a panegyrist at the court of ʿAbd al-Malik, Yāqūt, *Irshād* IV, 157/8.

15. After the murder of Walīd b. Yazīd, al-Quḥayf b. Ḥumayr al-ʿUqaylī of Kufa participated in the ensuing battles against the governor of Yamāma, in Central Arabia, through his songs.

Al-Jumaḥī, *Ṭab*. 153/4, *Agh*.² XX, 140–3, al-Āmidī, *al-Muʾtalif* 93, al-Marzubānī, *al-Muʿjam* 331, al-Q. al-ʿU. his poetical remains collected and translated, by F. Krenkow, *JRAS* 1913, 341–68.

16. Nuṣayb b. Rabbāḥ, an emancipated black slave, was sent by his master from Medina to Egypt where, as a panegyrist, he won the favour of ʿAbd al-ʿAzīz b. Marwān, who recommended him to the court of Damascus following the death of Sulaymān.

Ibn Qut., *Poes*. 242, al-Marzubānī, *Muw*. 189, al-Zajjājī, *Amālī* 31–35, Yāqūt, *Irshād* VII, 212–6, *Agh*.¹ I, 129–50, ²125–145, Suyūṭī, *ShshM*. 105. For another Nuṣayb, a slave of al-Mahdī, *Agh*. XX, 25 ff.

17. Surūqa b. Mirdās al-Bāriqī al-Aṣghar was a resident of Kufa, and during the uprising by Mukhtār he fell into the latter's hands. He gained his freedom with verses in which he pretended to have seen angels fighting on Mukhtār's side (see Wellhausen, *Oppositionsparteien* 84). He then went to Damascus, after which he returned to his native land where he got into *hijāʾ* fights with Jarīr several times.

Agh.² VIII, 30, VII, 63, Ibn ʿAsākir, VI, 69–71, al-Āmidī, *al-Muʾtalif* 134; *Dīwān* after Muḥammad b. Ḥabīb (d. 245/859, see p. 106), Cairo² III, 132, IVb, 50. An older namesake is mentioned in Āmidī, loc. cit.

18. Sābiq b. ʿAbdallāh b. Umayya Abu 'l-Muhājir al-Barbarī al-Raqqī, who was a *qāḍī* in Raqqa under ʿUmar, is regarded as the first poet to have preached asceticism in *zuhdiyyāt*.

Ibn ʿAsākir, *Taʾrīkh Dimashq* VI, 38–42.

| Ad p. 58 100

Chapter 10. Prose Writing at the Time of the Umayyads

We possess hardly any concrete remains of prose writing from the Umayyad period.

1. a. ʿAbīd (according to Goldziher, *Abh. II Anm.* 29 ʿUbayd) b. Sharya al-Jurhumī claimed to have first-hand knowledge of the history of the houses of Ghassān and Lakhm. As such, Muʿāwiya invited him from Raqqa[1] to Damascus to tell him about pre-Islamic times. The book that was supposedly written by him was published in Hyderabad in 1347, based on a manuscript from Ṣanʿāʾ (of which there is a copy in the Āṣāfiyya; collated with a copy in Berlin and one London, Br. Mus. Suppl. 578, 11) and behind the *Kitāb al-tījān fī mulūk Ḥimyar*, pp. 311–492. In the edition it is not called the *Kitāb al-mulūk wa-akhbār al-māḍīn*, as it is in *Fihrist* 89, but *Akhbār ʿAbīd b. Sharya al-Jurhumī fī akhbār al-Yaman wa-ashʿārihā wa-ansābihā*. The book is written in question-and-answer form, with Muʿāwiya asking the questions and ʿAbīd providing the answers. It begins with the fall of the ʿĀd, then switches to the story of Luqmān and his eagles, the Thamūd, the story of the emigration of the Jurhum from Yemen, and the history of the Tubbaʿ until the era of Ṭasm and Jadīs. Like the *Ayyām al-ʿArab*, the account is richly adorned with poetry.

Fihrist 89, al-Sijistānī, *Kitāb al-muʿammarīn* 40, Yāqūt, *Irshād* V, 10–13, Kremer, *Südarabische Sage* 16–32.

101 | 1. b. Wahb b. Munabbih, who was supposedly of Persian descent, died as *qāḍī* of Ṣanʿāʾ in 114/732, according to Yāqūt. He is said to have been interested in pre-Islamic history as well as matters of dogma. He apparently wrote a book on *qadar*, which he later regretted.

Ibn Qut., *Maʿārif* (C. 1300) 158, Ibn Saʿd, *Ṭab.* V, 395, al-Dhahabī, *Tadhk. al-ḥuffāẓ* I, 88 (ed. Fischer, *ZDMG* 44, 434), *Mīzān* III, 278, Ibn Ḥajar, *Tahdhīb* XV, 106, Ibn al-Qayrawānī, *Kitāb al-jamʿ* 451, Suyūṭī, *Ṭab. al-ḥuffāẓ* I, 17, Yāqūt, *Irshād* VII, 232, al-Yāfiʿī, *Mirʾāt al-janān* I, 248–50, Ibn al-ʿImād, *Shadh. al-dhahab* I, 150. The *Kitāb al-tījān fī mulūk Ḥimyar ʿan Wahb b. Munabbih riwāyat Abī Muḥammad ʿAbd al-Malik b. Hishām* (see p. 135), Br. Mus. Suppl. 578, Hyderabad 1347, is instead a work by Ibn Hishām himself. Although he refers mostly to Wahb,

1 This is according to the edition of the work ascribed to ʿAbīd, 312, 9, but according to *Fihrist* 89, 27, (copied in Yāqūt, *Irshād* V, 13) he was summoned from Ṣanʿāʾ.

especially for biblical history (for which he may have used Wahb's *Isrāʾīliyyāt*), he also uses other sources such as Muḥammad b. al-Sāʾib al-Kalbī (pp. 132, 7, 212, 16, 213, 10) and Ibn Mikhnaf (180, 14). He continues the legendary history of the southern Arabs up to Sayf b. Dhi 'l-Yazan. Wahb's *Kitāb al-mubtadaʾ*, which is cited in al-Muqaddasī, 115, 8, is described by al-Sakhāwī (*Iʿlām bil-tawbīkh* 48, 6) as a collection of *khurāfāt*. It is probable that from this work the anatomical and physical description of man 'after the Torah', in Ibn Qut., *ʿUyūn* ² II, 62, also stems. In many other places (see the Index to the edition) Ibn Qutayba drew upon the *Isrāʾīliyyāt*, which purportedly also contained Christian legends, just as al-Ghazzālī did in his *Iḥyāʾ* I, 66, 10–3, II, 217, 2, 276, 13, IV, 41, 2, 28, 65, 11, 350, 13, 448, 27, 502, 27, 503, 4, 22. For the sayings that Wahb supposedly found in the margin of the Torah, see Ghazzālī IV, 478, 14–22; *ḥikmat āl Dāʾūd* ibid. III, 139, 9. Two stories about Joseph, with a complete *isnād* by Wahb from a work falsely attributed to him, are cited in al-Sarrāj, *Maṣāriʿ al-ʿushshāq* 113–5. A collection of *ḥadīth* in a papyrus in Heidelberg is based on his history of the Prophet, on which see Becker, *Pap. Schott-Reinhardt* 8.

1. c. The apocryphal *Ḥadīth Dhi 'l-kifl ʿan Kaʿb al-aḥbār* was published in Būlāq in 1283.

1. d. Daghfal b. Ḥanzala al-Sadūsī al-Nassāb al-Bakrī (*Fihrist* 89) is credited with a *Kitāb al-taẓāfur wal-tanāṣur wa-huwa majālis ʿinda Muʿāwiya*, from which a speech addressed to al-Nābigha al-Dhubyānī is cited in *al-Tuḥfa al-bahiyya* (Istanbul 1302), p. 38.

1. e. Abū Mikhnaf.

Fihrist 93, Tusy List no. 575. In MS Leid. 909 | the works ascribed to him are 102
al-Maṣraʿ al-shayn fī qatl al-Ḥusayn and *Akhdh al-thaʾr ʿalā yad al-sāda al-akhyār Ibrāhīm al-Thaqafī al-Mukhtār* (sic); the first of these was published by ʿAbdallāh b. Mūsā b. Jaʿfar b. Muḥammad b. Ṭāwūs al-Ḥusaynī as *Dhikr maqtal al-Ḥusayn b. ʿAlī* (MS Ambr. F 223), Bombay 1311. Traces of a *Sīrat imām al-muttaqīn Zayd b. ʿAlī* are mentioned in Griffini, *Corp. jur.* CVIII. A Persian translation of *Kanz al-ansāb wa-baḥr al-nussāb* is attributed to him in Storey, *Pers. Lit.* II, 229.

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2. Muḥammad b. Muslim al-Zuhrī, d. 124/742.

Ibn Qut., *Maʿārif* 162, al-Samʿānī, *Ansāb* 281, al-Nawawī, *Tahdhīb* 117, al-Dhahabī, *Tadhkirat al-ḥuffāẓ* I, 96, al-Kindī, *Kitāb al-wulāt*, Intr. 35, Ibn Ḥajar, *Tahdhīb* IX, 445, Ibn Taghrībirdī, C. I, 294, Suyūṭī, *Ṭab. al-ḥuffāẓ* I, 18.

On Asad al-Sunna, see p. 157.

Muḥammad b. Sīrīn, d. 110/728

Al-Khaṭīb, *Taʾrīkh Baghdād* V, 351–8, Abū Nuʿaym, *Ḥilya* II, 263–8 (with samples of his dream interpretation, 266 ff.), Ibn Taghrībirdī, C. I, 268, al-Yāfiʿī, *Mirʾāt al-janān* I, 232/3, Ibn al-ʿImād, *Shadh. al-dhahab* I, 138. A quotation from his book on dreams is cited in al-Jāḥiẓ, *Ḥay*. I, 130, 19, VII, 57, 22, possibly also in Ibn Qut., *Mukhtalif* 449–50. The *Muntakhab al-kalām fī tafsīr al-aḥlām* attributed to him, is preserved in Cairo^2 VI, 178, print. Būlāq 1284, and in the margin of ʿAbd al-Ghanī al-Nābulusī, *Taʿṭīr al-anām* I, C. 1304; an abstract from which is cited in *Taʿbīr al-ruʾyā*, Cairo^2 VI, 175, C. 1281, 1298, 1301, 1303, 1304, 1305, 1309, 1310, Lucknow 1874, Bombay 1296 (Ellis II, 263, Steinschneider, *ZDMG* 17, 243 ff.), cf. N. Bland, *On the Muhammadan science of* taʿbīr *or interpretation of dreams*, n.p. 1854, *JRAS* 16, 1886, 169 ff., Roediger, *ZDMG* 10, 528, Fr. X. Drexl, *Achmets Traumdeutung, Probe eines kritischen Textes*, Diss. Munich 1909, O. Gotthardt, Programm Eisleben 1912. The *Kitāb al-ishāra bi-ʿilm al-ʿibāra, al-Ishārāt fī tafsīr al-manāmāt*, Cairo^2 VI 173, additionally Berlin 4270, Vat. V. Barb. 66, Rieu 762, Cairo^1 VI, 112, Beirut 264, Rabat 463; another recension Berl. 4271, Vat. V. 569; the probable author, Muḥammad b. Aḥmad b. ʿUmar al-Sālimī, bases himself on Isḥāq al-Qarāmānī (d. 930/1523, see II, 423); de Slane, *Proleg. d'Ibn Khaldoun* III, 121, n. 1, Doutté, *Magie et rel.* 402; Hirschfeld, V*erh. des XIII. Internat. Orient.-Kongr*. 307.

3. Ḥasan al-Baṣrī was born in Medina in 21/642. He was the son of a slave from Maysān and a woman who was a client of the Umm Salama.[2] Partly because he
103 was a *ḥadīth scholar*, | but mainly because of his ascetic piety, he had significant influence on the further development of Islamic theology and mysticism, even though he avoided questions of dogma. He died in Basra on 1 Rajab 110/10 October 728.

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2 In ʿAbd al-Qādir al-Baghdādī, *Khiz*. IV, 39, 8 from below, it is the mother instead who comes from Maysān.

His grave was known until the present age, see Niebuhr, *Reiseber.* II, 222, quoted in Socin, *Dīwān aus Zentralarabien* no. 68, 16, *Fihr.* 183, Shahrastānī, ed. Cureton, 32, Abū Nuʿaym, *Ḥilya* II, 131–61, Ibn al-Jawzī (see p. 503), *al-Ḥasan al-Baṣrī adabuhu, ḥikmatuhu, nashʾatuhu, ḥayātuhu* (AS 1642) C. 1350/1931, ʿAbd al-Ghanī al-Maqdisī, *Akhbār Ḥ.*, Dam. ʿUm. Majm. 50 (Massignon, *Textes* 221 n), al-Yāfiʿī, *Mirʾāt al-jan.* I, 229–32, Ibn Ḥajar, *Tahdhīb* II, 263–70, Ibn al-ʿImād *Shadh. al-dhahab* I, 138, al-Hujwīrī, Nicholson 86 ff., Farīd al-Dīn ʿAṭṭār, *Tadhkirat al-Awliyāʾ*, ed. Nich. I, 24 ff., Muḥammad Fakhr al-Dīn al-Niẓāmī al-Awrangābādī al-Dihlawī (d. after the 11th cent.), *Tadhkirat al-Ḥ. al-B.*, Mass. *T.* 309. H. Schaeder, *Isl.* XIV, 42 ff. (incomplete), Ritter, ibid. XXI, 1–83, Massignon, *Essai* 151 ff., *Rec. de Textes* 1–5; on his reading of the Qurʾān see Bergsträsser, *Islca* II, 14 ff. The *Risāla fī faḍāʾil Makka*, addressed to ʿAbd al-Raḥmān (ʿAbd al-Raḥīm) b. Anas and attributed to him, Leid. 940, Upps. II, 238, 2, Naples 37 (Cat. 215) is different from the Persian translation in Gotha 23, 3; 30, 1 and Vienna 893, 1; entitled *Fī faḍl al-mujāwara bil-bayt al-ʿatīq* Köpr. 1603, Vehbi Ef. 1142, AS 2154, 1849, Fātiḥ 2028, Dam. Ẓāh. Majm. 38 (Massignon, *Textes* 155). Persian translation Šehīd ʿAlī 138, As. Soc. Beng. II, 354, 1. *Risālat al-Ḥ. al-B. ilā baʿḍ ikhwānihi bi-Makka* AS 1849 (*WZKM* XXVI, 7). A letter from ʿAbd al-Malik with his answer Köpr. 1589, AS 3998 (*WZKM* XXVI, 70), al-Nadwī *Tadhk. al-naw.* 120, photograph in Cairo^2 III, 169, ed. Ritter, op. cit., 67–83, cited in al-Nuwayrī, *Nihāyat al-arab* VI, 38, see Obermann, *JAOS* LV, 138–62. Another *Risāla* Lālelī 1703 (*MO* VII, 97) = 54 *Farāʾiḍ*, in Turkish translation, in the margin of the *Qyrq Suʾāl*, lith. Istanbul 1306.

On Wāṣil b. ʿAṭāʾ (b. 80/688 in Medina, d. 131/748), see also Yāqūt, *Irsh.* VII, 223, 5, al-Yāfiʿī, *Mir. al-jan.* I, 274/5.

4. The initial stages of a paraenetic literature also survive from the Umayyad period, such as the *Ādāb* of the Khārijī al-Mustawrid, which is cited in al-Mubarrad, *Kāmil* 578, and the *Waṣiyya* of al-Khaṭṭāb al-Makhzūmī to his son, cited in Ibn Ḥibbān, *Rawḍa* 175–81.

4a. It is extremely doubtful if the Khārijis had put their | teachings in writing as early as this period. In any case, the *ʿAqīda* that is attributed to the founder of the Ibāḍis, ʿAbdallāh b. Ibāḍ al-Tamīmī (born during the reign of Muʿāwiya I), and which was supposedly written under ʿAbd al-Malik (Sachau, *MSO* II, 63 ff.), is Wahbī and therefore belongs to a branch of that sect that was only founded in the middle of the sixth century, see Nallino, *RSO* IV 58, 466. 104

4b. The beginnings of Shīʿī literature, which have been claimed go back to Umayyad times, are also apocryphal, especially the works that are ascribed to Imam Abū ʿAbdallāh Jaʿfar al-Ṣādiq b. Muḥammad Bāqir (d. 148/763 in Medina).

Ibn Qutayba, *Maʿārif* 110, Ibn Khall., no. 128, *Khazīnat al-aṣfiyāʾ* I, 37, *Safīnat al-awliyāʾ* 25, *Tarīkhi Guzīda* 205, *Rawḍāt al-aʾimma* 140, Ruska, *Ar. Alchem.* II, 25/6. 1. *Miṣbāḥ al-sharīʿa wa-miftāḥ al-ḥaqīqa* (Kentūrī 2964), Berl. 8667, Br. Mus. Suppl. 226, Browne, Cat. p. 8, Ambr. C. 186 (*NS* 442, XXV), Ivanov, *Guide to Ismaili Lit.* 30, lith. Tabriz 1287, Tehran 1314 following *al-Jāmiʿ al-kabīr* (Kentūrī 743), see Strothmann *Isl.* XXI, 302.—2. *Tafsīr*, published for the first time by Dhu ʾl-Nūn al-Miṣrī (see p. 198), and then by Muḥammad b. Ibrāhīm b. Jaʿfar al-Nuʿmān (d. 328/940), a student of al-Kulīnī (see p. 187), see *Amal al-āmil* 58, *Muntaha ʾl-maqāl* 252, *Rawḍāt al-jannāt* 555, al-Nājashī, *Kitāb al-rijāl*, Bombay 1317, 271, Bankipore XVIII, 2, 1460/1, Būhār 13, see Massignon, *Essai* 179 ff.—3. *Kitāb al-jafr* Br. Mus. 426, 10 see Steinschneider, *Zur pseudepigraph. Lit.* 71.—4. *Ikhtilāj al-aʿḍā'*, photograph of an old manuscript in Sarkis, *Cat.* 1928, 47, 2, August 1932, p. 63. Translation from MSS in Berlin and Gotha in Diels, Zur Lit. des Gliederzuckens, II, *Abh. Berl. Ak.* 1908, pp. 58 ff.—5. *Hayākil al-nūr*, Paris 4945.—6. *Manāfiʿ suwar al-Qurʾān*, Gotha 1256, 3, Vat. V. 1014, 4.—7. *Baḥr al-ansāb*, Persian transl. by Sayyid Murtaḍā, lith. Tehran 1297.

4c. Some works are also attributed to his supporter al-Mufaḍḍal b. ʿUmar al-Juʿfī al-Kūfī, who later joined Abu ʾl-Khaṭṭāb Muḥammad b. Abī Zaynab Miqlās al-Ajdaʿ al-Asadī al-Kūfī, the founder of the extremist Khaṭṭābiyya sect (see al-Nawbakhtī, ed. Ritter, 37 ff., 58 ff., Margoliouth, *EI* III, 999), and together with whom he was executed in Kufa in 145/762.

Al-Kashshī, *Maʿrifat akhbār al-rijāl* 295, Ṭūsī List 739, Ivanov, *Guide to Ism. Lit.*
105 30, IV. *Kitāb al-tawḥīd* Mashh. IV, 26, 82–6.

On Zayd b. ʿAlī, see ad p. 170.

5a. Abū Ghālib ʿAbd al-Ḥamīd b. Yaḥyā b. Saʿd al-Aṣghar (d. 132/749 in Būṣīr), who was a *mawlā* of the Banū ʿĀmir b. Luʾayy, is regarded as the originator of the rhetorical epistle. Style samples of political rhetoric in Persian, very popular during the time of the Sassānids and a defining characteristic of Pahlavi literature, were translated by him, according to a report in al-ʿAskarī, *Kitāb al-ṣināʿatayn* 51, 9 (cited by Zakī Mubārak, *al-Nathr al-fannī* I, 60 n, who

nevertheless insists that the work be regarded as an original creation, just as al-ʿAskarī did in *Dīwān al-maʿānī* II 89, 10).[3]

Fihr. 117, Goldziher, *Abh*. I, 66, n. 4, M. Kurd ʿAlī in *RAAD* IX, 577–600, A. Farīd Rifāʿī, *ʿAṣr al-Maʾmūn* II, 20–62. A *risāla* in admonishment of secretaries that he wrote is preserved in Cairo[1] VII, 575, [2]III, 162, print. Tunis 1318 (Maṭb. al-Rasmiyya al-Tūnisiyya) and in *Rasāʾil al-bulaghāʾ*, ed. Muḥammad Kurd ʿAlī, C. 1913/1331, pp. 170–5; cited by al-Qalqashandī, *Ṣubḥ al-Aʿshā* I, 85–9, ibid. 139–64, is a letter to Crown Prince ʿAbdallāh b. Marwān when he was appointed leader in the struggle against the Khārijī al-Ḍaḥḥāk b. Qays in the year 128/745, from Aḥmad b. Abī Ṭāhir's *al-Manthūr wal-manẓūm* (see p. 138), and ibid. 164–72 some short pieces from the same source. Al-Jāḥiẓ, *Rasāʾil*, ed.Finkel, 42, 15, recommends his *Rasāʾil* as a basis for the training of the *kātib*.

5b. Precursors of later *adab* literature are people like Khālid b. Ṣafwān al-Ahtam al-Tamīmī (d. 135/752, see above p. 93), appreciated as a storyteller and critic of poetry at the court of the caliph Hishām b. ʿAbd al-Malik, and who was later among the *summār* of Abu 'l-ʿAbbās al-Ṣaffāḥ, and his companion Shabīb b. Shabba.

Agh. Index, al-Jāḥiẓ, *Bayān* I, 130, 1, 131, 3, Ibn Qut., *Maʿārif* 206, Yāqūt, *Irshād* IV, 160–5, 260. *Akhbār Khālid b. Ṣafwān* were written by al-Madāʾinī and al-Julūdī, see *Fihr*. 115, 125.

| 6. Khālid b. Yazīd, d. 85/704. 106

J. Ruska, *Arab. Alchemisten* I, Heidelberg 1924, al-Yāfiʿī, *Mirʾāt al-janān* I, 176, al-Jāḥiẓ, *Bayān* I, 126, 10. *Dīwān al-nujūm*, Köpr. 924, and in the possession of P. Anastase (following a communication by F. Krenkow); *Ikhtiyārāt Kh*., alchemical *dīwān* with a prose introduction, Lālelī 1613, see R. Reitzenstein, *Alchemistische Lehrschriften und Märchen bei den Arabern*, Giessen 1923.

7. The beginnings of medical literature too, are to be found in Umayyad times. Thayādhūq, the personal physician of al-Ḥajjāj b. Yūsuf, is said to have composed a *qaṣīda* on the preservation of health, which Ibn Sīnā is said to have translated into Persian, see Bank. IV, 108 iii, Ibn al-Qifṭī, 105, Ibn Abī Uṣaybiʿa I, 121, *Fihr.* 303. For Marwān, or, according to others, for ʿUmar b. ʿAbd al-ʿAzīz, the

3 Ṭāhā Ḥusayn, in his introduction to Qudāma's *Naqd al-nathr* 12, believes to discern Greek influences in his use of the *ṣifa* (?).

Jew(?) Māsarjish (Māserǧōya) translated the book on medicine of the presbyter (*quss*) Aharon into Arabic.

Ibn al-Qifṭī, 324, Ibn Abī Uṣaybiʿa 1, 109, 163, Jāḥiẓ, *Ḥay*. III, 85, 8, al-Ṭabarī, *Firdaws al-Ḥikma* 465, 6, Baumstark, *Gesch. der syr. Lit*. 189, E.G. Browne, *Arab. Medicine* 38 ff. *Risāla fī ibdāl al-adwiya wa-mā yaqūmu maqāma ghayrihi minhā* AS 4838, f. 197v–201v, see H. Ritter, *SBBA* 1934, ph.-hist. C. 830, according to Meyerhof evidently an abstract of a larger work that was often quoted by Ibn Bayṭār.

SECOND BOOK

Islamic Literature in the Arabic Language

Ad p. 63

The Classical Period from ca. 750 until ca. 1000

Chapter 2. Poetry

The kind of prejudice that later poets faced is illustrated by the example of al-Maʾmūn, who was only convinced that his contemporaries could achieve something in the arts when he heard a song of praise by ʿAbdallāh b. Ayyūb al-Taymī (al-Khaṭīb, *Taʾr. Baghdād* IX, 412). Apart from the inhibiting effects of the criticisms of | the philogians, of which al-Marzubānī, *Muwashshaḥ* 246, 7 107
gives a very telling example from Ibn al-Aʿrābī, the total absence of any stimulus from other literatures may also have contributed to the stagnation of Arabic literature, as described by Ṭāhā Ḥusayn (*Ḥadīth al-arbaʿāʾ* I, 14). The Persians, whose literature had not yet developed, could not exercise that degree of influence, even though at this point, as under the last Umayyads, people were still trying to mix the two languages in poetry (al-Jāḥiẓ, *Bayān* I, 61). But in as little as three generations the new art asserted itself. As early as Ibn Muʿtazz, in his *Kitāb al-badīʿ*, were old and new poets put on an entirely equal footing (see Kratchkovsky, Intr. 14).

Admittedly, attempts to lead poetry down new roads, and away from the traditional forms of expression, are not entirely absent. Rāzin b. Zandward, a *mawlā* of Ṭayfūr b. Manṣūr al-Ḥimyarī, the uncle of al-Mahdī, used new metres on occasion, which earned him the nickname of al-ʿArūḍī (Ibn Khaṭīb, *Taʾrīkh Baghdād* VIII, 436, 21). But at that time, he found no following.

For a poem in praise of al-Ḥasan b. Sahl (d. 236/850) in an unusual metre, see Yāqūt, *Irshād* IV, 16/7, Abu ʾl-ʿAlāʾ, *Letters*, ed. Margoliouth, 75.

As before, the patronage of people in high places provided the material basis for the poetic arts. Caliphs and their ministers were seemingly not always able to escape from laudatory monstrosities. For this reason, the Barmakid Yaḥyā appointed Abān al-Lāḥiqī as the head of a special bureau, the *dīwān al-shiʿr*, which had as one of its tasks the censuring of all incoming panegyrics. When one day he did not shrink from criticising Abū Nuwās, the latter took his revenge with a satire that is preserved in his *Dīwān* (ed. Āṣāf 181, 10ff.) (al-Jahshiyārī, *Kitāb al-wuzarāʾ* 259).[1]

1 A lively description of the business of the courtisans, whose singing schools greatly influenced the diffusion of the songs, is given in Jāḥiz, *Rasāʾil* ed. Finkel, C. 1926.

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108 | Aḥmad al-Iskandarī, *Adab al-lugha al-ʿarabiyya fi 'l-ʿaṣr al-ʿAbbāsī* in *Maktabat al-ʿArab*, 1923, pp. 82–126. ʿUthmān Shākir, *Mulūk al-shiʿr fi 'l-dawla al-ʿAbbāsiyya*, C. 1345/1927 (an anthology). A. Mez, *Die Renaissance des Islams*, Heidelberg 1922, pp. 244–64. Aḥmad Farīd Rifāʿī, *ʿAṣr al-Maʾmūn*, 3 vols., C. 1346/1927. Anīs al-Muqaddasī, *Umarāʾ al-shiʿr al-ʿarabī fi 'l-ʿaṣr al-ʿAbbāsī*, Beirut 1932 (see *RAAD* XII, 376/7), Jamīl Nakhla al-Mudawwir, *Ḥaḍārat al-Islām fī Dār al-Salām*, C. 1932. Aḥmad Amīn, *Ḍuḥa 'l-Islām* (a continuation of *Fajr al-Islām*) I, C. 1933, II, 1935.

A ***The Poets of Baghdad***

1. When he was young, Muṭīʿ b. Iyās also sang the praises of the descendants of Khālid al-Qaṣrī and even visited the governor Hishām b. ʿAmr in Sind. Under al-Manṣūr he was once suspected of heresy and accused of having seduced his son Jaʿfar. Even though he was soon released, he was nevertheless kept away from the court for some time after he was nominated *wāli 'l-ṣadaqa* in Basra. He died in Rajab 170/January 787, three months after Hārūn acceded to power.

Ad p. 65

Al-Marzubānī, *Muʿjam* 480, *Fragmenta hist.* ed. De Goeje, I, 126, al-Khaṭīb, *Taʾrīkh Baghdād* XIII, 225, al-Nuwayrī IV, 59–63, Ṭāhā Ḥusayn, *Ḥadīth al-arbaʿāʾ* I, 182–212. A description of himself is found in Ibn Qutayba, *ʿUyūn*[2] II, 182/3. One of his most famous poems is that on his beloved in Rayy, of whom he was reminded when he saw two palm trees in Ḥulwān (Rückert, *Ham.* I, 311).

2. Bashshār b. Burd Abū Muʿādh al-Muraʿath al-ʿUqaylī sometimes said that his family came from Khurasān (*Diw.* 73, 12), and sometimes that they were from Tukhāristān (ibid. 81, 13). His father had to come Basra as a prisoner of al-Muhallab b. Abī Ṣufra, probably when he was governor of Khurāsān (79–82/697–702). As a young man he had eulogised Sulaymān b. Hishām b. ʿAbd al-Malik when the latter was in Ḥarrān (*Agh.*[2] III, 56). The assertion that he
109 had attacked Jarīr in a *mufākhara* | in hopes of being rewarded with an answer, and thereby become famous (Ibn Rashīq, *ʿUmda* [1]68, 16, [2]70, 7, see *Diw.* 90, 17), seems to have its origin in a degree of confusion with Jarīr b. al-Mundhir al-Sadūsī, who in fact had attacked Bashshār b. Burd (*Agh.*[2] III, 27, 19). When the ʿAlid Ibrāhīm b. ʿAbdallāh (*EI* II, 460) revolted against the ʿAbbāsids in Basra he supposedly wrote a *qaṣīda* in his praise which Abū ʿUbayda preferred over the *Mīmiyya*s of Jarīr and Farazdaq. When Ibrāhīm was brought down he is said to have dedicated the same *qaṣīda* to al-Manṣūr, simply changing the salutatory address (al-ʿAskarī, *Dīwān al-maʿānī* I, 136/7).

His poetry was multi-faceted and he tried to create new forms (al-Aṣmaʿī, *Agh.* III 25, 6ff.) without taking his inspiration from other poets (Ibn Rashīq, *Qurāḍat al-dhahab* 58, 1).[2] He was very good describing the sensations of hearing and smell which, as al-ʿAqqād (*Murājaʿāt* 134ff.) rightly said, was caused by the fact that he was blind. His love songs were so seductive that al-Mahdī is said to have forbidden him from writing any more (ibid. 41, *Mukhtār* 106), and this was also the reason Ibn Rashīq, *Qur.* 16 penult., called him 'the Imraʾ al-Qays of the Moderns'.[3] Yet his greatest strength was the *hijāʾ*. He was negative in his judgement about those surrounding Khalaf al-Aḥmar who admired ancient poetry; his friend Yūnus b. Farwa apparently even dedicated a *Kitāb mathālib al-ʿArab wa-ʿuyūb al-Islām* to the Greek emperor (al-Jāḥiẓ, *Ḥay.* IV, 143). When Sībawayh and | and al-Akhfash criticised his poems, he let his caustic wit rain 110
down upon them (*Dīw.* 51) so that, in order to make up with him, they felt obliged to cite him often (*Agh.*[2] III, 52 bottom, al-Maʿarrī, *Risālat al-ghufrān* 11, 28). But when he had the temerity to ridicule the caliph al-Mahdī, the latter had him whippped to death on his ship while sailing to Basra (*Mukhtār* 114); another report, on the other hand, states he was liquidated by al-Ṣāliḥ, the *wālī* of Basra and the brother of the vizier Yaʿqūb b. Daʾūd.

His attitude towards Islam was undeniably cold. Out of faithfulness to his fire-worshipping ancestors (Mubarrad, *al-Kāmil* 547), he even went so far as to rank the devil, created out of fire, above man, created from dust (*Dīw.* 64 bottom). It is not clear whether he really belonged to the extreme Shīʿī sect of the Kāmiliyya (see al-Baghdādī, *al-Farq* 39, 6, 91, 3).

A. Mez, *Renaissance* 244ff., al-Jāḥiẓ, *Bayān* 1, 23, Ibn Qut., *Poes.* 476, al-Marzubānī, *Muw.* 246–50, al-Khaṭīb, *Taʾrīkh Baghdād* VII, 112–18, Ibn Taghrībirdī, C. II, 53, al-Yāfiʿī, *Mirʾāt al-janān* 1, 354, Aḥmad Farīd Rifāʿī, *ʿAṣr al-Maʾmūn* 11, 252–76, Ṭāhā Ḥusayn, *Ḥadīth al-arbaʿāʾ* 1, 232–42, ʿAbbās Maḥmūd al-ʿAqqād, *Murājaʿāt fi ʾl-ādāb wal-funūn*, C. 1925, 119–58, al-Maghribī, *RAAD* IX, 705–26. A manuscript of the *dīwān* is in the possession of Ben ʿĀshūr in Tunis (*REI* 1, 18). *Al-Mukhtār min shiʿr al-Bashshār, ikhtiyār al-Khālidiyayn* (see p. 96) *wa-sharḥuhu li-Abī Ṭāhir Ismāʿīl b. Aḥmad b. Ziyādatallāh al-Tujībī al-Barqī* (Ibn al-Abbār, *Takm.*, Suyūṭī, *Bughya* 193, without a date, MS from the 5th cent. in

2 Al-Āmidī, *al-Muʾtalif* 93, 19, claims nevertheless that he copied a verse from al-Quḥayf b. ʿĀmir, and the commentator of the *Mukhtār al-Khālidiyyayn* (see below) points to many parallels with older poetry.

3 Yet he seems to have only rarely been offensive. Nevertheless, Ismāʿīl b. Aḥmad al-Tujībī, the commentator of the Khālidiyyān anthology (see below), connects two obscene poems by him to a whole collection of similar stories and poems (pp. 201–54).

Hyderabad, *RAAD* X, 183), is very valuable because of its references to many parallels in predecessors and successors, ed. Muḥammad Badr al-Dīn al-ʿAlawī, Aligarh 1935. *B. b. B. shiʿruhu wa-akhbāruhu jamaʿahu wa-sharaḥahu* Aḥmad Ḥasanayn al-Qarnī, C. 1344/1925. An *urjūza*, Leipz. 870. A *qaṣīda* by Ṣafwān al-Anṣārī, in which, against Bashshār's veneration of fire, he glorifies the earth, in al-Baghdādī, *Farq* 39–42, cf. Brockelmann *MO* 1925, p. 192.

2a. A person with ideas similar to those of Bashshār b. Burd, but who was much less talented as a poet, was Ṣāliḥ b. ʿAbd al-Quddūs al-Azdī. In Basra he held religious talks in which he spoke out in favour of Persian dualism. Local ani-
111 mosity is probably what made him | move back to Damascus. Al-Mahdī had him dragged back from there, to be nailed to the cross as a heretic in 167/783.

Al-Khaṭīb, *Taʾrīkh Baghdād* IX, 303–5, Ibn ʿAsākir, *Taʾrīkh Dimashq* VI, 371–6, Yāqūt, *Irshād* IV, 268, al-Kutubī, *Fawāt* I, 191, Arnold, *al-Muʿtazila* 27, where his *Kitāb al-shukūk* is cited. Aḥmad Farīd Rifāʿī, *ʿAṣr al-Maʾmūn* II, 403–6. Abū Hilāl al-ʿAskarī (see p. 126) said of his *dīwān* that it contained 1000 Arabic and 1000 foreign proverbs (*al-Tuḥfa al-bahiyya* 217, 18), see Goldziher, *Transact. of the 9th internat. Congr. of Or.* II, 104–29. A collection of fragments is in Cheikho, *Mashriq* XXII, 819–29, 936–8. He is the hero of a *Qiṣṣat Ṣ. b. ʿA. maʿa rāhib al-Ṣīn*, ibid. XXIV, 274–8, 334–8. He is also credited with al-*Qaṣīda al-Zaynabiyya* (see above p. 44), see *Majāni 'l-adab* IV, 89–91.

3. Abū Dulāma, d. 161/777.

Ibn Qut., *Poes.* 487, al-Khaṭīb, *Taʾrīkh Baghdād* VIII, 488–93, Yāqūt, *Irshād* IV, 220/1, al-Nuwayrī IV, 37–48, al-Yāfiʿī *Mirʾāt al-janān* I, 341–5, al-Shirwānī, *Nafḥat al-Yaman* 61/2. Aḥmad Farīd Rifāʿī, *ʿAṣr al-Maʾmūn* II, 300–16, Muḥammad b. Cheneb, *A. D. poète bouffon à la cour des premiers califes abbasides, texte ar. et trad.*, Algiers 1923. People told the same anecdotes about him as about Abū Nuwās.

3a. Under the poets referred to here, we should also mention al-Khalaf al-Aḥmar (whose real name was Abū Muḥriz Khalaf b. Ḥayyān), whose parents had come from Farghāna after having been set free by Abū Burda. In spite of his foreign origin he had made such a profound study of ancient Arabic poetry that he was able to fabricate it with success; the *Lāmiyyat al-ʿArab* was also regarded as his (see above p. 53). Al-Aṣmaʿī and many of the ancient philologists owe their knowledge of many old *qaṣīda*s to him, although al-Aṣmaʿī himself also reports that while in Kufa in the year 40 he heard 40 *qaṣīda*s ascribed to

Abū Du'ād al-Iyādī (see above p. 58), which had in fact come from al-Khalaf's pen (al-Marzubānī, *Muwashshaḥ* 253).

Suyūṭī, *Bughya* 242, W. Ahlwardt, *Chalef el-ahmars Qaṣīde, berichtigter ar. Text usw*. Greifswald 1859. A *marthiya* on him by Abū Nuwās, *Dīwān* 32, al-Jurjānī, *Asrār* 189, 7.

3b. Isḥāq b. Ḥassān b. Qūhī al-Khuraymī was also of Central Asian stock, | probably from Soghd. He flourished under al-Rashīd and al-Ma'mūn. As a panegyrist he had special ties to Muḥammad b. Manṣūr, the secretary of the Barmakids. Unlike Khalaf he liked to boast of his Iranian roots and to glorify the Iranians at the expense of the Arabs, as was typical of the Shuʿūbiyya. This did not, however, prevent him from professing himself a good Muslim at all times. 112

Ibn Qut., *Poes*. 542–6, Ibn ʿAsākir, *Ta'rīkh Dimashq* II, 434–7, al-Nuwayrī, V, 179, Aḥmad Farīd Rifāʿī, *ʿAṣr al-Ma'mūn* III, 286–94, Goldziher, *MSt*., I, 163/4, Ebermann, *Zap. Koll. Vost*. V, 429–50. A narrative *qaṣīda* on happenings in Baghdad in the year 197/812 is cited in Ṭabarī, III, 873–80. 15, therefrom Jāḥiẓ, *Ḥay*. I, 109, 6–9; a poem about his blindness ibid., III, 35, 14–18; the first verse of a long *qaṣīda*, dedicated to al-ʿAbbās b. Jaʿfar b. Muḥammad when the latter had retreated to Mecca, is cited in al-Jahshiyārī, *Kitāb al-wuzarā'* 253, 14.

3c. Ḥusayn b. al-Ḍaḥḥāk al-Khalīʿ was born in Basra, but his family originated in Khurāsān. He was a childhood friend of Abū Nuwās and, just like him, he was gifted both as a panegyrist and as a writer of wine-odes, to the extent that quite a number of his verses came to circulate later under the name of Abū Nuwās.[4] Because in his panegyrics he was not always sensitive to the feelings of the entourage of his patrons he sometimes got into embarrasing situations once the political landscape had changed. Al-Ma'mūn, for example, initially wanted nothing to do with him as he had glorified his brother, and he was to have the same problem with al-Muʿtaṣim. He died an old man in 250/864.

Agh. VI, 165–205, al-Khaṭīb, *Ta'rīkh Baghdād* VIII, 54, Yāqūt, *Irshād* IV, 30–8, al-Yāfiʿī *Mir'āt al-janān* II, 156, Ṭāhā Ḥusayn, *Ḥadīth al-arbaʿā'* I, 313–31.

4. Marwān b. Sulaymān b. Yaḥyā b. Abī Ḥafṣa | was the great-grandson of a Jew from Khurāsān (Goldziher, *M. St.* I, 205), but like a real Arab he only felt at 113

4 Abū Nuwās is said to have once appropriated a verse by him on the same grounds as al-Farazdaq had done from Ibn Mayyāda (see p. 56) (al-Ḥuṣrī, *Zahr al-ādāb* II, 16).

home in the Yamāma, where he always returned after his trips to the caliphal court to recite his panegyrics. It is said that he was killed by a follower of the ʿAlids in revenge for having disparaged him in one of his poems. Typical of the *modus operandi* of this darling of the philologists, who submitted his poems for critical review to Yūnus b. Ḥabīb (see p. 99) and whom Muḥammad b. al-Aʿrābī (see p. 116) declared had been the last poet of the Arabs (*Agh.*[1] IX, 45, 19), is the report in Ibn Jinnī (*Khaṣāʾiṣ* I, 330, 12) that each of his *qaṣīda*s was thought out, written, and then polished over a period of four months, for every stage. This made his deception all the greater when Abu ʾl-ʿAtāhiya received for two verses the same reward as he had for a long *qaṣīda* in which he had descibed his camel from the bridle to the soles of its feet, followed by the depiction of an imaginary desert trip from the Yamāma all the way to his patron's gate (al-Khaṭīb, *Taʾrīkh Baghdād* VI, 258).

Ad p. 66

Ibid. XIII, 142–5, Ibn Qut., *Poes.* 481, Yāqūt, *Irsh.* VII, 311, 5ff., al-Marzubānī, *Muwashshaḥ* 251, 4, *Muʿjam* 396, al-Yāfiʿī, *Mirʾāt al-jan.* I, 319, 389–92, Ibn Taghrībirdī, II, 196, Ṭāhā Ḥusayn, *Ḥadīth al-arb.* 279–90, Aḥmad Farīd Rifāʿī, *ʿAṣr al-Maʾmūn* II, 287–99. His famous *marthiya* on Maʿn b. Zāʾida al-Shaybānī is cited in al-Khaṭīb, *Taʾr. Baghd.* XIII, 241–4; in al-ʿAskarī, *Dīwān al-Maʿānī*, C. 1352, I, 47, 11–6, some verses on Maʿn are described as the most beautiful panegyric of later literature. Poems in praise of Faḍl b. Yaḥyā al-Barmakī are in Ṭabarī, under the year 178.

4b. The competitor of Marwān as a panegyrist of the Abbāsids and Barmakids was Salm al-Khāsir, who was a client of the Banū Taym b. Murra, a student and transmitter of Bashshār, and an admirer of Abu ʾl-ʿAtāhiya. He died in 186/802.

Agh. XXI, 73–84, al-Jahshiyārī, *Kitāb al-wuzarāʾ* I, 248–9, Aḥmad Farīd Rifāʿī, *ʿAṣr al-Maʾmūn* II, 349–53.

114 | 5. Al-ʿAbbās b. al-Aḥnaf probably surpassed all of the poets mentioned thusfar in the originality of his love poetry, which apparently stemmed from real-life experiences, and in which he was the perfect successor to ʿUmar b. Abī Rabīʿa.

Ibn Qut., *Poes.* 525, Yāqūt, *Irshād* IV, 283/4, al-Marzubānī, *Muw.* 290–3, al-Khaṭīb, *Taʾrīkh Baghdād* XII, 127–33, Ibn Taghrībirdī, C. II, 128. MSS of the *Dīwān* Köpr. 1259/60 (*MSOS* XIV, 9), Cairo[1] IV, 232. J. Hell, *Islca* II, 271–306, Ch.

Torrey, The history of al-ʿA. b. al-A. and his fortunate verses, *JAOS* 15, 43–70 (al-Ghuzūlī, *Maṭāliʿ* I, 193ff.), Aḥmad Farīd Rifāʿī, *ʿAṣr al-Maʾmūn* II, 393–9.

6. Abū Nuwās, who calls himself al-Nuwāsī in his poems (*Dīwān* 196, 2; 220, 9), is said to have been the son of an Arab who was in the army of the last Umayyad, Marwān. Through his mother he was, however, also so familiar with the Persian language that he even cited a Persian proverb in *Dīw*. 365 penult. His adversary al-Raqāshī (*Agh*.² XV, 34/5, al-Marzubānī, *Muw*. 98, Ṭāhā Ḥusayn, *Ḥad. al-arb*. 262) called him a Nabatean (*Dīw*. 36, 12). But neither did Abū Nuwās shrink from ridiculing a *rāwī* of Bashshār as a Persian or Aramean, nor from criticising Abān al-Lāḥiqī for his Persian sympathies (*Dīw*. 180, Jāḥiẓ, *Ḥay*. IV, 143/4). It is doubtful if his *hijāʾ* against the ʿAdnān (*Dīw*. 155ff.)—for which Hārūn punished him with a lengthy prison sentence—had its origin in a true sense of belonging to the people of South Arabia or because it was written for a patron of his who belonged to that tribe. It is also said that he took the *kunya* Abū Nuwās in place of the original Abū Firās in order to find favour with someone from Yemen (*Akhbār* 37, 2). The memories of his childhood in Basra must not have been very pleasant if we are to take his scornful remarks on his having felt like a slave there | seriously (*D*. 166, 6). He dedicated a warmly emotional *marthiya* (*Dīw*. 115
132) to his teacher Wāliba b. al-Ḥubāb,[5] with whom he went first to Ahwaz and then to Kufa. Apparently he had little success at the court of Hārūn in Baghdad, even though he was the protégé of Isḥāq al-Mawṣilī, although he did enjoy the favour of the Barmakids. After their downfall in 187/803 he went to Egypt for a brief period, where he sang the praises of the head of the *dīwān al-kharāj*, al-Khaṣīb b. ʿAbd al-Ḥamīd al-ʿAjamī (*Dīw*. 98ff.). In these songs, in one of which (*Dīw*. 100)[6] he describes his trip from Baghdad to Fusṭāṭ in the style of the ancient Bedouins, Ṭāhā Ḥusayn (*Ḥadīth al-arbaʿāʾ* I, 158ff.) detects more warmth than he showed in any of the icy *qaṣīda*s on the Barmakids and Hārūn. In spite of the favour shown to him by Khaṣīb, it seems that he was not happy in Egypt; he was homesick for Iraq (*Dīw*. 399, 8ff.) and disappointed with the reception he received from the Egyptians (*Dīw*. 195 bottom). During the brief reign of al-Amīn he seems to have been particularly popular at the court, even though al-Amīn—or, according to others, his vizier al-Faḍl b. al-Rabīʿ—had him incarcerated for a brief period of time (al-Jahshiyārī, *Kitāb al-wuzarāʾ* 373–6). Poems from prison are in *Dīw*. 107ff. When al-Maʾmūn distanced himself

5 See al-Khaṭīb, *Taʾrīkh Baghdād* XIII, 487–90; a lewd pederastic joke by him is cited in Ibn Rashīq, *ʿUmda*¹ 43, 1, 2; a poetical conversation between him and Abū Nuwās in *Dīw*. 31/2, *Akhbār* 234ff.

6 See the detailed criticism in Zakī Mubārak, *Muwazāna* 224ff.

from his brother in 194/809 he apparently had a letter read out in the pulpits of Khurāsān in which he accused him of frequenting Abū Nuwās and of taking joy in the latter's wine odes (al-Ḥuṣri, *Zahr al-ādāb* 11, 12/3). The cause and his
116 date of death remain uncertain. The report that he was killed | on the order of the Banū Nawbakht in revenge for a satirical poem (*Dīw*. 171/2) is contradicted by another one stating he died in prison, where a satirical poem had supposedly landed him (*Akhbār* 97). From among the possible death dates 190 is disqualified because it is too early, while there is no way to decide about the other ones, ranging from 195 to 199 (according to Ibn Qutayba).

In his language, the more accommodating, common vernacular is often found; the examples found in Marzubānī, *Muw*. 268, could easily be multiplied. Because of this he regarded himself as obliged to defend himself against the pedantry of the grammarians (*Dīw*. 175/6). As to its form, his poetry follows typical ancient patterns, despite the liberties he often takes. This is why one might question the authenticity of the *muwashshaḥa* in *Dīwān* 346, a doubt that would seem to be justified if there is any truth to the common view that this verse form originated in Spain.[7]

He only rarely imitates the style of ancient poetry, such as the *urjūza* in *Dīw*. 207.8 (see al-ʿAskarī, *Ṣin*. 18/9), or in a single verse modelled on Jarīr (al-Jurjānī, *Kin*. 130, 1–6, al-Āmidī, *al-Muwāzana* 24ff.).

He was not only a great scupltor of words, but also very good at creating a lyrical atmosphere, something which is particularly clear in his love songs. Nevertheless, his addiction to bedazzling the reader with images of the unexpected often makes his poems cross all boundaries; this is shown very clearly in the example of two wine songs in Zakī Mubārak's *al-Muwāzana bayna 'l-shuʿarā'* 60–3.

In his playfulness, which often landed him in prison, he openly boasts of all
117 imaginable sins except for | polytheism (*Dīw*. 281, 11; 309, 20); he scoffs at the prohibition against wine drinking (289, 5–8), and boasts of obeying the devil when he breaks it (300, 19); once, he even invokes the devil (321, 2). The pilgrimage (Ahlw. no. 27, 1, al-Nawājī, *Ḥalba* 115, 19) and the times of prayer (Ahlw. 32, 14) also fall victim to his scornfulness (cf. also al-Marzubānī, *Muw*. 269 bottom, 276/7, al-ʿAskarī, *Ṣin*. 87, 13, 14).[8] Apart from many explicit obscenities,

7 That the *Simṭiyya* attributed to Imra' al-Qays is not authentic as Ribera assumes as a matter of course (*Diss. y opusc.* 149), is obvious, on which see M. Hartmann, *Muwashshaḥ* 111ff.

8 Four verses written by him, with which he defended himself in front of al-Amīn against accusations of heresy, supposedly incited the Muʿtazilī al-Naẓẓām to write his book on movement and rest, *Akhbār* 223, 11.

his *dīwān* also contains many hidden dirty jokes, which are explained in al-Jurjānī's *Kināyāt*.

Ad p. 67

Ibn Qut., *Poes*. 501, al-Marzubānī, *Muw*. 263–89, al-Khaṭīb, *Ta'r. Baghdād* VII, 436–49, Ibn ʿAsākir, *Ta'r. Dimashq* IV, 254–79, al-Yāfiʿī, *Mir'āt al-janān* I, 449–57, al-Nuwayrī IV, 38–99, Ṭahā Ḥusayn, *Ḥad. al-arbaʿā'* 103ff. 1299, *Nuzhat al-jullās fī nawādir A. N.* lith. C. 1281, 1299, Bombay 1889. Ibn Manẓūr al-Miṣrī (see II, 21), *Akhbār A. N., ta'rīkhuhu nawādiruhu shiʿruhu, nujūmuhu* I, C. 1927. Abu 'l-ʿAbbās Muṣṭafā ʿAmmār, *A.N. ḥayātuhu wa-shiʿruhu*, C. n.d. (1929/38). ʿUmar Farrūkh, *A.N. Dirāsa wa-naqd* Beirut 1932, idem, *A.N. shāʿir Hārūn al-Rashīd wa-Muḥammad al-Amīn*, ibid. 1933. Aḥmad Farīd Rifāʿī, *ʿAṣr al-Ma'mūn* III, 216–48. A very obscene work on his *nawādir*, and which is therefore not publishable under Egyptian law, is, according to Ṭāhā Ḥusayn, *Ḥad. al-arb*. I, 29, 17 kept in the National Library of Egypt. D.B. Macdonald, A Ms. of Abu Hiffān's (see Ibn al-Anbārī, *Nuzha* 267) Collection of Anecdotes on A. N., *O. T. and Sem. St. in honour of W. R. Harper*, Chicago 1908, I, 351–4 (cf. *Nafḥat al-Yaman* 50/17). Gabrieli, Vita di al-Mutanabbi', *RSO* XI, (1920), 27–68. The Abū Nuwās that has become legendary is almost exclusively a jester of caliphs like Abu Hasan, the hero of Weber's comical opera whose story line can be found in al-Khaṭīb, *Ta'rīkh Baghdād* VIII, 493, 9ff. in the account of Abū Dulāma. Ingrams, *A.N. in life and legend*, Mauritius 1933. *Dīwān* in the recension of al-Ṣūlī, additionally Ambr. F 141 (*ZDMG* 69, 68), Top Kapu 2391 (*RSO* IV, 707), of Ḥamza al-Iṣfahānī (see Mittwoch, *MSOS* XII, 44), Berl. 7531, Paris 4822–31, Ind. Off. 3867 (Schaade *ZDMG* 88, 260 n. 2), Br. Mus. 1408, Landberg *ZDMG* LV, 28 n. 1, Vat. V. 456, Pet. AM 263, Fātiḥ 3774/5 (*MFO* V, 409), other recensions ʿUm. without shelf number (*ZDMG* 64, 506), Rāġib 1099 (*MFO* V, 538), Bursa, Ḥu. Čelebi (*ZDMG* 68, 49). A popular recension by Ibrāhīm b. Aḥmad b. Muḥammad Tūzūn (Tīzūn, Bīrūz) is mentioned in Yāqūt, *Irshād* I, 36, 10 (cf. al-Anbārī, *Nuzha* 405, al-Khaṭīb, *Ta'r. Baghdād* VI, 16). In MS Vienna 2016 fol. 162r there is the complaint that minstrels and vagrants attributed any song on wine or boys to Abū Nuwās | (Mez 118
on *Abulkasim* XXXIII), and poems by Abū Baḥr ʿAbd al-Raḥmān b. Abi 'l-Hudāhid and al-Ḥusayn b. al-Ḍaḥḥāk al-Khalīʿ are said to have been incorporated in his *dīwān* (*Akhbār* 75/6). On his *Sariqāt*, Muhalhil b. Yamūt b. al-Muzarriʿ, a grand nephew of Jāḥiẓ (Ibn al-Anbārī, 304, Ibn Khall., 844, al-Khaṭīb, *Ta'r. Baghdād* XIII, 273) wrote a *risāla* in rhymed prose for Ḥamza al-Iṣfahānī, which was also incorporated as chapter 13 in his recension, Escur.[2] II, 772, 2. He and al-Raqāshī (see above p. 114) wrote poems in the name of Abū Yāsīn al-Ḥāsib, a typical jackass, and apocalyptic prophecies in the style

of Ibn ʿAqib al-Laythī, which later also circulated in his name (al-Jāḥiẓ, *Bayān* II, 7, 6ff.). An *urjūza* attributed to him was commented upon by Ibn Jinnī Br. Mus. Or. 7764, DL 59, see Hirschfeld *JRAS* 1917, 834, Makriköy *ZDMG* 68, 63, Maktabat Shaykh al-Islām, *Maʿārif* 18, 339 (*Tadhk. al-naw.* 128).[9] Editions: *Ḥadīqat al-īnās fī shiʿr Abī Nuwās* Bombay 1312, *Dīwān* ed. Iskander Āṣāf with brief notes by Maḥmūd Ef. Wāṣif, C. 1898, by Maḥmūd Kāmil Farīd, C. 1932; additionally *al-Fukāha waliʾtināsfī mujūn Abī Nuwās*, C. 1316. For al-Ṣūlī's recension, ed. al-Nabahānī, C. 1322/3.

Ad p. 68

7. Muslim b. al-Walīd Ṣarīʿ al-Ghawānī was appointed as a postmaster in Jurjān by al-Maʾmūn and remained there until his death in 208/803. In his *Kitāb al-waraqa*, Muḥammad b. Dāʾūd (see ad p. 147) criticised his excessive affectation—something in which he was followed by Abū Tammām—as being responsible for poetry's decline (al-Āmidī, *Kitāb al-muwāzana* 55, 24). Al-ʿAskarī, *Ṣin.*, 17, 8, also criticises his one-sidedness.

Ibn Qut., *Poes.* 528, al-Marzubānī, *Muʿjam* 372, *Muw.* 289, al-Khaṭīb, *Taʾr. Baghdād* XIII, 96–8, Ibn Taghrībirdī, C. 11, 186, Barbier de Meynard, *Act. du XI Congr. des or.* sect. III, 1–21, Aḥmad Farīd Rifāʿī, *ʿAṣr al-Maʾmūn* II, 374–92, *Dīwān*, Bombay 1303, C. 1325, 1930, *Fuḥūl al-balāgha* (a selection from Muslim b. al-Walīd, Abū Nuwās, Abū Tammām, al-Buḥturī, Ibn al-Rūmī, Ibn al-Muʿtazz, al-Mutanabbī, and al-Maʿarrī) by Muḥammad Tawfiq al-Bakrī (Naqīb al-Ashrāf and Shaykh Shuyūkh al-Ṣūfīya in Egypt, who was alive in 1335/1926), C. 1313, al-Jamīl Sulṭān, *Ṣarīʿ al-Ghawānī*, C. 1932.—His brother, Sulayman the Blind, d. 179/795, was part of the circle around Bashshār and, like the latter's, his poems were full of heresies, see al-Jāḥiz, *Ḥay.* IV, 64/5, Yāqūt, *Irsh.* IV, 254 (where he is said to be a son of Muḥammad), De Goeje, *RSO* I, 421.

119 7a. While most poets from the time of | Hārūn were southern Arabs, the Qays could, after the death of Bashshār, only boast of Abu 'l-Walīd Ashjaʿ b. ʿAmr al-Sulamī. In the beginning he had been an Imāmī, but when he was studying in Basra he joined the Sulaym b. Manṣūr clan of Qays b. ʿAylān. As a panegyrist he gained the favor of Hārūn and the Barmakids in Raqqa. His brother Aḥmad was more interested in love songs.

9 Edition planned by Schaade, see *Barnāmaj*, Hyderabad 1354, p. 16.

Ibn Qut., *Poes*. 562–5, al-Ṣūlī, *Awrāq* 74–137, Aḥmad Farīd Rifāʿī, *ʿAṣr al-Maʾmūn* II, 419–22.

8. With his love songs, Abu 'l-ʿAtāhiya, a *mawlā* of the ʿAnaza tribe, was, in his youth, much loved at the court of Hārūn. He is said to have renounced this wordly attitude when Hārūn moved to Raqqa (*Diw*. 320, 4 from below). Apparently Hārūn tried to force him back into his old trade by imprisoning him, though without success. The ascetic leanings which he expressed after that through his poems alone raised the suspicions of those hunting for heretics. In any case, the objection that he only talks about death and not resurrection is unfounded (see *Dīw*. 99 penult., 102 ult., 111, 11; 160, 3; 165, 3, 4; 173, 13). It is only rarely that he reverts to the style of ancient poetry such as in 216, 31; 310, 3ff. (cf. e.g. Labīd 15, 15ff.), or 227, penult., where he alludes to the *nasīb*. He was also fond of the *ayna* scheme (8, 8ff., 91, 4, 98, 13; 104, 10; 130, 10; 220, 7ff.; 254, 11; 256, 6; 261, 13; 290, starting from penult., 302, 7). This may be due to the influence of Christian sermons, in the same way that it is not a coincidence that the artificial structure of 293–5 reminds one of Jacob of Sarūg, ed. Bedjan, II, 565, 12, 13. In his translation, Rescher pointed out Christian elements in the *Zuhdiyyāt*. Al-ʿAskarī's judgement (*Ṣin*. 43, 15) "*al-bāridu fī shiʿrihi kathīr*" is certainly not unfair. | His death date was 8 Jumādā I (or II) 211, or, according 120
to others, 210.

Ibn Qut., 497, al-Tanūkhī, *al-Faraj* I, 115/6, al-Khaṭīb, *Taʾr. Baghdād* VI, 250–60 (with, on pp. 254/5, the romantic story of his love for ʿUtba, a female slave of al-Mahdī), al-Marzubānī, *Muw*. 254–63, al-Yāfiʿī, *Mirʾāt al-janān* II, 49–52, Aḥmad Farīd Rifāʿī, *ʿAṣr al-Maʾmūn* II, 361–71. His *dīwān* (MSS in Cairo[2] III, 115, Berlin Mq 1114, Beirut, Damascus, see Rescher *WZKM* 28, 362) was included in a *majmūʿ* of Ibn ʿAbd al-Barr (see p. 368), Dam. ʿUm. 91, first edition with a biased selection in the third printing, Beirut 1909 (see Rescher, *WZKM* 28, 356–69). *Zuhdiyyāt* transl. Rescher, Stuttgart 1928. Goldziher, *Transact. of the IX Congr. of Or.* (London 1896), 113ff. I. Kratchkovsky, *Zap. Vost. Otd. Imp. Russk. Arch. Ob*. XVIII, 73–112.—*Majmūʿa* ed. F.E. Bustani, Beirut 1927. On his son, who wrote poems in the style of his father, see al-Khaṭīb, *Taʾr. Baghdād* II, 34–6.

8a. Kulthūm b. ʿAmr b. Ayyūb al-ʿAttābī was a descendant of the poet of the *Muʿallaqa* and came from Qinnisrīn. On three trips to Persia he became acquainted with Persian literature through the libraries of Marw and Nishapur, which had a visible effect on his poems. As a panegyrist, he gained the favor of the Barmakids and, through them, of Hārūn al-Rashīd. Nevertheless, because

of his Muʿtazilī leanings Hārūn punished him, so he fled to Yemen. Under al-Maʾmūn he joined ʿAbdallāh b. Ṭāhir. He died in 208/823.

Agh.[2] II, 2–9, Ibn Qut., *Poes.* 549, Yāqūt, *Irshād* VI, 212–5, Ibn Ṭayfūr, *Taʾr. Baghd.* ed. Keller, 157/8, *Fihr.* 121 (where several of his philological works are also mentioned), Ibn Khall., Transl. II, 13, al-Jahshiyārī, *Kitāb al-wuzarāʾ* 290, al-Tanūkhī, *Faraj* II, 119, Ibn Taghrībirdī II, 186, 9, 10 (a sample of his poems in the style of the later *mawāliyyā*). Aḥmad Farīd Rifāʿī, *ʿAṣr al-Maʾmūn* III, 249–54.

9. Al-ʿAkawwak, d. 213/828.

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Al-Khaṭīb, *Taʾr. Baghd.* XI, 359, al-Yāfiʿī, *Mirʾāt al-jan.* II, 53–6, Ibn al-ʿImād, *Shadh. al-dhahab* II, 30. *Al-Yatīma*, a *qaṣīda* on physical beauty, Cairo[2] III, 437/8, also attributed to Abu ʾl-Shīṣ (p. 83, B, 2).

121 | 9a. Abū Jaʿfar Muḥammad b. ʿAbd al-Malik b. Abān al-Zayyāt, the son of a trader from Karkh, dedicated himself to the study of literature and was a vizier under al-Muʿtaṣim and al-Wāthiq. On 19 Rabīʿ I 233/2 November 847 al-Mutawakkil had him executed by the same method by which he practiced the *muṣādara*.

Fihr. 122, *Agh.* XX, 46–56, Ibn Khall. no. 706, C. II, 70–4, al-Murtaḍā, *al-Muʿtazila*, ed. Arnold, 3–9, Aḥmad Farīd Rifāʿī, *ʿAṣr al-Maʾmūn* III, 278–82. *Dīwān* Cairo[2] III, 108, copy cod. Landb. in Yale, Nallino, *Op. astr. Battani* I, xvii.

11. Diʿbil al-Ḥasan or ʿAbd al-Raḥmān or Muḥammad Abū Jaʿfar b. ʿAlī al-Khuzāʿī—who had to stay away from his native Kufa after taking part in a street robbery—was between 173–5/789–92 governor of Siminjān in Ṭukhāristān. Later he lived mostly in Baghdad. In 200/816 he went to Egypt after making the pilgrimage. The local governor there, a tribesman of al-Muṭṭalib b. ʿAbdallāh, nominated him governor of Aswan, but he soon lost it all because of a number of quarrels. At that time he expressed his longing for his homeland of Iraq in verses that would gain him fame (see al-ʿAqqād, *Fuṣūl* 89). He initially made name as a poet through an attack on al-Kumayt (*Agh.*[2] XVIII, 311), with whom he later competed as *shāʿir āl rasūl Allāh* (this is how al-Tanūkhī refers to him in *Faraj* II, 105, 23). Al-Buḥturī ranked him above his friend Muslim because he was better able to reproduce the feel of ancient poetry, although he later

moved in another direction with his *hijāʾ* poetry, which became unrestrained in the extreme, disparaging the northern Arabs in favour of those from the south in a feud between him and Abū Saʿd al-Makhzūmī that lasted for years and which did not even spare the ʿAbbāsids. Even though the old-time-favorite tone of his poems gave them an immediate success, it damaged his later reputation. Reports about his death vary. | According to *Agh.*² XVIII, 60, he 122
was murdered near Sūs in Ahwaz at the instigation of Mālik b. Ṭawq, whom he had ridiculed in verse, but not before he had been tortured by the governor of Basra first. According to Ibn Rashīq (*ʿUmda* 43) he had fled from al-Muʿtaṣim to the Sudan, dying there in Zawīlat Bani ʾl-Khaṭṭāb, where he was also buried. According to Yāqūt, *GW* II, 961, having failed to obtain asylum at the tomb of Hārūn al-Rashīd in Ṭūs, al-Muʿtaṣim had him executed in 220/835.

Abu ʾl-ʿAlāʾ, *Ris. al-ghufrān* II, 21, counts him as a heretic; Ibn Qut., 539, al-Marzubānī, *Muw.* 299, Yāqūt, *Irsh.* IV, 193–7, Ibn ʿAsākir, *Taʾr. Dim.* V, 227–42, al-Khaṭīb, *Taʾr. Baghd.* VIII, 382–5, al-Yāfiʿī, *Mirʾāt al-jan.* II, 145, Ibn Ṭaghrībirdī, C. II, 198, 323, Ibn al-ʿImād, *Shadh. al-dhah.* II, 111, al-Kashshī, *Maʿrifat akhbār al-rijāl* 313, ʿAbbās Maḥmūd al-ʿAqqād, *Murājaʿāt* 146–53, Aḥmad Farīd Rifāʿī, *ʿAṣr al-Maʾmūn* III, 255–64. A famous *Tāʾiyya* on the Prophet's family, which he dedicated to Abū ʿAlī b. Mūsā al-Riḍā in Khurāsān and which was interpolated many times in later years, is cited in Yāqūt, *Irsh.* IV, 194ff.; a *qaṣīda* of ca. 600 verses in praise of Yemen and against al-Kumayt's glorification of the Nizār is mentioned in al-Masʿūdī, *Murūj* II, 155, al-Tanūkhī, *Nishwār* 176/7, Yāqūt, *Irsh.* V, 338 bottom; another *qaṣīda* in Ambr. C. 56, II (*RSO* VII, 69, 70, I). His *Kitāb al-shuʿarāʾ* is cited in al-Āmidī, *Muwāzana* 6, 7, al-Marzubānī, *Muwashshaḥ* 304, 16, al-Khaṭīb, *Taʾr. Baghd.* IV, 143 bottom, as the *Akhbār al-shuʿarāʾ* by al-Akhfash in Mubarrad's *Kāmil* 122, 17; probably just a part of which was the *Kitāb shuʿarāʾ Baghdād* mentioned in al-Āmidī, *al-Muʾtalif wal-mukhtalif* 67, 22.

11a. Like his great-grandfather, ʿUmāra b. ʿAqīl b. Bilāl b. Jarīr (see p. 56) had made a name for himself as a writer of *hijāʾ* poetry when he was young, after which he became a panegyrist at the courts of al-Wāthiq (r. 227–32/842–7) and al-Mutawakkil (r. 232–47/847–61). When his talent waned as he grew older, he is said to have rewritten the poems of his younger years—all of which had been kept by his *rāwī* Ibrāhīm b. Saʿdān al-Muʾaddib—to fit al-Mutawakkil, sharing the profits with Ibrāhīm.

Ibn Qut., *Poes.* 284, *Agh.*² XX, 183–8. A *qaṣīda* in praise of Khālid b. Yazīd b. Mazyad al-Shaybānī, with a commentary by Thaʿlab, Cairo² III, 212.

123 | 11b. Rashīd b. Isḥāq b. Rashīd Abū Ḥalīma (thus in Yāqūt, in Berlin Ḥakīma, Ḥukayma?) al-Kātib enjoyed the favour of the vizier Muḥammad b. ʿAbd al-Malik al-Zayyāt. As a secretary he served the emir ʿAbdallāh b. Ṭāhir, meaning he must have lived around 240/854. He died while on the pilgrimage to Mecca.

Yāqūt, *Irsh.* IV, 203/4. *Dīwān*, mostly descriptions of the penis after sexual intercourse, which is why it is also called *al-Ayrīyyāt*, and which he supposedly wrote because ʿAbdallāh b. Ṭāhir suspected him of having an affair with one of his slaves, also contains a rebuke of Egypt, and poems on Yaḥyā b. Aktham and Faḍl b. Marwān, Berl. 7538; samples thereof in the commentary by Ismāʿīl b. Aḥmad al-Tujībī on *al-Mukhtār min shiʿr Bashshār lil-Khālidiyyayn*, C. n.d., pp. 212ff.

12. ʿAlī b. Jahm al-Sāmī, d. 249/863.

Al-Marzubānī, *Muw.* 344/5, *Muʿjam* 286, al-Khaṭīb, *Taʾr. Baghdād* XI, 367–9, Ibn Abī Yaʿlā, *Ṭab. al-Ḥanābila* 164/5, Aḥmad Farīd Rifāʿī, *ʿAṣr al-Maʾmūn* II, 423–30. According to Muhammad b. Sharaf al-Qayrawānī, *Aʿlām al-kalām* 23, 13, his *qaṣīdas al-Ruṣāfiyya* and *al-Fāḍiliyya al-dāliyya* would have sufficed to secure his fame as one of the greatest poets ever. His *Qaṣīda muzdawija*, on the ʿAbbāsids, was continued by Aḥmad b. Muḥammad b. ʿAbdallāh b. Ṣāliḥ (d. 320/932) until his own time; Yāqūt, *Irshād* II, 627. A fragment from an *Urjūza muzdawija* on Creation, paradise, and the fall of man is cited in pseudo-Balkhī II, 85/6. Maḥmūd Ef. Khayyāṭ (a former official of the library of Egypt), *Tanwīr al-fahm fī sharḥ wa-tashṭīr qaṣīdat b. Jahm*, C. 1317; Muḥammad al-Janbīhī (the father of ʿAbd al-ʿAzīz, counsellor at the Court of Appeal in 1345), *Muwāzanat al-awzān wa-musāmarat al-nadmān, tadhkiya lil-dhakāʾ wal-fahm ʿalā Yatīmat b. Jahm* (*tashṭīr*), Būlāq 1318.

Ad p. 70

14. Ibn al-Rūmī ʿAlī b. al-ʿAbbās b. Jurayj (i.e. Gregorios or Georgios, al-Marzubānī Jurjis) was born in Baghdad on 27 Jumādā I 221/19 May 836. He was proud of his Greek roots ((*Diw.* [selection] 277, 11; 345, 12) and felt much superior to the uneducated scribes and soldiers of Kufa (ibid. 121/2). He scornfully rejected the attacks by the grammarians concerning the purity of his language (on al-Akhfash, see ibid. 264, 284, 501; on Nifṭawayh, 328). Even though his language
124 is perhaps not as melodious as al-Mutanabbī's,| it is clearer and more versatile. He published his first *hijāʾ* (on Qaḥṭabī) under the name Mithqāl Muḥammad b. Yaʿqūb al-Wāsiṭī, a writer of *hijāʾ* poems who was famous in Baghdad at the

time (al-Marzubānī, *Muʿjam* 448, 11). His scorn did not spare even the great men of his time, such as the caliph al-Muʿtazz when he ignominiously subjected himself to the Ṭāhirid Sulaymān (ibid. 28, 37, see *Nöldeke-Festschr.* I, 167). When this caliph renounced to the throne in 255/869, he ventured to warn him not to hope that he would ever be able to retrieve it again (ibid. no. 480). In no. 162, he addresses a complaint about the depravity of the times to Abū Sahl b. Nawbakht (Masʿūdī, *Murūj* VIII, 230). From poem no. 243 people concluded that he was a Shīʿī (al-Maʿarrī, *Risālat al-ghufrān* II, 58), which would explain his scorn for the Hāshimīs in 299, 4ff.

His art was, primarily, visual. Using his sharp eye he identified the weaknesses of his opponents in the *hijāʾ*, especially their bodily defects and imperfections, describing them with merciless scorn. But using the same vividness he also depicted scenes from daily life, for which the partying culture at the court was a major source of inspiration (ʿAbbās Maḥmūd al-ʿAqqād, *Murājaʿāt* 159, 9ff.). Notwithstanding all this, he must also have been able to express real feelings, as is shown by the elegy on the death of his son Muḥammad, which al-ʿAqqād (*Sāʿāt bayna ʾl-kutub*, 71) is right to call one of the pearls of Arabic literature.

Even though he cultivated the love song diligently and, indeed, did not even want to miss the *nasīb* in the *hijāʾ* (*Diw.* no. 174), he nevertheless had a very negative opinion of the women of his time (*Dīw.* no. 30, cf. al-Maʿarrī, *Risālat al-ghufrān* 113). Like al-Khuraymī, he tried his hand at depicting historical scenes, lamenting the fate suffered by Basra under the Zanj (no. 441, pp. 419–27). He struck a more popular tone, in the style of Abū ʿAlī al-Ḥamdānī,| in his poem 125
about the darned jacket in no. 308. Following Persian examples, he tried his hand at the *tenso* (between daffodil and rose in no. 96; between the pen and the sword in no. 374), while scenes from streetlife, such as the baker turning his cakes, also incited his poetry (no. 332). And, like a forerunner of al-Maʾmūnī in Bukhārā (ca. 382/872, al-Thaʿālibī, *Yatīma* IV, 99ff.) and the later Persian Abū Isḥāq of Shiraz, he even introduced cooking recipes into his poetry (no. 440, 514–7, see al-ʿAskarī *Dīwān al-maʿānī* I, 294/5). He was right to protest that the one-dimensional al-Buḥturī was preferred to him (no. 45, 238).

Al-Marzubānī, *Muw.* 357/8, *Muʿjam* 289, al-Khaṭīb, *Taʾr. Baghdād* XII, 23–26, Ibn Taghrībirdī, C. III, 96, al-Yāfiʿī, *Mirʾāt al-janān* II, 198–200, Ibn al-ʿImād, *Shadh. al-dhahab* II, 188–97. For the textual history of his *dīwān* the admittedly not very numerous quotations in Ibn Dāʾūd's *Kitāb al-zahra* (ed. Nykl) are, nevertheless, important because they date back to a time before al-Ṣūlī's recension (see Massignon, *Passion d' al-Ḥallāj* I, 170, n.1). *Dīwān* NO 3859/60 (*ZDMG* 64, 509), Köpr. 2559 (part I of the recension of Aḥmad b. Muḥammad

b. Ṭāhir al-ʿUqaylī, *RSO* IV, 71) Cairo² III, 107, *Mukhtār min shiʿr I. al-R.* by Ibn Nubāta (d. 768/1366, II, 10) AS 4261 (*WZKM* 26, 90), photograph Cairo² III, 338. *Dīwān*, just like the subsequent printing only a selection with the commentary by Muḥammad Sharīf Sālim (d. 1344/1925), C. (Hilāl) 1917–9; *Dīwān b. al-R., ikhtiyār wa-taṣnīf*, Kāmil Kīlānī (with a preface by ʿAbbās Maḥmūd al-ʿAqqād), 3 vols. C. n.d. (1925), al-ʿAqqād, *Ibn al-Rūmī, ḥayātuhu min shiʿrihi* C. n.d. (1931), idem, *Waḥy al-arbaʿīn* 165, *Murājaʿāt* 159–69. A commentary by Ibn Rushd has supposedly been preserved in a manuscript in Istanbul (Massignon, *Textes* 231, n. 1).

15. As a panegyrist, al-Buḥturī Abū ʿUbāda had but little success in Baghdad. He took his revenge for this through his *hijāʾ* against al-Mustaʿīn and al-Muʿtazz (al-Marzubānī, *Muw.* 335); according to others he had been forced to leave Baghdad because, in an elegy for Abū ʿĪsā b. Saʿīd, he had voiced ideas that had caused him to be accused of dualism (ibid. 342/3). In a verse that is miss-
126 ing in the edition at *Dīwān* II, 135ff., | he professed to being a Qadarī and a Muʿtazilī. When confronted with this, he admitted to having been a Muʿtazilī under al-Wāthiq, but claimed that he had converted to orthodoxy in the days of al-Mutawakkil (al-Marzubānī, *Muw.* 341, 2ff.). The tomb of his beloved ʿAlwa in Aleppo was still visited by travellers in the fifth century (Ibn al-Qifṭī, 196).

According to al-Mutanabbī he was the only real poet amongst the moderns (Ibn al-Athīr, *al-Mathal al-sāʾir* 471). He took pride in being a self-made artist who was not limited by the pedantry of the logicians (*Dīw.* I, 38, 9ff., see Ṭāhā Ḥusayn, in the introduction to Qudāma's *Naqd al-nathr* 13). In his *Asrār* 124/5, al-Jurjānī juxtaposes his lightness and elegance with the artificial gloominess of Abū Tammām (see also Ibn al-Athīr, *al-Mathal al-sāʾir* 106, 13). Abū Hilāl al-ʿAskarī (*Dīwān al-maʿānī* I, 91 bottom) extols the congratulations genre (*tahānī*), apparently first introduced into poetry by al-Nābigha, as his speciality, which would explain his nickname 'al-Nābigha al-thānī'. As reported by al-Ṣūlī, it was because of al-Buḥturī's description of the Iwān of Kisrā (*Dīw.* II, 56–9),[10] a pond, and a sea-battle (*Dīw.* II, 22–4), and also beause of his 'apologies'—only equalled by al-Nābigha before him—that ʿAbdallāh b. al-Muʿtazz declared him to be the greatest poet of his time (al-ʿAskarī, *Dīw. al-m.* I, 218, 1164, al-Khaṭīb, *Taʾr. Baghd.* I, 130, ed. Salmon 91), while al-ʿAskarī (op. cit. I, 57) calls him the greatest panegyrist; a particularly beautiful depiction of spring (*Dīw.* II, 234) is highlighted in al-Thaʿālibī, *Man ghāba* 236. Yet he was also able to resurrect some of the familiar themes of ancient poetry,

10 Which Aḥmad Shawqī took as his example in his description of Spain (*Dīw.* II, 54–61).

such as his description of horses, so that here, too, al-ʿAskarī (op. cit. II, 115) ranked him the greatest of the modern poets. | Only in *hijāʾ* did he mostly fail. 127
Certainly, al-Marzubānī (*Muwashshaḥ* 333) also points out some shortcomings in his language and on pp. 332 and 339 even reproaches him for some plagiarisms. Al-Buḥturī himself admits to having been much inspired by Abū Tammām (al-Ḥuṣrī, *Zahr al-ādāb* I, 108ff.), and Bishr b. Yaḥyā al-Qaylī al-Naṣībī even wrote a separate treatise on his borrowings from the latter (see Yāqūt, *Irsh.* II, 368; Zakī Mubārak *al-Muwāzana bayna ʾl-shuʿarāʾ* 35ff.). Two elegies by him were borrowed from a poem by ʿAkawwak (*Agh.*² XVIII, 108, 9).

Al-Marzubānī, *Muwashshaḥ* 335–43, Yāqūt, *Irsh.* VII, 226–32, al-Khaṭīb, *Taʾr. Baghdād* XIII, 446–50, al-Sharīshī on al-Ḥarīrī I, 40–3, al-Yāfiʿī, *Mir. al-jan.* II, 202–9, Ibn Taghr. (C.), III, 99, Ibn al-ʿImād, *Shadh. al-dhah.* II, 186–8. *Dīwān* Köpr. 1252 (dated 425), on the basis for the edition, see Ritter on Ṣafadī, I, 13n, 3 Yeni 946, Ḥamīd. 1084, 1207 (*ZA* 27, 152), ʿĀšir Ef. 819, Lālelī 1733, ʿUm. 5694 (*ZDMG* 68, 61), Cairo² III, 120, Mashh. XV, 9, 27. Edition by Abū Ḥusayn b. Ḥājib al-Baghdādī, Mosul, Dāʾūd 23, 4. On the edition by ʿAlī b. Ḥamza al-Iṣfahānī, whose *Kitāb al-amthāl* is preserved in Dāmād Ibr. 903 (*MFO* 5, 528), see Yāqūt, *Irshād* V, 200. His brother Muḥammad died in 321/933, see Mittwoch, *MSOS* XII, 44. A commentary on individual *qaṣīda*s by him and by Abū Tammām in ʿĀšir Ef. 985 (*ZDMG* 68, 62). Printings: Beirut 1889/1313, 1911, Cairo 1329/1911. A fragment from his song in praise of Muḥammad b. Yūsuf in *Dīw.* I, 76, 19ff., Arabic and Turkish by Muḥammad Sherefeddīn in Azerbaijan II, 395/6.

15a. The Egyptian writer of love poems Abu ʾl-Ḥasan Muḥammad b. al-Qāsim al-Mānī al-Muwaswas flourished during the reign of al-Mutawakkil (232–47/847–61) in Baghdad.

Al-Khaṭīb, *Taʾr. Baghdād* III, 169; many quotations in Muḥammad b. Dāʾūd's *Kitāb al-zahra*, ed. Nykl.

15b. Bakr b. ʿAbd al-ʿAzīz b. Abī Dulaf al-ʿIjlī, a grandson of Abū Dulaf al-Qāsim (d. 228/842), who as a governor for al-Maʾmūn and al-Muʿtaṣim had established an independent powerbase in Karaj between Hamadhan and Isfahan, tried to retrieve it after his uncles had lost it to the caliphs. He was forced to leave his ancestral homeland because of the caliph al-Muʿtaḍid, seeking refuge | with the Zaydī prince of Āmul, Muḥammad al-Dāʿī ila ʾl-Ḥaqq. Even though 128
the latter received him with all honours, giving him the towns of Rūyān and Jālūs, he was poisoned in Nātil in 285/898, before he could even assume office.

His grandfather had entertained the muses at his court, and he had clearly inherited a love of poetry from him.

Ibn al-Athīr VII, 335, Ibn Isfandiyār's *Hist. of Ṭabaristān*, transl. E.G. Browne 48, 192. *Dīwan* in Fātiḥ. *Shiʿr B. b. ʿA. b. a. D. al-ʿI.* ed. Muḥammad b. Yūsuf al-Sūratī, Delhi 1337, cf. Nöldeke ZA 33, 37 together with *Shiʿr al-Nuʿmān b. Bashīr al-Anṣārī* (see p. 60) *bi-qalam aḥad al-mustashriqīn* (i.e. F. Krenkow), Delhi 1336.

Ad p. 71

16. Ibn al-Muʿtazz (known as al-Murtaḍā when he was caliph) was very much under the influence of the ancients, but was also often dependent upon Abū Nuwās. Ibn Rashīq points out his poetical borrowings in many places in his *Qurāḍat al-dhahab* (cf. also al-ʿAskarī, *Ṣin*. 107 and al-Jurjānī, *Kināyāt* 92/3). The way in which a single brilliant idea from an old poet—ʿAlqama's likening of a winejug to a gazelle standing on a knoll (*Dīw*. 13, 42)—received endless variations at the hands of Isḥāq al-Mawṣilī, Ibn al-Muʿtazz, and others, is shown in al-Nuwayrī IV, 123 (cf. ʿAskarī, *Ṣin*. 167 bottom, al-Jurjānī, *Kin*. 92/3, al-Nawājī, *Ḥalba* II, 118, 1, 275, 15). As a member of his dynasty he sometimes addressed political warnings to the ʿAlids (I, 16, 5–15, 28, 9ff., 5i, 5ff., 55/6). The luxury with which he was surrounded suffuses his imagery; for instance, he once compares a turnip to a silken fly whisk with a cornelian grip (II, 125, 6); in his wine-odes he often describes richly decorated vessels (II, 37, 9, 75, 4); more often, he alludes to the game of polo (I, 19, 8, 79, 14, II, 106, 3, 123, 15, 16); and in II, 106/7 he
129 describes pigeon-racing as a sport, with whole swarms described. | Mosquito-infested Baghdad, with its poor air and bad water, is the cause of an endless series of genuine complaints (1, 50, 15, II, 22, 15–17, 108, 10–16, 144, 17, 18, 120, 16, 122, 7, 123, 9, 124, 10, 128, 19, 20); a flooding of the Tigris is described by him in colourful imagery (II, 123/4). Al-Thaʿālibī (*Man ghāba* 236) was inclined to rank his praise of spring, with its rather frosty images (*Dīw*. II, 43), even higher than that of Buḥturī. The description of a garden (*Dīw*. II, 111, 6ff.), too, al-Thaʿālibī finds unsurpassed (ibid. 245, 12).[11] We meet the scholar in him in his countless allusions to astronomy and astrology (I, 25, 14–16, bottom, 113, 4, II, 120 bottom),[12] and to philosophical concepts (II, 56 penult.). Metrically he is

11 But in *Aḥsan mā samiʿtu* 81, 3, he also admits to admiring the tasteless, lewd joke cited in al-Nawājī, *Ḥalba* 329, 4, 5 (not in the *Dīw*.).

12 But in I, 117, 18 ("not every quadrature of the stars is harmful") doubt about astrology seems to be stirring, which then leads to an outright polemic in the works of the Egyptian

conventional, although his work does contain a *murabbaʿ* in II, 53, a *muzdawija*—apart from the poem on al-Muʿtaḍid—also in II, 110–6, while a *muwashshaḥ* is preserved in Cairo² III, 285, *Majmūʿa* 166.

Fihrist 116, 11, al-Khaṭīb, *Taʾr. Baghdād* X, 95–101, al-Yāfiʿī, *Mir. al-jan.* II, 225–7, Ibn al-ʿImād, *Shadh. al-dhah.* II, 221–4, Ibn Taghrībirdī, C. III, 166/7. I. Kratchkovsky, Une liste des oeuvres d'Ibn al-Muʿtazz, *Rocznik or.* III, 255–68. *Dīwān* (on al-Ṣūlī's edition, see Kratchkovsky, *Zap. vost. otd.* XXI, 14–111, probably identical with *Ashʿār b. al-Muʿtazz wa-akhbāruhu*, in the possession of P. Anastase, according to a communication from F. Krenkow dated 15 September 1925), Lālelī 1728 (only part I, dated 372), Mosul 172, 7, selection in Vehbi 1553, different from Cairo² III, 76. In the printed edition (also Beirut 1331) the *marthiya* on al-Muʿtaḍid is lacking (among other poems), Ibn Taghr. (C.), III, 127/8, and many quotations in al-Nawājī's *Ḥalba*. The *Urjūza fī taʾrīkh al-Muʿtaḍid*, ed. Lang, is also in C. 1329.

Prose works: 1. *Kitāb al-ādāb*, ed. Kratchkovsky, *MO* XVIII, 56–121.—2. *Tabāshīr al-surūr*, additionally Paris 3299, Cairo¹ VII, 653, see Kratchkovsky, *Izv. Ak. Nauk* 1927, 1163–70.—3. *Ashʿār al-mulūk, Fihr.* 116, 16, ḤKh, no. 799, Ibn Khall., loc. cit.—4. *Kitāb al-badīʿ*, the first systematic treatise on poetry and | 130
rhetoric, which only treated the five main figures of *badīʿ* in the first edition, but which was later extended to contain 12 *maḥāsin*, composed in 274/888, ed. Kratchkovsky, *Gibb Mem.* N. S. X. London 1935, cf. idem in *MO* XXII, 23–39.—5. *al-Jāmiʿ fi 'l-ghinā', Fihr.* 116, 17.—6. *Kitāb al-jawāriḥ wal-ṣayd* ibid.—7. *Ḥaly al-akhbār* ibid., ḤKh III, no. 4618.—8. *Kitāb al-zahr wal-riyāḍ* ibid., ḤKh no. 6901.—9. *Kitāb al-sariqāt* is cited in al-Āmidī, *Muwāzana* 111, 114, 121, 151, *al-Muʾtalif* 145 penult.—10. *Ṭabaqāt al-shuʿarāʾ al-muḥdathīn*, original in Tabriz (Krenkow), abstract by Sharaf al-Dīn b. al-Mustawfī (d. 637/1239, *EI* II, 558/9), Escur.² 279, edition planned in Hyderabad, see *Barnāmaj* 1354, 9.—11. *Risāla fī maḥāsin shiʿr Abī Tammām wa-masāwīhi* is cited in al-Marzubānī *Muwashshaḥ* 307, 8 (not in Kratchkovsky).—12. *Mukātabāt al-ikhwān* is cited in al-Ṣūlī, *Zap.* XXI, III.—13. Notes on the female singers Shariya and ʿArīb are cited in *Agh.*—14. *Kitāb al-fuṣūl al-ṣighār al-qiṣār* (first version of 1 ?) is cited in *Kitāb al-badīʿ* 46, Ismāʿīl b. Aḥmad al-Tujībī, *Sharḥ mukhtār shiʿr al-Bashshār* 146 bottom, al-Thaʿālibī, *Hist. d. rois de Perse* 153, 8.—15. A description of Samarra in rhymed

poet and *faqīh* Manṣūr b. Ismāʿīl al-Tamīmī (d. 303/915, Subkī, *Ṭab.* II, 320, 3) and Abū Isḥāq al-Shīrāzī (d. 476/1083, see p. 387; ibid. III, 94, 1, 2).

prose is cited in Yāqūt, *GW* II, 242, see Zakī Mubārak, *al-Nathr al-fannī* I 52.—16. Selected dicta (from 14 ?), Brill–H[1]. 307,[2] 598.

18. Ibn al-Ḥajjāj popularised the obscene language of street poetry and probably started out making a living through extortion, in the same way as the old *hijā'* poets did. He rose to respectability through his positions as tax collector and *muḥtasib* in Baghdad, where he lived in Sūq Yaḥyā, which is mentioned often in his songs. He died in the locality of Nīl, where he had a fiefdom, on 27 Jumādā I 391/25 April 1001. As he had been a devout Shīʿī he was buried near the tomb of Mūsā b. Jaʿfar al-Ṣādiq. The hereditary marshall of the ʿAlids, al-Mūsawī al-Rāḍī (no. 19), bemoaned his death in an elegy and also published a selection of his poems, having purged them first of their dirtiest filth. Nevertheless, this selection was still so obscene that a later handbook for the police contained the explicit order that it should not be read in the presence of boys (see *Mashriq* X, 1085).

Ad p. 72

Al-Khaṭīb, *Ta'r. Baghdād* VIII, 14, Yāqūt, *Irsh.* IV, 6–16, *Eccl. Abbas. Cal.* III, 403, Ibn al-ʿImād, *Shadh. al-dhah.* III, 136/7, Ibn Taghr. (C.) IV, 204. Mez, *Renaissance* 257ff. *Dīwān*, vol. 10 in Baghdād, Marjāna Library (Mez, op. cit., 258, n. 3), a significant part in Gött., Ar. 76, II, *Dhāl-Rā'* in Br. Mus. Suppl. 1048. Abstract in 120 capita by Abū Qāsim Hibatallāh b. al-Ḥusayn al-Asṭarlābī (d. 534/1139, see Yāqūt, *Irsh.* VII, 241, 20) in Paris 5913.

131 | 18a. His companion in the arts was Abu 'l-Ḥasan b. ʿAbdallāh b. Muḥammad b. Sukkara al-Baghdādī al-Hāshimī, who was habitually mentioned in the same breath as him, just as Jarīr and al-Farazdaq were in their time. His poetry, too, amounted to no more than a series of erotic and amusing trivialities and coarse satirical songs. His *dīwān*, which is said to have contained over 5,000 verses, is lost. He died on 11 Rabīʿ II 385/16 May 995.

Al-Thaʿālibī, *Yatīma* II, 188–211, Ibn al-ʿImād, *Shadh. al-dhah.* II, 117, Ibn Taghr. (C.) IV, 173, al-Yāfiʿī, *Mir. al-jan.* II, 427 (the biography in *Ta'r. Baghdād* that is mentioned in the footnotes to Ibn Taghr. is missing from the edition with the whole section on Muḥammad b. ʿAbdallāh).

18b. Among his less successful competitors we should also mention the popular poet from Basra, Naṣr b. Aḥmad b. Naṣr al-Khubzuruzzī ('the rice-bread baker')

who, without any academic background, found fame as a poet of pederastic songs. His *dīwān* was compiled by the Basran poet Abu 'l-Ḥusayn Muḥammad b. Jaʿfar Ibn Lankak. He died in 327/938 or 330.

Al-Khaṭīb, *Taʾr. Baghdād* XIII, 296–9, Yāqūt, *Irshād* VII, 206–8, al-Thaʿālibī, *Yatīma* II, 132–5, al-Masʿūdī VIII, 374, Mez, *Ren.* 257, n. 4, Ibn Lankak's *Risāla fī faḍl al-ward ʿala 'l-narjis* is cited in al-Tanūkhī, *al-Faraj* II, 189, 7.

19. Muḥammad b. Ṭāhir al-Ḥusayn al-Mūsawī al-Raḍī, a title that was given to him by the Būyid Bahāʾ al-Dawla in 398/1007 after he had appointed him, in the previous year, as *naqīb* in Baghdad, where he succeeded his father. In Dhu 'l-Qaʿda 401/July 1011 he also conferred upon him the title *al-sharīf* (which is why he was called Dhu 'l-Minqabatayn or al-Ḥasanayn) and appointed him, the following year, as *Naqīb al-shurafāʾ* in all his dominions. He died on 6 Muḥarram 406/26 June 1016.

Al-Bākharzī, *Dumyat al-qaṣr* 73–5, al-Khaṭīb, *Taʾr. Baghdād* II, 246, al-Yāfiʿī, *Mir. al-jan.* III, 18–20, Ibn al-ʿImād, *Shadh. al-dhah.* III, 182–4, Abu 'l-Fidāʾ, *Taʾr.* II, 182, *Rawḍāt al-jannāt* 575, *Muntaha 'l-maqāl* 271, Mez, *Ren.* | 261, Krenkow, *EI* IV, 354. 1. His *dīwān* contains poems for every year in the period 374–405; MSS additionally in Br. Mus. Add. 19410, 25750, Or. 7750 (DL 58), Cambr. Suppl. 549, Browne, Cat. 215U5, Paris 6228, 6440, Esc.^{2} 349, Cairo^2 III, 133, Köpr. 1242 (*MSOS* 14, 28), Ḥamīd. 1097 (*ZA* 27, 153), ʿĀšir Ef. 968 (*MFO* 5, 516); selections in Tüb. 51, Leid. 637, Dam. ʿUm. 11, 20, Cairo^2 III, 28, 339, Mashh. XV, 8, 23–25; individual poems in ʿĀṭif Ef. 2053 (*MFO* 5, 489); editions Bombay (*Nukhbat al-akhbār*) 1306, Baghdad n.d., Beirut 1307–10, vol. 1 with a biography of the poet from the *ʿUmdat al-ṭālib* of Ibn ʿUtba (see II, 199, c, 2) and notes by Aḥmad ʿAbbās al-Azharī, vol. 2 with notes by Muḥammad Salīm al-Labābīdī. *Mukhtaṣar amthāl al-Sharīf al-Raḍī* by Majd al-Dīn Muḥammad b. Aḥmad al-Irbilī (d. 677/1278, see p. 251), Cairo^2 III 342.—2. *Kitāb al-majāzāt al-nabawiyya* (in Ibn Khall., *al-Qurʾān*) with a biography of the author from *Taʾsīs al-Shīʿa al-kirām* by Ḥasan Ṣadr al-Dīn, Baghdad 1328 (MS *Or. St.* Browne 137, n. 2).—3. *Ḥaqāʾiq al-taʾwīl fī mutashābih al-tanzīl* (Kenturi 1015), Mashh. III, 38, 118. His *Kitāb maʿāni 'l-Qurʾān* is lost. The *Ṭayf al-khayāl* (Esc.^{2} 348) is a work by his brother al-Murtaḍā (see p. 404), Krenkow, loc. cit. Būhār 413 also mistakenly attributes the *Nahj al-balāgha* to him. 132

19a. Abu 'l-Ḥasan ʿAlī b. ʿAbd al-Wāḥid al-Faqīh al-Baghdādī Ṣarīʿ al-Dilāʾ Qatīl al-Ghawāshī wrote his poems in the style of Abu 'l-Raqaʿmaq (see p. 92). He

moved to Egypt in 412/1021, where he died on 7 Rajab of that same year/18 October 1021.

Ibn Khall., Būlāq 1275, I, 511, 1299, I, 453, no. 446 (according to a note found by Ibn Khall. in a copy of his *dīwān*s, he is identical with the Abu 'l-Ḥasan Muḥammad b. ʿAbd al-Wāḥid al-Qaṣṣār al-Baṣrī who is mentioned briefly by al-Bākharzī in *Dumyat al-qaṣr* 77, 14), al-Thaʿālibī, *Tatimmat al-Yatīma*, Vienna fol. 28v in Mez, *Ren.* 256 (ed. Tehran I, 14). *Dīwān* Top Kapu 2456 (*RSO* 4, 709). A *qaṣīda* in the *mujūn* style is found in al-Damīrī, II, 233, see Mez, *Abulkasim* XIV.

20. Mihyār b. Marzūya al-Daylamī, d. 428/1037.

Al-Khaṭīb, *Taʾr. Baghdād* XIII, 276, al-Bākharzī, *Dumyat al-qaṣr* 76, Ibn Taghr. (Juynboll) 684, Ibn al-ʿImād, *Shad. al-dhah.* III, 242. *Dīwān* Istanbul 1306, C. 1314 (first part) (*Dār al-kutub*) 1925–30; additional MS Top Kapu 2296 (*RSO* 4, 637); individual poems in ʿĀṭif Ef. 2053 (*MFO* 5, 489). Ismāʿīl Ḥusayn, *M. al-D., baḥth wa-naqd wa-taḥlīl* C. n.d.

20a. Mudrik b. Muḥammad (b. ʿAlī) Abu 'l-Qāsim al-Shaybānī hailed from the Bedouins of the region around Basra. He moved to Baghdad when he was very young, became a *qāḍī* there, and was a contemporary of Muʿāfa b. Zakariyyāʾ (d. 390/1000, see p. 184).

133 | Al-Khaṭīb, *Taʾr. Baghdād* XIII, 273, Yāqūt, *Irshād* VII, 152–8 (p. 152 bottom, read instead of al-Ḥarīrī: al-Jarīrī, i.e. Muʿāfā; excise note 1 on p. 153). From among his poems there is one that is particularly famous, a strophic *urjūza muzdawija* of four verses on the Christian boy ʿAmr b. Yūḥannā of Dayr al-Rūm in eastern Baghdad, see Yāqūt, loc. cit., al-Sarrāj, *Maṣāriʿ al-ʿushshāq* (C. 1335) 355–9, with a *takhmīs* by al-Ḥillī in al-Anṭākī's *Tazyīn al-aswāq* (C. 1319) see 163ff.

21. Abu 'l-Ḥasan ʿAlī b. Zurayq, ca. 420/1029.

Ad p. 73

Al-Qaṣīda al-ʿayniyya in al-Subkī, *Ṭab.* I, 163ff., and in Maḥmūd b. Muḥammad al-Jazāʾirī's *Majmūʿ al-muzdawijāt*, Alexandria 1278, C. 1283, 1299. Commentary by Welīeddīn Yegen (d. 1921, see vol. II), C. 1311. The author of the *takhmīs*, Aḥmad b. Nāṣir al-Bāʿūnī, died in 816/1413 (Ibn Taghr., VI, 439, Ibn al-ʿImād, *Shadh. al-dhah.* VII, 118; an *Urjūza fi 'l akhlāq* by him is preserved in Berl. III, 59,

transl. Diels, Lit. des Gliederzuckens II, *Abh. Berl. Ak.* 1908, 79–84); another one by Ṭāhā Ef. Abū Bekr, Cairo[2] III, 32.

B ***Poets of Iraq and the Jazīra***

1. Al-Sayyid al-Ḥimyarī—whose grandfather Yazīd b. Rabīʿa al-Mufarrigh had written *hijāʾ* poetry against Ziyād and his sons (see p. 92)—belonged to the Shīʿī sect of the Kaysāniyya. If anything stood in the way of a general recognition of his poetry, it was this political stance of his and nothing more. Deep emotions and plain language are the primary characteristics of his poetry.

Al-Baghdādī, *al-Farq* 30, al-Kashshī, *Maʿrifat akhbār al-Rijāl* 154, Aḥmad Farīd Rifāʿī, *ʿAṣr al-Maʾmūn* II, 339–48. His *Qaṣīda al-mudhahhaba* (also Browne, *Cat.* 294, Y. 11, 2), with a commentary from Muḥammad Bāqir al-Majlisī's (see II, 411) *Biḥār al-anwār*, Tehran (?) 1859, with a commentary by Nūrallāh Shushtarī entitled *Majālis al-muʾminīn*, abstract in a *Majmūʿa*, Tehran 1273, 1282, with a commentary by Aḥmad b. Muḥammad al-Musaddid in the margin of the *Qiṣṣat Majnūn wa-Laylā*, Bombay 1880, with a commentary, *al-Mawjāt al-kawthariyya*, by Hādī b. ʿAlī Shushtarī, completed in 1267/1851, lith. Lucknow 1886.

2. Abu 'l-Shīsh Muḥammad b. Rāzin b. Sulaymān, the uncle of Diʿbil (p. 78), was killed by an intoxicated slave.

Ibn Qut., *Poes.* 535, al-Khaṭīb, *Taʾr. Baghdād* V, 401, X, 64. *Al-Durra al-yatīma*, a *qaṣīda* that others have attributed to ʿAkawwak al-Yamanī (see p. 78), Br. Mus. Suppl. 1211, vii.

C ***Poets from Arabia and Syria*** 134

Khalīl Mardum Bak, *Shuʿarāʾ al-Shaʾm fi 'l-qarn al-thālith* (al-ʿAttābī, Abū Tammām, Dīk al-Jinn, and al-Buḥturī), Damascus 1925.

1. According to al-Balādhurī (*Agh.* IV[1] 114, [2]113, 24), Ibn Harma Abū Isḥāq Ibrāhīm b. ʿAlī al-Qurashī al-Fihrī was born in 90/709, recited his long *qaṣīda* to al-Manṣūr in 140/757, and then lived for a considerable period of time afterwards. He put his efforts entirely into composing panegyrics. For the grammarians, he was the last poet whose verses were exemplary for the Arabic language.

Ad p. 74

Muḥammad al-Khudrī, *Muhadhdhib al-Aghānī* vol. VI, see ʿAqqād, *Murājaʿāt* 45–52, al-Suyūṭī, *ShshM* 233. For his *ʿAbbāsiyyāt* see *Agh.*[1] IV, 10, 7.

2. Abū Tammām Ḥabīb b. Aws al-Ṭā'ī made his first appearance as a poet in Egypt; al-Kindī cites a number of poems that he wrote in the years 211–4/826–9 (ed. Guest, 181, 183, 186/7). Afterwards, when he went to Mosul, al-Ḥasan b. Wahb appointed him as a postmaster there, where he remained for two full years. In Baghdad he enjoyed the favour of Muḥammad b. Yūsuf, the man who had defeated the Khurramī Bābak, and of Qāḍī Abū ʿAbdallāh Aḥmad b. Abī Dā'ūd (al-Khaṭīb, *Ta'r. Baghd.* IV, 141–56, see *Dīwān* 38ff.).

According to Diʿbil (al-Marzubānī, *Muwashshaḥ* 304, 16), his poetry, which was strongly influenced by Dīk al-Jinn (see al-ʿAskarī, *Dīwān al-Maʿānī* I, 56), was not real poetry, but instead a form of rhetoric, and Abū Tammām himself actually laments the death of poetry.[13] Ibn al-Muʿtazz (*Kitāb al-badīʿ* 1, 10)
135 criticises him for having been the first | to spoil the good taste of his contemporaries through excessive use of rhetorical figures.[14] Yet according to Ibn al-Rūmī (in Abū Shādī, *Yanbūʿ* 207, 3), he found ideas so much more important than form that he did not hesitate to retain some expression, even if unfamiliar, if an idea had first presented itself to him in that form. According to Ibn Rashīq (*ʿUmda*, 136, 8ff.) he would first choose a rhyme and only after find verses to fit it. Because of the mental strain caused by the artificiality of his poetry Yaʿqūb al-Kindī predicted that he would die young, and indeed Abū Tammām did not live beyond 40 (al-Marzubānī, *Muw.* 327, 16). His love of outlandish expressions and place names was criticised by al-Jurjānī (*Asrār* 11, 7) and al-Marzubānī (310/1). The extent of his pride in his knowledge of ancient poetry is apparent from his *hijā'* against the Egyptian poet Yūsuf al-Sarrāj (*Dīw.* 178/9, see Ibn Qut., *ʿUyūn* [2] 11, 165, 10ff., al-Jurjānī, *Wasāṭa* 25, 15–17), whose products might bring tears to the eyes of someone like Zuhayr, but would better fit a commentary to Hippocrates. At the same time, he himself had the bad taste of ascribing to his lover all the qualities that one usually finds only united in a *Kitāb al-bāh* (*Dīw.* 172, 11). It was only rarely that he expressed himself warmly, such as in his farewell letter to his friend ʿAlī b. Jahm (p. 79, 12). Nevertheless, he predicted that his poetry would prove immortal and that his verses would be read as long as people read stories about conquests (*Dīw.* 182, 6), and, indeed, Ibn al-Athīr believed he could hear the sound of clashing arms in his poems
136 (*al-Mathal al-sā'ir* 106, 12). | Abu 'l-Faraj al-Iṣfahānī called him a prince among

13 But in *Dīw.* 23, 13 he boasts of the orginality and inexhaustible wealth of his ideas.

14 Ṭāhā Ḥusayn can hardly be right when he sees Greek influences in his predilection for depictions of nature and philosophical ideas, and in the more stringent organisation of his *qaṣīda*s, all of which he explains by his supposed Greek ancestry (Ṭāhā Ḥusayn, in the introduction to Qudāma's *Naqd al-nathr*, p. 12).

poets. As late as 691/1292, Shihāb al-Dīn Maḥmūd al-Qāḍī tried to imitate his famous *qaṣīda* on the conquest of al-ʿAmmūriyya in a poem on the razing of Acre by the sultan al-Ashraf (al-Kutubī, *Fawāt* I, 152, al-Fuwaṭī, *al-Ḥaw. al-jam.* 470–3). Because of its many dicta his verses are often quoted; for instance, by Ibn Qutayba in his *ʿUyūn al-akhbār*. Aḥmad Shādī (*Fawqa ʾl-ʿubāb*, C. 1935, 5, 6) praises the noble force of his panegyrics.

Al-Khaṭīb, *Taʾr. Baghd.* VIII, 248–63, Ibn ʿAsākir, *Taʾr. Dīmashq* IV, 18–26, al-Yāfiʿī, *Mir. al-jan.* II, 102–6, Ibn Taghr. (C.) II, 261, Ibn al-ʿImād, *Shadh. al-dhah.* II, 72–4, al-Marzubānī, *Muwashshaḥ* 303–29. Al-Ṣūlī (see p. 143), *Risāla ilā Abi ʾl-Layth Muzāḥim b. Fātil fī taʾlīf Akhbār Abī Tammām wa-shiʿrihi* Fātiḥ 3900 (*MFO* V, 501), edition (together with Tabrīzī's commentary) in preparation by Muḥammad ʿAbduh ʿAzzām and Khalīl Maḥmūd ʿAsākir of Cairo. Yūsuf al-Badīʿī (d. 1073/1662, see II, 286), *Hibat al-ayyām fī mā yataʿallaq bi-Abī Tammām*, Cairo[1] IV, 342, [2]III, 429, with *taʿālīq* by Maḥmūd Muṣṭafā, C. 1934. A *majlis* by al-Ḥātimī (see ad p. 63) on the merits of Abū Tammām over al-Buḥturī and other later poets is cited in al-Ḥuṣrī, *Zahr al-ādāb* II, 206–14. Cheikho (*Mashriq* XXIII, 770–3) claims he was a Christian. *Dīwān* in the thematic and, within the individual chapters, alphabetically organised compilation of al-Ṣūlī in Leid. 596, Br. Mus. 581, Ind. Off. 806, Bodl. II, 1255, Manch. 444, Pet AM 265 (see Mittwoch, *MSOS* XII, 43), Köpr. 1244, 2 (see Rescher *MSOS* XIV, 5), recensions by unidentified persons in Brill–H.[1] 6,[2] 13, Asʿad Ef. 2604, 2615, AS 3873 (*ZDMG* 68, 61), recension of Abū ʿAlī al-Ḥasan b. Aḥmad al-Fārisī (d. 377/987, see p. 113, 29) in Esc.[2] 290–1, with addenda based on al-Ṣūlī by Abū ʿAlī Ismāʿīl b. al-Qāsim al-Qālī (see p. 132), ibid. 415. The poem on the conquest of al-ʿAmmūriya is in Bodl. II, 380, 71. Edit. C. 1299 (from which many verses cited in the literature are missing), to which indices by Margoliouth in *JRAS* 1905, 763–82, Beirut 1889, ed. Aḥmad Ḥasan Ṭabbāra ibid. 1905, by Muḥyi ʾl-Dīn Khayyāṭ ibid. 1923; commentaries: 1. Muḥammad b. Yaḥyā al-Ṣūlī (d. 335/946, see p. 143) Cairo[1] IV, 268, [2] III, 199, vol. III (rather a *mukhtaṣar* by al-Tabrīzī), Maktabat Shaykh al-Islām, *Tadhk. al-naw.* 124.—2. *Sharḥ al-abyāt al-mushkila min shiʿr Abī Tammām* by Aḥmad b. Muḥammad al-Marzūqī (d. 421/1030, see ad p. 293), ʿUm. 5479 (*MFO* V, 519).—3. Yaḥyā al-Tabrīzī (d. 520/1108, p. 279), NO 3960 (*MSOS* XV, 15), Šehīd ʿA. P. 2130 (*MFO* V, 523), ʿUm. 5387, Cairo[2] III, 199, a shorter version in Leid. 597/8.—4. *Sharḥ al-mushkil min dīwān Abī Tammām wal-Mutanabbī* or *al-Niẓām* by al-Mubārak b. Aḥmad al-Irbilī (d. 637/1239, see p. 88, 282), Cairo[2] III, 219, part II Yeni A. Khān 1015 (*MSOS* XV, 9), ed. Muḥammad ʿAbduh ʿAzzām, C. 1935.—His various anthologies are listed in al-Āmidī, *Muwāzana* 23, 12ff. 1. *al-Ḥamāsa*, see p. 20.—2. *al-Ḥamāsa al-ṣughrā*, following the same structure

137 as 1, *Kitāb al-waḥshiyyāt* Top Kapu 2614 | (*RSO* IV, 722), photograph in Cairo² III, 431.—3. *Fuḥūl al-shuʿarāʾ*, a collection of pre-Islamic and Islamic poets, ordered by subject, Mashh. XV, 29, 83.—4. *Mukhtār ashʿār al-qabāʾil* is cited in ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Khiz.*, sub ʿAbd al-ʿAzīz Mayman, *Iqlīd* 100, Suyūṭī, *ShshM* 175, 12.—His son Tammām also had a talent for poetry, see Ibn ʿAsākir, *Taʾr. Dim.* III, 241.

Ad p. 75

3. Dīk al-Jinn was a descendant of Shabīb b. ʿAbdallāh b. Rajbān, the secretary of al-Manṣūr (see al-Jahshiyārī, *Kitāb al-wuzarāʾ* 108, 8). Together with the Damascene Muḥammad b. Salāma he was regarded as the most important poet of Syria (al-Marzubānī, *Muʿjam* 428, 8).

He is the hero of a very unconvincing play called *Riwāyat Dīk al-Jinn al-Ḥimṣī* by Mīshāl ʿUbarī, Aleppo 1930, based on the account of his life by Nasīb in the *Majmūʿat al-rābiṭa al-waṭaniyya*, New York 1921.

4. Abu ʾl-Fatḥ Kushājim, whose name is explained in terms of a strange acrostic in the commentary to al-Ḥarīrī's *Durra* (ed. Thorbecke), p. 24 and in Ibn al-ʿImād, loc. cit., was an astrologer and the chief cook of Sayf al-Dawla. He was once paid 1,000 dinars for a poem in praise of the emir al-Zāb Jaʿfar b. ʿAlī b. Ḥamdān (Muḥammad b. Sharaf al-Qayrawānī, *Aʿlām al-kalām* 24 bottom). In Mosul he was at the centre of a circle of poets to which the two Khalīdīs (p. 147) also belonged.

Ibn al-ʿImād, *Shadh. al-dhah.* III, 38, Muḥammad Sadruddin, *Saifuddaula* 177. *Dīwān* Leid. 625, Brill–H.[1] 7, [2]17, Br. Mus. 1071, Pet. AM 269, 2, Köpr. 1261, Cairo² III, 144, Sbath 1246, print. Beirut 1313.

A selection of his poems is in al-Ḥuṣrī, *Zahr al-ādāb* I, 316ff., elegy on a knife, stolen from him ibid. II, 45, a funny depiction of a banquet in the house of a miser is cited in Nuwayrī II, 313, 10–9. *Adab al-nadīm*, Būlāq 1298, *Adab al-nudamāʾ wa-laṭāʾif al-ẓurafāʾ*, Alexandria 1329 (followed on pp 62–105 by a poem by Abū Firās al-Ḥamdāni). *Kitāb al-maṣāyid wal-maṭārid* Fātiḥ 4090 (*MO* VII, 123), Bāyezīd 2592 (*MSOS* XIV, 6, *ZDMG* 64, 502). The *Kitāb al-bazyara*, Gotha 2091, 2 is unfortunately only a fragment, which mostly deals with horses and their ailments, and only mentions falconry towards the end; see *Bāz Nāmayi Nāṣirī, a Treatise on Falconery*, transl. from the Persian by Col. Phillot, 1908, 1911.

| 5. Abu 'l-Faraj al-Wa'wā' Muḥammad b. Aḥmad al-Ghassānī al-Dimashqī 138
began his career as a hawker in the fruitmarket of Damascus. He won Sayf al-Dawla's favour through a poem in praise of him when the latter resided in that city, in the years 333–5/945–6. Apart from *qaṣīda*s in the old style, which predominate, his *dīwān* also contains a number of somewhat more original creations, mostly of pederastic content. He died in the seventies of the fourth century.

I. Kračkovsky, *Abu 'l-Faraj al-Wa'wā' Damasski, Materiali dlja charakteristiki poetičeskago tvorčestva*, St Petersburg 1914, (see *MO* 1920, 70–2, *JRAS* 1916, 821, *Islamica* III, 239ff.), a study of the whole period that is very informative, but unfortunately is in Russian.

5a. His contemporary Abu 'l-Qāsim al-Ḥusayn b. al-Ḥusayn b. Wāsān(a) b. Muḥammad al-Wāsānī was the greatest *hijā'* poet of Damascus in his day, just like al-Rūmī was in Baghdad. It is said that a skit on Abu 'l-Faḍl Yūsuf b. ʿAlī cost him his job. He died in 394/1003.

Al-Thaʿālibī, *Yatīma* I, 261–81, Yāqūt, *Irshād* IV, 17–29. Especially famous among his poems is his description of a banquet that he held in Khamrāyā near Damascus, *al-Qaṣīda al-Nūniyya*, Damascus 1302, *Yatīma* 266–84, Yāqūt 17–24.

Ad p. 76

D *The Circle of Sayf al-Dawla*

A.E. Krymsky and M. Attaja, Chudoǰestvennie predstaviteli poiraničnoi Siro-Mesopotamii vremen vyzantiskago jeroja X vnka Dijenisa Akrita: Poet vytjas Abu Firas i Panegirist Motanabbi in *Festschrift für A.N. Wesselowski*, Moscow 1914, p. 17–82, (cf. *Islca* III, 241). M. Sadruddin, *Saifuddaulah and his Times*, Lahore 1931. *Sayf al-Daula, Recueil de textes relatifs à l'émir S. le Hamdanide par* M. Canard, Bibl. Ar. VIII, Algiers 1934.

1. According to Ibn Jinnī, as reported in al-Thaʿālibī, *al-Mutanabbī* 9, al-Mutanabbī received his name after the verses in *Dīwān* p. 35, verses 35–36.
| According to Abu 'l-Makārim b. Ibrāhīm al-Nahshalī, as reported in Ibn 139
Rashīq's *ʿUmda* 44, 15, the name was an homage to his genius; according to Ibn al-Jawzī (Mez, *Ren.* 297 n. 5) he owed this nickname to a boys' game; but in *Dīw.* p. 80, no. 30, there is also a poem which he supposedly wrote in prison (cf. al-Thaʿālibī, op. cit., 8). Blachère in *EI* III, 845, made the case for his having played

a political role among the Bedouins of the Samāwa in connection with the Qarmaṭians, an activity that he undertook from Latakia and which ended with his defeat and subsequent arrest. This episode from his youth is recounted in al-Maʿarrī's *Risālat al-ghufrān* II, 22/3. The supposed sample of his attempt to imitate the Qurʾān is also cited in al-Khaṭīb, *Taʾr. Baghdād* IV, 104, 22ff. and Ibn Taghrībirdī, C. III, 340, 10. In a presentation at the International Congress of Orientalists in Rome in September 1935, Massignon tried to prove that there were influences of Ismāʿīlī imagery in his poems. In 325/937 al-Mutanabbī came to Syria, where he continued writing poetry, something which he had done previously in Kufa, during his youth. In his poems, which for the most part are glorifications of Syrian notables, he followed the style of Abū Tammām and al-Buḥturī. He died in a robbery near al-Ṣāfiya al-Nuʿmāniyya on 24 Ramaḍān 254/23 September 965.

Abu ʾl-ʿAlāʾ al-Maʿarrī could only regard him as a poet when classified among the moderns (Ibn al-Athīr, *al-Mathal al-sāʾir* 184). Ibn Jinnī, who calls him "our poet" in *Khaṣāʾiṣ* I, 309, extols the speed of his production in I, 322 of that same work. A description of a hunt, which he had just heard, he immediately turned into verses that would increase his fame. He is also said to have written three *qaṣīda*s of 200 verses each in a single night. While al-Tanūkhī, in *al-Aqṣa ʾl-qarīb* 39, 12, praises the refinement of his ideas, he also says that he often
140 ruined this because of the rudeness of his tongue. | It was indeed not rare for highly offensive passages to occur, such as in *Dīw*. 397, 19 or in the verse, missing from the *Dīwān*, that is justly criticised by al-Ṣāḥib al-Ṭālqānī (see p. 130) in his *Talbiya ʿalā masāwī shiʿr al-Mutanabbī,* as cited in al-Thaʿālibī, *Kin*. 7 11. The boldness of his speech was a source of inspiration for philologists; ʿAskarī, *Ṣin*. 119, 4 from below, shows he made many grammatical mistakes. With the exception of some juvenile poems, he was not very original.[15] His much lauded aphoristic poems drew upon popular Greek philosophy, as was already noted by Muḥammad b. al-Ḥātimī (d. 388/998, see ad p. 77) in his *al-Risāla al-Ḥātimiyya* (see below).

Nevertheless, his fame has continued to the present, as is also shown by the millennium celebrations of 1935 throughout the Arabic-speaking world. Even in a province as remote as Oman, he is, alongside al-Ḥarīrī, the classical author who is most widely read (Reinhardt, *Ein arab. Dialekt* XIII); in Syria it

15 ʿAbbās Maḥmūd al-ʿAqqād, *Fuṣūl* 61, finds his imagery and penchant for bombast more moderate than that of his contemporaries, but Muṣṭafā Ṣādiq al-Rāfiʿī seriously overrates his talent when he thinks he can put him on a equal footing with Shakespeare (*Dhikra ʾl-shāʿirayn*, Damascus 1351, p. 475, 1).

was primarily Nāṣif al-Yāzijī who revived his fame; and in modern Egyptian literature Sāmī al-Bārūdī and Aḥmad Shawqī followed his lead. Even the *qaṣīda* poetry of the Persians was permanently influenced by him (see Browne, *Lit. History of Persia* I, 369).

Ad p. 77

Al-Khaṭīb, *Ta'r. Baghd.* IV, 102–5, followed by Ibn al-Anbārī, *Nuzhat al-alibbā'* 366–74, al-Samʿānī, *Ansāb* 506v, Ibn Taghrībirdī, C. III, 340, Ibn al-ʿImād, *Shadh. al-dhah.* III, 13–5. Aḥmad b. ʿAbd al-ʿAzīz al-Jurjānī (d. 366/976, see ad p. 116), *al-Wasāṭa bayna 'l-Mutanabbī wa-khuṣūmihi*, Sidon 1331. Al-Thaʿālibī (p. 284), *Abu 'l-Ṭayyib al-Mutanabbī wa-mā lahu wa-mā ʿalayhi*, C. 1331. Ismāʿīl b. Abi 'l-Ḥasan al-Ṣāḥib al-Ṭālqānī (p. 130), *al-Kashf ʿan masāwī shiʿr al-Mutanabbī* Esc.^{2} 470, 1, Cairo^2 III, 301, C. 1349, see Zakī Mubārak, *La prose arabe* 136–45, *al-Nathr al-fannī* II, 255–8. Aḥmad Saʿīd Muḥammad b. Aḥmad al-ʿAmīdī (d. 433/1042, Yāqūt, *Irsh.* VI 328, Suyūṭī, *Bughya* 19), *al-Ibāna ʿan sariqāt al-Mutanabbī lafẓan wa-maʿnan*, Pet. Ros. 83, Bodl. I, 109, AS 4035 (*ZDMG* 64, 516), Cairo^2 III, 2 IV, b. 32, print. C. n.d. (1895), which mentions Abu 'l-Suʿūd al-ʿUbaydī as its author. Against the accusation of theft from Abū Tammām and al-Buḥturī, his *rāwī* Muḥammad b. Aḥmad al-Maghribī (Yāqūt, *Irshād* VI, 274–7) defended himself in *al-Intiṣār al-munabbi' ʿan faḍā'il al-Mutanabbī* (ibid. III, 104, 13). Ḍiyā' al-Dīn b. al-Athīr (d. 637/1239, p. 297), *al-Istidrāk fi 'l-akhdh ʿala 'l-ma'ākhidh al-Kindiyya min al-maʿāni 'l-Ṭā'iyya*, a critique of a book by Abū Muḥammad Saʿīd b. al-Mubārak al-Dahhān (d. 569/1173, p. 281) on al-Mutanabbī's borrowings from Abū Tammām, Köpr. 1204 (*MSOS* 14, 4). Muḥammad b. al-Ḥasan al-Ḥātimī al-Baghdādī (d. 388/998, see p. 126, 106), *al-Risāla al-Ḥātimiyya al-mūḍiḥa fī dhikr sariqāt Abi 'l-Ṭayyib al-Mutanabbī wa-sāqiṭ shiʿrihi* Gotha 1, 29, 2234, Esc.^{2} II, 772, 1, Leipz. 857, II, Ambr. C 158 (*RSO* VII, 627), F 300, Vat. V. 1375, Bol. 447, 2, AS 4013 (*WZKM* 26, 64), Beirut 341, 12, Mosul 128, 108, printed in *al-Tuḥfa al-bahiyya* (Istanbul 1302), pp. 144–59, in Ḥusayn al-Marṣafī, *al-Wasīla al-adabiyya*, C. 1292, II, 67–79 (cf. Dewhurst, The poetry of M. *JRAS* 1915, 108–22), in Anṭūn Būlūs al-Rāshid, *al-Sūriyya* I, Beirut 1868, ed. Rescher in *Islca* II, 439ff.; F.E. Boustany, Beirut 1931 (from *Mashriq* 29, 132–9, 196–204, 273–80, 348–55, 461–4, 623–52, 759–67, 854–9, 985–95), see also Yāqūt, *Irshād* V, 504–9, idem *Munāẓarat Abī ʿAlī al-Ḥātimī li-Abi 'l-Ṭayyib al-Mutanabbī bi-Baghdād*, from Yūsuf al-Badīʿīs *al-Ṣubḥ*, Cairo^2 III, 382, Abū Kathīr, *Tanbīh al-adīb*, see II. 380, Yūsuf al-Badīʿī (d. 1073/1663, see II, 286), *al-Ṣubḥ al-munabbi' ʿan ḥaythiyyat al-Mutanabbī* (MS Gotha 2233, Leipz. 873v, Brill–H.^{2} 261), (*Mukhtaṣar*) ed. Yāsīn ʿArafa, Damascus 1350/1930, in the margin of the *Dīwān* 1315 and of the commentary by al-ʿUkbarī,

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C. 1308. Ḥilmī Bek, *Abu 'l-Ṭayyib al-Mutanabbī* C. 1339/1921, Ḥusayn Ḥusnī, *al-Adab al-murabbī fī ḥayāt al-Mutanabbī* Alexandria 1917. Ibrāhīm ʿAbd al-Khāliq, *al-Nahj al-ʿarabī ilā sharḥ ḥikam al-Mutanabbī* C. n.d. Shafīq Bek Jābir in *RAAD* X, 271ff., 335ff., 441ff., 526ff., 584ff., idem, *al-Mutanabbī*, Damascus 1349/1930. Aḥmad Saʿīd al-Baghdādī, *Amthāl al-Mutanabbī wa-ḥayātuhu bayna 'l-alam wal-amal*, C. 1932. Muḥammad Sadruddin, *Saifaddaulah*, 185–212, F.E. Bustānī *Mashriq* XXV, 830–41, 900–9, XXVI, 51–8. I. Kračkovsky, Mutanabbī i Abu 'l-ʿAlā', *Zap. vost. otd.* XIX, 1–52, F. Gabrieli, La Vita di al-M. in *RSO* XI, 27–42, Studi sulla poesia di al-M. in *Rend. d. Linc.* ser. VI, v. IV, 25ff. La poesia di M. in *Giorn. Soc. As. Ital.* II, 11ff., *RSO* XI (1926), 27–68, Blachère, Le poète arabe al-Mutanabbī et l'occident musulman, *Rev. Ét. Isl.* 1929, app. 127–35.

From among the numerous manuscript copies of the *Dīwān*, Algiers 1820 deserves special mention because it is based on an original dating from the year 409, as does Lālelī 1762, which is dated 483 (*MO* VII, 100). The recension by Ibn Jinnī is preserved in an alphabetical ordering in Br. Mus. Suppl. 1040, Ind. Off. 807, Berl. 7564, 2, Vat. V, 948, 2.

Printings: Calcutta 1230/1814, *Diwani Motenebbee reprinted and corrected for the print by Abdullah with the assistance of Mouloui Gholam Subhan Khan Bahadoor Noor ool Huck and Muhammed Mazhur*, Hoogly 1841, with a Persian commentary by Muḥammad b. Ibrāhīm, Calcutta 1261, with a Persian commentary by Muḥammad ʿAbd al-Munʿim ʿUbaydallāh al-Hindī, Agra 1300/1880,
142 Kanpur 1315, Bombay 1289, 1310 | (with a marginal commentary), with a Hindustani paraphrase by Aḥmad Darbandi, Delhi 1311, lith. C. 1283 (with notes by ʿUmar Rāfiʿ, following al-ʿUkbarī and al-Wāḥidī), C. 1308, 1315, with notes from ʿUkbarī, Delhi 1321, Beirut 1860, 1867, 1882, 1887, 1900, 1925, Damascus 1898, with a commentary by Ibrāhīm Ṣādir, Beirut 1926. Commentaries: 1. Ibn al-Jinnī (d. 392/1001, see p. 125), the most detailed one, see additionally Br. Mus. Suppl. 1040, Esc.^{2} 306 (anon.), Rabat 326, Cairo IV 265; the critique by Abū ʿAlī Muḥammad b. Ḥamd (according to others Ḥamd b. Muḥammad) b. Fūrraja al-Burūjirdī (b. 330/941, alive in 455/1063 [sic], Yāqūt, *Irshād* VII, 4, al-Thaʿālibī, *Tatimmat al-Yatīma* I, 123–5, Suyūṭī, *Bughya* 35, another work by him Yāqūt I, 125 penult.), Escur.^{2} 307, Cairo^2 III 191.—2. Abu 'l-Qāsim Ibrāhīm b. Muḥammad al-Iflīlī (d. 441/1049), the teacher of al-Aʿlam, who supported him in his work (Ibn Khall. II, 465, Yāqūt *Irshād* I, 316, which has al-Iqlīlī, Ibn Bashkuwāl, I, 93, Suyūṭī, *Bughya* 186) also Fez Qar. 1348, Br. Mus. Suppl. 1041, Rabat 324, fragm. Mosul Dāʾūd 23, 9.—3. Abu 'l-ʿAlā' al-Maʿarrī (d. 449/1057, see p. 254) with the title *Muʿjiz Aḥmad* or *al-Lāmiʿ al-ʿAzīzī*, dedicated to ʿAzīz al-Dawla wa-Gharsuhā Thābit b. Thamār b. Ṣāliḥ b. Mirdās, whose father was governor of Aleppo in 434/1042, Munich 514 etc., Ḥamīd. 1148 (*ZA* 27, 151) Cairo^2 III 361.—4. *Sharḥ*

al-mushkil min dīwān al-Mutanabbī by Abu 'l-Ḥasan ʿAlī b. Ismāʿīl b. Sīda (d. 458/1066, see p. 308), Cairo[1] IV 273, [2]III 218 (in both: "d. 428", through a confusion with the father? See loc. cit.).—5. ʿAlī b. Aḥmad al-Wāḥidī (d. 468/1075, see p. 411), MSS other than those used by Dieterici: Munich 513, Bodl. I, 1208, 1248/9, II 312, Br. Mus. 596, Suppl. 1042/3, Manch. 449–450, Cambr. Pr. 114, Leid.[2] 629, Upps. I 134, II 215, Escur.[2] 308, Pet. AM 277/8, Vatic. V. 784, Palat. 513, NO 3981, Köpr. 1316/7, Selīm Āghā 9720, Dāmādzāde 1541, Mosul 140, printings Bombay 1855/1271, Būlāq 1287.—6. al-Tabrīzī (d. 502/1108, see p. 279), Paris 3101–4; cf. above ad p. 73, *Sharḥ baʿḍ abyāt al-Mutanabbī* by ʿAlī b. Jaʿfar b. al-Qaṭṭāʿ (d. 515/1121, see p. 308), Cairo[2] III, 196.—8. ʿAbdallāh al-ʿUkbarī (d. 616/1219, see p. 282), Calcutta 1261/2 ed. Yār ʿAlī al-Barūnawī, 1264, Būlaq 1261, 1845, 1277, 1868, 1287, 1870, Cairo 1303, 1308.—9. *al-Niẓām fī sharḥ dīwān al-Mutanabbī wa-Abī Tammām* by al-Mubārak b. Aḥmad al-Mustawfī al-Irbilī (d. 637/1239), see above Ad p. 73.—10. *al-ʿUrf al-ṭayyib* by Nāṣīf al-Yāzījī (II, 494), completed in 1884, published by his son Ibrāhīm, Beirut 1888.—11. Ibrāhīm Ṣādir, Beirut 1926.—12. ʿAbd al-Raḥmān al-Barqūqī, C. 1929.—13. Persian commentary by Najaf ʿAlī Khān b. Muhammad ʿAẓīm al-Dīn al-Shāhjahānābādī (early 19th cent.), Manch 451a. *Ziyādāt dīwān shiʿr al-Mutanabbī* (ca. 40 *qaṣīda*s) by ʿAbd al-ʿAzīz al-Maymanī al-Rājkūtī al-Atharī (a prof. in Aligarh) C. 1346. ʿAbd al-Raḥmān b. Ḥusām al-Dīn Ḥusāmzāde al-Rūmī (d. 1281/1864 in Cairo), *Risāla fī qalb Kāfūriyyāt al-Mutanabbī min al-madḥ ila 'l-hijā'*, Cairo[2] III 167.

Ad p. 78

2. Abū Firās al-Ḥārith b. Saʿīd b. Ḥamdān claims (*Dīw*. 38, 7) that he spent two years in captivity in the Byzantine empire, | where he was incarcerated in a 143
dungeon somewhere near the sea (ibid. 35, 15), which consequently must have been near Constantinople. He perished in 357/968 near Mount Sanīr in a battle with the troops of Qarghūya, the custodian of Abu 'l-Maʿālī, his nephew and son of his sister. According to Ibn al-Athīr (C.) VIII, 194ff. after the siege of the Ṣadad fortress he fell into the latter's hands and was duly killed. Shortly before his death he had re-edited his *Dīwān* and removed some of its poems. He must have had a tendency to overrate himself, thinking as he did that he had surpassed al-Farzadaq, Jarīr, and al-Akhṭal (*Dīw*. 108, 1). Al-Thaʿālibī points out several instances in which he mimics the work of contemporary poets, and Abū Firās himself recognises Abū Tammām as his master for the wine song (*Dīw*. 111, 11). When, in his description of a land bristling with arms, he uses the same hyperbola as Firdawsī, who compared it to a sea, one may not infer from this that he knew anything about Persian poetry (*Dīw*. 53, 10,

cf. Nöldeke, *Das iran. Nationalepos* § 44).[16] His poetry was of course not influenced by his incarceration in the Byzantine empire; in the poem in which he defied the Domestikos (i.e. the emperor Nicephorus Phocas, see al-Subkī, *Ṭab*. II, 184 with Brockelmann, *Mél. Gauthier*), who had denied that the Arabs had any skills in warfare, he merely flaunts some Greek names (*Dīw.* 97, 16ff.) that al-Thaʿālibī had excised in his version of this poem in *Yatīma* I, 57. In his love songs, the 'alba' motif deserves to be mentioned (*Dīw*. 21, 1–8), al-
144 though it had already been seen in the writings of ʿUmar b. Abī Rabīʿa | (see 1, 40ff.). It need not, therefore, have been initially adopted from Spanish romances by Ibn Quzmān, as believed by J. Ribera in *Diss. y op*. I, 87 (see also L. Ecker, *Ar. prov. u. deutscher Minnesang*, 149ff.). The only times that he struck a religious tone is in a kind of Shīʿī litany (*Dīw*. 39, 12–18) and in *al-Qaṣīḍa al-shāfiya*, which deals with the persecution of the ʿAlids by the ʿAbbāsids (Berl. 7583, 4, commentary by Muḥammad b. Muḥammad Amīr al-Ḥājj, see II, 89, 19b, ibid. 6477, Heid., *ZS* X 74). It is well known that he and his clan were Shīʿīs. His *Dīwān* starts out with a *mufākhara* of over 150 verses in which he extols the exploits of his house, but without there being the kind of degeneration into a dry chronology of events as is seen in Ibn al-Muʿtazz's glorification of his cousin (see Margoliouth, *Lectures on Ar. Hist*. 72ff.). It is said that he was insprired in this by ʿAbdallāh b. Muḥammad b. Warqāʾ al-Shaybānī's song in praise of the exploits of the Bakr and the Taghlib (*Yatīma*, 167–9). Even though it is true that Abū Firās does not belong to the pioneers of Arabic poetry, the judgment passed on him by Wellhausen (*GGA* 1896, 173ff.) is certainly too harsh.

Al-Tanūkhī, *Nishwār*, ed. Margoliouth, 110ff., Ibn ʿAsākir, *Taʾr. Dimashq* III, 439–42, al-Dhahabī in *Eccl. ʿAbbās. Cal.* II, 256n, Ibn al-ʿImād, *Shadh. al-dhahab* III, 24/5, F.E. al-Bustāni, *Mashriq* XXVI, 265–74, Muḥammad Sadruddin, *Saifaddaulah*, 213–31. *Dīwān* Leipz. 863, II, Tüb. 139, 1, fragm. ibid. 137, 1, Br. Mus. Suppl. 1044/5, Cambr. 375, 429, Browne Cat. 214, W 3, Brill–Houtsma[1] 656, [2]18, NO 3961 (*ZDMG* 64, 508), Top Kapu 2422 (*RSO* 4, 711), Wehbi Ef. 1681, Fez Qar. 1346, Cairo[2] III, 116, Teh. I, 83, II, 341/2, with notes by Nakhla Qalfāṭ Beirut 1900, 1910. *Tashṭīr qaṣīdat A. F.* with a commentary by Muḥammad Ṭalʿat Ef. C. 1315; A. al-Kinānī al-Abyārī (who was alive in 1345), *Īnās al-jullās bi-tashṭīr wa-sharḥ qaṣīdat A. F.* (*al-rāʾiyya*), Būlāq 1896; Muhammad al-Janbīhī, *Takhmīs rāʾiyyat A. F.* in Maḥmūd Kāmil Fikrī's *Ṭirāz al-adab* C. 1344/1925. Maḥmūd b. Jaʿfar *Sharḥ al-Shāfiya fī bayān al-mashāʿir wal-dalāʾil*, Tehran 1315.

16 As is well known, the dust raised by an army is usually compared to the darkness of night, for which see the examples collected by al-Tujībī for *Mukhtār shiʿr Bashshār* 1ff.; and al-Nāshiʾ (ibid. 4, 12) too, compares cavalry with ocean billows.

4. Al-Raffā's death is fixed shortly after 360 by al-Khaṭīb, as by Yāqūt in 362.

| Ad p. 79 145

Al-Khaṭīb, *Taʾr. Baghdād* IX, 194, Yāqūt, *Irshād* IV, 226–9, al-Samʿānī, *Ansāb* 255V, Ibn al-ʿImād, *Shadh. al-dhahab* III, 73, Muḥammad Sadruddin, *Saifuddaulah*, 163. His *dīwān* is also preserved in Cairo[2] III, 132, Lālelī 1745 (*MO* VII, 99).

4a. Abū Bakr Muḥammad b. Aḥmad (or, according to others, Aḥmad b. Muḥammad) b. Ḥasan al-Ṣanawbarī al-Ḍabbī (not al-Ṣīnī) was born in Antioch, lived at the court of Sayf al-Dawla, was a friend of Kushājim, and died at 50 years of age in 334/945. He was the first great poet of the countryside. While it is probable that the beauty of gardens in full blossom had already inspired Abū Nuwās and other poets from the cities,[17] none of them had dedicated themselves to this genre as exclusively as he, who had made a living as a horticulturist near Aleppo. He also could write graciously about things like snow and spring.

Ibn ʿAsākir I, 456–460, al-Kutubī, *Fawāt* I, 61, Ibn Taghrībirdī (C.) II, 290, Mez, *Ren*. 250, Kāmil al-Ghazzī, *RADD* XI, 464, Rāġib al-Ṭabbākh, ibid. XII, 520ff., idem, *Iʿlām al-nubalāʾ bi-taʾrīkh Ḥalab al-shahbāʾ* I, 23; al-Ṣanawbarī *al-Rawḍiyyāt*, ed. by the same, Aleppo, 1932. A description of Aleppo is cited in Yāqūt, *GW* II, 311–5. *Sharḥ Badīʿiyyat Dhi 'l-Rumma*, see p. 59.

5. Abu 'l-Faraj ʿAbd al-Wāḥid (ʿAbd al-Malik) b. Naṣr b. Muḥammad al-Makhzūmī al-Naṣībīnī Babbaghā, d. 27 Shaʿbān 398/8 May 1008.

Al-Khaṭīb, *Taʾr. Baghdād* XI, 11/2, Ibn Taghrībirdī, Juynboll 595/6 (C.) IV, 219, *Eccl. ʿAbbās. Cal*. III, 394, 12, al-Tanūkhī, *Nishwār* 56 (ibid. 160, 16, 237, 15, 251, 18, 257, 15, 259, 8, *al-Faraj* I, 91, 18, 93, 22, 152, 13, 169, 5, 182, 12; II, 8, 23, 44, 3 quotations from an untitled collection of memoirs), al-Ghuzūlī, *Maṭāliʿ al-budūr* I, 251–7, Ibn al-ʿImād, *Shadh. al-dhahab* III, 152, Muḥammad Sadruddin, *Saifuddaulah* 64–6, Zakī Mubārak, *al-Nathr al-fannī* I, 286–93, II, 226–42.

6. Al-Nāmī Aḥmad b. Muḥammad al-Miṣṣīṣī, d. 399/1008.

Ibn al-ʿImād, *Shadh. al-Dhah*. III, 154.

17 See the samples in al-ʿAskarī's *Dīwān al-maʿānī* II, 12–46.

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1. See ad p. 69, 11b.

Ad p. 80

2. Ibn Ṭabāṭabā Aḥmad b. Muḥammad b. Ismāʿīl Abu 'l-Qāsim al-Rassī, the *naqīb* of the ʿAlids in Egypt, died on 25 Shaʿbān 345/1 December 956.

Ibn Saʿīd, ed. Tallquist, pp. 49–51, *Geschichte der Ikhshīd*. 86–9, al-Samʿānī, *Ansāb* 252a, *Dīwān* Sidon 1332. Ibn Khall., 52, complains that his poems are sometimes confused with those of a certain Abu 'l-Ḥasan b. Ṭabāṭabā, who was unknown to him; here he is referring to Muḥammad b. Aḥmad b. Muḥammad Abu 'l-Ḥasan, who passed away in 322/934 in Isfahan, and who never left the city. He was a great admirer of Ibn al-Muʿtazz and had such a way with words that, just to please a friend, he wrote a long *qaṣīda* in which there was no 'k' or 'r',[18] as his friend could not pronounce those letters (Yāqūt, *al-Irshād* VI, 286–93). The satirical verses on a banquet organised by al-Karārīsī are cited in Yāqūt, 289, following the reading of Ḥamza al-Iṣfahānī's *Shuʿarāʾ Iṣfahān*, and in al-Jurjānī, *Kināyāt* 96/7, in abstract after Abū Hilāl al-ʿAskarī's *Dīwān al-maʿānī* I, 298–300. The latter was, as also stated by Yāqūt, the author of a work on metre called *ʿIyār al-shiʿr*, Esc.^{2} 328, 2 (cited in Suyūṭī, *ShshM*. 276, 6).

3. Abu 'l-Qāsim Muḥammad b. Ibrāhīm b. Hāniʾ al-Andalusī al-Azdī, "the Mutanabbī of the West", had to leave his hometown of Seville because his poems, which were in the style of al-Maʿarrī, led people to suspect him of being a freethinker. After a stopover near Jawhar, he went to Masīla in the Zāb, to Jaʿfar b. ʿAlī b. Rūmān. But his poetic production only reached its climax during a period spent at the court of al-Muʿizz. Ibn Khallikān criticised him for the exuberance of his panegyrics. Al-Maʿarrī cites two verses in praise of al-Muʿizz in *Risālat al-ghufrān* 11, 50/1, which verge on the blasphemous. He compares his poetry with a mill grinding horns (Ibn Khall. 11, 6, bottom). There are several versions of his death; he was supposedly not murdered but was hit or had an accident when drunk.

18 Previously a contemporary of Simonides had written a famous poem in which there was no sigma, on which see von Wilamowitz, *Kultur der Geg.* 1, 3, 49.

| Yāqūt, *Irshād* VII, 126–33, Ibn Khāqān, *Maṭmaḥ* 74–9, al-Maqqarī II, 444–50, 147
al-Ṣafadī, *al-Wāfī* I, 351–5, Ibn al-ʿImād, *Shadh. al-dhah.* III, 41–9, Dozy, *Abbad.* I, 327, Ivanov, *A Guide to Ism. Lit.* 40, Pons Boigues 74, no. 37; *Dīwān* additionally Paris 6031, 6034, Br. Mus. Suppl. 1046/7, Bodl. I, 266 no. 129, cf. ibid. II, 618, Madr. 210, Köpr. 3868 (*MSOS* XV, 13), NO 3868 (ibid.), Mosul Dāʾūd 47, 15; 133, 204; 228, 3, Tunis, Zaytūna 4566–8, Cairo² III, 114, print. Beirut 1886, with a commentary by Mawlawī Zāhid ʿAlī Hyderabad 1326, 1933/1352, see R.P. Dewhurst, Abu Tammām and Ibn H., *JRAS* 1926, pp. 629–42 (selected poems in translation). His *Taʾrīkh* is supposedly preserved in Fez (? see Pons B.).

4. Tamīm b. al-Muʿizz, d. 374/984.

Al-Thaʿālibī, *al-Yatīma* I, 347–55, Ibn Khall. no. 122 (I, 121), *Dīwān* Leid. 632.

5. Ibn Wakīʿ, d. 393/1003.

Al-Thaʿālibī, *Tatimmat al-Yatīma* I, 129. A *muzdawija* in al-Nawājī, *Ḥalba* 375/6, some *urjūzas* on the four seasons in al-Nuwayrī I, 179–83.

6. Abu ʾl-Raqaʿmaq, d. 399/1008.

Ibn al-ʿImād, *Shadh. al-dhah.* III, 155, see Br. Mus. Suppl. 1049, 1.

7. Abu ʾl-Ḥasan ʿAlī b. Muḥammad al-Tihāmī, who died on 9 Jumādā I 416/8 July 1025.

Yāqūt, *GW* II, 18, Ibn Taghr. (Juynb.) 640, (C.) IV, 263, Ibn al-ʿImād, *Shadh. al-dhah.* III, 204/5. *Dīwān* Berl. 7605, Paris 5056, Br. Mus. Suppl. 1049, Vat. V. 1109, 4 (different from Leid.² 636, Esc.² 383), Köpr. 1248 (*MSOS* XIV, 30), Cairo² III, 123 (which has Abū ʿAlī al-Ḥasan, a copy of a manuscript in the library of the Shaykh al-Islām in Medina), print. Alexandria 1893. Commentary on a *marthiya* (Cairo² III, 350) by Maḥmūd al-Sharīf in *al-Taʿlīqāt al-Sharīfiyya ʿalā jumla min al-qaṣāʾid al-ḥikmiyya*, C. 1310.

F *Poets of North Africa*

Abu ʾl-Qāsim Muḥammad b. ʿAbdallāh al-Qayrawānī al-Fazārī was the panegyrist of the ruler of Kairouan, Abū Yazīd Makhlada b. Kandād. After the latter's downfall he wrote for the Fāṭimid al-Manṣūr billāh, on the occasion of the conquest of Kairouan:

148 | *al-Qaṣīda al-Fazārīyya*, Cairo^{2} III, 286, with an anonymous commentary in Berl. 8077, with a commentary by Abū Muḥammad ʿAbd al-Raḥmān al-Ṣayfī al-ʿUtāqī in Br. Mus. Suppl. 1211 X, Cairo^{1} IV, 304, ^{2}212.

G ***Spanish Poets***

1. Yaḥyā b. Ḥakam al-Ghazāl (so called because of his beauty) was a poet at the court of ʿAbd al-Raḥmān II (r. 206–38/822–52). He was sent several times as an emissary to courts in Europe, for instance in 844 or 845 to the Normans on a Danish island. On the way back he stayed for two months in Santiago de Galicia, where he wrote an historical poem on the conquest of Spain, which was later imitated by al-Mutanabbī in Alceria. He died in 250/860.

Al-Maqqarī I, 178, 223, 629, 633, II, 23, al-Ḍabbī, *Bughya* 1467, Dozy, *Abbad.* I, 211, Pons Boigues p. 38, no. 2, Ribera, *Diss. y op.* I, 105. His account of his trip to the king of the Normans can be found in Ibn Diḥya (see p. 311), on which is based Seippel, *Rerum Normannicarum fontes arab.*, Oslo 1896, 13, 18, French translation in Dozy, *Rech.* ^{2}II, 269, published by A. Fabricius, *Actes du Congr. des or. à Stockholm* I, 1, 21ff., German by G. Jacob in *Quellen zur deutschen Volkskunde* II, Berlin-Leipzig 1927, pp. 37ff.

2. Tamīm b. ʿĀmir b. Aḥmad b. ʿAlqama was a vizier of the emirs al-Mundhir and ʿAbdallāh, and died in 283/896. He wrote an *urjūza* about the history of Spain up until the time of ʿAbd al-Raḥmān II that was used by Ibn al-Qūṭiyya (see p. 150).

Dozy, *Notices sur quelq. mss.* (Leiden 1847), p. 51, Rech.^{3} II, 268, Pons Boigues p. 47.

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Chapter 2a. Rhymed Prose

Zakī Mubārak, *La prose arabe au IV^eme^ siecle de l'hegire* (*X^eme^ siecle*), Paris 1931, *al-Nathr al fannī fī -l qarn al-rābiʿ* C. 1934, 2 vols., Ṭāhā Ḥusayn, *Min ḥadīth al-shiʿr wal-nathr*, C. 1936, 24–130.

At the time of the Umayyads, rhymed prose was particularly popular among the Khārijīs (see above, pp. 103/4). | A collection of Khārijī sermons was revised 149
by the grammarian Abu 'l-Faḍāla (Wellhausen, *Opp*. 53, n. 3). A letter in rhymed prose by the Khārijī ʿAbd al-Raḥmān to al-Ḥajjāj and the lattter's answer to it are recorded in al-Dīnawarī, 324. The Shīʿīs also wrote this kind of literature with great zeal. Countless examples are preserved in Naṣr b. Muzāḥim's *Waqʿat Ṣiffīn* (see *ZS*, IV, 14).

The beginnings of a political literature belong to this same field. The oldest example of this to have come down to us is an admonishing letter (*waṣiyya*) that was written in 206/821–2 by Abu 'l-Ṭayyib Ṭāhir b. al-Ḥusayn (the founder of the Ṭāhirid dynasty, who died in 207/822) to his son ʿAbdallāh after he was appointed governor of Diyār Rabīʿa.

Ṭabarī III, 1046ff., Ibn al-Athīr VI, 268ff., Ibn Ṭayfūr *Kitāb Baghdād* 36ff. (transl. 17ff.), Cairo[1] VII, 575, III, [2]435, Russian transl. by A. Schmidt, *Bull. de l'Univers. de l'Asie Centr*. VIII (1925), pp. 129ff., G. Richter, *Studien zur Gesch. der ältesten ar. Fürstenspiegel*, (Leipz. Sem. St. 3) 1932, pp. 80ff.

It was only at the court of the ʿAbbāsids that the art of the sermon was fully pursued. Ibn Qutayba preserved these sermons under the name *Maqāmāt*[1] *al-Zuhhād ʿinda 'l-khulafāʾ wal-mulūk* (followed by Ibn ʿAbdrabbih *al-ʿIqd*, C. 1305 I, 286ff., al-Ṭurṭūshī, *Sirāj al-mulūk*, Būlāq 1289, pp. 32ff.). In al-Jahshiyārī, *Kitāb al-wuzarāʾ* 172, 6, mention is made of a preacher by the name of Ṣāliḥ b. ʿAbd al-Jalīl who moved the caliph al-Mahdī to tears with his *Sīrat al-ʿUmarayn*.

1. Abū Yaḥyā ʿAbd al-Raḥīm b. Muḥammad b. Ismāʿīl b. Nubāta al-Khudhāqī al-Fāriqī, who died in 374/984.

Ibn al-ʿImād, *Shadh. al-dhah*. III, 83, Muḥammad Sadruddīn, *Saifuddaulah* 168, Zakī Mubārak, *al-Nathr al-fannī* II, 159–65, *Khuṭab* additionally Esc.[2] 754, Madr. Junta | 17, Rāġib 1092, Cairo[1] II, 157, Mashh. XV, 7, 21; printings C. 1282, 1302, Bombay 150
1282; a *Khuṭba* (*al-Ruʾyā*) ed. de Slane in *JAs*, 1840, pp. 66ff. Commentary by

1 Yāqūt, *Irsh*. IV, 260, 5 uses the term *mawāqif* in this same sense.

al-ʿUkbarī, additionally ʿUm. 5573 (*ZDMG* 68, 390), by ʿAbd al-Raḥīm b. Ibrāhīm al-Bārizī (p. 349), additionally Br. Mus. Or. 7549, DL 12, like Bodl. I, 139 see ibid. II, 570. *Dīwān khuṭab* with a commentary by Ṭāhir al-Jazā'irī, Beirut 1311. Samples from his poems are also cited in al-Jurjānī, *Asrār* 249.

2. From the fourth century onward, rhyming prose was also applied to worldly themes. For example, the Sufi Aḥmad b. Khalaf al-Shīrāzī (d. 371/981) used this form to describe a trip to al-Ashʿarī (see al-Subkī, *Ṭab*. II 155–9). It reached its zenith with Abū Bakr al-Khwārizmī (Ṭabarkhī).[2]

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Ibn al-ʿImād, *Shadh. al-dhahab* III, 105, Zakī Mubārak, see 156–7, *al-Nathr al-fannī* II, 257–76. *Rasā'il*, additionally Tüb. 71, 1, Paris 6009 (*Makātīb*), Cambr. 1499–1500, Mosul 93, 3, AS 4310, (*Munsha'āt*, see *WZKM* 21, 73), Ḥamīd. 1200 (*ZA* 27, 156), Feiẓiyye 1604/5 (*ZDMG* 68, 381), Köpr. 1293 (*MSOS* XIV, 18), Bāyezīd 2640 (together with *maqāma*s, in which the character of ʿĪsā b. Hishām also turns up, just as in al-Hamadhānī, see Rescher 64, 504), print. also Bombay 1889. *Dīwān* Cambr. Suppl. 518, Cairo 1903 (his poems were very poorly regarded by the collector of MS Bāy. 2640). A satirical verse on his plagiarisms is cited in al-Thaʿālibī, *Tatimmat al-Yatīma* I, 10.

Lettera satirica seguita da altre lettere di A. B. al-K. sommo poeta arabo, trad. e comm. per cura di Cost. Daher, Genoa 1902.

3. Badīʿ al-Zamān Aḥmad b. al-Ḥusayn b. Yaḥyā b. Saʿīd Abu 'l-Faḍl al-Hamadhānī was born on 13 Jumādā II 358/5 May 969. From 384 onward he lived in Nishapur with the *dihqān* Abū Saʿīd Muḥammad b. Manṣūr. Later he enjoyed the favour of the prince of Sijistān, Khalaf b. Aḥmad (*EI*. IV 493).

He has the merit of having invented the literary genre of the *maqāma*, if it was not in fact his rival al-Khwārizmī who was the first to use it. According to al-Ḥuṣrī, *Zahr al-ādāb* (C. 1305) I, 254, the otherwise unknown *Kitāb al-arbaʿīn* by Ibn Durayd (see p. 111) had inspired him. He started out employing the form
151 of the beggar's speech | (Mez, *Abulkasim* XXIII f, Ren. 239, Zakī Mubārak, *al-Nathr al-fannī fi 'l-qarn al-rābiʿ* I, 77–80) which he then modified to brief, dramatically charged scenes from the lives of vagrants, with a certain Abu 'l-Fatḥ al-Iskandarī at the centre, who was then juxtaposed with the storyteller, named

2 By a mixture of Khwārizm, his father's country of origin, and Ṭabaristān, which is where his mother came from (Ibn al-ʿImād).

ʿĪsā b. Hishām. The 52 *maqāmas* that have come down to us, deal with a wide range of subjects, sharing only their form with each other. Six of these glorify his patron, Prince Khalaf b. Aḥmad of Sijistān, to whom the whole collection was probably dedicated. In the first *maqāma* he passes judgment on ancient and modern poets; in number 14, on al-Jāḥiẓ and Ibn al-Muqaffaʿ. In number 25, he lets a madman talk to the Muʿtazilīs; in number 42, al-Iskandarī pronounces some harmless maxims. The twenty-fifth *maqāma*, called the 'Syrian' one, gives us samples of language surrounding sex, and the thirty-first, called 'al-Ruṣāfiyya', of the language of crooks, as compiled by Abū Dulaf al-Khazrajī in his *al-Qaṣīda al-Sāsānīyya* (al-Thaʿālibī, *Yatīma* III, 176–94). The thirtieth *maqāma* (ed. and comm. by Ahlwardt, *Chalef al-Aḥmar* pp. 250ff.) is an account of a contest for the best description of a horse, which was organised by Sayf al-Dawla. The fifty-second tells a story from the life of Bedouins, which in the Istanbul edition is relegated to the Appendix entitled *Mulaḥ*. He boasts of having written 400 *maqāmas* like these (*Ras*. 390, 516, Mez, *Ren*. 239) but that is something that should not be taken literally. Muḥammad Sharaf al-Qayrawānī (d. 460/1068, see p. 268), in his *Iʿlām al-kalām* 14, 2, did not even know twenty, but the number of 51 must have been fixed long ago, as it was copied by al-Ḥarīrī. The 233 letters by him are mostly about personal matters or questions on literary subjects, such as those addressed to al-Khwārizmī, and which have been preserved separately in Brit. Mus. Or. 6285, 3 (DL 59). In no. 167 | he talks 152
about the propagation of Shīʿīsm. His poems are purely rhetorical.

Yāqūt, *Irshād* I, 84–118, Ibn al-ʿImād, *Shadh. al-dhah*. III, 150, Ibn Taghrībirdī Juynb. 595, C. IV, 218, *EI* II, 257, III, 174, Mez, *Ren*. 238f, Zakī Mubārak, *La prose* 148ff., *al-Nathr al-fannī* I, 197–225, II, 325–56. 1. *Maqāmāt*, additionally Br. Mus. Or. 5635 (DL 65), Cambr. 1096/7, Paris 3923, Bāyezīd 2640, AS 4283 (*WZKM* 26, 95), ʿĀšir Ef. 912, Fātiḥ 4097/8, NO 4270 (*MO* 7, 112), Teh. II, 303; printings Būlāq 1291, C. 1304, 1923 with notes by Muḥammad al-Rāfiʿī C. n.d., with a commentary by Muḥammad Muḥyi 'l-Dīn C. 1342, a commentary by Muḥammad ʿAbduh (d. 1905) Beirut 1924 (purged), lith. Tehran 1296, India (Mashkula) n.d., *ʿAshr maqāmāt* Kanpur 1904, with a Hindustani transl. by Wakīl Aḥmad Iskandarpūrī, Lucknow 1306, *The Maqāmāt of B. al-Z. al-H., transl. from the Ar. with an introd. and notes by* W.J. Prendergast, Madras 1913, London 1917.—2. *Rasā'il*, Escur.[2] 536, Cairo[2] III, 159 entitled *Munsha'āt al-maʿānī wa-mufradāt al-mabānī* Leipz. 592, with a commentary by Ibrāhīm al-Aḥdab, 2nd ed. I. Fachūrī, Beirut 1921, in the margin of the *Maqāmāt* C. 1315, of Ibn Ḥijja's *Badīʿiyya* Būlāq 1291; *Munāẓarat al-imāmayn al-jalīlayn B. al-H. wa-Abī Bakr al-Khwārizmī* ʿĀṭif Ef. 2272 (*MO* VII, 129).—3. *Dīwān* ed. Muḥammad Shukrī al-Makkī, C. 1903/1321.

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4. Abū Naṣr ʿAbd al-ʿAzīz b. ʿUmar b. Nubāta al-Saʿdī, d. 405/1014.

Ibn al-ʿImād, *Shadh. al-dhah.* III, 175, *Dīwān* Cairo[2] III, 112.

5a. The genre of the literary letter, first introduced by ʿAbd al-Ḥamīd (see above p. 105), was continued by Abū Marwān Ghaylān (*Fihrist* 117, 26, al-Shahrastānī 103). From his collection of letters, which spanned 2,000 folios, ʿUbaydallāh b. Ḥasan al-Hāshimī borrowed his material for his address on the occasion of al-Mahdī's accession to the throne (al-Jahshiyārī, *Kitāb al-wuzarāʾ* 161).

A speech, Ibn Qut. *ʿUyūn* [2] II, 345.

b. ʿUmāra b. Ḥamza flourished as a *kātib* under al-Manṣūr and al-Mahdī (*Fihrist* 118, 9, al-Jahshiyārī, *Kitāb al-wuzarāʾ* 169ff., Yāqūt, *Irshād* VI 3–11).

c. In his *Risālat al-ʿadhrāʾ*, Abu 'l-ʿAynāʾ (see ad p. 138) Abū Ishāq Abu 'l-Yusr
153 Ibrāhīm b. Muḥammad b. ʿUbaydallāh b. al-Mudabbir, | who was a *kharāj*-collector in Palestine under al-Muhtadī (255–6/868–9), made a first attempt to conceive a theory of style.

Ed. M. Kurd ʿAlī in *Rasāʾil al-bulaghāʾ* 176–93, Zakī Mubārak, Cairo 1350, idem, *L'art d'écrire chez les arabes au IVème s. de l'h. Étude critique sur* La lettre vierge *d'I. al-M.* Cairo 1931, see also *Fihrist* 123, 166, al-Tanūkhī, *Nishwār* 131, Ibn Khall. no. 615. His brother Aḥmad (Aḥmad b. Muḥammad b. ʿUbaydallāh Abu 'l-Ḥasan b. al-Muḥammad al-Ḍabbī al-Rastīsānī [Dastmaysānī?] in Ibn Khall. no. 805, II, 454, 17) was also a *kātib* and a poet, *Fihrist* loc. cit., See Gabrieli *RCAL* s. v. v. XXI, 373.

d. Bishr b. al-Muʿtamir, see ad p. 179.

e. Abu 'l-Ḥusayn Muḥammad b. al-Ḥusayn al-Ahwāzī, ca. 330/941.

For his *Kitāb al-farāʾid wal-qalāʾid fi 'l-istiʿāna ʿala 'l-afʿāl al-maḥmūda* see also Br. Mus. Suppl. 1003v, Or. 6578, 5 (DL 20), Browne, Cat. 288, Y, 4, 1, Bāyezīd 3207, 8 (*MO* VII, 109), Cairo[1] II, 167, Mosul 264, 16. 2.

f. Abu 'l-Faḍl Muḥammad b. al-ʿAmīd Abī ʿAbdallāh al-Ḥusayn al-Kātib b. al-ʿAmīd, a vizier of Rukn al-Dawla Abū ʿAlī al-Ḥusayn b. Būya al-Daylamī

(320–66/932–76) and a supporter of the Imāmiyya, died in 359 or 360/969 or 970. He is regarded as a second Jāḥiẓ and as the last great stylist.

Al-Thaʿālibī, *Yatīma* I, 140, II, 283, III, 280, Ibn Khall. 661, *Amal al-āmil* 63, Nicholson, *A Lit. Hist.* 267, Zakī Mubārak, *al-Nathr al-fannī* II, 193–201, *Rasāʾil* Būhār 412. Amedroz, *Islam* III, 323–51, *EI* II, 382, Khalīl Mardum, *Ibn al-ʿAmīd* (*Aʾimmat al-adab* III), Aleppo 1350/1931 (with samples of his writing style and of his poems).

g. Abū Isḥāq Ibrāhīm b. Hilāl b. Ibrāhīm al-Ḥarrānī al-Ṣābī was born in 313/925. When ʿIzz al-Dawla offered him a vizierate after his conversion to Islam he turned it down. Instead, he became head of the *dīwān al-rasāʾil* in 349/960. According to Ibn Taghrībirdī, 548.6, he died on 12 Shawwāl 384/20 November 994 in Shūnīziyya. The letter in which he announced the deposition of Muṭīʿ to the Būyid ʿIzz al-Dawla is praised as a stylistic masterpiece in Ibn al-Athīr, *al-Mathal al-sāʾir* 19, 8.

| Ad p. 84 154

Fihr. 134, Yāqūt, *Irsh.* I, 324–58, Ibn al-Qifṭī 75, Ibn al-ʿImād, *Shadh. al-dhah.* III, 106, Suter, *Math.* 164. 1. *Munshaʾāt* Cairo[1] III, 334, [2]III, 392.—2. *Rasāʾil* Feiẓiyye 1604 (*ZDMG* 68, 380), Cairo[2] III, 158. *Al-Mukhtār min Rasāʾil Abī Isḥāq al-Ṣābī* ʿĀšir Ef. II, 317 (*ZDMG* 68, 388), ed. Amīr Shakīb Arslān I, Bāʿabda (Lebanon) 1898.—3. *Risāla ilā Abī Sahl al-Kūhī* (see p. 223) AS 4832, 24, Cairo[1] V, 201. On his letters see also Zakī Mubārak, *al-Nathr al-fannī* I, 141ff., II, 290–301. Three poems in Wolff, *Carm. Abulfaragii Babbaghae specimen*, Leipzig 1834, and *WZKM* III, 64–76.

h. Abu ʾl-Qāsim ʿAbd al-ʿAziz b. Yūsuf al-Shīrāzī was the head of the *dīwān al-rasāʾil* under the Būyid ʿAḍud al-Dawla (338–72/949–82) and also served his sons as vizier.

Al-Thaʿālibī, *Yatīma* II, 86–97, Zakī Mubārak, *al-Nathr al-fannī* II, 357–61. *Rasāʾil* from the years 335–80/946–90, containing valuable historical accounts, are in Berl. 8825.

i. In Shaʿbān 366/976 Shams al-Maʿālī Qābūs b. Abī Ṭāhir Washmagīr al-Jīlī succeeded his brother as the emir of Jurjān and Ṭabaristān, but lost a power struggle with the Būyids. It was only after the death of Fakhr al-Dawla and an exile of 17 years that he was able to reclaim his realm, in 388/998. Because of

his tyrannical behaviour he was hated by his troops, who raised his son to the throne in 403/1012, letting the father freeze to death in the fortress of Jinashk.

Ibn Khall. 512, al-Thaʿālibī, *al-Yatīma* III, 288–90, Yāqūt, *Irshād* VI, 143–52, Ibn Taghrībirdī 609, 13, Ibn Isfandiyar, *Hist. of Tabaristan*, transl. Browne pp. 255–233. *EI*, II, 637, *RAAD* IX, 271–5, 332–6, Browne, *A Lit. Hist. of Persia* II, 101, Zakī Mubārak, *La prose* 145, *al-Nathr al-fannī* II, 277–89. His *Rasāʾil* were collected and given the title *Kamāl al-balāgha* by ʿAbd al-Raḥmān b. ʿAlī al-Yazdādī, ed. Nuʿmān al-Aʿẓamī and Muḥibb al-Dīn al-Khaṭīb, C. 1341, Cairo² III, 306. His *al-Farīda fi ʾl-amthāl wal-adab* is preserved in AS 3944 (*WZKM* 26, 70). A *Risāla fi ʾl-iftikhār wal-ʿitāb* is described as "incomparable" in al-ʿAskarī, *Dīwān al-maʿānī* I, 86/7. His grandson Qābūs ʿUnṣur al-Maʿālī composed, in 1082/3, the Persian Mirror for Princes *Qābūsnāme*; see Browne II, 276ff. (see also Teh. II, 640, 6).

j. Abū Aḥmad Manṣūr b. Muḥammad al-Azdī al-Harawī, the *qāḍī* of Herat and a panegyrist of Caliph al-Qādir billāh, died in 440/1048.

155 | Al-Thaʿālibī, *Tatimmat al-Yatīma* II, 46–53, Bākharzī, *Dumya* 124/5, al-Subkī, *Ṭab*. IV, 26, ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jawāhir* II, 184. His *Munyat al-rāḍī birasāʾil al-qāḍī* was compiled by al-Maydānī (see p. 289), Berl. 8647, Cairo² III, 397 and ordered by subject (1. grace, 2. praise, 3. desire, 4. rebuke, 5. complaints and apologies, 6. lamentations and consolation, 7. fun, 8. descriptions and comparisons, 9. invitations).

k. Finally, we should also mention the founder of Arabic calligraphy, the vizier Ibn Muqla Abū ʿAlī Muḥammad b. ʿAlī b. al-Ḥasan, who died in 238/940 (see Zetterstéen, *EI* II 430). In Gotha 60, 1 (cf. also ibid. Pers. 28), he is credited with a treatise on the art of writing, albeit under a corrupted name.

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Chapter 3. Philology

As there is little hope that further evidence from the period will ever come to light, the beginnings of Arabic philology will probably always remain obscure. As such, there can also be no definitive answer to the question of whether or not the first philologists were influenced from outside. Bräunlich (*Islca* II 64) maintains that foreign influence on Arabic linguistics only started with the Persian Sībawayh[1] while his teacher al-Khalīl was a pure Arab. But it has to be admitted that al-Khalīl, too, cannot be regarded as the true founder of Arabic grammar; for even if we suppose that the grammatical studies of Abu 'l-Aswad al-Du'alī and his students were merely the stuff of legend, we still cannot dismiss the report that al-Ru'āsī's (see p. 115) uncle Muʿādh b. Muslim | (d. 188 or 190/802 or 805 in Baghdad) studied questions of grammar (Ibn al- 156
Anbārī, *Nuzha* 64, Ibn Khall. 696, al-Suyūṭī, *Bughya* 293). From his contact with Abū Muslim, the teacher of ʿAbd al-Malik b. Marwān, it is reported that Abū Muslim ridiculed the grammarians because they also studied the languages of the Zanj and the Rūm, whereupon Muʿādh and his colleagues are said to have defended themselves in verse. And this, again, confirms the general rule (see v. d. Gabelentz, *Sprachwissenschaft*[2], 24) that it is always the differences between various languages that give rise to liguistic reflection. The often-repeated claim by Arab scholars (see e.g. Ibn Fāris, *al-Ṣāḥibī* 42) that their grammar originated in a purely Arab mind[2] overlooks the relationship between its terminology and Aristotelian logic.[3] Other influences, for instance from Latin[4] or Indian[5] grammar, can, however, not be substantiated. The use of the Middle Persian demonstrative pronoun *ay* for 'that', in the sense of 'that is to say' or

1 The 'grammarian' Shikast, who had it out with the Khārijī Abū Ḥamza in Medina in 130/748 (Wellhausen, *Opp*. 34), was certainly also a Persian; see *Agh*. I, 114, 24.

2 See e.g. Landberg, *La langue arabe et ses dialectes* 30, *Dathīna* 660, n. 1, H. Winkler, *Altor. Forsch*. III, 305, 2, Bräunlich, loc. cit., Weil, *Festschr. Sachau* 380ff., Ibn al-Anbārī p. 44.

3 See Nöldeke, *ZDMG* LIX, 414, Besthorn, Aristoteles og de arab. grammatikere, in *Festskrift til V. Thomsen fra Disciple*, Copenhagen 1894, pp. 1ff.

4 See J. Weiss, *ZDMG* LXIV, 349–90.

5 This was not the case in phonetics either, contrary to what Vollers suspected. There, similarities are purely coincidental and circumstantial. For instance, the habit of Indian grammarians to take their sample phrases from contemporary history (see B. Liebich, *WZKM* XIII, 308–15, *Jahresber. d. Schles. Ges*. 1903, Kṣitarangiṇi, 1931, 214ff.) is also found among the Arabs from time to time, e.g. in al-Zamakhsharī, *al-Mufaṣṣal* § 682: "*istanjadahu yawma ṣāla Zuṭṭun*." It is, however, not impossible that one day correlations between Arabic phonetics and Greek musicology will be identified, on which see M. Bravmann, *Materialien und Untersuchungen zu den phonetischen Lehren der Araber* (Diss. Breslau 1934), pp. 12ff.

'i.e.' (*Grundr. der iran. Philol.* 1, 292), and which remained in use until recently, is a typical example of what the Persians contributed to the formation of Arabic linguistics.

157 | We retain the traditional division of the grammarians into the three schools of Basra, Kufa, and Baghdad, even though the supposed differences between their methods only originated in the rivalry between al-Mubarrad and Thaʿlab, or so it seems, even if the Kufans were always more interested in lexicology than in grammar.

The birth- and death dates of the most famous grammarians are given in Suyūṭī, *Muzhir* [1] II, 231ff., for works on the *Ṭabaqāt al-naḥwiyyīn* see ibid. [2]II, 244. Cited and preserved are, among others: 1. Muḥammad b. ʿAbd al-Malik b. al-Sarrāj al-Taʾrīkhī, a student of Muḥammad b. Sallām al-Jumaḥī (p. 15, 105 n. 3): *Akhbār al-naḥwiyyīn*, Yāqūt, *Irshād* II, 151, 6 (see also Bergsträsser, *ZS* II, 187), or *Ṭabaqāt al-nuḥāt, Khiz.* I, 11, 15, 543, 455, II, 347, III, 591, IV, 337.—2. al-Mubarrad (d. 285/998, see p. 108), *Ṭabaqāt al-naḥwiyyīn al-Baṣriyyīn wa-akhbāruhum*, Yāqūt, *Irshād* VII, 144, 13.—3. Abu 'l-Ṭayyib ʿAbd al-Wāḥid b. ʿAlī (d. 351/962 see ad p. 113), *Marātib al-lughawiyyīn* (*al-naḥwiyyīn*), Yāqūt, *Irshād* I, 405, 10, II, 140, 7, 145, 5, Suyūṭī, *Muzhir* [1] I, 39, 12, 88, 4, 181, 7, longer fragments from the Preface II, 198–201, from the whole work ibid. until p. 210 ([2]II, 244ff.).—4. Abū Saʿīd al-Sīrāfī (d. 368/978, see p. 113), *Ṭabaqāt al-nuḥāt al-Baṣriyyīn*, Cairo[2] V, 255 (which has *al-ʿaṣriyyīn*), edited on the basis of ʿAlī Šehīd Pāshā 1843 by F. Krenkow, Algiers (Bibl. Ar. IX) 1936, citation Yāqūt, *Irshād* III, 86, 8, Suyūṭī, *Muzhir*[2] I, 38, 24, 171, 5, esp. II, [1]222, 17, [2]245, 26.—5. Muḥammad b. Aḥmad al-Azharī (d. 371/980, see p. 129) Introduction to the *Tahdhīb al-lugha* ed. Zetterstéen, *MO* 1920, 8–41.—6. Abū Bakr al-Zubaydī (d. 379/989, see p. 132), *Ṭabaqāt al-naḥwiyyīn* (*al-lughawiyyīn*), Br. Mus. Or. 3041, Cairo[2] V, 255 (photograph of a NO manuscript), Part I ed. Krenkow, *RSO* VIII (1919), cf. also Bergsträsser, *ZS* II, 188 (cited as Zub.).—7. Muḥammad b. ʿImrān al-Marzubānī (d. 384/994, see ad 125), *al-Muqtabis fī akhbār al-naḥwiyyīn al-Baṣriyyīn wa-awwal man takallama fi 'l-naḥw wa-akhbār al-qurrāʾ wal-ruwāt min ahl al-Baṣra wal-Kūfa*, ca. 20 volumes, Yāqūt, *Irshād*, see Bergsträsser, *ZS* II, 187, with the title *Taʾrīkh al-naḥwiyyīn* Suyūṭī, *ShshM* 7, 12, 64, 24. Abstract *Mukhtār min kitāb fī akhbār al-naḥwīyīn* in ʿAlī Šehīd P. 2515 (*MFO* V, 521).—8. Abū ʿAbdallāh Muḥammad b. al-Ḥusayn al-Yamanī, a student of Aḥmad b. Muḥammad b. al-Wallād (d. 332/943, see p. 131), *Khiz.* I, 11, II, 351, 352, III, 104, 171, IV, 337.—9. Abu 'l-Ḥasan ʿAlī b. Faḍḍāl al-Mujāshiʿī (d. 479/1086, see Suyūṭī, *Bughya* 345), *Shajarat al-dhahab fī maʿrifat aʾimmat al-adab*, Yāqūt, *Irshād* II, 268 penultimate line.—10. ʿAbd al-Raḥmān b. Muḥammad al-Anbārī (d. 577/1181, see p.

281), *Nuzhat al-alibbāʾ fī ṭabaqāt al-udabāʾ*, C. 1294 (cited as Anb.).—11. ʿAlī b. Yūsuf al-Qifṭī (d. 646/1248, see p. 325), *Inbāʾ al-ruwāh ʿalā anbāʾ al-nuḥāh*, Top Kapu 2858 (*RSO* IV, 733), 3064, Cairo² V, 40 (*Tadhk. al-naw.* 100), abstract Leid. 1048.—| 12. Yāqūt (d. 626/1229, see p. 480), *Irshād al-arīb ilā maʿrifat al-adīb* 158
ed. Margoliouth, E.W. Gibb, Mem. VI, 7 vols., Leiden-London 1907–27 (refers to Ibn al-Qifṭī as *al-Qāḍī al-akram, Akhbār al-nuḥāt, Irsh.* IV, 285, 12).—13. al-Firūzābādī (d. 817/1414, s. II, 183), *al-Bulgha fī taʾrīkh aʾimmat al-lugha*, Berl. 10060/1.—14. Aḥmad b. Muḥammad b. Qāḍī Shuhba (d. 851/1448, see II, 51), *Ṭabaqāt al-nuḥāṭ wal-lughawiyyīn* MS in Damascus see *RAAD* X, 318.—15. al-Suyūṭī (d. 911/1505, see p. II, 144), *Bughyat al-wuʿāh fī ṭabaqāt al-lughawiyyīn wal-nuḥāh*, C. 1326.

I. Goldziher, Beiträge zur Geschichte der Sprachgelehrsamkeit bei den Arabern, *SBWA* 67 (1871) pp. 207–51, 72, pp. 587–631, 74, pp. 511–52. G. Weil, *Die grammatischen Schulen von Kūfa und Baṣra* (edition of part of the introduction to Ibn al-Anbārī's *Kitāb al-Inṣāf*), Leiden 1913. F. Krenkow, The beginnings of arabic lexicography in *Centenary Suppl. to the Journ. of the RAS*, London 1924, p. 264ff.

Ad p. 85

1 *The School of Basra*

1. ʿĪsā b. ʿUmar al-Thaqafī, d. 149/766.

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Al-Zub. no. 12, Yāqūt, *Irsh.* VI, 100–2, al-Yāfiʿī, *Mirʾāt al-janān* I, 307, Ibn Taghrībirdī (C.) II, 12, Suyūṭī, *Bughya* 370.

2. Abū ʿAmr Zabbān[6] b. ʿAmmār b. al-ʿUryān b. al-ʿAlāʾ al-Māzinī, whose year of death is also given as 159, was a celebrated scholar by the time of al-Farazdaq (see *Dīw.* no. 696).

Al-Jāḥiẓ, *al-Bayān* I, 123, Ibn Durayd, *Kitāb al-ishtiqāq* 126, 5, *Fihrist* 28, al-Zub. p. 117, Ibn Khall. 478, Anb. 29–38, al-Yāfiʿī, *Mir.* I, 325–9, Suyūṭī, *Bughya* 367, Ibn

6 Suyūṭī, *Muzhir* ² II, 263, 7 has 21 different versions of his name, of which this appears to be the most widely documented (see also *Irsh.* IV, 217, 3).

al-ʿImād, *Shadh. al-dhahab* I, 237; *Kitāb marsūm al-muṣḥaf* AS 4814 (*WZKM* 26, 94), *Sharh dīwān Khirniq*, see p. 40.

3. Yūnus b. Ḥabīb al-Ḍabbī, a student of his and of the older al-Akhfash (see p. 105), was a *mawlā* of Bilāl b. Harnī of the Dubayʿd b. Bajāla tribe (comm. Naq. I, 332, 2); his year of death is also given as 152.

Al-Zub. no. 17, Yāqūt, *Irsh.* VII, 310–2, Suyūṭī, *Bughya* 426, Ibn al-ʿImād, *Shadh. al-dhah.* I, 301. A comparative assessment of the old poets is contained in Yāqūt, op. cit., 310, 13ff.

159 | 4. Abū ʿAbd al-Raḥmān (or Abū ʿAbdallāh) Khalīl b. Aḥmad b. ʿUmar b. Tamīm al-Farāhīdī (al-Samʿānī, *Ansāb* 421 b., Furhūdī, *Muzhir* [2] II, 249, 6), of the clan of Furhūd b. Shabāba (see Ibn Durayd, *Kitāb al-ishtiqāq* 292/3) or Farāhīd (*LA* IV, 332, *MO* 1920, 98) of the tribe of Azd Shanūʾa, supposedly lived the life of an ascetic, leaving home each year either to make the pilgrimage or to go to war. His year of death is also given as 160 or 170. He was the real founder of Arabic grammar—which Sībawayh merely committed to paper—and also of lexicology and metrics.[7] He is also credited with the introduction of vocal signs and diacritics, following the example of Syriac, something which may indeed be true.

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Ibn al-Muʿtazz, *Ṭabaqāt*, ed. Kračkovsky, *Izv. Ak. Nauk* 1926, pp. 1161–4 (= Yāqūt, *Irsh.* VI, 223/4), Ibn Khall. no. 206, al-Zub. no. 15, Yāqūt, *Irsh.* IV, 181–3, al-Yāfiʿī, *Mir.* I, 303, Ibn Taghr. (C.) I, 311 (in which Ibn al-Jawzī, in *Shudhūr al-ʿuqūd* [see p. 502], and Ibn Qizoghlu [see p. 347] give a nonsensical 130, and Ibn Qāniʿ i.e. Abu ʾl-Ḥusayn ʿAbd al-Bāqī b. Qāniʿ b. Marzūq al-Baghdādī, d. 351/962, see ḤKh II, 104, V, 627, 630, in his annals, gives 160 as his year of death), Ibn Ḥajar, *Ṭahdhīb* III, 163/4, Suyūṭī, *Bughya* 243–5, Ibn al-ʿImād, *Shadh. al-dhah.* I, 275. 1. *Kitāb fī maʿna ʾl-ḥurūf*, on the secondary meanings of the names of the letters of the alphabet.—5. As to his *opus maior*, the *Kitāb al-ʿayn*, Part I, 144 pp was edited by P. Anastase, Baghdad 1914 (see *Lughat al-ʿArab*, Aug. 1914) see Bräunlich, *Islca* II, 58–95; in spite of doubts, which surfaced early on in the tradition, the overall layout of the work probably is Khalīl's, which was then completed by Layth Muẓaffar b. Naṣr (see Yāqūt, *Irsh.* VII, 222–7), who al-Azharī

7 According to Jāḥiẓ, *Bayān* I, 60 he invented all the technical vocabulary of metrics, with the exception of the *qaṣīda, rajaz, sajʿ, khaṭb, rawī, qāfiya, bayt*, and *miṣrāʿ*.

(*MO* 1920, 27, 14, see Lane I, XIII) wanted to credit with the entire work. The abstract by al-Zubaydī (see p. 132) is also found in Paris 5347, Madr. Junta 49, Granada, S.M. Asin Palacios in *Rev. Est.* 49, 1912, 7 (dated 399 AH), Köpr. 1574 (*MSOS* 14, 19), Cairo^2 II, 36, Fez Qar. 1246/7, *RAAD* XII, 56, Bibl. Dahdah 159 (supposedly the original, ibid. 163, in 3 volumes). Another abstract by Abu 'l-Ḥasan al-Ḥawāfī (i.e. al-Ḥawfī, d. 430/1038, see p. 411?) is in Medīna, *RAAD* VIII, 758; cf. also Muḥammad b. ʿAbdallāh al-Iskāfī (d. 421/1030, p. 379), *Mabādiʾ al-lugha* in *al-Ṭuraf al-ʿarabiyya*, Cairo 1925–31, no. 4. The authenticity of other works attributed to al-Khalīl is the subject of controversy. According to Yāqūt, *Irsh.* I, 411, 11, the *Kitāb al-jumal fi 'l-naḥw* AS 4456 | (*ZDMG* 64, 508), was written by 160
Aḥmad b. Ḥusayn b. Shuqayr (d. 317/929). The work on Qurʾānic exegesis attributed to him was supposedly written by Layth; al-Azharī in *TA*, sub voce *ʿbd.* II, 411$_2$. His musicological works *Kitāb al-naghm* and *Kitāb al-īqāʿ* (see Farmer, *JRAS* 1925, 72), as well as his *Nawādir, LA* IX, 24, 10, are all regrettably lost.

5. Sībawayh (actually Sībūya) came from al-Bayḍāʾ near Shiraz and was a client of the Banu 'l-Ḥārith. His conflict with al-Kisāʾī, which caused his departure from Baghdad, was caused by the *masʾalat al-zunbūr* (see Fischer, *Festschr.*, Browne see 150ff., al-Sakhāwī, *Iʿlām al-tawbīkh* 34). Information on the year of his death varies between 161 and 194 (in Ibn al-Jawzī), and according to al-Khaṭīb and Zubaydī he died at only 32 or 33 years old.

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Zub. no. 22, al-Khaṭīb, *Taʾr. Baghdād* XII, 195–9, al-Azharī, *MO* 1920, 18, Yāqūt, *Irsh.* VI, 80–8, al-Yāfiʿī, *Mir.* I, 348, 415, ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *Jaw.* I, 254, al-Suyūṭī, *Bughya* 366, Maqqarī II, 478/9, Ibn al-ʿImād, *Shadh. al-dhahab* I, 253–5. On the name see also Lyall, *JRAS* 1912, 749–51. The best edition of the *Kitāb* is C. 1316, with excerpts from al-Sīrāfī and al-Shantamarī. MSS additionally Mashh. XII, 34, 120/1. Commentaries: 1. al-Sīrāfī (d. 368/978, see p. 113), Yeni A. Khān 1086 (*MSOS* XV, 6), Top Kapu 2601 (*RSO* IV, 728), Selīm Āġā II, 58, Hekīm Oġlū 894, Ḥamīd. 1313, AS 4524, NO 459off., ʿĀṭif Ef. 2548 (*MFO* V, 493), ʿA. Šehīd P. 2466–9 (ibid. 523), Skutari, *ZDMG* 68, 59, Cairo^2 II, 174, Mashh. XII, 29, 102. A refutation of his interpretation, particularly of verses contained separately in NO 4576, Top Kapu 2601 (*RSO* IV, 729), by Ḥasan b. Aḥmad b. Muḥammad al-ʿArabī al-Aswad al-Ghundujānī (d. ca. 430/1038, Yāqūt, *Irsh.* III, 22, Suyūṭī, *Bughya* 217) entitled *Farḥat al-adīb*, is in Cairo^1 VII, 567, ^{2}III, 271; *Shawāhid-* commentary: *Taḥṣīl ʿayn al-dhahab ʿan maʿdin jawhar al-adab fī ʿilm mujāzāt al-ʿArab* by Yūsuf b. Sulaymān al-Shantamarī (see p. 309), composed in 457/1064, additionally Lālelī 2256 (*MFO* 5, 526), Cairo^2 II, 83, in a print from

Cairo.—2. al-Zamakhsharī (see p. 289) is cited in Suyūṭī, *ShshM* 41, 21, 56, 7 from below.—3. Abu 'l-Fatḥ al-Qāsim b. ʿAlī al-Baṭalyawsī al-Ṣaffār (d. after 630/1232, Suyūṭī, *Bughya* 378), Cairo[2] II, 134.—4. *Sharḥ abyāt Sībawayh wal-mufaṣṣal* by ʿAfīf al-Dīn Rabīʿ b. Muḥammad b. Manṣūr al-Kūfī (ca. 682/1283, Suyūṭī, *Bughya* 247), Yeni A. Khān 1064 (*MSOS* 153).

6. Abū Fayḍ Mu'arrij b. ʿAmr al-Sadūsī al-ʿIjlī, whose year of death is also given as 174 and 200.

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Zub. no. 26 (where the death year 295 is mistaken), al-Khaṭīb, *Ta'r. Baghdād* XIII, 258/9, Yāqūt, *Irsh.* VII, 193, Suyūṭī, *Bughya* 400, *Kitāb al-amthāl* Escur.[2] 1705, 8.

161 | 7. Al-Naḍr b. Shumayl al-Māzinī al-Tamīmī, d. 203/878.

Zub. no. 203, Yāqūt, *Irsh.* VII, 218–222, al-Azharī, *MO*, 1920, 17, al-Yāfiʿī, *Mir'āt al-j.* II, 8, Suyūṭī, *Bughya* 404. In the *Bulgha fī shudhūr al-lugha*, ed. Cheikho and Haffner, Beirut 1914, he is credited with a *Kitāb fī tashrīḥ al-ḥurūf al-aṣl wa-quwwat al-ʿarabiyya*.

8. Abū ʿAlī Muḥammad b. al-Mustanīr (wrongly: al-Muntashir, Jāḥiẓ, *Ḥay.* II, 128, 20) Quṭrub was a supporter of the Muʿtazilī al-Naẓẓām and initially the tutor of Amīn, the son of Hārūn, until Ḥammād ʿAjrad (d. 161/777, or 169, Anb., *Nuzha* 50–3, Yāqūt, *Irsh.* IV, 133–5) accused him of pederasty; Abū Nuwās (ed. Āṣaf, 175 below) seems to allude to this in some satirical verses. Ibn al-Sikkīt accused him of having invented rare words and al-Azhari called him just as uncritical as Layth b. al-Muẓaffar, the assistant of Khalīl (see above p. 159).

Zub. no. 39, Yāqūt, *Irsh.* VII, 105, al-Khaṭīb, *Ta'r. Baghdād* III, 298, al-Yāfiʿī, *Mir'āt al-j.* II, 31, al-Azharī, *MO* 1920, 29, Suyūṭī, *Bughya* 104. 1. *Kitāb al-aḍḍād*, ed. H. Kofler, *Islca* V, 247ff., 293ff.—4. *Kitāb al-muthallath*, the recension in prose, adapted Leid. 42/3, Bankipore IX, 820, II etc. Versifications: a. ʿAbd al-Wahhāb al-Bahnasī (d. 685/1286), also in Brill–H.[1] 126, [2]288, Upps. II, 62, Vat. V. 583, 3, ed. Muḥammad b. Cheneb, Algiers 1907, on which commentaries by Ibrāhīm b. Hibatallāh al-Lakhmī, Leid. 45, Cairo[2] II, 19, A. Taymūr, *Mashriq* XI, 68/9, by Muḥammad b. ʿAlī b. Zurayq (d. 803/1400, see ad II, 127), Ambr. A. 109, 1, 907, 98, III, R 10, by Muḥammad b. Muḥammad al-Zuraʿī in Berl. 7077.—b. *al-Manẓūma al-saniyya fī bayān al-asmā' al-lughawiyya* by Ibrāhīm al-Azharī,

additionally Cairo² II, 41.—c. ʿAbd al-ʿAzīz al-Dīrīnī (d. 694/1295, see p. 451), entitled *al-Murabbaʿ fi 'l-muthallathāt al-lughawiyya*, in two recensions, Cairo² II, 37, III, 323, IVb, 6, Ambr. 159, 436, Brill–H.² 289, Bodl. I, 237.—d. *al-Durar al-mubaththatha fi 'l-ghurar al-muthallatha* by al-Fīrūzābādī (d. 817/1414, II, 183), Algiers 246, 9, Cairo² II, 13, Selīm Āġā 1261.—e. Mūsā al-Qulīnī al-Mālikī, Cairo² II, 43.—f. Anonymous, with a commentary in *Dix traités*, ed. Haffner and Cheikho, Beirut 1908, pp. 168ff.—g. *al-Mūrith li-mushkil al-muthallath*, with a commentary by ʿAbd al-ʿAzīz al-Miknāsī (d. 964/1557, see II, 394), Paris 1057, 28, Cairo² II, 42, print. Fez 1317. His *Mā khālafa fīhi 'l-insān al-bahīma* was edited by R. Geyer in the appendix to al-Aṣmaʿī's *Kitāb al-wuḥūsh*, *SBWA* 115, 1888, pp. 380–91, and a fragment of *Kitāb al-azmina* was published, based on an interpolated manuscript from Damascus, in *RAAD* 1922, 34–46.

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9. Abū ʿUbayda Maʿmar b. al-Muthannā, whose Jewish parents originated in Bājarwān, was an avowed member of Khārijī sect of the Ṣufriyya (al-Ashʿarī, *Maqālāt* I, 120, 5, Jāḥiẓ, *Bayān* I, 132, 27, *EI* II, 973). Al-Azharī, loc. cit., says he was a bad grammarian. Abū Nuwās (ed. Āṣāf), 176, 12, 13, accuses him of pederasty. Data on his year of death vary between 208 and 213.

Zub. no. 97, Azharī, *MO* 1920, 13, al-Khaṭīb, *Taʾr. Baghdād* XIII, 253–8, Yāqūt, *Irshād* VII, 164–70, al-Yāfiʿī, *Mir. al-j.* II, 44–6, al-Dhahabī, *Ṭab. al-Ḥuff.* I, 338, Suyūṭī, *Bughya* 395, Ibn al-ʿImād, *Shadh. al-dhahab* II, 24, Jamīl Bek, *ʿUqūd al-nujūm* 109–11, A. Amīn, *Ḍuḥa 'l-Isl.* II, 304/5. The following works have been preserved: 1. *Ṭabaqāt al-shuʿarāʾ*, MS in Beirut referred to by Cheikho in *Shuʿarāʾ naṣr.* 187, 6, see *RAAD* VII, 553.—2. *al-Muḥāḍarāt wal-muḥāwarāt*, AS 4253 and Maktabat Shaykh al-Islām (*Tadhk.. al-Naw.* 121).—3. *Kitāb al-khayl*, Maktabat Shaykh al-Islām, *Maʿārif* 18, 340 (ibid.), F. Krenkow, *Islca* VII$_2$ (1935), cited in Jāḥiẓ, *Ḥay.* VI, 150, 3, Ibn Qutayba, *ʿUyūn* [1] 192, 13ff. = al-Qālī, *Amālī* III, 195, 2, see Levi della Vida, *Les livres des chevaux* p. X. On his *Kitāb ayyām al-ʿArab*, see E. Mittwoch, *Proelia Ar. P.* 12ff. From among his lost works the following are also mentioned or quoted: 1. *Kitāb al-mathālib*, Yāqūt, *Irsh.* VI, 219, 8, al-Qālī III, 194, 14, *Khiz.* II, 212, 519.—2. *Maqātil fursān al-ʿArab*, al-Masʿūdī, *Tanbīh* 102, *LA* V, 355, 11, Suyūṭī, *Muzhir* [1] 209, 17, *ShshM.* 193, 9, 204 below, 243 penult., *Khiz.* III, 304.—3. *Akhbār al-ʿaqaqa wal-barara*, al-Tabrīzī on *Ḥam.* 354 penult., al-ʿAynī IV, 153, *LA* XVII, 215, 11, Goldziher, *Abh.* II, LIV.—4. *Sharḥ naqāʾiḍ Jarīr wal-Farazdaq, Khiz.* I, 10, 34, 164, 197, 448, II, 271, 349, III, 81, 82, 146, 391, 669, 671, IV, 36, 58, *LA* XVII, 215 below.—5. *Kitāb al-ḍīfān*, al-Āmidī, *Kitāb al-muʾtalif* 96, 16, *Khiz.* III, 386, 25, al-ʿAynī, IV, 43, 19 (which has Abū ʿUbayd).—6. *Kitāb al-tāj*,

genealogy, Ibn ʿAbd Rabbih, *al-ʿIqd* II 44, 27, 46, 12, see A. Zekī Bay, *Préface* to Jāḥiẓ *Kitāb al-tāj* 35 n.2.—7. *Kitāb al-muṣannaf, LA* XI 183, 13.—8. *Kitāb majāz al-Qurʾān*, with critical notes by al-Aṣmaʿī, Yāqūt, *Irsh*. 167/8, al-Khaṭīb, *Taʾr. Baghdād* XIII, 255, 4, al-Yāfiʿī, *Mir*. II, 45, 16, Suyūṭī, *ShshM*. 327, 4, Ibn Durayd, *Jamhara* III, 133, 160 (according to a communication by F. Krenkow).—9. *Kitāb al-anbāz*, ibid. II, 46, 268.—10. *Kitāb al-dībāja* in *al-Iqtiḍāb*, 360 bottom.—11. *Kitāb al-farq*, ibid. 350, 2 (likewise).—The *Kitāb iʿrāb al-Qurʾān* attributed to him in Rāmpūr I, 56 (see *Tadhk. al-naw.*, no. 14), is more likely to be a work by Ibn Khālawayh (see 128), see *Barnāmaj li-ṭabʿ al-kutub*, Hyderabad 1354, 1.

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10. Abū Zayd Saʿīd b. Aws b. Thābit al-Anṣārī, whose grandfather took part in
163 the battle of Uḥud and | who collected fragments of the Qurʾān during the lifetime of the Prophet, lived, like Abū ʿUbayda, to almost a hundred.

Al-Khaṭīb, *Taʾr. Baghdād* IX, 77–80, Yāqūt, *Irsh*. IV, 238–40, al-Yāfiʿī, *Mir. al-j*. II, 58, Ibn Ḥajar, *Tahdhīb* IV, 3–5, Suyūṭī, *Bughya* 254. 1. *Kitāb al-nawādir* in the original recension Cairo[2] III, 423, ʿĀṭif Ef. 2777 (*MFO* V, 496), on which a commentary by Abū Ḥātim (al-Sijistānī, d. 250/864, see p. 107) is cited in *Khiz*. III, 199, 337, IV, 74, 336.—2. *Kitāb al-maṭar*, ed. Cheikho in *Dix anciens traités*, Beirut 1908, pp. 99–120.—3. *Kitāb al-libaʾ wal-laban*, Cairo[1] VII, 652, ibid. 146–53.—4. *Kitāb al-hamz wa-taḥqīq al-hamz*, ed. Cheikho, *Machriq* 1910, extract Beirut 1911.—5. *Kitāb al-ghanam* is mentioned in *LA* XVIII, 170, 15.—6. A *Kitāb ḥīlata wa-maḥālata* is cited in Ibn Jinnī, *Khaṣāʾiṣ* I, 101, 14.—7. A *Kitāb al-shajar wal-kalaʾ* is cited in Suyūṭī, *Muzhir* [2] II, 211, 12.

11. Abū Saʿīd ʿAbd al-Malik b. Qurayb al-Aṣmaʿī al-Bāhilī was a student of Khalaf al-Aḥmar, under whom he studied the poems of Jarīr (al-Ḥuṣrī, *Zahr al-ādāb* I, 272 below). He lived in abject poverty until Muḥammad b. Sulaymān suggested him to Hārūn as tutor for the latter's sons. Yet he lost Hārūn's favour to Isḥāq al-Mawṣilī because he was a supporter of Abū Nuwās (Ibn Manẓūr, *Akhbār Abī Nuwās* I 216, 8), although he himself admitted that Isḥāq had better taste than he (Yāqūt, *Irsh*. II 205, 7). Nevertheless, he enjoyed the favour of the Barmakid Jaʿfar b. Yaḥyā (al-Jāḥiẓ, *Bukhalāʾ* 223, 18ff., al-Jahshiyārī, *Kitāb al-wuzarāʾ* 251/2), but he was unable to impress ʿAlī b. Abī Saʿīd, al-Maʾmūn's Chancellor of the Exchequer (Jahsh. 386, 10). But while he regarded himself more as a kind of court jester, he became the *de facto* mentor of the conscientious Muslim. He avoided speaking about the *anwāʾ* because of its associations with the religious ideas of the Jāhiliyya (al-Mubarrad, 449, *Schol. Hudh.* 96, 11), and with regard

to the *ʿazf* of the jinns he came with the rational and correct conclusion that these sounds | originate in the trickling of sand (al-Ṭūsī on Labīd, 109, 5). Ibn 164
Jinnī, *Khaṣāʾiṣ* I 367, 1–4 emphasises his respect of tradition, his aversion to all kinds of speculation, and a lack of talent in metrics. That he was less knowledgeable than Abū Zayd in matters of grammar is also reported in al-Khaṭīb, X, 412, 16. He died in 216/831 in Marw (or, according to others, in 215 or 217).

Zub. 94, al-Azharī, *MO* 1920, 14, al-Khaṭīb, *Taʾr. Baghdād* X, 410–20, al-Yāfiʿī, *Mir. al-j.* II, 64–77, Ibn Taghr. (C.) II, 190, Suyūṭī, *Bughya* 313. Verses on his death are in Abu ʾl-ʿAtāhiya, *Diw.* 340, 8–10, by an unidentified person in al-Jāḥiẓ, *Ḥay.* III, 154, 22, 23. *Kitāb al-muntaqā min akhbār al-Aṣmaʿī* by Abū Muḥammad ʿAbdallāh b. Aḥmad b. Zabr al-Rabaʿī (see p. 167i) in Dam. Z. 33, 46, 4th ed. al-Tanūkhī, *RAAD* XIII, 323–30, 413–20, *Publ. de l' Ac. Ar. de Damas* no. 7, 1936, al-Tanūkhī, *RAAD* XIV 83–110. Aḥmad Amīn, *Ḍuḥa ʾl-Isl.* II, 298–392. He lives on in the ʿAntar romance as the storyteller of legendary age (Goldziher, *MSt* II, 171). In addition to the works mentioned, the following have also been preserved or since been made available: 1. *Kitāb al-dārāt*, ed. Haffner, *Dix anciens traités* 3–6.—2. *al-Nabāt wal-shajar*, ibid. 17–92.—3. *Kitāb al-nakhl wal-karm*, ibid. 93–9.—4. *Kitāb al-aḍdād*, ed. Ṣalḥānī in A. Haffner, *Drei arab. Quellenwerke über die Aḍdād*, Beirut 1913.—5. *Kitāb al-maṭar*, Paris 4231.—6. *Kitāb faʿaltu wa-afʿaltu*, Cairo² II, 28.—7. *Ma ʾkhtalafat alfāẓuhu wattafaqat maʿānīhi*, Dam. Z. 60, 129, 7.—8. *Kitāb al-ibil*, ed. Haffner in *Texte zur arab. Lexikographie* (Leipzig 1905), 66–157.—9. *Kitāb khalq al-insān*, ibid. 158–232; he dictated this work in 15 sometimes strongly differing recensions; al-Tabrīzī on *Ḥam.* 176, 9.—10. *Risāla fī ṣifāt al-arḍ wal-samāʾ wal-nabātāt* Cairo² VII, 173.—11. *Kitāb fuḥūlat al-shuʿarāʾ*, ed. Ch. Torrey, *ZDMG* 65, 487–516 (actually no more than a notebook of Abū Ḥātim al-Sijistānī, see p. 107, containing information occasionally provided by his teacher, see Bräu on Geyer *al-Ṭayālisī* 9, cf. also Levi della Vida, *RSO* VIII, 612, 614, 2).—12. *Taʾrīkh mulūk al-ʿArab al-awwalīn min Banī Hūd wa-ghayrihim*, MS dated 243/857, by Ibn al-Sikkīt (see p. 117), Paris 6726, see *Mashriq* XXVIII, 41, 3 = *Nihāyat al-arab fī akhbār al-furs wal-ʿArab*, Br. Mus. 904, 1273; a fragment from this, on land surveys and taxes, Gotha 39, 4.—13. *al-Aṣmaʿiyyāt*, see p. 37.—14. *Kitāb al-faras.*—15. *Kitāb al-arājīz.*—16. *Kitāb al-maysir* and other texts have supposedly been preserved in a manuscript in Baghdad, in a private collection (Haffner, *EI* I, 509).—17. *Kitāb al-ishtiqāq*, Mashh. Faṣl XI, 1 (see Spies, *Festschr. Littmann* 93). The *Kitāb waṣāyā mulūk al-ʿArab* is attributed to him in Paris 6738, although it is usually considered to be a work by al-Washshāʾ (see p. 124). Also cited are: 1. An incomplete work on feminina (= *Kitāb al-mudhakkar wal-muʾannath, Fihr.* 55 bottom?), Ibn al-Anbārī, *Inṣāf* 325, 14.—2. *Kitāb al-ajnās*, which was compiled, augmented, and provided with appendices by Abū Naṣr,

al-ʿAskarī, *Ṣin*. 249, 13, one of the earliest monographs on poetics, | see Ibn al-Muʿtazz, *Kitāb al-badīʿ* 25, 4.—3. *Kitāb al-ikhtiyār*, Mubarrad, 546, 6.—4. *Kitāb al-abwāb*, al-Qālī I, 250, 16, perhaps Gotha 423(?).—5. *Kitāb fī mā yalḥanu fīhi ʾl-ʿāmma*, Ibn Yaʿīsh 8, 17.—6. *Abyāt al-maʿānī*, al-Ghuzūlī, *Maṭāliʿ* I, 17, 19.

12. Al-Akhfash was the nickname of eleven grammarians, who are listed in al-Suyūṭī, *Muzhir* [1]II, 228, [2]282, 17. Ibid., [2]II, 245, he mentions in particular: 1. al-Akhfash al-Kabīr Abu ʾl-Khaṭṭāb ʿAbd al-Ḥamīd b. ʿAbd al-Majīd, Zub. 11, *Muzhir* [2] II, 263, 11, d. 177/793, who is claimed to have been the first to write interlinear commentaries on poetry and who was, together with ʿĪsā b. ʿUmar, the teacher of Abū Zayd, Abū ʿUbayda, and al-Aṣmaʿī.—2. al-Awsaṭ Abu ʾl-Ḥasan Saʿīd b. Masʿada al-Mujāshiʿī al-Balkhī.—3. An otherwise unknown Kufan[8] named ʿAlī b. Mubārak.—4. al-Aṣghar ʿAlī b. Sulaymān, see p. 125, 7.

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On al-Awsaṭ: *Fihrist* 81, Zub. no. 23, al-Azharī, *MO* 1920, 12, Yāqūt, *Irsh*. IV, 242–4, al-Yāfiʿī, *Mir. al-j*. II, 61, Suyūṭī, *Bughya* 258. His *Kitāb maʿānī al-Qurʾān* is in Mashh. III, 69, 220, *Sharḥ Abyāt al-muʿāyāt* in Vat. V. 977, 4. His *Kitāb abyāt al-maʿānī* is cited in *Khiz*. see *Iqlīd* 1.

12a. Abū ʿAbdallāh b. Sallām al-Jumaḥī, d. 231/845 (or, according to others, in 232).

Al-Khaṭīb, *Taʾr. Baghdād* V, 327–30, Yāqūt, *Irsh*. 13, Suyūṭī, *Bughya* 47. *Die Klassen der Dichter*, ed. J. Hell, Leiden 1916 (cf. Bevan, *JRAS* 1926, pp. 269–73), Cairo n.d. (*Mashriq* 1920, 489), ed. Ḥammād Muḥammad Aʿyān al-Ḥadīd, C. 1923; a copy of a manuscript in the possession of the Shaykh al-Islām in Mecca in Cat. Boustany 1933, no. 77.

13. Muḥammad b. Ḥabīb, d. 23 Dhu ʾl-Ḥijja 245/21 March 860.

Fihr. 106, al-Khaṭīb, *Taʾr. Baghdād* II, 277, Yāqūt, *Irsh*. VI, 473–6, Ibn Taghr. (C.) II, 321, Suyūṭī, *Bughya* 29. The *Kitāb al-qabāʾil*, cited in Suyūṭī, *Muzhir* [2] II, 285, 7, was edited by Wüstenfeld on the basis of Leiden 818, a manuscript that was copied by al-Maqrīzī, see Dozy, *Not. sur quelques mss. ar.*, p. 17; his *Kitāb mukhtalif al-qabāʾil* is cited in al-Āmidī, *al-Muʾtalif* 115, 20. Also preserved are: 1. *Kitāb al-mughtālīn min al-ashrāf fi ʾl-Jāhiliyya wal-Islām* | *wa-asmāʾ man*

8 In case the reference is not to ʿAlī b. al-Mubārak al-Aḥmar, Ibn al-Anbārī, *Nuzh*. 125.

qutila min al-shuʿarāʾ, ʿĀšir Ef. 873a (*MFO* V, 511), Cairo² III, 296, V, 26.—2. *Kitāb man nusiba ilā ummihi min al-shuʿarāʾ*, Cairo² III, 300, V, 306.—3. *Kitāb al-munammaq fī akhbār Quraysh*, in al-Maktaba al-Nāṣiriyya (*Tadhk. al-naw.* 71).—4. *Kitāb al-muḥabbar*, Br. Mus. Suppl. 508 (in the recension of al-Sukkarī, notes on the ancient prophets, a chronology of the caliphs, supplemented until 297, Muḥammad and his family, famous men and women, etc.); it is supposedly based on Ibn Qutayba's *Kitāb al-maʿārif* (see p. 123). The *Fihrist asmāʾ al-shuʿarāʾ fi ʾl-qabāʾil* is cited in al-Āmidī, *al-Muʾtalif* 68, 15, and *Tasmiyat shuʿarāʾ al-qabāʾil*, in ibid. 119, 22; 120, 17.

14. Abū ʿUbayd al-Qāsim b. Sallām (see *LA* XV 192, 9) al-Harawī, d. ca. 223/837.

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Al-Zub. 129, al-Azharī, *MO* 1920, 19, Yāqūt, *Irsh.* VI, 162–6, al-Nawawī, *Biogr. Dict.* 744, al-Subkī, *Ṭab.* I, 270–4, Ibn Abī Yaʿlā, *Ṭab. al-Ḥanābila* 190–2, al-Yāfiʿī, *Mir.* II, 83–6, al-Dhahabī, *Tadhk. al-Ḥuffāẓ* II, 6, Ibn Ḥajar, *Tahdhīb* VIII, 315–8, Suyūṭī, *Bughya* 276. Works: 1. *Gharīb al-ḥadīth*, based on a work by Abū ʿUbayda, see Suyūṭī, *Muzhir* ² II, 257, Bouyges, *MFO* II, 129ff., the oldest manuscript, in al-Azhar, is dated 311/923, *RAAD* XIII, 406, 1, Leid. 1725, Rāmpūr I, 129, Maktabat Shaykh al-Islām, Maktabat Sindiyya, *Tadhk. al-naw.* 35, printing planned in Hyderabad, see *Barnāmaj* 1354, 5; the author himself made an abstract from the *Kitāb al-ajnās min kalām al-ʿArab wa-ma ʾishtabaha fi ʾl-lafẓ wa-khtalafa fi ʾl-maʿnā*, Landb. 216, Cairo¹ VII, 281, ²II, 26, Maktabat Shaykh al-Islām, *Tadhk. al-naw.* 107, printing planned, ibid. 14. On this Ibn Qutayba (see p. 120) wrote the *Iṣlāḥ al-ghalaṭ fī Gharīb al-ḥadīth* AS 457 (see Ritter, *Isl.* XVIII, 37, n. 1).—2. *al-Gharīb al-muṣannaf*, the first great Arabic dictionary, ordered by material like the *Mukhaṣṣaṣ* of Ibn Sīda, was based on the work of an unidentified Hāshimī who had compiled it for his own use, augmented over a period of 30 years, drawing his material from the systematic collections of al-Aṣmaʿī and individual quotations from the works of Abū Zayd and the Kufans, Suyūṭī, *Muzhir* ² II, 257, 20, MSS see also Coll. Landb. dated 489 (Goldziher, *Abh.* I, 78, n. 2), one dated 384 in Ambr. H. 139 (*ZDMG* 69, 71/2), Esc.² 1650, Fātiḥ 4008 (*MFO* V, 504), Dāmādzāde 1792 (1764, *MFO* V, 531), cf. *Tadhk. al-naw.* 10; ad Top Kapu 2555 see no. 6.—3. *Kitāb al-amthāl* in the recension of Ibn Khālawayh (d. 370/980, see p. 125), Köpr. 1219 (*MSOS* XIV, 6), uncertain Br. Mus. Suppl. 995, Rāmpūr, *Proc. As. Soc. Beng.* NS XLII, *Mission scient. en Tunisie* II, p. 16, n. 42, a recension by his student Abu ʾl-Ḥasan ʿAlī b. ʿAbd al-ʿAzīz (*Fihr.* 71) in Manch. 773, based on an augmented autograph in Esc.² 1757, Fātiḥ 4014 (identified as the *Faṣl al-maqāl fī sharḥ al-amthāl, MO* VII, 123), *Mukhtaṣar* in Cairo¹ IV, 321,

ordered alphabetically in *al-Tuḥfa al-bahiyya*, Istanbul 1302, pp. 2–16; the edition by Bertheaus concerns a much later work, see Freytag, *Ar. Prov.* III, XI. Commentary by al-Bakrī (d. 487/1094, see p. 476) with Lālelī 1795 (*ZDMG* 64, 517).—4. Entitled *Faḍl al-Qurʾān wa-maʿālimihi wa-ādābihi* Tüb. 95, ed. Eisen
167 and Pretzl, *Islca* VI, 243, from which (?) | a list of Qurʾān reciters, including a group of the Ṣaḥāba, 40 *tābiʿūn*, and 15 later reciters in Abū Shāma's commentary on the *Shāṭibiyya* (see p. 409), Suyūṭī's *Itqān, Nawʿ* 20, without his name in al-Jazārī's *Nashr* I, 85ff. (see Bergsträsser, *Gesch. d. Qorantext.* 160).—5. *Kitāb al-iḍāḥ*, Fez Qar. 1183.—6. *Khalq al-insān wa-nuʿūtuhu*, Top Kapu 2555, 1 (*RSO* IV, 716 where it is not clear whether the other works in this collective volume are by the same author; it is probably part of *al-Gharīb al-muṣannaf*, as is also stated in the catalogue).—7. *Kitāb al-aḍdād wal-ḍidd fi 'l-lugha*, ʿĀšir Ef. 874.—8. *Kitāb al-naʿam wal-bahāʾim wal-waḥsh wal-sibāʿ wal-ṭayr wal-hawāmm waḥasharāt al-arḍ*, ed. Bouyges, *MFO* III, 1908, 186ff. (perhaps also part of *al-Gharīb al-muṣannaf*).—9. *Kitāb fi 'l-īmān wa-maʿālimihi wa-sunnatihi wastikmālihi wa-darajātihi*, Damascus Z. 37, 116, 4.—10. *Kitāb al-khuṭab wal-mawāʿiẓ*, Leipz. 158.—11. *Kitāb faʿala wa-afʿala*, Cairo² III, 281.—12. *Kitāb al-amwāl*, Dam. ʿU. 23, 405; 24, 310.—Excerpts from the *Ādāb al-Islām* are in al-Balawī's *Kitāb alif bāʾ* II, 27. Also cited: 1. *Mā khālafa fīhi 'l-ʿāmma lughat al-ʿArab, LA* VII, 263, 15.—2. *Faḍāʾil al-Furs*, al-Qalqashandī, *Ṣubḥ al-aʿshā* IV, 92, 8.—3. *Maʿāni 'l-shiʿr*, Subkī, *Ṭab.* I. 27, 3, 8.—4. *Maqātil al-fursān*, Suyūṭī, *Muzhir* ² II, 276, 12.—A list of colloquial expressions in the Qurʾān and attributed to him in the margin of ʿAbd al-ʿAzīz b. Muḥammad al-Dīrīnī's (d. 694/1295, see S. 451) *al-Taysīr fī ʿilm al-tafsīr*, C. 1310, is probably based on his lost *Gharīb al-Qurʾān.*

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15. Abū Ḥātim al-Sijistānī, d. ca. 250/564.

Zub. 35, Azharī, *MO* 1920, 22, Yāqūt, *Irsh.* IV, 258, al-Yāfiʿī, *Mir al-j.* II, 156, Ibn Ḥajar, *Tahdhīb*, IV, 257, Suyūṭī, *Bughya* 265. 1. *Kitāb al-muʿammarīn*, ed. I. Goldziher, *Abh. z. ar. Philologie* II, Leiden 1899, C. 1323; followed by the same authors *Kitāb al-waṣāyā* (Cambr. 927, Cairo² IV, b, 73) which contains a series of anecdotes relating to last wills, reproduced in facsimile from the original MS dated A.H. 482, Cambridge 1896.—2. *Kitāb al-aḍdād*, ʿĀšir Ef. 874, 2 (*MFO* V, 509) ed. A. Haffner in *Thalāthat kutub aḍdād*, Beirut 1912.—3. *Kitāb al-tadhkīr wal-taʾnīth* MS A. Taymūr Pāshā, *RAAD* III, 340. Also cited are: 1. *Kitāb al-ṭayr*, in *Khiz.* I, 394, III, 83, 206, IV, 300, al-ʿAynī, IV, 457, 11.—2. *Kitāb al-shams wal-qamar*, Suyūṭī, *Muẓhir* ² II, 228, 11.—3. *Kitāb al-qirāʾāt al-kabīr*, Ibn Jinnī, *Khaṣāʾiṣ* 1, 77, 13.—4. *Kitāb iṣlāḥ al-mufsad*, al-ʿAynī IV, 17, 21 = *al-muzāl wal-mufsad, MO*

1. l. 6.—5. *Laḥn al-ʿāmma*, TA II, 271, 12 = *Mā talḥanu fīhi 'l-ʿāmma*, al-Āmidī, *al-Muʾtalif* 22, 3, Yāqūt, *Irsh.* IV, 87, 11.—6. *Kitāb al-ʿaẓama*, al-Nuwayrī I, 32, 10; 218, 7–13.—7. *Sharḥ Nawādir Abī Zayd*, see p. 104. A polemic against his *Kitāb al-maqāṭiʿ wal-mabādiʾ* by a certain Abu 'l-ʿAbbās from the second half of the third century is in Br. Mus. 1589; see p. 189.

4. Abū Muḥammad ʿAbdallāh b. Muḥammad b. Hārūn al-Tawwazī, d. 233/847.

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Al-Zub. 38. His *Kitāb al-aḍdād* is cited in al-Mubarrad, 144, 14, 570, 9.

| 5. Abū ʿUthmān Bakr b. Muḥammad al-Māzinī, the greatest grammarian after 168
Sībawayh (cf. 126, 10, 3), d. 249/863 or 236.

Al-Khaṭīb, *Taʾr. Baghd.* VII, 93, Yāqūt, *Irsh.* II, 380–90, al-Yāfiʿī, *Mir.* II, 109–11, Ibn al-ʿImād, *Shadh. al-dhah.* II, 113, Suyūṭī, *Bughya* 202.

6. Abū Isḥāq Ibrāhīm b. Sufyān al-Ziyādī, d. 249/863.

Al-Zub., 37.

7. Abu 'l-Faḍl al-ʿAbbās b. Faraj al-Riyāshī, d. 257/870.

Al-Zub., 37.

17. Abū Saʿīd al-Ḥasan b. al-Ḥusayn al-Sukkarī, d. 275/888.

Al-Khaṭīb, *Taʾr. Baghd.* VII, 296, Yāqūt, *Irsh.* III, 62–4, Suyūṭī, *Bughya* 208. A list of the *dīwān*s by various poets that he edited contained in *Fihrist* 157/8. His *Kitāb al-shuʿarāʾ al-maʿrūfīn bi-ummahātihim* is cited in al-Āmidī, *al-Muʾtalif* 148 penult., 149, 2, 159, 6.

18. Al-Mubarrad Muḥammad b. Yazīd al-Azdī is said to have been called 'al-Mubarrid' (i.e. 'the one who determines the truth') by his teacher Abū ʿUthmān al-Māzinī (no. 5.) because he had given him sound advice when he was writing his own *al-Alif wal-lām*. It was only the Kufans who supposedly corrupted his name to al-Mubarrad (Yāqūt, *Irsh.* VII 137, 15, Suyūṭī, *Muzhir* ² II, 267, 14ff.). He died in Shawwāl 285/November 898 (or, according to others, in 286).

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Al-Zub. 40, al-Azharī, *MO* 1920, 26, al-Marzubānī, *Muʿjam al-shuʿarāʾ* 449f, al-Khaṭīb, *Taʾr. Baghd.* III, 380–7, Yāqūt, *Irsh.* VII, 137–45, al-Yāfiʿī, *Mir. al-j.* II, 210–13, Suyūṭī, *Bughya* 116, Ibn al-ʿImād, *Shadh. al-dhahab* II, 190, Aḥmad Amīn, *Ḍuḥa ʾl-Islām* I, 314–32. 1. *al-Kāmil*, additionally C. 1323/4 (with excerpts from al-Jāḥiẓ in the margin), 1339; for an anonymous commentary in the possession of Ismāʿil Efendi in Istanbul, see Rescher, *Abr.* II, 150, n.2; a commentary by al-Baṭalyawsī (d. 494/1100, see p. 309), is cited in Suyūṭī, *Muzhir* I ^{1}182, 8, ^{2}223, 5; al-Sibāʿī al-Bayyūmī, *Tahdhīb al-Kāmil*, 2 vols., C. 1341/1923; a commentary, *Raghbat al-āmil min Kitāb al-kāmil*, by Sayyid b. ʿAlī al-Marṣafī (a prof. at al-Azhar), 8 vols., C. 1345–6/1927–8.—2. *Kitāb al-muqtaḍab*, which was transmitted by the 'heretic' Ibn al-Rāwandī (see p. 193) and thereby discredited (see Anb. 291/2, Yāqūt, *Irsh.* VII, 145, 15), | additionally Köpr. 1507/8 (*ZDMG* 64, 197), photograph Cairo^{2} II, 165, 3, printing planned in Hyderabad, see *Barnāmaj* 16; on the commentary by al-Fāriqī, see Yāqūt, *Irsh.* IV, 240.—3. *Kitāb nasab Qaḥṭān wa-ʿAdnān*, Esc.^{1} 1700, f. 59r–68v. See Levi della Vida, *Les livres des chevaux* XIII, ʿĀšir Ef. 2003, 2, *MFO* V, 491, Cairo^{2} V, 391.—4. *Kitāb ma ʾttafaqa lafẓuhu wakhtalafa maʿnāhu min al-Qurʾān al-majīd*, C. 1350.—5. *al-Mudhakkar wal-muʾannath riwāyat Abī ʿUmar al-Fārisī*, Dam. Z. 36, 113, 2. ʿAlī b. Ḥamza al-Baṣrī (d. 375/985 see p. 114), *al-Tanbīhāt ʿalā aghlāṭ Abi ʾl-ʿAbbās al-M. fi kitābihi ʾl-K.*, a fragment from his *al-Tanbīhāt ʿalā aghlāṭ al-ruwāt* is in Leid. 445. Also cited are: 1. *Masāʾil al-ghalaṭ*, insignificant criticisms of Sībawayh's *Kitāb*, which he later admitted was a juvenile work, Suyūṭī, *Muzhir* ^{2} II, 233, 10.—2. *Kitāb al-rawḍa*, Azharī, op. cit., 26, 13, al-Khaṭīb, III, 486, 6, selected poems by Abū Nuwās and other contemporary poets in Ibn al-Athīr, *al-Mathal al-sāʾir*, 189, 16, a description of the poet al-ʿAbbās b. al-Aḥnaf, *Agh.*^{1} VIII, 15, 20, al-Jurjānī, *Kin.* 29, 9, Ibn ʿAbd al-Rabbih, *al-ʿIqd*, in al-Yāfiʿī, *Mir. al-j.* II, 211, 5.—3. *Kitāb al-ikhtiyār, Kāmil* 760, 4.—4. *Ṭabaqāt al-naḥwiyyīn* see above ad p. 85.

19. Saʿīd b. Hārūn al-Ushnāndānī, the teacher of Ibn Durayd, died in 288/901.

Zub. 108, Yāqūt, *Irsh.* IV, 244. The *Kitāb maʿāni ʾl-shiʿr*, whose real author was Ibn Durayd (Krenkow, *JRAS* 1924, 134), also Cairo^{2} III, 361, Dam. Z. 85, 24, 1, ʿUm. 91, 4, print. Damascus 1340/1922, C. 1932.

20. Al-Yazīdiyyūn: 1. Abū Muḥammad Yaḥyā b. al-Mubārak al-ʿAdawī debated with al-Kisāʾī in the presence of Hārūn al-Rashīd (see Ḥarīrī, *Durra* 42, 10ff., Weil, *Ibn al-Anbārī* 53) and was later the teacher of al-Maʾmūn.

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Zub. 21, Yāqūt, *Irsh.* VII, 289, al-Yāfiʿi, *Mir. al-j.* II, 3–7, Suyūṭī, *Bughya* 414. His *Muntaha ʾl-ṭullāb min ashʿār al-ʿArab* is cited in Abkarius, 45 (Geyer, *Aʿshā* 300, no. 43).

2. His son Ibrāhīm (Zub. 27, Yāqūt, *Irsh.* I, 360–4) composed the *Kitāb ma ʾttafaqa lafẓuhu wakhtalafa maʿnāhu*, Suyūṭī, *Muzhir* II, 263, 15. His second son Ismāʿīl composed a *Kitāb al-wuḥūsh* and a *Kitāb ṭabaqāt al-shuʿarāʾ*, Yāqūt, *Irsh.* II, 359. His third son, Aḥmad, was a popular poet at the courts of al-Maʾmūn and al-Muʿtaṣim; Zub. 23, Ibn ʿAsākir, *Taʾr. Dimashq* II, 79, al-Khaṭīb, *Taʾr. Baghdād* V, 117.

3. His grandsons: ʿUbaydallāh b. Muḥammad b. Abī Muḥammad, Yāqūt, *Irsh.* V, 4, and al-Faḍl, ibid. VI, 141.

4. His great-grandson Muḥammad b. al-ʿAbbās b. Muḥammad b. Yaḥyā (Suyūṭī, *Bughya* 50) collected *Marāthī wa-ashʿār*, ʿĀšir Ef. 904 (*MFO* V, 512), and the | Jarīr codex in St Petersburg originates from him. His *Manāqib Bani* 170
ʾl-ʿAbbās, ḤKh 12648, were used by al-Ṣafadī, *al-Wāfī* I, 51, 13, his *Akhbār al-Yazīdiyyīn* by Yāqūt in *Irsh.* (*ZS* X, 219).

20a. Abū Mūsā Sulaymān b. Aḥmad (Muḥammad) b. Aḥmad al-Ḥāmid was a student of Thaʿlab (see p. 118) but took the side of the Basrans. He died on 24 Dhu ʾl-Ḥijja 305/8 June 818.

Suyūṭī, *Bughya* 262. *Dhikr mā yudhakkaru wa-mā yuʾannathu min al-insān*, ʿĀṭif Ef. (*MFO* V, 491) 2003, 7.

21. Muḥammad b. Aḥmad b. Kaysān, whose year of death is given as 299/911 in Zub. no. 60 and Ibn al-Khaṭīb, *Taʾr. Baghdād* I, 325. In this they are followed by Anb. 301 and al-Yāfiʿī, *Mir. al-j.* II, 236. The year 320/932 ventured by Flügel, 98 is only found in Yāqūt, *Irshād* VI, 280–3, a date that was adopted by al-Suyūṭī in *Bughya* 8.

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22. When his student al-Qāsim b. ʿUbaydallāh b. Sulaymān became vizier, al-Zajjāj Abū Isḥāq Ibrāhīm b. al-Sarī b. Sahl entered into his service as a secretary, and remained faithful to him until the end of his life.

Zub. 42, Azharī, *MO* 1920, 26, al-Khaṭīb, *Taʾr. Baghdād* VI, 89–93, Yāqūt, *Irsh.* I, 47–59, al-Tanūkhī, *Nishw.* 134, Suyūṭī, *Bughya* 179, 1, Aḥmad Amīn, *Ḍuḥa ʾl-Isl.* II, 67. The work that is identified as a fragment of the *Kitāb sirr al-naḥw* in Cat. Cairo[1] IV, 54, [2]II, 115 examines *mā yanṣarif wa-mā lā yanṣarif* and may be a work that was mentioned separately in *Fihr.* (*Tadhk. Naw.* 136).—3. *Kitāb maʿāni*

'l-Qur'ān, Br. Mus. Or. Stud. Browne 138, 8, Sulaim. 189, vol. II, Cairo I, 213 (*Tadhk. al-naw.* 16); with the title *al-Zāhir fī ma'āni 'l-Qur'ān alladhī yasta'miluhu 'l-nās* Cairo[1] IV, 260; on which al-Ḥasan b. Aḥmad al-Fārisī (d. 377/987, p. 113) wrote his *al-Igḥfāl fī-mā aghfalahu 'l-Zajjāj min al-ma'ānī* Cairo I, 126 (*Tadhk. al-naw.* 19).—4. *Kitāb khalq al-insān*, Br. Mus. Suppl. 836, 1, Cairo[1] VII, 281, [2]II, 127, Bibl. Dahdah 287, 2.—5. *Kitāb fa'altu wa-af'altu*, Cairo[1] VII, 281, [2]II, 29, print. as no. 32 of *al-Ṭuraf al-adabiyya li-ṭullāb al-'ulūm al-'arabiyya* by Muḥammad Amīn al-Khānjī, C. n.d., 1907 and 1913.

23. Al-Zajjājī Abu 'l-Qāsim 'Abd al-Raḥmān b. Isḥāq, d. 337/949.

Zub. 53, Suyūṭī, *Bughya* 297, Ibn Taghr. (C.) III, 303. I. *Kitāb al-jumal*, additionally Leipz. 406, Madr. 66, 85, Esc.[2] 109, Cairo[2] II, 91, 153, Bāyezīd 3002 (*ZDMG* 64, 511), Feiẓiyye 1912 (*ZDMG* 68, 385), Fez, Qar. 1184, 1205, Rabat 276, 3, Algiers
171 38/9, ed. Muḥammad ben Cheneb, | Algiers-Paris 1927 (Bibl. Ar.), cf. J. Wolf, *Die Grammatik* (al-Jumal) *des Z. mit bes. Berücksichtigung der dichterischen Belegstellen nach den Hdss. von Berlin u. Leipzig*, Diss. Jena 1904. Commentaries: 1. Ḥusayn b. al-Walīd b. al-'Arīf (d. 390/999, see Flügel 265, Suyūṭī, *Bughya* 237), Cairo[1] IV, 67, [2]II, 126.—2. *Sharḥ Abyāt al-J.* by al-Shantamarī (d. 476/1083), Lālelī 3255 (*ZDMG* 64, 512).—3. Ṭāhir b. Aḥmad b. Bābashādh (d. 469/1076, see p. 301), Tüb. 62, Vat. V. 1091, Dam. Z. 83, 4, 'Um. 74.—4. Muḥammad b. 'Abdallāh al-Baṭalyawsī (d. 521/1127, see p. 427), *Iṣlāḥ al-khalal*, also Cairo[2] II, 76 and *al-Ḥulal fī Sharḥ abyāt al-J.*, Cairo[2] II, 104, Rāġib 1319 (*ZDMG* 64, 512).—5. 'Alī b. Muḥammad b. Kharūf (d. 609/1212, Suyūṭī, *Bughya* 354, 606 following Ibn al-Sā'ī, *'Unwān al-tawārīkh* 306), Berl. 6459, 6462.—6. 'Alī b. Muḥammad b. Ḥarīq (beginning 7th cent., Suyūṭī *B.* 346, Maqq. I, 536) *Sharḥ Risālat abyāt al-J.* Escur.[2] 295.—7. 'Alī b. Muḥammad b. 'Uṣfūr al-Ishbīlī (d. 669/1270), also A. Taymūr P. *RAAD* III, 341.—8. 'Alī b. Muḥammad al-Ḍā'i' (d. 680/1281, Suyūṭī, *Bughya* 355), Cairo[2] II, 125.—9. Aḥmad b. Yūsuf al-Fihrī al-Lablī (d. 691/1292, Suyūṭī, *Bughya* 176), Cairo[2] II, 174, *Washy al-ḥulal fī sharḥ abyāt al-J.*—10. 'Abdallāh b. Aḥmad al-Fākihī (d. 972/1564, see II, 380), Cairo[1] IV, 67.—11. Muḥammad b. Aḥmad b. al-Fakhkhār al-Khawlānī al-Fihrī (Ibn al-Khaṭīb, *Iḥāṭa*, Madr. fol. 180), Granada SM XVI.—12. al-Rasmūkī, Fez, Qar. 1220.—13. An. Escur.[2] 31, on the *shawāhid* ibid. 121, 2, Köpr. 1507, Fez, Qar. 1185.—14. *al-Fākhir* by Abū 'Abdallāh b. Abi 'l-Fatḥ Dam. 'Um. 74, 85–7, *Taqyīd 'alā ba'ḍ jumal al-Zajjājī* by Faraj b. Qāsim b. Lubb al-Gharnāṭī (d. 783/1381, Suyūṭī, *Bughya* 372), Esc.[2] 109.—II. *Īḍāḥ 'ilal al-naḥw*, 'Alī Šehīd P. 251 (*MFO* V, 521).—III. *al-Amālī*, according to Suyūṭī, *Muzhir* [2] II, 199, 16 the last work in its kind, in three recensions: 1. *al-Kubrā* (?), Feiẓiyye 1573 (*ZDMG* 68, 378).—2. *al-Wusṭā*, possibly Berl. 8320, Vat. V. 1008, Cairo[2] III,

22, ed. with a comm. by Aḥmad b. Amīn al-Shinqīṭī, C. 1324 (Madr. 215?), cf. Tauer, *Arch. Or*. II, 87.—3. *al-Ṣughrā*, cited in *Khiz*. see *Iqlīd* 17, and *RSO* VIII, 635.—IV. *Ḥurūf al-maʿānī*, Lālelī 3740 (*MFO* VII, 107).—V. *Kitāb al-lāmāt*, ʿAlī Šehīd P. 251 (*MFO* V, 521).—VI. *Mukhtaṣar al-Zāhir*, see ad p. 107.—VII. *Sharḥ khuṭbat Adab al-kātib*, see ad p. 110.—VIII. *Kitāb ishtiqāq asmāʾ allāh taʿālā wa-ṣifātihi al-mustanbaṭa min al-tanzīl wa-mā yataʿallaqu bihā min al-lughāt wal-maṣādir wal-taʾwīl* Cairo² II, 27.—IX. *Risāla fī bayān al-asʾila al-wārida ʿala ʾl-basmala wa-ajwibatuhā*, ibid. 112.—X. Observations on the formula for *ṭalāq*, in the form of a verse, Br. Mus. Suppl. 1203 xii. Also cited: *Kitāb al-hijāʾ, Jumal* 291, 6, and *Gharāʾib majālis al-naḥwiyyīn, Khiz*. III, 353, 21.

24. Abu ʾl-Qāsim al-Ḥasan b. Bishr al-Āmidī was born in Basra, worked there and in Baghdad as a secretary, and died in 371/987.

Yāqūt, *Irsh*. III, 54–61, Suyūṭī, *Bughya* 218, Zakī Mubārak, *al-Nathr al-fannī* II, 82–93. 1. *Kitāb al-muwāzana bayna Abī Tammām wal-Buḥturī*, Cambr. 1127/8, Dam. ʿUm. 89, 124; apparently the printings of Istanbul, Jaw. 1287, on the basis of Ḥamīd. 1207 (*ZA* 27, 153), Beirut 1332, C. 1928, 1932, only contain the first part,
| the second part being contained in a MS of A. Taymūr P., *RAAD* III, 342; Turkish 172
transl. by M. Weled, Istanbul 1311.—2. *Kitāb al-muʾtalif wal-mukhtalif min asmāʾ al-shuʿarāʾ wa-alqābihim, Mukhtār* by Ibr. Cairo² II, 35, III, 339, ed. with Abū ʿUbaydallāh Muḥammad b. ʿImrān al-Marzubānī's (p. 125) *Muʿjam al-shuʿarāʾ* by F. Krenkow, C. 1354. The original work, of which there exists a fragment in a private library in India (Muḥammad ʿAbd al-ʿAzīz Mayman, *Iqlīd al-Khiz*. 122, n. 1), is often cited in the *Khiz*. (*Iql*. 122) and in Suyūṭī's *ShshM*.—3. *Muʿjam al-shuʿarāʾ*, cited in al-Tījānī, *al-Tuḥfa* 179, 8.—4. *Sharḥ dīwān al-Musayyab b. ʿAlas* (see Geyer, Aʿshā 349ff.), cited in Suyūṭī, *ShshM*. 41, 14.—5. *Amālī*, cited in al-Ḥarīrī, *Durra* 64, 9.—6. *Kitāb al-shuʿarāʾ al-mashhūrīn* cites *al-Muʾtalif* 33, 12; 35, 17; 37, 18; 48, 4, 7.—7. For his books on the poems of the different tribes see ad p. 20.—8. *Kitāb al-rabāb* is cited in *al-Muʾtalif* 97, 6.

Ad p. 99

25. Abū Bakr Muḥammad b. al-Ḥasan b. Durayd (al-Duraydī, Yāqūt, *Irsh*. II, 343,14) lived in Khurāsān at the court of the proconsul of Nishapur ʿAbdallāh b. Muḥammad b. Mīkāl and his son Ismāʿīl (Yāqūt, *Irsh*. II, 343–6). The date of his death is given as 18 Ramaḍān 321/12 August 934. Apparently he was buried on the very same day he died, just like the theologian Abū Hāshim al-Jubbāʾī (al-Tanūkhī, *Nishw*. 210).

Zub. 112, al-Marzubānī, *Muʿjam* 461, al-Azharī, *MO* 1920, 30 (who calls him "uncritical"), al-Khaṭīb, *Taʾr. Baghd.* II, 195–7, Yāqūt, *Irsh.* VI, 483–94, Suyūṭī, *Bughya* 30–3, Ibn Taghr. (C.) III, 240, Ibn al-ʿImād, *Shadh. al-dhah.* II, 289–91. I. *al-Maqṣūra*, MSS among others Paris 3088/9, Br. Mus. Suppl. 1211 VI, Pet. Ros. 77, As. Mus. Buch. 855, ʿĀṭif Ef. 853, 5, Bāyezīd 2512, ʿUm. 717, AS 4120, Šehīd ʿA. P. 2134 (*MSOS* XV, 11). Commentaries: 1. Ibn Khālawayh (see p. 125), additionally Pet AM 268 (an abbreviation of al-Tabrīzī?), Köpr. 1324, 2, Lālelī 1854, 1859, 1860 (*ZDMG* 64, 590), Cairo² III, 324, Dam. Z. 86 (ʿUm. 91) 27, 32, Beirut *RAAD* V, 34.—2. Rabīʿa b. Muḥammad al-Maʿmarī, ca. 400/1009, Berl. 7546 (according to Suyūṭī, *Bughya* 247, but following Rabīʿ b. Muḥammad al-Kūfī ʿAfīf al-Dīn ca. 682).—3. al-Tabrīzī (d. 502/1108, see p. 279), ʿUmūm. 559, 5 (*MFO* V, 531).—4. al-Zamakhsharī (d. 538/1143, see p. 289), in the appendix to his commentary on the *Lāmiyyat al-ʿArab*, Cairo 1324.—5. al-Jawālīqī (d. 539/1144, see p. 280), Köpr. 1324, 1 (*MSOS* 15, 1).—6. Muḥammad b. Aḥmad b. Hishām al-Lakhmī (d. 570/1174, see p. 302, 4, 308), additionally Vienna 146, Cambr. Suppl. 189, Br. Mus. Suppl. 1036, ʿĀšir Ef. 852, b, AS 4120 (*WZKM* 26, 94), Lālelī 1959/60 (*MO* VII, 101), Dam. Ẓāh. Adab 26, Z. 86 (*RAAD* XII, 704), Cairo² III, 275, Rabat 317.—7. al-Muhallabī, ca. 560/1165, Berl. 7547.—8. ʿAbdallāh b. ʿUmar al-Ḥaḍramī, before 720/1320 (on his *Safīnat al-ṣalāt* there is a commentary, *Sullam al-munājāt*, by Muḥammad al-Nawawī al-Jāwī, see II, 501, C. 1884), Berl. 7548.—9. Nuʿaym b. Saʿīd b. Masʿūd, ca. 700/1300, ibid. 7549.—10. ʿIzz al-Dīn b. Jamāʿa (see II, 72
173 or 94?), Paris 3090.—11. ʿAbd al-Qādir b. Muḥammad al-Ṭabarī | (d. 1033/1623 see II, 378), Manch. 446, Brill–H² 16, Cairo² III, 2, 215, Beirut *RAAD* V, 135.—12. Muḥammad b. al-Khalīl al-Aḥsāʾī (d. 1044/1634, see Ibn Maʿṣūm, *Sulāfat al-ʿaṣr* 227—30) ʿĀšir Ef. 852a (*MFO* V 509).—13. Muḥammad b. Sulaymān al-Kamārī al-Zuzzī, ʿUm. 5400 (*MFO* V 519).—14. Qadrī Muḥammad Efendi, composed in 1065/1655, ʿĀšir Ef. (Brusali Muḥammad Ṭāhir *Osm. Müell.* I, 403).—15. Sīdī b. al-Mukhtār al-Intishāʾī (d. 1283/1866), Cairo² III, 225.—16. Anon., Br. Mus. Suppl. 1035, Cairo² III 225, ʿĀšir Ef. 853, Turkish ibid. 855. *Takhmīs* also by al-Ḥusaynī, Cairo² III, 54, by Muḥammad Saʿīd al-Jawādī, Mosul D. 42, 19, by al-Ḥasan b. al-Ḥusayn b. ʿAlī Sharaf al-Dīn, Berl. 7556, Vat. V. 1120, 9, anon. in Br. Mus. Suppl. 1087, I; *Tasmīṭ* by Majd al-Dīn Asʿad b. Aḥmad b. Ibrāhīm b. ʿAlī al-Irbilī (= 112, 7?), *al-Fawāʾid al-maḥṣūra*, Br. Mus. Suppl. 919 ii, Vat. V. 1143, 7.

VI. *al-Maqṣūra al-kubrā*, incomplete in the appendix to al-Zamakhsharī's *Sharḥ Lāmiyyat al-ʿArab*, C. 1324, claimed to be complete in a manuscript in Aleppo, RAAD, VIII, 433–7, with a commentary by al-Anbārī,[9] Cairo² II, 42, by

9 Referred to in the catalogue as Abū Bakr al-Qāsim b. Salyār (read: al-Bashshār). The name al-Qāsim would then refer to the one who died in 304/916, and the *kunya* Abū Bakr to his son who died in 327/939. See *Fihrist* 74, and below ad p. 107.

Ibn Hishām al-Lakhmī (see above), Esc.^{2} 476; an imitation by Shams al-Dīn Muḥammad al-Fāriḍī, dedicated to Abu 'l-Suʿūd al-ʿImādī (II, 438), Cairo^2 III, 378. VI, a. Other *Manẓūmāt fi 'l-mamdūd wal-maqṣūr* ed. Cheikho, *Mashriq* XIX, 64–6. VI, b. *Marthiya* on al-Shāfiʿī, al-Khaṭīb, *Ta'r. Baghd.* II, 7off., al-Subkī, *Ṭab.* II, 145, on al-Ṭabarī, al-Khaṭīb, *Ta'r. Baghd* II, 167–9. VI, c. *Qaṣīda* rhyming in thā' of the year 316 Br. Mus. Suppl. 1211 v, with an anonymous commentary in Berl. 7561, 1.—VIII. *al-Jamhara* (on the history of which see Suyūṭī, *Muzhir* ^{2} I, 58/9, which according to II, 232, 15, is full of mistakes),[10] additionally Br. Mus. Suppl. 837. Or. 5811 (DL 82), Yeni A. Khān III, 1124 (MSOS XV, 3), AS 4672 (WZKM 26, 88), ʿĀṭif Ef. 2713, Köpr. 1541/2 (MSOS XIV, 18), Cairo^2 II, 11, Fez, Qar. 1245, 1258, *Hesperis* XII, 120, printed in 3 volumes Hyderabad 1345; an anonymous *Mukhtaṣar* Br. Mus. Or. St. Browne 149, 87; cf. A. Ṣiddīqī, *I. D. and his Treatment of Loanwords*, Allahabad 1930.—X. Cf. *Kitāb al-maṭar wal-saḥāb*, Cairo^1 VII, 651, ^{2}II, 30, Dam. Z. 63, 53.—XI. *Kitāb al-malāḥin* Esc.^{2} 442, 5, 467, 4, Vat. V. 1479, 5, ʿĀṭif Ef. 2800, 2 (MFO V, 474), Fātiḥ 5187 (ibid., 497), Bāyezīd 3100 (ibid., 527), Dāmād Ibr. 1117 (ibid., 528), Dāmādzāde M. Murād 1716, 1738 (ibid., 530), Qaračelebīzāde 194, C. 1317.—XIII. *Kitāb al-mujtabā*, additionally AS 4880 (ZDMG 68, 390) print. Hyderabad 1342, ed. Krenkow.—XIV. *Risālat afʿalu wa-faʿaltu* (author?) Esc.^{2} 442, 7.—XV. *Akhbār Abī Bakr b. Durayd*, notes on linguistics in four chapters, Cairo^2 III, 6.—XVI. A collection of sayings by ʿAlī, Paris 3971. 3.—Cited: 1. *Kitāb al-arbaʿīn*, which according to al-Ḥuṣrī, *Zahr al-ādāb* (see Margoliouth, EI II, 257), served as a model for Hamadānī's *Maqāmāt* (see above, ad p. 82). Zakī Mubārak, *La prose ar. au IVème siècle* pp. 95–103 (see *al-Nathr al-fannī* I, 199, 227–33, 246–53) believes he found quotations from this collection | in al-Qālī's *Amālī* I, 102, 117, but it cannot be proven that these frag- 174
ments belonged to that collection.—2. *Kitāb al-wishāḥ*, on the names of poets, *Khiz.* I, 391, III, 266, Suyūṭī, *Muzhir* ^{2}II, 266, 5ff., 270, 17ff., *ShshM.* 18, 3, 19, 21, 27, 26, 29, 27, 29, 33, 5, 45, 18, 51, 17, 54, 13, 69, 11, 272, 17.—3. *Kitāb al-mutanāhī fi 'l-lugha*, al-Qādī, *Am.* II, 46, bottom.

25a. His student Abū ʿAbdallāh b. al-Muʿallā al-Azdī.

Yāqūt, *Irsh.* VII, 107, followed by Suyūṭī, *Bughya* 106, collected ancient children's songs under the title *Kitāb al-tarqīṣ* or *al-Muraqqiṣāt wal-muṭribāt, Khiz.* IV, 1, 17, Suyūṭī, *Muzhir* ^{1} I, 179, 19, 132, 14, 191, 81, 212, 12, II, 81, 17, 141, penult., 159, 4 from below, 169, 3, 226, 5, 227 ult., 231, 14. His *Kitāb al-mushākaha fi 'l-lugha, Muzhir* ^{1} II, 48, 20, 56, 21, 227, 4 from below.

10 Niftawayh (see no. 25a) criticised him in a satirical verse for having simply rephrased the *Kitāb al-ʿayn* (Yāqūt, *Irsh.* I, 311, 15ff.).

Ad p. 100

26a. Abū Muḥammad ʿAbdallāh b. Jaʿfar b. Durustawayh, d. 347/956.

Zub. 47, al-Khaṭīb, *Taʾr. Baghdād* IX, 428, Suyūṭī, *Bughya* 279. 1. *Kitāb al-alfāẓ lil-kuttāb* is cited with the title *Kitāb al-kuttāb al-mutammam fi ʾl-khaṭṭ wal-hijāʾ* in Zamakhsharī, *Kashshāf* I, 15, 19, *Le guide des écrivains*, ed. L. Cheikho, Beirut 1921.—2. *al-Hidāya fi ʾl-naḥw*, also attributed to either ʿAbd al-Jalīl b. Fayrūz al-Ghaznawī or to Abū ʿAbdallāh Zubayr b. Aḥmad (ḤKh VI, 496, 14373), printed in *Jāmiʿ al-muqaddamāt*, Tehran 1289, 1298. Also cited: 1. *Akhbār al-nuḥāt*, al-Ṣafadī, *al-Wāfī* I, 54, 73.—2. *Sharḥ al-faṣīḥ*, see p. 118; *Kitāb ibṭāl al-qalb* Suyūṭī, *Muzhir* [1] I, 232, 13.

26b. Abū Bakr Muḥammad b. al-Sarī b. al-Sarrāj al-Lughawī al-Baghdādī, d. 316/928.

Fihr. 62, al-Zub., 43, Ibn Khall., 636, Suyūṭī, *Bughya* 44, Flügel 103. *Kitāb al-uṣūl*, Br. Mus. Suppl. 916, cited *Khiz*. passim, see *Iqlīd* 9.

27. In 340/951, Abū Saʿīd al-Ḥasan b. ʿAbdallāh b. al-Marzubān al-Sīrāfī enjoyed such prestige that the Sāmānid Nūḥ b. Naṣr and his vizier al-Balʿamī, as well as the prince of Daylam, al-Marzubān b. Muḥammad, addressed him as *Imām al-Muslimīn* and *Shaykh al-Islām* in their letters, asking him all kinds of questions on grammar and Qurʾānic exegesis. He died at 80 years old on 2 Rajab 368/3 February 979.

Ad p. 101

Zub., 53, al-Khaṭīb, *Taʾr. Baghdād* VII, 341/2, Yāqūt, *Irsh*. III, 84–125, Suyūṭī, *Bughya* 221, Ibn Taghr. (Juynb.) I, 517, 8ff., ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. I,
175 196, Ibn al-ʿImād, | *Shadh. al-dhah.* III, 65. His *Kitāb asmāʾ jibāl al-Tihāma wa-makānuhā* is based on information provided by the Bedouin ʿArrām b. al-Aṣbagh al-Sulamī, who must have been alive sometime after 231/845, and whose accounts were also used by al-Kindī (see ad p. 210), ḤKh 9833, often used in Yāqūt's *Geographical Dictionary*; see Heer, *Die hist. u. geogr. Quellen in Yāqūts geografischem Wörterbuch*, 28, Reitemeyer, *Islam* 20, 247ff., where the independent literary character of ʿArrām's statements is, however, much overrated. Independent of this is probably his *Jazīrat al-ʿArab, Irsh*. III, 86, 13. *Ṭabaqāt al-nuḥāt al-Baṣriyyīn*, see above, p. 157; cf. Margoliouth, The Discussion between Abū Bishr Mattā (see p. 207) and Abū Saʿīd al-S. on the Merits of Logic and

Grammar, *JRAS* 1905, 79–129. For his dispute with the philosopher Abu 'l-Ḥasan al-ʿĀmirī al-Nīsābūrī, see Yāqūt, op. cit., 124. For his *Sharḥ abyāt Iṣlāḥ al-manṭiq*, see ad p. 117. In Cambr. 1239 he is credited with the *al-Iʿrāb fi 'l-iʿrāb*.

28. Abu 'l-Ḥasan ʿAlī b. ʿĪsā al-Rummānī was born in Baghdad in 276/889 and died there on 11 Jumādā I 384/24 June 994.

Yāqūt, *Irsh*. V, 280, Suyūṭī, *Bughya* 344. 1. *Kitāb al-alfāẓ al-mutarādifa wal-mutaqāribati 'l-maʿnā*, Cairo[2] II, 4, 6, C. 1321.—2. Because of its Muʿtazilī leanings, his *al-Jāmiʿ fī tafsīr al-Qurʾān* was used and extended by al-Zamakhsharī; Ibn Taghr. (Juynb.) 548, 19, vol. VII, Paris 6523.—3. *Kitāb al-ḥurūf*, Köpr. 1393, 2.—4. *Kitāb al-ḥudūd fi 'l-naḥw*, ibid. 3 (*MSOS* XIV, 31); a copy is in Najaf, made in 611/1214 by Yāqūt al-Ḥamawī in Marw al-Rūdh, in Krenkow's possession.—5. *al-Mabsūṭ fī Kitāb Sībawayh*, cited in Ibn Sīda's *al-Mukhaṣṣaṣ* I, 13, 9.—6. *Kitāb al-bayān*, see Ibn Rashīq, *ʿUmda* [1] I 164, 20, [2]I, 169_{21}.

28a. Al-Ḥusayn b. ʿAlī b. ʿAbdallāh al-Namarī, who died in 388/998 in Basra.

Al-Khaṭīb, *Taʾr. Baghdād* XII, 16, Suyūṭī, *Bughya* 235. 1. *Kitāb al-mulamma*, Yenī 1195, II (*ZS* I, 217).—2. *Sharḥ al-ḥamāsa*, see p. 20.

29. Abū ʿAlī al-Ḥasan b. Aḥmad (Muḥammad) b. ʿAbd al-Ghaffār al-Fasawī al-Fārisī al-Shīrāzī was the son of an Arab woman belonging to the Sadūs tribe that had settled in Persia. He acted as the representative of the Būyid ruler ʿAḍud al-Dawla, who showed that he held him in high esteem (*Eccl. Abbas. Cal.* III, 68) when his daughter married the caliph al-Ṭāʾī in 369/979 (*Eccl.* II, 414n, Ibn Taghr. (J.) 518). He died in Baghdad on 17 Rabīʿ I 377/17 July 987.

Al-Khaṭīb, *Taʾr. Baghdād* VII, 275, Yāqūt, *Irsh*. III, 9–22, Ibn al-Athīr, *al-Kāmil* IX, 36 (where 376 is given as the year of death), Ibn Taghrībirdī, (Juynb.) | 533/4, 176
Ibn al-ʿImād, *Shadh. al-dhah.* IV, 88/9, Suyūṭī, *Bughya* 216. 1. *Kitāb al-īḍāḥ*, on which he wrote an addendum called *al-Takmila* at the request of ʿAḍud al-Dawla, and which is called *al-Īḍāḥ wal-takmila* in MSS Escur.[2] 44 and 125, but the description does not give any clue on whether they are two separate works. *Al-Idāḥ*, additionally in ʿĀṭif Ef. 2444 (*MFO* V. 494), Feiziyye 1909 (*ZDMG* 68, 355), Shāhzāde 323 (*MFO* V, 518), Sulaymāniyya 929 (ibid.), Bāyezīd 2903, Rāġib 1329 (*ZDMG* 64, 524), Selīm Āġā 1083 (ibid., 68, 59), Top Kapu (*RSO* IV, 729), Cairo[2] II, 81, Damascus *RAAD* 10, 251, Bankipore 1522 (*Tadhk. al-naw.* 137), a fragment in Girgas and Rosen, *Chrest. ar.* 378–434; printing planned in Hyderabad, *Barnāmaj* 1354, 16. Commentaries: a. Ibn Jinnī (d. 392, see p. 125), Qiličʿ A. P.

930.—b. al-Jurjānī (d. 471/1078, see p. 287), *Sharḥ al-Īḍāh wal-takmila*, additionally Bāyezīd 3015, Cairo² II, 163.—c. The same by al-ʿUkbarī (d. 616/1219, see p. 282), Br. Mus. 1640, Cairo² II, 124.—d. *al-Ifṣāḥ*, by Muḥammad b. Yaḥyā al-Khaḍrāwī (d. 646/1248, Suyūṭī *Bughya* 115), Cairo² II, 78.—e. *al-Ifṣāḥ*, by Ibn Abi 'l-Rabīʿ al-Umawī (d. 688/1289, see p. 313), Fez Qar. 1189.—f. *Īḍāḥ shawāhid al-īḍāḥ*, by al-Ḥasan b. ʿAbdallāh al-Muqri' (d. 567/1171), Esc.² 45.—g. *Sharḥ shawāhid al-Īḍāḥ*, by ʿAbdallāh b. Barrī al-Maqdisī (d. 583/1187, see p. 301), Cairo² II, 1, 28.—h. Anon., Cairo² II, 124, Lālelī 3170 (*MFO* V, 521).—i. Abū Bakr b. Muḥammmad b. ʿAbd al-Raḥmān al-Maghribī al-Andalusī al-Kāfī in Ism. Ef.'s possession in Istanbul, *ZDMG* 68, 385, n. 2. A critique *al-Ifṣāḥ bi-baʿḍ mā jā'a min al-khaṭa' fī Kitāb al-īḍāḥ*, by Sulaymān b. Muḥammad b. al-Ṭarāwa al-Mālaqī (d. 528/1133, Suyūṭī, *Bughya* 263), Esc.² 1830.—2. *Kitāb al-shiʿr* or *al-Kitāb al-ʿAḍudī*, a fragment of which in H.J. Roediger, *De nominibus verborum arabicis*, Halis 1869, pp. 1–11.—3. *Kitāb al-ḥujja wal-ighfāl*, on the 7 *qirā'āt*, Bank. XVIII 1, 1211, a commentary on Abū Bakr Aḥmad b. Muḥammad b. Mujāhid's (d. 324/936, see p. 191) *al-Qirā'āt al-sabʿ* Šehīd ʿA. P. 26, 27, Faiẓ. 3, Murād Mollā 6–9, Rustam P. Derskhānesī 3, Cairo, *Qirā'āt* 462 (a photograph of a MS in Alexandria, dated 390, al-Khaṭīb, *Ta'r. Baghd.* VII, 276, note.), cf. Khuda Bukhsh, *Essays* 191.—4. *al-Ighfāl fī-mā aghfalahu 'l-Zajjāj fi 'l-maʿānī* (see p. 110), Cairo¹ I, 126, *Tadhk. al-naw.* 19.—5. *al-Masā'il al-mushkila* (*al-Baghdādiyya*, cited in *Khiz.*, see *Iqlīd* 101), ʿA. Šehīd P. 2516 (*MFO* V, 521), *al-Masā'il al-Baṣriyya*, cited in *Khiz.*, see *Iqlīd*, loc. cit., *al-Masā'il al-Shīrāziyya*, ibid., *al-Masā'il al-ʿaskariyya*, ibid., *al-Masā'il al-qaṣriyya*, ibid. 102, *al-Masā'il al-manthūra*, ibid., *al-Masā'il al-Ḥalabiyya*, Yāqūt, *Irsh.* III, 120–2, VI, 284, Zamakhsharī, *Kashshāf* I, 331, 15.—6. *Jawāhir al-naḥw*, Mashh. XII, 7, 19.—7. *Kitāb al-tadhkira* is cited in Ḥarīrī, *Durra* 75, 10, and Suyūṭī, *ShshM.* 277, 12.

Ad p. 102

30. Abu 'l-Qāsim ʿAlī b. Ḥamza al-Baṣrī attended the lectures of al-Mutanabbī in Baghdad and died in 375/985 in Sicily.

Yāqūt, *Irsh.* V, 203, Suyūṭī, *Bughya* 337. *Kitāb al-tanbīhāt ʿalā aghlāṭ al-ruwāt* (containing corrections to the *Nawādir* of Abū Ziyād al-Kalbī al-Aʿrābī [Fih. 44], the *Nawādir* of Aḥmad ʿAmr al-Shaybānī, the *Kitāb al-nabāt* by al-Dīnawarī, the *Kāmil* of al-Mubarrad, Thaʿlab's *Faṣīḥ*, *al-Gharīb al-muṣannaf* by Abū ʿUbayd, *Iṣlāḥ al-manṭiq* by Ibn al-Sikkīt, *al-Maqṣūr wal-mamdūd* by Ibn Wallād, and the
177 *Kitāb khalq al-insān* by Thābit Warrāq | Abū ʿUbayda), a complete version is in the library of A. Taymūr P. see *RAAD* III, 340, Cairo² II, 9, IV, 221, cf. P. Brönnle,

Actes du XIIe congr. intern. d. or., 3 II, pp. 5–32, R. Bell (on Thaʿlab), *JRAS* 1904, pp. 95–118.

2 *The School of Kufa*

The School of Kufa kept a discrete distance from the grammatical speculations that characterised that of Basra. Instead, it devoted itself mainly to the study of ancient poetry and whatever was required to understand it. Al-Farrāʾ, the only Kufan to make a detailed study of grammatical questions, in his Qurʾān commentary, was still fairly close to Yūnus. In the later '*ikhtilāf*' literature the opposition between the two schools was exaggerated, while many of the views that actually resulted in divisions between the Basrans themselves were falsely attributed to the Kufans.

Ibn al-Anbārī (d. 577/1181, see p. 282), *Kitāb al-inṣāf fī masāʾil al-khilāf bayna ʾl-naḥwiyyīn al-Baṣriyyīn wal-Kūfiyyīn* ed. G. Weil, Leiden 1913 (cf. *GGA* 1913, no. 12, pp. 752–8). The antagonism between the two schools was felt from quite early on, as is also shown by some verses by the *qāḍī* al-Khalīl b. Aḥmad al-Sijazī (d. 378/988 in Samarqand) in which he says, having listed his teachers in *fiqh* and the Qurʾān: "In grammar (syntax) I lean on al-Kisāʾī and after him, on al-Farrāʾ, always, for as long as I shall live; and should I make the blessed pilgrimage once more, then I shall take my beloved Kufa as my resting (?) place (*mashhadā*): that is my doctrine, my religion, and my faith …" Yāqūt, *Irsh.* iv, 183, 18ff.

Ad p. 103

1. Abū Jaʿfar Muḥammad b. Aḥmad Sāra al-Ḥasan (or ʿAlī) al-Ruʾāsī supposedly wrote, among other works, a *Kitāb al-fayṣal fi ʾl-naḥw*, while his uncle Muʿādh b. Muslim al-Harrāʾ (d. 187/803), the teacher of ʿAbd al-Malik b. Marwān, is regarded as the inventor of morphology.

Zub. 61, 62, Yāqūt, *Irsh.* II, 138, 16, VI, 480–2, VII, 41, Suyūṭī, *Bughya* 33, 393, *Muzhir* [1] II, 201/2, [2]248, 21.

2. ʿAlī b. Hamza b. ʿAbdallāh b. Bahmān b. Fayrūz al-Kisāʾī (for whose name al-Khaṭīb, *Taʾr. Baghdād* XI, 445 [see also al-Jazarī I, 539, 15–18], lists various explanations) was already teaching at the time of Hārūn | and at the court 178
of al-Mahdī he was the Qurʾān reciter for the month of Ramaḍān. He died in Ranbūya near Rayy while he was accompanying Hārūn on a trip, apparently in the same year as Muḥammad b. Ḥasan al-Shaybānī, which must then have

been in 189/805. In case the *marthiya* on both scholars by Yaḥyā b. al-Mubārak al-Yāzidī (*Ta'r. Baghdād* II, 182, 3ff.) was written immediately after their death, the diverging dates must be rejected.

Zub., 63, al-Azharī, *MO* 1920, 15, al-Marzubānī, *Mu'jam al-shu'arā'* 284, al-Khaṭīb, *Ta'r. Baghdād* XI, 403–15, al-Yāfi'ī, *Mir. al-j.* I, 421, Yāqūt, *Irshād* V, 183–200, Ibn al-Jazarī *Ṭab. al-qurrā'* I, 535–40, Suyūṭī, *Bughya* 336, Ibn Taghr. (C.) II, 130; Aḥmad Amīn, *Ḍuḥa 'l-Islām* II, 306/7. Ibn Jinnī *Khaṣā'iṣ* I, 484, 5 praises his accurateness and reliability. 1. *Risāla fī laḥn al-'āmma*, ed. Brockelmann, *ZA* XIII, 31–46 (cf. Nöldeke, ibid. 111–5) and 'Abd al-'Azīz al-Maymanī al-Hindī al-Rājkūtī as no. 1 in *Thalāth Rasā'il*, C. 1344.—2. *Kitāb al-mutashābih fi 'l-Qur'ān*, Paris 665, 4 = *Kitāb al-mushtabihāt*, 'Um. 436, see Pretzl, *Islca* VI, 241.—3. Remarks on the *ṭalāq* formula in rhyme, Br. Mus. Suppl. 1203, xii.

3. Abū Zakariyyā' Yaḥyā b. Ziyād b. 'Abdallāh b. Manẓūr al-Daylamī al-Bāhilī al-Farrā' was an avowed Mu'tazilī. After Tha'lab he was the one who saved the Arabic language from ruin by subjecting it to discipline. According to *Fihr.* 66 he was the first to give lectures in mosques on Qur'ānic exegesis. He is said to have written his *Kitāb al-ḥudūd* at the order of al-Ma'mūn, completing it after several years of labour in an office at the court. The book's speculations were probably inspired by his Basran teacher Yūnus. His *Kitāb al-mushkil* and *Kitāb al-ma'ānī* were so highly valued that they were sold at the exorbitant price of 1 Dinar per set of 5 leaves.

Al-Zub. 64, al-Azharī, *MO* 1920, 17, Yāqūt, *Irsh.* VII, 276–8, al-Khaṭīb, *Ta'r. Baghd.* XIV, 149–55, Suyūṭī, *Bughya* 411, Ibn al-'Imād, *Shadh. al-dhah.* II, 19, Aḥmad Amīn, *Ḍuḥa 'l-Isl.* II, 307/8. 1. *Kitāb ma'ānī 'l-Qur'ān*, dictated in 202–4/817–9, NO 459, Vehbi Ef. 66 (photograph Berl. cod. sim. or. 37, Ritter, *Isl.* XVII, 349, Pretzl, *Islca*
179 VI, 16), transmitted by Muḥammad b. al-Jahm, whose verses | in praise of him may be found in al-Marzubānī's *Mu'jam* 450, 13ff.—2. *al-Fākhir fi 'l-amthāl*, Fātiḥ 4009.—3. *Kitāb al-maqṣūr wal-mamdūd*, Bursa Ulu Jāmi', *ZDMG* 68, 49.—4. *Kitāb al-mudhakkar wal-mu'annath*, in *Majmū'a lughawiyya*, ed. Muṣṭafā al-Zara'ī, Beirut-Aleppo 1345.—5. *Kitāb al-ayyām wal-layālī* Lālelī 1903 (*MO* VII, 104), Selīm Āġā 894 (*ZDMG* 68, 57), Cairo² II, 27 (*Tadhk. al-naw.* 106).

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4. Abū 'Abd al-Raḥmān or Abu 'l-'Abbās al-Mufaḍḍal b. Muḥammad b. Ya'lā al-Ḍabbī was in no way interested in grammar or dictionaries, but only poetry.

Fihrist 68, 21, *Fragm. hist.* I, 252, 10, 255, 11ff., *Agh.* XVII, 109ff., al-Khaṭīb, *Taʾr. Baghdād* XVII, 131, Yāqūt, *Irsh.* VII, 171–3, Ibn Taghr. (C.) II, 69, Suyūṭī, *Bughya* 396, *Muzhir* [2] II, 266. 3. *Kitāb amthāl*, Cambr. 916, also C. 1327.

4a. His student Shammar b. Ḥamdawayh al-Harawī who died in 255/869.

Al-Azharī, *MO* 1920, 24, Yāqūt, *Irsh.* IV, 262, Suyūṭī, *Bughya* 266. His *Kitāb al-silāḥ* is cited in *LA* XIV, 230 bottom page, *Amthāl Shammar*, Maydānī I, 325, 21. A large dictionary which he had written in Herat but not yet published was lost when one of his relatives, an official for Yaʿqūb b. Layth, was surprised and drowned in a flood near Sīb Banū Marwān, and with him the rest of the army that he was with.

5. Abū ʿAmr Isḥāq b. Mirār al-Shaybānī al-Aḥmar lived as a client of the Banū Shaybān in Kufa and sometimes also in Baghdad. He donated his collection of poems of over a hundred tribes to the central mosque of Kufa.

Al-Azharī, *MO* 1920, 13, Zub., 124, Yāqūt, *Irsh.* II, 233–7, al-Yāfiʿī, *Mir. al-j.* I, 210, 214, II, 48, 57, 206, Suyūṭī, *Bughya* 192, *Muzhir* [2] II, 257, 5, Krenkow, *JRAS* 1925, 301–6, *EI* IV, 291. A printing of *Kitāb al-jīm* is planned in Hyderabad, *Barnāmaj* 1354, 14. *Ashʿār taghlib*, cited in *Khiz., Iqlīd* 5, *Kitāb al-ḥurūf*, cited in al-Āmidī, *al-Muʾtalif* 118, 20–4.

6. Muḥammad b. Ziyād b. al-Aʿrābī lived until the age of 81 years. Claims as to the year of his death vary between 230, 231, and 232.

Al-Khaṭīb, *Taʾr. Baghdād* V, 282–5, Yāqūt, *Irsh.* VII, 5–8, al-Azharī, *MO* 1920, 20, al-Yāfiʿī *Mir. al-j.* II, 106, Suyūṭī, *Bughya* 42. 1. *Kitāb asmāʾ khayl al-ʿArab wa-fursānihim*, Esc.[2] 1705, ed. Levi della Vida, *Les livres des chevaux* | Leiden 1928, 180
50–100.—2. *Kitāb al-fāḍil fi ʾl-adab* Jerus. Khālid. 45, 3.—3. *Muqaṭṭaʿāt marāthin li-baʿḍ al-ʿArab* ed. Wright, *Op. ar.* 97–122.—4. *al-Nawādir*, see also *Iqlīd al-Khiz.* 126, al-Āmidī, *al-Muʾtalif* 160_{20}, 195_{22}, Jurgānī, *Kin.* 83, 19, Suyūṭī, *ShshM* 195, 12, 273, 8, and Ad p. 114.—5. *Abyāt al-maʿānī* Ḥarīrī, *Durra* 34, 4.—6. *Kitāb al-amālī*, ibid. 74, 10.—7. *Shiʿr Arṭāt, Agh.*[1] XI, 142, 3.—8. *Kitāb al-biʾr*, Cairo[1] VII, 652.—9. *Dīwān al-ʿāshiqīn*, cited in Ibn Abī Ḥajala, *Dīwān al-ṣabāba*, C. 1305, 18, 11.—10. *Kitāb al-muʿjam*, Dam. ʿUm. 23, 280.

6a. Ibn al-Aʿrābī's student Abū ʿIkrima ʿĀmir b. ʿImrān b. Ziyād al-Ḍabbī al-Surramarrī died in 250/846.

Yāqūt, *Irsh.* VII, 283, Suyūṭī, *Bughya* 274; *Kitāb al-amthāl*, Esc.[2] 1705. 5 (see Levi della Vida, *Les livres des chevaux* XIII), Bāyezīd 3178, 7 (*MO* VII, 108), ʿĀṭif Ef. 2003, 6 (*MFO* V, 491), Cairo[1] IV, 24.

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7. Abū Yūsuf Yaʿqūb b. Isḥāq b. al-Sikkīt came from Dawraq in Khūzistān. As well as 25 Rajab 243/18 November 857, the year of his death is also given as 244 or 246.

1. *Kitāb iṣlāḥ al-manṭiq* (on Br. Mus. Suppl. 831 Sprenger, *ZDMG* 31, 750) also Feiẓiyye 1560, *ZDMG* 68, 377, based on a copy made during the author's lifetime, Escur.[2] 112, in the recension of al-Qālī (?) in Br. Mus. Or. 3074, of Ibn Kaysān (d. 320/932 see p. 110) in Paris 4232 with the title of 2, of Ismāʿīl b. Abi 'l-Qāsim al-Baghdādī (d. 356/966) in Escur.[2] 29, *Tahdhīb* by Tabrīzī (d. 502/1109 see p. 279), Leid. 46, Ṣāliḥ ʿAlī, C. 1325/1907, ed M. Badr al-Dīn al-Naʿsānī I, II, C. 1913 (see *JRAS* 1918, 557), for other recensions see Selīm Āġā 1218, *Hesperis* XII, 112, 975, a commentary on the verses by al-Sīrāfī (d.. 368/978, see p. 113) is in Köpr. 1296 (*MSOS* XIV, 13, *Tadhk. al-naw.* 127), an abstract entitled *Jawāmiʿ Iṣlāḥ al-manṭiq*, by Abu 'l-Ḥasan Zayd b. Rifāʿa b. Masʿūd al-Kātib, apparently a contemporary of the author (al-Khaṭīb, *Ta'r. Baghd.* VIII, 450, al-Dhahabī, *Lisān al-mīzān* II, 506 n.d.), in Berl. 6929,[11] Āṣāf. III, 428 (*Tadhk. al-naw.* 117), see Krenkow, *Islca* VII, second printing in Hyderabad in preparation by Krenkow.—2. *Kitāb al-alfāẓ*, Ind. Off. Ar. 3225 (Krenkow, *Islca* VII, 2), Fez Qar. 1244, *Tahdhīb* by al-Tabrīzī Leid. 47. *La Critique du langage*, ed. L. Cheikho, Beirut 1896–8 (cleansed), *Mukhtaṣar*, ibid. 1897. Al-Azarī knew a 30-volume work with this title which was attributed to Ibn al-Sikkīt, but he was unable to establish its authorship.—3. *Sharḥ dīwān ʿUrwa*, see p. 26.—4. *Dīwān al-Muzarrid* (see ad p. 34) in the *Dīwān al-Samaw'al* in the manuscript used by Cheikho.—5. *Kitāb al-*
181 *qalb wal-ibdāl*, which, according to tradition, was written by ʿAlī b. Aḥmad | al-Muhallabī, Lālelī 1903, 2 (*MO* VII, 104), Selīm Āġā 893, 3 (*ZDMG* 68, 57) ed. Haffner, *Texte zur ar. Lex.* (Leipzig 1905), 1–65. Ibn Jinnī wanted to write a commentary on it when he wrote *Khaṣā'iṣ* I, 482, 12.—6. *Kitāb al-aḍdād*, ʿĀšir Ef. 875 (*MFO* V 509), ed. Haffner in *Thalāthat rasā'il fi 'l-aḍdād*, Beirut 1912.—12. *Sharḥ qaṣīdat ʿUmāra b. ʿAqīl*, Cairo[1] VII, 652. Also cited is *Kitāb al-zibrij*, in Ibn Sīda, *Mukhaṣṣaṣ* I, 12, 5 from below; Ibn Jinnī wrote a commentary on the *Kitāb*

11 As discovered by Abid Ahmedali, following a communication to Krenkow, loc. cit., contra Ahlwardt.

al-maqṣūr wal-mamdūd, see *Khaṣā'iṣ* I, 264, 4. On the *Kitāb al-muthannā wal-mukannā*, see Goldziher in *Mél. Derenbourg*, 222.

Ad p. 106

8. Abū Ṭālib al-Mufaḍḍal b. Salama b. ʿĀṣim al-Ḍabbī, who died after 290/903 (Kračkovsky, *Zap. vost. otd.* XXIII, 226).

Yāqūt, *Irsh.* VII, 170, Suyūṭī, *Bughya* 396. *Kitāb al-fākhir* (*fi 'l-amthāl*), ed. from mss. in Constantinople and Cambridge (916) by C.A. Storey, Leiden 1915. A fifth of that, the first 123 §§, was printed with the title *Ghāyat al-arab* in *Khams rasā'il*, Istanbul 1301, Cairo 1327. His *Kitāb al-ṭīb* is cited in Ḥarīrī, *Durra*, 35 bottom. His *Mukhtaṣar al-Wāḍiḥa* became more important than the original work, which was written by an unidentified author, see Suyūṭī, *Muzhir* ², I, 54, 4.

9. Abu 'l-ʿAbbās Aḥmad b. Yaḥyā Thaʿlab studied from the age of 18 until 25 under al-Farrā', and then for ten more years under Ibn al-Aʿrābī. He died on 17 Jumādā I 291/8 April 904.

Fihrist 74, Zub. 78, al-Azharī, *MO* 1920, 26, al-Khaṭīb, *Ta'r. Baghdād* V, 204–12, Yāqūt, *Irsh.* II, 133–54, Ibn al-Farrā', *Ṭab. al-Ḥanābila* 48, al-Dhahabī, *Tadhk. al-ḥuff.* II, 214, al-Yāfiʿī, *Mir. al-j.* II, 218–20, Suyūṭī *Bughya* 173, Ibn al-ʿImād, *Shadh. al-dhah.* II, 207. 1. *Kitāb al-faṣīḥ* was, in the fourth century, still so in demand that Yaḥyā b. Aḥmad al-Arzanī (d. 415/1024) could make a copy of it every day and sell it for half a dinar (Yāqūt, *Irsh.* VII, 292, 1). According to Yāqūt, *Irsh.* II, 153, 3 he had plagiarised the *Kitāb al-ḥaly* of al-Ḥasan b. Dā'ūd al-Raqqī, which Muḥammad b. Mūsā al-Burdī had studied under the author himself in 238/852 (Yāqūt, *Irsh.* III, 68/9), while Ibn al-Sikkīt accused him of plagiarising his *Kitāb al-iṣlāḥ* (MS also Vat. V. 1177, 5, Mosul Dā'ūd 115, 231). On the literature on this subject, see Suyūṭī, *Muzhir*, I, 100, 3ff. Commentaries: 1. *al-Talwīḥ* by Muḥammad b. ʿAlī al-Harawī (d. 433/1041, Yāqūt, *Irsh.* VI, 47, Suyūṭī, *Bughya* 81) Brill–Houtsma¹ 127, ²229, C. 1285, 1289, together with the *Dhayl al-Baghdādī* in *al-Ṭuraf al-adabiyya li-ṭullāb al-ʿulūm al-ʿarabiyya* by Muḥammad Amīn al-Khānjī, C. 1325.—2. Aḥmad b. Muḥammad al-Marzūqī (d. 421/1030 see ad p. 293), Köpr. 1323 (*MSOS* XIV, 14).—3. *Sharḥ gharīb al-Faṣīḥ* by Aḥmad b. ʿAbdallāh al-Tadmīrī (d. 555/1160, Suyūṭī, *Bughya* 138), NO 3992 (which mistakenly has al-Tirmidhī).—4. Abu 'l-Qāsim ʿAbdallāh b. Muḥammad b. Bāqiyā' b. Dā'ūd, Mosul D. 115, 231.—5. Aḥmad b. Yūsuf al-Fihrī al-Lablī (d. 691/1292, Suyūṭī, *Bughya* 176, | Ibn al-Qāḍī, *Durrat al-ḥijāl* I, 17, 43), Cairo² II,7. *Al-Mukhāṭaba allatī jarat bayna 'l-Zajjāj* (see p. 110, 22) *wa Thaʿlab fī Kitāb al-faṣīḥ* 182

by al-Jawālīqī (d. 539/1144, see p. 280), Esc.^{2} 772, 2. *Fā'it al-Faṣīḥ* by Muḥammad b. ʿAbd al-Wāḥid Ghulām Thaʿlab (d. 345/956, see p. 119), Bursa Ḥu. Č. 19, ii (*ZDMG* 68, 51). *Dhayl faṣīḥ al-kalām* by Abu 'l-Fawā'id Muḥammad b. ʿAlī al-Ghaznawī, composed in 442/1050, Lālelī 3614 (*MO* VII, 105), Bešīr Āġā 193, 16. Further versifications: 1. Abu 'l-Ḥakam Mālik b. ʿAbd al-Raḥmān al-Anṣārī (d. 669/1299), Cairo^{2} II, 43, on which a commentary by Abū ʿAbdallāh Muḥammad b. al-Ṭayyib al-Fāsī, ibid. 42.—2. *Ḥilyat al-Faṣīḥ* by Muḥammad b. Aḥmad b. ʿAlī b. Jābir al-Andalusī (d. 780/1378, Suyūṭī, *Bughya* 14), completed in Muḥarram 747/1346 in al-Bīra on the Euphrates, Brill–H. ^{2}291, Paris 4452, 6, Manch 752, Dam. Z. 63 (ʿUm. 71) 52, Cairo^{2} II, 248, Lālelī 3556 (*MFO* V, 524). Anonymous selection, Esc.^{2} 1791, 4, possibly = *Maʿāni 'l-shiʿr* ḤKh V 617, n. 12334.—5. *Kitāb al-amālī*, ʿUm. (*MFO* V, 529); the 13 verses on *al-khāl* in various connotations (Berl. 7066, 1) with the explanations by al-ʿAskarī, *Kitāb al-ṣināʿatayn*, 335.—6. *Sharḥ bānat Suʿād* see p. 69.—7. *Kitāb al-mujālasāt* (cited in al-Qālī, *Amālī* III, 225, n. 1, 11a), Pet. AM 321, Cairo^{2} II 34, see I. Kračkovsky, *Dokl. Ak. Nauk SSSR* 1930, 211–7, printing planned in Hyderabad, see *Barnāmaj* 1354, 15.—8. *Maʿāni 'l-Qur'ān*, cited in al-Ḥarīrī, *Durra* 43, penult., cf. 47, 13.—9. *Kitāb al-nawādir*, cited in al-Murtaḍā, *Itḥāf al-sāda* III, 208, 7.—10. *Kitāb al-abyāt al-sā'ira* cited in al-Āmidī, *al-Mu'talif* 154, 18.

Ad p. 107

10. Abū Bakr Muḥammad b. al-Qāsim al-Anbārī was born on 11 Rajab 231/3 January 885. He lived ascetically for his scholarly work and died in Dhu 'l-Ḥijja 328/October 940.

Al-Azharī, *MO*, 1920, 27, al-Khaṭīb, *Ta'r. Baghd.* III, 181–6, Yāqūt, *Irsh.* VII, 73–7, al-Dhahabī, *Tadhk. al-ḥuffāẓ* III, 576, Ibn Abī Yaʿlā, *Ṭab. al-Ḥanābila* 327, Suyūṭī, *Bughya* 91. 2. *al-Zāhir fī maʿānī kalimāt al-nās* is said to have been copied from the *Kitāb al-fākhir* of al-Mufaḍḍal (see p. 118), Landb. H. 195, Lālelī 1787, Bāyezīd 2597, Rāġib 1416 (*ZDMG* 64, 519), Fātiḥ 3912 (*MFO* V, 498), Asʿad Ef. 3215 (ibid. 530), Köpr. 1280 (*MSOS* XIV, 13), Faiẓ. 1608 (*ZDMG* 68, 38), MS al-Bārūdī in Beirut, *Majallat al-āthār* III, 178, 303, *RAAD* V, 32; abstract by ʿAbd al-Raḥmān b. Isḥāq al-Zajjājī (see p. 110), Munich Gl. II, 16, Cairo^{2} III, 178.—3a. *Sharḥ al-Mufaḍḍaliyyāt*, see p. 18; b. *Sharḥ al-muʿallaqāt* ibid..—4. *Kitāb al-īḍāḥ fi 'l-waqf wal-ibtidā'*,[12] additionally Esc^{2} 1384, Selīm Āġā 32, Re'īs Muṣṭafā Faiẓullāh 13,

12 Br. Mus 1589 is a work by a certain Abu 'l-ʿAbbās, possibly from the second half of the third century; see Pretzl, loc. cit.

Enderūn 164, ʿĀṭif Ef. 9 (Pretzl, *Islca* VI, 234—7), Fez Qar. 244, Cairo[1] I, 92.—7. *Mukhtaṣar fī dhikr al-alifāt* Lālelī 3740, 10 (*MO* VII, 107).—8. *Kitāb al-mudhakkar wal-muʾannath*, ʿĀṭif Ef. 2595, Fātiḥ 4025 (*MFO* V, 493), ʿAlī Šehīd P. 2527, Lālelī 3525.—| 9. *al-Radd ʿalā man khālafa muṣḥaf ʿUthmān b. ʿAffān*, see 183
Goldziher, *Richt.* 38ff., Bergsträsser, *Einl.* 160.—On the tales he transmitted, see Zakī Mubārak, *al-Nathr al-fannī* I, 254–7.

11. Abū Bakr Muḥammad b. ʿUmar b. Aḥmad b. ʿUzayr al-ʿUzayrī[13] al-Sijistānī, d. 330/941.

Suyūṭī, *Bughya* 72. *Kitāb maʿrifat ishtiqāq asmāʾ naṭaqa biha ʾl-Qurʾān wa-jāʾat biha ʾl-sunan wal-akhbār wa-taʾwīl alfāẓ mustaʿmala*, this according to Esc[2] 1326 (which has a mistaken ca. 596/1200 as the year of death), usually *Nuzhat al-qulūb* (*al-makrūb*) *fī gharīb al-Qurʾān* (*tafsīr kalām ʿallām al-ghuyūb*), additionally Gotha 523, Hamb. 39, Heid. *ZS* X, 89, Br. Mus. Suppl. 1301, 1, Ind. Off. II, 1175, 2, Brill-Ḥ[1] 340, [2]635/6, Vat. V. 835, Rom. Vitt. Em. 31 (Cat. I, 18), Napoli 21 (Cat. 207), Ambr. N. F. E. 26, Esc[2] 1389, 1436, Granada SM 5 (Asin, *Rev. Est.* 1912, 11), Rabat 528, 1, AS 426–8, NO 86–8, Vehbi Ef. 428, Köpr. 206/7, Dam. ʿUm. 70, 30/1, Cairo[1] I, 184, Bank. XVIII, 2, 1483, Būhār 216, printed in the margin of the *Tabṣīr al-raḥmān* by al-Mahāʾimī (II, 221), Būlāq 1295, and of the *Tafsīr* by Ismāʿīl b. ʿUmar b. al-Kathīr (II, 49), Arrah 1307, C. 1325.—Is he or his teacher al-Anbārī the Abū Bakr whose *Uṣūl* is cited by Ibn Jinnī, *al-Khaṣāʾiṣ* I, 178?

11a. Abū Bakr Muḥammad b. al-Ḥasan b. Yaʿqūb b. al-ʿAṭṭār al-Muqriʾ b. Miqsam, a student of Thaʿlab, died on 8 Rabīʿ II 351/14 April 965.

Ibn al-Anbārī, 360–2, Yāqūt, *Irsh.* VI, 498–501, Suyūṭī, *Bughya* 36, Flügel, 179 (where his lifetime is wrongly estimated at 325–62). *Mujālasāt Thaʿlab* were published by him, see no. 9, 7.

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13. Abū ʿUmar Muḥammad b. ʿAbd al-Wāḥid al-Zāhid al-Muṭarriz al-Warrāq al-Būwardī Ghulām Thaʿlab, a fanatical admirer of Muʿāwiya, died on 13 Dhu ʾl-Qaʿda 345/17 February 957.

13 This is according to al-Samʿānī, *Ansāb* 389b; on the different accounts regarding this name cf. also Rieu, *Suppl.* 130, Storey, ad Ind. Off. 1175.

Al-Azharī, *MO* 1920, 20, al-Khaṭīb, *Ta'r. Baghdād* II, 356–9, Yāqūt, *Irsh.* VII, 26–30, Ibn Abī Yaʿlā, *Ṭab. al-Ḥanābila* 326, al-Subkī, *Ṭab.* II, 171/2, Suyūṭī, *Bughya* 69, M. Guidi, *RSO* XIII 271. 1. *Kitāb al-ʿasharāt* also Bursa Ḥu. Č., III, 10 a (*ZDMG* 68, 56).—2. *Kitāb al-farq mā bayna 'l-ḍād wal-ẓā'*, Lālelī 3141 (*MFO* V, 526).—3. *Kitāb fā'it al-Faṣīḥ*, see above p. 182.—4. *Kitāb al-madākhil wal-ziyādāt*, Cairo[1]VII 652, [2]II, 37b, Köpr. 1324 (*MSOS* XV, 12), entitled *al-Madākhil wa-gharīb al-lugha*, Bursa Ḥu. Č. III, 10 b. (*ZDMG* 68, 56), edited with the title *Kitāb al-*
184 *mudākhalāt* by al-Rājkūtī, *RAAD* IX, 449—60. Cited: | 1. *Kitāb gharīb al-ḥadīth* on the *Musnad* of Aḥmad b. Ḥanbal (see p. 182), Ibn al-Athīr in the preface to the *Nihāya*.—2. *Kitāb al-yawm wal-layla, Khiz. Iqlīd* 129.—3. *Kitāb al-yawāqīt* or *al-Yāqūt*, a dictionary, ibid., Ibn Abī Yaʿlā, loc. cit., al-Azharī, loc. cit., Suyūṭī, *Muzhir*[2] I, 59, 15.—4. *al-Mujālasāt*, Jurjānī, *Kin.* 105, 22.—5. *Fī faḍā'il Muʿāwiya*, Guidi loc. cit.

13a. The son of another *ghulām* of Thaʿlab, Muḥammad b. Jaʿfar b. Ḥātim al-Wāsiṭī Abū Jaʿfar, who was a good poet and who died in 327/938 (Yāqūt, *Irsh.* VI, 464), was Muḥammad b. Jaʿfar b. Muḥammad b. Jaʿfar al-Ṭayālisī.

Kitāb al-mukāthara ʿinda 'l-mudhākara, on the names of poets, with samples of their poems, ed. R. Geyer, *SBWA* 203, no. 4, 1927, cf. Krenkow, *JRAS* 1928, p. 1916ff., Fischer, *Islca* IV, 602ff. (another al-Ṭayālisī, d. 282/895, is mentioned in Ibn Abī Yaʿlā, 85/6).

13b. A student of Thaʿlab, Abū Mūsā Sulaymān b. Muḥammad b. Aḥmad al-Ḥāmid, brought the teachings of the two schools together but remained on the side of the Kufans. He died in 305/917.

Yāqūt, *Irsh.* IV 254, Zub., 80, Flügel, 195/6. *Kitāb mā yudhakkaru wa-yu'annathu min al-insān wal-libās*, Esc.[2] 1705, only 1½ folio (see Levi della Vida, *Les livres des chevaux* XIII), a complete version is in the possession of P. Anastase in Baghdad (letter to Krenkow, dated 29 September 1935).

13c. Ibrāhīm b. Muḥammad b. ʿArafa b. Sulaymān b. al-Mughīra b. Ḥabīb b. al-Muhallab b. Abī Ṣufra al-ʿAtakī al-Azdī al-Wāsiṭī Abū ʿAbdallāh Nifṭawayh was a student of Thaʿlab, a Qur'ān reciter, and a Ẓāhirī. He was born in 244/858 and died on 12 Rabīʿ I 323/20 February 935.

Zub. 83, al-Khaṭīb, *Ta'r. Baghdād* VI, 159–62, Ibn Khall. II (I, 13), Yāqūt, *Irsh.* I, 307–32, Suyūṭī, *Bughya* 187, Ibn Taghr. (C.) III 250; *Mas'alat subḥān*, Dam. Z. 34, 79. His *Ta'rīkh* is cited in al-Masʿūdī, *Murūj* I, 12, 1.

3 *The School of Baghdad*

1. Abū Muḥammad ʿAbdallāh b. Muslim b. Qutayba or Qutaybī, al-Qutabī (al-Bakrī, *GW* 484, 8) al-Dīnawarī al-Marwazī died on 1 Rajab 276/30 October 889 (al-Samʿānī, Ibn al-Munādī in al-Khaṭīb, and Suyūṭī) or in Dhu 'l-Qaʿda 270/ May 884 (al-Sam., Elias of Nisibis, Can. p. 67).

| Ad p. 109 185

Fihrist 77, al-Azharī, *MO* 1920, 29, al-Samʿānī, *Ansāb* 443a (where his grandson ʿAbd al-Wāḥid is also mentioned and who was a *qāḍī* in Egypt, just as his son Aḥmad was; see Yāqūt, *Irsh.* I, 160/1, Ibn Ḥajar, *Rafʿ al-iṣr* in al-Kindī, ed. Guest, 548, Ibn Taghr. (C.) III, 246, 8), al-Khaṭīb, *Taʾr. Baghdād* X, 170, Ibn Farḥūn, *Dībāja*, C. 35, al-Dhahabī in Grünert, VII n. 1, al-Yāfiʿī, *Mir. al-j.* II, 191, Ibn al-ʿImād, *Shadh. al-dhahab* II 169, Suyūṭī, *Bughya* 291. 1. His *ʿUyūn al-akhbār*, ed. Brockelmann (vols. I–IV), Weimar–Strassburg 1898–1908, complete C. (Dār al-kutūb) I–IV, 1925–30, (see Brockelmann, *RAAD* XIV, 111–26), is praised by Ibn Durayd in Yāqūt, *Irsh.* VI, 493, 17 as one of the *Muntazahāt al-qulūb*, besides the *Kitāb al-zahra* of Ibn Dāʾūd (see ad p. 183) and the *Qalaq al-mushtāq* of Ibn Abī Ṭāhir.—2. *Kitāb al-maʿārif* which, according to the preface to al-Mufaḍḍal's *al-Fākhir*, 1, 7, was taken from the *Kitāb al-muḥabbar* of Ibn Ḥabīb (see ad p. 106), Leid. 819, Berl. 9410, Gotha 1552, Vienna 805, Paris 1465, 4833, Pet. As. Mus. 155, Coll. sc. 30, Br. Mus. Suppl. 447, and in most of the libraries of Istanbul, C. 1300.—2a. *Kitāb al-sharāb* (*al-ashriba*), Cairo^2 VII, 653, ^{2}III, 297, ed. A. Guy in *al-Muqtabas* (Damascus 1325/1907), 234–48, 387–92, 529–35.—3–5. *Kitāb al-shiʿr wal-shuʿarāʾ* and *Ṭabaqāt al-shuʿarāʾ* seem to be different recensions of the same work, dating from different periods and varying in length, *Liber Poesis et Poetarum*, ed. M.J. de Goeje, Leiden. 1904, C. 1322.[14]—6. *Kitāb maʿāni 'l-shiʿr*,[15] in twelve books, whose title is given in *Fihr.*, loc. cit., and which is thus probably different from the *Kitāb abyāt*[16] *al-maʿānī*, AS 4050, see Rhodokanakis, *Or. Stud.* I, 388, Rescher, *MO* VII, 131, a continuation of which is in India Off. 1137, see Krenkow, *JRAS* 1921, 119–25.—7. *Kitāb adab al-kātib*, ed. M. Grünert, Leiden 1900, C. 1300, 1310, 1328, 1347; manuscripts, additionally Vienna 240, Escur.^{2} 573, Lālēlī 1905 (*MO* VII, 102), NO 3666, Selīm Āġā 890, Dam. ʿUm 87,53;

14 In *Agh.*^{2} XIV, 31, 3ff., the passage from Ibn Qutayba, see ed. De Goeje, 220, 2f, is cited according to the transmission by Ibrāhīm b. Ayyūb. At ibid. 12ff. there follows, with the same *isnād*, an account involving ʿAmr b. Maʿdīkariba that is missing in the edition.

15 On this text, see Qudāma, *Naqd al-shiʿr*, 50, 19.

16 Corrupted to *isbāl* in Suyūṭī, *ShshM* 354; other citations ibid. 108$_{14}$, *Muzhir* ^{2} I, 338$_4$, *Khiz.* see *Iqlīd* 1.

commentaries: a. al-Zajjājī (see p. 110) also ʿAlī Šehīd P. 251 (*MFO* V, 521), not Vienna 240/1, on the *Khuṭba* esp. Cairo² III, 197.—b. al-Jawālīqī (see p. 280), Vienna 241, NO 3954 (*MSOS* XV, 18), Cairo² III, 191, Mashh. XV, 1, 3, 4, print. C. 1350.—c. *al-Iqtiḍāb fī sharḥ adab al-kuttāb* by al-Baṭalyawsī (see p. 309), Br. Mus. Suppl. 833/4 Or. 5793, DL 52, Esc.² 222, 503, Fez Qar. 1334, Cairo² III, 30, ed. ʿAbdallāh al-Bustānī, Beirut 1900, 1905.—d. On the *Khuṭba* by ʿAbd al-Bāqī b. Muḥammad (d. after 390/1000, Suyūṭī, *Bughya* 294), Leipz. 887, cf. *JRAS* 1910, 1026. The third book, *Taqwīm al-lisān*, is said to be an independent work in ḤKh II, 396, no. 3500, Cairo² II, 8 and, based on a MS in Kazan, also by Menzel, *Islam* XVII, 94. *Talkhīṣ adab al-kuttāb* by Ṭāhir b. Ṣāliḥ al-Jazāʾirī (d. 1342/1923 in
186 Damascus) C. 1339.—9. The *Kitāb al-taswiya bayna ʾl-ʿArab wal-ʿAjam* | (*Fihr*. 78, 3) is perhaps identical with the *Kitāb tafḍīl al-ʿArab*, from which Ibn ʿAbdrabbih quotes in his *Iqd*[1] (Būlāq 1293) II, 85ff.²(C. 1305), II, 71ff.; yet he probably had a different recension from the one that was printed under the title *Kitāb al-ʿArab aw al-radd ʿala ʾl-Shuʿūbiyya* in M. Kurd ʿAlī's *Rasāʾil al-bulaghāʾ*, C. 1331/1913, 269–95; this is because even though the passage on Hagar is found here on p. 275, the preceding part is not the same in the *ʿIqd*. Different from these two is the *Kitāb fī tafḍīl al-ʿArab ʿala ʾl-ʿAjam*, which was criticised by al-Bīrūnī, *Chronol.*, ed. Sachau 238, 19ff.; because there is no question there of the knowledge of astronomy with which Ibn Qutayba credits the Arabs in the other two. It is, however, doubtful whether Lammens, *L'Arabie occ.* 251, n. 6, is right to use this as an argument to question Ibn Qutayba's authorship of this treatise. Perhaps al-Bīrūnī referred to the *Kitāb faḍl al-ʿArab ʿala ʾl-ʿAjam aw Kitāb al-ʿArab waʿulūmihā*, of which a fragment remains in Cairo² III, 272, see Lammens, op. cit., 66, and *passim*; according to *ʿUyūn*² II, 185, 17 he had written a separate chapter on poetry in this work.—10. *Kitāb* (*taʾwīl*) *mukhtalif al-ḥadīth*, additionally Br. Mus. Suppl. 1204, ii (fragm.), Asʿad Ef. 161. ʿĀšir Ef. 701 (Ritter, *Isl.* XVII, 256, XVIII, 37), Dam. ʿUm. 23, 303, C. 1326.—11. *Mushkil*(*āt*) *al-Qurʾān*, additionally Br. Mus. Or. St. Browne 137, n. 3, Vat. V. Borg. 132, 2, Fez Qar. 221, see Ritter, *Isl.* XVIII, 37, printing planned in Hyderabad, see *Barnāmaj* 1354, 3. Against this work ʿAbdallāh b. Muhammad al-ʿUkbarī (d. 516/1122,) wrote *al-Intiṣār li-Ḥamza al-Zayyāt fī-mā nasabahu ilayhi Ibn Qutayba fī mushkil al-Qurʾān*, Subkī, *Ṭab.* IV, 236, 11.—11a. *Kitāb al-mutashābih min al-ḥadīth wal-Qurʾān*, Cairo[1] VII, 680.—11b. *Gharīb al-Qurʾān*, Dam. ʿUm. 71 (Z. 62) 33, see *RAAD* XII, 703; this work was merged, together with *Mushkil al-Qurʾān*, into the *Kitāb al-qurṭayn* by Muḥammad b. Aḥmad b. Muṭarriz al-Kinānī, manuscript A. Taymūr, *RAAD* III, 340.—11c. *Gharīb al-ḥadīth*, Dam. ʿUm 71 (Z. 62) 34.—11d. *Iṣlāḥ al-ghalaṭ fī Gharīb al-ḥadīth li-Abī ʿUbayd al-Qāsim b. Sallām* (see p. 107, 14), AS 457 (Ritter, *Isl.* XVIII, 37 n. 1).—12. *al-Masāʾil wal-jawābāt*, additionally ʿĀšir Ef. 879a (*MFO* V, 512), Cairo² II, 30, print. C. 1349.—13. *Kitāb al-jarāthīm mustawʿib li-asmāʾ uṣūl al-ʿālam wal-bahāʾim wa-kulli nasama tuʿrafu wa-afʿālihim wa-asmāʾ anwāʿ*

al-arḍ wal-shajar wal-nabāt wa-ghayr dhālika, Dam. ʿUm. 71,59, a fragment of which is in the apparatus to Cheikho's edition of al-Thaʿālibī's *Fiqh al-lugha*, Beirut 1885 (from *Mashriq* V).—14. *Muntakhab al-lugha wa-tawārīkh al-ʿArab*, Cairo[2] II, 41.—15. *Kitāb al-maysir wal-qidāḥ*, ʿĀṭif Ef. 2429b (*MFO* V, 492), ed. Muhadhdhab al-Dīn al-Khaṭīb, C. 1343.—16. *al-Ikhtilāf fi 'l-lafẓ wal-radd ʿala 'l-Jahmiyya wal-Mushabbiha*, Br. Mus. Or. St. Browne 142, 429, C. 1349; according to al-Dāraquṭnī, as mentioned by Suyūṭī, loc. cit., he wrote this work to cleanse himself of the suspicion of sharing their views; according to al-Bayhaqī he was a Kurramī.—17. *Tafsīr sūrat al-Nūr*, C. 1343.—18. *Kitāb al-alfāẓ al-mughraba bil-alqāb al-muʿraba*, Fez Qar. 1262 (*al-Maʿārif* XIV, 52).—18a. *Talqīn al-mutaʿallim fi 'l-naḥw*, Paris 4715.—19. *Kitāb al-raḥl wal-manzil*, ed. Cheikho in *Dix anciens traités*, no. 5. The *Kitāb al-naʿam* published by Bouyges, *MFO* III (1908), 1–144 under his name is actually part of Abū ʿUbayda's *Gharīb al-muṣannaf* (see p. 107, 14), cf. ibid. VII, 194. Also cited are: 1. *Kitāb ghalaṭ al-ʿulamā'*, in al-ʿĀṣim ad Imr. 48, 61 (p. 33, 5).—2. *Siyar al-ʿajam*, in Ibn al-Sarrāj, *Maṣāriʿ al-ʿushshāq* 373/4 (the story of | the ungrateful daughter of the king of 187
Ḥaṭra that is missing from the *ʿUyūn*).—3. *ʿIlm manāẓir al-nujūm*, in al-Bīrūnī, *Chron*. 239, 4.—4. *Aʿlām al-nubuwwa*, in al-Ṣafadī, *al-Wāfī* I, 7, 18.—The *Kitāb al-imāma wal-siyāsa*, which is attributed to him (MSS also Berl. 942, Br. Mus. Suppl. 519, Pet. Ros. 156, *Mél. As*. V, 398, Cairo[1] V, 13, Rabat 420, Fez Qar. 1317, Mosul D. 25, 74, Pesh. 1423, Bank. XV, 1043, Būhār 199), print. C. 1322, 1327, was written during his lifetime, either in Egypt or the Maghrib, see De Goeje, *RSO* I, 415–21.—Excerpts of this can be found in Ribera's edition of Ibn al-Qūṭiyya's *Ta'rīkh iftitāḥ al-Andalus*, Madrid 1926, 105/6; cf. *Expositio de 4 primis Chalifis*, ed. A. Petersson, Leiden 1856, H. Pérès, Le K. al-i. wal-s. et la réception des poètes par le khalife omeyyade ʿUmar ben ʿAbdalʿazīz d'après Ibn. Q. *Extr. de la Revue Tunis* N.S., 1934, 317–35.

Ad p. 111

2. Because of his learning, Abū Ḥanīfa Aḥmad b. Dā'ūd b. Wanand[17] al-Dīnawarī was put on the same level as Aḥmad b. Zayd b. Sahl al-Balkhī (see p. 229) by al-Jāḥiẓ. He died on 26 Jumādā I 282/4 July 895.

Fihr. 78, Yāqūt, *Irsh*. I, 123–7, Suyūṭī, *Bughya* 132, Aḥmad Amīn, *Ḍuḥa 'l-Islām* I, 406–8. 1. *Kitāb al-akhbār al-ṭiwāl*, ed. by W. Guirgass, Leiden 1888, by I. Kratchkovsky, Leiden 1912.—2. *Kitāb al-nabāt*, see Br. Silberberg, Das Pflanzenbuch des D., *ZA* XXV, 39–88, 225–65, v. Vloten, *Tweemaandelijksch Tijdschrift*

17 This is the right spelling for 'the winner' (Justi, *Namensbuch*), Yāqūt, loc. cit., mistakenly has Watand.

1897; Abū ʿAbdallāh Muḥammad b. Maʿmar b. Ukht Ghānim (d. soon after 524/1130 in Malaga; see Suyūṭī, *Bughya* 106) wrote a commentary on this in 60 volmumes, see al-Maqqārī II, 270.—3. *Kitāb al-mujālasa* is cited in Suyūṭī, *ShshM* 193, 27.—4. *Kitāb al-anwāʾ*, a fragment of which is in Ibn Sīda, *Mukhaṣṣaṣ* IX, 10ff. His other works are listed in Kratchkovsky, op. cit., 29ff.—Al-Masʿūdī's reproach, in *Murūj al-dhahab* III, 442, that Ibn Quytayba plagiarised the works of Abū Ḥanīfa may have been made in connection with the *Kitāb al-anwāʾ* that both authors wrote; see Kratchkovsky, 40 and also *Khiz*. I, 26m, IV, 10, 10, Ṣāʿid, *Ṭab. al-umam* 70, 10, see Kr. 49.

2a. Abū Mūsā ʿAbdallāh b. ʿAbd al-ʿAzīz al-Ḍarīr al-Baghdādī was charged with the education of the children of Caliph al-Muhtadī in 255/869 and later lived in Egypt.

Suyūṭī, *Bughya* 285. *Kitāb al-kuttāb wa-ṣifat al-dawāt wal-qalam*, Fātiḥ 5306, 1 (*MO* VII, 124).

188 | 2b. Abū ʿAlī al-Ḥusayn b. ʿAbdallāh Lughda (Lughḍa) al-Iṣbahānī had been a classmate of Abū Ḥanīfa, and later moved to Baghdad.

Yāqūt, *Irsh*. III, 81–4, Suyūṭī, *Bughya* 222. *Kitāb miyāh wa-jibāl wa-bilād Jazīrat al-ʿArab*, a manuscript copy of which is in the possession of Shükrī Ef. Ālūsīzāde in Baghdad, Beirut 184. Against this work Abū Ḥanīfa wrote his *Kitāb al-radd ʿalā L. al-Iṣf*., see Kratchkovsky, 32.

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3. Abu 'l-ʿAbbās ʿAbdallāh b. Muḥammad al-Anbārī b. Shirshīr al-Nāshī al-Akbar, d. 293/906.[18]

Al-Khaṭīb, *Taʾr. Baghdāḍ* X, 92, Ibn Taghr. (C.) III, 158/9, Ibn al-ʿImād, *Shadh. al-dhahab* II, 214. His *qaṣīda* on the Prophet also Algiers 613, 14. In his *Kitāb tafḍīl al-shiʿr*, which, according to al-Khaṭīb, contained 4,000 verses, he juxtaposed the verses of famous poets with imitation verses he wrote that were supposedly better than the original. His skill in the various verse forms also showed itself in his wide-ranging abilities in the various metres. Particularly famous were his

18 Thus named to distinguish him from al-Nāshī al-Aṣghar Abu 'l-Ḥusayn ʿAlī b. ʿAbdallāh b. Waṣīf (d. 365/975), *Yatīma*, I, 171, Yāqūt, *Irsh*. V, 235.

hunting poems, which al-Kushājim cites in his *Kitāb al-maṣāyid wal-maṭārid*. But he also wrote an encyclopaedia, in rhyme, around 4,000 verses in length.

4. Ibrāhīm b. Isḥāq b. Bashīr (Bishr) b. ʿAbdallāh al-Ḥarbī, a teacher of Aḥmad b. Ḥanbal, was born in 198/813 and died in Dhu 'l-Ḥijja 285/January 899 in Baghdad.

Anb. 276–8, al-Khaṭīb, *Ta'r. Baghd*. VI, 27ff., Yāqūt, *Irsh*. I, 37–46, al-Subkī, *Ṭab*. II, 26, Ibn Abī Yaʿlā, *Ṭab. al-Ḥanābila* 50–3, al-Yāfiʿī, *Mir. al-j*. II, 209, al-Dhahabī, *Tadhk*. II, 147, Suyūṭī, *Bughya* 178, Ibn al-ʿImād, *Shadh. al-dhah*. II, 90. 1. *Gharīb al-ḥadīth*, vols. I–V, Dam. ʿUm. 71 (Z. 67), 42.—2. *Ikrām al-ḍayf*, ʿĀšir Ef. I, 237 (Weisweiler, 68), C. 1349.

4a. Ibrāhīm b. Muḥammad b. Aḥmad b. Abī ʿAwn al-Baghdādī al-Mulḥid was a supporter of the Imāmī Abū Jaʿfar Muḥammad b. ʿAlī al-Shalmaghānī b. Abi 'l-ʿAzāqir. The latter was apparently revered like a god by his followers, and as such he was executed in Baghdad on 1 Dhu 'l-Qaʿda 322/13 Octobed 934.[19] | 189
Because the former did not want to repudiate his master, he was also killed after him.

Yāqūt, *Irsh*. I, 296–307, Ibn Khall. (de Slane) I, 436–9, Boustani, *Enc*. I, 365. 1. *al-Tanbīhāt al-mashriqiyya*, manuscript A. Taymūr, *RAAD* III, 343.—2. *al-Ajwiba al-muskita*,ʿUm. 97 (*MFO* V, 518).—3. *Kitāb al-tashbīhāt* is in the library of Shaykh al-Islām, *Tadhk. al-naw.*, 123.—4. *Kitāb lubb al-albāb fī jawābāt dhawi 'l-albāb*, Berl. 8317.

5. Abu 'l-Ṭayyib Muḥammad b. Aḥmad b. Isḥāq b. Yaḥyā al-Washshā', d. 325/936.

Fihr. 85, Anb. 374, al-Khaṭīb, *Ta'r. Baghd*. I, 253, Yāqūt, *Irsh*. VI, 277/8, Suyūṭī, *Bughya* 7. 1. Entitled *Kitāb al-ẓarf wal-ẓurafā'*, C. 1324; the titles of the chapters are all in rhymed prose, see Zakī Mubārak, *al-Nathr al-fannī* I, 84, § 16.—2. *Tafrīj al-muhaj*, C. 1900.—3. *Kitāb al-mamdūd wal-maqṣūr* Lālelī 3740, 9 (*MO* VII, 107).—4. *Waṣāyā mulūk al-ʿArab min awlād al-malik Qaḥṭān b. Hūd al-nabī*, Cairo^2 III, 434, Paris 6738 (attributed to al-Aṣmaʿī), print. Baghdad

19 See al-Baghdādī, *Farq* 249, Ibn al-Athīr, the year 322, C. 1305, VIII, 92, Ibn Khall. tr. I, 437, Yāqūt, *Irsh*. I, 301–4, Freidländer, *Shiites* II, s.v., Rescher *Abr*. II, 265ff., Massignon, *La Passion d'al-Hallaj*, 373, n. 2.

1332.—5. *Kitāb al-fāḍil min al-adab al-kāmil*, a manuscript is in the city library of Alexandria and in the Khālidiyya in Jerusalem, note to *Ta'r. Baghd.* I, 254.

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6. Abu 'l-Faḍl Muḥammad b. Abī Ja'far al-Mundhirī al-Harawī, d. 329/940.

Yāqūt, *Irsh.* VI, 464, *Kitāb mafākhir al-maqāl fi 'l-maṣādir wal-af'āl*, Köpr. 1576 (*MSOS* XV, 2). His *Naẓm al-jumān* is cited in Yāqūt I, 292, 18, V, 200, 8, VI, 225, 5, 10; 227, 2 and, without the name of the author, in V, 56, 13.

7. Abu 'l-Ḥasan 'Alī b. Sulaymān b. al-Mufaḍḍal al-Akhfash al-Aṣghar, d. 315/920.

His *Kitāb al-mughtālīn* is cited in *Agh.*[1] II, 37, 5, 48 penult., VI, 39, 20 (²37, 21), IX, 101, 8 from below; his *Amālī* is cited in al-Āmidī, *al-Mu'talif* 128, 6.

8. Abu 'l-'Abbās Abū Bakr Muḥammad b. Khalaf b. al-Marzubān al-Damīrī al-Baghdādī lived in Bāb al-Muḥawwal and died in 309/921.

Al-Khaṭīb, *Ta'r. Baghd.* V, 237, Yāqūt, *Irsh.* VII, 105. 1. *Kitāb faḍl* (*tafḍīl, faḍīlat*)
190 *al-kilāb 'alā* (*kathīr*) *man labisa 'l-thiyāb*, additionally Paris 6011, Cairo² III, | 273, ed. Cheikho, *Mashriq* 1912, 515–31, *Riwāyat Muḥammad b. al-'Abbās b. Muḥammad al-Khuzā'ī*, ed. Ibrāhīm Yūsuf, C. 1341.—2. *Muntakhab Kitāb al-hadāyā*, Landb.-Br. 100, Cairo² III, 388.—3. *Kitāb al-thuqalā'*, Dam. Z. 31, 28, 14, *RAAD* XII, 451ff. A book on the poems of al-Ḥārith b. al-Khālid al-Hāshimī al-Makhzūmī on 'Ā'isha bint Ṭalḥa is cited in Ibn Qayyim al-Jawziyya, *al-Rawḍa* 361, 12 (cf. *Agh.*² III, 102 bottom). He is also said to have translated more than 50 books into Arabic, from Persian originals.

9. Abū 'Abdallāh al-Ḥusayn b. Aḥmad b. Khālawayh moved to Baghdad in 314/926, and died in 370/980.

Yāqūt, *Irsh.* IV, 4–6, Ibn al-'Imād, *Shadh. al-dhah.* III, 71, Van Arendonk, *EI* II, 418, M. Sadruddīn, *Saifuddaulah*, 157–9. 1. Under the title *Kitāb al-ṭāriqiyya*, Esc.² III, 1377, *I'rāb āyāt min al-Qur'ān al-'aẓīm*, in Aleppo, *RAAD* XII, 471, as *Tafsīr* in Dāmādzāde 84, Lālelī 349, *I'rāb thalāthīna sūra min al-Qur'ān al-sharīf*, Ambr. N. F. G. 5 II, Vat. V. 836, Rāmpūr I, 56 (wrongly attributed to Abū 'Ubayda, see *Barnāmaj li-ṭab' al-kutub*, Hyderabad 1354, 1); in a *majmū'a*, Köpr. 1583.—1a. *Kitāb al-qirā'āt*, Murād Mollā 85 (*Isl.* XVII, 249).—1b. *Mukhtaṣar shawādhdh*

al-Qurʾān, Ḥamīd. 24, ed. Bergsträsser, *Bibl. Isl.* VII (1933).—2. *Kitāb al-shajar*, a botanical lexicon, which is actually a work by al-Zāhid, ed. S. Nagelberg, Kirchhain N-L. 1909.—3. *Kitāb laysa* part V, ʿAlī Šehīd P. 2143 (*MFO* V, 523), ed. Aḥmad b. al-Amīn al-Shinqīṭī, C. 1327 (Part V of *al-Ṭuraf al-adabiyya*, C. 1325–30); against this work Mughlaṭāʾī (see II, 48) wrote the *Kitāb al-mays ʿalā lays*, see Suyūṭī, *Muzhir*[1] II, 2.—4. *Kitāb al-rīḥ*, ed. Kračkovsky, *Islca* II, 331ff.—5. *al-ʿAsharāt*, which was actually written by his teacher Abū ʿUmar al-Zāhid, see p. 183, 1, 3, 1.—6. *Sharḥ maqṣūrat b. Durayd*, see p. 111.—7. *Dīwān Abū Firās*, see p. 89. Cited: 1. *Asmāʾ al-asad*, of whom he supposedly counted 500, according to al-Subkī, and *Asmāʾ al-ḥayya*, Suyūṭī, *Muzhir*[1] I, 197, 17.—2. A work on the question whether, in *al-ḥamdu lillāhi milʾu ʾl-samāwāt*, the use of the nominative case is to be preferred to the accusative, al-Nawawī, commentary on al-Shīrāzī's *Tanbīh*, C. 1329, 15, 9 from below.

9a. His rival was Abu ʾl-Ṭayyib ʿAbd al-Wāḥid b. ʿAlī al-Lughawī al-Ḥalabī, a student of al-Zāhid (see p. 183, 13) and of Muḥammad b. Yaḥyā al-Sūlī (see p. 143), and who was killed in 381/991 during the invasion of Aleppo by Domesticus.

Suyūṭī, *Bughya* 317. 1. *Kitāb al-aḍdād*, Selīm Āġā 893, 1(*ZDMG* 68, 56).—2. *Marātib al-lughawiyyīn*, see above p. 157.—3. *Kitāb shajar al-durr*, abstract in Suyūṭī, *Muzhir*[2] I, 269ff.—4. *Kitāb al-ibdāl*, cited in ibid., 222, 15 222, 15.

9b. Abū ʿAbdallāh (ʿUbaydallāh) Muḥammad b. ʿImrān al-Marzubānī was the son of the ambassador extraordinary of the proconsul of Khurāsān at the court in Baghdad, where he was born in Jumādā II 296(7)/909. | He studied, amongst 191
others, under Durayd. He was much esteemed as a writer because he was regarded as a better stylist than al-Jāḥiẓ. He was officially rewarded several times by ʿAḍud al-Dawla. In theology he was Muʿtazilī. He died on 2 Shawwāl 384/10 November 993 (or, according to others, in 378).

Fihrist 132, al-Khaṭīb, *Taʾr. Baghdād* III, 135, Yāqūt, *Irsh.* VII, 50–2, Ibn Khall. no. 619 (I, 642), al-Samʿānī, *Ansāb* 521a, al-Qifṭī, *Anbāh al-ruwāt*, al-Ṣafadī, *al-Wāfī* (cited in the preface to 1), Ibn al-ʿImād, *Shadh. al-dhah.* III, 11, Zakī Mubārak, *al-Nathr al-fannī* II, 120–30, Wüst., *Gesch.* 146. 1. *al-Muwashshaḥ fī maʾākhidh al-ʿulamāʾ ʿala ʾl-shuʿarāʾ*, Yeni A. Khān 1012 (*MSOS* XV, 41), Cairo[2] III, 401, C. 1343 (in Yāqūt: *al-Muwassaʿ fi-mā ankarahu ʾl-ʿulamāʾ ʿala ʾl-shuʿarāʾ*).—2. *al-Muqtabis fī akhbār al-naḥwiyyīn*, see ad p. 85, *Mukhtār* ʿAlī Šehīd P. 2515 (*MFO* V 521).—3. *Ashʿār al-nisāʾ*, Cairo[2] III, 3 (only *Juzʾ* III; the work spanned ca. 600

folios, according to Yāqūt).—4. *Muʿjam al-shuʿarāʾ*, Berl. acc. mss. or. 1927, 535, ed. by Fr. Krenkow together with al-Āmidī's *al-Muʾtalif wal-mukhtalif*, C. 1354. His other works, listed in *Fihr*. and in Yāqūt, and which were many and voluminous (among which was the *Akhbār al-Muʿtazila*), are all lost.

Ad p. 114

10. Abu 'l-Fatḥ ʿUthmān b. Jinnī was born in Mosul before 300/912. His teacher Abū ʿAlī al-Fārisī is said to have won him over by the strength of his lectures in Mosul. He highly praised his teacher's keen mind and learning in his *Khaṣāʾiṣ* I, 284/5, quoting him often under the name Abū ʿAlī. He counted himself among the Basrans, as opposed to the Baghdadis (ibid. I, 141, 15). He was the founder of the so-called 'great etymology' (*al-ishtiqāq al-akbar*), which investigated the relationship between sounds and meaning (Suyūṭī, *Muzhir* [2] I, 201, 14, Goldziher, *Beitr. z. Gesch. der Sprachg*. II, 9, 43–5, *ZDMG* 31, 546). He had no problem in openly declaring that many of the issues that he discusses are merely a kind of mental exercise, in the same way in which this is carried out in *fiqh*, inheritance law, and mathematics, with no concern for any practical relevance they may have had (*Khaṣāʾiṣ* I, 487).

Al-Khaṭīb, *Taʾr. Baghdād*, XI, 311, Yāqūt, *Irsh*. V. 15–32, al Bākharzī, *Dumya*
192 97, *Eccl. Abbas. Cal*. III, 417, Hilāl, ed. Amedroz 442/3, Ibn al-ʿImād, | *Shadh. al-dhah*. III, 140, Ibn Taghr. (J.) 548, 8, (C.) IV, 205, Suyūṭī, *Bughya* 322, M. Sadruddin, *Saifuddaulah*, 169, O. Rescher, Studien über b. Ǧ. und sein Verhältnis zu den Theorien der Baṣrī und Baġdādī (following 1 and 2.), *ZA* XXIII, 1–54. 1. *Sirr al-ṣināʿa*, on phonetics, also Berl. or. fol. 3014, Cairo[1] IV 173, [2]II, 17, ʿUm. s. *ZDMG* 64, 211, Dam. ʿUm. 77, 118 see Brockelmann, *Islca* IV, 319–24.—2. *al-Khaṣāʾiṣ fi 'l-naḥw* (composed after 1, see edit. I, 31, 11, 415, 14), additionally Ḥamīd. 1287 (*ZA* 27, 151), Lālelī 3245 (*MFO* V 523), Dāmādzāde 1716 (1684, ibid. 538), ʿĀšir Ef. 817 (ibid. 508), ʿAlī Šehīd P. 2094/5 (ibid. 522), Mosul D. 45, 65, Dam. Z. 69, 108, library of Shaykh al-Islām (*Tadhk. Naw*. 128), vol. I, C. (Dār al-kutub) 1914.—3. *al-Munṣif sharḥ* (*tafsīr*) *taṣrīf al-Māzinī* (see ad p. 94), additionally Köpr. 1510 (*MSOS* XIV, 18), ʿĀṭif Ef. 2639 (*MFO* V 494), Top Kapu 2280 (*RSO* IV, 729), ʿAlī Šehīd P. 2597 (*MFO* V, 522), Dāmād Ibr. 1058 (ibid. 521), Pet. 211, 5, M. Taymūr P. *RAAD* III, 341.—4. *Kitāb al-ʿarūḍ*, additionally in Lālelī 1983 (*MO* VII, 106), Bešīr Āġā Ayyūb 154 (*MO* V, 537).—5. *Mukhtaṣar al-qawāfī*, additionally in Lālelī 3740, 6 (*MO* VII, 107).—6. *Kitāb al-lumaʿ fi 'l-naḥw*, additionally ʿAlī Šehīd P. 2501 (*MFO* V, 521), Lālelī 3491 (ibid. 524), Cairo[2] II, 155; commentary by Abū Naṣr al-Qāsim b. Muḥammad b. Munāẓir al-Wāsiṭī, the teacher of Ibn

Bābashādh (see p. 301) (who died in Egypt, Yāqūt, *Irsh*. VI, 199, Suyūṭī, *Bughya* 381), Gotha 210, by ʿUmar b. Ibrāhīm b. Muḥammad al-Kūfī Abu ʾl-Barakāt (d. 539/1144, Suyūṭī, *Bughya* 359) ʿĀṭif Ef. 2554 (*MFO* V, 493), by Saʿīd b. al-Dahhān (see p. 281), Qylyč ʿAlī P. 939 (ibid. 496), by ʿAbdallāh b. Ḥusayn al-ʿUkbarī (see p. 282), Pet. AM Buch. 913, by Asʿad b. Naṣr b. al-ʿAbartī (d. 589/1193, see Suyūṭī, *Bughya* 193, 4), Berl. 6467, by ʿUmar b. Thābit al-Thamānīnī (d. 442/1050, s. 10a), Cairo[2] II, 135, anon., Bāyezīd 1992 (*ZDMG* 64, 42).—7. *al-Muḥtasab fī iʿrāb al-shawādhdh*, see Bergsträsser, *Nichtkanonische Koranlesarten im M. d. b. Ǧ.*, S. Bayer. AW 1933, mostly from the *Kitāb al-shawādhdh* of Abū Bakr Aḥmad b. Mūsā b. Mujāhid (d. 324/936, see p. 191), the counterpiece to his *Kitāb al-sabʿ*, composed in 384/994 (in connection with the MSS mentioned in Bergsträsser, pp. 11ff., see also Bank. XIV, 1213).—8. *Sharḥ dīwān al-Mutanabbī*, see ad, p. 77.—9. *Jumal uṣūl al-taṣrīf al-Mulūkī*, additionally Cairo[2] II, 67, Esc.[2] 1791, 2, Rāġib 1391 (*ZDMG* 64, 210), Köpr. 1324, 2 (*MSOS* XIV, 2), C. 1913, commentary by Muwaffaq al-Dīn b. Yaʿīsh (see p. 297), Köpr. 1511 (*MSOS* XIV, 18), Cairo[2] II, 60.—10. *al-Mubhij fī sharḥ asmāʾ shuʿarāʾ al-Ḥamāsa li-Abī Tammām*, see p. 20.—12. (*al-Masāʾil*) *Kitāb al-khāṭiriyyāt, Khiz*. II, 470, 9, IV. 10.—13. possibly = *Kitāb al-mukhāṭarāt*, Selīm Āġā 1077, 4.—14. *Sharḥ kitāb al-īḍāḥ*, see p. 114.—15. *Kitāb al-mughtaṣab fī ism al-mafʿūl min al-thalāthiyy al-muʿtall al-ʿayn*, ed. E. Pröbster (Leipz. S.S. I, 3, 1903), with the title *al-Muqtaḍab min kalām al-ʿArab* in *Thalāth rasāʾil*, C. 1344, 1922 together with: 16. *Mā yaḥtāj ilayhi ʾl-kātib* (*min mahmūz wa-maqṣūr wa-mamdūd*) and 17. *ʿUqūd al-hamz wa-khawāṣṣ amthilat al-fiʿl*.—18. *Kitāb al-mudhakkar wal-muʾannath*, ed. Rescher, *MO* VIII, 193–202.—19. *Masʾalatāni min Kitāb al-aymān li-Muḥammad b. Ḥasan al-Shaybānī* (see p. 172), Vat. V. App. 32, 1.—20. Observations on *ḥudūd* and *maʿānī wa-fawāʾid*, addressed to Aḥmad b. Yaḥyā Abu ʾl-ʿAbbās (i.e. Thaʿlab) in a *majmūʿ* by Muḥammad b. Ibrāhīm b. al-Naḥḥās al-Ḥalabī (d. 656/1259, see p. 300), Esc.[2] 778. Also cited: 1. *al-Tamām fī sharḥ shiʿr al-Hudhaliyyīn*, Zamakhsharī, *Kashshāf* 822, penult., Ibn Sīda, *al-Mukhaṣṣaṣ* I, 13, 7, *Khaṣāʾiṣ* I, 130 7 (as *Dīwān H.*, ibid. 156, 7).—2. *al-Mughrib fī tafsīr qawāfī Abi ʾl-Ḥ., Khaṣāʾiṣ* I, 86, 11, *al-Muʿrib*, ibid. | 492, 4, Ibn Sīda I, 13, 7.—3. *al-Nawādir al-mumtiʿa*, 1,000 folios, *Khaṣ*. I, 336, penult.—4. *Kitāb al-taʿāqub*, ibid. I, 273, 3, 274, 14, *al-Mutaʿāqib*, Ibn Sīda I, 13, 8.—5. *al-Zajr, Khaṣ*. I, 439, 4. 193

10a. A student of Ibn Jinnī was Abu ʾl-Qāsim b. Thābit al-Thamānīnī, who died in 442/1050.

Anb. 409, 7, 423, Yāqūt, *Irsh*. VI, 46, Suyūṭī, *Bughya* 360. 1. *Kitāb al-fawāʾid wal-qawāʿid*, NO 4617 (*ZDMG* 64, 196).—2. *Sharḥ kitāb al-lumaʿ*, see p.192.

10b. Abū ʿAlī Muḥammad b. al-Ḥusayn b. al-Muẓaffar al-Ḥātimī al-Baghdādī, whose father had been a distinguished poet. Being a poet and a linguist, al-Muhallabī induced him to take part in the *hijāʾ* against al-Mutanabbī when the latter came to Baghdad. He also dedicated an eulogy to the vizier. He died in 388/998.

Al-Thaʿālibī, *Yatīma* I, 85, II, 273–8, Yāqūt, *Irsh*. VI, 501–18, Suyūṭī, *Bughya* 35, Flügel, *Gr. Sch.* 238, Zakī Mubārak, *al-Nathr al-fannī* II, 111–9. 1. *al-Risāla al-Ḥātimiyya*, see p. 88.—2. *Ḥilyat al-muḥāḍara fī ṣināʿat al- shiʿr*, ḤKh 4634, Fez Qar. 1331. His *Amālī* are cited in al-Jurjānī, *Kin*. 88, 21. A quotation on the composition of a *qaṣīda* can be found in al-Ḥuṣrī, *Zahr al-ādāb* III, 17/8.

11. Abū Aḥmad al-Ḥasan b. ʿAbdallāh b. Saʿīd al-ʿAskarī was born on 20 Shawwāl 293/15 August 906 and died on 23 Dhu 'l-Qaʿda 382/20 February 933.

Yāqūt, *Irsh*. III, 126, Suyūṭī, *Bughya* 221. 1. *Sharḥ mā yaqaʿu fīhi 'l-taṣḥīf wal-taḥrīf*, Cairo[1] IV, 273, [2]II, 19, III, 218, entitled *Akhbār al-muṣaḥḥifīn*, Dam. Z. 60, 129, 8, excerpts in Br. Mus. Suppl. 842, part of the text, entitled *Taṣḥīfāt al-muḥaddithīn*, ibid. 163, announced as to be printed in the margin of Ibn al-Athīr's *Nihāya*, C. 1322, but then not implemented, cited in Yāqūt, *Irsh*. V, 310, 9, sometimes attributed to Abū Hilāl.—2. *Kitāb al-zawājir wal-mawāʿiẓ* (*Irsh*. 127, 12), Köpr. 730.—3. *Kitāb al-maṣūn, yashtamil ʿalā abwāb shattā min al-adab*, Esc.[2] 377.—4. *Fī tafḍīl bayna balāghatay al-ʿArab wal-ʿAjam* in *al-Tuḥfa al-bahiyya*, 212–20, based on ʿĀšir Ef. II, 433 (*ZDMG* 68, 389). His *Rabīʿ al-abrār* is cited in Suyūṭī, *ShsM*. 186, 17.

11a. His student and nephew by his sister was Abū Hilāl al-Ḥasan b. ʿAbdallāh b. Sahl al-ʿAskarī. He died in 395/1005.

Yāqūt, *Irsh*. III, 135–9, Suyūṭī, *Bughya* 221 (in Landberg, *Primeurs ar*. I, 74), Zakī
194 Mubārak, *al-Nathr al-fannī* II, 94–102. 1. *Jamharat al-amthāl*[20] | Br. Mus. Suppl. 996, Bāyezīd 2590 (*ZDMG* 64, 513), Bešīr Āġā 551 (*MFO* V, 555), Köpr. 1233 (*MSOS* XIV, 36).—2. *Kitāb al-ṣināʿatayn al-kitāba wal-shiʿr* or *al-Mukhtaṣar fī ṣināʿatay al-naẓm wal-nathr*, composed in 394/1004, additionally Paris 6443, Rāġib 1170 (*ZDMG* 64, 213), Fātiḥ 3891 (*MFO* V, 501), Tripoli (Landberg, *Prov*. 101, 4), Dam.

20 Is it possible to infer that he was of Persian descent, because at I, 93, 20 (in the margin of Maydānī) he cites a Persian proverb, and at 251, 33 he explains an Arab word with the help of the Persian? That he knew Persian is also clear from his Persian quotations in the *Dīwān al-maʿānī* II, 89f.

ʿUm. 78 (Z. 70) 22, Mashh. XIII, 13, 46, print. Istanbul 1320, see P. Schwarz, *MSOS* IX, 581–9, Zakī Mubārak, op. cit., 103–10.—3. *Dīwān al-maʿānī*, in 12 chapters, also ʿĀṭif Ef. 2108 (*MFO* V, 489), Cairo² III, 149, print. C. 1352.—5. *al-Muʿjam fī baqiyyat al-ashyāʾ*, additionally ʿĀšir Ef. II, 433, 6 (*ZDMG* 68, 389), Cairo² III, 362, ed. Rescher, *MSOS* XVIII, 1–28.—8. *Kitāb al-awāʾil*, completed in 389/999 (or, according to others, on 10 Shaʿbān 395/3 June 1005), additionally Paris 5986, Cairo² V, 48, Heḳīm Āġā 689 (Tauer, *Act. Or.* II, 90), library of Shaykh al-Islām dated 395 (*al-Maʿārif* XVIII, 341, autograph?), Būhār 220 and in other Indian libraries, *Tadhk. al-naw.* 74; against the adaptation by Suyūṭī an unidentified author wrote *Tadhkirat al-awāʾil fī iṣlāḥ Kitāb al-wasāʾil ilā maʿrifat al-awāʾil*, Paris 5931.—9. (*Maʿrifat*) *al-Furūq fi ʾl-lugha* or *al-Furūq al-lughawiyya*, Rāġib 1429/30 (*ZDMG* 64, 521), Cairo² II, 22, A. Taymur, *RAAD* III, 340, P. Anastase in Baghdad (letter to Krenkow, dated 1 September 1935), Bat. Suppl. 667, print. C. 1935; abstract Ambr. A. 75, V (*RSO* III, 585), by one of his students *al-Lumaʿ min al-Furūq*, Būlāq 1322, C. 1345.—10. *Risāla fī ḍabṭ wa-taḥrīr mawāḍiʿ min dīwān al-Ḥamāsa li-Abī Tammām*, Cairo² III, 167 = *al-Risāla al-māssa fī-mā lam yuḍbaṭ min al-Ḥamāsa*, ʿĀšir Ef. II, 433, 5.—11. *al-Nawādir fi ʾl-ʿarabiyya*, including answers to numerous linguistic and literary questions, author?, Esc.² 753.—12. *Kitāb al-kuramāʾ*, Cairo² III, 299, C. 1326.—13. *al-Ḥathth ʿalā ṭalab al-ʿilm*, Cairo² III, 298, ʿĀšir Ef. II, 433, 4.—14. *al-Talkhiṣ fī maʿrifat asmāʾ al-ashyāʾ*, Lālelī 3551(*MFO* V, 526).—15. *Man iḥtakama min al-khulafāʾ ila ʾl-quḍāh*, ʿĀšir Ef. II, 433, 2 (*ZDMG* 68, 389), cited in al-Ṣafadī, *al-Wāfī* I, 51, ḤKh 12900.—16. *al-Muʿrib ʿani ʾl-maghrib*, from which *Risāla fī-mā yashuqqu ʿala ʾl-insān thumma idha' ʿtāda sahula*, ibid. 3.—18. *Tafsīr al-Qurʾān*, Meshh. III, 17, 47/8, Tehran 1268.—19. Poems, al-Jurjānī, *Asrār al-balāgha* 248, 17/8, al-Bākharzī, *Dumya* 101, al-Nuwayrī I, 80, 91, 5, 6; 119, 10–4; 126, 2–5; IV, 114, 15–115, 5, V, 130. He himself also mentions: 1. *Kitāb al-dīnār wal-dirham* in *Kitāb al-kuramāʾ* 40, 12.—2. *Ṣanʿat al-kalām* in *Amthāl* I, 251, 33, *Dīwān al-maʿānī* II, 89, 1.—3. *Sharḥ al-faṣīḥ*, in *Amthāl* II, 235 bottom.

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12. Abū Naṣr al-Ḥasan b. Asad b. al-Ḥasan al-Fāriqī was proconsul of Amīd under the Marwānid Naṣr or Manṣūr. However, he let himself be seduced by the inhabitants of | Mayyafāriqīn to declare himself independent from Malikshāh. 195
After the capture of the city in 467/1074 he was executed (MS ʿUm.).

Yāqūt, *Irsh.* III, 47–54 (without date), Suyūṭī, *Bughya* 218 (where the date 487 is wrong; this is because the Marwānids had been toppled by Mālikshāh in 478/1085/6; see Amedroz, The Marwanid dynasty at Mayyāfāriqīn, *JRAS* 1903,

123ff., Zetterstéen, *EI* III, 367). *Kitāb al-ifṣāḥ fi 'l-ʿawīṣ* (*sharḥ al-abyāt al-mushkila al-ṣiḥāḥ*), additionally ʿUm. *ZDMG* 64, 497. Ibn Khall. (ed. de Slane) I, 479, II, 283 mentions as the author Abū ʿAbdallāh Muḥammad b. Asad b. ʿAlī b. Saʿīd al-Kātib al-Qārīʾ al-Bazzāz al-Baghdādī, who is said to have died in Baghdad in 410/1019.

4 *Philology in Persia and the Eastern Lands*

1. Abu 'l-ʿAmaythal ʿAbdallāh b. Khālid (Khulayd) al-ʿArābī was born in Rayy, and was a freedman of Jaʿfar b. Sulaymān b. ʿAlī b. ʿAbdallāh b. al-ʿAbbās. Being a talented poet, he gained the favour of Ṭāhir b. al-Ḥusayn and his son ʿAbdallāh in Khurāsān, who hired him as a secretary and charged him with educating his son. He died in 240/854.

Fihrist 48/9, Ibn Khall. 317 (I, 329), al-Yāfiʿī, *Mir. al-j.*, II, 130/1, Flügel, 54/5. *Kitāb al-maʾthūr fī ma 'ttafaqa lafẓuhu wakhtalafa maʿnāhu*, Bāyezīd 3131, dated 280 (*MFO* V, 528), library of Bārūdī, Beirut, *RAAD* V, 34, ed. F. Krenkow, London 1925.

1a. ʿAbd al-Raḥmān b. ʿĪsā al-Hamadhānī, d. 320/932.

Kitāb alfāẓ al-ashbāh wal-naẓāʾir or *al-Alfāẓ al-kitābiyya*, additionally Leningrad Un. Girgas no. 945,[21] ʿAlī Šehīd 2661, Dam. ʿUm. 71, 57, a bad printing is Istanbul 1302 (attributed to ʿAbd al-Raḥmān b. Muḥammad al-Anbārī, see Krenkow, *ZDMG* 65, 392), C. 1931.

2. Abū Ibrāhīm Isḥāq b. Ibrāhīm al-Fārābī, d. 350/961.

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Yāqūt, *Irsh.* II, 226–9; *Dīwān al-ādāb* cannot be dedicated to Khwārizmshāh
196 Atsyz (521–51/1127–56), as indicated in Flügel, 227, following ḤKh; he | was the model for al-Kāshgharī's *Dīwān lughāt al-Turk* (see Bergsträsser, *OLZ* 24, 154), MSS, additionally Paris 6663, Br. Mus. Or. 5032 (DL 51), in the possession of A.F. Ellis in London (see Geyer, *Aʿshā* XXVII), Bibl. R. Dahdah 161, Top Kapu 2652 (*RSO* IV, 720), AS 4677/8 (*WZKM* XXVI, 81), ʿĀṭif Ef. 2717 (*MFO* V, 495), Qylyč ʿA. P. 788 (ibid. 496), Čorlulu P. 446 (ibid. 497), Fātiḥ 5193 (ibid.), ʿĀšir Ef. 1084/5 (ibid. 517), Bāyezīd 3105 (ibid. 527), Dāmādzāde 228, M. Murād 1768, 1740 (ibid. 530), Beshīr Āġā 628 (ibid. 535), Beshīr Āġā Ayyūb 128 (ibid. 536), Fez Qar. 1251 (*Maʿārif* 14, 52), Cairo[2] II, 13, Rāmpūr 1509_{29} (*Tadhk. al-naw.* 111), Hartmann,

21 The quotation from Cat. Leid.,[2] loc. cit., no. LI, Mus. As. Petrop. p. 203, is mistaken.

Unpol. Briefe 61, and an adaptation by Muḥammad b. Jaʿfar b. Muḥammad al-Ghawrī is praised in Yāqūt, *Irsh.* VI, 468, 9ff.

3. Abū Naṣr Ismāʿīl b. Ḥammād al-Jawharī is said to have died after a failed attempt to fly. His contributions to metrics are praised in Ibn Rāshiq's *ʿUmda* I,[1] 86/7, [2]88.

Al-Thaʿālibī, *Yatīma* IV, 289, al-Bākharzī, *Dumya* 300, Yāqūt, *Irsh.* II, 266–73, Ibn al-ʿImād, *Shadh. al-dhah.* III, 142, Ibn Taghr. (J.) 585, 18, (C.) IV, 207, Suyūṭī, *Bughya* 195, Zakī, *Bull. Inst. Ég.* 1911, *Türk Yurdu* I, 456ff. 1. *Tāj al-lugha waṣiḥāḥ al-ʿarabiyya* (as early as the time of al-Tabrīzī readings varied between *ṣiḥāḥ* and *ṣaḥāḥ*; see Suyūṭī, *Muzhir* [2] I, 60, 11ff.); it is said that he borrowed all of his material from the *Dīwān* of al-Fārābī; printings additionally Būlāq 1292. Adaptations: a. Omitting the references, by al-Jawālīqī (see p. 280), Leid. 64.—b. *al-Tanqīḥ* by Maḥmūd b. Aḥmad b. Maḥmūd al-Zanjānī (d. 656/1258, Subkī, *Ṭab.* V, 154), additionally Bodl. I, 1126, Brill–H.[2] 284, Princeton 45, Vat. V. 565, print. Lucknow 1289, 1323.—c. *al-Ṣurāḥ* with a Persian translation by Abu 'l-Faḍl Muḥammad b. ʿUmar b. Khālid Jamāl al-Dīn al-Qurashī (Qarshī, born around 628/1231, see Rosen, *Zap. vost. otd.* VIII, 353, Barthold, ibid. XI, 282ff., XV, 271ff., Turkestan 51, EI I, 640b), composed in 681/1282 in Kāshghar, additionally Leid. 111, Pet. AMK 933, Buch. 546, Bodl. Uri 1115, Ouseley 388, Cambr. Br. 239/40, Ind. Off. Ethé 2388–40, Teh. II, 468, Bankipore IX, 830, 1, print. Būlāq 1287, 1301, 1305, Bandarkale 1269, on which *Mulḥaqāt* Pet. AM. 430a and MS Kasbekov (*Zap.* XV, 271).[22]—d. *al-Mukhtār* by Muḥammad b. Abī Bakr b. ʿAbd al-Qādir al-Rāzī (ca. 650, see p. 383, cf. ʿAbdallāh Mukhliṣ, RAAD VIII, 641ff.), additionally Br. Mus. Suppl. 850, Manch. 754, A, Vat. V. 535, Bol. 373, Pet. 216, AM 202, Calcutta As. Soc. 54, Mosul D. 39, 224, Fez Qar. 1265, Paris 6696, Glasgow (*JRAS* 1899, 752), Cambr. Suppl. 1060–2, print. C. 1308, 1319, 1328, 1339, Būlāq 1317, 1337, 1925 (adapted | by Maḥmūd Ḥāfiz), Damascus 1316, abstracts: *α al-Ṣafw al-rāḥ* 197
min Mukhtār al-Ṣ. by ʿAbd al-Raḥmān b. ʿĪsā al-Hamadhānī (of course different from no. Ia), Cairo[2] II, 20.—*β Mukhtār Mukhtār al-Ṣ.* by Dāʾūd b. Muḥammad al-Qārṣī al-Ḥanafī, which was completed in 1151/1738 in Cairo, Br. Mus. Suppl. 852.—e. *al-Jāmiʿ* by Muḥammad b. al-Sayyid Ḥasan b. al-Sayyid ʿAlī, d. ca. 866/1461, completed in 854/1450 in Adrianople, Br. Mus. Suppl. 851, adaptation *al-Rāmūz fi 'l-lugha al-ʿarabiyya* Yeni 1126/7, dated 988, photograph Cairo[2] III, 4. *al-Takmila wal-dhayl wal-ṣila* by al-Ḥasan b. Muḥammad al-Ṣāghānī (see p. 360), additionally Dāmādzāde M. Murād 1794 (autograph ?), 1766 (*MFO* V, 541),

22 By the same author: *Risāla fī bayān buṭlān ḥadīth rawawhu ʿan Anas bi-anna fi 'l-Fātiḥa tisʿat asmāʾ lil-shayṭān* Mosul 296, 1, 4.

Cairo[1] IV, 167, [2]II, 8, library Dahdāh 172, library Shaykh al-Islām (*Tadhk. al-naw.* 120). *Kitāb al-wishāḥ wa-tathqīf al-rimāḥ fī radd tawhīm al-Majd* (i.e. Majd al-Dīn al-Fīrūzābādī, see II, 181) by Abū Zayd ʿAbd al-Raḥmān b. ʿAbd al-ʿAzīz al-Maghribī al-Tādalī al-Madanī al-ʿUmarī, Būlāq 1281, C. 1305. A Turkish transl. by Muḥammad b. Muṣṭafā al-Wānī (Wānqulī, d. 1000/1591, Brusali M. Ṭāhir, *Osm. Müell.* II, 48), Dresd. 364/5, Leipz. 5, Heidelb. (*ZS* VI, 220), print. Istanbul 1141, 1168, another Turkish transl. Leid. 119, Bodl. I' 1155. See also Goldziher, *Beitr.* II (*SBWA* LXXII, 1872), pp. 587–643.

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4. Abū Manṣūr Muḥammad b. Aḥmad b. al-Azhar b. Ṭalḥa al-Azharī al-Harawī, a student of Nifṭawayh (see above, p. 184), died in Rabīʿ II 370/October 980.

Subkī, *Ṭab.* II, 106, Yāqūt *Irsh.* VI, 297–9, *al-Taʿlīqāt al-saniyya* 91, Ibn al-ʿImād, *Shadh. al-dhah.* III, 72, Suyūṭī, *Bughya* 8. *Tahdhīb al-lugha*, which he wrote when he was past the age of 70, was actually a work by his teacher al-Mundhirī (p. 124, 6, Yāqūt, VI 465, 1, Bergsträsser, *ZS* 2, 189); the Shār (prince) of Gharishtān (Gharshistān) Abū Naṣr (Ibn al-Athīr (C.) IX, 51, 18) studied this work with him, MSS additionally in Br. Mus. Suppl. 839–413, Ḥekīm Oġlu 907/8, Beshīr Āġā 625 (*MFO* V 535), ʿĀṭif Ef. 2708–10 (ibid. 495), ʿAlī Šehīd P. 2614 (ibid. 522), Bāyezīd 3099 (ibid. 537), Dāmādzāde M. Murād 1759–64 (ibid. 530), Bankipore 1684–5, Rāmpūr I, 509 (*Tadhk. al-naw.* 112), the historical introduction was editied by K.V. Zetterstéen, *MO* 1920, 1–106.—2. *al-Ẓāhir fī gharīb* (*gharā'ib*, see Lane, Pref. XIII) *alfāẓ al-imām al-Shāfiʿī* based on a work by Ismāʿīl b. Yaḥyā al-Muzanī (see p. 180), also Br. Mus. Suppl. 304, Top Kapu 2782 (*RSO* IV, 730), Cairo[2] II, 16.

5. Abu 'l-Ḥusayn Aḥmad b. Fāris b. Zakariyyā' b. Ḥabīb al-Hamadhānī al-Qazwīnī al-Rāzī was born in Qazvin and raised in Hamadhān. Information on
198 the date of his death varies between 360, 369, 390 | and 395/6, although Yāqūt saw an autograph by him dated 391. The one-sidedness of his linguistic talents drives him, in *al-Ṣāḥibī* 43, 3ff., to a foolish polemic against mathematics and physics.

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Yāqūt, *Irsh.* II, 6–16, Ibn Taghr. (J.) 589, (C.) IV, 212, Bākharzī, *Dumya* 297, Ibn Farḥūn, *Dībāj* 35/6, Suyūṭī, *Bughya* 153, Interp. 4, Ibn al-ʿImād, *Shadh. al-dhah.* III, 132, Zakī Mubārak, *La prose ar.* 203ff., *al-Nathr al-fannī* II, 27–47. 1. *Kitāb*

al-mujmal fi 'l-lugha aims solely to give an account of the classical language; for whatever is post-classical he refers to his *Mutaḥayyiz al-alfāẓ*, which in al-Jurjānī, *Kin*. 145, 2, is cited as *Mukhtār al-alfāẓ*; additional MSS Paris 6563, Br. Mus. Or. St. Browne 148, 85, Or. 7498, DL 52, NO 4855 (*MSOS* XV, 23), Lālelī 3617, 8 (*MO* VII, 106), Cairo² II, 34, Damascus ʿUm. 70_{23}, *RAAD* X 251, Mosul D. 67, 277, Mashh. XI, 13_{43}, vol. I, C. 1332.—2. *Fiqh al-lugha al-musammā bil-Ṣāḥibī*, Bāyezīd 3129 (*MFO* V, 527), C. 1328.—4. *Dhamm al-khaṭaʾ fi 'l-shiʿr* also Cairo² III, 154.—5. Should be excised.—6. *Mukhtaṣar siyar rasūl Allāh*, Esc.² 1615, 2, Cairo² V, 223 = *Mukhtaṣar fī nasab al-nabī wa-mawlidihi wa-manshaʾihi wa-mabʿathihi*, Berl. 9570 = *Rāʿi 'l-durar wa-rāmiq al-zuhar fī akhbār khayr al-bashar*, Vat. v. Borg. 144, 7 = *Akhlāq al-nabī*, Kazan, *Isl.* XVII, 94, printed with the title *Awjaz al-siyar li-khayr al-bashar*, Bombay 1311, see Kern, *MSOS* XI, 266.—7. *Maqāla fī asmāʾ aʿḍāʾ al-insān*, Mosul 33, 152, 5.—8. *Maqālat kallā wa-mā jāʾa minhu fī kitāb Allāh,* in *Thalāth rasāʾil*, ed. ʿAbd al-ʿAzīz Mayman al-Rājkūtī, C. 1344.—9. *Kitāb al-nayrūz*, Dam. Z. 29, 9, 3.—10. *Kitāb al-lāmāt*, ibid. 33, 7, ed. Bergsträsser, *Islca* I, 77–99.—11. *Juzʾ min al-yashkuriyyāt*, ibid. 29, 11.—12. *Maqāyīs al-lugha*, Br. Mus. Or. 11352, photograph of a manuscript in Morocco Cairo² IV, 67, in the possession of P. Anastase in Baghdad (according to a communication by F. Krenkow) and in Najaf, *Tadhk. al-naw.* 114, printing planned in Hyderabad, *Barnāmaj* 1354, 14.—13. *Kitāb al-itbāʿ wal-muzāwaja*, Cairo² II, 1, ed. Brünnow, *Or. St.*, Nöldeke I, 255ff. (see II, 32).—14. *Qaṣaṣ al-nahār wa-samar al-layl*, Leipz. 870, VI, from which is al-Aʿshā's *qaṣīda* on the Prophet, ed. Thorbecke, *Morg. Forsch*. 233ff.—15. *Tamām faṣīḥ al-kalām*, with a manuscript in Najaf, copied by Yāqūt al-Ḥamawī in Marwarrūdh on 7 Rabīʿ II 616 based on the autograph of the year 393, in Krenkow's possession.—15. From his *Kitāb al-masāʾil* or *Fatyā faqīh al-ʿArab* Mashh. XV, 29, 84, al-Ḥarīrī took the material for his 32nd *maqāma*, see Suyūṭī, *Muzhir* 1, I, 294, 5; 361, 13, Ibn al-ʿImād, op. cit., 133, 1.—16. Excerpts from a letter to Abū ʿAmr Muḥammad b. Saʿīd al-Khaṭīb in defence of the *Ḥamāsa* of Abu 'l-Ḥasan Muḥammad b. ʿAlī al-ʿIjlī, with samples from the works of contemporary poets, is in al-Thaʿālibī, *Yatīma* III, 214–23.

6. Abu 'l-Qāsim Ismāʿīl b. ʿAbbād b. al-ʿAbbās al-Ṣāḥib (called thus in his capacity as a childhood friend of Muʾayyad al-Dawla) Kāfi 'l-Kufāt al-Ṭalqānī (thus in al-Samʿānī, *Ansāb* 363, a 3) | was born in Ṭalqān near Isfahan (see Mīrza 199
Muḥammad on Samarqandī's *Čahār Maqāla* 105/6) and was a student of Abu 'l-Faḍl b. al-ʿAmīd, the vizier of Rukn al-Dawla. When Muʾayyad al-Dawla inherited his father's positions in Rayy and Isfahan in 366/976, he appointed Abu 'l-Qāsim as vizier, replacing Abu 'l-Faḍl, who had been murdered. Abu 'l-Qāsim remained in office for 18 years, continuing in that position under Muʾayyad's

brother Fakhr al-Dawla, who had fled from the former to the Sāmānids with Qābūs b. Washmagīr (see p. 96), but who had to return to the country. He died on 24 Ṣafar 385/31 March 995.

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Yāqūt, *Irsh*. II, 273–343 (using his diary, the *Rūznāmaja* see 323ff., further excerpts from which are in al-Ṣafadī, see II, 32), Abu 'l-Qāsim Aḥmad al-Qubāʿī, *Risālat al-irshād fī aḥwāl al-Ṣāḥib al-Kāfī Ismāʿīl b. ʿAbbād*, Tehran 1312/1933 (addressed to al-Māfarrukhī Mufaḍḍal b. Saʿd, *Kitābi maḥāsini Iṣfahān*), Ibn Taghr. (J.) 550, (C.) IV, 169–71, Suyūṭī, *Bughya* 196, Ibn al-ʿImād, *Shadh. al-dhah*. III, 113–6, Zakī Mubārak, *La prose ar*. 136, *al-Nathr al-fannī* II, 243–58. 1. *Kitāb al-muḥīṭ* vol. III, Cairo² II, 35.—2. *Mukhtār rasā'il al-Ṣāḥib b. ʿAbbād*, ibid. III, 338; a *Risāla, Khiz*. III, 54/5.—3. A *qaṣīda*, with a commentary by Shams al-Dīn Jaʿfar b. Aḥmad b. Yaḥyā al-Bahbūlī, Ambr. C. 205, 1, others ibid. A 119, XXVII, B. 74, XXX.—4. *Dīwān*, see *ZDMG* 64, 511.—5. *al-Iqnāʿ fi 'l-ʿarūḍ wa-takhrīj al-qawāfī*, Paris 6042, Cairo² II, 209.—6. *al-Kashf ʿan masāwī shiʿr al-Mutanabbī*, C. 1342, see p. 89 (in al-Thaʿālibī, *Kin*. 7, 8, entitled *al-Tanbīh ʿalā masāwī shiʿr al-Mutanabbī*).—7. *al-Amthāl al-sā'ira min shiʿr al-Mutanabbī*, see p. 88.—8. *al-Manẓūma al-farīda*, Cairo² III, 394.—9. *Kitāb al-maqṣūr wal-mamdūd*, ed. P. Brönnle, *Contribution towards Ar. Philology, I*, London-Leiden 1900.—10. He also collected verses that he liked into a *safīna*, see al-Thaʿālibī, *Man ghāba* 284, 11.

6a. Abu 'l-Ḥasan ʿAlī b. ʿAbd al-ʿAzīz b. al-Ḥasan al-Jurjānī went with his brother to Nishapur in 337/948. Under al-Ṣāḥib b. ʿAbbād he became a *qāḍī* and later *qāḍi 'l-quḍāt* in Rayy. He died there on 24 Dhu 'l-Ḥijja 392/14 November 1001.

Al-Thaʿālibī, *Yatīma* I, 456, III, 48, 56, 238–59, Yāqūt, *Irsh*. V. 249–58 (with many samples of his poetry), Ibn Khall., 399 (where his death is wrongly placed in 366, just as in Ibn ʿImād, *ShDh* III, 56/7), al-Subkī, *Ṭab*. II, 308–10, Zakī Mubārak, *al-Nathr al-fannī* II, 7–26. *Kitāb al-wasāṭa bayna 'l-Mutanabbī wa-khuṣūmihi*, an answer to al-Ṣāḥib b. ʿAbbād's *Risāla fī iẓhār masāwi 'l-Mutanabbī*, Sidon 1336. His *Kitāb al-ansāb* is cited in Ibn Khaldūn, *Hist. d. Berb*. I, 110 penult.

200 | 7. Abū ʿUbayd Aḥmad b. Muḥammad b. Muḥammad b. ʿAbd al-Raḥmān al-Harawī al-Bashānī, d. 401/1010.

Yāqūt, *Irsh*. II, 86, al-Subkī, *Ṭab*. III, 34, Ibn Taghr. (J.) 605, 9, (C.) IV, 228, Suyūṭī, *Bughya*, 161. *Kitāb al-gharībayn fi 'l-Qur'ān wal-ḥadīth* or *Kitāb gharībay*

al-Q. wal-ḥ. or *al-Gharībayn fī lughat kalām Allāh wa-aḥādith rasūlihi* or *Gharībay al-Q. wal-sunna wa-tafsīruhumā*, MSS additionally Leipz. 457, Paris 5976, Landb.-Yale 10, Br. Mus. Suppl. 838, Or. 7492 (DL 52), Ind. Off. 992, Esc.[2] 1378, Vat. V. 393, Yū. Āġā 1625, 1696, AS 870 (*Islca* IV, 532), Top Kapu 2727, Fez Qar. 647/8, Dam. ʿUm. 71 (Z. 62), 50, Mosul 125, 65, Rāmpūr I, 129, Bank. H. 2805, Library of Egypt Tafsīr 20, 167, 874, 888, Taymūr, Lugha 54/5 (Schacht I, no. 78), separately *Gharīb al-Qurʾān*, Fez Qar. 221, *Gharīb al-ḥadīth*, Dāmādzāde 569, see Sprenger, *ZDMG* XXXI, 751–7. Abu ʾl-Faḍl b. Abī Manṣūr Muḥammad b. al-Nāṣir al-Fārisī al-Salāmī al-Baghdādī (a contemporary of al-Tabrīzī, p. 279, see Yāqūt, *Irsh.* VII, 287, 4),[23] *al-Tanbīh ʿala ʾl-alfāẓ allatī waqaʿa fī naqlihā wa-ḍabṭihā taṣḥīf fī Kitāb al-gharībayn*, Dam. Z. 63, ʿUm 71, 51 (a modern copy entitled *al-Tanbīh ʿalā khaṭaʾ al-Gharībayn* Taymūr, Lugha 56, RAAD IV 339, Schacht I, no. 78a).

8. See II, 200.

8a. ʿUbaydallāh b. Aḥmad al-Fazārī was a student of al-Fārisī and chief *qāḍī* in Shiraz around the year 350/961.

Suyūṭī, *Bughya* 320. *ʿUyūn al-iʿrāb*, Br. Mus. Or. 5728 (DL 51), which includes a commentary by ʿAlī b. Faḍḍāl al-Mujāshiʿī (d. 479/1086; Suyūṭī, *Bughya* 343).

8b. Aḥmad b. Muḥammad al-Bushtī al-Khārzanjī came from a village near Nishapur. In his lifetime he was considered as the greatest philologist in Khurāsān. When, on pilgrimage in 330/941, he passed through Baghdad, his learning created a sensation. He died in Rajab 408/December 1017.

Yaqūt, *Irsh.* II, 64–6, Suyūṭī, *Bughya* 69, al-Samʿānī, *Ansāb* 184a. His *Kitāb al-takmila* to the *Kitāb al-ʿayn* of al-Khalīl is cited by al-Maydānī (in II, 134, 28), who had a very high opinion of it.

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5 *Philology in Egypt, South Arabia, and Spain*

1. Aḥmad b. Muḥammad b. Wallād b. Muḥammad Abu ʾl-ʿAbbās, d. 332/943.

23 It is unclear from where Schacht, loc. cit., gets the information ʿd. 550, *RAAD* IV 33ʾ; in the passage quoted from ḤKh I, 430, the year of death is missing.

Zub. 163, Yāqūt, *Irsh*. II, 63. *Kitāb al-maqṣūr wal-mamdūd*, additionally Br. Mus Suppl. 838, ed. Brönnle, London–Leiden 1900, C. 1908/1326 as no. 6 of *al-Ṭuraf al-adabiyya*.

1a. ʿAlī b. al-Ḥusayn al-Hunāʾī al-Ruʾāsī (wrongly: Dawsī) Kurāʿ al-Namal of Egypt studied in Basra and Kufa sometime around 307/919.

Yāqūt, *Irsh*. V, 112, Suyūṭī, *Bughya* 333. 1. *al-Munaḍḍad fi 'l-lugha*, in 6 chapters, with particular emphasis on figurative speech, see Suyūṭī, *Muzhir* [2] I, 59, 19, Br. Mus. Suppl. 836, 2; the *Kitāb al-mujarrad*, the first abstract of it, has been lost.—2. *Kitāb al-munajjad*, a second abstract, Cairo[1] VII, 280, [2]II, 41, on which is based Br. Mus. Suppl. 835.

2. Abū Jaʿfar Aḥmad b. Muḥammad b. Ismāʿīl al-Naḥḥās or al-Ṣaffār, d. 338/950.[24]

Zub. 165, Yāqūt, *Irsh*. II, 72–4, Suyūṭī, *Bughya* 157. 1. *Kitāb al-janī al-dānī fī ḥurūf al-maʿānī*, Lālelī 3205 (*ZDMG* 64, 526) = *Maʿāni 'l-Qurʾān*, Cairo[1] I, 213, printing planned in Hyderabad, *Barnāmaj* 13, 54, 3.—2. *Iʿrāb al-Qurʾān*, vol. I, Ambr. F. 158, AS p. 295, 15, now ʿUm. 5595, 246 (*WZKM* 26, 94), Cairo[1] I, 126.—3. *al-Nāsikh wal-mansūkh fi 'l-Qurʾān al-karīm*, Br. Mus. Suppl. 128, Esc.[2] 1259, C. 1323, together with al-Muẓaffar b. al-Ḥusayn b. Khuzayma al-Fārisī's *Kitāb al-mūjiz fi 'l-nāsikh wal-mansūkh*.—4. *al-Qaṣāʾid al-tisʿ al-mashhūrāt bi-tafsīr gharībihā wa-iʿrābihā wa-maʿānīhā*, see p. 19. Also cited are: *Ṣināʿat al-kuttāb*, Nuwayrī I, 132, 4, and *al-Kāfī*, Suyūṭī, *ShshM* 286, 3.

2a. Abū Isḥāq Ibrāhīm b. ʿAbdallāh al-Najīramī worked as a secretary for Kāfūr al-Ikhshīdī (355–7/977–8).

202 | Yāqūt, *Irsh.* I, 277, Suyūṭī, *Bughya* 181. *Aymān al-ʿArab*, on the oaths of the Arabs, Ibn Khall. Wüst. V, 58, Cairo[1] VII, 282, no. 234, A. Taymūr, Lugha 362, ed. Muḥibb al-Dīn al-Khaṭīb, C. 1343/1928, cf. Goldziher, *Mél. Derenbourg*, 224ff. His *Amālī* is cited in Yāqūt, *Irsh*. II, 233, 16.

24 In the same way in which he was suspected of putting a spell on the Nile, the grammarian Junāda b. Muḥammad al-Harawī—who lived near the mosque next to the Nilometer—came under suspicion of having put a spell on it. For this reason Caliph al-Ḥākim had him executed in 399/1008, see Yāqūt, *Irsh*. II, 427, Suyūṭī, *Bughya* 213.

3a. Muḥammad b. al-Ḥasan b. ʿUmayr al-Yamanī Abū ʿAbdallāh lived for a time in Egypt and died in 400/1009.

Suyūṭī, *Bughya* 37, Flügel, *Gr. Sch.* 255. 1. *Kitāb muḍāhāt kitāb Kalīla wa-Dimna bi-mā ashbahahu min ashʿār al-ʿArab*, Vat. v. 1177, 3.—2. *Akhbār al-naḥwiyyīn*.

4. Abū ʿAlī Ismāʿīl b. al-Qāsim al-Qālī was born in 288/901 in Manāzgird in Armenia. He took his second *nisba* when he went to Baghdad in hopes of gaining some degree of fame by it, as there were always religious combatants in Qāliqalā (i.e. in Erzerum).

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Zub. 117, Yāqūt, *Irsh.* II, 351–4, V, 20, Suyūṭī, *Bughya* 198, Ibn al-Faraḍī, *Taʾr.* I, 221, al-Ḥumaydī, *Jadhwat al-muqtabis* I, 783, Ibn Abbār, *al-Takmila* no. 362, Ibn Bashkuwāl, *al-Ṣila* no. 4, 289, 876, 1376, Ibn Khaldūn, *al-ʿIbar* (Būlāq 1284) IV, 142, al-Maqqarī, I, 234, 236, 240–50, 407, Ibn al-ʿImād, *ShDh* III, 18, Pons Boigues, 71, Ben Cheneb, *Idjāza* § 242, 9. 1. *al-Amālī*, entitled *al-Nawādir*, Cambr. Handl. 926, Rabat 349, also Fātiḥ 3675 (*MFO* V, 498), ʿĀšir Ef. 752–6 (ibid. 507), Köpr. 1406 (*MSOS* XIV, 21), Ḥamīd. 1048 (*ZA* 27, 150), Lālelī 1669 (*ZDMG* 64, 515), *Hesperis* XII, III, 967 and bis, 119, 1006, Cairo^2 III, 21, part II in Krenkow's possession (*JRAS* 1907, 223), with the *Dhayl* in Esc.^{2} 290/1 (see II, XI), 1667, Būlāq 1324 (on which: *Indices to the Poetical Citations in the K. al-A.* by F. Krenkow and A.A. Bevan, Leiden 1913), C. (Dār al-kutub) 1348. Commentary: *al-Tanbīh ʿalā awhām Abī ʿAlī al-Qālī fī Amālīhi* by Abū ʿUbayd al-Bakrī (see 476), A. Taymūr (see Ibn Qutayba, *Kitāb al-maysir* 49 n), photograph Cairo^2 IV b. 43, ed. A. Ṣalḥānī, C. (Dār al-kutub), 4 vols., 1344/1926 (see *Mashriq* XVIII, 191–200), another commentary by the same author, entitled *Simṭ al-laʾālī fī sharḥ al-Amālī*, is Tüb. 225 (from Harrassowitz, Ber. 69, no. 8961), ed. ʿAbd al-ʿAzīz Maymanī, C. 1936, 2 vols. According to Ibn Ḥazm, the *Amālī* is on a par with the *Kāmil* of al-Mubarrad, but more focussed on lexicology and poetry than grammar and history; that the book was also widely disseminated in later times is shown by the reference, in a *muwashshaḥa* by Ibn Makānis (II, 15), to the keyword *amlā* in al-Nawājī, *Ḥalba* 312, 20; the publication of the printed version caused a lot of excitement, including in educated circles in Egypt, as is also shown by a witty word of thanks for a copy received as a present in Abū Shādī, | *al-Shafaq* 203
al-bākī 440.—2. *A facsimile of the manuscript of* al-Kitāb al-bāriʿ fi 'l-lughah *by I. b. al-Q.* (*Or. 9811*) *with an Introduction* by A.S. Fulton, London 1933.—3. *Kitāb al-maqṣūr wal-mamdūd*, Cairo^2 II, 40.

5. Abū Bakr Muḥammad b. al-Ḥasan al-Zubaydī al-Ishbīlī, who died on 1 Jumādā II 379/6 September 989.

Ibn Khāqān, *Maṭmaḥ* 53–5, Ibn Farḥūn, *Dībāj* C. 263, Yāqūt, *Irsh*. VI, 518–22, Ibn al-ʿImād, *Shah. al-dhah.* III, 94, Suyūṭī, *Bughya* 34. 2. *Kitāb al-istidrāk*, an appendix to Sībawayh's theory of the formation of the nominative (*abniya*), Vat. V. 526, ed. I. Guidi, *Mem. Acc. Lincei* IV, VI, Rome 1890, pp. 414–57.—4. *Ṭabaqāt al-naḥwiyyīn wal-lughawiyyīn*, Br. Mus. Suppl. 648, NO 3391, photograph Cairo² V 255, ed. Krenkow, *RSO* VIII, 107–56, see above, p. 158.

6. The most important student of Ibn Qūṭiyya (see p. 150) was Abū ʿUthmān Saʿīd b. Muḥammad al-Muʿāfirī al-Qurṭubī al-Saraqusṭī b. al-Ḥaddād al-Ḥimār, who died in battle sometime after 400.

Ibn Bashkuwāl, no. 474. *Kitāb al-afʿāl wa-taṣārīfuhā*, an augmented version of the work of his teacher, in particular by the consideration of the quadriliterae, Cairo² II, 252 (photograph of MS Köpr. 1518/9).

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Chapter 4. Historiography

While the Arabs of southern Arabia lacked any sense of history (see Rhodokanakis, *Altsab. Texte I*, Vienna 1927, 36, n.4), the same was not true for those of the north. The interest that the Bedouins took in their genealogy, their pride in the deeds of the ancients, even if void of any historical value in the elevated sense of the term, at least had the merit of keeping the past alive for a number of generations, in the same way in which this had been the case among the ancient Israelites. But the imagination of the old storytellers still randomly intervenes in these chronicles, as their authors were only bound by the stylistics of a traditional art and not by any obligation of historical reliability (see W. Caskel, Ayyām al-ʿArab, *Islca* III, 1–99).

| It was only after the Arabs had themselves entered the historical stage 204
and created their own empire that they started to take a true interest in the past. Al-Jāḥiẓ rightly observed that "historiography is a kingly science" (Suyūṭī, *Muzhir* ² I, 357, 12). From the rich literature on single events of the times of the early ʿAbbāsids, there first emerged chronicles, which go back to the example of the Persian 'Books of Kings', especially the Sāsānid *Khwadhāynāmak*, as has been pointed out by Goldziher. In formerly-Christian lands, the universal chronicles of late antiquity had the same influence. Initially, these chronicles still had the form of accounts that were backed up by the testimony of a chain of transmitters; it was only at a relatively late date that they started to exploit sources other than information provided by actual or purported witnesses to the events. Even though Muḥammad al-Kalbī had studied the inscriptions of the Lakhmids in order to determine their chronology (see Nöldeke, *Übers. des Tab*. XXVII), it would take a long time before others adopted his method. It was only al-Jahshiyārī who again employed it, in his *Kitāb al-wuzarāʾ*, for instance when he refers, on page 80, 3 to the commemorative incriptions in the ports of Ṣūr (Tyre) and Acre, which Ziyād b. Abi 'l-Ward al-Ashjaʿī had engraved in the buildings that he erected upon the order of the Umayyad Marwān.

M. Shemseddīn, *Islāmda taʾrīkh we muwerrikhler* (until the 8th cent.), Istanbul 1340–2. Kamil Ayad, Die Anfänge der arabischen Geschichtschreibung in Geist-u. Gesellschaftswissenschaft, *K. Breysig zum 60. Geburtstage* III, Breslau 1928 (special issue 15 pages). D.S. Margoliouth, *Lectures on Arabic historians*, Calcutta 1930. J. Wellhausen, *Das arabische Reich* p. II. E. Sachau, Ibn Saad III, 1, XXXIII.

205 |1 ***The History of Muḥammad***

Horovitz, The earliest biographies of the Prophet and their authors, *Isl. Culture* 1927, I, 535–59, 1928, II, 22–50, 164–82, 415–526.

1. Mūsā b. ʿUqba al-Asadī, Imām al-Maghāzi, d. 141/758.

S.E. Sachau, Das Berliner Fragment des M. b. ʿU., *SBBA*, 1904, XI.

2. Abū ʿAbdallāh Muḥammad b. Isḥāq b. Yasār was the grandson of an Iraqi who, together with some of his countrymen, had been held hostage by the Persian king in Nuqayra, near ʿAyn al-Tamr. When the place was pillaged in the year 12 he was hauled off to Medina as a slave, and later set free by the family of Qays b. Maslama. Ibn Yasār himself was born in 85/704. He studied *ḥadīth*, and completed his learning in Egypt in 115/733. In his home country he completed his biography of the Prophet, which is therefore wholly based on the Medinan tradition. This earned him the hostility of Mālik b. Anas, who suspected him of Shīʿī and Qadarī sympathies, in consequence of which Ibn Yasār was forced to emigrate to Iraq in 132/749. He presented a copy of his work[1] to the caliph al-Manṣūr in al-Hāshimiyya, then went to the crown prince, al-Mahdī, in Rayy, before finally taking up residence in Baghdad, where he died in 150 or 151/767 or 768.

Ibn Saʿd VII, 2, 67, Ibn Qutayba, *Maʿārif* 247, *Fihrist* 92, al-Khaṭīb, *Taʾr. Baghdād* I, 214–34, Yāqūt, *Irsh*. V, 399, Ibn Khall. no. 623, al-Dhahabī, *Mīzān* III, 21, Ibn Ḥajar, *Tahdhīb* IX, 247. J. Fück, *M. b. I.*, Frankfurt-a-M. 1925, Aḥmad Amīn *Ḍuḥa ʾl-Islām* II, 328–33. His work divided into three parts: 1. *Kitāb al-mubtadaʾ* (*al-mabdaʾ*) *wa-qiṣaṣ al-anbiyāʾ* (see al-Ḥalabī, *Sīra* II, 235), which Ibn Hishām ignored (with the exception of the part dealing with the direct ancestors of the Prophet from the time of Ibrāhīm), but from which Ṭabarī, in his chronicles and *Tafsīr*, and al-Azraqī (see p. 137) and al-Muṭahhar b. Ṭāhir (pseudo-Balkhī, ed.
206 Huart), have preserved large | extracts.[2]—*Kitāb sīrat rasūl Allāh wal-maghāzī* (*Kitāb al-mabʿath wal-maghāzī*), which, with the exception of the recension

1 The report in al-Khaṭīb I, 221, 3, that he wrote this work on the order of the caliph for the crown prince al-Mahdī, before later abbreviating it, must be a myth; the recension by Salama b. Faḍl mentioned there was written in Rayy, see Fück, 33, n.49.

2 This is also the basis for the history of Mecca according Ibn Isḥāq and others, cited in al-Sarrāj, *al-Lumaʿ* 22, 12.

by Ibn Hishām, has primarily been preserved through excerpts in Ṭabarī. The recension of Yūnus b. Bukayr (d. 199/814) is preserved in Fez Qar. 727.[3]

Abū Muḥammad ʿAbd al-Malik Ibn Hishām, who died on 13 Rabīʿ II 218/8 May 834.

Ibn Khall. (de Slane) II, 128, al-Yāfiʿī, *Mir. al-j*. II, 77, Suyūṭī, *Bughya* 315. 1. *Sīratu Muḥammad rasūli 'llāh*, ed. Wüstenfeld, anastat. reprint, Leipzig 1899, Būlāq 1259, 1295, C. 1324 (with notes by Maḥmūd al-Ṭahṭāwī), 1347 in the margin of Ibn Qayyim al-Jawziyya's *Zād al-maʿād*, C. 1329, 1347 (in addition to the MSS used by Wüstenfeld are Leid. 861, Paris 1948–50, 5803, Br. Mus. Suppl. 503, Ambr. 347 [*RSO* VII, 565], 369 [ibid. 591], B. 12 [ibid. IV, 95], Esc.[2] 1687, Köpr. 1140 [see Horovitz, *MSOS* X, 14], Selīm Āġā 797/8, Mosul, D. 54, 108, Dam. ʿUm. 87, 223). Commentaries: a. ʿAbd al-Raḥmān b. ʿAbdallāh al-Suhaylī (d. 581/1185, see p. 413) *al-Rawḍ al-unuf al-bāsim*, Berl. 9564/5, Br. Mus. 1267, Leipz. 17, Strassburg Spitta 8, Brill–Houtsma [1]100, [2]218/9, Paris 1960–3, Br. Mus. Suppl. 504/7, Ambr. H. 67 (*ZDMG* 69, 75), in Istanbul Rescher, *MO* VII, 110ff., in Bursa, *ZDMG* 68, 56, Dam. ʿUm. 81, 13, 14, Fez Qar. 600, 692. Print C. 1911, 2 vols. (*RSO* VI, 823); *Die Kommentare des Suhaylī und des Abū Dharr zu den Uḥudgedichten in der Sīra des b. H. hsg. v.* A. Schaade, Leipzig (Sem. St. III, 2) 1920; an abstract by the author himself, entitled *al-Ishāra ilā sīrat al-Muṣṭafā wa-āthār man baʿdahu min al-khulafā'*, in Munich 448, a polemical supercommentary by Mughlaṭā'ī b. Qilič (d. 762/1361, s. II, 48) entitled *al-Zahr al-bāsim fī sīrat Abi 'l-Qāsim* is in Leid. 864.—b. Abū Dharr Muṣʿab b. Muḥammad b. Masʿūd (d. 604/1207, see Suyūṭī, *Bughya* 392), Dam. ʿUm. 81, 12: *Commentary on I. H.'s Biography of M. according to Abū Dharrs Mss. in Berlin, Gotha and Esc*. ed. P. Brönnle (Monuments of Ar. Phil. I, II), C. 1911. A versification by Fatḥ b. Mūsā al-Maghribī (d. 663/1264, Suyūṭī, *Bughya* 372), anon. abstract, entitled *al-Wuṣūl ila 'l-sūl fī naẓm sīrat al-rasūl*, Cairo[2] V, 406. Abstract from the *Sīra* by Aḥmad b. Ibrāhīm al-Wāsiṭī (d. 711/1311, p. II, 162, see ed. Wüst. XLVI, Lff), Gött. Ar. 86, Leid. 862, Yeni 898, Selīm Āġā 404.—ʿAbdallāh b. al-Imām al-Muʾayyad billāh Yaḥyā (see II, 186), *Khulāṣat al-sīra al-nabawiyya*, Bankipore XV, 1009; for an abbreviated | Persian translation see Storey, *Pers. Lit*. II, 173.—2. *Kitāb al-tījān li-maʿrifat mulūk al-zamān* (*fī akhbār Qaḥṭān*), see p. 180, Berl. 9735, Br. Mus. Suppl. 578, Tunis 4953 ʿĀšir 207

3 This is probably the source of the recent report in Aḥmad Amīn, *Ḍuḥa 'l-Islām* II, 330, that a copy of Ibn Isḥāq has come to light in the Maghreb. From an unidentified recension, al-Māwardī, in his *al-Aḥkām al-sulṭāniyya* (ed. Enger) 65, 1, cites, under the title *Muṣḥaf al-maghāzī*, an account that we find in much shorter form in Ibn Hishām, 677; 65/6 is also more elaborate than Ibn Hishām 561, and 67/8 more detailed than Ibn Hishām 841.

Ef. 691, Cairo² v 48, Dam. Z. 72, 12, Āṣāf. i, 196, 647, Bankipore xv, 1095, Sbath in *JRAS* 1925, 507, Hyderabad 1342, see Krenkow, The two oldest books on Arabic folklore, *Islamic Culture* ii, no. 1, 1928.

3a. Abū Maʾshar Nājiḥ b. ʿAbd al-Raḥmān al-Sundī was born in Yemen, and was probably of Indian stock, which was also demonstrated through his defective pronunciation while speaking Arabic. During the uprising of Yazīd b. al-Muhallab he was captured, and became a slave of the Makhzūmī woman Umm Mūsā bint al-Maysūr, who later set him free. After that, he went to live in Medina. In 160/776 he was called to Baghdad by al-Mahdī, where he died in 170/786.

Fihrist i, 93, al-Khaṭīb, *Taʾr. Baghdād* xiii, 427–31, al-Dhahabī, *Tadhk. al-ḥuffāẓ* i, ¹212, ²216, Ibn Taghr. (C.) ii, 66, Wüstenfeld, *Gesch.* no. 33, Sachau, Introduction to *Ibn Saad* IIIa, xxvii, *MSOS* 1904, 8ff. His *Kitāb al-maghāzī* is known to us only through quotations by al-Wāqidī and Ibn Saʿd; Ṭabarī also refers to him for biblical history and datings, until his own time, because the tradition of the Hijaz that he represented was more accurate in these matters than that of Iraq.

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4. Abū ʿAbdallāh Muḥammad b. ʿUmar al-Wāqidī went to Baghdad in 180/796, became a *qāḍī* in the eastern part of town, and was then moved by al-Maʾmūn to ʿAskar al-Mahdī (i.e. al-Ruṣafa). In his works (see Horovitz, on *Ibn Saad* ii, 1, 127, 15) he dissimulated his Shīʿī leanings through *taqiyya* (see Goldziher, *ZDMG* 60, 221).

Fihrist 98, *Ibn Saad*, v 314–21, al-Khaṭīb, *Taʾr. Baghdād* iii, 3–21, Ibn Qutayba, *Maʿārif* 176, al-Samʿānī, *Ansāb* 577b, Yāqūt, *Irsh.* v, 55–8, Ibn Farḥūn, *Dībāj* (C.) 230, al-Dhahabī, *Tadhk. al-ḥuff.* i, 317/8, Ibn Taghr. (J.) 596, Ibn Ḥajar, *Tahdh.* ix, 363–8, Suyūṭī, *Ṭab. al-ḥuff.* i, 74, al-Yāfiʿī, *Mir. al-jan.* ii, 36–8, Ibn al-ʿImād, *Shadh. al-dhah.* ii, 18. 1. *Kitāb al-maghāzī*, in the recension of Abū ʿUmar b. al-ʿAbbās b. Muḥammad b. Ḥayyawayh al-Makkī (4th cent.), Vienna 881, Br. Mus. ii, 419, Suppl. 502, see J. Horovitz, *De W. libro, qui K. al-M. inscribitur*, Berlin 1898, for a fragment of a Persian translation, see Storey, *Pers. Lit.* ii,
208 173. Abstract, *Taʿlīq min maghāzi ʾl-Wāqidī* by Aḥmad b. ʿAlī b. Ḥajar (d. | 852/1449, see ii, 67), Cairo² v, 143, 369.[4]—2. *Kitāb ṭaʿm al-nabī*, on the allocation of

4 The purported fragment from the *Maghāzī* in Berl. 9548 is a later forgery; see Horovitz, *MSOS* ii, 254.

dates and wheat in Khaybar, cited in *Ibn Saad* VIII, 32, 19.—3. *Kitāb al-ṣawā'if*, cited in Ibn ʿAsākir I, 90, 1.—4. A pseudepigraphical *Mawlid al-nabī*, Dam. Z. 75, 74.—5. *Kitāb al-ridda*, ḤKh V, 87, Bank. XV, 1042.—6. *Kutub al-futūḥ*, mentioned by Abū Tammām as being extremely popular, *Dīwān* 182, 6, Abu Hilāl al-ʿAskarī and al-Ghānimī in Ibn al-Athīr, *al-Mathal al-sā'ir* 332.—7. A *Futūḥ al-Shām*, Br. Mus. Suppl. 521/2, additionally C. 1278, 1296, 1302, 1304, 1315, 1348, Bombay 1297/8, Kanpur 1892, Calcutta 1854, 1861 (a related work is the *Mukhtaṣar Futūḥ al-Shām* by Aḥmad Ismāʿīl Muḥammad b. ʿAbdallāh al-Azdī al-Baṣrī, Paris 1664/5, ed. W. Nassau Lees Bibl. Ind. 1854, Persian translation in Dorn, *Histoire des Afghans*, I, XIII, cf. M.J. de Goeje, *Mémoire sur les Futūḥ al-Sha'm attribué à Abou Ism. al-B.*, Leiden 1864); Turkish translation by Muḥammad al-Čarkasī, dated 1081/1670, is in Vienna 903, by Ṣādiq and Mu'ayyad, Istanbul 1302, cf. Köprülüzāde in *Türkīyāt Macmuasi* I, 9 n. 2; Urdu translation Lucknow 1286 (Cat. Munshī Nawalkeshor 271).—b. *Futūḥ Miṣr*, additionally Br. Mus. Suppl. 523/4.—d. *Futūḥ Bakhnasā*, additionally Berl. 9096, 3, Gotha 1607, 2 (where other MSS are listed), Munich 401, Paris 1690—2, Br. Mus. 151, Suppl. 525, Algiers 1604, AS 3333, Cairo^2 IV, 77 V, 96, Bank. XV, 1041, print. also C. 1305, 1311, transl. E. Galthier, *Mém. Inst. Franç.* XXII, Cairo 1909, cf. Ibn Isḥāq al-Umawī, *Futūḥ Miṣr wa-aʿmāluhā ʿalā aydi 'l-ṣaḥāba*, in *Futūḥ al-Shām*, C. 1275, 1302.—e. *Futūḥ al-Ifrīqiya*, Breslau Un. 209, Gotha 1695, Leid. 880/1, Paris 1871–81, Cambr. Br. 718, Algiers 1612, 4, Fez Qar. 1315, ed. ʿAbd al-Raḥmān al-Ṣandīlī, Tunis 1315.—f. *Futūḥ al-ʿAjam wal-ʿIrāq*, Gotha 1604 (where other MSS are listed), Indian printing 1287, 1297.—g. *Futūḥ al-Islām bi-bilād al-ʿAjam wa-Khurāsān*, C. 1891/1309.

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5. Muḥammad b. Saʿd Kātib al-Wāqidī, d. 230/845.

Ibn al-Khaṭīb, *Ta'r. Baghdād* V 321/2, Ibn Taghr. (C.) II, 258, Zetterstéen, *MO* I, 60–76. *Kitāb al-ṭabaqāt al-kabīr, Ibn Saad, Biographien Ms. seiner Gefährten und der späteren Träger des Islams bis zum J. 230 d. F. im Verein mit* C. Brockelmann, J. Horovitz, J. Lippert, B. Meissner, E. Mittwoch, F. Schwally, und K.V. Zetterstéen *hsg. von* E. Sachau I–VIII, Leiden 1904–17, vol. IX Indices 1921, 1928, on vol. V see Zetterstéen, *SBBA* 1933, XVII. Part of a Persian translation see Storey, *Pers. Lit.* II 174. He is credited with *al-Qaṣīda al-Ḥulwāniyya fi 'ftikhār al-Qaḥṭāniyyīn ʿala 'l-ʿAdnāniyyīn*, Cairo^2 III, 283, on which a commentary by Ghāzī b. Yazīd is in ibid.^{2} V 232.

6. Abū Zurʿa ʿAbd al-Raḥmān b. ʿĀmir b. ʿAbdallāh b. Ṣafwān b. ʿAmr al-Naṣrī al-Dimashqī died in Damascus in Jumādā II 282/August 895.

209 | Ibn Taghr. (C.) III, 87, Ibn ʿAsākir VII, 274, 19. 1. *Kitāb al-ṭabaqāt* is cited in Ibn ʿAsākir VII, 5, 20, cf. Ṭāshköprīzāde in Flügel ad *Fihr*. 20.—2. His *Taʾrīkh* is cited in Ibn Taghr. (C.) I, 128, 5.—3. *Dhikr ahl al-fatwā bi-Dimashq* in Ibn Ḥajar, *Tahdhīb* II, 55, 13.

7. Abū Jaʿfar Muḥammad b. Sulaymān al-Kūfī accompanied al-Hādī, the Imām of the Zaydis, on his campaigns in Yemen, and in Rajab 300/February 913 completed:

Manāqib amīr al-muʾminīn ʿAlī b. Abī Ṭālib, Ambr. H. 128 (ZDMG 69, 75), chapter 206. For his *Kitāb al-funūn* or *Kitāb al-muntakhab*, based on the expert opinions of al-Hādī (see p. 186, b), Br. Mus. Suppl. 336/7, s. 531, Ambr., loc. cit.

2 *Urban History*

1. Abu ʾl-Walīd Aḥmad b. Muḥammad b. al-Walīd b. al-Azraq is said by some to have died in 212, but he was still alive in 217 (Subkī, *Ṭab*. I, 222).

Akhbār (*Taʾrīkh*) *Makka al-musharrafa*, which was edited by his grandson Abu ʾl-Walīd Muḥammad b. ʿAbdallāh al-Azraqī, MSS Berl. 9751/2, Gotha 1705, Paris 1628/9, Br. Mus. Rieu 922/3, Bodl. I, 791, 826, Cambr. Br. 17, Pet. AM 597, 152, AS 2948, photograph Cairo² V, 17, Dam. ʿUm. 84_{35}, print. also Mecca 1352. He may also have been the author of the *Risāla fī dharʿ al-masjid al-ḥarām waʿadad abwābihi wa-shurafātihi*, Cairo² V, 199.

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4. An alphabetical overview of a number of urban histories is given in al-Sakhāwī, *Iʿlān al-tawbīkh*, 121ff.

a. Abū Zayd ʿUmar b. Zayd Shabba (a name which is said to have originated in a children's song, Suyūṭī, *Muzhir* ² II, 267, 19) b. Rābiṭa al-Numayrī, who was born on 1 Rajab 173/24 November 789 and died in Samarra on 24 or 26 Jumādā II 262/4 or 6 March 878 (or, according to others, in 263).

Yāqūt, *Irsh*. VI, 481, 9, Ibn Ḥajar, *Tahdhīb* VII, 460, Suyūṭī, *Bughya* 361, Lammens, *RSO* IV, 69off. His *Akhbār ahl al-Baṣra* is cited in Ṭabarī II, 168, 10, *Ṭabaqāt al-shuʿarāʾ*, al-Ḥuṣrī, *Zahr al-ādāb* III, 97, 9ff., Suyūṭī, *ShshM* 7, 6 from below, 112, 20, *Muzhir* ¹ II, 238, 22, ²296, 2, possibly = *Jamharat ashʿār al-ʿArab*, fragm. in Cairo² III, 76.

| b. Aslam b. Sahl (d. 292/905), Yāqūt, *Irsh.* II, 256. Muḥammad b. Yaḥyā b. 210
Manda: Ibn Abī Yaʿlā, *Ṭab. al-Ḥanābila* 239. Yezīd b. Muḥammad al-Azdī, *Taʾrīkh al-Mawṣil*, MS Cat. Sarkis 1928, 44, 1, Aug. 1932, p. 7, photograph Cairo² V, 117. Muḥammad b. Saʿīd al-Qushayrī (d. 334/945), *Taʾrīkh al-Raqqa*, like most of the works of this kind, deals solely with *ḥadīth*-scholars, Dam. Z. 32, Majm. 34 (Horovitz, *MSOS* X, 32).

c. Abū ʿAbdallāh ʿAbd al-Jabbār b. ʿAbdallāh b. Muḥammad b. ʿAbd al-Raḥīm al-Khawlānī al-Dārīnī b. Muhannā, who died between 365 and 370/975 and 981.

Yāqūt, *GW* II, 537, *Taʾrīkh Dārayyā*, on those of Muḥammad's companions and their successors settled in Dārayyā near Damascus, Br. Mus. Suppl. 657.

d. Abū Saʿīd ʿAbd al-Raḥmān b. Muḥammad al-Idrīsī, who died in 405/1014.

His *Taʾrīkh Astarābādh wa-Samarqand* is cited in al-Samʿānī, *Ansāb* 22v, al-Sakhāwī, *Iʿlān* 122, 127, and Ibn Ḥajar, *Tahdh.* II, 68, 3, 136, 16.

e. An anonymous *Taʾrīkh al-Marāwiza* is cited in al-Baghdādī, *al-Farq* 159, 3.

f. Abū Bakr ʿAbdallāh b. Muḥammad al-Mālikī wrote, in 356/967:

Riyāḍ al-nufūs fī ṭabaqāt fuqahāʾ madīnat Qayrawān, Cairo² V, 210 (Schacht, II no. 36), anon. abstract in the library of Shaykh al-Islām, *Tadhk. al-naw.* 103.

5. Abu 'l-Faḍl Aḥmad b. Abī Ṭāhir Ṭayfūr was a student of ʿUmar b. Shabba and a minor poet. He died in 280/893.

Yāqūt, *Irsh.* I, 152–7. 1. *Taʾrīkh Baghdād*, a major source for Ṭabarī, *Sechster Bd. des K. B. von A. b. a. Ṭ. Ṭ. hsg. und übers. v.* H. Keller I, II, Leipzig 1908, translated by K.C. Seelye (Columbia Un. Or. Ser. XVI), New York 1920.—2. *Kitāb al-manthūr wal-manẓūm*, additionally Cairo Adab 587 (581 Cat.¹ IV, 94), see also V. Rosen, *Zap. vost. otd.* III, 261–70, Kračkovsky, ibid. XXI (1912), pp. 95ff., from which are two *Rasāʾil* by Ibn al-Muqaffaʿ, see ad p. 136.—3. *Kitāb balāghat al-nisāʾ* (actually *juzʾ* 11 of an *Ikhtiyār al-manẓūm wal-manthūr*, see Cairo¹ IV 294, ²III, 7), ed. A. al-Alfī, C. 1908 (Press of the Wālidat al-ʿAbbās al-Awwal School).—4. *Kitāb faḍāʾil al-ward ʿala 'l-narjis* (which is more detailed than a work on the same subject by Abu 'l-Ḥusayn Muḥammad b. Jaʿfar al-Baṣrī b. Lankak, see ad p. 71) is cited in al-Tanūkhī, *al-Faraj* II, 189 penult.

211 | 6. Abū Bakr Muḥammad b. Jaʿfar al-Narshakhī (b. 286/899, d. 348/959) wrote for Nūḥ b. Naṣr, in a very elegant style:

The *Taʾrīkh Bukhārā,* which runs to the year 331/942; this was then translated into Persian and continued until the year 365/975 by Aḥmad b. Aḥmad b. Muḥammad b. Naṣr al-Qubāwī in 522/1128, from which Muḥammad b. Zufar b. ʿUmar made an abstract for the *ṣadr* of Bukhārā ʿAbd al-ʿAzīz in 574/1178. This was then continued by an unidentified author up to the time of the Mongols: *Description topographique et historique de Boukhara par M. N. suivie de textes relatifs à la Transoxanie, publ.* par Ch. Schefer (Publ. de l'École des l. or. viv. IIIe série, vol XIII), Paris 1892, see *Chrest. pers*. 9–92, texte 36–64, lith. Bukhara 1322, M.N. *Istoria Bukhary*, ed. N. Lykoshin, Tashkent 1897, see Lerch in *Travaux de la 3ème session du congr. internat. des or*., St. Petersburg 1897, II, 424–9, Vambéry, *Gesch. v. Buchara* XII, Br. Mus. Pers. Suppl. 87, Morely p. 151, *Mél. as*. II, 437, Barthold, *Turkestan* 14.

7. In 378/988, Ḥasan b. Muḥammad b. Ḥasan al-Qummī (d. 406/1015), wrote for Ismāʿīl b. ʿAbbād (see 130, no. 6):

Taʾrīkh Dār al-amān Qumm; this was translated into Persian by Muḥammad b. Ḥasan b. ʿAbd al-Malik al-Qummī in 806 or 825/1422, Br. Mus. Suppl. Pers. 88, Browne Cat. 122, I, 4, I, 5 fol. 1–5, print. Tehran n.d. (1353), used in Muḥammad ʿAlī, *Anwār al-mushaʿshiʿīn fī sharafāt Qumm wal-Qummiyyīn*, lith. Tehran 1326, see Strothmann, *Isl* XXI, 309.

3 *History of Arab Antiquity*

1. Abu 'l-Mundhir Hishām b. Muḥammad b. al-Sāʾib al-Kalbī is said to have gained the favour of al-Mahdī by his reports on the weaknesses of the Umayyads. The caliph then used this material in his answer to a defamatory letter written by the Umayyads of Spain.[5] He died in 204/819 or 206/821.

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Ibn Saʿd VI, 249, al-Khaṭīb, *Taʾr. Baghd*. XIV, 45/6, Yāqūt, *Irsh*. VII, 250–4, al-Dhahabī, *Tadhk. al-ḥuffāẓ* I, 314, Ibn Ḥajar, *Tahdhīb* IX, 266, Schwally, *Gesch. d. Qor*. II, 168, 170/1, Levi della Vida, *RSOS* X, 409, Brockelmann, *EI* II, 737. 1.

5 Ṭabarī (C.) X, 13, cited in Aḥmad Amīn, *Ḍuḥa 'l-Islām* II, 27.

al-Nasab al-kabīr or *al-Jamhara fi 'l-nasab* or | *Jamharat al-ansāb*,[6] vol. I, Br. Mus. 1202 (according to Krenkow the work was by Ibn al-Kalbī, but adapted by Muḥammad b. Ḥabīb and given additions that are clearly indicated), Esc.[2] 1698, MS Sbath, *JRAS* 1925, 507 (following *al-Muqaṭṭam* of 7 April 1925).[7] Abstract by Yāqūt (see p. 481), Cairo[1] V, 156, [2]305, see Goldziher, *ZDMG* XLIII, 117. The account of the battle of Kulāb in the commentary on the *Mufaḍḍaliyyāt*, pp. 428ff. (see Lyall, *Or. St. Nöldeke*, pp. 127ff.), seems to have been pieced together from the *Kitāb al-nasab* and the *Kitāb mulūk Kinda*.—2. *Kitāb nasab fuḥūl al-khayl fi 'l-jāhiliyya wal-Islām*, MS also Bāyezīd 3078, 4 (*MO* VII, 108), ed. Levi della Vida, *Les livres des chevaux*, Leiden 1928.—3. *Kitāb al-aṣnām*, ed. Aḥmad Zakī P. as *Le livre des idoles*, Cairo 1924; excerpts with *isnād* in Ibn al-Jawzī, *Talbīs Iblīs* 56–63.—4. *Kitāb mathālib al-ʿArab*, which is apparently a part of Zubayr b. al-Bakkār's *Muwaffaqiyyāt*; copy of a codex from Najaf in the collection of Aḥmad Zakī P., in Krenkow's possession.—5. *Kitāb aswāq al-ʿArab*, ed. M. Ḥamīdullāh in *Documents sur la diplomatie musulmane à l'époque du Prophète et des khalifes orthodoxes*, Paris 1935. On the Qur'ān commentary by his father see ad p. 176. 212

1a. Abū ʿAbdallāh Muṣʿab b. ʿAbdallāh b. Thābit b. ʿAbdallāh b. al-Zubayr al-Zubayrī, the uncle of al-Zubayr b. Abī Bakr (see p. 141), was an active poet and vehement opponent of the ʿAlids. He died on 2 Shawwāl 233/10 May 848.

Fihrist 110, Ibn Khall. (W.) no. 266/7, 427, Ibn Taghr. (J.) I, 329, 459, 717, II, 90. *al-Jamhara fī nasab Quraysh*, Br. Mus. Or. 11336, Fez Qar. 724 (*Tadhk. al-naw.* 70), Madrid 350 (see Derenbourg, *Notes critiques* 34); according to F. Krenkow it was the model for Zubayr b. Bakkār.

1b. Abu 'l-Ḥasan Muḥammad b. Abī Jaʿfar Muḥammad b. ʿAlī b. al-Ḥasan b. ʿAlī b. Ibrāhīm b. ʿAlī b. ʿUbaydallāh al-Aʿraj b. al-Ḥusayn al-Aṣghar b. ʿAlī b. al-Ḥusayn b. ʿAlī b. Abī Ṭālib wrote, in the fourth century:

Al-Kāmil fi nasab āl Abī Ṭālib in 10,000 leaves; an abstract of which, with addenda by Abū ʿAbdallāh al-Ḥusayn b. Muḥammad b. al-Qāsim b. Muḥammad

6 Ibn Saʿd used a work on the geneology of the Anṣār by ʿAbdallāh b. Muḥammad b. ʿUmāra; see Sachau, Introduction to *Ibn Saad* vol. III.1, p. XXVII. A series of *nasab* works is mentioned in al-Jāḥiz, *Ḥay*. III, 65, 1–4.

7 Perhaps the reference is to Sbath, 1176ff., a work by ʿAlī b. Muḥammad al-Rifāʿī dated 1311/1893, who supposedly used the *Jamhara*?

b. al-Qāsim b. ʿAlī b. Muḥammad b. Aḥmad b. Ibrāhīm Ṭabāṭabā, from the fifth century, and entitled *Tahdhīb al-ansāb wa-nihāyat al-aʿqāb*, is in Leid. 911.

213 | 2. Al-Haytham b. ʿAdī, who died in 206 or 207/821 or 822.

Al-Khaṭīb, *Taʾr. Baghdād* XIV, 50–4, Yāqūt, *Irsh.* VII, 260–6, al-Yāfiʿī, *Mir. al-j.* II, 32; al-Ṣafadī, *al-Wāfī*, cites, in I, 51, 9, *Taʾrīkh al-ʿAjam wa-Banī Umayya, Taʾrīkh ʿummāl al-shuraṭ li-umarāʾ al-ʿIrāq*, 52, 16, *Ṭabaqāt al-fuqahāʾ wal-muḥaddithīn* 53, 8, *Tawārīkh al-Khawārij* 54, 19. *Kitāb al-mathālib*, together with Ibn al-Kalbī's *Mathālib al-ʿArab*, probably from Zubayr b. al-Bakkār's *Muwaffaqiyyāt*, which is in Krenkow's possession.

2b. The most outstanding *shuʿūbī* of his time was Sahl b. Hārūn of Dastmaysān. He was the secretary of al-Maʾmūn and director of the Khizānat al-ḥikma.[8] He died in 215/830. Even al-Jāḥiẓ used his name to ensure a better market for some of his own works, and he also lives on in the stories of *The Thousand and One Nights*.

Fihrist 120, Yāqūt, *Irsh.* IV, 258, Aḥmad Farīd Rifāʿī, *ʿAṣr al-Maʾmūn* III, 48–58. A *Risāla* in defence of greed (see al-Jaḥiẓ, *Kitāb al-bukhalāʾ* 10ff., *al-ʿIqd* III, 355, al-Ḥuṣrī, *Zahr al-ādāb* III, 138/9, al-ʿAskarī, *Amthāl* [in the margin of Mayd.] II, 12 penult.), which apparently attempted to ridicule the ideal of generosity of the Arabs (Goldziher, *M.St.* I, 161). In his book of fables *Thaʿla wa-ʿAfra* and *al-Namir wal-thaʿlab* he imitated *Kalīla wa-Dimna* (see Muḥammad b. Sharaf al-Qayrawānī, *Iʿlām al-kalām* 139 penult.). Al-Jāḥiẓ, *Bayān* I, 24, 16ff. and *Fihr.* also mention the *Kitāb al-ikhwān, Kitāb al-masāʾil, Kitāb al-Makhzūmī wal-Hudhaliyya, Kitāb al-Wāmiq wal-ʿAdhrā, Kitāb tadbīr al-mulk wal-siyāsa*. As such, he could have been more appropriately mentioned in chapter 5.

4 *Imperial and World History*

1a. The recounting of history in the form of a monograph, which Abū Miḥnaf (see p. 65) had introduced during the reign of the Umayyads, continued to be the preferred form of historiography for a considerable period under the ʿAbbāsids. Under Hārūn, Sayf b. ʿUmar al-Asadī (Usaydī) al-Tamīmī, d. 180/796, flourished.

8 Apparently it contained a certain amount of philosophical works which al-Maʾmūn had received from the proconsul of Cyprus at the conclusion of the armistice (Ibn Nubāta, *Sharḥ al-ʿUyūn*, cited in Aḥmad Amīn, *Ḍuḥā l-Islām* II, 63).

Fihrist 94, *Bibl. ar.-hisp.* IX, 237, Ibn Ḥajar, *Tahdhīb* IV, 295. His *Kitāb al-futūḥ al-kabīr wal-ridda* and *Kitāb al-jamal wa-masīr ʿĀ'isha wa-ʿAlī* | are utterly uncritical and invented, and primarily aim to glorify his own tribe. Because of the colourfulness of the descriptions, Ṭabarī could not resist the temptation to follow his accounts; see N. Mjädnikov in *Sbornik Statei učenikov Prof. Rosena* (St. Petersburg 1897), pp. 53–66, G. van Vloten, Studiën uit de Annalen van Tabari, Tweemaandelijksch Tijdschrift, March 1898, J. Wellhausen, *Skizzen und Vorarbeiten* VI, 3–7, Caetani *Annali* Index. 214

1b. Abu 'l-Faḍl Naṣr b. Muzāḥim b. Sayyār al-Minqarī al-ʿAṭṭār, the oldest historiographer of the Shīʿa, was *muḥtasib* in Kufa for a period, and died in 212/827.

Fihrist 93, Yāqūt, *Irsh.* VII, 210, al-Dhahabī, *Mīzān* III, 232, Ṭūsī, *List of Shia Books* no. 759, al-Dhahabī, *Mīzān* III, 232, Muḥammad al-Astarābādhī, *Manhaj al-Maqāl* 353, Wüstenfeld, *Gesch.* 47, Griffini, *Corpus juris di Zaid b. Ali*, XCI–IV, Gabrieli, *al-Maʾmūn e gli Alidi* 22, n.3. *Waqʿat Ṣiffīn* (MS *Proc. As. Soc. Bengal* NS II, XLIV), entitled *Kitāb al-Ṣiffīn fī sharḥ ghazāt amīr al-muʾminīn*, ed. Farajallāh Kāshānī, Tehran 1301/1884; abstract by Maḥmūd b. ʿAbbās al-ʿĀmilī, Beirut 1340 (see Brockelmann, *ZS* IV, 1–23, many quotations also in Ibn Abi 'l-Ḥadīd, *Sharḥ Nahj al-balāgha*, see p. 405, 5, according to Levi della Vida, and in Majlisī, *Biḥār al-anwār* VIII, 553, 565, below, according to Ritter).—*Nukhabat al-muḥaddithīn fī waqʿat Ṣiffīn li-muʾallifihi Naṣr b. Muzāḥim al-Tamīmī al-Kūfī*, in *Jarīdat al-ḥurriyya fi 'l-wilāya al-muttaḥida*, 1343, p. 239. Also cited are: *Kitāb al-ghārāt, Kitāb nahrawān, Kitāb akhbār Muḥammad b. Ibrāhīm wa-Abi 'l-Sarāyā, Kitāb ʿayn al-warda, Kitāb al-manāqib, Kitāb maqtal al-Ḥusayn*.

1c. Abu 'l-Walīd al-ʿAbbās b. Bakkār al-Ḍabbī, who died in 222/837 in Basra.

Ibn Khajar, *Lisān al-mīzān* III, 238. 1. *Akhbār al-wāfidīn min al-rijāl min ahl al-Kūfa wal-Baṣra ʿalā Muʿāwiya b. Sufyān*.—2. *Kitāb al-wāfidāt*, Esc.^{2} 467, 5, 6 (*Tadhk. al-naw.* 70). The assertion by Derenbourg that the second treatise is about the role played by some women during the caliphate of al-Rāḍī billāh in the year 328/939 must be mistaken.

1d. Nothing is known about the life of Muḥammad b. ʿUthmān al-Kalbī.

Akhbār Ṣiffīn, Ambr. H 129, see Griffini, in *Cent. Amari*, Palermo 1910, 402–15, *ZDMG* 69, 77.

1e. Abu 'l-Ḥasan ʿAlī b. Muḥammad al-Madāʾinī is said to have resided in al-Madāʾin for a brief period, but lived mostly in Basra and Baghdad. He died in Dhu 'l-Qaʿda 234/June 849 (or, according to others, in 235).

215 | Al-Khaṭīb, *Taʾr. Baghdād* XII, 54/5, Yāqūt, *Irsh.* V, 309–18. From among the 239 works listed in *Fihrist* 101 only volumes 1 and 3 of the *Kitāb al-taʿāzī* are extant, in Dam. Z. 28, no. 1, 3. Also cited: 1. *Kitāb al-samīr*, al-Tanūkhī, *al-Faraj* II, 174, 2.—2. *Akhbār al-qilāʾ*, Masʿūdī, *Mur.* II, 70, 2.—3. *Kitāb zakan Iyās*, al-Maydānī I, 220, 12. His *Kitāb al-faraj baʿd al-shidda wal-ḍīq* comprised only 6 leaves, as reported by al-Tanūkhī, *al-Faraj* 1, 5; yet he still has the merit of having been the one who founded this genre of narrative literature, and not the *qāḍī* ʿUmar b. Muḥammad b. Yūsuf b. Dirham (d. 939) as assumed in Yāqūt, *Irsh.* VI, 52 bottom, followed by Suyūṭī, *Bughya* 364, 23.

1f. ʿAbdallāh b. Muḥammad b. Ibrāhīm b. ʿUthmān al-ʿAbsī al-Kūfī Abū Bakr b. Abī Shayba was born in 159/775, taught in al-Ruṣāfa, and died on 8 Muḥarram 235/3 August 849.

Ibn Saʿd VI, 288, *Fihr.* 229, al-Khaṭīb, *Taʾr. Baghd.* X, 66–71, al-Dhahabī, *Tadhk. al-ḥuff.* II, 19, *Mīzān* II, 71, Ibn al-Qaysarānī, *Jamʿ* I, 259, Ibn Ḥajar, *Tahdhīb* VI, 2ff., Ibn al-ʿImād, *Shadh. al-dhah.* II, 85, *Bustān al-muḥaddithīn* 49. 1. Continuation of a work on the beginnings of Islam, newly edited around the year 300, Berl. 9409.—2. *al-Muṣannaf*, Paris 5034 (vol. XI), NO 215–21, Serāi 498, Köpr. 438, Fez, *Bull. de Corr. Afr.* 1883, p. 384, no. 132, Dam. ʿUm. 23, 287–90, 27, 432 (called *Musnad*), Cairo[1] I, 424, Ḥadīth 802, 848 (Schacht I, 57), Makt. Maḥmūdiyya, Makt. Sindiyya, library of ʿAbd al-Ḥayy in Lucknow (*Tadhk. al-naw.* 36, Weisweiler 49); from which *Kitāb al-zakāt*, Multan n.d.

1g. Ibrāhīm b. Muḥammad al-Thaqafī was first a Zaydī and then an Imāmī. He died in 283/896 in Isfahan.

Al-Astarābādhī, *Muntaha 'l-maqāl* 26. From among his numerous works al-Majlisī often cites the *Kitāb al-ghārāt* (Ritter).

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2. Abū ʿAbdallāh al-Zubayr b. Bakkār b. Aḥmad b. Muṣʿab b. Thābit b. ʿAbdallāh b. al-Zubayr b. al-ʿAwwām, a student of al-Madāʾinī, worked for a time as tutor to the son of Muḥammad b. ʿAbdallāh b. Ṭāhir and died as *qādī* of Mecca on 21 or 23 Dhu 'l-Qaʿda 256/20 or 22 October 870.

Al-Khaṭīb, *Ta'r. Baghdād* VIII, 467–71, Yāqūt, *Irsh.* IV, 218–20, al-Yāfiʿī, *Mir. al-j.* II, 167, al-Dhahabī, *Tadhk. al-ḥuff.* II, 99. 1. *Kitāb nasab Quraysh wa-akhbārihim*, Bodl. I, 148 and Köpr. 1141, both of which contain part 2 only (*MSOS*, XIV, 36).—2. *al-Muwaffaqiyyāt*, Gött. Ar. 76, I, another part in P. Leander, *MO* X (1916), 81–162; for other parts see above pp. 139, 140, often used by Suyūṭī, *ShshM.* 16, 25, 35, 5, 49, 26, 86, penult., 90, 9, 102, 12, 135, 5 from below, 140, 29, 169, 2, 250, 20, 296, 6 from below. Also cited: 1. *Akhbār al-Madīna*, | Suyūṭī, *ShshM.* 178, 7.—2. *Kitāb* 216
mizāḥ al-nabī, al-Qasṭallānī IX, 500, 8 (Goldziher, *Islam* 188 n. 19).

2a. The first histories of the ʿAbbāsids were the *Kitāb al-dawla* (al-Khaṭīb, *Ta'r. Baghdād* V, 357/8), written by Muḥammad b. Ṣāliḥ b. Miḥrān (d. 252/868), and *Akhbār khulafā' Bani 'l-ʿAbbās* (al-Jahshiyārī, *Kitāb al-wuzarā'* 357, 9) by Abu 'l-Faḍl Muḥammad b. Aḥmad b. ʿAbd al-Ḥamīd al-Kātib, the grandson of the inventor of the rhetorical letter (see p. 118).

3. Abu 'l-ʿAbbās Aḥmad b. Yaḥyā b. Jābir al-Balādhurī can hardly owe his name to a poisoning by *balādhur*,[9] as Wüstenfeld supposed, because his grandfather al-Jābir, secretary under al-Khaṣīb, governor of Egypt, was also called thus (Yāqūt, op. cit., 127 and al-Jahshiyārī, *Kitāb al-wuzarā'* 323, 12, who mistakenly attributes the *Kitāb al-buldān* of his grandson to him). The reference in *Fihrist* 113, 6 should be understood as being to him.

Yāqūt, *Irsh.* II, 127–32, Ibn ʿAsākir, *Ta'r. Dimashq* II, 109. 1. *Kitāb futūḥ al-buldān* (*al-ṣaghīr*), additionally C. 1311, 1319 (with ʿAlī Bahjat, *Qāmūs al-amkina wal-biqāʿ allatī yaridu dhikruhā fī* (*kutub*) *Futūḥ al-buldān*, C. 1325/1906); ed. M. Riḍwān, C. 1350; F. al-B. *of . . al-B. The Origin of the Islamic State*, transl. from the Ar. by P. Khuri Hitti and Fl. Murgotten, New York 1916; *B.'s* K. F. al-B. *übers. v.* O. Rescher, Leipzig 1917, 1923.—2. In fifth-century Iraq the *Kitāb ansāb al-ashrāf* or *al-Akhbār wal-ansāb* was already so rare that it was impossible to find a complete copy until Muḥammad b. Aḥmad al-Bukhārī (d. 482/1089) brought one, comprising of 20 volumes, from Egypt, together with other rare items; complete version in ʿĀšir Ef. 597/8; a part of it in Paris 6068, photograph in 12 vols., Cairo[2] V, 42; an editon by the university of Jerusalem is in preparation; G. Levi della Vida, II Califfato di Ali secondo il *Kitāb ansāb al-ashrāf* di al-B. *RSO* VI, 427–507.

9 I.e. *Atropa belladonna*, which is still administered in Morocco for its alleged ability to improve the memory, see Mouliéras, *Le Maroc inconnu* II, 309, Doutté, *Le Maroc* I, 152, El-Bekrī, trad. de Slane, 307; on its reinforcement of the nerves, see al-Jāḥiẓ, *Ḥay.* V, 156 penult.

217 | 3a. Abū Rifāʿa ʿUmāra b. Wathīma b. Mūsā b. al-Furāt al-Fārisī al-Fasawī was born in Fusṭāṭ where his father, al-Washshāʾ, *ḥadīth*-scholar and historian, had settled down after an extended study tour that had taken him as far as Spain (Ibn Khall. (W.) 792, Wüst., *Gesch*. 55). He died on 6 Jumādā II 289/19 May 902.

Wüst., *Gesch*. no. 82. *Badʾ al-khalq wa-qiṣaṣ al-anbiyāʾ*, last volume Vat. v. Borg. 165, is possibly a part of his *Taʾrīkh* that was arranged chronologically, ḤKh II, 105, 2120.

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4. Abū Jaʿfar Muḥammad b. Jarīr al-Ṭabarī was born towards the end of 224 or at the beginning of 225/Autumn 839 in Āmul, in Ṭabaristān. It seems his Iranian origin appears when, in his account of biblical history, he incessantly highlights supposed parallels in Iranian legends. He turned down the judgeship that he was offered by the vizier al-Khāqānī in order to devote himself entirely to his scholarly work.

Al-Khaṭīb, *Taʾr. Baghdād* II, 162–70, Yāqūt, *Irsh*. VI, 423–62, which is primarily based on the biography by ʿAbd al-ʿAzīz b. Muḥammad al-Ṭabarī, 462, 3 (in which, on p. 426/7, is a list of his writings given by ʿAbdallāh b. Aḥmad al-Farghānī, the author of a lost continuation of the *Taʾrīkh* entitled *al-Ṣila*; al-Subkī, *Ṭab*. II, 135–40, al-Dhahabī, *Tadhk. al-ḥuff.* II, 251–2, Ibn Taghr. (C.) III, 265). 1. *Kitāb akhbār al-rusul wal-mulūk*, with a *Muntakhab Dhayl al-mudhayyal min taʾrīkh al-ṣaḥāba wal-tābiʿīn*, which was completed on 27 Rabīʿ II 303/10 November 915, and continued by ʿArīb up to the year 320 (see Pons Boygues, 88/9, biography from Muḥammad b. Muḥammad al-Marrākushī's *Dhayl wa-takmila*, ed. F. Krenkow, *Hesperis* IX, 2) see Storey, *Pers. Lit.* II, 62ff., continued until 360 by Thābit b. Sinān (see p. 324), by Hilāl b. Muḥsin al-Ṣābī until 448, by his son Muḥammad Ghars al-Niʿma to 479 with the title *ʿUyūn al-tawārīkh* (Ibn Taghr. [J.] 776, 3), until 487/1094 by Muḥammad b. ʿAbd al-Malik al-Hamadhānī (d. 521/1127), Paris 1469, then by Najm al-Dīn b. al-Kāmil al-Ayyūbī (637–47, 1240–9), see al-Sakhāwī, *al-Iʿlān bil-tawbīkh* 144/5, by ʿAbdallāh b. Aḥmad al-Farghānī with the title *al-Ṣila*, Yāqūt, *Irsh*. VI, 421, 7. Reprint of *Annales, quos scripsit Abu Djaʿfar M. b. Djarīr al-Ṭabari ed.* De Goeje cum aliis, and of ʿArīb, *Ṭabarī continuatus,* ed. De Goeje, Leiden 1897ff., C. 1328, 13 vols. Arabic translation of the Persian abstract by al-Balʿamī (d. 363/977) by Khiḍr b. Khiḍr al-Āmidī that was made in 935–7/1528–30, Leid. 825, another Arabic translation in Leid. 826, a Turkish translation *Tarīkhi kebīr terjemesi*, Babinger, see *Gesch. d. Osm*. 66ff., 410, 3 vols., Istanbul 1260, 1288, 1327, Būlāq 1275.—2.

Tahdhīb al-āthār, which is incomplete, Köpr. 269/70, ʿĀṭif Ef. 186–90, | Bāyezīd 218
183–6, Fātiḥ 169–72.—3. *Jāmiʿ al-bayān fī tafsīr* (*taʾwīl*) *al-Qurʾān* (MSS additionally Dāmādzāde 111–121, Cairo[1] I, 158, Fez Qar. 98–107, 140) printed in 30 vols. C. 1321 (Maṭb. al-Maymaniyya), a better printing is 1322–30 (Maṭb. Amīr), H. Haussleiter, *Register zum Qorankmt. des T.*, Strasbourg 1912; for a Persian translation made on the order of the Sāmānid Manṣūr b. Nūḥ, see *Grundr. Ir. Ph.* II, 366, Storey, *Pers. Lit.* 1ff., Romaskevič, *Zap. koll. vost.* V (1930), 80–6, Br. Mus. Rieu 8, 9, Paris, Blochet, 25, As. Soc. Beng. 955.—4. *Ikhtilāf al-fuqahāʾ* (cf. Kern, *ZDMG* 55, 61—95), ed. F. Kern, C. 1320/1902. *Das Constantinopler Fragment des* K. al-i. (*ʿĀšir Ef. I, 382*) *des T. hsg. v.* J. Schacht, Leiden 1933.—5. *Tabṣīr uli ʾl-nuhā wa-maʿālim al-hudā*, Esc.[2] 1514$_6$, see Becker, *ZDMG* 55, 96/7.—6. *Sharḥ al-sunna*, Revan Košk 510$_{,3}$, of which the last *juzʾ, Fi ʾl-iʿtiqād wa-yalīhi fawāʾid muhimma wa-tarjamat hādha ʾl-muʾallif min taʾrīkh b. Faḍlallāh al-ʿUmarī al-musammā Masālik al-abṣār fī mamālik al-amṣār* (see II, 141), Bombay 1311, 1321 (copy of the BDMG, see *Islam* 17, 254).—7. *Bishārat al-Muṣṭafā*, in 17 *juzʾ*, no. 7 in Najaf, others in Tehran and Khurāsān (letter from ʿAlī al-Khāqānī in Najaf to Ritter). Also cited: 1. *al-Laṭīf min al-bayān ʿan aḥkām sharāʾiʿ al-Islām, Tafsīr* I, 36, 13, II, 248, 13.—2. *al-Risāla fī bayān ʿan uṣūl al-aḥkām*, ibid. I, 264 bottom, 381, 1.—3. *Kitāb al-ādāb al-ḥamīda wal-akhlāq al-nafīsa*, al-Tanūkhī, *al-Faraj* I, 22, 5.—4. *al-Radd ʿala ʾl-Ḥurqūṣiyya* (i.e. the Ḥanbalīs, called thus because Ibn Ḥanbal came from the tribe of the Awlād Zuhayr b. Ḥurqūṣ), al-Najāshī, *Kitāb al-rijāl*, Bombay 1317, 225, used by Ibn al-Dāʿī, following the Shāfiʿī Muḥammad b. al-Faḍl al-Kāzarūnī, see Massignon, *al-Ḥallāj* II, 659, n. 2. In his *Annales* he announces the forthcoming publication of: 1. *Basīṭ al-qawl fī aḥkām sharāʾiʿ al-Islām* I, 1455, 6 (which may be identical with *al-Laṭīf*).—2. *Kitāb al-dalāla ʿala ʾl-nubuwwa* I, 1146, 5. Āṣāf. I 188$_{,12}$ attributes a *Taʾrīkh Ṣanʿāʾ* vol. III to him (?).

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5. Abū Bakr Muḥammad b. Yaḥyā b. ʿAbdallāh b. al-ʿAbbās b. Muḥammad al-Ṣūlī al-Shiṭranjī was the great-nephew of Ibrāhīm b. al-ʿAbbās (*Fihrist* 122, II, 157, al-Khaṭīb, *Taʾr. Baghdād* VI, 117, Yāqūt, *Irsh.* I, 260–77, Goldziher, *M.St.* I, 114, Barthold, *Turkestan* 15), and a descendant of the Turkish prince Ṣoltakīn who had participated in the uprising of Yazīd al-Muhallab and in which he had perished.

Al-Khaṭīb, *Taʾr. Baghdād* III, 427–32, al-Marzubānī, *Muʿjam* 465, Yāqūt, *Irsh.* VII, 136/7, Ibn Taghr. (C.) II, 315, Ibn al-ʿImād, *Shadh. al-dhah.* II, 339–42, Barthold, *Zap.* XVIII, 148ff., Kračkovsky ibid. 77ff., XXI, 98ff., *EI* IV, 586/7. 1. *al-Awrāq fī akhbār āl al-ʿAbbās wa-ashʿārihim*, thus called because it recounts the

history of each of the caliphs on several leaves, as opposed to the *Kitāb al-waraqa* of Muḥammad b. Dāʾūd al-Jarrāḥ (d. 296/908, see p. 146), which needed
219 just a single leaf for each (al-Ṣafadī, *al-Wāfī*, in *Eccl. of the* | *Abbas. Cal.* I, 9, n. 2, al-Āmidī, *al-Muwāzana* 50, 21), see *RAAD* VI, 105–33, 161–72, individual parts: 1. *Akhbār al-shuʿarāʾ al-muḥdathīn*. 2. *Akhbār al-Rāḍī wal-Muttaqī*, Cairo[1] V, 1, 6, [2]III, 30 (photograph of MS ʿAlī Šehīd P. 2141, *MFO* V, 533), cf. Horovitz, *MSOS* X, 35–8, vol. III (or IV?) in al-Azhar, *Adab* 487, *Taʾrīkh* 594, Pet. Chanikov 60 (see *Mél. As.* V, 244, *Zap.* XXI, 102–10, Ṭabārī III, 1365ff.), Paris 4836 (for the life of al-Rāḍī, see Salmon, *Introd. topogr. à l'hist. de Bagd.*, Paris 1904, p. 80) Āṣāfiyya I, 180, 3. *Akhbār Ibrāhīm b. al-Mahdī wa-ukhtihi ʿAlīyya wa-ashʿāruhumā*, in the possession of Macdonald (letter to Fischer dated 12 October 1908). *Akhbār al-shuʿarāʾ al-muḥdathīn*, ed. J. Heyworth Dunne, London 1934. Akhbār al-Rāḍī wal-Muttaqī, *from the* Kitāb al-awrāḳ, *ed. from the Unique Ms. in the Egyptian Library by* J. Heyworth Dunne, London 1935. *Akhbār b. al-Muʿtazz, Zap.* XXI, 104–12, *Akhbār al-Ḥallāj*, ibid. 137–41, see Massignon, *Hallāj* I, 322 n. 3. *Akhbār Abān al-Lāḥiqī*, ed. Krymski in *A. al-Lāḥiqī*, Moscow 1913. Complete printing planned in Hyderabad, see *Barnāmaj* 1354, 11. For every year he lists the nominations and dismissals of officials at the court and in Iraq, but he does not bother with other provinces. He is mainly interested in court intrigues, whose doings he describes in great detail. In the process he also quotes a lot of his own poems, which he recited during festivities at the court and in other gatherings. At the end of the chapter on al-Rāḍī he presents the latter's own poems.—2. *Adab al-kuttāb*, ed. M. Bahjat, C. 1341.—3. *Dīwān Abī Tammām*, see p. 85.—4. *Risāla ilā Muzāḥim b. Fātil*, see p. 84.—5. *Dīwān b. al-Muʿtazz*, see p. 81.—6. *Dīwān b. al-Rūmī*, see p. 125.—7. From his *Kitāb al-shiṭranj* and the one by al-ʿAdlī, Abū Zakariyyāʾ Yaḥyā b. Ibrāhīm al-Ḥakīm made a collection of extracts known as *Muntakhabāt*, Ḥamīd., photograph Cairo[2] VI, 200, see A. von der Linde, *Quellenstudien z. Gesch. d. Schachspiels* 21/2, 3–337, *Das erste Jahrh. d. Schachliteratur*, 948. Also cited are: 1. *Kitāb al-wuzarāʾ*, al-Tanūkhī, *Faraj* I, 40, 18; 66, 4; 84, 18; 89, 3; 168 bottom; II, 40, 2; al-Thaʿālibī, *Aḥsan mā samiʿtu* 26/7, al-Masʿūdī, *Tanbīh* 345, 3.—2. *Kitāb shuʿarāʾ Miṣr*, Yāqūt, *Irsh.* II, 5, 10; 415, 9, al-Ghuzūlī, *Maṭāliʿ* I, 77, 2.—3. *Kitāb al-anwāʿ, Khiz.* III, 53, 5 from below.—4. Poems, see Muḥammad Bahjat, *Adab al-kuttāb* 14–8. A *qaṣīda* of ca. 100 verses in which he sang the praises of the Abbā river, of gardens and flowers, is mentioned by him in his *Kitāb al-awrāq*, ed. Heyworth-Dunne 85, 14. His works, especially the *Kitāb al-awrāq*, are often used in al-Iṣfahānī's *Kitāb al-aghānī*, although most people did not trust him. The *Kitāb al-awrāq* is said to be a plagiarism of al-Marthadī's (*Fihr.* 151, 6) *Ashʿār Quraysh* (Yāqūt, *Irsh.* II, 58).

5a. His student Abu 'l-Faraj Muḥammad b. ʿUbaydallāh b. Saʿd al-Lajlaj al-Shiṭranjī later went to the court of ʿAḍud al-Dawla in Shiraz, where he died in 360/970.

Fihrist 156. *Laʿib al-shiṭranj al-Hindī* MS A. Taymūr P. *RAAD* III, 365.

5b. Abū ʿAbdallāh Muḥammad b. ʿAbdūs al-Jahshiyārī, who died in 331/942.

| *Fihrist* 127, Ibn Khall. (de Slane) II, 137, 8, Ibn Taghr. (J.) II, 303. 1. Kitāb al- 220
wuzarāʾ wal-kuttāb *in Faksimile, nach dem hds. Unikum der Nationalbibliothek in Wien hsg. v.* H. v. Mžik (Bibl. ar. Historiker u. Geographen I), Leipzig 1926, cf. A. v. Kremer, *Über das Budget*, 207. Lost are: 1. *Mīzān al-shiʿr wal-ishtimāl ʿalā anwāʿ al-ʿarūḍ*, see *Fihr*. 127.—2. A collection of 1,000 disparate stories (*asmār*) on the Arabs, Persians, Greeks, and others, see *Fihr*. 304, 22.

5c. Muḥammad (Abū Muḥammad ʿAlī) b. ʿAlī b. Aʿtham al-Kūfī, who died around 314/926.

Frähn, *Indications bibliographiques*, p. 16, Wüstenfeld, *Geschichtschreiber* 541 (with a date that is too late), *RAAD* VI, 142/3. *Kitāb al-futūḥ*, a Romanesque history of the conquests of the first caliphs until Yazīd, from a Shīʿī perspective, Gotha 1592, Cat. Browne 88 G1, Ambr. H. 129 (see Griffini, *Cent. M. Amari*, Palermo 1910, 402–15, *ZDMG* 69, 77), Persian translation by Muḥammad b. Aḥmad b. Muḥammad Mustawfī al-Harawī, made in 596/1199, see Storey, *Pers. Lit*. II, 208, lith. Bombay 1270, 1300, 1305, from which The History of the Conquest of Zoos and the Flight and Murder of Yesdejherd, transl. from the Pers. of A. b. Asem of Cufa by B. Gerrans in Ouseley *Or. Coll.* I, 63, 163, Persian text in Wilkens, *Chrest*. 152–161, German As. Mus. II, 161, The Invasion of Nubia by W. Ouseley in *Or. Coll*. I, 333.

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6. After his return from the Red Sea, Abu 'l-Ḥasan ʿAlī b. al-Ḥusayn al-Masʿūdī did not live in Madagascar but instead in Zanzibar.

Yāqūt, *Irsh*. V, 147–9, al-Subkī, *Ṭab*. II, 307, Ibn Taghr. (C.) III, 315; for a description of his personality see Marquart, *Ostas. und Osteurop. Streifzüge* XXXIV/V. 1. *Kitāb akhbār al-zamān wa-man abādahu 'l-ḥadathān min al-umam al-māḍiya wal-ajyāl al-khāliya wal-mamālik al-dāthira*, begun in 332/943, beginning Berl.

9426, Part I, Vienna 1262, photograph of a MS in Paris Cairo^2 V, 13, *Hesperis* XII, 122, 1018, cf. A. v. Kremer, *SBWA* 1850, 207–11; printing planned in Hyderabad, *Barnāmaj* 1354, 11.[10]—2. *Kitāb al-awsaṭ*, abstract of no. 1, perhaps Bodl. I, 666.—3. *Murūj al-dhahab wa-maʿādin al-jawāhir* (i.e. The Meadows of Gold etc. Gildemeister, *WZKM* V, 202), MSS Berl. 9427, 9774, Munich 374/5, Vienna 806/7, Leid. 827–30, Paris 1476–85, 5854, 6597, Br. Mus. 272/3, Suppl. 448–54, Bodl. I, 707, 711, 792, 815, 994, Cambr. 61/2, Ind. Off. 700, RB 96, Manch. 253/6, Algiers 1573, Strasbourg *ZDMG* 1886, 206, Ambr. B. 3/4, *RSO* IV, 87, Esc. (Amīn-Muntaṣir, letter from Hell to Fischer of 13 July 1895) Fez Qar. 1298, Cairo^2 V, 342, Köpr. 1159, AS 3405, Welīeddīn 2452, Mosul 122, 12, 173, 30, Āṣāf. I 208–10, Bank. XV, 962, printings also in the margin of Maqqarī 1–3, 1302, 1885, 1346. Abstract
221 by Ibrāhīm | al-Ibshīhī, dated 1118/1706, autograph, Vienna 807, abstract with a continuation until 638/1240 by Muḥammad b. ʿAlī al-Shāṭibī, see ad p. 368. Persian translation by Mīrzā Ḥaydar ʿAlī Fakhr al-Udabāʾ made in 1316/1898–9, Teh. I, 246, Storey, *Pers. Lit.* II, 156, 10. Translations: *Historical Encyclopaedia transl. by* A. Sprenger I, London (Or. Transl. Fund) 1841. *History of the Omayyides from Masudy's Golden Meadows by* A. Sprenger and Mouloee Mamluk Aly, in *Hist. Sel. from Arabic Authors* I, 1846. J. Gildemeister, *de rebus Indiae quomodo in Arabum notitiam venerint, p. I, cum Masudii loco e codd. Par. rec.* Bonn 1838, J. Brunet y Belle, *Un autor mahometà del siglo X, El-Masoudi, apuntaciones presas del obra da questo autor los Pradores d'Or*, Barcelona 1897.—4. *Kitāb al-tanbīh wal-ishrāf*, Paris 1487, see *ZDMG* 56, 223–36, translation Carra de Vaux, M., *Le livre de l'avertissement et de la revision*, Paris 1897. An anonymous abstract of his magnum opus, with particular emphasis on the fables concerning the geography of the Indian Ocean, augmented with elements taken from the *Kitāb ʿajāʾib al-Hind* of Rāmhurmuzī (see ad p. 228) and from the mythical history of Egypt, entitled *Akhbār al-zamān wa-ʿajāʾib al-buldān* or *Mukhtaṣar al-ʿajāʾib wal-gharāʾib* is in various MSS in Paris; see Carra de Vaux, *JA* s. 9, vol. VII, 133–44. The author himself also cites: 1. *Kitāb al-qaḍāyā wal-tajārib, Murūj* (in the margin of Ibn al-Athīr) III, 172, 23.—2. *Maẓāhir al-akhbār wa-ẓarāʾif al-āthār*, ibid. V, 212 bottom.

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7. Abū ʿAbdallāh Ḥamza b. al-Ḥusayn (Ḥusayn) al-Iṣfahānī was born in Isfahan around 280/893. He visited Baghdad on several trips, the third of which was in

10 The Istanbul copy in 20 volumes that is mentioned in Burckhardt, *Travels in Nubia* 527, has not yet been found again.

323/935 with the purpose of collecting material for his edition of Abū Nuwās, completed his historical work in 350/961 in Isfahan, and died there before 360/970. In spite of his Iranian origin of which he never made a secret, he cannot be counted among the Shuʿūbiyya as Goldziher does (*M.St.* I, 209–13) because he did full justice to the Arab cause.

Abū Nuʿaym, *Taʾrīkh Iṣbahān* (ed. Dedering) I, 300, 3–5, al-Samʿānī, *Ansāb* 41 r, 26–8, E. Mittwoch, *MSOS* XII, 1–60, G.K. Nariman, *JRAS* Bombay Br. XXIV, II. 1. *Tawārīkh sinī mulūk al-arḍ wal-anbiyāʾ* (MSS additionally Leid. 831, Br. Mus. Suppl. 455/6, abstracts Br. Mus. 349, 2, Ambr. H. n. 30), ed. Maulawī Kabīr al-Dīn, Calcutta 1866, Berlin (Kaviani) 1340, transl. from the Ar. with an introduction by U.M. Daudrota, Bombay 1932.—2. *al-Durra al-fākhira wa-hiya al-amthāl allatī jāʾat ʿalā wazn afʿal al-tafḍīl* (*Khiz.* II, 11, 15), Munch. 642, abstracts Vat. v. 526, 5, Damād Ibr. 963 (*MFO* V 528), in Mittwoch pp. 50–60 (see also *ZA* XXVI, 270ff., | *MSOS* 1913, 37ff.). It was included almost entirely in the work by 222
al-Maydānī (see p. 289). According to al-ʿAskarī (I, 4, bottom) many scholars were unhappy about the fact that it included so many proverbs.—3. *Dīwān Abī Nuwās*, see p. 76.—4. *Kitāb al-khaṣāʾiṣ wal-muwāzana bayna ʾl-ʿarabiyya wal-fārisiyya*, fragm. Cairo[1] IV, 172, [2]II, 12, see Mittwoch, 48–51.—5. *al-Tanbīh ʿalā ḥudūth al-taṣḥīf* Teh. II, 282 (cited by al-Yāfiʿī, *Mir. al-jan.* I, 362, 1ff.). On his *Taʾrīkh Iṣbahān* (*Kitāb Iṣbahān wa-akhbārihā*, see *Fihr.*) see also Yāqūt, *Irsh.* III, 82, 3; IV, 210, 9 (other citations in Bergsträsser, *ZS* II, 206), al-Sakhāwī, *al-Iʿlān bil-tawbīkh* 122, 10; it was used by Abū Nuʿaym in his *Dhikr akhbār Iṣb.*, see Dedering ed. VIII, *MO* 1927, 191; probably a part thereof constituted the *Kitāb shuʿarāʾ Iṣbahān*, Yāqūt, *Irsh.* VI, 289, 13–293, 3. Apart from the other six lost works discussed by Mittwoch, al-Bīrūnī, *Chronol.* 31, 14 also cites a *Risāla fi ʾl-ashʿār al-sāʾira fi ʾl-nayrūz wal-mihrajān*; an excerpt from his *Aʿyād al-Furs* is given in al-Nuwayrī I, 185–90.

8. The otherwise unknown al-Muṭahhar b. Ṭāhir al-Maqdisī wrote, in 355/966 in Būst, in Sijistān, for a minister of the Sāmānids:

Kitāb badʾ al-khalq wal-taʾrīkh, an unstructured summary of elements from theology, history of religion, and general history, in the MS in Dāmād Ibr., Ibn al Wardī's *Kharīdat al-ʿajāʾib* and following him in ḤKh II, 23, no. 1693, attributed to Abū Zayd al-Balkhī (see p. 229), while al-Thaʿālibī in his *Kitāb al-durar*, the author of the *Histoire des rois de Perse*, and the Persian Abu ʾl-Maʿālī Muḥammad b. ʿUbaydallāh in his *Kitāb bayān al-adyān* composed in 485/1092 (see Schefer, *Chrest. pers.* I, 136—8), all retained the true name of its author.

Le livre de la création et de l'histoire d'Abou Zaid A. b. Sahl al-Balkhi, publ. et trad. par Cl. Huart (Publ. de l' École des lang. or. viv. s. IV, vol. XVI, I–VI), Paris 1899–1919 (see Huart, *JAs*, s. IX, vol. 18, 16–21).

5 *Cultural and Literary History*

Al-Nuwayrī, *Nihāyat al-arab* IV, 132–327, V, 1–119. H.G. Farmer, *The History of Arabian Music to the XIIIth Cent.*, London 1929.

1a. During the Umayyad period music among the Arabs developed almost exclusively under Persian influence. Here we are only interested in its relation to poetry. Initially, music appears to have been made solely as an accompaniment to songs; as such, these two arts must have developed simultanuously.
223 Unfortunately we have no direct sources | dating from the period before al-Iṣfahānī's *Book of Songs*, but his main predecessors should at least be mentioned here.

The main position belongs to the ʿAbbāsid Ibrāhīm, who was the son of the caliph al-Mahdī and the Daylamī slave Shikla, and who had briefly acted as the counter-caliph to al-Maʾmūn in 202/817, when ʿAlī al-Riḍā had appointed him as his successor. Even though he practiced music as a dilettante, he apparently introduced all kinds of innovations that were later superseded by the classical school of al-Mawṣilī. He died aged 62 in Samarra in 224/839.

Al-Ṣūlī, *Ḥayāt Ibrāhīm al-ʿAbbāsī*, see p. 218, Barbier de Meynard, *JA* 1869 (March-April), *Islamic Culture* (Hyderabad) III, 249–72, al-Nuwayrī, IV, 201–7.

1b. The greatest musicians of the ʿAbbāsid Empire's heyday were Ibrāhīm b. Māhān (or al-Maymūn) al-Mawṣilī and his son Isḥāq. Ibrāhīm was born in Kufa in 125/743. His father was a Persian who had fled his country because of tax evasion, and after the latter's death Ibrāhīm became involved in frivolous circles. It is said that he received his artistic schooling in Mosul. Al-Mahdī brought him to his court but, due to his own puritanical views, he kept Ibrāhīm in check. It was only under al-Hādī, and especially Hārūn, that his talents could entirely be manifested. He trained slave women as singers, before selling them off at exorbitant prices. These singers were the main reason for the spread of poetry among certain circles in the capital.

When Ibrāhīm died in Baghdad in 188/804, aged 63, the direction of musical life fell to his son Isḥāq. Born of a Persian mother in Arrajān in 150/767,
224 he had received a scholarly education, which he valued | more than his musical talents, even though the latter were actually his strength. After the royal

dilettante Ibrāhīm had been forced to quit the field he became the unchallenged leader of musical life in Baghdad until his death in 235/849.

Of his numerous works on music and dance, as well as of the biographies of male and female singers, nothing remains. Nevertheless, the basis for the *Kitāb al-aghānī* is a collection of 100 songs (*al-Miʾa al-ṣawt al-mukhtāra*) that Ibrāhīm, at the order of Hārūn, had chosen, together with Ismāʿīl b. Jāmiʿ and Fulayḥ b. al-ʿAwrāʾ, and which Isḥāq then had edited. However, it is also true that Isḥāq's son Ḥammād denied his father's responsibility for the form in which these songs circulated among the public, as he had not published them himself.

Agh.[2] V, 2–46, XV, 79–82, al-Marzubānī, *Muw*. 300–2, al-Anbārī, *Nuzha* 227–32, al-Khaṭīb, *Taʾr. Baghd*. VI, 175–8, 338–45, Ibn ʿAbdrabbih, *al-ʿIqd* (C. 1305) III, 183, al-Nuwayrī, *Nihāya* V, 1–9, al-Yāfiʿī, *Mir. al-jan*. II, 55/6, Ibn al-ʿImād, *Shadh. al-dhah*. II, 82–4, Aḥmad Farīd Rifāʿī, *ʿAṣr al-Maʾmūn* I, 452–72, Muḥammad Kāmil Ḥajjāj, *al-Mūsīqī al-sharqiyya*, C. 1924, 25ff., H.G. Farmer, *Hist. of Ar. Music* 124ff., idem, *Historical Facts for the Ar. Musical Influence*, London 1930, 247ff., *EI*, supplement 100/1. Isḥāq's many-sidedness is aptly illustrated by an anecdote in al-Qālī, *Amālī* III, 90, 9ff.

1c. ʿUbaydallāh b. ʿAbdallāh b. Ṭāhir al-Khuzāʿī, of the royal house of the Ṭāhirids in Khurāsān, was regarded as the shaykh of the Khuzāʿa tribe, and was the last commander of his clan in Baghdad. A composer, musical theorist, linguist, and poet, he played an eminent role at the court under al-Muʿtaḍid. He died aged 81 in Shawwāl 300/May 913. He left behind a famous songbook called the *Kitāb al-ādāb al-rafīʿa*.

Agh.[1] VIII, 44/5, al-Khaṭīb, *Taʾr. Baghdād* X, 341–4, Ibn Khall. 331 (I, 342), ʿArīb 41, Ibn al-Athīr (T.) VIII, 56.

1d. Muḥammad b. Dāʾūd b. al-Jarrāḥ was a friend of Ibn al-Muʿtazz, and as such he had | to go in hiding after the latter's deposition. He was, however, discov- 225
ered and put to death in 296/908.

Fihrist 128, *Fawāt* II, 202, Ibn Khall. (W.) 498, transl. de Slane I, 25, 6. 1. *Kitāb man ismuhu ʿAmr min al-shuʿarāʾ fī ʾl-Jāhiliyya wal-Islām*, Fātiḥ 5306, 2 (*MO* VII, 125), used in al-Āmidī, *Muʿjam al-shuʿarāʾ*, 217ff.—2. *Kitāb al-waraqa*, see ad p. 128, cited in al-Āmidī, *Muwāzana* 55, 24.—3. *Kitāb al-wuzarāʾ*, cited in al-Jahshiyārī 314, 4.—4. *Akhbār al-shuʿarāʾ*, cited in al-Āmidī, *Muwāzana* 5, 25 = *Ṭabaqāt al-shuʿarāʾ* in al-Jahshiyārī 259, 5.

1e. Abū Aḥmad Yaḥyā b. ʿAlī b. Yaḥyā b. al-Munaǧǧim al-Nadīm, whose grandfather had been a boon-companion of al-Maʾmūn and whose father ʿAlī had made a library for the vizier al-Fatḥ b. Khāqān, was born in 241/855, lived as a client at the court of the caliphs al-Muʿtaḍid, al-Muwaffaq, and al-Muktafī, confessed himself a Muʿtazilī, and died on 13 Rabīʿ I 300/29 October 912.

Al-Marzubānī, *Muʿjam* 502/3, Yāqūt, *Irsh.* VII, 287, Ibn Athīr, *al-Kāmil* VIII, 57, Ibn Khall. 772 (C. II, 211), *Fihr.* 143, al-Masʿūdī, *Murūj* VII, 309–11, VIII, 225/6, al-Ṣafadī, *al-Wāfī*, in Gabrieli, *RAL* s. V, v. 21, 368–71, al-Yāfiʿī, *Mir. al-jan.* I, 55, 18, Ibn Taghr. (C.) II, 253, 3. 1. *Risāla fi ʾl-mūsīqī*, Br. Mus. Suppl. 823, XI.—2. *Risāla ilā Qusṭā b. Lūqā wa-Ḥunayn b. Isḥāq*, see ad p. 203.—3. *Kitāb al-bāhir fī akhbār al-shuʿarāʾ al-muwalladīn.*—4. *Kitāb al-bāhir fī akhbār al-shuʿarāʾ mukhaḍrami ʾl-dawlatayn*, from Bashshār b. Burd until Marwān b. Abī Ḥafṣa, completed by his son Abu ʾl-Ḥasan Aḥmad. Both works are major sources for al-Marzubānī's *Kitāb al-muwashshaḥ.*

1f. Abū Muḥammad Bakr b. Ḥayyān b. Ṣadaqa Wakīʿ was a *qāḍī* in several towns, and died around 330/941.

Fihrist 114. On his multi-faceted literary activity in the fields of history (*Kitāb al-sharīf*, a handbook like Ibn Qutayba's *Kitāb al-maʿārif*), geography (*Kitāb al-musāfir* and an unfinished *Kitāb al-ṭarīq* or *al-nawāḥī*), and economy (*Kitāb al-taṣarruf wal-naqd wal-sikka*), the only work that remains is his *Kitāb akhbār al-quḍāt wa-taʾrīkhihim wa-aḥkāmihim*, Yeni II, 223, (Schacht I, 61), Dāmādzāde Qāḍīʿasker 1079.

1. In spite of his Umayyad origins, Abu ʾl-Faraj ʿAlī b. al-Ḥusayn b. Muḥammad b. Aḥmad al-Qurashī al-Iṣbahānī was a supporter of the Shīʿa (see Goldziher, *ZDMG* 50, 123).

226 | Al-Khaṭīb, *Taʾr. Baghd.* XI, 398–400, Yāqūt, *Irsh.* V, 149–68, M. Sadruddīn, *Saifuddaulah* 179, Zakī Mubārak, *al-Nathr al-fannī* I, 234–45. 1. *Kitāb al-aghānī* MSS among others (see Pertsch, Gotha, loc. cit.), Berl. 7395, Munich 468–92, Br. Mus. Suppl. 650–3, new printings C. 1323 with vol. XXI and *Fihrist*, Dār al-kutub 1923ff. Muḥammad Maḥmūd al-Shinqīṭi, *Taṣḥīḥ Kitāb al-aghānī* C. 1334/1916, Muḥammad al-Khuḍrī, *Muhadhdhib al-Aghānī* 7 vols., C. 1925. Abstracts: *Mukhtār al-Aghānī fi ʾl-akhbār wal-tahānī*, in alphabetical order with independent additions (Ahlwardt, *Dīwān des Abū Nuwās* I, 3), by Muḥammad b. Mukarram b. Manẓūr (d. 711/1311, see II, 21), Gotha 2126, Br. Mus. 1280, Brill–H.^{2} 122, Cairo^2 IV, b. 79, vol. I, C. 1927/1345, *Tajrīd al-Aghānī min al-mathālith wal-mathānī* by Jamāl al-Dīn Muḥammad b. Sālim b. Naṣrallāh b. Wāṣil al-Ḥamawī

(d. 697/1297 see p. 32), completed in 666/1266, Br. Mus. 571, AS 1400, Cairo[2] III, 43; A. Ṣalḥānī *Rannāt al-mathālith wal-mathānī fī riwāyāt al-Aghānī*, Beirut 1888, third printing 1923.—2. To be excised, see ad p. 229.—3. *Maqātil al-ṭālibiyyīn*, composed in 313/925, Br. Mus. Suppl. 526, I, printed in the margin of *al-Muntakhab fi 'l-marāthī wal-khuṭab* by Fakhr al-Dīn al-Najafī, Bombay 1311, and complete Tehran 1307.—4. *Kashf al-kurba fī waṣf al-ghurba* C., (Maktabat al-ʿArab 1923 p. 152, no. 142). Apart from the *Kitāb al-nasab*, the following works are also cited: 1. *Kitāb al-taʿdīl wal-intiṣāf fī maʿātib al-ʿArab wa-mathālibihā*, in *Taʾr. Baghd.*, loc. cit.—2. *Kitāb al-imāʾ al-shawāʿir*, al-Ṣafadī, *al-Wāfī* I, 54, 3, al-Sakhāwī, *al-Iʿlān bil-tawbīkh* 104, 13, probably the same as the *Kitāb al-nisāʾ* in al-Tījāni, *Tuḥfat al-ʿarūs*.—3. *Akhbār al-mughannīn*, al-Sakhāwī 106, 7.—4. *Akhbār al-qiyān*, ibid.—5. *Akhbār al-mughannīn al-mamālīk*, ibid. 8.—6. *Nasab Banī Shaybān, Nasab al-Mahāliba*, ibid. 108, 16, which are probably just parts of the *Kitāb al-nasab*.—7. *Kitāb al-khānāt* (instead of *al-ḥikāyāt*, as claimed in Ibn Khall., Wright, *Chrest.* 87, 11, *EI* II, 327).—8. *Kitāb al-amālī*, Suyūṭī in *al-Tuḥfa al-bahiyya* 51, 9.—9. *Kitāb al-nagham, Agh.*[1] IX, 49, 4 from below.

2. Al-Khālidiyyāni.

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Yatīma I, 507–30. 1. *Ḥamāsat al-Khālidiyyayn*, Cairo[2] III, 12.—2. *al-Tuḥfa wal-hadāyā* (verses and sayings about presents), ibid. 44.—3. *al-Mukhtār min shiʿr al-Bashshār*, see p. 110.—4. *Kitāb al-diyārāt* is cited in Yāqūt, *Irsh.* II, 22, 10. (*ZS*, II, 196).

2a. Abū Bakr Aḥmad b. Kāmil b. Khalaf b. Shajara b. Manṣūr al-Shajarī, who was born in 260/873, was a follower of the *madhhab* of al-Ṭabarī and a *qāḍī* in Kufa. He died in Muḥarram 350/February-March 961.

Fihrist 32, 10–4, 235, 21, al-Khaṭīb, *Taʾr. Baghdād* IV, 357, Yāqūt *Irsh.* II. 16–19. *Akhbār al-quḍāt al-shuʿarāʾ*, Yeni II, 223.

3. Abu 'l-Faraj Muḥammad b. Isḥāq b. Abī Yaʿqūb b. al-Nadīm al-Warrāq al-Baghdādī was the son of a | book-seller and had followed the footsteps of his 227
father in a profession that saw him travelling several times to Mosul, among many other places.[11] He was a convinced supporter of the Shīʿa (see Goldziher, ZDMG 36, 278ff.). He wrote his *Fihrist* in 377/987, which initially was comprised

11 From page 334, 9 Flügel inferred that in 377 AH he even went to Byzantium. However, *Dār al-Rūm warāʾa al-bīʿa* is a place in Baghdad, as noted correctly in Rosen, *Zap.* IV, 401–4 (see

of only four books, dealing with philosophy, the 'traditional' sciences, popular prose, the history of religion, and alchemy. This first recension is preserved in MS Köpr. 1136. In that same year he expanded his work by adding another six books on Islamic literature. After that he continued to supplement his work by constant addenda, which extend to the start of the fifth century. It is not known when he died.

Yāqūt, *Irsh*. VI, 408, who also had no sources at his disposal other than the work itself, which he consulted in the augmented new edition of the vizier al-Maghribī (d. 418/1027, see Bergsträsser *ZS* II, 185). See Nallino, *ʿIlm al-falak* 47ff., H. Ritter, Zur Überlieferung des *F., Islam* XVII, 15–23, J. Fück, Eine ar. Literaturgeschichte aus dem 10. Jahrh. n. Chr. *ZDMG*, NS IX, 111–24, *EI* III, 873/4. Reprint of Flügels edition with the Leiden fragments, C. 1348/1930.

6 *History of Egypt and North Africa*

1. Abu 'l-Qāsim ʿAbd al-Raḥmān b. ʿAbdallāh b. ʿAbd al-Ḥakam, d. 257/871.

Fihrist 211, Ibn Khall. (W.) I, 456, Subkī, *Ṭab*. I, 223, Ibn Ḥajar, *Tahdhīb* IX, 260, al-Dhahabī, *al-Mīzān* III, 86, Ibn Farḥūn, *Dībāj* 220, Ibn Taghr. (J.) II, 45, Suyūṭī, *Ḥusn al-muḥāḍara* I, 138. 1. *Futūḥ Miṣr wal-Maghrib, The History of the Conquest of Egypt, North Africa and Spain known as the* F. M. *of Ibn A., ed. from the Mss. in London, Paris and Leyden by* Ch. C. Torrey (Yale Or. Res. Ser. III), New Haven 1922 (cf. Torrey, *JAOS* XX, 209–16, Studies Biblical and Semitic, New York 1902,
228 pp. 277–330). *Hist.* | *de la conquête de l'Egypte, du Maghreb et de l'Espagne*, ed. H. Massé, C. 1914. *I. ʿA. La conquête de l'Afrique du Nord et de l'Espagne, trad. par* A. Gateau, Tunis 1931. *History of the Conquest of Spain*, transl. by La Fuente y Alcantara, *Ajbar Machmua*, App. II 6, pp. 208–19.

1b. His brother Abū ʿAbdallāh Muḥammad, a student of Mālik b. Anas (see p. 176), was born in 182/798 and died in 262/875.

Fihr. 211, 27, Ibn Khall. (C. 1275) I, 651, Subkī, *Ṭab*. I, 223–5, al-Yāfiʿī, *Mir. al-jan*. II, 58. 1. *Sīrat ʿUmar b. ʿAbd al-ʿAzīz ʿalā ma rawāhu 'l-imām Mālik b. Anas wa-akhbāruhu*, a collection of *ḥadīth*, with no structure, Paris 2027, AS 3239 (Tauer, *Arch. Or*. I, 83), ed. A. ʿUbayd, C. 1327, 1346/1927; his father (d. 214/829, Ibn Ḥajar, *Tahdhīb* V, 290, 2) had also been active in the same field.

A. v. Kremer, *Culturgesch*. II, 173n, G. Le Strange, *Baghdad during the Abbasid Caliphate*, 214).

1c. Around the year 300/912 Ibn al-Ṣaghīr wrote:

Chronique sur les imams rostemides de Tahert, texte ar. et trad. franç. par A. de C. Motylinski, Algiers 1907 (see *Bull. de corr. afr.* 1885, 30–35).

2. Eutychius, Saʿīd b. Biṭrīq, d. 328/939.

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1. *Naẓm al-jawhar,* Paris 288–93, with a continuation entitled *Taʾrīkh al-dhayl*, covering the years 326–425/936–1033 by Yaḥyā b. Saʿīd al-Anṭākī: *Eutychii Patriarchae Alexandrini Annales* I, Corpus scr. chr. or. ser. III, 1906, vol. II; *accedunt annales Yahya b. Said Antiochensis conjuncta opera ediderunt* L. Cheikho, B. Carra de Vaux, H. Zayyat, ibid. ser. III, vol. VII, Paris 1910. *Histoire de Yahya b. Said d'Antioche, éd. et trad. par* I. Kratchkovsky et A. Vasiliev, *PO* XVIII, 5 (Paris 1924) XXIII (1932), 3.

2a. Abu ʾl-ʿArab Muḥammad b. Aḥmad b. Tamīm b. Tammām b. Tamīm al-Tammāmī was born in 250–60/864–73 in Kairouan, the grandson of the governor of Tunis. In 333/945 he incited the inhabitants of Kairouan to go to war against al-Mahdiyya on behalf of the Khārijī Aḥmad b. Yazīd. He was made prisoner and died on 22 Dhu ʾl-Qaʿda 333/7 July 945.

Al-Dhahabī, *Tadhk. al-ḥuffāẓ* III, 105, Suyūṭī, *Ṭab. al-Ḥuff.* II, 8, Ibn Farḥūn, *Dībāj* 233, Ibn Nājī, *Maʿālim* III, 42 al-Khushanī, *Ṭab.* 173. *Ṭabaqāt ʿulamāʾ Ifrīqiya* and *Dhikr ʿulamāʾ ahl Tūnis*, ed. Muḥammad Ben Cheneb, Algiers 1920 (Publ. de la Fac. de Lettres d'Alger vol. LII) cf. *JA*, s. 10, vol. VIII, 343–60.

| 3. Abū Jaʿfar Aḥmad b. Yūsuf b. al-Dāya al-Miṣrī Kātib āl Ṭūlūn died in 340/951. 229

Yāqūt, *Irsh.* II, 157–60, Zakī Mubārak, *La Prose Arabe* 241ff., *al-Nathr al-fannī* I, 294–311. 1. *Sīrat Aḥmad b. Ṭūlūn wabnihi Khumārawayh*, against which ʿAbdallāh b. Muḥammad al-Madanī wrote his *Kitāb sīrat āl Ṭūlūn*, Damascus, Ẓāh. *Taʾr.* 242 (Horovitz, *MSOS* X, 29, *RAAD* XII 506), only on the life of Aḥmad b. Ṭūlūn.—2. *Akhbār al-aṭibbāʾ* (*al-mutaṭabbibīn*) and *Akhbār al-munajjimīn* are cited in al-Ṣafadī, *al-Wāfī* I, 54, 18.—3. *Kitāb al-siyāsa li-Aflāṭūn*, ed. Jamīl Bek al-ʿAzīz, Beirut n.d.—4. *Kitāb al-mukāfaʾa*, ed. Amīn Ef. ʿAbd al-ʿAzīz, C. 1332/1914 (see *al-Mashriq* 1921, 489), a collection of 71 tales in three sections on the retribution of goodness and evil and on happy endings, in clear language, at times in the Egyptian dialect, see Zakī Mubārak, *al-Nathr al-fannī*, I,

294–311.—5. *Sharḥ al-thamara* (i.e. the *Centiloquium* of Ptolemy, Esc.[2] 1829, 2), Berl. 5874, Vat. v. 955, 2, Laur. Or. 94 (see Nallino, *al-Battani* II, XII–XIII), Ambr. N. F. 29 ii, 342 iv, Pet. Ros. 191, NO 2800, Sbath 48, 6, see Steinschneider, *ZDMG* L, 212 (another commentary, Bodl. I, 202, Br. Mus. p. 197), adaptation by al-Ṭūsī, see p. 511.

3a. Abū Saʿīd ʿAbd al-Raḥmān b. Aḥmad b. Yūnus al-Ṣafadī was born in Fusṭāṭ in 281/894 and died on 25 Jumādā II 347/14 September 958.

Ibn Khall. 331 (I, 349), *Fawāt* I, 252, Ibn Taghr. (J.) II, 349, (C.) III, 321, 5, Wüst. *Gesch*. 121. I. *Kitāb Miṣr*, history of learned men, ḤKh 2312, part II of which, the *Kitāb al-ghurabāʾ*, is cited in Ibn Khall. I, 577, 16, Ibn Ḥajar, *Tahdhīb* I, 349 penult., ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Kitāb al-jawāhir* I, 136, 16.—2. *Kitāb al-ʿaqīd fī taʾrīkh Ṣaʿīd*, ḤKh 2115, 8265.

3b. Abū Isḥāq b. al-Raqīq, d. 340/952.

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His lost history of Ifrīqiya and of the dynasties of Kairouan is cited by Ibn Khaldūn, *Muqaddima* (C. 1327), 411 as an example of local history. He also wrote a history of the Berbers; see de Slane, *JAs*. s. 4, vol. IV (1844), 347.

4. Abū ʿUmar Muḥammad b. Yūsuf al-Kindī al-Tujībī was born on 10 Dhu ʾl-Ḥijja 283/30 Janury 895 and died in 350/961.

Brockelmann, *EI* II, 1096. 1. He wrote *Tasmiyat wulāt Miṣr* or *Umarāʾ Miṣr* up to the year 335/946, which was then continued by an unidentified person to 362/979, ed. R. Guest in *The Governors and Judges of Egypt* (Gibb. Mem. XIX), Leiden–London 1912. *The History of the Governors of Egypt*, ed. N. Koenig, New York 1908.—2. *Kitāb al-quḍāh*, the majority of which was included in
230 Ibn Ḥajar's *Rafʿ* | *al-iṣr* (see II. 70), ed. Guest., loc. cit., and as *The History of the Egyptian Cadis* by R. Gottheil, Paris 1909 (see Torrey, *AJSL* XXVI, 1910, 183, Amedroz, *JRAS* 1909, 1138); two continuations (*dhayl*) of which are: a. for the years 246–366/861–977 by Aḥmad b. ʿAbd al-Raḥmān b. Burd; b. for the years 347–424/959–1033 by an anonymous author, ed. Guest, loc. cit.

4a. His son ʿUmar wrote:

Faḍā'il Miṣr in which he made use of a work by the same title by his father (contra Guest, who doubted this information from Suyūṭī, see Nallino, *Battānī* II, 325 n), ed. Oestrup, MS Kairo Ta'r. 442, see Schacht II, no. 37, Būhār 217, II (which has ʿAmr b. al-ʿĀṣ b. Yūsuf al-Kindī).

5. Abu 'l-Ḥusayn Muḥammad al-Iskandarānī, see II, 37.

6. Abū Muḥammad al-Ḥasan b. Ibrāhīm b. Zūlāq al-Laythī, who died in 387/998 (or, according to others, in 386).

Yāqūt, *Irsh.* III, 7–9, R. Gottheil, Abu 'l-Ḥasan Ibrāhīm b. Zūlāq historian of the Fāṭimids, *JAOS* 1907, 254–70, Tallquist, *Gesch. der Ikhshididen* 13; 1 = 4. A brief history of Egypt until 49/669 including a topography, Gotha, 1617, 1, Paris 1818 (see Becker, *Beitr.* I, 13).—2. With the title *Faḍā'il Miṣr wa-akhbāruhā wa-khawāṣṣuhā*, Azhar, 6693, 1 (Schacht II, no. 38).—5. *Akhbār Sībawayhi 'l-Miṣrī*, (see Suyūṭī, *Bughya* 108_3), C. 1933.—6. *Dhayl akhbār al-quḍāt lil-Kindī*, see Guest, 12.—7. *Sīrat al-qā'id Jawhar* from the *Akhbār al-dawla al-Muʿizziyya*, see Ivanov, *Guide to Ismaili Literature*, London 1932, p. 42.

7 *History of South Arabia*

1. The deeds of the Zaydī imams were chronicled by their early followers. ʿAlī b. Muḥammad b. ʿUbaydallāh al-ʿAlawī, for example, who had sworn faithfulness to Imām al-Hādī ila 'l-Ḥaqq Yaḥyā b. al-Ḥusayn (see p. 186) in 283/896, wrote the latter's biography:

Sīrat al-Hādī starts in 255/898, when, as a boy, he came to his father who was the commander of Sidon at the time. It gives a detailed account of the wars with the tribes of South Arabia and the Qarmaṭians, Br. Mus. Suppl. 531.

2. A century afterwards, al-Ḥusayn b. Aḥmad b. Yaʿqūb recounted the deeds of Imām al-Manṣūr billāh Abū Muḥammad al-Qāsim b. ʿAlī b. ʿAbdallāh b. Muḥammad b. al-Qāsim al-Rassī al-Qāsim al-Ṣaghīr, | who went to Yemen in 231
338/998 and who died in his residency in ʿAyyān on 9 Ramaḍān 393/13 July 1003, Br. Mus. Suppl. 532.

C. van Arendonk, *De opkomst van het Zaidietische Imamaat in Yemen*, Leiden 1919, Index.

8 *History of Spain*

Fr. Pons Boigues, *Ensayo bio-bibliografico sobre los historiadores y geógrafos arábigo-españoles*, Madrid 1898. ʿAbd al-Raḥmān al-Barqūqī, *Ḥaḍārat al-ʿArab fi 'l-Andalus*, C. 1923.

1. Abū Marwān ʿAbd al-Malik b. Ḥabīb al-Sulamī al-Mirdāsī al-Ilbīrī al-Qurṭubi was born after 180/796 in Ḥiṣn Wāṭ (Huetor Vega) near Granada. He distinguished himself as a poet and linguist. He died in Cordoba, on 4 Ramaḍān 238/18 February 853 (or, according to others, on 12 Dhu 'l-Ḥijja 239/5 April 854).

Ibn Khāqān, *Maṭmaḥ* 36/7, Ibn al-Faraḍī, *Taʾr. ʿulamāʾ al-Andalus* I, 225, al-Ḍabbī, *Bughyat al-multamis* 364, Ibn ʿĀdharī, *Bayān* II, 20, 171, al-Dhahabī, *Tadhk. al-Ḥuffāẓ* II, 117, Ibn Ḥajar, *Tahdhīb* VI, 390, Ibn Farḥūn, *Dībāj* 163, Suyūṭī, *Ṭab. al-Ḥuff.* I, 33, *Bughya* 312, Maqqarī, I 463–5, Pons Boigues, 29–38. *Kitāb al-waraʿ*, Madr. 577, 6. The *Taʾrīkh* that is attributed to him may be a work by his student Ibn Abi 'l-Riqāʿ; see Dozy, *Rech.*[2] I, 33.

2. Abū Bakr Aḥmad b. Muḥammad b. Mūsā al-Rāzī, whose father moved to Spain in 250/864 and died there in 273/886.

Ad p. 135

Pons B. 4, 23, E. Saavedra, *Estudio sobre la invasion de los Arabes en España*, Madrid 1892, pp. 145–54. Following Ibn Ḥazm in Maqqarī, II, 118, 13–21, he was the author of the following works: 1. *Akhbār mulūk al-Andalus*.—2. *Kitāb ṣifat Qurṭuba wa-khiṭaṭuhā*.—3. *Akhbār ʿUmar b. Ḥafṣūn*.—4. *Akhbār ʿAbd al-Raḥmān b. Marwān al-Jalīqī*.—5. *Akhbār Banī Qāsī wal-Tujībiyyīn wa-Bani 'l-Tuwayl wal-Thaghr*.—6. *Kitāb aʿyān al-mawālī*, Ibn al-Abbār, 279, Spanish translation, *Chronica*, MS Berlin IV, 140 n.

2a. During the reign of ʿAbd al-Raḥmān III (300–50/912–61) an unidentified *faqīh* of Umayyad descent in Cordoba wrote:

232 | *Akhbār majmūʿa fī fatḥ al-Andalus*, Madr. 119, Leid. 996, ed. Lafuente y Alcantara, Madrid 1867, see Pons B. 393, J. Ribera, *Diss. y opusc.* I, 437–445.

2c. It is possible that an anonymous Arabic chronicle going back to Ibn Ḥabīb and copied in Cordoba in 366/976 is the basis for the account of the conquest of Spain in Fr. Prudencio de Sandoval, *Historia de Idacio Obispo* etc., Pamplona 1634, p. 83, see Pons B. 37.

3. Abū ʿAbdallāh Muḥammad b. al-Ḥārith b. Asad al-Khushanī was born in Kairouan, studied there and in Tunis, and moved to Spain in 311 or 312 where, after a sojourn in Ceuta, he took up residence in Cordoba. The caliph al-Ḥakam al-Mustanṣir appointed him as curator of estates in Bajjāna (Pechina in Almería province). After the death of his patron, al-Khushanī made a living as a pharmacist and died most likely in Cordoba on 3 Ṣafar 371/9 August 981.

Al-Samʿānī, *Ansāb* 200v, Ibn Nājī, *Maʿālim* III, 100, Ibn al-Faraḍī, *Taʾr. ʿulamāʾ al-Andalus* I, 404, n. 1396, Ibn Farḥūn, *Dībāj* 239, al-Dhahabī, *Tadhk. al-ḥuff.* III, 209, Yāqūt, *Irsh.* VI, 472, al-Ḍabbī, *Bughyat al-multamis* 61, no. 95, Ibn Ḥazm in Maqqarī II, 117, 21, Pons B. 76 no. 38. 1. *Kitāb al-quḍāt bi-Qurṭuba, Historia de los jueces de Cordoba, Texto ar. y trad. esp. por* J. Ribera, Madrid 1914.—2. *ʿUlamāʾ Ifrīqiya*, a manuscript in the possession of Muḥammad Ben Cheneb, see *JA*. s. 10. vol. VIII, 343–60, *Classes des savants de l'Ifrīqiya par. M. b. A. al-Khushanī, texte ar. et trad. franç. par* M. Ben Cheneb (Publ. de la Fac. des lettres d'Alger LII) Algiers 1916, 1921.

4. Abū Bakr Muḥammad b. ʿUmar b. ʿAbd al-ʿAzīz b. al-Qūṭiyya,[12] who, in the words of al-Qālī to the caliph al-Ḥakam II, was the most important scholar of Spain, died in Cordoba on 27 Rabīʿ I 367/3 November 977.

Al-Faraḍī, ed. Codera, no. 1316, Yāqūt, *Irsh.* VII, 52–5, Ibn Khāqān, *al-Maṭmaḥ* 56, Ibn Farḥūn, *Dībāj* 262, Suyūṭī, *Bughya* 84, Ibn al-ʿImād, *Shadh. al-dhah.* III, 62, al-Maqqarī II, 432, Pons B. 83–7. 1. *Taʾrīkh iftitāḥ al-Andalus*, MSS additionally Leid. 996, Munich 987, Cairo[2] V, 72. | Perhaps this work, which is not mentioned by his student al-Faraḍī, was, as conjectured by Ribera, written by one of his students on the basis of oral accounts which were, in turn, based on the work by Ibn Ḥabīb and an *urjūza* by Tammām b. ʿAlqama al-Wazīr (Pons B. 47). *A. al-Q.* T. i. al-A. *texto ar. reimpr. de 1868* (*Rivadanegra*) *por* J. Ribera (with excerpts from Ibn Qutayba's *Kitāb al-imāma wal-siyāsa* see p. 187), Madrid 1926, *Historia de la conquista de España de Aben al-Cotia, traduccion de* J. Ribera, Col. de obras ar. de Hist. y Geogr. II, Madrid 1926 (Prologue separately in *Diss. y op.* I, 435–65). Text C. n.d. 233

4a. Muḥammad b. Yūsuf al-Warrāq al-Qarawī was born in Guadalajara in 292/904. He lived for a time in Kairouan, and after his return to Cordoba gained the favour of the caliph al-Ḥakam II. He died there in 363/973.

12 Yāqūt, *Irsh.* VII, 54, 15 derives this name from Qūṭ b. Ḥām b. Nūḥ, whose descendants had lived in Spain since the time of Abraham.

Al-Ḍabbī, *Bughya* 131, no. 304, Ibn al-Abbār, *Takmila* 101, no. 344, 367, no. 1050, al-Maqqarī II, 112/3, Wüst. *Gesch*. 137, Pons B. 80. His *Kitāb masālik Ifrīqiya wa-mamālikihā* was extensively used by al-Bakrī (see p. 476). His *Kitāb ansāb al-Barbar* is cited in al-Baydhaq, *Doc. almoh*. ed. Lévi-Provençal, 22. 5.

Ad p. 136

Chapter 5. Popular Literature in Prose and Works for General Education

D.B. Macdonald, *Ḥikāya* in *EI*, II, 321–4.

1. Abū ʿAmr ʿAbdallāh b. al-Muqaffaʿ Rūzbih was the son of a tax collector named Dādōē from Jūr in Fārs. The latter had been so mutilated in a *muṣādara* that it had gained him the sobriquet 'al-Muqaffaʿ'. Abū ʿAmr was such a close friend of ʿAbd al-Ḥamīd b. Yaḥyā, the secretary of the last Umayyad Marwān (see p. 105, Ad p. 60), that he was willing to sacrifice himself to save him when ʿAbd al-Ḥamīd was traced in his home by the henchmen of the ʿAbbāsids (al-Jahshiyārī, *Kitāb al-wuzarā'* 79). As a secretary to the last Umayyad governor of Kirmān, Dā'ūd b. ʿUmar b. al-Ḥasan, he amassed considerable wealth (ibid. 117). He later served the ʿAbbāsid ʿĪsā b. ʿAlī. In 142/759 he aroused the anger of the caliph al-Manṣūr ʿAbdallāh through a petition that he wrote on behalf of the latter's uncle. | He was executed by Sufyān b. al-Muʿāwiya al-Muhallabī, the 234
governor of Basra, on the orders of al-Manṣūr.

Fihr. 118, al-Yaʿqūbī, ed. Houtsma II, 442$_{12}$, Ibn Khall. (W.) no. 186, Ibn Abī Uṣaybiʿa I, 308, Ibn Isfandiyār, *Hist. of Tabaristan*, transl. Browne, 5, Iqbāl ʿAbbās, *Sharḥi ḥāli ʿAbdallāh. b. al-Muqaffaʿ*, Berlin, Iranshahr n.d. (1926), Khalīl Mardum, *Ibn al-Muqaffaʿ* (*A'immat al-adab* II) Aleppo-Damascus 1349/1930, Aḥmad Amīn, *Ḍuḥa 'l-Islām* I, 195–228, F. Gabrieli, L'Opera di I. al-M., *RSO* XIII, 197–247.

1. Translations: 1. Kalīla wa-Dimna (see Brockelmann in *EI*, II, 744–8, and also Franklin Edgerton, *The Panchatantra, reconstructed,* I. Text and Critical Apparatus, II. Introduction and Translation, New Haven 1924) *aus der Pehlevi-übersetzung des* Pañcatantra *mit der Vorrede des Burzōe*, transl. Th. Nöldeke, Strasbourg 1912, Schriften der Wiss. Ges. no. 12; see E. Denison Ross, An Arabic and a Persian Metrical Version of B.s Autobiography from *KD, BSOS*, IV, 449–72), in which he inserted an exposition of the value of the different religions (according to al-Bīrūnī, *India* 76$_{8–13}$, cf. also A. Christensen, *Acta Or*. VIII, 1930, 81–128); two more prefaces were added later, one by the otherwise unknown Bahnūd b. Sahwān ʿAlī b. Shāh al-Fārisī on the vicissitudes of the work in India and another one about Burzōe's mission to India. At the end of the first book he added a chapter on the punishment of Dimna in order to compensate feelings of moral injustice. He may also have inserted chapter 16 ("A monk and his guest"). Later a number of other fables were added as well. On the MSS see Br. Mus. Suppl. 1155–7. The original translation by Ibn al-Muqaffaʿ was substituted

by a popular recension at an early stage. Even though the edition by L. Cheikho, *La version arabe de* K. et D. *d'après le plus ancien ms. ar. daté*, Beirut 1908, is based on an older source than the one that was used for the edition by de Sacy (see Nöldeke, *GGA* 1884, 676), it is a text that is full of shortcomings (Nöldeke, *ZDMG* LIX, 794–806, Gabrieli, op. cit., 199, n. 2). In addition to the editions just mentioned, see also Būlāq 1248 (reprint of de Sacy), 1251, C. 1297, 1323, 1345, Mosul 1897, Beirut 1892 (based on a MS of ʿĀšir Ef. *ZDMG* 52, 231, *Mashriq* III, 57–60), 1896, by Ḥasan Ṭabbāra, ibid. 1322, by Khalīl al-Yāzijī, ibid. 1908, ed. Ḥasan Ṭabbāra and Muṣṭafā Luṭfī al-Manfalūṭī, C. 1926, ed. Muḥammad Ḥasan al-Marṣafī, C. 1927. K.D. *transl. from the Ar. by* W. Knatchbull, Oxford 1819, repr. and ed. E.A. van Dyck, C. 1905, M Moreno, *La versione araba de* K. e D. *trad. in it.*, San Remo 1910, K. i D. *perevod s arab. I. lu. Kračkovskogo i I. P. Kuzymina*, Moscow-Leningrad (Academia) 1934. W.N. Browne, A comparative translation of the Ar. *K. w. D.* Ch. VI, *JAOS* XLII (1922), 215–50. G. Richter, *Studien zur Gesch. der älteren arab. Fürstenspiegel*, pp. 28–31. M. Sprengling, Kalilah-Studies, *AJSL* 1924, 81–97. K. et D., *contes et apologues de Bidpai, trad. de l'or. ar. par* P. Quilice Bey, 1936.

235 Versifications: a. Abān al-Lāḥiqī, see 1 d.—b. Ibn al-Habbāriyya, | d. 504/1100, see p. 252.—c. ʿAbd al-Muʾmin b. Ḥasan b. al-Ḥusayn al-Ṣāghānī, completed after eighty days of hard work on 20 Jumādā I 640/15 November 1242, Vienna no. 480, Munich 619 (with date of completion as 667) under the title *Durrat al-ḥikam fī amthāl al-Hunūd wal-ʿAjam*.—d. Jalāl al-Dīn al-Ḥasan b. Aḥmad al-Naqqāsh, Br. Mus. Suppl. 1159. Further adaptations *EI*, II, 746ff., and additionally M.W. Rjabinin, *M. kniga* K. i. D. *evo proischodenie i istoria*, Moscow 1889.—2. *Siyar mulūk al-ʿAjam*, a translation of the Pahlavi work *Khwadāynāmak*, which is cited in Masʿūdī, *Murūj* II, 44, 118 as the *Kitāb al-bnksh* (i.e. *al-paykār* 'of battle' according to Marquart, *ZDMG* 49, 639?) and *Kitāb al-skrīsrān* (i.e. *Sagīsarān* 'leaders of the Sakas' according to Christensen, *Les Kayānides*, Copenhagen 1932, p. 143), possibly with titles of the individual parts in excerpts in Ṭabarī, Ibn Qutayba, al-Dīnawarī, and Eutychius; see Gabrieli, op. cit., 207–13. Later adaptations of the same material are contained in the *Ghurar al-siyar* of Abū Manṣūr al-Ḥusayn b. Muḥammad al-Marghānī al-Thaʿālibī (see Brockelmann, *EI* III, 793, below Ad p. 340) and in the anonymous *Kitāb nihāyat al-arab fī akhbār al-Furs wal-ʿArab*, which, apart from Ibn al-Muqaffaʿ, also mentions ʿĀmir al-Shaʿbī and Ayyūb b. al-Qirriyya as its sources, Gotha 1741, Br. Mus. 418b, see E.G. Browne, *JRAS* 1899, 51–3, 1900, 195–209, from which Ibn al-Muqaffaʿ's history of Būdāsāf, *Zap*. XIV, 77ff.—3. *Kitāb al-āʾīn* from the Pahlavi *Āʾīnnāmak*, a type of handbook for the empire; however, the quotations in Ibn Qutayba's *ʿUyūn* (see Gabrieli, op. cit., 213/4) may go back to several Sāsānid books on

ceremony, see Inostranzev, *Zap.* XVIII, 174ff., *ZDMG* 64, 126–8, G. Richter, *Studien* 50/1.—4. *Kitāb al-tāj* (according to *Fihrist* 118, 26, *Fī sīrat Anūsharwān*, which is probably mistaken, see Nöldeke, *Gesch. d. Ar. u. Perser* 361–82), quoted twelve times in Ibn Qutayba (see Gabrieli, 215/6) for general aphorisms on government and in which Kisrā II Parvīz is mentioned nine times, among which there is a fragment from his testament (*andarz, waṣiyya*) to his son Shīrōe, while Rosen, *Bull. de l'Ac. Imp. des Sciences de St. Pétersbourg* XXVII, 75, Aḥmad Zakī Pāshā, Preface to pseudo-Jāḥiẓ, *Kitāb al-tāj*, Inostranzev, *Iranian Influence* 72, Richter, *Stud.* 60–2, all think that Ibn Qutayba's source must have been another Pahlavi work.—5. *Kitāb Mazdak*, a likewise strongly rhetorical, Romanesque history of this 'heretic', Ṭabarī III, 1309, 9–15, Ṭurṭūshī, *Sirāj al-mulūk* (Būlāq 1289), 118, 2, counted by al-Jāḥiẓ, *Thalāth rasā'il* (ed. Finkel) 42,15 among the basic works required for the education of the *kātib*, used in Niẓām al-Mulk, *Siyāsat nāme* 166ff. (see Christensen, *Le règne de Kawadh* I, 66ff.).—6. *Risālat Tansar, Fihr.*, al-Bīrūnī, *India* 55,6–8, only preserved in the New Persian translation of Isfandiyār's history of Ṭabaristān (see Browne, Gibb Mem. II, 1905), ed. and transl. J. Darmesteter, *JA* 1894, I, 200–50, 502–55, see Christensen, *Acta Or.* X (1931), 45–55.

He is also said to have translated medical and logical works from the Greek (Aristotle's *Categories, Peri Hermeneias* and *Analytics*, as well as the *Eisagoge* of Porphyry) from Pahlavi into Arabic (Ibn al-Qifṭī, 220, from Ṣā'id, *Ṭab.* 77, 10ff., De Boer, *Gesch. der Phil.* 23, which is doubted by Gabrieli, *RSO* XIII, 198n). W. Marçais, Les origines de la prose arabe littéraire, *Rev. afr.* 1927, 15–28, tries to identify Persian influences on his style when writing in Arabic.

II. Original works: 1. *Kitāb al-ādāb* or *al-Adab al-kabīr* or *Risāla fi* | *'l-akhlāq* 236
NO 2332, later called *al-Durra al-yatīma fī ṭā'at al-mulūk* (according to al-Ṭurṭūshī, *Sirāj* 79,22, Ibn al-Qifṭī, 220,9), perhaps through contamination by the title of his lost *al-Yatīma fi 'l-rasā'il*, in three parts, rules for the lives of princes, for people living at the court, and for the man of the world, with regular borrowings from the maxims of *Kalīla and Dimna*, ed. Shakīb Arslān on the basis of MS 'Āšir Ef. 791, C. 1893, Beirut 1897 (see Brockelmann, *ZDMG* 53, 231/2), 1902 (Impr. Sc.), Muḥammad Kurd 'Alī *Rasā'il al-bulaghā'* (C. 1913), pp. 55–92, ed. Muḥammad Nā'ib al-Marṣafī C. 1331/1913 with the title *al-Adab al-kabīr* (based on MS Top Qapu 2417), by Aḥmad Zakī P. C. 1914. Critique by Ibn al-Yāzijī in al-Manfalūṭī's *Mukhtārāt* I, 184–92. G. van Vloten, De Wel-levendheid van 'Abdallāh b. al-Muqaffa' in *Tweemaandelijksch Tijdschr.* XXI, April-May 1902, Ibn al-Muqaffa', *La Perle incomparable ou l'art du parfait courtisan trad. franç. d'après la version néerlandaise de G. van Vloten par* C.F. Destrée, Brussels 1906, German by O. Rescher, *MSOS* 1917, XX, 1–48, cf. G. Richter, *Studien* 5–22,

Gabrieli, op. cit., 219–57. In connection with the abstract of the *Tatimma* of Ibn al-ʿArabī, *ʿIẓat al-albāb wa-dhakhīrat al-iktisāb*, see also Gotha 3, 16 (in part), Teh. 11, 663.—2. *al-Adab al-ṣaghīr*, cited in the *Fihrist*, was perhaps an excerpt from the larger *adab* work, from which some quotations in Ibn Qutayba, that could not be found in the latter, may also have been taken (see Gabrieli, op. cit., 229, n 1). The booklet edited by Ṭāhir al-Jazāʾirī and Muḥammad Kurd ʿAlī in *al-Muqtabas*, then in *Rasāʾil al-bul*. 17–52 by Aḥmad Zakī P. in Alexandria 1911, translated in Rescher, Stuttgart 1915, and which preaches an uninspired and predictable kind of practical, orthodox wisdom, in this case again firmly based on *Kalīla wa-Dimna*, is most likely spurious, as has been argued by Richer in *Der Islam* 19, 278–81.—3. *al-Yatīma al-thāniya* in Ibn Ṭayfūrs *Kitāb al-manthūr wal-manẓūm* (see p. 138), *Rasāʾil al-bulaghāʾ* 116–8, is a meaningless exposition on the relation between a good sovereign and bad citizens and vice versa.—4. *Risālat al-ṣaḥāba*, based on the same source, ibid. 120–31, counsels Caliph al-Manṣūr on how to treat the army, which must be preserved for its military tasks rather than be mobilised to rake in tax money, how to treat the inhabitants of Kufa and Basra for whom an orderly practice of justice needs to be introduced, how to treat the Syrians, whose feelings need to be respected by approaching them with circumspection, and, finally, how to treat the people in his own immediate surroundings, and whom he needs to select with care. It ends with suggestions for a fairer distribution of burdens and careful selection of governors. Possibly this is a private memoir that was not supposed to be published, written at the instigation of ʿĪsā b. ʿAlī and his brother Sulaymān b. ʿAlī, the governor of Basra.—5. The *Ḥikam b. al-Muqaffaʿ* in *Rasāʾil al-bulaghāʾ*, 118–20, ed. ʿAbd al-ʿAzīz al-Khānjī, and also the *Ḥikam Bidpai al-faylasūf*, C. n.d., also as an appendix to Ibn Taymiyya, *Sharḥ ḥadīth Aḥmad al-Dārī*, C. 1906 and in a *Majmūʿa* C. 1324, are probably later concoctions, see M. Guidi, *La lotta* x, n. 1.—6. Also remaining uncertain is the authenticity of some letters in *Rasāʾil al-bulaghāʾ* 131–8, just like an *al-Adab al-wajīz* (*adab al-wajh*) *lil-walad al-ṣaghīr*, which is extant only in a Persian adaptation from around 633/1235 that is addressed to Nāṣir al-Dīn ʿAbd al-Raḥīm b. Mansūr of Qūhistan, Br. Mus. Suppl. 875, 12 (ʿAbbās Iqbāl, 35–8).—7. A *Kitāb tawzīʿ al-dunyā wa-rubʿ al-dunyā* (p. 1) is cited in Gardēzī, *Zaynu ʾl-akhbār*, ed. Muḥammad Nāẓim 4 (cf. Barthold,
237 *Mém. de l'Ac. de* | *St. Pétersbourg* 1897, 4, 80, 4).—8. A *marthiya* on Yaḥyā b. Ziyād al-Ḥārithī in Abū Tammām's *Ḥamāsa* 394 and a *qaṣīda* on the Christian months, AS 4034, ʿĀšir Ef. 11, 440, *WZKM* 26, 92, *ZDMG* 68, 389.—9. Arabic and German in Rescher's *Or. Miszellen* 11, 1ff. His *Muʿāraḍa lil-Qurʾān* is only known to us through its refutation by the Zaydī imām al-Qāsim b. Ibrāhīm (d. 246/860, p. 185): M. Guidi, *La lotta tra l'Islam e il Manicheismo, un libro di I. al-M. contro*

il Corano confutato da al-Q. b. I. Rome 1927. This provides no unambiguous answer to the question of whether Ibn al-Muqaffaʿ attacked Islam from the standpoint of Manicheism, or that he criticised the anthropomorphism and other weaknesses of the Qurʾān only from the more general kind of humanism that was his own, although certainly inspired by Manicheism, as seems likely in view of his inimical religious attitude towards all Islamic pietism in his other writings, cf. Nyberg, *OLZ* 1929, 423, Levi Della Vida in *Oriente Moderno* 1928, 84/5, Gabrieli, op. cit., 236–44, Bergsträsser, *Islca* IV, 295–321. Aḥmad Amīn, *Ḍuḥa ʾl-Islām* I, 227 questions the authenticity of the refutation without sufficient grounds, see also C. Nallino, Noterelle su l. al-M. e suo figlio, *RSO* XIV, 2.

1a. Around the same time as Ibn al-Muqaffaʿ there were other Persians who busied themselves with the translation of local works of literature into Arabic, espacially Muḥammad b. Jahm al-Barmakī (*Fihr*. 245, Ibn Khall. no. 31) and Zādūya b. Shāhūya al-Iṣfahānī (*Fihr*. 245), who translated *Khwadhaynāmak*. More liberal was the approach of Muḥammad b. Bahrām b. Mihyār al-Iṣfahānī and Hishām b. al-Qāsim al-Iṣfahānī (ibid.), who used other Iranian sources as well. The most independent were Bahrām b. Mardānshāh and Mūsā b. ʿĪsā al-Kisrāwī, whose adaptation was used by al-Jāḥiẓ and Ḥamza al-Iṣfahānī. On the basis of different versions they tried to reconstruct a critical text as they understood it, which, in all good conscience, they supplemented and changed by using other sources. Probably Mūsā was also responsible for the Sindbad romance that was translated to Greek. He also wrote an *adab* work (*Ḥubb al-awṭān*) and discussed a problem of *fiqh* (*Fihr*. 125).

V. v. Rosen, *Vost. Zamjätki*, St. Petersburg 1895, 153–91: K. voprosu ob arabskich perevodach Chudai-name, cf. A. Christensen, *Arch. d'Ét. or*. XIV, 2, 8. Against the identification of the translator of *Kalīla wa-Dimna* ʿAbdallāh b. Hilāl al-Ahwāzī, ca. 165/781, with the mathematician Aḥmad b. al-Ḥusayn al-Ahwāzī (see p. 219), see Suter, no. 123.

| 1b. From among the Persian works, all lost, that are mentioned in *Fihr*. 316, 238
al-Jāḥiẓ mentions in his *Thalāth rasāʾil* ed. Finkel 42, 15ff. as basic for the formation of the *kātib*, as well as the work by Ibn al-Muqaffaʿ, the *Amthāl Buzurgmihr*, which have been preserved in New Persian versions (see Nöldeke, *Gesch. der Araber u. Perser* 252, n., Éthé, *Grundr. ir. Ph.* II, 346, Christensen, *Acta Or*. VIII, 81–128) and the *ʿAhd Ardashīr* (*Muntakhab* from which in *Rasāʾil al-bulaghāʾ* 299–301). To this type of writings also belong the story of the seven viziers (see Nöldeke, *ZDMG* 33, 521) and the *Kitāb Bilawhar wa-Būdāsāj* (Barlaam and

Joasaph), lith. n.p. (Bombay) 1306, a Buddhist legend that owes its present form and dissimination to the Manicheians.

A. v. Le Coq, *SBBA* 1909, 1205, E. Kuhn, Barlaam und Joasaph, *Abh. Bayer. Ak.* XX, 1897, Chauvin, *Bibl.* III, 83–112, Hommel, Verh. *des VII. Or.-Congr.* 1888, Sem. Sect. 115–65, Weisslowitz, *Prinz u. Derwisch*, 1890, p. 132, Rehatsek, *JRAS* NS XXII, 115ff., H. Zotenberg, *Not. et extr.* XXVIII, 1–166, Giustino Boson, *Le quattro prime parabole del romano Barlaam e Giosafatto, testo di due versioni arabe*, Monaco 1914 (Straub, not commercially available). For another version by Ibn Bābūya ʿImād al-Dīn, see p. 187. A third version from the *Nihāyat al-arab fī akhbār al-Furs wal-ʿArab* (see above p. 164) is in Browne *JRAS* 1900, 216ff., Rosen, *Zap.* XIV, 77–118, Persian translation by Āqā Muḥammad Bāqir, Br. Mus. Pers. Suppl. 380, see v. Rosen and v. Oldenberg, *Zap.* III, 273–6, IV, 209–15.

1c. One of the most important translators was Muḥammad b. Khalaf b. al-Marzubān Abu ʾl-ʿAbbās al-Damīrī, d. 309/921, who is said to have translated more than 50 books from Persian.

See p. 189, 8.

1d. As a poet, Abān b. ʿAbd al-Ḥamīd al-Lāḥiqī (see above p. 107, 121) had won the favour of the Barmakids and Hārūn, exchanging satirical verses with Abū Nuwās. He tried to further popularise the educational materials that had
239 been made available to the Arabs by Ibn al-Muqaffaʿ and his countrymen, | which he did by versifying the books of *Kalīla wa-Dimna, Kitāb Mazdaq, Kitāb Sindbād, Kitāb Bilawhar wa-Būdāsāf*, as well as the *Sīrat Ardashīr* and the *Sīrat Anūsharwān*. He also composed a cosmological *qaṣīda*, the *Dhāt al-ḥulal*, turned the *fiqh* rules on fasting into verse, and wrote books about *Ḥilm al-Hind, al-Ṣiyām wal-iʿtikāf* and *Rasāʾil*. He died around 200/815.

Fihr. 119, 163, *Agh.*[1] XX, 73–8, al-Khaṭīb, *Taʾr. Baghd.* VII, 44, al-Jahshiyārī, *Kitāb al-wuzarāʾ* 259, al-Ṣūlī, *Kitāb al-awrāq*, ed. J.H. Dunne 1–52, Goldziher, *Verh. des VII. Int. Or.-Congr.* (Vienna 1888) Sem. Sect. 118ff., *M.St.* I, 198ff., A. Krymski, *Manicheistvuyušči poet*, Moscow 1914 (following al-Ṣūlī), Ṭāhā Ḥusayn *Ḥad. al-Arb.* 262–78, Aḥmad Farīd Rifāʿī, *ʿAṣr al-Maʾmūn* I, 429–34, II, 317–22. His son Ḥamdān and grandson Ḥasan Abān were also talented poets. The first was feared for the venom of his *hijāʾ*, but also wrote a long *muzdawija* on love in short, quadrinomial *rajaz* verse (Ṣūlī, loc. cit., 53–64).

1e. Sahl b. Hārūn, see above p. 213.

2. ʿAmr b. Baḥr al-Jāḥiẓ was born around 150/767, the grandson of a negro. In spite of his stylistic talents, the disjointedness of his nature, which also shows itself in his writings, made him unfit for regular administrative work. This became clear when he had to assume the direction of the *Dīwān al-rasā'il* in place of Ibrāhīm b. al-ʿAbbās, a position that he had to relinquish after just three days. Towards the end of his life he was so famous that one of the Barmakids came to visit him in Basra on his way back from Hind, just so he could see him one more time before he died (*Zahr al-ādāb* II, 97/8).

Al-Jāḥiẓ himself regularly said that his writings were more intended to entertain than to instruct, e.g. in *Ḥay*. V, 51. In his book "On Enmity and Jealousy" he explains that in the beginning he was often compelled to publish under foreign names | (see below B IV 35), in v. Vloten, *Le livre des beautés préf*., XI n. 240
2. In order to save his honour as a biologist, E.G. Browne (*Lit. Hist. of Persia* IV, 440) looked in his *Kitāb al-ḥayawān* for instances of observations he had made but was only able to argue that he had seen how ants sterilise grain when they hatch for the winter, which, though true, was already written in Pliny. He could, however, also have argued that al-Jāḥiẓ, at V 133, 13, had disproved the common wisdom that snakes have an aversion to rue (*ruta chalepensis*) by conducting an experiment, and that he had gone to a butcher (ibid. p. 149) to ask to be shown the camel's testicles and dulla or inflatable sack from the mouth so as to disprove the popular superstition that these parts disappeared when a camel was slaughtered. If nothing else, this demonstrates at least that, in spite of all his writing, he had not lost his sense for nature.

In his *Kitāb faḍīlat al-Muʿtazila* (al-Khayyāṭ, ed. Nyberg 154/6) he explained his theological position. This also induced him to engage in a polemic against Christianity in his *Risāla ʿala 'l-Naṣārā* (ed. Finkel in *Thalāth Rasā'il* C. 1926, 1ff.). This work is most likely not identical with his *Kitāb ḥujaj al-Naṣārā ʿala 'l-Muslimīn*, which he had written to warn Muslims against Christian polemics (Ibn Qut., *Mukhtalif* 72, 2). Occasionaly he also attacked Zoroastrianism (*Ḥay*. V, 98–100). His *Kitāb al-Shuʿūbiyya* (cited in *al-Bukhalā'* 263, 11) probably served as a defence against Arab-unfriendly tendencies, in the same way in which he entered into dispute with these in his *Kitāb al-bayān* [1]II, 5ff., [2]III, 6ff. In his interpretation of the Qur'ān, often referred to in his *Kitāb al-ḥayawān*, he bears witness to a preference for rational thought over vacuous explanations (Aḥmad Amīn, *Ḍuḥa 'l-Islām*, II, 148).

| His lack of both character and critical sense were denounced by Ibn 241
Qutayba in his *Mukhtalif* 71ff. For example, he wrote both like someone belonging to the Shīʿa and as if he were an admirer of the Umayyads (Lammens, *MFOB* II, 1–17, IV, 270, M. Guidi, *RSO* XIII, 274). Al-Hamadhānī, too, criticised him on many a point in his *al-Maqāma al-Jāḥiẓīya*, ed. Muḥammad ʿAbduh, 69–74,

Istanbul 1298, 24/5, *Zahr al-ādāb*, I, 92. Al-Azharī, *MO* 1920, 29, 10, questions his authority in linguistics. At the other end of the spectrum is Abū Ḥayyān al-Tawḥīdī (p. 244), who wrote a *Taqrīẓ al-Jāḥiẓ*, see Yāqūt, *Irsh*. I, 124, III, 86, 14, V, 282, 6, VI, 69, 4.

Al-Khaṭīb, *Ta'r. Baghd*. XII, 218–20, Ibn ʿAsākir, ed. Krenkow, *RAAD* IX, 203–17, Yāqūt, *Irsh*. VI, 56–80, al-Baghdādī, *Farq* 160–3, al-Yāfiʿī, *Mir. al-jan*. II, 162–6, Damīrī, *Ḥay. al-ḥay*. I, 160, 18–27, al-Murtaḍā, *al-Muʿtazila*, ed. Arnold, 38ff., Suyūṭī, *Bughya* 365, Khalīl Mardum, *al-Jāḥiẓ* (*A'immat al-adab* I), Aleppo 1349/1930, Aḥmad Farīd Rifāʿī, *ʿAṣr al-Ma'mūn* I, 420–9, III, 72–127, Ḥasan al-Sandūbī, *Adab al-J.* C. 1350/1931, *Rasā'il al-Jāḥiẓ* C. 1933, Muḥammad Shafīq Jābir, *Taḥakkum al-Jāḥiẓ*, *RAAD* XII, 40–51, *Madhhab al-Jāḥiẓ fi 'l-naqd*, ibid. 89–105, *Fann al-Jāḥiẓ*, ibid. 292–315, *al-Jāḥiẓ muʿallim al-ʿaql wal-adab*, Damascus 1351/1931, Aḥmad Amīn, *Ḍuḥa 'l-Islām* I, 386–402, F.E. Bustani, *Mashriq* XXVI, 532–9, 662–71, F. Gabrieli, *RSO* 1928, 293ff., M. Asin Palacios, *Aben Masarra y su escuela*, Madrid 1914, 133–7, G. van Vloten, *Ein arab. Naturphilosoph im 9. Jahrh.* transl. O. Rescher, Stuttgart 1918, idem, *Excerpte und Übersetzungen aus den Schriften des Philologen und Dogmatikers Jāḥiẓ aus Baṣra* (*150–250 H*) *nebst noch unveröffentlichten Originaltexten*, Stuttgart 1931. M. Bazl ur Rehmani, *al-Jáḥiẓ and his Time* (Isl. Res. Ass.), London 1936. *Majmūʿat rasā'il al-Jāḥiẓ waawwaluha 'l-Ḥāsid wal-maḥsūd*, C. 1934. Excerpts from 27 of his works, Br. Mus. Suppl. 1129.

Works that are extant: A. 1. *Kitāb al-bayān wal-tabyīn* (or *al-tabayyun*, as in the autograph of Ibn Khallikān, de Slane II, 405, 409, see *Islca* IV, $277_{,3}$), his final work, not mentioned in the Preface to no. 2, print. in 2 vols., C. 1313, in 3 vols. by Muḥibb al-Dīn b. al-Khaṭīb, C. 1322/1914, with a commentary by Ḥasan. al-Sandūbī, C. 1927, table of contents in Rescher, 22–40, *Muntakhabāt* Istanbul (*Jawā'ib*) 1301, C. 1910. MSS additionally Esc.^{2} II, 728, Pet. Ros. 158, Dāmādzāde 1514 and other MSS in Istanbul in *JRAS* 1901, 172, Fez Qar. 1252, Mosul 208, 15, 1.—2. *Kitāb al-ḥayawān*, a mature work whose preface is praised by al-Jurjānī in his *Asās al-balāgha* 6/7, in the same way in which he praises the introductions to his other works because they avoided artificial *tajnīs* and aimed at conceptual coherence, which are indeed things that one cannot credit his works
242 with otherwise. MS also ʿĀšir Ef. 584, | 876, very defective printing C. 1325, 7 vols., analysis by Asin Palacios, *Isis* XIV, 20–54, on his zoological terminology see Muṣṭafā al-Shihābī, *RAAD* 1931, 501, *Mashriq* 29, 628. His main source was Aristotle, as noted in al-Baghdādī, *Farq* 162, 14; he refers to him as the *Ṣāḥib al-manṭiq*, e.g. at III, 161, 19 (Ad III, 162, 15 cf. *περὶ τὰ ζῷα ἱστορίαι* IX, 84).—3. *Kitāb al-Bukhalā'*, also a work of maturity, *Le livre des avares*, ed. G. v. Vloten, Leiden 1900, abstract translated by Rescher, 267–488.

B. Apart from these major works, al-Jāḥiẓ also wrote an enormous quantity of books and treatises which, to the extent that they have been preserved or are known to us through quotations, are listed below, arranged by subject matter. However, in view of the way in which he wrote it is not possible to apply any rigid classification.

His extant works are: I. Theological and theologico-political works: 1. *Risāla fī bayān madhāhib al-Shīʿa, Majmūʿat Rasāʾil* C. 1324, 178–85, Rescher, 197–204.—2. *Ḥujjat* (*ḥujaj*) *al-nubuwwa*, Br. Suppl. 1129, 8, in the margin of Mubarrad's *Kāmil*, C. 1323, I, 275–96, II, 1–147, *R.* 112–59, *Ras.*, ed. Sandūbī, 117–54.—3. *Ṣināʿat al-kalām Kāmil* II, 238–65, *R.* 159–63, probably identical with *Fī faḍīlat ṣināʿat al-kalām*, Br. Mus. Suppl. 1129, 23 and the *Tafḍīl ṣanʿat al-kalām* cited by al-Masʿūdī in *al-Rasāʾil al-Hāshimiyya,* see CXII, 92, and against which al-Rāzī (p. 233) wrote his *Munāqaḍat al-Jāḥiẓ fī kitābihi fī faḍīlat al-kalām, Fihrist* 300, 25, al-Sandūbī, 138, no. 112.—4. *Istiḥqāq al-imāma*, Br. Mus. Suppl. 1129, 20, *Kāmil* II, 269–91, C. 1324, II, 212–20, *R.* 168–79, Sandūbī 247–259, Van Arendonk, *De opkomst van het Zaiditische Imamaat* 69, identical with *Wujūb al-imāma*, al-Sandūbī, 144, no. 159.—5. *Maqālāt al-Zaydiyya wal-Rāfiḍa*, partially identical with the previous work, *Kāmil* II, 291, Br. Mus. Suppl. 1129, 23, Van Arendonk, 69, n. 6.—6. *Risāla ilā Abi 'l-Walīd Muḥammad b. Aḥmad b. Abī Duʾād fī nafy al-tashbīh* Dāmād Ibr. 949, 7 (*MFO* V, 529), Mosul D. 265, 7.—7. *Risāla fi 'l-nābita*, Dāmād Ibr. 949, 11 (see 1), ed. Van Vloten, *Actes du XIe congr. intern. des Or. IIIe sect.* 155ff., Dāʾūd Čelebī in *Lughat al-ʿArab* VIII, 1930, see Houtsma, *ZA* 26, 186f, Ritter, *Isl.* XVIII, 36, Levi Della Vida, *RSO* XII, 455f.—8. *Maqālāt al-ʿUthmāniyya* (*al-Risāla al-ʿUthmāniyya*), whose view on the question of the imamate he defended (see Ibn Qutayba, *Mukhtalif al-ḥadīth* 7f, al-Masʿūdī, *Murūj* VI, 55/6), Br. Mus. Suppl. 1129, 10, Köpr. 815 (*ZDMG* 68, 391 *Isl.* 18, 36), *Khulāṣa* in *Ras.*, ed. al-Sandūbī, 1–12, *Khulāṣat naqd Kitāb al-ʿUthmāniyya* by Abū Jaʿfar al-Iskāfī, ibid. 13–66.—9. *Kitāb imāmat amīr al-muʾminīn Muʿāwiya b. Abī Sufyān*, al-Masʿūdī, *Murūj* VI, 57, see Friedländer, *JAOS* XXIX, 148, M. Guidi, *RSO* XIII, 273.—10. *Kitāb faḍl Hāshim ʿalā ʿAbd Shams*, MS in al-Sandūbī's possession, see *Ras.*, 67–116.—11. *Kitāb al-ʿibar wal-iʿtibār*, the wonders of nature as a demonstration of God's wisdom, Br. Mus. Suppl. 684.—12. *Jawābātuhu fi 'l-imāma*, Br. Mus. Suppl. 1129, 26.—13. *Radd al-Naṣārā*, Br. Mus. Suppl. 1129, 9 in *Thalāth ras.* ed. J. Finkel, C. 1926, 1–39, *Kāmil* II, 148–219, *R.* 40–67.

II. History: 14. *Kitāb al-akhbār*, probably identical with the *Kitāb al-akhbār kayfa taṣiḥḥu* and *Taṣḥīḥ al-akhbār* (al-Sandūbī 118), fragments of which are in Aḥmad b. Yaḥyā's *Kitāb al-munya wal-amal* (see II, 187, 3), see *Lughat al-ʿArab* 1931, IX, 3, 174ff., *R.* 552ff.—15. *Risāla ilā Abī Ḥassān fī amr al-ḥakamayn wataṣwīb raʾy amīr al-muʾminīn* | (*ʿAlī b. Abī Ṭālib*), Ambr. H. 129 (*ZDMG* 69, 77), 243

see Griffini in *Cent. nasc. M. Amari*, Palermo 1910, I, 402–15.—16. *Risāla fī Banī Umayya*, Sandūbī, *Ras*. 292–300.—17. *Kitāb fi 'l-ʿAbbāsiyya*, ibid. 300–3.

III. Anthropology: 18. *Risāla ilā Fatḥ b. Khāqān* (the vizier of al-Mutawakkil, see al-Khaṭīb, *Taʾr. Baghdād* XII, 389, Yāqūt, *Irsh*. VI, 116–24, O. Pinto, *RSO* XIII, 133–49) *fī manāqib al-Turk wa-ʿāmmat jund al-khilāfa*, Br. Mus. Suppl. 1129, 7, Paris 6018, Dāmād Ibr. 949 (*MFO* V, 529), Mosul 264, 2, ed. G. van Vloten in *Tria op*., Leiden 1903, 1–56, *Majm. ras*. C. 1324, 2–54, in the margin of the *Kāmil* C. 1323, II, 166–275, Turkish translation *Türk Yurdu* III, 894ff., English by C.T. Harley Walker, Jāḥiẓ on the exploits of the Turks and the Army of the Khalifah in general, *JRAS* 1915, 63–97, table of contents *R.* 207–10.—19. *Fakhr al-sūdān ʿala 'l-bīḍān*, Tria op. 86–157, *Majm*. 82–147, MS Dāmād Ibr. 949, 5, Mosul D. 265, 6, see *R.* 210–2.—20. *Risāla fi 'l-ʿishq wal-nisāʾ*, Br. Mus. Suppl. 1129, 6, *Majm*. 161–9, *Kāmil* II, 30–166, R. 188–94, Sandūbī, *Ras*. 266–75.—21. *Kitāb al-ʿirs wal-ʿarūs*, ḤKh V. 115, 10301, used in the *Kitāb rujūʿ al-shayh ilā ṣibāh* (see p. 495), Gotha 2055.—22. *Mufākharat al-jawārī*, Dāmād Ibr. 949_{13}, which is probably identical with *Mufākharat al-ghilmān wal-jawārī*, Mosul 265, 11, and with the *Kitāb al-jawārī* cited in al-Jurjānī, *Kin*. 34, 5ff.; from which may have been taken the quotation on Indian eroticism in al-Ghuzūlī, *Maṭāliʿ* I, 270, 3–14.—23. *Risāla fī waṣf al-ʿawāmm*, whose beginning concurs with no. 6, in al-Khafājī's *Ṭirāz al-majālis*, Būlāq 1284, 175, see *R.* 550.—24. *Dhamm al-ʿulūm wa-madḥuhā*, Fātiḥ 3398 (*MFO* V, 501).—25. *Fī madḥ al-kutub wal-ḥathth ʿalā jamʿihā*, ʿĀšir Ef. Mur. 7, *ZDMG* 68, 389, p. 144, no. 7, *Faḍl ittikhādh al-kutub*, al-Sandūbī 37, 107.—26. *Masāʾil wa-jawābāt fi 'l-maʿrifa*, Br. Mus. Suppl. 1129, 11.—27. *Fī tafḍīl al-baṭn ʿala 'l-ẓahr*, ibid. 17.—28. *Risāla ilā Abi 'l-Faraj al-Kātib fi 'l-mawadda wal-khilṭa*, ibid. 19, Sandūbī, *Ras*. 303–16.—29. *al-Ḥanīn ila 'l-awṭān*, Dāmād Ibr. 949, 17, Mosul 136, 233, 6, 260, 15, print. C. 1333, R. 488, branded as spurious in al-Sandūbī, 153.

IV. General ethics: 30. *Risāla fi 'l-ḥāsid wal-maḥsūd*, Br. Mus. Suppl. 1129, 1, *Majm*. 2–13, *Kāmil* I, 2–16, *R.* 180–2.—31. *Fī tafḍīl al-nuṭq ʿala 'l-ṣamt*, Br. M. Suppl. 1129, 22, *Majm*. 148–54, *Kāmil* II, 227–37, *R.* 182–6.—32. *Risāla fi 'stinjāz al-waʿd*, Br. M. S. 1129, 21, *Majm*. 173–7, *R.* 195–9.—33. *Dhamm al-liwāṭ kāmil* I, 31–40, *R.* 108.—34. *Risāla ilā Ḥasan b. Wahb* (*Fihrist* 22) *fī madḥ al-nabīdh wa-ṣifat aṣḥābihi*, Br. M. S. 1129, 4, *Kāmil* I, 97–120, Sandūbī, *Ras*., 285–91, *R.* 111.—35. *al-Shārib wal-mashrūb,Kāmil* II, 251–68, *R.* 163–8, Br. M. S. 1129, 28, Sandūbī, *Ras*., 276–85.—36. *Risāla ilā Muḥammad b. ʿAbd al-Malik al-Zayyāt* (*Fihrist* 122) *fi 'l-akhlāq al-maḥmūda wal-akhlāq al-madhmūma*, Dāmād Ibr. 949, 2, Mosul D. 264, 3.—37. *Kitmān al-sirr wa-ḥifẓ al-lisān*, Dāmād Ibr. 949, 3, Mosul 265, 4.—38. *Risālat al-maʿād wal-maʿāsh fi 'l-adab wa-tadabbur al-nās wa-muʿāmalātihim*, Br. Mus. S. 1129, 12, Dāmād Ibr. 949, 4, Mosul 265, 5.—39. *Risāla ilā Muḥammad b. ʿAbd al-Malik al-Zayyāt* (see no. 36) *fi 'l-jidd wal-hazl*, Br. M. S. 1129, 13, Dām. Ibr. 949, 6, Mosul 265, 9, entitled *Fi 'l-mizāḥ wal-jidd*, Sandūbī,

140, 129.—40. *Risāla ilā Abī ʿAbdallāh Aḥmad b. Abī Duʾād al-Iyādī*, Dām. Ibr. 949, 7, Mosul 265, 7.—41. *Risāla fi ʾl-faṣl mā bayna ʾl-ʿadāwa wal-ḥasad*, Dām. I. 949, 9, Mosul 265, 8.—42. *Kitāb al-ḥijāb wa-dhammih*, Dām. Ibr. 949, 12, Mosul 265, 10, in al-Khafājī's *Ṭirāz al-majālis*, | 72–175, *R.* 533–50, ed. Sandūbī, *Ras.*, 244
135–86.—43. *Risāla ilā Abi ʾl-Faraj b. Najāḥ al-Kātib fi ʾl-karam*, ed. Dāʾūd Č. in *Lughat al-ʿArab* VIII, 1930, Levi Della Vida, *RSO* XII, 445ff., Sandūbī, 139, 21.—44. *Risālat al-fatyā*, ibid., probably identical with *Uṣūl al-fatyā wal-aḥkām ḥay*. I, 4 bottom, Sandūbī, 120, no. 31.—45. *Bāb al-ʿirāfa wal-zajr wal-firāsa ʿalā madhhab al-Furs*, Leid. 1210.—46. *Risāla fi ʾl-nubl wal-tanabbul wa-dhamm al-kibar*, Br. M. S. 1129, 18.

V. Professions: 47. *Risāla fī madḥ al-tujjār* (*tijāra*) *wa-dhamm ʿamal al-sulṭān*, Br. M. S. 1129, 24, *Majm.* 155–80, *Kāmil* II, 246–50, *R.* 186–8.—48. *Risāla fi ʾl-wukalāʾ*, Br. M. S. 1129, 14, *Majm.* 170, *Kāmil* II, 220–7, *R.* 194–9.—49. *Fī ṭabaqāt al-mughannīn*, Br. M.S. 1129, 5, *Majm.* 186–90, *Kāmil* I, 120–30, *R.* 204–6.—50. *Dhamm akhlāq al-kuttāb*, Dām. Ibr. 949, 3, Mosul 265, 13, *Thal. Ras.* 40–52, *R.* 67–78.—51. *Risālat al-qiyān*, Dām. Ibr. 949, 14, *Thal. Ras.* 53–75, *R.* 78–100.—52. *Risāla fi ʾl-muʿallimīn*, Br. M.S. 1129, 2, Mosul 265, 12, *Kāmil* I, 17–32, *R.* 101–8, Hirschfeld *Or. St.* Browne 200ff., *MSOS* XII, 138.—53. *Risāla fī dhamm al-quwwād*, Dām. Ibr. 949, 10, probably identical with the *Ṣināʿat al-quwwād* in Khafājī's *Ṭirāz al-majālis*, 67–72, *R.* 527ff., *Lughat al-ʿArab* 1931, 214/5, Sandūbī, *Ras.* 260.—54. *al-Tabaṣṣur bil-tijāra*, see *RAAD* XII, 326–51, A. Karmalī, ibid. XIII, 281–99.—55. *Ḥikāyat ʿUthmān al-Khayyāṭ fi ʾl-luṣūṣ wa-waṣāyāhu*, Mosul 264 bottom (*Kitāb ḥiyal surrāq al-layl* and *Kitāb ḥikāyat luṣūṣ al-nahār* are quoted in Bukhalāʾ 1, 3, *Kitāb al-luṣūṣ*, al-Tanūkhī II, 196, 13, *Ḥiyal al-luṣūṣ* in al-Baghdādī, *Farq* 162, 8).

VI. Animals: 56. *al-Qawl fi ʾl-bighāl wa-manāfiʿihā*, Dām. Ibr. 949, 16, Mosul 265, 14.

VII. Language: 57. *Kitāb al-farq fi ʾl-lugha*, Fez Qar. 1261 (*Maʿārif* XIV, 52).—58. *Risāla fi ʾl-balāgha wal-ījāz*, Br. M. S. 1129, 16.

VIII. Geography: 59. *Kitāb al-awṭān wal-buldān* (about Mecca and the Quraysh, Medina, Egypt, Basra, with a typology of their inhabitants), Br. M. S. 1129, 15.

IX. Anthologies: 60. *Siḥr al-bayān*, Köpr. 1284 (*MO* VII, 134).—61. *Risāla fī funūn shattā mustaḥsana*, Dam. Z. 85, 125.—62. *Miʾat amthāl ʿAlī* (p. 75), Sidon 1341, transmitted towards the end of his life to his student Aḥmad b. Ẓāhir, Berl. 8856/7, with a Persian translation and explanations by Muḥammad b. Muḥammad b. ʿAbd al-Rashīd (d. 509/1115), ibid. 8657, 4.—63. *al-Mukhtār min kalām Abī ʿUthmān al-J.*, Berl. 5031.

X. Polemics: 64. *Kitāb al-tarbīʿ wal-tadwīr*, BrMS. 1129, 3, *Tria op.* 68–157, *Majm.* 82–147, *Kāmil* I 40–97, *R.* 212–55, ed. Sandūbī, 187–240, a pamphlet

against a Shīʿī extremist who worked as a bookseller in Mecca and to whom he addressed 100 questions dealing with all kinds of sciences in order to expose his ignorance, cf. ad 150, 15 Fraenkel, *Zeitschr. des Vereins für Volksk.* Berlin 1903, 440/1, E. Wiedemann, *Zeitschr. für Photographie* 1906, 87.

C. The following works are also cited by him: I. Theological and theologico-political works: 1. *Kitāb al-aṣnām, Ḥay.* I, 3, 5.—2. *Kitāb farq mā bayna 'l-jinn wal-ins*, ibid. 18.—3. *Farq mā bayna 'l-malā'ika wal-jinn,* ibid.—4. *Kitāb fī khalq al-Qur'ān,* ibid. 4, penult.—5. *Kitāb fi 'l-iḥtijāj li-naẓm al-Qur'ān wa-gharīb ta'līfihi wa-ba'ḍi tarkībihi,* ibid. 5, 1.—6. *Kitāb ʿala 'l-Naṣrānī wal-Yahūdī*, ibid.
245 5, 3.—7. *Kitāb aṣḥāb al-ilhām*, ibid. 5, 5.—8. *Kitāb al-radd ʿala 'l-Jahmiyya | fi 'l-idrāk*, ibid. 5, 7.—9. *Kitāb farq mā bayna 'l-nabī wal-mutanabbī*, ibid. 5, 8.—10. *Kitāb farq mā bayna 'l-ḥiyal wal-makhāriq*, ibid. 9.—11. *Faḍīlat al-Muʿtazila*, al-Khayyāṭ, ed. Nyberg 154, 6, *Tafḍīl al-iʿtizāl ʿalā kulli niḥla, Ḥay.* I, 5, 2.—12. *Kitāb āy al-Qur'ān*, Sandūbī, 117, no. 2.—13. *Iḥālat al-qudra ʿala 'l-ẓulm*, ibid. 5.—14. *Kitāb uḥdūthat al-ʿālam*, ibid. 7.—15. *Kitāb al-istiṭāʿa wa-khalq al-afʿāl*, ibid. no. 14.—16. *Afʿāl al-ṭabā'iʿ*, ibid. 24.—17. *Kitāb baṣīrat Ghannām al-murtadd* (who was burned as a heretic in 234/839, see Ṭabarī III, 1302, 8, Miskawayh, *Fragm. hist. ar.* 576, O. Pinto, *RSO* XIII, 144), ibid. 37.—18. *Ḥikāyat qawl aṣnāf al-Zaydiyya*, ibid. 59.—19. *Risāla ilā Abi 'l-Najm fi 'l-kharāj*, ibid. 64.—20. *Kitāb al-dalāla ʿalā anna 'l-imāma farḍ*, ibid. 67. (= B, I 4?).—21. *Risāla fi 'l-radd ʿala 'l-Qawliyya*, ibid. 74.—22. *Kitāb al-radd ʿalā man alḥada bi-kitābi 'llāh*, ibid. 77.—23. *Kitāb al-radd ʿalā man zaʿama anna 'l-insān juz' lā yatajazza'*, ibid. 78.—24. *Kitāb al-radd ʿala 'l-Yahūd*, ibid. 81.—25. *al-Mukhāṭabāt fi 'l-tawḥīd*, ibid. 124.—26. *Kitāb al-mīrāth*, ibid. 148.

II. History: 27. *Kitāb al-Qaḥṭāniyya wal-ʿAdnāniyya fi 'l-radd ʿala 'l-Qaḥṭāniyya, Ḥay.* I, 2, 17, al-Baghdādī, *al-Farq* 162, 1.—28. *Kitāb al-ʿArab wal-mawālī*, Ḥay. I, 3, 1, *Faḍl al-mawālī ʿala 'l-ʿArab*, Baghdādī, *Farq* 162, 2, Ibn ʿAbdrabbih, *al-ʿIqd* ^{2}II 74, 25.—29. *Kitāb al-ʿArab wal-ʿAjam, Ḥay.* I, 3, 3.—30. *Fakhr ʿAbd Shams wa-Makhzūm*, al-Sandūbī, 136, 102.—31. On the merits of the descendants of the Prophet, placed by Muḥammad Rustam al-Badakhshī (see II, 415) at the beginning of his *Miftāḥ al-najā' fī manāqib āl al-ʿabā'*, Būhār 208.—32. *Imāmat wuld al-ʿAbbās* (cited in al-Masʿūdī, *Murūj*), ibid. 28.—33. *Kitāb jamharat al-mulūk*, ibid. 49.—34. *Risāla fī mawt Abī Ḥarb al-Ṣaffār al-Baṣrī*, ibid. 147.—35. *Kitāb al-mulūk wal-umam al-sālifa wal-bāqiya*, ibid. 144.

III. Ethics: 36. *Kitāb al-awfāq wal-riyāḍāt, Ḥay.* I, 3, 21.—37. *Kitāb al-waʿd wal-waʿīd*, ibid. 5. 2.—38. *Risāla fi 'l-amal wal-ma'mūl*, Sandūbī, no. 32.—39. *Kitāb al-uns wal-salwa*, ibid. 34.—40. *Kitāb taḥṣīn al-amwāl*, ibid. 41.—41. *Kitāb al-ḥazm wal-ʿazm*, ibid. 58.—42. *Kitāb dhamm al-zinā'*, ibid. 70.—43. *Kitāb al-kibar al-mustaḥsan wal-mustaqbaḥ*, ibid. 119.—44. *Risāla fī ithm al-sakar*, al-Sandūbī 117, no. 3.

IV. Anthropology: 45. *Kitāb al-ṣuraḥā' wal-hujanā', Ḥay*. I, 2, 12, III, 116, 12.—46. *Kitāb faḍl mā bayna 'l-rijāl wal-nisā' wa-farq mā bayna 'l-dhukūr wal-ināth, Ḥay*. I, 2, 15.—47. *Kitāb fi 'l-qiḥāb wal-kilāb wal-lāṭa*, al-Baghdādī, *Farq* 162, 12.—48. *Kitāb aṭ'imat al-'Arab*, Maydānī II, 49, 29.—49. *Kitāb al-ikhwān*, al-Sandūbī, no. 13.—50. *Risāla ilā Abi 'l-Faraj b. al-Najāḥ fi 'mtiḥān 'uqūl al-awliyā'*, ibid. 29.—51. *Kitāb ummahāt al-awlād*, ibid. 33.—52. *Kitāb al-'ālim wal-jāhil*, ibid. 87.—53. *Kitāb al-'urjān wal-burṣān*, ibid. 95.—54. *Kitāb al-ṭufayliyyīn*, ibid. 89.—55. *Kitāb al-quḍāh wal-wulāh*, ibid. 115.—56. *Kitāb mufākharat al-sūdān wal-ḥumrān*, ibid. 141.—57. *Kitāb al-sulṭān wa-akhlāq ahlihi*, ibid. 183.—58. *Kitāb al-'afw wal-ṣafḥ*, ibid. 196.—59. *Kitāb faḍl al-'ilm*, ibid. 109.—60. *Kitāb al-lāshī wal-mutanāshī*, ibid. 149.—61. *Muwāzanat mā bayna ḥaqq al-khu'ūla wal-'umūma, Ḥay*. I, 2, 13.

V. Professions: 62. *Aqsām fuḍūl al-ṣinā'āt wa-marātib al-tijārāt, Ḥay*. I, 2, 14.—63. *Ghishsh* (sic) *al-ṣinā'āt*, al-Baghdādī, *Farq* 162, 9.—64. *al-Akhṭār wal-marātib wal-ṣinā'āt*, al-Sandūbī, 118, 9 (= 63?).—65. *Kitāb al-nawāmīs* (on the tricks of crooks), al-Baghdādī, *Farq* 162, 10.—66. *Ḥiyal al-mukaddīn*, ibid. 13.—67. *Akhlāq al-shuṭṭār*, al-Sandūbī, no. 118, 68.—68. *Kitāb ḥānūt 'aṭṭār*, al-Sandūbī, no. 54.—69. *Risāla fī dhamm al-warrāqa*, ibid. 71.—70. *Risāla fi 'l-qalam*, ibid. 116.—71. *Risāla fi 'l-kīmiyyā*, | ibid. 123.—72. *Kitāb naqḍ al-ṭibb*, ibid. 246
153; this work was refuted by both al-Rāzī (p. 223), *Fihrist* 300, 24, and Abū 'Alī b. Mindūya Ibn Abī Uṣaybi'a II, 22, 1.—73. *Kitāb al-na'l*, Sandūbī, 152.

VI. Games: 74. *Kitāb al-ṣawālija*, Sandūbī 87.—75. *Kitāb al-nard wal-shiṭranj*, ibid. 150.—76. *Risālat al-ḥalba*, ibid. 60.

VII. Animals: 77. *Faḍl al-faras 'ala 'l-himlāj*, ibid. 110.—78. *Kitāb al-asad wal-dhi'b*, ibid. 18.

VIII. Plants and minerals: 79. *Kitāb al-ma'ādin wal-qawl fī jawāhir al-arḍ, Ḥay*. I, 3, 14.—80. *Kitāb al-zar' wal-nakhl wal-zaytūn wal-a'nāb, Ḥay*. I, 23.—81. *Kitāb al-tuffāḥ,* al-Sandūbī, ibid. 44.—82. *Risāla fī mufākharat al-misk wal-ramād*, ibid. 142.

IX. Language: 83. *Kitāb al-ism wal-ḥukm, Ḥay*. I, 149, 7.—84. *Risāla ilā Ibrāhīm b. al-Mudabbir fi 'l-mukātaba*, al-Sandūbī, no. 1.—85. *Kitāb al-amthāl*, ibid. 30.—86. *Kitāb al-tamthīl*, ibid. 48.—87. *Khuṣūmat al-qawl wal-'awar* (?), ibid. 65.—88. *'Anāṣir al-adab*, ibid. 98.

X. Literary history: 89. *Risāla fī man yusammā 'Amran min al-shu'arā'*, ibid. 146 (confusion with the work by Muḥammad b. Dā'ūd al-Jarrāḥ, p. 225?).

XI. Geography: 90. *Kitāb al-amṣār wa-'ajā'ib al-buldān*, criticised in al-Mas'ūdī, *Murūj*, ed. Paris I, 206, see Abū Ḥāmid, *Tuḥfat al-albāb, JAS* 1925, 215.

XII. Anthologies: 91. *al-Rasā'il al-Hāshimiyyāt, Ḥay*. I, 4, 1 (see above, vol. I. 4).—92. *Kitāb al-jawābāt, Ḥay*. I, 5, 5 (see vol. I. 9?).—93. *Kitāb al-masā'il,* ibid.

I, 5, 28.—94. *Kitāb al-maʿārif*, al-Baghdādī, *Farq* 133, 9, 182, 11.—95. *Risāla ilā Abi 'l-Najm wa-jawābuhu*, Sandūbī, no. 4.—96. *Kitāb al-istibdād wal-mushāwara fi 'l-ḥarb*, ibid. 14.—97. *Istiṭālat al-fahm*, al-Khafājī, *Ṭirāz al-majālis*, in al-Sandūbī, 119, no. 16.—98. *al-Risāla al-yatīma*, ibid. 159.

XIII. Entertainment: 99. *Kitāb al-maḍāḥik*, al-Baghdādī, *Farq* 158, 15.—100. *Kitāb al-mulaḥ wal-ṭuraf*, al-Sandūbī, 143.—101. *Nawādir al-Ḥasan*, ibid. 154.

XIV. Polemics: 102. *Fī farṭ jahl al-Kindī*, ibid. 103.

D. While some of the aforementioned works may have been wrongly attributed to al-Jāḥiẓ, this is definitely the case for the following: 1. *Kitāb al-tāj fī akhlāq al-mulūk, Le livre de la couronne*, ed. Aḥmad Zekī P., Cairo 1914; while in this work there is indeed a reference to a *Kitāb akhlāq al-fityān wa-faḍā'il ahl al-baṭāla* and which Yāqūt *Irsh*. VI, 76, 12 counts as a genuine work by al-Jāḥiẓ, this is probably only on the basis of the earlier reference. However, in the methodical use that it makes of the Sāsānid books on ceremony and in its style the work in question is so different from al-Jāḥiẓ's approach that it must be branded as spurious, just as Rescher 263,4, and Sandūbī, 145ff., did (see also Richter, *Fürstenspiegel* 39). It is the work of a contemporary, probably of Persian stock, and dedicated to al-Jāḥiẓ's patron, al-Fatḥ b. Khāqān; with its excerpts from the *Āyīn nāmak* it represents a valuable source for the social culture of the Sāsānid era, see F. Gabrieli, *RSO* II, 292–305.—2. *al-Kitāb al-musammā bil-Maḥāsin wal-aḍdād, Le livre des beautés et des antithèses, publ. par* G. van Vloten, Leiden 1894–1932, C. 1324, German by O. Rescher, I. Constantinople 1926, II. Stuttgart 1922 (some stories in Russian by Balakin, see *Islca* III, 247), a compilation that seems to merge a genuine work by al-Jāḥiẓ with accounts
247 from the work of al-Bayhaqī | (see addenda 4a) by the same title—or from a source used for that work—while adding, in the second part, Sāsānian, ancient Arabic, and contemporary anecdotes on women, love, and marriage, see Rescher, 262, 155–8.—3. *Tanbīh al-mulūk wal-makāyid*, Köpr. 1065, photograph in Cairo ² III, 69, see al-Sandūbī, 152, 4.—4. *Salwat al-ḥarīf bi-munāẓarat al-rabīʿ wal-kharīf*, a verbal contest between spring and autumn, Cairo ² III, 188, ʿĀšir Ef. II, 293 (*ZDMG* 68, 387), print. Istanbul, Jaw. 1302, Beirut 1320, probably a work by a Persian from the turn of the fourth-fifth century, see Rescher, 497ff., al-Sandūbī, 153.—5. *Kitāb al-dalā'il wal-iʿtibār ʿala 'l-khalq wal-tadbīr*, Br. Mus. Suppl. 684, ed. Ṭabbākh al-Ḥalabī, Aleppo 1928, a theodicy in very simple language, probably from ancient mystic circles; whether it is, in fact, a work by al-Muḥāsibī (see p. 198), as believed by al-Sandūbī, 153, will be very difficult to establish; see Rescher, 256.—6. *Tahdhīb al-akhlāq*, ed. Muḥammad Kurd ʿAlī, Damascus 1342/1924, which, because of its contents and style, must be the work of a Christian, probably ʿAdī b. Yaḥyā, under whose name it has been printed in Cairo in the past, as it has also under the name of Ibn al-ʿArabī,

see *RAAD* IV, 346, Rescher, 257.—7. Whether al-Sandūbī, 153, is also right in questioning the authenticity of the *Kitāb al-ḥanīn ila 'l-awṭān*, see above I, no. 29, cannot be determined with certainty.—8. Yāqūt refers to a *Kitāb al-ibil* and a *Kitāb al-hadāyā* as having been wrongly attributed to al-Jāḥiẓ.

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3. Abū Bakr ʿAbdallāh (ʿUbaydallāh) b. Muḥammad b. ʿUbayd b. Abi 'l-Dunyā, who died on 14 Jumādā II 281/22 August 894.

Al-Khaṭīb, *Ta'r. Baghdād* X, 89–91, Ibn Abī Yaʿlā, *Ṭab. al-Ḥanābila* 139, al-Ishbīlī, *Fihrist* (Bibl. Ar. Hisp. IX, s. I, 499), 282, *Bustān al-muḥaddithīn* 64. An inventory of his works is in Wiener, *Islam* IV, 413–20. 1. *Kitāb al-faraj baʿd al-shidda* (Wiener, op. cit., 283), MSS additionally Dam. Z., 30, 2, Mosul 236, 150, Allahābād 1313, Aḥmadābād 1323, reprint C. n.d.; the abstract by al-Suyūṭī, *Kitāb al-araj fi 'ntiẓār al-faraj*, Damascus 1350, under the title *Tuḥfat al-muhaj bi-talwīḥ al-faraj*, together with Ibn Qaḍīb al-Bān's *Ḥall al-ʿiqāl* (see II, 278), C. 1317.—2. *Makārim al-akhlāq,* additionally Br. Mus. Or. 7595 (DL 63), Aleppo, *RAAD* X, 578, 13, from which separately *Mudārāt al-nās*, additionally Lālelī 3664, 8, Köpr. 388 (*MO* VII, 107).—3. *Dhamm al-malāhī*, additionally Dam. Z. 33, 59, 2, Lālelī 3664 (*MO* VII, 107, *ZS* I, 217).—4. *Dhamm al-muskir*, Dam. ʿUm. 30_{60}.—5. *Faḍā'il* (*faḍl*) *ʿashr Dhi 'l-Ḥijja*, additionally Berl. 10213, 29b, 208, 72b, Cairo[1] VII, 6, 153, 330.—6. *Kitāb al-ʿaẓama* also Brill–H.[1] 385, [2]586.—7. *Kitāb man ʿāsha baʿd al-mawt*, additionally Aleppo, Madrase Nūr Aḥmadiyya 7 (*RAAD* X, 577), Cairo[1] VII, 260.—8. *Kitāb al-yaqīn,* Lālelī 3664, 11, Köpr. 388 (*ZDMG* 64, 214), Dam. Z. 33, 50, 3.—9. *Kitāb al-shukr*, Brill–H.[1] 384,[2] 745, NO 1208 (*ZDMG* 64, 511), Dam. ʿUm. 25, 346, C. 1349.—10. *Qira 'l-ḍayf*, Landb.-Brill 54, seems to be originally a part of no. 2.—11. *Qaḍāʾ al-ḥawāʾij*, Berl. 5389, Aleppo, *RAAD* X, 577.—12. *Kitāb al-hawātif*, Cairo[1] I, 448.—13. *Risāla fi 'l-riḍā ʿani 'llāh wal-ṣabr ʿalā qaḍāʾihi,* Lālelī 3664, 2 (*MO* VII, 107).—14. *Kitāb al-ṣabr wal-thawāb*, | ibid. 3.—15. *Kitāb* 248
al-ʿuzla wal-infirād, ibid. 4.—16. *Kitāb al-ʿaql wa-faḍlihi*, ibid. 5, *ZS* I, 217.—17. *al-Hamm wal-ḥuzn*, ibid 6.—8. *al-Maraḍ wal-kaffārāt*, ibid. 7.—19. *Kitāb al-mutamannīn*, ibid. 9.—20. *al-Wajal wal-tawaththuq bil-ʿamal*, ibid. 10.—21. *Faḍā'il shahr Ramaḍān*, ibid. 12.—22. *al-Tahajjud wa-qiyām al-layl*, ibid. 13.—23. *al-Awliyāʾ*, ibid. 14, Aleppo, *RAAD* X, 577.—24. *Iṣṭināʿ al-maʿrūf*, ibid. 15.—25. *Kalām al-layālī wal-ayyām li-ibni Ādam*, ibid. 16.—26. *Kitāb al-maṭar wal-raʿd wal-barq wal-rīḥ*, Köpr. 388.—27. *Kitāb muḥāsabat al-nafs wal-izrāʾ ʿalayhā*, Welīeddīn 1605, fol. 58–71, Spies 49, no. 1.—28. *Qiṣar al-amal*, Köpr. 384 (Ritter, *Isl.* 18, 344), Dam. Z. 33, 50, 1, ʿUm. 29, 50.—29. *Dhamm al-dunyā*, Dam. Z. 32, 42, 1, ʿUm. 29, 46.—30. *al-Riqqa wal-bukāʾ*, ibid. 40, 132, 3.—31. *Kitāb al-ṣamt, Dam.*

ʿUm. 29, 31, abstract, *Ḥusn al-samt fi 'l-ṣamt*, by al-Suyūṭī, Leid. 2409,12.—32. *Kitāb al-Ashrāf* vol. II, Dam. Z. 40, 132, 2 (cited in Suyūṭī, *Muzhir* II, 163,1, *ShshM.* 229,17).—33. *Takhrījāt ahl al-ḥadīth*, Aleppo, Madr. Nūr Aḥm., *RAAD* X, 577.—34. *Kitāb al-aḥādīth al-arbaʿīn*, ibid.—35. *Kitāb al-ghayba wal-namāma*, ibid. 578, 9.—36. *Ḥusn al-ẓann billāh*, ibid. 10.—37. *Kitāb al-mannān*, ibid. 11.—38. *Kitāb al-tawakkul ʿala 'llāh*, ibid. 12.—39. *Kitāb al-ḥilm*, ibid. 13.—40. *Kitāb ākhir al-zamān*, cited in al-Kāshgharī, *Dīwān lughāt al-Turk* I, 293 bottom.—41. *Kitāb al-iʿtibār fī aʿqāb al-surūr wal-aḥzān*, cited in the notes to Abū Nuʿaym, *Ḥilya* II, 296, but with no source reference.—42. *Kitāb al-jūʿ*, Dam. ʿUm. 31, 89.—43. *Ta'rīkh al-khulafā'*, cited in Ṣafadī, *Wafā'* I, 51,17, Ibn Taghr. (C.) II, 225,14, 263.—44. *Mawāʿiẓ al-khulafā'*, see al-Zabīdī, *Itḥāf* VII, 81; Goldziher, *Einl. zu b. Tumart* 93, *Ghāzālīs Baṭ.* 95.

3a. One of the oldest Arab love romances seems to have been the story, written by an anonymous author from Kufa, of the Kufan silk-trader ʿAlī b. Ādam (*Fihrist* 306, 24, Adīm) al-Juʿfī and his beloved slave girl Manhala. It is said that he died of grief when she was sold to a Hāshimī (*Agh.*2 XIV, 49–50).

3b. Abū ʿAbdallāh Abu 'l-ʿAynā' Muḥammad b. al-Qāsim b. Khallād b. Yāsir al-Hāshimī was born in al-Ahwāz in 191/719. He grew up in Basra, studied under al-Aṣmaʿī, became a boon-companion of al-Mutawakkil, and died on 20 Jumādā II 283/5 August 896.

Yāqūt, *Irsh.* VII, 61–73, al-Khaṭīb, *Ta'r. Baghdād* III, 170–79, *Fihrist* 125, Ibn Khall., 615 (I, 638). He was not only the hero of many anecdotes, which Ibn Abī
249 Ṭāhir compiled in a *Kitāb akhbār Abi 'l-ʿAynā'*, | but he also left behind a collection of poems and a book entitled *Fī dhamm Aḥmad b. al-Khaṣīb* (Yāq. 69, 6), which appears to have introduced the typical idiot into Arabic literature, a character that was later more systematically treated by Ibn al-Jawzī (*Kitāb al-ḥamqā wal-mughaffalīn*, Damascus 1345).

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4. Abū Bakr Aḥmad b. Marwān al-Dīnawarī al-Mālikī, d. 310/922.

Bustān al-muḥaddithīn 90. 1. *Kitāb al-mujālasa*, Āṣāf. I, 664,289, vols. 7, 8, 23, Dam. Z. 31, 30, 2; 33, 1, 34, 88, 2.—2. *Kitāb al-qināʿa wal-taʿaffuf*, vol. 2, ibid. 31, 28, 12, a fragment of which is in Cairo1 VII, 691.

4a. Ibrāhīm b. Muḥammad al-Bayhaqī belonged to the circle of Ibn al-Muʿtazz and wrote during the reign of al-Muqtadir (295–320):

Kitāb al-maḥāsin wal-masāwī, which often uses the same sources as that of its namesake which is attributed to al-Jāḥiẓ (see above, p. 246), ed. F. Schwally, Giessen 1902, reprint C. 1906, *Index und Stellennachweise* by O. Rescher, Stuttgart 1923.

4b. Abū Bakr Muḥammad b. Dāʾūd b. ʿAlī b. Khalaf al-Iṣfahānī al-Ẓāhirī was born in 255/868, the son of the founder of the Ẓāhirī *madhhab* (see below, p. 183). He began his studies at a very young age under the guidance of his father and of the linguist Aḥmad b. Yaḥyā al-Shaybānī. Sixteen years later he succeeded his father as leader of the Ẓāhirī School. He was a fanatic participant in the lawsuit against the mystic al-Ḥallāj (see p. 199). He died in 297/898, still too young to exercise any influence on the developing creed of his father, even though he did write some juridical and theological works. As such, his fame is mainly based on his poetical anthology.[1]

Al-Masʿūdī, *Murūj* VIII, 254/5, al-Khaṭīb, *Taʾr. Baghdād* V, 256–63,[2] Ibn Khall. II, 681, al-Yāfiʿī, *Mir. al-j.* II, 228–30, Massignon, *La Passion d'al-Hallāj* I, 161–82, *Recueil de textes inédits*, (Paris 1929), 232–40, Ritter, *Islam* XXI, 85, F. Bayraktarević ibid. *EI*, Erg. 91/2. *Kitāb al-zahra*, | a poetical anthology with 250
connecting texts in prose and captions in rhyming prose (see Zakī Mubārak, *al-Nathr al-fannī* I, 78), which was designed to illustrate the entire field of poetry, in 100 chapters, the first 50 of which are dedicated to Platonic love. The part that was published and which he had started compiling as a student, under the guidance of his father (*Taʾr. Baġdād* V, 259, 11), represents one of the most important sources for the history of sentimental love poetry of his time, whose conceptual universe he does not always explain very well (as rightly stated in Nykl, 5, against Massignon). Kitāb al-Zahrah (*The Book of the Flower*)*, The first Half composed by A. B. M. b. Abī Sulaimān D. al-Iṣfahānī, ed. from the unique ms. in the Egyptian Library* (Cat. [1]IV, 260, [2]III, 179) *by* A.R. Nykl *in Collaboration with* Ibr. Tuqan, Chicago 1932 (The Or. Institute, Studies No. 6). A second MS in

1 One is not mistaken in qualifying his work in these terms (see p. 520), as believed by Massignon, op. cit., 173, just because the only part that was known to us previously interests us for other than poetical reasons.

2 I do not know which Cairene edition Ritter, loc. cit., is referring to when he says that in it, this biography is missing.

Turin, no. 68 (Nallino, *Or. Mod.* XIII, 1933, 490), also contains the second part, and of which P. Anastase al-Karmī in Baghdad is said to also possess an incomplete copy (see Nykl, *al-Andalus* III, 147–54). The work was imitated by Abū ʿUmar Aḥmad b. Muḥammad b. Faraḥ al-Jayyānī in the *Kitāb al-ḥadāʾiq*, which was dedicated to the caliph al-Ḥakam II of Córdoba (d. 366/976, see al-Ḍabbī, *Bughyat al-multamis*, ed. Codera 331).

5. See p. 188, 4a.

6. Abū Bakr Abu ʾl-Azhar Muḥammad b. Mazyad al-Naḥwī al-Akhbārī, a student of al-Zubayr b. Bakkār and the secretary of al-Mubarrad, died at more than 90 years old in 325/937.

Suyūṭī, *Bughya* 104, Wüst., *Gesch.* 105. *Akhbār ʿuqalāʾ al-majānīn*, Escur.[2] 482, *Tadhk. al-naw.* 124.

7. Abū Bakr Muḥammad b. Jaʿfar al-Kharāʾithī al-Sāmarrī moved to Damascus in 325/937 and died in 327/938 in Ashkelon.

Al-Khaṭīb, *Taʾr. Baghd.* II, 139, al-Samʿānī, *Ansāb* 192b. 1. *Kitāb iʿtilāl al-qulūb*, traditions on lovers and love, Gotha 627 (part II), Cairo[2] III, 16, Bursa Ulu Cami, Taṣawwuf 3, cited very often in Ibn Qayyim al-Jawziyya's *Rawḍa* (see *Isl.* XXI, 86).—2. *Makārim al-akhlāq wa-maʿālīhā*, Leid. 1929, ʿĀšir Reʾīs Muṣṭafā 207, print. C. 1350.—3. *Masāwi ʾl-akhlāq wa-madhmūmuhā*, Esc. [2]II, 783, Dam. Z. 79 (ʿUm. 80), 20.—4. *Faḍīlat al-shukr*, ibid. 98, 105.—5. *Hawātif al-jinān wa-ʿajīb mā yuḥkā ʿani ʾl-kuhhān*, ibid. 33, 59, 1.—6. *Taʿālīq li-Ibn ʿĪsā al-Maqdisī*, Dam. Um. 31, 104.

8. Abū ʿUmar (ʿAmr) b. Muḥammad b. ʿAbdrabbih, who was praised by Ibn
251 Sharaf al-Qayrawānī as the first | great poet of the Maghreb,[3] was born on 10 Ramaḍān 246/29 November 869. In spite of his relations with the Umayyads he inclined towards Shīʿism. He died on 18 Jumādā I 328/3 March 940.

Al-Thaʿālibī, *Yatīma* I, 300–4, Ibn al-Faraḍī I, 37, Ibn Khāqān, *Maṭmaḥ* 51–3, al-Ḍabbī, *Bughya* 137–40, Yāqūt, *Irsh.* II, 67–72, Suyūṭī, *Bughya* 161, Ibn Taghr. (C.) III, 266, Gabriel Jabbūr in *al-Mashriq* XXX, 618–32, 808–21, 908–19, XXXI (1933) 36ff., 91ff., 117ff., 248ff., 331ff., 415ff., 589ff., 758ff. *al-ʿIqd* (with the later

3 The assertion that he was the first to write *muwashshaḥ* poetry (Brockelmann, *EI* s.v.) is wrong; see Jabbūr, *Mashriq* XXXI, 764ff.

addition of *al-farīd*, Vienna I, 325, n. 2), MSS additionally Leipz. 589, Paris 4860–2, 5825/6, Manch. 666, Esc. ²725/6, 1710 (dated 424), Sulaim. 871, Dam. ʿUm. 81, 37, Buhar 411, print. Būlāq 1293, C. 1302, 1305, 1316, 1321, 1913, 1928; on its relation with Ibn Qutayba's *ʿUyūn* see G. Richter, *Studien zur Gesch. d. älteren ar. Fürstenspiegel* 73ff. 111. cf. M. Shafīʿ, A Description of the two Sanctuaries of Islam by I. ʿA., *Or. Stud. Browne* 416–38. *Mukhtār al-ʿiqd al-farīd* by ʿAbd al-Ḥakam b. Muḥammad, ʿAbd al-Khāliq ʿUmar, ʿAbd al-ʿAzīz Khalīl, Muḥammad al-Khuḍrī (teachers at the Madrasat al-Qaḍāʾ al-Sharʿī in Cairo), C. 1331/1913. Selections by Fuʾād Afrām Bustānī, Beirut 1927 (*OLZ* 1931, 51). An anonymous *Mukhtaṣar*, Cairo² III, 344. Ṣāḥib b. ʿAbbād (p. 130) criticised the work for only containing 'Eastern' matter and offering nothing on Spain, as one would expect. Al-Ḥumaydī knew more than twenty volumes of his poetry. In old age he composed ascetic appendices to his love songs, with the same metre and rhyme. This is why they were called the *al-Mumaḥḥaṣāt*. In the *ʿIqd* he included an *urjūza* of 44 verses on the history of Spain for the period 300–22 (II, 363).

8a. Abu 'l-Ḥasan ʿAlī b. Muḥammad al-Shimshāṭī (Sumaysāṭī) b. al-Muṭahhar al-ʿAdawī, the teacher of Abū Taghlib Nāṣir al-Dawla b. Ḥamdān and his brother, was still alive in 377/987.

Fihrist 154, Yāqūt, *GW* III, 320, 6, *Irsh.* V 375. 1. *Kitāb al-anwār fī maḥāsin al-ashʿār*, Top Kapu 2392 (*RSO* IV, 706).—2. *Kitāb al-nuzah wal-ibtihāj*, a fragment of which in Ibn Ṭūlūn, see II, 367.

8b. A grandson of the caliph al-Muqtadir (295–320), Abū Muḥammad al-Ḥasan b. ʿĪsā b. al-Muqtadir al-ʿAbbāsī wrote:

| *Al-Tanbīh wal-taʿrīf fī ṣifat al-kharīf*, in praise of autumn to offset the celebration of spring, the latter of which was often sung, Fātiḥ 5303 (*MO* VII, 125). 252

8c. Abū Muslim Muḥammad b. Aḥmad b. ʿAlī al-Kātib (Kātib b. Ḥinzāba) was born on 3 Dhu 'l-Ḥijja 308/5 April 921, became the vizier of the Ikhshīdid Kāfūr and died on 13 Ṣafar 391/12 January 1001.

Majālis in five sections on the Arabic sciences, particularly philology, Cairo² III, 323.

8d. Al-Ṣūlī, in his *Awrāq* II, 6,$_{10}$, mentions books such as *ʿAjāʾib al-baḥr, Ḥadīth Sindabād* and *al-Sinnawr wal-faʾr* as insubstantial and substandard literature.

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9. Abū Isḥāq Ibrāhīm b. al-Qāsim al-Kātib al-Qayrawānī b. al-Raqīq al-Nadīm went to al-Ḥākim in Cairo as an emissary of Bādīs b. Zīrī in 388/998, and died after 417/1026.

Yāqūt, *Irsh.* I, 287–92, al-Maqqarī I, 92, 119, II, 91, 102, de Slane, *Hist. d. Berbères* I 292 n. 3, Becker, *Beitr. zur Gesch. Äg.* I, 10, *RSO* VIII, 822. 1. *Kitāb quṭb al-surūr fī waṣf al-anbidha wal-khumūr*, additionally Br. Mus. Suppl. 1109, Paris 3302, or *Fī idārat raḥa 'l-aqdāḥ al-ashriba* (*!*) *wa-ithārat nashwat al-anbidha wa-kāsāt al-khumūr*, Leipz. 517, on the enjoyment of wine, illustrated with fragments of poetry and anecdotes.—2. *Ta'rīkh Ifrīqiya wal-Maghrib*, in several volumes, see al-Sakhāwī, *I'lān al-tawbīkh* 122, 5.

10. Abū ʿAlī al-Muḥassin b. ʿAlī al-Tanūkhī was born in Basra on 26 Rabīʿ I 329/30 December 940. His father was the *qāḍī* and poet ʿAlī b. Muḥammad.[4] He studied under Abu 'l-Faraj al-Iṣfahānī, whom he quotes often (e.g. in *Faraj* II, 157, 14), and from whom he also received an *ijāza* for the *Kitāb aghānī* (ibid. 177,19).
253 In 369/979 | he was sent by the caliph al-Ṭāʾī to the Būyid ruler ʿAḍud al-Dawla to ask for his daughter's hand on his behalf. He died on 25 Muḥarram 384/2 March 994.

Al-Khaṭīb, *Ta'r. Baghd.* XIII, 155, Yāqūt, *Irsh.* VI, 251–67, *Eccl. Abbas. Cal.* II, 414 n, Hilāl, *Kitāb al-wuzarā'*, ed. Amedroz 5, n. 1, Ibn Taghr. (J.) 518, 549, 9, Ibn al-ʿImād, *Shdh* III, 113, Wiener, *Isl.* IV, 393ff., M. Niẓām ad-Dīn, *Introduction to the Jawāmiʿ ul-Ḥikāyāt of al-ʿAwfī*, Gibb Mem., NS VIII, London 1929, Zaki Mubārak, *al-Nathr al-fannī* I, 315–37. 1. *Kitāb al-faraj baʿd al-shidda*,[5] according to Ibn Taghr. (C.) III, 310, 15 and Gotha 1596 composed by his father, MSS in Wiener, 398, and also Manch. 667, Vat. V. 777, Köpr. 1349/50 (*ZDMG* 64, 197), NO 4135 (*MSOS* XV, 20), Top Kapu 2629 (RSO IV, 724), Fātiḥ 4013 (*MFO* V, 505). ʿĀšir Ef. 864 (ibid. 509), Selīm Āġā 829/30, Dam. ʿUm. 87, 34, ed. M. al-Zuhrī al-Ghamrāwī, C. 1903/4. Persian translation by al-Ḥusyan b. Asʿad b. al-Ḥusayn al-Dihistānī al-Mu'ayyadī, dedicated to ʿIzz al-Dīn Ṭāhir b. Zangī (557–71/1163–75), MSS Berl. 981/2, Munich 56, Vienna 1963, 13–5, Pet. 408, Br. Mus. pers. II, 752, Stewart p. 84, 5, Ind. Off. 733–6, Teh. II, 680, As. Soc. Beng. 296 (see *Grundr. Ir. Phil.* II, 329),

4 He died in 342/953, *Yatīma* II, 105–15, Ibn Khall. 438, Yāqūt, *Irsh.* V, 332–47, Ibn Quṭlūbughā no. 135, Wiener, *Islam* IV, 388, some poems in Berlin, 7562, 2.

5 Loosen, *ZS* X, 47–73 tried to connect one of its tales (C. II, 52ff.), despite different motifs (body-snatching vs. vampirism), to Goethe's *Braut von Korinth* and its Hellenistic sources.

lith. Bombay 1329, chapter 7 published by M. Jamal al-Rahman, Bombay 1919; free adaptation by Muḥammad ʿAwfī in *Jāmiʿ al-ḥikāyāt wa-jawāmiʿ al-riwāyāt*, dedicated to Sultan Iltutmish of Delhi (607–33/1210–35), Turkish translation by al-Qāsim b. Muḥammad Lālelī 1698 (*MO* VII, 97).—2. *Kitāb al-mustajād min faʿalāt al-ajwād*, additionally Esc.[2] 1727,[6] Vat. V. 1170 (attributed to al-Thaʿālibī), Leipz. 590, Br. Mus. Suppl. 1131, Dahdāh 258, Lālelī 1924 (*MO* VII, 102), *Tadhk. al-naw.* 126, for the greater part (pp. 9–264 of the Esc. MS) identical with the first volume of Ibn ʿAbdrabbih's *ʿIqd*. It cannot be by al-Tanūkhī because it cites later authors, such as al-Kutubī (II, 169), see Amedroz, *RSO* III, 558, M. Antuña, *al-Andalus* I (1932) 191/2.—3. *Kitāb nishwār al-muḥāḍara wa-akhbār al-mudhākara*, which was in fact written with the intention to merely record orally transmitted material, commenced in 360 and completed over 20 years, Paris 3482, 1, Dāmādzāde 1581, *The Table-Talk of a Mesopotamian Judge, being the First Part of the* N. al-M. *or* Jámiʿ al-Tawārīkh *of A. ʿA. al-M. at T., ed. and transl. from the Paris Ms. by* D.S. Margoliouth (Or. Transl.-Fund, NS, XXVII, XXVIII), London 1921, part II (based on a MS in the A. Taymūr collection), RAAD X, 1ff., 138ff., 201ff., 291ff., 490ff., XII, 36 7ff., translation of parts II and VIII (Br. Mus. Or. 9586, not yet printed) by Margoliouth, *Isl. Culture*, 1932ff. (Reprinted Hyderabad 1934).—4. *ʿUnwān al-ḥikma*, Bodl., I, 323, see Margoliouth, Transl. I, 5.—For a fragment on al-Ḥallāj, see Massignon, *Textes* 217.

| Ad p. 140 254

11. *Abulkasim, ein Bagdader Sittenbild von M. b. A. al-Muṭahhar al-Azdī, mit Anm. hsg. von* A. Mez, Heidelberg 1902, see Zakī Mubārak, *al-Nathr al-fannī* I, 338–51. The author may be mentioned in al-Bākharzī, *Dumya* 6, 10 (where the name Abu 'l-Muṭahhar is misprinted) as the composer of the *Ṭirāz al-dhahab ʿalā wishāḥ al-adab*, whom he had met in Isfahan.

12. Al-Ḥasan b. Muḥammad b. al-Ḥasan b. Ḥabīb al-Nīsābūrī Abu 'l-Qāsim belonged to the dogmatic school of the Karrāmiyya in his youth (al-Baghdādī, *al-Farq* 202–14, al-Shahrastānī I, 79ff., *EI* II, 828) but then became a Shāfiʿī. In his lifetime he was considered to be the greatest Qur'ānic scholar in Khurāsān, but was also highly regarded for his learning in history and philology. He died in 406/1015.

6 Casiri misread the name al-Tanūkhī as al-Futūḥī, in which he was followed by Pons Boigues, 94 (*al-Andalus* 192/3).

Al-Suyūṭī, *De interpret. Kor.*, no. 32 (the report there—based on al-Samʿānī—on his change of *madhhab* is not found in the *Ansāb*), *Kitāb ʿuqalāʾ al-majānīn*, anecdotes and verses about the insane of both sexes, Berl. 8328, Escur. 2882, Bank. 1817 (*Tadhk. al-naw.* 123) Damascus 1343/1924, see P. Loosen, die weisen Narren des Nīsābūrī (Diss. Bonn), *ZA* XVII, 1912, pp. 189ff. The Qurʾān commentary attributed to him on p. 192 was written by a certain al-Ḥasan b. Muḥammad al-Nīsābūrī who lived at the beginning of the eighth century, see ad II, 200. A Qurʾān commentary by an unknown student of his is in Paris 593.

13. Ṣāʿid b. al-Ḥasan b. ʿĪsā al-Rabaʿī al-Mawṣilī al-Baghdādī Abu ʾl-ʿAlāʾ, a student of al-Sīrāfī and Abū ʿAlī al-Fārisī, emigrated to Spain where he gained the favour of al-Manṣūr b. ʿĀmir, who made him his vizier. He died in Sicily in 417/1026.

Yāqūt, *Irsh.* IV 266–8, Ibn Khall. I, 167, Suyūṭī, *Bughya* 267 8, Ibn Ḥazm in al-Maqqarī II, 118, 2. *Kitāb al-fuṣūṣ*, similar to the *Amālī* of al-Qālī, Fez Qar. 1350, (*Maʿārif* 14, 51). For Manṣūr he also composed the *Kitāb al-Jawwās b. Qaʿṭal al-Madhḥijī maʿa ibnat ʿammihi ʿAfrāʾ*, which the caliph loved so much that he had parts of it read to him every night (al-Ḍabbī, *Bughyat al-multamis* 306), and other love stories based on the model of the book by Abu ʾl-Sarī Sahl b. Abī Ghālib al-Khazrajī.

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Chapter 6. *Ḥadīth*

A. Guillaume, *The Tradition of Islam, an Introduction to the Study of the Hadith-Literature with Bibliography, Glossary and Index*, London 1924, A.J. Wensinck, *A. Handbook of Early Muḥammadan Tradition, Alphabetically Arranged*, Leiden 1927, *Concordance et indices de la tradition musulmane*, Leiden 1933ff. The most important sources for the history of the *ḥadīth* scholars are the works by al-Dhahabī (II 47) and Ibn Ḥajar al-ʿAsqalānī (II 67), as well as Shāh ʿAbd al-ʿAzīz b. Shāh Waliyyallāh's (d. 1239/1823, II, 503) *Bustān al-muḥaddithīn*, lith. Lahore n.d., M. Weisweiler, Die ältere ar. Traditionsliteratur, *Istambuler Handschriftenstudien*, Bibl. Isl. 10, 1936.

1a. According to al-Ghazzālī, *Iḥyāʾ* I (Būlāq 1279), 101, 6ff. (C. 1316), 69, 7ff. and al-Dhahabī in Ibn Taghrībirdī (C.) I, 351, it was the grandson of a Greek slave, ʿAbd al-Malik b. ʿAbd al-ʿAzīz b. Jurayj (i.e. Gregorios), who died in Baghdad in 150/767 or 151, who first had the courage to put the traditions about the Prophet on paper; his book *Fi 'l-āthār wa-ḥurūf al-tafsīr* brought together the *ḥadīth*s of Mujāhid, ʿAṭāʾ, and the companions of Ibn ʿAbbās in Mecca. However, he did not receive the reward from Ibn Manṣūr he had hoped for (al-Khaṭīb, *Taʾr. Baghd.* X, 400–7). Soon after, Maʿmar b. Rāshid al-Ṣanʿānī is said to have collected and recorded *ḥadīth*s in Yemen. This was then followed by the *Muwaṭṭaʾ* of Mālik (see p. 176) and the lost *Jāmiʿ* of Sufyān al-Thawrī (d. 161/777 in Basra, *Fihrist* 225).

b. The libraries of Istanbul still possess some personal notebooks of individual *ḥadīth* scholars from the beginnings of the science, which are described in Weisweiler, no. 37–9.

α. Abū Ibrāhīm (Isḥāq) Ismāʿīl b. Jaʿfar b. Abī Kathīr | al-Madanī, a student of 256
Mālik b. Anas, was a tutor at the court of the ʿAbbāsids in Baghdad, where he died in 180/796.

Al-Khaṭīb, *Taʾr. Baġd.* VI, 218ff., al-Dhahabī I, 231, Ibn Ḥajar, *Tahdhīb* I, 267. His *ḥadīth*s, transmitted by ʿAlī b. Ḥujr al-Saʿdī (b. 154/770 in Baghdad, d. 244/858 in Marw, *Taʾr. Baghd.* XI, 416, Ibn al-Qaysarānī, *Jāmiʿ* I, 354, al-Dhahabī II, 33ff., Ibn Ḥajar, *Tahdhīb* VII, 293ff., Yāqūt, *Muʿjam* VI, 563), are in Köpr. 428.

β. ʿAbdallāh b. al-Mubārak al-Ḥanẓalī al-Marwazī, who was of Turkic and Persian descent, lived as a celebrated specialist of *ḥadīth* in Marw, and died in Hīt in 181/797.

Fihr. 228, al-Samʿānī, *Ansāb* 179a, al-Dhahabī, *Tadhk*. I, 354, Ibn Ḥajar, *Tahdhīb* V, 384, al-Shaʿrānī, *Ṭab*. I, 77–9, Ibn Taghhr. (Juynb.) I, 503/4, (C.) II, 103, Wüst., *Gesch*. no. 34. 1. *Kitāb al-zuhd wal-raqāʾiq*, Leipz. 295/6, Fez Qar. 634, *Maʿārif* XIV, 54, Makt. Sind., *Tadhk. al-naw.* 33.—2. *Kitāb al-jihād*, Leipz. 320 1.

γ. See ad p. 348.

δ. A Heidelberg papyrus contains a collection of *ḥadīth* called a *ṣaḥīfa* (see Goldziher, *M.St.* II, 194ff.), which are primarily eschatological in nature and go back to ʿAbdallāh b. Lahīʿa b. Jaʿfar al-Miṣrī, who died in Egypt in 174/790 (al-Dhahabī, *Mīzān* II, 64–8, Ibn Ḥajar, *Tahdhīb* V, 373–9), see Becker, p. 9.

c. Of the older *musnad* works we possess, in addition to those works mentioned on p. 157:[1]

α. The matter of the *Musnad* of Ibn Masʿūd, the companion of the Prophet who died in Medina in 32/652 or 33 (see Wensinck, *EI* II, 428), which is said to be contained in Sulaim. 323, still needs to be investigated. Perhaps it is part of a larger work, in the same way his collected *ḥadīth* are also contained in the *Musnad Aḥmad*, I, 374–466.

257 | β. Abū Muḥammad ʿAbdallāh b. Wahb b. Muslim, as a *mawlā*: al-Qurashī, was born in 125/743 and died in Egypt in 197/812.

Ibn Taghrībirdī (C.) II, 155, Ibn Ḥajar, *Tahdhīb* VI, 71–4. *Kitāb al-jāmiʿ fi ʾl-ḥadīth*, on papyrus from Edfu, see A. Grohmann and T.W. Arnold, *Denkmäler islamischer Buchkunst*, Munich 1929, p. 129, no. 203, A. Grohmann in *Études de Papyrologie* I, 25.

γ. Abū Dāʾūd Sulaymān b. Dāʾūd b. al-Jārūd al-Ṭayālisī al-Fārisī, the son of a Persian woman and a client of the house of Zubayr, died aged 72 (or 80) in 203/818 (or 204) in Basra.

Al-Dhahabī, *Tadhk*. I, 322, *Mīzān* I, 413, Ibn Ḥajar, *Tahdhīb* IV, 182–6, *Bustān al-muḥaddithīn* 31 (where there is an explicit warning not to confuse him with the younger Abū Dāʾūd, p. 161). *Musnad* Āṣāf. I, 670$_{199-330}$, Hyderabad 1321.

1 The *Musnad al-ʿashara, Musnad Abū Hurayra* and *Musnad Abi ʾl-ʿAbbās* are all parts of the *Musnad Aḥmad b. Ḥanbal*; see Weisweiler, p. 59, n. 1.

ð. Asad b. Mūsā b. Ibrāhīm al-Umawī Asad al-Sunna was born in Egypt (or, according to others, in Basra), where he also died in Muḥarram 212/April 827.

Ibn Ḥajar, *Tahdhīb* I, 260, no. 494. In Berl. 1553 and Dam. ʿUm. 31, 101 he is credited with a *Kitāb al-zuhd*.

ɛ. Nuʿaym b. Ḥammād al-Khuzāʿī lived for a time in Egypt and died on 13 Jumādā I 228/18 February 843 in prison in Baghdad, where he had been placed for not accepting the createdness of the Qurʾān.

Al-Khaṭīb, *Taʾr. Baghd.* XIII, 306–14, Aḥmad Amīn, *Ḍuḥa ʾl-isl.* II, 126. *Kitāb al-fitan*, old MS Br. Mus. 9449, will possibly be printed in Hyderabad (Krenkow).

ζ. Isḥāq b. Ibrāhīm b. Rāhūya al-Ḥanzalī, who was born in 166/782, was a teacher of Muslim and Ibn Qutayba. He died in Nishapur in 238/852.

Al-Khaṭīb, *Taʾr. Baghd.* VI, 345–55, Ibn Abī Yaʿlā al-Farrāʾ, *Ṭab. al-Ḥanābila* 68, Ibn Ḥajar, *Tahdhīb*, I, 216–9, *Bust. al-muḥ.* 32. Vol. 4 of his *Musnad* in Cairo[1] I, 305, printing planned in Hyderabad, see *Barnāmaj* 1354, 6.

η. Abū Muḥammad ʿAbd b. Ḥumayd (or ʿAbd al-Ḥamīd) b. Naṣr al-Kashshī, who died in 249/865.

| Yāqūt, *GW* VI, 495, al-Dhahabī, *Tadhk.* II, 104ff., Ibn Ḥajar, *Tahdhīb* VI, 456, *Ḥuff.* IX, 4. *Musnad* AS 894, Faiẓ. 548, 553 (excise: Jeni 568), Fez Qar. 625 (*Maʿārif* XIV, 5), Bank. 618 (*Tadhk. al-naw.* 87), a selection in Berl. 1261. 258

θ. Hannād b. al-Sārī was a teacher of Ṭabarī (*Fihr.* 234,11). He died in 243/857.

Ibn Ḥajar, *Tahdhīb* XI, 70/1. *Kitāb al-zuhd*, Brill–H.[1] 383, [2]746.

ι. Al-Ḥārith b. Muḥammad b. Abī Usāma al-Tamīmī, who died in 282/895 in Baghdad.

Bust. al-muḥ. 32. *Musnad*, with the chapters arranged according to the chapters in works of *fiqh*, which is why it is sometimes incorrectly regarded as such a work, ibid. 33. It was still energetically studied in the sixth cent. (Ibn al-Athīr VI, 159), but is now lost, save for the commentary in Cairo[1] I, 161, Goldziher, *M.St.* II, 228 n 3.

ϰ. Abū Bakr b. ʿAmr b. ʿAbd al-Khāliq al-Baṣrī al-Bazzār, who died in Ramla in 291/904 or 292/905, moved from Basra to Baghdad, where he worked as a *muḥaddith*, and towards the end of his life he lived in Isfahan and in Syria.

Abū Nuʿaym al-Iṣbahānī, *Dhikr akhbār Iṣb*. I, 104, al-Khaṭīb, *Taʾr. Baghd*. IV, 334ff., al-Dhahabī, *Tadhk*. II, 204, *Mīzān* I, 59, Ibn Ḥajar, *Lisān* I, 237. *Musnad*, edited by Ibn Ḥajar (see II, 69), Murād Mollā 572, Köpr. 426 (Weisw. 41), in Lucknow in a private collection (communication by Krenkow). *Zawāʾid M. al-B*. by Ibn Ḥajar, Āṣāf. I, 632,549.

λ. Abū ʿAbdallāh Muḥammad b. Naṣr al-Marwazī, who was born in Baghdad in 204/817, was regarded as the greatest expert on *ḥadīth* of his time. He died in Samarqand in 294/906.

Subkī, *Ṭab*. II, 20–33, al-Dhahabī, *Tadhk*. II, 201, Ibn al-ʿImād, *ShDh*. II, 216. *Musnad*, Cairo[1] I, 420, *Tadhk. al-naw*. 38.

μ. Abū Yaʿlā Aḥmad b. ʿAlī b. al-Muthannā al-Mawṣilī, who died in 307/918.

Yāqūt, *GW* VI, 294, al-Dhahabī, *Tadhk*. II, 249. *Musnad*, Šehīd ʿA.P. 564, Fātiḥ 1149 (Weisw. 42), Fez, *Bull. de Corr. Afr*. 1883, p. 384, no. 131, Āṣāf. I, 670, al-Maktaba al-Sindiyya *Tadhk. al-naw*. 39.

259 | ν. Abū Bakr Muḥammad b. Muḥammad b. Sulaymān b. al-Bāghandī al-Wāsiṭī al-Azdī, who died in 311/923 in Baghdad.

Al-Khāṭīb, *Taʾr. Baghd*. III, 209–13, al-Samʿānī, *Ansāb* 60/1. *Musnad ʿUmar b. ʿAbd al-ʿAzīz*, Rāmpūr II, 188,3377, (print. Tonk).

ο. Abū Muḥammad ʿAbd al-Raḥmān b. Aḥmad b. Muḥammad b. (Abī) Shurayḥ al-Anṣārī, who died in 932/1001 in Herat.

Ibn al-ʿImād, *ShDh* III, 140. *Juzʾ fīhi aḥādīth Abī Muḥammad etc.* Köpr. 428.

π. Abū Ḥusayn Muḥammad b. Jumāʿī al-Ghassānī, who died in 402/1011.

Musnad in alphabetical order of the transmitters, Landb.-Br. 37, Goldziher, *M.St*. II, 229.

ρ. Al-Rabīʿ b. Ḥabīb b. ʿUmar al-Azdī al-Baṣrī, of whose life nothing is known.

Ibn Ḥajar, *Tahdh.* III, 241. *Al-Jāmiʿ al-ṣaḥīḥ, Musnad al-Imām al-Rabīʿ*, 4 vols., C. 1349.

σ. Abū Bakr Aḥmad b. Muḥammad b. Aḥmad b. Ghālib al-Barqānī al-Khwārizmī was born in 330/941. After study tours around Persia he settled in Baghdad, where he died on 1 Rajab 425/22 May 1034.

Al-Khaṭīb, *Taʾr. Baghd.* IV, 373–6, al-Samʿānī, *Ansāb* 74b. His *Musnad*, which summarised Bukhārī and Muslim (*T. Baghd.* 374/5), is preserved in Āṣāf I, 670_{595}.

τ. The oldest book containing information on the lives of the *ḥadīth*-scholars after the *Ṭabaqāt* of Ibn Saʿd was written by Abū Zakariyyāʾ Yaḥyā b. Maʿīn al-Murrī. Born in Niqya in 158/775, he was the son of a tax-collector who later amassed great wealth in Rayy. He studied under ʿAbdallāh b. al-Mubārak (no. 1 b β), among others, and sacrificed his entire fortune to his studies. He died in 233/847 in Mecca (or, according to some, in Medina) while on the pilgrimage.

Fihrist 233, 10, Ibn Abī Yaʿlā, *Ṭab. al-Ḥanābila* 268–70, Ibn Khall. no. 762 (II, 284), al-Nawawī 628, Ibn Taghrībirdī (C.) II, 272 (where he is said to have been a Ḥanafī), *Bustān al-muḥadd.* 65. *Kitāb al-taʾrīkh wal-ʿilal*, Dam. Z. 36, (ʿUm. 31), 112.

| 2. Yaḥyā b. Zakariyyāʾ b. Abī Zāʾida al-Wādiʿī, who died in Basra in 184/800 (al- 260
Khaṭīb, *Taʾr. Baghdād* XIV, 116, 17), is regarded as having been the first to write a *muṣannaf* work. The first work of this kind to have been preserved is that by ʿAbdallāh b. Muḥammad b. Abī Shayba (d. 235/849, see ad p. 126).[2] However, their works were eclipsed by Bukhārī's *Ṣaḥīḥ*. Abū ʿAbdallāh Muḥammad b. Ismāʿīl b. Ibrāhīm b. Mughīra b. Bardizba[3] al-Bukhārī al-Juʿfī was born on 13 Shawwāl 194/21 July 810. He was the great-grandson of an Iranian who had converted to Islam and then became a client of the governor of Bukhārā, Ismāʿīl al-Juʿfī, which is why he adopted that *nisba*. When he was on the pilgrimage at the age of sixteen he wrote his *Taʿrīkh* in Medina at the graveside of the Prophet, a book that he subsequently re-edited twice. When he returned to his native country after an absence of sixteen years, the governor of Bukhārā, Khālid b. Aḥmad al-Dhuhlī, demanded that he give private lectures in his home

2 Whose *Radd ʿalā Abī Ḥanīfa* was printed in Delhi in 1333 with an Urdu translation.

3 According to Pet. 589 this means 'farmer' in the language of Bukhārā, but more likely it means 'gardener', in parallel with *pardīz*.

for him and his sons. When al-Bukhārī refused, he was banished by al-Dhuhlī. However, the emir was ousted soon after and so al-Bukhārī could finally settle down in his native land. He died in Khartanak, a distance of two parasangs from Bukhārā, on 30 Ramāḍān 256/31 August 870.

Ad p. 142

Fihrist 230, al-Khaṭīb, *Ta'r. Baghdād* I, 4–34, Ibn Khall. 541 (I, 576), al-Subkī, *Ṭab*. II, 2–19, Ibn Abī Yaʿlā, *Ṭab. al-Ḥanābila* 201–3, al-Yāfiʿī, *Mir. al-j*. II, 167–9, al-Dhahabī, *Tadhk*. II, 122, Ibn Ḥajar, *Tahdhīb* IX, 47–56, Ibn al-ʿImād, *ShDh* II, 134/5, Suyūṭī, *Ṭab. al-Ḥuff*. XXI, *Bustān al-muḥ*. 100, Ismāʿīl b. Muḥammad b. ʿAbd al-Hādī al-Jarrāḥī al-Shāfiʿī al-ʿIjlawnī (d. 1162/1748, see II, 308), *al-Fawā'id al-darārī*, Bresl. Un. 206$_2$, Bank. XII, 735, Jamāl al-Dīn al-Qāsimī al-Dimashqī, *Ḥayāt al-Bukhārī*, Sidon 1330. *Risāla fi manāqib al-Bukhārī* by ʿAbd al-Qādir b. ʿAbdallāh al-ʿAydarūs (d. 1038/1628) and his student Aḥmad b. ʿAlī al-Baskūrī, Būhār 454, III, IV. R. Basset, *Giorn. Soc. As. It.* X, 76–91, A. Amīn *Ḍuḥa 'l-Islām* II, 110–9.

261 | I. *al-Jāmiʿ al-ṣaḥīḥ*, which was later valued almost as highly as the Qurʾān itself. During the Mamlūk era it was read out in public during the month of Ramaḍān, with celebrations after the reading was completed (Ibn Iyās IV, 88, under the year 911). The same is reported in al-ʿAydarūsī, *al-Nūr al-sāfir* 298, 401, for Zabīd concerning the years 974 and 991. In Algiers they swear by Bukhārī and the *Shifāʾ* (see p. 369), Marçais, *Takr*. 235. In Upper Egypt the book is regarded as a universal cure, people swear on it, and it punishes false oaths with destruction, see H. Winkler, *Die reitenden Geister der Toten*, p. 19; this is also why, in the Maghreb, soldiers who had taken an oath to Bukhārī's *Ṣaḥīḥ* were called *Bukhārī*, pl. *Bawākhir*, see Lévi-Provençal *JA*. s. 202, 213. The text as we have it was prepared by Sharaf al-Dīn ʿAlī b. Muḥammad al-Yūnīnī (d. 701/1302, see Lévi-Provençal, *JA* 202, 217, contra Goldziher, *Isl*. I, 239).[4] *Le Recueil des traditions mahométanes par Abou ʿAbdallāh M. b. Ism. el-Bokhārī publié par* M. Ludolf Krehl, *continué par* Th. W. Juynboll, vol. IV, Leiden 1908. Other printings; Būlāq 1279, lith., 1284, 1289, 1296, 1300/1, 1313, C. 1279, 1300, 1304, 1309, 1315 (8 vols.), 1319, 1343, 1346, 1348, 1350, Istanbul 1312, Mirtah 1873, 1328, Meerut 1284, Bombay 1869, 1873, 1280–8, Bangalore 1296–8 (with a Hindustani commentary), Lahore 1304, 1307 (with commentaries 12, 16, 28 and by

4 On the history of its transmission see Muḥammad Ben Cheneb, De la transmission du recueil des trad. de B. aux habitants d'Alger in *Recueil de Mém. et de Textes en l'honneur du XIVe Congr. d. Or*., Algiers 1905, 99–116.

Abu 'l-Ḥasan ʿAbd al-Hādī al-Sindī see no. 18),with Hindustani transl. and comm. by Muḥammad b. Ḥasan al-Siyalkūtī, 2nd ed. Lahore 1896–1900, 30 vols., without *isnad*s and with a Bengali transl. and comm. by Naʿīm al-Dīn and Ghulām Sarwār, Karatia 1898, with an interlinear Hindustani transl. and comm. by ʿAbd al-Wāḥid Ghaznawī and ʿAbd al-Raḥīm Ghaznawī, Amritsar 1329–32. *Le Ṣaḥīḥ d'al-B., reproduction en phototypie des ms. originaux de la récension occidentale établie à Murcie en 492/1029, publiée avec introduction par* E. Lévi-Provençal, récension d'Ibn Saʿāda, I–V, Paris 1928ff. *El-B. Les traditions islamiques, trad. de l'Ar. avec notes et index par* O. Houdas et. W. Marçais (Publ. l'École des l. or. viv. s. IV, vol. VI), I–IV, Paris 1903–14. *Le livre des testaments du* Çaḥīḥ *d'el-B. trad. avec éclaircissements et cmt.* par F. Peltier, Algiers 1909. *Le livre des ventes du Ç. d. B. suivi du livre de la vente à terme et du livre du retrait trad. etc. par* F. Peltier, Algiers 1910. *Le livre des successions du Çaḥīḥ, trad. avec éclaircisssements et cmt.* par G. Basquet et Kh. Takarli, *Rev. Alg. Tun*. 1933. A. Guillaume, Some Remarks on Free Will and Predestination in Islam together with a Translation of the *Kitāb al-Qadar* from the S. of al-B., *JRAS* 1924, 43–63. Mingana, An important Ms. of B.'s *Ṣ., JRAS* 1931, 287–92.

Commentaries: 1. *Iʿlām al-muḥaddith fī sharḥ Ṣaḥīḥ al-Bukhārī* by Aḥmad b. Muḥammad al-Khaṭṭābī (d. 388/998, p. 165, 13), AS 687, Faiẓ. 437, 2642, Bank. no. 150.—1a. Abu 'l-Ḥasan ʿAlī b. Baṭṭāl al-Andalusī al-Mālikī, d. 449/1057 (Ibn Bashk. 885, ḤKh, II, 522) vols. VII and IX Brill–H.[2] 690, Medina *ZDMG* 90, 108.—1b. Abu 'l-Ḥasan ʿAlī b. Khalaf b. ʿAbd al-Malik al-Qurṭubī, ibid. 692.—2. See ad p. 359, 3.—3. al-Nawawī (d. 676/1277, p. 394), unfinished, Leipz. 306, Qiličʿ A. 243.—4. ʿAbd | al-Karīm b. ʿAbd al-Nūr (ʿAbd al-Ghafūr) b. Munīr al- 262
Ḥalabī (d. 735/1334, ʿAbd al-Qādir b. al-Wafāʾ, *Jawāhir* I, 325), Berl. 1193.—4a. Muḥammad b. ʿAbdallāh b. Mālik (d. 672/1273, p. 298) *al-Tawḍīḥ fī iʿrāb al-Bukhārī*, Dam. ʿUm. 171, 101, thereto *Shawāhid al-tawḍīḥ wal-taṣḥīḥ li-mushkilāt al-Ṣaḥīḥ*, Brill–H.[1] 208, [2]403, 2, Esc.[2] 141, Fez Qar. 1438, Tunis Zayt. II, 133, Dam. Z. 32, 39, 1, Āṣāf. I, 640,$_{247}$, print. Allāhābād 1319.—4b. *Rumūz ʿalā Ṣaḥīḥ al-Bukhārī* by ʿAlī b. Muḥammad al-Yūnīnī (d. 701/1302, see above), Rāmpūr II, 118.—5. *al-Kawākib al-darārī* by Muḥammad b. Yūsuf b. ʿAlī al-Kirmānī (d. 786/1384, see II, 165), additionally Leipz. 307, Esc.[2] 1461, Pet. AMK 935, Dāmādzāde 507, 13, Sulaim. 227–33, Qiličʿ A. 239ff., Tunis Zayt. II, 186, Mosul I, 54, Aleppo *RAAD*, XII, 474, Pesh. 49, Āṣāf I, 662.—6. *al-Tanqīḥ li-alfāẓ al-Jāmiʿ al-ṣaḥīḥ* by Muḥammad b. Bahādur al-Zarkashī (d. 794/1392, II, 91), additionally Leipz. 308, Tunis Zayt. II, 50, Fez Qar. 361, 402, Rabat 27, Esc.[2] 1462, 1502, 1843, Aleppo *RAAD* XII, 476, Pesh. 374.—7. *al-Tawḍīḥ* by ʿUmar b. ʿAlī b. al-Mulaqqin (d. 805/1402, see II, 92), additionally Aleppo *RAAD* XII, 474/5, Āṣāf. I, 640,$_{388/9}$.—9. *Maṣābīḥ al-Jāmiʿ al-ṣaḥīḥ* by Muḥammad b. Abī Bakr al-Damāmīnī (d. 827/1424, see II, 26), additionally Brill–H[2] 691, Selīm Āġā 192,

Tunis Zayt. II, 198, Mosul 54, 113.—10a. *Taysīr manhal al-qāriʾ fī tafsīr mushkil al-Bukhārī*, by Muḥammad b. Muḥammad b. Mūsā al-Shāfiʿī al-Ḥanbalī, composed in 846/1442, beginning Esc.² 1616.—12. *Fatḥ al-bārī* by Ibn Ḥajar (d. 852/1448, see II, 67), additionally Leipz. 309, Br. Mus. Suppl. 133, Or. 5389 (DL 18), Bol. 74, Esc.² 1451–4, 1470, Tunis Zayt. II, 151–69, Fez Qar. 362–84, 388–90, 427, Sulaim. 234–8, Qilič ʿA. 228–30, Dāmād Ibr. 490–510, Mashh. IV, 62, 189, Pesh. 223, Āṣāf. I, 650, Rāmpūr I, 100/1, Bat. Suppl. 77, the Introduction, entitled *Hidāyat al-sārī,* also Esc.² 1449/50, Ambr. C 36, 11, 170 B (*RSO* III, 60), print. Būlāq 1300/1, the Introduction as *Huda ʾl-sārī* only with *Ṣaḥīḥ* 1301. On this, by Bukhārī himself, *Intiqāḍ al-iʿtirāḍ*, Dam. ʿUm. 17, 99 (ḤKh I, 448, 1330), *Mazīd* by Ibrāhīm b. ʿAlī al-Shāfiʿī al-Nuʿmānī, vol. 5, Esc.² 1456.—11. *al-Lāmiʿ al-ṣaḥīḥ* by ʿAbd al-Dāʾim al-Birmāwī (d. 831/1428, see II, 95), additionally Tunis Zayt. II, 187, Pesh. 329.—13. *ʿUmdat al-qāriʾ* by Maḥmūd b. Aḥmad al-ʿAynī (d. 855/1451, II, 52), additionally Paris 698, Esc.² 1463, Fez Qar. 404–11, 421/2, 432–6, 448–9, Tunis Zayt. II, 136–56, Sulaimān. 238 bis, Ya. Ef. 48–50, Dāmādzāde 501–6, Selīm Āġā 194, Pesh. 237, 244, Rāmpūr 97/8, Āṣāf. I, 646, no. 32, 363, Būhār 37, Bankipore V, 2, 466—73. Glosses thereon: *al-ʿUdda* by ʿAlāʾ al-Dīn Abu ʾl-Ḥasan ʿAlī al-ʿAṭṭār, Qilič ʿA. 244.—14. *al-Kawthar al-jārī* by Aḥmad b. Ismāʿīl al-Kūranī (d. 893/1488, see II, 228) also Dāmādzāde 514.—15. *al-Tawshīḥ ʿala ʾl-Jāmiʿ al-ṣaḥīḥ* by al-Suyūṭī (d. 911/1505), additionally Berl. 9914, Yeni 178, Qilič ʿA. 196/7, Pet. AM Buch. 330, Fez Qar. 440, 450, Āṣāf. I, 618. Abstract, entitled *Rūḥ al-tawshīḥ*. by ʿAlī b. Sulaymān al-Dimnātī al-Bājamʿāwī, C. 1298.—15a. On the *Kitāb al-ṣawm* of Ismāʿīl al-Jarrāḥī, written before 915/1509, Brill–H² 693.—16. *Irshād al-sārī* by Aḥmad b. Muḥammad al-Qasṭallānī (d. 923/1517, see II, 63), additionally Manch. 127, Esc.² 1457, Qilič ʿA. 2331–8, Ya. Ef. 51–3, Selīm Āġā 145/6, Sulaim. 22–6, Fez Qar. 349–55, 422, Tunis Zayt. II, 5–31, Mosul 28, 88, 2, Āṣāf. I, 606,$_{33/8}$, Rāmpūr I, 64, print. also Būlāq 1267, 1275, 1285, 1288, C. 1276, 1304–6, 1325/6 (with no. 17 and *Nayl al-amānī fī tawḍīḥ muqaddimat al-Q*. in the margin of ʿAbd al-Hādī al-Abyārī, d. 1305/1887, see II, 487, the *Muqaddima*
263 alone with *Nayl*, C. 1295), Lucknow 1869, Kanpur 1284, | Fes n.d.. (in the margin is a *Ḥāshiya* by ʿAbd al-Raḥmān b. Muḥammad al-Fāsī).—17. *Tuḥfat al-bārī* by Zakariyyāʾ al-Anṣārī (d. 926/1520, II, 99), additionally Tunis Zayt. II, 496, Fez Qar. 438/9, 442, Āṣāf. I, 616,$_{281}$, Bat. Suppl. 78, *Dībāja* in Gotha 253, abstract with glosses by Abu ʾl-Ḥasan b. ʿAbd al-Hādī al-Sindī (d. 1136/1723, II, 391), C. 1300 in the margin, C. 1318.—19. *Iʿrāb al-qāriʾ ʿalā awwal bāb al-Bukhārī* by al-Qāriʾ al-Harawī (d. 1014/1605, II, 314), additionally Munich 886, fol. 193ff., Manch. 781 H, Cairo¹ VII, 22, Āṣāf I, 636,$_{438}$.—20. *Tazyīn al-ʿibāra bi-dūn taḥayyuz al-ishāra* by the same, additionally Cairo¹ VII, 22.—22. *Najāḥ al-qārī*, 30 vols., by ʿAbdallāh Yūsuf Effendīzāde al-Ḥilmī (d. 1167/1753 see ad II, 440), additionally Ya. Ef. 54–64.—24. Autograph, formerly in Fātiḥ, Ḥamīd, Welīeddīn and Seres (Brussali

M. Ṭāhir, *ʿOsm. Müell.* I, 365), Medina, *ZDMG* 90, 108, *Zād al-mujidd al-sārī* by Abū ʿAbdallāh Muḥammad al-Tāwudī b. Sūda al-Murrī (d. 1209/1795, al-Ifrānī, *Ṣafwa* 159, al-Kattānī, *Salwat al-anfās* II, 71, Basset, *Sources*, p. 20, n. 48, Lévi-Provençal, *Hist. d. Chorfa* 332), additionally Rabat 31, print. Fez 1328–30 in 4 vols.—28. *Ḥāshiya* by ʿAbd al-Qādir b. ʿAlī al-Fāsī (d. 1091/1680, Lévi-Provençal, *Hist. des Chorfa* 264/5), Fez 1307.—29. *Tashnīf al-masāmiʿ li-baʿḍ fawāʾid al-Jāmiʿ* or *al-Ḥawāshi ʾl-farīda* by Abū Zayd ʿAbd al-Raḥmān b. Muḥammad b. Yūsuf al-ʿĀrif al-Fāsī (d. 1036/1626, Lévi-Provençal, *Hist. d. Ch.* 245 n 2, see ad II, 459), Rabat 30, Fez n.d., 1307 in the margin of 30. *Ḥāshiya* by Abū ʿAbdallāh Muḥammad b.ʿAbd al-Raḥmān b. Zakrī al-Fāsī (d. 1144/1731, al-Qādirī, *Nashr al-mathānī* II, 140, al-Nāṣirī, *al-Istiqṣāʾ* IV, 128, al-Kattānī, *Salwat al-anfās* I, 138) Rabat 32/3.—31. Persian comm. *Taysīr al-qāriʾ* by Nūr al-Ḥaqq al-Bukhārī Shāhjahānābādī (d. 1073/1663, *Ḥadāʾiq al-Ḥanafiyya* p. 448, *Khazīnat al-aṣfiyāʾ* 989, Elliot, *Hist. of India* VI, 182), Ind. Off. 2659, Pesh. 356, Bank. XIV, 1195–9, lith. Lucknow 1305, 5 vols. and by his son Muḥammad (*Ḥadāʾiq al-Ḥanafiyya* 468), mostly abstracted from the *Taysīr*, Bankipore XIV, 1208/9, printed in the margin of the Lucknow printing.—32. *al-Khayr al-jārī* by Muḥammad Yaʿqūb al-Banbānī, eleventh cent., Bank. V, 2, 474, Rāmpūr 129–31.—33. *Sharḥ ʿalā Ṣaḥīḥ al-Bukhārī* by Abu ʾl-Ḥasan b. Baṭṭāl, Fez Qar. 423.—34. *Nayl al-awṭār* by Muḥammad b. ʿAlī al-Shawkānī (d. 1250/1834, see II, 502), C. n.d.—35. *Maʿūnat al-qāriʾ* by Abu ʾl-Ḥasan al-Mālikī, Fez Qar. 451.—36. *Rūḥ al-tawshīḥ* by al-Bājamʿawī al-Dimnātī (see 15, II, 485), C. 1298, Persian transl. by Nūr al-Ḥaqq Dihlawī, Pesh. 253, 318.—37. Anonymous Persian commentary, Pesh. 308.—38. *al-Fayḍ al-ṭārī* by Jaʿfar b. Muḥammad Maqṣūd ʿĀlim al-Shāhī, Āṣāf. I, 656,$_{433}$.—39. *al-Kawkab al-sārī* by ʿAlī b. Ḥusayn ʿUrwa al-Mawṣilī al-Ḥanbalī, Rāmpūr I, 106,$_{311}$.—40. *Ghāyat al-tawḍīḥ* by ʿUthmān b. ʿĪsā al-Ḥanafī, Āṣāf. I, 650,$_{220}$.—41. *al-Fayḍ al-jārī* by Ismāʿīl al-ʿAjlūnī, Medina *ZDMG* 90, 108. Abstracts: 1. *Mukhtaṣar* by ʿAbd al-Ḥaqq b. ʿAbd al-Raḥmān al-Azdī (d. 581/1185, see p. 371), Pet AM K 935.—1a. *Mukhtaṣar* by Nawawī (d. 676/1277, see p. 394), *Dībāja* Gotha 260.—2. *Jamʿ al-nihāya fī baʿḍ al-khayr wal-ghāya* by ʿAbdallāh b. Saʿīd b. Abī Jamra al-Azdī (d. 699/1300, see p. 372), additionally Br. Mus. 461, 2, Jer. Khāl. 9, 18, Cairo[1] I, 326, Rabat 35/6, Algiers Fagn. 476–86, Tanger Gr. M. I, 4, II, 97, 27, III, 23, IV, 19, Āṣāf. I, 666,$_{646}$, Bat. Suppl. 76, print. C. 1286, 1302, 1311, 1349 (with a marginal commentary by ʿAbd al-Majīd al-Sharnūbī), the self-commentary entitled *Bahjat al-nufūs wa-taḥallīhā wa-maʿrifat mā ʿalayhā wa-lahā*, additionally Heidelb. *ZS* X, 74, Paris 5351, Br. Mus. 461, 2, 1595, Esc.[2] 1504, 8 Jer. Khāl. 9, 20, Tunis Zayt. II, 39, Rabat 37, Fez Qar. 443–6, Algiers Gr. M. 51–4, Dāmādzāde 34, 314, | Qilič ʿA. 245/6, print. C. 1348/1930, on which glosses by Muḥammad b. ʿAlī 264
al-Shāfiʿī al-Shanawānī (d. 1233/1818), Paris 5095, Fez Qar. 43–6, Sbath 127b, print. C. 1305.—3. *Mukhtaṣar al-Ṣaḥīḥ* by al-Qurṭubī (d. 656/1258 [sic], see

p. 415_{23}?) Fez Qar. 441.—4. *Tajrīd al-Ṣaḥīḥ* (with omission of the *isnād*s and in a new order) by Aḥmad b. Aḥmad al-Sharjī al-Zabīdī (d. 893/1488, see II, 190), Qilič ʿA. 189, Selīm Āġā 152, Sbath 1189, Jer. Khāl. 10, 31, Būlāq 1287, C. 1907 (wrongly attributed to Ḥusayn b. al-Mubārak al-Zabīdī), on which a commentary, *Fatḥ al-mubdī*, by ʿAbdallāh al-Sharqāwī (d. 1227/1812, see II, 479), Tunis Zayt. II, 169, Medina ZDMG 90, 108, C. 1330, 1333, 3 vols., commentary *ʿAwn al-bārī* by Muḥammad Ṣiddīq Ḥasan Khān (see II, 503), in the margin of ʿAbd al-Salām b. ʿAbdallāh b. Taymiyya's *Muntaha 'l-aḥkām* Būlāq 1297, of the *Nayl al-awṭār* by al-Shawkānī, Būlāq 1297, Bhopal 1299, 1307.—5. *al-Kawkab al-sārī fi 'khtiṣār al-Bukhārī* of Abū ʿAlī Muḥammad b. ʿĪsā b. ʿAbdallāh b. Ḥarzūz (d. 960/1552, Ibn ʿAsākir, *Dawḥa* 62, al-Nāṣirī, *al-Istiqṣā'* III, 13), Rabat 29.—6. *Mukhtaṣar* by ʿAbdallāh b. Abī Ḥamza, Rāġib 331, Āṣāf I, 666_{46}.—7. *al-Nūr al-sārī min fayḍ Ṣaḥīḥ al-Bukhārī* by Ḥasan al-ʿIdwī al-Ḥamzāwī (d. 1303/1886, see II, 486), in the margin of C. 1279, Abū Muḥammad ʿAbdallāh, Būlāq 1296, 4 vols.—8. *Jawāhir al-Bukhārī* (700 selected *ḥadīth* with commentary) by Muṣṭafā Muḥammad ʿUmāra, C. 1341.—9. *Zubdat al-Bukhārī* by ʿUmar Ḍiyā' al-Dīn, C. 1330, with a Turkish translation Istanbul 1341, 3 vols. Other adaptations: 1. *Dhikr asmā' al-tābiʿīn etc.* by al-Dāraquṭnī, see p. 165, 12, 7, *Asmā' rijāl al-Ṣaḥīḥ* by al-Kalābādhī, see p. 280, top.—2. *Sharḥ tarājim abwāb Ṣaḥīḥ al-Bukhārī* by Waliyyallāh b. ʿAbd al-Raḥīm al-Dihlawī (II, 418) Hyderabad 1323.—3. ʿAbd al-Raḥīm ʿAnbar, *Hidāyat al-bārī ilā tartīb aḥādīth al-Bukhārī* (in alphabetical order of the names of the transmitters), C. 1340, 2 vols.—4. Ḥasan Ṣūfizāde, *Asāmi 'l-ruwāt li-Ṣaḥīḥ al-Bukhārī*, with a Turkish preface, Istanbul 1282.—5. *ʿIqd al-jumān al-lāmiʿ al-muntaqā min qaʿr baḥr al-Jāmiʿ*, in alphabetical order of the traditionists, in verse, by Muḥammad b. Muḥammad b. ʿAlī al-Qūjīlī, Algiers 488.—6. *Ishārāt Ṣaḥīḥ al-Bukhārī wa-asānīdihi* by Abū Muḥammad ʿAfīf al-Dīn ʿAbdallāh b. Sālim al-Barrī al-Shāfiʿī, Brill–H.[2] 694.—7. *Minḥat al-bārī fī jamʿ riwāyāt al-Bukhārī* by ʿĀbid al-Sindī al-Madanī, Medina ZDMG 90, 108.—8. *Miftāḥ kunūz al-Bukhārī* by ʿAbd al-Bāqī Muḥammad Fu'ād, C. 1935.

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II. *Kitāb al-thalāthiyyāt*, additionally Pet. AM Buch. 333, Pesh. 439, commentaries: a. Aḥmad b. Aḥmad b. Muḥammad al-ʿAjamī al-Wafā'ī (d. 1086/1675, see II, 308), additionally Tunis Zayt. II, 128, Bat. Suppl. 79, with interlinear version and commentary in Hindustani, lith. Delhi 1298.—b. *Muʿallim al-qārī'* by Raḍī al-Dīn Abu 'l-Khayr ʿAbd al-Majīd Khān Tonkī, Agra 1261, an abstract entitled *al-Farā'id al-marwiyyāt*, by Muḥammad b. Ibrāhīm al-Ḥaḍramī (d. 777/1375), Algiers 475.—IIIa. *al-Ta'rīkh al-kabīr* AS 3069–71, see Horovitz, MSOS X, 40, photograph Cairo[2] V, 102, vol. 4, Paris 5908, Fez Qar. (*Maʿārif* XIV, 51), Āṣāf. I,

775,63, al-Maktaba al-Sindiyya *Tadhk. al-naw.* 79.—b. *al-Taʾrīkh al-awsaṭ* (often quoted by Ibn Ḥajar, *Tahdhīb* e.g. I, 461 penult., I, 159, 16, 385 penult., 409, 12), fragment in Bank. XII, 687.—c. *al-Taʾrīkh al-ṣaghīr*, Berl. 9914, Bank. XII, 688/9, Rāmpūr 623, Būhār 221, lith. Allāhābād 1324, Aḥmadābād 1325, printing in Hyderabad planned, *Barnāmaj* 1354, 7, on which Ḥamdūn b. ʿAbd al-Raḥmān al-Ḥājj, *Bahjat al-misk al-dārī li-qāriʾ Taʾrīkh al-Bukhārī* Fez n.d., with the title *Kitāb al-ḍuʿafāʾ al-ṣaghīr*, Lālelī 2089 (Weisw. 113), Bank XII, 690, in Muslim's *Kitāb al-munfaridāt wal-wuḥdān*, Agra 1323, and following *al-Taʾrīkh al-ṣaghīr*, Allāhābād 1325.—VI. *Kitāb al-adab al-mufrad*, Dam. Z. 84, ʿUm. 88, 95, Bank. V, 2, 370, Istanbul n.d. (1309), Ind. 1304, Agra 1306.—VII. *Tanwīr al-ʿaynayn bi-rafʿ al-yadayn | fi ʾl-ṣalāt*, Āṣāf. I, 604,307, with Urdu translation Calcutta 1256, Delhi 265
1299, and in the margin of VIII with the title *Qurrat al-ʿaynayn*.—VIII. *Khayr al-kalām fi ʾl-qirāʾa khalf al-imām* with translation in Urdu, Delhi 1299, C. 1320 (with VII in the margin).—IX. *Kitāb khalq afʿāl al-ʿibād* ʿĀšir Reʾīs 139 (*Isl.* XVII, 253) ed. M. Shams al-Ḥaqq ʿAẓīmābādī, Delhi 1306.

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3. Abu ʾl-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Nīsābūrī, d. 261/875.

Al-Khaṭīb, *Taʾr. Baghdād* XIII, 10–4, Ibn Abī Yaʿlā, *Ṭab. al-Ḥanābila* 246, al-Yāfiʿī, *Mir. al-j.* II, 174, al-Dhahabī, *Tadhk. al-ḥuff.* II, 150, *Bustān al-muḥ.* 104ff., Muḥammad b. Cheneb, *Idjaza*, § 112. Aḥmad Amīn, *Ḍuḥa ʾl-Islām* II, 119–21. I. *al-Ṣaḥīḥ*, which sometimes enjoyed a higher regard than al-Bukhārī's *Ṣaḥīḥ*, even if it was criticised by his younger contemporary Abū Zurʿa al-Rāzī (al-Khaṭīb, *Taʾr. B.* IV, 274); as such, the Shāfiʿī Abū ʿAlī al-Ḥusayn b. ʿAlī al-Nīsābūrī (d. 349/960) preferred this work (al-Subkī, *Ṭab.* II, 216, 15). This appreciation was especially common in the Maghreb (al-Qasṭallānī on Bukhārī I, 20, 12, on Muslim, ibid. in the margin I, 21, see Lévi-Provençal, *JA* 202, 210). Printings: Calcutta 1265, Būlāq 1290, Delhi and Lucknow 1319, C. 1327, Istanbul 1330–3. Commentaries: 1. *al-Muʿlim fī fawāʾid Muslim* by Abū ʿAbdallāh Muḥammad b. ʿAlī b. Abī Tamīm al-Māzirī (d. 536/1141, see ad 384), Paris 5130, Fez Qar. 4723, Sulaim. 268/9, Cairo I, 426.—2. *Ikmāl al-muʿlim* by Qāḍī ʿIyāḍ al-Yaḥṣabī (d. 544/1149, see p. 369) also Qilič ʿA. 247/8, Dam. ʿUm. 17,111, 21,240, Tunis Zayt. II, 33, Fez Qar. 474–8.—3. *Ṣiyānat Ṣaḥīḥ Muslim min al-akhlāl wal-ghalaṭ wa-ḥimāyatuhu min al-isqāṭ wal-saqaṭ* by ʿUthmān b. ʿAbd al-Raḥmān al-Shahrazūrī (d. 643/1243, see p. 359), AS 475 (Weisw. 59).—4. *al-Mufhim fī mā ashkala min talkhīṣ kitāb Muslim* by Aḥmad b. ʿUmar al-Anṣārī al-Qurṭubī (d. 656/1258, see p. 384, 7), MS in Dam. ʿUm. 17, 109, Aleppo *RAAD* XII, 472, Medina *ZDMG* 90, 108; this was often used by al-Nawawī.—5. *Minhāj al-muḥaddithīn wa-sabīl talbiyat al-muḥaqqiqīn* or

al-Minhāj fī sharḥ Muslim b. al-Ḥajjāj by al-Nawawī (d. 676/1277, see p. 394), additionally Paris 5129, Br. Mus. Suppl. 134, Brill–H. ²698/9, Ambr. H 1 (autograph? completed 23 Jumādā I 675/10 November 1276, *ZDMG* 69, 75) Fez Qar. 479–83, Dāmādzāde 515–8, Sulaim. 270, Selīm Āġā 205, Dam ʿUm. 17, 110, 112, Tunis Zayt. II, 202, Mosul 54, 117, Āṣāf. I, 676,$_{69,\ 70}$, Bat. Suppl. 81, print. Lucknow 1285, Delhi 1304, 1309, in the margin of Qasṭallānī, Būlāq 1305, C. 1320–3, with the text C. 1929–30 in 18 vols.; abstract by Jamāl al-Dīn ʿAbdallāh b. Shams al-Dīn Muḥammad al-Anṣārī al-Shāfiʿī, autograph dated 715/1315, Brill–H² 700.—6. = 3. *Ghurar etc.*—7. *Tuḥfat al-munjid wal-muttahim fī gharīb Ṣaḥīḥ Muslim*, based on the glosses by Ibrāhīm b. Muḥammad Sibṭ b. al-ʿAjamī (d. 841/1438), by an unidentified author, completed on 11 Dhu 'l-Qaʿda 816/2 February 1414 in Aleppo, ʿĀšir Ef. I, 118 (Weisw. 61).—8. *Ikmāl al-ikmāl* by Muḥammad b. Khalīfa b. ʿUmar al-Washtātī al-ʿUbbī al-Tūnisī (d. 828/1424, see Aḥmad Bābā, *Nayl* 297, Muḥammad b. Cheneb, *Idjāza* § 202, 1), additionally Cairo¹ I, 271, Algiers Gr. M. 55, Tunis Zayt. II, 33–7, Rabat 39, Fez Qar. 484–92, Mosul 28, 90, C. 1328, thereon *Mukammil Ikmāl al-ikmāl* by Muḥammad b. Yūsuf al-Sanūsī (d. 892/1486, see
266 II, 250) | Fes Qar. 493, Rabat 40, printed in the margin of C. 1328, see Griffini, *Cent. Amari* 389.—9. *al-Dībāj ʿalā Ṣaḥīḥ Muslim* by al-Suyūṭī (d. 911/1505, see II, 143), Fez Qar. 494, Pesh. 291, Medina, *ZDMG* 90, 108, on which *Washy al-Dībāj ʿalā Ṣaḥīḥ Muslim* by Muḥammad b. ʿAlī b. Sulaymān al-Bājamʿawī al-Dimnātī (see II, 485), C. 1928.—10. *Bughyat al-qāriʾ wal-mutafahhim* by Yaḥyā b. Muḥammad al-Sunbāṭī, completed in 958/1551, *Dībāja* Gotha 2, 63,—11. ʿAbd al-Raʾūf al-Munāwī (d. 1031/1622, see II, 306), Mosul 155.—12. *ʿInāyat al-munʿim* by ʿAbdallāh b. Yūsuf Ḥilmī (d. 1167/1753), autograph of half the text in 7 vols., Ḥamīd, Brussali M. Ṭāhir, Osm. Müell. I, 366.—13. A Persian commentary, *Manbaʿ al-ʿilm*, by Nūr al-Ḥaqq b. ʿAbd al-Ḥaqq al-Dihlawī, which was completed by his son Fakhr al-Dīn Muḥibballāh, Bank. XIV, 1207, As. Soc. Beng. 1007.—14. *Ḥāshiya* by Abu 'l-Ḥasan b. ʿAbd al-Hādī al-Sindī (d. 1136/1723, see II, 391), Multān n.d.—15. With a Hindustani translation and commentary by Mawlawī Waḥīd al-Zamān, Lahore 1304–6.—16. With a Punjabi translation, without *isnād*s, by ʿAbd al-ʿAzīz b. Ghulām Rasūl, Lahore 1307.—17. *al-Sirāj al-wahhāj min kashf maṭālib ṣaḥīḥ Muslim b. Ḥajjāj* by Ṣiddīq Ḥasan Khān (d. 1307/1890, see II, 503), Bhopal 1302.—18. *Fatḥ al-mulhim, sharḥ Ṣaḥīḥ Muslim* by Jabīr Aḥmad ʿUthmānī Darbandī, Delhi (Dosti Surat) I, 1934 (Introduction, *Kitāb al-īmān, al-ṭahāra, al-ḥayḍ*). Abstracts: 1. *al-Musnad al-mukhraj ʿalā kitāb Muslim b. al-Ḥajjāj* by Yaʿqūb b. Isḥāq al-Nīsābūrī al-Isfarāʾinī Abū ʿAwāna (d. 310/922, Ibn Khall. 797, II, 407, al-Dhahabī, *Tadhk. al-ḥuff.* III, 1, Ibn al-ʿImād, *ShDh* II, 274), MSS in Istanbul in Weisweiler 52, also Dam. ʿUm. 22, 274, Cairo¹ I, 411, Bank. V, 2, 481, al-Maktaba al-Sindiyya *Tadhk. al-naw.* 40, with *Fihrist* Bank. V, 2, 482, printing planned in Hyderabad, see *Barnāmaj* 1354, 6.—2. *Mukhtaṣar*

(*Mulakhkhaṣ*) by ʿAbd al-ʿAẓīm b. ʿAbd al-Qawī al-Mundhirī (d. 656/1258, see p. 367), also Vat. v. 1033, Sulaim. 322, Fez Qar. 465–71, Āṣāf I, 666,$_{68}$.—3. *Mukhtār al-imām Muslim jamaʿahu* Muḥammad Muṣṭafā ʿUmāra, C. n.d. Adaptations: 1. Of both of the *Ṣaḥīḥ*s, by Muḥammad al-Sharīf b. Muṣṭafā al-Tūqādī, *Aḥkām al-Ṣaḥīḥayn*, I, *Muslim*, Būlāq 1290, II, *Bukhārī* ibid. 1296, Istanbul 1313, see Hidāyat Ḥusayn, *Journ. As. Soc. Beng*. XX, 108.—2. *al-Rubāʿiyyāt min Ṣaḥīḥ Muslim*, 25 *ḥadīth* with only four transmitters, by Amīn al-Dīn Muḥammad b. Ibrāhīm b. Muḥammad al-Wānī (d. 735/1335, *DK* III, 293), Bank. V, 2, 462, 2 (by the same author: *Arbaʿūn*, ibid. 12).—3. *Qurrat al-ʿayn fī ḍabṭ asmāʾ rijāl al-Ṣaḥīḥayn* by ʿAbd al-Ghanī b. Aḥmad al-Baḥrānī al-Shāfiʿī, Hyderabad 1323.—4. *al-Madkhal ilā maʿrifat al-Ṣaḥīḥayn* by Muḥammad b. ʿAbdallāh al-Ḥākim al-Nīsābūrī, see ad p. 150.—5. *Taqyīd al-muhmal wa-tamyīz al-mushkil* by al-Ḥusayn b. Muḥammad al-Jayyānī, see ad p. 393.—6. *Asmāʾ rijāl al-Ṣaḥīḥayn* by Muḥammad b. Ṭāhir b. al-Qaysarānī (d. 507/1113), see ad p. 378.—7. *Tasmiyat rijāl Ṣaḥīḥ Muslim alladhīna ʾnfarada bihim ʿani ʾl-Bukhārī* by Muḥammad b. Aḥmad al-Dhahabī, see ad II, 46.—II. *Kitāb al-kunā wal-asmāʾ*, Dam. Z. 28, 2, see Horovitz, *MSOS* X, 42, Shahīd ʿA. P. 1932 (*Isl.* XVII, 249).—III. *Kitāb al-munfaridāt wal-wuḥdān*, lith. Agra 1323, Bank. XII, 691, biographies of traditionists who only transmitted one tradition of one person.

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4a. Abū Dāʾūd Sulaymān b. al-Ashʿath al-Azdī al-Sijistānī settled in Basra at the instigation of Muwaffaq, | who hoped to improve the state of the city, which 267
was then afflicted by the Zanj, through the presence of al-Sijistānī and his students. He died there on 16 Shawwāl 275/22 February 889.

Al-Khaṭīb, *Taʾr. Baghdād* IX, 55–9, Ibn Abī Yaʿlā, *Ṭab. al-Ḥanābila* 118, al-Yāfiʿī, *Mir. al-j*. II, 189, al-Dhahabī, *Tadhk. al-ḥuff.* II, 152, al-Subkī, *Ṭab*. II, 48–50, Ibn al-ʿImād, *ShDh* II, 167, *Bustān al-muḥ*. 106, Ben Cheneb, *Idjāza* § 143, W. Marçais, *EI* I, 85. I. *al-Sunan*, 4,800 *ḥadīth*, which he is said to have selected from among a total of 500,000, was compared to the Qurʾān by Zakariyyāʾ al-Shajī, MSS additionally Dam. ʿUm. 21, 215–7, Aleppo *RAAD* XII, 476, Dāmādzāde 396/7, Sulaim. 271, Selīm Āġā 165, Yūsuf Āġā 224 (*Islca* IV, 331), Tlem. 53, Fez Qar. 532/3, 550, 552, Tunis Zayt. II, 23, Bank. V, 2, 477, Āṣāf. I, 634,$_{23}$, Rāmpūr I, 86,$_{161–4}$, Br. Mus. Or. St. Browne 144, 49, 50, printings also 1348, Delhi 1271/2, 1283, Lucknow 1840, 1877, 1305, 1318, Hyderabad 1321, in the margin of al-Zurqānī's *Sharḥ al-Muwaṭṭaʾ* C. 1310, 1320. Commentaries: 1. Abū Sulaymān Ḥamd b. Muḥammad b. Ibrāhīm al-Khaṭṭābī (d. 388/998, see p. 165), *Maʿālim al-sunna*, additionally Faiẓ. 543, Fātiḥ 811, Lālelī 503–5, Yeni 293/4, Murād Mollā 606/7, Top Kapu A.

III, 414, 416, 418, AS 582/3, ʿĀṭif 491 (Weisw. 55), Dāmādzāde 611–3, Cairo[1] I, 424, Aleppo *RAAD* VIII, 369, Mashh. IV, 87, 266, *Dībāja* Gotha 2, 64, print. I–IV, Aleppo 1920–4, 1932–4.—2. Aḥmad b. Ḥusayn b. Arslān al-Ramlī (d. 844/1440, see II, 96), Dāmādzāde 438–48, *Dībāja* Gotha 2, 67.—2a. ʿUmar b. Raslān b. Naṣr al-Bulqīnī (d. 805/1402, see II, 93), Medina, *ZDMG* 90, 109.—3. *Mirqāt al-ṣuʿūd* by al-Suyūṭī (d. 911/1505), additionally Rabat 61, Pesh. 368, *Dībāja* Gotha 2, 66, abstract *Darajāt Mirqāt al-ṣuʿūd* by ʿAlī b. Sulaymān al-Dimnātī al-Bājamʿawī (see II, 485), C. 1285.—4. *ḥāshiya: ʿAwn al-wadūd* by Muḥammad b. ʿAbdallāh al-Panjābī Ḥazārawī, Lucknow 1318.—5. *Taʿlīqāt al-maḥmūd* by Fakhr al-Ḥusayn Ganjōhī, ed. M. Faiẓallāh Ganjūhī, Kanpur 1901.—6. *ʿAwn al-maʿbūd* by Muḥammad Ashraf Amīr ʿAẓīmābādī and Muḥammad Shams al-Ḥaqq ʿAẓīmābādī, Delhi 1322/3.—7. *Ḥāshiya* by Abu 'l-Ḥasan al-Sindī (see II, 339, 1, 2), Dam. ʿUm. 21, 226.—8. Glosses in Hindustani in the edition, without *isnād*s, by Maulawī Waḥīd al-Zamān, Lahore 1882. In connection with the abstract *al-Mujtabā*, by ʿAbd al-ʿAẓīm al-Mundhirī (d. 656/1258, see p. 367), see also Brill–H[2] 703, Bat. Suppl. 83(?), Dam. ʿUm. 21, 218, Hyderabad 1342. The commentary *Tahdhīb Sunan Abī Dāʾūd* is in the margin of the edition Delhi 1891–3.—II. *Kitāb al-tanzīl fi 'l-rasm* (author?), Fez Qar. 229, 1.—III. *Kitāb al-baʿth wal-nushūr*, Dam. ʿUm. 21. 237.—IV. *Masāʾil al-imām A.*, ibid. 23, 334.

aa. His son ʿAbdallāh b. Abī Dāʾūd Sulaymān b. al-Ashʿath al-Sijistānī settled after long study tours with his father in Baghdad, and died in 316/928.

Ibn Abī Yaʿlā, *Ṭab. al-Ḥan.* 314–8, al-Khaṭīb, *Taʾr. Baghd.* IX, 464–8. *ʿAqīda* in verse in *Majmūʿ*, C. 1340, pp. 54/5.

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b. Abū ʿĪsā Muḥammad b. ʿĪsā b. Sahl al-Tirmidhī came from Būgh near Tirmidh on the Jayḥūn river, which is also where he died in 279/892.

268 | Ibn Khall. (W.) no. 624, al-Samʿānī, *Ansāb* 106a, al-Dhahabī, *Mīzān* III, 117, *Tadhk. al-ḥuff.* II, 187, Ibn Ḥajar, *Tahdhīb* IX, 387–9, Ibn Taghr. (C.) III, 81, *Bust. al-muḥ.* 108. I. *al-Jāmiʿ al-ṣaḥīḥ*, MSS additionally Bol. 75, Esc[2] 1695, Tunis Zayt. II, 25–7, Fez Qar. 535, 549, 690, Dāmādzāde 402, Sul. 316, Selīm Āğā 166/7, Dam. ʿUm. 230–5, Pesh. 262, Bank. V, 2, 417, printings also Lucknow 1876, 1310, 1317, Delhi 1269, 1270 (with Hindustani translation), 1302 (with the commentary *Tuḥfat al-aḥwadhī*), 1342 (with II, in the margin of the *Nafʿ qūt al-mughtadī* of al-Dimnātī, see below), 1346. Commentaries: 1. *ʿArīḍat al-aḥwadhī fī sharḥ*

al-Tirmidhī by Abū Bakr Muḥammad b. al-ʿArabī (d. 553/1158, see ad p. 369), Fez Qar. 536, Medina, *ZDMG* 90, 190, in *Majmūʿay shurūḥ arbaʿ Tirmidhī*, Kanpur 1299 (together with 4–6).—1a. Ḥusayn b. Masʿūd al-Baghawī (p. 363), Medina, *ZDMG* 90, 109.—2. Ibn Sayyid al-Nās (see II, 71), *Dībāja* Gotha 2, 67.—3. *al-Takmila* on the former, by al-ʿIrāqī (d. 806/1403, see II, 65), Esc^{2} 1464, Medina, *ZDMG* 90, 109. *Dībāja* Gotha 2, 68; on the author of the abstract, Muḥammad b. ʿAqīl al-Bālisī (d. 729/1329), see al-Subkī, *Ṭab.* II, 231.—4. *Qūt al-mughtadī* by al-Suyūṭī (d. 911/1595), Dāmādzāde 363, *Dībāja* Gotha 2, 69, print. in the *Majmūʿa* see no. 1. Abstract, *Nafʿ Qūt al-mughtadī*, by ʿAlī b. Sulaymān al-Dimnātī al-Bājamʿawī (see II, 485), C. 1298 and in the margin of Delhi 1342.—5. The *Sirāj* by Aḥmad al-Sirhindī, in *Majmūʿa*, see no. 1.—6. Muḥammad b. al-Ṭayyib al-Sindī, ibid., Medina *ZDMG* 90, 109. Abstract by Abu ʾl-Faḍl Muḥammad Tāj al-Dīn b. ʿAbd al-Muḥsin al-Qalaʿī, composed in 1147/1734, Cairo^{1} I, 279, Mosul 127, 98.—7. *al-Ṭīb al-shadhī fī sharḥ al-Tirmidhī* by Ishfāq al-Raḥmān Kandehlawi, Delhi 1934.—8. *al-ʿUrf al-shadhī ʿalā Jāmiʿ al-Tirmidhī* by Muḥammad Anwarshāh, Ind. lith. 1344.—9. *Miftāḥ kunūz al-Tirmidhī* by ʿAbd al-Bāqī Muḥammad Fuʾād, C. 1935.

II. *Kitāb al-shamāʾil*, see Tor Andrä, *Die Person M.'s* pp. 199–204, MSS Berl. 9634, Ind. Off. 133, Cambr. Suppl. 811, Paris 712/3, 5971, Esc.^{2} 1620, 1740, 1789, 1870, Brill–H^{1} 376, ^{2}738–40, Pet. AMK 934, Buch. 491, Algiers 1659–61, Tunis Zayt. II, 259$_{63}$, Fez Qar. 694/5, Beirut 96, Beshīr Āġā 159, Welīeddīn 772, Ḥamīd. 341, NO 1168–75, AS 764, Köpr. 354, Pesh. 286–90, Būhār 21, Rāmpūr I, 94, Āṣāf. I. 640, Bankipore XV 980, 1, printings also Būlāq 1280, 1290, C. 1317 (with commentary no. 5), 1318, Calcutta 1252 (with a Hindustani translation), Delhi 1303, Lucknow 1288, Lahore 1309. Commentaries: 1. Aḥmad al-Qasṭallānī (d. 943/1536, see II, 73) also Bankipore XV 982.—2. Ibrāhīm b. Muḥammad al-Isfarāʾinī (d. 943/1536, see II, 410), additionally Dāmādzāde 461, Selīm Āġā 184, Dam. Z. 74, 54, Persian translation see Storey, *Pers. Lit.* II, 174.—3. *Ashraf al-wasāʾil* by Aḥmad b. Ḥajar al-Haytamī (d. 973/1565, see II, 387) also Paris 714/5, Algiers 1662–4, Brill–Houtsma^{1} 377, ^{2}741, Cambr. Suppl. 64, Manch. 132, Cairo^{1}, I, 267, Dam. Z. 72, 24 (*RAAD* VII, 573), Mosul 230, 62, Fez Qar. 697. Abstract by Muḥammad b. Aḥmad al-Ḥurayshī in Fez Qar. 701, on which glosses by Aḥmad b. Muḥammad al-Damanhūrī, following Nūr al-Dīn al-Shabramallasī (d. 1087/1676, see II, 322), composed in 1074/1663, Algiers 1667.—3a. Manlā Muḥammad Shirwānī al-Bukhārī, tenth cent., Tunis Zayt. II, 249.—4. Persian glosses by Rājī Ḥājj al-Ḥaramayn, a student of ʿAlī Hamdānī, ca. 978/1570, Manch. 133.—5. *Jamʿ al-wasāʾil* by al-Qāriʾ al-Harawī (d. 1014/1605, see II, 394), additionally Brill–H^{1} 378, ^{2}742, Sulaim. 264, Dāmādzāde 465/6, Selīm Āġā 183, Tunis Zayt. II, 244, Pesh. 341, Calc. | Medr. 298, As. Soc. 9, Būhār 21, Āṣāf. I, 626$_{260}$, ed. Muṣṭafā Jumʿawī, 269

Istanbul 1299, C. 1317.—6. *al-Fawā'id al-jalīla al-bahiyya* by Muḥammad b. Qāsim Jassūs (b. 1089/1678, d. 4 Rajab 1182/14 November 1768, al-Qādirī, *Nashr al-mathānī* II, 284, al-Kattānī, *Salwat al-Anfās* I, 330, al-Nāṣirī, *al-Istiqṣā'* IV, 92, 255), Rabat 46, Tunis Zayt. II, 265, printings also Fez n.d., Būlāq 1296.—7. ʿAbd al-Ra'ūf al-Munāwī (d. 1031/1621 II, 306), composed in 999/1590, actually glosses on nos. 2 and 3, additionally Esc.[2] 1788, Vat. V. 1402, Br. Mus. Or. 7619 (DL 19), Dam. Z. 74, 56, Selīm Āġā 982, Dāmādzāde 463/4, Rabat 44, Tanger, Gr. M. IV, 7, Tunis Zayt. II, 249–51, Āṣāf. I, 626,$_{374}$, Bank. XV, 986/7 print. C. 1317.—8. *Bahjat al-maḥāfil wa-ajmal al-wasā'il bil-taʿrīf bi-ruwāt* (*bi-rijāl*) *al-shamā'il* by al-Lāqānī (d. 1041/1631, see II, 317), composed in 1037/1627, additionally Berl. 9959, Cairo I, 271, Aleppo *RAAD* XII, 476.—10. *al-Mawāhib al-laduniyya* by Ibrāhīm al-Bājūrī (d. 1277/1861, see II, 487), Fez Qar. 700, Tunis Zayt. II, 272, print. also Būlāq 1276, 1290, 1302, C. 1301, 1320.—11. *Kashf al-faḍā'il* by Nūr b. Muḥammad b. Ḥusayn al-Kāshānī, Sulaim. 267.—12. *al-Mawāhib al-Muḥammadiyya* by Sulaymān b. ʿUmar al-Jamal (see II, 384), composed in 1196/1782, Brill–H ^{1}379, ^{2}743.—13. *Anjaḥ al-wasā'il* by Abu 'l-Qāsim b. Muḥammad Abi 'l-Barakāt b. Aḥmad b. ʿAbd al-Malik b. Makhlaṣ, Rabat 45, Tanger, Gr. M. IV, 9, IX, 19, Fez Qar. 698, Algiers 1686 (not identified as a commentary on al-Tirmidhī).—14. Abū ʿAbdallāh Muḥammad b. Aḥmad Bannānī Firʿawn (died in Fez on 7 Muḥarram 1261/16 January 1845 or 6 Muḥarram 1266/22 November 1849, see al-Kattānī, *Salwat al-anfās* I, 149) Rabat 47.—15. Shams al-Dīn Mawlawī Muḥammad al-Ḥanafī (ninth cent., see *ḤS* IV, 3, 349), Bank. XV, 984.—16. Nasīm al-Dīn Muḥammad Mīrak Shāh (middle of ninth cent., see *ḤS* III, 3, 349), Bank. XV, 983.—17. Anon., ibid. 985, Algiers 1665, 1667.—18. Persian commentary by Ḥājī Muḥammad Kashmīrī (d. 1006/1597, *Tadhk. ʿulamā'i Hind* 46), Bank. XIV, 1191, Būhār 121.—19. Anonymous Persian commentary, Bankipore XIV, 1192. Abstract by Ismāʿīl b. Ghunaym al-Jawharī, ca. 1160/1747, *al-Shiyam*, Paris 716, the anonymous *al-Ḥilya al-mubāraka* is in Būhār 22.

III. *Tasmiyat aṣḥāb rasūli 'llāh*, Lālelī 2089 (Weisweiler 75). The *Arbāʿūn* attributed to him in Gotha 613, 1, are instead by Abu 'l-Faḍl al-ʿIrāqī (d. 806/1404, see II, 66) after Paret *EI*, Fascicle M, until (cover).

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c. Abū ʿAbd al-Raḥmān Aḥmad b. ʿAlī b. Shuʿayb (or Ibn Shuʿayb b. ʿAlī) al-Nasā'ī was beaten to death in Ramla (or, according to others, in Damascus) on 13 Ṣafar 303/29 August 915 because he had refused to recognise the merits of Muʿāwiya.

Subkī, *Ṭab.* II, 83/4, al-Yāfiʿī, *Mir. al-j.* II, 240, Ibn al-ʿImād *ShDh* II, 239, Ibn Ḥajar, *Tahdhīb* I, 36–9, *Bustān al-muḥ.* 110, al-Dhahabī, *Tadhk. al-ḥuff.* II[1], 267, [2]241. 1. *Kitāb al-sunan*, Brill–H[2] 704, Sulaim. 317/8, Qiličʿ A. 268, Dāmād Ibr. 408, Dam. ʿUm. 21, 221/2, 227/8, Fez Qar. 534, 551, printings also Būlāq 1276, Lucknow 1869, Delhi 1256, 1315, 1319, 1325. Abstract by the author, omitting the weak *ḥadīth*s, *al-Mujtabā*, Rāmpūr I, 88, 1804 with the commentary *Zahr al-rubā* of al-Suyūṭī (d. 911/1505), | Dāmādz. 392, Kanpur 1847, 1299 and Delhi Shāhdara 1272, 1281, 270
Ḥāshiya by Abu 'l-Ḥasan Muḥammad al-Sindī, C. 1312, 1348, with a commentary put together from al-Suyūṭī, al-Sindī and others, by Abū ʿAbd al-Raḥmān Muḥammad Panjābī and Muḥammad ʿAbd al-Laṭīf Delhi 1898. Abstract from Suyūṭī, *ʿArf zahr al-rubā*, by ʿAlī b. Sulaymān al-Dimnātī al-Bājamʿawī (see II, 485) C. 1299. *Rawḍ al-rubā ʿan tarjamat al-Mujtabā*, with a Hindustani translation and commentary by Mawlawī Waḥīd al-Zamān, Lahore 1886.—2. *Kitāb al-khaṣāʾiṣ fī faḍl ʿAlī b. Abī Ṭālib*, composed in Damascus, where he had noted strong aversion to the ʿAlids, additionally Bank. XV 1048/9, Calcutta 1303, with a Hindustani translation and commentary in *Manāqibi Murtaḍawī* by Mawlawī Abu 'l-Ḥasan Muḥammad al-Siyālkūtī, Lahore 1892, with a Persian translation and commentary by Abu 'l-Qāsim al-Riḍawī al-Qummī, Lahore 1898.—3. *Kitāb al-ḍuʿafāʾ wal-matrūkīn*, Lālelī 2089 (Weisw. 114), in Muslim's *al-Munfaridāt wal-wuḥdān*, Agra 1323 and in the Indian *Majmūʿa* 1325, based on Bukhārī's *al-Taʾrīkh al-ṣaghīr*, Allāhābād 1325. Also cited: 1. *Kitāb al-kunā wal-asāmī, Bust. al-m.* 110.—2. *Kitāb al-tamyīz*, Ibn Ḥajar *Tahdhīb* I, 356, 7.—3. *Kitāb al-jarḥ wal-taʿdīl*, ibid. 419, 15.

d. Abū ʿAbdallāh Muḥammad b. Yazīd b. Māja al-Qazwīnī, d. 273/886.

Al-Dhahabī, *Tadhk. al-ḥuff.* II, 189. *Kitāb al-sunan*, additionally Tunis Zayt. II, 122, Dāmādzāde 400–1, Sulaim. 314/5, Selīm Āġā 164, Dam. ʿUm. 20, 214, 21, 220, Rāmpūr I, 86$_{158}$, print. Delhi 1233, 1273, 1889, 1905, Lahore 1311 (with a Hindustani translation and commentary entitled *Rafʿ al-ʿajāja*, by Mawlawī Waḥīd al-Zamān), C. 1313 (with glosses by Abu 'l-Ḥasan b. ʿAbd al-Hādī al-Ḥanafī al-Sindī, see II, 391 n 2), al-Suyūṭī's (d. 911/1505) commentary *Miṣbāḥ al-zajāja* Dam. ʿUm. 21, 236, Rāmpūr I, 115$_{381}$, in the margin of Delhi 1282 (which also includes the *Injāḥ al-ḥāja* of ʿAbd al-Ghanī al-Dihlawī); the abstract *Nūr al-miṣbāḥ* by ʿAlī b. Sulaymān al-Dimnāti al-Bājamʿawī (see II, 485), C. 1299. Commentary, *Miftāḥ al-ḥāja*, by Muḥammad b. ʿAbdallāh Ranjābī Ḥaẓīrawī, Lucknow 1315, commentary by Mughlaṭāʾī al-Ḥikrī (d. 762/1361 see II, 48), Cairo[2]I, 269. *Zawāʾid b. Māja ʿala 'l-kutub al-khamsa* by Nūr al-Dīn b. Ḥajar al-Haytamī (d. 807/1405,8 see II, 76$_{11}$), Āṣāf. I, 632$_{410}$.

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5. ʿAbdallāh b. ʿAbd al-Raḥmān al-Dārimī al-Samarqandī was born in 181/797. He was for a brief while a judge in Samarqand and died in 255/869.

Al-Khaṭīb, *Taʾr. Baghd.* X, 29–32, al-Dhahabī, *Tadhk. al-ḥuff.* II, 105, Ibn Ḥajar, *Tahdhīb* V, 294–9, Ibn al-ʿImād, *ShDh* II, 130, *Bust. al-muḥ.* 44. *Kitāb al-musnad al-jāmiʿ*, additionally Rabat 48, 5 MSS in Istanbul in Weisweiler 50, Cairo^{2} I, 320, ^{3}I, 104, Āṣāf. ^{2}I, 634, no. 482, 607, 676, print. Hyderabad 1309, lith. Kanpur 1293, Delhi 1337 (in the margin of Ibn Taymiyya's *Muntaqā*). Muḥammad Naʿīm ʿAṭāʾ, *al-Ḥall al-mudallal ʿala ʾl-Dārimī, al-niṣf al-awwal*, Lucknow 1322.

271 5a. Apart from the generally recognised | collections of *ḥadīth*, in the first centuries of Islam there also circulated some smaller works that had flown out of the pens of notorious forgers or of people that were otherwise accused of untrustworthiness. Taking our lead from F. Kern, *Festschr. Sachau* 388–400, whatever has survived of these works will be briefly mentioned.

I. Simʿān b. Mahdī transmitted 300 sayings by the Prophet, supposedly on the authority of the Prophet's companion Anas b. Mālik. These sayings were mostly of moral and pious content and were adopted by the respected Ḥanafī Muḥammad b. Muqātil al-Rāzī, a contemporary of al-Shaybānī (p. 171, ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *al-Jaw.* II, 134), from the latter's student Abu ʾl-ʿAbbās Jaʿfar b. Hārūn al-Wāsiṭī, Berl. 1277.

Al-Dhahabī, *Mīzān* I, no. 3, 498, al-Suyūṭī, *al-Laʾāliʾ al-maṣnūʿa* I, 22 and 110.

II. Ḥirāsh b. ʿAbdallāh, who in 222/837 claimed to be 180 years old and to have been a protégé of Anas.

Nuskha, mostly about fasting, at the end of Berl. 1552.

6. Baqī (Buqay?) b. Makhlad al-Qurṭubī lived in the East for many years, once for fourteen years and later for another twenty. He was particularly important for the study of *ḥadīth*s in Spain. He died on 29 Jumādā II 276/30 October 889.

Ibn ʿAsākir, *Taʾr. Dimashq* III, 277–82, Yāqūt, *Irsh.* II, 368–71, Ibn Abī Yaʿlā, *Ṭab. al-Ḥanābila* 79–81, al-Dhahabī, *Tadhk.* II, 368ff., al-Yāfiʿī, *Mir. al-j.* II, 190, Ibn Bashkuwāl no. 277, al-Maqq. I, 491, 812. The companions mentioned in his

Musnad were brought together by his student Abū Muḥammad ʿAbdallāh b. Yūnus b. Muḥammad al-Murādī al-Qabrī (d. 330/942, al-Ḍabbī 231) in his *Kitāb al-aʿdād* AS 454 (Weisw. no. 91). *Dhikr mā lil-ṣaḥāba min al-ḥadīth min al-ʿadad*, compilation of *ḥadīth* scholars who transmitted 10,000 *ḥadīth*s and then downward until those who only heard 8, Berl. 9915 (*Ḥadīth Makhlad*, Dam. ʿUm. 22, 248). According to Ibn ʿAsākir III, 279, 9 and Ibn Ḥazm in Maqq. II, 115, 18, his commentary on the Qurʾān even outshone that of Ṭabarī.

| 6a. Abū Bakr Aḥmad b. Abī Khaythama Zuhayr b. Ḥarb al-Nasāʾī al-Baghdādī 272
was a student of Aḥmad b. Ḥanbal, al-Madāʾinī, and Muḥammad b. Sallām al-Jumaḥī (see p. 165). He died in Shawwāl 279/January 893.

Fihrist 321, Yāqūt, *Irsh.* I, 129, Ibn Abī Yaʿlā, *Ṭab. al-Ḥanābila* 22, al-Dhahabī, *Tadhk. al-ḥuff.* II, 156. *Al-Taʾrīkh al-kabīr* on the *ḥadīth*-scholars of Fez, Qar. 655 (*Maʿārif* XIV, 51), al-Maktaba al-Sindiyya, *Tadhk. al-naw.* 79. Printing planned in Hyderabad, see *Barnāmaj* 1354, 11.

b. Abū Bakr Muḥammad b. Ibrāhīm b. ʿAlī b. ʿĀṣim al-Muqriʾ al-Iṣbahānī died in Shawwāl 281/December 894.

Al-Muʿjam on the *ḥadīth*-scholars of the Hijaz, Egypt, Syria, and Iraq, Cairo^2 V, 351.

7. See ad p. 187, 5.

7a. Aḥmad b. ʿAlī b. Saʿīd al-Marwazī wrote, around 291/904 in Samarqand:

Risāla fi ʾl-jumʿa wa-faḍlihā Gotha 632, Cairo^1 VII, 425.

7b. The oldest preserved Shīʿa work on *ḥadīth* is the *Qurb al-isnād*, which brings the *ḥadīth* of Imām Jaʿfar al-Ṣādiq and Mūsā b. al-Kāẓim together in two parts. It is attributed to Abu ʾl-ʿAbbās ʿAbdallāh b. Jaʿfar b. al-Ḥusayn b. Mālik b. Jāmiʿ al-Ḥimyarī al-Qummī, who went to Kufa in 290/902. Others ascribe the work to his son Abū Jaʿfar Muḥammad.

Būhār 49, As. Soc. Bengal 746, see *Biḥār al-Anwār* I, 5, al-Ṭūsī, *Fihrist*, 189, al-Najjāshī, *Kitāb al-rijāl* 152, which lists 3 works with the title *Qurb al-isnād ila ʾl-Riḍā, ilā Abī Jaʿfar b. al-Riḍā*, and *ilā Ṣāḥib al-amr*; see *Shudhūr al-ʿiqyān* I, fol. 360, *Muntaha ʾl-maqāl* 183, *Kashf al-ḥujub* 411.

7c. Abū Jaʿfar Aḥmad b. Muḥammad b. Mihrān al-Nasāʾī al-Sawṭī al-Baghdādī al-Ḥanafī, a student of Abū Nuʿaym al-Faḍl b. Dukyān (d. 219/834 or 228/842, *Fihr*. 227, al-Khaṭīb, *Taʾr. Baghd*. XII, 346, al-Dhahabī, *Tadhk* I, 338), who died after 270/883.

273 | Al-Khaṭīb, *Taʾr. Baghd*. V, 99ff., Abū Nuʿaym al-Iṣbahānī, *Dhikr akhbār Iṣbahān* I, 168, ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. I, 122, Ṭabarī I, 626, 16. *Al-Ḥadīth al-fāʾiq wal-nasīm al-rāʾiq*, a collection of *ḥadīth*s in many, unnumbered parts, Welīeddīn 557 (Weisw. 5).

7d. Ismāʿīl b. Isḥāq b. Ismāʿīl al-Azdī, who was born in 199/814 or 200 in Basra, was a judge in Baghdad, where he died in 282/895.

Al-Khaṭīb, *Taʾr. Baghd*. VI, 284ff., Yāqūt, *Irsh*. II, 257ff., Ibn al-Athīr XIII, 142, al-Dhahabī *Tadhk*. II, 180ff., Ibn al-ʿImād, *ShDh* II, 178. *Faḍl al-ṣalāt ʿala ʾl-nabī ṣʿlm*, Köpr. 428 (Weisw. no. 67). His other works on the Qurʾān, on Mālikī *fiqh*, and on linguistics do not survive.

8. After lengthy study tours, Abū Ḥātim Muḥammad b. Aḥmad b. Ḥibbān al-Bustī replaced a *qāḍī* in Samarqand but was chased away as a heretic because he had defined prophecy as the combination of *ʿilm* and *ʿamal* in one person, who thereby attains perfection (see Goldziher on *Maʿāni ʾl-nafs* 57). After stays in Nasā and, in 334/945, in Nishapur, he became a teacher of *ḥadīth* in Samarqand, where he died, aged 80, on 22 Shawwāl 354/21 October 965.

Al-Subkī, *Ṭab*. II, 141, al-Dhahabī, *Tadhk. al-ḥuff.* III, 125ff., *Mīzān* I, 361, al-Suyūṭī, *Tadrīb* 32, Ibn Taghrībirdī, (Juynb.) II, 372, (C.) III, 343, Ibn al-ʿImād, *ShDh* III, 16, *Bustān al-muḥ*. 38–40, Brockelmann, *EI* II, 410. 1. *Kitāb al-taqāsīm wal-anwāʿ*, Faiẓ. 524, Cairo[1] I, 259, VII, 689, (according to Suyūṭī, *Bughya* 331, ʿAlī b. Balabān al-Fārisī, who revised the text, died in 739/1338), Medina, Spies, *ZDMG* 90, 111, on which *Mawārid al-ẓamʾān ilā zawāʾid b. Ḥibbān* by ʿAlī b. Ḥajar al-Haytamī (II, 78), ibid. 112.—2. *Kitāb* (*Taʾrīkh*) *al-thiqāt*, one of the major sources for al-Samʿānī's *Ansāb* and Ibn Ḥajar's *Tahdhīb*, AS (*Maʿārif* XXVII, 296), Sulṭān A.K. 2995 (*Isl*. XVII, 250), Weisw. 111, Maktaba Sindiyya, Āṣāf. I, 780, Frenki Maḥall, *Tadhk. al-naw.* 90–2, Med., op. cit. 116. An alphabetical index of names on it, which Muḥammad b. Aḥmad al-Dhahabī (d. 748/1348, see II, 46) prepared for his own use, Esc.[2] 1689.—3. *Kitāb al-taʾrīkh wal-majrūḥīn min al-muḥaddithīn* or *Kitāb al-jarḥ wal-taʿdīl* AS 496 (*Isl*. XVII, 250, Spies 118), which, according to *Tadhk. al-naw.* 92, is identical with the *Kitāb al-ḍuʿafāʾ*, of which there is an abstract in Āṣāf. I, 788.—4. *Mashāhīr ʿulamāʾ al-amṣār*,

Leipz. 688.—5. *Rawḍat al-ʿuqalāʾ wa-nuzhat al-fuḍalāʾ*, an edifying *adab* work, Hamb. 96, Paris 5809, C. 1328.—6. *Kitāb al-ʿaẓama*, on the miracles of Creation, in the Maktabat Shaykh al-Islām in Medina, *RAAD* VIII, 758.—7. *Mukhtaṣar fi ʾl-ḥudūd*, Bat. Suppl. 170 (author?).—8. *Asmāʾ al-ṣaḥāba*, Med. *ZDMG* 90, 116. In the *Rawḍa* he also mentions | the following works: *Maḥajjāt al-mubtadiʾīn* 19, 274
14.—2. *al-ʿĀlim wal-mutaʿallim*, ibid. 27, 9.—3. *Ḥifẓ al-lisān*, 36, 1.—4. *Murāʿāt al-ʿushra*, 74, 9, 164, 16, which is probably identical with *Murāʿāt al-ikhwān*, 159, 16.—5. *Kitāb al-wadāʿ wal-firāq*, 94, 12.—6. *al-Thiqa billāh*, 111 penult.—7. *Kitāb al-tawakkul*, 135, 12.—8. *Fūṣūl al-sunan*, 185, 10.—9. *al-Faṣl bayna ʾl-ghinā wal-faqr*, 200, 18.—10. *Kitāb al-sakhāʾ wal-badhl*, 205, 13.

8a. Abū Bakr Muḥammad b. ʿAbdallāh b. Ibrāhīm b. ʿAbdawayh al-Shāfiʿī al-Bazzāz was born in 260/873 in Chihil, near Wāsiṭ, and died in Baghdad in Dhu ʾl-Ḥijja 354/December 965.

Ḥuff. 121, *Bustān al-muḥ.* 74. *ʿAwālī al-Ghaylāniyyāt, ḥadīth* whose chains back to the Prophet are short and further transmitted by his student Abū Ṭālib Muḥammad b. Aḥmad b. Muḥammad b. Ibrāhīm b. Ghaylān al-Bazzāz, b. 347/958, d. 440/1048, Br. Mus. Suppl. 135/6, Tüb. 96. It was used by Ibn Taymiyya in his *al-Abdāl al-ʿawālī*, see ad II, 104.

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9. Abū Bakr Muḥammad b. al-Ḥusayn b. ʿAbdallāh al-Ājurrī, who died in Mecca in Muḥarram 360/November 970.

Al-Khaṭīb, *Taʾr. Baghdād* II, 203, al-Subkī, *Ṭab.* II, 150. 1. *Kitāb al-arbaʿīn*, additionally Landb. Br. 174, Br. Mus. Suppl. 155, Vat. v. Borg 159_2.—3. With the title *Akhlāq al-ʿulamāʾ maʿa akhlāq ḥamalat al-Qurʾān*, ʿĀšir Ef. II, 377, C. 1931.—4. *Akhbār ʿUmar b. ʿAbd al-ʿAzīz*, Dam. Z. 31, 30 (Horovitz, *MSOS* X 22).—5. *Kitāb al-ghurabāʾ*, ibid. 31, 27; 81, 45, 1.—6. *al-Taṣdīq bil-naẓar ila ʾllāh fi ʾl-ākhira*, ibid. 31, 28, 8.—7. *Taḥrīm al-nard wal-shiṭranj wal-malāhī*, ibid. 32, 42, 1.—9. *Kitāb al-sharīʿa*, Āṣāf I, 658_{377}.—10. *Kitāb al-suʾālāt*, cited in Ibn Ḥajar, *Tahdh.* I, 356_8.

10. Al-Ḥasan b. ʿAbd al-Raḥmān b. Khallād al-Rāmhurmuzī, d. ca. 370/971 in Rāmhurmuz.

Fihr. 155, al-Thaʿālibī, *Yatīma* III, 233ff., al-Samʿānī, *Ansāb* 244v, Yāqūt, *Irsh.* III, 140ff., al-Dhahabī, *Tadhk.* III, 113ff. 1. *Kitāb al-muḥaddith al-fāṣil bayna ʾl-rāwī wal-wāʿī*, according to Ibn Ḥajar in ḤKh V, 419, no. 11427 the oldest work on the

science of *ḥadīth*, Berl. 1142, 2, Esc.[2] 1608, Köpr. 397, Šehīd ʿA. P. 531 (Weisw. 1), Dam. ʿUm. 26, 400, Mashh. X, 31.—2. *Kitāb amthāl al-ḥadīth*, Esc.[2] 1405, Faiẓ. 266 (Weisw. 70).

11. Aḥmad b. Muḥammad b. Isḥāq al-Dīnawarī b. al-Sunnī, a student of al-Nasāʾī, who died in 364/974.

Ḥuff. III, 151, al-Yāfiʿī, *Mir. al-j.* II, 380. *Kitāb ʿamal al-yawm wal-layla*, on prayer, ḤKh IV, 8367, edited by Muḥammad b. Abī ʿAbdallāh b. Abi ʾl-Fatḥ al-Nahrawānī around 540/1145, Berl. 3505, Sulaim. 729, Bankipore V, 2, 371, Rāmpūr I, 98,254, II, 123, print. Hyderabad 1315, excerpts by Zayd b. al-Ḥasan al-Kindī in Vat. V. 1003.

275 | 11a. Abū Bakr Aḥmad b. Ibrāhīm b. Ismāʿīl, who died at 94 in 371/981.

Al-Samʿānī, *Ansāb* 35, b. *Kitāb al-muʿjam fi ʾl-asāmī*, Welīaddīn 845 (*Isl.* XVII, 251).

12. Abu ʾl-Ḥasan ʿAlī b. ʿUmar al-Dāraquṭnī was born in 306/918 in Dār al-quṭn, one of the neighborhoods of Baghdad. He was regarded as a Shīʿī, partly because he knew the *dīwān* of al-Sayyid al-Ḥimyarī (see p. 133) by heart. From 349/960 onward, he was *imām al-qurrāʾ* of Baghdad, where he died on 5 Dhu ʾl-Qaʿda 385/2 December 995.

Al-Khaṭīb, *Taʾr. Baghd.* XII, 34–40, al-Subkī, *Ṭab.* II, 310–2, al-Samʿānī, *Ansāb* 217a, Yāqūt, *GW* II, 523, al-Jazarī, *Ghāya* I, 558, al-Dhahabī, *Tadhk.* [1]III, 199, [2]186–200, al-Yāfiʿī, *Mir. al-jan.* II, 425, Ibn Taghr. (J.) 552, 3, *Bust. al-muḥ.* 45. 1. *Kitāb al-sunan*, additionally Vienna Glaser (*Actes du X. congr. d. or.* III, 40), ʿĀšir I, 157, ʿUm. 1192, NO 829, Āṣāf. [2]I, 634 no. 396, Bank. V, 2, 13/4, Calc. As. Soc. 1903–7, no. 501/2, print. Delhi 1306, with a commentary *Taʿlīq al-mughnī* by Muḥammad Shams al-Ḥaqq ʿAẓīmābādī, Delhi 1310.—2. *Kitāb al-ṣifāt*, Revan Köšk 510, 6 (*Isl.* XVII, 255).—3. *Aḥādīth al-nuzūl*, ibid. 7.—4. *Juzʾ fīhi ʾl-duʿafāʾ* AS 3405 (Spies 105).—5. *Kitāb jamaʿtu fīhi mā warada min al-nuṣūṣ al-wārida fī kitāb Allāh wal-aḥādīth al-mutaʿalliqa bi-ruʾyat al-bāriʾ*, Esc. [2]1445.—6. *ʿIlal al-ḥadīth* (on weak *ḥadīth*), dictated to his student al-Barqānī, Cairo[1] I, 370, Bank. V, 2, 301–3, Āṣāf I, 646,114/5.—7. *Dhikr asmāʾ al-tābiʿīn wa-man baʿdahum mimman ṣaḥḥat riwāyatuhu min al-thiqāt ʿinda Muḥammad b. Ismāʿīl al-Bukhārī*, Lālelī 2089 (Weisw. no. 92).—8. *Kitāb al-askhiyāʾ* (= *Kitāb al-sakhāʾ* in Yāqūt, *Irsh.* VI 8, 11), Bank. V. 2, 372, Calcutta Medr. (according to a communication by

Hidāyat Ḥusayn), ed. by S. Wajahat Husain, 1934.—9. *Gharīb al-ḥadīth*, Rāmpūr, *JRAS Bengal* NS II, XLII.

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13. Abū Sulaymān Ḥamd (which was his real name, but people changed it to Aḥmad, which he ended up accepting) b. Muḥammad b. Ibrāhīm al-Khaṭṭābī al-Bustī, who died on 16 Rabīʿ II 386/9 May 996 (or, according to others, in 388/998).

Yāqūt, *Irsh.* II, 81–7, IV, 141–3, al-Samʿānī, *Ansāb* 202v, al-Dhahabī *Tadhk.* III, 209ff., Subkī, *Ṭab.* II, 218, Ibn Taghrībirdī (Juynb.) 578, 13, (C.) IV, 199, Ibn al-ʿImād, *ShDh.* III, 127, Suyūṭī, *Bughya* 239, *Bustān al-muḥ.* 122. 1. *Iṣlāḥ ghalaṭ al-muḥaddithīn* AS 457, ʿĀšir Ef. 235 (*Tadhk. al-naw.* 41), printing planned in Hyderabad, see *Barnāmaj* 1354, 5.—3. *Gharīb al-ḥadīth*, which, according to Yāqūt, is more comprehensive than the works of Abū ʿUbayda and Ibn Qutayba, ʿĀšir Ef. 234 (*Tadhk. al-naw.* 41).—4. *Kitāb al-ʿuzla* (= *al-Iʿtiṣām*), Brill–H. ^{1}386, ^{2}745, Esc.^{2} 1758,$_{4}$.—5. *ʿIlm al-ḥadīth*, Mosul 84, 35.—6. *Maʿālim al-sunna*, see p. 266.—7. *Shaʾn al-adʿiya al-maʾthūra*, Dam. ʿUm. 24, 308.—8. *Rayān iʿjāz al-Qurʾān*, Leid. 1654.

| 14. Abū Ḥafṣ ʿUmar b. Aḥmad b. ʿUthmān b. Shāhīn, whose family came from 276
Mawarrūdh, was born in Ṣafar 297/November 909. He began studying *ḥadīth* in 308/920, and died on 12 Dhu ʾl-Qaʿda 385/8 January 995.

Al-Khaṭīb, *Taʾr. Baghdād* XI, 265–8. Apart from the *Kitāb nāsikh al-ḥadīth wa-mansūkhihi*, Paris 718, he also wrote a *Tafsīr*, apparently in 1000 *Juzʾ*, but which exposed his deficient knowledge of *fiqh, Taʾr. Baghd.* XI, 267, 3, Ibn al-Jawzī, *Talbīs Iblīs*, 123, 3, Goldziher, *Richtungen* 113, n. 4.

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16. Muḥammad b. ʿAbdallāh b. Muḥammad al-Ḥākim al-Nīsābūrī b. al-Bayyiʿ was born in Nishapur on 3 Rabīʿ I 321/4 March 933 and went to Iraq in 341/952. When he returned in 359/966 he was appointed a judge in Nasā, but he quit the job in order to be able to devote himself entirely to his scholarly work. Never again having a steady job, he was, nevertheless, an emissary for the Sāmānids in their negociations with the Būyids several times. He died on 3 Ṣafar 404/3 August 914, as he was leaving the public baths.

Ibn Khall. I, 613, al-Khaṭīb, *Ta'r. Baghd.* V, 473ff. Yāqūt, *Irsh.* VI, 673, Ibn ʿAsākir, *Tabyīn kadhib al-muftarī* 227–31, Subkī, *Ṭab.* III, 64–72, al-Dhahabī, *Tadhk. al-ḥuff.* III, 242–8, *Mīzān* III, 85, Ibn Ḥajar, *Lisān* V, 232ff., *Bustān al-muḥ.* 42. The science which studies the reliability of *ḥadīth* is primarily based on his works (Ibn Khaldūn, *Prol. trad.* II, 468, W. Marçais *JA* s. IX vol. 16, 331). Because he had included the 'tradition of the bird' he was suspected of Shīʿī leanings, something of which al-Subkī tried to exonerate him. 1. *Kitāb al-mustadrak ʿala 'l-Ṣaḥīḥayn* Cairo[1] I, 417, ʿĀṭif Ef. 613/4, MS in private possession in Tunis, see Griffini *RSO* III, 138 n. 3, Cairo[2] I, 417, [3]I, 140, Medina, *ZDMG* 90, 111, Calc. As. Soc. Ashraf ʿA., A. 6, 62. Āsāf. [2]III, 266, 972–4, 983, Bank. V, 105, print. Hyderabad 1334–42, from which a *Talkhīṣ*, an abstract with critical glosses by al-Dhahabī (d. 748/1347, see II, 46), Cairo[1], loc. cit., Br. Mus. Or. St. Browne 144, 52, AS 474, Faiẓ. 294, 511 (Weisw. 58) Med., *ZDMG* 90, 112, *Dībāja* Gotha 2, 121, together with the *Mustadrak*, Hyderabad 1334–42, 4 vols.; on which ʿAlī b. Aḥmad al-Mulaqqin (d. 804/1401, s. II, 93) wrote *al-Nukat al-liṭāf fī bayān al-aḥādīth al-ḍiʿāf al-mukhraja fī Mustadrak al-Ḥākim al-Nīsābūrī*, Mosul 233, 112.—2. *al-Madkhal ilā maʿrifat al-ṣaḥīḥ wal-saqīm min al-akhbār al-marwiyya* or *al-Madkhal ila 'l-Iklīl*, with the title *al-Madkhal fī uṣūl al-ḥadīth*, print. Aleppo 1352/1932.—
277 3. *al-Madkhal ilā maʿrifat al-Ṣaḥīḥayn*, Šehīd ʿA. P. 346, Dam. ʿUm. | 26, 388 (Weisw. 94), on which *al-Awhām allatī fi 'l-Madkhal* by ʿAbd al-Ghanī b. Saʿīd al-Ḥajrī, additionally Leipz. 892, v.—4. *Maʿrifat uṣūl ʿulūm al-ḥadīth*, listing 52 classes of *ḥadīth* scholars, AS 441, 1449, Köpr. 397, Welīeddīn 454 (Weisw. 2), Bank. V, 2, 437, Āṣāf. I, 674, 440, Maktaba Sindiyya, Maktaba Ḥabībiyya, Maktabat Shaykh al-Islām (*Maʿārif* XVIII, 334, *Tadhk. al-naw.* 44, Spies, *ZDMG* 90, 113), printing planned in Hyderabad, see *Barnāmaj* 1354, 4.—5. *Ta'rīkh Nīsābūr*, in 8 volumes, al-Samʿānī, *Ansāb* 574r, used by al-Subkī.

16a. ʿAlī b. Muḥammad b. Khalaf al-Qābisī Abu 'l-Ḥasan was born on 6 Rajab 324/31 May 936 and travelled to the East in 352/963, before settling in Kairouan in 357/968, where he died on 3 Rabīʿ II 403/23 October 1012.

Ibn Khall. no. 419 (I, 427, W. I, 339), al-Dhahabī, *Ḥuff.* III, 279, Ibn al-ʿImād, *ShDh* II, 168. 1. *al-Mulakhkhaṣ*, see p. 298.—2. *Aḥwāl al-mutaʿallimīn wa-aḥkām al-muʿallimīn*, Paris 4595.

17. Abū Bakr Muḥammad b. al-Ḥasan b. Fūrak al-Anṣārī al-Iṣbahānī is said to have been poisoned on the orders of Maḥmūd in 406/1015 because he had contended that Muḥammad had only been a Prophet during his lifetime, that his soul had perished when he died, and that he was not in Paradise. This representation of things, which goes back to the *Naṣā'iḥ* by Ibn Ḥazm al-Ẓāhirī (see

p. 400), was rejected by al-Subkī, who called it slander against the Ashʿarīs. It was, rather, the Karrāmis who ordered Abū Bakr to be poisoned when he had successfully exonerated himself from these suspicions with Maḥmūd.

Ibn Khall. I, 610, Ibn ʿAsākir, *Bayān kadhib al-muftarī* 232/3, al-Subkī, *Ṭab*. III, 52–5, Ibn Taghrībirdī, (Juynb.) 616, 8, Ibn al-ʿImād, *ShDh* IV, 181–2, Schreiner, A*ct. du VIIIe Congr. des Or. I*, 107/8, Wüst., *Schaf*. IV, 285. His magnum opus, which attempted to reinterpret various anthropomorphic *ḥadīth* (see Goldziher, *Vorl*. ^{2}123, 330), appears under various titles including *al-Takallum ʿala 'l-aḥādīth al-mashhūra allatī ẓāhiruhā al-tashbīh wa-radduhā ila 'l-muḥkam*, Leid. 1734, *Bayān mushkil al-ḥadīth wa-radd ʿala 'l-mulḥida wal-muʿaṭṭila wal-mubtadiʿa min al-Jahmiyya wal-Jismiyya wal-Muʿtazila*, Br. Mus. Suppl. 1204, I, *Mushkil al-ḥadīth wa-gharībuhu*, Leipz. 316, *Taʾwīl mushkil al-aḥādīth wa-radd etc*., Jerus. Khāl. 76, 6, *Ḥall mutashābihāt al-ḥadīth*, Rāġib 180, *Sharḥ gharīb al-ḥadīth*, ibid. 312, *Mushkil al-āthār* (*al-ḥadīth*), Dāmād Ibr. P. 404, Selīm Āġā 227, Bank V, 2, 373, Maktaba Sindiyya, *Tadhk. al-naw.* 45, and *al-Imlāʾ fi 'l-īḍāḥ wal-kashf ʿan wujūh al-aḥādīth etc.* Vat. V. 1406, (see Kern, *MSOS* XI, 260, Ritter, *Isl*. XVII, 256). A printing is planned in Hyderabad, | see *Barnāmaj* 1354. 5. There is a *Risāla fī* 278
ʿilm al-tawḥīd in the Maktabat Shaykh al-Islām (*Maʿārif* XVIII, 333) *Tadhk. al-naw.* 64, Spies, *ZDMG* 90, 116. His *Ṭabaqāt al-mutakallimīn* is cited in al-Subkī, *Ṭab*. II, 248, 16.

18. Abu 'l-Qāsim Tammām b. Muḥammad b. ʿAbdallāh b. Jaʿfar b. al-Junayd al-Rāzī was born in Damascus in 330/941 and died on 3 Muḥarram 414/29 March 1023.

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Ibn ʿAsākir, *Taʾr. Dim*. III, 342, *Bustān al-muḥ*. 92, Suyūṭī, *Ḥuff*. XIII, 39 (with the wrong date).

19. Mention has already been made of a number of works on the *ʿilm al-rijāl*, on the reliability of *ḥadīth*. The following authors were especially active in this field:

On Yeni 878, see p. 182.

a. Abu 'l-Qāsim ʿAbdallāh b. Muḥammad b. ʿAbd al-ʿAzīz b. al-Marzubān al-Baghawī, d. 210 or 214/825 or 829.

Al-Dhahabī, *Tadhk*. II, 302–4. *Muʿjam al-ṣaḥāba*, a fragment of which is in the possession of B. Moritz (F. Kern).

b. Abū ʿAbdallāh Muḥammad b. Aḥmad b. Muḥammad b. Abī Bakr al-Muqaddamī, who was a *qāḍī* in Baghdad, died in 301/913.

Ibn al-Khaṭīb, *Taʾrīkh Baghd*. II, 336, al-Samʿānī, *Ansāb* 539v. *Asmāʾ al-muḥaddithīn wa-kunāhum*, Br. Mus. Suppl. 717.

c. Abū Bishr Muḥammad b. Aḥmad b. Ḥammād b. Saʿd al-Anṣārī al-Rāzī al-Dawlābī al-Warrāq, who died in 320/932 in al-ʿArj.

Kitāb al-kunā wal-asmāʾ, Paris 6017, Cairo[1] I, 244, print. Hyderabad 1322/3.

d. Muḥammad b. ʿAmr al-ʿUqaylī, who died in 322/934.

Kitāb al-ḍuʿafāʾ, Berl. 9916.

e. Abū Muḥammad ʿAbd al-Raḥmān b. Abī Ḥātim b. Idrīs al-Tamīmī al-Ḥanzalī al-Rāzī was born in 240/854 and died in Ṭūs in 327/939.

Al-Subkī, *Ṭab*. II, 237ff., al-Kutubī, *Fawāt*, I, 332, al-Dhahabī, *Tadhk. al-ḥuff*. III, 46, al-Suyūṭī, *Interpr*. 52, Ibn al-ʿImād, *ShDh* II, 308. 1. *Kitāb al-jarḥ wal-taʿdīl* in 6 vols., Paris 5983, Cairo[1] I, 124, 234, a copy from which is in al-Maktaba al-Sindi-
279 yya, AS 496, Köpr. 278 (Spies, 116), Murād 566, Āṣāf. I, 786,$_{139}$, | *Tadhk. al-naw.* 90 (cf. Goldziher, *M.St*. II, 272), printing planned in Hyderabad, see *Barnāmaj* 1354, 8.—2. *ʿIlal al-ḥadīth wa-bayān mā waqaʿa min al-khaṭaʾ wal-khalal fī baʿḍ ṭuruq al-aḥādīth al-marwiyya fi ʾl-sunan al-nabawiyya*, Faiẓ. 498 (Weisw. 69), Cairo[1] I, 137, vol. 2. C. (Salafiyya), 1926.—3. *Tafsīr*, Cairo[1] I, 139.

f. Al-Qāḍī Abū ʿAbdallāh al-Ḥasan b. Ismāʿīl b. Muḥammad al-Ḍabbī al-Baghdādī al-Maḥāmilī, who was born in 235/849, was a *qāḍī* in Kufa for 60 years before he died in 330/941.

Al-Khaṭīb, *Taʾr. Baghd*. VIII, 19, *Bust. al-muḥ*. 74. *Amālī*, Cairo[1] I, 273.

g. Abu ʾl-Ḥusayn ʿAbd al-Bāqī b. Qāniʿ b. Marzūq was born in Dhu ʾl-Qaʿda 265/879 and collected and transmitted *ḥadīth* during his many travels. He died in Shawwāl 351/962. One of his students was al-Dāraquṭnī.

Al-Khaṭīb, *Ta'r. Baghd.* XI, 88ff., al-Dhahabī, *Tadhk.* III, 93ff., *Mīzān* II, 91, Ibn Ḥajar, *Lisān* III, 383ff., Ibn al-ʿImād, *ShDh* III, 8. *Muʿjam al-ṣaḥāba*, Köpr. 452 (Weisw. 76). Abū Bakr b. Fatḥūn al-Mālikī (Ibn Ḥajar, *Iṣāba* I, 2, Suyūṭī, *Tadrīb al-rāwī* 202) wrote the *Kitāb al-iʿlām wal-taʿrīf mimmā li-Ibn al-Qāniʿ fī muʿjamihi min al-awhām wal-taṣḥīf* against this work.

h. Sulaymān b. Aḥmad b. Ayyūb al-Lakhmī al-Ṭabarānī was born in Ṣafar 260/December 873 in Tiberias (or, according to others, in Acre), and settled in Isfahan after a study tour of 33 years, where he died in 360/971.

Ibn ʿAsākir, *Ta'r. Dim.* VI, 240ff., Abū Nuʿaym al-Iṣbahānī, *Dhikr akhbār Iṣb.* I, 335, Yāqūt, *GW* VI, 458, Ibn al-Jazarī, *Ghāya* I, 311, al-Dhahabī, *Tadhk. al-ḥuff.* III, 118–23, Ibn Ḥajar, *Lisān* III, 73ff., *Mīzān* I, 408ff., Ibn Khall. 260, *Bust. al-muḥ.* 53ff., a biography by Yūsuf b. ʿAbd al-Wahhāb b. Muḥammad b. Manda (d. 511/1117, al-Dhahabī, *Tadhk.* II, 45ff.) in Asʿad 2431. 1. *al-Muʿjam al-kabīr*, a collection of *ḥadīth* ordered by shaykh, which contained all the Ṣaḥāba except Abū Hurayra, whose *ḥadīth* he collected in a separate work, vol. 6, Paris 2011, Fez, *Bull. de Corr. Afr.* 1883, p. 384, no. 133, Fātiḥ 1198, Top Kapu A. III, 465, Dam. ʿUm. 23, 281–3, from this are the *Thalāthiyyāt* and *Rubāʿiyyāt al-Muʿjam al-kabīr*, Landb.-Br. $71_{1,\ 2}$.—2. *al-Muʿjam al-awsaṭ*, third (last) vol. in Köpr. 454 (Weisw. 71).—3. *al-Muʿjam al-ṣaghīr*, separate volumes, Heid. *ZS* X, 90, Br. Mus. 875, Esc.[1] 1095, Top Kapu A. III, 464, Faiẓ. 545, ʿUm. 1218, ʿĀṭif 607, Bank. 319, 320, Āṣāf. ^{3}I, 674, no. 155, 662/3 (Weisw. 72), Medīna, Spies *ZDMG* 90, 114, abstract in Gotha 864, 5.—4. *Makārim al-akhlāq*, ethical dicta by the Prophet, Berl. 5390.—5. *Kitāb al-musārīn wa-dhikr al-ajwād*, Dam. Z. 32, 46, 3.—6. *Faḍl al-ramy wa-taʿlīmihi, ḥadīth* on archery, Köpr. 384, 2 (*Isl.* XVIII, 144).—7. *Kitāb al-awā'il*, Br. Mus. Suppl. 604, 2.—8. *al-Aḥādīth al-ṭiwāl*, Welīeddīn 470 (Weisw. 73).

| i. ʿAbdallāh b. ʿAdī b. ʿAbdallāh al-Jurjānī b. al-Qaṭṭān was born in 277/890 and 280
died 360/971 (or, according to others, in 365).

Al-Dhahabī, *Tadhk. al-ḥuff.* III, 143, *Mīzān* I, 2, Ibn Ḥajar, *Lisān* I, 6, Suyūṭī, *Ḥuff.* XII, 40, *Tadrīb* 261, Ibn al-ʿImād, *ShDh* III, 57. 1. *al-Kāmil fī maʿrifat ḍuʿafā' al-mutaḥaddithīn* or *al-Kāmil fi 'l-jarḥ wal-taʿdīl*, Top Kapu A. III, 2943 (Weisw. 115), Cairo[1] II, 29ff., ^{2}I, 243, of which an abstract by Aḥmad b. Aybak al-Dimyāṭī (d. 749/1348) is Berl. 9944.—2. *Asmā' al-Ṣaḥāba*, Maktabat al-Madīna, 270, *Tadhk. al-naw.* 94.

k. Abu 'l-Fatḥ Muḥammad b. al-Ḥusayn al-Azdī, who died in 367/977 in Mosul.

Al-Khaṭīb, *Ta'r. Baghd.* II, 243. *Tasmiyat man wāfaqa ismuhu isma abīhi min al-Ṣaḥāba wal-Tābiʿīn wa-man baʿdahum min al-muḥaddithīn*, Leid. 1087.

l. Abū ʿAlī ʿAbd al-Jabbār b. ʿAbdallāh b. Muḥammad b. ʿAbd al-Raḥīm al-Khawlānī al-Dārānī b. Muhannā, died between 365–70/975–81 (see p. 210).

Yāqūt, *GW* II, 537. *Ta'rīkh Dārayyā*, on the Ṣaḥāba and Tābiʿūn who had settled in Dārayyā, near Damascus, Br. Mus. Suppl. 657.

m. Abū Sulaymān Muḥammad b. ʿAbdallāh b. Aḥmad b. Zabr al-Rabaʿī, who died in 379/989.

Suyūṭī, *Ḥuff.* XII, 72. 1. *Ta'rīkh mawlid al-ʿulamā' wa-wafayātihim*, Br. Mus. 1620.—2. *Waṣāya 'l-ʿulamā' ʿinda ḥuḍūr al-mawt*, Dam. Z. 33, 56, 3.—3. *al-Muntaqā min akhbār al-Aṣmaʿī*, ibid. 32, 46, 4 (see p. 105), by his father, *qāḍī* Abū Muḥammad ʿAbdallāh (al-Samʿānī, *Ansāb* 248, b. 9, no date mentioned).

n. Abū Bakr Muḥammad b. Ibrāhīm b. ʿAlī b. ʿĀṣim b. Zādhān al-Muqri' al-Iṣbahānī, who died in 381/991.

Muʿjam, Cairo[1] I, 252.

o. Abū Naṣr Aḥmad b. Muḥammad al-Ḥusayn al-Kalābādhī, who died in 398/1007 (following *Ḥuff.* XIII, 26, 378).

Asmā' ḥuffāẓ (*rijāl*) *al-Ṣaḥīḥ lil-Bukhārī*, ḤKh I, 289, 693, Āṣāf. I, 772,$_{64,93}$, entitled *al-Kalām ʿalā rijāl al-Bukhārī*, Fez Qar. 452, adapted by ʿAbdallāh b. ʿAbd al-Raḥmān b. Juzayy in 562/1167, Paris 2086, which was merged with the work of Aḥmad b. Manjawayh al-Iṣbahānī (d. 428/1036) by Muḥammad b. Ṭāhir al-Qaysarānī (d. 507/1113 see p. 355) and given the title *al-Jamʿ bayna kitābay Abī Naṣr al-Kalābādhī wa-Abī Bakr al-Iṣbahānī fī rijāl al-Bukhārī wa-Muslim*, Būhār 231, Āṣāf. I, 816,$_{38}$.—2. *al-Hidāya wal-irshād fī maʿrifat ahl al-thiqa wal-sadād*, Cairo[1] I, 255, Med. *ZDMG* 90, 116.

281 | p. Abū ʿAbdallāh Muḥammad b. Isḥāq b. Muḥammad b. Yaḥyā (see p. 138) b. Manda al-ʿAbdī al-Iṣbahānī, who was born in 310/922 and died on 30 Dhu 'l-Qaʿda 395/18 September 1005.

Al-Dhahabī, *Tadhk. al-ḥuff.* II, 271ff., III, 338ff., Ibn Ḥajar *Lisān* V, 7off., Suyūṭī, *Ḥuff.* XIII 29, Ibn Taghrībirdī, (Juynb.) 590, 13, Ibn al-ʿImād *ShDh* III, 141, 337ff. 1. *Kitāb asmāʾ al-ṣaḥāba*, Köpr. 242 (*Tadhk. al-naw.* 96), printing planned in Hyderabad, *Barnāmaj* 1354, 9.—2. *Fatḥ al-bāb fi ʾl-kunā wal-alqāb*, Berl. 9917, S. Dedering, *Aus dem* K. f. al-b., Uppsala 1927.—3. *al-Radd ʿala ʾl-Jahmiyya*, Revan Köšk 510, 5 (*Isl.* XVII, 254).—4. *Kitāb al-tawḥīd wa-maʿrifat asmāʾ Allāh wa-ṣifātihi ʿala ʾl-ittifāq wal-tafarrud*, Dam. Z. 45, 35, ʿUm. 24,338, 62,36.—5. *al-Taʾrīkh al-mustakhraj min kutub al-nās lil-tadhkira wal-mustaṭraf min aḥwāl al-rijāl lil-maʿrifa*, which was published by his son Muḥammad, Köpr. 242 (Weisw. 77).

q. Abū Muḥammad Khalaf b. Muḥammad b. ʿAlī b. Ḥamdūn al-Wāsiṭī, who died in 401/1010.

Aṭrāf al-Ṣaḥīḥayn, Cairo[1] I, 268, Dam. ʿUm. 26,371, see Hidāyat Ḥusayn, *JRAS Bengal* NS XX, 101.

r. Abū Muḥammad ʿAbd al-Ghanī b. Saʿīd b. ʿAlī al-Azdī al-Miṣrī, born on 2 Dhu ʾl-Qaʿda 332/27 June 944, the greatest *ḥadīth* scholar of his time, died on 6 Shawwāl 409/16 February 1019.

Ibn Khall. no. 412, al-Dhahabī, *Tadhk.* III, 235ff., al-Suyūṭī, *Tadrīb* 251, Ibn al-ʿImād, *ShDh* III, 188ff., Ibn Taghrībirdī (Juynb.) 619, 7ff.—1. *Kitāb al-muʾtalif wal-mukhtalif fī asmāʾ al-rijāl*, Br. Mus. Suppl. 619, III, cf. 620, Köpr. 1578 (*MSOS* XV, 2), Dam. ʿUm. 26,386.—2. *Mushtabih al-nisba*, Br. Mus. Suppl. 619, I, Vat. V. 958,2, Fez Qar. 631, Dam. ʿUm. 53,2, Aleppo, *RAAD* VIII, 369, Āṣāf. I, 788,105, together with no. 1 Allāhābād 1327; abstract entitled *Kitāb al-nukhaba*, by al-Mawṣilī (d. 655/1257), Fez Qar. 632.—3. *Kitāb al-ghawāmiḍ wal-mubhamāt*, Faiẓ, 261 (Weisw. 62), Dam. Z. 60, 129, 6.—4. *Kitāb al-mutawārīn*, ibid. 33, 71, 1.

s. His student was Abū ʿAbdallāh Muḥammad b. ʿAlī b. ʿAbdallāh b. Muḥammad al-Ṣūrī, who was born in 376–7/987–7. He moved to Baghdad in 418/1027, where he died on 29 Jumādā II 441/4 August 1057. Al-Khaṭīb studied under him.

Al-Khaṭīb, *Taʾr. Baghd.* III, 103, Suyūṭī, *Ḥuff.* XIV, 1. A fragment of a collection of *ḥadīth,* with critical assessments of their *isnād*s, Br. Mus. Suppl. 619, II.

| Ad p. 153

Chapter 7. *Fiqh*

Apart from legal norms derived from the Qur'ān and prophetic *ḥadīth*, and whose knowledge constituted the essence of *ʿilm*, there was, from early Islam onward, an interest in a separate review of questions that could not be decided on the basis of these sources alone. This is how *fiqh* emerged, whose results, the *raʿy* of the jurisconsult, lay claim to normative power. This effort began in early Umayyad times in Medina, where people tried to adapt local customary law, which may have carried the traces of Roman, colonial law, on a case-by-case basis to the teachings of Islam. This took place through people debating over whether such-and-such behaviour was 'admissible' or 'not admissible'. As such, the rulings by these, the oldest *fuqahāʾ*, are also more ethical than legal.

The extent to which these early beginnings of the science of Islamic law were written down is something that can no longer be ascertained. The statement that many of ʿUrwa b. al-Zubayr's books on *fiqh* were burned on the day of al-Ḥarra (26 or 27 Dhu 'l-Ḥijja 63/26 August 683, Wellhausen, *Das ar. Reich* 98) and that he much regretted this in later times (Ibn Saʿd v, 133, 30, al-Dhahabī, *Biogr.*, ed. Fischer 41), seem to be based on isolated reports. But it is said that the *fatāwī* of al-Zuhrī and Ḥasan al-Baṣrī (see p. 66) had already been assembled; those of the former in three books (*asfār*), and those of the latter in seven (Ibn Qayyim al-Jawziyya *Iʿlām*, C. 1325, 1, 26). However, if we look at the *Muwaṭṭaʾ* of Mālik and the *Majmūʿa* of Zayd b. ʿAlī we can still have some
283 idea about their predecessors' approach. | But administrative practice also called for a codification of its principles from early on. ʿUbaydallāh b. Yasār, the *kātib* of al-Mahdī whose father had worked in the administration of al-Urdunn under the Umayyads (al-Jahshiyārī, *Kitāb al-wuzarāʾ* 141, 11), is said to have written the first *Kitāb al-kharāj* (al-Fakhrī, ed. Der. 247, 11); it probably differed little from similar works by the somewhat younger Abū Yūsuf and Yaḥyā b. Ādam (p. 181).

The second task of *fiqh*, the systematisation of legal provisions, after their adaptation to Islam, was also begun with at an early point in time. By a consistent application of reasoning by analogy, or *qiyās*, this systematisation was primarily carried out by al-Shāfiʿī. His method had a huge impact in later times, even though champions of the strictest principles of *ḥadīth*, most clearly represented by Aḥmad b. Ḥanbal, were never lacking.

In the matter of how the subject material was ordered, Heffening (*Festschr. Kahle*, 101ff.), believes he has identified influences from the Mishna among the Ḥanafīs, and of Greek philosophy among the Shāfiʿīs (see Sprenger, *Zeitschr. f. vergl. Rechtsw.* x, 1892, 18).

C. Snouck-Hurgronje, Mohammedaansch recht en rechtswetenschap, in *Indische Gids* 1886 (*Verspr. Geschr.* II, 231–48), De Fikh en de vergelijkende Rechtswetenschap, in *Rechtsgel. Mag.* 1886 (ibid. 249–64), Le droit musulman, in *Revue de l'hist. d. rel.* XXXVII, 1898. I. Goldziher, *Fiqh*, in *EI* II, 106–11. G. Bergsträsser, *Isl.* XV, 76–81, *Grundzüge des isl. Rechts, hsg. v.* J. Schacht (Lehrb. d. Or. Sem. XXXV), Berlin 1935, J. Schacht, Zur soziologischen Betrachtung des isl. Rechts, *Isl.* XXII, 207–38. Aḥmad Taymūr, *Naẓra ta'rīkhiyya fī ḥudūth al-madhāhib al-arbaʿa*, C. 1344, H. Lammens, *al-Fiqh al-islāmī,* in *al-Mashriq* XXII, 19–33. Th. W. Juynboll, *Handbuch des islam. Gesetzes*, Leiden–Leipzig 1910.

1 *The Ḥanafīs* 284

ʿAbd al-Qādir b. Muḥammad b. Abi 'l-Wafāʾ al-Qurashī (d. 775/1373, see II, 80), *al-Jāwahir al-muḍīʾa fī ṭabaqāt al-Ḥanafiyya*, 2 vols., Hyderabad 1332.

Abu 'l-Ḥasanāt Muḥammad ʿAbd al-Ḥayy al-Laknawī (see II, 503), *al-Fawāʾid al-bahiyya fī tarājim al-Ḥanafiyya maʿa 'l-Taʿlīqat al-saniyya ʿala 'l-Fawāʾid al-bahiyya*, Kazan 1321/1903, Lucknow 1293 (this is the edition referred to here), C. 1324.

Faqīr Muḥammad Lahawrī, *Ḥadāʾiq al-Ḥanafīya* (in Urdu), Lucknow 1906.

1. Abū Ḥanīfa al-Nuʿmān b. Thābit b. Zūṭā (or, according to others, ʿAtīk b. Zawṭara), whose grandfather had gone to Kufa as a slave after the conquest of Kabul and who had been emancipated by his master, who was of the tribe of Taymallāh, lived as an independent *mawlā* of this silktrading tribe in Kufa. His supporters said that he descended from Sāsān, whose pedigree they retraced to Manūchihr, and from him to Yahuda, Jacob's son (Abū Isḥāq Ibrāhīm al-Ṣarfandī, n.p., *Ansāb* of al-Samʿānī, 351, in ʿAbd al-Qādir b. Abi 'l-Wafāʾ I, 26). As a *mawlā* he was an adherent of the ʿAlids; he therefore supported the uprising of Zayd b. Ibrāhīm b. ʿAbdallāh in Basra (see Van Arendonk, *Opkomst der Zaidieten* 52, 288), and was thrown into jail after the battle of Baghdad, where he died in 150/767 or 151.

The claim that he developed *raʾy* at the cost of *ḥadīth* itself is a libel that was introduced by the opponents of his teachings in the Hijaz, who even denied that he had any knowledge of *ḥadīth* whatsoever. The spread of the different *madhāhib* was the result of social circumstances and not theoretical considerations.[1] In matters of dogma he sided with the Murjiʿa (al-Ashʿarī, *Maqālāt al-Isl.* I, 138/9, *Taʾr. Baghd.* 378ff.).

1 In 530/1135, the *madhhab Abī Ḥanīfa* was called the *madhhab al-sulṭān* in Baghdad; Yāqūt, *Irsh.* VI, 12, 11.

285 | Al-Khaṭīb *Ta'r. Baghdād* XIII, 323–425, ʿAbd al-Qādir b. Abi 'l-Wafāʾ I, 26–32, al-Yāfiʿī, *Mir. al-j.* I, 309–12, al-Dhahabī, *Tadhk. al-ḥuff.* I, 158–60. Ibn Taghrībirdī (C.) II, 12–5, Abū ʿAbdallāh al-Ḥusayn b. ʿAlī b. Muḥammad b. Jaʿfar al-Ṣaymarī (d. 436/1044, see ad p. 374), *Laṭāʾif wa-manāqib ḥisān min akhbār Abī Ḥanīfa al-ḥibr al-baḥr al-Nuʿmān*, Cairo[2] I, 318, *Manāqib wa-Musnad Abī Ḥanīfa*, Fātiḥ 4494, Šehīd ʿA. 1867, ʿĀṭif Ef. 1784 (Spies 52), Cairo[1] V 126/7. Abu 'l-Muʾayyad al-Muwaffaq b. Aḥmad al-Makkī (d. 568/1172) and Muḥammad b. Muḥammad al-Kardarī (d. 827/1424, see II, 225), *Manāqib al-imām al-aʿẓam Abī Ḥanīfa*, Hyderabad 1321, Sharaf al-Dīn Abu 'l-Qāsim b. ʿAbd al-ʿĀlim al-Yamanī al-Qurṭubī, ḤKh IV, 566 no. 9561, *Qalāʾid ʿuqūd al-durar wal-ʿiqyān fī manāqib al-imām Abī Ḥanīfa al-Nuʿmān*, Princ. 37, Dam. ʿUm. 84, 50, Mosul 25, 43. Abstract from the *Manāqib* by al-Khwārizmī, Leipz. 707, II. ʿAbd al-Awwal al-Jawnpūrī, *al-Nawādir al-munīfa bi-manāqib al-imām Abī Ḥanīfa*, lith. Jawnpūr 1310, al-Sayyid ʿAfīfī Aḥmad b. Muḥammad al-Sārī, *Ḥayāt al-imām Abī Ḥanīfa*, C. 1350. Anonymous, *al-Khayrāt al-ḥisān fī manāqib Abī Ḥanīfa al-Nuʿmān,* Mosul 42, 26, 121. 18. Th. W. Juynboll, *EI* I, 96. Aḥmad Amīn, *Ḍuḥa 'l-Islām* II, 176/98. Writings by Abū Ḥanīfa himself do not exist, but the following circulate under his name: 1. *al-Fiqh al-akbar* I, an *ʿaqīda* comprising 10 articles of faith that define the 'Orthodox' position, compared to that of the Khārijis, the Qadariyya, the Jahmiyya, and the Shīʿa, and which, in its basic outline, may go back to Abū Ḥanīfa himself.[2] The text has only been preserved in the commentary that is attributed to Muḥammad b. Muḥammad al-Māturīdī (d. 333/944, see p. 195) in MS Berl. Wetzst. II no. 1785, Ahlw. 1932 and in the *Majmūʿat shurūḥ al-Fiqh al-akbar*, Hyderabad 1321, see A.J. Wensinck, *The Muslim Creed*, Cambridge 1932, pp. 102–124, Schacht, *Rel. Lesebuch* 35ff.—II. *al-Fiqh al-akbar* II, according to Wensinck, op. cit. 188–247, composed on the basis of al-Ashʿarī (see p. 194), but hardly after 390/1000, additionally Vienna 1903, 2, Br. Mus. Or. 7721, 1 (DL 46), Cairo[1] VII, 183, Būhār 456, III, Pet. AMK 757–9, print. C. 1324, with Urdu translation Delhi 1289, German by J. Hell, *Von M. bis Ghazali*, Jena 1915, 29ff. Commentaries: 1. The commentary that, in Berl. 1933 and Cairo[1] II, 43, is attributed to Abu 'l-Layth al-Samarqandī (see p. 196) has been printed under the name of Muḥammad b. Muḥammad al-Māturīdī (see p. 195) in the *Majmūʿat shurūḥ al-Fiqh al-akbar* in Hyderabad 1321 (see Kern, *MSOS* XIII, 141).—2. al-Pazdawī (d. 482/1089, see p. 373), ed. Lord Stanley of Alderley, London 1279/1862, additionally Pet. AMK 938, Esc.[1] 995, on which glosses by Abu 'l-Muntahā (see no. 5), Dahdah 93, Tunis, Zayt. IV, 41,$_{1370}$, 82,$_{1436}$.—3. *al-Ḥikam*

2 Maulawī ʿAbdalḥamīd, Cat. Bankipore X, 2ff., tries to defend the authenticity of this work against Shiblī's *Sīrati Nuʿmān*.

al-nabawiyya by Akmal al-Dīn al-Bābartī (d. 786/1384, see II, 80), additionally Sulaim. 769, with the title *al-Irshād* Cairo$_1$ II, 3.—4. Ilyās b. Ibrāhīm al-Sīnūbī (ca. 891/1486, see Evliyā, *Siyāḥatnāme* II, 50, 20, Brussali M. Ṭāhir, *Osm. Mü'ell.* I, 222).—5. Abu 'l-Muntahā Aḥmad b. Muḥammad al-Maghnīsawī (Brussali M. Ṭāhir, *Osm. Mü'ell.* I, 228), completed in 939/1532, additionally Paris 6392, Vat. V. 296, 10, Bol. 448,$_2$, Manch. 792. H. Cambr. Suppl. 900, Princ. 229, Brill–H.[1] 493, [2]480, | 1, 1143, 1, Pet. AMK 938, Buch. 760/1, Tunis Zayt. IV, 64,$_{1423}$, Sulaim. 286
855, 2, Selīm. 351, Qilič ʿA. 553, Selīm Āġā 645, Mosul 146, 87; 169, 17, Sbath 103, Bank. X, 487, print. Kazan 1896, Delhi 1306, in the *Majmūʿa*, Hyderabad.—6. *al-Manḥ al-azhar* by al-Qāriʾ al-Harawī (d. 1014/1805, see II, 394), additionally Cambr. Suppl. 899, Manch. 89, Pet. AMK 938, Tunis Zayt. IV, 42,$_{1371/2}$, Qilič ʿA. 554, Sulaim. 769, 3, Selīm Āġā 44, Dam. ʿUm. 61, 17, Mosul 96, 61, Bank. X, 488/9, print. Tashkent 1312, C. 1323, Kanpur 1327.—8. Anon. read: Berl. 1932.—10. Ismāʿīl b. Isḥāq al-Khāṭirī, Selīm Āġā 587, 6.—11. ʿAlāʾ al-Dīn ʿAlī al-Bukhārī, dedicated to Ulugh Beg (r. 850–3/1447–50), Bank. X, 486, Rāmpūr 287.—12. Abu 'l-Fatḥ ʿUthmān al-Shāfiʿī, Pet. AM Buch. 762.—13. Aʿazz b. al-Muntahā, Paris 978, fol. 12v, 6394.—14. Aḥmad b. Murād al-ʿUmarī (d. 1147/1734, Mur. III, 231), Br. Mus. Suppl. 1253 IV.—15. Muʿīn al-Dīn Abu 'l-Ḥasan ʿAṭāʾallāh b. Muḥammad al-Qarshāwī, Kazan 1890.—16. *al-Rawḍ al-naḍir, sharḥ majmūʿ al-Fiqh al-akbar* by al-Ḥasan b. Aḥmad al-Ṣiyāghī al-Ṣanʿānī (d. 1221/1806), C. n.d., 4 vols. (*RAAD*, XII, 127). *Manẓūmat al-Fiqh al-akbar* by Ibrāhīm b. Ḥusām al-Garmiyānī Sharīfī (d. 1016/1607, ḤKh IV, 458), Pet. AM Buch. 764. Turkish translation of *al-Fiqh al-akbar* by Mīr Waḥdī, completed in 1099/1688, Cairo[1] VII, 408, by Sulaymān Mustaqīmzāde (d. 1202/1787), print. Istanbul (Iqdām) n.d.

III. *al-Fiqh al-akbar* III, as transmitted by his student Abu 'l-Muṭīʿ al-Ḥakam b. ʿAbdallāh al-Balkhī (ʿAbd al-Qādir, *al-Jawāhir* II, 266), used by al-Dhahabī in Schreiner, *ZDMG* 52, 529, with a Hindustani translation, notes, and an introduction by Wakīl ʿAlī Sikenderpūrī, Delhi 1307, together with *al-Fiqh al-akbar* II, C. 1324, anon. Bol. 118.

IV. *al-Fiqh al-absaṭ* transmitted by the same, Cairo[1] VII, 553, *Majmūʿa* 64 fol. 24ff., Wensinck, op. cit. 123.

V. *Musnad Abī Ḥanīfa* (*jamʿ riwāyāt al-imām al-aʿẓam*, Cairo[1] I, 326). 1. *Riwāya* of Abū Yūsuf (no. 2), transmitted by his son Yūsuf, Cairo, Egypt. Libr. Ḥadīth 1617.—2. *Riwāya* of Abū ʿAbdallāh Ḥusayn b. Muḥammad b. Khusraw al-Balkhī (d. 222/837), Berl. 1829, *Dībāja* Gotha 2, 13.—3. *Riwāya* of Abū Muḥammad ʿAbdallāh b. Muḥammad b. Yaʿqūb b. al-Ḥārith al-Bukhārī al-Ḥārithī (d. 340/951), Azhar 21440, Egypt. Libr. Ḥadīth 430, 768, 1659, Selīm Āġā 233.—4. *Riwāya* of Abū ʿAbdallāh Muḥammad b. Isḥāq b. Minda, Bat. Suppl. 84.—5. Anonymous, from the fifth cent., Egypt. Libr. Ḥadīth 155.—6. Abbreviation of which by Abū

ʿAbdallāh Muḥammad b. ʿAbbād b. Malakdād al-Khilāṭī (d. 652/1254, see 381), Egypt. Libr. Ḥadīth 440, 2, entitled *Maqṣad al-Musnad*.—7. *Riwāya* of Abu ʾl-Muʾayyad Muḥammad b. Maḥmūd al-Khwārizmī (d. 655/1257), Egypt. Libr. Ḥadīth 47m, 475, 416, Azhar, Riwāq al-Atrāk Ḥadīth 518, print. Hyderabad 1332, 2 vols. (with alphabetical listing of the transmitters of Abū Ḥanīfa), 15 *masānid* that go back to Abū Ḥanīfa's lectures, among which is also the *Kitāb al-āthār* of al-Shaybānī (no. 3), arranged on the basis of the chapters in works on *fiqh*.—8. Anon. (= 2 or 6?), Berl. 1832.—9. *Riwāya* of Abū Umayya Marwān b. Thawbān, *Aḥādīth Abī Ḥanīfa*, which may not belong to the *masānīd*, Egypt. Libr. Ḥadīth 1259.—10. Undetermined, Serāi 364–7, Tunis, Zayt. II, 193, Āṣāf I, 668,$_{2,206}$.—10. *Riwāya* of Mūsā b. Zakariyyāʾ al-Ḥaṣkafī (d. 650/1252), with the commentary of al-Qāriʾ al-Harawī (d. 1014/1605, II, 394), ordered by transmitter, Āṣāf. I, 638,$_{219}$, also Lahore 1312, based on the chapters in works of *fiqh*, by Muḥammad al-Sindī, Ind. 1304 (in the margin of *al-Adab al-mufrad*), Lucknow 1318 (with
287 a Hindustani translation), C. | 1327, adaptation by Muḥammad Ḥasan al-Laknawī, Ind. 1309–16, see Schacht I, 9–11. Commentaries by ʿUthmān b. Yaʿqūb al-Kumākhī, ca. 1166/1755, Berl. 1256, A, by Muḥammad b. ʿAbīd b. Aḥmad ʿAlī al-Sindī, Ind. Off. Delhi Ar. 305, different from the text as printed, Schacht II, 5, 1, Āṣāf I, 638,$_{357}$ (which has ʿĀbidīn b. Aḥmad ʿAlī b. Muḥammad Murād al-Anṣārī al-Sindī).

VI. *Waṣiyya* from the first half of the third century, see Wensinck, *The Muslim Creed* 125–87, additional MSS Bol. 197,$_2$, Pet. AM Buch. 1138/9, Paris 6378, 2, Vat. V, 296, 12, Taymūr Fiqh 706, Cairo^1 VII, 264, Esc.^{2} 1563, 2, Brill–H.^{1} 514, 2, ^{2}996, 2, Br. Mus. Or. 7721, 2 (DL 6). Commentaries: *Ẓuhūr al-ʿaṭiyya* by al-Imām al-Ḥuṣūnī, Gotha 658, *al-Jawāhir al-munīfa* by Mollā Ḥusayn b. Iskandar al-Ḥanafī (ca. 1060/1650), Algiers 553, Pet. AMK 946, entitled *al-Jawhara al-mughniya*, Āṣāf. II, 108,$_{372}$ different from Paris 762, Munich 648, Princ. 230, print. Hyderabad 1321 in *Majmūʿa*, by Muḥammad b. Muḥammad b. Aḥmad, Paris 4803, on which glosses entitled *ʿUqūd al-Jawāhir al-munīfa* by Muḥammad Murtaḍā al-Zabīdī (d. 1205/1791, see II, 287), Alexandria 1292, another commentary by Muḥammad b. Maḥmūd al-Bābartī (d. 786/1384, see II, 80), additionally Manch. 788 B, Brill–H.^{2} 1144a, Selīm Āġā 150, 769, 772, ʿUm. 655, 4, 658, 4.

VII. *Waṣiyya* to his son, additionally Berl. 3966, Munich. 648, 6, Pet. AM, Buch. 1137, Esc.^{2} 1563, 1, Cairo^1 VII, 9, a commentary by ʿUthmān b. Muṣṭafā[3] completed in 1159/1746, Br. Mus. Suppl. 252.

3 I.e. al-Ṭarasūsī(?), whose *Risāla istidlāliyya* is in Brill–H.^{1} 252, 2, 461, 1.

VIII. *Waṣiyya* to his student Yūsuf b. Khālid al-Sumtī al-Baṣrī (al-Samʿānī, *Ansāb* 306 v, ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. II, 227), Berl. 3968, Leid. 1928, Alger 1384, 2. Commentary by Aḥmad b. Muḥammad Bakbāzārī, Berl. 3969.

IX. *Waṣiyya* to his students Berl. 3970/1.

X. Otherwise undetermined *waṣāyā*, Cairo[1] VII, 408, 469, Rāmpūr I, 318.

XI. *Kitāb al-ʿālim wal-mutaʿallim*, Cairo[1] VII, 553, Brill–H.[2] 1144, 1 (which identifies Majd al-Dīn b. Abī Jarāda as its author), Hyderabad 1349 (*RAAD* XII, 442).

XII. *al-Qaṣīda al-Nuʿmāniyya*, in praise of the Prophet, Cairo[1] VII, 540, [2]III, 290, Istanbul 1268, in the *Qiṣṣat Muʿādh b. Jabal*, C. 1282, 1299, Alexandria 1288, with an interlinear version in Turkish by Ibrāhīm b. Muḥammad al-Yālawajī in *al-Majmūʿa al-kubrā*, Istanbul 1276, with a paraphrase in prose and in verse, with a Hindustani commentary, *Raḥmat al-raḥmān*, by Muḥammad Aʿẓam b. Muḥammad Yār, Delhi 1897.

XIII. *Risāla ilā ʿUthmān al-Battī*, against the accusation he was a Murjiʿī, Cairo[1] VII, 553, 203, Majm. 64

XIV. *Mujādala li-aḥad al-Dahriyyīn*, ibid. 593, 37.

XV. *Maʿrifat al-madhāhib*, As. Soc. Bengal 1726, Pet. AM Buch. 957.

Later he is even credited with the anonymous *al-Maqṣūd fi ʾl-ṣarf* (see ad II, 441). According to al-Fīrūzābādī's *al-Mirqāt al-wafiyya* II, 181, in Aḥmad Taymūr's *Naẓra taʾrīkhiyya* 8_{12}, it was Asad b. ʿAmr (ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jawāhir* I, 140, 1, who, basing himself on al-Ṣaymarī, said the same of Abū Nuʿaym) who had been the first to write down the thoughts of Abū Ḥanīfa, while Abū ʿIṣma Nūḥ b. Maryam al-Jāmiʿ, a *qāḍī* in Marw (d. 173/789, see ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *al-Jawāhir* I, 176), is said to have been the first to have collected Abū Ḥanīfa's *fiqh*.

| Ad p. 154 288

2. Abū Yūsuf Yaʿqūb b. Ibrāhīm b. Ḥabīb al-Kūfī al-Anṣārī was appointed as a *qāḍī* in Baghdad by al-Hādī. He was the first *qādi ʾl-quḍāt* in Islam to give practical application to Abū Ḥanīfa's doctrines, insofar as he himself decided on the appointment of judges across the entire empire. He died on 5 Rabīʿ I 182/21 April 798.

Al-Khaṭīb, *Taʾr. Baghd*. XIV, 242–62, Ibn Ḥazm in *Bust. al-muḥ*. II, 2, ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *al-Jaw*. II, 220, al-Yāfiʿī, *Mir. al-j*. I, 382–9, Ibn al-ʿImād, *ShDh* I, 298–301, *al-Faw. al-bah*. 94, Ibn Taghr. (C.) II, 109, Aḥmad Amīn *Ḍuḥa ʾl-Islām* II, 198–203. 1. *Kitāb al-kharāj*, with a preface directed at Hārūn al-Rashīd, additionally Br. Mus. Suppl. 271, Paris 5876, Sulaim. 443, Dāmādzāde 825/6, Pesh.

565, Tunis Zayt. IV, 432,$_{2904}$, Turkish transl. Dāmādzāde 1093, printing also C. 1346. *A. Y. al-Qāḍī* IL *Kitab al-Kharag o libro d. imposte vers. ital. con note illustr. da* P. Tripodo, Rome 1906. *A. Y. K. al-K. le livre de l'impôt foncier, traduit de l'Ar. par* E. Fagnan, Paris 1921, cf. W. Riedel, Eine staatswissenschaftliche Denkschrift für den Kalifen Harun al-Raschid, *Deutsche Rundschau*, May 1907, 254–7, M. Hartmann, *Staatsverträge* 55ff.—2. *Kitāb al-makhārij fi 'l-ḥiyal*, based on Abū Ḥanīfa, but which al-Jāḥiẓ, *Ḥay*. III, 4, 2 attributes exclusively to him, Cairo[1] III, 103. Probably the source of the farcical anecdotes on the uses of *fiqh* in al-Tanūkhī, *al-Faraj* II, 17 = *al-Nishwār* 123ff. and in al-Nawājī, *Ḥalbat al-kumayt* 62/3.

3. Muḥammad b. al-Ḥasan al-Shaybānī was born between 131 and 135/748 and 752 in Wāsiṭ,[4] and grew up in Kufa. He died in 189/804 in Rambūya near Rayy. His works made the greatest contribution to the dissemination of Abū Ḥanīfa's views.

Ibn Saʿd, *Ṭab*. VII, 2, 78, Ibn Qutayba, *Maʿārif* 171, *Fihr*. 203, al-Samʿānī, *Ansāb* 342v, Ibn Khall. I, 453, al-Nawawī 103, al-Yāfiʿī *Mir. al-jan*. I, 422—4, ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *al-Jaw*. II, 42, *al-Fawāʾid al-bahiyya* 66, Ṭāshköprīzāde, *Miftāḥ al-saʿāda* II, 124, al-Kardarī, *Manāqib* II, 146, Aḥmad Amīn, *Ḍuḥa 'l-Islām* II, 203–5, Dimitroff, *MSOS* XI, 75–98, Heffening, *EI* IV, 291. 1. *al-Mabsūṭ* or *Kitāb al-aṣl fi 'l-furūʿ*, additionally Bodl. I, 534, Sulaim. 586, Selīm Āġā 285/6, M. Murād 1038–41, Köpr. 537, Mollā Čelebī 39ff., 75, 4, Ğārullāh 576–81, ʿĀṭif Ef. 742–5, Yeni II, 98f, Bešīr Āġā 206, Rāġib 450, AS 1026, ʿĀšir II, 87–91, Serāi 697–9, NO 1377, Qara Muṣṭafā P. 245, 252–4, 311, 326–9, Faiẓ. 664–9, Egypt. Libr. Fiqh Ḥan. 33/4, 141, 382, 496, 623, Azhar 4280, Schacht I, 12—5 II, 6, III, 10, Maktabat
289 al-Ḥaram (*Tadhk. al-naw.* 51). | Abstract of the *Mabsūṭ* and both *Jāmiʿ*s, entitled *al-Kāfī*, by Muḥammad b. Muḥammad al-Marwazī al-Ḥākim (d. 334/945, see p. 174, Schacht, 344), AS 1362/3, Faiẓ. 922/3, Cairo[1] III, 101, on which commentaries: 1. *al-Mabsūṭ* by Muḥammad b. Aḥmad al-Sarakhsī (d. 483/1090, see p. 373), Br. Mus. Suppl. 276/7, Ind. Off. 204, Pet. AM Buch. 915, Calc. 349, Fātiḥ 2057–86, Asʿad 715, 902, ʿĀṭif 1017–25, Revan Köšk 617/8, Čorlulu ʿA. P. 240–7, ʿĀšir Ef. I, 387–90, Hekīm Oġlū 381–6, ʿAmūja Ḥu. P. 222/3, Serāi 714, 1142, AS 1031, 1379–80, Rustem P. 132–6, Maḥmūd P. 231, Esmā Khān 196–9, Köpr. I, 642/3, II, 107, M. Murād 1026–37, Yeni 542–4, Ğārullāh 839–44, ʿUm. 2101, 2147, Ya. Ef. 119/20, Ḥamīd. 548/9, 542/4, Ibr. P. 648–51, Faiẓ. 988–93, Rāġib 579/80, Azhar

4 In Ḥarastā near Damascus, according to others, and to yet others in the Jazīra.

Riwāq al-Atrāk 2370, Egypt. Libr. Fiqh. Ḥan. 107, 490, 492–4, 788, Calc. 349, As. Soc. 18, Rāmpūr 245, Būhār 151, print. C. 1324–31 in 30 *juz'*, edition planned in Hyderabad, *Barnāmaj* 1354, 7.—2. ʿAlī b. Muḥammad al-Isbījābī (d. 535/1140, see ʿAbd al-Qādir b. Abi 'l-Wafā', *Jaw.* I, 370), NO 1602/3. Abstract *Mukhtaṣar al-aṣl* by ʿAbd al-Raḥīm b. ʿIṣām al-Bahdī, Ǧārullāh 873, Schacht I, 20, 3.—4. *al-Shāfī fi 'khtiṣār al-kitāb* by Abu 'l-Baqā' b. Aḥmad al-Qurashī, Jer. Khāl. 24, 109.

II. *al-Ziyādāt*, additionally Lālelī 946, Ǧārullāh 679, 1, AS 1385, Fātiḥ 1555, see Schacht I, 31, 8; commentaries: 1. Aḥmad b. Muḥammad al-Bukhārī al-ʿAttābī (d. 586/1190, see p. 375), additionally Mollā Čelebī 47/8, Fātiḥ 1709/10, ʿUm. 2436, Čorlulu ʿA. P. 185, 1, Qara Muṣṭafā P. 1891, 1, Welīeddīn 1350, 1, Kharājjīzāde Fiqh 213, Šehīd ʿA. P. 808 (? see Schacht II, 14, 5a), Pesh. 590, Maktabat Franki Maḥall, *Tadhk. al-naw.* 59.—2. al-Ḥasan b. Manṣūr Qāḍī Khān (d. 592/1196 see p. 376), additionally Berl. 1191, Fātiḥ 1706–8, Qara Muṣṭafā P. 188, ʿĀšir I, 381, II, 144, 1, Ibr. P. 693, Mollā Čelebī 52, ʿĀṭif 865, Rāġib 518, Lālelī 974; abstract by Ṣadr al-Dīn Sulaymān b. Wahb (d. 677/1278), Čorlulu ʿA. P. 238, 1, Fātiḥ 1666, Pet. AM Buch. 465, on which glosses by Muḥammad b. Maḥmūd al-Zawzanī (d. 801/1398, see II, 198), *Malāk al-ifādāt*, Čorlulu ʿA. P. 238, 2.—3. Anonymous, Ind. Off. Delhi Ar. 557, Qara Muṣṭafā P. 190, Mollā Čelebī 49, M. Murād 1022 (Cairo[1] III, 27, Fiqh Ḥan. 119 does not belong here, see Schacht I, 33).

III. *Ziyādāt al-Ziyādāt*, Čorlulu ʿA. P. 185, 2, Qara Muṣṭafā P. 189, 2, on which *Nukat Ziyādāt al-Ziyādāt* by Muḥammad b. Aḥmad al-Sarakhsī (see p. 373), ʿĀšir II, 114, 2, Ǧārullāh 679, 2, AS 1385, 6, Welīeddīn 1350, 2, Fātiḥ 1555, 3, Pet. AM. Buch. 463, selection in ibid. 464.

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IV. *al-Jāmiʿ al-kabīr* (not Leiden, Landb. Br. 657, see Van Arendonk in Heffening, 143, n. 4), additionally Fātiḥ 1551, Welīeddīn 1071, AS 1385, Cairo[2] I, 414, Dam. Ẓāh. no. 112 (*RAAD* XII, 443). Commentaries: 1. Aḥmad b. ʿAlī al-Jaṣṣāṣ (d. 370/980, see p. 191), Schacht II, 9.—2. Naṣr b. Muḥammad al-Samarqandī (d. 383/993, see p. 196), M. Murād 854 (840), Welīeddīn 1159, Esmā Khān 139, Faiẓ. 745, 849.—3. Aḥmad b. Manṣūr al-Isbijābī (d. ca. 480/1087, see above), Dāmādzāde 858.—3. Aḥmad b. Muḥammad al-Sarakhsī (d. 483/1090), Kharājjīzāde, Fiqh 205, Cairo[1] III, 70, Tunis, Zayt. IV, 146,$_{2121}$ (not AS 1381, see Schacht III, 17).—4. ʿUmar b. ʿAbd al-ʿAzīz b. Māza (d. 536/1141, see p. 374), Welīeddīn 1157.—5. ʿAbd al-Raḥmān b. Muḥammad al-Kirmānī (d. 543/1148, see p. 374), *Nukat al-Jāmiʿ al-kabīr* or *Ishārāt al-Jāmiʿ al-kabīr*, Ḥu. Čelebī Fiqh 1, Fātiḥ 1554, Lālelī 804, Mollā Čelebī 41, Tunis, Zayt. IV, 49, 1852.—6. Maḥmūd b. Aḥmad b. Māza (ca.

290 570/1174, cf. | p. 375), Qara Čelebīzāde 117.—7. Aḥmad b. Muḥammad al-ʿAttābī al-Bukhārī (d. 586/1190), Qara Muṣṭafā P. 186, Ibr. P. 538.—8. ʿAbd al-Muṭṭalib b. al-Faḍl al-Ḥalabī (d. 616/1219, see Ibn Quṭl. p. 26 nr. 106, ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *al-Jaw.* I, 329), Br. Mus. Suppl. 272, Qara Muṣṭafā P. 187, Ğārullāh 673/4, Cairo[1] III, 67.—9. Maḥmūd b. Aḥmad al-Ḥaṣīrī al-Bukhārī (d. 636/1238, see p. 380): a. *al-Taḥrīr*, Brill–H.[2] 829, Ğārullāh 670/1, Faiẓ. 571, Ayyūb 91, Mollā Čelebī 42/3, NO 1580/1, Rāġib 514–7, Bursa, Ulu Jāmiʿ *Fiqh* 4, Cairo[2] I, 407, Hamīḍ. 222, Rāmpūr I, 72,$_{70}$, Āṣāf. II, 1076,$_{132}$ (*Tadhk. al-naw.* 62); b. in a shorter version, *al-Wajīz*, Qara Čelebīzāde 116, Faiẓ. 948, Fātiḥ 1696, Welīeddīn 1225, 1350, Ğārullāh 716, M. Murād 772 (757), Schacht I, 24, II, 10, III, 18.—10. Muḥammad b. ʿAbbād al-Khilāṭī (d. 652/1354, see p. 381), *al-Taysīr*, Cairo[1] I, 68 (anon.), Med. *ZDMG* 90, 115.

Versification with a commentary by Aḥmad b. Abi 'l-Mu'ayyad al-Maḥmūdī al-Nasafī (d. 519/1125, ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *al-Jaw.* I, 128), composed in 515/1121, additionally Berl. 4° 1343, Serāi 732/3, Faiẓ. 750, Fātiḥ 1688. From which an abstract Serāi 735, Egypt. Libr. Fiqh Ḥan. 548, 559, Taymūr Fiqh 620; commentary by Maḥmūd b. ʿUbaydallāh b. Ṣāʿid al-Ḥārithī (d. 606/1209, ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *al-Jaw.* II, 159), Cairo III, 28.

Abstracts: 1. Aḥmad b. Muḥammad al-Bukhārī (d. 586/1190 see above), Fātiḥ 2132 (Schacht I, 23, 5k).—2. *Talkhīṣ* by Muḥammad b. ʿAbbād al-Khilāṭī (d. 652/1254, see p. 381), additionally Ḥu. Čelebī Fiqh 2, Šehīd ʿA. P. 607, 1, Serāi 730/1, Kharājjīzāde Fiqh 10, Cairo[2] I, 411, Fayẓullāh 696, ʿUm. 2310, Yyldyz 9916, Ğārullāh 603; commentaries: a. Self-commentary, Landb. Br. 655.—b. Burhān al-Ḥalabī (d. 738/1337–8) Tunis, Zayt. IV, 144,$_{2118}$.—c. ʿAlī b. Balabān al-Fārisī (d. 739/1338, ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *al-Jaw.* I, 354, Schacht I, 25, 5r: 731), additionally Šehīd ʿA. P. 797/8, Faiẓ. 737–42, Welīeddīn 1158, Tunis, Zayt. IV, 76,$_{1928}$, Kairo[2] I, 408.—d. *al-Wajīz* by Abu 'l-Rabīʿ Sulaymān b. Wahb (Wuhayb) (d. 677/1278, see 382, 46), Fātiḥ 1553, 1551/6, ʿĀṭif 768, Faiẓ. 947, Kharājjīzāde Fiqh 203/4 (Schacht I, 27, 5w), on which a supercommentary by ʿUthmān b. Ibrāhīm al-Māridīnī (d. 731/1331), M. Murād 855–7, Ğārullāh 6691, Mollā Čelebī 49, Cairo[1] III, 75, 148, Schacht II, 12.—e. *al-Tanwīr* by Masʿūd b. Muḥammad al-Ghujduwānī (al-Samʿānī, *Ansāb* 406b, Schacht II, 124 k: ʿAjduwānī), additionally Sulaim. 458, Faiẓ. 746, 757, 758, Mollā Čelebī 44–6.—f. Muḥammad b. Muḥammad al-Bābartī (d. 786/1384), Ğārullāh 655 (Sch. III, 19, 50), Tunis, Zayt. IV, 144,$_{2117}$.—g. Muḥammad b. Ḥamza al-Fanārī (d. 834/1430, II, 233), Ğārullāh 656.—h. al-Harawī, ibid. 675.—i. Turkish by Muḥammad al-Mawqūfātī, Šehīd ʿA. P. 719.—k. Masʿūd b. ʿUmar al-Taftāzānī (d. 792/1390, see II, 215), additionally Dāmādzāde 848.

V. *al-Jāmiʿ al-ṣaghīr*,[5] additionally Dresd. 105(?), Dam. Ẓāh. 109–11 RAAD XII, 443), book XV translated by Dimitroff, *MSOS* XI, 99ff.; adaptations (*Tartīb*) wih commentary: a. ʿUmar b. ʿAbd al-ʿAzīz b. Māza (d. 536/1141, see p. 374), additionally Gotha 998, Munich 261–3, Dresd. 105(?) Leid. 1774, Heidelberg, *ZS* VI, 226, Paris 821/2, Pet. AMK 927, Selīm Āġā 297, Tunis, Zayt. IV, 84 | 1938, Āṣāf. 291
II, 1080,153, and others, *Tadhk. al-naw.* 58, Brill–H.[1] 381, [2]830.—b. Aḥmad b. Muḥammad al-Bukhārī (d. 586/1199, see ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *Jaw.* I, 114), also Āṣāf.[1] II, 1028.—c. Ḥasan b. Manṣūr Qāḍīkhān (d. 592/1196, see p. 376), additionally M. Murād 852 (838), Tunis, Zayt. IV, 145,2119.—d. Burhān al-Dīn Imām al-Ḥaramayn (ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *Jaw.* II, 362), Dam. Ẓāh. 383 (*RAAD* XII, 443).

VI. *al-Āthār*, additionally Khālid., Fiqh Ḥan. 90, ʿUm. 1853, Faiẓ. 644, Yeni 568, Selīm Āġā 275, Welīeddīn 466/7, Köpr. 233, 388, 2, Lālelī 798, Egypt. Libr. Fiqh Ḥan. 104m (Schacht I, 20, III, 16, 4), Āṣāf. I, 656,325,661, Mosul 80, 21, ed. M. ʿAbdalḥayy Laknawī, Lucknow 1883, Lahore 1309 (with a paraphrase in Urdu).

VII *Kitāb al-siyar al-kabīr*, with commentary by Muḥammad b. Aḥmad al-Sarakhsī (d. 483/1090, see p. 373), additionally Vienna 1778, ʿĀšir I, 335, Serāi 1148/9, Revan Köšk AS 1223–6, Rāġib 505/6, ʿĀṭif Ef. 866, Fātiḥ 1711–5, 650, Selīm Āġā 233, 330, Faiẓ. 764/5, Afyūn Gedik P. 47, Lālelī 975, Mihr Shāh Sulṭān 110, NO 1584–98, Konya, Yu. Āġā Fiqh 279, Kaysari 313, Dam. ʿUm. 36, 115 (*RAAD* XII, 443), print. Hyderabad 1335/6, 4 vols., Turkish transl. by Muḥammad Munīb al-ʿAyntābī Dam. ʿUm. 36, 116, print. Istanbul 1241, see Schacht I, 30, III, 22, Heffening, *Fremdenr.* 159ff.

VIII. *Kitāb al-makhārij fi 'l-ḥiyal*, mostly based on Abū Yūsuf, Šehīd ʿA. P. 962, Cairo[1] III, 103 and as a part of the *Kitāb al-aṣl* (see above), edited in two recensions by J. Schacht (BSPhL), Leipzig 1930, see Pröbster, *Islca* V, 58ff., Schacht, ibid. VI, 260–3.

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IX. *ʿAqīda*, Ambr. H. 437 V, Vat. V. 416,9, in *Majmūʿat muhimmāt al-mutūn* C. 1280, 1281, 1295; commentary by Muḥammad b. ʿAbdallāh b. Qāḍī ʿIjlawn al-Zaraʿī (d. 876/1471), additionally Brill–H.[1] 522, 8, 523, [2]1000, 1148, 8, Leipz. 891,13, Br. Mus. Suppl. 167, 1253, III, Mosul 108, 118 (where the author is identified as

5 In the ordering of this work, Heffening, *Festschr. Kahle* 115, believes a dependence upon the Mishna is evident.

Najm al-Dīn Abū ʿAbdallāh Muḥammad b. Waliyy al-Dīn al-ʿAqlūnī), commentary by ʿAlawān b. ʿAlī b. ʿAṭiyya al-Ḥamawī (d. 936/1529, see II, 333), Berl. 1935, Dam. ʿUm. 62,42.

X. *Kitāb al-iktisāb fi 'l-rizq al-mustaṭāb, Kitāb al-kasb* with a commentary by al-Sarakhsī, Medina ZDMG 90, 115. Abstract by Abū ʿAbdallāh Muḥammad b. Samāʿa b. Wakīʿ al-Tamīmī Qāḍī Baghdād (d. 233/847, ʿAbd al-Qādir b. Abi 'l-Wafā', *al-Jaw*. II, 51) Cairo1 VI, 194.

XI. *Kitāb al-ḥujaj* on the *ikhtilāf* between Ḥanafīs and Mālikīs across the whole field of *fiqh, Fihr*. 204, 20, NO 1492, print. Lucknow 1888, Schacht I, 30.

XII. *Kitāb al-amālī al-Kaysāniyyāt* by his student Sulaymān b. Shuʿayb al-Kaysānī (d. 278/891, see ʿAbd al-Qādir b. Abi 'l-Wafā', *Jaw*. I, 252), Āṣāfiyya II, 1072, *Tadhk. al-naw.* 50, printing planned in Hyderabad, *Barnāmaj* 1354, 6.

XIII. *Fatwā*, apparently in the form of a *manẓūma*, Paris 4544, 2.

XIV. *al-Muwaṭṭa'*, see p. 297.

XV. *Kitāb al-ṣalāt*, Āṣāf. II, 1100,143.

4. Abū Sulaymān Mūsā b. Sulaymān al-Jūzajānī was a student of al-Shaybānī
292 who did not accept the judgement that he was given by al-Ma'mūn. | He died after 280/893.

ʿAbd al-Qādir b. Abi 'l-Wafā', *al-Jawāhir* II, 186, *al-Faw. al-bahiyya* 90. Cairo1 III, 102 is al-Shaybānī's *Kitāb al-aṣl* (Kern).

5. Hilāl al-Ra'y b. Yaḥyā b. Muslim al-Baṣrī, d. 245/859.

ʿAbd al-Qādir b. Abi 'l-Wafā', *al-Jaw*. II, 207, *al-Faw. al-bahiyya* 93. *Kitāb aḥkām al-waqf* (*wuqūf, awqāf*), additionally Ind. Off. 4114, Ibr. P. 669, Sulaim. 379, Welīeddīn 1686/7, Ğārullāh 571, M. Murād 733 (719), M. Rashīd 288, 2, Qara Čelebīzāde 92, 1, Rāġib 441, 2, Qara Muṣṭafā P. 156, 1, Riẓā P. 267, 3, Lālelī 801, Wehbī 467, 2, Ḫarājjīzāde Fiqh 248, Egypt. Libr. Fiqh Ḥan. 20, 2, 1060, Schacht I, 37, II, 15, Āṣāf. II, 1570,198. Printing planned in Hyderabad, *Barnāmaj* 7.

5a. Yaḥyā b. (Abī) Bakr al-Ḥanafī.

Fihr. 208, ʿAbd al-Qādir b. Abi 'l-Wafā', *al-Jaw*. II, 211, ḤKh IV, 43. 1. *Urjūza* on the law of inheritance or *Masā'il mutashābiha min masā'il al-farā'iḍ*, Berl. 10310, Paris 1266,55, 1287, 1, Vat. V. 477, 6, Rom. Vitt. Em. (Cat. 18), 32, Bol. 245, 3, Pet. Ros. 23.—2. Profession of faith, *Fī bayān al-iʿtiqād*, which he had originally composed in Persian, Dresd. 93,5 216,1, Paris 1287, Pet. AMK 925, cf. Paris 1391,14.

6. Abū Bakr Aḥmad b. ʿUmar (ʿAmr) al-Shaybānī al-Khaṣṣāf, d. 261/874.

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ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *al-Jaw.* I, 87, *al-Faw. al-bahiyya* 17. 1. *Kitāb aḥkām al-waqf* (*wuqūf, awqāf*), additionally Pet. AMK 921, Qāḍīzāde 117, Qara Čelebīzāde 92, 2, Wehbī 543, Serāi 1194, Qara Muṣṭafā P. 156, 2, ʿUm. 2131, Riẓā P. 267, 1, Mollā Čelebī 57, 1, Šehīd ʿA. P. 1008, Ǧārullāh 914, Tunis Zayt. IV, 47, 1846, Cairo[2] I, 399, Schacht I. 19; 21 more MSS ibid. III, 14, print. C. 1322; *al-Muntakhab min waqfay Hilāl wal-Khaṣṣāf* by Maḥmūd b. Aḥmad al-Qūnawī (d. 771/1369, see II, 81, 14), Taymūr Fiqh 706, Rāġib 443,$_2$, Šehīd ʿA. P. 1762, Riẓā P. 6, Welīeddīn 1344, Berl. 2073, 3, 14 MSS in al-Azhar, Schacht I, 19b, II, 11a, 114b, see also II, 83,$_{28}$.—2. *Kitāb adab al-qāḍī*, Fātiḥ 2269, Mollā Čelebī 57, 2. Commentaries: a. ʿUmar b. ʿAbd al-ʿAzīz b. Māza (d. 536/1141, see p. 374), additionally Ind. Off. 3859, Br. Mus. Suppl. 273, ʿUm. 2798, ʿĀṭif 733, Rāġib 507 (see 1.), Selīm Āġā 325, Tunis Zayt. IV 142,$_{2110/2}$.—b. Muḥammad b. Aḥmad al-Qāʿidī al-Khujandī, Yeni 424 (Schacht I, 18b imprecise, *defter*: Muḥammad b. Aḥmad al-Qāsimī al-Khūjandī, Serāi 791, *Fatāwā* by the same, more precise *Majmūʿ min al-nawāzil wal-wāqiʿāt ... mā yuʿtamad ʿalayhī fī amr al-fatwā* Ind. Off. Delhi Ar. 725, Schacht II, 15n.).—c. Muḥammad b. Aḥmad al-Qāsimī al-Junaydī al-Tamīmī, AS 1203.—d. Anonymous, Āṣāf. II, 1088,$_{156}$.—3. *Kitāb al-ḥiyal wal-makhārij*, MSS also in Schacht I, no. 20, III, 15, Āṣāf. II, 1084,$_{119}$ ed. J. Schacht (BSPhL 4) Hannover 1923, C. 1316.—4. *Kitāb al-nafaqāt* with the commentary of ʿUmar b. ʿAbd al-ʿAzīz b. Māza | (d. 536/1141, see p. 374), Köpr. 1588, 5, Welīeddīn 1546, 2, 293
Esʿad 1026, 1, Šehīd ʿA. P. 2752, 53, ʿĀṭif 727, 2, Ism. Ṣāʾib Ef., Schacht I, 21, III, 16a., print. Hyderabad 1349.

6a. Abū Muṭīʿ Makḥūl b. Faḍlallāh al-Nasafī, d. 318/930, was mostly active as a paraenetic writer.

ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *al-Jaw.* II, 180 (where he is mistaken for two different people). 1. *Kitāb fī faḍl subḥān Allāh*, Vienna 1671.—2. *al-Luʾluʾiyyāt fi 'l-mawāʿiẓ*, ḤKh V, 346, no. 1245, AS Majm. 480/9. Abstract by ʿAlī b. ʿĪsā b. Muḥammad al-Nasāʾī, autograph dated 767/1365, Cairo[1] II, 132.—3. *Kitāb al-shuʿāʿ* (against the raising of the hands in the *rukūʿ*).

6b. Aḥmad b. al-Ḥusayn al-Bardhaʿī Abū Saīd al-Ḥanafī opposed the doctrines of Dāʾūd al-Ẓāhirī in Baghdad and was killed in 317/929 by the Qarmaṭians while on the pilgrimage in Mecca.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw.* I, 66, *al-Faw. al-bah.* 13. *Masāʾil al-khilāf*, Tunis, Zayt. IV, 209,2302.

7. Abū Jaʿfar Aḥmad b. Muḥammad b. Salāma al-Ḥajrī al-Ṭaḥāwī, d. 331/933.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *al-Jaw.* I, 102–5, Ibn ʿAsākir, *Taʾr. Dim.* II, 542, al-Samʿānī, *Ansāb* 157b, 368a, al-Dhahabī, *Ḥuff.* III, 29, *Bust. al-muḥ.*, C. 87, *al-Faw. al-bahiyya* 31–4, Yāqūt, *GW* III, 516, Ibn Taghr. (C.) III, 239, *al-Khiṭaṭ al-jad.*, XIII, 30.

1. *Kitāb al-sunan* (*al-maʾthūra*), additionally Köpr. 296, Egypt. Libr. Ḥadīth 276, 724, 1534 (Schacht I, 14) = (?) *Sunan imām al-Shafiʿī* (sic), Āṣāf. I, 634,19.—2. (*Sharḥ*) *Maʿānī al-āthār*, additionally Paris 1110(?), Vat. V, 527, Sulaim. 457, Dāmādzāde 535/6, Rāmpūr I, 92,212/3, Āṣāf. I, 638,643, Bank. V, 2, 305–7, *Dībāja* Gotha 2, 17, on which *Taṣḥīḥ maʿāni ʾl-āthār*, probably by Muḥammad b. Muḥammad al-Bāhilī al-Mālikī (d. 321/933), Bank. V, 2, 308. Commentary, *Mabāni ʾl-akhbār* by Maḥmūd b. Aḥmad al-ʿAynī (d. 885/1480, see II, 54), Brill–H.1 382, 2727, Egypt. Libr. Ḥadīth 492, and *Nukhab al-afkār fī tanqīḥ mabāni ʾl-akhbār*, by the same, Cairo2 I, 157, ʿAm. Ḥu. P. 149 (Weisw. 106), Āṣāf. I, 638,554, *Mukhtaṣar* by Muḥammad b. Aḥmad b. Rushd al-Qurṭubī (d. 520/1126), Cairo2 I, 145 (Schacht II, 13a).—3. *Kitāb mushkil al-āthār*, Rāmpūr I, 92,209/11 also print. Hyderabad 1333, abstract by Sulaymān b. Khalaf al-Bājī (d. 474/1081, see p. 419), a second abstract *al-Muʿtaṣar min al-Mukhtaṣar* by Yūsuf b. Mūsā Abu ʾl-Maḥāsin al-Ḥanafī (d. 803/1400), Br. Mus. 1569, Bank. V, 2, 309, print. Hyderabad 1317/8.—4. *al-Jāmiʿ al-kabīr fi ʾl-shurūṭ*, additionally Šehīd
294 ʿA. P. 881/2, Cairo2 I, 456, therefrom *Das* K. Adhkār | *b. M. al-Ṭ. hsg. v.* J. Schacht, SB. Heidelb. Ak. 1926/7, 4. Abh. and *Das* K. al-Shufʿa *aus dem* k. al-Ǧ., ed. by the same, ibid. 1929/30, 5. Abh.—4a. *Kitāb al-shurūṭ al-ṣaghīr*, Qara Muṣṭafā P. 240, M. Murād 997 (982), 998 (983), Schacht I, 27, Faiẓullāh 1033, ibid. III, 20.—5. *Kitāb ikhtilāf al-fuqahāʾ*, abstract by Aḥmad b. ʿAlī al-Jaṣṣāṣ (d. 360/980, see p. 191d), Egypt. Libr. Fiqh Ḥan. 647, Schacht I, 24, printing planned in Hyderabad, *Barnāmaj* 1354, 7.—6. *al-Mukhtaṣar fi ʾl-fiqh* on which also the commentary by Aḥmad b. Manṣūr al-Isbījābī (d. ca. 480/1087, ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *al-Jaw.* I, 127), Šehīd ʿA. P. 815/6, Ǧārullāh 682/3, Mollā Čelebī 56, Schacht I, 25, III, 19a, Ḥāfiẓ A. P. 16, Faiẓullāh 803. Commentary by Shams al-Aʾimma Muḥammad b. Aḥmad al-Sarakhsī (d. 483/1090, see p. 373), Sulaim. 595.—7. *Risāla* (or *Muqaddima*) *fī uṣūl al-dīn* or *ʿAqīdat ahl al-sunna wal-jamāʿa*, additionally Köpr. 847, or *Bayān al-sunna wal-jamāʿa*, lith. Sikarpur 1900, with the title *Bayān al-sunna wal-ḥijāb*, Aleppo 1340 (recommended in al-Subkī *Muʿīd*

al-niʿam 35 below, next to the works by al-Ashʿarī, as being authoritative), commentaries: a. *al-Nūr al-lāmiʿ* by Najm al-Dīn Mankubars (Bakbars, d. 652/1254, see p. 393,27, Kern, *MSOS* XIII, 142), additionally Gotha 664, Yeni 770, AS 2311, Köpr. 848, 861.—b. *Sharḥ al-ʿaqāʾid al-dīniyya* by Muḥammad b. Maḥmūd al-Qūnawī al-Shāfiʿī, composed in 755/1354, Gotha 665, Esc.[2] 1563,3, print. Kazan 1311, with glosses by ʿUmar b. Isḥāq al-Hindī, Kazan 1320, see Schacht, *Isl.* XXI, 286–91, E.E. Elder in *Macdonald Presentation Vol.* 1933, no. 9.—c. *Nūr al-yaqīn fī uṣūl al-dīn* by Kāfī al-Āqḥiṣārī (d. 1025/1616, see II, 443), Leipz. 190,2.—d. Anon., Prince. 155b.

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8. Isḥāq b. Ibrāhīm al-Shāshī al-Samarqandī, whose affiliation with the Ḥanafīs is beyond doubt, moved to Egypt where he worked in several judicial districts as a *qāḍī*. He died in 325/937.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *al-Jaw.* I, 136, *al-Faw. al-bah.* 22. 1. *Kitāb al-uṣūl* Pet. AM Buch. 401, Pesh. 592,[6] 665, Calc. Madr. 302, print. Delhi 1264, 1310, Allāhābād 1289, Lucknow 1278, 1293; when the *Kitāb al-shāmil* of Ibn al-Ṣabbāgh (d. 477/1084, see p. 388) is mentioned in this work, this can only be an interpolation and does not justify any doubts about the year of his death, as suggested by Goldziher, *ZDMG* 71, 443; this is because this information is apparently taken from the *Kitāb al-ghurabāʾ* of ʿAbd al-Raḥmān b. Yūnus who died in 347/958 (see ad p. 133, 3a), referred to in ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, loc. cit. A commentary thereon, *Fuṣūl al-ḥawādith li-uṣūl al-Shāshī* is preserved in Pet. AM Buch 402, print. Delhi 1302.

9. Muḥammad b. Muḥammad b. Aḥmad al-Marwazī al-Ḥakīm al-Shahīd died in Rabīʿ II 334/November 945.

Al-Samʿānī, *Ansāb* 343, ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *al-Jawāhir* I, 112, *al-Kāfī* see above ad p. 156.

| 9a. Abu ʾl-Faḍl Muḥammad b. Ṣāliḥ al-Karābisī al-Samarqandī, who died in 322/934. 295

6 But which has Badr al-Dīn al-Shāshī al-Shirwānī and puts the date as 752 or 852.

Kitāb al-furūq, Serāi 1181, 1, Nūr al-Dīn, *Fiqh* 106, see *Islca* II, 508, 1.

9b. Abu 'l-Ḥasan ʿUbaydallāh (ʿAbdallāh) b. al-Ḥasan (Ḥusayn) al-Karkhī, who was born in 260/873, was regarded as the head of the Ḥanafīs in Baghdad, but lived in great poverty. When he became paralysed in old age, his friends asked Sayf al-Dawla to grant him an honorary pension, but he died before the money arrived; his death occurred on 15 Shaʿbān 340/17 January 952.

Fihrist 208, al-Samʿānī, *Ansāb* 478v, 18 (following ʿAbd al-Qādir b. Abi 'l-Wafāʾ also under *dallāl*, lacking in Lond. Fcs. 228r), ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *al-Jawāh*. I, 337, al-Dhahabī, *Lisān al-mīzān. Risāla fi 'l-uṣūl* printed after al-Dabūsī's no. 13, *Taʾsīs al-naẓar* C. n.d. (Bibl. DMG De 4263).

10. Abu 'l-Qāsim Isḥāq b. Muḥammad al-Ḥakīm al-Samarqandī al-Māturīdī was a judge in Samarqand for a long time, and died on 10 Muḥarram 342/28 May 953.

Al-Samʿānī, *Ansāb* 172b, ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *al-Jaw*. I, 139, *al-Faw. al-bahiyya* 22, C. 44. 1. *al-Radd ʿalā aṣḥāb al-hawā al-musammā Kitāb al-sawād al-aʿẓam ʿalā madhhab al-imām al-aʿẓam Abī Ḥanīfa*, the oldest Māturīdī handbook (see Goldziher, *Verh. d. XIII Or. Congr*. 295), which explains that the believer only belongs to the great flock (*al-sawād al-aʿẓam*) if he has interiorised 62 articles of faith, which are then gone over one by one and fastened as a precaution against deviant and false teachings (Ritter, *Isl.* XVII, 41), additionally Vienna 1664 (anon.), AS 3336,11, ʿUm. 3235, Cairo[1] VII, 198 (frag.), Būlāq 1353, Kazan 1878, Istanbul 1288, with a commentary, ibid. 1313, Turkish transl. by ʿAynī Ef. Bulghārī, Būlāq 1258 (in Paris 824 identified as an abstract from Abū Ḥafṣ al-Kabīr?).

11. Abu 'l-Qāsim b. al-Ḥasan (Ḥusayn) b. ʿAlī al-Bayhaqī, who died in 402/1011.

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ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *Jaw*. I, 147, Suyūṭī, *Bughya* 194.

12. Abu 'l-Ḥusayn Aḥmad b. Muḥammad al-Qudūrī al-Baghdādī, who died on 5 Rajab 428/24 April 1037.

Al-Khaṭīb, *Taʾr. Baghd*. IV, 377, ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *al-Jaw*. I, 93, *al-Faw. al-bah*. 17, Ibn Taghr. (J.) 682/3. 1. *Mukhtaṣar al-Qudūrī*, additionally Br.

Mus. Suppl. 274, Cambr. 1021, 1285, Suppl. 1167/8, Ind. Off. BB 831,4, Paris 6186, 6673, Bol. 143–50, Vat. V. 403, Pet. AMK 941, Buch. 921ff. Brill–H.[1] 425, [2]833, Princ. 232/3, Qilič ʿA. 455/9, Selīm Āġā 385/7, Tunis, Zayt. IV, 238, 2367–70, Dam. | ʿUm. 296
35, 83/4, Pesh. 560, Rāmpūr I, 248, 532/3, Āṣāf. II, 1098,244, print. Delhi 1847, Istanbul 1309, Lahore 1287, Lucknow 1876, Bombay 1303, with an interlineary translation in Persian and Pashto and a commentary in Arabic, ibid. 1307, with a Turkish paraphrase by Amīn Fahīm Istanbul 1281. *Institutions du droit mahométan sur la guerre avec les infidèles, extr. du livre d'al-K. trad. par* Ch. Solvet, Paris 1829. Commentaries: 1. Aḥmad b. Muḥammad b. al-Aqṭaʿ al-Baghdādī (d. 474/1081), additionally Br. Mus. Or. 5962 (DL 27), Qilič ʿA. 395/6, Dāmādzāde 899, 900, Sulaim. 493/4.—2. Aḥmad b. Manṣūr al-Isbījābī (d. 481/1087, ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *Jaw*. I, 127), Dāmādzāde 904.—3. ʿAlī b. Muḥammad al-Pazdawī (d. 482/1089, see p. 373), Dāmādzāde 902.—4. Khwāharzāde Muḥammad b. al-Ḥusayn Abū Bakr al-Bukhārī (d. 483/1090, ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *al-Jaw*. I, 236, II, 49), additionally Sulaim. 499.—5. *Multamas al-ikhwān* by ʿAbd al-Rabb b. Manṣūr al-Ghaznawī (d. 500/1106, ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *Jaw*. I, 299), Yeni 466.—6. *al-Lubāb* by Jamāl al-Dīn Abī Saʿīd al-Muṭahhar b. al-Ḥusayn b. Saʿīd b. ʿAlī b. Bundār al-Yazdī (d. 591/1195, ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *Jaw*. I, 175, *al-Faw. al-bah*. 89), Tunis, Zayt. IV, 217,2330.—6. ʿAlī b. Aḥmad b. Makī al-Rāzī (d. 598/1201, ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *Jaw*. I, 353) read: Munich 258, additionally Algiers 981, Qilic ʿA. 394, Dam. ʿUm. 38,85, *Khulāṣat al-dalāʾil fī tanqīḥ al-masāʾil*, Pet. AMK 929, Dāmādzāde 898, Sulaim. 500.—7. *al-Mujtabā* by Mukhtār b. Maḥmūd al-Zāhidī (d. 658/1260, p. 382), additionally Dāmādz. 905, Sulaim. 499, Selīm. 190/1, Selīm Āġā 340/1, Tunis, Zayt. IV, 220, 2334–8.—8. Abū Bakr b. ʿAbdallāh al-Ḥaddād al-ʿAbbādī (d. 800/1397, see II, 189): a. *al-Jawhara al-nayyira*, additionally Heid. *ZS* X, 84, Br. Mus. Or. 5573 (DL. 27), Vat. V. 1222, Qilič ʿA. 397–9, Bank. XIX, 1604, Āṣāf. II, 1080, 54, print. Istanbul 1301, 1314, 1323, Delhi 1327; b. *al-Sirāj al-wahhāj*, additionally Tüb. 115, Landb.-Br. 601, Damadz. 907/8, Sul. 495–8, Tunis, Zayt. IV, 139[2098/2109], Jer. Khāl. 20, 48, Dam. ʿUm. 85, 87–90, Āṣāf. II, 1082, 66–8, 1088,616.—9. Yūsuf b. Qāsim b. Yūsuf al-Ṣūfī al-Kādūzī (ca. 800/1397, *ḤKh* V, 455), *Jāmiʿ al-muḍmarāt wal-mushkilāt* Leipz. 356, Yeni 467/8, Mosul 62, 180, Āṣāf. II, 1106,3.—10. *Zād al-fuqahāʾ* by Abu 'l-Maʿālī Bahāʾ al-Dīn, Pesh. 480.—11. *al-Minan ʿalā Mujtaba 'l-Qudūrī* by Yūsuf b. Muḥammad al-Zaghwānī, ca. 1144/1731, Tunis Zayt. IV, 257, 2421/2.—12. ʿAbd al-Ghanī al-Maydānī, composed in 1268/1851, additionally Dam. ʿUm. 35,92.—13. Anonymous also Munich 257.—14. *al-Jawhara al-nayyira* by Muḥammad al-Barmakī, Āṣāf. II, 1080,64. *Takmila* to the *Mukhtaṣar* with a commentary by ʿAlī b. Makī al-Rāzī (see no. 6) in Paris 854 (not Algiers 983/4), Tunis Zayt. IV, 88,1949. *Taṣḥīḥ al-Qudūrī* by Qāsim b. ʿAbdallāh b. Quṭlūbughā (d. 879/1474, see II, 82) in Jer. Khāl. 20, 29. Turkish transl. with comment. by

Abū Muḥammad Sharīf ʿAbd al-Raḥmān Maghrabīzāde, Heid. *ZS* X 95 = *al-Taṣḥīḥ wal-tarjīḥ* on the *Masāʾil* by Qudūrī and the *Fatāwī* of Qāḍīkhān, Bol. 186.

Ad p. 160

13. Abū Zayd ʿAbdallāh (ʿUbaydallāh) b. ʿUmar b. ʿĪsā al-Dabūsī died in 430/1039.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw.* II, 252, *Faw. al-bah.* 25, Ibn Taghr. (J.) 730 (fixes his death at 457/1065). 1. *al-Amal al-aqṣā*, additionally Br. Mus. Or. 6497 (DL 62), ʿĀṭif 1384, Bāyezīd 1633, 1682, Lālelī 1337, Pet. AM Buch. 112.—2. *Taqwīm al-adilla*
297 *fī uṣūl al-fiqh* also Qiličʿ A. 690, Jer. Khāl. 14, 1.—3. *Taʾsīs al-naẓar*, | also Leipz. 349, print. C. n.d. (1320).—4. *Kitāb al-asrār fi ʾl-furūʿ*, Heid., *ZS* X, 86, vols. 2. 3, Dāmādzāde 750/1, Selīm Āġā 279, Medina *ZDMG* 90, 115.

2 ***The Mālikīs***

Ibrāhīm b. ʿAlī b. Farḥūn (d. 799/1396, see II, 176), *al-Dībāj al-mudhahhab fī maʿrifat aʿyān ʿulamāʾ al-madhhab* Fez 1316, C. 1319, 1330. Aḥmad Bābā al-Timbuktī (d. 1036/1627), *Nayl al-ibtihāj bi-taṭrīz al-dībāj*, Fez 1317. E. Fagnan, Les Tabakat Malékites in *Estudios Fr. Codera*, pp. 105–13.

P. José Lopez Ortiz, La recepción de la Escuela Malequi en España, in *Anuario de Hist. de Derecho Esp.* VII, Madrid 1930, 1, 167ff.

1. Abū ʿAbdallāh Mālik b. Anas b. Abī ʿĀmir b. ʿAmr al-Aṣbaḥī, a descendant of a Ḥimyarite prince (al-Mubarrad, *Kāmil* 541, 5), was born in Medina in 97/715 (according to others in 93/711). It is said that he spent his youth with the singers of the town until his mother gave him the idea of going to study *fiqh* (*Agh.* IV, 39).

Al-Dhahabī, *Tadhk. al-ḥuff.* I, 193–8, al-Yāfiʿī, *Mir. al-j.* I, 393–7, Ibn Farḥūn, *Dībāj* (F.) 15–42, (C.) 17–31, *Bustān al-muḥ.* 2, Ibn Taghr. (C.) II, 96, Ibn al-ʿImād, *ShDh* I, 289–92, Suyūṭī, *Tazyīn al-mamālik bi-manāqib sayyidina ʾl-imām Mālik*, ahead of *al-Mudawwana al-kubrā* C. 1324, Muḥammad b. Cheneb, *Idjāza* § 129. Aḥmad Amīn, *Ḍuḥa ʾl-Islām* II, 206–15.

1. *al-Muwaṭṭaʾ*: 1. The vulgata in the recension of Yaḥyā b. Yaḥyā b. Kathīr b. Waslān b. Manqāyā al-Laythī al-Maṣmūdī, a Spaniard who went to Medina in 179/795 and then spread Mālik's *madhhab* in Spain, and who died in Córdoba in 234/848 (*Bustān al-muḥ.* 10, 4ff., Maqqarī I, 465), additionally Paris 5404, Tunis, Zayt. II, 206–17, Rabat 18, Fez Qar. 495–501, 513, Tanger Gr. M. V, 50,

III, 43, Tlem. 19, 20, Selīm Āġā 341, Rāmpūr I, 120,415, Bank. V, 2, 124, 2. 483, lith. Delhi 1291, 1293, 1307, 1320, Lahore 1889, 1311–3 (with Hindustani translation), C. 1280, print. Tunis 1280, Fez 1310, 1318, Kazan 1910 (with a foreword by Muḥammad b. ʿAbd al-Ḥayy al-Laknawī, see II, 503), C. 1339, 1343, 1348/9 (with a commentary entitled *Tanwīr al-ḥawālik*, by al-Suyūṭī, d. 911/1505, see no. 5). *Le livre des ventes du Mowatta de M. b. A. traduct. avec éclaircissements par* F. Peltier, Algiers 1911. Commentaries: 1. *al-Istidhkār fī sharḥ madhāhib ʿulamāʾ al-amṣār mimmā rasamahu ʾl-imām Mālik fi ʾl-Muwaṭṭaʾ min al-raʾy wal-āthār* by Yūsuf b. ʿAbdallāh b. ʿAbd al-Barr (d. 463/1070, see p. 368), Br. Mus. Or. 5954 (DL 17), Cairo² I, 89, Medina *ZDMG* 90, 110. Abstract (see Ibn Ḥazm in al-Maqqarī II, 16, 12) *al-Kāfī*, Fez Qar. 1099, 1142, adapted into a | *musnad: al-Tamhīd li-mā* 298
fi ʾl-Muwaṭṭaʾ min al-maʿānī wal-asānīd, according to Ibn Ḥazm, loc. cit., the best work on *Fiqh al-ḥadīth*, Cairo² I, 98, Fez Qar. 513–8, 520, 553, Dam. Ẓāh. ḥad. 332, Susa, *Bull. de corr. Afr.* 1883, Med. *ZDMG* 90, 110, from which *al-taqaṣṣī*, entitled *Tajrīd*, print. C. 1350. On which the *al-Taqrīb li-kitāb al-Tajrīd* by Abū ʿAbdallāh al-Anṣārī, fifth cent., Fez Qar. 519, abstract by Muḥammad b. Aḥmad b. Faraḥ al-Qurṭubī (d. 671/1272, see p. 415), ibid. 523.—2. *al-Muntaqā, sharḥ al-Muwaṭṭaʾ* by Sulaymān b. Khalaf al-Bājī (d. 474/1081, see p. 419), Cairo¹ I, 430, ²I, 152, Fez Qar. 503–12, 524/5, Med. *ZDMG* 90, 110, C. 1331/2.—3. *al-Masālik ʿalā Muwaṭṭaʾ al-imām Mālik* by Abū Bakr Muḥammad b. al-ʿArabī (d. 546/1151, Maqqarī I, 477–89) additionally Fez Qar. 502, 526, Algiers 425/6.—4. *al-ʿAhd al-kabīr* by Ibn al-Zahrāʾ, completed in 709/1309, Fez Qar. 521.—5. *Tanwīr al-ḥawālik* by al-Suyūṭī (see above), *Dībāja* Gotha 274, Dāmādzāde 538, Bank. V_1 3, Med. *ZDMG* 90, 110.—5a. *Isʿāf al-mubaṭṭaʾ bi-rijāl al-Muwaṭṭaʾ*, by the same, Hyderabad 1320.—6. Muḥammad b. ʿAbd al-Bāqī al-Zurqānī (d. 1122/1710, see II, 318), Tunis Zayt. III, 30—3, Qilič ʿA. 288/9, Dāmādzāde 537, Cairo¹ I, 363, ²I, 128, print. also C. 1279/80, 1310, 1320, 1325.—7. al-Dāʾūdī(?), Fez Qar. 527.—8. Aḥmad b. al-Ḥājj al-Makkī al-Sadrābī al-Slāwī (d. 24 Rabīʿ I, 1253/24 June 1837, see al-Nāṣirī, *al-Istiqṣāʾ* IV, 194), Rabat 22.—9. *al-Masālik* by Idrīs al-Qābisī, Medina *ZDMG* 90, 110.—II. The recension of Muḥammad b. al-Ḥasan al-Shaybānī (see p. 171), additionally Pet. AMK 944, Cairo² I, 155, 4, Konya Yu. Āġā ḥad. 126, Maḥmūd Ef. 499, see Schacht I, 2, II, 2, III, 2, Pesh. 268, Rāmpūr I, 120,416/7, print. India 1293, Lucknow 1297, with a commentary, *al-Ṭarīq al-munajjad*, by ʿAbd al-Ḥayy al-Laknawī (see II, 503), 1304, 1315, Kazan 1910. Commentaries: a. *Fatḥ al-mughaṭṭā* by al-Qāriʾ al-Harawī (d. 1014/1605 see II, 394), additionally Pet. AM Buch. 944, Egypt. Libr. Ḥad. 323, Cairo¹ I, 362, Sulaim. 289, Fayẓ, 467, Konya Yū. Āġā ḥad. 143, Schacht, loc. cit.—b. Ibrāhīm b. Ḥusayn Pīrīzāde (d. 1096/1685), as a belated justification of the use of *ḥadīth* in the Ḥanafī *madhhab*, Konya Yū. Āġā ḥad. 173.—c. On various recensions, *al-Muhayyaʾ fī kashf*

asrār al-Muwaṭṭa' by ʿUthmān b. Yaʿqūb al-Islāmbūlī al-Kumākhī (completed in 1166/1753), Qiliç ʿA. 260, Rāġib 327, Egypt. Libr. Ḥad. 586. Further adaptations: 1. *al-Mulakhkhaṣ li-mā fi 'l-Muwaṭṭa' min al-ḥadīth al-musnad* by ʿAlī b. Muḥammad b. Ḥalaf al-Qābisī (d. 403/1012, see p. 277), Bank. V_1, 9, Medina *ZDMG* 90, 110.—1a. *Mukhtaṣar*, omitting the *isnād*s, by Muḥammad b. Tūmart (d. 524/1130, see p. 401), print. Algiers 1907.—2. *al-Muwaṭṭa' al-ṣaghīr* by Ibn Wahb, Köpr. 461.—3. *al-Musawwā min aḥādīth al-Muwaṭṭa'* a new ordering of the vulgata by Aḥmad Waliyyallāh b. ʿAbd al-Raḥīm al-Dihlawī al-ʿUmarī (d. 1176/1762, *Ḥad. al-Ḥan.* 448, *Itḥāf* 428), composed in 1164/1751, Ind. Off. Delhi Ar. 178, Rāmpūr I, 113_{361}, Āṣāf. I, 672, 3 (Schacht II, 2a), Ind. 1306.—4. By the same: *al-Muṣaffā*, Persian commentary, Bank. XIV, 1202, Āṣāf. I, 686.—5. *al-Muḥallā ʿalā asrār al-Muwaṭṭa'* by Salāmallāh b. Shaykh al-Islām b. Fakhr al-Dīn, similar to no. 2, Ind. Off. Delhi Ar. 180 (Schacht II, 2b).—6. *Kashf al-mughaṭṭā fī faḍl al-Muwaṭṭa'* by Abu 'l-Qāsim ʿAlī b. al-Ḥasan b. ʿAsākir (d. 571/1176, see p. 331), Dam. Z. 36, 101, 3.—7. Abū ʿAbdallāh Muḥammad b. Ismāʿīl b. Khalfūn al-Azdī al-ʿUnubī of Huelva (d. 636/1238, Pons Boigues no. 241), *Asmā' shuyūkh Muwaṭṭa' Ibn Anas al-Aṣbaḥī* Esc.[2] 1747.—8. *al-Kalām ʿalā rijāl al-Muwaṭṭa'* by al-Qāḍī b. al-Jaddā' (?), completed in 674/1275, Fez Qar. 528.—9. *Talkhīṣ aḥādīth al-Muwaṭṭa'* by Abū Ḥāmid al-Bayātī, ibid. 529.—10. *Tajrīd al-Muwaṭṭa'* by Abu 'l-Qāsim al-Qurashī, completed in 964/1557,
299 ibid. 530. | —11. *Muḥādhi 'l-Muwaṭṭa'* by ʿAbd al-Mu'min b. ʿAlī al-Muwaḥḥidī al-Mahdī (d. 524/1130), authentic?, ibid. 531, see also II, 25, 9.—12. *Baqiyyat al-multamas fī aḥādīth Mālik b. Anas* by Ṣalāḥ al-Dīn al-ʿAlā'ī (II, 88), Dam. ʿUm. 21_{242}. Ad III: ʿAbdallāh b. ʿAbd al-Ḥakam al-Miṣrī, see p. 224, 1b., al-Yāfiʿī *Mir. al-j.* II, 58, excise last line.

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2. Abū ʿAbdallāh ʿAbd al-Raḥmān b. al-Qāsim al-ʿUtāqī was born in Ramla in Syria in 128/746 (or, according to others, in 132/749).

Ibn Farḥūn, *Dībāj* (C.) 146, *Fihr.* 199, Suyūṭī, *Ḥusn al-muḥāḍ.* I, 138, Ibn Ḥajar, *Tahdhīb* VI, 252, Ibn al-Qaysarānī, *Jamʿ* 293. Various questions that he addressed to Mālik, Br. Mus. 134a, 314a, cf. p. 769, Madrid, Gg. 88, 1 (Derenbourg 15). In Paris 1050, 1 a work on Mālikī law is attributed to him.

2a. His student Saḥnūn ʿAbd al-Salām b. Saʿīd b. Ḥabīb al-Tanūkhī was born in Kairouan in 160/776, studied in Tunis and Cairo under ʿAbd al-Raḥmān b. al-Qāsim and other graduates of Mālik, performed the pilgrimage, visited Syria,

and then returned to his home town in 191/807. From here he mainly devoted himself to the dissemination of Mālik's doctrines in the Maghreb. Until this time the dominant *madhhab* of Abū Ḥanīfa had been unchallenged there and it would take another 200 years before it was universally replaced by Mālik's under Muʿizz b. Bādis (406–53/1015–61) (Ibn Khall. no. 701, II, 137, cited in ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *al-Jaw*. I, 5, 3, Ibn al-Athīr in Aḥmad Taymūr, *Naẓra ta'r*. II). In Ramaḍān 234/April 849 he accepted the judgeship in Kairouan that he had been offered by Muḥammad b. Aghlab and used this office to increase justice. He died on 6 or 7 Rajab 240/1 or 2 December 854

Ibn Farḥūn, *Dībāj* (F.) 171, Ibn Khall. no. 355 (I, 366), al-Qāsim b. al-Nājī following ʿAbd al-Raḥmān b. Muḥammad al-Dabbāgh, *Maʿālim al-īmān*, Tunis 1320–5, II, 49–68, Houdas, *Chrestomathie maghr.* (Paris 1891), 65–87, al-Khushanī, ed. Ribera 101, 107, 156, al-Yāfiʿī, *Mir. al-j*. II, 151, Abu 'l-ʿArab Muḥammad b. Aḥmad b. Tamīm, transl. M. b. Cheneb 176, al-Damīrī, *Ḥay. al-Ḥay*. II, 14, Aḥmad Amīn, *Ḍuḥa 'l-Islām* II, 215–7, Houdas and Basset, *Mission scientifique en Tunisie* (Algiers 1884) 104–43, Houdas in *Centenaire de l'École des l. or. viv.* (Paris 1895) 295–304, Krenkow, *EI* III, 68–70. *Al-Mudawwana* (*al-kubrā*), an exposition of | 300
Mālikite *fiqh* based on the text of the *Muwaṭṭa'* by Asad b. al-Furāt al-Nīsābūrī, based on queries directed by him to ʿAbd al-Raḥmān b. al-Qāsim, introduced as a textbook in Fez by Abū Maymūna Dāris b. Ismāʿīl (d. 362/972, or 357, al-Nāṣirī *al-Istiqṣā'* I, 89, 25). Additional MSS Brill–H.[2] 900, Fez Qar. 766, 7, Br. Mus, Or. 6586 (DL 26), parts of a manuscript from Kairouan ca. 400/1010 in private possession of Krenkow, print. 4 vols. 4°, C. 1324/5, 16 vols. 8°, ibid. 1905/6. Commentaries: 1. ʿUbaydallāh b. al-Ḥasan b. al-Jallāb (no. 4), Fez Qar. 779.—2. *al-Nawādir ʿala 'l-Mudawwana* by Ibn Abī Zayd al-Kairouanī (no. 5), ibid. 786–9.—3. Muḥammad b. Aḥmad b. Rushd (d. 520/1126, see p. 384), *Manāhij al-taḥṣīl wa-natā'ij laṭā'if al-ta'wīl ʿalā kashf asrār al-Mudawwana*, ibid. 909.—4. Abū ʿAbdallāh b. Yūnus (ca. 522/1128 see ad p. 417), ibid. 810/1.—5. ʿIyāḍ al-Yaḥṣibī (d. 544/1149, see p. 369), *al-Shubuhāt ʿala 'l-Mudawwana* also Esc.[1] 986/7, Fez Qar. 780/1, Tüb. 123, 126.—6. *al-Taqyīd ʿala 'l-Mudawwana* by Abu 'l-Ḥasan al-Ṣaghīr (after 550/1155), additionally Fez Qar. 770–2, 791—4, 800, 808, 831–3, 888, 928–31, 972/3, on which *Itḥāf dhawi 'l-dhakā' wal-maʿrifa bi-takmīl taqyīd Abi 'l-Ḥasan wa-taḥlīl taqyīd b. ʿArafa* (d. 803/1400, see II, 247) by Abū ʿAbdallāh b. Ghāzī (d. 958/1551), Fez Qar. 801. Commentary on Abu 'l-Ḥasan's *Ajwiba* by Ibrāhīm b. Hilāl, Fez 1302, 1319.—7. Qāsim b. ʿĪsā b. Nājī (d. 837/1433, Ibn Maryam, *al-Bustān* 149, see II, 239), a *Sharḥ shitawī* in 4 and a *ṣayfī* in 2 vols.; parts of the former Tunis, Zayt. IV, 305,$_{2511/2}$, Fez Qar. 938 (see *Bull. de corr. afr*. 1884, p. 183, no. 23), of the latter C. 1325.—8. Ibn al-Bashīr, Fez Qar. 889.—

9. *Tahdhīb al-ṭālib wa-fā'idat al-rāġib ʿala 'l-Mudawwana* by ʿAbd al-Ḥaqq al-Ṣiqillī, ibid. 854, by the same *al-Kitāb al-kabīr ʿala 'l-Mudawwana*, ibid. 937. An anonymous supplement to the *Mudawwana*, based on the *ʿUtbiyya* of Muḥammad al-ʿUtbī (d. 255/869, no. 3), the *Wāḍiḥa* of ʿAbd al-Malik b. Ḥabīb (d. 238/852, al-Yāfiʿī, *Mir. al-j.* II, 122), the *Majmūʿa* of Muḥammad b. ʿAbdūs (d. 180/796), the *Mukhtaṣar* of Muḥammad b. ʿAbdallāh b. ʿAbd al-Ḥakam (d. 262/875, see 228 Ad p. 132), following Muḥammad b. Saḥnūn (d. 255/868, al-Khushanī, transl. Ben Cheneb 209, Ibn Farḥūn, *Dībāj* 222, Ibn al-Nājī, *Maʿālim* I, 79, Ibn ʿAdhārī, *Bayān al-mughrib* I, 149, Amari, *Bibl. Ar. Sic.* 186), and Muḥammad b. Ibrāhīm b. al-Mawwāz (d. 281/894 see al-Ṣafaḍī, *al-Wafā'* I, 335), is preserved in Munich 349. *Mukhtaṣar al-Mudawwana* by ʿAbdallāh b. Abī Zayd al-Qayrawānī (no. 5), Fez Qar. 855, in the personal possession of Krenkow, printed several times. *Naẓm al-durra talkhīṣ al-Mudawwana* by al-Shārmasākhī, Fez Qar. 932.

II. *Kitāb al-ajwiba* Esc.[1] 957, *Bibl. ar. hisp.* IX, 240.

III. *Ādāb al-muʿallimīn, Les règles de conduite des maîtres d'école, par M. b. S. de K., annotées par* Abdulwahhab, Tunis 1931.

3. Muḥammad b. Aḥmad al-ʿUtbī, the most important representative of the Mālikī school in Spain, died in Rabīʿ I 255/March 869. Intially Spain was dominated by the teachings of al-Awzāʿī until, under Hishām b. ʿAbd al-Raḥmān (172–80/788–96), preference was given to the *madhhab* of Mālik (Aḥmad Taymūr, *Naẓra ta'r.* 22). The one who did most to effect this was Ziyād b. ʿAbd al-Raḥmān al-Qurṭubī (d. 193/808), but according to Ibn al-Ḍabbī's *Multamas*
301 it was Yaḥyā b. Yaḥyā b. | Kathīr (d. 234/848, see p. 297) who had introduced Mālik's teachings (see Ibn Ḥazm in *Bust. al-muḥ.* 12_2).

Ibn Farḥūn, *Dībāj* (C.) 238. 1. *al-Mustakhraja al-ʿUtbiyya*, on individual questions of Mālikī law, Paris 1055 (complete?), see Vincent, *Études*, p. 41, see p. 382, 4, 9.—3. Questions regarding manumission from his Supplement to the *Mudawwana*, ibid. 6151.

3a. Abū Bakr Muḥammad b. Aḥmad b. Wishāḥ b. Labbād died on 14 Ṣafar 333/4 October 944 in Kairouan.

Ibn Farḥūn, *Dībāj* 232, Ibn Nājī, *Maʿālim* III, 23. *Kashf al-riwāq ʿan ṣurūf al-jāmiʿa lil-awāq*, on a problem regarding inheritance law, Algiers 1324, 1 (which has Aḥmad b. Muḥammad Labbād).

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4. Abu ’l-Qāsim ʿUbaydallāh b. al-Ḥasan b. al-Ḥusayn b. al-Jallāb al-Baṣrī, d. 378/988 (?).

Kitāb al-tafrīʿ fi ’l-fiqh, additionally Madrid 2, 74, 102, 135, 5, Fez Qar. 804, 900 = *Kitāb fi ’l-fiqh*, Dam. ʿUm. 56,10. Commentary by Qāsim b. Nājī al-Qayrawānī, d. 838/1434, Tunis, Zayt. II, 313,2534, abstract by ʿAbd al-Salāma al-Tūnisī, Fez Qar. 911.

5. Abū Muḥammad ʿAbdallāh (ʿUbaydallāh) b. Abī Zayd ʿAbd al-Raḥmān al-Qayrawānī al-Nafzāwī, a student of Ibn Labbād, d. 386/996.

Ibn Farḥūn, *Dībāj* (F.) 140, (C.) 136, al-Yāfiʿī, *Mir. al-j.* II, 441, *Bibl. Ar.-Hisp.* IX, 367. 1. *al-Risāla*, additionally Esc.[2] 248,6, 1528, Paris 4809, Algiers 769,5, Naples 25 (Cat. 299), Vat. V, 416,1, 1343, Br. Mus. Or. 6585 (DL 27), Manch. 193, Tunis, Zayt. IV, 300,2500, print. Fez n.d., C. n.d., 1338. *La* Risāla *ou traité abrégé de droit malékite et morale musulmane, trad. avec cmt. et index analyt. p.* E. Fagnan, Paris 1914. *First Steps in Muslim Jurisprudence, Consisting of Excerpts from* Bākūrat al-saʿd *of Ibn Abi Zayd, with Ar. Text, Engl. Transl. and Notes by A.* D. Russell and Abdullah al-Mamun Suhrawardy, London 1906. Commentaries:[7] 1. Yūsuf b. ʿUmar al-Anfāsī (d. 761/1360 in Fez, A. Bābā, *Nayl* 386), Munich. 347, Br. Mus. 164, Esc.[1] 1059.—2. ʿAbdallāh b. Yūsuf al-Balawī al-Shabībī (d. 782/1380), Tunis Zayt. IV, 306,2514.—3(b). Qāsim b. ʿĪsā b. al-Nājī (d. 837/1433, see II, 239) additionally Fez Qar. 891(?), Tangiers, Gr. M. II, 71, Tunis Zayt. IV, 308,2521/2, Paris 5033.—4(a). Aḥmad b. Muḥammad b. ʿAbdallāh al-Qalshānī (d. 863/1459), additionally Vat. V, 1355, Tunis Zayt. IV, 306,2513, Fez Qar. 951/4, 968/9.—5. *Murshid al-mubtadiʾīn* by Abū Muḥammad Saʿīd b. Sulaymān, completed in 864/1460, Tunis | Zayt. IV, 376,2784.—6. Aḥmad Zarrūq (d. 899/1493, s. II, 253), 302
Fez Qar. 950.—7. *Tawḍīḥ al-masālik* by Dāʾūd b. ʿAlī b. Muḥammad al-Ghalṭāwī al-Azharī (d. 902/1496), Tunis Zayt. IV, 277,2426/7.—8(c). Abu ’l-Ḥasan ʿAlī b. Muḥammad al-Manūfī al-Shādhilī (d. 939/1532): a. *al-Fatḥ al-rabbānī*, Leid. 1780; b. *al-Wasṭ* or *Taḥqīq al-mabānī*, Br. Mus. p. 128a, Dam. ʿUm. 56, 9; c. *Kifāyat al-ṭālib*, Algiers 1051/9, 1950/1, Tunis Zayt. IV, 358,2740/4; d. *Ghāyat al-amānī*, Tunis Zayt. IV, 350,2717/30. Selection from c., Gotha 1046 (with the title of c., but identified as the fourth commentary by the author),[8] Paris 5384, 5512, Br. Mus. Suppl. 302, 1, *Bull. de Corr. Afr.* 1885, 471, n. 4, Fez Qar. 957/9, 963/4, 970, Tlem. 7, Rabat 150, Tangiers Gr. M. 1, 12, Algiers Gr. M. 75—7. Glosses to one of the four commentaries by Muḥammad b. ʿAbd al-Malik, composed in 1129/1717, Algiers

7 Which Krafft lists for no. 160, 28.

8 He wrote another commentary, entitled *Tawḍīḥ alfāẓ al-maʿānī*, and *al-Fayḍ al-raḥmānī*.

1060, 1, by ʿAlī b. Aḥmad al-ʿAdawī al-Ṣaʿīdī (d. 1189/1775, see II, 319), Tunis Zayt. IV, 293,2479/80, print. additionally Būlāq 1288, C. 1871, 1310, 1335, 1344.—9(d). *Tafassur al-maqāla bi-ḥall alfāẓ al-risāla* by Muḥammad b. Ibrāhīm al-Tatāʾī (d. 942/1535, see II, 316), additionally Munich 344, Paris 5327, Rabat 152, Tunis Zayt. IV, 309,2527/9, on which a *Ḥāshiya* by ʿAlī b. Muḥammad al-Ujhūrī (d. 1066/1656, II, 317), Rabat 153, Tunis Zayt. IV, 291,2474/6, Cairo[1] III, 164, by his student ʿAlī al-Shaybānī, Bank. X, 575.—10. *Ḥulal* (read: *Ḥall*?) *al-maqāla* by al-Zanātī, Paris 5336.—11. Abū ʿAbdallāh Muḥammad b. Qāsim Jassūs, completed on 13 Rabīʿ II 1125/26 April 1713, Rabat 154–6, 4 vols., Fez 1312.—12. Aḥmad b. Ghunaym b. Sālim b. Muhannā al-Nafzāwī (d. 1125/1713), Munich 345, Paris 1063–9, 5305, Tunis Zayt. IV, 307,2514/20. Versification: *Naẓm mushkilāt al-Risāla* by Muḥammad b. Aḥmad b. al-Ghāzī al-ʿUthmānī, al-Miknāsī (d. 919/1513 in Fes), commentary by Muḥammad b. Muḥammad b. al-Ḥaṭṭāb (d. 953/1546), Br. Mus. Suppl. 302, II.

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II. *Sunan*, Br. Mus. 888, 8.

III. *al-Jāmiʿ fi ʾl-sunan wal-adab fi ʾl-riqq*, Fez Qar. 1154.

IV. *Jumla mukhtaṣara min wājib umūr al-diyāna* (Casiri I, 78), Granada, p. 15, n. VI.

V. *al-Nawādir*, Fez Qar. 841, 901, Āṣāf. II, 1176 (*Tadhk. al-naw.* 54).

VI. *Aḥkām al-muʿallimīn wal-mutaʿallimīn* is cited in Ibn Khaldūn, *Muqaddima* (C.) 1327, 142, 21.

6. Khalaf b. Abi ʾl-Qāsim Abū Saʿīd al-Azdī al-Barādhiʿī was a student of Ibn Abī Zayd who wrote in 372/982 in Kairouan.

Ibn Farḥūn (C.) 112, ʿIyāḍ, *Madārik*, in Griffini in *Cent. Amari* 372. *Kitāb tahdhīb masāʾil al-Mudawwana*, additionally Fez Qar. 767/8, 790, 807, 882, 923/5, Tunis Zayt. IV, 285,452/5, on which *al-Sharḥ al-ṣaghīr* by Abu ʾl-Qāsim Muḥammad b. al-Nājī (d. 837/1433, see II, 239), ibid. 777/8, anonymous *Tahdhīb li-masāʾil al-Tahdhīb*, ibid. 883. *Ḥāshiya* by Abū Mahdī ʿĪsā al-Wānūghī, on which a *Takmila* by Abū ʿAbdallāh Muḥammad b. Abi ʾl-Qāsim b. Muḥammad b. ʿAbd al-Ṣamad al-Bijāʾī al-Mashaddālī (d. 866/1461, see Muḥammad al-Ḥafnāwī, *Taʿrīf al-khalaf* I, 105/6), Vat. V. 257, Algiers 107, Gr. M. 73 (as an anonymous commentary on the *Mudawwana*, see *ZS* X, 341).

303 | 7. Abū ʿAbdallāh Muḥammad b. ʿAlī b. Tūmart al-Maghribī al-Andalusī al-Mālikī, who died in 391/1001.

From his many works, which apparently numbered to close 500, MS Gotha 17 formerly contained: 1. *Kanz al-uṣūl fi 'l-ṭibb*, 2. *Kanz uṣūl al-dīn al-badīʿa*, 3. *Kitāb al-ʿidda fī uṣūl al-miʿda*, and 4. *Ḥaqāʾiq ʿilm al-sharīʿa wa-daqāʾiq ʿilm al-ṭabīʿa fi 'l-ṭibb*; of these, only the first folio of his *fī uṣūl al-dīn* (i.e. no. 2) and a fragment from a medical work (probably no. 4) remain.

3 *The Shāfiʿīs*

Tāj al-Dīn ʿAbd al-Wahhāb b. Taqi 'l-Dīn al-Subkī (d. 771/1370, see II, 89), *Ṭabaqāt al-Shāfiʿiyya al-kubrā*, vols. I–VI, C. 1324 (he mentions his sources in I, 114).

1. According to the *Nasab al-Shāfiʿī* of Abū Bakr Aḥmad b. Muḥammad b. al-Faḍl al-Fārisī, Muḥammad b. Idrīs al-Shāfiʾī was by his mother's side a descendant of ʿAlī, but there is more evidence that supports the report that his mother belonged to the Azd or Asad (Subkī, *Ṭab.* I, 284, 1–6). He went to Mecca when he was two years old and studied *ḥadīth* there, but subsequently spent 17 years in the desert.

In Syria, where the *madhhab* of al-Awzāʿī had reigned supreme until then, his teachings were introduced by Abū Zurʿa Muḥammad b. ʿUthmān al-Dimashqī, and in Mā Warāʾ al-Nahr by Muḥammad b. Ismāʿīl al-Qaffāl al-Shāshī (no. 6a). From then on they were mainly followed in Khurāsān (Aḥmad Taymūr, *Naẓra taʾr.* 2/3, v. Berchem, *Matér.* I, 256). For a long time they could not gain a foothold in Iraq, although in 391/1001 Abū Ḥāmid al-Isfarāʾinī (Subkī, *Ṭ.* III, 24–31) advised Caliph al-Qādir billāh to nominate the Shāfiʿī Abu 'l-ʿAbbās b. Muḥammad al-Bārizī as *qāḍī* of Baghdad instead of the Ḥanafī Abū Muḥammad b. al-Akfānī; however, this unleashed such a storm of protest that he had to re-instate al-Akfānī and al-Isfarāʾinī was forced to leave Baghdad (Aḥmad Taymūr, *Naẓra taʾr.* 9).

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Al-Khaṭīb, *Taʾr. Baghdād* II, 56–73, Ibn Abī Yaʿlā, *Ṭab. al-Ḥanābila* 204/5, Yāqūt, *Irsh.* VI, 367–98, al-Yāfiʿī, *Mir. al-j.* II, 13–28, Ibn Farḥūn, *Dībāj* (C.) 227–30, Ibn al-ʿImād, *ShDh* II, 92, Ibn Taghr. (C.) II, 106, *Bustān al-muḥ.* 28, Aḥmad Amīn, *Ḍuḥa 'l-Isl.* II, 218–34. *Manāqib al-Shāfiʿī* by Ibn Ḥajar al-ʿAsqalānī (d. 852/1449, II, 68), Būlāq 1301; other *Manāqib al-Shāfiʿī* are listed in al-Subkī I, 185; a work in the same genre that is not mentioned there, by Naṣr b. Ibrāhīm al-Maqdisī, is cited in al-Ghazzālī, *Iḥyāʾ* ^{1}I, 33, 19, ^{2}23, 19. Samples from a poem in praise of al-Shāfiʿī by Ibn Durayd are in al-Subkī II, 145. Abu 'l-Ḥasan Muḥammad b. Ḥusayn b. Ibrāhīm al-Āburī (d. 363/973, al-Samʿānī, *Ansāb* 12v) is used in Yāqūt,

Irsh. VI, 368, 5—384, 9, 385, 19—387, 4 (*ZS* II, 201), a fragment in Ǧārullāh 1632 (Spies, 16); in addition Yāqūt uses the *Manāqib al-Shāfiʿī* of Abū Bakr Aḥmad b. al-Ḥusayn al-Bayhaqī (d. 478/1085, p. 363), *Irsh.* VI, 387, 5–360, 9, 10–311, 10 (ibid). *Aqāwīl al-Shāfiʿī* were collected by Abū Bakr Muḥammad b. Aḥmad b. al-Ḥaddād al-Baṣrī, see Ibn Ḥazm in Maqqarī II, 117, 7, cf. Munich 893, 20. *Riḥlat al-imām al-Shāfiʿī ila 'l-Madīna al-munawwara, riwāyat*, Abī Bakr Muḥammad b. al-Mundhirī (no. 3), Dam. Z. 33, 71, 32, Cairo V, 193, printed ahead of the *Musnad*, Arra 1889, ed. Rabīʿ b. Aḥmad al-Jīzī, C. 1350, and in *Thamarāt al-awrāq* I, 268–72. Aḥmad b. Aḥmad b. al-ʿAjamī (d. 1086/1676 see II, 308), *Natījat al-afkār fī-mā juʿzā ila 'l-imām al-Shāfiʿī min al-ashʿār*, ibid. III, 402. Selection by Muḥammad Muṣṭafā al-Shādhilī, *al-Jawhar al-nafīs fī ashʿār al-imām Muḥammad b. Idrīs*, C. 1321. Deeds signed by al-Shāfiʿī are contained in the *waqf* of his two houses in Mecca dating from Ṣafar 203/Aug. 818 (*Umm* VI, 179), in his testament of Shaʿbān 203/Febr. 819 (ibid. IV 48), see Kern, *MSOS* 1904, 53–68, and in the *waqf* of his house in Fusṭāṭ (*Umm* III, 281 n.d), see Heffening, *EI* IV, 271. Inventories of his writings in *Fihrist* 210, al-Bayhaqī in al-ʿAsqalānī 78, Yāqūt 396–8. He is said to have written the *Risāla fī uṣūl al-fiqh* (MS Serāi 693, 11, C. 1312, 1321, 1327, Indian printing 1889) as a young man in Baghdad for ʿAbd al-Raḥmān b. Mahdī when he wanted a book by him "*fīhi maʿāni 'l-Qurʾān wa-yajmaʿu funūn al-akhbār fīhi wa-ḥujjat al-ijmāʿ wa-bayān al-nāsikh wal-mansūkh min al-Qurʾān wal-sunna*" (*Taʾr. Baghdād* II, 64/5); an independent *Kitāb al-ḥujja* composed in Baghdad is, however, cited in al-Shīrāzī, *Tanbīh* C. 1329, 3, 13. Several of his smaller works, which are also partially cited separately, were summarised by his student Rabīʿ b. Sulaymān (d. 270/884 Subkī, *Ṭab.* I, 259) in a collection that later saw several interpolations and was called the *Kitāb al-umm* (al-Ghazzālī *Iḥyāʾ* C. 1279 II, 221, 27, C. 1327, II, 13), Dām. ʿUm. 39,1/4, another recension was prepared by Yūsuf b. Yaḥyā al-Buwayṭī (d. 231/845 Subkī, *Ṭab.* I, 275), MSS Ǧārullāh 591, '3, '4, Serāi 693/4 (Schacht I, 10), print. C. 1321–6 on the basis of a MS of Qāsim b. Raslān al-Bulqīnī (d. 805/1402, see II, 93) see Zakī Mubārak, *Iṣlāḥ ashnaʿ khaṭaʾ fī taʾrīkh al-tashrīʿ al-islāmī, Kitāb al-umm, lam yuʾallifhu 'l-Shāfiʿī wa-innamā allafahu 'l-Buwayṭī wa-taṣarrafa fīhi Rabīʿ b. Sulaymān*, C. 1934.

Other works: 1. *Kitāb al-sunan al-maʾthūra*, additionally AS 551, Faiẓullāh 351, Cairo^2 I, 123/4 (*riwāyat* Aḥmad b. Muḥammad b. Salāma al-Ṭaḥāwī, p. 173, 7), C. (?) 1315.—3. *al-Musnad*, traditions from the *fiqh* work *al-Mabsūṭ*, by al-Shāfiʿī, collected by his student Abū Jaʿfar Muḥammad b. Maṭar al-Nīsābūrī (or, according to *Bust. al-muḥ.*, 20, Goldziher *GGA* 1899, 461, Muḥammad b. Jaʿfar b.
305 Maṭar); according to others he had only worked as | a copyist for Abū ʿAbdallāh

al-Aṣamm (d. 246/860), MSS Schacht I, 12, III, 8, and also Dam. ʿUm. 22, 249, 250, Āṣāf I, 672,$_{224,\ 683}$, commentary by Mubārak b. Muḥammad b. al-Athīr (d. 606/1209, see p. 357), *al-Shāfī al-ʿiyy*, additionally Ind. Off. Delhi Ar. 201 (Schacht II, 6a), Brill–H.^{2} 701, Mosul 149, 29, Cairo^{2} I, 124, (Schacht I, 12a), Faiẓ. 452 (ibid. III 24), print. Arra 1306, C. 1327, *Dībāja* to a commentary on al-Suyūṭī's *al-Shāfī* in Gotha 2, 72, *Tartīb* based on the ordering of the chapters in works on *fiqh* by Abū Saʿīd Sanjar b. ʿAbdallāh al-Nāṣirī al-Jawlī (composed in 724/1324), Ind. Off. Delhi Ar. 297 (Schacht II, 6b), Rāmpūr I, 112,$_{258}$, by Muḥammad ʿĀbid b. Aḥmad b. ʿAlī b. Muḥammad Murād, composed in 1230/1815, Egypt. Libr. Ḥad. 1832 (ibid. I, 12b).—3. *Ikhtilāf al-ḥadīth* Cairo^{1} I, 262, ^{2}I, 85, Taymur 464 (Sch. I, 11), Bank. V, 2, 304, Āsāf I, 604,$_{285}$, printed in the margin of the *Kitāb al-umm* vol. VII.—4. *Adab al-qāḍī* is cited in al-Ghazzālī, *Iḥyā'* (C. 1311) II, 211, 16.—5. *Kitāb fī ʿilm al-qiyāfa* (authentic?) Mosul 43, 42, 6. Falsely attributed to him is the *Kitāb al-fiqh al-akbar* Cairo^{1} VII 39, print. C. 1900, which evidently originated in Ashʿarī circles, see Goldziher, *Ibn Toumart* 72, n. 2, Wensinck, *The Muslim Creed* 264ff. On the other hand, a short *ʿAqīda, Kashf al-ghiṭā'* Berl. 2019, transmitted by Ibn al-Ahdal (see II, 185$_{7}$) who followed Abū ʿAlī al-Ḥasan b. Hāshim b. ʿAmr al-Baladī (Yāqūt, *G.W.* I, 176,$_{11/13}$), seems to be genuine, ed. F. Kern, *MSOS* XIII 141–5, maybe also in Bat. Suppl. 193.

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2. Abū Ibrāhīm Ismāʿīl b. Yaḥyā al-Muzanī, the most critical representative of his *madhhab*, died on 24 Ramaḍān 264/21 May 878 in Cairo.

Fihr. 212, al-Samʿānī, *Ansāb* 527r, al-Nawawī, *W.* 775, Ibn Khall. I, 171, Subkī, *Ṭab*. I, 238–47, al-Yāfiʿī, *Mir. al-j*. II, 177–9, Ibn Taghr. (C.) III, 39, Suyūṭī, *Ḥusn al-muḥ*. I, 138, Ibn al-ʿImād, *ShDh* II, 141, *al-Taʿl. al-san*. 18, ʿA. Mubārak, *al-Khiṭaṭ al-jad*. XIII, 30, cod. Gotha 1763 f.3r, Heffening, I IV, 864. *Mukhtaṣar min ʿilm al-imām al-nafīs Muḥammad b. Idrīs*, the larger edition with supplements by his son Ibrāhīm, additionally Dam. ʿUm. 51,$_{398}$, printed in the margin of al-Shāfiʿī's *Kitāb al-umm*, without the supplements Gotha 938 (Berl. 4442 is a fascicle from a later work on law derived from the *Mukhtaṣar al-Mukhtaṣar*, around the fifth century or thereabouts, Kern, *MSOS* XI, 260); commentary by Muḥammad b. Aḥmad b. Aḥmad b. al-Azhar b. Ṭalḥa al-Azharī (d. 370/980, see p. 129), Br. Mus. Suppl. 304, on which *Ziyādāt* by Abū Bakr al-Nīsābūrī (no. 3), Leipz. 320, III. Part of an anonymous commentary in Tüb. 121, Dam. ʿUm. 51,$_{410}$. Samples from his *Kitāb al-ʿaqārib*, Subkī I, 245.

2a. Abū ʿAbdallāh Muḥammad b. Naṣr al-Marwazī was born in 202/817 in Baghdad, grew up in Nishapur, and, after extended study tours, settled in Samarqand, where he died in 295/906.

Al-Khaṭīb, *Taʾr. Baghdād* III, 315–8, al-Subkī, *Ṭ.* II, 20–6. An abstract of one of
306 his works was made by Aḥmad b. ʿAlī al-Maqrīzī (d. 845/1442, see s. II, 38) | under the title *Qiyām al-layl wa-qiyām Ramaḍān wa-kitāb al-witr*, with a biography of the author, lith. Lahore 1320.

2b. Aḥmad b. Muḥammad b. ʿAbdallāh Sibṭ al-Shāfiʿī, the son of the Imam's daughter Zaynab, whose year of death is uncertain, and regarding whose name there is a lot of confusion in the literature.

Al-Subkī, *Ṭab.* I, 287. In Bank. X, 644, 4 he is credited with a *Manẓūma fi 'l-ʿaqīda*.

3. Abū Bakr Muḥammad b. Ibrāhīm b. al-Mundhir al-Mundhirī al-Nīshābūrī was an independent *mujtahid* who followed no master. However, even as early as the *Ṭabaqāt* of Abū Isḥāq he is regarded as one of the Shāfiʿīs. His year of death is uncertain (Kern, *MSOS* XI, 260 places it, with no reference, in the year 324).

Subkī, *Ṭab.* II, 126–9, al-Yāfiʿī, *Mir. al-j.* II, 261, al-Ṣafadī, *al-Wāfī* I, 336, *Bust. al-muḥ.* 50 (which gives particular praise for his *Kitāb al-ishrāf fī masāʾil al-khilāf* = no. 2?). 1. *Kitāb al-ikhtilāf*, Egypt. Libr. Ḥad. 37, Cairo[1] I, 262, III, 193, an *ikhtilāf* that gives priority to evidence from the Qurʾān and Sunna, with extensive use made of the old jurisconsults and a detailed exposition of the foundations of the points of view of the individual factions; at the end he gives his own ruling, in no uncertain terms, siding with al-Shāfiʿī in each case (Schacht I, 23); it is probably identical with the *Kitāb al-ijmāʿ* (*wal-ishrāf*), AS 1011, following Subkī 128, 6, *Kitāb al-sunan wal-ijmāʿ wal-ikhtilāf wa-huwa kitāb mabsūṭ* (Gotha 1149 is instead part of the *Ḥilya* of al-Shāshī, see p. 391, Kern, ZDMG 55, 61; 69, 411).[9]—2. *Kitāb al-ishrāf ʿalā madhāhib ahl al-ʿilm* Cairo[2] I, 497, shorter than 1, without providing any arguments or personal view (Schacht II, 12), probably the same as *al-Awsaṭ fi 'l-sunan wal-ijmāʿ wal-ikhtilāf*, AS 1034 (fragment).

4. Abū ʿAbdallāh al-Zubayr b. Aḥmad b. Sulaymān b.ʿAbdallāh b. ʿĀṣim al-Zubayrī, who died before 320/932.

9 In Dam. ʿUm. 7,26 he is credited with a *Kitāb al-mabsūṭ fi 'l-qirāʾāt al-ʿashr*.

Al-Khaṭīb, *Ta'r. Baghdād* VIII, 471, Ibn Khall. no. 227 (I, 236), Subkī, *Ṭab*. II, 224/5.

5. Abu 'l-ʿAbbās Aḥmad b. Abī Aḥmad al-Ṭabarī, known as Ibn al-Qāṣṣ because he had preached in the land of the Daylamis (according to al-Samʿānī his name was al-Qāṣṣ, see Goldziher, *al-Ghāzālīs Bat.*, 78/9), was a student of Aḥmad b. ʿUmar b. Surayj who | was called the '*mujaddid* of the century' (d. 305/917, *Fihr*. 307
213, Ibn Khall. no. 26, Yāqūt, *Irsh*. VI, 390, Nawawī, 739, Ibn Taghr. (J.) II, 203, 265, Massignon, *Passion d'al-Ḥallāj* I, 165/7).

Al-Subkī, *Ṭab*. II, 103–6. *Al-Mas'ala al-Surayjiyya*, on the formula of the *ṭalāq*, goes back to Ibn Surayj, see p. 393, 17, 3.

6a. Abū Bakr Muḥammad b. ʿAlī b. Ismāʿīl al-Shāshī al-Qaffāl was born in 291/904 and studied in Baghdad and Damascus. When he returned to his native country he introduced the *madhhab* of al-Shāfiʿī there, where it had previously been dominated by that of Abū Ḥanīfa. He taught in Nishapur and Bukhārā and went with the army of Khurasān to Rayy in 354/965 (*Eccl. Abbas. Cal.* II, 223, 8). He died in Dhu 'l-Ḥijja 365/August 976.

Al-Samʿānī, *Ansāb* 325r, Ibn ʿAsākir, *Tabyīn kadhib al-muftarī* 182, Ibn Khall. no. 547 (I, 580), Yāqūt, *GW* III, 233, al-Subkī, *Ṭab*. II, 176–90, Ibn al-ʿImād, *ShDh* III, 51/2. *Kitāb al-uṣūl*, lith. Lucknow 1278, 1877, Delhi 1303; from which *Isnād al-Shāshī* by Allāhdādh, Delhi 1293, 1302. He acquired particular fame by a long *qaṣīda* in which he responsed to a satirical poem addressed to the caliph Muṭīʿ billāh (945–73) that had been signed by the Byzantine Emperor Nikephoros Phokas (963–79); in the poem from Nikephoros the successes of the Byzantines had been exalted (the conquest of Mopsuestia and Tarsus in 352/963) and the imminent destruction of Baghdad promised; Vienna 464, translated by Houdas in G. Schlumberger, *Un empereur byzantin du IXe s., Nicéphore Phocas*, Paris 1890, p. 426–34, Brockelmann in *Mél. Galthier* 1936, and, together with the Byzantine poem, Subkī 179–84, ibid. 184–9, as well as the answer of the Ẓāhirī Abū Muḥammad ʿAlī b. Ḥazm (d. 456/1064, see p. 400), *Fatāwī?* Sulaim. 675 (but which identifies Abū ʿAbdallāh Aḥmad al-Marwazī al-Qaffāl as the author).

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7. Abu 'l-Ḥasan Aḥmad b. Muḥammad b. al-Maḥāmilī al-Ḍabbī, who died on 20 Rabīʿ I 415/2 July 1024.

Al-Subkī, *Ṭab*. III, 20–3, Ibn Taghr. (J.) 638, 10. Zakariyyā' al-Anṣārī's*Taḥrīr tanqīḥ al-lubāb*, additionally Cambr. Suppl. 277, Paris 1891, Dam. ʿUm. 47,252/5, Jer. Khāl. 26, 16; with a commentary,*Tuḥfat al-ṭullāb*, in Landb. Br. 656, Bat. Suppl. 438–40, Haupt 76, Faiẓ. 132 and glosses by ʿAbdallāh b. Ḥijāzī al-Sharqāwī (d. 1227/1812, see p. 479), additionally Bat. Suppl. 441–4, 2 vols. Būlāq 1274, 1286, 1298, C. 1305, 1319, by ʿAbd al-Barr b. ʿAbdallāh al-Ujhūrī (d. ca. 1070/1659), Bat. Suppl. 445; the glossator Muḥammad b. Aḥmad al-Shawbarī died in 1069/1659 (Muḥibbī III, 385, Wüstenfeld, *Die Familie Muḥ*. 59, n. 40).

308 |8. Abu 'l-Qāsim Hibatallāh b. al-Ḥasan b. Manṣūr al-Ṭabarī al-Lālakā'ī died on 6 Ramaḍān 418/11 October 1027.

Al-Khaṭīb, *Ta'r. Baghdād* XIV, 70. 1. *Ḥujaj uṣūl iʿtiqād ahl al-sunna wal-jamāʿa*, Leipz. 318, 1.—2. *Karāmāt awliyā' Allāh*, ibid. 2.—3. *Sharḥ uṣūl iʿtiqād ahl al-sunna wal-jamāʿa min al-kitāb wal-sunna wa-ijmāʿ al-Ṣaḥāba wal-Tābiʿīn min baʿdihim wal-khālifīn* (read further, with Leipz.) *lahum min ʿulamā' al-umma*, Dam. Z. 37, 124, 3.

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4 *The Lesser Schools*

Abu 'l-Ḥusayn Muḥammad b. Abī Yaʿlā Muḥammad b. Abi 'l-Ḥusayn b. Muḥammad al-Farrā' (see p. 324), *Ṭabaqāt al-Ḥanābila*, C. 1347, Damascus 1350. Jamīl Ef. al-Shaṭṭī, *Mukhtaṣar ṭabaqāt al-Ḥanābila*, Damascus 1339. Kamāl al-Dīn al-Ghazzī, *Mukhtaṣar ṭab. al-Ḥanābila* C. n.d.

1. Yaḥyā b. Ādam b. Sulaymān, d. 203/818.

Fihrist 227, *Kitāb al-kharāj*, additionally Paris 6030. Franz Pfaff, *Kritische Untersuchungen zu dem Grundsteuerbuch des J. b. A.* (Diss. Erlangen), Berlin 1917.

1a. Abū ʿAmr ʿAbd al-Raḥmān b. ʿAmr b. Yuḥmid al-Awzāʿī, who was born in Baalbek of South Arabian stock, studied under ʿAṭā' b. Abī Rabāḥ (d. 115/733), the *muftī* of Mecca, al-Zuhrī (d. 124/742) and others, and was himself the teacher of Sufyān al-Thawrī and Mālik b. Anas. At the end of his study tours he returned to his native Beirut where he died in 157/774. His grave is still venerated there.

His *madhhab* was spread by his students in Syria and the Maghreb, reaching all the way to Spain. However, it was superseded around the turn of the third-fourth century by the Shāfiʿīs in Spain and by Mālikīs in the Maghreb.

Ibn Saʿd VII, 2, 185, Ibn Qutayba, *Maʿārif*, Wüst. 249, Ṭabarī II, 2514, Masʿūdī, *Murūj* VI, 213, *Fihrist* 227, al-Samʿānī, *Ansāb* 53r, Ibn Khall. no. 334 (I, 346), al-Nawawī (W.) 382, al-Dhahabī, *Tadhk. al-ḥuff.* I, 160, Ibn al-ʿImād, *ShDh* I, 241, Aḥmad Amīn, *Ḍuḥa 'l-Isl.* II, 98–101, Heffening, *Fremdenr.* 148, Wensinck, *EI* I, 545; anon. *Maḥāsin al-masāʿī fī manāqib al-Awzāʿī*, composed in 850/1446, Berl. 10120, ʿA. Emīrī 2570, ed. Shakīb Arslān, C. 1352, see O. Spies, *ZS* X, 189–213. A *Kitāb siyar al-Awzāʿī*, on the law of war, is cited in al-Shāfiʿī, *Kitāb al-umm* VII, 303ff. (other parts ibid. II, 26, 292), transmitted by Mūsā b. | Aʿyan (Ibn Ḥajar 309
al-ʿAsqalānī, *Manāqib al-Shāfiʿī*, Būlāq 1301, 78); the fundamental outlines originate apparently in Abū Ḥanīfa, which were then refuted by al-Awzāʿī, something to which Abū Yūsuf objected, who was in turn refuted by al-Shāfiʿī.

2. Abū ʿAbdallāh Aḥmad b. Muḥammad b. Ḥanbal al-Shaybānī al-Dhuhlī was born in Baghdad in Rabīʿ II 164/December 780, and when he was fifteen years old he started his studies in *ḥadīth* there. When he was twenty years old he made a study tour and when he returned to Baghdad he studied under al-Shāfiʿī from 195/810–11 until 197/812–13 In the year 218/833 al-Maʾmūn instructed the prosecuter in Baghdad, Isḥāq b. Ibrāhīm al-Khuzāʿī, to launch an investigation against Ibn Ḥanbal on grounds that he rejected the Muʿtazilī dogma of the createdness of the Qurʾān. He was arrested and put on transport to the caliph in Tarsus, but the latter died before Ibn Ḥanbal arrrived. As such, he was incarcerated for a period in Raqqa and then sent back to Baghdad, where he remained in custody until the death of al-Muʿtaṣim in 227/842. Under al-Mutawakkil he rose to great eminence after 232/846. He died on 12 Rabīʿ I 241/1 August 855. As well as in his native province, his teachings also became prevalent in Syria, and in the Hijaz up to the ninth century of the Hijra, where it continues to hold sway having been resuscitated through Wahhabism.

Al-Khaṭīb, *Taʾr. Baghdād* IV, 412–23, Ibn ʿAsākir, *Taʾr. Dim.* II, 39–48, Ibn Abī Yaʿlā, 3–11, al-Yāfiʿī, *Mir. al-j.* II, 132–4, Subkī, *Ṭab.* I, 199–221, al-Dhahabī, *Tadhk. al-ḥuff.* II, 17/8, Ibn Ḥajar, *Tahdhīb* I, 72/6, Ibn al-ʿImād, *ShDh* II, 96/8. *Kitāb miḥnat Aḥmad b. Ḥanbal, riwāyat ibn ʿammihi Abī ʿAlī b. Ḥasan*, vol. 3. Dam. Z. 32, 48, 3. Taymūr *Taʾr.* 2000 (Schacht II, 7), which is rather fantastical; Abu 'l-Faraj b. al-Jawzī (see p. 500), *Manāqib al-imām Aḥmad b. Ḥanbal* C. n.d. (Maṭb. al-Khānjī, 550 pp.). W.M. Patton, *A. b. H. and the Miḥna, a Contribution to*

the Biography of the Imam and to the History of the Muhammadan Inquisition, called the Miḥna, 218–34, Diss. Heidelberg 1897, Goldziher, *ZDMG* 62, 1ff., *EI* 1, 199, Aḥmad Amīn *Ḍuḥā 'l-Islām* II, 121–3, 234–7. 1. *Musnad Aḥmad b. Ḥanbal*,
310 transmitted and edited by his son ʿAbdallāh (al-Dhahabī, *Ḥuff.* II, 237) | with addenda by Abū Bakr al-Qāṭiʿī (*Buṣtān al-muḥ.* 29), additional MSS Brill H.[2] 702, Tunis Zayt. II, 195, Cairo[2] I, 147, Taymūr ḥad. 335 (Schacht I, 16), Dam. ʿUm. 22, 253, 273, Mosul 195, 86, print. C. 1313; see M. Hartmann, Die Tradenten erster Schicht im *M.* des A. b. Ḥ., *MSOS* IX, 148–76. Therewith *Khaṣāʾiṣ Musnad Aḥmad b. Ḥanbal* by Muhammad b. ʿUmar b. Aḥmad al-Madīnī (d. 581/1185, Subkī, *Ṭab.* IV, 90), Berl. 1258, print. C. 1342, 1347. *Al-Kawākib al-darārī fī tartīb Musnad al-imām Aḥmad ʿalā abwāb al-Bukhārī* by ʿAlāʾ al-Dīn Abu 'l-Ḥasan ʿAlī b. al-Ḥusayn b. ʿUrwa al-Mashriqī al-Dimashqī Ibn Zuknūn, second half of the eighth cent., vol. I, Tüb. 99.—2. *Kitāb al-sunna mūṣil al-muʿtaqid ila 'l-janna*, in the form of an *ʿaqīda*, Berl. 1937. Profession of faith in the form of a letter to Musaddid b. Musarhad al-Baṣrī in Ibn Abī Yaʿlā, *Ṭab.* 248–50, Taymūr Ḥad. 354, Būhār 267, 2, lith. Ind. n.p. & n.d., 31 pp (Schacht, loc. cit.).—3. *Kitāb al-zuhd*, additionally Dam. Ḥad. 340.—4. *Kitāb al-ṣalāt wa-mā yalzam fīhā*, additionally Taymūr Fiqh 684, Rāmpūr II, 176, lith. Bombay n.d., C. 1323 and also in *Majmūʿat al-ḥadīth al-Najdiyya*, C. 1342, pp. 445–77 (Schacht II, 8, *ZS* VI, 207).—6. *Kitāb al-waraʿ wal-īmān*, C. 1340.—7. *Kitāb al-radd ʿala 'l-zanādiqa wal-Jahmiyya*, Br. Mus. Suppl. 169, Damascus Z. 37, 116, 1, following Revan Kösk, 510 with the title *Imām Ahmedin bir eseri*, a photographic reproduction with Turkish translation published by Qiwāmeddīn in *Ilāhiyyāt Fak. Majmūʿasy* II, no. 5/6, 1927, 278–327, see Massignon, *Textes* 210.—8. *Kitāb al-ʿilal wal-rijāl*, AS 3380 (*Isl.* 17, 249).—9. *Kitāb al-ashriba*, Dam. Z. 40, 132, 1.—10. *Masāʾil Abī ʿAdallāh Aḥmad b. Ḥanbal*, answers to questions of *fiqh*, transmitted by Abū Dāʾūd (see p. 311), Dam. Ẓāh. Ḥad. 334 (cf. al-Khazrajī, *Khulāṣat Tahdhīb al-kamāl*, C. 1322, 2, 11, *Isl.* 17, 250), another *riwāya*, in which the questions are asked by his son ʿAbdallāh, Taymūr Fiqh 511 (Schacht I, 15) and Dam. Ẓāh. 53, 1–3, (ibid. III, 10 A), again another *Riwāyat masāʾil Aḥmad b. Ḥanbal wa-Isḥāq b. Ibrāhīm* (d. 238/852) by Isḥāq b. Manṣūr al-Marwazī (d. 20 Jumādā I 201/19 July 865 in Nishapur, Ibn Abī Yaʿlā, *Ṭab.* 74/5), Dam. Ẓāh. 55, 83 (Schacht III, 10 B.).—11. *Juzʾ fī uṣūl al-sunna*, ibid. *Tawḥīd* 59.—12. *Faḍāʾil al-ṣaḥāba*, Yeni 878 (Weisw. 74), wrongly attributed to Muḥammad b. Aḥmad al-Bukhārī in the *defter*, see above, p. 167. His *Tafsīr* is mentioned in Ibn Abī Yaʿlā, 4 bottom.

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3a. His son Abū ʿAbd al-Raḥmān ʿAbdallāh, who was born in 213/828 and died on 21 Jumādā II 290/23 April 903.

Ibn Abī Yaʿlā, *Ṭab*. 131–4, al-Dhahabī, *Ḥuff*. II, 213. 1. *Kitāb al-sunan* against the Muʿtazilīs, Jahmiyya, and other sects, Bank. X, 491.—2. *Musnad al-anṣār*, Dam. ʿUm. 24, 336.

d. As a *faqīh* and preacher, Aḥmad Ghulām Khalīl actively campaigned against immorality in Baghdad, and as a moderate Sufi he filed lawsuits against radicals such | as Abū Ḥamza (d. 269/882) and al-Nūrī (d. 295/307). He died in 311
275/888.

Kitāb sharḥ al-sunna, Dam. Ẓāh. Majm. 13; see Massignon, *Textes* 213.

c. Abū Bakr Aḥmad b. Muḥammad b. Hārūn al-Khallāl al-Baghdādī, who died on 2 Rabīʿ II 311/21 July 923.

Ibn Abī Yaʿlā, *Ṭab*. 295–7, al-Khaṭīb, *Taʾr. Baghd*. V, 112. 1. *Kitāb al-jāmiʿ li-ʿulūm* (or *al-Musnad min masāʾil*) *Aḥmad b. Ḥanbal*, ḤKh II, 570, Br. Mus. Suppl. 168.—2. *al-Amr bil-maʿrūf*, Dam. ʿUm. 22,245.

d. Abu ʾl-Qāsim ʿUmar b. al-Ḥusayn b. ʿAbdallāh al-Khiraqī, who died in 334/945.

Al-Khaṭīb, *Taʾr. Baghd*. XI, 234, Ibn Abī Yaʿlā, *Ṭab*. 331/2, al-Samʿānī, *Ansāb* 195r/v, followed by *al-Taʿl. al-san*. 40, Ibn Taghr. (C.) III, 289. Commentaries on his *Mukhtaṣar fi ʾl-fiqh*: a. Ibn Abī Yaʿlā b. al-Farrāʾ (d. 458/1066, see p. 398), Dam. ʿUm. 54,57/8, b. ʿAbdallāh b. Aḥmad b. Qudāma (d. 620/1233, see p. 398), *al-Mughnī* Cairo[1] III, 298, printed together with ʿAbd al-Raḥmān b. Qudāma's commentary on his *Muqniʿ*, C. 1341–8.

e. Abū ʿAbdallāh al-Ḥasan b. Ḥumayd b. ʿAlī al-Baghdādī lived in Baghdad and was a book copier, but refused all payment. He died in 403/1012 near Wāqisa on his way back from Mecca.

Ibn Abī Yaʿlā, *Ṭab*. 359–61.

f. ʿUbaydallāh b. Muḥammad b. Muḥammad b. Ḥamdān al-ʿUkbarī b. Baṭṭa was born on 4 Shawwāl 304/1 April 917. After extended study tours he spent 40 years

in complete isolation before dying in ʿUkbarā on 10 Muḥarram 387/15 October 997.

Al-Khaṭīb, *Taʾr. Baghd.* X, 371–5, Ibn Abī Yaʿlā, *Ṭab.* 346–9, al-Dhahabī, *Kitāb al-ʿuluww*, C. 1322, 297/8. *Sharḥ al-ibāna ʿalā uṣūl al-sunna ʿani ʾl-firqa al-nājiya*, Dam. Ẓāh. Majm. 64 (ʿUm. 63), vol. 4, see Massignon, *Textes* 220 (where wrongly assigned to Ibn Baṭṭāḥ) = *al-Ibāna ʿan sharīʿat al-firqa al-nājiya al-madhmūma*, Manch. 70 (see *ZS* X, 230).

g. ʿAlī b. Abi ʾl-Ḥasan ʿAlī b. Shukr b. Aḥmad b. Shukr, who died sometime after 418/1023.

312 | *Sharḥ iʿtiqād Aḥmad b. Ḥanbal*, in which he quotes from the *Kitāb al-sunan* of Hibatallāh al-Lālakāʾī (see p. 181), Br. Mus. Suppl. 170 = (?) anon. *Kitāb iʿtiqād ahl al-sunna*, Berl. 1937. Is the *Kitāb al-iʿtiqād al-marwiyy ʿani ʾl-imām Aḥmad b. Ḥanbal* of Abu ʾl-Faḍl ʿAbd al-Wāḥid b. ʿAbd al-ʿAzīz al-Tamimī (d. 410/1019) in ḤKh V, 45, identical with ʿAlī b. Shukr, Ibn Abī Yaʿlā, *Ṭab.* 167 ?

4. Abū Sulaymān Dāʾūd b. ʿAlī b. Khalaf al-Iṣbahānī al-Ẓāhirī, who died in Ramaḍān 270/March 884.

Fihrist 216/7, al-Khaṭīb, *Taʾr. Baghdād* VIII, 369–75, al-Subkī, *Ṭab.* II, 42–8, al-Yāfiʿī, *Mir. al-j.* II, 184/5, Ibn Taghr. (C.) III, 47, Ibn al-ʿImād, *ShDh* II, 158. *Risālat Dāʾūd al-Ẓāhirī*, Damascus 1930.

4a. His son Abū Bakr Muḥammad, see p. 249, Ad p. 138.

4b. Abū Bakr Aḥmad b. Muḥammad b. ʿAmr al-Nabīl Abu ʾl-ʿĀṣim al-Ḍaḥḥāk al-Shaybānī al-Ẓāhirī lost all his books in the uprising of the Zanj in Basra (256–76/869–89), and after that was a *qāḍī* for 16 years in Isfahan.

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Kitāb al-diyāt, C. 1323 (Sarkis 1220).

5. Abu ʾl-Faraj al-Muʿāfā b. Zakariyyāʾ b. Yaḥyā b. Ṭarrāra al-Jarīrī al-Nahrawānī was student of Niftawayh, among others, and died on 18 Dhu ʾl-Ḥijja 390/20 November 1000 in Nahrawān.

Al-Khaṭīb, *Ta'r. Baghdād* XIII, 230/1, al-Dhahabī, *Tadhk. al-ḥuff.* III, 203/4, Yāqūt, *Irsh.* VII, 162–4, often mentioned in Ibn ʿAsākir, *Ta'r. Dim.* As a grammarian and poetry expert, e.g. IV, 441, 6, V, 65, 13, 241, 18, Hilāl ed. Amedroz, 403, 9, *Eccl. Abbas. Cal.* III, 375, 1, Ibn Taghrībirdī (Juynb.) 580, 12, Suyūṭī, *Bughya* 394. *Kitāb al-jalīs al-ṣāliḥ al-kāfī wal-anīs al-nāṣiḥ al-shāfī*, session 61 until the end, additionally Paris 3489, Brill–H.[2] 705, Cambr. 297, and Dam. Ẓāh. 80 (ʿUm. 86) 30, vol. 3, often quoted in al-Sarrāj, *Maṣāriʿ al-ʿushshāq*, e.g. 349, 13.

5 ***The Shīʿa***

Al-Jāḥiẓ, *Bayān madhāhib al-Shīʿa* in *Majmūʿat rasā'il*, C. 1324, pp. 78ff.

Al-Ḥasan b. Mūsā al-Nawbakhtī (see ad p. 193), *Firaq al-Shīʿa* ed. H. Ritter, Bibl. Isl. IV, 1931.

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A supplement to Tusy's list by Muntajab al-Dīn b. ʿUbaydallāh b. Ḥasan b. Ḥusayn b. Bābūya al-Qummī, second half of the fifth cent. (see p. 405, Kentūrī, no. 2250), entitled *Fihrist asāmī ʿulamā' al-Shīʿa* and based on a copy of the *Kitāb al-ijāzāt* of al-Nūrī al-Ṭabarsī, ca. 1296/1878, was printed in lith. in India in 1315 and at the beginning of the 25th volume of Muḥammad Bāqir al-Majlisī's *Biḥār al-anwār*, lith. Tehran, 1–13.

Abū ʿAmr Aḥmad b. ʿUmar b. ʿAbd al-ʿAzīz al-Kashshī (ca. 300/912), *al-Kitāb al-mustaṭāb al-musammā bi-Maʿrifat akhbār al-rijāl* (Imamī), Bombay 1317, excerpts Br. Mus. Suppl. 633.

Abu 'l-ʿAbbās Aḥmad b. ʿAlī b. Aḥmad b. al-ʿAbbās al-Najāshī (d. 450/1058, see ad p. 351), *Kitāb al-rijāl*, lith. Bombay 1317, by the same *Fihrist asmā' muṣannifi 'l-Shīʿa*, Br. Mus. Or. 7717 (DL 34, which has Abu 'l-Ḥasan).

Muḥammad b. ʿAlī al-Astarābādhī (II, 385$_{13}$), *Manhaj al-maqāl fī taḥqīq aḥwāl al-rijāl*, lith. Tehran 1307.

Ḥusayn al-Kentūrī (see ad II, 503), *Kashf al-ḥujub wal-astār ʿan asmā' al-kutub wal-asfār* or the *Bibliography of Shia Literature*, ed. M. Hidayat Husain, Bibl. Ind. 1912–4.

Muḥammad Mahdī al-Mūsawī al-Iṣfahānī al-Kāẓimī, *Aḥsan al-wadīʿa fī tarājim ashhar mujtahidi 'l-Shīʿa*, Baghdad 1347.

1 The Zaydīs

R. Strothmann, Die Literatur der Zaiditen, *Islam* I, 354–67, II, 48–78.

—, *Das Staatsrecht der Zaiditen* (Studien zur Gesch. u. Kultur des isl. Or. I), Strassburg 1912.

—, Kultus der Zaiditen, *Beilage zum Jahresbericht der kgl. Landesschule Pforta*, ibid. 1912.

—, *Al-Zaidiya* in *EI* IV, 1295–7.

C. van Arendonk, *De opkomst van het Zaidietische Imamaat in Yemen*, Leiden 1919 (De Goeje-Sticht. V).

1. Zayd b. ʿAlī, who was killed in 122/740 and after whom the Zaydīs are named as Zayd is regarded as their Imam, and his cousin Jaʿfar al-Ṣādiq (see above p. 104, add. p. 67) are credited with a number of works that, although older than the usual pseudepigrapha, are not authentic.

This is especially true for the *Kitāb al-majmūʿ*, ed. as *Corpus juris di Zaid ibn Ali* (*VIII S. Chr.*) *la più antica raccolta di legislazione e di giurisprudenza musulmana finora ritrovata, testo arabo publ. per la prima volta sui mss iemenici*
314 *della Biblioteca Ambrosiana ... da* E. Griffini, Milan 1919 (additionally | Vat. V. 1027, 1163), see *Rend. R. Ist. Lomb*. ser. II, vol. XLIV, 1911, 260–75, G. Bergsträsser, *OLZ* 1922, 2–11, Strothmann, Das Problem der literarischen Persönlichkeit Zaid b. ʿAlī, *Islam* XIII, 1–52, Santillana, II libro di diritto di Zaid b. ʿA. e il sistema Zaydita, *RSO* VIII, 745–76. Together with the supplement of ʿAbbās b. Aḥmad b. al-Ṣanʿānī and the commentary of al-Ḥusayn b. Aḥmad b. al-Ḥusayn al-Khaymī it is now under the title *al-Rawḍ al-naḍīr* the main textbook in Zaydī lawschools; it was printed as such in Cairo 1337–9/ 1928–31 in 4 volumes; with the commentary by Sharaf al-Dīn b. Ṣāliḥ al-Sibāʿī, C. 1349; and further as *Musnad al-imām Zayd b. ʿAlī Zayn al-ʿĀbidīn al-Ḥasanī al-Sibṭ ibn al-imām ʿAlī b. Abī Ṭālib wa-huwa mā rawāhu ʿan abīhi ʿan jaddihi wa-yusammā bil-Majmūʿ al-fiqhī, jam*. Abū Qāsim ʿAbd al-ʿAzīz b. Isḥāq al-Baghdādī (d. 353/964), C. 1340 (with *al-Maʿārif al-ʿilmiyya*). The MS Berlin, Glaser 116 also contains the following works: 1. *Tafsīr gharīb al-Qurʾān al-majīd*, fols. 27v–79, Berl. 10237.—2. Introduction to the Qurʾān and an exegesis of selected passages, ibid. 10224,—3. *Qirāʾa*, Ambr. F 289 (Corpus, *Intr*. CXI ff).—4. A pamphlet against the Murjiʿīs, Berl. 10265.—5. *Risāla fi ithbāt waṣiyyat amīr al-muʾminīn wa-ithbāt imāmatihi wa-imāmat al-Ḥasan wal-Ḥusayn wa-dhurriyyatihimā*, Berl. 9781.—6. Another *Risāla* is cited in Corp. no. 361, n. 2.—7. *Tathbīt al-imāma*, Berl. 10236, fol. 87v, Br. Mus. Suppl. 206, XXXIV, 336, IV, Ambr. A 740 (*RSO* III, 92), also attributed to al-Hādī (no. 3), see Van Arendonk, *Opkomst* 258.—8. *Manāsik* (*mansak*) *al-ḥajj wa-aḥkāmuhu*, Berl. 10360, Ambr. C 143, III.—9. *Kitāb al-ṣafwa*, on the descendants of the Prophet, Br. Mus. Suppl. 203, i.—10. *Risāla fī ḥuqūq Allāh*, Vat. V. 1027, 4, different from Berl. 9681, see Griffini, *Corpus* CXI. On letters and poems attributed to him, see Strothmann, 2ff.

2. Aḥmad b. ʿĪsā b. Zayd b. ʿAlī b. Ḥusayn b. ʿAlī b. Abī Ṭālib, who was born in 158/775 and died in 240/854.

Amālī, Ambr. H. 135 (*ZDMG* 69, 64), see no. 7.

2a. Hārūn b. Saʿd (Saʿīd) al-ʿIjlī, whom Ibn Qutayba, in *Mukhtalif al-ḥadīth* 84, refers to as Ra's al-Zaydiyya, composed a polemical *qaṣīda* against the Rawāfiḍ and their interpretation of the Qur'ān on the basis of *jafr*.

Al-Nawbakhtī 50, 13, al-Kashshī, *Rijāl* 151, al-Astarabādhī, *Manhaj al-maqāl* 357, *Muntaha 'l-maqāl* 320.

3. In his role as a theologian the imam Tarjumān al-Dīn al-Qāsim b. Ibrāhīm al-Ḥasanī Ṭabāṭabā'ī al-Rassī (d. 246/860), who was strongly opposed to ideas of predestination and anthropomorphism, founded the school of the Qāsimiyya (Strothmann, *Isl.* II, 53). Apart from Berlin 4876, his smaller | treatises have also 315
been preserved—in a different order—in Ambr. C 131, 186, D 408, F 61.

Ad p. 171

I. Dogmatics: c. also Ambr. B 62, XII.—e. *al-Hijra lil-ẓālimīn* also Ambr. C 131, XIII.—g. also Ambr. C 131, VII, 186, 2.—h. *al-Khamsat al-uṣūl*, the oldest known Zaydī creed, Ambr. B 62, VI, C 131, XV, 186, fol. 130r (Heffening, *Fremdenr*. 141), the text in *RSO* VII, 650/6. A commentary on which by ʿAbd al-Jabbār b. Aḥmad (d. 415/1024, see p. 192) with glosses by al-Sayyid Mānakdīm Qiwām al-Dīn Aḥmad b. ʿUmar Shīshdīw (d. 425/1034 in Rayy), in Vat. V. 1028_1, Ambr. B 59, E 151, F 179, 181, 183, 192, Munich. Gl., see Vienna, Gl. Grünert, *Actes du Xème congr*. (Geneva 1894) III, 41, n. 6, Berl. Burch. *RSO* IV, 1032. I. *Rasā'il min kalām al-Qāsim b. Ibrāhīm fi 'l-tawḥīd,* Ambr. B 62, II. *Kitāb uṣūl al-ʿadl wal-tawḥīd wanafy al-jabr wal-tashbīh*, Ambr. N. F. 386, XVI, 442, III, Vat. V. 1162, 6.—II. *Fiqh* and ethics. c. *al-Mustarshid fi 'l-tawḥīd*, Ambr. A, 61, 186, XII (*RSO* III, 70), C. 186, X.—d. *Siyāsat al-nafs*, Ambr. C. 131, XVII, 186, XVIII.—f. *Jawāb mas'ala li-rajul min ahl Ṭabaristān*, Ambr. C. 131, VIII.—g. *Risāla ilā baʿḍ banī ʿammihi*, Ambr. C. 186 VI.—h. *Kitāb al-ʿarsh wal-kursī*, Br. Mus. Suppl. 336 VI.—i. *Iḥtijāj fi 'l-imām*, Ambr. C. 13, V, VII.—k. Answers to questions by his son Muḥammad, Br. Mus. S. 203, II, 204, I, Ambr. C. 204, II, and by his son Ḥasan, Br. Mus. Suppl. 203 VIII.—l. Answers to questions by Muḥammad b. Sulaymān al-Kūfī, written down by the same, ibid. 3361.—m. *Kitāb al-muntakhab*, by the same, ibid.

337.—n. *Ṣalāt yawm wa-layla*, Ambr. C. 186, XVI.—IV. Polemics. a. *al-Radd ʿala ʾl-zindīq al-laʿīn b. al-Muqaffaʿ*, see M. Guidi, *La lotta tra l'islam e il Manicheismo, un libro di I. al-Mu. contro il Corano confutato da al-Q. b. Ibr.*, Rome 1927, cf. Schreiner, *ZDMG* 52, 473.—e. *al-Radd ʿala ʾl-Mutajabbira*, Ambr. C. 131, XXII.—f. *al-Kāmil al-munīr*, Br. Mus. Suppl. 1238, 2, Ambr. B. 62, XV.—g. *al-Radd ʿala ʾl-Naṣārā*, Ambr. C. 131., XI, I. di Matteo, Confutazione contro i cristiani dello Zaydita al Q. b. Ibr., *RSO* 1922, 311, 611ff., E. Fritsch, *Islam und Christentum* in *MA* 12f, 105f.—h. *Mā ḥaddadat al-Naṣārā min qawlihi qad istaḥsaynā*, Ambr. C. 131, XIII.

2a. His son Abū ʿAbdallāh Muḥammad b. Qāsim.

Answers to questions about the history of Moses in the Qurʾān, Br. Mus. Suppl. 213 III, 204, IV.

3. His grandson Abu ʾl-Ḥusayn Yaḥyā b. al-Ḥusayn b. al-Qāsim b. Ibrāhīm al-Ḥasanī al-Hādī ila ʾl-Ḥaqq, who was born in 345/859 and died on 19 Dhu ʾl-Ḥijja 298/18 July 910, the founder of the Zaydī Imamate in Yemen.

Fihrist 194, Strothmann, *Isl.* I, 350, II, 63, C. van Arendonk, *Opkomst* 115–280, for his works see ibid. pp. 251ff. Biography by a contemporary named ʿAlī b. Muḥammad, BMS 531. I. Qurʾān: 1. *Tafsīr*, continuation of a work begun by his grandfather al-Qāsim and his uncle Muḥammad, and in which he
316 provided exegeses on suras LXXVIII–LXIII, | Ambr. D. 334.—2. *al-Radd ʿalā man zaʿama anna ʾl-Qurʾān qad dhahaba baʿḍuhu*, BMS 206, XX.—II. *Fiqh*. 1a. *Uṣūl al-dīn*, ibid. 206, XIX fol. 70v, 71r.—2. *Fī tathbīt al-imāma*, ibid. 206, XXXIII, 213, XVI, 336, III, Ambr.—3. *Tathbīt imāmat amīr al-muʾminīn ʿAlī b. Abī Ṭālib*, BMS 206, IX.—4. *Masʾala fi ʾl-imāma*, ibid. XI, E 57, II, 111_1, Vat V. 1111_{13}.—5. *Jāmiʿ al-aḥkām fi ʾl-ḥalāl wal-ḥarām*, Munich Gl. 8, 71, Vienna Gl. 63, Vat. V. 954_1, 1154, Ambr. H. 73, 138, begun in Medina, continued during his military campaigns, then completed and edited by al-Ḥasan b. Abī Ḥārisa, a commmentary on which by Abu ʾl-Ḥasan ʿAlī b. Bilāl, beginning Ambr. B. 112 (*RSO* IV, 1041), see Strothmann, *Staatsr.*, 94 n. 4, 106 nl, *Kultus* 23 n. 3, and passim, Heffening, *Fremdenr*. 141.—6. *Kitāb al-raḍāʿ*, Br. Mus. Suppl. 206 XXXII, 336 II.—7. *Kitāb al-muntakhab min al-fiqh*, answers to Abū Jaʿfar Muḥammad b. Sulaymān al-Kūfī, ibid. 337, Vat. V. 1071.—8. *Kitāb al-funūn*, BMS 206, XXXI, 336, I, Ambr. *ZDMG* 69, 76, see Strothmann, *Isl.* I, 308, Griffini, *Corpus* CXXX, 3, v. Arendonk, *Opkomst* 275, n. 5.—9. Answers to various questions from Qom by al-Ḥusayn b. ʿAbdallāh al-Ṭabarī Abu ʾl-Qāsim al-Zaydī, ibid. xii, xiii, xxi, xxv, xxvii.—10. A

demonstration of Muḥammad's prophethood, ibid. xiv.—11. *Riwāya ʿani 'l-Hādī ila 'l-ḥaqq*, ibid. xxiii.—12. *Mawʿiẓa lil-Hādī ila 'l-ḥaqq*, ibid. xxv.—13. *ʿUmda lil-imām al-Hādī ila 'l-ḥaqq*, ibid. xxxv.

III. Dogmatics. 1. *Kitāb al-mustarshid fi 'l-tawḥīd*, Br. Mus. Suppl. 206, iv.—2. *Masʾala fi 'l-ʿilm wal-qudra wal-irāda wal-mashīʾa*, ibid. 206, VI.—3. *Kitāb al-manzila bayna 'l-manzilatayn*, ibid. XVI.—4. A series of smaller treatises, see Van Arendonk, p. 267.—5. *Kitāb al-radd ʿalā Muḥammad b. al-Ḥasan b. al-Ḥanafiyya*, Munich Gl. 43, Br. Mus. Majmūʿ II fols. 1v–63v.—6. *Kitāb al-radd ʿala 'l-Mujabbira wal-Qadariyya*, ibid. f. 64r–76r, Suppl. 206, XXII.—7. *Kitāb al-radd ʿalā ahl al-zaygh min al-Mushabbihīn*, Br. Mus. Suppl. 206, v.—8. *Kitāb tafsir al-kursī*, ibid. XVII.—9. *Kitāb al-ʿarsh wal-kursī*, ibid. XXXVI, 336, VI.—10. *Kitāb al-diyāna*, ibid. 206, II, Vat. v. 1162, 7, v. Arendonk, 272/3.—11. *Jawāb masʾalat al-nubuwwa wal-imāma*, ibid. VIII.—12. *Bāb ithbāt al-nubuwwa*, ibid. X.—13. *Kitāb mā naha 'llāhu ʿanhu rasūla 'llāh*, ibid. XXVIII.—14. *Fī dhikr khaṭāya 'l-anbiyāʾ*, ibid. XXIX, Ambr. 1. coll. 66 (*RSO* III, 74/5) ser. A. no. 4, XXIV (*RSO* III, 262, 262), C. 205, XI (see p. 402), Vat. v. 1155,3.—15. *Kitāb al-jumla*, ibid. XV, Ambr. B. 62, XI (*RSO* IV, 1024).—16. *Kitāb al-khashya*, Br. Mus. Suppl. 206, III, Ambr. B. 97 (*RSO* IV 1037).—17. *Kitāb al-bāligh wal-mudrik*, Br. Mus. Suppl. 206, I, 1225, II, 1.—IV. *Uṣūl al-fiqh: Kitāb tafsīr maʿāni 'l-sunna wal-radd ʿalā man zaʿama annahā min rasūli 'llāh*, Br. Mus. Suppl. 206 VII.—2. *Kitāb al-qiyās*, Br. Mus. Suppl. 206, XXVI, Ambr. B. 62 X (*RSO* IV 1024).

Waṣiyya in 54 verses, Berl. 3974, Br. Mus. Suppl. 1236, IV, where in a marginal note the author is said to be a certain al-Hamdānī (excise the *Kitāb al-taḥrīr*, see ad p. 441).

5. His son Abu 'l-Qāsim Muḥammad b. Yaḥyā b. al-Ḥusayn, who was apparently born in 278/891 (but see Van Arendonk, 140, n. 6), accompanied his father to Yemen and succeeded him as Imām al-Murtaḍā li-Dīn Allāh on 1 Muḥarram 299/29 August 911. He died in 310/922.

| v. Arendonk, passim. 1. *Mukhtaṣar kitāb al-nahy ʿan rasūl Allāh* based on 317
70 *ḥadīth*, Br. Mus. Suppl. 1220, 10, Ambr. B. 74 XI (*RSO* IV, 1027, cf. Br. Mus. S. 203, IV, V).—2. *al-Sabʿ al-rasāʾil al-muntaqāh*, Ambr. C 186, XXVI.—3. Verses by him and by his father, e.g. v. Arendonk, 212, 2.—4. A letter to the people of Ṭabaristān after the death of his father, Br. Mus. Suppl. 204, iii, 203, iv.—5. *Masāʾil al-Maʿqilī*, answers to ʿAbdallāh b. al-Ḥasan on legal issues, passages from the Qurʾān, and *ḥadīth*, ibid. v, 205, i.

6. The thirteenth imam of the Zaydīs, al-Nāṣir lil-Ḥaqq al-Ḥasan b. ʿAlī al-Ḥusaynī al-Uṭrūsh, founded the Zaydī school of law of the Nāṣiriyya and died in 304/916, the ruler of Āmul.

Ibn Isfandiyār, 199–204, *Fihr*. 193, Strothmann, *Isl*. 11, 61–3, Heffening, *Fremdenr*. 142/3. 1. *Kitāb al-bisāṭ*, a brief sketch of the Zaydī system, Vat. v. 993, on which *al-Mughnī fī ruʾūs masāʾil al-khilāf bayn al-N. lil-Ḥ. wa-sāʾir fuqahāʾ ahl al-bayt* by ʿAlī b. Abī Jaʿfar Pīrmard al-Daylamī, ibid. 1036, 1.—2. His *Kitāb al-ibāna* seems to have been completely preserved in the commentary of Jaʿfar Muḥammad b. Yaʿqūb al-Hawsamī, Munich Gl. 85, Ambr. E. 262, D 233–5, with the exception of a part of the *Kitāb al-buyūʿ*.—3. A *qaṣīda* is in Br. Mus. Suppl. 1219, iv.

7. Al-Imām al-Qāsim b. ʿAlī b. ʿAbdallāh al-Manṣūr billāh, d. 393/1003.

Kitāb al-tafrīʿ, selected rulings from which are in Br. Mus. Suppl. 203, vii, 205, iii.

8. Al-Mahdī li-Dīn Allāh, see p. 186c.

9. Al-Imām al-Muʾayyad billāh Aḥmad b. al-Ḥusayn b. Hārūn al-Buṭḥānī Abu ʾl-Ḥusayn, who was born in 333/944, was active as Imām of the Zaydīs in Gīlān and Daylamān, and died in 411/1020 in Langa (Lanka).

Ibn Isfandiyār, Gibb Mem. 11, 50ff., Strothmann, *Isl*. 1, 358 n. 5, 11, 64, v. Arendonk, 279 n. 2. 1. *Kitāb al-ifāda* with addenda, *Ziyādāt*, compiled and published by his contemporary Abu ʾl-Qāsim b. Tāl al-Ustād al-Hawsamī (sic), Berl. 4878 (incomplete), Br. Mus. Suppl. 338, Ambr. A. 90 (*RSO* III, 591), a commentary on the *Ziyādāt* by Abū Muḍar Shurayḥ b. al-Muʾayyad al-Muʾayyadī, and an abstract, *al-Jawāhir wal-durar*, by Muḥammad b. Aḥmad b. ʿAlī b. al-Walīd, ca. 600/1203, Br. Mus. Suppl. 339.—2. *Ithbāt nubuwwat al-nabī*, Berl. 10280, 3, Vat. v.
318 1019, 2.—3. *al-Tajrīd* on the *fiqh* of al-Hādī, with a commentary in | 4 volumes, and in which he also examined the *ikhtilāf* between al-Qāsim and al-Hādī in 14 matters relating to the *ʿibādāt* and 21 to the *muʿāmalāt*, Ambr. G. 7, Vienna Gl. 237 (see Heffening, *Fremdenr*. 150); Ambr. H. 137 is not, as assumed in Griffini, *ZDMG* 69, 66, a *taʿlīq* on it by Ibn Abi ʾl-Fawāris but an independent juridical work (Heffening 151); *Sharḥ*, Vat. v. 954,2, cf. Berl. 4950, 11, 35.—4. *Kitāb al-daʿwa*, Ambr. B. 62, XIII.—5. *Siyāsat al-murtaddīn* (*murīdīn?*), Ambr. C. 186, XXI, Vat. v. 1162,4.

11. In Kufa there were four Zaydī schools of law, whose founders were: Aḥmad b. Ismāʿīl (d. 240/854, *ZDMG*, 69, 64), al-Qāsim b. Ibrāhīm (d. 246/860), Abū

Isḥāq b. Yūsuf, and Muḥammad b. Manṣūr b. Yazīd b. Minda al-Muqniʿ, who compiled and transmitted the *Amālī* of Aḥmad b. ʿĪsā (no. 2).

Their teachings, called *al-Madhāhib al-arbaʿa*, are described in *al-Jāmiʿ al-kāfī fī fiqh al-Zaydiyya* by Abū ʿAbdallāh Muḥammad b. ʿAlī al-Ḥasanī (d. 455/1053), Ambr. C. 168, *RSO* VIII, 249.

Ad p. 172

2 The Imāmīs

1. The seventh Imām of the Twelver Shīʿa, Mūsā al-Kāẓim, who died in prison in Baghdad in Rajab 183/August–September 799, is credited with answers to questions that had supposedly been asked of him by his brother ʿAlī b. Jaʿfar b. Muḥammad b. ʿAlī b. al-Ḥusayn, who lived in ʿUrayd near Medina. It is said that there circulated a book containing these, in two recensions, one with and one without a division in chapters, named *Fi 'l-ḥalāl wal-ḥarām*.

Al-Najāshī, *Rijāl* 176, *Muntaha 'l-maqāl* 209, *Kashf al-ḥujub* 510, Strothmann, *EI* III, 800. *Masā'il*, Būhār 179.

2. His son Abu 'l-Ḥasan ʿAlī al-Riḍā, the eighth Imām who was born in Medina in 153/770 (according to others in 151), was the son-in-law of the caliph al-Ma'mūn (d. 202/817 or 203). He is credited with a work on *fiqh*.

Ibn Khall. 399 (I, 404), *Ta'rīkhi Guzīda* 206, *Safīnat al-awliyā'* 26. *Fiqh al-Riḍā*, Būhār 193, print. Tehran 1274, with a preface that defends its authenticity, | 319
called *Baḥr al-ʿulūm*, written by Mahdī b. Murtaḍā.—2. *Kashf al-ḥujub* 510 refers to another two *masā'il* works attributed to him.—3. *Uṣūl al-dīn*, Būhār 449, i.—4. *al-Risāla al-dhahabiyya* (*mudhahhaba*) *fī uṣūl al-ṭibb wa-furūʿihi*, ibid. ii, supposedly written for the caliph al-Ma'mūn (*Kashf al-ḥujub* 225, *Muntaha 'l-maqāl* 268), Berl. 6238 f. 332v–340r, Gött. Mich. 314, f. 57/8, Flor. Ass. no. 260, Mashh. IV, 26, 82, 2, XVI, 17,52; on which a commentary, *al-Fawā'id al-Riḍawiyya*, by Muḥammad b. al-Ḥasan al-Mashhadī al-Khurāsānī, composed in 1217/1802, Būhār 449 iii.—5. *Ṣaḥīfat al-Riḍā*, traditions compiled by Faḍl b. Ḥasan al-Ṭabarsī, lith. Lucknow 1883.

3 (= 2). The real founder of Imāmī fiqh in Persia was Muḥammad b. al-Ḥasan b. al-Farrūkh al-Ṣaffār al-Aʿraj Abū Jaʿfar al-Qummī, who died in 290/903.

Ṭūsī no. 621, al-Najāshī 251, Tifrīshī 301, Strothmann, *Zwölferschia* 101, no. 3. *Kitāb baṣā'ir al-darajāt fī ʿulūm āl Muḥammad wa-mā khaṣṣahumu 'llāh bihi*, also Mashh. IV, 20$_{63}$, printed in *Majmūʿa* n.p. 1285, *Mukhtaṣar* by Saʿd b. ʿAbdallāh Abū Ḥalaf al-Ashʿarī, d. ca. 299–301/911–3, Mashh. iv, 93, 283.

4. Abū Sahl Ismāʿīl b. ʿAlī al-Nawbakhtī was, under al-Muqtadir (295–320/907–32), the head of the Shīʿa of Baghdad and an intimate of the vizier ʿAlī b. ʿĪsā. He died in 311/923.

Al-Najāshī, *Kitāb al-rijāl* 22/3, ʿAbbās Iqbāl, *Khāndāni Nawbakhtī, Les Naubakht, leur biographie, leurs oeuvres politiques, litéraires et intellectuelles*, Tehran 1311/1933, pp. 96–124. From his extensive writings nothing remains.

5. His nephew Abū Muḥammad al-Ḥasan b. Mūsā al-Nawbakhtī flourished around 300/912 as the most distinguished specialist in Imāmī dogmatics in Baghdad.

Fihr. 177, al-Masʿūdī, *Murūj* VII, 175/8, al-Samʿānī, *Ansāb* 569v, Yāqūt, *Irsh*. I, 279, al-Najāshī 46, al-Ṭūsī 18, Ibn al-Murtaḍā 62, Tifrishī, *Naqd al-rijāl* 99, al-Astarābādhī, *Manhaj al-maqāl*, Tehran 1302, 28, 1307, 108, Muḥammad Ṭāhā, *Itqān al-maqāl fī aḥwāl al-rijāl*, Najaf 1347, 47, ʿAbbās Iqbāl *Khand. N*. 128–65. *Kitāb al-ārā' wa-diyānat al-Shīʿa*, ed. H. Ritter, Bibl. Isl. VI, 1931. Iqbal, loc. cit., tried to prove that the edition does not contain a work by Nawbakhtī but by his contemporary Abū Qāsim Saʿd b. ʿAbdallāh al-Ashʿarī al-Qummī (d. 299/911 or 301/913) because al-Ṭūsī and al-Kashshī's quotes regarding the teachings of
320 various sects is verbatim the reading of the edition of Saʿd b. ʿAbdallāh, | but it is very possible that these definitions were taken from a common source, namely the living school tradition. Ritter lists, pp. 17–20, 43 other lost works.

6. Abū Isḥāq Ibrāhīm b. Nawbakht wrote, around 340/950:

Al-Yāqūt, Shīʿī dogmatics and a critique of the Ashʿarīs, which is only in the commentary by al-ʿAllāma al-Ḥillī (see II, 164m, 18) *Anwār al-malakūt*, see ʿAbbās Iqbāl, 166–80.

7 (= 3). Muḥammad b. Yaʿqūb b. Isḥāq al-Kulīnī al-Rāzī (d. 328/939 in Baghdad) is celebrated as having been the renewer of Imāmī *fiqh* at the beginning of the fourth century.

Al-Samʿānī, *Ansāb* 486v, al-Najāshī 266, Strothmann, *EI* IV, 381, *Isl.* XXI, 305 (which, in addition to Samʿānī, also has Kulaynī). 1. *al-Kāfī fī ʿilm al-dīn*, one of the four canonical books of the Shīʿa, from among whose 16,000+ traditions 5072 were later branded as 'healthy', 140 as 'good', 1118 as 'justified', 302 as 'strong', and 9448 as 'weak', additionally Heid., *ZS* X, 95, Paris 6656, Br. Mus. Suppl. 152/3, Cambr. 878/9, Manch. 93, Mashh. IV, 164,$_{194/213}$, Teh. II, 34 (last part, *al-Rawḍa*, ibid. 29), Pesh. 623a, Calc. Madr. 296, Āṣāf. I, 656,$_{416/597}$, Princ. 295, fragm. Cairo[1] VII, 509, lith. n.p. 1266, 1281, Tehran 1307, Lucknow 1302, 1886, see T. Andrä, *Die Person M.'s* 302ff. Commentaries: a. *Sharḥ kitāb al-tawḥīd min Uṣūl al-kāfī* by Mollā Ṣadr al-Dīn (Ṣadrā) al-Shīrāzī (d. 1050/1640, II, 413), Browne, Cat. C 19, Teh. II, 30—2, Mashh. IV, 46, 128, lith. Tehran (?) 1865.—b. Muḥammad Ṣāliḥ b. Aḥmad al-Māzandarānī (d. 1080/1675 in Isfahan), Br. Mus. Suppl. 1544, Mashh. IV, 42, 127–31, in the margin of a Persian lith., n.p. 1310/1.—c. Khalīl b. Ghāzī al-Qazwīnī (d. 1089/1678), *al-Ṣāfī*, composed in 1065/1655, Mashh. IV, 50,$_{147/8}$, which he also translated into Persian, *al-Shāfī fī Uṣūl al-kāfī*, additionally Ind. Off. Éthé 266, Teh. II, 33, Mashh. IV, 50,$_{149/58}$, Bank. XIV, 1221, lith. of the first 7 books, Lucknow 1890/1, the rest ibid. 1302/3 (with the *Kitāb al-rawḍa* on the Imāms).—d. *Mirʾāt al-ʿuqūl fī sharḥ akhbār al-rasūl* by al-Majlisī (II, 412), lith. Tehran n.d.—e. *al-Rawḍa* on the *Furūʿ al-Kāfī* by Muḥammad ʿAlī al-Mūsawī, lith. in 3 vols., 1302ff.—f. Muḥammad Bāqir Dāmād (II, 412), Bombay 1312. Just the *Furūʿ*, Tehran 1315 (with a biography of the author entitled *ʿAyn al-ghazal* by Faḍallāh b. Shams al-Dīn al-Ilāhī).—11. *Kitāb al-radd ʿala ʾl-Qarāmiṭa*, Ṭūsy no. 709, cf. Ambr. D 223—5, E 262, J 137, *ZDMG* 69, 82.

8 (= 5). Al-Nuʿmān, see below III, 7.

9. ʿAlī b. Ibrāhīm al-ʿAlawī al-Kūfī was originally an Imāmī but later joined the Ghulāt. He died in 352/963.

Al-Istighātha fi ʾl-bidaʿ al-thalāthā, Mashh. I, 21, 46.

| 9a. Al-Kulīnī's student Muḥammad b. Ibrāhīm b. Jaʿfar al-Nuʿmānī b. Abī Zaynab, who came from Nuʿmān, between Wāsiṭ and Baghdad, died in Syria. 321

Muntakhab al-maqāl fol. 168v, al-Najāshī, fol. 145r, al-Astarābādhī, *Manhaj al-maqāl* 273. 1. *Tafsīr al-imām Jaʿfar al-Ṣādiq*, Būhār XV, 13, Bank. XVIII, 2, 1460/1.—2. *Ghaybat al-Nuʿmānī*, composed in 342/953, Mashh. IV, 62,$_{187}$.

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10 (= 4). Abū Jaʿfar Muḥammad b. ʿAlī b. al-Ḥusayn b. Mūsā b. Bābūya al-Qummī al-Ṣadūq, whose father, the shaykh of the Shīʿa in Qom, had written a *Risāla fi ʾl-sharāʾiʿ* that he used for no. 4, enjoyed close relations in Baghdad with the Būyid Rukn al-Dawla, who could use his teachings on the Imamate for his politics. He died in 381/991 in Rayy (or, according to others, in 391).

Fihr. 196, al-Najāshī, 276, al-Astarābādhī, *Manhaj al-maqāl* 307, *Muntaha ʾl-maqāl* 282, *Amal al-āmil* 765, *Rawḍāt al-jannāt* 557, Hidāyat Ḥu. *EI* II, 388, Strothmann, ibid. IV, 380, *Isl.* XXI, 307. 1. *Maʿāni ʾl-akhbār = Jāmiʿ al-akhbār*, Āṣāf. II, 620,$_{208}$, in a collective volume with no. 5, n.p. 1311, Pers. transl. by Āqā Muḥammad Ibrāhīm b. Muḥammad ʿAlī Muḥammadābādī, Teh. I, 196, II, 35.—2. *Majālis al-mawāʿiẓ fi ʾl-ḥadīth*, Mashh. IV, 90,$_{276}$, see *JRAS* 1920, 543, lith. Tehran 1300.—3. *ʿUyūn akhbār al-Riḍā*, additionally Munich. 456, Cairo^2 V, 275, Teh. I, 152, II, 550, Mashh. IV, 57,$_{171/81}$, 60,$_{181}$ (*JRAS* 1920, 542), lith. Tehran 1275, Persian translations: a. *Tuḥfaʾi Malakī* by ʿAlī b. Ṭayfūr (during the reign of Quṭb Shāh 1035–83/1620–72), Cat. Harrassowitz 405, no. 893, 415, no. 1283, Bank. VI, 507, As. Soc. Beng. 1108, of which a shortened paraphrase by Ḥasan ʿAlī Shams al-Dīn ʿAlī Khān, As. Soc. Beng. 1109.—b. *Kāshif al-niqāb* by Muḥammad Taqī b. Muḥammad Bāqir, Persian lith. 1297, Tehran 1317, see Storey, *Pers. Lit.* II, 200.—4. *Kitāb man lā yaḥḍuruhu ʾl-faqīh*, composed on the advice of Sharīf Muḥammad b. Ḥasan Niʿmatallāh, whom he met in Balkh, and called thus after al-Rāzī's *Kitāb man lā yaḥḍuruhu ʾl-ṭabīb*, one of the later so-called *al-Kutub al-arbaʿa*, with al-Kulīnī's *Kāfī*, and Ṭūsī's *Istibṣār* and *Tahdhīb al-aḥkām*, additionally Heid. *ZS* X, 75, Paris 6615/6, 6659, 6662, Br. Mus. Suppl. 330, Cambr. Suppl. 1247, Manch. 185A, Mashh. IV, 82,$_{252/62}$, 95,$_{288/98}$, Būhār 50, Bank. V, 1263, V, 2, 479, Āṣāf. I, 676,$_{605}$, lith. n.p. 1324, Lucknow 1307; a mixed commentary, *Rawḍat al-muttaqīn*, by Muḥammad Taqī b. Maqṣūd ʿAlī al-Majlisī (d. 1070/1659, *Rawḍāt al-jannāt* 129), Mashh. IV, 39,$_{120}$, 40,$_{122}$, from which *Tafsīr sūrat al-Ḥamd*, Ind. Off. 1157, Persian transl. *Lawāmiʿi Ṣāḥib qirānī*, dedicated to ʿAbbās II (Kentūrī 2714), Rieu, *Pers. Suppl.* 13, Dorn 253, Mashh. II, 81, 247, Bank. XIV, 1258—60, As. Soc. Beng. II, 384, 2, print. Tehran 1322–4.—5. and 6 are, contrary to my earlier doubts, identical after all, lith. Tehran 1282, 1294, print. in a collective volume with no. 1, n.p. 1311. *ʿIlal al-sharāʾiʿ wal-aḥkām*, Heid. *ZS* X, 15, but apparently different from Berl. 8326/7 and probably also from Br. Mus.
322 1196, Manch. 95; | under the title of 6 in Persian translation, Tehran 1297.—7. *Iʿtiqādāt al-Imāmiyya*, additionally Browne 16C, 9, 1, Āṣāf. I, 610,$_{333}$, as *ʿAqāʾid*, Mashh. I, 63, 208/9, printed in a collective volume, Tehran 1300 and at the end of Ḥasan b. Yūsuf al-Muṭahhar's (II, 164) *al-Bāb al-ḥādī ʿashar*, Tehran 1865, fol. 35v–62r; Persian translations by ʿAbdallāh b. Ḥusayn Rustamdārī, Bank. XIV, 1328(?), by Abu ʾl-Fatḥ al-Ḥusaynī during the reign of Shāh Ṭahmāsp

(930–84/1521–76), As. Soc. Beng. II, 386, by ʿAlī b. Ḥusayn al-Zāwarī, Storey, *Pers. Lit.* I, 15, by Muḥammad b. Shams al-Dīn Muḥammad al-Astarābādhī, Bank. XIV, 1329, English transl. by A.A.A. Fyzee, Isl. Res. Ass. 1932.—9. *Munāẓarāt al-malik Rukn al-Dawla maʿa ʾl-Ṣadūq b. Bābūya*, additionally Browne, Cat. Y 5, 1, see Strothmann, *Isl.* XXI, 307.—10. *Kitāb al-khiṣāl*, on praise- and blameworthy qualities (*Kashf al-ḥujub* 1059), Mashh. IV, 34, 109 (*JRAS* 1920, 543), lith. n.p. 1313, Tehran 1302.—11. *Thawāb al-aʿmāl*, Browne C 10, Manch. 94.—12. *ʿIqāb al-aʿmāl*, Browne, ibid.—13. *al-Muqniʿ*, Mashh. V, 126,$_{40}$ in *al-Jawāmiʿ al-fiqhiyya*, Teharan 1276.—14. *al-Hidāya*, ibid. fols. 25v–32v.—15. *Ikmāl* (*kamāl*) *al-dīn wa-itmām* (*tamām*) *al-niʿma fī ithbāt al-ghayba wa-kashf al-ḥayra*, Berl. 2721/2, Heid. *ZS* X, 74, Paris 1231, Manch. 807, Mashh. IV, 78, 239–42, Āṣāf. I, 610,$_{197}$, see Goldziher, *Abh.* II, LXV, the first part of which in E. Möller, *Beitr. zur Mahdīlehre des Isl.* I, Heidelberg 1901, in which there is a version of the story of Barlaam and Josaphat, see p. 152.—17. *Kitāb al-amālī fī ʾl-aḥādīth wal-akhbār*, Teh. II, 24/5, Mashh. IV, 3,$_{5/8}$.—18. *Kitāb al-tawḥīd*, Mashh. *JRAS* 1920, 540, lith. Tabriz n.d.—19. *Mashyakha*, with a commentary, *Rawḍat al-muttaqīn*, by Muḥammad Taqī al-Majlisī al-awwal (see above), Mashh. IV, 39,$_{121}$.

11. ʿAlī b. Muḥammad b. ʿAlī al-Khazzāz al-Rāzī al-Qummī, a student of Bābūya, died in 381/991.

Al-Astarābādhī, *Manhaj al-maqāl* 238, *Muntaha ʾl-maqāl* 224, *Rawḍāṭ al-jannāt* 388, *Kashf al-ḥujub* 471. *Kifāyat al-athar fī ʾl-nuṣūṣ ʿala ʾl-aʾimma al-ithnay ʿashar*, attributed by others to Ibn Bābūya or to al-Mufīd (no. 12), Berl. 9675 (wrongly identifed), As. Soc. Gov. Coll. 825, Buhar 51.

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12. Abū ʿAbdallāh Muḥammad b. Muḥammad b. al-Nuʿmān b. ʿAbd al-Salām al-ʿUkbarī al-ʿArabī al-Ḥārithī al-Baghdādī al-Mufīd b. al-Muʿallim, who died on 3 Ramaḍān 413/1 December 1022.

Tusy, 314ff., *al-Najāshī* 283, al-Astarābādhī, *Manhaj al-maqāl* 317, *Muntaha ʾl-maqāl* 291, Khwānsārī, *Rawḍāt al-jannāt* 563, Ibn al-Muṭahhar, *Khulāṣat al-aqwāl* 255, IV, 24–31, Kenturi 3064, Strothmann, *EI* III, 675, IV, 381, *Zwölferschia*, index. 1. *al-Risāla al-muqniʿa*, Mashh. V, 125,$_{408/9}$, in a *majmūʿa*, Tabriz 1274, 1294, commentary, *Tahdhīb al-aḥkām*, by Muḥammad al-Ṭūsī (d. 460/1067), see ad p. 405.—4. A discourse on slaughter by Jews and Christians, Berl. 10276.—5. *al-Irshād fī maʿrifat ḥujaj Allāh ʿala ʾl-ʿibād*, a history of the 12 Imams, Leid. 907/8, Glasgow 119, Cairo^2 V, 21, Teh. II, 531, Bank. XV, | 1051, Tehran 1297.— 323

6. *al-Nukat al-iʿtiqādīya*, Baghdad 1343.—7. *Khulāṣat al-ījāz fi ʾl-mutʿa*, Vat. v. 720, Mashh. v, 67, 217.—8. *Taṣḥīḥ iʿtiqād al-Imāmiyya*, ed. Hibat al-Dīn in *al-Murshid* I, II, Baghdad 1344ff.—9. *Mazār*, a collection of prayers, Mashh. VIII, 56,$_{202}$.—10. *Masārr al-Shīʿa fi ʾl-tawārīkh al-sharʿiyya*, Mashh. v, 35, 1.—11. *Ḥarb al-jamal*, MS in Najaf Ṣaḥn (letter from ʿAlī al-Khāqānī to Ritter).—12 (= 2). *ʿUyūn al-majālis*, ibid., *ʿUyūn al-maḥāsin wal-majālis*, from which *al-Fuṣūl al-mukhtāra* by ʿAlam al-Hudā Murtaḍā, see ʿAbbās Iqbāl, *Hāndāni Naubakhtī* 143.

13. His and al-Murtaḍā's student Sallār b. ʿAbd al-ʿAzīz wrote:

1. *Risālat al-marāsim*, Mashh. v, 138,$_{448}$, printed in *al-Jawāmiʿ al-fiqhiyya*, Tehran 1276.

3 The Qarmaṭians, Ismāʿīliyya, and ʿAlawiyya

L. Massignon, *Essai d'une bibliographie qarmaṭe*, Or. St. Browne 329–33.

W. Ivanow, *A Guide to Ismaili Literature* (Prize Publ. Fund XIII), London 1933, cf. P. Kraus, *REI* 1933, IV, 483–90, *EI* Erg. 101–6.

M. Hamdani, Some Unknown Ismaili Authors and Their Works, *JRAS* 1933, 539–76.

—*The History of the Ismaili Daʿwat and its Literature during the last years of the Fatimid Empire*, ibid. 1932, 126–36.

W.S. Tritton, *BSOS* 1933, 33–9.

P. Kraus, Hebräische und syrische Zitate in ismailitischen Schriften, *Isl.* XIX, 243–63.

1. Abū Ḥātim ʿAbd al-Raḥmān b. Ḥamdān al-Rāzī al-Wasinānī was active in Daylam as an Ismāʿīlī *dāʿī* in the first half of the fourth/tenth century.

Fihrist 188,$_{13}$, Massignon, 332, Ivanow, 32, *REI* 1932, 485, Kraus, *Orientalia* v, 35–56. 1. *Kitāb al-zīna*, composed soon after 322/934, dedicated to al-Qāʾim after his accession to power, beginning with the *ḥurūf* and continuing with the names of God and sects, see Ivanow, *A Creed of the Fatimides*, Bombay 1936, 4–6.—2. *Aʿlām al-nubuwwa*, answer to a *mulḥid*, i.e. Muḥammad b. Zakariyyāʾ al-Rāzī (see p.233), see Hamdani, *JRAS* 1933, p. 366.—3. *Kitāb al-jāmiʿ fi ʾl-fiqh*.—4. *Kitāb al-iṣlāḥ fi ʾl-taʾwīl*, mythology of the Qurʾān.

2. Aḥmad b. Yaʿqūb b. Isḥāq b. Aḥmad al-Sijazī Bandāna, who was executed in Bukhārā in 331/942.

Al-Birūnī, *Hind* 32, al-Baghdādī, *al-Farq* 276, Ivanow, 33. 1. *Asās al-daʿwa*.—2. *Kashf al-maḥjūb*, also in a Persian translation, see Kraus, op. cit., 485.—3. *Taʾwīli* | *sharāʾiʿ*.—4. *Sūsu ʾl-baqāʾ wal-ākhira*, see al-Bīrūnī, *Hind* 32, al-Baghdādī, *Farq* 324
276 (Mass., 332), Nāṣiri Khusraw, *Zād al-musāfir* 422.—5. *Kitāb al-ittiḥād*.—6. *Ithbāt al-nubuwwa*, and others.

3. Abū ʿAbdallāh Muḥammad b. Aḥmad al-Nasafī (Nakhshabī) al-Bardhaʿī was executed in 331/942 in Turkestan.

Mass., 332, Ivanow, 35. *Kitāb al-maḥṣūl*, ofted cited in the *Kitāb al-riyāḍ* of al-Kirmānī (no. 9), which is probably why the *Fihrist* wrongly attributes it to him (Kraus, op. cit., 486).—2. *Kawn al-ʿālam*, on astronomy and cosmography.—3. *Kitāb al-maṣābīḥ* (Kraus, loc. cit.).

4. Jaʿfar b. Manṣūr al-Yamanī was active as a *dāʿī* in the middle of the fourth century.

Ivanow, 36. 1. *Taʾwīl al-zakāt*, Landb., Br. 248.—2. The *Kitāb al-fatarāt wal-qirānāt* attributed to him is a much later work, see Kraus, p. 486.—3. The *Kitāb al-ʿālim wal-ghulām*, which Ivanow attributes to him, instead goes back to his father Manṣūr al-Yaman b. Ḥawshab; it is a very cleverly written dialogue between a *dāʿī* and his student and, in any case, is part of the older segments of Ismāʿīlī literature (Kraus, loc. cit.).—4. *Sarāʾir al-nuṭaqāʾ*.—5. *al-Farāʾiḍ waḥudūd al-dīn* (Mass. 333, not = Leid. 1971, Kraus, loc. cit.).

5. Al-Manṣūr billāh Abu ʾl-Ẓuhr Ismāʿīl, the third Fāṭimid caliph, who reigned from 334–41/946–53.

1. *Tathbīt al-imāma li-mawlānā ʿAlī b. Abī Ṭālib* (according to others this was written by Qāḍī Nuʿmān, see no. 7).—2. *Waṣiyya*, Ivanov 36.

6. Al-Muʿizz li-Dīn Allāh Abū Tammām Maʿadd was the fourth Fāṭimid caliph, the conqueror of Egypt, and the founder of Cairo. He ruled 341–65/953–75.

Quatremère, *JAs*, s. III, vol. 2, 3, Gibb, *EI* IV, 70–3. 1. *al-Rawḍa* (by Qāḍī Nuʿmān?).—2. *Maqāla Masīḥiyya*, Paris 131, fol. 87v, Massignon, *Textes* 215.—3. *Munājāt*, ed. Guyard, see Massignon, 332, Ivanow, 36.

7. Al-Nuʿmān b. Muḥammad b. Manṣūr b. Aḥmad b. Ḥayyūn al-Tamīmī al-Qāḍī Abū Ḥanīfat al-Shīʿa was initially a supporter of the Ithna-ʿAshara,

before joining the Fāṭimids in 333/925. He moved with al-Muʿizz li-Dīn Allāh from Ifrīqiyya to Egypt, became a *qāḍī*, and died at the end of Jumādā II 363/March 974.

325 | Al-Khwānsārī, *Rawḍāt al-jannāt* II, 219/20, Ivanow, 37. Biography by A. Fyzee, *JRAS* 1934, 256, no. 6, Strothmann, *Isl.* XXI, 293, Kraus, op. cit., 487. 1. *Mukhtaṣar al-āthār fī-mā ruwiya ʿani 'l-aʾimma al-aṭhār*, a work on *fiqh* written on the order of al-Muʿizz, Vat. v. 1104.—2. *al-Iqtiṣār*, as previous.—3. *Kitāb al-mustaṭāb*, as previous, in verse.—4. *Daʿāʾim al-Islām fi 'l-ḥalāl wal-ḥarām wal-qaḍāyā wal-aḥkām ʿan ahl bayt rasūl Allāh*, the major work on Ismāʿīlī *fiqh* and *kalām*, see Ivanow, *A Creed of the Fatimides*, Bombay 1936, 6–10, anon. in Fischer, *Ar. u. pers. Hdss. aus dem Besitz Dr. Burchardt*, Leipz. 1921, *OLZ* 1922, 362, vol. 2, Vat. v. 1156, Mashh. IV, 37, 115/6, the section on *al-Waṣāyā* ed. A. Fyzee, *The Ismaili Law of Wills*, Oxford 1933, see *JRAS* 1934, 20–5, n. 9. *Mukhtaṣar*, in Arabic and Urdu, Bombay (Sulaiman) n.d., see Ivanow, *Guide* 47, n. 64.—5. *al-Yanbūʿ* on *fiqh*.—6. *Sharḥ al-akhbār fī faḍāʾil al-nabī al-mukhtār wa-ālihi 'l-muṣṭafayn al-akhyār min al-aʾimma al-aṭhār*, dedicated to al-Muʿizz, abstract Berl. 9662.—7. *Taʾwīl al-daʿāʾim*.—8. *Taʾwīl al-sharīʿa* (*min kalām mawlāna 'l-Muʿizz li-Dīn Allāh*).—9. *al-Majālis wal-musāyarāt wal-mawāqif wal-tawqīʿāt* in *Gulz. Ḥākimī*, Burhānpūr, print. 10. *al-Manāqib wa-ahl bayt rasūl Allāh* (*manāqib Banī Hāshim wa-mathālib Banī Umayya*, also against the Spanish rulers).—11. *Iftitāḥ al-daʿwa wabtidāʾ al-dawla*, and others.

8. Aḥmad b. Ibrāhīm (or Muḥammad) al-Naysābūrī, who lived during the reign of al-ʿAzīz and al-Ḥākim, around the turn of the fourth-fifth/tenth-eleventh centuries.

Ivanow, 42, XX. *Istitār al-imām ʿAbdallāh b. Muḥammad wa-tafarruq al-duʿāt fi 'l-jazāʾir li-ṭalabihi wastiqāmatuhu*, and a refutation of it entitled *Kashf al-ẓalām fī tarjamat Istitār al-imām* by Ghulām ʿAlī (sixth cent.), lith. Bombay 1334.—2. *al-Zāhira fī maʿrifat al-dār al-ākhira*.—3. *Ithbāt al-imāma*.

9. Ḥamīd al-Dīn Aḥmad b. ʿAbdallāh al-Kirmānī was the leader of the Ismāʿīlī missionary effort in the East. In around 407/1016 he was summoned to Egypt by al-Ḥākim to reform the Ismāʿīlī teaching operations there, but he died soon after 408/1017.

Ivanow, 43, XXIII, P. Kraus, *Isl.* XIX, 243. 1. *al-Maṣābīḥ fī ithbāt al-imāma*, excerpts in *Isl.* XIX, 245ff.—2. *Kitāb rāḥat al-ʿaql*, his magnum opus, containing philosophical speculations about the origin of the cosmos and the 10 intellects.—3. *Tanbīh al-ḥadd wal-mustaḥidd*.—4. *Kitāb maʿāṣim al-hudā wal-iṣāba fī tafḍīl*

ʿAlī ʿala ʾl-ṣaḥāba, a refutation of Jāḥiẓ's *Kitāb al-Uthmāniyya*.—5. *al-Aqwāl al-dhahabiyya*, a defence of Abū Ḥātim al-Rāzī (no. 1) against Muḥammad b. Zakariyyāʾ al-Rāzī (see p. 233) in *al-Ṭibb al-nabawī*, cf. Hamdani 374, S. Pines, *Beitr. z. isl. Atomenlehre*, Berlin 1936, 24, n. 1.—6. *Mabāsim al-bishārāt*, excerpts in *Islam* XIX, 253.—7. *al-Mawāʿiẓ al-wāʿiẓa*, against al-Ḥasan al-Farghānī (see de Sacy, *Druzes* I, CCCCXXXI) and others. From his school is derived the *Khazīnat al-adilla*, written under | al-Ḥākim (386–411/997–1221), which was one of his 15 326
shorter treatises transmitted, see Ivanow, *Creed of the Fatimides* 10–12.

10. Al-Muʿayyad fi ʾl-Dīn Hibatallāh b. Abī ʿImrān al-Shīrāzī was active in the eastern lands of Islam around 438/1046. He then moved to Egypt where he worked as *dāʿī al-duʿāt* under the Fāṭimid caliph al-Mustanṣir billāh. He died around 470/1077.

1. *Sīra*, autobiography.—2. *Dīwān*.—3. *al-Majālis al-Muʾayyadiyya*, 800 lectures given in the *Dār al-ʿilm* in Cairo, see H.F. al-Hamdānī, *JRAS* 1932, 126–36, Ivanow, *Guide* no. 154, P. Kraus, *RSO* XIV, 94/5; in the Fāṭimid tradition the contemporary *al-Majālis al-Mustanṣiriyya* is attributed to Vizier Badr al-Jamālī (d. 487/1094, *EI* I, 54), see Hamdānī, *JRAS* 1933, 377, Ivanow, no. 170.

11. Because of his Shīʿism-inspired mysticism, Abū ʿAbdallāh al-Ḥusayn b. ʿAlī b. al-Ḥusayn b. Ḥamdān al-Ḥaṣībī Zayn al-Dīn was imprisoned in Baghdad. When his relative Sayf al-Dawla conquered Aleppo, he found a refuge there, and started to spread the teachings of Ibn Nuṣayr. Using two go-betweens, Muḥammad b. Jundab and Muḥammad b. Jannān, Ibn Nuṣayr passed himself off as the *bāb* of the tenth imam ʿAlī al-Naqī and his eldest son Muḥammad, something that had taken place around 245/859. He founded the Nuṣayriyya sect and died around 346/957 or 358/968. His tomb, Shaykh Bayrāq, still exists to the north of Aleppo.

Massignon, *EI*, III, 1043, *REI* 1928, 191/2. 1. *al-Dīwān al-Shāmī*, in which is also his *Sijniyyāt*, dating from his time in Baghdad, Manch. 452 A.—2. *Dīwān al-gharīb* ibid. B., see *ZS* X, 233. His lost *Kitāb al-hidāya* (which, according to Massignon, is still read in Persia) and *Kitāb al-māʾida* were dedicated to Sayf al-Dawla.

12. His son[10] Shihāb al-Dīn Bakhtiyār b. Abī Manṣūr Raʾsbāsh al-Daylamī al-Aʿjamī, who died around 385/995.

10 This is according to Mingana, loc. cit., even though his *kunya* is different from that of his father.

A long mystical *qaṣīda* on the family of the Prophet, some of the Ṣaḥāba, and a number of Ṣūfīs, Manch. 452 D.

327 | 13. Abu 'l-Faḍl Muḥammad b. al-Ḥasan al-Muntajab al-ʿĀnī al-Khādijī al-Muḍarī, who died around 400/1009.

Dīwān al-Muntajab, mostly panegyric works, some of which are dedicated to his relatives from the house of al-Ḥaṣībī, to his uncle ʿAlī b. Badrān, and to the latter's son (no. 12.), Manch. 452 C.

14. Abū Saʿīd Maymūn b. al-Qāsim al-Ṭabarānī, who died after 418/1027, opposed the Isḥāqiyya and the Lādhiqiyya in numerous writings.

Majmūʿ al-aʿyād wal-dalālāt, on Nuṣayrī festive holidays, Berl. 4292, ms. Niega, see Massignon, *Textes* 221, *RMM* XLIX, 57–60, Amīn Ghālib Ṭawīl, *Taʾrīkh al-ʿAlawiyyīn*, Lādhhiqiyya 1924, 198, 240.

15. Abu 'l-Ḥasan Muḥammad al-Khaḍrī transmitted a work that was said to go back to Jaʿfar al-Ṣādiq, called the

Kitāb al-ṣirāṭ, Paris 1449, 3.

16. Nuṣayrī poems (*Tartīb*) in Br. Mus. Suppl. 219, prayers in *al-Bākūra al-Sulaymāniyya fī kashf asrār al-diyāna al-Nuṣayriyya* by Sulaymān al-ʿAdanī, Beirut 1864, translation by E. Salisbury, *JAOS* VIII, 2, see Catafago, *JA* s. IV, vol. XI, p. 149, s. VII, vol. VIIII, 523, Huart, ibid., s. VII, vol. XIV, 191.

Chapter 8. Sciences of the Qur'ān

Ibn al-Jazarī (II, 201) *Ghāyat al-nihāya fī ṭabaqāt al-qurrā', Die Biographien der Qor'ānleser,* hsg. von G. Bergsträsser und O. Pretzl, Bibl. Isl. VIII, Leipzig 1933, 1935.

O. Pretzl, Die Wissenschaft der Koranlesung (*'Ilm al-qirā'a*), ihre literarischen Quellen und ihre Aussprachegrundlagen (Uṣūl), *Islca* VI, 1–47, 230–46.

G. Bergsträsser, *Gesch. des Qor'āns* III, 205ff.

Ibn al-Jawzī rails against the exaggerations of the Qur'ān reciters in his *Talbīs Iblīs*, 119–21, and a purely linguistic interpretation of the Qur'ān is ridiculed in al-Ghazzālī, *Iḥyā'* III, 468, 23ff.

| Ad p. 176 328

1 *The Reading of the Qur'ān*

1a. From among the schools of the older reciters of the Qur'ān mentioned in Bergsträsser, *Gesch. des Qor'āns* III, 162ff., that of Ḥafṣ dominated in the East and those of Nāfiʿ and Warsh in the West. As such, it was on the basis of their rules that a lithographic printing of the Qur'ān was produced in Algiers (al-Maktaba al-Thaʿālibiyya) in 1905.

Nāfiʿ b. ʿAbd al-Raḥmān b. Abī Nuʿaym al-Khaṭīb al-Madanī of Isfahan (d. 169/755, *Fihrist* 28, Ibn Khall., no. 767, Ibn Qutayba, *Maʿārif* 263, Nawawī, 588, Ibn al-Jazarī II, 330–4) is credited in Dam. Z. 30, 22, 2 with the second volume of a work on *qirā'a*. His reading, which was transmitted by his student Qālūn Abū Mūsā ʿĪsā b. Mūsā (d. 220/835, see *Fihr*. 28), is described by an unidentified author in the *Tuḥfat al-bāriʿ bi-mā rawāhu Qālūn al-Nāfiʿ*, Gotha 560 (fragment). A commentary on a *Risālat Qālūn* was written by Maḥmūd Yāsīn, called *al-Shahīr al-maṣūn*, Cairo^2 I, 23. The *muqaddima* to the commentary *Fatḥ al-muʿṭī wa-ghunyat al-muqrī'* by Muḥammad al-Mutawallī (see II, 489), attributed to Warsh (Yāqūt, *Irsh*. V, 33) in the Cairo printing of 1309, is by al-Mutawallī himself according to Bank. XVIII, 131, Bergsträsser, *Isl*. XX, 28.

b. Preserved in Cambr. 276 is the *Tahdhīb qirā'at Abī Muḥammad Yaʿqūb b. Isḥāq al-Ḥaḍramī al-Baṣrī*, a work on the 10 canonical readings of the Qur'ān attributed to Yaʿqūb al-Ḥaḍramī (d. 205/820, see Yāqūt, *Irsh*. VII, 302, Ibn al-Jazarī III, 386).

c. In Baghdad the reciters of the Qur'ān were well organised. From about 291/904 their head, or *imām al-qurrā'*, was Abū Bakr b. Mujāhid al-Tamīmī

(b. 248/859, d. 324/936). As a kind of spiritual adviser to the viziers Ibn ʿĪsā and Ibn Muqla he had great political influence, which he was able to use against the mystic al-Ḥallāj. It was he who drew up the list of the seven readings that were declared canonical. Furthermore, he prohibited the use of the pre-ʿUthmanic recensions of the Qurʾān by ʿAbdallāh b. Masʿūd, Ubayy b. Kalb, and ʿAlī b. Abī Ṭālib that were still available. In 322/934 he forced Muḥammad b.
329 Muqsim | (b. 265/878, d. 354/965, Yāqūt, *Irsh.* VI, 300, 500, Ibn al-Jazarī II, 1235, Suyūṭī, *Bughya* 36, against him Ibn Durustawayh, see p. 112, wrote the *Radd ʿalā b. Muḥammad fi ʾkhtiyārihi*, see Ibn al-Athīr, *Kāmil* VIII, 221 Goldziher, *Richt.* 47) to stand down because he was teaching the ʿUthmanic text according to his own grammatical understanding of it rather than that of a transmitted version. Additionally, on 24 Rabīʿ II 323/3 April 934 Muḥammad b. Aḥmad b. Ayyūb b. Shannabūdh (d. 328/939, Yāqūt, *Irsh.* VI, 300–4, Ibn al-Jazarī II, 53–6) was prosecuted on his orders for having revised the ʿUthmānic text according to the recensions of Ibn Masʿūd and Ibn ʿUbayy.

Al-Jazarī, *Ghāya* I, 139, al-Ṣūlī, *Akhbār al-Rāḍī wal-Muttaqī billāh* ed. Heyworth Dunne 62/3, L. Massignon, *La Passion d'al-Ḥallāj* I, 240–3 mainly based on al-Dhahabī, *Ṭab. al-qurrāʾ*, Bergsträsser, *Gesch. al-Q.* III, 210ff. For the commentary by Ibn Jinnī on his *Kitāb al-qirāʾāt al-shādhdha* see above, p. 192. For the commentary on his *Kitāb al-qirāʾāt al-sabʿ* by al-Ḥasan b. Aḥmad al-Fārisī, see p. 175 = *Kitāb itḥāf al-qurrāʾ al-sabʿa*, Tunis Zayt. I, 160,40.

d. The oldest surviving work on the pausa (*waqf*) in the Qurʾān is by a certain Abu ʾl-ʿAbbās, and which was made in the second half of the third century. It rails against the *al-Maqāṭiʿ wal-mabādiʾ* of Abū Ḥātim al-Sijistānī (see p. 106), Br. Mus. 1589 (wrongly identified in the catalogue, see Pretzl, *Verz.* p. 236).

From the fourth century the following works have been preserved:

a. ʿAbdallāh b. Sulaymān b. Abī Dāʾūd Abū Bakr al-Sijistānī, d. 316/928.

Ibn al-Jazarī, *Ghāya* I, 420, no. 1779, Bergstr. *Gesch.* III, 22, 4, *Kitāb al-maṣāḥif*, one half of which is in Damascus, the other in Cairo, ed. Jeffery, see Pretzl, *Islca* VI, 242.

b. Mūsā b. ʿUbaydallāh b. Khāqān Abū Muzāḥim, d. 325/927.

330 | Ibn al-Jazarī II, 320. 1. *Qaṣīda fi ʾl-tajwīd*, Berl. 485/6, Algiers 561, 7, Vat. V. 1168, 4 (fragment), Dam. Z. 32. 46, 2, Commentary by ʿUthmān b. Saʿīd al-Dānī

(d. 444/1053, see p. 407), Rāmpūr I, 51,53.—2. *Qaṣīda fi 'l-fuqahā'*, in 18 *wāfir* verses, Berl. 7562, 1.

c. Abū ʿAbdallāh b. Muḥammad b. Aws, d. ca. 340/951.

Ibn al-Jazarī I, 101, no. 494. *Kitāb al-waqf wal-ibtidā'*, Šehīd ʿA. P. 31, Pretzl, *Islca* VI, 237.

d. Abū Bakr Aḥmad b. al-Ḥusayn b. Mihrān al-Nīsābūrī, who died at the age of 86 in Shawwāl 381/December 991.

Ibn al-Jazarī I, 49, no. 208, Ibn Taghr. (C.) IV, 160. 1. *al-Shāmil fi 'l-qirā'a*, Leid. 1634 (?).—2. A commentary on his major work *al-Ghāya* (*Nashr al-qir*. I, 180), written by Abu 'l-Ḥasan ʿAlī b. Muḥammad b. Ibrāhīm al-Ḍarīr al-Quhundizī (al-Samʿānī, *Ansāb* 460v, Yāqūt, *Irsh*. V, 410, 100/1, al-Suyūṭī, *Bughya* 346), first half dated 413 AH, is preserved in A. Taymūr, Tafs. 344 (Pretzl, *Islca* I, 29).

e. Abu 'l-Ṭayyib b. ʿAbd al-Munʿim b. ʿAbdallāh b. Ghalbūn was born in Aleppo in 309/921 and died in Egypt in 389/999.

Ibn al-Jazarī I, 470, no. 1967, *Nashr al-qir*. I, 72. 1. *Kitāb al-tadhkira fi 'l-qirā'āt al-thamānī*, Vehbi Eff. 17, ʿĀṭif Ef. 49, Pretzl, *Islca* VI, 30, 2.—2. Treatise on *imāla*, Br. Mus. Suppl. 1235 ii.—3. Treatise on *istiʿādha*, Gotha 8, 1.

f. Abu 'l-Qāsim ʿUmar b. Muḥammad b. ʿAbd al-Kāfī, ca. 400/1009.

Kitāb fī ʿadad suwar wa-āy al-Qur'ān wa-ghayrihā, Leid. Or. 67, 410, Esc.^{2} 1424, Pretzl, *Islca* VII, 240.

2 *Qur'ānic Exegesis*

F. Schwally in Nöldeke's *Geschichte des Qor'āns* ^{2}II, 156–244.

I. Goldziher, *Die Richtungen der islamischen Koranauslegung* (De Goeje Sticht. VI), Leiden 1920.

Aḥmad Amīn, *Ḍuḥa 'l-Islām* II, 137–50.

At the beginning Qur'ānic exegesis was a branch of *ḥadīth* and it is found in the great *ḥadīth* collections next to chapters on *fiqh* and biographies of the Prophet. Aḥmad b. Ḥanbal | labelled it as unreliable (*laysa lahā aṣl*) in the 331
same way as were the *Malāḥim* and the *Maghāzī* (al-Suyūṭī, *Itqān*, II, 210). The

first to hold lectures specifically dedicated to *tafsīr* was the grammarian al-Farrāʾ (see p. 116).

1. ʿAbdallāh b. al-ʿAbbās (d. 68/668, 69, or 70), the nephew of the Prophet, used oral traditions of the *ahl al-kitāb* for his Qurʾānic exegesis and pieces of ancient poetry to explain its linguistic form.

L. Caetani, *Ann.* I, 47–51, Buhl, *EI* I, 20, Goldziher *Richt.* 65–77, Schwally, 163. For the merely lexicological *Tafsīr* that is attributed to him see additionally Ambr. A. 47 (*RSO* II, 7–13, 161, III, 85), Fātiḥ 173–5, Bāyezīd 94, ʿĀṭif Ef. 88/9, Ḥamīd. 39, 40, Welīeddīn 94, Selīm Āġā 46, Ḥūr Laylā 19, 20, Cairo[1] I, 139/40, [2]I, 37, an old fragment in Medina, Spies, *ZDMG* 90, 103, Fez Qar. 188, Āṣāf. I, 534, Bank. XVIII, 2, 1322/3, print. Būlāq 1863, 1866, 1873, 1885/1290, C. 1302/3, 1316 (together with *al-Jalālayn*), in the margin of Suyūṭīʾs *al-Durr al-manthūr* C. 1314, with the title *Tanwīr al-qiyās* in the margin of the Qurʾān, together with *al-Jalālayn*, Meerit 1299 (see Ellis 4–5, Fulton and Ellis 3). Different from the above printings is *Tafsīr sūrat al-Wāqiʿa* (56), which has many eschatological explanations, Ind. Off. 1075. His *Tafsīr* is cited, for instance, in Ibn Qutayba, *ʿUyūn* [2] II, 340, 13, al-Ghazzālī, *al-Tibr al-masbūk* 112,10, 115,15. In some versions al-Kalbī acts as the transmitter, see Levi Della Vida, *RSO* III, 330, n. 4. He is also attributed with a prayer in verse, *Duʿāʾ Suryānī*, print. Mysore 1870 (?), in Ḥabīb Muḥammad al-Qāhirīʾs *Madāʾiḥ al-Muṣṭafā* 1897, with a Persian translation in Ind. 1872, and a *Qiṣṣat al-isrāʾ wal-miʿrāj*, Damascus 1314. The *Kitāb gharīb al-Qurʾān* that is attributed to him in Berl. 683 is an abstract from Suyūṭīʾs *Itqān*, see Mittwoch, *Or. St. Browne*, 332–44.

1a. Muḥammad b. al-Sāʾib al-Kalbīʾs (d. 146/763, see p. 139) main interest was history. Because of his religious opinions he was labelled a Murijiʿī by some and a Shīʿī by others. He also wrote a *Tafsīr* that was still used by al-Thaʿālibī (d. 427/1036, see Br.Mus. 821), and from which al-Damīrī in *Ḥay. al-ḥay*. s. v. *faras* (C. 1319, II, 173) cites the legend of Paul as the father of the Christian sects (Levi Della Vida, *RSO* XIII, 327–31). In his *Kitāb nasab al-khayl* (ed. Levi Della Vida,
332 5), al-Damīrīʾs son extracted the legend | that the Arab horse descended from the horses of Solomon from this commentary as well, while Ibn ʿAsākir in *Taʾr. Dimashq* II, 138ff., did the same with the story of Abraham (see Sachau, *Ibn Saad* III, 1, xxi–xxiii, Schwally II, 171).

2a. Abu ʾl-Ḥasan Muqātil b. Sulaymān b. Bishr al-Balkhī hailed from Balkh, then moved first to Basra and subsequently to Baghdad, where he died in 150/767. He belonged to the oldest school of Qurʾānic exegesis, still close to the *quṣṣāṣ*, which sought to harmonise the Holy Book with Jewish and Christian traditions.

In addition he could use linguistic tools. Al-Shāfiʿī adopted his method of using homonyms as a means of interpretation.

Al-Khaṭīb, *Taʾr. Baghd.* XIII, 160–9, Ibn Khall. no. 704, (W. no. 743), Nawawī, 574, al-Yāfiʿī, *Mir. al-j.* I, 309, Ibn Ḥajar, *Tahdhīb* X, 279–85, Suyūṭī, *Itqān* chp. 80, II, 224, al-Damīrī, *Ḥay. al-ḥay.* I, 440, Goldziher, *Richt.* 59ff. Massignon, *Ḥallāj* 520, 577, i. *Tafsīr khamsmiʾat āya min al-Qurʾān*, on commandments and prohibitions, ed. Manṣūr b. ʿAbd al-Ḥamīd al-Bāwardī (Fihr. 179), Br. Mus. Or. 8033 (DL 4).—2. *al-Tafsīr fī mutashābih al-Qurʾān* (*ṣilāt al-kalām*) discusses the various meanings of particular words such as *hudā, kufr* etc. in different passages from the Qurʾān, Faiẓ. 79, Serāi 74, ʿUm. 561 (Schacht, I, 58, no. 77), Ḥamīd. 58 (Ritter, *Isl.* XVII, 249), incorporated by al-Malaṭī in *Tanbīh wa-radd*, according to Massignon, *Pass.* II, 520, n. 2; this is also the source of the list of customary tools for the interpretation of the Qurʾān found in Massignon, *Textes* 195–210.

2b. Abū Zakariyyāʾ Yaḥyā b. Sallām al-Taymī al-Baṣrī, a student of Mālik b. Anas, lived in Ifrīqiya and died in 200/815 in Mecca.

Tafsīr, transmitted by his student Abū Dāʾūd al-ʿAṭṭār, Tunis Zayt. I, 44–6.

2c. Yazīd b. Hārūn al-Sulamī, who died in 206/821.

Ibn al-Khaṭīb, *Taʾr. Baghd.* XIV, 337–47, al-Dhahabī, *Ḥuff.* I, 290ff., Nawawī 636ff., ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *Jawāhir* I, 220. Apparently his *Tafsīr* is contained in NO 474 in a Persian translation, see also Schwally, II, 169, n. 4.

| 2d. Abū Bakr ʿAbd al-Razzāq b. Hammām b. Nāfiʿ al-Ḥimyarī al-Ṣanʿānī was 333
a supporter of the moderate Shīʿa who died in Yemen on 15 Shawwāl 211/19 January 827.

Fihr. 228, Ibn Qutayba, *Maʿārif* 259, Ibn Saʿd, V, 399, Ibn Khall. no. 371 (409), Ibn Abī Yaʿlā, *Ṭab. al-Ḥanābila* 152, al-Yāfiʿī, *Mir. al-j.* II, 52, al-Dhahabī, *Ḥuff.* I, 331, Ibn Ḥajar, *Tahdh.* IV, 112, VI, 310ff., Ibn al-Athīr, *Kāmil* VI, 289, Ibn al-ʿImād, *ShDh* II, 27, Ṭāshköprīzāde, *Miftāḥ al-saʿāda* I, 414, *Bust. al-muḥ.* 47. 1. *Tafsīr*, Cairo[2] I, 40 (*Tadhk. al-naw.* 15), printing planned in Hyderabad, see *Barnāmaj* 1354, 2.—2. *al-Muṣannaf fi 'l-ḥadīth*, Murād Mollā 596–600, Faiẓ. 541 (Weisweiler 48); vols. 3 and 4 in the Maktaba Sindiyya and a fragment in the Maktabat Maḥmūd (*Tadhk. al-naw.* 33).

Ad p. 177

2e. Just like al-Ṣādiq Jaʿfar (see above p. 104), the eleventh Imām, al-Ḥasan b. ʿAlī b. Muḥammad al-ʿAskarī (b. 231/845, d. in Samarra in Rabīʿ I 260/January 874) is also credited with a commentary on the Qurʾān.

Al-Samʿānī, *Ansāb* 391r, *Muntaha ʾl-maqāl* 288, *Kashf al-ḥujub* 129. *Tafsīr* Būhār 14, a part in Br. Mus. Or. 5582 (DL 5), lith. Tehran 1268, Lucknow 1310, in the margin of al-Qummī's *Tafsīr*, Persian lith. 1315, pp. 2–265. Shāh ʿAbd al-ʿAzīz al-Dihlawī, *Tuḥfat Ithnai ʿAshariyya* 119 is correct in saying that the book is apocryphal, see Goldziher, *Richt.* 278, who also refers to a printing of the *Tafsīr*, but only to sura 2, *ZDMG* 60, 219ff.—2. *Sharḥ mā yaqaʿu fīhi ʾl-taṣḥīf wal-taḥrīf* cod. Landberg, Goldziher, op. cit., 66 n. 5.

3a. Sahl b. ʿAbdallāh al-Tustarī died in 273/886 in Basra (or, according to others, in 283), where Ibn Baṭṭūṭa (I, 111) could still see his grave. He also met his descendants in Tustar (I, 114, 15).

Al-Samʿānī, *Ansāb* 106v, al-Qushayrī, *Risāla* 15, al-Yāfiʿī, *Mir. al-j.* II, 200, Massignon, *Textes* 39–42, *Essai* 264ff.

Tafsīr, Gotha 529, Cairo[1] I, 143, [2]I, 38, Dam. ʿUm. 12, 120, ed. al-Naʿsānī, C. 1326. Abu ʾl-Qāsim al-Ṣaqalī (d. 423/1032, al-Samʿānī, *Ansāb* 354v, 17) wrote a *Sharḥ wa-bayān li-mā ashkala min kalām Sahl* and a *al-Muʿāraḍa wal-radd*, Köpr. 727 (identified as *Rasāʾil al-Tustarī* in the catalogue). His student Abū ʿAbdallāh Muḥammad b. Sālim (d. 297/909) founded the dogmatic school of the Sālimiyya, which inclined towards philosophical monism, see Massignon, *Essai* 264–70, *EI* IV, 123.

334 | 3b. Abū Muḥammad ʿAbdallāh b. Muḥammad b. Wahb b. Mubārak al-Dīnawarī, who died in 308/920.

Al-Dhahabī, *Tadhk. al-ḥuff.* I, 331. 1. *Kitāb al-wāḍiḥ fī tafsīr al-Qurʾān*, additionally Āṣāf. I, 534, 5 (*Tadhk. al-naw.* 13).

3c. ʿAbdallāh b. al-Ḥusayn b. al-Qāsim al-Ḥasanī Ṣāḥib al-Zaʿfarān went to Yemen in 284/897 with his brother Yaḥyā al-Hādī ila ʾl-Ḥaqq.

Ibn Abi ʾl-Rijāl in Griffini, *RSO* II, 164 n. 1. *Kitāb al-nāsikh wal-mansūkh*, additionally Ambr. 20 (*RSO* III, 164) and a fragment in ibid. A. 75, XII (*RSO* III, 586).

3d. Abu 'l-Naḍr Muḥammad b. Masʿūd b. Muḥammad b. ʿAyyāsh al-Sulamī al-Samarqandī (according to *Rawḍāt al-j.* al-ʿIrāqī al-Kūfī), a teacher of al-Kashshī (see ad p. 440), so ca. 300/923 (Rieu, 633), was head of the Imāmiyya in Khurāsān.

Fihrist 194, Ṭūsī 690, al-Khwānsārī, *Rawḍāt al-jannāt* 111, 17. From his countless writings only his *Tafsīr al-Sulamī* remains, in the recension of Ibrāhīm b. ʿAlī al-Qummī, mostly traditions of Muḥammad al-Bāqir and Abū ʿAbdallāh Jaʿfar al-Ṣādiq, Ind. Off. 1076.

3e. Abū Bakr Muḥammad b. al-Ḥasan al-Naqqāsh al-Mawṣilī was born in 266/879 and died on 3 Shawwāl 351/5 November 962.

Fihrist 33, 1–8, al-Khaṭīb, *Taʾr. Baghdād* 11, 201–5, Yāqūt, *Irsh.* VI, 498–501, Ibn Khall. 599 (I, 619), al-Subkī, *Ṭab.* II, 148, al-Yāfiʿī, *Mir. al-j.* II, 347, Flügel, *Gr. Sch.* 179f. *Shifāʾ al-ṣudūr al-muhadhdhab fī tafsīr al-Qurʾān*, mostly text-critical, but including many weak traditions, Cairo[1] I, 179, [2]I, 54, Br. Mus. Or. St. Browne 138, 7.

3f. Abū Muslim Muḥammad b. Baḥr al-Iṣfahānī, who was born in 254/868, professed himself to be a Muʿtazilī and was held in high regard by the vizier ʿAlī b. ʿĪsā. During the reign of al-Muqtadir he was the governor of Isfahan and Fars. In Shawwāl 321/October 933 he was appointed governor of Isfahan once more, as the successor to Muḥammad b. Aḥmad b. Rustam. However, when ʿAlī b. Būya conquered Isfahan on 15 Dhu 'l-Qaʿda/7 November he was deposed, and died towards the end of 322/934.

| Yāqūt, *Irsh.* VI, 420–2, Suyūṭī, *Bughya* 23, a *marthiya* on him in *Irsh.* V, 201, 9. 335
Goldziher, *Isl.* III, 215, *Richt.* 115. His *Jāmiʿ al-taʾwīl li-muḥkam al-tanzīl* is said to have comprised 14, or even 20, volumes, on which *Multaqaṭ Jāmiʿ al-taʾwīl li-muḥkam al-tanzīl* Ar. text by Saʿīd al-Anṣārī, Shibli Academy Series 1921.

3g (= d). Abū Bakr Aḥmad b. ʿAlī al-Jaṣṣāṣ al-Rāzī, who was born in 305/917, studied from 937 onwards in Baghdad. He died in Nishapur on 7 Dhu 'l-Ḥijja 370/14 June 981.

ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *al-Jawāhir* I, 84/5, al-Yāfiʿī, *Mirʾāt al-j.* (cit. Bank. no print), *Bust. al-muḥ.* 126, *Ḥadāʾiq al-Ḥanafiyya* 177. *Aḥkām al-Qurʾān*, additionally Berl. 4^0, 1905, Cairo I, [1]121, [2]31 Dāmādzāde 16–22, Bank. XVIII, 2, 1469, Welīeddīn 125 17, Tunis Zayt. I, 156, 29, ed. Qillisali Rifʿat, Istanbul 1335–8, 3 vols. C. (*Maṭb. Salafiyya*) n.d.

3h (= f). ʿAbdallāh b. ʿAṭiyya al-Dimashqī, d. Shawwāl 383/Nov–Dec. 993.

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Ibn Taghrīb. (Juynb.) 546, 8, *Miftāḥ al-saʿāda* I, 437. *Tafsīr*, also Aḥmediyya,ʿĀšir Ef. 35 (*Tadhk. al-naw.* 20).

3i. Abu 'l-Faraj Aḥmad b. ʿAlī al-Muqri' al-Hamdānī, fourth century.

Al-Kashf wal-bayān ʿan mā'āt al-Qur'ān, Cairo I[1], 202, [2]59, 60.

3k (= g). Abū ʿAbdallāh Muḥammad b. ʿAbdallāh b. Abī Zamanayn al-Marʿī al-Ilbīrī, d. 399/1008.

1. *Tafsīr al-Qur'ān*, also Fez Qar. 144 (*Maʿārif* XIV, 50, *Tadhk. al-naw.* 20).—2. *Uṣūl al-sunna*, Revan Köšk 510, 2, see *Isl.* XVII, 254.—3. *Muntakhab al-aḥkām*, Madr. 39, 98, 3, Algiers 1308.—4. *Qudwat al-ghāzī*, Madr. 575, 4.

(3l. al-Ḥasan b. Muḥammad al-Nīsābūrī, see p. 156, 12, *Gharā'ib al-Qur'ān*, see II, 201).

3m (= c). Abu 'l-Qāsim Hibatallāh b. Salāma (Sallām) b. Naṣr b. ʿAlī al-Baghdādī, who died in Rajab 410/November 1019.

Yāqūt, *Irsh.* VII, 243, Ibn Taghrīb. (Juynb.) 620, 15, Suyūṭī, *Bughya* 407. *Kitāb al-nāsikh wal-mansūkh fi 'l-Qur'ān*, additionally Leipz. 69, Br. Mus. Suppl. 129, Landb. Br. 499, Paris 760, 5. Vat. v. Borg. 144, 4 (in the recension of Rizqallāh b. ʿAbd al-Wahhāb al-Baghdādī, see Berl. 1571), Brill–H.[1] 341, [2]637/8, Esc.[2] 1439,
336 Köpr. 211 (Ritter, *Isl.* XVIII, 37), Welīeddīn 451, Selīm Āġā 809, 2, Cairo[1] I, | 200, 204, 206, 217, VII, 397, [2]I, 64, Mashh. III, 72,$_{224}$, Bank. XVIII, 2, 1478–80, Sarkis 120, put into verse by Muḥammad b. al-Muṭahhar b. Yaḥyā (d. 729/1329) as *ʿUqūd al-ʿiqyān fi 'l-nāsikh wal-mansūkh min al-Qur'ān* Ambr. B. 39 (*RSO* IV, 103), see ad II, 186.

3n. Abu 'l-Ḥasan ʿAlī b. Ibrāhīm b. Hāshim al-Qummī, fourth century.

Al-Najāshī, *Rijāl* 183, Kentūrī 131, Schwally 180, Goldziher, *Richt.* 279ff., *Tafsīr al-Qur'ān*, additionally Ind. Off. 1077, Teh. II, 57, Mashh. III, 27–9, Bank. XVIII, 2, 1462/3 lith. Tehran 1311, 1313, n.p. 1313, Tabrīz 1315. Against Nöldeke's unfair judgment, see Strothmann, *Zwölferschia* 153.

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Chapter 9. Dogmatics

Abu 'l-Ḥasan ʿAlī b. Ismāʿīl al-Ashʿarī (see p. 345), *Maqālāt al-Islāmiyyīn wakhtilāf al-muṣallīn, Die dogmatischen Lehren der Anhänger des Islam,* hsg. v. H. Ritter, 2 vols., Bibl. Isl. I, II, Constantinople–Leipzig 1929–30, see R. Strothmann, Islamische Konfessionskunde und das Sektenbuch des Ashʿarī, *Isl.* XIX, 193–242.

ʿAbd al-Qāhir al-Baghdādī (d. 429/1037, see p. 385), *al-Farq bayna 'l-firaq*, ed. M. Badr, C. 1328/1910 (see Goldziher, *ZDMG* LXV, 349–63, Brockelmann, *MO* 1925, 187–99). *Al-Badhdādī's Moslim schisms and sects*, transl. Kate Chambers Seelye, New York 1920. *Moslem Schisms and Sects, part 2.*, transl. A.S. Halkin, Tel Aviv 1936. *Mukhtaṣar al-farq* by Abū Khalaf ʿAbd al-Razzāq al-Rasʿanī, composed in 647/1249, Dam. ʿUm. 62,37, ed. Ph. Hitti, C. 1924.

ʿAlī b. Aḥmad b. Ḥazm al-Ẓāhirī, *Kitāb al-fiṣal fi 'l-milal wal-niḥal* I–III, C. 1317. Asin Palacios, *Abenhazem de Cordoba y su historia critica de las ideas religiosas I–IV*, Madrid 1927ff.

Ṭabaqāt al-Ashāʿira in Ibn ʿAsākir (see p. 331), *Tabyīn kadhib al-muftarī*, Damascus 1347, 177–330.

Muḥammad Jamāl al-Dīn al-Qāsimī al-Dimashqī, *Taʾrīkh al-Jahmiyya wal-Muʿtazila*, C. 1331.

A.J. Wensinck, *The Muslim Creed*, Cambridge 1932.

1a. In early Islam, dogmatic strife was principally based on the question of whether sin annulled faith or not, as taught by the Murjiʿīs.

Wensinck, *EI* III, 793. A Murjiʿī *ʿaqīda*, recited by Muḥammad b. ʿUqāsha al-Kirmānī in 225/840 in Basra, and which went back to Sufyān b. ʿUyayna (Ibn Saʿd V, 364, Nawawī 289, al-Dhahabī, *Ḥuff.* 289), Wakīʿ b. al-Jarrāḥ (d. 197/812, Ibn Saʿd VI, 275, al-Dhahabī, *Ḥuff.* I, 280), ʿAbd al-Razzāq b. Hammām (p. 333, 2d), and Umayya b. ʿUthmān (Ibn Saʿd V, 399, al-Dhahabī, *Ḥuff.* I, 330), is cited in Ibn ʿAsākir, *Taʾr. Dim.* III, 131.

| 1b. In contrast, the Muʿtazilī school founded by Wāṣil b. ʿAṭāʾ (d. 181/797) 337
taught that the sinner 'isolates' himself from the community without becoming a *kāfir*, and that he should instead be seen as occupying *al-manzila bayna 'l-manzilatayn* (Masʿūdī, *Murūj*, VI, 22). This issue had originally arisen from positions taken with regard to those who were party to the conflict around ʿAlī, and then became foundational in ʿAbbāsid propaganda. But new problems

forced the Muʿtazilīs to defend themselves against the Manicheans. For in those days, the latter propagated a fusion between Iranian-gnostic dualism and Hellenistic enlightenment in Iraq, which they presented as a kind of mystic religion for the educated. Unlike the Manicheans, the Muʿtazilīs discussed the problems of God's unity (*tawḥīd*) and justice (*ʿadl*) with the help of tools adopted from Greek dialectics, and so came to place greater emphasis on punishment in the hereafter than the Murjiʿīs, which is why they were called the *Ahl al-waʿīd*, in contrast to the Murjiʿis, who were called the *Ahl al-waʿd*. In that context they also discussed the matter of predestination, which is why they are often also called *al-Qadariyya*. The centre of their teachings was Iraq. By the second century of the Hijra about a third of the population of Basra had Qadarī leanings (al-Khaṭīb, *Taʾr. Baghdād* XII, 200, 5).

Wāṣil b. ʿAṭāʾ, Yāqūt, *Irsh*. VII, 223, Ibn Khall, 739 (II, 224–6), al-Yāfiʿī, *Mir. al-j*. 229–32. Al-Muʿtazila: *being an extract from the* Kitābu-l milal wa-n niḥal *by al-Mahdi lidīn allāh A. b. Yaḥyā b. al-Murtaḍā* (d. 840/1437, see II, 1687), ed. T.W. Arnold, Part I, Ar. Text, Leipzig 1902. He is also credited with a polemic against the Manicheans, whose teachings were later particularly popular in Baghdad: *Kitāb al-alf masʾala fi ʾl-radd ʿala ʾl-Mānawiyya*, ed. Arnold 21, 12. Against the traditional etymology of the name 'al-Muʿtazila' as deriving from the separation between Wāṣil and al-Ḥasan al-Baṣrī (Ibn Durayd, *Kitāb al-ishtiqāq* 131, 11), Goldziher (*ZDMG* XLI, 35, n. 4, *Vorl. über d. Islam* 136) wanted to link it to the ascetic attitude of its followers, while Reitzenstein (*Hist. Monach. u. Hist. Lausiaca*, Forsch. N. T. N. F. 7), p. 97, n. 1 wanted to understand their name as
338 a translation of ἀναχωροῦντες. But Nyberg (*Le livre du triomphe, Muq*. 52) | and Guillaume, *The legacy of Islam*, Oxford 1931, 263n, correctly understood it as referring to the *iʿtizāl* of the sinner; following a different line of interpretation, Nallino, *RSO* VII, 429–54, understands the name *Muʿtazila* as 'the neutrals', this in opposition to the Khārijis, ibid. 461–6; on the name *Qadariyya* see H. Galland, *Essai sur les Motazélites*, Geneva 1906, Nyberg, *EI* III, 850–6.

1c. With the exception of some small remnants, the original literature of the Muʿtazilīs has been lost. From among their authors, only the following stand out:

α. The oldest student and son-in-law of Wāṣil was Abū ʿAbdallāh or Abū ʿUthmān ʿAmr b. ʿUbayd b. Bāb, whose grandfather had come from Persia as a prisoner. He lived in Basra but was occasionally invited to the court of al-Manṣūr to hold religious lectures. He died in Kufa (or on the way to Mecca) in 244/858 (or in 245).

Al-Khaṭīb, *Ta'r. Baghd.* XII, 166–88, al-Dhahabī, *Mīzān* II, 294–7, al-Masʿūdī, *Murūj* VII, 234. In *Ta'r.* 187 just one work by him is mentioned, which is lacking a title. The *Kitāb mā jarā baynahu wa-bayna ʿAmr b. ʿUbayd* attributed to Wāṣil in Ibn Khall. II, 226, 17, probably goes back to debates with him.

β. The real literary founder of the *kalām* was ʿAmr's student Abu 'l-Hudhayl Muḥammad b. al-Hudhayl al-ʿAllāf, a *mawlā* of the tribe of ʿAbd al-Qays who was born around 135/752 and died in 226/840 (or 227 or 235) in Samarra.

Al-Khaṭīb, *Ta'r. Baghdād* III, 366–7, Ibn Khall. no. 578 (W. 617), Ibn al-Jawzī, *Talbīs Iblīs* 88,$_{20}$ff., Yāqūt, *Irsh.* VI, 74, 1, al-Shahrastānī 18, 34, Ibn Taghr. (C.) II, 248, 3. On his teachings see esp. *Le livre du triomphe*, index. The *Fihrist* only lists one work by him, *Fī mutashābih al-Qur'ān*, 36, 22. The *Munāẓarat Abi 'l-Hudhayl wa*(*li*) *majnūn al-dayr*, Br. Mus. Suppl. 1238, iii, Ambr. A. 186, xv, xvi, F, 162, ii, Vat. v. 1029, 5 is a Shīʿī polemic.

γ. His contemporary Abū Sahl Bishr b. al-Muʿtamir al-Hilālī, who may have been from Kufa but who lived in Baghdad, tried to popularise the teachings of the Muʿtazilīs, mainly through poetry. Because, in his opposition to the school of Basra, he sided with the ʿAlids, | Hārūn had him incarcerated. However, he 339
later gained significant influence under al-Ma'mūn. He died in 210/825.

Al-Samʿānī, *Ansāb* 83v, Ibn al-Murtaḍā, 30, *Le livre du triomphe*, index, S. Pines, *Beitr. z. isl. Atomenlehre*, 10ff., 23ff. As a poet, he mostly used strophes of the *mukhammas, musammaṭ*, and *muzdawij* types, see *Fihrist* 162, 13. Two didactical poems of his on biology are cited and commented upon in al-Jāḥiẓ, *Ḥayaw.* VI, 92ff.; from which are verses in praise of reason in Goldziher, *Vorl. Isl.* 102. To Hārūn al-Rashīd he dedicated a *Ṣaḥīfa* on stylistics, see al-Jāḥiẓ, *al-Bayān* I, 58/9, Zubayr b. Bakkār, ed. Leander, *MO* 1916, p. 95–7, a part of which is in al-Manfalūṭī's *Mukhtārāt* 17–19, Kračkovsky, *Izv. Rossk. Ak. Nauk* 1910, 44–50.

δ. Abū Hudhayl's most important student was Ibrāhīm b. Sayyār b. Hāni' Abū Isḥāq al-Naẓẓām. He moved from Basra, where he had grown up, to Baghdad. He died—probably in the prime of life—around 220–30/835–45. He split with his teacher in order to devote himself to being a head of a school dedicated to fighting the Dahriyya and the Dayṣāniyya, i.e. against Hellenistic philosophy, which nevertheless was to have a decisive influence on the structure of his own theology. Against these he defended the Qur'ānic doctrine on Creation,

developing his own doctrine on *ẓuhūr* and *kumūn*. In ethics he denied free will, and so also opposed the Ḥanafī doctrines surrounding *raʾy* and *qiyās*. A master of the word, he not only proved himself in dialectics, but also in poetry.

Al-Khaṭīb, *Taʾr. Baghdād* VI, 97/8, Ibn Qutayba, *Mukhtalif al-ḥadīth*, 20–53, al-Ashʿarī, *Maqālāt*, index, Ibn al-Murtaḍā, 28–30, Nyberg, *EI* III, 963/4. Some passages from his *Kitāb al-nukat* are quoted in Ibn Abi ʾl-Ḥadīd, *Sharḥ nahj al-Balāgha* II, 48–30; his *Kitāb al-tawḥīd* and *Kitāb al-ʿālam* are in al-Khayyāṭ 14, 4 and 172, 15. Ibn al-Rāwandī (see η), who is also the source of the damaging report in al-Baghdādī's *Kitāb al-Farq*, 113–36, accused him in his *Kitāb al-lafẓ wal-iṣlāḥ* of having written his *Kitāb fī tafḍīl al-tathlīth ʿala ʾl-tawḥīd* out of love for a Christian boy; see Ibn Ḥazm, *Ṭawq al-ḥamāma* 22, 18.

ε. Even as the Muʿtazilīs dominated in Baghdad, there still remained indepen-
340 dent theologians. Among these | was Abū ʿAbd al-Raḥmān Bishr b. Ghiyāth b. Abī Karīma al-Marīsī, who represented the point of view according to which the Qurʾān was created, a position that had been developed by Jaʿd b. Dirham and Jahm b. Ṣafwān. He died in 218/833.

Al-Khaṭīb, *Taʾr. Baghdād* VII, 56–67, al-Samʿānī, *Ansāb* 523v, ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw.* I, 194, al-Yāfiʿī, *Mirham al-ʿilal al-muʿḍila* 186. He wrote the *Kitāb al-kamāl fi ʾl-sharḥ wal-bayān bi-khalq al-Qurʾān raddan ʿalā ahl al-kufr wal-ḍalāl*. In 209, he supposedly debated the question of the createdness of the Qurʾān in a gathering presided over by al-Maʾmūn (Ibn Taghrib. II, 187, 11) with the Shāfʿī ʿAbd al-ʿAzīz b. Yaḥyā b. Muslim al-Kinānī al-Faqīh al-Ghūl al-Makkī Ṣāḥib al-Shāfiʿī (d. 235/849, according to others in 240, Subkī, *Ṭab.* I, 265), who then gave an account of this in his *Kitāb al-ḥayda wal-iʿtidhār* or *Kitāb al-ḥayda al-nayyira fi ʾl-radd ʿalā man qāla bi-khalq al-Qurʾān*, Berl. 440–2, Leipz. 112, Br. Mus. Suppl. 171, Esc.^{2} 1526, Asʿad Ef. 2377 (*Isl.* XVII, 252n), Dam. Z. 59, 129, 3, Bank. X, 490, print. in the appendix to Ibn Taymiyya's *al-Risāla al-Tadmuriyya*, C. 1325. But the spuriousness of this treatise, which only appears from the beginning of the fourth century, was recognized by al-Subkī, op. cit., 266, 4 and al-Dhahabī, *Mīzān al-iʿtidāl* II, 127, see Schreiner, *ZDMG* LII, 544. LIII, 573ff. On Jahm see also S. Pines, *Beitr. z. isl. Atomenlehre*, Berlin 1936, 124ff., 131ff.

ζ. As a representative of the orthodox, Abū ʿĀṣim Ḥashīsh b. Aṣram al-Nasāʾī was close to Aḥmad b. Ḥanbal. He died in 253/867.

Ibn Ḥajar, *Tahdhīb* III, 42. *Kitāb al-istiqāma fi ʾl-sunna wal-radd ʿalā ahl al-bidaʿ wal-ahwāʾ*, in Abu ʾl-Ḥusayn Muḥammad b. Aḥmad b. ʿAbd al-Raḥmān

al-Malaṭī's (d. 377/987, see ad p. 183) *Kitāb al-tanbīh ʿalā ahl al-ahwāʾ wal-bidaʿ*, manuscript preserved in Massignon, 185–351, see Massignon, *Textes* 211.

η. However, when the Muʿtazilīs were at the zenith of their influence, a reaction against them started. Abu 'l-Ḥusayn b. Yaḥyā b. Isḥāq al-Rāwandī (born ca. 205–15/820–30) at first accepted Muʿtazilism, and wrote a number of treatises supporting them, but then turned around to become a Shīʿī extremist and their most vocal literary opponent. Under the influence of the crypto-Manichean Abū ʿĪsā al-Warrāq he completely disavowed Islam in his final writings, the *Kitāb al-dāmigh* and the *Kitāb al-zumurrudh*. He was going to be arrested because of this, but managed to escape. | He died around 250/864 (according to 341
Masʿūdī and Ibn Khall.), apparently in the house of Levi the Jew who had kept him hidden. However, according to Ibn al-Jawzī he actually died in 298/910, which is only confirmed by the report that he published the *Kitāb al-muqtaḍab* of al-Mubarrad (see above, p. 168).

Fihr. WZKM IV, 223, al-Masʿūdī, *Murūj* VII, 237, Ibn Khall. no. 34 (I, 33), al-Yāfiʿī, *Mir. al-j.* II, 144, 237, ʿAbd al-Raḥīm al-ʿAbbāsī (see p. 296), *Maʿāhid al-tanṣīṣ* (Būlāq 1274) I, 76, Ibn Taghr. (C.) III, 175–7, Abu 'l-Fidā', *Taʾr.* II, 164/5, Ibn al-ʿImād, *ShDh* II, 235, Nyberg, *Le livre du triomphe, Muq.* 22ff. Ibn al-Jawzī's report in the *Muntaẓam* (a. 298) on Ibn al-Rāwandī was edited by Ritter in *Isl.* XIX, 1–17, see Gottschalk, ibid. 286, Kraus, RSO 1933, 373–9, ʿAbbās Eghbal, *Les Naubahts* 90–5. Inventory of his writings in Nyberg 32ff., of which 8 deal with philosophical problems in the manner of the Muʿtazilīs, while 11 others not only refute the latter, such as the *Kitāb faḍīḥat al-Muʿtazila*, but even attack Islam itself, such as the *Kitāb al-dāmigh* (*fi 'l-radd ʿala 'l-Qurʾān*), achieved by criticising its literary form, which he supposedly wrote out of affection for his Jewish patron; see also Kračkovsky, *Dokl. Ak. Nauk* SSSR 1926, 71–4. P. Kraus, Das *K. az-Zumurruḍ,* RSO XIV, 93–129, 335–79 (against the doctrine on prophecy, a fragment in *al-Majālis al-Muʾayyadiyya* by Hibatallāh b. ʿImrān al-Shīrāzī, see ad p. 172), idem, *EI*, Erg. 98, M. Guidi, RSO XV 315ff.

θ. Abu 'l-Ḥusayn ʿAbd al-Raḥīm b. Muḥammad b. ʿUthmān al-Khayyāṭ tried to stave off the former's attacks on the Muʿtazilīs; he himself belonged to the most respected Muʿtazilīs of Baghdad. He must have died around the end of the third century.

Fihr. ZDMG 90, 302, Ibn Ḥajar, *Lisān al-Mīzān* IV, 8 (ZDMG 90, 311), Ibn al-Murtaḍā, 49, al-Shahrastānī, 19, 53. *Kitāb al-intiṣār wal-radd ʿalā Ibn al-Rāwandī*

al-mulḥid mā qaṣada bihi min al-kadhib ʿala ʾl-Muslimīn wal-ṭaʿn ʿalayhim, in Nyberg, *Le livre du triomphe*.

ι. Because of his studies in Greek logic, Ibn al-Rāwandī's friend and teacher Abū ʿĪsā Muḥammad b. Hārūn al-Warrāq turned away from the Muʿtazilīs. He died in prison in 297/909, into which he had been thrown after being indicted for heresy, in like manner to al-Rāwandī.

Al-Masʿūdī, *Murūj*, II, 55, VII, 236, *Maʿāhid al-tanṣīṣ* 77, Nyberg, *Le livre du triomphe* 205. 1. *Kitāb al-maqālāt*, in which he criticised Persian, Jewish, and
342 Christian sects.—2. *Kitāb fi ʾl-radd ʿala ʾl-firaq al-thalāth min* | *al-Naṣārā*, preserved in the refutation of it by the Jacobite Yaḥyā b. ʿAdī (d. 363/974), see Graf, *Christl. ar. Lit*. 49, Massignon, *Textes* 183–5.

ι. Abū Bakr Muḥammad b. al-Yamān al-Samarqandī, d. 268/881, was active as a philosopher and a theologian.

Wüst. *Ärzte* 46, no. 72. *Maʿālim al-Dīn*, ḤKh V, 611, 12313, Mashh. V, 122, 395. His *al-Ṭibb al-rūḥānī* was refuted by the physician al-Rāzī, as was his work against al-Mismaʿī on matter, *Fihr*. 307, 18.

ϰ. Meanwhile, the attacks by the *aṣḥāb al-ḥadīth* on representatives of the doctrine of the createdness of the Qurʾān continued. ʿUthmān b. Saʿīd al-Dārimī (d. 282/895) was especially active against them.

Al-Subkī, *Ṭab* I, 53. His writings against a supporter of Bishr al-Marīsī and against the Jahmiyya are in Köpr. 850 (see Ritter, *Isl*. XVII, 202).

λ. The two last great leaders of the Muʿtazilīs were Abū ʿAlī Muḥammad b. ʿAbd al-Wahhāb al-Jubbāʾī, from Jubbā in Khūzistān, and his son Abū Hāshim ʿAbd al-Salām. The former was the teacher of al-Ashʿarī (p. 194), who later dissociated himself from him, attacking him in several of his writings. He died in 303/915.

Ibn al-Murtaḍā 45ff., Ibn Khall. no. 579 (W. 618), al-Samʿānī, *Ansāb* 121r, Yāqūt, *GW* II, 12, Suyūṭī, *de interpr*. no. 100, Ibn Taghr. (C.) II, 198, al-Baghdādī, *Farq* 167ff., al-Shahrastānī *al-Milal* 54ff. (in the margin of Ibn Ḥazm I, 98), Ibn Ḥajar, *Lisān al-mīzān* V, 271 (*ZDMG* 90, 317), *EI* I, 1104. *Tafsīr al-Qurʾān, Fihrist* 34, 12, which is said to have been written originally in the dialect of his country of origin; *Kitāb mutashābih al-Qurʾān*, ibid. 36, 22 (see *WZKM* IV, 224).

μ. Even more famous was his son Abū Hāshim ʿAbd al-Salām (b. 247/861), who enjoyed the special favour of the Būyid vizier Ibn ʿAbbād. He tried to mediate between the doctrine of his father, who had equated God's properties with His nature, and the orthodox point of view in that he declared these properties to be 'states' that were nearer to God's nature than the accidents. His doctrine was embodied for a long time by his school, the Bahshamiyya, but we know | about 343
it only through its refutations. He died on 18 Shaʿbān 321/16 August 933.

Ibn Khall. no. 356 (W. 393), *Fihrist* 174, Ibn Ḥajar, *Lisān al-mīzān* IV, 16 (ZDMG 90, 317), *Eccl. Abbas. Cal.* II, 400, Ibn Taghr. (C.) III, 242. He wrote a long and a short version of each of the *Kitāb al-jāmiʿ, Kitāb al-abwāb, Kitāb al-insān, Kitāb al-ʿiwaḍ, Kitāb al-masāʾil al-ʿAskariyyāt, Kitāb al-naqḍ ʿalā Arisṭāṭālīs fi ʾl-kawn wal-fasād, Kitāb al-ṭabāʾiʿ wal-qāʾilīn bihā,* and the *Kitāb al-ijtihād*. See Horten, *Die philos. Systeme* 352ff., 403ff., idem, Die Modustheorie des A. H., ZDMG LXIII, 308ff.

ν. Among the students of Abū Hāshim was Abū ʿAlī Muḥammad b. Khallād al-Baṣrī, who accompanied his teacher to al-ʿAskar.

Fihr. 174, Ibn al-Murtaḍā, 62. On his *Kitāb al-uṣūl* Abū Ṭālib Yaḥyā b. al-Ḥusayn wrote a commentary with *ziyādāt*, Leid. 1807 (Landberg, *Cat. des mss. provenant d'une bibliothèque privée à Médine* no. 398), see Houtsma, ZA XXVI, 98.

ξ. Another Muʿtazilī from Baghdad was Abu ʾl-Qāsim ʿAbdallāh b. Aḥmad b. Maḥmūd al-Balkhī. After an extensive stay in Baghdad he returned to his native Balkh where he died in Shaʿbān 319/August 931.

Al-Khaṭīb, *Taʾr. Baghd*. IX, 384, ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. I, 271. His *Kitāb al-maqālāt* is cited in Ibn al-Jawzī, *Talbīs Iblīs* 88, 19. It still remains to be determined whether the *Kitāb tuḥfat al-wuzarāʾ*, AS 2855, is by him or by a younger writer with the same name (see p. 363, 5).

ο. One of the last impportant Muʿtazilīs was the *qāḍi ʾl-quḍāt* Abu ʾl-Ḥasan ʿAbd al-Jabbār b. Muḥammad b. Abd al-Jabbār al-Hamadhānī al-Astarabādhī, who died in Dhu ʾl-Qaʿda 415/January 1025 (or 416) in Rayy, where he had been appointed by al-Ṣāḥib al-Ṭalqānī in 360/971.

Al-Subkī, *Ṭab*. III, 114, 219/20, Ibn al-Murtaḍā, 66–8, al-Khaṭīb, *Taʾr. Baghd*. XI, 113, al-Yāfiʿī, *Mir. al-j*. III, 29, Suyūṭī, *Interpr*. 47, Ibn al-Athīr VIII, 510/1, IX, 77/8, 235. X. 95, 11, Goldziher, *Isl*. III, 214, Ritter, ibid. XVI, II, 42, n. 18, Horten, *Systeme*

457–62. 1. *Tanzīh al-Qurʾān ʿani ʾl-maṭāʿin*, Cairo[1] I, 155, [2]I, 42, C. 1326, 1329.—2. *Tathbīt dalāʾil nubuwwat sayyidinā Muḥammad*, controversy, especially with the Shīʿa, Šehīd ʿA. P. 1575.—3. *Kitāb al-muḥīṭ bil-taklīf*, MS Taymur P. (Nyberg,
344 Ritter, *Isl.* XVIII, 42), abstract in | Berl. 5149, by his student al-Ḥasan b. Aḥmad b. Mattūya Abū Muḥammad (al-Murtaḍā, 71, 14), whose *al-Tadhkira fī laṭīf al-kalām* is contained in Ambr. C. 104 (*RSO* VIII, 581); see Schreiner in *XVIII Ber. d. Lehranstalt für die Wiss. d. Jud. in Berlin*.—4. *Ṭabaqāt al-Muʿtazila*, which is the source of the abstract by Ibn al-Murtaḍā.—5. *Risāla fī ʿilm al-kīmiyyā*, Rāmpūr Kim. 9 (*Tadhk. al-naw.* 178).—6. *al-Amālī* (*Niẓām al-qawāʿid wa-taqrīb al-marād lil-rāʾid*), a *tartīb* by Qāḍī Shams al-Dīn Abū Yaḥyā Jaʿfar b. Aḥmad b. ʿAbd al-Salām (d. 573/1177, biography in Ambr. F. 278 vi, see Br. Mus. Suppl. 423 v), Vat v. 1027, 1.—7. *Sharḥ uṣūl al-khamsa*, see ad p. 169.—8. *Masʾala fi ʾl-ghayba*, Vat. v. 1028, 2.—9. *al-Khilāf bayna ʾl-shaykhayn* (Murt. 67, $_{14,15}$), Vat. v. 1100 (?).

π. His most important student was Saʿīd b. Muḥammad b. Saʿīd al-Nīsābūrī Abū Rashīd, who was originally an Ashʿarī but had then subsequently gone over to ʿAbd al-Jabbār. He died in Rayy.

Al-Murtaḍā 69. *Al-Masāʾil fi ʾl-khilāf bayna ʾl-Baṣriyyīn wal-Baghdādiyyīn*, Berl. 5225, from which *al-Kalām fi ʾl-jawāhir*, in *die atomistische Substanzenlehre aus dem Buch der Streitfragen zwischen Basrensern und Bagdadensern, hsg. v.* A. Biram, Leiden 1902, see Schreiner XVIII. Ber. etc. 20, Horten, *Die Philosophie des Abu Raschid* (*um 1068*), *aus dem Ar. übers. u. erläutert*, Bonn 1910.

ρ. Also dating from the era of al-Maʾmūn is a religious dialogue in which a certain Hāshimī invites a Christian by the name of al-Kindī to accept Islam, to which the latter then responds. In view of the historical references, Muir believed the dialogue to have taken place in 215/830, while Casanova opts for 204–5/819–20. But given that Massignon (*EI* II, 1097) is right in recognising a covert reference to Ṭabarī's refutation of the thesis of the Ḥanbalī Abū Muḥammad al-Ḥasan b. ʿAlī al-Barbahārī (d. Rajab 329/Apr. 941, see Ibn Abī Yaʿlā, *Ṭab. al-Ḥanābila* 299–309 with a detailed profession of faith, al-Samʿānī, *Ansāb* 71r, Ibn ʿAsākir, *Tabyīn kadhib al-muftarī* 392) that the name of Muḥammad the Prophet is inscribed at the basis of the throne of God,[1] this can only mean that this work originates in that period, since afterwards people were no longer interested in this issue.

1 Tor Andrä, pp. 270ff., does not mention the person of Muḥammad.

| In any case, the names of the supposed authors, ʿAbdallāh b. Ismāʿīl al-Ḥasan 345
and ʿAbd al-Masīḥ b. Isḥāq, already known to al-Bīrūnī, *Chron.* 205, sound invented.

Risālat ʿAbdallāh b. Ismāʿil al-Hasan ilā ʿAbd al-Masīḥ b. Isḥāq al-Kindī wa-risālat al-Kindī ila 'l-Hasan ed. Ant. Tien, London 1880, 1885, 1912 (sanitised), C. 1895, translated into Latin in 1141 by Peter of Toledo (Dionysius Carthusianus, d. 1471, *In Alchoran Lib.* V, Cologne 1533, II, 1, 70, 255, Bibliander, *Alcoranus* 1543, II, 1, 20). W. Muir, *The apology of al-Kindy*, London [1]1882, [2]1885, P. Casanova, *Mohammad et la fin du monde*, Paris 1913, pp. 110–22, E. Fritsch, *Islam und Christentum im MA*, Breslau 1930, 4–6, Bergsträsser, *Gesch. des Qor'āntextes* 6n, P. Kraus, *RSO* XIV (1933), 335–41. As late as 1306/1888, Nuʿmān al-Ālūsī (d. 1317/1899, see II, 498) still took an official stance on this work by publishing his *al-Jawāb al-faṣīḥ li-mā lafaqahu ʿAbd al-Masīḥ*, Lahore 1306.

2. Muḥammad b. Isḥāq b. Khuzayma al-Nīsābūrī, d. 311/923.

Al-Subkī, *Ṭab.* II, 130–5, *Kitāb al-tawḥīd wa-ithbāt ṣifāt al-rabb* etc., additionally Esc.[1] 461/2, no. 1018, Taymur, *ʿAqā'id* 370 (Schacht II, No. 34).

3. Abu 'l-Ḥasan ʿAlī b. Ismāʿīl al-Ashʿarī died in 324/935 (or, according to others, in 320 or 330). His merit is to have harmonised dialectics and orthodoxy, for which he won the particular support of the Shāfiʿīs, while the Ḥanafīs followed the doctrine of al-Māturīdī (no. 4), which was, in principle, no different from the former.

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Fihrist 181, Ibn Khall. 402 (W. 440), *Rawḍāt al-jannāt* 474–6, al-Subkī, *Tab.* II, 245–301, ʿAbd al-Qādir b. Abi 'l-Wafā', *Jaw.* I, 353, Ibn al-ʿImād, *ShDh* II, 303–5, II, 247, al-Khaṭīb, *Ta'r. Baghdād* XI, 346/7, Ibn ʿAsākir (d. 571/1175 see p. 331), *Tabyīn kadhib al-muftarī fī-mā nusiba ila 'l-imām Abi 'l-Ḥasan al-Ashʿarī*, additional MSS Ǧārullāh 1127, Qaračelebiz. 234 (*Isl.* 18, 39), Damascus 1347. 1. *Maqālāt al-Islāmiyyīn*, probably written before 300/912, see above p. 336, from which the part on the Khārijīs transl. O. Rescher, *Orient. Miszellen* (Constantinople 1925), pp. 62–106, see P. Casanova, *JA* s. X, vol. X (1912), 416ff.—2. *Risāla fi 'stiḥsān al-ḫawḍ fi 'l-kalām*, Hyderabad 1323, 1344.—3. *Kitāb al-lumaʿ*, now Br. Mus. Suppl. 172.—4. *Qawl jumlat aṣḥāb al-ḥadīth wa-ahl al-sunna fi 'l-iʿtiqād*, Cairo[1] VII, 565.—5. *Risāla kataba bihā ilā ahl al-thaghr bi-bāb al-abwāb* (Darband), Revan Köšk 510, ed. Qiwām al-Dīn, *IFM* VII, 154ff., | VIII, 50ff.—6. *Kitāb al-īmān*, 346

Cairo[1] VII, 3, 41, [2]I, 183.—7. His last work, *Kitāb al-ibāna fī uṣūl al-diyāna*, Revan Kösk 510 (*Isl.* XVII, 254), print. C. 1348, Hyderabad 1321 (after pseudo-Maturīdī's *Sharḥ al-fiqh al-akbar*), with three supplements: a. *Ḍamīmat Kitāb al-ibāna* by Muḥammad ʿInāyat ʿAlī al-Ḥaydarābādī.—b. *Risāla fī 'l-dhabb ʿani 'l-Ashʿarī* by ʿAbd al-Malik b. ʿĪsā b. Darbās.—c. *Ḍamīma ukhrā li-Kitāb al-ibāna* by the same al-Ḥaydarābādī. A long-winded excerpt in defence of Aḥmad b. Ḥanbal in al-Ālūsī's *Jalā' al-ʿaynayn* (II, 498), Būlāq 1289, pp. 251ff.—An anonymous *Risāla* on his doctrine on the basis of real *nuṣūṣ*, Köpr. 856, ʿĀṭif 1372, Fātiḥ 2894 (*MSOS* VII, 126, *Isl.* XVIII, 40). Attributed to him or to Aḥmad b. Muḥammad al-Ashʿarī (see p. 430, 11) is the popular eschatological work *Shajarat al-yaqīn wa-takhlīq nūr sayyid al-mursalīn wa-bayān ḥāl al-khalā'iq yawm al-dīn*, additionally Paris 5322, Manch. 779A, Br. Mus. 146, 16, Cambr. 901, Algiers 728, 12, Tunis Zayt. III, 135,1359, Madr. Coll. Gayangos 64, Asin, Esc. 142, n. 2, in which al-Taftāzānī (d. 791/1389, II, 215) is quoted, see Kern, *MSOS* XI, 259 = *Kitāb al-daqā'iq al-ʿaẓīm fī ʿilm al-ḥadīth wal-ḥaqā'iq*, Vat. V. 242 (where other MSS are listed), or *Kitāb daqā'iq al-akhbār fī dhikr al-janna wal-nār*, also attributed to Abu 'l-Layth (no. 6), under the title *al-Durr al-ḥisān wa-nāʿim al-jinān* and attributed to Suyūṭī, in the margin of al-Ghazzālī's *Tanbīh al-ghāfilīn*, C. 1290, and in the margin of ʿAbd al-Raḥīm b. Aḥmad al-Qāḍī's *Daqīq al-akhbār* C. 1298 = *Kitāb aḥwāl al-qiyāma*, ed. M. Wolff, Leipzig 1872 (additionally Leipz. 192, Dresd. 118, Gotha 755a, see Berl. 2395).

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4. ʿAlam al-Hudā Abū Manṣūr Muḥammad b. Muḥammad b. Maḥmūd al-Māturīdī, d. 333/944.[2]

ʿAbd al-Qādir b. Abi 'l-Wafā', *Jaw.* II, 130. 1. *Kitāb al-uṣūl*, additionally Cambr. Palmer 124, Bodl. I, 351, 1, Cairo[1] II, 43, is an anonymous work.—2. *Kitāb ta'wīlāt al-Qur'ān*, additionally Bank. H. 294, Makt. Maḥm. (*Maʿārif* 18, 254), Makt. al-Ḥaram al-Makkī (*Tadhk. al-naw.* 17), Āġā Bashīr 9, Faiẓ. 16, Selīm Āġā 3, commentary by Abū Bakr Muḥammad b. Aḥmad al-Samarqandī (ca. 540/1145, see p. 374), Walīaddīn 4236, Ḥamīd. 176, Selīm Āġā 140, Bank. XVIII, 2, 1470.—3. *Kitāb al-tawḥīd*, Cambr. 398, Add. 3632.—4. *Kitāb al-maqālāt*, Köpr. 856.—5. *ʿAqīda* with a commentary by al-Subkī (II, 99), Medīna, Spies *ZDMG*, 90, 115,96.—Al-Ḥasan b. ʿAbd al-Muḥsin Abū ʿUdhba, soon after 1125/1713, *al-Rawḍa al-bahiyya fī-mā waqaʿa bayna 'l-Ashʿariyya wal-Māturīdiyya*, Hyderabad 1322,

2 On his *nisba* see al-Samʿānī, 498v, against Goldziher's preferred pronunciation Mātarīdī in *Verh. d. XIII. Or. Congr.* 295.

is for the most part an almost word-by-word copy of the commentary by Nūr al-Dīn Muḥammad al-Shīrāzī, composed in Damascus in 757/1356, on Tāj al-Dīn al-Subkī's (d. 771/1370) *Nūniyya* (see II 90, 10), see J. Spiro, *Verh. des XIII. Intern Or. Congr.* (Hamburg 1902, Leiden 1904) pp. 292—5. See Muḥammad al-Isbarī Qāḍīzāde (ca. 990/1582), *Mumayyizāt madhhab al-Māturīdiyya ʿani 'l-madhāhib al-ghayriyya*, Berl. 2492. The *Sharḥ al-fiqh al-akbar*, see p. 285, is wrongly attributed to him.

| 5. Abu 'l-Ḥāfiẓ Abū Muḥammad ʿAbdallāh b. Muḥammad b. Jaʿfar b. Ḥayyān[3] 347
b. al-Shaykh al-Iṣfahānī was born in 274/887 and died in 369/979.

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Ibn Taghr. (J.) 519. 1. *Kitāb fī ʿaẓamat Allāh wa-makhlūqātihi*, additionally Vat. V. 1480, 2, Paris 4605, Köpr. II, 138, Tunis Zayt. III, 243,711, Cairo[1] VI, 178.—2. *Ṭabaqāt al-muḥaddithīn bi-Iṣfahān*, Dam. Z. 78, 65, see Horovitz, *MSOS* X 65.—3. *Kitāb al-amthāl* (of the Prophet), Ambr. A 29 (*RSO* II, 21), A 80 (*RSO* III, 589).—4. *al-Nawādir wal-nutaf*, sayings by the Ṣaḥāba, Munich Gl. 158

6. Abu 'l-Layth Naṣr b. Muḥammad b. Aḥmad b. Ibrāhīm al-Samarqandī died in 373/983, according to several of the best authorities, but others believe it was in 383 or 393.

Al-Faw. al-bah. 92, *Ḥadā'iq al-Ḥanafīya* 180. 1. *Tafsīr al-Qur'ān*, additionally Berl. 824, 9, Br. Mus. Suppl. 97/8, Pet. AMK 926, Esc.[2] 1434, 2, Tunis Zayt. I, 51,80, Qilič ʿA. P. 50, Selīm Āġā 57, Vehbī 127, 145, 1607, Serāi 34, Aḥmed. 35, ʿUm. 298–301, Bursa Bābā Ef. Tafs. 5, Ulu Jāmiʿ, Tafs. 4f IV, Jer. Khāl. 639, Tafs. 1, Mosul 231, 69, Cairo[1] I, 50, [2]I, 37, 50, Damascus Ẓāḥ., Tafs. 126/7, Maḥmūd Ef. 180, 210, 58, Revan Köšk 117, Eshrefz. Tafs. 1, Kharājjiz. Tafs. 35f, 114, Ḥu. Č. Tafsīr 5f, Kaysari 39(?), Schacht III, 33, Dāmādzāde 57, Ḥamīdiyye 52, Āġā Bashīr 19, 20, Rāmpūr I, 24 (*Tadhk. al-naw.* 19), Būhār 150, print. C. 1310; on the old translations into Ottoman Turkish see R. Hartmann, *OLZ* 1924, 490ff., Schacht, ibid. 1927, 747, 1928, 812ff., Bibl. III, 54, E. Deny, *Gramm. turque* XXI.—2. *Khizānat al-fiqh*, additionally Munich 278, Brill–H.[1] 423, [2]823, Cambr. Suppl. 426, Br. Mus. Or. 5804 (DL 23), Vat. V. 251, Dāmādz. 823/4 Ibr. P 696, 3 (Schacht III, 15), Qilič ʿA. 466, Jer. Khāl. 42, 66/7, Mosul 62, 175; 173/4, Tunis Zayt. IV, 237, 2359, 1, Āṣāf. II, 1084,634[f],

3 Ibn Ḥibbān?, Ahlw. 6159; in the information provided there from al-Fāsī's commentary on *al-Ḥiṣn al-ḥaṣīn* and in Ṭāšköprīzāde's *Miftāḥ al-saʿāda* the author is confused with the traditionist Ibn Ḥibbān (I, 164, 8).

1098,363(?), Princ. 231, from which J.H. Callenberg, *Juris circa Christianos Muhammedici particulae*, Halle 1729.—3. *Fatāwī* also Tunis Zayt. IV, 179,2211, 199,3279, *al-Nawāzil*, Āṣāf. II, 1060,2, for the author of the abstract *al-Multaqaṭāt min al-masā'il al-wāqi'āt*, Mas'ūd b. Shujā' al-Ḥanafī (d. 16 Jumādā II 599/4 March 1203), see 'Abd al-Qādir, *Jaw.* II, 168.—4. *Mukhtalif al-riwāya*, in three recensions: a. the oldest, 'Um. 2617.—b. the vulgata, also Yeni 471, 'Āšir II, 117, Es'ad 965, Šehīd 'A. P. 967, 968, Faiẓullāh 953, 'Um. 2304, Sülaim. 604, Ğārullāh 874, NO 1373, Köpr. 650, Kharājjīz. Fiqh 206, Azhar Riwāq al-Atrāk Fiqh. Ḥan. 2796, Taymūr Fiqh 531, Egypt. Libr. Fiqh Ḥan. 458, 119,[4] Mosul 64, 115.—c. a
348 third recension, Khālid. Ikht. 6 | (see Schacht I, 29, III, 22).—5. *al-Muqaddima fi 'l-ṣalāh*, additionally Munich 157, Tüb. 209, Bol. 199–201, Pet. AMK 943, Buch. 940, Tunis Zayt. IV, 225,2349,2, Dam. 'Um. 35, 73/4, Sbath 384, 2, commentaries: a. *al-Taqdima* by Jabrā'īl b. Ḥasan al-Ganjā'ī (ca. 750/1349), additionally Bol. 255, 1, Selīm Āğā 393.—b. *al-Tawḍīḥ* by Muṣṭafā b. Zakariyyā' b. Aydughmush al-Qaramānī Muṣliḥ al-Dīn (d. 809/1406, Ṭāshköprīzāde, *al-Shaq. al-Nu'm.* I, 324, Rescher, 136), completed in 792/1390, additionally Munich 159, Gött. III, 328 ar. 44, Br. Mus. Or. 5690 (DL 15), Cambr. 275, Bol. 202/3, Vat. V. Borg. 29, Brill–H.[1] 588, [2]1099, Qilič 'A. P. 417, Sulaim. 772, Tunis Zayt. IV, 90,1955, 3, Dam. 'Um. 35,75/77, Jer. Khāl. 22, 72.—c. Muḥammad b. Ibrāhīm al-Ḥalabī, Munich 160.—d. Luṭfallāh al-Nasafī al-Fāḍil al-Kaydānī (ca. 900/1494, see II, 198), Mosul 107, 40.—e. *Mukhdirāt al-fuhūm fī-mā yata'allāq bil-tarājim wal-'ulūm* by Abu 'l-Murshid al-Mālikī al-Maghribī, Algiers 757, 2.—6. *Bayān 'aqīdat al-uṣūl*, additionally Ind. Off. 1046, Bat. Suppl. 166/7 (anon. comm., ibid. 168), ed. A.W. Th. Juynboll, *Tijdschr. voor de Taal-, Land en Volkenk. v. Ned. Indië,* s. IV, vol. IV (1881), 215–31, 267–74 = *Risāla fī uṣūl al-dīn*, Cairo[1] II, 24, [2]I, 182.—7. Catechism with interlineary translation in Malay, Br. Mus. 393, Ind. Off. 381, the same with a Javanese translation Munich 212,1, Tüb. 200, anon. comment. in Ind. Off. 470, Br. Mus. 393, 3.—8. *Bustān al-'ārifīn*, additionally Cambr. 133, Suppl. 174, Br. Mus. Or. 5684 (DL 16), Paris 4810, Princ. 336, Flor. 30 (Cat. 271), Bol. 76, 245, 1, Pet. AM K 924, Qilič 'A. P. 697, Sulaim. 692, Selīm Āğā 468, Selīm 249, Cairo[2] I, 272, Rāmpūr 50, Bank. XIII, 821/2, printing also Istanbul 1289.—9. *Tanbīh al-ghāfilīn*, additionally Leipz. 159/60, Vienna 837, Brill–H.[1] 587, [2]1049, Br. Mus. Or. 5764 (DL 19), Vat. V. 470, 1, Bol. 108, Pet. AM K 927, Buch. 295, Sulaim. 699, Selīm Āğā 479, Dam. 'Um. 66, 58, Fez Qar. 664, 739, 1499, 1500, Tunis Zayt. III, 116,493/6, Cairo[2] I, 281, Mashh. IV, 24, 78, Pesh. 961, 1020, 1037, Āṣāf. II, 1590, Bank. XIII, 823/4, printings also C. 1278, 1303, 1315, 1322, 1326, 1333, 1344, Bombay 1301, 1304

4 This is according to Schacht I, 29; but according to *Fihris* [2]I, 101 these MSS actually contain a work by the same title by Muḥammad b. 'Abd al-Ḥamīd al-Samarqandī (d. 552/1157), see ad p. 403,16.

(with no. 8 in the margin); a part of which, entitled *Maslak al-wāʿiẓīn wa-manhaj al-Rāġibīn*, Naples 34 (Cat. 263); abstract from a Spanish translation in Paris 774, 4, Persian adaptation in Berl. Pers. 265, Paris, Schef. pers. 1308, Br. Mus. 1064, Vienna III, 208, Mysore 53, 29, 104, 40, As. Soc. Beng. 1063.—11. *Qurrat al-ʿayn wa-mufarriḥ al-qalb al-maḥzūn*, on the punishment of heavy sins, additionally Būlāq 1304 (in the margin of Shuʿayb b. Madyan, *al-Rawḍ al-fāʾiq*).—12. *Sharḥ al-Jāmiʿ al-kabīr*, see p. 172.—13. *Sharḥ al-Fiqh al-akbar*, see p. 170.—13. *Daqāʾiq al-akhbār*, Āṣāf. I, 628,$_{129}$.—14. *ʿUyūn al-masāʾil fi ʾl-furūʿ al-Ḥanafiyya*, ḤKh IV, 292, Tunis Zayt. IV, 171, 189 = (?) *ʿUyūn al-madhāhib fī khilāfāt al-amṣār*, Brill–H.^{1} 424, ^{2}915 on which is(?) *Qaṭr al-ghayth fī sharḥ masāʾil Abī Layth* by Muḥammad b. ʿUmar al-Nawāwī al-Jāwī (II, 501), C. 1301, 1303, 1308, Mecca 1311.

7. Abū Rashīd, see p. 344.

7a. Muḥammad b. Aḥmad b. ʿAbd al-Raḥmān Abu ʾl-Ḥasan al-Malaṭī al-Ṭarāʾifī, who died in 377/987.

Al-Subkī, *Ṭab*. II, 112. *Kitāb al-tanbīh wal-radd ʿalā ahl al-ahwāʾ wal-bidaʿ* (see above, p. 332) Dam. Ẓāh. Tawḥ. (ʿUm. 63), Massignon, *Passion* 510, n. 1, *Textes* 218–20, Ritter, *Isl*. XVIII, 41, ed. S. Dedering, Bibl. Isl. 9, Leipzig 1936.

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8. Abū Bakr Muḥammad b. (ʿAbd) al-Ṭayyib al-Baṣrī al-Bāqillānī, one of the most prominent second-generation students of al-Ashʿarī, founded the sceptical school of dogmatics and was an exceptional polemicist. He once went as an emissary for ʿAḍud al-Dawla to Byzantium. He died in Baghdad on 23 Dhu ʾl-Qaʿda 403/6 June 1013.

Al-Samʿānī, *Ansāb* 61/2, Ibn ʿAsākir, *Tabyīn kadhib al-muftarī* 217–21 (follows al-Khaṭīb, but not the printed one), Ibn Farḥūn, *Dībāj* 267, Ibn al-ʿImād, *ShDh* III, 160–70, Schreiner, *Actes du VIIIe congr. d. or*., Sect. I, fsc. 1, p. 110, Ism. Ḥaqqī Izmīrlī, *IFM* 1927, 137–72, Zakī Mubārak, *al-Nathr al-fannī*, II, 59–81. 1. *Kitāb fī ʾijāz al-Qurʾān*, Br. Mus. Or. 7749 (DL 8), Esc.^{2} 1359, 1435, Dāmādz. 32, Fez Qar. 201, Cairo^{1} I, 54, no. 15, ^{2}I, 32, C. 1315, 1317 (in the margin of Suyūṭī's *Itqān*), 1349, see T. Andrä, *Die Person M.'s*., p. 94.—2. *Tamhīd al-dalāʾil wa-talkhīṣ al-awāʾil*, on how to to refute all kinds of heretics and unbelievers, AS 2201, ʿĀṭif 2223, Paris 6090 (Ritter, *Isl*. XVIII, 41).—3. *Kitāb al-bayān ʿani ʾl-farq bayna ʾl-muʿjizāt wal-karāmāt wal-ḥiyal wal-kahāna wal-siḥr wal-naranjiyyāt*, Tüb. 92.—4. *Kashf asrār al-Bāṭiniyya* is quoted in al-Subkī, *Ṭab*. IV, 192, 17.—5. *Kitāb al-istibṣār*

fi 'l-Qur'ān, quoted in Ibn Ḥazm, *Fiṣal*.—6. *Kitāb fī madhāhib al-Qarāmiṭa*, ibid.—7. *Kitāb manāqib al-a'imma*, Dam. ʿUm. 85,66 (vol. 2), see ḤKh VI, 152,1.—8. *al-Inṣāf fī asbāb al-khilāf* Cairo ²I, 160.

9. Abū ʿAbdallāh al-Ḥusayn b. al-Ḥusayn b. Muḥammad al-Ḥalīmī al-Shāfiʿī, who died in 403/1012.

Kitāb shuʿab al-īmān, on religious ethics, see *Revue de l'hist. d. rel.* XXVI, fragment in 3 vols. Aleppo, *RAAD* XII, 467, vol. V, Pet. AM Buch. 489, abstract Cairo[1] II, 53, often used in Abū Bakr ʿAbdallāh b. Ḥasan al-Nawawī's dogmatics of 810/1407, see ad II, 117, abstract by Abū Muḥammad ʿAbdallāh al-Jalīl b. Mūsā al-Qaṣrī in Cairo ²I, 206.

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Chapter 10. Mysticism

L. Massignon, *Recueil de textes inédits concernants l'histoire de la mystique en pays d'islam* (Coll. d. textes rel. et myst. mus. I) Paris 1929.

I. Goldziher, Materialien zur Entwicklungsgeschichte des Ṣūfismus, *WZKM* XIII, 35–56.

M. Schreiner, Der Ṣūfismus und seine Ursprünge, *ZDMG* LII, 513ff.

| R.A. Nicholson, A historical enquiry concerning the origin and development of Ṣūfism with a list of definitions of the terms *ṣūfī* and *taṣauwuf* arranged chronologically, *JRAS* 1906, 303–38. 350

—, *The Mystics of Islam*, London 1914.

—, *Studies in Islamic Mysticism*, Cambridge 1921.

—, *The Idea of Personality in Sufism*, Cambridge 1923.

E. Blochet, Études sur l'ésoterisme musulman, *JA* 1902, *Le Muséon* 1906/7, Extr. Louvain 1910, Nouvelle série, Paris 1912. *Études sur le gnosticisme musulman*, Paris 1913. *La pensée grecque dans le mysticisme oriental*, Paris 1931–4 (*Rev. de l'Or. chrét.* vol. 7/8/9).

R. Hartmann, Zur Frage nach der Herkunft und den Anfängen des Ṣūfismus, *Islam* VI, 31ff.

L. Massignon, *Essai sur les origines du lexique technique de la mystique musulmane*, Paris 1922.

J. Pedersen, Zum Problem der islamischen Mystik, *OLZ* XXXIV (1931), 197–204.

Marg. Smith, *Studies in Early Mysticism in the Near and Middle East*, London, 1931.

On the etymology of the word *ṣūfī* see also al-Bīrūnī, India 16, 5ff. (who traces it back to *σοΦία*), al-Qushayrī, *Risāla* 137 below (who rejects the derivations from *ṣūf, ṣafā', ṣuffat* and *ṣaff*, but does not come to any conclusion), Abū Nuʿaym, *Ḥilya* I, 17–21, Ibn al-Jawzī, *Talbīs Iblīs* 171ff., al-Muḥibbī, *Khulāṣat al-athar* I, 50[1]).

1a. Bahlūl al-Majnūn al-Kūfī was one of the oldest proponents of mysticism, who championed an ascetic lifestyle. It is said that he was a preacher to Hārūn al-Rashīd.

Al-Shaʿrānī, *Ṭab*. I, 58. He is credited with *al-Qaṣīda al-Bahlūliyya*, Berl. 3437, Ambr. C. 163, fol. 193r, but which in fact only dates from the ninth or the tenth

1 Bīrūnī's derivation of the term from *σοΦός* is defended by ʿAbd al-ʿAzīz al-Istambulī in *al-Maʿrifa* 1931, 149, 262, 389, 465, 645, 924 (see *al-Andalus* I, 210); ʿAbbās al-ʿAqqād, *Muṭālaʿāt* 51, 51, too, champions the derivation from theosophia.

century. This work is also called *Qaṣīdat b. ʿArūs*, Berl. 3438; without any further foundation, Ahlwardt associates this Ibn ʿArūs with Aḥmad b. ʿArūs al-Tūnisī (d. 871/1461) or with Muḥammad b. Shaʿbān b. Khalaf al-Dayrūṭī al-Miṣrī (d. 949/1542); a commentary by Muḥammad b. Muḥammad b. ʿAbd al-Raḥmān al-Bahnasī al-ʿUqaylī al-Naqshbandī see II, 340, 20), composed in 992/1584, is preserved in Berl. 3438, Brill.–H.[2] 66.

351 | 1b. Asad b. Mūsā b. Ibrāhīm b. al-Walīd al-Umawī was born in Egypt in 132/749 (or in Basra) and died in 212/827. Although he still followed ordinary *ḥadīth*, he raised suspicions because of his striking traditions (al-Nasāʾī: "... a reliable man, but it would have been better had he never written anything").

Ibn Ḥajar, *Tahdhīb* I, 260. *Kitāb al-zuhd*, see R. Leszynski, *Mohammedanische Traditionen über das jüngste Gericht, eine vergl. Studie zur jüdischen, christlichen u. mohammed. Eschatologie*, Kirchhain N.-L. 1909.

1c. Aḥmad b. ʿĀṣim al-Anṭākī was a student of Abū Sulaymān ʿAbd al-Raḥmān b. ʿAṭiyya al-Dārānī, who was born in 140/757 in Wāsiṭ, and then emigrated from Basra to Dārayyā near Damascus, where he died in 215/830. Al-Anṭākī himself died some five years later. His works are our main source for the history of early Muslim asceticism in Syria.

Al-Shaʿrānī, *Ṭab*. I, 71, Massignon, *Essai* 201ff., *Recueil* 12–13. 1. *Dawāʾ dāʾ al-qulūb wa-maʿrifat himam al-nafs wa-ādābihā*, often cited by al-Ghazzālī.—2. *Kitāb al-shubuhāt*, manuscript of the Syrian Society of Beirut dated 486/1093, see Sprenger, *JRASB* 1856, 133–50.

1d. In Baghdad, Bishr b. al-Ḥārith al-Ḥāfī al-Marwazī, a student of Yūsuf b. Asbāṭ, strove to combine mysticism with a strict Sunnī and anti-Shīʿa conduct. He died on 10 Muḥarram 227/31 October 841.

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Al-Shaʿrānī, *Ṭab*. I, 62, Ibn Ḥajar, *Tahdhīb* I, 444, Ibn al-Jawzī (p. 503), *Faḍāʾil B. al-Ḥ*. Brill–Houtsma? Massignon, *Essai* 208. A mystical work, Bank. Hdl., no. 103.

1e. Abū ʿAbdallāh al-Ḥārith b. Asad al-Muḥāsibī al-Baṣrī al-ʿAnazī, who was born in Basra around 165/781, moved to Baghdad when he was young. He, too, strove to combine a strict adherence to the law with myticism. As such, he

did not accept his father's estate as his inheritance, since his father had been a Wāqifī (according to al-Subkī, *Ṭab*., he was rather a Qadarī) and inheritance between adherents of two different *millas* | was not allowed. But this kind of 352
attitude was still not enough for Aḥmad b. Ḥanbal, who reproached him for having broached questions of dogma in his *Kitāb fi 'l-radd ʿala 'l-Muʿtazila* in the first place (al-Ghazzālī, *Munqidh*, 15,19). For such as this, he had to flee to Kufa. It was only towards the end of his life that he could return to Baghdad, where he lived in seclusion and died in 243/837.

He was the first one to demand ethico-religious self-control (*al-muḥāsaba*) and was active as a preacher of repentance. His personal influence is said to have been very small initially, as there were only four people who followed his teachings.

Al-Khaṭīb, *Taʾr. Baghd*. VIII, 211–8, al-Samʿānī, *Ansāb* 509v, al-Subkī, *Ṭab*. II, 37–42, al-Qushayrī, *Risāla* 13, al-Shaʿrānī, *Ṭab*. I, 64, al-Yāfiʿī, *Mir. al-j*. II, 142, Ibn Ḥajar, *Tahdhīb* II, 134–6, Ibn Taghr. (C.) II, 316, al-Jāmī, *Nafaḥāt* 56, Schreiner, *ZDMG* LII, 514. D.S. Margoliouth, Notice on the writings of … al-M. the first Ṣūfī author, *Transact. of the III Intern. Congr. for the History of Religion*, Oxford 1908, I, 292ff., Massignon, *Essai* 211ff., *Recueil* 17–23, *EI*, III, 755, Asin Palacios in *Or. St. Browne* 25, H. Ritter, *Isl*. XXI, 33, Marg. Smith, *An Early Mystic of Baghdad, a Study of the Life and Teaching of H. b. A. al-M*., London 1935, idem, The forerunner of Ghazzali, *JRAS* 1936, 65–78. 1. *Kitāb al-riʿāya li-ḥuqūq Allāh wal-qiyām bihā* consists of counsels to a student and combined dialectics with *ḥadīth*. It is doubtlessly the most beautiful work on one's inner life that Islam has ever produced (Massignon, loc. cit., see Nicholson, *The Legacy of Islam* 214) and the source of al-Ghazzālī's teachings on miracles (Smith), Oxford, Hunt. 611, f. 1–151v, Angora, Diyānet išlerī Riyāsetī 403, Bursa, Ulu Ǧāmiʿ 1534, Cairo[1] II, 87, [2]I, 122.—2. *Kitāb al-waṣāyā*, Br. Mus. Or. 7900, more correctly *al-Naṣāʾiḥ al-dīniyya wal-nafaḥāt al-qudsiyya li-nafʿ jamīʿ al-bariyya*, Wehbi 614 (Massignon, *Textes* 253), Cairo [2]I, 370.—3. *Kitāb al-tawahhum*, Oxf. Hunt. 611, f. 152r–172r.—4. *Risālat al-makāsib wal-waraʿ wal-shubuhāt*, Ǧārullāh 1101, Berl. sim. 66, 6.—5. *Risālat adab al-nufūs*, ibid. 8, Köpr. 725.—6. *Risālat māʾiyyat al-ʿaql wa-maʿnāhu*, Ǧār. 1101, 9, ed. Ritter, for the *XIX Or. Congr. Rome*, Glückstadt 1935 = *Muḥāsabat al-nufūs*, Br. Mus. Suppl. 1242, iii.—7. *Risālat baʿḍ man anāba ila 'l-llāh*, ibid. 3.—8. *Risālat al-ʿaẓama*, ibid. 3.—9. *Faṣl min risālat al-tanbīh ʿalā ʿamal al-qulūb fi 'l-dalāla wal-waḥdāniyya*, ibid. 5.—9. *Risālat fahm al-ṣalāh*, ibid. 7 (Ritter, *Isl*. XXI, 30 n. 3).—10. *Masāʾil fī aʿmāl al-qulūb wal-jawāriḥ*, ibid. 9.—11. *al-Masāʾil fi 'l-zuhd*, ibid. 1 (often cited by al-Ghazzālī).—12. *Kitāb al-ṣabr wal-riḍā*, fragm. Bank. XVIII, 820, ed. O. Spies, *Islca* VI, 283–9.—13. *Kitāb al-ʿilm*, Ambr. A. 460, vi, C. 204 vi, vi.—14. *Sharḥ* | *al-maʿrifa wa-badhl al-naṣīḥa*, 353

Berl. 2315, Br. Mus. Or. 4026, Cairo, Taṣ. 83.—15. A fragment on *al-muḥāsaba*, Berl. 2814.—16. *Kitāb al-baʿth wal-nushūr*, al-Ghazzālī's source in *al-Durra al-fākhira*, Paris 1913, 15.—17. *Risāla fi 'l-akhlāq*, Köpr. 725.—18. *Kitāb aḥkām al-tawba*, Cairo, Taṣ. 319.—19. *Kitāb al-mustarshid*, Cairo Taṣ. p. 3.—20. *Kitāb al-dimā'* is cited in Ibn Ḥajar, loc. cit. He often cites the New Testament and all kinds of apocryphal works (see Smith, *An Early Mystic* 83), e.g. the putative sermon of the Messiah against a bad scholar in al-Ghazzālī, *Iḥyā'*, Būlāq 1279, III, 393/4.

2. Dhu 'l-Nūn Abu 'l-Fayḍ Thawbān b. Ibrāhīm (b. Aḥmad) al-Miṣrī, supposedly of Nubian stock, died on 2 Dhu 'l-Qaʿda 246/19 January 861 in Giza.

Fihr. 358, al-Khaṭīb, *Ta'r. Baghd*. VIII, 393–7, Ibn ʿĀsākir, *Ta'r. Dim*. V, 271–88, al-Yāfiʿī, *Mir. al-j*. II, 149–51, Ibn Taghr. (C.) II, 320, al-Qushayrī, *Ris*. 9, al-Shaʿrānī, *Ṭab*. I, 59, al-Jāmī, *Naf*. 35, Hujwīrī, *Kashf al-maḥjūb*, tr. Nicholson 100–3, Ibn al-Qifṭī, 185, Ibn al-ʿImād, *ShDh* II, 107, Ibn al-Qāḍī, *Durrat al-ḥijāl* I, 144, no. 410, al-Suyūṭī, *al-Sirr al-maknūn fī manāqib Dhi 'l-Nūn*, ʿĀšir Ef. 2051 (in Paris 2043 attributed to Muḥammad b. al-Ḥusayn al-Sulamī, no. 11), anon. *al-Kawkab al-durrī fī tarjamat Dhi 'l-Nūn al-Miṣrī*, Serāi 1378. *Qiṣṣat al-ʿAbbās b. Ḥamza maʿa Dhi 'l-Nūn al-Miṣrī*, Leipz. 875 iv. Massignon, *Essai* 84ff., 276, *Recueil* 15–17, M. Smith, *An Early Mystic of Baghdad* 27f, *JRAS* 1935, 499ff., Berthelot, *La chimie au moyen âge* III, 36 (which mentions the *Kitāb al-rukn al-akbar* (*Livre de la grande base*), and the *Kitāb al-thiqa fi 'l-ṣunʿa* (*Livre de la certitude sur l'oeuvre*).—2. A poem on the philosophers' stone, read: Br. Mus. 601, iv, 2, Bodl. II, 250, 2, 3, commentaries: *al-Durr al-maknūn fī qaṣīdat Dhi 'l-Nūn* by Aydamur b. ʿAlī al-Jildakī (d. 743/1342, see II, 139), composed in 743/1342 in Cairo, Cairo[1] V, 393, and by Aḥmad b. ʿĀmir b. ʿAlī al-Hamdānī al-Ḥāshidī, composed in 855/1451, Vat. v. 1043, 3.—4. *Kitāb al-ʿajā'ib*, Cairo[1] V, 360.—5. *Risāla fī dhikr manāqib al-ṣāliḥīn*, Āṣaf. I, 12, 32.

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2a. Abū Yazīd (Bāyazīd) Tayfūr b. ʿĪsā b. Ādam b. Surushān al-Bisṭāmī, the grandson of a magus, lived an ascetic life that was embellished in later folklore. He died in 261/875 or 264/877 in Bisṭām. In 700/1300, Uljaytū had a *qubba* built over his tomb.

Ibn Khall. sub Ṭayfūr, al-Qushayrī, *Ris*. 16, ʿAṭṭār, *Tadhk. al-awliyā'* (Nich.) I, 134, Jāmī, *Naf*. 62, al-Shaʿrānī, *Ṭab*. I, 61, Hujwīrī, *Kashf*, Nich. 106ff., 184ff., Nicholson,

JRAS 1906, 325ff., *EI* I, 715. He is credited with a *Kitāb masā'il al-ruhbān*, Āṣāf. I, 388,152.

| 2b. Abū Saʿīd Aḥmad b. ʿĪsā al-Kharrāz al-Baghdādī was an independent author who was not bound to a Sufi master of any particular school but who did entertain relations with the Sufis of Kufa and Baghdad. When his lost *Kitāb al-sirr* was banned in Baghdad he first trekked to Bukhārā, then later moved to Egypt where he is said to have entered into relations with Dhu 'l-Nūn. He died in Cairo in 286/899 (according to others in 279/892). 354

Al-Khaṭīb, *Ta'r. Baghdād* IV, 276–8, al-Qushayrī, *Ris.* 24 (comment. Anṣārī I, 68, II, 126), Hujwīrī, transl. Nicholson, 143, 241, al-Jāmī, *Naf.* 69, 81, al-Shaʿrānī, *Ṭab.* 78, Massignon, *Essai* 270–3, *Recueil* 42. 1. *Kitāb al-ṣidq*.—2. *Kitāb al-masā'il*, a collection of *ḥadīth* on asceticism, Šehīd ʿA. P. 1374, 5.

3. Al-Junayd b. Muḥammad b. Junayd al-Qawārīrī al-Khazzāz Abu 'l-Qāsim al-Nihāwandī was, in mysticism, a student of his uncle Abu 'l-Ḥasan al-Sarī b. al-Mughallaṣ al-Saqaṭī (d. 253/867, Ibn ʿAsākir, *Ta'r. Dim.* V, 71–9, al-Qushayrī, *Ris.* 11, al-Sharʿānī, *Ṭab.* I, 63, Hujwīrī in Nicholson 110/1), who was himself a student of Maʿrūf b. Fīrūzān al-Karkhī (d. 200/815, al-Khaṭīb, *T. Baghd.* XIII, 199–209, al-Qushayrī, *Ris.* 10, al-Shaʿrānī, *Ṭab.* 61, Hujwīrī in Nicholson 113–5), who in turn claimed ʿAlī b. Mūsā al-Riḍā as his teacher. In Baghdad he joined with al-Muḥāsibī. It seems that he was the one who introduced the hyperdialectical, resonating phraseology that later became so characteristic of al-Ḥallāj (Massignon, *Ṭawāsīn* 157). He died in 298/910.

Al-Khaṭīb, *Ta'r. Baghdād* VII, 241, 9, Subkī, *Ṭab.* II, 28–37, al-Qushayrī, *Ris.* 20, Ibn Abī Yaʿlā, *Ṭab. al-Ḥanābila* 89, al-Yāfiʿī, *Mir. al-j.* II, 231–5, Ibn Taghr. (C.) III, 169, Ibn al-ʿImād, *ShDh* II, 228 (Junayd makes his appearance as a figure of eschatology in Evliya's *Siyāḥatnāme* I, 157, 20). Schreiner, *ZDMG* LII, 515, R. Hartmann, *Isl.* VI, 69ff., Massignon, *Essai* 273ff., *Recueil* 49ff. 1. A Sufi *qaṣīda*, Berl. 7543.—2. *al-Sirr fī anfās al-ṣūfiyya*, Cairo[1] II, 87, [2]I, 316 (anon.).—3. *Dawā' al-arwāḥ*, Cairo[1] VII, 109, [2]I, 298, Šehīd ʿA. P. 1347, Berl. sim. 65, no. 9, see Massignon, *Ṭawāsīn* 157.—4. *Risāla ilā Yūsuf b. al-Ḥusayn al-Rāzī*, Šehīd ʿA. P. 1374, 1.—| 5. *Risāla ilā baʿḍ ikhwānihi* ibid. 2.—6. *Risāla ilā Yaḥyā b. Muʿādh al-Rāzī* (d. 258/871, Massignon, *Recueil* 26), ibid. 3 (cited in al-Sarrāj, *al-Lumaʿ* 358).—7. *Risāla ilā baʿḍ ikhwānihi*, ibid. 4.—8. *Risāla ilā ʿAmr al-Makkī*, ibid. 5.—9. *Risāla ilā Yūsuf al-Rāzī*, ibid. 6.—10. *Risāla fi 'l-Sukr*, ibid. 7.—11. *Faṣl fi 'l-ifāqa*, ibid. 8.—12. *Kitāb al-fanā'*, ibid. 10.—13. *Kitāb al-mīthāq*, ibid. 11.—14. *Kitāb* 355

fi 'l-ulūhiyya, ibid. 12.—15. *Kitāb al-farq bayna 'l-ikhlāṣ wal-ṣidq*, ibid. 13.—16. *Kitāb al-tawḥīd*, ibid. 14.—17. *Sitt masā'il*, ibid. 15 (*Jawābāt masā'il al-Sha'miyyīn* is cited in al-Qushayrī, *Ris.* 7).—18. *Ādāb al-muftaqir ila 'llāh*, ibid. Works cited: 1. *Sharḥ Shaṭaḥāt Abī Yazīd* in al-Sarrāj, *al-Lumaʿ* 380–2, 385, 386, 387–9, cf. 349.—2. *Taṣḥīḥ al-irāda*, Hujwīrī, *Kashf* 338, 6.—3. *Muntakhab al-asrār fī ṣifat al-ṣiddīqīn wal-abrār*, Ibn al-ʿArabī, *Mawāqiʿ* 30, 16.—4. *Ḥikāyāt* (a work by him or about him?), al-Sakhāwī, *Iʿlān* 41, 19.—5. *al-Mutafarriqāt al-ma'thūra ʿani 'l-Junayd wal-Shiblī*, in al-Ghazzālī, *al-Munqidh* (C. 1309) 20, 5. Falsely attributed to him are the *Kitāb al-qaṣd* (ḤKh VI, 12712 *al-Maqṣūd*) *ila 'llāh* and *Maʿālim al-himam* (ibid. V, 12323, *Maʿāli 'l-himam*, Mosul 89, 34, 1), MSS in Lucknow and Āṣaf. I, 390,$_{601}$, see Nicholson, *Islca* II, 402–15, which contains the edition of "An Early Arabic Version of the Miʿrāj of Aḥmad b. Abī Yazīd al-Bisṭāmī" taken from it.

4. Al-Husayn b. Manṣūr al-Ḥallāj, who was executed on 23 Dhu 'l-Qaʿda 309/26 March 922.

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Akhbār al-Ḥallāj, *Texte ancien relatif à la prédication et au supplice du grand mystique musulman, publ. annot. et cmt. par* L. Massignon et P. Kraus, Paris 1936 (70 tales, collected soon after his death by one of his students). *Fihrist* 190–2, ʿArīb, ed. De Goeje 86–108, Miskawayh V, 98, al-Khaṭīb, *Ta'r. Baghdād* VIII, 112–41, biography by al-Ṣūlī, ed. Kračkovsky in *Zap.* XXI, 0137–0141, Ibn Taghr. (C.) III, 182, Ibn al-ʿImād, *ShDh* II, 253–77, L. Massignon, La passion d'al-Hallaj et l'ordre des Hallajiyyah, *Mél. Derenbourg*, 311–22, idem, *Rev. de l'hist. d. rél.,* June 1911, *Essai* 256ff., idem, *Quatre textes inédits relatifs à la biographie d'al-Hosayn Ibn Mansour al-Hallaj* (Ibn Zanjī, *Dhikr maqtal al-Ḥallāj*, al-Sulamī, *Ta'r. al-ṣoufiyyah*, Ibn Bakouyah, *Bidāyat ḥāl al-Ḥ., Akhbār al-Ḥ.* anon.), Paris 1914, idem. *La Passion d'al-Ho. ibn M. al-H. martyr mystique de l'islam, exécuté à Bagdad le 26 mars 922, étude d'histoire religieuse*, I, II, Paris 1922. 1. *Al-Hallaj* Kitāb al-ṭawāsīn, *texte ar. publié p. la Ière fois d'après les mss. de Stamboul avec une introduction critique etc. p.* L. Massignon, Paris 1912 (Trad. Pass. II, 830ff.).—2. *al-Riwāyāt*, Pass. II, 823.—3. Le *Dīwān* d'al-H., essai de reconstruction, éd. et trad. par L. Massignon, *JA* 218 (Jan.–Mar. 1931), 1–158.

5. Muḥammad b. ʿAlī b. al-Ḥusayn al-Ḥasan al-Ḥakīm al-Tirmidhī Abū ʿAbdallāh tried to provide dogmatics with a philosophical foundation in the manner of Ibn Karrām, but found himself heading into the realms of mysticism. In his

many writings, which were still assiduously studied by Ibn Arabī, | he tried to 356
develop new definitions and interpretations of gnostic notions that had originally been introduced by the Shīʿa. When he claimed in his *Khatm al-wilāya* that saints also have a 'seal', just like the prophets, and moreover, that the *walī* ranks higher than the Prophet, he was chased out of his hometown of Tirmidh in 285/898. From there he went to Nishapur. Whether he died in the same year, as Massignon asserts without any reference, can not be ascertained beyond doubt.[2]

Al-Subkī, *Ṭab.* II, 20, al-Dhahabī, *Ṭab. al-Ḥuff.* II[1], 218, [2]197, *Bustān al-muḥ.* 63, Jāmī, *Nafaḥāt* 131, ʿAṭṭār, *Awliyāʾ* II, 91–9, al-Hujwīrī, *Shuk.* 177–9, 265ff., Nich. 141/2, 210ff., Andrä, *Person Ms* 332, Amedroz, *JRAS* 1912, 584, Massignon, *Essai* 256–64, *Textes inéd.* 33–9, Add., *EI* IV, 863. 1. *Khatm al-wilāya* (*al-awliyāʾ*), of which only the titles of the chapters remain in ʿUm. 3750, 6, Mass., *Textes* 33–6, 253/4.—2. *ʿIlal al-ʿubūdiyya* (*al-sharīʿa*) tries to find a rational basis for the cult, which led to the work being banned, Berl. 3504, Cairo[1] VII, 177.—3. *Kitāb al-akyās wal-mughtarrīn* gives examples of fallacies in religious questions, ordered by profession, denounces all forms of hypocrisy, and tackles the *ḥiyal* of the casuists, Dam. Ẓāh. Taṣ. 104 (Z. 58), 1, photograph in the Staatsbliothek in Berlin.—4. *Riyāḍat al-nafs*, a handbook of asceticism, ibid. 5. = *al-Riyāḍa fī taʿalluq al-amr bil-khalq* (= *al-ḥaqīqa al-ādamiyya*), Paris 5018, ʿĀšir 1479, 8.—5. *Jawāb kitāb* (*ʿUthmān b. Saʿīd*) *min al-Rayy*, Dam. Ẓāh. Taṣ. (Z 58) 104, 2.—6. *Bayān al-kasb*, ibid. 4.—7. *Masāʾil*, ibid. 3.—8. *Ādāb al-murīdīn*, cited in Hujwīrī, *Kashf* 338.—9. *Kitāb al-tawḥīd*, ibid. 141.—10. *ʿAdhāb al-qabr*, ibid. 141.—11. *al-Durr al-maknūn fī asʾilat mā kān wa-mā yakūn*, Leipz. 212.—12. *Nawādir al-uṣūl* (*wa-taʿarruf li-madhhab al-taṣawwuf*) *fī maʿrifat akhbār al-rasūl* vol. I, Madr. 468, (Derenbourg, *Not. cr.* 36), Köpr. 464, Yeni 302, Selīm Āġā 407, Faiẓ. 108, Tunis Zayt. II, 218, Cairo[1] II, 142/3, [2]I, 159, 373, with a comment. print. Istanbul 1293 (after ḤKh *Salwat al-ʿārifīn wa-bustān al-muttakhidhīn*).—13. *Kitāb al-furūq wa-manʿ al-tarāduf*, which tries to prove that there are no true synonyms, AS 1975, ʿĀšir 1479, 5, Paris 5018, 5.—14. *Kitāb al-nahy* is cited in Hujwīrī, *Kashf* 141.—15. *Tafsīr*, unfinished, ibid.—16. *Taʾrīkh al-mashāyikh* (*ṭabaqāt al-ṣūfiyya*), ibid. 46.—17. *Sharḥ al-ṣalāt wa-maqāṣidihā*, ʿĀšir 1479, 5, Paris 5018, 1.—18. *al-Ḥajj wa-asrāruhu*, Paris 5018, 2.—19. *al-Ikhtiyārāt*, ibid. 3.—20. *al-Jumal al-lāzim maʿrifatuhā*, ibid. 4, Manch. 1067.—21. *ʿArsh al-muwaḥḥidīn*, ibid. 7, ʿĀšir 1479, 7.—22. *al-Aʿḍāʾ wal-nafs wa-fihi tafsīr āyāt ʿaẓīma*, ibid. ʿĀšir 3, Paris

2 In *Safīnat al-Awliyāʾ*, Ind. Off. Pers. no. 182 (in Massignon) and Manch. 106, his death is fixed at 255/868.

8.—23. *Manāzil al-ʿibād wal-ʿibāda*, ʿĀšir 4, Paris 9.—24. *al-ʿAql wal-hawā*, ʿĀšir 5, Paris 10.—25. *al-Munhiyāt wa-kullu mā wujida ḥadīth bil-nahy*, ʿĀšir 7, Paris
357 12.—26. *al-Amthāl* [357] | *min al-kitāb wal-sunna*, ʿĀšir 6, Paris 11.—27. *Adab al-nafs*, Asʿad Ef. 1312, 1.—28. *Ghawr al-umūr*, ibid. 2.—28a. *Adʿiya wa-ʿazāʾim*, AS 1814 (authentic ?).—29. *Kitāb al-ʿulūm* is cited in *Kitāb al-akyās*, fol. 17.—30. *Rasāʾili Ḥakīmi Tirmidhī*, Faiẓ. 306, fragm. Berl. 3130, see Kern, *MSOS* XI, 260.—31. A Persian poem, Vienna I, 605.—32. *Sharḥ suʾālāt fi ʾl-taʿbīrāt al-ilāhiyya* Tunis Zayt. III, 180,1589.

5a. Abū Bakr Muḥammad b. Mūsā al-Wāsiṭī of Farghāna, who died in Marw in 331/942.

Al-Qushayrī, *Ris.* 36, Hujwīrī, Nich. 104/5. Ethical treatises that were used by al-Sulamī in his *Tafsīr*, fragments of which were collected by Ibn Miskīn for Dārā Shāh: *Tarjamaʾi aqwāli Wāsiṭī*, Calc. As. Soc. Beng. 1273, Massignon, *Textes* 71–5.

6. Abū Bakr Dulaf b. Jaḥdar al-Shiblī was a student of al-Junayd whose family came from Ushrūsana. The son of a *ḥājib al-ḥujjāb*, he was born in Baghdad in 247/861. He was originally an official and was at one time the governor of Damavand, but he then turned to mysticism and joined the circle of al-Ḥallāj. Following the latter's death he repudiated him, and tried to shake off any suspicion surrounding him by behaving eccentrically, although this landed him in a madhouse for a time (al-Sarrāj, *al-Lumaʿ* 50, 13). He died aged 87 on 28 Dhu ʾl-Ḥijja 334/30 July 996.

Al-Khaṭīb, *Taʾr. Baghdād* XIV, 389–97, al-Tanūkhī, *Nishwār* 172/3, Damīrī, *Ḥay.* II, 334 (following Ibn ʿAsākir, Taʾr.), Ibn al-ʿImād, *ShDh* II, 338, al-Shaʿrānī, *Ṭab.* I, 89, Jāmī, *Naf.* 201, al-Sarrāj, *Lumaʿ* 395–406, al-Qushayrī, *Ris.* 27, Ibn al-Jawzī, *Talbīs Iblīs* 361/2, 383–6, ʿAṭṭār, *Tadhk.* II, 160–82, Massignon, *Passion* 41–3, 306–10, *Textes* 77–9.

6a. Burhān al-Dīn al-Nasafī, who died in 294/907.

Risālat al-ʿIshq, Beirut 410, 16.

6b. Abū Muṭīʿ Makḥūl b. Faḍl al-Nasafī was from Balkh, a student of Yaḥyā b. Muʿādh (d. 258/871 in Nishapur, ʿAṭṭār, *Tadhk.* I, 298–312) and so a third-
358 generation student of Abū | ʿAbdallāh Muḥammad b. Karrām (died in

Jerusalem in Ṣafar 255/Jan.-Febr. 869), the founder of the dogmatic school of the Karrāmiyya that held out for a long time next to the Māturīdiyya. He died in 319/931.

Massignon, *Essai* 241. 1. *Kitāb fi 'l-taṣawwuf*, on community life, AS 4801.—2. *Kitāb al-radd ʿalā ahl al-bidaʿ wal-ahwāʾ*, Bodl. Poc. 271, an edition of which was planned for 1911 by G.W. Thatcher for the Gibb Mem. (Goldziher, *ZDMG* 65, 351); see p. 292.

6c. Abū Muḥammad Jaʿfar b. Muḥammad al-Khuldī (Khālidī) was born in 252/866 or 253. He was a student of al-Junayd, whose teachings he is said to have been the first to trace back—via an *isnād* through Sarī, Maʿrūf, Farqad al-Sinjī, and Ḥasan al-Baṣrī—to Anas b. Mālik. He rejected the exuberance of al-Ḥallāj. He died in 348/959.

Fihr. 183, al-Khaṭīb, *Ta'r. Baghd.* VII, 226–31. 1. *Ḥikāyat al-mashāyikh*, Loosen, *ZA* XXVII, 193, Massignon, *Passion* I, 402, *Essai* 108, *Textes* 79.—2. *Fawā'id* Dam. Majm. 45 (ibid. 255).

6d. Abū Saʿīd Aḥmad b. Muḥammad b. Ziyād b. Bishr b. al-ʿArabī, who originated in Basra, lived as a *faqīh* and Sufi in Mecca. He died in 341/952.

Ibn ʿAsākir, *Ta'r. Dim*. II, 51. 1. ʿAbd al-Raḥmān b. al-Naḥḥās studied his *Kitāb al-zuhd* with him in 340/951, Cairo[1] VII, 178,[2]I, 346.—2. *Risāla fi 'l-mawāʿiẓ wal-fawā'id wa-ghayr dhālika*, Cairo [2]I, 346.

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7. Muḥammad b. ʿAbd al-Jabbār b. al-Ḥasan al-Niffārī came from the ancient city of Nippur in Iraq. We know nothing of his life, and even the purported year of his death, 354, as mentioned in ḤKh 354, is unlikely because the years 359, 360, and 361, are all mentioned in his work.

The Mawāqif *and* Mukhāṭabāt *of M. b. A. al-Niffarī with other fragments ed.... by* A.J. Arberry, (Gibb. Mem. NS IX) London 1935; the work was edited by his son or grandson, but there is no reason to regard it as a later forgery as in Massignon, *Essai*, Errata, against Nicholson, *Mystics* 71ff., Margoliouth, *Early Development* 186–98.

7a. Abū ʿAbdallāh Muḥammad b. Muḥammad b. al-Khafīf al-Ḍabbī al-Daylamī al-Shīrāzī founded his own mystical school, which continued as the
359 Kāzarūniyya order. | From an Ashʿarī standpoint he objected to the libertarian orientation of the Sālimiyya, while in *fiqh* he followed the Ẓāhirīs. He died in 371/982.

Al-Qushayrī, *Ris*. 31, Ibn ʿAsākir, *Tabyīn kadhīb al-muftarī* 190–2, al-Shaʿrānī, *Ṭab*. I, 103, Hujwīrī, Nich. 247–51, Yāqūt, *GW* III, 350, Ibn al-Athīr IX, 12, Goldziher, *Ẓāh*. 112/3, Massignon, *Essai* 363. 1. *Waṣiyya*, for the aspiring mystic, Tüb. 89, 21, in Persian translation Šehīd ʿA. P. 1388, fols. 150v–189v.—2. *al-ʿAqīda al-ṣaḥīḥa*, AS 4792 fols. 741v–743r, in Persian translation in the margin of 772r–7729v.—3. *Kitāb awṣāf al-qulūb*, Mashh. IX, 1, 3.

7b. His student Abu 'l-Ḥasan ʿAlī b. Muḥammad al-Daylamī, whose year of death is uncertain, wrote a biography of his teacher and also transmitted his *ʿaqīda*.

1. *Tarjamat b. Khafīf*, Persian translation by Ibn Junayd in Berl. Pertsch p. 570, Köpr. 1589, fols. 379r–406v, excerpts in Massignon, *Textes* 81.—2. *Kitāb ʿatf al-alif al-maʾlūf ʿala 'l-lām al-maʿṭūf*, the oldest Sufi work on love, Tüb. 81; see Ritter, *Isl*. XXI, 91.

7c. On his long travels, which took him as far as Egypt, Abū Naṣr ʿAbdallāh b. ʿAlī b. Muḥammad b. Yaḥyā al-Sarrāj Ṭāʾūs al-Fuqarāʾ of Ṭūs became acquianted with the mystics of his time. He died in Rajab 378/Oct.-Nov. 988. His student Abu 'l-Faḍl al-Sarakhsī was the teacher of the famous Persian mystic Abū Saʿīd b. Abi 'l-Khayr; Massignon, *Textes*, 87.

ʿAṭṭār, *Tadhk. al-awl*. Suppl. II, 182, Jāmī, *Naf*. no. 353, biography in Bankipore XIII, 53, 825, al-Dhahabī *Taʾr. al-Islām* in Nich. III, Ibn al-ʿImād, *ShDh* III, 91. *Kitāb al-lumaʿ fi 'l-taṣawwuf*, ed. R. Nicholson, Gibb Mem. XXII, Leiden–London 1914, tries to prove that Sufi teachings are in harmony with the Qurʾān and *ḥadīth*; it was used, as well as al-Ghazzālīs *Iḥyāʾ*, as a main source for the refutation of Sufism by Ibn al-Jawzī in his *Talbīs Iblīs*; it contains at page 297, 6ff. a quotation from the *Kitāb al-lumaʿ* that is not found in Nicholson's Text (cf. 53, 1).

8. Abū Ṭālib Muḥammad b. ʿAlī b. ʿAṭiyya al-Ḥārithī al-ʿAjamī al-Wāʿiẓ al-Makkī died on 6 Jumādā I 386/27 June 996.

Al-Khaṭīb, *Ta'r. Baghd.* III, 89 (cited in Ibn al-Jawzī, *Talbīs Iblīs* 175, 5/13), al-Yāfiʿī, *Mir. al-j.* II, 430, Ibn al-ʿImād, *ShDh* III, 120, Ibn Taghr. (J.) 554, 17, (C.) IV, 175. 1. *Qūt al-qulūb fī muʿāmalat al-maḥbūb wa-waṣf ṭarīq al-murīd ilā maqām al-tawḥīd*, a main source for al-Ghazzālī's *Iḥyāʾ*, additionally Leipz. 215, | Gotha 360
881, Heid. *ZS* X, 103, Brill–H.[2] 1025, Br. Mus. Or. 7726 (DL 9) Esc.[2] II, 729 Bāyazīd 1756/7, Čorlulu 291, Tūnis Zayt. III, 1476$_{3,13}$, Fez Qar. 1464–8, Cairo[2] I, 343, Dam. ʿUm. 67, 102, Mosul 219, 22, Rāmpūr 261, Bank. XIII, 826, another printing also Āṣaf.[1] 989, C. 1932, excerpts Pet. AM K 939, Paris 6950.—2. *ʿIlm al-qulūb*, Esc.[2] II, 749, 1.

8a. Abu 'l-Ḥusayn Muḥammad b. Aḥmad b. Ismāʿīl b. ʿAnbar b. Samʿūn, who was born in 300/912, had, as a minor preacher in Baghdad, the temerity to stand up to the Būyid ʿAḍud al-Dawla. He died on 15 Dhu 'l-Qaʿda 387/20 November 997.

Al-Khaṭīb, *Ta'r. Baghd.* I, 274–7, Ibn Abī Yaʿlā, *Ṭab. al-Ḥanāb*. 350–3, Ibn ʿAsākir, *Tabyīn kadhib al-muftarī* 200–6. 1. *Amālī* Dam. Majm. 17.—2. *Mukhtaṣar ḥikam b. Samʿūn* by Abu 'l-Ḥusayn (Ḥasan) al-Qazwīnī (d. 442/1050), Massignon, *Textes* 85.

8b. Abu 'l-ʿAbbās al-Sūsī, d. 396/1005 (?).

Ṭabaqāt al-Ṣūfiyya maʿa dhayl Āṣaf. I, 338$_{88}$.

9. Muḥammad b. Isḥāq b. Ibrāhīm (Paris 5855: Ibn Abī Isḥāq Ibrāhīm b. Yaʿqūb) al-Kalābadhī al-Ḥanafī Abū Bakr, who died in 380/990, 385, or in 390.

Al-Faw. al-bah. 161, Massignon, *Bibl. Hall.* 143. 1. *Kitāb al-taʿarruf li-madhhab ahl al-taṣawwuf* in the recension of al-Suhrawardī al-Maqtūl (d. 587/1191, see p. 437), additionally Ind. Off. 1218, Bodl. II, 253, Ğārullāh 950, Fātiḥ 2777, Šehīd ʿA. P. 1148/9, Rustem P. 155, Khāliṣ 613, Qāḍī ʿAskar 1254, Ḥamīd. 644, Sulaim. 831, Bursa, Orkhān, Taṣ. 1, Ulu Jāmiʿ Taṣ. 6, Eshrefzāde 161 (see Ritter, *Orientalia* 79), Teh. II, 598, 6, Cairo[1] VII, 554, 657, [2]I, 279, ed. Arberry, C. 1933, *The Doctrine of the Sūfis* (K. al-T. li-m. a. al-taṣ.) *transl. from the Ar. of Abū Bakr al-Kalābadhī by* A.J. Arberry, Cambridge 1936, excerpts Massignon, *Essai*, app. 10–22. Commentaries: a. *Ḥusn al-taṣarruf* by ʿAlī b. Ismāʿīl al-Qūnawī (d. 729/1329, II, 86), Vienna 1888, Fātiḥ 2660, Nafīzī P. 415, Ḥamīd. 644, Čel. ʿAl. 176, Šehīd ʿA. P. 1232, Faiẓ. 1249, Welīeddīn, Massignon, *Pass.* II, *Bibl.* 10.—b. Anon. Ğārullāh 1028, Murād Mollā 1233, Bursa Ulu Ğāmiʿ Taṣ. 7. (Ritter, 81) and perhaps also Bodl. II, 253.—c. Persian *Nūr al-murīdīn wa-faḍīḥat al-muddaʿīn* by Abū Ibrāhīm Ismaʿīl b. Muḥammad al-Bukhārī al-Mustamlī (whose *Kashf*

al-maḥjūb, Qilič ʿA. 591), abstract Berl. pers 246, Ǧārullāh 1027, Šehīd ʿA. P. 1231, Riẓā P. 875, incomplete Paris, Blochet 80, print. Lucknow 1912, 4 vols. (Spies, *OLZ* 1936, 528).—2. *Kitāb baḥr al-fawāʾid al-musammā bi-maʿāni ʾl-akhbār* Paris 5855 (with the wrong title), Brill.–H.[2] 747, Yeni 274, Dāmādz. 610, Faiẓ. 52, Cairo[1] I, 275, entitled *Miftāḥ maʿāni ʾl-akhbār*, Dam. ʿUm. 21,[243], *al-Akhbār bi-fawāʾid al-akhyār* (like Paris) Fātiḥ 697, *Maʿāni ʾl-aḥādīth al-Muṣṭafawiyya wa-mabāni ʾl-akhbār al-Mujtabawiyya*, Yeni 247, Rāġib 311, Khāliṣ 494, Ǧārullāh 995, Uskudār, Khudāykhw. 2.

361 | 9a. Abu ʾl-Ḥasan ʿAlī b. Yaḥyā b. Muḥammad al-Zandawaysitī (Zandūstī?) al-Bukhārī al-Mubtaghī (ḤKh III and Berl. have, mistakenly, Abū ʿAlī Ḥusayn b. Yaḥyā), a student of the Sufi Abu ʾl-Ḥasan ʿAlī b. ʿAbdallāh al-Ṭarasūsī, died in 382/922.

Al-Samʿānī, *Ansāb* 222v (cited after Bank., not in the facs.), *al-Faw. al-bah*. 93. *Ṛawḍat al-ʿulamāʾ wa-nuzhat al-fuḍalāʾ*, ethical teachings from the Qurʾān, *ḥadīth*, and sayings of Sufis, Berl. 8860, Gotha 69, Dresd. 176 (attributed to Zamakhsharī), Br. Mus. 745, Qilič ʿA. P. 703, Sulaim. 705, Selīm 268, Mosul 219, 26, 238, 127, Calc. 27, 422, Būhār 121, Rāmpūr 156/7, 344, Bank. XIII, 827. Excerpts Leid. 826., abstract by Muḥammad al-Ṭīrawī al-ʿAyshī (d. 1016/1617), ḤKh III, 500. The work with the same title in Bol. 193 seems to be a different one. In Mosul 55, 132 the author's name is Abu ʾl-Faḍl Muḥammad b. Maḥmūd b. Muḥammad al-Madanī al-Bukhārī.

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10. Abū Saʿīd ʿAbd al-Malik b. Muḥammad b. Ibrāhīm b. Abī ʿUthmān al-Wāʿiẓ al-Kharkūshī, named after the Kharkūsh quarter in Nishapur where he was born and to which he returned in 390/1000, after a stay in Mecca and Iraq. He became famous through developing welfare institutions, including a hospital, and died in 406/1015 or in Jumādā I 407/October 1016.

Al-Khaṭīb, *Taʾr. Baghd.* X, 432, Ibn ʿAsākir, *Bayān kadhib al-muftarī* 233, al-Subkī, *Ṭab*. III, 282.—2. *Kitāb al-bishāra wal-nidhāra fī taʿbīr al-ruʾyā wal-murāqaba*, Berl. 4266/7 (wrongly identified by Ahlw.), Tüb. 220, Br. Mus. Or. 6262 (DL 41), Vat. V. 1304,[2], Fez Qar. 1335, Cairo[1] VII, 118, [2]VI, 174, AS 1688.—3. *Sharaf al-Muṣṭafā* (*al-nabī, al-nubuwwa, Dalāʾil al-nubuwwa*), on the life of the Prophet in 8 volumes, abstracts Berl. 9571/2, Tüb. 12, Br. Mus. Suppl. 509, Dam. Z. 73 (ʿUm. 82), no. 35, Persian transl. Storey, *Pers. Lit*. II, 175.

11. Abū ʿAbd al-Raḥmān Muḥammad b. al-Ḥusayn b. Mūsā al-Sulamī[3] al-Azdī al-Nīsābūrī died in Shaʿbān 412/November 1021.

Al-Subkī, *Ṭab.* III, 60–2, al-Yāfiʿī, *Mir. al-j.* II, 397, al-Dhahabī, *Ṭab. al-Ḥuff.* III, 248, Jāmī, *Naf.* 352, Wüst. *Schaf.* 310, *ZA* XXII, 318. 1. *Ḥaqāʾiq al-tafsīr*, Br. Mus. Add. 18520, NO 319, Köpr. 91/2, Yeni 43, Bešīr Āġā 63, | Welīeddīn 148, Sulaim. 362
97, ʿĀšir Ef. 677, ʿUm. 1157, Fātiḥ 260–2, Qāḍīʿaskar 81/2, Hekīm Oġlū 99, Dāmād Ibr. 115, Cairo[1] I, [2]I, 48, 170, Azhar, Alexandria, Bank. XVIII, 2, 1451, Fez Qar. 176, Persian transl. by Abū Ismāʿīl ʿAlī b. ʿAbdallāh al-Anṣārī Pīri Herī of Herāt (d. 481/1088, see p. 433), As. Soc. Beng. 234, NO 2500 (Massignon, *Pass.* II, Bibl. no. 1059, *Textes* 90).—2. *Ṭabaqāt al-Ṣūfiyyīn*, additionally Faiẓ. 280, edition being prepared by J. Pedersen for Coll.—3. *Manāhij al-ʿārifīn*, read: Berl. 2821, Munich 264 (66b–73).—5. *Kitāb ʿuyūb al-nafs wa-dawāʾihā*, Br. Mus. Suppl. 228, versification *al-Uns fī sharḥ ʿuyūb al-nafs* or *Rajaz al-maʿyūb* by Abu ʾl-ʿAbbās Aḥmad b. Muḥammad al-Burnusī b. Zarrūq (d. 899/1493, see II, 253), additionally Algiers $934_{,4}$, *Hesperis* XII 115, $983_{,8}$ (*Urjūza fī ʿuyūb al-nafs wa-dawāʾihā*), Br. Mus. Or. 7555 (DL 10, anon.), Vat. V. 261, 1, transl. by R. Hartmann, *Isl.* VIII, 157–204; commentary by Muḥammad b. ʿAlī al-Kharrūbī (d. 963/1556, see ad II, 264), Paris 4953, Tunis Zayt. III, $239_{,1707}$, 21.—8. *Ādāb al-ṣuḥba wa-ḥusn al-ʿushra*, Berl. 5584/5, Leipz. 881, i, Esc.[2] $1789_{,2}$, Fātiḥ 4083b (*MFO* V, 506) = *Nihāyat al-raghba fī ādāb al-ṣuḥba*, Landb–Br. 618.

12. As a Sufi Aḥmad b. Muḥammad b. Aḥmad b. ʿAbdallāh b. Ḥafṣ b. Khalīl al-Saʿd al-Anṣārī al-Mālīnī made long trips throughout the lands of Islam. In 409/1018 he visited Baghdad for the last time, before dying in Egypt on 27 Shawwāl 412/4 February 1022.

Al-Khaṭīb, *Taʾr. Baghd.* IV, 371, Subkī, *Ṭab.* III, 24 (Ḥamza al-Sahmī, in *Taʾr. Jurjān*, wrongly has: d. 409), Ibn Taghr. (J.) 632/3, (C.) IV, 256, 3, Ibn al-ʿImād, *ShDh* III, 195. *al-Arbaʿūn bi-shuyūkh al-Ṣūfiyya*, Dam. ʿUm. 67, 121, used by Ibn Quṭlūbughā (see II, 82, 21).

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3 M. Hartmann wanted to pronounce this *nisba* as Sullamī, from *Sullam al-faḍāʾil*, as a supposed translation of *κλῖμαξ* of Joh. Climacus (*OLZ* 1912, 127ff.); but al-Samʿānī does not have such a *nisba*, see also R. Hartmann, *Isl.* VI, 64.

Chapter 11. The Translators

The oldest Arabic translation may have been one of the Gospels, which originated in the Patriarchate of Antioch and which was transferred to the neighbouring Patriarchate of Jerusalem even before Heraclius' victory over the Persians. There may also have been a pre-Islamic translation of the Gospels of Christian-Palestinian origin and of which a quotation from Joh. 15, 23–162 is preserved in Ibn Hishām, *Sīra* 149f.

363 | A. Baumstark, *Islca* IV, 562–75, *ZS* VIII, 201–9. From an old translation is a quotation in Ibn Qutayba, *ʿUyūn* ²II, 270, 9–271, 13 Mt. 6, 19–7, 14 and III, 28, 5–8 Mt. 18, 15–17.

On page 67 it was shown that the translation of medical works was started under the Umayyads.

The oldest preserved translation of profane literature may be the translation of the hermetic *Liber latitudinis clavis stellarum*, completed in Dhu 'l-Qaʿda 125/September 743: *Miftāḥ asrār al-nujūm*, vol. I. *Kitāb ʿarḍ miftāḥ asrār al-nujūm* in Ambr. C 86 I (*RSO* VIII, 110), cf. Nallino, Battānī II, 235n, 3, *ʿIlm al-falak*, Rome 1911/2, p. 142, 7, 8.

For Arabic translations from Persian (see above, p. 237) see Tkatsch, *Poetik des Aristoteles* 64, whose assertions are not entirely unproblematic, and especially C. Nallino, Tracce di opere greche giunte agli Arabi per trafila Pehlevica, in *Or. St. Browne* 345–63; to these belong primarily the *Geoponica* from the Persian *Warznāmak*, Leid. 1278, Bodl. I, 439, Berl. 6204, Books 3–9, Gotha 2120, see Ruska, *Isl.* V, 174–9, *Ann. d. Gesch. d. Naturw. u. Technik* VI (1913/4), 305–20, *Verh. d. 85. Vers. deutscher Naturf. u. Ärzte*, Leipzig 1914, II, 2, 336/7 (ʿAlī b. Sahl b. Rabban used this translation in *Firdaws al-ḥikma*, see p. 231, see Ṣiddīqī, Introduction, yw), the astrology of Vettius Valens and the *Παρανατέλλοντα* of Teucer (Tankalūshā in Ibn al-Waḥshiyya, see ad p. 242).

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1. Al-Ḥajjāj b. Yūsuf b. Maṭar (Maṭrān) al-Ḥāsib al-Warrāq.

Suter, *Math.* 16. 1. On the model for his translation of the *μεγάλη σύνταξις* of Ptolemy, entitled *Kitāb al-mijisṭī*, Leid. 1044 (where other MSS are listed), see

Tkatsch, *Poetik* 70; on the title, which is to be simply regarded as *μεγίστη* and not, with Koppe and Ruska, as a *naḥt* from *μεγ. συντ.*, see Suter, *EI* I, 329, 2. Codex Leidensis 399, 1, *Euclidis elementa ex interpretatione al-Hadschdschadschii cum commentariis al-Narizii, ar. et. lat. edd. notisque instruxerunt* R.O. Besthorn *et* J.L. Heiberg, I, 1, 2, II, 1, 2, III, 1, Copenhagen 1893–1910. According Ibn al-Qifṭī 64, 3 he translated Euclid twice: 1. entitled *al-Hārūnī*, and 2. as *al-Maʾmūnī*; the latter recension was better (*al-Tarjama al-thāniya al-muhadhdhaba*, Fātiḥ 3439, 45r–61v). On the commentator Abu ʾl-ʿAbbās al-Faḍl b. Ḥātim al-Nayrīzī, see *Fihr*. 279, Suter, *Math*. no. 88 and p. 386.

1a. Together with the patriarch Politianus of Alexandria, whom he succeeded in office, the Christian Eustathius is said to | have made a translation of the 364
Geoponika of Cassius Bassus Scholastikos for the Barmakid Yaḥyā b. Khālid in the year 179/795. This translation appears to have been preserved in MS Sbath 1200, see *Bull. de l'Inst. d'Ég*. XIII, 1931, 47–54.

1b. A second translation of the *Geoponika* was made by Sergius, the son of Elias al-Rūmī, with the title *al-Filāḥa al-Rūmiyya*, Leid. 1276, print. C. 1293, see C. Nallino, *Or. St. Browne* 246 (cf. above ad p. 191).

2. *Kitāb al-ghidhāʾ li-Buqrāṭ*, AS 3632 (see Ritter, *SBBA* 1934, 803).—3. *Kitāb fi ʾl-asābiʿ li-Buqrāṭ*, AS 3632, 104–106r (Ritter, ibid. 815).—4. *Fī buthūr waʿalāmāt al-qaḍāyā*, Köpr. 885, 129v–130r, AS 3706, 30v–33r (Ritter 807?).—5. *Fi ʾl-tiryāq ilā fīsūn li-Jālīnūs*, AS 3590, 103v–130v (Ritter 811).—6. An independent work on medicine, AS 3724, 212v–222v (Ritter, 827).

2. Al-Biṭrīq b. Yaḥyā (Yuḥannā), ca. 200/815.

Ibn Abī Uṣ. I, 205, Ibn al-Qifṭī, 379, Bergsträsser, 54ff. 1. *Kitāb al-siyāsa fī tadbīr al-riyāsa taṣnīf al-ḥakīm al-fāḍil Aristāṭālīs*, additionally Br. Mus. Suppl. 739, Sbath 884, with the title *al-Maqālāt al-ʿashr li-Aristūṭālīs*, Cambr. 1083, with a Persian translation in Br. Mus. Or. 6421 (DL 64), entitled *Sirr al-asrār* also Manch. 418, see also Steinschneider, *Centrlb. f. Bibl. Beiheft* XII, § 40, pp. 79/80.—2. *al-Arbaʿa*, from Ptolemy's *Σύνταξις τετράβιβλος* or *Quadripartitum* with a commentary by ʿUmar (ʿAmr) b. al-Farrukhān al-Ṭabarī (*Fihr*. 273, 15: Abū Hafṣ ʿUmar b. Hafṣ, Ibn al-Qifṭī II, 110/1, see p. 220), completed in Shawwāl 196/15 June 812, Upps. II, 203, see Steinschneider, *ZDMG* L 207, Suter no. 12.—3. Hippocrates, *On death*, Paris 2946, 4.—4. Aristotle, *Meteorology* in Hebrew characters, Vatic. Hebr. no. 378, see Steinschneider *ZDMG* 47, 342.

2a. Under al-Ma'mūn (r. 198–218/813–33), Aḥmad al-Yamanī, ca. 200/815, is said to have made a second translation of the pseudo-Aristotelian *Sirr al-asrār*, AS 2890 (*Tadhk. al-naw*. 207), see ḤKh III, 591, 7102.

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3. ʿAbd al-Malik b. ʿAbdallāh b. Nāʿima al-Ḥimṣī, ca. 220/835.

Ibn Abī Uṣ. I, 203, *Kitāb Arisṭāṭālīs al-faylasūf al-musammā bil-Yūnāniyya Uthūlūjiyya aw Rubūbiyya*, revised by al-Kindī (see p. 375), a paraphrastic
365 | translation of Porphyry's lost translation of Plotinus' *Enneads* IV–VI, see V. Rose, *DLZ* 1883, 843–5, additionally As. Soc. Beng. II, 875, 1, Būhār 213, cf. Dieterici, *ZDMG* XXXI, 117–26, Verh. d. Or. Congr. Berlin, II, 1–12, Ellis, Cat. I, 316/7, Massignon, *Textes* 176f, Baumstark, Zur Vorgeschichte der Theologie des Aristoteles, *Or. Chr*. II, 187ff., *Gesch. d. Syr., Lit*. 107, P. Kraus, *RHR* CXIII, 211ff.

4. Qusṭā b. Lūqā al-Baʿlabakkī, a Melkite Christian who was born in Baalbek in around 205/820, made a study tour through Asia Minor when he was young, before settling in Baghdad. There, he translated works of Hero and Theodosius (2. m. and i.) for the caliph Mustaʿīn (248–51/862–6), and also composed an introduction to mathematics for Abu 'l-Ḥasan ʿAlī b. Yaḥyā (d. 275/888). He dedicated work 1f to the caliph al-Muʿtamid's (r. 256–79/870–92) vizier Ismāʿīl b. Bulbul. Under al-Muqtadir (295–320/908–32) he also dedicated his *al-Jāmiʿ fi 'l-dukhūl ilā ʿilm al-ṭibb* to Ibrāhīm b. al-Mudabbir (see ad p. 95). He moved to Armenia in old age, probably at the invitation of a king called Sanḥārib, who must have met him during a visit to his suzerain, the caliph of Baghdad. There he wrote several works for Patriarch Abu 'l-Ghiṭrīf, a client of the caliph. He died in Armenia around 300/912.

Fihrist 295, Ibn Abī Uṣ. I, 244/5, Ibn al-Qifṭī, 292, Barhebraeus, *Mukhtaṣar al-duwal* 274, Suter, *Math. u. Astr.* no. 77, G. Gabrieli, Nota bibliographica di Q. b. L., *Rendic. Lincei*, ser. V, vol. XXI, 341–82, Wiedemann, *EI* III, 158–61. 1. Original works: a. read: Berl. 5687, 3, Serāi 3475, 1, Asʿad 2015, 1, a *faṣl* from which is in Gotha 2096, 3.—b. *Risāla fi 'l-sahar* for Abu 'l-Ghiṭrīf, Berl. 6367.—d. is the first *maqāla* of a work in six *maqālāt* for Abu 'l-Ghiṭrīf.—e. *Fī ʿilal al-shaʿr*, for Ḥasan b. Makhlad, Br. Mus. 424, 3.—f. (additionally Br. Mus. Suppl. 753, 6, which has Afanṭā b. Lūqā, Paris 254, anonymous).—h. and k. seem to be identical, in spite of their different titles (as the *Kitāb fi 'l-ʿamal bil-kura 'l-falakiyya fi 'l-nujūm*, AS 2635, Asʿad 2015, 8, Serāi 3505, 5, Āṣaf. I, 796, 120), and also with work a., see Gabrieli 349; on the Latin, Spanish, and Hebrew translations see Suter, *Nachtr*.

163.—i. *Kitāb al-burhān ʿalā ʿamal ḥisāb al-khaṭaʾayn*, Ind. Off. 1043, 12, revised by Jābir b. Ibrāhīm al-Ṣābī, Leid. III, 54, see H. Suter in *Bibl. Math.* series III, vol. | IX, Leipzig 1908.—m. was published, based on MS Gotha, by G. Gabrieli, 366
La R. di Q. b. L. sulla differenza tra lo spiritu e l'anima, *RCAL* XIX, 1910, with the title *Risālat al-farq bayna 'l-nafs wal-rūḥ*, additionally Serāi 3483, (after a manuscript in Jer., Khāl., ed. Cheikho, *Mashriq* 1911, 94–104, and again in *Maqālāt falsafiyya qadīma, Traités inédits*[2], Beirut 1911, see 117–28, cf. Horten, *Systeme* 179–89, with the wrong title of *Kitāb al-faṣl bayna 'l-rūḥ wal-jasad* in Kazan, according to Menzel, *Islam* XVII, 94, a part of which is in AS 2457 (*Islca* IV, 527).—n. *Radd Qusṭā b. Lūqā ʿalā Ibn al-Munajjim* (see p. 225) *wa-risālāt hadhā ilayhi wa-radd Ḥunayn b. Isḥāq ʿalā Ibn al-Munajjim wa-risālat hādhā ilayhi*, in the library of ʿĪsā Iskandar Maʿlūf, *RAAD* XII, 663, 11.—o. *Kitāb al-waba'*, supposedly dedicated to the Khwārizmshāh Abu 'l-ʿAbbās Maʾmūn b. Maʾmūn (d. 407/1016),[1] Bank. IV, 6.—p. *Kitāb fī ḥifẓ al-ṣiḥḥa wa-izālat al-maraḍ*, ibid. 7 (author?).—q. *Fi 'l-adwiya al-mushila wal-ʿilāj bil-ishāl* AS 3724, 76r–96r (Ritter, SBBA 1934, 833).—r. *Fi 'l-taḥarruz min al-zukām wal-nazalāt allatī taridu fi 'l-shifā'*, ibid. 96r–100v.—s. *Kitāb fi 'l-ʿidā'*, ibid. 101r–105v.—t. *Fī ʿillat ṭūl al-ʿumr wa-qaṣrihi*, based on Aristotle's *περὶ μακροβιότητος καὶ βρακνβιότητος* (see 2c), ibid. 105v–111v.—u. *Fi 'l-ḍaras*, ibid. 111v–123r.—v. *Fī dhikr iṣlāḥ al-adwiya al-mushila wa-nafy ḍurūrihi wa-miqdār al-sharba minhā wal-ḍurūb*, ibid. 123r–127v.—w. *Fī ṣifat al-jadar wa-anwāʿihi wa-asbābihi wa-ʿilājihi ʿalā raʾy Jālīnūs wa-Buqrāṭ*, ibid. 222v–236v.—x. *Fi 'l-wazn wal-kayl*, ibid. 68r–74v.—y. *Fī tadbīr al-badan fi 'l-safar*, Āṣaf. II, 934,201.

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2. Translations: e. *Risāla fi 'l-ārā' al-ṭabīʿiyya allatī yaqūlu biha 'l-ḥukamā', taṣnīf Plutarchos al-Yūnānī*, MS in Zanjān (*Tadhk. al-naw.*) 139.—f. Euclid's *Elementa*, additionally Fātiḥ 3439 (xiv, xv).—g. *Kitāb al-maṭāliʿ* by Hypsicles, revised by al-Kindī, edited by Naṣīr al-Dīn al-Ṭūsī, Teh. *BSOS* V, 201, Mashh. XVII, 58,177, 61,85.—i. Theodosius' *Sphaerica* (*al-ukar*), additionally Cambr. Suppl. 83 (wrongly identified), 1009, Manch. 348 H, in Hebrew script, Paris hebr. 1101 (Steinschneider, *ZDMG* 47, 367).—k. idem, *Kitāb al-masākin*, additionally Leid. 1046, adapted by al-Ṭūsī (p. 511), Cairo[1] V, 199, Teh. II, 209, Rāmpūr 63 (*Tadhk. al-naw.* 163/4).—l. *Risālat al-ayyām wal-layālī*, adapted by the same, Serāi 3464,8, Mashh. XVIII, 57,176, library of Yaʿqūb b. Bakhsh al-Badayūnī, Rāmpūr 63 (ibid. 164).—m.=n. Additionally AS 2755, Serāi 3466, 1, see L. Nix and W. Schmidt,

1 The author of the catalogue infers from this dedication that the sources allow Qusṭā's life to begin too early; however it can only be a pseudepigraph; see Gabrieli, 360.

Heronis opera omnia, II, 1, Leipzig 1901.—p. An inventory of Galen's writings, additionally AS 3509, Meyerhof, *SBBA* 1928, p. 545. Against Baumstark's assumption that he also translated the *Geoponica*, see also Ruska, *Islam* V, 174–9.

5. Ḥunayn b. Isḥāq Abū Zayd al-ʿIbādī studied as a young man in Basra under Khalīl, whose *Kitāb al-ʿayn* (see p. 99) he was the first to bring to Baghdad.

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Apart from his son Isḥāq and his nephew Ḥubaysh, he also oversaw the work of Iṣṭafan b. Bāsīl, Mūsā b. Khālid, and Yaḥyā b. Hārūn, whose translations he corrected.

Ibn al-Qifṭī, 171, al-Bayhaqī, *Tatimmat Ṣiwān al-ḥikma* 3, Barhebraeus, *Mukhtaṣar* 263, *Chron. eccl.* III, 199, Ruska, *EI*, II 336, G. Bergsträsser, *Ḥunayn b. Isḥāq und seine Schule*, Leiden 1913, *Ḥunayn b. Isḥāq über die syrischen und arabischen Galenübersetzungen, AKM* XVII, 2, 1925, *Neue Materialien zu Ḥunayn b. Ishāq's Galenbibliographie, AKM* 1932, G. Gabrieli, *Isis* VI, 1924, 282–92, M. Meyerhof, New light on Ḥūnayn b. Isḥāq and his Period, *Isis* VIII, 4 Oct. 1926, H. Ritter and R. Walzer, Arabische Übersetzungen griechischer Ärzte in Stambuler Bibliotheken, *SBBA* 1934, ph.-h. Kl. 801—48, Jamīl Bek, *ʿUqūd al-jawāhir* 94, Aḥmad Amīn, *Ḍuḥa 'l-Isl.* I, 283–8. 1. Original works: 1. *al-Mudkhal fi 'l-ṭibb*, Hebr. transl. Steinschneider, *Hebr. Übers.*, 711ff., *Utilissimus liber perstringens Isagoges Joannitii*, Leipzig 1508. Engl. transl. E.T. Wittington in *Medical History*, App. IV, 386–96.—2. *Masā'il fi 'l-ṭibb lil-mutaʿallimīn*, additionally Br. Mus. 586, 2, 5725, Fātiḥ 3622/3, 1–69b, AS 3324 (in taxonomical form, cf. Bodl. II, 333, 3, Ritter, op. cit., 827), with an anonymous commentary in Br. Mus. Or. 6690 (DL 45), Beirut 286, see *Mashriq* IV, 723/4, in the augmented edition (*ziyādāt*) of his nephew Ḥubaysh, additionally Gotha 1933, Tüb. 74, 1, Serāi 213, Sbath 1098. Commentaries: a. Abu 'l-Qāsim ʿAbd al-Raḥmān b. Aḥmad b. Abī Ṣādiq al-Nīsābūrī (d. 428/1037, see p. 484), additionally Paris 6654, Brill–H.[1] 310, [2]364, Bodl. 141, AS 3658 (?), Rāmpūr 487, Bank. IV, 54, A. Taymūr *RAAD* III, 360.—b. Ibn al-Nafīs (d. 687/1288, see p. 493), Leid. 1304.—c. Anon. Paris 2863, Fātiḥ 5300, 5, 321–48. Abstract: b. *Ḥāṣil al-maḥṣūl* by Fakhr al-Dīn Abū Isḥāq Ibrāhīm b. Muḥammad Ghaḍanfar al-Tabrīzī, Mosul 260, 14, 13 (*RAAD* VIII, 703).—e. Abū Sahl Saʿīd b. ʿAbd al-ʿAzīz al-Nīlī, AS 4857, 54v–77v. Glosses on a number of difficult passages by Aḥmad b. al-Minfāḥ b. ʿAlawān (d. 652/1254, see ad 492), Paris 2841.—3. *The Book of the Ten Treatises on the Eye ascribed to Hunayn b. Isḥāq, the Earliest Existing Systematic Textbook of Ophthalmology, ed. with an Engl. transl.* M. Meyerhof (*Kitāb al-ʿashr maqālāt fi 'l-ʿayn*), Cairo 1928 (see Brockelmann, *OLZ* 1930, 900–2).—4. *Kitāb al-ʿayn*, in the form of questions

and answers for his sons Dā'ūd and Isḥāq, a partly augmented adaptation of the first six in treatise 10 (no. 3) in an earlier version, Br. Mus. Or. 6888 (DL 41), Leningrad f. Grégoire IV no. 42, A. Taymūr P., the later one Leid. 671, Cairo [1]VI, no. 477, an abstract Tüb. 73 fol. 33v–36r, see P. Sbath in *Bull. de l'Inst. d'Égypte* XVII (1935) 129–38.—4. *Kitāb al-aghdhiya*, Bank. IV, 2, I, (*Tadhk. al-naw.* 183).—4a. *Risāla fī tadbīr al-ṣiḥḥa*, Mashh. XVI, 21, 63.—4b. *Maʿrifat qūt laban*, Āṣāf. II, 936, 360.—5. *Kitāb al-fawā'id fī tanwīʿ al-mawā'id*, on the preparation of foodstuffs and medicines, ibid. II.—6. *Fuṣūl fī ashriba wa-adwiya mukhtāra*, Esc.[2] II, 788, 15.—7. *Min kalām lamaʿahu Ḥunayn b. Isḥāq min Arisṭāṭālīs fī anna 'l-ḍaw'a laysa bi-jism lil-Qayyim b. Hilāl al-Ṣābī*, Beirut 344, ed. Cheikho, *Mashriq* II, 1105–13, *XIe Congr. des or.* Paris 1897, sect. mus. 127–42, see C. Prüfer and M. Meyerhof, Die aristotelische Lehre vom Licht bei Ḥunayn b. Isḥāq, *Isl.* II, 117–28.—8. *Kayfiyyat idrāk ḥaqīqat | al-diyāna* in Abu 'l-Faraj Hibatallāh 368
b. ʿAssāl's *Kitāb uṣūl al-dīn* (Mai, *Nova Coll.* IV, 212), see Sbath 1001, 21, ed. L. Cheikho, *Or. Stud. Nöldeke*, 283–91.—9. *Kitāb ādāb al-falāsifa*, Munich 651, 5, translated by K. Merkle, *Die Sinnsprüche der Philosophen*, Leipzig 1921, compiled by Muḥammad b. ʿAlī b. Ibrāhīm al-Anṣārī, based on cod. Escur., dated 594/1198, see H. Derenbourg, *Mélanges Weil*, Paris 1898, 117–24.—11. *Risāla fi 'l-kawākib dhawāt al-zawā'id*, Cairo[1] V, 314.—12. *Risāla fī dhikr mā turjima min kutub Jālīnūs bi-ʿilmihā wa-baʿḍ mā lam yutarjam*, ed. Bergsträsser, *AKM* XVII, 2, 1925.—12. *Maqāla fī ithbāt al-kutub allatī lam yadhkurhā Jālīnūs fī fihrist kutubihi* (Ibn Abī Uṣ. I, 198, 27), AS 3590, see Meyerhof, *SBBA* 1928, 533ff.—13. *Kitāb khawāṣṣ al-ḥajar* (authentic?), Paris 2775, see J. Ruska, *Untersuchungen über das Steinbuch des Aristoteles*, Heidelberg 1911, p. 464.—14. *Qiṣṣat Salāmān wa-Absāl* at the end of *Tisʿ rasā'il Ibn Sīnā*, Istanbul 1298, C. 1326.—15. *Jawāmiʿ maʿāni 'l-khams al-maqālāt al-ūlā min kitāb Jālīnūs fī quwa 'l-adwiya al-mufrada, mansūqa ʿalā ṭarīq al-mas'ala wal-jawāb*, a translation of a Syrian abstract of Galen's *περί κράσεως καί δυνάμεως τῶν άπλῶν Φαρμάκων* NO 3505 (Ritter, 828).—16. *Kitāb al-karma*, excerpts in dialogue form from Galen's *περί τροφῶν δυνάμεως* I, 4, *περί σταφύλων*, AS 3703, 155r–202r (Ritter, loc. cit.).—17. *Jawāmiʿ maqālat Jālīnūs fī tadbīr al-mulaṭṭif*, a synopsis of Galen's *περί τῆς λεπτυνούσης διαίτης*, AS 3631, 110v–115r (Ritter, loc. cit.).—18. *Maqāla allafahā li-Abī Jaʿfar Muḥammad b. Mūsā jamaʿa fīhā mā qālahu Jālīnūs fī tadbīr al-nāqih fī jamīʿ kutubihi 'l-latī dhakara fīhā hādha 'l-bāb*, AS 3590, 137v–163v (Ritter, ibid.).

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11. Translations: 1. Aristotle: a. *Jawāmiʿ li-kitāb A. fi 'l-āthār al-ʿalawiyya*, Mosul 34, 154, 5.—b. The translation of the pseudo-Aristotelian work on stones probably stems from him or his school, Paris 2772, see Ruska, op. cit., 50ff.—c. A. *περί φυσικῆς ἀκροάσεως* VIII, with the commentary *Sharḥ al-Samāʿ al-ṭabīʿī* by

Muḥammad b. ʿAlī al-Baṣrī (Ibn Khall., Slane, p. 675), ḤKh III, 620, Leid. 1433.—2. Euclid's *Elementa, Uṣūl*, revised by Thābit b. Qurra, Teh. II, 200, 1.—2a. Euclid's *Kitāb al-manāẓir*, revised by Thābit b. Qurra, Leid. 976, abstract, possibly by Naṣīr al-Dīn al-Ṭūsī, ibid. 977.—3. *Theodosii Sphaerica*, Leid. 984, see p. 474.—4. Menelaos, *Sphaerica*, improved by Aḥmad b. Abī Saʿd al-Harawī, ibid. 977, by al-Amīr Abū Naṣr Manṣūr b. ʿArrāf, see p. 472, ch. 13, 2.—5. Hippocrates: a. *Kitāb al-fuṣūl*, ed. Tytler, Calcutta 1832, see also Paris 2835, Vat. V. 327, Beirut 279, Bergsträsser, *Ḥunayn b. Isḥāq und seine Schule*, 11, n. 1. Ritter, op. cit., 804, n. 6.—b. *Kitāb al-akhlāṭ* (Ibn Abī Uṣ. I, 32), Beirut 281.—c. Prognostica, *Taqdimat al-maʿrifa*, Paris 2835,2, AS 3631,2, commentary by Badr al-Dīn al-Muẓaffar b. al-Qāḍī al-Baʿlabakkī (ca. 630/1232, see Ibn Abī Uṣ. II, 259–63) based on the lectures by Muhadhdhab al-Dīn ʿAbd al-Raḥmān b. ʿAlī al-Dakhwār (d. 628/1250, see p. 491, Ibn Abī Uṣ. I, 261, 4: ʿAbd al-Raḥīm), ibid. 3, Bodl. I, 533, 2, II, 191, by ʿAbd al-Raḥmān b. Aḥmad b. Abī Ṣādiq al-Nīsābūrī, a student of Ibn Sīnā, composed in 460/1068, Paris 2848, 40.—d. *Kitāb al-mawlūdīn li-thamāniyat ashhur*, with a commentary, Munich 805, 6.—6. Galen: a. *Sieben Bücher Anatomie des G., zum ersten Male veröffentlicht, ins Deutsche übertragen und kommentiert v.* Max Simon (d. 17 May 1909), (translation of Ḥubaysh, revised by Ḥunayn), Leipzig 1906, see Browne, Cat. 162, p. 1.—b. *al-Aʿḍāʾ al-ālima περὶ διαγνώσεως τῶν πεπονθότων τόπων*, published by Ḥubaysh, Munich 103, Edin. 743, 795, Medic. 235 (Cat. 361), A. Taymūr *RAAD* III, 360, bibliography Dahdah 118.—c. Commentary
369 on Hippocrates' *Prognostica*, Paris | 2837.—d. *Fi 'l-mizāj, Elementa*, with explanations by Aḥmad b. Muḥammad b. al-Ashʿath (d. 366/976, see p. 237), Teh. II, 521, 78–9, Paris 2847, 2 (using 1. *Kitāb al-mizāj al-mukhtalif*, 2. *Fī afḍal al-hayʾāt*, 3. *Fī ḥiṣb al-badan*).—e. *Fī asbāb al-amrāḍ*, A. Taymūr *RAAD* III, 361.—f. Medical questions, Beirut 303, 6, printed in *al-Ṭabīb*, Beirut, ca. 1902.—g. *Epidemica*, Esc.[1] 804/5, photograph in possession of Berl. Ak., see *AKM* 1927, 4, p. 6.—h. Ps.-G. in *Hippocratis de septimanis cmt. ab Ḥ. ar. versum ex cod. Monac. primum ed. et germ. vertit* G. Bergsträsser (Corpus med. graec. XI, 2, 1), Leipzig 1914.—i. *Firaq al-ṭibb*, Teh. II, 521, 1.—k. *Kitāb al-ṣināʿa al-ṣaghīra*, ibid. 2.—l. *al-Nabḍ lil-mutaʿallimīn*, ibid. 4.—m. *Kitāb ilā Glaucon fi 'l-taʾattī li-shifāʾ al-amrāḍ, Maq.* 1 & 2, ibid. 4, 5.—n. *Fi 'l-usṭuqisāt ʿalā raʾy Ibbūqrāṭ*, ibid. 6.—o. *Fī ṣifāt manāfiʿ aʿḍāʾ badan al-insān*, Manch. 809.—p. *Asās al-ṭibb li-Jālīnūs*, Āṣaf. I, 914.—7. Dioscorides *περὶ ὕλης ἰατρικῆς*, translated by Iṣṭafan b. Basīl, revised by Ḥunayn, additionally Br. Mus. Suppl. 785, Leid. III, 227, Bol. 424, Madr. 125.

5a. A translation of Euclid's *Phainomena* which may have been by Ḥunayn b. Isḥāq himself, and which is attributed to his student Abu 'l-Ḥasan ʿAlī b. Yaḥyā b. ʿĪsā b. Yaḥyā in Leid. 1040, Bodl. I, 875, 3, 895, 3.

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6. Isḥāq b. Ḥunayn, who died in 298/910 or 299.

Ibn al-Qifṭī, 80, al-Bayhaqī, *Tatimma* 4. Translations, Ritter, op. cit., 830. 1. *Aristotelis Categoriae περὶ ἑρμηνείας*, additionally Esc.^{2} 612/3, Rāmpūr 460/1, Būhār 283, 11, Bankipore 624.—2. Aristotle's *περὶ φυτῶν Kitāb fi 'l-nabāt*, see *Un. of Egypt, Bull. of the Fac. of Arts*, 1, 1, 48ff., 2, 219ff.—3. Abstract from the *Sphaerica* of Eutocius, Algiers 1446, 9, Bodl. 11, 599, see Steinschneider § 95, 1.—4. Gregory of Nyssa, *Kitāb al-abwāb ʿalā raʾy al-ḥukamāʾ wal-falāsifa*, Sbath 1010.—5. *Risāla fī qalʿ al-āthār*, Šehīd ʿA. 2095,3.

7. Ḥubaysh b. al-Ḥasan al-Aʿsam al-Dimashqī.

Ibn al-Qifṭī, 177, al-Bayhaqī, *Tatimma* 6, Meyerhof-Schacht, Galen über die med. Namen, *ABA* 1931, ph. h. kl. No. 3, 54ff. Translations: Ritter, op. cit., 829. *Kitāb tahdhīb al-akhlāq* (?), Beirut 1866, C. 1891, see Cheikho, *XI^e Congr. des or.*, Paris 1897, 111, 125.

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7a. In 304/914, Abū ʿUthmān Saʿīd b. Yaʿqūb al-Dimashqī, a famous physician from Baghdad, was appointed by the vizier ʿAlī b. ʿĪsā as director of the hospitals of Baghdad, Mecca, and Medina.

Ibn Abī Uṣ. 1, 205, 234. 1. Translation of the *Eisagoge* and the first seven books of Aristotle's *Topics*, Paris a. f. 882 A, see Sachau in *Γενεθλιακόν zum* | 370
Buttmannstage, Berlin 1899, p. 56.—2. Translation of Alexander of Aphrodisias, *al-Qawl fī mabādiʾ al-kull ʿalā raʾy Arisṭūṭālīs*, Teh. 11, 634, 9.

8. ʿĪsā b. Yaḥyā b. Ibrāhīm

Ibn al-Qifṭī, 247, translations in Ritter, 830. 1. *Fī tadbīr al-amrāḍ al-ḥādda li-Buqrāṭ*, AS 3632, 15r–31v, 4838, 28v (Ritter 804).—2. *Fi 'l-akhlāṭ li-Buqrāṭ*, AS 3632, 31v–39r (ibid.).—3. *al-Awrāq al-ḍawārib hal yajrī fiha 'l-dam bil-ṭabʿ am lā li-Jālīnūs* AS 3590, 37v–50v, 3631, 83v–94r (Ritter 810).—4. *Fi 'l-tiryāq li-Bamfuliyānūs li-Jālīnūs* AS 3930, 130v–137r (Ritter 811).—5. *Fi 'khtilāf al-aʿḍāʾ al-mutashābihāt al-ajzāʾ li-Jālīnūs* AS 3031, 75v–83r (Ritter 817).

8a. Iṣṭafan b. Bāsīl

Ibn Abī Uṣ. I, 204. *Kitāb al-khaṣā'iṣ fi 'l-ṭibb* or *Fī hāyūlā 'ilāj al-ṭibb li-Diyuskūrīdīs*, AS 3702, 170, 3703, 1–135r, 3704, 1–180v (Ritter, 826).

9. Abū Bishr Mattā b. Yūnus (Yūnān) al-Qunnā'ī, d. 328/940.

Fihr. 236,$_{23}$, Ibn al-Qifṭī 323, al-Bayhaqī, *Tatimma* 50, Meyerhof, *Von Alexandria nach Baghdād* 29, n. 6. 1. *Kitāb al-burhān, Analytica posteriora*, from the Syriac of Isḥāq b. Ḥunayn, Paris a. f. 882 A (see Sachau, op. cit., 2), Būhār 283, iv, Rāmpūr 262, 1, Bank. 622.—2. Aristotle, *Poetics*, see Tkatsch, 126ff.—3. A dispute with al-Sīrāfī (p. 174) that occurred in the year 320/932 in the presence of the vizier Ibn al-Furāt, Yāqūt, *Irsh*. III, 105ff.

10 Abū Zakariyyā' Yaḥyā b. ʿAdī al-Manṭiqī al-Takrītī was a student of Abū Bishr and al-Fārābī who died in 363/973 or 364.

Ibn al-Qifṭī, 361, al-Bayhaqī, *Tatimma*, 90, Barhebraeus, *Mukhtaṣar* 297, Meyerhof, *Von Alexandrien nach Bagdad* 36 n. 8, G. Graf, *Die christl.-ar. Lit*. 46–51, Suter, 59. A. Périer, *Yaḥyā b. ʿAdī, un philosophe ar. chrét. du Xème s*., Paris 1920, *Petits traités apol. de Yaḥyā b. ʿAdī éd. et trad. en franç. par* A. Périer, ibid. 1920. 1. One of the three versions of Aristotle's *Sophistical Refutations* in cod. Paris af 882A.—2. Translation of the third book of Aristotle's *περὶ ψυχῆς* from the Syriac cod. in Med. Laur. 68.—3. *Kitāb tahdhīb al-akhlāq*, Beirut 1866, C. 1891, 1317 (*Maṭbaʿa Qibṭiyya* 1588 AM), ed. Girgis Philotheos ʿIwaḍ, C. 1914 (MS Wolfenb. 94, A. Taymūr, *RAAD* III, 339), see Cheikho, *Actes du XI. congr. int. des or*. Paris 1897, sect. 3, p. 125.—4. A commentary by Philoponus on Galen's *Kitāb al-diryāq* (see Ibn Abī Uṣ. I, 105) Beirut 283.—5. An apology of Christianity against Abū Īsā Muḥammad b. Hārūn al-Warrāq, see above p. 341.—6. G. Graf, *Die Philosophie der Gottesliebe des J. b. ʿA. u. späterer Autoren* (Beitr. z. Gesch. u. Rel. des MA), Munich 1910.—7. *Kitāb alif al-ṣughrā*, a commentary on a work by Aristotle, Būhār 314.—8. Le questioni philosophische di a. Z. Y. b. ʿA., see G. Furlani, *RSO* VIII, 157—62.

371 | 11. Al-Ḥusayn b. Ibrāhīm b. al-Ḥasan Khurshīd al-Ṭabarī al-Nātilī's corrected translation of Dioscorides' *Kitāb al-ḥashā'ish*, additionally Br. Mus. Suppl. 785, Bat. III, 227, Bank. IV, 91.

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12. Abū ʿAlī ʿĪsā b. Isḥāq b. Zurʿa was born in Baghdad in 331/942 and died on 23 Shaʿbān 398/4 May 1008.

Al-Bayhaqī, *Tatimma* 66–9, Ibn al-Qifṭī, 245, Barhebraeus, *Hist. eccl.* III, 277, Suter, 77, Graf, *Die christl. ar. Lit.* 52ff. 1. Translation of Galen, *περὶ κρείας τῶν ἐν ἀνθρώπον σώματι μορίων* with a commentary or paraphrase by Yaḥyā al-Naḥwī al-Iskandarānī, Book 2, Gotha 1906.—2. *Damisṭīyūs* (Themistius) *wazīr Ilyān* (Julianus) *al-malik, Fi 'l-siyāsa, naql min al-lugha al-Yūnāniyya, Mashriq* XVIII, 881–3.

13. Ibn Shahdā al-Karkhī.

Ibn Abī Uṣ. I, 204. *Kitāb al-ajinna li-Buqrāṭ* AS 3632, 74r–94v (Ritter, 805).

14. Ibrāhīm b. al-Ṣalṭ.

Ibn Abī Uṣ. I, 205, Bergsträsser, 73, Ritter, 830. *Waṣāyā Jālīnūs fī tadbīr ṣabiyy yuṣraʿ* (Bergstr. 73)m AS 3590, 65r–75 (Ritter, 815).

15. Yaḥyā b. Sayyār.

Risālat Jalīnūs fi 'l-nawm wal-yaqaẓa wal-ḍumūr, AS 3725, 73a–79a, translated from the Syriac translation (Ritter, 819).

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Chapter 12. Philosophy

T.J. de Boer, *Geschichte der Philosophie im Islam*, Stuttgart 1901.

L. Gauthier, *La philosophie musulmane* (Bibl. or. elzév.) Paris 1900.

—, *Introduction à l'étude de la philosophie musulmane et l'esprit aryen, la philosophie grecque et la religion de l'Islam*, Paris 1923.

J. Parkinson, *Essays on Islamic Philosophy*, London 1909.

I. Goldziher, Die islamische und die jüdische Philosophie, in P. Hinneberg, *Die Kultur der Gegenwart*, I, v, Berlin–Leipzig 1909, p. 45–77.

M. Horten, *Die philosophischen Systeme der spekulativen Theologie im Islam*, Bonn 1912, see L. Massignon, *Islam* III, 404–9.

—, *Die Philosophie des Islams in ihren Beziehungen zu den philosophischen Weltanschauungen des westl. Orients* (Geschichte der Philosophie in Einzeldarstellungen) Leipzig 1924.

Carra de Vaux, *Les penseurs de l'Islam*, vol. 1–5, Paris 1914–22.

372 | O Leary de Lacy, *Arabic Thought and its Place in History: The Transmission of Hellenistic Thought through the Muslim World to the Medieval Christendom* (Trübner Or. Series) London 1929.

Sulṭān Bey Muḥammad, *al-Falāsifa al-ʿarabiyya wal-akhlāq* (Publ. de l'Un. Ég.), Cairo 1911.

Muḥammad Luṭfī Jumʿa, *Taʾrīkh falāsifat al-Islām fi 'l-mashriq wal-maghrib*, C. 1927.

Khan Sahib Khaja Khan, *The Philosophy of Islam*, 2nd ed., Madras 1934.

1. The *Kitāb sulūk al-mālik* by Shihāb al-Dīn Aḥmad b. Muḥammad b. Abi 'l-Rabīʿ (MSS also Leid. 896, Naples 93, Cat. 235, Asʿad Ef. 1863, ʿĀšir I, 999, print. also C. 1329), allegedly made for the caliph al-Muʿtaṣim, is a much later work, which in its layout clearly follows the example of the *Taqwīm al-ṣiḥḥa* by Ibn Buṭlān (d. 455/1063, see p. 483) and which in its economical parts goes back to the *Oikonomikos* by the Neopythagorean Bryson, see M. Plessner, *Der Oikonomikos des Bryson* 131ff. The work is probably identical with the tabular work on ethics *al-Akhlāq al-mushajjar* (Mashh. IX, 1, 1), which was competed in 655/1256 during the reign of the caliph al-Mustaʿṣim (r. 641–56/1242–58).

2. Abū Yūsuf Yaʿqūb b. Isḥāq b. al-Ṣabbāḥ al-Kindī, whom Cardano[1] called one of the greatest minds in the history of mankind, died after 256/870.

1 *De subtilitate*, Lyon 1552, 597.

Fihr. 255–61, Ibn al-Qifṭī, 366–78, al-Marzubānī, *Muʿjam* 507, Ṣāʿid, *Ṭab. al-umam* (Beirut) 51ff., 80–2, al-Bayhaqī, *Tatimma* 25, Jamīl Bek, *ʿUqūd al-jawhar* I, 108, Suter, 23, A. Nagy, Opere di Jaqub b. I. al-K., *Rend. Lincei*, ser. V, vol. LV, 157ff., idem, *Die philosophischen Abhandlungen des J. b. I. al-K.* (*lat.*) *zum 1. Mal herausg.*, Beitr. zur Gesch. der Philosophie des MAS II, 5, Münster 1897, T. de Boer, Zu Kindi u. seiner Schule, *Arch. Gesch. d. Phil*. XIII 1899, 177ff.,[2] *Gesch. der Phil.* 90ff., *EI* II 1095/6, H. Suter, *Die Mathematiker u. Astron*. no. 45, Sarton, *Introduction to the History of Science* I, Baltimore 1927, 359ff., Muṣṭafā ʿAbd al-Rāziq, Abū Yūsuf Yaʿqūb al-Kindī, *Bull. Un. Ég.* I, 2, 107–48. Of his many, mostly very brief treatises, the following have been preserved in Arabic: (collective volume in Istanbul, Ritter, *Arch. Or*., IV, 1933, 363–72). 1. Theology: 1. *Maqāla fi 'l-radd ʿala 'l-Naṣārā* in the refutation by Yaḥyā b. ʿAdī (see above, p. 370) *Tabyīn ghalaṭ Abī Yūsuf Yaʿqūb b. Isḥāq al-Kindī*, Vat. Ar. 127, fol. 88v–100, see T. de Boer, Kindī wider die Trinität, *Or. St. Nöldeke* pp. 279–81.—2. The adaptation of the so-called *Theology* of Aristotle (see above p. 364), also Ḥamīdiyye 717 (Ritter in *Archiv Orientálni* IV, 371).—3. *Risāla ilā Aḥmad b. al-Muʿtaṣim fi 'l-ibāna ʿan sujūd al-jirm al-aqṣā wa-ṭāʿatihi lillāh* AS 4832, 18 (Ritter, op. cit., 367, photograph in | Berl.).—4. *Risāla ilā ʿAlī b. Jahm fī waḥdāniyyat Allāh wa-tanāhī jirm al-ʿālam*, ibid. 2, Teh. II, 634,35. 373

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II. Philosophy: 1. *Risāla fī kammiyyat kutub Aristūṭālīs wa-mā yuḥtāju ilayhi fī taḥṣīl al-falsafa*, ibid. 16 (edition prepared by Walzer).—2. *Risāla fi 'l-ʿaql*, ibid. 14, Latin in Nagy, 1–16, *de intellectu*, develops for the first time a theory of *ʿaql* building on Alexander of Aphrodisias, and which became decisive for the development of Neoplatonic-Aristotelian philosophy in Islam.—3. *Kitāb al-ḥurūf*, the *Metaphysics* of Aristotle, translated together with Eustathius (see above p. 363), *Fihr*. 251, Leid. 2074, see Renan, *Averroes* 651, n. 1.—4. *Kitāb al-tuffāḥa*, pseudo-Aristotelian (cites the *Ikhwān al-ṣafāʾ*, Bombay IV, 120, Massignon, *Textes* 178), ed. by Margoliouth in the Persian translation, *JRAS* 1892, p. 187ff.—5. *Kitāb al-khayr al-maḥḍ, Die ps.-arist. Schrift über das reine Gute = Liber de causis*, ed. Bardenhewer, Freiburg 1892.—6. *Liber de quinque essentiis*, on some basic notions from Aristotle's *Physics*, taken mostly from the fourth book of the *φνσικὴ ἀκρόασις*, Latin in Nagy 28–40, also in quotation in the Ikhwān al-ṣafāʾ (Dieterici, 24–30) and Yaʿqūbī, *ZDMG* 41, 428, in case they did not use the same source as al-Kindī, an abstract of Aristotle's *Physics*.—7. *Kitāb ila 'l-Muʿtaṣim*

2 There it is shown that nos. 3 and 4 of the treatises that Nagy ascribes to al-Kindī stem from the *Rasāʾil Ikhwān al-ṣafāʾ*.

billāh fi 'l-falsafa al-ūlā AS 4832, 23.—8. *Fī ḥudūd al-ashyā' wa-rusūmihā*, ibid. 24.—10. *Risāla fi 'l-fāʿil al-ḥaqq al-awwal al-tāmm wal-fāʿil al-nāqiṣ alladhī huwa bil-majāz*, ibid. 26.—11. *Fī mā'iyyat mā lā yumkin an yakūna lā nihāya lahu wa-ma 'lladhī yuqālu lā nihāya lahu*, ibid. 25.—12. *al-Risāla al-ḥikmiyya fī asrār al-rūḥāniyya*, Sbath, 48.—13. *Risāla fi 'stiḥḍār al-arwāḥ*, ibid. 3.

III. Psychology: 1. *Risāla fi 'l-nafs wa-afʿālihā ilā Yūḥannā b. Māsawayh* (p. 232, 3), Furlani, Una risala di al-K. sull'anima (Br. Mus. ar. 8069), transl. G. Furlani in *Riv. trim. di studii fil. e rel.* III, 50–63.—2. *Risāla fi māhiyyat al-nawm wal-ru'yā* AS 4832, 6, Latin in Nagy 12–27, *de somno et visione*.—3. *Risāla fi 'l-ḥīla li-dafʿ al-aḥzān*, ibid. 15 (edition in preparation by Walzer).—4. *Risāla fi 'l-firāsa*, Bursa Ḥu. ʿO. 33, II (see Rescher *ZDMG* 68, 53, who thinks another al-Kindī is its author, but without providing any justification).

IV. Physics: 1. *Risāla fi 'l-ʿilla al-fāʿila lil-madd wal-jazr*, Bodl. I, 877, 12 (cited by al-Masʿūdī, *Tanbīh* 51, 11) identical (?) with the anonymous *Risāla* in Esc.[2] 1636, 2 that Casiri ascribes to Abū ʿAlī b. al-Zayyāt al-Ishbīlī, Latin in E. Wiedemann, *Ann. d. Physik* 67, 374–87, see Beitr. 27, 35–7.—2. *Fi 'l-ibāna anna ṭabīʿat al-falak mukhālifa li-ṭabāʾiʿ al-ʿanāṣir al-arbaʿa* AS 4832, 3.—3. *Risāla fi ʿillat al-lawn al-lāzawardī alladhī yurā fi 'l-jaww fī jihat al-samā' wa-yuẓannu annahu lawn al-samā'*, ibid. 4, Bodl. I, 877, 13, AS 4832, see E. Wiedemann in *Festschr. für Elster u. Geitel.* Braunschweig 1915, p. 118ff., ed. O. Spies, *JRAS*, Bombay Br., 1937.—4. *Risāla fi 'l-jirm al-ḥāmil bi-ṭibāʿihi 'l-lawn min al-ʿanāṣir al-arbaʿa wal-ladhī huwa ʿillat al-lawn fī ghayrihi*, AS 4832, 5.—5. *Risāla fi 'l-ʿilla allatī lahā yabrudu aʿla 'l-jaww wa-yaskhunu mā qaruba min al-arḍ*, ibid. 7.—6. *Risāla ilā Aḥmad b. Muḥammad al-Khurāsānī fī īḍāḥ tanāhī jirm al-ʿālam*, ibid. 8.—7. *Risāla fi 'l-ʿilla allatī lahā yakūnu baʿḍu 'l-mawāḍiʿ lā yakādu yumṭar*, ibid. 9.—8. *Risāla fī ʿillat kawn al-ḍabāb*, ibid. 10.—9. *Risāla fī ʿillat al-thalj wal-barad wal-barq wal-ṣawāʿiq wal-raʿd wal-zamharīr*, ibid. 13, probably *de pluviis, imbribus* etc., see
374 p. 210, 5.—10. *Risāla fi 'l-ibāna ʿani 'l-ʿilla al-fāʿila al-qarība lil-kawn | wal-fasād*, ibid. 20.—11. *al-Kindi, Tideus und Pseudo-Euklid, drei optische Werke, hsg. v.* A.A. Björnbo und S. Vogl, Leipzig & Berl. 1912; *Iṣlāḥ al-manāẓir*, an abstract from the corrections to pseudo-Euclid's *Optics*, Paris 2467, 2.

V. Astronomy and Astrology: 1. *Risāla fi 'l-qaḍā' ʿala 'l-kusūf*, an analysis of solar eclipses from an astrological point of view, Esc.[1] 913, 4, AS 4832, 27.—2. *Risāla fī ṣilat rūḥāniyyāt al-kawākib* Sbath 48, 2.—3. *Risāla fī dhāt al-shuʿbatayn*, on an astronomical instrument for measuing the distances of stars, written on the order of the caliph al-Muʿtaṣim, Leid. 1049, see E. Wiedemann *Beitr. z. Gesch. d. Nat.* XXI (SB Erl. Ph. m. S. 42, 1910), 294–300.—4. *Ikhtiyārāt al-ayyām*, Leid. 1050.—5. *De planetarum conjunctionibus*, Esc.[1] 913. 2.—6. *Maqālat taḥāwīl al-sinīn*, ibid 2.—7. *Risāla fī mulk al-ʿArab wa-kammiyyatih*, Br. Mus. 426, 18, composed in 256/876, see Loth, *Morg. Forsch.* (Leipzig 1875), pp. 263ff.—

8. Improved version of Hypsicles' *Kitāb al-maṭāliʿ* in the translation by Qusṭā, Steinschneider 101/2.—9. Explanation of the critical review of *Dhāt al-ḥalaq* (sphaera armillaria) at the beginning of the sixth book of the Almagest, Paris 2544.—10. *Risāla fi 'l-shuʿāʿāt*, Bank. 2048 (*Tadhk. al-naw*. 149) = *de radiis* (*stellicis*) = *de effectu projectuque radiorum* = *Magicarum artium theorica*, Basel cod. F III, 34, see Steinschneider, Die europ. Übersetzungen aus dem Arab., *SBWA*, 151, 1906, p. 32.—11. *Kitāb fi 'l-ṣināʿa al-ʿuẓmā*, for his son Aḥmad, AS 4830.

VII. Music. 1. *Risāla fī ajzāʾ khabariyya fi 'l-mūsīqī*, on the theory and practice of music, Berl. 5503.—2. *Risāla fī khubr taʾlīf al-alḥān, Über die Komposition der Melodien* (Br. Mus. Suppl. 823, VIII), hsg. mit Einleitung und Cmt. v. R. Lachmann *und* Maḥmūd al-Ḥifnī, Leipzig 1931.

VIII. Medicine. 1. *Fī maʿrifat quwa 'l-adwiya al-murakkaba*, Munich 838, fols. 28—37: *De medicinarum compositarum gradibus investigandis libellus*, Argentorati 1531.—2. *Kitāb al-bāh* AS 4832, 28.

IX. Mathematics. 1. *Risāla fi 'l-sabab alladhī lahu nasabat al-qudamāʾ al-ashkāl al-khamsa ila 'l-usṭuqisāt* AS 4832, 11.—2. *Risāla ilā Aḥmad b. al-Muʿtaṣim fī anna 'l-ʿanāṣir wal-jirm al-aqṣā kuriyyat al-shakl*, ibid. 17.—3. *Risāla fi 'stikhrāj al-aʿdād al-muḍmara*, AS 4830, 3. 4, *Risāla fī īḍāḥ wijdān abʿād mā bayn al-nāẓir wa-marākiz aʿmidat al-jibāl wa-ʿulūm aʿmidatihā wa-ʿilm ʿumq al-ābār wa-ʿurūḍ al-anhār wa-ghayr dhālika wa-tusammā Khoristis* (to be read thus), AS 4833, 13, 4832 ii, 31.

X. Geography. 1. *Risālat rasm al-maʿmūr min al-arḍ*, cited in al-Masʿūdī, *al-Tanbīh* 25, 19, 20.

XI. Varia. 1. *Kitāb fī kīmiyyā al-ʿiṭr wal-taṣʿīdāt*, AS 3549 (Berl. sim. 38), on the chemistry of perfume and distillation (Arch. Or. IV, 371).—2. *Fi 'stikhrāj al-muʿammā ilā Abi 'l-ʿAbbās Aḥmad b. al-Muʿtaṣim*, AS 4832, 29, on riddles.—3. Two manuscripts in Istanbul on scapulimancy, see Plessner, *Islca* IV, 557.—4. A treatise on the causes of rain, ascribed to higher beings (*al-istisqāʾ*), Hebrew transl., Steinschneider, *Hebr. Übers.*, § 351. 3.—5. *Risāla ilā baʿḍ ikhwānihi fi 'l-suyūf*, AS 4832,12 (*Arch. or.* IV, 366), included in al-Shayzarī's *Jamharat al-Islām* (see p. 259, D. 3), see J. v. Hammer-Purgstall, *JA* s. V, vol. 3 (1854), 66–79, Rödiger, *ZDMG* 14, 496, E. Wiedemann, *Beitr. z. Gesch. d. Nat.* XXV (1911) pp. 114ff., A. Zeki Validi, *ZDMG* 90, 19ff.—6. *Risāla fi 'l-lugha*, on solipsisms, AS 4842,30.

| 3. Aḥmad b. Muḥammad b. al-Ṭayyib b. al-Farāʾiqī al-Sarakhsī Tilmīdh al-Kindī 375
was nominated *muḥtasib* and curator of the estates of Baghdad in Rajab 282/ September 895. But on 5 Jumādā I 283/21 June 896 he was thrown into jail as a heretic and died in Ṣafar 286/February-March 899.

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Ibn al-Qifṭī 77, Yāqūt, *Irsh*. I, 158–160. His *Kitāb al-masālik wal-mamālik, Fihr*. 261, was one of the earliest attempts at practical geography, Kramers, *EI*, Ergänzungsband 65.

4. Abū Naṣr Muḥammad b. Muḥammad b. Ṭarkhān b. Uzalāgh (according to others Ṭarkhān b. U.) al-Fārābī hailed from a Turkish family in Wasīj on the westbank of the Syr-Daryā, two parasangs south of Kadar, the old main town of Fārāb. At first he studied in Khurāsān with the Christian Yuḥannā b. Ḥaylān, then in Baghdad under Muḥammad b. Jallād and Abū Bishr Mattā b. Yūnus (see p. 370). He is said to have been killed by robbers in 339/950 when he was on his way from Damascus to Ashkelon.

As a commentator on Aristotle he carried the honorific title *al-Muʿallim al-thānī*. But, like al-Kindī before him, he attempted to join Aristotle's teachings with those of Neoplatonism in order to make one single system, which was later completed by Ibn Sīnā. Al-Fārābī's system is completely intertwined with mysticism. As well as this, he spent much time working on mathematics and music, in which he was also active as a composer.

Ibn al-Qifṭī, 277, al-Bayhaqī, *Tatimma* 16–20, al-Ṣafadī, *al-Wāfī* I, 106–13, Ibn Ṣāʿid, *Ṭab. al-umam* 85, Ibn al-ʿImād, *ShDh* II, 350–4, Jamīl Bek, *ʿUqūd al-Jawhar* I, 128–33, Muṣṭafā ʿAbd al-Rāziq in *RAAD* XII, 385–97, Ismāʿīl Ḥaqqī Izmirlī, Iki Türk Failasūf, in *Edeb. Fak. Majmūʿasy* II, 36–93, IV, 268, V, 234, VI, 255, M. Horten in *Beitr. z. Gesch. d. Phil. d. MA*. 1904, Meyerhof, *Von Alex. nach Bagd.* 30, n. 7, Carra de Vaux, *EI* II, 55–7. Fr. R. Hamoui, *Alfaraby's Philosophy and its Influence on Scholasticism*, Sydney–Melbourne 1933, I. Madkour, *La place d'Al-F. dans l'école philosophique musulmane*, préf. de L. Massignon, Paris 1934
376 (see T. de Boer, | *Acta Or*. XIV, 147–51). *Kitāb al-majmūʿ min muʾallafāt al-F.* (contains Ea2, EI, 1. D 4, Ea 1, D 3, C 2, D 8, 7) with a commentary, *Nuṣūṣ al-kalim*, by Badr al-Dīn al-Ḥalabī, C. 1325 (based on the edition by Dieterici, Leiden 1890). *Al-F's philosophische Abhh., deutsch von* Fr. Dieterici, Leiden 1892.

A. Logic. 7. *Kitāb al-qiyās* or *al-Talkhīṣ*, additionally Manch. 374A.—8. *Kitāb al-burhān* ibid. B., Teh. I, 7,5.—12. *Kitāb al-alfāẓ wal-ḥurūf* is cited in Suyūṭī, *Muẓhir* ²I, 128, 4.—13. *Risāla fi 'l-māhiyya wal-huwiyya* Teh. II, 634, 4.—14. Four small logical treatises, which are appendices to a Persian *Asās al-iqtibās*, Teh. I, 7.—15. *Liber introductorius in artem logicae demonstrationis, collectus a Mahometh discipulo Alquindi philosophi* (maybe al-Fārābī), ed. Nagy in *Beitr. z. Gesch. d. Phil. d. MA's* II, V, Munich 1897, 41—64 = (?) *Risāla fī tafsīr Kitāb al-mudkhal fī ṣināʿāt al-manṭiq* AS 4854,5, 4839,5.—16. *Risāla fī ʿilm al-falsafa* AS 3839,1, 485,4.—17. *Risāla fi 'l-ḥikma* AS 2191,3, 2577,1, 3336,2, 4600,2.—18. *Risāla fī taqsīm al-wāḥid* AS 3839,3, (Ritter).

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B. Ethics and politics. 1. *Kitāb al-alfāẓ al-Aflāṭūniyya wa-taqwīm al-siyāsa al-mulūkiyya wal-akhlāq*, AS 2820, maybe the same as the *Kitāb al-akhlāq* in Ibn al-Qifṭī, Ibn Ṭufayl, *Ḥayy b. Yaqẓān* 9, 10, also in the Dār al-ʿulūm li-nadwat al-ʿulamāʾ, *Tadhk. al-naw*. 190, maybe also identical with the *Kitāb al-ādāb al-mulūkiyya* in A. Taymūr, *RAAD* III, 339.—3. *al-Tanbīh ʿalā* (*taḥṣīl*) *sabīl al-saʿāda*, Hyderabad 1346.—4. *al-Siyāsa al-madaniyya* (read: Leid. 1930 AS 4839,6), *Die Staatsleitung al-F.s., eine metaphysisch-ethische Studie, aus dem Nachlass Fr. Dieterici's hsg. v.* P. Brönnle, Leiden 1904, Hyderabad 1346; it is the introduction to a work examining the ideas of Plato and Aristotle (Ibn al-Qifṭī, 278), cited by Ibn Rushd in his commentary on *Metaphysics* XII (fol. 143, col. 2b, 27–39) and translated in an abstract by Falqera in the third part of the *Rēšīṯ ḥoḵmā*, see L. Strauss, *MGWJ* 80 (1936), 104ff.—4a. Different from this is the *Risāla fi 'l-siyāsa*, ed. Cheikho, *Mashriq* IV, 648–89 (based on Beirut 105) and after a cod. Vat. in *Traités inédits*, Beirut 1911, 15–34.—5. *Kitāb fī mabādiʾ ārāʾ ahl al-madīna al-fāḍila*, started in 330 in Baghdad and completed in 331 in Damascus, structured into *fuṣūl* in Egypt in 337 (Ibn Abī Uṣ.), C. 1323, see F.E. Boustany, *Mashriq* XXVI, 126–34.—6. *Kitāb al-milla al-fāḍila* is cited in Ibn Ṭufayl, *Ḥayy b. Yaqẓān*, C. 1299, 6 starting from the penultimate line, ed. Gauthier, 11, 12, see Munk, *Mél.* 344, 348.

C. Mathematics, astrology, alchemy, divination, and music. 7. *Kitāb usṭuqisāt ʿilm al-mūsīqī*, now Madr. 602, see J.P.N. Land, *Recherches sur l'histoire de la gambe arabe* (Act. du VI. Congr. intern. d. or., Leiden 1883, I, 44, an abstract ibid. 133–68).—8. R. d'Erlanger, *La musique ar.* I, *al-F.* al-Mūsīqī al-kabīr, Paris 1930, II, transl. ibid. 1935; see E. Beichert, *Die Wissenschaft der Musik bei al-F.,* Diss. Freiburg 1932, *Al-F.s. Arabic-latin Writings on Music from various Mss.* (*Madrid, London, Paris, Oxford*), *the Texts with Translations and Comments by* H. G. Farmer, Glasgow 1934 (Coll. of Ar. Writers on Music II).—9. *al-Mudkhal fi 'l-mūsīqī*, additionally Qilič ʿA. P. 674, Āṣaf. III, 486, Rāmpūr I, 336, Cairo, *Majm. maṭb*. 1426, *Tadhk. al-naw*. 168, abstract Br. Mus. Suppl. 833 xii.—10. *Kitāb fī ʿilm al-mizāj*, Landb.-Br. 484 identical with (?) Brill–H. 464, 1e.—11. *al-Mabādiʾ allatī bihā qiwām al-ajsām wal-aʿrāḍ*, AS 4839,3, 4854,3, Teh. II, 634, 19.—12. *al-Maqālāt al-rafīʿa fī uṣūl ʿilm al-ṭabīʿa* Manch. 375, Land.-Br. 570.—13. A commentary on the difficulties in the introductions to the first and the fifth books of Euclid, Hebr. Munch 36, 290, Steinschneider, *Üb*. 50.

D. Varia: 1. *Kitāb iḥṣāʾ al-ʿulūm*, additionally Rāġib 1604,1, *Dār al-ʿulūm li-nadwat al-ʿulamāʾ, Tadhk. al-naw*. 140, C. 1350/1931, in *al-ʿIrfān*, Sidon 1920ff., 11–20, 130–43, 241–57, ed. Palencia, Madrid 1932 (see P. Kraus, *Isl.* XVIII, 82–5), Bouyges in *MFO* IX, 1923, 41–69, H.G. Farmer, The influence of al-F.'s *I. al-ʿu.* on the works on music in Western Europe, *JRAS* 1932, 561–92. Parts of the Latin translation by Gerhard of Cremona printed in Palencia, see E. Wiedemann, *Beitr. z. Gesch. d. Naturw.* XI (Erlangen 1907), see L. Baur, *Gundisalvinus, de divisione philosophiae, Beitr. z. Gesch. d. Phil. d. MA* IV, 2/3 München 1903.—4. *Abu Nassr Al-Farabius de intellectu intellectisque commentatio nunc primum ed.* M. Rosenstein, 1858, Lat. ed. Gilson, *Arch. d'hist. de doctr. et lit. du MA* IV, Paris 1929, Hebrew translation in Falqera's *Rēšīṯ ḥoḵmā* see I. Efros, *JQR* N.S. 25, 277, L. Strauss, *MGWJ* 80 (1936) 96ff.—3. *ʿUyūn al-masāʾil*, additionally Berl. 5061 (Kern, *MSOS* XI, 266), Manch. 384R, Brill–H.[2] 464, 1c, Rāġib 1604,3, Teh. II, 634, 5.—4. *Risāla fi ʾl-ʿaql* also Teh. II, 634, 2.—6. *Taʿlīqāt* Teh. II, 611, 7, 634, 7, Hyderabad 1346.—7. *Risālat al-fuṣūṣ fi ʾl-ḥikma* Vienna 1518, Rāġib 1469, f. 196–280, Šehīd ʿA. P. 1385,6, Beirut 386, Cairo[2] I 254, print. Istambul 1291, after al-Suhrawardī's *Hayākil al-nūr* C. 1335, Hyderabad 1345, on which a commentary by Ismāʿīl al-Fārānī, a student of al-Dawwānī, completed in 896/1491, Landb.–Br. 569, Vienna 1518, 2, Br. Mus. Or. 5969, 1, see M. Horten, *Buch der Ringsteine al-F.s, neu bearbeitet und mit Auszügen aus dem Kmt. des Emir I. al-F. erläutert* (Diss. Bonn 1904), *ZA* XVIII, 257–300, XX, 16–48, 303–354. *Fs Buch der Ringsteine mit dem Cmt. des E. I. al-F. übers. u. erläutert v.* M. Horten, Münster 1906, with a commentary by Firās al-Ḥalabī in *Majmūʿ muʾallafāt al-F.* C. 1325.—10. *Risāla fī faḍīlat al-ʿulūm*, Hyderabad 1345.—11. *Rasāʾil fī masāʾil mutafarriqa*, ibid. 1344.—12. *Tajrīd al-daʿwā al-qalbiyya*, ibid. 1349.—13. *Risāla fī ithbāt al-mufāraqāt*, AS 4839,2, 4854,4, 4859, Teh. II, 634, 1. C. 1345.—14. *Mabādiʾ al-falāsifa al-qadīma*, C. 1910.—15. *Risāla fī ʿilm al-firāsa*, Teh. II, 634, 6.—16. *Ṭafsīr asmāʾ al-ḥukamāʾ*, Brill.–H.[2] 464, 1, b.

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E. Works on Aristotle: a. Introductions: 1. *Mā yanbaghī qabl taʿallum al-falsafa.*—2. *Kitāb al-jamʿ bayna raʾyai* (*ittifāq raʾy*) *al-ḥakīmayn Aflāṭūn al-ilāhī wa-Arisṭūṭālīs*, additionally Landb.–Br. 57, Brill.–H.[2] 464, 1a, Teh. II, 630, 13, 644, 3 Mashh. I, 141, 26, Būhār 462L, *al-Tawfīq bayna Aflāṭūn wa-Arisṭūṭālīs*, Welīeddīn 1821,3. Also printed in *Muʾallafāt al-Fārābī*, C. 1325 and after Maḥmūd b. Masʿūd al-Shīrāzī's commentary on Suhrawardī's *Ḥikmat al-ishrāq*, C. 1345.—b. Individual works: *Risāla fī aghrād Mā baʿd al-ṭabīʿa*, Hyderabad 1349 = *Fī aghrād al-ḥakīm min al-kitāb al-mawsūm bil-Ḥurūf* (see 373, II, 3), additionally Teh. II,

634,3.—2. Under the title *Sharḥ Risālat Zenon al-kabīr al-Yūnānī* Manch. 384H, *al-Risāla al-Zīnūniyya* Welīeddīn 1821,4, Hyderabad 1349.

4a. One of al-Fārābī's students was Abū Zakariyyāʾ Yaḥyā b. ʿAdī, who worked as a translator (see p. 370). In 370/980 the latter's student Abū Sulaymān Muḥammad b. Ṭāhir b. Bahrām al-Sijāzī assembled a group of scholars around himself in Baghdad, | amongst whom al-Fārābī's logic was allowed to degenerate into a philosophy of words. In his gatherings, which we are told about by his student al-Tawḥīdī (see p. 244), people played with words and concepts, referring more often to Empedocles, Socrates, and Plato than to Aristotle. Philosophy and religion were used to supplement and validate eachother, while faith was supposed to show the soul the road to knowledge. As such, his doctrine led to mysticism. 378

Fihr. 264, Ibn Ṣāʿid, 71, Ibn Abī Uṣ. II, 321/2, al-Bayhaqī, *Tatimma* 74/5, Ibn al-Qifṭī, 282/3, *RAAD* II, 193ff., Muḥammad Khan Qazwini, *A. S. Manṭiqī Sijistānī, savant du IVème s. de l'h.*, Publ. de la Soc. Afr. Châlons s. S. 1933, T. de Boer, *Gesch. d. Phil.* 114–6. 1. *Ṣiwān al-ḥikma*, on which the *Tatimma* by ʿAlī b. Zayd al-Bayhaqī, see p. 324 n.—2. *Maqāla fī anna 'l-ajrām al-ʿulwiyya dhāt nufūs nāṭiqa*, Teh. II, 634, 10, Rāmpūr II, 814.—3. *Maqāla fi 'l-muḥarrik al-awwal*, Teh. II, 634, 11, Rāmpūr II, 814.—4. *Maqāla fi 'l-kamāl al-khāṣṣ bi-nawʿ al-insān*, ibid. 12, Rāmpūr II, 817.

4b. Another student of Yaḥyā b. ʿAdī was Abu 'l-Khayr al-Ḥasan b. Siwār b. Bābā b. Bahmān (corrupted to Bahram) b. al-Khammār al-Baghdādī. Born in Rabīʿ I 331/November–December 942, he also enjoyed great prestige as a physician, and translated several treatises from Syriac.

Fihr. 265, Ibn Abī Uṣ. I, 322/3, Ibn al-Qifṭī (C.), 115. *Risāla fi 'l-āthār al-mutakhayyala fi 'l-jaww min al-bukhār al-māʾī wa-hiya 'l-hāla wal-qaws wal-shumūs wal-quḍbān*, Teh. II, 634, 18.

4c. In Spain, the study of Greek philosophy and Islamic mysticism was founded by Muḥammad b. ʿAbdallāh b. Masarra al-Jabalī. In 240/854 his father had accompanied his brother, a tradesman, to the Orient where he studied with the Muʿtazilīs in Basra. When he witnessed the persecution of his co-religionists in his homeland he returned to the East and died in 286/899 in Mecca. Ibn Masarra studied under the Mālikī scholars Muḥammad b. Waḍḍāḥ and al-Khushanī and went with some of his students | in retreat on an isolated estate 379

in the Sierra of Córdoba. But as his doctrine was based on the metaphysics of Empedocles he raised the suspicions of the *fuqahā'* of the capital. When the famous Mālikī Aḥmad b. Khālid al-Ḥabbāb (d. 322/934, al-Faraḍī, 1202, al-Ḍabbī, 396, Ibn Farḥūn, *Dībāj* 46) wrote a pamphlet (*ṣaḥīfa*) against him, he escaped persecution by making the pilgrimage to Mecca. When ʿAbd al-Raḥmān III acceded to the throne in 300/912 he returned to Spain, where he resumed teaching in his retreat. In spite of his precautions, his writings again raised the suspicions of the Mālikis and were publicly burned. He died on 3 Shawwāl 319/20 October 931.

Al-Faraḍī, 1202, al-Ḍabbī, 163, Ibn Khāqān, *Maṭmaḥ*, Istanbul 1302, 58, al-Maqqarī II, 376. M. Asin Palacios, *Aben Masarra y su escuela: Origines de la filosofia hispano-musulmana*, Madrid 1914. Idem, *EI*, Ergänzungsband 95–7, Dos filosofos de la Cordoba de los Califas: Abenmasarra y Abenhazam, *Bol. d. R. Ac. de Ciencias de Cordoba*, VIII, 1929, no. 26, 7–22. His *Kitāb al-tabṣira* and *Kitāb al-ḥurūf* are lost; his teachings can be reconstructed, mainly on the basis of Ibn al-ʿArabī's *Futūḥāt* (C. 1293 I, 191, 194, II, 767, C. 1329 I, 147, 149, II, 581) and Ibn Ḥazm's *Fiṣal* (II, 126, IV, 80, 198–200). His philosophical system was based on pseudo-Empedoclean teachings. These were also decisive for his theology, which was based on the theory of emanation and the doctrine of illumination. In asceticism he was a follower of Dhu 'l-Nūn and al-Nahrajūrī (see 353). Like him, his school, of which Ismāʿīl b. ʿAbdallāh al-Ruʿaynī was regarded as the head at the time of Ibn Ḥazm, had to restrict itself to being active in secret. Nevertheless, in the more liberal age of the petty kings his ideas lived on in Spain's renascent philosophy and mysticism, and he gave the first impulse to the great theosopher Ibn al-ʿArabī.

5. In their writings, the philosophical society *Ikhwān al-ṣafā'*, 'the faithful friends', whose name Goldziher derived from the story of the woodpigeon in *Kalīla wa-Dimna* (Islam, I, 22ff.) but which is also found in a verse by al-
380 Ḥabbāl al-Rabīʿ (al-ʿAskarī, *Ṣin*. 148 bottom), sought to codify the Hellenistic | enlightenment which in Manichaeism, as a kind of 'religion of the educated' (Schaeder, *ZDMG* 82, LXXIX), had blended with a gnostic dualism of hermetic shade and an Iranian ideology of divine mercy.[3] This happened towards the

3 Al-Bayhaqī, *Tatimma* 219, cites as the names of the two first participants Abū Sulaymān Muḥammad b. Musʿir al-Bustī al-Maqdisī and ʿAlī b. Ḥasan b. ʿAlī b. Zahrūn al-Rayḥānī. In his *Kitāb al-imtāʿ wal-musāmara* (al-Dhahabī, *Lisān al-mīzān* III, 506, in Krenkow, *Islca* VII, 2, 1935), Abū Ḥayyān al-Tawḥīdī mentions as their authors al-Maqdisī, al-Mihrajānī, al-Rayḥānī, and others.

end of the fourth century, at the time of the rise of the Fāṭimid caliphate in Egypt and the resuscitation of Ismāʿīlī-Bāṭinī propaganda in Khurāsān. Their followers called their writings *al-Raṣāʾil al-sharīfa* (Ivanow, *A Guide to Ism. Lit.* 31), while al-Ghazzālī (*Munqidh*, 14) refers to them as the proverbial false teachers.

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Ibn al-Qifṭī, 82–8. P. Casanova, Une date astronomique dans les épîtres des I. as-S., *JA* s. XI, vol. 5 (1915), 5–17, inferred from a prediction with regard to an astronomical conjunction (Bombay IV, 194) and an allusion to the name of the Fāṭimid caliph al-Ẓāhir (ibid. 196) that the work dates from around 418–27/1027–35. However, Massignon, *Essai* 58, points out that al-Tawḥīdī (d. 414/1023, see p. 244) knew and appreciated the *Rasāʾil*. Their relation with the Ismāʿīlīs is demonstrated in particular by the *Jāmiʿa* that was discovered by Casanova (*JA*, 1898, 151ff.), see J.H.F. Hamdani, R.I. al-S. in the Literature of the Ismāʿīlī Tayyibi Daʿwat, *Islam* XX, 281–306, Ḥusayn Hamdani, *Baḥth taʾrīkhī fī R. I. al-Ṣ. waʿaqāʾid al-Ismāʿīliyya*, Bombay 1354/1935, Yūsuf Ẓiyāʾ in *Ilāh. Fak. Macm.* VII, 108ff. MSS, additionally Gotha 157 (where others are listed), Paris 2303–9, Manch. 3767, Br. Mus. Suppl. 908–10, Pet. Ros. 194, Ambr. 349 (*RSO* VII, 566) Mosul 29, 169, Br. Mus. Or. 6692 (DL 10), in Or. Stud. Browne 139, 15, Faiẓ. 2130, Asʿad Ef. 3637 (*ZDMG* 68, 386), Yeni 1199, Ğārullāh 982, 1638, 2107, Rāġib 839, NO 2683 (Ritter), Cairo[1] VI, 94/5, Teh. II, 104, an excerpt Tüb. 85. The edition C. I, 1306 was not allowed to continue by the religious establishment (Yahuda, *Proleg. zu Bachya* 7, 1), 4 vols., C. 1928. *al-Ḥayawān wal-insān* C. 1318, with Persian glosses by Mawlawī Ilfāẓ al-Dīn Aḥmad, Kanpur 1894, Lucknow 1899, with a Persian translation by Muḥammad Barakatullāh Luknawī, Kanpur 1912. Persian translation of the whole *Mujmaʿ ul-ḥikmat* Cat. Browne 152, Nl, Teh. II, 112, lith. Bombay 1301, Tehran 1312. *Iggereth Baʿaalē Chaiyīm, Abh. über die Tiere von Kalonymos ben* | *Kalonymos oder Rechtsstreit zwischen Mensch und* 381
Tier vor dem Gerichtshof des Königs der Genien, ein arabisches Märchen, nach Vergleichung des arabische Originals aus dem Hebräischem ins Deutsche übertragen usw. v. J. Landsberger, Darmstadt 1882. On physics and the science of nature among the writings of the Ikhwān al-ṣafāʾ, see Yaḥyā al-Hāshimī, *RAAD* 1932, 531ff. On "Man and beast" see Zakī Mubārak, *al-Nathr al-fannī* I, 271–80.

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Chapter 13. Mathematics

H. Suter, *Die Mathematiker und Astronomen der Araber u. ihre Werke* (Abh. zur Gesch. der math. Wissenschaften mit Einschluss ihrer Anwendungen, X, Suppl. zum 45. Jahrg. der Zeitschr. für Math. u. Physik), Leipzig 1900. *Addenda et corrigenda*, ibid., XIV (1903) pp. 147–185. M. Steinschneider, Arabische Mathematiker, *OLZ* VII, 6 (June 1904) IX, 1 (Jan. 1906).

J.A. Sanchez Pérez, *Biografías de matemáticos arabes que florecieron en España*, Madrid, 1921.

G.S. Colin, De l'origine grecque des "chiffres de Fes" et de nos "chiffres arabes", *JA* CCXXII, 193–215.

1. Abū ʿAbdallāh Muḥammad b. Mūsā al-Khwarazmī died, according to Nallino (*Mem. R. Acc. Lincei*, ser. V, vol. 2, Ia, 9, al-Battānī, *Opus astron.* I, 312, n. 4), sometime after 232/846.

Suter, 10, no. 19. 1. *Mukhtaṣar min ḥisāb al-jabr wal-muqābala*, see L. Rodet, L'Algèbre d'al-Khw. et les méthodes indienne et grecque, *JA* s. VII, vol. 11, 1878. L.C. Karpinski, Robert of Chester's translation of the algebra of Al-Kh., *Bibl. Math.* series 3, vol. 11, 1910/1, p. 128, idem, *R. of Ch., Latin Transl. etc., with an Introduction, Crit. Notes and an English Version*, New York 1915. J. Ruska, *Zur altesten ar. Algebra und Rechenkunst*, SB Heidelberger Ak. dW. phil.-hist. Kl. 1917, 2. The first part, *Bāb al-misāḥa* was adapted by a Jewish geometer.—2. *Algoritmi de numero Indorum* ed. Boncompagni 1857 = *Kitāb al-jamʿ wal-tafrīq*, Ruska 18. *The Mishnat ha Middot, the First Hebrew Geometry of about 150 C. E. and the Geometry of M. b. Musa al-Kh.* (*c. 820*), *Representing the Arabic Translation of the Mishnat ha Middot, a New Edition of the Hebrew and Ar. texts with Translation and Notes by* Sol. Gandz, Berlin 1932 (*Quellen u. Studien z. Gesch. der Math. Astr. u. Phys.* II).—3. *Muḥammad b. Muḥammad al-Khwārizmī, die astronom. Tafeln in der Bearbeitung des Maslama b. Aḥmad al-Madjrīṭī* (see p. 243) *und der lat. Übersetzung des Athelhard v. Bath auf Grund der Vorarbeiten v. A. Björnbo und R. Besthorn hsg. und kommentiert von* H. Suter, Copenhagen (*Kgl. Dansk Vid. Selsk. Skrifter 7. R. hist. phil. Afd.* III, 1) 1915, see A.A. Björnbo, Al-Chw. trigonometrische tavler, | in *Festschr. til H. G. Zeuthen*, Copenhagen 1909 (from the *Zīj*).— 382
4. *Das Kitāb ṣūrat al-arḍ des Muḥammad b. Muḥammad al-Khwārizmī, hsg. v.* H. v. Mžik, Bibl. ar. Hist. u. Geogr. III, Leipzig 1926 (see Honigmann, *Islca* III, 160).—5. *Rasm al-rubʿ al-maʿmūr*, Livre de la description de l'habitable quart du globe, in Lelewel, *Géographie du Moyen Âge*, Epilogue, 1852. C. Nallino, Al-Khwārizmī e suo rifacimento della Geografia di Tolomeo, *RAL*, ser. V, vol.

2, 1a, Roma 1894/5. *Afrika nach der ar. Bearbeitung der Γεωγραφική ὑφήγησις des Claudius Ptolemaeus v. Muḥammad b. Muḥammad al-Khwārizmī, hsg. v.* H. v. Mžik, Denkschr. d. Wiener Ak. 59, 4, 1916. Idem, Osteuropa nach der ar. Bearbeitung der Γ.Ὑ. des Kl. Pt. von Muḥammad b. Muḥammad al-Khwārizmī, *WZKM* 43, 161–93., Pt. und die Karten der ar. Geographen, *Mitt. K.K. Geogr. Ges.* 58, 152–76, Parageographische Elemente in den Berichten der ar. Geographen über S.O.-Asien, in *Beitr. z. hist. Geographie*, Vienna 1929, 172ff. Sarton, *Introd.* I 564, O.J. Tuulio (Tallgren), *Du nouveau sur Idrīsī*, Helsinki 1936, 194.—6. *Mukhtaṣar al-Sindhind*, based on the translation by Muḥammad b. Ibrāhīm al-Fazārī; a commentary on this was written by Muḥammad (Aḥmad) b. Muthannā b. ʿAbd al-Karīm, in question and answer form, for Muḥammad b. ʿAlī b. Ismāʿīl, and which is only preserved in a Hebrew translation: *Ṭaʿamē lūḥōṭ al-Ḫw.* by Abraham b. Ezra, Bodl. Mich. 835, Parma, de Rossi 212, Steinschneider, *ZDMG* 24, 339–91, *Hebr. Übers.* 572.—7. *Risāla fi ʾstikhrāj taʾrīkh al-Yahūd wa-aʿyādihim*, Bank. 23/2519 (*Tadhk. al-naw.* 148), together with a treatise of the same title by Abu ʾl-Ḥasan ʿAlī b. ʿAbdallāh b. Pādishāh (MS dated 631).—8. In his Chronicles (*Fihr.* 274) Elias of Nisibis preserved excerpts from the death of Muḥammad until the year 168 AH, see F. Baethgen, *Fragmente syr. u. ar. Historiker* (*AKM* VIII, 3) p. 5.—On note 2, see Suter 58.

1.a. Al-ʿAbbās b. Saʿīd al-Jawharī participated in 214 or 215/829–30 in observations carried out in Baghdad and Damascus and which formed the basis for the tables of al-Maʾmūn.

Fihr. 273, Suter 21. *Ziyādāt fi ʾl-maqāla al-khāmisa min Kitāb Uqlīdīs*, Faiẓ. 1359, 4.

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2. Banū Mūsā b. Shākir, of whom Muḥammad died in Rabīʿ I 259/January 873.

Ibn al-Qifṭī, 3, 5, 441, al-Yāfiʿī, *Mir. al-j.* II, 170, Suter 20, Steinschneider, *ZDMG* XXIV, 384ff. Aḥmad b. Rabban al-Ṭabarī saw a planetarium that they constructed in Samarra (*Firdaws al-ḥikma* 548, 4). On the question of whether Muḥammad b. Mūsā al-Khwārizmī al-Majūsī al-Quṭrubbulī—who according to Ṭabarī, *Ann.* III, 1363 was sent to Asia Minor to inspect the Cave of the Seven Sleepers—is the famous mathematician or our Muḥammad b. Mūsā, see Suter, *Nachtr.* 159. 1. H. Suter, Die Geometrie der Söhne des Muḥammad b. Shākir, *Bibl. Math.* 1902, 259–72. | 2. *Maʿrifat misāḥat al-ashkāl al-basīṭa wal-kuriyya*, in 383

the adaptation of Naṣīr al-Dīn al-Ṭūsī, additionally AS 2760, 19, Ǧārullāh 1475, 3, 1502, 9, Köpr. 930, 14, 931, 14, Asʿad 2034, 2, Bešīr Āġā 440, 14, ʿĀṭif 1712, 4, Selīm Āġā 743, 1, Serāi 3456, 3, Arm. Mus. 769, 13, Teh. II, 209, 3, Rāmpūr 411, Būhār 343, ix, Bodl. I, 960, fragments Ind. Off. 1043,2, 3. The Latin translation by Gerhard of Cremona was published by M. Curtze (see no. 1), Halle 1885.—3. *Kitāb al-ḥiyal*, mechanics, according to *Fiḥr*. 271, 15, by Aḥmad b. Mūsā,[1] Vat V. 317, 1, see Wiedemann and Hauser, *Isis* VIII, 55–93, 286–91, F. Hauser, *Das Kitāb al-Ḥiyal der BM über die sinnreichen Anordnungen*, Erlangen 1922. Abstract by Abū Ḥātim al-Muẓaffar b. Ismāʿīl al-Asfizārī (see p. 471), Manch. 347B.—4. *Muqaddimat Kitāb al-makhrūṭāt*, the 7 books on conics of Apollonius in the translation of Hilāl b. Abī Hilāl al-Ḥimṣī and Thābit b. Qurra in the recension of Aḥmad b. Mūsā, Bodl. I, 943, 5, AS 2762, 4832 (*Arch. Or.* IV, 370), Sarton 173, books 5, 6, 7 in the translation of Thābit b. Qurra and the recension of Aḥmad b. Mūsā, Bodl. I, 885, Leid. 979, Mashh. XVII, 53, 164 (a very old manuscript), see K. Kohl, Zur Gesch. der Dreiteilung des Winkels, *SB Phys.-Med. Ges. Erlangen* 54/5 (1924), 180–9.—7. *Waṣf al-āla allatī tuzammir bi-nafsihā ṣanʿat Banī Mūsā b. Shākir*, Beirut 223, 10, see *Mashriq* IX, 1906, 444–58. Suter identifies Abū Jaʿfar Muḥammad b. Mūsā, who appears in Pal.-Med. 271 as the author of the *Liber de sphaera in plano describenda*, with our Muḥammad b. Mūsā. However, he is clearly identical with Abū Jaʿfar Muḥammad b. Mūsā al-Khāzin, the commentator on Euclid (see 216, n. 2 and p. 387 Ad 219, 6g, Suter, p. 58), who lived in the fourth century.

2a. In 239–52/853–66 Abū ʿAbdallāh Muḥammad b. ʿĪsā al-Māhānī carried out observations of solar and lunar eclipses and of planetary conjunctions. He must have died around 260–70/874–84.

Fihr. 266/71, Suter, 47. 1. *Kitāb al-nisba*, Berl. 6009, Paris 3467,16 = *Risāla fi 'l-mushkil min al-Nisba*, Ǧārullāh 1502, 5.—2. A commentary on the tenth book of Euclid, in part Paris 2457, 39 (see Woepcke, *Mém. prés. à l'Ac. d. Sc.* XIV, 669).—3. A commentary on Archimedes' *On the sphere and the cylinder*, book II; with regard to chapter 4 an anonymous author (perhaps Abū Sahl al-Kūhī) attempted a solution, preserved in Leid. 991.—4. *Maqāla fī maʿrifat al-samt li-ayyi sāʿa aradta wa-fī ayyi mawḍiʿ aradta*, Serāi 3342, 3.

2b. ʿAbd al-Ḥamīd b. Wāsiʿ b. Turk Abu 'l-Faḍl al-Khuttalī al-Ḥāsib.

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1 On MS Berl. 5562 not mentioned by Suter, see also F. Hauser, *Das Kitāb al-Ḥiyal*. It belongs according to F. Kern with Gotha 1349 to a single copy: folios 1–10, Berl., 11–19 are missing, 20–79 Gotha, 80–143 Berl.

Fihr. 281, Suter, 351. *Kitāb al-jabr wal-muqābala*, excerpt Ǧārullāh 1505,2.

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3. Abū Thābit b. Qurra al-Ṣābī was born around 219/834, because it is known that at the time of his death on 26 Ṣafar 288/18 February 901 he was 67 solar years old.

Al-Yāfiʿī, *Mir. al-j*. II, 215/6, Barhebraeus, *Chron. Syr*. 167 (with an inventory of his works), Ibn al-ʿImād, *ShDh* II, 196/7, Suter, 34, no. 66. E. Wiedemann, *Beitr. z. Gesch. d. Naturw*. LXIV (SB phys.-med. Soz, Erlangen 52–3, 1920/1), Leclerc, *Hist. Méd*. I, 168–72, Ruska, *EI*, IV, 733, Sarton, *Introd*. I, 599f, Jamīl Bek, *ʿUqūd al-jawh*. I, 112–8, G. Schoy, Graeco-ar. Studien, *Isis* VIII (1926), 35–40, *Die trigonometrischen Lehren des.... al-Bīrūnī*, Hannover 1927, 74ff. 1. Translations and adaptations of Greek works, also: 1. Archimedes: a. *Kitāb al-kura wal-usṭuwāna* (see Steinschneider, *ZDMG* 50, 173), additionally Rāmpūr 411, Būhār 343 vi.—b. *Kitāb al-maʾkhūdhāt* (lemmata), ibid. 176, Fātiḥ 3414,4, with a commentary by Abu ʾl-Ḥasan ʿAlī b. Aḥmad al-Nasawī (see 5390, Ad p. 219), additionally Teh. II, 205,4, Rāmpūr 411, Būhār 343 vi, ed. al-Ṭūsī, see p. 511.—2. Euclid: a. *al-Muʿṭayāt* (Data, Steinsch., op. cit., 171), in the recension of al-Ṭūsī, additionally Fātiḥ 3441, 2, NO 2958, Teh. II, 209,6, Rāmpūr 411, Būhār 343 iii.—b. *Elementa*, revised version based on Ḥunayn b. Isḥāq, Fātiḥ 3439.—3. Autolykos: *al-Kura al-mutaḥarrika*, in the recension of al-Ṭūsī (Steinsch., op. cit. 337), additionally AS 2671, 6, Mashh. XVII, 11, 32, 56, 173, Rāmpūr 411, Būhār 343 iv.—4. Eutocius: *Fī ḥikāyat ma ʾstakhrajahu ʾl-qudamāʾ min khaṭṭayn bayna khaṭṭayn ḥattā yatawāla ʾl-arbaʿa mutanāsiba*, Paris 2457, 14.—5. Hypsicles: *Fi ʾl-maṭāliʿ*, revised based on the translation by Ḥunayn b. Isḥāq, ibid. 36.—6. Apollonius of Perga: *Conica*, vols. 5, 6, 7, revised by the Banū Mūsā, Leid. 979, abstract ibid. 980.—7. Ptolemy: a. *Tashīl al-Mijisṭī*, Br. Mus. Hebr. 4104 (Ar. in Hebr. characters, see Steinschn., *ZDMG* 47, 367).—b. *ὑπόθεσις τῶν πλανωμένων, Fi ʾqtiṣāṣ jumal ḥālāt al-kawākib al-mutaḥayyira*, Leid. 1045.—c. Improvement of the *Kitāb al-ṭulūʿāt wal-ghurūbāt*, AS 4832,10,11, Serāi 3464,10.—d. *Jawāmiʿ li-mā qālahu Baṭlūmiyūs fī qismat al-arḍ al-maskūna ʿala ʾl-burūj wal-kawākib*, AS 4832,12.—8. Aristotle: a. *περί φυτῶν*, see *Gnomon* X, 1934, 278ff.—b. *Maqāla fī talkhīṣ mā atā bihi Arisṭūṭālīs fī kītābihi fī-mā baʿd al-ṭabīʿa mimmā jara ʾl-amr fīhi ʿalā sāqat al-burhān etc.* for the vizier Abu ʾl-Ḥasan al-Qāsim b. ʿUbaydallāh, AS 4832,14.—9. *Jawāmiʿ jamaʿahā Thābit. b. Qurra al-Ḥarrānī li-kutub Jālīnūs*, AS 3131, 27a–65a (Ritter, *SBBA* 1934, ph.-hist. Kl. 832).

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2. Independent treatises: *Rasā'il*, AS Majm. 4832.

A. Medicine: wrongly attributed to him are: 1. *Kitāb al-dhakhīra fī ʿilm al-ṭibb, The Book of al-Dakhīra* (additionally Šehīd ʿA. 2028, Mosul 289,3, Teh. II, 502), ed. by G. Sobhy, C. 1926 (see Brockelmann, *ZS* VII, 311–6); on the author see M. Guidi, *JRAS* 1930, 142, Meyerhof, *Isis* XIV, 55–76; Thābit b. Sinān in al-Qifṭī, 84, 11 (cf. al-Shahrazūrī in Wiedemann, 216), denies that the work is by his grandfather.—2. *Kitāb al-baṣar wal-baṣīra, Leningr. Chr. Vost.* IV, 25, A. Taymur, *RAAD* III, 338, see C. Prüfer and M. Meyerhof, Die angebliche Augenheilkunde des
385 Thabit, *Centralbl. f. Augenheilk.* XXXV, 21–39, | J. Hirschberg, *Die ar. Lehrbücher der Augenheilkunde*, 21ff. *Kitāb al-Bayṭara*, Köpr. 959, 51a–86b (see Ritter, 832).

B. Mathematics and astronomy: 6. *al-Qawl fi 'l-shakl al-qaṭṭāʿ wal-nisba al-muʾallafa*, on Menelaus' theorem, 1. Paris 2457, 37, also Algiers 1446, 4, AS 4832,7, Serāi 3464,13, abstract Paris 2467,13, translated into Latin by Gerhard of Cremona, *Liber Thebit de figura alchata* (also: *de figura sector*), Paris 7377 B, Erfurt, Ampl. Samml. Qu. 349, 16, see A. Björnbo, *Thabits Werk über den Transversalensatz, mit Bemm. v.* H. Suter (*lat. Text*), *ergänzt durch Untersuchungen über die Geschichte der muslimischen Sphärometrie und Trigonometrie v.* H. Burger *u.* K. Kohl, Erlangen 1924 (*Abh. z. Gesch. d. Naturw. u. Med.*, Heft 7), Hebr. by Kalonymos b. Kalonymos (1313), Oxford, Neub. 2008, see Steinschn., *Hebr. Übers.* 588–90.—7. *Kitāb al-mafrūḍāt*, equated by von Steinschneider, loc. cit., and Suter, 37, with Euclid's *Data* (see above 2a), but Būhār 343v and Rāmpūr 412 are different from it, additionally AS 4832. 4.—9. *Risāla* (*Nukat*) *fi 'l-qarasṭūn*, on the theory of the gold balance, additionally Paris 4946, Beirut 223,11, see E. Wiedemann, *Bibl. Math.* series III, vol. 12 (1912), 21–39, F. Buchner, Die Schrift über den Q. v. Th. b. Q., *SB phys.-med. Soz. Erlangen*, 52/3, 141–88.—11. *Kitāb fī ibṭāʾ al-ḥaraka fī falak al-burūj wa-ṣūratihā bi-ḥisāb al-mawāḍiʿ al-khārija min al-markaz*, Paris 2457, 13, on the irregularities in the movement of the sun (Nallino in Suter, *Nachtr.* 162).—14. *Fī misāḥat qaṭʿ al-makhrūṭ alladhī yusamma 'l-mukāfī*, Paris 2437, 25, AS 4832, 3, Cairo[1] V, 197, transl. by Suter, *SB ph.-m. S. Erl.* 48/9, 65–88.—15. *Fī anna 'l-khaṭṭayn idhā kharajā ʿalā zāwiyatayn qāʾimatayn iltaqayā*, on the proof of the famous Euclidian postulate, Paris 2457 32, AS 4832, 9, Ǧārullāh 1502,3, Cairo[1] V, 201.—16. *Fi 'l-aʿdād al-mutaḥābba*, AS 4830,7, on friendly numbers, see Woepcke, *JA*, XX, 4, 1852.—21. *Kayfa yanbaghī etc.*, additionally AS 4832,11.—23. *Fī qaṭʿ* (*quṭūʿ*) *al-usṭuwāna* (*wa-basīṭihā*) AS 4832, 2, Cairo[1] V, 202.—24. On the rectangular triangle, Esc. [1]955, 8.—25. *Fi 'l-ḥujja al-mansūba li-Suqrāṭ fi 'l-murabbaʿ wa-quṭrihi*, AS 4830,5, Cairo[1] V, 196 (*Tadhk. al-naw.* 149).—26. *Fī taṣḥīḥ masā'il al-jabr bil-barāhīn al-handasiyya*, AS 2457,3 (*Islca* IV, 527), Teh. I, 181, 5, II, 205,15, Mashh. XVII, 11, 31.—27. *Tractatus de horometria*, Esc.[1] 386,

no. 955 (now 961), see E. Wiedemann and J. Frank, *Über die Konstruktion der Schattenlinien auf horizontalen Sonnenuhren, ar. Text v. Th. b. Q.*, Kgl. Dansk Vid. Selsk. Mat. fys. Meddelser, IV, 9, Copenhagen 1922.—28. *Kitāb fī ʿamal shakl mujassam dhī arbaʿ ʿashrat qāʿida tuḥīṭu bihi kura maʿlūma*, Köpr. 948,3, see Th. b. Q. s Abh. über einen halbregelmässigen Vierzehnflächner, by E. Bessel-Hagen and O. Spies, *Quellen u. Stud. z. Gesch. d. Math. Astr. u. Phys.* II, 3, 1932, 186–92.—29. *Kitāb fī ālāt al-sāʿāt allatī tusammā rukhāmāt*, Köpr. 948, 1. 30 (copied in 370 AH by Ibrāhīm b. Hilāl, Berl. sim. 58.), see *Quellen u. St. Z. Gesch. d. Math.* II, 186ff.—30. *Kitāb fī īḍāḥ al-wajh alladhī dhakara Baṭlūmiyūs anna bihi ʾstakhraja mā taqaddama masīrāt al-qamar al-dawriyya wa-hiya ʾl-mustawiya*, ibid. 2.—31. On the trepidation of fixed stars, a letter to Isḥāq b. Ḥunayn in Ibn Yūnus, see Caussin, *Not. et extr.* VII, 114–8.—32. *Fī ḥarakat al-falak*, probably = *De motu octavae sphaerae*, Paris, 7195,4, 16211, in another translation Vat. 4275, 4083, or *De motu accessionis et recessionis*, Paris 9335, Florence in | Montfaucon 386
428, Oxford, Cat. Mss. Angl. I 6567, printed after Sacro Bosso's *Sphaerae* and Gerhard's *Theoria planetarum*, Bologna 1480, Ven. 1518; other Latin translations in Steinschn., *Zeitschr. f. Math.* 18 (1873), 331–8.—33. *Fi ʾl-bayāḍ alladhī yaẓharu fi ʾl-badan*, AS 3724, 147r–152v (Ritter, *SBBA*, 1934, ph.-h. Kl. 831).—34. *Fī misāḥat al-ashkāl al-musaṭṭaḥa wal-mujassama*, AS 4832, 6.—35. *Kitāb ila ʾl-mutaʿallimīn fi ʾl-nisba al-muʾallafa*, Serāi 3464, 11 (= 12?).—36. *Fī dhikr al-aflāk wa-ḥalaqihā wa-aʿdād ḥarakatihā wa-miqdār masīrihā*, AS 4832, 8.—37. *Qawl fi ʾl-sabab alladhī juʿilat lahu miyāh al-biḥār māliḥa*, Serāi 3342,11.

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4. His son Abū Saʿīd Sinān b. Thābit b. Qurra, d. 331/942.

Fihr. 272, 302, Yāqūt, *Irsh.* IV, 257, Ibn al-Qifṭī, 58, 190. His *Risāla*, which draws on Plato's politics, is cited in al-Masʿūdī, *Murūj* I, 14/5.

5. The latter's son Abū Isḥāq Ibrāhīm b. Sinān, who died in 335/946.

Ibn al-Qifṭī, 57, Ibn al-ʿImād, *ShDh* II, 197. 1. *Fī misāḥat qaṭʿ al-makhrūṭ al-mukāfī*, additionally AS 4832,16, Bank. 26/2519.—2. *Maqāla fī ṭarīq al-taḥlīl wal-tarkīb fi ʾl-masāʾil al-handasiyya*, additionally Bank. 2/2519, printing planned together with seven other treatises in Hyderabad, *Barnāmaj* 1354, p. 21.—3. *Maqāla fī rasm al-quṭūʿ*, also ibid. 3/2519.—4. *Risāla fī wasf al-maʿqūd al-mustakhraj fi ʾl-handasa wa-ʿilm al-nujūm*, ibid. 1/2519.—5. *Risāla fi ʾl-asṭurlāb*, ibid. 4/2519.—6. *Fī ḥarakat al-shams*, ibid. 25/2519.—7. *Kitāb fi ʾl-dawāʾir al-mutamāssa*, ibid.

27/2519.—8. Translation of Archimedes' *Fī uṣūl al-handasa*, ibid. 28/2519 (*Tadhk. al-naw.* 152).—9. *Fi ālāt al-aẓlāl*, AS 4832,15.—On his grandson Hilāl, see ad p. 342.

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6. Jābir b. Ibrāhīm al-Ṣābī.

A *Qaṣīda fī ṭulūʿ al-manāzil*, rhyming on *b*, is preserved in Gotha 1378, 2. Is he identical with Jābir b. Ibrāhīm al-Anṣārī, whose *Safīnat al-najāh* is preserved in Mash had (see Ivanow, *JRAS* 1920, 544)?

6a. Muḥammad b. ʿAbd al-ʿAzīz al-Hāshimī wrote for Abu 'l-Faḍl Jaʿfar b. al-Muktafī billāh (b. 294/906, d. 377/987).

Al-Muwaḍḍiḥ fī ḥisāb al-judhūr al-ṣumm, Paris 2457,16, Bodl. I, 940,2, translated by Woepcke, *JAs* 1851, Sept–Oct. His astronomical tables *al-Kāmil* are cited in al-Bīrūnī, *Chronologie* 315, see Suter, 79.

b. Abu 'l-ʿAbbās al-Faḍl b. Ḥātim al-Nayrīzī, who died around 310/922–3.

387 | *Fihr.* 279, Ibn al-Qifṭī, 254, Klamroth, *ZDMG* 35, 303ff., Steinschneider, *Zeitschr. f. Math. u. Phys.* XXXI, 81–110, Suter, 88. *Risāla fī samt al-qibla*, Paris 2457,17, übers. u. erl. v. C. Schoy, *Münch. Ak. 1922, math. phys. Kl.*, 55–65.—2. *Risāla fi 'l-muṣādara al-mashhūra li-Uqlīdīs*, ibid. 2467,7.—3. *Sharḥ kitāb Uqlīdīs*, see above p. 363.—4. *Risāla fī aḥdāth al-jaww*, for al-Muʿtaḍīd, AS 4832, 20.—5. *Kitāb fī maʿrifat ālāt yuʿrafu bihā abʿād al-ashyāʾ al-shākhiṣa fi 'l-hawāʾ wal-latī ʿalā basīṭ al-arḍ wa-aghwār al-awdiya wal-ābār wa-ʿuruḍ al-anhār*, AS 4830, 15.

6c. Aḥmad b. al-Ḥusayn al-Ahwāzī al-Kātib, who may have been a son of Abū Aḥmad al-Ḥusayn b. Karnīb al-Kātib (Fihr. 263), in which case he lived around 330/941.

Suter, 123. *Sharḥ al-maqāla al-ʿāshira min kitāb Uqlīdīs*, AS 2742, 2, abstract Berl. 5923, Leid.[1] 970, Paris 2467,8, Faiẓ. 1359,5 (in Leid. and Berl., following Flügel's Index to ḤKh, identified with ʿAbdallāh b. Hilāl al-Ahwāzī, see above, p. 237).

6d. Abu 'l-Ḥasan Aḥmad b. Ibrāhīm al-Uqlidīsī wrote in 341/952 in Damascus:

2 Ad p. 205.

Kitāb al-fuṣūl fi 'l-ḥisāb al-Hindī, Yeni 802. Is Abū Isḥāq Ibrāhīm b. Muḥammad b. Ṣāliḥ al-Uqlidīsī, the author of a work on chess (*Fihr*. 156), his father?

6e. Abū ʿAbd al-Raḥmān Naẓīf b. Yumm al-Qass lived sometime before 359/970 as a Christian physician in Shiraz.

Fih. 266, Ibn Abī Uṣ. I, 238, Suter, 68. A translation of the tenth book of Euclid is preserved in Paris 2457, 18, 34, ed. Woepcke, *JAs*. 1851, Sept.–Oct.

6f. Yaʿqūb b. Muḥammad al-Sijistānī seems to belong to the fourth century as well. For his *Maʿrifat al-misāḥa*, see A. Taymūr, *RAAD* III, 363.

6g. Abū Jaʿfar Muḥammad b. Abi 'l-Ḥasan (Mūsā) al-Khāzin of Khurāsān, who died around 350–60/961–71.

Fihr. 266, 282, al-Bīrūnī, *Chron*. 183, 249, 322, Suter, no. 124. 1. A commentary on the beginning of the tenth book of Euclid, Berl. 5924, Leid. 968/9, Paris 2467,17, Faiẓ. 1359, 6.—2. *Zīj al-ṣafā'iḥ*, tables for the discs of the astrolabe, on which are based two short chapters on astronomical instruments in the work of an unidentified author, Berl. 5857, and the short versions of two geometrical theorems discussed extensively by him in book one, Leid.[1] 992.—3. *Liber de sphaera in plano describenda*, Pal.–Med. 271, see above, p. 383, and ad pp. 470, 2, 2, 472, 2, 5.

| 7. The era of Abū Saʿīd Aḥmad b. Muḥammad b. ʿAbd al-Jalīl al-Sijāzī[3] is fixed 388
by MS Paris 2457, the greater part of which was written by him personally, probably when he was a young man, by work no. 3, which he wrote in 389/999, and by the fact that he is referred to as a contemporary in al-Bīrūnī (see p. 475), *Chron*. 42, 17.

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Suter, 80/1, 224/5, Nallino, *ʿIlm al-falak* 251/2. 1. A passage from this is in Woepcke in Trois traités ar. sur le compas parfait, *Not. et extr*. XXII, 1, 112.—2. Additionally Cairo[1] V, 203 with an addition on the construction of a heptagon within a circle, transl. C. Schoy, *Isis*, VIII, 21–40; this may be identical with both letters to al-Malik al-ʿĀdil Abū Jaʿfar Aḥmad b. Muḥammad on the division of a straight line into equal parts, against a work by Yūḥannā b. Yūsuf (7a), Paris

3 In Paris 6686 and elsewhere this is corrupted to al-Sinjārī.

2457, 10, and to Abū ʿAlī Naẓīf b. Yumn (see above 6e), *Fī ʿamal muthallath ḥādd al-zawāyā min khaṭṭayn mustaqīmayn*, on the construction of the sharp-angled triangle from two unequal straight lines (?), ibid. 27.—3. Read: *al-awjuh*.—4. On the relation between the hyperbola and its asymptote, from the fifth book of the *Conica*, maybe just a part of 1 (?), see Traduction d'un passage extrait du mémorie d'A. b. M. al-S. sur la description des sections coniques, by Woepcke, *Not. et extr*. XXII, 1.—7. *Dalāʾil fī ʿilm aḥkām al-nujūm*, additionally Ambr. C. 170, vii, N.F. 426 vii, ʿĀšir 570, 11, Asʿad 1998, 11, Ḥamīd. 837,11 Teh. II, 174,11.—7a. *al-Mudkhal fī ʿilm aḥkām al-nujūm*, based on a work by Abū Naṣr al-Qummī, Paris 6686.—9. *Kitāb al-asʿār* also Berl. oct. 3296,2, ʿĀšir 570,7, Asʿad 1998,7, Ḥamīd. 837,7, Teh. II, 174, 7.—10. *Risāla fī ikhrāj al-khuṭūṭ fi 'l-dawāʾir al-mawḍūʿa min al-nuqaṭ al-muʿṭāh*, Paris 2458,1, see Sédillot, *Not. et. extr*. XIII, 143, ʿĀšir 570, 1, Asʿad 1998, 1, Ḥamīd. 837, 1.—11. *Taḥṣīl al-qawānīn al-handasiyya al-maḥdūda*, Paris 2458, 2, *Not. et extr*. XIII 139, ʿĀšir 570, 2, Asʿad 1998,2, Ḥamīd. 836, 2.—12. *Risāla fī jawāb ʿani 'l-masāʾil allatī suʾila fī baʿḍ al-ashkāl al-maʾkhūdha min kitāb al-maʾkhūdhāt li-Archimedes*, Paris 2458, 3, *Not. et extr*. 1116.—13. Solutions to 10 problems put to him by a geometrician from Shiraz, Paris 2457,31.—14. *Fī misāḥat al-ukar bil-ukar*, ibid. 46.—15. A letter to Abu 'l-Ḥasan Muḥammad b. ʿAbd al-Jalīl on the cross sections of rotational paraboloids and hyperboloids, Paris 2457,28.—16. *Jawāmiʿ kitāb taḥwīl* (*al*)*sinī*(*n*) *al-mawālīd* or *Jumal taḥāwīl sini 'l-mawālīd*, based on Abū Maʿshar, Paris 6686,2, Bodl. I, 948, ʿĀšir 570, 5, Asʿad 1998, 3, Ḥamīd. 837,5.—17. *Muntakhab Kitāb al-mawālīd* (*li-Abī Maʿshar*), ʿĀšir 570, 3, Asʿad 1998, 3, Ḥamīd. 837, 4, Teh. II, 174, 4.—18. *Kitāb al-mizājāt* or *Mizājāt al-kawākib*, Paris 6686,3, ʿĀšir 570, 6, Asʿad 1998,6,12, Ḥamīd. 837,6. Teh. II, 174, 6.—19. *Kitāb fī ṣuwar darajāt al-falak*, based on a work claimed to be by Zoroaster, Paris 6686,4, ʿĀšir 570, 14, Asʿad 1998, 14, Ḥamīd. 837, 13.—20.
389 *Kitāb tarkīb al-aflāk*, written for ʿAduḍ al-Dawla, Landb.–Br., | Br. 170 (which has al-Sanjarī), Lālelī 2707, = (?) *Risālat al-aflāk* Teh. II, 174, 1.—21. *Kitāb al-zāʾirjāt fi 'l-hīlāj wal-kadhkhudhāh*, ʿĀšir 570, 4, Asʿad 1998, 4, Ḥamīd. 837, 3, Teh. II, 174, 3.—22. *Aḥkām ittiṣālāt al-qamar bil-kawākib fi 'l-burūj*, ʿĀšir 570, 8, Asʿad 1998, 8, Ḥamīd. 837, 8.—23. *Muntakhab min kitāb al-ulūf* (*li-Abī Maʿshar*), ʿĀšir 570, 9, Asʿad 1998, 9, Ḥamīd. 837, 9, Teh. II, 174, 9.—24. *Kitāb al-maʿānī fī aḥkām al-nujūm*, ʿĀšir 570, 10, Asʿad 1998, 10, Ḥamīd. 837, 10, Teh. II, 174, 10.—25. *Kitāb maʿrifat fatḥ al-abwāb*(*bāb*), ʿĀšir 570, 12, Asʿad 1998, 12.—26. *Kitāb ḥulūl al-kawākib al-burūj al-ithnai ʿashar*, ʿĀšir 570, 13, Asʿad 1998, 13, Ḥamīd. 837, 12.—27. *Kitāb al-ikhtiyārāt*, Teh. II, 174, 8.—28. *Risālat al-aflāk li-Baṭlūmiyūs*, ibid. 1.—29. *Taḥṣīl al-qawānīn listinbāṭ al-aḥkām*, ibid. 2. (= 8?).—30. *Risāla fi 'l-asṭurlāb*, Mashh. XVII, 20, 59.—31. *al-Jāmiʿ al-shāhī*, a collection of 15 treatises: 7a, 29, 17, 21, 16, 18, 9, 27, 23, 24, 7, 25, 26, tables for the 360 degrees

of the heavens and a treatise on talismans, Br. Mus. Suppl. 776 (which has al-Sinjarī).

7a. His contemporary Yuḥannā b. Yūsuf b. al-Ḥārith b. al-Biṭrīq al-Qass gave lectures on geometry and was also active as a translator.

Fihr. 282, Ibn al-Qifṭī(C.), 248, Woepcke in *Mém. prés. par divers sav*. XIV, 665. *Maqāla fi 'l-maqādir al-muntaqāt wal-ṣumm*, Paris 2457, 48.

7b. Another contemporary, al-ʿAlā' Sahl (Suhayl) Abū Saʿd, wrote:

1. On the properties of the three conic sections, Paris 2457,29.—2. A commentary on Wayjan b. Rustam's treatise on the astrolabe, see p. 399.—3. *al-Burhān anna 'l-falak laysa fī ghāyat al-ṣafā'*, from a treatise on optics by Ptolemy, Pet. Ros. 126, no. 192, 12, see Wiedemann, *ZDMG* 38, 145.—4. An overview of problems solved by him, Cairo[1] V, 204, Suter 83, *Nachtr*. 168.

7c. A younger contemporary, Muḥammad b. Aḥmad b. Muḥammad b. Kishnab (?) al-Qummī, wrote for a prince named Abu 'l-Badr ʿAbd al-ʿAzīz b. ʿAlī b. ʿAbd al-ʿAzīz:

On the asymptote of the hyberbola, Leid. 1000, Suter, no. 207.

8. Abū Bakr Muḥammad b. al-Ḥusayn al-Karajī:[4]

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Ibn Khall. (W.) II, 65, transl. III, 279, Suter, 84, no. 193. 1. *al-Kāfī fi 'l-ḥisāb*, additionally Dāmād Ibr. P. 855, Serāi 3135, 3464, 16, Fātiḥ 3439, 2; commentary by Muḥammad b. ʿAlī b. Abi 'l-Ḥasan b. Aḥmad b. ʿAlī al-Shahrazūrī, Yeni 801 (dated 591).—2. *Kitāb al-fakhrī*, on algebra, Paris 2459, Cairo[1] V, 212, Bodl. I, 986, 3(?), is a continuation of the *Kitāb al-kāfī*, further MSS Pet. AM Buch. | 863, 390
Lālelī 2714, 2, Köpr. 950,1, Asʿad 315,7.—3. *Kitāb inbāṭ al-miyāh al-khafiyya* (ḤKh I, 153), Āṣaf. I, 197,128, *Tadhk. al-naw*. 179, printing planned in Hyderabad, *Barn*. 22.—4. *al-Badīʿ fi 'l-ḥisāb*, Vat. V. Barb. 36,1.

4 Wrongly al-Karkhī, see Levi Della Vida, *RSO* XIV, 264.

8a. The era of Aḥmad b. ʿUmar al-Karābīsī is not certain.

Fihr. 265, Ibn al-Qifṭī (C.), 57, 5, Suter, 144. *Kitāb misāḥat al-ḥalaq*, Bodl. I, 193, AS 2760,5, Ǧārullāh 1502,11, Beshīr (Sul.) 440,15, Serāi 3456,16, Cairo[1] V, 204. Das Buch von der Ausmessung der Kreisringe des A. b. ʿO. al-K. hsg. u. übers. v. E. Bessel-Hagen u. O. Spies, *Quellen u. Stud. z. Gesch. d. Math., Astr. u. Phys.* I (1931) 502–40, with S. Gandz, ibid. II, 98–105.

9. A contemporary of al-Karajī was ʿAlī b. Aḥmad Abu 'l-Ḥasan al-Nasawī.

1. *al-Muqniʿ fi 'l-ḥisāb al-Hindī*, which he had originally written in Persian for use by the fiscal offices of the Būyids in Rayy or Isfahan, and which he translated into Arabic under Maḥmūd of Ghazna following the ousting of Majd al-Dawla in 420/1029, Leid. 1021, see Woepcke, *JAs*. 1863, I, 492ff., Cantor, *Vorl*. [1]I, 553–7, [2]716–21, II. Suter, über das Rechenbuch des ʿA. b. A. al-N., *Bibl. Math.* series 3, vol. VII.—2. *Kitāb al-ishbāʿ*, a commentary on the transversal theorem of Menelaus, Leid. 1060.—3. A commentary on the lemmata of Archimedes in the recension of al-Ṭūsī, Berl. 5936, Flor. 271, Bodl. I, 857, 13, Cairo[1] V, 202, Suter, p. 96, see p. 511.

10. Shujāʿ b. Aslam b. Muḥammad b. Shujāʿ Abū Kāmil al-Miṣrī.

Fihr. 281, Suter, 43, *Nachtr*., 164. 1. *Kitāb al-ṭarāʾif fi 'l-ḥisāb*, on unidentified problems, Leid. 1001 (incomplete), Lat. Paris 7377A, 6.—2. *Kitāb al-jabr wal-muqābala*, Qara Muṣṭafā P. 379, Mashh. XVII, 32, 98, Lat. fragment, Paris 7377, D fol. 93, see Karpinski, The Algebra of a K. Sh. b. A. *Bibl. Math*. series 3, vol. XIII, J. Weinberg, Diss. 1935.—3. *Scholium de mensuratione pentagoni et decagoni*, ibid. no. 5, see Suter, *Bibl. Math*. new series X, vol. 8, 15—42. All three texts in Hebrew translation by Mordechai Finzi (ca. 1473), Munich 225, Paris 1029, see Steinschneider, *Hebr. Übers*. 584–8.—4. *al-Waṣāyā bil-judhūr*, Mosul 294,3.

11. Abū Maḥmūd Ḥāmid b. Khiḍr al-Khujandī, who died around 390/1000 (or, according to others, in 382/992).

Suter, 74. 1. *Fī ʿamal al-āla al-ʿāmma* (astrolabe), Bodl. I, 970 = (?) *Kitāb al-āla al-shāmila* (*bi-asrihi?*) *ṣināʿat Abī Maḥmūd etc.* Bursa, Kharājjīzāde, ZDMG 68, 48.—2. On geometrical problems, Cairo[1] V, 205.—3. *Risāla fī taṣḥīḥ al-mayl wa-ʿarḍ al-balad*, Beirut 223, printed in *Mashriq* XI (1905), 60–8.

| 12. Abū Jaʿfar Muḥammad b. al-Ḥasan was somewhat younger than al-Khujandī. 391

Suter, 183, Nachtr., 168. 1. Treatise on finding rectangular triangles with rational sides, Paris 2457,20,49, French translation by Woepcke, *Atti dell' Acc. Pont. dei Nuovi Lincei* XIV (1861), see Cantor, *Vorl.* I, 1646, 2708.—2. On finding two mean proportionals between two straight lines in fixed geometry, Paris 2457, 4, abbreviated French translation by Carra der Vaux, *Bibl. Math.* XII, 3, 4.—3. On the tripartition of angles, from the book on conic sections in the improved version by Muḥammad b. al-Ḥusayn al-Ḥārith, Algiers 1446,10.

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Chapter 14. Astronomy and Astrology

C. Nallino, *ʿIlm al-falak, taʾrīkhuhu ʿinda ʾl-ʿArab fi ʾl-qurūn al-wusṭā, mulakhkhaṣ al-muḥāḍarāt allatī alqāhā bil-Jāmiʿa al-Miṣriyya* I, II, Rome 1911, 2 (Publ. Un. Egiz.).

G. Sarton, *Introduction to the History of Science* I, *From Homer to Omar Khayyam*, Baltimore 1929 (Carnegie Inst. Publ. 376).

1a. Abū Isḥāq Ibrāhīm b. Ḥabīb al-Fazārī, often called Muḥammad b. Ibrāhīm as a result of a confusion with the *ḥadīth*-scholar (Ibn Qutayba, *Maʿārif* 257, Ṭabarī III, 2549).

Fihr. 273, al-Masʿūdī, *Murūj* IV, 37–40, Ibn al-Qifṭī 57 (C. 42), 270 (C. 177), Ibn Ṣāʿid, *Ṭab. al-umam* 19, 5ff., al-Ṣafadī, *al-Wāfī* I, 336 (for the Indian works translated by him see G. Thibaut, *Grundr. d. ind. Phil.* III, 9, *Astr*. 58, Boll in *Cat. Astr. Graec*. V, 1, 156. *Kitāb ʿamal al-asṭurlāb*, see ad p. 232.

1b. A certain Nawbakht, i.e. probably Abū Sahl al-Faḍl b. Nawbakht, the librarian of Hārūn al-Rashīd, is credited with a *Kitāb fīhi sarāʾir min aḥkām al-nujūm* (see ḤKh V, 35) in NO 2951, fols. 137r–138v.

Suter, no. 2, Iqbāl, *Khāndāni Nawbakht* 11. *Omar astrologus arabs de nativitate*, Basle 1551.

1c. Māshāʾallāh (as a Jew, Manasse) b. Atharī al-Baṣrī was regarded as the foremost astrologer of his time under al-Manṣūr and al-Maʾmūn. He died around 200/815.

392 | *Fihr*. 273, al-Yaʿqūbī II, 4_{20}, 12_{6}, Suter, 8, Steinschneider, *Die ar. Lit. d. Juden* § 18, Nallino, *ʿIlm* 144–56, Levi Della Vida, *RSO* XIV, 270ff. 1. An untitled work on astrology, Lālelī 2122.—2. *Kitāb al-amthāl al-khamsa wal-thamānīn*, AS 2672, 9.—3. Excerpts from the *Kitāb al-asʿār* in Bodl. II, 285, 6, Lat. *Mesahallae libellus de mercibus*, Oxf., Aula Mar. Magd. 2, 11, Erfurt, Ampl. Qu. 372.—4. *De compositione astrolabii Messahallath etc.* Basle 1583.—5. *Epistula de rebus eclipsis lunae et solis, de receptione planetarum sive de interrogationibus de revolutione annorum mundi*, Ven. 1493.—6. *Kitāb al-duwal wal-milal wal-qirānāt wal-ḥawādith* (author?), *Fihr*. 274, 5.—7. *Bāb al-amṭār fi ʾl-sana*, Vat. V. Barb. 46, 3, ed. Levi Della Vida, *RSO* XIV, 270–81.

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1d. The era of Abū Yūsuf Yaʿqūb b. ʿAlī al-Qarshī al-Qasrānī[1] remains uncertain.

Fihr. 284 only mentions his *nisba*, see Ibn al-Qifṭī, 264, Suter, 58. If in his astrology (Berl. 5877, Leid. 1108, Bodl. I, 996, Dāmād Ibr. 846, NO 2807, Serāi 3492, Welīeddīn 2285, Ḥamīd. 1821/2 [= *al-Masāʾil fī aḥkām al-nujūm* by Yūsuf al-Qaysarānī, Pet AMK 941?] [see Suter 208, 4]) there is a reference to al-Kindī's *Kitāb bi-maʿrifat al-masāʾil*, then it is not possible that the *Masāʾil* of ʿUmar (ʿAmr) b. Farrukhān al-Ṭabarī (see 1e, Berl. 5878/9, Paris 2600,1, Esc.[1] 91 [*Kitāb al-uṣūl bil-nujūm*], Cairo[1] V, 316, Beirut 215) is an abstract of it; but perhaps his son Abū Bakr Muḥammad was the author, to whom *Fihr*. 275,20, attributes a *Kitāb al-masāʾil* and a *Kitāb al-masāʾil al-ṣaghīr*, see Suter 8. The *Risāla fī aḥkām al-nujūm* is preserved in Mashh. XVII, 27,83, and the *Risāla fi ʾstikhrāj al-ḍamīr fī ṭarīq al-nujūm* (author?) in ibid. 28,82. The *Ikhtiyārāt nujūmiyya* are in Berl. oct. 3296,3. For the Turksh translation of a *Jāmiʿ al-aḥkām fī masāʾil al-khāṣṣ wal-ʿāmm* by ʿUthmān b. Muḥammad al-Qāʾimbāshawī, see *RAAD* VI, 181.

1e. His contemporary ʿUmar b. Farrukhān al-Ṭabarī, who was a protégé of al-Maʾmūn and the Barmakid Yaḥyā, must have died around 200/815.

Ibn al-Qifṭī, 184, 214/2 (where he is mentioned as a translator of the book of Dorotheus), Ibn Ṣāʿid, *Ṭab*. 87, 9, Suter, 13. 1. In NO 2951 f. 162v–173v he is credited with a *Kitāb al-mawālīd*, just as his son is (see above), Paris 2600 (where the name is corrupted to Ibn Farjān al-Ṭīrān).—2. *al-Risāla fī aḥkām al-nujūm*, Mashh. XVII, 83.—3. *al-Risāla fi ʾstikhrāj al-ḍamāʾir bi-ṭarīq al-nujūm*, ibid. 85.—4. *Kitāb al-maʿānī*, on astrology, from the Syriac, Berl. oct. 2837,1.—5. *Kitāb Hermes fī taḥwīl sini ʾl-mawālīd*, ibid. 3257.—6. *Aḥkām ʿalā anwāʿ al-masāʾil*, ibid. Qu. 1617,2.—7. *Sharḥ al-Arbaʿa*, see p. 364.

2. Aḥmad b. Muḥammad b. Kathīr al-Farghānī.

Al-Qifṭī 78, (C.) 56, his father ibid. 286 (according to Ibn Taghr. (C.) II, 311, 2, | 393
al-Mutawakkil sent the latter to Egypt to supervise the Nilometer),[2] Ibn Ṣāʿid, *Ṭab*. 86, Suter, no. 39. 1. *Kitāb fī jawāmiʿ ʿilm al-nujūm wa-uṣūl al-ḥarakāt al-samāwiyya* or *Kitāb ʿilal al-aflāk*, additionally Paris 2504,3, Cairo[1] V, 310, Princ.

1 Where the information in Cat. Lugd. III, 116, no. MCVIII, 'd. 731', comes from is unclear.

2 This means that it is not possible that his son was already active under al-Maʾmūn, as is usually assumed; but Ibn Abī Uṣ. I, 207, 28, reports the same about Aḥmad b. Kathīr al-Farghānī, and *Fihr*. 279 mentions the great astronomer. On the basis of astronomical data, M. Christmann, *M. alfr. Chronologica*, Frankfurt 1590, p. 124, suggests the period around 950.

135; on the Hebrew translations see Steinschneider, p. 554/5, on the Latin Wüstenfeld, *Die Üb. ar. Werke ins Lat*. 26, 63, Steinschn. *Die europ. Üb. a. d. Arab*. I, 22, Ellis I, 194, see Alfragano, *Il Libro delle aggregazioni delle stelle secondo il codice Med. Laur. pl. 29, cod. 9. contemporaneo a Dante, pubbl. con introd. e note da* Romeo Campani, Città di Castello 1910, see Campani, *RSO* III, 205–52.—2. or 3. a treatise on the astrolabe, Br. Mus. Or. 5479 (DL 39).—4. *Risālat al-fuṣūl, mudkhal fī Mijisṭī wa-huwa thalāthūna faṣlan*, AS 2843,2.—5. *Risāla fī maʿrifat al-awqāt allatī yakūn al-qamar fīhā fawqa 'l-arḍ aw taḥtahā*, Cairo[1] V, 311.—6. *Ḥisāb al-aqālīm al-sabʿa*, ibid., may be the work to the tables of which Aḥmad b. Muḥammad al-Mīqātī wrote a *Tatimma*, one folio of which has been preserved in Gotha 1523.—Based on his tables is the *Risāla mukhtaṣara fī maʿrifat tafaṣṣul al-rubʿ wa-rasmihi bil-muqanṭarāt al-shamāliyya* by Muḥammad b. ʿAṭiyya b. ʿAbd al-Ḥaqq b. Ẓuhayra al-Ḥanbalī, Vat. V. Borg. 105, 2.

2a. Abū Aḥmad Yaḥyā b. Manṣūr, the astrologer of al-Maʾmūn and a student of the vizier al-Faḍl b. Sahl, died when he accompanied the caliph on an expedition to Tarsus around 215–7/830–2.

Fihr. 143, 275, Ibn Khall. (de Slane) III, 605, Ibn al-Qifṭī (C.), 234. Suter, no. 14, *Nachtr.* 158. *Al-Zīj al-mujarrab al-Maʾmūnī*, with insertions based on Kūshyār b. Labbān, Ibn al-Aʿlam, and Abu 'l-Wafāʾ, Esc.[1] 922 (now 927, Nallino in Suter).

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3. Ibn Hibintā al-Munajjim al-Naṣrānī.

Kitāb al-mughnī, part 2 Munich 852, according to Nallino written after 330/941, see Suter, *Nachtr*. 160.

4. Aḥmad b. ʿAbdallāh Ḥabash al-Ḥāsib al-Marwazī, ca. 220/835.

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Fihr. 275, Ibn al-Qifṭī 170, Ibn Ṣāʿid, *Ṭab*. 86,7, Suter, 12, no. 22. 1. It still needs to be ascertained which one of the three *Zīj* written by him is contained in Berl. 5750, Yeni 784: *zīj* 1, based on the *Sindhind*, itself based on al-Fazārī and al-Khwārizmī, with a consideration of Theon of Alexandria's theory of the trepidation of fixed stars, *zīj* 2., *al-Mumtahan*, or *zīj* 3., *al-Shāh*, also called *al-Zīj al-ṣaghīr*.—2. *Kitāb fī maʿrifat al-kura wal-ʿamal bihā*, Asʿad Ef. 2015.—3. *Kitāb al-ʿamal bi-dhāt al-ḥalaq li-Baṭlūmīyūs*, Serāi 3475.

| 4a. Abū Bakr al-Ḥasan b. al-Ḥāsib al-Fārisī al-Kūfī. 394

Ibn al-Qifṭī (C.), 114, *Fihr*. 276, Suter, no. 62, *Nachtr*. 162. 1. *al-Mughnī fi 'l-mawālīd*, Esc.[1] 973.—2 *Liber de nativitatibus*, Ven. 1492 (translation by Salio Canonicus in Padua 1218 or 1228) = Esc.[1] 935 (?), Hebrew in Steinsch. 546.—3. *Liber de nativitatum revolutionibus*, transl. Plato Tiburtinus, Paris 7439.—4. See Steinschn. *ZDMG* XXIV, 336.

4b. ʿAlī b. ʿĪsā al-Asṭurlābī, a student of Ibn Khalaf al-Marwarrūdhī, participated with Yaḥyā b. Abī Manṣūr al-Jawharī and others in the observations in Baghdad and Damascus as well as in the grade measurement that al-Maʾmūn carried out near Sinjār.

Fihr. 284, Suter, no. 23. 1. *Risālat* (*al-ʿamal bi*) *al-Asṭurlāb* Leid. 1159, Bodl. I, 967, ii, Vat. V. Borg. 217,3, Esc.[1] 972,3 (but which has ʿAlī b. ʿĪsā al-Ishbīlī), Paris 972,3 (*Maʿrifat al-ʿamal bil-asṭurlāb*, whose author is, however, ʿAlāʾ al-Dīn ʿAlī b. Sharaf al-Dīn ʿĪsā, and thus later?), AS 4857,5, Beirut 293, Bārūdī in Beirut, Dam. Ẓāh. Fal. 1, ed. by Cheikho, *Mashriq* XVI, 29–46, see *RAAD* XII, 633, where it is believed that Ibrāhīm b. Ḥabīb al-Fazārī, see p. 391, is the author, transl. by Schoy, *Isis* IX, 239–54.—2. On the astronomical instrument called *al-ṣaḥīfa al-āfāqiyya* see Br. Mus. Or. 5479,4 (DL 39), which also has ʿAlī b. ʿĪsā al-Ishbīlī.—3. *Risāla fi 'l-ʿamal bil-ṣaḥīfa al-qamariyya*, Serāi 3509,5.

4c. Aḥmad (Muḥammad) b. ʿAbdallāh b. ʿUmar b. al-Bāzyār, a student of Aḥmad b. ʿAbdallāh Ḥabash, was regarded as an eminent astronomer.

Fihr. 276, Suter, 30. *Kitāb fī jumal min dalālāt al-ashkhāṣ al-ʿaliyya ʿala 'l-aḥdāth al-kāʾina fī ʿālam al-kawn wal-fasād min jihat maḥallihā ʿinda ṭawāliʿ al-bawādī al-qirāna wa-ghayrihā*, Wehbī 898, 1, 1v–98r, in 8 books and 63 sections.

5. Abū ʿAlī Yaḥyā b. Ghālib (according to others Ismāʿīl b. Muḥammad) al-Khayyāṭ, ca. 240/854.

Fihr. 276, Suter, 9. 2. *Kitāb al-mawālīd* Bodl. I, 371, 3, Cairo[1] V, 314, Latin by Joh. Hispalensis: *Albohali Arabis astrologi antiquissimi ac clarissimi de judiciis nativitatum, in off.* J. Montani *et* M. Neuber, Nuremburg 1546, 2nd ed. 1549.—3. *Fawāʾid falakiyya*, Cairo[1] V, 291 from an unidentified treatise.

6. Abū Maʿshar (Albumasar of the Latins) Jaʿfar b. Muḥammad b. ʿUmar al-Balkhī was originally a *ḥadīth*-scholar and an opponent of al-Kindī, whose

interest in mathematics is nevertheless said to have been aroused by the
395 latter. | He was already 47 when he turned to astrology, and he later worked for al-Muwaffaq. He died at more than a hundred years in Wāsiṭ on 28 Ramaḍān 272/8 March 886.

Ibn al-Qifṭī, 152, Ibn Ṣāʿid, *Ṭab*. 89. Suter, 28, *Nachtr*. 163, *EI* I, 106, Boll, *Sphaera* 413ff., 482ff., Houzeau, *Bibliographie de l'astronomie*, 702–5. His works are all ordered following the canonical tetrad (De Boer, *Arch. f. Gesch. der Philos*. XIII, 2, 176); he was not very precise about intellectual ownership (see Loth, *Morg. Forsch*. 27off.). 1. = *Kitāb al-adwār wal-ulūf*, Paris 2581?—2. *Kitāb al-mudkhal al-kabīr ilā ʿilm aḥkām al-nujūm*, additionally Paris 5902, Ğārullāh 1508 (Berl. Cod. or. sim. 46), Khālid Ef. 541, NO 2806, Yeni 1193, 6, Mashh. XVII, 50,155, Book VI, chp. 1, ed. K. Dyroff in Boll, *Sphaera*, appendix 6. Abstract also Ambr. NF 444, XVII, C 188.—3. *Kitāb mawālīd al-rijāl wal-nisāʾ*, additionally Berl. oct. 3042, Paris 2718, 2. Ambr. C 154, II, E 255 (*RSO* VII, 317), printed with the title *al-Kitāb fi 'l-tamām wal-kamāl*, C. 1290, Ḥamīd. 856,3 (different from Berl. 5881/2), Teh. II, 214.—4. *al-Qawl fi 'l-numūdhārāt*, Br. Mus. 426, 17 = *Kitāb al-Muḥaqqiq al-mudaqqiq al-Yūnānī al-faylasūf al-shahīr bi-abī Maʿshar al-Falakī*, C. 1288, 1328.—6. See 3.—7. (= ?) *Kitāb al-qirānāt fi 'l-burūj al-ithnay ʿashar wattiṣālāt al-kawākib baʿḍihā bi-baʿḍ etc*. Serāi 3446,6, Yeni 1193, 5, Pers. Serāi 2672,7.—8. *Kitāb aḥkām taḥwīl sini 'l-mawālīd*, Berl. oct. 3090, Greek *περὶ τῆς τῶν ἐτῶν ἀναλλαγῆς* cod. gr. Vat. 197, fols. 248v–80v (W. Kroll, *Cat. astr. gr*. V. 2. 1–23, see Ruelle in *CR Ac. Inscr. et Belles-Lettres*, 1910, 34), Lat. *Hermetis philosophi de revolutionibus nativitatum*, ed. Hieron. Wolf, Basle 1559, ch. 8. ed. Bezold in F. Boll, *Eine ar.-byz. Quelle des Dialogs Hermippos*, SB Heidelb. Ak. 1912, no. 18.—13. *Bughyat al-ṭālib fī maʿrifat al-ḍamīr lil-maṭlūb wal-ṭālib wal-maghlūb wal-ghālib*, Cairo[1] V, 332, lith. n.p. 1288 (BDMG), print. C. 1316.—14. *Maʿrifat al-nujūm wa-ṭabāʾiʿ al-nās* Ambr, C 954, II, 15.—15. *Mudhākarāt fī ʿilm al-nujūm*, answers to questions by Abū Saʿīd Shādhān, Cambr. 1028 (cited in Ibn Ṣāʿid, *Ṭab*. 56, 1, Ibn al-Qifṭī, 242,6).—16. *Mukhtaṣar al-asrār*, Paris 6680, from *Asrār al-nujūm*, Asʿad Ef. 1969 (fragm.).—17. *Risāla fī ʿilm al-asṭurlāb*, Br. Mus. 445 (?).—18. *Kitāb al-milal wal-duwal, al-Iʿlām bi-shadd al-binkām, Mirʾāt al-ayyām, Darajat al-shams*, Br. Mus. Or. 7716 (DL 38).—19. *Kitāb fīhi jumal min dalālāt al-ashkhāṣ al-ʿulwiyya = de magnis conjunctionibus*, Trier 1489 and elsewhere, Steinschneider, *ZDMG* XXV 394/5, Loth, *al-Kindī* 271, Nallino, *al-Battānī* II, XVIII n. 2 = *Kitāb fī dhikr mā tadullu ʿalayhi 'l-ashkhāṣ al-ʿulwiyya min al-samāwiyya lil-taʾthīrāt fi 'l-ashyāʾ al-sufliyya etc.* Fātiḥ 3426,3.—20. *Mūqāranāt al-kawākib*, ʿUm. 4688.—21. *al-Masʾala al-ithnā ʿasharīyya*, AS 2672,6 (cf. Bodl. I, 332,4?).—22. Treatise on conjunctions of planets in the signs of the Zodiac etc. in 5 chapters, Welīeddīn 2286, 1 (with the spurious title *Miṣbāḥ al-ʿulūm fī*

aḥkām al-nujūm), whose first 3 chapters are, separately, in Serāi 3466,6, Yeni 1193,5.—23. Persian translation of an untitled work on the influence of conjunctions, Köpr. 1624,1.—24. Also by him is a work on the same subject in Faiz. 1362,4, 2144,2 (see 7).—25. *al-Aṣl fī ʿilm al-nujūm wa-sarāʾir al-asrār* or *Aṣl al-uṣūl* (also attributed to Abu ʾl-ʿAnbas al-Ṣaymarī), | Ḥamīd. 824, 829,2, Cairo[1]V, 396
228, beginning Berl. 5711.—26. *Masāʾil al-qamar*, Berl. oct. 1617,1.—27. *Risāla fī ʿamāl man…*. (illegible), Ǧārullāh 559 (parchment in Kufic dated 352, Ritter). On the Latin translations, see Ellis I, 779–81.

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6a. Abu ʾl-ʿAnbas Muḥammad b. Isḥāq al-Ṣaymarī, who was born in Kufa in Ramaḍān 213/end of 828, was for a time a *qāḍī* in Ṣaymara, a hamlet near Basra. Later he lived in Baghdad at the court of al-Mutawakkil and al-Muʿtamid where he was not only appreciated as an astrologer, but also as a poet and a belletrist. He died in 275/888.

Fihrist 151, 278, *Agh*. index, Ibn al-Qifṭī, 410, Yāqūt, *Irsh*. VI, 401–6 (based on a lemma that is missing in the edition of *Taʾr. Baghd*.), *GW* III, 443, Suter, 30. 1. *Kitāb aṣl al-uṣūl fī khawāṣṣ al-nujūm wa-aḥkāmihā wa-aḥkām al-mawālīd*, which, according to *Fihrist* 277, 19, was actually by Abū Maʿshar (see above), but which he had claimed as his own, possibly *Kitāb al-mudkhal ilā ṣināʿat al-nujūm, Fihr*. 152,3, Ibn al-Qifṭī, 410, Berl. 5711 (with no title), 5898, Br. Mus. Suppl. 775, Ambr. C 81 (*RSO* VIII, 841), Cairo[1] V, 228, under the title *Aṣl al-uṣūl fī ṭabaqāt al-ʿulūm fī asrār aḥkām al-nujūm*, photograph Cat. Sarkis 1928, 46, no. 9, 1932, 63.—2. *Kitāb fi ʾl-ḥisāb al-nujūmī*, maybe just another recension of 1., Vat. V. 957.—3. *Kitāb aḥkām al-nujūm* Ambr. N. F. 337, i.

6b. Abū ʿUthmān Sahl b. Bishr b. Hānī (Hāyā) al-Isrāʾīlī was employed by the governor of Khurāsān, al-Ṭāhir b. al-Ḥusayn (d. 207/822–3), and then al-Ḥasan b. Sahl, the vizier of al-Maʾmūn (d. 235 or 236/850–1).

Fihrist 274, Ibn al-Qifṭī (C.) 134, Ibn Ṣāʿid, *Ṭab*., ed. Cheikho 88 and n. 4, Suter, 15. 1. *al-Majmūʿ fi ʾl-aḥkām*, excerpts Ambr. C 81 V, *RSO* VII, 86, cf. VIII, 122, Nallino, *Battānī* I, LXXVI–VIII, Steinschneider, *Die ar. Lit. der Juden*, 23–32, Leipz. 799, see Loth, *Morg. Forsch*. 263ff., Lat. *Liber Arçahelis, introductorium de principiis judiciorum,* printed together with Ptolemaeus, *Quadripart.*, Ven. 1493, 1519, on the MSS see Nallino, *Battānī* I, LXXVI–VIII.—2. *al-Ikhtiyārāt*, only in Latin, *Electiones*, based on Ptol. *Quadr*. Ven. 1493, 1519, based on Jul. Firmicus, *Astr*., Basle 1533–51.—3. *Kitāb al-awqāt*, Berl. oct. 2591,2, Latin *de temporum*

significatione ad judicia, in the same printing.—4. *Opus bipartitum de astrologia judiciaria*, Esc.[1] 914.—5. *Kitāb fi 'l-mawālīd*, ibid.[2] 1636, 1.—5. *Fī nawādir al-aḥkām wal-masā'il*, Berl. oct. 2837,3, Bodl. 1, 941.—6. *Risāla fi 'l-khusūf wal-kusūf*, As'ad Ef. 1965 (towards the end).—7. *al-Mudkhal fī aḥkām al-nujūm*, Berl. 5883, oct. 2478, 3072.—8. *Kitāb al-fuṣūl*, ibid. 2837,2.—9. *'Ilm al-falak wal-burūj*, ibid. 2479. For other writings preserved in Latin only see Steinschneider, 30.

397 | 6d. During the years 272–321/885–933 Abu 'l-Qāsim 'Abdallāh b. Amājūr al-Turkī al-Harawī wrote a series of astronomical tables, together with his son Abu 'l-Ḥasan 'Alī and his freedman Mufliḥ.

Fihrist 280, Ibn al-Qifṭī (C.) 149, Suter, 49, Steinschneider, *ZDMG* XXIV, 378 n. 67, Nallino, *'Ilm al-falak* 175. *Al-Zīj al-badī', Zīj al-Sindhind, Zīj al-mamarrāt*, Paris 2112, see Sédillot, *Prolegomènes des tables astr. d'Ouloug Beg*, Paris 1846–53.—2. *Jawāmi' aḥkām al-kusūfāt* (*kusūfayn*) *wa-qirān al-kawākib* (*kawkabayn, Zuḥal wal-Mushtarī*), Paris 5894, Leid. 1107. In this work reference is made to a conjunction that occurred in the year 699 A.H.; this would mean that the work was composed or adapted by someone else, see Suter, *Nachtr*. 165.

8. Abū 'Abdallāh Muḥammad b. Jābir b. Sinān al-Battānī al-Ṣābī al-Ḥarrānī was born in or near Harran, before 244/858. Though he came from a Ṣābian family, he declared himself to be a Muslim. He lived mostly in Raqqa and in 264/877 started astronomical observations there, which would continue for the rest of his life. After a trip from Raqqa to Baghdad on business for the Banū Zayyāt, he died in Qaṣr al-Jiṣṣ, not far from Samarra.

Ibn Ṣā'id, *Ṭab*. 55, Ibn al-Qifṭī, 280, Suter, 45, 91, al-Bayhaqī, *Tatimma* 13, Nallino, *EI* I, 709, *'Ilm al-falak*, index. *Al-Zīj, Opus astronomicum*, ed. C. Nallino, III *textus ar*., Milan 1899, I. *Versio*, ibid., 1903, II. *Versio tabularum omnium cum animadversionibus, glossario, indicibus*, ibid. 1907. Nos. 1 (see Steinschneider, *Übers*. p. 206 § 114) and 2 (also Esc.[2] 1829, 1) are mistakenly attributed to him. Note 2, see 229,3,5.

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9. Kūshyār b. Labbān,[3] the teacher of Aḥmad b. 'Alī al-Nasawī (see above, p. 390), used the works of Abu 'l-Wafā' (no. 13) and Ibn al-A'lam (d. 375/985), and is in turn cited by al-Bīrūnī.

3 Or Labār, which apparently means 'lion' in the language of the Jīl.

Al-Bayhaqī, *Tatimma* 192, Suter, 83, *Nachtr.*, 168. 1. *al-Zīj al-jāmiʿ wal-bāligh*, part I, Cairo[1] V, 317, which exists separately also in Persian translation, see Ideler, *Handb. der Chronologie* II, 547, 624ff., book IV, Vehbi Ef. 893 (dated 427), Yeni 784, 3 (without IV, 1–9), Fātiḥ 3418,1.—2. *Kitāb al-mudkhal fī ṣināʿat* (*Mudkhal al-uṣūl*) *aḥkām al-nujūm*, additionally Brill–H.[1] 275, [2]501, 1, Vat. V. 1398, Ambr. N. F. 302 iv, AS 4857,6, 4840,2, 2672,1, Fātiḥ 3418,2, 3426,1, | Asʿad 2008, Yeni 1193,2, 398
NO 2951, Serāy, Revan Kösk 1708, Welīeddīn 2286,2, Ḥamīd. 829, 3, ʿUm. 4640,1, Selīm Āġā 741, Jer. Khāl. 66, Beirut 211, Āṣaf. I, 798,305, Bank. 2069 (*Tadhk. al-naw.* 158) with the title *Kitāb fī uṣūl ṣināʿat al-aḥkām*, Cairo[1] V, 268, abstract Ambr. C 46 iv (*RSO* VII, 641), Persian translation by Muḥammad b. ʿUmar b. Abī Ṭālib al-Tabrīzī, Turkish translation by Muḥammad b. Khusraw al-Mīkhālijī, Ḥamīd. p. 45.—4. *Kitāb al-asṭurlāb*, additionally Paris 5972,1, AS 2671,5, 2672,2, Yeni 784,4, Selīm Āġā 730,2, in Persian translation *Irshād-i asṭurlāb*, Teh. I, 6.—5. Treatise on arithmetic, *Fī uṣūl ḥisāb al-Hind*, AS 4857,7, Hebrew *ʿIyūn hāʿiqqārīm* Bodl. Neub. 362,3, see Steinsch. *Üb.* 565/6, *Abh. z. Gesch. d. Math.* III, 109.—6. *Tajrīd uṣūl tarkīb al-juyūb*, Ǧārullāh 1499, 3.

9a. Ḥāmid b. ʿAlī al-Wāsiṭī, perhaps a student of ʿAlī b. Aḥmad b. ʿAbdallāh Ḥabash (no. 4), was famous as a constructer of astronomical instruments.

Fihr. 285, Suter, 76. *Risāla fi ʾl-ʿamal bil-asṭurlāb al-kurī*, Serāi 3509,2.

10. Abū Naṣr al-Ḥasan b. ʿAlī al-Munajjim al-Qummī, ca. 357/968.

Kitāb (*al-Bāriʿ*) *al-mudkhal ilā* (*ʿilm*) *aḥkām al-nujūm* (*wal-ṭawāliʿ*), additionally Bodl. II, 371,1, Fātiḥ 3427, 1, Yeni 1193, 1, Cairo[1] V, 361.

11. Abu ʾl-Ḥasan ʿAbd al-Raḥmān b. ʿUmar al-Ṣūfī was born on 14 Muḥarram 291/8 December 903 and died in Muḥarram 376/May 986.

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Ibn al-Qifṭī, 226, Steinschneider, *ZDMG* XVIII, 140, XXV, 349, Nallino, *ʿIlm*, Index. 1. *Kitāb al-kawākib al-thābita* or *Ṣuwar al-kawākib al-thābita* or *Ṣuwar al-nujūm* or *al-Ṣuwar al-samāwiyya*, additionally Paris 4670, 5036, 6528, Br. Mus. Suppl. 755, Or. 5323 (DL 39), Vat V. Rossi 1033,1, Bol. 422, Fātiḥ 3422, Pertev P. 375, NO 2928, Welīeddīn 2278, Mosul 70, 343; 179, 129, Teh. II, 197/8, see Hauber, *Isl.* VIII, 48–54. Persian translations: a. Anon. Teh. II, 196.—b. Naṣīr al-Dīn al-Ṭūsī, completed on 25 Dhu ʾl-Qaʿda 647/1 April 1250, AS 2595, Mashh. XVII, 8,23.—c. Luṭfallāh b. Aḥmad al-Miʿmār al-Nādir, written during the reign of

Akbar (963–1014/1556–1605), Berl. pers. 332, abstract (= 3?) *Risāla fi 'l-ʿamal bil-asṭurlāb*, which was composed during the lifetime of ʿAḍud al-Dawla (367–72/977–82) for his son Shīrdil, AS 2642,2.—2. *Kitāb al-mudkhal ilā ʿilm al-nujūm wa-aḥkāmihi*, additionally Qara Muṣṭafā P. 381, from which *Faṣl fī maqādīr al-aflāk wal-kawākib wal-arḍ bi-amyāl*, Paris 2330,2.—3. *Kitāb al-ʿamal bil-asṭurlāb* also Serāi 3509.—4. *Kitāb al-ʿamal bil-kura al-falakiyya*, Serāi 3505,1. On the star catalogue in verse that was supposedly written by his son Aḥmad, Vat. V. Rossi 1033,2, Br. Mus. Or. 5323 (DL 39), Teh. I, 198, see ad p. 545, 4a.

399 | 11a. ʿAbd al-ʿAzīz b. ʿUthmān b. ʿAlī Abu 'l-Ṣaqr al-Qabīsī ('Alcabitius' in Latin) lived at the court of Sayf al-Dawla in Aleppo (d. 356/967).

Al-Bayhaqī, *Tatimma* 85, Yāqūt, *GW*, IV, 35, see E. Wiedemann, *Beitr. z. Gesch. d. Nat.* XX, 68, Ibn Khall. I, 365 (C. 1310), transl. II, 335, Nallino, *ʿIlm* 211, Suter, 60, *EI*, II, 635. 1. *al-Mudkhal ilā ṣināʿat aḥkām al-nujūm*, Gotha 65,2, Breslau Un. 191, 1, Bodl. I, 941,1, in Hebr. script ibid., Hebr. I, 453, Fātiḥ 3439,20, Ḥamīd. 856, 21, Cairo[1] V, 295, 316, Lat. transl. in Ellis I, 27, 805ff., Houzeau, *Bibliogr. de l'astronomie* I, 705.[4]—2. *Risāla fī anwāʿ al-aʿdād wa-ṭarā'if min al-ʿamal mimmā jamaʿahu min mutaqaddimī ahl al-ʿilm bi-hādhihi 'l-ṣināʿa*, AS 4832,17.—3. *Risāla fi 'l-abʿād wal-ajrām* ibid. 18.—4. *Mā sharaḥahu min Kitāb al-fuṣūl lil-Farghānī*,see 392, ibid. 19.

12. On 28 Ṣafar 378/16 January 988, Abū Sahl Wayjan b. Rustam al-Kūhī (Qūhī) observed the seven planets based on the example given by a similar observation carried out under al-Ma'mūn. He did this on the order of the Būyid Sharaf al-Dawla in the garden of the palace in Baghdad, together with Muḥammad b. Muḥammad Abu 'l-Wafā' (no. 13) and other astronomers.

Fihr. 283, al-Bayhaqī, *Tatimma* 80, Ibn al-Qifṭī, 351, Ibn Taghr. (J.). 535, 7, Barhebraeus, *Mukhtaṣar* 329, Suter, 175. 2. *Supplementa* to Archimedes' *On the sphere and cylinder*, Paris 2467,2, Ind. Off. 743, vi, at the end of the adaptation by Naṣīr al-Dīn al-Ṭūsī.—3. On the construction of astrolabes, with a commentary by Abū Saʿd al-ʿAlā' Sahl (see p. 398), Leid. 1058.—5. *Fi 'l-barkār al-tāmm wal-ʿamal bihi*, additionally Pet AMK 932, Serāi 3342,6, see Woepcke, Traité du compas parfait, *Not. et extr*. XXII, 68, 111, 145–75.—5. *Risāla fī ʿamal ḍilʿ al-musabbaʿ etc.*, Ind. Off. 767, 4, AS 4832,23, Cairo[1] V, 213.—6. *Ṭarīq fi 'stikhrāj khaṭṭay etc.*, Ind. Off. 767, 5 (*fa-tatawālā ʿalā nisba*), AS 4832,28, Cairo[1] V, 203 (*ḥattā yatawāla 'l-arbaʿ ʿalā nisba wa-qismat al-zāwiya bi-thalāthat aqsām mutasāwiya*), *Risāla fi*

4 On the *Kitāb al-thamara*, see p. 229.

qismat al-zāwiya ʿalā mustaqīmat al-khaṭṭayn bi-thalāthat aqsām mutasāwiya, AS 4830,9, Princ. 152.—7. *Marākiz al-dawāʾir al-mutamāssa ʿala ʾl-khuṭūṭ bi-ṭarīq al-taḥlīl*, Paris 2457,2, see Woepcke, *L'Algèbre d'Omar al-Khayyami*, 55 bottom.—8. *Ikhrāj al-khaṭṭayn min nuqṭa ʿalā zāwiya maʿlūma*, ibid. 8.—9. *Risāla fi ʾstikhrāj misāḥat al-mujassam al-mukāfiʾ*, AS 4830, 9, 4832, 23, Cairo[1] V, 201.—10. *Masāʾil handasiyya*, Cairo[1] V, 201.—11. Mathematical and astronomical treatises of unknown contents, Paris 4921.—12. *Risāla fī ʿamal mukhammas mutasāwi ʾl-aḍlāʿ fī murabbaʿ maʿlūm*, AS 4838,9, 4832,22.—14. *ʿAlā anna fi ʾl-zamān al-mutanāhī ḥaraka ghayr mutanāhiya*, AS 4830,9[f].—15. An untitled astronomical treatise, AS 4830,9[g].—16. *Jawāb ʿan kitāb Abī Isḥāq al-Ṣābī*, AS 4832, 25.—17. *Ziyādāt li-Kitāb Uqlīdīs fi ʾl-muʿṭayāt*, AS 4839,9[e], | 4832,26.—18. *Fī nisbat mā* 400
yaqaʿ bayna thalāthat khuṭūṭ min khaṭṭ wāḥid, AS 4830,9[b].—19. *Risāla fī miqdār mā yurā min al-samāʾ*, Mashh. XVII, 69,186.—20. *Risāla fī maʿrifat mā jarā min al-samāʾ wal-baḥr*, AS 2587,2, 4832,22 (Ritter, *Arch. Or.* IV, 368).

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13. Abu ʾl-Wafāʾ Muḥammad b. Muḥammad b. Yaḥyā al-Būzajānī was born on 1 Ramaḍān 328/10 June 940 and died in 387/997 or in Rajab 388/998.

Ibn al-Qifṭī, 287, al-Bayhaqī, *Tatimma* 76, Appendix 194, al-Ṣafadī, *al-Wāfī* I, 209, Suter, 71, Nallino, *ʿIlm*, index. 2. *Risāla fī mā yaḥtāj ilayhi al-ṣāniʿ min aʿmāl al-handasa*, AS 2753, on which *Sharḥ al-aʿmāl al-handasiyya* by Kamāl al-Dīn Abu ʾl-Fatḥ Mūsā b. Yūnus b. Muḥammad b. Manʿa al-Shāfiʿī (d. 639/1241, see p. 472), Mashh. XVII, 42,30.—4. The book of geometrical constructions, AS 2753, see Suter, *Abh. z. Gesch. d. Math. u. Nat.*, Erlangen 1922.—6. *Risāla fī iqāmat al-burhān*, Bank. 6/2519.—7. Based on his observations is the anonymous *al-Zīj al-shāmil*, Paris 2528, Flor. Pal. 289 (now 95), see Suter, *Nachtr.* 166, on which the commentary *al-Kāmil* by Sīdī Ḥasan b. ʿAlī al-Qumnātī, composed in 822/1419 under Muḥammad b. Bāyazīd (II 232), Paris 2530, 9.

13a. Abu ʾl-Fatḥ Saʿīd b. Khafīf al-Samarqandī lived after Ibn Amājūr and before Ibn Yūnus, that is, between 300–90/912–1000.

Suter, no. 501a, *Nachtr.* 181. 1. Tangent tables, Cairo[1] V, 280.—2. On the construction and use of sundials, Paris 2056,1.

13b. One of the participants in the observations carried out by Wayjan was Aḥmad b. Muḥammad al-Sāghānī Abū Ḥāmid al-Asṭurlābī, who was especially famous as a builder of instruments. He died in Dhu ʾl-Qaʿda 379/February 990.

Suter, 143. 1. *Kitāb fi 'l-taṣṭīḥ al-tāmm*, Serāi 3342,4,—2. On the lines indicating the hours marked on the disc of the astrolabe, see Bodl. I, 940, 3.

14. Abu 'l-Ḥasan ʿAlī b. Saʿīd ʿAbd al-Raḥmān b. Aḥmad b. Yūnus ʿAbd al-Aʿlā al-Ṣadafī, who, together with al-Battānī, was probably the greatest astronomer of the Arabs, died on 3 Shawwāl 399/3 May 1009.

Ibn al-ʿImād, *ShDh* III, 156/7 (which suggests it should be pronounced al-Ṣudafī,
401 contra al-Samʿānī, *Ansāb* 350r), Suter 77, Tallquist, *Gesch. d.* | *Ikhsh*. 110. 1. *al-Zīj al-Ḥākimī* in two editions, the first of which is dedicated to al-ʿAzīz, and the second to al-Ḥākim, see Caussin de Perceval, *Not. et extr*. VII, 19, Delambre, *Hist. de l'astronomie du moyen âge*, Paris 1819, 125ff., Hankel, *Zur Gesch. d. Mathematik im Alt. u. MA*, Leipzig 1874, 288ff., C. Schoy, *Mitt. d. K. K. Geogr. Ges. Wien* 58 (1915) 27ff. Translation of individual chapters by Schoy, *Ann. d. hydrograph. u. marit. Meteorologie*, Hamburg 1921, 21/2, *Gnomonik der Araber*, Berlin 1923, Beitr. zur Trigonometrie der Araber, *Isis* V, 364–99.—4. Read: azimuth tables, *Mashriq* IX, 18–21, XVII, 398. S.A. Wittstein, Die von I.J. in Cairo beobachteten Mond- u. Sonnenfinsternisse, *ZDMG* 61, 422–4.

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15. Abu 'l-Ḥasan ʿAlī b. Abi 'l-Rijāl al-Shaybānī al-Kātib al-Maghribī al-Qayrawānī may have taken part in al-Kūhī's observations in Baghdad. He occasionally lived at the court of the Zīrid Muʿizz b. Bādis al-Manṣūr (406–54/1016–62) in Tunis, and died in or soon after 432/1040.

Ibn al-Qifṭī, 253, Suter, 219, *Abh. z. Gesch. d. math. Wiss*. X, 100, XIV, 172ff., *EI*, II, 378, V. Stegemann, *Der griech. Astrologe Dorotheos v. Sidon und der arab. Astrolog Abu 'l-Ḥasan ʿAlī b. Abi 'l-Rijāl, genannt Albohazan*, Heidelberg 1935 (Abh. z. Gesch. d. Astr. I, Quellen u. Stud. z. Gesch. d. Kultur des Altertums u. MAs, Reihe D, 2). 1. *Kitāb al-bāriʿ fī aḥkām al-nujūm*, in which he used the *Kitāb al-bīzīdaj*, i.e. the Persian translation of Vettius Valens' *Anthology*, see Nallino, *ʿIlm* 195, additionally Berl. 5892, Heid. *ZS* VI 214, Caetani 64, 222, Esc.[1] 918, Algiers 1516, Rabat 465, Fātiḥ 3417, Dāmād Ibr. 843, Köpr. 922, ʿUm. 4654, NO 2766, 2779, Welīeddīn 2253–60, translated into Spanish by Yehūdā b. Mōšē (1256), and soon after from that language into Latin by Aegidius de Tebaldis and Petrus de Regio: *Praeclarissimus liber completus in judiciis astrorum, quem edidit Albohazen Haly f. Abenragel*, Ven. 1585, Basle 1551, Hebrew translation Steinschn. 578–80. Abstract Fātiḥ 3416, Bešīr Āġā 434, Qara Muṣṭafā P. 382.—2. *Urjūza* (*Naẓm*) *fi 'l-aḥkām*, additionally Brill–H.[1] 286, [2]517, 1, Esc.[1] 904,3, Rabat

466/7, 512, Āṣaf. I, 796 = *Manẓūma al-Ḥāsibiyya fi 'l-qaḍāyā al-nujūmiyya*, Manch. 371 B, with a commentary by Aḥmad b. Ḥasan al-Qunfudhī (d. 810/1407, see II, 241), additionally Bodl. I, 971, II, 258,2, NO 2800, I, ʿUm. 4661.—3. *Urjūza fī dalīl al-raʿd*, Algiers 1460, 2 = *Dawḥat ḥawādith al-ruʿād*, Rabat 485, xiv.

16. Abu 'l-Qāsim Aḥmad b. ʿAbdallāh b. ʿUmar b. al-Ṣaffār al-Ghāfiqī al-Andalusī, a student of Maslama al-Majrīṭī (see below p. 243), moved from Cordova to Denia towards the end of the first half of the civil war, where he died in 426/1035.

Suter, 86, *Nachtr*. 169. 1. *Risālat al-asṭurlāb*, mostly derived from the work of his teacher Maslama (see p. 243), see J. Millás Vallicrosa, *Assaig d'història de les idees físiques i matemàtiques a la Catalunya medieval*, I, | Barcelona 1931, 402
where the book is translated (*al-Andalus* I, 217), additionally Br. Mus. 408,8, Esc.[1] 959, Cairo[1] V, 288, Ya. Ef. 244,10 (which has Muḥammad Abu 'l-Qāsim, a confusion with his brother?), a corrected and abbreviated edition by ʿAbdallāh b. Muḥammad b. Saʿd al-Tujībī, Berl. 5805, Br. Mus. 407,5, Hebrew translation in Steinschn., 580–4.—2. *Mukhtaṣar al-Zīj* in Hebrew characters, Paris hebr. 1102, Steinschn. *ZDMG* 47, 363.

17a In the fifth century, an unidentified author wrote:

Dustūr al-munajjimīn, astronomical-astrological tables with geographical-historical notes, Paris 5968.

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Chapter 15. Geography

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C. Schoy, The Geography of the Muslims in the Middle Ages, in *The Geographical Review*, publ. by the Amer. Geogr. Soc. of New York, 1924, 257–69.

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M.J. de Goeje, *Selection from Ar. Geogr. Literature*, Leiden 1907 (Semitic Study Ser. VIII).

R. Blachère, *Extraits des principaux géographes arabes au moyen-âge* (Bibl. Ar. VII), Paris 1932.

A. Zeki-Validi, Der Islam und die geographische Wissenschaft, *Geogr-Zeitschr*. 1934, 361–74.

J.H. Kramers, *Djughrāfiyā* in *EI*, Ergänzungsband 62–75.

1. Even before Islam, their nomadic life caused the Arabs to make geographical observations and descriptions. The need to move to new pastures from time
403 to time | and to think well about where they went led to the development of a geographical terminology among the *ruwād* of which countless examples have been preserved in ancient poetry. The *dīwān* of Labīd, no. 19, verse 4ff., for example, has the whole itinerary of a trip from Central Arabia to the Persian Gulf. In the early days of Islam people started putting such observations down in writing; for example, descriptions of Arabia that are attributed to Ibn al-'Abbās are found in al-Bakrī and al-Hamdānī (see De Goeje, *Select*. 23). Al-Suyūṭī transmits a geographical definition by al-Wāqidī in his *Sharḥ shawāhid al-Mughnī* 16, 18. On Lughda al-Iṣfahānī's description of Arabia, see p. 188. It is

only through quotations from al-Sīrāfī's (see p. 175) adaptation of it that we are aware of a work named the *Kitāb asmā' jibāl Tihāma wa-makānihā*, written after 231/845 by the Bedouin ʿArrām b. al-Aṣbagh al-Sulamī.

When the horizon of the Arabs broadened through their conquests they applied their penchant for sharply formulated descriptions to other regions as well. In al-Dīnawarī's *al-Akhbār al-ṭiwāl*, p. 326, such descriptions are put into the mouth of a Khārijī from the time of Ḥajjāj Ibn Yūsuf. In Iraq there was also the joy of the exotic, stimulated by trade with the East, which must have inspired al-Jāḥiẓ to write his lost *Kitāb al-buldān* (al-Muqaddasī, 4, bottom, Ibn Ḥawqal, 266, 4).

The necessities of administration and the postal system in the service of the state led to accounts of the conditions of major roads. It is said that Jaʿfar b. Aḥmad al-Marwazī (d. 274/887) was the first to have described them in his unfinished *Kitāb al-masālik wal-mamālik* (*Fihr.* 150, Yāqūt, *Irsh.* II, 400).

Despite this, leading people in Baghdad limited their interest to the lands of Islam | and their eastern neighbours. As such, until the time of al-Idrīsī people 404
had no independent knowledge of Western Europe, while for Rome they continued to repeat a description that went back to Syriac sources (see I. Guidi, *Flor. de Vogüé* 263–9).

It was only when people began to prepare a scholarly synthesis of all these works, relying on varied sources, that Ptolemy's[1] geographical work *Γεωγραφικὴ ὑφήγησις*, through the adaptation of Muḥammad b. Mūsā al-Khwārizmī (see above, p. 381), started to become influential.

2. ʿUbaydallāh b. ʿAbdallāh b. Khurradādhbih Abu 'l-Qāsim, ca. 230/844.

The *Kitāb al-masālik wal-mamālik*, see Kramers, *EI*, Ergänzungsband 65, is, according to Marquart, *Streifzüge* 390, only available in a copy written in 885/6. Abu 'l-Faraj al-Iṣfahānī, *Agh.* I, 19, 11, V, 3, 20, passes a very negative judgement on him, while al-Masʿūdī's criticism in *Murūj* II, 71 is also very one-sided; yet in *Murūj* I, 72 he praises his history of the pre-Islamic peoples, while a universal history that had been wrongly attributed to him in al-Muʿtaḍid's time (*Fihrist*, 149, 7) by Abu 'l-Faraj Aḥmad b. al-Ṭayyib (al-Sarakhsī), and whose description of Baghdad is quoted in al-Tanūkhī's *Nishwār* 65, 11, is said to contain much false information. This is probably the *Kitāb al-ta'rīkh* that is cited in al-Thaʿālibī, *Hist. d. rois de Perse* 130, 8. His *Ṭabaqāt al-mughannīn* is cited in Abu 'l-ʿAlā' al-Maʿarrī, *Risālat al-ghufrān* II, 79, 5.

1 Ibn Ḥazm, in his *Ṭawq al-ḥamāma* 15, 15, renders his name Baṭlīmūs, as does al-Damīrī, *Ḥayāt al-ḥay*, I, 30 penult.

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2a. Under al-Wāthiq (228–33/842–7), Muḥammad b. Abī Muslim al-Jarmī wrote a book on the history and the organisation of the Roman Empire and the neighbouring Barbarians, Avars, Bulgarians, Khazars, Slavs etc., and which is probably the ultimate source of the description of the Pontic and Northern Caucasian lands preserved in al-Jayhānī and, after him, al-Bakrī, and various Persian sources.

J. Marquart, *Osteuropäische und ostasiatische Streifzüge* XXXII.

405 | 2b. Probably still in the third century, but possibly only around 340/951 and certainly before 454/1063, the year in which the city of Morocco was founded, which is not mentioned by him, Isḥāq b. Ḥusayn al-Munajjim wrote, probably in Spain, the country with which he was most familiar and whose vernacular suited him well:

Kitāb ākām al-marjān fī dhikr al-madā'in al-mashhūra bi-kulli makān, a geographical dictionary that was used by al-Idrīsī in his *Kitāb al-muhaj wal-faraj* (Ḥekīm Oġlū, 688) and by Ibn Khaldūn, Ambr. H. 104 (*ZDMG* 69, 79), cf. C. Nallino, *Cent. d. nasc. Amari* II, 579. Il compendio geografico arabo, publ. e tradotto di Angelo Codazzi, Rome 1927, *Rend. d. Lincei*, s. VII, vol. V, 372–463.

3. Aḥmad b. Abī Ya'qūb b. Ja'far b. Wahb b. Wāḍiḥ al-Kātib al-'Abbāsī al-Ya'qūbī, who was born in 284/897 (or, according to others, in 292/905).

Yāqūt, *Irsh*. II, 156. 1. *Kitāb al-buldān*, ed. De Goeje in BG VII, 1892, from which the *Descriptio al-Magribi sumta ex libro regionum al-Ya'qubii*, ed. M.J. de Goeje, Leiden 1860. MS Munich 259 and Berl. Oct. 1833, earlier in the possession of F. Kern.—2. *Ta'rīkh*, in which he gives the astrological sign under which each rulership commenced, MSS additionally Manch. 231, Top Kapu 4, 2403 (*RSO* IV, 708). M. Klamroth, Über die Auszüge aus griechischen Schriftstellern bei al-Ya'qūbī, *ZDMG* XL, 189–203, 612–38, XLI, 415–44.

3a. India and China are the subject of an anonymous report that names a merchant called Sulaymān as its source, with notes by Abū Zayd al-Ḥasan al-Sīrāfī (ca. 304/916).

It was published on he basis of MS Paris 2281 with the incorrect title *Silsilat al-tawārīkh* by Langlès in 1811, and translated by Reinaud, *Relations des voyages*

faits par les Arabes et les Persans dans l'Inde et la Chine dans le IX^ème^ siècle de l'ère chrét., Paris 1845, see G. Ferrand, *Voyage du marchand Sulaiman en Inde et en Chine, édité en 851, suivi de remarques par Abou Zayd H. (en 916), trad. de l'ar. avec introd. et index*, Paris 1922, Pelliot, *T'oung Pao* XXIII, 1922, 399–413, Ferrand, *JA* 202, 22.

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4. Abū Bakr Aḥmad b. Muḥammad b. Isḥāq b. al-Faqīh al-Hamadhānī, ca. 289/902.

| Yāqūt, *Irsh.* II, 53 (who did not know his year of death either). The original of 406
his *Kitāb al-buldān* was discovered by A. Zekī Valīdī in Mashhad, in a collective volume which also contains the works of Abū Dulaf and Ibn Faḍlān (Cat. XVII, 1, 2, photograph in Berl. ms. sim. or. 48), see *Türk Yurdu* 1926, no. 4, 297–304, *JA* 204 (1924) 149ff., *Bull. d. Ac. d. Sc. de Russie* 1924, 237–48, *Geogr. Zeitschr.* 1934, 368, Kahle, *ZDMG* 88, 43ff.; E. Bräunlich is preparing an edition based on this manuscript.

5. In Isfahan, Abū ʿAlī Aḥmad b. ʿUmar b. Rusta wrote, between 290/903 and 300/913:

Kitāb al-aʿlāq al-nafīsa, additionally Cambr. Suppl. 1006, whose seventh volume on geography (BG VII) also has a section on astrology, see Ruska, *Geogr. Zeitschr.* XXIII, 591; another dating was given in Marquart, *Streifz.* 25ff. P.A. Kyas, Übersetzungen ausgewählter Kapp. aus I. R., *Jahresber. des öff. Stiftsberggymn. der Benedictiner zu Braunau in Böhmen*, 1905. Is he also the author of the anonymous *Shurūṭ al-imāma fī siyāsat al-mamālik*, Bodl. I, 314?

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6. The work attributed to a certain Ibn Sarābiyūn, and which is preserved in a single copy in Br. Mus. II, 603, is a later adaptation of al-Khwārizmī's *Ṣūrat al-arḍ*, made by a certain Suhrāb, but whose name may be ficticious.

Kitāb ʿajāʾib al-aqālīm al-sabʿa, ed. H. v. Mžik in *Bibl. ar. Hist. u. Geogr*, V, Leipzig 1930, see also Guest, The Delta in the Middle Ages, *JRAS* 1913, 305ff. A fragment in Seippel, *Rerum Normannicarum fontes arabici*, Oslo 1928, 123–5, who mistakenly believed that a certain Ḥasan b. Bahlūl, the translator of the physician Ibn Sarābiyūn (p. 233), was the author, see v. Mžik's *Introduction*.

7. In Mashhad, A. Zekī Valīdī also found the original of the *Risāla* of Aḥmad b. Faḍlān, see *JA* 204, 144, *Geogr. Zeitschr.* 1934, 368, n. 1; see V. v. Rosen, Prolegomena zu einer neuen Ausgabe des Ibn Faḍlān, *Zapiski* XV, 39–74.

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8. Abu 'l-Faraj Qudāma b. Jaʿfar al-Kātib al-Baghdādī converted from Christianity to Islam under al-Muktafī and died in 337/958 (according to Ibn Taghr.), 327/948, or, according to De Goeje, possibly as early as 310/922.

407 | Yāqūt, *Irsh.* VI, 203–5, Ibn Taghrīb. (J.) II, 323, (C.) III, 297/8, Reinaud, *Géogr. d'Aboulféda* LX, LXXXIV, De Goeje, BG VI, 22, Kračkovsky, *MO* XXII, 35/6 (his father in al-Khaṭīb, *Ta'r. Baghdād* VII, 205). 1. *Kitāb al-kharāj* also Köpr. 1076 (Berl. sim. 61).—2. His *Kitāb naqd al-shiʿr*, Esc.^{2} 242, 2, Köpr. 1445, 2 (*MSOS* XIV, 17), print. Istanbul 1302, was influenced by Greek philosophy and logic and is therefore more systematic in its layout than the works of Jāḥiẓ and Ibn al-Muʿtazz; he analysed his examples more carefully and tried to introduce new terminology, but this did not catch on, see Kračkovsky, loc. cit.—3. Whether the *Kitāb naqd al-nathr*, Esc.^{2} 242, 1, ed. Ṭāhā Ḥusayn & ʿAlī Ḥasan al-ʿAbbādī, C. 1933 (Un. Ég. Recueil de trav. publiés par la fac. des Lettres, fsc. 15) was really by him or was rather compiled from his works by Qāḍī Abū ʿAbdallāh Muḥammad b. Ayyūb al-Ghāfiqī (d. 660/1262, see Ibn al-Abbār, *al-Takmila* I, 297–9, Levi Della Vida, *RSO* XIII, 331–3), is not clear; see Kračkovsky, *Izv. Ak. Nauk* 1930, 63–78.—4. *Jawāhir al-alfāẓ*, Mosul 206, 4, print. C. 1350/1932.

9. The report in Herzfeld, *Eph. Or.* 1926, no. 28, p. 7 (cf. St. Janicsek, *BOS* V, 15–26), stating that the original of the *al-Jayhānī* (see Yāqūt, *Irsh.* II., 59, al-Muqaddasī 3, 19ff.) is still kept in the library of the central mosque of Mashhad, was due to his misunderstanding of the account by A. Zakī Valīdī, see *Geogr. Zeitschr.* 1934, 368.

10. Abū Dulaf Misʿar b. al-Muhallil al-Khazrajī al-Yanbūʿī, whose dates are uncertain, lived as a vagrant man of letters at the court of the Sāmānid Naṣr II b. Aḥmad (301–31/913–4) in Bukhārā. At Naṣr's orders he accompanied a Chinese delegation back to their country of origin, visiting India on his return journey. He later entered into the service of the Būyid vizier al-Ṣāḥib al-Ṭālqānī (see above, p. 130).

The only authentic account of his trip is preserved in *Fihrist* 346, 30ff., 350, 15ff. This means that the report of his itinerary that is attributed to him in Yāqūt, *GW*

III, 449, 7ff., is a later forgery, concocted from various sources (see J. Marquart, *SB Bayer. Akd.* 1912, 492, *Festschrift für Sachau* 271/2, 292). Another version of this report is preserved in the second edition of Qazwīnī's cosmography found in MS Gotha 1506 and was published by C. Schlözer. He dedicated to al-Ṣāḥib the long *al-Qaṣīda al-Sāsāniyya* on the thieves' slang of the Banū Sāsān, on which the latter wrote a commentary (excerpts from which are in al-Thaʿālibī, *Yatīma* III, 176–94), see Brockelmann, *EI* III, 596. Whether the manuscript discovered by A. Zekī Welīdī in Mashhad, *JA* CCIV, 149ff., really contains the original remains to be seen.

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11. Abū Zayd Aḥmad b. Sahl al-Balkhī, the son of a schoolteacher, was born in Shāmistiyān near Balkh. He went to Iraq to learn the doctrine of the Imāmiyya. Once there, al-Kindī got him interested in the exact sciences. Initially, this won him the favour of al-Jayhānī (no. 9), the vizier of the Sāmānids, but when he fell out with the latter he joined the emir of Balkh, Aḥmad b. Sahl b. Hāshim al-Marwazī. He died aged 87 on 19 Dhu 'l-Qaʿda 322/1 October 934.

Yāqūt, *Irsh.* I^2, 141/2, al-Bayhaqī, *Tatimma* 26, al-Suyūṭī, *Bughya* 134. From among the 43 works listed in *Fihrist* 138, the only one that remains—apart from the *Kitāb maṣāliḥ al-abdān wal-anfus* identified by Ritter and Meyerhof in AS 3740/1—is the *Kitāb al-ashkāl* or *Ṣuwar al-aqālīm*. This is primarily a carthographical work that may be based on an older atlas of the Islamic lands (Kramers, *EI*, Ergänzungsband 66). He wrote this work, which is said to be preserved in the library of Kilīddār al-Imām Ḥusayn in Karbala (see Massignon in *RMM*, June 1909), in Balkh, and with it he founded the classical school of Arabic geography. Around 230/951, Muḥammad al-Fārisī al-Iṣṭakhrī wrote an expanded text in his adaptation of the *Kitāb al-masālik wal-mamālik* (BG I, 1870, 2nd ed. 1927, MSS additionally Bol. 421, Serāi 3348 2830, AS 2571, 2631, 2971, 3156, Pers. Revan Köšk 1646, *Isl.* XIX, 56). The work appears to have been originally written in Persian, or at least presents geography in an Iranian spirit while betraying a strong interest in the Sāmānids, see J.H. Kramers, La question Balkhi-Istakhri et l'atlas de l'islam, *Acta Or.* XI, 1931, 9–30. A further adaptation was made in 367/977 by Abu 'l-Qāsim b. Ḥawqal al-Naṣībī, who had also travelled to Spain (al-Maqqarī, I, 129); MSS additionally Serāi 3346 (the oldest, *ZDMG* 90, 34 n. 1, Berl. sim. 29), 3347, AS 2577, see *Isl.* XIX, 55, 2934. In the second edition the Fāṭimid Empire takes centre stage. The Spaniard Ibn Saʿīd (Maqq., I, 130, 13) wrote a *Takmila* on it in three parts: 1. On Andalusia, in four books; 2. On Sicily; 3. On Western Spain, in seven books (ibid. 138, 13).

Around 545/1150 a Spaniard abbreviated Ibn Ḥawqal's text and supplemented it with his own accounts and with the map of the Nile that is known from al-Khwārizmī's *Ṣūrat al-arḍ*, Paris 2214, AS 2934, Top Kapu 3347, see Kramers, *EI*, Ergänzungsband 69, Yāqūt, *Irsh.* I, 125,11/13. He also cites the *Kitāb fī aqsām al-ʿulūm, Kitāb akhlāq al-umam, Kitāb naẓm al-Qurʾān, Kitāb ikhtiyār al-sīra* and *Rasāʾil* to his friends. Al-Bayhaqī also mentions *al-Amad al-aqṣā* and the *Kitāb al-ibāna ʿan ʿilal al-diyāna*. The *Kitāb al-badʾ wal-taʾrīkh* which is attributed to him in ḤKh 1693, and which was originally published Huart under his name, is actually a work by al-Muṭahhar b. Ṭāhir al-Maqdisī, see p. 222.

409 | 12. Abū Muḥammad al-Ḥasan b. Aḥmad b. Yaʿqūb al-Hamdānī b. al-Ḥāʾik b. Abī al-Dumayna (after his great-grandfather) was born in Ṣanʿāʾ, lived for a time in Mecca, and then settled in Ṣaʿda. Because of supposedly libellous verses he wrote on the Prophet, but possibly for political reasons, he was imprisoned during the time of the Zaydī Imams Aḥmad al-Nāṣir (d. 315/927) and Asʿad b. Abī Yaʿfur al-Ḥiwalī (d. 332/943). He died in jail in Ṣanʿāʾ in 334/945.

Yāqūt, *Irsh.* III, Ibn Ṣāʿid, *Ṭāb.* 91, 9, Ibn al-Qifṭī, 163, Suyūṭī, *Bughya* 217, C. van Arendonk, *EI*, II, 261. 1. *Kitāb al-iklīl*, apparently in a complete set of 10 volumes in the library of Imam Yaḥyā in Ṣanʿāʾ (see A. al-Rayḥānī, *Mulūk al-ʿArab* I, 144), in Istanbul, ʿĀšir Ef. and Damascus, vols. 1 and 2 in Berlin, see O. Löfgren, *Ein Hamdanifund, über das Berliner Unicum der beiden ersten Bücher des* Iklīl, Uppsala, Univers. Årsskrift, 1935, 7; vols. 2 and 8 in Cairo^2 V, 410, vol. 8 in Vat. V. 992, 1404/5, Br. Mus. Suppl. 580, a volume *Fī aḥwāl al-ʿArab*, Bank. ^{1}2312, another in Tarīm (*Tadhk. al-naw.* 72), vol. 9 in al-Bārūdī library in Beirut, *RAAD* V, 32, vol. 10 (genealogy) in Berl. 9377, Upps. II, 207, Br. Mus. Suppl. 581/2, other volumes in Istanbul, Dār al-funūn, 6242 (from the library of Khāliṣ Ef.), and in the ʿA. Emīrī Ef. library, see *RAAD* X, 439–44. The most widespread are manuscripts of volume 8, on the fortresses and cemetries of Yemen, mentioned in the edition by Anastase Marie al-Karmalī al-Bagdādī, Baghdad 1331, excerpts also in D.H. Müller, *Anhang zu Jüd.-ar. Altertümer im Kunsthist. Hofmuseum*, Vienna 1899.—2. *Ṣifat jazīrat al-ʿArab*, composed after 1, additionally Köpr. 1067.—3. *Kitāb al-jawharatayn al-ʿatīqatayn al-māʾiʿatayn min al-ṣafrāʾ wal-bayḍāʾ*, a treatise on mineralogy and alchemy, Ambr. C 12, II (*RSO*, VI, 1314), Upps. II, 204. Ibn Ṣāʿid also mentions the *Sarāʾir al-ḥikma, Kitāb al-quwā,* and *Kitāb al-yaʿsūb fi ʾl-ramy wal-qisiyy wal-sihām wal-niḍāl* (cited as the *Kitāb al-qaws min al-Yaʿsūb* by himself in *Jaz*, 203, 9, 10). His *dīwān* is said to have been compiled and commented on by Ibn Khālūya (d. 370/980) in 6 volumes; he

wrote a self-commentary on a poem named *al-Qaṣīda al-dāmija fī faḍl Qaḥṭān* (according to ḤKh, *fi 'l-lugha*).

12a. The ship-captain Buzurg b. Shahriyār al-Rāmhurmuzī wrote soon after 342/953, basing himself on the stories of sailors from the years 288–342/ 900–53:

Kitāb ʿajā'ib al-Hind, an admittedly strongly exaggerated but basically accurate description of the Indian Archipelago; *Livre des merveilles de l'Inde, publ. par* P. A. v. d. Lith, *trad. franç. par* L.M. Devic, Leiden 1883–6, reprint C. 1326, Engl. transl., London 1926. | *B. b. Sh. The Book of the Marvels of India, transl. by* 410
P. Quennel, London 1928. An apt description of such sailors' stories is given in al-Jāḥiẓ, *Kitāb al-bayān* I, 191/2; such works inspired al-Tanūkhī in his *al-Faraj baʿd al-shidda* II, 79/80, 87/8.

12b. During the reign of Emperor Otto the Great, and probably in the year 973, the Jewish businessman (i.e. slave-trader) Ibrāhīm b. Yaʿqūb of Spain made a trip through Germany and the Slavic countries, of which he gave an account to the caliph of Córdoba. This account, which was originally not meant to enter the literary circuit, has been preserved in the form of an abstract in the universal geography of al-Bakrī (see p. 476).

Ed. Kunik and Rosen with a Russian translation, St. Petersburg 1878, see De Goeje in *Verslagen en mededeelingen der Kon. Ak. v. Wet. Afd. Letterk.*, 2nd series, vol. 9, Amsterdam 1880, pp. 187–216, Th. Wiggers in *Jahrb. d. Vereins für mecklenb. Gesch. u. Altertumskunde* 43. Jahrg., Schwerin 1880, p. 3–20, G. Haag in *Baltische Studien* 31, Stettin 1881, 71–80, *Die Geschichtschreiber der deutschen Vorzeit in deutscher Bearbeitung, 10. Jahrh.* vol. VI, Leipzig 1882, p. 138–47, G. Jacob, *Ein arabischer Berichterstatter aus dem 10. Jahrh. über Fulda, Schleswig, Soest, Paderborn u. a. Städte des Abendlandes*, Berlin, 3rd ed. 1896, idem. *Arabische Berichte von Gesandten an germanische Fürstenhöfe des 9. u. 10. Jahrh.s übers. u. erl.* (Quellen zur deutschen Volkskunde I) Berlin 1927, F. Westberg, *Mém. de l'Ac. Imp. de St. Pétersbourg, cl. hist. phil.* sér. VIII. vol. III, no. 4 (1898), J. Marquart, *Streifzüge*, passim.

12c. Around 365/975 Ibn Sulaym al-Uswānī travelled up the Nile towards Nubia.

His *Kitāb akhbār al-Nūba* is known only from quotations in al-Maqrīzī.

13. In a work composed in 375/985, Shams al-Dīn Abū ʿAbdallāh Muḥammad b. Aḥmad b. Abī Bakr al-Bannāʾ al-Bashshārī al-Muqaddasī,[2] an uncle of the
411 architect who constructed the gates of Acre for Ibn Ṭulūn, | gave evidence of his attachment to his homeland by often drawing comparisons with Palestine in his descriptions of other countries.

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EI III, 765, Ergänzungsband 66. *Aḥsan al-taqāsīm fī maʿrifat al-aqālīm, Descriptio imperii Moslemici*, ed. M.J. de Goeje, BG III, ed. Leiden. 1906, additionally AS 2971, *Isl.* XIX. 57. *Description of Syria, including Palestine, transl. from the Ar. and annotated by Guy Le Strange* (Palestine Pilgrims Texts Soc.), London 1886, transl. G.S.A. Ranking and R.F. Azoo, Calcutta Bibl. Ind. 1897–1901. The maps are in K. Miller, *Mappae Arabicae* I–IV, Stuttgart 1926–31. In the first edition it was the Sāmānid empire that took centre stage, as in al-Iṣṭakhrī; in the second edition such is then taken by the Fāṭimids, as in Ibn Ḥawqal.

13a. An otherwise unknown Abū Bakr Aḥmad b. Mūsā b. Mardūya, d. 352/963, is credited with a *Muʿjam al-buldān* in Āṣaf I, 590.

14. Abu ʾl-Ḥasan ʿAlī b. Aḥmad (according to others Muḥammad, or also Abū ʿAbdallāh Muḥammad b. Isḥāq) al-Shābushtī, the librarian of the Fāṭimid caliph of Egypt al-ʿAzīz b. al-Muʿizz (365–86/975–96), died in 399/1008 (or, according to others, in 390 or 388).

Yāqūt, *Irsh.* VI, 427/8, Ibn Khall. 418, Wüst. *Gesch.* 153. *Kitāb al-diyārāt*, on the convents of Iraq, al-Jazīra, and Egypt, in which he was mainly interested as places of viticulture and the bacchanals of the poets, Berl. 8321 (attributed wrongly by Ahlw. to Abu ʾl-Faraj al-Iṣfahānī), copy Cairo[2] V, 185, see G. Hoffmann, *Auszüge aus syr. Akten pers. Märtyrer* p. 167, n. 1387, G. Heer, *Die hist. u. geogr. Quellen in Yāqūts Geogr. Wb.*, Strassburg 1898, 88ff., Sachau, *Abh. der Preuss. Ak. d. Wiss. phil. hist. Kl.* 1919, no. 10. E. Sachau, *Arabische Erzählungen aus der Zeit der Kalifen*, Munich 1920 (Dichtungen des Ostens), pp. 104ff.

2 This form of the name, chosen by De Goeje for the title of his edition, may be proven to have been used by the author himself (see P. Schwarz, *Iran* II, vi) by the dedicatory verse at the end, 498, 6 and in which he refers to his work as *ḥikmatan muqaddasatan*; this is opposed to the purists who, like al-Samʿānī, demand the form al-Maqdisī, which is defended by Fischer, *ZDMG* 60, 404–10.

15. In 372/982 an anonymous author wrote a geographical work in northern Afghanistan; only one copy of this work remains, which used to be in the possession of Tumanski.

Ḥudūd al-ʿālam, Rukopis Tumanskogo s v vedeniem i ukazatelem V. Bartolda, Leningrad Ak. 1930 (78 tables with an Introduction in Russian of 45 pp.), whose structure is based on Ptolemy but which dispenses with a division in degrees; there may be a connection with the work of al-Jayhānī and it seems to have been used by Gardīzī in his Persian *Zayn al-akhbār* (ca. 440/1050).

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Chapter 16. Medicine

J. Hirschberg, *Geschichte der Augenheilkunde* II, 1, *Gesch. d. Aug. bei den Arabern* (Handbuch der ges. Aug. XIII), Leipzig 1905.

—, *Die arabischen Lehrbücher der Augenheilkunde, ein Capitel zur arab. Litteraturgeschichte*, Anhang zu den *Abh. der Kgl. Preuss. Ak. d. Wiss.* of 1905.

M. Meyerhof, Einige neuere Funde von Hdss. arab. Augenärzte, *Zentralbl. für prakt. Augenheilkunde* 33, 1909, 321ff.

—, New light on the early period of Arabic Medicine and Ophthalmological Science, *Bull. d. l. Soc. d'Ophthalm. d'Egypte*, Cairo, 1926, 25–37.

—, *Von Alexandria nach Bagdad, ein Beitrag zur Geschichte des philosophischen und medizinischen Unterrichts bei den Arabern*, SB. der Preuss. Ak. d. Wiss. 1930, XXIII, phil.-hist. Kl.

E.G. Browne, *Arabian Medicine, being the Fitzpatrick Lectures delivered at the College of Physicians in Nov. 1919 and Nov. 1920*, Cambridge 1921, French transl. H.P.J. Renaud, Paris 1933.

Hilton-Simpson, *Arab. Medicine and Surgery*, London 1922.

D. Campbell, *Arabian Medicine and its influence on the Middle Ages* (Trübners Or. Series), London 1926.

ʿĪsā Iskander al-Maʿlūf, *Taʾrīkh al-ṭibb ʿinda 'l-ʿArab*, Damascus 1925.

In late antiquity the study of medicine and philosophy were closely connected, and it was at the School of Alexandria in particular that this was cultivated. After the conquest of Egypt this city had been cut off from its spiritual centre of Byzantium, while it was too far away from the centre of the Muslim Empire to be important. It is by no means certain if the personal physician of ʿUmar II, ʿAbd al-Malik b. Abjar al-Kinānī (Ibn Abī Uṣ. I, 116, 21ff.), really still was the head of the School of Alexandria, as tradition has it (see Meyerhof, V. Al. n. B. 22/3).

New centres of study of this kind first emerged in Antioch and then in Harran, although a 'real' school does not seem to have come into existence. From Harran the teachers of medicine moved on to Baghdad, primarily during the reign of al-Muʿtaḍid (279–89/892–902).

413 | Here they became acquainted with the representatives of the Hellenistic tradition who, in the Sāsānid Empire, were mainly based in Jundīshāpūr in Khūzistān, eight miles from Tustar (see Ebermann, *Zap. Vost.* I, 47, Tkatsch, *die arab. Übers. der Poetik des Arist.* 64), where medicine had also absorbed many elements from the Persian tradition, as could later been seen from the various Persian names for medicines and cures (e.g. such as the patch made of *shīrīn,*

Fird. al-ḥikma, 499, 19). However, this influence should not be exaggerated, see Meyerhof, *ZDMG*, 85, 65.

While we are reasonably well-informed about the sources and methods of dissemination of the Greek tradition, that of the Persian, with its many Indian influences, remains little known. Yet we do hear that Hārūn al-Rashīd had an Indian physician called Mankah come to Baghdad (Ibn Abī Uṣ. II, 33), where he is said to have converted to Islam (al-Jāḥiẓ, *Ḥay*. VII, 65, 20), and supposedly translated works by Çanakja (Shānāq) into Arabic.

The book on poisons that is attributed to him, the *Kitāb al-Shānāq fi 'l-sumūm wal-tiryāq naqalahu lil-Ma'mūn al-'Abbās b. Sa'īd al-Jawharī* (Ibn Abī Uṣ. II 33, 10, see p. 382), Berl. Pet. II 187, Damascus, Z. 88 ('Um. 95), 39, Jerus. Khāl. 69, 10, Beirut 284, and which is mentioned for the first time in Ibn Waḥshiyya (see p. 242), is actually the work of an Arab who only used a small part of Suçruta, see A. Müller, *ZDMG* 34, 501–44, K. as-Sumūm, *eine literaturgesch. Untersuchung v.* B. Strauss, Berlin 1934 (Quellen und Studien z. Gesch. Nat. u. Med. IV, 2). Quotations from a Mirror of Princes attributed to Shānāq are found in Ibn Abī Uṣ. II, 33, al-Ṭurṭūshī, *Sirāj al-mulūk*, Būlāq 1289, 192, 12, see E. Hiller, *Mélanges Ind. offerts à J. Lévy*, Paris 1911, 311/2, Th. Zachariae, *WZKM* XXVIII, 1914, 152–210. A recipe attributed to Mankah is transmitted by Ibn Qutayba, *'Uyūn* ^{2}I, 24, 15ff. However, it is true that the oldest Arab physicians had access to the Charaka, which, according to al-Bīrūnī, *India* 85, 6, was translated for the Barmakids, as well as the *Suçruta*, the *Nidāna*, and the *Astagahṛdāya*, as is illustrated by the authentic quotations in al-Ṭabarī's *Firdaws al-ḥikma*, see Brockelmann, *ZS* VIII, 272, 278, Meyerhof, *ZDMG* 85, 63ff. At an early stage, these translations must already have comprised elements of the Indian *Kāmaçāstra*; al-Jāḥiẓ, *Ḥay*. VII, 70, 15 refers to | an anonymous *al-Hindī, ṣāḥib kitāb al-bāh*. Yet these must have 414
been known even earlier because Abū Tammām, *Dīw*. 172, 11, praises a woman whose joint qualities could only be found in a *Kitāb al-bāh*.

Even after its introduction in Iraq, medicine was still long regarded as a foreign science, and so, even in al-Jāḥiẓ's time, people had an aversion to Muslim physicians, see *Kitāb al-bukhalā'* 109, 20. Yet it is also true that a *Risāla mudhahhaba* (*dhahabiyya*) *fi 'l-ṭibb* is attributed to the eighth Imam of the 'Alids, Abu 'l-Ḥasan b. Mūsā al-Riḍā (153–203/770–818), which he is said to have written for the caliph al-Ma'mūn, and in which he discussed food, drinks, and medicines (see p. 177). As well as therapies with a scientific foundation, superstition had its place in medicine as well. Thus, the *Firdaws al-ḥikma* contains instructions for making amulets (280ff.) and a blessing for wounds (500).

1. Jirjīs b. Jibrīl b. Bukhtishūʿ, a member of the famous family of physicians (see Brockelmann, *EI* I, 676), was the chief physician in Jundīshāpūr and was called to Baghdad by the caliph al-Manṣūr in 148/765 to cure him from a stomach ailment. He died in Jundīshāpūr in 151/768.

Ibn al-Qifṭī, 10–11, Ibn Abī Uṣ. I, 132–4. His *al-Kunnāsh* was translated from the Syriac by Ḥunayn b. Isḥāq and commented upon by his student Abū Yazīd Ṣahār (Čahār), Mashh. XVI, 26, 79.

1a. Abu 'l-Ḥasan ʿAlī b. Sahl Rabban al-Ṭabarī was born in Marw in 192/808. He was the son of a Christian scholar (*rabban*) of Syrian origin whose mother tongue was Syriac. Sometime after his tenth birthday he moved with his father
415 to Ṭabaristān, and around 214/830 he was hired as a secretary by Māziyār | b. Qārin, the prince of Ṭabaristān. It was only recently that the latter, under the protection of the caliph, had been able to retake his territory from his rival Shahriyār (d. 210/825) and the latter's supporters, by whom he had earlier been forced out. When Māziyār started to extend his dominance ever more during the final years of the reign of al-Maʾmūn, renouncing Islam, returning to Zoroastrianism, and establishing relations with other Persian nationalists, al-Muʿtaṣim had him arrested by ʿAbdallāh b. Ṭāhir in the year 224/838, and later ordered his execution in Samarra. It seems that ʿAlī fled to Rayy at that time, but it is not possible that Zakariyyāʾ al-Rāzī, who was 25 years his junior, could have been his student, as tradition has it. Under al-Wāthiq (r. 227–32/842–7), ʿAlī lived in Samarra, where he completed his *Firdaws al-ḥikma* in 235/850. Soon after, around 240/855, he converted to Islam on the order of the caliph al-Mutawakkil and wrote a polemic against Christianity. He must have died soon after.

Fihrist 296, al-Bayhaqī, *Tatimma* 9, Meyerhof, *ZDMG* 85, 38ff. 1. Firdawsu 'l-Ḥikmat *or Paradise of Wisdom*, ed. by M.Z. Ṣiddīqī, Berlin 1928, see *ZS* VIII, 270–88, Meyerhof, op. cit., 59ff. Additional manuscripts in AS 4857, IV–53V. He later translated his book into Syriac.—2. *Kitāb ḥifẓ al-ṣiḥḥa*, Bodl. I, 578.—3. According to Meyerhof probably = *Kitāb al-luʾluʾa*, on hygiene, AS 3724, 2366, Ritter *SBBA*, 1934, ph.-h. Kl. 835.—4. Kitāb al-dīn wal-dawla, *The Book of Religion and Empire, a Semi-official Defence and Exposition of Islam, Ar. Text ed. from an apparently Unique Ms. in the John Rylands Library* by A. Mingana, Manchester 1922, transl. by the same, 1922; the objections by Peeters and Bouyges against its authenticity have been rebutted by H. Guppy, *Bull. of J. Rylands Library*, Jan. 1930, p. 122 and D.S. Margoliouth, *Proc. of the British Acad.* XVI, 1930 V, 165, see also Fritsch, *Islam und Christentum im MA* (Breslau 1930) pp. 6–12, F. Taeschner,

Or. Christ. 1934, 23–39. Different from it is the *Kitāb al-radd ʿala 'l-Naṣārā*, Šehīd ʿA. P. 1628, see Bouyges, *Isl*. XXII, 120. Apart from his nine known works (*ZDMG* 85, 57), he also mentions in his *Firdaws* 113, 8 a *Kitāb al-īḍāḥ min al-siman wal-huzāl wa-tahayyuj al-bāh wa-ibṭālihi wa-jamīʿ funūnihi*.

2. Abu 'l-ʿAbbās Aḥmad b. Muḥammad b. ʿAlī al-Kātib al-Yamanī b. Qulayta (or Fulayta), who died in 231/845.

| *Kitāb rushd al-labīb ilā muʿāsharat al-ḥabīb*, additionally Cambr. 477, Suppl. 692, Top Kapu 2486 (*RSO* IV, 728), Cairo² III, 170, Sbath 1323, abstract Paris 3060, 2. Is he identical with Qāḍī Aḥmad b. Muḥammad b. Falīta (?), whose *dīwān*, Munich Gl. 95, is, however, dated around 720. 416

3. Abū Zakariyyāʾ Yaḥyā (Yuḥannā) b. Māsawayh (Māsūya) (The Latin Mesuë), d. 243/857.

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Fihrist 295, Ibn al-Qifṭī, 380, Ibn Ṣāʿid, *Ṭab*. 55. 1. *Nawādir al-ṭibb* read: Gött. 99, Esc.¹ 888 = Madr. 601, 10; another Latin translation Milan 1481, together with Rhazes, *Liber ad Almansorem* Ven. 1484, 1492, 1500, Leid. 1505 (Steinschneider, *Europ. Übers. a. d. Ar*. 1, 39). *Les maximes médicaux de Yohanna b. M. publ. par* P. Sbath, Cairo 1934.—2. *Kitāb al-ḥummayāt*, A. Taymūr P., *RAAD* III, 361.—4. *Mukhtaṣar fī maʿrifat ajnās al-ṭīb wa-dhikr maʿādin etc.*, Leipz. 768.—6. *Kitāb iṣlāḥ al-adwiya al-mushila*, manuscript in Genoa, *Bolletino Italiano* 410, Cat. Strassburg, p. 4, Steinschneider, *Die hebr. Übers. d. MA* II, 718, § 465.—8. *Kitāb khawāṣṣ al-aghdhiya wal-buqūl wal-fawākih wal-albān wa-aʿḍāʾ al-ḥayawān wal-abāzīr wal-afāwīh*, Madr. 601, 8 (in the colophon it is attributed to al-Rāzī).—9. *Kitāb al-azmina* (*azmān* Asʿad 1933, 180r–6v), Sbath 74, 2, 799, ed. Sbath, *Bull. Inst. d'Égypte* XV, 235–57.—10. *Kitāb al-mushajjar*, a comprehensive representation of medicine in tabular form, Bank. IV, 1, Rāmpūr, I. 494, no. 204 (*Tadhk. al-naw*. 183).—11. *Kitāb al-ʿayn al-maʿrūf bi-daghal al-ʿayn* or *Maʿrifat al-ʿayn wa-ṭabaqātihā*, A. Taymūr P., *RAAD* III, 338, or *Maʿrifat miḥnat al-kaḥḥālīn*, St Petersburg, VII, Bibl. Gregoire IV (*Christ. Vost*. VII, 20, 425), see M. Meyerhof and C. Prüfer, *Islam* IV, 217–56. Under Hārūn he was in charge of translating Greek works that had been looted during the campaign in Asia Minor in Ankyra and ʿAmmūriya.

3a. Abu 'l-Ḥasan ʿĪsā b. Ḥakam Masīḥ al-Dimashqī lived in his hometown of Damascus, but was also active as a physician at the court of Hārūn al-Rashīd.

Fihr. 297, Ibn al-Qifṭī, 249, Ibn Abī Uṣ. I, 120. *Al-Risāla al-kāfiya al-Hārūniyya*, dedicated to Hārūn al-Rashīd, but probably a pseudepigraph (see p. 486, 12), Paris 6475, Vat. V. 309, Barb. 83, Sbath 750, Tlemcen 83 (where the name is corrupted).

3b. Yuḥannā b. Bakhtishūʿ, a member of the famous family of physicians originating in Jundīshāpūr, was the personal physician of al-Muwaffaq (d. 278/891) and active as a translator.

Ibn Abī Uṣ. I, 202. *Taqwīm al-adwiya fī ma 'stakhāra min al-aʿshāb wal-aghdhiya*, Rabat 485.

417 | 4a. Māsarjawayh, a Jewish physician in Basra, who was apparently a contemporary of Abū Nuwās.

Ibn Abī Uṣ. I, 163, Ibn al-Qifṭī, 324, Steinschneider, *Ar. Lit. d. Juden* 13ff., Baumstark, *Syr. Lit.* 189. *Fī abdāl al-adwiya wa-mā yaqūmu maqāma ghayrihā minhā* AS 4838, 1 (Ritter, *SBBA* 1934, 831).

5. Isḥāq b. ʿImrān, ca. 290/903.

Kitāb al-thimār, excerpts from various works by Galen, starting with a quotation from *περὶ κρίσεων* AS 3593, fols. 99v–103r, see Ritter, *SBBA* 1934, 831, cf. Meyer, *Geschichte der Botanik* III, 161ff.

6. ʿĪsā b. Māssa.

Ibn al-Qifṭī, 246. *Kitāb al-jimāʿ*, additionally AS 3724, 7 (Ritter, op. cit., 831).

7. Yaḥyā (Yuḥannā) b. Sarābiyyūn.

Ibn al-Qifṭī, 380. *Kitāb al-kunnāsh*, discovered in Arabic by Ritter in AS 3724 and by H. Lehmann in Leid. 1195, part 3 (complete except for 4 pages), see Meyerhof, *Von Al. n. Baghdād* 18, n. 3, Ritter, op. cit., 831, Latin *Aggregator* by Gerhard of Cremona, Ven. 1479, other Latin translations in Ferrara 1488, Ven. 1497, 1507, 1530, 1550, Lyon 1510, Basle 1543.

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8. ʿAlī b. ʿĪsā b. ʿAlī, during the reign of al-Muʿtamid (256–79/870–92).

1. *Kitāb manāfiʿ al-ḥayawān*, additionally Paris 1037, 3.—2. *Kitāb manāfiʿ al-aʿḍā'*, Beirut 292.—3. *Durrat al-ghawwāṣ ʿala 'l-manāfiʿ wal-khawāṣṣ* (pseudonym?), Leipz. 770.

8a. Around 300/912, Abū ʿUthmān Saʿīd b. ʿAbd al-Raḥmān b. Muḥammad, the nephew of the poet (see p. 250), was known in Spain as a competent physician and astronomer and an able poet.

Ibn Abī Uṣ. II, 44. *Kitāb al-dukkān*, Dam. ʿUm. 95,34, which is probably identical with the *Kitāb al-aqrābādhīn* mentioned by Ibn Abī Uṣ.

9. Abū Bakr Muḥammad b. Zakariyyā' al-Rāzī (Rhazes) was born on 1 Shaʿbān 251/28 August 865. It is said that initially he was interested in chemistry and that he had only turned to medicine | when he was looking for a cure for his 418
eyes that had been damaged by his chemical experiments. Unlike mainstream tradition, al-Bīrūnī blamed his eventual blindness not on whiplash, but on looking after himself poorly and debauchery. He died in Rayy on 5 Shaʿbān 313/27 October 925.

Apart from medicine and chemistry, he was also active in philosophy, in which he was a supporter of Neopythagorism and an opponent of Aristotle. In religious matters he tended towards Manicheism as the 'religion of the educated' of his time, and which inspired him to make virulent attacks on Islam. It was against him that Nāṣir Khusraw wrote his *Zād al-musāfir* (ed. Kaviani, Berlin 1925, see Massignon, *RMM* LXII, 218/9, *Textes* 181). His book *Makhāriq al-anbiyā'* ('Prophets and Swindlers'), caused a great stir, and al-Bīrūnī and al-Muṭahhar (ed. Huart, IV, 113, see Mez, *Ren.* 190) regarded it as particularly harmful to the well-being of the soul.

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Fihr. 299ff. (inventory of 116 books and 29 *rasā'il*), Ibn Ṣāʿid, *Ṭab.* 33, al-Bayhaqī, *Tatimma* 7, al-Bīrūnī, cod. Leid. 1066, *Fihrist kutub Muḥammad b. Zakariyyā' al-Rāzī* see Sachau, *B.'s Chronologie* XXXVIII–XLVIII, Ruska, *Isis* V, 26–50, *Épître de B. contenant le répertoire des ouvrages de M. b. Z. al-R., publié par* P. Kraus, Paris 1936; Ibn al-Qifṭī, 271, Ibn Abī Uṣ. I, 315ff. (236 works, probably partly apocryphal), Barhebraeus, *Mukhtaṣar* 291. Hirschberg, *Gesch. der Augenheilkunde* 101, E.G. Browne, *Ar. Medicine* 44ff. (Fr. transl. 50ff.), G.S.A. Ranking, Life and Works of Rhazes, *Proc. of the XVII intern. Congr. of Med.*, London 1914, *Hist. of Med.* 237–68 (based on the Latin translation—riddled with mistakes—of the inventory of his writings that was made by the convert

S. Negri in Damascus, see Ruska, *Isl.* XXII, 282), Meyerhof, *Legacy of Islam*, 323ff., idem, The clinical Diary of R., *Isis* 1935, Ruska, al-Rāzī als Bahnbrecher einer neuen Chemie, *DLZ* 1923, 117ff., Die Alchemie al-R.'s, *Isl.* XXII, 283–319, v. Lippmann, *Entstehung u. Ausbreitung der Alchemie* II, 181, on his philosophy Schaeder, *ZDMG* 79, 228–35, 267, S. Pines, Die Atomenlehre al-R.'s in *Beitr. zur isl. Atomenlehre*, Berlin 1936, 34–93. Jamīl Bek, *ʿUqūd al-jawhar* I, 118–27, Izmirli Ḥaqqī in *Ilāhiyyāt Fak. Macm.* I, 151, II, 36, III, 177ff. 1. *al-Ḥāwī* (identified by al-Bīrūnī and *Fihr.* with *al-Jāmiʿ al-kabīr*, while Ibn Abī Uṣ. regards it as a separate
419 work, | and it is cited as such by Ibn al-Bayṭār, next to the *Ḥāwī*),[1] the only, almost complete, copy is in Esc.[1] 806, see Meyerhof, *Ḥunain b. Isḥāq* 73, additionally Cambr. Kings Coll. XV, 4 (Browne, *Med.* 48ff.), Princ. 179a, Selīm Āġā 862, Serāi 2125, part 1 Sulaim. 850, Šehīd ʿA. P. 2801,$_2$. Mosul 32, 135, 58, 143, Mashh. XVI, 13, 4. Rāmp. I 474,$_{66/7}$, (*ʿIlājāt al-Ḥāwī al-kabīr* Mosul 33, 143) ch. 22, Madr. 555, 1. Printing planned in Hyderabad, see *Barnāmaj* 1354, 23; abstract entitled *Muntakhab*, with many grammatical and poetical additions by Abu 'l-Ḥasan ʿAlī b. Abī ʿAbdallāh Muḥammad al-Qurashī, Leid. 1378.—2. *al-Ṭibb al-Manṣūrī*, dedicated to Manṣūr b. Isḥāq b. Aḥmad b. Asʿad (imprecise in Ruska, *Isis* V, 34, n. 7), in al-Bīrūnī *al-Kunnāsh al-Manṣūrī*, additionally Paris 6203, Br. Mus. Or. 5316 (DL 45), Madrid 561, 1, Mosul 35, 59, 129, 121, 237, 177, Selīmiyya 886, Bank. IV, 3, Rāmpūr I, 493, 202/3, Āṣaf. II, 936, 240, 400 (*Tadhk. al-naw.* 184); A. Taymūr P., RAAD III, 361, Bat. III, 231. *Maqāla* 1, ed. P. de Koning in *Trois traités d'anatomie ar.*, Leiden 1903, pp. 2–87. Almost exclusively based on Greek sources, book 1: anatomy and physiology, based on Hippocrates, Galen, and Oribasius, *Med. coll. ad Jul.* liber XXIV, XXVI; book 2: Temperaments, based on Hippocrates' *de humoribus*, Galen's *de temp.*, Oribasius lib. V, Aetius lib. IV, Paulus Aeg. lib. I; book 3: Incomposite drugs, based on Hippocrates' *de diaeta*, Galen's *de alimentorum facultatibus*, Aetius lib. I–III, Oribasius *Synopsis* II–IV, *Med. coll.* I–V, XI–XIII, XV, *Paulus Aeg.* lib. I, book 4: Hygiene, based on Galen's *de sanitate tuenda*, Paul. Aeg. lib. I, Aetius lib. III; book 5: Dermatology and costemics, based on Galen, *de compos. med. sec. locos*; book 6: Dietetics for travellers; 7. Surgery, based on Hippocrates, Paulus Aeg. lib. VI, Oribasius *Syn.* lib. VI, Aetius lib. XIV, XV; book 8: Poisons, based on Paul. Aeg. lib. V; book 9: (cherished in the Middle Ages as *Nonus Almansoris*), Diseases of the various organs, based on Hippocrates' *de morbis*, Galen's *de loco affecto, methodi medendi, de comp. med. sec. locos,* Aetius lib. VI–XII, Oribasius *Synops.* lib. VIII, IX, PAUL. AEG. III, IV; book 10: Fevers, based on Hipp. and Gal. *de crisibus, de diff. febrium, methodi medendi lib.* IV–X, Aetius, lib. V, Paul. Aeg. lib. VI. Latin

1 The report that he left this work unfinished, which Hirschberg op. cit. 103 labelled as a myth, is also found in al-Bīrūnī.

translation by Gerhard of Cremona, Milan 1481, Ven. 1497, Lyon 1510, Basle 1544. *Nonus Almansoris* Ven. 1483, 1490, 1493, 1497, Padua 1480, *lat. et arabice* ed. Reiske, Halle 1776. *Libro tertio dell Almansore chiamato Cibaldone*, Ven. n.d., see Ellis, *Cat*. II, 281–95.—3. *Kitāb al-jadarī wal-ḥaṣba* read: Leid. 1312, additionally AS 3724, fol. 171v–184v, Mashh. XVI, 21, 64, ed. Greenhill, London 1848, Van Dyck, Beirut 1872. The Latin translation was printed around 40 times between 1498 and 1866, e.g. Basle 1529, 1544, London 1747, Göttingen 1781, French in Paris 1762. *Al-Rāzī, über die Pocken u. Masern, aus dem Arab. v.* K. Opitz (Klass. der Med.) 1911.—6. *Kitāb al-mudkhal ila 'l-ṭibb* (*al-ṣaghīr*), also Madr. 561, 2, Sbath 751, 3.—7. *Kitāb al-fuṣūl fi 'l-ṭibb* or *al-Murshid* AS 3724, 18r–48v (Ritter, SBBA 1934, 834), MS in Beirut, lost during the war, excerpts from which ed. Collangettes, *Mashriq* IV (1901) 542–9 and al-Bārūdī in *al-Ṭabīb* (Beirut).—9. *Kitāb bur' al-sā'a*, additionally Cambr. Suppl. 160, Pet. AM Buch. 144, Šehīd 'A. 2093, Jer. Khāl. 74, 25, Mosul | 45, 159, 266, 5, Mashh. XVI, 6, 19, As. Soc. Beng. II, 612, 3, Āṣaf. II, 420
916, Bank. IV, 3, II, 109, II, Rāmpūr, I, 469, no. 27/8, A. Taymūr, *RAAD* III, 360, Sbath 793, 2, Beirut 317, 4, printed based on the latter in *Mashriq* VI (1902) 395–402, Persian translation for Muḥammad Quṭbshāh (989–1030/1581–1611), As. Soc. Beng. 1552, see Elgood, *JRAS* 1932, 905, Hindustani in *al-Rasā'il al-anīqa*, Lucknow 1308. *La guérison à une heure, texte ar. et trad. franç. par* P. Guigues, Paris 1904. Versification: *al-Durar al-sāṭi'a fi 'l-adwiya al-qāṭi'a*, in 135 *rajaz* verses by Muḥammad b. Ibrāhīm al-Ḥanbalī (d. 971/1564, see II, 368, 2, 15), Berl. 6308, Br. Mus. 334, 13.—10. *Risāla fi 'l-bāh* AS 3724, fols. 153v–171v, 3725, fols. 3ff., Mosul 34, 154, 3.—10. *Kitāb al-khawāṣṣ*, Cairo Ṭibb no. 141 = *al-Khawāṣṣ wal-ashyā' al-muqāwima lil-amrāḍ*, A. Taymūr P. *RAAD* III, 368.—12. *Fī abdāl al-adwiya* AS 3725, fols. 40r–50v.—13. *Kitāb sirr al-ṣinā'a* (*fi 'l-ṭibb*), Esc.[1] 833, 4 (Casiri 828, 4), Madr. 60, Persian transl., As. Soc. Beng. II, 646, probably identical with *Maqālāt fī ṣinā'at al-ṭibb*, Upps. 341 and *Tadhkira fī ṣinā'at al-ṭibb*, Princ. 170, but different from the *Kitāb sirr al-asrār* or *al-Tadbīr*, on alchemy, Gött. ar. 95, from the similarly alchemical *Kitāb al-asrār*, Leipz. 266, and from a work on alchemy in 12 volumes whose title al-Bīrūnī, *Isis* V, 47, 152–63, lists separately, and from which Stapleton discovered some parts in Rāmpūr, see *Chemistry* 368ff., J. Ruska, Übersetzungen u. Bearbeitungen von al-R. Buch der Geheimnisse, *Quellen u. Studien z. Gesch. d. Nat. u. Med.* IV, 1935, 3.[2]—14. *al-Fākhir*, read: Pet. 120, with the title *al-Kunnāsh*, Browne, Cat. 162, P. 2, NO 3580, Šehīd 'A. 2081,1.—15. *Kitāb al-qūlanj*, additionally AS 3724, f. 185r–200v.—15a. *Kitāb al-mudkhal al-Salīmī*, on alchemy, see H.E. Stapleton and E.F. Azoo, *Mem.*

2 On alchemical works that are falsely attributed to Rhazes in medieval Latin translations, see Ruska, *Annales G. Severine* VII (1931), 170, al-Razi (Rhazes) als Chemiker, *Zeitschr. f. angewandte Chemie*, 35 (1922), 719ff.

As. Soc. Beng. III, 1910, 57–94, Text in Stapleton and Hidayat Ḥusayn, Chemistry in Iraq and Persia in the tenth Cent. A. D., ibid. VIII, (1927) 317–41, see Ruska, *Isl*. XXII, 286ff.—15b. *Kitāb al-shawāhid*, Ruska, ibid. 288.—27. *Fī tartīb akl al-fākiha*, Esc.[1] 888, 3 = Madr. 601, 4 = *Taqdīm al-fawākih qabla 'l-ṭaʿām*, AS 3724, 152v–156v, Šehīd ʿA. 2095.—28. *Fi 'l-sharāb maqālatān*, Esc.[1] 888, 4 = Madr. 601, 5.—36. *Kitāb man lā yaḥḍuruhu 'l-ṭabīb*, additionally Manch. 322, Bat. III, 235, Rāmpūr I, 498, no. 242/3, Bank. IV, 4, 5, Lucknow 1886, according to Ruska, *Isis* V, 32, no. 2 = *Ṭibb al-fuqarāʾ wal-masākīn*, seemingly an abstract of no. 1 by Ḥasan al-Qurashī, Munich 807.—37. = 38 *Kitāb manāfiʿ al-aghdhiya wa-dafʿ maḍārrihā*, C. 1305, perhaps also = *Risālat al-aghdhiya*, Bank. IV, 108, XV, *Aghdhiyat al-marḍā*, Cambr. Suppl. 160, *Dafʿ maḍārr al-aghdhiya*, Mosul 268,14 (MS dated 503).—41. To be excised, see below, p. 424, 24, 1.—44. *al-Ṭibb al-rūḥānī*, also Vat. Ar. 182, f. 1–41v, Cairo[2] I, App. 44, see T. de Boer, "De Medicina mentis" van den Arts Razi, *Mededeel. K. Ak. v. Wet., Afd. Letterk*., Deel 53, Amsterdam 1920.—50. *Risāla fi 'l-faṣd*, additionally Āṣaf. II, 934.—51. *Fī anna*
421 *'l-ḥimya al-mufriṭa wal-taqlīl min al-aghdhiya wal-istikthār min al-adwiya* | *ḍārra bil-aṣiḥḥāʾ*, AS 3725, 51r–67r.—52. *Fī khalq al-insān* in the form of question and answer, Teh. I, 187.—53. *Risāla fi 'l-taḥaffuẓ min al-nazla*, Āṣaf. II, 922, 11.—54. *Maqāṣid al-aṭibbāʾ*, ibid. 936,27.—56. *de Aegritudinibus praeconum*, from the Hebrew, together with *de Proprietatibus membrorum et utilitatibus et nocumentis animalium aggregatus ex dictis antiquorum*, see B. Locatellus, Ven. 1497.[3]—57. *Maqāla fī mā baʿd al-ṭabīʿa*, Rāġib 1463, 16 (Ritter, *Isl*. 18, 46, n. 1); in many questions, e.g. with regard to time and space, he takes a view that is different from his other philosophical works, and so it probably belongs to his early period, see S. Pines, *Beitr. z. isl. Atomenlehre* 36, n. 2.—58. *Fī amārāt al-iqbāl wal-dawla*, ibid. f. 90r–93v (Ritter, ibid.).—59. *Kitāb al-sīra al-falsafiyya*, ed. P. Kraus in *Rhaziana*, I, *Orientalia* IV, 300–34 (on the basis of Br. Mus. II, 426).—60. *al-Mufīd al-khāṣṣ*, Mashh. XVI, 33, 103.—61. *al-Qawānīn al-ṭabīʿiyya fi 'l-ḥikma al-falakiyya*, Upps. 228, 1 (*Tadhk. al-naw*. 140), Ruska, op. cit., 299 (other philosophical works are mentioned in Pines, op. cit., 87–93. His *Kitāb al-ʿilm al-ilāhī* is criticised in Ibn Ḥazm, *Faṣl* I, 90, 1, 8).

On the *Munāqaḍat al-Jāḥiẓ fī kitābihi fī faḍīḥat al-ṭibb* see above, p. 246. From his non-medical works al-Masʿūdī, *Murūj* I, 15,8 mentions *Kitāb siyar al-khulafāʾ*, see ḤKh III, 640[4] = *Sīrat al-khulafāʾ*, al-Ṣafadī, *al-Wāfī* I, 51, 13. A *Kitāb fī jumal al-mūsīqī* is mentioned in Ibn Abī Uṣ. On a work on music falsely

3 Unfortunately Ruska, *Isis* V, 41, n. 1 does not say where in "Brockelmann" he supposedly found the title "de Hieris", so it is not possible to pass judgement on the conjecture that is based on it.

4 Not to be read as *Kitāb al-ḥukamāʾ*, as conjectured in Baumstark, *Aristoteles bei den Syrern*, 115, 126 and P. Kraus, *Orientalia* IV, 302, n. 4.

attributed to him in Paris 2865, see Farmer, Some musical MSS identified, *JRAS* 1926, 91. Wrongly atributed to him are the *Kitāb nuzhat al-mulūk*, on antidotes, Fātiḥ 3644, and *Dhakhīra fi 'l-ṭibb*, Rāmp. I 476,$_{83}$, *al-Mukhtārāt* 46, 496,$_{226}$.

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10. Isḥāq b. Sulaymān al-Isrā'īlī, d. ca. 320/932.

Steinschneider, *Die ar. Lit. der Juden* 41, § 28. His works were translated into Latin by Constantinus Africanus around 1080 and were studied up until the seventeenth century. 1. *Kitāb al-ḥummā*, additionally Köpr. 962 (a.d. I. 489).—2. *Kitāb al-aghdhiya* (*wal-adwiya*) also Madr. 557, Fātiḥ 3604–7, from which (*al-Mufradāt*?) is an abstract by Muḥammad b. Abī al-Zaytūnī al-'Awfī, Paris 2942, 5.—3. *Kitāb al-bawl, Ma'rifat al-bawl wa-aqsāmihi*, Vat. V. 310, Modena I, C 12, or *Ma'rifat al-qārūra wal-tafsira* Mashh. XVI, 37, 14, a fragment A. Taymūr P. *RAAD* III, 360.—4. Latin translation by Gerhard of Cremona, see Steinschneider, *Übers. a. d. Ar.* I, 23.—8. A book of definitions in Hebrew translation, ed. H. Hirschfeld in *Festschr. for Steinschneider*, Berlin 1896, 233f.

11. See p. 483, 3.

12. See p. 483, 1a.

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14. Abū Ja'far Aḥmad b. Muḥammad b. Abi 'l-Ash'ath, d. 360/970.

2. *Tafṣīl kitāb Jālīnūs fi 'l-usṭuqsiyyāt*, Paris 2847, 1.—3. A commentary on Galen's *Fi 'l-mizāj al-mukhtalif, Kitāb fī afḍal al-hay'āt*, and *Kitāb fī ḥiṣb al-badan*, ibid. 2.—4. *Kitāb al-ghādhī wal-mughtadhī*, completed in Ṣafar 348/April 959 in Barqī, in Armenia, a fragment in Br. Mus. Suppl. 786 (MS of the same year, see *Or. Series of the Palaeogr. Soc. Pl.* XCVI).

15. Abu 'l-Ḥasan Aḥmad b. Muḥammad al-Ṭabarī was, together with al-Majūsī, a student of Abū Māhir Mūsā b. Sayyār.

Ibn Abī Uṣ. I, 231. Hirschberg, *Gesch. d. Aug.* 107. M. Rihan, *Arch. f. Gesch. d. Med.* XIX, 123–68, XX, 27–81. *Kitāb al-mu'ālaja al-Buqrāṭiyya*, an early, complete textbook on Arabic-Persian medicine, additionally Köpr. 980, NO 3547 (1–4), Fātiḥ 3624 (1–10), Teh. I, 197, II, 525, Mosul 34, 156, Bank. IV, 8, Rāmpūr I. 497, no. 434, Āṣaf. II, 934, 14.

16. Abū Daʾūd Sulaymān b. Ḥassān b. Juljul, who flourished under Hishām II of Spain (366–99/976–1009).

Ibn Abī Uṣ. II, 48 (see de Sacy, *Abdollatif* 495ff.). 1. Supplement to the translation of Dioscorides by Stephanus and Ḥunayn, *Kitāb al-ḥashāʾish*, Bank. Hdl. 2189, see Fr. A. Diez, *Analecta medica*, Leipz. 1833, 1–15, Steinschneider, *Arch. f. Pathologie* 124, 482, § 30, from which a *Tafsīr asmāʾ al-adwiya al-mufrada*, Madr. 233.—2. His *Taʾrīkh al-ḥukamāʾ* (*al-Aṭibbāʾ wal-falāsifa*) is criticised in Ibn al-Qifṭī, 190, for being too restricted in scope, see also Ibn Ḥazm in Maqqarī II, 119. 9.—4. *Imtizāj al-nufūs* (?), which is cited in Ibn Qayyim al-Jawziyya, *Rawḍa* 408, 8.

17. Abū ʿAbdallāh Muḥammad b. Aḥmad b. Saʿīd al-Tamīmī was born in Jerusalem, and was initially employed by al-Ḥasan b. ʿUbaydallāh b. Ṭughuj in al-Ramla. In 360/970 he went to Egypt where he started working for the vizier of the Fāṭimid Yaʿqūb b. Killīs (d. 380/990, see Ibn Khall. 802, al-Maqrīzī, *Khiṭaṭ* II, 5ff., 341ff.).

Ibn al-Qifṭī, 105. 1. *al-Murshid*, Pet. Ros. 182, 4, is only a fragment.—2. *Manāfiʿ* (*Khawāṣṣ*) *al-Qurʾān*, Berl. oct. 1473, Köpr. 1589,2, Dam. ʿUm. 65, 43/4 (where the name of the author is only given as Muḥammad al-Tamīmī, as in ḤKh VI, 141, 12?).

18. Aḥmad b. Muḥammad b. Yaḥyā al-Baladī.

Ibn Abī Uṣ. I, 247. *Kitāb tadbīr al-ḥabālā wal-aṭfāl* also As. Soc. Beng. 83, Bank. IV, 11.

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19. ʿAlī b. al-ʿAbbās al-Majūsī, who was the personal physician of ʿAḍud al-Dawla (338–72/949–82).

Ibn al-Qifṭī, 232, Hirschberg, 115, Browne, 53ff. (French transl. 59ff.). 1. *Kāmil al-ṣināʿa al-ṭibbiyya*, dedicated to the aforementioned ruler, which is why it is also called *al-Kunnāsh al-malakī* or *al-Qānūn al-ʿAḍudī fi ʾl-ṭibb* (*Eccl. Abb. Cal.* III, 68, 12). It was regarded as the principal work of medicine until it was supplanted by Ibn Sīnā's *Qānūn*, complete only in Berl. 6261–5, Leid. 1315/6, Bank. IV, 12–4, individual volumes additionally in Br. Mus. 1358, Or. 6591, 5777 (DL 43), Cambr. 1276, Madr. 129, Pet. AM Buch. 888, St Petersburg AM 1926, 25 Vat. V.

314, Ambr. H. 127 (*ZDMG* 69, 80), Princ. 171, Fez Qar. 136, 4, NO 3579, Beirut 293, Bibl. Bārūdī *RAAD* V, 135, Jer. *Or. Chr.* NS III, 132, Cairo[1] VI, 28, Sbath 11, 20, 2, A. Taymūr P. *RAAD* III, 360, Mosul 33, 147, 107, 106, 196, 103, Mashh. XVI, 31, 100/1, Rāmpūr I, 492, Āṣaf. II, 932, 196, 373, Bat. III, 236, abstract Esc.[2] 1827, 5, lith. Lahore 1283, print. Būlāq 1294 (see *ZDMG* 44, 388n), see also De Koning, *Trois traités d'anatomie ar.*, Leiden 1903, 90–427 (*Juz'* 1 and 2 of Maqāla 2); *al-Maqāla al-tāsiʿa*, Lucknow 1906. Latin translation by Stephanus Antiochenus dated 1127, *Liber regalis dispositio nominatus ex Ar.*, Ven. 1492 (see also Choulant, 349), Part I in *Constantini Africani* (d. 1087 in Montecassino) *Operum reliqua*, 1539; see P. Richter, Über die spezielle Dermatologie des ʿAlī b. ʿAbbās, *Archiv f. Dermatologie u. Syphilis* 113, 849–63 (chapters 8–18), idem, *Die allgemeine Dermatologie des ʿAlī b. ʿAbbās*, ibid. 118 (1913) 199–213 (Part I, chapters 8–12).—2. Read: *Kitāb fi 'l-ṭibb* Göttingen, ar. 96?

19a. Abū ʿAlī Aḥmad b. ʿAbd al-Raḥmān b. Mandawayh, whose father was a respected poet in Isfahan, was appointed a doctor by ʿAḍud al-Dawla Fannākhusraw (338–72/949–82) in the hospital that the latter had founded in Baghdad.

Ibn Abī Uṣ. II, 21, Ibn al-Qifṭī, 438. *Al-Mukhtaṣar min ʿilm al-ṭibb* AS 3724 f. 48v–78r (Ritter, *SBBA* 1934, 835).

20. As a physician Abū Sahl ʿĪsā b. Yaḥyā al-Masīḥī al-Jurjānī was active first in Khurāsān and then in Khwārizm. When, in 401/1010, Maḥmūd of Ghazna ordered six of the scholars there, among them al-Bīrūnī, to come to Ghazna | on suspicion of heresy, al-Jurjānī fled, together with his student Ibn Sīnā, to 424
Māzandarān. On the way there he died in a sandstorm, while Ibn Sīnā managed to reach Ṭūs.

Al-Bayhaqī, *Tatimma* 88–91, Ibn al-Qifṭī, 408, Barhebraeus, *Mukhtaṣar* 355, Samarqandī, *Čahār Maqāla* 76, Suter, 79. 1. *al-Kitāb* (*Kutub*) *al-miʾa fi 'l-ṣināʿa al-ṭibbiyya*, additionally Br. Mus. Or. 6489 (DL 45), Cairo[1] VI, 33, NO 355, Mosul 270, 28, Sbath 2 (only the end), Mashh. XVI, 36,$_{109}$, Rāmpūr I, 494, Bank. IV, 15, as *Kitāb al-masāʾil*, Selīm Āġā 877, as *Kitāb al-Masīḥī fī uṣūl al-ṭibb* ibid. 883, from which *Kitāb al-mushilāt*, Mosul 260, 14. On the impact of popular medicine on this, see L. Stern in G. Ebers, *Das Alte in Cairo* (1883), p. 18.—2. *al-Ṭibb al-kullī* also Rāmpūr I, 489,$_{164}$.—3. *Kitāb iẓhār ḥikmat Allāh etc.*, additionally NO 3558.—5. An otherwise unknown medical work in the library of Asbath in Jerusalem is mentioned in *Revue de l'or. chrét.* 1920/1, p. 200 = Sbath 2?—(6. *Kitāb al-milla al-Maṣīḥiyya*, Fez Qar. 1362 read: *al-miʾa*?).

21. Abū ʿAbdallāh Muḥammad b. Muḥammad b. Tūmart al-Maghribī al-Andalusī al-Mālikī, who died in 391/1001.

I. Goldziher, *Le livre de M. b. Toumert* (see p. 401), pp. 103ff. Fragments of his mostly kabbalistic *Kanz al-ʿulūm wal-durr al-manẓūm fī ḥaqāʾiq ʿilm al-sharīʿa wa-daqāʾiq ʿilm al-ṭabīʿa fi ʾl-ṭibb*, additionally Berl. oct. 2542, 1, Tüb. 78, Vienna 21/2, Vat. v. 1055, Ambr. E 116, Cairo[1] VI, 183, 101, VII, 668, [2]I, 256, 349, App. 35.

22. Abū Jaʿfar Aḥmad b. Ibrāhīm b. Abī Khālid b. al-Jazzār, who died ca. 395/1004.

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Yāqūt, *Irsh.* I, 81. 1. *Zād al-musāfir wa-qūt al-ḥāḍir*, additionally Med. 256 (Steinschneider, *ZDMG* 32, 728ff.), Rāmp. I. 481,$_{104}$, G. Gabrieli II, *Zād al-m.* d'Ibn al-Jazzār in un ms. greco Corsiniano, *Rc. Lincei* 1905, 29–50.—3. *al-Iʿtimād fi ʾl-adwiya al-mufrada*, Maq. 1 and 2, Br. Mus. Suppl. 811, iv, therefrom *Ṭabāʾiʿ al-ʿaqāqīr ʿalā madhhab b. al-Jazzār*, Dam. Ẓāh. Ṭibb 32, copy Beirut 335, 5.—9. His *Kitāb al-taʿrīf bi-ṣaḥīḥ al-taʾrīkh*, in 10 volumes, which is cited by Yāqūt, loc. cit., was the main source for Africa in the anonymous *Kitāb al-ʿuyūn* (see below, p. 344); ḤKh II, 3090, only knows a *Mukhtaṣar* of it.—10. *Akhbār al-dawla* i.e. *dawlat Abī Muḥammad ʿAbdallāh al-Mahdī*, ḤKh I, 197, see Becker, *Beitr. z. Gesch. Äg.* I, 9.

24. Abū Manṣūr al-Ḥasan b. Nūḥ al-Qumrī, who was born at the beginning of the fourth century in Bukhārā, was the personal physician of the Sāmānid al-Manṣūr. He died soon after 380/990.

425 | Ibn Abī Uṣ. I, 327, *Nāmaʾi Dānishwarāni Nāṣirī* I, 380. 1. *Kitāb al-ghinā wal-munā*, read: Gotha 1951, 2030, additionally Berl. Qu. 975, Br. Mus. Or. 6623 (DL 42), Nicholson, *JRAS* 1899, 912, Manch. 811, A. Taymūr P. *RAAD* III, 361, Rāmpūr I, 489, no. 170, Āṣaf II, 930,$_{242,460}$, Bank. IV, 9, 10, St Petersburg As. Mus. 1926, 4 = *al-Mughnī*(?), Mashh. XVI, 38,$_{116}$ NO 3580.—2. *Maqālāt fi ʾl-ṭibb* AS 3749 = *Risālat ṭibb*, Āṣaf. II, 924,$_{378}$ = (?) *ṭibb al-Qumrī*, Mosul 290, 10, 11 = (?) *al-Shamsiyya al-Manṣūriyya*, Cairo, Ṭibb 476, see Meyerhof, *Isis* XIV, 59.—3. *Muṣṭalaḥāt al-ṭibb*, Mosul 260, 14, 16.

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26. Abu ʾl-Qāsim Khalaf b. al-ʿAbbās al-Zahrāwī (Abulcasis) died after Leo Africanus in 404/1013.

G. Sarton, *Introd. to the Hist. of Sc.* I, 681/2. The attempt, in ʿAẓīmuddīn's *Cat. Bank*. IV, 28, to prove that Ibn Ḥazm did not know him personally is unsuccessful. 1. *Kitāb al-taṣrīf li-man ʿajiza ʿani 'l-ta'ālīf* (see E. Seidel, *Isl.* III, 278), complete only in Vienna 1458, otherwise mostly surgery, additionally Berl. Qu. 782/3, Paris 5772, 6208, Vat. Borg. 131 (fragm.), Madr. 126, 552–4, Granada Sagro Monte XIV (Asin, 22), Pet. Ros. 173, Welīeddīn 2491, A. Taymūr P. *RAAD* III, 361, Bank. IV, 16, 17, *Maqālāt* Āṣaf. II, 936,$_{77,363}$; Landb. Br. 169 *al-Juz' al-thānī fī ʿilm al-ṭibb wal-tashrīḥ wa-ghayr dhālika* is, despite the imprecise title, probably also a part of this work; from this b. *Tafsīr al-akyāl wal-awzān etc*., additionally Rabat 479, c. *al-Maqāla fī ʿamal al-yad* following Paulus Aegin. *Epitome lib*. VI, see Campbell I, 86ff., where 89 Latin translations in manuscripts and printed versions are listed, e.g. *Abulcasis, Methodus medendi cum instrumentis ad omnes fere morbos depictis*, Ven. 1497, 1506, Argent. 1532, Basle 1541, *Abulcasis de Chirurgia, ar. et lat. cura Jo. Channing*, Oxford 1778, Leclerc, *La chirurgie d'Abulcasis*, Paris 1861, P. de Koning, *Traité sur le calcul dans les reins et dans la vessie*, Leiden 1896, p. 268ff., f. *Liber servitoris* XXVIII, Ven. 1471. A. Bloom, *L'Ostéologie d'Abul-Qasim et d'Avicenne, son origine talmudique, suivie d'un chapitre sur l'anatomie dans le Talmud*, Paris 1935.

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27. Abu 'l-Qāsim ʿAmmār b. ʿAlī al-Mawṣilī, ca. 400/1010.

Kitāb al-muntakhab fī ʿilāj amrāḍ al-ʿayn, additionally St Petersburg Bibl. Gregor IV (*Christ. Vost*. VII, 20), 428, A. Taymūr P. *RAAD* III, 338, Meyerhof, *Ḥunayn* XIV, translation by Hirschberg, Lippert, and Mittwoch, *Die ar. Augenärzte*, II, Leipzig 1905.

28. Abu 'l-Faraj ʿAlī b. al-Ḥasan b. Hindū, who died in 410/1019 or 420/1029.

| Al-Thaʿālibī, *Yatīma* III, 212, *Tatimmat al-yatīma* I, 134–44, al-Bākharzī, 426
Dumyat al-qaṣr 113–5, al-Bayhaqī, *Tatimma* 85, Yāqūt, *Irsh*. V, 168–73, Ibn Isfandiyār, *Hist. of Tabaristan* 77. 1. *Miftāḥ al-ṭibb*, Āṣaf. III, 404,$_{746}$, a part of which, *Fī ḥudūd al-ashyā' al-ṭibbiyya*, Mosul 260, 14, Persian adaptation in Berl. pers. 90/1.—2. *al-Kalim al-rūḥāniyya fi 'l-ḥikam al-Yūnāniyya*, Paris 5139, AS 2452, Fātiḥ 4041 (*MO* VII, 123 both MSS by Yāqūt al-Mustaʿṣimī, 668 and 697), ed. Muṣṭafā al-Qabbānī, C. 1318.—3. *Risāla ʿamilahā li-abī ʿAlī Rustam b. Shīrzād ʿalā sabīl al-taqrīb wal-tafhīm*, Teh. II, 634, 33.—4. *Kitāb al-amthāl al-muwallada* is cited in Ibn Isfandiyār, op. cit., 110.—5. *al-Wasāṭa bayna 'l-zunāt wal-lāṭā*, a humorous *risāla*, cited in al-Thaʿālibī, *Tatimma* 143,$_{12}$.

Ad p. 242

Chapter 17. Natural and Occult Sciences, Varia

E.O. von Lippmann, *Entstehung und Ausbreitung der Alchemie* I, Berlin 1919, II, Berlin, 1931.

E.J. Holmyard, Arabic Chemistry, *Sc. Progress* 17 (1922) 252–61, *Nature* 110, 573, *Chemistry in Medieval Islam: Chemistry and Industry*, 1923, 387ff., *A History of Chemistry in Medieval Islam*, Gibb Mem. 1936 (in press).

1. According to a legend, which Holmyard sought to vindicate, the founder of alchemy among the Arabs, Abū Mūsā (Abū ʿAbdallāh) Jābir b. Ḥayyān al-Ṭūsī, was a student of Imam Jaʿfar (see above, p. 67). However, Ruska, Schaeder, and P. Kraus have all analysed the Arabic works that are transmitted under his name, and also the Latin translations of parts of them, and have established that they are in fact closely related to Ismāʿīlī propaganda literature (see above, p. 323ff.). Their scientific terminology depends on Ḥunayn b. Isḥāq and his contemporaries, and their chemical teachings seem connected with those of al-Rāzī. Thus, if there ever existed an alchemist by the name of Jābir in the second century, the authors of the corpus that has come down to us must have
427 used his name as a cover. Ibn Waḥshiyya knew these writings, | but as early as the time of the author of the *Fihrist* there were doubts as to whether an author named Jābir had ever existed. Abū Sulaymān al-Manṭiqī (d. ca. 370/980) claimed to have personally known the author of the works that are attributed to Jābir, or rather the compiler of the corpus, al-Ḥasan b. al-Naqad al-Mawṣilī.

The author consistently examines chemical and medical subjects, which are his main interest, in light of the religious and philosophcal teachings of the Ismāʿīliyya. If his works were actually designated to propagate their teachings, they failed in their objective, as they were only accessible to the educated, which is also why they were superseded by the *Rasāʾil Ikhwān al-ṣafāʾ*, whose literary format was also superior.

Fihrist 254–8, Ibn al-Qifṭī, 160, who only mentions a book on the astrolabe and compares him with the Sufis al-Ḥārith al-Muḥāsibī and Sahl b. ʿAbdallāh al-Tustarī. E.J. Holmyard, Jábir b. Hayyán, *Proc. Royal Soc. Med.* XVI (1923) 46–57, ibid., The present position of the Jábir Problem, *Sc. Progress* XIX (1925), 415ff., *Jábir b. Hayyán, the Arabic Works, ed. with Translation into English and Critical Notes, Ar. Texts*, Paris 1928. (*Kitāb al-bayān, Kitāb al-ḥajar, Kitāb al-nūr, Risālat al-īḍāḥ, Kitāb usṭuqs al-uss*, this one also Bombay n.d., *Tafsīr kitāb al-usṭuqs, Kitāb al-tajrīd, Kitāb al-raḥma, Kitāb mubtadaʾ al-irsāl wal-mulk*), An Essay on J. b. H., G. Sarton, *Introd. to the Hist. of Science* I, 532, v. Lippmann, *Entstehung* I, 363–9, II, 71–6, J. Ruska, Über das Schriftenverzeichnis des J. b. Ḥ. und die Unechtheit

einiger ihm zugeschriebenen Abh., *Arch. Gesch. d. Med.* 15 (1923), 53–67, J. b. Ḥ. und seine Beziehungen zum Imām Jaʿfar al-Ṣādiq, *Isl.* XVI, 264, Die Quellen von J's chemischem Wissen, *Arch. Stor. Sc.* 7, (1926) 267–76, Die siebenzig Bücher des J. b. Ḥ., *Studien zur Gesch. der Chemie*, Berlin 1927, 38ff., The History and the Present Status of the Jaber Problem, *Journ. Chem. Education* VI (1929) 266–76, Zahl u. Null bei J. b. Ḥ., *Arch. f. Gesch. d. Math.* III (1923) 256ff., in G. Bugge, *Das Buch der grossen Chemiker*, Berlin 1929, 18–31, 60–9, *Der Zusammenbruch der Dschabir-Legende*, together with P. Kraus, Dsch. b. Ḥ., und die Ismāʿīliyya in *3. Jahresber. des Forschungs-Instituts für Gesch. d. Naturw.*, Berlin 1930, P. Kraus, Studien zu J. b. Ḥ., *Isis* VII, 1ff., | *EI*, Ergänzungsband 52–4, *J. b. H., Essai sur* 428
l'histoire des idées scientifiques dans l'Islam, I. *Textes ar.*, Paris 1935.

Kitāb al-sabʿīn, Ǧārullāh 1554, 2, a collection of alchemical tracts, Paris 5099, 28 *Rasāʾil*, Āṣaf. III, 572, 49 *Rasāʾil* without title Teh. II, 731, 11 treatises *Fī ʿilm al-iksīr*, Bombay n.d. (1892), the same as in Holmyard.—1. *Kitāb al-riyāḍāt*, additionally Vat. Borg. 92, 4, see Holmyard, *Proc. R. Soc. Med.* XVI, 1923.—2. *Kitāb al-raḥma* or *al-ṣaghīr Kitāb al-uss*, additionally Ǧārullāh 1641$_{1,13}$ Āṣaf. II, 1416, 1418, III, 578, Kīm. 57$_{,3}$, 584$_{,61,8}$, 588$_{,4}$ (*Tadhk. al-naw.* 170), another *Kitāb al-raḥma al-kabīr*, Āṣaf. III, 578$_{,14}$, 588, 88$_{,2}$ or *Risāla fi 'l-kīmiyā*, ibid. 576$_{,71,5}$, which Abū Rabīʿ Sulaymān b. Mūsā b. Abī Hāshim transmitted from his father and which, after Jābir's death in Ṭūs in 200/815, is said to have been found under his head, Āṣaf. III, 582, Kīm. 60 (*Tadhk. al-naw.* 171), Leid. 1264.—4. *Kitāb al-mawāzīn al-ṣaghīr*, included by al-Jildakī in his *al-Burhān fī asrār ʿilm al-mīzān*, Leid. 1263, as the *Kitāb al-mīzān*, Āṣaf. III, 582.—7, 8. *Kitāb al-zībaq al-sharqī, al-gharbī*, additionally Āṣaf. III, 578, 584 590.—9. *Kitāb nār al-ḥajar*, ibid. 580$_{,20}$.—10. *Kitāb arḍ al-ḥajar*, ibid., *al-Ḥajar*, Fātiḥ 5309$_{116}$ r/v (= 53?).—12. *Kitāb muṣaḥḥaḥāt Aflāṭūn*, Rāġib 965.—14. *Kitāb al-sahl*, Āṣaf. III, 578, 57$_{,5}$, 592, 89$_{,6}$.—15. *Kitāb al-ṣāfī min al-khamsimiʾa*, Gotha 1295, 2, Br. Mus. 1002, 4, Teh. II, 733, 3.—18. Hatk al-astār: *The Discovery of Secrets, Attributed to J. from the Ms. in Ar. with a Rendering into Engl. by* R.A. Steele, London 1892, additional MS Teh. II, 731, 2.—21. *Kitāb al-khawāṣṣ al-kubrā* (*kabīr*), additionally Br. Mus. Suppl. 782, Vat. V. 138, Cairo^2 I, 255, Āṣaf. III, 574$_{,58}$, Welīeddin 2564, see Kraus, *RSO* XIV, 122.—26. Excise: see ad p. 548.—27. *Kitāb al-tadābīr*, Āṣaf. III, 578$_{,28,10}$ (*Tadhk. al-naw.* 170).—28. *Ikhrāj mā fi 'l-quwwa min al-fiʿl*, Cairo^1 V, 392, on the art of healing and its foundations, and especially on the anatomy of the eye, Kraus, op. cit., 29.—29. *Kitāb al-nār* (= 9?), Āṣaf. III, 582 (*Tadhk. al-naw.* 171).—30. *Kitāb khawāṣṣ al-ḥurūf*, ibid. 578$_{,2}$.—31. *Kitāb al-sumūm wa-dafʿ maḍārrihā*, Asʿad 2491$_{,11}$, A. Taymūr P. *RAAD* III, 361, see Ṣarrūf in *al-Muqtabas* 58, 59.—32. *Kitāb al-ʿaẓama* (*Bāb al-aʿẓam*), Āṣaf. II, 1410, Kīm. 16, 26.—33. *Jannāt al-khuld*, ibid. II, 1418$_{,24}$, III, 580, 582, 586.—34. *Kitāb wāḥid al-khamāʾir*, ibid. III, 580, 584.—35. *Kitāb al-malāghim*, Āṣaf. III, 588, Kīm. 87$_{,3}$.—36. *Kitāb*

al-manfaʿa, ibid. 87,5.—37. *Kitāb al-uṣūl al-thālith*, Berl. oct. 892, Āṣaf. III, 588, 87,7.—38. *Kitāb al-riyāḍ al-kabīr*, ibid. 588, 87,3, Ǧārullāh 1641,11.—39. *Kitāb al-kāmil*, Ǧārullāh 1641,10.—40. *Kitāb al-miyāh* or *Sharḥ risālat al-māʾ al-ilāhī*, ibid. III, 584,3.—41. *Kitāb al-uṣūl li-maʿrifat al-uṣūl*, ibid. II, 1416.—42. *Khawāṣṣ al-ḥurūf wa-asrār al-ṭabīʿa* = 30? ibid. III, 578.—43. *Waṣiyya*, ibid.—44. *Taklīs al-ḥajar*, ibid. 580.—45. *Mirʾāt al-ʿajāʾib*, ibid.—46. *al-Īḍāḥ*, ibid. 580,5, 584.—47. *Mīzān al-ṭabāʾiʿ*, ibid. 580,6.—48. *Kitāb fī ʿilm al-nār*, ibid.—49. *Mukhtaṣar al-mīzān*, ibid. 584.—50. *al-Sifr al-thālith min kitāb nihāyat al-ṭalab*, ibid. 586.—51. *Farḥat al-qādim*, ibid. 588, 87,8.—52. *al-Duʿāʾ*, ibid. 590 88,5.—53. *Tadbīr al-ḥajar*, ibid.—54. *al-Ittiḥād*, ibid.—55. *Taʿrīf al-kīmiyā*, ibid.—56. *al-Usṭuqus*, ibid.—57. *al-Tartīb*, ibid. 592.—58. *Maqālīd al-ḥikma wa-maṣābīḥ al-ẓulma*, ibid. 594.—59. *Khawāṣṣ al-iksīr al-dhahab*, in 17 verses, Paris 2625, 5,
429 Fātiḥ 5309$_{1/20}$.—60. *Muhaj al-nufūs*, | used by Hammer, *Rosenöl* II, XIV, 274ff., see ḤKh VI, 273, no. 13457.—61. *Kitāb fī ʾl-ṭilasm wa-nuḥūrat al-kawākib lil-mumāthala wal-muqābala*, Sbath 48, 8.—62. *al-Jafr al-aswad*, Mashh. XVII, 15, 42.—63. *Kitāb al-baqiyya*, Landb.-Br. 482, 1.—64. *Kitāb al-ʿayn min jumlat ithnayn wa-thalāthīna kitāban fī ʾl-mawāzīn* (see 4), ibid. 2, Ǧārullāh 1641,6.—65. *Kitāb al-adilla min jumlat etc.*, ibid. 3.—66. a. *Kitāb al-usrub*, b. *Kitāb al-qalaʿī*, c. *Kitāb al-dhahab*, d. *Kitāb al-nuḥās*, e. *Kitāb al-khārṣīnī*, f. *Kitāb al-fiḍḍa*, Teh. I, 200, 1–5, II, 729, 2–8, but where it is placed after b. as no. 4. *Kitāb al-ḥadīd*.—67. *Risālat al-miqyās fī iqāmat al-wazn bil-qusṭās*, ibid. II, 729, 9.—68. *Risāla fī aʿmāl ḥall wa-ʿaqd wa-saḥq wa-ḥarq wa-taklīs*, ibid. 10.—69. *Kitāb al-tadwīr*, Āṣaf. III, 594,22.—70. According to Teh. II, 716, al-Jildakī's *al-Burhān* (see II, 132, § 17, 2. 1) is a commentary on his lost *Kitāb al-ajsād al-sabʿa*.—71. *Kitāb al-arkān*, Fatiḥ 5309, 26r–55r.—72. *Tartīb al-awzān*, ibid. 111v–113v (= 57?).—73. *Kitāb al-kamāl*, Ǧārullāh 16413.—74. *Ustuqus al-uss*, ibid. 2.—75. *al-Tibyān*, ibid. 4.—76. *al-Naqd*, ibid. 7.—77. *al-Ḥāsil fī ʾl-mīzān*, ibid. 8.—78. *Mīzān al-ʿaql*, ibid. 9.—79. *Kitāb Abī Qalamūn*, ibid. 12.—80. *Qaṣīda fī waṣf al-ḥikma*, ibid. 14.—81. *Kitāb al-mujarradāt al-awwal wal-thānī*, ibid. 15, 16.—82. *Kitāb al-baḥth*, Ǧārullāh 1721 (*Islca* IV 553).—83. *al-Sirr al-sārr wa-sirr al-asrār*, Šehīd ʿA. P. 1749, 35r/60v.—84. Selection from his *Kitāb al-khamsīn*, ibid. 1277, 129r/138v.—85. More in Wehbī, 1012 (Ritter).

1a. Yaḥyā b. Abī Bakr al-Barmakī calls himself his student in the preface to his

Sirāj al-ẓulma wal-raḥma (*fī maʿrifat jawhar wa-rūḥ wa-mawāzīn wa-tadābīr*), Teh. II, 720.

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2. Muḥammad b. Umayl b. ʿAbdallāh b. Umayl al-Tamīmī, second half of the third century.

H.E. Stapleton and M. Hidayat Husayn, *Mem. As. Soc. Beng.* XII, 126/7. 1. *al-Mā' al-waraqī etc.*; the *Mukhammas* is by Aydamur b. ʿAlī al-Jildakī (see II, 139); MS also Cairo[1] V, 393.—3. *Miftāḥ* (in AS and ḤKh VI, 4, no. 12509, *Mafātīḥ*) *al-ḥikma fi 'l-ṣunʿa*, AS 2466, cited in 1. and in al-Jildakī's *Nihāyat al-ṭalab*, different from the *Miftāḥ al-ḥikma* which is attributed to a certain Aḥmad b. al-ʿAbbās al-Andalusī, Vat. V. 1485, 2 = (?) Gotha 1295, 3, Āṣaf. III, 594, 47ff., abbreviated in Arletius' *Clavis majoris sapientiae*, in *Theatrum chemicum*, Strasbourg 1613, IV, 221–40, V, 855–79, see Sarton, *Intr.* II, 32/3, 115, 129, 219, 928, v. Lippmann, *Entstehung und Ausbreitung der Alchemie* II, 45, Steinschneider, *ZDMG* 50, 360.—4. *al-Qaṣīda al-nūniyya*, on the philosopher's stone, with an anonymous commentary on one of its verses entitled *al-Risāla al-zayniyya fī ḥall bayt al-qaṣīda al-nūniyya*, Paris 2620, 2. 1, 2, and 4 ed. in *Three Treatises on Alchemy*, ed. by M. Turāb ʿAlī, *Mem. Soc. As. Beng.* XII, 1, Calcutta 1933. An excursus on the dates, writings and place in alchemical history of Ibn Umayl, an edition of an early medieval Latin rendering of the first half of *al-Mā' al-waraqī* and descriptive index chiefly of the | alchemistical authorities, quoted by I.U. by H.E. 430
Stapleton and M. Hidayat Husayn, *Mem. As. Soc. Beng.* XII, 1.—5. *Ḥall al-rumūz*, Āṣaf. II, 1410. Kīm. 15 (*Tadhk. al-naw.* 169) = (?) *Miftāḥ al-kunūz wa-ḥall ishkāl al-rumūz*, a *qaṣīda* rhyming on *mā'*, in Gotha 1257, 4.—6. Five treatises on the philosopher's stone, Gotha 1288, 3.—7. *al-Durra al-naqiyya fī tadābīr al-ḥajar*, Teh. II, 719.—8. *Risālat kīmiyā*, Āṣaf. III, 582,15.—9. *Risālat al-shams ila 'l-hilāl*, Rāġib 963 (*Islca* IV, 550).

2a. Abū ʿAlī Fuḍayl b. ʿIyāḍ was born in Abīward or Samarqand. He grew up in Abīward and it is said that he was a thug in his younger years. After his conversion he went to Kufa to study *ḥadīth* and was invited to hold ascetic sermons at the court of Hārūn al-Rashīd. He then migrated to Mecca where he died in Muḥarram 187/January 803.

Ibn Khall. 504, de Slane Tr. II, 478, al-Qushayrī, *Ris.* 9, al-Shaʿrānī, *Ṭab.* I, 58, al-Hujwīrī, *Kashf al-maḥjūb*, Nich. 97–100. Paris 2741, 3 credits him with a collection of amulets entitled *Ḥijāb al-aqṭār*.

3. Abū Bakr Muḥammad (or Aḥmad) b. ʿAlī b. Waḥshiyya al-Nabatī, who flourished in the second half, or towards the end, of the third century.

1. *Kitāb al-filāḥa al-Nabaṭiyya* was apparently written in 291/914 and dictated to Abū Ṭālib Aḥmad b. Zayyāt in 318/930, which is why Nöldeke, *ZDMG* XXIX, 453–5 regarded him as the real writer, see Nallino, *ʿIlm al-falak* 208ff.; MSS additionally Vat. v. 904, ʿUm. 4064 (*MO* VII, 131), Welīeddīn 2485, Fātiḥ 3612/3, Asʿad 2490, Hamīd. 1031, Khadīja Ṭarkhān 264 (Ritter, Ruska, *Or. Steinb.*, Istanbul 1935, 6–7), Āṣaf. III, 657; for an overview of the contents of the work—which depends more on the Greek tradition than was assumed by Gutschmid and Nöldeke—see Plessner, *ZS* VI, 27–56. Abstract, with the elimination of everything un-Islamic, entitled *Khulāṣat al-ikhtiṣār fī maʿrifat al-quwā wal-khawāṣṣ*, by Muḥammad b. Ibrāhīm al-Awsī b. al-Raqqām al-Mursī, Goth. 2119, Cambr. 342; another *Khulāṣa*, by ʿAlī b. Ḥusayn b. Muḥammad al-Ḥusaynī al-Lawdhaʿī, in Āṣaf. II, 1198,145. S.E. Bergdolt, *Beiträge zur Gesch. der Botanik im Orient*, I; I. W. über die Kultur des Veilchens (viola odorata L.) u. die Bedingungen des Blühens in der Ruhezeit, *Berichte der Deutsch. Bot. Ges.* 1932 I, 8, 321–35.—2. *Kitāb tankalūshā*[1] *etc.* is a | forgery of Aḥmad b. Zayyāt, based on the example of 431
the *παρανατέλλοντα* of Teucer (see above, p. 202), whose Arabic translation from Pahlavi was also used by Abū Maʿshar and Ibn Hibintā, see F. Boll, *Sphaera* 428, C. Nallino, *Or. St. Browne* 361, *ʿIlm al-falak* 196ff.—3. *Kitāb al-sumūm*, Welīeddīn 2542b, AS 3639,1/12, Šehīd ʿA. 2073 (Ritter, Ruska *Or. St.* 6).—4. *Kitāb shawq al-mustahām fī maʿrifat rumūz al-aqlām*, additionally Berl. 12, A. Taymūr P. *RAAD* III, 365, *Ancient alphabets etc.* by J. Hammer, London 1806, see v. Gutschmid *ZDMG* XV 16–21, 100.—7. *Maṭāliʿ al-anwār fi 'l-ḥikma*, much used by the Ismāʿīlis, for example in Ḥasan b. Nūḥ Bharūčī's (see ad II, 417) *Kitāb al-azhār*, Ivanow, *Guide to Ism. Lit.* 38.—8. *Kanz al-ḥikma* or *Nawāmīs al-ḥakīm*, additionally Āṣaf. II, 1420.—9. *Kitāb al-uṣūl al-kabīr*, on the philosopher's stone, Rāġib 963, 5 (*Islca* IV, 549), Turkish translation in Vienna 1498, 5.—10. *Kitāb al-hayākil wal-tamāthīl*, Āṣaf. II, 1692, 216.—11. *Kitāb ṭābqānā*, Berl. Pet. 66 (Ritter).

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4. Abu 'l-Qāsim Maslama b. Aḥmad al-Majrīṭī al-Qurṭubī, who died between 395/1004 and 398/1007.

Ibn al-Qifṭī, 326, Ibn Khaldūn, *Prol.* (de Slane) III, 173n, *Miftāḥ al-saʿāda* I, 287, Suter, *Math. u. Astr.* no. 176, *Abh. z. Gesch. d. Math.* XIV 1902, p. 167, J. Sanchez Perez, *Biograf. de mat. ar.* Madrid 1921, 86, no. 84, L. Consalvo in *Homenaje a Fr. Codera*, 353–5, v. Lippmann, *Entstehung* II 142, 164, Wiedemann, *EI*, III, 103/4. 1. *Kitāb* (*al-taʿlīm bi-*) *rutbat* (*martabat*) *al-ḥakīm*, additionally Esc.[1] 914,2, Rāġib 963,6, 965,3 (*Islca* IV, 549–51), NO 2794,2, Rabat 464, Bustānī Cat. 1933 no. 204,

1 On the name see Berissov, *JAs* 226, 300ff.

Āṣaf. III, 594,77, was declared spurious by Dozy in *Trav. du congr. or.* Leiden II, 285ff. (De Goeje, *Mém. posthume de D. contenant de nouveaux documents pour l'étude de la religion des Harraniens*), likewise by Holmyard, *Isis* VI, 293–305, because its date of composition was, in the introduction, explicitly said to be 439–47/1047–55, see Ruska, *Isl.* 22, 290.—2. *Ghāyat al-ḥakīm* (*wa-aḥaqq al-natījatayn bil-taqdīm*), additionally Rāġib 870, NO 2794,1, Ḥamīd. 852 (*Tadhk. al-naw.* 177), Najafābādī XV$_2$, guide for the fabrication of talismans, amulets etc.,[2] likewise shown to be spurious by Dozy, who op. cit. 300–66 edits and translates a large part of it, in Spanish translation known as *Picatrix* (a corruption of Buqrāṭīs = Hippocrates), see H. Ritter, *Vorträge der Bibl. Warburg* 1923, 94, *Isl.*. XIII 363/4, XIV 150, ed. Ritter, *Stud. Bibl. Warb.* 1933.—5. Latin translation by Joh. Hispalensis (Suter, *Nachtr.* 167) in Oxford, Bibl. Cotton. p. 104, Paris 7292,14, Erfurt Ampl. Qu. 363,13.—6. H. Suter, *Die astronomischen Tafeln des M. b. Mūsā al-Khwārizmī in der Bearbeitung v. Maslama b. A. al-M.* (Kgl. Danske Vid. Selsk. Skrifter, 1. Reks, hist. og phil. Afd. III, 1904) with conversion | of Yazdajird to Hijra dates, a partial replacement of the meridian of Arīn by 432
that of Córdoba, with a listing of the median positions of the planets for the beginning of the Hijra era.—7. A translation of the *Planisphaerium* of Ptolemy, translated into Latin in 1143 by Hermann Secundus in Tolosa, printed as part of a collection of astronomical treatises, Basle 1536, with the title *Sphaerae atque astrorum coelestium ratio etc.*; likewise Ven. 1558.—8. A supplement to Thābit b. Qurra's explanation of the transversal theorem, see A. Björnbo, *Thabits Werk über den Transversalensatz*, ed. H. Bürger and K. Kohl, *Abh. z. Gesch. der Nat.* VII, 1924, pp. 23, 79, 83.—9. *Kitāb al-awzān fī ʿilm al-ṭabīʿa wal-kīmiyā*, Cat. Bustani 1933 no. 205 (a copy of a manuscript in the Library of Egypt).—10. *al-Risāla al-jāmiʿa dhāt al-fawāʾid al-nāfiʿa* (often confused with the *Rasāʾil Ikhwān al-ṣafāʾ*), Munich 693 (?), Paris 2306, Cairo^1 VI, 94, A. Taymūr P. *RAAD* III, 339, Damascus, Ẓāh. Taṣawwuf 159, *RAAD* XII, 634.—11. *Maqāla fi ʾl-kīmiyā* Teh. II, 730,2.—12. *Rawḍat al-ḥaqāʾiq wa-riyāḍ al-khalāʾiq* (*fī ḥajar al-maʿdin, fi ʾl-tadbīr, al-ʿadhāb, al-nafs, al-rūḥ etc.*) Cairo^2 I, App. 33. On its relationship with the *Rasāʾil Ikhwān al-ṣafāʾ* see above, p. 214.

4a. Abu ʾl-Iṣbaʿ ʿAbd al-ʿAzīz b. Tammām al-ʿIrāqī.

1. *Qaṣīdat al-ghurūr al-nūniyya*, on the philosopher's stone, Gotha 1257,6, with the commentary *Kashf al-asrār* by Aydamur al-Jildakī (d. 743/1342, see II, 138), Cairo^1 V, 390, 394, Āṣaf. III 576, 53, by Muḥammad b. ʿAbd al-Dāʾim

2 On the Hellenistic origins of magic in Islam, cf. the report in Mich. Syrus 478, b. 30, according to which the emperor Leo gave the caliph al-Mahdī the book *Janis and Jambris*, which described the secrets of the Egyptian magicians, as a present.

al-Qayrawānī, Cambr. 609, by al-Qābisī in Landb.–Br. 485.—2. *Maqāmāt fi 'l-kīmiyā*, with a commentary by Muḥammad b. Tamīm, Cairo[1] V, 384 (where his year of death is given as 762) = ? *Risālat kīmiyā*, with a commentary, Āṣaf. II, 1414.

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6. ʿUṭārid b. Muḥammad al-Ḥāsib al-Kātib al-Falakī.[3]

Ibn al-Qifṭī, 251, Suter, 67, no. 150. *Kitāb manāfiʿ al-aḥjār*, Paris 2775, 3 = *Kitāb al-jawāhir wal-aḥjār*, AS 3610, MS dated 434 AH in private possession in Bombay (Krenkow) = *Kitāb al-aḥjār wal-kharaz wa-manāfiʿihā*, Bank. IV, 116, printing planned in Hyderabad, *Barnāmaj* 1354, 22. Apart from three astronomical treatises and a book on the burning mirror (*Fi 'l-marāyā al-muḥriqa*), Lālelī 2759,1, he also made a translation of the Indian book on fortune-telling known as the *Kitāb al-jafr al-Hindī* (which did not deal with soothsaying on the basis of a camel's membrane as Suter assumed, going by the usual meaning of the word *jafr*).

7. Nāṣir al-Dīn Abū ʿAbdallāh b. Abī Yūsuf Yaʿqūb b. Isḥāq b. Akhī Ḥizām (Ḥuzām in NO 3915, Khazzām in Welīeddīn 3174) al-Khuttulī (Vienna 1478 has al-Jabalī, Cairo 925 has al-Khiṭā'ī) is attested as having been the head-groom of al-Muʿtaṣim and captain (*qā'id*) in al-Anbār in the year 251/865. He is also said to have later been the head-groom of the caliph al-Muʿtaḍid (r. 279–89/892–902).

433 | Jāḥiẓ in *Lughat al-ʿArab* IX, 27, al-Sarrāj, *Maṣāriʿ al-ʿushshāq* 95, Ṭabarī III, 1603, *Fihr*. 316, Ritter, *Islam* XVIII, 120. 1. *Kitāb al-khayl wal-bayṭara*, Paris 2823(?), AS 3607, Vienna 1478/9, Bank. IV, 114, Persian translation in Leid. 1412, ancient-Ottoman translation in Fātiḥ 3535.—2. *Kitāb al-furūsiyya wal-bayṭara*, Leid. 1407/9, Paris 2824 (see Mercier, *La parure des cavaliers*, French transl., Paris 1924) with a series of coloured drawings, according to AS 3705 composed by Aḥmad b. Muḥammad b. Abī Quṭayra for the Fāṭimid ruler al-ʿAzīz (365–386/975–996) and attributed to Ibn Abī Ḥizām in Mamlūk times, Berl. 5555, Paris 2815, Welīeddīn 3174, AS 2898, 2899,1, Fātiḥ 3510 = *Kitāb al-furūsiyya wa-shiyāt al-khayl*, Br. Mus. 1305(?), abstract from Br. Mus. 1360, Persian translation in Leid. 1410.—3. *Kitāb maʿrifat al-ramy bil-nushshāb wa-ālāt al-ḥarb wa-anwāʿ*

3 Against fixing his lifetime after al-Battānī, following Flügel's translation of ḤKh IV, 113, see Nallino in Suter, *Nachtr*. 166.

wujūh al-ramy wa-kayfiyyat shurūṭihi wa-aḥwālihi, Paris 2824, 2826,$_3$, Welīeddīn 3174,$_3$, AS 2898,$_2$, AS 2899,$_2$, Fātiḥ 3513, Köpr. 1361,$_1$. Serāi 2515, NO 3915, eastern-Turkish translation from the Mamlūk era, Fātiḥ 3535, Serāi 3468.

7a. A contemporary of the same and a friend of al-Ṣūlī wrote:

Kitāb al-ṣayd wal-qanṣ, in Teh. II, 294.

8. Abū Saʿīd (Saʿd) Naṣr b. Yaʿqūb al-Dīnawarī.

Kitāb al-Qādirī fi 'l-taʿbīr, additionally Vat. V. 1390, Bāyezīd 2298, Selīm Āġā 544, ʿUm. 11, AS 2002, Persian transl. in AS 1718, from which anonymous *Kitāb al-taḥbīr fī ʿilm al-taʿbīr*, Būhār 358; expertise from it and from Muḥammad b. Sīrīn (see above p. 102), with the title *Muntakhab al-kalām ʿalā tafsīr al-aḥlām*, are in Būlāq 1284. *The Book on Dreams* of (Abū Isḥāq) al-Kirmānī (*Fihrist* 316, 26, ḤKh I, 307, no. 760, V, 63) was studied by Ibn al-Anbārī (d. 327/939, see p. 119), see Yāqūt, *Irsh*. VII, 74, 2.

9. The vizier Abū ʿAlī Muḥammad b. ʿAlī b. al-Ḥasan b. Muqla and ʿAlī b. Hilāl b. al-Bawwāb are regarded as the founders of Arabic calligraphy. The first was born on 21 Shawwāl 271/1 April 886 in Baghdad and began his career as a tax collector in the region of Fārs. In the middle of Rabīʿ I 316/May 928 he was appointed as a vizier by al-Muqtadir, but was deposed after just two years in office and banished to Fārs. In Dhu 'l-Ḥijja 320/December 932 al-Qāhir reinstated him, but he had to flee soon after because of his involvement in a plot against the caliph, and was reduced to wandering around the country in disguise, campaigning against the ruler. | In Jumādā I 322/April 934 al-Rāḍī appointed him as 434
vizier again, but it was not long before he had to yield to the chief commander Muḥammad b. Yāqūt, whose brother threw him in prison some time during Jumādā I 324/April 936, where he remained until he ransomed himself for a high price. Some years later he became vizier for a fourth time, but in Shawwāl 326/August 938 he was arrested by Amīr al-Umarāʾ Muḥammad b. al-Rāʾiq, against whom he had plotted, and was mutilated by having one of his hands cut off. He died in prison on 10 Shawwāl 328/19 July 940.

Fihrist 9, Ibn Khall. 669 (W. 708, transl. de Slane III, 266ff.), Zetterstéen, *EI*, II, 430/1. *Muqaddima fī ṣināʿat al-khaṭṭ* A. Taymūr P. *RAAD* III, 366.

10. Abu 'l-Ḥasan ʿAlāʾ al-Dīn ʿAlī b. Hilāl b. al-Bawwāb b. al-Sitrī, the inventor of the *rīḥānī* and *muḥaqqiq* scripts, founded a school for calligraphy that existed until the time of Yāqūt al-Muʿtaṣimī. He died in Baghdad on 2 Jumādā I 423/7 April 1032 (or, according to others, in 413/1002).

Ibn Khall. 430 (W. 468, transl. de Slane II, 282), Huart, *EI*, II, 391. *Manẓūma fi 'l-kitāba* with a commentary by Ibn al-Waḥīd, A. Taymūr P. *RAAD* III, 366, Cairo^2 VI, 153. A Qur'ān in his hand, in *rīḥānī* script, is in the Lālelī library 5, and a *dīwān* of Salāma b. Jandal (see above p. 59), which he copied in 408/1017, in AS, and a fragment from Jāḥiẓ's *Kitāb al-ḥayawān*, on book collecting, is in the Evkāf museum in Istanbul.

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Chapter 18. Encyclopaedias

1. Abū ʿAbdallāh Mūḥammad b. Aḥmad b. Yūsuf al-Khwārazmī, who flourished during the reign of Nūḥ II, 365–87/975–97.

Kitāb mafātīḥ al-ʿulūm, reprint C. 1342, see E. Wiedemann, Das Kap. über *al-Ḥiyal, Beitr. z. Gesch. d. Naturw.* VI (SB der phys.-med. Soc. Erlangen 1906), 16–56, ch. VII, Über die Ausdrücke, die im *Dīwān al-mā'* benutzt werden, ibid. X (1906), 307–13, Über Geometrie u. Arithmetik nach den *M. al-ʿU.*, ibid. XIV (1902), 1–29, Book I, ch. 1. § 5 (Masse u. Gewichte der städtischen Araber), I, 4, 3 (Ausdrücke der Schreiber des Schatzamtes), II, 3, 7 (Gewichte u. Masse der Ärzte), I, 3, 6 (Ausdrücke der Landmesser), I, 2, 4 (T. t. der Post), ibid. XXII (1910) 303–10. Über die Astronomie | nach den *M. al-ʿU.*, ibid. XLVII (1915). E. Seidel, 435
Die Medizin im *K. m. al-ʿu.*, ibid. 1915, see Ruska, *Isl.* 22, 305. II, 9 (on *Kīmiyā*), ibid. XXIV (1911), 75–106, Wiedemann, *Beitr. aus der Gesch. d. Chemie,* hsg. v. P. Diergart, 241–4. An Extract from *M. al-ʿu.* (chapt. VI, VII, p. 114–25), transl. by J.M. Unvala, *Journ. of the K. R. Cama Inst.*, Bombay 1928, no. 112. Abstract from Isḥāq b. Muḥammad al-Āsī's *Kitāb al-wujūh fi 'l-lugha*, printed together with al-Ajdābī, *Kifāyat al-mutaḥaffiẓ*, Aleppo 1345/1927.

1a. A student of Abū Zayd Aḥmad b. Sahl al-Balkhī (p. 408), Maʿn (?) b. Friʿūn (?), Furayʿīn (?), wrote:

Jawāmiʿ al-ʿulūm in 2 *maqālas*: 1. On language, writing, *adab*, arithmetic and geometry, 2. On philosophy, alchemy, the interpretation of dreams and astrology, in 2 photographs Cairo² VI, 182, see A. Zekī, *Mém. sur les moyens propres à déterminer en Égypte une renaissance des lettres arabes*, Cairo 1910, p. 12.

2. Abū Ḥayyān ʿAlī b. Muḥammad b. al-ʿAbbās al-Tawḥīdī[1] al-Ṣūfī, of Shiraz, Nishapur, or Wāsiṭ, studied in Baghdad under al-Sīrāfī and, later, with the logician Abū Sulaymān b. Ṭāhir al-Sijistānī. After a period of literary activity in Baghdad as a copycat of al-Jāḥiẓ, he left for Rayy. When he did not receive the reception he anticipated from Abu 'l-Faḍl b. al-ʿAmīd and Ṣāḥib b. ʿAbbād (see p. 199) he took his revenge in a diatribe (*Mathālib al-wazīrayn*), from which Yāqūt, loc. cit., cites some sections.[2] It is said that at the end of his life he

1 Apparently after an Iraqi type of dates called *tawḥīd*, in which his father had supposedly traded; some also try to see this in the verse of Mutanabbī II, 6 (p. 30, similarly in Ibn Khall.); it is, however, more likely that his *nisba* identifies him as a Muʿtazilī.

2 See Zakī Mubārak, *al-Nathr al-fannī* I, 131.

burned a large part of his writings out of frustration over his lack of success. Ibn al-Jawzī regarded him, Ibn al-Rawandī (see above p. 340), and Abu 'l-ʿAlāʾ al-Maʿarrī as among the greatest of heretics. Al-Subkī defended him against this accusation, saying that although he did find an arrogant disdain for his contemporaries in his writings, he found no signs of impiety.

436 | Yāqūt, *Irsh.* v, 380, Ibn Khall. in the biography of Abu 'l-Faḍl b. ʿAmīd, no. 668 (II, 79, W. no. 707, transl. de Slane III, 261), al-Subkī, *Ṭab.* IV, 2, al-Suyūṭī, *Bughya* 348, al-Ṣafadī in Margoliouth, *JRAS* 1905, pp. 80/1, M. Kurd ʿA. in *RAAD* VIII, 129–48, 207–25, 269–85, Ismāʿīl Ḥaqqī Izmirlī, *Ilāh. Fak. Macm.* XI, 7 (1928), 107–36, Zakī Mubārak, *al-Nathr al-fannī* I, 281–5, II, 133–44, Massignon, *Essai* 58n, *Textes* 86, Margoliouth in *EI* I, 93. M. Qazwīnī, *Abū Sulaymān Manṭiqī Sijistānī* Publ. d. Ét. Iran no. 5, 32. 1. *Kitāb al-muqābasāt*, lith. Bombay n.d. (v. Dyck, 172), Shiraz 1306, ed. Ḥ. al-Sandūbī C. 1347/1929.—2. *Risāla fī ʿilm al-kitāba*, Krafft 11.—3. *al-Ishārāt al-ilāhiyya wal-anfās al-rūḥāniyya*, prayers and sermons, vol. I, Damascus Z. 49, 8, ʿUm. 44, 8, *Islca* IV, 533. Abstract, with a commentary by ʿAbd al-Qādir b. Ibrāhīm b. Muḥammad b. Badr al-Maqdisī al-Shāfiʿī, ca. 934/1527, Berl. 2818.—4. *Risāla fi 'l-ṣidq wal-taṣdīq wa-risāla fī waṣf al-ʿulūm*, Istanbul 1301/2, see E. Wiedemann, Aus der Schrift über die Wissenschaften von al-T., *Beitr. z. Gesch. der Naturw.* LVII, V (Erlangen 1918/9), pp. 30–2.—5. *Kitāb al-imtāʿ wal-muʾānasa*, see Margoliouth, Some Extracts, *Islca* II, 380ff., MS Top Kapu, see A. Zakī *RAAD* IX, 241.—6. *Kitāb al-baṣāʾir wal-bashāʾir* (*dhakhāʾir*), Fātiḥ 3695—9, see *RAAD* IX, 241, ʿUm. s. *ZDMG* 68, 391, Rāmpūr I, 330,51.—7. *Baṣāʾir al-qudamāʾ wa-sarāʾir al-ḥukamāʾ*, Cambr. 134, Manch. 767.—8. Correspondence between Abū Bakr and ʿAlī, following which Abū Bakr was recognised as caliph by the latter, with a commentary, Esc.^{2} 538, 1.—9. *Taqrīẓ al-Jāḥiẓ*, see above p. 241.—10. *Kitāb al-ṣadāqa wal-ṣādiq*, on friendship, C. 1923, which Zakī Mubārak, *al-Nathr* I, 161, counts among the pearls of Arabic literature.—11. A letter carrying the name of Abu 'l-Faḍl b. al-ʿAmīd, ibid. I, 116–21.—12. *Risāla li-Abī Bakr al-Ṭālqānī*, Landb.–Br. 360.—13. *Risālat al-ḥayāt*, Šehīd ʿA. 1186.

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SECOND SECTION

The post-Classical Period of Islamic Literature, from ca. 400/1000 until ca. 656/1258

Introduction

The dominance of the rigid *qaṣīda* style remained unchallenged in literary poetry, and many of its representatives would deserve the criticism that the *qāḍī* Abu 'l-Ḥasan al-Jurjānī directed at al-Ustādh al-Ṭabarī (al-Thaʿālibī, *Aḥsan mā samiʿtuhu* 52, bottom): "If one would just shake his verses a little, they would fly apart and return to their lord."

Yet at the margins, freer forms were being experimented with, although it is true that we do not yet hear much of popular poetry in the real sense, like the songs that were sung in the streets of Baghdad in nightly processions in the month of Ramaḍān (Ibn al-Athīr, *al-Mathal al-sā'ir* 46, 4), the love and wine songs referred to by Ibn al-Jawzī in his *Talbīs Iblīs* 241, 10ff., or the verses of 579/1183 in mockery of ʿImād al-Dīn, quoted by Ibn Shaddād in his *al-Nawādir* 283, 4. Yet in literary poetry, too, the efforts of Abū Nuwās and his contemporaries to loosen its forms and adapt it more to everyday life were not without effect. The *nasīb* is often replaced by an introduction in the style of modern love poetry, one which al-Sarrāj, in *Maṣāriʿ al-ʿushshāq* 41, 11, actually calls a *ghazal*. For poetical descriptions the desert is no longer chosen as the basis, an alien land as it is for the townsman, | and, instead, flowers and gardens take 438
its place, in like manner in which, previously, they had been extolled by al-Ṣanawbarī (see above, p. 145) and been introduced into Spanish poetry by al-Ḥasan b. al-Walīd b. al-ʿĀrif (390/1000 in Toledo; see Yāqūt, *Irsh*. IV, 103–7).

In Egypt under the Ayyūbids, ʿUmar b. al-Fāriḍ and, especially, Bahā' al-Dīn Zuhayr created a new style that liberated poetry from the bonds of classicism, bringing it back to everyday life and doing justice to nature and popular culture, managing to do all this without giving up its classical form. As such, it was easy for modern poetry to take up and continue their art (see Abū Shādī, *al-Shafaq al-bākī*, p. 1242f).

Freer forms of popular poetry also found their way into literary poetry. While the *muwashshaḥ* became popular in Spain (Yāqūt, *Irsh*. VI, 191, 13), in Persia it was the *dūbayt*, and in Iraq the *kān-wa-kān* (Muḥammad b. Muḥammad al-Tanūkhī, see ad p. 292, *al-Aqṣa 'l-qarīb fī ʿilm al-bayān*, C. 1327, 40, 13). In the East, the *muzdawija* metre was especially loved. There was a famous *urjūza*

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from Baghdad in which each four lines were held together by the same rhyme and in which Mudrik b. ʿAlī al-Shaybānī sang the praise of his beloved, a Greek boy (Yāqūt, *Irsh.* VII, 153–8), with a *takhmīs* by Ṣafī al-Dīn al-Ḥillī (see II, 159) in Dāʾūd al-Anṭākī's (II, 364) *Tazyīn al-aswāq*, C. 1319. In a *muzdawija* of this kind the grammarian al-Ḥusayn b. Muḥammad Abu ʾl-Faraj al-Mastūr (d. 392/1002) used only Christian oaths (by Mary!, by Peter! etc.), such clearly in imitation of the popular poetry of the Christians (Yāqūt, *Irsh.* IV, 95/6, Ibn ʿAsākir, *Taʾrīkh* IV, 359), which was itself probably based on the more artful stanzas of Syriac church poetry.

The rise of the madrasa gave a strong impulse to scholarship. Traditionally, Niẓām al-Mulk, the vizier of the Saljūqs, is regarded as having been the founder
439 of the institution, | but they existed before him, especially in Nishapur (see al-Subkī, *Ṭab.* III, 137, 17ff., M. van Berchem, *Matériaux*, I, 254–69, J. Pedersen, *EI* III, 412).

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Chapter 1. Poetry

A *Poets in Baghdad, Iraq, and the Jazīra*

An anonymous anthology of the poets of this period, dating from the year 592/1196, is *Muntakhab al-qaṣīd wal-ashʿār li-fuḍalāʾ al-aʿṣār* AS 4242 (*WZKM* XXVI, 74).

1. Muʾayyad al-Dīn Abū Ismāʿīl al-Ḥasan (Ḥusayn) b. ʿAlī b. Muḥammad al-Iṣfahānī al-Ṭughrāʾī was born in Isfahan in 453/1061. He started his political career in Irbil and later worked in the chancellery of the Saljūq Malikshāh and his son Muḥammad. At the time of Muḥammad's death in 511/1117, he was living at the residence of the latter's son Masʿūd in Mosul. Being his vizier, Masʿūd ordered him to challenge his brother Maḥmūd for the throne, but their army was defeated near Hamadan in 514/1120 (or, according to others, in 513 or 515). Al-Ṭughrāʾī was taken prisoner and executed, probably in 515/1121.

Yāqūt, *Irsh*. IV, 51–60, al-Subkī, *Ṭab*. II, 16–18, al-Ṣafadī, *Ghayth*, C. 1305, I, 6ff. Ibn al-ʿImād, *ShDh* IV 41–3, Krenkow, *EI* IV 895. 1. *Dīwān*, additionally Brill–H. 58, Esc.^{2} 320, Asʿad Ef. 2653 (*MFO* V, 533), Ḥamīd. 461, 1105 (*ZA* 27, 147), Lālā Ism. 461 (ibid. 148), Cairo^2 III, 137, 314, Sbath 199, Āṣaf. I, 704, 131.—2. *Lāmiyyat al-ʿajam*, Yāqūt, op. cit., 52–5, first European edition by Golius, Leiden 1629, see also Zenker, *BO* I, 425–30, Reiske in *Neue Teutschen Merkur*, Jena 1800, v. Hammer, *Deutscher Musenalmanach auf d. J. 1814*, text in *Majmūʿat muhimmāt al-mutūn* C. 1280, 1281, 1295, *publié avec les voyelles, un cmt. ar., un avantpropos et une trad. franç. par* A. Raux, Paris 1903. Commentaries: a. ʿAbdallāh b. al-Ḥusayn al-ʿUkbarī (d. 616/1219), additionally Vienna 1996, 42, Vat. V. 361,$_2$ (?), Mosul 199, 10, Jerus. Khāl. 73, 13.—b. *al-Ghayth* | *al-musajjam* or *Ghayth al-adab* 440
alladhi ʾnsajama by Ṣalāḥ al-Dīn al-Ṣafadī (d. 764/1363, see II, 31), additionally Br. Mus. Or. 5417/8 (DL 59), Manch. 455, Vat. V. 983,$_3$, Ambr. C. 249, D. 484 (*RSO* III, 585), fragm. ibid. 75, viii, Esc.^{2} 322/3, Pet. 136, Ros. AM. 289, 290, Coll. 88–90, Köpr. 1327, Selīm Āġā 967/8, Fātiḥ 3988–90, Lālelī 1840–2, Dam. ʿUm. 91,$_2$, Cairo^2 III, 265, IV b, 65, Mosul 140, 8, Teh. II, 289, 293, Mashh. XV, 28,$_{82}$, Fez Qar. 1330, Calc. As. Soc. 42, Būhār 429, Bank. Hdl. 498, Āṣaf. II, 1244,$_{29}$, prints additionally Alexandria 1290, Beirut 1897, another recension Ambr. N.F. 415, 1, abstract by Muḥammad b. Mūsā al-Damīrī (d. 808/1405, see II, 138) composed in 769/1367, additionally Leid. 654/5, Cambr. 616/7, Esc.^{2} 321, 324, 325, 2, Cairo^2 III, 378, anon. abstract *Ghayth al-adab* in Leid. 653, Fātiḥ 4063,$_2$, Cairo^2 III, 264, *al-Dībāj al-Khusruwānī* Gotha 2248,$_1$, another, ibid. 2249, *al-Arab min ghayth al-adab* by ʿAbduh Yannī Bābād, C. n.d., Bāʿabdā 1897 (on the basis of Cairo^2 III, 9, Beirut 1897), an anonynmous abstract by Damīrī, Būhār 436 xi, abstract

(*Lubb*) by Jalāl al-Dīn Muḥammad b. Aḥmad al-Miṣrī al-Maḥallī (d. 864/1460, s. II, 114), Madr. 244. 1.—c. *Nuzūl al-ghayth*, a critique of the commentary by Ṣafadī, by Muḥammad b. Abī Bakr al-Damāmīnī (d. 827/1424, see II, 26), composed in 794/1392, additionally Leid. 657/8, Esc.^{2} 325, 1, 560, and a rebuttal entitled *Taḥkīm al-ʿuqūl* by ʿAlī b. Muḥammad al-Aqbarsī (d. 862/1458), Paris 3125.—f. *Nashr al-ʿalam*, an abstract of b. by Muḥammad b. ʿUmar b. Baḥraq al-Ḥaḍramī (d. 930/1524, II ad 403), additionally Br. Mus. Suppl. 1056, 1211, i, 1236, iii, Cambr. 618, Vat. v. 947, Cairo^2 III 411, Rāmp. I 621,$_{396}$, print C. 1283, 1319, 1320.—g. Jalāl b. Khiḍr probably also Br. Mus. Suppl. 1057 (anon.).—h. Saʿīd b. Masʿūd al-Ṣanhājī al-Jumʿa, completed on 14 Rabīʿ II 990/7 May 1582, additionally Leid. 661, Cairo^2 III, 39, Rabat 327.—i. Muḥammad ʿAlī al-Minyāwī (previously a professor of Arabic at al-Madrasa al-Tawfīqiyya), *Tuḥfat al-rāʿī*, also C. 1324.—k. *Ḥall al-mubham wal-muʿjam* by ʿAlī b. al-Qāsim al-Ṭabarī, Breslau Un. 34, Cairo^2 III, 88.—l. *al-Ghayth al-munsajim* by ʿAbd al-Raḥmān al-Shāfiʿī al-Ḥalabī al-ʿUlwānī al-Ṭabīb, Cairo^2 III, 292, printed in the margin of ʿAbd al-Ghanī al-Nābulusī, *Nafaḥāt al-azhār*, Būlāq 1299.—m. *Qaṭr al-ghayth* by ʿAbd al-Raḥmān al-Ḥulwānī, from which an excerpt on the game of chess, Berl. Oct. 1843,$_2$.—n. Zayn al-ʿĀbidīn b. Muḥyi 'l-Dīn b. Walī al-Dīn al-Anṣārī al-Sanīkī (d. Rabīʿ I 1068/Dec. 1657 in Cairo), Cairo^2 III, 216.—o. Turkish by Labīb Ef., Istanbul 1271.—Adaptations: b. *Taṣdīr wa-tadhyīl* by ʿAlī b. Muḥammad b. Farḥūn al-Yaʿmarī al-Qurṭubī, d. 746/1345, see II, 265, additionally Selīm Āġā 496.—g. *Takhmīs* by Muḥammad al-Janbīhī, together with a *takhmīs* on *al-Qaṣīda al-rāʾiyya* by Abū Firās, Būlāq 1318, in *Ṭuraf al-adab* by Maḥmūd Kāmil Farīd Ef., C. 1344.—h. *Takhmīs* in *al-Durr alladhi 'nsajam ʿalā Lāmiyyat al-ʿAjam* by Sayyid b. ʿAlī al-Marṣafī (1345 at al-Azhar), Būlāq 1312.—i. Nāshid Sawīrīs, *al-Durr al-muntaẓam fī takhmīs Lāmiyyat al-ʿAjam*, C. 1349/1895.—k. *Muʿāraḍat Lāmiyyat al-ʿAjam* by ʿAbdallāh al-Shādhilī, Cairo^2 III, 360.—l. The same, by Sharaf al-Dīn Ismāʿīl b. Abī Bakr b. al-Muqri' al-Shāwarī al-Yamanī (d. 832/1428), see II, 190.—4. *Maṣābīḥ al-ḥikma*, additionally AS 2467, Pesh. 1632.—8. *Sirr al-ḥikma fī sharḥ Kitāb al-raḥma* of Jābir (see above, p. 427), Paris 2607 = *Mafātīḥ al-raḥma*, Teh. II, 730, 1.—9. *Asrār al-ḥikma*, Teh. II, 730, 3.—10. *al-Risāla al-khātima*, ibid. 4.—11. *al-Irshād ila 'l-awlād*, ibid. 5.—12. *Risāla fi 'l-kīmiyā*, Āṣaf III, 578,$_2$.—13. *Risālat Hermes Bṭirus*, ibid. II, 1414 bottom.

441 | 1a. Aḥmad b. Muḥammad b. Faḍl b. ʿAbd al-Khāliq al-Kātib, who died in 528/1134.

Poems in Br. Mus. Or. St. Browne 135, 57b.

1b. Jamāl al-Mulk Abu 'l-Qāsim ʿAlī b. Aflaḥ al-ʿAbsī al-Baghdādī was much loved as a panegyrist of the great men of his time and travelled extensively. He died in Baghdad on 2 Shaʿbān 535/14 March 1141 (or, according to others, in 536 or 537).

Ibn Khall. 449. His *dīwān*, which he collected himself, is also mentioned in ḤKh III, 243. His *Muqaddima*, on rhetoric and poetry, which was much studied in Iraq, was criticised by Ibn al-Athīr in his *al-Mathal al-sā'ir*, 209f.

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2. Abu 'l-Maʿālī Saʿd b. ʿAlī b. al-Qāsim al-Ḥazīrī al-Warrāq Dallāl al-Kutub, who died in 568/1172.

Yāqūt, *Irsh*. IV, 323. 1. *Lumaḥ al-mulaḥ*, additionally Köpr. 1364 (*MSOS* XIV, 20), Top Kapu 2344 (*RSO* IV, 702), AS 4246 (*WZKM* 26, 73), Cairo² II, 216, III, 319.—2. *al-Iʿjāz fi 'l-aḥājī wal-alghāz*, Cairo² III, 16 = *Iʿjāz al-munājī fi 'l-alghāz wal-aḥājī*, Top Kapu 2419 (*RSO* IV, 710), Mashh., XV, 1, no. 2, 12 riddles from which are in the appendix to Muḥammad Shukrī al-Makkī, *Sharḥ al-lafẓ al-lā'iq fi 'l-maʿna 'l-rā'iq* (by Abū Bakr Shihāb al-Dīn Aḥmad b. Hārūn), C. 1318.—3. *Zīnat al-dahr wa-ʿuṣrat ahl al-ʿaṣr*, a *dhayl* to al-Bākharzī, *Dumyat al-qaṣr*, see p. 445, Ad p. 254, is cited by Yāqūt.

2a. Ṣamṣām al-Dawla b. al-Ḥusayn al-Baghdādī wrote *Qaṣīdat al-dalāla* in 539/1144, Paris 4201, 8.

2b. Tāj al-Mulūk Abū Saʿīd Būrī b. Ayyūb, a brother of Ṣalāḥ al-Dīn (556–79/1161–83).

Ibn Khall. I, 94, (W.) no. 120, ḤKh III, 268, no. 5332. *Dīwān*, Vat. V. 1142, individual verses in Ambr. N.F. 419ii, f. 115b.

2c. Abu 'l-Fawāris Saʿd b. Muḥammad b. Saʿd al-Sayf al-Tamīmī Shihāb al-Dīn Ḥayṣ Bayṣ studied in Rayy and died in Baghdad in 574/1178.

Ibn Khall., 244, al-Subkī, *Ṭab*. IV, 221, Ibn al-ʿImād, *ShDh* IV, 247. *Dīwān* Rāmpūr I, 589,124.

| Ad p. 251 442

3. Abū ʿAbdallāh Muḥammad b. Bakhtiyār b. ʿAbdallāh al-Ablah, who died in 579/1183.

Ibn al-ʿImād, *ShDh* IV, 266. *Dīwān*, Munich Gl. 88, Br. Mus. Or. St. Browne, 145, 58.

4. Abu 'l-Fatḥ Muḥammad b. ʿUbaydallāh Sibṭ b. al-Taʿāwīdhī, who died on 2 Shawwāl 583/5 December 1187.

Yāqūt, *Irsh*. VII, 31, 9, Ibn al-ʿImād, *ShDh* IV, 281 (a. 584). *Dīwān*, additionally Cairo² III, 132, *Carmina M.U. f. dicti S. b. al-T. ex codd. Bodl. ed. et vocalibus indicibusque instructa a.* D.S. Margoliouth, Halle 1905 (C. 1903), individual poems Ambr. B 29 (*RSO* IV, 101), see I. Kračkovsky, Christiane i christianski termini u musulmanskago poeta XII v. v. Bagdadjä, *Xrist. Vost*. VI, 272–80.

5. His rival Najm al-Dīn Abu 'l-Ghanā'im Muḥammad b. ʿAlī b. al-Muʿallim al-Ḥurthī al-Wāsiṭī was born in al-Ḥurth near Wāsiṭ in 501/1107. He wrote songs in praise of, among others, the ruler of Basra, Bak Abah, members of the Banū Marwān clan, and Dubays b. Mazyad of al-Ḥilla. There and in Baghdad he spent some time in jail, and on a trip to Mosul he fell into the hands of a headman of the Turkmens. However, he lived most of his life in al-Ḥurth, from where he sent his panegyrics to the caliph's court. He died in 592/1195.

Yāqūt, *GW* IV, 960, Margoliouth, *ZA* 26, 334–44. *Dīwān*, additionally Br. Mus. Suppl. 1064, Bodl. I, 1290, II, p. 612, Cairo² III, 112, Rāmpūr I, 587_{106}.

5a. Tāj al-Dīn ʿIsā b. Maḥfūẓ al-Ṭurafī, ca. 600/1213.

Dīwān, Köpr. 1247, starting with an eulogy on Niẓām al-Mulk; individual poems, among which is a *Sīniyya* on the caliph al-Nāṣir li-Dīn Allāh (575–622/1180–1225), Paris 3964, 5.

6. Aydamur al-Muḥyawī Fakhr al-Turk, fl. first half of the seventh/thirteenth century.

Fawāt I, 76. *Dīwān*, selections Cairo² III, 398, print. C. (Dār al-Kutub) 1931.

443 | 7. Ḥusām al-Dīn ʿĪsā b. Sanjar b. Bahrām b. Jibrīl b. Khumārtakīn b. Ṭashtakīn al-Ḥājirī, who died in 632/1235.

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1. *Dīwān*, additionally Munich 515, Vat. V. 1120, 27, 1142, 3, Ambr. N.F. 111iv, F 88v, Ind. Off. 829, 3, Manch. 462/3, Köpr. 1254 (*MSOS* XIV, 29), library of al-Bārūdī in Beirut, *RAAD* V, 133, Cairo[2] III, 125, Mosul 229, 35, 2, Calc. As. Soc. 22, Āṣaf. I, 694,30, print. n.p. 1280 (BDMG, De 5146/50). 4. *al-Qaṣā'id al-Ḥijāziyyāt fī madḥ khayr al-bariyyāt*, composed while on pilgrimage, Cairo[2] III, 278 (with the impossible date of 790). *Takhmīs* to a *qaṣīda* that has not been preserved in the *Dīwān* (Berl. 8232f, 87), Vat. V. 1120, 36.

8. See ad p. 291, 14.

9. Abū Zakariyyā' Yaḥyā b. Yūsuf al-Anṣārī al-Baghdādī al-Ṣarṣarī al-ʿIrāqī al-Ḥanbalī Jamāl al-Dīn, who died in 656/1258.

1. *Dīwān*, additionally Esc.[2] 466, Lālelī 1773 (*MO* VII, 100), AS 4878, ʿĀšir Ef. 971 (*MFO* V, 16), Asʿad Ef. 2708 (ibid. 532), Cairo[2] III, 136, Mosul 48, 25, Dam. Z. 85, ʿUm. 101, 13, Āṣaf. I, 702,16.—2. Individual poems also Leid. 582, Bodl. II, 315, Esc.[2] 363, 1.—8. *al-Mukhtār min madīḥ al-Mukhtār*, Br. Mus. Or. 6628 (DL 60).—9. *Qaṣīda fī madḥ al-nabī*, Dam. Z. 47, 52, 4.—10. *ʿAqīda* (= 7?), Leipz. 150, III.—11. A dogmatic *waṣiyya*, ibid. VII.—12. *al-Waṣiyya al-Ṣarṣariyya*, included by Muḥammad b. Muḥammad al-Jaʿfarī (II, 53, 15) in his *Bahjat al-sālik*, Paris 1607 (which has Abū ʿAbdallāh Muḥammad al-Ṣarṣarī).

10a. Muḥadhdhab al-Dīn Abu 'l-Maʿālī Abū ʿAbdallāh Muḥammad b. al-Ḥasan b. Yumn b. al-Ardikhl (i.e. Syriac *Ardīḵlā*, master builder, explained as *al-mūjid fi 'l-binā'*) al-Mawṣilī al-Anṣārī, who wrote eulogies on the princes of Mosul and Mayyāfāriqīn, and who died in 658/1260.

Fawāt II, 187. *Dīwān* in alphabetical order, Cairo[2] III, 106, Top Kapu 2288 (*RSO* IV, 696).

11. Majd (Muḥyī) al-Dīn Jamāl al-Islām Muḥammad b. Abī Bakr b. Rashīd al-Wāʿiẓ al-Baghdādī al-Witrī, who died in 662/1264.

1. *Bustān al-ʿārifīn fī maʿrifat al-dunyā wal-dīn* or *al-Qaṣā'id* (*qaṣīda*) *al-Witriyya*, additionally Br. Mus. I, 311b, Suppl. 1078, Or. 5670, 2 (DL 58), Cambr.

| 867, Ind. Off. 816, Paris 1057, 21, Mosul 86, Algiers 1860/1, Cairo[2] III 431, *takhmīs* 444
by Muḥammad b. ʿAbd al-ʿAzīz al-Lakhmī, additionally Leid. 2801, anon. Pet.

AMK 939, Dam. Z. 86, 19, print. *al-Witriyyāt fī madḥ afḍal al-makhlūqāt* in *Maʿdin al-ifādāt fī madḥ ashraf al-kāʾināt*, Beirut 1910 (in the margin of *al-Durr al-manẓūm bi-madḥ al-nabī al-Muṣṭafā al-karīm* by ʿAbd al-Qādir al-Ḥasanī al-Adhamī al-Ṭarābulusī), *takhmīs* by Muḥammad Fatḥī (II, 474) in *Majmūʿat takhāmīs*, C. 1344.—2. From which in particular comes *al-Qaṣīda al-Witriyya* (*al-Baghdādiyya*) *fī madḥ khayr* (*ashraf*) *al-bariyya*, Fez 1321, with a *takhmīs* by Muḥammad b. ʿAbd al-ʿAzīz al-Warrāq, additionally Berl. 7771, Br. Mus. Or. 5943 (DL 61), Cairo^2 III, 57,[1] together with *Bānat Suʿād*, the *Burda* and others, with a *takhmīs* by Ṣadaqatallāh al-Qāhirī (d. 1115/1703), Bombay 1857, 1884, 1311, 1314, 1316, C. 1324, with a *takhmīs* by Muḥammad al-Fāṭimī al-Ṣaqalī al-Ḥasanī, Fez 1310, commentary by al-Qāri' al-Harawī (II, 394), Pesh. 1129.—3. *al-Qaṣīda al-dhahabiyya*, see 394, $_{28}$, additionally Gotha 1085, apparently written in Rabīʿ I 682/June 1283, Ambr. A 67 IV (*RSO* III, 579).—4. *Dīwān*, Mosul 140, print. Beirut 1317.

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13. Majd al-Dīn Muḥammad b. Aḥmad b. Abī Shākir b. al-Ẓāhir al-Marrākushī al-Irbilī was born on 2 Ṣafar 602/19 September 1205. He studied in Irbil and Baghdad and taught in Cairo and Damascus, where he died on 12 Rabīʿ I 676/14 August 1277.

ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *al-Jawāhir* II, 19, Suyūṭī, *Bughya* 15. *Mukhtaṣar amthāl al-Sharīf al-Raḍī*, see above, p. 82.

14. Muḥammad b. Sayf al-Dīn Aydamur, whose father died in Hūlāgū's conquest of Baghdad on 10 Muḥarram 656/14 August 1277.

Al-Durr al-farīd fī bayt al-qaṣīd, an anthology with annotations, autograph dated 680/1281, Ambr. H 2 (*ZDMG* 69, 70), other parts of the same manuscript are seemingly located in Istanbul, Top Kapu 2301 (*RSO* IV 699), Fātiḥ 3761 (*MFO* V, 499), Asʿad Ef. 2586 (ibid., 533), AS 3864 (*WZKM* XXVI, 21).

1 Because the collection under 1 is sometimes also referred to as *al-Qaṣīda al-Witriyya* e.g. Br. Mus. Or. 5670 2 it is not always clear whether the reference is to the whole collection or just a single poem.

15. Kamāl al-Dīn Muḥammad b. ʿAlī b. al-Mubārak b. al-Aʿmā died in old age in Muḥarram 692/December 1292.

| Ibn al-ʿImād, *ShDh* V, 421. 1. A *qaṣīda* on his house and the insects and a kind of lizard (*wazagha*) within it, Berl. 7873, 2 (which mistakenly reads: d. 792), Damīrī, *Ḥay. al-ḥay*. II, 349; a similar kind of amusing poem, on a bath that is too narrow, is referred to by Ibn al-ʿImād.—2. *al-Maqāma al-baḥriyya* is cited by Ibn al-ʿImād.—3. Probably also by him is a *muwashshaḥ* in al-Ibshīhī's *Mustaṭraf* II, 268; see Hartmann, p. 41. 445

B ***Persian Poets***

1. Abu 'l-Fatḥ ʿAlī b. Muḥammad (Aḥmad) al-Bustī was, as a young man, employed by the ruler of his hometown of Baytūz. Originally Sebüktigin designated Rūhaj, near Nishapur, as his place of residence, but Maḥmūd transferred him to the land of the Turks against his will. He wrote his poetry in his native Persian and died Bukhārā in 401/1010.

Al-Subkī, *Ṭab*. IV 4–6, 14, 11, al-Bayhaqī, *Tatimma* 347, al-ʿUtbī (in the margin of Manīnī) I, 65–72, Yāqūt, *GW* I, 612, 19, Ibn al-ʿImād, *ShDh* III, 159, Ibn Taghrībirdī (Juynb.) 605, 12ff., Popper II, 111, C. IV, 106, 12 (a. 363), 228/9 (a. 401), Tallquist, *Gesch. der Ikhsh*. 109, Éthé, *Morg. Forsch*. 55ff., Browne, *Lit. Hist. of Persia* I 467, II 92. 1. *Dīwān* Top Kapu 2463 (*RSO* IV, 709), Dam. ʿUm. 12, 38, print. Beirut 1294.—2. *al-Qaṣīda al-nūniyya*, printed in Clement Joseph David (archbishop of Damascus) *Tanzīh al-albāb fī ḥadā'iq al-ādāb*, Mosul 1863, 23–32, *Majāni 'l-adab* IV, 97ff., al-Sijāʿī, *Bulūgh al-arab*, C. 1324, the beginning in Subkī, op. cit., 5, MSS additionally Gotha 2236/7, Leipz. 891, 24, Vat. V. 1146, 2, from the library of al-Malik al-Ashraf in the Bārūdī library, Beirut *RAAD* V 133, Ambr. NF 460 IV, Ambr. C. 204 III, Būhār 436, 7, As. Soc. Beng. 3, 129, abstract *Ghawāmiḍ al-ḥikam* As. Soc. Beng. Suppl. 926, 15. Commentaries: a. ʿAbdallāh b. Muḥammad b. Aḥmad al-Nuqrakār (d. 776/1374, see ad II, 25), additionally Leipz. 519, 520, Vat. V. Borg. 273,3.—d. Anon., Dam. Z. 86, 24, 2.—e. Maḥmūd b. ʿUmar al-Najātī, ca. 713/1313, see II, 193.—f. in Maḥmūd al-Sharīf, *al-Taʿlīqāt al-Sharīfiyya ʿalā jumla min al-qaṣā'id al-ḥikmiyya*, C. 1310.

1a. Abu 'l-Qāsim ʿAbd al-Ṣamad b. Manṣūr b. al-Ḥusayn b. Bābak, who lived around 394/1003 in Rayy.

Buṭrus al-Bustānī I, 390. *Dīwān* Berl. Qu. 1407, Lālelī 1754 (*MO* VII, 99).

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2. Abū Manṣūr ʿAlī b. al-Ḥasan b. ʿAlī b. al-Faḍl Ṣurrdurr, who died in 465/1073.

446 | Ibn al-ʿImād, *ShDh* III, 322, Ibn Taghr. (J.). 746, Popper II, 252, *Dīwān* Top Kapu (*RSO* IV, 705, Cairo² III, 136, Calc. 22, C. 1934 (Dār al-Kutub), individual poems in al-Ṣafadī, *al-Wāfī* I, 122–4.

3. Abu 'l-Ḥasan (Abu 'l-Qāsim) ʿAlī b. al-Ḥasan b. Abī al-Ṭayyib ʿAlī al-Bākharzī, whose father had been al-Thaʿālibī's neighbour in Nishapur (*Dumya* 183, 5, 248–56), went with the vizier al-Kundarī to Baghdad, where he occupied various positions. Later he lived for a time in Basra (*Dumya*, 141).

Yāqūt, *Irsh*. V, 121–8, al-Samʿānī, *Ansāb* 57b, al-Subkī, *Ṭab*. III, 298, al-Yāfiʿī, *Mir. al-j*. III, 95, Ibn al-ʿImād, *ShDh* III 327/8 (whose statement "murdered in al-Andalus" is a corruption of *bi-majlis al-uns* in Ibn Khall.), Ibn Taghr. (J.) 751, Popper II, 257,11, ʿAwfī, *Lubāb al-albāb* (ed. Browne) 68–71. 1. *Dumyat al-qaṣr wa-ʿuṣrat ahl al-ʿaṣr*, with even less material than the *Yatīma*, as it describes most poets using just a few brief examples, additionally Paris 5252, 5926, Pet. AM 246, Fātiḥ 4358, ʿĀšir I, 795/6 (*MFO* V 508), AS 3400, Bāyezīd 2655, Faiẓ. 1594 (*ZDMG* 64, 379), Teh. II, 337, Cairo² III, 104, Mosul 53, 90, Bank. XII, 792, Āṣaf. III, 178,176, *Mukhtaṣar* AS 3410, ed. Muḥammad Rāghib al-Ṭabbākh (*wa-yalīhī multaqaṭāt min dīwānihi*), Aleppo 1349/1930, another abstract in Leid. 1055. *Dhayl* by al-Ḥaẓīrī, see p. 441, ad p. 249, a continuation of *Kharīdat al-qaṣr* by al-Kātib al-Iṣfahānī, p. 315.—3. *Dīwān* Top Kapu 2643 (*RSO* IV 726), *Ikhtiyār al-bakir min al-ṭayyib min shiʿr ʿAlī b. al-Ḥasan b. al-Ṭayyib* by Abu 'l-Wafā' Muḥammad b. Muḥammad al-Akhsīkatī (= 381, 40?), Cairo² III, 7a, individual poems in Top Kapu 2346 (*RSO* IV, 702), Faiẓ. 1594, *ZDMG* 68, 380.

4. Muʿīn al-Dīn Abū Naṣr Aḥmad b. ʿAbd al-Razzāq al-Ṭanṭarīnī, fl. ca. 480/1087.

Dawlatshāh, *Tadhkira'i shuʿarā'* 27. *Al-Qaṣīda al-tarjīʿiyya*, in praise of Niẓām al-Mulk, Vienna 461, Br. Mus. Suppl. 1030,1, Cairo² III, 286, Būhār 436, IX, see de Sacy, *Chrest*.¹ I, 365–70, III, 125ff., ²II, 158–62, III, 495ff. in *al-Kitāb al-awwal lil-shirāka al-shahiyya*, Beirut 1866, 32–6, with an interlinear version in Turkish in *al-Majmūʿa al-kubrā* by Ḥusayn b. Muḥammad al-Yalwajī, Istanbul 1859, with a commentary Tehran 1273. Commentaries by Muḥammad Ḥājjī Nabī al-Ḥumaydī al-Kawsaj, composed in 915/1509, Cairo² III, 212, by ʿAbd Rabbih Muḥammad b. al-Ḥājj al-ʿArabī al-ʿUnnābī Abu 'l-Layl with the title *al-Farā'id al-jumāniyya*, C. 1901, anon. commentary with glosses additionally Berl. 7627, Upps. II, 216 (see de Sacy, *Chrest*. II, 500), Vat. V. 261,6, Borg. 273,2 (Leid.² 646?), in the margin of *Sharḥ al-muʿallaqāt*, Tehran 1273.

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5. Abū Yaʿlā Muḥammad b. al-Habbāriyya al-ʿAbbāsī, who was a descendant of the ʿAbbāsid prince ʿĪsā b. Mūsā | (Wüstenfeld, *Ṭab*. 35), studied in Baghdad, 447
probably at the Niẓāmiyya madrasa, but had a greater liking for the winebars of Quṭrabbul. Although he depended on his activity as a panegyrist to make a living, he fell out with his patrons, Niẓām al-Mulk included, due to his razor-sharp tongue, and, as a result, had to move to Isfahan. In the end he found a refuge with the Saljūq Īrānshāh in Kirman, where he died in 509/1115.

Al-Ṣafadī, *al-Wāfī* I, 130–2, Ibn al-ʿImād, *ShDh* IV, 24, 6, *Recueil de textes rel. à l'hist. des Seldj*. I, 65 and elsewhere, (Houtsma) *EI* II 402. 1. *Kitāb al-ṣādiḥ wal-bāghim* (*al-munāṣiḥ wal-ḥāzim al-shāfiq wal-ʿāzim*), additionally Berl. 7630/1, Leipz. 596, Cambr. Suppl. 822, Ḥamīd. 563 (*ZA* 27, 148), Lālā Ism. 563 (*ZA* 27, 148), Cairo^2 III, 237, Mosul 23, 12, 175, 77, 2, *Hesperis* XII, 117, 991, 3, print. also C. 1294, Bāʿabdā 1910, Lucknow 1847, a fragment in Clem. Josef David (archbishop of Damascus), *Tanzīh al-albāb*, Mosul 1863, 94–131, abstract *Taghrīd al-Ṣādiḥ* by Ibn Ḥijja al-Ḥamawī (d. 837/1433, see II, 15), additionally Berl. 7894/5, Gotha 2174 (which has *Tafrīd*), *al-Nāghim min al-Ṣādiḥ wal-bāghim* by Aḥmad b. Aḥmad b. Ismāʿīl al-Ḥulwānī (d. 1308/1890) in a *Majmūʿa*, Būlāq 1308.—1a. *Natāʾij al-fiṭna fī naẓm Kalīla wa-Dimna*, Br. Mus. Suppl. 1158, Āṣaf. I, 16, 8, ed. Niʿmatallāh al-Asmar, Beirut n.d., Faḍlallāh Bahāʾī, Bombay 1317, see Houtsma in *Or. St. Nöldeke*, 91–6.—2. *al-Urjūza al-shiʿriyya*, additionally Manch. 791 D, Vat. V, 268,$_2$, (often as an appendix to Ibn al-Wardī's *Kharīdat al-ʿajāʾib* II, 131, 8).—3. *Falak al-maʿālī* AS 4157 (Barthold, *Zap*. XVIII, 144, *WZKM* IV, 157), excerpts from which are in Yāqūt, see *JRAS* 1902, p. 293ff.—5. His lost *dīwān*, in 4 volumes, contained poems that mostly followed the style of Ibn al-Ḥajjāj (see above, p. 130).—6. *Kitāb al-laqāʾiṭ*, cited in Yāqūt, *Irsh*. VI, 297, 10.

6. Abu 'l-Muẓaffar Muḥammad b. Abi 'l-ʿAbbās Aḥmad al-Abīwardī died on 20 Rabīʿ I 507/5 September 1113 after he was poisoned in Isfahan.

Yāqūt, *Irsh*. VI, 342–58, Subkī, *Tab*. IV, 62, Suyūṭī, *Bughya* 16, Ibn al-ʿImād, *ShDh* IV, 18–20, *Abulf*. III, 380. *Dīwān* Ambr. B. 10 (*RSO* IV 95), Fātiḥ 3776 (*MFO* V 500), 4006 (ibid. 504), ʿĀšir Ef. 328 (ibid. 517), Köpr. 1338, Āṣaf. I, 700,$_{11}$, first half Brill–H.^{1} 657, ^{2}19, Teh. II, 345, print. Bāʿabdā (Lebanon) 1317/1899. Excerpts from the *Dīwān* in Ḥamīd. 421 (*ZA* 27, 149). Individual sections: 1. *al-Najdiyyāt*, additionally Esc.^{2} 371. 2, 420, 1, Bāyezīd 2663 (*ZDMG* 64, 512), Top Kapu 2349, 2289, 2 (with an interlinear Persian translation, *RSO* IV, 702), ʿĀṭif Ef. 2227 (*MFO* V 490). Commmentaries: a. ʿAlī b. ʿUbaydallāh al-Miṣrī, | written for his son in 448

750/1349, Fātiḥ 3997/8 (*MFO* V, 504).—b. ʿAbd al-Muḥsin al-Qayṣarī, completed in 759/1358, Leid. 650, ʿĀšir I, 856 (*MFO* V 511), Cairo² III, 117.—c. *Juhd al-muqill wa-jahd al-mustadill* by ʿUmar b. al-Qiwām al-Niẓām, composed in 1130/1718, Cairo² III, 77 = al-Fārābī (with the same title)?, Top Kapu 2636 (*RSO* IV 726).—d. Sharaf al-Dīn Aḥmad b. ʿUmar b. ʿUthmān al-Janadī, Rāmpūr I, 603.$_{234}$.—e. Anon., ʿĀšir I 782, Lālelī 1863 (*MO* VII, 103) AS 4125/6 (*WZKM* 26, 67), 4327 (ibid. 83) with an interlinear translation in Persian.—2. *al-ʿIrāqiyyāt*, additionally Esc.² 370, Top Kapu 2404 (*RSO* IV, 709), 2492, 2 (ibid. 713).—3. *al-Wajdiyyāt* Bodl. I, 248, II, 611.—4. *Muqaṭṭaʿāt al-Abīwardī al-Umawī*, lith. C. 1277.—An elegy on the conquest of Jerusalem by the crusaders, Ibn al-Athīr, *al-Kāmil*, C. X, 98/9, al-Nuwayrī, *al-Nihāya* V, 225.—II. *Zād al-rifāq fi 'l-muḥāḍarāt*, Cairo² III, 177.—III. *Baḥjat al-ḥuffāẓ*, a history of Abīward, Kūfān, Nasā, Ghāziyān, and other places, which is mentioned in al-Sakhāwī, *Iʿlān al-tawbīkh* 12$_{15}$.

7. Shihāb al-Dīn Aḥmad b. Muḥammad al-Khayyāṭ, who was born in Damascus in 450/1058 and died in Persia in 517/1123.

Ibn ʿAsākir, *Taʾr. Dim.* II, 67–9, Ibn al-ʿImād, *ShDh* III 54. *Dīwān*, additionally Cairo² III, 107, in Baghdad, see *Lughat al-ʿArab* I, 44, XI, Apr. 1912, print. Najaf (al-Maṭbaʿa al-ʿAlawiyya) 1343.

8. Abū Isḥāq Ibrāhīm b. Yaḥyā b. ʿUthmān b. Muḥammad al-Kalbī al-Ashhabī Ibn Rifāʿa al-Ghazzī, who died in 524/1130.

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Dīwān Vienna 495, Brill–H.[1] 9, [2]22, Top Kapu 2492, 2 (*RSO* IV, 713), Asʿad Ef. 2591 (*MFO* V 534), individual poems in ʿĀṭif Ef. 2053 (*MFO* V 489), Cairo² III, 142.

9. Nāṣiḥ al-Dīn Abū Bakr Aḥmad b. Muḥammad b. al-Ḥusayn al-Qāḍī al-Arrajānī was born in Shiraz in 460/1068. He was an acting *qāḍī* in, among other places, ʿAskar Mukram, and died in 544/1149 in Tustar.

Al-Subkī, *Ṭab.* IV, 51, Ibn al-ʿImād, *ShDh* IV, 137. *Dīwān*, mostly eulogies on the Saljūqs and their officials, among which is an *urjūza* 174–8, additionally BDMG (incomplete), Brill–H.[1] 10, [2]23, Br. Mus. Suppl. 1062/3, Browne Cat. 216, U, 7, Leipz. 863, IV (only *alif-tā*), Lālelī 1731 (*MO* VII, 99), Cairo² III, 118, Mosul 151, 10, print. Beirut 1307 (*taṣḥīḥ* Aḥmad ʿAbbās al-Azharī), Lebanon 1317 (ed. ʿAbd al-Bāsiṭ al-Unsī), another recension Br. Mus. *Or. St. Browne* 145, individual poems in ʿĀṭif Ef. 2053 (*MFO* V 490).

9a. The otherwise unknown poet Ibn Ḥayyūs lived in the last quarter of the sixth/twelfth century in Kirman, | where he praised the local ruler Ẓāhir al- 449
Mulk. He socialised with Aḥmad b. Ḥāmid, the author of the *ʿIqd al-ʿulā*.

Dīwān, Teh. II, 338.

9b. Ibrāhīm al-Nuwayrī wrote his poetry during the reign of Sultan Sanjar (511–52/1118–57).

Dīwān, Mashh. XV, 13, 38.

10. According to Fātiḥ, loc. cit., Qāḍī Niẓām al-Dīn al-Iṣfahānī died in 678/1278 in Isfahan.

Dīwān al-munshaʾāt, with the title *Shuraf dīwān al-bayān fī sharaf bayt ṣāḥib al-dīwān*, i.e. the vizier Bahāʾ al-Dīn, who was the chancellor of the exchequer of Khurāsān under Čingiz-Khān's son Dushči, and his sons Shams al-Dīn and ʿAlāʾ al-Dīn Juwainī, the author of the Persian *Taʾrīkhi Jahān Gushā*, with *rubāʿiyyāt* at the end, additionally Paris 3174, Top Kapu 2315 (*RSO* IV 699), Fātiḥ 3884 (*MO* VII, 122).

C *Syrian Poets*

1. Abu 'l-ʿAlāʾ Aḥmad b. ʿAbdallāh al-Maʿarrī al-Tanūkhī was born on 27 Rabīʿ I 363/26 December 973. He seems to have made just one trip to Baghdad (Margoliouth XX), in 399/1008. His stay at the centre of intellectual life at the time was decisive for his development, and he later often expressed in moving terms his regret at having been forced to leave it so soon.[2] He probably not only returned to Maʿarrat al-Nuʿmān because his mother had fallen ill, however much he was affected by his loss of her, but also because he had been unable to assert himself in the literary circles of the capital. His stay seems to have been spoiled (Margoliouth, XXVIII) by being humiliated by the ʿAlid al-Murtaḍā, the brother of al-Sharīf al-Raḍī (see above p. 131), whose wrath he had incurred by standing up for al-Mutanabbī (Yāqūt, op. cit., 169f). | In his native country he 450
did not, however, live in the kind of ascetic seclusion he liked to describe in his poems. Because of his reputation, his fellow citizens sent him to Ṣāliḥ b. Mirdās, governor of Aleppo, in 1027 to obtain the release of 70 notables who were imprisoned there. When Nāṣir Khusraw visited him in 1047 (*Safarnāmeh*,

2 In his *Risālat al-ghufrān* 82 bottom he immortalised a black slavegirl that was working for the librarian Abū Manṣūr in the *Dār al-ʿilm* by comparing her to an houri from paradise.

ed. Schefer, 35/6) he found a prosperous, respected man, surrounded by a circle of some 200 students. He died on 2 or 13 Rabīʿ I 449/10 or 21 May 1057 (for his epitaph see Littmann, *Sem. Inscr.*, New York 1904, 188–90).

Scholars have generally thought that in the poems from his younger years—available in the *Saqṭ al-zand*—he showed himself a worthy successor of al-Mutanabbī, while those in *Luzūm mā lā yalzam*–which he wrote as an adult–are subject to great controversy. Nevertheless, their artistic qualities have always been recognised. And even though he did not invent the constraint of double rhyme, having, by his own testimony (*Luzūm* II, 265 penult.), adopted it from al-Kuthayyir (see above, p. 79), the fact remains that he used it in over 12,000 verses, while the former tried his hand at it but once in the first ten lines of a *qaṣīda*. The elegance and richness of his language are unsurpassed, even if he rejected all forms of embellished classicism. But the value of his ideas is contested: A. v. Kremer was inclined to overestimate him and hailed him as an original thinker while Rosen, on the other hand, in Kračkovsky, *Zap*. XXII, 1913, pp. 291–301, regards him more as a linguist than a thinker, someone who was more concerned about the artfulness of his rhetorical compositions than their
451 content and who, in his efforts to play on words, | let himself be guided into trains of thought in which he would not otherwise have engaged. Nicholson (op. cit., 147) is correct when he compares him with Euripides, as he was just like that great artist, familiar with the entire cultural canon of his time, but not a consistent thinker. His entire character rests on a pessimistic view of the world, inevitably leading him to preach the strictest asceticism. In Arabic literature he incorporated the purest expression of the essence of the Near-Eastern race, defined as the 'salvation type' by L.F. Clauss. And when he also let himself be inspired by foreign models it was not so much Indian, Jainist examples, as v. Kremer (*Die philos. Ged.* 83) believed, but rather those of Manichaeism. His philosophical ideas seem to have been touched only superficially by any formal philosophy; the claim that he studied Greek philosophy with a monk in Latakia is probably a myth. Yet it is true that he defended freedom of thought and conscience against the orthodoxy, tradition, and superstition of his times with great courage, for which see his verses against astrology in Nicholson, no. 131. He was just as unsympathetic toward the teachings of the Ismāʿīlis as he was toward Sunni orthodoxy; his religion was one of abstract deism, and so he did not shrink from satirising the style of the Qur'ān in *al-Fuṣūl wal-ghāyāt* or from undermining belief in Paradise in his *Risālat al-ghufrān*. He did not recognise Islam's claim to being the sole true religion, though he mostly tries to conceal this, and he had no compunction about rejecting the pilgrimage to Mecca as being pagan atavism. Mysticism, too, was far removed from his

mentality. His ethics are purely humane, and while his compassion for animals may be of Indian origin, all the same it did fit | perfectly into his ethical ideas.[3] 452
It is a mistake to label him as a forerunner of ʿUmar Khayyām, as Salmon did, because he had none of the cynical joy for life found in the *Rubāʿiyyāt* that circulate in the latter's name.

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Al-Thaʿālibī, *Tatimmat al-Yatīma* I, 9, al-Khaṭīb, *Taʾr. Baghd.* IV, 240/1, al-Bākharzī, *Dumyat al-qaṣr* 50–2, al-Dhahabī, *Taʾr.* in Margoliouth, *Letters*, 129–37, Ibn Taghrīb. (Juynb.) 715/6, Popper II, 221, Ibn al-ʿImād, *ShDh* III, 280–2, Suyūṭī, *Bughya* 126, Chartouni in *Mashriq* IV, 1062–8, Cheikho, ibid. 1068–72, J.L. Malouf in *al-Muqtabas* V, G. Zaydān in *Hilāl* XV 125–216, 279–81, Jamīl Bek, *ʿUqūd al-jawhar* I, 312, Raḍi 'l-Dīn, *Ḥayāt al-Maʿarrī*, Orenburg 1908, Ṭāhā Ḥusayn, *Dhikrā Abi 'l-ʿAlāʾ*, Diss. C. 1914[4] 2nd printing 1922/1341, Ḥasan Ḥusayn Ef., *al-Walāʾ fī naqd dhikrā Abi 'l-ʿAlāʾ*, C. n.d. (1345), ʿAbd al-ʿAzīz al-Maymanī al-Rājkūtī al-Atharī, *Abu 'l-ʿAlāʾ wa-mā ilayhi*, C. 1345, Maʿrūf al-Arnaʾūt, *Firdaws al-Maʿarrī* Beirut 1915, ʿAbbās Maḥmūd al-ʿAqqād, *al-Fuṣūl* 1–23, (*Naẓarāt fī falsafat al-Maʿarrī*), *Muṭālaʿāt* C. 1343, 1924, 70–102 (esp. regarding the *Risālat al-ghufrān*), M. Tawfīq al-Bakrī al-Ṣiddīqī, *Kitāb fuḥūl al-balāgha*, C. 1895, 144–279, Ḥusayn Fattūḥ, *ʿAqīdat Abi 'l-ʿAlāʾ al-Maʿarrī*, C. 1328, Aḥmad Ḥāmid al-Ṣarrāf, *al-Muqārana bayna 'l-Maʿarrī wal-Khayyām,* RAAD X, 537–61. I. Kračkovsky, Mutanabbi i Abu 'l-ʿalāʾ, in *Zap.* XIX, 252ff., D.S. Margoliouth, Index librorum Abu 'l-A. in *Cent. Amari*, Palermo 1910, I, 217–31, cf. Kračkovsky in *Zap.* 1907, XIX, 3ff., H. Baerlein, *Abu 'l-Ala, the Syrian*, London 1910, *The* Diwan *of Abu 'l-Ala*, London 1909, (Wisdom of the East) 1929. A. Christensen, *En Arab. Fritänkere in Muhammedanske Digtere*, Copenhagen 1906. G. Salmon, *Abou 'l-A. al-M. le poète aveugle, un précurseur d'Omar Khayyam, extraits des poèmes et des lettres*, Paris 1904. R. Nicholson, *Studies in Islamic Poetry*, Cambridge 1921, 49–289, *The Meditations of M.* 1. *Sa*(*i*)*qṭ al-zand* (on the pronunciation see al-Qālī, *Amālī* [1]I, 66, 17), MSS additionally Browne, Cat. 214, U, 14, Vat. V. 558, 1150, 1, Cairo[2] III, 186, Sbath, 154, 22 MSS in Istanbul in Rescher, *MO* VII, 116ff., Faiẓ. 1623 (*ZDMG* 68, 381),

3 He even considered liberating a captured flea as being of greater merit than almsgiving and was opposed to depriving bees of honey; see the verses quoted in al-ʿAqqād *Sāʿāt bayna 'l-kutub* 263n *Fuṣūl* 1 10.

4 The hateful attack by the publisher of Ibn al-Jawzī's *Talbīs Iblīs* C. 1340 p. 118n bears testimony to the stir that this work caused in orthodox circles.

Mosul 133, 205, Mashh. XV, 16, 57, print. also C. 1304, 1319. Commentaries: a. Self-commentary, *Ḍaw' al-siqṭ*, additionally Cairo² III, 241.—b. An improved edition of a. by al-Tabrīzī (d. 502/1109, see below, Ad 279), additionally Leipz. 522, Köpr. 1321 (*MSO* XIV 31), Faiẓ. 1652 (*ZDMG* 68, 382), Cairo² III, 208, Mosul 49, 42.—c. al-Baṭalyawsī (d. 521/1227, see p. 309), additionally Ḥamīd. 1149 (*ZA* 27, 154), AS 4099, Fātiḥ 3962, ʿĀšir Ef. 832, print. Tabriz 1276 in the margin, on which a *Risāla fi 'l-radd ʿalā ma "taraḍa bihi b. al-Jazla ʿalā mawāḍiʿ makhṣūṣa min al-sharḥ*, Cairo² III, 166.—d. *Ḍirām al-saqṭ* by al-Qāsim b. al-Ḥusayn al-
453 Khwārizmī (d. 617/1220, see Yāqūt, | *Irsh*. VI, 154, 162, Suyūṭī, *Bughya* 37), composed in 587/1191, additionally AS 4097/8, Yeni 983, NO 3986/7, Beirut 82, Cairo² III, 241, Mosul 189, 18, lith. Tabriz 1286.—f. *al-Tanwīr ʿalā Saqṭ al-zand* by Abū Yaʿqūb Yūsuf b. Ṭāhir al-Khuwwī al-Naḥwī (ca. 532/1137, see below p. 289), Berl. 7613 (anon.), Bodl. I, 1211, Br. Mus. Suppl. 1051, Vat. V., 948 (abstract by Aḥmad b. Abī Bakr al-Shāfiʿī), Cairo¹ IV, 222, Bursa *ZDMG* 68, 50, Āṣaf. I, 708, 178, print. Būlāq 1286, C. 1304, 1324, Tabriz 1276.—g. On the *al-Dirʿiyyāt*, poems on armour etc. (*Ḍaw' al-siqṭ*, Beirut 1884, p. 114–53) by Shams al-Dīn b. Muhammad b. ʿAbdallāh al-Qādisī, completed on 24 Shaʿbān 1075/14 March 1665, Ambr. A. III iii (*RSO* III, 907).—h. *Sharḥ al-Qaṣīda al-lāmiyya*, the first of *Saqṭ al-zand* by Ibn al-ʿAẓm (d. ca. 1285/1868), Leipz. 523.—2. *Luzūm mā lā yalzam* or *al-Luzūmiyyāt*, Br. Mus. Suppl. 1140, additionally Br. Mus. Or. 5319 (DL 59), Rāġib 1195, Cairo² III, 316, print. also C. 1332 (ed. Amīn ʿAbd al-ʿAzīz), 1930. *Dīwān shāʿir al-falāsifa wa-faylasūf al-shuʿarā' Abi 'l-ʿAlā' al-Maʿarrī aw Muntakhabāt al-Luzūmiyyāt*, ed. Khālid Ef. Ḥaṭṭāb, Alexandria n.d. (1912). *Al-Alzam min Luzūm mā lā yalzam* by Aḥmad Ef. Nāsim and ʿAlī al-Mughīra, C. 1323. Turkish transl. Istanbul 1907. Tatar translation of 1300 verses by Mūsā Begeyoff, Kazan 1907. *The quatrains of Abu 'l-A. selected from his* L. m. l. y. *and* S. al-z, *now first rendered into Engl. by* Ameen F. Rihani, New York–London 1904. *The Luzumiyat of Abu 'l-A. selected and rend. into Engl.* (by the same author), New York 1920. Selections, texts and translations in Nicholson, op. cit., *Abu 'l-Ala, arab. Gedichte aus dem 10. Jahrh. v.* R. Below, Leipzig 1920.—3. *al-Rasā'il*, additionally Cairo² III, 292, with a commentary by Shāhīn ʿAṭiyya and Aḥmad ʿAbbās al-Azharī, Beirut 1894, *Letters of Abu 'l-A. of Maʿarrat an-Noʿmān, ed. from the Leyden Ms. with the Life of the Author by al-Dhahabi, Transl., Notes etc. by* D.S. Margoliouth, Oxford 1898 (Anecd. Ox. Sem. Ser. 10).—3a. *Risālat al-malā'ika*, on questions regarding grammatical cases, in connection with the plural *malā'ika*, Leid. 349, ed. I. Kračkovsky, *Trudi Inst. vostokov. Ak. Nauk SSSR* III, 1932, C. n.d.—b. *al-Risāla al-ighrīḍiyya*, additionally Brill–H.² 464, 8, ed. Margoliouth, no. 2, on which a commentary, *al-Nawādir al-ḥikmiyya wal-adabiyya*, by Ibrāhīm Faṣīḥ Ṣibghatallāh al-Ḥaydarī al-Baghdādī (*muftī* of Baghdad

in the thirteenth cent.), Cairo² III, 424.—c. *al-Risāla al-manīḥiyya*, Esc.² 470, 3.—d. *Risālat al-ghufrān*, additionally Köpr. 1273, the second part of which is an answer to a *risāla* by Ibn al-Qāṣiḥ, composed in the period 422–4/1031–3, perhaps inspired by the *Risālat al-tawābiʿ wal-zawābiʿ* by the Spaniard Ibn al-Shahīd (see below p. 478), see Zakī Mubārak, *al-Nathr al-fannī*, I, 261, see Yāqūt, *Irsh*. V, 424, ed. M. Kurd ʿAlī, *Rasāʾil al-bulaghāʾ*, 194–213, ʿAlī b. Manṣūr al-Ḥalabī al-Barqūqī, C. 1903, Ibrāhīm al-Yāzijī, C. 1325/1907, abbreviated by Kāmil Kīlānī, C. 1342/1923, see Nicholson, *JRAS* 1900, 637–720, 1902, 75–101, 337–62, 812–41, Goldziher, *Richtungen* 52ff., Asin Palacios, *La escatologia musulmana* 71ff., Kračkovsky, Zur Entstehung u. Komposition von Abu ʾl-ʿAlāʾ al-M.'s *R. al-gh., Islca* I, 344–56, M.S. Meïssa, *Le Message du pardon d'A.M.*, Paris 1932, F. Gabrieli, La *R. al-G.* e la moderna critica orientale, *Atti R. Ac. delle Scienze di Torino* LXIV, 1929, Kostaki Ḥimṣī, *al-Muwāzana bayna ʾl-ulʿūba al-ilāhiyya wa-Risālat al-ghufrān bayna Abi ʾl-ʿAlāʾ wa-Dante, RAAD* VII, 480–6, VIII, 287–91.—d. A. ʾl-ʿA. al-M.s Correspondence on Vegetarianism, see D.S. Margoliouth, *JRAS* 1902, 289–312; one of his poems deals with the same subject, see Rosen and Kračkovsky, *Zap*. XXII (1915) 292–301.— | e. *Risālat al-ḥurūf*, with a commentary by Abū ʿAbdallāh Muḥammad b. Aḥmad b. Yaḥyā, ʿĀṭif Ef. 2777, 5 (*MFO* V, 496).—f. *Khams rasāʾil mufida dārat bayn ḥakīm al-shuʿarāʾ Abi ʾl-ʿAlāʾ al-Maʿarrī wal-Muʾayyad fi ʾl-dīn b. ʿImrān*, C. (Salafiyya) 1349.—4. *Mulqa ʾl-sabīl fi ʾl-waʿẓ wal-zuhd*, Esc.² 276,₂, 467,₃, Cairo² I, 303, ed. Ḥasan Ḥusnī ʿAbd al-Wahhāb al-Tūnisī, Damascus 1329/30 (from *al-Muqtabas,* see *Mashriq* XV, 235), in *Rasāʾil al-bulaghāʾ*, 214–30, see *Zap*. XXII, 321–9.—5. and 6. see 1g. and 3a.—8. *al-Fuṣūl wal-ghāyāt*, which he started even before he went to Baghdad, and which he completed following his return to his native country (see also Yāqūt, *Irsh*. I, 180), first half preserved in a MS in Cairo, see *JRAS*, 1919, 449; he wrote a self-commentary on it entitled *al-Sādin*.—9. *Kitāb ʿabath al-walīd*, on the mistakes of al-Buḥturī, see Yāqūt, *Irsh*. VI, 411, 17, Cairo² III, 247.—10. *Manār al-qāʾif*, Yāqūt I, 187, 15, excerpts in *Vie d' Ousama*, ed. Derenbourg 511.—11. *Sharḥ Dīwān ḥamāsat Abī Tammām*, see above p. 20.—12. *Sharḥ Dīwān al-Buḥturī* is cited in ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Khiz. al-adab* III, 83, 10.

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2. Abū Muḥammad ʿAbdallāh b. Muḥammad b. Saʿīd b. Sinān al-Khafājī was a student of al-Maʿarrī and a Shīʿī poet who also played a role in the perplexing power structures in Aleppo in the middle of the fifth/eleventh century. In Muḥarram of 453/January 1061 he went as an envoy from Aleppo to Constantinople (al-Qalānisī, *Dhayl taʾrīkh Dimashq*, ed. Amedroz 91, 8). When

the Mirdāsid ruler Maḥmūd (b. Naṣr) b. Ṣāliḥ seized power in Aleppo, al-Khafājī made himself independent in Qalʿat Aʿzāz. Consequently, in the year 466/1073, Maḥmūd had him poisoned by his vizier Muḥammad b. al-Ḥasan b. al-Naḥḥāṣ, with whom al-Khafājī had friendly relations.[5]

Fawāt I, 233–5, Ibn Taghr. (Popper) II, 2, 254, (J.) 748. 1. *Dīwān*, Esc.[2] 373 (Derenbourg's incorrect statement that this manuscript contains poems from the years 740, 750, 757, 759, caused it to be included under II, 13; but obviously we must read 440, etc. The Nāṣir al-Dawla b. Ḥamdān to whom the first poem is dedicated is probably the father of ʿUddat al-Dīn wal-Dawla, who became
455 governor of Damascus in 453; Ibn al-Qalānisī, 91), Köpr. 1244, | (mostly eulogies, with some *marāthī* and, among the juvenile poems, also one glorifying the ʿAdnān at the expense of the Qaḥṭān, see Rescher, *MSO* XIV, 51), Fātiḥ 3822 (*MFO* V, 501), Cairo[2] III, 128, print. Beirut 1316, from which a *qaṣīda* on Grand Emir Saʿd al-Dawla ʿAlī b. Munqidh of Shayzar (cf. 319), Berl. 7621.—2. *Sirr al-faṣāḥa*, on rhetoric, composed in 454/1062, Berl. 7173, Gotha 2820, Top Kapu 2311, Cairo[2] II, 202, C. 1350, 1932.—ḤKh III, 5410, 7144, was unaware of the year of his death.

3. The Shīʿī Abu 'l-Ḥusayn Aḥmad b. Munīr b. Aḥmad Mufliḥ Muhadhdhab al-Dīn (al-Mulk) al-Ṭarābulusī al-Raffāʿ was born in Tripoli in 473/1080. Because of his *hijāʾ* he was for a time imprisoned by the prince of Damascus, Būrī b. Ṭughtikīn (r. 522–6/1128–32), and then freed following the intercession of the chamberlain Yūsuf b. Fayrūz, though he was banished. Būrī's son Ismāʿīl allowed him to return, but it was not long before he also aroused the latter's anger, which necessitated his going in hiding for some time. He lived sucessively in Hama, Shayzar, and Aleppo, witnessed the second siege of Damascus under al-Malik al-ʿĀdil and died in Jumādā II 548/September 1153 in Aleppo.

Ibn ʿAsākir, *Taʾr. Dim.* II. 97–9, Ibn al-Qalānisī, 322, 4–8, Ibn Taghr. (Popper) III, 54/5, Ibn al-ʿImād, *ShDh* IV, 136, al-Ḥabīb Nawfal, *Tarājim ʿulamāʾ Ṭarābulus* 1316. 1. *al-Qaṣīda al-Tatariyya*, additionally Tüb. 71, 2, which is included in Ibn Ḥijja al-Ḥamawī's *Thamarāt al-awrāq* in the margin of the *Muḥāḍarāt al-udabāʾ*, C. I, 287, 329–35 and in Dāʾūd al-Anṭākī's *Tazyīn al-aswāq* 347ff.—2. A *qaṣīda* in *Majmūʿ muzdawijāt*, Alexandria 1278, C. 1274, 1283, 1290, 1322, lith. C. 1299.

5 In *Fawāt* loc. cit. there is a story on his subject about the warning that is given by means of a quotation from the Qurʾān that is modified by the insertion of a *tashdīd*. In the later source of Fischer's *Chrest.* 4 no. 8 this story is transposed to the more famous al-Mutanabbī.

3a. His rival, with whom he had many a vendetta, was Sharaf al-Dīn Abū ʿAbdallāh Muḥammad b. Naṣr b. Shāghir b. Dāghir b. Muḥammad b. Khālid b. al-Qaysarānī, the most important poet of Syria at the time of Nūr al-Dīn Zangī, who was born in Acre (or Aleppo) in 478/1085, and who died on 22 Shaʿbān 548/13 November 1154.

Yāqūt, *Irsh.* VII, 112–21, Ibn al-ʿImād, *ShDh* IV, 150. *Dīwān*, Cairo² III, 111.

| 4. Abu 'l-Fityān Muḥammad b. Sulṭān b. Ḥayyūs, who died in 473/1080. 456

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Dīwān, additionally Lālelī 1726, ʿĀšir I, 949 (*MO* VII, 98, *MFO* V, 515), Cairo² III, 107. His famous *qaṣīda* on the death of emir Maḥmūd b. Shibl al-Dawla (d. Jumādā I 467/Jan. 1075) is mentioned in Ibn al-Qalānisī, 108, 3.

6. ʿAlī b. Muḥammad b. Rustam al-Dimashqī Bahā' al-Dīn Abu 'l-Ḥasan b. al-Sāʿātī, who died in 604/1207.

AS 3872 is described as *al-Ghazal min shiʿrihi* (*WZKM* 26, 771). *Muqaṭṭaʿāt al-Nīl*, Cairo² III, 379, IVb, 80. A part of his *dīwān* is in Tripoli, see *Mashriq* XXVI, 760.

6a. Al-Shihāb Abū Muḥammad Fityān b. ʿAlī b. Fityān b. Jamāl al-Dīn al-Asadī al-Ḥanafī al-Dimashqī al-Naḥwī al-Shāghūrī, who was teacher of the children of the governor of Damascus Nūr al-Dīn Mawdūd b. Mubārak and a nephew of Ṣalāḥ al-Dīn, died on 22 Muḥarram 615/31 February 1218.

Ibn Khall. 499. *Dīwān*, Rāmpūr I, 591$_{138}$, *P.J. As. Soc. Beng.* NS II, XLII (which mistakenly has: d. 560).

6b. Abu 'l-ʿAbbās Aḥmad b. ʿAqīl b. Nāṣir b. ʿAqīl al-ʿĀmirī al-Zurāʿī, d. 622/1225.

Dīwān, selections Top Kapu 2618, B (*RSO* IV, 723).

6c. ʿAmīd al-Dīn Asʿad (Saʿd) b. Naṣr al-Anṣārī was for an extended period of time vizier of Abū Bakr b. Saʿd b. Zangī, but was sentenced to death by him in 624/1227.

A *qaṣīda* with a commentary by his grandson Muḥammad b. Masʿūd b. Maḥmūd b. Abi 'l-Fatḥ al-Sīrāfī, Mashh. XV, 25, 72.

7. Al-Malik al-Amjad Bahrāmshāh b. Farrūkhshāh was a nephew of Ṣalāḥ al-Dīn and his governor in Baalbek. He was murdered on 12 Shawwāl 628/13 August 1231.

Ibn Khall. I, 616. *Dīwān* (*nasīb, taghazzul* and *ḥamāsa*), Manch. 457, NO 3797 (*MSOS* XV, 12).

457 | 7a. Sharaf al-Dīn Abu 'l-Wafā' Rājiḥ b. Ismā'īl al-Ḥillī, born in 570/1174, was the court poet of the Ayyūbid Abu 'l-Fatḥ Ghāzī, a son of Ṣalāḥ al-Dīn, and the ruler of Aleppo. He died in 627/1230.

His *dīwān*, which was arranged alphabetically by his friend Ḥasan b. Muḥammad al-Qīlawī, is important for the history of the Ayyūbids, Brill H.[1] 13, [2]32; a *marthiya* on the afore-mentioned prince in Ibn Khall. 495 (W. 533, de Slane II, 443ff.), a poem *Fawāt* I, 158.

8. Yūsuf b. Ismā'īl al-Shawwā' al-Ḥalabī, d. 635/1237.

Muḥammad Rāghib al-Ṭabbākh, *I'lām al-nubalā' bi-ta'rīkh Ḥalab al-shahbā'* vol. IV. A poem in which he combines verbs that are both III *u* and *i*, *RAAD* VII, 438; a commentary on it, by Muḥammad b. Ibrāhīm b. al-Naḥḥās (d. 698/1298, see 300), is in Köpr. 1499.

9. 'Abd al-Muḥsin b. Maḥmūd al-Tanūkhī al-Ḥalabī, d. 643/1245.

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Miftāḥ al-afrāḥ fi 'mtidāḥ al-rāḥ, additionally Br. Mus. Or. 7566 (DL 60), Cairo[1] IV 326, [2]III, 365.

9a. 'Alam al-Dīn 'Alī b. Muḥammad b. 'Abd al-Ṣamad al-Hamadhānī al-Sakhāwī al-Naḥwī al-Shāfi'ī, was born in 558/1163, became shaykh of the Qur'ān reciters in Damascus, and died on 12 Jumādā II 643/5 November 1245.

Subkī, *Ṭab.* V, 126. 1. *al-Qaṣā'id al-sab'*, see 261, 4.—2. *Sifr al-sa'āda wa-safīr al-ifāda*, a commentary on Zamakhsharī's *Mufaṣṣal*, see Ad p. 301.

10. Ṣadr al-Dīn 'Alī b. Abi 'l-Faraj b. al-Ḥusayn al-Baṣrī.

1. *al-Ḥamāsa al-Baṣriyya*, additionally Rāġib 1091 (*ZDMG* 64, 211), 'Āṭif Ef. 2053 (*MFO* V 489), 'Āšir Ef. 787 (ibid. 538), Bursa Ḥu. Č. (*ZDMG* 68, 52), Cairo[2] III

90, IV b. 46, A. Taymūr P. *RAAD* III, 342. On this *taqrīẓāt* Gotha 2195.—2. *al-Manāqib al-ʿAbbāsiyya wal-mafākhir al-Mustanṣiriyya*, a summary of the history of the ʿAbbāsids, dedicated to Sultan al-Malik al-Ẓāhir Rukn al-Dīn Baybars al-Bunduqdārī (r. 658–76/1260–77), Paris 6144.

| 12a. Taqī al-Dīn Ismāʿīl b. Ibrāhīm b. Abi 'l-Yusr, secretary to the Ayyūbid al- 458
Nāṣir Dā'ūd (r. 624–6/1227–8), was a versatile poet.

Fawāt I, 12–14, a *qaṣīda* on the razing of Baghdad in 656/1258 from al-Dhahabī's *Ta'rīkh al-Islām*, ed. J. de Somogyi, *BSOS* VII, 41–8.

13. Tāj al-Dīn Muḥammad (Maḥmūd) b. ʿAbīd b. al-Ḥusayn al-Tamīmī al-Ṣarkhadī, who died in 674/1275.

Maqāmat al-mufākhara bayna 'l-tūt wal-mishmish, Esc.[2] 1837, 6.

15. Shihāb al-Dīn Muḥammad b. Yūsuf b. Masʿūd al-Shaybānī al-Tallʿafarī, d. 675/1277.

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Yāqūt, *GW* I, 863ff., Maqqarī I, 656. *Dīwān*, Esc.[2] 342, 2, 369, 2, Vat. v. 360,$_2$, Brill–H.[1] 660, 1, [2]42, Cairo[1] IV, 309, [2]III, 123, Sbath 1271, print. Beirut 1326.

16. ʿAfīf al-Dīn Sulaymān b. ʿAlī b. Yātinannā al-Tilimsānī was born in Tlemcen in 613/1216, moved as a Sufi to Cairo, and thence to Asia Minor where Ṣadr al-Dīn Qūnawī (see p. 449,$_{32}$) became his teacher. Eventually he got a post with the fiscal authorities in Damascus and it was there that he died, on 5 Rajab 690/4 July 1291.

Jāmī, *Nafaḥāt* 667, Ibn al-ʿImād, *ShDh* V, 412, Muḥammad al-Ḥifnāwī, *Taʿrīf al-khalaf* II, 251, Cl. Huart, 'Afifaddīn S. de Tlemcen et son fils l'adolescent spirituel (no. 17), *Cent. Amari* II, 262–82. *Dīwān*, additionally Āṣaf. I, 700, 28, print. C. 1281, 1287, Beirut 1885, *Le Divan d'amour du Cherif S. trad. de l'Ar. sur le ms. unique par* Iskender al-Maghribī, Paris 1911.—3. *Maqāmāt*, Mosul 136, 236.—4. *Sharḥ al-mawāqif lil-Niffarī*, see above, p. 200 (358).—5. *Sharḥ al-qaṣīda al-nafsiyya li-Ibn Sīnā*, see p. 455, 35.—6. *Sharḥ manāzil al-sā'irīn*, see below, p. 433.

17. His son Shams al-Dīn Muḥammad b. ʿAfīf al-Dīn Sulaymān al-Tilimsānī al-Shābb al-Ẓarīf, who died in 688/1289.

Ibn al-ʿImād, *ShDh* V, 405, M. al-Ḥifnāwī, *Taʿrīf al-khalaf* II, 420ff. 1. *Dīwān*, for Köpr. 222 read: Copenhagen 222, additionally Esc.^{2} 383_2, 451/2, ʿĀšir Ef. III, 347 (*ZDMG* 68, 389), Lālelī 1755, Asʿad Ef. 2657 (*MFO* V, 532), AS 3943 (*MO* VII, 100), Cairo^2 III, 133, IV, b. 50, Sbath 1183, 2, lith. C. 1274, print. Beirut 1885 (incomplete), 1891, 1325.—6. *Maqāmāt al-ʿushshāq*, additionally Top Kapu 2402 (? anon. *RSO* IV 708, *MO* VII, 116).

459 | 18. Shams al-Dīn Abū ʿAbdallāh b. ʿAbdallāh b. Muḥammad al-Khaffāf.

Badhl al-istiṭāʿa fī madḥ ṣāḥib al-shafāʿa, additionally AS 3917 (*WZKM* 26, 85).

20. Shams al-Dīn Abū ʿAbdallāh Muḥammad b. ʿAbd al-Qawī b. Badrān b. ʿAbdallāh al-Maqdisī al-Mardāwī was born in Mard in 630/1232 and died on 12 Rabīʿ I 699/8 December 1299.

Manẓūmat al-adab (on religion, knowledge and study, food, drinks, admonitions etc.), included by Muḥammad b. Aḥmad b. Sālim b. Sulaymān al-Saffārīnī al-Ḥanbalī (b. 1114/1702 in Nablus, d. there in 1188/1774, see II, 323) in the *Ghidhāʾ al-albāb*, printed in 2 vols., C. 1324/5.

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D ***Arabian Poets***

1. ʿAbd al-Raḥīm b. Aḥmad al-Buraʿī al-Yamanī, ca. 450/1058.

The mosque that holds his tomb in Wādī Safra, on the road between Medina and Yanbūʿ, was visited by Rudder, *The Holy Cities of Arabia* II, 270. *Dīwān fi ʾl-madāʾiḥ al-rabbāniyya wal-nabawiyya*, additionally Berl. Qu. 921, (different from Berl. 7616), Paris 4721, Ind. Off. 827, Manch. 454, Esc.^{2} 338, NO 3866 (*MSOS* XV, 14), Lālelī 1753 (*MO* VII, 100), Asʿad Ef. 2664 (*MFO* V 533), Dam. ʿUm. 91, 7, Cairo^2 III 278, Pesh. 1009, Būhār 428, Āṣaf. III, 508, 197, lith. C. 1283, Bombay 1291, 1301, print. C. 1280, 1297, 1300, 1301, 1303, 1309, 1312, individual poems also Cairo^2 III, 282, Rabat 496 xvi. *Takhmīs al-Qaṣīda al-Suwayjiʿiyya fī madḥ khayr al-bariyya* by Muṣṭafā Ef. al-Zaynī, Cairo^2 III 55, another *takhmīs* on the same work, by Muḥammad al-Khaṭīb al-Mālikī al-Asnawī, ca. 1281/1864, ibid. 56, another in lith. based on *Nūr al-sirāj fī mawlid al-nabī wal-miʿrāj* C. 1307. 5 *qaṣīda*s in *Madāʾiḥ al-muṣṭafā*, C. 1297, *Mawlid al-nabī al-shahīr bil-ʿArūs*, ibid. 1280.

1a. Abū ʿAbdallāh al-Ḥusayn b. ʿAlī b. Muḥammad Alqam, who was born in Zabīd, the son of the vizier of the local governor Asʿad b. Shihāb, participated

in a plot against the latter with his father in 482/1089. In his day, he was regarded as the greatest poet of Yemen.

ʿUmāra 20, 65, Johannsen, *Hist. Jemanae* 134–6. *Dīwān*, Br. Mus. Suppl. 1053 I.

2. Abu ʾl-Ḥasan Aḥmad b. Khumārṭāsh.

| *Al-Khumārṭāshiyya*, composed when he was 18 years old; on the commentary 460
by Abū Muḥammad Sulaymān b. Mūsā b. al-Jawn al-Ashʿarī (d. 652/1254), see Suyūṭī, *Bughya* 264.

3. Amīn al-Dawla Abu ʾl-Ghanāʾim Muslim b. Maḥmūd al-Shayzarī, who flourished during the reign of the last Ayyūbid of Yemen, al-Malik al-Masʿūd Ṣalāḥ al-Dīn Yūsuf b. al-Malik al-Kāmil (d. 626/1229).

Ibn Khall. I, 708, Derenbourg, *Vie d'Ousama* 259, 337, 551–3, where a second work is mentioned. *ʿAjāʾib al-ashʿār wa-gharāʾib al-akhbār*, MS in Isl. Coll. in Peshawar (according to a communication by F. Krenkow).

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5. Abū Manṣūr ʿAlī b. ʿAbdallāh b. al-Muqarrab b. Manṣur al-Ibrāhīmī al-ʿUyūnī, who died in 629/1232.

Yāqūt, *GW* III, 766. *Dīwān*, eulogies on the ʿUyūnids, on the caliphs al-Nāṣīr li-Dīn Allāh (575–622/1180–1225) and Badr al-Dīn Luʾluʾ, who played an important role in Aleppo from 607/1210 (see Ibn al-Athīr, *Atabaks*, 362, 373ff.), and on the wars of his ancestors against the Qarmaṭians in Bahrain, read: Brill–Houtsma[2] 28/9, additionally Ambr. C 185, NF 441 iii (*RSO* VIII, 292), Munich GL. 146, Vat. V. 1150, 6, Pet. AM Buch. 432, Faiẓ. 1595 (*ZDMG* 68, 380), Mosul 41, 4 (excise: Cairo IV, 235, see 5a), Āṣaf. III, 280_{615}, print. Pursat (India) 1310, Mecca 1307.

5a. His son Jamāl al-Dīn Abū ʿAbdallāh Muḥammad b. ʿAlī b. al-Muqarrab al-ʿUyūnī al-Aḥṣāʾī.

Dīwān, compiled by Muḥammd b. Khalīfa al-ʿUyūnī al-Aḥsāʾī, Cairo[1] IV, 235 [2]III, 112, Āṣaf. I, 698_{19}, with a commentary by ʿAbd al-ʿAzīz b. Aḥmad al-Uwaysī, Bombay 1310, see Brill–H.[1] 665 (which has al-Nuʿmānī), in [2]29 identified with 5.

5b. Al-Nāṣir li-Dīn Allāh Muḥammad b. ʿAbdallāh b. Ḥamza, whose father died in 614/1217 (see p. 403, 9).

A number of poems, collected by Ibn Abi ʾl-Rijāl (d. 1092/1681, see II, 406), Ambr. 68v (*RSO* III, 581). *Dhāt al-furūʿ fī buyūt ʿAdnān wa-qabāʾilihā wa-faḍāʾilihim*, 245 *ṭawīl* verses with a commentary, ibid. iv.

5c. Jamāl al-Dīn Muḥammad b. Ḥimyar, the court poet of the Rasūlid al-Manṣūr (r. 626–47/1229–49), died in 651/1253 in Zabīd.

461 | Al-Khazrajī, *al-ʿUqūd al-luʾluʾiyya* (Gibb Mem. III, 4) I, 110/11. 1. A *qaṣīda* of admonition, Berl. 3990 (which mistakenly has 'd. 611').—2. Another *qaṣīda* Br. Mus. Suppl. 1236 xii.—3. *Risāla iʿtidhāran ilā Ibn Muʿaybid*, Ambr. F 284 ii, Vat. v. 967,1, Br. Mus. Suppl. 1236 vii.

6. Al-Qāsim b. ʿAlī b. Hutaymil al-Yamanī al-Mikhlāfī al-Zaydī, d. 656/258.

Dīwān, Rāmpūr I, 590_{129}.

7. Aḥmad b. Mūsā b. ʿAlī b. ʿUjayl al-Yamanī, who died in 690/1291.

Ghārat b. ʿUjayl, Berl. $3753_{,2}$, Bat. Suppl. 314.

E *Egyptian Poets*

1. See ad p. 278, 9a.

2. Ẓāfir b. al-Qāsim b. Manṣūr Abu ʾl-Qāsim al-Ḥaddād al-Judhāmī died in Muḥarram 529/November 1134.

Yāqūt, *Irsh*. IV, 278–80, Ibn Khall. 291 (I, 303), Ibn al-ʿImād, *ShDh* III, 91, Ibn Taghr. (Popper) III, 122/3 (which mistakenly has 'd. 563'). *Dīwān*, additionally Leipz. 863 iii, Vat. v. 1171, *Hesperis* XII 114, 980 (in alphabetical order), individual poems in Gotha 26, fol. 100r.

3. Naṣrallāh b. Aḥmad b. Makhlūf b. Qalāqis Abu ʾl-Futūḥ al-Iskandarānī died in 567/1171 in ʿAydhāb, a Egyptian port on the Red Sea.

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Yāqūt, *Irsh*. VII, 211. *Dīwān*, Cairo² III, 110, Mosul 47, 12, 151, 5, print. C. 1323; the selection by Ibn Nubāta (d. 768/1367, see II, 10), additionally Cairo² III, 338. His *Rawḍat al-azhār fī ṭabaqāt al-shuʿarā'* is cited in al-Ṣafadī, *al-Wāfī* I, 54,8.

4. See ad p. 259, 9a.

5. Al-Qāḍī al-Saʿīd ʿIzz al-Dīn Abu 'l-Qāsim Hibatallāh b. Jaʿfar b. al-Muʿtamad b. Sanā' al-Mulk al-Saʿdī al-Miṣrī, was *qāḍī* in Cairo and died in 608/1211.

| Al-Maqrīzī, *Sulūk*, tr. Blochet, 28, Ibn al-ʿImād, *ShDh* V, 35, Suyūṭī, *Ḥusn* 1, 326 462
(which mistakenly has 'd. 658'). 1. *Dīwān*, additionally Cairo² III, 108, Mosul 47, 266, Rāmpūr I, 592,148.—1a. Different from this is the *Dār al-ṭirāz*, which mostly contains *muwashshaḥāt*, Leid. 286, Pet. AM. Cairo² III, 342, see Hartmann, *Muw*. 95–108.—2. *Kitāb fuṣūṣ al-fuṣūl wa-ʿuqūd al-ʿuqūl*, an anthology in verse and prose, of letters to him and to his father by al-Qāḍī al-Fāḍil ʿAbd al-Raḥīm al-Baysānī and his son al-Qāḍī al-Ashraf, additionally Cairo¹ IV, 294, ²III, 271/2 (excise: excerpts from his own letters and poems).

5a. Muḥammad b. al-Maḥallī b. al-Ṣā'igh al-Ṭabīb, who flourished in the sixth century.

Al-Mukhtār al-sā'igh min dīwān b. al-Ṣā'igh A. Taymūr P. *RAAD* III, 342.

6. Kamāl al-Dīn Abu 'l-Ḥasan ʿAlī b. Muḥammad b. Yūsuf b. al-Nabīh al-Miṣrī, who died in 619/1287.[6]

Ibn al-ʿImād, *ShDh* V, 85. *Dīwān al-khalīfatiyyāt*, additionally Brill–H.¹ 12, ²31, Paris 5057, Madr. 229, Br. Mus. Suppl. 1073 iii, Or. 5322 (DL 58), Bibl. Dahdāh 205, AS 3876 (*WZKM* XXVI, 82), Fātiḥ 4770 (*MFO* V, 498), Fez Qar. 1444,2, Cairo¹ IV, 236, Āṣaf. I, 698,13, print. C. 1280, with notes by ʿAbdallāh Pāshā Fikrī (d. 1307/1889, see II, 474); some excerpts in Ewald, *WZKM* II, 201. Note 1 is to be excised.

7. Majd al-Mulk Abu 'l-Faḍl Jaʿfar b. Shams al-Khilāfa Abū ʿAbdallāh Muḥammad Mukhtār al-Afḍalī, d. 622/1225.

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6 And therefore not 'of unidentified authorship' as believed by L. Ecker *Ar. prov. u. deutscher Minnesang* p. 96.

1. *Kitāb al-ādāb al-nāfiʿa bil-alfāẓ al-mukhtāra al-jāmiʿa* or *Abyāt al-ādāb*, additionally Vat. v. 1177,8, Brill–H.[1] 78,4, [2]141,4, Fātiḥ 4023, NO 3662 (*ZDMG* 64, 498), Cairo[2] III, 286, 5, print. C. 1349/1931 (Muḥammad Amīn al-Khānjī), commentary *al-ʿUbāb sharḥ abyāt al-ādāb* by Sharaf al-Dīn al-Ḥasan b. ʿAlī b. Ṣāliḥ al-ʿIdwī al-Bukurī, Br. Mus. Suppl. 1111, i, Ambr. D. 426, fragm. ibid. A 75, iv (*RSO* III, 585) (anon.).—3. Poetical anthology, additionally Top Kapu 2563 (*RSO* IV, 717).

8. Sharaf al-Dīn Abu 'l-Qāsim ʿUmar b. al-Fāriḍ was born on 4 Dhu 'l-Qaʿda 577/12 March 1182 and died in 632/1235 in Cairo.

Jāmī, *Naf.* 625, Ibn al-ʿImād, *ShDh* v, 149–53 (ed. Nicholson, *JRAS* 1906, 797ff.). Nicholson, *Studies in Isl. Mysticism* III. *Dīwān*, additionally Leipz. 534, Munich 519, Paris 314, Vat. v. 864 (as arranged by his grandson ʿAlī), 1066, 1 (the same), Brill–H.[1] 14, [2]33, Manch. 458/9, Esc. [2]418$_2$, 724, Pet. AM 92–5, C. 930, Mashh. XV,
463 14, 42/3 and in virtually every | library, lith. Aleppo 1257, print. Beirut 1267, 1882, 1887, 1894, 1898, 1904 (with a commentary by Amīn al-Khūrī entitled *Jilāʾ al-ghāmiḍ* and one by Ibrāhīm Salīm Ṣādir, *Īḍāh al-ghāmiḍ fī tafsīr dīwān b. al-Fāriḍ*), C. 1280, 1303, P. Valerga, *Il Divano di O. b. al-F. tradotto e paragonato col canzionere dal Petrarca*, Florence, 1874. *U. b. al-F. ou oeuvre poétique du très célèbre cheikh U. b. al-F., poète soufi ou mystique, trad. en franç. par* B. Facaire, *en collaboration avec* Ch. Carrington, Paris 1908.— Commentaries: 1. *al-Madad al-fāʾiḍ ʿan sharḥ dīwān al-shāʿir ʿUmar b. al-Fāriḍ* by his nephew Abu 'l-Ḥasan ʿAlī Nūr al-Dīn b. Yūnus b. al-Fāriḍ, Cairo n.d. (*Fihris* [2] III, 346), 1319.—1a. ʿAlawān al-Ḥamawī (d. 936/1527, see II, 333), Leipz. 535.—2. *al-Zuhūr* (*azhār*) *al-saniyya fi 'l-quṣud al-Fāriḍiyya* by Muḥammad b. Taqī al-Dīn al-Zuhayrī (d. 1076/1665, see Berl. 7725), ibid. 537, annotated fragment in Cairo IV, 268.—3. al-Ḥasan b. Muḥammad al-Būrīnī (d. 1024/1615, see II, 292), additionally Leipz. 536, Paris 5088, 5906, Manch. 460, Br. Mus. Suppl. 107, Vat. v. 865, Tunis Zayt. II, 163, 580/1, ʿĀšir I 829, AS 4074/5, Cairo[2] III, 198, Mosul 23, 7; 146, 5, Āṣaf. I, 708,40, Rāmpūr I, 346,170, lith. C. 1279, printed together with 4 at Marseille 1853, Būlāq 1289, C. 1280, 1300, see de Sacy, *Chrest.* III, 134, also with an explanation of the unfinished verse *al-Ḥālī bi-ḥall aḥlā* by Ḥasan al-Ḥalabī al-Kawākibī, Tunis, Zayt. III, 16,3, 1580,12.—4. ʿAbd al-Ghanī al-Nābulusī (d. 1143/1730, II, 345), additionally Browne, Cat. 215, U, 6, Halet 314, Cairo[2] III, 301, Mosul 140, 6 (see *al-Tāʾiyya*), abstract by one of his students of ca. 1123/1711, Cairo[2] III, 319.—5. Rushayd Ghālib al-Dahdāh, on the basis of 3 and 4, Rabat 329, C. 1289, 1306, 1310, 1319/20.—6. al-ʿAlīmī (ʿAbd al-Raḥmān b. Muḥammad, d. 937/1531, II, 43?), Mosul 152,24.—5 poems in Grangeret de la Grange, *Anth. ar.*, Paris 1828, 44–91, *textes*, 24–46, transl., 3 *qaṣīda*s with an anonymous commentary (*Jilāʾ al-ghāmiḍ*, see above), Persian and Hindustani translations Delhi 1903, the same

with an interlinear translation in Persian and notes in Hindustani and Persian by Maḥmūd ʿAlī Muḥammad Jahānganayārī, Kanpur 1910. 1. *F. hazretlerinin yā'iyye, mīmiyye we rā'iyye qaṣīdelerinin sherḥi* by M. Nāẓim, *B. Fāriḍ terjemesī* (*tā'iyya, khamriyya, nūniyya, rā'iyya*), in Arabic with Turkish translation and commentary by the same, Istanbul 1330. Individual poems with commentaries: 1. *al-Tā'iyya al-kubrā*, in 756 verses: *Carmen elegiacum I. al-F. cum cmt. Abdul-Ghanyi* (s. 4.) *e duobus codd. Londinensi et Petropolitano in lucem ed.* G.A. Wallin, Helsingfors 1850. Di Matteo, *I. al-F. il gran poema mistico col nome di at-Taiyah al-Kubrā*, Roma 1917, *RSO* VII, 479–500, with Nallino *RSO* VIII, 1–106, 501–562. Commentaries: a. Ibn al-ʿArabī (d. 638/1240, see ad p. 441), additionally Šehīd ʿA. 1226.—b. *Muntaha 'l-madārik* by Saʿīd b. ʿAbdallāh al-Farghānī, a student of al-Qūnawī (d. ca. 700/1300, see Jāmī, *Naf.* 650, see p. 450), originally written in Persian,[7] additionally Asʿad 3781,6, Rāġib 669—72, Fātiḥ 3967/8, Halet 236,1, Bank. XIII, 897, Bat. Suppl. 277, print C. 1293.—c. (= d.) ʿIzz al-Dīn Maḥmūd al-Kāshī (Kāshānī), d. 735/1334, *Kashf wujūh al-ghurr*, additionally Br. Mus. 1077, Paris 3163, Selīm Āġā 501, | Mosul 24, 17, Cairo² I, 348, Aleppo *RAAD* VIII, 464
371, 34, Āṣaf. I, 382,66,244, Pers. lith. 1319, attributed to ʿAbd al-Razzāq b. Abi 'l-Ghanā'im al-Qāshānī (d. 730/1330, II, 204), additionally Vienna 474, Rāmpūr I 362,279, II 731,411.—e. Dā'ūd b. Maḥmūd al-Qayṣarī (d. 751/1350 see II, 231), additionally Leipz. 538, Cambr. Suppl. 258, Vat. V. 1433, Brill–H.[1] 496, [2]1146, 4 (under the title *Risālat al-lays wal-ays*) Mosul 122, 34, Selīm Āġā 500, NO 2424, Cairo² III, 196, Rāmpūr I, 349,192/3.—f. Jāmī (d. 898/1492, see II, 207), Leipz. 539.—i. Muḥammad b. ʿUmar al-ʿAlamī (d. 1038/1628, see II, 341), ibid. 540.—k. Anonymous, additionally Cairo² III, 197.—l. Muḥammad Amīn Amīr Pādishāh (ca. 987/1579, see II, 412), Cairo² III, 197.—m. Abū Naṣr Muḥammad b. ʿAbd al-Raḥmān (al-Hamadhānī II, 412?), Rāmpūr I, 349,194.—An imitation of the *Tā'iyya* by ʿĀmir b. ʿĀmir al-Baṣrī, additionally Vienna 481.—2. *al-Tā'iyya al-ṣughrā* or *Naẓm al-sulūk*, additionally Cairo² III, 41, 415, on which the commentary by Shams al-Dīn al-Farghānī, additionally Bodl. I, 126,2, further *Ḥabk al-darārī al-muraṣṣaʿa bihā ḥabā'ik al-durar, tashīl al-farā'id al-ghurr al-muntaḥala min qalā'id al-durr, aw ḥusn al-naẓm wal-sulūk fī tashīl badā'iʿ al-sulūk* by Khūrī E. Jirgīs Ṣalḥat al-Sūryānī al-Ḥalabī, C. 1302, Turkish commentary by Ismāʿīl Ḥaqqī al-Burūsawī (d. 1137/1724, II, 440), Heid., *ZS* X, 80.—3. *al-Dhāliyya*, commentary by Ḥasan b. Muḥammad al-Būrīnī (d. 1024/1615, II, 290), Cairo² III 211.—4. *al-Mīmiyya al-khamriyya*: Chalmers-Hunt, *The Khamriya*

7 It seems that the Persian original is contained in AS 4076 (Horn *ZDMG* 54 480) even though its author is called both in the *defter* as well as in Āṣaf. I 372,223 'al-Shaykh Saʿīd Muḥammad b. Aḥmad al-Farghānī al-Tilimsānī' while the work in question is referred to as a commentary on the *dīwān*; another MS ʿĀšir I 470.

(*wine-song*) *of U. b. al-F. and other Arabic Poems, Paraphrased and Rendered into English Verses*, London 1923, *Khamriyyah* with transl. by A. Safi, *BSOS* II, 235ff. Commentaries: a. Dā'ūd b. Maḥmūd al-Qayṣarī (d. 751/1350, II, 231), Leid. 688/9, Manch. 461, Sulaim. 1028, f. 326–41, Cairo² III, 211, 268.—b. Aḥmad b. Sulaymān b. Kamālpāshā (d. 940/1533, II, 449), Cairo² III, 211 (¹VII, 440, 42), AS 4820, 17, 4797, 32.—c. Muḥammad b. Muḥammad Shams al-Dīn al-Ghamrī (II, 335), completed in 959/1552, Leipz. 542, Rāmpūr I, 344,160.—d. ʿAbd al-Ghanī al-Nābulusī (d. 1143/1730, II, 345), *I. al-F. al-Khamrīya, poème mystique et son cmt. par Abdalghani Nabolosi trad. de l'ar. avec la collaboration de Abdalmalek Faraj et précédés d'une étude sur le çoufisme et la mystique musulmane par* E. Dermenghem, Paris 1931.—e. ʿAlā' al-Dīn b. Ṣadaqa al-Shāmī (d. 975/1567; there is a *rā'iyya* by him in Gotha 44, 3), Paris 1343, 5.—g. *al-Lawāmiʿ*, on some verses, Persian by al-Jāmī (see above), additionally Heidelberg, *ZS* VI, 235, Br. Mus. Rieu 808, Browne Cat. 42 D. 21, 13, AS 2050,1, 4804,1, Šehīd ʿA. 1251, Nafiz 552, abstract Paris 6084.—i. ʿAbd al-Wahhāb al-Sukkarī al-Qūṣī al-Shāfiʿī, Brill–H.¹ 15, ²35.—k. *al-Maḥabba al-ilāhiyya* by al-Ḥusayn b. Abī Aḥmad al-Fatā al-Ṣūfī al-Tabrīzī, Cairo² IV b, 77.—l. Persian by Sayyid ʿAlī al-Hamadhānī (d. 786/1484, *Gr. Ir. Ph.* II, 349), *Mashārib al-adhwāq etc.* AS 2073.—m. Persian by Idrīs Bidlīsī (*Isl.* XIX 131ff.), autograph dated 959, AS 4092,1.—n. Turkish translation based on *Jāmī* by Ṣalāḥī ʿAbdallāh, Ef. 1172/1758, Nafiz 553.—*Takhmīs* by ʿAbd al-Qādir b. Maḥmūd al-Qādirī, by whom there is a didactic poem on music in Gotha 76, 9, ibid. 39, 1, and by Sulaymān of Minyat Khūlī, Cairo² III, 313.—5. *al-Yā'iyya*, commentaries: a. *al-Barq al-wāmiḍ* by al-Suyūṭī (d. 911/1505), additionally Cairo² III, 35.—b. Muḥammad b. Muḥammad al-Ghamrī Sibṭ al-Marṣafī (see above), also Cairo² III, 268.—f. Ḥasan b. Muḥammad al-Būrīnī (see above), Cairo² III, 213, Mosul 99, 9.—g. Anon. *al-Fatḥ al-Makkī*, composed in Mecca in 963/1556, Mashh. XV, 29,85.—7. Read: *Naẓm al-sulūk*, see no. 2.—8. *al-Jīmiyya*, with a commentary by Aḥmad b. Muḥammad al-Khafājī (d. 1069/1658, see II
465 285), Rāmpūr | I 601,221, anon. comment. Brill–H.¹ 659, ²34.—9. *al-Kāfiyya*, with a *takhmīs* by Abd al-Bāqī b. Sulaymān al-ʿUmarī al-Fārūqī (ca. 1270/1852, see ad II 498), *Hesperis* XII, 113, 978, 5.—10. *Naẓm al-durar* with the commentary *Nuzhat al-naẓar* by Muḥammad b. Muḥammad al-Saʿāf, Rāmpūr I, 369,345.—Muḥammad Farghalī al-Anṣārī al-Ṭahṭāwī (an alumnus of al-Azhar and an official in the ministry of foreign affairs in Cairo), *al-ʿIqd al-nafīs bi-tashṭīr wa-takhmīs diwān ʿUmar b. al-Fāriḍ*, C. 1316. Ibrāhīm b. ʿUmar al-Biqāʿī (d. 885/1480, see II, 142) *al-Nāṭiq bil-ṣawāb al-fāriḍ li-takfīr b. al-Fāriḍ*, additionally Leid. 2040. On the literature pro and contra Ibn al-Fāriḍ, see additionally Ibn Ayās, *Ta'rīkh Miṣr* II, 119ff.

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9. Yaḥyā b. ʿĪsā b. Ibrāhīm al-Miṣrī Jamāl al-Dīn Abu ʾl-Ḥusayn b. Maṭrūḥ was born on 8 Rajab 592/7 July 1196 in Asyūṭ. He was, from 629/1231, vizier in the service of al-Malik al-Ṣāliḥ al-Ayyūbī while the latter represented his father al-Kāmil in Syria, from 639/1241 he was chancellor of the exchequer in Cairo, and from 643/1245 vizier of the governor of Damascus. When the sultan himself went to Damascus in 646/1248, he fell into disgrace and was dispatched to join the army that was laying siege to Homs. After the sultan's death (5 Shaʿbān 647/26 November 1250) he returned to Egypt, dying in Cairo on 1 Shaʿbān 649/19 October 1251.

Ibn Khall. 782, Ibn Ḥabīb, *MO* VII, 27, Ibn al-ʿImād, *ShDh* V, 247. *Dīwān*, additionally Manch. 464 A.

10. a. Abu ʾl-Ḥasan ʿAlī b. al-Ḥusayn b. Ḥaydara b. Muḥammad b. ʿAbdallāh b. Muḥammad al-ʿAqīlī (a descendant of ʿAlī's brother ʿAqīl).

Fawāt II, 47, without date, from the *Kitāb al-mughrib* of Ibn Saʿīd (d. 673/1274, see p. 337). *Dīwān*, Esc.[2] 380.

11. Sayf al-Dīn ʿAlī b. al-Amīr ʿUmar b. Qizil al-Mushidd al-Turkumānī al-Yārūqī, d. 656/1258.

Ibn al-ʿImād, *ShDh* V, 280. *Dīwān*, additionally Leipz. 545.

12. Abu ʾl-Faḍl Zuhayr b. Muḥammad al-Muhallabī al-ʿAtakī Bahāʾ al-Dīn al-Kātib[8] was born in 658/1185. | When al-Malik al-Ṣālih was still governor in 466
Syria, Bahāʾ al-Dīn gained his favour, and when the former then acceded to the throne in 637/1240 he was honoured highly. But when his patron fell ill in al-Manṣūra his position was threatened, and so he went to al-Nāṣir in Syria, where he died in 656/1258.

Like a real Egyptian, his affection for his native country was so great that he could never really acclimatise abroad, and he would always remember a sojourn in Amīd with particular displeasure (Palmer 28, ult., 62, ult.). He only employed the *qaṣīda* form in his eulogies of the sultan and the latter's distinguished entourage. His real significance, however, lies in his countless short songs and humerous poems, including riddles (no. 32). Free from all the burden of the classics and focussed on Egypt alone, his poetry is that which, of all

8 And therefore not 'of unidentified authorship' as believed by L. Ecker *Ar. prov. u. deutscher Minnesang* p. 151.

the older poets, appeals most to the modern, educated classes of that country. This is attested by, among others, Salāma Mūsā on Abī Shādī's *al-Shafaq al-bākī*, 1175, 1242ff.

Ibn al-ʿImād, *ShDh* V, 276. *Dīwān*, Paris 3173, Br. Mus. Suppl. 1275/6, Or. 7272 (DL 57), Bodl. I, 1272, 1278, Vat. V. 362, 1179, Bol. 180, Bāyazīd 2666, Rāġib 1102 (*ZDMG* 64, 501), Top Kapu 2556 (*RSO* IV, 715), Cairo^2 III, 122, Sbath 844, Mosul 151, 142, Rabat 330, Mashh. XV, 12$_{37}$, in Palmer's edition only the text, lith. C. 1277, print. Beirut n.d., C. 1297, 1305, 1311, 1314, 1322, 1934; see A. Sā'ib, *Abu 'l-Bahā' Zuhayr, ta'rīkhuhu wa-aʿmāluhu*, Alexandria 1929.

13. Aḥmad b. Muḥammad b. Abi 'l-ʿAbbās al-Andalusī al-Ishbīlī.

Maqqarī I, 811.

14. Muḥammad b. ʿAbd al-Munʿim b. Muḥammad b. Yūsuf b. Aḥmad al-Yamanī al-Anṣārī al-Khiyamī Shihāb al-Dīn lived as a Sufi and friend of Ibn al-Fāriḍ in various convents in Cairo. He died in 685/1286.

Ibn al-Qāḍī, *Durrat al-ḥijāl* I, 154 no. 446, *Fawāt* II, 230. *Dīwān*, Fir. Ricc. 19 (O. Pinto, *Bibliofilia*, XXXVII, SA 8). A *qaṣīda* in Berl. 7782, 2.

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15. Al-Ḥasan b. Sāwar b. Ṭarkhān b. al-Naqīb Nāṣir al-Dīn al-Kinānī, d. 687/1288.

Ibn al-ʿImād, *ShDh* V, 400. 2. Is NO 4280, *Manāzil al-aḥbāb wa-manāzih al-albāb*, the work of Ibn Fahd on love, see II, 55,3, 1?

16. Sharaf al-Dīn Abū ʿAbdallāh (Abū ʿAlī) Muḥammad b. Saʿīd al-Dalāṣī al-Būṣīrī (al-Dalāṣīrī) al-Ṣanhājī was born in Abūṣīr on 1 Shawwāl 608/7 March 1213. He lived in Jerusalem for 10 years, then in Medina, then in Mecca for 13 years, where his *Burda* was completed, and then as an official (*mubāshir*) in Bilbays. He died in Alexandria in 694/1296 (or, according to others, in 695 or 696), and it is said that he was buried near Imam Shāfiʿī in Fusṭāṭ.

Fawāt II, 205–9, al-Suyūṭī, *Ḥusn* I, 360, *al-Khiṭaṭ al-jadīda* X, 8 (according to which he was born in 698 and was a student—together with Ibn ʿAṭā'allāh al-Iskandarānī, see II, 117—of Abu 'l-ʿAbbās Aḥmad al-Mursī, d. 680/1281,

al-Shaʿrānī, *Ṭab.* II, 11–18, and died in 781. Save for the statement that al-Mursī was his teacher, this contradicts all the other sources).

1. *al-Kawākib al-durriyya fī madḥ khayr al-bariyya, Qaṣīdat al-nurda*, see R. Basset, *Bull. de Corr. Afr.* 1885, 252–63, Goldziher, *RHR* 31, 304–11, French translation by S. de Sacy in Garcin de Tassy, *Exposition de la foi Musulmane*, 127–48, E. Gabrieli, *Al-Burdatain, ovvero i due poemi arabi del Mantello in lode di Maometto*, Florence 1901, *Moslem Present, an Anthology of Ar. Poems about the Prophet and the Saints of Islam, P. 1 Containing the Famous Poem of al-Busaree, known as* Qasīda al-Burda lil-Busari, *with an Engl. Version by* Shaikh Faizullāh Bhai, Bombay 1893. Printed text Madras 1845, Calcutta 1825 (with an interlinear translaton in Persian), Istanbul 1251, Būlāq 1256, lith. C. 1298, 1300, print. Būlāq 1305, C, 1313. Introduction by ʿAlī b. Jābir b. Mūsā al-Yamanī al-Shāfiʿī Nūr al-Dīn (d. 725/1325, *DK* II, 35/6, Ibn al-ʿImād, *ShDh* VI, 689), Berl. 7787, Vat. V. 359.—Commentaries: 1. ʿAbd al-Raḥmān b. Ismāʿīl Abū Shāma (d. 665/1268, see p. 317), Munich 547, Paris 1620, 3.—2. ʿUmar b. ʿAbd al-Raḥmān al-Fārisī (d. 745/1344), Pet. AMK 924.—2a. (= 19) Abū ʿUthmān Saʿd b. Yūsuf al-Ilbīrī (ca. 751/1350 in Granada), Esc.[2] 318.—3. *al-Raqm* by Shams al-Dīn Muḥammad b. ʿAbd al-Raḥmān al-Zumurrudhī b. al-Ṣāʾigh (d. 776/1375, see II, 25), Leipz. 548, Cairo[2] III, 171, on which glosses in Vienna 478.—4. Aḥmad b. Yaḥyā b. Abī Ḥajala al-Tilimsānī (d. 776/1374, see II, 12) Esc.[2] 413.—5. *Iẓhār ṣidq al-mawadda* by Muḥammad b. Marzūq al-Tilimsānī (d. 842/1439, see II, 246),[9] additionally Paris 3088, Cambr. Suppl. 166, Fez | Qar. 742, Selīm Āġā 966, Cairo[2] III, 15.—6. = 3.—7. Saʿd al-Dīn al-Taftāzānī 468
(d. 791/1389), Qiličʿ A. 813.—8. = 4.—9. Shihāb al-Dīn Abu ʾl-ʿAbbās Aḥmad b. ʿImād al-Dīn ʿAbd al-Bāqī al-Aqfahsī (d. 808/1405), Cairo[2] III, 213.—10. = 5. *Nuzhat al-ṭālibīn wa-tuḥfat al-rāghibīn* by Aḥmad b. Muḥammad b. Abī Bakr al-Shīrāzī (author of *Kitāb al-ṣafāʾ fī muʿāmalat ahl al-wafāʾ*, Esc.[2] II, 749, where his name is given as Abu ʾl-ʿAbbās Aḥmad al-Shīrāzī), composed in 809/1407, additionally Hamb. 92, Pet. AMK 924, Mashh. XV, 43$_{126/7}$, Paris 3190, Cairo[2] IV, 83 (Abū Shāma?), Mosul 99$_{10}$ (? which has: Muḥammad b. Aḥmad b. Muḥammad b. Abī Bakr), Rāmpūr I 600$_{219}$.—11. Yūsuf al-Bisāṭī, composed in 821/1418, Cairo[2] III, 214.—12. = 6. *al-Anwār al-muḍīʾa* by Muḥammad b. Aḥmad al-Maḥallī (d. 864/1459, II, 114), further Vat. V. 1421, 2, Pet. Ros. 108, Cairo[2] III, 28, Dam. Z. 62, 186$_1$, Āṣaf. II, 1242$_{45}$, fragm. Ambr. C 21 iv (*RSO*, VII, 51), glosses by Muḥammad ʿArafa al-Dasūqī, Cairo[2] IV b, 44.—13. = 7. ʿAlī b. Muḥammad Muṣannifak

9 See Ben Cheneb *Idjāza* § 58 not by Shams al-Dīn b. Marzūq d. 784/1379 (II 239) as claimed in Leid.[2] 714.

al-Bisṭāmī (d. 875/1470, see II, 234), additionally Pet. AMK 924, Cairo² III, 214, Qilič ʿA. 813, Selīm Āġā 965.—14. = 8. Khālid b. ʿAbdallāh al-Azharī (d. 905/1499, see II, 27), read: Paris 734,7, additionally Br. Mus. Suppl. 1087i, Vat. V. 571,2, Pet. AM Buch. 147, Qilič ʿA. 809, Rabat 493, *Hesperis* XII, 133, 105b, Cairo² III, 203, Sbath 14b, Mosul 140,4, 229,25, Āṣaf. II, 1714,9,5, print. C. 1282, 1286, Būlāq 1297, Alexandria 1288, in the margin of al-Bājūrī's *Ḥāshiya* (II, 487), Būlāq 1302, C. 1304, 1308, 1311.—15. = 9. Aḥmad b. Muḥammad al-Qasṭallānī (d. 923/1517, see II, 73), additionally Cairo² III, 356, IVb, 79.—16. Zakariyyāʾ b. Muḥammad al-Anṣārī (d. 926/1520, see II, 99), Cairo² III, 178.—17. = 10. Khiḍr b. Maḥmūd al-ʿAṭūfī (d. 948/1541, *ShN* II, 10, Rescher, 268, Brussali Muḥammad Ṭāhir, *ʿUthm. Müʾell.* I, 355).—18. = 11. *Rāḥat al-arwāḥ* by Muḥammad b. Muṣṭafā Shaykhzāde (al-Qūjawī, d. 951/1544), additionally Bol. 117, 248,3, 254,1, Pet. AMK 924, Qilič ʿA. 810, Cairo² III, 29, 156, print. in the margin of Kharpūtī's comment. (see no. 44), Istanbul 1306.—19. (= 12.) Muḥammad b. Muḥammad al-Ghazzī al-ʿĀmirī (d. 984/1576), additionally Brill–H.[1] 522, [2]1148, 10.—20. al-Ḥasan b. al-Ḥusayn al-Tālishī, completed in 956/1349 in Cairo, Vienna 479.—21. = 13.—22. (= 14.) Muḥammad b. Badr al-Dīn al-Āqḥiṣārī (d. 1001/1593, see II, 439, 5), also Cairo² III, 214.—23. ʿAlī b. Muḥammad al-Qāriʾ al-Harawī (d. 1014/1605, see II, 394), additionally Manch. 470 D, Pet. AM Buch. 148, Qilič ʿA. 804, Sulaim. 1040, 2, Cairo² III, 214.—24. = 16.—25. (= 17.) Muḥammad b. Yūsuf al-Qudsī Raḍī al-Dīn, also Qilič ʿA. 814 (? only Raḍī al-Dīn).—25a. *Shifāʾ al-qalb al-jarīḥ* by ʿAbd al-Wāḥid b. Aḥmad b. ʿĀšir al-Anṣārī (d. 1040/1630 see ad II, 461), C. 1296.—26. (= 18.) i.e. Abu 'l-Baqāʾ Ayyūb b. Mūsā al-Ḥusaynī al-Kaffawī, d. 1094/1683, see II, 454.—27. = Abū ʿAbdallāh al-Ilbīrī, Esc.² 282/3, Fez Qar. 743.—28. (= 20.) Baḥr b. Raʾīs b. Ṣalāḥ al-Hārūnī al-Mālikī also Dam. Z. 74, 59.—29. (= 23.) Muḥammad b. ʿAbd al-Ḥaqq al-Sabtī, also Pet. AMK 924.—30. (= 24.) ʿAlī b. Ibrāhīm b. Idrīs al-Anṭākī, kabbalistic and magical, Paris 3187.—31. *al-Durra al-muḍīʾa* by Muḥammad b. Abī Bekr b. Muḥammad b. Sulaymān al-Kurdī al-Shahrānī al-Ḥanafī, ca. 1048/1638, Cairo² III, 100.—32. *Jāmiʿ al-kunūz* by Muḥammad al-Miṣrī, completed in 1084/1673, Cairo² iii, 74, lith. C. 1286.—33. ʿAbd al-Ḥaqq b. ʿAbd al-Fattāḥ, ca. 1119/1707, Cairo² III, 79.—34. Muḥammad b. Muṣṭafā al-Mudurnī, completed on 21 Shaʿbān 1136/16 May 1724, ibid. 432.—35. ʿUthmān b. ʿAbdallāh al-Kilisī al-ʿUryānī al-Ḥalabī, in Medina around 1163/1750, ibid. 178.—
469 36. Saʿīd b. Aḥmad al-Simlālī, Rabat 531, 3.—37. ʿAbdallāh b. ʿAlī | al-ʿAkkāshī al-Ṭabīb, Būhār 436.—38. Ḥasan b. Muḥammad al-Najafī, Mosul 228, 24.—39. ʿAbdallāh b. Fakhr al-Dīn b. Yaḥyā al-Ḥusaynī al-Mawṣilī, ibid. 274, 46, 11.—40. Saʿdallāh al-Khalwatī, Qilič ʿA. 808.—41. Mūsā b. Muḥammad al-Tabardār, ibid. 811.—42. Aḥmad b. Muḥammad al-Ḥājj, Algiers 1850.—43. ʿUmar b. Aḥmad al-Kharpūtī, composed in 1241/1825, Selīm Āġā 816, print. Istanbul 1289, 1306.—44. *Lawāmiʿ anwār al-kawkab* by Abū ʿAbdallāh Muḥammad b. Aḥmad

Bannīs, composed in 1200/1785, Fez 1296, 1317, in the margin of Qāsim Jassūs' commentary on *Shamā'il al-Tirmidhī*, Būlāq 1296.—45. *Ḥāshiya ʿalā matn al-Burda* by Ibrāhīm b. Muḥammad al-Bājūrī (d. 1277/1860, II, 487), different from no. 8, lith. in Vat. v. 1234, 4, as *Sharḥ* Rāmpūr I, 608,$_{216}$.—46. (= 25.) *al-Nafaḥāt al-Shādhiliyya*, by Ḥasan al-ʿIdwī al-Ḥamzāwī (d. 1303/1886, II, 486), C. 1297.—47. Aḥmad Fatḥī P. (d. 1914, see ad II, 474) in *Majmūʿ al-shurūḥ*, C. 1340/1922.—48. Persian by Muḥammad Ghayūr Qādirī, written in 920/1514 in Delhi, Ind. Off. RB, 58, by Ghaḍanfar b. Jaʿfar al-Ḥusaynī, ḤKh IV, 531, Manch. 471 (MS dated 997/1589), Pet. AM Buch. 149, Bank. IX, 922, by Muḥammad b. Nuṣayr Khabīṣī Kirmānī Shams Imām Mashh. XV, 21, 61, anon. ibid. 62, Bank. IX, 923, 925/6.—49. Arabic-Persian by Niẓām al-Dīn b. Muḥammad Rustam al-Khujandī, a student of Siyālkūtī, d. 1062/1651, Manch. 470 C, Bank. IX, 924, Āṣaf. II, 1242,$_{26}$.—50. Aḥmad b. Muḥammad al-Khafājī (d. 1001/1658, see II, 285), Rāmpūr I, 600,$_{205}$.—51. ʿAbd al-Qādir b. ʿUmar al-Baghdādī (d. 1093/1682, see II, 286), ibid. 583,$_{74}$.—52. Turkish *tawassul*, with *takhmīs* by Muḥammad Makkī Ef., Istanbul 1299, 1300.—53. The same, by Muḥammad Khayrī Ef. of Rusčuk, ibid. 1299.—54. The same, by ʿUthmān Tewfīq Bey of Saloniki, ibid. 1300.—55. Shilḥa-paraphrase, Paris Berb. 7, 10.—56. *Khawāṣṣ al-Burda fī bur' al-dā'* by ʿAbd al-Salām b. Idrīs al-Marrākushī (d. 660/1262?), additionally Vat. v. Barb. 78,$_{8}$.

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Adaptations: 1. *Takhmīs*: c. *al-ʿUmda fi 'l-mukhtār min takhāmīs al-B.* by Zayn al-Dīn Abū Saʿīd Shaʿbān b. Muḥammad b. Dā'ūd b. ʿAlī al-Miṣrī al-Qurashī al-Āthārī al-ʿUthmānī al-Shāfiʿī (d. 828/1425, see II, 180), containing the *takhmīs* of: 1. Badr al-Dīn Aḥmad b. Muḥammad b. ʿAlī al-Ṣāḥib al-Ḥamawī, ca. 785/1383.—2. Majd al-Dīn Ismāʿīl b. Ibrāhīm b. Muḥammad al-Kinānī al-Ḥanafī, ca. 787/1385.—3. Zayn al-Dīn Ṭāhir b. Ḥasan b. ʿUmar b. Ḥabīb al-Ḥalabī (d. 807/1405, see II, 81).—4. Fatḥ al-Dīn Abū ʿAbdallāh Muḥammad b. ʿImād al-Dīn Ibrāhīm b. al-Shāhid al-Shāfiʿī, d. 793/1391 (see Ibn al-ʿImād, *ShDh* VI, 329).—5. By the author himself, compiled in 822/1419, Cairo^2 III, 257.—d. Abū Bakr b. Ḥijja al-Ḥamawī (d. 837/1433, see II, 15), Paris 3248, 3, Cairo^2 III, 50, 22.—e. Muḥammad b. Aḥmad b. ʿAbdallāh b. Māmāya b. al-Rūmī (d. 987/1579, see II, 271), additionally Cairo^2 III, 52, 60.—f. Ṣadaqatallāh al-Qāhirī in Muḥammad b. Abī Bakr al-Baghdādī's (p. 250) *al-Qaṣīda al-Witriyya*, Bombay 1884.—g. Muḥammad Khalīl b. al-Qabāqibī (d. 849/1445, see II, 113), additionally Cairo^2 III, 50.—h. Muḥammad b. Aḥmad b. Abi 'l-ʿĪd al-Qaṣabī al-Mālikī al-Sakhāwī, additionally Cairo^2 III, 51, 48, 54.—i. Nāṣir al-Dīn Muḥammad b. ʿAbd al-Ṣamad al-Makkī al-Fayyūmī, additionally Br. Mus. Suppl. 1080 (= Cambr.

Suppl. 163?), Cairo² III, 49, 53, Algiers 1845, Vat. v. 358/9.—q. Muḥammad b. Manṣūr b. ʿUbāda, Vat. v. 359c, Algiers 1845, 2, Cat. It. 425, Pet. Ros. 96 (in Br. Mus. P. 310 this is attributed to Nāṣir al-Dīn al-Kūhī).—r.

470 | ʿAlāʾ al-Dīn b. ʿAlī Amīn al-Dīn b. Sālim al-Ghazzī, Vat. v. 359, b, Algiers 1845,3.—s. Shihāb al-Dīn Aḥmad b. Majd al-Dīn Sālim al-Adhraʿī, Vat. v. 359d, Algiers 1845, 4.—t. al-Dimyāṭī, Vat. v. 359e, Algiers 1845, 5.—u. Khalīfa b. Aḥmad al-Bisṭāmī, ca. 960/1553, Cairo² III, 53.—v. ʿAbd al-Raḥīm b. ʿAbd al-Raḥmān b. Muḥammad al-Suyūṭī al-Jirjāwī, Cairo² III, 54.—w. Shams al-Dīn Muḥammad b. Khalīl al-Ḥalabī, Paris 6714.—x. Shihāb al-Dīn Aḥmad b. Muḥammad al-Wafāʾī, Brill–H.¹ 522, ²1148, 7.—y. al-Qāḍī Ziyād al-Andalusī, Qiličʿ A. 778.—z. al-Qāḍī ʿAbd al-Raḥīm al-Bukhārī al-Jūybārī: *al-Tuḥfa al-ʿIzziyya allatī kānat sharḥan manẓūman mukhammasan li-qaṣīdat al-B.* n.p., n.d. (BDMG Hartmann, De 4139).—aa. Muḥammad b. al-Shammāʿ al-Miṣrī, Gotha 2290, Brill–H.¹ 23,² 471.—bb. Muḥammad b. Muḥammad b. Muḥammad al-Batātakānī al-Ṭūsī (= Bayādakānī b. Ṣāfī, ḤKh IV, 527 bottom, ca. 900/1494), Manch. 472.—cc. Turkish by Muḥammad Sulaymān Naḥīfī (d. ca. 1123/1711, Hammer, *Gesch. osm. Dichtk.* IV, 308), Ḥanīfzāde in ḤKh VI, 14555, Istanbul 1296, 1297.—dd. Turkish by Aḥmad Muṣṭafā, Būlāq 1256.—ee. Turkish by ʿAbbās Fayẓī Ef., Istanbul 1301.—Collections of 30 *takhāmīs*, Gotha 2285, of 69 *takhāmīs*, Cairo² III, 49—52.—*Tasbīʿ*: b. Muḥammad al-Miṣrī al-Niyāzī (d. 1105/1693, see ad II, 446), additionally Vienna 1982,6, Vat. v. 1430.—d. ʿAbdallāh b. ʿUmar al-Bayḍāwī (d. 696/1296): *Tafrīj al-shidda*, C. 1308.—e. Muḥammad al-Malāṭī al-Miṣrī al-Khalwatī al-Qādūrī, C. 1311.—f. Shams al-Dīn Muḥammad b. ʿAbdallāh al-Makkī al-Mālikī, composed in 1048/1638, Cairo² III, 88, 100.—g. Aḥmad b. Muḥammad al-Rifāʿī, Cairo² III, 227, C. 1280.—h. ʿAbd al-Ḥamīd Quds, completed in 1311/1893, Mecca 1313.—i. Anon., additionally Manch. 473 (= B. Mus. 622, iv Bodl. II, 415).—*Tashṭīr*: c. *Dafʿ al-shidda fī tashṭīr al-Burda* or *Jalb al-masarrāt wa-tafrīj al-shidda fī taṣdīr wa-taʿjīz al-Burda* by ʿAbd al-Ḥamīd b. Muḥammad ʿAlī, completed on 17 Ṣafar 1018/22 May 1608, Rabat 77.—d. Ramaḍān Jallāwa, d. 1887 in Alexandria, Brill–H.¹ 625, ²1163,13, Cairo² III, 63, 289, Princ. 8.—e. ʿAbd al-Raḥīm b. ʿAbd al-Raḥmān b. ʿAlī b. Makkī al-Suyūṭī al-Mālikī al-Jirjāwī, *Burʾ al-saqīm* Cairo² III 63, C. n.d.—f. Aḥmad b. Aḥmad b. ʿUthmān b. Sālim al-ʿAwwāmī, composed in 1201/1786, ibid.—g. Aḥmad b. ʿAbd al-Wahhāb al-Jirjāwī (d. 1254/1838), ibid.—h. Aḥmad b. Sharqāwī b. Musāʿid al-Khalwatī (d. 1316/1898), composed in 1313, Būlāq 1314.—i. Abu ʾl-Hudā Ḥasan Wādī al-Ṣayyādī al-Rifāʿī, completed in 1308/1890, Alexandria 1309.—k. *Taṣdīr al-Burda wa-taʿjīzuhā* by Aḥmad al-Ḥifẓī b. ʿAbd al-Khāliq al-Zawzanī al-ʿUjaylī al-Yamanī, ca. 1293/1876, Cairo² III 64, Bulāq 1295.—l. Muḥammad Bek Faraghlī al-Anṣārī al-Ṭahṭāwī (see II, 477), ibid.—

m. *Shifāʾ al-ʿalīl* by ʿAbd al-Qādir b. Saʿīd al-Rāfiʿī al-Fārūqī al-Ṭarābulusī, completed in Rajab 1313/April 1886, C. 1313, 1321 in *Nayl al-murīd*, C. 1323.—n. Sālim Abu ʾl-Najm al-Būlāqī al-Qāhirī, C. 1343.—o. *al-Fuyūḍ al-raḥmāniyya* by Muḥammad b. Ibrāhīm b. Khalīl al-ʿAzāzī al-Ḥusaynī al-Azharī, C. 1345.—p. *al-Durra al-zāhira bi-taḍmīn al-Burda al-fākhira* by al-Shaykh Qāsim, Damascus 1284.—An imitation entitled *al-Shahbāʾ* by Muḥammad b. Mūsā al-Najjār, Paris 1620, 9.—Defence of the *Burda* against a Wahhābī by Dāʾūd b. Ḥusayn al-Baghdādī al-Khālidī al-Naqshbandī, Cambr. Suppl. 165.

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II. *al-Qaṣīda al-hamziyya fi ʾl-madāʾiḥ al-nabawiyya* or *Umm al-qurā fī madḥ khayr al-warā*, additionally Copenhagen 49, Br. Mus. Suppl. 1082/3, *Hesperis* XIV, 113, $978_{,2}$, Tunis Zayt. II, 301, Cairo[1] VII, 41, 334, 337 and others, III, 25, lith. in *Majmūʿa* C. 1278, 1297, print. C. 1302, ʾ3, ʾ4, ʾ6, ʾ23/4, Tunis 1295. | Commentaries: 471
1. Aḥmad b. Muḥammad al-Ṣāghānī al-Makkī (d. 825/1422 in Mecca, al-Sakhāwī, *al-Ḍawʿ al-lāmiʿ* II, 179).—2. *al-Nukhaba al-saniyya* by Muḥammad b. ʿAbd al-Munʿim al-Jawjarī (d. 889/1434, see II, 96), Tüb. 55, Paris 3198_3, Tunis Zayt. II, 310, Cairo[2] III, 192, Mosul 191, 4.—3. *al-Minaḥ al-Makkiyya* or *Afḍal al-qirā* by Aḥmad b. Muḥammad b. Ḥajar al-Haytamī (d. 973/1565, see II, 387), additionally Leipz. 552, Br. Mus. Suppl. 233, VI, Brill–H.[1] 50, [2]26, Fez Qar. 744–6, Pet. AMK 945, Mosul 49, 48, 84, 21, 93, 4, 5, 140, 14, 15, 191, 4, Tunis Zayt. II 303, Cairo[2] III, 391 Qilič ʿA. 828–30, NO 4070/1, Ḥamīd. 1199 (ZA 24, 148), Dam. Z. 73, 30–3, Bank. 795, Būhār 431, Rāmpūr I, 660_{88}, Āṣaf. II, 1242_{27}, Bat. Suppl. 848, print. with glosses by Muḥammad b. Sālim al-Ḥifnī (d. 1181/1767, see II, 323), Būlāq 1292, C. 1303, 1307, 1322, glosses separately Cairo[2] III, 28, Dam. Z. 73, 34. Glosses by Sulaymān b. ʿUmar al-Jamal al-ʿUjaylī (d. 1202/1790, see II, 354), *al-Futūḥāt al-Aḥmadiyya* Rāmpūr I, 583_{75}, lith. C. 1279, print. Būlāq 1292, C. 1303, 1306, 1317, abstract of which by Muḥammad Shalabī (in 1345/1926 he was a *mufattish* in the ministry of education), C. 1344.—Abstract by the author himself entitled *al-Manāhij al-Makkiyya*, Tunis Zayt. II, 305.—4. Aḥmad b. ʿAbd al-Ḥaqq al-Sanbāṭī (d. 990/1582), additionally Cairo[2] III, 192, Brill–H.[1] $^2493_{,25}$, Mosul 140, 10.—5. To be excised; ref. 10 in Fleischer, *Kl. Schr.* III, 367, does not contain the commentary by al-Maḥallī, but no. 3, see Leipz. 552.—6. Abu ʾl-Faḍl al-Mālikī, before 1161/1748, Gotha 2295 (which has Faḍlallāh), Cairo[2] III 192.—7. Qāsim b. Muḥammad al-Ḥalabī al-Bakrajī, completed in 1160/1747, Cairo[2] III, 261.—8. Aḥmad b. Yūsuf b. al-Uqayṭiʿ al-Burullusī al-Mālikī, Cambr. 1164, Cairo[2] III, 407.—9. ʿAbd al-Raḥmān b. Zakrī, Rabat 76.—10. al-Fālūsī al-Miknāsī, ibid. 79.—11. Walīallāh b. ʿAbd al-Raḥīm al-Dihlawī (d. 1179/1765, see ad II, 504), Rāmpūr I, 602_{223b}.—12. Excerpts from the commentary of al-Kirmānī, Ambr. C

147, II (*RSO* VIII, 713).—13. *Lawāmiʿ anwār al-kawkab al-durrī* by Muḥammad b. Aḥmad Bannī, composed in 1200/1785, Cairo² III, 320, Rabat 78, print. Būlāq 1296, Fez 1297, 1317, C. 1306 (in the margin of Muḥammad b. ʿUmar Jassūs, *Sharḥ al-Shamāʾil al-tirmidhiyya*).—14. Muḥammad Fatḥī in *Majmūʿat shurūḥ*, C. 1340.—15. Aḥmad b. Aḥmad al-Ṣāwī al-Khalwatī (d. 1241/1825), Cairo² III, 270.—16. *al-Irshādāt al-rabbāniyya lil-futūḥāt al-ilāhiyya min fayḍ al-ḥaḍra al-Aḥmadiyya al-Tījāniyya allatī alqāha ʾl-Shaykh ʿAlī Ḥarāzim b. al-ʿArabī al-Fāsī min shaykhihi Abi ʾl-ʿAbbās al-Tījānī* (see II Ad 507) *ʿalā matn al-Hamziyya* C. 1344.—*Takhmīs*: 2. Aḥmad b. Muḥammad b. Yūsuf al-Ṣafadī (d. 1034/1624), Pet. AMK 946, Cairo² III, 28.—4. ʿIsā b. al-Surūr al-Shaʿrāwī, additionally Brill–H. ¹661, ²51.—5. ʿAbd al-Bāqī b. Sulaymān al-Fārūqī (d. 1278/1861, see ad II, 497), print. C. 1303, ʾ16, in Muḥammad b. Abi ʾl-Riḍā al-Naḥwī, *Majmūʿat al-takhāmīs*, C. 1300.—7. Aḥmad b. ʿIsā al-Murshidī al-Ḥanafī (d. 1047/1637, see II, 379), Cairo²III, 57.—8. Muḥammad Bek Farghalī al-Anṣārī al-Ṭahṭāwī (in 1345/1926 he was an official in the ministry of foreign affairs, see ad II, 477), ibid.—9. Muḥammad Amīn al-ʿUmarī (d. 1203/1789₁, II, 374), Mosul 296,1.—10. By several modern poets from Mosul, Mosul 91, 3.—11. *al-ʿAṭfa al-kanziyya* by Muḥammad b. Fatḥī b. ʿAbd al-Wāḥid al-Naẓīfī, C. 1346.

1. *Tashṭīr: Nayl al-murād fī tashṭīr al-Hamziyya wal-Burda wa-Bānat Suʿād* by ʿAbd al-Qādir Saʿīd al-Rāfiʿī al-Fārūqī al-Ḥanafī al-Ṭarābulusī, C. 1323.—2.
472 | ʿAbd al-Raḥīm b. ʿAbd al-Raḥmān b. Makī al-Ḥanafī al-Mālikī al-Jirjāwī (b. 1281/1864, d. after 1320/1902), Cairo² III, 64, 396, print. C. n.d.

III. *Dhukhr al-maʿād ʿalā wazn Bānat Suʿād* or *al-Kalima al-ṭayyiba wal-dīma al-ṣayyiba*, additionally Cambr. Suppl. 637, Cairo¹ VII, 32, ²III, 152, Rabat 530,₆, print. in *Majmūʿa*, C. 1315.

IV. *al-Qaṣīda al-khamriyya*, print. together with the *Burda* C. 1305; fragment of the commentary by Dāʾūd b. Maḥmūd al-Qayṣarī (d. 751/1350, see II, 231), Paris 645,₂, Cairo², I, 324. Commentary by Kamālpāshāzāde (d. 940/1533, see II, 449), Berl. 7733, Upps. II, 227, 18, Pet AMK 939, Pers. comment. by Jāmī, Teh. II, 610, 1.

V. *al-Qaṣīda al-muḍariyya fi ʾl-ṣalāt ʿalā khayr al-bariyya*, additionally Manch. 460 N, Cairo² I, 342, III, 231, print. in *Majmūʿ laṭīf*, C. 1282, in al-Juzūlī's *Dalāʾil al-khayrāt*, Tellichury 1879, 687–99, with an interlinear version in Turkish in *al-Majmūʿa al-kubrā*, Istanbul 1859, 19–44.—Commentaries: 1. and 2. to be excised, see I, 3, 20.—3. ʿAbd al-Ghanī al-Nābulusī (d. 1143/1730, see II, 345), additionally Vat. V. 1435,₂, Brill–H. ¹27, ²52, Cairo² III, 245, printed in the margin of Ḥasan al-ʿIdwī, *al-Nafaḥāt al-Shādhiliyya*, C. 1880.—*Takhmīs* a. al-Qādirī, Vat. V. 1430,₇, b. Ismāʿīl b. Abī Bakr al-Muqrī (d. 837/1433, see II, 190), Gotha 2313, Bat. Suppl. 850, in Berl. 8216 attributed to Muḥammad b. Aḥmad b. ʿAbdallāh al-Rūmī Māmāya (d. 987/1579, see II, 271).

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VII. *al-Yā'iyya*, with a commentary by al-Suyūṭī (d. 911/1505, see II, 143), Pet. Ros. 222, by al-Ḥasan b. Muḥammad al-Būrīnī (d. 1024/1615, see II, 290), Munich 521.

VIII. *al-Lāmiyya fī madḥ al-nabī* (*Muʿāraḍat Bānat Suʿād*), rhyming on *ūlu*, Cairo^2 III, 314, 360, ed. M. Ṭalʿat al-Miṣrī, St. Petersburg 1907; on which a commentary by Yāsīn b. Zayn al-Dīn al-ʿUlaymī al-Ḥīmṣī (d. 10 Shaʿbān 1061/19 July 1651, see Muḥibbī IV, 491), ibid. 216.

IX. Another *Lāmīya* rhyming on *ūlā*, containing refutations of Christian and Jewish teachings, ibid. 314. On this there was written the *Takhmīs al-hadiyya al-ḥamīdiyya* by ʿUthmān Ef. b. al-Ḥājj ʿAbdallāh al-Mawṣilī al-Mawlawī, completed in 1312/1894 in Damascus, ibid. 429, print. C. 1319.

X. Poem in praise of Abu 'l-ʿAbbās al-Mursī and in consolation for the death of his teacher Abu 'l-Ḥasan al-Shādhilī, Esc.^{2} 1702, 15.

F *North African and Sicilian Poets*

1. Abū Isḥāq Ibrāhīm b. ʿAlī b. Tamīm al-Ḥuṣrī, who died after 413/1022 in al-Manṣūra.

Yāqut, *Irsh.* I, 358–60. 1. *Zahr al-ādāb wa-thamar al-ulbāb*, Leid. 462, and also Brill–H^2 130, Br. Mus. Or. 5660 (DL 61), Cairo^2 IIb 56, III, 179, Top Kapu 2566 (*RSO* IV, 718), ʿĀšir I, 812 (*MFO* V 511), Selīm Āġā 960, Selīmiyya 950 (*ZDMG* 68, 58), ed. Zakī Mubārak, C. 1344 (see *RAAD* XII, 257–69).—3. Cited as the *Risālat al-nūrayn*, Yāqūt, *Irsh.* V, 18, 4, 465, II, VI, 502, 7.—4. Read: poem.—5. *Jam' al-jawāhir fi 'l-mulaḥ wal-nawādir* Cairo^2 IV, b. 44, Beirut (not in the catalogue), Cheikho, *Chrest.*^{2} 317, ed. ʿAbd al-ʿAzīz al-Bishrī, C. 1353. | 6. *Muʿāraḍāt* 473
Qaṣīdat layl al-Ṣabb lil-Ḥuṣrī jamaʿahā ʿĪsā Iskandar Maʿlūf al-Lubnānī, C. 1921. *Muʿāraḍāt Qaṣ. al-Ḥ.*, by the most famous among the poets of modern Egypt: Aḥmad Bek Shawqī, Ismāʿīl Ṣabrī, Welīeddīn Yegen, Nakhla al-Khālid, Shakīb Arslān and others, collected by Muḥyi 'l-Dīn Riḍā, C. 1919/1338, second printing 1342/1924, for a *muʿāraḍa* by Aḥmad Zakī Abū Shādī, see Ḥasan Ṣāliḥ al-Jiddāwī, *Naẓarāt naqdiyya fī shiʿr Abī Shādī.*, C. 1925/1344, p. 60.

2. Al-Muʿizz b. Bādīs, d. 453/1061.

Ibn al-Qāḍī, *Jadhwat al-iqtibās* 241. The *Nafaḥāt al-qudsiyya* by al-Ḥasan b. Abi 'l-Qāsim b. Bādīs (see II, 166, 4) are wrongly attributed to him in Esc.^{2} 361, 2. *ʿUmdat al-kuttāb wa-ʿuddat dhawi 'l-albāb*, Gotha 1354–6, Cairo^1 VII, 328, with the title *ʿUmdat al-kuttāb fī ṣifat al-ḥibr wal-aqlām wal-khaṭṭ*, A. Taymūr P. *RAAD*, III, 362.

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3. Abū ʿAbdallāh Muḥammad b. Abī Saʿīd b. Sharaf al-Qayrawānī al-Judhāmī, an opponent of Ibn Rashīq (see p. 307), followed al-Muʿizz to al-Mahdiyya in 447/1055, then went to Sicily, and later to Spain, where he died in Seville in 460/1068.

Yāqūt, *Irsh.* VII, 96–9, see ad 307. 1. *Aʿlām al-kalām, Risāla fi 'l-shuʿarā' wa-marātibihim fī al-shiʿr wa-naqd ashʿārihim*, ed. Ḥ. Ḥusnī ʿAbd al-Wahhāb, Damascus 1912, ʿAbd al-ʿAzīz al-Khānajī in *al-Rasā'il al-nādira* II, C. 1324/1926.

4. Abū Muḥammad ʿAbdallāh b. Abī Bakr b. ʿAlī al-Shaqrāṭisī of Shaqrāṭis, in al-Jarīd (Qafsa) in Africa, was a *qāḍī* in Tawzar who died in 466/1073.

Maqqārī I, 563. 2. *al-Qaṣīda al-lāmiyya al-Shaqrāṭisiyya*, additionally Dam. ʿUm. 81, 26; Commentaries: a. on his *Takhmīs Dīwān ṣilat al-samṭ* by Abū Shāma (d. 667/1268), see p. 317.—b. Abū ʿAbdallāh Muḥammad b. ʿAlī al-Miṣrī b. Shabbāṭ al-Tawzarī (second half of the seventh cent.), with historical accounts, additionally Br. Mus. Suppl. 1052, in a MS Rousseau used by Amari, *Storia dei Musulmani di Sicilia*, I, xiv, *Bibl. ar. Sic.* I, 209–13, 348ff., Algiers 1835, 1837.—c. Abū Bakr Muḥammad b. Isḥāq, Br. Mus. 141a, Algiers 1834.—d. ʿAbdallāh al-Qurṭubī, Princ. 4.—e. Anon., Esc.^{2} 361, Algiers 1836,$_{1}$ (with unclear information on its relation to Algiers 1835). *Takhmīs* a. Anon., with a comment., Algiers 1836, 2.

5. Abu 'l-Faḍl Yūsuf b. Muḥammad b. Yūsuf b. al-Naḥwī al-Tawzarī, who died in 505/1113 (or, according to others, in 513/1119).

Suyūṭī, *Bughya* 424. 1. *al-Qaṣīda al-munfarija* or *al-Faraj baʿd al-shidda*, which al-Subkī, *Ṭab.* V. 24/5—where the beginning is given—also attri-
474 butes to Muḥammad | b. Aḥmad b. Ibrāhīm b. ʿAṭṭār al-Qurashī al-Andalusī (d. 590/1194), see *WZKM* XV, 44, $_{4}$, additionally Gotha 68,$_{6}$, 74,$_{1}$, Paris 743,$_{4}$, Vat. V. 1469,$_{4}$, Brill–H.^{1} 592, ^{2}1108, 2, Pet. AMK 939, Cairo^{2} I, 342, III, 395, Algiers 1847,$_{3}$, 1854,$_{1}$, AS 3340,$_{2}$, (Tauer, *Arch. Or.* VI, 96), Bank. XVIII, 1, 1291, X, lith. Alexandria 1304, print. C, 1321 (as an appendix to Barzanjī's (see II, 384, 12, 3) *Jāliyat al-kadar*, Mekka, 1317). Commentaries: a. *al-Anwār al-munbalija*, by Aḥmad b. ʿAbd al-Raḥmān al-Naqāwusī al-Bijawī (d. 810/1403), additionally Tunis Zayt. III, 188, 1601, Rāmpūr I 579,$_{43}$, = ? ʿAbd al-Raḥmān al-Nafūsī, Bibl. Dahdāh 50.—b. *al-Aḍwā' al-bahija fī ibrāz daqā'iq al-Munfarija* by Abū Yaḥyā Zakarīyā' al-Anṣārī (d. 926/1520, see II, 99), additionally Leipz. 532, 872, i, 874, i, Gotha 1593, Leid.

672, Paris 6439, Brill–H.[1] 11,[2]27, [1]522, [2]1148,$_2$, Br. Mus. Suppl. 1124 iii, Pet. AMK 939, Cairo [1]VII, 555,$_{20}$, [2]I, 267, III, 14, Dam. Z. 60, 131, 4, 132, 10, Princ. 5, Fātiḥ 3996, Bat. Suppl. 853, print. C. 1323.—d. ʿAlī b. Yūsuf al-Būṣīrī (see below), Rabat 90, 350, 1.—e. Turkish by Ismāʿīl b. Aḥmad al-Anqirawī (d. 1025/1616), Vienna 475, 2, AS 2077.—f. al-Subkī, Mosul 190, 2.—*Takhmīs*: a. Ibn Mulayk (II, 20, 38), additionally Vat. v. 1184,$_8$,—e. Anon., Esc.[2] 1393, 3.—f. Abū Bakr. b. Khamsīn, ibid. 4.—g. Abū ʿAbdallāh Muḥammad b. Nuʿaym, ibid. 6.

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6. Abu ʾl-Ḥasan Ḥāzim b. Muḥammad b. Ḥasan b. Ḥāzim al-Anṣārī al-Qarṭajannī was born in 608/1211, probably in Cartagena, where he spent his youth, and emigrated to Africa before the Christian conquest of the city. He died in Tunis, on 12 (24) Ramaḍān 684/13 (23) November 1285.

Suyūṭī, *Bughya* 214 (wrongly ʿal-Qurṭubīʾ), Maqq. I, 862–9, Ibn al-Qāḍī, *Durrat al-ḥijāl* I, 137, 381. 1. *al-Qaṣīda al-alfiyya al-maqṣūra*, see Maqq. I, 862–6, E. García Gómez, Observaciones sobre la Q. m. de Abu ʾl-Ḥ. Ḥāzim al-Q., *al-Andalus* I, 81–104. A commentary by Abū ʿAbdallāh Abu ʾl-Qāsim Muḥammad b. Aḥmad al-Sharīf al-Ḥusaynī al-Gharnāṭī al-Sabtī (d. 761/1358), whose value as a historical source should not be overestimated despite of its significant biographical data (*Andalus* I, 86, n. 1), additionally Paris 3175, Br. Mus. 367, Algiers 1841,$_1$, Rabat 333, Fez Qar. 1328, Rāmpūr I, 603,$_{231}$, print. C. 1344.—4. An eulogy on the prince of Tunis with allusions to the technical terminology of grammar, Subkī, *Ṭab*. IV, 39.—5. *Minhāj al-bulaghāʾ* is cited in Suyūṭī, *Muzhir* I, 93,$_{17}$.

7. Abu ʾl-Ḥasan ʿAlī b. ʿAbd al-Raḥmān al-Ṣaqalī al-Kātib al-Ballanūbī (from Villanova), who lived towards the end of the fourth century.

Amari, *Bibl. Ar. Sic*. 680/1, *Storia dei Musulmani di Sicilia* I, xliiia, II, 521, 541, 543.

8. Abū Muḥammad ʿAbd al-Jabbār b. Abī Bakr b. Muḥammad b. Ḥamdīs al-Azdī al-Sīrāqūsī al-Ṣaqalī was born in Syracuse in 447/1155 and died in Bijāya (or on Mallorca) in 527/1132.

| Ad p. 276 475

Schack II, 17–31, Amari, *Bibl. Ar.-Sic.* LXIII, *Storia* II, 125, Pons Boigues, 186–9, no 155, Dozy, *Abb*. I, 146, Derenbourg, *Vie d'Ousama* 332, n. 2. *Dīwān*, Vat. v. 447 (see Tisserant, *Spec.* XXXVII, Tab. 52a). His poems, which are mostly descriptive,

are still considered timeless; it was especially Abū Shādī who campaigned for their recognition in Egypt, see *Apollo* I, C. 1932, 66 and *al-Raqṣ al-firanjī fī shiʿr Ibn Ḥamdīs*, ibid. I, 103–5.

9. Abū Rabīʿ b. Abī Muḥammad al-Sulṭān ʿAbd al-Munʿim b. ʿAlī al-Maghribī, the founder of the Almohad dynasty (524–58/1130–63), was also active as a poet.

Dīwān, Top Kapu 2333 (*RSO* IV, 719).

G ***Spanish Poets***

ʿUthmān b. Rabiʿa al-Andalusī (d. 310/922) *Ṭabaqāt al-shuʿarāʾ bil-Andalus* is cited in Yāqūt, *Irsh.* V, 32.

ʿUbāda b. Māʾ al-Samāʾ (d. 422/1031, see Hartmann, *Muwashshaḥ* 90ff.), *Akhbār shuʿarāʾ al-Andalus*, is cited by Ibn Ḥazm in Maqqarī II, 117,5.

Abū Naṣr al-Fatḥ b. Muḥammad b. Khāqān (d. 529/1134), *Qalāʾid al-ʿiqyān wa-maḥāsin al-aʿyān* and *Maṭmaḥ al-anfus*, see p. 339.

Abu ʾl-Ḥasan b. Bassām al-Shantarīnī (d. 542/1147), *Kitāb al-dhakhīra fī maḥāsin ahl al-Jazīra*, ibid.

Al-Ghuṣūn al-yāniʿa fī maḥāsin shuʿarāʾ al-miʾa al-sābiʿa, composed in 657/1259, see ad p. 361.

Kāmil Kīlānī, *Naẓarāt fī taʾrīkh al-adab al-Andalusī, majmūʿat muḥāḍarāt*, C. n.d. (1342).

Aḥmad Ḍayf, *Balāghat al-ʿArab fi ʾl-Andalus* C. 1342/1924.

Angel Gonzales Palencia, *Historia de la literatura Arabigo-Española*, Barcelona–Buenos Aires 1928.

A. Fr. v. Schack, *Poesia y Artes de los Arabes en España y Sicilia*, transl. J. Valera, 2 vols. Madrid 1930–3.

L. Gonzalvo y Paris, *Avance para un estudio de las poetisas musulmanas en España*, Madrid 1905 (see I. Kratchkovsky, *al-Andalus* II, 202).

Recueil de chansons et poesies qui ont été transmises par la tradition sous le titre général de chernata et qui constituent le répertoire des anciens maures du 8e et 9e siècle, publ. par E. Yafil, 1904.

On the part played by non-Arab Spaniards in Arabic literature see Dozy, *Hist.* II, 103. On possible influences on European poetry, especially that of the Provence, see K. Burdach, Über den Ursprung des malichen Minnesangs,
476 Liebesromans u. Frauendienstes, *SBBA* 1918, XLV, LXVII, S. Singer, *Ar. u.* | *europ. Poesie im MA*, Abh. Berl.-Ak. 1918, no 13, see *Zeitschr. für deutsche Phil.* 1927, 77–92, J. Ribera, *Dissertaciones y opusculos* I (Madrid 1928), 12–35, 109–12,

Scheludko, *Arch. Romanum* XII (1929) 30–127. A.R. Nykl (transl.), *A Book containing the* Risāla *known as the Dove's Neck-Ring by Ibn Ḥazm*, Paris 1931, 61–119, with C. Appel, *Zeitschr. f. rom. Philologie* LII, 770–91. J.M. Millas, Influencia della poesia popular hispano-musulmana en la poesia italiana, *Revista de Archivos*, 1920/1. L. Ecker, *Arabischer, provenzalischer und deutscher Minnesang, eine motivgeschichtliche Untersuchung*, Bern–Leipzig 1934.

The following overview of poets whose works have been preserved can only give a partial impression of the richness of the literature that flourished in Spain in this period. As always, it needs to be completed by the many anthologies. In the versility of their language, these Spanish-Arab poets are at least on a par with those of the East, while in the depth of their feelings—especially in love poetry, which was very popular here—they often left them behind. Count Schack attributed this—and probably rightly so—to the strong influence of Germanic and Romano-Iberian blood among these poets, who were in fact only Semitic in terms of their language. There can be no doubt that this art was not monopolised by a small courtly clique, but that it was shared by the people as a whole. As such, it was easier for them to cross certain linguistic boundaries than may be first imagined. Ribera made a strong case for the likelihood that, in day-to-day life, these Spaniards also spoke, besides Arabic, a Romance language. There can, therefore, be hardly any doubt that songs were also sung in one of these popular dialects. Among the Arabs, the ideas and phraseology of this poetry had been standardised since the time of ʿUmar b. Abī Rabīʿa, and theArabist will have little doubt that this system, codified by Ibn Ḥazm in his *Ṭawq al-ḥamāma*, served as a model for the lovesongs of the Provence and, therefore, also of the German 'Minnesang'. Even if most Romanists | are still 477
reluctant to accept this hypothesis, difficult as it is to fit into their traditional image of culture, they will nevertheless have to let themselves be convinced by the sheer weight of the parallels adduced by Ecker. One cannot solve this problem of culture, which would then in fact not exist, by assuming that, on both sides, natural feelings found similar modes of expression. Ecker's most commendable study would, incidentally, have been more persuasive had he gone further into the antecedents of love poetry among the Arabs.

Because the culture of the Arabs of Spain was less traditional and more exposed to foreign influence, its poetry, too, freed itself from the bonds of tradition sooner. This is how Spain became home to strophic poetry. According to Ibn Bassām's *Dhakhīra* (cod. Par. f. 124), Ibn al-Abbār's *al-Ḥulla al-siyarāʾ* (Dozy, not. 36), Ibn Khāqān's *al-Muqtabis* (Cod. Oxf. f. 34), al-Ḍabbī's *Bughyat al-multamis* I, 386, Maqqarī II, 361, n. 11, and Ibn Khaldūn's *Muq*. III, 390, its

first exponent was al-Muqaddam b. Muʿāfā al-Qabrī al-Ḍarīr,[10] who flourished at the court of the Umayyad ʿAbdallāh (275–300/888–912), and who transmitted this new art form to Ibn ʿAbd al-Rabbih (see above, p. 250), who himself created the basic form of the strophe as a *markaz*, and was the first to have the courage to introduce the language of the people—commingled as it was with Spanish elements—into poetry. This approach was then adopted by al-Ramādī, Mukarram, Ibn Saʿīd, Abu 'l-Ḥasan's two sons, and by ʿUbāda b. Mā' al-Samā'.

Hartmann, *Muwashshaḥ* 71, J. Ribera, *Diss. y op*. I, 100.

478 1. From among his successors, Abū | ʿUmar Yūsuf b. Hārūn al-Ramādī (actually Spanish-Arabic *janīs*, 'cinder father') al-Andalusī was the greatest poet of his time in Spain and someone people liked to compare to al-Mutanabbī. As a student of al-Qālī he was just as familiar with classical poetry as he was with the popular art of his native country. Having had the temerity to attack the caliph of Córdoba, al-Ḥakam II, in his poetry and also taken part in a failed plot against him, he spent some time in jail at al-Zahrā', and when he was finally pardoned by the vizier al-Manṣūr he had to emigrate to Saragossa upon his release. He died in 403/1012 in Córdoba, to where he had returned after the downfall of the Umayyads.

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Al-Thaʿālibī, *Yatīma* I, 365, 434–6, Ibn Ḥazm, *Ṭawq al-ḥamāma* 21/2 (on his love for the slave girl Khalwa), Ibn Khāqān, *Maṭmaḥ*, 69–74, C. 78–83, from which Maqq. II, 440–3, Yāqūt, *Irsh*. VII, 308/9, *Fawāt* I, 255, Ibn Bashkuwāl, no. 1376, Ibn al-ʿImād, *ShDh* III, 170–2, Suter, *Math*. 182, *Nachtr*. 168, Palencia 52, idem, L'amor platonico en la Corte de los Califas, in *Bol. R. Ac. de Cordoba*, 1929, 314ff., E. García Gómez, *Poetas musulmanes*, ibid. 13, *Poemas arabes Andaluces*, Madrid 1932, no. 32, Pérés, *EI* III, 1201–3. In prison he wrote a *Kitāb al-ṭayr* in verse—from which we only possess a *Lāmiyya* on the hunting falcon—and which ended with a hymn on the heirs to the throne of Hishām.

2a. Abū ʿUmar (ʿAmr) Aḥmad b. Muḥammad b. Darrāj al-Qasṭalī was regarded as the greatest poet of Spain, someone whom people compared to al-Mutanabbī. He was born in Muḥarram 347/April 958 and died in 431/1030.[11]

10 On the form of the name see N. de la R. *al-Andalus* II 215–22.

11 According to Ibn Khall.; according to others in 428.

Under al-Manṣūr b. ʿĀmir, whose praises he sang, he also held the role of Secretary of State.

Al-Thaʿālibī, *Yatīma* I, 438–50, Ibn Khall. 55, Ibn al-ʿImād *ShDh* III, 217–9, Maqq. II, 131/2, 231/2, 480, A. Gonzalez Palencia, 50, R. Blachère, *Hesperis* XVI (1933) 99ff., Zakī Mubārak, *Muwāzanat al-shuʿarāʾ* 243–52. A poem in praise of the Umayyad Ibn al-Ḥakam, in Lisān al-Dīn b. al-Khaṭīb, *Aʿmāl al-aʿlām*, ed. Lévi-Provençal, 143–5, on al-Mundhir b. Yaḥyā, ibid. 228–31 (under the year 428), a poem from the year 401, ibid. 245–7, on the ʿĀmirid al-Mubārak b. al-Muẓaffar, ibid. 256–8.

| 2b. One of the most brilliant poets, one who also shone as a prose writer, was 479
Abū ʿĀmir b. Shahīd, a descendant of Aḥmad b. ʿAbd al-Malik, the vizier of al-Nāṣir ʿAbd al-Raḥmān al-Umawī, who was born in 382/992. Even though a hearing problem excluded him from socialising at the court, his spirited poems and funny letters earned him great respect in Córdoba. He died there on 30 Jumādā I 426/11 April 1035.

Ibn al-Bassām, *al-Dhakhīra* I, 26, 123, Maqq. I, 319, Zakī Mubārak, *al-Nathr al-fannī* II, 302–18. His *Risālat al-tawābiʿ wal-zawābiʿ*, written around 421/1030 in the form of an account of a tour around the spiritual valley of literary criticism and anecdotes, may have served as a model for al-Maʿarrī's *Risālat al-ghufrān*, see Zakī Mubārak, 258–70.

3a. Abu 'l-Ḥasan ʿAbd al-Ghanī al-Ḥuṣūrī al-Fihrī al-Muqriʾ al-Ḍarīr al-Qayrawānī moved to Spain in 450/1058, where he made a living as a panegyrist, moving from court to court. He died in Tangiers in 488/1095.

Yāqūt, *Irsh*. V, 261, al-Ḍabbī, p. 412, no. 1229, Suyūṭī, *Bughya* 341, Ibn al-ʿImād, *ShDh* III, 385. 1. *Muʿashsharāt*, love poems, *ghazal*s and *nasīb*s, in alphabetical order, Cairo[2] III, 363 (where the poet is confused with the al-Ḥuṣrī of p. 472).—2. *Iqtirāḥ al-qarīḥ wajtirāḥ al-jarīḥ*, alphabetically ordered songs lamenting the death of his son, Cairo[1] IV, 205, [2]III, 20.—3. *Qaṣīda rāʾiyya* in 212 (215) *ṭawīl* verses, Qurʿān-reading of Nāfiʿ, Berl. 641, Ambr. C. 159, NF 415 iv, Cairo[2] I, App. 2.

4. Abu 'l-Ḥasan ʿAlī b. Aḥmad b. ʿAbd al-ʿAzīz b. Ṭunayz al-Mayurqī, who died in 475/1082 in Kāẓima, near Baghdad.

Suyūṭī, *Bughya* 327.

5. Al-Muʿtamid al-ʿAbbādī, who died in 488/1095 in a prison in Aghmāt, in Morocco.

Ibn Khāqān, *Qalāʾid* 4–35, Lisān al-Dīn b. al-Khaṭīb, *Aʿmāl al-aʿlām*, ed. Lévi-Provençal, 183–97 (who visited his grave in Aghmāt in 761/1360), Maqqarī II, 385–94, 487–9, 568–81, 597–626. Palencia, 71–85. D.L. Smith, *The Poems of Muʿtamid Rendered into English Verses*, London 1915.

5a. Abū Isḥāq Ibrāhīm b. Masʿūd al-Ilbīrī al-Tujībī al-Gharnāṭī, the poet and *faqīh*, flourished in the middle of the fifth century.

480 | Al-Ḍabbī, *Bughyat al-multamis*, p. 210, no. 520 (without date), Maqq. II, 330, 480, 668. *Dīwān*, Esc.[2] 404, 2 (MS dated 676). A poem addressed to Prince Bādīs of Granada, in which he warns him of a Jewish secretary and which led to a great persecution of the Jews in 465/1072 or 469, is cited in Lisān al-Dīn b. al-Khaṭīb, *Aʿmāl al-aʿlām* 265–7.

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7. Abu ʾl-ʿAbbās Abū Jaʿfar Aḥmad b. ʿAbdallāh al-Tuṭīlī al-Aʿmā al-Ishbīlī, who died in 520/1126.

Ibn Khāqān, *Qal.* 315–22. A *marthiya* with many historical allusions, like those of Ibn ʿAbdūn, Cairo[2] III, 283.

8. Abū Muḥammad ʿAbd al-Majīd b. ʿAbdūn al-Yāburī al-Fihrī died in 529/1134, or in 520/1126.

Ibn Khāqān, *Qal.* 164–8, al-Ḍabbī, no. 1567, al-Marrākushī, transl. Fagnan, 64, Ibn Khall. (de Slane), IV, 562, Hoogvliet, *Prol.* 99, Pons Boigues, 190–8, no. 158. *Al-Qaṣīda al-bassāma* (*bashshāma*) *bi-aṭwāq al-ḥamāma*, a rhyming chronicle on unfortunate dynasties, from Darius down to the Afṭasids. Although the language is elegant, the work is unspirited and full of cold plays on words; Lisān al-Dīn b. al-Khaṭīb, *Aʿmāl al-aʿlām* 216–8, in *Majmūʿa*, C. 1340. Commentaries: a. *Kimāmat al-zahr wa-farīdat al-dahr* (*wa-ṣadafat al-durar*) by Ibn Badrūn Abu ʾl-Qāsim ʿAbd al-Malik b. ʿAbdallāh al-Ḥaḍramī al-Shilbī, ca. 560/1164, additionally Gotha 2252/3, Leid. 662–4, Paris 3127–33. 6678, Br. Mus. Suppl. 585 ii, 1058, Cambr. Suppl. 987, Manch. 456, Esc.[2] 1658, 1774, Ambr. C 154 xii (*RSO* VIII, 623), Qilič ʿA. 817, Selīm Āġā 964, Lālelī 1839 (*MO* VII, 104), Bārūdī, Beirut, *RAAD* V, 135, Cairo[2] III, 307, IV, b, 74, Rabat 32, 328, Fez Qar. 1322, 1439, ed. Muḥyi ʾl-Dīn

Ṣabrī, C. 1340. Abstract *Ṭawq al-ḥamāma fi 'l-ta'rīkh wal-nasab li-mulūk al-ʿAjam wal-ʿArab*, by Aḥmad b. Muḥammad al-Ṣafadī al-Khālidī, Leid. 665, Vienna 390, Lala Ism. 678.—b. *ʿIbrat uli 'l-abṣār fī mulūk al-amṣār* by ʿImād al-Dīn Ismāʿīl b. Aḥmad b. al-Athīr (d. 699/1229, see S. 341), photograph C.[2] V, 221.

9. Abū Isḥāq Ibrāhīm b. Abi 'l-Fatḥ b. ʿAbdallāh b. Khafāja was born in 450/1058 in Alcíra on the Júcar (Edrisi, transl. Dozy, 1866, 310, 2), between Valencia and Játiva, and where he died in 533/1138.

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Ibn Khāqān, *Qalā'id* 266–78, Suyūṭī, *Bughya* 184, Maqq. II, 328, 15 (who calls him al-Jannān Ṣanawbarī al-Andalus because the latter had a special liking for describing gardens), al-Iskandarī b. Hasan al-Andalusī, *RAAD*, XI, 724–35, | XII, 481
26–39, Palencia 91. Abū Shādī, *al-Shuʿla*, C. 1933, 8, 7, likens his natural talent for poetry to that of Abū Nuwās; in *al-Shafaq al-bākī* 306, 13 he even calls him, along with Ibn Ḥamdīs, his teacher in the art of description. *Dīwān*, additionally Asʿad Ef. 2596 (*MFO* V, 533), Fez Qar. 1345/6 and in the possession of Basset.

9a. ʿAlī b. ʿAṭiyya b. al-Zaqqāq Abu 'l-Ḥasan al-Bulqīnī al-Mursī, the son of a sister of Ibn Khafāja, died in 528/1134.

Ibn al-Abbār, *Takmila* (BAH V/VI) no. 1844. An edition of the *Dīwān* (Berl. 7681) by E. García Gómez was announced in al-Shaqundī, *Elogio del Islam Español*, Madrid–Granada 1934, 70 n.

9b. Abu 'l-Ḥasan Sallām b. ʿAbdallāh b. Sallām al-Bāhilī al-Ishbīlī of Seville, the son of a vizier of al-Muʿtamid, died at the age of 80 in Silves, in 544/1149.

Ibn al-Abbār *Takm*. no. 2679, Maqqarī II, 659, see García Gómez, op. cit., 80 n. 99. *Al-Dhakhā'ir wal-aghlāq fī ādāb al-nufūs wa-makārim al-akhlāq* (ḤKh 5776 without date), print. C. 1298.

10. ʿUbaydallāh b. al-Muẓaffar, who died in 549/1154.

Maqqārī I, 548, 898, Ibn Khall. no. 332.

11. Abu Bakr ʿAbd al-Malik b. Quzmān was the inventor, or at least the most important representative, of the popular form of strophic poetry known as *zajal*. He was born between 1078 and 1080. Accompanied by a monkey, he wandered

around as a juggler (*Diw*. 91). Having allegedly become imam at a mosque in his old age, he died in Córdoba in 555/1160. His poems are mostly about homosexual eroticism, which in only 87 *zajal*s serve as an introduction to eulogies; 27 are about love and wine; 66 are simply eulogies; in 7 poems he asks for money, without any erotic introduction; while 9 are political in character. No. 106, in
482 praise of Abu 'l-Walīd b. Rushd (see *RSO* VIII,670), | must date from around 1150 (Ribera, *Diss. y op*. 45 n. 2, 48 n. 2). No. 147 relates the remorse of old age.

Ibn Ḥāqān, *Qal*. 213. F.J. Simonet, *Las anacreónticas de Ibn Cuzman: La Illustración Española y Americana*, Madrid 1885, II, no 4, 5, 331ff. J. Ribera, *El canzionero de Abencuzmán* (R. Tarrago, *Discursos leídos en la real ac. Esp. en la recepción publica del señor R.T.*) Madrid 1912 = *Diss. y opusc*. I (Madrid 1928), 1–92, see Mulert, *Isl*. XIII, 170–5, Kračkovsky, *Zap. Koll. Vost*. IV, 17–20, 23–5. *Dīwān*: *Iṣābat al-aghrāḍ fī dhikr al-aʿrāḍ*, A.R. Nykl, *El Cancionero de Aben Guzman* (*Ibn Quzman*) (introduction, transcription, and partial translation), Madrid-Granada 1933, see Colin, *Hesperis*, XVI, 161–70, C. Appel, *Zeitschr. f. rom. Phil*. LV, 725/37, Bajraktarević, *EI* Ergänzungsband 94/5.

11a. The poetess Ḥafṣa bint al-Ḥājj al-Rakūnī of Granada lived as a teacher in the harem of the first Almohad, ʿAbd al-Munʿim b. ʿAlī (r. 524–8/1130–63). She died in 586/1190 in Morocco.

Yāqūt, *Irsh*. IV, 119–23, *Fatāt al-Sharq* V, 241–7. On her love-story with Abū Jaʿfar Aḥmad b. Saʿīd see Gonzalez Palencia, 93/4.

12. Abū Bakr Ṣafwān b. Idrīs b. Ibrāhīm b. ʿAbd al-Raḥmān b. ʿĪsā al-Tujībī was born in 560/1165, became a student of Abu 'l-Walīd b. Rushd, and died in 598/1202.

Yāqūt, *Irsh*. IV, 269, *Fawāt* I, 193, Maqq. II, 124.

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13. Abū Zayd ʿAbd al-Raḥmān b. Yakhlaftan b. Aḥmad al-Fāzāzī died in Dhu 'l-Ḥijja 627/September 1230.

Because his *ʿIshrīniyyāt* (2a) are very popular in the Sudan, legend (see Lippert, *MSOS* III, 3, 203ff.) made him into the apostle of Islam there. But even Marquardt's mere assumption that in Kanem he was active in such a capacity (see *Beninsammlung*, CCXCV) is inconsistent with the facts that

are known about his life.—2. a. *al-Qaṣā'id al-ʿishrīniyyāt fī madḥ sayyidinā Muḥammad*.—b. *al-Muʿashsharāt fī madḥ al-nabī*, Esc.^{2} 404,$_{56}$.—3. Berl. 7709^{12} = *al-Qaṣā'id al-ʿashriyyāt fi 'l-naṣā'iḥ al-dīniyya wal-ḥikam al-zuhdiyya*, | with 483
a commentary by Muḥammad al-Zuhrī al-Ghumrāwī, C. 1334, together with the *Kitāb al-zuhd wal-waṣiyya*, a work entitled *Tarbīʿ kitāb al-zuhd wal-waṣiyya* and attributed to Zayn al-ʿĀbidīn ʿAlī b. al-Ḥusayn, and *al-Sarḥa al-warīqa fī ʿilm al-wathīqa* by al-Ḥājj ʿUmar b. Abī Bakr al-Kubawī.—On b.: a *takhmīs* by Abū Bakr Muḥammad b. Mahīb, Munich 526, anon. Mosul 99, 17.—4. *Qaṣā'id fi 'l-shawq wal-gharām*, Cairo^{2} IV, b, 68.—5. *al-Wasā'il al-mutaqabbila fī madḥ al-nabī*, composed in 604/1204, ibid. 86, print. C. 1322.—6. A letter on behalf of Abu 'l-ʿAlī (i.e. the Almohad al-Mustanṣir ?), addressed to Shaykh Abū ʿImrān b. Abī Ḥafṣ, Esc.^{2} 538,$_{16}$.

13a. Abu 'l-Walīd Ismāʿīl b. Muḥammad al-Shaqundī of Secunda, near Seville, was a *qāḍī* in Baeza, Ubeda, and Lorca. He died in 629/1231–2 in Seville.

Maqq. II, 121/2, Pons Boigues, no. 234. 1. *Risāla fī faḍl al-Andalus*, a retort to a glorification of North Africa by Abū Yaḥyā b. al-Muʿallim al-Ṭanjī, whom he had met at the court of the governor of Ceuta, Abū Yaḥyā b. Zakariyyā'; found in Maqq. I, 126–50, Madrid, *Ac. Hist*. no. 29. *Al-Š., Elogio del Islam Español, trad. esp. p.* E. García Gómez, Madrid–Granada 1934 (Publ. de las escuelas de st. ár. ser. B, No. 2.).—2. *Kitāb ṭuraf al-ẓurafā'*, an anthology that is cited in Maqq. I, 259, 477, II, 251.

14. Abū Isḥāq Ibrāhīm b. Sahl al-Isrā'īlī al-Ishbīlī, d. 658/1260.

Maqq. II, 351–4, M. Soualah, *Ibr. b. S., poète musulman d'Espagne, son pays, sa vie, son oeuvre et sa valeur littéraire*, Paris 1910. Amīn Rayḥānī, *al-Rayḥāniyyāt* I, 186/90. 1. *Dīwān* also Cambr. Suppl. 1189, AS 1644,$_{3}$, Mosul 41,$_{3}$, Rabat 331/2 (see Lévi-Provençal, *Les hist. des Chorfa*, 114, no. 1), *Hesperis* XII, 111, 3, 9, 79, lith. Fez, 1324, *jamaʿahu wa-sharaḥahu* Aḥmad Ḥusayn al-Qarnī, C. 1926/1344, *Nukhab*, lith. C. 1279, 1289, 1292, 1297, 1302, print. C. 1328. Individual poems in Gotha 2196/7.—2. *Muwashshaḥ*, additionally Upps. II, 220, 1, in *al-Darārī al-sabʿ*, Beirut 1864; commentary, *al-Maslak al-sahl fī sharḥ tawshīḥ b. Sahl* by Muḥammad al-Ifrānī al-Maghribī (II, 457, 3), lith. Fez, 1324, 1906.

12 The title *al-Manẓūmāt al-muʿashsharāt* (see 1) *al-zuhdiyya wal-muʿashsharāt al-ḥubbiyya wal-nafaḥāt al-qalbiyya wal-qaṣā'id allatī kullu qaṣīda ʿishrūna baytan fi 'l-madā'iḥ al-nabawiyya* comes from Ibn al-Khaṭīb loc. cit. cited in Leid. 479.

15. Abu 'l-Ḥusayn ʿAlī b. ʿAbdallāh al-Shushtarī al-Numayrī al-Fāsī, a student of Ibn Sabʿīn (see p. 465), died in Damietta on 17 Ṣafar 668/16 October 1269.

Maqq. I, 583 from al-Ghubrīnī, *ʿUnwān al-dirāya* 140–321. *Dīwān*, additionally Brill–H.[2] 30, Rāmpūr I, 338,125, mostly of Sufi content in contemporary metres, often the *muwashshaḥ*, and in the common vernacular, additionally Damascus, coll. Seferjelānī, samples in Massignon, *Textes* I, 134–9, transl. in *Commerce* (Paris VI, 1925), 157/8, commentary by Ibn ʿAjība MS Massignon ibid. 137.—3.
484 *Radd al-muftarī*, additionally | Cairo[2] I, 301.—4. A Sufi *zajal, Hesperis* XII, 109, 960, 5.—5. *Risāla Baghdādiyya* on the *khirqa*, Esc.[2] 763, fols. 75r–78v.—6. *Sharḥ muqaṭṭaʿāt al-Shushtarī*, Cairo[1] VII, 32.—7. *Qaṣīda nūniyya*, with a commentary by Aḥmad b. Aḥmad b. Zarrūq al-Fāsī (d. 899/1493, see II, 203), Madr. 186, 4.

16a. Jamāl al-Dīn Muḥammad b. al-Wafāʾ al-Ṣūfī.

Dīwān, Munich 517, Bodl. Uri 253, no. 122a, Copenhagen p. 156; a poem in Freytag, *Ar. Verskunst* 432.—2. *Takhmīs al-Burda*, see p. 266.

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17. Abu 'l-Ḥakam Mālik b. ʿAbd al-Raḥmān b. al-Muraḥḥal al-Mālaqī al-Andalusī.

Maqq. I, 836, II, 520. 3. *Muʿashsharāt*, additionally Esc.[2] 398.—5. *Urjūza fi 'l-naḥw, Hesperis* XII, 128, 1037, 2.

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Chapter 2. Rhymed Prose and Stylistics

1. Abu 'l-Ḥasan ʿAlī b. Manṣūr b. al-Qāriḥ al-Ḥalabī Dawkhala was born in Aleppo in 351/962. He was active as a teacher of *adab* in Syria and Egypt, and died after 421/1030 in Mosul.

Yāqūt, *Irsh.* V, 424–7. *Risāla* to al-Maʿarrī, who answered it with his *Risālat al-ghufrān* (see above, p. 453), ed. M. Kurd ʿAlī in *al-Muqtabas* V (1910), 545–64, *Rasāʾil al-bulaghāʾ*, 2nd ed., 194–213.

1a. As well as in epistolary literature, the eloquence of the pulpit flourished—just as in the cultural heyday of Baghdad—for several hundreds of years. Along with many others, there was for instance the celebrated preacher of the court of the caliph al-Nāṣir in Córdoba, Mundhir b. Saʿīd Abu 'l-Ḥakam al-Ballūṭī, who was born in 265/878 and died in 355/966 (Yāqūt, *Irsh.* VII, 178–85, with samples of his outputs). Al-Ghazzālī criticised these sermons, which were in rhymed prose and embellished with poems, in his *Iḥyāʾ* (C. 1298) III, 393, 19ff., 481, 23ff.

| 1b. Abu 'l-Walīd Aḥmad (Muḥammad) b. ʿAbdallāh b. Ghālib b. Zaydūn al- 485
Makhzūmī died in Rajab 463/April 1071. His poems, too, are almost exclusively simply rhymed prose, and show hardly any feeling.

Ibn Khāqān, *Qalāʾid* 79–93 (Weijers, *Specimen criticum exhibens locos Ibn Khacani de Ibn Zaiduno*, Leiden 1836), al-Ḍabbī, *Bughyat al-mult.* 426, Dozy, *Bayān* 7, 5, Cat. I, 240–60, Ibn Taghr. (J.) 741, Ibn al-ʿImād, *ShDh* III, 312, Simonet, *Chrest. ar.* 95, Pons Boigues no. 110, Schack, 300–14, Massé, *Hesperis* 1921, A. Zakī P., *Ibn Zaydūn* C. 1914, Maḥmūd ʿAbbās al-ʿAqqād, *al-Fuṣūl* 97–104, Muḥammad Rizq al-Dahshān, *Apollo* I, 567–74. A. Cour, *Un poète ar. d'Andalousie: Ibn Zaidoun, étude d'après le divan de ce poète et les principales sources de sa vie*, Constantine 1920. 1. *al-Risāla al-hazaliyya*, additionally Vat. V. 982,2. Commentaries: a. *Sharḥ al-ʿuyūn fī sharḥ Risālat Ibn Zaydūn* by Jamāl al-Dīn Muḥammad b. Muḥammad b. Nubāta (d. 768/1366, see II, 10), additionally Leid. 400–4, Tüb. 54, Munich 574, 2, Paris 3315, 5358, Br. Mus. Suppl. 1679, Or. 5816 (DL 65), Bodl. Uri 1240/1, 1281/2, 1015 (abbreviated), Esc.^{2} 358, Pet. AM 780, Ros. 221, 1, Princ. 18 (on which *al-Taḥrīrāt al-naṣriyya ʿalā sharḥ al-Risāla al-Zaydūniyya* by al-Hūrīnī, see II, 489, ibid. 19), Rabat 350, Dam. ʿUm. 87,52, Ḥu. Č. 31b, print. Būlāq, C. 1278, C. 1290, 1305 (in the margin of Ṣafadī's *Sh. Lām. al-ʿAjam*) 1321, Alexandria 1290.—b. Muḥammad b. Rāshid al-Yaḥyawī, composed in 1265/1848, MS Boustani, Cat. 1933, no. 51.—2. *al-Risāla al-jiddiyya*,

commentaries: a. *Ṭamām al-mutūn fī sharḥ r. I.Z.* by Khalīl al-Ṣafadī (d. 764/1363, see II. 32), additionally Munich 574, 1, Vienna 2015, Pet. AM 91, Brill–H.^{2} 128, Br. Mus. Or. 5819 (DL 65), Cambr. 602, Lālelī 1703, Cairo^2 III, 68, Mosul 206, 3, print. Baghdad 1327, ed. Abū Bakr b. Ḥalīm, C. 1345.—b. *Iẓhār al-maknūn min al-Risāla al-jiddiyya li-Ibn Zaydūn* by Muṣṭafā ʿInānī, C. 1906, 1340/1927.—4. A parody on *al-Qaṣīda al-nūnīya*, in the form of a *muwashshaḥ*, by Ibn al-Wakīl, Maqq. I, 417, II, 144.—5. Individual poems also Nawājī, *Ḥalba* 368, 12–21, Maqq. II, 184–95.—6. *Dīwān*, Cairo^2 III 108, print. with the commentaries by Kāmil al-Kīlānī and ʿAbd al-Raḥmān Khalīfa, C. 1932, from which the first poem, *Fi 'l-sijn, Apollo* I, 48–50.—7. *Kitāb al-tabyīn fī khulafā' Banī Umayya fi 'l-Andalus*, Br. Mus. 1074, Bodl. I, 318, based on the model of al-Masʿūdī's *Kitāb al-taʿyīn fī khulafā' al-mashriq*, see Maqqarī II, 123, 6.

1c. ʿĀmir b. Garcia came from the Basque country and flourished in the second half of the fifth/tenth century in Denia or Almeria.

Risāla khāṭaba bihā Abū ʿĀmir b. Garcia Abā ʿAbdallāh b. al-Ḥaddād (the court poet of al-Muʿtaṣim b. Ṣumādiḥ, the prince of Almeria, 442–84/1050–1091; Maqq. II, 179) *yuʿātibuhu fīhā wa-yufaḍḍil al-ʿAjam ʿala 'l-ʿArab*, Esc.^{2} 538, 10, see Goldziher, *ZDMG* LIII, 606ff., rebuttals ibid. 618ff.

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2. Abū Jaʿfar b. Aḥmad al-Kātib al-Wazīr al-Adīb, of Denia.

486 | *Risālat al-intiṣār*, possibly against the *Maqāmāt al-Qurṭubiyya* of Jamāl al-Dīn Abū Ṭāhir Muḥammad b. Yūsuf al-Tamīmī al-Māzinī b. al-Ashtarkūnī, see p. 309.

3. Abū Bakr Aḥmad (Muḥammad) b. Isḥāq b. ʿAbd al-Jalīl al-ʿUmarī (al-Maʿmarī) Rashīd al-Dīn al-Waṭwāṭ was born in Balkh and died in 573/1177 (see ḤKh III, 21, 4433), or after 578/1182, in Khwārizm. He flourished as a poet in both Arabic and Persian, and sometimes used both languages in the same poem.

Yāqūt, *Irsh.* VII, 91–5, al-Bayhaqī, *Tatimma* 166–8, Khwandamīr, *Ḥabīb al-Siyar* II, iv, 169, 174, ʿAwfī, *Lubb al-lubāb* I, 80, *Ta'r. Guzīda* 827, al-Iṣfahānī, *Kharīda*, in Barthold, *Turkestan*, 70, Suyūṭī, *Bughya* 97, Browne, *Lit. Hist. of Persia* II, 333 n. 1. 3. *Rasā'il* with the title *ʿUmdat al-bulaghā' wa-ʿuddat al-fuṣaḥā'*, Mosul 24, 13, print. C. 1315, in two parts: *ʿArā'is al-khawāṭir wa-nafā'is al-nawādir* and *Abkār al-afkār fi 'l-rasā'il wal-ashʿār*.—4. *Rasā'il ʿilmiyya, inshā'u 'l-Rashīd*, letters to

various people on the meaning and orthography of particular Arabic words, especially those in the Qurʾān, Br. Mus. Or. St. Browne 148, 81.—5. *Risāla fī mā jarā baynahu wa-bayna ʾl-imām al-Zamakhsharī min al-muḥāwarāt,* in *Rasāʾil al-bulaghāʾ* 296–8.—6. *Qaṣīda* on Khwārizmshāh Maḥmūd, Paris 4434, 2.—7. Using samples of his writings, during the lifetime of the author himself an unidentified person compiled the *Inshāʾāt ʿarabiyya* as a reader for Khwārizmshāh Abu ʾl-Qāsim Maḥmūd b. Arslān b. Ātsyz (d. 589/1193), Leipz. 492, Paris 4434, 1.—8. *Sharḥ kalimāt al-khulafāʾ al-rāshidīn: ṣad kalima i awwal ḥaḍrat Abū Bakr al-Ṣiddīq, al-thānī ʿUmar al-Fārūq, al-thālith ʿUthmān Dhu ʾl-Nūrayn, al-rābiʿ ʿAlī b. Abī Ṭālib*; with a Persian introduction in Leid. 374 (where other MSS are listed, see above, p. 74), from which *Faṣl al-khiṭāb min kalām ʿUmar*, Manch. 150, Turkish translation by Muṣṭafā b. Muḥammad al-Qasṭamūnī, composed in 978/1570, ibid. 375, Vienna 353.—9. His Persian *Metrics* is cited by Sūdī in connnection with Saʿdī's *Gulistān* 8, 9.

3a. Abu ʾl-Qāsim ʿAbdallāh (ʿAbd al-Bāqī) b. Muḥammad b. Ḥusayn b. Dāʾūd b. Nāqiyāʾ (Nikias?) was born on 15 Dhu ʾl-Qaʿda 410/14 March 1020 in Ḥarīm al-Ṭāhir, a neighborhood of Baghdad, which is also where he died on 9 Muḥarram 485/15 February 1092.

Ibn Khall. 321 (W. 355, tr. de Slane II, 64), ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jawāhir* I, 283/4. 1. *Maqāmāt*, Fātiḥ 4109 (*MO* VII 112), see Cl. Huart, *JA* s. 10, vol. XII, p. 435–54, Rescher, *Beitr. zur Maqamenlit.* IV, 123–52, print. Istanbul 1331.—2. *Kitāb al-jumān fī tashbīhāt al-Qurʾān*, Esc.^{2} 1376.

4. Abū Muḥammad al-Qāsim b. ʿAlī b. Muḥammad al-Ḥarīrī held the position of *Ṣāḥib al-khabar* in Māsān, but lived in Basra and died on 6 Rajab 516/11 September 1122.

| Yāqūt, *Irsh*. VI, 167–84, Subkī, *Ṭab*. IV, 295–7, Ibn al-ʿImād, *ShDh* III, 50–53, 487
Suyūṭī, *Bughya* 378, Margoliouth, *EI* II, 284, Brockelmann, ibid. III, 175.

1. *Maqāmāt*, the first one of which is said to have been the *Ḥarāmiyya*; it was apparently occasioned by a real incident, while he added others at the instigation of the vizier Anūsharwān. The work was begun in 495/1101, and is said to have been completed around 504/1110, but was probably actually finished later. Among the numerous manuscripts, special mention must be made of one that was copied in 513 AH, and which comes with a separately bound *ijāza* in the hand of the author, in the library of Halis Ef. (without shelf-mark), a manuscript that was copied in 557/1162 by his grandson Muḥammad b. Muḥammad, in Br. Mus. Suppl. 1006, and a copy that was apparently collated

by his son, in Sbath 265. Printings: *Eloquentiae ar. principis tres priores consessus e codd. mss. ed. notis illustr.* A. Schultens, Frankfurt 1731. *Consessus H.* IV, V, VI, ed. A. Schultens, Leiden 1731–40. *Les séances de H., texte ar, publié par* Caussin de Perceval, Paris 1819. *The Adventures of Aboou Zeyd of Surooj in 50 Stories, Collated with 8 Ar. Copies, ed. by* Mouluvee Ullah Daūd and Jaun Alee, Calcutta 1814 (see *BO*, I 645–55, II, 606–11), Būlāq 1266, 1272, 1288, 1300, 1317, lith. C. 1277, 1279, 1313, print. C. 1326. Ed. Moul. Manṣūr Aḥmad and Muḥammad Jawād Alee, Hugli 1875, Lucknow 1263, 1869, 1873, with an interlinear version in Persian and marginal glosses, sixth printing 1908, Tabriz 1282. *Al-Maqāmāt al-ʿashr li-ṭalabat al-ʿaṣr intakhabahā min al-maqālāt al-Ḥarīriyya Muḥammad Ef. al-Mubārak al-Jazāʾirī*, Beirut 1321, *Maq*. with comment., C. 1339/1921. *Les trois derniéres séances, texte ar, publ. avec le cmt.* (*abrégé*) *d'Ach-charichy, trad. lit. en franç. et notes par* A. Raux, Paris 1909. Engl. transl. by Th. Chenery, London 1867, cont. by Steingass, ibid. 1898.—C. Dumas, *Le héros des Maq. de H. Abou Zeyd de Saroudj*, Algiers 1917. Crussard, *Études sur les séances de H.* (*Biographie d'après Ibn Khall., les personnages des séances, les énigmes, mécanisme et exemples. les charades, la fantaisie, les figures de rhétorique etc.*), Paris 1923, *En lisant H.*, ibid. 1923. Abū Muḥammad ʿAbdallāh b. Aḥmad b. al-Khashshāb al-Baghdādī (d. 567/1171, Ibn Khall. 323, see p. 493), *Kitāb al-istidrākāt ʿalā maqāmāt al-Ḥarīrī wantiṣār Ibn Barrī lil-Ḥarīrī*, print. Istanbul 1328.—Commentaries: 1. Muḥammad b. ʿAbd al-Raḥmān al-Panjdahī (d. 584/1188), additionally Manch. 686.—1a. Muḥammad b. Ẓafar al-Ṣaqalī (d. 565/1169, see p. 351), Bārūdī library, Beirut, *RAAD* V, 134, Āṣaf. II 1514 41,146.—2. Abu 'l-Khayr Salāma b. ʿAbd al-Bāqī b. Salāma al-Anbārī (d. 590/1194, Suyūṭī, *Bughya* 259), additionally NO 4064–7, Faiẓ. 1669 (*ZDMG* 68, 383), beginning Paris 6642.—3. *al-Iḍāḥ* by Nāṣir al-Dīn b. ʿAbd al-Sayyid al-Muṭarrizī (d. 610/1213, p. 293), additionally Br. Mus. Suppl. 1012–4, Or. 5711 (DL 66), Manch. 687/8, Selīm Āġā 973, Cairo² III, 30, 378, Dam. Z. 79 (ʿUm. 80) 2, 3, Mosul 23, 10, Calc. Madr. 334, print. Tabriz 1272.—4. ʿAbdallāh b. al-Ḥusayn al-ʿUkbarī (d. 616/1219, see p. 496), additionally Brill–H² 133, NO 4068, Selīm Āġā 974, Cairo² III, 224.—6. Abu 'l-ʿAbbās Aḥmad b. ʿAbd al-Muʾmin al-Qaysī al-Sharīshī (d. 619/1222, see Suyūṭī, *Bughya* 143, Maqqarī I, 536), a. the great commentary, additionally Esc.² 495, 512, Vat. V. 773, Cairo² III, 222, Āṣaf. II 1514,167, print. also C. 1312, 1314.—6a. *Ḥāshiya* by Muwaffaq al-Dīn ʿAbd al-Laṭīf al-Baghdādī (d. 629/1231, p. 481), based on remarks by Abū Muḥammad b. al-Khashshāb al-Baghdādī, Brill–H.² 134.—6b. ʿUmar b. ʿUthmān b. ʿUmar al-Bayḍāwī, composed in 680/1281, see E.D. Ross, *Proc. As.*
488 *Soc.* | *Beng*. 1902, 72ff.—6c. Muḥammad b. Abī Bakr b. ʿAbd al-Qādir al-Rāzī (ca. 720/1320, see II, 200), Cairo² III, 223.—8. Najm al-Dīn Abu 'l-Najāʾ ʿAbd al-Ghaffār b. Ibrāhīm b. Ismāʿīl b. ʿAbdallāh al-ʿAlawī al-Zabīdī al-Shāfiʿī, ca. 900/1494, Berl. 8545, Cairo² III, 223.—9. ʿAbdallāh b. Muḥammad al-Ṭaballabī

(907–62/1501–55), also Pet. AMK 943.—9a. *al-Maqālāt al-jawhariyya* by Khayr al-Dīn b. Tāj al-Dīn Ilyās al-Madanī, twelfth cent., Cambr. 1085–7, Cairo² III, 367.—11. Read: al-Bājī.—12. Read: al-Maghrāwī.—14. Aḥmad b. Muẓaffar al-Rāzī al-Qāḍī Abu 'l-ʿAbbās, Mosul 155, 27.—15.. Tāj al-Dīn (= 11. ?), Sulaim. 870.—16. ʿAlī b. Abi 'l-Qāsim b. Aḥmad al-Qazwīnī, NO 4069.—17. *al-Maqālāt al-jawhariyya ʿala 'l-māqāmāt al-Ḥarīriyya* by Abū Bakr b. ʿAbd al-ʿAzīz al-Zamzamī al-Shāfiʿī, ca. 993/1585, Lālelī 1850 (*MO* VII, 103).—18. Muẓhir al-Dīn al-Zabrāwī, Cairo² III, 223.—19. Anon. *Maghāni 'l-maqāmāt*, Teh. II, 302; anon. Manch. 689 = Algiers 1892?—20. Two anonymous commentaries in Persian, Bank. IX 935/6.—Anonymous Persian translation, As. Soc. Beng. 1638. On the Hebrew translation of al-Ḥarīrī see J. Schirrmann, *Die hebr. Übers. der Maqāmen des H.*, Frankfurt (Schriften der Ges. z. Förd: d. Wiss. d. Judentums no. 37) 1930. A. Percikowitsch, *Al-Ḥarīzī als Übersetzer der* Maqāmen *al-Ḥ.s*, Munich 1931.

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VI. *Durrat al-ghawwāṣ*, additionally Paris 6627 (collated with the autograph), Qilič ʿA. 785/6, Sarwīlī 228, Halet 769, Dam. ʿUm. 86. 12, Mosul 161, 179, 211, 60, 2, completed in 487/1094, lith. C. 1273, print. Būlāq 1292, C. 1302, 1306, commentary by Shihāb al-Dīn Aḥmad b. Muḥammad al-Khafājī (d. 1069/1659, see II, 285), additionally Leipz. 413, Cambr. Suppl. 1242, Vat. n. f. 55, Glasgow 51 (*JRAS* 1899, 752), Qilič ʿA. 796, Cairo² II, 18, Āṣaf. I, 150,$_{141}$, with marginal notes by the same, Šehīd ʿA.P. 2122 (see al-Ṣafadī, *al-Wāfī* I, 22, n. 2). *Takmila wa-dhayl* by al-Jawālīqī (d. 539/1144, see p. 493), A. Taymūr P. *RAAD* III, 340, Cairo² II, 8, Āṣaf. I, 144,$_{121/2}$, by ʿAbdallāh b. Barrī (d. 583/1187, see p. 301) and Muḥammad b. Muḥammad b. Ẓafar, ibid. 12, Āṣaf. I, 148,$_{121/3}$. *Al-Alḥāẓ fī wahm al-alfāẓ* by Muḥammad b. Ibrāhīm b. al-Ḥanbalī al-Rabaʿī al-Qādirī (d. 971/1564, see II, 368), ibid. 4, 18. Abstract by ʿUthmān al-Najdī al-Ḥanbalī, Brill–H.² 294. Versification, with examination of the commentary by Ibn Barrī, by al-Warrāq al-Miṣrī (d. 695/1296, see p. 267), *RAAD* V, 198ff.

VII. *Mulḥat al-iʿrāb*, additionally Leipzig 413, Leid.² 158, Paris 2570, 9, 5329, 3971–9, 5329, 4815, 6286, Br. Mus. Suppl. 923, Manch. 707, Ind. Off. RB, 207, Ambr. C 56, xii, B. 20 (*RSO* IV, 100), Vat. V. 848, 1178, 16, ^{1}187,$_{3}$, 1367, Mosul 82, 55, 163, 188, 202, 255, 2, Cairo² II, 136, 164, print. Būlāq 1292, C. 1293, 1296, 1300, 1303, 1345, Delhi 1312. Ed. L. Pinto also Paris 1904, L. Pinto & A. Destrées, *Cmt. du* M. al-I. *Recréations grammaticales ou plus exactement les beautés de la syntaxe des désinences, trad. in extenso pour la première fois*, Tunis 1911.[1] Commentaries:

1 Jamāl al-Dīn b. Nubāta (II 10) used the verses of the *Mulḥat al-iʿrāb* as the basis for an eulogy on the father of al-Subkī, see the latter's *Ṭab. al-Shāf.* I 41–4.

1. Muḥammad b. Muḥammad b. Mālik Badr al-Dīn (see p. 300), additionally Berl. 6510 (anon. fragm.), Vat. v. 320.—1a. Muhammad b. Aḥmad b. Saʿīd al-Ḥafṣī al-Marādī al-Maqdisī al-Ḥanbalī, composed in 849/1445, Cairo² II, 137.—2a. al-
489 Suyūṭī (d. 911/1505), Paris 5329, | Cairo² II, 137.—3. *Tuḥfat al-aḥbāb wa-ṭurfat al-aṣḥāb* by Jamāl al-Dīn Muḥammad b. ʿUmar Baḥraq al-Ḥaḍramī (d. 930/1524, see II, 403), Ambr. 348 (*RSO* VII, 565, with glosses), A. 103, I (*RSO* III, 903 with glosses), C 27 (ibid. VII, 55), 29 ix (ibid. 57), 41 (ibid. 63), 54, Vat. v. 1059, print. C. 1296, 1300, 1308, 1319.—4. ʿAbdallāh b. Aḥmad al-Fākihī (d. 972/1564, see II, 380), Leid. 160/1, Landb–Br. 513. Br. Mus. Suppl. 924, Cairo¹ IV, 89, ²II, 256, Bat. Suppl. 752/3.—5. Anon. also Upps. II, 62.—6. ʿAbd al-Ḥamīd b. Aḥmad b. Yahyā b. Muḥammad b. ʿAmr b. al-Muʿāfā, composed on 22 Rabīʿ I 1026/31 March 1676, Ambr. C 67 (*RSO* VII, 70).—7. *Minḥat al-malik al-wahhāb* by ʿAbd al-Malik b. Daʿsayn (d. 1006/1597, Wüst., *Jem.* no. 29), Ambr. B 21, Āṣaf. II, 1658_{38}.—8. *Miftāḥ al-albāb* by Ismāʿīl b. Aḥmad b. ʿAbd al-Qādir al-Maḥallāwī, Ambr. C 13i (*RSO* VI, 1345).—9. Muṣṭafā b. Muḥammad b. Muḥibb al-Dīn, Dam. Z. 68, 157, Mosul 83, 3.—10. Ḥusayn Wālī b. Ibrāhīm al-Azharī (d. 1306/1888), C. 1293.—11. *Kashf al-ṭurra ʿani 'l-ghurra* by Maḥmūd al-Ālūsī (d. 1270/1853, see II, 498), ed. ʿAbd al-Qādir Nabhān (with a biography of the author), Damascus 1301. Abstract in verse, *al-Minḥa*, by Muḥammad b. Aḥmad b. Jābir (d. 780/1378, see II, 13), with a self-commentary Cairo¹ IV, 77 ²II 137, anonymous commentary on a *Mukhtaṣar*, Cairo² II, 154.

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5. The Christian physician Abu 'l-ʿAbbās Yaḥyā b. Yaḥyā b. Saʿīd b. Mārī al-Naṣrānī al-Baṣrī, who died in 599/1193.

Yāqūt *Irsh.* VII, 295, Ibn al-Qifṭī 361, 4. *Al-Maqāmāt al-Masīḥiyya* also Mosul 295, 6.

5a. ʿAbd al-Raḥīm b. ʿAlī b. Shīṭ al-Qurashī was born in Egypt but based his life in Jerusalem. He served under Ṣalāḥ al-Dīn (r. 564–89/1169–93) and al-Malik al-ʿĀdil in the *dīwān al-inshā'*.

Kitāb maʿālim al-kitāba wa-maghānim al-iṣāba, on the art of running a chancellery and on the stylistics of the correspondence of the state, ed. al-Khūrī Qusṭanṭīn al-Bāshā al-Makhlaṣī, Beirut 1913.

5b. Rukn (Jamāl) al-Dīn Abū ʿAbdallāh b. Muḥriz b. Muḥammad al-Wahrānī died in 574/1178 in Dārayyā, near Damascus.

Rasā'il, Cairo³ III, 162.

5c. Abu 'l-Qāsim ʿAlī b. Munjib b. Sulaymān b. al-Ṣayrafī, born on 22 Shaʿbān 463/28 May 1071, became head of the Fāṭimid *Dīwān* in 495/1101. He died on 20 Ṣafar 542/22 July 1147.

| Yāqūt, *Irsh*. V, 422, Ibn Khall. (Būlāq 1299) I 110, 139, 196, 433, II 430, 442, Ibn 490
Abī Uṣ. II, 53, Ibn al-Muyassar, *Akhbār Miṣr* II (Bull. Inst. Fr. au Caire), Jirjī Zaydān, *Ta'r. al-adab al-ʿAr*. III, 358. 1. *Qānūn dīwān al-rasā'il*, dedicated to Vizier Abu 'l-Qāsim Shāhanshāh b. Amīr al-Juyūsh in Dhu 'l-Ḥijja 597/September 1201, ed. ʿAlī Bek Bahjat, C. 1905.—2. *al-Ishāra ilā man nāla 'l-wizāra*, a history of the vizierate, ed. ʿAbdallāh Mukhliṣ (Bull. Inst. Franç. au Caire), 1924.

5d. Al-Wazīr al-Ṣāḥib Ṣafā' al-Dīn was a contemporary of Vizier Jamāl al-Dīn Abu 'l-Ḥasan ʿAlī b. Ẓāfir al-Azdī al-Miṣrī who died in 622/1225.

Al-Maqāma al-Mawlawiyya al-Ṣāḥibiyya, on various questions of *fiqh* and other sciences, riddles etc., ed. Rescher, *Beitr. z. Maqāmenlit*. IV, Istanbul 1913, 153–99.

5e. Shaykh al-Islām Abu 'l-Muẓaffar Ṣadr al-Dīn Muḥammad b. ʿUmar b. ʿAlī b. Ḥammūya al-Dimashqī al-Kāmilī, b. 572/1176, d. 652/1272.

Taqwīm al-naʿīm wa-ʿuqbā al-nadīm al-muqīm, Cairo² III, 67.

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7. Aḥmad b. Muḥammad b. ʿUmar b. Yūsuf al-Qurṭubī Ḍiyā' al-Dīn Abu 'l-ʿAbbās, who died in 672/1272.

2. A letter in verse and prose in defence of al-Ashʿarī, Subkī *Ṭab*. II, 288–97, entitled *Zajr al-muftarī ʿalā Abi 'l-Ḥasan al-Ashʿarī*; for a positive review on this *Risāla* by Ibn Daqīq al-ʿĪd (see II, 63) see ibid., 297–301.

10. Abū Isḥāq Khalīl b. Abī Rabīʿ Sulaymān b. Abi 'l-Fatḥ Ghāzī b. Abi 'l-Ḥasan ʿAlī b. ʿAbd al-Jabbār b. ʿAbd al-ʿAzīz b. ʿAbd al-Malik al-Qurashī al-Ḥalabī al-Ḥanbalī al-Mashhūr bil-Ḥusayn b. al-ʿAṭṭār, ca. 685/1348.

50 *maqāma*s, AS 4297 (*WZKM* 26, 72), with *Bughyat al-nāhijīn fī sharḥ maqāmat al-sā'irīn*, Paris 1345.

11. Al-Qāḍī Tāj al-Dīn Mūsā b. Ḥasan al-Mawṣilī al-Kātib wrote, before 748/1348:

Al-Burd al-muwashshā fī ṣināʿat al-inshāʾ, Cairo[2] III, 35.

12. Abū Muḥammad ʿAbdallāh b. Aḥmad b. Salāma al-Maqdisī wrote under Sultan al-Malik al-Ẓāhir Baybars (658–76/1260–77) for Saʿd al-Dīn b. Ghurāb, the head of the *Dīwān*:

Ghāyat al-marām fī takhāṭub al-aqlām, a war of words between the various types of scripts and their respective merits, Gotha 2778.

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Chapter 3. Philology

1 *Philology in Iraq*

1a. ʿAlī b. ʿĪsā b. Abi ʾl-Ḥasan al-Rabaʿī al-Naḥwī was born in 328/939. In Baghdad he studied under al-Sīrāfī and then for about 20 years in Shiraz, under ʿAlī al-Fārisī (see p. 113). After completing his studies he became a teacher of grammar in Baghdad, where he died on 20 Muḥarram 420/9 February 1029.

Al-Anbārī, *Nuzha* 414ff., Yāqūt, *Irsh*. V, 283–7, Ibn Khall. 425 (W. 463), al-Khaṭīb, *Taʾr. Baghdād* XII, 17, Suyūṭī, *Bughya* 344. *Kitāb al-ʿarūḍ*, Tüb. 57.

1b. Abū ʿAbdallāh Muḥammad b. ʿAbdallāh b. al-Khaṭīb al-Iskāfī, who died in 421/1030.

1. *Mabādiʾ al-lugha*, a dictionary compiled from Khalīl's *Kitāb al-ʿayn*, Ibn al-Aʿrābī's *Nawādir*, Abī ʿAmr al-Shaybānī's *Ḥurūf*, Abū Zayd's *Muṣannaf*, and Ibn Durayd's *Jamhara*, print. as no. 4 of *al-Ṭuraf al-adabiyya*, C. 1325.—2. *Durrat al-tanzīl wa-ghurrat al-taʾwīl fī bayān al-āyāt al-mutashābihāt fī kitāb Allāh al-ʿazīz*, Cairo² I, 48, C. 1326/7.—3. *Luṭf al-tadbīr fī ḥiyal al-mulūk fī umūr al-salṭana* (*fī siyāsat al-mulūk* in ḤKh V, 220, 11141), ʿĀšir I, 1005.

1c. Al-Qāḍī Abu ʾl-Ḥasan ʿAlī b. Faḍl al-Muʾayyadī al-Ṭalqānī wrote, in 421/1030:

Risālat al-amthāl al-Baghdādiyya allatī tajrī bayna ʾl-ʿāmma; *publ. d'après le ms. unique de St. Sophie par* L. Massignon, C. 1911, see *Textes inéd*. 240.

1d. Abu ʾl-Qāsim ʿAbd al-Wāḥid b. ʿAlī b. Qāsim b. Isḥāq b. Ibrāhīm al-ʿUkbarī was, at first, an astrologer before he moved into philology. He was known to be an eccentric but much sought-after as a teacher. He died in Jumādā II 456/May–June 1064.

Al-Khaṭīb, *Taʾr. Baghdād* XI, 17, Suyūṭī, *Bughya* 317, Ibn al-ʿImād, *ShDh* III, 297. *Kitāb al-lumaʿ fi ʾl-naḥw*, Cairo² II, 155.

| 2. ʿĪsā b. Ibrāhīm al-Rabaʿī, who died in 410/1087. 492

Suyūṭī, *Bughya* 368. *Niẓām al-gharīb*, additionally Br. Mus. Suppl. 918 iii, Cambr. Suppl. 316, Brill–H. ¹128, ²293, Vat. v. 1015,₃, Ambr. H. 96 iv, 131 (*ZDMG* 69, 73), ʿĀṭif Ef. 2773/4 (*MFO* V, 494, *WZKM* 26, 91, nr. 53), Cairo² II, 43, Āṣaf. III, 612, 383, 423, Rāmpūr I, 518,₁₀₃, ed. P. Brönnle, C. 1913.

3. Abū (Bakr) Zakariyyāʾ Yaḥyā b. ʿAlī b. al-Khaṭīb al-Tabrīzī, who died on 28 Jumādā I 502/4 January 1109.

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Yāqūt, *Irsh*. VII, 286, al-Bākharzī, *Dumyat al-Qaṣr* 68–71 (with sample poems), Ibn al-ʿImād, *ShDh* IV, 5. 1. *al-Kāfī fī ʿilmay al-ʿarūḍ wal-qawāfī*, additionally Brill–H.[1] 206, 2 $^{2}399_{,2}$ (?), Pet. AMK 939, A. Taymūr P. *RAAD* III, 342, Calc. Madr. 340, Rāmpūr I, $572_{,15}$. = *R. fi ʾl-ʿarūḍ*, Ḥamīd. 1127 (*ZA* XXVII, 156), ʿĀṭif Ef. 1990 (*MO* VII, 129)?—2. *al-Wāfī fi ʾl-ʿarūḍ wal-qawāfī*, Cairo[2] II, 246.—8. *Sharḥ tahdhīb al-alfāẓ li-Ibn al-Sikkīt*, see p. 117.

3a. Abū Ṭāhir b. Ḥaydar al-Baghdādī, who died in 517/1123.

Qānūn al-balāgha maʿa ʾl-ṣaḥāʾif al-Yūnāniyya Dam. ʿUm. $78_{,23}$, see *RAAD* 1927, 1–4.

4. Al-Tabrīzī's most important student and his successor at the Niẓāmiyya was Abū Manṣūr Mawhūb b. Aḥmad b. Muḥammad b. al-Khaḍir b. al-Jawālīqī. Coming from an ancient family of Baghdad, he was born in 466/1073 and died on 15 Muḥarram 539/19 July 1144.

Ibn Taghr. (Popper) III, 36/7, Ibn al-ʿImād, *ShDh* IV 127f, Suyūṭī, *Bughya* 401. 1. *Kitāb al-muʿarrab*, additionally Landb. 670, Lālelī 3591, 3629, on which *ḥawāshī* by ʿAbdallāh b. Barrī (d. 582/1186, see p. 301), Esc.[2] II, 772, 5.—2. With the title *al-Takmila*, Dam. ʿUm. $71_{,54}$, *Khaṭaʾ al-ʿawāmm*, Paris $4231_{,3}$, with the title *Iṣlāḥ mā taghliṭu fihi al-ʿāmma*, with the *Taʿqībāt* by Ibn Barrī, Dam. Z. 63, 54.—3. To be excised: see Levi della Vida, *Les livres des chevaux* XIV, n. 1.—4. *Mukhtaṣar*, Mashh. XI, 16, 50.—5. *Sharḥ Maqṣūrat b. Durayd*, see p. 172.

5. ʿAbdallāh b. ʿAlī b. Isḥāq al-Ṣaymarī, who died in 541/1146.

Kitāb tabṣirat al-mubtadiʾ wa-tadhkirat al-muntahī was, according Suyūṭī, *Bughya* 285, particularly popular in the Maghreb.

6. Abū Saʿāda Hibatallāh b. ʿAlī b. Muḥammad al-ʿAlawī b. al-Shajarī was born in Baghdad in Ramaḍān 450/November 1058, and died in there on 26 Ramaḍān, 542/9 February 1148.

| Yāqūt, *Irsh.* VII, 247–9, Ibn al-ʿImād, *ShDh* IV, 132–4 Ibn Taghr. (Popper) III, 40, 13, Suyūṭī, *Bughya* 407, Vollers, *Ged. des al-Mutalammis* 80. 1. *Dīwān mukhtārāt al-shuʿarāʾ*, additionally Berl. Qu. 1077, ed. Maḥmūd Ḥasan al-Zanātī, C. 1344/1926.—2. *Ḥamāsat b. al-Shajarī*, Paris 6018, ed. F. Krenkow, Hyderabad 1345.—3. *Amālī*, ʿĀšir Ef. 751 (*MFO* V, 507), Selīm Āġā 1077, 3, Rāġib 1171/2, Bāyezīd 2902 (*ZDMG* 64, 503), Faiẓ. 1574–6 (ibid. 378), Cairo² III, 22, Āṣaf. I, 142,$_{70}$, print. Hyderabad 1349.—4. Dictionary of Arabic homonyms, Berl. Fol. 3142. 493

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7. Abū Saʿīd Muḥammad b. ʿAbdallāh b. Aḥmad b. Abi ʾl-Hayjāʾ b. Ḥamdān al-Ḥillī al-ʿIrāqī was born in Arbela, travelled through Persia, and studied in Baghdad under al-Ghazzālī and al-Ḥarīrī, whose *maqāmas* he commented upon. He died in 561/1170 in Khuftiyān, a castle in the region of Arbela.

Suyūṭī, *Bughya* 77. 3. *Dhikr al-nufūs wa-riyāḍatuhā ḥattā taṣīr nafsan wāḥidah*, which he composed in 543/1145, Leid. 1493.—4. *al-Dhakhīra li-ahl al-baṣīra*, ibid. 1494.

8. Kāfi ʾl-Kufāt Abu ʾl-Maʿālī Muḥammad b. Abī Saʿd al-Ḥasan al-Baghdādī b. Ḥamdūn started his career under al-Muktafī and died on 11 Dhu ʾl-Qaʿda 562/30 August 1168.

Ibn Taghr. (Popper) III, 120, 16 (which mistakenly has ʻd. 575ʼ). *Kitāb al-tadhkira fi ʾl-siyāsa wal-ādāb al-malakiyya*, individual volumes additionally Paris 1514 (*Taʾrīkh*, 555), Br. Mus. Or. 5475 (DL 60), Manch. 669, ʿĀšir Ef. 766–71 (Vols. 1–3, 5–7), Sarāi 2948, table of contents Vienna 383; part 3 C. 1345/1927, see A.F. Amedroz, Tales of official life from the *Tadhkira* of Ibn Ḥ. *JRAS* 1908, 409–70, see Cheikho & Durand, *Chrest.* 318.

8a. Abū Muḥammad ʿAbdallāh b. Muḥammad b. Aḥmad al-Khashshāb, who was a student of Ibn al-Jawālīqī who became an eminent lawyer and mathematician, died on 3 Ramaḍān 567/30 April 1172 in Baghdad.

Yāqūt, *Irsh.* IV, 286, Ibn al-ʿImād, *ShDh* IV 220–2, Suyūṭī, *Bughya* 276, Ibn Khall. 323 (W. I, 267, tr. II, 66), *Abulf.* III, 645, Suter, *Math.* no. 298. 1. *Munāfasāt b. al-Khashshāb lil-Ḥarīrī fi ʾl-maqāmāt wa-dhabb Ibn Barrī ʿanhu* (see p. 302), Escur.² II, 372, 6 = *al-Radd ʿala ʾl-Ḥarīrī fī maqāmātihi wantiṣār Ibn Barrī*, Cambr. 451 =

Risālat b. al-Khashshāb, Cairo² III, 163, IV, b 54, *al-Istidrākāt ʿalā maqāmāt al-*
494 *Ḥarīrī wantiṣār Ibn Barrī*, Köpr. 1203 (*MSOS* XIV, 3) print. | Istanbul 1328 and based on Ḥarīrī's *Maqāmāt*, C. 1329.—2. *Lumaʿ fi ʾl-kalām ʿan lafẓat āmīn al-mustaʿmala fi ʾl-duʿāʾ wa-ḥukmihā*, Köpr. 1393, 5 (*MSO* XIV, 31).—3. *al-Qaṣīda al-badīʿiyya al-jāmiʿa li-shatāt al-faḍāʾil wal-rumūz al-ʿilmiyya*, dedicated to ʿAbd al-Raḥmān b. Muḥammad al-Anbārī (see p. 281), 1. On the *ghazal*.—2. *Fī asʾila tataʿallaq bi-rasm al-kitāba*.—3. *Asʾila fi ʾl-balāgha wa-gharīb al-lugha*.—4. *Fī ʿulūm qawāʿid al-lugha al-ʿarabiyya*.—5. *Fī ʿilmay al-ʿarūḍ wal-qawāfī*.—6. *Fi ʾl-qarīḍ min al-hijāʾ wal-madḥ*.—7. *Fi ʾl-Qurʾān wa-taqsīmihi ilā ajzāʾ wa-aḥzāb wa-arbāʿ wa-aʿshār wa-fi ʾl-qirāʾāt wal-khilāf fī man rawāhā*.—8. *Fī masāʾil fiqhiyya*.—9. *Fi ʾl-nubuwwāt wa-mā yataʿallaqu bihā*.—10. *Fi ʾl-siyar wa-akhbār al-awāʾil*, Cairo² III, 281/2, see ʿAbd al-Qādir al-Maghribī in *al-Bayyināt fi ʾl-dīn wal-ijtimāʿ wal-adab wal-taʾrīkh* I, 214–7.—4. *Sharḥ al-Jumal lil-Jurjānī*, see p. 288.

8b. At the age of 60, his student Muḥammad b. al-Mubārak b. Muḥammad b. Maymūn completed, in Baghdad in 589/1193:

Muntaha ʾl-ṭalab min ashʿār al-ʿArab, containing the *Mufaḍḍaliyyāt, Aṣmaʿiyyāt, Naqāʾiḍ Jarīr wal-Farazdaq*, the *qaṣīda*s mentioned by Ibn Durayd in his *Kitāb al-shawārid*, the best *qaṣīda*s from the *Dīwān Hudhayl*, the ones mentioned in Muḥammad b. Sallām al-Jumaḥī's *Kitāb al-ṭabaqāt*, and the *Hāshimiyyāt* of Kumayt. Two volumes of this are in Cairo² III, 389–91.

9. Abū Muḥammad Saʿīd b. al-Mubārak b. ʿAlī b. al-Dahhān was born on 21 Rajab 494/23 May 1101 in the Nahr Ṭābiq quarter of Baghdad. He died on 1 Shawwāl 569/7 May 1174 in Mosul.

Yāqūt, *Irsh*. IV, 241/2 (his son Yaḥyā, b. beginning 569/1173, d. 616/1219 in Mosul, ibid. VII, 279), Suyūṭī, *Bughya* 256.—3. *al-Fuṣūl al-adabiyya* Šehīd ʿA.P. 2503 (*MO* V, 521).—4. *al-Maʾākhidh al-Kindiyya min al-maʿāni ʾl-ṭāʾiyya*, on al-Mutanabbī's borrowing from Abū Tammām and al-Buḥturī, on which the *Kitāb al-istidrāk fi ʾl-akhdh ʿala ʾl-Muḥammad* by Naṣrallāh b. Muḥammad b. al-Athīr Abu ʾl-Fatḥ (see p. 297), Köpr. 1204 (*MSOS* XIV, 3).—5. *Sharḥ abyāt Sībawayh*, Bashīr Āġā Ayyūb 113, 4 (*MFO* V, 535).—6. *Sharḥ al-lumaʿ*, see p. 192.

9a. ʿAbdallāh b. Yaḥyā b. ʿAbdallāh b. Muḥammad b. al-Muʿammar b. Jaʿfar, which was dedicated to the caliph al-Mustaḍīʾ (r. 566–75/1170–80):

Laqāḥ al-khawāṭir wa-jalā' al-baṣā'ir, Manch. 776B.

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10. Kamāl al-Dīn Abu 'l-Barakāt ʿAbd al-Raḥmān b. Muḥammad b. ʿUbaydallāh b. Abī Saʿīd b. al-Anbārī was born in Rabīʿ II | 513/July 1119 in Anbār on the 495
Euphrates and died on 9 Shaʿbān 577/19 December 1181.

Al-Subkī, *Ṭab*. IV, 248, Ibn Qāḍī Shuhba, Wüst. *Ac*. 23, no. 22, al-Yāfiʿī, *Mir'āt al-jan*. III, 408. 1. *Nuzhat al-alibbā' fī ṭabaqāt al-udabā'* MSS Cairo² V, 386, Algiers 898, 4, Bank. XII, 787, Rāmpūr I, 649, 237.—2. *Kitāb asrār al-ʿarabiyya*, additionally Esc.² 83, 193, Cairo² II, 75, Dam. ʿUm. 96,154, Selīm Āġā 1074, Rāmpūr I, 528,6.—3. *Kitāb al-inṣāf fī masā'il al-khilāf bayna 'l-naḥwiyyīn al-Baṣriyyīn wal-Kūfiyyīn*, additionally Dam. ʿUm. 76,147, *Die grammatischen Streitfragen der Baṣrer und Kufer, hsg. v.* G. Weil, Leiden 1913.—4. *Kitāb lumaʿ al-adilla fī uṣūl al-naḥw*, Leid. 170, see Schmidt, *al-Muẓaffariyya* (*Festschr. für V. v. Rosen*, St. Petersburg 1895), p. 314.—5. *Kitāb al-ighrāb fī jadal al-iʿrāb*, additionally Esc.² II, 772, 4, ʿĀṭif Ef. 2429 (*MFO* V, 491), written after no. 3.—7. *al-Jawhara fī nasab al-nabī wa-aṣḥābihi 'l-ʿashara* Cairo² V, 156.—8. *Kitāb al-kalām ʿalā ʿiṣiyy wa-maghzuww*, Köpr. 1393, 4 (*MSOS* XIV, 31).—9. *Kitāb al-lumaʿ fī ṣanʿat al-shiʿr*, Selīm Āġā 1074 (*ZDMG* 68, 59), A. Taymūr P. *RAAD* III, 341.—10. *Ḥilyat al-ʿuqūd fi 'l-farq bayna 'l-maqṣūr wal-mamdūd*, Selīm Āġā 1074 c.—11. *Adillat al-naḥw wal-uṣūl*, ʿĀṭif Ef. 2429 (*MFO* V, 492).—12. *al-Bayān fī gharīb iʿrāb al-Qur'ān*, Cairo² I, 351.—13. *al-Fā'iq fī asmā' al-mā'iq* is cited by himself in *Nuzha* 38, 3.—14. *Ta'rīkh al-anbār* is cited in al-Ṣafadī, *al-Wāfī* I, 48, 1. (In the edition Istanbul 1302 Ālūsīzāde wrongly attributed to him the *Kitāb alfāẓ al-ashbāh wal-naẓā'ir*, which is in reality is the *Kitāb al-alfāẓ* of ʿAbd al-Raḥmān b. ʿĪsā al-Hamdānī, see p. 195).

11. Abū ʿAbdallāh Muḥammad b. ʿAlī b. Khālid b. al-Saqqāt, sixth/twelfth cent.

Ikhtiṣār al-ʿarūḍ or *al-Ghamūḍ min masā'il al-ʿarūḍ*, additionally Cairo² II, 241. Commentaries by ʿAbdallāh b. Barrī (d. 583/1187, see p. 301) in Esc.² 410, 3, by Abu 'l-Ḥasan ʿAlī b. Dhalfā' (?) al-Hamdānī, completed in 731/1330, in ibid. 330, 2, and an anonymous commentary in ibid. 396, 2.

11a. ʿAlī b. Abi 'l-Ḥasan (Cat. Cairo² Abu 'l-Ḥasan ʿAlī) b. ʿAntar b. Thābit Shumaym al-Ḥillī, a poet and linguist who was born in al-Ḥilla, studied in

Baghdad, then went to Mosul, Diyarbakr—where Yāqūt met him in 594/1198 in Āmid—then Syria, and died in 601/1204.

Yāqūt, *Irsh.* V, 129–39, Suyūṭī, *Bughya* 333. *Al-Anīs al-jalīs fi 'l-tannīs* (thus in Yāqūt and ḤKh), Mosul 47, 2, or *al-Anīs fī ghurar al-tajnīs*, Cairo² III, 29.

12. Muḥibb al-Dīn Abu 'l-Baqā' ʿAbdallāh b. al-Ḥusayn al-ʿUkbarī al-Ḥanbalī
496 was born in Baghdad in 538/1134. | He began his career as a tutor of Ibn al-Jawzī (p. 500) and died on 8 Rabīʿ II 616/24 June 1219.

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Suyūṭī, *Bughya* 281, Ibn al-ʿImād, *ShDh* V, 67/8. 1. *al-Tibyān fī iʿrāb al-Qur'ān*, additionally Ambr. 7 (*RSO* III, 160), Vat. V. 1392, Esc.² 1329, Fez Qar. 175/177, Tunis Zayt. I, 412, Jer. Khāl. 6, 38, Qilič ʿA. 37, Sarwīlī 8, Ḥūr Laylā 8, Köpr. 66, Walīaddīn 53/4, Yeni 15–17, Cairo² I, 35, Bank. XVIII, 2, 1371, 2, Rāmpūr I, 56,$_2$, printed in the margin of the *Tafsīr al-Jalālayn* Tabriz (?) 1859/60, in the appendix to the latter in Delhi 1899, with the title *Imlā' mā manna bihi 'l-raḥmān min wujūh al-iʿrāb wal-qirā'āt fī jamīʿ al-Qur'ān*, C. 1303, 1306, 1321.—3. *Kitāb al-lubāb fī ʿilal al-binā' wal-iʿrāb*, Cairo² II, 155, Fez Qar. 1203.—7. *Iʿrāb al-ḥadīth* (*al-nabawī*) *ʿalā ḥurūf al-muʿjam*, in connection with Ibn al-Jawzī's *Jāmiʿ al-masānīd* (p. 503,$_{20}$), Vat. V. 1392, 2, Pertev Pāshā 56 (Weisw. 140), Dam. Z. 28, 8, 1, 53, 54, 3, ʿUm. 76,$_{150}$, Cairo² I, App. 12 = *Iʿrāb mushkil al-ḥadīth*, Mosul 176,$_{94}$.—8. *al-Masā'il al-khilāfiyya fi 'l-naḥw*, Cairo² II, 158.—9. *Sharḥ al-Ḥamāsa*, see p. 20.—10. *Sharḥ al-Lumaʿ fi 'l-naḥw*, see p. 192.—11. *Sharḥ al-Īḍāḥ*, see p. 176.—12. *al-Muḥaṣṣal sharḥ al-Mufaṣṣal*, see below p. 291.

12a. Sharaf al-Dīn al-Mubārak b. Aḥmad al-Mustawfī al-Irbilī was born in Irbil in the middle of Shawwāl 564/July 1170 and was, from 629/1231 onward, the vizier of al-Malik al-Muẓaffar of Irbil. On 5 Muḥarram 637/8 August 1239 he was in Mosul, where he had fled from the Mongols.

Ibn Khall., 526, al-Fuwaṭī, *al-Ḥaw. al-jām.* 135, Suyūṭī, *Bughya* 384, Wüst. *Gesch.* 322. 1. *al-Niẓām, sharḥ Dīwān al-Mutanabbī wa-Dīwān Abī Tammām*, see p. 136.—2. Two famous verses, *Baytay al-raqmatayn*, which others ascribe to Qāḍī ʿIyāḍ (see below, p. 369), on which a commentary, *Thālith al-qamarayn fī sharḥ Baytay al-raqmatayn*, by ʿAbd al-Raḥīm b. ʿAbd al-Raḥmān b. Muḥammad al-Suyūṭī al-Jirjāwī (d. after 1320/1902), C. 1325. His lost *Ta'rīkh Irbil: Nabāhat al-balad al-ḥāmil li-man waradahu min al-amāthil*, in 4 vols., with particular attention paid to its poets (ḤKh, 2134, 13536), was much used by Ibn Khallikān.

13. Abū ʿAlī al-Muẓaffar b. Abī Saʿīd al-Faḍl b. Abī Jaʿfar Yaḥyā b. ʿAbdallāh al-ʿAlawī al-Ḥusaynī completed, in Jumādā II 642/November 1244:

Kitāb naḍrat al-ighrīḍ fī nuṣrat al-qarīḍ, additionally Ḥamīd. 1209 (ZA XXVII, 158), ʿĀšir Ef. 937 (MFO V, 514), Cairo² III, 413, Mosul 42, 22, *Hesperis* XII, 119, 1003,₂.

| 14. ʿIzz al-Dīn ʿAbd al-Ḥamīd b. Hibatallāh al-Madāʾinī b. al-Ḥadīd, who was 497
born in al-Madāʾin in 586/1190, was a poet and linguist. He died in Baghdad in 655/1257.

Ibn Khall. (transl. de Slane), III, 453, al-Khwānsārī, *Rawḍāt al-jannāt* 422, Ibn Ḥabīb, MO VII, 77. 1. *al-Falak al-dāʾir ʿala ʾl-mathal al-sāʾir*, a critique of the work by Ibn al-Athīr (see p. 521), additionally Esc.² 240, 1, Vat. V, 1126, Brill–H.¹ 230, 243, Yeni, 993, 2 (MSOS XV, 10), Cairo² III, 273, under the title *al-Mathal al-sāʾir al-musammā bil-falak al-dāʾir* Top Kapu 2439 (RSO IV, 712), Būhār 418, print. Bombay 1308/9.—3. *al-Qaṣāʾid al-sabʿ al-ʿAlawiyyāt* (see p. 250), additionally Br. Mus. Suppl. 528 ii, Cambr. Suppl. 950, Bombay 1305, 1316, C. 1317; commentaries: a. al-Sayyid Muḥammad al-Mubārak, Leid. 703, Berl. 7758,₄, Br. Mus. Suppl. 528ii, Mashh. XV, 23, 69, lith. (together with the *Muʿallaqāt*, a commentary on the *Burda* and other works) Tehran 1273, 1317, print. Sidon 1341, 1344.—b. Taqī al-Dīn Muḥammad b. Abi ʾl-Riḍā al-ʿAlawī, Cairo² III. 69.—c. Muḥammad b. ʿAbdallāh al-ʿĀmilī (Ibn Maʿṣūm, *Sulāfat al-ʿaṣr* 323–55), lith. (together with the *Muʿallaqāt*), Persia 1282.—d. Anon., Vat. V. 580, 1058.—4. *al-Mutanṣiriyyāt*, poems in glorification of the caliph al-Mustanṣir (r. 623–40/1226–42), Baghdad 1338.—5. *Sharḥ Nahj al-balāgha*, see p. 405.—6. *Sharḥ al-Āyāt al-bayyināt*, see p. 507.

15. See p. 302, 7a.

16. ʿIzz al-Dīn Abu ʾl-Faḍāʾil Ibrāhīm b. ʿAbd al-Wahhāb b. Abi ʾl-Maʿālī al-Khazrajī al-Zanjānī.

Subkī, *Ṭab*. V, 47, Suyūṭī, *Bughya* 318 (without date). 1. *Taṣrīf al-Zanjānī* or *al-ʿIzzī* or *Mabādiʾ al-taṣrīf* (Algiers 20, 2), completed in Baghdad in 655/1254, additional MSS Leid. 200–2, Manch. 732A, Ambr. C, 116, iii (RSO VIII, 592), Pet. AMK 925, Buch. 215–25, Paris 4939, 6305, Cambr. Suppl. 800, Princ. 65, Cairo¹ IV, 7, VII, 218, Sbath 116, 494, Āṣaf. II, 892,₆₀,₄₃,₁₀₇, Būhār 376, Rāmpūr I, 521, Bat. Suppl. 784–6, print. *Liber Tasriphi, compositio est senis Alemami, traditur in ea compendiosa notitia conjugationum verbi Arabici, ex. ar. lat. r.* J.B. Raymundus,

Rome 1610, in *Majmūʿa*, Būlāq 1244, 1251, 1262, 1267, 1268, 1280, C. 1282, 1298, 1299, 1305, 1309, 1321, 1344, Istanbul 1233, 1254, 1278, with numerous glosses Delhi 1311, with a Persian translation by Muḥammad Barakatallāh al-Luknawī, Lucknow 1907. Commentaries: 1. Saʿd al-Dīn Masʿūd b. ʿUmar al-Taftāzānī (d. 792/1390, see II, 215), additionally Leid. 203, Paris 4063, Bol. 320/1, Vat. V. 341, 1313, Ind. Off. 990,$_2$, Manch. 732B, 733A, 734A, Brill–H^1 169, ^{2}356, Esc.^{2} 139,$_3$, 163,$_2$, 164,$_2$, Upps. II, 60,$_7$, 233,$_5$, Pet. AMK 925, Selīm Āġā 1211/2, Algiers 16, 1. Mashh. XII, 23, 81–5, Āṣaf. II, 894,$_{95}$, Rāmpūr I, 523, lith. Tehran 1285 (Sarkis 637,$_3$, Ellis II, 52/3, Ellis-Fulton 592–3), in *Jāmiʿ al-muqaddimāt*, ibid. 1881, 1884,
498 1890, Bombay 1892, | Kanpur 1287/8, Istanbul 1253, 1292, C. 1293, 1307. Glosses thereon: a. Muḥammad b. ʿUmar al-Ḥalabī (d. 855/1451), additionally Dam. Z. 65, 10,$_1$, Mashh. XII, 31,$_{108}$.—b. Nāṣir al-Dīn Abū ʿAbdallāh M. al-Laqānī, autograph dated 924/1518, Esc.^{2} 183, further Pet. AMK 925, Cairo^2 II, 55, superglosses by Aḥmad b. Qāsim al-ʿAbbādī, edited by Aḥmad b. Muḥammad al-Khafājī (see II, 285), Cairo^2 II, 54.—c. Shams al-Dīn Muḥammad b. Qāsim al-ʿIzzī (Ghazzī?; ninth cent.), additionally Qilič ʿA. 972, Cairo^2 II, 54, Āṣaf. II, 894,$_1$.—e. *Ṭāliʿ al-saʿāda* by Manṣūr al-Ṭablāwī (d. 1014/1605, see II, 27), Cairo^2 II, 64, Dam. Z. 65, 9.—f. Saʿdallāh al-Bardaʿī, Dam. 65, 10, 3, Cairo^2 II, 54, Qilič ʿA. 973.—g. Kamāl al-Dīn Qara Dede, Selīm Āġā 1198–1200.—h. Shams al-Dīn Muḥammad b. ʿAlī al-Ḥalabī al-ʿUrḍī b. Hilāl, Cairo^2 II, 54.—i. ʿAbd al-Raḥmān b. al-Ḥasan al-Ḥalabī, ibid. 251.—k. Anon., Vienna 202, Esc.^{2} 179.—l. Ibrāhīm b. Yakhshī Dede Khalīfā Kamāl al-Dīn Qarajunsī, Berl. oct. 2321, Būlāq 1255.—m. Aḥmad b. Shāhqul, Delhi 1886, Lucknow 1303.—o. *Sharḥ khuṭbat Sharḥ al-Taftazānī* by Isḥāq b. Islām al-Jarkasī al-Murtaqī al-Arslānī, C. 1313.—2. ʿAlī b. Muḥammad b. ʿAbdallāh al-Afzarī (d. 815/1412, see ad II, 137), additionally Mosul 32, 130.—2a. al-Jurjānī (d. 816/1413, see II, 216), Pet. AMK 926, Dam. Z. 64, 6.—4. Yaḥyā b. ʿAlī b. Ibrāhīm b. ʿAbd al-Salām al-Imām al-Muʿaẓẓam al-Zanjānī, ca. 1050/1640, additionally Gotha 199, Br. Mus. Suppl. 957 ii, Ambr. 123, Vat. V. 351, Borg. 30, Pet. AMK 925, Dam. Z. 64, 8 (?), Mosul 244, 395, Cairo^1 IV, 209, ^{2}II, 60, 21.—5. Yūsufjān b. ʿAbbās al-Pīr Khaḍrānī, ca. 1094/1683, additionally Vat. V. 1271,$_4$, Pet. AM Buch. 227–240, Mosul 44, 49.—6. Read: al-Jabalī.—7. Abu ʾl-Ḥasan ʿAlī Nūr al-Dīn b. Shihāb al-Dīn al-Gīlānī al-Shāfiʿī, Vat. V. 832,$_3$, print. also Būlāq 1292, 1298, C. 1302, 1344.—8. Anon. also Brill–H^1. 170, 189,$_{29}$, ^{2}357, 279,$_2$.—9. Sharaf al-Dīn Maḥmūd b. ʿUmar al-Anṭākī, Dam. Z. 64, 7.—10. Ibn Saʿīd, Mosul 32, 129.—11. ʿAbdallāh b. Aḥmad al-Jīlī, Cairo^2 II, 60.—12. Aḥmad b. Maḥmūd al-Jīlī al-Iṣfahbadhī (II, 210, 10,$_1$), ibid., Berl. 6627,$_1$, Vat. V. 853,$_1$.—13. Ḥusayn b. Ibrāhīm b. Ḥamza al-Khālidī, completed in 1000/1591, ibid. 64.—15. Mufarraj

b. Abi 'l-Ḥasan b. Mufarraj al-Abrazī, MS dated 1024/1615, Cairo² IV, b. 10, Pet. AMK 926.—16. ʿAfīf al-Dīn ʿAbd al-Wahhāb, Āṣaf. II, 894,59.—17. Persian by Abū Yazīd b. ʿImād b. Abī Yazīd Luṭfallāh, Cambr. 175, 177, As. Soc. Bengal 1448.—18. Dede Ganjī, Qilič ʿA. 974.—19. ʿAbdallāh b. Muḥammad, ibid. 982.

II. *Mukhtaṣar al-hādī li-dhawi 'l-adab fī ʿilm al-iʿrāb*, with the commentary *al-Kāfī*, completed in Dhu 'l-Ḥijja 654/Jan. 1257 in Baghdad, the autograph seen by Suyūṭī, loc. cit., Cairo¹ IV, 88, ²II, 150, see Yahuda, op. cit. II.—III. Anthology of verses with a commentary, *al-Maḍnūn bihi ʿalā ghayr ahlihi*, by ʿUbaydallāh b. ʿAbd al-Kāfī b. ʿAbd al-Majīd al-ʿUbaydī, ed. I.B. Yahuda, C. 1913–5. (MS Jer. Dīw. no. 22).—IV. *Miʿyār al-nuẓẓār fī ʿulūm al-ashʿār*, Köpr. 1392, 1 (*MSOS* XIV, 33), Fātiḥ 4094 (*MFO* V, 506), Cairo² III, 365.—V. *Sharḥ al-abyāt al-mushkilāt al-aghrāḍ allatī anshadaha 'l-Ḥasan b. Asad b. al-Ḥasan al-Naḥwī al-Fāriqī* (see p. 159) *fī kitābihi 'l-musammā bil-Ifṣāḥ*, Cairo¹ IV, 455, see *RAAD* V, 97.—VI. *Mukhtaṣar fī 'stiʿmāl al-asṭurlāb*, Leid. 1091 (which has the wrong *nisba* [al-Ḥaramī], followed by Suter, *Math.* 361), Bat. Suppl. 621.—VII. A treatise on magic quadrants, Faiz. 1362, 5.—VIII. *Talkhīṣ al-masā'il allatī ansha'ahā Niẓām al-Dīn Aḥmad b. Maḥmūd al-Ḥuṣrī*, Berl. Oct. 3564, 8.

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18. Badr al-Dīn Abu 'l-Maḥāsin Yūsuf b. Sayf al-Dawla b. Zammākh b. Baraka b. Thumāmā al-Thaʿlabī al-Ḥamdānī al-Mihmāndār was born in 602/1205 and died towards the end of the seventh century.

Kitāb izālat al-iltibās fi 'l-farq bayna 'l-ishtiqāq wal-jinās, Cairo II, 175.

18a. Jamāl al-Dīn b. Badr al-Dīn b. Ayāz b. ʿAbdallāh Abū Muḥammad al-Baghdādī was a professor of grammar at the Mustanṣiriyya who died in 681/1281.

Suyūṭī, *Bughya* 233/4. 1. *al-Qawāʿid* (*fi 'l-naḥw*), MS dated 678, Cairo² II, 149.—2. *Sharḥ al-Fuṣūl li-Ibn al-Muʿṭī*, see p. 302.—3. *Sharḥ Ījāz al-taṣrīf*, see p. 526.

18b. Abū ʿAbdallāh Muḥammad b. Muḥammad al-Tanūkhī Zayn al-Dīn, ca. 692/1293 (date of the *ijāza*).

Al-Aqṣa 'l-qarīb fī ʿilm al-bayān, C. 1327.

2 *Philology in Persia and Neighbouring Countries*

Ad p. 294

1. Abū Manṣūr ʿAbd al-Malik b. Muḥammad b. Ismāʿīl al-Thaʿālibī, d. 429/1038.

Al-Bākharzī, *Dumya* 183–5, al-Damīrī, *Ḥay*. I, 163/4, Ibn al-ʿImād, *ShDh* III, 246, Zakī Mubārak, *La prose ar*. 210ff., *al-Nathr al-fannī* II, 179–90, Brockelmann, *EI* IV, 791. 1. *Yatīmat al-dahr fī maḥāsin ahl al-ʿaṣr*, additionally Paris 3111, 6442, Br. Mus. Suppl. 1110, 3, Cambr. 1224, Browne Cat. 126, A 1, Nicholson, *JRAS* 1899, p. 912, Brill–H.[1] 673, [2]124/5, Algiers 1800, Esc.[2] 350/1, Selīm. 449, Welīeddīn 2708, Dam. ʿUm. 85$_{75}$, Bank. XII, 791, Āṣaf. I, 344$_{45}$, print. also C. 1934, (Yāqūt, *Irsh*. II 320, 2, reports that he read the story contained in ed. Damascus III, 33 in Cairo in an author's copy that was then owned by Yaʿqūb b. Aḥmad b. Muhammad, while it is missing from the usual copies). Index on ed. Damascus 1304: Fāʾidat al-ʿaṣr, *A Comprehensive Index of Persons, Places, Books, etc. Referred to in the* Y. al-D., *the Famous Anthology of Th. by* Mawlawi Abū Mūsā Aḥmad al-Ḥaqq, Calcutta 1915 (Bibl. Ind. NS no. 1215). Anon. abstract Br. Mus. Or. 7743 (DL 61). Continuation by the author *al-Yatīma al-thāniya* or *Tatimmat al-Yatīma* (Yāqūt, *Irsh*. VI, 411), Paris 3308, see Mīrzā Muḥammad on Samarqandī's *Chahār*
500 *maqāla* p. 129, | *al-Badr*, Tunis 1340, I, 2, 38ff., MS in Aleppo (*RAAD* VII, 529–35), or simply *Dhayl al-yatīma*, Berl. 7407, Vienna 365, Pet. Ros. 86, ed. A. Eghbal, Tehran 1934; a further continuation by al-Bākharzī, see p. 446 (252).—3. *Shams al-ādāb fi ʾstiʿmāl al-Aʿrāb*, a work on synonyms, written in old age, in two parts: a. On synonyms in the strict sense: *Asrār al-lugha al-ʿArabiyya wa-khaṣāʾiṣuhā*.—b. Stylistic notes: *Majārī kalām al-ʿArab bi-rusūmihā wa-mā yataʿallaq bil-naḥw wal-iʿrāb minhā wal-istishhād bil-Qurʾān ʿalā aktharihā* or *Sirr al-adab fī majārī kalām al-ʿArab*, mostly copied straight from Aḥmad b. Fāris' *Kitāb fiqh al-lugha* (see p. 198), additionally Berl. 7032/3, Leid. 66, Paris 5989, Top Kapu 2433 (*RSO* VII, 711), Köpr. 1205, Fātiḥ 3897, Mosul 221, 163$_2$, Cairo[2] II, 17, Mashh. XI, 4, 11, Teh. II, 467, lith. in the margin of al-Maydānī, *al-Sāmī fi ʾl-asāmī*, together with Nūr al-Dīn b. Niʿmatallāh al-Jazāʾirī, *Furūq al-lugha*, among others Tehran 1274, print. Istanbul 1328; anon. abstract, *Nasīm al-saḥar*, ḤKh VI, 341, n. 13772 with the invented author's name Abū Manṣūr al-Nuʿmānī, Berl. 7034, Vat. V. 1177, 6.—4. *Kitāb fiqh al-lugha wa-sirr al-ʿarabiyya*, separate edition of the first part of no. 3, additional MSS Tüb. 68, Cambr. Suppl. 902, Upps. 69, Ambr. H. 196i, 97i (*ZDMG* 69, 73), Paris 4558, Pet. AMK 938, Selīm Āġā 1142, Dam. ʿUm. 70, 258, print. also C. 1325, 1341, Beirut 1903, with the second part of no. 3 in C. 1284, 1325.—5. *al-Kināya wal-taʿrīḍ*, Berl. 7336, Vienna 84, 2, Esc.[2] 281(?) or *al-Kifāya fi ʾl-kināya*, Paris 5934, or *al-Nihāya fī* (*ʾl-taʿrīḍ w*)

al-kināya, Leipz. 863, Esc.[2] 28, Br. Mus. Suppl. 1110, 1, Köpr. 1197, 2, Bāyazīd 3207, 2 (*MO* VII, 109), Dāmādzāde 1582, Rāġib 1473,1, ʿĀšir II, 315,1, Cairo[1] IV, 309, [2]III, 422, a handbook of rhetoric, with a special consideration of the metaphor, composed in 400/1009 in Nishapur for Khwārizmshāh Maʾmūn b. Maʾmūn; printed under that title in Mecca 1301, C. 1326, together with al-Jurjānī's *al-Muntakhab min kināyāt al-udabāʾ wa-ishārāt al-bulaghāʾ* (see p. 351).—6. *Kitāb* (*al-*) *ajnās* (*w*) *al-tajnīs*, additionally Cairo[2] II, 175, Top Kapu 2337 (*RSO* IV, 702).—7. *Kitāb siḥr al-balāgha wa-sirr al-barāʿa*, additionally Tüb. 67, Paris 6724, Esc.[2] 504–6, Cairo[2] III, 183, Lālelī 1790 (*MO* VII, 101), Dāmādzāde 1538, Mosul 172, 9, Āṣaf. I, 110, print. Damascus 1350, excerpts in Cairo[2] III, 387.—8. *Ghurar al-balāgha wa-ṭuraf al-barāʿa*, Berl. 8341, Nicholson, *JRAS* 1899, 913, *Ghurar al-balāgha fi ʾl-naẓm wal-nathr*, Köpr. 1290 (*MSOS* XIV, 34), Faiẓ. 1676 (*ZDMG* 68, 383) or *Ghurar al-balāgha wa-durar al-faṣāḥa*, Bešīr Āġā Ayyūb 150 (*MFO* V 536), or *al-Laʾālī wal-durar* or *Ghurar al-balāgha fi ʾl-naẓm wal-barāʿa*, Br. Mus. Or. 7758 (DL 63), anecdotes about famous men.—9. *Thimār al-qulūb fi ʾl-muḍāf wal-mansūb*, additionally Paris 5942, Cambr. Suppl. 345, Fātiḥ 3726, Cairo[2] III, 72 (together with the title of no. 2), Damascus *RAAD* VII, 574, Mashh. XV, 514, print. C. 1326; brought into alphabetical order and augmented by Muḥammad Amīn b. Faḍlallāh al-Muḥibbī (d. 1111/1699) under the title *Mā yuʿawwal ʿalayhi fi ʾl-muḍāf wal-muḍāf ilayhi*, see II, 294, 12, 6, on which *al-Tadhyīl al-marghūb min thamar al-qulūb*, on the surnames of famous men, Paris 6029. Abstracts: a. excise "by an unknown" etc.—b. ʿAbd al-Raʿūf al-Munāwī (d. 1031/1622, see II, 307), *ʿImād al-balāgha*, additionally Bursa Ḥu. Č. 54/5 (*ZDMG* 68, 55), Cairo[2] III, 38, print. C. 1327 (with no. 21 in the margin), Damascus 1300.—c. *Nafḥat al-majlūb*, Cambr. | 1192.—d. See A. Carme, *Mashriq* 501
1900, 553–7.—10. *Kitāb al-luṭf wal-laṭāʾif*, additionally Bāyezīd 3207, 2 (*MO* VII, 109).—11. *Kitāb nathr al-naẓm* (*wa-ḥall al-ʿiqd*), additionally Top Kapu 2337, 1 (*RSO* IV, 702), Dam. ʿUm. 87, 64, print. Damascus 1300, C. 1317 (with no. 9 in the margin).—12. *Man ghāba ʿanhu ʾl-muṭrib*, additionally Paris 5934,3, Brill–H.[2] 127,2, autograph Lālelī 1946 (*MO* VII, 105), Cairo[2] III, 383, 395, Mosul 265,18, Teh. II, 307, print. Beirut 1309, transl. Rescher, *MO* XVII, XVIII.—13. *Kitāb bard al-akbād fi ʾl-aʿdād*, Cairo[2] III, 34, Bāyezīd 3207,7 (*MO* VII, 109).—15. See 5.—16. *Mirʾāt al-muruwwāt wa-aʿmāl al-ḥasanāt*, additionally Bāyezīd 3207,3 (*MO* VII, 108), Asʿad 903, Rāġib 1473,3, ʿĀšir I, 903, Mosul 135, 223,4, print. C. 1898, 1318.—17. *Kitāb al-tamaththul* (*tamthīl*) *wal-muḥāḍara* additionally Heid. *ZS* X, 81, Paris 6019, Ambr. H. 52, 98ii (*ZDMG* 69, 72), Cairo[2] III, 68, 318. Brill–H.[1] 72, [2]126, Esc.[2] 541, 781, Bibl. Ital. V, 62, 306, Köpr. 1229, Faiẓ. 1583, *ZDMG* 68, 378, Bursa, Ḥu. Č. 8, 9 (*ZDMG* 68, 50), Teh. II, 281, entitled *Kitāb al-maḥāsin wal-aḍdād*, Selīm Āġā 989 (*ZDMG* 68, 58), with the title *Ḥilyat al-muḥāḍara wa-ʿunwān al-mudhākara wa-maydān al-musāmara*, Paris 5914.—18. *Kitāb al-ghilmān*,

imitated in the *Kitāb alf ghulām wa-ghulām* etc.—19. *Tuḥfat al-wuzarā'*, additionally Faiẓ. 2133,4 (ZDMG 68, 386), Fātiḥ 3724, Rāġib 1473,2, Cairo² III, 48.—20. *Kanz al-kuttāb*, additionally Rāġib 1194, Faiẓ. 1747 (ZDMG 68, 384), Cairo² III, 308, under the title *al-Muntaḥal* ed. Aḥmad b. Abī ʿAlī, Alexandria 1319 (ibid. 384), attributed in Cambr. 1116 to al-Mīkālī (no. 3).—21. *Kitāb al-farā'id wal-qalā'id*, additionally Br. Mus. Suppl. 1003, ii, Cairo² I, 337, III, 270 (attributed to Nashwān al-Ḥimyarī, p. 527), Mosul 135, 253,2, print. C. 1317 (in the margin of the *Kitāb nathr al-naẓm*), 1327 (entitled *al-ʿIqd al-nafīs wa-nuzhat al-jalīs*, used in the work, written after 513/1119, with the same title as no. 22 and wrongly attributed to al-Thaʿālibī, in Goth. 1893, see Plessner, ZS III, 254); probably in truth identical with the work by al-Ahwāzī, p. 153, it is listed in al-Dhahabī's *Ta'rīkh al-Islām* as one of al-Thaʿālibī's major works.—22. *Aḥāsin al-maḥāsin*, see p. 459.—23. *Kitāb aḥsan mā samiʿtu*, ed. Muḥammad Ef. Ṣādiq ʿAnbar, C. 1324, transl. Rescher, Leipzig 1916, on which see Storey, BSOS II, 75–84.—24. *Kitāb al-mubhij* (*mubahhij*), Paris 5914, 2, Brill–H.² 127, 1, Köpr. 1366 (MSOS XIV, 26), Faiẓ. 2133,5 (ZDMG 68, 386) Cairo² III, 322, Fez Qar. 1323, Mosul 264, 155.—24a. *Sajʿ al-manthūr*, Top Kapu 2337 (RSO IV, 702).—25. *Kitāb al-laṭā'if wal-ẓarā'if fī madḥ* (*maḥāsin*) *al-ashyā' wa-aḍdādihā*, also Cairo² III, 247.—26. *Yawāqīt al-mawāqīt fī madḥ al-shay' wa-dhammihi*, additionaly Tüb. 84, Nicholson, JRAS 1899, 913, Pet Un. 857, Esc.² 458, Lālelī 1961 (MO VII, 105), Bāyezīd 3217, 5, Rāġib 1473, Bursa Ḥu. Č. 20 (ZDMG 68, 51), with the title *Kitāb al-y. fī baʿḍ al-m. bil-maḥāsin wal-aḍdād*; with the title *Maḥāṣin al-aḍdād* (sic.), Selīm Āġā 988, with no. 25 made into one by an unidentified person in Leid. 456, by Abū Naṣr Aḥmad b. ʿAbd al-Razzāq al-Maqdisī under the title of no. 25, Cambr. 1225, Lālelī 1904 (MO VII, 105), Mosul 133, 233, 1, 264, 16, under the title of no. 25, Cambr. 659 Rāmpūr I, 611,276, lith. Baghdad 1282, print. Būlāq 1296, under the title *Jamāʿa fī mā bayna kitābay al-Thaʿālibī*, C. 1275, 1300, 1310.—28. *Aḥāsin kalim al-nabī etc.* Leid. 453, Cairo² III, 4 (identifed as an abstract by Fakhr al-Dīn al-Rāzī, d. 606/1209, cf p. 516, no. 29, the place of ed. Valeton
502 wrongly given as Rome).—29. *Kitāb* (*al-*) *iʿjāz* (*w*)*al-ījāz*, Paris 5934, Cairo² | III, 16, Qilič ʿA. 2774, Mosul 133, 201, print. C. 1897 (with notes by Iskander Āṣaf).—30. *Muʾnis al-waḥīd* (ḤKh no. 13454), Cambr. Suppl. 1287, from which *Muntakhab* by ʿAbd al-Laṭīf b. Muḥibb al-Dīn al-Ḥanafī al-Dimashqī, Cairo² III, 388.—31. *Kitāb al-mutashābih*, for Ṣāḥib al-Jaysh Abu 'l-Muẓaffar Nāṣir, Cairo¹ VII, 633, Mosul 135, 264, 235, 2, 163, also with the title of no. 6, Cairo² II, 215.—32. A small collection of sententiae, ed. Cheikho, *Mashriq* V, 831–4.—33. *Khāṣṣ al-khāss*, style-samples from famous writers, Paris 5934, 3, AS 4828,4, (523 AH), Cairo² IVb, 46, C. 1326.—34. An *adab* work with no title, written for the library of Abū Sahl al-Ḥamdūnī, the vizier of the Ghaznavid sultan Masʿūd, Paris 4201, 2.—35.

Ṭarāʾif al-ṭuraf, Paris 1342, 1, 3411, 1, Köpr. 1336 (*MSOS* XIV, 14), AS 3767 (*ZDMG* 64, 504), 4135 (*WZKM* 26, 76), Top Kapu 2289 (*RSO* IV, 696), 2349, 3 (ibid. 702), Lālelī 1750 (*MO* VII, 100), an abstract of which (?) by al-Bāriʿ al-Harawī (see ḤKh, s.v.), Cairo² III, 244, MS dated 864.—36. *al-Iqtibās min al-Qurʾān*, Selīm Āġā 38.—37. *Durar al-ḥikam*, MS by Yāqūt al-Mustaʿṣimī dated 698, Cairo² III, 102.—38. *al-Shakwā wal-ʿitāb wa-mā waqaʿa bil-khullān wal-aṣḥāb*, anthology in 10 chapters, Cairo² III, 236.—39. *Qurāḍat al-dhahab* (*wa-maʿdin al-adab*), Bāyezīd 3207, 1 (*MO* VII, 108).—40. *Maʿrifat al-rutab fī mā warada min kalām al-ʿArab*, Bāyezīd 3207, 6 (ibid.), Cairo² III, 362.—41. *Makārim al-akhlāq*, Āṣaf. II, 1718$_{12,3}$, based on Beirut 400, 7, ed. Cheikho, *Mashriq* III, 28–31.—42. *Sirāj al-mulūk*, an ethical work, Br. Mus. Or. 6368 (DL 64) = (?), the mirror for princes *Sirāj al-mulūk* or *al-Kitāb al-Mulūkī*, ḤKh no. 7343, *Ādāb al-mulūk*, Asʿad 1808, apparently written for the Khwārizmshāh.—43. *al-Muntakhab min samar al-ʿArab*, Fayẓ 2133$_{2}$, *ZDMG* 68, 386.—44. *Taḥsīn al-qabīḥ wa-taqbīḥ al-ḥasan*, ibid. 3, Rāġib 1473$_{10}$.—45. *Mawāsim al-ʿumr*, ibid. 6.—46. *Sirr al-ḥaqīqa*, ibid. 7.—47. *al-Anwār al-bahiyya fī taʿrīf maqāmāt fuṣaḥāʾ al-bariyya*, ʿUm. 3709 (*ZDMG* 68, 390).—48. *Kitāb al-ādāb*, Vat. V. 1462, ʿĀṭif 2231 (*MFO* V, 490).—49. *Sīrat al-mulūk*? Mashh. IX, 7$_{20}$ (anonymous).—50. *Lubāb al-ādāb*, Berl. Oct. 1985, Asʿad 2879.—51. *al-ʿUshra al-mukhtāra*, Rāmpūr I, 375$_{9}$.—For Abū Manṣūr al-Thaʿālibi, who is sometimes confused with him, see p. 342.

1a. Abū ʿAlī Aḥmad b. Muḥammad b. al-Ḥasan al-Marzūqī of Isfahan worked as a tutor for the Būyids and died in Dhu ʾl-Ḥijja 421/December 1030.

Yāqūt, *Irsh.* II, 103, Suyūṭī, *Bughya* 159. 1. *Kitāb al-azmina wal-amkina*, Āṣaf. II 1516$_{28}$, Hyderabad 1918, see *RAAD* III, 213ff. IV, 232ff. (but where the date of composition is given as 13 Jumādā II 452/6 August 1061).—2. *Amālī*, Cairo² III, 23, photograph Cat. Sarkis 1928, 146, no. 10, 1932, no. 180.—3. *Alfāẓ al-shumūl wal-ʿumūm*, Cairo² III, 21.—4. *Sharḥ al-Ḥamāsa*, see p. 21.—5. *Sharḥ al-Mufaḍḍaliyyāt*, see p. 37.—6. *Gharīb al-Qurʾān*, Medina, *ZDMG* 90, 107.

2. See p. 296, 17.

| 2a. Abū Muḥammad al-Ḥasan b. Aḥmad al-Aʿrābī al-Aswad al-Ghandajānī, ca. 430/1038. 503

Yāqūt, *Irsh.* III, 22–4, Levi Della Vida, *Les livres des chevaux* XLI n. 2. 1. *Asmāʾ khayl al-ʿArab wa-ansābuhā wa-dhikr fursānihā*, Cairo² V, 25.—2. *Radd al-Sīrāfī*, see p. 160.—3. *Iṣlāḥ mā ghaliṭa fihi ʾl-Namarī*, see p. 40.

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3. Abu 'l-Faḍl ʿAbd al-Raḥīm (ʿAbdallāh) b. Aḥmad b. ʿAlī al-Mīkalī, d. 436/1044.

Al-Bākharzī, *Dumya* 122/3.—3. Samples from his letters in al-Ḥuṣrī, *Zahr al-ādāb* I, 115ff., II, 109ff.—4. *al-Muntaḥal*, see p. 501, 20.—5. *ʿUbaydallāh b. A. al-M.'s Gedichte, hsg. v.* A. Moberg, Leipzig 1908.—6. *Nubadh min amthāl al-amīr al-M.*, Vat. v. 526, 3, Berl. 8668, ed. Zakī Mubārak, C. 1344.—7. *Durar al-ghurar fī maḥāsin al-naẓm wal-nathr* is cited in *Zahr al-ādāb* II, 292,35.

3. Abu 'l-Yaʿqūb b. Aḥmad al-Kurdī, an admirer and emulator of al-Thaʿālibī, died in Ramaḍān 474/February 1082.

Al-Bākharzī, *Dumya* 190–4, Suyūṭī, *Bughya* 418 (excise: 'maybe').

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5. Abū Bakr ʿAbd al-Qāhir b. ʿAbd al-Raḥmān b. ʿAbd al-Raḥmān al-Jurjānī was in Jurjān a student of ʿAlī b. ʿAbd al-ʿAzīz al-Jurjānī and Abu 'l-Ḥusayn al-Fārisī, a nephew of Abū ʿAlī al-Fārisī, and died in 471/1078, according to others in 474.

Al-Bākharzī, *Dumya* 108, al-Ṣubkī, *Ṭab*. III, 242, Ibn Taghr. (J.) 759, 3, Suyūṭī, *Bughya* 310, Ibn al-ʿImād, *ShDh* III, 340, Zakī Mubārak, *al-Nathr al-fannī* II, 7, 42. 1. *Kitāb al-ʿawāmil al-miʾa*, additionally Leipz. 894 iv, Tüb. 79,3, Leid. 149–53, Gött. 53, Glasgow 54, i, Ambr. B. 32,4 (*RSO* IV, 101), C. 1311 Vat. v. 345,4, Pet. AMK 936, Buch. 670–8, etc., print. in *Majmūʿa*, Būlāq 1247, Calcutta 1897, Tabriz 1292, with an anonymous commentary and Persian notes on which is based Ilāhībakhsh Fayẓābādī, Kanpur 1304, 1316, Lucknow 1259, 1869, 1882, Delhi 1870, with a supercommentary by Mollā Muḥammad Masʿūd, Lucknow 1896, with marginal notes in Persian, Delhi 1306, with a Hindustani translation and commentary by Mawlawī Zaynallāh, Lucknow 1879. Commentaries: 1. Muḥammad b. Muḥammad b. Amīr al-Ḥājj al-Ḥalabī (see ad II, 198), ca. 855/1451, Berl. 6477.—1b. Burhān al-Dīn al-Muṭarrizī (= 293, 15?), Dam. ʿUm. 75,111.—2. Ḥājjī Bābā Ibrāhīm b. ʿAbd al-Karīm (see II, 223) al-Ṭūsiyawī, additionally Bol. 257, Selīm Āġā 135, Cairo^2 II, 156.—2a. Badr al-Dīn Maḥmūd b. Aḥmad al-ʿAynī
504 (d. 855/1451, see II, 51), Gotha 219 (anon.), Munich 762, Algiers | 41.—3. Yaḥyā b. Naṣūḥ b. Isrāʾīl, ca. 950/1543, additionally Gotha 216, Manch. 731c, Pet. AMK 936, Brill–H.^{1} 132, ^{2}300/1, Qilič ʿA. 944, Cairo^2 II, 138.—4. al-Tūrajī, additionally Leipz. 422, 11, Vienna 150/1, Br. Mus. Suppl. 921, Pet. AMK 936, Cairo^1 IV,

71.—8. Muḥammad Ṣādiq Darwīsh Muḥammad, Pet. Buch. 682, 1141.—9. Muṣṭafā b. Bahrām, Leipz. 29,1, 30, Bol. 259 (which identifies the author as al-Ḥusayn b. Aḥmad), Br. Mus. I, 234 (which identifies the author as Ishiq Qāsim, see 19), Bodl. II, p. 435.—13. Dā'ūd b. Muḥammad ʿAlī, MS dated 1144 in Cairo² II, 160.—14. Ḥusayn b. Muḥammad, Leipz. 410.—15. al-Kūrānī, Dam. Z. 66, 107, 1.—16. Ḥasan b. Mūsā al-Zardīnī, ibid. 108.—17. *Iʿrāb al-ʿA.* by al-Sayyid al-Sharīf (al-Jurjānī, d. 816/1413, II, 216), ibid. 67, 110, 1, Cairo² II, 131.—18. Dā'ūd b. al-Ḥājj Ibrāhīm al-Ḥimṣī b. al-Sayyid, Sbath 297.—19. Shihāb al-Dīn, Cairo² II, 97.—20. ʿĀshiq Qāsim al-Iznīqī (cf. 9), ibid.—21. Mīkā'īl b. Sharaf, Munich 765.—22. Muṣṭafā b. Ibrāhīm, Qilič ʿA. 943.—23. *Muʿrib al-ʿAwāmil* by Zaynīzāde, ibid. 966/7.—24. Saʿdallāh al-Ṣaghīr, Brill—H.¹ 171, 1, ²359, Pet. AMK 936.—25. Aḥmad b. Muḥammad b. Zayn b. Muṣṭafā al-Faṭṭāmī, *Tashīl nayl al-amānī*, completed in 1300/1883 in Mecca, C. 1301, in *Majmūʿa* I, 1344, Mecca, 1307, 1311.—26. Muḥammad b. Saʿīd Khān b. Muḥammad ʿAbd al-Raḥmān Khān al-Ḥanafī al-Hindī, Hyderabad 1318.—27. Khālid b. ʿAbdallāh al-Azharī (d. 905/1499, see II, 27), Cairo² II, 131.—28. Muḥammad b. Yādkār Muḥammad al-Shīrāzī, Pet. AM Buch. 684.—29. Muḥammad b. al-Qāsim al-ʿAttābī, Cairo II, 148.—30. Muḥammad b. Mūsā al-Qdqī(?) al-Awarī(?), Ambr. C 13 iii.—31. Mollā Muḥsin in *Jāmiʿ al-muqaddimāt*, Tehran 1884.—32. Muḥammad b. Ḥasan Fāḍil al-Hindī (d. 1062/1652, d. 1137/1724), Mashh. XII, 26, 92,3, 95.—34. Anon. also Bol. 258 = Dorn 168,2, 220, under the title *al-Ṭurnūj* Br. Mus. Suppl. 921 = (?) Gotha 217, 220, 3, Vienna 150/1, Cairo¹ IV, 71 = (?) 27.—Versification (*naẓm*): 6. Persian Éthé, Bodl. 1657, As. Soc. Beng. II, 561.—7. Aḥmad al-Ṣūfī, Gotha 215, Calc. 52, 1059.—8. With a commentary by Muḥammad b. Ḥammūd, Cairo² II, 138, 9.—9. Anon. with the commentary *al-Shammā'* by Muḥammad Ilyās al-Kūrānī, Lahore 1898, with the commentary *Kashf al-manẓūm*, Kanpur 1324.

II. *Kitāb al-jumal*, a didactical poem on grammar, Algiers 1270, 3. Commentaries: 1. ʿAbdallāh b. Muḥammad al-Khashshāb (d. 567/1171, see p. 493), additionally Selīm Āġā (*ZDMG* 68, 59), Ewqāf Mus. 561, Dam. Z. 66, (ʿUm. 75) 106.—1a. Ibn ʿUṣfūr (d. 663/1264, see ad p. 313), Welīeddīn 2953 (with marginal glosses by Abū Ḥayyān al-Andalusī II, 109).—2. Muḥammad b. Abi 'l-Fatḥ al-Baʿlī (d. 709/1309, see II, 100), additionally Khāliṣ Ef. 1401, Qilič ʿA. 934, Cairo² II, 143, Dam. Z. 66, 85–7.—4. Read: ʿĀshiq Qāsim al-Iznīqī.—5. To be excised.—6. Written in 786/1384.—8. Anonymous commentary on the *shawāhid*, Fez Qar. 212.—IV. *Asrār al-balāgha fi 'l-maʿānī wal-bayān*, additionally Dāmādzāde 1584, Rāmpūr I, 559,2, print. C. 1309, 1319, 1344.—V. *Dalā'il al-iʿjāz wa-asrār al-balāgha* read: Yeni 1031, additionally Köpr. 1418/9, Faiz. 1815, Halet 223, Dāmādz. 1609/10, Asʿad Ef. 3004, Cairo² II, 28, Mosul 69, 318, Āṣaf. I, 148,145, print. C. 1321, 1331, *Mukhtaṣar* by Muḥammad al-Ḥanafī al-Ḥalabī,

Aleppo 1343.—VIII. *Daraj al-durar*, a Qurʾān commentary, Esc.^{2} 1400, NO 306 (see II, 217, no. 13, wrongly attributed to al-Sharīf; ḤKh III, 222, is uncertain), photograph Cairo^2 I, App. 5 (which wrongly has Köpr.).

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6. Abu ʾl-ʿAbbās Aḥmad b. Muḥammad al-Jurjānī al-Shāfiʿī, a student of Abū Isḥāq al-Shīrāzī and al-Māwardī, often refers to the linguistic customs of Baghdad in his writings, with which he must therefore have been familiar. He worked as a *qāḍī* and professor in Basra, and died in 482/1089.

Subkī, *Ṭab*. III, 31. 1. *Kitāb kināyāt al-udabāʾ wa-ishārāt al-bulaghāʾ*, additionally Esc.^{2} 281, Cairo^2 III, 307, Jerus. Khāl. 46, 10, Bāyezīd 2628, Rāġib 1193, Faiẓ 2158, cited in Ibn Abī Uṣaybiʿa I, 216, 19ff., see Wiedemann, *Beitr*. LXIV, 196, of which a *muntakhab*, together with al-Thaʿālibī's *Kitāb al-kināyāt*, printed C. 1908/1326.—2. *Kitāb al-muʿāyāt fi ʾl-ʿaql*, a work on *furūq* in the strict sense of the term (against al-Asnawī, ḤKh IV, 419), Cairo^2 I, 539, (Schacht I, 44, see *Islca* II, 510, 13).—3. *al-Taḥrīr fi ʾl-furūʿ* Mashh. V, 21$_{,68}$.—4. *al-Kifāya fī maʿrifat al-farāʾiḍ wa-qismat al-mawārīth*, Cairo^2 I, 362.

7. Abū ʿAbdallāh al-Ḥusayn b. ʿAlī b. Aḥmad al-Ḥusayn al-Zawzanī, who died in 486/1093.

1. *Kitāb al-maṣādir*, additionally Paris 6045, Cairo^2 II, 48, Dāmādzāde 1770.—4. *Sharḥ al-Bāʾiyya li-Dhi ʾl-Rumma*, see p. 89. (excise: p. 25 and see Vat. V. 364).

8. Abū ʿAbdallāh al-Ḥusayn b. Ibrāhīm b. Aḥmad al-Naṭanzī, d. 497/1103 or 499/1106.

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Suyūṭī, *Bughya* 231. *Dustūr al-lugha*, additionally Br. Mus. Or. St. Browne 148, 83, Asʿad Ef. 3274, Cairo^2 II, 13, Bank. IX, 819, Rāmpūr 509$_{,27/8}$, As. Soc. Bengal.

8a. Abū Saʿīd al-Simanānī wrote, before 507/1192:

Shams al-adab, Dāmādzāde 1551 (1522), see *MFO* V, 532.

8b. Muḥammad b. Muḥammad al-Abharī wrote, before 588/1192:

Kitāb al-ḥadāʾiq, lexicological and grammatical compilation from various old sources, Top Kapu 2590 (*RSO* IV, 719).

9. Abu ʾl-Qāsim al-Ḥusayn b. Muḥammad b. al-Mufaḍḍal al-Rāġib al-Iṣfahānī, who died in 502/1108.[1]

| Al-Bayhaqī, *Tatimma* 104, 6, al-Dhahabī, *Ṭabaqāt al-mufassirīn* (Bank.), f. 121v, 506
Suyūṭī, *Bughya* 296 (with Flügel, *Cat. Vienna* I, 341n), al-Khwānsārī, *Rawḍāt al-jannāt* 249, Ṭāshköprīzāde, *Miftāḥ al-saʿāda* I, 183. 1. *Kitāb al-muḥāḍarāt*, additionally Cairo² III, 334, Selīm Āġā 987, Dam. ʿUm. 86, 5, Mashh. XV, 38, 103, print. also C. 1902 (ed. Ibrāhīm Zaydān), 1324, see p. 286, no. 3. Abstract by al-Suyūṭī, Cairo² III, 345, anon. *al-Mukhtār*, Dam. ʿUm. 86, 8.—2. *Mufradāt alfāẓ al-Qurʾān*, additionally Lālelī 3632/3 (*MO*, VII, 106), Asʿad Ef. 3279 (ibid. 127), Bashīr Āġā 77, Welīeddīn 445–8, Dāmādzāde 312/3, Qilič ʿA. 176/7, Selīm Āġā 641, Faiẓ. 365, 110, NO 559, ʿĀṭif 2767,3, Cairo² I, 63, App. 7, Mashh. III, 69, 219, Bank. XVIII, 1484, Rāmpūr I, 58,5,6, entitled *Mufradāt fī gharīb al-Qurʾān*, ed. al-Zuhrī al-Ghumrāwī, C. 1324, in the margin of Ibn al-Athīr's *Nihāya*, 1322.—5. *Tafṣīl al-nashʾatayn wa-taḥṣīl al-saʿādatayn*, additionally AS 1711,2, 4818,6, Šehīd ʿA.P. 1151, NO 2394, Cairo² I, 280, Āṣaf. II, 1712, 7, 2, print. C. n.d., Beirut 1319 (by Ṭāhir al-Jazāʾirī on the basis of MS Jer. Khāl. 72, 3 dated 963).—7. *al-Dharīʿa ilā makārim al-sharīʿa*, mentioned in no. 2 as forthcoming, additionally Berl. Oct. 3345, Br. Mus. Oct. 7016 (DL 62), Lālelī 1744 (*MO*, VII, 101), AS 2896/8, 4027, 1844, 4818, ʿĀṭif Ef. 2118 (*MFO* V, 496, *MO* VII, 102), Fātiḥ 3890, NO 2383, Mashh. IX, 6, 21, print. also C. 1324.—(ad nos. 5 and 7, see Asin Palacios, *Abenhazem de Cordoba* II, 19).—8. *Adab al-shiṭranj*, Kazan, see *Isl.* XVII, 4.—9. *Taḥqīq al-bayān*, an *adab* work, written before no. 10, Mashh. I, 24, 56.—10. *Durrat al-taʾwīl* on verses of the Qurʾān that are repeated in several places using different words, Br. Mus. Or. 5784 (DL 3) = 4?.—11. *Muqaddimat al-tafsīr*, Rāmpūr II, 47/97, C. 1329 based on ʿAbd al-Jabbār's *Tanzīh al-Qurʾān ʿani ʾl-maṭāʿin*.—12. *Risāla munabbiha ʿalā fawāʾid al-Qurʾān*, cited at the beginning of no. 2.

10. Abu ʾl-Faḍl Aḥmad b. Muḥammad b. Aḥmad b. Ibrāhīm al-Maydānī was a student of al-Wāḥidī who died on 15 Ramaḍān 518/27 October 1124 in Nishapur.

Yāqūt, *Irsh.* II, 107, Suyūṭī, *Bughya*, 155, Quatremère, Mém. sur la vie et les oeuvres de M., *JA* s. 2, vol. 1 (1828), 177–233. 1. *Majmaʿ al-amthāl*, additionally Tüb. 193, Br. Mus. Suppl. 997–1001, Manch. 774, Paris 3958–63, 5861, 6511, 6702, Vat.

1 The *Taʾrīkh akhbār al-bashar* mentioned in Cat. Mashh. I 24 56 fixes his death only in 565.

V. 551, Algiers 1442–4, Esc. ^{2}711/2, Ḥamīd. 1049 (ZA 27, 151), Selīm Āġā 894/5, Halet 370, Pet. Ros. 163, Mosul 24, 20; 115, 230, Teh. II, 299, Bank. Hdl. 797, Rāmpūr I, 613, 317–20, lith. Tehran 1290, 1873, print. also C. 1320, 1925, Beirut 1313, see Quatremère, Les prov. ar. de M., JA 1838, rearranged by al-Ḥusayn b. ʿAlī b. Abī Bakr al-Munajjim al-Kirmānī, Tehran 1290, 1293. Abstracts: a. *al-Durr al-muntakhab* by al-Qāsim b. Muḥammad b. ʿAlī al-Bakrajī al-Ḥalabī (d. 1169/1756, see II, 287), completed in 1139/1726, additionally Cairo^{2} III, 97.—b. ʿAbd al-Qādir Shams al-Dīn, ibid. 389. Versification with a commentary, *Farāʾid al-laʾāl fī majmaʿ al-amthāl*, by Ibrāhīm al-Ahdab, Beirut 1312/1895.—2. *al-Sāmī fi ʾl-asāmī*, additionally Brill–H^{1}. 118, 690, ^{2}274/5, Paris 3984/5, 5883, 6592, Cambr. Suppl. 750, Br. Mus. Or. 6241 (DL 52, attributed to al-Thaʿālibī), in a different recension in Br. Mus. Or. St. Browne 141, 88, Dāmādzāde 1770, Mashh. XI, 4, 1612/13, lith. Tehran(?)

507 | 1274 (Ellis 1182). On his son Abū Saʿd Saʿīd, d. 539/1144, see Suyūṭī, *Bughya* 254.—3. *al-Hādī lil-shādī*, additionally Paris 6066; the commentary on the verses of Leid. 162 may be by the author himself.—4. Tract on the formation of plurals and on the *ḥurūf*, Leid. 163.—6. *Nuzhat al-ṭarf fī ʿilm al-ṣarf*, Escur.^{2} 196, Br. Mus. Or. 5964 (DL, 50), Cairo^{2} IV, b. 12, print. together with al-Zamakhsharī's *al-Unmūdhaj* and Ibn Hishām's *al-iʿrāb*, ed. Yaḥyā al-Nabhānī, Istanbul 1299.—7. *Munyat al-rāḍī bi-rasāʾil al-qāḍī* i.e. Abū Aḥmad Manṣūr b. Muḥammad al-Azdī al-Harawī, second half of the fourth century, see p. 155, selected epistles.—8. *Qayd al-awābid min al-fawāʾid*, see above p. 128.

10a. Abu ʾl-Qāsim ʿAbd al-Malik b. Muḥammad b. ʿAbd al-Malik b. al-Muʿāfā wrote, in 504/1110 in Qazvin:

Rawḍat al-balāgha, Cairo^{2} III, 174.

Ad p. 300

11. Abū Yaʿqūb Yūsuf b. Ṭāhir al-Khuwwī (Khuwayyī), a student of al-Maydānī, wrote, in 532/1137:

Al-Samʿānī, *Ansāb* 212/3, Yāqūt, GW II, 502. 1. *Farāʾid al-kharāʾid*, a collection of proverbs, additionally Leid. 389, Top Kapu 2335 (RSO IV, 700) ʿĀšir Ef. III, 319 (ZDMG 68, 390), Ḥamīd. 1171 (ZA 27, 151), Köpr. 1346–8 (*MSO* XIV, 15), ʿUm. 205, Halet 309, anon. abstract with an explanation in Turkish, Vienna 343.—2. *Sharḥ Saqṭ al-zand*, see p. 453.

12. Abu 'l-Qāsim Maḥmūd b. ʿUmar al-Zamakhsharī was born in Zamakhshar on 27 Rajab 467/19 March 1075 and died in Jurjāniyya on 9 Dhu 'l-Ḥijja 538/14 June 1144. Ibn Baṭṭūṭa (ed. Paris III, 6) was still able to visit his grave.

Yāqūt, *Irsh*. VII, 147–51, Ibn al-ʿImād, *ShDh* IV, 118–21, *al-Fawā'id al-bahiyya* 87 (209), al-Yāfiʿī, *Mir'āt al-jan*. III, 269, Ibn Taghr. (Popper) III, 34, 7–17, Jamīl Bak *ʿUqūd al-jawhar* I, 284–7, *Ḥadā'iq al-Ḥanafiyya* 219, Brockelmann, *EI* IV, 1305.

1. *al-Kashshāf ʿan ḥaqā'iq al-tanzīl wa-ʿuyūn al-aqāwīl fī wujūh al-ta'wīl*, which, according to Shams al-Dīn al-Iṣfahānī, is primarily based on al-Zajjāj, additional MSS, among others, Leipz. 86–93, Munich Gl. 99, 128, 144, Br. Mus. Suppl. 104. Or. 5102, 6343 (DL 3), Cambr. 929, Suppl. 1032–4, Manch. 56, Ind. Off. 1088–93, Bodl. 1, 7, 48, II, 17, Brill–H.[1] 343, [2]645, Vat. V. 966, Ambr. A. 14, 156 (*RSO* II, 13), C. 45 (ibid. VIII, 64), 62 (ibid. 74), 203, NF 459, Esc.[2] 1276/7, Pet AMK 940, Buch. 889–92, Fez Qar. 156, Tunis Zayt. 1, 96–9, Bashīr Āġā 46, Ḥūr Laylā 37–9, Ḥamīd. 1017, Welieddīn 228–46, Qilič ʿA. 158–60, Konya, Yū. Āġā (*Islca* IV, 531), Cairo[2] I, 58, Pesh. 52–4, Rāmpūr I, 38, Bank. XVIII, 2, 1339–46, As. Soc. Beng. | 4, Būhār 213, Āṣaf. I, 552, 8, print. also Būlāq 1281, C. 1318/9, 1344 (with 508
no. 9 in the margin). Glosses: 1. Maḥmūd b. Masʿūd al-Shīrāzī (d. 710/1310, see II, 211), additionally Selīm Āġā 183, *Proc. As. Soc. Beng*. NS II, XLIV.—1a. Shams al-Dīn Muḥammad b. ʿAbdallāh al-Miṣrī, MS dated 732/1332, Āṣaf. I, 544,14.—2. *Futūḥ al-ghayb* by al-Ḥasan b. Muḥammad al-Ṭībī (d. 743/1342, see II, 64), additionally Berl. Qu. 1959, Br. Mus. Or. 6349 (DL 3), Esc.[2] 1330, Fez Qar. 149, 155, 181, 191, Cairo[2] I, 47, Ḥamīd. 172, Bashīr Āġā 714, Dāmādzāde 279–87, Sulaim. 183, Cairo[2] I, 57, Mosul 27, 73–5, 155, 71; 176, 91, Teh. II, 64, Mashh. III, 27, 83–5, Calc. Madr. 296, Rāmpūr I, 30,116, Āṣaf. I, 544,13, Bank. XVIII, 2, 1349–53; on which superglosses (6) *Durar al-aṣdāf* by Yaḥyā b. al-Qāsim al-ʿAlawī al-Yamanī ʿImād al-Dīn (d. 750/1348, Suyūṭī, *Būghya* 414; his *Mabāḥith al-tanzīl* is in Br. Mus. Or. 6904, DL 4), additionally Dāmādzāde 299, Yū. Ef. 1095, Cairo[2] I, 48, Āṣaf. I, 544,10,110.—3. *al-Kashf ʿan mushkilāt al-kashshāf* by Abū Ḥafṣ ʿUmar b. ʿAbd al-Raḥmān al-Qazwīnī al-Fārisī (d. 745/1344), additionally Tüb. 93, Ind. Off. 1094, Esc.[2] 1323, Fez Qar. 148, 205, Sulaim. 181, Cairo[2] I, 58, Rāmpūr II, 40,281.—3a. *Kashshāf al-K.* by ʿUmar b. ʿAbd al-Raḥmān al-Bulqīnī (d. 743/1342), Cairo[2] I, App. 7, Rāmpūr I, 30,117.—5. *Sharḥ al-K.* by Muḥammad b. Muḥammad al-Taḥtānī (d. 766/1364, II, 209), additionally Dāmādzāde 274–6, Selīm Āġā 139, Pet. AM Buch. 893, Cairo[2] I, 47; on which superglosses by al-Khayālī (d. 893/1488), Cambr. Suppl. 1037.—6. See 2.—6a. *Tuḥfat al-ashrāf* by Yaḥyā b. al-Qāsim al-ʿAlawī al-Yamanī ʿImād al-Dīn (see 2) following al-Ṭībī (no. 2), completed on 3 Ṣafar 733/29 October 1332, Lālelī 331/2, NO 563 Rāġib 1757, Fātiḥ 619/20, Murād 273, 299, Cairo[1] I, 137, [2]36.—7. Muḥammad b. Maḥmūd

al-Bābartī Akmal al-Dīn (d. 786/1384, II, 80), also Dāmādzāde 270.—8. Saʿd al-Dīn al-Taftāzānī (d. 792/1389, see II, 215), additionally Br. Mus. Or. 6338 (DL 3), Cambr. Suppl. 1035/6, Kings Coll., *JRAS* NS III, 125, no. 130, Esc.^{2} 1300, 1417, Ind. Off. 1097/8, Pet. AMK 940, Ḥūr Lailā 75, Ḥamīd. 168, Dāmādzāde 289–92, 297/8, Fez Qar. 146/7, Tunis Zayt, I, 65, Mosul 28, 65, Cairo^2 I, 45, Mashh. III, 28,$_{8618}$, Pesh. 38 (abbreviation with glosses), Āṣaf. I, 544,$_{10}$, Rāmpūr I, 30, 114/5, Bank. XVIII, 2, 1354/5, superglosses by his grandson al-Harawī in Mashh. III, 37,$_{113}$, by ʿAlāʾ al-Dīn al-Bahlamān in Cairo^2 I, 45, on the opening by Niẓām al-Dīn ʿUthmān al-Khiṭāʾī, ibid., by Muḥammad al-Ruhanī al-ʿAlāʾī, ibid. 46.—9. ʿAlī b. Muḥammad al-Jurjānī (d. 816/1413, see II, 216), additionally Brill–H.^{1} 344, ^{2}646, Esc.^{2} 1356, 1416, 1580, Selīm Āġā 37/8, Dāmādzāde 271, Ḥūr Laylā 77, Ḥamīd. 170, Welīeddīn 433, Cairo^2 I, 46, Āṣaf. I, 544,$_{11}$, Rāmpūr I, 31, Bank. XVIII, I, 1356, Mashh. II, 132, 100–3; on which superglosses by Khaṭībzāde (d. 901/1495, see II, 229), additionally Esc.^{2} 1413, Cairo^2 I, 45, by Ibn Kamālpāshā (d. 940/1533, see II, 449), additionally Esc.^{2} 1355, Dāmādzāde 268.—10. *al-Muḥākamāt ʿala ʾl-K.* (*bayna ʾl-shaykhayn Quṭb al-Dīn al-Rāzī wal-Āqsarāʾī fi ʾtirād al-thānī ʿala ʾl-awwal fī sharḥ al-K.*), a defence against the objections of al-Aqsarāʾī (see II, 228, 232) on the commentary by al-Rāzī (see 390, 5), written by ʿAbd al-Karīm b. ʿAbd al-Jabbār in 825/1422, additionally Yeni 158,$_4$ Ḥu. Č. Tafs. 22, Dāmādzāde 300, Sulaim. 190, Cairo^2 I, 61.—10a. Glosses regarding various questions, by Muḥammad b. Asʿad al-Dawwānī (907/1501, see II, 217), Esc.^{2} 1283.—11. Khiḍr al-ʿAṭūfī (d. 948/1541, see Ṭāshköprizāde, *Shaq. Nuʿm.* II, 10, Rescher, 268), also Dāmādzāde 288.—12. Ismāʿīl Qara Kamāl (ca. 900/1494, *Shaq. Nuʿm.* I, 505,
509 Rescher, 216), also Dāmādzāde 270.—12a. | Zahrawayn Dāmādzāde 296, on which superglosses by Saʿd al-Dīn, ibid. 289.—12b. Ghiyāth al-Dīn Manṣūr (d. 949/1542, see II, 413), Mashh. III, 29, 91.—15. *Tanzīl al-āyāt*, on the *Shawāhid* of Muḥibb al-Dīn al-Ḥamawī (d. 1016/1608, see II, 361, 4), additionally Cambr. 265, Esc.^{2} 1418, print. also C. 1300.—16. ʿAbd al-Ḥakīm al-Siyālkūtī (d. 1097/1686, see II, 417), Rāmpūr I, 31, 119.—17. *al-Isʿāf fī sharḥ Shaw. al-Qāḍī* (i.e. al-Bayḍāwī) *wal-K.* by Khiḍr b. ʿAṭāʾallāh al-Mawṣilī (d. 1007/1598), Landb.-Br. 404, Edinb. 2–3, Ḥamīd. 174/5, Yeni 13, Āṣaf. I, 530, 234/5, Bank. XVIII, 1402–5.—18. *Naghbat al-rashshāf min khuṭbat al-K.* by al-Fīrūzābādī (see II, 189), Cairo^2 II, 43.—Abstracts: 1. = 2. *al-Taqrīb fi ʾl-tafsīr* by Muḥammad b. Masʿūd al-Sīrāfī al-Qālī al-Shuqqār, composed in 698/1298, Berl. 790, additionally Vat. V. 1034, Br. Mus. Or. 7940 (DL 3), Cairo^2 I, 42, Bank. XVIII, 2, 1342/3.—4. *Takhrīj aḥādīth al-K.* by ʿAbdallāh b. Yūsuf al-Zaylaʿī (d. 762/1360, Ibn Taghr. (Popper) V, 180, Ibn Fahd, *Laḥẓ* 1283 Suyūṭī, *Dhayl* 362), additionally NO 1718/9, Cairo^2 I, 95, Bank. XVIII, 2, 1307/8.—5. *al-Kāfi ʾl-shāfī fī takhrīj aḥādīth al-K.* by Ibn Ḥajar al-ʿAsqalānī (d. 852/1448, see II, 67), abstract of no. 4, additionally Dāmādzāde 358, Welīeddīn 785, Cairo^2 I, 138, Bank. XVIII, 1359.—6. *al-Jawhar al-Shaffāf al-multaqaṭ min*

maghāṣat al-K. by ʿAbdallāh b. al-Hādī b. Yaḥyā b. Ḥamza b. Rasūlallāh (ca. 810/1407, II, 185), Br. Mus. Suppl. 107, Ambr. B. 47/8, 99, iv (*RSO* IV, 105).—7. *Tajrīd al-K. maʿa ziyādāt* by Jamāl al-Dīn ʿAlī b. Muḥammad b. Abi ʾl-Qāsim al-Hādī ila ʾl-Ḥaqq b. Rasūlallāh, composed in 795/1393 in Ṣanʿā', Landb.–Br. 487, Vat. V. 996, Ambr. A. 164, B. 40 (*RSO* IV, 104), H. 30, 47, Bank. XVIII, 2, 1346–8.—8. Anon. Br. Mus. Suppl. 108/9, Bank. XVIII, 2, 1344.—9. *Khulāṣat al-K.* by Ḥasan Ṣiddīq Khān (d. 1307/1890, see II, 503), Lucknow 1289.—10. *Mukhtaṣar al-K.* by Aḥmad b. Jabbāra al-Mardāwī, Dam. ʿUm. 12,$_{106}$.—11. *Talkhīṣ al-K. watuḥfat al-Kashshāf* by ʿUmar b. Dāʾūd b. Sulaymān al-Fārisī al-ʿAjamī, Cairo^2 I, 52.—Refutations: 1. *al-Intiṣāf min al-K.*, by Aḥmad b. Muḥammad b. al-Munayyir al-Mālikī (d. 683/1284, p. 416), additionally Leipz. 94, Serāi 97/9, Cairo^2 I, 33, printed in the margin of the *Kashshāf*, C. 1307; a defence of the *K.* against it, *al-Inṣāf min al-K.*, by Abū Isḥāq ʿAbd al-Karīm b. ʿAlī b. ʿUmar al-ʿIrāqī ʿAlam al-Dīn al-Anṣārī (d. 7 Ṣafar 704/10 September 1304, DK II, 399), Esc.^{2} 1278, Selīm Āġā 34.—2. *al-Tamyīz etc.* by ʿUmar b. Muḥammad b. al-Khalīl al-Sukūnī (d. 707/1307, but according to Aḥmad Bābā *Dhayl al-dībāj* 177, 18 in 816/1415),^{2} additionally Selīm Āġā 106, Šehīd ʿA.P. 300, Ğārullāh 235/6, Serāi 97/8, Tunis Zayt. I, 125, Fez Qar. 159, Cairo^1 I, 154, ^{2}I, 42 (Schacht I, 80, II, 32), abstract by the author, *al-Muqtaḍab*, additionally Esc.^{2} 1357, 1547, NO 475, Šehīd ʿA.P. 301, Dam. ʿUm. 12, 107, print. Fez, 1317.—3. *al-Inṣāf ʿala ʾl-K.* by Waliyy al-Dīn Aḥmad b. Zayn al-Dīn al-ʿIrāqī (d. 826/1423, see II, 46) based on Ibn al-Munayyir, ʿAlam al-Dīn Abū Ḥayyān, *Tafsīr al-baḥr*, Ibn Hishām, *al-Mughnī*, completed in 826, Tunis Zayt. I, 29,36/7.

Ia. *Nukat al-Aʿrāb fī gharīb al-iʿrāb* (*fi ʾl-Q.*), Cairo^2 I, App. 8.

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II. *al-Mufaṣṣal*, print. also Alexandria 1291 (ed. Ḥamza Fatḥallāh), Delhi 1891, 1903, with a commentary, *al-Muʿawwal*, by Muḥammad Abd al-Ghanī, Calcutta 1322, with a Hindustani introduction by ʿAlī b. al-ʿImādī, Lucknow 1323, C. 1323.— | Commentaries: 2. *al-Takhmīr* by al-Qāsim b. al-Ḥusayn al-Khwārizmī 510
(d. 617/1220), also Dam. Z. 67 (ʿUm. 75), 126.—2a. *al-Muḥaṣṣal*, by Abu ʾl-Baqāʾ ʿAbdallāh b. Abī ʿAbdallāh Ḥusayn al-ʿUkbarī (d. 616/1219, see p. 495), Cairo^2 II, 157.—3. Abu ʾl-Baqāʾ b. Yaʿīsh (d. 643/1245, see p. 297), additionally Selīm Āġā 1168, Cairo^2 II, 136, print. also C. n.d.—4. *al-Mufaḍḍal* by ʿAlī b. Muḥammad b. ʿAbd al-Ṣamad al-Sakhāwī (d. 643/1245, see p. 410), read: Paris 4004, Cairo^2 II, 136, 162, Rāmpūr I, 556,$_{258}$.—4a. *Sifr al-saʿāda wa-safīr al-ifāda* by the same, an explanation of paradigms, Maktabat Shaykh al-Islām (*Tadhk. al-naw.* 119).—5.

2 His *Sharḥ ʿalā manẓūmat Abi ʾl-Ḥajjāj Yūsuf b. ʿAbd al-Raḥīm al-Aqṣarī* is in Cairo I 188.

ʿUthmān b. ʿUmar b. al-Ḥājib (d. 646/1248, see p. 303), Berl. Oct. 3695, 1, Munich 693, Br. Mus. Or. 7759 (DL 50), ʿĀṭif Ef. 2445 (*MFO* V, 492) Fez Qar. 1191, Jer. Khāl. 372b, Dam. Z. 67 (ʿUm. 75), 127, A. Taymūr, *RAAD* III, 341.—5a. *al-Mufaḍḍal* by ʿAbd al-Wāḥid b. ʿAbd al-Karīm al-Anṣārī (d. 651/1253, Suyūṭī, *Bughya* 316), Esc.[2] 61.—6. *al-Mukammal* by Muẓhir al-Dīn al-Sharīf al-Raḍī Muḥammad, completed in 659/1261, additionally Paris 6438, Br. Mus. Or. 6520 (DL 50), Cairo[2] II, 164, Aleppo, *RAAD* VIII, 371.—7. *al-Muḥaṣṣal li-kashf asrār al-M.* by al-Muʾayyad Yaḥyā b. Ḥamza b. Rasūlallāh (Ibn Sayyid al-Mursalīn), composed in 712/1312, Berl. 6521, Vat. V. 1021.—8. *al-Iqlīd* by Aḥmad b. Maḥmūd b. Qāsim al-Jundī al-Andalusī, eighth cent., additionally Ambr. A., 105, Mashh. XIII, 21, 71–3 (which mistakenly has al-Khujandī), Rāmpūr I, 529,16.—12. Abu ʾl-Qāsim b. Aḥmad al-Ṣiddīqī al-Andalusī ʿAlam al-Dīn, Selīm Āġā 1117.—13. Muḥammad b. Muḥammad al-Khaṭīb Fakhr al-Fasarkhānī, Br. Mus. Or. 7472 (DL 50).—14. *al-Muḥaṣṣal* by Muḥammad b. Saʿd al-Marwazī (ḤKh VI, 38, 41), Brill–H.[1] 134, [2]307.—15. *al-Tāj al-mukallal* by al-Mahdī li-Dīn Allāh Aḥmad b. Yaḥyā al-Murtaḍā (d. 840/1437, see II,187), Br. Mus. Suppl. 928.—16. *Sharḥ al-shawāhid* by Fakhr al-Dīn al-Khwārizmī, Dam. Z. 86, 24, 3.—17. *al-Mufaḍḍal fī sharḥ shawāhid al-M.* by Badr al-Dīn Abū Fāris al-Naʿsānī al-Ḥalabī, in the margin of print. C. 1324.—18. *al-Wishāḥ al-ḥāmidī al-mufaṣṣal ʿalā mukhaddarāt al-M.* by Muḥammad Ṭayyib al-Makkī al-Hindī, Ind. (Maṭb. al-Saʿīdiyya) 1318.—19. *Dhikr maʿānī abniyat al-asmāʾ al-mawjūda fi ʾl-M.* by Ibn Mālik (p. 298), Dam. Z. 64, 55,2.—an imitation by Aḥmad b. Bahrām b. Maḥmūd (ca. 670/1271), Br. Mus. Or. St. Browne 148, 826.

III. *al-Unmūdhaj*, which is an abstract of the *Mufaṣṣal*, additionally Āṣaf. II, 1640,155, print. Tehran(?) 1269, based on al-Maydānī's *Nuzhat al-ṭarf*, Istanbul 1299, in *Jāmiʿ al-maqaddimāt*, Tehran 1884, with commentary 1a. in the margin, Kazan 1901, A. Fischer in *Cent. Amari*, Palermo 1910, I, 357ff. Commentaries: 1. Muḥammad b. ʿAbd al-Ghanī al-Ardabīlī (d. according to Ahlw. 6516 before 886, according to Cairo[2] II, 123 in 647, according to others in 1036/1626), additionally Tüb. 58,9, Leipz. 416/7, Brill–H.[1] 135, [2]308/9, 311, Princ. 52c, Vat. V. 426, Bol. 341, Pet. AMK 923, Algiers 44, 31, 4, Qilič ʿA. 928/9, Esc.[2] 178,1, Dam. Z. 67 (ʿUm. 75), 128, 130, Cairo[2] II, 123, Sbath 471, 483, Mosul 243, 292, print. in *Majmūʿa*, Persia 1279, Tehran 1273, Tabriz 1296; glosses by Ibrāhīm ʿArshī, Pet. AMK 923.—2. *Ḥadāʾiq al-ḥaqāʾiq* by Saʿd al-Dīn al-Bardaʿī, additionally Paris 6367, Br. Mus. Suppl. 1253i, Princ. 73, Pet. AMK 923, Selīm Āġā 1128, Dam. Z. 66 (ʿUm. 75), 129, 131.—5. *Kifāyat al-naḥw fī ʿilm al-iʿrāb* by his student Ḍiyāʾ al-Dīn al-Makkī (p. 513, 13), Berl. 6525/6, Br. Mus. Or. 6260 (DL 51), Pet. AMK 940, Cairo[2]
511 IV, 22.—6. *ʿUmdat al-sārī* by Ibrāhīm b. Saʿīd al-Khuṣūṣī | (a proofreader at the Maṭb. Amīriyya in Cairo), Būlāq 1313.—7. *al-Fīrūzaj* by Muḥammad ʿĪsā ʿAskar, C. 1289 (in the margin of the text).

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IV. *al-Muḥājjāt etc.* AS 4456 (*ZDMG* 64, 508), ʿĀṭif 2800 (*MFO* V, 494), Cairo² II, 157.

V. *al-Qusṭās fi 'l-ʿarūḍ*, additionally Cairo² II, 238, Bibl. Bārūdī, Beirut, *RAAD* V, 135 (on the commentary see ḤKh IV, 514).—Va. *Aʿjab al-ʿajab sharḥ lāmiyyat al-ʿArab*, see p. 25.—Vb. *al-Kashf fi 'l-qirāʾāt* in Medina, Maktabat Ribāṭ Sayyid ʿUthmān, *RAAD* VIII, 758.—Vc. *al-Mufrad wal-muʾallaf fi 'l-naḥw*, Köpr. 1393,1 (*MSOS* XIV, 31), Lālelī 3740,1 (*MO* VII, 107).

VI. *Muqaddimat al-adab*, dedicated to the Sipāhsalār Bahāʾ al-Dīn b. ʿAlāʾ al-Dīn Abu 'l-Muẓaffar Ātsyz b. Khwārizmshāh (521–51/1127–56), additionally Bol. 371, Br. Mus. Suppl. 856, Manch. 755, Cairo² II, 250, Teh. I, 203/4, II, 485/7, Rāmpūr I, 518,101. Commentaries: 1. Anon., on the final two parts, Esc.² 167,3.—2. On the grammatical introduction by Muḥammad ʿIṣmatallāh b. Maḥmūd Niʿmatallāh also Pet. AM Buch. 189–96.—Anon. abstract in Manch. 785B, grammatical abstract *Lubāb al-M.* Berl. 6897 (not identified as such), Qu. 1326, 3.—Turkish transl. by Isḥāq Ef. Aḥmad b. Khayr al-Dīn al-Burūsāwī (d. 1120/1708, see Brussali M. Ṭāhir, *ʿOsm. Müʾell.* I, 232), Heid. *ZS* VI, 223, Part II Leid. 120, Selīm Āġā 1219/20, Bešīr Āġā 1149 (see *Islca* III, 211), Asʿad Ef., print. Istanbul n.d. On linguistic lore from Khwārizm and Turkish in the *M.* see Barthold, *Islca* II, 1–4 (based on a MS from Leningrad), Welīdī Zekī, ibid. III, 194ff., on a MS with Mongol glosses see *Meʿārif we Oqutghuči Maǧmūʿasi* V (1926), 7ff.

VII. *al-Fāʾiq fī gharīb al-ḥadīth*, additionally vol. II (as in Berl. 1648/9), Berl. Oct. 1810, Landb.—Br. 58, 709, Br. Mus. Or. 5935 (DL 51), Qilič ʿA. 1010, Dam. Z. 62 (ʿUm. 71), 36–40, Cairo² I, 133, Āṣaf. II, 1438, Rāmpūr I, 129,4, print. Hyderabad 1324.

VIII. *Asās al-balāgha*, a dictionary with a particular attention given to metaphors, Paris 6720, Bol. 370, Cairo² II, 1, Rabat 277, Selīm Āġā 1217, Qilič ʿA. 1000, Dāmādzāde 1750, print. C. 1299, Lucknow 1311, Hyderabad 1324, C. (Dār al-Kutub) 1341/1922.

IX. *Kitāb al-amkina wal-jibāl wal-miyāh wal-biqāʿ al-mashhūra fī ashʿār al-ʿArab*, additionally Leid. 792, Paris 2219, Yeni, 1195, 1, Maktabat Shaykh al-Islām (*Tadhk. al-naw.* 116).

X. a. *al-Durr al-dāʾir al-muntakhab fī kināyāt wastiʿārāt wa-tashbīhāt al-ʿArab*, fragm. Leipz. 873, 1.

XI. *Khaṣāʾiṣ al-ʿashara al-kirām al-barara, Hesperis* XII, 117, 991, 1 = *Kalimāt ʿashara*, Cairo² I, 348 (?).

XII. *al-Naṣāʾiḥ al-kibār* or *al-Maqāmāt*, composed in 512/1118 after he suffered a serious illness, additionally Vienna 379, Vat. V. 1380, 1, Madr. 294,2, Brill–H.[1] 75, [2]135, NO 3901, Rāġib 1068, Bāyezīd 2646, Bešīr Āġā 148 (*MO* VII, 113),

Āṣaf II, 1598, 7, print. C. 1312, 1325, German by Rescher, *Beitr. z. Maqāmenlit*. VI, Greifswald 1913.

XIII. Is the same as XVII, see De Goeje, *ZDMG* 30, 569.

XIV. *al-Mustaqṣā fi 'l-amthāl* (see *EI* III, 464, IV, 1275), additionally Br. Mus. Suppl. 1002, Vat. V. 1177, iv, Selīm Āġā 991, Dāmādzāde 1557, NO 4249/50 (*MSOS* XV, 23), Top Kapu 2290 (*RSO* IV, 708), Faiẓ. 1756 (*ZDMG* 68, 384), Lālelī 715, 1671, 1925/6 (*MO* VII, 97, 102), ʿĀšir Ef. 907, Bešīr Āġā 553, Fātiḥ 4088/9 (*MO* VII, 123), Bursa, Ḥu. Č. 17 (*ZDMG* 68, 50), Cairo² III, 355, Mosul 329, 27, Teh. II, 301, Āṣaf. III, 608,472, Rāmpūr I, 616,355 (*Tadhk. al-naw*. 131), selection *Zubdat al-amthāl*, see II, 423.

XV. *Nawābigh al-kalim*, additionally Paris 3965, 1, 3973,1, Vienna 348, Leipz. 860 iii, 872 iv, Br. Mus. Suppl. 1003, 1. Cambr. Suppl. 1332, Brill–H¹ 496, ²1146,12, Cairo² III, 305, print. also Beirut 1306. Commentaries: 1. ʿAlī b. Muḥammad al-Kabindī (ca. 718/1318), De Jong 52.—2. *Niʿam al-ṣawābigh* by al-Taftāzānī (d. 792/1389, see II, 215), additionally Gotha 1247/8, Leid. 391, ʿĀšir II, 315,2, Cairo² III, 416, Mosul 208, print. C. 1287, Beirut 1306 (with glosses by Muḥammad al-Bayrūtī).—3. Abu 'l-Ḥasan b. ʿAbd al-Wahhāb al-Khaywaqī (ca. 770/1368), Kazan 1314.—6. Muḥammad b. Ibrāhīm al-Ḥanbalī al-Rabaʿī (d. 971/1564, see II, 368), completed 30 Dhu 'l-Ḥijja 967/21 September 1560, Rabat 421.—7. Muḥammad b. Dihqān ʿAlī al-Nasafī (ca. 700/1300, see p. 300, II, 2a), see ed. Schultens.

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XVI. *Rabīʿ al-abrār fī mā yasurru 'l-khawāṭir wal-afkār*, additionally Leipz. 601, Paris 3499, 3500, 5985, 6742, Br. Mus. Suppl. 1134/5, Or. 6511 (DL 63), Manch. 424, Brill–H.² 136, Fez Qar. 1337, Fātiḥ 3893/6, Cairo² III, 157, Mashh. XV, 18, 53, Pesh. 1113, Rāmpūr I, 593,151/2, Būhār 416/7. Abstracts: 1. *al-Mukhtār*, by the author himself, additionally Paris 5038, Qiličʿ A. 623.—2. (= 6) *Rawḍ al-akhyār* by Muḥammad al-Khaṭīb b. Qāsim b. Yaʿqūb (d. 940/1533, see II, 429), additionally Gotha 2133, Leipz. 603, Vienna 377, Paris 6242, Br. Mus. Suppl. 1136, Or. 5799 (DL 63), Manch. 425, Pet. Ros. 105, Selīm Āġā 946, 989, Lālelī 1783 (*MO* VII, 98), Cairo¹ IV, 208, ²III, 172, Būhār 421, Āṣaf. II, 1512,206, print. Būlāq 1279, 1288, C. 1292, 1306, Turkish transl. by ʿĀshiq Č. (d. 979/1571), Vienna 378.—4. Anon. additionally Pet. AM Buch. 493, Cairo² III, 338.—5. *Zahr al-rabīʿ*, a Persian translation by Nūr al-Dīn Muḥammad b. Niʿmatallāh Mūsawī Shushtarī, Tabriz 1301.

XVII (see XIII). *Aṭwāq al-dhahab*, additionally Vienna 379, Paris 3973,11, Br. Mus. Supp. 1003 ii, Vat. V. 1380,3, Pet. AMK 922, Cairo¹ IV, 203, VII, 182, 625, ²III, 15, Āṣaf. II, 1506,123, commentary by Muḥammad b. Muṣṭafā al-Āqkirmānī (d. 1174/1760), Brussali M. Ṭāhir, *ʿOsm. Müʾell.* I, 214, Ḥamīd; printed with a commentary by Yūsuf Ef. al-Asīr (II, 494, see Dam. ʿUm. 89, 127), Beirut 1293,

1314, 1322; Turkish translation by Muḥammad Dhihnī (d. 1329/1911, Brussali M. Ṭ. I, 312), print. Istanbul. Imitations: a. *Aṭbāq al-dhahab* by ʿAbd al-Muʾmin b. Hibatallāh al-Maghribī al-Iṣfahānī Shufurwa (ca. 600/1203, known as a Persian poet, see Br. Mus. Suppl. S. 633), additionaly Gött. Asch. 65, Cambr. 38, Esc.^{2} II, 737, Vat. V.1380, 4, 1441, Brill–H. 2137, Lālelī 1466 (*MO* VII, 97), 1666 (ibid. 136), AS 3780, Asʿad Ef. 2518, Fātiḥ 3668, ʿĀšir Ef. 747, Rāġib 1068, ʿUm. 273, Cairo^{1} IV, 301, VII, 182, 251, 625, Pet. AMK 922, Mashh. XV, 2,$_{5}$, Āṣaf. II, 1506, 61/2, print. with a commentary by Muḥammad Munīr ʿAbd al-Qādir al-Muqaddam, C. 1325, in the margin of Muḥammad Ef. Saʿd, *Tuḥfat ahl al-fukāka fi ʾl-munādama wal-muzāḥa*, 2nd ed. C. 1326, ed. Muḥammad Saʿīd al-Rāfiʿī, C. 1328.—b. *Aṭwāq al-dh.* by Aḥmad b. Muḥammad b. Maḥmūd al-Naḥwī, Brill–H^{1} 496, ^{2}1146,$_{13}$. A commentary by Muḥammad Mīrzā Yūsuf Khān, *Qalāʾid al-adab fī sharḥ Aṭwāq al-dhahab*, C. 1321.

XVIII. *Nuzhat al-mutaʾannis wa-nahzat al-muqtabis*, AS 4331 (*ZDMG* 64, 508).

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XXII. *Marthiya* on his teacher Abū Muḍar in ʿIzzī's *Maḍnūn* (ed. Yahuda), 16ff., another *marthiya* in Cairo^{2} III, 350.

| XXIII. *Dīwān*, Landb. Br. 705, ʿĀšir Ef. I, 330 (*ZDMG* 63, 389), Cairo^{2} III, 131. 513

XXIV. *Mukhtaṣar al-muwāfaqa bayn āl al-bayt wal-ṣaḥāba*, A. Taymūr, *RAAD* X, 313.

XXV. *al-Minhāj fī uṣūl al-dīn* (?), Landb–Br. 615 (in Dresd. 176 the *Kitāb rawḍat al-ʿulamāʾ* of al-Ḥusayn al-Zandūstī, II, 202, is wrongly attributed to him).

13. Zamakhsharī's favourite student, Ḍiyāʾ al-Dīn al-Makkī, wrote, ca. 550/1155.

Kifāyat al-naḥw, a commentary on the *Unmūdhaj*, see p. 511.

13a. Another student of Zamakhsharī was Abu ʾl-Faḍl Muḥammad b. Abi ʾl-Qāsim b. Bāyjuk al-Baqqāl(ī) al-Khwārizmī, who succeeded him as a teacher and died on 30 Jumādā II 562/22 April 1167 in his 70s.

Yāqūt, *Irsh.* VII, 77, Suyūṭī, *Bughya* 92, *TA* VII, 232. *Asrār al-adab waftikhār al-ʿArab*, a dictionary, excerpts in Hamb. no. 39, fols. 69–70.

14. Aḥmad b. ʿAlī al-Bayhaqī was born in 470/1077 and lived in complete seclusion. He died as the imam of the old mosque in Nishapur on 30 Ramaḍān 544/31 January 1150.

Yāqūt, *Irsh.* I, 414–7, Suyūṭī, *Bughya* 151. 1. *Tāj al-maṣādir*, additionally Bodl. Éthé 1635, Manch. 756, Pet. AM Buch. 161, Cairo^2 II, 6, Mashh. XI, 2,$_6$, Bank. IX, 820/1, lith. Bombay 1301/2.—2. *Yanābīʿ al-lugha*, Mashh. XI, 19,$_{61}$.

14a. Fakhr al-Dīn Abu ʾl-Maʿālī Muḥammad b. Masʿūd b. al-Qāsim, the author of the Arabic dictionary *Janāʾ al-jannatayn*, which is dated 593/1197 in Br. Mus. Or. St. Browne 149, 86, may be identical with Fakhr Muḥammad b. Masʿūd al-Iṣfahānī al-ʿAshshāmī al-Naḥwī, who died after 506/1112 (according to Yāqūt, *Irsh.* VII, 107) or (according Suyūṭī, *Bughya* 105) after 560/1165.

14b. Abu ʾl-Ḥasan ʿAlī b. al-Qāsim al-Bayhaqī wrote, in 548/1153:

Azhār al-riyāḍ al-marīʿa wa-tafāsīr alfāẓ al-muḥāwara wal-sharīʿa, A. Taymūr, *RAAD* III, 339.

514 | 14c. Al-Ḥusayn b. Mūsā b. Hibatallāh al-Dīnawarī wrote, sometime before 583/1187 (the date of the MS):

Thimār al-ṣināʿa, on various points of Arabic grammar for which he assumed 24 *ʿilal*, Br. Mus. Or. St. Browne 147, 79, much used by Abū Ḥayyān (d. 745/1345, see II, 110) in his *Tadhkira fi ʾl-ʿarabiyya* (ḤKh II, 271, 2864), see al-Suyūṭī, *Bughya* 226.

15. Abu ʾl-Fatḥ Nāṣir b. ʿAbd al-Sayyid al-Muṭarrizī died on 21 Jumādā I 610/9 October 1213.

Yāqūt, *Irsh.* VII, 202, Suyūṭī, *Bughya* 402. 1. *Kitāb al-miṣbāḥ fi ʾl-naḥw*, an abstract for his son from the work by ʿAbd al-Qāhir al-Jurjānī, additionally Leipz. 418, 887v, 894 ii, Tüb. 179, 2, Gött. ar. 53 (with a commentary on the preface), Turin 33,$_2$, Bol. 261–3, Br. Mus. Suppl. 930/1, 934–6, Cambr. 1052–4, Manch. 782 A, Kiev, see Kračkovsky, *OJF Ak. Nauk* 1925, 92. Commentary: *al-Ḍawʾ* by Tāj al-Dīn Muḥammad b. Muḥammad al-Isfarāʾinī (p. 520), completed in 684/1285, additionally Cat. It. 226, Bol. 264–75, Esc.^{2} 177, Br. Mus. Suppl. 932, Brill–H.^{1} 136, ^{2}313, Gött. ar. 55, Leipz. 420 (which gives Muṣliḥ al-Dīn Muṣṭafā b. Zakariyyāʾ b. Aytoghmish al-Qaramānī as its author, but who actually wrote glosses on it, see *Shaq. Nuʿm.* I, 322, Rescher, 136), 421, Pet. AMK 941, Buch. 947/8, Algiers 47, 49, Cambr. Suppl. 1022, Ambr. A. 138 (*RSO* VII, 609) Kiev, loc. cit., Qilič ʿA. 96, Cairo^2 II, 139, Dam. ʿUm. 76, 134, Mashh. XII, 33,$_{115}$, on which glosses: a. *Sharḥ al-Ḍawʾ ʿala ʾl-M.* by Qāḍīčik, i.e. Muḥammad b. ʿAbd al-Raḥmān al-Qazwīnī Khaṭīb Dimashq (d. 730/1330, see II, 22), Paris 6298, Bol. 27,$_5$, Ambr. B. 67 (*RSO*

IV, 1035), Brill–H.[1] 138, [2]236, Qilič ʿA. 941/2, Cairo[2] II, 130; anon. commentary on the *shawāhid*, Gotha 246, Berl. 6534/5, Vat. v. 571,5, Manch. 731B.—b. Kamāl al-Dīn Aḥmad b. Maḥmūd al-Khujandī, Selīm Āġā 1163.—2. *al-Iftitāḥ* by Ḥasan Pasha b. ʿAlāʾ al-Dīn al-Aswad (ca. 800/1397, *Shaq. al-Nuʿm.* I, 95, Rescher, 17), additionally Leipz. 419, Tüb. 61,4, Bol. 277,2–281, Esc.[2] 175,1, Brill–H.[1] 139, [2]317/8, Pet. AMK 942, Dāmādzāde 1651, Cairo[2] II, 78, Dam. Z. 67, 136, Rāmpūr I, 529,11/12, on which glosses by a. Surūrī Kelinjik, Qilič ʿA. 913/4, b. Kiči Muḥammad Ef., ibid. 915.—5. *Khulāṣat al-iʿrāb* by Ḥājjī Bābā b. Ḥājj Ibrāhīm ʿAbd al-Karīm al-Ṭūsiyawī, additionally Gött. ar. 54, Leipz. 422, Bol. 282–4, Cambr. Suppl. 434, Brill–H.[1] 142,2, [2]311,2, 321,2, Cairo[2] II, 108.—5b. A second commentary by the same, entitled *al-Risāla al-sulṭāniyya fī sharḥ kitāb al-nūrāniyya*, Pet. Ros. 140.—7. Anon. (ḤKh V, 583,2) *al-Ifṣāḥ ʿan anwār al-M.*, also Vat. v. 587.—10. On the *Dībāja* by al-Taftāzānī, Vienna 167,8, Vat. v. 547,2, 839,6, Dam. ʿUm. 76,137 (attributed to al-Jurjānī), glosses thereon by ʿAlīzāde Yaʿqūb al-Burūsawī (d. 930/1524, *Shaq. Nuʿm.* I, 471, Rescher, 206) also Pet. AMK 942.—11. Tāj al-Dīn al-Fāḍil al-Isfarāʾinī (d. 684/1285, see p. 520) Berl. 6549.—13. Glosses by ʿAbd al-Raḥmān al-Jāmī (d. 898/1492, see II, 207), Algiers 45.—14. Anon. *Khizānat al-laṭāʾif*, Br. Mus. Or. St. Browne 198, 81, a, *al-Iẓhār*, Bol. 285.—15. Yūsuf b. ʿAbd al-Malik Bakhshish, composed in 866/1461, Brill–H.[1] 193, [2]383,2.—16. Glosses on a commentary on the *Dībāja* by ʿAlī b. ʿImād al-ʿAynṭābī, Cairo[2] II, 104.—17. Muṣṭafā b. Shaʿbān Surūrī (d. 969/1561, see II, 438), composed in 944/1537, Bol. | 286/7, 515
Cairo[2] II, 135.—18. *al-Ḥamīdiyya* by Emīr Aḥmad b. ʿAlāʾ al-Dīn Muḥammad al-Khānī, Leipz. 423.—19. *Sharḥ iʿrāb dibājat al-iʿrāb* by al-Sayyid al-Sharīf ʿAlī, i.e. al-Jurjānī (d. 816/1413, see II, 216), Dam. Z. 67, ʿUm. 76, 137, Munich 700 (?).—20. The same, by Abū Muḥammad b. Yūsuf, Qilič ʿA. 936.—21. The same, anonymous, Dresd. 89, 117, 180, Vienna 167/8, Br. Mus. Suppl. 933–6, Brill–H.[1] 140/1,2, [2]319, 320, 2, Esc.[2] 101, 1, Algiers 46 = Gotha 214, 3 (where other MSS are listed), Bol. 359, 2, Fir. Ricc. 33, Qilič ʿA. 935, on which glosses by Yaʿqūb Sayyid b. ʿAlī al-Burūsāwī (d. 930/1524, see ad no. 10), Gotha 234 (where other MSS are listed), Bol. 288,1, 365,1, Paris 6367 (?), Cairo[2] II, 128.—22. Persian commentary by Muḥammad Saʿd al-ʿAẓīmābādī, composed in 1106/1694, Bank. IX, 778/9, the same anon. ibid. 780.—23. Glosses by Muḥammad b. Zayn b. Karīm b. ʿAlī Shīr on the commentary by Shihāb al-Dīn al-Dawlatābādī (d. 849/1445, see II, 220), Rāmpūr I, 534,62.—*Mukhtaṣar al-M.*, Vat. v. 261,5.—Versificaton: *Bahjat al-multāḥ fī naẓm masāʾil al-Miṣbāḥ* with a commentary, *Kashf al-wishāḥ*, by Maḥmūd b. ʿAbd al-Raḥīm al-Adlabī al-Shāfiʿī al-Qādirī, autograph(?) dated 1115/1703, Cairo[2] II, 153.

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III. *al-Mughrib fī tartīb al-muʿrib*, additionally Paris 4254, 1, 6664, Leid. 77/8, Ind. Off. 1001, Cambr. 1070, Bol. 372, Dāmād Ibr. 1144–8 (*MFO* V, 528), ʿĀṭif Ef. 2761/2 (ibid. 497), Čorlūlū P. 442 (ibid.), Selīm Āġā 1270, Sulaim. 1020–3, Mosul 67, 279, Cairo² II, 39 (¹IV, 189), Pesh. 1282, Būhār 371, Rāmpūr I, 518,$_{99,110}$, As. Soc. Beng. 51, print. Hyderabad, 1328.

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IV. *al-Iqnāʿ*, Paris 4255, Brill–H.² 312 = *Kashf al-qināʿ*, Faiẓ. 357 (?).
V. *Risāla fī iʿjāz al-Qurʾān*, Medina, *ZDMG* 90, 106.

16. Sirāj al-Dīn Abū Yaʿqūb Yūsuf b. Abī Bakr b. Muḥammad b. ʿAlī al-Sakkākī died in 626/1299 in Qaryat al-Kindī, near al-Malīʿ.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw.* II, 225, Suyūṭī, *Bughya* 425. 1. *Miftāḥ al-ʿulūm*, additionally Bol. 381, Ambr. NF 473ii, C 217ii, Vat. V. 1161, Upps. II, 222, Pet. AMK 942, Buch. 963, Br. Mus. Suppl. 981, Selīm Āġā 1056–8, Sulaim. 906–8, Algiers 197 Cairo² II, 220, Mosul 184, 247, Pesh. 1130, 1182, Rāmpūr I, 568, 87–90, print. C. 1317.—Commentaries on Part 3: 1a. ʿAlī b. ʿUmar al-Kātibī (d. 675/1276, p. 455), Sulaim. 897.—1b. Quṭb al-Dīn Maḥmūd b. Masʿūd al-Shīrāzī (d. 710/1310, see II, 210), Br. Mus. 550, Brill–H.¹ 210, ²412, Paris 4377, 6612, Sulaim. 898/9, Qilič ʿA. 873, Cairo² II, 221.—1c. Saʿd Sulṭānshāh (before 784/1382), Mashh. XIII, 11, 40.—2. al-Taftāzānī (d. 791/1389, see II, 215), additionally Selīm Āġā 1050, Mosul 39, 226, Mashh. XIII, 11,$_{38/9}$, Rāmpūr I, 566,$_{56}$, on which glosses by ʿAlī b. Muḥammad Muṣannifak (d. 875/1470, see II, 234), Paris 4396.—3. ʿAbd al-Karīm al-Rashīdī also Pet. AMK 942.—5. *al-Miṣbāḥ* by al-Sayyid al-Sharīf al-Jurjānī (d. 816/1413, see II, 216), additionally Br. Mus. Or. 5730, 7516 (DL 54), Cambr. Suppl. 1223, Vat. V. 1311, Bol. 391, Pet. AMK 942, Buch. 99, Sulaim. 896, Selīm Āġā 1035/6, 1051, Mashh. XIII, 10,$_{35/7}$ Pesh. 1137, Rāmpūr I, 566,$_{51/5}$, Bank. 384, Būhār 397. Glosses: a. By the author, Bol. 392.—c. ʿAlī b. Muḥammad Muṣannifak (d. 875/1470, see
516 II, 234), Cairo² V, 187.—d. Ibn Kamālpāshā (II, 449), Berl. Oct. 1859 | (identified as a commentary on the *Miftāḥ*), Esc.² 220, 1, on which glosses by Amīr Ḥasan al-Rūmī (d. 941/1534), Vienna 237.—g. ʿAlī al-Manq b. Bālī al-Ḥasanī (d. 992/1584, see II, 426), completed in 986/1578, Cairo² II, 176, Mashh. XIII, 8,$_{27}$.—h. Muḥammad b. Mūsā al-Busnawī, completed in 1041/1631, Cairo² II, 187.—i. Aḥmad b. Muḥammad al-Khafājī (d. 1069/1658, see II, 285), Cairo² II, 188.—k. ʿAlī Qūjḥiṣārī, Mashh. XIII, 9, 33.—6. See 1a.

Abstracts of the entire *Miftāḥ*: 1. *al-Miṣbāḥ*, by Badr al-Dīn b. Jamāl al-Dīn b. Mālik (d. 686/1287, see p. 527), additionally Dam. Z. 69,$_{32}$, Mosul 117, 253, Fez

Qar. 1432, on which a commentary by Nāṣir al-Dīn al-Tirmidhī, Fez 1434.—2. *Taghyīr al-Miftāḥ* by Ibn Kamālpāshā (d. 940/1533, see II, 449), additionally Berl. 7348, Oct. 1859,2, Selīm Āġā 1049, Cairo² II, 182, on which anonymous glosses are in Berl. Oct. 1859,3.

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Abstracts of Part 3: 1. *Talkhīṣ al-Miftāḥ* by Muḥammad b. ʿAbd al-Raḥmān al-Qazwīnī Khaṭīb Dimashq (d. 739/1338, see II, 22), additionally Gotha 2779/80 (where other MSS are listed), Brill–H.¹ 211, ²413, Paris 5350, 5790, Manch. 691, Vat. V. 427, Bol. 382, Ambr. A. 95, IV, 97, iii (*RSO* III, 593/4), C 25 (ibid. VII, 53), 146, iv (ibid. VII, 613), Vitt. Em. 33, p. 19, Rabat 497, 1, Selīm Āġā 1196, Qiličʿ A. 847, Pet. AMK 942, Buch. 966–70, Dam. ʿUm. 78,12, Mashh. XIII, 26,7, Āṣāf. I, 144, 192ff., Rāmpūr I, 560,9,10, printed in *Majmūʿa* C. 1297, 1303, ʾ4, ʾ6, ʾ23, ʾ24, Beirut 1302, ed. ʿAbd al-Raḥmān al-Barqūqī, C. 1322, 1932. Commentaries: 1. Self-commentary, *al-Īḍāḥ*, additionally Gotha 2786 (where other MSS are listed), Leipz. 883i, Brill–H.¹ 229, ²432, Glasgow 507, Dam. Z. 70,30, Mosul 281,227, Cairo² II, 220, Rāmpūr I, 560,8, print. Fez n.d., glosses, *Īḍāḥ al-īḍāḥ*, by Muḥammad b. Muḥammad al-Āqsarāʾī (d. before 800/1397), Esc.² 258, Paris 4385, Berl. 7189, Cambr. Suppl. 142; thereon (?) ʿImād al-Dīn Yaḥyā b. Aḥmad al-Kāshī (ca. 750/1350, see II, 211), *Ḥall al-iʿtiqādāt allatī awradahā ṣāḥib al-Īḍāḥ ʿalā ṣāḥib al-Miftāḥ* Cairo² II, 192 a4; anon. commentary on the *shawāhid*, Leipz. 478, Manch. 697, Esc.² 249, Cairo¹ IV, 138.—2. *Miftāḥ al-Miftāḥ* by Muḥammad b. Muẓaffar al-Khalkhālī (d. 745/1344), Algiers 199, Vat. V. 1024.—3a. *ʿArūs al-afrāḥ* by Aḥmad b. ʿAlī al-Subkī (d. 773/1371, see II, 12), Cambr. 680, Cairo² II, 211, Dam. Z. 69 (ʿUm. 78),5, printed as no. 3 in *Shurūḥ al-Talkhīṣ*, Būlāq 1318 (together with 4B, m, *Mawāhib al-fattāḥ* by Ibn Yaʿqūb al-Maghribī, in the margin of *al-Īḍāḥ* and glosses on 4B by Muḥammad b. ʿArafa al-Dasūqī, d. 1230/1815, see Jer. Khāl. 41, 3) on which the *Taqrīrāt* by Aḥmad b. Shams al-Dīn al-Āmidī, Leid. 252.—4. al-Taftāzānī (d. 791/1389, see II, 215): A. *al-Sharḥ al-muṭawwal*, commenced in 742/1341 in al-Jurjāniyya and completed in 748/1347 in Herat, additionally Dresd. 344, Tüb 235, Vienna 234, Leid. 305, Brill–H.¹ 213–6, ²415–8, Upps. II, 224, Paris 4820, 5380, 6423,14, 6588, 6722, Cambr. Suppl. 1208, Manch. 692, Bol. 383, Vat. V. 1235, Sulaim. 903, Selīm Āġā 1139–41, Esc.² 1826, Ambr. C. 1, 2, Fez Qar. 1430, Rabat 294–9, Tanger Gr. M. III, 14, Pet. AMK 941, Buch. 971–5, Cairo² II, 219, Dam. ʿUm. 78,6/9, Mosul 39, 229,147,17, Mashh. XIII, 13, Pesh. 1105–9, Rāmpūr I, 568/9, print. also Istanbul 1289, Tehran 1270, Tabriz 1272, 129, 1310, Lucknow 1878, 1889, Bhopal 1311, C. 1910, Persian lith. with *ḥawāshī* 1323.—Glosses: a. al-Sayyid al-Sharīf al-Jurjānī (d. 814/1413, see II, 206), additionally Manch. 693,

Brill–H.[1] 217, [2]319/20, Ambr. C. 52, Bol. 386/7, 48 50, Pet. AMK 942, Buch. 976/7,
517 Sulaim. 890/1, Selīm Āġā 526, Dāmādzāde 1600/1, Fez Qar. 226, 1431, | 1535,1, Rabat 300, Tanger Gr. M. II, 35, III, 38, Mashh. XIII, 3,11,12, Calc. Madr. 320, Rāmpūr I, 567,27/31, print. also Istanbul 1289, 1310, Lucknow 1312, superglosses by Ḥusām al-Dīnzāde Qiličʿ A. 848, by ʿIṣām al-Dīn ibid. 851/2.—b. Yaḥyā b. al-Sayf al-Sīrāmī (d. 833/1429), additionally Sulaim. 89, Selīm Āġā 527, Dāmādzāde 1590, Qiličʿ A. 863.—d. ʿAlī b. Muḥammad al-Bisṭāmī Muṣannifak (d. 875, 1470, see II, 234), Selīm. 828, Dāmādzāde 1602, Qiličʿ A. 863, Selīm Āġā 1028, 1034.—e. Abu 'l-Layth Abu 'l-Qāsim b. Abī Bakr al-Laythī al-Samarqandī (ca. 880/1475, ḤKh II, 405,7), additionally Br. Mus. Or. 7015,2 (DL 54), Pet. AM Buch. 980/1, Selīm Āġā 1019–21, Selīm 524, Qiličʿ A. 865, Dāmādzāde 1593/4, Cairo[2] II, 185, on which superglosses by ʿIṣām al-Dīn Ibrāhīm b. Muḥammad b. ʿArabshāh al-Isfarā'inī (see II, 410), Āṣaf. I, 146,12, *taʿlīqāt* by Muḥammad Ṣādir b. Fayḍallāh Ṣadr al-Dīnzāde, Cairo[2] II, 182.—ee. ʿUthmān al-Khiṭā'ī (d. 901/1495, ḤKh II, 407–11), Paris 6307, Selīm. 1026, Mashh. XIII, 5,15,16, 20–5, Rāmpūr I, 563,36, Kanpur 1286, on which glosses by Mīrzājān Ḥabīballāh al-Shīrāzī (d. 994/1586, see II, 414, according to ḤKh II, 405,9 one), Paris 6290, Dāmādzāde 1604, Selīm. 1035, by Mollā Ḥāmid, Mashh. XIII, 6,19, by Mollā ʿAbdallāh, Paris 6307, by al-Pazdawī, Selīm. 1036, by Qul Aḥmad, Brill–H.[1] 220, [2]423, by ʿAbdallāh Shāhābādī Yazdī (d. 981/1573, II, 413), Mashh. XIII, 7,26, 8,29,30,32.—f. Ḥasan b. Muḥammad al-Fanārī (d. 886/1481, see II, 229), additionally Br. Mus. Suppl. 984, Manch. 694, Paris 6424, Pet. AM Buch. 978/9, Sulaim. 886, Qiličʿ A. 850 (supergl. 861), Selīm Āġā S. 1017/8, Selīm. 525, Fez, Qar. 1433, Dam. ʿUm. 78, 15/6, 785, Mosul 68, 295; 97; 97; 222, 176, Mashh. XIII, 38,10, Pesh. 1133, Rāmpūr I, 562,33/5, Būhār 402, Āṣaf. I, 146,11,13, print. Istanbul 1270.—ff. Aḥmad b. Yaḥyā Ḥafīd al-Taftāzānī (d. 916/1510, see II, 218), Mashh. XIII, 4,14, Rāmpūr I, 563,40.—g. ʿAbd al-Ḥakīm al-Siyālkūtī (d. 1060/1650, see II, 417) Brill–H.[1] 218/9, [2]421/2, Qiličʿ A. 864, Selīm Āġā 1017/8, Sulaim. 817, Dāmādzāde 599, 1631, Cairo[2] II, 190, Mosul 97/99, Rabat 30, Bank. Hdl. 176, Būhār 403, print. also Istanbul 1266, 1290, Būlāq 1286, C. 1323.—h. Aḥmad al-Abīwardī, additionally Br. Mus. Or. 7015 (DL 54), Dāmādzāde 1589, Rāmpūr I, 563,37.—i. Anon. also Būhār 404.—k. Yūsuf b. Ḥasan al-Kirmāstī (d. 906/1500, see II, 231, ḤKh I, 409,3), Sulaim. 887,1.—l. Muḥammad Hāshim ʿAlawī, Rāmpūr I, 562,32.—m. al-Yaʿqūbī, completed in 1108/1696, *Mawāhib al-Fattāḥ* Rabat 302, print. C. n.d. and in *Shurūḥ al-T.*, Būlāq 1318.—n. Ṣadr al-Dīn al-Shīrāzī (Shirwānī) and Muṣliḥ al-Dīn al-Lārī (d. 979/1571, see II, 420), Selīm. 1027.—o. Muḥammad b. Muḥammad Mollā Khusraw (d. 885/1480, see II, 226, or his son, but see ḤKh II, 405, 5), ibid. 1029.—p. Kamāl al-Dīn al-Lārī, Qiličʿ A. 867.—q. al-Qirīmī (to whose objections the aforementioned Mollā Khusraw responded, ḤKh II, 405,5), Dāmādzāde 1595.—r. Muḥammad Ismāʿīl b. Muḥammad al-Muftī al-Sinānī, Rāmpūr I, 563, 38.—s. Nūr Bābā Kashmīrī

Muḥammad (d. 1195/1781), ibid. 39.—t. *Shawāhid al-M. al-musammā bi-ʿUqūd al-durar bi-ḥall abyāt al-Muṭawwal wal-Mukhtaṣar* by Ḥusayn b. Shihāb al-Dīn al-ʿĀmilī al-Shaʾmī (d. 1076/1665, Muḥ. II, 90, Ibn Maʿṣūm, *Sulāfat al-ʿaṣr* 355), Br. Mus. Or. 5729 (DL 54), Cambr. Suppl. 1209, Brill–H.[1] 225, [2]428, Mosul 245, 340, Pesh. 1117, Āṣaf. I, 152,15, Rāmpūr I, 566,60, Bank. Hdl. 483, Būhār 405, lith. Tehran 1269, 1307.—u. *Sharḥ shawāhid al-M.* by Kamāl al-Dīn al-Fārīsī al-Fasawī, composed in 1036/1685, Teh. II, 316.—v. Glosses by Ghanīzāde (d. 1026/1617, Muḥ. IV, 9) | Leid. 311.—w. *Fayḍ al-fattāḥ* by ʿAbd al-Raḥmān al- 518
Shirbīnī (d. after 1320/1902), Cairo[2] II, 214, print. C. 1323.

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B. *al-Sharḥ al-mukhtaṣar* or *ʿArūs al-afrāḥ*, completed in 756/1355 in Ghujduwān and dedicated to Jalāl al-Dīn Abu 'l-Muẓaffar b. Jānbeg Khān (Hammer, *Goldene Horde* 305), additionally Goth. 2781 (where other MSS are listed), Upps. II, 223, Br. Mus. Or. 5515, 5683 (DL 54), Manch. 695, Brill–H.[1] 221, [2]424, Ambr. A. 94, i (*RSO* III, 592), C. 144, iv, (ibid. VII, 611), 25, iv, (ibid. 53), Bol. 388, 390,1, Fez Qar. 1435, Rabat 303/4, Selīm Āġā 1053–5, Sulaim. 900–2, Dam. ʿUm. 78,4, Mosul 39, 227/8, Mashh. XIII, 11,41/5, Rāmpūr I, 568, Būhār 399, Bat. Suppl. 596, print. Calcutta 1228, Istanbul 1290, 1301, 1313, Lucknow 1917, Fez n.d.—Glosses: a. ʿUthmān Mollāzāde al-Khiṭāʾī (d. 901/1495, see A, ee), additionally Bol. 395,2, Ambr. C 25, iii, 144, iv, Princ. 99, Leningrad AM 1925, 5c, Cairo[1] IV, 130, 147, [2]II, 188, IV, b, 26, Dam. Z. 70, 314/5, Mosul 147, 11, 222, 177/8, Mashh. XIII, 5,17, Āṣaf. I, 146,16, Rāmpūr I, 561, 20–3, lith. Calcutta 1256, print. Calcutta 1228, Lucknow 1262, Kanpur 1286, 1296, Nawālkishōr 1293, together with the *Sharḥ al-Talkhīṣ* of Abū Yaʿqūb al-Maghribī, *ʿArūs al-afrāḥ* by al-Subkī and glosses by al-Dasūqī, Būlāq 1317–9, C. 1345.—Superglosses: *α*. Ḥabīballāh Mīrzājān al-Shīrāzī (d. 994/1586, see II, 414), Brill–H.[1] 223, [2]426, Cairo[2] II, 213, Āṣaf. I, 148,47.—*β*. ʿAbdallāh b. al-Ḥusayn al-Yazdī (d. 1015/1606, see II, 413), additionally Paris 6291, Cambr. Suppl. 325, Pet AM Buch. 987/8, Princ. 100, Cairo[2] II, 193, Mosul 163, 207, Rāmpūr I, 560,12/4, Būhār 401.—*γ*. Muḥammad Ṣādiq ʿAlī, Rāmpūr I, 560,15.—b. Quṭb al-Dīn Aḥmad b. Yaḥyā Ḥafīd al-Taftāzānī al-Harawī (d. 916/1510, see II, 218), additionally Paris 1295, Bol. 369,2 (only on the preface), Pet. AM Buch. 983/4, Esc.[2] 227,2, Sulaim. 892/3, Dam. Z. 69 (ʿUm. 78),11,13, Mashh. XIII, 5,6/8, Rāmpūr I, 562,24/5, Būhār 401, print. Calcutta 1280, on which superglosses by Yāsīn b. Zayn al-Dīn al-ʿAlīmī (d. 1061/1651) also Cairo[2] II, 193, by Ismāʿīl b. Ghunaym al-Jawharī (ca. 1160/1727, see ad II, 286), Algiers 210 (cf. e), Selīm. 1022, Qiličʿ A. 866, Dāmādzāde 1592.—c. Ibrāhīm b. Muḥammad b. ʿArabshāh al-Isfarāʾinī (d. 944/1537, see II, 410) Mosul 147, 113.—d. Aḥmad b. al-Qāsim al-ʿAbbādī (d. 994/1586, see II, 320), additionally

Brill–H.[1] 224, [2]427, Mosul 222, 179, Dam. Z. 69, (ʿUm. 78,$_{12}$), Cairo[2] II, 195.—f. *al-Tajrīd* by Muṣṭafā b. Muḥammad al-Bannānī, composed in 1211/1796 according to Muḥammad b. ʿAlī al-Ṣabbān (d. 1207/1828, see II, 288), Cairo[2] II, 181, print. Būlāq 1285, 1297, C. 1313, Lucknow 1312, on which the *Taqrīr* by Muḥammad b. Muḥammad al-Anbābī (d. 1313/1895) C. 1330, 4 vols.—g. Yūsuf b. Sālim al-Ḥifnāwī (Ḥifnī, d. 1178/1764, see II, 283), Paris 4413, Dam. Z. 69 (ʿUm. 78), 10, Cairo[2] II, 187.—k. Muḥammad b. Muḥammad b. ʿArafa al-Dasūqī (d. 1230/1815, see II, 84), Sulaim. 909, Jer. Khāl. 41,$_3$, Būlāq 1271, C. 1290, Istanbul 1280, 1296.—l. Ibrāhīm al-Bājūrī (II, 487), Rāmpūr I, 562,$_{26}$.—m. Mollāzāde Chitra, Calcutta 1256.—n. Luṭfallāh b. Muḥammad b. al-Ghiyāth (d. 1035/1625), Ambr. C 25 (*RSO* VII, 53).—o. Maḥmūd Ḥasan Deobandī, Delhi 1324.—p. Ḥamdūn b. ʿAbd al-Raḥmān b. al-Ḥājj (d. 1232/1817), Rabat 305.—q. *Rasāʾil al-imtiḥān* by various authors on particular passages of the *Talkhīṣ* and the commentaries by al-Taftāzānī, Istanbul 1262.—r. Muḥammad Dhihnī, *al-Qawl al-majīd fī sharḥ abyāt al-Talkhīṣ wa-sharḥayhi wa-ḥāshiyat al-Sayyid al-Sharīf*, Istanbul 1305.—
519 s. Muṣṭafā ʿIṣām al-Dīn Abu ʾl-ʿIṣma, *al-Tanṣīṣ al-muntaẓar fī sharḥ* | *abyāt al-Talkhīṣ wal-Mukhtaṣar*, Istanbul 1259.—t. Anon. *Sharh shawāhid al-Mukhtaṣar wal-Muṭawwal* Brill–Ḥ.[1] 226, [2]429.—u. *Sharḥ dībājat al-Mukhtaṣar* by Aḥmad b. ʿAbd al-Fattāḥ al-Mujīrī al-Mollawī (d. 1181/1767), completed 1123/1711, Cairo[2] II, 265, lith. in *Majmūʿa* C. 1297.—w. *al-Nafʿ al-muʿawwal fī tarjamat al-Talkhīṣ wal-Muṭawwal* by ʿAbd al-Nāfiʿ ʿIffat Ef. (d. 1308/1890), print. Istanbul (Brussali M. Ṭāhir *ʿOthm. Müʾell.* I, 387).—5. *al-Aṭwal* by Ibrāhīm b. Muḥammad al-Isfarāʾinī (d. 945/1538, see II, 410), additionally Selīm Āġā 1038, Cairo[2] II, 176, Mosul 222, 174, Fez Qar. 1640 (with a mistaken *al-Uṣūl*), Rāmpūr I, 5591,$_{3/5}$, print. Istanbul 1284.—6. *Maʿāhid al-tanṣīṣ fī sharḥ shawāhid al-Talkhīṣ* by ʿAbd al-Raḥīm b. ʿAbd al-Raḥmān al-Qāhirī al-ʿAbbāsī (d. 963/1556, see ad II, 284), additionally Brill–H.[1] 212, [2]414, Browne, Cat. 211, T, 1, Cairo[1] IV, 326, [2]II, 220, III, 361, Rabat 306, Mosul 50, 60, 284, 70, Selīm Āġā 1043, Āṣaf. III, 698,$_{244}$; abstract of anon. Mosul 164, 287 with the title *al-Talkhīṣ* by Aḥmad b. Aḥmad al-ʿAjamī al-Wafāʾī, completed in 1093/1682, Cairo[2] II, 183, print. Būlāq 1274, 1316. *Taqrīb al-maʿāhīd fī sharḥ al-sh.* by Abu ʾl-Barakāt Muḥammad b. Muḥammad al-Ghazzī (d. 984/1577, see II, 360), Mosul 292,$_3$, Āṣaf. I, 150, 156.—9. Anon. also Brill–H.[1] 222, [2]425,$_{1,4}$, Esc.[2]. 1603.—10. *Sharḥ shawāhid al-Talkhīṣ* by Waḥdī Ef., Qiličʿ A. 866.—11. On part 3 by al-Muʾadhdhinī, Paris 4376.—12. Kāfī al-Āqḥiṣārī (d. 1025/1616, see II, 443), Pet. AMK 942.—13. ʿUmar al-Shāfiʿī al-Māridīnī, Brill–H.[1] 228, [2]431.—14. *Ḥāshiya* with the title *Naẓm al-bayān* by Muṣṭafā b. Hasan al-Anṭākī, Berl. Oct. 2307.—Abstracts: 1. *al-Mulakhkhaṣ* by Zakariyyāʾ al-Anṣārī (d. 926/1520, see II, 99), additionally Leipz. 477, Cairo[2] II, 222, Būlāq 1305, on which *Shārḥ abyāt al-M.* Brill–H. [1]227, [2]430.—2. *al-Masālik* by Ḥamza b. Durghūd Nūr al-Dīn, composed in 962/1555, Berl. 7263/4, Gotha 2787, with

a commentary, *al-Hawādī*, Cairo² II, 228, Algiers 229,4, Dāmādzāde 1605(?) or *Ṭarā'if al-shāriḥat bil-hawādī*, Pet. AMK 942.—3. *Aqṣa 'l-ma'ānī etc.*, with a commentary, *Fatḥ al-manzil*, also Bat. Suppl. 594/5.—4. *Tamkhīṣ al-Talkhīṣ* by Hāsan Ef. al-Āqḥiṣārī Kāfī (d. 1025/1616, see II, 443), Paris 4418.—Versifications: 1. al-Suyūṭī, *'Uqūd al-jumān fī 'ilm al-ma'ānī wal-bayān*, additionally Br. Mus. Or. 6325 (DL 55), Esc.² 1792, Cairo² II, 207, 212, Rabat 310, print. Būlāq 1293, C. 1303, 1305, lith. Tehran 1319.—Commentaries: a. Self-commentary *Ḥall al-'uqūd*, additionally Vat. v. 860, Ambr. A. 94, ii (*RSO* III, 593, excerpts), Mosul 116,242, Āṣaf. I, 150,28, 152,235, print. Būlāq 1293, C. 1302, 1305.—b. 'Abd al-Raḥmān b. 'Īsā al-'Umarī (d. 1037/1627, II, 380), C. 1312.—2. 'Abd al-Raḥmān b. Muḥammad al-Akhḍarī (ca. 940/1533), *al-Jawhar al-maknūn,* see II, 356.

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II. *al-Risāla al-waladiyya*, Munich 685.

III. *Muṣḥaf al-zuhra* on magic, astrology, and divination (author ?) Manch. 372.

17. Ḥamīd al-Dīn Abu 'l-Ḥasan 'Alī b. Muḥammad b. Ibrāhīm al-Ḍarīr(ī) al-Quhandizī³ al-Bukhārī, who died in 666/1267.

| Yāqūt, *Irsh.* V, 410, Suyūṭī, *Bughya* 346 (with no date). 1. *Mukhtaṣar al-naḥw* 520
or *Muqaddimat al-ḍarīrī*, additionally Manch. 725B 726, Pet. AM. Buch. 1081, Aligarh 129,3, 130,18, print. also n.p. 1262, Bombay 1306, commentary Calc. Madr. 324.—2. *Kitāb al-'arūḍ*, Berl. 7109 (which mistakenly has 'Quhundarī ca. 420/1029').—3. *Sharḥ al-ghāya*, see p. 330.

18. Abu 'l-Faḍl Muḥammad b. Khālid al-Jamāl al-Qurashī, see p. 196, ad p. 115, 3, 1, c.

18a. Muḥammad b. Muḥammad b. 'Amr al-Tanūkhī Zayn al-Dīn Abū 'Abdallāh, fl. seventh century.

Al-Aqṣa 'l-qarīb (*Aqṣa 'l-qurb*, ḤKh I, 379, 1065) *fī 'ilm al-bayān* (*fī ṣinā'at al-adab*, ḤKh) C. 1327 (Maktabat al-'Arab, 1923, p. 51, no. 261, Sarkis 644).

3 Thus following the etymology: 'Oldenburgh'; Sam'ānī 466v writes Qahandizī Yāqūt *GW* 4 210 also Quhunduz.

19. Tāj al-Dīn Muḥammad b. Muḥammad b. Aḥmad Sayf al-Dīn al-Fāḍil al-Isfarā'inī al-Būygahī (?), d. 684/1285.

I. (*Lubb*) *al-Lubāb* (*albāb*) *fī ʿilm al-iʿrāb*, ḤKh, V, 302, 1106,6, additionally Berl. Oct. 3385, Ind. Off. 894, Leid.[2] 198, Esc.[2] 24/5, 116, 265, Lening. Un. 1155 (*Zap. Koll. Vost*. I, 370), Cairo[2] II, 94 (with glosses by the author), 155, Mashh. XVI, 36,126, Āṣaf. II, 1656,157.—Commentaries: 1. Muḥammad b. Masʿūd al-Sīrāfī al-Qālī (whose *Risāla fī taḥqīq makhṣūṣ* is in Calc. Madr. 314), composed in 712/1312,166/9, additionally Berl. Fol 4086, Paris 4816/7, Cairo[2] II, 134, Mashh. XVI, 28,99, Rāmpur I, 545.—5. *al-ʿUbāb* by Jamāl al-Dīn ʿAbdallāh b. Muḥammad al-Ḥusaynī Nuqrakār (d. 776/1374), additionally Berl. Qu. 1038 (with the beginning different from) Gotha 285, (anon.) Ind. Off. 898 (?), Cairo[2] II, 140, Būhār 393,[4] Rāmpūr I, 550,209/10.—6. Anon. also Esc.[2] 169 (composed ca. 728/1328), Pet. AM Buch. 908.

III. *Risāla fi 'l-jumla al-khabariyya*, Cairo[2] II, 12.

IV. *Fātiḥat al-iʿrāb fī iʿrāb al-fātiḥa*, Cairo[2] II, 143, Mashh. III, 14,39.

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3 *Philology in Syria*

1a. ʿAlī b. ʿAbdallāh b. al-Mubārak Abū Bakr al-Wahrānī Khaṭīb Dārayyā Abū Bakr, who died in Dhu 'l-Qaʿda 615/January 1219.

Suyūṭī, *Bughya* 340. *Tahdhīb sharḥ al-sabʿ al-Muʿallaqāt*, MS dated 595, Berl. Qu. 1864.

521 | 1. Ḍiyā' al-Dīn Fakhr al-Islām Abu 'l-Fatḥ Naṣrallāh Muḥammad b. Muḥammad b. ʿAbd al-Karīm al-Jazarī b. al-Athīr, who died in Jumādā I or II 637/December 1239.

Ibn al-ʿImād, *ShDh* V, 187, Sharafaddīn, *Ibni Athīrler*, 1322. 1. *Washy al-marqūm fī ḥall al-manẓūm*, additionally Bibl. Dahdah 181, ʿĀšir Ef. III, 333 (*ZDMG* 68, 389), Bursa Ḥu. Č. 25 (ibid. 51), Mosul 293, 22,4, C. 1298.—2. *al-Jāmiʿ al-kabīr*, Berl. Oct. 1097, Cairo[2]II, 184, Asʿad 3003.—3. *al-Mathal al-sā'ir fī adab al-kātib*

4 This is confused with the work with the same title by al-Barqumīnī see II 21. The beginnings of Gotha and Būhār are different from each other and also differ from the beginning of the commentary on the work by al-Barqumīnī.

wal-shāʿir, additionally Köpr. 1367, 1445 (*MSOS* XIV, 17), Yeni A. Khān 993, 1 (ibid. XV, 10), NO 4146/7 (ibid. 20), 434 (fragm.), Top Kapu 2449, 2451, 2337, 2368 (*RSO* IV, 704), Lālelī 1914 (*MO* VII, 101), Cairo²III, 323, Dam. ʿUm. 78,21, Mosul 24, 19; 50, 53; 229, 34, print. C. 1312, Beirut 1298. Rebuttals: *al-Falak al-dāʾir* by Ibn Abi ʾl-Ḥadīd see p. 497, ad p. 283, *Nuṣrat al-thāʾir* by Khalīl al-Ṣafadī (d. 764/1363), see II, 33, 23.—5. *Risālat al-azhār*, additionally Bibl. Dahdāh 186, Asʿad Ef. 2865,4, (*MO* VII, 128).—6. *Muʾnis al-waḥḍa*, a collection of poems dedicated to Ṣalāḥ al-Dīn b. Tengiz, Köpr. 1400 (*MSOS* XIV, 21), Cairo²III, 322.—7. *Miftāḥ al-munshaʾ fī ḥadīqat al-inshāʾ*, Cairo²III, 366.—8. *Kitāb al-istidrāk fi ʾl-akhdh ʿala ʾl-maʾākhidh al-Kindiyya*, see p. 141, ad pp. 88, 494 and 281.—9. *Tarassul al-wazīr Ṣadr al-Kabīr*, Top Kapu 2630 (*RSO* IV, 725).—10. A war of words between autumn and spring, al-Nuwayrī I, 175/6.

1b. Al-Mufaḍḍal b. ʿAlī al-Maqdisī wrote, in 643/1254:

A treatise on names, surnames, *nisba*s etc., Paris 4256 (autograph).

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2. Muwaffaq al-Dīn Abu ʾl-Baqāʾ Yaʿīsh b. ʿAlī b. Yaʿīsh b. al-Ṣāʾigh, who died on 25 Jumādā I 643/19 October 1245.

Yāqūt, *Iṛsh*. III, 77,9 (who calls him his teacher), al-Yāfiʿī, *Mir. al-jan*. IV, 106, Suyūṭī, *Bughya* 419, Ibn al-ʿImād, *ShDh* V, 228.—2. *Sharḥ al-Taṣrīf al-Mulūkī*, see p. 192, ad 125.—3. Answers to grammatical questions by Abū Naṣr al-Dimashqī, Br. Mus. Suppl. 1203, ix.—4. *Tafsīr al-muntahā min bayān iʿrāb al-Qurʾān*, Medina, *ZDMG* 90, 107.

3. Tāj al-Dīn Abu ʾl-Qāsim Aḥmad b. Hibatallāh b. Saʿdallāh al-Jabrānī, who died on 7 Rajab 668/3 March 1270.

Suyūṭī, *Bughya* 172.

4. Jamāl al-Dīn Muḥammad b. ʿAbdallāh b. Muḥammad b. ʿAbdallāh b. Mālik al-Ṭāʾī al-Jayyānī was born around 600/1203 (or 598, 601, or 608), according to Maqqarī I, 608, 7, 612, | 16, in Jaén in Spain, where he also began his education. 522
He soon moved to Damascus where he studied under Ibn Yaʿīsh in Baalbek. He died on 12 Shaʿbān 672/22 February 1274.

Subkī, *Ṭab.* V, 28, Suyūṭī, *Bughya* 53–7 (with an inventory of his writings in *rajaz* by an anonymous author and a *dhayl* by Tāj al-Dīn b. Maktūm, d. 749/1348, s. II, 110), Ibn al-ʿImād *ShDh* V, 339, Maqqarī I, 608–16, M. b. Cheneb, *Idjāza* § 197.

1. *Tashīl al-fawāʾid wa-takmīl al-maqāṣid*, additionally Esc.^{2} 64, 140, Cairo^2 II, 86, 253, Dam. Z. 66 (ʿUm. 74), 88, Rāmpūr I, 531,$_{32}$. Commentaries: 1. Self-commentary also Cairo^2 II, 125.—2. *Manhaj al-sālik* by Abū Ḥayyān Muḥammad b. Yūsuf al-Andalusī (d. 745/1344, see II, 209), Esc.^{2} 52–7.—3. ʿAbdallāh b. ʿAbd al-Raḥmān b. ʿAqīl (d. 769/1367, see II, 88), additionally Berl. Qu. 1205, Algiers 700, 3, Cairo^2 II, 158.—5. Muḥammad al-Damāmīnī (d. 827/1424, see II, 26), additionally Paris 5426, Dam. Z. 66 (ʿUm. 74), 89–93, Cairo^2 II, 86, Rāmpūr I, 531,$_{37}$.—6. Ḥasan b. al-Qāsim al-Murādī (d. 749/1348, see II, 22), Escur.^{2} 58/9, Cairo^2 II, 125.—7. Aḥmad b. ʿAlī al-Ījī Dam. Z. 66 (ʿUm. 74), 94.—8. Muḥammad b. Yūsuf b. Aḥmad Nāẓir al-Jaysh al-Ḥalabī (d. 788/1386, see Suyūṭī, *Bughya* 118, Ibn al-ʿImād *ShDh* VII, 329), Cairo^2 II, 90, Dāmādzāde 1679–83.—9. ʿAlī Bāshā b. Muḥammad b. ʿAlī, composed in 1138–9/1725–6 in Tunis, Cairo^2 II, 110.—10. Anon., ibid. 81, 83 (by a student of Abū Ḥayyān).

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II. (*al-Khulāṣa*) *al-Alfiyya*, an imitation of the *Alfiyya* of Ibn Muʿṭī (see p. 302), composed for his son Muḥammad al-Asad (see al-Ṣafadī, *al-Wāfī* I, 206, 11), Vat. V. 841, print. Zenker I, 142ff., II, 113ff., lith. Tehran 1288/1310, Būlāq 1251, 1306, 1307, 1308, 1329, 1342, C. 1290, in *Majmūʿa* 1310, 1317, Fez, 1323, with marginal notes from various sources, Lahore 1902. *The thousand Distiches of Ibn Malik in Ar., ed. by* Muḥammad Ḥasan Ali, lith. Lucknow 1898, together with *Lāmiyya, Ājurrūmiyya*, and *Kāshif al-ẓalām*, a commentary by Mawlawī ʿAbdalwāḥid, Kanpur 1260. *Ibn M. L' A. tradotta e commentata da* Enrico Vitto, Beirut 1898.—Commentaries: 1. *al-Durra al-muḍīʾa* by his son Badr al-Dīn (see p. 537, 5), additionally Brill–H.^{1} 161, ^{2}344/5, Cambr. Suppl. 88/9, Vat. V, 842, Paris 6555, Selīm Āġā 1121–3, Teh. II, 315, Cairo^2 II, 122, 258, Mashh. XII, 1860, 466/68, Dam. Z. 65, 28, Rāmpūr I, 53, 357, print. Beirut 1302, C. 1342.—Glosses: a. *al-Durra al-saniyya* by Zakariyyāʾ al-Anṣārī (d. 926/1520, see II, 99), additionally Dam. Z. 65, 38/9, Cairo^2 II, 109, IV, b, 17, Mashh. XII, 11,$_{34,35}$, Rāmpūr I, 539,$_{117/8}$.—b. ʿAbd al-Qādir b. Abi ʾl-Qāsim al-ʿAbbādī al-Makkī (d. 880/1475, Suyūṭī, *Bughya* 309).—c. Muḥammad b. Abī Bakr b. Jamāʿa (d. 819/1416, see II, 94), Cairo^2 II, 159.—d. On the *Shawāhid* by Āqā Sayyid Muḥammad b. ʿAlī al-Mūsawī (d. 1098/1687), Mashh. XII, 28,$_{100}$.—e. Shihāb al-Dīn Aḥmad b. al-Qāsim al-ʿAbbādī (d. 994/1586, see II, 320), Esc.^{2} 126, Brill–H.^{1} 163, ^{2}346, Dam. Z. 65, 37, Cairo^2 II, 93.—2. *al-Tawḍīḥ* by al-Ḥasan b. al-Qāsim al-Murādī (d. 794/1348, see II, 22), additionally Esc.^{2} 12, 71–3, Br. Mus. Or. 5694 (DL 47), Dam. Z. 65, 29, 31, 35, Fez

Qar. 1201, 1217/8, Cairo² II, 85, Damascus, *RAAD* VII, 575,23, from which *Taqyiydāt* by Muḥammad b. Aḥmad b. Ghāzī al-Miknāsī (d. 918/1512), Cairo² II, 73; to the
| *Shawāhid* by Abū Zayd ʿAbd al-Raḥmān b. Idrīs al-Manjrā (d. 1179/1766, al- 523
Nāṣirī, *al-Istiqṣā'* II, 92f, al-Kattānī, *Salwat* II, 257, Basset, *Sources* 19, 38), Rabat 261, iii.—3. *Awḍaḥ al-masālik* or *al-Tawḍīḥ* by Ibn Hishām (d. 762/1361, II, 23), more of an adaptation in prose than a commentary, additionally Vat. v. 562, 830,², Brill–H.¹ 164, ²347, Rabat 248/9, Fez Qar. 1200, Sarwīlī 300, Selīm Āġā 1081/2, Dam. ʿUm. 74,96 (autograph), Cairo² II, 80, Mashh. XII, 2, 1, Bat. Suppl. 795, ed. ʿAbd al-Raḥīm al-Ṣafīpūrī (II, 503), Calcutta 1832, 1837, Būlāq 1310, C. 1304, 1312, 1316, in *Majmūʿa* 1323.—Glosses: a. His grandson Aḥmad b. ʿAbd al-Raḥmān, also Br. Mus. Suppl. 964.—b. *al-Taṣrīḥ bi-maḍmūn al-T.* by Khālid b. ʿAbdallāh al-Azharī (d. 905/1499, see II, 27), additionally Upps. II, 65, Br. Mus. Or. 5925 (DL 51), Fez Qar. 1228–30, Rabat 250, Tlemcen 4, Dahdāh 141, Qilič ʿA. 93, i, Cairo² II, 86, Sbath 1243, Dam. ʿUm. 74,96/9, Mosul 68, 288, 118, 274, Āṣaf. II, 1641,122ff., III, 614,340, print. Būlāq 1294, C. 1305 (with *Ḥāshiya* by Yāsīn b. Zayn al-Dīn al-ʿAlīmī, d. 1061/1651, Muḥ. IV, 491, Cairo² II, 103, Dam. ʿUm. 75,100, Fez Qar. 1231, Constantine, *JA* 1854, II, 436, no. 29), 1325, 1326, 1344, Tehran n.d., 1286, 1881, 1888.—c. Muḥammad b. Abī Muḥammad b. ʿAbd al-Qādir al-Fāsī (d. 1091/1680), Cairo² II, 89, on which are superglosses by Yāsīn b. Muḥammad Ghars al-Dīn al-Khalīlī (d. 1086/1669, al-Qādirī, *NM* II, 119) Rabat 252,4, Fez Qar. 1231.—c. Nāṣir al-Dīn Muḥammad al-Lāqānī (d. 958/1551), additionally Cairo² II, 102, Selīm Āġā 1082.—e. *Kashf al-khafā' wal-ghiṭā'* by al-Ṭālib b. Ḥamdūn b. al-Ḥājj al-Sulamī (d. 1274/1857), Fez 1318.—f. Abu 'l-Qāsim ʿAlī b. ʿAlī b. Idrīs Qaṣṣāra al-Ḥimyarī (d. in Fez on 14 Rajab 1259/10 August 1843, al-Kattānī, *Salwat* II, 265), completed on 14 Ṣafar 1259/19 March 1843, Rabat 251.—g. Muḥammad al-Ṭayyib b. ʿAbd al-Majīd al-Kirānī (d. 1227/1812), Rabat 255, print. Fez 1315.—h. *Manār al-sālik ilā awḍaḥ al-masālik* by Muḥammad ʿAbd al-ʿAzīz Ḥasan, C. 1349.—i. Abū Bakr b. Ismāʿīl al-Shanawānī (d. 1019/1610, see II, 285), Cairo² II, 97.—k. *Tahdhīb awḍaḥ al-masālik* by Muḥammad Sālim ʿAlī and Aḥmad Muṣṭafā al-Marāghī, C. 1329.—4. Muḥammad b. Aḥmad b. Jābir al-Hawwārī al-Andalusī (d. 780/1378, see II, 13), additionally Brill–H. ²351, Esc.² 74/5, Madr. 6,1 Cairo² II, 123, Dam. Z. 65,33, Mosul 138,278.—5. *Manhaj al-sālik* by Abū Ḥayyān Muḥammad b. Yūsuf al-Andalusī (d. 745/1344, see II, 109), additionally Berl. 6014 (?), A. Taymūr, *RAAD* III, 341 (which mistakenly has 'al-Tawḥīdī').—5a. *Taḥrīr al-khaṣāṣa* by ʿUmar b. al-Muẓaffar al-Wardī (d. 749/1349), see II, 140, 2, 6.—6. Ibrāhīm b. Mūsā al-Abnāsī (d. 802/1399), also Cairo² II, 109.—7. ʿAbdallāh b. ʿAbd al-Raḥmān b. ʿAqīl (d. 769/1367, see II, 88, additionally Munich 722, Paris 4089–93, Manch. 708, Esc.² 10, Brill–H.¹ 165, ²348, Fez Qar. 1224, 1835, 1837, 1852, 1864, 1866, 1870, 1872, 1881, 188, Selīm Āġā 1125, Cairo² II, 121, Rāmpūr I, 540,121/2, Bat. Suppl. 798, 801, print. also Būlāq 1251, 1253, 1281, C. 1279, 1301, 1306,

1314, 1322, 1325 (with no. 15 in the margin).—Glosses: a. On the verses by Muḥammad b. Aḥmad b. Muḥammad b. Ghāzī ʿUthmān al-Miknāsī (d. 919/1513, see II, 240), also Rabat 261, ii.—c. Ibn al-Mayyila (ca. 1100/1688), also Cairo² II, 75.—d. Aḥmad b. Aḥmad al-Sijāʿī (d. 1197/1783 see ad II, 287), additionally Brill–H.¹ 166, ²349 Cairo² II, 143 print. Būlāq 1270, 1282, 1286, 1302, C. 1306, on which the *Taqrīrāt* by Muḥammad b. Muḥammad al-Anbābī (d. 1313/1895), Būlāq 1296.—e. Muḥammad al-Khiḍrī al-Dimyāṭī (d. 1288/1871), composed in 1250/1834, Brill–H.¹ 167, ²350, print. Būlāq 1302, 1312, C. 1272, 1282, 1287, 1291, 1303,
524 1317, 1345.—f. On the *shawāhid* by ʿAbd al-Munʿim | al-Jirjāwī (d. ca. 1175/1781 see ad II, 318), print. also C. 1295, 1301, 1308, 1311.—g. The same, in alphabetical order, by Muḥammad b. Quṭṭa al-ʿAdawī, Cairo² II, 83 in the margin of e, C. 1305, Būlāq 1264, alone Beirut 1872.—h. ʿAṭiyya b. ʿAṭiyya al-Ujhūrī (d. 1194/1780, see II, 328) Cairo² II, 93.—i. Muḥammad al-Dāʾūdī, composed in 1136/1723, ibid. 102.—8. *Tashīl al-bunā fī taʿlīl al-binā*, on verses 15–17, by ʿUbaydallāh b. Muḥammad b. ʿAbdallāh al-Zarkashī, second half of the eighth cent., Esc.² 107, 2, 138.—10. ʿAbd al-Raḥmān b. ʿAlī b. Ṣāliḥ al-Makkūdī al-Muṭarrizī (d. 801/1398, see II, 25), Bol. 322, also Esc.² 6, 2, 7, 1, 126, 199, Algiers 83–90, Rabat 256, Fez Qar. 1222/3, Selīm Āġā 1126, Cairo² II, 23, 255, print. also C. 1301, 1303, 1320, Fez 1294, 1318, Glosses: a. = b. by Aḥmad b. ʿAbd al-Fattāḥ al-Mujīrī al-Mollawī (d. 1181/1767, see II, 355), Paris 4097, 2, Cairo II, 102, printed in the margin of C. 1271, 1301, 1303.—e. Abu ʾl-Ḥasan ʿAlī b. Muḥammad Baraka al-Ṭiṭṭāwanī, Rabat 528, 2.—f. ʿAlī b. al-Ḥājj, Fez Qar. 1225.—g. Muḥammad al-Mahdī b. Muḥammad Sulaymān al-Ṣadrī al-Wazzānī, print. Fez 1318.—h. *Rawḍat al-munā wa-bulūgh al-maqām bi-jamʿ shawāhid al-Makkūdī wa-Ibn Hishām* by al-ʿArabī b. Muḥammad al-Hāshimī al-Zarhūnī, print. Fez 1321.—i. Aḥmad b. Muḥammad b. Ḥamdūn b. al-Ḥājj, Fez n.d., C. 1315 (with Makkūdī in the margin).—k. Muḥammad b. Aḥmad b. Muḥammad b. Jallūn al-Fāsī, completed 15 Shaʿbān 1118/22 November 1706, Rabat 257.—10. Aḥmad b. Ibrāhīm al-Nawāwī (d. 854/1450, see II, 96), Cambr. 1367.—11. *al-Maqāṣid al-naḥwiyya etc.* by Maḥmūd b. Aḥmad al-ʿAynī (d. 855/1451, see II, 52), additionally Br. Mus. 513, Bodl. Nic. 106, Paris 1741, 2529, 4099, Esc.² 142,₂, Brill–H.¹ 168, ²352, Mosul 203, 294, Cairo² II, 162, Mashh. XII, 29,₁₀₃, Pesh. 124, abstract by the author, *Farāʾid al-qalāʾid*, additionally Paris 4685, Br. Mus. Suppl. 966, Manch. 709, Princ. 76, Vat. V. 1077, 1122, Selīm Āġā 1133, Cairo² II, 145, 158, IV, 12, Mashh. XII, 34,₁₁₉, Rāmpūr I, 544,₃₉/₄₀, Bat. Suppl. 807i, print. C. 1297.—12. = 13. *Manhaj al-sālik* by ʿAlī b. Muḥammad al-Ushmūnī (-unnī, d. 872/1467, see II, 82) read: Munich 724, further Paris 4100, 5333, Br. Mus. Suppl. 962/3, Vat. V. 844, Rabat 258, Fez Qar. 1213, Mashh. XII, 36,₁₂₇, Būhār 395, Rāmpūr I, 540,₁₂₃, Bat. Suppl. 796, print. Būlāq 1270, 1294, C. 1315.—Glosses: a. Muḥammad b. ʿAlī al-Ṣabbān (d. 1206/1791, see

II, 288), composed in 1193/1779, print. also Būlāq 1280, 1285, 1288, C. 1319, 1323, from which *Taqrīr al-ʿālim* by Muḥammad al-Anbābī (d. 1313/1895), Būlāq 1288.—b. Muḥammad b. Sālim al-Ḥifnāwī (d. 1101/1989, see II, 323) also Cairo^2 II, 95, Dam. Z. 66, 45, 16.—c. Aḥmad b. ʿUmar al-Asqāṭī (d. 1159/1746, see II, 428) also Cairo^2 II, 90.—d. Muḥammad b. ʿAlī b. Saʿīd, lith. Persia 1268, print. Tunis 1290/8, 1292/3, with superglosses by Muḥammad b. ʿAlī al-Tūnisī.—e. Ḥasan b. ʿAlī al-Madābighī (d. 1170/1757, see II, 328), in an adaptation by Aḥmad al-Bābilī al-Shāfiʿī, Dam. Z. 65,$_{42/4}$, Cairo^2 II, 102.—f. Naṣr al-Hūrīnī (d. 1291/1874, see II, 489), Būlāq 1294.—14. *Tamrīn al-ṭullāb etc.* by Khālid b. ʿAbdallāh al-Azharī (d. 905/1499, see II, 27), additionally Paris 5438, 6568, Br. Mus. Or. 576 (DL 47), Manch. 710/1, Brill–H.^{2} 353, Fez Qar. 1454, Selīm Āġā 1127, 1185, Cairo^2 II, 89, Sbath 452, 758, 959, Mashh. XII, 5,$_{12/3}$, Calc. Madr. 322, Rāmpūr I, 532,$_{43/4}$, Bat. Suppl. 797, print. also Būlāq 1252, 1292, C. 1274, 1289, 1293, 1299, 1301, 1302, 1335.—15. *al-Nahja* (*bahja*) *al-marḍiyya*, by al-Suyūṭī, additionally Brill–H.^{1} 209,$_2$ ^{2}404,$_2$, Br. Mus. Suppl. 965. Or. 7529 (DL 47), Cambr. Suppl. 204, Rabat 544, Cairo^1 IV, 34, ^{2}II, 182, Mosul 44,$_{47}$, 148,$_{131}$, 167,$_{51}$, 171,$_{43/4}$, 185,$_{276}$, | 202,$_{248}$, Teh. II, 525
311, Mashh. XII, 20,$_{69,70}$, Rāmpūr 530, 27, Bat. Suppl. 802–6, lith. Tehran 1248, 1268, 1282, 1284, Tabriz 1286, print. Lucknow 1831, C. 1282, in the margin of no. 7, C. 1314.—Glosses: a. Muḥammad Ṣāliḥ al-Aḥsāʾī, composed in 1073/1662, with Nicholson, *JRAS* 1899, 912, Br. Mus. Or. 6281 (DL 48).—b. Rafīʿ al-Dīn b. Muḥammad Rafīʿ al-Jīlānī, Cairo^2 IV, b, 15.—c. Yāsīn b. Zayn al-Dīn ʿAlīm al-Ḥimṣī al-ʿAlīmī (d. 10 Shaʿbān 1061/29 July 1659, see Muḥibbī IV, 491), Tlem. 15, Cairo II, 103, print. Fez, 1327, C. 1305, 1313 (in the margin of Khālid al-Azharī's *al-Taṣrīḥ ʿalā tawḍīḥ Ibn Mālik*).—d. Aḥmad Bābā, library Dahdāh 139.—e. Mīrzā Aḥmad Ṭālib, Tehran 1275.—16. Muḥammad b. Muḥammad al-Ghazzī (d. 1061/1651, see II, 291), additionally Cairo^2 II, 144, Rabat 276, i.—18. ʿAbdallāh b. ʿAlī al-Damlījī (d. 1234/1819, see II, 485).—19. al-Fāriḍī, also A. Taymūr, *RAAD* III, 341.—22. *Fatḥ al-rabb al-malīk* by Abū ʿAbdallāh Muḥammad b. al-Qāsim b. Abī ʿAdl b. ʿAlī al-ʿIzzī, Dam. Z. 65, 32.—23. *Taʿlīqa ʿalā alfāẓ al-Alf.* by Ibn Raslān, ibid. 24.—24. *al-Lawāmiʿ al-shamsiyya fī iʿrāb al-Kh. al-Alf.* by Muḥammad b. ʿAlī al-Ḥalabī al-Ṣāliḥī, ibid. 65, 40/1.—25. On a commentary by al-Mukhtār b. Būn (d. after 1300/1882, see al-Shinqītī, *al-Wasīṭ fī tarājim udabāʾ Shinqīṭ*, C. 1329, p. 279), Cairo II, 123, *Rawḍat al-ḥurūf min ṭurrat Ibn Būn* by ʿAbd al-Wadūd b. ʿAbdallāh b. Aḥmad b. al-Mukhtār, Cairo^2 II, 115.—a. *Muʿāraḍat ʿalā Alf. b. M.*, by the same Rabat 262, print. C. 1327.—26. Muḥammad b. Muḥammad al-Khaṭīb b. al-Jazarī (d. 833/1429, see II, 201), *Kāshif al-khaṣāṣa ʿan alfāẓ al-Khulāṣa*, Cairo^2 II, 150.—27. ʿAbd al-Raḥmān b. Abī Bakr b. al-ʿAynī (d. 892/1487), ibid. 123.—28. *al-Kawākib al-durriyya* by Ṣāliḥ ʿAbd al-Ṣanūʿ al-Ābī al-Azharī, C. 1344.—29. ʿAbdallāh b. al-Ḥusayn al-Adkāwī thirteenth cent., Cairo^2 II,

154.—30. With the title *al-Mukhtaṣar al-mufīd* by Maḥmūd Maḥfūẓ al-Dimashqī, ibid. 158.—31. *Sharḥ khātimat al-Alf.* by Muḥammad b. ʿAbd al-Ḥayy al-Shirbīnī, completed in 1240/1824, ibid. 126, on which glosses by Muḥammad b. Aḥmad ʿUlaysh (d. 1299/1881), ibid. 106.—32. *Awḍaḥ al-masālik* by ʿAbd al-Raḥīm b. ʿAbd al-Karīm al-Ṣafīpūrī, Calcutta 1248/1832.—33. Mahdī b. Muṣṭafā al-Nqrshī al-Lāhūtī, print. Persia 1309.—34. *Irshād al-sālik* by ʿAbd al-Majīd al-Sharnūbī al-Azharī (who was still alive in 1344//1925), Bulāq 1319.—35. *al-Azhār al-Zaynīyya* by Aḥmad b. Zaynī Daḥlān (d. 1304/1886, see II, 499), Būlāq 1294, C. 1319.—36. *Sharḥ khuṭbat Alf. b. M.* by Muḥammad al-Kardūdī, Fez n.d.—37. Ibn al-Ghazzī Badr al-Dīn Muḥammad b. Muḥammad al-Raḍī (d. 935/1529, see II, 284, 1?) Mosul 138, 281.—38. *Irshād al-sālik ilā fahm Alf. b. M.* by Muḥammad b. Masʿūd al-Turimbāṭī al-ʿUthmānī, Fez, 1305, 1315.—39. On the *khuṭba*, by ʿAlī b. Muḥammad b. Muḥammad Ḥamdūn al-Bannānī (d. 1140/1727, Qādirī, *NM* II, 135, al-Kattāni, *Salwat* I, 169), Rabat 504, v, from which an *Ikhtiṣār* by his nephew Ḥamdūn b. Muḥammad al-Bannānī, completed on 12 Ramaḍān 1146/15 April 1734, ibid. 268.—40. al-Shāṭibī, Fez Qar. 1214/5, Cairo² II, 123 (in which the author is identified with the reciter of the Qurʿān of p. 409, who died in 590/1194).—41. *Ḥall iʿrāb al-Alfiyya* by Muḥammad al-Nīsāburī al-Ṣādiq, completed in 1082/1671, Rāmpūr I, 537, 946.—42. Persian by Muḥammad b. Āġā Bābā i Sirkānī (before 1155/1742), Ind. Off. Éthé 2436, Manch. 713, As. Soc. Beng. 1449, Bank. IX, 783.—43. The same by ʿAbdallāh b. Manṣūri Qazwīnī, Manch. 712B, Bank. IX, 783/4.—44. The same, by Muḥammad Ṣādiq Burūjirdī, ibid. 785.—45. The same, by Sulṭān Muḥammad b. ʿAlī Kāshānī, Mashh. XII, 19,65.—*Tashṭīr al-Alfiyya* by ʿAbd al-Jalīl b. Muḥammad Abu 'l-Mawāhib al-Ḥanbalī al-Dimashqī, Cairo² IV, b, 14.

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II. *Lāmiyyat al-afʿāl*, also Esc.² 676,2, *I. M.'s Lehrgedicht* L. al-a. *über die Formen der ar. Verba u. Verbalnomina mit dem Cmt. seines Sohnes Badraddīn, autogr. v.* G.A. Wallin, Helsingfors, 1851, print. Ind. (Aḥmadī) 1261, in *Majmūʿ min muhimmāt al-mutūn*, C. 1273, 1276, 1280, 1281, 1295, 1297, 1302, '3, '4, '6, 1323, Fez, 1317, Tunis 1329. Commentaries: 1. His son Badr al-Dīn, additionally Leipz. 884, iv, Cairo² II, 51.—2a. *Sharḥ taṣrīf al-miftāḥ* by Muḥammad b. Dihqān al-Nasafī, completed in 718/1318, Āṣaf. II, 892,8 (copied by his son).—4. Glosses by al-Ḥasan b. Yūsuf al-Zayyātī (d. 1023/1614, see Muḥammad al-Bashīr, *al-Yawāqīt al-thamīna*, 132, which has al-Zayyānī).—6. (= 9.) *al-Sharḥ al-kabīr* and *al-Sh. al-ṣaghīr*, generally not distinguished from each other in the catalogues, by Muḥammad b. ʿUmar Baḥraq al-Yamanī al-Ḥaḍramī (d. 930/1524, see ad

II, 423), additionally Paris 5375, Rabat 273,2, 533,2, Cairo² II, 62, 64, Rāmpūr I, 522,21, print. Tūnīs 1329, on which glosses by Muḥammad al-Ṭālib b. Ḥamdūn b. ʿAbd al-Raḥmān b. al-Ḥājj al-Sulamī al-Fāsī, completed in 1249/1833, Fez Qar. 1235, 2, print. Fez 1315, C. 1318, by Aḥmad al-Rifāʿī al-Mālikī al-Azharī, thirteenth/fourteenth century, Fez Qar. 1235, 1, print. C. 1297, 1304, 1306.—10. An. = (?) Ambr. C 40 (*RSO* VII 62).

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III. *al-Kāfiya al-shāfiya*, additionally Cairo² II, 152, Br. Mus. Or. St. Browne 147, 80, Mashh. XII, 13,44 (Esc.² 86, 5 does not belong here, contrary to p. 525). A self-commentary, *al-Wāfiya*, Dam. Z. 68, 152/3, Cairo² II, 134, on the *taṣrīf* of which Cairo² II, 58, commentary by Maḥmūd b. Aḥmad b. Khaṭīb Dahsha (d. 834/1430, see II, 66), Cairo² IV, b, 15.

IV. *ʿUmdat al-ḥāfiẓ wa-ʿuddat al-lāfiẓ* with a self-commentary, additionally Rabat 245, Cairo² II, 131. Abstract *Muntaqā*, Dam. ʿUm. 76,154.

VI. *Ījāz al-taʿrīf fī ʿilm al-taṣrīf*, with a commentary by Ibn Ayāz al-Naḥwī (d. 681/1282, see p. 499), A. Taymūr, *RAAD* III, 341.

VII. *al-Tawḍīḥ* and *Kitāb shawāhid al-tawḍīḥ wal-taṣḥīḥ li-mushkilāt al-Jāmiʿ al-ṣaḥīḥ*, see p. 262.

IX. *Tuḥfat al-mawdūd fi 'l-maqṣūr wal-mamdūd*, additionally Paris 4207,3, 5329, 5358, Heidelberg, *ZS* VI, 215, *Hesperis* XII, 127, 1633, 3, Rabat 540, Bursa Ḥu. Č. III, 10c (*ZDMG* 68, 56), Āṣaf. II, 892,11, ed. Ibrāhīm al-Yazījī, C. 1897 (cf. Zayyāt, Dam. 25), on which a commentary by Abū ʿAbdallāh Muḥammad b. Zukūr, Paris 6249, by Muḥammad al-Mukhtār b. Aḥmad b. Abī Bakr al-Kanatī al-Wāfī, ibid. 5371.

X. *al-Alfāẓ al-mukhtalifa fi 'l-alfāẓ al-mu'talifa*, Rāmpūr I, 513,60.

XI. *al-Iʿtiḍād fi 'l-farq bayna 'l-ẓā' wal-ḍād*, additionally Cairo² II, 3, Dam. Z. 64, 55, 4, Lālelī 3740 (*MO* VII, 103) = (?) *Tuḥfat al-ikhtā'* (read: *iḥẓā'*) *fi 'l-farq bayna 'l-ḍād wal-ẓā'*, Šehīd ʿA.P. 2677 (*MFO* V, 522) = *al-Iʿtimād fī naẓā'ir al-ẓā' wal-ḍād*, Dam. Z. 64, 55, 6.

XII. *Urjūza fi 'l-muthallathāt*, additionally Dam. Z. 64, 55, 10, Selīm Āġā 1262, Rāmpūr I, 517,91, different from *Bayān mā fīhi lughāt thalāth wa-akthar* in Cairo² II, 5, *Thalāthiyyāt al-afʿāl,* ibid. 11, 65, *al-Iʿlām bi-tathāth* (*muthallath*) *al-kalām*, dedicated to al-Malik al-Nāṣir, Esc². 1411, 3, with additions (*ikmāl*) by Abū ʿAbdallāh b. Abi 'l-Fatḥ b. Abi 'l-Faḍl al-Baʿlabakkī, Dam. Z. 64, 55, 1, Cairo II, 4, published together with IX by Aḥmad b. Amīn al-Shinqīṭī, C. 1329, *al-Muthallath dhu 'l-maʿna 'l-wāḥid*, Bursa Ḥu. Č. 10c (*ZDMG* 68, 56).

XIII. *Manẓūma fī mā warada min al-afʿāl bil-wāw wal-yāʾ*, Vat. v. 1015, print. in *Majmūʿa* C. (Maṭb. Khayriyya) 1306, see Suyūṭī, *Muzhir* [2] II, 178–80.

527 | XIV. *Wifāq al-istiʿmāl fi ʾl-iʿjām wal-ihmāl*, Šehīd ʿA.P. 2677,3 (*MFO* V 522).

XV. *al-Qaṣīda al-dāliyya al-Mālikiyya fi ʾl-qirāʾāt*, see p. 410.

XVI. *Qaṣīda fi ʾl-asmāʾ al-muʾannatha*, Cairo[2] II, 149.

XVII. *Dhikr maʿānī abniyat al-asmāʾ al-mawjūda fi ʾl-Mufaṣṣal lil-Zamakhsharī*, see p. 510.

XVIII. *Baytāni ʿalayhimā sharḥ lahu yataḍammanāni ḍawābiṭ ẓāʾāt al-Qurʾān wa-kathīran min ḍawābiṭ ghayrihi*, Dam. Z. 64, 55, 3.

XIX. *Urjūza* on orthography, Paris 3207, 2.

XX. Answers to grammatical questions posed by Jamāl al-Dīn al-Yamanī, Br. Mus. Suppl. 1203 xiii.

5. His son Badr al-Dīn Abū ʿAbdallāh Muḥammad b. Muḥammad b. ʿAbdallāh b. Mālik al-Ṭāʾī al-Jayyānī moved to Baalbek following a disagreement with his father, but was appointed to the latter's position upon his death. He died at a relatively young age in Damascus, on 8 Ramaḍān 686/18 October 1287.

Al-Ṣafadī, *al-Wāfī* I, 204/5, Maqqarī I, 616, Suyūṭī, *Bughya* 96, Ibn al-ʿImād, *ShDh* V, 398.—5. *Ghāyat al-ṭullāb fī maʿrifat al-iʿrāb*, Brill–H.[1] 180, [2]354 (author?).—6. *Sharḥ Mulḥat al-iʿrāb*, see p. 488.

6. Bahāʾ al-Dīn Abū ʿAbdallāh b. Ibrāhīm al-Ḥalabī b. al-Naḥḥās was born on 30 Jumādā II 637/26 January 1240. He studied under Ibn Yaʿīsh, then went to Cairo where he was first a professor at the Manṣūriyya and then at the mosque of Ibn Ṭūlūn. He died on 9 Jumādā II 698/15 March 1299.

Suyūṭī, *Bughya* 6, Muḥammad Rāghib al-Ṭabbākh, *Iʿlām al-nubalāʾ bi-taʾrīkh Ḥalab al-shahbāʾ*, vol. IV. 2. *Dīwān*, Beirut 1313.—3. Commentary on a poem by al-Shawwāʾ, see p. 256.—4. A *majmūʿ* with notes by Ibn Jinnī (see p. 192) in his hand, Esc.[2] 778.

4 *Philology in South Arabia*

1. Being the owner of a number of castles in the Jabal Sabar region, Nashwān b. Saʿīd b. Saʿd b. Abī Ḥimyar al-Ḥimyarī had an important position. He died on 24 Dhu ʾl-Ḥijja 573/14 June 1178 in Ḥawt, in Yemen.

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Yāqūt, *Irsh.* VII, 206, Suyūṭī, *Bughya* 403. 1. *Shams al-ʿulūm wa-dawāʾ* (*shifāʾ*) *kalām al-ʿArab min al-kulūm*, additionally Tüb. 205–8 (I–IV), Heid. *ZS* X, 100, Landb. Br. 689. Ambr. B. 12, iv, C. 2, 9, 18, 29, viii, Br. Mus. Suppl. 858–63 (I–IV, not an abstract, see ʿAẓīmuddīn, XVII), Cambr. Suppl. 35/6, Cairo[1] IV, 175, [2] II, 20, 2 vols. in Ṭanṭā, Ḥamīd. 1397 (*ZA* XXVII, 150), Bank. Hdl. 1094, Rāmpūr I, 511,40 (*Tadhk. al-naw.* 118), Būhār 368, Pesh. 1340, b, Āṣaf. 11, 1436,17, Rabat 278, *Hesperis* XII, 112, 974. *Die auf Südarabien bezüglichen Angaben N.'s im* Sh. al-ʿu. *gesammelt, alphabetisch geordnet und hsg. v.* ʿAẓīmuddīn Aḥmad, Gibb Mem. XXIV, Leiden 1916.—Abstracts: a. Anon. Bodl. I, 1064 (ʿAẓīmuddīn, XII).—b. *Ḍiyāʾ al-ḥulūm*, with medical digressions, AS 4700 (*WZKM* XXVI, 90), ʿĀšir Ef. 1691/2, Šehīd ʿA.P. 2648 (*MFO* V, 517, 522), Mashh. XI, 7,24.—3. *al-Ḥūr al-ʿīn wa-tanbīh al-sāmiʿīn*, additionally A. Taymūr, *RAAD* III, 342, with a commentary Āṣaf. I, 148,25, Rāmpūr I, 584,87 (*Tadhk. al-naw.* 132).—4. *al-Qaṣīda al-Ḥimyariyya*, additionally Brill–H.[2] 26, Land. Br. 688, Br. Mus. 1008, Suppl. 584/5, 1061, ii, 1236, i, Or. 5105 (DL 32), Ambr. C. 29, viii, 117 (*RSO* VII, 57, 592), Cairo[2] IV, 311, Bank. XV, 1096, i, Rāmpūr I, 610,289. *La qasidah himyarite de N. b. S. nouv. éd. par* R. Basset, Algiers 1914. Anon. commentary Vienna 482, Cairo[2] III, 210, another *Khulāṣat al-sīra al-jāʾmiʿa li-ʿajāʾib akhbār mulūk al-Tabābiʿa wa-ghayrihim min mulūk al-anām*, ibid. V, 170, Vat. V 1150, 7, Persian comment. in Bank. IX, 921.—6. *al-Tibyān fī tafsīr al-Qurʾān*, Berl. 916–8, Ambr. C. 18.—7. *Aḥkām Ṣanʿāʾ wa-Zabīd*, Ambr. C. 9, i (*RSO* VI, 1314).—8. *Waṣiyya li-waladihi Jaʿfar*, an astrological work, Ambr. NF 13, iv, 419, ii.—9. Answer to a *qaṣīda* by the Zaydī imam al-Mutawakkil billāh (p. 502), Ambr. C. 117, iii (*RSO* VII, 593).—10. *Urjūza fi 'l-shuhūr al-Rūmiyya*, Ambr. NF 13, iv, 419, II, f. 119r, Vat. V. 1139,5, 1181,4.—11. A treatise on *taṣrīf* is in Pet. Un. 785, see Rosen, *Coll. sc.* I, 216.

2. Al-Ḥasan b. Isḥāq b. Abī ʿAbbād al-Yamanī, one of the most respected scholars of South Arabia, died in 590/1194.

Yāqūt, *Irsh.* III, 46, Suyūṭī, *Bughya* 218. *Mukhtaṣar min al-naḥw*, Ambr. A. 78, iii, C. 181, iv, NF 437, ii. E. 237, F. 104, ii, Vat. V. 1173,1, maybe also Esc.[2] 120,1.

3. Sābiq al-Dīn Muḥammad b. ʿAlī b. Aḥmad b. Yaʿīsh al-Ṣanʿānī al-Naḥwī, who died before 709/1309.

1. *al-Tahdhib fi 'l-naḥw*, composed before 643/1245, Br. Mus. Suppl. 929, i.—2. *Tafsīr al-Qurʾān*, incomplete, ibid. 113/4.

4. His son ʿAlī b. Muḥammad b. Yaʿīsh wrote:

Al-Durar al-manẓūma bil-bayān fī taqwīm al-lisān, a *qaṣīda* on grammatical riddles, with a commentary, Br. Mus. Suppl. 929, iii. For his grandson al-Ḥasan b. Muḥammad b. Abi 'l-Ḥasan b. ʿAbdallāh, see II, 186.

529 | 5. Abu 'l-Ḥasan ʿAlī b. Sulaymān b. Asʿad b. ʿAlī b. Tamīm al-Yamanī, fl. before 599/1202.

Suyūṭī, *Bughya* 238. *Kashf al-mushkil fi 'l-naḥw*, ḤKh V, 216, 10757, Rāmpūr I, 553,237.

5 *Philology in Egypt*

1. Abu 'l-Ḥasan Ṭāhir b. Aḥmad b. Idrīs b. Bābashādh, who was of Daylamī stock, was a student of Yūsuf b. Yaʿqūb b. Ismāʿīl b. Khurrazādh al-Najīramī.[5] He died in Rajab 469/February 1077 after falling from a minaret on the roof the central mosque.

Yāqūt, *Irsh*. IV, 274, Ibn Taghr. (J.) 756, 7, Ibn al-ʿImād, *ShDh* III, 333.

1. *al-Muqaddima* (*al-kāfiya*) *al-muḥsiba*[6] *fī fann al-ʿarabiyya*, additionally Paris 5877, Vat. V. 322, 342/3, Ambr. A. 96, E. 459, F. 101, 103, Madr. 68, Kazan, *Isl.* XVII, 94, Cairo[2] II, 163, Mashh. XII, 41,143.—Commentaries: 1. Self-commentary, *al-Hādī* or *al-Jumal al-hādiya*, in two recensions that differ only slightly, the first of which is dedicated to Abu 'l-Qāsim ʿAbd al-Raḥmān b. Abī Bakr b. Abī Saʿīd al-Ṣiqillī (Amari, *Bibl. Ar. Sic*. 598), Vat. V. 342, Ambr. E. 459, Leid.[2] 148, Cambr. 629 (wrongly identified), and the second to Abu 'l-Ḥasan Khalaf b. Ibrāhīm al-Muqri', Br. Mus. Suppl. 918, ii, unidentified Berl. 6472, Ambr. A 96, Selīm Āġā Majm. 1077, 1, Cairo[2] II, 172, A. Taymūr, *RAAD* III, 341.—2. *al-Khāṣir* (Berl. mistakenly has '*al-Khāṣṣ*') or *'Umdat dhawi 'l-himam ʿala 'l-muḥsiba fī ʿilmay al-lisān wal-qalam*, by Jamāl al-Dīn ʿAlī b. Muḥammad b. Sulaymān b. Huṭayl, additionally Ambr. 358 (C. 102, *RSO* VII, 579), F. 103, Vat. V. 1162,3.—3. Aḥmad b. ʿUthmān b. Abī Bakr al-Zabīdī Buṣaybīṣ (d. 11 Shaʿbān 768/13 April 1367, Ibn al-Qāḍī, *Durrat al-ḥijāl* I, 22, 63), Pet. AMK 943.—4. ʿImād al-Dīn Yaḥyā b. Ḥamza al-Ḥusaynī, Rāmpūr I, 553,236.

II. *Sharḥ jumal al-Zajjājī*, see p. 171.

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5 On his *nisba* see Samʿānī s.v. He died in Muḥarram 423/December 1031 Suyūṭī *Bughya* 425. His *Fawā'id* are cited in Suyūṭī *Muzhir* [2]II 200,7 202,13 212,10 277 penult.

6 Yāqūt: *al-muḥtasib* often corrupted to *maḥshiyya* in the catalogues and in Cairo to *muḥassiniyya*.

2. Abū Muḥammad ʿAbdallāh b. Barrī b. ʿAbd al-Jabbār al-Maqdisī al-Miṣrī was born on 5 Rajab 499/14 March 1106 and died on 27 Shawwāl 582/11 January 1187.

| Suyūṭī, *Bughya* 278. 1. *Ghalaṭ al-ḍuʿafāʾ min ahl al-fiqh*, ed. Torrey, *Or. St. Nöldeke* 211ff.—3. Notes on the *Ṣaḥāḥ* of Jawharī, p. 219, which he could only keep until w-q-sh, completed by ʿAbdallāh b. Muḥammad al-Busuṭī (ʿAbd al-Qādir al-Baghdādī, *Khiz.* II, 529,9, based on al-Ṣafadī).—4. *Radd al-Jawālīqī fi ʾl-muʿarrab*, see p. 280.—5. *Radd al-Khashshāb*, see p. 281.—6. *Sharḥ iqtiṣār al-ʿarūḍ*, see p. 252.—7. *al-Masāʾil al-ʿashr al-mutʿiba bil-ḥashr*, on grammar, Paris 1266, 3.—8. On Ḥarīrī's *Durrat al-ghawwāṣ* see p. 277.—9. *Sharḥ shawāhid al-Īḍāḥ*, see p. 114.[7] 530

3. Abu ʾl-Fatḥ ʿUthmān b. ʿĪsā al-Bulayṭī (Balaṭī) Tāj al-Dīn, who died in Ṣafar 599/November 1202.

Yāqūt, *Irsh.* V, 43–55, Suyūṭī, *Bughya* 323. *al-Qaṣīda al-ḥirbāwiyya* (Yāqūt, op. cit., 31ff.), also AS 4072, 4 (*WZKM* 26, 3).

4. See p. 541, 3.

5. Sulaymān b. Banīn b. Khalaf Taqī al-Dīn Abū ʿAbd al-Ghanī al-Miṣrī al-Daqīqī al-Naḥwī was a student of Ibn Barrī and died in 613/1216 in Cairo.

Yāqūt, *Irsh.* IV, 250, Suyūṭī, *Bughya* 261. *Kitāb ittifāq al-mabānī etc.* Cairo[2] II, 1. From among his writings Yāqūt mentions a book on horses: *Ālāt al-jihād wa-adawāt al-ṣāfināt al-jiyād*.

6. Abū Zakariyyāʾ Yaḥyā b. (ʿAbd) al-Muʿṭī b. ʿAbd al-Nūr al-Zawāwī al-Maghribī al-Jazāʾirī, who died on 30 Dhu ʾl-Qaʿda 628/29 September 1231.

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1. *al-Durra al-alfiyya*, see K.V. Zetterstéen, *Ur J. b. ʿAbdal-Muʿṭī ez Z. Dikt Ed. Durra usw.*, Leipzig 1895. Additional MSS: Ambr. C 217, 2, NF 473i. Commentaries: a.

7 Muhadhdhab al-Dīn Abu ʾl-Maḥāsin Muhallab b. Ḥasan al-Muhallabī al-Bahnasī was his student (Suyūṭī *Bughya* 399). His *Naẓm al-farāʾid wa-ḥasr al-shawārid* whose autograph was once owned by Suyūṭī (who refers to it as *al-Fawāʾid al-naḥwiyya*) is preserved in Paris 6402 (which has *al-sadāʾid*) while his commentary on Ibn Durayd's *al-Maqṣūra* (see p. 111) and his own *al-Maqṣūr wal-mamdūd* are preserved in Dāmādzāde 1793.

Aḥmad Ḥusayn b. Aḥmad b. al-Khabbāz al-Mawṣilī, together with Aḥmad b. Muḥammad b. Aḥmad al-Isʿirdī, additionally Paris 6509.—b. *al-Taʿlīqāt al-wafiyya* by Muḥammad b. Aḥmad al-Sharīshī (d. 685/1286, see Suyūṭī, *Bughya* 181), Leid. 178, Cairo² II, 87, A. Taymūr, *RAAD* III, 341.—d. ʿAbd al-ʿAzīz b. Jumʿa (see
531 p. 283, 17), | Esc.² 9.—2. *al-Fuṣūl al-khamsīn* see, additionally Dam. ʿUm. 76,141, chapters 1 & 2 ed. E. Sjögren, Leipzig 1899. Commentaries: a. *al-Maḥṣūl* by Jamāl al-Dīn Muḥammad Ḥusayn.—b. Ayāz al-Baghdādī (d. 611/1282, see Suyūṭī, *Bughya* 232/3), additionally Berl. Qu. 787/8, Cairo² II, 157, Dam. ʿUm. 76,142, Selīm Āġā 1139.—c. Shihāb al-Dīn Abū ʿAbdallāh Muḥammad b. Abi 'l-ʿAbbās Aḥmad b. al-Khalīl, d. 693/1294 (Suyūṭī, *Bughya* 10), Cairo² II, 131.—3. *al-Badīʿ fī ṣināʿat al-shiʿr*, Leipz. 488, iii.

7. Muwaffaq al-Dīn Abu 'l-Qāsim ʿĪsā b. ʿAbd al-ʿAzīz b. ʿĪsā al-Iskandarānī al-Lakhmī was born on 4 Ramaḍān 550/1 November 1155 and died in 629/1231.

Suyūṭī, *Bughya* 369. Of his many writings on Qur'ānic recitation and phonetics nothing remains.

7a. ʿAbd al-Munʿim b. Ṣāliḥ b. Aḥmad b. Muḥammad al-Taymī al-Naḥwī. Originally from Yemen and a student of Ibn Barrī, he was born on 26 Shaʿbān 547/27 November 1152 and died in Rabīʿ II 633/6 January 1236.

Suyūṭī, *Bughya* 315. *Kitāb tuḥfat al-muʿrib wa-ṭurfat al-mughrib*, on grammar, ḤKh 2669, Leid. 180, Cairo² II, 7, 2.

8. Jamāl al-Dīn Abū ʿAmr ʿUthmān b. ʿUmar b. Abī Bakr b. al-Ḥājib was born after 570/1174 in Asnā in Upper Egypt. When Ismāʿīl al-Ṣalāḥ rendered Safad and Shaqīf to the crusaders in 639/1241, he and ʿAbd al-ʿAzīz b. ʿAbdallāh al-Sulamī (p. 430, 19) protested against this, following which both were banished from Damascus. He died on 26 Shawwāl 646/12 December 1249 in Alexandria.

Ibn Farḥūn, *Dībāj* 192,[8] Ibn Qāḍī Shuhba, Wüst. *Ak.* 120, Suyūṭī, *Bughya* 323.

1. *al-Kāfiya*, a short textbook on syntax: *Grammatica arabica, dicta Caphia, auctore filio Alhagiabi*, Rome 1592, also Kanpur 1284, 1289, 1291, Delhi 1270, 1289, 1306, Niẓāmī 1290, Bombay 1311, Lucknow 1311 (with an interlinear version in Persian), ed. Baillie in *Five Books*, vol. III, Calcutta 1805, 1268, 1291, 1309, 1889, Būlāq 1241, 1247, 1255, 1266.—Commentaries: 1. Self-commentary, additionally

8 Reference based on M. b. Cheneb *Idjaza* § 191 not in the printed version C. 1330 available to me.

Br. Mus. Suppl. 941/2, Or. 4823 (DL 48), Ambr. C. 11, iv, Pet. AMK 939, Cairo² II, 133, print. Istanbul n.d.; glosses by Najm al-Dīn Saʿīd al-ʿAjamī also Esc.² 87; Abstract, *Ḥall al-kuḥl*, Mashh. XII, 10,33.—1a. *Manhaj al-ṭālib* by Aḥmad b. Muḥammad b. ʿAlī al-Raṣṣāṣ (d. 658/1258, p. 403, 8), Munich Gl. 136.—1b. Mawhūb b. Qāsim al-Shāfiʿī (d. | 665/1266, Suyūṭī, *Bughya* 401), Br. Mus. Suppl. 532
944.—4. Badr al-Dīn b. Mālik (d. 686/1287, p. 527), additionally Pet. AMK 939.—5. Raḍī al-Dīn Muḥammad b. Ḥasan al-Astarabādhī (d. 686/1287), completed in 683/1384, the best commentary on the *K.* there is and one of the most valuable works on grammar generally (Suyūṭī, *Bughya* 248, followed by Ibn al-Qāḍī, *Durrat al-Ḥijāl* I, 146, 416), additionally Gotha 253, Esc.² 3, Pet. AMK 884, Bibl. Greg. IV (*Christ. Vost.* VII, 17), 37, Cairo² II, 133, Algiers 155, Mashh. XII, 12, 38–43, Pesh. 1265, Rāmpūr I, 544/5, Bank. Hdl. 405, As. Soc. 41, Būhār 379, print. n.d. & n.p., Istanbul 1275 (with glosses by al-Jurjānī in the margin), Tehran 1271, 1275, Lucknow 1882, an adaptation based on the order of the chapters in the *Alfiyya*, with the title *al-Bahiyya fī tartīb al-Raḍī ʿala 'l-Alfiyya*, A. Taymūr, *RAAD* III, 341. *Takhrīj aḥādīth sharḥ al-Raḍī* by ʿAbd al-Qādir b. ʿUmar al-Baghdādī, Cairo² I, 95.—6a. *al-Tuḥfa al-ṣāfiya fī sharḥ al-K.* by Muḥammad b. Ḥasan al-Ruʾūsī, before 713/1313, Āṣaf. III, 694,294.—7. *al-Muwashshaḥ* by Shams al-Dīn Muḥammad b. Abī Bakr al-Khabīṣī (d. 801/1398), Berl. 6568, Brill–H.² 330, Br. Mus. Suppl. 945, Ambr. A. 328, i, C. 72, i (*RSO* VII, 79), E. 31, 374, 427, F. 2, 31, Vat. V. 997,1, Paris 4042/3, Cairo² II, 180, Sbath 14, Mosul 92, 9, 224, 207/8, Mashh. XII, 15,51/3, on which glosses by al-Kūrānī, Mosul 223, 198, anon., ibid. 92, 9, Būhār 391, *al-Munaqqaḥ* by Abū Muḥammad al-Muṭahhar b. ʿAlī b. Muḥammad al-Ḍamadī (d. 1039/1629 or 1048/1638, al-Shawkānī II, 310, no. 552), Vat. V. 997,2. Pers. *Ḥall abyāt sharḥ al-Khabīṣī* by Muḥammad b. Muḥammad al-Mubārakī, autograph dated 980/1572, Mashh. XII, 10,33, anon. *Sharḥ abyāt al-Kh.*, ibid. 31,109.—7a. *Shukūk ʿala 'l-Ḥājibiyya* (*al-Kāfiya*) by Aḥmad b. al-Ḥasan al-Jārabardī (d. 746/1345, see II, 193), Cairo² II, 139.—8. Rukn al-Dīn al-Ḥasan b. Muḥammad al-Astarābādī (d. 715/1315 or 718, Suyūṭī, *Bughya* 226, 717 ḤKh V, 7): a. *al-Sharḥ al-akbar*, read: Ind. Off. 912/6, further Munich 715(?), Selīm Āġā 1156/7.—b. *al-Sharḥ al-mutawassiṭ* or *al-Wāfiya fī sharḥ al-K.*, composed for the emir Yaḥyā b. Ibrāhīm, a son of the emir of Khotan, additionally Leipz. 426, Tüb. 64, Gött. 56 (or a?), Heid., *ZS* VI, 216, Brill–H.[1] 143/4, [2]323/4, Bol. 292–8, Ambr. B. 7, Vat. V. 348,2, 464,2, 838/9, Br. Mus. Suppl. 746, Or. 7730 (DL 49), Manch. 711/2, Princ. 56/7, Pet. AMK 939, Buch. 881/2, Selīm Āġā 1152, Cairo² II, 103, 163, Dam. Z. 76, 72/4, Mosul 119, 294/5, 245, 349, Mashh. XII, 21,74/7, Būhār 380, Rāmpūr I, 545,1634, Bat. Suppl. 763, print. Lucknow 1864; glosses thereon: *α.* al-Jurjānī (d. 816/1413, see II, 216), finished by his son Muḥammad, Esc.² 154,1, Vat. V. 353,1, Haupt 241, Pet. AM Buch. 883, Mashh. XII, 7,20/2, print. Delhi 1285 (*Sharḥ al-Sayyid al-Sharīf*).—*β. Kashf al-K.* by Muḥammad b. ʿUmar al-Ḥalabī (ca. 860/

1456), additionally Munich 713, Bol. 299, 396,3, Brill–H.[1] 145, [2]327, Selīm Āġā 1099, Mosul 82,49.—*γ.* On the *Dībāja* by Abū Saʿīd b. Aḥmad al-Zāwarī, additionally Upps. II, 60,2, anon., ibid. 1,3.—*δ.* To be excised, see 12.—*ε.* Kamāl b. ʿAbd al-Raḥmān b. Isḥāq, *ʿAwn al-wāfiya* (on the *Shawāhid*), Hamb. 110, Vat. V. 342, Barb. 35, Brill–H.[1] 51,2, [2]334,2.—*ϛ.* Muḥammad b. ʿIzz al-Dīn b. Ṣalāḥ (d. 1050/1640, see II, 407), Cat. Harrassowitz 444, no. 37,3.—*η.* Mollā al-Abīwardī, Mashh. XII, 8,23.—*ϑ. Sharḥ al-Wāfiya* by Muḥammad b. Muḥammad al-Qrimī, Berl. Oct. 3453.—c. *al-Sharḥ al-ṣaghīr* (*aṣghar*), Munich 715, Cairo[2] II, 130.—10. Aḥmad b. Muḥammad al-Qāmulī (d. 727/1327, see II, 86), additionally Cairo[2] II, 142.—10a. *al-Azhār al-ṣāfiya* by ʿImād al-Dīn Yaḥyā b. Ḥamza (d. 749/1348, see II, 180), Br. Mus. Suppl. 948, Leid.[2] 186.—11. a. *Sharḥ al-Hindiyya* (sic) by
533 Shihāb al-Dīn Aḥmad al-ʿUmarī al-Hindī | al-Dawlatābādī (d. 849/1445), Brill–H.[1] 148, [2]331, Rāmpūr I, 545,165, on which glosses by Nūrallāh b. Sharaf b. Nūrallāh al-Shushtarī (d. 1019/1610), ibid. 536,82.—12. *Awfa 'l-wāfiya* by Ḥājjī Bābā b. Ibrāhīm b. ʿAbd al-Karīm al-Ṭūsiyawī (ca. 870/1465, see II, 223), based on the commentaries of a certain Sayyid ʿAbdallāh and Astarābādī, additionally Vienna 178, Brill–H.[1] 149, [2]332, Cairo[2] II, 81.—12. a. ʿAlāʾ al-Dīn al-Bisṭāmī Muṣannifak (d. 875/1471, see II, 234), Rāmpūr I, 544,159.—13. *al-Fawāʾid al-ḍiyāʾiyya* or *al-Fawāʾid al-wāfiya bi-ḥall mushkilāt al-K.* by ʿAbd al-Raḥmān b. Aḥmad al-Jāmī (d. 898/1492, see II, 207, see Sprenger, *ZDMG* 32, 3ff.), additionally Gött. Asch 72, Gotha 259, Leipz. 427/8, Paris 5796, 6299, 6353, Heid. *ZS* X, 76, Tüb. 189, Br. Mus. Suppl. 949/52, Cambr. Suppl. 803/4, 906/7, Manch. 715/6, Princ. 58–60, Vat. V. 333/4, Ambr. B 26 (*RSO* IV, 101), C 105 (ibid. VII, 584), NF 445, Esc.[2] 82, 147/8, 150, Upps. II, 45/56, Pet. AMK 938, Buch. 89/98, Selīm Āġā 1148/51, Qilič ʿA.P. 947/9, Cairo[2] II, 147, IV, b, 22, Mosul 40,245 69,335, Mashh. XII, 14,45/7, 23,79,80, Teh. I, 156, Pesh. 1267, Rāmpūr I, 548/9, Āṣaf. II, 1648,210/1, III, 696,245,269, Bat. Suppl. 765/6, ed. ʿAbdarraḥīm Ṣafīpūrī (see II, 503) Calcutta 1818, Istanbul 1235, 1272, 1283, 1287, Bombay 1278, Kanpur 1282, 1293, 1295, Lucknow 1271, 1283, 1301, 1313, Delhi 1840, 1864, 1869, Tehran 1879 (?), Kazan 1885, 1896.—Glosses: a. ʿAbd al-Ghafūr al-Lārī (d. 912/1506, see II, 235), additionally Berl. Oct. 443, Paris 6359, Br. Mus. Suppl. 951, Manch. 717, Pet. AMK 938, Selīm Āġā 1102/3, Qilič ʿA. 901/3, Mosul 137, 264, Cairo[2] II, 235, Mashh. XII, 10,31, Pesh. 1304, Calc. Madr. 322, Āṣaf. II, 1642,271ff., Rāmpūr I, 536,78/9, Aligarh 132,44, print. also Istanbul 1277, 1282, Calcutta 1252, 1284, Ind. (Niẓāmī) 1292, Lucknow 1313, Būlāq 1250.—*α.* Superglosses: ʿAbd al-Ḥakīm al-Siyālkūtī (d. 1067/1656, see II, 417), additionally Manch. 718, Algiers 89, Pet. AMK 938, Buch. 808/10, Pesh. 1346, Būhār 340, Rāmpūr I, 535, Calc. Madr. 322, As. Soc. 39, print. Būlāq 1256, Lucknow 1303/1885, Istanbul 1287, on which superglosses by ʿAbdallāh al-Labīb, Pet. AMK 938, Buch. 823.—*β.* Ghulām Ḥaydar, Delhi

1890.—*γ.* Nūr Muḥammad, Kanpur 1878, Delhi 1306, Lucknow 1313.—*δ. Ḥall al-shawāhid* by ʿAbd al-Raḥīm b. ʿAbd al-Karīm Ṣafīpūrī (see II, 503), Rāmpūr I, 538, Calcutta 1236, in *Majmūʿa* Lucknow 1313.—*ε.* ʿAbdallāh b. Ibrāz Kakakhil, Delhi 1314.—*ε.* Ghulām Muḥammad Qāḍī Lāhōr, Pesh. 1313.—b. Ibrāhīm b. Muḥammad al-Maymūnī (d. 1079/1668, see II, 307/12), additionally Gotha 260 (where other MSS are listed), Esc.^{2} 156, on which superglosses by Emīr Čelebī, additionally Qilič ʿA. 900, Rāmpūr I, 536,$_{80}$.—c. Shams al-Dīn Muḥammad, also Pet. AM Buch. 821/2.—e. Muḥarram Ef., terminated by ʿAbdallāh b. Ṣāliḥ 1237/1821, print. also Būlāq 1256, C. 1277, Istanbul 1259, 1287, 1319, Ind. 1285.—f. ʿIṣām al-Dīn al-Isfarāʾinī (d. 943/1536, see II, 410), additionally Berl. 6579, Leipz. 883, ix, Gotha 260 (where other MSS are listed), Vienna 177, Paris 6301, 6360/1, 6419, 6582, Bol. 395, i, Esc.^{2} 149, Brill–H.^{1} 146, ^{2}328, Br. Mus. Suppl. 952, iii, Ind. Off. 932, Pet. AMK 938, Buch. 805/6, Qilič ʿA. 904/5, Selīm Āġā 1169, Cairo^{1} IV, 44, Dam. Z. 66, 70/1, Mosul 107, 265, Mashh. XII, 9,$_{26/7}$, Pesh. 1332, Āṣaf. II, 1644,$_{173,16}$, print. also Istanbul 1259, 1276, Ind. 1279, Calcutta 1256, Lucknow 1878, 1880, 1897, on which are superglosses by Muḥammad Amīn al-Uskudārī (d. 1149/1736, see II, 440), Istanbul 1310, by Muḥammad al-Kurdī Selīm Āġā 1091, 1110, at the same time on the *Jāmī*, by Mūsāzāde, Brill–H^{1} 147, ^{2}329.—h. ʿIṣmatallāh Sahāranpūrī (d. 1039/1629, *Ḥadāʾiq al-Ḥan.* 401, | *Sabḥat al-marjān* 53).—i. 534
Wajīh al-Dīn al-ʿAlawī al-Gujarātī (d. 1000/1591), Būhār 397, Rāmpūr I, 535,$_{69}$, Aligarh 131,$_{38}$.—k. Jamāl al-Dīn b. Shaykh Nāṣir al-Dīn, composed in 1019/1610, Pesh. 1345, Būhār 388, Rāmpūr I, 535,$_{70}$, Bank. Hdl. 180, lith. Lucknow 1295.—l. Wajīh al-Dīn al-Arzanjānī, Berl. Oct. 2420.—m. Muḥammad b. ʿAlī Khwājakī Shīrāzī, Mashh. XII, 22,$_{78}$.—n. Abū Ṭālib b. Amīr Abu ʾl-Fatḥ al-Shīrāzī, ibid. 10,$_{30}$.—o. Persian by Muḥammad Saʿd-i Jaʿfarī, composed in 1102/1690, Bank. IX, 776/7.—p. Ḥusayn al-Qarāwī, Pet. AMK 938.—q. Ibrāhīm b. Sulaymān al-Kurdī, ibid.—r. Ṣadr al-Dīn Abu ʾl-Ṣafāʾ al-Ḥusaynī Mollā Ṣadr al-Ḥulwānī, Pet. AM Buch. 814.—s. Muḥammad Sharīf b. Muḥammad al-Ḥusaynī al-ʿAlawī, ibid. 816.—t. ʿAbd al-Ḥakīm Lāhūrī, Calc. Madr. 15, 323, 753, Tippu 126, xix, 127, xxvii.—u. Muḥammad ʿIṣmatallāh b. Maḥmūd al-Bukhārī, Pet. 167 (regarded as a simple commentary), Buch. 794, Selīm Āġā 1106/7, Cairo^{2} II, 94, Mashh. XII, 9,$_{29}$, Bank. Hdl. 1540, superglosses by ʿAbd al-Raḥmān b. Maḥmūd al-Bukhārī, Pet. AM Buch. 800/4.—v. Jamāl b. Nāṣir Čanabī, completed in 1019/1610, Pesh. 1345, Ellis I, 785.—w. Mawlawī Sharīf, Pet. AM Buch. 824.—x. Niʿmatallāh b. ʿAbdallāh al-Jazāʾirī (d. 1112/1700, see II, 412), Cairo^{2} IV, 15, Mashh. XII, 9,$_{28}$, Tehran 1277, Lucknow 1879.—y. Muḥammad b. ʿUmar Kābulī, Delhi 1313/5.—z. Abu ʾl-Baqāʾ Muḥammad b. Aḥmad, Jawnpur 1272.—aa. Ḥāfiẓ al-Dīn Muḥammad al-Tāshkendī, Selīm Āġā 1101.—bb. ʿAbd al-Karīm al-Kirmānī, composed in 1035/42, Cairo^{2} II, 80.—cc. Muḥammad b. Mūsā al-Busnawī, ibid.

95.—dd. Bābā Sayyid b. Muḥammad al-Bukhārī Bābā Shahīd, ibid. 97.—ee. ʿIṣmat al-Dīn Maḥmūd, Teh. I, 54.—ff. ʿAbd al-Raḥmān b. Maḥmūd al-Isfarāʾinī, Rāmpūr I, 535,74, Ind. print. 1295.—gg. ʿAbdallāh b. Ṣāliḥ b. Muʿīn al-Islāmbulī, Ind. 1288.—hh. Mollā Ṣādiq Ḥalwāʾī, Aligarh 132,43.—ii. *Taqrīrāt ʿalā khuṭbat al-F. al-ḍ.* by ʿAlī al-Shākir b. Ḥusayn al-Čerkesī al-Bārisī, Būlāq 1286.—14. Ibrāhīm b. Muḥammad b. ʿArabshāh ʿIṣām al-Dīn al-Isfarāʾinī (d. 954/1537, see II, 410), additionally Manch. 720, Cairo^2 II, 130, Selīm Āġā 1155, Būhār 381, Rāmpur I, 584, print. Istanbul 1256.—14b. Excise: see 44.—15. Maḥmūd Adham, on which glosses by ʿIzz al-Dīn b. Muḥammad al-Mahdī b. ʿAlī b. Ṣalāḥ al-Ḥaqqī (ca. 1010/1601, see II, 407, § 7,1), additionally Ambr. NF 452, C 141 (*RSO* VII, 614).—16. Turkish by Busnawī, Sūdī Ef. (d. 1005/1596, Brussali, *ʿOthm. Müell.* I, 323), Brill–H.^{1} 152, ^{2}335, Selīm Āġā 1084/5.—17. Khālid al-Azharī (d. 905/1499, see II, 27), additionally Dam. Z. 66, 58, 77/8.—19. Muḥammad b. ʿIzz al-Dīn Muftī (d. 1050/1640, see II, 407), Ind. Off. 936, Vat. V. 1148, 1151, 1364,2, Ambr. C 6 (*RSO* VI, 1303 identified with Berl. 6588, 6558, iv, p. 5), E 114, NF 262, 405, 452.—20. (= 26.) Shams (Shihāb) al-Dīn Aḥmad b. ʿUmar Zāwulī Dawlatābādī (d. 848/1444, see II, 220), additionally Gotha 258, Paris 1279, Vat. V. 837, Bol. 311, Esc.^{2} 80, 151/2, Pet. 170, AMK 939, Ibr. P. 1073, Selīm Āġā 1153, Qilič ʿA. 952, Cairo^2 II, 132, Mosul 224, 214, on which glosses by his student Ṣafī al-Dīn b. Naṣīr al-Dīn b. Niẓām al-Dīn (in Jawnpur, *Tadhk. ʿulamāʾ-i Hind* 96, ḤKh V, 18), Pet. AM Buch. 886 = (?) 23. *Ghāyat al-taḥqīq*, by ḤKh and in Manch. 719, Bank. Hdl. 496, Būhār 382/3, As. Soc. 43, Rāmpūr I, 550/1,212/3, lith. Delhi 1888 (identified as a straight commentary), glosses by Ghiyāth al-Dīn Manṣūr (d. 949/1542, see II, 414), Mosul 236,156, by Shihāb al-Dīn b. ʿAlāʾ al-Dīn al-Tūqātī, Esc.^{2} 184.—21. See 13, bottom.—25. Yūsuf b. Aḥmad al-Niẓāmī (under Muḥammad b. Bāyazīd, r. 805–24/1402–21), Paris 4041.—29. *Muʿrib* | *al-K.* by Ḥusayn b. Aḥmad Zaynīzāde, composed in 1168/1754, Cairo^2 II, 146, Istanbul 1200, 1235, 1241, 1251, 1260, 1268, Kanpur 1290/1, Cairo 1302.—31. Anon., additionally Leid. 184, Brill–H.^{1} 150, ^{2}333, Ambr. B 25 (*RSO* IV, 101), Esc.^{2} 160 (by one of his students in Damascus, composed between 617/46) Bat. Suppl. 764.—32. On the *shawāhid*, by Kamāl b. ʿAlī b. Isḥāq, Brill–H.^{1} 151, ^{2}334,2, Qilič ʿA. 920.—33. Muḥammad b. Saʿīd Khān, Kanpur 1290/1 (together with 29 and an anonymous commentary entitled *al-Tuḥfa al-ṣāfiya*, Esc.^{2} 21, ḤKh V, 13).—34. Ḥusayn b. ʿAzmīzāde, Selīm Āġā 1188.—35. Aḥmad al-Bārūdī (MS dated 1196/1782), Cairo^2 II, 94.—36. *al-Burūd al-ṣāfiya wal-ʿuqūd al-ḍāfiya* by Abu ʾl-Ḥasan ʿAlī b. Muḥammad b. Abi ʾl-Hādī, in an adaptation by one of his students under the title *al-Najm al-thāqib ʿalā K. b. al-Ḥ.*, Ambr. A. 69 (*RSO* III, 582).—37. *Tashīl al-K.* by Muḥammad ʿAbd al-Ḥaqq al-Ḥaydarābādī, completed in 1286/1869, Ind. lith. 1291, Lucknow 1891, Bat. Suppl. 764 (? anon.), with *Taḥrīr al-K.* by Sunbāṭ Kashmīrī and glosses

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entitled *al-Tuḥfa al-khādimiyya* by Muḥammad Shuʿayb Būjawarī Kābulī, Lahore 1311.—38. *Ḥāshiya ʿalā sharḥ dībājat al-K.* by Fāḍil Amīr, Selīm Āġā 1096/8.—39. Taqī al-Dīn Ibrāhīm al-Nīlī al-Baghdādī, MS dated 737/1336, Selīm Āġā 1154, Cairo² II, 84, 132.—40. *Kifāyat al-ʿāfiya* by Imām al-Ḥaramayn (?), ibid. 154.—41. *Sharḥ muqaddimat al-K.* by Ṭāhir b. Aḥmad, Qiličʿ A. 957.—42. Abū ʿAbdallāh Muḥammad b. ʿAlī al-Ṭāʾī, ibid. 958.—43. *Minhāj al-ṭālib ilā fahm al-K.* by Muḥammad b. Aḥmad b. Ḥasan al-Raṣṣāṣ, Selīm Āġā 1147.—44. ʿĪsā b. Muḥammad al-Ṣafawī (d. 906/1500), Cairo² II, 133 (al-Ṣafawī, d. 955/1548, see II, 414, author of glosses 14a?).—45. al-Fuqqāʿī, ibid. 133.—46. *Mabsūṭ al-aḥkām fī taṣḥīḥ mā yataʿallaq bil-kalim wal-kalām* by ʿAlī b. ʿAbdallāh al-Ardabīlī al-Tabrīzī (d. 746/1345 in Cairo, Ibn al-ʿImād, *ShDh* VI, 149), ibid. 156.—47. *Sharḥ abyāt al-K. wal-Jāmī* by Aḥmad b. ʿUthmān al-Āqshahrī, Istanbul 1278, Būlāq 1291.—48. *Ḥall tarkīb al-K.* by Muḥammad Ḥusayn Kūkīlūʾī, Būhār 392, Rāmpūr I, 537,95/7.—49. Persian *Sharḥi kaypāʾī* by al-Sharīf al-Jurjānī (see II, 216) Bibl. DMG no. 52, Mashh. XII, 15,50.—50. Persian *Ḥall-i tarkībi K.*, by Burhān al-Dīn b. Shihāb al-Dīn ʿAbdallāhjānī, Lucknow 1884.—51. Persian *Lāmīʿ al-ghumūḍ*, by Ibn ʿAbd al-Nabī b. ʿAlī Aḥmadnagarī, Ind. 1881, Kanpur1896.—52. Persian by Iʿjāz Aḥmad in the *Kāfiya*, Delhi 1306.—53. Persian by ʿAbd al-Wāḥid b. Ibrāhīm Quṭb, Manch. 784 D.—Abstract by ʿIṣām al-Dīn al-Isfarāʾinī (d. 943/1536, see II, 410), Calc. Madr. 322.—Anon. adaptation *Hidāyat al-naḥw* (see Sprenger, *ZDMG* 32, 3), additionally Ind. 1262, Calcutta 1264, Kanpur 1298, 1304, Madras 1299, in Rāmpūr I, 557 attributed to Mawlawī Sirāj al-Dīn al-Awdhī, author of the *Mīzān al-ṣarf*.—Versification: *Nihāyat al-maṭālib fī naẓm K. b. al-Ḥ.* by Shams al-Dīn Abū ʿAbdallāh Muḥammad b. ʿAbdallāh b. ʿUmar b. Aḥmad al-ʿAzzāl al-Muḍarī al-Kūfī, Vat. v. 1177,10, by Ibrāhīm Shushtarī, Rāmpūr I, 556,266.

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II. *al-Shāfiya*, a textbook on morphology in numerous different manuscripts, e.g. Br. Mus. Suppl. 780–3, Cambr. Suppl. 309, Ind. Off. 945–54, Upps. II, 61, Paris 4058/9, print. also Lucknow 1278, Kanpur 1278, 1871, Delhi 1310, 1321 with commentary 4b, 5, 7 and al-Jurjānī, Istanbul 1310, in *Majmūʿa* C. 1298, 1299, 1305, 1309, 1324, see Fr. Buhl, Udvalgte Tekststykker of Ibn al-Ḥ.'s. *Sh.*, in *Sproglige og historiske Bidrag*, Leipzig 1878.—Commentaries: 1a. Self-commentary (?), Bol. 316 (cf. ḤKh IV, 3, 9).—1. Raḍī al-Dīn Muḥammad b. Ḥasan al-Astarābādhī (d. 684/1285 or 686, see Suyūṭī, *Bughya* 248, who praises this work | as the most 536
perfect example of its type), additionally Br. Mus. Suppl. 955, Manch. 722, Selīm Āġā 1205, Cairo² II, 61, Dam. Z. 65, 17, Mashh. XII, 16, 54–8, 24, 86–90, print. also Tehran 1280, Delhi 1283, Ind. 1291, Lahore 1315, C. 1345.—2. al-Ḥasan

b. Muḥammad al-Niẓām al-Aʿraj al-Nīsābūrī (ca. 710/1310, see II, 200), additionally Manch. 723, Brill–H.[1] 691, [2]343[9] Cairo[2] II, 251, IV, b, 11, Mashh. XII, 17,59, Rāmpūr I, 514,40.—3. Rukn al-Dīn al-Astarābādhī (d. 713/1313), additionally Rāmpūr I, 524,38/9.—4. Aḥmad b. Ḥasan al-Jārabardī (d. 746/1345, see II, 193), additionally Heid. *ZS*, X, 82, Brill–H.[1] 157, [2]340, Br. Mus. Suppl. 956, Manch. 724, Paris 4060/1, 6287, Ambr. B 70 (*RSO* IV, 1026), Bol. 318, Esc.[2] 19, 84, 157/8, Pet. AMK 934, Buch. 482, Fez Qar. 1197, Köpr. III, 632, Qiličʿ A. 979, Selīm Āġā 1210, Cairo[2] II, 61, 252, Mosul 69, 332, Mashh. XII, 17,57, Rāmpūr I, 524,347, Bank. Hdl. 149, Āṣaf. II, 892,54,80, As. Soc. 39, Būhār 374, lith. Tehran 1271, Delhi 1870, Lucknow 1262, Kanpur 1891, on which glosses: a. Muḥammad b. al-Qāsim al-Ghazzī b. al-Gharābīlī (d. 918/1512), Pet. AM. Buch. 483.—b. ʿIzz al-Dīn Muḥammad b. Aḥmad b. Jamāʿa (d. 816/1415), Rāmpūr I, 521,6, in *Majmūʿa*, Istanbul 1310 (see above).—c. ʿIṣām al-Dīn al-Isfarāʾinī (d. 944/1537, see II, 410), Selīm Āġā 1197.—d. Ḥusayn al-Kamālānī al-Rūmī (end eighth cent.) in *Majm.*, Istanbul 56, 1310.—e. Anon., Dam. Z. 65, 18.—4a. al-Khiḍr al-Yazdī, completed in 720/1320, Cairo[2] II, 61, Mashh. XII, 17,56.—5. ʿAbdallāh b. Muḥammad b. Nuqrakār (d. ca. 776/1374, see II, 25), additionally Bol. 317, Brill–H.[1] 158, [2]341, [1]252, [2]461,3, Pet. AMK 934, Algiers 19, Cairo[2] II, 61, Selīm Āġā 1207–9, lith. Istanbul 1276 (with 3 in the margin), print. ibid. 1306, 1310.—6. *al-Ṣāfiya* by Yūsuf b. ʿAbd al-Malik b. Bakhshāyish Qara Sinān,[10] composed in 838/1434, Bol. 319, Cambr. Suppl. 824, Cairo[2] II, 63.—7. *al-Manāhij al-kāfiya* by Zakariyyāʾ al-Anṣārī (d. 926/1520, see II, 99), additionally Brill–H.[1] 159, [2]342, Rabat 269, Cairo[2] II, 70, print. see above.—8. *al-Manāhil al-ṣāfiya* by Luṭfallāh Muḥammad b. al-Ghiyāth (d. 1035/1625, see II, 400), additionally Paris 6643, Cairo[2] II, 70.—11. *Sharḥ shawāhid shurūḥ al-Sh.* (mostly on 1. and 3.) by ʿAbd al-Qādir al-Baghdādi (d. 1093/1682, see II, 286) also Cairo[2] II, 62 (the additional MSS mentioned in Leid. 193 belong to I, 5).—12. *Kifāyat al-mufriṭīn* by Muḥammad Ṭāhir b. ʿAlī al-Mawlawī Niẓām al-Dīn Baḥr al-Gujarātī (tenth cent.), Āṣaf. II, 894, 7, 77, Delhi 1283.—13. Abū Bakr b. Ismāʿīl b. Shihāb al-Dīn al-Shanawānī (d. 1019/1610, see II, 285), Cairo[2] II, 70.—14. Persian by Muḥammad Hādī b. Muḥammad Ṣāliḥ al-Māzandarānī (ca. 1088/1677), Ind. Off. Ethé 2435, As. Soc. Beng. II, 559, Bank. IX, 779, lith. Tehran (?) 1268.—15. The same, *al-ʿĀfiya*, by Muḥammad Saʿd Ghālib (ca. 1108/1696), Āṣaf. II, 898,56, Bank. IX, 771/2, lith. Istanbul 1302, Kanpur 1278, 1878, 1895.—16. The same, by Ghulām Muḥammad b. Allāhyār al-Murīdī al-Amruhāwī

9 Wrongly identified as an autograph from the year 1008.

10 Whose *Ḥazm al-juyūsh* is about the calculation of the numerical value of the names of army commanders in determination of a victory, composed in 852/1448, with a commentary *Hazm al-juyūsh*, Leid. 1227.

(d. 1098/1686), composed for the daughter of Awrangzīb Zīb al-Nisāʾ, As. Soc. Beng. II, 560.—17. The same, by Muḥammad ʿAlī Karbalāʾī, *Mashh.* XII, 17,58.—18. *Miftāḥ al-Sh.*, which, according to Aḥmadjī b. Shāhqul Ruknābādī, was composed by ʿIrfān al-Dīn al-Sawātī, ed. Muḥammad Saʿīd Dāghibandī, Delhi 1312. | 19. *Fawāʾid al-Sh.* by Ḥusayn b. Aḥmad Zaynīzāde (ca. 1150/1737), 537
Kanpur 1291.—20. *al-ʿĀfiya* by Raḍī al-Dīn Muḥammad Amīn al-Qurashī, Āṣaf. II, 894,3.—21. Persian by Muḥammad Ẓuhūrallāh b. Muḥammad Nūrallāh, ibid. II, 898,46.—22. ʿAbd al-Bāsiṭ b. Rustam ʿAlī al-Qannawjī (d. 1223/1808, *Ḥadāʾiq al-Ḥanafiyya* 464), Būhār 375.—23. Aḥmad b. ʿAbd al-Karīm al-Ḥājj ʿĪsā al-Tarmānīnī, completed in 1282/1865, Cairo² II, 62 —Versifications: 2. *Nuzhat al-albāb* by Muṣṭafā b. Muḥammad b. Ibrāhīm b. Zakrī al-Ṭarābulusī (see ad II, 506), as an apppendix to his *Dīwān*, C. 1310.—3. *Farāʾid al-mulk* by Ibrāhīm b. Ḥusām al-Dīn al-Garmiyānī Sharīfī, with a commentary based on al-Jārabardī, *al-Fawāʾid al-jalīla*, Dresd. 414,5, in *Majmūʿa*, Istanbul 1310.

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III. *al-Maqṣad* (*Qaṣd*) *al-jalīl fī ʿilm al-Khalīl*, a didactical poem on metrics, additionally Vat. V. 997,5, Cairo² II, 243. Commentaries: 1. Jamāl al-Dīn Muḥammad b. Nāṣir al-Dīn Sālim b. Wāṣil al-Ḥamawī (d. 697/1297), Paris 4451, Brill–H. ²400.—3. ʿAbd al-Raḥīm b. Ḥusayn al-Asnawī (d. 772/1370, see II, 90), additionally Cairo² II, 245, Rāmpūr I, 573,22.—5. Abu ʾl-Fidāʾ (d. 732/1331, see II, 44), Paris 6059.—6. *Īḍāḥ al-sabīl* by Aḥmad b. Saʿīd b. Ismāʿīl al-Niqāwasī, Cairo² II, 229.—7. Badr al-Dīn al-Ḥasan b. al-Qāsim al-Murādī (d. 749/1348, see II, 22), ibid. 235, Rabat 292,1.

IV. *Amālī*, additionally Top Kapu 2254 (*RSO* IV, 728), ʿĀṭif Ef. 2432 (*MFO* V, 492), Rāġib 1302 (*ZDMG* 64, 502), Yeni A. Khān 930/1 (*MSOS* XV, 6), ʿĀšir Ef. 1032 (*MFO* V, 517), Šehīd ʿA.P. 2337 (ibid. 520), Faiẓ. 1572 (*ZDMG* 68, 378), Maktabat Shaykh al-Islām, Medina, Bank. Hdl. 2552 (*Tadhk. al-naw.* 138), *Sharḥ amālī b. al-Ḥ.*, Istanbul 1287.

V. For his son al-Mufaḍḍal, Esc.² 1336.

VI. *al-Qaṣīda al-muwashshaḥa etc.*, additionally Pet. AMK 959, Cairo² II, 25, printed in al-Maydānī's *al-Sāmī fi ʾl-asāmī*, Tehran 1859, fols. 64/5, in the *Kāfiya* 1866, 1889, at the end of Ibn ʿAqīl's *Sharḥ al-alfiyya*, Beirut 1872, in *Recueil de dix anciens traités de philosophie ar.*, ibid. 1908, p. 157/8.

VIII. *Muntaha ʾl-suʾāl wal-amal fī ʿilmay al-uṣūl wal-jadal*, additionally Lālelī 797, Selīm Āġā 273, Istanbul 1326.—Abstracts by the author: 1. *ʿUyūn al-adilla*, Paris 5318.—2. *Mukhtaṣar al-Muntahā fi ʾl-uṣūl*, additionally Manch. 153, Vat. V. 1001, 1149, Esc. ²788,4, Rabat 129, Fez Qar. 983, Tunis Zayt. II, 37, 1832/3, Lālelī

782/3, Selīm Āġā 271–3, Asʿad Ef. 3804,3, Cairo[2] I, 478, Dam. ʿUm. 58,34/5, Mosul 172,20, 200,204/5, Mashh. VI, 28/9,94/5, print. also Būlāq 1316–9 (with commentary 3a and glosses by Ḥasan al-Harawī in the margin), C. 1326.—Commentaries: 1. *Ghāyat al-wuṣūl* by al-Ḥasan b. Yūsuf b. al-Muṭahhar al-Ḥillī (d. 726/1326, see II, 164), additionally Dāmādzāde 683, Mashh. VI, 19, 63/4.—1a. Quṭb al-Dīn Maḥmūd b. Masʿūd al-Shīrāzī (d. 710/1312, see II, 21), Dāmādzāde 684, 686, Fez Qar. 1385, Mashh. VI, 14,44.—1b. al-Ḥasan b. Muḥammad Niẓām al-Dīn (ca. 710/1310, see II, 211), Dāmādzāde 682 (autograph).—2a. Maḥmūd b. ʿAbd al-Raḥmān al-Iṣbahānī (d. 749/1348, see II, 110), Tunis, Zayt. IV, 8, 1760/2.—2b. Badr al-Dīn Muḥammad b. Asʿad al-Tamīmī al-Tustarī (ca. 700/1300, see p. 432) Mashh. IV, 20, 88.—3. *al-ʿAḍudiyya* by ʿAbd al-Raḥmān b. Aḥmad al-Ījī (d. 756/1355, see II, 208), additionally Brill–H.[1] 434, [2]808, Princ. 226, Manch. 154, Ambr. C 71 (*RSO* VIII, 79), NF 327, E 354, F 16, Landb–Br. 647, Madr. 232, 1, Pet. AMK 941, Fez Qar. 1401, Tunis Zayt. IV, 24, 1804/6, Dam. ʿUm. 57,23/4, Mosul 84,12, Teh.
538 II, 47, | Mashh. VI, 16, 49/54, Pesh. 624, Rāmpūr I, 176,82/3, Āṣaf. I, 96,11, Aligarh 109,11, Būhār 136, print. Istanbul 1307.—Glosses: a. al-Taftāzānī (d. 791/1389, see II, 215), additionally Landb.–Br. 648, Br. Mus. Or. 6342 (DL 27), Pet. AM Buch. 927/8, Fez Qar. 1402,1, Tunis Zayt. IV, 14,1776/7, Lālelī 724, Dam. ʿUm. 57,25/6, Teh. II, 759, Pesh. 513, Āṣaf. I, 96,13, Rāmpūr I, 270,35/6, II, 519,134.—b. *al-Sharīfiyya* by al-Jurjānī (d. 816/1413, see II, 216), additionally Landb.–Br. 649, Cambr. Suppl. 1169, Madr. 232, Pet. AM Buch. 929, Tunis Zayt. IV, 14,1778, Dāmādzāde 709, Selīm Āġā 270, Lālelī 720, 770,2, Mosul 208, 2, Mashh. VI, 6, 14/21, Āṣaf. I, 94,9,117, Rāmpūr I, 270,37, with superglosses: *α.* Aḥmad b. Mūsā al-Khayālī (d. 860/1456, see II, 226), Br. Mus. Or. 5798 (DL 27).—*β.* Jalāl al-Dīn b. Saʿd al-Dawwānī (d. 908/1502, see II, 217), Mashh. VI, 10,30, Rāmpūr I, 270,30.—*γ.* Tāj al-Dīn Ḥusayn b. Saʿīd, autograph of 977/1569, Mashh. VI, 11, 33.—*δ.* Muḥammad Ḥumayd al-Kaffawī (d. 1168/1754, see ad II, 446), Tüb. 247, Lālelī 723, Qiličʿ A. 316.—*ε.* al-Qāzābādhī Lālelī 728, print. with two superglosses Būlāq 1316.—c. Mīrzājān Ḥabīballāh al-Shīrāzī (d. 994/1586, see II, 414), additionally Heid. *ZS* X, 97, Tunis Zayt. IV, 15,1780/2, Āṣaf. I, 92,10, Rāmpūr I, 270, 38/9.—d. Ḥasan b.ʿAbd al-Ṣamad al-Samsūnī (during the reign of M. II, 855–86/1451–81, *Shaq. Nuʿm.* l, 247, Rescher, 100), Madrid 232,2 (which has al-Mazuni), Tunis Zayt. IV, 33,1830, Lālelī 726,2, Qiličʿ A. 293, Rāmpūr II, 513,120.—e. Sayf al-Dīn Aḥmad al-Abharī (ca. 800/1397), Berl. Oct. 946, Br. Mus. Or. 5571 (DL 27), Tunis Zayt. IV, 15,1779, Būhār 138, Rāmpūr II, 533, 136.—f. Ṣāliḥ b. al-Mahdī al-Muqbilī (Maqyalī? ca. 1100/1688), Landb. Br. 681, Br. Mus. Suppl. 1218, 1.—g. Mollā ʿArabshāh Isfarāʾinī, Rāmpūr I, 270,41.—h. Muḥammad ʿAlī al-Khawāfī, ibid. 42.—i. Muḥammad b. Mahdī b. Muḥammad Shafīʿ al-Astarābādhī, ibid. 43.—12. *Rāfiʿ al-ḥijāb* by Tāj al-Dīn al-Subkī (d. 771/1370, see II, 89), composed in 758/9 for the governor of

Damascus ʿAlī b. ʿAlī al-Māridīnī al-Ḥanafī, Paris 6516, Fez Qar. 1381.—13. *al-Nuqūd* (*nuqūl*) *wal-rudūd* by Shams al-Dīn Muḥammad b. Yūsuf al-Kirmānī (d. 786/1384 see ad II, 864) a student of al-Īǧī, Fez Qar. 1382, Sulaim. 375, Būhār 137, Calc. Madr. 304, on which glosses by al-Kirmānī, Lālelī 718.—14. *al-Rudūd wal-nuqūd* by Muḥammad b. Maḥmūd al-Bābartī al-Ḥanafī (d, 786/1384, see II, 80), Mashh. VI, 12,37.—15. Muḥammad b. Ḥasan al-Mālaqī (d. 771/1369), Rāmpūr I, 274,66.—16. Muhammad b. al-Ḥasan b. ʿAbdallāh al-Wāsiṭī (d. 776/1374, *DK* III, 420, no. 1121), vols. 3 and 4 Dam. ʿUm. 57,114.—17. By an unidentified Shaykh al-Islām, on which glosses by Muḥammad b. Muḥammad al-Asadī al-Qudsī (d. 868/1463) Mosul 76,79.—18. Mīrzā Shirwānī, Mashh. VI, 4,9.—19. al-Iṣfahānī Fez Qar. 1383, Dāmādzāde 685,21.—20. al-ʿUqbānī Fez Qar. 1383.—21. *Kāshif al-rumūz* by ʿAbd al-ʿAzīz al-Ṭūsī, ibid. 1393.—22. Abū Bakr al-Āmidī, Lālelī 721.

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VIII. A. *Mukhtaṣar al-furūʿ* (*Farʿ*) or *Jāmiʿ al-ummahāt*, based on the *Jawāhir* of Ibn Shās with additions from many other works, Br. Mus. 226, Algiers 1074, Fez Qar. 982, Tunis Zayt. IV, 368,761, Rāmpūr I, 248,531.—Commentaries: 1. *al-Tawḍīḥ* by Khalīl b. Isḥāq al-Jundī (d. 767/1366, see II, 84), Br. Mus. 226, Paris 4549, Esc.[2] 1017, 1841,2, Tunis Zayt. IV, 283, 2450/1, Fez Qar. 999/1017, Algiers 1077/84, Cairo[1] III, 159.—Glosses by Muḥammad b. Ḥasan al-Lāqānī (d. 958/1551, see ad II, 316, M. b. Cheneb, *Idjāza* § 50), additionally Rabat 131.—b. Muḥammad b. ʿAbd al-Salām b. Isḥāq al-Umawī al-Mālikī, a student of al-ʿIrāqī (d. 806/1403, see II, 65), composed in 787/1385, *Lughat Mukhtaṣar b. al-Ḥ.*, Algiers 1085, | Cairo[1] III, 539
167, [2]II, 32, Fez Qar. 985/8.—c. *Dhikr asmāʾ al-madhkūrīn fī Jāmiʿ al-ummahāt*, by the same, Bank. XII, 653.

IX. *Iʿrāb baʿḍ āyāt min al-Qurʾān al-ʿaẓīm* in Mecca, *RAAD* XII, 471.

X. *ʿAqīda*, Leipz. 150 x, Vat. v. 258,9, Esc.[2] 1500, 6, commentaries: a. *Bughyat al-ṭālib* by Aḥmad b. Muḥammad b. Zakrī al-Tilimsānī (d. 906/1500, see ad II, 251), Esc.[2] 1538, Fez Qar. 1594.—b. *Taḥrīr al-maṭālib* by Muḥammad b. Abi ʾl-Faḍl Qāsim al-Kūfī al-Bakkī, Tunis Zayt. III, 11,1300.

XI. *Sharḥ al-Muqaddima al-Juzūliyya*, see p. 541.

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9. ʿAbd al-ʿAẓīm b. ʿAbd al-Wāḥid b. Ẓāfir b. Abi ʾl-Iṣbaʿ al-ʿAdwānī al-Miṣrī, who died in 654/1356.

Ibn Ḥabīb, *MO* VII, 69. 1. *Kitāb al-taḥrīr wal-taḥbīr fī ʿilm al-badīʿ* Cairo² II, 181, Mosul 201,228, Rāmpūr I, 567,69.—2. *Kitāb badīʿ al-Qurʾān*, originally a supplement to his lost *Bayān al-burhān fī iʿjāz al-Qurʾān*, Cairo¹ I, 24, ²II, 178, A. Taymūr, *RAAD* III, 383, Medina, Spies, *ZDMG* 90, 106, Bank. XVIII, 2, 137,2, printing planned in Hyderabad, *Barnāmaj* 1354, 5.

10 Amīn al-Dīn Muḥammad b. ʿAlī b. ʿAbd al-Raḥmān b. Abī Bakr al-Anṣārī al-Maḥallī, who died in Dhu ʾl-Qaʿda 673/May 1275.

2. *Shifāʾ al-ʿalīl* (*ghalīl*) *fī ʿilm al-Khalīl* Köpr. 1331 (*MSOS* XIV, 30), Top Kapu 1734 (*MO* VII, 110), Cairo² II, 236, Āṣaf. I, 150,244.—3. *al-ʿUnwān fī maʿrifat al-awzān*, in verse, Landb.-Br. 392, Cairo² II, 326.—5. *al-Jawhara al-farīda fī qāfiyat al-qaṣīda*, Cairo² II, 231.

11. See p. 531, 7a.

6 *Philology in North Africa and Sicily*

1a. Abū ʿAbdallāh Muḥammad b. Jaʿfar al-Qazzāz al-Qayrawānī al-Tamīmī died at the age of 90 in 412/1021.

Suyūṭī, *Bughya* 29. 1. *Kitāb fīhī dhikr shayʾin min al-ḥily*, ed. Ṭāhir al-Qassān and A. Qadrī Jīlānī, Sidon 1341/1922.—2. *Kitāb al-ʿasharāt fī ʾl-lugha*, Selīm Āġā 893, 2 (*ZDMG* 68, 57), Cairo² II, 27, print. Sidon 1344.—3. *Ḍarāʾir al-shiʿr*, Cairo III, 241.

1. According to his own testimony, Abū ʿAlī al-Ḥasan b. ʿAlī b. Rashīq al-Azdī al-Qayrawāni was born in Unmūdhaj (see Yāqūt, loc. cit) in al-Muḥammadiyya. He died in 456/1064, or in 463/1070.

540 | Yāqūt, *Irsh*. III, 70–4, Ibn al-ʿImād, *ShDh* III, 297, Suyūṭī, *Bughya* 220. Ḥasan ʿAbd al-Wahhāb, *Bisāṭ al-ʿaqīq fī ḥaḍārat al-Qayrawān wa-shāʿirihā Ibn R.*, Tunis 1330. Abu ʾl-Barakāt ʿAbd al-ʿAzīz al-Maymanī al-Rājkūtī, *Baḥth mumtiʿ ʿan ḥayāt Ibn R. wa-dawlat al-Muʿizz b. Bādīs al-ʿImrānī al-Qayrawānī* (see 268, 3) *wa-Bani ʾl-Ghafūr* (translated from Urdu, Cairo² V, 4) C. n.d. (sometime after 1343/1920, Sarkis *Jāmiʿ al-taṣānīf al-ḥadītha* 4, no. 6), idem, *al-Nutaf min shiʿr Ibn R. wa-zamīlihī Ibn Sharaf wa-mulḥaq bi-lumaʿ min shiʿr Abi ʾl-Faḍl Ghafūr b. M.* C. 1343. 1. *Kitāb al-ʿumda fī maḥāsin* (*ṣināʿat*) *al-shiʿr wa-ādābihi* (*naqdihi*), additionally Berl. Fol. 3052, Leipz. 470, Cairo² III, 256, Dāmādzāde 1553, *Hesperis* XII, 112, 976, Āṣaf. X, 152,4, Mashh. XV, 28,80, printed in *al-Rāʾid al-Tūnisī*, sana 6, 7, Tunis 1282/3, 1865 (*ZDMG* 47, 195), C. 1325/1907, 1925. Abstract by Abū Bakr b. al-Sarrāj

al-Naḥwī, Āṣaf. I, 156,165.—2. *Qurāḍat al-dhahab fī naqd ashʿār al-ʿArab*, additionally Br. Mus. Or. 6985 (DL 59), Cairo III, 277, Berl. sim. 20, print. in *al-Rasāʾil al-nādira*, ed. Amīn M. al-Khānjī I, C. 1344/1926.—4. *Kitāb al-unmūdhaj fī shuʿarāʾ al-Qayrawān* is cited in Yāqūt, *Irsh*. IV, 178, 12, abstract Ambr. C 3 (*RSO* VI, 1288).—6. *Kitāb fasḥ al-lumaḥ* is cited in Yāqūt, *Irsh*. III, 73, 12.—7. *Mīzān al-ʿamal*, ḤKh VI, 285, 13497, cited in Ibn Khaldūn, *Muq*. (C. 1327) 5 as an example of a mere accumulation of data instead of being a true work of history.

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2. In Cairo, Abu ʾl-Qāsim ʿAlī b. Jaʿfar b. al-Qaṭṭāʿ al-Saʿdī al-Ṣaqalī was the teacher of the children of al-Afḍal b. Amīr al-Juyūsh Badr al-Jamalī, the vizier of the Fāṭimid caliph al-Amīr billāh. He died in 514/1120 in Fusṭāṭ.

Yāqūt, *Irsh*. V. 107, Suyūṭī, *Bughya* 331, Ibn al-ʿImād, *ShDh* IV, 45, Schack, *Poesie u. Kunst* II, 39, Amari, *Storia die Mus. di Sic*. I², 39. 1. *Kitāb abniyat al-afʿāl*, additionally Ambr. A 437, n. 1, D 335b, Fez Qar. 1193, 1253 (which has *Kitāb al-asmāʾ wal-afʿāl wal-maṣādir*), see *Maʿārif* XIV, 51, in Tangiers with the title *Tahdhīb al-asmāʾ wal-afʿāl, RAAD* XII, 56, Dāmādzāde 1790, Cairo² II, 26, Rāmpūr I, 507,1, but see Guidi, *R. Lincei, cl. sc. m*. ser. V, vol. III (1894), 543–7, who says that the work was not by Ibn al-Qaṭṭāʿ; according to Griffini, *Cent. Amari* 431, it is an augmented edition of the book of Ibn al-Qūṭiyya (see p. 151) by Jaʿfar b. ʿAbd al-Raḥmān Abū ʿAmr al-Sulamī from the sixth century; printing planned in Hyderabad, *Barnāmaj* 1354, 12.—2. *Kitāb al-ʿarūḍ (fī awzān al-shiʿr) al-bāriʿ (wal-ikhtiṣār al-jāmiʿ)*, additionally Vat. V. 977,1, 1015,5, Esc.² 328,3, 330,3, 331, Cairo² II, 236.—2a. *Kitāb al-shāfī fī ʿilm al-qawāfī*, additionally Leid. 206, Vat. V. 977,2, Cairo² II, 233.—3. *Abyāt al-muʿāyāh*, riddles based on metrics and the theory of rhyme, Cairo² II, 229.—4. *Bāb ikhtiṣār al-ziḥāf*, ibid. 230.—5. *Mukhtasar fī muhmalāt al-dawāʾir allatī ahmalatha ʾl-ʿArab*, ibid. 236.—6. *Kitāb al-durra al-khaṭīra fī shuʿarāʾ al-Jazīra* (which listed more than 170 Sicilian poets) is cited in al-Ṣafadī, *al-Wāfī* I, 53, 19.—His notes on the *Ṣaḥāḥ* were the basis for those by Ibn Barrī (see p. 302).

| 3. Abū ʿAbdallāh Muḥammad b. Aḥmad b. Hishām al-Lakhmī al-Sabtī al-Ṣūfī, 541
ca. 557/1162.

Ibn al-Abbār, *Takmila* 1653, Suyūṭī, *Bughya* 19–20. 1. *Kitāb al-mudkhal ilā taqwīm al-lisān wa-taʿlīm al-bayān* or *Kitāb al-radd ʿala ʾl-Zubaydī fī Laḥn al-ʿawāmm* against the *Kitāb laḥn al-ʿa*. of Abū Bakr Muḥammad b. Ḥasan al-Zubaydī (d. 379/989, see p. 320), ʿĀšir II, 1121,2 and the *Kitāb tathqīf al-lisān wa-talqīḥ*

al-janān of Abū Ḥafṣ ʿUmar b. Makī al-Mazārī (see al-Nawawī on al-Shīrāzī's *Tanbīh*, C. 1329, in the margin 13, 5, MS Murād Mollā 1753, in the possession of ʿAbd al-Ḥayy al-Qaṭṭānī, see Marçais, *JA* 223, 88), Esc.^{2} 46, 99, rearranged by Muḥammad b. ʿAlī b. Hānīʾ al-Lakhmī al-Sabtī (d. 733/1332 in Gibraltar, see Suyūṭī, *Bughya* 82, Pons Boigues, 319) in *Irshād al-ḍawāll* and abbreviated by Aḥmad b. ʿAlī b. Khātima (d. after 771/1369, see II 259), ed. G. Colin, *Hesperis* XIII, 32.—2. *Sharḥ maqṣūrat* by Ibn Durayd, see p. 112.—3. *al-Durr al-manẓūm* (? *margaritae insertae*), a biography of the Prophet in 50 chapters, Esc.^{1} 1736 (Wüst. *Gesch*. 265).

4. Abū Isḥāq Ibrāhīm b. Ismāʿīl b. Aḥmad b. ʿAbdallāh al-Ṭarābulusī al-Lughawī al-Maghribī al-Ifrīqī b. al-Ajdābī, who died before 600/1203.

Yāqūt, *Irsh*. I, 47, Suyūṭī, *Bughya* 178. *Kifāyat al-mutaḥaffiẓ wa-nihāyat al-mutalaffiẓ fi 'l-lugha al-ʿarabiyya*, additionally Cambr. 935, Leningr. Bibl. Greg. IV (*Christ. Vost*. VII, 18, 36), Vienna 87, Paris 4253, Algiers 1841, 10 Lālelī 3740, 8 (*MO* VII, 107), Šehīd ʿA.P. 2667 (*MFO* V, 522), Cairo^2 II, 31, Rāmpūr I, 514$_{63/4}$, print. also Beirut 1305, Aleppo 1345 in *al-Majmūʿa al-lughawiyya*, ed. Muṣṭafā Aḥmad al-Zarqāʾ, commentary by Abū ʿAbdallāh Muḥammad b. al-Ṭayyib b. Muḥammad al-Fāsī al-Maghribī, Cairo^2 II, 19, versified by Muḥammad b. Aḥmad al-Ṭabarī (d. 694/1294) for al-Malik al-Muẓaffar Yūsuf b. ʿUmar (ḤKh 8351) with the title *ʿUmdat al-mutalaffiẓ*, additionally Berl. Oct. 974$_7$, Munich Gl. 51, Āṣaf. I, 302$_{11}$; abstract by Abū Isḥāq b. Ibrāhīm b. Aḥmad al-Ṭarābulusī, Köpr. 1561.

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5. ʿĪsā b. ʿAbd al-ʿAzīz b. Yalalbakht b. ʿĪsā b. Yūmarīlī al-Juzūlī al-Yazdaktanī al-Marrākushī al-Barbarī studied under Ibn Barrī in Cairo, after his pilgrimage. He was a teacher of the Qurʾān in Bijāya and Almeria for a time, and then became a preacher in Marrakesh, where he died in 607/1210.

Ibn al-Abbār, *Takmila* 1932, Ibn Khall. 486, Suyūṭī, *Bughya* 369. 1. *al-Muqaddima al-Juzūliyya fi 'l-naḥw*, allusive and often mysterious and strange glosses on al-Zajjājī's *al-Jumal* (see p. 170), which go back to Ibn Barrī and are more to do with logic than grammar, Fez Qar. 1457, 1, on which commentaries: a. ʿUmar b.
542 Muḥammad b. ʿUmar al-Azdī al-Shalawbīnī (d. 645/1247 | in Seville, Ibn Khall. 471, Suyūṭī, *Bughya* 364), Esc.^{2} 2, 36, 190, Rom Cas. 41 (Cat. 421).—b. Ibn al-Ḥājīb, Fez Qar. 1198.—c. *al-Mishkāt wal-nibrās* by al-ʿAṭṭār, ibid. 1181, 1186.—d. *al-Mabāḥith al-kāmiliyya* by Abū Muḥammad Qāsim b. Aḥmad b. al-Muwaffaq

al-Andalusī al-Mursī al-Lurqī (d. 669/1270, Yāqūt, *Irsh.* VI, 152, al-Maqqarī I, 493, 551), Cairo² II, 156.—2. *Sharḥ bānat Suʿād*, see p. 39.

7 *Philology in Spain*

1. Abu 'l-Ḥasan ʿAlī b. Ismāʿīl (Aḥmad) al-Mursī b. Sīda was born blind in Murcia in 398/1007, gained the favour of the ruler of Denia, al-Muwaffaq, but had to flee from there after the latter's death. He did, however, return later, dying there on 26 Rabīʿ II 458/28 March 1066.

Yāqūt, *Irsh.* V, 83–6, Ibn Khāqān, *Maṭmaḥ* 60, from where al-Maqqarī II, 433, Ibn al-ʿImād, *ShDh* III, 305. 1. *Kitāb al-mukhaṣṣaṣ fi 'l-lugha*, a dictionary ordered by subject,[11] in 17 volumes, print. C. 1316/21.—2. *Kitāb al-muḥkam wal-muḥīṭ al-aʿẓam*, additionally Cairo² II, 34, 250, Köpr. 1573 (*MSOS* XV, 2), Fez Qar. 1242/3, Šehīd ʿA.P. 2679/80 (ḤKh VI, 163, *Tadhk. al-naw.* 115).—3. *Sharḥ mushkil dīwān al-Mutanabbī*, see p. 142.

2. Abu 'l-Ḥajjāj Yūsuf b. Sulaymān (ʿĪsā) al-Aʿlam al-Shantamarī, who died in 476/1083 in Seville.

Ibn Bashkuwāl, no. 1391, Ibn Khāqān, *Maṭmaḥ* 64/7, Yāqūt, *Irsh.* VII, 307, Ibn Khall. 812, al-Maqqarī II, 471/8, Suyūṭī, *Bughya* 422, Pons Boigues, 157. 1. *Sharḥ al-shuʿarāʾ al-sitta* also Rabat 313.—2. *Taḥṣīl ʿayn al-dhahab min maʿdin jawhar al-adab fī ʿilm majāzāt al-ʿArab* (see 166, 3), additionally Cairo² III, 44, ʿĀšir I, 764 (MS dated 457), Rāmpūr I, 580$_{50/1}$.—4. *Sharḥ Kitāb al-jumal*, see p. 171.

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4. Abū Bakr ʿĀṣim b. Ayyūb al-Baṭalyawsī died in Rajab 521/July 1127.

Suyūṭī, *Bughya* 274 (which mistakenly has 'd. 164'), Derenbourg, *Rev. des études juives* 1883, 274/9, *JA*, s. 9 vol. 13, p. 7. 1. *Sharḥ al-shuʿarāʾ al-sitta*, Faiẓ. 1640 (*ZDMG* 68, 381).—2. *Kitāb al-awāʾil*, Dam. ʿUm. 23$_{297}$.

11 Since Khalīl's *Kitāb al-ʿayn* this form of lexicography especially practised by al-Aṣmaʿī had been sidelined in favour of arrangements according to sound be it in phonetical or in alphabetical order but for linguistics it remains the best. For the European languages we possess only a few attemps along this line; see V. Grundtvig *Ideologiske Ordbøger in Begreberne in Sproget* Copenhagen 1925, Dornseiff *Neue Jahrb. f. d. kl. Altertum* XXIV 1921 422/33, L. Weisgerber *Muttersprache u. Geistesbildung* Göttingen 1929 55.

5. Abu 'l-Ṭāhir Muhammad b. Yūsuf b. ʿAbdallāh al-Saraqusṭī b. al-Ashtarkūnī, who died on 21 Jumādā I 538/2 December 1143 in Córdoba.

Ibn al-Abbār, *Takmila* 140/1, no. 124, *Ṣila* 1117,5, Ibn Khayr, 387, 450, Suyūṭī, *Bughya* 120. 1. *Kitāb al-musalsal*, Cairo² III, 38.—2. *al-Maqāmāt al-Saraqusṭiyya* (*Qurṭubiyya*), 50 in number and composed in Córdoba (ḤKh 12710), Paris 3972,11 (only no. 30 Chauvin, *BA* IX, 121), 1275,2, Ambr. Gr. XXI, Vat. V. 372, Lālelī 1928, 1933 (*MO* VII, 104), library Dahdah 196, see de Sacy, *Chrest.*² III, 180/1, Bonelli, *Mem. Linc.* IV, v, 1, 847/52, as *al-Maqāmāt al-Qurṭubiyya* no. 5, 6, in Assoy del Rio, *Bibl. Arabico-Aragonensis* I, 1782); against one of these *maqāmas* the vizier Abū Jaʿfar Aḥmad b. Aḥmad of Denia wrote, at the beginning of the sixth century, *Risālat al-intiṣār fi 'l-radd ʿalā ṣāḥib al-maqāmat al-Q.*, Esc.² 488,2.

6. Abū Bakr Muḥammad b. ʿAbd al-Malik b. al-Sarrāj al-Shantarīnī (Shantamarī), who probably died in 549/1154.

Ibn Khall. (de Slane) II, 72. 4. *al-Miʿyār fī wazn* (*awzān*) *al-ashʿār*, Ambr. NF 473, iv, C 217, Cairo² II, 243.—5. *Taqwīm al-bayān li-taḥrīr al-awzān*, Cairo² II, 230.—6. *al-Kāfī fī ʿilm al-qawāfī*, ibid. 239.

7. Abu 'l-Qāsim Muḥammad b. Ibrāhīm b. Khayra b. al-Mawāʿīnī, who died in 564/1168 in Morocco.

Kitāb rayḥān al-albāb wa-rayaʿān al-shabāb, Leid. 471; from which is Satire contre les principales tribus Arabes, ed. B.R. Sanguinetti, *JA* s. V, vol. 1, pp. 853ff.

8. Abu 'l-Ḥajjāj Yūsuf b. Muḥammad al-Balawī b. al-Shaykh was born in Malaga in 526/1132. He was not only a scholar but also a master builder. Apparently he participated in the construction of 25 mosques and of 50 wells and fountains in Malaga. He died in 604/1207.

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Al-Abbār, *Takmila* no. 2089. *Kitāb alif bāʾ*, an encyclopaedia, additionally Leipz. 460, Leid. 474/5, Brill–H.² 135, Br. Mus. Or. 5482 (DL 56), Pet. AMK 935, Köpr. 544 1215/8 (*MSOS* XIV, 2) NO | 3678/9 (ibid. XV, 10), Čorlulu P. 360 (*MFO* V, 497), Ḥamīd. 559, 1418 (*ZA* XXVII, 150), Lālā Ism. 559 (ibid.), Fātiḥ 3671 (*MFO* V, 498), ʿĀšir I, 1138 (ibid. 517), Dāmād Ibr. 942 (ibid. 528), ʿUm. 5336 (ibid. 539), Selīm Āġā 1247 (*ZDMG* 68, 59), Faiẓ. 1570/1 (ibid. 378), Cairo² III, 21, Mosul 35, 161, 4, print. C. (Wahbiyya) 1287, see M. Asín, El Abecedario de Yūsuf Benaxeij el

malagueño in *Bol. Acad. Hist.* 1932, 195/228, Una descripcion nueva del Faro de Alejandría (based on ed. C. II, 537/8) in *al-Andalus* I, 241/300.

8a. Aḥmad b. ʿAbd al-Munʿim al-Qaysī al-Sharīshī was a student of Ibn Jubayr (see below p. 478) who died in 619/1222.

Suyūṭī, *Bughya* 143. *Sharḥ Maqāmāt al-Ḥarīrī*, in which he often used his teacher's *Riḥla* (see Wright, Pref. 19), see p. 487.

9. Abū ʿAlī Muḥammad b. Ḥusayn Abu 'l-Jaysh al-Andalusī al-Anṣārī al-Qisṭī, who died in 626/1229.

Kitāb al-ʿarūḍ al-Andalusī, additionally Leipz. 884, xv, Leid. 271/2, Paris 1296, 4, 3955, Br. Mus. Suppl. 992,[12] Or. 6270,$_2$ (DL 55), Cambr. 1020, Suppl. 661, 1510, Vat. V. 1121,$_6$, Bol. 379,$_2$ 444, 449,$_2$, 454,$_5$. Ambr. B 74, 198, xxiii, Cairo^1 VII, 91, 415, ^{2}II, 236, Pet. AMK 935, Mashh. XV, 27,$_{79}$, print. Istanbul 1261, 1273; commentaries: 1. ʿAbd al-Muḥsin al-Qayṣarī (d. 761/1360), additionally Leipz. 884, ii, Br. Mus. Suppl. 1253, ii, Bol. 439,$_3$, 454,$_6$, Brill–H.^{2} 405,$_1$, Princ. 90, Cairo^2 II, 238.—2. Zakariyyāʾ b. Muḥammad al-Anṣārī (d. 926/1520, see II, 99), on which glosses by Yūsuf b. Sālim al-Ḥifnāwī (d. 1178/1764, see II, 283), Cairo^2 II, 231.—3. Muḥammad b. ʿUmar Baḥraq al-Ḥaḍramī (d. 930/1524, see II, 185), ibid. 235.—4. Muḥammad b. Ibrāhīm b. Yūsuf b. al-Ḥanbalī al-Rabaʿī (d. 971/1563, see II, 335), ibid. (photograph of an MS Köpr.).—5. Muḥammad Khalīl al-Aḥsāʾī (d. 1044/1634, see Ibn Maʿṣūm, *Sulāfat al-ʿaṣr*, 227/30), Br. Mus. 1398, 1.— (6, 7 = 3, 4).—8. (5) Maḥmūd b. Khalīl al-Mustarī, also Cairo^2 II, 238.—9. (6) anon., also Sbath 368, 381,$_4$.—10. Dāʾūd b. Sulaymān al-Qārsī (sic = al-Qārṣī, see II, 370, 8,$_6$, ca. 1150/1737), Berl. Oct. 3130.—11. Abu 'l-Hayjāʾ, Haupt 116.—12. *al-Mīzān* by Ḥāfiẓ Ibrāhīm Ḥaqqī Shuʿaymāwī, Istanbul 1273.—13. Shams al-Dīn Muḥammad b. Mūsā al-Ḥusaynī al-Jammāzī al-Mālikī, Cairo^2 II, 230.—14. ʿAbd al-Bāqī b. Maḥmud al-Ālūsī (d. 1298/1881, see II, 497), ibid. 236, Baghdad 1312.

10. Abu 'l-Khaṭṭāb ʿUmar b. al-Ḥasan b. Diḥya al-Kalbī, who died on 14 Rabīʿ I 633/30 October 1235.

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12 Here the author of the *Manẓūma* is identified as Abū ʿAbdallāh Muḥammad b. Ibrāhīm al-Anṣārī al-Andalusī while the author of the commentary *Lamḥat al-taqrīb* is Abu 'l-Faḍl b. Abi 'l-Khayr b. Aḥmad al-Jayshī; it seems as if the names of the *nāẓim* and the *shāriḥ* were confused.

Ibn al-Abbār, *Takmila* 1832, al-Dhahabī, *Ḥuffāẓ* IV, 210, Suyūṭī, *Bughya* 360, al-Ghubrīnī, *ʿUnwān al-dirāya* 159/67, Ibn al-ʿImād, *ShDh* V, 160, Pons Boigues, no. 238.—2. *Kitāb al-muṭrib etc.*, from which comes the account of the journey of al-Ghazāl to the king of the Normans, see p. 148.—3. *Kitāb al-āyāt al-bayyināt fī khaṣāʾiṣ aʿḍāʾ rasūl Allāh*, Algiers 1679.—4. *Kitāb nihāyat al-suʾūl fī khaṣāʾiṣ al-rasūl*, on the priviliges of the Prophet, Berl. 2567, Cairo[1] I, 445, [2]I, 158.—5. A poem on the Prophet, also Paris 1476(?).—6. *Iʿlām al-naṣr al-mubīn fi ʾl-mufāḍala bayna ahlay Ṣiffīn* Esc.[2] II, 1693,1.—7. The anonymous Leid. 903 is based on *Marj al-baḥrayn fī fawāʾid al-mashriqayn wal-maghribayn*.—8. Abstract of al-Quḍāʿī's *Kitāb al-shihāb*, see below p. 343.

11. Ḍiyāʾ al-Dīn Abū Muḥammad ʿAbdallāh b. ʿUthmān al-Khazrajī.

Al-Rāmiza al-shāfiya fī ʿilm al-ʿarūḍ wal-qāfiya or *al-Qaṣīda al-Khazrajiyya*, additionally Leipz. 852, i, 873, iv, Gotha 362 (where other MSS are listed), Vat. v. Borg. 260, fols. 358v–360v, Esc.[2] 330,4 Pet. AMK 939, Selīm Āġā 931, Cairo$_2$ II, 138, 233, Mashh. XV, 30,88, Rāmpūr I, 571, lith. Fez n.d. (with 1. and 3. in the margin), 1313 (with 1, 3, 8) in *Majmūʿ* 1317, C. 1306, 1317, 1323, 1332, ed. R. Basset, *La Khazradjiyah, traité de métrique ar.*, Algiers 1902.—Commentaries: 1. Abu ʾl-Qāsim al-Fattūḥ b. ʿĪsā b. Aḥmad al-Ṣanhājī, completed on 1 Jumādā I 816/30 July 1413, additionally Paris 5366, Rabat 274 iv, 499, ii, 511, 1.—2. Abu ʾl-Qāsim Muḥammad b. Aḥmad al-Ḥasanī al-Sharīf al-Andalusī al-Gharnāṭī al-Sabtī (d. 760/1359), additionally Leipz. 852, ii, Madr. 57, Cairo[2] II, 235, Tlemc. 66, Rabat 292, 1, on which glosses by Saʿīd b. Ibāhīm b. Qaddūra al-Jazāʾirī (d. 1050/1655, Ifrānī, *Ṣafwa* 121, *Nuzha* 207, transl. 337, al-Qādirī, *NM* I, 219) Rabat 292 iii.—3. Ibn Muḥammad b. Abī Bakr al-Damāmīnī (d. 827/1424, see II, 26) entitled *al-ʿUyūn al-fākhira al-ghāmiza ʿālā khabāya ʾl-Rāmiza* (used by Guadagnoli), additionally Cambr. 906, Haupt 237, Cairo[2] II, 236, Selīm Āġā 957, Faiẓ. 1675 (*ZDMG* 68, 383), print. C. 1303 (with 8 in the margin).—4. Muḥammad b. ʿIzz al-Dīn Khalīl b. Muḥammad al-Buṣrawī Muḥibb al-Dīn, ca. 881/1476, also Brill–H.[1] 208, 1, [2]403,1.—8. Zakariyyāʾ al-Anṣārī (d. 926/1520, see II, 99), additionally Paris 1272, 4449, 4991, Br. Mus. Suppl. 1233, iii, Brill–H.[1] 206, 1, [2]399, Cairo[1] IV, 195, [2]II, 237, Rabat 273 iv, 289, 291, Rāmpūr I, 572,12/14.—9. Abu ʾl-Baqāʾ Muḥammad b. ʿAlī b. Khalaf al-Aḥmadī, composed in 902/1499, Paris 4447.—10. Badr al-Dīn b. ʿUmar Khūj b. ʿAbdallāh al-Fattānī (second half of the twelfth century, see ad II, 379), ibid. 4450, with glosses by ʿAbd al-Raḥmān b. Muṣṭafā.—12. *Rafʿ ḥājib al-ʿU. al-gh.* by Muḥammad b. Muḥammad al-Dalajī (d. 950/1544, see II, 319), additionally Cairo[2] II, 233, IV, b, 30.—15. Muḥammad b. Aḥmad b. Marzūq al-Tilimsānī

(d. 781/1379, see II, 239), Esc.^{2} 332, Cairo^2 II, 243, on which are glosses entitled *al-Nafaḥāt al-arajiyya* by Muḥammad b. al-Qāsim b. Muḥammad b. Zākūr (d. 20 Muḥarram 1120/11 April 1708, see al-Qādirī, *NM* II, | 208, al-Kattānī, *Salwat* 546
al-anfās III, 179, Basset, *Sources* 28), Rabat 291, 2, Cairo^2 II, 245.—16. Glosses by Muḥammad b. Aḥmad b. al-Ghāzī al-ʿUthmānī al-Miknāsī (d. 919/1513, see II, 403), Rabat 292, iv.—17. *al-Mawāʿid al-wafiyya bi-sharḥ shawāhid al-Kh.* by Badr al-Dīn Abu 'l-Fatḥ ʿAbd al-Raḥīm b. ʿAbd al-Raḥmān b. Aḥmad al-ʿAbbāsī (d. 963/1556, see ad II, 284), Cairo^2 III, 400.—18. Muḥammad b. Muḥammad b. Maḥmūd al-Dāʿī al-Bukhārī, ca. 863/1457 (ḤKh IV, 409) Mosul 108 115, 2, Selīm Āġā 958, Esc.^{2} 333, Cairo^2 II, 243.—19. Abū ʿUmar ʿUthmān b. Ṣāḥib al-Mālikī, Sēlīm Āġā 944. 2.—20. Luṭfallāh b. Muḥammad al-Erzenrūmī, Cairo^2 II, 234.—21. Ṣafi 'l-Dīn al-Azraq al-Rūmī, ibid. (MS dated 837/1433).—22. Muḥammad b. Muḥammad al-Čalabī al-Bakrajī (twelfth cent.), ibid. 238.—23. *al-Mabāḥith al-azhariyya* by Muḥammad ʿAmr b. Ibrāhīm al-Ṣafāʾī, ibid. 242.—24. Yaḥyā b. Muḥammad b. Muḥammad al-Khaṭṭāb al-Mālikī (d. 954/1547, see II, 393), Esc.^{2} 489,$_3$.—25. al-Muqaddasī (?), Cambr. 610.—26. *Ḥall al-Rāmiza* by Muḥammad b. Aḥmad al-Iznīqī Waḥyīzāde, Bol. 380.—27. Ghulām Naqshband al-Shīʿī, Āṣaf. I, 150,$_{245}$, Rāmpūr I, 527,$_{9,10}$.

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12. Sharaf al-Dīn Abū ʿAbdallāh al-Mursī al-Sulamī was born in Murcia in 570/1174. He travelled extensively in the East, going all the way to Marw. Yāqūt met him in Egypt in 624/1227. He died on 15 Rabīʿ I 655/3 April 1257 between al-ʿArīsh and Gaza while on his way to Damascus.

Yāqūt, *Irsh.* VII, 16–18, al-Subkī, *Ṭab.* V, 29, followed by Suyūṭī, *Bughya* 60, *Ṭab. al-Mufass.* no. 104, al-Maqqarī I, 620.

13. Abu 'l-Muṭarrif Aḥmad b. ʿAbdallāh al-Makhzūmī was born in Valencia in Ramaḍān 582/November–December 1186. He was a *qāḍī* in Urbus and Gabes and died on 4 Dhu 'l-Ḥijja 658/11 November 1260.

Suyūṭī, *Bughya* 137/8.

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13a. Abu ʾl-Ḥasan ʿAlī b. al-Muʾmin b. Muḥammad b. ʿUṣfūr Farḥūn al-Ishbīlī al-Ḥaḍramī, the greatest linguist of his time, was born in 597/1200. He died on 24 Dhu ʾl-Qaʿda 663/8 September 1263 or 669/1270.

Suyūṭī, *Bughya* 357. 1. *Kitāb al-muqniʿ*, Fez Qar. 1195.—2. *al-Silk wal-ʿunwān wa-murām al-luʾluʾ wal-ʿiqyān*, a *rajaz* poem on declensions, with a commentary,
547 Rabat 264.—3. *Īḍāḥ al-mushkil*, see p. 294.—4. *Kitāb al-muqarrib fi ʾl-naḥw* Top | Kapu 2199 (*RSO* IV, 728), 2261, ʿĀṭif Ef. 2621 (*MFO* V 493), ʿĀšir Ef. 1071a (ibid. 516), Āṣaf. II, 1658,$_{68}$ (*al-Muqaddima*), a commentary, *al-Mathal*, in ʿĀšir Ef. 1071b, anon. commentary dated 748/1347, Fez Qar. 1187.—An abstract by Abū Ḥayyān Muḥammad b. Yūsuf al-Gharnāṭī (d. 745/1344, see II, 109) entitled *Taqrīb al-M.*, Paris 4815; another abstract, entitled *al-Mawfūr*, from his *al-Sharḥ al-kabīr*, Cairo^2 II, 169.—5. *al-Mumtiʿ fi ʾl-ṣarf*, which Abū Ḥayyān liked so much that he kept it with him all the time, Dāmādzāde 1748 (1721), ʿUm. 2004.—6. *Manẓūma fi ʾl-naḥw*, with a commentary by Ṣadaqa b. Nāṣir b. Rāshid al-Ḥanbalī that was composed in 1016/1607, Mashh. XII, 30,$_{106}$.

14. See p. 336, 3 (2. *Shudhūr al-dhahab*, see p. 496, 2).

15. Abu ʾl-Ḥusayn ʿUbaydallāh b. Aḥmad b. Abi ʾl-Rabīʿ al-Umawī al-Qurashī was born in Ramaḍān 599/May 1202. A student of ʿUmar b. Muḥammad al-Shalawbīnī (see ad p. 5, 1a), who later sent his junior students to him, he went to Ceuta following the Christian conquest of Seville on 1 Shaʿbān 646/19 November 1248. However, he returned to Seville afterwards, dying there in 688/1289.

Suyūṭī, *Bughya* 319. 1. *al-Mulakhkhaṣ fi ʾl-naḥw*, Esc.^{2} 110, 185.—2. *al-Qawānīn al-naḥwiyya* Fez Qar. 1188.—3. *al-Ifṣāḥ fī sharḥ al-Iḍāḥ*, see p. 176.—4. *Barnāmaj*, a history of his teacher and his studies by his student Ibn Rushayd (see p. II, 264), Br. Mus. Suppl. 665, Esc.^{2} 1785, 3.

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Chapter 4. Historiography

1 *Individual Biographies*

1. Abū Naṣr Muḥammad b. ʿAbd al-Jabbār al-ʿUtbī died in 413/1022 (according to al-Ṣafadī in Süssheim, *Prol.* 29).

Al-Kitāb al-yamīnī, in which he states that Ibrāhīm b. Hilāl al-Ṣābī's (p. 153) *al-Kitāb al-tājī fī akhbār al-Daylam* is his example in style (I, 107f). In Khwārizm and the border regions it was, according to al-Subkī, *Ṭab.* IV, 13$_{11}$, held in higher esteem than al-Ḥarīrī's *Maqāma*s were in Egypt and Syria; MSS additionally Leid. 106/7, Paris 5978, 6196, Br. Mus. 1214, Or. 5616 (DL 36), Ind. Off. RB 98, Bodl. I, 675, 811, Manch. 288/91, Stockh. 23, AS 2949, 3389, Welīeddīn 2372, Ḥamīd. 307, NO 3214, Fātiḥ 1525, ʿĀšir Ef. 615, Dāmād Ibr. 903, Yeni 830, Asʿad 2164, 2383, Halet 588, Magnesia, BKO VII, 83$_2$, Cairo^2 V, 408, Beirut 113, Mosul 209$_{45}$, Mashh. XIV, 33$_{93/4}$, Būhār 215, Bank. XV, 1062, print. also C. 1286, in the margin of Ibn al-Athīr's | *Kāmil*, Būlāq 1290, vol. 10/12; see also *Wiener Jahrb.* 548
LXX, *Anz.-Bl.* 83, LXXXI, *Anz.-Bl.* 25, de Sacy, *Not. et extr.* IV, 325/411, *JRAS Beng.* XXIII (1855), 293ff., *JRAS* 1868, p. 424ff. *Kitabi Yamini, Hist. Memoir of the Amir Subaktigin and the Sultan Mahmud of Ghazna, Early Conquerors of Hindustan, transl. from the Pers. Version of the Contemporary Ar. Chronicle of al Utbi by* J. Reynolds, London (Or. Transl. Fund) 1858.—Commentaries: 1. Faḍlallāh b. ʿAbd al-Ḥamīd al-Kirmānī, composed in 611/1214, Lālelī 2068.—1a. *Basātīn al-fuḍalā'* by Abū ʿAbdallāh Maḥmūd b. ʿUmar al-Najātī al-Nīsābūrī, ca. 750/1350 (see ad II, 193), additionally Esc.^{2} 1696 (autograph dated 713/1313), Par. Schefer, pers. 1564, Ḥamīd. 966 (*ZA* XXVII, 158), Selīm Āġā 811, Yeni 859, Dāmād Ibr. 923, Mashh. XIV, 3$_9$.—2. *al-Fatḥ al-wahbī*, additionally Paris 5810, Br. Mus. Or. St. Browne 143, 44, Pet. Un. 1009 (*Zap. Koll. Vost.* I, 370), Dāmādzāde 1462, Lālelī 2069, Dam. ʿUm. 81$_5$.—4. Anon., Paris 6197, Manch. 289.—Persian translation: 1. Abu 'l-Sharaf Nāṣiḥ b. Ẓafar al-Jarbādhakānī, composed in 582/1186, also NO 3089.—2. The one by Muḥammad Karāmat ʿAlī was the basis for the Turkish translation in Br. Mus. Turc. 42; see Storey, *Pers. Lit.* II, 250.

1a. Abu 'l-Qāsim ʿAbd al-Muḥsin b. ʿUthmān b. Ghānim wrote, before 413/1090:

Kitāb al-wāḍiḥ al-nafīs fī faḍā'il Muḥammad b. Idrīs (*al-Shāfiʿī*), As 3537 (incomplete, ḤKh mistakenly 'Ibn Kathīr'), having already written the *Faḍā'il Mālik* before it, see O. Spies, *Beitr.* 18.

1b. Abu 'l-Qāsim ʿAbdallāh b. Muḥammad b. Aḥmad b. Yūsuf b. al-Ḥārith al-Saʿdī b. al-ʿAwwām wrote, before 550/1155:

Faḍā'il Abī Ḥanīfa al-Nuʿmān b. Thābit al-Kūfī, Cairo² V, 288.

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2. Muḥammad b. Muḥammad b. Ḥāmid b. ʿAbdallāh b. ʿAlī b. Maḥmūd b. Hibatallāh b. Āluh ʿImād al-Dīn al-Kātib al-Iṣfahānī b. Abi 'l-ʿAzīz, who died on 5 Ramaḍān 597/10 June 1201.

Yāqūt, *Irsh.* VII, 81/90, Ibn Qāḍī Shuhba, Wüst. *Ac.* 48, Ibn al-Sāʿī, *ʿUnwān al-tawār.* IX, 61/4, al-Ṣafadī, *al-Wāfī* I, 132/40, Ibn al-ʿImād, *ShDh* IV, 363, Derenbourg, *Vie d'Ousama*, 366/81, 374/8, 393/8.—*Kitāb al-fatḥ al-Qussī fi 'l-fatḥ al-Qudsī*, MSS Berl. 9794, Gotha 1654, Leid. 963/5, Paris 1693/9, Br. Mus. 312, Suppl. 551/2, Bodl. I, 775, 824, Vat. V. 866, AS 3346, 3787, ʿĀšir II, 686, Köpr. 1133, Fez Qar. 1287, Cairo² V, 281, Rāmpūr I, 642,177, print. also C. 1321 (Maṭb. al-Mawṣ.) 1322 (Maṭb. al-Khayriyya).—2. *al-Barq al-Shāmī* MS from the time of the author in Pet. see *Maʿārif* 24, 141 (*Tadhk. al-naw.* 81), selection Leid. 966.—3. *Nuṣrat al-fiṭra wa-ʿuṣrat al-qaṭra* (see Ṣafadī, *al-Wāfī* I, 51, 19), print. C. 1318. An abstract by al-Bundārī, see p. 534.—4. *Kharīdat al-qaṣr wa-jarīdat ahl al-ʿaṣr*, written as a follow-up to the | *Yatīmat al-dahr* and the *Zīnat al-dahr* of 549
Abu 'l-Maʿālī Saʿd b. ʿAlī al-Ḥaẓīrī (see p. 441), a draft is in possession of the As. Soc. Bengal, see *Proc.* NS II, XLIV, MSS additionally Leid. 1125, Vat. V. 990, Bursa Ḥu. Č. 30 (*ZDMG* 68, 52), Fez Qar. 1319/20, Cairo² III, 93, from which Notice sur Ousama, ed. Derenbourg, *Nouv. Mél. Or.* 113/55, Sur ʿOmāra, in *ʿOmāra de Yemen* I, 395/9. Abstract *ʿAwd al-shabāb* by ʿAlī b. Muḥammad al-Riḍā'ī al-Qusṭanṭīnī al-Rūmī (d. 1039/1629, see II, 434), additionally Vienna 412, Br. Mus. Or. 7011 (DL 61, which has *Yaʿūd*), Selīm Āġā 976, excerpts of it in Ambr. A 119, xvi (*RSO* III, 913).—6. *Risālat al-ʿutbā wal-ʿuqbā*, on events following the death of Ṣalāḥ al-Dīn up to 592/1196, cited in Abū Shāma II, 4, 109, 5ff.—7. *Khatfat al-bāriq wa-ʿatfat al-shāriq*, on events from 593 until his death, ibid. II, 115, 4.—8. Apart from a *Dīwān shiʿr* there was also a separate *Dīwān dūbayt.*

2a. Ḍiyā' al-Dīn Abu 'l-Muʾayyad al-Muwaffaq b. Aḥmad b. Isḥāq al-Makkī al-Bakrī al-Khwārizmī was born in 484/1091. He was a student of Zamakhsharī and died in 568/1172.

Suyūṭī, *Bughya* 408, Ibn Quṭl. 238, ʿAbd al-Qādir b. Abi 'l-Wafā', *Jaw.* I, 188. 1. *al-Fuṣūl al-sabʿa wal-ʿishrūn fī faḍā'il amīr al-muʾminīn wa-imām al-muttaqīn ʿAlī b. Abī Ṭālib*, Ambr. C 124 (*RSO* VII, 397), entitled *Manāqib wa-faḍā'il amīr al-muʾminīn*, Tehran 1313.—2. *Manāqib Abī Ḥanīfa*, Hyderabad 1321.

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3. When al-ʿAzīz abdicated from the throne in 629/1231, Abu 'l-Maḥāsin Yūsuf b. Rāfiʿ b. Shaddād Bahāʾ al-Dīn al-Ḥalabī lost the influence he had had. He died in 632/1234.[1]

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Ibn Qāḍī Shuhba, Wüst. *Ac.* 23, no. 23. *Kitāb al-nawādir al-sulṭāniyya wal-maḥāsin al-Yūsufiyya* which is mainly based on the biography of Ṣalāḥ al-Dīn by Yaḥyā b. Abī Ṭayy Ḥamīd b. Ẓāfir b. ʿAlī al-Ḥalabī al-Ghassānī, d. 630/1232 | 550
(Wüst. *Gesch.* 316, whose commentary on the *Lāmiyyat al-ʿArab* [see p. 25] is preserved in Esc.[2] 314, which is an autograph dated to 618/1221), entitled *Kanz al-muwaḥḥidīn* (ḤKh v, 258, no. 10940), additionally Berl. 9811, Leid. 967, Bodl. I, 788, II, 135, cf. 368, Paris 6731, Basle Stadtbibl., Būhār 216, ed. and transl. de Slane in *Histor. des crois.* III (Paris 1884) 1/374, print. C. 1317 (in the appendix p. 253/311: *Muntakhabāt min Kitāb al-taʾrīkh li-ṣāḥib Ḥamāt, taʾlīf Tāj al-Dīn Shāhanshāh b. Ayyūb*, d. 543/1148, a brother of Ṣalāḥ al-Dīn, see Ibn Khall. 271), 1346. *Denkwürdigkeiten aus dem Leben Al-Malich al-Nasir Saladins, Sultans von Ägypten, beschrieben nach Bohaddin Sjeddads Sohn, seinem Vertrauten, nach Schultens, Allg. Sammlung hist. Memoires, hsg. v.* Fr. Schiller, Jena 1790.—6. *Faḍāʾil al-jihād*, Köpr. 764.

4. Shihāb al-Dīn Abu 'l-Qāsim ʿAbd al-Raḥmān b. Ismāʿīl b. Ibrāhīm b. ʿUthmān b. Abī Bakr b. Ibrāhīm b. Muḥammad al-Maqdisī al-Shāfiʿī Abū Shāma. After the capture of Jerusalem by the crusaders in 492/1099, his grandfather had moved to Damascus, where Abū Shāma was born on 23 Rabīʿ II 599/10 January 1203. He made the pilgrimage to Mecca in 621/1224, travelled to Jerusalem to study in 624/1227, and then in 628/1231 to Egypt. When he returned he first

1 Al-Qāḍī al-Fāḍil ʿAbd al-Raḥīm b. ʿAlī b. Muḥammad al-Lakhmī al-ʿAsqalānī al-Baysānī, see also *al-Khiṭaṭ al-jadīda* VI 12 Ibn al-ʿImād *ShDh* IV 324 Wüst. *Gesch.* 283 A.N. Helbig *al-Qāḍī al-Fāḍil der Wezir Saladins eine Biographie* Berlin 1909. His *Rasāʾil* are additionally in Paris 6024, Mosul 93,3, library Dahdāh 287, a selection entitled *al-Fāḍil min kalām al-Qāḍī al-Fāḍil* is preserved in Br. Mus. 778/9 photograph in Cairo[2] III 265 with the title *al-Durr al-naẓīm min tarassul al-Qāḍī ʿAbd al-Raḥīm* in Top Kapu 2497 (*RSO* IV 713), photo in Cairo[2] III 99, individual pieces of which can be found in Amari *Mem. Ac. Linc.* s. IV vol. VI 10/20, Derenbourg *Vie d'Ousama* 383/92; *al-Risāla al-ḥijāziyya* used in Vat. v. 946; *Kitāb mukātaba mukhtaṣar min Mutaballigh al-anwār wa-mutaʾarrij al-nawār fi 'l-mukātabāt ila 'l-mulūk wal-wuzarāʾ wal-ʿulamāʾ mimmā jamaʿahu Ibn Mammātī* (p. 572) *min qawl al-Qāḍī al-Fāḍil* Vat. v. 1099,7.

became a professor at al-Madrasa al-Rukniyya and in 662/1264 headmaster of the Dār al-ḥadīth al-Ashrafiyya. According to al-Sakhāwī's *I'lān al-tawbīkh* 60, the reason he was murdered on 19 Ramaḍān 665/13 June 1268 was his predilection to slander people.

Autobiography from the *Dhayl*, ed. Barbier de Meynard II, 207–10, Subkī, *Ṭab.* V, 61, Ibn Qāḍī Shuhba, Wüst. *Ac.* 86, al-Dhahabī, *Tadhk. al-ḥuff.* IV, 243/4, Ibn al-ʿImād, *ShDh* V, 318, Suyūṭī, *Bughya* 297. 1. *Kitāb al-rawḍatayn fī akhbār al-dawlatayn*, additionally Leid. 968, Paris 5882, Bodl. II, 138, AS 3214/5, Cairo² V, 208, Bankipore XV, 1065: *Abou Chamah, Le livre des deux jardins ou Histoire des deux règnes, celui de Nour Ed Din et celui de Salah Ed Din*, texte ar. et trad. franç. par A.C. Barbier de Meynard, *Recueil des hist. des crois. Hist. or.*, Paris 1898, 1906.—2. *Dhayl al-Rawḍatayn*, covering 590–665/1194–1266, additionally Paris 5852, Köpr. 1080 (photograph Cairo² V, 191), excerpts in Barbier de M. II, 151ff., cf. *RAAD* V, 141, from which *Tarājim al-fuqahā' al-Shāfiʿiyya*, Brill–H.¹ 108, ²203.—3. *al-Maqāṣid* (*manā'iḥ*) *al-saniyya fī sharḥ al-qaṣā'id al-nabawiyya*, on *al-Qaṣīda al-lāmiyya al-Shaqrāṭisiyya* by Abū Muḥammad ʿAbdallāh b. Abī Zakariyyā' Yaḥyā b. ʿAlī al-Shaqrāṭisī (see p. 473, 4) and the 7 *qaṣīda*s of his teacher ʿAlī b. Muḥammad al-Sakhāwī (d. 643/1245, see below p. 410), Cairo² III, 367.—4. *Sharḥ al-burda*, additionally Paris 1620, 3.—5. *Ibrāz al-maʿānī* | see below p. 409.—7. *al-Murshid al-wajīz ilā ʿulūm tataʿallaq bil-kitāb al-ʿazīz* (ḤKh II, 417), Esc.² 1431, Lalelī 3625.—8. *Mukhtaṣar Ta'rīkh Dimashq*, see p. 331.—9. *Mukhtaṣar Kitāb al-muʾammal fi 'l-radd ila 'l-amr al-awwal* Rāmpūr I, 361,273, in *Majmūʿat al-rasā'il*, ed. Ṣabrī al-Kurdī, C. 1328, p. 3/44, in which, in a Ẓāhirī manner, he rails against the *madhhab* system and *taqlīd*, see Goldziher, *Baṭ.* 2, n. 1.—10. *al-Bāʿith ʿalā inkār al-bidaʿ wal-ḥawādith*, Bank. V, 2, 380, C. 1310.—11. *al-Mumtiʿ al-muqtaḍab fī sīrat khayr al-ʿAjam wal-ʿArab* Dam. Z. 72, 7 (but where the author's name is given as Shihāb al-Dīn Abū Maḥmūd al-Maqdisī al-Shāfiʿī, so he may not have been the same as Abū Shāma after all).—12. *Kitāb al-basmala*, Dam. ʿUm. 52,415, *Mukhtaṣar*, Vat. v. 1384,5.—13. *Kitāb al-siwāk wa-mā ashbaha dhāk*, Vat. v. 1384,6.

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5. Abu 'l-Maḥāsin Muḥammad b. Naṣrallāh (al-Dīn) b. Naṣr b. Ḥusayn Sharaf al-Dīn al-Anṣārī b. ʿUnayn, d. 630/1233.

Yāqūt, *Irsh.* VII, 121–5 (written when he was still alive), biography with an ode to al-Malik al-ʿAzīz in Browne Cat. 289 Y 5, 4a, Ibn al-Fuwaṭī, *al-Ḥawādith*

al-jāmiʿa 51. *Dīwān*, Cambr. 423, Paris 6034, 2, Vat. V. 360,3, Cairo² III, 109, Mosul 228, 9, 10.

6. Yaḥyā b. Abi 'l-Qāsim b. Yaḥyā al-Ḥamzī studied around 666/1267 under Aḥmad b. Abi 'l-Khayr al-ʿUmarī al-Madhḥijī and died in 677/1278.

Sīrat mawlānā wa-malikina 'l-imām al-Mahdī li-dīn allāh amīr al-mu'minīn Abī b. al-Ḥusayn b. al-Qāsim b. Rasūl Allāh, Berl. 9741, Ambr. NF 434, C. 178.

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7. On al-Malik al-Nāṣir Dā'ūd see also ʿAbd al-Qādir b. Abi 'l-Wafā', *al-Jaw*. I, I, 237. Photograph of his biography AS 4823 in Cairo² III, 277.

8. Muḥyi 'l-Dīn Abu 'l-Faḍl ʿAbdallāh b. ʿAbd al-Ẓāhir al-Saʿdī al-Judhāmī al-Rawḥī was born in Cairo on 9 Muḥarram 620/12 February 1223, served under Baybars as an official in the chancellery, and died aged 72 in 692/1293.

1. *Sīrat al-sulṭān al-Malik al-Ẓāhir Baybars* also Paris 1717.—2. *al-Alṭāf al-khafiyya etc.* up to Rabīʿ I, 691, see A. Moberg, *Ur ʿAbdallāh b. ʿAbd ez-Ẓāhir biografi över Sultanen El-Melik El-Ašraf Ḫalīl, Ar. text med övers.*, Lund 1902.

9a. An anonymous biography of the same sultan Qalāwūn under the title *Tashrīf al-ayyām wal-ʿuṣūr bi-sīrat al-sulṭān al-Malik al-Manṣūr* vols. 2 and 3 Paris 1705 (see *Recueil des hist. des crois.* II, LVI), and an anonymous history of his son al-Malik al-Nāṣir, ibid. 1705.

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10. Muḥammad b. Aḥmad b. ʿAlī b. Muḥammad al-Nasawī was born in Kharandiz, the fortress of his ancestors in the district of Nasā. When it was invaded by the Mongols he bought them off by paying a tribute. He was appointed *nā'ib* by Nuṣrat al-Dīn, the prince of Nasā, who sent him to Sultan Ghiyāth al-Dīn b. Muḥammad in order to free himself from a punishment with which he was threatened for his support of Ghiyāth al-Dīn's younger brother Jalāl al-Dīn Mangubirtī. Being unable to achieve this, al-Nasawī was afraid of returning to his native country and so joined Jalāl al-Dīn Mangubirtī instead. He accompanied the latter as *kātib al-inshā'* on all of his campaigns until he was separated from him during the battle of Khānī. He then went to Mayyāfāriqīn

where he learned that Jalāl al-Dīn had been killed by a Kurd on 16 September 1231. Ten years later, in 639/1241, he wrote:

Sīrat al-Sulṭān Jalāl al-Dīn Mankubirtī, additional MSS Paris 1899, Br. Mus. Or. 5662 (DL 35), Pet. Ros. 36, which commences with a fanciful prologue on the Mongols and Mangubirtī's campaign to Iraq in 614/1217, but places greater emphasis on diplomacy and administration than on the history of war. He does not reach the level achieved by his model, al-ʿUtbī's *Kitāb al-Yamīnī*, and there is hardly any influence from Persian, as Houdas believed; see Brockelmann, *EI* III, 923.

11. Abu 'l-Muẓaffar Usāma b. Murshid Majd al-Dīn Mu'ayyad al-Dawla b. Munqidh died on 2 or 13 Ramaḍān 584/25 October or 6 November 1188.

Ibn ʿAsākir, *Ta'r. Dim*. II, 400/4, Yāqūt, *Irsh*. II, 173/9, Ibn al-ʿImād, *ShDh* IV, 279, Ṭāhir al-Nasʿānī in *RAAD* X, 230/7, 305/11, Ph. Hitti, ibid. 513/25, 592/605. 1. *Kitāb al-iʿtibār*, see also Derenbourg in *Recueil de textes étrangers, publ. par* A. Lanier, *Mél. Léon Renier, Jubelschr. Graetz., U. b. M. Memoiren eines syrischen Emīrs aus der Zeit der Kreuzzüge, aus dem Ar. übers. mit einer Einl. usw. v*. G. Schuhmann, Innsbruck 1905, Ph. Hitti, *A Syro-Arab Gentleman in the Period of the Crusades, Memoirs of U. b. M.*, New-York 1927. *The Autobiography of U. transl. with introd.*
553 *and notes | by* G.R. Potter, London 1929. *Us. Memoirs entitled* K. al-i. *Ar. Text, ed.* Ph. Hitti, Princeton, Or. Texts I, 1930.—3. *Kitāb al-ʿaṣā*, additionally Ambr. H 125 (*ZDMG* 69, 73).—5. *Anthologie de textes ar. inédits par Ous. et sur Ous. par* H. Derenbourg, Paris 1893.—6. *Kitāb al-manāzil wal-diyār*, autograph, completed in 568/1172 in Ḥiṣn-Kayfā, in Pet. AM (Dorn 1846, pp. 289/93), see Kračkovsky, *Zap*. 1925, p. 1/18.—7. *Lāmiyyat al-ādāb*: a. *Kitāb al-waṣāyā*, b. *Kitāb al-siyāsa*, c. *Kitāb al-karam wa-iṭʿām al-ṭaʿām*, d. *Kitāb al-shajāʿa*, e. *Kitāb al-adab*, f. *Kitāb al-balāgha*, g. *Kitāb alfāẓ min al-ḥikma fī maʿānī shattā*, Cairo² III, 316 = (?) *Lubāb al-adab* Cairo² I, 350, ed. A.M. Shākir, C. 1935.—8. *Talkhīṣ manāqib al-ʿUmarayn li-Ibn al-Jawzī* see below, p. 503.—His brother Abu 'l-Ḥasan ʿAlī and other relatives (Yāqūt *Irsh*. II, 184), such as Ḥumayd b. Mālik b. Munqidh (ibid. IV, 156), were also famous as poets.

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2 *Histories of Dynasties*

1. The vizier Abu 'l-ʿAlā' b. Ḥawl, of Sultan Tughril Bek b. Mīkā'īl (429–55/1037–63), wrote:

Risāla fī tafḍīl al-Atrāk ʿalā sāʾir al-ajnād wa-manāqib al-ḥaḍra al-sulṭāniyya, a defence of the Turkish dynasties against the accusations laid against them by Ibrāhīm b. Hilāl al-Ṣābī (see p. 153) in his *Kitāb al-tājī*, Cairo² V, 198.

1a. Jamāl al-Dīn Abu ʾl-Ḥasan ʿAlī b. Ẓāfir al-Azdī was born in Egypt in 567/1171. He succeeded his father as a professor at the Mālikī madrasa known as al-Qumḥiyya in Cairo. Later he entered into the service of al-Malik al-Ashraf but returned to his native country in 612/1215. He died in Cairo on 15 Shaʿbān 613/27 November 1216.

Yāqūt, *Irsh*. V, 228, Maqq. II, 167/8, 176 and see Süssheim, *Prol*. 32ff. 1. *Kitāb al-duwal al-munqaṭiʿa*, photograph of Br. Mus. Suppl. 461, Cairo² V, 185.—2. *al-Manāqib al-nūriyya*, on poetic similes, completed in 587/1191 and dedicated to Ṣalāḥ al-Dīn, Esc.² 425.—3. *Badāʾiʿ al-badāʾih*, literary improvisations, though in an artificial style, often commingled with personal memories. After 25 years of labour, in 603/1206, he dedicated this to al-Malik al-Ashraf, following the advice of al-Qāḍī al-Fāḍil al-Baysānī. It is often cited by al-Maqqarī. Fātiḥ 3693, Būlāq 1278, C. 1316, in the margin of the *Maʿāhid al-tanṣīṣ*.—4. *Asās al-balāgha* is cited in al-Sakhāwī's *Iʿlān al-tawbīkh* 96, 16.—5. *Akhbār al-shujʿān*, ibid. (the *Akhbār al-mulūk al-Saljūqiyya*, ibid., are probably a part of no. 1 | and 554
could be preserved in the anonymous MS Br. Mus. Suppl. 550, see K. Süssheim, *Prolegomena zu einer Ausgabe der im Br. Mus. zu London verwahrten Chronik des seldschuqischen Reiches*, Leipzig 1911).—His son Ṣafī al-Dīn Abū ʿAbdallāh al-Ḥusayn wrote a *Risāla* on contemporary Ṣūfīs he had met in the Maghreb, Syria, Egypt, and the Hijaz; Cairo² V, 196.

1b. Abū Bakr b. ʿAlī al-Ṣanhājī al-Baydhaq was, from the very start, part of the close entourage of the Almohad al-Mahdī, whom he joined immediately upon his first appearance in Tunis, and then, after the latters death, of the caliph ʿAbd al-Muʾmin.

Taʾrīkh al-Muwaḥḥidīn, which is based on his own recollections and is written in common language,while being full of vulgarities and Berberisms; ed. E. Lévi-Provençal, no. 3 of *Documents inédits d'histoire almohade*, Paris 1928.

1c. ʿAbd al-Malik b. Muḥammad b. Aḥmad b. Ibrāhīm Abū Marwān al-Bājī b. Ṣāḥib al-Ṣalāt, who died in 578/1182.

Ibn al-Abbār, *Takmila* p. 620, no. 1726, Pons Boigues pp. 245/6. *Kitāb al-mann bil-imāma ʿala ʾl-mustaḍʿafīn bi-an jaʿalahumu ʾllāh aʾimma wa-jaʿalahumu ʾl-wārithīn wa-ẓuhūr al-imām al-Mahdī al-Muwaḥḥidīn* (sic), in three books, a history of the Almohads from the revolt of Ibn Mardanīsh in Murcia in 554/1159 until 580/1159, Bodl. 758, see Gayangos II, 519, Amari, *Bibl. Ar. Sic.* XLIV, M. Antuña, *Sevilla y sus monumentos arabes*, Escorial 1930.

2. Abū Ibrāhīm Fakhr al-Dīn al-Fatḥ b. Muḥammad b. al-Fatḥ Qiwām al-Dīn al-Bundārī al-Iṣbahānī wrote, in 623/1226:

1. *Zubdat al-nuṣra wa-nukhbat al-ʿuṣra*, MSS Paris 2146, Cairo^2 V, 212, print. also as *Taʾrīkh dawlat al-Saljūq*, C. 1318.—2. Arabic translation of the *Shāhnāme*, additionally Paris 1896/7, 6264, 1 (?), Esc.^{2} 1660, ʿĀšir I, 631, Köpr. 1063 (photograph Cairo^2 V, 227), ed. ʿAbd al-Wahhāb ʿAzzām, 2 vols., C. 1350.—3. *Taʾrīkh Baghdād*, vol. I in Paris 6152 (autograph).—4. *Dhayl* on al-Khaṭīb, see p. 329.

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3. Ṣadr al-Dīn Abu ʾl-Ḥasan ʿAlī b. al-Sayyid al-Imām al-Shahīd Abi ʾl-Fawāris Nāṣir b. ʿAlī al-Ḥusaynī.

555 | *Zubdat al-tawārīkh* is, according to Süssheim, *Prol.* 1, 15ff., one of the sources for the anonymous history of the Saljūq empire, whch may have been written by Ibn Ẓāfir (no. 1); see also Houtsma, *Recueil* I, IX, Abu ʾl-Ḥ. ʿAlī b. Nāṣir, *Akhbar ad-dawlatti s Saljuqiyya*, ed. M. Iqbal, 1933 (Panjab Un. or. Publications).

4. Abū ʿAbdallāh Muḥammad b. ʿAlī b. Ḥammād wrote, around 617/1202:

Histoire des rois obaidides, Akhbār mulūk Banī ʿUbayd, *éd. et trad. par* M. von der Heyden (Publ. de la fac. des Lettres d'Algiers, Series III, Textes relatifs à l'hist. de l'Afrique du Nord, 12), Paris 1927.

4a. ʿImrān b. al-Ḥasan b. Nāṣir b. Yaʿqūb al-ʿUdhrī al-Stwī (?) wrote, around 610/1213:

Siyar al-Nāṣir lil-Ḥaqq (d. 304/916) and his descendants, Ambr. A 55, iv (*RSO* III, 573).

5. Abū Muḥammad ʿAbd al-Wāḥid b. ʿAlī Muḥyi ʾl-Dīn al-Tamīmī al-Marrākushī.

Kitāb al-muʿjib fī (*talkhīṣ*) *akhbār ahl al-maghrib*, print. C. 1324, 1332, *Abdul wahid Tamimi, des Marockaners Fragmente über Spanien, aus dem Ar. übers v.* Jac. Chr. G. Karsten, Rostock 1801. Read: S.-A. Algiers, Jourdan 1893.

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6. Jamāl al-Dīn Muḥammad b. Sālim b. Wāṣil Abū ʿAbdallāh al-Ḥamawī, d. 697/1298.

Schack, *Poesie u. Kunst* II, 154. 1. *Kitāb mufarrij al-kurūb fī akhbār Banī Ayyūb*, additionally Cambr. 1079. A continuation of ʿAlī b. ʿAbd al-Raḥīm b. Aḥmad, excerpts also in Derenbourg, *Oumara de Yemen* II (1897), 601–29.—3. *al-Taʾrīkh al-Ṣāliḥī*, vol. 1, from the Creation until the death of Ḥasan, Br. Mus Or. 6657 (DL 33).—4. *Tajrīd al-Aghānī*, see p. 226.

7. Badr al-Dīn Muḥammad b. Ḥātim al-Yamanī al-Hamdānī.

Kitāb al-simṭ al-ghālī al-thaman fī akhbār al-mulūk min al-Ghuzz bil-Yaman, additionally Leid. 941, Cairo^2 V, 220.

8. Al-Ḥasan b. Muḥammad al-Ḥasanī wrote, in 700/1300 in Cairo:

Kitāb al-taqrīb fī mā yataʿallaq bil-sayyid al-naqīb, Esc.^{2} 1694.

3 *Histories of Individuals* 556

1a. Abu ʾl-ʿAbbās Aḥmad b. Ibrāhīm b. al-Ḥasan b. Ibrāhīm b. Muḥammad b. Sulaymān b. Dāʾūd b. Abi ʾl-Ḥasan al-Ḥasanī, who lived at the beginning of the fifth century in Baghdad.

Ibn Abi ʾl-Rijāl, I, 426 (undated). *Kitāb al-maṣābīḥ min akhbār al-Muṣṭafā wal-Murtaḍā wal-aʾimma min waladihima ʾl-ṭāhirīn*, continued by his contemporary Abu ʾl-Ḥasan ʿAlī b. Bilāl (Ibn Abi ʾl-Rijāl, see II, 526), Ambr A. 55, 1 (*RSO* III, 571), B 83, 1, E 232.

1b. Abu ʾl-ʿAbbās Aḥmad b. ʿAlī al-Najāsī died in 450/1085 or 455 at the age of seventy.

Ibn al-Muṭahhar al-ʿAllāma, *Khulāṣat al-anwār*, Tehran 1312, fol. 13b, Tafrīshī 25, Tousy I, 32f. note (but al-Kantūrī, *Kashf al-ḥujub*, 357/8, placed his death

in 405/1014, see Browne, *Lit. Hist. of Persia* IV, 355 n. 2). *Kitāb asmā' al-rijāl*, Shīʿī transmitters, in alphabetical order, newly arranged by Muḥammad Taqī al-Khādimī al-Anṣārī, considered to be more important than Ṭūsī, Mashh. X, 9,26,27, Bank. XII, 738, Āṣaf. I, 780,94, lith. Bombay 1317, see Van Arendonk, *Opkomst* XV.

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2. Abu 'l-Ḥusayn Hilāl b. al-Muḥassin (see Yāqūt, *Irsh*. VI, 244–9) b. Ibrāhīm b. Hilāl b. Zahrūn al-Ṣābī, who died on 17 Ramaḍān 448/29 November 1056.

Al-Khaṭīb, *Ta'r. Baghdād* XIV, 76, Yāqūt, *Irsh*. VII, 255–7, Ibn Taghr. (J.) 714, 7. 1. *Kitāb al-amāthil wal-aʿyān* or *Tuḥfat al-umarā' fī ta'rīkh al-wuzarā'*, additionally Paris 5901, *Ta'rīkh al-wuzarā'* ḤKh I, 192: *The Historical Remains of H. al-S., First Part of his* K. al-wuzarā' (*Gotha Ms. 1756*) *and Fragment of his* History *389—393 A.H., ed. by* H.F. Amedroz, Leiden 1904, see M. Hartmann, Aus der Gesellschaft des verfallenden Abbasidenreiches, *MO* 1909, 247–63.—2. *Ta'rīkh*, a continuation of the history of Thābit b. Sinān (d. 365/975), which covered the period from 290 up to his own time and was highly praised by Barhebraeus in *Chron. Syr*. 193, 15 (see Yāqūt, *Irsh*. II, 397, Ibn al-Qifṭī, 109 with a valuable note on *tawārīkh*), cf. Amedroz, *JRAS* 1901, 501/536. W. Popper, H. al-S. in Ibn Taghri Birdi's *al-Nujūm al-Zāhira* in *Mél. Derenbourg*, 237–43. His reports on scholars were extensively used by Ibn al-Qifṭī. For the continuation by Ibn al-Qalānisī see below, p. 331.—3. His *Kitāb Baghdād* was used by Yāqūt, see Heer, *Quellen*
557 p. 34.—4. *Ghurar al-Balāgha*, Lālelī 1879 | (*MO* VII, 101).—From the *Kitāb al-rabīʿ* by his son Muḥammad, Ibn al-Qifṭī 294ff. reproduces a letter from Ibn Buṭlān (see below p. 483) to Hilāl, in which he tells him about the adventures he had after he left Baghdad. The *Ta'rīkh* by his son Ghars al-Dīn is cited in al-Maqrīzī, ed. Bunz, 15, 18.

2a. Abu 'l-Ḥusayn Muḥammad b. Muḥammad b. al-Ḥusayn Abū Yaʿlā al-Farrā' al-Ḥanbalī was born in Shaʿbān 451/September 1059 and was murdered on 10 Muḥarram 526/3.12.1133.

Al-Ṣafadī, *al-Wāfī* I, 159, al-Yāfiʿī, *Mir. al-jan*. III, 251. 1. *Ṭabaqāt al-Ḥanābila*, Yeni 866, ʿĀšir Ef. I, 679, Serāi 2837 (Spies, *Beitr*. 11), Dam. Z. 78 (ʿUm. 84), 59, Būhār 265, Bank. XII, 778, Āṣaf. I, 782, al-Makt. al-ʿAlawiyya (*Tadhk. al-naw*. 98), *Mukhtaṣar* by Muḥammad b. ʿAbd al-Qādir b. ʿUthmān al-Nābulusī (d. 797/1394), Medina, see *ZDMG* 90, 118, ed. by A. ʿUbayd, Damascus 1930, on which is a *Dhayl* by ʿAbd al-Raḥmān b. Aḥmad b. Rajab al-Ḥanbalī (d. 795/1393,

see II, 107), Leipz. 708, Dam. ʿUm. 84,60,61, see *RAAD* XII, 506, Būhār 266/7, Bank. XV, 2, 779, of which an abstract ʿUm. 763 (*Türk. Macmuasy* I, 110, n. 1).—2. *al-Aḥkām al-sulṭāniyya*, Asʿad 543.

3. Qiwām al-Dīn Abu ʾl-Qāsim Ismāʿīl b. al-Faḍl al-Taymī al-Ḥāfiẓ al-Iṣbahānī, who died in 538/1140.

ḤKh II, 256. *Siyar al-salaf*, additionnally ʿĀšir I, 656 (509 AH).

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4. Ẓahīr al-Dīn Abu ʾl-Ḥasan ʿAlī b. Abi ʾl-Qāsim Zayd al-Bayhaqī was born on 27 Shaʿbān 499/5 May 1105 in the fortress of Sabzawār in the Bayhaq district. After his father's death in 518/1124 he went to Marw. He was appointed *qāḍī* of Bayhaq by his brother-in-law Muḥammad b. Masʿūd in 526/1132, but in Shawwāl of that same year he left for Rayy, and in 629/1134 he went to Nishapur. After a sojourn in Sarakhs, where he studied under Quṭb al-Dīn Muḥammad al-Marwazī, he returned to Nishapur in Rajab 536/February 1142 where, with the exception of a short interruption, he continued to live until the deaths of his son and his mother in 549/1154; at this point his autobiography ends. He died in 565/1169.

Autobiography from his *Mashārib al-tajārib* (ḤKh II, 44/5), Yāqūt, *Irsh*. V, 208/13, 213/8. 1. *Taʾrīkh ḥukamāʾ al-Islām*,[2] supplement, *tatimma*, to | the 558
Ṣiwān al-ḥikma of Abū Sulaymān Muḥammad b. Ṭāhir b. Bahrām al-Sijazī (ca. 370/980, see p. 378), Berl. 10052, Murād 1431, Bashīr Āġā 494, Köpr. 902, Fātiḥ 3222 (*Tadhk. al-naw*. 95, *Islca* IV, 534ff.), Mashh. XIV, 8, 24, ed. with Persian translation by Muḥammad Shafīʿ, Lahore 1935. Abstract by Abū Isḥāq Ibrāhīm al-Tabrīzī al-Ghadanfar, b. 629/1231, Leid. 1061, from which the life of Miskawayh, Gibb. Mem. VII, xxviii–xxx.—3. *Wishāḥ al-Dumya*, a continuation of the *Dumyat al-qaṣr* of Bākharzī, composed in 528–35/1134–41, Bursa, Ḥu. Č. 29 (*ZDMG* 68, 52), often cited in Yāqūt, *Irsh*., e.g. II, 192, V, 103,4,10, 182,9, 215,11, 218,4.—4. Is he also the Bayhaqī whose *Kitāb al-kamāʾim* was used by Ibn Saʿīd (see below p. 575) in his history of the pre-Islamic Arabs (see Trummeter, 62) and in his history of Heliopolis and Fusṭāṭ (see Vollers, *Ibn Saʿīd* XVI, Maqqarī I, 685)?

5. Excise: see p. 202, 4.

2 Spies *Festschr. Littmann* p. 95 wrongly places the date of completion of the *Taʾrīkh* in 599.

6. See ad II, 264.

6a. Manṣūr al-Bāz al-Ashhab b. Mūsā al-Kāẓim b. Jaʿfar al-Ṣādiq b. Muḥammad al-Bāqir b. ʿAlī b. Zayn al-ʿĀbidīn b. Ḥusayn died on 2 Jumādā I 578/3 September 1182 in Iraq.

Baḥr al-ansāb, a genealogy of the ʿAlids, Cairo^2 V, 152.

6b. Abu ʾl-Ḥasan Aḥmad b. Muḥammad b. Ibrāhīm al-Ashʿarī al-Yamanī al-Nassāba Shihāb al-Dīn, who died in 500/1106 or, according to others, in 600/1203.

ḤKh III, 326. 1. *al-Taʿrīf bil-ansāb*, an abstract, *al-Lubāb fī maʿrifat al-ansāb*, is in Cairo^2 III, 316, V, 37 (which has *al-albāb*), Mashh. X, 10,$_{30}$, ḤKh II, 318, 3089, V, 297, 11037.—2. *al-Tuffāḥa fī ʿilm al-misāḥa*, ḤKh II, 326, 3142, Ambr. 247, Āṣaf. I, 800,$_{177}$, from which ʿAbd al-Laṭīf b. Aḥmad b. Muḥammad b. ʿAlī al-Dimashqī made a selection in an *urjūza: Nukhabat al-Tuffāḥa, ḥāwiyat qawāʿid al-misāḥa*, Gotha 1500.—3. *Lubb al-lubāb fi laṭāʾif al-ḥikāyāt al-miʾa fī ʿasharat abwāb*, Esc.^{2} 1702,$_1$.

7. Abu ʾl-Maʿālī al-Malik al-Manṣūr Muḥammad b. ʿUmar b. Shāhanshāh b. Ayyūb, who died in Dhu ʾl-Qaʿda 617/January 1221.

1. *Akhbār al-mulūk wa-nuzhat al-malik wal-mamlūk fi ṭabaqāt al-shuʿarāʾ al-mutaqaddimīn min al-jāhiliyya wal-mukhaḍramīn etc.*—2. *Durar al-ādāb wa-maḥāsin dhawi ʾl-albāb*, composed in 600/1203, fragm. Leipz. 606.

7a. Abu ʾl-Ḥajjāj (Abū Yaʿqūb) Yūsuf b. Yaḥyā b. ʿĪsā b. ʿAbd al-Raḥmān al-Tādalī b. al-Zayyāt, who died 627 or 628/1229–31.

559 | Aḥmad Bāba, *Nayl al-ibtihāj* 86. *Kitāb al-tashawwuf ilā* (*fī maʿrifat*) *rijāl al-taṣawwuf*, Berl. Qu. 1183, Pet. Ros. 286 (Basset, *Rech.* 5), Fez Qar. 1481, Cairo^1 V, 140.

8. Abu ʾl-Ḥasan ʿAlī b. Yūsuf b. Ibrāhīm al-Shaybānī al-Qifṭī Jamāl al-Dīn al-Qāḍī al-Akram was born in 568/1072 in Qifṭ in Upper Egypt into an important family that originally came from Kufa. He went with his father to Cairo, then to Jerusalem in 583/1187, where his father was acting *qāḍī* for al-Qāḍī al-Fāḍil in the *dīwān al-inshā*ʾ. In 608/1211, he and the governor of Jerusalem and Nablus, Fāris al-Dīn Maymūn, went to Aleppo where they jointly entered into the service of al-Malik al-Ẓāhir, al-Qifṭī first as Maymūn's secretary and, after the

latter's death in 610/1213, as treasurer.[3] After al-Ẓāhir's death in in 613/1216 he relinquished his office, but took it up again in 616/1236. Apart from an interruption during the years 628/1231–633/1236, he held this position until his death on 13 Ramaḍān 646/30 December 1248.

Yāqūt, *Irsh*. V, 477/94, *GW* II, 28, al-Fuwaṭī, *al-Ḥaw. al-jām*. 238, Suyūṭī, *Bughya* 358, C. Nallino, *ʿIlm al-falak* 50/64, Brockelmann, *EI* II, 1079. 1. *Ikhbār al-ʿulamāʾ bi-akhbār al-ḥukamāʾ*, the original work Halet 619 (622 AH), Mashh. XIV, 5, abstract *al-Muntakhabāt wal-multaqaṭāt min kitāb T. al-ḥ*., additionally Leid. 1059/60, Paris 2112 (see Nallino, op. cit., 57), 5889, Strassburg 20, Esc.[2] 1778, Köpr. 1033, Cairo[2] V, 15, Mashh. XIV, 5,14, ed. J. Lippert, based on earlier work by A. Müller, Leipzig 1903 (see De Goeje, *DLZ* 1903, no. 25, Suter, *Bibl. Math*. vol. IV, 1903, pp. 299/302), reprint C. 1326, see also H. Derenbourg, L'histoire des philosophes attributée à Ibn al-Kifti in *Opuscules d'un arabisant*, Paris 1905, 37/48. Abstract by al-Zawzanī, Rāġib 998/9, in a Persian translation by Mīrzā Muḥammad Ibrāhīm Mustawfī under Sulaymān (1077–1105/1667–94), Teh. II, 535/6, Mashh. XIV, 4,10.—2. *Inbāʾ al-ruwāh ʿalā anbāh al-nuḥāh*, Top Kapu 2858, 3064 (*RSO* IV, 733, *Tadhk. al-naw*. 100), photograph Cairo[2] V, 40, Āṣaf. I, 332,85, an abstract entitled *Akhbār al-naḥwiyyīn* by al-Dhahabī (d. 748/1347, see II, 46), Leid. 1048 (autograph).—3. *Kitāb al-muḥammadīn min al-shuʿarāʾ wa-ashʿāruhum*, photograph Cairo[2] III, 336.

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9. Ḥusām al-Dīn Abū ʿAbdallāh Ḥamīd (Ḥumayd?) b. Aḥmad al-Muḥallī[4] al-Ḥamdānī al-Shahīd was killed in 652/1254 by the *sharīf* of the Banū Ḥamza in Yemen.

Al-Khazrajī, *al-ʿUqūd al-luʾl*. I, 115,3. *Kitāb al-ḥadāʾiq al-wardiyya fī dhikr* (*manāqib*) *aʾimmat al-Zaydiyya*, based on Abu 'l-Faraj al-Iṣfahānī's *Maqātil al-Ṭālibiyyīn*, the oral account of Muḥyi 'l-Dīn Abū ʿAbdallāh Muḥammad b. Aḥmad b. al-Walīd al-Qurashī and the traditions of al-Nāṭiq Abū Ṭālib Yaḥyā b. al-Ḥusayn (d. 424/1033), also much used by the Ismāʿīliyya (see Ivanow, *Guide* 83, which mistakenly has *dhikr dhamm al-Z*.), additionally Munich Gl. 86, Br. Mus. Suppl. 533/6 (photograph Cairo[2] V, 159), Ambr. A 107,7, D 297 (*RSO* III, 905), fragm. Leid. 914, see Strothmann, *Isl*. I, 361, Glatzl, *MVAG* 1917, 198;

3 This date which is expressly mentioned in Yāqūt op. cit. 485 15 Süssheim declares as having "no basis in the sources" in *Prol*. 31 n. 2.

4 As such in MS Br. Mus.

continued by Muḥammad b. ʿAlī b. Yūsuf b. ʿAlī al-Raḥīf (Rajīf? Zuḥayf?) b. Fahd al-Ṣaʿdī (Ṣafadī), composed in 916/1510, with the title *Maʾāthir al-abrār fī tafṣīl* (*āt*) *mujmalāt jawāhir al-akhyār wal-lawāḥiq al-nadiyya* (*dariyya*) *lil-Ḥ. al-w.*, Brill–H.[1] 98, [2]248, Cambr. 933, qualified in Berl. 7915, Paris 6128, Cairo[2] V, 321 as a commentary on *al-Bassāma al-ṣughrā* by Ibrāhīm b. Muḥammad b. al-Wazīr (see II, 188), of which a part is in Ambr. A 95, vii (*RSO* III, 593); for another continuation, *al-Laʾāliʾ al-muḍīʾa*, by Aḥmad b. Muḥammad b. Ṣalāḥ al-Sharqī (d. 1045/1645), see ad II, 405.—2. *al-Naṣīḥa al-qāḍiya li-qābilihā bil-ʿīsha al-rāḍiya*, an apology for Zaydism, Vat. V. 984,1.—3. Commentary on a *qaṣīda* in praise of ʿAlī and his descendants, sent by Imām al-Manṣūr billāh ʿAbdallāh b. Ḥamza b. Sulaymān (d. 614/1217) to the caliph al-Nāṣir, Br. Mus. Suppl. 537.

10. Muwaffaq al-Dīn Abu ʾl-ʿAbbās Aḥmad b. al-Qāsim b. Abī Uṣaybiʿa[5] b. Khalīfa al-Saʿdī al-Khazrajī was born after 590/1194 in Damascus, where he was given a position at the Nūrī hospital in 632/1234. In 634 he went to Ṣarkhad as the personal physician to the emir ʿIzz al-Dīn Aydamir b. ʿAbdallāh, where he died in Jumādā I 668/January 1270.

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Nallino, *ʿIlm al-falak* 64ff. *Kitāb ʿuyūn al-anbāʾ fī ṭabaqāt al-aṭibbāʾ*, additional MSS Munich 800/1, Vienna 1164, Leid. 1062/4, Paris 2113/7, 5939, Nicholson, *JRAS* 1899, 912, Fātiḥ 4438, Top Kapu 2859/60, Šehīd ʿA.P. 1923, Yeni 891/2, Köpr. 1104, Dāmād Ibr. 935, Cairo[2] V, 275, Mosul 25,42, Mashh. XIV, 26,76, Rāmpūr, I, 642,176, Bank. XII, 786, abbreviation Paris 2118, see also Hamed Waly, *Drei Kapp. aus der Ärztegeschichte des Ibn Abī Uṣ.,* med. Diss., Berlin 1911.

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11. See II. 118, 3.

561 | 12. See p. 340, 8.

13. Shams al-Dīn Abu ʾl-ʿAbbās Aḥmad b. Muḥammad b. Ibrāhīm b. Abī Bakr b. Khallikān[6] al-Barmakī al-Irbilī al-Shāfiʿī became chief *qāḍī* of Syria on 8

5 On the name see Nöldeke *Beitr*. 102, Landberg *Dathīna* 435.

6 Muḥammad b. Aḥmad al-Nahrawānī (II 382) understood this rare name as *khalli kāna* "Don't always say: *kāna*" because he liked to pride himself on his ancestors see Ibn al-ʿImād *ShDh* VIII 422,5 al-ʿAydarūsī *al-Nūr al-sāfir* 389.

Dhu 'l-Ḥijja 659/4 November 1260 but lost this position on 13 Shawwāl 669/26 May 1271. On 17 Muḥarram 676/11 June 1278 he was reinstated, and died on 16 Rajab 681/21 November 1282.

Al-Subkī, *Ṭab*. V, 14, Ibn al-Qāḍī, *Durrat al-ḥijāl* I, 3, Ibn Qāḍī Shuhba, Wüst. *Ac*. 100, al-Yāfiʿī, *Mir. al-jan*. IV, 195, Ibn al-ʿImād, *ShDh* V, 371/2, al-Birzālī in Ulughkhani, *Hist. of Gujarat* I, 184 (based on Ibn Khallikān's own statements). *Kitāb wafayāt al-aʿyān wa-anbāʾ abnāʾ al-zamān*, part of the autograph also in Tüb. 53 (see Seybold, *Isl*. 18, 101ff.), additional MSS Paris 5873, Br. Mus. Suppl. 608/12, Or. 5876, 5840, 5720 (DL 35/6), Manch. 294/9, Selīm Āġā 758, Yeni 254, Ḥamīd. 1000, Welīeddin 2454, AS 2922/5, 3530/6, Asʿad 2194/5, ʿĀšir I, 723/7, Wehbi 1051/4, 1282/4, Fez Qar. 1272/3, Tunis Zayt. (*Bull. de Corr. Afr*. 1884, 21, 67), Cairo²V, 174, 407, 430, Mosul 53,95, 235,139,140, Mashh. XIV, 32,89, Pesh. 1427, Calc. Madr. 5, Madras 43, Bank. XII, 649, 650, Āṣaf. III, 90,992, vol. I, Browne Cat. 127, J. 2, vol. III, Esc.² 1723, vol. IV, Browne 127, J. 2, Ambr. C 1321 (*RSO* VIII, 607), lith. Tehran 1284, print. also C. 1269, 1310, 1910. Pers. transl by Kabīr b. Uways Laṭīfī Qāḍīzāde for Selīm I (918–26/1566–74), Teh. II, 538, Turk. transl. by Muḥammad b. Muḥammad Rudusīzāde, made in 1087/1676, Vienna 1329, Selīm Āġā 778, print. Istanbul 1280. Abstracts: 3. al-Ḥasan b. ʿUmar al-Ḥalabī (d. 779/1377, see II, 36).—5. *al-Mukhtaṣar al-mukhtār* by Tāj al-Dīn Aḥmad b. al-Athīr al-Ḥalabī, Esc.² 1780.—6. *Ikhtiṣār* by Abu 'l-Qāsim Muḥammad b. Ṭarkāṭ al-ʿAkkī, autograph dated 998/1589, *Hesperis* XII, 109, 959.—7. Muḥammad b. Nājī (d. 837/1433, see II, 239), Bank. XII, 651.—8. *al-Tajrīd* by Waḥdī Ef. Ibr. b. Muṣṭafā (d. 1126/1714), Cairo² V, 124.—9. *al-Muʿallam fī dhikr man taqaddam*, with additions from other sources, Leid. 1028, see Weijers, *Loci Ibn Khacanis de Ibn Zaidouno*, 14/5, de Sacy, *Journ. d. Sav*. 1834, 155ff.—10. Anon. *Ḥadāʾiq al-ʿiyān*, Cambr. Suppl. 391.—Continuations: 2. *Fawāt al-wafayāt*, additionally Cairo² V, 292, print. also Būlāq 1283.—3. *al-Wāfī fi 'l-wafayāt,* see II, 32.—4. *ʿUqūd al-jumān wa-tadhyīl Wafayāt al-aʿyān* by Muḥammad b. Bahādur al-Zarkashī (d. 794/1392, see II, 91), ḤKh VI, 454, in Medina, see Spies, *ZDMG* 90, 116.

| 15. Ghiyāth al-Dīn ʿAbd al-Karīm b. Aḥmad b. Mūsā b. Jaʿfar b. Muḥammad b. Aḥmad b. al-Ṭāʾūs al-ʿAlawī al-Ḥasanī al-Shīʿī was born in Karbala in 648/1250 and died in Shawwāl 693/1294 in Kāẓimayn. 562

Al-Astarabādhī, *Manhaj al-maqāl* 196, Kentūrī 2206. *Farḥat al-gharī bi-ṣarḥat al-gharī*, a history of ʿAlī and the ʿAlids, Cairo² V, 287, Mashh. IV, 64,193 (which mistakenly has *al-ʿizzī*), library Najafabādī 164.

16. Burhān al-Dīn b. ʿUthmān b. ʿĪsā b. Daryās al-Māzānī wrote, at the beginning of the seventh/thirteenth century:

Kitāb al-lawāmiʿ al-munīra fī jawāmī al-sīra, Algiers 1659.

4 *Local History*

Ad p. 348

A Baghdad

1. According to his own testimony (*Taʾr*. XI, 266 bottom), Abū Bakr Aḥmad b. ʿAlī b. Thābit al-Khaṭīb al-Baghdādī was born on 24 Jumādā II 392/11 May 1002. He began studying in 403/1012 in Iraq, and subsequently continued to do so in a number of other cities over an extended period. He settled down as a preacher in Baghdad where he lived under the patronage of the vizier Ibn al-Muslima, although the enmity of the Ḥanbalis was aroused against him because he had abandoned their *madhhab* for that of the Shāfiʿīs and often attacked the former in his writings. When al-Basāsīrī toppled al-Khaṭīb al-Baghdādī's patron in 450/1058, the Ḥanbalīs prevented him from continuing his lectures in the mosque of al-Manṣūr. Thus, he left for Damascus, where he had previously spent a short period in 445/1053 (*Taʾr*. II, 361, 21; Sibṭ b. al-Jawzī in al-Qalānisī 105, n. 1). There, he got himself arrested, supposedly because of pederasty, and it was only because of his scholarly reputation that he escaped the death penalty that the Fāṭimid governor wanted to impose upon him. | He escaped to 563
Jerusalem, and then went to Ṣūr (Tyre) and Aleppo. It was only in 462/1069 that he was able to return to his native country, where he died on 7 Dhu ʾl-Ḥijja 463/5 September 1071.

Yāqūt, *Irsh*. I, 246/60, Ibn ʿAsākir, *Taʾr. Dimashq* I, 398/401, *Tabyīn kadhib al-muftarī* 268/71, al-Subkī, *Ṭab*. III, 12/6, Taghr. (J.) 740, Ibn al-ʿImād, *ShDh* III, 311, al-Dhahabī, *Taʾr. al-ḥuffāẓ* III^2, 312/21, *Bustān al-muḥ*. 70, W. Marçais, *EI* II, 997. According to al-Samʿānī, his opponents tried to discredit him by saying that, with the exception of his chronicle, his works were based on the writings of Ghayth b. ʿAlī al-Ṣūrī, which were unfinished at the time of his death.
1. *Taʾrīkh Baghdād*, printed in 14 vols., C. 1349/1931, on the basis of Köpr. 1022/6 (index in preparation; in the section covering the name Muḥammed there is, according to Ritter, *Isl*. XXI, 85, a gap of over 300 biographies); additional MSS Berl. 9449, Leid. 1021, Paris 2128/31, Br. Mus. 1281/3, 1625, Cairo^1 V 26, ^{2}V 109, ʿĀšir Ef. 604/6, NO 3093/4, Dāmād Ibr. 889, Hekīm Oġlū 693/4, Madina Makt. Maḥm. *RAAD* VIII, 758. *Abou B. A. b. T. Introduction topographique à l'hist. de B.*

Texte ar. accompagné de la trad. franç. par G. Salmon, Bibl. de l'éc. des hautes Études fs. 180, Paris 1904 (in addition, Ḥusayn Waṣfī Riḍā, a fragment based on MS Köpr. in *al-Manār* XIII, 4, C. 1910, pp. 285/91), Fr. Krenkow, Short accounts of biographies (Ind. Off. vol. 27, ʿUmar, ʿUthmān, ʿAlī), *JRAS* 1912, 31/79, *JRAS Beng.* XXV, Horovitz, *MSOS* X, 61/3, Ritter, *Orientalia* 66/71. The Ayyūbid prince ʿĪsā b. Abī Bakr (d. 624/1227, see p. 380) wrote a polemic against his presentation of Abū Ḥanīfa in *al-Sahm al-muṣīb fi 'l-radd ʿala 'l-Khaṭīb*, Cairo[1] V 70, [2]V 224, print. C. 1351.—*Dhayl Ta'rīkh Baghdād*: a. al-Samʿānī, see p. 565.—b. Muḥammad b. Maḥmūd b. al-Najjār (d. 643/1245, see p. 360), Paris 2130/1 (see Amar, *JA* 1908, 237/42), Cambr. 169(?), vol. 10, Dam ʿUm. 84, Z. 77, 42 (see Horovitz, *MSOS* X, 63, *RAAD* XII, 506). An abstract of this is *al-Mustafād min Dhayl T.B.* by Aḥmad b. Aybak b. al-Dimyāṭī (d. 749/1348, al-Dimashqī, *Dhayl Tadhk. al-ḥuff.* 54/7, Suyūṭī, *Dhayl* 355), Cairo[1] V 150, [2]V 344.—c. Abū Ibrāhīm al-Fatḥ b. ʿAlī al-Bundārī (p. 554), vol. I in Paris 6152 (autograph, not identified as a *Dhayl* in the catalogue, but see al-Murtaḍā al-Zabīdī, *al-Itḥāf* I, 600, 2).—Abstracts: a. Masʿūd b. Muḥammad b. Aḥmad b. Ḥamīd al-Bukhārī (d. 461/1608, ḤKh II, 120, penult., Wüst. *Gesch.* 209), Berl. 9850, Būhār 243, Bank. XII, 799.—b. Yaḥyā b. ʿĪsā b. Jazla al-Ḥakīm (see below, Ad p. 559), Āṣaf. III, 330,219.—c. Anon. autograph from the 14th cent., Paris 2132.—2. *al-Kifāya fī maʿrifat uṣūl ʿilm al-riwāya*, additionally Murād Mollā 328 (330), Muṣallā Madr. 31, Faiẓ. 501, Lālelī 387 (all three copies of a MS in the Selīm mosque in Adrianople, Weisw. 3), Selīm Āġā 149, Cairo[2] I, 78, Dam. Ẓāh. Ḥad. 393, Mosul 55,124, Bank. V, 498, Āṣaf. I, 535, Calc. As. Soc. 1908, no. 9, printing planned in Hyderabad, *Barnāmaj* 1354, 4.—3. *Taqyīd al-ʿilm*, additionally Dam. Z. 33, | 56, 2, Bank. Hdl. 363, Āṣaf. 564
I, 60, Makt. Sind. (*Tadhk. al-naw.* 46); excerpt from a supplement by Ibn Rāfiʿ in Berl. Oct. 1805.—4. *Sharaf aṣḥāb al-ḥadīth*, additionally Berl. Qu. 1060, ʿĀṭif 601 (Ritter, op. cit., 71).—5. *al-Muʾtanaf takmilat al-muʾtalaf wal-mukhtalaf*, on al-Dāraquṭnī's (p. 165) *Kitāb al-mukhtalaf wal-muʾtalaf*.—6. *Talkhīṣ al-mutashābih etc.*, additionally Cairo[2] I 70, Dam. ʿUm. 26,390, Z. 35,95.—7. *Kitāb al-wafayāt*, ed. Muḥammad Hidāyat Ḥusayn, *JRAS Beng.* 1912, *SA* 38 SS.—8. *Risāla fī ʿilm al-nujūm hal al-shūrā fihi maḥmūd aw madhmūm* ʿĀšir I, 190 (*Islca* IV, 532,26).—9. *Kitāb al-tatfīl wa-ḥikāyāt al-ṭufayliyyīn wa-akhbārihim wa-nawādir kalāmihim wa-ashʿārihim* Dam. Z. 31, 25,3, Rāmpūr I, 103, 295, ed. Ḥusām al-Dīn, Damascus 1346.—10. *Kitāb al-bukhalāʾ* Br. Mus. Suppl. 1592.—11. *Kitāb al-muttafiq wal-muftariq* Faiẓ. 1515 (*Isl.* 17, 251), ʿUm. 1288 (ibid.), Weisw. 125, cited in al-Damīrī I, 247,34.—12. *al-Mubham ʿalā ḥurūf al-muʿjam*, on abstruse terms in the Qurʾān and *ḥadīth*, abstract by al-Nawawī (d. 676/1278, p. 394), Esc.[2] 1597.—13. *Masʾalat al-iḥtijāj lil-Shāfiʿī fī mā usnida ilayhi wal-radd ʿala 'l-ṭāʿinīn bi-azīm jahlihim ʿalayhi* Dam. Z. 30 (ʿUm. 28),25.—15. *Muntakhab min al-Zuhd wal-raqāʾiq* ibid. 31, 28,1.—15. *Kitāb al-jāmiʿ li-akhlāq al-rāwī wal-sāmiʿ*, cited in *Taʾr.*

Baghd. VI, 231,6, see Marçais, op. cit. 998.—16. *Rāfiʿ al-irtiyāb*, cited in Ibn Ḥajar, *Tahdhīb* II, 155,15.—17. *Awhām al-jamʿ wal-tafrīq*, cited in *Taʾr. Baghd.* XI, 429, 4.—18. *Kitāb al-fiqh wal-mutafaqqih* Köpr. 392 (Ritter, op. cit. 71), Dam. ʿUm. 59,92.—19. Selected *ḥadīth* in 10 *juzʾ*, Faiẓ. 555, Dam. Ẓāh. *Ḥad.* 353.—20. *al-Asmāʾ al-mubhama fi ʾl-anbāʾ al-muḥkama*, 171 *ḥadīth* in alphabetical order of their transmitters, whose names are not mentioned but who were screened by him, Berl. Oct. 3574, Faiẓ. 497, (Weisw. 63), Cairo² I, 89; abstract *al-Ishārāt ilā bayān al-asmāʾ al-mubhamāt*, ordered alphabetically starting from the oldest transmitters, by Yaḥyā al-Nawawī (see above), in Faiẓ. 2160, AS 4789 (Weisw. 64).—21. *Mukhtaṣar al-sunan min aṣl al-Kh. al-B.* by Zakī al-Dīn ʿAbd al-ʿAẓīm al-Mundhirī (d. 656/1258, see p. 367), Cairo² I, 145.—22. *Ghunyat al-multamis fī īḍāḥ al-multabis* Berl. Oct. 1059,3, Āṣaf. III, 328, 191.—An inventory of the books that he brought to Damascus and of his own writings is in Dam. Z. 30, 18,3. Another inventory of his writings, from Sibṭ b. al-Jawzī's *Mirʾāt al-zamān*, is in Salmon 8–10 (with Marçais, loc. cit.).

Ad p. 349

2. After extensive travels, during which time he spent a significant period in Christian (Frankish) Jerusalem, as well as in Damascus, Abū Saʿd (Saʿīd) ʿAbd al-Karīm b. Muḥammad (Aḥmad) b. Manṣūr al-Tamīmī al-Samʿānī returned to Marw in 538/1143. He taught at the Aḥmadiyya madrasa there, before dying on 10 Rabīʿ I 562/5 January 1167.

565 | Subkī, *Ṭab.* IV, 259, al-Dhahabī, *Tadhk. al-ḥuff.* IV, 107/10, Ibn Taghr. (ed. Popper) III, 123, 12–19, *al-Taʿlīqāt al-saniyya* (in the margin of *al-Faw. al-bahiyya*) 10, Derenbourg, *Vie d'Ousama* 378, n. 7. 1. *Dhayl Taʾrīkh Baghdād lil-Khaṭīb*, abstract Leid. 1023, by Muḥammad b. al-Mukarram al-Anṣārī (d. 711/1311, see II, p. 22), Cambr. Suppl. 230 (Lee 86 = Cambr. 169 seems instead to be a volume of the *Dhayl* by Ibn al-Najjār, see p. 563).—2. *Kitāb al-ansāb*, complete, additionally Br. Mus. 1286, individual parts also Cambr. 973, Suppl. 1010 (abstract?), Paris 5874, 5898, AS 2979 (just some leaves, rest Ibn Khall.), 2980, Top Kapu 2938 (*RSO* IV, 733), Faiẓullāh 1385/6 (*ZDMG* 68, 385, *Isl.* 17, 251), Būhār 244, Rāmpūr I, 625,14, Bank. XII, 644, *Reproduced in facsimile from the MS in Br. Mus. Add. 23,355, with an introduction by* D.S. Margoliouth (Gibb Mem. XX), Leiden–London 1912. Abstracts: a. *al-Lubāb* by ʿIzz al-Dīn b. al-Athīr (d. 630/1252, see p. 587), additionally Berl. 9822/3, Dāmād Ibr. P. 392, ʿĀšir Reʾīs 659 (*Isl.* 17, 251), Cairo² V, 314; anon. abstract in Gotha 419. The abstract *Lubb al-lubāb*, by al-Suyūṭī (d. 911/1515), additionally Leid. 136/8, Brill–H.[1] 692, [2]295/6, Paris 2800, Selīm Āġā

1251/2, Cairo² V, 315, Rāmpūr I, 645,217, Bank. XII, 1747, abstract of which entitled *Itḥāf dhawi 'l-albāb*, by Raḍī al-Dīn b. Muḥammad b. ʿAlī Ḥaydar al-Ḥusaynī al-Shāmī, in Rāmpūr I, 624,2.—b. Abu 'l-Khayr Muḥammad b. Muḥammad b. ʿAbdallāh (d. 888/1483), Munich Gl. 114.—c. *al-Lubāb*, by Abu 'l-Ḥasan ʿAlī b. Aʿyan, Dam. ʿUm. 85,78/9.—d. *al-Lubāb*, by Abu 'l-Ḥasan Aḥmad b. Muḥammad b. Ibrāhīm al-Ashʿarī (? ḤKh V, 298), Mashh. X, 11,30 (*JRAS* 1920, 545).—3. *al-Isfār ʿan ḥukm al-asfār* Mosul 34, 53,4.—4. *Faḍā'il al-Shām* Cairo² V, 289.—5. *Adab al-imlā' wal-istimlā'* Faiẓ. 1557 (*ZDMG* 68, 377).—6. *Adab al-qāḍī* in Medīna, *ZDMG* 90, 115.—7. Prayers of the Prophet, used by al-Ṭā'ūsī (d. 664/1266, see p. 498) in his *Kitāb al-mujtanā*, see Strothmann, *Zwölfersch*. 105, Berl. pers. 53.—8. *Kitāb Marw* is cited in Yāqūt, *Irsh*. II, 229.—9. Selections from his *Muʿjam shuyūkh ʿAbd al-ʿAzīz b. Muḥammad al-Nakhshabī* ibid. I, 253,6.—10. The *Kitāb al-nuzūʿ ila 'l-awṭān*, in which he described the founding of Sarakhs, is cited in his *Ansāb* 296, a, 25.—11. *Kitāb al-ḥammām* is cited in al-Juzūlī, *Maṭāliʿ* II, 3,3, al-Dhahabī, *Tadhk. al-ḥuff*. IV, 108,14 (where more works are mentioned).—12. al-Subkī cites him regularly, e.g. in *Ṭab*. IV, 54,1 (not from the *Ansāb*) and he cites the *Ṭabaqāt* of ʿAbdallāh b. Yūsuf al-Jurjānī I, 114,14 via his writings.—A small collection of traditions, stories, and verses by his son ʿAbd al-Raḥīm, Leid. 476.

3. Abū ʿAbdallāh Muḥammad b. Abi 'l-Maʿālī Saʿīd b. Abī Ṭālib Yaḥyā b. al-Dubaythī al-Wāsiṭī al-Shāfiʿī, d. 637/1239.

Al-Subkī, *Ṭab*. V, 26, al-Fuwaṭī, *Ḥaw. al-jām*. 133, al-Dhahabī, *Tadhk. al-ḥuff*. IV, 199. 1. *Dhayl Ta'rīkh Baghdād*, additionally Paris 5921/2, abstract by al-Dhahabī (d. 748/1347, see II, 46) Tunis Zayt., *Bull. de Corr. Afr.* 1884, 35, Cairo² V, 335, see Horovitz, *MSOS* X, 74.—2. *Ta'rīkh Wāsiṭ* is cited in al-Sakhāwī, *Iʿlān al-tawbīkh* 124, 6.

| Ad p. 350 566

B Damascus

1. Abu 'l-Ḥasan ʿAlī b. Muḥammad b. al-Shujāʿ al-Rabaʿī al-Mālikī, who died in 435/1043.

Kitāb al-iʿlām fī faḍā'il al-Shām etc., additionally ʿĀšir Ef. II, 246 (which has al-Rāfiʿī instead of al-Rabaʿī), AS 3340/1, see Tauer, *Arch. Or*. VI, 95, Acre, Nūr Aḥmadiyya, see *RAAD* X, 577, 3. Abstract *al-Tuḥaf al-ʿiẓām wal-aḥādīth al-kirām fī faḍā'il al-Shām*, Dresd. 198,1.

2. Ḥamza b. Asad b. ʿAlī b. Muḥammad Abū Yaʿlā al-Tamīmī al-Dimashqī al-ʿAmīd b. al-Qalānisī was twice *Raʾīs al-dīwān* in Damascus. He died on 17 Rabīʿ I 555/28 March 1160.

Ibn ʿAsākir, *Taʾr. Dimashq* IV, 439, Yāqūt, *Irsh*. IV, 145, Ibn Taghr. (ed. Popper) III, 81,$_{6/15}$, Ibn Khall. (de Slane) IV, 484, *Hist. or. des crois*. III, 403, 478, 515. *Dhayl Taʾrīkh Dimashq*, which continues the history written by Hilāl al-Ṣābī for the years 363–555/973–1160, *History of Damascus by I. al-Q. from the Bodl. Ms. Hunt. 125, ed. with Extracts from other Historians and Summary of Contents by* H.F. Amedroz, Leiden 1908. *The Damascus Chronicle of the Crusades, Extracts ed. and transl. from the Chronicle of I. al-Q. by* H.A.R. Gibb, London 1932.

3. Abu ʾl-Qāsim ʿAlī b. al-Ḥasan b. Hibatallāh Thiqat al-Dīn b. ʿAsākir al-Shāfiʿī was born on 1 Rajab 499/9 March 1106 and died on 11 Rajab 571/26 January 1176.

Yāqūt, *Irsh*. V, 139/46, Ibn Qāḍī Shuhba, Wüst. *Ac*. 69, al-Subkī, *Ṭab*. IV, 273/7, Ibn al-ʿImād, *ShDh* IV, 239, al-Dhahabī, *Ṭab. al-ḥuffāẓ* IV, ^{1}122, ^{2}118, a genealogical table of his family, *Orientalia*, Amsterdam 1848. 1. *Taʾrīkh Dimashq*, a gigantic work of 570 or 800 *juzʾ* that recounts the lives of famous Damascenes and men of learning who visited the city, if only for a very brief time, as well as prophets like Solomon and Shuʿayb,[7] apparently complete in 7 volumes in ʿĀṭif P. 1812/18, Dāmād Ibr. 872/882, Top Kapu 2887, individual volumes also Strasb. *ZDMG* XL, 310, Cambr. 184/5, Paris 2137, Dam. Z. 75 (ʿUm. 83), 26, Tunis
567 Zaytūna (Houdas-Basset, *Bull. De | Corr. Afr*. 1884, 20), no. 65, Cairo^{1} IV, 24, ^{2}V, 108,[8] Bank. XII, 800/1, see Horovitz, *MSOS* X, 50/60, Spies, *BAL* 59, Krenkow, *RAAD* IX, 172/5, 202/17. *Tahdhīb taʾrīkh b. ʿAsākir* (a new arrangement with shortened *isnād*s) by ʿAbd al-Qādir b. Aḥmad … b. Badrān (d. 1346/1927), vol. 1/5, Damascus 1329/32, vol. 6, 7, ed. A. ʿUbayd 1349, 1351 (until ʿAbdallāh b. Sayyār). Abstracts: b. Muḥammad b. al-Mukarram al-Anṣārī (d. 711/1311, see II, 22), photograph Cairo^{2} V, 330.—e. *Taʿlīq min T. m. D*., by Aḥmad b. ʿAlī b. Ḥajar (d. 852/1449, see II, 68), Cairo^{2} V, 143.—f. Ismāʿīl b. Muḥammad al-ʿAjlūnī (d. 1162/1749, see II, 308), autogr. Tüb. 6.—2. *Tabyīn kadhib al-muftarī fī mā nusiba ilā Abi ʾl-Ḥasan al-Ashʿarī*, against Ḥasan b. ʿAlī al-Ahwāzī, d. 446/1055, see below, p. 407 (cf. Ibn Taghr. (J.) 711, 6), additionally Leid.

7 Sachau's hope (Preface to Ibn Saʿd VII) that the work would contain Syrian sources independent from the Iraqi tradition did not materialise.

8 Among these is a *juzʾ* with *samāʿ* of the author and a *juzʾ* by his son; 2 volumes were in the estate of Muḥammad ʿAbduh and 2 others were stolen after his death (F. Kern).

1097, Esc.² 1801, Strasb. *ZDMG* 40, 314, Bešīr Āġā 234, Cairo² V, 122, Bank. XII, 705, print. Damascus 1347.—Abstract with an increase in the *ṭabaqāt* by ʿAbdallāh b. Asʿad al-Yamanī (see ad II, 387) in Leiden 1098.—3. *Kitāb al-ishrāf ʿalā maʿrifat al-aṭrāf*, additionally Makt. Muḥ. in Medina, *RAAD* VIII, 75,7 (ad AS 405/6, see *Tadhk. al-naw.* 46, Weisweiler, *Trad.* 45), Cairo² I, 89.—5. *Tabyīn al-imtinān etc.* Cairo² I, 94.—6. Excerpts from his *Amālī*, Dam. Z. 29, 9,5.—7. *al-Muʿjam*, an inventory of his teachers, with a supplement entitled *Kitāb al-wahm* by Ḍiyāʾ al-Dīn Abū ʿAbdallāh Muḥammad b. ʿAbd al-Wāḥid b. Aḥmad al-Muqaddasī (d. 643/1245, see p. 398), Br. Mus. Or. 7735 (DL 35), Medīna, *ZDMG* 90, 114.—8. *Muʿjam shuyūkh al-Bukhārī wa-Muslim wa-Abī Dāʾūd wa-Abī ʿIsā wa-Abī ʿAbd al-Raḥmān wa-Abī ʿAbdallāh* ʿUm. 1214 (Weisw. 98), Cairo² I, App. 11.—An elegy on his death written by al-Ḥusayn b. ʿAbdallāh b. Rawāḥa (d. 585/1189), see Yāqūt, *Irsh.* IV, 48/50, *Taʾr. Dimashq* IV, 302 (a supplement by his son).

Ad p. 351

C Jerusalem

1a. Abu ʾl-Maʿālī al-Musharraf b. al-Murajjā b. Ibrāhīm al-Maqdisī wrote in the 5th/11th century.

Faḍāʾil al-Bayt al-muqaddas wal-Shām Tüb. 27, photograph Cairo² V, 289, abstract by Ibrāhīm b. ʿAbd al-Raḥmān b. al-Firkāḥ (d. 729/1329, see II, 130), see Ch. D. Matthews, *Journ. Pal. Or. Soc.* 14, 286/7.

1. Al-Qāsim b. ʿAsākir, a son of ʿAlī, mentioned under B 3, was born in 527/1133, studied in Damascus and Cairo, succeeded his father as a teacher, and died on 9 Ṣafar 600/19 October 1203.

Al-Subkī, *Ṭab.* V, 148, al-Dhahabī, *Ṭab. al-ḥuff.* IV, 156–8, ḤKh II, 575, see Wüstenfeld, *Orientalia* II, 160. *Al-Jāmiʿ al-mustaqṣā fī faḍāʾil al-Masjid | al-Aqṣā*, 568
in an anonymous adaptation with excerpts from *Faḍāʾil al-Quds wal-Shām* (1a), Br. Mus. Suppl. 1250 i, used by Ibn al-Firkāḥ, see II, 130.

2. Abū Saʿd ʿAbdallāh b. al-Ḥasan Niẓām al-Dīn b. ʿAsākir was born in Damascus in 600/1203 and died in 645/1247.

Wüst. *Gesch.* 330. *Faḍāʾil al-Quds* ḤKh 9149 (ref. 211 = Leipz. 280 is the work by Ibn al-Firkāḥ, see II, 130).—A *Taʾrīkh Ṣafad* that was written after the period of the Crusades is cited in al-Qalqashandī, *Ṣubḥ al-aʿshā* IV, 149, 14ff.

D Aleppo

Kamāl al-Dīn Abu 'l-Qāsim ʿUmar b. Aḥmad b. al-ʿAdīm al-ʿUqaylī al-Ḥalabī of the Banū Abī Jarāda clan, whose ancestor, a trader, had fled to Aleppo from Basra in 200 due to an outbreak of the plague, was born there in Dhu 'l-Ḥijja 588/January 1193 and died in Cairo on 29 Jumādā I 660/21 April 1262.

Yāqūt, *Irsh*. VI, 35–46 (he draws upon Ibn al-ʿAdīm's family history, *al-Akhbār al-mustafāda fī dhikr Banī Abī Jarāda*, written at the request of Yāqūt, for ibid. 18ff.), Ibn al-ʿImād, *ShDh* V, 303. 1. *Bughyat al-ṭalab fī taʾrīkh Ḥalab*, originally in 10 volumes that were dispersed during the Mongol onslaught, and of which complete copies were, therefore, rare from an early period; individual volumes, additionally Mosul 121,15, see *RAAD*, XII, 54, in 2 volumes, the second of which is an autograph, AS 3036, photograph Cairo[2] V, 58, extracts *Hist. or. des crois*. iii, 691–732, Derenbourg, *Vie d'Ousama* 569–85, cf. Horovitz *MSOS* X, 60, J. Sauvaget, Extraits du *B. al-ṭ*., *REI* 1933, 17ff., 391ff. Continuations: a. *Nuzhat al-nawāẓir* by Muḥammad b. Muḥammad b. al-Shiḥna (d. 890/1485, see II, 43), preface Leid. 951, anon. abstract by one of his descendants with additions until 936, *al-Durr al-muntakhab fī taʾrīkh mamlakat Ḥalab* Berl. 9792, Gotha 1724, Leipz. 656, Vienna 899, Copenhagen 142, Paris 6730, Pet. AM. 238, Cambr. 360, Manch. 259, Leid. 851/2, Br. Mus. 944, 1329, AS 3233/4, NO 3077, ʿĀšir Ef. 653, Mosul 173,25. Excerpts in Kremer, *SB Wien* IV, 215, J. Sauvaget, *Les perles choisies d'Ibn ach-Chihna, matériaux pour servir à l'histoire de la ville d'Alep*, I, Paris 1933 (Mém. de l'Inst. fr. de Damas); abstract by ʿAlī b. al-Ḥusayn b. ʿAlī al-Shuʿayfī, Vat. V. 286,1.—b. using a., *al-Durr al-muntakhab fī* (*takmilat*) *Taʾrīkh Ḥalab* by ʿAlī b. Muḥammad b. Khaṭīb al-Nāṣiriyya al-Jibrīnī (d. 843/1439, see II, 34), individual volumes in Berl. 9791, Gotha 1772, Paris 2139, 5853, Br. Mus. 436, 2, abstract by his son Muḥammad, ca. 860/1456, Berl. 9875, see Horovitz, *MSOS* X,
569 60.— | 2. *Zubdat al-ḥalab fī taʾrīkh Ḥalab*, see also *Historia Merdasidarum ex Halabensibus Cemaleddini Annalibus excerpta ab* J. Müller, Bonn 1830, *Récits de la première croisade et des quatorze années suivantes*, trad. par Ch. Defrémery, in *Mem. d'hist. or*. I, 1854. *Extraits de la chronique d'Alep*, par Barbier de Meynard, in *Recueil des hist. des crois*. III, Paris 1872, Roehricht, *Beitr. z. Gesch. der Kreuzzüge* III, 1874, Derenbourg, *Vie d'Ousama* 587–93. Abstracts: a. *al-Zubad wal-ḍarab fī taʾrīkh Ḥalab*, with a continuation until 6 Rabīʿ II 951/28 June 1544 by Muḥammad b. Ibrāhīm al-Ḥanbalī (d. 971/1564, see II, 368), Pet. AM 203, Br. Mus. 334, Bodl. I, 836.—b. Anon. *Ḥaḍrat al-nadīm min Taʾrīkh b. al-ʿAdīm* Mosul 172, 5.—3. *Kitāb al-darārī fī dhikr al-dharārī*, printed as no. 2 in *Majmūʿa*, Istanbul 1298.—4. *al-Wasīla* (*wuṣla*) *ila 'l-ḥabīb fī waṣf al-ṭayyibāt wal-ṭīb*, on the preparation of delicacies and perfumes (ḤKh VI, 14273 no author), Berl. 5463, Br. Mus. Or. 6388 (DL 65, 62), Bank IV, 96, Mosul 108,106 (attributed

to Yaḥyā b. ʿAbd al-ʿAẓīm b. al-Jazzār, d. 679/1281, see p. 573).—7. Should be excised, see Kračkovsky, Abū Ḥanīfa al-Dīnawarī, *Kitāb al-akhbār al-ṭiwāl*, Pref. 18/9, *Islam* XV, 334; on the other hand, the copy of this work Leid. 822 appears to be in his own hand.—8. *Tadhkirat Ibn al-ʿAdīm*, an anthology, Cairo² III, 58, IVb, 42.—*Taʾrīkh Ḥamāt*, see p. 550, ad Ibn Shaddād.

DD Medina

Abū ʿAbdallāh Muḥammad b. Maḥmūd b. al-Najjār, see below, p. 360.

Ad p. 352

E Dunayṣir
Abū Ḥafṣ ʿUmar b. Abi ʾl-ʿAbbās al-Khiḍr b. Ilälämiš b. Ildüzmiš[9] al-Turkī.

Al-Sakhāwī, *Iʿlān al-tawbīkh* 126 penult.

EE Mayyāfāriqīn
Abū b. Yūsuf b. ʿAlī b. al-Azraq al-Fāriqī was born in 510/1116 in Mayyāfāriqīn. He travelled to Syria several times and to Baghdad three times. In 548/1153 he was at the court of Demetrius, king of the Georgians, in Tiflis, and in 553/1158 in Akhlāṭ. In 562/1166 he was the superintendent of a charitable institution in Mayyāfāriqīn, and in 563/1167 he was to be found in Damascus. In 566/1170 he returned to his native country, went to Akhlāṭ again in 571/1185, and died sometime after 572/1176.

| *Taʾrīkh Mayyāfāriqīn*, composed in 560/1165, Br. Mus. Or. 6310 (DL 33), cited 570
in Ibn Khall. I, 70 penult., in a longer form in ibid. Or. 5803 (DL ibid.), see Amedroz, *JRAS* 1902, 785/812, 1903, 123/154; further excerpts in *Ibn al-Qalānisī's History of Damascus* 360/5.

Ad p. 353

F South Arabia
1. Abu ʾl-ʿAbbās Aḥmad b. ʿAbdallāh b. Muḥammad al-Rāzī Ṣafī al-Dīn of Ṣanʿā', ca. 460/1068.

9 Ahlw. "al-Lamiš b. al-Duzmiš".

Ta'rīkh al-Rāzī, part III, a description of Ṣanʿā', additionally Paris 5824, MS Landberg, Dathīna II, 935, Ambr. D 466 (*RSO* IV, 1035), AS 3048, photograph Cairo² V, 95, Āṣaf. I, 188, with appendix 907/63, *Tadhk. al-naw*. 83. *Dhayl*: *al-Ikhtiṣāṣ bi-dhikr tajdīd ʿimārat al-jabbāna allatī hiya muṣalla 'l-ʿīdayn fī muqaddam madīnat Ṣanʿā' wa-ʿimārat al-manāratayn fi 'l-masjid al-jāmiʿ bi-Ṣanʿā' wa-ʿimārat masjid Muʿādh b. Jabal fī jabal Ḥarb fī gharb madīnat al-Janad wa-mā yatakhallal dhālika min al-akhbār*, by Niẓām al-Dīn Ibrāhīm b. Abī Bakr b. ʿAlī b. Fuḍayl, Cairo² V, 18, photograph of an MS of the AS (3048?).

2. Abū Muḥammad ʿUmāra b. ʿAlī b. Zaydān Najm al-Dīn al-Yamanī al-Ḥakamī was (as he himself stated, see ed. Derenbourg 7, 9) born around 515/1121 in the town of Murṭān, in the Wādī Wasāʿ in the Tihāma of Yemen. On 2 Ramaḍān 569/6 April 1175 he was strangled on the orders of Ṣalāḥ al-Dīn because of a poem he wrote in praise of the Fāṭimids (see Goldziher, *Baṭ*. 8). At their court he had, while remaining a Sunnī, wholly adopted their worldview, even recognising their claim of the infallibility of their Imām.

Abū Makhrama, *Ta'rīkh thaghr ʿAdan*, ed. Löfgren, II, 165–71. *Oumara de Yemen par* H. Derenbourg, II, *Poésies, épîtres, biographies, notices par O. et sur O.*, Paris 1909 (Publ. de l'École des l. or. viv. XI), II, 495.—3. *Dīwān* Cairo² III, 140, *Mukhtārāt* ibid. 341.—7. *al-Mufīd fī akhbār Zabīd* is cited in al-Sakhāwī, *Iʿlān al-tawbīkh* 127,5.

3. ʿUmar b. ʿAlī b. Samura al-Jaʿdī (Subkī: Jaʿfarī) al-Yamanī, who died in 586/1190.

Ṭabaqāt fuqahā' al-Yaman wa-ru'asā' al-zaman, ḤKh IV, 150, no. 7914, Wüst. *Gesch*. 279, cited in al-Subkī, *Ṭab*. IV, 237,14.

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G Persia

1. Abu 'l-Qāsim Ḥamza b. Yūsuf b. Ibrāhīm b. Mūsā al-Qurashī al-Sahmī al-Jurjānī, who died in 427/1036.

Ta'rīkh Jurjān (cited e.g. by Ibn ʿAsākir, *Tabyīn kadhib al-muftarī* 192, 1, 231, 10, 240/1, al-Sakhāwī, *Iʿlān* 125, 10, Ibn Taghr. (C.) II, 315, 9), a fragment thereof in Amedroz, *RSO* III, 567ff.

2. Al-Mufaḍḍal b. Saʿd b. al-Ḥusayn al-Māfarrūkhī wrote, between 465–85/1072–92:

Maḥāsin Iṣfahān Br. Mus. Or. 3601, Suppl. p. 476 (see Mīrzā Muḥammad ad *Čahār Maqāla* 107/8), 730/1329, Ṭehran 1933 (see p. 199), translated into Persian by Muḥammad b. ʿAlī al-Riḍā al-Ḥusaynī al-ʿAlawī, As. Soc. 180, Paris suppl. pers. 1573, see E. Browne, *JRAS* 1901, 441ff., 661ff.—*Taʾrīkh Iṣfahān* by Abū Nuʿaym, see below, p. 362.

3. Abū Naṣr ʿAbd al-Raḥmān b. ʿAbd al-Jabbār al-Nāmī, who died 15 Dhu ʾl-Ḥijja 549/21 February 1155.

Al-Suyūṭī, *Ḥuff.* XVI, 8, Wüst. *Gesch.* 248, *Taʾrīkh Harāt* (ḤKh 2338), cited in al-Subkī, *Ṭab.* II, 85, 10.

4. Abu ʾl-Ḥusayn al-Sālimī.

Taʾrīkh wulāt al-Khurāsān is cited in al-Yāfiʿī, *Mirʾāt al-janān* II, 6.

H Egypt

1. Abu ʾl-Qāsim Yaḥyā b. ʿAlī b. Muḥammad b. Ibrāhīm al-Ḥaḍramī b. al-Ṭaḥḥān, who died in 416/1025.

Wüst. *Gesch.* 180. 1. *Taʾrīkh ʿulamāʾ ahl Miṣr* Damascus Majāmīʿ 116, see Horovitz, *MSOS* X, 50.—2. *Dhayl taʾrīkh Miṣr li-Ibn Yūnus ʿAbd al-Raḥmān b. Abī al-Ṣadafī* (d. 347/957, see Wüst. *Gesch.* 121), ḤKh II, 418, 2312, Ibn Khall. (W.) 412.

1a. Al-Amīr al-Mukhtār ʿIzz al-Mulk Muḥammad b. Abi ʾl-Qāsim ʿUbaydallāh b. Aḥmad b. Ismāʿīl b. ʿAbd al-ʿAzīz al-Musabbiḥī was born in Fusṭāṭ on 10 Rajab 366/4 March 977 and died in Rabīʿ II 420/April 1029.

| Tallquist, *Ibn Saʿīd, Gesch. der Ikhsh.* 102/4 (where 30 of his works are listed), 572
Ibn Taghr. (C.) IV, 271 (Juynb. 648), *al-Khiṭ. al-jadīda* X, 11. *Kitāb akhbār Miṣr wa-faḍāʾilihā etc.*, see Becker, *Beitr. z. Gesch. Ägypten I*, Strasbourg 1902, 16ff., 32/80. For the continuation by Muḥammad b. ʿAlī b. Muyassar see p. 574.

1b. After extensive travels, Abū Isḥāq Ibrāhīm b. Saʿīd al-Nuʿmānī al-Ḥabbāl settled in Cairo where he would become famous as a *ḥadīth* scholar. He died in 482/1089.

Ibn Taghr. (J.) II, 285. *Wafayāt qawm min al-Miṣriyyīn wa-nafar siwāhum min sanat 375 ilā sanat 456*, Dam. Z. 34, 78, 2.

1c. Abū ʿAbdallāh Muḥammad b. Saʿd al-Qurṭī of Cairo travelled to Yemen and India, where he spent the majority of his life. Under the last Fāṭimid caliph of Egypt, al-ʿĀḍid 555–67/1160–71, he wrote:

Taʾrīkh Miṣr, dedicated to the vizier Shāwār, from which Ibn Saʿīd, in his *Kitāb al-mughrib*, cites many excerpts; see Tallquist, *Gesch. der Ikhsh*. 105. He bears testimony to the wide diffusion of the tales of *Alf layla wa-layla* in Egypt during the Fāṭimid period; see *EI* Suppl. 22.

2. Abu ʾl-Makārim Asʿad b. al-Muhadhdhab b. al-Khaṭīr b. Abi ʾl-Malīḥ Mammātī came from a distinguished Christian family of Asyut. Initially he was employed in the army administration, succeeding his father in this post. Soon after Ṣalāḥ al-Dīn conquered Egypt, he and his family converted to Islam. He first became minister of war and then minister of finance, with the title *Qāḍi ʾl-Aqṣā*. However, during the reign of al-Malik al-ʿĀdil (596–615/1199–1218) the vizier Ṣafī al-Dīn ʿAbdallāh b. Shukr accused him of embezzlement, after which he lost the majority of his fortune and was forced to hide in a cemetery for a time. Eventually he was able to escape to al-Malik al-Ẓāhir in Aleppo, where he died, aged 62, on 30 Jumādā I 606/30 November 1209.

573 | Yāqūt, *Irsh*. II, 244, Ibn al-Sāʿī, *ʿUnwān al-taw*. 301, Ibn al-ʿImād, *ShDh* V, 20, G. Sarton, *Introd. to the Hist. of Science* II, 464, Kračkovsky, *al-Andalus* III, 89, 1. 1. *Qawānīn al-dawāwīn* exists in an older edition made under Ṣalāḥ al-Dīn, of which only 10 of the 15 chapters that were intended were actually written (Gotha 47, 1, 1892), and in a shorter version, completed under the sultan al-ʿAzīz (d. 595/1189), which consists of 10 chapters, but in which chapters 2, 3, and 6 of the first edition are missing, chapter 1 is split into two, and chapters 11 and 12 of the original plan are added, print. C. 1299, see Becker, *Beitr*. I, 26–8, Papp. Schott–Reinh. I, 48, Kahle, *Islam* XII, 53, additional MSS Strasb. *ZDMG* XL, 311, Cambr. 757, Paris 2962, 3, Vat. V. 267,$_2$, Cairo^2 IV b. 71. See also E. Wiedemann, *Beitr*. XXI (1910) 300/2.—2. *Kitāb al-fāshūsh fī aḥkām* (*ḥikam*) *Qarāqūsh*, additionally Br. Mus. Or. 6646 (DL 62), Sbath 1322,$_2$, abstract Cairo^2 V, 280, 328, Turkish transl. in *Majmūʿa min nawādir al-udabāʾ wa-āthār al-ẓurafāʾ*, Istanbul 1286, see M. Hartmann, *Z. f. Volksk.* Berlin 1895, 50ff., 66ff.[10]—3. *Diryāq al-ashwāq li-malsūʿ al-firāq* in a MS in Leningrad, see Kračkovsky, Une anthologie moderne d' I. al-M. in *Dokl. Ak. Nauk* 1928, p. 1–6.—4. *Laṭāʾif al-dhakhira*, composed in Aleppo, see p. 579.—The attribution to him of a collection of technical terms in Tüb. 69, 6 is mistaken.

10 A book of folk tales about Qaraqush is also mentioned in Barhebreus *Chr. Syr*. 394,$_{10}$.

Ad p. 355

3. ʿUthmān b. Ibrāhīm al-Nābulusī al-Ṣafadī Fakhr al-Dīn wrote, during the reign of Najm al-Dīn Ayyūb (637–48/1239–50):

1. *Kitāb lumaʿ al-qawānīn al-muḍīʾa fi dawāwīn al-diyār al-Miṣriyya* Flor. Ricc. 16 (copy by Schiaparelli, Nallino, *RSO* VIII, 432), Strasb. Spitta 32, Cairo^2 III, 319.—2. *Iẓhār ṣunʿat al-ḥayy al-qayyūm fī tartīb bilād al-Fayyūm*, composed after Sultan Najm ad-Dīn had entrusted him with the administration of the Fayyūm in 641/1243, AS 2960, photograph Cairo^2 V, 101, ed. B. Moritz with the title *Taʾrikh al-Fayyūm wa-bilādihi*, C. 1898/9 (Publ. de la Bibl. Khéd. XI), cf. A. Zéki Bey, *Bull. de la soc. khéd. de géogr.* V, 253–95, G. Salmon, Note sur la flore du Fayoum, *Inst. Franc. d'Arch. or. Bull.* I (1901), 25ff.—3. *Tajrīd sayf al-himma listikhrāj mā fī dhimmat al-dhimma*, Tunis Zayt. IV, 74, 1922.

3a. Wajīh al-Dīn Manṣūr b. Sālim b. Manṣūr b. Fattūḥ Abu 'l-Muẓaffar al-Hamadhānī al-Iskandarānī, *muḥtasib* of Alexandria, was born on 8 Ṣafar 607/2 August 1210. He studied *ḥadīth* in Cairo, Baghdad, Damascus, Aleppo, and elsewhere, and taught the subject in his hometown after his return. He died on 21 Shawwāl 673/20 April 1275.

| Al-Subkī, *Ṭab.* V, 157, al-Dhahabī, *Tadhk. al-ḥuff.* IV, ^{1}249, ^{2}248. 1. *Taʾrīkh al-Iskandariyya*, in two volumes, AS 3003/4 (cited in al-Sakhāwī, *Iʿlān* 122).—2. *Dhayl Takmilat al-Ikmāl*, see below, p. 602. 574

4. Jamāl al-Dīn Abu 'l-Ḥasan Yaḥyā b. ʿAbd al-ʿAẓīm b. Yaḥyā al-Jazzār al-Anṣārī was born in Ṣafar 601/October 1204. Initially he ran his family's butchershop. However, he then discovered his talent for poetry and became one of the most famous poets of Egypt. He died in 669/1270 (according to cod. Goth.), or on 12 Shawwāl 679/5 February 1281.

Ibn al-ʿImād, *ShDh* V, 364/5, Tallquist, *Gesch. der Ikhsh.* 114/7. 1. *al-ʿUqūd al-durryya fi 'l-umarāʾ al-Miṣriyya*, a chronicle in verse of the rulers of Egypt up to al-Malik al-Ẓāhir Baybars (d. 676/1277) or al-Malik al-Saʿīd (dethroned in 678/1279), with a continuation until al-Malik al-Ẓāhir Jaqmaq (d. 857/1453), additionally Leid. 969, Br. Mus. Suppl. 487, Flor. Ricc. 12, 2, Azhar 6693, 2 (Schacht II, no. 39, see II, 37, 5), with a *dhayl* by al-Suyūṭī, Flor. Ricc. 12,$_3$.—2. *Fawāʾid al-mawāʾid*, on table manners, Paris 4596, Br. Mus. Or. 6388 (DL 62), Bodl. I, 430, Vat. V. 356, Angel. 8 (Cat. 67), Pet. Dorn 129, a fragment therefrom in Mez, Abulkasim V, n. 1.—3. *al-Wasīla ila 'l-ḥabīb fī waṣf al-ṭayyibāt wal-ṭīb* see p. 569.

4a. Tāj al-Dīn Muḥammad b. ʿAlī b. Yūsuf b. Muyassar (see Massé, *JA* 203, 329/31) al-Qāḍī al-Fāḍil, who died on 18 Muḥarram 677/5 June 1278.

Maqrīzī, *al-Muqaffā* fol. 174, in Becker, *Beitr.* I, 18 (wrongly identified as a contemporary of al-Maqrīzī in Wüst. *Gesch.* 483). *Taʾrīkh Miṣr*, a continuation of al-Musabbiḥī (see p. 571) covering the years 439–553/1047–1158, Paris 1688, ed. H. Massé, *Mém. de l'inst. franç. au Caire* XXIII (1919).

5. Ibrāhīm b. Waṣīf Shāh al-Miṣrī wrote before 606/1209, the date of MS Pet. AM 204.

Chwolson, *ZDMG* VI, 408, Seybold, *OLZ* I (1898), p. 147. *Kitāb jawāhir al-buḥūr wa-waqāʾiʿ al-umūr wa-ʿajāʾib al-duhūr wa-akhbār al-diyār al-Miṣriyya*, attributed in MS de Sacy, no. 208 to Maḥmūd b. Aḥmad al-ʿAynī (855/1451, see II, 52), cited as the *Kitāb al-ʿajāʾib al-kabīr* in al-Nuwayrī I, 252, 7. MS Gotha 1644 and the other MSS mentioned there—but which have not yet been inspected
575 in any detail—as well as Leipz. 664, Pet. AM 204, shorter Br. Mus. | Suppl. 687, with the title *ʿAjāʾib al-dunyā* (photograph Cairo² V, 153), all contain, according to Wüst. *Gesch.* 373a, not the original, but an abstract, as is probably also the case of Būhār 218, with further continuations until the Ottoman conquest, Paris 1819/1820, until Selīm I, Vienna 919, 1; another recension entitled *Zubad maḥāsin mirʾāt al-zamān*, Būhār 282, I (under the title *ʿAjāʾib al-dunyā*) is mentioned in ḤKh IV, 186, no. 8062 (the Cairo printing mentioned in Būhār 218 is not known to Sarkis either).

I The Maghreb

A. Arco y Molinero, Escritores Granadinos que se han ocupado de la historia y descripción del Mogreb, sus biografías y mérito de sus obras. Ensayo de bibliografia hispano-marroqui, *Congr. esp. de Africanistas del Reino*, 1896, 47/98.[11]

1a. Abū Muḥammad (Abū Gharīb) ʿAbd al-ʿAzīz b. Shaddād b. Tamīm ʿIzz al-Dīn al-Ṣanhājī, the nephew of the prince of Ifrīqiya Yaḥyā b. Tamīm, of the house of Bādis, who had died in 509/1115, wrote, around 1145:

Kitāb al-jamʿ wal-bayān, fi akhbār al-Qayrawān, fī man fihā wa-fī sāʾir bilād al-Maghrib min al-mulūk wal-aʿyān, see Quatremère *JA*, s. III, 1836, 99, de Slane, *Hist. des Berbères* II, 483 n. 484, excerpts in Nuwayrī, see de Sacy, *Exposé de*

11 Ibn Rāfiq's history of Qayrawān mentioned in Ibn Khaldūn *Muq.* (C. 1326) $4_{,10}$ as an example of local history is lost.

la rél. des Druzes I, 440ff., 445ff., de Slane, *Hist. d. Berb.* I, 326ff., 424, Ibn al-Athīr, *Kāmil* VII, 23ff., whose text was followed by al-Maqrīzī, *Khiṭat* I, 349ff., Ibn Khall. (W.) II, 24, X, 60, see Wüst. *Gesch*. 243, Becker, *Beitr*. I, 18.

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2. Abu 'l-ʿAbbās Aḥmad b. Saʿīd b. Sulaymān b. ʿAlī al-Darjīnī.

Kitāb ṭabaqāt al-mashāyikh, MS in Lviv (Lemberg), see 2a, an appendix and supplement of which, until the beginning of the ninth century of the Hijra, entitled *Kitāb al-jawāhir al-muntaqāt fī itmām mā akhalla bihi Kitāb al-ṭabaqāt*, written by Abu 'l-Faḍl al-Qāsim b. Ibrāhīm al-Barrādī, C. 1302, and the modern adaptation known as *al-Azhār al-riyāḍiyya fī aʾimmat wa-mulūk al-Abāḍiyya*, by Sulaymān b. ʿAbdallāh al-Bārūnī, C. n.d.

2a. Abu 'l-Rabīʿ Sulaymān b. ʿAbd al-Salām al-Wisyānī died in the second half of the sixth century.

Kitāb al-siyar, MS in Lviv (Lemberg), see Z. Smogorzewski, *Rocznik Or*. V, 55, *Bull. Corr. Afr*. III, 43, Lewicki, *REI* (1934), 276.

| 3. Nūr al-Dīn Abu 'l-Ḥasan ʿAlī b. Mūsā (the author of the *Wājib al-adab*, see Maqqārī II, 124, 19) b. Muḥammad b. ʿAbd al-Malik b. Saʿīd al-ʿAnsī al-Gharnāṭī was born on 22 Ramaḍān 610/5 February 1214 (or, according to others, in 605/1208) in the fortress of Yaḥṣub (Alcala la real) near Granada. He died in 685/1286 in Tunis (according to Suyūṭī and Maqqārī) or in 673/1274 in Damascus (according to Ibn Taghr. and ḤKh). 576

Ibn Khall. (de Slane) III, 216, *Bibl. Ar.-Sic*. XXXI, al-Maqqarī I, 534–7, Hartmann, *Muw*. 80, Pons Boigues 306–10, *EI* II, 439, Pérès, *Hesperis* XVIII, 9, n. 2. 1. *Falak al-arab al-muḥīṭ bi-ḥulā lisān al-ʿArab al-muḥtawī ʿalā kitābay al-Mushriq fī ḥula 'l-mashriq wal-Mughrib fī ḥulā* (*maḥāsin ahl*) *al-Maghrib*, intended as an extension and completion of the *Kitāb al-mushib fī faḍāʾil al-Maghrib* of Abū Muḥammad ʿAbdallāh b. Ibrāhīm al-Ḥijārī al-Ṣanhājī (Maqqarī II, 506), a history of Spain from its beginnings until his own time, written in 530/1135 for ʿAbd al-Malik b. Saʿīd, the grandfather of our author, lord of Qalʿat Saʿīd, vassal of ʿAlī b. Tāshifīn, who wrote a *dhayl* to it; the work was further continued by his two sons Aḥmad and Muḥammad, as well as the latter's son Mūsā, whose own son ʿAlī continued it after him (Maqqarī I, 680, II, 124). The work was dedicated by ʿAlī to Ṣāḥib Muḥyi 'l-Dīn Muḥammad b. Muḥammad b. Saʿīd b.

Nadī al-Jazarī, a famous Maecenas, the prince of al-Jazīra, who died in 651/1253 in Damascus (see al-Ṣafadī, *al-Wāfī* I, 172, 19). The first part, *al-Mushriq* (ḤKh 12079), has been completely lost. The second, *al-Mughrib* (ḤKh 11822), originally comprised 15 volumes, with volumes 1–6 dealing with Egypt, with the rest devoted to North Africa and Spain. The fragments preserved in Cairo[1] V, 155, [2]V, 353 comprise: 1. A part of book V, starting with Ibn al-Dāya's *al-Durr al-maknūn fi ḥulā dawlat Ibn Ṭūlūn* (see p. 229, 3), ed. Vollers, 2. Book IV, starting with the *Kitāb al-ʿuyūn al-duʿj fī ḥulā dawlat b. Ṭughj*, i.e. *Geschichte der Ikhshīden und Fusṭāṭensische Biographien nach der einzigen vorhandenen Hds. mit Anmm. nebst Auszug aus al-Kindīs* Taʾrīkh Miṣr (see p. 229) *hsg. v.* K.L. Tallquist, Helsingfors–Leiden 1899. Autograph from Aleppo 647/1249: book I: (each with a separate title), history of the Bājiyya in Spain; II: Ṭūlūnids and Ayyūbids; III: Distinguished Umayyads in Spain, biographies of people from ʿAyn Shams, Fusṭāṭ (see above) and Cairo, Qalʿat al-Jabal, Ikhshīdids, a history of Tadmīr and Mantana in Spain.—2. *Nashwat al-ṭarab fī taʾrīkh jāhiliyyat al-ʿArab*, autograph Tüb. 1 (not the Introduction to 1, as assumed by Seybold, but the first part of the *Kitāb al-qidḥ al-muʿallā fi 'l-taʾrīkh al-muḥallā*, no. 6, *I. S.'s Geschichte der vorislamischen Araber, hsg. v.* F. Trummeter, Stuttgart 1928 (Diss. Münster).—3. *Kitāb basṭ al-arḍ fī ṭūlihā wal-ʿarḍ*, an abstract of his *Kitāb al-*
577 *jaghrāfiyā* or *jaʿrāfiya* | *fi 'l-aqālīm al-sabʿa* (see Griffini, *Cent. Amari* I, 421ff., often mentioned in Maqqarī), see W. Barthold in *Recueil de travaux rédigés en mémoire du Jubilée scientifique de M.D. Chwolson*, Berlin 1899, 216/41; another abstract by Aḥmad b. Yāqūt (see below, p. 478), composed in 721/1321, Paris 6070, Pet. AM 233 (see Derenbourg, *Journ. d. Sav.* 1901, 311), Fātiḥ 3412.—4. With the title *Kitāb al-bad'*, see Griffini, *Cent. Amari* I, 416, n. 3.—5. *Kitāb ʿunwān al-murqiṣāt wal-muṭribāt*, an anthology of Western poets in two parts (I.a: western Spain, I.b: eastern Spain, I.c: central Spain, I.d: the Balearic Islands, with a supplement on poets whose place of birth is unknown, II.a: Morocco, II.b: Algeria, II.c: Tunis, II.d: Sicily) that was written in Cairo for Mūsā b. Yaghmūr Jamāl al-Dīn al-Amīr (d. 663/1264), the first part in the period 23 Dhu 'l-Ḥijja 640–1 Muḥarram 641/25 September–2 October 1266, additionally Leipz. 546, 871, ii (fragm.), Br. Mus. 1680, 2. (fragm.), Aḥmad Zakī P., see Antuña, *al-Andalus* II, 330, Rāmpūr I, 606, 260, print. in *Majmūʿa*, C. 1286.—7. An appendix to Ibn Ḥazm's *Risāla* on the writers of Spain, Maqqarī II, 121/6.—8. *al-Ghurra al-ṭāliʿa fī shuʿarāʾ al-miʾa al-sābiʿa* Ahlw. 7434, 24.—10. M.P. Antuña, Una obra fragmentaria de Aben Said al-Maghrebi, esistente en la Bibl. d'El Escorial, in *Bol. Ac. d. Hist.* 1925.

3a. ʿAbd al-ʿAzīz b. ʿAbd al-Wāḥid b. Muḥammad al-Malzūzī al-Najjār al-Miknāsī, who was a court poet of Abū Yūsuf b. ʿAbd al-Ḥaqq al-Marīnī, 656–85/1258–86.

An untitled work on the history of the Maghreb, Granada Sacro Monte, see Asin, *Rev. del Centro de Est. Hist. de Granada y su Reino*, 1912, 12.

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4. Ibn al-ʿIdhārī al-Marrākushī, fl. towards the end of the seventh century.

R. Dozy, *Corrections sur les textes du B. al-M. d'I. A., des fragments de la Chronique d'Arib et du Hollato's-siyará d'Ibno 'l-Abbar*, Leiden 1883; *trad. fr. par* E. Fagnan, Algiers 1901/7, with P. Schwarz, *MSOS* X (1907) 1, 242/81. *Ibn Idhari al-Marrakushi*, al-Bayān al mughrib t. III, *Histoire de l'Espagne musulmane au XI^ème^ siècle, texte ar. publié pour la première fois d'après un ms. de Fès par* E. Lévi-Provençal (Textes ar. rel. à l'hist. de l'occident musulman), Paris 1930.

K Spain

1. Abu 'l-Walīd ʿAbdallāh b. Muḥammad b. Yūsuf b. Naṣr al-Azdī b. al-Faraḍī was born on 21 Dhu 'l-Qaʿda 351/22 December 962 and died on 6 Shawwāl 403/20 April 1012.

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Ibn Bashkuwāl 357, al-Ḍabbī 888, Ibn Khall. 324 (W. 358), Maqqarī I, 545/7, II, 116, 123, Dozy, *Hist*. III, 308, Pons Boigues no. 71, M. b.

| Cheneb, *EI* II, 375. 1. *Kitāb al-mawṣūl fī ta'rīkh ʿulamāʾ al-Andalus*, continued 578
in the *Kitāb al-ṣila* of Ibn Bashkuwāl, see p. 580, 8, 2.—2. The *Kitāb al-mukhtalaf wal-muʾtalaf fī asmāʾ al-rijāl* is praised by Ibn Ḥazm in Maqqarī II, 118, 22 as the best work of its type.

2. Abū Marwān Ḥayyān b. Khalaf b. Ḥusayn b. Ḥayyān, d. 469/1075.

P. Melchior M. Antuña, *Abenhayán de Córdoba y su obra histórica*, Escorial 1924, A. Gonzalez Palencia 136. 1. *Kitāb al-matīn*, which is called *al-Mubīn* in al-Sakhāwī, *Iʿlān* 123; the MS that was supposedly preserved in Tunis is now lost, see Codera, *Congr. intern. d. or. Algiers* III, 580, n.—2. *Kitāb al-muqtabas fī ta'rīkh al-Andalus*, excerpts in M.G. Remiro, *Historia de Murcia musulmana*, 1905, appendices IV–VI; continued by Abu 'l-Ḥajjāj al-Bayyāsī, a contemporary of Ibn Saʿīd in Tunis, see Maqqarī II, 122, 20.—(3. Esc.[1] 1684 = [2]1689 instead contains a work on the *Tābiʿūn* by al-Dhahabī, see II, 46/8, based on Ibn Ḥibbān, see p. 273).—4. *Akhbār al-dawla al-ʿĀmiriyya*, in almost 100 volumes, which was

the main source for Lisān al-Dīn b. al-Khaṭīb's *Aʿmāl al-aʿlām* (see II, 262).—5. *al-Baṭsha al-kubrā*, on the fall of Abu 'l-Walīd b. Jahwar, is cited in ibid. 175,15.

3. Abū ʿAbdallāh Muḥammad b. Abī Naṣr Futūḥ b. ʿAbdallāh al-Ḥumaydī, whose father came from Ruṣāfa, a suburb of Córdoba and who had then settled on Mallorca, was born there sometime before 420/1029.

Yāqūt, *Irsh.* VII, 58/60, al-Dhahabī, *Tadhk. al-ḥuff.* IV, 17, al-Yāfiʿī, *Mir. al-jan.* IV, 149, Ibn Taghr. (Popper) II, 313, al-Maqqarī I, 534/8, Ibn al-Athīr, *Kāmil* (C. 1302) X, 88, Ibn al-ʿImād, *ShDh* III, 392, Abu 'l-Fidā', *Taʾr.* II, 218, *Bustān al-muḥ.* 81, Dozy, *al-Bayān*, Intro. 67, Pons Boigues 164, no. 126, *EI* II, 64, A. Gonzalez Palencia 64. 1. *Jadhwat al-muqtabis etc.*; according to al-Sakhāwī, *Iʿlān* 122/3, the *Dhayl* by Abū Jaʿfar b. al-Zubayr, the *Ṣila* by Ibn Bashkuwāl (see p. 580), the *Takmila* by Ibn al-Abbār (ibid.), and the *Dhayl al-Takmila li-kitābay al-Muwaṣṣil wal-Ṣila* of Qāḍi 'l-Jamāʿa Abū ʿAbdallāh Muḥammad b. Muḥammad b. ʿAbd al-Malik al-Anṣārī al-Marrākushī, are all continuations of this work.—2. *Tashīl al-sabīl ilā taʿallum al-tarsīl bi-tamthīl al-mumāthalāt wa-taṣnīf al-mukhāṭabāt* Top Kapu 2351, photograph Cairo[2] III, 62.—3. *al-Jamʿ bayna 'l-Ṣaḥīḥayn, Ṣaḥīḥ al-Bukhārī wa-Ṣaḥīḥ Muslim*, Berl. Qu. 1863, ʿĀrif Ḥikmet 34, Cairo[1] I, 325, Dam. ʿUm. I, 14, 21/6, Mosul 194, 61 (fragm.), Jedda, Mecca, *ZDMG* 90, 86, 90, Bank. V, 1, 98, Rāmpūr I, 72, 71, *Dībāja*, Gotha 2, 11. Commentary, *al-Ifṣāḥ ʿan maʿāni 'l-Ṣiḥāḥ*, by Yaḥyā b. Muḥammad b. Hubayra (d. 560/1165, see below, p. 409), vol. I, Leipz. 313/4, vol. IX, Berl. 1192, Br. Mus. 1603, vol. 13, Paris 607, Dam. ʿUm. 37, 147/8, print. Aleppo | 1928 (see p. 158).—4. *Tafsīr gharīb mā fi 'l-Ṣaḥīḥayn murattab ʿala 'l-masānīd* A. Taymūr, *RAAD* III, 340.—5. *Manẓūma dāliyya fi 'l-naqd ʿalā man ʿāba 'l-ḥadīth*, Gotha 613, 2.

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4. Abū Naṣr al-Fatḥ b. Muḥammad b. ʿUbaydallāh b. Khāqān al-Qaysī, who died in 529/1134 or, according to others, in 535/1140.

Yāqūt, *Irsh.* VI, 124–7, Ibn al-Abbār, *Muʿjam*, no. 285, Ibn al-ʿImād, *ShDh* IV, 107, Maqq. II, 123, Dozy, *Abb.* I, 233, Pons Boigues p. 202/4, no. 163, Gonzalez Palencia 189, Muḥammad b. Cheneb, *Idjāza* § 241, *EI* II, 86. 1. *Qalāʾid al-ʿiqyān wa-maḥāsin al-aʿyān*, additionally Paris 3318/20, Cambr. Suppl. 996, Manch. 668, Pet. AM 247, Escur.[2] 357, Ambr. C 74 (*RSO* VIII, 81), Rabat 352, Fez Qar. 1274, Tunis Zayt. 4634/7, AS 3359, ʿĀšir I, 868, Yeni 884 (719 AH copied by al-Ṣafadī), Bankipore XII, 802, print. in *al-Birjīs*, Paris 1277, Būlāq 1283, 1284. Abstract by Ibn Faḍlallāh al-ʿUmarī (d. 748/1348, see II, 141), A. Taymūr, *RAAD* III, 341.—2.

Maṭmaḥ al-anfus wa-masraḥ al-ta'annus fī mulaḥ ahl al-Andalus Leipz. 546, ii, Pet. AM 776 (a copy with variant readings from Br. Mus. 367, Leid. 1021), Cairo^2 III, 359, print. also C. 1320, 1325, 1328.—4. Against this *maqāma* al-Baṭalyawsī, the vizier of Abū Ja'far Aḥmad b. Aḥmad of Denia (see p. 543), wrote the *Risālat al-intiṣār fi 'l-radd ʿalā ṣāḥib al-Maqāma*, Esc.^{2} 538, 8.

5. Abu 'l-Ḥasan ʿAlī b. Bassām al-Shantarīnī of Santarem is reported to have died in 543/1147.

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Ibn Khall. (de Slane) II, 304, III, 184, 178, Maqq. II, 123, Dozy, *Abb*. I, 189, 220, II, 288, III, 34, de Slane, *Prol*. I, 353, Amari, *Bibl. Ar. Sic*. I, LXXX, Pons Boigues no. 171, s. 208/16, Gonzalez Palencia 183, Lévi–Provençal, *Hesperis* XVI, 1933, 158ff., XVIII, 97/8. *Kitāb al-dhakhīra fī maḥāsin ahl al-Jazīra*, additionally Paris 3321/3, Madr. Ac. R. Hist. Codera, *Misión* 113/8, libr.. Dahdah 279, Cairo^2 III, 153, MS in the possession of ʿAbd al-Wahhāb Ḥusnī in Tunis, see Ribera, *Diss. y op*. I, 99, from which comes the section on *al-Mujāhid* in Amari, Altri framm. ar. rel. alla storia d'Italia, *Mem. Acc. Lincei*, s. IV, cl. sc. mor. VI, 1 (1889), 15. An abstract, *Laṭā'if al-dhakhīra*, by al-As'ad b. Mammātī (see p. 573), is in Welīeddīn 2636 (*MFO* V, 527); photograph in the possession of Aḥmad Zakī, see P. Antuña, *al-Andalus* II, 329/61.

6. To be excised: see p. 553, 1a.

7. Abū Marwān Abi 'l-Qāsim ʿAbd al-Malik b. ʿAbdallāh b. Badrān al-Shilbī al-Ḥaḍramī, who died in 608/1211.

| Ibn al-Abbār, *Takmila* no. 1727, Maqq. II, 123 (see p. 271), Pons Boigues, pp. 580
260/2, no. 215.

8. Abu 'l-Qāsim Khalaf b. ʿAbd al-Malik b. Mas'ūd b. Bashkuwāl al-Qurṭubī, who died in 578/1183.

Ibn al-Abbār, *Takmila* no. 179, *Mu'jam* no. 70, al-Dhahabī, *Tadhk. al-ḥuff*. IV, ^{1}132ff., ^{2}128/1312, Ibn Farḥūn, *al-Dībāj* (Fes 1316), p. 116, C. 1329, p. 114, Maqq. II, 42, 122, Simonet, *Chrest. ar.* 100, Dozy, *Abb*. I, 380, Amari, *Bibl. Ar. Sic.* I, LXVI, Pons Boigues no. 200, Gonzalez Palencia 174, *EI* II, 391. 1. *al-Ṣila fī akhbār a'immat al-Andalus* also Esc.^{2} 1677, a continuation, entitled *Kitāb al-dhayl wal-takmila li-kitābay al-Mawṣūl wal-Ṣila*, by Muḥammad b. Muḥammad b. ʿAbd al-Malik

al-Awsī al-Anṣāri al-Marrakushī (see Pons Boigues 414), additionally Esc.^{2} 1682, Fez Qar. 1304 (attributed to Ibn al-Abbār), vols. IV and V Br. Mus. Or. 7940, see Krenkow in *Hesperis* X, 1/6, from which is taken the life of Averroes in Renan, *Averroes et l'Averroisme* (Paris 1861), app. IV. A *dhayl* by Ibn Fartūn is mentioned in al-Ṣafadī, *al-Wāfī* I, 49, 10.—2. *Kitāb al-ghawāmiḍ wal-mubhamāt*, abstract by Ibrāhīm b. Muḥammad Sibṭ b. al-ʿAjamī (d. 841/1438, see II, 67), Faiẓ. 496a, Weisw. no. 66.—3. *al-Qurba ilā rabb al-ʿālamīn fī faḍl al-ṣalāt ʿalā sayyid al-mursalīn*, abstract (perhaps by al-Ghāfiqī, see p. 629), Esc.^{2} 1745, 5, cf. Berl. 2910.—4. *Kitāb al-Mustaghīthīn billāh taʿālā ʿinda 'l-muhimmāt wal-ḥājāt wal-mutaḍarriʿīn ilayhi bil-daʿawāt wal-raghabāt*, ḤKh V, 526, Brill–H.^{2} 1050,$_1$, used by al-Ṭā'ūsī (see below, p. 498), in the *Kitāb al-mujtanā*, see Strothmann, *Zwölferschia* 105.—5. *al-Fawā'id al-muntakhaba wal-ḥikāyāt al-mustaghraba*, Vat. V. Borg. 128.

9. Abū Jaʿfar Aḥmad b. Yaḥyā b. Aḥmad b. ʿAmīra al-Ḍabbī was born in Veleza, lived in Murcia and Córdoba, and died in 599/1202 (?).

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Maqq. II, 714, *JA* S. III, vol. 2, p. 474, Amari, *Bibl. Ar.-Sic.* I, 437, Pons Boigues no. 212. *Bughyat al-multamis fī ta'rīkh rijāl ahl al-Andalus*, additionally Esc.^{2} 1676; the entry on al-Mujāhid is in Amari, *Altri framm.* 15/6.

10. Abū ʿAbdallāh Muḥammad b. ʿAbdallāh b. Abī Bakr b. al-Abbār al-Quḍāʿī was born in Valencia in 595/1199, moved to Bijāya after his hometown was conquered in 636/1238 by the Christian prince of Barcelona, and then went to Tunis.

Ibn Khall. (de Slane) I, 394, II, 424, Maqq. I, 827, II, 43, 123, 504, 755, 759, 767, al-
581 Ghubrīnī, *ʿUnwān al-dirāya* 183, de Slane, *Hist. d.* | *Berb.* II, 347, Amari, *Bibl. Ar.-Sic.* LII, Simonet, *Gloss.* CCXXIV, Pons Boigues 253, 291, Gonzalez Palencia 176. 1. *Kitāb al-ḥulla al-siyarā'*, see M.J. Müller, *Beiträge zur Gesch. d. westl. Araber*, p. 161, Dozy, *Notices sur quelques mss. ar.*, Leiden 1851, p. 29: Extraits de l'ouvrage intitulé *al-Ḥ. al-s*, par I. al-A.—2. *Tuḥfat al-qādim*, an imitation of an historical work by Abū Baḥr Ṣafwān b. Idrīs (see p. 482), from which *Muntakhab* Esc.^{2} 356, 2.—3. *Takmilat al-ṣila*, additionally Esc.^{2} 1675, 1678, abstract Algiers 1735, 1. On which: M. Alarcón and C.A.G. Palencia, Apéndice a la edición Codera de la *Tecmila* de Aben al-Abbar, in *Misc. de estudios y textos árabes*, Madrid 1915, *I. al-Ab.* T. es-s. *texte ar. d'après un ms. de Fès, tome I, complétant les deux voll.*

édités par F. Codera, éd. par A. Bel *et* M. Ben Cheneb, Algiers 1920, A. Bel and M. b. Cheneb, La préface d'I. al-A. à sa T., *Revue Afr.* 1918, p. 330.—4. *I'tāb al-kuttāb* Esc.^{2} 1731, MS Acad. Hist. no. 11, 1, 8, see Asin, *Abenhazm* I, 36, Rabat 409.—5. *al-Muʿjam fī aṣḥāb al-Qāḍī al-Imām Abī ʿAlī al-Ṣadafī b. Sukkara* (d. 514/1120), Esc.^{2} 1730, ed. F. Codera, *Bibl.-Ar.-Hisp.* vol. IV, Madrid 1884, see Lévi-Provençal, *JA* 1923, April–June, p. 223.—6. *al-Ghuṣūn al-yāniʿa fī maḥāsin shuʿarāʾ al-miʾa al-sābiʿa*, composed in 657/1259, Esc.^{2} 1728, wrongly attributed to Ibn al-Khaṭīb (II, 260) in Pons Boigues, p. 346, n. 23.

11. Abu 'l-Fidāʾ Ismāʿīl b. Aḥmad b. Saʿīd b. Muḥammad ʿImād al-Dīn b. al-Athīr, who died in 699/1299.

Ad p. 362

1. *Kitāb ʿibrat uli 'l-abṣār fī mulūk al-amṣār.*—3. *Kanz al-barāʿa fī adawāt dhi 'l-yarāʿa*, on rhetoric, an abstract by his son Muḥammad entitled *Kanz al-jawhar* (*jawāhir*) *fī ʿilm al-bayān wal-badīʿ* in Cairo^2 III, 79, A. Taymūr, *RAAD* III, 341.—4. *Tuḥfat al-ʿajāʾib wa-ṭurfat al-gharāʾib*, see ad p. 358.—5. *Iḥkām al-aḥkām fī sharḥ aḥādīth sayyid al-anām*, Rāmpūr II, $60_{6/10}$.—6. See p. 609.

5 *Histories of the Caliphs and World History*

1. Abū Manṣūr al-Ḥusayn b. Muḥammad al-Marghanī (from Marghan in Ghūr, Afghanistan) al-Thaʿālibī dedicated to Abu 'l-Muẓaffar Naṣr, who died in 412/1021 and was the brother of Maḥmūd of Ghazna:

Ghurar al-siyar or *al-Ghurar fī siyar al-mulūk wa-akhbārihim*, a history of mankind from Adam until the time of Maḥmūd Sebüktigin, which seeks to depart from the purely chronological scheme of previous Arabic annals by giving a representation of history from the point of view of psychology. Of | the four 582
volumes of which the work was originally composed, according to ḤKh IV, 319, no. 8592 (which mistakenly has al-Marʿashī), volume one is preserved in Paris 5053 and Istanbul Ibr. P. no. 916. From this text, which is based on the same sources as Firdawsī's *Shāhnāme* but which is much more precise in its reproduction of them than even Ṭabarī, H. Zotenberg extracted his *Histoire des rois de Perse*, Paris 1900; he obviously gives a rather literal translation from the *Book of Kings*, whose adaptation in New Persian had been prepared around 950 by four men upon the order of the ruler of Ṭūs, Abū Manṣūr Muḥammad b. ʿAbd al-Razzāq, and he is certainly uncritical in his use of Ṭabarī, al-Jawālīqī, and other Arabs (see Nöldeke, *Das iran. Nationalepos*^{2} 41ff.). Another volume in

Bodl. (D'Orv. X, 2, see Houtsma, *WZKM* III, 30/7, Caetani, *Cent. Nasc. M. Amari*, Palermo 1910, II, 364/72, a precise table of contents in Gabrieli, *RRAL* Ser. V, vol. XXV, p. 1138ff.), covers the years 74–158 AH. In spite of the deviant *nisba* and chronological difficulties, Zotenberg still identified the author with the philologist al-Thaʿālibī (see p. 499), while Gabrieli supported this by pointing to the similar explanation of Marwān's II's *laqab* of *al-Ḥimār* in the *Ghurar* and in Thaʿālibī's *Thimār al-qulūb* (and *Laṭāʾif al-Maʿārif* p. 30, see v. Mžik, *WZKM* XX, 310); but since this explanation is not the intellectual property of either author, this argument carries as little weight as that put forward by Zotenberg.

2. According to Yāqūt, Abū ʿAlī Aḥmad b. Muḥammad b. Yaʿqūb b. Miskawayh[12] converted from Zoroastrianism to Islam. But in view of the names of his ancestors this is not likely to be true. He served the vizier al-Muhallabī as a secretary, then the Būyids ʿAḍud al-Dawla and Shams al-Dawla in Rayy as well as their viziers Ibn al-ʿAmīd and Abu 'l-Fatḥ. He was also active as a linguist, philosopher, and physician. He died of old age in 421/1030.

Yāqūt, *Irsh*. II, 88/96, Ibn al-Qifṭī 331, Ibn Abī Uṣ. I, 245, *Muntakhab Ṣiwān al-ḥikma* in Gibb Mem. VII, xxviii–xxx, Izmirli Ism. Ḥaqqī in *Ilāhiyyāt Fak. Mecm*. no. 10, 17/33, no. 11, 59/80, *M. in felsefi eserleri*, Zakī Mubārak, *al-Nathr al-fannī* II, 145/58, De Boer, *Gesch. d. Phil*. 116ff., *EI* II, 429. 1. *Kitāb tajārib al-umam waṭaʿāqib al-himam* (why he chose this title is shown in *Eccl. Abb. Cal.* II, 36/7; he
583 complains here about the disrespect for scholars and explains the | downfall of rulers by their failure to draw lessons from history), a general history until the death of ʿAḍud al-Dawla in 372/982; the most important source for the history of administration after Ṭabarī, whom he initially often quotes almost literally (see Blochet, *JRAS* 1912, 1128ff.); for the years 295–320 he uses a source that was independent from the latter, and from 340 onwards (*Eccl*. II, 136/7) he bases his work on eye-witness reports of events, particularly those of his patrons Abu 'l-Faḍl Muḥammad b. al-Ḥusayn b. al-ʿAmīd and Abū Muḥammad al-Muhallabī. Complete AS 3116/21, Horovitz, *MSOS* X, 5, from which *The T. al-U. or History of Ibn M., reproduced in Facsimile from the Ms. of Constantinople in the AS Library with a Preface and Summary by* L. Caetani (Gibb Mem. VII), vol. I, to AH 37 (= Ṭab. I, 3300), 1909, V (AH 284 to 326), 1913, VI (AH 326/69), 1917, vol. I, in Kazan (*Dokl. Ak. Nauk* 1924, 163/72, *Isl*. 17, 94), vol. II, AH 101/256,

12 Thus in Ibn Khallikān's autograph Br. Mus. Add. 25735 f. 10v see ed. Caetani I XVII n. in *Tatimmat Ṣiwān al-ḥikma* 28 ult. in MS AS and elsewhere; in places cited by Bergsträsser *ZDMG* 65 614 he is simply called Miskawayh. But probably Miskawayh was in reality actually Mushkūi already a sobriquet of his grandfather.

Mashh. XIV, 6,18 (Ivanow, *JRAS* 1920, 532), vol. V, Pet. AM Buch, 166 (not very likely to be part of the copy in Kazan, as believed by Menzel, see Kračkovsky, *Izv. Ak. Nauk* 1916, 539/46), vol. II (years 196/251), Amsterdam 101,[13] ed. De Goeje, *Fragmenta Hist. Ar.* II, Leiden 1871, vol. VIII, (years 345/360), Bodl. I, 804, vol. III (years 249/315), Paris 5838, vol. II (years 36/67), Esc.[2] 1709, a fragment of the same MS ibid. 1714. H.F. Amedroz and D.S. Margoliouth, *The Eclipse of the Abbasid Caliphate, Original Chronicles of the Fourth Islam. Century, Ar. Text ed., transl. and elucidated*, London 1920/1, Vols. I–III. *The Concluding Portion of the Experiences of the Nations*, ed. by Amedroz, *1. Reigns of Muqtadir, Qāhir and Rāḍī, 2. Reigns of Muttaqī, Mustakfī, Muṭīʿ and Ṭāʾiʿ*, IV, transl. by Margoliouth (also with the title *al-Juzʾal-khāmis wal-sādis min K.T. al-um. li-M.* C. 1914/5 without the *taṣḥīḥāt*), see Amedroz, Konkordanz zwischen Ṭabarīs Annalen und I. M.'s T. al-U., *Isl.* 11, 105/114, for the years 133/93, Gabrieli, *Rend. Linc.* s. V, vol. 28, 1144ff. On which is a *dhayl*: a. For the years 369/89, by Muḥammad b. al-Ḥusayn b. ʿAbdallāh b. Ibrāhīm Ẓahīr al-Dīn Abī Shujāʿ al-Rūdhrāwarī, the vizier of the caliph al-Muqtadī in the years 476–84/1083–91, and who died in Medina on 15 Jumādā II 488/23 June 1095 (Ibn Khall. no. 673, II, 91, al-Dhahabī, *Taʾr. al-Islām* under the year 488, Ibn al-Athīr, *al-Kāmil* under the year 484 in Tornb. X, 111, 123, Wüst. *Gesch.* 227, which, following Ibn Ṭiqṭaqā, mistakenly has 'd. 513', Ahlw. 346, C. 1927, p. 220), Sulaim. (see Aḥmad Zaki, *Mém. sur les moyens propres à déterminer en Égypte une renaissance des lettres Ar.*, C. 1910, p. 16), photograph Cairo[2] V, 190, ed. Amedroz, *Ecl. Abb. Cal.* vol. III, C. 1919.—b. *Akhbār al-siyar al-tāliya ʿalā tajārib al-umam al-khāliya*, see al-Sakhāwī, *Iʿlān al-tawbīkh* 145, 2, by Muḥammad b. Ḥusayn b. ʿAbdallāh al-Baghdādī, further continued by Muhammad b. ʿAbd al-Malik Abi 'l-Faḍl al-Hamadhānī (d. 513/1119, Wüst. *Gesch.* 232), cited in Ibn Khall. no. 190 (I, 203, 10), see Sprenger, *ZDMG* XIII, 514.—2. *Kitāb ādāb al-ʿArab | wal-Furs,* in 6 584
parts: a. from the Persian *Jāwīdān Khirad* (Rāmpūr 582,66, see Éthé. *Grundr. der ir. Phil.* II, 346, Inostrancev, *Zap. vost. otd.* XVIII, 180ff., *Sasanidskie Etiudi* 22ff., G. Richter, *Studien z. Gesch. d. ält. ar. Fürstensp.* 104), separately Vat. V, 404,1, Selīm Āġā 748, Faiẓ. 1587 (*ZDMG* 68, 379), ʿĀšir II, 286 (ibid. 380), AS 1747, 2098,1, Hamīd. 1447,1/65a, Mosul 30, 115, Pesh. 746, 2, lith. by Manukji, Persia 1246; b. Persians, c. Indians, d. Arabs, e. Greeks, f. modern philosophers, also Beirut 411. From the Greek section also R. Basset, *Le Tableau de Cébès, version ar. d' I. M.*, Algiers 1898, *Parafrasis arabe de la Tabla de Cebes, trad. in Castil. por* D. Pablo Lozano y Casela, Madrid 1793, *Le tableau de C. ou l'image de la vie humaine, trad. en arabe par I. M. éd. et accompagnée de notes par* Suavi, Paris 1873. A part

13 Not vol. VI due to a misunderstanding of De Goeje's *pars sexta* = 1/6 by Horovitz loc. cit. Huart *Lit. ar.* 2 205 see Kračkovsky *Izv. Ak. Nauk* 1916 541 n. 2.

of which is in Durand and Cheikho, *Chrest. ar.*² (Beirut 1910), 256ff. *Laghz qābis ṣāḥib Aflāṭūn, tarj. Ibn M.*, C. 1907.—3. *Tahdhib al-akhlāq wa-taʾthīr al-aʿrāq*, additionally Fātiḥ 3511 (*MO* VII, 120), AS 1957, Köpr. 767, Fazil A. 261, Cairo² I, 282, app. 30, print. also India 1271, Istanbul 1298, 1299, C. 1305 (in the margin of Ṭabarsī, see below, ad p. 409), Tehran 1314 (likewise), C. 1317, 1322, 1911, Beirut 1327, ed. ʿAbd al-ʿĀlim Ṣālih, C. 1905, 1326.—4. *Kitāb al-fawz al-aṣghar*, on theology, additionally Br. Mus. Or. 6335 (DL 6), Asʿad 1933, ii, Jer. Khāl. 71, 21, Mashh. I, 64₂₁₂, Pesh. 74₆₁, print. Beirut 1319, C. 1325.—5. *Risāla fi ʾl-ladhdhāt wal-ālām fī jawhar al-nafs* Rāghib, Majm. 1463.—6. *Ajwiba wa-asʾila fi ʾl-nafs wal-ʿaql* ibid.—7. *al-Jawāb fi ʾl-masāʾil al-thalāth* Teh. II, 634₃₁.—8. *Risāla fī jawāb fī suʾāl ʿAlī b. Muḥammad Abī Ḥayyān al-Ṣūfī fī ḥaqīqat al-ʿadl* Mashh. I, 43₁₃₇.—9. *Ṭahārat al-nafs*, Köpr. 767, photograph Cairo² I, App. 34.—Muḥammad Bāqir b. Zayn al-ʿĀbidīn al-Mūsawī al-Khwānsārī, *Rawḍāt al-jannāt*, Pers. lith. 1287, p. 70, also credits him with several works in Persian.

Ad p. 363

3. Abū ʿAbdallāh Muḥammad b. Salāma b. Jaʿfar b. Aḥmad b. Ḥakmūn al-Quḍāʿī, d. 454/1062.

Al-Subkī, *Ṭab.* III, 62, *Bustān al-muḥ* 84, Muḥammad b. Cheneb, *Idjāza* § 163, 4, Ivanow, *Guide to Ism. Lit.* 47, xxvii. 1. *Kitāb ʿuyūn al-maʿārif wa-funūn akhbār al-khalāʾif* or *Kitāb al-inbāʾ ʿalā* (*bi-anbāʾ*) *al-anbiyāʾ wa-tawārīkh al-khulafāʾ*, a brief universal history, from the Creation until the year 417/1026 or 422/1031 (see Becker, *Beitr. z. Gesch. Äg.* I, 20), Berl. 9433, Paris 1490, 1, 1491, Bodl. I, 713 (cf. II, 592), 865, ʿUm. 5065, Cairo² V, 277, anon. continuation until 926/1520 in Paris 1490, 2, see J.H. Petermann, *Über einen alten ar. Codex gesch. Inhalts v. Abū ʿAl. M. b. S. al-Q.*, Berlin 1865. Abstract by al-Rawḥī, see 3a.—3. See 3a.—4. *Kitāb al-shuhabāt fi ʾl-mawāʿiẓ* (*ḥukm al-waṣāyā*) *wal-ādāb min ḥadīth rasūl Allāh ṣʿlm al-nabawiyya* or *Shihāb al-akhbār fi ʾl-aḥādīth al-marwiyya ʿani ʾl-rasūl al-mukhtār* or *Jawāhir al-kalim al-saniyya wa-badāʾiʿ al-ḥikam al-nabawiyya*, additionally Br. Mus. 192, 13, 888, Or. | 6496 (DL 19), Brill–H.² 706, Paris 6135, Bol. 448, Vat. V. 533, 1379₂₉, Ambr. C. 29, ii, (*RSO* VIII, 58), 1386, 1487, 2, 1529, Esc.² 722, 736, 752, 767, Madr. 406, 4, 577, 1, Rabat 495, xv, 534, i, 540, xvi, Tetouan 58, 51, Tunis Zayt. IV, 430, 2899, Bursa, Orkh. Taṣ. 6, Cairo² I, 129, Rāmpur I, 94, 127, printed as *Bin iki yüz hadïthi sharīf alf miʾatān kalima min ḥadīth rasūl Allāh*, Istanbul 1327, with an appendix about the author by Yaḥyā al-Baḥrānī in Tehran 1322, Baghdad 1327, also much used among the Ismāʿīlīs; see also Wüst., *GGA* 1837, 1109.—Commentaries: a. Abu ʾl-Qāsim b. Isḥāq b. Ibrāhīm

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(Yūsuf b. Ibrāhīm) al-Warrāq al-Bābī, Vat. v. Borg. 163,6, Esc.^{2} 722,2, ḤKh IV, 85,2, al-Bannānī Madr. 61,2, 81, 577,4, al-Yābī Ambr. B. 123, iv.—b. Abū Muḥammad ʿAbdallāh b. Abī Waḥshī al-Ṭulayṭilī, Esc.^{2} 1386.—c. Anon. Brill–H.^{2} 707, *al-Lubāb* Fez Qar. 693.—d. Muḥammad b. Manṣūr b. Munayyir, Br. Mus. 192.—e. Zayn al-Dīn Muhammad b. Asʿad b. Naṣr al-ʿIrāqī al-Ḥanafī, Bol. 454,3.—f. *Rafʿ al-niqāb ʿan Kitāb al-sh*. by ʿAbd al-Raʾūf al-Munāwī (d. 1030/1621, see II, 305), Rāmpūr I, 84, 143. *Al-Muntakhab min al-Shihāb*, 210 authentic *ḥadīth*, collected for al-Kāmil, the sultan of Egypt, from 197 manuscripts by an unnamed student of Dhu ʾl-Nasabayn ʿUmar b. Ḥasan b. Diḥya (d. 633/1233, p. 310, 10), Bank. V, 2, 382.—5. *Musnad al-Shihāb* Esc.^{2} 752, 1529, Cairo^2 I, 147.—6. Cited as *Khiṭaṭ Miṣr* in Yāqūt, *Irsh*. VI, 393, 14.—7. *Dustūr maʿālim al-ḥikam wa-maʾthūr makārim al-shiyam*, C. 1332, also used by the Ismāʿīlīs.—8. *Daqāʾiq al-akhbār wa-ḥadāʾiq al-iʿtibār*, Tunis Zayt. II, 118.

3a. Abu ʾl-Ḥasan ʿAlī b. Abi ʾl-Surūr b. ʿAbdallāh al-Rawḥī:[14]

Tuḥfat (*Bulghat*) *al-ẓurafāʾ fī akhbār al-anbiyāʾ wal-khulafāʾ* (*fī dhikrā tawārīkh al-khulafāʾ*, print), a short history of the prophets and the caliphs until the reign of al-Ẓāhir li-Iʿzāz Dīn Allāh in 427/1036, Cambr. 225, with a continuation until al-Mustaʿṣim 640/1242, C. 1327; originally an abstract from al-Quḍāʿī's *Kitāb al-inbāʾ*, adapted by an anonymous author, using the original work, in *Nuzhat al-albāb, jāmiʿ al-tawārīkh wal-albāb* (up to the year 417/1026), Br. Mus. 1216.

3b. Abū Naṣr Zuhayr b. Ḥasan b. ʿAlī al-Sarakhsī, d. 454/1062.

Wüst. *Gesch*. 201. *Al-Inbāʾ ʿani ʾl-anbiyāʾ* (like this in ḤKh II, 442), with an appendix on the caliphs and Muslim emirs, and therefore probably identical with the work mentioned in ḤKh II, 128, is in Mashh. XIV, 3, 8.

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4. Abu ʾl-Qāsim Ṣāʿid b. Aḥmad b. ʿAbd al-Raḥmān b. Muḥammad b. Ṣāʿid al-Qurṭubī was born in Almería in 410/1029. He was a student of Ibn Ḥazm (see below p. 400), a *qāḍī* in Toledo, and died on 4 Shawwāl 462/6 July 1070.

| Ibn Bashkuwāl 535, al-Ḍabbī 852, Maqq. II, 123, 323, Pons Boigues no. 106. 1. 586
Kitāb al-taʿrīf bi-ṭabaqāt al-umam, additionally Paris 6735, Köpr. 1105, Rāġib 989,

14 Like this in the printed edition Ms. Cambr. al-Rūmī, in the title al-Dūmī see ḤKh no. 1906.

ʿĀšir I, 668, Beirut 158, Cairo² V, 246, Rāmpūr I, 640,154, ed. Cheikho, *Mashriq* 1911, offprint Beirut 1912, C. n.d. (see *Mashriq* 1920, 489), see R. Blachère, une source de l'histoire des sciences chez les Arabes, *Hesperis* 1928, 357ff., *Livre des Catégories des Nations, trad. avec notes et index, precédé d'une introd.*, Publ. de l'inst. d. Hautes Ét. Maroc. XXVIII, Paris 1935.—Abstracts also Munich 440, 2, Leid. 832.—2. *Akhbār al-ḥukamāʾ*, cited by Yāqūt, *Irsh*. V, 86,16, 88,12, with no title in V, 84,18, VI, 82,7 (*ZS* II, 190), may be identical with the *Ṣiwān al-ḥikam fī ṭabaqāt al-ḥukamāʾ*, ḤKh 7880, 7893, although Yāqūt gives him the—otherwise unconfirmed—*nisba* al-Jayyānī. In the Cairo printing 18 penult. he himself cites his *Maqālāt ahl al-milal wal-niḥal*, 20, 5, 73, 1, 91, 6, *Iṣlāḥ ḥarakāt al-nujūm*, 23, 3, and *Jawāmiʿ akhbār al-umam min al-ʿArab wal-ʿAjam* (see Maqq. II, 123, ḤKh 245).

5. Abū Shujāʿ Shīrawayh b. Shahridār b. Shīrawayh b. Fannākhusraw al-Hamadhānī al-Daylamī, d. 509/1115.

Al-Subkī, *Ṭab*. IV, 230, al-Dhahabī, *Tadhk. al-ḥuff*. IV, 53, *Bustān al-muḥ*. 6. 1. *Kitāb riyāḍ al-uns li-ʿuqalāʾ al-ins fī maʿrifat aḥādīth al-nabī wa-taʾrīkh al-khulafāʾ* Cairo² V, 209, table of contents in Horovitz, *MSOS* X, 2/5.—3. *Firdaws al-akhbār bi-maʾthūr al-khiṭāb al-mukhraj ʿalā Kitāb al-shihāb* or *Firdaws al-barrīn*, which according to *Bust*. 62,6, contains many spurious traditions, additionally Selīm Āġā 228, Ǧārullāh 292–4, Cairo² I, 135, Āṣaf. I, 654,14, Rāmpūr I, 102,208, as *Musnad al-Firdaws* in Rāmpūr I, 112,359.—Abstracts: c. *al-Bustān al-mustakhraj* Algiers 496.—d. Anon. fragment in Arezzo, see Gabrieli, *Mss. e carte* 9.

5a. Abū ʿAbdallāh Muḥammad b. ʿAlī al-ʿAẓīmī wrote:

1. *Taʾrīkh*, starting with history according to the Bible and after the Hijra ordered by the year, up to 538/1143, Istanbul Qara Muṣṭafā 398, see Horovitz, *MSOS* X, 6.—2. *Taʾrīkh Ḥalab* ḤKh II, 127, 2, 138, 1.

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5b. Aḥmad b. ʿAlī Abi 'l-ʿAbbās b. Bānī wrote, under al-Muktafī billāh (530–55/1136–60):

Raʾs māl al-nadīm, a collection of historical notes up to his own time, see al-Ṣafadī, preface to the *Nakth al-Himyān*, and ḤKh III, 340, NO 3296, Yeni 234, Bankipore XV, 1044.

5c. Muḥammad al-ʿImrānī wrote under al-Mustanjid (555–66/1160–70):

Kitāb al-anbāʾ fi taʾrikh al-khulafāʾ until 559, very anecdotal, Leid. 883.

| 6. Abu ʾl-Qāsim ʿAbd al-Raḥmān b. Muḥammad b. ʿAbdallāh b. Yūsuf b. Ḥubaysh al-Anṣārī, d. 584/1188. 587

Ibn al-Abbār, *Takmila* 1617, al-Ḍabbī 988, Pons Boigues no. 205, p. 253/4. *Kitāb al-maghāzī*, Leid. 885, see De Goeje, *Mém. d'hist. et de géogr. ar. Leyde* 1864, p. 3ff., App. IV,ff.

7. In the fifth or sixth century an anonymous supporter of the Fāṭimids in Kairouan wrote:

Kitāb al-ʿuyūn wal-ḥadāʾiq fī akhbār al-ḥaqāʾiq, in which, for the history of Africa, he mostly follows Ibn al-Jazzār (d. 395/1004, see p. 424, 22), Leid. 898, de Goeje, *Fragmenta hist. ar.* I, Leiden 1868, vol. IV, Berl. 9491.

7a. Al-Faqīh Abū Muḥammad Yūsuf b. al-Ḥafīṣ (sic) al-Hujūrī wrote, in the sixth century of the Hijra in Yemen:

Rawḍat al-akhbār wa-kunūz al-asrār wa-nukat al-āthār wa-mawāʿiẓ al-akhbār, a history of Islam in the first and second centuries, Berl. 9701, Ambr. C. 2 (*RSO* VI, 1285), a fragment in Br. Mus. Suppl. 1227, VI.

8. Abū Marwān ʿAbd al-Malik b. Kardabūs al-Tawzarī.

Pons Boigues, 414. *Al-Iktifāʿ fī akhbār al-khulafāʿ*, additionally Madr. 139, Tlemcen 27.

8a. Muslim b. Muḥammad b. Jaʿfar al-Laḥjī wrote, after 627/1230 in Yemen:

Taʾrīkh vol. IV (?) from the conversion of Abū Sufyān until the aforementioned year, Paris 5982, from which (?) *Akhbār al-Zaydiyya* Berl. 9664 ('composed in 544/1159' is mistaken).

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9. Badr al-Dīn Badal b. Abī al-Maʿmar Ismāʿīl al-Tabrīzī.

Tuḥfat al-awliyāʿ etc., Gotha 45 (where the author is identified as al-Saʿīd al-Maʿmāri Ismāʿīl *ʿan* Abī Naṣr al-Tabrīzī), used as a source for al-Miṣrī's *Zuhrat al-ʿuyūn wa-jalāʾ al-qulūb*, Leid. 902, where the author is given the same name as in ḤKh and above.

10. Abu 'l-Ḥasan ʿAlī b. Abi 'l-Karam Athīr al-Dīn Muḥammad b. ʿAbd al-Karīm
588 ʿIzz al-Dīn b. al-Athīr al-Shaybānī participated in the battles of | Ṣalāḥ al-Dīn in Syria in 584/1188 against the crusaders (*Kāmil* ed. C. 1313, XII, 6, 3, 30, Shāhinshāh in the apppendix to Ibn Shaddād 294, 8).

Al-Subkī, *Ṭab.* V, 127, al-Yāfiʿī, *Mir. al-jan.* IV, 70, al-Dhahabī, *Ṭab. al-huffāẓ* IV, [1]191, [2]185, v. Tiesenhausen, *Horde d'or.* I, 1/45, Sherefeddīn, *Ibn Athīrler*, Istanbul 1322. 1. *al-Kāmil fi 'l-taʾrīkh*, whose accuracy regarding the reporting of the history of Central Asia is much praised by his contemporary al-Nasawī (see p. 552), ed. Houdas, p. 2, although he did not always use his main source for the history of the Crusades, Ibn al-Qalānisī (p. 566), with sufficient care (see H.A.R. Gibb, *BSOS* VII, 739ff.); under the MSS (additionally Br. Mus. Suppl. 462/4, AS 3067, Yeni II, 239, 240) Paris 5910, vol. III, on the years 24/61, is especially noteworthy as it is probably a copy from his autograph that was made for his own use; see also E. Fagnan, I. al-A. Annales du Maghreb et de l'Espagne, trad. et annotés par E. Fagnan, *Revue Afr.* XL–XLI, Algiers 1901. J. Oestrup, *Arabiske Kroniker til Korstogenes Periode, 1098/1293, oversatte efter I. al-A. og Abu Shama*, Copenhagen 1904. A complete translation of the parts that follow Ṭabarī is being prepared by E. v. Zambaur (*Manuel de Généalogie et de Chronologie* V).—For a further continuation by Ibn al-Sāʿī, see p. 590.—3. *Usd al-ghāba fī maʿrifat al-Ṣaḥāba*, additional MSS include Berl. 9951, Leid. 1091, Cairo[2] I, 68, Bank. XII, 702/4, Rāmpūr I, 133,6; the Cairene print was published in 1285/7 (the number 1280 at the end of volume 5 is a misprint).

10a. Muḥammad b. Ibrāhīm b. Abī Surūr, see below, p. 398, 4.

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11. Abū Isḥāq Ibrāhīm b. ʿAbdallāh b. ʿAbd al-Muʾmin Shihāb al-Dīn b. Abi 'l-Dam al-Hamdānī al-Ḥamawī was born in Hama on 21 Jumādā II 583/29 September 1187. He studied in Baghdad and taught in Aleppo and Cairo. He died on 15 Jumādā II 642/19 November 1244.

Al-Subkī, *Ṭab.* V, 47, Goldziher, *ZDMG* 65, 352. 1. *Taʾrīkh*, also Bank. XV, 964/5.—2. *al-Taʾrīkh al-Muẓaffarī* ibid. Hdl. 2868 (see *Tadhk. al-naw.* 82).—4. *Adab*

al-qaḍāʿ Paris 996.—5. *Kitāb al-firaq al-islāmiyya*, from which *Dhikr jamāʿa min ahl al-milal wal-niḥal* Fātiḥ 3153, see Ritter, *Isl.* XVIII, 51.

12. Jamāl al-Dīn Abu ʾl-Ḥajjāj Yūsuf b. Muḥammad b. Ibrāhīm al-Anṣārī al-Bayyāsī, d. 654/1255.

| Ad p. 368 589

Ibn Ḥabīb, *MO* VII, 61, Ibn al-ʿImād, *ShDh* V, 262. 1. *Kitāb al-iʿlām bil-ḥurūb fī ṣadr al-Islām* Cairo² V, 33, see Horovitz, *MSOS* X, 22.—2. *al-Ḥamāsa al-Maghribiyya* (ḤKh III, 116), composed in Tunis 646/1248, Fātiḥ 4079 (*MFO* V, 505), abstract Gotha 13.

13. Shams al-Dīn Abu ʾl-Muẓaffar Yūsuf b. Qizoghlū b. ʿAbdallāh Sibṭ b. al-Jawzī, d. 654/1257. As early as 606/1209 he was a very famous preacher in Damascus. In answer to his call for a Holy War against the Franks hundreds of women sacrificed their hair in order to make headgear for the warriors' horses. He led the people of Damascus in a victorious march against Nablus.

Ibn Ḥabīb, *MO* VII, 68, ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw.* II, 230, *al-Faw. al-bahiyya* 96, Ibn al-ʿImād, *ShDh* V, 266. 1. *Mirʾāt al-zamān fī taʾrīkh al-aʿyān*, complete listing of the MSS in Gabrieli, *Rend. Linc.* s. V. vol. 25 (1911), 1148ff. MSS in Istanbul in Horovitz, *MSOS* X, 8, Spies, *BAL* 66ff.;, additionally Berl. Qu. 1838, Br. Mus. Or. 6983 (*DL* 32), from David until the ancient Arabs Manch. 237, Bank. XV, 966, the years 2/21, vol. I, Mosul 292,$_5$, from year 18 onwards ibid. 235, 134, a series of photopgraphs in Cairo² V, 344. Mirʿāt al-zamān (*AH 495/654*), *by Shams al-Dīn Abu ʾl-Muẓaffar Yūsuf ben Qizughlū ben ʿAbdallāh, Commonly Known by the Surname of Sibṭ Ibn al-Jawzī, Facs. Reproduction of Ms. 136 of the Landberg Coll. of Ar. Mss. belonging to Yale Un. with an Introduction by* J.R. Jewett, Chicago 1907.—Abstracts: c. Mūsā b. Muḥammad b. Aḥmad al-Yūnīnī al-Baʿlabakkī (d. 726/1326, see Ibn Ḥajar, *DK* IV, 382, al-Sakhāwī, *Iʿlān al-tawbīkh* 146,$_{10}$), additionally Faiẓ. 282, vol. V, Bank. XV, 967, vol. XIII, years 466/529, XV, years 590/654, Landb.–H. 137/8, vol. XVI, XVIII, years 671/702, ibid. 139, 140. Continuation (*Dhayl*): a. by the same, additionally Landb.–H. 139, 140 (vol. 17, 18, years 671/702), AS 3146, 3199 (Spies 69, Tauer, *Arch. Or.* 1930, 89ff.), Bank. XV, 12.—d. Shams al-Dīn Abū ʿAbdallāh Muḥammad b. Majd al-Dīn Abī Isḥāq b. Ibrāhīm b. Abī Bakr al-Qurashī al-Shayzarī (d. 12 Rabīʿ I 739/29 September 1338), *Jawāhir al-sulūk fi ʾl-khulafāʾ wal-mulūk*, covering the years 689–99/1290–9 in Paris 6739, the years 726–38/1324–37 in Köpr. 1037, see Tauer, *Arch. Or.* II, 89.—2. *Tadhkirat khawāṣṣ al-umma bi-dhikr khaṣāʾiṣ al-aʾimma* Leid. 906, Asʿad

2254, Būhār 202, Rāmpūr I, 633,92, Bank. XV, 1052, lith. Tehran 1285 (Mashh. IV, b, 10, 58, Ellis I, 43, which mistakenly has Ibn al-Jawzī), 1287.—3. *Kitāb al-jalīs al-ṣāliḥ wal-anīs al-nāṣiḥ*, composed between the beginning of Muḥarram and 10 Ṣafar 613/20 April and 30 May 1216, additionally Gotha 1881 (attributed to his son ʿAlāʾ al-Dīn ʿAlī), Top Kapu 2622 (*RSO* IV, 727), Selīm Āġā 480 (attributed to Abu ʾl-Faraj ʿĀrif b. Zakariyyāʾ al-Nahrawānī), Cairo[1] II, 153, [2]I, 284 (attributed to Ibn al-Jawzī).—4. *Kanz al-mulūk*, additionally AS 2021.

590 | 13a. Taqī al-Dīn Abu ʾl-ʿAbbās Aḥmad b. al-Mubārak b. Nawfal al-Naṣībī al-Kharfī, d. 664/1265.

Subkī, *Ṭab*. V, 13. *Urjūza fi ʾl-taʾrīkh* until the reign of al-Mustaʿṣim, completed on 7 Jumādā I 641/24 October 1243, Vat. V. 785.

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14. Jirjīs (ʿAbdallāh) b. Abi ʾl-Yasīr b. Abi ʾl-Makārim al-Makīn b. al-ʿAmīd, d. 672/1273.

Kitāb al-majmūʿ al-mubārak, a universal history up to 658/1260, additionally Leipz. 643, Br. Mus. Or. 7564 (DL 33), Manch. 238, part I, additionally Leid. 836, Paris 4524, Vienna 884, Munich 367, Pet. AM 161, 191, 2, part II Leid. 837, Paris 295. Continuation until 750/1349, *al-Nahj al-sadīd wal-durr al-farīd fī mā baʿd taʾrīkh Ibn al-ʿAmīd* by Mufaḍḍal b. Abi ʾl-Faḍāʾil, completed on 11 Shawwāl 759/16 September 1358, *Histoire des sultans mamlouks*, ed. H. Blochet, *Patr. Orient*. XII (1919), 345/550, XIV (1920), 375/672, XX (1929), 1/270.

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15. Abū Shukr Buṭrus b. al-Rāhib Abī Karam b. Muḥadhdhib was a deacon of the Muʿallaqa, i.e. the Church of Mary in Fusṭāṭ, in 669/1270.

P. b. R. Chronicon orientale, textus ar. et versio lat. ed. L. Cheikho, Beirut 1903 (Corpus scr. chr. or. ser. III. vol. I.).

15a. Tāj al-Dīn ʿAlī b. Anjab b. al-Sāʿī al-Baghdādī was born on 14 Shaʿbān 593/3 July 1197. A nephew of Ibn al-Sāʿātī (see p. 382) through his mother, he was the librarian of the caliph al-Mustanṣir (623–40/1226–42), and died on 20 Ramaḍān 674/11 March 1275.

ʿAbd al-Qādir b. Abi ʾl- Wafāʾ, *Jaw.* I, 354, al-Fuwaṭī, *al-Ḥaw. al-jāmiʿa* 386, al-Suyūṭī, *Ḥuff.* XX, 2, Wüst. *Gesch.*, 354. *Jāmiʿ al-mukhtaṣar fī ʿunwān al-tawārīkh wa-ʿuyūn al-siyar*, a universal history following up on Ibn al-Athīr's *Kāmil*, up to the year 656/1258, in ca. 25 volumes, ḤKh 3955, vol. IX, on the years 595/606, A. Taymūr, *RAAD* III, 343, from which a *futuwwa*-decree of the caliph al-Nāṣir dated 604/1207, ed. P. Kahle in *Festschr. Oppenheim*, Berlin 1933, 52ff. J. al-m. *publié par* Mustafa Djawad *et* Anastase-Marie de St. Élie, Baghdad 1934. His student Kamāl al-Dīn ʿAbd al-Razzāq b. Aḥmad b. Muhammad al-Baghdādī al-Fuwaṭī (d. 723/1323, Suyuṭī, *Ṭab.* XXI, | 4, Wüst. *Gesch.*, no. 387, see II, 162), wrote 591
a ca. 80-volume continuation of it, from which *Mukhtaṣar akhbār al-khulafāʾ al-ʿAbbāsiyyīn*, together with *Ghāyat al-ikhtiṣār fī akhbār al-buyūtāt al-ʿAlawiyya al-maḥfūẓa min al-ghubār* by Tāj al-Din b. Muḥammad b. Ḥamza b. Zahra al-Ḥusaynī Faqīh Ḥalab, print. Būlāq 1309, 1310 (104, 144 pp), see Massignon, *Ḥallāj* II, 25.

16. Najm al-Dīn ʿAbd al-Raḥīm b. Ibrāhīm b. al-Bārizī al-Ḥamawī al-Juhanī was born in 608/1211 and became a *qāḍī* in Hama. He died in Tābūk in Dhu ʾl-Qaʿda 683/January–February 1284 while making the pilgrimage, and was buried in Medina.

A commentary by his father on Ibn Nubāta's *Khuṭab*, see p. 150.

17. Yuḥannā Gregorius Abu ʾl-Faraj Barhebreus (Ibn al-ʿIbrī) al-Malaṭī, d. 1286.

1. *Mukhtaṣar al-duwal* Leid. 838/9 (where other MSS are listed, Asʿad 2404), which is a translation of his Syriac *Chronicle*, augmented with biblical history, knowledge of which he could assume among his Syriac readership, information on the ancient philosophers (following Eusebius, Andronicus, and Jacob of Edessa), and sections from the medical and mathematical literature of the Arabs; anon. abstract with a continuation until the year 1160 in Leid. 858.—2. *Muntakhab al-Ghāfiqī fi ʾl-adwiya al-mufrada* (see p. 488), *The abridged Version of "the Book of simple Drugs" of A.b.M. al-Ghafiqi by Gregorius Abu ʾl-Farag B. ed. with an engl. transl., cmt. and ind. by* M. Meyerhof and G.P. Sobhy, Cairo 1932 (The Egyptian University, The Faculty of Medicine, Publ. no. 4).—3. *Mukhtaṣar fī ʿilm al-nafs al-insānī* (sic) C. 1928.

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18. Muḥammad b. ʿAlī b. ʿAbd al-ʿAzīz b. ʿAlī b. Barakāt al-Ḥamawī.

2. *al-Taʾrīkh al-Manṣūrī, talkhīṣ al-kashf wal-bayān fī ḥawādith al-zamān*, composed in 631/1233, Pet. AM 159, see Amari, *Bibl. Ar. Sic.* I, XV–XVII, 42–65, *Lit.-bl. für or. Phil.* I, 323ff., *al-Maʿārif* XXIV, 140.

6 *Histories of Prophets*

D. Sidersky, *Les origines des légendes musulmanes dans le Qoran et dans les vies des prophètes*, Paris 1929.

1. Abū Bakr (Abu 'l-Ḥasan, Abū ʿAbdallāh) Muḥammad b. ʿAbdallāh (ʿAbd al-Malik) or Ḥasan b. Muḥammad al-Kisāʾī, fl. beginning of the fifth century.

592 | 1. *Kitāb badʾ* (*khalq*) *al-dunyā wa-qiṣaṣ al-anbiyāʾ*, additionally Leipz. 106, Gotha 1739, Vienna 1205, Br. Mus. 811/2 (excise: 901/2), Or. 5820 (DL 34), Cambr. 863, Suppl. 1012, Bodl. II, 148/9, Vat. V. 241, Princ. 28, AS 3350/3, ʿĀšir 689, Yeni 880–2, Cairo[1] IV, 64 (*al-ʿArāʾis*), [2]V, 113, Dam. Z. 74, 39, As. Soc. Beng. 51, Būhār 198, Rāmpūr I, 659,75, Pers. transl. see Storey, *Pers. Lit.* II, 161, Turk. transl. Dresd. 128, *Vita* (*sic*) *prophetarum e codd. ed.* J. Eisenberg, I, II, Leid. 1922/3 (seemingly just an abstract, while Berl. Oct. 2967 is a more complete edition); idem, *Die Prophetenlegenden v. M. b. ʿAl. al-K.* Diss. Bern, Kirchhain, NL 1902.—2. *ʿAjāʾib al-malakūt*, additionally Leid. 2042, Top Kapu 2626 (which has the *kunya* Abū Jaʿfar, see RSO IV, 724), AS 3308, Fātiḥ 2738, ʿUm. 1599, Rāmpūr I, 665,21.

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2. Abū Isḥāq Aḥmad b. Muhammad b. Ibrāhīm al-Thaʿlabī al-Nīsābūrī al-Shāfiʿī, who died in Muḥarram 427/November 1035.

Yāqūt, *Irsh.* II, 104, Subkī, *Ṭab.* III, 23, Suyūṭī, *Mufass.* 7, *Bughya* 154. 1. *Kitāb ʿarāʾis al-majālis fī qiṣaṣ al-anbiyāʾ*, additionally Leid. 1069, Br. Mus. 910, Bodl. I, 726, 799, 801, II, 44, 147, Paris 1918/22, Algiers 848,2, Vat. V. 723, 1103, Ambr. A. 29, B. 45 (RSO IV, 105), entitled *Nafāʾis al-ʿarāʾis wa-yawāqit al-tījān fi qiṣaṣ al-Qurʾān* (*lil-sharḥ wal-bayān*) in D. 483, F. 135, Qilič ʿA. 757, Fātiḥ 4451/2, Yeni 889,1, Šehīd ʿA.P. 1917, Köpr. 1336, Top Kapu 2289, Beirut 91, Mosul 25, 40/1, Mashh. XIV, 25,72, fragm. Tüb. 45, Ind. Off. 1078, print. also Būlāq 1286, C. 1282, 1292, 1301, 1314, 1324, 1340, 1345, Kashmīr 1288 (*ʿArāʾis al-tījān*), Bombay 1295, Turk. transl. by M. b. Čerkiz, Istanbul 1282, Tatar transl. by M. Amīn b. ʿAbdallāh al-Yaʿqūbī, Kazan 1903. From which is *Qiṣṣat Sayyidinā Yūsuf*, C. 1279, *Qiṣṣat Samsūn al-nabī*, C. 1299.—3. *Kitāb al-kashf wal-bayān ʿan tafsīr al-Qurʾān*,

criticised by Ibn al-Jawzī for including many weak traditions, especially regarding the first suras, Ibn Taghr. (J.) 660, 10, additionally Berl. Fol. 3025, Landb.–Br. 489, Vat. V. 1394, Esc.^{2} 1321/2, 1414/5, Fez Qar. 21/5, 135/6, 218, Tunis Zayt. I, 100/2 Qilič ʿA. 79, Dāmād Ibr. 102, Fātiḥ 398/9, ʿUm. 460/1, Welīeddīn 130/3, Aleppo *RAAD* VIII, 369, Cairo^{1}I, 24, ^{2}I, 58, Mashh. III, 14$_{40}$, Medina *ZDMG* 90, 103, Āṣaf. I, 552$_{132}$, Rāmpūr I, 24$_{53}$, Frengī Maḥall, Nāṣir (*Tadhk. al-naw.* 21). Abstracts: a. Muḥammad b. al-Walīd b. Muḥammad b. Khalaf b. Abī Randaqa (d. 520/1126, p. 459), Cairo^{2} I, 61.—b. *Maʿālim al-tanzīl* by al-Baghawī, see below, p. 622. From which comes *Mabāḥith al-tafsīr* by Aḥmad b. Muḥammad b. al-Muẓaffar b. al-Mukhtār al-Rāzī (see p. 414, 16), Cairo^{2} I, 60.—4. Read: Leid. 1988.

3. Abu ’l-Ḥasan b. Ḥayṣām al-Būshanjī, a descendant (?) of Abū Nuʿaym Ḥamza b. Ḥayṣām al-Būshanjī, who is mentioned by Ibn Ḥibbān (see p. 273) in al-Samʿānī, *Ansāb*, 433b.

| *Qiṣaṣ al-anbiyāʾ*, a Persian translation by Muḥammad b. Asʿad b. ʿAbdalllāh al- 593
Ḥanafī al-Tustarī, Browne Cat. 131, J. 21, ḤKh IV, 518 (which has Sahl b. ʿAbdallāh al-Tustarī, different from Br. Mus. 25783, see *Islca* II, 129/34).

4. Abū ʿAbdallāh Muḥammad b. Aḥmad b. Muṭarrif al-Kinānī al-Ṭarafī was born in 387/997 and died in 454/1062. Ibn al-Faraḍī, *Taʾrīkh* II, 11, no. 1753. *Qiṣaṣ al-anbiyāʾ* Vat. V. Borg. 125$_{2}$, Esc.$_{2}$ 1700.

5. Muḥammad b. ʿAlī b. Kāmil wrote, in 697/1297:

Al-Ḥalba fī asmāʾ al-khayl al-mashhūra fi ’l-Jāhiliyya wal-Islām Bank. Hdl. 1687 (*Tadhk. al-naw.* 77).

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Chapter 5. Belles Lettres in Prose

1. Abū Saʿīd (Saʿd) Manṣūr b. Abi ʾl-Ḥusayn al-Ābī, d. 421/1030.

Al-Thaʿālibī, *Tatimmat al-Yatīma* I, 100/7, al-Bākharzī, *Dumya* 95. *Kitāb nathr al-durar* (*wa-nafāʾis al-jawhar*) *fi ʾl-muḥāḍarāt*, an abstract of *Kitāb al-ādāb* by Ibn al-Muʿtazz (see p. 129), additionally Leipz. 593, Br. Mus. Or. 5769 (*DL* 33), ʿĀšir I, 719, Cairo[2] III, 403, Mashh. XV, 42,$_{121}$, Yale Landb. 282, see Ch. A. Owen, Ar. wit and wisdom from A.S. al-A.'s *K.N. al-d.*, *JAOS* LIV, 240/75.

1a. After his pilgrimage Abu ʾl-Ḥusayn Yaḥyā b. Najāḥ b. al-Fallās al-Qurṭubī settled in Egypt, where he died in 422/1031.

Ibn Bashkuwāl 603/4, who has al-Qallās (al-Muẓaffar ʿAbd al-Malik b. Muḥammad b. Abī ʿAbd al-Malik b. Muḥammad b. Abī ʿĀmir, during whose reign he went on pilgrimage, is of course not the ruler of Valencia with the same name 453–7/1061–5, but the son of al-Manṣūr, who succeeded him as regent in 392/1002), Yāqūt, *GW* III, 327. *Jāmiʿ subul al-khayrāt*, ethical counsels, from which he had previously lectured in Mecca, Esc.[2] II, 777, Bāyezid 1888, Tunis Zayt. III, 206,$_{1644}$.

1b. Abū ʿAbdallāh Ẓāhir al-Ḥaddādī al-Bukhārī, d. 406/1015.

ḤKh IV, 291. *ʿUyūn al-majālis wa-surūr al-dāris*, an *adab* work, Brill–H.[1] 71, [2]123.

594 | 1c. To the ʿUqaylid ruler of Mosul, Sharaf al-Dawla Abu ʾl-Makārim Muslim b. Quraysh (453–78/1061–85), Abu ʾl-Ḥasan ʿAlī b. Ḥusayn b. Ḥasan al-Rukhkhajī dedicated:

Aḥāsin al-maḥāsin, an *adab* work in eight chapters on labour and its merits, asceticism, rhetoric and ethics, printed in *Khams rasāʾil*, Istanbul, Jawāʾib 1301, 146/171.

2. Abū Yaʿqūb b. Sulaymān al-Isfarāʾinī,[1] d. 488/1095.

ḤKh V, 411. *Maḥāsin al-adab wajtināb al-riyab*, additionally Bāyezīd 2634 (*MFO* V, 527), Cairo[2] III, 333 (attributed to Mūsā b. Yūsuf b. ʿĪsā al-Māridīnī al-Shāfiʿī).

1 Thus in al-Samʿānī *Ansāb* 33v different from 'Asfarāʾīn' in Yāqūt *GW* I 246, who is followed by Rieu among others.

3. Abu ʾl-ʿAbbās Muḥammad b. Isḥāq b. Ibrāhīm al-Jurjānī al-Thaqafī, fl. second half of the fifth century.

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Al-Muntakhab min kināyāt al-udabāʾ wa-ishārāt al-bulaghāʾ, print. C. 1308, together with al-Thaʿālibī's *al-Nihāya fi ʾl-taʿrīḍ* (see p. 500).

4. Abū Muḥammad Jaʿfar b. Aḥmad b. al-Ḥusayn al-Sarrāj al-Qāriʾ al-Baghdādī was born in Baghdad in 417/1026, 418, or 419. He made several trips to Egypt, Mecca, and Tyre (Ṣūr), where he lived for a time. He then returned to Baghdad, where he died on 11 Ṣafar 500/13 October 1106, or, according to others, in 501 or 502.

Yāqūt, *Irsh*. II, 401/5, Suyūṭī, *Bughya* 211. *Kitāb maṣāriʿ al-ʿushshāq*, whose individual *ajzāʾ* he provided with a maxim of one verse each, additionally Rāmpūr I, 617,359, print. Istanbul 1302 (based on ʿĀšir Reʾīs Muṣṭafā 906, see *Isl.* XX1, 87), C. 1325. Augmentation *Aswāq al-ashwāq* by Ibrāhīm b. ʿUmar al-Biqāʿī (d. 885/1480, see II, 142), ʿĀšir I, 745, Rāmpūr I, 576,9, Aligarh 128,16, from which *Qiṣṣat al-wāʿiẓ al-ṣāliḥ*, Cairo² III, 97. Abstract *Tazyīn al-Aswāq bi-tafṣīl* (*tartīb*) *Ashwāq al-ʿushshāq* by Dāʾūd al-Anṭākī (d. 1005/1596, see II, 364), additionally Br. Mus. Suppl. 1120/2, ʿĀšir I, 774, Cairo² III, 61, print. also Būlāq 1291, C. 1296, 1302, 1305, 1308, 1312, 1319. Excerpts from the *Aswāq al-ashwāq* are in *Mukhtārāt fi ʾl-muṭālaʿa al-ʿarabiyya*, Paris 1892 (Cairo III, 341). From the *Tazyīn al-Aswāq* and the | *Dīwān al-ṣabāba* of Ibn Abī Ḥajala (d. 776/1374, see s. II, 12), Ṣiddīq b. 595
Ḥasan Khān b. ʿAlī al-Bukhārī al-Qannawjī (fl. early 14th cent., see II, 504) produced an abstract entitled *Nashwat al-sakrān min ṣahbāʾ tadhkār al-ghizlān*, Ind. lith 1294, see R. Paret, *Früharabische Liebesgeschichten*, in *Sprache u. Dichtung*: hsg. v. Maynck u. Singer, vol. 40, Bern 1927.

5. Abū ʿAbdallāh (Abū Hāshim) Muḥammad b. ʿAbdallāh Abī Muḥammad b. Muhammad b. Ẓafar al-Ṣaqalī Ḥujjat al-Dīn was born in Mecca (or in Sicily, according to Ibn Khallikān). He went to Egypt when he was young, and then to al-Mahdiyya in Africa. When the allied Normans, Genoese, and Pisans conquered the city in 1087, he left for Sicily and then, by way of Egypt, went to Aleppo. There he wrote his Qurʾān commentary, in the madrasa of Ibn ʿAshrūn. But when he lost his books during a period of conflict between Sunnīs and Shīʿīs he went to Hama, where he was given an underpaid job in the *Dīwān*. He died there in 565/1169, or in 568.

Ibn Khall. no. 634 (tr. de Slane), III, 104ff., Yāqūt, *Irsh.* VII, 102, al-Ṣafadī, *al-Wāfī* I, 141/2, 228, 20, Suyūṭī, *Bughya* 59. 1. *Kitāb sulwān al-muṭāʿ fī ʿudwān al-atbāʿ*, first version, from 545/1150, additionally Gotha 2688, Wolfenb. Pet. Ros. 43, 121, second version, from 554/1159, additionally Leipz. 397, 397a, Paris 6512, 6567, Esc.^{2} 528 (illustrated), II, 713, 761, Algiers 1854, 4, 1873/6, Tunis Zayt. III, 251,$_{172}$ Cambr. 523/4, Suppl. 769, *Hesperis* XII, 117, 991, AS 1667, Fātiḥ 2648, Köpr. 1293, Lāleli 1793 (*MO* VII, 101), Dam. ʿUm. 86,$_{28}$, Mosul 165, 4, 21, Teh. II, 286, Cairo^2 III, 188, Āṣaf. I, 12, 35/100, Turkish translation by Khalīl Ef. zāde (d. 1168/1754), additionally Selīm Āġā 901, print. also Istanbul 1285, Amari, *Conforti politici*, 2nd ed. Florence 1882, Amari, *Bibl. ar.-sic.* 68ff., Chauvin, *Bibl.* II, 175.—2. *Kitāb anbāʾ nujabāʿ al-abnāʾ*, composed before 1, cited under the title *Durar al-ghurar* in *Sulwān*, Tunis 1279, 4, 2, descriptions of and anecdotes about: a. 10 Ṣāḥāba; b. the Ṣaḥāba's offspring; c. pious men; d. kings of the pagan Arabs and the Persians, additionally Leipz. 664, Paris 6032, Manch. 670, Brill–H.^{2} 192, Princ. 292, Esc.^{2} 1521, 2, 1702,$_2$ (under the title *al-Ghurar wal-durar fi nujabāʾ al-awlād*), ed. Muṣṭafā b. Muḥammad al-Qabbānī C. n.d. (Maṭbaʿat al-Taqaddum), 1322 (see Cheneb, *Revue Afr.* 1906, p. 280).—3. *Kitāb khayr al-bishar* (sic Esc.^{2} 1521, 1) *bi-khayr al-bashar*, additionally Cairo^2 V, 174, lith. C. 1280/1863, from which
596 *al-Mukhtaṣar fi khabar sayyid al-bashar* Mosul 106, | 90, 6.—4. *Kitāb yanbūʿ al-ḥayāt*, a Qurʾān commentary, additionally Berl. Oct. 1497, vol. 6. Paris 6607, Cairo^2 I, 66, vol. 5, Āṣaf. III, 222,$_{491}$.—5. *Sharḥ gharīb al-maqāmāt*, see p. 487.—In the preface to no. 1 he also mentions two works about ritual cleansing before prayer that he names as *Asālib al-ghāya fī aḥkām āya* (sura 5,$_8$) and *Mathna ʾl-istiʾnāf lil-maʿūna wal-ishrāf*.

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7. Abū Yaḥyā Zakariyyāʾ b. ʿAbdallāh al-Marāghī, fl. second half of the sixth century.

Kitāb al-ʿadad al-maʿdūd fi ʾl-muḥāḍarāt, additionally Cairo^2 III, 248, Selīm Āġā 750, abstract Berl. 8483,$_{22}$.

8a. Al-Mubārak b. Khalīl al-Khāzindār al-Badr al-Mawṣilī al-Urmawī, fl. sixth (?) cent.

Adab al-siyāsa bil-ʿadl wa-tabyīn al-ṣādiq al-karīm al-mudhahhab bil-ʿaql min al-aḥmaq al-laʾīm al-mukadhdhib al-nadhl Köpr. 1200 (*MSOS* XIV, 23), Cairo^2 III, 2.

8b. Shams al-Din Abu 'l-Qāsim Muḥammad b. Saʿīd b. Muḥammad al-Ḥāfiẓ al-Baṣrī, fl. sixth (?) cent.

Ḥilyat al-ādāb li-dhawi 'l-albāb, MS dated 677, Cairo² III, 88.

8c. Ismāʿīl b. ʿAbbād b. Muḥammad b. Wazīrān Abu 'l-Qāsim Kamāl al-Dīn al-Iṣfahānī was a fellow student of Aḥmad b. Muḥammad al-Silafī (d. 576/1180, see 624, 9).

Al-Risāla al-Qawsiyya, Cairo² III, 168.

8d. Abū ʿAlī al-Ḥasan b. ʿAlī b. Khalaf al-Qurṭubī al-Umawī al-Khaṭīb, b. 514/1120, d. 602/1205.

Ibn al-Abbār, *Takmilat al-Ṣila* I, 20, no. 46. *Rawḍat al-azhār wa-tuḥfat* (*bahjat*) *al-nufūs wa-nuzhat al-abṣār al-jāmiʿ li-funūn al-ādāb wa-siḥr al-albāb* Vat. V. 1164, Br. Mus. Or. 6347 (DL 60, attributed to ʿAlī b. Yaḥyā al-Qurṭubī).

8e. Muḥammad b. Abi 'l-Makārim Aḥmad b. Abi 'l-Faḍl Isfandiyār b. al-Muwaffaq b. Abī ʿAlī al-Nūshajī completed on 19 Rajab 642/22 December 1244:

Rūḥ al-insān wa-jalāʾ al-aḥzān fi 'l-muḥāḍarāt, Cairo² III, 172 (autograph).

8f. ʿAbdallāh b. ʿAbd al-Raḥmān b. ʿAbdallāh b. ʿAlī al-Najmī al-Faryābī al-Andalusi wrote, in 646/1248:

| *ʿUhdat al-muʾammil wa-ʿuddat al-mutamaththil* Āṣaf. II, 1516,64 (copied from the author's autograph). 597

8g. ʿAbd al-Raḥmān b. Aḥmad al-Anṣārī al-Kātib Nabīh al-Dīn Abū Ṭāhir, whose son Ismāʿīl copied *al-Nukat al-ʿaṣriyya* of Ibn ʿUmāra (see p. 570) in Shawwāl 611/Febr. 1215, wrote

Zawāhir al-jawāhir, an anthology covering all literary genres, vol. 1. Leipz. 607.

8h. Amīn al-Dawla Muḥammad al-Sharīf b. Muḥammad b. Hibatallāh al-Ḥusaynī al-Afṭasī al-Nassābī (ḤKh VI, 409).

Al-Majmūʿ al-lafīf Paris 3388, see *Mashriq* XXII, 303 n. 4.

8i. Shams al-Dīn Muḥammad b. Aḥmad Abū ʿAbdallāh al-Muqriʾ al-Anbārī wrote, around the middle of the seventh/thirteenth century:

Al-Mukhtār min nawādir al-akhbār, printed in the margin of al-Qazwīnī's *Mufīd al-ʿulūm* (see below p. 499), C. 1310, see Cheikho, *Chrest. ar.* 334.

8k. An anonymous author wrote for al-Malik al-Muʿaẓẓam Ghiyāth al-Dīn Tūrānshāh (d. 1 Muḥarram 648/5 April 1250), after his victory over Saint Louis (Louis IX) on 8 February 1250:

Badāʾiʿ al-ḥikam fī ṣanāʾiʿ al-kalim Paris 333/8, 1.

8l. ʿAlāʾ (ʿAzīz) al-Dīn b. al-Kamīlī al-Manṣūrī b. al-Mukhliṭa al-Mālikī compiled from ca. 95 works:

Al-Kitāb al-ʿazīz al-muḥallā, a miscellaneous work written for general entertainment, Berl. 8405 (which mistakenly has 'ca. 880/1475'), Yeni 875 (photograph in Cairo), Top Kapu 2410 (*RSO* IV, 710), Jerus. Khāl. 46, 11, Cairo² III, 250. A better-ordered abstract of it, *Nuzhat al-albāb al-jāmiʿ li-funūn al-ādāb* (ḤKh VI, 323, 13672), was written by Muḥammad b. ʿAbdallāh b. al-Ḥājj al-Naḥwī al-Qurṭubī (d. 641/2) at the instigation of the imam Amīr al-Muʾminīn Abu 'l-Fidāʾ Ismāʿīl b. al-Mawlā al-Sharīf (who was not the famous Ayyūbid [see II, 44], as stated in Cat. Paris), Paris 3526, Cairo² III, 408.

8k. Ismāʿīl Hibatallāh b. Abi 'l-Riḍā al-Mawṣilī dedicated to the *atabeg* Tughril Bek (d. 631/1233):

598 | *Ghāyat al-wasāʾil ilā maʿrifat al-awāʾil*, on people who did things for the first time ever, e.g. Rūdakī being the first Persian poet, Cambr. 701.—2. *Kashf al-muhimmāt fi sharḥ al-abyāt* (?), Mosul 186, 298.

8n. An anonymous author, the father of a certain ʿImād al-Dīn Abu 'l-Maʿālī Aḥmad, wrote, in 636/1238:

Nawādir al-mulaḥ wal-akhbār wa-faḍāʾil al-ḥikam wal-ashʿār Cambr. 1200.

9. Read: Al-Amīr ʿAlī b. Muḥammad b. al-Riḍā b. Muḥammad al-Ḥusaynī etc.

10. Jamāl al-Dīn Abu 'l-Durr Yāqūt al-Mustaʿṣimī al-Baghdādī, the famous calligrapher whose date of death is fixed by Fuwatī, *al-Ḥaw. al-jām.*, 500, in 698/1298,

must actually have died after 704/1304 because a Qurʾān in his hand dating from that year is kept in the Kitābkhāne-yi Riḍawī in Mashhad (Ettesami, Teh. II, p. 186, bottom, *JA* 223, fs. annexe 133).

In his hand are AS 3764/5 (662 AH), 3881 (681 AH), 3881b (684 AH), 4252 (668 AH), Fātiḥ 4041 (697 AH), a copy of the *Kāfiya* in Teh. II, no. 318, and possibly also the wonderful codex of the *Dīwān al-ḥādira* with a commentary by Muḥammad al-Yazīdī (see p. 54), Berl. Fol. 2694. 1. *Kitāb akhbār wa-ashʿār wa-mulaḥ wa-fiqar wa-ḥikam wa-waṣāyā muntakhaba*, additionally AS 3763/5 (*WZKM* 26, 77/8), 4306 (ibid.), 4814, with the title *Majmūʿat ḥikam wa-ādāb wa-ashʿār wa-āthār wa-fiqar muntakhaba* in Cairo² III, 330, with the title *Muntakhabāt ḥikam wa-ādāb wa-akhbār wa-āthār wa-fiqar* in *Thalāth rasāʾil* Istanbul 1297, from which is *Nubdha min aqwāl al-fuḍalāʾ jamaʿahā Y. al-M. sanat 681* in *Tanzīh al-albāb fī ḥadāʾiq al-ādāb jamaʿahu wa-rattabahu ʾl-quss Yūsuf Dāʾūd al-Sūryānī*, Mosul, Dominic. 1863, p. 4/23, *al-Amthāl al-ḥikmiyya* ibid. 141/65.—2. *Asrār al-ḥukamāʾ* Köpr. 1205, see *MSOS* XIV, 2, print. Istanbul 1300.—3. *Fiqar ultuqiṭat wa-jumiʿat ʿan Aflāṭūn fī taqwīm al-siyāsa al-mulūkiyya wal-akhlāq al-ikhtiyārīya* AS 2820 (680 AH from his autograph).—4. A eulogy on the vizier al-Juwaynī is in al-Fuwaṭī, *al-Ḥaw. al-jām*. 428.

11. Abū ʿAbdallāh Muḥammad b. Aḥmad b. Muḥammad b. al-Jallāb al-Fihrī, ca. 664/1265.

Rūḥ al-shiʿr wa-dawḥ al-shajar, an anthology, of which the abstract *Lumaḥ al-siḥr min R. al-sh. wa-d. al-sh*. by Abū ʿUthmān b. Ynsun (sic) was made in Almería in Rajab 739/January 1339, Cairo² III, 319, Rabat 494,1; it is probably Ibn Luyūn, see ad II, 266.

| 12. Nāṣir al-Dīn Abū Bakr b. Muḥammad b. ʿAbdallāh al-Muḥsin al-Fuwwī 599
wrote, before 700/1300:

Al-Durr al-maknūn fī gharāʾib al-funūn, of which an abstract entitled *al-Durr al-mathqūb fī musāmarāt al-muḥibb wal-maḥbūb* was made in Cairo in 1123/1711 by Ibrāhīm b. ʿAbdallāh, the secretary of Aḥmad Katkhudā Bar Maqsīn Mustaḥfaẓān, Leipz. 609, an anonymous abstract Leid. 486.

13. Abū ʿIzz al-Dīn (Abu ʾl-ʿIzz) b. Ismāʿīl al-Jabbās.

Qalāʾid al-ʿiqyān fī ādāb al-ikhwān, ḤKh IV, 566, Munich 602 (MS dated 701).

14. Abu 'l-ʿAbbās Aḥmad b. Muḥammad b. ʿAlawiyya al-Shajarī, who had adopted the name of Jirāb al-Dawla while in Iraq, wrote the collection of anecdotes:

Tarwīḥ al-arwāḥ wa-miftāḥ al-surūr wal-afrāḥ, Paris 3527.

15. Al-ʿAbdūsī (?) wrote, after 669/1270:

Anīs al-jalīs wa-nadīm al-raʾīs, which contains a history of the Fāṭimids up to 669, Vienna 419, cf. *Catalogue d'une collection de 500 mss. or.* (*contenant les mss. de Rousseau*), Paris 1817, p. 33.

16. ʿUbaydallāh b. Aḥmad b. Muḥammad al-Zajjālī, who died in Morocco in 694/1294.

Riyy al-uwām wa-marʿa 'l-sawām fī nukat al-khawāṣṣ wal-ʿawāmm, an anthology, *Hésperis* XII, 116, 985.

17. Aḥmad b. Sulaymān b. Ḥumayd al-Kisāʾī wrote for the Ayyūbid ruler al-Malik al-Ashraf Abu 'l-Muẓaffar Mūsā b. Sayf al-Dīn Abū Bakr (d. 635/1237):

Rawḍat al-ʿāshiq wa-nuzhat al-maʿshūq, Serāi 2373 (see Rescher, *RSO* IV, 704, Ritter, *Isl.* XXI, 87).

18. At the end of the seventh century an anonymous author wrote in the Maghreb:

Uns al-ʿāshiq wa-riyāḍ al-ḥubb al-wāmiq, an anthology of love stories and love poems, Pet. see C. Salemann and V. Rosen, *Ind. alph.* 27, and Fez, see Kračkovsky, *al-Andalus* II, 197/205.

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Chapter 6. *Ḥadīth*

1 *Iraq, the Jazīra, Syria, and Arabia*

1. Abu 'l-Qāsim al-Ḥusayn b. ʿAlī b. Muḥammad b. Yūsuf b. Baḥr b. Bahrām al-Wazīr al-Maghribī was born in Egypt on 13 Dhu 'l-Ḥijja 370/20 June 981. Having made it under the Fāṭimids to the position of *nāẓir dīwān al-zamān*, the caliph al-Ḥākim killed his father, uncle, and both his brothers on 3 Dhu 'l-Ḥijja 400/19 July 1010. He fled (according to al-Dhahabī in Ibn al-Qalānisī, ed. Amedroz, 64n, in the year 402) to Ramla in Palestine. There he turned the emir of the Syrian Arabs, al-Ḥassān b. al-Ḥasan b. al-Mufarrij b. Daghfal b. Jarrāḥ al-Ṭā'ī, and the sharif of Mecca, al-Rashīd billāh Abu 'l-Futūḥ al-Ḥasan b. Jaʿfar, against al-Ḥākim. At his instigation the sharif adopted the title of caliph and took up residence in Ramla. However, when al-Ṭā'ī restored cordial relations with al-Ḥākim and al-Rashīd moved back to Mecca, Abu 'l-Qāsim was forced to flee to Iraq, where he joined the vizier Fakhr al-Mulk, and once had a learned discussion with Elias of Nisibis on Christian dogma (see cod. Paris 2069). When his patron was murdered in Wāsiṭ, he first went to Baghdad and then to Mosul, where the ʿUqaylid Muʿtamid al-Dawla Qarwāsh b. Hāni' appointed him his secretary, and soon after the Būyid Musharraf al-Dawla appointed him as his vizier. When his master was chased from Baghdad he returned to Qarwāsh, but, because of the order of Caliph al-Qādir billāh, the latter was forced to expel him. Consequently, he went to Mayyāfāriqīn, | where he died in 418/1027 601
(or in 428/1037), after being appointed the vizier of Abū Naṣr b. Marwān, the prince of Diyārbakr (402–53/1011–61).

Al-Thaʿālibī, *Tatimmat al-Yatīma* I, 24/5, Yāqūt, *Irsh.* IV, 60/4, Ibn al-Qalānisī, ed. Amedroz, 64, al-Dhahabī, *Ta'r. al-Isl.* ibid. n., Ibn Taghrib. (C.) IV, 266, (Juynb.) 642. Vollers, *Zentralbl. f. Bibliothekswesen* XVI, 412. 1. *Sīrat al-nabī*, an adaptation of Ibn Hishām, vol. III, Landb.–Brill 243.—4. Edition of the *Fihrist*, see p. 147.—5. *Kitāb al-munakhkhal, mukhtaṣar Iṣlāḥ al-manṭiq*, see p. 117.—6. *Kitāb adab al-khawāṣṣ fi 'l-mukhtār min balāghat qabā'il al-ʿArab wa-akhbārihā wa-ansābihā wa-ayyāmihā* Bursa Ḥu. Č. 19 (*ZDMG* 68, 51).—7. Poems with biographical elements Ambr. A. 119, v (*RSO* III, 912).

1a. Abū Muḥammad al-Ḥasan b. Muḥammad b. Ḥasan b. Khallāṣ was born in 352/963 and died in 439/1048.

Some of the *ḥadīth* transmitted by him are in Bank. V, 2, 317, 2.

1b. Abū Ṭālib Muḥammad b. ʿAlī b. al-Fatḥ b. al-ʿUshārī was born in Muḥarram 366/September 976 and died on 29 Jumādā I 441/30 October 1049.

Al-Samʿānī, *Ansāb* 391v. *Faḍā'il Abī Bakr al-Ṣiddīq* Cairo[1] V, 100 [2]V, 288 (based on a copy that he had apparently read in Rajab 446, see above), see Horovitz, *MSOS* X, 16.

1c. Abu 'l-Qāsim ʿAbd al-Malik b. Muḥammad b. ʿAbdalllāh b. Bishrān, a student of Daʿlaj b. Aḥmad (d. 351/963), was still alive in 428/1036.

Al-Dhahabī, *Ḥuff.* III, 97. Part of his *Amālī* is in Bank. V, 2, 317.

1d. Abū Bakr Muḥammad b. ʿAlī b. ʿUmar al-Muṭṭawiʿī al-Ghāzī al-Nīsābūrī taught in Mecca and wrote two books on the leaders of the pilgrimage on the Day of ʿArafa from the year 9 to 435/1043.

Bibl. Ar.-Hisp. IX, 1, 295. 1. *Kitāb man ṣabara ẓafira*, a biography of the Prophet based on Muḥammad b. Isḥāq, but with many *ḥadīth* not found in Ibn Hishām, MS in Nicholson's possession; see *Or. St. Nöldeke* I, 23/32, abstract Dam. Z. 33, 56, 1.—2. *Ta'līf fi 'l-taṣawwuf*, see *Hesperis* XII, 115, 984,6.

602 | 2. Abu 'l-Fatḥ Muḥammad b. ʿAbd al-Raḥmān b. ʿUthmān al-Karājakī (see al-Samʿānī, s.v.) al-Shīʿī lived around 425/1034 in Egypt and died in 499/1057.

1. *Maʿdin al-jawāhir etc.*, additionally Rāmpūr II, 366,312.—2. *Kanz al-fawā'id* in individual *rasā'il*, Mashh. I, 70,226.

2a. Al-Murtaḍā Ḏhu 'l-Sharafayn Abu 'l-Maʿālī Muḥammad b. Aḥmad al-Ḥusaynī al-Baghdādī, fl. ca. 468/1075.

ʿUyūn al-akhbār fī manāqib al-akhyār, traditions on the virtues of the Quraysh, the Prophet, the caliphs, the *Ahl al-bayt*, and the *Muhājirūn*, Vat. V. 1461.

Ad p. 378

4. Al-Amīr Abū Naṣr ʿAlī b. Hibatallāh b. ʿAlī b. Mākūlā al-ʿIjlī was born on 5 Shaʿbān 422/29 July 1031.

Yāqūt, *Irsh.* V, 435/40, al-Dhahabī, *Tadhk.* IV[1], 5, [2]27, Ibn Taghr. (J.) 765, *Taʿl. san.* 41. 1. *Kitāb al-ikmāl fi 'l-mukhtalaf min asmā' al-rijāl* (*fi 'l-asmā'*

wal-kunā wal-ansāb), an adaptation of the works by al-Khaṭīb al-Baghdādī (p. 563), al-Dāraquṭnī (p. 275), and ʿAbd al-Ghanī al-Azdī (p. 281), read: Br. Mus. Suppl. 631, additionally Esc.^{2} 1647/9, Fez Qar. 649 (entitled *al-Ikmāl fī rafʿ ʿāriḍ al-irtiyāb*), Asʿad 410, Top Kapu III, 2987 (Weisw. 127), Cairo^2 I, 69, Āṣaf. I, 772,101/2, and in various Indian libraries (*Tadhk. al-naw.* 98). A *dhayl* thereto: a. Manṣūr b. Salīm al-Shāfiʿī Muḥtasib al-Iskandariyya (p. 573), Cairo^2 I, 73, ^{2}VI, 92.—b. Anon. *Ikmāl al-ikmāl* ibid. ^{2}I, 69.—2. *Tahdhīb mustamirr al-awhām ʿalā dhawi 'l-maʿrifa wa-uli 'l-afhām*, on dubious proper names, Faiẓ. 1584, *ZDMG* 68, 370.

5. Al-Qāsim b. al-Faḍl al-Thaqafī, who died in 489/1096.

1. *Arbaʿūna ḥadīthan*, additionally Cairo^2 I, 85.—2. *al-Fawā'id al-ʿawāli* ibid. 136.

Ad p. 379

6. Muḥammad b. ʿAlī b. ʿAbdallāh al-Mawṣilī b. Wadʿān Abū Naṣr, d. 494/1101.

Kitāb al-arbaʿīn al-wadʿāniyya, additionally Brill–H.^{2} 757,1, Paris 722, 7, Cambr. 591, Vat. v. 582,4, Borg. 159,5, Bank. v, 1, 274, see Kern, *Festschr. Sachau* 342; with comment. Cairo^2 I, 128, by ʿAbd al-ʿAzīz b. Aḥmad al-Bārjīljamī also Selīm Āġā 293.

| 6a. Abu 'l-Fawāris al-Sharīf Ṭarrād b. Muḥammad al-ʿAbbāsī al-Zaynabī, whose son, Abu 'l-Qāsim ʿAlī, the vizier to the caliphs al-Mustarshid and al-Muktafī, died in Ramaḍān 538/March 1144. 603

Majlis al-rawḍa, a collection of *ḥadīth*, Madr. 575, 4.

6b. Abu 'l-Fatḥ Naṣr b. Ibrāhīm b. Naṣr al-Maqdisī studied in Tyre, Diyarbakr, and Damascus, after which he worked as a teacher in Jerusalem and Tyre. Ten years later he went to Damascus where he taught for nine years, living off the revenues of his estate in Nablus. He died in Damascus on 9 Muḥarram 490/28 December 1096.

Ibn ʿAsākir, *Tabyīn kadhib al-muftarī* 286/7. A treatise on the genealogy and kinship of the Prophet, based on lectures given in 444/1052, Algiers 1803,6.

7. Abū Isḥāq Ibrāhīm b. Muḥammad b. Khalaf b. Ḥamdūn, fl. fifth century.

Muʿjizāt al-anbiyāʾ also Bol. 113,2.

8. Abu ʾl-Faḍl Muḥammad b. Ṭāhir b. ʿAlī al-Maqdisī b. al-Qaysarānī al-Ẓāhirī, d. 507/1113.

Al-Dhahabī, *Tadhk. al-ḥuff.* IV, 37ff., *Mīzān al-iʿtidāl* II, 393, Ibn Ḥajar, *Lisān* V, 207ff., Ibn al-ʿImād, *ShDh* IV, 18, Wüst. *Gesch.* 224. 1. *Kitāb al-ansāb al-muttafiqa fi ʾl-khaṭṭ al-mutamāthila fi ʾl-naqṭ wal-ḍabṭ*, additionally Leid. 132, print. Hyderabad 1323, with the title *al-Mushtabih min al-asmāʾ wal-ansāb* in Dam. Z. 129,5.—2. *Tadhkirat al-mawḍūʿāt, wa-hiya aḥādīth rawāha ʾl-kadhaba wal-mukharrajūn wal-ḍuʿafāʾ wal-matrūkūn* Cairo² I, 9.—4. *Kitāb aṭrāf al-kutub al-sitta* ḤKh 876, Fez Qar. 643 = (?) *Shurūṭ al-kutub al-sitta* Landb.–Br. 49.—5. *Kitāb al-jamʿ bayna kitābay Abī Naṣr al-Kalābādhī* (see p. 280, 0) *wa-Abī Bakr al-Iṣbahānī* (Aḥmad b. ʿAlī b. Manjawayh, d. 428/1036, see Būhār 231) *fī rigāl al-Bukhārī wa-Muslim*, additionally Faiẓ. 499, 1374, Bank. Hdl. 689,2, Āṣaf. I, 786,38, Cairo² I, 325 (Weisw. 97), Hyderabad 1323 = *Kitāb al-jamʿ bayna rijāl al-Ṣaḥīḥayn* Cairo² I, 72, Bank. XII, 689, ii.—6. *Iḍāḥ al-ishkāl fī man ubhima ismuhu min al-nisāʾ wal-rijāl* Jer. Khāl. 77,12.—7. *Ṣafwat al-taṣawwuf* Leipz. 219, Fātiḥ 2718 (Berl. sim. 68), Dam. ʿUm. 66,86 and in a library in India (*Tadhk. al-naw* no. 349), see *Isl.* XXI, 93.—8. *Fī jawāz al-samāʿ* Köpr. 391, ibid.—9. *Tadhkirat al-mawḍūʿāt* (= 2?) Cairo 1323, 1327.—10. *Aṭrāf al-gharāʾib wal-afrād* Cairo² I, 89.—11. A *Risāla fī jawāz al-naẓar ila ʾl-murd* is attributed to him in Ibn al-Jawzī, *Talbīs Iblīs* 176,8, 284 (see Ritter, *Isl.* XXI, 92), and in Sibṭ b. al-Jawzī's *Mirʾāt al-zamān*, based on ḤKh II, 78.

604 | 9. Abū ʿAbdallāh Muḥammad b. al-Faḍl al-Farāwī[1] al-Ṣaʿīdī al-Nīsābūrī Kamāl al-Dīn al-Shāfiʿī was born in Nishapur in 441/1049. He studied under Imām al-Ḥaramayn and after making the pilgrimage he taught at al-Madrasa al-Naẓīḥiyya. He died on 21 Shawwāl 530/24 July 1137.

Ibn Khall. no. 594 (I, 617), al-Subkī, *Ṭab.* III, 92/4, Yāqūt, *GW* III, 861, 12, Ibn al-ʿImād, *ShDh* IV, 96.

10a. Abu ʾl-Maʿālī ʿAbd al-Munʿim was born in 497/1103–4.

Al-Arbaʿūn al-subāʿiyyāt, Paris 722,5.

1 I.e. from Farāwa near Nasā; Yāqūt op. cit. on the border of Khwārizm (al-Samʿānī s. v. read: *bil-thaghr*).

10b. Ibn Fahd al-Hāshimī wrote for Abu 'l-Maḥāsin Yūsuf, the inspector of the Fāṭimid army under the caliph al-ʿĀḍid li-Dīn Allāh (555–67/1160–71):

Al-Durar al-saniyya wal-jawāhir al-bahiyya min al-aḥādīth al-nabawiyya, on good works, Paris 821.

10c. Abū Mūsā Muḥammad b. Abī Bakr ʿUmar b. Abī Mūsā al-Madīnī, d. 581/1185, wrote:

Ṭiwāl(at) al-aḥādīth, based on the *Akhbār wa-ghurar al-qiṣaṣ wal-āthār*, with many weak *ḥadīth*, ḤKh IV, 167, Berl. Oct. 1447.

Ad p. 380

11. Abū Muḥammad ʿAbd al-Raḥmān b. Marwān b. al-Munajjim al-Maʿarrī, preacher to the ʿAbbāsids, died in 557/1162.

1. *Kitāb al-ʿaqā'iq fī ishārāt al-daqā'iq wa-jawāhir al-ḥaqā'iq fi 'l-ishārāt wal-ḥikāyāt wal-raqā'iq*, additionally Leipz. 165 (*Sīrat Ādam wa-Ḥawwā'*), Hamb. 84, Pet. AMK 936 (ḤKh 8174 only known from a quotation in a Qur'ān commentary).—2. *al-Majālis fī dhikr al-nabī Mūsā* (author al-Shaykh al-Maʿarrī?), Djelfa, *Bull. de Corr. Afr*. 1884, 375,59.

12. Muhammad b. ʿAbd al-Raḥmān b. Muḥammad b. Masʿūd al-Fanjdahī (Banjdihī, Bandahī) was born in Rabīʿ II 522/April 1128 in Panjdih, in Khurāsān. By way of Baghdad he went to Damascus, where he tutored Ṣalāḥ al-Dīn's son Malik, and died on 27 Rabīʿ I 584/26 May 1188.

| Yāqūt, *Irsh*. VII, 20, Suyūṭī, *Bughya* 66. 2. *Sharḥ al-maqāmāt al-Ḥarīriyya* see p. 487. 605

13. Abū Bakr Muḥammad b. Mūsā b. ʿUthmān b. Ḥāzim Zayn al-Dīn al-Ḥāzimī al-Hamadhānī al-Shāfiʿī, who died on 18 Jumādā I 584/16 July 1188.

Al-Subkī, *Ṭab*. IV, 189, al-Dhahabī, *Ḥuff*. IV, 1157, 2151, al-Yāfiʿī, *Mir. al-jan*. III, 479, Ibn al-ʿImād. *ShDh* IV, 282. 1. *Kitāb al-iʿtibār fi 'l-nāsikh wal-mansūkh min al-ḥadīth*, additionally Brill–H.2 775, Cairo1 I, 200, 2I, 90, Esc.2 1522, 1800, 8, 1802, 1852, Fātiḥ 1111, Aleppo, *RAAD* XII, 473, Fez Qar. 651, Bank. V, 2, 310/1, Āṣaf. III, 226, 640, print. Hyderabad 1319, ed. Muḥammad Rāġib al-Ṭabbākh, *Aleppo* 1346/1927.—2.

With the title *ʿUjālat al-nasab fī maʿrifat ansāb al-ʿArab* Köpr. 1578, 2 (*MSOS* XV, 3), Fātiḥ 1111, Aleppo, Madr. Aḥmadiyya, Lugha 882 (Weisw. 133).—3. *Kitāb fīhi ma ʾttafaqa lafẓuhu wakhtalafa musammāhu min al-amkina al-mansūb ilayhā nafar min al-ruwāt wal-mawāḍiʿ allatī dhukirat fī maghāzī rasūl Allāh* or *al-Muʾtalif wal-mukhtalif fī asmāʾ al-buldān* Strasbourg, *ZDMG* XL, 307, Lālelī 2140 (Weisw. 142).—4. *Shurūṭ al-aʾimma al-khamsa, al-Bukhārī, Muslim, Abū Dāʾūd, al-Tirmidhī, al-Nasāʾī*, ed. Ḥusām al-Dīn al-Qudsī, Damascus 1346.

14. Taqī al-Dīn ʿAbd al-Ghanī b. ʿAbd al-Wāḥid b. Surūr al-Jammāʿīlī al-Maqdisī, who was born in Jammāʿīl, near Nablus, was an outstanding representative of the Ḥanbalī *madhhab*. After extensive study tours he settled in Cairo, and died in 600/1203.

Al-Dhahabī, *Tadhk. al-ḥuff.* IV, 160/8. 1. *Kitāb ʿumdat al-aḥkām ʿan sayyid al-anām* (*min aḥādīth al-nabī ʿalayhi al-salām*), additionally Brill–H.[1] 390, [2]713,5, Paris 726/7, Pet. AMK 936 (mistakenly attributed to Ibn Qudāma, 398, 3), Sulaim. 576, Cairo[2] I, 132, Dam. ʿUm. 53,65/6, Fez Qar. 601, Āṣaf. I, 646,163,2 III, 728,407, entitled *al-ʿUmda fi ʾl-aḥkām al-manqūla min khayr al-anām*, Esc.[2] 1471, with the title *ʿUmdat al-ḥadīth*, Fez Qar. 1438,1, printed after al-Nawawī's *Arbaʿūn*, Delhi 1895, later in *Majmūʿat al-ḥadīth al-Najdiyya*, C. 1342, 95/208.—Commentaries: a. *Iḥkām al-aḥkām* by Ismāʿīl b. Aḥmad b. al-Athīr al-Ḥalabī (d. 699/1299, see p. 580), based on the lectures of Ibn Daqīq al-ʿĪd (d. 702/1302, see II, 63), additionally Berl. Qu. 970, Leipz. 321, Heid. *ZS* X, 95, Brill–H.[1] 391, [2]716, Tunis Zayt. II, 31, Faiẓ. 81, Cairo[2] I, 84, Medina *ZDMG* 90, 112, Fez Qar. 603/6 (attributed to Ibn Daqīq al-ʿĪd), Āṣaf. I, 604, 1132 (the same), print. Delhi 1313, C. 1346.—e., additionally AS 1331.—f., additionally Cairo[2] I, 90.—g. *Riyāḍ al-afhām* by ʿUmar b. ʿAlī al-Fākihānī al-Iskandarī (d. 731/1331, see II, 22), Fez Qar.
606 602, 606, Tunis Zayt. II, 119, Bank. V, 2, 327.—h. Ibn Taymiyya (see II, 100), | Dam. ʿUm. 53,7.—i. Abū ʿAbdallāh b. al-ʿAṭṭār al-Shāfiʿī, Brill–H.[2] 717.—k. *ʿUddat al-afhām* by ʿAlāʾ al-Dīn ʿAlī b. Muḥammad b. Ibrāhīm b. ʿUmar al-Baghdādī, who was born in 741/1340, Tunis Zayt. II, 135.—l. *al-ʿUdda fī iʿrāb al-ʿUmda* by ʿAbdallāh b. Muḥammad b. Farḥūn al-Yaʿmurī (ca. 774/1372, see II, 171), Cairo[2] I, 131.—m. *Taṣḥīḥ ʿUmdat al-aḥkām* by Muḥammad al-Zarkashī (d. 794/1392, see II, 91), Medina *ZDMG* 90, 112 (as *Taʿlīqa* Āṣaf. I, 616,249).—n. *al-ʿUdda ʿalā sharḥ al-ʿUmda* by Sayyid Muḥammad al-Amīr al-Ṣanʿānī, ibid. 113.—o. *Taysīr al-marām* by Muḥammad b. Aḥmad b. Mīrzā al-Tilimsānī, Cairo[2] I, 99.—3. *al-Kamāl fī maʿrifat* (*asmāʾ*) *al-rijāl*, additionally Faiẓ. 1506/8, Cairo[2] I, 78, Mashh. X, 2,5/9, Calc. Madr. 330, Bank. XII, 698, wrongly attributed by ḤKh and later, below p. 360, to Ibn al-Najjār, see Goldziher, *MSt* II, 263. Jamāl al-Dīn Yūsuf b.

ʿAbd al-Raḥmān b. al-Zakī al-Mizzī (d. 742/1341, see II, 64) wrote a supplement and corrigenda to it with the title *al-Tahdhīb*, which was completed by ʿAlāʾ al-Dīn Mughlaṭāʾī b. Qilič (d. 762/1361, see II, 48), with the title *Ikmāl Tahdhīb al-Kamāl*, first part Faiẓ. 1427 (autogr.), 1426, 1429, Lālelī 429 (see Ritter, *Isl.* XVII, 252), NO 745/8, Fātiḥ 4304 (Spies 101ff.), Ḥamīd. 226, Köpr. 272/4, Cairo^2 I, 71, Medina, *ZDMG* 90, 116, Mashh. X, 2,$_{5/9}$, Āṣaf. I, 779, 780, Bank. XII, 699, last part Qilič ʿA.P. 190/1, Faiẓ. 1478/9, (autogr.), Berl. 9930/1, Paris 2089/91, Bodl. I, 754, II, 594, Br. Mus. 1635, Suppl. 627, Or. St. Browne 144, 54, Cairo^1 I, 233 (introduction in Spies, 106/10). Abstract by Muḥammad b. Aḥmad al-Dhahabī (d. 748/1348, see II, 46) entitled *al-Tadhhīb* (*fī mukhtaṣar*) *Tahdhīb al-Kamāl* Berl. 5182/3, 9933/4, Gotha 1757, Leid.^{1} 1094, Landb.–Br. 602, Brill–H.^{2} 198, Br. Mus. 4642, Suppl. 628, Asʿad 292, Köpr. 407/10, Fayẓ. 1416/20, Serāi 410, Selīm Āġā 848, a second abstract, *Talkhīṣ al-Tadhhīb*, Cairo^2 I, 71 or *al-Kāshif fī maʿrifat asmāʾ al-rijāl* Esc.^{2} 1784, Dāmād Ibr. 390, Köpr. 386/7, Selīm Āġā 732, 832, Fez Qar. 630, Cairo^1 I, 242, ^{2}I, 77, V, 301, Dam. ʿUm. 24,$_{320}$, Aleppo, *RAAD* VIII, 369, XII, 474, Āṣaf. I, 786,$_{142}$, Rāmpūr I, 138,$_{42}$, Būhār 232, Bank. XII, 700 (*Tadhk. al-naw.* 100), to which there is a *dhayl* by ʿAbd al-Raḥīm al-ʿIrāqī (see II, 65) in Köpr. 386, iv. See A. Fischer, *Biographien von Gewährsmännern des Ibn Isḥāq, hauptsächlich aus al-Dhahabī*, Leiden 1890, *ZDMG* 44, 401/44.—revised edition of the *Tahdhīb al-Tahdhīb* by al-Mizzī by Ibn Ḥajar al-ʿAsqalānī (d. 852/1448, see II, 67), Welīeddīn 325/7, Fez Qar. 627/8, Cairo^2 I, 71, Rāmpūr I, 137,$_{35/7}$, Būhār 234/41, print. Delhi 1891, Hyderabad 1325/7 in 12 volumes. Abstract *Taqrīb al-Tahdhīb*, Berl. 9954/5, Selīm Āġā 780/2, Yeni 837/8, (other MSS in Istanbul in Spies, 115), Cairo^1 I, 232, ^{2}I, 71, App. 10, Mosul 54, 101, Mashh. X, 4,$_{10}$, Rāmpūr I, 136, Bank. XII, 701, cf. Berl. 9337/8, print. Delhi 1308, 1320, Lucknow 1271/2, 1903.—Other abstracts of the *Tahdhīb*: a. *Ikmāl Tahdhīb al-Kamāl* by Ibn al-Mulaqqīn (d. 804/1410, see II, 92), Cairo^1 I, 227.—b. *al-Aḥādīth al-ʿawāl min T. al-K.* by Aḥmad b. ʿUmar b. ʿAlī b. ʿAbd al-Ṣamad al-Baghdādī al-Jawharī (d. 809/1406), ibid. ^{1}I, 258, ^{2}I, 83.—c. *Khulāṣat Tahdhīb al-K.* by Aḥmad b. ʿAbdallāh b. Abi ʾl-Khayr al-Anṣārī al-Khazrajī al-Ṣafʿīdī Ṣafī al-Dīn (d. 923/ 1517), Cairo^2 I, 293, Yale, Landb. Torrey, *Futūḥ Miṣr* 26, print. Būlāq | 1301, C. 1322.—d. Ibn al- 607
Shiḥna (II, 142?), *Tahdhīb al-kitāb fī asmāʾ al-rijāl* Qilič ʿA.P. 190/1.—e. al-Khaṭīb al-Qarṣī in Aleppo, *RAAD* VIII, 370.—f. *Muntakhab min Tahdhīb al-Kamāl lil-Mizzī* by ʿImād al-Dīn Abū Bakr b. Abi ʾl-Majd al-Ḥanbalī al-Baʿlabakkī (d. 804/1410), Aleppo, *RAAD* XII, 474.—g. Anon. Berl. Oct. 3731.—5. *ʿAqīda*, additionally Āṣaf. III, 728, 40, 3.—6. *Miḥnat al-imām Aḥmad b. Ḥanbal al-Shaybānī*, additionally Cairo^1 IV, 142, ^{2}V, 328.—7. *al-Naṣīḥa etc.*, additionally Berl. Fol. 3385,$_1$, Cairo^2 I, 158.—8. *al-Miṣbāḥ fī ʿuyūn al-ṣiḥāḥ* Cairo^2 I, 149.

Ad p. 381

14a. Abū Muḥammad ʿAbd al-Jalīl b. Mūsā al-Anṣārī wrote, after Ibn Fūrak (p. 277) but before 605, the date of the manuscript:

1. *Bayān mushkil al-aḥādīth al-nabawiyya*, a reinterpretation of anthropomorphic *ḥadīth*, Lālelī 409 (Ritter, *Isl.* XVII, 257).—2. *Mukhtaṣar Shuʿab al-īmān* (see p. 349), Cairo² I, 206 (which has 'al-Qaṣrī').

14b. Abū Naṣr Aḥmad b. Muḥammad b. al-Muʾayyad wrote, in 601/1204:

Tuḥfat al-akhyār fī bayān aqsām al-akhbār, on the technical terminology of *ḥadīth* scholars, ʿĀšir I, 103 (Weisw. 5, ḤKh II, 220).

14c. Al-Qāḍī Abu 'l-Ḥusayn ʿAlī al-Khilaʿī, ca. 600/1203.

Al-Fawāʾid al-muntaqāh, a collection of *ḥadīth, juzʾ* 8/11, Landb.–Br. 78–81 (with a *mashyakha* of the year 626/7).

14d. Abu 'l-Qāsim ʿAbd al-Raḥmān b. Abī Ḥaramī al-Makkī transmitted in Mecca in 603/1203:

Isnād al-arbaʿīn al-ḥadīth al-Umawī ʿan dhurriyyat sayyid al-mursalīn al-mulaqqab bi-Silsilat al-dhahab al-ibrīz wal-iksīr al-ʿazīz Berl. 4912, f. 199r, Vat. v. 1112,₃, a commentary, *al-Sharḥ al-wajīz* by ʿAlī b. al-Mutawakkil Sharaf al-Dīn, is in Ambr. F. 307, iii, 309, v, Vat. v. 1159,₅.

15. Majd al-Dīn Abū Saʿādāt al-Mubārak b. Muḥammad b. Muḥammad b. ʿAbd al-Karīm b. ʿAbd al-Wāḥid b. al-Athīr al-Shaybānī al-Jazarī was born in 544/1149
608 in Jazīrat b. ʿUmar. He was a treasurer in the service of Sayf al-Dīn | b. Mawdūd b. Zangī and was then for a time the governor of his hometown. In 565/1169 he moved to Irbil as the representative of the vizier Jalāl al-Dīn, in the service of the emir Mujāhid al-Dīn Qaymaz. After the latter's death he served the prince of Mosul, ʿIzz al-Dīn Masʿūd, and the latter's son Nūr al-Dīn Arslānshāh (576–89–607/1180–93–1210) as a secretary. He died, completely paralysed, on 30 Dhu 'l-Ḥijja 606/26 June 1210.

Yāqūt, *Irsh.* VI, 238/41, al-Subkī, *Ṭab.* V, 153, Ibn al-Sāʿī, *ʿUnwān al-tawārīkh* 299/301, Ibn al-ʿImād, *ShDh* V, 22, *al-Fawāʾid al-bahiyya* 19, *Taʿl. san.* 20, *Itḥāf al-nubalāʾ* 343.

1. *Jāmiʿ al-uṣūl li-aḥādīth al-rasūl*, additionally Berl. Qu. 1216/7, Hamb. 45, Br. Mus. Suppl. 143, Or. 7513 (*DL* 17), 6515 (ibid 52), Brill–H.[2] 722, Esc.[2] 1446, 1748, Fez Qar. 611/5, 618, Faiẓ. 229 (autograph), Dāmādzāde 371/5, Selīm. 62, Sulaim. 198/200, Šehīd ʿA.P. 1098,1 (part 3), Cairo[2] I, 100, Dam. ʿUm. 20, 198/210, Jer. Khāl. 12, 67/9, Mosul 231, 76, Calc. Madr. 300, As. Soc. 7, Bank. Hdl. 143, Āṣaf. I, 620, Rāmpūr I, 72,66/70, Būhār 26/7 (*Tadhk. al-naw.* 49, n. 1), print. Merut 1346, based on the *Kitāb al-tajrīd* of Razīn b. Muʿāwiya al-ʿAbdarī (d. 535/1140, see ad p. 395); traditions therefrom on *qadr* in Vlieger, *K. al-q.*, Leiden 1903, 94–115, 191–207.—Abstracts: 1. *Tajrīd al-uṣūl fī aḥādīth al-rasūl* by Hibatallāh b. ʿAbd al-Raḥīm al-Bārizī (d. 738/1337, see II, 116), additionally Köpr. 257, Yeni 173, 277, NO 714, 1209, Aleppo, *RAAD*, XII, 473, Būhār 28–9.—2. *Taysīr al-wuṣūl* by ʿAbd al-Raḥmān b. Aḥmad b. Muḥammad b. al-Daybaʿ al-Zabīdī (d. 944/1537, see II, 400), additionally Br. Mus. Or. 7591 (*DL* 19), Dāmādzāde 369/70, Faiẓ. 558, Tunis Zayt. II, 56, Fez Qar. 616, Pesh. 392, Āṣaf. I, 620,11, 112ff., Rāmpūr I, 71,64/5, print. Calcutta 1252, Lucknow 1884, Kanpur 1897 (with an introduction in Hindustani), ed. Muḥyi 'l-Dīn Khān, Lahore 1904/9, 6 vols., C. 1331, 2 vols., 1346, 4 vols.—4. *Jamʿ al-fawā'id min Jāmiʿ al-uṣūl wa-Majmaʿ al-zawā'id* by ʿAlī b. Ḥajar al-Haythamī (d. 807/1405, see II, 76, 11), with particular consideration of Ibn Māja, by Muḥammad b. Sulaymān al-Maghribī,[2] Berl. 1320, Brill–H.[1] 725, [2]723, Faiẓ. 61, Cairo[2] I, 109, Medina, *ZDMG* 90, 112, print. Merut (Ind.) 1346/1926.—On which a dictionary, *Sharḥ gharīb al-ḥadīth*, by ʿAlī b. Yūsuf al-Tūqātī, MS dated 705/1315, Āṣaf. I, 638 (*Tadhk. al-naw.* 49).—5. Anon. also Vat. v. 1029,1 (fragm.), Dam. ʿUm. 20,211.—6. *Muʿtamad dhawi 'l-ʿuqūl min J. al-u.* by Ibn Bahrām al-Yamanī (d. 957/1550, see II, 405) Berl. 4937/8, 9945/6, Medina, *ZDMG* 90, 112.

| II. *Kitāb al-nihāya fī gharīb al-ḥadīth wal-āthār*, read: Br. Mus. 1386, further 609
Heid. *ZS* VI, 213, Algiers 541/3, Tunis Zayt. II, 217, Dāmādzāde 622/4, Qilič ʿA. 247, Selīm Āġā 242/6, Mosul 29,103, 55,131, 212,72, Cairo[2] I, 158, App. 18, Mashh. XI, 18, 53/8, Teh. I, 213, II, 36, Pesh. 279, Aligarh 98,19, 100,34, Āṣaf. II, 1448,166, Rāmpūr I, 131,17/8, print. also C. 1308, 1322.—The appendix *al-Tadhnīb* by al-Suyūṭī additionally Cairo[2] I, App. 12, anon. *tadhyīl* Pet. Un. 11506 (*Zap. Koll. Vost.* I, 361).—Versification by Ibn Bardis (d. 796/1384), see II, 34, 6.—The abstract *al-Durr al-nathīr* by al-Suyūṭī, additionally Edinb. 5, Princ. 214, Selīm Āġā 1165, Cairo[2] I, 115, Rāmpūr I, 129, 1, 2.

2 d. 1094/1683; he also wrote: 1. *Risāla fi 'l-ʿamal bi-dā'irat al-muʿaddil* and *Risāla fī rasm al-asṭurlāb* Brill–H.[1] 710 [2]521.—2. *Maqāṣid al-afʿāl* Āṣaf. I 802,3.—3. *Sharḥ takhliṣ al-mabānī min takhlīṣ al-maʿānī* Dam. ʿUm. 78,20.

III. *Kitāb al-muraṣṣaʿ*, additionally ʿĀṭif Ef. 2263ff., Top Kapu 2555,2 (*RSO* IV, 707), Dāmādzāde 1559 (1530) (*MFO* V, 532), Yeni 1189,2, autograph Mashh. XI, 15,49.

IV. *Kitāb al-mukhtār fī manāqib al-akhyār* (*abrār*) = Leid. 1090, MSS in Istanbul in Spies, *MO* 1930, 31ff.

V. *Shāfī al-ʿiyy fī sharḥ Musnad al-Shāfiʿī*, see p. 305, additionally Cairo^2 I, 124.

VI. *Tajrīd asmāʾ al-Ṣaḥāba*, Hyderabad 1315.

VII. *Rasāʾil*, collected by his brother ʿIzz al-Dīn (p. 587), Cairo^2 III, 158.—ḤKh II, 232, no. 2921 ascribes to Ibn al-Athīr al-Jazarī a cosmography entitled *al-Durra al-muḍīʾa fī ʿajāʾib al-barīyya* or *Tuḥfat al-ʿajāʾib wa-ṭurfat al-gharāʾib* Berl. 6163/4, Br. Mus. 383 (see Add. 772), Paris 2172, 5863, 6145, Vat. V. Borg. 90,2. Top Kapu 2581, 1289 (*RSO* IV, 718/9), Qilič ʿA. 723, Welīeddīn 2461, Ḥamīd. 860, Köpr. 1058, Cairo^2 VI, 16, which can neither be by our author nor his brother. Maybe, following Derenbourg, *Journ. d. sav*. 1901, 309, it should instead be ascribed to Abu ʾl-Fidāʾ b. al-Athīr (p. 581, 11).

15b. ʿAlī b. Muḥyi ʾl-Dīn Ḥumayd b. Aḥmad b. Jaʿfar b. al-Walīd al-Qurashī, whose father died in 621/1224, wrote in 610/1213:

1. *Shams al-akhbār al-muntaqā min kalām al-nabī al-mukhtār*, a collection of 2500 *ḥadīth*, Br. Mus. Suppl. 413, ii, Ambr. A. 30 (*RSO* II, 24)[3] A. 70 (ibid. III, 582), C. 208, print. C. 1332, see Ibn Abi ʾl-Rijāl I, 216.—2. An answer to a question about the significance of some *ḥadīth*, Br. Mus. Suppl. 157, iv.—3. An answer to some questions of law, submitted to his father, composed in Shaʿbān 620/Sept. 1223, ibid. 344, ii.

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16. Muḥammad b. ʿAbd al-Ghanī b. Nuqṭa, d. 629/1231.

Al-Dhahabī, *Tadhk. al-ḥuff.* IV, 197/9.

610 | 17. ʿUmar b. Badr b. Saʿīd al-Ḥanafī al-Mawṣilī died in 622/1225 (in this year he wrote an entry in the MS in the Br. Mus.).

3 In which the author is called ʿAlī b. Muḥyi ʾl-Dīn Muḥammad b. Ḥumayd b. Aḥmad b. ʿAlī b. al-Walīd.

1. *Kitāb al-mughnī ʿani ʾl-ḥifẓ wal-kitāb fī mā lam yaṣiḥḥi min al-aḥādīth*, print. C. (Salafiyya), n.d., 52 pp.—2. *Kitāb al-jamʿ bayna ʾl-Ṣaḥīḥayn* Br. Mus. Or. 5910 (DL 17).

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18. Al-Muʿāfā b. Ismāʿīl b. al-Ḥasan b. al-Ḥusayn b. Abi ʾl-Fatḥ b. Muḥammad b. al-Ḥaddūs al-Nahrawānī Abu ʾl-Sinān al-Mawṣilī died in Ramaḍān or Shaʿbān 630/May–June 1233.

Al-Subkī, *Ṭab*. V, 156, Ibn Qāḍī Shuhba, Wüst. *Ac*. 113. 1 *Kitāb ins*(*anīs*) *al-munqaṭiʿīn wa-riyāḍ al-sālikīn*, additionally Berl. Qu. 1911, Bresl. St. I, 14, i, Heid. *ZS*, X, 99, Br. Mus. Or. 5480, 6289 (DL 20), Manch. 136, Ambr. A. 31 (*RSO* II, 31), Bol. 81 (where his father is listed as the author), Paris 732/5, Algiers 763,2, Fez Qar. 1514, AS 1668, Fātiḥ 3684, ʿĀšir I, 441, Cairo^2 I, 91, Mosul 26, 56,1, Bank. V, 2, 375.—Turkish translation in Berl. Oct. 3569.—2. *Nihāyat al-bayān etc.* Cairo^2 I, 65.

18a. Al-Ḥasan b. Muḥammad b. Muḥammad b. Muḥammad al-Bakrī lived around 640/1242 in Damascus and Cairo.

Kitāb al-buldāniyya, ḥadīth that he heard in various cities, Tüb. 138,2.

19. Taqī al-Dīn Abū ʿAmr ʿUthmān b. Ṣalāḥ al-Dīn Abu ʾl-Qāsim ʿAbd al-Raḥmān b. ʿUthmān b. Mūsā b. Abī Naṣr b. al-Ṣalāḥ al-Shahrazūrī, d. 643/1243.

Al-Subkī, *Ṭab*. V, 137/42, al-Dhahabī, *Ṭab. al-ḥuff*. IV, 214/8, Ibn Qāḍī Shuhba, Wüst. *Ac*. 57. 1. *Kitāb maʿrifat anwāʿ ʿilm* (*ʿulūm*) *al-ḥadīth*, based on the writings of al-Khaṭīb al-Baghdādī; even though Ibn Ḥajar (in Marçais, *JA*, s. 9, vol. 16, p. 337) criticises him for breaking up the material into isolated parts rather than summarising it methodically, it nevertheless became the most popular textbook;, additionally Berl. Oct. 1496, Esc.^{2} 1530, 1611, Brill–H.^{2} 777, Tunis Ṣād. 1367, Zayt. II, 222, 1095, 35 MSS in Istanbul in Weisweiler no. 6, p. 17/23, Aleppo, Madr. Aḥm. 308, 352/3, Cairo^2 I, | 79, Rāmpūr I, 128,27, 674,470, 1445, 611
II, 241,45, Āṣaf. I, 226,448, III, 896,820,985, Bank. V. 2, 440/1, lith. Lucknow 1304, under the title *Muqaddimat Ibn al-Ṣ. fī ʿulūm al-ḥadīth*, C. 1326, ed. M. Rāghib al-Ṭabbākh, Aleppo 1350, with a commentary, *al-Taqyīd* (*tanqīd*) *wal-īḍāḥ li-mā uṭliqa wanghalaqa min Kitāb Ibn al-Ṣ.* by ʿAbd al-Raḥīm al-ʿIrāqī (d. 806/1403, see II, 65), additionally Yeni 165, Cairo^2 I, 71, Aleppo, *RAAD* VIII, 370, Bank. V,

2, 442.—Abstracts: a. al-Nawawī (d. 676/1277, below p. 394) *Irshād al-ḥadīth* or *Irshād ṭullāb al-ḥaqā'iq ilā maʿrifat sunan khayr al-khalā'iq* or *al-Irshād li-maʿrifat ḥadīth khayr al-ʿibād* Berl. Oct. 2680, Br. Mus. Suppl. 164, Köpr. 220, AS 434, Dam. ʿUm. Z. 39, 129,$_2$, second abstract, *al-Taqrīb wal-taysīr li-maʿrifat sunan al-bashīr al-nadhīr*, additionally Berl. Oct. 3540,$_2$, Leipz. 851,$_2$, Tüb. 118, Heid. *ZS* VI, 232, Brill–H.^{2} 778, Esc.^{2} 1406,$_3$, 1411,$_6$, 1803, Fez Qar. 657, Cairo^2 I, 71, 12 MSS in Istabul in Weisw. no. 8, see W. Marçais, Le Taqrīb d'en-Nawawi, trad. et annoté, *JA* s. 9, vol. 16, 315/46, 478/531, vol. 17, 101/49, 193/232, vol. 18, 61/146.—Commentaries: *α. Tadrīb al-rāwī* by al-Suyūṭī (d. 911/1505), additionally Rāmpūr I, 125,$_4$, C. 1307.—*β. al-Manhal al-rawī fi 'ṣṭilāḥ al-ḥadīth al-Nawawī* by Sulaymān b. Yaḥyā b. ʿAlī al-Muqbilī al-Ahdal, Rāmpūr I, 128,$_{28}$ (excise: by al-Samāwī etc.).—b. Badr al-Dīn Muḥammad b. Jamāʿa (d. 733/1332, see II, 74), additionally Esc.^{2} 1598 (autograph? Damascus 687/1288), Asʿad 259, ʿUm. 798; from which *Khulāṣa* by Muḥammad b. Ḥasan al-Ṭībī (d. 743/1344), Mashh. IV, 36,$_{113}$.—bb. Ibn ʿAlī b. ʿUthmān al-Turkumānī (see II, 64), Lālelī 390 (Weisw. 15).—c. *Mukhtaṣar ʿulūm al-dīn* by Ibn Kathīr (d. 774/1373, see II, 49), Paris 4577,$_6$, Brill–Ḥ.^{1} 392/3, ^{2}782/3, Welīeddīn 454 (Spies, *MO* 1930, 25).—d. *Maḥāsin al-iṣṭilāḥ* by ʿUmar b. Raslān al-Bulqīnī (see II, 93), additionally Br. Mus. Suppl. 165, Köpr. 228, Cairo^2 I, 78.—e. *Nukhabat al-fikar fī muṣṭalaḥ ahl al-athar* by Ibn Ḥajar (d. 852/1448, see II, 67), with the self-commentary *al-Tawḍīḥ* or *Nuzhat al-naẓar*, additionally Gotha 583, Tüb. 100, Leipz. 330, 881, ix, Dresd. 94, Paris 4257,$_{33}$, 5049, Cambr. 232, Suppl. 1303, Manch. 139A, Ambr. B. 104, iv, C. 17, v, 156, 99, 104, Esc.^{2} 1509, Bol. 453,$_2$, Pet. Chan. 151c, AMK 945, Buch. 108, Brill–H.^{1} 393, ^{2}785, Princ. 218, Algiers 193,$_3$, Tunis Zayt. II, 237, Dāmādzāde 324, Ibr. P. 236, Sarwīlī 52, Qilič ʿA. 183, Cairo^2 I, 79, 81, Sbath 381, Mosul 29, 101,$_1$, Mashh. IV, 100,$_{306}$, Āṣaf. I, 678,$_{236,714}$, Rāmpūr I, 128,$_{29,47}$, II, 229,$_{248}$, Bank. V, 2, 453, print. also Kanpur 1295, C. 1323, Turkish translation by Aḥmad b. ʿAbdallāh b. ʿAlī al-Aghrūsī al-Ḥamīdī al-Sāmī Fātiḥ, completed in 1270/1844, print. Istanbul 1327.—Commentaries and glosses: *α.* Kamāl al-Dīn Muḥammad b. Maḥmūd b. Abi 'l-Sharīf al-Majdī (d. 906/1500), additionally Dāmādzāde 326, Selīm Āġā 147,$_4$, Rāmpūr I, 126,$_9$.—*β.* al-Qārī' al-Harawī (d. 1014/1605, see II, 394), additionally Pet. AMK 945, Pesh. 347, Āṣaf. I, 638,$_{175}$, Bank. V, 2, 455, print. Istanbul 1329.—*γ.* ʿAbd al-Raʾūf al-Munāwī (d. 1031/1622, see II, 306), additionally Brill–H.^{1} 394, ^{2}784.—*δ. Qaḍāʾ al-waṭar* by Ibrāhīm al-Laqānī (d. 1041/1631, see II, 310), written in 1023/1614, additionally Pet. Buch. 1088, Tunis Zayt. II, 231, Bank. V, 2, 456, Cairo^2 I, 72.—*ε.* Athīr al-Dīn, composed in 1043/1633, Cairo^2 I, 72.—*ζ.* Ibrāhīm al-Kurdī (d. 1142/1729), additionally Pet.
612 AMK 945, Cairo^2 I, 72, Mosul 29, 101, 2.—*η.* Qāsim b. Quṭlūbughā | (d. 879/1474, see II, 82) Tunis Zayt. II, 134.—*ϑ.* Sarī al-Dīn al-Durūdī, ca. 1042/1632, ibid.,

Cairo[2] I, 72.—*ι. Muntaha 'l-raghba fī ḥall alfāẓ al-Nukhaba* by Muḥammad b. ʿAbdallāh b. ʿAlī al-Kharashī al-Buḥayrī, 11th cent., Tunis Zayt. II, 236.—*κ.* ʿAbdallāh b. Muḥammad b. Fatḥallāh, Āṣaf. I, 638,331.—*λ. Imʿān al-naẓar* by Muḥammad Akram b. ʿAbd al-Raḥmān, Rāmpūr I, 125.3.—*μ.* Muḥammad b. Yūsuf al-Ghazzī, ibid. 127,19.—*ν.* Abu 'l-Ḥasan b. Muḥammad Salūk, lith. Ind. n.d.—*ο.* Wajīh al-Dīn al-Gujarātī (d. 998/1594), Bank. V, 2, 454, Indian printing 1272.—*π. Zubdat al-naẓar* by Taqī b. Shāh Muḥammad b. ʿAbd al-Malik al-Lāhūrī, dedicated to Farrukh Siyar (r. 1713–9), Bank. V. 2, 457.—*ρ.* Ḥaqqī Ef. Qilič ʿA. 182.—*σ.* Abu 'l-Ḥasan Muḥammad b. Ṣādiq al-Sindī, Selīm Āġā 148.—*τ.* Aḥmad b. Muḥammad al-Kawākibī, Gotha 102,10.—*υ. Taṣḥīḥ al-naẓar*, Persian by Muḥammad Ḥusayn Hazārāwī, lith. Lahore 1308/10.—*φ.* Anon. Šehīd ʿA.P. 355 (Weisw. no. 13).—Versifications: a. *Aqṣa 'l-amal wal-sūl fī ʿulūm ḥadīth al-rasūl* by Muḥammad b. Aḥmad b. al-Khalīl al-Khuwayyī (d. 693/1294, Suyūṭī, *Bughya* 10, whose *Aqālīm al-taʿālīm fi 'l-funūn al-sabʿa, ḥadīth, fiqh, adab, ṭibb, handasa, ḥisāb* is in Landb.–Br. 212), Berl. 1046, Algiers 545,2, Cairo[2] I, 69.—c. *Tabṣirat al-mubtadiʾ wa-tadhkirat al-muntahī* or *al-Maqāṣid al-muhmala* or *Alfiyyat al-ʿIrāqī* by ʿAbd al-Raḥīm al-ʿIrāqī (d. 806/1463, see II, 65), composed in 768/1366 in Medina, additionally Vienna 1645, Paris 754/5, Brill–H.[1] 410, [2]787, Manch. 138, Pet. Buch. 110, Esc. [2]1492,1, 1615,3 Tunis Zayt. II, 221, Rabat 721/3, 11 MSS in Istanbul in Weisweiler no. 14, Cairo[2] I, 69, Jer. Khāl. 5, 6, Mosul 143, 47, Sbath 877, Pesh. 299, Calc. As. Soc. Ashraf 612, Rāmpūr II, 248, Bat. Suppl. 122.—Commentaries: *α.* Self-commentary, *Fatḥ al-ghayth* (*mughīth*), Br. Mus. Suppl. 166, Esc.[2] 1467, 1489/90, Tunis Zayt. II, 225, Rāmpūr I, 127,44/5, Cairo[2] I, 77, Bank. V, 2, 443/6.—Glosses by Muḥammad b. ʿAbd al-Raḥmān al-Sakhāwī (d. 902/1497, see II, 34), Esc. [2]1594, Tunis Zayt. II, 226, Rāmpūr I, 127,21, by Muḥammad b. al-Qāsim al-Ghazzī (d. 918/1512, see II, 320), Esc.[2] 1494.—*β. Fatḥ al-bāqī* by Zakariyyāʾ al-Anṣārī (d. 926/1520, see II, 99), additionally Paris 756, 5349, Br. Mus. 877, Esc.[2] 1492,2,3, 1595 (wrongly attributed to Suyūṭī), Brill–H.[2] 789, Princ. 216/7, Rabat 74,2, Fez Qar. 736, 1617, Tunis Zayt. II, 230, Cairo[2] I, 76, Jer. Khāl. 8,2, Āṣaf. 654,376/674; glosses by ʿAlī al-ʿAdawī al-Ṣaʿīdī (d. 10 Rajab 1189/26 August 1776) A. Taymūr P., *RAAD* III, 338, by Sulṭān al-Mizājī al-Shāfiʿī, Brill–H.[2] 790,1.—*γ.* al-Biqāʿī, Dāmādzāde 325.—*δ.* Amīr Pādishāh (ca. 987/1579, see II, 412), ibid. 329.—*ε. Isbāl al-maṭar* by Muḥammad b. Ismāʿīl al-Amīr al-Ṣanʿānī (d. 1182/1768), Āṣaf. I, 608,252, Rāmpūr I, 127,23.—f. *al-Muntakhab fī ʿilm al-ḥadīth* by Raḍī al-Dīn Abū Isḥāq Ibrāhīm b. Muḥammad b. Ibrāhīm b. Abī Bakr al-Ṭabarī al-Makkī, Esc.[2] 1615,1.—g. Anon. *al-Mawārid al-ʿadhba* Lālelī 391 (Weisw. no. 15).

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v. *Fatāwa b. al-Ṣalāḥ fi 'l-tafsīr wal-ḥadīth wal-uṣūl*, additionally Sulaim. 650, Cairo^2 I, 527, print. C. 1348.

VI. *Ṣilat al-nāsik etc.* Cairo^2 I, 524.

VII. *Ṭabaqāt al-Shāfi'iyyīn*, unfinished, abstract by al-Nawawī, see below, p. 397.

VIII. *Sharḥ al-waraqāt fi 'l-uṣūl*, see below, p. 389.

IX. *Ṣiyānat Ṣaḥīḥ Muslim* s. S. 265.

613 | 20. Abū 'Abdallāh Muḥammad b. Maḥmūd b. al-Ḥasan b. al-Najjār Muḥibb al-Dīn al-Baghdādī al-Shāfi'ī, who died in 643/1245.

Yāqūt, *Irsh*. VII, 103, Subkī, *Ṭab*. V, 41, al-Dhahabī, *Tadhk. al-ḥuff*. IV, 212/4, al-Fuwaṭī, *Ḥaw. al-jām*. 205, Ibn al-'Imād, *ShDh* V, 226/7, E. Amar, *JA* 1908, I, 241ff. 1. *Kitāb al-nuzha* (*durra*) *al-thamīna fī akhbār al-Madīna*, additionally Berl. 9758, Br. Mus. Suppl. 576, Cairo^1 V, 32, Köpr. 1059, Welīeddīn 2399, Dam. 'Um. 84$_{24}$, (*Ta'rīkh madīnat al-salām*), Āṣaf. I, 194, Bank. XV, 1090, revised in *Taḥqīq al-nuṣra fī talkhīṣ ma'ālim Dār al-Hijra* on the basis of the supplement and continuation by Muḥammad b. Aḥmad al-Maṭarī (see II, 171, § 2, 2) by Abū Bakr b. al-Ḥusayn al-Marāghī (d. 816/1413, see II, 172), additionally Br. Mus. Suppl. 576, Cairo^2 V, 132, A. Taymūr, *RAAD* III, 319, Āṣaf. I, 194$_{306}$.—2. See p. 606.—3. *Dhayl* (*al-Mustadrak*) *'alā ta'rīkh Baghdād*, see p. 563.

21. Raḍī al-Dīn Abu 'l-Faḍā'il al-Ḥasan b. Muḥammad al-Ṣaghānī (Ṣāghānī) b. Ḥaydar b. 'Alī b. Ismā'īl al-'Umarī al-'Adawī al-Hindī al-Ḥanafī was born in Lahore in 577/1181. He completed his studies in Ghazna and lived for a time in Mecca. In 615/1218 he went to Baghdad, from where he was sent as a diplomatic envoy to India by Caliph al-Nāṣir billāh in 617/1220, returning to Baghdad in 634/1236. He gave up a professorship in the Ribāṭ al-Marzubāniyya when he discovered that by statutory disposition it was supposed to be held by a Shāfi'ī. He then took up one at al-Madrasa al-Tutushiyya. He died there in 650/1252.

Yāqūt, *Irsh*. III, 211/2, 'Abd al-Qādir b. Abi 'l-Wafā', *Jaw*. I, 201, no. 496, Ibn al-Fuwaṭī, *Ḥaw. al-jām*. 262/4, 287, Suyūṭī, *Bughya* 227, *Muzhir* ^{2}I, 61$_{11}$, Ibn al-'Imād, *ShDh* V, 250, Abū Makhrama, *Ta'rīkh 'Adan*, ed. Löfgren, II, 53/8. 1. *Mashāriq al-anwār al-nabawiyya min ṣiḥāḥ al-akhbār al-Muṣṭafawiyya*, a collection of *ḥadīth* divided into 12 *bāb*s with different *faṣl*s in which the *ḥadīth* are ordered according to the 100 grammatical *'awāmil* (not alphabetically, as was stated by Rieu), additionally Gött. Asch. 59, Breslau Un. Hab. II, 32, Heid. *ZS* X, 90, Paris 5788, Br. Mus. 713a, Vat V. 717, Bol. 82/3, Brill–H.^{1} 395/6, ^{2}718/20, Esc.^{2} 1691,

Rabat 53, Fez Qar. 592/3, Tunis Zayt. II, 196, NO 1232/41, Sulaim. 324/6, Selīm Āġā 234/6, Köpr. 431, 1589,12/49 (in the margin), AS 898/903, 905/7, Lālelī 653/7, Ḥamīd. 393, Cairo² I, 147, Pesh. 1573/4, Aligarh 97,5, Āṣaf. I, 672,383, Rāmpūr I, 113,312/3, Bank V, 2, 365; | a sample in Wahl's *Ar. Anthologie*, Leipzig 1791, print. 614
with Urdu translation *Tuḥfat al-akhyār*, Lucknow 1319, with Hindustani translation and notes by Mawlawī Khurram ʿAlī, Kanpur 1282, Lucknow 1286, 1301, Bombay 1292; cf. K.V. Zetterstéen, *Om el-Ḥ. b. M. b. el-Ḥ. as-S. och hans arbete etc.*—Commentaries: a. *Ḥadāʾiq al-azhār* by Wajīh al-Dīn ʿAbd al-Raḥmān b. Muḥammad b. ʿAbd al-ʿAzīz al-Arzanjānī (d. 643/1245), Cairo² I, 110, Āṣaf. I, 622, 205 (wrong).—b *Tuḥfat al-abrār* by Muḥammad b. Maḥmūd al-Bābartī Akmal al-Dīn (d. 786/1384, see II, 80), additionally NO 1064/7, Dāmādzāde 519, Qilič ʿA. 251/2, Cairo² I, 94, 127, Mosul 54,99, Bank. V, 2, 306.—c. (= e) *Mabāriq al-azhār*, by ʿAbd al-Laṭīf b. ʿAbd al-ʿAzīz al-Kirmānī b. Malakshāh b. Firishte (ca. 800/1397, see II, 213), additionally Berl. Qu. 1537, Leipz. 321, Heid. *ZS* VI, 215, Upps. II, 647, Paris 738/9, Bol. 84, Pet. AMK 941, Dāmādzāde 521/3, Qilič ʿA. 252, Sulaim. 274/8, Selīm Āġā 214, NO 1046/63, Cairo¹ I, 395, ²I, 142, Jer. Khāl. 13, 83, Mosul 28,94, 189,26, 232,94, Āṣaf. I, 664,211, Rāmpūr I, 108,322, Bank. V, 2, 368, Bat. Suppl. 82, print. Istanbul 1310, 1315, 1328 (see Hartmann in Cat. Haupt p. 13n), anon. commentary on the preface Bol. 90, 7; rearranged as *al-Anwār al-bawāriq fī tartīb sh. al-M. li-Ibn Malak* by Ibrāhīm b. Muṣṭafā, completed in 987/1579, ḤKh V, 558, Sulaim. 1279, Cairo² I, 91, Mosul 144,58, by ʿAlī b. Ḥasan completed 936/1529, Brill–H.¹ 397, ²721, ḤKh V, 548.—d. Glosses by Shaykhzāde (d. 950/1543) on Muḥammad b. ʿAṭāʾallāh al-Rāzī al-Harawī's commentary, additionally Qilič ʿA. 252.—g. *Kashf al-mashāriq* by Khiḍr b. Maḥmūd al-Marzufānī al-ʿAṭūfī (d. 948/1541, *al-Shaq. al-Nuʿm.* II, 10, Rescher 268, Brussalī M. Ṭāhir, *ʿOsm. Müʿell.* I, 356), Selīm Āġā 230 (autograph), Qilič ʿA. 269, NO 1068, Sulaim. 273.—h. Muḥammad b. ʿUmar al-Muqriʾ, Sulaim. 280.—i. Anon. *al-Durr al-multaqaṭ* Cairo² I, 115.—Rearrangements: a. *Marāfiq al-akhbār* by Ibrāhīm b. Muṣṭafā al-Ḥanafī, Mosul 252,16.—b. *Mashāriq al-anwār* by ʿAbd al-Ghafūr al-Ghaznawī, Delhi 1912.—Abstracts: a. *Lawāmiʿ al-anwār* by Muḥammad b. ʿAbd al-Karīm al-Mawṣilī, Landb. Br. 199, Algiers 545,1.—b. *Bawāriq al-anwār* by Ḥamīd b. Muḥammad b. Isḥāq, completed in 1022/1613, Bank. V, 2, 369.—c. *Anwār al-mashāriq* by Sayyid Nūr al-Ḥasan Khān, Delhi 1890.—d. *Multaqaṭ*, by ʿAbd al-Ghanī, Rāmpūr I, 117,392.—2. With the title *Risāla fi ʾl- ahādīth al-mawḍūʿa* Bol. 255,1, 453,7, Sulaim. 1038, Cairo² I, 118, *Risāla fi ʾl-mawḍūʿāt min al-aḥādīth*, Berl. 1630 (which mistakenly has ʿAbd al-Bārī b. ʿAbdallāh al-Ṣaʿīdī), print. C. 1305, based on al-Qāwuqjī's *al-Luʾluʾ al-marṣūṣ*.—3. *Kitāb darr* (*dārr*) *al-saḥāba fī bayān mawāḍiʿ wafayāt al-ṣaḥāba*, additionally Cairo² V, 175, Makt. Shaykh al-Isl. (*Tadhk. al-naw*. 82) was the basis for the *Tawārīkh* of al-Jayyānī,

Paris 1619, printing planned in Hyderabad, *Barnāmaj* 1354,12.—4. *Kitāb al-ʿubāb al-zākhir wal-lubāb al-fākhir*, additionally Cairo² II, 20, Kazan, see *Vystokva kulturij narodov vostoka*, Kazan 1920, p. 32 (*Isl.* XVII, 94).—5. *Majmaʿ al-baḥrayn fi 'l-lugha*, from Jawharī's *Ṣaḥāḥ* and his *Takmila* (no. 6), as well as the *Tāj al-lugha*, Paris 6515, Pet. Un. 98, Cairo² II, 249 (photograph of Köpr. 1570).—6. *Kitāb al-takmila wal-dhayl wal-ṣila*, see p. 197.—7. *al-Aḍdād* Berl. 7092, Dāmādzāde 1789c (*MFO* V, 530), A. Taymūr, *RAAD* III, 340, ed. A. Haffner
615 in *Quellenwerke zur Aḍdādlit.*, Beirut 1913, 221/48.—8. *Mukhtaṣar* | *fi 'l-ʿarūḍ*, also Dāmādzāde 1789g.—9. *Taʿzīz baytay al-Ḥarīrī*, also ibid. d.—10. *Kitāb al-infiʿāl*, ibid. a., Cairo² II, 27.—11. *Kitāb yafʿūl*, ibid. b, Cairo² II, 249, ed. Ḥ. Ḥusnī ʿAbd al-Wahhāb, Tunis 1925.—12. *Asmāʾ al-ghāda fī asmāʾ al-ʿāda*, Dāmādzāde 1789e.—13. *Kitāb fī asāmi 'l-dhiʾb*, ibid. f, Algiers 246, 7, ed. Rescher, *Beitr. zur Maqāmenlit.* IV, Istanbul 1914, 335/8.—14. *Naqʿat al-ṣadyān fī mā jāʾa ʿalā wazn faʿalān*, Dāmādzāde 1789 h, Dāmād Ibr. P. 394 (Weisw. no. 82, where '*biqʿat*' and 'unique MS' are mistaken), Cairo² II, 44.—15. *Kitāb al-shawārid min al-lughāt*, Dāmādzāde 1789 i.—16. *Kitāb khalq al-insān* ibid. k.—17. *Mā tafarrada bihi baʿḍ aʾimmat al-lugha*, Cairo² II, 33.—18. *Fīmā banat al-ʿArab ʿalā lafẓ faʿāli ʿalā ḥurūf al-muʿjam* Bursa, Ulu C., *ZDMG* 68, 49.—19. *al-Shams al-munīra* Mashh. IV, 47, 109.—20. *Asāmī shuyūkh al-Bukhārī* Qara Čelebīzāde 68, Weisw. 91.

21a. Ḥasan al-Rahūnī, who died in 661/1263.

Naẓm al-durar fī muʿjizāt sayyid al-bashar Fez Qar. 731.

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23. Muḥibb al-Dīn Abu 'l-ʿAbbās (Abū Muḥammad, Abū Jaʿfar) Aḥmad b. ʿAbdallāh al-Ṭabarī al-Makkī was born on 27 Jumādā II 615/11 September 1218. He was the tutor of al-Malik al-Muẓaffar Yūsuf, the second Rasūlid ruler of Yemen (647–94/1249–95), was regarded as the head of the *ḥadīth*-scholars and the Shāfiʿīs in the Hijaz, and died on 11 Jumādā II 694/29 April 1294.

Al-Subkī, *Ṭab.* V, 8, al-Yāfiʿī, *Mir. al-jan.* IV, 224, al-Dhahabī, *Tadhk. al-ḥuff.* IV, 255/6, Ibn al-ʿImād, *ShDh* V, 423. 1. *Kitāb al-riyāḍ al-naḍira fī faḍāʿil* (*manāqib*) *al-ʿashara*, additionally Cairo² V, 210, Selīm Āġā 795, Welīeddīn 573 (8 other MSS in Istanbul in Weisweiler, no. 83), Rabat 57, Āṣaf. II, 1552,29, Rāmpūr I, 670.15, print. n.p. & n.d., C. 1327, 2 vols.; this was the basis for the anonymous *Majallat al-ḥunafāʾ fī manāqib al-khulafāʾ* in Paris 1571.—2. *Kitāb dhakhāʾir al-ʿuqbā fī manāqib dhawi 'l-qurbā*, additionally Berl. 9684 (wrongly attributed to

Muḥammad Bāqir, II, 411), Ambr. A. 64, i (*RSO* III, 577), Rabat 57, Sulaim. 827, Cairo² V, 186, Mashh. IV, 38,119, Āṣaf. II, 1550,22, Bank. XV, 1041, x.—4. *Ṣafwat al-qirā fī ṣifat ḥijjat al-Muṣṭafā wa-ṭawāfihi bi-umm al-qurā*, additionally Cairo² V, 239, *al-Qirā li-qāṣid umm al-qurā* ibid. ²I, 137.—5. *Ghāyat al-iḥkām fi 'l-aḥādīth wal-aḥkām*, additionally vol. 2, Brill–H.² 874, vols. 3, 4, 6, Dam. ʿUm. 47,265/7, vol. 10, Ambr. NF 474, C 218.—6. *Khulāṣat siyar* (*al-siyar fī aḥwāl*) *sayyid al-bashar*, additionally Ambr. C 124, iii (*RSO* VII, 598), Beirut 95, Cairo² V, 170, Pesh. 1432, Āṣaf. I, 366,15,2, Rāmpūr I, 653,17, print. Ind. 1343.—Commentary *Nuqāyat al-athar* by Abū Bakr Muḥammad b. Aḥmad b. al-Ḥasan, Bank. XV, 1034.—8. *al-Simṭ al-thamīn fī manāqib ummahāt al-muʾminīn* Wehbī 1106, Cairo² V, 220, Bank. XV, 104, iii, ed. Rāghib al-Ṭabbākh, Aleppo 1928.—A work on archery is wrongly attributed to him in Ahlwardt 5540,4, see below p. 496.

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24. Before 694/1295, the year of MS Vat. V. Borg. 126, al-Wāʿiẓ Abu 'l-Ḥasan Aḥmad b. ʿAbdallāh b. Muḥammad al-Bakrī al-Baṣrī, whose death year was not known to ḤKh and which Wüst., *Gesch.* no. 520 gives as soon after 950, wrote a series of popular works on the history of the Prophet.

1. *Kitāb intiqāl anwār mawlid al-Muṣṭafa 'l-mukhtār wa-muʿjizātuhu wa-maghāzīhi*, Gotha 1788/90, Leipz. 31, Dresd. 31, 35, 47, 106, Hamb. 104 (see Wüst. on Ibn Hishām II, LI), or *al-Anwār wa-miftāḥ al-surūr wal-afkār fī mawlid al-nabī al-mukhtār*, Br. Mus. Suppl. 514, Ind. Off. 1034 V, Algiers 1684, Vat. V. Borg. 126, Cairo² IV, 50, Bank. XV, 1012, in Aljamia Madr. 79 (private library, see *Miscellánea de estudios y textos árabes*, Madrid 1915, 140/4), printed in a number of different recensions.—2. *Sīrat al-nabī* Berl. 7525/6 = ? *al-Siyar al-nabawiyya* Cairo² IV, 50.—3. *Kitāb al-iʿtibār min nasab al-nabī al-mukhtār* Paris 1871,4.—4. *Kitāb al-miʿrāj* ibid. 1931,6.—5. *al-Durra al-mukallala fī futūḥ Makka al-mubajjala*, a fanciful history of the conquest of Mecca in verse, Gotha 1606/7, Tüb. 139,8, Flor. 91, Ind. Off. 841, Cambr. Pr. 5, no. 20, print. C. 1278, 1293, 1297, 1300, 1301, 1303, 1304, 1310, 1343 (in the margin of al-Wāqidī's *Futūḥ al-Shām*), see R. Paret, *Die legendäre Maghāzīliteratur*, Tübingen 1920, who dates this work as being from the eighth or ninth century (on which A. Wesselski, *Arch. Or.* II, 427ff.).—6. *Futūḥ al-Yaman al-maʿrūf bi Raʾs al-ghūl*, Paris 1816,2, C. 1282, 1297, 1297, 1299, 1302, 1305, 1324, Bombay 1295, see R. Basset, *Giorn. Soc. As. Ital.* VII (1887), 73/81.—7. *Ghazwat al-imām ʿAlī b. Abī Ṭālib maʿa 'l-laʿīn al-Khudhām al-Ḥajjāf etc.*, C. 1280, 1304, 1307, Cairo² IV, 72, V. 206.—8. *Qiṣṣat al-Zibriqān b. Badr malik Wādī Jayḥūn wa-wufūdihi ʿala 'l-nabī* (MS dated 846), Cairo² IV,

89.—9. *Futūḥ Ifrīqiya*, Paris 1181.—10. *Qiṣṣat al-sayyida Khadīja bint Khuwaylid wa-ziwājihā bil-nabī* Cairo² IV, 88.—11. *Ghazwat al-aḥzāb wa-mā jarā lil-imām ʿAlī al-fāris al-waththāb wal-ṣaḥāba wal-aḥbāb wa-tusammā bi-Wāqiʿat al-Khandaq*, C. 1301, 1305.—12. *Faḍāʾil al-niṣf min Shaʿbān*, Alexandria 1286.—13. *Badāʾiʿ al-zuhūr wa-waqāʾiʿ al-duhūr*, a history of Creation, a description of Egypt, a biography of the Prophet, and the wonders of Egypt, Paris 1403, 1552, 1822/3, together with *Qiṣṣat al-muqaddam ʿAlī al-Zaybaq*, C. 1297, 1304,—In all these works Bakrī is probably just an imaginary *rāwī*, see Nallino, *Rend. Linc.* VI, vii, 1931, 329/30.

2 *Persia*

1. Abū Nuʿaym Aḥmad b. ʿAbdallāh b. Aḥmad b. Isḥāq al-Iṣfahānī al-Shāfiʿī was born in Isfahan in Rajab 336/January 948. In 356/967 he went to study
617 in Baghdad, | Mecca, Basra, and Nishapur. He then settled in his hometown, where he died on 20 Muḥarram 430/23 October 1038.

Al-Subkī, *Ṭab.* III, 7, Yāqūt, *GW* VI, 288, Ibn ʿAsākir, *Tabyīn kadhib al-muftarī* 246, al-Dhahabī, *Tadhk. al-ḥuff.* III, 275/91, al-Samʿānī, *Ansāb* 41a, al-Yāfiʿī, *Mir. al-jan.* III, 50, Ibn Taghr. (J.). 687/8, Ibn al-ʿImād, *ShDh* III, 245, *Bustān al-muḥ.* 43. 1. *Ḥilyat al-awliyāʾ wa-ṭabaqāt al-aṣfiyāʾ* or *Ḥilyat al-abrār*, additionally Berl. 8512, 8669, Oct. 3553 (excise: Ref. 143 = Leipz. 699, which is instead a biography of al-Shāfiʿī taken from another work), Leid.² 1071 ¹2628 (V, 209ff.), Paris 5956, Brill–H.² 205, Madr. 466, Fez Qar. 559/69, individual volumes also Cairo² I, 113, App. 14, Dam. Z. 30, $18_{,2}$, 58_{114}, 59 (ʿUm, 67)$_{,115/8}$, MSS in Istanbul in Ritter, *Isl.* XVIII, 55/9, Spies, *MO* 1930, 1ff., Būhār 222/7, Āṣaf. I, $624_{,307/13}$, print. Hyderabad, C. 1932ff.—Abstract that uses other sources entitled *Ṣafwat* (*ṣifat*) *al-ṣafwa*, by Ibn al-Jawzī (d. 597/1200, see p. 499), additionally Leid. 1073, MSS in Istanbul in Spies, *MO* XIV (1930), 1/56, Cairo² V, 239, Dam. Z. 78 (ʿUm. 85)$_{,67/70}$ (*RAAD* XII, 703), Āṣaf. I, $782_{,44}$. C. 1339; further abstracts: a. *Aḥāsin al-maḥāsin* by Ibrāhīm b. Aḥmad al-Raqqī (d. 703/1313, see II, 31), additionally Leipz. 242, Gött. 84.—b. *Majmaʿ al-aḥbāb wa-tadhkirat uli ʾl-albāb*, by Muhammad b. Ḥasan b. ʿAbdallāh al-Ḥusaynī al-Wāsiṭī (d. 776/1374), additionally Leipz. 245, Qilič ʿA. 762, Selīm Āġā 844/7, Cairo² V, 393, with the title *Majmaʿ al-akhbār fi manāqīb al-akhyār*, Rāmpūr I, $671_{,30}$.—c. *al-Nadīm wal-khalwa wal-mann wal-salwa wal-rawḍa wal-qahwa al-muntakhab min Ṣ. al-ṣ* by ʿAlī al-Kharrāṭ (d. 739/1338, *DK* III 83) in Dāmād Ibr. 417 (autograph). *Naẓm rijāl ḥilyat al-awliyāʾ* by Muḥammad b. Jābir, composed in 793/1391, Cairo² V, 393.—*Taqrīb al-bughya fī tartīb aḥādīth al-Ḥilya* by Abu ʾl-Ḥasan ʿAlī b. Abī Bakr al-Haythamī al-Shāfiʿī (d. 807/1414, see II, 76), Cairo² I, 97.—2. *Kitāb ṭibb al-nabī*, Esc.² 1619, anon. *Mukhtaṣar*,

Cairo Manār 1344, under the title *al-Wāfī bil-ṭibb al-shāfī*, Bol. 245,6.—4. *Dhikr akhbār Iṣbahān*, Leid. 1020, Makt. Shaykh al-Isl., photograph of an old MS in the Maktaba Sindiyya and a copy thereof in Rāmpūr (*Tadhk. al-naw.* 89), *A.N. Geschichte Iṣb.s nach der Leidener Hds. hsg. v.* S. Dedering I, Leiden 1931, II, 1934, see MO XXI. 186/92.—5. *al-Musnad al-mustakhraj ʿalā Ṣaḥīḥ Muslim*, additionally Cairo[1] I, 307, [2]I, 147, Dam. ʿUm. 17,116/7.—6. *Dalāʾil al-nubuwwa*, additionally Cairo[2] I, 116, Bank. XV, 989, print. Hyderabad 1320.—8. *Kitāb maʿrifat al-ṣaḥāba* Paris 6514, Faiẓ. 1527 (Ritter, *Isl.* XVIII, 39), Top Kapu A. III, 497 (Weisw. 78).—9. *Kitāb al-imāma* Köpr. 1617 (Ritter, op. cit., 44).—10. *Muntakhab min kitāb al-shuʿarāʾ* Dam. Z. 37, 124.—11. *Kitāb al-amwāl*, author? c. 1337.

1a. Abū Bakr Abu ʾl-ʿAbbās Jaʿfar b. Muḥammad al-Mustaghfirī al-Nasafī al-Ḥanafī, was a preacher in Najaf who died in 432/1040.

1. *Dalāʾil al-nubuwwa* ḤKh III, 237,1, Dam. ʿUm. 81,27.—2. *Ṭibb al-nabī* Tehran 1293.

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2. Abū Yaʿlā al-Khalīl b. ʿAbdallāh b. Aḥmad al-Khalīlī al-Qazwīnī was a *qāḍī* in Qazvin and died in 446/1054.

Bustān al-muḥ. 68. *Kitāb al-irshād fī maʿrifat ʿulamāʾ al-bilād* (*ṭabaqāt al-bilād*, Yāqūt, *Irsh.* V, 78,10, *maʿrifat ʿulamāʾ al-ḥadīth*, ibid. VI, 135,8), an inventory of *ḥadīth*-scholars, including those deemed unreliable, from the *Tābiʿūn* until his own time, abstract by Muḥammad b. Aḥmad al-Silafī (d. 576/1180, see below p. 624), additionally Leid. 1078/9, AS 2951 (Weisw. no. 80).—2. *al-Fawāʾid al-shattā*, Rāmpūr I, 103,289.

3. Abū ʿUthmān Ismāʿīl b. ʿAbd al-Raḥmān b. Aḥmad al-Ṣābūnī was born on 15 Jumādā II 373/25 November 983 in Nishapur—although according to Yāqūt it was in Būshanj—and died on 3 Muḥarram 449/12 March 1057 of the plague.

Yāqūt, *Irsh.* II, 348, al-Subkī, *Ṭab.* II, 117/129, Ibn ʿAsākir, *Taʾr. Dim.* III, 27/33, Ibn al-ʿImād, *ShDh* III, 282, *Bustān al-muḥ.* 88. 1. *Kitāb al-miʾatayn*, 100 *ḥadīth* and 100 tales, Landb.–Br. 102.—2. *ʿAqīda* C. 1325 (based on Ibn Taymiyya, *al-Risāla al-Tadmuriyya* and ʿAbd al-ʿAzīz al-Kinānī, *al-Ḥayḍa*).—3. *Waṣiyya* Subkī III, 124/9.

4. Being a supporter of the Ashʿarīs, Abū Bakr Aḥmad b. al-Ḥusayn b. ʿAlī b. Mūsā al-Bayhaqī al-Khusrawjirdī had to escape the persecution of the vizier ʿAbd al-Mulk. He thus fled to Mecca, together with al-Qushayrī and Imām al-Ḥaramayn. In 441/1049 he was nevertheless given a position in Nishapur, where he died on 10 Jumādā I 458/9 April 1066.

Al-Subkī, *Ṭab*. III, 3, Ibn ʿAsākir, *Tabyīn kadhib al-muftarī* 265/7, al-Dhahabī, *Ṭab. al-ḥuff*. III, 309/12, al-Yāfiʿī, *Mir. al-jan*. III, 81, Ibn al-ʿImād, *ShDh* III, 304, *Bustān al-muḥ*. 51, Sherefeddīn, *Türk. macm*. I, 104. 1. *Kitāb al-sunan wal-āthār* or *Kitāb al-sunan al-kabīr* (*al-kubrā*), a collection of *ḥadīth* in 10 volumes, also Esc.² 1793, Ambr. H. 126 (*ZDMG* 69, 74), Dāmādzāde 404/10, part 123, in the recension of Ismāʿīl b. Yaḥyā al-Muzanī in Welīeddīn 1605,ff. 72/88 (Spies, *BAL* 49, n. 1), Cairo² I, 124, Pesh. 270/8, Rāmpūr I, 86,165/72, print. in 7 vols. in Hyderabad 1344/55, with ʿAlī b. ʿUthmān al-Turkumānī's (d. 747/1346, see II, 64) *al-Jawhar al-naqī fi 'l-radd ʿala 'l-Bayhaqī* (Cairo² I, App. 13, V, 110, Āṣaf. III, 1080,158, Rāmpūr I, 77,103) in the margin, Ind. n.d., alone in Hyderabad 1316.—
619 On which *al-Jawāhir* | *al-muntaqī li-zawā'id al-Bayhaqī* by Aḥmad b. Abī Bakr b. Qaymaz al-Būṣīrī (d. 840/1436, see II, 47), Cairo² I, 136. Selections: a. *Mukhtaṣar* by al-Dhahabī (see II, 46), Dam. ʿUm. 21,225.—b. *al-Manhaj al-mubīn fī bayān adillat madhāhib al-mujtahidīn* by ʿAbd al-Wahhāb al-Shaʿrānī (d. 973/1565, see II, 335), *Dībāja*, Gotha 2,123 (different in Flügel, *ZDMG* XXI, 272,3).—2. *Kitāb al-sunan al-ṣughrā*, Cairo¹ I, 351, ²124, probably identical with the 4-volume *Kitāb maʿrifat* (*al-Shāfiʿī li*) *al-sunan wal-āthār*, which—according to al-Subkī—is an absolute must for every Shāfiʿī.—3. *Kitāb dalā'il al-nubuwwa*, additionally Cairo² I, 116, Aleppo, *RAAD* XII, 474, see K. Nylander, *Über die Uppsalaer Hds. der* D. al-n. *des B*., Uppsala 1891.—4. *Kitāb al-baʿth wal-nushūr*, additionally Pet. AMK 924, Mosul 288,17.—5. *al-Jāmiʿ al-muṣannaf fī shuʿab al-īmān*, additionally Leid. 319 (fragm.), Esc.² 743,2, NO 1122/5, Bat. Suppl. 171/2 (supposedly translated from Persian or rather, to be more precise, from a Malay translation of it, Bat. Mal. DCXXV, by Abū ʿAbdallāh al-Ījī?). Abstracts: a. Abū Jaʿfar ʿUmar al-Qazwīnī (d. 699/1299), Cairo² I, 105, print. C. 1310, 1924, 1340.—b. ʿUmar b. ʿAlī b. al-Mulaqqin (d. 804/1401, see II, 92), Bank. V, 2, 384/5.—7. *Takhrīj aḥādīth al-Umm*, p. 180, 3, additionally Cairo² I, 95.—8. *Faḍā'il al-awqāt* see al-Subkī, *Ṭab*. III, 5ff.—11. *Kitāb manāqib al-imām al-Shāfiʿī* Serāi 2818/9 (Spies, *BAL* 17).—12. *Fī bayān ikhtilāf al-imām Abī Ḥanīfa wal-imām al-Shāfiʿī* Selīm Āġā 277/8.—13. *Kitāb al-asmā' wal-ṣifāt* Bank. X, 492, Rāmpūr II, 123, 446, ed. M. Muḥyi 'l-Dīn al-Jaʿfarī al-Zaynabī, Allāhābād 1313.—14. *Kitāb al-zuhd al-kabīr*, Medina, Maktabat Shaykh al-Islām (*Maʿārif* XVIII, 332, *ZDMG* 90, 113),

Maktaba Sindiyya (*Tadhk. al-naw.* 191).—15. A letter to ʿAmīd al-Mulk with a request to end the persecution of the Ashʿarīs, al-Subkī, *Ṭab.* II, 273/5 (excerpt from Ibn ʿAsākir).—16. A letter to al-Juwaynī (p. 383), ibid. III, 210, Ibn Taghr. (J.) 731,6.—17. *Aḥkām al-Qurʾān*, cited in Subkī, *Ṭab.* I, 240,12, with the title *Majmūʿat kalām al-Shāfiʿī fī aḥkām al-Qurʾān* Medina, *ZDMG* 90, 107.—18. *Kitāb al-ādāb* Cairo² I, 82.—19. *Kitāb al-qirāʾa khalf al-imām* Ind. n.d., Delhi 1315.—20. *Kitāb al-iʿtiqād wal-hidāya ilā sabīl al-rashād* NO 1208,3 (*ZDMG* 64, 511), Āṣaf. III, 538,1139.—21. *Mā warada fī ḥayāt al-anbiyāʾ wa-baʿd wafātihim* Medina, *ZDMG* 90, 113.—22. *Ithbāt ʿadhāb al-qabr* ibid. 116.

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5. Abu ʾl-Qāsim ʿAbdallāh b. Aḥmad b. Maḥmūd al-Balkhī died in Jumādā II 488/1095 in Balkh.

1. *Kitāb qabūl al-akhbār wa-maʿrifat al-rijāl* Cairo² I, 77.—2. *Tuḥfat al-wuzarāʾ* AS 2855 (in ḤKh 2691, where ʻd. 391' is mistaken).—3. *Kitāb al-maqālāt* is cited in Ibn al-Jawzī, *Talbīs Iblīs* 88,19.

5a. Abū Yaʿqūb Isḥāq b. Abī Isḥāq Yaʿqūb al-Qarrāb (?) transmitted, before 491/1098 in Herat (?):

Faḍāʾil al-ramy fī sabīl Allāh, ḥadīth on archery, Köpr 384 (Ritter, *Isl.* XVIII, 143).

| 5b. Abū Muḥammad ʿAbdallāh b. ʿUmar b. Maʾmūn wrote, around 500/1106: 620

Kitāb al-sabʿiyyāt, an inventory of *ḥadīth*-scholars with brief biographical data and professional ratings, an abstract by his student Abū Naṣr Hibatallāh b. ʿAbd al-Jabbār al-Sijzī, ca. 514/1121, Köpr. 1152 (Weisw. no. 79).

6. Abū Muḥammad al-Ḥusayn b. Masʿūd al-Farrāʾ al-Baghawī Rukn al-Dīn Muḥyi ʾl-Sunna, from Bagh(shūr) in Khurāsān, studied in Mawarrūdh under the *qāḍī* Abū ʿAlī al-Ḥusayn b. Muḥammad b. Aḥmad al-Marwarrūdhī and stayed there until his death in Shawwāl 516/December 1122 or Shawwāl 510/February 1117.

Al-Subkī, *Ṭab.* IV, 214/7, 516, al-Dhahabī, *Tadhk. al-ḥuff.* IV, 154, 256, Ibn al-ʿImād, *ShDh* III, 48, *Bustān al-muḥ.* 52, *Itḥāf al-Nubalāʾ* 244, *EI* I, 584.

1. *Kitāb maṣābīḥ* (*al-dujā*) *al-sunna* (*sunan*), additionally Paris 5947, 6606, Leipz. 185, Munich 123, Heid. *ZS* VI, 218, Vienna 1649, Leid. 1740, Landb.–Br. 33, Bol. 77/8, Vat. V. 972,$_2$, Brill–H.[1] 388, [2]710, Pet. AMK 941, Buch. 942, Fez Qar. 581/3, Tunis Zayt. II, 200, Selīm Āġā 239/40, Sulaim. 332/8, AS 912/29, Rāġib 355, NO 1250/69, Cairo[2] I, 148, Mosul 29,$_{102}$, Teh. Sipāhs. I, 307/8, Mashh. IV, 85,$_{263}$, Āṣaf. I, 672,$_{76,28}$ Bank. V, 2, 344/7, print. Būlāq 1294, C. 1318 (in the margin of Mālik's *Muwaṭṭa'*), 1935, 2 vols.—Commentaries: aa. *Mafātīḥ al-rajā'* by Muḥammad b. Muḥammad al-ʿĀqūlī al-Wāsiṭī (d. 797/1395, see II, 162), Landb.–Br. 191.—a. (= e.) ʿAbd al-Laṭīf b. ʿAbd al-ʿAzīz b. Malak (Firishte), ca. 850/1446, Rāġib 322/4, Sulaim. 282/3, NO 1102/4, Cairo[1] I, 362, [2]I, 128.—b. ʿAbdallāh b. ʿUmar al-Bayḍāwī (d. 716/1316, see below, p. 416), additionally Rāġib 326, Köpr. 339/40, NO 1105/6, Mosul 156,$_{85}$, Pesh. 362.—c. Zayn al-ʿArab ʿAlī b. ʿUbaydallāh b. Aḥmad, additionally NO 1109/11, Sulaim. 284/5, Selīm Āġā 217, Cairo[2] I, 128, Mosul 144,$_{53}$.—d. *al-Mafātīḥ* by al-Ḥusayn b. Maḥmūd b. al-Ḥasan al-Zaydānī Muẓhir al-Dīn, additionally Paris 6404, NO 1112, Qilič ʿA. 199, Cairo[2] I, 150, Mashh. V, 121,$_{393/4}$, Āṣaf. I, 638,$_{448}$, Rāmpūr I, 116,$_{387}$, Bank. V, 2, 344 (copied in 657/1259?).—f. Aḥmad al-Rūmī al-Āqḥiṣārī, see II, 445.—g. Anon., additionally Bol. 79, Princ. 222, Kiev, see Kračkovsky, *OJF Ak. Nauk* 1925, 92, Sulaim. 286/7.—h. ʿUthmān b. Muḥammad al-Harawī, Selīm Āġā 216.—i. al-Ardabīlī, Mosul 211,$_{64}$.—k. ʿUthmān b. Ḥājjī Muḥammad al-Suhrawī, Sulaim. 288.—l. Faḍlallāh Ḥasan al-Tūrapushtī, composed in 712/1312, Aleppo, *RAAD* XII, 475, Āṣaf. III, 256,$_{976/7}$, Rāmpūr I, 121,$_{419}$.—m. Shams al-Dīn Muḥammad b. Muẓaffar al-
621 Khalkhālī, Cambr. 625.—o. *Gharīb al-maṣābīḥ* by ʿAbd al-Qāhir al-Suhrawardī | (see below p. 436), Dam. ʿUm. 71,$_{43}$.—p. *Tarjamat al-Ṣaḥāba ruwāt al-Maṣābīḥ* by Muḥammad b. ʿAbdallāh al-Bakhshī, Cairo[2] I, 70.—q. *al-Mafātīḥ* by Yaʿqūb al-ʿAfawī (d. 1149/1736, see II, 446), ʿUm. Brussalī M. Ṭāhir, *ʿOsm. Müʾell.* I, 202.—Abstract *Kashf al-manāhij wal-tanāqīḥ fī takhrīj aḥādīth al-M.* by Ṣadr al-Dīn Muḥammad b. Ibrāhīm al-Munāwī al-Sulamī (d. 803/1400, Ibn al-ʿImād, *ShDh* VII, 34), additionally Berl. Fol. 3394, Jer. Khāl. II,$_{65}$, Turkish transl. by Jamāl Ef. in NO 1107/8; revised edition, *Mishkāt al-maṣābīḥ*, by Muḥammad b. ʿAbdallāh al-Khaṭīb al-Tabrīzī Walī al-Dīn (see II, 195), composed in 737/1336, additionally Berl. 1292, Paris 720, 6322/3, Br. Mus. Suppl. 1268, Ind. Off. 152, Manch. 154/5, Esc.[2] 1511, Tunis Zayt. II, 197, Selīm Āġā 237/8, Sulaim. 327/31, NO 1242/9, Cairo[2] I, 148, Mosul 144,$_{62}$, Pesh. 280/3, As. Soc. Beng. 1723,$_1$, Calc. Madr. 298, Rāmpūr I, 113, Āṣaf. I, 672,$_{77}$, Bank. Hdl. 711, Būhār 32/3, Bat. Suppl. 107, print. Calcutta 1257, 1319, Delhi 1300, 1890, Amritsar 1313/4, lith. Bombay 1271, 1282, 1289, 1307, with Hindustani translation by Muḥammad Quṭb al-Dīn Khān Dihlawī, Lahore 1902, lith. St. Petersburg 1898/9, print. Kazan 1909, in the margin of al-Qāri' al-Harawī, *Mirqāt al-mafātīḥ*, C. 1309. Engl. transl. by A.N. Matthews, Calcutta 1809, 1810

(see also Ellis II, 124/5). *The Sayings of Hazrat M. chosen from the* M. al-m. *with a Short Life of the Prophet etc. by* A.A.K. Muhammad, Calcutta 1918 (Precious Gems Series).—On this, by the author himself, *Kitāb asmāʾ rijal al-Mishkāt*, completed on 20 Rajab 740/22 January 1340, see Nicholson, *JRAS* 1899, 910, Bol. 249,1, 11 MSS in Istanbul and 5 Indian MSS in Weisw. no. 100; *Asmāʾ al-rijal fī M. al-m.* by Abu 'l-Majd Shāh ʿAbd al-Ḥaqq b. Shāh b. Sayf al-Dīn al-Dihlawī (d. 1052/1642), Rāmpūr II, 288,100.—Commentaries: a. *al-Kāshif ʿan ḥaqāʾiq al-sunna* by al-Ḥasan b. Muḥammad al-Ṭībī (d. 743/1342, see II, 22), additionally Gotha 597, Br. Mus. 1569, Ibr. P. 363/5, Selīm Āġā 1211/3, Sulaim. 287b, Köpr. 335/6, Qilič ʿA. 255, Mosul 176,97, Mashh. IV, 27,87, V, 100,321, Pesh. 327, Āṣaf. 1, 622,217, Rāmpūr I, 103,295, II, 221,58, Būhār 36, Bank. V, 2, 354/5.—b. al-Jurjānī (d. 816/1413, see II, 216),[4] additionally Dāmādzāde 527/30, Qilič ʿA. 198, Āṣaf. I, 622,217, Būhār 35, Bank. V, 2, 356.—c. Ibn Ḥajar al-Haythamī (d. 974/1566, see II, 387), additionally NO 1069/91, Cairo^2 I, 133, Mosul 127,92, *Dībāja* Gotha 2, 78.—d. *Mirqāt al-mafātīḥ* by al-Qāriʾ al-Harawī (d. 1014/1605, see II, 394), additionally Tunis Zayt. II, 190/3, NO 1094/1100, Qilič ʿA. 253/4, Sulaim. 281, Selīm Āġā 207/10, Köpr. 337/8, Ibr. P. 366/8, Cairo^2 I, 146, Pesh. 211/4, Rāmpūr I, 110,344/8 Bank. V, 2, 357/60, print. C. 1309.—e. ʿAbdallāh b. ʿUmar al-Bayḍāwī (d. 716/1316, see below, p. 416), Dāmādzāde 533/4.—f. Persian *Lamaʿāt al-tanqīḥ* or *Ashiʿʿat al-lamaʿāt* by ʿAbd al-Ḥaqq Miskīn b. Sayf al-Dīn b. Saʿdallāh al-Dihlawī (d. 1052/1642), additionally Br. Mus. Or. 7546 (DL 18), Rieu, Pers. Cat. I, 14, Ind. Off. Pers. 2654, NO 1101, Pesh. 295/6, 346, | Āṣaf. I, 664,84, Bank. V, 2, 361/2, XIV, 1193/4, 622
As. Soc. Beng. 820/1, Rāmpūr I, 107,315/6, print. Calcutta and Chinsurah 1251/9, Lucknow 1873.—g. *al-Ikmāl fī asmāʾ al-rijāl* by the same, Bank. XII, 732.—h. *Nujūm al-mishkāt* by Muḥammad b. Ṣiddīq b. Sharīf, who completed his *Sharḥ al-zawājir* (II, 388, no. 5) in 1033/1623, Rāmpūr I, 121, Bank. V, 2, 363.—i. *Ḥāshiyat M. al-m.* by Jalāl al-Dīn al-Karlānī (sic, ḤKh: Kirmānī), *ṣāḥib al-Kifāya*, Rāmpūr I, 77,104/7.—k. *Tanqīḥ al-ruwāt fī aḥādīṭ al-Mishkāt* by al-Mawlawī al-Sayyid Aḥmad Ḥasan, Ind. 1333, 2 vols.—l. Anon. *al-Ḥāshiya al-lāmiʿa*, Calcutta 1843.—m. Anon. Pers. comment., Pesh. 216/8.—n. *al-Taʿlīq al-ṣabīḥ ʿalā Mishkāt al-m.* by Muḥammad Idrīs al-Kandihlawī, Damascus 1354.—Abstract of the *Mishkāt*, with a Persian paraphrase and explanation entitled *Sirāj al-hidāya* by Sirāj al-Dīn Ḥusayn b. Bahāʾ al-Dīn Shāhjahānābādhī, Bank. XIV, 1210.—*Raḥmat al-mahdāt, takmilat al-M.* by Nūr al-Ḥasan Khān b. Ṣādiq Ḥasan Khān, lith. Ind. 1301.—2. *Kitāb sharḥ al-sunna*, additionally vol. VI, Br. Mus. Or. 6663 (DL 19),

4 Al-Qāriʾ al-Harawī *Mirq. al-maf.* III 176 (Cat. Būhār 35) doubts that al-J. was the author of this commentary which is not mentioned in the listings of his works and which is nothing but an abstract of a.

Fez Qar. 584/5, 636, Cairo² I, 126, As. Soc. Beng. 556, Rāmpūr I, 90,193, Būhār 23. Abstract by Ṣafī al-Dīn Muḥammad b. Abī Bakr al-Urmawī (b. 647/1346, d. 723/1323 in Damascus, DK II, f. 590, no print, Ibn al-Qāḍī, *Durrat al-ḥijāl* I, 310,852), Bank. V. 2, 324, second abstract, *al-Lubāb*, by ʿAbdallāh b. Ḥasan b. ʿAbd al-Malik al-Wāsiṭī, a student of al-Bayḍāwī, d. before 732/1332, ḤKh I, 493, Bank. V, 2, 325; *al-Tajrid fī talkhīṣ Sharḥ al-sunna* by Muḥammad b. ʿAbd al-Razzāq b. Khālid al-Zanjānī al-Qazwīnī, Rāmpūr I, 68,49.—3. *Kitāb al-tahdhīb fi 'l-furūʿ*, additionally Dam. ʿUm. 48,292, Cairo² I, 507.—4. *Maʿālim al-tanzīl*, abstract of al-Thaʿlabī's (see p. 592) *al-Kashf wal-bayān*, additionally Halle B. 710 (*ZDMG* 67, XXXII), Berl. 753/66, Oct. 3552/3, Munich 80/3, Ind. Off. 1082/5, Cambr. 1059/62, Princ. 206, Ambr. A. 14 (*RSO* II, 13), B. 41 (ibid. IV, 104), C. 107/8 (ibid. VII, 585), N.F. 126, 165, 363/4, Vat. V. 959, Esc.² 1297, Pet. AMK 942, Fez Qar. 117,167, Tunis Zayt. II, 117, Dāmādzāde 170/5, Ya. Ef. 47, Selīm Āġā 96/100, Ḥūr Laylā 43/5, Bešīr Āġā 49/54, Ḥamīd. 113/6, Sulaim. 139/41, Welīeddīn 2627, NO 554/59, Köpr 140/3, Cairo² I, 62, Mosul 28,84/5, Teh. ʿĀli Sipahs. I, 173/5, Mashh. III, 65,206/8, Pesh. 36,99, Āṣaf. I, 556,279, Rāmpūr I, 41,205/6, Aligarh 96,16, 97,31, Bank. XVIII, 2, 1335/8, lith. Persia n.d., 4 vols., Bombay 1269, 1296, 1309 (Ellis I, 699), C. 1305, 1331 (in the margin of Muḥammad b. Khāzin al-Shīḥī, *Lubāb al-taʾwīl*), 1345 (in the margin of Ibn Kathīr, *Tafsīr*).—Abstracts: a. Aḥmad b. Muḥammad b. Aḥmad al-Fayyūmī (d. 770/1368, see II, 25), Esc.² 1327.—b. *Nafāʾis al-marjān etc.* by ʿAbd al-Wahhāb b. Muḥammad al-Ḥusaynī (d. 875/1470, see II, 132, 10), used in Muḥammad b. al-Ḥāzin al-Shīḥī's *Lubāb al-taʾwīl*, II, 100.—c. *al-Mukhtaṣar al-jalīl* by Muḥammad Nūrī al-Qādirī (see ad II, 497), Mosul 89,42.—d. *al-Jawhar al-aṣīl* by ʿAbdallāh b. ʿAbd al-Wālī b. Muḥammad al-Ward, Brill–H.[1] 359, [2]662.—5. *Fatāwā* Sulaim. 675,3 (where he is referred to as Ibn Maḥmūd).—6. *al-Anwār fī dhikr Bani 'l-Mukhtār*, Rāmpūr I, 659,76.—7. *Sharḥ al-Jāmiʿ lil-Tirmidhī* see p. 268.—8. *al-Muʿjam* cited in Ibn Ḥajar, *Tahdhīb* II, 138,11.

623 | 6a. Abu 'l-ʿAbbās Aḥmad b. Thābit al-Ṭarqī al-Iṣfahānī, a *ḥadīth*-scholar and *adīb*, studied in Isfahan, Nishapur, Herat, Baghdad, and Ahwaz, and died after 520/1126.

Yāqūt, *GW* III, 532, al-Dhahabī, *Mīzān* I, 41, Ibn Ḥajar, *Lisān* I, 143, al-Samʿānī, *Ansāb* 370a. *Kitāb al-lawāmiʿ fi 'l-jamʿ bayna 'l-Ṣiḥāḥ al-jawāmiʿ* or *Aṭrāf al-kutub al-khamsa* (cf. Ahlw. II, 174), on the canonical *ḥadīth* collections (with the exception of Ibn Māja), vol. IV (the last) Šehīd ʿA.P. 533 (Weisw. 44).

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7. Abu ’l-Ḥasan ʿAbd al-Ghāfir b. Ismāʿīl b. ʿAbd al-Ghāfir al-Fārisī, d. 529/1134.

Yāqūt, *GW* VI, 534, al-Subkī, *Ṭab*. IV, 255, al-Dhahabī, *Tadhk. al-ḥuff*. IV, 68ff., Ibn al-ʿImād, *ShDh* IV, 93, Bergsträsser, *ZS* II, 206. 1. *Kitāb al-arbaʿīn*, additionally Cairo² I, 87.—2. *Kitāb majmaʿ al-gharāʾib wa-manbaʿ al-raghāʾib*, collection of *ḥadīth*, additionally Esc.² 1484, AS 4758, Dāmādzāde 574, Cairo² I, 144.—4. *al-Siyāq li-taʾrīkh Nīsābūr*, an augmented imitation of the *Taʾrīkh Nīsābūr* of al-Ḥākim al-Nīsābūrī (d. 404/1014, see 277,6), completed in 510/1117, abstract by Abu ’l-Ḥasan Ibrāhīm b. Muḥammad al-Azhar al-Sarīfīnī (d. 641/1243 in Damascus, Yāqūt, *GW* III, 385, al-Dhahabī, *Tadhk*. IV, 218, Ibn al-ʿImād, *ShDh* V, 209), Köpr. 1152 (Weisw. 81).

7a. Abū ʿAbdallāh al-Ḥusayn b. Ibrāhīm al-Jawzaqānī, d. 543/1148.

Ibn al-ʿImād, *ShDh* IV, 136. Spies, *ZDMG* 90, 114, believes that he may have been the author of *al-Aḥādīth al-abāṭil wal-manākīr wal-ṣiḥāḥ wal-mashāhīr* in Medina.

8a. Abu ’l-Maḥāsin Masʿūd b. ʿAlī al-Bayhaqī Fakhr al-Zamān, who died in 544/1149.

Kitāb al-tadhkira bi-maʿrifat rijāl kutub al-ʿashara, Köpr. 263; a series of now-lost works is listed in ḤKh, see Index.

8b. Abu ’l-Futūḥ Muḥammad b. ʿAlī al-Ṭāʾī al-Hamadhānī, who died in 555/1160.

Al-Arbaʿūna ḥadīthan al-Ṭāʾiyya wa-sammāhu ayḍan al-Arbaʿīn fī irshād al-ḥāʾirīn ilā manāzīl al-muttaqīn Landb.–Br. 173.

8c. Abu ’l-Muʾayyad Muwaffaq b. Aḥmad b. Abī Saʿīd Isḥāq al-Khwārizmī, a student of al-Zamakhsharī and a well-known *faqīh*, died in 568/1172.

Yāqūt, *Irsh*. VII, 203 (referred to as the teacher of Nāṣir al-Muṭarrizī). *Manāqib ʿAlī b. Abī Ṭālib*, Mashh. IV, 90,275.

| 8d. Quṭb al-Dīn Abu ’l-Ḥusayn Saʿīd b. Hibatallāh b. Abi ’l-Ḥasan al-Rāwandī, 624
a Shīʿī *faqīh*, died in 573/1177.

Al-Ḥurr al-ʿĀmilī, *Amal al-āmil* 476. *Al-Ḥarāʾij wal-jarāʾiḥ fi ʾl-muʿjizāt*, on miracles by the Prophet and the twelve imāms, Kentūrī 1046, Berl. Oct. 3164, Mashh. IV, 35,110/1.

9. Abu ʾl-Ṭāhir Aḥmad b. Muḥammad b. Aḥmad al-Silafī (b. Silafa)[5] al-Iṣbahānī al-Jarwānī was born around 472/1079 in Isfahan. He studied there and, from Shawwāl 492 or 493/1100, in Baghdad. In 511/1117 he went to Alexandria. In 546/1151, the governor and, later, vizier of the Fāṭimids al-Ẓāfir al-Malik al-ʿĀdil ʿAlī b. Isḥāq b. al-Sallār built a madrasa for him there, in which he taught until his death on 5 Rabīʿ II 570/30 August 1180, according to others in 578.

Al-Samʿānī, *Ansāb* 302a, al-Subkī, *Ṭab*. IV, 43/8, al-Dhahabī, *Tadhk. al-ḥuff*. IV, 90/6.—2. *al-Mashyakha al-Baghdādiyya* Esc.[2] 1783 (MS from Alexandria dated 594/1198), Medina *ZDMG* 90, 114.—2a. *al-Safīna al-Baghdādiyya*, a selection by Aḥmad al-Labbādī, Landb.–Br. 117.—3. *al-Arbaʿūna etc*., additionally Cairo[2] I, 85.—4. Read: by ʿAlī b. ʿArrāq (d. 933/1526, see II, 332).—5. A *qaṣīda*, Dam. Z. 34, 80.—6. *al-Sudāsiyyāt allatī kharrajaha ʾl-Ḥāfiẓ Abu ʾl-Ṭāhir Muḥammad b. ʿAlī al-Silafī al-Iṣbahānī bintiqāʾihi min masmūʿāt Abī ʿAbdallāh Muḥammad b. Aḥmad b. Ibrāhīm al-Rāzī al-Shāfiʿī al-maʿrūf bi-Ibn al-Khaṭṭāb fi sanat 512*, Esc.[2] 1800,9, Gotha 613,6.—7. *Muntakhabāt al-Iṣfahānī* Dam. ʿUm. 24,329.—8. *Faḍāʾil Miṣr, Faḍāʾil al-Bayt al-Muqaddas al-Shāmī* Cambr. 736 (which mistakenly has al-Sulamī).—8. *Risālat al-nāsikh wal-mansūkh* Āṣaf. I, 298,91.—9. *Muʿjam al-shuʿarāʾ* cites Yāqūt, *Irsh*. V, 38,15, 121,9, 226,7, 245,18, 415, 7.—10. *Fawāʾid*, from a copy that was based on his autograph, ibid. V, 36,9/37,12 (Bergsträsser, *ZS* II, 190).

Ad p. 392

10. Abu ʾl-Karam ʿAbd al-Salām b. Muḥammad b. al-Ḥasan b. ʿAlī al-Ḥijjī al-Firdawsī al-Andarasfānī,[6] in the second half of the sixth century in Khwārizm.

1. *Kitāb al-mustaqṣā*, Persian transl. Upps. II, 405, for MSS in Istanbul see Tauer, *Arch Or.* III, 307 (Storey, *Pers. Lit.* II. 178).—2. *al-Jāmiʿ al-bahī li-daʿawāt al-nabī* Brill–H.[1] 781, [2]1101, Mosul 36,49, written in 564/1169.

5 According to al-Dhahabī IV 90,5 the *laqab* of his grandfather 'thick-lipped'.

6 Storey *Pers. Lit.* II 177 n. 1 believes that this *nisba* is a corruption of Andarastānī from Andarastān near Gurgānj.

| 11. Muḥyi 'l-Sunna Abū Mūsā Muḥammad b. Abī Bakr ʿUmar b. Abī ʿĪsā Aḥmad b. ʿUmar b. Muḥammad b. Abī ʿĪsā, who died in 581/1185. 625

1. *al-Laṭā'if etc.* Cairo² I, 142, App. 16.—3. *Ziyādāt ʿalā Kitāb al-ansāb lil-Ḥāfiẓ Muḥammad b. Ṭāhir al-Maqdisī* in Ibn al-Qaysarānī, *Homonyma inter nomina relativa*, ed. De Jong, Leid. 1865 (see p. 603), pp. 167/224.

12. See p. 605, 13.

12a. Abū ʿAlī al-Ḥasan al-Rahwānī b. Qaṭṭān, who died in 628/1231.

Al-Iḥkām li-siyāq mā li-sayyidinā min al-āyāt, Āṣaf. I, $604_{,120}$.

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13a. Al-Qāḍī Muḥammad b. Maḥmūd b. Muḥammad al-Khwārizmī, who died in 665/1266.

Jāmiʿ masānīd al-imām, Āṣaf. III, $266_{,814/5}$, Hyderabad 1332.

14. Fakhr al-Dīn Abu 'l-Ḥasan ʿAlī b. Aḥmad al-Bukhārī al-Ḥanbalī was born in Damascus in 595/1199. He went to Jerusalem to study *ḥadīth*, and later did the same in Alexandria, Homs, Aleppo, and Baghdad. He became a professor in his hometown, at al-Madrasa al-Ḍiyā'iyya, which had been founded by his uncle, and died in 690/1291.

Ṭab. b. Rajab 202. *Al-Mashyakha al-Fakhriyya* or *Asna 'l-maqāṣid wa-aʿdhab al-mawārid*, with two appendices by Jamāl al-Dīn al-Zahrāwī and Abu 'l-Ḥajjāj Yūsuf b. al-Muzakkī, additionally Bank. V, 2, 322.

15. Abū ʿAbdallāh Muḥammad b. ʿUmar al-Baghawī, fl. seventh century.

Kitāb al-ḥadīth in 10 chapters on the punishments for various sins, with an eleventh one on the horrors of the Day of Judgement, Bank. V, 2, 381.

2a ***India***

Around 600/1203, a Hindu convert named Abu 'l-Riḍā Ratan b. Naṣr b. Kirbāl appeared, claiming that he had heard of the Prophet's appearance when he was 16 years old, | that he had gone to see him, taken part in a number of 626

battles, witnessed several miracles, and that it was Muḥammad's blessing itself that had caused his extreme old age. He died in 632/1243 in his hometown of Tabarhind (now Bhaṭinda in Patiala), where he is still venerated as a saint.

Ibn Ḥajar, *Iṣāba* I, 1087/1101, Suyūṭī, *Dhayl al-la'ālī* 81/85, Goldziher, *MSt.* II, 172/4, Horovitz, *Journ. of the Panjab Hist. Soc.* II, no. 2, Kern, *Festschr. Sachau* 339. *Al-Aḥādīth al-Rataniyya*, over 130 short *ḥadīth* on morals and piety, collected by the Sufi Jalāl al-Dīn Abu 'l-Fatḥ Mūsā b. Mujallā b. Bundār al-Dunaysirī, Berl. 1387, and selection by one of his students entitled *Qarībat al-ʿahd* in Berl. 1388, Leid. 1771; from which *al-Arbaʿūn al-Rataniyya* or *al-Rataniyyāt* in Berl. 1468, Lakhnau in Horovitz, op. cit., 16, n. 5.

3 *Egypt and North Africa*

1. Abū ʿAlī Muḥammad b. Asʿad al-Jawwānī al-Ḥusaynī al-Mālikī al-Qāḍī al-Ajall Dhu 'l-Ḥasabayn Nassābat Amīr al-Muʾminīn was born on 1 Jumādā II 525/1 May 1131 and died in Egypt in 588/1192.

1. *Kitāb shajarat rasūl Allāh* or *al-Shajara al-Muḥammadiyya*, photograph of a MS in Istanbul is in Cairo[2] V, 228.—2. *Uṣūl al-aḥsāb wa-fuṣūl al-ansāb* or *Tuḥfat al-ansāb* or *Tuḥfa ẓarīfa wa-muqaddama laṭīfa wa-hadiyya munīfa fī uṣūl al-aḥsāb wa-fuṣūl al-ansāb*, on the ancestry of the Prophet as far back as Adam, with precise genealogical definitions, dedicated to al-Qāḍī al-Fāḍil Mujīr al-Dīn ʿAbd al-Raḥīm b. ʿAlī al-Lakhmī al-Nīsābūrī (d. 596/1200), Cairo[2] V, 30 (see Vollers, *ZDMG* 43, 118).—3. *al-Tuḥfa al-sharīfa wal-ṭurfa al-munīfa*, basic biographical facts concerning the Prophet and the Ṣaḥāba, ibid. 129.—4. *Kitāb al-naqṭ bi-ʿajm mā ashkala min al-khiṭaṭ* is cited as a major source in Maqrīzī, *Khiṭaṭ* [1]I, 5, 16, [2]I, 6, 28.—5. *Ṭabaqāt al-nassābīn* ḤKh IV, 154, 7930.—6. *al-Munṣif al-nafīs fī nasab Banī Idrīs*, a critique of the ancestry of the Idrīsid Abu 'l-Ḥasan Idrīs b. al-Ḥasan, ibid. VI, 186, 13176 (which mistakenly has al-Khawāfī, which was followed by Wüst., *Gesch.* 280a).

2. Abu 'l-ʿAbbās Muḥammad b. Aḥmad al-Lakhmī b. al-ʿAzafī al-Sabtī wrote, in 633/1256:

Al-Durr al-munaẓẓam fī mawlid al-nabī al-muʿaẓẓam, completed by his son Abu 'l-Qāsim, additionally Esc.[2] 1741, Yeni 851 (Maqq. I, 901, bottom).

627 | 3. ʿAlī b. al-Mufaḍḍal b. Mufarrij al-Maqdisī, d. 611/1214.

Al-Dhahabī, *Tadhk. al-ḥuff.* IV, 177/9. *Al-Arbaʿīn fī faḍl al-duʿāʾ al-dāʾim* Cairo^2 I, 88.

3a. Abū ʿAbd al-Ḥaqq al-Yafranī al-Tilimsānī, d. 625/1228.

Al-Mukhtār al-jāmiʿ min al-muntaqā wal-istidhkār Fez Qar. 514 (an abstract of Ibn ʿAbd al-Barr's commentary on Mālik's *al-Muwaṭṭaʾ*?, see p. 297).

4. Abū Muḥammad ʿAbd al-ʿAẓīm b. ʿAbd al-Qawī Zakī al-Dīn al-Mundhirī, who died in 656/1258.

Ad p. 394

Al-Subkī, *Ṭab.* V, 108, *Fawāt* I, 296, Ibn al-ʿImād, *ShDh* V, 277, al-Dhahabī, *Ḥuff.* IV^1, 228, ^{2}220, al-Yāfiʿī, *Mir. al-jan.* IV, 139, Muḥammad b. Cheneb, *Idjaza* § 358, 1. 1. *Kitāb al-targhīb wal-tarhīb*, additionally Vat. V. 1101,$_3$, 1391, Brill–H.^{2} 124, Fez Qar. 572/7, 580, Rabat 54, Djelfa, *Bull. de Corr. Afr.* 1884, 369,$_{20}$, Sulaim. 197, Hekīm Oġlū 170, Yeni II, 46, Mosul 126, 87, 194, 59, abstracts Esc.^{2} 1334, Cairo^2 I, 96, Rāmpūr I, 70,$_{57/8}$, Bank. Hdl. 97, Būhār 31, lith. n.d. & n.p., print. Delhi 1300, C. 1324, 1346. Commentary by al-Ḥasan b. ʿAlī al-Fayyūmī, ninth cent., additionally Fez Qar. 578/9, Bank. V, 2, 376/9. Abstracts: a. Muḥammad b. ʿAmmār al-Mālikī (d. 844/1440, Ibn al-Qāḍī, *Durrat al-ḥijāl* I, 306,$_{837}$), Paris 742.—b. *al-Taqrīb* by Sālim al-Murtaḍā b. ʿAbdallāh b. Ghanīma al-Wāsiṭī al-Ḥuburī al-Saʿdī, whose *Shifāʾ al-ālām fī mā taʿarraḍa lil-ajsām mutaḍammin li-arbaʿīna ḥadīthan fi 'l-ṭibb wa-mā yajrī majrāhu manqūl min Kitāb al-ṭirāz ... al-muntazaʿ min Kitāb al-muʿtamad li-Muḥammad b. Yaḥyā Bahrām* (Ambr. A. 37) *al-muntazaʿ min Jāmiʿ al-uṣūl* (p. 608, I,$_6$), Ambr. C. 204x, from the same *Kitāb al-ṭirāz fi 'l-ṭāʿun* ibid. xi, another 40 *ḥadīth* ibid. xii (?), xiii; from this comes the *Mukhtaṣar* by Muḥammad al-Nāṣirī, Dam. ʿUm. 24,$_{321}$.—2. *Arbaʿūn* (*fi 'ṣṭināʿ al-maʿrūf lil-muslimīn*), from Bukhārī and Muslim, additionally Ambr. C. 181, xi, Dam. ʿUm. 28,$_5$, Rāmpūr II, 115, 7, 25. Commentary by Muḥammad b. Ibrāhīm b. Isḥāq al-Munāwī al-Sulamī (d. 803/1400, see Berl. 8471, f. 105), Tüb. 101, Esc.^{2} 750,$_3$, Br. Mus. Suppl. 814.—in a new arrangement in 4 chapters (*Faḍl al-ʿilm wal-Qurʾān wal-dhikr wal-kalām wal-salām wal-muṣāfaḥa*) by Abū Zayd ʿAbd al-Raḥmān b. Makhlūf al-Jazāʾirī al-Thaʿālibī, in *al-Anwār al-muḍīʾa fi 'l-jamʿ bayn al-sharīʿa wal-ḥaqīqa*, Cairo^2 I, App. 38 (see II, 249, 5).—Abstract: *Ikhtiṣār ʿalā faḍl iṣṭināʿ al-maʿrūf ʿamal al-muslimīn*, Cairo^2 I, 84.—4. *al-Takmila li-wafayāt al-naqala*, additionally Cambr. 263, AS 3163 (3/60; 650 AH).—5. *Kifāyat al-mutaʿabbid etc.* Cairo^2 I, 139.—6. *Talkhīṣ al-sīra al-nabawiyya*, based on the

work of his teacher Ibn al-Jawzī, Cairo² V, 145.—7. *al-Mujtabā min al-sunan* or *Talkhīṣ Sunan Abī Dā'ūd*, see p. 267.

628 | 5. See p. 614, 21, 2.

6. See below, p. 385, 10.

7. Sharaf al-Dīn Abū Muḥammad al-Ḥusayn b. ʿAlī b. ʿĪsā b. Ḥasan b. ʿAlī al-Lakhmī b. al-Ṣayrafī al-Shāfiʿī died in Cairo on 24 Dhu 'l-Ḥijja 699/10 September 1300.

Nuhzat al-khāṭir wa-nuzhat al-khāṭir min al-fawā'id al-muntaqāt al-aḥādīth al-ʿawālī al-muwāfiqāt wal-abdāl wal-tusāʿiyyāt wal-muṣāfaḥāt wal-anāshīd al-mustaḥsanāt, composed in 699/1299, Esc.² 1800,1.

4 *Spain*

1. Abū ʿUmar Yūsuf b. ʿAbdallāh b. Muḥammad b. ʿAbd al-Barr al-Namarī al-Qurṭubī, who died in 463/1071 in Játiva.

Ibn Khāqān, *Maṭmaḥ* 61, al-Ḍabbī I, 442, Ibn Farḥūn, *Dībāj* 301, C. 1329, p. 357, al-Samʿānī, *Ansāb* 447a, al-Dhahabī, *Tadhk. al-ḥuff.* III, 324, Ibn al-ʿImād, *ShDh* III, 314/6, Maqqārī II, 119, 123, *Bustān al-muḥ.* 69, *Itḥāf al-nubalā'* 442, Pons Boigues 147/50. 1. *Kitāb al-istiʿāb fī maʿrifat al-aṣḥāb* Brill–Ḥ.[1] 107, [2]195, additionally Tüb. 11, AS 454 (with a detailed account of the history of the text, see Weisw. p. 127, n. 3), ʿĀṭif 1736, Yenī 885, Rāġib 973, Köpr. 238/41, Ibr. P. 246/51, Ḥamīd. 202, Bešīr Āġā 85, Fez Qar. 644,2, 645, Rabat 49, Tunis 1633/7, Cairo² I, 78, Beirut 108, Mosul 125,33, 121,14, 153,39, 233,114, Aleppo, *RAAD* XII, 476, Calc. Madr. 42, 330, Būhār 228, Rāmpūr I, 133,7, Bank. XII, 692/6, Āṣaf. I, 772,65, print. Hyderabad 1318/9, 1336, in the margin of Ibn Ḥajar's *Iṣāba*, C. 1323/7, incomplete Turkish translation by Muṣṭafā Ef. (during the reign of Sultan A.I., 1012–26/1603–17), NO, Brussali M. Ṭāhir, *Osm. Mü'ell.* I, 348 (which mistakenly gives Abū Nuʿaym as the author).—Abstracts: a. *Iʿlām al-iṣāba bi-aʿlām al-Ṣaḥāba* by Muḥammad b. Yaʿqūb b. Muḥammad b. Aḥmad al-Khalīlī, eighth cent., additionally Cairo² I, 69, Beirut 109.—b. *Mukhtaṣar mukhtaṣar al-I.* by Zakī al-Dīn b. ʿAbd al-Qawī b. ʿAbdallāh b. Salāma b. Zakī al-Dīn Abū Muḥammad al-Shāfiʿī al-Miṣrī (d. 656/1258), Rāmpūr I, 138,46.—c. *Lubāb al-I.* by Muḥammad b. Abī Bakr al-Wāʿiẓ al-Tamīmī, eighth or ninth cent. in Gaza, Faiẓ. 1510 (Weisw. 87).—d. *Anwār uli 'l-albāb fi 'khtiṣār Kitāb al-i.* by ʿUmar b. ʿAlī b. Yūsuf al-ʿUthmānī, Madr. 512.—e. *al-Shumūs al-muḍī'a fī dhikr aṣḥāb khayr al-bariyya* by Muḥammad al-Sandarūsī, Cairo² I, 75.—2. *Kitāb al-durar fi 'khtiṣār al-maghāzī wal-siyar*, AS

453, Cairo² V, 180, see Horovitz, *MSOS* | X, 15.—3. *Jāmiʿ bayān al-ʿilm wa-faḍlihi* 629
wa-mā yanbaghī fī riwāyatihi wa-ḥamlihi (according to Ibn Ḥazm *al-Jāmiʿ bayn etc*, in Maqq. II, 116,$_{21}$), additionally Cairo² I, 283, Dam. Z. 79 (ʿUm. 86), 3, abstract *Mukhtaṣar* by Aḥmad al-Maḥmaṣānī, C. 1320.—4. *Kitāb al-intiqāʾ fī faḍāʾil al-thalātha al-fuqahāʾ*, Esc.² 1807, Köpr. 1126, Welīeddīn 1605 (photograph Cairo² V, 42), print. C. 1350/1931.—5. See p. 297.—6. *Kitāb al-inbāh fī dhikr uṣūl al-qabāʾil wal-ruwāh ʿan rasūl Allāh*, introduction to no. 1, Strasb. *ZDMG* XL, 307, Esc.² 1699, C. 1350.—6a. *Kitāb al-qaṣd wal-amam fi ʾl-taʿrīf bi-uṣūl ansāb al-ʿArab wal-ʿAjam*, Paris 6039, Strasb. *ZDMG* XL, 308, Cambr. Suppl. 1568,$_2$, Cairo² V, 295, Aleppo, *RAAD* VIII, 371, 37, print. C. 1350.—6b. *al-Tamhīd fi ʾl-ansāb*, vol. 3, Dam. ʿUm. 24,$_{332}$, cited in Ibn Khaldūn, *Hist. d. Berb*. I, 114, see *Collección de est. ar.*, Zaragoza, 1897, p. 5, probably = *Ansāb al-ʿArab wal-ʿAjam* ʿĀšir I, 688.—7. *Kitāb bahjat al-majālis wa-uns al-mujālis*, additionally Berl. Fol. 3141, Paris 5322, Brill–H.² 129, Cairo² III, 39, Algiers 1868, see Codera, *Miss. hist.* 168; the proverbs from it have been printed in the appendix to *Majallat al-muḥīṭ* vol. 5, C. 1907; An abstract, *Bughyat al-muʾānis*, by Ibn Luyūn (see ad II, 266), *Hesperis* XII, 128, 1037, n. 1, Fez Qar. 1351.—9. *Risāla fī ādāb al-mujālasa wa-ḥawḍ al-lisān etc.* Cairo² III, 166.—10. On famous *muftī*s, Leipz. 883, xi.—11. *Kitāb al-inṣāf fī mā bayna ʾl-ʿulamāʾ min al-ikhtilāf* C. 1343.—12. *Majmūʿ fī-hi Dīwān Abi ʾl-ʿAtāhiya* Dam. ʿUm. 91, 1.—13. *Kitāb al-tamhīd fi ʾl-Muwaṭṭaʾ* see p. 298.—14. *al-Kāfī fi ʾl-fiqh* (Abu ʾl-Khayr, *Fihr*. 259) see p. 297, additionally Vat. V. Borg. 127, Medina, *ZDMG* 90, 115.—15. *Nuzhat al-mustamtiʿīn wa-rawḍat al-khāʾifīn*, on creation and eschatology, Vat. V. Borg. 171 (mentioned nowhere else and thus probably spurious).

2. See p. 578, 3.

Ad p. 395

3. Abū ʿAlī al-Ḥusayn b. Muḥammad b. Aḥmad al-Ghassānī al-Jayyānī, who died in 498/1105.

Abu ʾl-Khayr, *Fihr*. 221ff., al-Ḍabbī 643, al-Dhahabī, *Tadhk. al-ḥuff*. IV, ^{1}31, ^{2}30, Pons Boigues no. 133. 1. *Taqyīd al-muhmal etc.*, additionally ʿUm. 1211 (Weisw. 96), Bank. XII, 697.—2. *Kitāb al-kunā wal-alqāb* Brill–H. ^{1}131, ^{2}773.—3. *Tasmiyat shuyūkh Abī Dāʾūd* Lālelī 2289 (Weisw. 95).

4. Abū ʿAbdallāh Muḥammad b. Masʿūd b. Khalṣa b. Abi ʾl-Khiṣāl al-Ghāfiqī Dhu ʾl-Wizārātayn was born in 465/1072 in Fargaliṭ, in the Shaqūra (Segura) district, and died in 540/1146.

Ibn Khāqān, *Qalā'id* 199/206, Pons Boigues no. 165. 1. With the title *Ẓill al-ghamāma wa-ṭawq al-ḥamāma* Esc.^{2} 1745,$_3$, 1787.—3. *Manāqib al-ʿashara wa-ʿammay rasūl Allāh* Esc.^{2} 1745, 2.—4. Imitation of the *Mulqa 'l-sabīl*, additionally Esc.^{2}

630 | 519.—5. Letters to ʿAbd b. al-Ḥabīb on religion, Esc.^{2} 306, 2.—6. A letter in the name of Yūsuf b. Tāshifīn to the *fuqahā'* of Valencia, ibid. 538, 2.—7. A letter to Abu 'l-Ḥusayn b. al-Sarrāj, ibid. 9.—8. A letter relating the crossing from Ceuta to Algeciras, ibid. 3.—9. *Sirāj al-adab,* based on the example of the *Nawādir* of Abū ʿAlī b. Saʿīd, is cited in al-Maqq. II, 124, 18.

4a. Razīn b. Muʿāwiya b. ʿAmmār al-ʿAbdarī al-Andalusī died in Mecca in 524/1129 or 535/1140.

Ibn al-Abbār 695, Ibn Bashkuwāl 424, al-Ḍabbī 741, ḤKh II, 192, Pons Boigues no. 153. 1. *Kitāb al-tajrīd fi 'l-jamʿ baynal-Muwaṭṭa' wal-Ṣiḥāḥ al-khams* Rāmpūr I, 69,$_{50}$, parts of which in Tüb. 211, Munich 122; the basis of Ibn al-Athīr's *Jāmiʿ al-uṣūl*, see p. 608.—2. *Akhbār Makka wal-Madīna wa-faḍlihā* is cited in Ibn al-Abbār, loc. cit.

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5. Abu 'l-Faḍl ʿIyād b. Mūsā b. ʿIyād al-Yaḥṣubī al-Sabtī al-Mālikī was born in Ceuta and died in Morocco in 544/1149.

Ibn Khāqān, *Qalā'id* 255/8, al-Kattānī, *Salwat al-anfās* I, 151, Ibn Farḥūn, *Dībāj* 177, Ibn al-Qādir, *Jadhwat* 277, Ibn Bashk. 472, al-Dhahabī, *Tadhk. al-ḥuff.* IV, 96/99, Ibn Taghr. (Popper) III, 44, 5/6, *Bustān al-muḥ.* 129, *Itḥāf al-nubalā'* 329, Basset, *Sources* p. 8, n. 10, Ben Cheneb, *Idjāza* § 90, n. 5, *Kitāb azhār al-riyāḍ fī akhbār ʿIyāḍ* by Aḥmad b. Muḥammad al-Maqqarī (d. 1041/1631, see II, 297), additionally Tunis Zayt., *Bull. de Corr. Afr.* 1884, 8, Codera, *Misión* 176, Cairo^2 V, 21, Dam. Ẓāh. *Ta'r.* 830, see *RAAD* XII, 703, print. Tunis 1332. 1. *Kitāb al-shifā' fī taʿrīf ḥuqūq al-Muṣṭafā*, an explanation of the duties of Muslims towards the Prophet, a work that has been credited with having supernatural properties; see T. Andrä, *Die Person M.* p. 60; in Tunis, women usually swear an oath by saying *wul-Shifā wul-Bukhārī*, see Marçais, *Takr.* 235; a poem in honour of the *Kitāb al-shifā'*, written by Abū Muḥammad b. al-Khaṭīb al-Andalusī (see II, 260), is in Algiers 1830,$_1$. Additional MSS: Berl. Qu. 1555, 1904 (bought from the Shoa Arabs), Leipz. 18, Heid., *ZS* VI, 227, X, 93, Landb.–Br. 41, Brill–H.^{1} 535, ^{2}217, Br. Mus. Or. 5481 (DL 19), Cambr. Suppl. 1018, Manch. 304, Vat. V. 894, Ambr. B.

43 (*RSO* IV, 104), Esc.² 1683, Madr. 56, 465, Rabat 50, Fez Qar. 69/77, 687, Tanger IV, 7, Algiers 1168, 72, Gr. M. 60/1, *Hesperis* XII, 100, 963/4, Tunis Zayt. II, 252/9, NO 1126/65, AS 745, Köpr. 352, Selīm Āġā 220, Ḥūr Laylā 130/1, Bešīr Āġā 157, Welīeddīn 764/9, Ḥamīd. 368/74, Ya. Ef. 74/6, Yenī 262, Cairo² I, 128, Jer. Khāl. 12, 77 (a Spanish MS dated 593, collated with the author's original), Mosul 73,108, 85,9, 95,252/3, Būhār 24, Aligarh 136,15, Rāmpūr I, 658,19, Bank. XV, 991/4, Āṣaf. I, 638, 106/17, Bat. Suppl. 231, lith. and print. Istanbul 1264, 1290, 1293, 1312, Bombay 1276, Ind. 1287, Kanpur 1877, | Fez, 1305, 1313, C. 1295, 1322, 1329.—Persian trans- 631
lation see Storey, *Pers. Lit.* II, 176.—Commentaries: a. *al-Iktifā'* by ʿAbd al-Bāqī b. ʿAbd al-Majīd al-Qurashī al-Yamanī (d. 743/1342, see II, 171), additionally Esc.² 1795, Dāmādzāde 452, Cairo² I, 90.—Abstract by Muḥammad b. Ṭūlūn al-ʿAbā'ijī (?), Esc.² 1571.—b. Burhān al-Dīn Ibrāhīm b. Muḥammad al-Ḥalabī b. bint (or Sibṭ) b. al-ʿAjamī (d. 841/1437, see II, 67), additionally Esc.² 1148, Qilič ʿA. 194, Cairo² I, 151, *Dībāja* Gotha 281.—c. *Fatḥ al-ṣafā'* by Nūr al-Dīn ʿAlī b. Muḥammad b. Aqbars al-Shāfiʿī (b. Cairo 801/1398, d. 862/1458), Tunis Zayt. II, 263,6, Dāmādzāde 455/6 (autograph), Selīm Āġā 185/6.—d. *Muzīl al-khafā' ʿan alfāẓ al-Sh.* by Aḥmad b. Muḥammad al-Qāhirī al-Shumunnī (d. 872/1467, see II, 82), completed Dhu 'l-Qaʿda 847/March 1443, additionally Leid. 2002, Esc.² 1745, 1845/6, Paris 4626, Tunis Zayt. II, 269/71, Fez Qar. 687, Djelfa, *Bull. de Corr. Afr.* 1884, 369,28, Dāmādzāde 459, Dam. ʿUm. 71, 44, print. Istanbul 1264.—e. *al-Manhal al-aṣfā* by Muḥammad b. Abi 'l-Sharīf al-Ḥasanī al-Tilimsānī, completed in 917/1511, additionally Esc.² 1382, 1488, Dāmādzāde 451.—f. *Rafʿ al-khafā' ʿan dhāt al-Sh.* by al-Qārī' al-Harawī (d. 1014/1605, II, 394), additionally Qilič ʿA. 220. Sulaim. 257/9, Selīm Āġā 188, Dāmādzāde 458, Ḥamīd. 331/4, NO 997/1016, AS 558, Köpr. 312, Qalq. 620, Cairo² I, 126, Dam. Z. 72, 3, Pesh. 313, Bank. XV, 995/6, print. Istanbul 1264, 1285, 1290, 1316, Būlāq 1257, C. 1264, 1325/7 (together with i).—h. *Manhaj al-wafā'*, by Aḥmad b. Khalīl al-Subkī (d. 1037/1627), additionally Dāmādzāde 617.—i. *Nasīm al-riyāḍ*, by Aḥmad b. Muḥammad al-Khafājī (d. 1069/1659, see II, 285), additionally Pet. AMK 934, Tunis Zayt. II, 272/5, Dāmādzāde 446/50, Selīm Āġā 187, Qilič ʿA. 219, Sulaim. 260, Ḥūr Laylā 204/7, Ḥamīd. 935/7, NO 893, Köpr. 302, Fez Qar. 678/81, 683/5726, Cairo² I, 157, Āṣaf. I, 636,108/111, Būhār 25, Bank. XV, 997/1005, print. C. 1315/7 (see f).—k. Shihāb al-Dīn Aḥmad b. Ḥusayn b. Raslān (d. 844/1440, see II, 96), Algiers 1677,1, Dam. Z. 6345, Cairo² I, 97 (*Taʿlīqa*).—l. *al-Madad al-fayyāḍ bi-nūr al-Sh. lil-Qāḍī ʿI.* by al-Ḥasan al-ʿIdwī al-Ḥamzāwī (d. 1303/1885, see II, 486), lith. C. 1276, 1286, 2 vols.—m. Muḥammad b. Aḥmad b. Marzūq al-Tilimsānī (d. 781/1379, see II, 239), *Dībāja* Gotha 2,83.—n. *Jarīb al-Sh.* by Muḥammad b. al-Ḥasan b. Makhlūf, a section from it on sects in Dam. Z. 41,17.—o. *Isrāf al-wasā'il* by Aḥmad b. Ḥajar al-Haytamī (d. 973/1565, see II, 388), Qilič ʿA. 227.—p. *al-Iṣṭifā'* by Shams al-Dīn Muḥammad al-Dalajī (d. 947/1540, see II, 319), Pet. AMK 934, Dāmādzāde

76, 454, Sulaim. 209, Fez Qar. 686, Cairo² I, 245, 288, Medina, *ZDMG* 90, 112, Pesh. 312, *Dībāja* Gotha 282.—q. al-Nuʿmānī, Selīm 97.—r. *al-Fatḥ al-fayyāḍ* by Abu ʾl-Ḥasan ʿAlī al-Ḥurayshī, Fez Qar. 682.—s. *Fatḥ al-ghaffār* by ʿUmar al-ʿUrḍī al-Ḥalabī (d. 1024/1615, see II, 341), NO 1017–29 (with the wrong name), Aleppo, *RAAD* XII, 472.—t. ʿĪsā Quṭb al-Dīn al-Ṣafawī, Rāmpūr I, 656,41.—u. *Zubdat al-ḥaqāʾiq wa-ʿumdat al-daqāʾiq* by Muṣṭafā b. Ismāʿīl al-Filurnawī (from Florina in Macedonia), Manṭiqī Muṣṭafā (d. 1244/1828, see Brussali, *Osm. Müʾell.* II, 36), Vat. v. 1309.—v. Anon. *al-Muqtafā*, Dāmādzāde 453, 457.—w. Turkish *Khulāṣat al-wafāʾ*, from f. and i. by Ibrāhīm Ḥanīf Ef., Selīm. 189, print. Būlāq 1256.—A
632 juridical adaptation entitled *al-Hadiyya wal-iʿlām* | by Ibrāhīm b. Muḥammad b. Abī Bakr al-Saʿdī al-Akhṭāʾī al-Shafiʿī al-Mālikī (d. 778/1375), Tunis Zayt. IV, 388, 2724.—Abstract, focussing on the *ḥadīth*: a. *Manāhil al-ṣafāʾ* by al-Suyūṭī (d. 911/1515, see II, 147, 53), Berl. 1434, Esc.² 1796, Cairo² I, 428.—b. *Takhrīj aḥādīth al-Sh.* by ʿAbd al-ʿAzīz al-Zabīdī, Medina, *ZDMG* 90, 112.—c. Nāṣir al-Dīn Muḥammad b. Tughril b. al-Ṣayrafī, Brill–H.¹ 761.—Abstract entitled *Lubāb al-Sh.* by Muḥammad b. al-Ḥasan b. Muḥammad al-Mālaqī (d. 771/1363), Tunis Zayt. II, 267.—2. *Kitāb al-ilmāʿ ilā maʿrifat uṣūl al-riwāya wa* (*taqyīd*) *al-samāʿ*, Esc.² 1572, AS 433 (Weisw. 4), Dam. ʿUm. 27,406, Medina, *ZDMG* 90, 112, Rāmpūr II, 206 (Indian print n.d.), Maktaba Sindiyya (*Tadhk. al-naw.* 46).—3. *Kitāb al-mashāriq, Maṭāliʿ al-anwār ʿalā Ṣaḥīḥ* (*Ṣaḥāʾiḥ*) *al-āthār*, on the *Muwaṭṭaʾ*, Bukhārī, and Muslim, additionally Berl. Qu. 1199, Esc.² 1447, Rabat 52, i, Fez Qar. 586/91, 617, 1623, Selīm Āġā 191, Cairo² I, 147, vol. 1, lith. Fez, 1328, vol. 2, print. ibid. 1333, C. 1332, excerpts Brill–H.² 794,2.—5. *Tartīb al-madārik wa-taqrīb al-masālik li-maʿrifat aʿlām madhhab Mālik*, Madr. 307,6, Fez Qar. 1299, 1314, Tunis, in the possession of Ḥasan ʿAbd al-Wahhāb (see M. b. Cheneb, *Cent. Amari* I, 251/76, *Classes des savants de l'Ifr.* XXII), Cairo² V, 136, *Tadhk. al-naw.* 99, as *Dīwān al-madārik*, Berl. Fol. 3133, used in Ibn Farḥūn's *Dībāj* (II, 176), see Basset, *Rech.* 8, cited as *Ṭabaqāt al-fuqahāʾ al-Mālikiyya* by al-Ṣafadī, *al-Wāfī* I, 53,14, see Griffini, *Cent. Amari* I, 365ff.—Abstract entitled *al-Muntaqā min al-madārik* by Aḥmad b. ʿUmar b. Qarā (sic) al-Shāfiʿī, Dam. Z. 38, 127,2.—6. = *Kitāb al-iʿlām bi-ḥudūd qawāʿid al-Islām*, Esc.² 1487,1, Vat. v. 416,12, under the title *Kitāb al-qawāʿid*, Esc.² 788,1, probably also = *ʿAqīda*, with an anonymous commentary, Cairo¹ VII, 295, commentary by Abu ʾl-ʿAbbās Aḥmad b. al-Qāsim al-Judhāmī al-Qabbāb (d. 799/1377), Algiers 570, Tunis Zayt. IV, 312,2233, Fez Qar. 849, by Abu ʾl-Faḍl al-ʿUqbānī, Fez Qar. 850, anon. comment. Cairo² I, App. 14.—8. See 5.—9. *Ikmāl al-muʿlim, sharḥ Ṣaḥīḥ Muslim*, see p. 265.—10. *Kitāb al-tanbīhāt*, Fez Qar. 399, 1174.—11. *Kitāb al-ghunya*, on Spanish and African *faqīh*s, Madr. 307.—12. *Risāla katabahā ʿinda ʾl-qabr al-muqaddas*, Pet. AMK 933.—13. *Minhāj al-ʿawārif ilā rūḥ al-maʿārif* (*Sharḥ mushkil al-ḥadīth*), Cairo² I, 153.

5a. Abū Bakr Muḥammad b. ʿAbdallāh b. al-ʿArabī al-Muʿāfirī was born in Seville in 468/1076, after which he travelled with his father to the Orient. In Syria, Baghdad, Mecca, and Egypt he studied with some of the most famous scholars of his time, including al-Ghazzālī. When his father died in Alexandria in 493/1099 he returned to Seville where he became chief *qāḍī*, but later he had to emigrate to Fez. He died there in Rabīʿ II 543/August-September 1148.

| Ibn Bashk. no. 1181, Ibn Khall. II, 292ff., al-Dhahabī, *Tadhk. al-ḥuff.* IV, 86/90, Maqq. I, 477/89 and elsewhere, *Bustān al-muḥ.* 123/6, Pons Boigues 210ff., Goldziher, *ZDMG* XXXVIII, 672, *EI* II, 384. 1. *Kitāb al-qawāʿid*, on the rules governing the mystical life, Esc.^{2} 1514, 2.—2. *ʿArīḍat al-aḥwadhī*, see p. 268. 633

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6. Abu ʾl-ʿAbbās (Abū Jaʿfar) Aḥmad b. Maʿadd b. ʿĪsā b. Wakīl al-Tujībī al-Uqlīshī, who died on 4 Ramaḍān 549/13 November 1154.

Suyūṭī, *Bughya* 171. 1. *Kitāb al-kawkab al-durrī etc.*, additionally Br. Mus. Suppl. 142, Leid. 373, Lālelī 779, Cairo^2 I, 141, Āṣaf. I, 662$_{,392}$, Rāmpūr I, 106$_{,310}$.—3. *Kitāb al-najm min kalām sayyid al-ʿArab wal-ʿAjam* Cairo^2 I, 157, Rāmpūr I, 104.—4. *al-Durr al-manẓūm fī mā yuzīl al-ghumūm wal-humūm* Cairo^2 I, 294.—5. *al-Anbāʾ fī ḥaqāʾiq* (*sharḥ*) *al-ṣifāt wal-asmāʾ* Welīeddīn 64, Cairo^2 I, 258, 344.—6. *Maḥāsin al-majālis*, on the principles of mysticism, Paris 6614,$_1$.

7. Abū Bakr or Abū ʿAlī Muḥammad b. ʿAlī b. Yāsir al-Anṣārī al-Jayyānī, who died in 563/1167.

Kitāb al-arbaʿīn min riwāyat al-Muḥammadīn Cairo^2 I, 88.

8. Abū Isḥāq Ibrāhīm b. Yūsuf b. Ibrāhīm b. ʿAbdallāh b. Bādis b. al-Qāʾid al-Ḥamzī b. Qurqūl was born in Almería in 505/1111 and died in Fez in 569/1173.

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Kitāb maṭāliʿ al-anwār ʿalā ṣiḥāḥ al-āthār (*fī gharīb al-ḥadīth*), based on Ibn ʿIyāḍ's *Kitāb mashāriq al-anwār*, Fez Qar. 594, 624, 1641, Cairo^2 I, 149, A. Taymūr, *RAAD* III, 340—Abstracts: a. *Muntakhab M. al-a.* by al-Ḥusāmī al-Qirīmī, composed in 757/1356, Tüb. 31$_{,2}$.—b. *Tahdhīb al-M.* by Ibn Khaṭīb al-Dahsha (d. 834/1430, see II, 66), Cairo^1 I, 291, ^{2}99.—Another abstract by the same

author, entitled *Tuḥfat dhawi 'l-arab*, see II, 66—c. *al-Taqrīb fī ʿilm al-gharīb* Cairo[1] I, 286.

9. Abū Ḥafṣ ʿUmar b. ʿAbd al-Majīd b. ʿUmar al-Qurashī al-Mayyānishī al-Mahdawī, from Mayyānish, a village in the vicinity of al-Mahdiyya in Ifrīqiya, who died in Mecca, wrote, in 579/1183:

1. *Kitāb maʿrifat mā lā yasaʿu 'l-muḥaddith jahluh*, additionally Šehīd ʿA.P. 2822,$_{9v/13v}$, Bank. V, 2, 439, Rāmpūr II, 236,$_{42}$.—2. *Rawḍat al-mushtāq wal-*
634 *ṭarīq* | *ila 'l-karīm al-khallāq*, composed in 565/1170, Berl. Qu. 1188, Āṣaf. III, 680,$_{408}$.—3. He revised al-Fākihī's *Taʾrīkh Makka al-musharrafa* (p. 137), see Yāqūt, *GW* IV, 709.

10. Abū Muḥammad ʿAbd al-Ḥaqq b. ʿAbd al-Raḥmān b. ʿAbdallāh al-Azdī al-Ishbīlī b. al-Kharrāṭ, who was a preacher and imām in Bijāya, died in 581/1185 when Abū Yūsuf Yaʿqūb was going to have him executed because he had refused to cite the latter's name in the *khuṭba*.

Takmilat al-ṣila no. 1805, ʿAbd al-Wāḥid al-Marrākushī, ed. Dozy, 197, al-Yāfiʿī, *Mir. al-jan.* III, 422, al-Dhahabī, *Tadhk. al-ḥuff.* IV, 139, al-Ghubrīnī, *ʿUnwān al-dirāya* 20/3, Nyberg, *Kl. schr. Ibn al-ʿArabīs*, p. 21. 1. *al-Jamʿ bayn al-Ṣaḥīḥayn*, additionally Cairo[2] I, 109, Mecca, *ZDMG* 90, 90, Rāmpūr II, 140,$_{463}$.—2. *Kitāb al-aḥkām*, a. *al-kubrā*, additionally Brill–H.[2] 712, Cairo[2] I, 84, Bank. V, 2, 326, Āṣaf. I, 604, 266/7.—b. *al-wusṭā* Cairo ibid., *Dībāja* Gotha 2,$_{12}$.—c. *al-ṣughrā*, additionally Fez Qar. 619/22, 689, the critique entitled *al-Wahm wal-īhām al-wāqiʿayn fī kitāb al-A.* by Ibn al-Qaṭṭān al-Fāsī (d. 628/1230) is also in Cairo[2] I, 161, Fez Qar. 646.—4. *Mukhtaṣar al-Ṣaḥīḥ* see p. 263.—5. *Kitāb al-tahajjud* Dam. Z. 58, 103.

11. See p. 544,$_{10}$.

12. Abu 'l-Rabīʿ Sulaymān b. Mūsā b. Sālim al-Kalāʿī died in the battle against James I the Conquerer that took place near Anīsha (Inja), not far from Valencia, on 20 Dhu 'l-Ḥijja 634/15 August 1237.

Takmilat al-Ṣila no. 1991, Ibn al-ʿImād, *ShDh* V, 164, al-Dhahabī, *Tadhk. al-ḥuff.* IV, 202–5, Basset, *Bull. de Corr. Afr.* 1884, 375, Djelfa no. 53, Pons Boigues 239, Seybold, *Homenaye a. D. Fr. Codera*, Zaragoza 1904, 115ff. 1. *Kitāb al-iktifāʾ etc.*, additionally Berl. Fol. 2092,$_1$, Brill–H.[1] 101, [2]218, Fez Qar. 702/9, 1616, AS 2972 (see Tauer, *Arch. Or.* II, 93), Top Kapu 2793/4 (*RSO*, IV, 730), Cairo[2] V, 37, Mashh. IV,

5, 18, ed. H. Massé, Algiers, 1931 (Bibl. Ar. VI), on which the *Maghāni 'l-wafā' bi-maʿāni 'l-iktifā'* by Abū ʿAbdallāh Muḥammad b. ʿAbd al-Salām al-Bannānī (d. 1167/1753, see II, 356), Fez Qar. 710.—Titles of other works and sample poems can be found in Maqq. II, 768.

13. See below p. 384/5.

13a. Ibn Rashīd al-Baghdādī wrote, in 652/1254 in Granada:

Kitāb fī madḥ al-nabī, MS Boustany, Cat. 1933, 6, 66.

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14. Abu 'l-ʿAbbās Aḥmad b. ʿAlī b. Abī Bakr al-ʿAbdarī al-Māyurqī.

ḤKh II, 75,1967, no date mentioned. *Bahjat al-muhaj fī baʿḍ faḍā'il al-Ṭā'if wa-Wajj*, Āṣaf. I, 180,399.

15. ʿAbdallāh b. Saʿd (Saʿīd) b. Abi 'l-ʿAbbās Aḥmad b. Abī Jamra (Ḥamza?) al-Azdī al-Andalusī, who died in 699/1300 in Cairo (or, according to others, in 675/1276 or 695).

Aḥmad Bābā, *Nayl*, 119, Muḥammad b. Cheneb, *Idjāza* § 107. 1. *Kitāb jamʿ al-nihāya*, see p. 263, additionally Rāmpūr II, 117, 438; the commentary *al-Taʿlīq al-Fakhrī* by Muḥammad ʿAbbās ʿAlī Khān, Cairo² I, 97.—3. *al-Muqniʿ fi 'l-aḥkām*, Fez Qar. 1122.

16. Shihāb al-Dīn Abu 'l-ʿAbbās (Abu 'l-Qāsim) Aḥmad b. Muḥammad b. Faraḥ al-Lakhmī al-Ishbīlī, who died in Jumādā II 699/March 1300.

Al-Subkī, *Ṭab*. V, 12, al-Dhahabī, *Tadhk. al-ḥuff*. IV, 267–71, Maqq. I, 819, Ibn al-Qāḍī, *Durrat al-ḥijāl* I, 16, 41. 1. *Qaṣīda* (*Manẓūma*) *ghazaliyya* (*gharāmiyya*) *fī alqāb al-ḥadīth*, in 20 verses, mostly called *Gharāmī ṣaḥīḥ*, from its opening line, see Marçais, *JA* s. IX, vol. 16, p. 338, additionally Leid. 85, Vat. V. 1083,27, Dam. Z. 50, 20,11, print. in Subkī, based on ʿAbd al-Ghanī b. ʿAbd al-Wahhāb al-Jammāʿīlī's *ʿUmdat al-aḥkām*, Delhi 1306, 1313, 1323, in *Majmūʿ min muhimmāt al-mutūn*, C. 1273, 1297, 1302, 1304, Būlāq 1863. Commentaries: 1. *Zawāl al-taraḥ*, by ʿIzz al-Dīn Muḥammad b. Abī Bakr b. Jamāʿa (d. 816/1413, see II, 94), additionally Gotha 575, Brill–H.[1] 408, [2]779, Paris 6541, Pet. AMK 939, Algiers 701,4 995, 3, Cairo² I, 74, Mosul 99, 197, 2, Āṣaf. I, 632,126, Bat. Suppl. 121.—2. *al-Bahja*

al-saniyya, by Muḥammad b. Khalīl al-Tatā'ī (d. 937/1540), additionally Tunis Zayt. II, 223.—3. Yaḥyā b. ʿAbd al-Raḥmān al-Iṣfahānī al-Qarāfī al-Zabīdī, composed in 962/1555, additionally Paris 4257,1, Algiers 995,2, Tunis Zayt II, 232/3, print. Tunis 1320.—4. Muḥammad b. Muḥammad al-Amīr al-Kabīr, adddditionally Vat. V. 1234,2.—5. Anon., additionally Berl. 1055, Paris 5316, Brill–H. ^{1}731, ^{2}780.—6. Muḥammad b. ʿAlī al-Balṭajī al-Shāfiʿī, Brill–H. ^{1}732, ^{2}781.—7. al-Qāsim b. ʿAbdallāh b. Quṭlūbughā (d. 879/1474, see II, 82), Paris 3432,3.—8. Shams al-Dīn Muḥammad al-Ḥanbalī, Pet. AMK 939.—9. *Taqrīr al-Bīlī*, by Aḥmad b. Mūsā al-B. al-ʿIdwī, Cairo^{2} I, 97.—10. *al-Nukāt al-gharība*, by the same, ibid. 81.—11. Muḥammad ʿUbāda b. Barrī al-Miṣrī al-ʿIdwī, d. 1193/1779, Tunis Zayt. II, 236.—12. Muḥammad al-Amīr al-Ṣaghīr b. Muḥammad al-Amīr al-Kabīr al-Sunbāwī, ca. 1247/1831, ibid. 235.—13. Anon. *al-Marāʿi 'l-ḥisān* Cairo^{2} I, 145.—14. Muḥammad Badr al-Dīn b. Yūsuf al-Bābānī, Būlāq 1286.

II. *Sharḥ al-arbaʿīn lil-Nawawī*, see below, p. 396.

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Chapter 7. *Fiqh*

1 *The Ḥanafīs*

1. Aḥmad b. Muḥammad b. ʿUmar al-Nāṭifī, who died in 446/1054 in Rayy.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. I, 113/4, *al-Faw. al-bah*. 19, *Ḥadāʾiq al-Ḥan*. 194. *Kitāb al-aḥkām*, additionally Princ. 234a, Cairo^2 I, 400, Tunis Zayt. IV, 235,$_{2360/2}$, Būhār 152.

1a. Ḥusayn b. ʿAlī b. Muḥammad al-Ṣaymarī was born in 351/962. He was a *qāḍī* in Karkh and died on 21 Shawwāl 436/12 May 1045.

Al-Khaṭīb, *Taʾr. Baghd*. VIII, 78, al-Samʿānī, *Ansāb* 359, ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. I, 214, Ibn Quṭl. 67,$_{19}$. *Manāqib wa-musnad Abī Ḥanīfa*, composed in 404/1013, see p. 285.

1b. Abū Jaʿfar Muḥammad b. Aḥmad b. Muḥammad al-Simanānī Kamāl al-Dīn was born in 361/972. He studied in Baghdad, where he joined the Ashʿarīs, and died as a *qāḍī* in Mosul on 6 Rabīʿ I 444/6 July 1052.

Al-Khaṭīb, *Taʿr. Baghdād* I, 355, al-Samʿānī, *Ansāb* 310a, Ibn ʿAsākir, *Tabyīn kadhib al-muftarī* 259, ʿAbd al-Qādir b. Abi ʾl-Wafāʾ *Jaw*. II, 21, Yāqūt, *GW* III, 141. *Masāʾil al-jināyāt fi ʾl-khilāf bayna ʾl-imāmayn*, questions regarding penal law on which Abū Ḥanīfa and al-Shāfiʿī differed, Br. Mus. Or. 6510 (DL 25; author not entirely certain as he is only referred to as Kamāl al-Dīn al-Simanānī, while this *laqab* is not documented for any judge from Mosul and also not to be expected at such an early date).

1c. Sultan Maḥmūd b. Sebüktegin (d. 421/1030) was regarded as an expert in Ḥanafī law and the author of a famous work on *furūʿ, al-Tafrīd ʿalā madhhab Abī Ḥanīfa*, in which he discussed more than 60,000 individual cases.

| 2. In 439/1047, Abū Muḥammad ʿAbdallāh b. al-Ḥusayn al-Nāṣiḥī, a *qāḍī* in 637
Bukhārā, brokered peace between the Saljūq Ṭughril Beg and the Būyid Abū Kālījār. He died in 447/1055.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. I, 274, *al-Faw. al-bahiyya* 43, Ibn al-Athīr, *Kāmil*, C. IX, 184, Qazwīnī, *Taʾr. guzīda* 432, 13. 1. *Jamʿ* (*mukhtaṣar*) *waqfay al-Hilāl wal-Khaṣṣāf* (see p. 292), additionally Vat. v. 1460, Welīeddīn 1587, 2, M.

Rāshid 288, 1, Yildiz 938, Ğārullāh 569, probably identical with *Aḥkām al-awqāf* Sulaim. 378.—2. *Adab al-qāḍī*, Dāmādzāde 748.

2a. Abu ʾl-Ḥasan (Ḥusayn) ʿAlī b. al-Ḥusayn b. Muḥammad al-Ṣughdī Shaykh al-Islām lived in Bukhārā and died in 461/1069.

Al-Samʿānī, *Ansāb* 299a, 7, where the missing part can be completed using ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw.* I, 361. *Nutaf al-fatāwī*, Calc. Madr. 308/9.

3. Abū ʿAbdallāh Muḥammad b. ʿAlī b. Muḥammad al-Ḥasan (Ḥusayn) al-Dāmaghānī, *qāḍī al-quḍāt*, was born in Rabīʿ II 398/December 1007 into a famous family of judges in Dāmaghān. He studied in Baghdad under al-Qudūrī, became the chief *qāḍī* there, and died on 24 Rajab 478/16 November 1085.

Al-Samʿānī, *Ansāb* 219b, 12, ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw.* II, 96, *al-Faw. al-bah.* 74, Ibn Taghr. (J.) 771.

4. Abu ʾl-Ḥasan ʿAlī b. Muḥammad al-Pazdawī Fakhr al-Islām died in Samarqand on 5 Rajab 482/14 September 1089.

Al-Samʿānī, *Ansāb* 78b, ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw.* I, 372, *al-Faw. al-bah.* 52. 1. *Kanz al-wuṣūl ilā maʿrifat al-uṣūl*, read: Paris 4541;, additionally Dāmādzāde 625 (commentary and glosses, ibid. 666/74), Sulaim. 347/9, Cairo² I, 378, Tunis Zayt. IV, 5,1752, Pesh. 609, Rāmpūr I, 267,740, Esc.² I, 995 (Kern, *MSOS* XIII, 141, n. 1), printed in the margin of c. Commentaries: a. Sulaymān b. Aḥmad al-Sindī, Cairo² I, 389.—c. *Kashf al-asrār*, by ʿAbd al-ʿAzīz b. Aḥmad al-Bukhārī (d. 730/1329, see II, 198), additionally Lālelī 735, Cairo² I, 392, Dam. ʿUm. 59,84, Mosul 63,209, Āṣaf. I, 100,57, Rāmpūr I, 277,97, print. C. 1307, Istanbul 1308, 4 vols.—d. *al-Taqrīr* by Muḥammad b. Maḥmūd al-Bābartī (d. 786/1384, see II, 80), additionally Br. Mus. Or. 5921 (DL 29), Cairo² I, 381.—f. *Tanqīḥ al-uṣūl* by Ṣadr al-Sharīʿa al-Maḥbūbī (d. 747/1346, see II, 214), Paris 6386,2, Tunis
638 Zayt. IV, 11,1170/1.—g. Anon. *Kashf* | *al-Pazdawī* Manch. 156, Pesh. 105.—h. Badr al-Dīn Muḥammad b. Shams al-Dīn, Tunis Zayt. IV, 20,1794.—i. *al-Shāmil* by Amīr Kātib b. Amīr ʿUmar al-Fārābī al-Itqānī al-Ḥanafī (d. 758/1357, see II, 79), Cairo² I, 389.—*Takhrīj aḥādīth uṣūl al-P.*, by al-Qāsim b. Quṭlūbughā, Cairo² I, 95.—3. *Kitāb al-mabsūṭ lil-fatāwī*, vol. 2 Welīeddīn 1454 (Schacht I, 20).—4. *Sharḥ al-Fiqh al-akbar*, see p. 285.—5. *Kitāb al-muyassar fi ʾl-kalām*, Rāmpūr I, 323,312, see *JRAS Beng.* NS II, XLII.—6. *Sharḥ al-Jāmiʿ al-ṣaghīr* (see p. 290), Rāmpūr I, 207,262.

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5. Shams al-A'imma Abū Bakr Muḥammad b. Abī Sahl Aḥmad al-Sarakhsī, a student of ʿAbd al-ʿAzīz al-Ḥalwā'ī (d. 448/1056, see Ibn Quṭl. 301) and Shaykh al-Islām al-Ṣughdī (ḤKh v, 363), died in 483/1090, or, according to ʿAbd al-Qādir b. Abi 'l-Wafā', in 490/1097, according to ʿAlī al-Qārī' in 438, and according to Flügel, *Cl.*, in 490 or 500.

ʿAbd al-Qādir b. Abi 'l-Wafā', *Jaw.* II, 28, *Faw. bah.* 64, *Ḥad. al-Ḥan.* 205, *AS Beng. Proc.* I, 593, Heffening, *EI* IV, 159. 1. *Kitāb al-uṣūl*, additionally Gotha 997, AS 947b, Dāmādzāde 626, Selīm Āġā 247, Köpr. 473, Cairo^{2} I, 378.—2. *Kitāb al-mabsūṭ fi 'l-furūʿ*, which is actually a commentary on *Kitāb al-kāfī* by Muḥammad b. Muḥammad b. Aḥmad al-Marwazī al-Ḥākim al-Shahīd, an abstract of *Kitāb al-aṣl* by al-Shaybānī (p. 288), written down from memory in prison in Uzjand and completed in Farghāna, additionally Tunis Zayt. IV, 219,459, Rāmpūr I, 245,505.—3. *Kitāb ashrāṭ al-sāʿa*, on the signs of the Last Judgement, Paris 2800.—4. *Sharḥ Kitāb al-siyar al-kabīr*, see p. 291.—5. *Nukat Ziyādāt al-ziyādāt*, see p. 289.—6. *Sharḥ al-Mukhtaṣar fi 'l-fiqh*, see p. 291.

5a. Jalāl al-Dīn Abū Naṣr Aḥmad b. Rukn al-Dīn Muḥammad b. ʿAlī b. ʿAbd al-Raḥmān b. Isḥāq al-ʿImādī al-Fatḥābādhī al-Tarjumānī al-Righdamūnī, a *qāḍī* in Bukhārā, died in 493/1100.

Al-Samʿānī, *Ansāb* 265a, ʿAbd al-Qādir b. Abi 'l-Wafā', *al-Jaw.* I, 95, no. 183. *Ghurar al-shurūṭ wa-durar al-sumūṭ*, technical directions for drafting deeds based on the relevant legal prescripts, Qilič ʿA. 480, Yeni 515/6, Qara Muṣṭafā P. 239, Asʿad 722, Serāi 1033, AS 1040, Šehīd ʿA.P. 920 (Schacht I, 51).

6. Abu 'l-Qāsim ʿAlī b. Muḥammad b. Aḥmad al-Simanānī al-Raḥbī was born in Raḥbat Mālik b. Ṭawq on the Euphrates, south of Qirqīsiya. He studied under al-Dāmaghānī, became a *qāḍī* in Mosul, then served as Niẓām al-Mulk's
| Rapporteur in Baghdad, before dying in Rabīʿ I 493/January–February 1100. 639

ʿAbd al-Qādir b. Abi 'l-Wafā', *al-Jaw.* I, 375/7, *al-Faw. al-bah.* 53. 1. *Rawḍat al-quḍāt wa-ṭarīq al-nujāt* or *Adab al-qāḍī*, completed in 478/1085 (attributed to Fakhr al-Dīn al-Zaylaʿī [d. 743/1342, see II, 78] in ḤKh III, 510), Munich 260, Qilič ʿA. 377, Dāmādzāde 736/7, Tunis Zayt. IV, 134,2093/4, Cairo^{1} III, 62.—2. *Sirāj al-muṣallī maʿa shurūṭ al-ṣalāh*, among others Qilič ʿA. 378.

7. Abū Yaʿqūb Yūsuf b. ʿAlī b. Muḥammad al-Jurjānī wrote, according to ḤKh III, 134, no. 4692, in 522/1128, while ʿAbd al-Qādir b. Abi 'l-Wafā', *Jaw.* II, 227, calls him a student of ʿAlī al-Karkhī (d. 340/951), as does *al-Faw. al-bah.* 1266, where he is called Yūsuf b. Muḥammad; there, he is also credited with a

Mukhtaṣar kitāb al-Karkhī, which may have been the cause of ʿAbd al-Qādir b. Abi ʾl-Wafāʾ's mistake.

8. Aḥmad b. Muḥammad b. Abī Bakr al-Ḥanafī, who died in 522/1128.

1. *Khizānat al-fatāwā al-Akmal fi ʾl-furūʿ* Pet. AMK 929, Yeni 606/7, Cairo^2 I, 418, Pesh. 671, Āṣaf. II, 1038,$_3$, Rāmpūr I, 190,$_{171}$.—2. *Majmaʿ al-fatāwī*, Sulaim. 684.—3. *al-Lubāb fī nuṣrāt al-āl wal-aṣḥāb*, a defence of ʿAlī, Cairo^2 V, 314.

9. Abū Muḥammad ʿAbd al-ʿAzīz b. ʿUthmān al-Faḍlī al-Qāḍī al-Nasafī al-Asadī of Kufa studied in Bukhārā, became a *qāḍī* in Khurāsān, and died in Rabīʿ I 533/November 1138.

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ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. I, 319, Ibn al-Athīr, *Kāmil* XI, 28, 6, *al-Faw. al-bah*. 41. Gotha 643 is instead an older commentary on ʿUmar al-Nasafī's *ʿAqāʾid*, see Seybold, *ZDMG* 69, 405/11.

9a. Abū ʿAbdallāh al-Ḥasan b. Muḥammad b. Khusraw al-Balkhī, who died in 522/1128.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *al-Jaw*. I, 218, Ibn Quṭl. 65. *Musnad Abī Ḥanīfa* ḤKh V, 537, Berl. Oct. 1827 (Ms. Kern), with the title *Dhikr man rawā ʿanhu ʾl-imām Abū Ḥanīfa*.

10. Ḥusām al-Dīn ʿUmar b. ʿAbd al-ʿAzīz b. Māza al-Ṣadr al-Shahīd al-Bukhārī
640 was born in 483/1090. He came from | a family of scholars whose better-known members are listed by Mirzā Muḥammad in his annotations to *Čahār maqāla*, 115ff. He moved from Khurāsān to Transoxania, where he was highly regarded by Sultan Sanjar. When, on 5 Ṣafar 536/10 September 1141, the latter was defeated by the Qara Khiṭay (see Marquart, *Über das Volkstum der Komanen*, 165) near Qaṭwān, at 5 parasangs from Samarqand (see Barthold, *Turkestan*^{2}, 129), Ibn Māza was killed by heathen Turks in Samarqand.

Ibn al-Athīr, *Kāmil* XI, 57, ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *al-Jaw*. I, 391, *al-Faw. al-bah*. 60 (that cites a lemma which is missing from the edition of al-Subkī's *Ṭab*., according to which he was a Shāfiʿī), *Tāj al-tarājim* 34, Flügel Cl. 31. 1. *Kitāb uṣūl al-fiqh* AS 1358 (?), anon. comment. Pet. AM Buch. 104/5.—2. *al-Wāqiʿāt al-Ḥusāmiyya*, additionally Tunis Zayt. IV, 269,$_{245}$, Sulaim. 628, Āṣaf. II, 1110,$_{44}$.—3 *ʿUmdat al-fatāwī* (*al-muftī wal-mustaftī*), additionally Vat. V. 477,$_2$

(different from Berl. 4812), Bol. 196,1, 197,1, Tunis Zayt. IV, 167, 2180, Dahdāh 108, Būhār 153.—4. *Kitāb al-fatāwā al-kubrā*, additionally Tunis Zayt. IV, 181,2216, Mosul 219,136.—5. *Kitāb al-f. al-ṣughrā*, additionally Selīm Āġā 434.—6. *al-F. al-khāṣṣiyya* Cairo² I, 148.—7. *Masā'il da'wa 'l-ḥīṭān wal-ṭuruq wa-masīl al-mā'*, additionally Berl. Qu. 1186, Cairo² I, 456, Rāmpūr I, 200,224.—9. A reworking of al-Shaybānī's *al-Jāmi' al-kabīr* Rāmpūr I, 182,126, *al-J. al-ṣaghīr*, additionally Berl. Oct. 1453.—10. *Sharḥ Adab al-qāḍī*, see p. 292.—11. *Khayrāt al-fuqarā'*, on difficult legal problems, Cairo² I, 118.

11. 'Alā' al-Dīn al-Manṣūr Muḥammad b. Aḥmad al-Samarqandī Abū Bakr, a student of al-Makḥūlī (d. 508/1114) and al-Pazdawī, ca. 540/1145.

'Abd al-Qādir b. Abi 'l-Wafā', *al-Jaw*. II, 6, Ibn Quṭl. 177, *al-Faw. al-bah*. 64, *Ḥad. al-Ḥan*. 240. 1. *Kitāb tuḥfat al-fuqahā'*, additionally Sulaim. 404, Maḥmūd P. 174, the commentary *Badā'i' al-ṣanā'i' fī tartīb al-sharā'i'* by his nephew (via his sister) Abū Bakr b. Mas'ūd b. Abi 'l-Kāshānī (d. 587/1191, no. 22), is additionally in Br. Mus. Or. 5512 (DL 21), Sulaim. 393/9, Sarwīlī 71/3, Tunis Zayt. IV, 68,1905, Jer. Khāl. 16,3, Cairo² I, 405, Aleppo, *RAAD* VIII, 371,30, Āṣaf. II, 1074,344ff., Rāmpūr I, 171,59, II, 419,728/32, print. C. 1327/8 in 7 vols.—2. *Sharḥ Kitāb al-ta'wīlāt*, see p. 346.—3. *Mukhtalif al-riwāya* Sulaim. 604, Cairo¹ III, 128 = *Ikhtilāf al-riwāya wal-madhāhib* Berl. 4870.

12. Ṭāhir b. Aḥmad b. 'Abd al-Rashīd al-Bukhārī Iftikhār al-Dīn died in 542/1147 in Bukhārā.

| 'Abd al-Qādir b. Abi 'l-Wafā', *al-Jaw*. I, 225, *al-Faw. al-bah*. 37, *Tāj al-tarājim* 641
22, *Ḥadā'iq al-Ḥan*. 221. 1. *Kitāb khizānat al-fatāwī*, additionally Rom. Cas. 37 (Cat. 419), Jer. Khāl. 16,3, Cairo¹ III, 44, print. Delhi 1318, C. 1327/8, 7 vols.—2. *Kitāb khulāṣat al-fatāwā*, additionally Heid. *ZS* VI, 217, Paris 840, Landb.-Br. 654, Br. Mus. Or. 6512 (DL 23), Brill–H.¹ 427, ²834, Vat. V. 1393, Palermo 37, (Cat. 418/9), Pet. AMK 929, Buch. 417, Dāmādzāde 1096, Selīm. 418/20, Sulaim. 680/2, Mosul 218,121, Tunis Zayt. IV, 112,2033/6, Cairo² I, 419, Pesh. 603, Āṣaf. II, 1038,4,95b, Rāmpūr I, 191, 177/9, II, 353,657, Bank. XIX, 1, 1616, Būhār 154, lith. Lucknow n.d., anon. comment. Pet. AM Buch. 418.

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13 Rukn al-Dīn Abu 'l-Faḍl 'Abd al-Raḥmān b. Muḥammad al-Kirmānī was born in Kirman in Shawwāl 457/September 1065. He studied in Marw, where he died on 20 Dhu 'l-Qa'da 543/2 April 1149.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *al-Jaw.* I, 304, *al-Faw. al-bah.* 39. 3. *Sharḥ al-Jāmiʿ al-kabīr*, see p. 289.

14. After his dismissal from Aleppo Raḍī al-Dīn Muḥammad b. Muḥammad al-Sarakhsī al-Nīsābūrī ʿAlam al-Dīn taught at the Khātūniyya in Damascus, where he died in 544/1149.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw.* II, 128/30, *al-Faw. al-bah.* 78. 1. *Kitāb al-muḥīṭ al-Raḍawī*, an adaptation of the problems contained in the *Kitāb al-mabsūṭ* and the works of al-Shaybānī, read: Yeni 549/60, Brill–H.[1] 736, [2]835, other MSS in Istanbul and Cairo in Schacht I, 19, II, 7, III, 11, Āṣaf. II, 1104,15/7, 1121, Rāmpūr I, 247,527 (ʿAbd al-Qādir b. Abi ʾl-Wafāʾ knew of 4 recensions, one in 40, and others in 10, 4 and 2 volumes, op. cit., 129, 1, 2). An abstract by Muḥammad b. Aḥmad al-Khabbāzī is in ʿUm. 2479f (Schacht III, 3e).—2. *al-Ṭarīqa al-Raḍawiyya*, additionally Munich 330, Cairo[2] I, 444, 460.—3. *al-Wajīz* Leipz. 199.

15. Aḥmad b. Mūsā b. ʿĪsā al-Kashshī, ca. 550/1155 (*Faw. Bah.* 21).

16. Abu ʾl-Fatḥ Muḥammad b. ʿAbd al-Ḥamīd b. al-Ḥasan al-Usmandī al-Samarqandī was born in Samarqand in 488/1095 and died there in 552/1157.

Al-Samʿānī *Ansāb* 36v, 4 from below, ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw.* II, 74, *Faw. bah.* 72 (which has Ibn ʿAbd al-Rashīd), Ibn al-ʿImād, *ShDh* IV, 210 (which has Ibn ʿAbd al-Majīd). *Mukhtalif al-riwāya*, following Abu ʾl-Layth al-Samarqandī (p. 347) and the *Manẓūmat al-khilāfiyyāt* of al-Nasafī (see below, p. 427), Berl. Fol. 3346, Sulaim. 604, Cairo[2] I, 461.

642 | 16a. Muwaffaq al-Dīn Aḥmad b. Muḥammad al-Makkī al-Khwārizmī, d. 568/1172.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw.* II, 188. *Manāqib al-imām Abī Ḥanīfa* Dāmād Ibr. P. 665, Serāi 2816/7, ʿUm. 5198, print. Hyderabad 1321, abstract by Taqī al-Dīn Yaḥyā al-Kirmānī, Hekīm Oğlū 806 (Spies, *BAL* 35).

17. Abu ʾl-Muẓaffar Jamāl al-Islām Asʿad b. Muḥammad b. Ḥasan al-Karābisī al-Nīsābūrī was a student of ʿAlāʾ al-Dīn al-Usmandi (no. 16) and died in 570/1174.

Ad p. 404

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw.* 143, no. 315, *Faw. bah.* 22. *Kitāb al-furūq, (fi ʾl-furūʿ)*, MSS in Schacht I, no. 33, III, 26 (in both cases with a mistaken: ʿd. 750ʾ), Cairo^2 I, 451.

18. Burhān al-Dīn (al-Islām) Maḥmūd b. Aḥmad b. al-Ṣadr al-Shahīd (no. 10) al-Bukhārī b. Māza, who died around 570/1174.

Al-Faw. al-bah. 85. 1. *Kitāb al-muḥīṭ al-Burhānī fi ʾl-fiqh al-Nuʿmānī* Yeni 561/3, additionally Br. Mus. Or. 7748 (DL 27), Tunis Zayt. IV, 237,$_{263}$, Cairo^2 I, 460, other MSS Schacht I, S. 20 II, S. 8, III S. 14, *Tadhk. al-naw.* 61, and also Mosul 64, 212, Baḫčiserāy, see *Isl.* XVII, 88, Rāmpūr I, 247,$_{524/6}$, II, 340,$_{648/9}$.—2. *al-Dhakhīr al-Burhāniyya fi ʾl-fatāwā*, also containing the expert opinions of Ṣadr al-Sharīʿa, additionally Sulaim. 646/8, Dāmād Ibr. 692, Tunis Zayt. IV, 121, 2055/6, Cairo^2 I, 421, Āṣaf. III, 432, 792, 79.—3. *Tatimmat al-fatāwā*, additionally Paris 839 (?), Dāmādzāde 1083.—4. *Sharḥ al-Jāmiʿ al-kabīr*, see p. 289.

19. Rukn al-Islām Sadīd al-Dīn Muḥammad b. Abī Bakr al-Bukhārī Imāmzāde al-Sharjī[1] was born in Rabīʿ I 491/February 1098. He was *muftī* in Bukhārā, a poet, and a Sufi. He died in 573/1177.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw.* II, 36. *Faw. bah.* 66.

1. *Kitāb sharīʿat* (*shirʿat*) *al-Islām ilā dār al-salām*, additionally Heid. *ZS* X, 80, Paris 6392, 6576, Brill–H.[1] 431, [2]836, Pet. AMK 934, Buch. 486, Qilič ʿA. 612/3, Tunis Zayt, IV, 430,$_{900/1}$, Pesh. 440, As. Soc. Beng. 1723/9, Āṣaf. I, 638,$_{604}$, II, 1094,$_{366}$, Rāmpūr I, 214,$_{311}$.—Commentaries: 1. *Mafātīḥ al-jinān etc.* by Yaʿqūb b. ʿAlī al-Rūmī ʿAlīzāde al-Banbānī (d. 931/1524, *Shaq. Nuʿm.* I, 471, Rescher, 206), additionally Brill–H.[1] 433, [2]838, Bol. 159, Naples 35 (Cat. | 213), Pet. AM Buch. 643
487, Sulaim. 255/6, Ya. Ef. 181, Cairo^2 I, 361, Pesh. 442, Rāmpūr I, 164,$_{16,252}$, 561/2, Āṣaf. II, 1598,$_{16}$, print. Istanbul 1326 (with *rasāʾil* in the margin).—2. *Murshid al-anām etc.*, by Muḥammad b. ʿUmar Qurd Ef. (d. 996/1588), additionally Qilič ʿA. 592/3, Selīm Āġā 505.—3. Yaḥyā b. Yaʿīsh, Sulaim. 255/6v, probably identical with Yaḥyā b. Yakhshī (Bakhshīzāde b. Ibrāhīm al-Rūmī, d. 840/1436, *Shaq. Nuʿm.* I, 504, Rescher 217, M. Ṭāhir Brussali, *ʿOsm. Müʾell.* I, 199), Selīm Āġā 506, NO (not in the *defter*).—4. Qara Yaḥyā (= 3?), Qilič ʿA. 594.—5. *Murshid al-anām ilā dār al-salām* by Maḥmūd Mawlā Ṣāliḥ Dördünjü ʿAdhbān, Cairo^2 I, 358.

1 Al-Samʿānī *Ansāb* 331v, ʿAbd al-Qādir b. Abi ʾl-Wafāʾ who refers to a lemma by al-Samʿānī that is missing in the edition Jarghī, *Faw.* with *ḍabṭ* Jūghī = Samʿānī 143 and after his profession: al-Shirʿī.

II. *ʿUqūd al-jawāhir* or *ʿUqūd manẓūma min sunan sayyid al-mursalīn*, Ḥanafī *fiqh* in verse, with the commentary *Mirqāt al-mubtadiʾīn*, by Ḥamīd al-Dīn Ḥāmid b. Ayyūb al-Qurashī, Br. Mus. Or. 7708 (DL 29).

III. *Gharāʾib al-Qurʾān* Rāmpūr I, 57, 2.

20. Nūr al-Dīn Aḥmad b. Maḥmūd b. (Abī) Bakr al-Ṣābūnī al-Bukhārī died on 16 Ṣafar 580/30 May 1184 in Bukhārā.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. I, 124, *Faw. bah*. 21. 1. *Kitāb al-kifāya fi ʾl-hidāya* Pet. AM Buch. 143, the abstract *al-Bidāya* (*Hidāya*) *min al-kitāb fī uṣūl al-dīn*, additionally Esc.^{2} 1603,$_{1}$, Brill–H.^{1} 502,$_{1}$, ^{2}982, 986 = *Bidāyat al-ʿaqāʾid* Pet. AMK 931, ʿĀšir II, 181,$_{5}$ (*Talkhīṣ*), Welīeddīn 260, Majm. 2128, Asʿad 1263 (which has "Abd al-Qādir al-Ṣābūnī").—3. Persian translation of his lost adaptation of Muḥammad b. Yaḥyā al-Bashaghīrī's *Kashf al-ghawāmiḍ fī aḥwāl al-anbiyāʾ* or *ʿIṣmat al-anbiyāʾ*, see Storey, *Pers. Lit*. II, 160.

21. Zayn al-Dīn Abū Naṣr (Abū ʿUmar) Aḥmad b. Muḥammad b. ʿUmar al-ʿAttābī al-Bukhārī died in 586/1190 in Bukhārā.

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ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. I, 114, *al-Faw. al-bah*. 19. 1. *Kitāb jāmiʿ* (ʿAbd al-Qādir b. Abi ʾl-Wafāʾ: *jawāmiʿ*) *al-fiqh* or *al-Fatāwī al-ʿAttābiyya* Fātiḥ 1559, Serāi 815, Dāmādzāde 768, Sulaim. 605, 665, Selīm Āġā 441, Cairo^{2} I, 414 (Schacht I, 23).—2. *Sharḥ al-Jāmiʿ al-kabīr* see p. 290.—3. *Sharḥ al-Ziyādāt* see p. 289.

22. ʿAlāʾ al-Dīn Abū Bakr b. Masʿūd b. Aḥmad al-Kāshānī (Kāsānī) died in 587/1191.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. II, 244/6, Nāṣir al-Dīn Lāhūrī in As. Soc. Beng. Pers. I, 504, gives 578/1182 as his death year.—3. *Kitāb al-badāʾiʿ fī tartīb al-sharāʾiʿ*, see p. 640, no. 11,$_{1}$.

23. Fakhr al-Dīn al-Ḥasan b. Manṣūr al-Ūzjandī al-Farghānī Qāḍīkhān died on 15 Ramaḍān 592/13 August 1196.

644 | ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. I, 205, *Faw. bah*. 30, As. Soc. Beng. Pers. I, 504 (which has 572/1176 as his year of death). 1. *Fatāwī Qāḍīkhān*, additionally Vat. V. 1310, Pet. AMK 937, Buch. 692, Qilič ʿA. 482, 493, Sulaim. 666/74, Selīm Āġā

443/4, Tunis Zayt. IV, 181, 2217/28, Sbath 1148, Dam. ʿUm. 117/8, Mosul 137,20, 63,201, 81,37, 132,176, 160,168, 239,209, Teh Sip. I, 543, Āṣaf. II, 1056,697, Bank. XIX, 623/6, Rāmpūr I, 228, print. also C. 1282, 3 vols., Ind. 1272, Lucknow 1293/5, 1898.—Abstracts: a. *Munyat al-dalāʾil al-mustakhraj min Kitāb al-F.* Qāḍīzāde 254 (Schacht I, 30).—b. *Maḥkamat*, by Ashraf b. Yūsuf Inal al-Ṭirāzī, Cairo[2] I, 460.—This is the basis for the anonymous *al-Nuqāya* (*al-ṣughrā*) *fī ʿilm al-hidāya min fatāwī Qāḍīkhān*, ḤKh VI, 373,6, perhaps Gotha 1041, Bol. 196/7.—3. *Sharḥ al-Jāmiʿ al-ṣaghīr*, see p. 291.—4. *Sharḥ al-Ziyādāt*, see p. 289, additionally Berl. Qu. 1191.

4. ʿAlī b. Abī Bakr b. ʿAbd al-Jalīl al-Farghānī al-Marghīnānī al-Rishtānī Burhān al-Dīn, d. 593/1197.

ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *Jaw.* I, 383, *Bābar-nāme* (ed. A. Beveridge), 3b,5.

1. *Bidāyat al-mubtadiʾ*, additionally Tunis Zayt. IV, 67,1903/4, 233,2358, Rāmpūr I, 171,60.—Commentaries: 1. Self-commentary *al-Hidāya*, additionally Upps. II, 174/5, Ind. Off. RB 85/6, Cambr. Suppl. 1216/8, Bol. 160, Pet. AMK 945, Buch. 1091/4, Princ. 236/8, Sulaim. 633/44, Qilič ʿA. 433, Selīm Āġā 410/3, Tunis Zayt. IV, 267,2444/8, Cairo[2] I, 471, Dam. ʿUm. 33,15/7, Pesh. 499, 500/4, 681, Āṣaf. II, 1074,27,274, Rāmpūr I, 258/9, print. also Bombay 1279 (together with the *Wiqāya*), Lucknow 1876, 1881, 1304/12 (with a commentary by Muḥammad ʿAbd al-Ḥayy, see II, 503), with a commentary by Muḥammad ʿAbd al-Ḥalīm (II, 503), Kanpur 1289/90, Lucknow 1314/20, with glosses by Muḥammad Ḥasan Sanbhalī, ibid. 1901, with a Persian translation and notes by Ghulām Yaḥyā Khān and others, ibid. 1874, with the glosses (*al-Siʿāya*) of Muḥammad ʿAbd al-Ḥayy, Delhi 1306, 1328, 1331, C. 1282, 3 vols.—Supercommentaries: 1. ʿUmar b. Muḥammad al-Khabbāzī (d. 691/1292, see p. 657, 48), additionally Qilič ʿA. 360, Mosul 131,162.—1a. *al-Maʿārik* by ʿAbdallāh b. Aḥmad al-Nasafī (d. 710/1310, see II, 196), Esc.[2] 547,8.—2. *Nihāyat al-kifāya li-dirāyat al-Ḥidāya* by Tāj al-Sharīʿa ʿUmar b. Ṣadr al-Sharīʿa al-Awwal (see below, p. 653, 34), composed in 694/1295, additionally Sulaim. 567/75, Pesh. 884/6, Āṣaf. II, 1100,5.—Glosses: a. Taqī al-Dīn al-Ḥiṣnī, Sulaim. 529.—b. *Nihāyat al-N.* by Ibn al-Shiḥna al-Ḥalabī (d. 815/1412, see II, 141, 5), Land.–Br. 44.—(3. *al-Wiqāya*, see below, p. 646).—4. *al-Nihāya* by Ḥusayn b. ʿAlī al-Sighnāqī (d. 710/1310, see II, 116), completed in 700/1300, additionally Leipz. 459, Vat. V. 1346, Qilič ʿA. 440/2, Sulaim. 557/66, Cairo[1] III, 145, Bank. XIX, 1634.—5. *al-Kifāya*, by Maḥmūd b. ʿUbaydallāh b. Tāj al-Sharīʿa (d. 745/1344), additionally Ind. Off. 220, Paris 6405, Bol. 16, Pet. AM. Buch. 1095, Selīm. 199, 204, Dāmādzāde 966, Cairo[1] III, 304, Rāmpūr I, 241,482/4, print. Calcutta 1249, Bombay 1288; on which *Tashīl al-Hidāya wa-taḥṣīl al-Kifāya* by

Shihāb al-Dīn Abu 'l-ʿAbbās Aḥmad b. Mulayk, Brill–H. [1]441, [2]846.—6. *Miʿrāj al-dirāya* by Muḥammad b. Muḥammad al-Sinjārī al-Kākī (d. 749/1348), addi-
645 tionally Paris 5444/6, Sulaim. 552/6, Qiličʿ A. 434/9, | Dāmādzāde 952/60, Tunis Zayt. IV, 244,2383/5, Cairo[2] I, 464, Pesh. 605/6, 660; glosses by Taqī al-Dīn al-Shiḥnī, Sulaim. 574.—7. *Ghāyat al-bayān*, by Amīr Kātib b. Amīr ʿUmar b. Amīr Ghāzī al-Itqānī (d. 758/1357, see II, 79), additionally Selīm Āġā 367/9, Sulaim. 536/43, 596/8, Dāmādzāde 987/95, Tunis Zayt. IV, 172,2190/3, Cairo[2] I, 445, Pesh. 455/6, Rāmpūr I, 218,339; *al-Kifāya*, by the same, Sulaim. 548/51.—7a. *al-Ghāya ʿalā ḥāshiyat al-Hidāya* by Muḥammad b. Maḥmūd al-Qūnawī (d. 770/1368), Landb.–Br. 598.—8. *al-ʿInāya*, by Akmal al-Dīn Muḥammad b. Maḥmūd al-Bābartī (d. 786/1384, see II, 80), additionally Paris 846/7, Brill–H.[1] 440, [2]845, Landb.–Br. 599, Pet. AMK 945, Selīm. 205/6, Sulaim. 431, 525/9, Qiličʿ A. 445/6, Dāmādzāde 807/8, Tunis Zayt. IV, 188,2181/8, Cairo[2] I, 445, Dam. ʿUm. 33,18/21, Mosul 90,61, Pesh. 505/6, Āṣaf. II, 1194,67, Rāmpūr I, 216,329/31, on which glosses: a. ʿAbd al-Raḥmān Saʿdallāh ʿĪsā Saʿdī Čelebī, additionally Sulaim. 434, Selīm Āġā 311/3 Qiličʿ A. 361, Dāmādzāde 791/3, Tunis Zayt. IV, 106,2016, Mosul 62,70.—b. Abu 'l-Suʿūd wal-Faḍl Sarī al-Dīn Ef. Muḥammad Ibrāhīm al-Durūrī al-Miṣrī, Yeni 405, Dāmādzāde 810, Selīm Āġā 299.—9. *al-Nihāya*, by Maḥmūd b. Aḥmad al-ʿAynī (d. 855/1451, see II, 58), additionally Sulaim. 520/4, Dāmādzāde 941/50, 961/7, 977/86, Pesh. 457/61, 495, print. Nawalkishor 1293 (under the title *al-Bināya* as is Cairo[2] I, 406).—10. *Fatḥ al-qadīr* by Muḥammad b. ʿAbd al-Wāḥid b. al-Humām (d. 861/1457, see II, 81), additionally Leipz. 361, Pet. AM. Buch. 1096/7, Qiličʿ A, 431/3, Selīm Āġā 331/2, Dāmādzāde 934, 961/3, Tunis Zayt. IV, 196,2267/78, Mosul 36,184, Pesh. 507/12, Āṣaf. II, 1096,8, Rāmpūr I, 231, Aligarh 103,28, print. Būlāq 1318, Nawalkishor 1292; to which a *dhayl: Natāʾij al-afkār fī kashf al-rumūz wal-asrār*, by Shams Aḥmad Qāḍīzāde (d. 988/1580), additionally Selīm Āġā 370, Cairo[2] I, 468, Mosul 159,163, print. C. 1306 in the margin of al-Shaʿrānī's *al-Mīzān al-kubrā*, together with the *Fatḥ*, Lucknow 1292, 4 vols.; *Tatimma* by Muḥammad b. ʿAbd al-Raḥmān al-Ḥanafī, Selīm Āġā 295.—12. On individual passages by Ibn Kamālpāshā (d. 940/1553, see II, 449), additionally Selīm Āġā 310/2, Dāmādzāde 817, Sulaim. 568.—12a. *ʿUddat al-fatāwī fī tafrīd masāʾil al-H.*, by Aḥmad Ṭāshköprīzāde (d. 968/1560, see II, 425), Dāmādzāde 1007, Selīm Āġā 377/8, Tunis Zayt. IV, 154,2147.—22. *al-Kifāya*, by Jalāl al-Dīn b. Shams al-Dīn al-Krlānī al-Khwārizmī,[2] Pesh. 53off., print. also Calcutta 1832/6: *The H. with its Cmt. al-K. publ. by Hukeem Moulvee Abdoo 'l-Mudjeed*, St. Petersburg 1886, with *Ḥāshiya* Lucknow 1304.—23. al-Birkawī (Muḥammad b. ʿAlī? d. 981/1573, see II, 440), Dāmādzāde 806.—24. Mollā Surūrī, ibid.

2 Identified with 5 in Cairo[2] I App. 56.

812.—25. ʿAlīzāde Yaʿqūb b. ʿAlī al-Rūmī (d. 931/1524), ibid. 813.—26. Bālīzāde Muṣṭafā b. Sulaymān (ca. 1055/1645, see II, 435), ibid. 816.—27. Allāhdād al-Dihlawī, ibid. 838/40, Sulaim. 433.—28. Muḥammad al-Kadūsī, Yaḥyā Ef. 128.—29. Sayf al-Dīn Qinālī (d. 979/1572, see II, 433), Sulaim. 435.—30. *Miṣbāḥ al-Hidāya wa-miftāḥ al-wilāya* | by ʿAlī b. ʿAṭiyya al-ʿAlawānī al-Ḥalabī (d. 646
936/1527, see II, 333), Cairo^{2} I, 539, Mosul 114,$_{207}$.—31. Jabbārzāde, Dāmādzāde 787.—32. Qaraḥiṣārī, ibid. 985/6.—33. *Itḥāf arbāb al-dirāya bi-fatḥ al-H.* by Aḥmad b. Muḥammad al-Ḥamawī (d. 1098/1687, see II, 315), Brill–H.^{1} 738, ^{2}841, Selīm. 624.—34. *Tanbīh al-labīb fī sharḥ mā taḍammanahu kitāb al-H. min al-gharīb* by Abū ʿAbdallāh b. al-Ḥusayn b. Abī Bakr al-Narīlī (composed in 939/1532, see ad II, 220), Būhār 465, ii.—35. *al-Ghāya bi-sharḥ al-H.* by Aḥmad b. ʿAbd al-Ghanī al-Sarūjī, Sulaim. 530/5.—36. *Ḥāshiya* by ʿIṣām al-Dīn Ibrāhīm b. Muḥammad b. ʿArabshāh al-Isfarāʾinī (d. 944/1537, see II, 410), Āṣaf. II, 1082,$_{12}$.—37. Mollā Dawla, ibid. 1084, 359.—38. ʿAbd al-Ghafūr, ibid. 309.—39. Ḥamīd al-Dīn ʿAbd al-Raḥmān b. Isḥāq al-Binyānī, Rāmpūr I, 188,$_{163}$.—40. ʿAbd al-Bāqī b. Ṭursun, ibid.—41. Ibn Nujaym (d. 970/1563, see II, 310), ibid. 189.—42. *Naṣb al-rāya li (fī takhrīj) aḥādīth al-Hidāya* by ʿAbdallāh b. Ibrāhīm al-Zaylaʿī (d. 762/1360), Dāmādzāde 359/62, Cairo^{1} I, 283, ^{2}I, 96, Aleppo, *RAAD* XIII, 473, Āṣaf. II, 1108,$_{124}$, print. Lucknow 1301, of which a *Mulakhkhaṣ* under the title *al-Dirāya*, by Ibn Ḥajar al-ʿAsqalānī, additionally Cairo^{2} I, 115, Rāmpūr I, 82,$_{137}$, Delhi 1299.—Versification (1 = 2) entitled *al-Naẓm al-manthūr* or *Durr al-muhtadī wa-dhukhr al-muqtadī*, by Abū Bakr b. ʿAlī al-Ḥāmilī (d. 769/1367, see II, 185), Gotha 1039/40, Leiden 1799, Bodl. I, 254, cf. II, 575, Paris 927, Cairo^{1} III, 48, Rāmpūr I, 193,$_{1951}$.—Commentary, *al-Ẓalām wa-badr al-tamām*, by Abū Bakr. b. ʿAlī al-ʿAbbādī (d. 800/1397, see II, 189), Cairo^{1} III, 63, Tunis Zayt. IV, 139,$_{2097}$, Mashh. V, 76,$_{246}$.—Abstract (sometimes inaccurately referred to as a commentary) entitled *Wiqāyat al-riwāya fī masāʾil al-Hidāya*, by his brother Burhān al-Dīn Maḥmūd, additionally Berl. Qu. 974, Leipz. 198, Dresd. 81, 145, Vienna 1782/3, Paris 905/6, 6187, Leid. 1801, Br. Mus. Or. 5391 (DL 30), Ind. Off. 221, Cambr. Suppl. 1360, Manch. 169, Brill–H.^{1} 437, ^{2}840, Pet. AMK 945, Buch. 1099, Algiers 990, Tunis Zayt. IV, 270,$_{2454/62}$, Selīm Āġā 409, Qilič ʿA. 468/72, Sulaim. 630, Cairo^{2} I, 473, Mosul 38,$_{26}$, Rāmpūr I, 249, see II, 325,$_{636/7}$.—Commentaries: a. His grandson ʿUbaydallāh b. Masʿūd Ṣadr al-Sharīʿa al-Thānī (d. 747/1346, see II, 214), additionally Tüb. 177, Heid. *ZS* VI, 230, X, 96, Vat. V. Barb. 114, Borg. 104, 216, Ind. Off. 221, Cambr. Suppl. 1361/3, Brill–H.^{1} 438, ^{2}842/3, Paris 908/13, 6188, 6338, 6406, Pet. Ros. 19, AMK 945, Buch. 1100/5, Rāmpūr Algiers 1014, Tunis Zayt. IV, 155,$_{2148/60}$, Sulaim. 513/5, Selīm Āġā 375/6, 408, Faiẓ. 139, Mashh. V, 80,$_{259/60}$, Rāmpūr I, 213, Āṣaf. II, 1092, print. also Ind. 1278, 1290,

Lucknow 1872/3, 1882, part II, Delhi 1888, Ind. 1915, C. 1318 (in the margin of ʿAbd al-Ḥakīm al-Afghānī, *Kashf al-ḥaqāʾiq sharḥ Kanz al-daqāʾiq*), conclusion with notes by Muḥammad Qamar Arčinawī, Delhi 1889.—Glosses: *α.* Muḥammad b. Ibrāhīm Khaṭībzāde (d. 901/1495, see II, 229), Esc.[2] 236,$_{10}$.—*β. Dhakhīrat al-ʿuqbā*, by Akhī Čelebī Yūsuf b. Junayd Tūqātī (d. 905/1499, see II, 227), additionally Berl. 2575, Paris 5808, Vat v. Barb. 61, Selīm Āġā 305. Dāmādzāde 790, 802, Mosul 131,$_{151}$, Aligarh 102,$_{18}$, Bank. XIX, 1, 1658/61, Āṣaf. II, 1082,$_{347,135}$, Rāmpūr I, 186, 149/50, print. Kanpur 1878, Lucknow 1873, 1882 (with
647 superglosses), Lahore 1897.—*γ.* Aḥmad b. Yaḥyā b. Muḥammad b. Saʿd al-Dīn | al-Taftāzānī (d. 916/1510, see II, 218), composed in 900/1494, Pesh. 662.—*δ.* Ḥasan Čelebī b. Muḥammad b. Shams al-Dīn al-Fanārī (d. 816/1481, see II, 229), Āṣaf. II, 1082,$_{53,165}$, Rāmpūr I, 186,$_{145}$, on which *al-Risāla al-taʾammuliyya bi-ḥall baʿḍ mutaʿalliqāt sharḥ al-W. wal-taʾammulāt fi ḥāshiyatihi ʾl-Čelebiyya* by Muḥammad Ghulām Fāfinī, Delhi 1313.—*ε.* Qara Ḥasan al-Ḥamīdī, composed in 959/1552, additionally Dāmādzāde 801/2.—*ϛ.* Yaʿqūb P. b. Khiḍr Bek (d. 891/1486, *Shaq. Nuʿm.* I, 275, Rescher 114), additionally Munich 274, Pet. AMK 945, Selīm Āġā 306, Sulaim. 428, Tunis Zayt. IV, 108,$_{2013ff.}$, Mosul 62,$_{172}$.—*ζ.* Zakariyyāʾ b. Bayrām al-Muftī al-Anqirawī (d. 1101/1592), additionally Dāmādzāde 814.—*η.* Sīnan Ef. (d. 986/1578), additionally Gotha 1000, Dāmādzāde 911.—*θ.* Ṭursun Murād (d. 966/1558), additionally Sarwīlī 83.—*ι.* Wajīh al-Dīn al-ʿAlawī al-Gujarātī (d. 29 Ṣafar 998/7 January 1590, *Ḥad. al-Ḥan.* 388, but, according to his tombstone, he died in 1000), Rāmpūr I, 186,$_{126}$, Āṣaf. II, 1082,$_{55}$, Būhār 164.—*κ.* Bāz Mīr Lājabūkī, Delhi 1306.—*λ.* Aḥmad b. Yaḥyā al-Harawī, Dāmādzāde 804/5, Mosul 62,$_{171}$, Āṣaf. II, 1082,$_{50}$.—*μ.* Sharaf al-Dīn Yaḥyā b. Qarāja al-Ruhawī, Dāmādzāde 797, Tunis Zayt. IV, 106,$_{2015}$.—*ν.* al-Qaramānī, Dāmādzāde 798.—*ξ.* Fatḥ Muḥammad Tāʾib, a continuation of Muḥammad ʿAbd al-Ḥayy al-Laknawī (II, 503), *ʿUmdat al-riwāya*, Lucknow 1315; the Introduction to it, *Dafʿ al-jināya*, in Lucknow 1306/7.—*ο.* The same, with a continuation by Muḥammad ʿAbd al-Ḥamīd entitled *Zubdat al-nihāya*, ibid. 1314.—*π. Ḥusn al-dirāya* Muḥammad ʿAbd al-ʿAzīz, ibid. 1316.—*ρ.* Kamāl al-Dīn Ismāʿīl b. Bālī Qara Kamāl (*Shaq. Nuʿm.* I, 374/5, Rescher 217), Bol. 172 (?), Vat. v. 1312, Sulaim. 429/30.—*σ.* Sinān al-Dīn Yūsuf Qara Sinān (under M. II, 855–86/1451–81), Tunis Zayt. IV, 105,$_{2012}$.—*Φ.* Firishte Muḥammad Qāsim b. Mīrzā Ghulām ʿAlī Hindūshāh, Āṣaf. II, 1082,$_{54}$.—*χ.* On the second half by Muḥammad Dīn Metha Penčābī Akhund Ṣāḥib, Āṣaf. II, 1082,$_{565}$, Lucknow 1877, 1304.—*ψ. al-Siʿāya fī kashf mā fī sharḥ al-W.* by ʿAbd al-Ḥaqq b. ʿAbd al-Ḥalīm al-Laknawī Frangī Maḥallī (d. 1303/1885), Delhi 1306, 1308.—*ω.* Mollā Khāzin, Rāmpūr II, 467,$_{804}$.—*αα.* Mollā ʿAẓamat, Āṣaf. II, 1082,$_{399}$.—*ββ.* al-Samarqandī, Sulaym 427.—Persian transl. *Sharḥ-i Wiqāya* by ʿAbd al-Ḥaqq Sajādil (?) Sirhindī, composed in 1076/1666, Ind. Off. Pers. 2590, Cambr. Suppl.

1364, AS Soc. Beng. 1040, Bombay S. 243, no. 102, print. Ind. 1862, 1873, Bombay 1278, Delhi 1283, Urdu translation entitled *Nūr al-hidāya* by Wāḥid al-Zamān, Kanpur 1325.—b. Excise: see ad *Nuqāya*.—bb. Muḥammad b. Ḥamza al-Fanārī (d. 834/1431, see II, 233), Cairo Fiqh Ḥan. 296 (Schacht I, 26).—c. *Īḍāḥ al-iṣlāḥ*, by Ibn Kamālpāshā (d. 940/1533, see II, 449), additionally Brill–H.[1] 439, [2]849, Cambr. 1271, Pet. AMK 924, Köpr. II, 88, Sulaim. 387/9, 432, Selīm Āġā 283/4, Tunis Zayt. IV, 61,$_{1880/7}$, Cairo[1] III, 9, Dam. ʿUm. 33,$_{14}$, Āṣaf. II, 1070,$_{51}$.—i. ʿAbd al-Laṭīf b. ʿAbd al-ʿAzīz b. Malak Firišteoġlū (ca. 850/1447, see II, 213), in two recensions, one of which was written by his son Muḥammad (ḤKh VI, 459), Vat. v. 1226, Selīm Āġā 341, Dāmādzāde 922, Mosul 76,$_{85}$, 146,$_{100}$, 261,$_{3}$, Rāmpūr I, 213,$_{310}$.—k. Yūsuf b. ʿAbd al-Malik b. Bakhshish (ca. 840/1435), Selīm Āġā 363.—l. Muṣannifak al-Bisṭāmī (d. 875/1470, see II, 234), Qilič ʿA. 427, | 648
Dāmādzāde 927/8.—m. Yūsuf b. Muḥammad al-Fanārī (d. 886/1481), Selīm Āġā 304.—n. Mollā Faṣīḥ al-Dīn, Pet. AM Buch 1106.—o. Shaykhzāde, Qilič ʿA. 429/30.—p. ʿIṣām al-Dīn Ibrāhīm b. Muḥammad al-Isfarā'inī (d. 944/1537, see II, 410), Selīm Āġā 307, Dāmādzāde 809, Rāmpūr I, 186,$_{147}$.—q. Ḥasan b. ʿAlī al-Qumnānī al-Sīwāsī, Selim Āġā 365.—r. *Tawsīq al-ʿināya* by Zayn al-Dīn Junayd b. Sandal al-Ḥanafī, Sulaim. 517, Selīm Āġā 362, Āṣaf. II, 1092,$_{373}$, Rāmpūr I, 181,$_{116}$ (ḤKh VI, 458,$_{5}$).—s. Shams al-Dīn Muḥammad al-Kūhistānī (d. ca. 950/1543), Pet. AMK 945, Ya. Ef. 131, Rāmpūr II, 347,$_{653}$.—t. Anon. also Bol. 173/4.—Abstract of the *Wiqāya*, with the title *al-Nuqāya*, by Saḍr al-Sharīʿa al-Thānī (see above), additionally Paris 907, 6340/3, 6376, 6395, Br. Mus. Or. 6777 (DL 28), Manch. 172, Upps. II, 165/71, Pet. AM. Buch. 1108/14, Selīm Āġā 406, Tunis Zayt. IV, 231,$_{2355}$, Cairo[2] I, 470, Teh. Sip. I, 514/5, Pesh. 476/9, Āṣaf. II, 1110,$_{47}$, Rāmpūr I, 181,$_{120/1}$, print. also Calcutta 1274, Lucknow 1873, Lahore n.d., Delhi 1885, with a Persian commentary by Jāmī, second ed. Kanpur 1897, with a commentary by Maḥmūd b. ʿAbbās al-Rūmī, Delhi 1304/5, with a Persian and Urdu interlinear translation, Delhi 1891, 1900, with a Persian interlinear translation ibid. 1299, 1312, St. Petersburg 1897, with a Persian interlinear translation and a marginal commentary and glosses by Mollā Yāsīn Ningahārī, Lahore 1314, first half with a Persian and Pashto interlinear translation by Muḥammad Akbar Peshāwarī and a marginal commentary by Miʿyān Qamar al-Dīn Ačīnī, third ed. Lahore 1323, 1326, 1329, with a Persian commentary by Maḥmūd b. Abī Bakr Kūrmīrī, Lucknow 1881.—Commentaries: a. Excise: see above no. 5.—b. ʿAbd al-Wājid b. Muḥammad Mudarris Kūtāhya (under Bāyazīd I, *Shaq. nuʿm.* I, 107, Rescher 24).—c. *Kamāl al-dirāya*, by Aḥmad b. Muḥammad al-Shumunnī (d. 872/1467, see II, 82), additionally Land–Br. 600, Dāmādzāde 924/5, Selīm Āġā 351, Qilič ʿA. 428, Tunis Zayt. IV, 214,$_{2319/22}$, Pesh. 633, Rāmpūr I, 242,$_{489/90}$, II, 334,$_{682}$.—e. Abu 'l-Makārim b. ʿAbdallāh b. Muḥammad, composed in 907/1500, additionally Pet. AM Buch. 1116, Mashh. V, 79,$_{258}$, Lucknow 1296, 1885,

4 vols. with his *fatāwī*.—f. ʿAbd al-ʿĀlī b. Muḥammad al-Barjandī (d. 932/1525, see II, 413), Pet. AM Buch. 1117, Dāmādzāde 930, Tunis Zayt. IV, 53,2145, Pesh. 5976, Rāmpūr I, 210,283/4, II, 344, 651, print. also Lucknow 1301, 1324.—g. *Jāmiʿ al-rumūz* by Shams al-Dīn Muḥammad al-Kūhistānī (d. ca. 950/1534, or in 962/1554, in Bukhārā, *muftī* of Transoxania, ʿAbd al-Ḥayy II, 503, *al-Nāfiʿ al-kabīr* 119) read: Leid. 1805, additionally Berl. 4563, Pet. AMK 945, Buch. 1198/9, Algiers 1017, Selīm Āġā 352, Sulaim. 415, Tunis Zayt. IV, 92,1959/60, Pesh. 519, Rāmpūr I, 181, Bank. Hdl. 155, Būhār 158, print. also Istanbul 1291, Calcutta 1858, Lucknow 1874, 1291, 1298, Kazan 1902 (by N. Ḥusainoff), with a marginal commentary by Ismāʿīl Shamsaddinoff, glosses by Lāhīzāde, Tunis Zayt. IV, 103,2006.—h. al-Suyūṭī (d. 911/1505), Mosul 214,83,86.—i. *Fatḥ bāb al-ʿināya* by al-Qāriʾ al-Harawī (d. 1014/1605, see II, 394), Sulaim. 572/3, Tunis Zayt. IV, 195,2265/6, Āṣaf. II, 1096,81.—k. Fakhr al-Dīn Maḥmūd b. Ilyās al-Rūmī, composed in 851/1447, Selīm Āġā 350, Rāmpūr I, 206, 254/8, print. Lucknow 1287, second half, Delhi 1289, Bombay 1302, *Suʾāl sharḥ Ilyās*, ed. Muḥammad Burhān al-Dīn, Delhi 1293.—m. Wajīh al-Dīn, Dāmādzāde 96.—Versification: *al-*
649 *Fawāʾid al-saniyya* by Muḥammad b. Ḥasan | al-Kawākibī (d. 1096/1685, see II, 315), with a commentary entitled *al-Fawāʾid al-samiyya*, written in 1067/1656, additionally Cairo[1] III, 98, printed in the margin of his *Irshād al-ṭālib*, Būlāq 1322/4.

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II. *Mukhtār al-nawāzil* (*Mukhtaṣar al-nuzūl*), Heid. ZS X, 98, Pet. AMK 941, Yeni 565/6, Selīm Āġā 451, Sulaim. 603, Pesh. 602, Āṣaf. III, 424,160, Rāmpūr I, 248,528.

III. *al-Tajnīs wal-mazīd fi ʾl-fatāwī* (*wa-huwa li-ahl al-fatwā ghayr ʿatīd*), additionally Dāmādzāde 1085/7, Selīm Āġā 287, Sulaim. 587, Tunis Zayt. IV, 74,1923, Āṣaf. II, 1054,25, Rāmpūr I, 174,75.

24a. His son Niẓām al-Dīn b. Burhān al-Dīn al-Marghīnānī wrote:

Jawāhir al-fiqh fi ʾl-furūʿ, Yeni 393, Qilič ʿA. 341, see ḤKh no. 4291; for a grandson, see below no. 45.

25. Jamāl al-Dīn Aḥmad b. Muḥammad b. Maḥmūd b. Sayyid al-Ghaznawī, d. 593/1197.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw.* I, 120/1 Ibn Quṭl. 7, n. 19, *Faw. bah.* 201. *Muqaddimat al-Ghaznawī* or *al-Ḍiyāʾ al-maʿnawī*, additionally Berl. Qu. 2006, Gotha 1003/6, Leipz. 896, i, Hamb. 52/4, Haupt 81/4, Brill–H.[1] 554, [2]1059, Br. Mus. Or. 5387 (DL 27), Bol. 217/20, Flor. Ricc. 15, Vat. V. Barb. 49,1, Tunis Zayt.

IV, 247,2393, Dam. ʿUm. 35,82, Calc. As. Soc. 977, Āṣaf. II, 1106,426, Rāmpūr I, 253,568.—Commentaries: a. Abu ʾl-Baqāʾ Muḥammad b. Ḍiyāʾ al-Dīn al-Qurashī (whose *Aḫwāl Makka wal-Madīna*, Cairo, Taʾrīkh 1570, is not in the catalogue, see Horovitz, *MSOS* X, 33), additionally Paris 4804, Tunis Zayt. IV, 158,2162/5, Sulaim. 1502, Dam. ʿUm. 35,81.—b. Aḥmad b. Ḥasan al-Kaffawī,[3] Qilič ʿA. 498.—c. Abū Bakr Sayf al-Ḥaqq b. Muṣliḥ al-Dīn al-Busnawī al-Tarāwankī, Bol. 221.—2. *al-Ḥāwi ʾl-qudsī fi ʾl-furūʿ*, additionally Ibr. P. 697, Dāmādzāde 773, Faiẓ. 114, Qilič ʿA. 478, Tunis Zayt. IV, 108,2020.—3. *Aḥādīth al-aḥkām* Dam. ʿUm. 23,333.—4. *al-Muntaqā min Rawḍat al-shihāb*, 1084 *ḥadīth*, Vat. V. 1361,3, Bank. V, 2, 374 (not recognised as such).

25a. Ḥusām al-Dīn Abu ʾl-Ḥasan ʿAlī b. Aḥmad al-Makkī or Ibn al-Makkī (Makī?) al-Rāzī taught in Damascus at al-Madrasa al-Ṣāḍiriyya and in Aleppo, where he moved under Nūr al-Dīn, at al-Nūriyya. He died there in 589/1193.

| ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. I, 353, *Faw. bah*. 49, Ibn Quṭl. no. 125. 650
1. *Khulāṣat al-dalāʾil fī tanqīḥ al-masāʾil*, on the *Mukhtaṣar al-Qudūrī*, see p. 296.—2. *Takmilat al-Qudūrī*, Munich 259, ʿĀṭif Ef. 1059, Paris 854, see Kern, *MSOS* XI, 261.

26. Sirāj al-Dīn Abū Ṭāhir Muḥammad b. Muḥammad b. ʿAbd al-Rashīd al-Sajāwandī, fl. towards the end of the sixth/eleventh century.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. II, 119, Steinschneider, *OLZ* X, 46.

1. *Kitāb al-farāʾiḍ al-Sirājiyya*, additionally Berl. 4701/2, Oct. 1123, Heid. *ZS* X, 87, Ambr. C 139 (*RSO* VII, 609), Vat. V. 265, Upps. II, 237, Manch. 196A, 197A, Pet. AMK 937, Buch. 714/26, Qilič ʿA. 507, Tunis Zayt. IV, 407,2862, Cairo[1] III, 307, [2]I, 556, Sbath 585, Dam. ʿUm. 60,3/6, Bank. XIX, 1942/50, Āṣaf. II, 1098,416, Rāmpūr I, 262,10, print. also Kanpur 1285, 1295, Lahore 1304, 1307, 1312, 1317 (with a commentary, *Ḍiyāʾ al-Sirāj*); *Al-Serajiyah with Engl. Transl. and Cmt. by* W. Jones, Calcutta 1792, reprint of P.S. Sen, Kennagar 1887, Calcutta 1265, Hyderabad 1285, with a marginal commmentary, *Manār al-Sirāj*, by Ghulām Ḥaydar, C. 1303, Lahore 1313, by Muḥammad Qiyām al-Dīn Abu ʾl-Qāriʾ, Lucknow 321, *Dalīl al-wurrāth* by Muḥammad Niẓām al-Dīn al-Qayrawānī, Delhi 1322, Aleppo 1342, in the appendix to al-Kawākibī's (II, 315) *al-Fawāʾid al-saniyya*.—Commentaries: 1a. *al-Taḥqīq*, a self-commentary, Qilič ʿA. 508, 513.—1. Ḥasan b. Aḥmad b. Amīn al-Dawla al-Ḥalabī (d. 658/1260), additionally Vienna 1797 (where it is called *Sharḥ farāʾiḍ Mirṣād*), Cairo[2] I, 558.—2. *Ḍawʾ al-sirāj*, by Maḥmūd b. Abī Bakr

3 Whose *Risāla fī kayfiyyat al-waḥy* and *al-Nujūm al-zāhira bistikhārat al-musāfir* are preserved in Brill–H.[1] 519 [2]1019 and a treatise with no title ibid. 1112,6.

al-Kalābādhī al-Bukhārī (d. 700/1300, ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw.* II, 163), additionally Pet. AMK 937, Buch. 731/2, Cairo² I, 559, Mosul 63,197, 112,180, Āṣaf. II, 1094,57, Rāmpūr I, 263,21.—3. *al-Fawāʾid al-Khurāsāniyya*, by Abu ʾl-ʿAlāʾ Muḥammad b. Muḥammad al-Bihishtī al-Isfarāʾinī Fakhr al-Khurāsānī (eighth cent., see Rousseau, *Mél. d'hist. et de lit. or.*, 133), additionally Upps. II, 237,4, Manch. 197 B, Pet. Dorn 77, Ros. 23,6, AM Buch. 727/9, Bol. 224/6, Cairo² I, 560, Pesh. 522, Rāmpūr I, 263, 19, glosses also Pet. AMK 937.—5. *al-Farāʾiḍ al-Sharīfiyya* by al-Jurjānī (d. 816/1413, see II, 216), additionally Ind. Off. RB 92, Manch. 196 B, Brill–H.¹ 436, ²923, Bol. 227/8, 231, Vat. V 477,8, Pet. AMK 937, Buch. 730, Algiers 1316, Qilič ʿA. 509/12, Selīm Āġā 456, Cairo¹ I, 558, App. 66, Dam. ʿUm. 60,8, Pesh. 600, Aligarh 101,1, 103,22, 107,80, Rāmpūr I, 264,26/9, print. Ind. 1283, 1301, C. 1326; on which glosses: a. Muḥyi ʾl-Dīn Muḥammad b. ʿAlī ʿAjamzāde (al-ʿAjamī) al-Rūmī (under Bāyazīd II, *Shaq. Nuʿm.* I, 452, Rescher 199), additionally Selīm Āġā 455 (probably also Haupt 771, anonymous but dedicated to the aforementioned sultan).—b. Muḥammad b. Khaṭīb Qāsim b. Yaʿqūb, additionally Pet. AMK 937.—c. Qāsim Čelebī, Pet. AMK 937; print. with notes by Muḥammad ʿAbd al-Ḥayy Laknawī, Lucknow 1872, 1311, 1313, see Baillie, *The Mohammedan Law of Inheritance, According to Aboo Haneefa, Compiled in Great Measure from the Sirājiya and its Cmt. the Shureefeea by al-Jurjani*, Calcutta 1832. Persian translation by Muḥammad Qāsim b. Muḥammad Dāʾim Bardwānī, completed
651 in 1189/1775/6, Ind. Off. | RB 1.—7. Ibn Kamālpāshā (d. 940/1533), additionally Tüb. 228, Vat. V. 537, Barb. 73, Pet. AMK 937.—10. *Khulāṣat al-farāʾiḍ*, versification with a commentary by ʿAbd al-Malik al-Fattānī al-Makkī al-Madanī, additionally Cairo² I, 558, print. also C. 1292/3, 1299, 1304, 1405.—12. *al-Mabsūṭ*, by Shams al-Ṭīrāzī, Cambr. 996.—13. Aḥmad al-Taftāzānī (d. 916/1510, see II, 218), Pet. AM Buch 733, Rāmpūr II, 500, 37, see ḤKh IV, 400.—14. Muḥammad Fayḍī, Pet. AM Buch. 734.—15. Muḥammad b. Ḥamza al-Fanārī (d. 843/1439, see II, 233), Paris 864, Tunis Zayt. IV, 401,2862,2, Cairo² I, 558.—16. Muḥammad b. Muṣṭafā Ḥājibzāde (see 1100/1698, see II, 424), Pet. AMK 957.—17. Shaykhzāde, ibid.—18. *Nūr al-sirāj*, by al-Kāmil b. al-Rashād, Rāmpūr I, 505.—19. *al-Mishkāt* by Bahāʾ al-Dīn Ḥaydar b. Muḥammad b. ʿAlī b. ʿAbd al-Raḥmān, Cairo² I, App. 66.—20. Manṣūr al-Bāqī, Āṣaf. II, 1090,148.—21. *al-Barq al-wāmiḍ* by ʿAbdallāh al-ʿAlamī al-Ghazzī al-Ḥasanī, C. 1318.—22. Anon. *Rūḥ al-shurūḥ* Brill–H.¹ 435, ²922.—23. Turkish by Aḥmad b. Ismāʿīl al-Kharparī, Mosul 111,164.—24. *Naẓm al-Sirājiya*, by Muḥammad b. Masʿūd al-Qayṣarī, Cairo² I, 563.—Abstract: a. Anon., with a commentary by Muḥammad b. ʿAbd al-Ghanī, ca. 1105/1693, Haupt 157.—b. Ibrāhīm b. Ibrāhīm al-Salmūnī al-ʿĀdilī al-Ḥanafī, *al-Kawākib al-muḍīʾa min al-Tartīb* (see II, 161, § 2, 2. 2) *wal-Sirājiyya*, Gotha 1103.—*Al-Lawāmiʿ*

al-Ḍiyā'iyya fī naẓm al-S. by al-Muwaqqit, Aleppo 1342.—Persian translation by Mīr Shaykh b. Nūr al-Dīn Muḥammad al-Yawānī, Bank. XIV, 1248, anon. As. soc. Beng. Suppl. 826,$_2$.—Persian translation Calcutta 1811, Turkish translation with a commentary by Ṭursunzāde Ef., Paris 861,$_6$ (the son of Mollā Ṭursunzādē Farā'iḍī, whose *Risāla fī bayān māhiyyat 'ilm al-farā'iḍ* is in Pet. AM Buch. 738), anon. Leipz. 212, Selīm Āġā 461, Tunis Zayt. IV, 408,$_{2862}$ (Jalālī).

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II. *al-Tajnīs fī 'l-ḥisāb*, perhaps merely a section of I, additionally Pet. AM Buch. 168–70, Steinschneider, *Lettere a Don Boncompagni*, 83.

III. *al-Fatāwa 'l-Sirājiyya*, additionally ibid. 689, Qilič ʿA. 486, Āṣaf. II, 1054,$_{115}$, print. Calcutta 1244, Lucknow 1310.

26a. Burhān al-Dīn Aḥmad b. Abī Ḥafṣ b. Yūsuf al-Fārābī wrote, in 570/1174:

Zallat al-qāri', on the oversights that render a prayer invalid, in verse, with the commentary *Qunyat al-imām*, by Muḥammad b. ʿAbd al-Raḥmān b. Awbāʿ al-Janadī, Br. Mus. Suppl. 272, ii.

27. Ẓāhir al-Dīn al-Ḥasan b. ʿAlī al-Marghīnānī Abu 'l-Maḥāsin, ca. 600/1203.

ʿAbd al-Qādir b. Abi 'l-Wafā', *Jaw*. I, 198, *Faw. bah*. 29. *Al-Fatāwa 'l-Ẓahīriyya*, additionally Leipz.. 208, Sulaim. 661/2, Qilič ʿA. 489, Dam. ʿUm. 34,$_{40}$, Āṣaf. II, 1054,$_8$ (?), selection *al-Masā'il al-Badriyya min al-F. al-Ẓ*. by Maḥmūd b. Aḥmad al-ʿAynī see II, 53,$_6$.

| 27a. Ẓahīr al-Dīn Aḥmad b. Ismāʿīl al-Timirtāshī, the *muftī* of Khwārizm in 652
Gurganj, d. ca. 600/1203.

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ʿAbd al-Qādir b. Abi 'l-Wafā', *Jaw*. I, 61, *al-Faw. al-bah*. 12. ḤKh V, 60. *Kitāb fī 'l-farā'iḍ*, Tunis Zayt IV, 406,$_{2861}$.

28. ʿImād al-Dīn Abu 'l-Qāsim Maḥmūd b. Aḥmad b. Abi 'l-Ḥasan al-Fārābī (Faryābī) Abu 'l-Maḥāmid, who died on 20 Jumādā I 607/10 November 1210.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. II, 152, *Faw. bah*. 86. 1. *Kitāb khāliṣat al-ḥaqāʾiq li-mā fīhi min al-asālīb* (*fī anwāʿ al-ʿulūm*) *al-daqāʾiq*, additionally Ind. Off. 1204, Brill–H.[1] 557, [2]1026,$_3$, ʿĀṭif Ef. 2045 (*MFO* V, 495), ʿUm. (ibid.), Cairo[1] II, 81, [2]I, 293, Rāmpūr II, 336,$_{104}$, Sarkis 540.—Abstracts: b. *Akhlaṣ al-Kh*., by ʿAlī b. Maḥmūd b. Muḥammad al-Rāʾiḍ al-Badakhshānī, additionally Brill–H.[1] 558, [2]1027,$_1$, 1148, Bol. 247,$_1$, 253,$_{10}$, Vat. V. 1430,$_1$, Pet. AM 148; from which a story is in Vienna 445,$_2$.—2. *Maqṣūd al-awliyāʾ fī maḥāsin al-anbiyāʾ* (Persian), see Storey, *Pers. Lit*. II, 161.

29. Badīʿ al-Dīn ʿAlī al-Subakhī (ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. II, 319, ʿal-Suwaykhīʾ, Yeni ʿal-Sūkhīʾ).

30. Ẓāhir al-Dīn Abū Bakr Muḥammad b. Aḥmad b. ʿUmar al-Bukhārī was a *muḥtasib* in Bukhārā who died in 619/1222.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. II, 20, *Faw. bah*. 63. *Al-Fawāʾid al-Ẓahīriyya*, not to be confused with the *Fatāwā al-Ẓ*.,[4] no. 27, as cautioned by *Faw. bah*. 51, additionally Berl. Oct. 1468, Tunis Zayt. IV, 189,$_{2237}$, Cairo[2] I, 448, Rāmpūr I, 23, 371, 92.

31.Yūsuf b. Aḥmad b. Abī Bakr al-Khwārizmī al-Khāṣṣī Najm al-Dīn, ca. 620/1223.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. II, 23, *Faw. bah*. 94; see no. 37.

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33. ʿĪsā b. Abī Bakr b. Ayyūb al-Sulṭān al-Malik al-Muʿaẓẓam died on 30 Dhu ʾl-Qaʿda 624/11 November 1227.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. 402, *Faw. bah*. 71. *Kitāb al-sahm al-muṣīb fi ʾl-radd ʿala ʾl-Khaṭīb* (see p. 569), Cairo V [1]70, [2]221, print. C. 1351.

653 | 34. Aḥmad b. ʿUbaydallāh b. Ibrāhīm al-Maḥbūbī Ṣadr al-Sharīʿa al-Awwal (Akbar), ca. 630/1232.

Faw. bah. 15. *Kitāb talqīḥ al-ʿuqūl fi ʾl-furūq bayna ahl al-nuqūl*, additionally Pet. AMK 27, Serāi 1181,$_2$ Vehbī 467, Šehīd ʿA.P. 900 (*Islca* II, 509,$_3$), Cairo Fiqh Ḥan. 982 (Schacht, II, No. 17), Rāmpūr I, 180,$_{112}$.

4 This confusion may among others be found in Mingana ad Manch. 201 where the correct identification is qualified as an ‘error’.

35. Muḥammad b. Maḥmūd b. al-Ḥusayn al-Ustrūshanī Majd al-Dīn, who died in 632/1234.

Faw. bah. 82. 1. *Kitāb al-aḥkām al-ṣaghā'ir fi 'l-furū'* or *Jāmi' al-ṣighār*, additionally Berl. Oct. 3191, Princ. 240, Tunis Zayt. IV, 93,1964/5, Sulaim. 377, printed in the margin of *Jāmi' al-uṣūlayn* C. 1300.—2. *Kitāb al-fuṣūl fi 'l-mu'ādalāt* (*mu'āmalāt*), written when he was 32 years and seven months old, on legal procedure, in 30 *fuṣūl*, additionally Pet. AM Buch. 743/4, Serāi 821/3, NO 1772/3, Vehbī 570, Ǧārullāh 822, Cairo² I, 452, Rāmpūr I, 235,446/7.—3. *Fatāwī* Āṣaf. II, 1058,9.—4. *Qurrat al-'aynayn fī iṣlāḥ al-dārayn* Cairo² I, 340.

36. Jamāl al-Dīn Abu 'l-Maḥāmid Maḥmūd b. Aḥmad al-Ḥaṣīrī was born in Jumādā I 546/September 1151 and died on 8 Ṣafar 636/21 September 1238.

'Abd al-Qādir b. Abi 'l-Wafā', *Jaw.* II, 154, *Faw. bah.* 84. 2. *al-Ṭarīqa al-Ḥaṣīrīyya* Cairo² I, 389, 525.—3. *Fatāwā* Qilič 'A. 484.—4. *Sharḥ al-Jāmi' al-kabīr* see p. 290,9.—5. *al-Ḥāwī fi 'l-fiqh* Berl. Qu. 1661.

37. Yūsuf b. Abī Sa'īd Aḥmad al-Sijistānī wrote, in 638/1240 in Sīwās:

Kitāb munyat al-muftī, an abstract of the *al-Fatāwa 'l-ṣughrā* of Yūsuf b. Aḥmad al-Khāṣṣī (no. 31), additionally Vienna 1805, 3, MSS in Istanbul and Cairo in Schacht II 13, and further Tunis Zayt. IV, 258,2424/5, Yū. Āġā 402 (*Islca* IV, 53, 21), Qilič 'A. 503, Mosul 64, 121, abstract *Ghunyat al-mughnī* by the author himself, Qara Muṣṭafā 304, Cairo Fiqh Ḥan. 1321 (Schacht I, 28), Qilič 'A. 481.

38. Abū Naṣr Mas'ūd b. Abī Bakr b. al-Ḥusayn al-Farāhī, ca. 640/1242 ('Abd al-Qādir b. Abi 'l-Wafā', *Jaw.* II, 172).

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39. Shams al-Dīn Abu 'l-Wajd Muḥammad (b. Muḥammad) b. 'Abd al-Sattār al-'Imādī al-Kardarī al-Barānīqī was born on | 18 Dhu 'l-Qa'da 595/12 September 654
1199 in Barānīqīn near Kardar in al-Jurjāniyya. He studied in Samarqand under Burhān al-Dīn al-Marghīnānī and in Bukhārā, where he died on 9 Muḥarram 642/18 June 1244.

'Abd al-Qādir b. Abi 'l-Wafā', *Jaw.* II, 82, Flügel, Cl. 320, Zirikli, *A'lām* IV, 973. *Kitāb al-radd wal-intiṣār li-Abī Ḥanīfa imām fuqahā' al-amṣār* or *al-Fawā'id al-munīfa fi 'l-dhabb 'an A. Ḥ.* Cairo² V, 194, 361, Halle, Waisenh. 37i, Leipz. 351, Princ. 353b, against al-Ghazzālī's *al-Manḫūl fi 'l-uṣūl* or *al-Manḫūl wal-muntaḫal fi 'l-jadal*,

see p. 424/5, print. Hyderabad 1321, together with Muwaffaq b. Aḥmad al-Makkī al-Khwārizmī (see no. 16a), *Manāqib A. Ḥ.* Hyderabad 1321.

40. Muḥammad b. Muḥammad b. ʿUmar al-Akhsīkatī Ḥusām al-Dīn died on 23 Dhu ʾl-Qaʿda 644/2 April 1247.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw.* II, 120, *Faw. bah.* 77/8. *Kitāb al-muntakhab fī uṣūl al-madhhab*, usually called *al-Ḥusāmī*, additionally Berl. Oct. 1456, Heid. *ZS* X, 78, Manch. 151, Sulaim. 372, Cairo² I, 395, Calc. Madr. 302, Āṣaf. I, 94,2ff., Rāmpūr I, 272,50/2, Aligarh 109,13, print. Lucknow 1877, with the commentary *al-Taʿlīq al-ḥāmī* by Muḥammad Fayḍ Abū Ḥasan Janqūhī, lith. ibid. 1317, with a marginal commentary by Mawlawī Muḥammad Ibrāhīm, lith. ibid. 1318, 1324, with a commentary, *al-Niẓāmī*, by Niẓām al-Dīn Qurashī, Delhi 1907, with a commentary, *al-Nāmī*, by Aḥmad b. ʿAbd al-Ḥaqq Dihlawī, ibid. 1326.—Commentaries: 1. *al-Wāfī*, by al-Ḥusayn b. ʿAlī al-Sighnāqī (d. 710/1310, see II, 116), additionally Paris 6452, Cairo² I, 347, Āṣaf. I, 96,58/9.—2. *Ghāyat al-taḥqīq* by ʿAbd al-ʿAzīz b. Aḥmad al-Bukhārī (d. 730/1330, see ad II, 198), additionally Heid. *ZS* X, 78, Pet. AM Buch. 1017, Selīm Āġā 251, Lālelī 746/8, Mosul 93, 6, Fez Qar. 1412, Cairo² I, 380, Tunis Zayt. IV, 10,1764/6, Āṣaf. I, 88,34,12, 90,99, print. Lucknow 1871, 1876.—Response to a critical appraisal by Sayyid Samayānī, Berl. Qu. 1481,1.—3. *al-Tabyīn*, by Amīr Kātib b. Amīr ʿUmar al-Itqānī (d. 758/1357, see II, 79), additionally Heidelb. *ZS* VI, 216, Lālelī 745, Cairo² I, 372, Jer. Khāl. 15, 27.—4. *al-Taḥqīq*, by Fakhr al-Dīn al-Māymatī, Jer. Khāl. 15, 26.—5. Ḥasan b. ʿAlī al-Ṣāghānī, Lālelī 749.—6. ʿAbdallāh b. Aḥmad b. Maḥmūd al-Nasafī (d. 710/1310, see II, 196), ibid. 750.—7. Muḥammad b. Muḥammad b. Mubīn al-Nūrī, Selīm Āġā 274.—8. *Daqāʾiq al-uṣūl*, by Faḍl al-Ḥaqq Ākhūnzāde, Delhi 1300.—9. *Ḥāshiyat al-Sāmī*, by Muḥammad Yaʿqūb al-Bannānī, Manch. 152 (anon.), Aligarh 101,2, Rāmpūr II, 517,124, Āṣaf. I, 96,49ff., ed. Mawlānā al-Ḥusāmī, Delhi 1308/10.—10. Muhtadīn (sic) Walad b. Amīn b. Khwāja Muḥammad b. Ismāʿīl, Rāmpūr I, 274,65.—11. *Mifṭāḥ al-uṣūl*, anon., Lālelī 744.

41. ʿAlāʾ al-Dīn Muḥammad b. Maḥmūd al-Tarjumānī (cod. Vienna: ʿAbd al-Raḥīm b. ʿUmar b. Muḥammad) al-Makkī al-Khwārizmī, who died in 645/1257 in al-Jurjāniyya in Khwārizm.

655 | ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw.* II, 380 (with no further names), *Faw. bah.* 83. 1. *Yatīmat al-dahr fī fatāwā ahl al-ʿaṣr* also Šehīd ʿA.P. 1088, ʿĀšir Ef. 427, ʿUm. 2476, Köpr. 688, Fayḍullāh 1188, Welīeddīn 1589, Rāmpūr I, 260,628, see Zekī Welīdī, *Islca* III, 190/211 (on Khwārizmī words in it).

41a. Wahb b. Aḥmad b. Abi 'l-ʿIzz al-Shihāb al-Dimashqī Abu 'l-Maḥāsin, d. 651/1253.

ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *Jaw*. II, 209. *Al-Tahdhīb li-dhihn al-labīb* Berl. Oct. 1184 (which has ʿAlī b. Muḥammad), Taymūr Fiqh 566, Library of Egypt *Majāmīʿ* 377, fol. 81b/104a (Schacht II, no. 18), Paris 945, 1, (which has b. bint al-Aʿazz), library Dahdah 292, Jer. Khāl. 17, 5 (where the author is ʿAlāʾ al-Dīn al-Ṭībī al-Anṣārī), 22, 82 (where the author is ʿAlī b. ʿAbd al-Raḥmān b. Abi 'l-ʿIzz, so probably = ʿAlī b. Muḥammad b. Abi 'l-ʿIzz, whose *Tahdhīb ʿalā masāʾil al-laghz*, Taymūr Fiqh 701, is mentioned in Schacht II, p. 20).

42. Muḥammad b. ʿAbbād b. Malakdādh b. al-Ḥasan b. Dāʾūd b. ʿAbdallāh Ṣadr al-Dīn (Kamāl al-Dīn) al-Khilāṭī, a professor at al-Madrasa al-Suyūfiyya, died in Rajab 652/August–September 1254.

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ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *Jaw*. II, 62, *Faw. bah*. 70. 1. *Talkhīṣ al-Jāmiʿ al-kabīr* (see above, p. 290), additionally Pet. AMK 927.—Commentary *al-Īḍāḥ*, by Saʿd al-Dīn al-Taftāzānī (d. 792/1390, see II, 215), Rāmpūr I, 169.—2. *Maqṣad al-Musnad*, see p. 286, V, 2.

42a. Najm al-Dīn Abu 'l-Faḍāʾil Abu 'l-Shujāʿ Bakbars (Mängübars) b. Yaltafqilič al-Turkī, a slave of Caliph al-Mustanṣir, d. 652/1254.

ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *Jaw*. I, 170. 1. *al-Mukhtaṣar al-ḥāwī li-bayān al-shāfī*, an abstract of his *al-Muntakhab min ʿulūm al-madhhab*, Cairo² III, 272.—2. *al-Nūr al-lāmiʿ*, see p. 294,7,7a.

43. Nāṣir al-Dīn Abu 'l-Qāsim Muḥammad b. Yūsuf (or b. Yūsuf b. Muḥammad) al-Samarqandī al-Ḥusaynī al-Madanī, who died in 656/1258.[5]

Ibn Quṭl. 282. 1. *Kitāb al-fiqh al-nāfiʿ*, composed in 655/1257, Berl. Oct. 1457, Leipz. 203, 362, Vat. V, 1386, Selīm. 208, ʿUm. 2508. Commentaries: a. *al-Mustaṣfā* by al-Nasafī (d. 710/1310, see II, 196), additionally Flor. Laur. 149, Pet. AMK 944, Yeni 479, Sulaim. 509, Tunis Zayt. IV, 240,2375, Cairo² I, 462, Dam. ʿUm. 35,91

5 Ahlwardt's contrary statement in no. 4480 is due to confusion with the author of the same name who is listed below p. 413 no. 11.

(mistakenly 'on Qudūrī').—b. al-Ghujduwānī, Dāmādzāde 846/7.—c. al-
656 Taftāzānī (d. 791/1390, see II, 215), ibid. 848.—2. *Kitāb al-multaqaṭ | fi 'l-fatāwi 'l-Ḥanafiyya*, additionally Dresd. 261 (supposedly written in 549/1154, d. 559/1163), Br. Mus. Or. 6345 (DL 28), Dāmādzāde 1056/7, Pesh. 669, under the title *Jāmiʿ al-fatāwī*, Mosul 181,168; on which *Tajnīs Kitāb al-multaqaṭ* by Maḥmūd b. Ḥusayn al-Ustrūshanī (the son of no. 35?), Berl. Oct. 3537.

44. Najm al-Dīn Abu 'l-Rajā' Mukhtār b. Maḥmūd b. Muḥammad al-Zāhidī al-Ghazmīnī, from Khwārizm, died in 658/1260.

ʿAbd al-Qādir b. Abi 'l-Wafā', *Jaw*. II, 166, *Faw. bah*. 88. 1. *Qunyat al-munya li-tatmīm al-Ghunya*, an abstract of the *Munyat al-fuqahā'* of his teacher Fakhr al-Dīn Badīʿ b. Abī Manṣūr al-ʿArabī al-Qubaznī, additionally Berl. Qu. 1803, Heid. *ZS* VI, 223, Br. Mus. Or. 5624 (DL 123), Manch. 200, Bol. 175, MSS in Istanbul[6] and Cairo (Cairo[2] I, 454) in Schacht I, 29, Pesh. 618, Aligarh 106,56, Āṣaf. II, 1058,20/1,70, Rāmpūr I, 237,456, print. Calcutta 1245.—Persian glosses in *Fawā'idi Qunya* Paris 6337.—2. *Jawāhir al-fiqh*, additionally Paris 6407.—3. *al-Ḥāwī fī masā'il al-Wāqiʿāt wal-Munya*, additionally Leipz. 215, Qilič ʿA. 479, Azhar 1453,58, 7536, Cairo[2] I, 417.—4. *Qunyat al-fatāwā* (= 1?), additionally Berl. Oct. 2113, Sulaim. 678/9.—5. *Zād al-a'imma li-mā fihi min khaṣā'iṣ hādhihi 'l-umma* Pet. AM Buch. 458.—6. *Sharḥ Mukhtaṣar al-Qudūrī* see p. 296.

45. Abu 'l-Fatḥ Zayn al-Dīn ʿAbd al-Raḥīm b. Abī Bakr ʿImād al-Dīn b. ʿAlī (no. 24) Burhān al-Dīn b. Abī Bakr b. ʿAbd al-Ghanī al-Farghānī al-Marghīnānī al-Rishtānī, ca. 670/1271.

Faw. bah. 40. *K. fuṣūl al-iḥkām fī uṣūl al-aḥkām*, or *Fuṣūl al-ʿImādī*, started by his father and finished by him in 651/1253 in Samarqand (ḤKh 9094), additionally Pet. Am Buch 749 (not the same as Berl. 4788), C. 938, Yeni 521/6, II, 148, NO 1774, ʿĀšir II, 112, Serāi 824/6, Mollā Č. 81, Šehīd ʿA.P. 903/4, Ğārullāh 823(?)/4, Qalq. 87, Sulaim. 578, Cairo[2] I, 452, Rāmpūr I, 235,425, lith. Calcutta 1827.

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6 A. Zeki Validi knows 78 MSS in Turkey the best of which were copied in the fourteenth century in Khwārizm and the territory of the Golden Horde. The work contains a lot of phrases in the author's native Khwārizmi tongue. A glossary to it was written by Ibn Baṭṭūṭa's contemporary Jamāl al-Dīn al-ʿImādī of Jurjāniyya entitled *Risālat al-alfāẓ al-Khwārizmīya allatī fī Ghunyat al-mabṣūṭ* see A.Z.V. in *ZDMG* 90 *27*ff.

46. Abū Rabīʿ Ṣadr al-Dīn Sulaymān b. Abi ʾl-ʿIzz Wuhayb (Wahb) al-Adhraʿī, d. 677/1278.

| ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. I, 252, *Faw. bah*. 35. 1. *Kitāb al-wajīz al-jāmiʿ li-masāʾil al-Jāmiʿ* see p. 290.—2. *Mukhtaṣar Kitāb al-ziyādāt* ibid. 657

46a. Muḥammad b. Maḥmūd al-ʿAzalī al-Khwārizmī, d. 665/1267.

Jāmiʿ al-musnadāt ʿalā madhhab Abī Ḥanīfa Br. Mus. Or. 5574 (DL 17).

47. Abu ʾl-Faḍl Majd al-Dīn ʿAbdallāh b. Maḥmūd b. Mawdūd al-Mawṣilī b. al-Buldajī,[7] d. 683/1284.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. I, 291, *Faw. bah*. 44. *Kitāb al-mukhtār lil-fatwā*, read: Leid. 1814, Utr. Leid. 2699, additionally Heid. *ZS* VI, 213, Haupt 104/6, Paris 891,2, 6304, Ind. Off. 238, Cambr. 1016, Br. Mus. Or. 5778 (DL 27), Manch. 166/8, Vat. V. 256, Bol. 176, 1244, Pet. AMK 944, Buch. 707, Tunis Zayt. IV, 237,2364, Ibr. P. 510/1, Mosul 76,97, 97,90, 113,202, Pesh. 672, Rāmpūr I, 238,529.—Commentaries: a. Self-commentary *al-Ikhtiyār*, additionally Heid. *ZS* X, 74, Leid. 1815, Bol. 177, Pet. AMK 941, Tunis Zayt. IV, 47,1847, Dāmādzāde 739, 740, Jer. Khāl. 20,43, Mosul 61,152, 64,214, Āṣaf. II, 1038,11/3, Rāmpūr I, 162,7,8, b. *al-Īthār*, by Yūnus al-Qayṣarī, Jer. Khāl. 20,44.

48. Jalāl al-Dīn ʿUmar b. Muḥammad b. ʿUmar al-Khabbāzī al-Bakhtiyārī al-Khujandī, d. 691/1292.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. I, 398, *Faw. bah*. 61. *Kitāb al-mughnī fī uṣūl al-fiqh*, read: Leipz. 196, additionally Berl. Qu. 1920, Paris 6295, Tunis Zayt. IV, 39,1832/3, Lālelī 789/90, Jer. Khāl. 15, 28/9, Dam. ʿUm. 57,1920, Rāmpūr I, 278,113.—Commentaries: b. Abū Muḥammad Manṣūr b. Aḥmad al-Qāshānī al-Khwārizmī (d. 705/1305), Bol. 132, Lālelī 742, Qiličʿ A. 305, Tunis Zayt. IV, 24,1807/8, Cairo^2 I, 389, Rāmpūr I, 275,34.—b. ʿAlī b. ʿUmar, with *Ijāza* dated 746/1435, Pet. AMK 942.—c. Sirāj al-Dīn ʿUmar b. Isḥāq b. Aḥmad al-Hindī al-Shiblī (d. 773/1371, see II, 80), additionally Leid. 1825, Tunis Zayt. IV, 41, 1841, Lālelī 743, Qiličʿ A. 306, Dam. ʿUm. 57,22.—d. Anon., Paris 6262, Tunis Zayt. IV, 25,1809.—2. *Sharḥ al-Hidāya*, see p. 644.

48a. Rukn al-Dīn Muḥammad b. Abi ʾl-Mafākhir al-Kirmānī, seventh (?) century.

7 Variants Buldujī, Baldiji, Manch. 116, not in al-Samʿānī.

Jawāhir al-fatāwī, Br. Mus. Or. 6906 (DL 23).

48b. Abū Bakr al-Wāsiṭī (time?).

Al-Nutaf al-ḥisān ʿalā madhhab Abī Ḥanīfa al-Nuʿmān Paris 6750, ḤKh s.v.

658 | 49. Muẓaffar al-Dīn Aḥmad b. ʿAlī b. Thaʿlab (Taghlib) b. al-Sāʿātī al-Baghdādī al-Baʿlabakkī died in 696/1296 (or in 694/1294) in Baghdad. He taught at al-Madrasa al-Mustanṣiriyya, at the gate of which his father made his famous clocks.

ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *Jaw*. II, 80, *Faw. bah*. 16. 1. *Kitāb majmaʿ al-baḥrayn wa-multaqa 'l-nayyirayn*, completed in 690/1291, additionally Heid. *ZS* VI, 233, Paris 6189, Brill–H.[1] 444, [2]839, Br. Mus. Suppl. 284, Or. 6643 (DL 24), Cambr. Suppl. 1142/3, Flor. Ricc. 27, Vat. V. Barb. 116, Pet. Ros. 18, AMK 940, Buch. 916/7, Dahdāh 76, 85, Algiers 858,4, 994/5, Tunis Zayt. IV, 221,2339/44, Fez Qar. 1151, Qilič ʿA. 453, Sulaim. 596, Mosul 240,227/8, Bank. XIX, 1614/5, Āṣaf. II, 1104,115, Rāmpūr I, 246,514.—Commentaries: a. Self-commentary Dahdāh 75, Dāmādzāde 881, Cairo[2] I, 438, 460, Pesh. 487/8.—c. = g. ʿAbd al-Laṭīf b. ʿAbd al-ʿAzīz b. Malakshāh (Firishte), ca. 850/1447 (see II, 213), additionally Paris 970,2, 4710, Haupt 52/3, Bol. 178/9, Pet. AMK 941, Sulaim. 272, 489/92, Dāmādzāde 885/6, Qilič ʿA. 419, Selīm Āġā 336/7, Tunis Zayt. IV, 149,2130/40, Cairo[2] I, 438, Mosul 239,203, Aligarh 102,17, Āṣaf. II, 1090,201,141, Rāmpūr I, 209,279/81.—e. *al-Mustajmaʿ*, by Maḥmūd b. Aḥmad al-ʿAynī (d. 855/1451, see II, 52), Dāmādzāde 887/8, Tunis Zayt. IV, 241,2376/7, Cairo[2] I, 463.—f. ʿAlī b. Muḥammad Muṣannifak (d. 875/1470, see II, 234), Tunis Zayt. IV, 152,2141/4.—*Naẓm al-biḥār al-zakhkhāra*, by Abu 'l-Maḥāsin Ḥusām al-Dīn al-Ruhawī, Cairo[2] I, 404.—2. *Badīʿ al-niẓām fī uṣūl al-fiqh*, additionally Lālelī 686, Cairo[2] I, 379, Mosul 238,185, Rāmpūr I, 280,117.—Commentaries: a. Sirāj al-Dīn al-Hindī (d. 773/1371, see II, 80), *Kashf maʿāni 'l-Badīʿ fī bayān mushkilāt al-maʿānī*, additionally Pet. AM Buch. 862.—b. *Bayān mushkil al-Badīʿ*, by Maḥmūd b. ʿAbd al-Raḥmān al-Iṣfahānī, Cairo[2] I, 379.—c. *al-Rafīʿ fī sharḥ al-B.*, by Mūsā b. Muḥammad, Cairo[2] I, 383.—d. Anon., Leid. 1829.—3. *Badāʾiʿ al-ṣanāʾiʿ fī ʿilm al-sharāʾiʿ*, by Ibn Amīr al-Ḥajj, Selīm. 157/9.—4. *Farāʾiḍ*, with a commentary by al-Qāsim b. Quṭlūbughā (d. 879/1474, see II, 82), Tunis Zayt. IV, 403,2858.

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50. Zayn (Tāj) al-Dīn Muḥammad b. Abī Bakr b. ʿAbd al-Muḥsin b. ʿAbd al-Qādir (ʿAbd al-Qāhir) al-Rāzī, who lived towards the end of the seventh century.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw.* II, 34 without date; according to Maqrīzī, *Khiṭaṭ* III, 51 he died in 651/1253, and according to ḤKh no. 773 in 660/1262, but in the manuscript of *al-Mukhtār* in Jer. Khāl. there is a *samāʿ* that was added during the lifetime of the author, in 666/1267 in Konya; see ʿAbdallāh Mukhliṣ, *RAAD* VIII, 641/65. 1. *Tuḥfat al-mulūk* (which ḤKh 2673 also attributes to Muḥammad b. Fālij b. Ibrāhīm al-Tūqātī), additionally Haupt 1a, 152, Glasgow 145, Turin, Bibl. Acc. Sc. 4 (see Amari in | *Atti Acc. Torino* VI, 1870/1, 159/62), Bol. 659
239,2, 246,4, 433,3, 458,3, Vat. V. 1288, Algiers 362, 4, Pet. AMK 925, Sulaim. 1047, Fayḍullāh 119, AS 1041, (see M. Ṭāhir Brussaly, *Siyāsete mutaʿalliq āthāri islāmiyye* p. 21), Cairo^2 I, 409, Tunis Zayt. IV, 77,193, 227,231,2, Dam. ʿUm. 35, 80, Mosul 111, 150; 160, 177, 181, 174, with an interlinear Persian translation and marginal commentary on no. 2, Lahore 1313, 1328, 1914.—Commentaries: a. Muḥammad b. ʿAbd al-Laṭīf b. Malakshāh (ca. 850/1446, see II, 213), additionally Manch. 174, Pet. AM Buch. 183, Tunis Zayt. IV, 143,2113/6.—b. *Minḥat al-sulūk*, by Maḥmūd b. Aḥmad al-ʿAynī (see 855/1451 see II, 52), additionally Ambr. N. F. 451, C. 195, Selīm Āġā 327, Sulaim. 458, Rāmpūr I, 254,581.—c. *Hadiyyat al-sulūk* by Abu ʾl-Layth al-Muḥarram b. Muḥammad al-Zīlī (Zaylaʿī, see II, 439), tenth cent., autograph dated 997/1589 Boustany, Cat. 1933, no. 124, Heid. *ZS* VI, 223, Haupt 178, Cairo^2 I, 472, print. Kazan 1877, 1895, 1898.—d. *Nukhabat al-mamlūk*, by ʿAlī b. Dāʾūd al-Diyārbakrī, Selīm Āġā 326.—e. Anon. *Majmaʿ al-fawāʾid li-jamʿ al-ʿawāʾid* Pet. AMK 925.—2. (see II, 200, 2) *Kitāb asʾilat jāmiʿ asrār mushkilāt al-Qurʾān al-ʿaẓīm*, completed in 668/1269, additionally Berl. Oct. 3003, Ind. Off. 1177, Bol. 71,2, Esc.^{2} 1361/2, 1419/21, Br. Mus. Or. St. Browne 138, Cambr. Suppl. 323, *JRAS* 1892, p. 504, n. 2, Cairo^2 I, 123/4 (see *RAAD* VIII, 646, n. 1), Aleppo, *RAAD* XII, 472, Tunis Zayt. I, 14,6, printed with the title *Unmūdhaj jalīl fī bayān asʾila wa-ajwiba min gharīb āy al-tanzīl* in the margin of ʿAbdallāh b. Ḥusayn al-ʿUkbarī, *al-Tibyān fī iʿrāb al-Qurʾān* C. 1303, ʾ5 ʾ6 ʾ21.—Anon. comment. Bol. 194.—3. *Mukhtār al-Ṣiḥāḥ* see p. 196.—4. *Sharḥ Badʾ al-amālī* see below, p. 429.—5. *Sharḥ al-Maqāmāt al-Ḥarīriyya* see p. 488.—6. *Ḥadāʾiq al-ḥaqāʾiq fī mawāʿiẓ al-khalāʾiq*, Sufi, Berl. Qu. 1043, Leipz. 172, Heid. *ZS* X, 86, Gotha 905, Vienna 1925, Leid. 2287, Brill–H.^{1} 564, ^{2}1064,1, Manch. 85, Pet. AMK 928, Tunis Zayt. III, 122,1508/9, A. Taymūr, *RAAD* VIII, 657.—7. *Kitāb al-abyāt al-muʿtamad ʿalayhā*, Oxf. see Margoliouth, *RAAD* VIII, 656.—8. *Rawḍat al-faṣāḥa*, dedicated to al-Malik al-Saʿīd Najm al-Dīn Abu ʾl-Fatḥ Ghāzī b. Artuq of Mārdīn (r. 637–58/1329–60), Pet. Ros. 108, ʿĀṭif Ef. 2800, 7 (*MFO* V, 495), Cairo^2 II, 201, IV, 147, Beirut, see *Majallat al-jamāʿa al-Amirikiyya* XII, 180.—9. *al-Amthāl wal-ḥikam* (= 7?) AS 3784 (*WZKM* XXVI, 84).

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52. Sadīd al-Dīn al-Kāshgharī, seventh century.

Kitāb munyat al-muṣallī wa-ghunyat al-mubtadi', on prayer (see p. 432), additionally Br. Mus. Suppl. 290, Algiers 776, Bol. 206/9, 243,3, Flor. Ricc. 30,1, Nap. 33 (Cat. 213), Brill–H.[1] 589, [2]1105, Manch. 210, Pet. AMK 944, Buch. 1062/3, Tunis Zayt. IV, 224,2347,2, 258,2423, Selīm Āġā 397/9, Qalq. 62, Qilič 'A. 463, Cairo[2] I, 468, Mashh. V, 136,443, Pesh. 548/9, 692, Rāmpūr I, 255,585/9, print. also Istanbul 1285, Delhi 1337, with a Persian translation, Lahore 1870, with Persian glosses by Fatḥ Muḥammad b. 'Abd al-Karīm, Bombay 1302.—Commentaries: 1. Muḥammad b. Muḥammad al-Ḥalabī (d. 879/1474), additionally Paris 6091.—2. Ibrāhīm b. Muḥammad al-Ḥalabī (d. 956/1549, see II, 432), a. the larger *Ghunyat al-mutamallī* (*mustamlī*), additionally Paris 6416, Bol. 210/1, Br. Mus.
660 Or. 5388 (DL 28), Pet. AMK 944, | Tunis Zayt. IV, 177,2208/9, Sulaim. 516, Dam. 'Um. 35,70/2, print. Lucknow 1222, 1323, Istanbul 1295, 1325, Lahore 1310, 1314 (together with b.), Turkish by Ibrāhīm b. Muḥammad b. Ibrāhīm al-Bābāṭāghī, Kazan 1860.—b. the smaller *Mukhtaṣar Gh. al-m.*, additionally Berl. Oct. 2189, Gött. Asch. 64, Paris 6415, Br. Mus. Suppl. 291/3, Or. 7522 (DL 15), Bol. 212/4, Pet. AM Buch. 1064/5, Princ. 300, Algiers 778/81, Tunis Zayt. IV, 237,2365/6, Dam. 'Um. 34, 61/9, Mosul 90,68 Rāmpūr I, 219,343/6, on which glosses entitled *Ḥilyat al-nājī*, by Sayyid Muṣṭafā b. Muḥammad of Güzelḥiṣār, print. also Istanbul 1231, 1244, 1287, Būlāq 1251.—c. *Tamniyat al-mutamallī* Jer. Khāl. 24,120.—e. Ibn Amīr al-Ḥājj, ca. 854/1450, Mosul 83,6.—f. Muḥammad b. Muḥammad al-Dādī al-Anṣārī, composed in 1019/1610, Sulaim. 608.—3. *Nihāyat al-mujallī wa-durrat al-muntadī* by Muḥammad b. Muḥammad b. 'Abd al-'Azīz al-Andalusī al-Tūnisī, completed on 8 Jumādā I 1043/11 November 1633, Tunis Zayt. IV, 263,2415.

53. Abu 'l-Ḥasan 'Alī b. Zikrī b. Mas'ūd al-Anṣārī al-Khazrajī al-Manīḥī al-Ḥanafī, whose son Muḥammad became a professor at the Mu'aẓẓamiyya in Jerusalem in 711/1311, wrote:

Al-Lubāb fi 'l-jam' bayna 'l-sunna wal-kitāb Yeni 536, photograph Cairo[2] I, App. 16, see 'Abd al-Qādir b. Abi 'l-Wafā', *Jaw.* I, 362, II, 93.

2 *The Mālikīs*

1. Abū Muḥammad 'Abd al-Wahhāb b. 'Alī b. Naṣr b. Aḥmad b. al-Ḥusayn b. Hārūn b. Mālik b. Ṭawq al-Tha'labī was born in Baghdad on 7 Shawwāl 362/12 July 973. He was a *qāḍī* in Bādarāya for a time, and died on 14 Ṣafar (Sha'bān) 422/11 February 1031.

Ibn Khall. no. 373 (see I, 382), *Fawāt* II, 21, Ibn Farḥūn, *Dībāj* 170 (C. 159), Muḥammad b. Cheneb, *Idjāza* § 331. 1. *Kitāb al-talqīn*, Madr. 43, Esc.[2] 1170 (Cas. 1165), Rabat 133, Fez Qar. 838, 880, 976, commentary by al-Māzarī (see p. 663, 4c), ibid. 818/22, 824, 840, 842, 881, 944, anon. *al-Muʿīn* ibid. 839.—2. *Ghurar al-muḥāḍara wa-ruʾūs masāʾil al-munāẓara* Madr. 60.—3. *Sharḥ Fuṣūl al-aḥkām*, Fez Qar. 908.—4. *Ikhtiṣār ʿUyūn al-majālis*, ibid. 949.—5. *Ikhtiṣār ʿUyūn al-adāʾ li-Ibn al-Qaṣṣār*, ibid. 1101 (cf. 1100).

1a. Abū ʿImrān Mūsā b. ʿĪsā b. Abī Ḥajjāj b. Nājiḥ b. Walīm al-Ghafajūmī al-Fāsī was born in 368/978. He studied in Qayrawān, Córdoba, and Iraq. He died in 430/1038.

| Ibn Farḥūn, *Dībāj*, C. 344, Ibn al-ʿImād, *ShDh* III, 247. A collection of legal 661
examples, perhaps entitled *al-Naẓāʾir*, Algiers 1060, 2.

1b. ʿAbd al-Ḥaqq al-Ṣaqalī wrote, in 459/1067:

Kitāb al-nukat wal-furūq min al-Mudawwana (see p. 299) *wal-Mukhtalaṭa bi-ikhtiṣār al-lafẓ fī ṭalab al-tafriqa bayna ʾl-Muslimīn wa-maʿrifat ikhtilāf ḥukamāʾihā* Madr. 78 (autograph from the aforementioned year).

1c. Abū Muḥammad ʿAbdallāh b. Fattūḥ b. Mūsā b. Abi ʾl-Fatḥ ʿAbd al-Wāḥid al-Fihrī died on 26 Jumādā II 462/11 April 1070.

Ibn Bashkuwāl I, 276, no. 611. *Al-Wathāʾiq wal-masāʾil al-majmūʿa, Ms. ar. aljam. de la Junta*, p. 56, no. 11, from the works of Muḥammad b. ʿAbdallāh b. Zamanayn (d. 428/1036 in Elvira, Ibn Farḥūn 269/76), Muḥammad b. Aḥmad b. al-ʿAṭṭār (d. 399/1008, ibid. 269), Aḥmad b. Saʿīd b. al-Hindī (d. 399/1008, ibid. 38) and Mūsā b. Aḥmad (d. 377/987, ibid. 345), see Ribera, *Opusc. y Diss.* I, 20.

1d. Abu ʾl-Ḥasan ʿAlī b. ʿAbdallāh b. Ibrāhīm b. Muḥammad b. ʿAbdallāh al-Lakhmī al-Maṭīṭī, from Qayrawān, lived in Sfax and died in 498/1104 or 478/1085.

Ibn Farḥūn, *Dībāj* C. 203. 1. *Kitāb al-tabṣira*, additionally Berl. Oct. 3144, Fez Qar. 861/72.—2. *Kitāb al-nihāya wal-tamām fī maʿrifat al-wathāʾiq wal-aḥkām*, additionally Fez Qar. 856/8, 906, 913, 946, Qayrawān, *Bull. de Corr. Afr.* 1884, $85_{,36}$, abstract by Abū ʿAbdallāh Muḥammad b. Hārūn al-Kinānī al-Tūnisī (b. 680/1281, d. 750/1350, see al-Kattānī, *Salwat al-Anfus* II, 84), Tunis Zayt. IV, $373_{,2776/8}$, Algiers 1073, Rabat 159, Fez Qar. 859, 860, 886/7, 947, 1114.

2. Abu 'l-Aṣbagh ʿĪsā b. Sahl b. ʿAbdallāh al-Asadī, whose family came from Jaén, lived in Córdoba as counsellor to the prince, then moved to Ceuta, was *qāḍī* in Tangiers, Meknes, and Granada (where he was deposed by the Umayyads), and died in 486/1093.

Ibn Farḥūn, C. 181 (Fes, 187), Pons Boigues 160. *Kitāb al-iʿlām bi-nawāzil al-aḥkām*, legal rulings by eminent Mālikīs that he started in 472/1079, Algiers 1332, with the title *al-Aḥkām al-kubrā*, Rabat 158, Fez Qar. 1113, abstract Algiers 1298, 4.

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3. Abu 'l-Walīd Hishām b. Aḥmad al-Waqashī al-Kinānī al-Ṭulayṭilī, who was born in 408/1017, was a *qāḍī* in Ṭilbīra near Toledo and died on 28 Jumādā II 489/24 June 1096 in Denia.

Yāqūt, *Irsh*. VII, 249, Suyūṭī, *Bughya* 409, R. Menéndez Pidal, Sobre Aluacaxi y la elegía árabe de Valencia, in *Homenaje a Fr. Codera* (Zaragoza 1904), 393/409. *Mukhtaṣar fi 'l-fiqh*, a commentary by Muḥammad b. ʿAlī al-Fakhkhār Abū Bakr al-Arkushī al-Judhāmī (d. 723/1323 in Malaga, see Ibn Farḥūn, C. 303, Suyūṭī, *Bughya* 409), additionally Fez Qar. 1146.

3a. Muḥammad b. Aḥmad (b. ʿAbdallāh) b. ʿAbdūn al-Nakhaʿī al-Tujībī lived around the turn of the fifth/sixth = eleventh/twelfth centuries, and was a *muḥtasib* or *qāḍī* in Seville. He wrote:

Risāla on the administration and crafts of Seville, with a particular emphasis on endemic malpractices which the *muḥtasib* must keep an eye on, edited on the basis of two MSS in Salé and Meknes by E. Lévi-Provençal, *JA* 224, 177/299; see F. Gabrieli, *Il Trattato censorio de I. ʿA. sul buon governo di Siviglia*, Rend. Linc. VI, vol. XII, fsc. 11/2, Rome 1936.

4. Abu 'l-Walīd Muḥammad b. Aḥmad b. Rushd, who died in 520/1126.

Ibn Farḥūn, C. 278. 2. With the title *al-Muqaddamāt al-mumahhadāt li-masā'il al-Mudawwana*, additionally Fez Qar. 816/7, 897/8, print. C. 1325 (in the appendix to Suyūṭī's *Tazyīn al-muntahā*). Commentary by Muḥammad b. Ibrāhīm al-Tatā'ī, d. 942/1535, Tunis Zayt. IV, 367,$_{2758}$.—4. *al-Fatāwā*, collected by Ibn al-Warrāq, additionally Esc.[1] 908, (*Maʿārif* XX, 54, *Tadhk. al-naw*. 59).—6. *Mukhtaṣar Sharḥ Maʿāni 'l-āthār lil-Ṭaḥāwī* (see p. 293), Cairo[2] I, 148, see Schacht

II, no. 13a, *Naẓm M. b. R.* by ʿAbd al-Raḥmān al-Raqaʿī al-Fāsī, Cairo² I, 493, C. 1300, 1317.—7. *Sharḥ al-Mudawwana* see p. 300.—8. *al-Nawāzil* Fez Qar. 1620.—9. *al-Bayān wal-taḥṣīl wal-sharḥ wal-tanjīḥ wal-taʿlīl fi ʾl-masāʾil al-mustakhraja lil-ʿUtbī* (d. 255/869, see p. 300, 3), 2 MSS in Palermo, Cat. It. IV, 389, 390, see Nallino, Estudios de erudición oriental, *homenaje a Fr. Codera*, Zaragoza 1904, p. 67/77, Fez Qar. 769, 776, 782/5, 795/9, 809, 825, 827/30, 904/5, 939/43.—10. *Kitāb al-kafāra* Escur.¹ 1126.—11. *al-Muqaddima fi ʾl-farāʾiḍ* or *ʿAqīdat al-imām*, on the law of inheritance, put into verse by ʿAbd al-Raḥmān al-Raqaʿī (see II, 176, 2), Vat. V. 1416,₃, Algiers 598, print. C. 1300 (Sarkis 1279).—Commentaries: a. Abu ʾl-ʿAbbās Aḥmad b. Muḥammad al-Ḥasanī, Algiers 599/601.—b. Muḥammad b. Ibrāhīm al-Tatāʾī al-Mālikī (see II, 316), Br. Mus. 627, Paris 1057,₁₆, 1061,₃ completed by al-Majūsī as *Ḥilyat al-sadād wal-rushd*, Dam. ʿUm. 56,₉, printed in the margin of Ibn Mayyāra, *al-Durr al-thamīn*, C. 1330.

| 4a. Abū ʿAbdallāh b. Yūnus al-Mālikī completed, in 528/1134: 663

1. *al-Iʿlām bil-maḥāḍir wal-aḥkām yattaṣil bi-dhālika mimmā yanzil ʿinda ʾl-quḍāt wal-ḥukkām* Fez Qar. 848, an abstract of it (?), with the same title, by Abū Muḥammad ʿAlī b. Dabūs al-Zanātī ibid. 948.—2. *al-Muqaddimāt* ibid. 843.—2a. *Sharḥ al-Mudawwana* see p. 300.—3. *al-Jāmiʿ li-masāʾil al-Mudawwana* ibid. 884/5, 894, 918, 971, 978.—4. *Kitāb al-shahādāt* ibid. 933/4.

4b. Abū ʿAbdallāh Muḥammad b. ʿAlī b. Muḥammad al-Tamīmī al-Imām al-Māzarī was born in Māzara in Sicily, lived in al-Mahdiyya, and died aged 83 in 536/1141.

Amari, *Bibl. ar-sic.* 124, 133, App. 67, 629, Ibn Farḥūn 235/4, al-Ḍabbī 122/3, Maqq. I, 565. 1. *Kitāb al-talqīn fi ʾl-furūʿ* MS in the possession of Muḥammad b. Cheneb, see Griffini, *Cent. Amari* I, 387.—2. *al-Muʿlim bi-fawāʾid Muslim* see p. 265.—3. *Sharḥ ʿalā Talqīn ʿAbd al-Wahhāb* see p. 660.—4. Refutation of al-Ghazzālī in al-Subkī, *Ṭab.* IV, 122/31, Murtaḍā, *Itḥāf*, I, 28, 179, II, 411, IX, 442, see Asín Palacios, *Cent. Amari*, II, 216/44.

4c. Muḥammad b. Samnūn al-Mālikī, d. 544/1149.

Ajwiba, Āṣaf. II, 1176,₂.

4d. Al-Qāḍī Abū Bakr Muḥammad b. ʿAbdallāh b. al-ʿArabī al-Mālikī, d. 543/1148.

ḤKh II, 172. *Aḥkām al-Qurʾān*, Cairo² I, 31, C. 1317, 1331.

4e. Muḥammad b. ʿAbdallāh b. Khiyara, d. 551/1156.

Fawāʾid al-dāris al-mushrifa ʿalā ʿuyūn al-majālis Br. Mus. Or. 6585 (DL 22).

4f. Abu ʾl-Ḥasan ʿAlī b. Yaḥyā b. al-Qāsim al-Ṣanhājī al-Jazīrī lived in al-Jazīra al-Khaḍrāʾ (Algeciras) and died in 585/1189.

Wathāʾiq Tunis Zayt. IV, 390,2833.

5. Aḥmad b. Muḥammad b. Khalaf al-Ḥawfī al-Qalāʿī of Seville (d. 588/1192) worked twice as an honorary *qāḍī* in Seville, while providing for himself as a fisherman.

664 | Ibn Farḥūn, C. 54. *Kitāb al-farāʾiḍ*, commentary by Saʿīd b. Muḥammad b. Muḥammad al-ʿUqbānī (b. 721/1320 in Tlemcen, d. 811/1408), Fez Qar. 1145, Tunis Zayt. IV, 402,2835.

5a. Abū Yaḥyā b. Abī Bakr b. Khalaf al-Mawwāq of Córdoba died as a *qāḍī* in Fez in 599/1203.

Ibn al-Abbār, *Takm.* I, ed. A. Bel and Muḥammad b. Cheneb, no. 596, Ibn al-Qāḍī, *Jadhwa* 103. A treatise on measures and weights, *JA* 224, 179, n.

6. Abu ʾl-Walīd Hishām b. ʿAbdallāh b. Hishām al-Azdī died in 606/1209 in Córdoba.

Kitāb al-mufīd lil-ḥukkām (*M. al-ḥ*) *fī mā etc.,* additionally Granada, Sacro Monte XII (Asín 20), Fez Qar. 1129, Dam. ʿUm. 50,371.

6a. Abū Jaʿfar Aḥmad b. Muḥammad b. Mogueit (Mughīṭḥ?) al-Ṭulayṭilī, whose dates are unknown.

Kitāb al-wathāʾiq al-mustaʿmala, Ms. Gayangos, Ac. Hist., see Ribera, *Diss. y Op.* I, 16, n.

6b. Abū ʿAbdallāh Muḥammad b. Najm b. Shās al-Jalāl al-Judhāmī was a professor of Mālikī *fiqh* in the madrasa near the al-ʿAtīq mosque in Cairo. Because of his Shāfiʿī leaning, he was barred from issuing *fatwa*s in his final years. In 610/1213 he perished in a battle against the crusaders near Damietta.

Ibn Farḥūn, *Dībāj* 140. *ʿIqd al-jawāhir al-thamīna fī madhhab ʿālim al-Madīna*, following the example of al-Ghazzālī's *al-Wajīz*, ḤKh, 4276, Madr. Junta, 2.

6c. ʿAbd al-Salām b. al-Ghālib al-Masarrātī b. Ghallāb died in Kairouan on 28 Ṣafar 648/2 June 1250.

Al-Wajīz fi 'l-fiqh al-Mālikī Tunis Zayt. IV, 391,2835.

Ad p. 419

7. Abu 'l-ʿAbbās Aḥmad b. ʿUmar al-Anṣārī al-Qurṭubī died on 14 Dhu 'l-Qaʿda 656/12 November 1258 in Alexandria.

Maqq. I, 883, 19. 1. *Kashf al-qināʿ ʿan ḥukm al-wajd wal-samāʿ* Cairo[1] VII, 546.—2. *Sharḥ Muslim* see p. 265.

| 8. Shams al-Dīn Abū ʿAbdallāh Muḥammad b. Abī ʿImrān Mūsā b. al-Nuʿmān 665
wrote, in 639/1244:

2. *Miṣbāḥ al-ẓalām etc.*, additionally Esc.[2] 530, 746, 1685, Brill–H.[2] 1050, Cairo[2] I, 359.—Wüst. *Gesch*. 289 places his death in 611, following Casiri.

9. Shihāb al-Dīn Abu 'l-Abbās Aḥmad b. Idrīs al-Qarāfī al-Ṣanhājī al-Bahnasī came from Bahnasā, became famous in Cairo as the greatest *faqīh* of his age, and died in Dayr al-Ṭīn in Jumādā II 684/August 1285.

Ad p. 420

Ibn Farḥūn, *Dībāj*, C. 62/7. 1. *Kitāb anwār al-burūq etc.*, additionally Lālelī 770, Welīeddīn 1831 (*Islca* II, 509, 5), Tunis Zayt. IV 5,1754/5, A. Taymūr, Uṣūl 258, Cairo[2] I, App. 50 (Schacht, II no. 19), Rāmpūr I, 168,39, print. Tunis 1302, 4 vols., abbreviated and completed by Muḥammad b. Ibrāhīm al-Baqqūrī al-Ṣūfī al-Sabtī (d. 707/1307) *Mukhtaṣar al-qawāʿid*, additionally Cairo *Uṣūl al-fiqh* 341 (Schacht II, 19a), Fez Qar. 1399.—Commentary *Idrār al-shurūq ʿalā A. al-b*. by al-Qāsim b. ʿAbdallāh b. al-Shāṭ al-Ishbīlī (d. 725/1323, see II, 264), Nūraddīn, Fiqh 809 (*Islca* II, 509, 5), Tunis Zayt. IV, 4,1751, Fez Qar. 1387, in a Tunis printing. Abstract by Shams al-Dīn b. ʿAbdallāh Muḥammad b. Abi 'l-Qāsim b. ʿAbd al-Salām al-Tūnisī (d. 715/1315), completed in 712/1313, Azhar 3954, 15936 (Schacht I, no. 37a).—2. *Kitāb al-dhakhīra fi 'l-furūʿ*, one of the most esteemed Mālikī handbooks, additionally Cambr. Suppl. 639 (?), Fez Qar. 851–3, Lālelī

1687 (*MO* VII, 97), Cairo² X, 482.—4. *Kitāb al-istibṣār fī mā tudrikuhu 'l-abṣār*, inspired by 87 questions that the emperor of Sicily (Frederick II?) had submitted to the sultan al-Kāmil (r. 615–35/1218–38), see E. Wiedemann, *Jahrb. f. Photogr. u. Reproduktionstechnik* 1913.—6. *Kitāb al-ajwiba al-fākhira ʿani* (*fi 'l-radd ʿala*) *'l-as'ila al-fājira*, additionally Vat. V. 243, Qilič ʿA. 771, Āshir I, 548, Fātiḥ 2906, Revan Köšk 506 (Ritter), Pesh. 645, Rāmpūr I, 289,5, printed in the margin of ʿAbd al-Raḥmān b. Salīm Bāčajīzāde, *al-Fāriq bayn al-makhlūq wal-khāliq*, C. 1322, cf. Wiedemann, *Zeitschr. f. Kulturgesch. v. Steinhausen* XI (1914) 483/5, *SB Erlangen* XL 1903, 562, vol. 3, and *al-Radd ʿala 'l-Naṣārā* Rāmpūr I, 299,148, probably identical with *al-Ghurba al-fākhira raddan ʿani 'l-milla al-kāfira*, Paris 1456, in 4 *bāb*, the third of which clarifies 107 (or 106) and the fourth 51 questions to do with *bishārāt* regarding Muḥammad; a refutation of the *Risāla ilā aḥad al-Muslimīn* by Paulus al-Rāhib, the Melkite bishop of Sidon, "the best apologetic achievement of Islam", distinguished by its wide scope, dignified posture, and precisely argued nature, see E. Fritsch, *Islam u. Christentum im MA*
666 20/22.—7. *Kitāb al-iḥkām* | *fī tamyīz al-fatāwī ʿani 'l-aḥkām wa-taṣarrufāt al-quḍāt* (*taṣarruf al-qāḍī*) *wal-imām* ḤKh I, 176, no. 166, a discussion of 40 legal problems, Hamb. 68, 1, Cairo² I, 474, App. 58.—8. *Lawāmiʿ al-furūq fi 'l-uṣūl* Fez Qar. 1384.—9. *al-ʿIqd al-manẓūm fi 'l-khuṣūṣ wal-ʿumūm* Pet. AMK 936.—10. *al-Mukhtaṣar Tanqīḥ al-fuṣūl*, see p. 506.—11. *al-Wathā'iq al-Būnatiyya wal-Armaniyya fī idrāk al-irāda wal-niyya*, on which *al-Ṭurar* by Ibn al-ʿĀt, Qayrawān, *Bull. de Corr. Afr.* 1884, 184, 33.

10. Abū Isḥāq (ʿAbdallāh) Ibrāhīm b. Abī Bakr b. ʿAbdallāh b. Mūsā al-Tilimsānī al-Anṣārī al-Burrī al-Washqī was born in Tlemcen in 609/1212 and died in Ceuta in 690/1291.

Ibn Farḥūn, *Dībāj*, followed by Ibn Maryam, *Bustān* 55, Muḥammad al-Ḥifnāwī, *Taʿrīf al-Khalaf* 9/11. 1. *Natījat al-khiyar wa-muzīlat al-ghiyar fī naẓm al-maghāzī wal-siyar* Esc.² 390, 3.—2. *al-Manẓūma al-Tilimsāniyya fi 'l-farāʿiḍ*, composed in 635/1237, Vat. V. Borg. 160,3, Algiers 149, 9, 1317, *Hesperis* XII, 129, 1040, 4, Qayrawān, *Bull. de Corr. Afr.* 1884, 185,32. *La Tlemsaniya, poème sur le droit successnoral musulman, trad. par* G. Faure-Biguet, Valence 1905—Commentaries: a. *Muntaha 'l-qānī wa-murtaqa 'l-maʿānī* by Yaʿqūb b. Mūsā al-Bustānī (Sabtānī?), Paris 1076, Algiers 1321.—b. Aḥmad b. Saʿīd al-Bajā'ī al-Zawāwī al-Shāt, Paris 4565.—c. ʿAlī b. Muḥammad al-Qurashī al-Qalaṣādī al-Basṭī al-Andalusī (d. 891/1486, see II, 266), ibid. 2, *al-Ghurra al-Miṣriyya* Tunis Zayt. IV, 417,2871, 418,2872, Tlemcen 33.—d. ʿAlī b. Yaḥyā b. Muḥammad b. Ṣāliḥ

al-ʿAṣnūnī al-Maghīlī, Br. Mus. 159, 265, 813, 12, 903, Algiers 1318/20, Tunis Zayt. IV, 401,2832/4, 417,2871,1, 418,2872,2.

11. ʿAlī b. ʿĪsā al-Shafshawānī, fl. 6th/13th cent.

Ajwibat al-nawāzil, Hesperis XII, 122, 101, 5.

3 *The Shāfiʿīs*

1. Abū Manṣūr ʿAbd al-Qāhir b. Ṭāhir b. Muḥammad al-Baghdādī lived as a rich man in Nishapur where he attended the lectures of the teachers of *fiqh* in the central mosque. But due to the trouble caused by the Turkmen he left the city, and died in 429/1037 in Isfarāʾin.

Subkī, *Ṭab*. III, 238/42, Suter, *Math*. 199. 2. *al-Farq bayn al-firaq*, additionally Dam. Z. 45, 37, 1, ed. M. Badr, C. 1328/1910 (see Goldziher, *ZDMG* | LXV, 349/63, 667
Brockelmann *MO* 1925, 187/199, Ritter, *Isl*. XVIII, 42), partly translated by Kate Chambers Seely, *Moslem Schisms and Sects* in Columbia Univ. Or. Studies vol. XV, New York 1920, *Moslem Schisms and Sects, being the Hist. of the Various Philosoph. Systems Developed in Islam*, Part 2. *Transl. from the Ar. with Introd. by* A.S. Halkin, Tel-Aviv, 1936.—*Mukhtaṣar*, by Abū Khalaf ʿAbd al-Razzāq al-Rasʿanī, composed in 647/1249, Dam. ʿUm. 62, 37, ed. Ph. Hitti, C. 1924.—3. *Kitāb al-milal wal-niḥal* (cited in *Farq* 89, 1, 229, 4), ʿĀšir Ef. 555.—4. *Kitāb uṣūl al-dīn*, Ǧārullāh 2076 (Ritter, op. cit., 43, n. 1), Istanbul 1928.—5. *Kitāb tafsīr asmāʾ Allāh al-ḥusnā*, Br. Mus. Or. 7547 (DL 12).—6. *Faḍāʾiḥ al-Qadariyya* cited in *Farq*, 167, 12.—7. *al-Takmila fi ʾl-ḥisāb* Lālelī 2708,1.—8. *Kitāb fi ʾl-misāḥa* ibid. 2.—9. *Taʾwīl al-mutashābihāt fi ʾl-akhbār wal-āyāt* Aligarh 95,14.

1a. Abū Isḥāq Ibrāhīm b. Muḥammad b. Mihrān al-Ustādh Rukn al-Dīn al-Isfarāʾinī al-Shāfiʿī was the greatest teacher of *uṣūl al-dīn* of his day in Nishapur, where a madrasa had been constructed especially for him. He died in Nishapur, on the day of ʿĀshūrā 418/21 February 1027, and was buried in his hometown of Isfarāʾin.

Ibn Khall. no. 4, *Rawḍāt al-jannāt* I, 46, Ṭāshköprīzāde, *Miftāḥ al-sāʿāda* I, 181. The attribution to him of the *Nūr al-ʿayn fī mashhad al-Ḥusayn*, print. C. 1298, 1300, 1302, 1303 (*wa-yalīhī Qurrat al-ʿayn fī akhdh thaʾr al-Ḥu*. by Abū ʿAbdallāh Muḥammad b. ʿAbdallāh), Bombay 1292, can hardly be correct; on the second work see *Aṣdaq al-akhbār fī qiṣṣat al-akhdh bil-thaʾr* by Muḥsin b. ʿAbd

al-Karīm al-Ḥusaynī al-ʿĀmilī, Sidon 1331 (together with *Lawāʾij al-ashjān fī faḍl al-imām ʿAlī*, translation by F. Wüstenfeld, Der Tod des Ḥu. b. ʿA. und die Rache, *Abh. GGW* xxx, 1883, p. IX), a revised edition, supposedly by Abū Mikhnaf (see p. 102).

2. Abū Muḥammad ʿAbdallāh b. Yūsuf al-Juwaynī was the father of Imām al-Ḥaramayn (no. 12), and about whom al-Ghazzālī (see below p. 421, 3) said that he had all the qualifications of a prophet if there could have been any after Muḥammad. He died in Dhu 'l-Qaʿda 438/May 1047.

Ad p. 421

Al-Subkī, *Ṭab*. III, 208/19, al-Bākharzī, *Dumya* 196, Ibn ʿAsākir, *Tabyīn kadhib al-muftarī* 257, *Taʿlīqāt saniyya* 50. 1. *Kitāb al-jamʿ wal-farq*, additionally Yenī II, 146, Cairo² I, 508 (*Islca* II, 509, 10).—2. *al-Wasāʾil fī furūq al-masāʾil* Brill–H.² 824 (according to ḤKh VI, 436, by Ibn Jamāʿa, d. 480/1087).

668 | 3. Abū Ḥātim Maḥmūd b. al-Ḥasan b. Muḥammad al-Qazwīnī began his studies in Āmul and continued them in Baghdad. He died in Āmul in 440/1048 or 460/1068.

Ibn ʿAsākir, *Tabyīn kadhib al-muftarī* 260.

4. Abu 'l-Ḥasan ʿAlī b. Muḥammad b. Ḥabīb al-Māwardī served the caliph al-Qādir (381–422/991–1031) several times in diplomatic negotiations with the Būyids. In 429/1038 he pronounced a fatwa against the conferral of the title of Shāhānshāh (*Malik al-mulūk*) on the Būyid Jalāl al-Dawla, something which the latter, however, did not hold against him. He died on 30 Rabīʿ I 450/27 May 1058.

Al-Subkī, *Ṭab*. III, 303/14, Yāqūt, *Irsh*. V, 407, Ibn Taghr. (J.) 718, 14, Ibn al-ʿImād, *ShDh* III, 286, v. Kremer, *Culturgesch*. I, 396, Mez, *Ren*. 113/4, 286. 1. *Kitāb al-aḥkām al-sulṭāniyya*, additionally Gött. ar. 48, Munich 357, Vienna 1829, Br. Mus. Suppl. 740, Or. 7617 (DL 62), Vat V. 1385, Algiers 1371, Fez Qar. 1321 Dam. ʿUm. 88,75, Rāmpūr I, 161,4, print. also C. 1324, 1327, see S. Keizer, *Publiek en administratief regt van den Islam,* 's-Gravenhage 1862, *Trad. et cmt. d'après les sources or. par le* Comte L. Ostorog, Paris 1901, 1906, *Les statuts gouvernamentaux ou règles du droit public et administratif, trad. et annot. par* E. Fagnan, Algiers 1915, E. Amedroz, The Maẓālim Jurisdiction, *JRAS* 1911, 635/74.—3. Usually under the title *Qānūn al-wazīr wa-siyāsat al-mulk* Berl. Oct. 3433, Top Kapu 2405, 3

(*RSO* IV, 710), Cairo^2 III, 294, see Goldziher, *Abh.* II, Anm. p. 14, print. under the title *Adab al-wazīr*, C. 1929, Persian translation by Yūsuf b. al-Ḥasan al-Ḥusaynī al-Shāfiʿī, d. 922/1516, Leid. 1935.—5. *al-Ḥāwī al-kabīr fi ʾl-furūʿ*, additionally Br. Mus. Or. 5828 (DL 22), Brill–H.^{2} 866 (vol. 12), Sulaim. 436, AS 1100, 8, Dam. ʿUm. 49,334, Cairo^2 I, 512.—6. *Kitāb aʿlām al-nubuwwa*, additionally Cairo^2 I, 90, Āṣaf. II, 129,12, print. C. 1319, 1330.—8. *Kitāb al-bughya al-ʿulyā fī adab al-dunyā wal-dīn*, additionally Esc.^{2} 525, Fez Qar. 1325, Dāmādzāde 1506, Mosul 157,107, Rāmpūr I, 327,18/20, print. also C. 1315, 1327/8, 1339, in the margin of the *Kashkūl* 1316, in India 1315, Būlāq 1922, transl. by O. Rescher, Stuttgart 1932/3.—Commentary *Minhāj al-yaqīn* by Uways Wafāʾ b. Dāʾūd al-Arzanjānī Khānzāde, Istanbul 1328.—Abstract by Saʿīd b. Aḥmad b. Luyūn (see II, 264), Madr. 427, Tunis Zayt. IV, 435,2912, Rabat 58/9, anon. Esc.^{2} 748.—9. Is an abstract of 8.—10. *Kitāb al-ḥisba*, probably only a part of 1, Jer. Khāl. 49, 17,2.—11. *Adab al-qāḍī* Sulaim. 381.—12. *Kitāb al-nukat wal-ʿuyūn*, a Qurʾān commentary, Fez Qar. 215, Qilič ʿA. 90, Köpr. 23/5, Rāmpūr I, 43,222 (*J.P. As. Soc. Beng*. N. S. II, XLI, *Tadhk. al-naw*. 22).

| 5. Abū ʿĀmir Muḥammad b. Aḥmad b. Muḥammad b. ʿAbbād al-ʿAbbādī al-Harawī, d. 458/1066. 669

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Ziriklī, *Qāmūs al-aʿlām* III, 848. *Ṭabaqāt al-Shāfiʿiyyīn*, additionally AS 3302 (Spies, *BAL* 22). On his *Adab al-qāḍī* his student Abū Saʿd (Saʿīd) b. Abī Aḥmad b. Abī Yūsuf al-Harawī (d. 518/1124, Subkī, *Ṭab*. IV, 31, Wüst. *Schaf*. 418) wrote the commentary *al-Ishrāf ʿalā ghawāmiḍ al-ḥukūmāt* Yeni 359.

6. Abu ʾl-Qāsim ʿAbd al-Raḥmān b. Muḥammad b. Aḥmad b. Muḥammad al-Fūrānī al-Marwazī, d. 461/1069.

Subkī, *Ṭab*. III, 225. *Tatimmat al-ibāna*, by ʿAbd al-Raḥmān b. Maʾmūn al-Mutawallī al-Nīsābūrī (d. 478/1085), additionally Berl. Fol. 3143 Br. Mus. Or. 7725 (DL 22).

7. Abū ʿAlī al-Ḥusayn b. Muḥammad b. Aḥmad al-Marwarrūdhī al-Qāḍī, d. 462/1069.

Subkī, *Ṭab*. III, 155/160. *Ṭarīqat al-khilāf bayna ʾl-Shāfiʿiyya wal-Ḥanafiyya maʿa dhikr al-adilla li-kulli muhimma* Cairo^2 I, 524 (which has al-Marwazī). Is he identical with Ibn al-Farrāʾ of the *Kitāb rusul al-mulūk*, on the duties of envoys,

Cairo² III, 169 (where, notwithstanding the name, he is identified with al-Baghawī, p. 620)?

7a. Muḥammad b. ʿAbd al-Raḥmān Abu ʾl-Ḥasan al-Baṣrī al-Muʿtazilī, d. 463/1070.

Kitāb al-muʿtamad fī uṣūl al-fiqh vol. 2, Lālelī 788.

8. Abu ʾl-Muẓaffar ʿImād al-Dīn Shāhfūr Ṭāhir b. Muḥammad al-Isfarāʾinī, a protégé of Niẓām al-Mulk, died in 471/1078.

Subkī, *Ṭab*. III, 175 (which has Ibn Ṭāhir, but see Blochet, *Cat. mss. pers*. I, 26, ḤKh II, 2390). 1. *Kitāb al-tabṣīr fi ʾl-dīn etc.*, additionally Esc.² 1473, Fātiḥ 2905/6 (Ritter, *Isl*. XVIII, 44).—2. A Persian Qurʾān commentary, see Storey, *Pers. Lit*. I, 3.

9. Abū Isḥāq Ibrāhīm b. ʿAlī b. Yūsuf al-Fīrūzābādhī al-Shīrāzī, d. 476/1083.

Subkī, *Ṭab*. III, 88/111, Ibn Qāḍī Shuhba, Wüst. *Ac*. 9, no. 1, Ibn ʿAsākir, *Tabyīn kadhib al-muftarī* 276/8, Ibn al-ʿImād, *ShDh* III, 349/51, Heffening, *EI* IV, 406.

1. *Kitāb al-muhadhdhab*, composed after II, in the years 455–69/1063–76, additionally Brill–H.² 867, Cairo² I, 542, Dam. ʿUm. 46,$_{246/50}$, print. C. 1333; on the commentary by al-Nawawī see Heffening, *Isl*. XXII, 177. *Kitāb al-suʾāl ʿammā fī kitāb al-M. min al-ishkāl* by Abu ʾl-Ḥasan Yaḥyā b. Abi ʾl-Khayr b. Sālim al-ʿImrānī al-Yamanī (489–558/1096–1163), Leid. 1783.

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II. *Kitāb al-tanbīh* (*Tanbīh al-ṭālib*) *fi ʾl-fiqh* composed in 452–3/1060–1, one of the five most famous Shāfiʿī handbooks (ḤKh II, 430), additionally Cairo I, 506, print. also C. 1329, ed. Juynboll, Leiden 1879.—Commentaries: 1. *Ghunyat al-muftī* by Sharaf al-Dīn Abu ʾl-ʿAbbās Aḥmad b. Muḥammad ʿImād al-Dīn (Subkī, *Ṭab*. V, 45) b. Yūnus al-Irbilī al-Mawṣilī, d. 622/1225, also Cairo I, 527, Dam. ʿUm. 45, 198/200.—2. ʿAbd al-ʿAzīz b. ʿAbd al-Karīm al-Jīlī, composed in 639/1231, additionally Dam. ʿUm. 19,$_{5/6}$, Cairo² I, 543.—3. *Taṣḥīḥ al-T*. by al-Nawawī (d. 676/1227, see below p. 396); on which glosses: a. *Tadhkirat al-nabīh fī taṣḥīḥ al-T*. or *al-Tanqīḥ* by Jamāl al-Dīn Abū Muḥammad ʿAbd al-Raḥīm b. Ḥusayn al-Qurashī al-Asnāʾī (Asnāwī, d. 772/1370, see II, 90), Br. Mus. Or. 6284 (DL 28), Dam. ʿUm. 45,$_{202/6}$, Rāmpūr I, 179,$_{107}$.—b. *al-Tawshīḥ* by Tāj al-Dīn

al-Subkī (d. 771/1370), composed in 761/1359, Br. Mus Or. 5511, 6308 (DL 29), Algiers 958, Cairo[1] IV, 211, [2]I, 507, Dam. ʿUm. 50,$_{378/9}$, abstract and supplement *Tarshīh al-Tawshīḥ wa-tarjīḥ al-Taṣḥīḥ* Cairo[1] IV, 206.—5. *Kifāyat al-nabīh* by Aḥmad b. Muḥammad al-Bukhārī b. al-Rafʿa (d. 710/1310, see II, 133), additionally Tüb. 122, Dam. ʿUm. 46,$_{244}$, Mosul 132,$_{184}$, Cairo[2] I, 536, on which glosses by Ibn al-Mulaqqin (d. 804/1401, see II, 92), additionally Dam. ʿUm. 184/5.—6. Abstract of 5 and the commentary of al-Rāfiʿī *Tuḥfat al-nabīh* or *Muntakhab al-K.* by Abū Bakr b. Ismāʿīl (Ibrāhīm) b. ʿAbd al-ʿAzīz Majd al-Dīn al-Zankalūnī, d. 740/1339 (his *al-Taḥbīr*, Dam.ʿUm. 50,$_{370}$), Cairo[2] I, 504, Dam. ʿUm. 46,$_{238/43}$, with the title *al-Nabīh*, Dam. ʿUm. 44,$_{186/97}$.—7. *Nukat al-nabīh ʿalā aḥkām al-T.*, by Kamāl al-Dīn al-Nasāʾī (d. 757/1356), additionally Dam. ʿUm. 45,$_{201}$.—10. *al-Wāḍiḥ al-nabīh* by Muḥammad b. Ibrāhīm b. ʿAbd al-Raḥmān al-Sulamī, eighth cent., Cairo[2] I, 546.—11. *al-Najm al-thāqib* by Muḥammad al-Khaṭīb al-Shirbīnī (d. 977/1569, see II, 320), Cambr. Suppl. 1161/2.—12. *Maqṣad al-nabīh fī sharḥ khuṭbat al-T.* by Muḥammad b. Jamāʿa al-Shāfiʿī (see II, 74), in the appendix to printing C. 1329.

IV. Probably = *Maʿūnat al-mubtadiʾīn wa-tadhkirat al-muntahīn* Brill–H.[1] 239, [2]447 (ḤKh V, 639).

V. *ʿAqīda*, additionally Gotha 661, *ʿAqīdat al-salaf* Paris 1396,$_3$.

VI. *Ṭabaqāt al-fuqahāʾ*, additionally Strasb. *ZDMG* XL, 310 (?), Leipz. 704, Paris 5896, Yeni 865, Šehīd ʿA.P. 1914, Serāi 2841 (*RSO* IV, 731), Top Kapu (ibid. 732) ʿUm. 23, Cairo[1] I, 80, [2]V, 252, photograph ibid. 421 (Heffening, *Fremdenr.* X, Schacht II, no. 15, Spies, *BAL* 23).

VIII. *al-Tabṣira fi ʾl-fiqh* (*khilāf*), on which a commentary, *al-Īḍāḥ*, is in Leid. 2800, Bodl. I, 253, De Jong 154, appendix *al-Lumaʿ fī uṣūl al-fiqh*, Berl. Oct. 1347, Leipz. 339, Esc.[2] 1486, 2, Cairo[2] I, 393, Dam. ʿUm. 58,$_{41/2}$, ed. M. Badr al-Dīn al-Naʿsānī, C. 1326.

IX. *Kitāb khilāf al-Shāfiʿī wa-Abī Ḥanīfa* (= *Nukat al-khilāf*, Subkī III, 88), Leid. 1784, Wehbī 507 (Schacht I, 30).

9a. Abū ʿAbdallāh Ḥusayn b. Muḥammad al-Ḥannāṭī, fifth cent.

| Subkī, *Ṭab.* III, 160/2 (undated). 1. *Fatāwā* Sulaim. 765,2.—2. *Kitāb al-mawāʿiẓ* 671
Paris 2016,3.

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10. Abū Ḥākim ʿAbdallāh b. Ibrāhīm b. ʿAbdallāh al-Ḥabrī died in Dhu ʾl-Ḥijja 476/April–May 1083.

Subkī, *Ṭab*. III, 203, Suyūṭī, *Bughya* 276. 1. *Kitāb al-talkhīṣ fī ʿilm al-farāʾiḍ*, from which the chapter *Fi ʾl-ḥisāb* (on arithmetic) is in Gotha 71, 2.—2. *Dīwān al-Sharīf al-Raḍī* see p. 132.

11. Abū Naṣr ʿAbd al-Sayyid b. Muḥammad b. al-Ṣabbāgh died on 14 Jumādā I 477/19 September 1083.

Subkī, *Ṭab*. III, 230/7, Ibn Taghr. (J.) 768, Ibn Qāḍī Shuhba, Wüst. *Ac.* 11, Ibn al-ʿImād, *ShDh* III, 355. *al-Shāmil* Cairo^2 I, 520, *Muntakhab*, by Quṭb al-Dīn Ismāʿīl b. Muḥammad b. Ismāʿīl b. Maymūn al-Ḥaḍramī (d. 770/1374), ibid. 537.

12. In 445/1053, Abu ʾl-Maʿālī ʿAbd al-Malik b. Abī Muḥammad ʿAbdallāh (no. 2) b. Yūsuf al-Juwaynī Imām al-Ḥaramayn fled from the Hijaz, after Sultan Tughrilbek ordered the persecution of the Ashʿarīs upon the advice of his vizier Manṣūr al-Kundarī. This persecution also affected al-Qushayrī (see below p. 432). He died in 478/1085.

Subkī, *Ṭab*. III, 249/83, Ibn Taghr. (Juynb.) 771, Ibn ʿAsākir, *Tabyīn kadhib al-muftarī* 277/85, Bākharzī, *Dumya* 196/7, Ibn Qāḍī Shuhba, Wüst. *Ac.* 30, no. 38, Ibn al-ʿImād, *ShDh* III, 358/62. Goldziher, *ZDMG* 41, 63, Schreiner ibid. 52, 488 (which mistakenly has '436'), Muḥammad Shams al-Dīn *Türk. Macm*. I, 104, Izmirli Ism. Ḥaqqī in *Ilāh. Fak. Macm*. no. VIII, S. 1ff., J.D. Luciani, *Un théologien musulman du Vème s. h., I. al-Ḥ. et ses œuvres*, Collection du Cent. Algiers, sect. V, vol. 5, Paris 1930.

1. *Kitāb al-waraqāt*, additionally Esc.^{2} 102, 4, Leipz. 882, iii, Ambr. F. 269, iv, Vat. V. 1155,4, 1459, Algiers 213, 3, Cairo^2 I, App. 52, print. in *Majmūʿ mutūn uṣūliyya li-ashhar mashāhīr ʿulamāʾ al-madhāhib al-arbaʿa*, Damascus n.d., and in the margin of Aḥmad b. Idrīs al-Qarāfī, *Sharḥ Tanqīḥ al-fuṣūl fi ʾl-uṣūl* C. 1306, L. Bercher, *Le K. al-w., traité de méthodologie juristique musulmane, trad. et. annot.*, Tunis 1930 (*Revue Tunis*, NS I). Commentaries: 1. *al-Darakāt* by ʿAbd al-Raḥmān b. Ibrāhīm b. al-Firkāḥ al-Fazārī (d. 690/1291, see below, p. 397), Tüb. 108, Köpr. 516.—2. Jalāl al-Dīn Muḥammad b. Aḥmad al-Maḥallī (d. 864/1460, see II, 114), additionally Tüb. 107, Flor. 19, I, Paris 1396, 8, Esc.^{2} 521, 6, Pet. AMK 946, Princ. 226, Cairo^1 II, 254, 258, Djelfa, *Bull. de Corr. Afr.*
672 1884, | 371, 34, Bat. Suppl. 364/6, Āṣaf. II, 1724,16,14, on which glosses, *Qurrat al-ʿayn*, by Muḥammad b. Muḥammad al-Ḥaṭṭāb al-Mālikī al-Ruʿaynī (see II, 387), completed in 953/1456, additionally Rabat 532, 3, 4, Cambr. 1498, 6, Cairo^2 I, 100,66, printed in the margin of 9, superglosses by ʿAbdallāh b. Ḥaḍra, Fez 1317.—3. Muḥammad b. Muḥammad b. ʿAbd al-Raḥmān b. Imām al-Kāmiliyya

(d. 874/1469, see II, 77), additionally Leipz. 852, Mosul 113, 195,$_2$.—4. Aḥmad b. Muḥammad b. al-Qāsim al-ʿUbādī (d. 994/1586, see II, 320), in reality glosses to 2., *al-kabīra*, additionally Dam. ʿUm. 58,$_{40/1}$, Tunis Zayt. IV, 29,$_{1821/2}$, the shorter version additionally Haupt 175, Tunis Zayt. IV, 29,$_{1823}$, printed in the margin of Aḥmad b. Idrīs al-Qarāfī's *Sharḥ Tanqīḥ al-fuṣūl* C. 1306, of al-Shawkānī's *Irshād al-fuḥūl* ibid. 1346, on which superglosses by Aḥmad b. Aḥmad b. ʿAbd al-Ḥaqq al-Sunbāṭī (d. 995/1587, see II, 368), additionally in Qilič ʿA. 310.—5. *Irshād al-fuḥūl* by Saʿd al-Dīn al-Taftāzānī (d. 791/1389, see II, 215), Paris 5311, Algiers 569,$_4$.—6. *Ghāyat al-maʾmūl*, by Shihāb al-Dīn Abu 'l-ʿAbbās Aḥmad b. Aḥmad al-Ramlī (d. 957/1550, see II, 319), Paris 5049.—7. Abū ʿAmr b. ʿAbd al-Raḥmān b. al-Ṣalāḥ (d. 643/1243), Selīm Āġā 269, Rāmpūr I, 275,$_{79}$.—8. *Ghāyat al-marām bi-sharḥ muqaddimat al-imām* by Aḥmad b. Muḥammad b. Zikrī, Cairo^2 I, 390.—9. *Laṭāʾif al-ishārāt ilā tashīl al-ṭuruqāt li-naẓm al-W. fi 'l-uṣūl al-fiqhiyya* by ʿAbd al-Ḥamīd b. Muḥammad ʿAlī al-Imrīṭī Quds (II, 501), C. 1330, 1343.—10. *Naẓm*, with the commentary *Aqdas al-anfus*, by Muḥammad Muṣṭafā Māʾ al-ʿAynayn (see II, 507), lith. Fez 1321.—*al-Durar al-musriyāt fī naẓm al-W.* by Muḥammad b. Muḥammad b. al-Sharīf Cairo^2 I, 385.—Anon. abstract, *Kalimāt fī uṣūl al-fiqh*, with a commentary, in Ambr. C 154 xvii (*RSO* VII, 624).—(11. Leid. 1945 = Landb. Br. 219 is, according to Massignon, *Isl.* III, 405, *al-Shāmil bi-ḥaqāʾiq al-adilla al-ʿaqliyya wa-uṣūl al-masāʾil al-dīniyya*, written by an unnamed contemporary of al-Zamakhsharī; in Cairo^2 I, App. 22 he is credited with a *Shāmil fī uṣūl al-dīn*, photograph of a MS Köpr. which in the *defter* is said to be a work by Abu 'l-Faḍl Muḥammad b. Aḥmad al-Ṭībī).

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III. *Nihāyat al-maṭlab fī dirāyat al-madhhab* also AS 1500 (*Tadhk. al-naw*. 56), Dam. ʿUm. 48,$_{285/9}$, Cairo^2 I, 546, versification of the abstract *al-Ghāya* by al-Sulamī (d. 660/1262, see below, p. 430), additionally Cairo^2 I, 526, *al-Kīfāya fī naẓm bayt al-Ghāya* by Muḥammad Najāl Fatā al-Ẓahīr, Brill–H.^{1} 428, ^{2}868.

IV. *Mughīth al-khalq fī bayān al-aḥaqq*, read: Berl. 4853 (only the Preface), additionally Paris 5896, 2, Cairo^2 I, 395.

V. *Kitāb al-irshād* (*ilā qawāṭiʿ al-adilla*) *fī uṣūl al-iʿtiqād* (*ilā sawāʾ al-iʿtiqād*), additionally Esc.^{2} 1550 (?), Fez Qar. 1570, Cairo^2 I, 163, Maktabat Shaykh al-Islām *Maʿārif* XVIII, 333, *Tadhk. al-naw*. 63. Commentaries: 1. Abū Isḥāq Ibrāhīm b. Yūsuf b. Muḥammad b. Dahhāq al-Awsī b. al-Marʾa, d. after 616/1219, Cairo^2 I, 188.—2. *al-Muqtaraḥ*, by Abu 'l-ʿIzz al-Muẓaffar b. ʿAlī al-Shāfiʿī, Leid IV, 237, Cambr. 613, Algiers 617, Cairo^2 I, 190.—3. *al-Isʿād ʿala 'l-Irshād*, by the same, Fez Qar. 1574.

VI. *Kitāb lumaʿ al-adilla fī qawāʾid ʿaqāʾid ahl al-sunna*, additionally Cairo[2] I, 205, Aleppo, *RAAD* VIII, 270, 18, commentary by ʿAbdallāh b. Muḥammad al-Fihrī al-Tilimsānī (d. 658/1260, see Subkī, *Ṭab.* V, 60), additionally Aleppo, op. cit., 17, Esc.[2] 1600.

673 | VII. *Risāla fī ithbāt al-istiwāʾ al-fawqiyya*, additionally Mosul 246, 357, 11.

IX. A *qaṣīda*, usually attributed to Ismāʿīl b. Abī Bakr b. al-Muqriʾ al-Yamanī (d. 837/1433 see II, 190).

X. A brief outline of the *Uṣūl al-dīn* (= III?) Paris 672, 5.

XI. *Shifāʾ al-ghalīl*[8] *fī bayān mā waqaʿa fī ʾl-Tawrāt wal-Injīl min al-tabdīl* AS 2246, 2, 2247, 2, see Rescher in Goldziher, *Baṭ.* 30, while the same, in *ZS* I, 217, with the catalogue, and here, p. 422, again attributes the work to al-Ghazzālī.

XII. *al-ʿAqīda al-Niẓāmiyya fī ʾl-arkān al-islāmiyya* Esc.[2] 1514/6, 5.

XIII. *al-Durra al-muḍīʾa fī mā waqaʿa fīhi ʾl-khilāf bayna ʾl-Shāfiʿiyya wal-Ḥanafiyya* Br. Mus. Or. 7574 (DL 21).

XIV. *Ghiyāth al-imām*, on the caliphate and the imamate, ḤKh II, 60, dedicated to Ghiyāth al-Dīn Niẓām al-Mulk, which is why it is sometimes also called *al-Ghiyāthī*, Bank. X 493 (cf. IV, 117).

XV. His lost *Kitāb al-burhān fī uṣūl al-fiqh*, ḤKh II, 48, 1803, which was written with an entirely new structure and contained so many problems that al-Subkī, op. cit.264,8 wanted to call it *Laghz al-umma* (cf. al-Murtaḍā, *Itḥāf* I, 29, 9), is cited in Suyūṭī, *Muzhir* [2] I, 14, 6; on which was written (?) *Kifāyat ṭālib al-bayān, sharḥ al-Burhān* by al-Sharīf al-Ḥasanī, Fez Qar. 1397, and the anonymous commentary *al-Taḥqīq wal-bayān* Brill–H.[2] 807.

XVI. *Kitāb al-furūq* ʿĀšir I, 146.

XVII. *Risāla fī ʾl-taqlīd wal-ijtihād* Āṣaf. II, 1720,1.

13. See below, p. 461, 13.

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14. ʿAbd al-Wāḥid b. Ismāʿīl al-Rūyānī Abu ʾl-Maḥāsin was born in Dhu ʾl-Ḥijja 415/February 1025 in Rūyān, the main town in the mountainous region of Ṭabaristān. He studied in Persia, Ghazna, Marw, and Mayyāfāriqīn. A teacher at the mosques of Rayy and Isfahan, he enjoyed the respect of Niẓām al-Mulk. Later he became a *qāḍī* in Ṭabaristān. On 11 Muḥarram 502/22 September 1108, when he was finishing a lecture, he was murdered by the Asassins in Āmul.

8 This is the correct reading; Goldziher loc. cit. wanted to read *ʿalīl*.

Subkī, *Ṭab.* IV, 264/9, Ibn Isfandiyār, *Hist. of Tabaristan*, 75, Browne, *Lit. Hist. of Persia*, II, 357/8. 1. *Baḥr al-madhhab*, following al-Māwardī's *al-Ḥāwī*, Cairo² I, 500.—2. *al-Ḥilya* Dam. ʿUm. 47,269.—Is he also the Abū Manṣūr al-Rūyānī whose *Rawḍat al-ḥukkām fī zīnat al-aḥkām* is preserved in Dam. ʿUm. 46,237?

| 15. ʿAlī b. Muḥammad b. ʿAlī al-Kiyā al-Harāsī al-Ṭabaristānī ʿImād al-Dīn, born 674
on 5 Dhu 'l-Qaʿda 450/25 December 1058 and a fellow-student of al-Ghazzālī, died on 1 Muḥarram 504/20 July 1110.

Subkī, *Ṭab.* IV, 281, Ibn ʿAsākir, *Tabyīn kadhib al-muftarī* 288/91, Ibn Qāḍī Shuhba, Wüst. *Ac.* 19, no. 10, Ibn al-ʿImād, *ShDh* IV, 8/10, Levi Della Vida, *Islca* 2, 375,1. 1. *Uṣūl al-dīn*, additionally Cairo² I, 164.—2. *Aḥkām al-Qurʾān* or *Tafsīr maʿāni 'l-Q.*, additionally Cairo² I, 31, Maktabat Shaykh al-Islām in Medina, *Maʿārif* XVIII, 331 (*Tadhk. al-naw.* 25, *ZDMG* 90, 104); printing planned in Hyderabad, see *Barnāmaj* 1354, 3.—3. *Taʿlīq fī uṣūl al-fiqh* is cited in al-Suyūṭī, *Muzhir* ¹ I, 23,10 (=1?).

16. Abu 'l-Faḍl ʿAbd al-ʿAzīz b. ʿAlī b. ʿAbd al-ʿAzīz al-Ushnuhī, ca. 505/1111.

Al-Ushnuhiyya fi 'l-farāʾiḍ, additionally Princ. 270, Mosul 130,144, 199,196.—Commentaries: 1. Badr al-Dīn b. Qāḍī Shuhba (d. 874/1469, see II, 30), additionally Cairo² I, 563, Mosul 199,185.—2. Muḥammad b. Muḥammad al-Shaʿbī, Tüb. 127, Paris 1037, see ḤKh IV, 397.—3. Muḥammad b. ʿAbd al-Wahhāb al-Asadī, Āṣaf. II, 1164,58.—4. Anon., Paris 5091.—5. *Ḥāshiya* by Yūsuf al-Saftī, print. C. 1324.

17. Abū Bakr Muḥammad b. Aḥmad b. al-Ḥusayn b. ʿUmar al-Qaffāl al-Shāshī Fakhr al-Islām al-Mustaẓhirī was born in Mayyāfāriqīn in Muḥarram 429/October–November 1037. In Baghdad he first taught at a madrasa that Buqrāj Ẓafar had constructed for him, then in the madrasa of Tāj al-Mulk Abu 'l-Ghanāʾim at the Bāb Abraz, and was subsequently appointed at the Niẓāmiyya following the death of al-Kiyā al-Harāsī. He died there on 25 Shawwāl 507/4 April 1114.

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Subkī, *Ṭab.* IV, 57/61, Ibn Qāḍī Shuhba, Wüst. *Ac.* no. 11, Ibn ʿAsākir, *Taby. kadh. al-muft.* 307 (where his year of death is wrongly given as 577). 1. *Ḥilyat al-ʿulamāʾ*

fī madhāhib al-fuqahā' Gotha 1149, vol. 1 (see ZDMG LV, 61, LXIX, 411), AS 1137, Cairo[1] III, 224, [2]I, 512, abstract *Tuḥfat al-nubahā' etc.* Berl. 4860.—2. *Kitāb al-ʿumda fī furūʿ al-Shāfiʿiyya* Mosul 170, 26.—3. *Talkhīṣ al-qawl fi 'l-mas'ala al-mansūba li-Abi 'l-ʿAbbās b. Surayj fi 'l-ṭalāq*, Goldziher, *Bāṭ.* 78/9.

18. Abu 'l-Maʿālī ʿAyn al-Quḍāt ʿAbdallāh b. Muḥammad b. ʿAlī al-Miyānajī al-
675 Hamadhānī was executed in Hamadan on 7 Jumādā II | 525/8 May 1131 after he had spent a considerable amount of time in jail in Baghdad at the instigation of Vizier Abu 'l-Qāsim, who had branded him a heretic.

Subkī, *Ṭab.* IV, 236, al-Bayhaqī, *Tatimma* 117, Yāqūt, GW IV, 710, al-Yāfiʿī, *Mir. al-jan.* III, 244, Jāmī, *Naf. al-uns* 475, al-Bākharzī, *Kharīdat al-qaṣr* (cod. Leid.[2] II, 216, 115), Khwandamīr, *Ḥabīb al-Siyar* II, 4, 102, Berthels, *Bull. de l'Ac. des Sc. URSS, cl. d. Hum.* 1929, 695/706, Massignon, *Recueil* 98. 1. *Zubdat al-ḥaqā'iq wa-kashf al-daqā'iq fi 'l-ḥikma al-ishrāqiyya*, additionally Faiẓ. 198, Bāyazīd 1702, Jer. Khāl. 31,43, Persian translation Paris, anc. f. pers. 36, Turkish translation *Kanz al-ḥaqā'iq wa-kashf al-daqā'iq* Breslau, Un. 107, 2.—2. *Shakwa 'l-gharīb ʿani 'l-awṭān ilā ʿulamā' al-buldān*, see Massignon, *Textes* 99, éd. trad. et annot. par M. b. ʿAbdaljalīl, JA 1930, 1/76, 193/298.—3. *Maktūbāt* Paris, anc. f. pers. 35; a letter by al-Ghazzālī addressed to him, see below p. 426.—4. *Sharḥ kalimāt qiṣār Bābā Ṭāhir* see below, p. 451, b. His Persian writings in F. Meier, *Isl.* XXIV, 1/9.

19. Abu 'l-ʿAlā' Yaḥyā b. Abi 'l-Khayr b. Sālim b. Saʿīd b. Muḥammad b. Mūsā b. ʿImrān al-ʿImrānī was born in Yemen in 489/1096. In 517/1123 he went to Dhū Ashraq, and in 528–33/1132–8 he wrote his *al-Bayān*. After the pilgrimage he returned to Dhū Ashraq, but due to a disagreement with the *fuqahā'* he left for Dayr al-Saffāk, where he died in Rabīʿ II 558/March 1163.

Subkī, *Ṭab.* IV, 324. Anon. *Sharḥ al-Bayān* Berl. Gl. 57,172.

20. Abū ʿAbdallāh Muḥammad b. ʿAlī b. Muḥammad b. al-Ḥusayn al-Raḥbī Muwaffiq al-Dīn b. al-Muttaqina died in 579/1183 (Yāqūt, GW II, 766,15, 577).

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Bughyat (*Ghunyat*) *al-bāḥith ʿan jumal al-mawārīth* (*fī ʿilm al-mawārīth wal-farā'iḍ*), usually called *al-Urjūza al-Raḥbiyya*, additionally Tüb. 218, Br. Mus. Suppl. 195, 1234A, Algiers 596,5, 1325, Rabat 543,7, Cairo[2] I, 553. Rāmpūr I, 261,46, Bat. Suppl. 508, printed in *Majmūʿ min muhimmāt al-mutūn*, C. 1273, 1276,

1280, ʾ1, 1295, ʾ7, 1303, ʾ4, ʾ6, ʾ23. Commentaries: 1. Ibrāhīm b. ʿAlī al-Zamzamī (d. 864/1459), see al-Sakhāwī, *al-Ḍawʾ al-lāmiʿ* I, 864.—2. *al-Suruj al-muḍīʾa,* by Muḥammad b. Ibrāhīm al-Salāmī (d. 879/1474), additionally Berl. 4696, Munich 368, Br. Mus. Suppl. 1255,2, Or. 5970 (DL 21), Bodl. I, 279, Dahdāh 82 (which has Salām al-Fayyūmī?), Cairo² I, 558.—3. Muḥammad b. Muḥammad Sibṭ al-Māridīnī (d. 934/1527, see II, 357), additionally Haupt 155/6, Esc.² 102,3, Algiers 1326, Cairo² | VII, 462, ²I, 558, Sbath 1273, Dam. ʿUm. 60,10, Āṣaf. II, 1156,32, 676
1434,669, Bat. Suppl. 509/10.—Glosses: a. Muḥammad b. ʿUmar al-Baqarī, Leipz. 883, vii, Rāmpūr I, 261,2, Āṣaf. II, 1152,33, abbreviated from the glosses of ʿAṭiyya b. Aḥmad b. Ibrāhīm al-Qahwatī (Ellis II, 166 Qahūqī?) al-Mālikī (ca. 1100/1688, Rāmpūr I, 261, see ad II, 261), print. Būlāq 1284, C. 1315.—b. ʿAlī b. Muḥammad al-Sharanqāshī, Cairo² 554.—c. *Taʿliqāt*, by Ismāʿīl Muṣliḥ al-Ṣaʿīdī, ibid. 555.—d. *Tuḥfat al-afkār al-almaʿiyya*, by ʿAlī b. ʿAbd al-Barr al-Wanāʾī al-Shāfiʿī, MS dated 1196, Rāmpūr I, 261,3.—4. *al-Fawāʾid al-Shinshawriyya*, by ʿAbdallāh b. Muḥammad al-Shinshawrī (d. 999/1590, see II, 320), additionally Berl. Oct. 6919,27, Br. Mus. Suppl. 434, Cambr. Suppl. 904a, Princ. 275b, Brill–H.¹ 209, ²404,3, Algiers 7, 2, 1328, Tunis Zayt. IV, 405,2860, Mosul 112,183,14, 218,114, Cairo¹ III, 312, VII, 457, 499, ²I, 560, Bat. Suppl. 511.—Glosses: c. Muḥammad al-Ḥifnāwī, Dam. Z. 40 (ʿUm. 60), 11.—d. al-Bājūrī (d. 1276/1859, see II, 487), print. C. 1282, 1308, ʾ10, the basis of J.D. Luciani, *Traité des successions musulmanes ab intestat, extrait du cmt. de la R. par Chenchouri et de la glosse d'El-B. et d'autres auteurs ar.*, Paris 1890.—6. al-Sirmīnī, Mosul 36,173.—7. *al-Tuḥfa al-bahiyya*, by Mūsā b. al-Qāsim al-Maghribī, Paris 2475.—8. *Nukhabat al-mabāḥith* by Ibrāhīm b. Ḥasan b. Maḥmūd al-Jrhrdī (?), Leipz. 390.—9. Muḥammad al-Ghazzī al-Shāfiʿī al-ʿĀmirī (d. 935/1529, see II, 284), Dam. Z. 40 (ʿUm. 60), 9.—10. ʿAbd al-Raḥmān b. Kamāl al-Dīn, Rāmpūr I, 263,17.—11. Raḍī al-Dīn Abū Bakr al-Sabtī, ibid. 18.—12. *al-Fawāʾid al-ẓāhira al-bahiyya*, by Zayn al-ʿĀbidīn b. Sarī al-Dīn al-Durrī al-Mālikī, Cairo² I, 560.—13. *al-Fawāʾid al-mulakhkhaṣa*, by Jalāl al-Dīn Muḥammad b. Aḥmad al-Maḥallī (II, 114), ibid. 561.—14. *al-Durra al-bahiyya*, by ʿAlī al-Nabtītī al-Ḥanafī, Cairo² I, 556.—15. Turkish by Muḥammad b. ʿAbd al-Sayyid, Br. Mus. Or. 5934 (DL 21).—Abstracts: 1. *al-Tuḥfa al-qudsiyya fi ʾkhtiṣār al-R.* by Abu ʾl-ʿAbbās Aḥmad b. Muḥammad al-Hāʾim (d. 815/1412, see II, 125). Commentaries: a. *al-Fatḥa al-marḍiyya*, by Zakariyyāʾ al-Anṣārī (II, 99), Cairo² I, 560.—b. *al-Lumaʿ al-shamsiyya*, by Muḥammad b. Muḥammad Sibṭ al-Māridīnī, ibid. 562.—c. *al-Lawāmiʿ al-Badriyyya*, by Muḥammad Badr al-Dīn al-Bakrī, ibid.—d. *al-Minḥa al-Biqāʿiyya*, by Maḥmūd b. ʿAlī b. Muḥammad al-Biqāʿī al-Ghazzī, ibid.—2. *Mukhtaṣar al-R.* by Ismāʿīl b. Abī Bakr al-Muqriʾ al-Yamanī (II, 190), ibid.

21. ʿUmar b. ʿAlī b. Samura b. al-Ḥusayn al-Jaʿdī, who died in 586/1190.

Ṭabaqāt fuqahāʾ jibāl al-Yaman wa-ʿuyūn sādāt (*ruʾasāʾ*) *al-Yaman*, additionally ʿA. Emīrī ʿAr. 2401 (Spies, *BAL* 25).

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23. Aḥmad b. al-Ḥusayn b. Aḥmad al-Iṣfahānī Abū Shujāʿ Taqī al-Dīn, d. 593/1196.

Subkī, *Ṭab*. IV, 38 (with no date). *Mukhtaṣar fi ʾl-fiqh ʿalā madhhab al-imām al-Shāfiʿī* or *al-Taqrīb fi ʾl-fiqh* or *Ghāyat al-ikhtiṣār*, additionally Br. Mus. Suppl. 677 1234,2, Vat. V. 1080,3, Cairo² I, 506, Sbath 1156, Mosul 81,32, | Mashh. V, 118,384, Āṣaf. III, 456,71, Rāmpūr I, 241,481, Bat. Suppl. 413/4, print. also Bombay 1297, C. 1314 (*Matn al-ghāya wal-taqrīb*). Commentaries: 2. *Kifāyat al-akhyār* by Taqī al-Dīn Abū Bakr. b. Muḥammad al-Ḥiṣnī al-Ḥusaynī al-Dimashqī (d. 829/1426, see II, 95), additionally Paris 6486, Cairo² I, 535, Dam. ʿUm. 48,304/8, Mosul 83,17, 112,192, 199,192, Rāmpūr I, 217,337, print. C. 1350.—3. *Fatḥ al-qarīb al-mujīb* or *al-Qawl al-mukhtār fī sharḥ Gh. al-i.* by Muḥammad b. al-Qāsim al-Ghazzī (d. 918/1512, see II, 320), Berl. 4485/6, Tüb. 113, Leid. 1790, 2659, Br. Mus. 253, Brill–H.¹ 429, ²869, Cairo² I, 529, Sbath 1275, Āṣaf. II, 1158,36, Rāmpūr I, 232,430/3, Bat. Suppl 427/35, print. also Būlāq 1271, 1285, lith. C. 1279, print. C. 1280, ʾ1, ʾ4, ʾ93, ʾ96, ʾ97, 1301, ʾ3, ʾ4, ʾ5, ʾ6, ʾ12, ʾ19, (with *taqrib* in the margin), ʾ21, ʾ27/8, Istanbul 1313, with an interlineary Malay translation Singapore 1310.—Glosses: a. Ibrāhīm b. al-Bājūrī (d. 1277/1861, see II, 487), additionally Bat. Suppl. 436, print. Būlāq 1280, ʾ82, ʾ85, ʾ88, ʾ93, ʾ98, 1303, 1326.—b. Aḥmad b. al-Qalyūbī (d. 1069/1658, see II, 364), Haupt 143/4, Br. Mus. Or. 5758 (DL 27), Mosul 111,162, 112,192.—c. Ibrāhīm al-Birmāwī (II, 322), Brill–H.¹ 430, ²870.—d. Anon., Gotha 945, Bat Suppl. 437.—e. Muḥammad al-Nawawī al-Jāwī (II, 501), C. 1301, 1310.—4. *al-Iqnāʿ*, by Muḥammad b. Muḥammad al-Khaṭīb al-Shirbīnī (d. 977/1569, see II, 320), additionally Haupt 158/60, Leid. 2706, Paris 5982, Manch. 190, a, b, Princ. 260/1, Sbath 753, Jer. Khāl. 26,13, Mosul 146,96, 182,205, Dam. ʿUm. 47,303,309/11, Cairo² I, 498, Āṣaf. II, 1148,37, Bat. Suppl. 417/23, print. also C. 1277, ʾ82, ʾ84, ʾ93 (with glosses by al-Bājūrī), 1304, ʾ10, ʾ18.—Glosses: a. Ibrāhīm b. Muḥammad al-Birmāwī (d. 1106/1694, see II, 322), Haupt 114, Būlāq 1287, 1296, on which *Taqrīẓāt* by Muhammad b. Muḥammad al-Anbābī (d. 1313/1896), Būlāq 1292, C. n.d.—b. ʿAbd al-Raḥmān b. Yūsuf al-Ujhūrī (ca. 1084/1673, see II, 326), Bat. Suppl. 426.—c. *Kifāyat al-ṭullāb* by Ḥasan b. ʿAlī al-Madābighī (d. 1170/1757, see II, 328), Cairo² I, 536, C. 1291.—d. Sulaymān al-Bajīramī (d. 1221/1806), additionally Āṣaf. II, 1150,42/5, Bat. Suppl. 425, C. 1329, 4 vols.—e. Ibrāhīm al-Martūnī al-Azharī, additionally Haupt 115.—5. Glosses to an anonymous commentary by Nūr al-Dīn ʿAlī al-Shabrāmallisī (d. 1087/1676, see II,

322), *Kashf al-qināʿ*, compiled by ʿAbd al-Raḥmān al-Maḥallī, Paris 1048.—6. *Taṣḥīḥ ʿumdat al-nuẓẓār* by Najm al-Dīn Abū Bakr b. Qāḍī ʿIjlawn (but who, in ḤKh IV, 296, is called Taqī al-Dīn Abū Bakr b. Qāḍī ʿIjlawn), an anonymous explanation of a passage within it is in Gotha 102,2.—7. *Fatḥ al-ghaffār bi-sharḥ mukhbaʾāt Gh. al-i.*, by Aḥmad b. al-Qāsim al-ʿUbādī al-Qāhirī (d. 994/1586, see II, 320), Cairo² I, 529.—8. *Fatḥ al-ʿazīz al-ghaffār bil-kalām ʿalā ākhir sharḥ Gh. al-i.* by Aḥmad b. ʿUmar al-Junaymī al-Dayrabī al-Azharī (d. 1151/1738, see II, 323), Cairo² I, 529.—9. *Jawāhir al-iṭṭilāʿ wa-durar al-intifāʿ ʿalā matn Abī Shujāʿ* by Muṣṭafā Yūsuf Salām al-Shādhilī, C. 1350 (in the margin of *al-Muntakhab al-nafīs lil-Sayyid ʿAlī al-Bayyūmī* and *Manāqib al-S. ʿA. al-B*).—10. *al-Nihāya*, by ʿAbdallāh Muhammad Walī al-Dīn al-Baṣrī, Cairo² I, 545.—11. Persian translation, As Soc. Beng. 1022.—Versifications: 1. (*Nihāyat*) *al-Tadrīb fī naẓm al-taqrīb* by Sharaf al-Dīn Yaḥyā b. Nūr al-Dīn al-ʿImrīṭī al-Shāfiʿī (d. 976/1568), Cairo² I, 545, App. 65, Jer. Khāl. 26,15, Bat. Suppl. 415, commentary by Aḥmad b. Ḥijāzī al-Fashnī (tenth cent., see II, 305), *Tuḥfat al-ḥabīb*, Bat. Suppl. 416.

| 23a. Muʿīn al-Dīn Muḥammad b. Ibrāhīm al-Suhaylī (Sahlī, Sahlakī) al-Jājirmī 678
died in 613/1216.

Subkī, *Ṭab.* V, 19 (without date), ḤKh IV, 163, 4. 1. *Bayān al-ikhtilāf bayna qawlay al-imāmayn al-jalīlayn Abī Ḥanīfa wal-Shāfiʿī*, Leipz. 352.—2. *Uṣūl al-fiqh* Cairo² I, App. 50 (MS dated 697).

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25. Abu ʾl-Qāsim ʿAbd al-Karīm b. Muḥammad al-Rāfiʿī al-Qazwīnī died in Dhu ʾl-Qaʿda 623/November 1226.

Subkī, *Ṭab.* V, 119/25, Ibn Qāḍī Shuhba, Wüst. *Ac.* 123. 1. *Kitāb al-muḥarrar*, additionally Berl. Oct. 1453, Qu. 1722, Pet. AMK 941, Sulaim. 452, Cairo² I, 537, Dam. ʿUm. 50,347/8, Bat. Suppl. 371/4.—Commentaries: a. al-Nawawī (no. 30), Brill–H.² 873.—b. ʿAlī b. Yaḥyā al-Ziyādī, Mosul 37,192.—c. ʿAbd al-Muʾmin b. ʿAqīl, Dam. ʿUm. 54,62.—d. *Fatāwi ʾl-Muḥarrar*, by Sayf al-Dīn al-Kirmānī, ibid. 50,350.—e. Anon., Brill–H.² 872, *al-Wuḍūḥ* Dam. ʿUm. 50,349.—2. *Kitāb al-tadwīn fī dhikr ahl al-ʿilm bi-*Qazvīn, additionally Wehbi 1058, Lālelī 2010, Alexandria, Maktabat al-majlis al-baladī, photograph Cairo² V, 132.—3. *al-Amāli ʾl-shāriḥa li-mufradāt al-Fātiḥa*, in 30 *majlis*, additionally Esc.² 1455, Cairo² I, 91.—5. *Sawād al-ʿayn fī manāqib Abi ʾl-ʿālamayn Aḥmad al-Rifāʿī*, Būlāq 1301.—6. *al-Tadhnīb*, see below, p. 424, 50.

26. Sayf al-Dīn Abu 'l-Ḥasan ʿAlī b. Abī ʿAlī b. Muḥammad al-Thaʿlabī al-Āmidī was stripped of his professorship at al-Madrasa al-ʿAzīziyya in Damascus, because he had carried on a secret correspondence on a judgeship with the prince of Āmīd, by al-Malik al-Kāmil in 631/1233. He died the very same year.

Subkī, *Ṭab*. v, 129, Ibn al-ʿImād, *ShDh*, v, 144, al-Yāfiʿī, *Mir. al-jan*. iv, 73. 1. *Kitāb abkār al-afkār*, additionally Sarāi 1774/5, Köpr. 794, Sulaim. 747, Beirut 389, a section of which on the Ṣābians is cited in *Mashriq* iv, 460, 3.—2. *Kitāb iḥkām al-ḥukkām fī uṣūl al-aḥkām*, additionally Sulaim. 346, 747, Köpr. 794, Serāi 1774/5, Faiẓ. 1101 (*EI* s.v.), Cairo² i, 377, Rāmpūr i, 277, 35, print. C. 1332/1914 (Khed. Libr. Series), 4 vols.—3. *Kitāb al-jadal* Paris 5318.—4. *Daqā'iq al-ḥaqā'iq fi 'l-manṭiq*, libr. al-Bārūdī Beirut, *RAAD* v, 134.—4. *Kashf al-tamwīhāt* see p. 454.—5. *Muntaha 'l-su'ūl fi 'l-uṣūl* Dam. ʿUm. 57,6.—6. *Risāla fī ʿilm Allāh* Medīna, *ZDMG* 90, 116.

28. See p. 443, 11.

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29. Najm al-Dīn ʿAbd al-Ghaffār b. ʿAbd al-Karīm (no. 25) al-Qazwīnī, a Sufi and a famous miracle-worker, died in Muḥarram 665/October 1266 in Qazvin.

Subkī, *Ṭab*. v, 118.

1. *al-Ḥāwī al-ṣaghīr fi 'l-fatāwī*, read: Paris 997, also Berl. Qu. 1069, Leipz. 374, Cambr. Suppl. 380, Brill–H.² 875, Dam. ʿUm. 49,321/3.—Commentaries: 1. ʿAbd al-ʿAzīz b. Muḥammad al-Ṭūsī (d. 707/1307), Br. Mus. Or. 5580 (DL 22), Cairo² iii, 275 = ʿAlā' al-Dīn al-Ṭā'ūsī (?), Leipz. 374 = Gotha 9, 50 (anon.).—2. ʿAlī b. Ismāʿīl al-Qūnawī (d. 729/1327, see ii, 86), additionally Pet. AM Buch. 344, Dam. ʿUm. 49,332/3, Mosul 37,190, Mashh. v, 80,261, Āṣaf. ii, 1156,145.—3. *Iẓhār* (*taysīr*) *al-fatāwī min asrār al-Ḥ*., by Hibatallāh b. ʿAbd al-Raḥīm b. Ibrāhīm al-Bārizī (d. 738/1337, see ii, 86), additionally Leipz. 375, Cairo¹ ii, 193, 212, ²I, 497, 507, Dam. ʿUm. 49,325, Mosul 197,123, Āṣaf. ii, 1038,1.—4. Aḥmad b. Ḥasan al-Jārabardī (d. 746/1345), additionally Dāmādzāde 859 (autograph).—5. *Khulāṣat al-fatāwī*, by ʿUmar b. ʿAlī b. al-Mulaqqin (d. 804/1401, see ii, 92), additionally Cairo² i, 513, Dam. ʿUm. 49,329/31, Mosul 219,128/9.—8. Anon., additionally Gotha 950, Br. Mus. Or. 5924, 6662, (DL 22).—9. *Īḍāḥ al-fatāwī fi 'l-nukat al-mutaʿalliqa bil-Ḥ*. by Abū ʿAbdallāh Muḥammad b. al-Ṭayyib al-Nāshirī, Cairo² i, 500.—10. Muḥammad b. Kamāl al-Dīn Mūsā b. Nahār al-Dīn b. Kamāl al-Dīn b. Raḍī al-Dīn Yūnus, Berl. Qu. 1185.—11. The names of animals and birds in the *Bāb al-aṭʿima* of the *Ḥāwī* and other legal works, and their relations to the dialect of Yemen, are discussed

by Raḍī al-Din b. al-Khayyāṭ, Br. Mus. Suppl. 265, ii.—Abstract: *Irshād al-ghāwī ilā masālik al-Ḥ.*, by Ismāʿīl b. Abī Bakr al-Muqriʾ al-Yamanī (d. 837/1433, see II, 190), additionally Cairo^2 I, 496, Dam. ʿUm. 51,$_{402}$, Mosul 182,$_{202}$, print. C. 1302.—Commentaries: 1. Self-commentary *Ikhlāṣ al-nāwī*, additionally Mosul 182, 201, 226,$_{16}$.—3. *al-Fatḥ al-jawād fī sharḥ al-I.* by Ibn Ḥajar al-Haytamī (d. 973/1565, see II, 387), Vat. v. 1084, Cairo^2 I. 528, Būhār 174, Bat. Suppl. 464, print. C. 1305/6, 4 vols.—4. Ibn al-Mulaqqin (see above), Dam. ʿUm. 49,$_{328}$.—5. Anon. *al-Tamshiya* ibid. 51,$_{403/4}$.—Versification: 1. *al-Bahja al-Wardiyya* by Abū Ḥafṣ ʿUmar b. al-Muẓaffar b. al-Wardī (d. 749/1348, see II, 140), additionally Br. Mus. Or. 6483 (DL 21), Cairo^2 I, 501, Dam. ʿUm. 48,$_{313/5}$, Āṣaf. II, 1148,$_{65}$, Rāmpūr I, 173,$_{71}$.—Commentaries: a. *al-Bahja al-mardiyya* by Aḥmad b. ʿAbd al-Raḥīm al-ʿIrāqī (d. 826/1423, see II, 66) Gotha 952/3, Flor. Ricc. 4, Brill—H.^{1} 450, ^{2}883/4, Dam. ʿUm, 49,$_{316/20}$, Mosul 38,$_{215}$, 200,$_{215}$, Pesh. 541, on which glosses by Zakariyyāʾ al-Anṣārī (d. 926/1520, see II, 99) Brill–H.^{1} 451, ^{2}885 (= c?).—c. *al-Ghurar al-bahiyya*, by the same, additionally Haupt 74, Āṣaf. II, 1158,$_{98}$, Cairo^2 I, 526, print. C. 1318, abstract *Mukhtaṣar* or *Khulāṣat al-fawāʾid al-ḥawiyya* Haupt 73, Mosul 200,$_{202}$.—d. *Miftāḥ al-manẓūm, sharḥ al-Ḥ.* (on the original work?), by ʿUmar al-Fārisī, Dam. ʿUm. 49,$_{327}$.—3. *Tartīb al-inshād fī taʿrīb al-Irshād* by Burhān al-Dīn Ibrāhīm b. Shams al-Dīn b. Muḥammad al-Ḥalabī b. al-Qabāqibī, Mosul 111,$_{154}$.

29a. Aḥmad b. Muḥammad b. al-Ḥusayn b. Tamīm al-Tamīmī al-Mamlūk al-Muʿaẓẓamī wrote, in 624/1226 in Damascus:

| *Al-Tadhkira al-Muʿaẓẓamiyya fi ʾl-aḥkām al-sharʿiyya*, Bibl. Bārūdī, Beirut 680
RAAD V, 34.

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30. Abū Zakariyyāʾ Yaḥyā b. Sharaf b. Mūri[9] b. Ḥasan b. Ḥusayn Muḥyi ʾl-Dīn al-Nawawī, d. 676/1278.

Subkī, *Ṭab.* V, 165, Ibn Qāḍī Shuhba, Wüst. *Ac.* 86, al-Dhahabī, *Tadhk. al-ḥuff.* IV, ^{1}259, ^{2}250–5, Ibn al-ʿImād, *ShDh* V, 354–6, *Itḥāf al-nubalāʾ* 439, *al-Taʿlīqāt al-saniyya* II, Muḥammad b. Cheneb, *Idjāza* § 165, 9, Heffening, *EI* III, 954, *Isl.* XXII, 165–90. Biographies: a. By his student ʿAlī b. Ibrāhīm b. al-ʿAṭṭār (d. 724/1324, see II, 85), *Tuḥfat al-ṭālibīn fī tarjamat shaykhina ʾl-imām al-N. Muḥyi ʾl-Dīn*, composed in 708/1308, Tüb. 18, Vat. v. 1584,$_4$, Pet. AM 210,$_2$.—b. *Bughyat al-rawī fī*

9 See Heffening *Isl.* XXII 168.

tarjamat al-imām al-N. by Abu 'l-Thanā' Muḥammad b. al-Imām bil-Kāmiliyya (d. 874/1469, see II, 171), Br. Mus. Suppl. 1274, i.—c. *al-Manhal al-ʿadhb al-rawī fī tarjamat quṭb al-awliyā' al-N.*, by Muḥammad b. ʿAbd al-Raḥmān al-Sakhāwī (d. 902/1496, see II, 34), Berl. 10125.—d. *al-Minhāj al-sawī fī tarjamat al-imām al-N.*, by al-Suyūṭī, Berl. 10126, Gotha 1847, Tüb. 19, Esc.^{2} 1749.

1. *Minhāj al-ṭālibīn*, completed in 669/1270, additionally Ambr. B. 106 (RSO IV, 1020), Cambr. 1124, Haupt 137–9, Pet. Ros. 17, AMK 944, Cairo^2 I, 541, Dam. ʿUm. 39,6/15, 49,346, Pesh. 625, Bank. Hdl. 705, Āṣaf. II, 1146,5, Būhār 171/2, Bat. 131, xi, b, 134, suppl. 374/8, print. also C. 1314, Mecca 1306, see Heffening, *Isl* XXII, 179ff.—Commentaries: 2. read: al-Zankalūnī.—3. *al-Ib(ti)hāj fī sharḥ al-M.* by Taqī al-Dīn al-Subkī (d. 756/1355, see II, 86), completed by his son Bahā' al-Dīn (d. 773/1371) up to just before the *Kitāb al-ṭalāq*, Gotha 964,2, Cairo^2 I, 495, Dam. ʿUm. 39,16/7, 41,83, print. C. 1927.—4. *al-Nukat* or *al-Sirāj fī nukat al-M.*, additionally Berl. 4524, Brill–H.^{2} 880,2, by Ibn al-Naqīb (d. 764/1362).—5. Jamāl al-Dīn ʿAbd al-Raḥīm b. al-Ḥasan al-Asnawī (d. 772/1370, see II, 90), additionally Dam. ʿUm. 41,84/7.—6. Shihāb al-Dīn Abu 'l-ʿAbbās Aḥmad b. Ḥamdān al-Adhraʿī (d. 783/1381, see II, 90): a. *Qūt al-muḥtāj* also Cairo^2 I, 533, Dam. ʿUm. 40,32/41, Mosul 70,89.—b. *Ghunyat al-muḥtāj* also Dam. ʿUm. 41,88/9.—7. *Tawḍīḥ al-M.* by Badr al-Dīn Muḥammad b. Bahādur al-Zarkashī (d. 794/1392, see II, 91), additionally Sulaim. 507, Dam. ʿUm. 41,68, Mosul 81,30.—8. ʿĪsā b. ʿUthmān al-Ghazzī Sharaf al-Dīn (d. 799/1396, Wüst. *Ac.* 75), also Dam. ʿUm. 41,87.—9. *Taṣḥīḥ al-muḥtāj*, by ʿUmar al-Bulqīnī (d. 805/1402, see II, 93), also Dam. ʿUm. 41,69/71.—10. ʿUmar b. ʿAlī b. al-Mulaqqin (d. 904/1401, see II, 93): a. *ʿUmdat al-muḥtāj*, additionally Dam. ʿUm. 42,91/5, Mosul 182/3.—b. *al-Ishārāt etc.*, additionally Leipz. 380.—c. *Tuḥfat al-muḥtāj ilā adillat al-M.* (*Mukhtaṣar aḥādīth al-aḥkām*) Cairo^2 I, 95.—d. *ʿUjālat al-muḥtāj* Berl. 4531/5, Tüb. 116, Brill–H.^{2} 878, Br. Mus. 255, Cairo^1 III,
681 244, Dam. ʿUm. | 41,65/7, Rāmpūr I, 214,317/8, II, 360, 662.—11. *al-Najm al-wahhāj*, by Muḥammad b. Mūsā al-Damīrī (d. 808/1405, see II, 138), additionally Br. Mus. Or. 5877, 5972, 5825 (DL 25), Cairo^2 I, 544, Dam. ʿUm. 41,72/8, Mosul 81,31, 114,212, 200,213, 220,152, Āṣaf. I, 1164.—11a. *Rumūz al-kunūz, naẓm masā'il al-M.*, by the same, Dam. ʿUm. 42,113/4.—15. Jalāl al-Dīn Muḥammad b. Aḥmad al-Maḥallī (d. 864/1459,see II, 114), additionally Br. Mus. Or. 5941 (DL 26), Cambr. Suppl. 1273, Cairo^2 I, 536, Dam. ʿUm. 40,42 8, Mosul 90,60, 112,175, 192,217, Āṣaf. II, 1158,102, Bat. Suppl. 590/1, print. C. 1283.—Glosses by al-Qalyūbī and Shihāb al-Dīn b. ʿAmīra al-Burullusī (ca. 950/1543), Br. Mus. Or. 5917 (DL 26), Rāmpūr I, 186,144/6, Āṣaf. II. 1158,54, Bat. Suppl. 392, print. C. 1306, '18, '27, Mecca 1306.—16. Muḥammad b. Abī Bakr b. Qādī Shuhba (d. 874/1469, see II, 30): a. *Irshād al-muḥtāj* Mosul 76,76.—b. shorter: *Bidāyat al-muḥtāj* Hamb. 65, Br. Mus. 256, cf. 769a, Suppl. 313.—18. *Fatḥ al-wahhāb* by Zakariyyā' al-Anṣārī (d. 926/1530,

see II, 99) Princ. 262, Jer. Khāl. 26,11, print. C. 1315, on which glosses by ʿAlī al-Ḥalabī (d. 1044/1634, see II, 307) in Paris 1015/6, and by Nūr al-Dīn al-Ziyādī (d. 1024/1615, Muḥ. III, 195) in Br. Mus. Or. 7514 (DL 26).—19. *Tuḥfat al-muḥtāj* by Aḥmad b. Muḥammad b. Ḥajar al-Haytamī (d. 973/1565, see II, 387), additionally Pet. AMK 944, Munich 363, Paris 1011, 4546, Cairo[1] III, 204, Dam. ʿUm. 39,29/21, Mosul 261,159, Rāmpūr I, 177,95/100. Āṣaf. II, 1150,113/4, Bat. Suppl. 379/82, print. C. 1282, 1290, in the margin of al-Shāfiʿī's *Kitāb al-umm*, C. 1321.—Glosses: a. Aḥmad b. al-Qāsim al-ʿUbādī (d. 994/1586, see II, 320) Br. Mus. Or. 5940, 6981 (DL 26), Dam. ʿUm. 40,51/60, Āṣaf. II, 1152,10, Bat. Suppl. 383, on which superglosses by Manṣūr Sibṭ Nāṣir al-Dīn al-Ṭablāwī (d. 1014/1606, see II, 321), Bat. Suppl. 373.—b. ʿAbd al-Ḥamīd al-Shirwānī, printed in 10 *juzʾ*, C. 1304, 1315.—20. *Ghāyat* (*Nihāyat*) *al-muḥtāj* by Zayn al-Dīn Muḥammad b. Aḥmad b. Ḥamza al-Ramlī (d. 1004/1595, see II, 321), composed in 973/1565, additionally Berl. Qu. 1169, Paris 6453,2, Br. Mus. Or. 6321, 5920, 6332 (DL 25), Cairo[1] III, 287, [2]I, 545, Dam. ʿUm. 42,96/100, Jer. Khāl. 26,8/10, Bat. Suppl. 385, print. C. 1286, 1304, Būlāq 1292.—Glosses: a. ʿAlī al-Shabramallisī (d. 1087/1676, see II, 322), Dam. ʿUm. 42,112, Bat. Suppl. 386, print. C. 1304, on which are superglosses by ʿAbd al-Raḥmān al-Suwaydī (d. 1200/1786, see II, 374) in *Irwāʾ al-muḥtasī min kuʾūs al-S.*, *RAAD* VIII, 450.—b. Aḥmad b. ʿAbd al-Razzāq al-Rashīdī (d. 1096/1685, see II, 370), Būlāq 1287, 1292, C. 1304. Since the sixteenth century the *Tuḥfa* of Ibn Ḥajar and the *Nihāya* of al-Ramlī have been regarded as the main sources of law for the Shāfiʿī *madhhab*; see Snouck-Hurgronje, *Recht in Nederl.-Indie* LXIII, 726/8, *ZDMG*, LIII, 142, Juynboll, *Handb.* 37.—21. *Mughni ʾl-muḥtāj*, by Muḥammad b. al-Khaṭīb al-Shirbīnī (d. 977/1569, see II, 330), additionallly Berl. Fol. 3094, Br. Mus. Or. 6323 (DL 26), Cairo[2] I, 539, Mosul 91,64, print. also C. 1308, 1329.—23. Muḥammad b. Fakhr al-Dīn al-Abbār al-Māridīnī, composed in Aleppo in 865–70/1460–5, additionally Mosul 1197,110.—24. Anon., additionally Gotha 963, *Hādi ʾl-muḥtāj* Bat. Suppl. 387/8.—25. *Ibtihāj al-muḥtāj lintihāj al-M.*, by Muḥammad b. Muḥammad Raḍī al-Dīn al-Ghazzī, Cairo[2] I, 495.—26. al-Sayyid al-ʿIzzī, Mosul 112,176.—27. *Surūr al-rāghibīn*, by Aḥmad b. Muḥammad al-Dimyāṭī (d. 1117/1705, see II, 327), Mosul 111,161.—28. *Kathīr al-ibtihāj fī farāʾiḍ* | *al-M.*, by Shams al-Dīn Muḥammad al-Kafarsūsī, Cairo[2] I, 561.—29. *al-Ghayth* 682
al-fāʾiḍ fī ʿulūm al-farāʾiḍ on the law of inheritance in the *M.* by ʿAbd al-Wahhāb b. ʿUmar b. Ḥusayn al-Ḥasanī, Cairo[2] I, 559.—30. *Khātim al-M.*, on the *Khātima* by ʿAlī b. ʿAbdallāh al-Samhūdī (d. 911/1505, see II, 173), Esc.[2]. 1798,15.—31. Muḥammad b. Aḥmad al-Rūmī, Mosul 112,177.—Abbreviations: 2. *Manhaj al-ṭullāb*, by Zakariyyāʾ al-Anṣārī (d. 926/1520, see II, 99), additionally Haupt 75, Cambr. Suppl. 1273, Cairo[1] III, 19, [2]I, 547, Sbath 629, Āṣaf. II, 1160,49, Bat. Suppl. 394, print. Būlāq 1285.—Commentaries: a. Self-commentary *Fatḥ al-wahhāb*

read: Gotha 973/5, further Hamb. 66, Br. Mus. 257, Or. 5938 (DL 24), Paris 5785, Manch. 192, Dam. ʿUm. 42,116, print. also Būlāq 1294, together with the *Minhāj*, C. 1305, ʾ8, ʾ29.—Glosses: *α.* ʿAlī b. Ibrāhīm al-Ḥalabī (d. 1044/1624, see II, 307), Bat. Suppl. 406/7—*β.* Ibrāhīm b. Muḥammad al-Birmawī (d. 1106/1694, see II, 322), ibid. 409.—*γ.* Sulaymān b. ʿUmar b. Manṣūr al-ʿUjaylī al-Jamal (d. 1204/1789), Cairo^{2} I, 532, Bat. Suppl. 405.—*δ.* Sulaymān al-Bajīramī (d. 1221/1806), Āṣaf. II, 1148,50/2, Bat. Suppl. 409/12, print. also Būlāq 1286, 1292, 1309.—*ε.* ʿAṭiyya al-Ujhūrī (d. 1190/1776, see II, 328), Bat. Suppl. 403.—*ζ.* Ḥasan Čelebī Muḥammad Shāh, Āṣaf. II, 1152,53, Rāmpūr I, 234.—*η.* Muḥammad b. Aḥmad al-Shawbarī (d. 1069/1158, see II, 321), also Bat. Suppl. 404.—b. *Mughni ʾl-rāghibīn fī M. al-ṭ.* by Muḥammad b. ʿAbdallāh b. Qādī ʿIjlawn, Cairo^{2} I, 539.—c. *al-Fatḥ al-abhaj* by Fatḥallāh b. ʿUmar b. Muḥammad al-Amīn al-Āmidī al-Māridīnī, twelfth century, Brill–H.^{1} 470, ^{2}896.—d. Anon. *Nahj al-ṭullāb*, on which glosses are in *Itḥāf al-rāghibīn* by Muḥammad al-Jawharī al-Khālidī, composed in 1198/1784, Paris 1049.

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II. *Kitāb al-daqāʾiq*, additionally Berl. 4242/3, Ambr. C 33, ii (*RSO* VII, 59), Dam. ʿUm. 41,80, Rāmpūr II, 319,632, Bat. Suppl. 384.

III. *Kitāb* (*al-maʾthūrāt wa*) *ʿuyūn al-masāʾil al-muhimmāt*, additionally Leipz. 851, 1, Paris 5054, Br. Mus. Or. 5933 (DL 24), print. C. 1352 (*Fatāwa ʾl-imām al-N. al-musammāt bil-masāʾil al-maʾthūra*).

IV. *Taṣḥīḥ al-Tanbīh*, printed in the margin of the *Tanbīh*, C. 1329, glosses by Tāj al-Dīn al-Subkī (II, 89) *Tawshīḥ al-T.* (see II, 89, 3), Br. Mus. Or. 5511, 6308 (DL 29).

V. *al-Taḥrīr fī sharḥ alfāẓ al-Tanbīh*, additionally Heid. *ZS* X, 101, Br. Mus. 254, Cairo^{1} III, 111, 202, Dam. ʿUm. 47,251/2, 50,302, Āṣaf. II, 1156,62.—Commentaries and glosses: *α.* Zakariyyāʾ al-Anṣārī (II, 99), Dam. ʿUm. 47,253/5.—*β.* ʿAbd al-Raʾūf al-Munāwī (II, 306), ibid. 256.—*γ.* Khiḍr al-Shawbarī (see above), ibid. 259, 263/4.—*δ.* Ḥasan al-Madābighī (II, 328), ibid. 260.—*ε.* Aḥmad al-Qalyūbī (II, 364), ibid. 262.

VI. = *al-Uṣūl wal-ḍawābiṭ* Br. Mus. Or. 7469,2 (DL 29).

VII. *Rawḍat al-ṭālibīn*, see below, p. 424, 50c.

VIII. *Khulāṣat al-aḥkām etc.* Cairo^{2} I, 114.

IX. *Kitāb al-arbaʿīn*, excise: Paris 386, additionally Leipz. 325, Ambr. A. 32 (*RSO* II, 34), Br. Mus. Or. 5692 (DL 16), Brill–H.^{1}. 399, 400, ^{2}748, 750,1, Upps. II, 237,2, Flor. Ricc. 30,3, Vat. V. 529,2, 1444, Cairo^{2} I, 87, Rabat 530,4, Mashh. IV,

11,32, Bank V, 275/7, Bat. Suppl. 93, Rāmpūr II, 109,145, print. | C. 1278, 1300 (with a *ḥāshiya* by ʿAbd al-Majīd al-Sharnūbī), St Petersburg 1316, with a Hindustani translation Delhi 1895, with a Turkish translation *Qyrq ḥadīth*, Istanbul 1341/2, Persian translation by Jāmī (II, 207), Br. Mus. Pers. p. 17, 828, Vat. V. 371, Paris 6049, 6063, Edwards, *Pers. Books in the Br. Mus*. 27, Ellis I, 786.—Commentaries: 1. Self-commentary, additionally Cairo^2 I, 125, Bank. V, 1, 278,2, 461,2.—2. Aḥmad b. Faraḥ al-Ishbīlī (d. 699/1299, see p. 372), additionally Paris 6498,2 (see 1.).—4. *al-Manhaj al-mubīn*, by ʿUmar b. ʿAlī b. al-Fākihānī (d. 731/1331, see II, 22), composed in 725/1325, additionally Brill–H.^{1} 398, 401,2, ^{2}749, 751,2, Tunis Zayt. II, 205, Dahdāh 55, Cairo^2 I, 153.—6. *Jāmiʿ al-ʿulūm wal-ḥikam*, with an extra eight *ḥadīth*, by ʿAbd al-Raḥmān b. Aḥmad b. Rajab al-Baghdādī (d. 795/1393, see II, 107), AS 571, Šehīd ʿA. 473, Cairo^2 I, 105, Tunis Zayt. II, 112, print. Amritsar 1897.—7. Asʿad b. Masʿūd Ẓahīr al-ʿUmarī, completed in 812/1409, Tunis 1299.—8. ʿIzz al-Dīn b. Jamāʿa (d. 819/1416, see II, 94), Cairo^2 I, 94.—8a. *Īḍāḥ al-kalimāt al-nūrāniyya*, by Ibrāhīm b. Aḥmad al-Ḥanafī (d. 851/1447), Ambr. B. 69, i (*RSO* IV, 1026).—9. Zakariyyāʾ al-Anṣārī (II, 99), Cairo^2 I, 125, Pesh. 336.—11. *al-Fatḥ al-mubīn* by Aḥmad b. Ḥajar al-Haytamī (II, 387), additionally Tüb. 236, Haupt 37, Brill–H.^{1} 401, ^{2}751,1, Pet. AM Buch. 76, Tunis Zayt. II, 170/2, Mosul 29,98, Rāmpūr I, 102,284 (wrongly attributed to Ibn Ḥajar al-ʿAsqalānī), Bank. Hdl. 375, Āṣaf. I, 634,567, 654,258, As. Soc. Beng. 9, Būhār 46, Bat. Suppl. 97, print. C. 1307 (with glosses by Aḥmad al-Madābighī in the margin), 1317, 1322.—Glosses by Muḥammad b. Aḥmad al-Shawbarī, Brill–H.^{1} 625, ^{2}1163,8.—Abstract by Ḍiyāʾ al-Dīn Yūsuf b. ʿAbdallāh al-ʿUmarī al-Mawṣilī, completed in 1240/1825, autograph Mosul 190,46 (cf. ibid. 274, 46,7).—12. *al-Majālis al-saniyya fi ʾl-kalām ʿala ʾl-A. al-ḥ. al-N.*, by Aḥmad b. Ḥijāzī al-Fashnī, completed in 978/1570, additionally Ambr. NF 443, 1, Vat. V. 1239, Cairo^2 I, 143, Āṣaf. I, 664,306, Bat. Suppl. 99, Būlāq 1292, C. 1278, 1299, 1302, 1305.—13. *al-Jawāhīr al-bahiyya*, by Abu ʾl-Faḍl Muḥammad Walī al-Dīn al-Shabshīrī, additionally Brill–H.^{1} 403, ^{2}753, Tunis Zayt. II, 117, Cairo^2 I, 110, Āṣaf. I, 622,381. Glosses in *al-Ghurar al-marḍiyya*, by Khalīl b. Shams al-Dīn b. Muḥammad b. Zahrān al-Khaḍrī, Cairo^2 I, 192.—14. *al-Mubīn al-muʿīn*, by al-Qāriʾ al-Harawī (II, 394), additionally Pet. AMK 921, Pesh. 337, print. C. 1328.—15. ʿAbd al-Raʾūf al-Munāwī (d. 1031/1622, see II, 306), additionally Brill–H.^{1} 402, ^{2}752.—16. *al-Futūḥāt al-Wahbiyya* (*ilāhiyya*), by Ibrāhīm b. Mārī al-Shabrakhītī (d. 1106/1694, see II, 318), additionally ʿUm. 1207, Fez Qar. 656, Djelfa, *Bull. Corr. Afr*. 1884, 369,22, Tunis Zayt. II, 172/5, Cairo^2 I, 135, Bank. V, 2, 483, Āṣaf. I, 654,647, Rāmpūr I, 102, 287, print. also C. 1293, 1304 (with 12a. in the margin).—19. *Tuḥfat al-muḥibbīn*, by Muḥammad al-Khayyāṭ al-Sindī al-Madanī (d. 1163/1752), Sbath 1300, Bank. V, 1, 277/86, 2, 461, 1.—22. Ibn Kamāl

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Pāshā (d. 940/1533, see II, 449), Pet. AMK 921.—23. Saʿd al-Dīn al-Taftāzānī (II, 215), al-Birkawī (II, 440), and Muḥammad al-Āqkirmānī (ca. 1160/1747, see II, 454), print. Tunis 1295, Istanbul 1316, 1323.—24. Ibn Daqīq al-ʿĪd (II, 63), C. n.d.—25. *Lubāb al-ṭālibīn* by Aḥmad b. Muḥammad al-Suḥaymī al-Ḥasanī (d. 1178/1764, see II, 328), Bat. Suppl. 98.—26. *Minhāj al-sālikīn*, by Aḥmad b. Mūsā b. Khafāja al-Ṣafawī, Cairo² I, 152.—27. ʿAbd al-Hādī b. ʿAbdallāh al-Shatīrī,
684 Rāmpūr II, 112.— | 28. Ibrāhīm b. Jalāl al-Dīn al-Khujandī, Cairo² I, 125.—29. Muḥammad b. Abi 'l-ʿAbbās al-Masʿūdī, ibid.—30. Wajīhallāh b. Mujīballāh b. Muḥammad Mahdī, written in 1212/1797, Āṣaf. I, 634,108.—31. *Minaḥ al-nafaḥāt al-mawlawiyya*, by Abū ʿAbdallāh Muhammad b. Aḥmad Bannīs (d. in Fez, 1213 or 4/1798–1800, al-Kattānī, *Salwa* I, 214), Fez n.d.—32. *ʿArūs al-afrāḥ*, by ʿAbdallāh b. Muḥammad al-Nabrāwī al-Shāfiʿī, thirteenth cent., Cairo² I, 131, Būlāq 1291.—32. *Sharḥ al-aḥādīth al-ʿashara al-rābiʿa*, completed on 3 Shaʿbān 1210/12 February 1796 upon the order of Sultan Sulaymān b. Muḥammad al-ʿAlawī (d. 1238/1822), by the same, together with Aḥmad b. Sūda al-Tāwudī (d. 1235/1820, al-Kattānī, *Salwa* I, 122), Muḥammad b. ʿAbd al-Qādir b. al-ʿArbī b. Shaqrūn (d. 11 Shaʿbān 1219/15 November 1804, ibid. I, 95), Abū ʿAbdallāh Muḥammad al-Ṭayyib b. ʿAbd al-Majīd b. Kirān (d. 14 or 17 Muḥarram 1227/29 January or 1 February 1812, ibid. III, 2, al-Nāṣirī, *al-Istiqṣā'* IV, 149), Rabat 55, print. Fez, 1309.—33. ʿAbd al-Majīd al-Sharnūbī, C. 1300.—34. Anon. also Br. Mus. Suppl. 1232i.—35. Turkish by Ismāʿīl Ḥaqqī (II, 440), Istanbul 1253.

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X. *Riyāḍ al-ṣāliḥīn*, completed in Ramaḍān 670/April 1272, additionally Haupt 195, Brill–H. ¹559, ²1060, Paris 7431, Ambr. A. 24, 63,i (*RSO* II, 19, III, 576), Vat. V. 1396, Pet. AMK 933, AS 1834/6, Fātiḥ 2623, Sulaim. 716/7, Selīm Āġā 163/5, Qiličʿ A. 702, Cairo² I, 121, Dam. ʿUm. 89,99, Tunis Zayt. III, 135,1535, Fez Qar. 597, Aligarh 98,11, Bank. XIV, 893, Rāmpūr I, 84, print. C. 1344, Mecca 1302, 1312.—Commentary *Dalīl al-fāliḥīn*, by Muḥammad ʿAlī b. Muḥammad ʿAllān al-Bakrī al-Ṣiddīqī (d. 1057/1647, see II, 390), additionally Landb.–Br. 380, Brill–H.¹ 560, ²1062/3, Tunis Zayt. II, 126,1578, Qiličʿ A. 704/5, NO 2430/3, Cairo² I, 116, Āṣaf. I, 628,1404, Bat. Suppl. 105. Abstracts: a. ʿAbdallāh b. Ibrāhīm Mīrghanī (II, 386), Brill–H.² 1061.—b. *Tahdhīb al-nufūs fī tartīb al-durūs*, by Yūsuf b. Ismāʿīl al-Nabhānī (II, 494), C. 1329.

XII. *Irshād al-ḥadīth* and *al-Tajrīd wal-taysīr* see p. 611.

XIIa. *Sharḥ ṣaḥīḥ al-Bukhārī* see p. 611.

XIII. *al-Īḍāḥ fi 'l-manāsik* Cairo² I, 500, Pesh. 542, Rāmpūr I, 169,45, Bombay 1291, C. 1282, 1316, *Ḥāshiya* by Ibn Ḥajar al-Haytamī (II, 387), C. 1294, 1323, 1329, 1344.

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XIV. *Tahdhīb al-asmā' wal-lughāt*: a. the transmitters in the *Mukhtaṣar* of al-Muzzanī (d. 264/877, see 305), in the *al-Muhadhdhab* of Ibrāhīm b. ʿAlī al-Shīrāzī (d. 476/1083, p. 669), in the *Tanbīh* by the same, in the *al-Wasīṭ* and *al-Wajīz* by al-Ghazzālī, and in his own *Rawḍa*, additionally Vat. v. 958, Leid. 1092, Brill–H.² 196, ʿĀṭif 2711, Dam. Z. 63 (ʿUm. 71), 46/9, Mosul 201,22 Pesh. 338, print. also C. n.d., 1927.—b. Lexical part, vol. v, Br. Mus. Or. 5947 (DL 53), further ʿĀṭif Ef. 2711 (*MFO* V, 495), Cairo² II, 9, Bank. XV, 648.—Abstracts: a. *Mukhtaṣar* by Muḥammad b. ʿAbd al-Munʿim al-Manfalūṭī, completed in 734/1333, Cairo² II, 26.—b. *Bughyat al-ṭullāb* from the biographical part by Muḥammad b. ʿAbdallāh Naṣīṣ al-Zabīdī al-Ḥanafī, fragm. Br. Mus. Suppl. 1217, i.—c. Anon. *Talkhīṣ laṭīf* Brill–H.² 197.

| XV. *Kitāb al-ishārāt ilā bayān al-asmā' al-mubhamāt* (see p. 564), additionally Leipz. 854, i, Esc.² 1411,2, Faiẓ. 2160, AS 4759, Calc. Ashraf A. 6, 9, Āṣaf. I, 664,132. 685

XVII. *Kitāb al-tibyān fī ādāb ḥamalat al-Qur'ān*, composed between 13 Rabīʿ I and 3 Rabīʿ II, 666/3–23 December 1267, additionally Leipz. 73, Brill–H.¹ 348, ²596, Esc.² 1425, Ambr. A. 197, 219, ii, B. 73 (*RSO* IV, 1026), Vat. v. 1121, Fez Qar. 220, Köpr. 12, ʿUm. 13, Dam. ʿUm. 8,37/9, Cairo² I, 275, Bank. XVIII, 2, 1372, Pet. AMK 925 (*al-T. fī faḍīlat tilāwat al-Q.*), printed in the margin of Aḥmad b. Muḥammad al-Sanūsī, *Manār al-hudā*, Būlāq 1286, C. 1307, abstract Cairo² I, 358.

XVIII. *Bustān al-ʿārifīn*, additionally Cairo² I, 272, C. 1348.

XIX. *Kitāb ḥilyat* (*nuzhat*) *al-abrār wa-shiʿār* (*shaʿā'ir*) *al-akhyār fī talkhīṣ daʿawāt al-adhkār al-mustaḥabba fi 'l-layl wal-nahār* (*muntakhaba min kalām sayyid al-abrār*), (on the title see *ZDMG* LI, 262), rules for religious services and conduct in accordance with the sunna, read: Paris 1177,1, 5117, further Leipz. 194/5, Heid. *ZS* X, 101, Brill–H.¹ 594, ²1101, Bol. 107, Pet. AMK 921, Fez Qar. 570, Tunis Zayt. III, 198,1625, AS 1645/7, 1760/70, Selīm Āġā 464, Sulaim. 210, Cairo² I, 113, Sbath 1134, Dam. Z. 53 (ʿUm. 66), 60, Mashh. VIII, 16, 50, Bank. XIII, 894, Bat. Suppl. 296/7, print. C. 1300, 1312, 1331.—Commentaries: a. *Tuḥfat al-abrār bi-nukat al-adhkār*, by al-Suyūṭī, Brill–H.² 1103.—b. *al-Futūḥāt al-rabbāniyya* by Muḥammad b. ʿAbd al-Raḥmān b. Muḥammad al-Bakrī al-Ṣiddīqī, Rāmpūr I, 354, 237.—Abstracts: a. *Adhkār al-adhkār*, by al-Suyūṭī, Berl. Oct. 3477, Cairo²

I, 263.—b. Anon., Brill–H.[2] 757,2, *al-Adhkār al-muntakhaba min kalām sayyid al-abrār*, C. 1293, 1331 (Maktabat al-ʿArab, Mulḥaq 1923, 37, no. 41), *Laṭāʾif al-adhkār* Selīm. 144.—c. ʿAbd al-Raḥmān b. Muḥammad al-Manīlī al-Miṣrī al-Azharī, composed in 1178/1764 in Aleppo, Leid. 2215 (by the same, *Wird al-futūḥ*, ibid. 2216).—d. *al-Anwār al-muḍīʾa, mukhtaṣar al-Adhkār al-Nawawiyya* by Muḥammad b. ʿAlī Qāsim al-Battajī al-Shāfiʿī, Cairo[2] I, App. 12.

XX. *Kitāb al-qiyām li-ahl al-takrīm wal-iḥtirām* or *al-Tarkhīṣ* (*tarakhkhuṣ fi ʾl-ikrām*) *bil-qiyām li-dhawi ʾl-faḍl wal-maziyya min ahl al-Islām ʿalā jihat al-birr wal-tawqīr wal-iḥtirām lā ʿalā jihat al-riyāʾ wal-iʿẓām*, on whether one should get up in the presence of a distinguished person or not, composed in 665/1266, additionally Tüb. 91, Dam. ʿUm. 52,418, Āṣaf. II, 1730,19,12, print. C. n.d., with different titles, Paris 4577,2, Cairo[1] VII, 320, 563, [2]I, 135.—Abstract by Muḥammad al-Ḥifnī (d. 1181/1767, see II, 323), Brill–H.[1], 768,5.

XXII. *Ḥizb*, additionally Paris 5355, Rom. Ang. 5, printed in al-Juzūlī's *Dalāʾil al-khayrāt*, Madras 1908, 381/96, in Ḥasan b. Aḥmad al-Tūkhī, *Adʿiya*, C. 1293, 114.—Commentaries: 1. *al-Maṭlaʿ al-tāmm al-sawī* by Muṣṭafā b. Kamāl al-Dīn al-Bakrī al-Ṣiddīqī (d. 1162/1749, see II, 348), additionally Brill–H[1]. 593, [2]1104,1, Rāmpūr I, 153,29.—2. Ḥasan al-Madābighī (see II, 328), Brill–H., op. cit., 2.—3. Aḥmad al-Sajāʿī (II, 323), ibid. 3.—4. Muḥammad b. al-Ṭayyib al-Fāsī, ibid., 4, Āṣaf. II, 1726,16.—5. Mustaqīmzāde, ibid. 5.—6. Ḥafīd Sharīfzāde, ibid. 6.—7. Anon., Sbath 859.

686 | XXIV. *al-Mubham ʿalā ḥurūf al-muʿjam*, see p. 564.

XXV. *al-Abkār* (?), Fez Qar. 596.

XXVI. *al-Fatāwī*, arranged by ʿAlī b. Ibrāhīm al-ʿAṭṭār (d. 724/1324, see II, 85), Āṣaf. II, 1060,26,67, Cairo[2] I, 528, print. C. 1352, *Muntakhab* Sbath 860.

XXVII. *Manāsik* (see XIII), Dam. ʿUm. 48,283/4, *al-wusṭā* ibid. Z. 61, 153,1, for women perhaps Esc.[1] 1248,5 (Wüst. 9/13, Heffening, *Isl.* 22, 174).

XXVIII. *Maqāṣid al-imām al-N. fi ʾl-tawḥīd wal-ʿibādāt wa-uṣūl al-taṣawwuf*, Dam. Z. 61, 153,2, print. Beirut 1280, 1324. Commentary *al-Fawāʾid wal-farāʾid* by Muḥammad Amīn al-Suwaydī (II, 498, 7), *RAAD* VIII, 452.

XXIX. *Kitāb al-majmūʿ*, Dam. ʿUm. 48,291.

XXX. *ʿAmal al-yawm wal-layla*, Pesh. 267.

XXXI. *Muntakhab Ṭabaqāt al-Shāfiʿiyya li-Ibn al-Ṣalāḥ* (see p. 612), Medina, *ZDMG* 90, 118.

XXXII. *Risāla fī aḥādīth al-ḥayāʾ*, Rāmpūr I, 83,719.

XXXIII. *Risāla fī maʿāni ʾl-asmāʾ al-ḥusnā*, ibid. 152, 35b.

30a. Al-Qāḍī Abū Bakr Muḥammad b. Aḥmad b. al-ʿAbbās al-Bayḍāwī, d. 615/1286.

Al-Adilla fi 'l-masā'il al-fiqhiyya Āṣaf. II, 1160,115.

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31. Tāj al-Dīn Abū Muḥammad ʿAbd al-Raḥmān b. Ibrāhīm al-Fazārī al-Badrī al-Miṣrī al-Firkāḥ, d. 690/1291.

Subkī, *Ṭab.* V, 60, Ibn Qāḍī Shuhba, Wüst. *Ac.* 81, Ibn al-ʿImād, *ShDh* V, 413.—3. *Sharḥ kitāb al-Tanbīh*, see p. 670.

32. Ghāzī b. al-Wāsiṭī wrote, around 692/1292:

Radd ʿalā ahl al-dhimma, ed. R. Gottheil, *JAOS* XLI (1921), 383/457.

4 *The Ḥanbalīs*

1. Abū Yaʿlā Muḥammad b. al-Ḥusayn b. Muḥammad b. al-Farrāʾ al-Baghdādī was born on 28 Muḥarram 380/27 April 990. He succeeded Ibn Mākūlā as chief *qāḍī* in Baghdad and died on 19 Ramaḍān 458/15 August 1065.

Ibn Abī Yaʿlā, *Ṭab. al-Ḥan.* 377/88, al-Khaṭīb, *Ta'r. Baghd.* II, 256.—3. *Kitāb al-aḥkām al-sulṭāniyya* ʿĀšir I, 407, Dam. Z. 83, 75, 4.—4. *al-Muʿtamad fī uṣūl al-dīn*, abstract Dam. Z. 46 (ʿUm. 62), 45 (see Massignon, *Essai* 268).—5. *Kitāb al-īmān* ibid. 32, 42,1.—6. *Kitāb al-mufradāt* Dam. ʿUm. 53,29/31.—7. *Sharḥ Mukhtaṣar al-Khiraqī* see p. 311.

| 1a. Abū Jaʿfar ʿAbd al-Khāliq b. ʿĪsā b. Aḥmad b. Muḥammad b. al-ʿAbbās al- 687
Hāshimī was born in 411/1020. He first taught in the western part of Baghdad and then in the eastern part, in a mosque in front of the Dār al-Khilāfa. He opposed the teachings of al-Ashʿarī, which the son of al-Qushayrī was the first to publicise in Baghdad, and because of this he was imprisoned for a period. He died on 15 Ṣafar 470/18 September 1077.

Ibn Abī Yaʿlā 393/5. *Ruʾūs al-masāʾil* Dam. ʿUm. 54, 55.

1b. Abu 'l-Khaṭṭāb Maḥfūẓ b. Aḥmad al-Kalwadhānī was born in 432/1040. A student of Abū Yaʿlā, he died in Baghdad in Jumādā II 510/October 1116.

Ibn Abī Yaʿlā, 409/12, Yāqūt, *GW* IV, 302, 7, Ibn al-Athīr, *al-Kāmil* X, 367,6, Ibn al-ʿImād, *ShDh* IV, 27. 1. *Kitāb al-hidāya*, an abstract of *al-Nihāya* by Abu 'l-Faraj

ʿAbd al-Raḥmān b. Razīn, adapted in the *Tajrīd al-ʿināya fī taḥrīr aḥkām al-Nihāya* by Abu ʾl-Ḥasan ʿAlī b. al-ʿAbbās al-Baʿlī al-Ḥanbalī (whose *al-Qawāʿid* is in Cairo² 1, 550), Leipz. 387.—Confession of faith in *kāmil* verse, composed in 505/1111, Berl. 1952, or 501, Leipz. 150, ix, in Abū Yaʿlā 410/2.—3. *al-Intiṣār* Dam. ʿUm. 54,54.—4. *Kitāb fi ʾl-fiqh* ibid. 55,80/2.—5. *Kitāb al-tamhīd fī uṣūl al-fiqh* ibid. 57, 5.

2. Abu ʾl-Wafāʾ ʿAlī b. ʿAqīl b. Muḥammad b. ʿAqīl joined the Muʿtazilīs as a young man, but after suffering persecution for five years he left them. He died on 12 Jumādā I 513/22 August 1119.

Ibn Abī Yaʿlā, 413, Ibn al-Athīr, *Kāmil* a. 513, Goldziher, *ZDMG* 62, 17ff. 1. *Kitāb al-fuṣūl* Cairo² 1, 550.—2. *al-Wāḍiḥ fi ʾl-uṣūl* Brill–H.² 906, Dam. ʿUm. 59, 78/9.—3. *Kitāb al-farq* Rāmpūr 1, 512,119.—4. His *Kitāb al-funūn*, on questions from all the sciences, supposedly consisted of 200 volumes.

2a. Al-Qāḍī Abu ʾl-Ḥusayn Muḥammad b. al-Qāḍī Ayyūb b. ʿAlī, d. 536/1141.

Ṭabaqāt al-Ḥanābila Āṣaf. 1, 782,39.

2b. ʿAwn al-Dīn Abu ʾl-Muẓaffar Yaḥyā b. Muḥammad al-Shaybānī b. Hubayra
688 al-Ḥanbalī, a student of al-Jawālīqī, was the | last vizier of al-Muqtadir and the first of al-Mustanjid. He died in Jumādā I 560/March 1165.

Ibn Khall. 778, Ibn Taghr. (Popper) 111, 115/6. 1. *Kitāb al-ifṣāḥ ʿan maʿāni ʾl-Ṣiḥāḥ* see p. 578.—2. *Kitāb al-ishrāf ʿalā madhāhib al-ashrāf*, the basis for later works on *ikhtilāf* by al-Dimashqī and al-Shaʿrānī, MSS in Schacht 1, 44, 11, 18, 16, additionally Cairo² 1, 497, Fez Qar. 48, Mosul 199, 197,2, Bank. Hdl. 786.—3. *al-Īḍāḥ wal-tabyīn fi ʾkhtilāf al-aʾimma al-mujtahidīn* Cairo² 1, 500.

3. Muwaffaq al-Dīn Abū Muḥammad ʿAbdallāh b. Aḥmad b. Muḥammad b. Qudāma al-Maqdisī was born in 541/1146 in Jammāʿīl, near Nablus. He studied in Damascus and Baghdad, and settled in Damascus after making the pilgrimage in 575/1179. It is there that he composed no. 5. Later he moved to Baghdad, and in 607/1210 he became imām at the al-Muẓaffarī mosque in Damascus. He died there in 620/1223.

Biography by Ḍiyāʾ al-Dīn al-Maqdisī (no. 5), Dam. Z. 29, 9, 1, anon. including the one of his father and his brother, Gotha 1843, Ibn al-ʿImād, *ShDh* V, 88/92 (after Ḍiyāʾ al-Dīn). 1. *Kitāb al-muqniʿ* Tüb. 114, ed. with anon. commentary

by M. Rashīd b. ʿAlī Riḍā, C. 1322/3.—Commentary: a. *al-Sharḥ al-kabīr*, by ʿAbd al-Raḥmān b. Muḥammad b. Qudāma (no. 7) in the appendix to no. 5, C. 1314/8.—b. *al-Shāfī*, by the author himself, Dam. ʿUm. 53,19.—c. *al-Mubdiʿ*, by Isḥāq Mufliḥ al-Maqdisī (whose *Risāla fi ʾl-ʿamal bil-khuṭūṭ* is in Dam. ʿUm. 55,70), ibid. 20/1.—d. *al-Mumtiʿ* by Abu ʾl-Munajjī, ibid. 23.—e. *al-Muṭliʿ ʿalā abwāb al-M.* by Shams al-Dīn Abū Muḥammad b. Abi ʾl-Fatḥ b. Abi ʾl-Faḍl al-Baʿlī al-Ḥanbalī, Cairo², I, 552.—f. Saʿd al-Dīn Masʿūd b. Aḥmad b. Masʿūd b. Zayd al-Ḥārithī, Cairo² I, 550.—g. ʿAbd al-Raḥmān b. Muḥammad b. Aḥmad al-Ḥanbalī, ibid.—Abstract *al-Iqnāʿ li-ṭālib al-intifāʿ* or *Zād al-mustaqniʿ* by Abu ʾl-Najāʾ Mūsā b. Aḥmad al-Muqaddasī al-Khujāwī al-Ṣāliḥī (d. 968/1560, see II, 325), additionally Brill–H.² 907, Cairo¹ III, 293, ²I, 548, Dam. ʿUm. 53,24/5, Āṣaf. II, 1142,5, III, 1764,17.—Commentaries: a. *Kashshāf al-qināʿ* by Manṣūr b. Yūnus al-Bahūtī (d. 1052/1642, see II, 325), Paris 1107, Dam. ʿUm. 53,26/8, Cairo² I, 551 (with the title *al-Mustanqiʿ* ibid. 552), print. C. 1319/20, 4 vols. (in the margin of the *Sharḥ Muntaha ʾl-irādāt*, by the same), with a supercommentary by the author himself entitled *al-Rawḍ al-murbiʿ*, Damascus 1306 (*Mashriq* IV, 879, Jer. Khāl. 27) C. 1325/6 together with *Nayl al-maʾārib* by ʿAbd al-Qādir b. ʿUmar al-Taghlibī.—b. *Kifāyat al-mustaqniʿ fi adillat al-Muqniʿ* by Yūsuf b. Muḥammad al-Makkī al-Ḥanbalī, Cairo² I, 551.—Based on the *Muqniʿ* and the *Tanqīḥ* by ʿAlāʾ al-Dīn ʿAlī b. Sulaymān al-Saʿdī, Taqī al-Dīn Abu ʾl-Baqāʾ Muḥammad b. Aḥmad Shihāb al-Dīn b. al-Najjār al-Futūḥī (II, 325) wrote: *Muntaha ʾl-iradāt bi-jamʿ al-Muqniʿ maʿa ʾl-Tanqīḥ wal-Ziyādāt* Cairo² I, 552, printed with the commentary by Bahūtī in the margin of the *Kashshāf*.—2. *Kitāb al-mīzān fī uṣūl | al-fiqh*, additionally Dāmādzāde 719.—2a. *al-Mughnī fi ʾl-uṣūl* ḤKh V, 689
652,12479, Dam. ʿUm. 54,33/9 (including vol. 12), 59,77.—3. *al-Kāfī fi ʾl-furūʿ*, additionally Brill–H.² 904, Sulaim. 584, Dam. ʿUm. 54,51/3, Cairo² I, 555.—4. *Rawḍ al-nāẓir wa-jannat al-munāẓir* Dam. ʿUm. 59,80/1, with a commentary, *Nuzhat al-khāṭir al-ʿāṭir* by ʿAbd al-Qādir Badrān al-Dūmī al-Dimashqī, print. C. 1342, abstract by Sulaymān b. ʿAbd al-Qawī al-Ṭawfī (d. 716/1316, see II, 108) with a commentary by ʿAlāʾ al-Dīn ʿAlī b. Muḥammad b. ʿAbdallāh al-Kinānī al-ʿAsqalānī, *Shaqāʾiq al-rawḍ al-naḍir*, Tüb. 106.—5. See p. 311d.—6. *Juzʾ fī dhamm al-waswās wa-ahlihi*, additionally Paris 4807,3, with the title *Risāla fī dafʿ wasāwis al-shayṭān* Rāmpūr I, 198,217, printed as *Dhamm al-muwaswisīn wa-taḥdhīr min al-waswās* C. 1342, 1350.—7. *Kitāb al-tawwābīn*, additionally Berl. 8940 (fragm.), 8791 (with the title *al-Muntaqā min thamarāt awrāq Kitāb akhbār al-t.* Leid. 1074), Āṣaf. II, 159,611, Bank. XIII, 887, a revised edition of a work by Aḥmad b. Abi ʾl-Riḍā ʿAbd al-Raḥmān al-Muqaddasī, ca. 445/1055.—9. *Lumʿat al-iʿtiqād* Berl. 413, Leipz. 150, viii, print. in *Majmūʿ*, C. 1340, 28/54.—10. *Kitāb al-riqqa* (*wal-bukāʾ*) *fī akhbār al-ṣāliḥīn* Cairo² V, 203, Dam. Z. 37,123.—11. *Kitāb minhāj al-qāṣidīn fī faḍl al-khulafāʾ al-rāshidīn* Leipz. 650 (supposedly

written in 674/1275, and thus by his nephew ʿAbd al-Raḥmān no. 7?).—12. *Kitāb ghāyat al-kamāl etc.*, additionally Berl. Fol. 4192 (without the proverbs), ʿĀšir I, 593, ʿA. Amīrī ʿAr. 2413, Cairo² V, 122, Mosul 191,6,7, the proverbs separately in Leid. 396.—13. *Kitāb al-mutaḥābbīn fi ʾllāh taʿālā* Cairo² I, 138.—14. *Dhamm mā ʿalayhi maʿāni ʾl-taṣawwuf min al-ghinā wal-raqṣ*, ed. M. Ḥāmid al-Faqqī in *Min dafāʾin al-kunūz* C. 1349, no. 2 = (?) Dam. Z. 47, 52,8.—15. *Qunʿat al-arīb fī tafsīr al-gharīb* Cairo² II, 26.—16. *al-Istibṣār fī ansāb al-anṣār* (author?) ibid. V, 22.—17. *Waṣiyya*, Dam. ʿUm. 55,69, Bank. XIII, 858.—18. *Fiqh al-imām A.* vol. V. Dam. ʿUm. 53,8.—19. *Dhamm al-taʾwīl* As. Soc. Beng.. List of Mss. acquired 1903/7, no. 405, 795.—20. *Tuḥfat al-aḥbāb fī bayān ḥukm al-adhnāb* Paris 4697 (a treatise on comets?).—21. A dispute with the *ahl al-bidaʿ* on the Qurʾān, Dam. Z. 37, 116,3.—22. *Risāla fī l madhāhib al-arbaʿa* Dam. Z. 55,69.—23. *al-Radd ʿalā b. ʿAqīl* Āṣaf. II, 1720, 13, 7.—24. *Munāẓara bayna ʾl-Ḥanābila wal-Shāfiʿiyya* Landb–Br. 151.

3a. Muʿaẓẓam al-Dīn ʿAbdallāh b. Hibatallāh al-Sāmarrī, who died in 545/1150.

Kitāb al-furūq, Leipz. 389, vol. I, Dam. ʿUm. 54,56.

3b. His son (?) Abū ʿAbdallāh Muḥammad b. ʿAbdallāh al-Sāmarrī al-Ḥanbalī b. Abī Sanīna died in 616/1219.

Kitāb al-mustawʿab ḤKh VI, 527, Rāmpūr I, 250,550/1, see *Proc. As. Soc. Beng.* NS II, XIII (which gives 693 as the death year), *Tadhk. al-naw*. 61.

690 | 3c. Abū ʿAbdallāh Muḥammad b. al-ʿAmmār al-Baghdādī al-Ḥanbalī dedicated to the caliph al-Nāṣir li-Dīn Allāh (r. 575–622/1180–1225):

Kitāb al-futuwwa, Tüb. 184, c.f. H. Thorning, *Beitr. z. Kenntnis des isl. Vereinswesens*, Berlin 1913, 45ff.

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4. Shams al-Dīn Muḥammad b. Ibrāhīm b. ʿAbd al-Wāḥid b. ʿAlī b. Abī al-Surūr al-Maqdisī, ca. 630/1232.

2. *ʿUyūn al-akhbār*, a universal history, Br. Mus. Or. 5633 (DL 33).

5. Ḍiyāʾ al-Dīn b. ʿAbd al-Wāḥid al-Maqdisī, d. 643/1245.

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Al-Dhahabī, *Tadhk. al-ḥuff.* IV, 190/2, Ibn al-ʿImād, *ShDh* V, 224/6. 3. *Aḥkām al-ṣibā* Cairo² I, 184.—4. *Kitāb al-nahy ʿan sabb al-aṣḥāb wa-mā fīhi min al-ithm wal-ʿiqāb* Dam. ʿUm. Majm. 101 (Z. 36), see Massignon, *Textes* 220, n. 1.—5. *Juzʾ fī man laqiyahu min aṣḥāb Ḥasan al-Baṣrī = Akhbār Ḥ.*, ibid. Majm. 55.—6. *Faḍāʾil al-Shām* vol. II, about Jerusalem only, Dam. Z. 34 (ʿUm. 29), Majm. 48, see Horovitz, *MSOS* X, 31, Massignon, loc. cit.—7. *al-Musalsalāt* Dam. ʿUm. 28,10.—8. *al-ʿAwālī* ibid. 16.—9. *al-Muntaqā min al-masmūʿāt* ibid. 20, 25,344.—10. *al-Mukhtāra* ibid. 24,33, 31,86.—11. *Awhām al-mashāyikh al-nubl* ibid. 30,68.—12. *Ṣifat al-janna* abstract Vat. V. 1459,5.—13. *al-Arbaʿūna ḥadīthan ʿani ʾl-mashāyikh al-ʿishrīn ʿani ʾl-aṣḥāb al-arbaʿīn* Landb.–Br. 177.—14. *Fawāʾid al-muntaqāt al-ʿawālim* ibid. 183.

6. Majd al-Dīn Abu ʾl-Barakāt ʿAbd al-Salām b. ʿAbdallāh b. Taymiyya al-Ḥarrānī, the grandfather of the famous Ḥanbalī (II, 100ff.), d. 652/1245.

Ibn Ḥabīb, *MO* VII, 52/3, Ibn al-ʿImād, *ShDh* V, 257. 1. *Uṣūl al-fiqh* Cairo² I, 392.—2. *Kitāb al-muḥarrar*, additionally Paris 6003. Commentary *al-Nukat wal-fawāʾid al-saniyya ʿalā mushkilāt al-M.* by Shams al-Dīn Abū ʿAbdallāh Muḥammad b. Mufliḥ al-Ḥanbalī (II, 107), Cairo I, 552.—3. *Kitāb al-muntaqā fi ʾl-aḥkām*, an abstract of his *al-Aḥkām al-kubrā*, additionally Berl. Oct. 1493, Leipz. 324 (fragm.), Cairo² I, 551, Bank. V, 2, 328/9, print. Ind. 1297, Delhi 1332, C. 1933.—Commentary by Muḥammad b. Aḥmad al-Shawkānī (d. 1250/1834, see II, 485), *Nayl al-awṭār* Āṣaf. I, 1680, Bank. V, 2, 330/4, print. Būlāq 1297.—5. *al-Muntaqā min akhbār al-Muṣṭafā* Āṣaf. I, 676,411, print. Ind. 1296.—6. *al-Makhzan fi ʾl-fiqh* Paris 6003.

| 7. Shams al-Dīn Abu ʾl-Faraj ʿAbd al-Raḥmān b. Abī ʿUmar Muḥammad b. Aḥmad b. Qudāma al-Maqdisī, d. 682/1283. 691

Ibn al-ʿImād, *ShDh* V, 376/9. 1. *Tashīl al-maṭlab etc.* Cairo² I, 548.—2. *al-Sharḥ al-kabīr*, see no. 3, 1.—3. Ibid. 11.—4. *Waṣiyya* Dam. Z. 47, 52,1 (= 3, 17?).—5. On the music and dancing of the Sufis, Dam. Z. 47, 52,8 (= 3, 14?).

8. Najm al-Dīn Aḥmad b. Ḥamdān al-Ḥarrānī, d. 695/1296.

Al-Riʿāya fī furūʿ al-Ḥanbaliyya, ḤKh III, 472,6481, Dam. ʿUm. 55,66 (vol. 3).

4a *The Khārijīs and Ibāḍīs*

Z. Smogorzewski, *Zrodla Abadyskie do historije islamu, Aperçu general des écrits Abadites*, Lvov 1926, see *Rocznik Or.* v, 45/57.

M. and E. Gouvion, *Le Kharéjisme, monographie du Mzab*, Casablanca 1926.

The Berber Ibn ʿIkrima, a *mawlā* of Ibn ʿAbbās, is said to have introduced the teachings of the Khārijis—according to the *madhhab* of the Ṣufriyya that is, as Ibāḍism came later—to Africa. Towards the end of his life he was persecuted for his teachings in Medina, where he died in 107/725.

Ibn Ḥajar, *Tahdhīb* VII, 263/73.

The main centres of Ibāḍism were at first Oman and its colonies in Zanzibar, in North Africa, Jabal Mūsā and the Banū Mzāb. Then, from the third century of the Hijra onwards, this was extended to Sadrāta, Warghla, and the island of Jerba, with isolated areas in Tunis and Constantine as well.

1. Al-Rabīʿ b. Ḥabīb b. ʿUmar (ʿAmr?) al-Azdī al-Farahīdī al-Baṣrī al-ʿIbādī.

See p. 259, *ṗ. al-Jāmiʿ al-ṣaḥīḥ, 4 juz'*, C. 1349, *Ḥāshiya* by ʿAbdallāh al-Sālimī, 2 vols., C. 1326, see no. 3.

692 | 2. Abū Zakariyyā Yaḥyā b. al-Khayr b. Abi 'l-Khayr al-Janawūnī of Jabal Nafūsa studied in the mosque of Ibnayn under Sulaymān b. Abī Hārūn.

Al-Shammākhī, *Siyar* 1355ff. (without dates), Masqueray, *Chronique d'Abou Zakariya* 32, 60, 92, 111, A. de Motylinski *EI* I, 124. 1. *Kitāb al-waḍʿ fi 'l-furūʿ* with a *ḥāshiya* by Abū Sitta al-Qaṣabī, C. (al-Bārūniyya) 1305, *Kitāb al-nikāḥ wal-ṭalāq*, an autograph with marginal glosses by the author C. n.d., both part of a larger work, see Motylinski, *Les livres de la secte abadhite*, p. 12, *Le Djebel Nefousa* 89 n. 1. R. Basset, *Les sanctuaires du Dj. N.*, Paris 1899, p. 62, *Les mss. des Zaouias d'Ain Madhi et de Temacin*, Algiers 1885, p. 36.

3. Abū Yaʿqūb Yūsuf b. Ibrāhīm b. Mayyād al-Sadrātī al-Waghalānī died in Warghla in 570/1174, having forced the subjugation of his fellow-believers to the Almohads.

Al-Shammākhī 443/5, Motylinski, *Bull. corr. afr.* 1885, p. 27, 72, *Recueil de mém. et de textes publ. à l'honneur du XIV*ème *congr. des or.*, Algiers 1905, 541ff. 1. *al-Dalīl li-ahl al-ʿuqūl li-bāghi 'l-sabīl bi-mā al-dalīl li-taḥqīq madhhab al-ḥaqq*

bil-burhān wal-ṣidq, smaller essays on contemporary issues in *fiqh*, Br. Mus. Or. 6564 (DL 6), lith. in 3 vols. C. 1306.—2. *Kitāb tartīb Musnad al-Rabīʿ b. Ḥabīb b. ʿAmr al-Farāhīdī al-Baṣrī* (no. 1), with a *ḥāshiya* by Abū ʿAbdallāh Muḥammad b. ʿUmar al-Maghribī, Zanzibar 1304, with a *ḥāshiya* by ʿAbdallāh b. Ḥumayd al-Sālimī, C. 1326.

4. Abū Naṣr Fatḥ b. Nūḥ al-Malūshāʾī flourished around the turn of the sixth/seventh century.

1. *al-Qaṣīda al-nūniyya*, with the commentary *Sharḥ ʿala ʾl-Q. al-n. al-musammā bil-Nūr* or *al-Asrār al-nūrāniyya ʿala ʾl-Manẓūma al-nūniyya* by ʿAbd al-ʿAzīz b. Ibrāhīm al-Muṣʿabī (d. 1223/1808, see *EI* I, 35, here II, 408), print. C. 1306.—2. *Kitāb al-nayl wa-shifāʾ al-ʿalīl* with a commentary by Muḥammad b. Yūsuf Aṭfīsh, C. (al-Bārūniyya) n.d.—3. Motylinskī, *L'ʿaqīda des Abadhides, texte et trad.*, RMT 1905.

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5 *The Ẓāhirīs and Almohads*

1. Abū Muḥammad ʿAlī b. Aḥmad b. Saʿīd b. Ḥazm was born in Munyat al-Mughīra, a suburb on the eastern side of Córdoba, on 30 Ramaḍān 383/18 November 993. He was the son of a vizier | and came from a Gothic or Celto- 693
Roman family of Manta Lishām, in the Niebla district. He spent his youth on the estate of his father. His great talent for poetry expressed itself in those days in an outpouring of love poems, and love was also the theme of his first prose work, the *Ṭawq al-ḥamāma*, which he wrote around 418/1027 in Játiva, to where he had moved in Muḥarram 404/July 1013 after the Berbers had ransacked the palace of his family in Córdoba. When the ruler of this city, Khayrān, overthrew the Umayyad Sulaymān in Muḥarram of 407/June 1016, Ibn Ḥazm was suspected of harbouring sympathies for the latter, so he was imprisoned for a time, and then banished. He served the caliph of Valencia, ʿAbd al-Raḥmān IV al-Murtaḍā, for a time as vizier, but was taken prisoner in the battle of Granada. After that, he returned to Córdoba in Shawwāl 409/February 1019. In Ramaḍān 414/December 1023 he became the vizier of ʿAbd al-Raḥmān V al-Mustaẓhir, but after the latter was murdered after only seven weeks in power Ibn Ḥazm was thrown into jail. In 418/1027 he was in Játiva again. And even though he apparently also served Hishām al-Muʿtadd (r. 418–22/1027–31) as vizier, he must have retired from political life shortly after taking up the role in order to devote himself entirely to scholarship. His independent judgement was not content with the blind *taqlīd* of the Mālikī school, in whose ideas he had gained his first

training in *fiqh*. Thus, he joined the Shāfiʿīs, who enjoyed favorable treatment from ʿAbd al-Raḥmān III in Córdoba, and it was on a Shāfiʿī basis that he wrote his major work on *fiqh, al-Muḥallā*. However, their teachings did not satisfy him either, and so it was in the year 418/1027, when he started working on his *Kitāb al-faṣl*, that his teacher Abu 'l-Khiyār Masʿūd b. Sulaymān b. Mufliṭ, under whom he had studied literature in his youth, convinced him to adopt the doc-
694 trines of the Ẓāhiriyya. | Having made many enemies because of his strong polemics in favour of Ẓāhirism, ones in which not even Mālik was spared, he found refuge with the *wālī* of Mallorca, Aḥmad b. Rashīq, in 430/1038. On that island he converted a large number of people to his *madhhab* and debated with the *faqīh* Abu 'l-Walīd Sulaymān al-Bājī, who had just returned from the East. However, soon after the latter succeeded in getting Ibn Ḥazm banished. He died on 30 Shaʿbān 456/16 August 1064 at the family estate of Manta Lishām.

Al-Ḍabbī I, 204, Ibn Khāqān, *Maṭmaḥ* 55, Ibn al-Khaṭīb, *al-Iḥāṭa* III, 144, Ibn Bashkuwāl 888 and 40, Yāqūt, *Irsh*. V, 86/97, Ibn Khall. 421, al-Dhahabī, *Tadhk. al-ḥuff*. III, 341ff., Ibn al-Qifṭī 232ff., al-Yāfiʿī, *Mir. al-jan*. III, 79, Ibn Taghr. (J.) 729, 5, Ibn al-ʿArabī, *al-ʿAwāṣim min al-qawāṣim* I, 85, II, 67, al-Nuwayrī, *Hist. de los Musulmanes del' España y Africa*, ed. M.G. Remiro, I, 95, tr. 174ff., Ṣāʿid b. Aḥmad al-Andalusī, *Ṭab. al-umam*, ed. Cheikho, 75/7, transl. Blachère, 139ff., Ibn al-ʿImād, *ShDh* II, 299, Zakī Mubārak, *al-Nathr al-fannī* II, 166/70, Cat. Leid. I, 267/74, Wüst. *Gesch*. 202, Goldziher, *Ẓāh*. 115ff., A. Bel and Ben Cheneb, *Revue Afr*. 1918, 330ff., Pons Boigues 130/8, Van Arendonk, *EI* II, 407/11, Asín Palacios, *El Cordobés Aben Házam, primero historiador de las ideas religiosas*, Madrid 1924, idem, *Abenházam de Córdoba y su historia crítica de las ideas religiosas*, Madrid, Ac. de la Hist. 1927/32, 5 vols., idem, Un códice inexplorado del Cordobés Ibn Ḥazm, *al-Andalus* II, 1/56, Dozy, *Hist*., new ed. E. Lévi-Provençal, II, 326/32, A. Gonzalez Palencia, *Hist. lit*. 148/57.

A Arts and Humanities, History

1. *Ṭawq al-ḥamāma fi 'l-ulf wal-ullāf, publié d'après l'unique ms. de la Bibl. de l'Un. de Leide par* D.K. Pétrof, Leiden 1914 (see Goldziher, *ZDMG* 69, 203/7, W. Marçais in *Mém. H. Basset* 59/88, Brockelmann, *Islca* V, 462/74), reprint Damascus 1349. A.R. Nykl. *A Book Containing the* Risāla *known as The Doves Neck-Ring about Love and Lovers*, transl. Paris 1931 (see C. Appel, *Zeitschr. f. rom. Phil*. LII, 770/91), Zwei naturwissenschaftliche Stellen über das Sehn und den Magneten, transl. E. Wiedemann, *SPMS Erl*. XLVII, 93/7.—2. *Risāla fī faḍl*

al-Andalus, probably written around the same time for his friend Abū Bakr Muḥammad b. Isḥāq in answer to a *risāla* by | al-Ḥasan b. Muḥammad b. al- 695
Rabīb al-Qayrawāni in which the latter had criticised the Spaniards for their lack of interest in their own intellectual history, with an overview of the literature by the Arabs of Spain, in Maqq. II, 19/21.—3. *Naqṭ al-ʿarūs fī tawārīkh al-khulafāʾ*, ed. Seybold, *Riv. del Cento de Est. hist. de Granada y su Reino*, 1911, 160/80, 237/48; on the title see Marçais, *Mém. H. Basset* 69, *Textes de Takrouna* 398, al-Jurjānī, *Kināyāt* 117/8.—4. *Jamharat al-ansāb* (*ansāb al-ʿArab*), composed around 450 (Codera, *Misión hist*. 42ff., 83), takes the Berbers into consideration as well, Tunis Zayt. 5014, *Bull. de Afr*. 1884, 31, copy in Madrid, *R. Ac. de la Hist*. (Codera, op. cit., 165, Ribera, *Diss. y Op*. I, 34, n. 1), Rabat 365, Paris 5829, Istanbul ʿA. Amīrī ʿAr. 2413, Cairo^{2} V, 152, Bank. XV, 1101/2, Rāmpūr I, 633,$_{94}$, Maktaba Sindiyya (*Tadhk. al-naw*. 74), excerpts in Khuda Bakhsh in *Contributions to the Hist. of Isl. Civilisation* I—XXXV, edition planned by Spies; of which the biography of the Prophet in Berl. 9510; often used by Ibn Khaldūn, also cited in al-Silāwī, *Kitāb al-istiqṣāʾ* I, 174,$_{3}$, and used by Codera in *Est. crit. de hist. ar. esp.*, Zaragoza 1903, 301ff.—5. *Kitāb aswāq al-ʿArab* in Ḥamīdullāh, *Documents pour la diplomatie musulmane, époque du Prophète et des khaliphes orthodoxes*, Paris 1935.—6. *Dhikr awqāt al-umarāʾ wa-ayyāmihim bil-Andalus* is cited in Ibn ʿAsākir, *Taʾr. Dimashq* III, 280, 4.

B *Fiqh*

7. *Kitāb al-iḥkām li-uṣūl al-aḥkām* Cairo^{1} II, 236, ^{2}I, 377, print. C. 1345/8 in 5 *juzʾ* (complete?).—8. *Kitāb al-muḥallā* (*fī ʾl-fiqh*) *bil-āthār fī sharḥ al-mujallā bil-iqtiṣār* (*ikhtiṣār*), which he wrote based on the teachings of al-Shāfiʿī, before he became a Ẓāhirī (Asín I, 269ff.), supposedly complete Cairo^{1} III, 279, ^{2}I, 557, partly Landb.–Br. 646, AS 1259/60, Dam. ʿUm. 24,$_{317}$ (vol. 5), Āṣaf. II, 1162,$_{100}$, Rāmpūr I, 245,$_{507/8}$, in Mecca and Medina, *RAAD* VIII, 757, Jedda, *ZDMG* 90, 86, partly printed C. 1347/52, 11 *juzʾ*.—9. *Ibṭāl al-qiyās wal-raʾy wal-istiḥsān wal-taqlīd wal-taʿlīl*, Gotha 640, see Goldziher, *Ẓāh*. 118ff., shortened by leaving out the *isnād*s by Muḥyi ʾl-Dīn b. al-ʿArabī (see p. 441).—10. *Masāʾil uṣūl al-fiqh*, a series of passages from the *Kitāb al-muḥallā*, with annotations by Muḥammad b. Ismāʿīl b. al-Amīr al-Ṣanʿānī and al-Qāsimī in a *majmūʿ*, Damascus 1331 and in *Majmūʿat al-rasāʾil al-Munīriyya* C. 1343, I, 77/99.—11. *al-Īṣāl* (*ittiṣāl*) *ilā fahm al-khiṣāl*, cited in *Faṣl* I, 114, 7ff., Subkī, *Ṭab*. I, 268, 1, *Mukhtaṣar* by his son Abū Rāfiʿ Cairo^{1} III, 297.—12. *Kitāb al-uṣūl wal-furūʿ min qawl al-aʿimma* Šehīd ʿA. 2704, 1, see *al-Andalus* II, 3 (which mistakenly has Fātiḥ).—13. *Risāla fī masʾalat al-kalb* ibid. 8, see ibid. 15.—14. *Risālatān lahu ajāba fīhimā ʿan risālatayn suʾila*

fīhimā su'āl al-ta'nīf ibid. 9, ibid. 15.—15. *Risāla fi 'l-imāma* ibid. 11, ibid. 19.—16. *Risāla fi 'l-ḥinā' al-mulhī a-mubāḥ huwa am maḥẓūr* ibid. 25.—17. *Marātib al-ijmā'* Bank. XIX, 1892.

696 | C Dogmatics and Polemics

18. *Kitāb al-faṣl fi 'l-milal wal-ahwā' wal-niḥal*, additionally MSS Berl. Qu. 873/5, Yale (Friedländer, *JAOS* XXVIII, 24), Esc.[2] 1824, Rāġib 815/6, Ğārullāh 1267 (*MFO* V, 538), 'Āšir I, 555 (Goldziher, *ZDMG* 66, 105), print. C. 1317/20 (5 vols., with al-Shahrastānī in the margin), 1928/9, started between 418–22/1027–30, but with the original layout disturbed in places because of the insertion of once-independent tracts (see Friedländer in *Or. St. Nöldeke* I, 267ff.); among these IV, 178/227, *al-Naṣā'iḥ al-munjiya min al-faḍā'iḥ al-mukhziya wal-qabā'iḥ al-murdiya min aqwāl ahl al-bida' wal-firaq al-arba' al-Mu'tazila wal-Murji'a wal-Khawārij wal-Shī'a*, Friedländer, The Heterodoxies of the Shiites, *JAOS* XXVIII, XXIX (New Haven 1909); from which Die Abhandlung über die Farben (V, 139/46) transl. E. Bergdolt, *ZS* IX, 139/46.—19. *al-Nubdha al-kāfiya fī uṣūl aḥkām al-dīn* fragm. Berl. 5376.—20. *Risālat al-bayān 'an ḥaqīqat al-īmān*, addressed to Abū Aḥmad 'Abd al-Raḥmān b. Khalaf al-Mu'āfirī al-Ṭulayṭilī b. al-Ḥawwāt (d. 450/1058, *Bibl. ar. his.* I, 708, III, 997), Šehīd 'A. 2704, 2, see *al-Andalus* II, 5.—21. *Kitāb fīhi risālat al-durra fī tadqīq al-kalām fī mā yalzam al-insān i'tiqāduhu wal-qawl bihi fi 'l-milla wal-niḥla bikhtiṣār wa-bayān* ibid. 4, ibid. 7.—22. *Risālat al-tawfīq 'alā shāri' al-najāt bikhtiṣār al-ṭarīq* ibid. 5, ibid. 9/13.—23. *Risāla fi 'l-radd 'alā Ibn al-Nagrila al-Yahūdī* ibid. 6, ibid. 13, ed. E. García Gómez, see *al-Andalus* II, 3.—24. *Fi 'l-radd 'ala 'l-hātif min bu'd*, a defence against accusations levelled against him by a Mālikī from the Orient, ibid. 7, ibid. 13.—25. *Risāla 'an ḥukm man qāla anna arwāḥ ahl al-shaqā' mu'adhdhaba ilā yawm al-dīn* ibid. 13, ibid.—26. A polemical *qaṣīda* against a poem deriding Sayf al-Dawla, which had been written after his defeat in 333/944 by the Byzantine Domestikos following the orders of the emperor Nikephoros II Phokas, a poem that had previously been rebuffed by Muḥammad b. 'Alī al-Qaffāl al-Shāsī (d. 365/975, see p. 307), Subkī *Ṭab.* II, 184ff., Abū Bakr. b. Khayr *Fihr.* I, 409ff., Brockelmann, *Festschr. Galthier.*—27. *al-Taḥqīq fī naqd Muḥammad b. Zakariyyā' al-Rāzī* (p. 421) *fi kitābihi al-'Ilm al-ilāhī* is cited by him in *Faṣl* I, 3 penult., V, 70, 11.—28. *al-Taqrīb fī ḥudūd al-kalām* ibid. I, 4,9, V, 70 bottom.—28a. *Ḥajjat al-wadā'* Faiẓ. 322.

D Qur'ān and *ḥadīth*

29. *Kitāb al-nāsikh wal-mansūkh*, printed in the margin of *Tafsīr al-Jalālayn*, C. 1297, 1302, 1308, 1328, II, 124/62, of al-Fīrūzābādī, *Tanwīr al-miqbās*, C. 1319, 1926.—30. *Asmā' al-Ṣaḥāba al-ruwāt wa-mā li-kull wāḥid minhum min*

al-aḥādīth, Cairo² I, 69.—31. *Kitāb fi 'l-mufāḍala bayna 'l-Ṣaḥāba*, Dam. Z. 82, 17, see *RAAD* XII, 704.

E Ethics and Asceticism

32. *Risālat mudāwāt al-nufūs wa-tahdhīb al-akhlāq wal-zuhd fi 'l-radhā'il* Dam. Z. 79 (ʿUm. 86), 10/11, Šehīd ʿA. 2704, 10, see *al-Andalus* II, 18 = *Falsafat al-akhlāq*, Alexandria n.d., ed. A. ʿU. al-Muḥmaṣānī, C. 1908, 1913, | abbreviated 697
by Muḥammad Ef. Adham, ibid. 1911, *Kalimāt fi 'l-aṭbāq aw mudāwāt al-nufūs li-Ibn Ḥazm al-Andalusī wa-Qāsim Bek Amīn*, C. 1913, transl. Asín Palacios, *Los caracteres y la conducta, tratado de moral práctica por Abenházam de Córdoba*, Madrid 1916, see *al-Andalus* II, 18, La moral gnómica de Ab., in *Cultura Esp.* 1909, cf. Goldziher, *Vorl.* 30, R.A. Nykl, Ibn Ḥazm's Treatise on Ethics, *AJSL* 14, 1923, 30/6.—33. *Faṣl fī maʿrifat al-nafs bi-ghayrihā wa-jahlihā bi-dhātihā* Šehīd ʿA. 2704, 3, *al-Andalus* II, 6.—34. *Faṣl hal lil-mawt alam am lā* ibid. 12, ibid. 20/24.—35. *Risālat al-talkhīṣ li-wujūh al-takhlīṣ* ibid. 15, ibid. 27/46, written soon after the death of his teacher Abu 'l-Khiyār Masʿūd b. Sulaymān b. Mufliṭ of Santarem (d. 426/1035), in response to some questions of conscience among his followers.

F Philosophy

36. *Risālat marātib al-ʿulūm* ibid. 16, ibid. 46/56 (A complete inventory of his lost writings, most of which, according to Ibn Ḥayyān, "did not cross the doorstep of his region", in Asín Palacios, *A. de C. y su hist. crít.* I, 244/78).

2. Muḥammad b. Tūmart, d. 524/1130.

Ibn Khall. 699, Subkī, *Ṭab.* IV, 71/4, ʿAbd al-Wāḥid al-Marrākushī, *al-Muʿjib* (C. 1314) p. 115, Ibn Taghr. (Popper) III, 16/7, Sharaf al-Dīn, *Ilāh. fak. mecm.* no. 10, 34/48, Lévi-Provençal, Ibn Toumart et ʿAbdalmunʿim le faḳīh de Sous et le flambeau des Almohades, *Mém. H. Basset* (1928), p. 17ff. 1. I. Goldziher, *Le livre de M. b. T., Mahdi des Almohades, texte ar. accompagné de notes biographiques et d'une introduction*, Algiers 1903/1321.—7. *Kitāb al-muḥaddath*, print. Algiers 1325.—9. and 12. print. in *Majmūʿat al-rasā'il*, C. 1328, see H. Massé, La profession de foi (*ʿaqīda*) et les guides spirituels (*morchida*, see Goldziher, *ZDMG* 44, 168/71, from Berl. 2062) du Mahdī b. T., in *Mém. Basset* 105/21.—20. *Mukhtaṣar al-Muwaṭṭa'* (see p. 176), loc. cit. 1325, Algiers Fontane 1907.—11. Excise: see p. 424,21.[10]

10 Ad p. 402 note 1 see p. 386 n. 5 no. 3 = p. 382 45.

Ad p. 441

6 *The Shīʿa*

A The Zaydīs

R. Strothmann, Die Literatur der Zaiditen, *Islam* I, 354/68, II, 49/78.

1. Al-Imām al-Nāṭiq bil-Ḥaqq Abū Ṭālib Yaḥyā b. al-Ḥusayn b. Hārūn al-Baṭḥānī was born in 340/951. He was recognised as the Imām of the Zaydīs in Daylam, and died in 424/1033.

698 | Biography in Ibn Isfandiyār, *Hist. of Ṭabaristān*, tr. Browne 55, Strothmann, *Isl.* I, 367, II, 64ff. 1. *al-Taḥrīr fi 'l-fiqh*, additionally Berl. 4877, Fischer-Burch. 28, Vienna, Gl. 128, Ambr. C. 68 (*RSO* VII, 76), fragm. ibid. A 91, iv, cf. Strothmann, *Staatsr*. 104/6, Heffening, *Fremdenr*. 153ff., augmented edition entitled *al-Lumaʿ*, by Jamāl al-Dīn al-Muṭahhar ʿAlī b. al-Ḥusayn b. Yaḥyā b. al-Hādī, beginning of the sixth century, additionally Munich Gl. 152, Ambr. A 118, B 116, C 58, 76, 193, Vat. V. 1005, 1037, 1044, Br. Mus. Suppl. 423, iv.—Commentaries: a. *Taʿlīq*, based on the author's self-commentary, by his contemporary, the *qāḍī* Zayd b. Muḥammad al-Kalārī, Munich Gl. 125(?), Fischer-Burch. 29, Ambr. A 18, i, B 76, D 227/30, E 60, 71, 73, 86, 103, 213, 253, 406, 429.—b. *al-Taqrīr* by al-Nāṣir lil-Ḥaqq al-Ḥusayn b. Muḥammad (d. 662/1264), Strothmann, *Isl.* II, 64/7, Ambr. NF 324, F 221, Vat. V. 1009.—c. *al-Tamhīd wal-tabṣīr* by Abū ʿAbdallāh Muhammad b. Yaḥyā b. Aḥmad b. Ḥanash (d. 719/1319), Ambr. A 53 (*RSO* III, 571). Glosses: *α.* Najm al-Dīn al-Yaqīn, Munich Gl. 120.—*β.* Sharaf al-Dīn, Ambr. B 126.—d. ʿAbdallāh b. Ḥasan al-Dawwārī (715–800/1315–97, *RSO* III, 60,7, al-Shawkānī I, 381/2, no. 288), *al-Dībāj al-naḍīr* (*naẓīr*) *wa-zahr al-wasāʾil al-munīr* Ambr. H 45/53, Berl. Burch., Vat. 1003, 1012.—e. Anon., possibly by al-Sayyid al-Hādī b. Yaḥyā b. al-Ḥusayn al-Hādawī (707–84/1307–82, *al-Taʿlīqa al-sharafiyya, RSO* III, 57, n. 2, 10, al-Shawkānī, *Mulḥaq* 255, no. 418), Vat. V. 1031.—2. *al-Ifāda fī taʾrīkh al-aʾimma al-sāda*, additionally Leid. 912, Vat. V. 1159,2.—3. *Jawāmiʿ al-adilla fī uṣūl al-fiqh* Ambr. B 491 (*RSO* IV, 108).—4. *Jawāmiʿ al-nuṣūṣ* Br. Mus. Suppl. 413, iv.—5. *Ziyādāt sharḥ al-uṣūl* Landb.–Br. 589.

1a. Al-Nāṣir li-Dīn Allāh Abu 'l-Fatḥ Nāṣir b. al-Ḥusayn Muḥammad b. ʿĪsā al-Daylamī moved from Daylam to Yemen in 430/1038 and posed as an Imām in Ṣanʿā'. After many battles with the emir al-Ṣulayḥī he was defeated shortly after 440/1048.

Answers to various theological questions, Br. Mus. Suppl. 1239, i.

1b. Abū ʿAbdallāh Muḥammad b. ʿAlī al-ʿAlawī al-Ḥasanī was born in Rajab 367/February 978, and died in 445/1053 or soon after.

Jāmiʿ āl M., a comprehensive exposition of Zaydī law according to the four Kufan schools of Aḥmad b. ʿĪsā (d. 240/854, *ZDMG* 69, 64), al-Qāsim b. Ibrāhīm (d. 298/910, 1, 314, 3), al-Ḥasan b. Yaḥyā, and Abū Jaʿfar Muḥammad b. Manṣūr b. Yaḥyā al-Murādī al-Muqri' (ca. 252/866, *ZDMG* loc. cit.), Ambr. NF 424, C 168, see p. 318,11.

1c. Abu 'l-Ḥasan ʿAlī b. al-Ḥusayn b. Muḥammad al-Zaydī Shāh Sarījān, fifth century.

| *Al-Muḥīṭ bi-uṣūl al-imāma ʿalā madhāhib al-Zaydiyya* Ambr. A. 69 (*RSO* III, 699
77), apparently just a commentary on the *Kitāb al-diʿāma* of his teacher, Abu 'l-Ḥasan ʿAlī b. Abī Ṭālib Aḥmad b. Abi 'l-Qāsim b. Aḥmad al-Mustaʿīn billāh. A refutation of it, *Naqḍ*, was written by the *qāḍī* Jaʿfar b. Abī Yaḥyā (d. 573/1177, see Ambr. A 10, 5), Berl. 10305; the *Taqrīb*, by the same, was summarised in 550 *ṭawīl* verses, rhyming in *lā*, by Abu 'l-Qāsim ʿAlī al-Ḥimyarī al-Bawsī (see II, 188b) with the title *Qanṭarat al-uṣūl* (*al-wuṣūl*) *ila 'l-umniyya fī naẓm Taqrīb al-uṣūl al-fatḥiyya* Ambr. A. 67, ii (*RSO* III, 579); by the same, *Masāʾil al-ijmāʿ* Ambr. C. 561, iv (*RSO* VII, 469).

1d. Abu 'l-Qāsim Zayd b. ʿAbdallāh b. Masʿūd al-Hāshimī, fifth century.

Al-Arbaʿūn, mostly admonitions, introduced by *ayyuha 'l-nās*, transmitted by ʿAlī b. al-Ḥusayn al-Ḥasanī to Abū Ṭālib al-Ḥasan b. Mahdī al-Ḥasanī al-Saylaqī, which is why they are known as *al-Arbaʿūn al-Saylaqiyya*, and then to the *qāḍī* Jaʿfar b. Aḥmad (d. ca. 500/1106), Br. Mus. Suppl. 1233, ii, Vat. V. 487,2, commentaries by al-ʿAnṣī (no. 5), al-Manṣūr billāh (no. 9), and by Aḥmad b. ʿAlī b. Mirgham al-Ṣanʿānī, Ambr. NF 198 xxxi, 285 iii, Vat. V. 987,4, 1197,2.

2. Taqī al-Dīn ʿAbdallāh b. Muḥammad b. Ḥamza b. al-Najm, ca. 560/1165.

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Durar al-aḥādīth etc., additionally Vat. V. 1027,5.

2a. Aḥmad b. Sulaymān al-Hādī ila 'l-Ḥaqq al-Mutawakkil billāh became the Zaydī Imām in Yemen in 533/1138, and extended his power after winning

a number of battles near Najrān. He tried to suppress the theology of the Muṭarrifiyya, and died in 566/1170.

1. *Uṣūl al-aḥkām fi 'l-ḥalāl wal-ḥarām* Ambr. 28, 37, I (A 54, *RSO* II, 21), 379, C 123 (ibid. VIII, 596), D 375, E 17, 254, Vat. V. 1067, 1366, commentary by Ṣārim al-Dīn Ibrāhīm b. Muḥammad al-Wazīr (d. 914/1508, see II, 188), Br. Mus. Suppl. 1219, i.—2. *Ḥaqā'iq al-ma'rifa*, on dogmatics, Ambr. I, 355, i, C 99 (*RSO* VII, 573), Vat. V. 1112,1, Br. Mus. Suppl. 1219,1.—3. *al-Zāhir fī uṣūl al-fiqh* Ambr. C 47, iv (*RSO* VII, 65).—4. *al-'Umda etc.* see no. 3.—other works in Berl. 4950, I, 56, Ambr. B 375, E 17.

5. 'Abdallāh b. Zayd al-'Ansī, ca. 630/1233.

8. *al-Irshād ila 'l-taqrīb ila 'llāh ta'ālā bil-ḥajj* Br. Mus. Suppl. 345.—9. *Ḥadīqat al-ḥikma, sharḥ al-arba'īn al-Saylaqiyya* (see 1, d) ibid. 156.

5a. Al-Qāḍī Shams al-Dīn Ja'far b. Aḥmad b. 'Abd al-Salām b. Abī Yaḥyā, d. 570/1177.

700 | 1. *Nukat al-jumal* (*al-'ibādāt wa-jumal al-ziyādāt*), a work on Zaydī law, Ambr. NF 10, ii, D 231, 350, 772, Rāmpūr I, 257.—Commentaries: a. Self-commentary (?), Vat. V. 1135.—b. *al-Mudhākara*, by 'Aṭiyya b. Muḥammad b. Aḥmad al-Najrānī, and an adaptation, *Tahdhīb al-ma'ānī li-Mudhākarat al-shaykh al-Najrānī* by Fakhr al-Dīn Abū Muḥammad b. 'Abdallāh b. Aḥmad b. Hubayra al-Yazdī (?) al-Ḥarbī, Vat. V. 1046; for another adaptation see II, 186, 4.—2. *Faṣl fī anna 'l-'ilm lā yuṭlab li-nafsihi* Vat. V. 1162,5.—3. *al-Taqrīb fī uṣūl al-fiqh* ibid. 1165, a versification in Ambr. N. F. 67, ii.—4. *Arba'ūna ḥadīthan* Br. Mus. Suppl. 1230, i.

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6. (= 7.) Ḥusām al-Dīn Abū Muḥammad al-Ḥasan b. Muḥammad b. al-Ḥasan b. Abī Bakr al-Raṣṣāṣ of the al-Juhayna tribe of the Najd was born in Aswan in Egypt in 546/1151. He went to Yemen as a Fāṭimid envoy and became chief *qāḍī* there. He was even recognised as a caliph for a time, but was subsequently imprisoned. He managed to flee to Ṣalāḥ al-Dīn, took part in the latter's conquest of Egypt, and died on 2 Shawwāl 584/25 November 1188.

Ibn Abi 'l-Rijāl in Griffini, *RSO* II, 156. 3. *al-Intiṣār li-madhāhib al-ʿitra al-aṭhār* Ambr. A. 70 (*RSO* III, 79).—4. *al-Muʾaththarāt wa-miftāḥ al-mushkilāt* Berl. 2155, Ambr. A 54, Vat. V. 1361, 4, Cairo^2 I, App. 23; commentaries: a. Self-commentary, Ambr. A. 55b.—b. ʿAlī b. Muḥammad b. Aḥmad al-Bukurī (ca. 900/1494), *Miṣbāḥ al-ẓulumāt*, Ambr. A. 84, vii, E 268 (*RSO* III, 590), Br. Mus. Or. 6266,$_{23}$ (DL 14).—5. *al-Maqṣūd bil-maqṣūr wal-mamdūd* Vat. V. 1177,$_9$.

7. (= 6.) His son Shihāb al-Dīn Aḥmad b. al-Ḥasan b. Muḥammad b. al-Ḥasan al-Raṣṣāṣ died on 22 Muḥarram 621/17 February 1224.

1. *Kitāb al-khulāṣa al-nāfiʿa bil-adilla al-qāṭiʿa fī fawāʾid al-tābiʿa*, on knowledge of God, Berl. 10277/8, Ambr. A. 56 (*RSO* III, 65), B. 65, 84v (ibid. IV, 1025), 123 (ibid. 1043), 247, i, 304, iii, Vat. V. 1131, 1152, 4, on which a commentary, *Jawharat al-ghawwāṣ wa-sharīdat al-qannāṣ* by Fakhr al-Dīn Abū Muḥammad ʿAbdallāh b. al-Ḥasan al-Dawwārī, Ambr. A. 57 (*RSO* II, 66).—Versification *Durrat al-ghawwāṣ fī naẓm Kh. al-Raṣṣāṣ* by al-Hādawī (II, 187, 7), ibid. 58 (*RSO* V, 68), Br. Mus. Suppl. 428, iii, Ambr. A. 95, vii, C 141, iii (*RSO*, III, 593, VII, 609).

8. His grandson Shams (Bahāʾ) al-Dīn Abu 'l-Ḥasan Aḥmad b. Muḥammad b. al-Ḥasan al-Raṣṣāṣ al-Ḥafīd died on 19 Ramaḍān 656/19 September 1258.

| 1. *Miṣbāḥ al-ʿulūm fī maʿrifat al-ḥayy al-qayyūm* or *al-Thalāthūna 'l-masʾala al-wājiba fī uṣūl al-dīn*, 30 questions on Zaydī dogmatics (sometimes mistakenly attributed to his grandfather), Berl. 2360/2, Br. Mus. Suppl. 1230, ii, 1242, vii, Ambr. A. 48, ii, 59 (*RSO* III, 78), B 124, iv, Vat. V, 1120,$_6$, 1121,$_4$.—Commentaries: a. Self-commentary, Berl. 2363/5.—b. *al-Īḍāḥ*, by Aḥmad b. Yaḥyā Ḥābis, Ambr. NF 467 (C. 212, ii).—c. Ṣārim al-Dīn Ibrāhīm b. Yaḥyā al-Suḥūlī (born in Dhamār on 13 Jumādā I 987/8 August 1579, died on 20 Jumādā I 1060/22 May 1650), Br. Mus. Suppl. 207, i, Ambr. A. 62 (*RSO* III, 71), 83, iii (ibid. 589), B. 127.—d. *al-Yatīma* by Nūr al-Islām Muḥammad b. ʿAbdallāh al-ʿĀshim, Br. Mus. Suppl. 1237, iii, 1, 1155,$_1$.—d. Muḥammad b. ʿIzz al-Dīn al-Muftī (al-Shawkānī, see II, 203/4), Br. Mus. Suppl. 208 (anon.), Vat. V. 1039, 1060,$_1$, 1152,$_1$.—d. Anon., Ambr. A 83, iii, B 124, iv.—3. *Manhaj al-ṭālib* see p. 531, 8, 1a.—4. *al-Shihāb al-thāqif*, on ʿAlī's caliphate, Bank. X, 643,$_{14}$. 701

9. Al-Imām al-Manṣūr billāh ʿAbdallāh b. Ḥamza b. Sulaymān, d. 614/1217.

Kay, *Yaman*, 188. 6. *Kitāb al-shāfī*, partly autograph Ambr. C. 28, iii (*RSO* VII, 56).

8. *al-ʿIqd al-thamīn fī tabyīn aḥkām al-aʾimma al-hādīn* Br. Mus. Suppl. 210, i, Munich Gl. 141 (Gratzl, 199).—10. *al-Durra*, additionally Br. Mus. Suppl. 1230, iv.—11. Read: *al-Jawhara al-shaffāfa rādiʿat al-ṭawwāfa*.—15. *al-Risāla al-ʿālima bil-adilla al-ḥākima* Ambr. B. 62, xvii (*RSO*, IV, 1024).—16. *Ḥadīqat al-ḥikma al-nabawiyya*, a commentary on *al-Arbaʿūna al-Saylaqiyya* (no. 1d.), Munich Gl. 13, Br. Mus. Suppl. 156.—17. *al-Urjūza al-Manṣūriyya fī ṣifāt al-khayl*, with a commentary by his son al-Mutawakkil billāh Abu ʾl-Ḥasan Aḥmad, Br. Mus. Suppl. 814.—18. His *Fatāwā*, compiled by his contemporary Ibn al-Walīd al-Qurashī al-Ṣanʿānī (Br. Mus. Suppl. 339, 533), newly arranged by Muḥammad b. Asʿad b. ʿAlāʾ b. Ibrāhīm Dāʿī Amīr al-Muʾminīn with the title *al-Muhadhdhab li-madhhab al-Manṣūr billāh ʿAbdallāh b. Ḥamza b. Sulaymān* Vat. v. 1107.—19. Answers to questions by the emir al-Ḥasan b. Yaḥyā b. ʿAbdallāh b. Sulaymān, Br. Mus. Suppl. 1230, iii.—20. Answers to other questions, ibid. v.—21. Letters, ibid. vi.

10. Jamāl al-Dīn ʿAlī b. al-Ḥusayn b. Yaḥyā b. al-Hādī (al-Nāṣir), who flourished at the beginning of the seventh century, died in Qaṭāʾir.

1. *Durrat al-farāʾiḍ fi ʾl-jalī minhā wal-ghāmiḍ* Br. Mus. suppl. 423, vi.—commentary, *al-Jawāhir wal-ghurar fī kashf asrār al-D.*, by Najm al-Dīn Yūsuf b. Aḥmad b. Muḥammad b. Aḥmad b. ʿUthmān, d. 832/1428, see Br. Mus. Suppl. 355/6, Add. 935 ad 364, Berl. 4887/90.—2. *Kitāb al-lumaʿ fī fiqh ahl al-bayt*, based on the *Taḥrīr* of Yaḥyā b. al-Ḥusayn Abū Hārūn al-Nāṭiq bil-Ḥaqq (no. 1), vol. IV, Br. Mus. Suppl. 342, Ambr. A 91, i, 108 (*RSO* III, 592, 906), see Abu ʾl-Rijāl II, 55b.

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11. Al-Faḍl b. Abi ʾl-Saʿd al-ʿUṣayfirī, fl. ca. 600/1203.

Ibn Abi ʾl-Rijāl II, 111b. 1. *Miftāḥ al-fāʾiḍ fī ʿilm al-farāʾiḍ* Berl. 4735/6, Br. Mus. Suppl. 439, iii, Ambr. A 94, ii (*RSO* III, 590), B 121, 124,10, 125, D 247 and others, Vat. v. 1063,3, 1202,3, 1242,4.—Commentaries: a. *Īḍāḥ al-ghāmid* by Aḥmad b. Muḥammad al-Khālidī (Ibn Abi ʾl-Rijāl II, 101a), written in 867/1462, Berl. 4737, Br. Mus. Suppl. 440/1, Ambr. A 112, i, B 11, 16, 96, 104, ii, 108, C 87 (*RSO* IV, 95, VII, 127), Vat. v. 954, 987,2, 988, 1123.—glosses by Yaḥyā b. Muḥammad b. Ḥumayd, Br. Mus. Suppl. 445, Ambr. B. 104, v.—b. *al-Muḥarrar al-rāʾiḍ* by al-Mutawakkil ʿala ʾllāh ʿAbdallāh b. ʿAlī b. al-Ḥusayn (d. 1016/1607, see Wüst., *Jemen* 59), Ambr. A 98, iv (*RSO* III, 901).—c. *al-Jawhara fī ʿilm al-farāʾiḍ* by Badr al-Dīn Muḥammad

b. Aḥmad al-Nāẓirī, Ambr. NF 9, Vat. v. 950, 954,5, 1119,2, 1145, 1134, 1368,4.—d. *al-Īḍāḥ li-maʿāni ʾl-Miftāḥ* by al-Muʾayyad Yaḥyā b. Ḥamza b. Rasūlallāh, Berl. 4950, xiv, 119, Vat. v. 1020,5.—e. *al-Īḍāḥ* by al-Qāsim b. Muḥammad al-Ḥājj, Br. Mus. Suppl. 443, i.—f. *al-Taysīr wal-īḍāḥ al-kāshif li-maʿānī abwāb al-M.* by Ḍiyāʾ (Ṣalāḥ) al-Dīn Ṣāliḥ. b. Ibrāhīm al-Nujaym (Nuḥaym?), Br. Mus. 444, 1242, ii, Ambr. A. 12, ii, 196, iii, 228, iii, 249, i, E 170, ii, F 79, 96, Vat. v. 1119,1, 1157,2.—g. al-Qāsim b. Muḥammad b. Ibrāhīm b. Muḥammad b. Aḥmad b. Ismāʿīl, Br. Mus. Suppl. 1242, x.—h. Ṣārim al-Dīn Ibrāhīm b. Yaḥyā b. al-Mahdī Jaḥḥāf al-Ḥabūrī al-Qāsimī (II, 408), Vat. v. 1134,2.—i. *al-Īḍāḥ* by al-Qāsim b. Muḥammad b. Ismāʿīl al-Aʿraj, Berl. 4738/9, Ambr. H 113, Vat. v. 1162,2.—k. Anon. *Tashīl al-fawāʾid* Ambr. A 84, ii (*RSO* III, 590).—1 other commentary is in Br. Mus. Suppl. 441/5.—An appendix, *al-Waṣāyā*, Ambr. B 125, iii.—versification entitled *Mukhtaṣar min Kitāb burhān al-ghāmiḍ fī naẓm uṣūl al-farāʾiḍ bi-mā ḥawāhu Miftāḥ al-fāʾiḍ* by ʿIzz al-Dīn Abu ʾl-Qāsim Ibrāhīm b. Muḥammad b. Sulaymān b. ʿAlī al-Bawsī, Vat. v. 1047,2.—2. *ʿIqd al-aḥādīth fī ʿilm al-mawārīth* Berl. 4740 (fragm.), Ambr. E 180, 260, i, Vat. v. 1041, 1057.

12. Al-Mahdī li-Dīn Allāh Aḥmad b. al-Ḥusayn b. Aḥmad was a descendant of Ismāʿīl Ṭabāṭabā. He was proclaimed Imām in 646/1248, but was deposed by ʿAlī b. Wahhās and killed in 656/1258.

3. *al-Mufīd al-jāmiʿ li-manẓūmat gharāʾib al-sharāʾiʿ*, responsa, collected by Taqī al-Dīn ʿAlī b. Salāma b. Yaḥyā b. Amīr al-Ṣārimī, Br. Mus. Suppl. 346.

12a. Ḥamīdān b. Yaḥyā b. Ḥamīdān b. al-Qāsim al-Zaydī, a contemporary of no. 12.

1. (*al-*) *Ḥikāya* (*min*) *al-aqwāl al-ʿāṣima min al-iʿtizāl*, a refutation of the view that the teachings of al-Manṣūr billāh (no. 9) are the same as those of the Muʿtazilīs, Br. Mus. Suppl. 212, iv, 213, i, 1220, xiii, Bank. x, 643,2.—2. *Tanbīh al-ghāfilīn ʿan maghāliṭ al-mutawahhimīn* Br. Mus. Suppl. 212, iii, | 213, ii, 703
1220, xi, Bank. x, 643,2.—3. *Tanbīh uli ʾl-albāb ʿalā tanzīh warathat al-kitāb* Br. Mus. Suppl. 212, ii, 213, iii, 1220, xii, Bank. loc. cit. 3.—4. *al-Muntazaʿ al-awwal min aqwāl al-aʾimma* Br. Mus. Suppl. 213, iv, 1220, xiv, Bank. x, 643,4.—5. *al-Muntazaʿ al-thānī min aqwāl al-aʾimma* Br. Mus. Suppl. 213, v, 1220, xv, Bank. x, 643,5.—6. *al-Risāla al-nāẓima li-maʿāni ʾl-adilla al-ʿāṣima*, a verse refutation of the Muʿtazilīs, Br. Mus. Suppl. 212, x, 213, vii, 1220, xvii, Bank. x, 643,6.—7. *al-Masāʾil al-bāḥitha ʿan maʿāni ʾl-aqwāl al-ḥāditha* Br. Mus. 212, vi, 213, viii, 1220, v, Bank. x, 643,8.—9. *al-Taṣrīḥ bi-madhhab al-ṣarīḥ* Br. Mus. Suppl. 212, i, 213,

xi, 1220, xxi, Bank. X, 643,8.—9. *Arbaʿ masāʾil min kalāmihi* excerpts from his work against the Ṣifātiyya, whom he traces back to Imam al-Mahdī al-Ḥusayn (d. 404/1013), Br. Mus. Suppl. 212, ix, 213, xii, 1220, xvi, Bank. X, 643,9.—10. *Bayān al-ishkāl fīmā ḥukiya ʿani ʾl-Mahdī* Br. Mus. Suppl. 212, viii, 213, x, 1220, xviii, Bank. X, 643,10.—11. *al-Masāʾil al-sanawiyya wal-sudda al-ḥashwiyya*, against ʿImrān b. Muḥammad b. Nāṣir, who had attacked the Zaydī imamate, Br. Mus. Suppl. 1220, xx, Bank. X, 643,11.—12. *Taʿrīf al-ṭarīq*, against the Muṭarrafiyya, from which *faṣl* 7 is in Br. Mus. Suppl. 212, vii, 213, x.

12b. Abū ʿAbdallāh Ḥamīd (Ḥumayd) al-Muḥallī see p. 590, 9.

12c. Al-Manṣūr billāh Sharaf al-Dīn Abū Alī al-Ḥusayn b. Badr al-Dīn Muḥammad b. Aḥmad b. Yaḥyā b. al-Nāṣir b. al-Ḥasan b. al-Muʿtaḍid billāh ʿAbdallāh b. Muḥammad al-Muntaṣir billāh al-Hadawī, born in 596/1199, died in 669/1271 or 670 in Rufāja, having been Imam since 657/1259.

Anwār al-yaqīn fī imāmat (*faḍāʾil*) *amīr al-muʾminīn wa-sayyid al-waṣiyyīn wa-qayd al-ghurr al-muḥajjalīn ilā jannat al-naʿīm*, a commentary on his *al-Manẓūma al-murabbaʿa*, on the imamate of the ʿAlids, Ambr. NF 457, C 201, Br. Mus. Suppl. 538, cf. Berl. 4950, xii.

14. Al-Nāṣir lil-Ḥaqq Sharaf al-Dīn Abū ʿAbdallāh al-Ḥusayn b. Badr al-Dīn Muḥammad b. Aḥmad b. al-Imām al-Hādī ila ʾl-Ḥaqq, d. 662/1261.

Ibn Abi ʾl-Rijāl I, 211. 1. *Shifāʾ al-uwām lil-tamyīz bayn al-ḥalāl wal-ḥarām*, completed after his death by Ṣalāḥ b. al-Mahdī (Br. Mus. Suppl. 412, at the end),
704 Berl. 1376 (wrongly attributed to the latter), Ambr. A 237, 320, B 113, | C 64 (*RSO* VII 74), D 491, 516, 551, H 64, Vat. V. 1016.—2. *al-Taqrīr* see p. 402.—3. *al-Ajwiba al-ʿiqyāniyya ʿala ʾl-aʾsila al-Sufyāniyya*, addressed to Qāḍī Aḥmad b. Ḥasan b. ʿAwāḍ al-Sufyānī, regarding the question of the extent to which one may socialise with sinners, Ambr. F 810, ii, Vat. V. 1116, 2.

B The Imāmīs

1. A fourth century scholar should also be mentioned here, the extremely productive Muḥammad b. Masʿūd b. Muḥammad b. Ayyūb al-ʿAyyāshī al-Sulamī al-Samarqandī Abu ʾl-Naḍr. Before he joined the Shīʿa he had written biographies of Abū Bakr, ʿUmar, ʿUthmān, Muʿāwiya, and Miʿyār al-Akhbal.

Fihrist 194/6, where an additional 175 works are listed, Ṭūsī 317/20, al-Najjāshī 247/50, al-Astarabādhī, *Manhaj al-maqāl* 319/20. His *Tafsīr* survives in a private library in Najaf.

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1a. Dhu 'l-Majdayn ʿAlam al-Hudā al-Sharīf al-Murtaḍā Abu 'l-Qāsim ʿAlī b. al-Taḥrīr Dhi 'l-Manāqib Abū ʿAbdallāh al-Ḥusayn b. Mūsā b. Muḥammad b. Mūsā b. Ibrāhīm b. Mūsā al-Kāẓim b. Jaʿfar al-Ṣādiq b. Muḥammad al-Bāqir b. ʿAlī Zayn al-ʿĀbidīn b. ʿAlī b. Abī Ṭālib was born in Rajab 355/July 967, was appointed *naqīb* of the ʿAlids in Baghdad, and died in 436/1044.

Al-Thaʿālibī, *Tatimmat al-yatīma* I, 53/6, al-Bākharzī, *Dumya* 75, Tusy, *List* 218, no. 472, al-Khaṭīb, *Ta'r. Baghd.* XI, 402ff., Ibn Ḥajar, *Lisān al-mīzān* IV, 223ff., Ibn al-ʿImād, *ShDh* III, 256/8, Yūsuf al-Baḥrānī, *Luʾluʾat al-Baḥrayn*, Bombay n.d., 261/6. 1. *Kitāb al-ghurar wal-durar* or *Ghurar al-fawāʾid wa-durar al-qalāʾid bil-muḥāḍarāt*, wrongly called *al-Amālī*, a discussion of religious questions from a Muʿtazilī perspective, also much used by the Ismāʿīlīs (Ivanow, *Guide*, 83), mainly in connection with a verse from the Qurʾān or a *ḥadīth*, with numerous philological digresssions, completed on 22 Jumādā I 413/22 September 1022, Berl. 8740/2, Esc.^{2} 1485, Qilič ʿA. 787, Murād Mollā 1277, Rāġib 711/2, Faiẓ. 1678 (*ZDMG* 68, 384), Cairo^1 IV, 287, Teh. II, 278/9, lith. Tehran 1272 (Cairo^2 I, 56, qualified as 'Indian'), print. C. 1325, cf. Goldziher, *Abh. z. ar. Phil.* II, xxi.—Commentary by Hādī al-Sabzawārī (d. 1280/1863), Tehran 1297 (together with *al-Sharḥ al-munīr ʿala 'l-taʿālīq al-muntaẓamāt*).—Abstract: *Ghurar al-ghurar wa-durar al-durar* by ʿAbd al-Raḥmān b. Muḥammad b. Ibrāhīm al-ʿAlāʾiqī, completed in 766/1365, Teh. II, 292.— | 2. *Masāʾil*, (see 7, 10/16) from which: 705
Raʾy al-Sh. al-M. fī iʿjāz al-Qurʾān, jawāb masāʾil al-Sharīf al-Ḥusayn al-Muḥsin b. Muḥammad b. al-Nāṣir al-Ḥusaynī al-Rassī, ed. Aḥmad ʿĀlim in *Muslim Un. Journ.* II, 100/9.—3. *Kitāb al-shihāb fi 'l-shayb wal-shabāb*, additionally ʿĀšir I, 877, Cairo^2 III, 237, cf. Goldziher, *Abh.* II, LVI.—4. *Dīwān*, compiled by Abu 'l-Ḥasan Quṭb al-Dīn Muḥammad b. al-Ḥusayn al-Ḥaydarī al-Bayhaqī al-Sabzawārī (ca. 573/1177), Mashh. XV, $16_{48}/_9$, manuscript with *ijāza* for Abu 'l-Faraj Yaʿqūb b. Ibrāhīm al-Bayhaqī dated 403/1012 in the possession of Prof. Muḥammad ʿAlī in Hyderabad, *Tadhk. al-naw.* 130.—5. *Nahj al-balāgha*, sayings supposedly by ʿAlī. Some, mainly in Yemen (Ambr. A 56, C 30, D 220, 311, 439, 460, RSO III, 574) attribute this work to his brother al-Sharīf al-Raḍī (p. 131), but there is no conclusive proof of authorship one way or the other, unless al-Ṭūsī's silence

can be counted as such (against Būhār 412, see Strothmann, *Zwölferschia* 62, n. 3), also much used among the Ismāʿīlīs (Ivanow, *Guide* 83), additionally Edin. 6, Manch. 96, Aligarh 127/9, lith. also Tabriz 1247, Tehran 1271, print. with a comment. by Muḥammad ʿAbduh (his description of the work in al-Manfalūṭī, *Mukhtārāt*, I, 196/8), Beirut 1885, C. 1934, with a commentary by ʿIzz al-Dīn Abū Ḥāmid ʿAbd al-Ḥamīd b. Hibatallāh b. Muḥammad b. Abi ʾl-Ḥadīd al-Madāʾinī al-Muʿtazilī al-Shīʿī (d. 655/1257, p. 497), MSS Br. Mus. 1675/7, Or. 5790/1, DL 62, Suppl. 527, Ambr. A 77 (fragm. RSO III, 588), Vat. V. 516, 527, 986, Teh. I, 214, II, 590, Mashh. IV, 44,$_{136}$/$_{7}$, 96,$_{291}$/$_{302}$, Pesh. 1138, Tabriz 1267, 1285, Tehran 1271, 1281, Bombay 1304, Mashhad 1310, C. 1327, 1329 (attributed to al-Shaykh al-Hādī Muḥammad b. Abī Aḥmad al-Ḥusaynī), with footnotes by Muḥammad Nayl al-Marṣafī, C. 1328.—Other commentaries: a. ʿImād al-Dīn Yaḥyā b. Ibrāhīm b. Yaḥyā al-Jaḥīf (whose *Dīwān* Munich Gl. 104, see Br. Mus. Suppl. 1228, iv) Ambr. C 7 (*RSO* VI, 1304).—b. Kamāl al-Dīn Mītham b. ʿAlī b. Mītham al-Baḥrānī (d. 699/1300), composed in 677/1278,[11] Cairo^{2} IV, b. 60 (which has, mistakenly, ʿal-Najrānī ca. 776ʾ), Āṣaf. II, 638, 222, III, 218, 807, print. Tehran 1274, 1276.—c. Kamāl al-Dīn Abu ʾl-Faḍl ʿAbd al-Raḥmān b. Aḥmad b. Muḥammad al-Shaybānī, composed in 647/1249, Rāmpūr I, 604,$_{238}$.—d. Persian *Rawḍat al-abrār* by Fakhr al-Dīn ʿAlī b. al-Ḥasan al-Zāwarī, written during the reign of Ṭahmāsp I (930–84/1524–76), Houtum–Schindler 1, Storey I, 12, 14, Cat. Browne, 10, C, I (where it is said to have been composed in 647/1249), Mashh. IV, 40,$_{123}$.—e. Persian by Ḥusayn b. ʿAbd al-Ḥaqq al-Ilāhī al-Astarābādhī, for the same Ṭahmāsp, As. Soc. Beng. 1107.—f. Persian by Fatḥallāh b. Shukrallāh al-Kāshānī, a student of al-Zāwarī (d. 978/1570 according to Rieu, *Pers. Cat.* III, 1077b, 997/1589, also in Kentūrī no. 1066), *Tanbīh al-ghāfilīn wa-tadhkirat al-ʿārifīn* Br. Mus. 1120/1, Cambr. Suppl. 1342, As. Soc. Beng. II, 372, Āṣaf. II, 1608,$_{185}$, lith. Tehran 1275.—g. On the preface *Sharḥ-i khuṭbaʾi shaqshaqiyya*, on ʿAlīʾs priviliges and virtues, by Imād ʿAlī, Bank. IX, 958.—h. *al-ʿIqd al-naḍīd al-mustakhraj min sharḥ b. Abi*
706 *ʾl-Ḥadīd* (see above) | by Fakhr al-Dīn ʿAbdallāh b. al-Hādī b. Amīr al-Muʾminīn al-Muʾayyad billāh Yaḥyā b. Ḥamza, Teh. II, 291, Persian transl. by ʿIzz al-Dīn b. Jaʿfar b. Shams al-Dīn al-Āmulī, tenth cent. Mashh. IV, 25,$_{79}$.—*Mukhtaṣar Nahj al-balāgha* by Hādī ʿAbdallāh Kāshif al-Ghiṭāʾ, Baghdad 1936.—6. *al-Shāfī fi ʾl-imāma*, a defence of the Shīʿī doctrine of the imamate against the *Kitāb al-mughnī*, which was written by the Muʿtazilī chief *qāḍī* of the Shāfiʿīs in Rayy, Abu ʾl-Ḥasan ʿAbd al-Jabbār b. Aḥmad al-Asadābādhī (d. 418/1024, p. 414, 2, 1, see Ibn Abi ʾl-Ḥadīd, *Sharḥ Nahj al-bal.* C. 1329, I, 22off.), abbreviated by al-Ṭūsī in

11 At his request Kamāl al-Dīn Abū Jaʿfar Aḥmad b. Saʿīd b. Saʿāda wrote a *Risālat al-ʿilm* which was commented upon by Naṣīr al-Dīn al-Ṭūsī Teh. II 630,$_{11}$.

432/1040, Kentūrī 1693, Mashh. I, 52,171, Tehran 1301.—7. *al-Masā'il al-Nāṣiriyya*, questions by Muḥammad b. Nāṣir, Mashh. V, 134,436, printed in *Jawāmiʿ al-fiqh*, Tehran 1276.—8. *al-Intiṣār*, on the differences between the Shīʿa and the other *madhāhib*, Teh. Sip. I, 364/6, Mashh. V, 8,24/5, printed together with 7, and with *al-Hidāya* in *Jawāmiʿ al-fiqh*, and Bombay 1315, see Goldziher, *Isl.* 271.—9. *Tanzīh al-anbiyā'* Tabriz 1290, 1303, Najaf 1352.—10. *Jawāb masā'il Tabbāniyyāt* Mashh. V, 37,125.—11. *Jawāb al-masā'il al-Sallāriyya fī uṣūl al-ʿaqā'id* ibid. 126.—12. *Risāla fī naqd man qāla bi-shuhūr bi-ʿadad* ibid. 38,127.—13. *Jawāb al-masā'il al-Mawṣiliyya* ibid. 129.—14. *Jawāb al-masā'il al-Mayyāfāriqiyya* ibid. 130, in a private library in Najaf.—15. *Jawāb masā'il Daylamiyya* ibid. 67,219.—16. *Masā'il Ṭabariyya* Mashh. V, 134, 435.—17. *Tafsīr al-Qur'ān ʿalā wajh al-ijmāl min kalām sayyid al-mu'minīn ʿAlī b. Abī Ṭālib* library Najafabādī I, no. 166.—18. *Inqādh al-bashar min al-qaḍā'* (*jabar*) *wal-qadar* Kentūrī 309, Najaf 1935, commentary *Minhāj al-barāʿa* by Mīrzā Ḥabīballāh al-ʿAlawī al-Mūsawī, lith. Tehran 1350/1, 6 vols.—19. *Naḍḍ al-īḍāḥ* Rāmpūr I, 139.53.—20. *Sharḥ al-qaṣīda al-madḥiyya lil-sayyid al-Ḥimyarī* Āṣaf. II, 1242,47, Rāmpūr I, 602,223.

1c. One of his students, Taqī al-Dīn Abu 'l-Ṣalāḥ b. Najm al-Dīn b. ʿUbaydallāh al-Ḥillī, wrote:

Al-Kāfī fi 'l-uṣūl wal-furūʿ Kentūrī 2314, Mashh. V, 103,330 (which has al-Ḥalabī).

Ad p. 446

2. Abū Jaʿfar Muḥammad b. al-Ḥasan al-Ṭūsī Shaykh al-Ṭā'ifa, a student of al-Shaykh al-Mufīd Muḥammad b. Muḥammad Nuʿmān (see p. 322), went to Iraq in 408/1017, but due to the strife in Baghdad he moved to Najaf. He died in Kufa in 459/1067 or 460.

Subkī, *Ṭab.* III, 51, Najjāshī, *Rijāl* 287, al-Astarābādhī, *Manhaj al-maqāl* 292, Yūsuf al-Baḥrānī, *Lu'lu'at al-Baḥrayn*, Bombay, 246/52, Ibn Taghr. (J.) 735, *Rijāl Shaykh Ṭūsī*, Mashh. X. 7.21/2. 1. *al-Fuṣūl fi 'l-uṣūl*, commentaries: a. *Muntaha 'l-su'ūl* by ʿAlī b. Yūsuf b. ʿAbd al-Jalīl (Kentūrī, no. 3158), Ind. Off. 471,13 (anon.).—b. ʿAbd al-Wahhāb b. ʿAlī al-Ḥusaynī al-Astarābādhī, composed in 875/1470, Pesh. 845.—1a. *ʿUddat al-uṣūl* in 2 parts, on *uṣūl al-dīn* and *uṣūl al-fiqh*, Kentūrī 2109, glosses thereon by Khalīl b. Bāqir b. Ghāzī al-Qazwīnī, superglosses thereon | by his brother Muḥammad, 11th cent. (*Amal al-āmil* II, 707
60, *Rawḍāt al-jannāt* 267/8), Teh. Sip. I, 265/6.—2. *Tahdhīb al-aḥkām*, a commentary on *al-Risāla al-muqniʿa* by his teacher Abū ʿAbdallāh Muhammad b.

Muḥammad al-Baghdādī al-Mufīd (see 322, 12, 1 also Manch. 186), additionally Heid. *ZS* X, 91, Berl. Qu. 1140, Paris 6591, 6617, 6655, 6660, Cambr. Suppl. 339 (fragm.), Pet. AM Buch. 745 (where the author is wrongly identified as Naṣīr al-Dīn al-Ṭūsī, as in Rāmpūr I, 181,117), Teh. II, 39/41, Teh. Sip. I, 231/42, Pesh. 607, Āṣaf. I, 618,187/9, Bank. V, 1, 266/8, Rāmpūr II, 330,641, print. Tehran 1315/7.—Commentary *al-Durra al-Najafiyya* by Ibrāhīm b. Ḥusayn b. ʿAlī b. al-Ghaffār al-Danbulī al-Khuwayyī, composed in 1291/1874 in Najaf, Tabriz 1292.—Abstract *Kitāb al-istibṣār etc.*, additionally Heid. *ZS* X, 92, Paris 6661, 6665, Manch. 187, Cairo^2 I, 564, Mashh. IV, 1,1/4, Teh. Sip. I, 203/4, Bank. Hdl. 30, Būhār 52, print. Lucknow 1307, 8 vols., Tehran 1315/7.—glosses by Mīr Dāmād, Teh. Sip. I, 244/5.—3. *Miṣbāḥ al-mutahajjid*, additionally Najafābādhī X, 1, Teh. Sip. I, 66/8, Mashh. VIII, 44,156/61, As. Soc. Beng. 36, Būhār 73/4.—Abstract *Minhāj al-ṣalāḥ*, by al-Ḥasan b. Yūsuf b. al-Muṭahhar al-Ḥillī (d. 726/1326, see II, 164), Mashh. VIII, 56,201, anon. comment. Pet. AM 1926, 36.—Supplement *al-Bāb al-ḥādī ʿashar*, printed with several appendices, Tehran 1282, Najaf 1343, with the commentary *al-Nāfiʿ yawma ʾl-ḥashar*, by Miqdād b. ʿAbdallāh al-Ḥillī (II, 199), Vat. V. 567,6, Sbath 1193,2, Mashh. I, 22,48, 89,276, Āṣaf. II, 1328,282, print. Tabriz 1296, Tehran 1300 (in *Majmūʿa*), Nawālkishūr 1318, a part in Persian translation in As. Soc. Beng. Suppl. 1062,8; cf. Goldziher, *Isl.* 271.—*al-Bâbu ʾl-Hadi ʿAshar, a Treatise on the Principles of Shiite Theology by Ḥasan b. Yūsuf al-Muṭahhar al-Ḥillī with comment. by Miqdādi Fāḍil al-Ḥillī, transl. from the Ar. by* M. Mc. Elwee Miller (Or. Transl. Fund. N. Coll. XXIX), London 1928.—Commentaries: a. *Miftāḥ al-ghurar* by Khiḍr b. ʿAlī al-Rāzī al-Hawalrūdhī, ca. 828/1425, Mashh. I, 88,272.—b. Muḥammad b. Aḥmad Khwājakī Shīrāzī, who had moved from the Shāfiʿīs to the Imāmiyya, composed in 952/1545 in Golkonda, Mashh. I, 55,178/9.—c. *Miftāḥ al-lubāb* by Abu ʾl-Fatḥ b. Makhdūm al-Ḥusaynī al-ʿArabshāhī Sharafī, a great-grandson of al-Jurjānī al-Sharīf (see II, 216), composed in 955/1548, ibid. 188, 87,271.—5. *al-Mabsūṭ fi ʾl-fiqh* Mashh. V, 120, 390/2, print. Tehran 1271.—7. *Fihrist kutub al-Shīʿa*, completed by Muḥammad b. ʿAlī b. Shahrāshūb al-Māzandarānī (d. 588/1192, no. 3f) and continued by ʿAlī b. ʿUbaydallāh b. Bābūya al-Qummī, also Browne 158.—8. *al-Amālī fi ʾl-ḥadīth* Mashh. IV, 5, 16, Tehran 1313.—9. *ʿUddat* (*ʿUmdat*) *al-uṣūl*, Bombay 1318.—A commentary by Khalīl b. al-Ghāzī al-Qazwīnī (d. 1089/1678, *Shudhūr al-ʿiqyān* I, 260, *Nujūm al-samāʾ* 101), Manch. 164, Mosul 111,155, Mashh. VI, 10.31, 18,57/62, print. Bombay 1312, Tehran 1317, *ḥāshiya*: *Tanqīḥ al-marām*, by ʿAlī Aṣghar b. Muḥammad Yūsuf al-Qazwīnī, completed in 1103/1691, Būhār 148.—10. *Kitāb al-ghayba* Tabriz 1323, quotations from Khwānsārī's *Rawḍāt al-jannāt* in Massignon, *Textes* 223.—11. *Nihāyat al-fiqh* Mashh. V, 140,454, commentary, *Nukat al-Nihāya*, by al-Muḥaqqiq al-Awwal (no. 4), Mashh. V, 140,456, in *al-Jawāmiʿ al-fiqhiyya* Tehran 1276.—12. *Kitāb al-khilāf fi ʾl-fiqh* Mashh. V, 55,182.—13. *Jumal al-ʿuqūd* ibid. 74.240.—13. *al-Tibyān*

fī tafsīr al-Qurʾān Brill–H.² 642 (p. 2,130/3,116), Āṣaf. I, 536,166 (which has Ṭabarsī instead of Ṭūsī and year of death as 516).

| 2a. Abū Saʿīd Muḥammad b. Aḥmad b. al-Ḥusayn al-Nīsābūrī was a contemporary of al-Ṭūsī. 708

Amal al-āmil 496, 17. *Al-Arbaʿīn ʿani ʾl-arbaʿīn fī faḍāʾil amīr al-muʾminīn*, Najāfabādhī 169 (where he is called al-Shaykh al-Mufīd, due to a confusion with p. 322, 12?), imitated by ʿAlī b. ʿUbaydallāh b. Bābūya al-Qummī, the continuator of Ṭūsī's *Fihrist*, Kentūrī 145, 36.

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2b. To the fifth century Abū ʿAlī Muḥammad b. Aḥmad b. ʿAlī al-Fattāl (corrupted to Qattāl) al-Nīsābūrī al-Fārisī probably also belongs, who was sentenced to death by Abu ʾl-Maḥāsin ʿAbd al-Razzāq Raʾīs Nīsābūr.[12]

Kentūrī 1601 (following Shahrāshūb's *Manāqib* and al-Majlisī's *Biḥār al-anwār*), al-Astarabādhī, *Manhaj al-maqāl* 280 bottom (without date). *Rawḍat al-wāʿiẓīn wa-tabṣirat al-muttaʿiẓīn*, Tabriz 1303.

2c. Ṣadr al-Dīn Abu ʾl-Qāsim ʿAbd al-ʿAzīz b. Niḥrīr b. ʿAbd al-ʿAzīz b. al-Barrāj, a student of al-Murtaḍā and al-Ṭūsī, was a *qāḍī* in Tripoli and died in 481/1088.

Yūsuf al-Baḥrānī, *Luʾluʾat al-Baḥrayn* 272. 1. *al-Muhadhdhab* Kentūrī 3223, Mashh. V, 119,388.—2. *Risālat al-jawāhir fi ʾl-fiqh*, Kentūrī 830, printed in *al-Jawāmiʿ al-fiqhiyya*, Tehran 1276.

3. Raḍī al-Dīn Abū ʿAlī al-Faḍl b. al-Ḥasan Amīn al-Dīn al-Ṭabarsī lived at first in Mashhad, but moved then in 523/1129 to Sabzawār and died there in 548/1153, according to others in 552/1158.

Yūsuf al-Baḥrānī, *Luʾluʾat al-Baḥrayn* 279, al-Khwānsārī, *Rawḍāt al-jannāt* 512. 1. *Majmaʿ al-bayān li-ʿulūm al-Qurʾān*, mostly based on Sunnī sources, to a lesser extent on the *Tafsīr al-ʿAyyāshī* (1a) and ʿAlī b. Ibrāhīm al-Qummī, additionally Berl. Fol. 4165, Ind. Off. 1102, Br. Mus. Or. 5792 (DL 41), Paris 6543, Brill–H.² 647 (fragm.), Tunis Zayt. I, 110/1, NO 453/5, Mosul 66,262, Teh. II, 74/7, Mashh. II,

12 Probably the vizier of Sanjar and nephew of Niẓām al-Mulk who died in 515/1121 Ibn al-Athīr *Kāmil* C. X 211 v. Zambaur 223/4.

160,19/28, Aligarh 95,15, 96,24, Būhār 15/6, Bank. XVIII, 2, 1464/5, Āṣaf. III, 226,581, Rāmpūr I, 40,199,200, As. Soc. Beng. 889, 890 (see Sarkīs 1227), Tehran 1268, 1276, 1284, 1286, 1304, Sidon 1333 (vol. I only). *Sharḥ shawāhid M. al-b.* by Abū Muḥammad Muḥammad Ḥusayn b. Muḥammad al-Ṭāhir al-Sharīf al-Waḥīd, second half of the 17th century, Ind Off. 1103.—Anon. abstract entitled *Qurāḍat*
709 *al-naḍīr* | Teh. II, 68.—2. *Jawāmiʿ al-jāmiʿ fī tafsīr al-Qurʾān*, which connects the contents of the *Majmaʿ* and *al-Kāfī al-shāfī*, additionally Ind. Off. 1104, Cairo² I, 44, Welīeddīn 1386, Teh. I, 49, II, 62, Teh. Sip. I, 108/11, Mashh. III, 23,70/4, Calc. Madr. 294, Būhār 17, lith. Tehran n.d., 1321, Qom 1902.—3. *Kitāb al-iḥtijāj ʿalā ahl al-lijāj* which, according to Bank. IX, 592, was based on the *Kitāb al-maʿālim* by Muḥammad b. ʿAlī b. Shahrāshūb (d. 588/1192, no. 3f, Kentūrī 256) and the *Muntaha ʾl-maqāl* (see Yūsuf al-Baḥrānī, *Luʾluʾat al-B.* 277, based on *Amal al-āmil* 459) by Abū Manṣūr Aḥmad b. ʿAlī b. Abī Ṭālib al-Ṭabarsī, additionally Mashh. IV, 3, 9/14, Teh. Sip. I, 196/7, Āṣaf. II, 1290,549, Rāmpūr I, 60,4, Tehran 1302, anon. *Muntakhab* Teh. Sip. I, 177.—5. *Makārim al-akhlāq*, additionally Heid. *ZS* X, 90, Tunis Zayt. IV, 435,2910, Āṣaf. I, 674,534, his son Abū Naṣr al-Ḥasan is mentioned as its author in Browne Cat. 16, C. 9, Mashh. IX, 12,40/2, Teh. Sip. I, 311/2 (see Muḥammad Bāqir al-Majlisī, *Biḥār al-anwār*, in Kentūrī 3086, Cat. Bank. XIV, 69, al-Ḥurr al-ʿĀmilī, *Amal al-āmil* 469,5 and Strothmann, *Isl.* XXI, 30, who assumes there was co-operation between the two), print. Būlāq 1300, C. 1303, ʾ4, ʾ5, ʾ6 (with Ibn Miskawayh's *Tahdhīb al-akhlāq* in the margin), 1311 (with Pīr Muhammad Dede, *Wasīlat al-ʿuẓmā fī shamāʾil al-Muṣṭafā* in the margin), Tehran 1314, 1331, see A. Merx, *Verh. des 13. Intern. Or.-Congr.* 290.—Persian translations: a. ʿAlī b. Ḥasan al-Zāwarī *Makārim al-karāʾim*, Kentūrī no. 574, 3088.—b. Muḥammad b. ʿAbd al-Karīm Anṣārī Astarābādhī, written during the reign of Shāh Ṭahmāsp I (930–54/1523–47), Rieu I, 156, Calc. Madr. 64, no. 112, Bank. XIV, 1218/9, As. Soc. Beng. II, 75, Suppl. 1021.—c. ʿAlī b. Ṭayfūr al-Bisṭāmī for Mīr ʿAlī Shīr Sayyid ʿAbdallāh, completed on 8 Shaʿbān 1061/27 July 1651, Bank. XIV, 1220, As. Soc. Beng. II, 751, cf. Storey, *Pers. Lit.* 15, 177.—6. *Iʿlām al-wara' bi-aʿlām al-hudā*, ḤKh I, 361,946, Kentūrī 254, a biography of Muḥammad and the 12 Imams with the doctrine of the *ghayba* in 4 *rukn*, Br. Mus. 672, Or. 7548 (DL 17, anon.), Vat. V. 451 (maybe used by Marracci, see Nallino, *Rend. Acc. Lincei*, VI, vii, 1931, 300/1, n. 27), Āṣaf. II, 828,58, Tehran 1312.—7. *al-Tamhīd fi ʾl-uṣūl*, Mashh. I, 23,54.—8. *al-Bāhir sharḥ al-Ḥamāsa* see p. 40.

3a. Abū Manṣūr Aḥmad b. ʿAlī b. Abī Ṭālib al-Ṭabarsī was a contemporary of Raḍī al-Dīn al-Ṭabarsī, and as such he is sometimes confused with him.

Rawḍāt al-jannāt 513/4, see 3, 4.

3b. Abu 'l-Ḥusayn Warrām b. Abī Firās (Farrās?) ʿĪsā b. Abi 'l-Najm al-Nakhāʾī al-Ashtarī, the maternal grandfather of Ibn Ṭāʾūs (see below, Ad p. 576), flourished in Ḥilla in the sixth century.

Amal al-āmil 512. 1. *Tanbīh al-khawāṭir* (*khāṭir*) *wa-nuzhat al-nawāẓir*, Kentūrī 705, Tehran 1302.—2. *Majmūʿa* Teh. Sip. I, 301/3.

| 3c. Saʿīd b. Hibatallāh b. Abi 'l-Ḥasan Quṭb al-Dīn Abu 'l-Ḥusayn al-Rāwandī, 710
d. 573/1177, see p. 624, 8d.

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3d. Abu 'l-Ḥasan ʿAlī b. Abi 'l-Qāsim ʿUbaydallāh b. Muḥammad b. al-Ḥasan Ḥasankā al-Rāzī b. Bābūya al-Qummī was born in 504/1101 and died in 580/1184.

1. *Arbaʿūna ḥadīthan* (see 2a) from 40 books, 40 shaykhs, and 40 of the Ṣaḥāba, with an appendix on *faḍāʾil ʿAlī*, Mashh. IV, 10_{30}.—2. Continuation of al-Ṭūsī's *Fihrist*, see 2.

3e. ʿIzz al-Dīn Abu 'l-Makārim Ḥamza b. ʿAlī b. Zuhra al-Ḥusaynī al-Ḥalabī, a descendant of Jaʿfar al-Ṣādiq, was born in Ramaḍān 511/January 1118 and died in 585/1189 in Aleppo.

Amal al-āmil 474, Yūsuf al-Baḥrānī, *Luʾluʾat al-B.* 208, *Rawḍāt al-jannāt* 202, *Majālis al-Imāmiyyīn* 48, 219. *Ghunyat al-nuzūʿ ilā ʿilmay al-uṣūl wal-furūʿ*, Kentūrī 2185, Teh. Sip. I, 485/7, print. in *al-Jawāmiʿ al-fiqhiyya*, Tehran 1276.

3f. Abū Jaʿfar Muḥammad b. ʿAlī b. Shahrāshūb al-Māzandarānī al-Surrī Rashīd al-Dīn died in 588/1192.

Suyūṭī, *Bughya* 77 (following al-Ṣafadī), *Amal al-āmil* 504, Yūsuf al-Baḥrānī, *Luʾluʾat al-B.* 277, Kentūrī 2991. 1. *Tafsīr*, Najafābādhī I, no. 43.—2. *Manāqib āl Abī Ṭālib*, ibid. 55, Bombay 1313/4, 2 vols.—3. *Maʿālim al-ʿulamāʾ*, a continuation of Ṭūsī's *Fihrist*, Najafābādhī VIII, 34, in Sprenger's possesion, Tusy, Pref. 2, ed. Abbas Eghbal, Tehran 1934.

3g. Muḥammad b. Idrīs al-ʿIjlī al-Ḥillī, supposedly a descendant of al-Ṭūsī on his mother's side, who died on 18 Shawwāl 598/12 July 1202.

Amal al-āmil 497, *Rawḍāt al-j.* IV, 598, *Luʾluʾat al-Baḥrayn* 172, Kentūrī 1648. *Sarāʾir al-ḥāwī fī taḥrīr al-fatāwī*, Teh. Sip. I, 429/31, Mashh. V, 75,243, Tehran 1247, 1270.

3h. Abu ʾl-Ḥasan Yaḥyā b. al-Ḥasan b. al-Ḥusayn b. ʿAlī al-Ḥillī al-Wāsiṭī b. al-Biṭrīq Shams al-Dīn died in 600/1203 in Aleppo.

711 | *Amal al-āmil* (73) 513, *Shudhūr al-ʿiqyān* II, fol. 258, Kentūrī, p. 386. 1. *al-ʿUmda fī ʿuyūn* (*ṣiḥāḥ*) *al-akhbār fī manāqib amīr al-muʾminīn*, Kentūrī 2137, on the merits of ʿAlī and the ʿAlids, together with orthodox traditions on the influx of the *nūr Allāh* into ʿAlī, used by the Zaydī al-Manṣūr billāh ʿAbdallāh b. Ḥamza (d. 614/1217, see p. 701), in his *Kitāb al-shāfī*, Ambr. NF 352 (*RSO* VII, 569), Mashh. IV, 60,183, Būhār 203, Tabriz 1294, Bombay 1309, see Van Arendonk, *Opkomst* 15, n. 1.—2. *Khaṣāʾiṣ waḥy al-mubīn fī manāqib amīr al-muʾminīn*, lith. n.p. 1311.

3i. The Imāmī Abū Turāb Sayyid Murtaḍā b. al-Dāʿī al-Rāzī, beginning of the 7th/13th century, is credited with:

Tabṣirat al-ʿawāmm, on the Muslim sects, lith. Tehran 1313 (with an appendix, *Qiṣaṣ al-ʿulamāʾ*, by al-Tunkabūnī), see Massignon on Ḥallāj, *Ṭawāsīn* 74B, n. 1, *Isl.* III, 406.

3k. Raḍī al-Dīn ʿAlī b. Muḥammad al-Ṭāʾūs, d. 664/1266, see below p. 498.

3l. Abū Jaʿfar Muḥammad al-Ṭūsī, d. 672/1273, see below p. 508.

3m. Jamāl al-Dīn Aḥmad b. Mūsā b. Jaʿfar b. Muḥammad b. Aḥmad b. Muḥammad b. Ṭāʾūs al-ʿAlawī al-Ḥusaynī, who died in 673/1274.

Al-Astarābādhī, *Manhaj al-maqāl* 48. *Ḥall al-ishkāl fī maʿrifat al-rijāl*, Kentūrī 1030, rearranged in *al-Taḥrīr al-Ṭāʾūsī* by al-Shahīd al-thānī (II, 325), Mashh. X, 5, 14.

4. Najm al-Dīn Jaʿfar b. al-Ḥasan b. Yaḥyā b. Saʿīd Abu ʾl-Qāsim al-Hudhalī al-Ḥillī al-Muḥaqqiq al-Awwal was born in Ḥilla in 602/1205 and died in Baghdad in 676/1277 or 726.

Al-Astarābādhī, *Manhaj al-maqāl* 82, Kentūrī 1703, *Rawḍāt al-jannāt* I, 146, *Luʾluʾat al-Baḥrayn* 147. 1. *Kitāb sharāʾiʿ al-Islām*, additionally Berl. 4616 (anon.),

Qu. 1873, Br. Mus. Or. St. Browne 145,60, Manch. 805, Pet. AM Buch. 485, Teh. Sip. I, 431/5, Mashh. V, 77,249/57, Pesh. 622, Aligarh 103,27, 1052,40, Calc. Madr. 308, print. also Tehran 1840(?), 1274, 1275, 1895, Tabriz 1284/5, 1294, 1302, 1307, see A. Querry, *Droit musulman, recueil des lois concernant les Musulmans Chiites*, Paris 1871, *Kitāb al-farā'iḍ min Sh. al-I.*, Lahore 1288.—Commentaries: a. *Masālik al-afhām ilā tanqīḥ Sh. al-I.*, | by Zayn al-Dīn b. ʿAlī b. Aḥmad al-Shaʾmī al-ʿĀmilī 712
al-Shahīd al-Thānī (II, 325), composed in 964/1557, additionally Berl. Qu. 1919, Pet. AM 1926, no. 24, Cairo² I, 572, Teh. Sip. I, 453/8, Mashh. V, 110,356/70, print. Tehran 1262, 1267/8, 1273, 1282, a *ḥāshiya* by the same (?), Teh. Sip. I, 392/3.—b. Persian by ʿAbd al-Ghanī b. Abī Ṭālib al-Kashmīrī (Kentūrī 153), Āṣaf. II, 1182,46, Bank. XIV, 1268.—c. *Dharāʾiʿ al-aḥlām* by al-Ḥasan b. ʿAbdallāh al-Māmaqānī al-Gharawī, Pers. lith. in 2 vols., 1319.—d. *Sharḥ al-bayʿ min Sh. al-I.* with *Taḥqīqāt* by Muḥammad Hādī b. Muḥammad Amīn al-Ṭihrānī, Tehran 1320.—e. *Madārik al-aḥkām* by Muḥammad b. ʿAlī b. al-Ḥusayn al-Ḥusaynī al-Mūsawī al-ʿĀmilī, completed in 998/1590, Heid. *zs* X, 92 (qualified as glosses to a.), Cambr. Suppl. 1175, Mashh. V, 107,344/6, Teh. Sip. I, 450/3, Aligarh 103,24, Āṣaf. II, 1182,3, Rāmpūr I, 208,271/2, lith. Tehran 1268, 1276, 1299, 1322.—Glosses by Muḥammad Bāqir b. Muḥammad Kamāl al-Iṣfahānī al-Bihbihānī (d. 1208/1793), Teh. Sip. I, 389/91.—g. *Mafātīḥ al-Sharāʾiʿ* by Muḥammad b. Murtaḍā Muḥsin Fayḍ (d. after 1090/1679, see II, 413), Najafābādī II, 53.—h. *Maṭāliʿ al-anwār* by Muḥammad Bāqir b. Muḥammad Naqī al-Shaftī al-Rashtī (d. 1200/1785, *Rawḍāt* I, 124), Teh. Sip. I, 459.—i. *Jawāhir al-kalām fī sharḥ Sh. al-I.* by Muḥammad Ḥasan b. Muḥammad Bāqir al-Najafī al-Iṣfahānī (d. 1268/1851, Kentūrī 832 with no date), Mashh. V, 29,97/101, Teh. Sip. I, 387/9, Tehran 1271, 1273/8, 1286/7, 1301.—k. *Manhaj al-ijtihād* by Muḥammad Taqī Qazwīnī al-Shahīd al-Thālith (d. 1264/1848, see II, 505), Mashh. V, 119,387.—l. *Īḍāḥ al-kalām* by Ḥusayn b. Muḥammad ʿAlī b. Ḥusayn b. Muḥammad al-Najafī al-Aʿamm (sic, al-Aṣamm ?), Mashh. V, 11,32.—m. *Hidāyat al-anām* by Muḥammad Ḥusayn al-Kāẓimī, Najaf 1330.—n. with a Hindustani translation *Rawāʾiʿ al-aḥkām* by Muḥammad Ṣādiq Kashmīrī, Lucknow 1897.—o. On the *khuṭba* by Muḥammad Taqī al-Dīn b. al-Ḥasan al-Ḥusaynī al-Astarābādhī, a student of Babāʾ al-ʿĀmilī (II, 415), Mashh. V, 86,277.—Abstract by the author, *al-Nāfiʿ fī mukhtaṣar al-Sharāʾiʿ*, additionally Mashh. V, 115,373/83, Āṣaf. II, 1182,5 (wrongly attributted to al-Shahīd al-Thānī), lith. Lucknow 1301.—Commentary and glosses: a. *al-Muʿtabar*, self-commentary for Bahāʾ al-Dīn Muḥammad b. Muḥammad al-Juwaynī, composed in 672/1273, unfinished, Kentūrī 2995, Mashh. V, 127,415.—b. *Kashf al-rumūz* by his student ʿIzz al-Dīn Ḥasan b. Abī Ṭālib Yūsufī, Teh. Sip. I, 480/1, Mashh. V, 101,323.—c. *Tanqīḥ al-raʾy* by Miqdād b. ʿAlī al-Suyūrī al-Ḥillī al-ʿĀriḍī (ca. 800/1397, see II, 164), Kentūrī 715, Mashh. V, 19, 613, Najafābādhī I,

76.—d. *al-Muqtaṣar* by Aḥmad b. Fahd al-Ḥillī (d. 841/1437, see II, 164), Mashh. V, 135,438.—e. *al-Muhadhdhab al-bāriʿ*, by the same (Kentūrī 3224), Mashh. V, 120,389, Teh. Sip. I, 512/4, Aligarh 163,26.—g. *al-Burhān al-qāṭiʿ* or *al-Sharḥ al-kabīr* by ʿAlī b. Muḥammad b. ʿAlī al-Ḥasanī al-Ḥusaynī al-Ṭabāṭabāʾī Baḥr al-ʿulūm (d. 1231/1815, see II, 503), Teh. Sip. I, 470/4, Mashh. V. 81,263/4, Būhār 191, print. Tehran 1267, 1281/2, 1291.—h. *Riyāḍ al-masāʾil* or *al-Sharḥ al-ṣaghīr*, by the same, Cairo² I, 570, Mashh. V, 82,265/7, Teh. Sip. I, 461/4, Tehran 1317.—i. *al-Anwār al-Riḍawiyya* by Muḥammad Riḍā Mūsawī Shīrāzī (completed in 1256/1840), Tehran 1287.—2. *Siḥr Bābil wa-sajʿ al-balābil* Sidon 1331.—3. *Masāʾil Miṣriyya* Mashh. V, 137,444.—4. *Masāʾil Baghdādiyya* ibid. 445.—5. *Maʿārij al-uṣūl* Teh. Sip. I, 613, Mashh. VI, 28,93, Tehran 1310.—6. *Risāla fī muḥāsabat al-nafs*, Tehran 1318.

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5. Kamāl al-Dīn Mītham b. ʿAlī b. Mītham al-Baḥrānī, d. 679/1280.

Kitāb al-qawāʿid fī ʿilm al-kalām, Shīʿī theology (Kentūrī 2290), Br. Mus. Or. 6265 (DL 9).

6. His son Saʿīd wrote:

Qawāʿid al-ilāhiyya, on metaphysics, Br. Mus. Or. 7760 (DL 9).

7. ʿImād al-Dīn Muḥammad b. ʿAlī b. Ḥamza al-Ṭūsī al-Mashhadī, fl. seventh century.

Al-Wasīla (Kentūrī 3386), printed in *al-Jawāmiʿ al-fiqhiyya*, Tehran 1276.

8. Raḍī al-Dīn Muḥammad b. Ḥasan al-Astarābādhī, a prominent Imāmī scholar, who died in 686/1287.

Suyūṭī, *Bughya* 248, *Amal al-āmil* (61) 499. *Sharḥ al-Kāfiya*, p. 532.—2. *Sharḥ al-Shāfiya*, p. 535.

9. Muḥyi ʾl-Dīn ʿAlī al-Rāzī al-Ithnayʿasharī, d. 686/1287.

Tahdhīb al-asmāʾ wal-lughāt Rāmpūr I, 137,34.

10. Bahāʾ al-Dīn Abu ʾl-Ḥasan b. ʿĪsā al-Irbilī b. al-Fakhr, was an official in the *dīwān al-inshāʾ* in Baghdad and died in 692/1293.

Fawāt II (1299), 66, *Amal al-āmil* 54, *Rawḍāt al-jannāt* 396. 1. *Kashf al-ghumma fī maʿrifat al-aʾimma*, a history of the Prophet and the Imams that also draws on Sunnī sources and which was consequently also recognised by Sunnīs, as in al-Ṣafadī's *al-Wāfī* (Kentūrī 2641), completed on 21 Ramaḍān 687/20 October 1288, Browne, Cat. 14, C 6, Manch. 804, Cairo^2 V, 308, AS 3381, Teh. Sip. I, 297/8, Mashh. IV, 76,$_{234}$/$_8$, Bank. XV, 1053, Āṣaf. II, 1552, Rāmpūr I, 671,$_{23}$, print. Tehran 1294.—Persian translations: a. Anon., Teh. II, 533.—b. *Tarjamat al-manāqib* by Fakhr al-Dīn ʿAlī b. Ḥamza al-Zāwarī, completed in 938/1531, Aberystwyth 19 (fragm.), Bank. VI, 509, Storey, *Pers. Lit.* I, 15.—c. Abbreviated as *Iksīr al-tawārīkh wa-siyar al-aʾimma*, Bombay 1308, Storey 210.—2. *Risālat al-ṭayf* Vat. V. 476, Flor. Ricc. 24,$_3$, Fātiḥ 4092 (*MFO* V, 506), see *ZDMG* 64, 514, *RSO* IV, 707, n. 45.—5. *Jalwat al-ʿushshāq wa-khalwat al-mushtāq* Paris 3551 = (?) *al-Mushtāq ilā fitnat al-ʿushshāq*, from which a *Risāla* is in Flor. Ricc. 24,$_2$.

| 11. Abū Zakariyyāʾ Najīb al-Dīn Yaḥyā b. Aḥmad b. Yaḥyā b. al-Ḥasan b. Saʿīd 714
al-Hudhalī al-Ḥillī was born in 601/1204 and died in 689/1290 or 690.

Rawḍāt al-jannāt 447, Yūsuf al-Baḥrānī, *Luʾluʾat al-B.* 102. *Jāmiʿ al-sharāʾiʿ* (Kentūrī 756), Teh. Sip. I, 385/7.

12. Ghiyāth al-Dīn ʿAbd al-Karīm b. Aḥmad b. Mūsā b. Jaʿfar b. Muḥammad b. al-Ṭāʾūs al-Ḥusaynī was born in 648/1250 and died in 693/1294.

Al-Astarābādhī, *Manhaj al-maqāl* 196. *Farḥat al-ʿazī bi-ṣarḥat al-gharī*, on ʿAlī's tomb, Kentūrī 2206, in a private library in Najaf.

C The Ismāʿīlīs

On the correspondence (*sijillāt*) between the Fāṭimid caliph al-Mustanṣir billāh and the Ṣulayḥids of Yemen see H.F. al-Hamdānī, *BSOS* VII, 307/24.

1. One of the most famous literary representatives of the Ismāʿīlīs was al-Muʾayyid fi ʾl-Dīn Abū Naṣr Hibatallāh b. al-Ḥusayn (Mūsā) b. ʿAlī b. Muḥammad al-Shīrāzī al-Salmānī al-Bāb. He moved to Cairo in 439/1047, the same year as Nāṣir Khusraw, where died in 470/1077.

H.F. Hamdani, The History of the Ismaili Daʿwat and its Literature during the last Phase of the Fāṭimid Empire, *JRAS* 1932, 126/36, Ivanow, *Guide* 47, xxviii.

1. *Majālis*, 800 tracts arranged in 8 volumes, edited by Ḥātim b. Ibrāhīm (no. 4, d. 596/1199, see *RSO* XVII, 2), who also published an edition of the *Jāmiʿ al-ḥaqāʾiq*, see Kraus, *REI* 1932, p. 488, Ivanow, *A Creed of the Fatimides* 13.—2. *Dīwān*, poems in praise of the Fāṭimids.—3. *Sīrat sayyidina ʾl-Muʾayyid fi ʾl-Dīn*, his autobiography, dedicated to ʿImād al-Dawla Abū Kālinjār, the Būyid ruler of Fārs (415–40/1024–48), which describes the persecutions suffered by the Shīʿa in southern Persia in a florid language, full of poetical citations.

2. Ibrāhīm b. al-Ḥusayn al-Ḥāmidī, the second *dāʿī* of Yemen, died in Ṣanʿāʾ on 16 (7) Shaʿbān 557/31 (22) July 1162.

Ivanow 52, n. 1 xli. *Kanz al-walad*, one of *al-kutub al-kibār*, the most secret but widely disseminated works of the sect which deals with theology, metaphysics, and eschatology, in obscure language, full of technical terms from philosophy,
715 alchemy etc.— | 2. *Tisʿa wa-tisʿūn masʾala fi ʾl-ḥaqāʾiq*, wrongly attributed by Ivanow (250) to Ibrāhīm b. al-Ḥusayn b. ʿAlī b. al-Walīd, Kraus, op. cit. 489.—3. *Risālat zahr badhr al-ḥaqāʾiq*, see Tritton, *BSOS* VII, 37, 7b.

3. Muḥammad b. Ṭāhir b. Ibrāhīm al-Ḥārithī, his *maʾdhūn*, who died on 7 Shawwāl 584/29 November 1188.

Ivanow 53, xliii. 1. *Majmūʿ al-tarbiya*, a famous chrestomathy in Ismāʿīlī literature, with contributions by the author himself, in 2 volumes, 1. On prayer, the imamate, and on philosophical questions which are continued in the second volume, vol. I, in London, see Tritton, *BSOS* VII, 35, 6.—2. *al-Risāla fi ʾl-ḥaqāʾiq* or *Arbaʿ ʿashar masʾala allatī ajāba ʿanhā sayyidunā Muḥammad b. Ṭāhir* is mainly concerned with providing explanations of obscure passages from the *Rasāʾil Ikhwān al-ṣafāʾ*, see Kraus 489.

4. Ḥātim b. Ibrāhīm b. al-Ḥusayn b. Abi ʾl-Masʿūd b. Yaʿqūb al-Ḥāmidī, the third *dāʿī* in Yemen, died on 16 Muḥarram 596/8 November 1199.

Ivanow 54, xliv. 1. *Tanbīh al-ghāfilīn*, a famous work on ethics based on the *Rasāʾil Ikhwān al-ṣafāʾ* and the *Majālis* of al-ʿAzīz billāh.—2. *al-Shumūs al-ẓāḥira*, a vary rare conpendium on esoteric philosophy.

5. His son ʿAlī, who succeeded him as the fourth *dāʿī*, died on 25 Dhu ʾl-Qaʿda 605/31 May 1209.

Ivanow 56, xlvi. *Rawḍāt al-ḥikam al-ṣāfiya wa-bustān al-ʿulūm al-wāfiya*, 17 questions, together with their answers, which are mainly ascribed to Imām Jaʿfar al-Ṣādiq.

6. ʿAlī b. Muḥammad b. al-Walīd, the fifth *dāʿī*, who died on 27 Shaʿbān 612/21 December 1215.

Ivanow 56, xlvii. 1. *Dāmigh al-bāṭil wa-ḥatf al-munāḍil*, a refutation of *al-Mustaẓhirī* by al-Ghazzālī (see below, p. 421).—2. *Ḍiyāʾ al-albāb al-muḥawī ʿala ʾl-sāʾil* (*masāʾil*?) *wal-jawāb*, 32 theological and eschatological questions, partly taken from the works of al-Muʾayyid (no. 1) and the *urjūza Kitāb al-shajara* of Abū Tammām, a *dāʿī* from the beginning of the 7th/13th century.—3. *Tāj al-aʿqāʾid*, arranged in 100 *iʿtiqād*, directed at novices but apparently only intelligible to the initiated due to its constant references to esoteric teachings and its structural shortcomings, which are the result of having been composed at different points in time, translation in abstract by W. Ivanow, *A Creed of the Fatimides*, Bombay 1935.—4. *Risālat jalāʾ al-ʿuqūl wa-zubdat al-maḥṣūl*, a supplement to the *Risālat mukhtaṣar al-uṣūl*, see Tritton, *BSOS* VII, 37, 7a.

| 7. ʿAlī b. Ḥanzala b. Abī Sālim al-Maḥfūẓī al-Wādiʿī, the sixth *dāʿī*, who died on 716
22 Rabīʿ I 626/18 February 1229.

Ivanow 59, xlviii. 1. *Ḍiyāʾ al-ḥulūm wa-miṣbāḥ al-ʿulūm*, on which, it seems, was a versification for novices in 663 *mathnawī* verses, the *Simṭ al-ḥaqāʾiq*.

8. Ḥusayn b. ʿAlī b. Muḥammad b. al-Walīd, the eighth *dāʿī*, died on 22 Ṣafar 667/31 October 1268.

Ivanow 60, xlix. 1. *ʿAqīdat al-muwaḥḥidīn wa-mūḍiḥat marātib ahl al-dīn*, explanations of difficult verses from the Qurʾān about the nature of God.—2. *al-Tisʿūniyya*, a *qaṣīda* about al-Ṭayyib's claims to the imamate.

9. ʿAlī b. al-Ḥusayn b. ʿAlī b. Muḥammad b. al-Walīd, the ninth *dāʿī*, died on 13 Dhu ʾl-Qaʿda 682/2 January 1284.

Ivanow 61, L. 1. *al-Kāmila fi ʾl-thalāth al-layāli ʾl-fāḍila*.—2. *Tuḥfat al-ṭālib wa-umniyyat al-bāḥith al-rāghib*, on *mabdaʾ* and *maʿād*.

D The Druzes

S. de Sacy, *Exposé de la religion des Druzes,* Paris 1838, German transl. Ph. Wolff, *Die Drusen und ihre Vorläufer*, Leipzig 1845.

H. Guys, *La religion druze*, Paris 1863, *Théogonie des Druzes*, Paris 1863.

Ph. K. Hitti. *Origin of the Druse People and Religion with Extracts from their Selected Works*, Columbia Un. Or., St. XXVIII, New York 1928.

1. Even though the two founders of the sect of the Druzes, Ḥamza b. ʿAlī b. Aḥmad and al-Darazī, after whom the sect was named, wrote a number of treatises that were incorporated into its canon, the bulk of texts originated in the period after them.

2. Ḥamza came from Zūzan in Persia and moved to Egypt in 405 or 406/1015. It was only in 408/1017 that he supposedly received the revelation concerning the incarnation of God in the Fāṭimid caliph al-Ḥākim bi-amri 'llāh. As such, the Druzes regard this year as the beginning of their calendar. But it was ap-
717 parently only two years later that he came forward with his new doctrine | in one of Cairo's mosques. In the beginning, it was the caliph who protected him from the persecutions which he suffered because of this. But after the disappearance of the latter, we hear no more from him. In the doctrinal system of his sect he lives on as *qā'im al-zamān*, i.e. the last incarnation of the universal *ʿaql*.

Apart from an explanation of the system in the *Kitāb al-maʿrūf bil-Naqḍ al-khafī* and the *Kashf al-ḥaqā'iq*, as well as the intellectual biography of al-Ḥākim, *al-Sīra al-mustaqīma*, he also wrote a number of *rasā'il* for his believers, as well as official appointments (*taqālīd*), see de Sacy, *Exposé* I, cccc–lxviiff. *Rasā'il Ḥamza* Berl. 4293, Cairo^2 I, App. 70.

3. Nashtakīn al-Darazī seems to have been active as a Bāṭini *dāʿī* before the appearance of Ḥamza. He recognised the latter as Imam in 407. But then he tried to take al-Ḥākim's favour away from him, with the result that the latter branded him as Satan. It was supposedly at Ḥamza's instigation that he was murdered in 410/1019. Yet according to Ibn Taghrībirdī he fled to Syria, away from the unrest that his teachings had caused in Cairo, preaching successfully in Tal Taymallāh and in the Banyas district, and that he perished in a battle with the Turks.

De Sacy, *Exposé*, Intr. 387ff., *Textes* I, 98ff., Int. 383ff., II, 157ff., 170, 190.

4. A considerable number of the writings that have been incorporated into the Druze canon were composed by the fourth vizier (*ḥadd*) after Ḥamza, Abu 'l-Ḥasan ʿAlī b. Aḥmad al-Tālī al-Samūkī Muqtanā Bahāʾ al-Dīn, who was given his appointment by Ḥamza in 411/1020 and who was still active as a writer in 433/1041.

De Sacy, *Exposé* II, 297ff., Kratschkowsky, *EI* III, 778. His writings are mainly short *rasāʾil* that are addressed to his followers in Syria, Iraq, and India, in order to strengthen them in their faith and to warn them against false prophets. His *Risālat al-badʾ*, ed. Seybold, *Die Drusenschrift* Kitāb Alnoqat waldawāʾir, Kirchhain 1902, IX, 76/9.—2. *al-Risāla al-Qusṭanṭīnīyya*, addressed to the emperor Constantine VIII, 1028, ed. Ph. K. Hitti and L. Ronzevalle, *MFOB* III, | Beirut 1909, 493/534.—3. *al-Risāla al-Masīḥīyya* translated in abstract by Hitti, 718
68/70.—4. *al-Maqāla fi 'l-radd ʿala 'l-munajjimīn*, Berl. 4317,1.—*Badʾ al-khalq* (see above 1), ibid. 2.—5. *Mawʿiẓa* ibid. 3.—6. *Muwājaha*, presentation to the Imām, ibid. 4.—7. *al-Risāla al-wasīla ila 'l-jabal al-anwar* ibid. 4324.—8. A lamentation on the hardships of his time, ibid. 1.

5. Anonymous Druze writings are also contained in Berl. 4290/4356, Oct. 1407, 1412, 1414, 2099, 2839, 3170, Qu. 814/5, 819, Leipz. 292, Gotha 855/6, Stockh. 20, Copenhagen 74, Paris 1408/48, 4691/2, 5182/3, 5185/8, 6121, 6746/7, 6751/2, Br. Mus. Suppl. 218, Manch. 117/22, Cambr. 1356/66, Suppl. 690, 1423/4, Vat. V. 379, 909, 1332/47.

6. A later Nuṣayrī work, *Taqyīd fī ḥaqq al-tawḥīd*, addressed to Muḥammad al-Kalāzī al-Anṭākī, in Berl. Oct. 3254, see *ZDMG* III, 307.

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Chapter 8. Sciences of the Qur'ān

1 *The Art of Reading the Qur'ān*

1. Abu 'l-Aṣbagh ʿĪsā b. Muḥammad b. Fattūḥ al-Hāshimī al-Balansī b. al-Murābiṭ, d. 403/1012.

Ibn al-Jazarī, *Ṭab*. I, 614, no. 2502, Pons Boigues 108b. 1. *Kitāb al-taqrīb wal-ḥarsh al-mutaḍammin li-qirā'āt Qālūn wa-Warsh*, Madr. 591.

1a. Abū ʿAbdallāh Muḥammad b. Sufyān al-Qayrawānī made a study trip from Kairouan to Egypt in 380/990 and went on pilgrimage in 413/1022. After a long stay in Mecca he went to Medina, where he died in 415/1024.

Ibn al-Jazarī, *Ṭab*. II, 147, no. 3038, *Nashr al-qir*. I, 65. *Kitāb al-hādī fi 'l-qirā'āt*, Fātiḥ 61, see Pretzl, *Islca* VI, 21.

1b. Abū Muḥammad Makī b. Abī Ṭālib Ḥammūsh al-Qaysī was born on 23 Shaʿbān 354/25 August 965 and died on 21 Muḥarram 437/9 August 1045.

Yāqūt, *Irsh*. VII, 173/5, Ibn al-Jazarī, *Ṭab*. II, 309, Suyūṭī, *Bughya* 396, Ṭāshköprīzāde, *Miftāḥ al-saʿāda* I, 419, Jamīl Bek, *ʿUqūd al-jawhar* I, 297/300, Bergsträsser, *Gesch. d. Q.* III, 214. 1. *Kitāb al-riʿāya fī tajwīd al-qirā'a wa-taḥqīq*
719 *lafẓ al-tilāwa*, additionally ʿUm. 165/6, Khāliṣ Ef. 1, ʿĀṭif Ef. 23, | Cairo, Azhar m 7, 77, Qawwāla 10, Rāmpūr I, 49$_{40}$, see Pretzl, *Islca* VI, 230/2.—2. *Kitāb al-tabṣira*, additionally Selīm Āġā 8, NO 55, ibid. 21, the commentary *al-Kashf* also Esc. 1325.—2a. *al-Ibāna* or *Kitāb fī maʿāni 'l-Qur'ān* Ḥamīd. 18, 2, ibid. 242.—3. *Iʿrāb mushkilāt al-Qur'ān* (*Mushkil iʿrāb al-Q.*), additionally Esc.^{2} 1437, Brill–H.^{2} 641, Fez Qar. 174$_{192}$. Cairo^2 I, 62, Mashh. III, 68$_{217}$, Āṣaf. I, 556, Bombay Jāmiʿ 18, Makt. Shaykh al-Islām, *Maʿārif*, XVIII, 330, *Tadhk. al-naw*. 22 = *Tafsīr al-Qur'ān* Madr. 69 (?).—5. *Kitāb al-nāsikh wal-mansūkh* Fez Qar. 210.—6. *Tafsīr al-hidāya ilā bulūgh al-nihāya*, in ca. 12 volumes, is mentioned by Ibn Saʿīd in the appendix to Ibn Ḥazm's *Risāla* in Maqq. II, 121, penult. and foll.—7. *al-Mustarḍā, sharḥ Khuṭab b. Nubāta* (p. 102) Cairo^2 I, 62.

2. Abū ʿAmr ʿUthmān b. Saʿīd al-Dānī al-Qurṭubī b. al-Ṣayrafī al-Umawī al-Munīrī settled in 399/1008 in Córdoba after his return from Cairo. In 409/1018 he moved to Denia, but then moved to Mallorca in the same year. He returned to Denia in 417/1026, where he died in the middle of Shawwāl 444/February 1053, or in 441.

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Yāqūt, *Irsh.* V, 35, al-Ḍabbī I, 185, Ibn Bashk. 873, Ibn Khall. (de Slane) III, 433, Ibn al-Jazarī, *Ṭab.* I, 503/5, al-Dhahabī, *Ṭab. al-ḥuff.* III, 16, Amari, *Bibl. Ar.-Sic.* II, 579, Pons Boigues no. 91, Bergsträsser, *Gesch. d. Q.* III, 215. 1. *Kitāb al-taysīr fi 'l-qirā'āt al-sabʿ* read: Gotha 550, also Berl. 885, Heid *ZS* VI, 222, Ambr. A 3 (*RSO* II, 5), 314, Bol. 56/7, Esc.^{2} 1386/8, Brill–H.^{1} 319, ^{2}603, Br. Mus. Or. 7485 (DL 2), Cambr. Suppl. 343, 335, 632, 3, Ind. Off. 41/2, 1187/8, Algiers 367/8, Pet. AMK 927, Cairo^{1} I, 34, 40, 43, 94, 106, Tunis Zayt. I, 154,$_{411}$, Dam. ʿUm. 8, 55, Mashh. VII, 1,$_{2,3}$, Rāmpūr I, 46, Āṣaf. I, 296, Būhār I, Bank. XVIII, 119 (other Indian MSS in Spies, *ZDMG* 90, 106) and in addition to the Istanbul MSS used by Pretzl in the edition *Bibl. Isl.* II, Leipzig 1930, also Wehbī Ef. 1, 3, Bešīr Āġā 3, AS 75, 351, see *Islca* VI, 23, lith. Delhi 1328, Hyderabad 1316, two prints in Jeffery, *MW* XXI, 1931, 420, Fück, *OLZ* 1933, 43.—Supplement by Muḥammad b. Muḥammad al-Jazarī (d. 833/1429, see II, 201), *al-Durra al-muḍīʾa*, see II, 202, and *Taḥbīr al-taḥrīr*, additionally Bol. 581, Br. Mus. I, 71, Brill–H.^{1} 320, ^{2}604.—Abstract on the readings of Abū ʿAmr b. al-ʿAlāʾ by Shams al-Dīn Muḥammad b. ʿAlī b. Abi 'l-Qāsim b. Abi 'l-ʿAzīz al-Warrāq al-Mawṣilī, seventh cent., Br. Mus. Suppl. 92, ii.—2. *Jāmiʿ al-bayān fi 'l-qirā'āt al-sabʿ al-mashhūra*, additionally NO 62, Bank. XVIII, 1214, Cairo^{2} I, 18.—3. *Kitāb al-muqniʿ fī maʿrifat rasm* (*khaṭṭ*) *maṣāḥif al-amṣār*, ed. Pretzl, *BI* III, Leipzig 1932, read: Br. Mus. Suppl. 83, further Ind. Off. 1182, Manch. 62, Vat. V. 1456,$_{4}$, Welīeddīn 39, Fātiḥ 62, Sulaim. 54, Dam. ʿUm. 8,$_{46/8}$, Bank. XVIII, 1279/80, | Āṣaf. I, 298,$_{102}$.—4. *Kitāb al-tahdhīb fi 'l-qirāʾa*, 720
additionally Bank. XVIII, 1215,$_{1}$, see Pretzl, *Islca*, VI, 45.—6. *Kitāb al-taʿrīf* also Algiers 374, 1.—8. *Kitāb al-muktafā fi 'l-waqf wal-mubtadaʾ*, additionally Berl. Qu. 1386, Leipz. 69, (see Nöldeke, *Gesch. d. Q.*^{1} 351ff.), Cairo^{2} 1, 28, Dam. ʿUm. 7,$_{4,5}$, ʿĀṭif Ef. 44, ʿUm. 169, Bešīr Āġā 35, entitled *al-Waqf al-tāmm wal-kāfī wal-ḥasan* Ambr. NF 463, C 207 Vat. V. Borg. 169, Tunis Zayt. I, 168, Āṣaf. I, 300,$_{24}$, see Pretzl, *Islca* VI, 238.—9. *Kitāb al-iddighām al-kabīr* also Shehid ʿA.P. 28, Pretzl, op. cit., 233.—10. *Kitāb al-naqṭ* (*al-Muḥkam fi 'l-naqṭ* Vat. V. 1457,$_{5}$), ed. Pretzl, *BI* III, 132/53.—11. *Wurūd ḥarf al-ẓāʾ khāṣṣatan fī kitāb Allāh*, Shehid ʿA.P. 2677f (*MFO* V, 522).—12. On pausas in the Qurʾān, Paris 4202,$_{2}$.—13. *Kitāb al-taḥdīd fī ʿilm al-tajwīd* Khāliṣ Ef. 18, Ǧārullāh 23,$_{3}$, Wehbī Ef. 40,$_{1}$ see Pretzl, op. cit., 232/3.—14. *Muqaddima* Khāliṣ Ef. 18,$_{2}$, ibid. 233.—15. *Kitāb al-mūḍiḥ fi 'l-fatḥ wal-imāla* Cairo Azhar m. 103, ibid. 234.—16. *Kitāb al-bayān fī ʿadad āy al-Qurʾān* Khāliṣ Ef. 22, Ḥamīd, 18,$_{3}$, ibid. 239, Rāmpūr I, 58,$_{1}$.—17. *Kitāb mufradāt Yaʿqūb* NO 62,$_{2}$, ibid. 45.—18. *Kitāb al-taqrīb* Paris 5432, ibid. 46.—19. *Risāla fī khilāf al-qurrāʾ* Tunis Zayt. I, 163.—20. *Risāla fī bayān madhhab Abī Yaʿqūb al-Azraq* (d. 240/854), ibid. 163.—21. *Sharḥ al-qaṣīda al-Khāqāniyya* see p. 330,$_{3}$,

and, additionally Mashh. VII, 1,1.—He may be the originator of the collection of three treatises written by Abū ʿAmr b. al-ʿAlāʾ al-Baṣrī (p 158) on *al-Iddighām al-kabīr, faʿla, fuʿla* and *fuʿl* and *taḥqīq al-hamz*, Tunis Zayt. I, 157/8.

3. Abū ʿAlī al-Ḥasan b. ʿAlī b. Ibrāhīm b. Yazdād b. Shāhūh (Shāhwayh?) b. Hurmuz al-Ahwāzī, a follower of the Sālimmiyya, died in 446/1055.

Ibn ʿAsākir, *Taʾr. Dim.* IV, 194/5 (which has 426 as death year), Yāqūt *Irsh.* III, 152, al-Jazarī, *Ṭab.* I, 220, Ibn Taghr. (J.) 711,3. 1. Br. Mus. Suppl. 85 may be a fragment of the *Kitāb al-wajīz fī sharḥ adāʾ al-qurrāʾ al-thamāniya al-mashhūrin*, Cairo Azhar, Qir. 169.—2. *Kitāb al-mūḍiḥ fi ʾl-qirāʾa fī ṭarīq al-sabʿ* ibid. 4.—3. *Kitāb al-farāʾid wal-qalāʾid* Krafft 479, Cambr. Suppl. 997, 1560, Faiẓ. 2133 (*ZDMG* 68, 386), Ḥamīd. 1172, Lālelī 1883, ʿUm. 5002, 3700, Ism. Ef. in Istanbul, with the title *Kitāb al-amthāl*, C. 1327, in *Khams rasāʾil*, Istanbul 1300, pp. 148ff., in the margin of al-Thaʿālibī's *Nathr al-naẓm*, C. 1317, see Rescher, *MSOS* XXI (1918), 134/5, *ZS* III, 78.—4. *Sharḥ ʿiqd ahl al-īmān fī Muʿāwiya b. Sufyān* (with the title *al-Bayān fī sharḥ ʿuqūd ahl al-īmān* in Yāqūt), vol. 14, Dam. Z. 39, Majm. 129, 4,[1] cf.Horovitz, *MSOS* X, 21.—See p. 567.

4. Abu ʾl-Ṭāhir Ismāʿīl b. Khalaf b. Saʿīd b. ʿImrān al-Saraqusṭī al-Miṣrī died on 1 Muḥarram 455/4 January 1063 in Egypt.

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Yāqūt, *Irsh.* II, 273 (with the wrong date), al-Jazarī, *Ṭab.* I, 164, no. 763, Suyūṭī, *Bughya* 195. 1. *Kitāb al-iktifāʾ fi ʾl-qirāʾāt* NO 53,2, abstract *Kitāb al-ʿunwān fi ʾl-qirāʾāt al-sabʾ* also Pet. AMK 936, Ind. Off. 1189, As 337, Ğārullāh 19, ʿĀṭif Ef 43, Ḥamīd. 23 (commentary), As. Soc. Beng. 1730,2, Bank. XVIII, 1235.—Commentary by Rashīd al-Dīn Abū Muḥammad b. al-Ẓāhir b. Abi ʾl-Makārim Nashwān al-Rūḥī al-Saʿdī (d. 649/1251, Suyūṭī, *Bughya* 307), additionally Cambr. Suppl. 806, Ḥamīd. 23, NO 80, AS 55.—2. *Iʿrāb al-Qurʾān* Tunis Zayt. I, 27,34, p. 411, 2.—3. *Mukhtaṣar mā rusima fi ʾl-Qurʾān al-sharīf* Cairo[2] I, 27.

4a. Abū ʿAbdallāh Muḥammad b. Aḥmad b. Muṭarrif al-Kattānī al-Qurṭubī was a student of Makī (1.) and died in 454/1062.

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1 With the otherwise undocumented *nisba* al-Khāqānī.

Ibn al-Jazarī, *Ṭab*. II, 89, no. 2807 (who used a lemma from Ibn Bashkuwāl that is missing from the Bibl. Ar.-Hisp. edition; the latter only knows Muḥammad b. Aḥmad b. Muṭarrif, no. 1156, who died in 521). *Sharḥ qaṣā'id fi 'l-qirā'āt* no. 54, see Pretzl, *Islca* VI, 25.

4b. Abu 'l-Faḍl ʿAbdallāh b. Aḥmad b. al-Ḥasan al-Rāzī al-Muqriʾ, d. 454/1062.

Ibn al-Jazarī, *Ṭab*. I, 361/3, Suyūṭī, *Bughya* 296. *Kitāb ḥurūf ʿAbdallāh b. ʿĀmir al-Yaḥṣubī al-Shāmī wal-ikhtilāf bayn aṣḥābihi* Vat. V. 582,3, see *Fihrist* 29, Ibn Ḥajar, *Tahdhīb* V, 274/5 (Nöldeke, *Gesch. d. Q.*[1] 290, Berl. 631).

4c. Abū ʿAlī al-Ḥasan b. Muḥammad b. Ibrāhīm al-Baghdādī al-Mālikī died in 458/1066 in Egypt.

Ibn al-Jazarī, *Ṭab*. I, 230, no. 1045. *Kitāb al-rawḍa fi 'l-qirā'āt al-iḥdā ʿashrata* (the well-known 10 together with al-Aʿmash) NO 65, ʿĀṭif Ef. 24.

4d. Abū Bakr Aḥmad b. ʿUbaydallāh b. Idrīs, a student of Muḥammad b. Bayyān and Muḥammad b. Ismāʿīl, who was the student of Ibn Mujāhid.

ḤKh II, 586. *Kitāb al-mukhtār fī maʿāni 'l-qirā'āt al-thamānī* Ǧārullāh 18 (dated 576), see Pretzl, *Islca* VI, 32.

4e. Abū Naṣr Manṣūr b. Aḥmad b. Ibrāhīm al-ʿIrāqī was a second-generation student of Ibn Mujāhid in Khurāsān.

Ibn al-Jazarī, *Ṭab*. II, 311, no. 3650. *Kitāb al-ishāra* NO 52, see Pretzl, *Islca* VI, 35.

| 4f. Abu 'l-Ḥusayn Naṣr b. ʿAbd al-ʿAzīz b. Aḥmad b. Nūḥ al-Fārisī al-Shīrāzī 722
al-Miṣrī, who died in Egypt in 461/1069.

Ibn al-Jazarī, *Ṭab*. II, 336, no. 3729. *Kitāb al-jāmiʿ bi-qirā'āt al-a'imma al-ʿashara* NO 52,2, see Pretzl. *Islca* VI, 35.

4g. Abū ʿAbdallāh Muḥammad b. Shurayḥ al-Ruʿaynī al-Ishbīlī al-Andalusī was born in 388/998. In 433/1041 he went to Egypt and Mecca, then worked as a *qāḍī* in Seville, and died in 476/1083.

Ibn al-Jazarī, *Ṭab*. II, 153, no. 3062, *Nashr al-qir*. I, 66. *Kitāb al-kāfī* Selīm Āġā 8, 2, printed in the margin of the *Kitāb al-mukarrar* by Abū Ḥafṣ ʿUmar b. Qāsim b. Muḥammad al-Anṣārī, C. (Maṭb. Dār al-Kutub) 1326.

5. Abū Maʿshar ʿAbd al-Karīm b. ʿAbd al-Ṣamad b. Muḥammad b. ʿAlī b. Muḥammad al-Qaṭṭān al-Ṭabarī al-Shāfiʿī was a Qurʾān reciter in Mecca, where he died in 478/1085.

Subkī, *Ṭab*. III, 243, Ibn al-Jazarī, *Ṭab*. I, 501, no. 1780. 1. *Kitāb sūq al-ʿarūs* also Cairo, Library of Egypt, new accessions, see Pretzl, *Islca* VI, 45.—3. *ʿUyūn al-masāʾil* Cairo^2 I, 55.

6. See p. 479, 3a.

6a. Abū Ṭāhir Aḥmad b. ʿAlī b. ʿUbaydallāh b. ʿUmar b. Siwār al-Baghdādī al-Muqriʾ al-Ḍarīr was born in Baghdad in 412/1021 and died there in Shaʿbān 496/1003.

Al-Yāfiʿī, *Mir. al-jan*. III, 159, Ibn al-Jazarī, *Ṭab*. I, 86, no. 390, al-Dhahabī, *Ṭab. al-qurrāʾ* fol. 101v. *Kitāb al-mustanīr fī qirāʾāt al-ʿashara* NO 91, 92$_{,3}$, 95$_{,2}$, Faiẓ. 9, Bank. XVI, II, 1326, see Pretzl, *Islca* VI, 36.

6b. Al-Imām al-Muẓaffar al-Ḥusayn b. Zayd b. ʿAlī b. Ḥadhīma al-Fārisī may have been a student of the *ḥadīth*-scholar Saʿīd b. Aḥmad al-Naysābūrī. He died in 457/1065.

Kitāb jāmiʿ mā fi ʾl-Qurʿān al-karīm min al-āyāt al-karīma al-nāsikha wal-mansūkha Br. Mus. Suppl. 1235, i.

6c. Abu ʾl-Qāsim ʿAbd al-Raḥmān b. Abī Bakr al-Ṣaqalī b. al-Faḥḥām, who died in 516/1122 in Alexandria.

723 | 1. *Kitāb al-tajrīd li-bughyat al-murīd* Cairo, Library of Egypt, see Pretzl, *Islca* VI, 31.—2. *Kitāb mufradāt Yaʿqūb* NO 95, ibid. 46.

7. Abu ʾl-ʿIzz Muḥammad b. al-Ḥusayn (b. ʿAlī) b. Bundār al-Wāsiṭī al-Qalānisī was born in Wāsiṭ in 435/1043 and died in 521/1127.

Ibn al-Jazarī, *Ṭab*. II, 128. 1. *Kitāb irshād al-mubtadiʾ wa-tadhkirat al-muntahī*, excise: Gotha 549, additionally NO 88, Cairo^2 I, 115, Rāmpūr I, 45$_{,4}$.—3. *Kitāb*

al-kifāya al-kubrā fi 'l-qirā'āt al-ʿashr Fātiḥ Waqf Ibr. 72, Gotha 549, see Pretzl, *Islca* VI, 39, 243.

7a. Abū Jaʿfar Aḥmad b. ʿAlī b. Aḥmad b. Khalaf al-Anṣārī b. al-Bādhash, who died in 540/1145 or 542.

Ibn al-Jazarī, *Ṭab*. I, 83, no. 376, *Nashr* I, 87.—*Kitāb al-iqnāʿ* Rāġib 5, Pretzl, *Islca* VI, 28.

7b. Abū ʿAmr ʿAbdallāh b. ʿAlī b. Aḥmad al-Baghdādī Sibṭ Abū Manṣūr al-Khayyāṭ, who died in 541/1146 in Baghdad.

Ibn al-Jazarī, *Ṭab*. I, 434. 1. *Kitāb al-ikhtiyār fi 'khtilāf al-ʿashara a'immat al-amṣār* Köpr. 10.—2. *Kitāb al-mubhij fi 'l-qirā'āt al-sabʿ yashtamil ʿalā qirā'āt al-a'imma al-sabʿa al-mutammama bi-Ibn Muḥayṣin wal-Aʿmash wa-Yaʿqūb wa-Khalaf wal-Yazīdī*, Faiz. 10, 11, Asʿad 19, see Pretzl, *Islca* VI, 37, 42.

7c. Muḥammad b. ʿAlī al-Maghribī.

Kitāb al-waqf wal-ibtidā' Medina, *ZDMG* 90, 107.

8. Abu 'l-Karam al-Mubārak b. al-Ḥasan b. Aḥmad b. ʿAlī al-Shahrazūrī was born on 17 Rabīʿ II 462/3 February 1070 and died on 22 Dhu 'l-Ḥijja 550/17 February 1156 in Baghdad.

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Yāqūt, *Irsh*. VI, 227/8, Ibn al-Jazarī, *Ṭab*. II, 38/40. *Kitāb al-miṣbāḥ al-ẓāhir fi 'l-qirā'āt al-ʿashr*, additionally Lālelī 67, NO 92/3, Köpr. 21, Āṣaf. I, 302,41.

9. Aḥmad b. Jaʿfar al-Ghāfiqī Abu 'l-Qāsim b. al-Abzārī was born in 500/1106 and died in Alexandria in 569/1173.

Ibn al-Jazarī, *Ṭab*. I, 43, no. 178.

9a. Abu 'l-Faḍl al-Khuzāʿī wrote, in 520/1126:

Kitāb al-ibāna fi 'l-waqf wal-ibtidā', Fez Qar. 237.

724 | 10. Muḥammad (Aḥmad) b. Ṭayfūr al-Ghaznawī al-Sajāwandī, who died around 560/1165.

Ibn al-Jazarī, *Ṭab*. II, 157, no. 3084. 1. *Kitāb al-īḍāḥ fi 'l-waqf wal-ibtidā'*, read: Vienna 1625, additionally Berl. Oct. 3412, 3542, Brill–H.[1] 333, [2]628, 630, Manch. 65, Teh. Sip. I, 193/5, see de Sacy, *Not. et extr*. IX (1787).—On the commentary by Niẓām al-Dīn al-Nīsābūrī see II, 200.—A work with the same title, in the preface of which there is, however, a mention of the *Kitāb al-murshid* by Abū Muḥammad al-Ḥasan b. ʿAlī Saʿīd al-ʿUmānī (II, 99), is attributed to him in Bank. XVIII, 1289/90, Cairo[1] I, 404.—3. *ʿAyn al-maʿānī fī tafsīr al-sabʿ al-mathānī*, additionally Dāmādzāde 131/2, Faiẓ. 44, Cairo[2] I, 55 = *Tafsīr* Sulaim. 100?—4. Under the title *Sajāwandī* in Rāmpūr I, 558,109.—5. *Awqāf al-Qur'ān* Mosul 183,219, 220,152, Āṣaf. I, 304.—6. *Tafsīr gharā'ib al-Qur'ān* Mashh. XI, 3,7.

11. See p. 398, 2a.

11a. Abū ʿAbdallāh Naṣr b. ʿAlī al-Fārisī issued an *ijāza* in 557/1162.

Ibn al-Jazarī, *Ṭab*. II, 337, no. 3731. *Kitāb al-mūḍiḥ fī wujūh al-qirā'a wa-ʿilalihā* Rāġib 16, Fātiḥ 63 (see Pretzl, *Islca* VI, 32), Mashh. VII, 8,30/1 (*fi 'l-qirā'āt al-thamān*).

11b. Abū ʿAbdallāh Muḥammad b. Ibrāhīm al-Ḥaḍramī died in 560/1165.

Nashr I, 92. *Kitāb mufīdat al-qirā'a* Ǧārullāh 20, an abstract with additions from the *Kitāb al-talkhīṣ* of Abū Maʿshar al-Ṭabarī, Berl. 653 (Mq. 620).

11c. Abū Isḥāq Ibrāhīm b. Muḥammad b. ʿAbd al-Raḥmān b. Wathīq al-Umawī al-Ishbīlī al-Andalusī, who died in 567/1171.

Ibn al-Jazarī, *Ṭab*. I, 24, no. 201. *Kitāb fī tajwīd al-qirā'a wa-makhārij al-ḥurūf* AS 39,3, see Pretzl, *Islca* VI, 233.

11d. Abu 'l-ʿAlā' Abī ʿAlī al-Ḥasan b. Aḥmad b. al-Ḥasan b. Aḥmad b. Muḥammad al-ʿAṭṭār al-Hamadhānī, who died in 569/1173.

Ibn al-Athīr, XI, 271, Ibn al-ʿImād, *ShDh*, IV, 231/2, Pretzl, *Islca* VI, 241. 1. *Ghāyat al-ikhtiṣār*, on Qur'ānic recitation, NO 86, Pretzl, *Islca* VI, 38.—2. *al-Hādī ilā maʿrifat al-maqāṭiʿ wal-mabādi'* Lālelī 69, ibid. 238.—3. *Kitāb mubhij al-asrār fī maʿrifat ikhtilāf al-ʿadad fi 'l-akhmās wal-aʿshār ʿalā nihāyat al-ījāz wal-ikhtiṣār*

MS Rescher, ibid. 241, Vat. V. 1456,1.—4. *Durrat al-tāj fī fawā'id al-ḥājj* Pet. AM Buch. 426.—5. *al-Adab fī ḥisān al-ḥadīth* Mosul 102,52.

| 12. Abu 'l-Qāsim (Abū Muḥammad) Abū Ḥamīd al-Qāsim b. Firruh b. Abi 'l-Qāsim Khalaf b. Aḥmad al-Ruʿaynī al-Shāṭibī was born in Játiva in 538/1143. In 572/1176 he moved to Cairo where he became a Qur'ān reciter at al-Madrasa al-Fāḍiliyya, and died on 18 or 28 Jumādā II 590/11 or 21 June 1194. 725

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Yāqūt, *Irsh*. VI, 184/5, Subkī, *Ṭab*. IV, 297, Ibn al-Jazarī, *Ṭab*. I, 20/3, Ibn Farḥūn, *Dībāj* (Fes) 215, Ibn al-Abbār, *Takmila* no. 1973, al-Ṣafadī, *Nukat al-himyān* 218, al-Suyūṭī, *Bughya* 379, Ibn Ṭāshköprīzāde, *Miftāḥ al-saʿāda* (Hyderabad 1329) I, 234, Maqq. I, 475, al-Yāfiʿī, *Mir. al-jan*. III, 467, Aḥmad b. Muḥammad al-Qasṭallānī, *Manāqib al-imām al-Sh*. also Brill–H.1 115, 2259, AS 59.

1. *Ḥirz al-amānī wa-wajh al-tahānī* or *al-Qaṣīda al-Shāṭibiyya*, additionally Gotha 551/3, Leipz. 70, Tüb. 243,3, Brill–H.1 321, 2605/6, Ind. Off. 43/4, 1190, Manch. 63, Ambr. A 6 (*RSO* II, 6), 66, i (ibid. III, 579), Bol. 59, Vat. V. 922,1, Esc.2 1370, 1406, Madr. 223, Princ. 197,6, Pet. AMK 929, Algiers 370, 376,3, Rabat 17,3, Cairo1 I, 95/8, 106, 108/9, 112, Selīm Āġā 11, Welīeddīn 31, AS 37, Ḥamīd. 26, NO 87, Teh. Sip. I, 188/9, Rāmpūr I, 47, Āṣaf. I, 296, Bank. XVIII, 1221/3, print. in *Majmūʿa laṭīfa*, C. 1308, following the transmission of Muḥammad al-Bayyūmī, Kazan 1907.—Commentaries: 1. *Fatḥ al-waṣīd* by ʿAlī b. Muḥammad al-Sakhāwī (no. 14), also Paris 609, NO 74, Cairo2 I, 25, Jer. Khāl. 7, 1, Āṣaf. I, 300,48, Bank. XVIII, 1224.—1a. *al-Mabsūṭ* by Muḥammad b. Maḥmūd al-Samarqandī, ca. 600/1203 (12a), in 2 parts, 1. Persian *Fī ḥall uṣūl al-Sh. wa-bayānihā*, 2. Arabic *Fī tawḍīḥ u. al-Sh*. Brill–H.1 327, 2609.—2. Muḥammad b. Aḥmad b. Shuʿla al-Mawṣilī (d. 656/8, see p. 471), additionally Br. Mus. Or. 6241 (DL 2), Manch. 64, Pet. AMK 928, Mosul 183,223, Rāmpūr I, 53,67, Āṣaf. I, 302, Bank. XVIII, 1225/6, Bat. Suppl. 69.—3. *al-La'āli' al-farīda* by Muḥammad b. al-Ḥasan al-Fāsī (d. 656/1258 in Aleppo, or in 672, no. 16), also Tunis Zayt. I, 150, Fez Qar. 230, 232, 242 (with the wrong date), Lālelī 53, AS 49, NO 75, Āṣaf. I, 300,31 Bank. XVIII, 1227/8.—3a. *Kanz al-maʿānī* (confused with 9?), by the same, Cairo2 I, 26, Āṣaf. I, 302,12.—4. ʿAlam al-Dīn al-Qāsim b. Aḥmad al-Lūrqī (d. 661/1263), Yāqūt, *Irsh*. IV, 152, Maqq. I, 493, 551.—5. *Ibrāz al-maʿānī* by Abū Shāma (d. 665/1266, see p. 550), composed in 655/1255, additionally Berl. Qu. 1072,1, Brill–H.1 322, 2607, Tunis Zayt. I, 131, Fez Qar. 240, Qilič ʿA. 2617, NO 73, AS 48, Welīeddīn 16, Cairo2 I, 15 (which has *Iḫrāz*), Rāmpūr I, 44,1, Āṣaf. I, 300, Bank. XVIII, 1229, *Mukhtaṣar* Cairo2 I, 27.—6. = 3.—7. *Ḥall al-rumūz*.—9. *Kanz al-maʿānī*, by Ibrāhīm b. ʿUmar al-Jaʿbarī (d. 732/1331, see ad II, 109), additionally Brill–H.1. 323, 2608,

[1]326, [2]612,2, Pet. AMK 928, Tunis Zayt. I, 148, Qilič ʿA. 28/9, 31, Welīeddīn 17/20, NO 70/2, Mosul 183,225/6, Pesh. 1080, 1084, Rāmpūr I, 50,49, Bank. XVIII, 1230/2.—11a. *Mubriz al-maʿānī* by Muḥammad b. ʿUmar b. ʿAlī b. Aḥmad al-ʿImādī, composed in 762/1361, Mashh. VII, 10,36, Āṣaf. I, 302,13.—11b. Aḥmad b. Yūsuf al-Samīn (d. 756/1359), Cairo[2] I, 24.—12. *Sirāj al-qāriʾ al-mubtadiʾ wa-tadhkīr*
726 *al-muqriʾ al-muntahī* | by ʿAlī b. ʿUthmān b. al-Qāṣiḥ (d. 801/1390, II, 165), completed in 759/1358, additionally Paris 5127, 5430, Cambr. 1267, Fez Qar. 225, 243, Tunis Zayt. I, 144, Cairo[2] I, 21, App. 1, Welīeddīn 25, NO 68, Jer. Khāl. 72,38, 215, Mosul 200,219, Pesh. 1081, Rāmpūr I, 50,44/6, Āṣaf. I, 300,16, Bank. XVIII, 1233/4, print. also C. 1293, 1317, 1330, 1341, 1346 (together with al-Safāqusī's *Ghayth* II, 461, 3, in the margin).—13. = *al-Farīda al-bārizīyya* by al-Muqriʾ Abū ʿAbdallāh al-Maghribī, Cambr. Suppl. 399.—14. al-Suyūṭī (d. 911/1505), additionally Lālelī 57, Tunis Zayt. I, 158,38.—16. ʿAbdallāh b. Muḥammad b. Maḥmūd, ca. 810/1407, (whose *Kifāya fī ʿilm al-iʿrāb* is in Mashh. XII, 35,122), *Kifāya fi ʾl-ṣarf* ibid. 123.—17. Anon. also Ind. Off. 1192.—18. *Tarjamat al-jarīda* by al-Qāsim b. Ibrāhīm al-Qazwīnī, Paris 6314, Persian, dedicated to Ghiyāth al-Dīn Muḥammad b. Rashīd, the vizier of Sultan Abū Saʿīd (706–36/1316–33), Bank. XIV, 1175.—19. Shihāb al-Dīn Aḥmad b. Muḥammad b. Ghubāra al-Maqdisī al-Ḥanbalī (d. 728/1328), Esc.[2] 1335, 1407.—20. *al-Jawhar al-naḍīd* by Sayf al-Dīn Abū Bakr b. Aydughdī b. ʿAlī al-Ḥanafī al-Jundī (d. 769/1367, see II, 111), Esc.[2] 1332, AS 51/4.—21. *Ghāyat al-umnīyya*, by al-Ḥasan b. Ayyūb b. Ṣiddīq al-Targistī, in verse, Esc.[2] 1406,4.—22. *Inshād al-sharīd ʿan ḍawāll al-qaṣīd* by Muhammad b. Aḥmad b. Muḥammad b. Ghāzī al-ʿUthmānī al-Miknāsī (d. 919/1513, see II, 240), ibid. 1370,3, 1388,2, Algiers 367,3, Rāmpūr I, 45, Bank. XVIII, 1281.—23. al-Qāriʾ al-Harawī (d. 1014/1605, see II, 394), Selīm Āġā 21, Rāmpūr I, 50,48.—24. *al-Durra al-farīda* by Muḥammad b. Dāʾūd al-ʿInānī (d. 1098/1687), Bat. Suppl. 68.—25. *al-ʿIqd al-naḍīd fī sharḥ al-qaṣīd* by Shams al-Dīn Abū ʿAbdallāh Muḥammad b. Aḥmad b. ʿUmāra al-Ghassānī al-Andalusī al-Bājī, Ambr. E 411, Vat. V. 1144,2.—26. *Kashf rumūz al-Sh.* by ʿAlī b. Aḥmad b. Ayyūb al-Turkistānī, Mashh. VII, 7, 25/6.—27. *Irshād al-murīd ilā maqṣūd al-qaṣīd* by ʿAlī b. Muḥammad b. Ḥasan al-Dabbāgh (born 10 November 1886 in Cairo), C. 1347, see Bergsträsser, *Isl.* XX, 27.—28. *al-Fayḍ al-rabbānī fī taḥrīr Ḥirz al-amānī* by Čelebī Altundnki (?), Cairo[2] I, 25.—29. Anon., on the *shawāhid, Imdād al-sharīd min uṣūl al-qaṣīd*, ibid. I, 16.—30. Anon. Persian, Pesh. 1079, *Īḍāḥ al-maʿānī* ibid. 1097b., in verse AS 34.—Versification with additions entitled *al-Qaṣīda al-dāliyya* by Muḥammad b. ʿAbdallāh b. Mālik (d. 672/1273, see p. 521), Lālelī 62, commentary *Tanbīh al-sālik ilā jany thimār Dāliyyat b. Mālik* by Abu ʾl-Qāsim b. ʿAlī Dirāwa al-Shaʾmī, Fez Qar. 238, but see also II, 461.

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II. *ʿAqīlat atrāb al-qaṣāʾid fī asna ʾl-maqāṣid*, additionally Gött. Asch. 75, Tüb. 242, Bol. 63,3, Ambr. A 2 (*RSO* II, 5), 66, iii (ibid. III, 579), Vat. V. 1144,5, Ind. Off. 1183/4, Brill—H.[1] 324,1, 325,2, [2]610, Esc.[2] 1335, 1406, Selīm Āġā 42, AS 37/8, Welīeddīn 36, Čorlūlū 443, Cairo[2] I, 24, Mosul 231,84, Mashh. VII, 6,23/4, Rāmpūr I, 24, print. in *Majmūʿa* 1865, 1308, p. 173/90.—Commentaries: 1. *al-Wasīla ilā kashf al-ʿAqīla* by al-Sakhāwī (no. 14), additionally Tunis Zayt. I, 153, Cairo[2] I, 30, Rāmpūr I, 56,89, Bank. XVIII, 1281, see *Not. et extr.* VIII, 336.—2. *Jamīlat arbāb al-marāṣid* by Ibrāhīm b. ʿUmar | al-Jaʿbarī (II, 109), additionally Landb.–Br. 727
227, Manch. 66, Esc.[2] 1832, Fez Qar. 229, Tunis Zayt. I, 139, Cairo[2] I, 18, App. 1, Āṣaf. I, 296,27.—3. Abū ʿAbdallāh Muḥammad b. al-Qaffāl al-Shāṭibī, a student of al-Sakhāwī, Ind. Off. 1185.—4. Abū ʿAbdallāh Abū Bakr b. ʿAbd al-Ghanī al-Labīb al-Tūnisī, ca. 1108/1696, Leipz. 72.—5. *Talkhīṣ al-fawāʾid* by Ibn al-Qāṣiḥ (II, 165), Heid. *ZS* VI, 214, Cairo[2] I, 17.—6. ʿAlam al-Dīn Aḥmad b. Muhammad al-Shāfiʿī Abū Sulaymān, de Sacy, *Not. et extr.* VII (1787) 1.—7. *al-Hibāt al-saniyya al-ʿaliyya* by al-Qāriʾ al-Harawī (d. 1014/1605, see II, 394), Cairo[1] I, 107, [2]30, Āṣaf. III, 508,185.

V. *Naẓīmat al-zahr fī aʿdād āyāt al-Qurʾān al-sharīf wakhtilāf ahl al-amṣār fīhā* Brill–H.[1] 719, [2]601, Cairo Azhar *Qir.* 194, a commentary by Riḍwān b. Muhammad al-Muḥallilāhī, ibid.

VI. *Kitāb al-muwāfaqāt*, on the philosophy of law, ed. Mūsā Jārallāh, Kazan 1909.

VII. *Risālat qirāʾat ʿUthmān* Āṣaf. I, 298,59,21.

VIII. *Risāla fī ʾijāz al-Qurʾān* Medina, *ZDMG* 90, 106.

IX. *Ṭabaqāt al-mufassirīn* ibid. 117.

X. *Ṭabaqāt al-qurrāʾ* ibid.

12a. Shams al-Dīn Muḥammad b. Maḥmūd al-Samarqandī al-Sharīf al-Hamadhānī, ca. 600/1203.

Ibn al-Jazarī, *Ṭab.* II, 260, no. 3460. 1. *al-Mabsūṭ fi ʾl-qirāʾāt* (see p. 409).—2. *al-ʿIqd al-farīd fī naẓm al-tajrīd*, with the commentary *Rūḥ al-murīd*, Br. Mus. Suppl. 95, ii, see ḤKh IV, 231.—3. *Kashf al-asrār fī rasm maṣāḥif al-amṣār* Rāmpūr I, 53,65/6.

13. ʿAbd al-Raḥmān b. ʿAbd al-Majīd al-Ṣafrāwī, d. 636/1238.

Ibn al-Jazarī, *Ṭab*. I, 373, no. 1587. 1. *Kitāb al-iʿlān bil-mukhtār min riwāyāt al-Qurʾān fi ʾl-qirāʾāt al-sabʿ* Brill–H.[1] 328, [2]611.—2. *al-Tajrīd wal-bayān etc.*, a supplement to 1.

13a. Abū Ismāʿīl Mūsā b. Ḥusayn b. Ismāʿīl b. ʿAlī b. Mūsā al-Ḥusaynī al-Miṣrī al-Muʿaddil wrote, sometime before 637/1239:

Kitāb rawḍat al-ḥuffāẓ or *al-Jāmiʿ lil-adāʾ fi ʾl-qirāʾāt al-khams ʿashar* (the usual 14, with al-Yazīdī and Ḥasan replaced by Ḥumayd b. Qays al-Aʿraj, Ibn al-Sumayfaʿ, and Ṭalḥa) NO 66, Cairo Library of Egypt, Qir. 461, see Pretzl, *Islca* VI, 43, Ibn al-Jazarī, *Ṭab*. II, 318, no. 3679 (undated).

14. ʿAlam al-Dīn Abu ʾl-Ḥasan ʿAlī b. Muḥammad b. ʿAbd al-Ṣamad al-Sakhāwī was born in 558 or 559/1163–4. He was imam at the mosque of al-Qarāfa, then
728 became the tutor | of the son of the emir Ibn Mūsak in Damascus, dying there 12 Jumādā II 634/5 November 1243.

Yāqūt, *Irsh.* V, 414 (composed in Damascus in 619), Subkī, *Ṭab*. V, 126, Ibn Qādī Shuhba, *Ṭab*. in Wüst. *Ac*. 92, Ibn al-Jazarī, *Ṭab*. I, 368/71, al-Yāfiʿī, *Mir. al-jan*. IV, 110, Suyūṭī, *Bughya* 349 (with samples of his grammatical riddles), Ibn al-ʿImād, *ShDh* V, 222, *Taʿl. san*. 23. 1. *Hidāyat al-murtāb wa-ghāyat al-ḥuffāẓ wal-ṭullāb*, additionally Brill–H.[1] 324, [2]610,2, Ambr. C 56 (*RSO* VII, 70), Palermo 20,6 (Cat. 392), Cairo[2] I, 30, 65, Rāmpūr I, 56,90, Āṣaf. I, 304,88, II, 1720,13,6, Bank. XVIII, 1282, printed Istanbul 1306.—2. *ʿUmdat al-mufīd wa-ʿuddat al-mujīd* (*al-Qaṣīda al-nūniyya*), additionally Palermo 202 (Cat. 91), Cairo[2] I, 24, under the title *ʿUmdat al-mujīd fi ʾl-naẓm wal-tajrīd* Brill–H.[1] 325, [2]620,6, see de Sacy, *Not. et extr*. VIII, 336.—Commentaries: a. Self-commentary, Pet. AMK 936, Āṣaf. I, 302,30 (*Fatḥ al-waṣīd sharḥ al-qaṣīd*).—b. Jamāl al-Dīn Ismāʿīl b. Muhammad b. Saʿdallāh b. al-Fuqqāʿī al-Ḥamawī (b. 642/1244 in Hama, d. 715/1315, Suyūṭī, *Bughya* 198, *DK* I, 377, no 950), Vienna 1628, Bank. XVIII, 1, 1291, i.—c. Shams al-Dīn Aḥmad b. (Muḥammad?) Maḥmūd al-Muqriʾ (ḤKh IV, 266,8357), ibid. 1291, ii, Vat. V. 1475,5, Tunis Zayt. I, 154.—d. Anon., Bank. XVIII, 1321.—4. *Jamāl al-qurrāʾ etc.* Cairo[2] I, 18.—8. *al-Kawkab al-waqqād fi ʾl-iʿtiqād fi uṣūl al-dīn* Leipz. 1501, iv.—A commentary entitled *al-Iqtiṣād*, by al-Suyūṭī, additionally Leid. 2409,15, Fātiḥ 5342, Cairo[2] I, 164.—9. = (?) *al-Qaṣīda al-Khāqāniyya* Mashh. VII, 7,28.—12. See p. 550, 4, 3.—14. (= 11). *Sifr al-saʿāda wa-safīr al-ifāda fi ʾl-lugha* Berl. Oct. 3582, Cairo[2] II, 17, Dam. ʿUm. 86 (Z. 79) 14, A. Taymūr, *RAAD* III, 339, see ibid. XII, 704.—15. *Naẓm al-ḍawābiṭ al-naḥwiyya* Cairo[2] II, 257.—16. *Dhāt*

al-ḥulal wa-mahāt al-kulal, qaṣīda fi 'l-mu'talaf wal-mukhtalaf Cairo² II, 248.—17. *al-Tabṣira fī ṣifāt al-ḥurūf wa-aḥkām al-madd* Āṣaf. I, 296,$_{87}$.

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15. Ismāʿīl b. ʿAlī b. Saʿd al-Wāsiṭī, d. ca. 690/1291.

Ibn al-Jazarī, *Ṭab*. I, 166, no. 774.

16. Jamāl al-Dīn Abū ʿAbdallāh Muḥammad b. Ḥasan b. Muḥammad b. Yūsuf al-Fāsī al-Maghribī al-Ḥanafī al-Muqriʾ was born in Fez shortly after 589/1189. He moved soon after to Aleppo, was employed there and in Damascus as a Qurʾān reciter, and died in Aleppo in 656/1258, or in 672.

Ibn al-Jazarī, *Ṭab*. II, 122, no. 2942, al-Yāfiʿī, *Mir. al-jan*. IV, 147, ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *Jaw*. II, 45. *al-Laʾālīʾ al-farīda fī sharḥ al-qaṣīda al-Shāṭibiyya*, see p. 725.

| 17. Muḥyi 'l-Dīn ʿAbdallāh b. Muḥammad b. ʿUmar al-Madanī al-Anṣārī b. al- 729
Nakzāwī was born in Alexandria in 614/1217 and died in 683/1284.

Ibn al-Jazarī, *Ṭab*. I, 452, no. 1885. 1. *al-Iqtiḍāʾ fī maʿrifat al-waqf wal-ibtidāʾ* Tunis Zayt. I, 136.—2. *Kitāb fī qirāʾat Abī ʿAmr* Āṣaf. I, 302,$_{28}$ (which has al-Takrāwī).

18. Al-Jaʿfarī Abū Mūsā b. Makī al-Mawṣilī wrote, in 685/1286 in Shiraz:

Al-Mufrada fi 'l-qirāʾāt Haupt 20.

2 *Qurʾānic Exegesis*

1. See p. 343.

2. ʿAlī b. Ibrāhīm (Faḍḍāl) b. Saʿīd al-Ḥawfī Abu 'l-Ḥasan came from the village of Shubrā near Bilbays, and died on 1 Dhu 'l-Ḥijja 430/24 August 1039.

Yāqūt, *Irsh*. V, 80, Suyūṭī, *Bughya* 325. 1. *Kitāb al-burhān fī tafsīr al-Qurʾān*, additionally Brill–H.¹ 342, ²640, Cairo² I, 34. The abstract *Iʿrāb al-Q*., by al-Ṣaqalī, additionally Tunis Zayt. I, 27/8,$_{34/5}$.—2. *Mukhtaṣar Kitāb al-ʿayn* see p. 159.

2a. Abū ʿUmar Aḥmad b. Muḥammad b. ʿAbdallāh b. Abī ʿĪsā al-Ṭalamankī al-Muqriʾ was born in 340/951 and died in 429/1037.

Ibn Farḥūn, *Dībāj* 39, Yāqūt, *GW* III, 543/4, Pons Boigues 118, 185. One leaf of *juz'* 5 of his *Kitāb* (probably the *Tafsīr* in 10 *juz'*), the story of Abraham, Isaac, and Jacob, in Vat. v. Borg. 1538.

2b. Ismāʿīl b. Aḥmad b. ʿAbdallāh al-Ḥīrī[2] al-Nīsābūrī al-Ḍarīr Abū ʿAbdallāh (ʿAbd al-Raḥmān) was born in 361/971. While on pilgrimage in 423/1032 he passed through Baghdad. He died sometime after 430/1038.

Al-Khaṭīb, *Ta'r. Baghd.* VII, 313, Yāqūt, *Irsh.* II, 256, al-Samʿānī, *Ansāb* 189b,30, al-Suyūṭī, *Ṭab. al-muf.* no. 21. *Kifāyat al-tafsīr* Mashh. III, 56,75.

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3. Abu 'l-ʿAbbās Aḥmad b. ʿAmmār al-Mahdawī al-Tamīmī, who died after 430/1038.

Kitāb al-tafṣīl al-jāmiʿ li-ʿulūm al-tanzīl ḤKh II, 384, Paris 594, Faiẓ. 27, Fez Qar. 173. Abstract, *al-Taḥṣīl li-fawā'id Kitāb al-tafṣīl*, composed for al-Malik al-Jalīl Abu 'l-Jaysh Mujāhid, Berl. Oct. 1460, Esc.[2] 1272, Cairo[1] I, 136 (according to al-Ḥumaydī, in ḤKh, this was written by Abū Ḥafṣ Aḥmad b. Muḥammad b. Aḥmad al-Andalusī around 440, but see Abū Bakr b. Khayr, *Bibl. Ar. Hisp.* IX, 44).—2. *Juz' mukhtaṣar fi 'l-bayān ʿani 'l-nuṭq bi-ḥurūf al-muʿjam* Cambr. 295.—3. *Sharḥ al-Hidāya fi 'l-qirā'āt*, which he had written himself, Köpr. 20, see Pretzl, *Islca* VI, 24.—4. *Nubdha min al-kitāb al-musammā Nakhlat al-labīb bi-akhbār al-riḥla ila 'l-ḥabīb*, an abstract of his work regarding the pilgrimage, print. Algiers 1902.

3a. Abu 'l-Fatḥ Salīm b. Ayyūb b. Salīm al-Rāzī al-Faqīh al-Shāfiʿī studied under Abū Ḥāmid al-Iṣfahānī in Baghdad, taught in Tyre, and died in the Red Sea while returning from the pilgrimage in Ṣafar 447/May 1055.

Ibn Khall. no. 255, Ibn ʿAsākir, *Tabyīn kadhib al-muft.* 262, Subkī, *Ṭab.* III, 168. *Ḍiyā' al-qulūb fi 'l-tafsīr* Mosul 155, 73, according to Suyūṭī, *De Interpr.* no. 60, abbreviated by ʿAbd al-Ghanī b. al-Qāsim b. Ḥasan al-Miṣrī al-Muqri'.

4. Abu 'l-Ḥasan ʿAlī b. Aḥmad b. Muḥammad b. ʿAlī b. Mattūya al-Wāḥidī al-Nīsābūrī was the son of a merchant. He made long study trips during which he

2 From al-Ḥīra a quarter in Nishapur Yāqūt *GW* II 380, 1. Margoliouth's observation to *Irsh.* loc. cit. is a mistake.

also attended the lectures of, among others, al-Thaʿālibī (p. 592). An outstanding and outspoken critic of the older imams, Niẓām al-Mulk held him in high regard. He died after a long illness in 468/1075.

Yāqūt, *Irsh*. V, 97, al-Bākharzī, *Dumya* 203, Subkī, *Ṭab*. III, 289, al-Yāfiʿī, *Mir. al-jan*. III, 96, Suyūṭī, *Bughya* III, 96, Ibn Taghr. (J.) 755, Ibn al-ʿImād, *ShDh* III, 330. 1. *Kitāb asbāb al-nuzūl*, additionally Heid. *ZS* X, 102, Cambr. 33, Br. Mus. Or. St. Browne 137, 4, Pet. AMK 922, Qilič ʿA. 37, Sulaim. 60/1, Faiẓ. 14, Cairo² I, 32, Aleppo, *RAAD* XII, 472, Āṣaf. III, 218,549, print. C. 1315/6, see Golziher, *Richt*. 305.—Abstract by Ibrāhīm b. ʿUmar al-Jaʿbarī (II, 109) in Berl. Oct. 3578, Cairo² I, 61.—2. *al-Tafsīr al-basīṭ*, additionally Caetani 38, 78, Cairo² I, 35.—3. *Tafsīr al-Qur'ān al-wajīz*, see Nöldeke–Schwally II, 183, excise: Munich 79, additionally Heid. *ZS* X, 103, Esc.² 1266, 1269, Pet. AM | Buch. 77, Fez Qar. 186, Welīeddīn 731
282/3, Selīm Āġā 104/5 Asʿad Ef. 167/8, 248, Cairo² I, 66, Mosul 73,38, Teh. Sip. I, 182/3, Mashh. III, 72,226/7, Bank. XVIII, 1324.—4. *al-Wasīṭ bayna 'l-maqbūḍ wal-basīṭ*, additionally Munich 79, Br. Mus. Or. St. Browne 38,9, Ind. Off. 1080, Brill–H.² 144, Pet. AMK 926, NO 236/40, Welīeddīn 284/6, Rustam P. 37/8, ʿUm. 519, Qilič ʿA. 97/100, ʿĀšir I, 66, ʿĀṭif 235/9, Dāmād Ibr. 156/9, Fātiḥ 2177/8, Ḥamīd. 122/5, Köpr. 150, Cairo² I, 66, App. 8, Jer. Khāl. 6, 47, Aleppo, *RAAD* XII, 470, Mosul 73,24, 94,34, Mashh. III, 73,228, Pesh. 25, Rāmpūr I, 44,223/5, II, 18,259, fragm. Bank. XVIII, 1325. On the author of the rebuttal, Ismāʿīl b. Muḥammad al-Ḥaḍramī (d. 678/1279), see Ibn al-ʿImād, *ShDh* V, 361.—6. *Jāmiʿ al-bayān fī tafsīr al-Qur'ān* Dāmādzāde 191.—7. *Ḥirār al-maʿānī* Kazan, see Kračkowsky, *Dokl. Ak. Nauk* 1924, 170.—8. *al-Ḥāwī li-jamʿ al-maʿānī* Āṣaf. I, 546,124.—The high regard that people had for his works on the Qur'ān is illustrated by the anecdote about al-Ghazzālī, who is said to have refused to write anything on *tafsīr* after him; see al-Yāfiʿī, *Mir. al-jan*. II, 208, 8.

4a. Shāhfūr b. Ṭāhir b. Muḥammad al-Isfarā'inī Abu 'l-Muẓaffar al-Shāfiʿī was employed by Niẓām al-Mulk in Ṭūs and died in 471/1078.

Subkī, *Ṭab*. III, 175. *Al-Tafsīr al-kabīr*, in Persian translation, see p. 669, additionally Teh. Sip. I, 78/9.

5. Abu 'l-Muẓaffar Manṣūr b. Aḥmad b. ʿAbd al-Jabbār al-Marwazī al-Samʿānī al-Tamīmī al-Shāfiʿī was born in Dhu 'l-Ḥijja 426/ October 1035. Initially he was raised by his father in the traditions of the *madhhab* of Abū Ḥanīfa. In 461/1068 he moved to Baghdad. While on his way to the Hijaz he fell into the hands of Bedouins who let him continue on to Mecca when they became aware of his

learning in *fiqh*. In 468/1075 he returned to Marw, where he converted to the *madhhab* of al-Shāfiʿī. He died there on 13 Rabīʿ I 489/12 March 1096.

Subkī, *Ṭab*. IV, 21/6. *Tafsīr* also Cairo² I, 39.

6. Abū Saʿīd al-Muḥsin b. Muḥammad b. Karāma al-Jushamī al-Bayhaqī al-Zamakhsharī al-Ḥākim al-Baranqānī al-Yamanī was born in Mecca in 431/1039 and died there in 494/1101 (or, according to others, he was killed in 545/1150 at the age of 61).

732 | 1. *Kitāb al-tahdhīb fī tafsīr al-Qurʾān*, additionally Ambr. A 73, 168, NF 466, B 44, C 210, D 520, F 184, 197, H 68 (*ZDMG* 69, 73), Vat. V. 1013, 1023, 1025/6, 1045, 1064, Munich Gl. 121, Bank. XVIII, 2, 1326/32, Bat. Suppl. 67, abstract *al-Taqrīb al-mukhtaṣar min al-Tahdhīb* anon. Bank. XVIII, 2, 1333.—3. *al-Safīna al-jāmiʿa li-anwāʿ al-ʿulūm* Ambr. (*RSO* II, 16n), C 31/4, 48, i, F 190.—4. *Kitāb al-ʿuyūn fi ʾl-radd ʿalā ahl al-bidaʿ* Ambr. B 66.—5. *al-Risāla fī naṣīḥat al-ʿāmma* Ambr. C 5 (*RSO* VI, 1289) = *al-Risāla al-tāmma fī faḍīḥat al-ʿāmma* Wehbī 810 (see Ritter, *Isl*. XVIII, 45; in chapter 9 there is a short treatise against the Bāṭiniyya).

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7. Burhān al-Dīn Tāj al-Qurrāʾ Maḥmūd b. Ḥamza b. Naṣr al-Kirmānī died soon after 500/1106.

Yāqūt, *Irsh*. VII, 146, Suyūṭī, *Bughya* 387. 1. *Lubāb al-tafāsīr*, additionally Pet. AM a. f. 331a, Buch 910, Welīeddīn 249/50.—2. *al-Burhān fī* (*tawjīh*) *mutashābih al-Qurʾān*, additionally Cairo² I, 34, Bank. XVIII, 1334 (praised by Suyūṭī in *Itqān* 107, while his *Gharāʾib al-tafsīr wa-ʿajāʾib al-taʾwīl*, Teh. II, 69, is said to be fantastical).—3. *Burhān al-Qurʾān fī mā fīhi min al-ḥujja wal-burhān* Medina, *ZDMG* 90, 105.

7a. Aḥmad b. Muḥammad b. ʿAlī b. al-Ḥusayn b. Dīnūya wrote, around 508/1114 (the date of the MS):

Tafsīr ghurar al-maʿānī Teh. Sip. I, 145/6.

9. ʿAbd al-Ḥaqq b. Abī Bakr Ghālib b. ʿAbd al-Malik al-Muḥāribī al-Gharnāṭī b. ʿAṭiyya was born in 481/1088, and died around 542/1147.

Ibn Bashk. 825, Maqq. I, 450, Ibn Khāqān, *Qalāʾid* 239/47, Pons Boigues no. 170. 1. *Kitāb al-jāmiʿ al-muḥarrar etc.*, additionally Br. Mus. Suppl. 1291, Madr. 7, Fez

Qar. 108/16, 181, Tunis Zayt. I, 461/9, Welīeddīn 95/7, Sulaim. 63/6, ʿUm. 470/6, Lālelī 20/2, ʿĀšir I, 35/40, Dam. ʿUm. 13,132.—2. *Fahrasa*, composed in 533/1139, Esc.^{2} 1733.

10. Abū Bakr Muḥammad b. ʿAbdallāh al-Ishbīlī al-Maʿāfirī b. al-ʿArabī, who died in Rabīʿ II 543/August 1148 in Fez.

Ibn Bashk. 531, no. 1181, Ibn Khāqān, *Maṭmaḥ* 62, Ibn Farḥūn, *Dībāj* (C.) 281/4, Maqq. I, 477/89, Pons Boigues 216. 1. *Qānūn al-taʾwīl fi ʾl-tafsīr*, additionally Esc.^{2} 1264, Fez Qar. 172/3, Cairo^2 I, 57.—2. *Aḥkām al-Qurʾān*, vol. II, Esc.^{2} 1265, print. C. 1331 (2 vols.), *al-ṣughrā* Fez Qar. 193/4.— | 4. *Sharḥ al-muwaṭṭaʾ* see 733
p. 298,3.—5. *ḥadīth* Madr. 575,2.—6. *al-Amal al-aqṣā fī sharḥ al-asmāʾ al-ḥusnā* Selīm Āġā 499, Rāmpūr I, 329,37.—7. *Majālis al-abrār fī muʿāmalat al-abrār*, on the pious of Seville, cited in al-Sakhāwī, *Iʿlān al-tawbīkh* 122,8.—8. *Kitāb al-khilāfiyyāt* in *Kitāb al-inṣāf li-masāʾil al-khilāf* in 20 volumes, see Goldziher, ZDMG 36, 672.—9. *Riḥla*, in which he recounts the shipwreck he experienced with his father off the coast of Barqa, cited in Ibn Khaldūn, *Hist. d. Berb.* I, 87,6.

10a. Yaḥyā b. Salāma b. al-Ḥusayn al-Khaṭīb al-Ḥiṣnakayfī (Ḥaṣkafī) was born in Ḥiṣn Kayfā in 459/1067. He studied in Baghdad under al-Tabrīzī, became a preacher in Mayyāfāriqīn, and died in 551/1156.

Yāqūt, *Irsh.* VII, 281. 1. A work on homonyms in the Qurʾān, abbreviated in *Milāk al-taʾwīl al-qāṭiʿ li-dhawi ʾl-ikād* (sic) *wal-taʿṭīl fī tawjīh al-mutashābih min āy al-Qurʾān* by Abu ʾl-ʿAbbās Aḥmad b. Ibrāhīm b. Aḥmad b. al-Zubayr al-Thaqafī al-Gharnāṭī (d. 627/1330 in Granada, where he was an imam at the *al-Jāmiʿ al-kabīr* mosque, and died on 2 Rabīʿ I, 708/21 August 1308, see al-Dhahabī, *Tadhk. al-ḥuff.* IV, 275, Suyūṭī, *Bughya* 126, Ibn al-Qāḍī *Durrat al-ḥijāl* I, 48; his *al-Burhān fī tartīb* [ḤKh II, 47, *tanāsub*] *suwar al-Qurʾān* is in Bank. XVIII, 1378), Esc.^{2} 1273, Dāmādzāde 306.—2. *Dīwān* Mosul 48,20.—3. *Rasāʾil* Cairo^2 III, 160.—4. A *qaṣīda* on words with *ḍād* and *ẓāʾ*, Cairo^2 II, 25.

10b. Najm al-Dīn Abu ʾl-Qāsim Maḥmūd b. Abi ʾl-Ḥasan al-Nīsābūrī al-Qazwīnī wrote, in 553/1158:

Ījāz al-bayān fī maʿāni ʾl-Qurʾān Esc.^{2} 1604.

11. Muḥammad b. Yūsuf Abu ʾl-Qāsim al-Ḥusaynī al-Samarqandī passed through Baghdad on his way back from the Hijaz in 543/1148, and stayed there for a period. He died in 556/1161 in Samarqand, apparently executed because he had taunted various scholars and imams.

ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. II, 147, no. 451. On his namesake, with whom he is often confused, see p. 381, 43.

11a. Abū ʿAlī al-Ṭarasūsī, ca. 561/1166.

Majmaʿ al-jawāmiʿ fi ʾl-tafsīr Welīeddīn 138.

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12. Abu ʾl-Qāsim (Abī Zayd) ʿAbd al-Raḥmān b. ʿAbdallāh b. Abi ʾl-Ḥasan Aḥmad al-Suhaylī al-Khathʿamī died on 25 Shaʿbān 581/12 November 1285.

734 | Ibn al-Abbār, *Takmila* II, 1613, 570, Ibn Farḥūn, *Dībāj* (Fes) 158, al-Kattānī, *Salwat al-anfus* II, 225, al-Dhahabī, *Tadhk. al-ḥuff*. IV, 137, *Ḥuff*. (Wüst.) III, 46, Suyūṭī, *Bughya* 298, Maqq. II, 272, Ibn al-ʿImād, *ShDh* IV, 271, Pons Boigues, no. 201. 1. *Kitāb al-taʿrīf wal-iʿlām li* (*fī*) *mā ubhima* (*waqaʿa*) *min al-Qurʾān min asmāʾ al-aʿlām* or *al-Mukhtaṣar al-wajīz fī kitāb Allāh al-ʿazīz*, additionally Ind. Off. 1106, Munich Gl. 59, Brill–H.[1] 335, [2]632,2, Ambr. E 440, F 213, Vat. V. 1019,1, Esc.[2] 1842, Pet. AMK 940, Lālelī 3758,2 (*Islca* IV, 529), Cairo[2] I, 36, Rāmpūr I, 213,38, with the title *Kashf mubhamāt al-Q*. in ʿUm. 603, entitled *al-Taʿrīf wal-iʿlām li-mā fī kitāb Allāh min al-ibhām* in Lālelī 3649, ʿUm. 276/7; on which was written *al-Takmīl wal-ikmāl* by his second generation student Muḥammad b. ʿAlī b. Khiḍr b. Hārūn al-Ghassānī b. ʿAskar (d. 639/1238, Suyūṭī, *Bughya* 76), also Cairo[2] I, 42.—2. *al-Rawḍ al-unuf etc.*, additionally Leipz. 17, Br. Mus. Suppl. 504/7, Brill–H.[1] 100, [2]215/6, Algiers 581,1 (fragm.), Rabat 69, Fez Qar. 600, 692, AS 3212/3, Lālelī 2045, Asʿad Ef. 2129, Köpr. 1082/5, Welīeddīn 2425, Yenī 852/3, Rāġib 1022, Cairo[1] V, 61, [2]V, 204, print. C. 1332 (financed by Sultan Mūlāy Ḥāfiẓ, with Ibn Hishām in the margin).—3. *al-Qaṣīda al-ʿayniyya fi ʾl-munājāt* or *al-Istighātha*, with an anonymous *takhmīs* in *Majmūʿa*, C. 1311, with a *takhmīs* by Ibrāhīm al-Sanūsī in *Majmūʿa*, lith. n.d. (Cairo[2] III, 53), with a *takhmīs* by Muḥammad al-Miṣrī, ca. 1084/1673, following his commentary on the *Burda* (see p. 468,32), C. 1286, with a *takhmīs* by the Zaydī Imām Sharaf al-Dīn Yaḥyā Vat. V. 938,10.

12a. Nāṣir al-Dīn ʿAlī b. Ibrāhīm b. Ismāʿīl al-Ghaznawī al-Ḥanafī, d. 582/1186.

Al-Taqṣīr fi ʾl-tafsīr Mashh. III, 15,42.

12b. ʿAbd al-Munʿim b. Muḥammad b. al-Faras al-Khāzin al-Gharnāṭī was born in Granada in 524/1130 and died after 599/1202.

Ibn Farḥūn, *Dībāj*, C. 218. *Kitāb aḥkām al-Qur'ān* Fez Qar. 187, Tunis Zayt. I, 17.

14. Ṣadr al-Dīn Abū Muḥammad Rūzbihān b. Abi 'l-Naṣr al-Fasawī al-Shīrāzī al-Baqalī al-Kāzarūnī al-Ṣūfī was a follower of the teachings of Abū ʿAbdallāh Muḥammad b. Khafīf (d. 371/982, see p. 358), taught at the old mosque in Shiraz, and died in Muḥarram 606/July 1209.

| Jāmī, *Nafaḥāt* 288, Massignon, *Bibl. Ḥallāj*. no. 380, 1091, *Recueil de textes* 113, W. Ivanow, *A Biography of Ruzbihan al-Baqli*, Calcutta 1928. 1. *ʿArā'is al-bayān fī ḥaqā'iq al-Qur'ān*, against Ibn ʿArabī's *Tafsīr* (see below p. 442), based on al-Sulamī's *Tafsīr* (see p. 361) and al-Qushayrī's *Laṭā'if al-ishārāt* (see below p. 433), additionally Ind. Off. 107, 1106 (Nicholson, *Mathnawí* VII, xvii), NO 322, Qāḍī ʿAskar 124, Welīeddīn 173, Ḥakīm Oġlū 106, Khāliṣ Ef. 150, 166/8, Ğārullāh 231, Riẓā P. 765, Nafiz P. 117, Dāmādzāde 125, Qiličʿ A. 109, Ashraf ʿA. 3, ʿĀṭif Ef. 254, AS 233, Lālelī 180, Cairo² I, 155, Mosul 66,256, Mashh. III, 48,149, As. Soc. Beng. 379, Bank. XVIII, 1454, lith. Ind. 1285, Kanpur 1300, Lucknow 1310, excerpts in the margin of Tawakkulī al-Ardabīlī, *Ṣafwat al-ṣafā'*, Bombay 1329/1912, 241/383.—2. A Persian work, *ʿAbhar al-ʿāshiqīn*, on love, AS 1959, see *Isl.* XXI, 101.—3. *Manṭiq al-asrār bi-bayān al-anwār* or *al-Shaṭḥiyyāt* Mashh. I, 48,156, in the Persian adaptation (made in 570/1174 in Fasā and Shiraz) *Sharḥ al-shaṭḥiyyāt*, on ecstatic expressions of love, Šehīd ʿA. 1342, Qāḍī ʿAskar 1271, see *Isl.* XXI, 102.—3. *Sayr al-arwāḥ* or *al-Miṣbāḥ li-mukāshafāt al-arwāḥ* Fātiḥ 2650, AS 2160, abstract ʿĀšir Ef. II, 432, Welīeddīn 1819, Isl. XXI, 103.—4. *Kitāb ighāna*, on that which separates God from man, AS 2160, f. 321/80. *Sharḥ al-ḥujub wal-astār fī maqāmāt ahl al-anwār wal-asrār* Ind. Off. 1252.—5. *K. qudsiyya* Paris suppl. pers. 1356, f. 174r/v, see Massignon, *Textes* 115, Blochet, Cat. pers. I, 100.—6. *Sharḥ al-ṭawāsīn* (see p. 200), Massignon, *Bibl.* 1091d.—7. Part of an untitled work in Ind. Off. 1253. 735

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15. Fakhr al-Dīn Abū ʿAbdallāh ʿAlī b. al-Ḥasan b. Aḥmad al-Ḥirālī, who died in 637/1239.

Al-Ghubrīnī, *ʿUnwān al-dirāya* 85/97, Maqq. I, 584. 1. *Miftāḥ al-bāb* (*lubb* in Maqq.) *al-muqaffal li-fahm al-Qur'ān al-munazzal*, with an apppendix entitled *ʿUrwat al-miftāḥ*, additionally Esc.² 1440.—2. *Kitāb al-lamḥa*.—3. *Tafhīm maʿāni 'l-ḥurūf allatī hiya mawādd al-kalim fī alsinat jamīʿ al-umam*.—5. *Kitāb al-īmān al-tāmm bi-Muḥammad ʿas*, excerpts in Ibn al-Bārizī's (see II, 116) *Tawthīq ʿura 'l-īmān*, see T. Andrä, *Die Person M.s*, pp. 225ff.—6. Directions for

the right conduct in life based on the certainty of death, Paris 1398, 1 (cf. ibid. 7, 8).—7. *al-Sirr al-maktūm fī mukhāṭabat al-nujūm*, attributed in ḤKh III, 596, with some reservations, to Fakhr al-Dīn al-Rāzī (see below, p. 506), Manch. 362.

16. Abu 'l-Faḍā'il Aḥmad b. Muḥammad b. Muẓaffar b. al-Mukhtār al-Rāzī, fl. ca. 630/1233.

4. *al-Istidrāk* Cairo^2 I, 89.—5. *Ḥujaj al-Qur'ān*, composed a little before 630/1232, see Goldziher, *Beitr. zur Religionswiss*. I, 2 (1913/4), 129, print. C. 1320.

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17. Abu 'l-ʿAbbās Aḥmad b. Muḥammad b. al-Khalīl al-ʿAshshāb al-Ifrīqī died in Seville in 637/1239.

Tafsīr Cairo^2 I, 40.

18. Al-Muntakhab b. Abi 'l-ʿIzz b. Rashīd b. Abī Yūsuf al-Hamdānī al-Muqri' al-Shāfiʿī, who died in 643/1245.

Al-Farīd fī iʿrāb al-Qur'ān al-majīd, additionally Dāmādzāde 33, Selīm Āġā 143, Cairo^2 I, 37.

19. See p. 491, 7a.

20. Kamāl (Jamāl) al-Dīn Abu 'l-Makārim Abu 'l-Muʿallā Abū Muḥammad ʿAbd al-Wāḥid b. ʿAbd al-Karīm b. Khalaf al-Anṣārī al-Zamulakānī b. Khaṭīb Zam(u)lakā was a *qāḍī* in Ṣarkhad and a professor in Baalbek, and died in 651/1253 in Damascus.

Subkī, *Ṭab*. V, 133, Ibn Ḥabīb, *MO* VII, 47, Suyūṭī, *Bughya* 316, Ibn al-ʿImād, *ShDh* V, 254. 1. *Kitāb al-tibyān fī ʿilm al-bayān al-muṭliʿ ʿalā iʿjāz al-Qur'ān*, additionally Berl. Oct. 1439, Serāi 1701, Selīm Āġā 1010, Mashh. XIII, 24,$_5$ Cairo^2 II, 181, Āṣaf. I, 144, 168 (*Tadhk. al-naw*. 153), on which was written the *Kitāb al-tanbīhāt etc.* by Aḥmad b. ʿAbdallāh b. Muḥammad al-Makhzūmī, d. 658/1260.—1a. *al-Burhān al-kāshif ʿan iʿjāz al-Qur'ān*, Medina, *ZDMG* 90, 106.—2. A *qaṣīda* Leid. 744.—3. *ʿUjālat al-rākib fī dhikr ashraf al-manāqib* Dam. Z. 31, 28, 3.—4. *Risāla fī khaṣā'iṣ al-nabī* Cairo^2 I, 119.

21. ʿAbd al-Razzāq b. Rizqallāh b. Abi 'l-Hayjā' al-Rasʿānī al-Ḥanbalī ʿIzz al-Dīn was born in Ra's ʿAyn in 589/1193, studied in Baghdad and Damascus, and died in 661/1263.

Al-Dhahabī, *Tadhk. al-ḥuff.* IV, 235/8. 1. *Rumūz al-kunūz* or *al-Tafsīr*, additionally Dam. ʿUm. 13,133, Rāmpūr I, 34,136.—2. *Durrat al-qāriʾ* also Palermo 20, 3 (Cat. 391).

21a. Ibn Buzayza, d. 663/1264.

1. *al-Bayān wal-taḥṣīl al-muṭliʿ ʿalā ʿulūm al-tanzīl* Fez Qar. 128.—2. *al-Isʿād sharḥ al-Irshād* (on 389 V?), ibid. 1389.

| 23. Shams al-Dīn Muḥammad b. Aḥmad b. Abī Bakr b. Farḥ al-Anṣārī al- 737
Qurṭubī died on 9 Shawwāl 671/31.3.1273.

Ibn Farḥūn, *Dībāj* (Fes) 317, Maqq. I, 600 (which has Ibn Farj, as in cod. Goth.). 1. *Kitāb al-jāmiʿ li-aḥkām al-Qurʾān* also Br. Mus. Or. 6642 (DL 3), Ind. Off. 1107, Pet. AMK 926, Esc.^{2} 1284/90, 1292, 1294/6, Brill–H.^{2} 650, Fez Qar. 62/79, 89, 90, 184, 196, Tunis Zayt. I, 56/62, Selīm Āġā 87/9, Sulaim. 114/5, Köpr. 115/6, NO 371/81, Welīeddīn 207/13, AS 227/31, ʿĀṭif Ef. 194/207, Hekīm Oġlū 34/45, Ḥūr Laylā 31/2, Āṣaf. I, 536,11,116, 538,117/20, Bank. XVIII, 1376 (*Tadhk. al-naw.* 29), print. C. 1933/4 (*Dār al-kutub*, 2 vols.).—2. *Kitāb al-tadhkira bi-aḥwāl al-mawtā wa-aḥwāl al-ākhira*, additionally Berl. Qu. 2015, Heid. *ZS* X, 77, Flor. Naz. 1 (Pinto 5), Fez Qar. 1529, Tunis Zayt. III, 114,1489/92, Qilič ʿA. 733/4, AS 1707/9, Köpr. 714, Cairo^2 I, 278, Dam. ʿUm. 65,45, Jer. Khāl. 34,1, Mosul 213,7, Āṣaf. I, 616,347/8, Rāmpūr I, 103,294, 359,267.—Commentary by Aḥmad b. Aḥmad b. Zarrūq al-Fāsī (d. 896/1491, see II, 253), Esc.^{2} 741,5, abstract by al-Shaʿrānī (II, 335), Āṣaf. I, 666,134, Būlāq 1300, C. 1304, 1308, 1310, used by Suyūṭī in the *Sharḥ al-ṣudūr*, see II, 146, 30.—4. *Qamʿ al-ḥirṣ etc.*, additionally Esc.^{2} II, 755, Fātiḥ 2763, Cairo^2 I, 167, Rāmpūr I, 358,260, a part of which is in Maqq. II, 158ff.—5. *Risāla fī alqāb al-ḥadīth* Algiers 377, 3.—6. *al-Tifḍāl* (*Tadhkār*) *fī afḍal al-adhkār* Welīeddīn 72, Bankipore XVIII, 1375, C. 1355.—7. *Kitāb al-iʿlām bi-mā fī dīn al-Naṣārā min al-fasād wal-awhām wa-iẓhār maḥāsin dīn al-Islām wa-ithbāt nubuwwat nabiyyinā Muḥammad*, against a polemical pamphlet issued in Toledo, Köpr. 794b, 814.—8. *al-Miṣbāḥ fī 'l-jamʿ bayn al-Afʿāl wal-Ṣaḥāḥ*, based on Ibn al-Qaṭṭāʿ (p. 540) and Jawharī, without the *shawāhid*, Brill–H.^{2} 283.—9. *Kitāb al-aqḍiya* Āṣaf. I, 658,225.

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24. Muwaffaq al-Dīn Abu 'l-ʿAbbās Aḥmad b. Yūsuf b. al-Ḥasan al-Kawāshī al-Mawṣilī al-Shaybānī, who died in Jumādā II 680/September–October 1281 in Mosul.

Suyūṭī, *Bughya* 175. 1. *Tabṣirat al-mudhakkir wa-tadhkirat al-mutadabbir*, one of the main sources for the *Tafsīr al-Jalālayn*, additionally Pet. AM Buch. 278, Fez Qar. 161/2, Dāmādzāde 163, Qilič ʿA. 89, Sulaim. 126, Selīm. 45, Bombay 161, no. 87, Cairo^2 I, 35, Mosul 64, 230, Aleppo, *RAAD* XII, 470, *Talkhīṣ* Cairo^2 I, 42, excerpts in Vat. V. 573, 3.—4. *al-Maṭāliʿ fī 'l-mabādiʾ wal-maqāṭiʿ* Cairo^2 I, 62.—5. *Kashf al-ḥaqāʾiq*, a Qurʾān commentary that is also attributed to Burhān al-Dīn al-Nasafī, Mashh. III, 49$_{151}$.

25. See II, 246, § 5, 1a.

738 | 25a. Jamāl al-Dīn Yūsuf b. Hilāl al-Ṣafadī wrote, in 684/1285:

Kashf al-asrār wa-hatk al-astār, a Qurʾān commentary, Sulaim. 133.

26. Nāṣir al-Dīn Abu 'l-ʿAbbās Aḥmad b. Muḥammad b. Manṣūr b. al-Iskandarī al-Mālikī al-Judhāmī b. al-Munayyir was born in 620/1223, became a *qāḍī* in Alexandria, and died in 683/1284.

Fawāt I, 72, Suyūṭī, *Bughya* 168, Orient. II, 273, Wüst., *Gesch.* 361. 1. *al-Baḥr al-kabīr fī baḥth al-tafsīr*, additionally Gotha 534, Cairo^2 I, 34, see Goldziher, *Richt.* p. 123.—3. *Taḥrīr al-tanzīh wa-taḥdhīr al-tashbīh*, a polemic against anthromorphism, Berl. 2308.—4. *al-Ḍiyāʾ al-mutalaʾliʾ fī taʿaqqub al-Iḥyāʾ lil-Ghazzālī*, see below p. 748.

27. Abū Saʿd (Saʿīd) ʿAbdallāh b. ʿUmar b. Muḥammad b. ʿAlī Abu 'l-Khayr Nāṣir al-Dīn al-Bayḍāwī was *qāḍi 'l-quḍāt* in Shīrāz and died there, probably only in 716/1316.

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Subkī, *Ṭab.* V, 59 (no date), Suyūṭī, *Bughya* 286, *Taʾrīkh-i Guzīda* 118, Ṭāsköprīzāde, *Miftāḥ al-saʿāda* I, 436. 1. *Anwār al-tanzīl wa-asrār al-taʾwīl*, MSS listed in Bank. XVIII, 1382/6, printings also Istanbul 1285, in the margin of the Qurʾān 1305,

1314, Lucknow 1869, 1873, Delhi 1268, 1271, 1892, Pers. lith. 1282, 1283, C. 1279, 1313, 1320, 1321, 1330 (with 8 in the margin), Nawalkishor 1282, 1344.

1. Glosses:[3] Amīr Pādishāh al-Ḥusaynī al-Bukhārī (end of the tenth century in Mecca, see II, 412), additionally Dāmādzāde 219, Esc.[2] 1349, Pet. AMK 926.—1a. al-Ḥasan b. Muḥammad al-Fanārī (d. 886/1481, see II, 229), Ind. Off. 116, Pesh. 47.—1b. Nūr al-Dīn Ḥamza al-Qaramānī (d. 871/1466, *Shaq. Nuʿm.* I, 162, Rescher 60), Esc.[2] 1428, Sulaim. 165/7.—3. Muṣṭafā b. Ibrāhīm b. al-Tamjīd (ca. 880/1475), also Sulaim. 145/7, Selīm Āġā 110, Dāmādzāde 203/8, Cairo[2] I, 44, print. Istanbul 1285/7, 7 vols. (with a *ḥāshiya* by Ismāʿīl b. Muḥammad al-Qūnawī, d. 1195/1783, Cairo[2] I, 163, in the margin).—4. Mollā Khusraw Muhammad b. Farāmurz (d. 885/1480, see II, 226), additionally Esc.[2] 1343,1, 1345, Brill–H.[1] 354, [2]657, Dāmādzāde 249/50, Qiličʿ A. 151, Sulaim. 176/7, Cairo[2] I, 47, Mosul 27,71/2, Mashh. III, 28,89.—4a. Abu 'l-Qāsim b. Abī Bakr al-Laythī (ca. 888/1483, see II, 194), Mashh. III, 29,90 31,97.—4b. Ṣadr al-Dīn Muḥammad b. Abi 'l-Ṣafāʾ al-Ḥusaynī al-Shīrāzī, dedicated to the Aq-Quyunlū Sultan Rustam Bahādur Khān (897–902/1492–7), Br. Mus. Or. 6463 (DL 4), Pet. AM | Buch. 269, Dāmādzāde 232/3.—4c. On *Sūrat al-Inʿām* by Mollā Jāmī (d. 898/ 739
1492, see II, 207) Lanbd.–Br. 164.—4d. ʿAbd al-Ghafūr al-Lārī (d. 906/1500), Mashh. III, 31,48/9.—5. *Nawāhid al-abkār wa-shawārid al-afkār* by al-Suyūṭī, begun in 880/1475 and completed in 900/1494, additionally Esc.[2] 1310, Algiers 336,3, Dāmādzāde 216/7, Sulaim. 166, Selīm Āġā 170, Cairo[2] I, 65, Mosul 126,70, Mashh. III, 70,221, Āṣaf. I, 540,50.—6. *Fatḥ al-jalīl* by Zakariyyāʾ al-Anṣārī (d. 926/1520, see II, 99), additionally Gött. ar. 22 (III, 320), Esc.[2] 1357, Fez Qar. 145, Dāmādzāde 221/2, Selīm Āġā 124, Sarwīlī 25, Cairo[2] I, 156, Mosul 126,72, Teh. Sip. I, 119 (with incorrect information about the author).—8. Abu 'l-Faḍl Muḥammad al-Qurashī al-Ṣiddīqī al-Khaṭīb al-Kāzarūnī (d. 940/1533), additionally Esc.[2] 1303, 1342, 1430, Fez Qar. 143, Tunis Zayt. I, 72, Dāmādzāde 253/4, Selīm. 113, Selīm Āġā 25, Cairo[2] I, 72, Mosul 65,248, Rāmpūr I, 27,84, II, 27,268, printed in the margin of Bayḍāwī, C. 1330.—9. Kamālpāshāzāde (d. 940/1533, see II, 449), additionally Esc.[2] 1306/7, Sulaim. 153/4, Cairo[2] I, 44, print. Istanbul 1305/6.—10. ʿIṣām al-Dīn Ibrāhīm b. Muḥammad b. ʿArabshāh al-Isfarāʾinī (d. 944/1537, see II, 410), read: Berl. 836/7, additionally Copenhagen 45, Ind. Off. 84, 1115, Brill–H.[1] 353, [2]656, Tunis Zayt. I, 69, Sulaim. 174, Selīm. 23, Cairo[1] I, 167, [2]I, 46, Mashh. III, 33,104/7, Pesh. 88,264/5, Āṣaf. I, 542,52, Rāmpūr I, 27,80, Bank. Hdl. 127, Būhār 5, superglosses by ʿUshshāqīzāde ʿAbd al-Bāqī Ef., Sulaim. 175.—11. *al-Fawāʾid al-bahiyya* by Saʿdallāh ʿĪsā Saʿdī Ef. (d. 945/1538,

3 46 *ḥāshiyas* and 25 *taʿlīqāt* by Ottoman authors are listed in Brussali M. Ṭāhir *Osm. Müʾell.* I 334/6.

Shaq. Nuʿm. Rescher 283), excise: De Jong 125, additionally Berl. 638/42, Brill–H.[1] 355, [2]658, Tunis Zayt. I, 66/8, Faiẓ. 30/1, Sulaim. 168/9, Selīm Āġā 114, 126, Ya. Ef. 25, Cairo[2] I, 45, Mosul 65,245, 126,69, 176,90, Teh. Sip. I, 115/6, Mashh. II, 30,94, Bat. Suppl. 61, supergloss *Iʿtirāḍāt* by Muḥammad al-Kawākibī (d. 1096/1685, see II, 315), Princ. 207, Dāmādzāde 218, Mosul 126,73, 155,72, 231,81.—11a. Muḥammad Shaykhī Čelebī (d. 951/1544, *Shaq. Nuʿm.* Rescher 309), Tunis Zayt. I, 68,127.—12. Muḥammad b. Muṣṭafā al-Qūjawī Shaykhzāde (d. 950/1543), additionally Bol. 67, Brill–H.[1] 356, [2]659, Dresd. 183, Hamb. 41, Vat. V. 1303, 1577, Pet. AMK 926, Faiz. 32/7, Ḥamīd. 147/54, Welīeddīn 345/74, NO 506/20, Ḥūr Laylā 61, Köpr. 172/3, Bešīr Āġā 659, Sulaim. 154/63, Selīm. 121, Dāmādzāde 195/202, Qiličʿ A. 130/6, Cairo[2] I, 47, Mosul 65,246, 126,71, Pesh. 62/3, Bank. XVIII, 2, 1390/2, print. Istanbul 1283, C. 1286, 1292.—15a. Anon. supplement to the glosses by Khiḍr b. Maḥmūd al-ʿAṭūfī (d. 948/1541), dedicated to Sultan Selīm I (r. 1512/20), Esc.[2] 1348.—15b. Aḥmad b. ʿAbd al-Awwal al-Saʿīdī al-Qazwīnī (d. 966/1558, see II, 438), ibid. 1343,2.—16. Faḍl Rawshanīzāde (d. 969/1561), additionally Selīm Āġā 112, Cairo[2] I, 45.—17. Maḥmūd b. Ḥusayn al-Ṣādiqī al-Jīlānī (d. ca. 970/1562), additionally Qiličʿ A. 143, Selīm Āġā 128/9, Dāmādzāde 231, beginning Esc.[2] 1318,3.—19. = 20. Sinān Yūsuf b. Ḥusām al-Dīn al-Amāsī (d. 968/1578), read: Leipz. 104, additionally Tüb. 245, Esc.[2] 1350, 1408, Pet. AMK 926, Selīm Āġā 115/6, Dāmādzāde 210/4, Sulaim. 170/1, Cairo[2] I, 45, Mashh. III, 31,96, Rāmpūr I, 27,82.—22. On the *Fātiḥa* by Ḥusayn al-Khalkhālī (d. 1014/1605, see II, 413), Dāmādzāde 225/6, Cairo I, 45 (fragm.), Mashh. III, 34,108.—22a. Nūrallāh b.
740 Sharīf Muḥammad Ḥusaynī Shushtarī (d. 1019/1610, | see II, 407) Teh. Sip. I, 122, Pesh. 37.—22b. Ḥasan al-Būrīnī (d. 1024/1619, see II, 290), Berl. Oct. 1334 (part of Cairo[1], 219?).—23. Muḥammad Bahāʾ al-Dīn al-ʿĀmilī (d. 1030/1621, see II, 414), additionally Ind. Off. 1120, Pet. AMK 926, Asʿad Ef. 221, NO 484, Welīeddīn 410, Mosul 21,55, 126,58, Teh. Sip. I, 117/8, Pesh. 1965, Āṣaf. I, 542,51, Aligarh 295,7, Bank. Hdl. 266/7, print. Tehran (?) 1272.—24. Muḥammad b. Jamāl al-Dīn b. Ramaḍān al-Muskirī al-Shirwānī (d. 1022/1613), additionally Esc.[2] 1429, Köpr. 184, Ḥamīd. 131, Dāmādzāde 227/30, Sulaim. 172, Selīm. 122, Cairo[2] I, 46, Pesh. 41, Āṣaf. I, 540/2, Bank. XVIII, 2, 1394/5.—27 = 24.—28. Muḥammad b. Mūsā al-Busnawī (d. 1046/1636), additionally Qiličʿ A. 150, Selīm. 111, Cairo[2] I, 45.—30. ʿAbd al-Ḥakīm al-Siyālkūtī (d. 1067/1656, see II, 417), additionally Ind. Off. 1122, Princ. 208, Dāmādzāde 230, Ḥamīd. 160, Bešīr Āġā 63, Ḥūr Laylā 60, Welīeddīn 331, Pesh. 42, Āṣaf. I, 542,53, 544,297,299, Teh. Sip. I, 120, Rāmpūr I, 28,88, Calc. Madr. 296, As. Soc. Beng. 2, Būhār 6, Bank. XVIII, 2, 1398, print. Istanbul 1270, Delhi 1875.—31. *ʿInāyat al-qāḍī wa-kifāyat al-rāḍī*, by Aḥmad b. Muḥammad al-Khafājī (d. 1069/1658, see II, 285), additionally Paris 6317, Ind. Off. 1124/5, Manch. 60, Qiličʿ A. 137/42 Selīm Āġā 117/20, Sulaim. 148/52, Köpr. 158/71, Ḥūr Laylā 62/5, NO 501/13, Welīeddīn 336/44, Dam. ʿUm 10,56/60, Cairo[2] I, 55, Āṣaf. I,

540,280ff., Ashraf ʿA. 4, Būhār 7 (fragm.), Calc. Madr. 294, Bank. XVIII, 1399, 1400, Pesh. 11/16, print. Būlāq 1283, 8 vols.—32. ʿAbd al-Qādir al-Ṣaffūrī (d. 1086/1670).—34. Muḥammad al-Marʿashī Sājaqlīzāde (d. 1150/1737, see II, 370), additionally Qiliç ʿA. 1039, on sura 71 Cairo² I, 46.—35. Muḥammad b. Muḥammad al-Bulaydī al-Andalusī (d. 1176/1762, see II, 331) Cairo² I, 45.—36. Ismāʿīl b. Muḥammad al-Qūnawī (d. 1195/1781, see II, 214, § 17, 4), additionally Tunis Zayt. I, 71, Cairo ²I, 47.—38. Anon., additionally Munich 95, Ind. Off. 1126.[4]—39. *al-Isʿāf fī sharḥ shawāhid al-Qāḍī wal-Kashshāf* by Khiḍr b. Muḥammad b. ʿAṭāʾallāh al-Mawṣilī Nazīl Makka (d. 1007/1598, see ḤKh V, 194, II, 380), Edinb. 2/3, Landb.–Br. 404, Ambr. A. 35 ii, 119, xxxiii, Ḥamīd. 174/5, Yenī 13, Āṣaf. I, 530, Bank. XVIII, 1402/5; on which was written *al-Itḥāf fī maʿrifat rijāl al-Isʿāf*, biographies of poets, by Sharaf al-Dīn al-Ḥusayn b. Yaḥyā b. Ibrāhīm al-Qurashī al-ʿAllāfī, ca. 1182/1768, Ambr. A 65 (RSO III, 578).—40. Jalāl b. Naṣīr Čanābī (ca. 1019/1610), Ind. Off 1119.—41. Jalāl al-Dīn al-Dawwānī (d. 907/1501, see II, 217), Dāmādzāde 215.—42. Ibn Abi 'l-Sharīf, ibid. 220.—43. Shrawshī, ibid. 238/9.—44. Gharīb ʿArabzāde, ibid. 240/1, Sulaim. 173.—45. Mollā Yegen, Dāmādzāde 251.—46. Minqārīzāde (d. 1088/1677, see II, 435) ibid. 252.—47. Humāyī, ibid. 255.—48. Shihāb Ef., ibid. 257–64.—49. On *Sūrat al-Isrāʾ* by Muḥammad b. ʿAlī al-Ḥaṣkafī (d. 1018/1677, see Ahlw. I, 342), Pet. AMK 926.—50. On *Sūrat al-Inʿām* by Sinān Ef. (d. 980/1572), ibid. 51, on *Sūrat al-Mulk*, by the same, Bol. 67,3.—51. al-Ḥanafī, Ind. Off. 1118.—52. al-Kalanbawī, Berl. Fol. 2697.—53. Aḥmad Ef. al-Anṣārī, Mosul 176,88.—54. Jamāl al-Dīn Ef., Selīm Āġā 131.—55. Abū Muḥammad ʿAbdallāh b. Muḥammad Yūsufeffendīzade (ca. 1140/1727, see II, 440), | Sulaim. 178/9.—56. Abu 'l-Qāsim al-Samarqandī (II, 194 741
?), Pet. AMK 926.—57. Bāyazīd al-Bisṭāmī, Berl. Qu. 1914.—58. Maẓhar al-Dīn, Rāmpūr II, 15,258.—59. Ṣadr al-Dīn al-Shīrāzī (II, 413), Cairo² I, 46.—60. On the *Fātiḥa: Mustarād al-anwār wa-mustafād al-anwār* by Muṣṭafā b. Ḥamza al-Ṭarasūsī, ibid. 61.—61. ʿAlāʾī al-Shīrāzī, Qiliç ʿA. 147.—62. Ismāʿīl Ḥaqqī al-Burūsawī (d. 1137/1724, see II, 440), Brill–H.[1] 357, ²600.—63. Wāʿiẓ Čelebī al-Lārandī, Qiliç ʿA. 152.—64. Badr al-Dīn, Esc.² 1709.—65. Ḥāmid b. ʿAbd al-Raḥīm al-Jawnpūrī, the tutor of Akbar II, (r. 1221–53/1806–37, *Tajallī nūr* 93), Būhār 8.—66. Muḥammad Kāshif b. Muḥammad Ṣādiq, Āṣaf. I, 544,316.—67. On the *Fātiḥa* by Muḥammad Amīr Uskudārī (d. 1149/1736, see II, 440), autograph in the library of the Ministry of Awqāf (Brūssalī M. Ṭāhir, *ʿOsm. Müʾell.* II, 29).—68. On sura 4,93, by ʿAlīmallāh al-Hindī, Brill–H. ¹358, ²661.—69. On the fourth *juzʾ*, by Muḥammad al-Sīransī (sic), Cairo² I, 46.—70. Ḥasan b. Muḥammad b. ʿAbd al-Ghanī b. Mīr Pādishāh Ghanīzāde, ibid. 47.—71. *Tanwīr*

4 From the quotation given it cannot be concluded that ʿAbd al-Ghafūr is the author because one should read *ʿinda* rather than *ʿabd*.

al-baṣā'ir bi-anwār al-tanzīl, on suras 78/80, by Abu 'l-Nāfiʿ Aḥmad b. Muḥammad Qazābādhī, ibid. 42.—72. On the *Fātiḥa*, by the same, ibid. 45.—73. *al-Jāmiʿ al-ḥāwī* by ʿAbdallāh b. Qāḍī Madīna, ibid. 44.—74. On the *Fātiḥa*, by Abu 'l-Qāsim b. Abī Bakr al-Laythī al-Samarqandī (ca. 888/1483, see II, 194), ibid. 47.—75. On sura 7 by ʿAbdallāh b. ʿĪsā b. Amīrkhān, ibid. 49.—76. Ḥasan b. Muḥammad al-Ṣaffūrī al-Dimashqī, ibid. 46.—77. On the *Fātiḥa*, by ʿĪsā b. ʿAbdallāh b. Muḥammad al-Ḥasanī al-Ḥusaynī al-Ījī al-Shāfiʿī al-Ṣafawī, ibid.—78. On sura 6, by Muṣliḥ al-Dīn Muṣṭafā Bustān (d. 977/1569, see II, 448), ibid. 47.—79. Muḥammad Hāshim al-Ḥasanī b. Muḥammad Amīn Qāsim al-Jilānī, Rāmpūr I, 28,86.—80. *Ḥall abyāt al-B.*, by Fayḍ al-Ḥasan Sahāranpūrī, Delhi 1271.—81. al-Bukhārī, Ṭeh. Sip. I, 112.—82. Muḥammad b. Ḥusayn ʿAbd al-Ṣamad al-Ḥārithī al-Jabbārī (alive in 1345/1926), Mashh. III, 35,111.—83. *Tuḥfat al-rāwī fī takhrīj aḥādīth Tafsīr al-B.* by Muḥammad b. Ḥasan b. Humām al-Dimashqī al-Ḥanafī, Selīm Āġā 153.—Critiques: 1. *al-Itḥāf bi-tamyīz mā tabiʿa fīhi 'l-B. ṣāḥiba 'l-Kashshāf*, by Muḥammad b. ʿAlī al-Dā'ūdī (d. 945/1538, see II, 289), additionally Cairo² I, 31, Princ. 212 Köpr. III, 7, 1 (attributed to Khujāzāde al-Izmīrī, but see ḤKh I, 430, Schacht III, 26).

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II. *Minhāj al-wuṣūl ilā ʿilm al-uṣūl*, based on al-Urmawī's *al-Ḥāṣil* and al-Rāzī's *al-Maḥṣūl* (see below, p. 507), additionally Bodl. Marsh. 492, Br. Mus. Or. 6387 (DL 26), Esc. ²1851, Pet. AMK 944, Tunis Zayt. IV, 40,1840, Dam. ʿUm. 57,7,8, Mosul 121,11, Mashh. VI, 132,429, Pesh. 615,35, 1831/2, Rāmpūr II, 514,122.—Commentaries: 1. ʿAbdallāh b. Muḥammmad al-Farghānī (d. 743/1333, see II, 198), additionally Berl. Fol. 3006, Pet. AMK 944, Tunis Zayt. IV, 28,1820, Lālelī 1772, Mashh. VI, 17,53/6, 27,91.—2. Shams al-Dīn al-Iṣfahānī (d. 749/1348), additionally Cambr. 1293, Manch. 155.—3. *Nihāyāt al-su'ūl*, by ʿAbd al-Raḥīm b. Ḥasan al-Asnawī (d. 772/1370, see II, 80), additionally Landb.–Br. 603, Mosul 121,9, Āṣaf. I, 104,21,47, Rāmpūr I, 275,76, print. Būlāq 1316, C. 1343 (with glosses by Muḥammad Bakhīt), in the margin of Ibn Amīn al-Ḥājj's *al-Taqrīr wal-taḥbīr*, together with al-Subkī's commentary on the *Minhāj* (see p. 393,3) C. 1327, 1342, together with *Sullam al-wuṣūl* by Muḥammad al-Muṭīʿī, C. 1343.—4. Aḥmad b. Ḥusayn al-Ramlī b. Raslān (d. 844/1440, see II, 92), additionally Vat. V. 471.—5.
742 Aḥmad b. Ḥasan al-Jārabardī (d. 746/1345, see II, | 193), additionally Br. Mus. Or. 6717 (DL 26).—6. *Miʿrāj al-wuṣūl* by Majd al-Dīn al-Aykī, Br. Mus. Or. 6507 (DL 26).—7. *Miʿrāj al-wuṣūl*, by al-Qazwīnī, Jer. Khāl. 15,23.—8. *Sirāj al-ʿuqūl*, by Muḥammad b. Ṭāhir al-Qazwīnī, Mosul 208,3.—9. al-Dawwānī (probably Jalāl al-Dīn), ibid. 208,24,10.—10. Tāj al-Dīn al-Subkī (II, 98), Dam. ʿUm. 57,9, is cited

in Suyūṭī, *Muzhir* [2] I, 15,15.—11. Abū ʿAbdallāh Muḥammad b. ʿAbd al-Raḥmān b. al-Imām bil-Kāmiliyya (d. 874/1469), Tunis Zayt. IV, 4,730, Fez Qar. 1396.—13. Abū ʿAbdallāh Muhammad b. Aḥmad b. Niẓām al-Shāfiʿī, Cambr. 1269.—14. *Bahjat al-ʿuqūl*, by Ibn Zuhayr al-Shāfiʿī, Dam. ʿUm. 57,10.—15. ʿAbdallāh al-Murtaḍā, ibid. 11.—16. *Ḥāshiya*, by Nūr al-Dīn b. ʿAlī al-Shabrāmallisī (d. 1087/1676, see II, 322), Mashh. VI, 2,4.—17. *Maʿārik al-wuṣūl*, by ʿAlī b. Nāṣir al-Ḥijāzī al-Yāfiʿī (II, 171), composed in 916/1510, Āṣaf. I, 102,15.—18. *Ibhāj*, by ʿAḍud al-Islām Abu 'l-Qāsim Masʿūd b. Muḥammad al-Shahīd, Cairo I, 377.—19. *Sharḥ al-basmala wal-ḥamdala min Minhāj al-B.* by Aḥmad al-Burullusī Shaykh ʿAmīra, with glosses by Ismāʿīl al-Shanawānī (d. 1019/1610), Tunis Zayt. IV, 21,1796.—Versification, with a commentary, entitled *Sharḥ naẓm Minhāj al-B.* by ʿAbd al-Raḥīm al-ʿIrāqī (see ad II, 65), Fez Qar. 1400.

III. *al-Ghāya al-quṣwā*, an abstract of al-Ghazzālī's *Kitāb al-wasīṭ*, see below, p. 753.

IV. *Lubb al-albāb fī ʿilm al-iʿrāb*, commentaries: a. ʿAbdallāh b. Muḥammad Nuqrakār (d. 776/1374, ad II, 25), Berl. Qu. 1713.—b. *Imtiḥān al-adhkiyā'*, by al-Birgilī (Birkawī, d. 981/1573, see II, 441, 17), additionally Vat. V. Borg. 145, Cairo[2] II, 79, Mosul 138,292, (?), Rāmpūr I, 554, print. Istanbul 1303, glosses by Muṣṭafā b. Ḥamza Adalī (Ataly, ca. 1085/1674), Brill–H.[1] 160, [2]355, by Sayyid ʿAbdallāh, Qilič ʿA. 953/4, anon. *Khulāṣat al-afkār fī bayān zubdat al-asrār*, Esc.[2] 1828.

V. *Miṣbāḥ al-arwāḥ*, additionally Lālelī 986, Rāmpūr I, 321,466, commentary entitled *al-Īḍāḥ*, by Burhān al-Dīn ʿUbaydallāh ʿAbdallāh b. Muḥammad al-Farghānī al-ʿIbrī (d. 743/1342, see II, 189), Dam. Z. 48,73.

VI. *Ṭawāliʿ al-anwār min maṭāliʿ al-anẓār*, additionally Leipz. 132, Paris 1255/6, 6672, Brill–H.[1] 511,2, [2]989,2, Esc.[2] 1293,2, 1573/4, Dāmādzāde 321, Qilič ʿA. 541, 560, Cairo[1] II, 33, [2]I, 195, Algiers 620/1, Tunis Zayt. III, 52,1396, Rāmpūr I, 314,244/5.—Commentaries: 1. ʿAbdallāh (ʿUbaydallāh) b. Muḥammad al-Farghānī al-ʿIbrī (d. 743/1342, see V), additionally Landb.–Br. 218, Br. Mus. Or. 6346 (DL 13), Cairo[2] I, 189, Bank. I, 520, Rāmpūr I, 308,198.—2. *Maṭāliʿ al-anẓār*, by Maḥmūd b. ʿAbd al-Raḥmān al-Iṣfahānī (d. 749/1348, Subkī, *Ṭab.* VI, 247, Suyūṭī, *Ḥusn al-muḥāḍ.* I, 261,9), additionally Vienna 1582, Paris 1257/8, 2369, 2389,3, Bol. 120, Brill–H.[1] 511, [2]989,1, Princ. 109, Br. Mus. Or. 5928 (DL 13), Cambr. Suppl. 1199, Tunis Zayt. III, 95,453/6, Selīm Āġā 630, Qilič ʿA. 535, 546, Cairo[2] I, 207, Dam. ʿUm 61,21, Mosul 130,131, Mashh. I, 73,234/41, Pesh. 756, Rāmpūr I, 321,298/303, Aligarh 111,12, Bank. X, 521/2, print. Istanbul 1305, C. 1323; Glosses: a. al-Jurjānī (II, 216), additionally Bol. 121, Pet. AM Buch. 949, libr. Grig. IV (Christ. *Vost.* VII, 18), Mashh. III, 8,22/6, print. Istanbul 1305. Superglosses: *α.* Muʿīn b. Ḥasan al-Tūnī al-Iṣfahānī, his student, Rāmpūr I, 132, Bank. X, 523/4, Mashh. I, 28,72.—*β.*

743 Dā'ūd al-Khurāsānī, Selīm Āġā 705.—γ. Jalāl al-Dīn al-Dawwānī (II, 217). | Dam. ʿUm. 71,22, Rāmpūr I, 436,278.—δ. Dā'ūd al-Shirwānī, Rāmpūr I, 436.—ε. Ghiyāth Manṣūr b. Saḍr al-Dīn al-Shīrāzī (II, 414), ibid. 437,32, Aligarh 114,52.—b. Excise: Vienna 1532.—c. Abu 'l-Qāsim al-Laythī al-Samarqandī (ca. 888/1483, see II, 194), Dam. ʿUm. 61,24.—d. Maḥmūd b. Niʿmatallāh al-Bukhārī, written during the reign of Bābar (909–37/1503–30), Bank. X, 525.—4. *Nashr Ṭawāliʿ al-anwār*, by Sājaqlīzāde (d. 1150/1737, see II, 370), additionally Selīm Āġā 665, Qiličʿ A. 1039,3, Cairo² I, 211, Rāmpūr I, 436,27/8.—5. Ḥājjī Pāshā al-Āydīnī (d. after 816/1413, see II, 233), Selīm Āġā 418/9, 628.—6. Yūsuf Ḥallāj, completed in 772/1370, Algiers 622.—7. Anon., Fez Qar. 1395, Teh. II, 92.—8. Supposedly by Quṭb al-Dīn al-Rāzī (II, 209), Dam. ʿUm. 61,23 (confused with below, p. 469, 27, I, 12?).—9. *Sharḥ awā'il* (*dībājat*) *al-Ṭawāliʿ* by al-Dawwānī (II, 217), Rāġib 1457,12, Tunis Zayt III, 86,1441,1.—10. *Lawāmiʿ al-asrār*, glosses by al-Dawwānī, superglosses by Luṭfī, Cairo² I, 248.—11. Glosses by Muḥammad b. Yūsuf Ghiyāth al-Dīn Baḥrābādhī, Rāmpūr I, 298,133.

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VII. *Risāla fī mawḍūʿāt al-ʿulūm wa-taʿārīfihā*, from which a *Mukhtaṣar* by Muḥammad b. Muḥammad al-Iṣṭakhrī, Ya. Ef. 332.

VIII. *Niẓām al-tawārīkh* see Storey, *Pers. Lit.* II, 70, Pers. text with explanatory notes in Hindustani by Sayyid Mansur, Hyderabad 1930 (Hist. Soc., Texts Ser. I).

X. *Muntaha 'l-munā*, on God's names, Br. Mus. Or. 6418 (DL 10).

XI. *Sharḥ Maṣābīḥ al-sunna* see p. 364.

XII. *Sharḥ Mishkāt al-maṣābīḥ* see p. 621.

XIII. *Mirṣād al-afhām fī mabādiʾ al-aḥkām*, which is cited by him in connection with sura 4,115.

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Chapter 9. Dogmatics

Biographies of the Ashʿarīs also in ʿAbdallāh b. Asʿad al-Yāfiʿī, *Marham al-ʿilal* II, 177.

1. See p. 343.

3. Abu 'l-Walīd Sulaymān b. Khalaf al-Bājī travelled in the East in 426/1034, worked as a *qāḍī* in a number of places after his return, and died in 474/1081 or 494.

Ibn ʿAsākir, *Ta'r. Dim.* VI, 248/50, Yāqūt, *Irsh.* IV, 251, Ibn Bashk. 449, Ibn Khāqān, *Qalā'id al-ʿiqyān* (Paris 1277) 215, Ibn Taghr. (J.) 764, al-Dhahabī, | *Tadhk. al-ḥuff.* III, 349/54, Ibn al-ʿImād, *ShDh* III, 344/5, Maqq. I, 504/11.—2. *Sharḥ fuṣūl al-aḥkām etc.*, additionally Fez Qar. 1392 (title corrupted).—4. *Waṣiyya* Esc.[2] 732,4.—5. *Risāla fi 'l-ḥudūd* ibid. 1514/6,3.—6. *Sharḥ al-Muwaṭṭa'*, see p. 298.—7. *Mukhtaṣar Mushkil al-āthār*, see p. 293. 744

4. Abū Shukūr Muḥammad b. ʿAbd al-Sayyid b. Shuʿayb al-Kashshī al-Ḥanafī al-Sālimī, fl. second half of the fifth century.

Kitāb al-tamhīd fī bayān al-tawḥīd etc., additionally Berl. 2456, Br. Mus. Or. 7708,2 (DL 29), Pet. AM Buch. 294, Rāġib 726, ʿĀšir I, 524/5, Selīm Āġā 587, ʿĀṭif 1222, Šehīd ʿA. 1153, Pesh. 823, Āṣaf. II, 1296,381,201,452, Rāmpūr I, 286,34/5, II, 585,358, Bank. IX, 494/6, Bat. Suppl. 214, print. C. 1338.

4a. Muḥammad b. Yūsuf al-ʿĀmirī Abu 'l-Ḥasan.

Inqādh al-bashar min al-jabr wal-qadar wal-taqrīr li-awjuh al-taqdīr, MS dated 592/1195, Bārūdī library, Beirut, *RAAD* IV, 34.

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5. Abū Ḥāmid Muḥammad b. Muḥammad al-Ghazzālī,[1] d. 505/1111.

1 The purported testimony of al-Samʿānī in Ibn Khall. no. 37 concerning the pronunciation 'al-Ghazālī' and its derivation from a place named al-Ghazāla is missing from facs. 407/8; on the other hand, according to al-Ṣafadī *al-Wāfī* I 277,15 al-Ghazzālī himself favored this etymology in his own writings and one of his eighth generation descendants asserted the same to al-Fayyūmi in Baghdad in 710/1310 on which see his *al-Miṣbāḥ al-munīr* II 51,16. The apparently

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Ibn ʿAsākir, *Tabyīn kadhib al-muftarī* 291/306, Subkī, *Ṭab.* IV, 101/82 (116ff. is a list of his writings), Ibn Qāḍī Shuhba in Wüst. *Ac.* 13, no. 9, Yāqūt, *GW* III, 561, al-Ṣafadī, *al-Wāfī* I, 274/7, Ibn Jubayr[2] 118, 266, al-Marrākushī, ed. Dozy 128, *Rawḍ al-qarṭās* (Fez 1305), 120/6, al-Murtaḍā, *Itḥāf* I, 7ff., Ibn al-ʿImād, *ShDh*
745 IV, 10/3, *al-Taʾl. al-san.* 101, Barhebraeus, | *Chron. Syr.* 276/7, Jāmī, *Nafaḥāt* 422, Schefer, *Chrest. pers.* II, 212.—D.B. Macdonald, The life of al-Ghazzali with special reference to his religious experiences and opinions, *JAOS* XX, 70/132, idem, *Development* 215/41, idem *EI* II, 154/7, Carra de Vaux, Paris 1902, M. Asín Palacios, *Algazel, dogmática, moral, ascética con prólogo de Menendez Pelayo*, Zaragoza (Coll. est. ar. VI), 1901, idem, La mystique d'Al-Ghazzal, *MFO* VII, 67/104, Beirut 1914, idem, *La espiritualidád de Algazel y su sentido cristiano* (Publ. de las Esc. de Est. ár. ser. A, No. 21), 2 vols., Madrid 1935. W.R. Gardner, *An Account of G.'s Life and Works*, Madras 1919. T.W. Rhys Davids, Does al-G. use an Indian metaphore?, *JRAS* 1911, 200ff. H. Frick, *Ghazalis Selbstbiographie, ein Vergleich mit Augustins Konfessionen* (Veröffentl. des Forschungsinst. für vergl. Rel. No. 3), Leipzig 1911. J. Obermann, *Der philosophische und religiöse Subjektivismus Ghazalis*, Vienna and Leipzig 1921. S.M. Zwemer, *A Moslem Seeker after God Showing Islam at its Best in the Life and Teaching of al-Gh. Mystic and Theologian of the IXth Cent.*, London 1920. M. Smith, The Forerunner of Gh., *JRAS* 1936, 65/78 (showing that his eschatology in *al-Durra al-fākhira* and his doctrine on suffering are based on al-Muḥāsibī's *Kitāb al-baʿth wal-nushūr, Kitāb al-tawahhum*, and *Riʿāya bil-ḥaqq*, see p. 352). A.J. Wensinck, *On the Relations between G. s Cosmology and his Mysticism*, Med. Kon. Ak. van Wet. Afd. Letterk., 75, Ser. A, no. 26, Amsterdam 1933, idem, *La Pensée de Gh.*, Paris 1936 (not published yet), Bouyges, Al-Gazaliana I, *MFO* VIII, 8. M.ʿA. ʿAynī, *Ḥujjat al-Islām al-Gh.*, n.p. and n.d., Jamīl Bak, *ʿUqūd al-jawhar* I, 3/12, A. Ḥilmī, *Imām Gh.*, Istanbul 1322. S.M. Zwemer, *al-Ghawwāṣ wal-laʾāliʾ aw tarjamat ḥayāt Ḥujjat al-Islām al-Gh.*, C. 1921, Sherefeddīn in *Ilāh. macm.* I, 39ff. *Abū Ḥāmid al-Gh. ḥayātuhu wa-ārāʾuhu wa-muṣannafātuhu*, by Muḥammad Riḍāʾ, C. 1924. Zakī

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correct derivation from *ghazzāl* or 'spinner' is advocated by, among others, Ibn Khall. loc. cit., Ibn Ṭiqṭaqā *Fakhrī* 206f, al-Murtaḍā *Itḥāf* I 18,14, citing al-Samʿānī, Ibn al-ʿImād *ShDh* IV 11; al-Subkī *Ṭab.* IV 102,23 claims that his father had been a poor weaver. The Persian poets too consistently scan the name with zz (e.g. ʿAṭṭār in Hoceyne Azad *Sobhe ommīd* 74,5 Zawzanī in Dawlatshāh 71,23). The pronunciation with a single z is meant to obscure a humble origin in the same way in which the aristocratic Spanish family of al-Ḥadhdhāʾ ('shoemaker') changed its name to al-Ḥaddāʾ (Ibn Farḥūn *Dībāj* C. 272 11) and al-Maqqarī from Muqriʾ II 296; see also M. b. Cheneb *RAAD* VII 244.

Mubārak, *al-Akhlāq ʿinda ʾl-Gh.* diss. C. 1924 (see Snouck-Hurgronje, Een lit.-phil. proefschrift der Cairosche Universiteit in *Kon. Inst. voor de Taal-, Land- en Volkenkunde v. Nederl.-Indië, Gedenkschrift uitg. bij gelegenheid van het 75-jarig bestaan op 4 Juni 1926*, ʾsGravenhage 1926, no. 2).

A chronology of his works according to the prefaces (see Massignon, *Textes* 93): 1. 478/84 *Kitāb al-wajīz* (no. 50).—2. 484/8 *Maqāṣid, Tahāfut* (487), *al-Mustaẓhirī.*—3. 492/5 *Iḥyāʾ, Mustaṣfā, Kīmiyyāʾ, Minhāj* (?).—4. 495/505 in Ṭūs: *Miʿyār, Miḥakk al-naẓar, Maqṣad, Ajwiba musakkita, Naẓm al-ʿamal, Jawāhir al-Qurʾān, Maḍnūn* (?), *Mishkāt, Qusṭās, Iljām, Fayṣal, Munqidh, Laduniyya* (see also Goldziher, *Streitschr.* 27, n. 3).

Collective editions: *Majmūʿ* (no. 11, 57, *al-Maḍnūn al-ṣaghīr*), C. 1303, *Majmūʿ* (11, 57, 58, *al-Awrād*), Bombay 1891.—*al-Jawāhir al-ghawālī min rasāʾil al-imām al-Gh.* (10 ras.), C. 1343, 1934.—*Farāʾid al-laʾāliʾ min rasāʾil al-Gh.* (*Miʿrāj al-sālikīn, Minhāj al-ʿārifīn, Rawḍat al-ṭālibīn*), ed. Farajallāh al-Kurdī, C. 1344/1925.

An alphabetical inventory of his writings is in al-Murtaḍā I, 41ff.

| I. Theology: 1. *Jawāhir al-Qurʾān*, additionally Br. Mus. Or. St. Browne 137, 746
n. 5, AS 1753/4, Selīm Āġā 108, Cairo² I, 44, 284, Teh. II, 63, Aligarh 13, 1, Āṣaf. I, 364, 580, Bank. XIII, 843, lith. Tehran n.d., print. Bombay 1311, C. 1328 (with no. 3); Part 1, Ambr. C 44, i, ii (RSO VII, 63); Part 3, *Kitāb al-arbaʿīn fī uṣūl al-dīn*, additionally Vat. v. Borg. 162, Esc.² 1568, Manch. 72, Brill–H.¹ 495, ²1145,₁, Cairo² I, 264, Z. 51, 21,₇, Mashh. IX, 5, 18, Rāmpūr I, 327,₂₁/₃, II, 592,₃₆₈, Bank. XIII, 845, Āṣaf. I, 312, lith. Bombay 1311/1893, print. C. 1320, 1328, 1344, 1933, Mecca 1302, Lucknow 1898.—1a. *Risāla fī tafsīr qawlihi* sura 39,₂₃, Leipz. 110, i, 4/5, v.—2. *Faḍāʾil al-Qurʾān* Cairo² I, 135.—3. *ʿAqīda*, probably *Qawāʿid al-ʿaqāʾid* (in Ibn ʿAsākir), Gotha 666, Algiers 574,₃, Faiẓ. 29, *Qawāʿid ʿilm al-kalām* Āṣaf. II, 1322,₁₁₇, *Daqāʾiq al-ḥaqāʾiq fi ʾl-ʿAqāʾid* Aligarh 107,₇₄, *Qawāʿid daqīqa* Āṣaf. I, 380,₁₀,₂₁,₄, *al-Qawāʿid* (*Q. al-ṭarīq*) *al-ʿashara* in *Majmūʿat al-rasāʾil* C. 1316, 1328, no. 20, 1343, no. 3, Cairo² I, 314.—Commentaries: a. Aḥmad b. Aḥmad Zarrūq al-Burnusī (d. 899/1493, see II, 253), Cairo² I, 189, printed in the margin of ʿAbd al-Qādir b. Aḥmad al-Fākihī (d. 928/1574, see II, 339), *Sharḥ Bidāyat al-hidāya*, C. 1296.—b. *al-Ḥiṣn wal-janna ʿalā ʿaqīdat ahl al-sunna* by Muḥammad Yūsuf al-Kāfī, C. 1324 (on which was based *al-Sayf al-Yamānī li-man qāla bi-ḥall samāʿ al-ālāt wal-aghānī*).—4. *al-ʿAqīda al-Qudsiyya* read: Berl. 1948, Tüb. 138,₄ (see 8.) = *Faṣl* 1 of the *Qawāʿid al-ʿaqāʾid* in the *Iḥyāʾ*, translation by H. Bauer, *Die Dogmatik al-Gh.*, Halle 1912, 8ff.—4a. *Risālat al-tajrīd fī ʿaqīdat ahl al-tawḥīd* C. n.d., in *Majm.* 1325.—4b. *Miṣbāḥ al-ʿaqīda* Cairo² I, 207.—5. *Kitāb al-maqṣad al-asnā fī asmāʾ Allāh al-ḥusnā*, additionally Vienna 1893, Br. Mus. Or. 7357 (DL 9), Browne Cat. 10, Manch. 71A, Vat. v. Borg. 166, Naples 98 (Cat. 238), Cairo² I, 362, Fez Qar. 1452,₂, Selīm Āġā, Majm. 108,₇, Köpr. 732, Teh. II, 781, print. C. 1322, 1324 = (?) *Sharḥ al-asmāʾ al-ḥusnā* Selīm Āġā 493.—6. *al-Durra al-fākhira fī kashf ʿulūm*

al-ākhira also Berl. 2735ff., Leipz. 118, Br. Mus. Suppl. 195, Paris 1381/2, Princ. 313, Ambr. A 44 (RSO II, 144), 63, ii (ibid. III, 577), Pet. AMK 929, Fātiḥ 2617, Qilič ʿA. 1026,10, Mosul 158,138, Pesh. 848,5, Rāmpūr II, 576,348, ed. Gauthier, reprint Leipzig 1925, print. C. 1280, 1323, 1925, *Die kostbare Perle über Tod u. Jenseits, übers. v.* M. Brugsch, Hannover 1924, anon. commentary from the 9th cent., Bank. X, 497.—8. *al-Risāla al-Qudsiyya* (see 4.), additionally Cambr. 471, Manch. 71K, Pet. AMK 933, 2052,330/526. Another treatise with that title is in *Iḥyāʾ*, Book II (I, 9off.); for yet another, that he sent to Mosul, see Murtaḍā II, 85, where the ending is quoted.—8a. *al-Rasāʾil al-murshidiyya fī ʿilm al-ʿaqāʾid* Köpr. II, 149.—9. *al-Iqtiṣād fi ʾl-iʿtiqād*, additionally Esc.[2] 1273, 1468, 1486, Fez Qar. 1578, M. Murād 292, Faiẓ. 60, Cairo[2] I, 164, Pesh. 765, ed. Muṣṭafā b. Muḥammad al-Qabbānī, C. 1320, 1327 (*wa-yalīhi Ḥadāʾiq al-fuṣūl li-Ibn Hiba al-Makkī*), in the margin of *al-Insān al-kāmil* by ʿAbd al-Qādir al-Jīlānī, C. 1328, together with the *Munqidh, Maḍnūn, Tarbiyat al-awlād*, Bombay n.d., anon. abstract entitled *al-Maʿlūm min ʿaqāʾid ahl al-rusūm* Cairo[2] I, 360, M. Asin Palacios, EI *justo medio en la creencia* (Inst. da Valencia de Don Juan), Madrid 1929.—10. (authentic?) l.
747 Gotha 3,13.—11. *Kitāb iljām al-ʿawāmm ʿan* | *ʿilm al-kalām*, additionally Manch. 71J, Qilič ʿA. 1026,9, print. also C. 1303, 1351, Istanbul 1287, in *Majm.*, n.p. and n.d., more detailed recension, from the *Kitāb al-waẓāʾif*, Br. Mus. Suppl. 1243,1 = 12. *Risāla fī madhāhib ahl al-salaf* Berl. 2301, AS 2200,2 (see Ellis II, 861).—13. *Kitāb al-tafriqa bayna ʾl-īmān wal-zandaqa*, additionally Ambr. A 64, viii (RSO III, 578), Manch. 72D, Brill–H.[1] 496, [2]1140, AS 2246,73/107, Qilič ʿA. 1026,2, Sarāi A. III, 1419,68a/71b, Selīm Āġā Majm. 108,6 (*faṣl*), a part in Ambr. A 43 (RSO II, 143), print. C. 1319, 1325, as *Risāla fi ʾl-waʿẓ wal-ʿaqāʾid*, 1319, ed. Muṣṭafā al-Qabbānī al-Dimashqī, C. 1328 (cf. no. 58).—14. See 11.—16. *Risālat al-taswiya* or *Risālat al-nafkh wal-taswiya* or *al-Ajwiba al-Ghazzāliyya fi ʾl-masāʾil al-ukhrawiyya*, also called *al-Maḍnūn al-ṣaghīr*,[2] an explanation of the terms *taswiya, nafkh*, and *rūḥ* in suras 15,29 and 38,71/2, Berl. 999, 1722, Gotha 70,10, 1158,33, Vat. V. Borg. 65,3, Sarāi A. III, 1419,59b/63b, Bank. XIII, 848, print. in *Majmūʿa* C. 1309, 1313, in the margin of al-Jīlānī's *al-Insān al-kāmil*, C. 1328, p. 89/98.—16a. *Khawāṣṣ al-āya* 3,1, Rabat 502, ii.—16b. *Sirr al-ʿālamīn fī tafsīr sūrat Yūsuf* Ind. Off. 114, 1087, Br. Mus. Suppl. 127 Cat. 60, Pesh. 30, As. Soc. Beng. Govt. Coll. 1908/10, 3, Āṣaf. I, 534,315, 536,6,301, III, 222,274,286 (*al-Durra al-bayḍāʾ*), Rāmpūr I, 31,122, Būhār 10, Aligarh 96,22, print. Tehran n.d., 1312, with the title *Baḥr al-maḥabba*

2 This title, formed as the counterpiece to no. 58, is also transferred to nos. 38 and 54. According to Ibn Ṭufayl *Ḥayy b. Yaqẓān* ed. Gauthier 14,4 he himself was the cause of this because he mentioned a *Kitāb maḍnūn bihā* in his *Kitāb al-jawāhir* (no. 1) without describing it any further.

asrār al-mawadda fī tafsīr sūrat Y., Bombay 1894, with the title *Aḥsan al-qaṣaṣ*, Delhi 1900 (also attributed to his brother).—17. = (?) *Risāla fī maʿrifat al-nafs wa-maʿrifat Allāh wa-maʿrifat al-dunyā wal-ākhira* Dam. Z. 46, 49,3.—18. See 16.—21. See Sherefeddīn, *Ghazzālinin taʾwīl hakkinda bastirilmamish eseri* (Welīeddīn 1075), *Ilāh. fak. macm.* 1930, iv, 46/158.—21a. *Kitāb al-taʾwīlāt* AS 2246,3.—22. *al-Radd al-jamīl li-ilāhiyyat ʿĪsā bi-ṣarīḥ al-Injīl* AS 2246,1, 2247, see Massignon, *REI* 1932, 523ff.—23. To be excised, for which see Goldziher, *Streitschr.* 29, above p. 389.—23a. *Kitāb al-mustaẓhirī fī faḍāʾiḥ al-Bāṭiniyya*, composed after the accession of the caliph al-Mustaẓhir in Muḥarram 487/February 1094 but before he left Baghdad in Dhu ʾl-Qaʿda 488/November 1095, Br. Mus. Or. 7785, see I. Goldziher, *Streitschrift des G. gegen die Batinijja-Sekte* (publications Stichting De Goeje no. 3), Leiden 1916. Excerpts from it are in Ibn al-Jawzī, *Talbīs Iblīs* 113,22ff.—23b. *Risāla fī manbaʿ al-Islām* Qilič ʿA. 1026,6.—23c. *al-Risāla al-dīniyya* C. 1328.—23d. *Ghāyat al-imkān*, in Arabic and Persian, Br. Mus. Or. 7721,6 (DL 7, 53).—23e. *Gh. s Streitschrift gegen die* Ibāḥiyya, *pers. hsg. v.* O. Pretzl, Munich 1933.—23f. Queries on dogmatics and the Bāṭīniyya, Manch. 171E, F.—

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II. Ethics and Sufism. 24. *Jāmiʿ al-ḥaqāʾiq etc.*, also Esc.^{2} 715, print. Lucknow 1869.—25. *Iḥyāʾ ʿulum al-dīn*, the title of which expresses his belief that he was the renewer of religion who was promised and sent by God (see H. Bauer, *Isl.* IV, 159); MSS (of which Berl. Wetzst. II, 19 is not the oldest, see Heffening, *Fremdenr.* 153, n. 1) additionally in Leipz. 116, Bern, *ZDMG* I, 212, Paris 5125, 5812, 6670, 6717, Ind. Off. 1226/34, Manch. 73, Madr. 137. Esc.^{2} 715, Fez Qar. 1540/4, Tunis Zayt. IV, 420,2882/6, Pet. AM Buch. 68/9, AS 1629/38, Köpr. 697/700, Fātiḥ 2543/52, Cairo^2 I, 262, Dam. ʿUm. 64,26/30, Mashh. IX, 2,24, Pesh. 894/900, Aligarh 117,25, Rāmpūr I, 325/6, Āṣaf. I, 358,1/3, Bank. XIII, 33/40, As. Soc. 61, Būhār 117, lith. also Lucknow 1864, print. Tehran 1293, Nawalkishōr 1281, Būlāq 1279, 1282, C. 1312, 1316, 1346, 1348, Urdu transl., *Madhāq al-ʿārifīn*, Lucknow 1331. Self-justification entitled *al-Imlāʾ ʿalā kashf* (*mushkilāt*) *al-Iḥyāʾ* in Berl. 1714, Fol. 4249, Ind. Off. 1235, Sarāi A III 1419,71b/72a, printed, based on al-Murtaḍā's *Itḥāf*, C. 1311, with the title *al-Ajwiba al-musakkita ʿani ʾl-asʾila al-mushkila* (*mubhita*) in Qilič ʿA. 1026, Cairo^2 I, 268, another defence, entitled *al-Intiṣār bi-mā fi ʾl-Iḥyāʾ min al-asrār* is cited in Murtaḍā I, 31,33, 64,31; against this Aḥmad b. Muḥammad b. al-Munayyir al-Iskandarī (d. 683/1284, see p. 738) wrote *al-Ḍiyāʾ al-mutalaʾliʾ fī taʿaqqub al-I. lil-Gh.* ibid. 1, 33,10. ʿAbd al-Qādir al-ʿAydarūs (d. 1038/1628, see II, 419), *Taʿrīf al-aḥyāʾ bi-faḍāʾil al-I.*, printed in the margin of

ed. C. 1348.—D.B. Macdonald, Emotional Religion in Islam as effected by Music and Singing, *JRAS* 1902, 1ff. H. Bauer, *Islamische Ethik*, I (Book 37), II (Book 12), III (Book 14), *übers. u. erl.*, Halle 1916/22. Iḥyāʾ, *the Book of Worship, Transl. from the Ar. with Cmt. and Introd. by* E.E. Calverley, Madras 1925. *Some Religious and Moral Teachings of al-Gh., being Brief Extracts from his I. u. al-D., freely rendered into Engl. by* Seyid Nawab Ali, *with an introd. by* A.G. Widgery (Gaekwad Studies), Baroda 1920. E. Tscheuschner, *Mönchsideale des Islams nach Gh. s. Abh. über Armut u. Weltentsagung*, Diss, Berlin 1933. L. Massignon, Le Christ dans les évangiles selon al-G., *REI* 1933.—Commentary entitled *Itḥāf al-sāda al-muttaqīn*, by Muḥammad b. Muḥammad al-Murtaḍā (d. 1205/1791, see II, 287), additionally Fez Qar. 1545/63, print. Fez, 1301/4.—Abstracts: 1. *Lubāb I. ʿu. al-d.* by either his brother Aḥmad (no. 6) or the author himself, Esc.^{2} 731, print. *OB* IV, 5242, in the margin of ʿAbd al-Malik b. al-Munīr Taqī al-Dīn al-Bābī al-Ḥalabī, *Nuzhat al-nāẓirīn*, C. 1308, 1328.—1a. Yaḥyā b. Abi ʾl-Khayr b. Sālim al-Yamanī al-Shāfiʿī (d. 558/1163, Subkī, *Ṭab.* IV, 324, Ibn al-ʿImād, *ShDh* IV, 185/6), Bank. XIII, 841 (whose *al-Intiṣār fi ʾl-raddʿ ala ʾl-Qadariyya al-ashrār* is in Cairo^2 I, 165).—1b. ʿAlī b. ʿAlī al-Rāzī, AS 2097.—2. *Minhāj al-qāṣidīn*, by Ibn al-Jawzī (see p. 500), additionally Čorlulu 298, Fātiḥ 2872, Dam. Z. 51 (ʿUm. 64,$_{54}$), second abstract by Aḥmad b. Muḥammad b. Qudāma al-Maqdisī (d. 742/1341) in Cairo^2 I, 356, print. Damascus 1347; anon. excerpts Brill–H.^{2} 1056.—7. Anon., additionally Vat. V. 1108, Pet. AMK 921, *Bughyat al-qāṣiḍīn* print. C. 1329 (with the *Munqidh* and the *Maḍnūn* in the margin), *Irshād al-ʿāmma fī mā jāʾa bihi ʾl-Qurʾān wal-sunna*, Tunis 1342.—8. *al-Murshid al-amīn ilā mawʿiẓat al-*
749 *muʾminīn* by Jamāl al-Dīn Muḥammad b. Muḥammad Saʿīd b. Qāsim b. | Ṣāliḥ al-Qāsimī al-Dimashqī, composed in 1322/3, 2 vols., C. 1331, 1342, 1348, 1929.—9. Sayyid Aḥmad Khān: a. *Kitāb al-ṣidq*, Agra 1305; b. *Kitāb al-ḥaqīq*, ibid. 1305.—10. *Rūḥ al-I.* by Muḥammad b. ʿAlī al-Bilālī al-ʿAjlūnī, Heid. *ZS* VI, 226.—11. *Talkhīṣ* by Abu ʾl-Qāsim b. Yūsuf al-Ḥasanī, Qilič ʿA. 584.—12. *Dhakhīrat al-muntahā fi ʿilm al-ghayb wal-khafāʾ*, by Jamāl al-Dīn b. Muḥammad al-Khwārizmi, Cairo^2 I, 299.—13. Muḥammad b. Abī Bakr al-Rāzī (see II, 200), Berl. Fol. 3104.—14. *ʿAmal al-ʿilm*, with a commentary by Ākhund Muḥammad Mūsā al-Kashmīrī, Pesh. 944, 1945a = (?) *ʿIlm al-ʿamal*, Cairo^2 I, App. 46.—15. *Ṣafwat al-I.* by Maḥmūd ʿAlī Qurāʿa al-Muḥāmī, C. 1935.—16. *al-Maḥajja al-bayḍāʾ fī iḥyāʾ al-I.* by Muḥammad b. Murtaḍā Muḥsin al-Kāshī (d. 1106/1694, see II, 413), Kenturi no. 2765, Berl. Oct. 3026.—17. *ʿAyn al-ʿilm wa-zayn al-ḥilm fi ʾl-tawḥīd wal-ādāb al-dīniyya* (under the title *Zubdat al-fahm* Cairo^2 I, 333) by Muḥammad b. ʿUthmān al-Balkhī (ca. 800/1397, see II, 193), Paris 6721, Manch. 101 (confused with p. 362, 11, 3), Pesh. 941/3, 1279, Aligarh 116,$_{10}$, Āṣaf. I, 376,$_{502}$, 555,$_{877}$, Rāmpūr I, 352,$_{222/5}$, see ḤKh IV, 282, no. 8440, according to Ind. Off. 680

(contra Stewart, 139) an independent work, but according to al-Qāri' al-Harawī's commentary it is an abstract of the *Iḥyā'* by an unidentified Indian scholar, (see HKh. VI, 159), *Dhayl tartīb al-ibāna*, Berl. 3604, by ʿAbdallāh b. ʿAbd al-Raḥmān al-Madā'inī entitled *Manāhij al-ʿārifīn* Cairo^2 I, App. 49, Bank. XIII, 842/3, with a commentary by al-Qāri' al-Harawī (II, 394) in Faiẓ. 134, Cairo^1 II, 92, Dam. ʿUm. 65,$_{33}$, Pesh. 945b, Rāmpūr I, 347,$_{182/3}$, ^{2}I, 324, Āṣaf. I, 129,$_{696}$, Bank. XIII, 844, ed. Gottwaldt, Kazan 1856, Istanbul 1292, Lahore 1309, with a Persian interlineary translation Bombay 1875, with a Hindustani commentary entitled *Baḥr al-ʿilm* by Muḥammad Shāh Rāsapūrī Lucknow 1302, with a Persian translation by Muḥammad Rāfiʿ al-Dīn, completed in 1186/1773, As. Soc. Beng. II, 503, with a Turkish translation by Ibrāhīm Ḥaqqī, Istanbul 1886.—18. *Iḥyā' al-Iḥyā'* by Shams al-Dīn Muḥammad b. ʿAlī al-Bālī (d. 1024/1615), Fātiḥ 2604.—19. Just the *ḥadīth*, in abstract, *al-Mughnī ʿan ḥaml al-asfār fī takhrīj mā fi 'l-Iḥyā' min al-akhbār*, by ʿAbd al-Raḥīm b. Ḥusayn al-ʿIrāqī (d. 806/1404, see II, 65), Esc.^{2} 1466, Yeni 295/6, NO 1270/1, Dam. ʿUm. 24,$_{34}$, Cairo^2 I, 150, Mosul 54,$_{100}$, Āṣaf. I, 674,$_{130}$, printed at the bottom of the *Ihyā'* ed. C. 1348.—20. *Takhrīj* by Ibn Ḥajar al-ʿAsqalānī (see II, 67), Rāmpūr II, 198,$_{53}$.—26. *Bidāyat al-hidāya*, additionally Manch. 419/21, Ind Off. 1225, Ambr. B 19, iii (*RSO* IV, 99), Pet. AMK 924, AS 1677/80, print. also Lucknow 1893, C. 1306, 1326, Bombay 1326.—Commentaries: a. *al-Kifāya* by ʿAbd al-Qādir b. Aḥmad al-Fākihi (d. 982/1574, see II, 339), Bank. XIII, 850, Rāmpūr I, 362,$_{280}$, print. C. 1296.—b. Muḥammad Nūrī al-Baghawī, C. 1306.—c. *Marāqi 'l-ʿubūdiyya* by Muḥammad al-Nawawī al-Jāwī al-Makkī (II, 501), C. 1291, 1293, 1298, 1304, 1306, 1307, 1308, 1327, 1345.—d. Anon. abstract in Br. Mus. Suppl. 127.—27. *Kitāb mīzān al-ʿamal* Madr. 59, Esc.^{1} 133 (Casiri, 1125) f. 88/105, Sarāi A. III, 1419,$_{37b/51a}$, print. C. 1327/8, on a Hebrew translation see J.J. Günzburg, *Zap. Inst. Vost. Ak. Nauk* VI, 141/68.—28. *al-Qusṭās al-mustaqīm*, a polemical dialogue with an Ismāʿīlī, one of his final works, written after *al-Mustaṣfā* but before *al-Munqidh*[3] | (see Goldziher, *Vorl. Isl.* 277, 750
Streitschr. 27, n. 3), additionally Manch. 271G, Qiličʿ A. 1026, Selīm Āġā Majm. 108,$_3$, Āṣaf. I, 378,$_{12}$, print. C. 1328, commentary by Muḥammad Qāḍī b. Sayyid Muḥammad al-Lālazārī Ṭāhir, written in Istanbul around 1199/1785, autograph in Bank. X, 498.—29. *Kīmiyyā' al-saʿāda*, additionally AS 2023/5, Fātiḥ 2791/2800, Köpr. 769, NO 2532/8, Cairo^2 I, 350, Rāmpūr I, 362,$_{282b}$, 364,$_{258}$, printed as no. 19 in *Majmūʿat ras*. ed. Ṣabrī, C. 1328, 1343 (with the *Risāla laduniyya*), Persian text, additionally Rieu 37/8, Browne, Cat. 154, N 2, Halet 190/3, Teh. II, 581/2, lith.

3 Apart from the *Kitāb al-mustaẓhirī* (no. 23a) there are three other works in which he criticises the Bāṭinīs: 1. *Ḥujjat al-ḥaqq* following a debate in Baghdad; 2. *Miṣṣal al-khilāf* in Hamadhān; 3. *Kitāb al-daraj* in tabular form on another dispute, one that took place in Ṭūs (*Munqidh* 10).

Lucknow 1311/1894, Turkish transl. by Muḥammad b. Muṣṭafā al-Wānī (d. 1000/1591) or al-Nawālī, print. Istanbul, see Brussalī M. Ṭāhir, *ʿOsm. Müʾell.* II, 48. *Al. Gh. The Alchemy of Happiness, rendered into Engl. by* Cl. Field (Wisdom of the East), London 1910, *Das Elixier der Glückseligkeit aus pers. u. ar. Quellen in Auswahl übers. v.* H. Ritter, Jena 1923. L. *Čahār ʿunwān*.—30. *al-Tibr al-masbūk fī naṣīḥat al-mulūk* see Goldziher, *Streitschr*. 97ff., the Persian original in several MSS in Istanbul in Horn, *ZDMG* 54, 314, no. 384, ibid. for the Arabic translation in countless copies, further among others Berl. 5610/1, Qu. 423, Leipz. 395, Paris 2035,3 2424,30, 5992, Cambr. 220, Ambr. C. 126, II (*RSO* VII, 600), Cairo^2 I, 278, Bat. Suppl. 129, excerpts Br. Mus. Suppl. 700, ii, print. also C. 1317, vol. 2 (see Asín, II, 251) entitled *al-Farq bayna ʾl-ṣāliḥ wa-ghayr al-ṣāliḥ*, ed. Saʿd al-Dīn Abū Muḥammad al-Ḥasan al-ʿĀmilī, *Lughat al-ʿArab* I, 69/73, based on a copy at Columbia University, R. Gottheil, *JAOS* 43, 85/9. Turkish translation Cambr. Suppl. 259.—31. *Sirr al-ʿālamayn wa-kashf mā fi ʾl-dārayn*, the work of a Muslim Neoplatonist that has wrongly been attributed to al-Ghazzālī, and in which the worshipping of the planets by the Ḥarrānians also plays a role (see Goldziher, *Livre de M. b. Toumert*, Algiers 1903, 8, *Kitāb maʿānī al-nafs*, 12 n. 2), additionally Berl. Oct. 2049, Ind. Off. 1239/40, Manch. 429, Shehid ʿA. 1217, Cairo^2 I, 316, Sbath 1312,2, Cat. Boustany, 1936, 99, Būhār 118, Āṣaf. I, 370,25, print. Bombay 1314, C. 1327, Tehran n.d.; part of it is the *Kitāb taflīs arbāb al-nawāmīs* Berl. 4095, Ambr. C 61 (*RSO* VII, 72). Al-Ghazzālī's authorship was disputed by Shāh ʿAbd al-ʿAzīz al-Dihlawī in *Tuḥfat ithnā ʿashariyya* 87.—32. *Ayyuha ʾl-walad* additionally, among others, Leipz. 878, vi, Paris 2405,9, 3973,10, 4932, Brill-H.[1] 493, ^{2}558,2, Browne Cat. 282, x, 8, Pet. AMK 924, Bol. 242,2, 243,2, 244,2, 433,2, Rāmpūr I, 329,44/5, printed as no. 4 in *Majmūʿa*, C. 1328, with a Turkish translation by M. Rāshid, Kazan 1905, Istanbul 1305, ed. and transl. by G.H. Scherer, Beirut 1933, see Muḥammad b. Cheneb, Lettre sur l'éducation des enfants, trad. *Rev. Afr*. 45, 101/10.—Commentaries: a. Ḥasan b. ʿAbdallāh, composed in 756/1355, additionally Qilič ʿA. 589, 590, Cairo^2 I, 321.—b. *Ayyuha ʾl-akh* by ʿAbd al-Raḥmān b.
751 Aḥmad al-Ṣabrī,[4] Cairo^2 I, 271.—c. ʿAbd al-Wahhāb al-Āmidī, Istanbul 1281.— |
32a. *al-Adab fi ʾl-dīn* Cairo^2 I, 263, print. as no. 3 in *Majm. ras*. C. 1328.—33. *Maʿārij al-sālikīn*, additionally Ambr. A 64, iv (*RSO* III, 577), Sarāi 1419,5, probably identical with *Maʿārij al-Quds wa-madārij maʿrifat al-nafs*, Welīeddīn 1814,10, Āṣaf. I, 388,20, psychology, together with two *qaṣīda*s, ed. Muḥyi ʾl-Dīn Ṣabrī al-Kurdī, C. 1346, 1927, as *Miʿrāj al-sālikīn*, Sarāi A. III, 1419,52a/59b, print. together with 38, 47b (see there), see *Lughat al-ʿArab* II, 107ff.—34a. *Mishkāt*

4 Who in 1123/1711 also wrote *al-Rashād fī sharḥ al-Irshād al-muḥtawī ʿalā mā yajibu iʿtiqāduhu min al-uṣūl al-diniyya wa-mā yuḥtāj ilayhi min al-furūʿ al-ʿamaliyya* Tunis Zayt. IV 128,2072.

al-anwār wa-miṣfāt al-anwār, the most extreme explanation of his mystical doctrine of the divine light, with an explanation of the lightverse (*sūra* 24,35) and the *alf ḥijāb*-traditions, in 3 *faṣl*, composed after the *Miḥakk*, see Gairdner, *Isl.* v, 121/53, Berl. 3207, Leid. 1988, Ind. Off. 613/4, 1237/8, Brill–H.[2] 1053, Ambr. A 64, v (*RSO* III, 578), Vat. v. Borg. 65, Manch. 71, i, Šehīd ʿA.P. 1377, Bešīr Āġā 650, Sulaim. 734, Köpr. 860, 1603,103a/147a, AS 1711,3, 4801,1, Ǧārullāh 1092,1, 2075, Welīeddīn 1829 (Bouyges, *MFO* VIII, 484), Cairo[2] I, 359, App. 18, Teh. II, 77, Rāmpūr I, 697, print. C. 1322, 1325 (in *Majmūʿa*) 1329, Aleppo 1922.—34b. *Mishkāt al-anwār*, ḤKh V, 558,12086, despite a similar opening and structure, another kind of account of the same subject matter, whose authenticity was questioned by ḤKh, who was followed in this by Derenbourg; Esc.[2] 631,2 (*M. al-a. fī riyāḍ al-azhār*), 1030,7.—34c. *Mishkāt al-anwār fī laṭāʾif al-akhbār li-l-taḥdīd ilā sunan al-sayyid al-mukhtār*, ḤKh V, 557,12084, an edifying work based on the Qurʾān and *ḥadīth*, Berl. 8745, Brill–H.[1] 536, Algiers 878,1, Bol. 110, Pet. AM 88, Buch. 5941, Cairo[2] I, 197. According to Rosen, *Not. somm.* no. 88, it cites Ibn al-ʿArabī and al-Ghazzālī himself; like ḤKh, Fraehn attributed the work to ʿAlāʾ al-Dīn ʿAlī b. Muḥammad al-Miṣrī (d. 877/1472). In those catalogues which only have *Mishkāt al-anwār*, such as Pet. AMK 941, Selīm Āġā *Majm*, 1058, Āṣaf. I, 388,14/5, identification of the author is currently not possibile.—36. *Madkhal al-sulūk ilā manāzil al-mulūk* Br. Mus. Suppl. 1089, ii, Esc. 734, 763 (excise: comment. etc.; Cas. 730 = Esc.[2] 734, see p. 433, 2, I), Sarāi 1419,3.—38. *Minhāj al-ʿābidīn ilā jannat rabb al-ʿālamīn*, arranged in 7 *ʿaqabāt*, also called *al-Maḍnūn al-ṣaghīr* (see ad no. 16), as *Irshād al-murīdīn ilā minhāj al-ʿābidīn*, Āṣaf. III, 188,1509, supposedly his last work, but according to Ibn ʿArabī, *Kitāb al-Musāmarāt* I, 158/9, it was written by the mystic and poet Abu ʾl-Ḥasan ʿAlī al-Musaffir, who lived around 600/1203 in Ceuta, as was the *Kitāb al-nuṣḥ wal-tanbīh* (see ḤKh VI, 211, 5, Massignon, *Ṭawāsīn* 182, n. 4, *Essai* 102, n. 2), which is sometimes also attributed to al-Ghazzālī, additionally Leipz. 162, Dresd. 206, Upps. II, 160, Ind. Off. 1326, Manch. 99, Paris 4863, 6671, Bol. 241,2, Vat. v. 1384,7, 1374,3, 1401, Madr. 58, Tunis Zayt. III, 173,1584,2, 183,1593, AS 2114/6, 2118, Sarāi A. III, 1419,15a/37b, Cairo[1] II, 138, [2]I, 366, [1]VII, 116, Mosul 176,8 (which has *M. al-ʿā. fī laṭāʾif al-akhbār*), Mashh. XI, 13,44, Āṣaf. I, 390,27 161,2, Rāmpūr II, 697, Bank. XIII, 847, Pesh. 1045, probably also Fez Qar. 1437,2 (which has *M. al-ʿārifīn*), print. also C. 1288, 1306, 1313, 1316, 1322, 1327, 1342.—Abstracts: b. *Maqāṣid al-ʿābidīn* by ʿAbd al-Wahhāb al-Shaʿrānī (d. 973/1565, see II, 335), Bank. XIII, 848, on which are glosses by Muṣṭafā Bakrī in Berl. 3268.—c. *al-Mudhākara maʿa ʾl-ikhwān* by ʿAbdallāh al-Ḥaddādī (d. 1132/1720, see II, 408), Būhār 130, print. C. 1319.—d. Ilyās b. ʿAbdallāh, Berl. Oct. 2309.— | e. *Tanbīh* 752
al-ghāfilīn by Aḥmad b. Zaynī Daḥlān (d. 1303/1886, see II, 500), C.

1298.—Persian paraphrase by Yūsuf Bedh (?) of Irič (d. 834/1430), Bibl. DMG 49, Br. Mus. III, 107, Ind. Off. Éthé 1865/6, As. Soc. Beng. 1165, II, 404, 1.—39. *Fi 'l-ʿibādāt* also Princ. 296b.—40. *Fī bayān ʿilm al-ladunī* or *al-Risāla al-laduniyya* also Esc.² 763,4, ed. Muḥyi 'l-Dīn al-Ṣabrī, C. 1328.—42. *al-Kashf wal-tabyīn fī ghurūr al-khalq ajmaʿīn*, additionally Vat. v. 1143,8, Cairo² I, 348, Rāmpūr I, 362,278, printed in the margin of al-Shaʿrānī's *Tanbīh al-mughtarrīn*, C. 1315.—43. *Kitāb al-ḥikma fi 'l-makhlūqāt*, print. C. 1321, 1905, 1908, cf. Yahuda, al-Hidāya *des Bachya*, Leiden 1912, 63ff.—47. *Risālat al-ṭayr* (the model for ʿAṭṭār's *Manṭiq al-ṭayr*), additionally Tüb. 89,12, ʿĀšir I, 451,42/46a, Beirut 410,9, see *Mashriq* VI, 918ff., Āṣaf. II, 1718,12,6, print. in *Majmūʿa*, C. 1328, no. 21, 536/44.—A Persian translation, attributed to his brother Ḥamīd, in 1447,20, As. Soc. Beng. Suppl. 875,10.—47a. *al-Awrād wal-adhkār* (authentic?), Pet. AMK 922, print. in *Majm.*, Bombay 1891.—47b. *Rawḍ al-ṭālibīn wa-ʿumdat al-sālikīn*, Cairo² I, 314, together with nos. 33 and 38 in *Farāʾid al-laʾāliʾ min rasāʾil al-Gh.*, C. 1925.—47c. *al-Bahja al-saniyya fī sharḥ daʿwat al-Jaljalūtiyya* (see p. 75) in *Majmūʿ laṭīf*, lith. C. 1863.—47d. *Mawāʿiẓ*, a letter to Aḥmad b. Salāma al-Nahrmalkī, Brill–H.¹ 502, ²982,4.—47e. *Risāla fī qawlihi ṣlʿm afḍalu 'l-muʾminīn īmānan aḥsanuhum khulqan* Dam. Z. 51, 21,4.—47f. *Irshād al-ʿibād* Dam. Z. 51 (ʿUm. 65), 34.—47g. *Naṣāʾiḥ al-Gh.* Mosul 124,49.—47h. *Ḥuḍayrat al-quds* ibid. 157, 120,4.—47i. *al-Fikr fī kayfiyyat khalq Allāh* ibid. 5,47.—47k. *Dhikr al-mawt* (apocryphal), Pet. AMK 930.—47l. *al-Kashf al-yaqīn*, printed in the margin of al-Shaʿrānī's *Kitāb al-mughtarrīn*, C. 1321.—47m. *Najāt al-insān min ʿadhāb Allāh maʿa baʿḍ rasāʾil* C. (*Maktabat al-ʿArab*, 1920, 69, no. 551).—47n. *al-Futūḥ al-rabbānī fī nafḥ al-rūḥ al-insānī* AS 2245,6.—47o. *Maʿrifat ʿunwān al-nafs*, Manch. 71C, Mosul 88.28.—47p. *Taḥqīq ruʾyat al-bāriʾ fi 'l-manām* Cairo² I, 183, Pesh. 639,9, Rāmpūr I, 301,155, Bombay n.d.—47q. *Sharḥ asmāʾ Allāh al-ḥusnā* Pesh. 997.—47r. *Risālat al-istidrāj* Āṣaf. I, 366,8.—47s. *Qaṣīdat ishtaddī* ibid. 378,26.—47t. *Risāla fī taḥqīq kalimat al-tawḥīd* Pesh. 1773,4.—47u. *Mawʿiẓat murīd* Āṣaf. I, 392,12.—47v. *Naṣīḥat al-tilmīdh* ibid. 392,19, Tunis Zayt. III, 234,1699,2.—47w. *al-Ḥiṣn al-ḥaṣīn* Cairo² I, 290, 345.—47x. *al-Kawkab al-mutalaʾliʾ sharḥ qaṣīdat al-Gh.* by ʿAbd al-Ghanī al-Nābulusī (II, 345), Cairo² I, 350.—47y. *Sharḥ manẓūmat ʿAlī b. Abī Ṭālib* Āṣaf. III, 20,266.—47z. *Risāla fī bayān al-rūḥ* Rāmpūr I, 339,132.—47aa. *Risāla fi 'l-sulūk* ibid. 341,143.—47bb. *Kashf al-asrār fī faḍāʾil al-aʿmāl* Cairo² I, 347.—47cc. *Khulāṣat al-taṣānīf* C. 1327.—47dd. *ʿUddat al-ʿibād ila 'l-maʿād* Köpr. 1601,66a/85b.—47ee. *Risālat al-ʿanqāʾ* ibid. 85b/88b.—47ff. A letter to al-Hakkārī (see below, p. 434,8), ʿUm. 3750.

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III. Fiqh. 48. *Kitāb al-basīṭ fi 'l-furūʿ*, additionally Sulaim. 629, Qiličʿ A. 327, Dam. ʿUm. 44,174/7.—49. *Kitāb al-wasīṭ al-muḥīṭ bi-aqṭār al-basīṭ*, additionally Sulaim. 629, Dam. ʿUm. 43,124/31, Cairo² I, 546.—Commentaries: a. *Sharḥ mushkil al-W.* by Taqī al-Dīn ʿUthmān b. ʿAbd al-Raḥmān b. al-Ṣalāḥ (d. 643/1245), additionally Cairo² | I, 539, Dam. ʿUm. 43,133/4.—b. *Muntaqa 'l-ghāyāt fi mushkilāt* 753
al-W. by Ḥamza b. Yūsuf al-Ḥamawī al-Tanūkhī (d. 670/1271), Cairo² I, 540.—d. *al-Baḥr al-muḥīṭ*, by Aḥmad b. Muḥammad al-Qamūlī (d. 727/1327, see II, 86), additionally Sulaim. 516, abstract by the author entitled *Jawāhir al-baḥr*, Cairo² I, 508.—e. Jamāl al-Dīn Muḥammad b. Aḥmad b. Abī Skyl(?), al-Sijazī, an abstract by Rashīd al-Dīn Abū Bakr b. Aḥmad b. ʿAbd al-Raḥmān al-Aksīḥī(?) al-Sijazī in Ambr. B. 114 (*RSO* IV, 1043).—f. *Īḍāḥ al-aghālīṭ al-mawjūda fi 'l-W.* by Ibrāhīm b. ʿAbdallāh al-Hamdānī b. Abi 'l-Dam (d. 642/1244, see p. 588), Cairo² I, 540.—Abstracts: a. *al-Ghāya al-quṣwā*, by al-Bayḍāwī (see p. 738), additionally Brill–H.¹ 442, ²871, Cairo¹ III, 246, ²I, 526, Dam. ʿUm. 48,312.—Commentaries: a. ʿAbdallāh b. Muḥammad al-Farghānī (d. 743/1342, see II, 198)? Paris 1024.—b. Burhān al-Dīn Ibrāhīm b. ʿAbd al-Raḥmān al-ʿUmayrī, Selīm Āġā 268.—c. Badr al-Dīn Muḥammad al-Yamanī, Āṣaf. II, 1156,38.—d. Anon., Mosul 198,160.—50. *Kitāb al-wajīz*, print. also C. 1316/7, 2 vols.—commentary: b. *Fatḥ al-ʿazīz*, by ʿAbd al-Karīm al-Rāfiʿī al-Qazwīnī (d. 623/1226, see p. 678), additionally Paris 986/9, Br. Mus. Or. 5971 (DL 30), Cambr. Suppl. 1353, Cairo² I, 528, 546, Dam. ʿUm. 43,135/60, Mashh. V, 91,291/5, Teh. Sip. I, 482/4, Rāmpūr I, 212,297; thereon *al-Miṣbāḥ al-munīr fī gharīb al-sharḥ al-kabīr*, by Aḥmad b. Muhammad al-Fayyūmī (d. after 770/1368, see II, 25).—An abstract by Abū Bakr b. Bahrām al-Anṣārī (ca. 889/1484), Paris 1032.—Abstract of just the *ḥadīth*, entitled *al-Talkhīṣ al-ḥabīr fī takhrīj aḥādīth al-Rāfiʿī fi 'l-Sharḥ al-kabīr*, by Ibn Ḥajar al-ʿAsqalānī (d. 852/1449, see II, 68), additionally Leipz. 376, Br. Mus. Or. 6275 (DL 30), Cairo² I, 98, Fez Qar. 571, Rāmpūr I, 70,60, print. Delhi 1307.—b. *Khulāṣat al-badr al-munīr fī takhrīj al-aḥādīth wal-āthār al-wāqiʿa fi 'l-Sharḥ al-kabīr* by ʿUmar b. ʿAlī b. al-Mulaqqin (d. 804/1401, see II, 92), Cairo² I, 114.—bb. *al-Sharḥ al-ṣaghīr*, by the same, also Dam. ʿUm. 44,161/71.—c. *Rawḍat al-ṭālibīn*, by al-Nawawī (see p. 680), additionally Brill–H.² 876, Yeni II, 108/9, Dam. ʿUm. 45,207/30, Cairo² I, 518, Mashh. V, 64,210/1, print. Delhi, 1307, cf. Heffening, *Isl.* XXII, 175.—Glosses: *α. al-Muhimmāt* by Jamāl al-Dīn al-Asnawī (d. 772/1370, see II, 90), additionally Leipz. 379, Tüb. 120, Br. Mus. Or. 6484 (DL 30), Cairo¹ III, 328, ²I, 542, Dam. ʿUm. 51,388/91.—Abstracts: 1. al-ʿIrāqī (d. 806/1403), Dam. ʿUm. 51,392/3.—2. *Mukhtaṣar muhimmāt al-Muhimmāt*, by ʿUmar b. Muḥammad al-Yamanī, a student of Ismāʿīl b. Abī Bakr b. al-Muqrīʾ (d. 837/1433, see II, 190), Mosul 113,205.—Critique: 1. *Taʿaqqubāt* by Aḥmad b. ʿImād b. Yūsuf al-Aqfahsī (d. 808/1405, see II, 93), additionally Dam. ʿUm. 51,394/6.—2. *al-Mulimmāt*

bi-radd al-Muhimmāt, by ʿUmar b. Raslān al-Bulqīnī (d. 805/1403, see II, 93), Cairo² I, 540.—*β. Khādim al-Rāfiʿī wal-Rawḍa*, by Muḥammad b. Bahādur al-Zarkashī (d. 794/1393, see II, 91), additionally Hamb. 67, Gotha 982, Br. Mus. Or. 6718 (DL 23), Bodl I, 206 (see II, 572), Flor. Ricc. 8, Dam. ʿUm. 51,408/13.—*γ. al-Tawassuṭ wal-fatḥ bayna ʾl-Rawḍa wal-Sharḥ*, by Shihāb al-Dīn ʿAlī b. Ḥamdān al-Adhraʿī (d. 783/1381), ḤKh III, 508,27, Dam. ʿUm. 50,356.—d. ʿAlī b. al-Bahāʾ al-Baghdādī, Dam. ʿUm. 44,172/3.—e. *Mawāhib al-ʿazīz*, by ʿAlī b. al-Faḍlallāh b. Muḥammad al-Marʿashī (d. 1134/1721), AS 998.—supplements to the *Kitāb al-wajīz* entitled *al-Tadhnīb fi ʾl-furūʿ* by ʿAbd al-Karīm b. Muḥammad al-Rāfiʿī
754 (d. 623/1226, | p. 678), ḤKh II, 272,2784, Dam. ʿUm. 50,363.—Abstract *Mukhtaṣar al-Rawḍa* by Najm al-Dīn ʿAbd al-Raḥmān b. Yūsuf al-Iṣfahānī (d. 751/1350, ḤKh III, 508), Dam. ʿUm. 46,233/5.—51. *Kitāb al-mustaṣfā min ʿilm al-uṣūl*, additionally Berl. Qu. 1197, Rabat 128, Fez Qar. 1379, 1403, Sulaim. 609, Mosul 64,128 113,206, Āṣaf. I, 102,64, print. Būlāq 1322, 2 vols. (with *Fawātiḥ al-raḥamūt* by al-Anṣārī in the margin), composed after his return from his Sufi period, when, for a brief period, he taught in public again (see Goldziher, *Streitsch.* 27, n. 3); a commentary by al-Nasafī, completed in 665/1266, in Berl. Qu. 1198. In this work, I, 175,3 he cites his *Tahdhīb al-uṣūl*.—52. *Kitāb al-mankhūl fi ʾl-uṣūl*, composed during the life of his tutor, Imām al-Ḥaramayn (see Subkī, *Ṭab.* IV, 116,6, Murtaḍā I, 42,1, Macdonald, *JAOS* XX, 106), or published by one of his students on the basis of his lectures, additionally Mashh. VI, 27,90, Bank. Hdl. 708; according to Ibn Ḥajar al-Haytamī in *Hidāyat Ḥusayn* on Buhār 156 the work in question, which constantly attacks Abū Ḥanīfa, was not written by the Ḥujjat al-Islām, but by a al-Muʿtazilī by the name of Maḥmūd al-Ghazzālī; for a Ḥanafī rebuttal by al-Kardarī see p. 654,39.—53. (*Bayān*) *Ghāyat al-ghawr fī masāʾil* (*dirāyat*) *al-dawr*, on the *Dawr al-ṭalāq*, on the validity of a conditioned declaration of divorce, composed in 484/1091 after his arrival in Baghdad and later revised (see Goldziher, *Streitschr.* 79, n. 4), also Hamb. 59.—53a. *Khūlaṣat al-mukhtaṣar fi ʾl-fiqh al-Shāfiʿī* (see Subkī, IV, 116,4), Sulaim. 442.—53b. *al-Farāʾiḍ al-wasīṭa* Mosul 113,197,3.—53c. *Ḥaqīqat al-qawlayn* (Subkī, op. cit., 9: *Bayān al-qawlayn lil-Shāfiʿī*), a defence of al-Shāfiʿī, Yeni 865, f. 775a—98a (Spies, *BAL* 21, as in Berl. 4859).—53d. *Baḥr al-ʿulūm al-munaẓẓam fī madhhab al-imām al-aʿẓam* Sbath 384.—53e. *al-Maqṣad al-aqṣā* Āṣaf. I, 390,14,4.—53f. *Shifāʾ al-ghalīl fi ʾl-qiyās wal-taʿlīl* (*fī masāʾil al-taʿlīl*) Subkī, *Ṭab.* IV, 116,8) is cited in Murtaḍā I, 3 penult., 42,3, Ambr. A 78 (*RSO* III, 99), see Goldziher, *Streitschr.* 29, who prefers the variant reading *al-ʿalīl*.—53g. *Asrār al-ḥajj*, C. n.d. (Sarkis, 1410, Rāmpūr II, 384).

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IV. Philosophy and encyclopaedias. 54. *Kitāb al-maʿārif al-ʿaqliyya wa* (*lubāb*) *al-ḥikma* (*ḥikam*) *al-ilāhiyya*, additionally Ambr. A. 64, iv (*RSO* III, 578), Mashh. I, 78,$_{248}$. As is the case with no. 16 and the *Masāʾil majmūʿa*, this work was known in Spain under the incorrect title of *Kitāb al-maḍnūn*; see Ibn Ṭufayl, *Ḥayy b. Yaqẓān* C. 8, 6, Gauthier 14,$_{4ff.}$.—55. *Tahāfut al-falāsifa*, composed immediately after 56, additionally Gotha 1164 (where other MSS are listed), Paris 6540, 6630, Vat. V. 1291, Pet. AM Buch. 305, 674, print. also Bombay 1304, C. 1319, 1321, see Kračkovsky, *Dokl. Ak. Nauk* 1925, 72ff. Carra de Vaux, *La Destruction des philosophes*, transl. in *Muséon* XVIII, Asín Palacios, Le sens du mot *tahāfot* (= précipitation irréflective) dans les oeuvres d'El Gh. et d'Averroes, *Rev. Afr.* L (1906), 185/203. *Algazel, T. al-f. Texte ar. accompagné d'un sommaire latin et d'index par A. Bouyges*, Bibl. ar. schol. | II, Beirut 1927.—56. *Maqāṣid al-falāsifa*, 755
an explanation of Neoplatonic and Aristotelian philosophy, composed in 488/1095, additionally Br. Mus Suppl. 724, Or. 6498 (DL 9), Vat. V. 357,$_{2}$, C. 1331. *Algazels Metaphysics, a Medieval Translation*, ed. J.F. Muckle, Toronto 1933 (see D.B. Macdonald, *Isis* XXV, l., 1936, 9/15, Sarton, *Hist.* II, 171, 877, Bouyges, *MFO* VII, 398ff., 404ff.). Excise: comment. etc., see II, 216,$_{10}$.—57. *al-Munqidh min al-ḍalāl*, additionally Vienna 1894, Manch. 71H, Brill–H.[1] 494, ^{2}963, Ambr. A 64, iii (*RSO* III, 577), Bol. 141,$_{3}$, AS 2106/7, 4801, Welīeddīn 1829, Pesh. 796,$_{7}$, Āṣaf. I, 396,$_{21,71}$, print. also Istanbul 1286, 1289, C. 1309 (together with no. 11 and *al-Maḍnūn al-ṣaghīr*), in the margin of al-Jīlānī, *al-Insān al-kāmil* C. 1328, in *Majmūʿa*, Alexandria n.d., Damascus 1934, with a Hindustani translation Amritsar 1306, Turkish translation by Muḥammad Saʿīd-i Dhihnī (Brussalī M. Ṭāhir, I, 312), Istanbul 1286, French by Barbier de Meynard, JA, s. VII, vol. IX (1873), 1/93. *Al–Gh. Confessions, transl. for the first time by* Cl. Field (Wisdom of the East), London 1909.—58. *al-Maḍnūn bihi ʿan ghayr ahlihi*[5] read: Leid. 1984/5, additionally Ambr. A 64, vii (*RSO* III, 578), Manch. 71M, AS 2246,$_{5}$, (*EI* I, 157), Qilič ʿA. 1026,$_{6}$, Welīeddīn 1829, Cairo^{2} I, 359, Jer. Khāl. 77, 2,$_{2}$, Āṣaf. I, 388,$_{12,3}$, also printed in the margin of al-Jīlānī, *al-Insān al-kāmil*, C. 1328. Commentary by ʿUbaydallāh b. ʿAbd al-Majid al-ʿUbaydī (d. 749/1348, see II, 239), C. 1913.—59. *Fātiḥat al-ʿulūm*, additionally Qilič ʿA. 1026,$_{8}$, Fātiḥ 2860, Cairo^{2} I, App. 45, Aleppo, *RAAD* VIII, 371,$_{35}$, Pesh. 439,$_{6}$, ed. M. Badr al-Naʿsānī, C. 1322, 1329, see Asín Palacios, *Compendio musulmán de pedagogía, el Libro de la introducción a las ciencias de al-G.*, Universidád Zaragoza 1924.—61. *Mukāshafat al-qulūb al-muqarriba ilā iʿlām al-ghuyūb*, Berl. 8836, print. also C. 1306, 1323, 1327, abstract Būlāq 1300.—62. *Miʿyār al-ʿilm fī fann al-manṭiq* also Bat. Suppl. 591, ed. Ṣabrī al-Kurdī C. 1329, 1927.—64. *al-Ajwiba al-Ghazzāliyya* Serāi A III, 1419,$_{63b/68a}$.—An

5 Zakī Mubārak in *Akhlāq* 120 questions its authenticity but perhaps without sufficient grounds.

abstract of 62 and 64a, *Miḥakk al-naẓar fi 'l-manṭiq, Kitāb al-mustaṣfā* I, 10/55, see Goldziher, *Streitschr.* 27, n. 3, Cairo[1] VII, 700, ed. Badr al-Dīn Abū Firās al-Naʿsānī al-Ḥalabī and Muṣṭafā al-Qabbānī al-Dimashqī, C. n.d.—64b. *al-Ḥikma al-mashriqiyya* C. (Maktabat al-ʿArab, 1923, *Mulḥaq*, 17, no. 11).—64c. *al-Jawāhīr wal-anwār wa-maʿdin al-ḥikam wal-asrār* Madr. 153,3.—64d. *Risālat al-ḥudūd* (ḤKh III, 390), Algiers 939,2, Qilič ʿA. 1326.—64e. *Ghāyat al-ʿulūm wa-asrārihā* (*al-mawāhib*), on the theory of knowledge, Berl. Oct. 1491, AS 2244,4.—64f. *R. dar bayāni iʿtiqādi sunnati jamāʿa* AS 2052,123a/130b.

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v. Occult sciences. 66. *Maqālāt al-fawz* also Rāġib 963 (*Islca* IV, 548).—67. *Khātam al-Gh.* or *Waqf zuḥal* or *al-Durr al-manẓūm*, additionally Berl. 4110, with the title *al-Sirr al-maṣūn al-mustanbaṭ min kitāb Allāh al-maknūn* Paris 2741,2,
756 Vat. v. 938,5, Cairo[2] I, 316.—67a. *al-Taḥbīr fī ʿilm al-taʿbīr* | Qilič ʿA. 1326,13.—67b. *Mukhtaṣar fī tarkīb al-ḥurūf al-maʿrūf bil-sīmiyā wa-tartībihā ʿala 'l-asmā' wal-aflāk wal-kawākib wal-amlāk wal-burūj* Ambr. A 75, XV (*RSO* III, 586).—67c. *al-Dhahab al-ibrīz fī asrār khawāṣṣ kitāb Allāh al-ʿazīz*, ḤKh III, 336, no. 5829, Vat. v. 1140,3.—67d. *Shajarat al-yaqīn* Cairo[2] I, 320.—67e. *Fawā'id wa-adwiya* ibid. 339.—67f. *Risāla fi 'l-ṣunʿa* Āṣaf. II, 1414,30,4 (probably all pseudepigraphs).

VI. Poems. 69. A *qaṣīda* in admonition and consolation of his students, composed shortly before his death, additionally Leipz. 889, Cairo *Taṣ.* 253, 121, ed. J. Pederson, *MO* XXV, 230/49, with a commentary by al-Nābulusī (d. 1143/1731, see II, 345), completed on 24 Shaʿbān 1094/14 August 1695, *ZDMG* XI, 665, no. 37; a forgery, according to Ibn ʿArabī, *Muḥāḍarāt al-abrār* I, 125ff. by Abu 'l-Ḥasan al-Musaffir al-Sabtī (see p. 751,38), according to Ibn Abī Uṣ. II, 173, it was by al-Suhrawardī.—70. *Qaṣīda munfarija*, similar to that by al-Tawzarī (p. 473), Gotha 2219, f. 3b, 2242, Paris 3198,3, 4530, Bodl. I, 155,6 II, 570, Sbath 1161,3.—71. In Rom. Ang. 7 (Cat. 66), he is credited with a legend about Joseph.—72. Letters AS 4821.43[a]/46[b], 4301, 4792,692b/726b (see 47ff.).

6. His brother Shihāb al-Dīn Aḥmad b. Muḥammad al-Ghazzālī, who died in 517/1123.

Subkī, *Ṭab.* IV, 54, Ibn Qāḍī Shubha, Wüst, *Ac.* 20, 4, Ibn al-ʿImād, *ShDh* IV, 60. 1. *Kitāb al-tajrīd fī kalimāt al-tawḥīd* (= 5?), additionally Paris 1248,2, Ind. Off. 1241, Brill–H.[1] 522, [2]1148,19, Vat. v. 1253,1 (attributed in the introduction to his brother Muḥammad, as in Berl. 2389, Ind. Off. 694v), Esc.[2] 762,1, 1566,1, AS 4868, Fātiḥ 5389, Selīm Āġā 606,7, ʿĀshir. II, 432,6a/24b, Cairo[2] I, 167, Dam. Z. 51, 35,11, Bank.

XIII, 959, Rāmpūr I, 331,58, Āṣaf. I, 362,22/3, print. Istanbul 1285.—3. (= ?) *Kitāb fī zīq* (*sic*) *al-faqr* Bank. XV, 959, vi, is spurious; see Massignon, *Textes* 356.—4. *Bawāriq al-ilmā' etc.*, additionally Landb.–Br. 421, Nafiz 390, Cairo² I, 274, print. together with Muḥammad b. Aḥmad al-Tūnisī b. Zaghdūn (see II, 253), *Faraḥ al-asmā'*, Lucknow 1317.—6. *al-Dhakhīra li-ahl al-baṣīra*, additionally Fez Qar. 1452, 1.—8. *Sirr al-asrār fī kashf al-anwār* Vat. V. 1470,1, Esc.² 763,3, Cairo² I, 316.—9. *Risāla 'ayniyya*, sermons and dicta, Teh. II, 655.—10. *Laṭā'if al-fikar* Berl. Oct. 3707.—11. *Natā'ij al-khalwa wa-lawā'iḥ al-jalwa* Cairo² I, 368.—12. In Vat. V. 299,2 he is credited with a *Mukhtaṣar al-salwa fi 'l-khalwa*, probably = *al-Salwa fī sharā'iṭ al-khalwa*, Bol. 250, 1, (which mentions al-Muwaffaq b. al-Majd al-Khāṣṣī, see p. 773, 1 as its author).—13. Persian letters to 'Ayn al-Quḍāt 'Abdallāh al-Hamadhānī (see p. 674, 18), Halle, BDMG 68, Paris, Suppl. pers. 483, Br. Mus. pers. I, 411/2, Ind. Off. Éthé, 1793, Welīeddīn 819, to Sultan Sanjar, Ḥamīd. II, 205.—14. *Baḥr al-ḥaqīqa* Paris, Suppl. pers. 1337, f. 123/59.—15. *'Ishqiyya* ibid. 185, f. 102, 147/75.—16. *Sawāniḥ*, in Persian, on the subtle psychology of love that had a large impact, As. Soc. Beng. Ivanow 406, Bodl. 1267,2, AS 4821, Köpr, 1589, anon. commentary and versification in NO 2647 (see Ritter, *Isl.* XXI, 94).—An Arabic translation by 'Ayn al-Quḍāt al-Hamadhānī, Paris, anc. f. pers. B, 38, see Massignon, *Textes* 95, 256.

| 6a. Abū Muḥammad 'Uthmān b. 'Abdallāh b. Abi 'l-Ḥasan al-'Irāqī al-Ḥanafī, ca. 500/1106. 757

Kitāb al-firaq Sulaim. 791, see Yūsuf Ḍiyā in *Ilāh. fak. mecm.* 5/6, 221, see Ritter, *Isl.* XVIII, 45.

6b. Abū Turāb Murtaḍā b. al-Dā'ī, a contemporary of al-Ghazzālī.

Massignon, *Bibl. Ḥall.* no. 1081. *Kitāb tabṣirat al-'awāmm fī maqālāt al-anām*, lith. in Tūnakabūnī's *Qiṣaṣ al-'ulamā'*, Tehran 1312, 357/461, see Ritter, *Isl.* XVIII, 46.

6c. Abu 'l-Qāsim 'Abd al-Wāḥid b. Aḥmad al-Kirmānī, fl. sometime before 525/1131.

Maqāla fī sharḥ qawl rasūl Allāh wa-taftariqu ummatī etc. Rāġib 1463, f. 65/8, see *Ilāh. fak. mecm.* 5/6, 221, *Isl.* XVIII, 46.

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7. Abu 'l-Mu'min Maymūn b. Muḥammad al-Nasafī al-Makḥūlī, who died in 508/1114.

ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *Jaw.* II, 189, no. 591. 1. = 4. = 5. *Baḥr al-kalām* (*al-afkār*), additionally Berl. 1941/3, Tüb. 110,1, Leid. 1989/90, Bodl. I, 114, Manch. 74, Princ. II, 125, Esc.^{2} 1565, Tunis Zayt. III, 60,143, 64,1423a, Pet. AMK 924, Welīeddīn 2542, Selīm Āġā 584, Sulaim. 748, Bešīr Āġā 387, AS 2188, Čorlūlū 312, 521, Cairo^1 II, 6, 42, 46, 50/1, VII, 537, ^{2}I, 167, Mosul 145, 75,1, Rāmpūr II, 639,434, Āṣaf. II, 1294,390, Bank. X, 499, print. C. 1329.—Commentary entitled *Ghāyat al-marām*, by Ḥasan b. Abī Bakr al-Qudsī (d. 13 Rabīʿ II 836/8 December 1432), Landb.–Br. 594, Ya. Ef. 198, Cairo^1 II, 34, ^{2}I, 198, Jer. Khāl. 30,32, Āṣaf. II, 1320,20.—2. *Kitāb tabṣirat al-adilla*, additionally Pet. AM Buch. 163, Qilič ʿA. 506, Selīm Āġā 585/6, Yeni 753, NO 2097, Fātiḥ 2907/8, ʿĀṭif 1215, ʿĀšir II, 180, ʿUm. 3063, Cairo^2 I, 167.—3. *Kitāb al-tamhīd li-qawāʿid al-tawḥīd*, additionally ʿĀṭif 1221, Cairo^2 I, 170, Jer. Khāl. 29,10, 31,40.—Commentary by al-Ḥusayn al-Sighnāqī (d. 710/1310, see II, 116), additionally ʿĀṭif 1282, Cairo^1 II, 11.—6. *al-ʿUmda fī uṣūl al-dīn* Jer. Khāl. 29,10.—7. *Kitāb al-ʿālim wal-mutaʿallim* Pet. AM Buch. 582.—Is he identical with Awḥad al-Dīn al-Nasafī, whose *Rāʾiyya fī uṣūl al-dīn* is preserved in Gotha 100, ed. Uri, Oxford 1770 (BO I, No. 449), with a commentary in Bodl. II, 307? The latter also wrote a commentary on *al-Jāmiʿ al-kabīr* (p. 289), which the editor of ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *Jaw.* II, 189, n. attributes to our author. Or was he confused with Abū Naṣr Aḥmad b. al-Muʾayyad al-N. (see p. 290,13), for whom the *laqab* Awḥad al-Dīn is nowhere else reported and whom ḤKh, loc. cit., expressly distinguishes from the other?

758 | 8. Abū Muḥammad ʿAbdallāh b. Muḥammad b. al-Sīd al-Baṭalyawsī was born in Badajoz in 444/1052. Because of some less than flattering stanzas on the sons of the ruler of Córdoba, Ibn al-Ḥajj, he had to leave that city. He died in Valencia in Rajab 521/July 1127.

Ibn Bashkuwāl 639, biography of Dhu 'l-Wizārātayn Abū Naṣr al-Fatḥ b. ʿUbaydallāh b. Khāqān (see p. 339, 4, 3, Suyūṭī, *Bughya* 288).—2. *Sharḥ al-khamsa al-maqālāt al-falsafiyya* also Brill–H.^{2} 464,7.—4. *al-Inṣāf fi 'l-tanbīh ʿala 'l-asbāb allatī awjabat al-ikhtilāf bayna 'l-Muslimīn fī ārāʾihim* (*al-mūjiba likhtilāf al-umma*) Šehīd ʿA. 1114, Faiẓ. 2161,77r/93r, Maktabat Shaykh al-Islām (*Tadhk. al-naw.* 65), ed. Aḥmad ʿUmar al-Miḥmaṣānī al-Azharī, C. 1319, cf. Goldziher, *Beitr. zur Rel.* I, 2, 1913, p. 129.—5. *Kitāb al-farq bayna 'l-aḥruf al-khamsa* (*dhāl, ḍād, ẓāʾ, ṣād, sīn*) cited in al-Suyūṭī, *Muzhir* I, 277,8, Rāġib 1431, 2 (*ZDMG* 64, 524).—6. *Kitāb al-muthallath* ʿĀṭif Ef. 2754, Lālelī 3616 (*MFO* V, 525), Cairo^2 II, 34, Tanger, see *RAAD* XII, 56.—7. *Kitāb al-masāʾil wal-ajwiba* Esc.^{2}

1518, or *Kitāb al-as'ila* Fez Qar. 1240.—8. *Sharḥ abyāt al-jumal*, see p. 110, 23.—9. *Sharḥ saqṭ al-zand*, see p. 452, a defence of this commentary, Esc.^{2} 276,$_3$.—10. *Kitāb al-ism wal-musammā* Faiẓ. 2161,$_{93r/95r}$.—11. *Abyāt al-maʿānī*, cited in ʿAbd al-Qādir al-Baghdādī, see *Iqlīd al-Khiz*. 1.

Ad p. 478

10. Abū Isḥāq Ibrāhīm b. Isḥāq al-Ṣaffār al-Bukhārī, who died in 534/1139.

1. *Talkhīṣ al-adilla li-qawāʿid al-tawḥīd* also Esc.^{2} 1467.—2. *Ajwiba* Cairo^2 I, 162.

11. Najm al-Dīn Abū Ḥafṣ ʿUmar b. Muḥammad b. Aḥmad b. Luqmān al-Nasafī al-Māturīdī, who died on 12 Jumādā I 537/4 December 1142 in Samarqand.

ʿAbd al-Qādir b. Abi 'l-Wafā', *Jaw*. I, 394.

I. *al-ʿAqā'id*, additionally Tüb. 138,$_5$, Berl. 1953/4, Leipz. 120, 150,$_{13}$, 868,$_3$, Bol. 122,$_1$ Esc.^{2} 1472, 1561, 1794,$_2$, Cambr. Suppl. 864/7, Browne Cat. 11, Manch. 75A, Pet. AMK 935, Buch. 617,$_{23}$, Cairo^2 I, 196, Dam. ʿUm. 61,$_4$, As. Soc. Beng. 528, 668, 817, Rāmpūr I, 314,$_{246/7}$, print. also in *Majmūʿ min muhimmāt al-mutūn*, C. 1310, 140ff., after *al-Kharīda al-bahiyya* by Aḥmad b. Muḥammad al-Dardīr, C. 1327, transl. by D.B. Macdonald, *AJSL* XII, 13ff., 140ff., see *Development of Muslim Theology* 308/15, with a Hindustani interlinear translation by ʿAbd al-Razzāq Khān Rāmpūrī, Lucknow 1905, with a marginal commentary from various sources, Kanpur 1903, Delhi 1904.—Commentaries: 1. Saʿd al-Dīn al-Taftāzānī (d. 791/1389, see II, 215), also Paris 1234/9, 1262,$_2$, Ind. Off. RB 94, Bol. 122,$_2$, 123/7, 131, Vat. V. 236,$_3$, 246, 900,$_2$, 1078,$_{10}$, Esc.^{2} 1497, | 1585, Manch. 76A, 77, Upps. II, 759
143/7, Brill–H.^{1} 499, 500, ^{2}979, 990, Pet. AM Buch. 624/9, C. 935, Algiers 564, 567,$_2$, Tunis Zayt. III, 39,$_{1362/6}$. 64,$_{1422b}$, 74,$_{1430,3}$, 75,$_{1431}$, 76,$_{1431/2}$, Qilič ʿA. 547/50, 552, Selīm Āġā 635, 641, Qalq. 88, Sulaim. 778/9, Ya. Ef. 200, Cairo^2 I, 190, Dam. ʿUm. 61,$_{5/9}$, Mosul 225,$_{13}$, Mashh. I, 58,$_{191/2}$, Aligarh 110,$_{71}$, 112,$_{26}$, 114,$_{58}$, Bank. X, 500, Rāmpūr I, 309,$_{208/15}$, print. also Kazan 1897 (with f. in the margin), Lucknow 1286 (with glosses by Khādim Ḥusayn al-ʿAẓīmābādhī), Calcutta 1260, Istanbul 1235, 1304, C. 1321 (with Khayālī b., and ʿIṣām, g., in the margin), 1331.—Glosses: a. Qara Aḥmad (d. 854/1450), print. also Lucknow 1894.—b. Aḥmad b. Mūsā al-Khayālī (d. after 862/1458, see ad II, 226), additionally Heid. *ZS* X, 86, Leid. 963,$_2$ (?), Upps. II, 143,$_2$, Manch. 278/9, Paris 1236,$_4$ 1241,$_1$, Bol. 128, Vat. V. 236, Pet. AMK 936, Buch. 630/2, Selīm. 636, 639, Tunis Zayt. III, 119,$_{316}$, 64,$_{1422a}$, 75,$_{1431,2}$, 84,$_{1438,6}$, Cairo^2 I, 173, Mashh. I, 30,$_{81}$, Pesh. 831, Bank. X, 503/6, Āṣaf. II, 1328,$_{869}$, Rāmpūr I, 292,$_{869}$, II, 668,$_{869}$, Aligarh 112,$_{29}$, 113,$_{43}$, print. also Istanbul 1235, 1320, Lucknow 1876, 1890, 1892, Delhi 1870, C. 1333, see *Religion ou*

théologie des Turcs par Echialle Mufti avec la profession de foi de Mahomet fils de Pir Ali, Brussels 1704, 2 vols.—Superglosses: *α.* Qara Kamāl Ismāʿīl Qaramānī (ca. 900/1494, *Shaq. al-Nuʿm.* I, 505, Rescher 217), additionally Bol. 420,1, Vat. V. 236,1, Esc.[2] 1588, Pet. AMK 936, Buch. 637, Brill–H.[1] 50, [2]981, Mosul 202,241, 225,13,2, Mashh. I, 32,87, Pesh. 832 (glosses by Muḥammad Ḥasan al-Kanjarī, C. 1254).—*β.* (= *ζ*) ʿAbd al-Ḥakīm al-Siyālkūtī (d. 1067/1656, see II, 417), dedicated to Shāh Jahān, additionally Paris 1242, 6332, Ind. Off. 397/8, Upps. II, 150, Manch. 80, Princ. 319 (with a dedication to Imām Quli of Astrakhan), Pet. AM Buch. 633/6, Selīm Āġā 627, Tunis Zayt. III, 120,1519, Pesh. 811, 837, Bank. X, 509, Āṣaf. II, 1298, Rāmpūr I, 289,54/8, As. Soc. Beng. 25, Būhār 107, print. also C. 1297, in *Majm. al-ḥawāshī ʿalā sharḥ al-ʿA.* ibid. 1329, Istanbul 1314, lith. Lucknow 1891, 1313, Delhi 1880. Superglosses on it by Khālid Ḍiyāʾ al-Dīn al-Baghdādī, Istanbul 1259, by ʿAbdallāh b. Ṣāliḥ al-Anṣārī, Delhi 1322.—*γ.* Qul Aḥmad,[6] additionally Mosul 202,241,2, Selīm Āġā 637/8, Pet. AMK 936, Buch. 643, Tunis Zayt III, 26,1334. Superglosses by ʿAbd al-Raḥmān al-Kurdī al-Āmidī, ibid. 91,1445.—*η.* Anon. also Pet. AM Buch. 649.—*ϑ. Baḥr al-afkār* by Ḥasan b. Ḥusayn b. Muḥammad, dedicated to Ilyās Pāshā, tenth cent., ḤKh IV, 222/3, Vat. V. 236,4, Pet. AM Buch. 644/5, Teh. II, 82, Pesh. 819, Rāmpūr I, 289,61, Bank. X, 507/8,1, on which the *Taʿlīqāt* of ʿInāyatallāh al-Bukhārī (p. 304, 13d), Pet. AM Buch. 647.—*ι.* Muḥammad Maʿṣūm b. Bābā al-Samarqandī, ibid. 648.—*κ.* Qara Khalīl, in the margin of ed. C. 1297.—*λ.* Ramaḍān b. ʿAbd al-Muḥsin al-Bihishtī al-Wazīrī (d. ca. 979/1571, ḤKh IV, 222), Bol. 129 (autograph dated 949), Yenī 737, Qilič A. 551, print. Delhi 1327 (together with *Sharḥ al-ʿaqāʾid al-kāfiya* by ʿAbd al-Ghaffār b. Khayr al-Dīn Muḥammad Lāhūrī).—*μ. Baḥr al-afkār* by Ḥasan Čelebī al-Fanārī
760 (d. 886/1481, see II, 229), Rāmpūr I, 284,19, Bombay 122, no. 49.— | *ν.* Ibrāhīm al-Laqānī (d. 1041/1631, see II, 316), Rāmpūr I, 297,425.—*ο.* Aḥmad b. Yūnus al-Shilbī (d. 947/1540, see II, 310), ibid. 126.—*π.* Muḥammad Yūsuf Ghiyāth al-Dīn Baḥrābādhī, ibid. 127, Pet. AM Buch. 651.—*ρ.* Aḥmad b. Junayd, ibid. 128.—*σ.* Jalāl al-Dīn b. Khwāja Muḥammad b. ʿĀbid, ibid.—*τ.* Amīn Uskudārī (d. 1149/1736), library of the Ministry of Awqāf, Brussali M. Ṭāhir II, 30.—*ν.* Ḥusayn al-Khalkhālī al-Ḥusaynī (d. 1014/1605, see II, 413), Cairo[2] I, 173.—*ϕ.* Yūsuf Kawsaj al-Qarabāghī, Rāmpūr II, 669.[7]—*χ. Takhrīj aḥādīth sharḥ al-Saʿd*, by al-Suyūṭī, Cairo[2] I, 95.—*ψ. Farāʾid al-qalāʾid ʿalā aḥādīth al-ʿAqāʾid*, by al-Qāriʾ al-Harawī, ibid.—bb. Ṣalāḥ al-Dīn (during the reign of Sultan Meḥmed II, 855/86, see *Shaq. al-Nuʿm*, Rescher 115), composed for Crown Prince Bāyazīd, Tunis Zayt. III, 24,1329.—c. Muṣliḥ al-Dīn Muṣṭafā al-Qasṭallānī (d. 907/1495), additionally

6 Whose *al-Durra al-bayḍāʾ fī baḥth al-mumkin etc.* is preserved in Pesh. 858,3.

7 In this case and that of other glosses too library catalogues do not always allow us to determine to which commentary the glosses relate.

Paris 1241,2, Esc.2 1582, Princ. 318, Tunis Zayt. III, 27,1335/6, 65,1424a, 76,1435,3, Selīm Āġā 606, Dam. Z. 41,12, Mashh. I, 32,88.—Glosses by Jaʿfarshāh al-Fāḍil Ḥasan al-Kistālī al-Rūmī, additionally Esc.2 1497,3, 1582, Pet. AM Buch. 650, print. in the margin of the commentary by al-Taftāzānī, Istanbul 1313,2.—e. al-Qāriʾ al-Harawī (II, 394), additionally Brill–H.1 503, 983,4, Pet. AMK 936.—f. Aḥmad Jundī, additionally Berl. Oct. 1766,1, Upps. II, 149, Pet. AM Buch. 652/8, superglosses by ʿIwaḍ al-Wajīh, Berl. Oct. 1766.2.—g. Mollā ʿAlāʾ al-Dīn, additionally Pet. AM Buch. 660.—h. Kamāl al-Dīn Muḥammad b. Abi ʾl-Sharīf al-Maqdisī (d. 907/1500, see II, 98), additionally Esc.2 1497, 1585, Fez Qar. 1600, Tunis Zayt. III, 57,1413,2, 65,1424b, 76,1433,2, Cairo2 I, 200, Dam. Z. 41 (ʿUm. 61), 13.—i. = l. Niẓām al-Dīn Aḥmad b. ʿAlī Arīkān al-Qāḍī al-Badakhshī,[8] Ind. Off. 402, Paris 1244, Pet. AM Buch. 661.—m. *Kanz al-farāʾid*, by Ramaḍān b. Muḥammad al-Ḥanafī, additionally Heid. *ZS* VI, 222, Haupt 208, Bol. 130, Algiers 568, Dam. ʿUm. 61,11, Pet. AMK 936 (identified as glosses on b., while in ḤKh IV, 219 as a straight commentary on the *ʿAqāʾid*).—n. See ad bλ.—q. Shams al-Dīn Muḥammad b. al-Qāsim al-Ghazzī b. al-Gharābīlī (d. 918/1512, see II, 320), Esc.2 1583/4, 1586.—r. *Naẓm al-farāʾiḍ*, by Muḥammad Ḥasan Sunbhali, print. Lucknow 1888.—s. Abū ʿAlī, Paris 6330/1.—t. Muḥammad ʿIṣmatallāh al-Bukhārī, ibid. 6331,2, Manch. 81.—v. ʿAbdallāh al-Ḥamdūnī al-Ḥamawī, Dam. Z. 41 (ʿUm. 61), 10.—w. Abu ʾl-Ḥasan Burhān al-Dīn Ibrāhīm al-Biqāʿī (d. 885/1480, see II, 142), ibid. 47,55.—x. Badr al-Dīn al-Fayyūmī, who was a tutor to Nāṣir al-Dīn al-Laqānī (ca. 924/1518), Esc.2 257,2.—y. ʿIṣām al-Dīn Ibrāhīm b. Muḥammad al-Isfarāʾinī (d. 944/1537, see II, 410), Pet. AM Buch. 659 (identified in AMK 936 as glosses on Khayālī), Tunis Zayt. III, 86,1440/1, C. 1321.—z. Shāh Ḥusayn b. Sulṭān Yūsuf, Pet. AM | Buch. 662.—aa. ʿAbd al-Raḥmān b. Maḥmūd al-Isfarāʾinī, 761
ibid. 664.—bb. Badr al-Dīn Muhammad b. Jumʿa b. Ghars al-Dīn (b. al-Ghars) al-Ḥanafī (d. 932/1525), Esc.2 1597; on which glosses in Tunis Zayt. III, 16,1303/11; also by him was the straight commentary no. 2 (see l.).—cc. Abu ʾl-Ṣalāḥ Ḥasan b. ʿAbd al-Muḥsin, Cairo2 I, 165, Tunis Zayt. III, 31, 1341.—dd. *Iṣbāḥ al-miṣbāḥ*, supplement by Naqīb al-Tuntārī, ed. Silāḥ al-Dīn al-Tuntārī, Kazan 1902.—ee. *Fatḥ al-ilāh al-mājid li-īḍāḥ sharḥ al-ʿA.*, by Zakariyyāʾ al-Anṣārī (II, 99), Dam. Z. 86, 23,3.—ff. *Farāʾid al-qalāʾid*, by ʿAlī b. ʿAlī b. Aḥmad al-Bukhārī al-Sarakhsī al-Najjārī, completed in 967/1554, ḤKh IV, 227, Tunis Zayt. III, 58,1414/16, from which is Vat. v. 236,3.—1a. *Ḥall al-maʿāqid* by Manlāzāde al-Harawī al-Kharziyānī (before 845/1441, against ḤKh IV, 227), Brill–H.1 500, 2980.—2. See 1aa.—4. *al-Fawāʾid al-Qādiriyya* by ʿAbd al-Qādir b. Muḥammad Raʾīs, Kanpur 1304.—5. Anon., Gotha 643 (Seybold, *ZDMG* 69, 405/11), Esc.2 1840.—6. Aḥmad

8 His *Risāla fi ʾl-mufradāt al-murakkabāt* Pet. AM Buch. 998 in autograph, *Risāla fī taʿrīf al-ism wal-fiʿl wal-ḥarf* by the same ibid. 246, *Risāla fi ʾl-ḥikma* by the same ibid. 390.

b. Muhammad al-Madanī al-Anṣārī (d. 1071/1660, see II, 39), Bat. Suppl. 195.—7. ʿAlī b. Muḥammad b. Abī Saʿīd al-Ḥusaynī al-Kalpūʾī, Rāmpūr I, 304,17.—8. *Tahdhīb al-ʿaqāʾid*, Hindustani by Muḥammad Najm Khān Rāmpūrī, Lucknow 1900.—9. *Taʿlīqāt*, by ʿAlī al-Ṭawīl Qarabāsh,[9] to an unnamed commentary, against the assertion that the Sufism in the *ʿAqāʿid* is not orthodox, Vat. V. 1431,6.—Versification: a. *Ṣiyānat al-ʿAqāʾid*, by Manṣūr al-Ṭablāwī (d. 1014/1605, see II, 321), additionally Cairo[2] I, 195, Bat. Suppl. 196.—b. *al-Qalāʾid al-durriyya*, completed in 1126/1714, with a commentary completed in 1145/1732 by ʿUmar b. Muṣṭafā Karāma, Tunis Zayt. III, 43,1373.

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II. *al-Manẓūma al-Nasafiya fi ʾl-khilāfiyyāt*, additionally Leipz. 350, Paris 4566/8, Br. Mus. Suppl. 320, vi, Or. 5787 (DL 24), Brill–H.[1] 426, [2]825/6, Bol. 151/2, Napl. 32 (Cat. 212), Pet. AMK 944, Buch. 1059, Cairo[2] I, 467.—Commentaries: 1. ʿAlāʾ al-Dīn b. Muḥammad al-Samarqandī (d. 552/1157), additionally Br. Mus. Or. 7756 (DL 25) = Abu ʾl-Ḥasan ʿAlī b. Muḥammad b. ʿAlī, ḤKh VI, 197, 1, Bol. 154?—2. = 4. *Ḥuṣūl al-maʾmūl* by Maḥmūd b. Dāʾūd al-Luʾluʾī al-Bukhārī al-Afshanjī (d. 671/1272 ?) Paris 4570, Tunis Zayt. IV, 109,2021/31, Cairo[1] III, 41, Aleppo, *RAAD* VIII, 371,28 (associated with Muḥammad b. Muḥammad al-Luʾluʾī), Rāmpūr I, 189,167.—5. *al-Muṣaffā* by Ḥāfiẓ al-Dīn al-Nasafī (d. 710/1310, see II, 196), completed in 670/1371, additionally Br. Mus. Or. 5625 (DL 24), Bol. 153, Vat. V. Barb. 113,[10] Tunis Zayt. IV, 243,2381/2, Dahdāh 73, Cairo[2] I, 463, Āṣaf. II, 1106,152.—7. *al-Jawāhir al-maḍmūma*, by Raḍī al-Dīn Ibrāhīm b. Sulaymān al-Manṭiqī (d. 732/1331), Br. Mus. 6853 (DL 24), Tunis Zayt. IV, 152, 2142.—8. *al-Nūr al-mustanīr*, by Abū Bakr b. ʿAlī al-Ḥaddādī al-ʿAbbādī (d. 800/1397, see II, 189), Tunis
762 Zayt. IV, 265,2443.—9. al-Khaṭṭāb b. al-Qāsim al-Qaraḥiṣārī | (d. ca. 730/1329, *Shaq. Nuʿm.*, Rescher 1), completed in 717/1317 in Damascus, Pesh. 697, Rāmpūr I, 212,295.—10. *Hidāyat al-mubtadiʾ*, by Aḥmad b. Muḥammad b. Abī Bakr al-Ḥanafī (d. 522/1128, see p. 639), Cairo[2] I, 472.—11. Anon., Mosul 92,14.—12. Turkish by Ibrāhīm b. Muṣṭafā b. ʿAlīshīr al-Malifdawī (?), completed in 732/1331, Br. Mus. Or. 6815 (DL 24).—Supplement entitled *Khilāfiyyāt al-imām Aḥmad b. Ḥanbal*, by ʿAbd al-Raḥmān b. Muḥammad al-Lakhmī al-Ḥanafī (d. 643/1243 in Cairo, see ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw.* I, 305).

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9 = ʿAlī al-Aṭwal Qāsim al-Khalwatī al-Shaʿbānī whose *Miʿyār al-ṭarīqa* is preserved in a Turkish translation in Vienna 1989,1 = (?) ʿAlī al-Aḥmad al-Qasṭamūnī whose *Asās al-dīn* is preserved in Berl. Oct. 2811.

10 This is not an abstract of his *al-Mustaṣfā* as assumed in ḤKh VI 195,13203 followed by Berl. 4156 and here. It is instead a commentary on Samarqandī's *al-Nāfiʿ* see 655 43.

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III. *al-Taysīr fī* (*ʿilm*) *al-tafsīr*, additionally Cambr. Suppl. 342, Pet. AM Buch. 331/2, Dāmādzāde 147/57, Sulaim. 92/3, Ǧārullāh 140, Cairo^2 I, 42/3, Medina, *ZDMG* 90, 104, Mashh. III, 12$_{33}$.

V. *Zallat al-qāriʾ*, additionally Pet. AM Buch. 459, versification by Aḥmad Abū Ḥafṣ b. Yūsuf, ibid. 460 (to 570 AH), by Shams al-Dīn al-Kardarī, excerpts relative to *Makhārij al-ḥurūf* in AS 2032$_{201}$.

VI. *Ṭalibat al-ṭalaba*, additionally Br. Mus. Or. 6984 (DL 5), Brill–H.^{2} 827, Sulaim. 501, Cairo^2 I, 444, print. C. 1311, according to Leipz. 357 and ḤKh VI, 156 (referring to ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. II, 270, no. 193) this was by ʿAbd al-Karīm b. Muḥammad b. Aḥmad b. al-Ṣināʿī (Ṣabbāghī, ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. I, 366) al-Madanī, a student of Abu ʾl-Yusr al-Pazdawī (d. 493/1100, ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, loc. cit.).

VII. *Kitāb al-dāʾir fi ʾl-fiqh* Calcutta 1246.

VIII. *Risāla fī bayān madhāhib al-Mutaṣawwifa* (*madhhab al-taṣawwuf*), proof that, of the 12 Sufi orders, only one is orthodox, Vat. V. Borg. 254$_5$, Selīm Āġā 1271$_4$, Sulaim. 1028 (but see II, 197, X).

IX. *al-Akmal wal-aṭwal* (*fi ʾl-tafsīr*) Cairo^2 I, 33.

X. *Qayd al-awābid li-mā fīhi min taʾlīf al-shawārid, manẓūma* on legal conundrums, ibid. 455.

XI. *Yāwāqīt al-mawāqīt* Rāmpūr I, 123$_{434}$.

XII. *al-Munabbihāt* Āṣaf. III, 268, 965.

XII. *al-Qand fī maʿrifat ʿulamāʾ Samarqand* see Storey, *Pers. Lit*. II, 371.

11a. Abū ʿAbdallāh Muḥammad b. Khalaf b. Mūsā al-Anṣārī al-Ilbīrī, who died in 537/1142–3.

Ibn al-Abbār, *Takmila* 607. *Al-Nukat wal-amālī fi ʾl-naqḍ ʿala ʾl-Ghazzālī* Esc.^{2} 1483.

12. Abu ʾl-Fatḥ Muḥammad b. ʿAbd al-Karīm al-Shahrastānī was born in 469/1071 or 479 in Shahrastān in Khurāsān, and passed away there in 548/1153.

Al-Subkī, *Ṭab*. IV, 78, al-Bayhaqī, *Tatimma* 137; al-Samʿānī (not in the facs.) accused him, following al-Subkī, 79, and al-Dhahabī, of Ismāʿīlī leanings, see Ritter, *Isl*. XVIII, 48, Yūsuf Ḍiyāʾ, *Ilāh. fak. mecm*. II, 5 (1927), 187/277. 1. *Kitāb al-milal wal-niḥal*, autograph (?) Esc.^{2}. 1525, 1601, 1701, additionally Ind. Off. 382/3, Manch. 293, Browne, Cat. 105H, Brill–H.^{1} 505, | ^{2}902, Paris 1406/7, 6001, Bol. 112, 763
Mashh. I, 81$_{253/4}$, Pesh. 705/6, Rāmpūr I, 322/3, Bank. XV, 976/7, MSS in Istanbul

in Ritter, op. cit., 49, ed. Cureton repr. Leipzig 1923, Būlāq 1263, in the margin of Ibn Ḥazm's *Faṣl* C. 1317, Bombay 1314/5. G. Gabrieli, *I prolegomeni dello Sh. alla sua opera su le Religioni e le Sette*, Rome 1905. Persian translation also AS 2371, Turkish by Nūḥ b. Muṣṭafā al-Miṣrī al-Ḥanafī (d. 1070/1659) in AS 2197, Khāliṣ 6267, 1256, Yildiz Kalām 280, Asʿad 1149, Lālelī 2164/5, Ḥamīd. 120, Khālid 417/8, print. Istanbul 1279.—2. *Taʾrīkh al-ḥukamāʾ* is attributed by Beveridge, *JRAS* 1900, p. 500 to al-Shahrazūrī (see below, p. 468, 30).—3. *Nihāyat al-iqdām fī ʿilm al-kalām*, additionally Fātiḥ 3164, Rāġib 820, Ǧārullāh 1270, Selīm Āġā 666, Sulaim. 794, Dāmādzāde 1396, ed. A. Guillaume, Oxford 1931.—4. *Muṣāraʿat al-falāsifa* or *al-Muṣāraʿa wal-muḍāraʿa*, cited as *Maṣāriʿ al-falāsifa* by Ṣadr al-Dīn al-Shīrāzī, *al-Asfār al-arbaʿa*, Tehran 1282, III, 8, 4 from below, an explanation of seven metaphysical questions, against Ibn Sīnā, with an answer by ʿUmar b. Sahlān al-Sāwī (ca. 540/1145, see below, p. 456, 44) Kazan, see *Isl.* XVII, 94, against which Naṣīr al-Dīn al-Ṭūsī wrote *Maṣāriʿ al-muṣāriʿ* (see below, p. 509); anon. *al-Muḥākama bayna 'l-Shahrastānī wa-Ibn Sīnā* AS 2358, see Ritter, ibid. XVIII, 50.—5. *Mafātīḥ al-asrār wa-maṣābīḥ al-abrār*, Qurʾān commentary, begun in 538/1143, Teh. II, 1143.

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13. Sābiq al-Dīn Abū Bakr Yaḥyā b. ʿUmar b. Saʿdūn b. Tammām b. Muḥammad al-Azdī al-Qurṭubī was born in 486/1093 or 487. He studied in Córdoba, Baghdad, and Cairo, lived for a while time in Damascus, and then moved to Mosul, where he died on ʿĪd al-Fiṭr 567/27 May 1172.

Yāqūt, *Irsh.* VII, 278/9, Suyūṭī, *Bughya* 412, Maqq. I, 537. *Urjūzat al-wildān* or *al-Muqaddima al-Qurṭubiyya*, additionally Vat. V. $262_{,2}$, Borg. $171_{,7}$, Madr. 564, commentary by Aḥmad b. Aḥmad b. Zarrūq al-Fāsī (d. 899/1493, see II, 253), additionally Berl. 1871, Algiers $68_{,6}$, $411_{,10}$, Fez Qar. 1103, Tunis Zayt. IV, $311_{,2532}$.

13a. Muḥammad b. al-Muẓaffar b. al-Sayyid Hibatallāh b. Sarāyā al-Maqdisī al-Qurashī wrote, in 548/1153:

Kitāb al-taqrīb wal-irshād, on acts defined by the law, which was supposed to be followed by a second volume on acts performed by the Prophet, autograph, Āṣaf. II, $1296_{,42}$, see *Tadhk. al-naw.* 65.

13b. Abu 'l-Qāsim ʿUmar b. al-Ḥusayn al-Ṭabarī al-Makkī wrote, in 550/1155:

An *ijāza* for his *Nihāyat al-marām fī dirāyat al-kalām* Āṣaf. II, 1328,18, see *Tadhk. al-naw*. 66.

| 13c. Abū ʿAbdallāh Muḥammad b. Yaḥyā al-Zabīdī, d. 555/1160. 764

A collection of theological treatises, including *Radd ʿalā man alḥada fi 'l-kitāb al-ʿazīz, Masā'il min al-fiqh, Masā'il Dimashqiyya*, and so on, Brill–H.[1] 387, [2]1141.

13d. ʿAlī b. Musāfir al-ʿAdawī, d. 557/1162.

ʿAqīda, A. Taimūr, *RAAD* III, 338.

14. Muḥammad b. Abī Bakr Khwāharzāde, ca. 560/1165.

Al-Jawāhir wa-ʿuqūd al-ʿaqā'id Cairo[2] I, 171.

15. Sirāj al-Dīn Abū Muḥammad ʿAlī b. ʿUthmān al-Ūshī al-Farghānī Imām al-Ḥaramayn (ḤKh VI, 3456) wrote, around 569/1173:

ʿAbd al-Qādir b. al-Wafā', *Jaw*. I, 367 (undated).

1. *al-Qaṣīda al-lāmiyya fi 'l-tawḥīd, Bad' al-amālī*, or, from its opening words, *Qaṣīdat yaqūlu 'l-ʿabd*, additionally Berl 138/9, 2407, Gotha 667,1, Vienna 1660, Stockh. 11, Ind. Off. 828, ii, Manch. 82, Paris 1385,2, 3204,7, Algiers 68,8 (*al-Qaṣīda al-Ḥanafiyya*), Bol. 435,1, Vat, V. 258,11, 1469,3, Esc.[2] 1565, Pet. AMK 924, Selīm. Majm. 656,3, Cairo[2] I, 201, Būhār 456, iv, Rāmpūr I, 316,212/3, ed. P. v. Bohlen, Königsberg 1825, print. in *Majmūʿ muhimmāt al-mutūn*, C. 1280, 1281, 1295, with a Hindustani paraphrase by Muḥammad Naẓīr Aḥmad Khān, Delhi 1317.—Commentaries: 1. *al-Hidāya min al-iʿtiqād li-kathrat nafʿa bayna 'l-ʿibād*, by Muḥammad b. Abī Bakr al-Rāzī (d. 660/1262), additionally Br. Mus. Suppl. 117,1, Pet. AMK 924, Tunis Zayt. III, 61,1420a, 102,1467, Cairo[1] VII, 313/4 (which has Raḍī al-Dīn Abu 'l-Qāsim b. al-Ḥusayn al-Bakrī, but see no. 11) [2]I, 213, 95 (which, mistakenly, has Fakhr al-Dīn al-Rāzī), Rāmpūr I, 324,320 (with the title *Bidāyat al-iʿtiqād*).—1a. ʿAbdallāh b. Aḥmad al-Nasafī (d. 710/1310, see II, 196), Cairo[2] I, 190.—2. Khalīl b. al-ʿAlā' al-Bukhārī Ghars al-Dīn (ca. 750/1349), additionally Leipz. 872, ii, Pet. AMK 924.—3. *Daraj al-maʿālī*, by Muḥammad b. Jamāʿa (d. 819/1416, see II, 94), additionally Paris 1285,3, Vat. V. Borg. 254,7, Cairo[2] I, 178, Rāmpūr I, 299,140.—6. *Ḍaw' al-amālī*, by al-Qāri' al-Harawī (II, 394), additionally Paris 6084,1, Haupt 41, Pet. AMK 924, Buch. 141, Princ. 51b, Brill–H.[1] 507, [2]984/5, Selīm Āġā 620 and Majm. 626,4,

Cairo² I, 195, Sbath 1178, Jer. Khāl. 30,34, Dam. Z. 41 (ʿUm. 61),17, 42,18, 50,20,1,3, Mosul 144,59, Rāmpūr I, 311,225, Bank. X, 514, print. Delhi 1884, Bombay 1295, Istanbul 1293, with a Turkish translation by Ḥusnī Ef. ibid. 1304; anonymous glosses on this in *Tuḥfat al-aʿālī* C. n.d. (BDMG).—10. Sharaf al-Dīn Qāsim al-Ḥanafī, also a *Risāla Libs al-aḥmar*, Esc.² 1702,11.—11. *ʿIqd al-laʾālīʾ* by Raḍī al-Dīn Abu ʾl-Qāsim b. al-Ḥusayn al-Bakrī, using nos. 2 and 3, additionally Pet. AMK 924, Tunis Zayt. III, 61,1420b, Selīm Āġā 619 (see ad 1), Cairo² I, 189, print. Rāmpūr 1310.—13. Muhammad b. Muḥammad al-Miṣrī (d. 1105/1693, ḤKhVI,
765 542,14557, 636,14974).— | 16. Turkish by Faḍlallāh, read: Vienna 469.—a. *Marāḥ al-maʿālī*, by Aḥmad ʿĀṣim al-ʿAynṭābī, Selīm Āġā 621, print. Stambul 1304.—c. Paraphrase and commentary by M. Shükrī, Istanbul 1305.—d. Anon., Vienna 1611,1.—17. Anon., additionally Pet. AMK 924,18, Cambr. Suppl. 985, Qilič ʿA. 486, Tunis Zayt. III, 62,1420d.—18. Aḥmad Zayn al-ʿĀbidīn b. Idrīs al-Mālikī, a student of al-Laqānī (d. 1041/1631, see II, 316), Bank. X, 515.—19. *Ḍawʾ al-laʾālīʾ*, by Aḥmad al-Nūbī (d. after 1037/1627, see II, 385), Jer. Khāl. 30,33.—20. *al-Fawāʾid al-marḍiyya*, by Muḥammad b. ʿAbdallāh b. Damirdāsh (d. 1004/1595, see II, 311), Dam. Z. 48,76.—21. Muḥammad b. Ṣadr al-Dīn al-Shirwānī (d. 1136/1626, see II, 453), Rāmpūr I, 311,224.—22. *Jāmiʿ al-jawāhir wal-laʾālīʾ*, by Muḥammad b. Yūsuf al-Ḥalabī (around 1144/1731, see II, 344), Sulaim. 775.—23. Muḥammad b. Muḥammad al-Rāfiʿ, composed in 1143/1730, Bank. X, 5, 6.—24. Shams al-Dīn Muḥammad al-Qūhistānī (d. ca. 960/1543), Pet. AM Buch 140.—25. Ḥasan Abū ʿUdhba al-Āqshahrī, Cairo² I, 190.—14. *Nashr al-laʾālīʾ*, by Aḥmad b. Ibrāhīm al-Tūnisī al-Duqdūsī, Cairo² I, 211, Rāmpūr I, 323,316.—26. *al-Durr al-mutalaʾlīʾ*, by al-Janqardī, Rāmpūr I, 299,141.—27. Persian, in verse, entitled *Naẓm al-laʾālīʾ*, by Muḥammad Bakhsh Rafīqī, lith. Lucknow 1869.—28. Persian, by the Afghan Akhund Darwīza Ningarhārī (9th/10th cent. see Leiden, *As. Researches* XI, 363/420, Graf Noer, *Akbar*, II, 180–219, Raverty, *Sel. Pushtoo*, London 1878, ZDMG XVI, 186ff., Dorn, *Chrest. afgh.* 135), Ind. Off. Éthé 2632, Rieu 28, 1079, As. Soc. Beng. 1074, print. Lahore 1891, 1900.—29. Turkish by Muḥammad b. Malqūya (during the reign of Murād, 982–1003/1574–95), Br. Mus. Turk. 4, Manch. 83.

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II. *Ghurar al-akhbār etc.*, an abstract entitled *Niṣāb al-akhbār etc.*, 1000 *ḥadīth*, additionally Munich 126, Cairo² I, 158; a part of it is in Mosul 25,283.

III. *Nūr al-sirāj* Āṣaf. II, 1110, 107.

16. Shihāb al-Dīn Abu ʾl-Ḥasan Aḥmad b. Ibrāhīm al-Ashʿarī al-Shāfiʿī, who died ca. 600/1203.

1. *Kitāb shajarat al-yaqīn etc.* is a late forgery, see p. 346.—2. *Lubb al-albāb al-majmūʿ min kulli kitāb*, 100 tales in 10 books, Vienna 414, entitled *Lubb al-albāb wa-nuzhat dhawi 'l-aṣḥāb* Vat. v. 775.—4. *al-Lubāb fī maʿrifat al-ansāb* Ambr. B. 18 (*RSO* IV, 99), H. 176, i (*ZDMG* 69, 78).—5. *Ṭurfat al-mujālis wa-tuḥfat al-majālis* Vat. v. 1126,3, perhaps Tunis Zayt., see *Bull. de Corr. Afr.* 1884,9, n. 12.

16a. ʿUmar b. Muḥammad b. ʿUmar al-Ḥanafī, d. 576/1180 (?).

ḤKh no. 14333, no date. *Al-Hādī fī ʿilm al-kalām* Berl. Oct. 1458 (completed in Jumādā I 523/May 1129).

16b. Muḥammad b. Hibatallāh al-Makkī al-Faqīh al-Naḥwī wrote, in 570/1174:

Ḥadāʾiq al-fuṣūl wa-jamāhir al-ʿuqūl, manẓūma fi 'l-kalām C. 1324.

| 16c. Muḥammad Ṣāliḥ b. Mawlānā Sharīf, d. 606/1209 (?). 766

Mawāʾid al-fāḍil Rāmpūr I, 323,311.

17. Abu 'l-Baqāʾ Ṣāliḥ b. al-Ḥusayn al-Jaʿfarī wrote, in 618/1221:

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1. *Kitāb al-bayān al-wāḍiḥ etc.*, additionally ʿĀṭif Ef. 5, AS 2246b, Mosul 145, 68, print. C. 1320, abstract by Abu 'l-Fidāʾ al-Suʿūdī, see Van den Ham, *Disputatio pro religione Muhammedana*, Leiden 1877, Di Matteo, *Taḥrīf* 247–52, Turkish translation Khāliṣ 5761, where the author is called Abu 'l-Fidāʾ al-Masʿūdī.—2. *Kitāb al-radd ʿala 'l-Naṣārā*, different from 1, AS 2246, ii.

17a. Zayn al-Dīn b. Yūnus al-Baghdādī, d. 622/1225.

ʿUṣrat al-mawjūd, a commentary to an unidentified work on *kalām*, Br. Mus. Or. Stud. Browne 139, 16.

18. Abu 'l-ʿAbbās Aḥmad b. Fahd al-ʿAlfī, who died in 622/1229 in Baghdad.

ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *Jaw.* I, 89 (*ʿUddat al-dāʿī* see II, 163).

18a. In 649/1251 Muḥammad b. ʿAbdallāh al-Jazarī al-Shāfiʿī wrote for the Rasūlid ruler al-Malik al-Muẓaffar Shams al-Dīn Yūsuf b. ʿUmar (647–94/1249–94):

Al-Mukhtaṣar fi 'l-radd ʿalā ahl al-bidaʿ Köpr. 852, see Yūsuf Ḍiyā' *IFM* 5/6, 195, Ritter, *Isl.* XVIII, 51.

19. ʿAbd al-ʿAzīz (b. ʿAbdallāh) b. ʿAbd al-Salām b. Abi 'l-Qāsim Nāṣir al-Ḥaqq Mufti 'l-Shām wa-Miṣr ʿIzz al-Dīn Muḥammad al-Sulamī, *sulṭān al-ʿulamā'*, was born in Damascus in 577/1181 or 578, where he was to become imam of the Umayyad mosque. When the Ayyūbid al-Ṣāliḥ Ismāʿīl surrendered Safad and Qalʿat Shuqayq to the crusaders, he protested—along with ʿUthmān b. ʿUmar al-Ḥājib (see p. 531)—against this by omitting the prince from the *khuṭba*. That is why both were banished, forcing them to leave to Egypt in 639/1241. He was
767 received with all honours by al-Malik al-Ṣāliḥ Najm al-Dīn b. Ayyub, | receiving successive positions as a preacher in the ʿAmr mosque, *qāḍī*, and then teacher at the newly-founded Madrasa Ṣāliḥiyya, from where he exercised great influence. For example, when an invasion by the Mongols was believed to be imminent, he prevented loans being extorted from the business community and even succeeded in reducing the Mamlūk emirs back to their erstwhile legal status as slaves. In the conflict that arose over this issue he even decided to return to Damascus, but was hauled back by his supporters after only a short way. When al-Malik al-Ṣāliḥ subjugated Damascus he returned there as *qāḍī*, and died there on 9 Jumādā I 660/2 April 1262.

Subkī, Ṭab. V, 80/107, based on a biography by his son ʿAbd al-Laṭīf b. Qāḍī Shuhba, Wüst. *Ac.* no. 35, al-Yāfiʿī, *Mir. al-jan.* IV, 153, Ibn al-ʿImād, *ShDh* V, 301/2. 1. *al-Qawāʿid al-kubrā*, from which are selected legal problems gathered by an unidentified compiler, dated 740/1340, Br. Mus. Suppl. 1203, iii.—2. *al-Qawāʿid fi 'l-maṣāliḥ wal-mafāsid* Mosul 105_{82}, from which (?) is *al-Fawā'id fī mukhtaṣar al-qawāʿid* Dam. ʿUm. 58_{66}.—2a. *Qawāʿid al-Islām* Cairo² I, 533.—2b. *Qawāʿid al-aḥkām fī maṣāliḥ al-anām* ibid.—5. *Fatāwā* ibid. 527.—6. *Tafsīr al-Qur'ān*, additionally Cairo² I, 37, Qilič ʿA. 43, Dāmādzāde 81(?), St Petersburg, see E. Berthels, Le ms. du *Tafsīr S.* de la Bibl. publ. Ac. Sc. URSS 1927, 5/6.—7. *Majāz al-Qur'ān* also Bank. XVIII, 2, 1373/4.—10. *Maqāṣid al-ṣalāh*, additionally Paris 1178, 2, Esc.² 1536, 4 (cf. 22), Cairo² I, 539, composed when still in Damascus (Subkī, op. cit. 98, 5).—12. *Mulḥat al-iʿtiqād* against the *Ḥashwiyya* and others, written there as well (Subkī 85/92, 98, 4), additionally Leipz. 881.—13. *Shajarat al-maʿārif wa-adillat al-aḥkām*, additionally Esc.² 1536, 1, Jer. Khāl. 75_{36}.—15. *Bidāyat al-su'ūl etc.*, additionally Esc.² 1536_{3}, Cairo² I, 92, with the title *Ghāyat al-su'ūl fī mā ṣaḥḥa min tafḍīl al-rasūl* Esc.² 1411_{5}.—20. *Kitāb targhīb ahl al-Islām fī sukna 'l-Shām* also Beirut 178.—21. *al-Amālī*, from which *Fatwā fī qawl al-nabī unzila 'l-Qur'ān ʿalā sabʿat aḥruf* is in the appendix to Ibn Taymiyya's 6, *Risāla fī*

sharḥ ḥadīth Abī Dharr, C. 1906, see 47/67.—22. = 10.—23. *Kitāb al-farq bayna 'l-īmān wal-Islām*, additionally Esc.^{2} 1536,$_{2}$, Cairo^{2} II, 23, ^{2}I, 185.—25. *al-Ishāra ila 'l-ījāz fī baʿḍ anwāʿ al-majāz fi 'l-Qur'ān* Istanbul 1313 (see no. 7).—26. An *ʿAqīda*, which he composed after being falsely denounced to al-Malik al-Ashraf in Damascus by a number of Ḥanbalīs, Subkī, op. cit., 85/92,$_{6}$.—27. *Masā'il wa-ajwiba*, from the Qur'ān and *fiqh*, Br. Mus. Or. 7713 (DL 4), with the title | 768
Fawā'id al-ʿIzz b. ʿAbd al-Salām Cairo^{2} I, 57, with the title *Kashf al-ishkālāt ʿan baʿḍ al-āyāt* ibid. 1, 58.—28.—*Kitāb al-ṣawm* Esc.^{2} 1536,$_{5}$.—29. *Manāsik al-ḥajj* ibid. 6.—30. *al-Fitan wal-balāyā wal-miḥan wal-razāyā* ibid. 7.—31. *Nihāyat al-raghba fī ādāb al-ṣuḥba*, abstract Paris 1176,$_{25}$.—32. *Mubhij al-rā'iḍ bi-ḍawābiṭ al-farā'iḍ* (author?), Dam. ʿUm. 60,$_{2}$.—33. *Majlis fī dhamm al-ḥashīsh* Brill–H.^{2} 1056,$_{2}$.—34. *Risāla fī bayān tafḍīl al-nabī ʿalā jamīʿ al-anām* Cairo^{2} 1, 183.—35. *Ḥall al-rumūz wa-mafātīḥ al-kunūz* Rāmpūr 1, 335,$_{103}$.

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19a. His son ʿAlī wrote:

Muntaha 'l-su'ūl fī tafḍīl al-rasūl Pet. AMK 944.

19b. Abū ʿAmr ʿUthmān b. ʿAbdallāh al-Salālijī.

ḤKh IV, 243 (his year of death is unknown). *Al-ʿAqīda al-Burhāniyya* Brill–H.^{1} 502, ^{2}982,$_{3}$, Esc.^{2} 1561,$_{5}$, Fez Qar. 1573.—Commentaries: 1. Muḥammad b. Aḥmad b. ʿAbdallāh al-Anṣārī al-Ishbīlī al-Khaffāf, Esc.^{2} 1273,$_{3}$.—2. al-Madyūnī, Fez Qar. 1565.

19c. His son (?) ʿIzz al-Dīn wrote:

Risāla fī ṣalāt al-raghā'ib, a refutation of Taqī al-Dīn Abū ʿUthmān b. ʿAbd al-Raḥmān al-Shahrazūrī (p. 610), Rāmpūr 1, 199,$_{219}$.

21. See 738, 26.

21a. Soon after converting to Islam ʿIzz al-Dawla Saʿd b. Manṣūr b. Abī Saʿd b. Ḥasan b. Hibatallāh b. Kammūna al-Isrā'īlī wrote his *Tanqīḥ*. As a result of this he was suspected of denying Muḥammad's prophethood, and so a mob raided his house in Baghdad and demanded his execution. Majd al-Dīn b. al-Athīr tried to defend him, but only succeeded in postponing his being burnt at the

stake by one day. Ibn Kammūna fled to Ḥilla, where is son was a *kātib*, where he died a few days later, in 683/1284.

Al-Fuwaṭī, *al-Ḥaw. al-jām*. 441/2, Steinschneider, *Die ar. Lit. d. Juden*, no. 178. 1. *Tanqīḥ al-abḥāth lil-milal al-thalāth*, defence of Islam against Jews and Christians, Berl. 107, Bodl. II, 1281, Teh. I, 184$_3$, II, 593$_3$, see Steinschneider, *Pol. u. apol Lit*. 37, 9; section II (on the Jews) ed. L. Hirschfeld, *S. b. M. und seine polemische Schrift*, diss. Berlin 1893. Glosses by Abu 'l-Ḥasan Ibrāhīm b.
769 Mahrūma, composed in Mārdīn, with particular | concern given to a rebuttal by Sarīja b. al-Sayyāḥ Zayn al-Dīn, Rom. Ang. (Cat. 65); see Steinschneider, loc. cit.—2. *al-Tanqīḥāt fī sharḥ al-Talwīḥāt*, see p. 781, 2b.—3. *Sharḥ al-Ishārāt wal-tanbīhāt*, see below p. 454, 20, 1.—4. Annotations to *Talkhīṣ al-Muḥaṣṣal*, see below p. 507, 22.—5. *Kitāb fi 'l-manṭiq wal-ṭabīʿī* (sic) *maʿa 'l-ḥikma al-jadīda* ḤKh III, 102,$_{4548}$, AS 2447 (*Tadhk. al-naw*. 145), Asʿad 1933, the last, composed in 676/1277, also Serāi A. III, 3231, (Ritter, *Phil.* IX).—6. *Risāla* on the immortality of the soul, MS Landb., see Goldziher in *Festschr. f. Steinschneider* 110/4.—7. *al-Kāfī al-kabīr*, on ophthalmology, cited by Ṣadaqa b. Ibrāhīm al-Shādhilī, Pet. Ros. p. 101.—8. *Risāla fi 'l-ʿaqliyyāt* Teh. I, 184, II, 595.—9. Correspondence with Najm al-Dawla, Teh. II, 630$_2$.

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22. Yūsuf b. Yaḥyā al-Sulamī, d. 685/1286.

ʿIqd al-durar fī akhbār al-imām al-muntaẓar also Mashh. IV, 61$_{84/5}$.

22a. Saʿīd b. Ḥasan al-Iskandarī, who converted from Judaism to Islam in 698/1298, wrote:

Kitāb masālik al-naẓar, in which he defends the idea that the appearance of Muḥammad is predicted in the Old Testament, ed. S.A. Weston, *JRAS* XXIV, 312/83.

22b. Ghāzī b. al-Wāsiṭī wrote, around 700/1300 in Egypt:

Radd ʿalā ahl al-dhimma wa-man tabiʿahum library Dahdah 39, ed. R. Gottheil, *JAOS* 1911, 383/457.

23. See p. 659$_{52}$.

25. Towards the end of the seventh/thirteenth century an anonymous author wrote:

Tabṣirat al-ʿawāmm, on Islamic sects, against al-Shahrastānī, and attributed to the Imāmī Sayyid Murtaḍā b. al-Dāʿī al-Rāzī, lith. Tehran 1313/1895 at the end of al-Tunkabūnī's *Qiṣaṣ al-ʿulamāʾ* p. 357/441, see Massignon, *Isl.* III, 406, n. 11.

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Chapter 10. Mysticism

1a. Aḥmad b. Maḥmūd b. Masʿūd al-Qūnawī, a student of Abū Saʿīd b. Abi ʾl-Khayr, a contemporary of Ibn Sīnā and a famous Sufi, wrote:

770 | *Rawḍ al-shihāb*, on the preaching of the Prophet, in 984 *ḥadīth*, on which a commentary entitled *al-Muntaqā min Risālat al-Sh.* is in Bank. V, 2, 374.

1b. Abū Manṣūr Maʿmar (Muʿammar) b. Aḥmad b. Muḥammad b. Ziyād al-Iṣfahānī, d. 418/1027.

Al-Yāfiʿī, *Mir. al-jan.*, under the year 418, al-Ṣafadī, *al-Wāfī* (Šehīd ʿA. 1971 fol. 192v). *Nahj al-khāṣṣ*, on the Sufi *maqāmāt*, Serāi A. III, 1614,114v/130r.

1c. On the Arabic dicta of the famous Sufi Bābā Ṭāhir ʿUryān, a contemporary of the Saljūq Tughril Bakr (r. 429–55/1037–63), who spread his teachings mostly in quatrains written in a Persian dialect, an unidentified person wrote the commentary:

Durar maqālāt al-ʿālim al-rabbānī B. Ṭ. Cat. Browne 39, D 20 (9), which in Teh. II, 661 is attributed to ʿAbdallāh b. Muḥammad al-Mayānajī (674, 18), an anonymous *Sharḥ kalimāt B. Ṭ.* Šehīd ʿĀ. 1385,5.—A *risāla* (Rāmpūr II, 813) in Muḥammad al-Makkī b. Muṣṭafā's *al-Sayf al-rabbānī fī ʿunuq al-muʿtariḍ ʿala ʾl-ghawth al-Jīlānī*, Tunis 1310.

1d. Abū ʿAbdallāh Muḥammad b. ʿAbdallāh b. Bākūya, who died in 442/1050 in Shiraz.

1. *Bidāyat ḥāl al-Ḥallāj wa-nihāyatuhu*, composed in 426/1034, is in Nishapur Dam. Cat. 39, n. 81, in two recensions, the longer of which was published in *Quatre textes* III; see Massignon, *Bibl. Ḥall.* no. 191.—2. *Ḥikāyāt al-Ṣūfiyya*, excerpts in AS 4128.

1e. Aḥmad b. Abi ʾl-Riḍā b. ʿAbd al-Raḥmān al-Muqaddasī Majd al-Dīn Abu ʾl-ʿAbbās wrote, around 445/1054:

Akhbār al-tawwābīn, see p. 689,7, was revised by Muḥammad b. Yaḥyā b. Bahrām al-Tamīmī al-Ṣaʿdī al-Baṣrī (d. 957/1550, see II, 405) as *al-Muntaqā min thamarāt awrāq kitāb A. al-t.*, Berl. 4937/8.

1f. Abu 'l-Qāsim ʿAbd al-Karīm b. Hawāzin b. ʿAbd al-Malik b. Ṭalḥa b. Muḥammad al-Qushayrī was born in Rabīʿ I 376/July 986. A descendant of Arab immigrants to Khurāsān, he trained in the use of arms and everything to do with chivalry from a young age. Having lost his parents when still very young, he moved to Nishapur to prepare himself to manage his estate near Ustuwā. | It 771
was there that he was seduced by scholarship and mysticism as a result of the influence of his father-in-law, Abū ʿAlī al-Ḥasan b. ʿAlī al-Daqqāq (d. 412/1021). In 445/1053, towards the end of the rule of Tughril Beg, the Muʿtazilī vizier al-Kundarī had both him and al-Furātī prosecuted and imprisoned for a whole month in the fortress of Quhandiz, near Nishapur, because of his Ashʿarī leanings, though eventually he was freed by Abū Sahl b. al-Muwaffiq. In 448/1056 he moved to Baghdad as a *ḥadīth* teacher, where he got involved in all sorts of controversies. When Alp Arslān gained power in 455/1063 he returned to his native land, settling first in Ṭūs and then in Nishapur, where he died on 16 Rabīʿ II 465/31 December 1072.

Ibn ʿAsākir, *Tabyīn kadhib al-muft*. 271/6, al-Subkī, *Ṭab*. III, 243/8, 270, al-Yāfiʿī, *Mir. al-jan*. III, 91, Ibn Taghr. 743/4, Tashköprīzāde, *Miftāḥ al-saʿāda* I, 438, al-Bākharzī, *Dumya* 194/6, Hujwīrī, *Kashf al-maḥjūb*, tr. Nicholson 167, al-Samʿānī, *Ansāb* 453v, 21, Ibn al-ʿImād, *ShDh* III, 319/22, *Bust. al-muḥ*. 76, Muḥammad b. Cheneb, *Idjāza* § 351, Schreiner, *ZDMG* LII, 488ff., 491, *MO* III, 1913, p. 115ff., *JRAS* 1912, 522ff., Sherefettīn, *Türk. macm*. I, 104ff. 1. *Risālat al-Q*., an explanation of the basics of mysticism with introductions to the lives of famous Sufis and a discussion of its technical vocabulary, read: 'Paris 1330', additionally Leipz. 216 (fragm.), Leid. 2224, Br. Mus. Or. 5673, 5809 (DL 10), Or. St. Browne 142, 35, Ind. Off. 1219/21, Cambr. Suppl. 668, Esc^2. II, 735, Pet. AMK 933, Rabat 111, Fez Qar. 1469/70, Djelfa, *Bull. Corr. Afr*. 1884, 372,$_{18}$, Tunis Zayt. III, 129,$_{522}$, Tlemcen 97, AS 1818/21, Šehīd ʿA. 1180/1, Murād Mollā 1244, Fātiḥ 2636/7, Hekīm Oġlū 457/8, Selīm Āġā 492, Faiẓ. 1242, NO 2389/91, Yenī 181/2, Köpr. 723/4, Serāi A. III, 1419,$_{1194bff}$, Dam. ʿUm. 67,$_{94}$, 68,$_{127}$, Rāmpūr I, 342,$_{147/9}$, Bank. XIII, 828/30, Bat. suppl. 276, print. also C. 1304, 1318 (with excerpts from the commentary in the margin), 1330, O. de Lebedew, *Traité sur le soufisme par K.*, transl. Rome 1911, R. Hartmann, *Al-K.'s Darstellung des Ṣūfītums*, TB XVIII, Berlin 1914.—Turkish translation by Khujā Saʿd al-Dīn Ef. in AS 1712, by ʿUmar b. ʿAlī al-Būrdūrī in Welīeddīn 1647.—Commentaries: a. *Iḥkām al-dalāla ʿalā taḥrīr al-Risāla*, by Zakariyyāʾ al-Anṣārī (II, 99), additionally Leipz. 217, Tunis Zayt. III, 108,$_{1473/5}$, Sarwīlī 104, Cairo^2 I, 261, Āṣaf. I, 358,$_{75}$, print. also Būlāq 1284, 1290, C. 1248, 1319; on which was written *Tahdhīb al-dalāla ʿāla tanqīḥ al-risāla* by his grandson Zayn al-ʿĀbidīn al-Anṣārī, Dam. Z. 69, 167,$_{2}$, *Natāʾij al-afkār al-qudsiyya fī maʿānī*

772 *sharḥ* | *al-Risāla al-Qushayriyya* by Muṣṭafā Muḥammad ʿArūsī, Būlāq 1290, 2 vols.—b. Khujā Bandanuwāz Muḥammad Gīsūdirāz Ḥusaynī, born in 825/1422, Āṣaf. I, 372,708.—c. *al-Dalāla fī fawāʾid al-Risāla*, by Sadīd al-Dīn Abū Muḥammad ʿAbd al-Muʿṭī Maḥmūd b. ʿAbd al-ʿĀlī al-Lakhmī al-Iskandarānī, Ǧārullāh 999, Cairo² I, App. 41.—Anon. abstract, *Irshād al-murīdīn*, wrongly attributed to al-Suhrawardī al-Baghdādī (no. 22), Ind. Off. 1259/60, Rāmpūr I, 328,26, Bank. XIII, 864.—2. *Tartīb al-sulūk*, additionally AS 2910,2, Vat. V. 573,4.—3. *Kitāb al-taḥbīr fī ʿilm al-tadhkīr*, additionally Ḥamīd. 705, Fez Qar. 1511, Cairo² I, 275, for the abstract entitled *Mukhtār al-taḥbīr*, by Fakhr al-Dīn al-Rāzī, see below p. 507, 17.—4. *Istifādāt al-murādāt etc.*, additionally Ya. Ef. 180, Faiz. 256 = (12 ?) *Sharḥ al-asmāʾ al-ḥusnā* Tunis Zayt. III, 35,1351, Fez Qar. 1437,1, Dam. Z. 50 (ʿUm. 65), 38, Mosul 157,111.—6. *Arbaʿūna ḥadīthan* also Brill–H.¹ 383, ²746.—7. *Laṭāʾif al-ishārāt bi-tafsīr al-Qurʾān*, composed sometime before 410/1019, additionally Leid. 1859, Yenī 10, Köpr. 117, Welīeddīn 214, Dāmādzāde 138, Ǧārullāh 129, Dam. ʿUm. 13,149 (*RAAD* VII, 574,177), Āṣaf. I, 554, Bank. XVIII, 1452/3, Firangi Maḥall, *JRAS B* 1917, XCIV, 116, Maktabat Ḥabīb, Hyderabad, Jam. ʿUthm. see *Tadhk. al-naw*. 25.—8. *al-Qaṣīda al-ṣūfiyya* Pet. AM Buch. 846 = *Manthūr al-khiṭāb fī mashhūr al-abwāb* AS 4228 (*WZKM* 26, 68), Algiers 746,4 (which has *manshūr al-khiṭāb*).—9. *al-Tawḥīd al-nabawī* Cairo² I, 155.—10. *al-Lumaʿ fī ʾl-iʿtiqād* Cairo² I, 275.—12. See 4.—13. *al-Fuṣūl* Cairo² I, 200, Āṣaf. II, 1594,56.—14. *Ḥāyāt al-arwāḥ wal-dalīl ilā ṭarīq al-ṣalāḥ wal-falāḥ* Esc.² 710.—15. *al-Taysīr fī ʿilm al-tafsīr*, according to ḤKh II, 487,3812, one of the best Qurʾān commentaries, Leid. 1659 (*Majlis* 461/77, sura 57,21/66 written between Dhu ʾl-Ḥijja 413 and Rabīʿ I 414), Brill–H² 643 (attributed to his son), Rāmpūr I, 26,74, see *JASB* NS II, XIII, *Tadhk. al-naw*. 24.—16. *Kitāb al-miʿrāj* ḤKh V, 153, Bank. XV, 990.—17. A *fatwa* in favour of an Ashʿarī, pronounced in Dhu ʾl-Qada 436/May–June 1045, Subkī, *Ṭab*. II, 256/60.—18. *Shikāyat ahl al-sunna bi-ḥikāyat mā nālahum min al-miḥan* ibid. 275/88, see *Sherefettin*, op. cit., 104.

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1g. After the death of his father, his son Abū Naṣr ʿAbd al-Raḥīm became a follower of Imām al-Ḥaramayn and dedicated himself to *fiqh*. On his way back from the pilgrimage he went to Baghdad, where his lectures were a great success. Later, Niẓām al-Mulk appointed him in Isfahan, after which he went to Qazvin and Nishapur, dying there on 28 Jumādā II 514/23 September 1120.

Ibn ʿAsākir, *Tabyīn kadhib al-muft*. 308/17, Subkī, *Ṭab*. IV, 249/52 (who both follow ʿAbd al-Ghāfir b. Ismāʿīl al-Fārisī, see p. 623).

| 1h. His brother Abu 'l-Fatḥ ʿUbaydallāh lived in Isfarā'in, where he died in 521/1127. He continued his father's tradition of writing on the *ṭarīqa*. 773

Al-Subkī, *Ṭab*. IV, 269/70.

1i. ʿAlī b. al-Ḥasan b. Jaʿdawayh wrote for Vizier Niẓām al-Mulk (456–85/1062–92):

Mir'āt al-murū'āt, a revised version of the work with the same title written by al-Thaʿālibī (p. 501, 16), in which he widens and gives increased religious meaning to the more secular ideal of chivalry of his predecessor, AS 2049, 35/77, cf. Taeschner, *Islca* V, 313ff., *Isl*. 24, 48ff.

1k. Abū Khalaf Muḥammad b. ʿAbd al-Malik b. Khalaf al-Ṭabarī, who died in 470/1077 in Mecca (?).

Subkī, *Ṭab*. III, 76, Wüst. *Schaf*. 441. *Salwat al-ʿārifīn wa-uns al-mushtāqīn*, written for Abū Ḥassān b. Saʿīd al-Manīʿī, based on the example of al-Qushayrī's *Risāla*, next to which it could not assert itself, in 72 chapters, the last of which contained biographies of Sufis, anon. abstract *Khalwat al-ʿākifīn* Leipz. 844, ii.

1l. Somewhat earlier than Aḥmad al-Ghazzālī, who made an abstract of his book, Ṣadr al-Dīn Abu 'l-Mu'ayyad al-Muwaffaq b. Muḥammad (al-Majd) b. al-Ḥasan al-Khāṣṣī wrote:

Al-Salwa fī sharā'iṭ al-khalwa Bol. 250, Serāi A. III, 1614, Fātiḥ 2649, Ğārullāh 1019, Asʿad 1437_{13}; abstract by Aḥmad al-Ghazzālī in Vat. V. 299_2, see p. 756.

2. In 438/1046, Abū Ismāʿīl ʿAbdallāh b. Muḥammad b. ʿAlī al-Anṣārī al-Harawī (Pīrī Harī) al-Ḥanbalī, a student of Abu 'l-Ḥasan al-Kharqānī (d. 425/1033), was banished from Herat at the instigation of the Sufis, but recalled the following year. In 458/1066 he was again banished, by Alp Arslān, as he was again in 478/1085, by Niẓām al-Mulk. However, in both cases he was restored to his previous position, the last time occurring in 480/1087. At the instigation of the Ḥanbalīs (Mujassima), al-Muqtadir billāh gave him the position of *Shaykh al-Islām* in 474/1081, in contrast to Ismāʿīl b. ʿAbd al-Raḥmān al-Ṣābūnī (p. 618), who was recognised as such by the Shāfiʿis. Founded on the strictest orthodoxy, | he promulgated his mysticism not only in Arabic and Persian prose, but in Persian stanzas as well. He died in 481/1088. 774

Ibn Abī Yaʿlā, *Ṭab. al-Ḥanābila* 400/1 (following ʿAbd al-Ghāfir b. Ismāʿīl), Subkī, *Ṭab.* III, 117, al-Yāfiʿī, *Mir. al-jan.* III, 133, Suyūṭī, *Ḥuff.* 24, *Mufass.* 15, Jāmī, *Nafaḥāt* 376/80, *Taʾr. Guzīda* 785/6, Ghulām Sarwar Lāhūrī, *Ḥik. al-as.*, Lahore 1284, 88, *Majmaʿ al-fuṣaḥāʾ*, Tehran 1294, I, 68. *Ṭarāʾiq al-ḥaqāʾiq*, Tehran 1316, X, 162/3. Shukovsky, *Vost. Zamjätki*, St. Petersburg 1895, 79ff., Berthels, *Islca* III, 9ff., Massignon, *Textes* 90/1, Browne, *Lit. Hist.* II, 264/70, *EI* II, 318. An image of his tomb in Herat is in O. v. Niedermeyer and E. Diez, *Afghanistan*, Leipzig 1924, p. 361.

1. *Manāzil al-sāʾirīn*, a handbook for memorisation, in which 100 *maqāmāt* of the Sufis are briefly and successively explained, additionally Leid. 2225, Ind. Off. 1222/3, Fir. Naz. 6, Bat. Suppl. 266, MSS in Istanbul in Ritter, *Isl.* XXII, 89.—Commentaries: 1. ʿAfīf al-Dīn Sulaymān b. ʿAlī al-Tilimsānī (d. 690/1291, see p. 458), Berl. 2828, Köpr. 744, Šehīd ʿA. P. 1275, Nafiz P. 424, Calc. Madr. 314.—1a. ʿAbd al-Razzāq al-Kāshānī (d. 735/1335, see II, 204), dedicated to Ghiyāth al-Dīn Muḥammad, the son of the vizier Rashīd al-Dīn Faḍlallāh (Browne, *Pers. Lit.* III, 51/2 68/87), completed in 731/1331, additionally Berl. Fol. 4063,1, Leid. 2226, MSS in Istanbul in Ritter, *Isl.* XXII, 89,[1] Cairo[2] I, 363, Mashh. IX, 9,31, Teh. II, 662, Aligarh 117,23, Bat. Suppl. 267, lith. Tehran 1315, print. C. 1315.—5. Anon. commentaries, additionally Ind. Off. 1224, Šehīd ʿA. P. 1276, ʿĀšir I, 568.—6. *Madārij al-sālikīn* by Ibn Qayyim al-Jawziyya (d. 751/1350, see II, 105), Esc.[2] 716, Āṣaf. I, 386,225/6,71, print. C. 1331/3, 3 vols., from which the final chapter of part III and part IV, 1, 2, print. Delhi 1894.—7. Jamāl al-Dīn Yūsuf b. Dāʾūd b. Sulaymān al-Fārisī, *Mirʾāt al-nāẓirīn*, a work opposed to the pantheism expressed by ʿAfīf al-Dīn and al-Kāshānī, AS 1934 (dated 837 AH).—8. Shams al-Dīn Muḥammad al-Tustarī may have been the author of the philosophical textbook *al-Fuṣūl al-Ashrafiyya*, of which the autograph is dated 710/1310, AS 2445, Fātiḥ 2707, Cairo[2] I, 325.—9. Shams al-Dīn Muḥammad b. Ṭāhir al-Qāḍī al-Taybādhkānī (d. 891/1486), *Nasīm al-muqarrabīn*, Bank. XVI, 1381.—9. Zayn al-Dīn, Ǧārullāh 1054.—10. Maḥmūd b. Ḥasan b. Muḥammad al-Farkawī al-Qādirī, Lālelī 1427.—11. ʿAbd al-Raʾūf al-Munāwī (d. 1035/1625, see II, 306), Esc.[2] 734.—12. Abū Muḥammad ʿAbd al-Muʿṭī al-Lakhmī al-Iskandarānī, Dam. Z. 51 (ʿUm. 65), 36.—13. Pers. *Tasnīm* (?) *al-muqarrabīn* by Muḥammad Shīr Muḥammad, Cambr. Suppl. 309.—On the purported Persian translation, which is probably a late pseudepigraph, see Berthels, *Islca* III, 10ff.

II. *Dhamm ʿilm al-kalām*, additionally Dam. ʿUm. 24,587.

775 III. *Ṭabaqāt al-ṣūfiyya*, a Persian adaptation of the work by al-Sulamī | (p. 362), NO 2500 (see Massignon, *Bibl. Ḥall.* 1059), Nafiz P. 426, Calc. Madr.

1 Additionally Qilič ʿA. 610 which the *defter* says is by Dāʾūd al-Qayṣarī; see Ritter *Isl.* XXII 91.

232, As. Soc. Beng. 234, see W. Ivanow, *Ṭabaqāt al-Anṣārī*, written in the old language of Herat, *JRAS* 1923, 34ff., 337ff.

IV. *Kitāb al-arbaʿīn fī dalāʾil al-tawḥīd* (*al-ṣifāt*), Rēwan Köshk 510,$_8$ (Ritter, *Isl.* XVII, 255, XXII, 89), see Goldziher, *Vorl.* ^{2}329, based on Subkī, *Ṭab.* III, 317.

V. *Darajāt al-tāʾibīn* is cited by Ibn ʿArabī in *al-Tuḥfa al-bahiyya*, Istanbul 1302, 224,$_8$.

VI. *Munājāt*, prayers; on the MSS see Ritter, *Isl.* XXII, 94, Teh. II, 588, print. Tehran 1284, 1299, 1304, Ind. 1286, 1297, Bombay 1301, Istanbul 1301, Berlin Kaviani 1924.

VII. Persian poems, ed. Shukovsky, *Vost. Zamjätki*, 85/113.

VIII. Persian prose works in Ritter, *Isl.* XXII, 95/100, (with ʿĀṭif 1513, Awqāfmus. 374), Storey, *Pers. Lit.* II, xxxxix.

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3. Abu ʾl-Maʿālī ʿAzīzī b. ʿAbd al-Malik b. Manṣūr al-Jīlī Shaydhala (Shayladh), was a preacher and representative of the chief *qāḍī* Abū Bakr al-Shāmī in Baghdad who died 17 Ṣafar 494/23 December 1100.

Al-Subkī, *Ṭab.* III, 287. *Kitāb lawāmiʿ anwār al-qulūb fī jamʿ asrār al-maḥbūb*, additionally Br. Mus. Or. 6436 (DL 9), Cairo^2 III, 320. Commentary by Ḥājjī Pāshā al-Āydīnī (ca. 782/1381, see II, 233), Selīm Āġā 629.

3a. Abu ʾl-Khalīl Aḥmad b. Muḥammad b. ʿAbd al-Malik al-Ashʿarī al-Tabrīzī flourished between the time of Aḥmad al-Daqqāq (d. 485/1092), his teacher, and that of Ibn ʿArabī, who is said to have adopted some of his teachings.

Sirāj al-qulūb, in 41 chapters, on mysticism, Berl. 3314, Ǧārullāh 1084,$_{97b/104a}$, 2061,$_{165a/6b}$, Bank. XIII, 959, iv, Cairo^2 I, 317.

4. Abū Muḥammad ʿAbdallāh b. al-Qāsim b. al-Muẓaffar b. ʿAlī al-Shahrazūrī, who died in 511/1117.

44 *khafīf* verses, of Sufi content, from Ibn Khall. are also in Ulughkhānī, *Hist. of Gujarat*, ed. Ross, I, 12/4.

5. ʿAbd al-Salām b. ʿAbd al-Raḥmān b. Muḥammad al-Ishbīlī b. Barrajān al-Lakhmī, who died in Morocco in 536/1141.

776 | According to Suyūṭī, *Bughya* 306, where his grandson Abd al-Salām b. ʿAbd al-Raḥmān (d. 627/1230) is mentioned, his surname derives from Ibn Abi ʾl-Rijāl.

6. Abu ʾl-ʿAbbās Aḥmad b. Muḥammad b. Mūsā al-Ṣanhājī al-Mārī al-Andalusī b. al-ʿIrrīf was born in Almería in 481/1088 and died in Morocco in 536/1143.

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1. *Maḥāsin al-majālis*, additionally Esc.^{2} 732, 2, Serāi A. III, 1614,$_{183b/199b}$, Welīeddīn 1821,$_{20}$, Fātiḥ 2650,$_{2}$, with the title *al-Nafāʾis wa-maḥāsin al-majālis wa-shabakat al-albāb wa-muṭālaʿāt al-aḥbāb*, Šehīd ʿA. P. 984, Mashh. XV, 38,$_{109}$, ed. Asín Palacios, Ar. text, transl. and comm. (Coll. de textes rel. à la mystique mus. III), Paris 1933.—Commentaries: 1. *al-Qawānīn*, by Ibn al-Marʾa b. Dahhāq of Malaga (d. 610/1214, a teacher of Ibn Sabʿīn, al-Ḥumaydī, *Jadhwa*, Fez 1309, p. 87, Ibn al-Khaṭīb, *Iḥāṭa* C. 1319, I, 180/1), Welīeddīn 1828,$_{4}$, see Massignon, *Textes* 73, n. 2. Idem, *Sharḥ al-Irshād*, Cairo ibid.

6a. His student Abu ʾl-Qāsim Aḥmad b. Qasyī (sic) revolted in Silvas in 536/1141, then, over the course of ten years, founded a *murīdī* state in the Algarve (Portugal), based on the example of the Qarmaṭians, but was killed in 546/1151.

Sharḥ ḥadīth khalʿ al-naʿlayn waqtibās al-anwār min mawḍiʿ al-qadamayn, with glosses by Ibn ʿArabī (p. 797, 113a), Šehīd ʿA. P. 1174, see Massignon, *Essai* 61, n. 8, *Textes* 103.

7. Tāj al-Islām Majd al-Dīn al-Ḥusayn b. Naṣr b. Muḥammad al-Kaʿbī b. Khamīs al-Mawṣilī al-Juhanī, b. 20 Muḥarram 460/1 December 1067, d. Rabīʿ II 552/May 1157.

Subkī, *Ṭab*. IV, 217. *Kitāb manāqib al-abrār wa-maḥāsin al-akhyār*, completed in 522/1126, additionally Berl. 9986/7, Tüb. 17, Leipz. 220, Leid. 1072, Welīeddīn 1618, Dam. Z. 52, 41, 1, Cairo^{2} I, 363, V, 360, *Hesperis* XI, 125, 1027.

7a. Sulaymān b. Dāʾūd al-Saqsīnī wrote, around 550/1155:

Zahrat al-riyāḍ wa-nuzhat al-qulūb al-mirāḍ or *Bahjat al-anwār wa-rawḍat al-afkār*, which he himself had translated from a Persian adaptation with the title *Bahjat al-anwār min khafiyyāt al-asrār*, Berl. 8823, Qu. 1682, Fol. 3368, Paris 4599, Br. Mus. Or. 7575 (DL 64, which has al-Suwārī), Pet. AM Buch. 461, *Muntakhab* Pet. AM Buch. 462.

8. ʿAdī b. Musāfir b. Ismāʿīl al-Umawī al-Shāmī al-Hakkārī, the person who reorganised the ultra-Umayyad sect of the Yezīdīs, was born in Bayt Fār near Baalbek and died in 552/1163 or 557.

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Bahjaṭ sulṭān al-awliyāʾ al-ʿārifīn wal-aqṭāb al-kāmilīn al-shaykh b. Musāfir al-Umawī Cairo[1] III, 72, [2]I, 274, by one of his students, al-Sharāʿnī, *Ṭab*. (C. 1305) I, 136/7, Ibn al-ʿImād, *ShDh* IV, 179, Ibn Taghr. (Popper) III, 108/9, Jacob, *Bektaschijje* 51, R. Frank, *Scheich ʿAdī der grosse Heilige der Yezidis*, TB XIV, Berlin 1911. Based on Syrian sources (Barhebraeus, *Chr. Bedjan*, 498, 535, 544, *Chr. eccl.* I, 726, *Hist. Dyn*. Pococke 509), M.A. Guidi, *RSO* XIII, (377/427) 408/14, and Nau, *Rev. de l'Or. chrét*. XIX, 105/8, wanted to distinguish between the Sufi and the headman of the Kurds, ʿAdī, the purported founder of the Yazīdiyya who was executed by the Mongols in 1222, see *Isl.* XVII, 370 and further literature, *EI* IV, 1265. As head of the sect he had founded, his brother's grandson Abu 'l-Barakāt Shams al-Dīn al-Ḥasan b. ʿAdī enjoyed such influence among the Kurds that Luʾluʾ of Mosul had him garotted in 644/1246 to prevent him from inciting his followers to attack his territory; Ibn al-ʿImād, *ShDh* V, 229.

9. Muḥyi 'l-Dīn ʿAbd al-Qādir b. Abī Ṣāliḥ ʿAbdallāh b. Mūsā b. Jankidūst (Jīlānī) al-Ḥanbalī, who died on 8 or 9 Ramaḍān 561/9 or 10 July 1167.

Sultan Süleymān I had a turba erected over his tomb in Baghdad in 941/1534, Pečewī, *Taʾrīkh* I, 184,24. Biographies: 1. = 2. *Bahjat al-asrār wa-maʿdin al-anwār* by ʿAlī b. Yūsuf al-Shaṭṭanūfī (d. 713/1313, see II, 118).—3. *al-Janī* (*janā*) *al-dānī fī dhikr nubdha min maṇāqib ʿAbd al-Qādir al-Jīlānī* by Jaʿfar b. Ḥasan al-Barzanjī (d. 1179/1765, see II, 384), Berl. 10064,3.—4. ʿAlī al-Baʿlī, from Sibṭ b. al-Jawzī, *Mirʾāt al-zamān*, Berl. Oct. 1117.—5. *Asna 'l-mafākhir fī manāqib al-Shaykh ʿAbd al-Qādir* by ʿAbdallāh b. Asʿad al-Yāfiʿī (d. 768/1367, see II, 176), Leipz. 268.—6. *Ghibṭat al-nāẓir fī tarjamat al-Shaykh ʿAbd al-Qādir* by Ibn Ḥajar al-ʿAsqalānī (d. 852/1449, see II, 68), Rabat 407, iv, Bank. XII, 751, ed. E.D. Ross, Calcutta 1903.—7. *Qalāʾid al-jawāhir fī tarjamat ʿAbd al-Qādir* by Muḥammad b. Yaḥyā al-Tādhafī (d. 963/1556, see II, 335), Brill–H.[1] 688, [2]255, Cairo[1] V. 113, Mosul 123,48,1, Bank. XII, 752, Rāmpūr I, 670,20 print. C. 1303, 1331, an abstract *Shams al-mafākhir*, by Muḥammad al-Bakhshī al-Ḥalabī, Cairo n.d.—8. *Nuzhat al-khāṭir fī tarjamat al-Shaykh ʿAbd al-Qādir*, by al-Qāriʾ al-Harawī (d. 1014/1605, see II, 394), Algiers 724,18, Selīm Āġā Majm. 536,3, Cairo[1] VII, 26, print. Istanbul 1307.—9. *Nasab al-Shaykh ʿAbd al-Qādir*, by the same, Āṣaf. I, 678.—10. *Tafrīj al-khāṭir* by ʿAbd al-Qādir b. Muḥyi 'l-Dīn al-Irbilī, Alexandria 1300, 1310, C. 1320.—11. *al-Nashr*

al-ʿāṭir bi-manāqib al-Shaykh ʿAbd al-Qādir by Jamāl al-Dīn b. Aḥmad al-Tūnisī, Tunis 1321.—12. *Natījat taḥqīq al-afkār*, by ʿAbdallāh b. Muḥammad b. Aḥmad al-Dilāʾī (d. 1098/1687), print. Tunis 1296, lith. Fez, 1309, transl. by H. Weir in *JRAS* 1903, 155/66.—13. *al-Nuṣra lil-Shaykh ʿAbd al-Qādir*, by the same, Tunis Zayt. III, 261,1745.—14. D.S. Margoliouth, Contributions to the Biography of
778 ʿAbd al-Qādir | (after al-Dhahabī), *JRAS* 1907, 267/310.—15. *al-Ṣubḥ al-sāfir ʿan shamāʾil al-shaykh ʿAbd al-Qādir*, by ʿAbd al-Raḥmān b. ʿĪsā b. Dāʾūd al-Qāḍī al-Qādirī al-Sinjārī, Cairo² V, 237.—16. *Nuzhat al-nāẓīr fī faḍāʾil sayyidinā ʿAbd al-Qādir*, by al-Hāshimī al-Baghdādī, Fez Qar. 1450,1.—17. *al-Hidāya al-Qādiriyya bil-manẓūma al-Baghdādiyya*, by Fayḍ ʿAlī Qādirī Bādayūnī, Ind. 1303.—18. *al-Sayf al-rabbānī ʿalā ʿunuq man iʿtaraḍa ʿala ʾl-Jīlānī* by Muḥammad al-Makkī b. Muṣṭafā b. ʿAzzūz, composed in 1309/1891, Bombay n.d.—19. *Tuḥfaʾi Qādiriyya*, Persian by Abu ʾl-Maʿālī Muḥammad (end ninth cent.), As. Soc. Beng. I, 266, II, 77, *Mukhtaṣar* ibid. I, 267.—20. *Manāqibi Ghawthiyya*, Persian by Muḥammad Ṣādiq Saʿdī Qādirī (second half of the eleventh/seventeenth cent.), ibid. I, 268, II, 76, Hidāyat al-Ḥusayn, *List of Mss.* II, 437.—Al-Yāfiʿī, *Mir. al-jan.* III, 347/66, Ibn al-ʿImād, *ShDh* IV, 198/202, *Safīnat al-awliyāʾ* 43/58, *Akhbār al-akhyār* 9/22, Massignon, *Textes* 103.

1. *Kitāb al-ghunya li-ṭālibī ṭarīq al-ḥaqq*, additionally Köpr. 761 Selīm Āġā 470, Dāmādzāde 1297, Cairo² I, 334, Mosul 71,26, 230,48, Princ. 330, Stewart 149, Pesh. 962/3, Āṣaf. II, 1176, Rāmpūr I, 353,230/3, Bank. XIII, 851, Bat. Suppl. 273, print. Mecca 1314, C. 1288, 1322.—Persian translation As. Soc. Beng. II, 403, 2, printed with a Hindustani translation by Maḥbūb Aḥmad Laknawī (with no. 2 in the margin), Lahore 1309.—2. *Futūḥ al-ghayb*, additionally Leipz. 222, Paris 1390, 6439, Ind. Off. 1243/4, Manch. 100, Welīeddīn 1753, Faiẓ. 220, Selīm. 626, Mashh. X, 10,33/4, Pesh. 923/5, Rāmpūr I, 355,243/4, Āṣaf. I, 621/2, Bank. XII, 852/3, print. also C. 1281, 1304, in the margin of al-Shaṭṭanūfī's *Bahjat al-asrār* (see above), of al-Tādhafī's *Qalāʾid al-jawāhir*, C. 1331. W. Braune, *Die* Futūḥ al-Ghayb *des ʿAbd al-Qādir,* Berlin-Leipzig 1933 (St. z. Gesch u. Kult. d. Isl. VIII).—Commentaries: a. Ibn Taymiyya (II, 100), Leipz. 223.—b. ʿAbd al-Ḥaqq Dihlawī Ḥaqqī, Lucknow 1881.—Anon. abstract entitled *Izālat al-rayb fi ʾkhtiṣār futūḥ al-ghayb* in Ind. Off. 1245.—4. *Khawāṣṣ al-Fātiḥa* also Vat. V. 1458,1 (? anon.).—6. *Jalāʾ al-khāṭir*, additionally Selīm Āġā Majm. 526,2, Pesh. 989, Āṣaf. I, 364,849, lith. C. 1281, entitled *Sittīn majālis* in Ind. Off. 1246/50, Rāmpūr I, 345,165/6.—7. The continuation *al-Fatḥ al-rabbānī wal-fayḍ al-raḥmānī*, additionally Vat. V. 1387, Dam. ʿUm. 66,82/4, Būhār 119, print. also Būlāq 1281, under the title *Futūḥāt al-ʿārif al-rabbānī* Dāmādzāde 1305, *Futūḥ al-rabbānī lil-imām al-ṣamadānī*, Selīm Āġā Majm. 526,1, *Malfūẓ al-shaykh al-rabbānī* As. Soc. Beng. II, 411,1, *Malfūẓ al-Qādiriyya* Āṣaf. I, 390,699, Bank. VIII, 854, *al-Fuyūḍāt al-rabbāniyya fi ʾl-maʾāthir al-Qādiriyya wa-yalīha ʾl-Qaṣīda al-ghawthiyya* (44), ed. Muḥammad Saʿīd

al-Qādirī, Delhi 1330.—On which is *Kalimāt qudsiyya ilhāmāt ghawthiyya*, collected from various sources by Fatḥ ʿAlī Shīr, Lucknow 1890.—10. *al-Asmāʾ al-aẓīma*, printed in *Basṭ madad al-tawfīq*, C. 1328, 21/2, see Thorning, *Stud. zum B. M. at-T.* 12.—11. *Fatḥ al-baṣāʾir*, additionally Vat. v. 1086,$_{12}$, Cairo^2, I, 273, Rāmpūr I, 149$_{64/5}$.—16. *Ḥizb* also Vat. v. 889,$_3$.—20. Excise: Ref. 371, see 777,$_5$, Leipz. 268.—26. *al-Kibrīt al-aḥmar* Cairo^2 I, 344, Rāmpūr I, 155,$_{177/8}$ with an Urdu translation printed India (Sulṭān al-maṭ.) 1266.—27. *Jawharat al-kamāl*, with a commentary by Muḥammad b. Mulūka al-Tūnisī (d. 1287/1869) and with judgements by Aḥmad al-Tījānī (II, 508) on their value, Tunis Zayt. III, 236,$_{1701}$.—28. *Mukhtaṣar | fī ʿilm al-dīn* Vat. v. 1458,$_2$.—29. *Jawāhir al-raḥmān* Āṣaf. I, 364,$_{30}$.— 779
30. *Sirr al-asrār wa-maẓhar al-anwār* As. Soc. Beng. 1727, Persian transl. ibid. 1172/3, with a commentary by Walī Malikshāh al-Ṣiddīqī al-Qādirī, Ind. Off. Éthé 1797/8, As. Soc. Beng. 1174,$_{15}$, II, 410, Bombay 1310/1892.—31. *Durar al-maʿānī*, commentary *al-Fatḥ al-kāmil al-rabbānī* by Murād b. Yūsuf al-Ḥanafī al-Dawsī al-Shādhilī, composed in 1019/1610, Tunis Zayt. III, 169,$_{1583a}$.—32. *Risāla fī ṭarīq Allāh al-wadūd* Āṣaf. III, 748,$_{61,2}$.—33. *Risālat al-ghawth* Sbath 104.—34. *Usbūʿ sharīf ḥaḍrat al-Ghawth al-aʿẓam*, with an Urdu translation, Lahore 1889.—35. *Fiʿl al-khayrāt fī faḍāʾil al-nabī ṣʿlm* Cairo^2 I, 338.—36. *Ṣalawāt* Tunis, Zayt. III, 236,$_{1702}$; ʿAbd al-Ghanī al-Nābulusī (II, 345), *Kawkab al-mabānī wa-mawkib al-maʿānī fī sharḥ ṣalawāt al-shaykh ʿAbd al-Qādir al-Kīlānī*, Selīm. 283/4, Cairo^2 I, 350, Mosul 142,$_{31}$.—37. *al-Ṣalāt al-ṣughrā*, with a commentary entitled *al-Ṣalāt al-kubrā* by Muḥammad b. Aḥmad al-Manlā al-Ḥanafī al-Tūnisī (d. 1209/1794), Tunis Zayt. III, 226,$_{1690,3}$.—38. *Ḥizb al-najāt wal-ibtihāj wal-iltijāʾ* Algiers 596,$_9$.—39. *Dalāʾil al-Qādiriyya* Istanbul 1323.—40. *Awrād al-Qādiriyya*, edited by Muhammad Murtaḍā al-Jīlānī, Bombay 1892.—41. *al-Wird al-suryānī* Brill—H.^{1} 400, ^{1}750.—42. 10 *waṣāyā*, Faiẓ. 251.—43. Persian translations of his letters, As. Soc. Beng. II, 411, 1.—44. *al-Qaṣīda al-ghawthiyya* Āṣaf. I, 380,$_{58,3}$, III, 248,$_{135}$, Rāmpūr I, 154,$_{112/6}$, in Muḥammad Maqṣūd Ḥasan *Majmūʿaʾi qaṣāʾid* I, 1892, 1ff., with an interlinear translation in Persian in *Majmūʿaʾi qaṣāʾid*, 1870, 27, with a Persian translation and Hindustani commentary entitled *Madhāqi kalām*, Siyālkūt 1900, with several paraphrases in Punjabi by Mawlawī Ghulām Rasūl, Lahore 1879.—45. *Qaṣīdat mubādarat al-ghayba* Rāmpūr I, 356,$_{259}$.—46. *Qaṣīdat al-shihāb al-thāqib* ibid. 609.—47. Several poems in Paris 3171,$_{15}$, Madr. 573,$_3$, Pet. AM Buch. 248, Tlemc. 97, Cairo^2 III, 279, As. Soc. Beng. 1721ff., see *Nuzhat al-khāṭir fī shiʿr sayyidī ʿAbd al-Qādir* by Ṣadaqa b. Muḥammad b. Muḥammad al-ʿĀdilī al-Qādirī, Brill–H.^{2} 24.—48. *Qaṣīdat al-asmāʾ al-ḥusnā* Pet. AMK 922.—49. *al-Qaṣīda al-ʿayniyya, Hesperis* XI, 123, 1019, 4, with three others As. Soc. Beng. II, 411, 4.—50. Commentary by Raḍī al-Dīn al-Ṣūfī, Mosul 123,$_{46}$.—51. A *qaṣīda* with *takhmīs* by ʿAbd al-Ghanī al-Nābulusī (II, 345) in Cairo^2 IV, b. 41, printed in Ḥabīb Muḥammad al-Qāhirī, *Madāʾiḥ al-Muṣṭafā*

C. 1286.—52. *Takhmīs* of a *qaṣīda* by Badr al-Dīn b. al-Ṣāḥib Taqī al-Dīn b. Ḥijja al-Ḥamawī (II, 15), Berl. 7891, Brill–H.^{2} 25, in *al-Thamarāt al-shahiyya*, II, 164.

9a. His son Abū ʿAbd al-Raḥmān ʿĪsā wrote:

Jawāhir al-asrār wa-laṭāʾif al-anwār Cairo^2 I, 109.

9b. Ismāʿīl b. ʿAlī b. al-Muslim b. Muḥammad b. al-Fatḥ al-Sulamī al-Suhrawardī al-Dimashqī wrote in 552/1157:

An untitled work on metaphysics, Esc.^{2} 1610 (autograph).

10. See p. 493, 7.

780 | 10a. ʿAbd al-Qādir b. Muḥammad al-Ḥulwānī al-Jamālī (*ṭarīqatan*), d. 561/1166.

Al-Ilhāmāt al-rabbāniyya wal-mawāʿiẓ al-Ḥulwāniyya Āṣaf. I, 360,155.

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11. ʿAbd al-Qāhir b. ʿAbdallāh b. Muḥammad b.ʿAbdallāh b. Saʿd al-Suhrawardī Ḍiyāʾ al-Dīn Abu 'l-Najīb b. ʿAmmūya was born in Ṣafar 490/January–February 1097. Having studied Shāfiʿī *fiqh*, he was headmaster of the Niẓāmiyya from 15 Muḥarram 545/14 May 1150 until 11 Rabīʿ I 547/15 June 1152. He died in Jumādā II 563/March 1168.

Al-Subkī, *Ṭab*. IV, 256, Ibn Qāḍī Shuhba, Wüst. *Ac*. 22, no. 19. Yāqūt, *GW* III, 203, al-Yāfiʿī, *Mir. al-jan*. III, 372, Ibn al-ʿImād, *ShDh* IV, 208, Jāmī, *Nafaḥāt* 478, 872, Ibn al-Athīr (Tornb.), XI, 69. 1. *Ādāb al-murīdīn fi 'l-taṣawwuf*, additionally Tüb. 89,1, Leipz. 221,1 (*Ṣafwat al-Ṣūfiyya fī ā. al-m*.), Ind. Off. 1257, Vat. V. 1477,2, MSS in Istanbul in Ritter, *Phil*. IX, *Isl*. XXIV, Cairo^2 I, 260, Jer. Khāl. 33,26, Mosul 191,11 Āṣaf. I, 356,148,20,1, Bank. XIII, 855/6 = (?) Tunis Zayt. III, 166,1582,2.—commentary by al-Qāri' al-Harawī (II, 394), additionally Selīm Āġā 498, Asʿad 1473,1/2 Pesh. 1025.—Persian paraphrase by Muḥammad b. Yūnus Ḥusaynī Gīsūdirāz (d. 825/1410 in Gulbarga), As. Soc. Beng. 1030.—2. See p. 783 n.—3. *Gharīb al-maṣābīḥ* (p. 620), Dam. ʿUm. 71,43.

12. Muḥammad b. Muḥammad al-Burrī, who died in 576/1180.

Sīrāj al-ʿuqūl etc., AS 1848, Berl. sim. 39. Is he identical with Jamāl al-Dīn Muḥammad b. Muḥammad al-Burrī al-Mālikī, whose *Mawāhib al-fattāḥ fī ādāb al-nikāḥ* is preserved in Būhār 178?

13. ʿAbd al-Raḥmān b. Yūsuf b. Abī Bakr al-Bijāʾī Abu ʾl-Qāsim Jamāl al-Dīn wrote, in 577/1181:

Quṭb al-ʿārifīn etc., additionally Rabat 519,1.

13a. Aḥmad b. Abi ʾl-Ḥasan ʿAlī b. Aḥmad b. Yaḥyā b. Thābit b. al-Ḥāzim b. ʿAlī b. Rifāʿa al-Rifāʿī Abu ʾl-ʿAbbās al-Maghribī al-Shāfiʿī Muḥyi ʾl-Dīn was born in Muḥarram 500/September 1106 in Umm ʿUbayda, a village in the al-Baṭāʾiḥ floodplain between Wāsiṭ and Baṣra, to where his father had emigrated. He was raised by his maternal uncle Manṣūr. | In his mysticism he demonstrated a 781
love for animals that even extended to insects, possibly as a result of the influence of Buddhism. Later, the Rifāʿiyya order developed out of the large circle of students that had gathered around him. He died on 12 Jumādā I 578/14 October 1182.

Al-Subkī, *Ṭab*. IV, 40, al-Shaʿrānī, *Lawāqiḥ al-anwār* 120/3. *Irshād al-sālikīn fī manāqib al-shaykh Aḥmad al-Rifāʿī* by his student Abu ʾl-Fatḥ al-Wāsiṭī (d. ca. 589/1184 in Alexandria, al-Shaʿrānī, op. cit., 172), Mosul 25,32. *Manāqib Aḥmad b. ʿAlī al-Rifāʿī*, by Jaʿfar b. Ḥasan al-Barzanjī (d. 1179/1765, II, 384, 12). Saʿīd b. Khālid al-Sillī, *Bahjat al-shaykh Aḥmad al-Rifāʿī*, Berl. 10095 (anon.), Heid. A. 179,1. Ibrāhīm b. Muḥammad al-Kāzarūnī, Ḥājjī Ḥusām, *Shifāʾ al-asqām fī sīrat ghawth al-anām* AS 3461 (820 AH), Heid. A. 179,2 (*ZS* VI, 235). Anon. *Umm al-barāhīn fī manāqib Aḥmad al-Rifāʿī*, Šehīd ʿA. 1123. ʿAbd al-Raḥmān al-Wāsiṭī, *Diryāq al-muḥibbīn*, Alexandria 1304. ʿAbd al-Karīm b. Muḥammad al-Rifāʿī, *Sawād al-ʿaynayn fī manāqib al-ghawth abi ʾl-ʿalamayn al-sayyid Aḥmad al-Rifāʿī*, Būlāq 1301, ʿAbd al-Ḥalīm Kanʿān, *Aḥmad al-Rifāʿī*, (Turkish) Istanbul 1340. Snouck-Hurgronje, *The Achehnese*, II, 249. 1. *Rātibi Rifāʿiyya*, poems by him and other members of his order, in Persian and Hindustani, Bombay 1310.—2. Other poems under the title *Rātib* are in *Kitāb sharaf al-anām*, n.p. 1888, 118/28, Bat. Suppl. 359.—3. *al-Ṣabāḥ al-munīr fī wird ṭarīqat al-sayyid ʿAlī al-Rifāʿī al-kabīr*, Būlāq 1300.

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14. Shihāb al-Dīn Abu 'l-Futūḥ (Aḥmad) b. Ḥabash (Ḥasan or Yaʿīsh) b. Amīrak al-Suhrawardī al-Maqtūl, the last non-monistic mystic of Islam (Massignon, *Essai* 61, n. 7), founded the school of the Ishrāqiyyūn at the court of Qilič Arslān II in Anatolia, which continued to be influential in Persia up until the eighteenth century. In 579/1183 he moved to Aleppo where, in 587/1191, he was executed upon the order of Ṣalāḥ al-Dīn as a result of suspicions that he had Qarmaṭian sympathies.

Al-Shahrazūrī (see below 468) *Nuzhat al-arwāḥ*, ed. O. Spies in *Three Treatises on Mysticism*, Stuttgart 1935, p. 90ff., Yāqūt, *Irsh*. VII, 269/72, al-Yāfiʿī, *Mir. al-jan*. III, 487, Ibn al-ʿImād, *ShDh* IV, 290/1, Nöldeke, *Doctor und Garkoch* 4ff., *Steinschneiderfestschr*. 111, Carra de Vaux, La Philosophie illuminative d'après S. M., *JA* s. IX, vol. XIX (1902) 63/94, Massignon, *Textes* 111/25, Ritter, *Phil*. IX, *Isl*. XXIV.—The order of his writings, following Massignon, are: 1. Juvenile works: 6, 5, 14, *Rasā'il* Fātiḥ 5426, AS 4821, *Mu'nis al-ʿushshāq* (no. 17), *Pari Jabrā'īl* (20),
782 *Tarjama'i lisāni ḥaqq = Risālat al-ṭayr* | (23), *Safīri Sīmurgh* (*ʿAnqā'*) (21), *Lughati mūrān* (22), *Partawnāme*, dedicated to the emir of Niksār, Barkyarūq, *Sakīnat al-sālikīn, Tanqīḥāt*.—2. From his Peripatetic period stem 2, 4, 3, 8, from the purely Platonic period come *Iʿtiqād al-ḥukamā'* (15) and *Kalimāt al-taṣawwuf* (25). 1. *Ḥikmat al-ishrāq*, MSS in Istanbul in Ritter, printed with *Taʿlīqāt* by Ṣadr al-Dīn al-Shīrāzī (II, 413), Shiraz 1313/5, see Carra de Vaux, loc. cit., M. Horten, *Die Philosophie der Erleuchtung nach S. erläutert*, Bonn 1912.—Commentaries: a. Maḥmūd b. Masʿūd al-Shīrāzī (d. 710/1310, see II, 211), additionally Manch. 401, Selīm Āġā 675, see also Ritter, Beirut 387, Cairo^2 I, 252, Teh. I, 130, II, 129/31, Mashh. I, 49,$_{159/64,170}$, Āṣaf. III, 486,$_{390}$, Būhār 320, Rāmpūr I, 395,$_{96}$, Bank. Hdl. 384, As. Soc. Beng. 81, Aligarh 80,$_{38}$, print. Tehran 1315.—2. *Kitāb al-talwīḥāt*, additional MSS in Istanbul in Ritter, Teh. II, 214/5, Meshh. I, 23,$_{53}$.—Commentaries: b. *al-Tanqīḥāt*, by Saʿd b. Manṣūr b. Kammūna al-Isrā'īlī (p. 768), completed in 667/1268, additionally Br. Mus. Or. 6348, 7738 (DL 12), Manch. 400, MSS in Istanbul in Ritter, Rāmpūr I, 395,$_{95}$, Āṣaf. II, 1196,$_{19}$, Bank. Hdl. 1892 (*Tadhk. al-naw*. 145).—c. *al-Tanqīḥāt*, by Muḥammad b. Muḥammad al-Shahrazūrī (see below p. 468), Köpr. 880, NO 2613.—d. Anon. in Leid. 1497.—Appendix *Muqāwamāt* Rāġib 1480,$_2$, Serāi A. III, 3252,$_2$, 3127,$_2$, 3266.—3. *Kitāb al-mashāriʿ wal-muṭāraḥāt*, additionally Cambr. Suppl. 1031, MSS in Istanbul in Ritter, Cairo^2 I, 257, Teh. II, 144, Āṣaf. II, 1212,$_{88}$, III, 490,$_{500}$, Rāmpūr I, 404,$_{159}$.—4. *Kitāb al-lamaḥāt fi 'l-ḥaqā'iq*, additionally Vat. V. 873, MSS in Istanbul in Ritter, commentary by Niẓām al-Dīn Maḥmūd b. Faḍlallāh b. Aḥmad al-Tūdī al-Hamadhānī dated 650/1252 in Serāi A. III, 3251.—5. *Kitāb hayākil al-nūr*, additionally Cambr. Suppl. 1375, MSS in Istanbul in Ritter, Jer. Khāl. 72,$_{2,5}$, Cairo^2

I, 374, Āṣaf. II, 1216,202, 1720,129, print. C. 1335. S. v. d. Bergh, De tempels van het licht door S., *Tijdschr. voor Wijsbeg.* X (1916), 30/59.—Abstract in Br. Mus. Or. 6072,12 (DL 11).—Commentaries: a. Muḥammad al-Dawwānī (II, 217), *Shawākil al-ḥūr*, composed in 872/1467 in Tabriz, read: Gotha 87,10, Vienna 1895, additionally Paris 4673, Br. Mus. Or. 6480 (DL 17), Manch. 402, Pet. AMK 946, Qilič ʿA. 672, Welīeddīn 2137,1, Rāġib 1457,3, NO 2707, Jer. Khāl. 72,3, Mashh. I, 59,198/9, Pesh. 1690/2, Rāmpūr I, 396,110, Būhār 123, As. Soc. Beng. 82, Āṣaf. II, 1206,62, Cairo[2] I, 253, III, 746,59,5.—b. *Ibrāq hayākil al-nūr li-kashf ẓulumāt shawākil al-ḥūr*, by Ghiyāth al-Dīn Manṣūr al-Ḥusaynī (II, 414, § 10, 1), additionally Berl. Qu. 1849, NO 2706, Rāmpūr I, 396,111.—d. *Shawākil al-ḥūr* by Maḥmūd Khwāgha Jahān, Āṣaf. II, 1208,66.—c. = a.—d. Anon. Esc.[1] 703.—e. Turkish by Ismāʿīl Anqirawī (II, 445) in Ǧārullāh 993, Šehīd ʿAlī 1747.—Versification, with additions from the commentaries and from no. 1, by Ḥasan b. Muḥammad al-Kurdī Zībarī, Lālelī 2486,1.—6. *al-Alwāḥ al-ʿimādiyya*, MSS in Istanbul in Ritter, *Phil.* IX, the commentary *Miṣbāḥ al-arwāḥ fī kashf ḥuqūq al-Alwāḥ*, by al-Wadūd b. Muhammad al-Tabrīzī (d. 930/1524), Rāġib 853.—8. Excise: see p. 360, 9, 1.—9. *Kitāb al-munājāt*, additionally Br. Mus. Suppl. 825, iii, Cairo[2] I, 207, a part of which is in Massignon, *Textes* 111.—10. = 11. *al-Arbaʿūn ism al-Idrīsiyya*, additionally Sbath 522, commentaries | also Vat. V. 1126,2, 1167,2, 1254,8, 1262,2 (*Sharḥ* 783
al-asmāʾ)[2] (*al-Khawāṣṣ al-arbaʿūniyya*) Pet. AMK 921, *Dhikr khawāṣṣ al-ishāra ilā khawāṣṣ al-ism al-aʿẓam* Vat. V. 294,9, *al-asmāʾ al-ʿiẓām* Br. Mus. Suppl. 825, iii, Halis 1593, 1913,2, Pers. Fātiḥ 2656.—14. *Risāla fi ʾl-taṣawwuf fi ʾl-maqām al-arbaʿīn bismihi subḥānuhu* (sic = 11?) Mosul 296, 1,24.—15. *Risāla fī ḥudūd al-ḥukamāʾ* Paris 1247,3 (see Massignon, *Textes* 113) = *Risāla fi ʾtiqād al-ḥukamāʾ* Teh. II, 630,5.—16. *al-Ghurba al-gharbiyya*, an allegorical novel based on the example of Ibn Sīnā's *Ḥayy b. Yaqẓān*, ḤKh IV, 310, 4 MSS in Istanbul, see Spies, op. cit. 14.—17. *Muʾnis al-ʿushshāq*, a Persian 'allegory on love' describing how the three pre-existent sisters Beauty, Love, and Sadness came to earth, with the first going to Joseph, the second to Sulayka, and the third to Jacob, with a representation of man as a kingdom, AS 2052, 4821 4795, 4815, Köpr, 1589, f. 4/8, Fātiḥ 5426, Welīeddīn 1819, Šehīd ʿA. P. 2703 with a commentary (Ritter, *Isl.* XXI, 107), ed. O. Spies, Bonner Or. St. 7, Stuttgart 1934.—18. *Takhmīs al-burda* Tüb. 137,5.—19. *Risāla fī dhamm al-dunyā wa-madḥ al-faqr*, an abstract in Bol. 255,2.—20. *Āwāzi pari Jabrāʾil* AS 4821,5, f. 60, commentary in Šehīd ʿA. P. 2703, f. 200v/8, *Le bruissement de l'aile de G.*, traité phil. et mystique, trad. par H. Corbin

2 A *Sharḥ al-asmāʾ al-ḥusnā* Vienna 166,11,1 by Suhrawardī whom Flügel identifies with the older ʿAbd al-Qāhir (no. 11) and which has a different incipit is probably a pseudepigraph (Spies op. cit. 3). Br. Mus. 752,1 is also different from Paris 2644.

et P. Kraus, JA 227, 1/82.—21. *Safīri Sīmurgh* Fātiḥ 5426, f. 403/10.—22. *Lughati mūrān* AS 4821, f. 88/97.—23. *Risālat al-ṭayr, tarjama'i lisān al-ḥaqq*, based on Ibn Sīnā (see below, p. 456,44), Fātiḥ 5426, see Corbin, *Rech. philos*., Paris 1933, 371/423, edited together with 22 and 23 by O. Spies, *Three Treatises on Mysticism by S. with an Account of his Life and Poetry*, Stuttgart 1935.—24. *Risāla fī waṣf al-ʿuqūl* Rāmpūr II, 810, 820.—25. *Kalimāt al-taṣawwuf*, Persian Ind. Off. 1922,5 and in the private possession of Shaykh ʿAbd al-Qādir in Bombay, edition by O. Spies forthcoming, French translation by H. Corbin, *REI* 1937, no. 2.—26. *Bustān al-qulūb* Fātiḥ 5426,26.—27. *Partawnāme* Fātiḥ 5426,6.—28. *Kashf al-ghiṭāʾ li-Ikhwān al-ṣafāʿ* Rāġib 1480,9, Welīeddīn 1826,17.—29. *al-Kalimāt al-dhawqiyya wal-nikāt al-shawqiyya* with *Risālat al-abrāj*, an allegory, AS 2384, 3, ʿĀšir I, 451,3, Köpr. 1601,6; commentary entitled *Ḥall al-rumūz wa-kashf* (*mafātīḥ*) *al-kunūz*, written by Muṣannifak ʿAlī al-Bisṭāmī (II, 234,3), AS 1772, Asʿad 1398, ʿĀšir I, 456, Šehīd ʿA. 1169, Cairo[1] II, 81, [2]I, 291 (Mosul 90,48 attributed to ʿAlī Dede, see II, 427).—30. *Maqāmāt al-Ṣūfiyya* Rāġib 1480,6, Serāi A. III, 3217,7.—31. *Wāridāt wa-taqdīsāt*, hymns and prayers, MSS in Istanbul in Ritter.—32. Untitled *Risāla* on *jism, ḥarakāt, rubūbiyya, maʿād, waḥy*, and *ilhām*, Rāġib 1480,4, Serāi A. III, 3217,13.—33. A compendium on philosophy (authentic?) in Serāi A. III, 3217,6.—34. Poems, ibid. 5.

14a. Muʿīn al-Dīn Abū Jaʿfar Abī Ḥafṣ ʿUmar b. Muḥammad b. Khiḍr al-Ardabīlī al-Mallāʾ was born in Mosul. Having turned down his father's inheritance, he
784 abandoned himself completely | to asceticism, earning a living as stoker. He acquired such a prestige among the population that he was able to celebrate the birthday of the Prophet each year with large crowds, while Nūr al-Dīn b. Zangī constructed a mosque in consultation with him. In 557/1162, Abū Ḥāmid al-Andalusī (see below p. 477) met him in Mosul while he was travelling.

Aḥmad Shāma, *Kitāb al-rawḍatayn*, cod. Bank. fol. 217b. *Wasīlat al-mutaʿabbidīn*, vol. IV is on prayers directed to the Prophet, ibid. 1003, IX; on the privileges of the Prophet, ibid. 1004, vols. X–XII, on the Prophet's daily life, ibid. 1005ff.

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15. Al-Ghawth Abū Madyan Shuʿayb b. al-Ḥasan al-Maghribī al-Anṣārī al-Andalusī al-Tilimsānī came from the fortress of Mantūja (or, according to others, from the village of Catillana) near Seville. He studied in Fez, and while on pilgrimage he made the acquaintance of ʿAbd al-Qādir al-Jīlānī, whose teachings he disseminated in his homeland upon his return. Having spent the majority of his life in Bijāya, in 598/1193 Sultan Abū Yūsuf Yaʿqūb summoned

him to come and justify his teachings. On his way to Morocco he died in Wādi 'l-Yusr, near Tlemcen.

Al-Shaʿrānī, *Ṭab*. I, 206, Ibn Maryam, *Bustān* 198/14, al-Ghubrīnī, *ʿUnwān al-dirāya*, 5ff., Muḥammad al-ʿArbī al-Fāsī, *Mirʾāt al-maḥāsin* 198, Aḥmad Bābā, *Nayl* 107, Ibn al-Qāḍī, *Jadhwat al-iqtibās*, 332, al-Kattānī, *Salwat al-anfās* I, 364, Muḥammad al-Ḥifnāwī, *Taʿrīf al-khalaf* II, 172/8. *Uns al-faqīr wa-ʿizz al-ḥaqīr fī manāqib Abī Madyan*, by Aḥmad b. al-Khaṭīb al-Qusanṭīnī, (d. 807/1404, see II, 241), composed in 787/1385 in Constantine, Madr. 186,$_2$, Rabat 385, Cairo^2 V, 45, cited by Ibn Maryam, loc. cit., abstract in *Hesperis*, XII, 115, 984,$_{12}$. H. Bargès, *Vie du célèbre marabout Cidi A. M., autrement dit Ben Medin, mort vers la fin du VI^{ème} s. de l'h. et enseveli à Hubbed* (*al-ʿUbbād*) *dans le voisinage de Tlemcen*, Paris 1884, Muḥammad b. Cheneb, *Idjāza* § 350, A. Bel, *EI* I, 104. 1. *ʿAqīda* also Qilič ʿA. 523.—Commentaries: 1. *al-ʿAqd al-mutqan wal-ʿiqd al-muthman* by Shams al-Dīn Muḥammad b. Abi 'l-Luṭf, composed in 957/1550, also Dam. Z. 50, 20,$_4$.—b. *al-Qawl al-abyan*, by ʿAbd al-Ghanī al-Nābulusī (II, 345), ibid. 52, 49,$_5$, Cairo^2 I, 343, Mosul 175, 79,$_5$.—2. *Ḥikam*, commentary *al-Asrār al-khafiyya al-muwaṣṣila ila 'l-ḥaḍra al-ʿaliyya*, by ʿAlī b. Ḥijāzī al-Bayyūmī (d. 1183/1769, see II, 351), Cairo^1 II, 66, | VII, 91, ^{2}I, 265.—(3. and 4. are later works by someone 785
with the same name, see II, 459).—6. *al-Istighfāra*, additionally Leipz. 881, ii, Esc.^{2} 1702,$_6$, *takhmīs* by Aḥmad al-Khālidī Leipz. 868, ii, by al-Suyūṭī in Cairo^2 I, 265.—10. *Uns al-waḥīd wa-nuzhat al-murīd*, AS 1667,$_2$, commentary by Aḥmad b. ʿAbd al-Qādir Bāʿashan entitled *al-Bayān wal-mazīd fī maʿāni 'l-tanzīh wa-taḥqīq al-tawḥīd*, C. 1297, 1300, 1306.—11. *Qaṣīdat mā ladhdhatu 'l-ʿaysh etc.*, with a commentary by Muḥammad b. ʿAlī b. ʿAllān (d. 1057/1648, see II, 390), print. together with a *qaṣīda* by Ibn Bint Maylaq (II, 119), C. 1305, anon. comment. in Rabat 492, iv, 499, x.—12. *Qaṣīdat al-jawhar* Paris 5320, as *Maqṣūrat al-jawhara* Rāġib 1476,$_{29a/30b}$.—13. *al-Qaṣīda al-rāʾiyya*, with a commentary by Aḥmad b. Muḥammad b. ʿAṭāʾallāh (d. 709/1309), Tunis Zayt. III, 246,$_{1714,1}$.—14. *Ghāyat Abī Madyan* Bat. Suppl. 315.—15. *Risāla fi 'l-sulūk* Rāmpūr I, 342.—16. *Ḥizb al-aqsām* Br. Mus. 1234, viii, Manch. 222B, in Cairo^1 VII, 174 it is attributed to al-Zāhid Muḥriz b. Khalaf.—17. A *qaṣīda* with a *takhmīs* by Muḥyi 'l-Dīn Muḥammad b. ʿAlī b. al-ʿArabī (d. 638/1240, p. 790) Br. Mus. Suppl. 1236, xiii.

17. Abu 'l-Faḍl ʿAbd al-Munʿim b. ʿUmar b. ʿAbdallāh b. Ḥassān al-Ghassānī al-Andalusī al-Jilyānī was born in 531/1136 in Jilyāna, near Guadix and Granada, and died in Damascus in 602/1205.

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Yāqūt, *GW* II, 109. 1. *Kitāb adab al-sulūk*, additionally Paris 2439 (according to which he had appropriated an anonymous work), Cairo[2] I, 263, Dam. Z. 59 (ʿUm. 68), 124,1 (*RAAD* X, 317).—2. *Manādiḥ al-mamādiḥ etc.*, additionally Jer. Khāl. 46,12 (see ʿAbdallāh Mukhliṣ, *RAAD* I, 236/9, where 598 is given as the year of composition), Dam. Z. 85, 228, also with the title *al-Mudabbaja*.—3. *Dīwān al-tadbīj*, the sixth of the collections of poems that he compiled, additionally Manch. 690, see K.V. Zetterstéen, *Islca* II, 1927, 562/73.

18. Sharaf b. Muʾayyad al-Baghdādī, who died in 606/1209 or 616/1219.

Tuḥfat (*sic*) *al-barara fi ʾl-masāʾil al-ʿashara* also Teh. II, 598,3.

19. Rukn al-Dīn Abū Ḥāmid Muḥammad b. Muḥammad al-ʿAmīdī al-Samarqandī was a *qāḍī* in Lakhnawtī-Ghawr, the capital of Bengal, during the reign of Sultan ʿAlāʾ al-Dīn Mardān I (605–8/1208–11), and died in Bukhārā in Jumādā II 615/September 1218.

786 | Al-Ṣafadī, *al-Wāfī* I, 280. 1. (= 2.) *Ḥawḍ al-ḥayāt*, an adaptation of the *Amṛtakuṇḍa* which he—in Lakhnawtī and helped by a certain Yōgī Bhūjar, a convert to Islam—wrote first in Persian and then in Arabic, and which was later falsely attributed to Ibn al-ʿArabī, Gotha 1266, Paris 773,2, Asʿad 1418,4b/13b, later recensions in Gotha 1265, Leid. 1205, Paris 1699, uncertain Berl. 5115, Manch. 106 A, Esc.[2] 707, Cairo[1] VI, 93, [2]I, 249, 292, Tlemc. 76, see Massignon, *Textes* 119, n. 2, ed. Yūsuf Ḥusayn, *JA* 213, 290/344, Persian translation entitled *Baḥr al-ḥayāt* in Ind. Off. Éthé 2002, Turkish translation in Cairo[1] VII, 561.—4. *Kitāb al-irshād*, a commentary by Aḥmad b. al-Khalīl al-Khuwayyī (see p. 508) is in Pet. AM Buch. 84 (ḤKh I, 256, II, 586/7).

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20. Najm al-Dīn Abu ʾl-Jamāl Abi ʾl-Jannāb Aḥmad b. ʿUmar b. Muḥammad al-Kubrā (actually Ṭammāʾi Kubrā, ‘the great decision’, after sura 79,43) al-Khīwaqī, the founder of the Kubrawiyya order, was born in Khīwa (Khwārizm) in 540/1145. In his youth he studied *ḥadīth* in Hamadan and Alexandria, before joining the mystic Rūzbihān in Cairo. Having recommenced his theological studies in Tabriz, the mystic Bābā Faraj caused him to abnegate worldly life, after which he first joined the mystic Ismāʿīl Qaṣrī in Khūzistān, before going once more to Rūzbihān in Cairo, who advised him to return to his native land. He then settled in Jurjāniyya in Khwārizm where he acquired such great prestige as the head of the *khānqāh* of the Kubrawiyya (or the Dhahabiyya) that it

is said that it was Čingizkhān himself who warned him of the imminent invasion by the Mongols and advised him to flee the country. But he only sent his students away, remaining in the city, and dying in battle against the Mongols in 618/1221.

Al-Subkī, *Ṭab*. V, 11/2, al-Yāfiʿī, *Mir. al-jan*. IV, 40, Ibn al-ʿImād, *ShDh* V, 69/70. The biography from Khwandamīr's *Ḥabīb al-siyar* is in the appendix to Ibn Baṭṭūṭa (Paris), III 451ff., *Taʾrīkh-i Guzīda* 789, *Ṭabaqāt-i Nāṣirī* 1100, Browne, *Lit. Hist*. II, 438, 489, 491/5, 508, 510, Massignon, *Bibl. Ḥall*. no. 391. E. Berthels, *Dokl. Ak. Nauk* 1924, 369 (*Les quatrains de N. K.*), *EI* III, 888/90. 1. *Fawātiḥ al-jamāl wa-fawāʾiḥ al-jalāl* additional MSS from Istanbul in Meier, *Isl*. 24, | 25ff. 787
Teh. I, 155, II, 598.—2. *Risālat al-khāʾif al-hāʾim min lawmat al-lāʾim*, additionally Ind. Off. 1255, AS 2052,$_{61a/72a}$, and other MSS from Istanbul in Meier, *Isl*. 24, 20, Cairo^{1} VII, 556, Teh. II, 598,$_{2}$, Bat. Suppl. 283, other recensions in Meier, ibid. 21/2.—3. *Risāla fi ʾl-ṭuruq*, with the title *Bayān aqrab al-ṭuruq*, Vat. V. 1434,$_{2}$, Ind. Off. 1256, Cairo^{2} I, 268, Leid. 2230, Manch. 107E, Bank. XIII, 959, iii, fragm. As. Soc. Beng. Suppl. 876,$_{9}$. Persian translation of 3. or 4., ibid. II, 412.—4. *Risāla* (*fi ʾl-sulūk*), additionally Vat. V. 1430,$_{5}$, Rāmpūr I, 342.—6. *ʿAyn al-ḥayāt fi ʾl-tafsīr* MSS in Istanbul in Meier, *Isl*. 24, 10ff., Mosul 193,$_{52}$, an incomplete manuscript in Leningrad, see Berthels, *Islca* I, 272. Continuations: a. By his student ʿAbdallāh b. Muḥammad b. Shāhāwar Najm al-Dīn al-Dāya (d. 654/1253, no. 28), *Baḥr al-ḥaqāʾiq wal-maʿānī fī tafsīr al-sabʿ al-mathānī*, ḤKh I, 185, MSS in Istanbul in Meier, op. cit., 12ff.—b. Aḥmad b. Muḥammad b. Aḥmad al-Bayābānakī al-Simnānī (d. 739/1336, see II, 166), Berl. 874, Dāmād Ibr. 153, Hekīm Oġlū 54.—7. An untitled short tract is in Brill–H.^{1} 557, ^{2}1026,$_{2}$, 934,$_{1}$ (= 4?), Šehīd ʿA. 1393.—8. *Faṣl fī faḍl al-dhikr*, perhaps just a quotation, in a work by Yūnus al-Kūrānī (II, 205), Berl. 3733.—10. A fragment from a work on *dhikr* in Berl. 3908.—11. *al-Uṣūl al-ʿashara al-Najmiyya* Vat. V. 1436,$_{5}$, Rāmpūr I, 329,$_{36}$, MSS in Istanbul in F. Meier, *Isl*. 24, 15ff., Persian translation by Shihāb al-Dīn ʿAlī b. Muḥammad Hamadhānī (d. 786 or 8/1385 or 7) entitled *Deh Qāʿide*, Berl. pers. 14,$_{27}$, Paris 156,$_{9}$, Br. Mus. 829a, XI, As. Beng. Pers. I, 1211. Commentaries: a. Anon. Arabic *ʿArāʾis al-wuṣūl* Fātiḥ 2891.—b. Persian by ʿAbd al-Ghafūr al-Lārī (d. 912/1506), Shēhīd ʿA. 1386.—c. Turkish by Ismāʿīl Ḥaqqī Brussalī, Istanbul 1256.—12. *Risāla kubrawiyya* Manch. 121A, Ind. Off. pers. 1922,$_{20}$, Bol. 253,$_{3}$, Āṣaf. I, 368,$_{94,3}$.—13. A work in praise of poverty and *Muqaddima mukhtaṣara mufīda* Leid. 2229.—14. *Ādāb al-murīdīn*, Persian, Meier 23.—15. Falsely attributed to him is the *Sakīnat al-ṣāliḥīn* Fātiḥ 5426,$_{136b/163a}$, see Meier, loc. cit.

20a. Fakhr al-Dīn Abū ʿAbdallāh Muḥammad b. Ibrāhīm b. Ṭāhir al-Ḥabrī al-Fīrūzābādī, d. 622/1225.

Al-Dhahabī, *Mīzān al-iʿtidāl*, s. v. 1. *Jamḥat al-nuhā ʿan lamḥat al-mahā*, on *naẓar*, Welīeddīn 1828,$_{40r/53r}$.—2. *Nasl al-asrār wa-sirr al-iskār* ibid. 54r/93v, a theory of mystical love. 3. *Tadhkirat manāhij al-sālikīn wa-tabṣirat mabāhij al-ʿārifīn*, a *waṣiyya*, ibid. 131r/5v.—4. *Bulghat al-fāṣil wa-ʿurwat al-wāṣil* ibid. 136r/8r, see Ritter, *Isl.* XXI, 104/5.

21. Abū Muḥammad ʿAbd al-Salām b. Mashīsh b. Abī Bakr b. Aḥmad b. Khurma al-Ḥasanī al-Idrīsī al-Kāmilī, a student of Abū Madyan b. Shuʿayb and the teacher of Abu ʾl-Ḥasan ʿAlī al-Shādhilī, one of the four poles of Sufism in Morocco, was murdered between 622–6, probably in 625/1228, and was buried on Jabal al-ʿAlam, near Wazzān.

788 | Al-Wafrānī, *Nuzhat al-hādī* 236, al-Kattānī, *Salwat al-anfās* I, 5, 17ff., al-Salāwī, *al-Istiqṣā'* I, 210, E. Doutté, *Les Marabouts* (1900) 21, 50off., EI, I, 68, Fischer, ZDMG 71, 209/22 (with a large amount of other literature). *Iʿānat al-rāghibīn fi ʾl-ṣalāt wal-salām ʿalā afḍal al-mursalīn*, a prayer for the Prophet, additionally Leipz. 883, xvii, Br. Mus. Suppl. 252, iii, Bat. Suppl. 309, with the title *Ṣalawāt* in Cairo^1 II, 202, 204, ^{2}I, 328, printed with a commentary in Istanbul in 1256.—Commentaries: 1. Muḥammad b. ʿAlī al-Kharrūbī al-Ṭarābulusī al-Sfāqusī al-Jazā'irī (d. 963/1556, see ad II, 462), additionally Rabat 492, iii, 511, Cairo^1 VII, 374, 410, ^{2}I, 323, probably = *Kitāb fi ʾl-ṣalāt ʿala ʾl-nabī* Tunis Zayt. II, 218, 1675, see Lévi-Provençal, *Revue Afr.* 1918, 84.—2. *al-Lamaḥāt al-rātiʿāt lil-tadhīsh ʿan maʿānī ṣalāt Ibn Mashīsh*, by Muṣṭafā b. Kamāl al-Dīn al-Bakrī al-Ṣiddiqī al-Khalwatī (d. 1162/1749), Rāmpūr I, 347,$_{81}$, 363,$_{285}$, Cairo^2 I, App. 47, lith. Fez, n.d.—2a. *al-Rawḍāt al-ʿarshiyya fi ʾl-kalām ʿala ʾl-ṣalawāt al-Mashīshiyya*, by the same, Tunis Zayt. III, 240,$_{1708,1}$.—3. *al-Nafaḥāt al-qudsiyya*, by Muḥammad b. ʿAbd al-Salām b. Ḥamdūn al-Bannānī, Rabat 511, iii, Tunis Zayt. III, 240,$_{1708,2}$, lith. Bombay 1311.—4. ʿAbdallāh b. Ibrāhīm b. Ḥasan b. Ghanī al-Ḥasanī al-Ḥanafī, completed in 1151/1738, Tunis Zayt. III, 245,$_{1712,2}$.—5. al-Khālidī (?), Pet. AMK 935.—6. *al-Ilmām wal-iʿlām bi-naftha min buḥūr mā taḍammanathu ṣalāt al-Quṭb b. Mashīsh* by Abū ʿAbdallāh Muḥammad b. ʿAbd al-Raḥmān b. Zikrī, completed in 1129/1717, Fez Qar. 750, Tunis Zayt. III, 190,$_{1608}$, 228,$_{1694}$, Cairo^2 I, 268.—7. ʿAbd al-Raḥmān b. Mollā Ḥasan al-Kurdī Abū ʿAṣaba, Damascus 1300.—8. Muḥammad b. Muḥammad b. al-Kharrāq, in *Bughyat al-mushtāq*, C. 1881, pp. 146/59.—9. *al-Futūḥāt al-ghaybiyya fī sharḥ al-ṣalāt al-M.* by Fatḥallāh Abū Bakr Muḥammad b. ʿAbdallāh al-Bannānī al-Ribāṭī Abū Fātil al-Dabbāgh, Cairo^2 I, App. 45.[3]—10. ʿAbdallāh b. ʿAlī al-Makhzūmī al-Ṭarābulusī, Rāmpūr I,

3 Whose *ʿIqd al-durar wal-laʾāl fī faḍl al-faqr wal-fuqarā' wa-bayān ḥukm al-sunna* ibid.; other writings ibid. 39, 43, 48, 49.

347,180.—11. Turkish by Ismāʿīl Ḥaqqī al-Burūsawī (d. 1132/1719), Vienna 1709,1, Qilič ʿA. 477, print Selīm Āġā 477.—12. Anon., Landb.—Br. 57.

22. Shihāb al-Dīn Abū ʿAbdallāh Abū Ḥafṣ ʿUmar b. Muḥammad b. ʿAbdallāh b. ʿAmmūya al-Suhrawardī, a nephew of Abū Najīb (no. 11) by his brother, was born in Rajab 539/January 1145. He was so highly regarded in Baghdad that the caliph al-Nāṣir li-Dīn Allāh entrusted him with a mission to the Saljūq ruler ʿAlāʾ al-Dīn Qayqubād. He was also sent to negotiate a diplomatic settlement with Khwārizmshāh. While on the pilgrimage to Mecca in 628/1231 he met ʿUmar b. al-Fāriḍ (p. 462). He was a representative of the orthodox line of Sufism. The Persian poet Saʿdī was one of his students. | His teachings were 789
introduced to India by Bahāʾ al-Dīn Zakariyyāʾ al-Mulṭānī (d. 660/1261, *Tadhk. ʿulamāʾi Hind*. 32).

Al-Subkī, *Ṭab*. v, 143, al-Fuwaṭī, *Ḥaw. jām*. 74, al-Yāfiʿī, *Mir. al-jan*. iv, 79, al-Nasawī, ed. Houdas, 20 ult., Houtsma, *Recueil* iii, 220, iv, 94, Ibn al-ʿImād, *ShDh* v, 153/5, Saʿdī, *Bustān*, ed. Graf, 150,1, *Safīnat al-awliyāʾ* 112, Ritter, *Phil*. ix, *Isl*. xxiv. 1. *ʿAwārif al-maʿārif*, additionally Berl. Oct. 2461,3, Paris 4799, 6491, Brill–H.[1] 555, [2]1028, Br. Mus. Or. 6722 (dl 5), Or. St. Browne 142,37, Ind. Off. 1257, Cambr. Suppl. 876, Manch. 764B, Bol. 233, Vat. v. 259, Pet. amk 936, Esc.[1] 1234, Fez Qar. 1471/2, Tunis Zayt. iii, 174,1586,1, Ya. Ef. 188, Faiẓ. 214, Qilič ʿA. 616, Sulaim. 730/1, Selīm. 31,6, Selīm Āġā 532, other mss from Istanbul in Ritter, Cairo[2] i, 233, Dam. ʿUm. 67,105, Mosul 72,24, 123,43, 192,20, Pesh. 957, Āṣaf. i, 376,40/2,178,787, Rāmpūr i, 352,217/20, Bank. xiii, 860/2, Tippoo 100, Aligarh 117,26, excerpts Leid. 2231, printed in the margin of al-Ghazzālī's *Iḥyāʾ*, additionally C. 1306, 1312; see Blochet, *Études sur l'ésoterisme musulman*, Louvain 1910 (extr. du *Muséon*).—Persian translations: a. Ismāʿīl b. ʿAbd al-Muʾmin b. Ismāʿīl b. ʿAbd al-Jalīl b. Abī Manṣūr Māshāda, 665/1266, Yeni ii, 179.—b. Ẓahīr al-Dīn ʿAbd al-Raḥmān b. ʿAlī b. Buzqush (d. 716/1316, Jāmī, *Naf*. 529), Berl. pers. 38, commentary by Junayd b. Faḍlallāh b. ʿAbd al-Raḥmān b. Buzqush Ṣadr for the patron of Ḥāfiẓ, the Muẓaffarid Shāh Shujāʿ (759–85/1357–84), in Browne, Pers. Mss. Cambr. 87/9.—c. *Miṣbāḥ al-hidāya wa-miftāḥ al-kifāya*, by ʿAlī Kāshānī (d. 735/1335), completed 14 Shawwāl 734/18 June 1334, Berl. 251, Ind. Off. Éthé 1837, as 1715, 1717, As. Soc. Beng. 1199, ii, 422, Bank. xii, 1358, Paris Schefer, pers. 1433, Persian transl. H. Wilberforce Clarke, in the appendix to his *Ḥāfiẓ*, Calcutta 1891.—d. Turkish by Muḥammad b. Aḥmad b. ʿAbdallāh Khabbāz, completed in Muḥarram 938/1531, as 1714, Skutari, Kemānkesh 218, Hudayi 236.—Commentaries: a. *ʿAwārif al-laṭāʾif*, by ʿAlī b. Aḥmad b. ʿAlī al-Mahāʾimī (d. 853/1431), Bank. xiii, 863.—b. ʿAbd al-Quddūs b. Ismāʿīl al-Ghaznawī al-Ḥanafī (d. 945/1528, *Tadhk. ʿulamāʾi Hind* 130), Ind. Off. 1258, Āṣaf. i, 372, 881.—c. Anon.

Pesh. 958 (*Dhawārif*), Rāmpūr I, 334,161, Āṣaf. I, 372,707.—2. *Kashf al-faḍā'iḥ al-Yūnāniyya wa-rashf al-naṣā'iḥ al-īmānīya* or *Risālat al-n. al-ī. wa-k. al-f.* (as it is in Vienna 1667), additionally Heid. *ZS* VI, 283, ʿĀšir I, 465, Köpr. 728, Persian translation by Muʿīn al-Dīn Yazdī, d. 789/1387, Rieu 853a, AS 2285.—3. *I'lām al-hudā wa-ʿaqīdat arbāb al-tuqā*, additionally Tüb. 89,3, Br. Mus. Or. 5892 (DL 8), MSS in Istanbul in Ritter, Cairo² I, 164, 267, Būhār 86, Bank. X, 519.—4. *Nughbat al-bayān fī tafsīr al-Qur'ān*, additionally Pet. AMK 926, Cairo² I, 65, Aleppo, *RAAD* XII, 471.—5. *Risāla fi 'l-faqr*, additionally Tüb. 89,19, Bank. XIII, 957, iii.—8. *al-Raḥīq al-makhtūm etc.*, additionally Welīeddīn 1821, Āṣaf. I, 360,40, 366,106,2.—9. *Risālat al-sayr* (= 21.), additionally Tüb. 89,11, Köpr. 1589,
790 Nafiz 428,13.—11. Answers etc., additionally Tüb. 89,7, Teh. I, | 209,3.—13. *Kanz al-ʿibād fī sharḥ al-awrād*, by ʿAlā' al-Dīn ʿAlī b. Aḥmad al-Ghūrī (Fūrī, ninth/fifteenth cent.), additionally Manch. 202, Pet. AM Buch 903/4, Selīm Āġā 550, As. Beng. 1065/6, print. Kazan 1320/1908.—(15. is by the elder Suhrawardī, see p. 783).—18. *Waṣiyya*, additionally Berl. 3020, 3991/3, Tüb. 89,10, Pet. AM Buch. 1138, Algiers 1384,5, Br. Mus. 644,4, Suppl. 237, Šehīd ʿA. 1396, Nafiz 428.—19. *Waṣiyya*, additionally Vat. V. 1430,4.—22. Mystical miscellanies are in Tüb. 89,8.—23. *Ghadhb al-qulūb ilā muwāsalat al-maḥbūb* Aleppo 1328.—24. Glosses on the dicta of Abū Muḥammad al-Jarīrī, a friend of Junayd, in Br. Mus. Or. 7719, 2.—25. *Ghāyat al-imkān fi 'l-kalām* Cairo² I, 198.—26. *Mukhtaṣar*, commentary *Ḥall al-rumūz wa-mafātīḥ al-kunūz*, by Majd al-Dīn ʿAlī b. Muḥammad b. Masʿūd al-ʿUmarī al-Bakrī Muṣannifak (see II, 234, 3), also ibid. 291.—27. *Niʿmat al-fiqh* Āṣaf. I, 392,19,3.—28. *Risāla fi 'l-rūḥ* Teh. I, 209,2.—29. *al-Lawāmiʿ al-ghaybiyya* ibid. II, 599, 3.—30. *Risālat al-abrāj* Rāmpūr II, 693.—31. *Idālat al-ʿiyān ʿala 'l-burhān* Tüb. 89,27 (fragm.), Ḥamīd. 1447.—32. *Irshād al-murīdīn wa-majād al-ṭālibīn* Šehīd ʿA. 1397, Ǧārullāh 1084, Bank. XIII, 864, Rāmpūr I, 51.—33. Treatise on the names of God (authentic?), Vienna 1661,11 (see 780,11,2), Vat. V. 294,9, 1254,8, Halis 1913 = Univ. Ay 2605, Persian Fātiḥ 2656, Halis 1593 (attributed to Maqtūl).—34. Persian *Futuwwatnāme* AS 2049,155, see Taeschner, *Islca* V, 317.

22a. Abū Muḥammad ʿAbd al-Raḥmān b. Muḥammad al-Ṣayqalī wrote, before 649/1251 (the date of the manuscript):

Jawāhir al-alfāẓ wa-ẓuhūr al-anwār, on the knowledge of the *awliyā' Allāh*, Leid. 2162.

Ad p. 499

23. Muḥyi 'l-Dīn Abū ʿAbdallāh Muḥammad b. ʿAlī b. Muḥammad b. (al-)ʿArabī[4] al-Ḥātimī al-Ṭāʾī al-Shaykh al-Akbar was born in Murcia on 17 Ramaḍān 560/28 July 1165. He studied *ḥadīth* and *fiqh* in Seville and Ceuta, and spent some time in Tunis in 590/1194. He was introduced to mysticism through the school of Ibn Masarra (p. 378). During his first stay in Mecca in 599/1202 he still studied al-Harawī's (p. 755, V) *Kitāb darajāt al-tābiʿīn* at the Kaʿba under the ʿAbbāsid Jamāl al-Dīn Yūnus b. Yaḥyā (see *al-Tuḥfa al-bahiyya*, Istanbul 1302, 224,10). But then he turned himself over completely to the teachings of the Qarmaṭians, following their dissemination in his homeland through Ibn Barrajān and Ibn al-ʿIrrīf. | In his mysticism, he would lead their esoteric doctrines to a glorious 791
victory. He died on 26 Rabīʿ II 638/16 December 1240 in Damascus.

After the conquest of al-Ṣāliḥiyya, Selīm I had a mosque and a *zāwiya* erected at his gravesite (Saʿd al-Dīn, *Tāj al-tawārīkh* II, 379). Ibn al-Abbār, *Takmila* no. 1023, Maqq. I, 567/28, al-Ghubrīnī, *ʿUnwān* 97. *Al-Durr al-thamīn fī manāqib al-shaykh Muḥyi 'l-Dīn*, by Abū Ḥasan ʿAlī b. Ibrāhīm b. ʿAbdallāh al-Qāri' al-Baghdādī, dedicated to Qāḍī Abū Bakr al-Riḍāʾī al-Yamanī (d. 821/1418), Bank. XII, 750. Muḥammad b. Ṭūlūn (d. 955/1540, see II, 367), *al-Nuṭq al-munabbiʾ ʿan tarjamat al-shaykh M. b. ʿA.* Berl. 10098. R.A. Nicholson, The lifes of ʿUmar b. al-Fāriḍ and Muḥyī al-Dīn b. al-ʿArabī extr. from the *Shajaratu 'l-dhahabī, JRAS* 1906, 797/824 (Ibn al-ʿImād, *ShDh* V, 190/202). M. Ṭāhir Brussali, *Tarjamat ḥāl wa-faḍāʾil Shaykh Akbar M. ʿA.* Istanbul 1329. A. Ḥilmī, *Mirʾāti ḥaḍrati M. b. ʿA.* Istanbul 1315. M.ʿA. ʿAynī, *Shaykhi ekberi nicin severim*, Istanbul 1339; *La Quintessence de la Philosophie d'I. ʿAr.,* trad. par A. Rechid avec une lettre préface de L. Massignon, Paris 1926 (see Nallino, *Or. Mod.* VII, 581/3). Khalkhālī, *Sharḥ-i manāqib i b. ʿA.*, Tehran 1300. Jamīl Bek, *ʿUqūd al-jawhar* I, 13/39. S.A.Q. Ḥusainī Monbri, *Ibn ul-A. the Great Muslim Mystic and Thinker*, Madras 1931, M. Asín Palacios, *Abenmasarra* 110/5, Mohiddin, in *Homenaje a Menendez y Pelayo* II (Madrid 1899), 217/56, La psicología según Muhiddin Abenarabi, *Congr. Algiers*, III, 79/91, *El místico murciano Abenarabi,* I *Autobiografía cronológica,* II *Noticias autobiográficas de su 'Risalat al-cods',* III *Caracteres generales de su sistema,* IV *Su teología y sistema del cosmos*, Bol. Ac. Hist. Madrid 1925/8, *El Islam cristianizado*, Madrid 1931, Pons Boigues 241.—The chronology of his major works is given in Asín, *El místico*, I, p. 11f. Authentic and spurious works cannot always be distinguished with certainty, and information provided by catalogues does not always allow for definitive identification, especially

4 In the Orient mostly Ibn ʿArabī distinct from Qāḍī Abū Bakr b. al-ʿArabī (p. 412) see Ahlwardt 2848 at the end.

because the titles may vary.—*Ijāza lil-Malik al-Muẓaffar Bahāʾ al-Dīn Ghāzī al-Malik al-ʿĀdil fī jamīʿ mā rawā ʿan ashyākhihi wa-mā lahu min nathr wa-naẓm*, dated Muḥarram 632/Oct. 1234, Tunis Zayt. III, 176,1588,5.—*Majmū al-rasāʾil al-ilāhiyya*, C. 1325; Printing of 26 treatises planned in Hyderabad, *Barnāmaj* 1354, 25/6.—3. *Kitāb tafsīr al-Qurʾān*, actually by al-Kāshī (d. 730/1330, see II, 204), see Massignon, *Ḥallāj: Ṭawāsīn*, 167, n. 5, additionally Dāmādzāde 23, Fātiḥ 390/5, Teh. II, 56, print. C. 1283, 1317, Lucknow 1301, Nawalkishor 1310, in the margin of Rūzbihān, *ʿArāʾis al-bayān*, Ind. 1315 (p. 735,14,1).—4. *Kitāb al-ʿaẓama*, additionally Leipz. 879, vi, Paris 6640, f. 160v, Upps. II, 162, 7 (which has *Manzil al-ʿaẓama*), Manch. 106N, Esc.^{2} 1607, AS Majm. 2078,4, Welīeddīn 1826,109b/117a, ʿUm. 3750,5.—5., additionally Welīeddīn 1826,21a/29a, is a part of
792 no. 49.—6. *Mishkāt al-anwār etc.*, 40 (+ 21) so-called *ḥadīth qudsī*, | additionally AS 4819,2, Rāġib 1453,1, Bank. V, 2, 293, print. Aleppo 1346/1927.—7. *al-Aḥādīth al-qudsiyya*, with the title *al-Arbaʿūna ṣaḥīfa*, Cairo^{2} I, 87, for an abstract by Muḥammad b. Maḥmūd al-Āqsarāʾī, see II, 232, 6.—8. *Tadhkirat al-khawāṣṣ wa-ʿaqīdat ahl al-ikhtiṣāṣ*, read: Paris 1338,2, also Dresd. 254,16 (?), Selīm. 232, Rāmpūr II, 721,395.—11. *al-Futūḥāt al-Makkiyya fī maʿrifat asrār al-malakiyya*, which he began during his stay in Mecca in 598/1201 and completed in Ṣafar 629/end of 1231, autograph in 17 vols. in Awqāf Museum. 309–45 (formerly in Konya, collated for ed. C. 1329), also Leipz. 229, Paris 1333/6, Br. Mus. Or. 6324 (DL 7), Vat. V, 294,4 (fragm.), 1166, Fez Qar. 1504/7, Djelfa, *Bull. de Corr. Afr.* 1884, 372,36, Selīm Āġā 534/5, Selīm 317, Cairo^{1} II, 99, ^{2}I, 337, Dam. ʿUm. 64,1/7, Mosul 52,80, Āṣaf. I, 31/4, Rāmpūr I, 354,238/42, Bank. XIII, 865/9, print. Būlāq 1269/74, C. 1290, 1294, 1326, 1329; see Asín, P. *El místico* III, *El Islam cristianizado*, 107/110, 450/518; Cerulli, Una parola cuscitica nelle F. al-M. d'Ibn A., *Orientalia* IV, 1935, 341/3.—Commentary by ʿAbd al-Karīm al-Kīlānī (ca 820/1417, see II, 205), additionally Heid. *ZS* VI, 220, Br. Mus. Suppl. 245 vi, Cairo^{1} II, 91, VII, 47, ^{2}I, 325, Dam. Z. 50, 167.—Abstracts: a. *Lawāqiḥ al-anwār al-qudsiyya fī bayān qawāʿid al-Ṣūfiyya* by ʿAbd al-Wahhāb al-Shaʿrānī (d. 973/1565, see II, 336), additionally Berl. 3046, NO 2495/9, printed in the margin of *Laṭāʾif al-minan wal-akhlāq*, C. 1311.—More abstracts: *α.* By the author himself, *al-Kibrīt al-aḥmar fī bayān ʿulūm al-kashf al-akbar*, see II, 337, 11, additionally Vat. V. 1448, Āṣaf. I, 380,44.—*β.* Idem, *al-Yawāqīt wal-jawāhir* see ibid. 2, Nyberg, *Kl. Schr.* 8, n. 4.—*γ.* Idem, *al-Nafaḥāt al-qudsiyya fī bayān qawāʿid al-Ṣūfiyya* Leipz. 258.—*δ.* Ḥasan b. Ṣāliḥ b. Muḥammad al-Pūdghūrījawī, dated 1166/1753, is mentioned in Berl. 3046.—12. *Fuṣūṣ al-ḥikam*, the most daring explication of his pantheistic beliefs, the main points of which he sums up in 27 chapters, named after the prophets from Adam up to Muḥammad, and which he associates in each case—at times very ingeniously—with a moment in the life of the Prophet

(see Schreiner, *ZDMG* XII, 517ff., R. Nicholson, *Studies in isl. Myst.* 149/62), at the end there is a myth concerning the creation of the universe through the impact of the names of God (see *Kl. Schr.* 50ff.), additionally Munich 137, Br. Mus. Or. 6242 (DL 66), Manch. 102/3, Vat. V. 1397, Esc.^{2} 1516, 1609, Pet. AMK 938, Buch. 742, AS 1981, Fātiḥ 2754/6, Köpr. II, 746, Qilič ʿA. 618, Cairo^2 I, 338, Dam. ʿUm. 64,$_{11}$, Mosul 74,$_{53}$, Mashh. I, 64,$_{210/1}$, Pesh. 915, Aligarh 177,$_{22}$, Calc. Madr. 312, Āṣaf. I, 378,$_{35}$, Rāmpūr I, 355,$_{248/9}$, Bank XIII, 870,$_2$, print. C. 1309, 1321, 1329 (with c, d, h). *Wisdom of the Prophets* (*in the Light of Taṣawwuf*), being a synoptical translation into Engl. of Shaikh M. b. ʿA.'s famous standard book *F. al-ḥ*, with analytical notes on each *faṣl* by Sahib Khaja Khan Furnodly, Madras 1929.—Commentaries: a. *Fukūk al-fuṣūṣ*, by his student al-Qūnawī (p. 801, 32), additionally Cambr. 739, Suppl. 1205 (with the title of d), Vat V. 297,$_5$, As 1898,$_2$, 1937, 2135/6, Köpr. 746, Faiẓ. 210, Dam. Z. 49,$_{10}$, Bank. XIII, 873, from which *muqaddimāt* in Selīm. 647,$_{13}$. On the Persian work written in connection with it by his student Fakhr al-Dīn Ibrāhīm al-Hamadhānī al-ʿIrāqī | (d. 686/1287), 793
the *Lamaʿāt*, see Ritter, *Isl.* XXI, 95/9.—aa. ʿAfīf al-Dīn al-Tilimsānī (p. 458), Welīeddīn 1714/5.—b. Mu'ayyad al-Dīn b. Maḥmūd al-Janadī, a student of al-Qūnawī (see p. 809), additionally Vat. V. 1389, Welīeddīn 1717, Qilič ʿA. 606, Āṣaf. I, 372,$_{36}$, Rāmpūr, I, 348,$_{188}$, Bank. XIII, 874.—c. ʿAbd al-Razzāq b. ʿAlī b. Muḥammad al-Qāshānī (d. 736/1335, see II, 204), additionally Berl. Oct. 3082, Leid. 2236/7, AS 1900/1, Welīeddīn 1719, Cairo^2 I, 324, Mosul 123,$_{32}$, 175,$_{12}$, Teh. I, 134, II, 659/60, Rāmpūr I, 348,$_{191}$, II, 730,$_{409}$, Bank. XIII, 875.—d. *Maṭlaʿ khuṣūṣ al-kalim*, by Dā'ūd b. Maḥmūd al-Qayṣarī (d. 751/1350, see II, 213), additionally Leid. 2238,$_9$, Br. Mus. Or. St. Browne 42,$_{36}$, Manch. 104, Vat. V. 1388, Fātiḥ 2095/8, AS 1896/7, Rāġib 686/7, Köpr. 738/9, NO 2465, Sarwili 142, Selīm Āġā 512, 566, Cairo^2 I, 324, 360, Sbath 1314, Mosul 88,$_{231}$, 132,$_{41}$, 192,$_{29}$, Pesh. 949, Aligarh 117,$_{24}$, Rāmpūr I. 348,$_{182/7}$, Bank. XIII, 876/7, print. Tehran 1299 (with glosses), Bombay 1300.—f. *al-Fuḥūṣ*, by Zayn al-dīn al-Iṣfahānī (d. 835/1432), Berl. Oct. 1469/70.—g. *Naqd al-nuṣūṣ*, by ʿAbd al-Raḥmān b. Aḥmad al-Ghāmī (d. 898/1492, see II, 207), composed in 846/1442, additionally Br. Mus. Or. 6330 (DL 7), Selīm Āġā 509, Faiẓ. 205/6, AS 1891, 2050,$_2$, 4804,$_3$, Köpr. 745, Welīeddīn 1716, Mosul 101,$_{34}$, Pesh 951/3, Āṣaf. I, 372,$_{99,302,676}$, 392,$_{629}$, Rāmpūr I, 348,$_{189}$, Bank. XIII, 879/80, lith. Bombay 1307, 1324, 1326.—h. Bālī Khalīfa al-Ṣūfiyawī (d. 959/1552 in Sofia, *Shaq. Nuʿm.* II, 158, Rescher 332), additionally Selīm. 294, Qilič ʿA. 60/2, Dāmādzāde 1278, Rāġib 685, Sulṭ. Maḥmūd 170, Cairo^2 I, 324, print. Istanbul 1309.—i. *Kāshif al-mushkilāt*, by ʿAlī b. Muḥammad al-Qasṭamūnī, composed in 1081/1670 in Skutari, additionally Selīm. 291.—k. *Jawāhir al-nuṣūṣ*, by ʿAbd al-Ghanī al-Nābulusī (II, 345), additionally Brill–H.^{2} 1031, Sarwīlī 143, Cairo^2 II, 78, Dam. Z. 49,$_{12}$ (ʿUm. 64), Bank. XII, 881, print. Istanbul 1304, C. 1323 (with g in

the margin).—m. Anon. also Vat. v. 1463,2 = Pet. 58,2 (*Jāmiʿ asrār al-fuṣūṣ*), Pesh. 950.—n. Ashrafzāde (under Meḥmed II, r. 855–86/1451–81, see *Shaq. Nuʿm.* I, 318, Rescher 134), Selīm. 292.—o. Ismāʿīl al-Anqirawī, ibid. 632,1.—p. *Tajalliyāt ʿarāʾis al-nuṣūṣ*, by ʿAbdallāh al-Busnawī ʿAbdī (d. 1054/1644, see ad 138), Welīeddīn 1718, Cairo² I, 323, printings in Brussali M. Ṭāhir, *ʿOsm. Müʾell.* I, 42.—q. ʿAbd al-Raḥmān b. Aḥmad al-Ḥājjī, Cairo² I, 232.—r. Muʾayyad al-Dīn Maḥmūd b. Saʿīd b. Muhammad al-Ḥātimī, ibid.—s. ʿAbd al-Laṭīf b. Bahāʾ al-Dīn b. ʿAbd al-Bāqī al-Baʿlī, ibid. 324.—t. *Mashraʿ al-khuṣūṣ*, by ʿAlī b. Aḥmad, Āṣaf. I, 388,55.—u. *Naqsh al-fuṣūṣ*, by Shams al-Dīn b. Sharaf al-Dīn al-Dihlawī, ibid. 392,39.—v. *al-ʿIqd al-makhṣūṣ fī tartīb al-F.*, by Muḥammad b. Aḥmad al-Ḥanafī al-ʿAlāʾī, Cairo² I, 332.—w. *Sharḥ faṣṣ Nūḥī min F. al-Ḥ.*, by ʿAbd al-ʿĀlī b. Niẓām al-Dīn Baḥr al-ʿUlūm Laknawī (d. 1235/1819), Rāmpūr I, 348,191b.—x. *Sharḥ muṣṭalaḥāt mustaʿmala fī sharḥ F. al-ḥ. wa-sharḥ Manāzil al-sāʾirīn* by ʿAbd al-Razzāq b. Jamāl al-Dīn al-Kāshī (d. 887/1482, see II, 203), Aligarh 117,16.—y. Ṣāʾin al-Dīn ʿAlī Turka (sic, see Ritter, *Isl.* 21, 97), Rāġib 689.—z. ʿAlī Turkī, composed in 830/1427, ibid. 688.—aa. ʿAbd al-Raḥīm Khalwatī, ibid. 699.—bb. Ismāʿīl Ḥaqqī Brusawī, Sulṭān Maḥmūd 169.—cc. Persian by Rukn al-Dīn al-Shīrāzī, composed in 744/1344, Browne Cat. 24, D, 1, AS 1895, Selīm.
794 295.—dd. Turkish by Aḥmad | Yāzijīoghlū (ca. 850/1446 in Gallipoli, *Shaq. Nuʿm.* I, 174, Rescher 66, Gibb, *Ott. Poetry* I, 390), also attributed to his brother Muḥammad, Browne Cat. 26, D, 2, Selīm. 293, print. Istanbul 1290.—Abstracts: a. By the author, entitled *Naqsh al-fuṣūṣ*, additionally Berl. 2888, Paris 6640, with the title *Miftāḥ al-fuṣūṣ* in Welīeddīn 1826,38b/42b.—Commentaries: *α.* Arabic by Abu ʾl-Maḥāsin Sharaf al-Dīn al-Dihlawī (d. 795/1396), Āṣaf. I, 376,211.—*β.* Persian by Jāmī, additionally Vat. v. 294,3, Qiličʿ A. 605, 634, Selīm. 217, Selīm Āġā 510, Bank. Pers. Hdl. 1373.—b. Ṣadr al-Dīn al-Qūnawī (no. 32), Dam. ʿUm. 64,10.—c. with a commentary, *Anfās al-khawāṣṣ*, by Muḥibballāh al-Allāhābādī (from Saʿīdpūr, in Oudh, d. 1088/1648, *Tadhk. ʿulamāʾi Hind* 175, *Ḥadīqat al-Ḥanafiyya* 412), composed in 1041/1631, Rāmpūr I, 329,39, Bank. XIII, 883, As. Soc. Beng. II, 440.—Turkish translation by Nawʿīzāde, Qiličʿ A. 582, Selīm Āġā 476, Köpr. 715.—Refutations of the *Fuṣūṣ*: a. Abu ʾl-Faḍl ʿAlāʾ al-Dīn Muḥammad al-Bukhārī (d. 841/1437, ḤKh IV, 345,8687), *Fāḍiḥat al-mulḥidīn wa-nāṣiḥat al-muwaḥḥidīn*,[5] Berl. Oct. 3099, Brill–H.[1] 562, [2]1032, AS 1971, Cairo[1] II, 35, VII, 566, Pesh. 887c.—b. *Niʿmat al-dharīʿa fī nuṣrat al-sharīʿa* by Ibrāhīm b. Muḥammad al-Ḥalabī (d. 956/1549, see II, 432, 7), Brill–H.[1] 496, [2]1146, Yeni 728.—c. *al-Radd wal-tashnīʿ ʿalā K. al-F.*, by Saʿd al-Dīn al-Taftāzānī (II, 215), Tunis Zayt. III, 160,1578,1.—In defence of it: *al-Jānib al-gharbī fī ḥall mushkilāt*

5 A work with the same title is in Berl. 2891 attributed to Saʿd al-Dīn al-Taftāzānī (II 215).

kalimāt al-shaykh M. b. al-ʿA., Persian by Abu 'l-Fatḥ Muḥammad b. Muḥammad b. Ḥamīd al-Dīn ʿAbdallāh al-Shaykh al-Makkī, completed on 18 Shawwāl 924/23 October 1518 in Adrianople upon the orders of Selīm I, Turkish translation by Aḥmad Naylī Mīrzāzāde (d. 1161/1748), completed on 3 Jumādā II 1148/21 October 1735, Vienna 1903,1,3.—13. *Shajarat al-kawn* = (?) *Shajarat al-wujūd* Cairo² I, 319, anon. comment. Princ. 321.—14. *ʿAnqā maghrib etc.* or *al-Wiʿāʾ al-makhtūm fi 'l-sirr al-maktūm*, written in Spain (Nyberg, *Kl. Schr.* 8) as a supplement to no. 18, additionally Ind. Off. 1264, Manch. 1053, Vat. V. 292,1, Leid. 2235, Küpr. 749, Rāġib 1453,133/80, Selīm. 314 (but which has 632 as year of composition), Sbath 1312,1, Bank. XIII, 888, Āṣaf. I, 374,39,2, Rāmpūr I, 352,216, abstract Paris 1339.—Commentary entitled *al-Wiʿāʾ al-makhtūm*, by al-Saʿīd b. Abi 'l-Faḍl al-Shāfiʿī, Cairo² I, 376.—b. Dāʾūd b. Maḥmūd al-Qayṣarī (II, 231), Tehran 1299.—c. *al-Barq al-lāmiʿ al-mughrib*, by al-Qāsim b. Abi 'l-Faḍl al-Saʿdī al-Ḥalabī, Āṣaf. I, 360,149, Cairo² I, 324.—d. *Iẓhār al-makhtūm ʿani 'l-sirr al-maktūm*, by ʿAbd al-Raḥmān b. al-Ḥasan al-Shāfiʿī al-Maqābirī, composed in 933/1526, ḤKh IV, 553, Vat. V. 293, Köpr. 737.—15. *Risālat kunhi mā lā budd lil-mustarshid al-murīd ʿanhu*, completed in Mosul in 601/1204, additionally Heid. *ZS* VI, 236, Leid. 2245, Cairo² I, 349, Dam. Z. 50 (ʿUm. 64) 18, Rāmpūr I, 360, II, 712, Bank. XIII, 955, Bat. Suppl. 265, ed. Muḥyi 'l-Dīn Ṣabrī, together with al-Ghazzālī's *al-Risāla al-ladunīyya*, C. 1328.—16. *al-Isrāʾ ila 'l-maqām al-asrā*, additionally Leipz. 231, 1, Vat. V. 1466, Glasgow 25, f. 13ff. (*JRAS* 1899, | 756, Hunter 795
p. 514, no. 499, n. 3), Rāġib 453,2, Welīeddīn 1628 (read in 633 AH to the author), 1833, Cairo² I, App. 37, Āṣaf. I, 366 (*Tadhk. al-naw.* 195).—Commentaries: b. Sitt al-ʿAjam bint al-Nafīs of Baghdad (ḤKh V, 553), Berl. 2905, Algiers 915.—d. Anon. in Ms. Asín, see *Escatología* 61, n. 3.—17. *Mashāhid al-asrār al-qudsiyya wa-maṭāliʿ al-anwār al-ilāhiyya*, written after a visit to Tunis in 590/1193, or, according to others, as his sixth work that was completed in 607/1210 in Konya, additionally Berl. Oct. 2458,1, Glasgow 499, 2, fol. 10, Manch. 106L, Faiz. 258, Cairo² I, 359, Rāmpūr I, 365,307b; anon. *Sharḥ khuṭbat al-k.* Manch. 107M.—On the basis of nos. 16 and 17 an unidentified student of Ibn ʿArabī wrote *al-Najāt min ḥujub* (to be read in this way) *al-ishtibāh* Paris 6613.—18. *al-Tadbīrāt al-ilāhiyya fī iṣlāḥ al-mamlaka al-insāniyya*, his first work, written before he set out travelling, additionally Hamb. 77, Upps. II, 162, 1, Leid. 2234, Paris 5917, 6484, Bol. 234, 1, Tunis Zayt. III, 177,1588,9, AS 1644,80/240, 1705/6, 1805, Fātiḥ 2569, Köpr. 713, Welīeddīn 1840, Šehīd ʿA. 1138, Cairo² I, 278, Rāmpūr I, 332,68, Bank. XIII, 887, ed. H.S. Nyberg, *Kl. Schriften des b. ʿAr. nach Hdss. in Uppsala u. Berlin hsg.*, Leiden 1919, 103/240, see Asín Palacios, *El Islam crist.* 352/70.—19. *Mawāqiʿ al-nujūm etc.*, dedicated to ʿAbdallāh b. Badr al-Dīn b. ʿAbdallāh al-Ḥabashī al-Yamanī, additionaly Tüb. 239, Heid. *ZS* VI, 214, Leid. 2242, Paris 5917, 6484,

Cambr. 1159, Tunis Zayt. III, 184,1594, AS 2119/29, ʿUm. 3750,2, Fātiḥ 2874/5, Welīeddīn 1832/3, Cairo² I, 367, Dam. Z. 49 (ʿUm. 64) 14, 1, Teh. I, 209, II, 594, Pesh. 1048, Āṣaf. I, 392,58, ed. Badr al-Dīn al-Naʿsanī, C. 1325/1907.—20. *Maqām al-qurba* (*wa-fakk al-kurba*), additionally Upps. II, 162, 8, Paris 6640, f. 132ff., Ind. Off. 1296, Manch. 106M, Welīeddīn 1826,17a/21a, ʿUm. 3750,16, Cairo² I, 340, Teh. I, 209, II, 394,2, Bank. XIII, 956, iii (*Tadhk. al-naw*. 195, 372, 23).—21. *al-Anwār fī mā yuftaḥ ʿalā* (*yumnaḥ*) *ṣāḥib* (*ahl*) *al-khalwa min al-asrār*, additionally Berl. Oct. 2451,2, Leipz. 230, Glasgow Hunt. 499,7, Welīeddīn 1826,5a/11b, Cairo² I, 269, Dam. Z. 50, 16, 2, print. C. 1332/1914.—22. *Kitāb al-khalwa* (*Khalawāt*) AS 1644,77/88, 1862,4, 2160,5, ʿUm. 3750, Welīeddīn 1826,17, Dam. Z. 50 (ʿUm. 64) 14, Bank. XIII, 884, with the title *Asrār al-khalwa* in Ind. Off. 1266, *Risāla fī bayān ṣūrat al-istiʿdād* Glasgow Hunt. 499, 1, with the title *Ādāb al-sulūk fi 'l-khalwa* Mosul 75,74,5, *al-Risāla al-khalwatiyya* Rāmpūr I, 341,139.—A commentary by ʿAbd al-Karīm b. Ibrāhīm al-Jīlī b. Sibṭ ʿAbd al-Karīm al-Jīlī (see II, 205), Berl. 2915, Ind. Off. 1267/8, Bank. XIII, 885, Rāmpūr I, 335,109.—23. *Inshāʾ al-dawāʾir etc.*, dedicated to the same person as 19, additionally Ambr. B. 75, ii (*RSO* IV, 1030), Vat. V. 1428,6, 1431,3, Tunis Zayt. III, 177,1588,7 Cairo² I, 344, Jer. Khāl. 33, 36, Rāmpūr I, 329, ed. Nyberg, *Kl. Schr*. 1/38.—24. *Kitāb al-ḥaqq*, additionally Upps. II, 162, 18, Paris 6640, f. 104v, Br. Mus. Suppl. 245, ix, Manch. 106 Z, Selīm. 644, 2, ʿUm. 3750,4, Cairo² I, 345.—

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25. *ʿUqlat al-mustawfiz* (different from ḤKh IV, 8215; on the title cf. Ibn al-Rūmī, 431,3), additionally Manch. 106 Y, Vat. V. 297,4, AS 1644, 1961/2, Welīeddīn 1824,
796 Qilič ʿA. 1024,38, Cairo² I, 332, Āṣaf. I, 374,48, Rāmpūr I, | 351,214b, Bank. XIII, 889, ed. Nyberg, p. 41/99.—26. *Tuḥfat al-safara ilā ḥaḍrat al-barara*, written during his final years (Asín 123), additionally Leipz. 23, iii, Paris 6614,2, Vat. V. 1477, Cairo² I, 276, Berl. 2926,3,4 (attributed to Muḥammad b. ʿAbd al-Raḥmān b. al-Bisṭāmī), Turkish translation print. Istanbul 1303.—27. *al-Ḥujub*, additionally Ambr. B. 75, vi, AS 1644,35/75, 1862,3 ʿUm. 3750,24, Welīeddīn 1821,15b/26a, Cairo² II, 286, Rāmpūr II, 689, printed in *Majmūʿ al-rasāʾil al-ilāhiyya* (with nos. 46 and 108), C. 1907, almost entirely translated in Asín, *El Islam crist.* 277/99.—29. *Ḥilyat al-abdāl etc.*, his fifth work, additionally Berl. 1469 (?), Paris 6614, f. 114r, Upps. II, 162, 19, Leid. 2232/3, Manch. 106T (which has 576/1180 as the year of composition), Vat. V. 505,5, 1253,4, AS 1711,1, 2246/7, 2910,4, Dam. Z. 50, 16, 3, Cairo² I, 291, Mosul 75, 74,4, Aligarh 117,18, Rāmpūr I, 336,56, II, 696, 711 (dated 599 AH), 722, *Tadhk. al-naw*. 194, 361,12.—30. *Shujūn al-masjūn etc.*, additionally Berl. Oct. 3794, Tunis Zayt. III, 178,1588,16, Rāġib 1476,199a/226b, Welīeddīn 1820/1, Asʿad 1448, Cairo² I, 320, Sbath 1311, Dam. Z. 62, 174, Āṣaf. III, 190,147.—

31. *al-Shawāhid*, additionally Upps. II, 162,4, Cairo² I, 345, AS 4817,2, Dam. Z. 37, 122,1.—32. *al-Ittiḥād al-kawnī etc.*, additionally Manch. 106G, Esc.² 1607,22, Āṣaf. I, 366,52.—33. *Kīmiyyāʾ al-saʿāda* Cairo² I, 350.—34. See p. 786.—36. *al-Fahwāniyya manāzil al-manāzil*, additionally Upps. II, 162, 6 (with the title *M. al-m. al-f.*), ʿUm. 3750.—37. *al-Muwāzana*, additionally Rāġib 1476,117b/184b.—39a. *Kayfiyyat al-sulūk* (*ilā rabb al-ʿizza*), Vienna 1910,2, Ind. Off. 657,1, Vat. V. 1242,5.—40. *al-Amr al-muḥkam al-marbūṭ etc.*, from near the end of his life (Asín 123), also Paris 6614,3, Ind. Off. 1263, Brill–H.¹ 556, ²1029,1, Ambr. B. 75, v, Vat. V. 505,6, 1431, Esc.² 732,5, AS 1644,242/4, 4875,16, ʿUm. 3750, Faiẓ. 2161104b/111b, Rāġib 1467,10b/24b, Köpr. 1603, 151a/196a, Welīeddīn 1688, 1693, 1833, Cairo² I, 268, Dam. Z. 49 (ʿUm. 64), 13, Rāmpūr I, 329,366, print. in *al-Tuḥfa al-bahiyya*, Istanbul 1302, 222/8 (which has *al-mashrūṭ*), Beirut 1912 in an appendix to 131, with Turkish translation and explanations by Muṣṭafā Sharīf, Istanbul 1316.—42. *al-Iʿlām bi-ishārāt ahl al-ilhām*, additionally Hamb. 77, 1, Ambr. H. 75, xiii, Esc.² 1607,9, Welīeddīn 1820, 1826,71a/75a, ʿUm. 3750,9, Rāmpūr I, 358, Bank. Hdl. 373,24 (*Tadhk. al-naw*. 195); this is a refutation of a section from al-Ghazzālī's *Tahāfut* (Asín 103/4), written while he was suffering from constant headaches.—43. *al-Fanāʾ fi ʾl-mushāhada*, additionally Upps. II, 162, 5, Manch. 106 I, Welīeddīn 1826,117b/120b, ʿUm. 3750,8, Lālelī 151,2, Bank. XIII, 956, 1 (*Tadhk. al-naw*. 195, no. 369,20).—44. *Marātib ʿulūm al-wahb*, additionally Upps. I, 162,9, Manch. 106 O, Esc.² 1607, 17, Welīeddīn 1826, Bank. XIII, 956, iv, Dam. Z. 37, 122,3, a *Marātib al-taqwā* is in Glasgow Hunt. 499, 9 (see p. 807,7).—45. *Fi ʾl-azal*, additionally Upps. II, 162,10, Paris 1339,3, 6640, f. 96v, Vat. V. 297,2, Welīeddīn 1826,1/5a, Āṣaf. I, 382,16 (*Kitāb al-thamāniya wal-thalāthīn*), Rāmpūr I, 358 (*al-Risāla al-azaliyya*), *Tadhk. al-naw*. 195, no. 365,16.—46. *Shaqq al-jayb etc.*, additionally Leipz. 853, ii (*Shaqq al-juyūb ila ʾl-mutanazzih ʿani ʾl-ʿuyūb*), Cairo² I, 327, print. in *Majmūʿat al-rasāʾil al-ilāhiyya*, C. 1907, p. 55ff.—48. *Ishārāt al-Qurʾān fi ʿālam al-insān*, additionally Berl. Oct. 2283, Manch. 106 D.—

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49. *Kitāb al-sabʿ wa-huwa kitāb al-shaʾn* (Upps. II, 162, *li-ayyām al-shaʾn*), additionally Ind. Off. 1262, Bol. 234,2, Manch. 106 B, probably also Paris 6640, f. 113v (*ayyām al-insān*), Cairo² I, 345, *Tadhk. al-naw*. 195, 371,22 (cf. 120).—50. *Tanazzul* (*āt*) *al-imlāk etc.*, additionally Ms. Asín, Escatología 61, n. 3, AS 1740, Welīeddīn 1659, 1826, Teh. II, 38.—53. *al-Qasam al-ilāhī bil-ism al-rabbānī*, additionally Berl. 2954, Ind. Off. 1216, Manch. 106C, ʿUm, 3750,10, *Tadhk. al-naw*. 196, no. 375,26.—56. *Tāj al-rasāʾil etc.*, AS 4874,11, Cairo² I, 274, Āṣaf. I, 380,47, Rāmpūr I, 331, print. as no. 24 in *Majmūʿ al-rasāʾil*, C. 1328.—57. *al-Risāla al-mūqiẓa* also Rāġib 1476,33a/43a.—58. *Risālat al-quds fī munāṣaḥat al-nafs*, additionally

Esc.^{2} II, 741,1, excerpts in Welīeddīn 1826,53/4, see Asín Palacios, *Vidas de santones de Andalucia, la epistola de la santitád de M. b. A.*, Madrid 1933.—59. *al-Jalāla*, additionally Paris 6640, f. 62v, Upps. II, 162,12, Vat. V. 1428,1, Selīm. 644,3, ʿUm. 3750, Welīeddīn 2826, f. 100a/103a, Cairo^2 I, 345, Āṣaf. I, 382,49.—60. *al-Jawāb ʿan masʾalat al-sabḥa etc.*, additionally Vienna 1910,3, Cairo^2 I, 246, 373, under the title *Kitāb al-wasāʾil fī ʾl-ajwiba ʿan ʿuyūn al-masāʾil etc.*—62. *Mafātīḥ al-ghayb*, additionally Paris 6640, f. 178r, Manch. 106aa, Glasgow Hunt. 499,5, AS Majm. 1862,6, 2087,3, Rāġib 1476,277/8, ʿUm. 3750,7, Bank. XIII, 956,2 (which has *Miftāḥ*).—64. *Tahdhīb al-akhlāq* in *Majmūʿat rasāʾil*, C. n.d. (1325 or ʾ6), 1328, spurious according to Asín 130, but a work by the same title from the year 591/1195 is quoted by him in *al-Futūḥāt al-Makkiyya* IV, 595/6.—64a. *Falsafat al-akhlāq* C. 1332.—65. *al-Mudkhal ilā maʿrifat etc.* ʿUm. 3750,3.—66. *al-Nuqabāʾ*, additionally Manch. 106F, Esc.^{2} 1607,11, AS 206,3, 1644,301/58, ʿUm. 3750,3, different from *Kitāb al-quṭb wal-imāmayn wal-mudlijayn* Welīeddīn 1826,58b/65a, ʿUm. Majm. 2 (Massignon, *Ḥallāj, Ṭawāsīn* 191, which has *Mudalajayn*), Cairo^2 I, 346.—67. *Wasāʾil al-masāʾil*, answers to questions posed by his student Ismāʿīl b. Sawdakīn (no. 26), Berl. 2965, Manch. 106 E, so probably = *Jawāb suʾāl Ismāʿīl b. Sawdakīn, Tadhk. al-naw*. 194, 367,18, and different from Vienna 1910,3 (= 60) and Esc.^{2} 417,5 (= 169).—68. (*Tāj*) *al-Tarājim*, additionally Hamb. 77,2, Leipz. 233, Upps. II, 162,3, AS 4817,3, Cairo^2 I, 274, Rāmpūr I, 330, *Tadhk. al-naw*. 193; commentary *Kashf Tāj al-t. wa-īḍāḥ maʿnāhu min dāʾirat al-jūd wal-marāḥim*, by Nūr al-Dīn ʿAlī b. Muḥammad b. Aḥmad al-Ḥijāzī al-Sharqāwī, Cairo^2 I, 347.—70. *al-Iṣṭilāḥāt al-Ṣūfiyya*, additionally Bank. XIII, 866 = *Sharḥ al-alfāẓ al-Ṣūfiyya* Rāmpūr I, 360,277 = *Sharḥ alfāẓ ahl al-ṭarīq* Paris 1347,2, Esc.^{2} 1607,14 = *Sharḥ al-alfāẓ allati ʾṣṭalaḥat ʿalayha ʾl-Ṣūfiyya* Cairo^2 VI, 162, *Muṣṭalaḥāt al-Ṣūfiyya* Rāmpūr II, 691, print. C. 1283, Istanbul 1307.—73. *al-Ḥurūf al-thalātha etc.*, additionally Welīeddīn 1826,13, ʿUm. 3750,1, *Tadhk. al-naw*. 196, no. 374,25.—74. (cf. 98a, 108) *al-Alif wa-huwa kitāb al-aḥadiyya* read: Br Mus. 886,21, additionally Dam. Z. 49, 14,3, Mosul 95,54,5, Cairo^2 I, 344, Calc. Madr. 312, Āṣaf. I, 380,54.—74a. *al-Mabādiʾ wal-ghāyāt fī mā yataḍammanuhu ḥurūf al-muʿjam min al-ʿajāʾib wal-āyāt*, excerpts in Munich 524,2.—75. *al-Bāʾ*, Rāmpūr I, 359, 363, 365, Welīeddīn 1826,103b/8b.—

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76. *Kitāb al-yāʾ wa-huwa kitāb al-huwa*, additionally Paris 6640, f. 72v, Āṣaf. I, 382,45,53.—78. *Jafr al-imām ʿAlī b. Abī Ṭālib* Leipz. 833,1 or *al-Durr al-munaẓẓam*, is a section from al-Būnī's *Shams al-maʿārif*, S. Hartmann, *Apok*. 109,2, following which *Lumʿat al-anwār fī ḥall ramz al-ḥurūf al-jafriyya* by Zayn al-Dīn ʿAbd al-Raḥmān al-Muwaqqit, Br. Mus. Or. 7474 (DL 55).—83. *Miʾat ḥadīth etc.* Cairo^2

I, 142, see Zwemer, *Isl.* XIII, 55.—84. *Nisbat al-khirqa*, additionally Welīeddīn 1821,1, Bank. XIII, 955 (= ?) *Shurūṭ al-khirqa* Rampūr I, 360.—86. *al-Tajalliyāt al-ilāhiyya* (*al-kubrā*), additionally Berl. Oct. 1825,7, 2459, Leipz. 229, Paris 6614,5, 6640,3, Glasgow Hunt. 499,4, Manch. 105 D, Vat. V. 297,1, AS 1862,3, Welīeddīn 1638, 1820, Cairo^2 I, 275, Teh. II, 650, Rāmpūr I, 331,59, *Tadhk. al-naw*. 194, no. 359,10.—Commentary by Sawdakīn also Berl. Oct. 1230. In connection with Vienna 1911, Flügel has doubts about the work commented upon here as being identical with the one mentioned in ḤKh II, 206,2461; also Leipz. 229.—86a. *al-Tajalliyāt al-ilāhiyya fi 'l-sīra al-insāniyya* Cairo^2 I, 275.—86b. *al-Tajalliyāt al-Shādhiliyya fi 'l-awqāt al-saḥariyya* ibid.—87. *ʿIẓat al-albāb* see p. 236, 15.—89. *Natījat al-ḥaqq* Cairo^2 I, 368.—90. *ʿUyūn al-masā'il* Cairo^2 I, 333 (cf. 60?).—91. *al-Tawqīʿāt* ibid. 345.—92. *Asrār al-wuḍū'* Cairo^{2}I, 266.—93. *Sirr al-maḥabba* ibid. 316.—94. *Bulghat al-ghawwāṣ etc.*, additionally Hamb. 77,3, Köpr. 708, Šehīd ʿA. 1128, Rāmpūr II, 722.—97. *Māhiyyat al-qalb*, additionally Welīeddīn 1821, Rāmpūr I, 342,49b, 360.—98. *al-Ajwiba al-fā'iqa* Rāġib 1476,185a/93a, Āṣaf. I, 358,89,24, *Mukhtaṣar al-A. al-f.* Paris 1199, Selīm. 331, different from 98a *Kitāb al-ajwiba* or *Kitāb al-alif* (translation by Weir, *JRAS* 1901, 809/25), which ḤKh III 362,594, attributes to al-Balbānī, Krafft 496, in Berl. 3250 as *al-Risāla al-Balbāniyya* addressed to ʿAbdallāh al-Balbānī, Br. Mus. 981,9, Suppl. 245, X attributes it to Awḥad al-Dīn al-Balyānī (d. 686/1287), while in Berl. 1830 the work is attributed to Suyūṭī.—99. *Sharḥ al-ṭarīqa* Cairo^2 I, 327.—100. *Mir'āt al-maʿānī* see p. 786, no. 19.—103. *al-Imām al-mubīn etc.* also Tunis Zayt. III, 176,1588,10.—104. *al-Tanazzulāt al-Mawṣiliyya fī asrār al-ṭahāra wal-ṣalāt wal-ayyām al-aṣliyya* or *al-Imlāk fī ḥarakāt al-aflāk*, additionally Berl. Oct. 2459,2, 3478, Vat V. 1437,2, Tunis Zayt. III, 176,1388,4, Cairo^2 I, 282.—108. (cf. 74, 98a?), *al-Risāla al-aḥadiyya*, additionally Vat. V. 252,13, 1431,4, Welīeddīn 1821, Rāmpūr I, 358.—109. *Risālat al-anwār*, additionally Paris 2405,7 Brill–H.[1] 556, [2]1029,2, Rampūr I, 358, 363,295, II, 722, print. in *Majmūʿ R.*, C. 1907.—110. See no. 150.—112. *Risālat al-ghawth*, additionally Paris 6640, f. 87r, AS 1810, Welīeddīn 1824,3, 1834.—113. *Risāla ila 'l-imām Fakhr al-Dīn al-Rāzī*, additionally Paris 6614,6, Beirut 410,8, Tunis Zayt. III, 176,1588,6, Köpr. 1603,92a/97a, Welīeddīn 1826,43b/45a, Rāmpūr I, 342,145b, II, 689, Āṣaf. II, 1718,12,4, *Tadhk. al-naw*. 193, 350, 1, ed. ʿAbd al-ʿAzīz al-Maymanī al-Rājkūtī in *Thalāth rasā'il*, C. 1344, n. 3.—113a. *Sharḥ khalʿ al-naʿlayn*, on a work in the spirit of the Qarmaṭians by the Spaniard Ibn Qasyī (p. 776,6a), AS 1879, Šehīd ʿA. P. 1174, see Massignon, *Essai* 61, n. 8, *Textes* 103.—

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116. *Nuskhat al-ḥaqq*, additionally Manch. 106 H, Welīeddīn 1826,12a/16b, ʿUm. 3570,6, Rāġib 1476,86b/88a, Cairo^2 I, 370, Bank. XIII, 986v (which has *N.*

al-khalq).—118. *al-Dawr al-aʿlā* Cairo² I, 298, printed in *Majmūʿ ilāhī*, C. 1282 (?), 140/50.—Commentaries: a. Muḥammad b. Muḥammad al-Tāfilātī al-Khalwatī Mufti 'l-Quds (*Mur.* IV, 102/8), also Vat. V. 1435,₂.—b. Muḥammad b. Khalīl al-Qāwuqjī (II, 496), *al-Tawr al-aghlā*, Damascus 1301.—119. *al-Ṣalawāt al-Akbariyya*, with a commentary by Muṣṭafā al-Bakrī, Bat. Suppl. 312.—120. *Awrād al-ayyām al-sabʿa* Tunis Zayt. III, 175,₁₅₈₈,₁, (cf. 49).—121. *Awrād al-usbūʿ* also Welīeddīn 1832.—122a. *al-Ṣalawāt al-Muḥammadiyya*, with the commentary *Wird al-wurūd wa-fayḍ al-baḥr al-mawrūd* by ʿAbd al-Ghanī al-Nābulusī (II, 345), Vienna 1708.—124. *al-Ḥikam al-ilāhiyya*, additionally Berl. Oct. 3416,₁, Heid. ZS VI, 236.—126. *al-Shajara al-Nuʿmāniyya fi 'l-dawla al-ʿUthmāniyya*, additionally Vat. V. 1419, Pet. AMK 1134, Beirut 278.—Commentaries: a. *al-Lumʿa al-nūrāniyya fī ḥall mushkilāt al-Sh. al-N.*, by Ṣadr al-Dīn al-Qūnawī (see below, p. 806), additionally Bresl. Un. 191,₂, Landb.–Br. 467, Upps. II, 201, Mosul 70,₁₃₅, 214,₈₅,₈.—b. Khalīl al-Ṣafadī (d. 764/1363, see II, 11), additionally Landb.–Br. 468, Mosul 214,₈₅,₉.—c. Aḥmad b. Muḥammad al-Maqqarī al-Maghribī (d. 1041/1632, see II, 296), Landb.–Br. 469.—d. al-Shahrafī, ibid. 465.—e. Anon., ibid. 466, Mosul 214,₈₅,₄.—126a. *Manẓūmat kashf al-rān fi 'l-zā'iraja*, with a commentary and glosses by al-Ghamrī, Brill–H.¹ 302, ²542,₁,₂.—126b. *Risāla mukhtaṣara fī baḥth al-zā'iraja* Sbath 375, *fī ʿilm al-zā'iraja* Leid. 1221, Manch. 371, *Sharḥ al-z.* Rāmpūr I, 680.—126c. *ʿAẓā'im al-nafʿ*, with the anonymous commentary *al-Witr wal-shafʿ*, Landb.–Br. 471.—128. *Kitāb al-ʿAbādila*, additionally Vat. V. 298,₂, Ind. Off. 1261, AS 4817,₁, 4875,₁₃, Cairo² I, 346, *Kalām al-ʿA.* Tunis Zayt. III, 176, 1588,₃.—130. *Muḥāḍarāt al-abrār wa-musāmarāt al-akhyār fi 'l-adabiyyāt wal-nawādir wal-akhbār*, spurious, later than al-Dhahabī (II, 46), additionally Rāġib 1204, Čorlulu 2913/4, Cairo² III, 325, Āṣaf. II, 1522,₄₄, *al-Musāmarāt*, Cambr. 1046, print. also C. 1324 (in which I, 197ff. an Islamic apocalypse from the time of the Crusades, see R. Hartmann, *Schr. Königsb. WG* I, 3, 1924, 59/116, and the account of the fifth siege of Constantinople by the Muslims in the year 100, translated by Nargisī in the fifth part of his *Khamsa*, see note to Evliyā, *Siyāḥatnāme*, I, 79/83).—131. *Tarjumān al-ashwāq*, love poems to an educated lady whom he had met in 598/1201–2 in Mecca, written upon his return there in 611/1214, additionally Gotha 2268, Munich 524, Br. Mus. 614, 754, 1527, Ind. Off. 815, Esc.² 418, 530,₄, Parma Bibl. It. 59, 184, Vat. V. 292,₂, 360,₄, AS 1273/4, Rāġib 1453,₁₈₁/₂₀₇, Welīeddīn 1646, Šehīd ʿA. 1229/30, Dahdah 225, Mashh. XV, 4, 10, Āṣaf. I, 696,₅₂, 706,₅₃, Rāmpūr I, 581,₅₇. *I. al-A. The* T. al-A. *a Collection of Mystical Odes,* ed. from 3 Mss. with a literal version of the text and an abridged transl. of the author's cmt. thereon by R.A. Nicholson (Or. Transl. Fund), London 1911, later mystically re-interpreted in the commentary *Fatḥ* (*Kashf*) *al-dhakhā'ir*
800 *wal-aghlāq ʿan-wajh T. al-A.*, according to | Hamb. 91 written in the year 610

(sic) in Āqsarāy, additionally Paris 1339,5, 3167/72, Lālelī 1397/8, AS 1877, Mosul 123,39, 152,23, Cairo² III, 267, Pesh. 980, Rāmpūr I, 338,128, ed. J.C. Citaré, Beirut 1894, 1322, 1912 (with no. 40 in the appendix), see Asín, *Escatología* 339.—132. *Dīwān*, additionally Welīeddīn 1681, Fātiḥ 3812, Šehīd ʿA. 1177.—135. *Kitāb al-muʿashsharāt* or *al-Dīwān al-aṣghar* (*ṣaghīr*), additionally Tüb. 50,3, Cairo² I, 360, III, 109 (two *dīwān*s Bursa Ḥu. Č. *ZDMG* 68, 52, Selīm. 489).—138. *al-Qaṣīda al-tāʾiyya al-kubrā* also Dam. Z. 49, 9, 1, commentary *Qurrat ʿayn al-shuhūd wa-mirʾāt ʿarāʾis al-ghayb wal-wujūd* by ʿAbdallāh Ef. al-Busnawī ʿAbdī (d. 1054/1644, see Muḥammad al-Khānjī, *al-Jawhar al-asnā fī tarājim ʿulamāʾ wa-shuʿarāʾ Busna*, C. 1349, 94/100), ibid. 2, Vat. v. 1425, Rāġib 706.—139. *Minhāj al-ʿārif al-muttaqī al-sālik al-murtaqī*, additionally Vat. v. 247,1, Fātiḥ 5375,45b/50b.—

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144. *Tuḥfat al-akhyār*, a commentary on two of his verses by Aḥmad b. Sulaymān al-Khālidī (ca. 1270/1853, see II, 485), also Pet. AMK 925.—144a. Anon. comment. on a *qaṣīda* that is missing from the *Dīwān* is in Vat. v. 1431,5.—144b. *Qaṣīdat al-bādirāt al-ʿayniyya fi ʾl-nādirāt al-ghaybiyya*, Āṣaf. I, 378,26,1.—144c. *Qaṣīdat janāḥ al-ṭayr fī maqām al-wāqif wal-sāʾir*, with the commentary *al-Shams ʿalā J. al-Ṭ.*, by ʿAbd al-Ghānī al-Nābulusī, Cairo² I, 327.—146a. *Qaṣīda fi ʿilm al-ḥurūf al-nayyirāt al-nāṭiqa* Rabat 478,1.—146b. *Ṣayḥat al-būm,* a *qaṣīda* in the *basīṭ* metre, Berl. 1213, probably identical with the *Malḥama* in Ibn Khaldūn, ed. Quatremère II, 196, tr. II, 231, see Hartmann, *Apokal.* 112.—146c. *al-Ṭirāz al-dhahabī ʿalā abyāt b. ʿA.* by Muḥammad Karīm al-Dīn al-Khalwatī, Cairo² I, 330.—147. *Qaṣīda fī manāqib al-ḥajj*, supposedly written in 567 in Badis.—148. *al-Jamāl wal-jalāl* read: Berl. 2994, additionally Manch. 107W, *Tadhk. al-naw.* 195/370,2, Welīeddīn 1826.—149. *al-ʿUjāla fi ʾl-tawajjuh al-atamm* read: Berl. 2995, additionally Nafiz 384,98a/209b.—150. (see 110) *al-Jawāb al-mustaqīm ʿammā saʾala ʿanhu ʾl-Tirmidhī al-Ḥakīm* (p. 355), Upps. II, 162,16, ʿUm. 3570,11, or *ʿArīḍat al-aḥwadhī fī sharḥ al-T.*; against this al-Hādī b. Ibrāhīm (II, 186) wrote *al-Tafṣīl fi ʾl-tafḍīl* Ambr. A. 71 (*RSO* III, 82), 75, xxiv (ibid. 587).—151. *Kitāb al-lahw* Selīm. 644,1.—152. *al-Isfār ʿan natāʾij al-asfār* Manch. 105 A, 106 U, Jer. Khāl. 33, 34, Bank. XIII, 956, vi, *Tadhk. al-naw.* 194, 360, 11.—153. *al-ʿAwāṣim min al-qawāṣim* print. Constantine 1928, Algiers 1346, on matters of education, see H. ʿAbdulbahāʾ, *Les règles de conduite du maître d'école de M. b. Sahnoun de Cairouan*, Tunis 1931.—154. *Mubashshirāt* Cambr. Suppl. 1336.—155. *Munājāt al-raḥmān bi-āyāt al-Qurʾān* C. 1342.—156. *Kayfiyyat al-sulūk* Vienna 1910,2, AS Majm. 2078,1.—157. *Kitāb rūḥ al-quds* Bank. XIII, 890, C. 1281.—158. *Radd maʿāni ʾl-āyāt al-mutashābihāt ila ʾl-āyāt al-muḥkamāt* Beirut 1932.—159. *Risālat taḥrīr*

al-bayān fī taqrīr shuʿab al-īmān wa-rutab al-iḥsān Glasgow Hunt. 499, 8.—160. *al-Ṭibb al-rūḥānī fi ʾl-ʿālam al-insānī* Brill–H.[1] 790, [2]1030, 1.—161. *Kitāb al-maʿrifa al-ūlā* Upps. II, 162,13.—162. *Risālat al-intiṣār fī jawāb mā saʾala ʿanhu ʿAbd al-*
801 *Laṭīf b. Aḥmad b. Muḥammad b. Hibatallāh | ahl al-bayt* ibid. 363.—176. *ʿAqīda* Esc.[2] 762,3, *ʿAqīdat al-ikhtiṣār* Rāmpūr II, 721,395.—177. *Risāla fī qawlihi man dhakaranī etc.* Dam. Z. 49, 9, 3.—178. *Risāla fī ḥikmat kawn al-nabī ummiyyan* ibid. 4.—179. *Mirʾāt al-ʿārifīn wa-maẓhar al-kāmilīn fī multamas zayn al-ʿābidīn*, according to ḤKh, 11702 by Ibn ʿArabī, but according to Paris 6640 by Ṣadr al-Dīn.—180. *al-Kanz al-muṭalsam min al-sirr al-muʿaẓẓam bi-mā ūdiʿa fi ʾl-ḥurūf* Dam. Z. 49, 14,4 = (?) *Risālat al-ḥurūf* Rāmpūr II, 690.—181. *Risāla fī maʿrifat al-nafs wal-rūḥ* see Asín, *Revue Afr.* XLIX (1905) 336.—182. *al-Qurʿa al-mubāraka al-maymūna wal-durra al-thamīna al-maṣūna*, a manual for fortune-telling, lith. C. 1279, Bombay 1300.—183. *Qurʿat al-ṭuyūr* lith. n.d. C. 1880(?).—184. A *Tafāʾulnāme* is attributed to him in Heid. *ZS* X, 71.—185. *Ummahāt al-Baghdādī b. al-Narsī* ibid. 14, Manch. 106dd, *Tadhk. al-naw.* 193, 356,7.—163. *Kitāb al-anfās al-ʿulwiyya* Upps. II, 162,15.—164. *Kitāb al-khuṭabāʾ* ibid. 17.—165. *al-Kalām fī qawlihi taʿālā lā tudrikuhu ʾl-abṣār, Tadhk. al-naw.* 193, 351,2.—166. *Kalimāt al-shaykh wal-Ḥusayn al-Ḥallāj* ibid. 352,3.—167. *Kitāb al-shahīd* ibid. 355,6.—168. *Kitāb al-kutub* ibid. 194, 358,9.—169. *Kitāb al-masāʾil* ibid. 358,9, Esc.[2] 417,5 = (?) *Miʾat asʾila* Rāmpūr I, 360.—170. *Waṣāya ʾl-shaykh, Tadhk. al-naw.* 362,13, Sbath 1310 = (?) *al-Waṣāyā al-Akbariyya* Rāmpūr I, 371,359, *Jāmiʿ al-w.* in AS 2147/52.—171. *Bāb maʿrifat asrār takbīrāt al-ṣalāh, Tadhk. al-naw.* 368,19.—172. *Ḥirz al-wiqāya* Paris 743,9 = (?) *Ḥizb al-w.* Tunis Zayt. III, 176, 237,1702.—173. *Sharḥ muẓhirāt al-ʿarāʾis al-mukhabbaʾāt*, on a prayer by ʿAlī al-Jawharī al-Khālidī, Brill–H.[1] 590, [2]1106,1.—174. *Miftāḥ al-maqāṣid wa-miṣbāḥ al-marāṣid* Mosul 70,36, from which derives *Faḍl al-masjid al-aqṣā* by ʿAbd al-Raḥmān b. Isḥāq al-Qūnawī, Cairo[2] V, 290.—175. *Manāqib al-maʿārif* Manch. 106P.—186. *Kitāb al-maʿlūmāt* ibid. K.—187. *Mishkāt al-maʿqūl al-muqtabas min nūr al-manqūl* ibid. Q.—188. *Natāʾij al-afkār fi ʾl-muqarrabīn wal-abrār* ibid. R.—189. *al-Maqṣad al-asmā fī ishārāt mā waqaʿa fi ʾl-Qurʾān bi-lisān al-sharīʿa wal-ḥaqīqa min al-kināyāt wal-asmāʾ* ibid. V.—190. *al-Mawʿiẓa* (*Mawāʿiẓ*) *al-ḥasana* ibid. X., Rāmpūr I, 369.—191. *Kitāb al-yaqīn* Berl. Oct. 1825,8, Manch. 106cc, *al-Mawḍūʿ fī masjid al-yaqīn* Welīeddīn 1826,65a/70b.—192. *Tashnīf al-asmāʿ fī taʿrīf al-ibdāʿ* Manch. 371.—193. *Taḥdhīr dhawi ʾl-tashīr* Āṣaf. I, 362,43.—194. *Talqīḥ al-adhhān wa-miftāḥ maʿrifat al-insān* Rāġib 1476,42b/74b, Tunis Zayt. III, 175, 1588,2.—195. *Maḥāsin al-akhyār wa-manāqib al-sāda al-akhyār* Rāmpūr I, 646,210.—196. *Isfār al-ṣabāḥ* ibid. 328,32.—197. *Fī asrār al-rūḥ* ibid. 339.—198. *al-Ifāda* ibid., AS 2160,4, 4875,4.—199. *Asrār al-nuqṭa* Fātiḥ 5367,1.—200. *Risāla fī marātib al-wujūd* ibid. 343,152.—201. *Maqāmāt b. ʿArabī*, Rāmpūr II, 698,373.—202. *Taḥqīq madhāhib al-Ṣūfiyya wa-taqrīr qawlihim fī wujūb al-wājib li-dhātihi wa-taḥqīq*

asmā'ihī Tunis Zayt. III, 1588,$_{10}$.—203. *al-Tanbīhāt ʿalā martabat ḥaqīqat al-Muḥammadiyya* ibid. 248, 1718,$_{2}$.—204. *Asrār al-ilāhiyya* Ind. Off. 698 (untitled), Welīeddīn 1826,$_{30b/32a}$.—205. *al-Kashf al-kullī wal-ʿilm al-ʿillī* Berl. Oct. 3180.—206. *Ḥadīqat al-ḥaqā'iq* ibid. Oct. 3416,$_{2}$.—207. *al-Nuṣūṣ* ibid. 361.— | 208. *Shumūs al-fikar al-munqidha min ẓulumāt al-jabr wal-qadar*, ḤKh IV, 80,$_{7074}$, Berl. Oct. 1825,$_{2}$.—209. *al-Kashf wal-tabyīn* Cairo^{2} I, 348.—210. *Mabāḥith al-ṭālibīn* ibid. 352.—211. *Maghnāṭīs al-qulūb wa-miftāḥ al-ghuyūb* ibid. 361.—212. *Qāʿida fī madhhab al-tamhīd* ibid. 340.—213. *al-Maʿārij* ibid. 346.—214. *Asrār al-dhāt al-ilāhiyya* Welīeddīn 1826,$_{30b/32a}$.—215. *al-Astār wal-kibrīt al-aḥmar* Rāġib 1476,$_{159a/77b}$.—216. *Uṣūl al-ʿuqūl*, on horoscopes etc., Leid. 1169.—217. *Risālat mā atā bihi 'l-wārid* Āṣaf. I, 382,$_{51}$.—Against al-Suyūṭī's *Tanbīh al-ghabī* (additionally Cairo^{2} I, 218, Leid. 2409, 19, Bodl. I, 157,$_{5}$) an unidentified author wrote *Tasfīh al- ghabī fī tanzīh b. al-ʿA*. Brill–H.^{1} 496,$_{8}$, ^{2}1146,$_{8}$.—Further defences by al-Shaʿrānī (II, 335), *al-Qawl al-mubīn fi 'l-radd ʿan M*. Cairo^{1} VII, 14, by ʿAbd al-Ghanī al-Nābulusī (II, 345), *al-Radd al-matīn ʿalā muntaqiṣ al-ʿārif M.* Br. Mus. Suppl. 1257, Selīm Āġā 490, Cairo^{1} II, 83, 128, and *al-Fatḥ al-mubīn fi 'l-radd ʿalā iʿtirāḍ al-muʿtariḍ ʿalā Muḥyi 'l-Dīn* by ʿUmar Aḥmad al-ʿAṭṭār al-Dimashqī, C. 1304, 1306.

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25a. Tāj al-Dīn Abu 'l-ʿAbbās Aḥmad b. Muḥammad b. Aḥmad b. Khalaf al-Qurashī al-Tamīmī al-Bakrī al-Ṣiddīqī al-Sharīshī al-Ṣūfī was born in Salé in 581/1185, grew up in Marrakesh, and settled in the Fayyūm, where he died in 641/1243.

Anwār al-sarā'ir wa-sarā'ir al-anwār or *al-Rā'iyya al-Sharīshiyya*, a *qaṣīda* on the road to God, with a commentary by Aḥmad b. Yūsuf al-Fāsī (d. 1021/1612, see II, 462), *Izālat al-khafā'*, Heid. *zs* X, 94, print. C. 1316.

25b. Aḥmad b. Muḥammad al-Būnī claims he was a student of Ibn ʿArabī.

Al-Durra al-fākhira ʿalā rumūz al-Shajara Berl. Oct. 2650, Paris 6682 (which has *ramz al-shaykh*), prophecies until the year 1246 AH, probably inspired by Ibn ʿArabī's *Shajarat al-kawn*.

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26. Al-Shaykh al-Zāhid Abū Ṭāhir b. Ismāʿīl b. Sawdakīn b. ʿAbdallāh al-Nūrī was born in Cairo in 588/1192.

ʿAbd al-Qādir b. Abi 'l-Wafā', *Jaw*. I, 151.

27. Muḥammad b. Muḥammad b. ʿAlī Saʿd al-Dīn b. al-ʿArabī al-Jawbān, the son of the famous Sufi, was born in Malaṭya in Ramaḍān 618/October–November 1221 and died in Damascus in 656/1258.

803 | Al-Ṣafadī, *al-Wāfī* I, 186/8. 1. His poems, mostly *maqāṭīʿ*, often deal with pederasty, *Dīwān* Brill–H.[1] 18, [2]40/1.—2. *Zād al-musāfir wa-adab al-ḥāḍir* Köpr. 1603,$_2$, Serāi A. III, 1603,$_2$.

27a. Al-Ḥasan b. ʿAdī b. Abi ʾl-Barakāt b. Shahr b. Musāfir Shams al-Dīn Abū Muḥammad, the great-grandson of the brother of Shaykh ʿAdī (no. 8), who as a head of the fraternity won countless supporters among the Kurds and for that reason appeared a danger to the emir of Mosul, Badr al-Dīn Luʾluʾ, who had him arrested and garroted in 644/1246.

Al-Kutubī, *Fawāt* I, 123. A guide to the mystical life in Berl. 3176, see Frank, *TB* XIV, 46ff.

27b. Shams al-Dīn Muḥammad b. al-Muʾayyad b. Aḥmad b. Abi ʾl-Ḥasan Muḥammad b. Ḥamawayh al-Ḥamawī, named after his grandfather, was born in Juwayn in 587/1191. As a young man he joined the dervish order of the Dhahabiyya-Kubrawiyya and became one of the 12 *khalīfa*s of the *shaykh*. As a result of the Mongol invasions he went to Syria, where he lived a secluded life on Mount Qasyūn. Later he went to Khurāsān and died in Baḥrābādh on 13 Dhu ʾl-Ḥijja 658/16 November 1260 or 650/11 February 1252 (see below).

Al-Yāfiʿī, *Mir. al-jan.* IV, 121, Jāmī, *Naf.* 492ff., *Taʾrīkhi Guzīda* 790, Ḥamdullāh Mustawfī, *Nuzhat al-qulūb* (Gibb Mem. XXIII) 150, 174, Ibn al-ʿImād, *ShDh* V, 250, Köprülüzāde Fuʾād, *Ilk Mutaṣawwiflar* (Istanbul 1918) 43, idem *EI*, IV, 33, Massignon, *EI* II, 260. 1. *Maḥbūb al-qulūb*, which is incomplete as the author died while working on it, which happened, according to MS Berl. fol. 4084 (which has *M. al-awliyāʾ*), on 12 Dhu ʾl-Ḥijja 643, AS 2057/8, Ǧārullāh 1078, 1096, Brussa, Orkhān. *Taṣ.* 77.—2. *ʿUlūm al-ḥaqāʾiq* ed. Muḥammad Kurd ʿAlī in *Majmūʿat al-rasāʾil*, C. 1328, p. 494ff.—3. *Sajanjal al-arwāḥ wa-nuqūsh al-arwāḥ*, mystical drawings and tables, Fātiḥ 2645, Ǧārullāh 1541, Mashh. VIII, 29,$_{107}$.—4. *Laṭāʾif al-tawḥīd fī gharāʾib al-tafrīd* (Persian) ʿĀṭif 2241,$_{462b/74b}$.—5. *Risālat al-miṣbāḥ* (Persian) AS 3832.$_2$.—6. *Baḥr al-maʿānī* Köpr. 706. 28. ʿAbdallāh b. Muḥammad b. Shāhāwar al-Rāzī Najm al-Dīn Dāya al-Rāzī al-Asadī was born in Khwārizm
804 in 564/1168. | He was a student of Najm al-Dīn al-Kubrā (no. 20). He fled from the Mongols to Asia Minor, where he became friendly with the famous Persian poet Jalāl al-Dīn al-Rūmī (no. 31b). He died in Baghdad in 654/1256.

1. *Mirṣād al-ʿibād etc.* MSS in Istanbul in Meier, *Isl.* XXIV, 30ff., Turkish translation made in Qayṣariyya, Upps. II, 483.—2. *Manārat al-sāʾirīn etc.*, the same, additionally Leipz. 191,2, Leid. 2247, Mosul 192,32.—3. *Baḥr al-ḥaqāʾiq wal-maʿānī*, see p. 787,20,6, Qurʾān commentary up to sura 19, Mashh. III, 6,14, Bank. XVIII, 1455.—3. *Risālat al-ʿāshiq wal-maʿshūq*, an explanation of a saying by Abu ʾl-Ḥasan al-Kharqānī, Paris 760,5. = *Sharḥ qawl al-Kharqānī: al-ṣūfī ghayr makhlūq* Ǧārullāh 2061.—4. *Risāla dar ʿIshq u ʿaql* Persian Teh. II, 598,4.—5. *Sirāj al-qulūb* Persian Vienna 1963,29.—6. *Sulūk arbāb al-niʿam* Bank. XVI p. 10.—7. *Ḥasrat al-mulūk* ibid.—8. *Tuḥfat al-ḥabīb* ibid.

29. Nūr al-Dīn Abu ʾl-Ḥasan Aḥmad b. ʿAbdallāh b. ʿAbd al-Jabbār al-Ḥasanī al-Idrīsī al-Miʿmārī al-Shādhalī al-Zarwīlī was born around 593/1196 in Ghamāra, near Ceuta, or in Shādhilla at the foot of Jabal Zafrān in Tunis. In Fez he was influenced by the students of Junayd and by Abū Madyan Shuʿayb. But then he went over to ʿAbd al-Salām b. Mashīsh (no. 21), propagating the latter's teachings in the region of Tunis. He gained such an influence there that he was perceived as a threat by the government, and he was forced to flee to Alexandria. In Egypt, too, he found countless followers, and he performed the pilgrimage several times from that country. On his way back from Mecca in 656/1258 he died in Ḥummaythira, in the desert of Upper Egypt, where one of the Mamlūk sultans had a dome erected over his gravesite. According to others (de Sacy, *Chrest.* II, 233) he was buried in Mukhā.

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Al-Maqqārī I, 587, Ibn al-ʿImād, *ShDh* V, 278/9, *Safīnat al-awliyāʾ* 180,16, A. Cour, *EI* IV, 264/5.—Further biographies: a. Muḥammad b. Abi ʾl-Qāsim b. al-Ṣabbāgh al-Ḥimyarī, *Durrat al-asrār wa-tuḥfat al-abrār* Leid. 1099, Esc.[2] 1809, Madr. CLXXXVI, Tunis Zayt. III, 224,1689,1, print. Tunis 1304 (in which also are *manāqib* by several of his students).—b. Muḥammad Ẓāhir al-Madanī, *al-Anwār al-qudsiyya fī tanzīh ṭuruq al-qawm al-ʿaliyya*, Istanbul 1302.—c. *Majmūʿ kalām al-Shādhalī fi ʾl-taṣawwuf* | by Ḥafīd b. ʿAbd al-Hādī b. Aḥmad al-Wakīlī al- 805
Ḥasanī, *Hesperis* XII, 125, 1030. 1. *al-Muqaddima al-ʿizziyya lil-jamāʿa al-Azhariyya* is actually a work by the Mālikī Abu ʾl-Ḥasan ʿAlī al-Shadhilī al-Manūfī, see II, 316.—2. *al-Muntaqā*, an abstract of a Sufic work, also Vat. V. 573,11.—5. *Ḥizb al-baḥr*, additionally Tüb. 179,9, Upps. II, 239,4, Leid. 2191, 2200, Manch. 223 M, Vat. V. 239, 572, Esc.[2] 143,2, 1393,2, Rabat 506, iv, Sulaim. 321,4, Cairo [2]1, 287, Rāmpūr I, 146,39, Būhār 55,2, lith. in *Majmūʿ laṭīf* C. 1865, print. Kazan 1897, with other prayers and poems and a Persian interlinear translation under the title *Lawḥi Maḥfūẓ* by Muḥammad Maḥfūẓ al-Ḥaqq, Arra 1309, with other prayers

and a Hindustani introduction and interlinear translation by Muḥammad ʿAbd al-Qayyām, Kanpur 1896, with a Tamil translation by Nūḥ b. Aḥmad al-Qādirī, *Nafaḥāt al-ʿanbar*, Bombay 1320.—Commentaries: a. Aḥmad b. Aḥmad Zarrūq (II, 253), additionally Paris 5355, Br. Mus. Suppl. 244 ii, Algiers 597,4, Esc.^{2} 1810,2, Tunis Zayt. III, 230,1695,2, Cairo^{1} II, 202, Dam. Z. 61 (ʿUm. 68), 152, Rāmpūr I, 153,100, printed in the margin of the *Dalāʾil al-khayrāt*, Madras 1908, 37/84, with glosses, *Fayḍ al-raḥmān*, by Ḥasan al-ʿIdwī, C. 1281.—e. Aḥmad b. ʿUmar, Pet. AMK 928.—f. Muḥammad b. Muḥammad b. al-Sālik al-Jurnī, Rabat 492, ii.—g. ʿAbd al-Raḥmān b. ʿAbd al-Qādir al-Fāsī (d. 1096/1685, see II, 460), Rabat 494, iv.—h. Muḥammad b. ʿArabī, Brill–H.^{1} 592, ^{2}1108.—i. Sharaf al-Dīn al-Munāwī, Tunis Zayt. III, 231,1695, 2.—k. *Risāla fī khawāṣṣ ḥizb al-baḥr*, by Aḥmad b. Sulaymān al-Khālidī (II, 489), Pet. AMK 928.—l. Manṣūr b. ʿAbd al-Qādir al-Ghayṭī, Bat. Suppl. 302.—m. Muṣṭafā al-Bakrī al-Ṣiddīqī, Dam. ʿUm. 68, 151.—n. *Khulāṣat al-zahr*, by Muḥammad b. Khalīl al-Qāwuqjī (d. 1300/1882, see II, 496), C. 1304.—o. Ibn Māhalā, *al-Laṭīfa al-marḍiyya li-sharḥ ḥizb al-Shādhiliyya*, C. 1935.—p. Anon., Bat. Suppl. 301, 303, 304.—6. *al-Ḥizb al-kabīr* (*Ḥizb al-barr*), additionally Rabat 506, iii, Cairo^{2} I, 287.—Commentaries: a. ʿAbd al-Raḥmān b. Muḥammad al-Fāsī (d. 1036/1626), also Bat. Suppl. 305.—c. Muḥammad b. ʿAbd al-Salām al-Bannānī (d. 1163/1750), additionally Rabat 110, ii, Tunis Zayt. III, 207,1646, 230,1695,1.—d. al-Ḥasan b. ʿAlī al-Mintāwī al-Madābighī (d. 1170/1757), Brill–H.^{1} 591, ^{2}1107, Cairo^{2} I, 336.—e. Sulaymān al-Jamal (1204/1790, see II, 353), Tunis Zayt. III, 217,1762, Cairo^{1} VII, 154, ^{2}I, 343.—f. Muṣṭafā b. Ibrāhīm al-Adnāwī (sic, read: al-Adranāwī?), Sbath 1155.—g. Murtaḍā al-Zabīdī (d. 1205/1790, see II, 288), *Tanbīh al-ʿārif al-baṣīr ʿalā asrār al-Ḥ. al-k.*, C. 1333 (together with the commentary of Aḥmad Zayd ʿAbd al-Raḥmān al-Fāsī).—i. Anon., Persian Pesh. 1035.—7. *Ḥizb al-ṭams ʿalā ʿuyūn al-aʿdāʾ*, Rabat 506, viii.—8. *Ḥizb al-naṣr*, additionally Vat. V. 571,6, Sulaim. 321,6, Dam. ʿUm. 68,153; anon. comment. Tüb. 233, Tunis Zayt. III, 235,9.—9. *Ḥizb al-lutf*, additionally Qayrawān, *Bull. d. Corr. Afr.* 1884, 190, 76, Rabat 506, vii, Būhār 55, ii.—10. *Ḥizb al-fatḥ*, additionally Esc.^{2} 1381,5, Rabat 506, iv, commentary by ʿAlī al-Qāriʾ al-Harawī (II, 394), Cairo^{2} I, 364.—11. Various prayers also Esc.^{2} 745, 1, see *Majmūʿat awrād saniyya lil-sāda al-Shādhiliyya*, ed. Muḥammad al-Ṭayyib al-Jazāʾirī, Damascus 1301.—14. *Ḥizb al-shikāya* Tlemc. 62.—15. *Ḥizb al-ḥamd* Rabat 506, vi.—16. *Ḥizb al-ḍuḥā* Tunis Zayt. III, 235,8.—17. *Ḥizb al-tafrīj* ibid.—18. *Majmūʿat al-aḥzāb* (24 *aḥzāb* in
806 Tunis Zayt. III, 231, 1696), C. 1317.—19. *al-Ikhtiṣāṣ min* | *al-fawāʾid al-qurʾāniyya wal-khawāṣṣ*, on the power of the words: *Ḥasbuna ʾllāh wa-niʿma ʾl-wakīl* Ind. Off. 1211, Cairo^{1} V, 362, Cat. Boustany 1936, 98, Bat. 34.—20. *Uns* (*al-Sharḥ*) *al-jalīl fī khawāṣṣ Ḥasbunā etc.* lith. C. n.d., 1297, Cairo^{2} I, 316, commentary by

Dā'ūd b. ʿAlī al-Iskandarī, abstract by ʿAbd al-Kāfī b. Muḥammad al-Butushī, ibid. 356.—21. *al-Jawāhir al-maṣūna wal-laʾāliʾ al-maknūza*, on the same subject, Bat. Suppl. 295v, Cat. Bustany 1936, 98.—22. *Maṭāliʿ al-anwār wa-maẓāhir al-asrār* Leipz. 236.—23. *Waẓīfat al-istighfār* Tunis Zayt. III, 235,9.—24. *Risāla fī ʿilm al-zāʾiraja* Āṣaf. II, 1682,147,2.—25. Dicta, collected by his second-generation student Ibn ʿAṭāʾallāh, Leid. 2256.—26. *Dīwān* Cambr. 406, Brill–H.[2] 37, Mashh. XV, 18,52.—27. *Majmūʿ al-anwār wa-maʿdin al-asrār*, 3 volumes of poems, collected by his student Aḥmad b. Abī Bakr al-Shādhilī al-Qurashī, contains the 'dream-poems' or *Manāmāt*, basically in chronological order with brief introductions in prose and information on dates, dated 613–5/1216–8, Hamb. 90.—28. *Takhmīs Rāʾiyyat Abī Madyan* Āṣaf. II, 1728, 171, 2.

29a. ʿAbd al-Raḥmān b. Abī Bakr al-Ḥawwāt al-Nafathī wrote:

Madārij al-sālikīn wa-manhaj al-muḥaqqiqīn fī ʿilm al-taṣawwuf Leid. 2249.

30. See II, 221, § 5, 1a.

31. Abu 'l-Ḥasan Ṣafī (Zayn) al-Dīn Aḥmad b. ʿAṭṭāf b. ʿAlawān al-Tafrushī, the son of the *kātib al-inshāʾ* of the last Ayyūbid ruler of Yemen, was born in Dhu 'l-Jinān and died in 665/1266 in Tafrush, in Yemen.

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Jaʿfar b. Ḥasan al-Barzanjī (d. 1079/1765, see II, 348, 12, 6), *Fatḥ al-karīm al-jawād al-mannān bi-wāsiṭat ʿiqd sayyid al-zamān fī baʿḍ manāqib Aḥmad b. ʿAlawān*, Berl 10064, 3.—1. *Dīwān* Cairo[2] III, 169 = *Kitāb al-futūḥ al-shāfī li-kulli qalb majrūḥ* Gotha 99, 5.—2. A *qaṣīda* containing religious precepts, Br. Mus. Suppl. 232, i, Ambr. A. 28, viii, C 33, iii (*RSO* VIII, 59).—3. *al-Futūḥ al-maṣūna wal-asrār al-maknūna* Paris 3227.—5. Poems, letters, etc., Leid. 2248.

31a. Ibrāhīm b. Muḥammad al-Ṭāʾūsī al-Qazwīnī wrote, in 658/1266:

Sharḥ al-ḥurūf al-jāmiʿ bayna 'l-ʿārif wal-maʿrūf, on the mystical significance of letters, Browne, Cat. 289, Y, 4 (7), 3 (autograph).

31b. Jalāl al-Dīn Rūmī, the most famous mystical poet of Persia, died in Konya on 5 Jumādā II 672/17 December 1273.

807 | 1. Arabic poems with a Turkish commentary entitled *Sharḥ awrād al-musammā bi-Ḥaqā'iq adhkār mawlānā* n.d., n.p. (Bibl. DMG De 4882, 50).—2. *Awrād kabīr wa-ṣaghīr* Der Seʿādet 1303.

31c. ʿIzz al-Dīn Aḥmad al-Ṣayyād Ḥafīd Aḥmad al-Rifāʿī, d. 670/1273.

Al-Maʿārif al-Muḥammadiyya fi 'l-waẓā'if al-Aḥmadiyya C. 1305.

32. Ṣadr al-Dīn Abu 'l-Maʿālī Muḥammad b. Isḥāq b. Muḥammad al-Qūnawī, who studied with Ibn ʿArabī while visiting Konya in 607/1210, died in 672/1263.

Al-Subkī, *Ṭab*. V, 119, al-Shaʿrānī, *al-Ṭab. al-kubrā* I, 172, *Safīnat al-awliyā'* 68. 1. *I'jāz al-bayān fī kashf baʿḍ asrār* (*fī tafsīr*) *umm al-Qur'ān*, additionally Berl. 947, Ind. Off. 1108, Dāmādzāde 31, Köpr. 49, 141 (with an *ijāza* for his student Farghānī dated 669), NO 336/7, Welīeddīn 180/2, Halet 38, 46 (671 AH), ʿIlāwe 2/3, Nafiz P. 67, Fātiḥ 293/5, Rāġib 79, Cairo² I, 32, Mashh. III, 4,11, Rāmpūr I, 25,61/2, Bank. XVIII, 2, 1456, print. Hyderabad 1312, with the title *Ta'wīl al-sūra al-mubāraka al-Fātiḥa*, ibid. 1310.—2. *Sharḥ arbaʿīna ḥadīthan* Brill–H.² 756, Halet 38,1, Ğārullāh 2058,3, 2061,3, Cairo² I, 125.—3. *Ḥaqā'iq al-asmā' fī sharḥ asmā' Allāh al-ḥusnā*, additionally Pet. AM Buch. 386, Vat. V. 1428,3, Nafiz P. 745, Welīeddīn 1818,3.—4. *al-Risāla al-hādiya* also Vat. V. 1453.—5. *al-Nuṣūṣ fī taḥqīq al-ṭawr al-makhṣūṣ*, additionally Gotha 888,1, Nicholson, *JRAS* 1899, 907, Vat. V. 297,6, Manch. 784 A, AS 2088,4, Ğārullāh 2061,3, Welīeddīn 1818,6, Nafiz 699, Cairo² I, 370, printed in the margin of al-Harawī's *Manāzil al-sā'irīn*, Tehran 1315.—Commentaries: a. ʿAlī b. Aḥmad al-Mahā'imī (d. 835/1432, see II, 221), also Bank. XIII, 892.—b. Anon., Vat. V. 1436,17.—6. *al-Nafaḥāt al-ilāhiyya*, additionally Leipz. 235, Vienna 1913, Paris 1354, Vat. V. 295, Rāġib 1476,119a/158b, Šehīd ʿA. 1137,2, Ḥamīd. 109, Welīeddīn 1835, Fātiḥ 2881, Jarullāh 1092,70a/159a, Cairo² I, 292 (imprecise), Āṣaf. I, 392,572, Bank. XIII, 891.—7. *Marātib al-taqwā*, additionally Berl. Oct. 2460,2, Glasgow 499,9, Cairo² I, 372 (attributed to Ibn ʿArabī, see p. 796,44).—8. *Shuʿab al-īmān*, on the branches of religion, additionally Berl. Oct. 2460,7, Upps. II, 161.—9. *Miftāḥ ghayb al-jamʿ wal-wujūd*, additionally Cambr. 1074, Suppl. 1225, Br. Mus. Or. 5765 (D1, 10), Cairo² I, 361, with a commentary by Muḥammad b. Ḥamza b. Muḥammad al-ʿUthmānī al-Rusātī al-Fanārī al-Ḥanafī (d. 834/1431, see II, 233) entitled *Miṣbāḥ al-nūr* AS 1931, Rāġib 696/7, Būhār
808 122, Āṣaf. I, 388,439, Bank. XIII, 916, Pers. Lith. 1323.— | Commentaries: a. *Fatḥ miftāḥ al-ghayb* by Muḥammad b. Quṭb al-Dīn al-Iznīqī (d. 855/1451, II, 233), As 1932, Rāġib 692.—b. ʿAbdallāh al-Qrīmī, Selīm Āġā 524, Halet 284.—c. Raḥīmī

Burūsawī, Halet 286.—d. *Miṣbāḥ al-qalb*, by Atpazarli Shaykh ʿUthmān, Halet 285, Nafiz 616, Rāġib 693/4.—10. *al-Risāla al-mufṣiḥa ʿan muntaha ʾl-afkār etc.*, additionally Vat. v. 1453, Būhār 642, ii, answer by Nāṣir al-Dīn al-Ṭūsī, ibid. iii, and al-Qūnawī's reply, ibid. iv, Leid. 1523. Welīeddīn 1818,$_{7,8}$.—11. *al-Risāla al-murshidiyya*, additionally Glasgow Hunt. 499,$_{10}$ (*JRAS* 1899, 745, 25, fol. 240), Šehīd ʿA. 1362,$_{25b/31a}$, Āṣaf. i, 388,$_{232}$.—12. *Laṭāʾif al-iʿlām etc.* Köpr. Faḍil 142 (attributed to his student Farghānī, 40b).—13. *Nafthat al-maṣdūr wa-tuḥfat al-shakūr* also Vat. v. 1397,$_{2}$.—15. *Tabṣirat al-mubtadiʾ wa-tadhkirat al-muntahī* AS 1692, Pers. ibid. 1711,$_{3}$, 2286, 4819,$_{10}$, NO 2286, Asʿad 3781,$_{80b/116a}$.—18. *al-Risāla al-tawajjuhiyya* Brill–H.^{1} 496, ^{2}1146,$_{6}$.—19. *al-Lumʿa al-nūrāniyya* see p. 798.—20. *Sharḥ al-aḥādīth al-qudsiyya* Jer. Khāl. 13,$_{72}$.—21. *Kitāb al-nuṣūṣ = Mukhtaṣar fuṣūṣ al-ḥikam*, p. 793, also Cairo^{1} VII, 46,$_{15}$.—22. *Lawāmiʿ al-ghayb* Āṣaf. i, 384,$_{174}$.—23. *Kashf nafāʾis mustakhraja min jawāmiʿ al-kalim* Āṣaf. i, 386,$_{57}$.—24. *Risālat al-aghrab* Berl. Oct. 2460,$_{3}$.—25. *Manāzil al-abdāl fī bayān al-manāzil wal-aḥwāl* Vat. v. 1463,$_{14}$.—26. *Mirʾāt al-ʿārifīn fī multamas Zayn al-ʿĀbidīn* Bol. 459,$_{3}$.—27. *Mubāyaʿāt al-mashāyikh ahl al-ḥaqāʾiq* Vat. v. 1428,$_{4}$.—28. *Risālat al-anwār fī kayfiyyat al-sulūk* Ǧārullāh 2061,$_{4}$.

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33. Abu ʾl-Fityān Abu ʾl-ʿAbbās Aḥmad b. Ibrāhīm al-Badawī, d. 675/1276.

Al-Shaʿrānī, *al-Ṭab. al-kubrā* i, 155, Ibn al-ʿImād, *ShDh* v, 345, ʿAlī b. Mubārak, *al-Khiṭaṭ al-jadīda* XIII, 48ff. Zayn al-Dīn ʿAbd al-Ṣamad (ca. 900/1494), *al-Jawāhir al-saniyya wal-karāmāt al-Aḥmadiyya*, additionally Gotha 1845 (composed in 1028?), another recension ibid. 1846, print. C. 1277/8, 1302, 1305 (see Goldziher, *M.St.* II, 342, n. 2). Ḥasan Rāshid al-Mashhadī al-Khafājī, *al-Nafaḥāt al-Aḥmadiyya wal-jawāhir al-Ṣamadāniyya*, C. 1321 (in the margin of *al-Anwār al-Aḥmadiyya fi ʾl-manāqib al-ʿaliyya*). Anon biographies (*Karāmāt*) in Gotha 1544, Leipz. 237, 395, 128b, Haupt 181, genealogy Cairo^{1} VII, 167. *Ṭabaqāt al-Muṣṭafayn wal-Muṣṭafayāt* Āṣaf. i, 338,$_{87}$, see *JRASB* 1917, CXIV, 1 *Manāqib A. al-B.* ibid. 3.

34. ʿIzz al-Dīn ʿAbd al-Salām b. Aḥmad b. Ghānim al-Maqdisī al-Wāʿiẓ, d. 678/1279 (?).

Al-Yāfiʿī, *Mir. al-jan.* IV, 190. 1. *Kashf al-asrār ʿan* (*i ʾl-*) *ḥikam* (*al-mūdaʿa fi*) *al-ṭuyūr wal-azhār*, additionally Paris 4644, 6122, Br. Mus. Suppl. 566, ii, Or. 6233

(DL 65), Manch. 679 B, Cambr. 931/2, Suppl. 1039, Ambr. B. 75, iii, Esc.^{2} 1837,
809 Algiers 726,$_3$, 1841,$_2$, Qayrawān, *Bull. Corr. Afr.* | 1884, 187,$_{63}$, Rabat 494, iii, AS 2011, Serāi 1516, Mosul 100,$_{10}$, 152,$_{31,3}$, 153,$_{351,3}$, 272,$_{38}$, Cairo^1 VII, 86, 685, ^{2}III, 301, Sbath 9 (ascribed to Ibn Ḥabīb al-Ḥalabī, II, 36), 377, print. C. 1280, 1302, 1307, Būlāq 1270, 1290, lith. C. 1275, 1280, cf. Cheikho, *Mashriq* IV, 918/24, Garcin de Tassy's translation also in *Allégories morales*, Paris 1876, with the use of *Kalīla wa-Dimna* revised by an unknown person under the title *al-Asad wal-ghawwāṣ* Cairo^2 III, 296.—2. *Ḥall al-rumūz wa-mafātīḥ al-kunūz* also Berl. Oct. 3034, 3720, Leipz. 239, Gotha 908, Pet. AMK 929, Vat. V. 297,$_3$ (fragm.), Flr. Naz. 4, Esc.^{2} 739,$_5$, 761,$_2$, Rabat 496,$_1$, Djelfa, *Bull. Corr. Afr.* 1884, 372,$_{40}$, Tunis Zayt. III, 124,$_{1151}$, Cairo^2 I, 279, Jer. Khāl. 32,$_{103}$, Bank. XIII, 895, Dam. Z. 50, 16, 5, Mosul 158,$_{139,2}$, ʿĀšir I, 451, AS 1773, 4296, Nafiz 2660, Halis 5157, Šehīd ʿA. 1170/1 (Ritter, *Phil.* IX), Rāmpūr I, 357,$_{264}$, Āṣaf. II, 1510,$_{117}$.—3. *Taflīs Iblīs etc.*, additionally Leipz. 881, viii, Glasgow 120,$_3$, Esc.^{2} 739,$_5$, 761,$_2$, Rabat 492, vi, Rāġib 1476,$_4$, ʿĀšir I, 451, Jer. Khāl. 32,$_1$, Mosul 265,$_{6,12}$, print. Bombay 1874, C. 1277 (attributed to Ibn ʿArabī), 1906, 1324.—5. *al-Rawḍ al-anīq fi 'l-waʿẓ al-rashīq* also Esc.^{2} 762,$_5$.—7. *Sharḥ ḥāl al-awliyāʾ wa-manāqib al-atqiyāʾ* Paris 1621, f. 246ff. (Massignon, *Textes* 122), 2835, Leid. 1075, Serāi 15/6.—10. *Kitāb fihi ṭuruq al-wasāʾil wa-tamalluq al-sāʾil* Hamb. 85, Esc.^{2} 739, 2, Leid. 2250, Cairo^2 I, 330.—11. *Mufākharat al-azhār wal-nabātāt al-nādirāt wa-mujāharat al-aṭyār wal-jamādāt al-nāṭiqāt* Cairo^2 III, 365.—11. *Kitāb al-shajara fi 'l-taṣawwuf* Jer. Khal. 32.$_{11}$.—12. *al-Ajwiba al-qāṭiʿa li-ḥujaj al-khuṣūm al-wāqiʿa fī kull al-ʿulūm* Cairo^2 VI, 201.—13. *Risāla fī sharḥ ḥadīth al-sabʿa alladhīna yuẓhiruhumu 'llāh fī ẓuhūrihi* Cairo^2 I, 119.—14. *Kitāb al-majāz* Bank., *JRASB* 1917, CXXXII, 128.

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35. Zakī al-Dīn Abu 'l-ʿAbbās Aḥmad al-Hamdānī, a student of al-Qūnawī, wrote:

Al-Risāla al-qudsiyya fī asrār al-nuqṭa al-ḥassiyya, additionally AS 4807,$_4$.

35a. The unidentified son of Muḥammad b. Aḥmad b. ʿAbd al-Raḥmān b. Ibrāhīm Abū ʿAbdallāh al-Anṣārī al-Sāḥilī, who himself was born in 649/1251 to a father from Granada, wrote:

A work on mysticism the title of which is lost, which, in six *bāb*s, examines: 2. *Maqām al-Islām*, 3. *M. al-imām*, 4. *M. al-iḥsān*, 5. *ʿAwāriḍ* and *karāmāt*, 6. *Jāmiʿ li-fawāʾid shattā*. In the first *faṣl* of *bāb* 6 there are ten biographies of famous

sheikhs, headed by his father, on whom he had written a separate work before, called *al-Tuḥfa al-qudsiyya fi 'l-akhbār al-Sāḥiliyya*, Gotha 889.

36. Abū Bakr Quṭb al-Dīn Muḥammad b. Aḥmad b. ʿAlī al-Qasṭallānī al-Tawzarī al-Shāfiʿī was born in Mecca[6] in Dhu 'l-Ḥijja 614/March 1287. | He studied in 810
Cairo, Damascus, and Baghdad, receiving his *khirqa* from Shihāb al-Dīn al-Suhrawardī. Head of the *ḥadīth* school founded by Sultan al-Kāmil, he wrote several works on that subject and also distinguished himself as a Sufi poet. He died in Muḥarram 686/February–March 1287.

Al-Subkī, *Ṭab*. v, 18/9, Ibn Fahd, *Laḥẓ* 76/81, al-Shaʿrānī, *al-Ṭab. al-kubrā* I, 135, Tallquist, *Gesch. d. Ichsch*. 106.—2. *Risāla fī tafsīr āyāt min al-Qur'ān al-karīm* Cairo[2] I, 50.—3. *Lisān al-bayān ʿan iʿtiqād al-jinān* ibid. 205.—4. *Madārij al-marām wa-masālik al-suyūr* ibid. 357.—5. *Marāṣid al-ṣilāt fī maqāṣid al-ṣalāt* ibid. 357.—6. *Yaqaẓat ahl al-iʿtibār fī mawʿiẓat ahl al-ightirār* ibid. 376.

37. See II, 207.

37a. Sayf al-Dīn Saʿīd b. al-Muṭahhar b. Saʿīd al-Bākharzī wrote, before 694/1293 (the date of the manuscript):

Waqā'iʿ al-khalwa, on visions, dedicated to his teacher Aḥmad b. ʿUmar b. Muḥammad b. ʿAbdallāh al-Khīwaqī, i.e. Najm al-Dīn Kubrā (no. 20) Leid. 2252; on his Persian poetry, see Bank. I, 56, Ritter, *Orientalia* I, 79.

38. Mu'ayyad b. Maḥmūd b. Saʿīd al-Ṣūfī al-Ḥātimī al-Janadī, a student of al-Qūnawī, ca. 690/1291.

1. *al-Qaṣīda al-ghaybiyya* or *al-Abdaliyya*, in 142 verses, also Bank. XIII, 874.—2. *Dīwān* Beirut 1872.

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39. ʿIzz al-Dīn Abū Muḥammad ʿAbd al-ʿAzīz b. Aḥmad b. Saʿīd al-Dīrīnī al-Damīrī al-Dahrī wandered through Egypt for his whole life, without settling anywhere. He died in 697/1297. His *mawlid* is still celebrated annually in Dīrīn.

6 This is according to Ibn Fahd; according to Tallquist loc. cit. it was in Egypt and he was given the name al-Makkī solely because of his care for pilgrims from the Maghreb.

Al-Subkī, *Ṭab.* V, 75/80, Ibn al-ʿImād, *ShDh* V, 450, al-Shaʿrānī, *al-Ṭab. al-kubrā*
811 I, 172, ʿAlī Mubārak, *al-Khiṭaṭ al-jad.* XI, 72ff. 1. *Ṭahārat al-qulūb* | *wal-khuḍūʿ li-ʿallām al-ghuyūb*, additionally Leipz. 169, Esc.[2] 751, Algiers 880, Fez Qar. 1528, AS 1958, NO 2494, Cairo[2] I, 331, Jer. Khāl. 31,5, Mosul 52,79, 88,27, Bank. XIII, 896, print. C. 1296, in the margin of al-Ṣaffūrī's *Nuzhat al-majālis*, C. 1305, 1329.—2. *Qilādat al-durr al-manshūr fī dhikr al-baʿth wal-nushūr* Br. Mus. Suppl. 232,3 (wrongly identified), 701, Cambr. Suppl. 995, Manch. 791 B, Upps. II, 648,5, Ambr. C. 188, viii.—5. *al-Taysīr fī ʿulūm* (*ʿilm*) *al-tafsīr* Cairo[2] I, 43, print. also C. 1301.—8. *al-Maqṣad al-asnā fī sharḥ al-asmāʾ al-ḥusnā* also Dam. Z. 52 (ʿUm. 65) 41,3, print. C. 1330.—10. *Irshād al-ḥayārā fi ʾl-radd ʿala ʾl-Naṣārā*, additionally Paris 1457, 5049, print. C. 1322 together with *al-Suʾāl al-ʿajīb fi ʾl-radd ʿalā ahl al-ṣalīb*, a *manẓūma* by Aḥmad b. ʿAlī al-Malīḥī al-Kutubī, and *al-Sahm al-muṣīb li-afʾidat ahl al-ṣalīb* by Ḥasan b. Bakr Fityān Khaṭīb Jāmiʿ al-Naṣr in Nablus.—15. *Urjūza* on man as a microcosm, also Munich 919,3.—17. *al-Rawḍa al-anīqa fī bayān al-sharīʿa wal-ḥaqīqa*, ḤKh III, 498, Leid. 2176, Brill–H.[1] 576, [2]1042.—18. *al-Kifāya fī tafsīr al-Qurʾān* Fez Qar. 204.—19. *al-Yawāqīt fī ʿilm al-mawāqīt,* an *urjūza*, Mosul 297,61.—20. *al-Shajara fī dhikr al-nabī wa-aṣḥābihi ʾl-ʿashara,* an *urjūza*, Cairo[2] V, 227.—21. *Kitāb majmūʿ wa-shaʾn marfūʿ fi ʾl-ḥikma al-nabawiyya wal-asrār al-ilāhiyya*, poems on alchemy, together with those composed by other authors, Beirut 260/1.—22. *al-Mukhammas fi ʾl-naḥw, Naẓm al-Durra al-muḍīʾa*, with a commentary entitled *al-Muẓhir al-mudassas fī alfāẓ al-Mukhammas* that was written by Abu ʾl-ʿIzz ʿAlī b. Khalīl al-Bustānī, Cairo[2] II, 160.—23. *al-Murabbaʿ fi ʾl-muthallathāt al-lughawiyya* (see p. 161), Ambr. 159, 436, Cairo[2] II, 37, III, 323, IV, b, 6.—24. *al-Mawālīd wal-ṭawāliʿ* Vat. V. 762,3 (wrong in Steinschneider, *ZDMG* 50, 190).—25. *Risāla fī makhārij al-ḥurūf* Cairo[2] I, 21.—26. *Narjis al-qulūb* ʿUm. 1556.

40. Raslān b. Yaʿqūb b. ʿAbd al-Raḥmān al-Jaʿbarī al-Dimashqī, who died around 695/1296.

Ibn Baṭṭūṭa I, 223, al-Shaʿrānī, *al-Ṭab. al-kubrā* I, 130. *Ghāyat al-bayān fī tarjamat al-shaykh Raslān* by Muḥammmad b. Ṭūlūn (d. 955/1548, see II, 367), Berl. 10106. *Risālat al-tawḥīd*, additionally Nafiz P. 384,163a/5b, Welīeddīn 1821,221b/3a.—Commentaries: 1. *Fatḥ al-raḥmān*, by Zakariyyāʾ al-Anṣārī (d. 926/1520, see II, 99), additionally Manch. 771G, Paris 1160,7, Vat. V. 1429,5, Tunis Zayt. III, 168,1582,[7] Šehīd ʿA. 1397,51b/69b, Cairo[2] I, 335, Sbath 104,1, Rāmpūr II, 686,368, Bat. Suppl. 204/7, printed with *Ḥall al-rumūz* by al-ʿIzz ʿAbd

7 Where the author is said to be Raslān b. Sībawayh ʿAbdallāh b. ʿAbd al-Raḥmān al-Dimashqī and his death fixed as after 540.

al-Salām, C. 1317.—2. ʿAlī b. ʿAṭiyya ʿAlawān al-Ḥamawī (d. 936/1530, see II, 333), Leipz. 874v.—4. *Khamrat al-khān etc.*, by ʿAbd al-Ghanī al-Nābulusī, additionally Berl. Oct. 2079, Asʿad 1402,1, Cairo² I, 293.—5. al-Ḥasan b. Mūsā al-Kurdī al-Jīlānī al-Bākī al-Kūrānī (d. 1148/1735, see II, 345), Leipz. 240.—6. Shams al-Dīn Muḥammad al-Khaṭīb al-Wazīrī, Cairo² I, App. 45.

| 40a. Abū Zayd ʿAbd al-Raḥmān b. Muḥammad al-Anṣārī al-Qayrawānī al-Dabbāgh, d. 696/1296. 812

Mashāriq anwār al-qulūb wa-mafātīḥ asrār al-ghuyūb Welīeddīn 1828 (*Isl.* XXI, 107).—2. *Maʿālim al-īmān*, a history of Qayrawān, revised by al-Qāsim b. ʿĪsā b. al-Nājī, see II, 239.

40b. Abū ʿUthmān Saʿd al-Dīn Saʿīd b. ʿAbdallāh al-Farghānī was a student of al-Qūnawī who died in 699/1299.

1. *Manāhij al-ʿibād ila ʾl-maʿād*, Persian, As. Soc. Beng. 1067.—2. *Muntaha ʾl-madārik* see p. 463, bottom.—3. He is credited by some with having composed the works of his teacher, the *Shuʿab al-īmān* and the *Laṭāʾif al-iʿlām*; see p. 807,8, 808,2.

40c. Ismāʿīl (?) al-Ḥalabī al-Shāfʿī wrote, but not before the seventh century:

Kitāb akhlāq al-ikhwān wa-iʿrāq al- ..., a treatise on Sufi ethics, Tüb. 86.

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Chapter 11. Philosophy and Politics[1]

1. Abū ʿAlī al-Ḥusayn (Ḥasan) b. ʿAbdallāh b. Sīnā (Avicenna) al-Qānūnī (*Rec. Hist. Seldj.* III, 310, 20), who was a son of the governor of Kharmaythan, was born in Afshana near Bukhārā (al-Muqaddasī, 276, n. c) in Ṣafar 370/August–September 980 (or, according to Ibn Abū Uṣaybiʿa, in 375/985–6) and died in 428/1037 in Hamadan, where his grave can still be seen today.[2]

Biography, based on al-Jūzajānī, also O. Ergin (see below), 50 n. 6, Rāmpūr II, 878, Ibn al-Qifṭī 413/26, al-Bayhaqī, *Tatimma* 38/62, Ibn al-Athīr and Abu 'l-Fidā' dated 428, al-Baghdādī, *Khiz.* IV, 466, Barhebraeus, *Chron. Syr.* 219/21, *Mukhtasar al-duwal* 349, Ibn Taghr. (J.) 684 (who defends him against al-Dhahabī's accusation that he was a heretic), Ibn al-ʿImād, *ShDh* III, 234/7, *Nāmaʾi*
813 *Dānishwarāni Nāṣirī* | I, 53/83. Tājaddīn al-Fārisī, *Taʾrīkh al-shaykh wa-fihrist kutubihi*, AS 4849. In folklore he lived on as the magical mouser (*Qyrq Wezīr*, Istanbul 1303, 294/5), see A. Süheyl Ünver, *Ṣark folklorunda I. S. hakkinda I. S. hakkinda yaṣiyan ve kaybolan Efsaneler*, Festschr. 1/8, Ṣerefeddin Yaltkaya, *Iran folkrorunda I. S.* (ibid. 9/12).—ʿAbd al-Karīm, *I. S'. terjemeʾi hali*, Istanbul 1279. ʿAbd al-Qayyūm ʿAbd al-Nāṣiroġlū (Naṣirof), *Reʾīs al-ḥukamāʾ ʿA. b. S. qiṣṣasi*, Kazan 1898. Murād Ef. Mukhtār, *Qiṣṣat a. b. S. wa-shaqīqihi 'l-Ḥārith*, translated from Turkish, C. 1297, 1305. Jamīl Bak, *ʿUqūd al-jawhar*, 133/41, M. Ghallāb, *Majallat al-Azhar* VIII, 36/40, Carra de Vaux, *Les grands philosophes, Avicenna*, Paris 1900 (Turkish transl. by Ğemīl, Istanbul 1931), E.G. Browne, *Ar. Medicine* 52ff., T. de Boer, *EI* II, 445/7, A. Christensen, *Graesk Filosofi paa Muhammedansk Grund in Muh. Digtere*, Copenhagen 1906, F. Madkour, *L'Organon d'Aristote dans le monde arabe, ses traductions, son étude et ses applications* (based on a commentary by Ibn Sīnā), Paris 1935, Jamīl Ṣalībā, *Étude sur la métaphysique d'Avicenne*, Paris 1927 (see *RAAD* VIII, 694), C. Sauter, *Avicenna's Bearbeitung der aristotelischen Metaphysik*, Freiburg 1912, Lokotsch, *Avicenna als Mathematiker, bes. die planimetrischen Bücher seiner Euklidübersetzung* (based on the *Kitāb al-shifāʾ*), Bonn 1913, A. Soubiran, *Avicenna, prince des médecins, sa vie et sa doctrine*, Paris 1935, see Renaud, *Hesperis* XX, 89/91. A. Süheyl Ünver tried to prove his Turkish background in *Islam Tababetinde Türk hekimlerinin mevkiʾi ve*

1 Because Goldziher, in his time, complained about the association between philosophy and politics it is important to note that al-Ghazzālī, too, subsumes politics under philosophy in his *Munqidh* 9.

2 A work by his teacher Abū Manṣūr Muḥammad b. ʿAlī al-Iṣfahānī *Fī ṣifāt wājib al-wujūb* is in Leid. 1486 (?); *Rijāl Abī ʿAlī b. Sīnā* Tehran 1267.

Ibni Sina'nin Türklügü, Belleten 2, Ankara 1937. Cf also *Büyük Türk Filozof ve Tib Üstadi Ibni Sina şasiyeti ve eserleri tetkikler* (*Türk Tarih Kurumu Yayinlarindan* VII, Seri, No. 1), Istanbul 1937, in which: O. Ergin, *Ibni Sina Bibliografyasi*.

Because of his very eventful life, which we cannot pursue in detail here, it is very difficult to come up with even an approximate chronology for Ibn Sīnā's writings. According to al-Bayhaqī, 46, in Jurjān he wrote not only the beginning of the *Qānūn* but also a textbook on logic called *al-Mukhtaṣar al-awsaṭ al-Jurjānī*, the *Kitāb al-mabdaʾ wal-maʿād* (no. 42), an abstract of the *Almagest*, the *Kitāb al-arṣād al-kulliyya*, and many other books and tracts. As the vizier of Shams al-Dawla in Hamadan he wrote *al-Adwiya al-qalbiyya*, started working on the part on natural philosophy of his *Kitāb al-shifāʾ*, on the *Kitāb al-ishārāt*, and completed volume 1 of the *Qānūn*. When he was forced into hiding after Shams al-Dawla's death he completed the parts on natural philosophy and metaphysics of the *Shifāʾ*, and then commenced the section on logic. While he was incarcerated in a fortress he wrote the *Kitāb al-hidāya, Risālat Ḥayy b. Yaqẓān, Risālat al-ṭayr*, and the *Kitāb al-qūlanj*. He completed the *Kitāb al-shifāʾ* in Isfahan, which is also where he wrote his *al-Kitāb al-ʿAlāʾī* (see p. 453 n.). An inventory of his writings is contained in the appendix to al-Bayhaqī's *Tatimma*, 187/91. 1. *Tisʿ Rasāʾil fi ʾl-ḥikma wal-ṭabīʿiyyāt* (1. *ʿUyūn al-ḥikma*.—2. *al-Ajrām al-ʿulwiyya*.—3. *Quwa ʾl-nafs wa-idrāk al-insān*.—4. *Ḥudūd wa-taʿrīfāt*.—5. *Aqsām al-ʿulūm al-ʿaqliyya*.—6. *Masʾalat al-nubuwwa*.—7. *al-Risāla al-Nayrūziyya, fī maʿāni ʾl-ḥurūf wa-fawātiḥ suwar* [no. 17].—8. *Risālat al-ʿahd*.—9. *Risāla fi ʾl-akhlāq*), Istanbul 1298, | Bombay 1318, Cairo 1326, *Sabʿ Rasāʾil* (*Risālat al-fiʿl* 814
wal-infiʿāl, al-Risāla al-ʿarshiyya, al-Saʿāda wal-ḥujaj al-ʿashara, Fi ʾl-mūsīqī, Fi ʾl-ḥaththʿala ʾl-dhikr, Fī sirr al-qadar, Fī asbāb al-raʿd) Hyderabad 1352.—Publication of 8 more treatises is planned, see *Barnāmaj* 1354, 17.—*Jāmiʿ al-badāʾiʿ yaḥtawī ʿalā 19 risāla li-Ibn Sīnā wa-ʿUmar Khayyām wa-ghayrihimā*, C. 1335/1917. *I. S. Traités mystiques, éd. par* A.F. Mehren*:* 1. *L'Allégorie mystique Hayy ben Yaqzan* (no. 26), Leiden 1889, 2. *Les trois dernières sections de l'ouvrage al-Isharat wal-tanbihat* (no. 20) *et le traité mystique al-Ṭair* (*L'Oiseau*), ibid. 1891, 3. *Traité sur l'amour, sur la nature de la prière* (no. 13), *sur l'influence produite par la fréquentation des lieux saints et les prières* (no. 14), ibid. 1894, 4. *Traité sur le destin*, ibid. 1899.

1. Theology and philosophy: 1. *Risāla fī tafsīr sūrat al-Ikhlāṣ*, also O. Ergin, no. 43, together with 3 and 4, Teh. II, 635,1, Āṣaf. I, 534,388.—Glosses: a. Abū Saʿīd al-Khādimī, Ergin p. 59, no. 48, Jer. Khāl. 73,12.—b. Jalāl al-Dīn al-Dawwānī (II, 217), Ergin 53, no. 21.—c. Ḥāfiẓ Sīnūbī, ibid. 59, 46.—d. Aḥmad al-Marʿashī al-Dabbāghī, ibid. 47.—3. *Risāla fī tafsīr al-muʿawwidhatayn*, Berl. 977, Leid. 1780/1 (with l.), Bodl. I, 180, Ind. Off. 1079, Cairo^2 I, 245/6, Mosul 75, 73,7,

Āṣaf. I, 344,388, with 3 and notes and translation in Hindustani by Abu 'l-Qāsim Muḥammad b. ʿAbd al-Raḥmān lith. Delhi 1894.—

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3. *Tafsīr sūrat al-Falaq*, additionally Gotha 754,3, Bodl. I, 980,5, Pet. Bull. Ac. I, 518,3 Ergin no. 44.—4. *Tafsīr sūrat al-Nās*, additionally Gotha 543,1, Pet. loc. cit. 24, Br. Mus. 978,40, Ergin no. 45, together with 1 and 3 in As. Soc. Beng. 876,6.—5a. *Tafsīr sūrat al-Aʿlā*, Mashh. III, 22,66.—5b. *Tafsīr āyat al-Dukhān*, Ergin no. 42, Āṣaf. III, 730,22, Rāmpūr I, 32,712/76,6.—6. *Kitāb al-ʿarūs*, additionally Ergin 115.—8a. *Tafsīr al-ṣamadiyya*, additionally Cairo² I, 245, C. 1335.—9a. (see 68c) *Kitāb fī ḥaqā'iq ʿilm al-tawḥīd*, Ergin 62, Teh II, 625,3.—9b. *Risāla fī maʿrifat Allāh wa-ṣifātihi wa-afʿālihi*, AS 4849,7 (not in Ergin).—9c. *Risāla fī ithbāt al-ṣāniʿ wa-tīrād al-burhān al-qāṭiʿ*, ibid. 9 (same remark).—9d. *Risāla fi 'l-ḥadath*, ibid. 10, Ergin no. 54.—9e. *Risāla fī amr al-Mahdī*, ibid. 38, Ergin 198.—10. *Fī taṣdīq* (*ithbāt*) *al-nubuwwa*, Pet. loc. cit., 518,60, Ergin no. 4, Beirut 410,19, Āṣaf. III, 728,41,3, Rāmpūr I, 301,40, 712,76,25, II, 774, printed in *Tisʿ rasā'il* no. 6, entitled *Fī ithbāt al-wājib wal-maʿqūl fi 'l-nubuwwa*, Āṣaf. II, 1716,11,8., Persian translation NO 4894.—10a. *al-Muʿjizāt wal-karāmāt*, Ergin 181.—11. *al-Risāla al-adḥawiyya*, additionally Manch. 384 F, Erg. 179, Rāmpūr I, 712,76,10.—13. *Fī* (*asrār*) *al-ṣalāt* (*wa-māhiyyatihā*), Bodl. I, 980,4, Ergin 105, additionally Ǧārullāh 2078,4, Cairo² I, 38, As. Soc. Beng. 172,22, print. Mehren III, as *Māhiyyat al-ṣalāt wa-ḥaqā'iquhā* in Teh. II, 598,7, 634,28, Bank. XIX,1, 1606, as *al-Kashf ʿan māhiyyat al-ṣalāt wa-ḥikmat tashrīʿihā* in *Jāmiʿ al-badā'iʿ*.—13a. *al-Aḥādīth al-marwiyya*, Ergin no. 10.—14. *Risāla fī bayān ta'thīr* (*ijābat*) *al-duʿā' wa* (*kayfiyyat*) *al-ziyāra*, Ergin 6, additionally Rāmpūr I, 708.—14a. *Fawā'id min Kitāb al-taʿlīqāt fī sabab ijābat al-duʿā'*, Ergin 135.—14b. *Risāla fī dafʿ al-khawf min al-mawt*, Ergin 78, *Mashriq*
815 XI, 839, Mehren no. IV.—14c. *Ḥikmat al-mawt* O. Ergin | 65.—14c. *Dafʿ al-ghamm wal-hamm* ibid. 77.—16. *al-Fayḍ al-ilāhī*, additionally Ergin 138, Cairo² I, 38 (n.p.), with *al-Takhbīr fī ʿilm al-taʿbīr* by al-Ghazzālī Reven Kösk 2042, Erg. p. 50, no. 7.—17. *al-Risāla al-nayrūziyya fī ḥurūf al-abjad*, additionally Manch. 384A, Erg. 104, Cairo² I, 38, Beirut 372/7, Āṣaf. II, 1720,12,10, printed in *Tisʿ Rasā'il* no. 7.—18. *Kitāb al-shifā'*, additionally Leid. 144/5, Ind. Off. RB 114, Manch. 378/9, MSS in Istanbul O. Ergin 104, Pesh. 1672, Aligarh 80,25,31, 81,41,50,57, 84,26, Teh. I, 144/6, Mashh. I, 52,172.—a. Logic, additionally Mashh. III, 45,156, Būhār 284/7, Rāmpūr I, 397/8, Bank. XXI, 2223/5, As. Soc. 82, Part 5, Paris 6527.—b. Physics *Fann* 1/5, Berl. Qu. 1139.—c. Mathematics and astronomy Dam. ʿUm. 80,16.—d. Theology, additionally Br. Mus. Or. 5592,1, 7500 (DL 12), Mosul 189,16, Bank. XXI, 2226.—*Al-Fann al-awwal min al-ṭabīʿiyyāt, al-fann al-thālith ʿashar min Kitāb al-shifā' fi 'l-ilāhiyyāt* with a marginal commentary by Āqā Jamāl

al-Dīn Khwānsārī (II, 413, Teh. I, 63/4, II, 120/1), Tehran 1303. *Fann* 9 poetics in Margoliouth, *Analecta orientalia ad Poeticam Aristoteleam*, Oxford 1887.—*Das Buch der Genesung der Seele, eine philosophische Enzyklopädie Avicennas*, II. Die Philosophie, 3. Gruppe XIII. Teil, enthaltend die Metaphysik und Theologie, transl. M. Horten, Halle 1907.—*Avicenna de congelatione lapidum*, being the medieval Latin version of sections of the *K. al-sh.*, together with the Ar. text established from mss. in the Br. Mus., the Bodl. Library and the Libr. of the Ind. Off. by E.J. Holmyard and D.C. Maneville, Paris 1927.—E. Wiedemann, Einleitung zu dem astronomischen Teil des *K. al-Sh.* Buch 72, *SB Ph.-Med. Ges. Erlangen* 58 (1928) 225/37.—*K. al-sh.* Mathématiques, chap. XII, trad. par R. d'Erlanger, in *La musique arabe*, II, Paris 1935 (MS O. Ergin 197).—M. Horten, Avicenna's Lehre vom Regenbogen nach seinem Werk al-Schifa, mit Bemm. v. E. Wiedemann, *Meteor. Ztschr.* 1913, 533/44.—*Ḥāshiya ʿalā ṭabīʿiyyāt al-Sh.* by Āqā Ḥusayn Khwānsārī Mashh. I, 28,70, 29,75, Teh. II, 120.—*Ḥāshiya ʿalā ilāhiyyāt al-Sh.* by Mollā Ṣadrā (II, 412), Pesh. 1674, Bank. XXI, 2227/8.—*Miftāḥ al-Sh.* by Aḥmad b. Zayn al-ʿĀbidīn al-ʿAlawī al-ʿĀmilī (II, 413) Bank. XXI, 2229.—*Ḥāshiya* by Ghiyāth al-Dīn Manṣūr (II, 414) Erg. p. 54, no. 4, anon. ibid. 25.—Abstract: a. By the author himself *Kitāb al-najāt* (but see Steinschneider, *Hebr. Bibl.* X, 54), additionally Paris 5104, Cambr. 921, Manch. 379A, Ergin 199, Selīm Āġā 681b, Būhār 315, print. C. 1331, Nematallah Cerame, *Avicennae metaphysices compendium* (*al-N.* III, *al-Ilāhiyyat* after MSS in Sagromonte near Granada and in Leningrad), Romae 1926, Maḥmūd al-Ḥifnī, *Ibn S.s' Musiklehre, hauptsächlich aus seinem* K. al-najāt *erläutert, nebst Üb. des Musikabschnitts des* K. al-n. (Diss.) Berlin 1931.—Commentaries: *α.* Fakhr al-Dīn al-Rāzī (p. 506), Būhār 316.—*β.* Muḥammad al-Ḥārithī al-Sarakhsī Köpr. 890, photograph Cairo² I. App. 33.—*γ.* Muḥammad b. ʿAlī b. Abī Naṣr al-Isfarā'inī al-Nīsābūrī, Rāġib 861, Erg. 70,103, Rāmpūr I, 396,104.—*δ. Unmūdhaja'i Ibrahīmiyya, taʿlīqāt ʿalā ilāhiyyāt al-Sh. wal-N.* by Ibrāhīm b. Ḥusayn Ḥasanī Teh. I, 17, II, 109.—b. *Talkhīṣ al-Shifā'* by Faḍl b. Muḥammad Arshad al-ʿUmarī | al-Khayrābādī (d. 1243/1827), autograph 816
dated 1227/1812, Aligarh 80,32, Rāmpūr I, 381,23.—On the Syriac translation by Barhebraeus see Baumstark, Syr. Lit. 317, n. 3.—18a. *al-Inṣāf* according to Ibn Abī Uṣ. II, 18 in 20 volumes, with an exposition of the *Theology* of Aristotle, Cairo² I, 245.—19. Excise: (*fī makman al-wujūd*), Br. Mus. 978,21.—19a. Letter to the same, *Fī mumkin al-wujūd* Br. Mus. 978,21, Manch. 384B, Erg. 187.—20. *Kitāb al-ishārāt wal-tanbīhāt* (see no. 43), additionally Upps. II, 185, Br. Mus. 978,6 (pt. 3) Or. 5773 (DL 8), Or. St. Browne 148,13, Algiers 1754,1, Vat. V. 1477,3 (*namaṭ* 9), Erg. 23, Rāmpūr I, 379,11, 394.91, Āṣaf. III, 484,403, Bank. XXI, 2338, publ. par J. Forget, fs. 1. Leyde 1892 (without transl.).—Commentaries: a. Saʿd b. Kammūna (d. 676/1277, see p. 768), Ind. Off. 484, Istanbul ḤKh VII, 66,1022, 251,1136, 316,638, 379,1473, 519,868, Teh. II, 108.—b. *Lubāb al-ishārāt* by Fakhr al-Dīn al-Rāzī

(d. 606/1209, S. 506), additionally Berl. Oct. 1451, 1802, 3432, Leid. 1447/8 (n.p.), Br. Mus. Or. 6660 (DL 8), Paris 5802, Manch. 381, Fez, Qar. 1373, Rāġib 851, Erg. 54, Beirut 379, Mashh. I, 16,21, Rāmpūr I, 394,88/90, Bank. XXI, 2339/40 Persian transl. Erg. 51,12, print. also C. 1299, 1326, 1355, Ergin 56, 32.—Against this ʿAlī al-Āmidī (d. 641/1233) wrote *Kashf al-tamwīhāt*, additionally Br. Mus. Or. St. Browne 139,14 and Naṣīr al-Dīn al-Ṭūsī (d. 672/1073, p. 508), *Ḥall mushkilāt al-Ishārāt*, additionally Paris 2367 (?), Br. Mus. Suppl. 723, Or. St. Browne 139,14b, Cambr. Suppl. 306,1287, Pet. AM Buch. 97, Un. 1005 (*Zap. Koll. Vost.* I, 368), Beirut 378, Mosul 184,258/60, 242,285, Teh. I, 125, II, 126, Mashh. I, 16,22/3, Pesh. 1668a, Rāmpūr I, 394/5, II, 835,218, Būhār 319, Bank. XXI, 2341, Āṣaf. II, 1204,25, print. also Istanbul 1290, Tehran 1887, 1301, Ind. 1281, 1318.—Anonymous glosses thereon Mosul 184,256, Erg. 53,23.—*Sharḥ manṭiq al-I.* Mashh. III, 33, 117, *Sharḥ al-Ishārāt fi ʾl-ṭabīʿiyyāt*, Nawalkishor 1297, glosses by al-Jurjānī (d. 816/1413, II, 216), Leid. 1455, by al-Ḥakīm al-Rāzī Pesh. 1742b.—The differences between the two commentaries are discussed by Muḥammad b. Saʿīd al-Yamanī al-Tustarī (ca. 707/1306) in *al-Muḥākama bayna Naṣīr al-Dīn wal-Rāzī* Berl. 5052, print. Tehran 1886, and Quṭb al-Dīn Muḥammad b. (Muḥammad) Maḥmūd al-Rāzī al-Taḥtānī (d. 766/1364, II, 209), in his *Kitāb al-muḥākamāt bayna ʾl-Imām wal-Naṣīr* composed in 755/1354, Berl. 5053, Br. Mus. Or. 6661, 6488, 6339 (? DL 8), Manch. 383 A, Erg. S. 72, no. 110, Mashh. I, 17,24, Aligarh 79,8,21, Rāmpūr I, 404,1585/6, Bank. XXI, 2342/5, print. Istanbul 1290, C. 1290, therefrom (?) *al-Mabāḥith al-ṭabīʿiyya fī sharḥ al-Ishārāt* Cambr. Suppl. 1119.

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Glosses: *α.* Quṭb al-Dīn al-Shīrāzī (II, 211) Erg. p. 55,30.—*β.* al-Dawwānī (II, 217), additionally Teh. II, 611,8, Āṣāf. II, 1210,81/3,219.—*γ.* Ibn Kamālpāshā (II, 449), additionally Paris 2399,2, Erg. 55, no. 28. Mashh. I, 17,25, Pesh. 1688b.—*δ.* Mīrzājān Ḥabīballāh al-Shīrāzī al-Bāghandī (II, 414), additionally Br. Mus. Or. 6337 (DL 9), Erg. 55,29, Aligarh 82,59, Bank. XXI, 2346/7, with anon. su-
817 pergl. ibid. 2348.—*ε.* Badr al-Dīn Muḥammad b. Asʿad al-Yamānī al-Tustarī | (p. 432, 24) Erg. p. 72, no. 112.—*ζ.* Anon. under the title *Sirāj al-Ishārāt* ibid. no. 111.—c. *al-Ajwiba ʿani ʾl-ishkālāt* (*aw*) *iʿtirādāt* by Aḥmad b. Abī Bakr b. Muḥammad al-Nakhjuwānī Erg. 49, 1.—d. *Iʿtirāḍāt al-Shahrastānī* (p. 762) *ʿalā kalām al-Ishārāt* with objections by ʿUmar b. Sahl al-Qāḍī (8a) ibid. 2.—e. *Mabāḥith al-shukūk wal-shubah ʿala ʾl-Ishārāt* by Muḥammad b. Masʿūd al-Masʿūdī (below p. 474,1) Erg. 71, 109.—f. *Sharḥ al-Ishārāt* by Sirāj al-Dīn Maḥmūd b. Abī Bakr al-Urmawī (below p. 467) Erg. 57, 39.—g. Quṭb al-Dīn al-Shīrāzī ibid. 40.—h. *Zubdat al-naqd wa-lubāb al-kashf* by Najm al-Dīn Aḥmad b. Abī Bakr b. Muḥammad al-Nakhjuwānī ibid. 58, 42.—i. Shams al-Dīn Muḥammad

al-Samarqandī ibid. 43.—k. Muḥammad b. Ḥusayn al-Khwansārī Jamāl al-Dīn ibid. 54,27.—l. Sayf al-Dīn al-Āmidī ibid. 44.—m. Anon. ibid. 45. *Mukhtaṣar al-Ishārāt* by Najm al-Dīn al-Lubūdī Erg. 73, 114.—21. *al-Taʿlīqāt* Erg. 41.—21a. *al-Taʿlīqāt Kitāb ʿalā Kitāb al-nafs li-Arisṭū*, Erg. 103, Istanbul 1298.—23. *ʿUyūn al-ḥikma*, Erg. 121, a. Logic, additionally Vat. v. 977,7.—b. Physics in *Tisʿ rasāʾil* Istanbul 1298, C. 1326, with E. Wiedemann, *Arch. f. Gesch. d. Nat. u. d. Technik*, IV, (1912) 239/41, *Journ. f. prakt. Chemie* N. F. 76 (1907) 78/80.—Commentary by Fakhr al-Dīn al-Rāzī (p. 506) Vienna 1522, Cambr. Suppl. 880, (wrongly al-Shīrāzī) Manch. 380, Erg. 6896 (with Rāġib 858), Mashh. I, 54,177, Būhār 317/8; excerpts therefrom in Margoliouth, *Analecta or. ad Poet. Arist.* On the Syriac translation by Barhebraeus see Baumstark, *Syr. Lit.* 317, n. 2.—23a. *al-Mūjiz fi ʾl-manṭiq* Bodl. I, 1044 (see II, 607a), Erg. 194, *al-M. al-kabīr* ibid. 195.—Commentary Berl. 5273.—23b. *Risāla fī taʿālīq al-manṭiq* AS 4849,6 (not in Erg.).—23c. *al-Nukat fi ʾl-manṭiq* Erg. 215.—23d. *Risāla fī taʿaqqub al-mawḍiʿ al-jadalī* ibid. 39.—23e. *Risāla fi ʾl-masāʾil al-gharība al-manṭiqiyya* ibid. 175.—23f. *Talkhīṣ al-manṭiq* Erg. 47.—24. *Taqāsīm al-ḥikma wal-ʿulūm* or *Aqsām al-ʿulūm al-ḥikmiyya* (*ʿaqliyya*), additionally Br. Mus. 978,40, Manch. 384Q, Pet. AM Buch. 156, Erg. 27, Cairo² I, 250, Āṣaf. II, 1716,11,2, print. also behind al-Zamakhsharī's *Mufaṣṣal*, Delhi 1309, Lucknow 1323, in *Majm. ras*. C. 1310, 225/43, 1328, no. 9; see Carra de Vaux, *Not. et extr*. 38, Paris 1903,37, E. Wiedemann, *Beitr*. V, *SBPMS* 37, 425/9; Latin translation in *Avicennae Compendium de anima* (no. 29), partial Hebrew translation in Falqera's *Rēšīṯ haḥoḵmā* see L. Strauss, *MGWJ* 80, 97.—25. *al-Mubāḥathāt*, additionally Erg. 158, Cairo² I, 256, *Lughat al-ʿArab* IV, 93.—26. *Risālat Ḥayy b. Yaqẓān*, a dry allegory the subject of which was only turned into a real philosophical novel by Ibn Ṭufayl, additionally Br. Mus. 978,2, (photograph, Cairo² I, 29), Esc.² 170,2, ed. Mehren see above., with a Turkish translation by Ṣerefeddīn Yaltkaya *Festschr*. 52/88.—Versifications by: a. Yaʿlā Muḥammad b. Ṣāliḥ b. al-Habbāriyya al-ʿAbbās, Erg. p. 56, no. 34.—Abstract from the commentary of his student al-Ḥusayn b. Ṭāhir b. Zayla al-Iṣfahānī (p. 829, 4), additionally Erg. p. 61, 6, As. Soc. Beng. Suppl. 875,3, commentaries: a. al-Shaykh al-Muqaddasī Abu ʾl-Baqāʾ *Jawāhir al-bayān wa-jawāhir al-tibyān* Beirut 410,1.—b. ʿAbd al-Raʾūf al-Munāwī (II, 206) Erg. p. 62, 62.—27a. *Qiṣṣat Salāmān wa-Absāl* two symbolical characters that also appear in the *Risālat Ḥayy b. Yaqẓān*, Leid. 1456, Br. Mus. 423, VI (Pers.), Suppl. 723, see Mehren, *Muséon* IV, 38/9, Nallino, *RSO* X, 465; *Taʾwīl* thereof by Naṣīr al-Dīn al-Ṭūsī Leid. loc.cit. Erg. p. 49, 4.—29. *Risāla | fi ʾl-nafs*, additionally Br. Mus. 978,20, Manch. 384C, in different recensions Erg. 202/8 (among which 205, addressed to al-Jūzajānī, also under the title *Fī amr al-wujūd*) 210, under the title *al-Nufūs* ibid. 211, Beirut 390, Teh. II, 625,5, Rāmpūr I, 393,713/76, Pers. translation by Shams al-Dīn ʿAlāʾ al-Dawla Erg. 209, Latin *Compendium de anima etc. ab Andrea Alpago ex. ar. in lat. vers.* 818

Venetiis 1546.—30. *Risāla fī quwa 'l-nafs* or *Mabḥath ʿani l-quwa 'l-nafsāniyya* (*Hadiyya lil-amīr Nūḥ b. Manṣūr al-Sāmānī*), additionally Cairo² I, 287, ed. Van Dyck, C. 1325 and in *Majm. Ras.* C. 1328, a *Compendium on the Soul, transl. by* E.A. van Dyck, Verona 1906, cf. A.F. Mehren, *Tre Afhandlinger of A. om sjaelen*, Kopenhagen 1881, idem, *A.'s forhold til Islam og hans anskuelser om sjaelens theoretiske og praktiske utvikling i verden*, ibid. 1882.—30a. *al-Quwā al-arbaʿa* adressed at Shaykh Abu 'l-Faraj Erg. 148.—31. *Risāla fī Bayān al-nafs al-nāṭiqa* (*wal-ʿawālim al-thalātha*), additionally Erg. 34 (with AS 4851,5), Mosul 105, 73, Āṣaf. I, 41 (*Tadhk. al-naw.* 141), III, 730,23, Rāmpūr I, 712,76/118, = (?) *al-Jumal min al-adilla al-muḥaqqiqa li-baqāʾ al-nafs al-nāṭiqa* Teh. II, 599,12 = (?) *Risālat ḥāl al-nafs wa-baqāʾihā* Rāmpūr II, 778.—31a. Treatise in Persian about the four types of soul, Fātiḥ 5426,39b/51b, Erg. 212.—31b. *Risāla fi 'l-nafs wal-maʿād* Aligarh (= 42?) 114,66.—32. *Risāla fī aḥwāl al-nafs*, additionally Serāi A. 3286, Erg. 11.—32a. *Risāla fi 'l-nafs wal-ʿaql* ibid. 213.—32b. *Taʿalluq al-nafs bil-badan* ibid. 40.—32c. *Maʿrifat al-nafs* ibid. 182.—32d. *al-Mufāraqāt wal-nufūs* ibid. 183.—35. *al-Qaṣīda al-ʿayniyya* (*rūḥiyya*) read: Gotha 1, 3, 1167, additionally Bol. 452,6, Manch. 453 A, Erg. 141, Bat. Suppl. 605, print. in *Kashkūl*, C. 1288, p. 45ff., with a Turkish translation by Muṣṭafā Kāmil, Istanbul 1307, publ. et trad. par Carra de Vaux, *JA* s. 9, vol. 4, 157/73.—Commentaries: a. ʿAbd al-Wājid b. Muḥammad Mudarris Kutāhya (during the reign of Bāyazīd I, *Shaq. Nuʿm.* Rescher 241), like this in Vienna 461,2, Erg. 61,73, (imprecise), attributed wrongly by Ahlw. (ad Berl. 5348) to Ibn Sīnā's student ʿAbd al-Wāḥid al-Jūzajānī, see Muḥammad Shafīʿ on al-Bayhaqī, *Tatimma* 93, n. 9.—b. *al-Kashf wal-bayān fī ʿilm maʿrifat al-insān* by ʿAfīf al-Dīn Sulaymān b. ʿAlī b. ʿAbdallāh al-Tilimsānī (see p. 458, 16), additionally Cairo² I, 256, 348.—d. Dāʾūd al-Anṭākī (II, 364), additionally Āṣaf. III, 1718,127.—f. Anon. Berl. 5352, Munich 676,3 Pet. AMK 939.—g. al-Suyūṭī Gotha 1168.—h. *Nuzhat al-alibbāʾ* by ʿAbd al-Raʾūf al-Munāwī (d. 1031/1622, II, 306), Bodl. I, 1258, Erg. 64,75, print. C. 1318.—i. *al-Kharīda al-ghaybiyya* by Maḥmūd al-Ālūsī (d. 1270/1853, II, 498), lith. C. 1270.—k. *al-Nahj al-mustaqīm ʿalā ṭarīqat al-ḥakīm* by Jamāl al-Dīn ʿAlī b. Sulaymān al-Ḥarrānī Beirut 410,18.—l. Abu 'l-Futūḥ Khalīl Dam. ʿUm. 91,18.—m. ʿUmar b. Muḥammad b. ʿAlī al-Aswad (MS dated 999/1590), Fir. Ricc. 3, 20.—n. Muḥammad b. Aḥmad b. ʿĪsā al-Maghribī al-Mālikī Erg. p. 63,70.—o. ʿAbd al-Jawād b. al-Qayyim Saʿīd al-Khūnajī ibid. p. 64,72.—p. al-Ḥusayn al-Anbārī al-Quhistānī ibid. 73.

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Takhmīs: a. Yūsuf Manṣūr al-Miṣrī Erg. p. 50,8;—b. *Rūḥ al-quds fī waṣf al-nafs* by Muḥammad al-Ḥasan al-Azharī al-Samnānī (ca. 1319/1901), print. C. n.d.

Musammaṭ by Gabriel Farḥāt (II, 287), Gotha 1,12.—Turkish translation by Ḥarīmī | Erg. 51,11.—36a. *al-Madārij fī maʿrifat al-nafs* Rāġib 875 (not in Erg).— 819
37. *Risāla fī ḥudūd al-ashyāʾ wa-rusūmihā*, l. Leid. 1460/3, Bodl. I, 102,2, II, 290,9, Manch. 384 O, Erg. 59, Teh. II, 611 5, Mashh. II, 31, Rāmpūr I, 390, 712,76,5, II, 818, print. in *Tisʿ ras*. no. 4, see 101/13, A.M. Goichon, *Introduction à Avicenne, son épître des définitions, trad. avec notes, préf. de* M. Asín Palacios, Paris 1933, *Avicenne et les philosophes postérieurs*, 3ème série, Paris 1933.—37a. *Ḥadd al-jism* Erg. 56.—37b. *al-Jism* ibid. 49.—38. *Risāla fī ʾl- akhlāq*, additionally Erg. 12 (with Faiẓ. 2078,103b/107a), Āṣaf. III, 728,41,8, print. in *Majm. ras*. C. 1328, 190/203.—39. *Risāla fī ʾl-ʿishq* addressed at Abū ʿAbdallāh al-Maʿṣūmī (p. 828,2), additionally Manch. 384 Q, AS 4801, Köpr. 1589 (see Isl. XXI, 92), Erg. 117, Cairo^2 I, 29 31, (photograph of MS Br. Mus. 978), Teh. II, 634,39, ed. Mehren, fs. III, Leiden 1889 and in *Jāmiʿ al-badāʾiʿ*.—40. *Risāla fī ʾl-siyāsa*, Erg. 99, ed. L. Malouf in *Mashriq* IX (1906) 967/73, 1037/42, 1073/8 and *Maqālāt falsafiyya qadīma*, Beirut 1911, 117ff.—42. *Risāla fī ʾl-mabdaʾ wal-maʿād*, additionally Manch. 384 S, Erg. 160/2 (in three different recensions), print. in *Majm. ras*. C. 1328, p. 250/6 = (?) *Risāla fī ʾl-maʿād wal-radd ʿala ʾl-qāʾilīn bil-tanāsukh* Cairo^2 I, App. 21 Persian translation also Br. Mus. 978,22.—42a. *Risālat al-maʿād* Br. Mus. 978,32, Persian translation ibid. 19.—42b. *Muqaddima fī ʾl-maʿād* Erg. 185.—43. = *Ishārāt* II, 8/10.—44. *Risālat al-ṭayr* read: Leid. 2144, further Tüb. 89,31, Br. Mus. 978,26, Erg. 112, Teh. II, 610,4, Āṣaf. II, 1718, Rāmpūr III, 777, see Cheikho, *Mashriq* IV, 882/7, after Beirut 410,9, ed. Mehren, fs. II, 1891, C. 1335.—Persian translations: a. al-Suhrawardī al-Maqtūl (p. 781) ed. O. Spies in *Three treatises on Mysticism by as-S.* 39/46.—b. Aḥmad b. Muḥammad al-Akhsakī (sic? Akhsīkatī?) Erg. p. 51,10.—c. Wajīh al-Dīn ibid. 14.—Commentaries: a. Bishr b. Nāṣir al-Hāshimī al-Bāghdādī Erg. p. 62,66.—b. ʿAlī b. Shāhak (Shāhīn) ibid. 66.—c. *Miftāḥ al-khayr fī sharḥ dībājat al-Ṭayr* by Jamāl al-Dīn ʿAlī b. Sulaymān al-Naḥrāqī (sic. read: Najrānī?) Erg. p. 72,107.—d. Persian by ʿUmar b. Sahlān al-Sāwī (al-Sāwajī, p. 826, 8a) ed. Spies op. cit. 47/89 (with Bodl. Éthé 1422, Teh. II, 640).—45. *Risālat al-qaḍāʾ wal-qadar*, also Erg. 144, ed. Mehren fs. IV, 1890, anon. Persian translation with commentary Erg. 61,60.—45a. *al-Qadar* Erg. 140.—45b. *Fi ʾstināḍ ḥaqīqat al-qaḍāʾ* AS 4853,16 (not in Erg.).—46. *Risāla fī ḥujaj al-muthbitīn lil-māḍī mabdaʾan zamāniyyan*, additionally Br. Mus. II, 450, xxxvii, Manch. 384 P, Rāmpūr II, 779.—47. *Ibṭāl aḥkām al-nujūm*, additionally Köpr. 1589,108a/112a, (Krause 198) and Erg. 2.—48. See p. 828,3, 3.—49. *Sirr al-qadar* addressed at Abū Saʿīd b. Abi ʾl-Khayr, additionally Erg. 95, Teh. II, 630, 4, *Majm. ras*. no. 9, *Majm*. Hyderabad 1354.—50. *Risāla fī ʾl-farq bayna ʾl-ḥarāra al-gharīziyya wal-gharība*, additionally Āṣaf. III, 738,41,5, 730, Rāmpūr I, 480, 713, 76,13 (better with III).—52. *al-Firdaws* also Erg. 124.—53. *al-Risāla al-manāmiyya fī ʾl-quwā*

al-insānīyya wa-idrākātihā, additionally Erg. 149, Cairo² I, 38, Beirut 410, 18, *Tisʿ ras.* no. 3, *Majm. ras.*, C. 1328, no. 12.—54. *Risāla fī asbāb ḥudūth al-ḥurūf* (*taḥqīq ḥ. al-ḥ.*), additionally Erg. 55, Teh. II, 634,27, Rāmpūr II, 778, ed. Muḥibb al-Dīn al-Khaṭīb, C. 1332/1914, see M. Bravmann, *Mater. u. Unters. zu den phonetischen*
820 *Lehren der Araber*, | Breslau 1934, 112/31, probably = *Makhārij al-ḥurūf* for Abū Manṣūr Muḥammad b. ʿAlī b. ʿAmr, Teh. II, 599,5.—55. *Īḍāḥ al-barāhīn* (*mustanbaṭa*, instead of *mustanīṭa* as in the catalogue) *min* (*fī*) *masāʾil ʿawīṣa* also Erg. 32.—56. Excise: see no. 95k.—58. *Risāla fi ʾl-afʿāl* (*fʿil*) *wal-infiʿālāt*, additionally Rāmpūr I, 392,76, II, 772, 782, Āṣaf. III, 728,414 (*Tadhk. al-naw.* 142) in *Majm.* Hyderabad 1534.—63. *Risāla fī dafʿ al-khawf* (*ghamm*) *min al-mawt*, additionally Erg. 78, *Mashriq* XI, 839.—63a. *Ḥikmat al-mawt* Erg. 65.—63b. *Dafʿ al-ghamm wal-hamm* ibid. 77, (p. 14/146).—64. *al-ʿArūḍ* ibid. 116.—67. *Maʿānī Kitāb fuyūṭīqī etc.*, a work from his younger years, written even before the *Kitāb al-shifāʾ*, see Tkatsch, *Die ar. Üb. der* Poetik *des Aristoteles*, Vienna–Leipzig 1928, p. 129/32.—68. *al-Rajaz al-manṭiqī* or *Urjūza fī ʿilm al-manṭiq*, additionally Vat. V. 977,6, Esc.² 1561,3, Erg. 16. Rāmpūr I, 433, 712,76,28, Āṣaf. III, 732,29.—68a. *al-Qaṣīda al-muzdawija* (*muṣarraʿa*) *fi ʾl-manṭiq* Erg. 142, printed together with *Manṭiq al-mashriqiyyīn* (68e) C. 1325.—68b. *Risālat al-ʿahd* Erg. 120. in *Majm. ras.* 1328, no. 7, *Tisʿ ras.* no. 8 = (?) *Kitāb al-ʿuhūd*, on the soul, Br. Mus. Or. 6572,8 (DL 11).—68c. *al-Risāla al-ʿarshiyya fi ʾl-tawḥīd* Manch. 384 F, Erg. 114, Teh. II, 611,2, Rāmpūr I, 391,76, II, 775, Āṣaf. III, 728,40,17 (*Tadhk. al-naw.* 142), in *Majm.* Hyderabad 1354 = *Risālat al-tawḥīd* Rāmpūr I, 302 = 9a? different from *al-ʿArsh* Erg. 113.—68d. *Bayān al-jawhar al-nafīs, Majm. ras.* C. 1328, p. 257/71.—68e. *al-Falsafa* (*Ḥikma*) *al-Mashriqiyya* is cited in Ibn Ṭufayl, *Ḥayy b. Yaqẓān* C. 1328, 7,10, Gauthier 12,11, Bodl. Hebr. 440 (see Pusey, II, 562), quotations therefrom in D. Kaufmann, *Die Sinne, Beitr. z. Gesch. d. Physiologie u. Psychologie im MA aus hebr. u. ar. Quellen*, Budapest 1884, (Jahresb. d. Landesrabbinerschule 1883/4), 98, n. 1, 111/2, n. 9, 161, n. 5, 162, n. 5, 184, n. 17, AS 2403 (see Carra de Vaux, *JA* s. 9 vol.19, 1902, p. 65), NO 4894 (Erg. 64), part 1: *Manṭiq al-Mashriqiyyīn*, C. 1328 (on p. 118 follow physics and metaphysics), see Nallino, Filosofia „orientale od illuminativa" d'Avicenna, *RSO* X (1925) 433/67) = (?) *Kitāb al-Mashriqiyyīn* (to be read like this) *fi ʾl-manṭiq wal-falsafa* Cairo² I, 257 = (?) *al-Ḥikma al-Mashriqiyya* Āṣaf. II, 1198,203 = (?) *al-Ḥikma al-Sharqiyya* Mashh. I, 31,85.[3]—68f. *Risāla fī anna ʾl-kamiyya wal-burūda wal-ḥarāra ʿaraḍ laysat bi-jawhar* Erg. 155.—68g. *Jawhar wa-ʿaraḍ* ibid. 51.—68h. *al-Ḥujaj al-ʿashara fī jawhariyyat nafs al-insān al-nāṭiqa* ibid. 53.—68i. *Ḥuṣūl ʿilm wa-ḥikma* ibid. 58.—68k. *Ḥawāshī mawḍūʿāt*

3 The title given by Mehren in his edition of the *Traités* viz. *Rasāʾil fī asrār al-ḥikma al-Mashriqiyya* and which misguided Gauthier *Trad.* II n. 2 is arbitrary and without any support in the manuscripts (Nallino loc. cit.).

al-ʿulūm ibid. 67.—68l. *ʿIlm al-burhān* ibid. 118.—68m. *al-ʿIlm al-ladunī* ibid. 119.—68n. *Risālat ḥaqīqat al-insān* with a commentary by Ibn Kamāl ibid. p. 61,59.—68o. *Risālat al-zuhd* with a commentary by Saʿd al-Dīn al-Kālūnī ibid. 62,64.—68p. *Risāla fī ḥaqīqat al-rūḥ* Bank. Majlis 2046 (*Tadhk. al-naw.* 141).—68q. *Fī tadābīr al-manāzil ʿani 'l-siyāsa al-ilāhiyya* C. 1929.—68r. *Risāla fī tazkiyat al-nafs* Rāmpūr I, 390, 712,76,6, II, 776, Āṣaf. III, 731,41 (*Tadhk. al-naw.* 142).—68s. *Risāla ilā Jaʿfar al-Kiyā'* Rāmpūr I, | 389,76, 743,76,19 (ibid. 141).—68t. 821
Rasā'il baʿḍ al-mutakallimīn wa-jawābuhu AS 4849,11 (ibid.).—68u. *Risāla fi 'l-saʿāda wal-ḥujaj al-ʿashara* Rāmpūr I, 389,76, Āṣaf. I, 732,41,32 (ibid. 142) in *Majm.* Hyderabad 1354.—68v. *Risāla fihā fawā'id Arisṭāṭālīs wa-Aflāṭūn* AS Majm. 62 (*Tadhk. al-naw.* 141 not in *defter* 4857, also Erg.).—68w. *Risāla fī taʿbīr al-ruʾyā* Erg. 90, Mashh. I, 25,60, Rāmpūr I, 389,76, 692,56, Āṣaf. III, 728,41,1 (*Tadhk. al-naw.* 141).—68x. *Risāla ilā Muḥammad b. al-Ḥusayn b. al-Marzubān fi 'khtilāf al-nās fī amr al-nafs wa-taballudihim wa-taraddudihim fihī lā siyyamā balah al-Naṣārā min ahl Madīnat al-Salām* Gotha 1158,28.—68y. *Risāla fī ḥaththal-dhikr* Āṣaf. III, 730,41,11, Rāmpūr I, 341,76, 712,76,8 (*Tadhk. al-naw.* 190).—68z. *Risāla fī khuṭbat al-tamjīd* Br. Mus. 978,46, Erg. 48, Āṣaf. III, 730,41,12, Rāmpūr I, 341,76, 585,926 712,76, (ibid.).—68aa. *Khuṭbat al-shaykh* Erg. 71.—68bb. *Risāla fī maʿna 'l-zuhd* addressed at Saʿīd b. Abi 'l-Khayr Erg. 93, Cairo, *Majm.* 125 (ibid. 191).—68cc. *al-Masā'il al-ḥikmiyya* Erg. 171, Teh. II, 599,2, thereon (?) anon. *Sharḥ khuṭba fī baʿḍ maʿānī ḥikmiyya* ibid. 630,12.—68dd. *al-Masā'il al-ʿashara* Manch. 384 D, Erg. 174, Teh. II, 625,2.—68ee. *Taḥqīq* (*Ithbāt*) *al-mabdaʾ al-awwal* Erg. 3, Rāmpūr II, 779.—68ff. *al-Durr al-maknūn wal-jawhar al-maṣūn* Cat. Boustany 1936, 100.—68gg. *al-Falsafa al-ūlā* Erg. 53, Cairo² I, App. 34.—68hh. *Risāla fi 'l-ʿuqūl* Rāmpūr l, 712,76,17, II, 776, Āṣaf. III, 730,41,10.—68ii. Persian answer to questions of Abū Saʿīd Faḍlallāh b. Abi 'l-Khayr (see Nicholson, *Studies in Isl. Mysticism* 177), AS 4851,2,3, Teh. II, 631,22, and other Persian letters, see Massignon, Textes 189.—68kk. An incomplete letter to the same Br. Mus. Or. 6572, 5 (DL 11). = (?) *al-Irshād* (*fi 'l-dukhūl fi 'l-kufr*) Erg. 22, commentary by Ibn Kamālpāshā (II, 449) ibid. p. 60,53, by Nawʿī ibid. 61,58.—68ll. Arabic letter to Abū ʿAbdallāh al-Jūzajānī with the answer Berl. 3568, 4083, Tüb. 89,20, Erg. 89, just the answer Teh. II, 625,4 (no. 19?).—68mm. Arabic letter to Abū Ṭāhir b. Ḥaṣūl Erg. 82, to Abū Ṭāhir Aḥmad b. al-Mutaṭabbib ibid. 83, to Abu 'l-Faḍl Maḥmūd ibid. 84, to ʿAlāʾ al-Dīn b. Kākūya (to be read like this, see 68nn.) ibid. 85, to Ibn Zayla ibid. 86, to Abū Jaʿfar al-Qāshānī ibid. 87.—68nn. Persian (*Dānishnāmaʾi*) *ʿAlāʾī*, with an appendix *Ḥikmati ʿAlāʾī*, physics, metaphysics and logic for ʿAlāʾ al-Dīn (Dawla) Abū Jaʿfar Muḥammad b. Dushmanziyār b. Kākūya (ruler of Isfahan etc. in 398–433/1107–41), Leid. 1780/1, Br. Mus. 978,11, Pers. II, 433, Ind. Off. 1079, Bodl. I, 980, Erg. 63, Teh. II, 123, Āsaf. I, 334,338, As. Soc. Beng. 1357, (see Browne, Lit. Hist. II, 115, Gr. Ir. Phil. II, 363), with the part

on mathematics completed after his death by ʿAbd al-Wāḥid b. Muḥammad al-Jūzajānī, Gotha pers. 114, Rieu II, 433/4, Suppl. 162, Ind. Off. Éthé 2218, Teh. I, 78, Mashh. I, 34,98.—6800. Persian translation of a work, supposedly in Pahlavi and by Buzurgmihr, *Ẓafarnāme*, for the Sāmānid Nūḥ b. Muḥammad (366–87/976–87), Vienna III, 493/7, Ind. Off. Éthé 2157,21, Bodl. 1241,43, 1476, 2019, Rieu 57, As. Soc. Beng. 1369, print. in Schefer's *Chrest. pers.* I, 1/6.—68pp. *Mawāqiʿ al-ilhām* Āṣaf. I, 392,94.2.—68qq. Persian *Risāla miʿrājiyya* Br. Mus. 978,18, Bodl. Pers. 1422, ii.—68rr. *Fī māhiyyat al-ḥazan* Erg. 63, print. ibid.—
822 68ss. *al-Arzāq*, theodicy, | against those who deny the existence of divine justice, Erg. 21.—68tt. *Aqwāl al-shaykh fi 'l-ḥikma* ibid. 28.—68uu. *Intifāʾ mā nusiba ilayhi min muʿāraḍat al-ʿiwān* ibid. 31.—68vv. *al-Birr wal-ithm* for Abū Bakr al-Barqī ibid. 30.—68ww. *Talkhīṣ Kitāb al-kawn wal-fasād* ibid. 46.—68xx. *al-Jumāna al-ilāhiyya, manẓūma* in 334 verses, ibid. 50.—68yy. *al-Khalwa* ibid. 72.—68zz. *al-Khamr* ibid. 73.—68aaa. *Ramz kitāb al-ḥikma wal-ilāhiyyāt* ibid. 89.—68bbb. *al-Saʿāda wal-shaqāwa al-dāʾima fi 'l-nufūs* ibid. 97.—68ccc. *al-Ṣūra al-maʿqūla* for Abū Saʿīd b. Abi 'l-Khayr ibid. 109, different from 110.—68ddd. *ʿUyūn al-masāʾil* ibid. 122.—68eee. *al-Firāsa* ibid. 123.—68fff. *al-Fuṣūl* ibid. 126, different from 128 and *al-Fuṣūl al-thalātha* ibid. 129.—68ggg. *Fuṣūl wa-masāʾil* ibid. 131.—68hhh. *al-Faḍāʾ* ibid. 132.—68iii. *al-Qaḍāyā fi 'l-manṭiq* ibid. 147.—68jjj. *al-Qiyās* ibid 153.—68kkk. *al-Majālis al-sabʿ* regarding questions by Shaykh ʿĀmirī ibid. 163.—68lll. *Mukhāṭabat al-arwāḥ baʿd mufāraqat al-ashbāḥ* ibid. 164.—68mmm. Answers to questions by Ibn Zayla and Abū Rayḥān (al-Bīrūnī) ibid. 168.—68nnn. *Masāʾil ʿan aḥwāl al-rūḥ* ibid. 169.—68ooo. 15 questions ibid. 170.—68ppp. *al-Masāʾil al-gharība* (*ʿishrūna fi 'l-manṭiq*) ibid. 175.—68rrr. *al-Masʾala* (*Taʿlīq fi 'l-manṭiq*) ibid. 176.—68sss. *Masʾalatāni* ibid. 178.—68ttt. *al-Mawāʾiẓ* ibid. 192.—68uuu. *al-Mawt wal-ḥayāh* ibid. 193.—68vvv. *Nihāya* or *al-Tanāhī wa-lātanāhī* or *Ḥujaj al-muthbitīn* ibid. 216.—68www. *al-Hidāya* ibid. 221.—68xxx. *al-Dhikr* ibid. 79.—68yyy. *Duʿāʾ* ibid. 76.

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II. Astronomy and science. 69. *Mukhtaṣar fī ʿilm al-hayʾa*, see Suter, no. 198, *Nachtr.* 169, Erg. 222.—70. *Mukhtaṣar al-Mijisṭī*, attributed to al-Fārābī as *Sharḥ al-Mijisṭī*, Br. Mus. Or. 7368 (DL 39).—71. *Risālat* (*Jawhar*) *al-ajsām* (*ajrām*) *al-samāwiyya*, additionally Manch. 384 E, Erg. 52, in *Tisʿras*. no. 2.—72. *Taʿrīf al-raʾy al-muḥaṣṣal alladhī khatamat ʿalayhi ruʾyat al-Aqdamīn fī jawhar al-ajsām al-samāwiyya* Teh. II, 634,32.—73. *Risāla fī bayān ʿillat qiyām al-arḍ wasṭ al-samāʾ*, Erg. 152, Āṣaf. III, 307,41,20, Rāmpūr I, 394,76 (*Tadhk. al-naw.* 142), 712,76,15, see Mehren, *Muséon* III, 383/403, printed in *Jāmiʿ al-badāʾiʿ*.—74. Letter to Bīrūnī,

additionally Br. Mus. 978,50, Erg. 9, Faiẓ. 2088 (Ritter, *Orient*. 72), Teh. I, 99,8, Rāmpūr II, 816; answers to other questions by the same Erg. 7, 8.—76. *Maqāla fi 'l-ṭarīq alladhī ātharahu ʿalā sā'ir al-ṭuruq fi 'ttikhādh al-āla al-raṣdiyya*, see Ibn S. s Schrift über ein von ihm ersonnenes Beobachtungsinstrument, ed. E. Wiedemann und Th. W. Juynboll, *Acta Or.* V, 81/167.—77. *Risāla fī asbāb al-raʿd wa-ghayrihi* (*Fī dhikr asbāb al-raʿd wal-barq*), additionally Cairo^2 I, 29,32, Āṣaf. III, 728,41,5, Rāmpūr I, 389,79b, 712,76,23, II, 724, printed in *Majm*. Hyderabad 1352.—78. *Ḥudūth al-ajsām* Erg. 57.—79a. *Qānūn li-faṣl al-shams wal-qamar wa-awqāt al-layl wal-nahār* Esc.^{2} 788,10.—79b. *Risāla fī ruʾyat al-kawākib fi 'l-layl lā bil-nahār* Br. Mus. Suppl. 758,7, AS 4832 (Ritter, *Orient*. Krause 198, 2, Erg. 91), Mashh. XVII, 23,68.—79c. On the apparent distance of | celestial bodies Bodl. I, 823
980,8.—79d.—*Risāla fi 'stiḍā'at al-ḍaw'* Āṣaf. III, 730,21, Rāmpūr I, 431,26b, 712,76ff.—79e. Answer to the question whether fire is a substance, Erg. 101.—79f. *al-Āthār al-ʿulwiyya* Erg. 1.—79f. *al-Falak wal-manāzil* ibid. 134.—79g. *al-Ṭūl wal-ʿarḍ* ibid. 111.—79h. *al-Nafs al-falakiyya* ibid. 214.—79h. *Sharḥ khuṭbat al-Masʿūdī li-Abī Rayḥān al-Bīrūnī* ibid. 102.—79i. *Taḥqīq mabādiʾ al-handasa* AS 4849,3 (not in Erg.).—79k. *al-Zāwiya* Erg. 92.—79l. *Kitāb fi 'l-nabāt wal-ḥayawān* Bārūdī library in Beirut, *RAAD* V, 133, translated into Latin as the *Liber animalium* for Frederick II, see Haskin *Studies* 272ff.—79m. *Risāla fi 'l-kīmiyyā'* for Abu 'l-Ḥasan Sahl Erg. 30, Āṣaf. III, 732,41,30, Rāmpūr I, 712,76,1; on the Latin translations of alchemistic treatises, esp. the *Liber animae*, see Berthelot, *L'alchimie* I, 293/305, and also Steinschneider, *ZDMG*, 58, 310/1, J. Ruska, *Zum Codex Vadianus* 300, Sudhoff, *Archiv f. Gesch. d. Med.* 27 (1933), 499/510.—79n. *Fi 'l-iksīr* Erg. 29.—79o. *Risāla fi 'l-ṣanʿa* (*ṣināʿa*) *al-ʿaliyya ilā Abī ʿAbdallāh al-Barqī* Erg. 106, Rāmpūr I, 686.—79p. *al-Ṣanāʾiʿ al-ʿamaliyya* Erg. 108.—79q. *Risāla fī ʿilm* (*ṣināʿat*) *al-mūsīqī* Āṣaf. III, 732,41,31, Rāmpūr I, 712,76,2, (*Tadhk. al-naw*. 168), print. in *Majm*. Hyderabad 1352.

III. Medicine. 80. *Urjūza laṭīfa fī qaḍāyā Ibbuqrāṭ al-khams wal-ʿishrīn*, additionally Vat. V. 929, Borg. 878.—81. *Manẓūma* (*Alfiyya, Urjūza*) *fī* (*uṣūl*), *al-ṭibb*, additionally Berl. 6395/9, Paris 2948, 3038,3, Leid. 1325, Br. Mus. 893,3, Bodl. I, 527,2, 645,1, II, 331, Cambr. Suppl. 42, Vat. Borg. 87,1, Madr. 336, Esc.^{2} 788,12, 853,2, Algiers 1752, Tlemc. 82, Brill–H.^{1} 309, ^{2}561, Erg. 15, Mosul 33, 152,1, Cairo^1 VI, 2, 3, Sbath 782, Beirut 289, Rāmpūr I, 467,2/5, Bank. IV, 308, iii, Bat. III, 241/2, 261, 264, print. also Calcutta 1829 (cf. Ellis, I, 691), lith. Lucknow 1261, Latin translation by Armegaudus Blasii de Montepesulano, many printings, among others Venet. 1483, 1608.—Commentaries: a. Ibn Rushd (Averroes, d. 595/1199, p. 833), additionally Cambr. Suppl. 42, Brill–H.^{2} 562, Algiers 1753, Erg. p. 57,35 (with Welīeddīn 2513), Beirut 288 (different from Gotha 2027,2), Medina, Makt. Ribāṭ ʿUthmān, *RAAD* VIII, 758.—b. Ibn Ṭumlūs (p. 837,19) MS in Salé, Renaud, *Hespéris* XII, 207, Zaw. Sīdī Ḥamza ibid. XVIII, 98,7.—c. *al-Jawhar al-nafīs* by

Mūsā b. Ibrāhīm b. Mūsā al-Baghdādī (d. 876/1463) Erg. p. 53,20, Cairo[1] VI, 32, Rāmpūr I, 473.57, Bank. IV, 75.—d. Aḥmad b. ʿAbd al-Salām al-Ṣaqalī (ca. 830/1427, II, 257) Tunis, Zayt. 2851, see *Cent. Amari* I, 487.—e. Aḥmad b. Muḥammad b. al-Muhannā *al-Īḍāḥ wal-tatmīm*,ca. 820/1417, MS in Tétouan, Renaud, *Hesp.* XII, 207.—f. ʿAbd al-Ḥamīd b. Hibatallāh b. Muḥammad b. Muḥammad b. Abī Ḥadīd al-Madāʾinī Erg. p. 57,36.—Supplement: *Tadhyīl Urjūzat b. Sīnā* (*fi ʾl-ḥummayāt*) by Abū Mūsā Hārūn b. Isḥāq b. ʿAzrūn (ca. 500/1106) Leid. 1329, Br. Mus. 893,4, (Cat. p. 408), Bodl. I, 645,2, Esc.[2] 788, 831, Madr. 338.—Commentary by Abū Muḥammad al-Qāsim b. Muḥammad b. Ibrāhīm al-Ghassānī (born 960/1553) *al-Rawḍ al-maknūn fī sharḥ Rajaz b. ʿAzrūn*, autograph in Salé, see Renaud *Hesp.* XII, 209ff.—81a. Another *Urjūza* Gotha 2027,4, Munich 819, Dresd. 139.—82. *al-Qānūn fi ʾl-ṭibb* which was, according to Ibn
824 Ṭiqṭaqā, *al-Fakhrī*, ed. Der. 17,3, due to its abstruseness less | popular than *al-Kitāb al-malakī* (p. 423, 19), additionally Paris 2885/2916, 6204, 6265, 6454, 6690, Br. Mus. Or. 4946, 5033, 5858,3, 6536/7 (DL 43), Cambr. Suppl. 911, Or. St. Browne 168, Manch. 323/6, Brill–H.[1] 307, [2]554/5, Vat. V. 764, Algiers 1747/51, Fez, Qar. 1360, autograph of vol. I. Halet 750 (*Isl.* XVIII, 50, n. 1), Erg. 139, Cairo[1] VI, 27, Dam. ʿUm. 94, 8/15, Teh. I, 158/9, II, 516/18, Mashh. XVI, 29,88/90, Pesh. 1579/80, Aligarh 125,9,10, Rāmpūr I, 490/1, Bank. IV, 19/25, Būhār 360, As. Soc. Beng. 85, Āṣaf. II, 930, print. Rome 1593 (*BO* I, 1140), C. ca. 1290, Būlāq 1294, with glosses by Mīrzā Muḥammad al-Mahdī, Lucknow 1307/8, 1324/5, book IV, 1, 2, (*Ḥummayāt*) with a Persian commentary ibid. 1274, 1296 (see Ellis I, 670). Persian commentary *Kashf al-rāmūz* by Ahmad al-Din Lahawrī, Lahore 1905. O. Cameron Gruner, *A Treatise on the Canon of Medecine of A.*, London 1930 (incorporating a transl. of the First Book). *Die Augenheilkunde des A. nach der lat. Übers. des Kanon, Venedig, 1564*, German transl. by J. Cueva, Berlin 1899, II, by P. Uspensky ibid. 1900, III, by E. Michailowsky ibid. 1900. *I. S. Die Augenheilkunde*, aus d. Ar. übers. und erläutert v. J. Hirschberg und J. Lippert, Leipzig 1902. Anatomy, translation by P. de Koning, *Trois traités d'anatomie ar.* Leiden 1903, 432/780.—Commentaries: aa. ʿAlī Riḍwān (d. 460/1068, see below p. 484) Paris 5800.—a. Fakhr al-Dīn al-Rāzī (d. 606/1209, p. 506), additionally Caetani 33,54, Mashh. XVI, 24,73, on the *Kulliyyāt* Berl. Oct. 1466, Erg. p. 66,84, Dam. Z. 87 (ʿUm. 94) 17,19, glosses by Aḥmad b. Abī Bakr b. Muḥammad al-Nakhjuwānī (d. before 651/1253 in Aleppo) Paris 2936.—b. ʿAlī b. al-Nafīs al-Qarshī (d. 687/1288, p. 493), additionally Berl. Oct. 1095, (on the anatomy in books 1 and 3), Br. Mus. Or. 5594 (DL 43), 6492, 5597, 5596 (ibid. 44), Bol. 425, Pet. AM Buch. 832, Erg p. 67, 89, Meyerhof, H. 219 (*Q. St. G. N. Med.* IV, 67), Beirut 290, Dam. Z. 87 (ʿUm. 94),20, Teh. II, 511/2, Mashh. XVI, 23,69, 24,71/2, Rāmpūr I, 483,22/6, Bank. IV, 28/9. *Ebenefis philosophi ac medici expositio super quintum canonem Avicennae ab* Andrea Alpago Bellunensi *ex. ar. in lat. versa*, Venice 1547.—

c. Quṭb al-Dīnal-Shīrazī (d. 710/1310, II, 211). *α*. On the whole work, additionally Köpr. 968, As 3649, Rāmpūr I, 486,143, Āṣaf. II, 926,13ff.—*β. al-Tuḥfa al-Saʿdiyya* on the *Kulliyyāt*, additionally Ind. Off. 779, Cambr. Suppl. 273, NO 3468, Cairo[1] VI, 7, Teh. II, 493, Aligarh 122,6, Rāmpūr I, 484,127/32, Bank. IV, 30/1.—d. Muḥammad b. Maḥmūd al-Āmulī (d. 635/1352), abbreviated fom the commentary by al-Shīrāzī, additionally Aligarh 123,17, Āṣaf. II, 926,8,11, Bank. IV, 32, print. Lucknow 1255/6, glosses thereon by ʿAlī al-Jīlānī (d. 1018/1609) Br. Mus. 744b, Or. 5586 (DL 44), Ind. Off. 781,4, Teh. II, 510, Rāmpūr I, 485,132/40, 486,141/2 Āṣaf. II, 926,230ff., Bank. IV, 35/9, print. Lucknow 1266 (in the margin), 131/6.—e. Muḥammad b. ʿAbdallāh al-Āqsarāʾī (ca. 800/1387) also Glasgow 144,1.—f. On the *Kulliyyāt* by Ibrāhīm b. ʿAlī b. Muḥammad al-Sulamī al-Quṭb al-Miṣrī (d. 618/1221), additionally Paris 5106, Bank. IV, 26/7.—g. The same by Sadīd al-Dīn al-Kāzarūnī (II, 195), composed in 745/1344, Rāmpūr I, 486, Bank. IV, 33/4, 144/5.—h. Abu ʾl-Faḍāʾil Muḥammad b. Nāmwar al-Khūnajī (d. 646/1248, p. 832) Paris 2937/8.—i. On the whole *Qānūn* by ʿAlī b. ʿAbdallāh | Zayn al-ʿArab 825
al-Miṣrī (ca. 770/1368) Mashh. XVI, 23,10.—k. *Ḥāshiya* on the *Qānūn* by Ḍiyāʾ al-Dīn b. Bahāʾ al-Dīn al-Shujāʿī, composed in 733/1333 for Sultan Shihāb al-Dīn b. Quṭlugh Tīmūr, Mashh. XVI, 13,42.—l. On the section on fevers *Ghāyat al-fuhūm fī tadbīr al-maḥmūm* by Isḥāq Khān b. Ismāʿīl Khān, twelfth century, Rāmpūr I, 486,147, Bank. IV, 40.—m. On the *Kulliyyāt* by Ḥakīm Shifaʾī Khān b. Ḥakīm ʿAbd al-Shāfī Khān, ca. 1212/1797 in Lucknow, Bank. IV, 41.—n. *Sharḥ jumal al-Qānūn* by Hibatallāh b. Jumayʿ (d. 594/1198, p. 489) Erg. 60.52.—Abstracts: aa. *Ikhtiṣār K. al-q*. from the *Kullīyāt* by Muḥammad b. Yūsuf al-Īlāqī (d. 485/1092) Bank. IV, 42, commentary by Muhammad b. Aḥmad al-Nīsābūrī, composed in 750/1350, Leipz. 786, Gotha 1931.—a. *al-Mūjiz* by ʿAlī b. al-Nafīs al-Qarshī (d. 687/1288, p. 493) see Sarton, *Intr*. II, 1100ff., additionally Paris 2919/29, 6005, 6492, 6729, Br. Mus. Or. 5959 (DL 44), 6420.3, (ibid. 67), Cambr. 1141, Suppl. 1285/7, Manch. 327/8, Glasgow, *JRAS* 1899, 749, Brill–H.[1] 308, [2]557, Pet. AM Buch. 1074, Vat. V. 306, 1069 (under the title *Bughyat al-fiṭan fī ʿilm al-badan*), Köpr. 969/70, NO 3607/8, Erg. 73,118, Sbath 379, 1146, Dam. ʿUm. 942, Mashh. XVI, 39,20, Pesh. 1574, Rāmpūr I, 499, 251/5, Āṣaf. II, 936,228, Aligarh 123,19,23, print. also Calcutta 1244, Lucknow 1871, 1302, 1324, with glosses by Muḥammad ʿAbd al-Razzāq, Delhi 1905, see M. Meyerhof, *Quellen u. Stud. z. Gesch. d. Naturw, u. Med.* IV (1933) 64, n. 12, Hebrew translation in Steinschneider p. 721, no. 466.—Commentaries: aa. *al-Mughnī* by Sadīd al-Dīn al-Kāzarūnī al-Sadīdī (ca. 745/1344, II, 195), additionally Pet AM Buch. 1079, Ambr. C. 124 (*RSO* VIII, 53), Br. Mus. Or. 6491, (DL 44), Cambr, Suppl. 1285/7, Manch. 329, Princ. 174, Köpr. 972, AS 3759/60, Welīeddīn p. 143, Cairo[1] VI, 45, Dam. ʿUm. 94,22, Teh. II, 526, Mashh. XVI, 35,105, Pesh 1624, 1644, Rāmpūr I, 482,108/9, Āṣaf. II, 924,26,678, III, 404,746, Bank. IV, 44, print. also Calcutta 1244, 1845.—bb. Muḥammad b.

Mubārak (ca. 925/1519), additionally Rāmpūr I, 487,155.—cc. To be excised, see above.—dd. Burhān al-Dīn Nafīs b. ʿIwaḍ al-Kirmānī (d. 853/1449, II, 213), additionally Landb.–Br. 432, Ind. Off. RB 209, Princ. 173, Brill–H.[2] 559, Köpr. 973, NO 3535/8 Cairo[1] VI, 21, Mosul 132,141, Pesh 1575, Rāmpūr I, 500,161/4, Āṣaf. II, 938,188ff., Bank. IV, 43, print. Lucknow 1317, Kanpur 1879.—Glosses: *α.* Ḥakīm Aʿājib b. Muʿālij Khān Bank. IV, 46/7.—*β.* Ḥakīm Sharīf Khān (d. 1231/1799 in Delhi) ibid. 48.—*γ. Ḥall al-Nafīs* by Muḥammad ʿAbd al-Ḥalīm, completed by his son Muhammad ʿAbd al-Ḥayy (II, 503) Lucknow 1313.—ee. *Ḥall al-Mūjiz* by Jamāl (Shams) al-Dīn Muḥammad b. Muḥammad al-Āqsarāʾī (d. 779/1378, II, 233, Storey, *Pers. Lit.* I, 7), additionally Leid. 1322, Brill–H.[2] 560, Br. Mus. Or. 5857,1, 5931 (DL 44), Bodl. I, 581, 606, 629, 635, Palat. 254, Esc.[1] 1831, Erg. 56,33, Mashh. XVI, 1137, Aligarh 122,1, Āṣaf. II, 914,123,195·209, 920,22/3, Rāmpūr I, 468,12/3, print. Delhi 1870 (?), Lucknow 1877, 1326.—ff. Abū ʿAbdallāh Faḍl b. Abī Naṣr b. ʿAbdallāh, composed in 913/1410 for Amīrzāde Muḥammad, Mashh. XVI, 25,74.—gg. Maḥmūd b. Aḥmad al-Amshāṭī (d. 810/1407, II, 82) Paris 2930, Erg. 69,100/101, Āṣaf. III, 404, 780.—hh. Muḥammad Lāhijī Rāmpūr I, 488,156.—
826 ii. ʿAbdallāh al-Qādirī ibid. 157.—kk. *al-Tuḥfa al-ʿAlawiyya* | *wa-īḍāḥ al-ʿaliyya* by Muʿtamad al-Mulk Muḥammad Hāshim b. Muḥammad Hādī Ḥakīm Sayyid ʿAlawīkhān (d. 1160/1747) ibid. 158.—ll. Ḥabīballāh, Āṣaf II, 928,222,239.—mm. *Fawāʾid al-Shifāʾ* by Irshād Khān Ḥakīm Shifāʾī ibid. 159, glosses by Mawlawī Anwar ʿAlī Laknawī *Anwār al-ḥawāshī* lith. Ind. 1281.—oo. Anon. also Paris 2931.—b. *al-Qānūnča fi ʾl-ṭibb* by Maḥmūd b. ʿUmar al-Jaghmīnī (d. 745/1344, II, 213), additionally Glasgow 144,2, (*JRAS* 1899, 748), Pet. AM Buch 832, Erg. 75,105 Mosul 35,160, Mashh. XVI, 31,94/8, Aligarh 123,13,16, Rāmpūr I, 492,187/8, Āṣaf. II, 932,21ff., Bank. IV, 51, 70, iii, print. Lucknow 1284, Persian translation from the time of Shāhrukh (807–50/1404–46) Cambr. Supp. 915, *Terjuma Canounche Cheghmany der Elm Tibb*, Calcutta 1782.—Commentaries: bb. Ḥusayn b. Muḥammad al-Astarābādhī, completed in 830/1427, additionally Cambr. Suppl. 914, Neapel 95 (Cat. I, 238).—ee. Muḥammad b. Maḥmūd al-Shīrāzī Rāmpūr I, 487.—ff. Madyan b. ʿAbd al-Raḥmān al-Qūṣūnī (II, 364) Leipz. 764.—gg. ʿAbd al-Fattāḥ b. Sayyid Isrāʾīl al-Ḥusaynī al-Lāhūrī Āṣaf. II, 928,90,236, Bank. IV, 52.—hh. Anon., dedicated to Sultan Sulaymān al-Qānūnī (1520/66) Cambr. Suppl. 916.—ii. ʿAbd al-Majīd Calcutta 1872.—kk. *Tarwīḥ al-arwāḥ* by Aḥmad al-Dīn Lahawrī, with the text, Lahore 1907.—ll. ʿAbdallāh b. Dāʾūd Penčābī Delhi 1908, Lucknow 1909.—mm. ʿAbd al-Bāsiṭ b. Khalīl al-Ḥanafī (d. 920/1514, II, 417) Manch. 331.—nn. Shifāʾī b. Walī Khān Rāmpūr I, 487,151.—oo. Mollā Yaḥyā Nisābūrī Fattāḥī (d. 832/1448) Pesh. 1626.—pp. ʿAbd al-Fattāḥ b. ʿUbaydallāh al-Qazwīnī Erg. 69.97.—Versification *al-Mufriḥ fī ʿilm al-ṭibb* by Qiwām al-Dīn Muḥammad al-Ḥasanī, composed in 1106/1694 in Qazvīn, Mosul 294, 4 = ? *Mufriḥ al-qulūb* by Mukhtār Ḥakīm Shāhī Arzanī, Calcutta 1832.—

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c. *al-Fuṣūl al-Īlāqiyya* from the *Kulliyyāt* by Muḥammad b. Yūsuf al-Īlāqī (ca. 460/1068), additionally Paris 2917,1, 5105, Pet. Ros. 167/8, Bank. IV, 42, Āṣaf. II, 928,278·429, under the title *al-Asbāb wal-ʿalāmāt* Beirut 309,1, *Muʿālajāt al-Ī.* Rāmpūr I, 497,232/3.—Commentaries: *α.* Muhammad b. ʿAlī al-Nīsābūrī, completed in 683/1284, additionally Leipz. 756.—*β.* Muḥammad b. Maḥmūd al-Āmulī Selīm Āġā 871.—c. Sadīd al-Dīn Muḥammad al-Samnānī Paris 2907,2.—d. Najm al-Dīn Muḥammad al-Lubūdī (13th cent.), Paris 2918 (autograph).—e. = (?) *Manāfiʿ al-nās* by Nidā ʿĀṣī b. al-Ḥājj Nidā Faiẓ. 287, Āṣaf. II, 918,205·338, Turkish translation Faiẓ. 288.—f. (*al-Taṣrīḥ*) *al-Maknūn fī tanqīḥ al-Q.* by Hibatallāh b. Jumayʿ (d. 594/1198, p. 489), Erg. 52,16 Brill–H.[2] 556, Dam. ʿUm. 94,16, therefrom *al-Talwīḥ ilā asrār al-Tanqīḥ* by Fakhr al-Dīn al-Khujandī (II, 213), additionally Vat. V. 1305, Erg. 53,19, Algiers 1770, Būhār 464, Rāmpūr I, 472,47/51, Āṣaf. *JRASB* 1917, CXXVIII, 118, Bank. IV, 100, ASB, Govt. Coll. I, 229. Commentary *Tashrīḥ* by Luṭfallāh al-Miṣrī, on which glosses by Muwaffaq al-Dīn ʿAbd al-Laṭīf b. Yūsuf al-Baghdādī (below p. 481), Mashh. XVI, 13,43.—g. *Mughni ʾl-ṭabīb al-muntakhab min al-tajārīb* by Muḥammad b. Muḥammad al-Ṭabīb, composed in 1005/1596, Sbath 1255.—h. *Khulāṣat al-Q.* by Abū Saʿīd b. Abi ʾl-Surūr al-Isrāʾīlī al-Sāmirī al-ʿAsqalānī Āṣaf. II, 920,409.—i. *Mukhtaṣar al-Q.* by Abū ʿAbdallāh Muḥammad b. Yūsuf | b. Sharaf al-Dīn ibid. 936.—k. 827
Mukhtaṣar al-Q. by Isḥāq Khān b. Ismāʿīl Khān, 12th cent., commentary by Kalīmallāh Jahānābādī, d. 1161/1748, Rāmpūr I, 486,145.—l. Anon. *al-Q. al-ṣaghīr* Erg. see 71, 106.—m. *Mufradāt al-Q.* anon. ibid. 108.—83. *Risāla fi ʾl-hindubā* (*ghayr al-maghsūl*), read: Gotha 1930,5, further Erg. 223, Mosul 260,43, Rāmpūr I, 481,218,710, Āṣaf. II, 924.—84. *Urjūza fi ʾl-tashrīḥ*, read: Gotha 13, further Vat. V. Borg. 87,10.—84a. Another *Urjūza fi ʾl-tashrīḥ* Vat. V. Borg. 87,9.—86. *Fī aḥkām al-adwiya al-qalbiyya* read: Esc.[1] 855,2, additionally Paris 5966, Br. Mus. Or. 5280, 5719 (DL 41/2), Pet. Ros. 171, Erg. 13, A. Taymūr, *RAAD* V, 360, Mosul 260,14,12, Mashh. XVI, 5,14, Rāmpūr I, 477,9, 495,221, printed with a Turkish translation in *I. S. Festschr.* 1/64, 1/55, translation by Arnoldus of Villanova (d. 1310 or 1313), *Libellus de viribus cordis* or *De medicinis cordis*.—88. = 90. = 91. *Urjūzat tadbīr al-fuḥūl fi ʾl-fuṣūl* 121 verses on dietetics according to the seasons, with a commentary by Madyan b. ʿAbd al-Raḥmān al-Qūṣūnī (d. after 1040/1634, II, 364), Gotha 2027,2, 2034,2, Paris 2942,1, 2992,3, 3039,9, Vat. V. Borg. 87,4. Erg. 19.—92. *Urjūza fi ʾl-mujarrabāt*, composed in 428/1037, additionally Paris 2942,2, Esc.[1] 862,2, Erg. 14.—93. *Fī tadbīr al-musāfirīn* also Erg. 36, printed in the margin of al-Rāzī's *Manāfiʿ al-aghdhiya*, C. 1305, Latin translation see Ellis I, 683 (*Tadhk. al-naw.* 187).—94. *Risāla fi ʾl-bāh* also Rāmpūr I, 478,93b.—94a. *Urjūza fi ʾl-bāh* Vehbi 1407 (Erg. 17).—95a. *Ghāyat al-qaṣd fī ʿilm al-faṣd* Paris 2562,12, Erg. 125,

Bank. IV, 108, xi, Rāmpūr I, 480, Āṣaf. III, 1732,41,20.—95b. *Risāla fi 'l-bawl* Glasgow 121,3.—95c. *Dustūr al-ṭibb* Erg. 75, Rāmpūr I, 475,47b.—95d. *Risāla fī takhlīṭ al-aghdhiya* ibid. 478,221.—95e. *Risāla fī mā yadfaʿu ḍarr al-aghdhiya* ibid. 481,221.—95f. *Risāla fī bayān al-nabḍ* Rāmpūr I, 481,76, 712,76,21, Āṣaf. III, 730, 732,14,26.—95g. *al-Masā'il al-maʿdūda*, on medicine, Āṣaf. III, 736,41,15, Rāmpūr I, 481,76.—95h. *Risāla fī shaṭr al-ghibb* (*ʿilāj al-ḥummā*) Āṣaf. III, 730,41,16, Rāmpūr I, 479,98, 712,76,12.—95i. *Risāla fi 'l-qūlanj* Erg. 151. Mashh, XVI, 19,57/8, Āṣaf. III, 736,41,19, Rāmpūr I, 480,216, 712,76,14.—95k. *Risāla fī ḥifẓ al-ṣiḥḥa* Br. Mus. 455, 981,12, Erg. 61, Bank. IV, 108, xii, Āṣaf. III, 730,41,25, Rāmpūr I, 497,221, 712,76, 20.—95l. *Urjūza fī ḥifẓ al-ṣiḥḥa*, 151 verses, AS 4849 (Erg. 18).—95m. *Risāla fī manāfiʿ al-aʿḍā'* Erg. 188.—95n. *Risāla fī faḍl al-sharāb wa-maḍarratihi* AS 4849,35 (not in Erg.).—95o. *Maqāla fī tadāruk al-khaṭa' fi 'l-tadbīr al-ṭibbī* Br. Mus. Or. 5820,2 (DL 42), Paris 5966 (*wa-dafʿ al-maḍārr al-kulliyya lil-abdān al-insāniyya*), Erg. 81, Rāmpūr I, 470,32, Āṣaf. II, 924,244, print. C. 1305 (in Āṣaf. III, 730,41,13, in a *Majm.* of works by Ibn Sīnā attributed to a certain Abu 'l-Ḥasan Aḥmad b. Muḥammad al-Suhaylī).—95p. *Risāla fi 'l-as'ila wal-jawāb* AS 4853,4 (not in Erg.), Bank. IV, 108, xxii, Āṣaf. III, 730,41,24.—95q. *al-Fuṣūl al-ṭibbiyya* Erg. 127, different from 130, Bank. IV, 108, xxxii, Rāmpūr I, 490, 712,76,11.—95r. *Risāla fī khawāṣṣ Kūshānī* (?), Mashh. XVI, 19,58.—95s. *Risāla fi 'l-sikanjubīn* Erg. 98, Āṣaf. II, 922,336, III, 730,18, Rāmpūr I, 479,27b.—95t. *Maqāla fi 'l-aghdhiya wal-adwiya* Erg. 25.—95u. *Tadbīr sayalān al-manī* ibid. 35.—95v. *Tadbīr manāzil al-ʿaskar* ibid. 37.—95w. *Tashrīḥ al-aʿḍā'*, Persian ibid. 38.—95x. *Khiṣb*
828 *al-badan* | ibid. 70.—95y. *al-Saʿāda wal-iqbāl*, on hygiene, based on the *Kitāb al-shifā'*, ibid. 96.—95z. *Siyāsat al-badan wa-faḍā'il al-sharāb* ibid. 100.—95aa. *Fawā'id al-zanjabīl* (author?) ibid. 136.—95bb. *al-Quwā al-ṭabīʿiyya* against Abu 'l-Faraj b. Ṭabīb ibid. 150.—95cc. *Masā'il Ḥunayn* (*wa-Jālīnūs*) ibid. 172.—95dd. *Mas'ala ṭibbiyya* ibid.—95ee. *al-Masā'il al-ṭibbiyya*, by Shaykh Abu 'l-Faraj b. Abī Saʿd al-Yamāmī ibid. 178.—95ff. *Naṣā'iḥ al-ḥukamā' li-Iskandar*, on hygiene, ibid. 200.—95gg. *Waṣiyya* ibid. 219.

IV. Poetry. 100. Arabic and Persian poems Erg. 24, unpublished poems, ed. Ṣerefeddin, *Festschr.* 40/51. He is often credited with a *Qaṣīda rā'iyya*, which was in reality written by al-Ḥusayn b. ʿAbdallāh b. Yūsuf b. ʿAlī al-Baghdādī (d. 474/1081), see Yāqūt, *Irsh.* IV, 38, Ibn Abī Uṣ. I, 248.—101. On the Persian quatrains attributed to him see H. Éthé, Avicenna als Lyriker, *NGGW* 1875, 555/67; they must probably for the most part be qualified as spurious, while part of them also circulate under the name of ʿUmar Khayyām, see Browne, *Pers. Lit.* II, 108ff., Chr. H. Rempis in *Festschr. Littmann*, 149/56.—101. In Manch. 335 he is credited with a *Kitāb al-kunūz* (= 106?), from which a prayer to the stars is quoted.

v. Occult sciences. 104. *al-Siḥr wal-ṭilasmāt wal-nayranjāt wal-aʿājīb* Erg. 94.—105. *Qaṣīda fīmā yaḥduthu min al-umūr wal-aḥwāl* ibid. 143.—106. *Kunūz al-mughramīn* ibid. 156.—107. *al-Nayranjiyyāt* ibid. 217.

2. His student Abū ʿAbdallāh Muḥammad b. Aḥmad al-Maʿṣūmī, who lived ca. 430/1038.

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Al-Bayhaqī, *Tatimma* 95. *Risāla fī ithbāt al-mufāraqāt*, Berl. 5058.

3. His student Abu 'l-Khayr Bahmanyār b. al-Marzubān, ca. 430/1038, came from Azerbaijan and, as a Zoroastrian, knew little Arabic.

Al-Bayhaqī, *Tatimma* 91, *Čāhar Maqāla* 252. 2. *Kitāb mā baʿd al-ṭabīʿa* in *Majm*. C. (Maṭb. Kurdistān) 1329, 7.—3. *al-Taḥṣīl*(*āt*), an exposition of Ibn Sīnā's system following the *Dānishnāma'i ʿAlā'i*, in three books: a. *Manṭiq*, b. *Mā baʿd al-ṭabīʿa*, c. *Fi 'l-mawjūdāt*, physics and cosmology, Leid. 1482/4, Br. Mus. 978, viii, Vat. v. 1410, Beirut 380, Teh. I, 28, II, 111, Āṣaf. III, 488,372/3, Rāmpūr I, 379,117, Bank. XXI, 2220, print. C. 1329.—4. *Faṣl min kitāb fī ithbāt al-ʿuqūl al-faʿʿāla wal-dalāla ʿalā ʿadadihā wa-ithbāt al-nufūs al-samāwiyya etc.*, Köpr. 1604,72b/83b.

3a. His student Abū ʿUbayd ʿAbd al-Wāḥid b. Muḥammad al-Jūzajānī.

Al-Bayhaqī, *Tatimma* 92, see above pp. 812, 821. *Kayfiyyat tarkīb al-aflāk*, part of which is in Leid. 1069.

| 4. His student Abū Manṣūr al-Ḥusayn b. Ṭāhir b. Zayla al-Iṣfahānī, who died 829
in 440/1048.

Al-Bayhaqī, *Tatimma* 92, see above p. 817. Ibn Sīnā answered his and Bahmanyār's questions in the *Mubāḥathāt* (p. 817,25).

5. Abu 'l-Ḥusayn Muḥammad b. ʿAlī al-Ṭayyib al-Baṣrī, a self-proclaimed Muʿtazilī, died in 436/1044 in Baghdad.

Al-Khaṭīb, *Taʾr. Baghdād* III, 100, Ibn al-Qifṭī, 293.

6. Abu 'l-Wafā' al-Mubashshir b. Fātik al-Qā'id was an Egyptian emir who originated in Damascus. In 445/1053 he wrote:

Yāqūt, *Irsh*. VI, 241, Ibn al-Qifṭī, 269 (without a date of death), Suter no. 228, see P. Kraus, *Orientalia* IV, 305, n. 5. *Mukhtār al-ḥikam wa-maḥāsin al-kalim*, with the title *Manthūr al-ḥikam*, additionally Br. Mus. Or. 8691, *Ādāb al-ḥukamā'* Berl. Qu. 875, AS 2900; French transl. in *Les ditz moraux des philosophes,* by Guillaume de Tignonville*; The Dicts and Sayings of the Philosophers, a Facsimile-Reproduction of the first Book printed in England by William Exton 1477* (transl. from Latin into French by G. de T. and thence into English by Antony Wydeville, Earl Riebes), London 1877.

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7. Abū Bakr Muḥammad b. al-Walīd b. Muḥammad b. Khalaf al-Ṭurṭūshī al-Fihrī b. Abī Randaqa was born in Tortosa in 451/1059. He studied in Zaragoza and Seville. In 476/1083 he made the pilgrimage, after which he went to Basra and Baghdad, an account of which is given in the *Sirāj* C. 1306, 104, 11, as well as to Damascus and Jerusalem. In Alexandria he married a very wealthy woman with whose money he founded his own madrasa. Later on he was banished to Fusṭāṭ where he died in 520/1126 or 525/1131.

Ibn Bashk. I, 153, Ibn Farḥūn, *Dībāj* C. 276 Maqq. I, 517/20, Pons Boigues, no. 150, Quatremère *JA* s. V, vol. 17,147/54; on his debating with al-Ghazzālī see *ZDMG* 52,
830 503, note, Goldziher, introd. to *Le livre de M. b. Toumert*, | 37. 1. *Sirāj al-mulūk*, dedicated to the vizier al-Ma'mūn Abū ʿAbdallāh Muḥammad al-Umawī b. al-Baṭā'iḥī, may have been written as a response to al-Ghazzālī's *al-Tibr al-masbūk*, which he tried to outdo by means of more copious stories and dicta, including some from Persian and Indian sources (see p. 413), see Goldziher, *Streitschr*. 100, and preserved in two recensions, which are not always clearly distinguished in the catalogues, additionally Paris 2431/7, 5970, Br. Mus. Or. 5031 (DL 63), Cambr. Suppl. 757, Manch. 423, Fez, Qar. 1327, Algiers 1372, Rom. Cas. 50, 2 (Cat. 427), AS 1850, Köpr 1285/7, Cairo^2 I, App. 43, Mashh. IX, 8, 27, print. Alexandria 1289, in a different recension than C. 1306, 1319. Persian translation by Taqī al-Dīn Muḥammad Ṣadr al-Dīn for ʿAbd al-Raḥīm Khān Khānān (d. 1036/1626–7), As. Soc. Beng. II, 498. M. Alarcón, *Lámpara de los príncipes por Abubequer de Tortosa*, transl. Madrid 1930/1.—4. *Kitāb al-ḥawādith wal-bida*ʿ, Madr. Bibl. Nat. no. 534 (Asín Palacios, *El Islam cristianizado* 184, n. 1), cf. *ZDPV* XVII, 16.—5. *Kitāb al-asrār*, which is cited by him in the *Sirāj*, C. 1306, p. 53, 19.—6. *Mukhtaṣar Tafsīr al-Thaʿlabī*, see p. 592.

7a. Abu 'l-Ḥasan ʿAlī b. al-Ḥusayn b. al-Ḥasan al-Rukhkhajī wrote for Abu 'l-Makārim Muslim b. Quraysh Sayf Amīr al-Muʾminīn (453–76/1061–85, see Ibn al-Athīr, Tornb. X, 91):

Aḥāsin al-maḥāsin, a book of ethics for sovereigns, Gotha 1873, Paris 3306, print. in *Rasāʾil al-Thaʿālibī*, Istanbul 1301, C. n.d. 246/7, attributed to al-Th., anon. abstract entitled *al-ʿIqd al-nafīs wa-nuzhat al-jalīs*, Br.Mus. Suppl. 741 (see p. 501,21, 594, 1c).

8. Abū Bakr Muḥammad b. Yaḥyā b. al-Ṣāʾigh b. Bājja (Avenpace), who died in 533/1138.

Ibn Khāqān, *Qalāʾid* 298ff. (where he talks badly about him because he did not reply to his request to send him some of his poems; when later he did respond positively, Ibn Khāqān praised him at the beginning of his *Maṭmaḥ*; Yāqūt, *Irsh*. VI, 125/6, Ibn al-Qifṭī, 406); Ibn al-Ṭufayl, *Ḥayy b. Yaqẓān*, ed. Gauthier, 10ff., criticises the aphoristic character of his writings, which did not mature because he was too involved in wordly affairs; Suyūṭī, *Bughya* 207, Schack I, 239. For glosses on al-Fārābī's adaptation of works of Aristotle see p. 211.

8a. ʿUmar b. Sahlān al-Sāwī (Sāwajī) al-Qāḍī al-Zāhid Zayn al-Dīn, ca. 540/1145.

Al-Bayhaqī, *Tatimma* 127, Rieu, *Pers. Cat*. 1078b. 1. *Kitāb al-baṣāʾir al-Nāṣiriyya fi 'l-manṭiq*, C. 1316/1897.—2. *Risālat al-ṭayr*, see p. 819,44.— | 3. *Risālati Sanjariyya* 831
fi 'l-kāʾināt al-ʿunṣuriyya, a Persian work of meteorology written for the sultan Sanjar b. Malikshāh (r. 511–21/1117–27), Fātiḥ 5426,117a/218b, see Ritter, *Phil*. IX.—5. A question with its answer, Teh. II, 599,1.—6. *Jawāb ʿala 'l-Shahrastānī*, see p. 763.

9. In 529/1134, during the war between Sultan Masʿūd and al-Mustarshid, Awḥad al-Zamān Hibatallāh ʿAlī b. Malkā Abu 'l-Barakāt al-Baghdādī al-Baladī converted from Judaism to Islam. He served the caliph al-Mustanjid (r. 555–66/1160–70) as his personal physician, and died after 560/1165.

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Al-Bayhaqī, *Tatimma* 150, Ibn al-Qifṭī, 343, Barhebraeus, *Mukht*. 364, Wüst. *Ärzte* 177, Suter 123, Steinschneider, *Die ar. Lit. der Juden* no. 148, Zobel, *Enc. d. Jud*. VIII (1931). 1. Is a work by al-Fārābī, see *MSOS* XI, 266.—3. *al-Muʿtabar fi 'l-ḥikma* I. logic, II., III., physics, IV., metaphysics, additionally Lālelī 2553

(I, IV, 564 AH), As'ad 1931 (I–IV), Fātiḥ 3224 (IV, 595 AH), 3225 (III), 3226 (IV), Köpr. 919 (I), Cairo² I, App. 35, printing planned in Hyderabad, see *Barnāmaj* 1354, 18, from which *juz'* III, *ilāhiyyāt*, Turkish translation and explanations by M. Sherefeddīn, Istanbul 1932.—4. *Kitāb ṣaḥīḥ adillat al-naql fī māhiyyat al-'aql*, Leipz. 882, i.—5. Über den Grund, warum die Sterne bei Nacht sichtbar und bei Tage verborgen sind, transl. E. Wiedemann, *Eders Jahrb. für Photogr.*, Halle 1909, 49/54.

10. Abū Manṣūr Muḥammad al-Barawī, who died in 567/1172.

Al-Muqtaraḥ fi 'l-muṣṭalaḥ, additionally Fez, Qar. 1409.

11. Abū Bakr Muḥammad b. 'Abd al-Malik b. Ṭufayl al-Qaysī, d. 581/1185.

Qarṭās, ed. Tornberg 135, 'Abd al-Wāḥid, ed. Dozy 172/5, *Loci de Abbadidis* III, 179, Pons Boigues, no. 203. L. Gauthier, *I. T. sa vie et ses oeuvres*, Paris 1901. 1. *Kitāb asrār al-ḥikma al-Mashriqiyya*, Esc.² 699, 3.—2. *Risālat Ḥayy b. Yaqẓān* (see above p. 817,26), print. C. 1299, 1322, see Taoutel, *Mashriq* XXIX, 43ff., 189ff. *I. Th. H. b. Y. roman philosophique, texte ar. publ. d'aprés un nouveau ms. avec les variantes des anciens textes et trad. franç. p.* L. Gauthier, Algiers 1900. 2. Completely reworked edition, 1936 (Publ. de l'Inst. d'Ét. Or. III). *El filósofo autodidacto de Abentofáil, novela psicológica trad. del ar. por* F. Pons Boigues *con prólogo de* M. Menéndez y Pelayo, Zaragoza 1900 (Col. de l'Est. Ar. V). *The Improvement of the Human Reason Exhibited in the Life of H. b. Y., written in Ar. by I. T., translated by* Simon Ockley, London 1708, reprinted by E. v. Dyck,
832 Cairo 1905. *Der | Naturmensch oder Geschichte des H. b. Y., ein morgenländischer Roman des abu Dschafer ebn Thopheil, aus dem Ar. übers. v.* J.G. Eichhorn, Berlin 1782. *The Awakening of the Soul*, a philosophical romance from the Ar. by P. Brönnle with an introduction (Wisdom of the East), London 1904, revised with an introduction by A.S. Fulton, 1929. *I. T. Das Erwachen der Seele nach dem Ar. mit einer Einleitung v.* P. Brönnle, *aus dem Engl. v.* A.M. Heinck, Rostock 1907. *Vsemirnaja Literatura, I. T. Roman o Xaie syne Y., perevod I. P. Kuzimina pod red. I. Kračkovskavo*, St Petersburg 1920, see Petroff, Odna iz ispano-arabskich problem, *Zap. koll. vost.* II, 74/90. E. García Gómez, *Un cuento arabe fuente commun de Abentofail y de Gracian, Rev. de Arch. Madrid* 1926. *El filósofo autodidacto* (*R. H. b. Y.*) *de I. T.* Nueva traduccion por Angel Gonzalez Palencia (Publ. de las Esc. de Est. Ar. Serie B), 1936.

12. Burhān al-Dīn Abu 'l-Rashīd b. Aḥmad al-Rāzī was born in 530/1136. He advised the caliph al-Nāṣir li-Dīn Allāh about the construction of libraries in

the Ribāṭ al-Khāṭūnī al-Saljūqī, in al-Madrasa al-Niẓāmiyya, and in the caliph's own palace. He died in Naṣībīn or Dunaysir, where he had gone as an emissary of the caliph to the Ayyūbid al-Malik al-ʿĀdil.

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Al-Subkī, *Ṭab*. IV, 299, Ibn al-Qifṭī, 259.

13. Jalāl al-Dīn Abu 'l-Najīb Abi 'l-Faḍā'il ʿAbd al-Raḥmān b. Naṣr (Allāh) b. ʿAbdallāh b. Naṣr b. ʿAbdallāh al-Shayzarī al-Tabrīzī al-ʿAdawī al-Nabarāwī was a physician in Aleppo and wrote for Ṣalāḥ al-Dīn (d. 589/1093):

1. *al-Nahj al-maslūk* (*Nahj al-sulūk*) *fī siyāsat al-mulūk*, a mirror for princes work, additionally Berl. Oct. 3587, Upps. II, 248, Paris 5954, Brill–H.[1] 76, [2]138, Ambr. 350 (*RSO* VIII, 567), AS 2846, 2860, Selīm Āġā 752, Cairo[1] VI, 202, VII, 596, [2]III, 396; Turkish translation Vienna 1887, Upps. II, 663, Selīm Āġā 752, Rāmpūr I, 376,31, see Kern, *MSOS* XI, 262, Kračkovsky, *Dokl. Ak. Nauk* 1925, 70, Babinger, *Gesch*. 752.—2. *Nihāyat al-rutba fī ṭalab al-ḥisba*, revised by ʿAbdallāh b. Aḥmad b. Abī Bassām al-Muḥtasib, Berl. Oct. 3177, Beirut 250, see *Mashriq* X, 1907, 961, 1079, XI, 1908, 580, three more MSS in *al-Muqtabas* III, 1908, 337, 609, Gotha 1888/9, Leipz. 298, Vienna 1831, Algiers 1373, Cairo[1] VI, 209 [2]VI, 158, | from which Behrnauer, Sur les institutions de police chez les Arabes, *JA* S. V, 833
vol. 5,6. L. Freund, *Lug und Trug nach Moslemischem Recht und Moslemischer Polizei*, 2 vols, Hannover 1894, Wiedemann, *Beitr*. XL, *SBPMS* 46, 174/106.—3. *al-Īḍāḥ fī asrār al-nikāḥ* in 2 parts: a. Secrets of men.—b. Secrets of women, each 10 chapters, mostly about aphrodisiacs, Gotha 2040/4, Paris 3053, Br. Mus. 454, 1366,3, Bodl. II, 622,3,4, Cambr. Pr. 69, Algiers 1783, Fātiḥ 3687/90, AS 3573, Luzac and Co., List 1931, no. 14, p. 41, Rāmpūr I, 469,2, Persian translation Browne, Cat. 287, Y, 3, Turkish translation Vienna 1468; only b. Leipz. 775, abstract Goth. 2033,2, Munich 848, f. 197.—4. *Rawḍat al-qulūb wa-nuzhat* (*al-muḥibb wal-maḥbūb*), on love, Bodl. II, 391,5, Teh. II, 616, excerpts in Gotha 29.—5. *Khulāṣat al-kalām fī taʾwīl al-aḥlām*, Munich 879, Āṣaf. I, 626,63, *L'oneirocrite musulman ou Doctrine de l'interprétation des songes par Gabdorrhachaman fils de Nasar, trad. p.* P. Vattier, Paris 1664.

14. Muḥammad b. Aḥmad b. Ibrāhīm al-Qurashī al-Hāshimī, who died in 590/1194.

1. *al-Fuṣūl*, collected by his student Abū ʿAbdallāh, Fātiḥ 5375,72a/89a, Cairo[2] I, 338.—2. *Jawāhir al-balāgha fi 'l-maʿānī wal-bayān*, C. 1931.

14a. During the reign of the caliph al-Nāṣir, the writings and library of the philospher ʿAbd al-Salām b. ʿAbd al-Qādir al-Rukn al-Jabalī (d. after 589/1193) were publicly burned in Baghdad. At the time ʿUbaydallāh b. al-Māristāniyya al-Taymī al-Bakrī delivered a speech against the philosopher from a rostrum, throwing his books into the fire one by one.

Ibn al-Qifṭī, 228/9.

15. In 548/1153, Abu 'l-Walīd Muḥammad b. Aḥmad b. Muḥammad Ḥafīd b. Rushd (Averroes), the grandson of the jurist (see p. 662), was given the task of reforming the system of public education by the Almohad Abū Yaʿqūb Yūsuf, to whom he had earlier been introduced by Ibn Ṭufayl. But his successor Yaʿqūb al-Manṣūr banished him to Eljusana near Córdoba, so that he saw no means of escape other than to revoke his own writings (Ibn Saʿīd in Maqq. II, 125, 20).
834 Nevertheless, he received another position in Morocco, | where he passed away on 9 Ṣafar 595/10 December 1198. His memory still lives on in the *waʿdat* Sīdī Rashīd, in Ziana, among the Banū Ulīd (Mouliéras, *Le Maroc inconnu*, II, 383).

Ad p. 528

Al-Dhahabī, *Ta'rikh* in Renan, *Averroes*, Paris 1861, App. IV, Ibn Farḥūn, *Dībāj*, Fez 256, C. 284, Jamīl Bak, *ʿUqūd al-jawhar* 324/47, Muḥammad b. Cheneb, *Idjāza* § 329, Faraḥ Anṭūn, *Ibn Rushd wa-falsafatuhu wa-rudūd Muḥammad ʿAbduh ʿalayhi*, Alexandria 1903. E. Renan, *Averroes et l'Averroisme*, 8th ed., Paris 1923. F. Lasinio, *Giorn. Soc. As. Ital.* XI, 141/52, XII, 197/206. M. Horten, *Die Hauptlehren des Averroes*, Bonn 1913. Carra de Vaux, *EI* II, 436/9. M. Bouyges, Notes sur les philosophes ar. connus des Latins au Moyen Âge, V, Inventaire des textes ar. d'Averroes, *MFO* VIII, 1922, fs. 1; cf. Ellis II, 141ff. Publication of 7 *rasā'il* (*al-Samāʿ al-ṭabīʿī, al-Samā' wal-ʿālam, al-Kawn wal-fasād, al-Āthār al-ʿulwiyya, al-Nafs, Mā baʿd al-ṭabīʿa, Fi 'l-ʿaql wal-maʿqūl*) planned in Hyderabad, see *Barnāmaj* 1354, 18. 1. *Kitāb faṣl al-maqāl fī mā* (*fi 'l-muwāfaqati wa-taqrīr mā*) *bayna 'l-sharīʿa wal-ḥikma* (*min al-ittiṣāl*), excise: Cairo[1] II, 41;, additionally Lālelī 2490,$_2$, A. Taymūr, *Ḥikma* 133, reprint of the edition by Müller, together with 2 and 3, Tunis 1873 and with Ibn Taymiyya, *al-Radd ʿalā falsafat Ibn Rushd* under the title *Falsafat Ibn Rushd* (*al-Qāḍī*), C. 1313, 1317 (with *Ḍamīma etc.* see below), 1319 (in *Majmūʿa*), 1328, see Macdonald, *JAOS* XX, 124, n. 1, L. Gauthier, Accord de la religion et de la philosophie traité d'l. R., *Recueil de Mém. et de textes au XIV^e Congr. des Or.*, Algiers 1905, pp. 269ff., *La théorie d'I. R.* (*Averroes*) *sur les rapports de la religion et de la philosophie*, Paris 1909 (Publ. de l'Ecole des Lettres d'Algiers), Horten, *Texte zu dem Streit zw. Glauben u. Wissen im Isl.* 14ff.

The Philosophy and Theology of Averroes, transl. from the Ar. by Jamil Ur-Rahman (The Gaekwad Studies XI), Baroda 1921. Asín Palacios, EL Averroismo teológico de S. Toma de Aquino, in *Homenaje a. D. F. Codera*, Madrid 1904, 271ff. (which contains *Ḍamīmat al-mas'ala allatī dhakarahā Abu 'l-Walīd fī faṣl al-maqāl*), L. Strauss, *Philosophie u. Gesetz*, p. 71. A *dhayl* of this is in Cairo[2] I, 179.—4. *al-Masā'il*, mostly on logic, additionally Madr. $102_{,2}$, several in Hebrew translation in Steinschneider, *Die Hebr. Üb.* § 43, 91.—5. *Tahāfut al-tahāfut*, additionally Cambr. Suppl. 338, Yeni 734, Šehīd ʿA. P. 1582, Lālelī 2490, Teh. I, 43, II, 712, C. 1302, 1319, 1320, see T. de Boer, above p. 425, *texte ar. publié par* M. Bouyges, Bibl. Ar. Schol. III, Beirut 1930.—6. *Kulliyyāt* (the *Colliget* of the Latins), additionally Madr. 132 (*Maʿārif* XX, 55), Granada, Sagro Monte (dated 583/1187), see Dozy, ZDMG 36, 343, Asín, *Riv. del Centro de Est.* 1912, p. 6.—6a. *Sharḥ Urjūzat Ibn Sīnā* see p. 819.—6b. *Sharḥ kitāb* | *al-ḥummayāt wa-kitāb al-quwa 'l-ṭabīʿiyya* 835
wa-kitāb al-ʿilal wal-aʿrāḍ li-Jālīnūs, Esc.[1] $879_{,113}$.—6c. *Maqāla fi 'l-ṭiryāq*, Esc.[1] $879_{,5}$, Hebr. Steinschneider 5676.—6d. *Maqāla fi 'l-mizāj*, Ibn Abī Uṣ. II, $78_{,9}$ = (?) Esc.[1] $879_{,6}$.—6e. *Jumla min al-adwiya al-mufrada*, in Hebrew script, Vat. 357 (Steinschneider, ZDMG 47, 343, *Die Hebr. Üb.* p. 676).—6f. *al-Ḥāss wal-maḥsūs*, Yeni $1179_{,53/95}$.—7. He wrote his commentaries on Aristotle (see Harry A. Wolfson, Plan for the Publication of a Corpus Commentariorum Averrois in Aristotelem, presented to the Medieval Academy of America, *Speculum* 1931, 421ff.), with the exception of zoology, in three recensions, one for each of the study years 1, 2, and 3. All three recensions of the *Posterior Analytics, Physics, On the Heavens, On the Soul*, and the *Metaphysics* have been preserved in Latin and Hebrew,[4] while the larger commentaries on the other works are no longer extant.—A. *Talkhīṣ*, a compendium of the Aristotelian *Organon* in Hebrew characters, Paris hebr. 1008 (*al-Ḍarūrī fi 'l-manṭiq*, according to Steinschneider, *Hebr. Üb.* 54), Munich 309, 356 (Steinscheider, *Al-Farabi* 149), now Aumer 964 (Steinschneider, ZDMG 47, 342), Bank. XXI, 2237 (attributed to al-Fārābī), from which Lasinio, *Il Commento medio* (no. 8).—B. Middle Commentaries on the *Categories* (*al-Maqūlāt*), *Peri Hermeneias* (*ay al-ʿIbāra*), *Prior Analytics* (*wa-huwa Kitāb al-qiyās*), *Posterior Analytics* (*Kitāb al-burhān*, also Berl. Fol. 3176), *Topics* (*al-Jadal*), *Sophistical Refutations* (*Kitāb al-safsaṭa*), *Rhetoric* (*al-khiṭāba*), and *Poetics* (*al-Shiʿr*) in Flor. Laur. 180, 54, Leid. 2820 (see Lasinio, *GSAI* XI, 143/52, XII, 197/206, beginning of the *Rhetoric* ed. Lasinio in *Publ. del R. Ist. di Studi superiori in Firenze, Sez. di Filosofia e Filologia, Acc. or.* 1875, beginning of the first 4 works in *Annuarj d. Soc. It. d. Studj Or.* I (1873), 125/59, II

4 See Geyer in Überweg *Grundr. d. Gesch. d. Phil.* II[11] 1928 p. 320, Horten *Metaphysik des Av.* 70; in Venice 1502 there is only the commentary of the epitome as I was kindly informed by M. Wundt.

(1874), 234/67. *Al-Khiṭāba li-Arisṭāṭālīs* in *Majmūʿa* C. (Maṭb. Kurdistān) 1329 (excerpts from the commentaries on the *Rhetoric* and the *Poetics* based on Lasinio in L. Cheikho, *Maqālāt li-mashāhīr al-ʿArab ʿala 'l-juz' min ʿilm al-adab*, Beirut n.d. passim), Cairo[1] VI, 52, [2]I, 246 (no. 4076 *Talkhīṣ k. Ar. al-manṭiqiyya wa-hiya arbaʿat kutub* up to *Posterior Analytics*), Bodl. Hebr. II, 176, no. 2760, 2 (may be the *Sophistical Refutations* in Hebrew characters). Talkhīṣ K. al-maqūlāt *avec une récension nouvelle du* K. al-Maqūlāt (*Categoriae* ed. Zenker, 1846), *publ. par* M. Bouyges, Beirut 1932.—C. *Talkhīṣ kutub Arisṭāṭālīs fi 'l-ḥikma*, Cairo[1] VI, 90, no. 4196 or *K. al-jawāmiʿ*, Madr. 37.[5] 1. *περὶ Φυσικῆς ἀκροάσεως al-Samāʿ al-ṭabīʿī*; 2. *περὶ οὐρανοῦ καὶ κόσμου K. al-Samāʾ wal-ʿālam*; 3. *περὶ γενέσεως καὶ Φθορᾶς K. al-kawn wal-fasād*; 4. Μετέωρα *al-Āthār al-ʿulwiyya* (2 and 3 in Hebrew in Steinschneider, *Hebr. Hds.*, Munich 1875, p, 48, *Hebr. Üb.* 130, n. 164);
836 | 5. *Fī ithbāt aqāwīl al-mufassirīn fī ʿilm al-nafs al-muṭābiqa li-mā qālahu fi 'l-ʿilm al-ṭabīʿī*, N. Morata, *El compendio de Anima* (*Madr. Bibl. Nac.*) *de Averroe, texto ar. y traducción esp. annotada* (Publ. de las escuelas de estud. ar. de Madrid y Granada), 1934; 6. *Fi 'ltiqāṭ al-aqāwīl al-ʿilmiyya min maqālāt Arisṭū al-mawḍūʿa fī ʿilm mā baʿd al-ṭabīʿa*, ed. based on MS Cairo by Muṣṭafā al-Qabbānī with the incorrect title of *Mā baʿd al-ṭabīʿa wa-huwa 'l-qism al-rābiʿ min talkhīṣ maqālāt Arisṭū* C. n.d. (1903 or '7), based on MS Madr. by Carlos Quirós Rodríguez (*K. ʿilm mā baʿd al-ṭabīʿa*), *Compendio de metafisica de Averroes, texto ar. con traducción y notas*, Madrid (Ac. de Cienc. mor.) 1910.—Based on the Cairo printing: M. Horten, *Die Metaphysik des Averroes nach dem Ar. üb.*, Halle 1912 (Abh. zur Philos. u. ihrer Gesch., vol. 37), second edition: S. van den Bergh, *Die Epitome der Metaphysik des A.*, Leiden (De Goeje-Stift. no. VII) 1924.—D. Commentaries: 1. On the *Physics: al-Maqāla al-ūlā min al-Samāʿ al-ṭabīʿī* Br. Mus. II, 1746, Hebr. Br. Mus. III, 180 = Steinschneider, *Hebr. Üb.* 111ff., 991/2.—2. On *de Caelo* Leid. 2822, *Hebr. Üb.* Steinschneider 129, no. 154, Latin paraphrase, Venice 1550, V, 125ff.—3. On the same, *de Generatione et Corruptione, de Meteoris*, in Hebrew characters, Bodl. Uri 86, 1374, Neubauer, Hebr. Mss. 1886.—4. On *de Gen. et Corr., de Met., de Anima, Parva Naturalia*, the three first in the form of Middle Commentaries and the last one in the form of an analysis, in Hebrew characters, Paris hebr. 1009.—5. On *de Gen. et Corr., de Anima, de Sensu* (= *Parva Nat.*), Modena 13 in Hebrew characters (Lasinio, *Studii sopra Averroe* 28, Steinschneider, *ZDMG* 47, 342, *Hebr. Üb.* 131).—6. Yeni 1179: a. *de Met.*; b. *Tarjamat al-āthār al-ʿulwiyya li-Yaḥyā* (sic); c. *de Gen. et Corr.*; d. *al-Ḥāss wal-maḥsūs* (*de Sensu*); e. *Risāla fi 'l-tafaḥḥuṣ ʿan asbāb ṭūl al-ʿumr wa-qiṣarihi*; f. *Risāla fi 'l-nabāt* (*de Plantis*, Latin translation by Alfred, see Apelt, ed. Teubner,

5 On which see Derenbourg *Not. crit.* II/2 *Arch. f. Gesch. d. Philos.* XVII (1903) 250/2.

1888, IV).—7. Yeni 1199: *de Caelo, de Gen. et C., de Met., Parva Nat.* (like Asʿad 3620, 3637, Baghča Qapusī 1444).—8. Great commentary on the *Metaphysics* Leid. 2821, see Fraenkel in Freudenthal, *Die durch Averroes erhaltenen Fragmente Alexanders zur Metaphysik des Aristoteles, untersucht und üb*. (Abh. Berl. Ak. 1884), p. 114.—9. E. Rosenthal, Averroes' Paraphrase on Aristoteles' Politeia (Hebr. see Steinschneider, *Hebr. Üb*. § 116), *JRAS* 1934, 737/44.—12. N. Morata, *Los opusculos de Averroes en la Bibl. Esc. I, El opusculo de la unión del entendimiento agente con el hombre*, Escorial 1923.—16. See p. 662.—17. *Bidāyat al-mujtahid wa-nihāyat al-muqtaṣid*, handbook on Mālikī *furūʿ*, Tunis Zayt. 3202 (Codera, *Misión* 1892, 63), Fez Qar. 1159/60, print. Fez, 1327, C. 1329, 1335, Istanbul 1333, see Nallino, *Homen. Codera* 68, 12, A. Laimèche *I. R. du marriage et de la dissolution* (*Bidāya* II, 2), transl. Algiers 1926, *des testaments, des successions, des jugements* ibid. 1926.—18. Theorems of spherical trogonometry, on chapter 1 of the Almagest, Paris 2458, 6.—19. A collection of verses, Rabat 83, ii.—20. A work on dogmatics of undetermined content, Köpr. 1601,118b/195b.

| 15a. Al-Khiḍr b. Abī Bakr b. Aḥmad wrote for al-Malik al-Muʿizz, i.e. Fatḥ al-Dīn Abu 'l-Fidāʾ Ismāʿīl, the son of Sayf al-Islām Tughtegin and a nephew of Ṣalāḥ al-Dīn, the prince of Yemen, who died in 598–9/1201–2: 837

Kitāb al-waẓāʾif al-maʿrūfa lil-manāqib al-mawṣūfa, a mirror for princes, of which an abstract entitled *al-Iʿāna lil-ḥaqq li-man waliya shayʾan min umūr al-khalq* is in Esc.^{2} II, 775, see Ibn Khall., *Biogr. Dict*. I, 656, Abu 'l-Fidāʾ in *Hist. des croisades* I, 88.

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17. Burhān al-Dīn al-Zarnījī wrote, around 600/1203:

Taʿlīm al-mutaʿallim li-taʿallum ṭarīq al-ʿilm, print. also Murshidābād 1265, Tunis 1286, 1873, C. 1281, 1307, 1318, Istanbul 1292, Kazan 1898. Commentaries: 1. Nawʿī (see II, 443, 6), additionally Hamb. 126, Leipz. 1, Bol. 427, 436,$_{2}$, 455,$_{6}$.—2. Ibrāhīm b. Ismāʿīl, composed in 996/1588 for Sultan Murād III, read: Leipz. 186,$_{3}$, additionally Brill–H.^{1} 493, ^{2}1143,$_{5}$, Bol. 427, 432,$_{1}$, Vat. v. Ross. 1013, f. 93/122,^{6} Pet. AMK 926, Buch. 255/6, C. 1301, 1311, 1319.—3. al-Shaʿrānī (see II, 335), Sulaim. 710/1.—4. *Mirʾāt al-ṭālibīn* by Isḥāq b. Ibrāhīm al-Rūmī, Qilič ʿA. 720, Cairo^{2} I, 357, Rāmpūr I, 375,$_{17}$.—5. Qāḍī b. Zakariyyāʾ al-Anṣārī, Āṣaf. I, 12.—6. *Tafhīm*

6 Which mistakenly equates 1 with 2.

al-mutafahhim by ʿUthmānpāzārī, Kazan 1896.—7. On the verses by Ḥasan b. ʿAbdallāh al-Faqīr see Bol. 434,2.

18. Abu ʾl-Qāsim b. Riḍwān, after 600/1203.

Al-Shuhab al-lāmiʿa fi ʾl-siyāsa al-nāfiʿa, additionally Berl. Qu. 1836, Cambr. Suppl. 821, Tunis Zayt., *Bull. d. Corr. Afr*. 1884, 38, 155.

18a. Kamāl al-Dīn Abū Jaʿfar Aḥmad b. ʿAlī b. Saʿīd b. Saʿāda died at the beginning of the seventh century.

24 questions *fi ʾl-ʿilm ʿala ʾl-iṭlāq*, unfinished, with an anonymous commentary, based on a work by Naṣīr al-Dīn al-Ṭūsī, Leid. 1507.

Ad p. 530

19. Abu ʾl-Ḥajjāj Yūsuf b. Muḥammad b. Ṭumlūs[7] was born in Alcira (or, according to others, in Valencia) and died in 620/1223.

2. *Quaesitum de mistione propositionis de inesse et necessariae*.—3. *Introducción*
838 *al arte de la lógica par Abentomlús de Alcira* (*s. XIII*), | *texto ar. y traducción española p.* M. Asín Palacios, Madrid (Centro de Est. hist.) 1916, cf. *Revue Tunisienne*, 1909, 474/9.—3. *Sharḥ urjūzat Ibn Sinā fi ʾl-ṭibb*, see p. 823.

21. Afḍal al-Dīn Abu ʾl-Faḍāʾil Abī ʿAbdallāh Muḥammad b. Nām(a)war[8] b. ʿAbd al-Malik al-Khūnajī, who died on 5 Ramaḍān 646/23 December 1249.

Al-Subkī, *Ṭab*. v, 43.

1. *al-Jumal* or *al-Mukhtaṣar*, a handbook on logic, additionally Esc.[2] 653, 788,19. Algiers 1412,2, Mashh. III, 7, 18. Commentaries: 1. Muḥammad b. Sālim b. Wāṣil al-Ḥamawī (d. 697/1297), Esc.[2] 615, 647, Algiers 1387 (excise: 1452).—4. Muḥammad b. Marzūq al-ʿUjaymī al-Tilimsānī (d. 842/1438), completed 804/1140 in Tlemcen, Esc.[2] 614, 654.—5. Anon., completed in 773/1374, ibid. 616.

Ia. *al-Mūjaz*, on the same subject, but different from I, Paris 1396,2, Cambr. 1142, Fez, Qar. 1372. Commentaries: a. Sirāj al-Dīn al-Urmawī (d. 682/1283, p. 848), Fez, Qar. 1375.—b. Muḥammad b. Aḥmad al-Sharīf al-Tilimsānī (d. 771/1368,

7 Bartholomaeus or Ptolemaeus see Nallino *RSO* XIII 70.

8 In the manuscripts his name is often corrupted.

al-Ḥifnawī, *Taʿrīf al-khalaf* 106/23), Rabat 437.—c. *al-Īḍāḥ*, by ʿĪsā b. Dāʾūd al-Manṭiqī, Br. Mus. Or. 5953 (DL 7).—d. Fakhr al-Dīn Abu ʾl-Ḥasan ʿAlī b. Muḥammad al-Nabdī (?), Vat. 290,$_2$ (where the reference to Princ. Houtsma 483 is mistaken).—Versification: *Kanz al-amānī wal-amal* by Ibn Marzūq al-Tilimsānī, the author of commentary no. 4, Paris 1396,$_6$.

11. *Kashf al-asrār*, a commentary by ʿUmar b. ʿAlī al-Kātibī (d. 693/1294), Rāmpūr I, 458,$_{192}$.

111. *Sharḥ al-kulliyyāt*, see p. 825.

IV. *Mukhtaṣar al-maṭālib al-ʿaliyya*, see below p. 507, IV, 11.

22. Kamāl al-Dīn Abū Sālim Muḥammad b. Ṭalḥa b. Muḥammad b. al-Ḥasan al-Qurashī al-ʿAdawī al-Rājī al-Naṣībī al-Ḥalabī was born in 582/1186. He studied in Nishapur and worked as a teacher of *ḥadīth* in Aleppo and Damascus. Afterwards, he seems to have been the vizier to the Artuqid ruler of Māridīn, al-Malik al-Saʿīd. But according to Subkī, he only acted as a vizier in Damascus for two days, and then abandoned himself to asceticism. He died on 17 Rajab 652/3 September 1254.

Al-Subkī, *Ṭab*. V, 26. 1. *al-ʿIqd al-farīd lil-Malik al-Saʿīd*, additionally Br. Mus. Suppl. 540, ii, Ind. Off. 661, Brill—H.^{1} 77, ^{2}140, Esc.^{2} 720, Welīeddīn | 2348, Qilič 839
ʿA. 654, Tunis Zayt., *Bull. Corr. Afr*. 1884, 38/9, Cairo^2 III, 253, Sbath 385, Mosul 31, 120, print. also C. 1306, 1311, excerpts in *Jawāhir* by Ṣāliḥ b. al-Ṣiddīq al-Namāzī (see II, 405), Brill–H.^{1} 50, ^{2}84,$_2$—3. *Nafāʾis al-ʿanāṣir etc.* also Welīeddīn 2648. 4. *al-Durr al-munaẓẓam fi ʾl-sirr al-aʿẓam* or *Miftāḥ al-jafr al-jāmiʿ wa-miṣbāḥ al-nūr al-lāmiʿ*, additionally Berl. Qu. 1065, Landb.–Br. 472, Paris 2663/9, 6488, 6598, Cambr. Suppl. 481, Pet. AMK 929, Faiẓ. 189, Selīm Āġā 487, 1139,$_2$; excerpts in Br. Mus. Suppl. 828; a piece on the end of the world by the commentator Aḥmad b. ʿAbd al-Karīm b. al-Khallāl al-Ḥimṣī, Paris 6598, f. 108v, continued by ʿAbd al-Raḥmān b. Muḥammad al-Bisṭāmī, see II, 232,$_{22}$.—5. and 6. = 4.—7. *Maṭālib al-suʾūl fī manāqib al-rasūl*, completed in 650/1252 in Aleppo, Leid. 913, Cairo^2 V, 349, Mashh. IV 88.$_{270/1}$, print. Tehran 1287/1870, Lucknow 1302.—8. *Īnās al-ḥikam min anfās al-ḥakam*, Landb.–Br. 473.

22a. An anonymous author dedicated to the Ayyūbid sultan of Aleppo, Abu ʾl-Muẓaffar Yūsuf Ṣalāḥ al-Dīn (r. 634–58/1236–60):

Fikar al-ḥukamāʾ wa-nawādir al-qudamāʾ wal-ʿulamāʾ, dicta of one Persian and 29 Greek philosphers, also called *Ḥikam al-ḥukamāʾ wal-qudamāʾ*, Paris 5964.

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23. Athīr al-Dīn al-Mufaḍḍal b. ʿUmar al-Abharī[9] was a philosopher, mathematician, and astronomer in the court of Mosul and occasionally in Asia Minor. He died in Rabīʿ II 663/9 February 1265.

Ibn Khall. (transl.) III, 468ff., al-Qazwīnī (W.) II, 310, Suter, *Math*. 141, 145, 219. 1. *Hidāyat al-ḥikma*: a. *Fi 'l-manṭiq*, b. *Fi 'l-ṭabīʿiyyāt*, c. *Fi 'l-ilāhiyyāt*, additionally Leipz. 291, Upps. II, 186, Vat. V. 1201, Pet. AMK 945, Buch. 1122/3, Cairo^2 I, 259, Rāmpūr I, 405,166, print. also Lucknow 1845, with marginal notes by Shams al-ʿUlamāʾ Saʿādat Ḥusayn (d. 1914), ibid.—Commentaries: 1. On b. and c., *Taḥrīr al-qawāʿid* by Muḥammad b. Sharīf al-Ḥusaynī al-Jankī, ca. 825/1422, additionally Pet. AM Buch. 1127, Cairo^2 I, 253, glosses thereon: *α.* ʿUmar b. ʿAbd al-ʿAzīz al-ʿĀlim, Br. Mus. Or. 5568 (DL 7).—*β.* Muḥammad Bāqir b. Ghulām Muṣḥafī b. Muḥammad Muṣṭafā Jalīsī, Rāmpūr II, 786.—*γ.* Ghiyāth al-Dīn Muḥammad Baḥrābādhī, (MS dated 775/1373) ibid. 795.—3. Mīrak Shams al-
840 Dīn Muḥammad b. Mubārakshāh | al-Bukhārī (II, 212), additionally Ambr. B. 71, i (*RSO* IV, 1030), Vat. V. 1473, Ind. Off. 584,2, Cairo^2 I, 255, Mosul 105, 75,3, Mashh. I, 57,187, Būhār 321,3, Rāmpūr I, 396$_{107}$.—4. Mawlānāzāde Aḥmad b. Maḥmūd al-Harawī al-Kharziyānī (?), additionally Berl. 5073,2 (fragm), Oct. 552, Tüb. 79, Brill–H.[1] 260,2, [2]475, Br. Mus. 1353, Suppl. 2489, Bol. 397, Esc^2 704,3, Pet. AM Buch. 1124, K. 945, Cairo^2 I, 253, App. 33, Dam. ʿUm. 97,1 Z. 89,1 (which has Manlāzāde), Rāmpūr I, 108, Bank. XXI, 2361, glosses by Qāḍīzāde al-Rūmī (see II, 212) on the last two parts in Brill–H.[1] 260, [2]475,1, Mosul 95,43.—4a. Shams al-Dīn Muḥammad al-Ḥusaynī, the great-grandson of al-Jurjānī, Mashh. I, 57,186 (MS dated 881/1476).—5. On b. and c. by Mīr Ḥusayn b. Muʿīn al-Dīn al-Maybudī (see II, 210), composed in 880/1475, additionallly Leipz. 791, Tüb. 77,1 Br. Mus. 1352, Or. 5817 (DL 7), Manch. 413, Paris 4693, 6380,2 6425, Ambr. B. 34 (*RSO* IV, 102), Vat. V. 1331, Esc.^{2} 236, Pet. AMK 945, Sulaim. 745,1, ʿĀšir II, 204/5, 565/6, Sbath 136/7, Beirut 402/4, Mosul 30,40, 43,35, 104,71, 105,74,1, 117,204,3, 139,302, 163,179, 140,2, 185,269, 202,162, 212,74, 227,45, 244,335, 256,1, Teh. I, 143, Mashh. I, 57,189/90, Pesh. 1710, Aligarh 78,4, 79,1, 11,42,54, Calc. Madr. 314, 316, Būhār 322, Rāmpūr I, 405,161, Āṣaf. II, 124,201ff., As. Soc. Beng. 82, Bank. XXI, 2362/3, print. also Istanbul 1263, 1321, Ind. 1268, 1288, Kanpur 1880, Lucknow 1281, 1309, 1325, with glosses by Muḥammad ʿAbd al-Ḥalīm Laknawī (II, 503).—Glosses: a. Fakhr al-Dīn Muḥammad b. Ḥusayn al-Sammākī al-Astarabādhī (see II, 414), ca. 1040/1630, additionally Cairo^2 I, 248, Sbath 316, Mashh. I, 36,108, Pesh. 1762, Aligarh 80,30, Rāmpūr II, 782, Āṣaf. I, no. 94, Bank. XXI, 2365, print. Lucknow 1873.—b. Naṣrallāh Muḥammad al-Khalkhālī al-Bukhārī, Qilič ʿA. 671,

9 On the form of the name see Yāqūt *GW* I 104.

Selīm Āġā 670, print. Kanpur 1880.—c. Muḥammad Muṣliḥ al-Dīn al-Anṣārī al-Lārī (d. 971/1569, see II, 120), read: Berl. 5067/9, additionally Tüb. 77, Vat. v. 1314, Ya. Ef. 408/9, Selīm Āġā 671, Cairo² I, 248, Mosul 104,67, 185,201, Mashh. I, 33,93 with superglosses by Muḥammad b. al-Ḥājj Ḥumayd (Ḥumaydī) al-Kaffawī, composed in 1163/1750, print. Istanbul 1265, C. 1309.—d. Taqī al-Dīn Muhammad al-Shīrāzī (eleventh cent.), Br. Mus. Or. 5776 (DL 7).—e. ʿAyn al-Quḍāt Ḥaydarābādī, Lucknow 1335.—f. *Ghāyat al-hidāya* by Muḥammad b. al-Ḥusayn al-ʿAlīmī, ca. 960/1553, Ind. Off. 490, Āṣaf. I, no. 225, Rāmpūr I, no. 57, Bank. XXI, 2364, Aligarh 80,27, Calc. Madr. 316.—g. Muḥammad b. Ibrāhīm al-Iṣfahānī al-Astarābādī, Ambr. B. 77. iv (*RSO* IV, 1031).—h. al-Kalanbawī, Istanbul 1270.—i. Muḥammad Hāshim al-Jīlānī (d. 1061/1651), Rāmpūr II, 835,217.—k. Anon. *al-Hidāya al-Ghiyāthiyya*, Selīm. 672, other Bank. XXI, 2366.—l. Ismāʿīl b. Muḥammad Wajīh al-Dīn b. Shīr Muḥammad, composed in 1246/1830, ibid. 2367.—7. Muḥammad b. Ibrāhīm al-Shīrazī Ṣadr al-Dīn (Ṣadrā, d. 1051/1640, see II, 413), additionally Heid. *ZS* X, 90, Leipz. 792, Br. Mus. Or. 5759 (DL 7), Manch 414, Mosul 163,247, Teh. I, 142, II, 133/4, Mashh. I, 53,173, 56,185, Pesh. 1665, Aligarh 78,4, 79,3, 81,5, Calc. Madr. 316, Āṣaf. II, 1206,12, Bank. XXI, 2368/70, lith. Lucknow 1262, 1291, 1307; glosses thereon: *α.* Mawlawī Muḥammad Ḥasan, Teh. II, 760.—*β.* Niẓām al-Dīn b. Quṭb al-Dīn Sahālī (Sihālawī, d. 1161/1748), Būhār 324, i, Bank. XXI, 2371, As. Soc. Gov. Coll. 305.—*γ.* Abu 'l-ʿAyyāsh ʿAbd al-ʿĀlī Muhammad b. Niẓām al-Dīn Baḥr al-ʿUlūm (d. 1235/1819, see II, 421), 841
Pesh. 1730, Būhār 334, Rāmpūr 382, Aligarh 81,55, Bank. XXI, 2376/7, printed in the margin of Lucknow 1262.—*δ.* Muḥammad Aʿlam b. Muḥammad Shākir al-Sindīlī (d. 1200/1785), Bank. XXI, 2375, Aligarh 79,14, Būhār 335, Rāmpūr I, 385.—*ε.* Ḥamdallāh Sindīlī Aligarh 8,56.—*ζ.* Muḥammad Amjad b. Fayḍallāh al-Ṣiddīqī al-Qannawjī, twelfth cent., Bank. XXI, 2373/4, Aligarh 80,22, Rāmpūr I, 703.—*η.* Muhammad ʿAẓmat Kifāyatallāh al-Fārūqī Gupāmūʾī, Rāmpūr I, 703.—*ϑ.* ʿImād al-Dīn ʿUthmānī Labkanī, thirteenth cent., ibid. II, 785, Bank. XXI, 2378.—*ι.* Mollā Ḥasan b. Qāḍī Ghulām Muṣṭafā al-Laknawī (d. 1198/1783), Bank, XXI, 2372.—*κ. Shawkat al-ḥawāshī* by Turāb ʿAlī b. Shajāʿat ʿAlī al-Laknawī (d. 1281/1864), ind. print. 1258.—8. Glosses by Yūsuf al-Qarabāghī (see II, 209), Pet. AM Buch. 1126.—9. Ghiyāth Manṣūr (see II, 414), Aligarh 78,5.—10. *Kifāyat al-ḥikma* by ʿUbaydallāh Khān Ṭarkhān (d. ca. 1170/1756), for Muẓaffar Ganj of Hyderabad, Manch. 415.—11. Muhammad ʿAbd al-Ḥaqq b. Faḍl al-Ḥaqq al-Fārūqī al-Ḥaydarābādī (d. 1316/1898), Kanpur 1302.—12. Anon. also Paris 6632.—13. Glosses on an unidentified commentary by Kūchak (?), Pet. AM Buch. 1129.—14. On the logic of Quṭb al-Dīn al-Jayyānī, Paris 6282.

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II. *Kitāb al-Īsāghūjī*[10] or *al-Risāla al-Athīrīyya fi 'l-manṭiq*, a handbook on logic, additionally Leipz 887, vi, Dresd. 75,4, Br. Mus. Or. 7526 (DL 6), Cambr. 115, Suppl. 139, Manch. 386, Bol. 441,1, Vat. v. 261,8, 301,1, 345,8, 832.4, 872, Ambr. A. 105, v (*RSO* III, 904), C. 133, i (ibid. VII, 608), Pet. AMK 923, Buch. 121.4, Selīm Āġā 708/9, Qilič ʿA. 663, Ya. Ef. 229/31, Sulaim. 804, Dam. ʿUm. 80,12, Mosul 77,114 257,6, Teh. II, 127, Mashh. III, 2,5,6, Aligarh 85,49, 86,01, Āṣaf. II, 1556,105, Bank. XXI, 2238, printings also: *Isagoge i. e. breve Introductorium ar. in scientiam logices, cum vers. lat. ed. R. P. Fr.* Thomas Novariensis, Rome 1625, Calcutta n.d. (ca. 1825), in *Majmūʿa'i Manṭiq*, Kashmīr 1280, with 2 and 2a, Istanbul 1263, with 2 and 2c and glosses by al-Ṭarasūsī, ibid. 1274, *R. arbaʿa makātibī Rüshdīyede tedrīs olunmaq üzre tertīb olunmushdur*, ibid. 1308, Ind. 1268, lith. C. 1273, 1276, 1297, 1302, 1303, 1304, 1306, 1323, see E.E. Calverley, in *Macdonald Presentation Vol.* 1933, 75/85.—Commentaries: 1. *Qāla aqūlu* by Ḥusām al-Dīn al-Ḥasan al-Kātī (d. 760/1359),[11] additionally Haupt 9b, Leipz. 897, vi, Brill–H.[1] 253, [2]465, Manch. 395 A, Princ. 111, Paris 2849,2, 2856, 6376, Algiers 1407,10, Bol. 398/9,2, 400,12, Vat. v. 590,2, Pet. Ros. 196, AMK 923, Dam. Z. 71,12, Mosul 98,106, 223, 193,2, Mashh. III, 38,133/0, Bat. Suppl. 599, Bank. XXI, 2332,21, and several Indian printings: Rāmpūr I, 459, Kanpur 1923.—Glosses: a. Muhammad b. Muḥammad al-Bardaʿī (d. 927/1521), Leipz. 897, i, Gotha 1175, Bol. 403,1, Esc.[2] 1844,1 Pet. AMK 923, Buch. 125/7, Sulaim. 798,2, Mashh. III,
842 21,68.— | c. al-Qarabāghī (d. 942/1535), also Princ. 113.—d. = e. by Muḥyi 'l-Dīn al-Tālijī (Tālishī), additionally Paris 2356,1, 2358,1, Ambr. 1333. iii, Bol. 403.2, Esc.[2] 1834,3, Princ. 113f, Pet. AMK 912/3, Sulaim. 797/8, Qilič ʿA. 659, Selīm Āġā 686/7, Beirut 399, Dam. Z. 71,13, Mosul 117,259, 118,266, 245,354,1, 265,1, Mashh. I, 35.99, III, 20,26.—g. al-Jurjānī (see II, 216), Ambr. B. 81,1 (*RSO* IV, 1033), Pet. AM Buch. 130, Aligarh 84,15, 86,66.—h. *ʿAwn al-mubtadi'* by al-Ḥājj Ḥasan b. Ḥusayn, Mosul 223,192.—i. Nuʿmānshāh, Pet. AM Buch. 128/9.—k. Khayr al-Dīn Muḥammad b. ʿAbbās al-Kurdī, Qilič ʿA. 660.—l. Muṣṭafā b. Yaḥyā al-Mūstarī, ibid. 661.—m. Sayyid Anwar ʿAlī, Lucknow 1900.—n. *al-Qawl al-muʿīn* by Muhammad Ḥusayn al-Bukhārī, Delhi 1908.—o. Khiḍr b. Yūsuf b. Khiḍr Tānagözzāde (end ninth/fifteenth cent.), Esc.[2] 1577,3.—p. Shams al-Dīn Qaraja (d. 854/1450, *Shaq. Nuʿm.* Rescher, 137), ibid. 1834,2.—q. Manfaʿat ʿAlī Dīvbandī, Delhi 1314.—r. Muṣṭafā b. Shaʿbān al-Surūrī (see II, 138), Vienna 1529, Bol. 399, 400, Beirut 398.—1c. *Yakrūzī* by Masʿūd b. ʿUmar al-Taftāzānī (d. 791/1389, see II, 215), Rāmpūr I, 451,139, on which is the gloss *al-Farā'id al-Burhāniyya fī taḥqīq al-fawā'id al-Taftāzāniyya* by Shams al-Dīn Muhammad b. Ḥamza al-Anṣārī, ibid.

10 A more complete recension of the *Eisagoge* of Porphyry can be found in *Kitāb al-mudkhal* Br. Mus. Suppl. 721.

11 Whose *al-Qawāʿid al-saniyya* on grammar is preserved in Manch. 782 B.

436,25.—2. *al-Fawā'id al-Fanāriyya* by Shams al-Dīn Muḥammad b. Ḥamza al-Fanārī (d. 845/1431, see II, 233), additionally Dresd. 75,2, Paris 1396,2, 2353/5, 5328,19, Algiers 1379,2, Garsh. Cambr. Syr. 499, iv, Manch. 395 C, Bol. 409, Rome Vitt. Em. 34,1, Brill–H.[1] 256, [2]467, 469,2, Pet. AMK 923, Sulaim. 805, Selīm Āġā 683, Mosul 39,233, 85,8, 98,106,2, 163,242, 170,36,1, 202,259, 223,193, 227,30, Beirut 412,1, Mashh. III, 39,130, printed with a. Istanbul 1253, 1263.—Glosses: a. Qul Aḥmad b. Muḥammad b. Khiḍr (ca. 950/1543), additionally Leipz. 887, Dresd. 75,1, Brill–H.[1] 255, [2]470,1, Bol. 403,3, Princ. 134b, Pet. AMK 923, Beirut 401, Mosul 85,4,118,268,4, 147,120,1, 163,250,1, 170,36,2, 202,259, 223,193,2, 226,31, 227,36, 242,200, print. also Istanbul 1274 (with superglosses by Ṭarasūsī), Delhi 1288.—Superglosses: *α.* Maḥmūd Ef., also Rom. Vitt. Em. 34,4.—*β.* Qara Khalīl b. Ḥasan, Istanbul 1258.—*γ.* al-Ḥāfiẓ b. ʿAlī, Pet. AMK 923.—d. Burhān al-Dīn b. Kamāl al-Dīn b. Ḥāmid al-Bulghārī, additionally Munich 897,9, Dresd. 114, Bol. 403,4, Brill–H.[1] 257,[2]471, Mosul 202,258, Mashh. III, 42,149,150, on the *Dībāja* ibid. 25,83.—e. *Nathr al-darārī ʿalā sharḥ al-F.* by Maḥmūd Nishāla, Istanbul 1312.—f. Ḥanbalīzāde, Paris 4606,5.—3. Khayr al-Dīn al-Bitlīsī, composed in 855/1451, also Mosul 184,263.—3a. Yaḥyā b. ʿAlī al-Fārisī ʿImād al-Dīn (composed in 869/1464), Mosul 108,111,4, Mashh. III, 39,138, Rāmpūr I, 451,139b.—3b. Muḥammad b. Yūsuf al-Sanūsī (see II, 250), Algiers 1307,2.—4. Sulaymān b. ʿAbd al-Raḥmān al-Jarbī (Jarmī, Maghribī), ca. 915/1509, additionally Flor. 64,3 (Cat. 287), Brill–H.[1] 290,2, 700, [2]468,1, 472, 525,2, Cairo[2] I, 225.—5. *al-Muṭṭalaʿ* by Zakariyyāʾ al-Anṣārī (see II, 99), additionally Gotha 1179/80, Ambr. C. 13, iv, Vat. V. 549, Madr. 226,8, Algiers 1381, Fez Qar. 1374, Cairo[2] I, 241, Calc. Madr. 340, Rāmpūr I, 451,35/6, Bat. Suppl. 571/3, printed with d. Būlāq 1283, C. 1297, 1302, ʾ6, ʾ7, | ʾ10, ʾ21.—Glosses: a. Yūsuf b. Sālim al-Ḥafnāwī (d. 1178/1764, see II, 283).— 843
e. Shihāb al-Dīn al-Qalyūbī (d. 1029/1620, see II, 364), Brill–H.[1] 254, [2]466.—f. Ḥasan al-Abbār, C. 1311.—6. See 1r.—10. Aḥmad b. Muṣṭafā Gümüshkānī (ca. 1276/1859, see II, 489), Sbath 321.—11. *Mughni 'l-ṭullāb* by Maḥmūd b. Ḥasan al-Maghnīsī, Beirut 1877, Istanbul 1260, 1267, 1319, with a Turkish interlinear translation by Ṭayyār, ibid. 1308.—Glosses: a. *Sayf al-ghallāb* by al-Ḥājj Muḥammad al-Fawzī, C. 1284, Istanbul 1303, 1307, 1309.—b. *Fatḥ al-wahhāb* by Muḥammad b. Aḥmad al-Badawī al-Ḥalabī (1249–1331/1833–1912, al-Ṭabbākh, *Taʾr. Ḥalab* VII, 571/2), Vat. V. 1233.—12. *Murshid al-muhtadī,* with a Turkish translation by M. Zühdī, Istanbul 1311.—13. al-Shabistarī al-Naqshbandī, Delhi 1870.—14. *al-Taʿlīqāt al-Ghawthiyya* by Muḥammad Ḥasan Sanbhālī, at the end of al-Jaghmīnī's *al-Mulakhkhaṣ*, Lucknow 1885.—15. Muḥammad Bayrām al-Thālith, Tunis 1289, C. 1302.—16. *Durr al-nājī* (on II ?) by ʿUmar b. Ṣāliḥ al-Fayḍī al-Tūqātī, Pet. AMK 923, Istanbul 1235, 1259, C. n.d. (Rāmpūr I, 451).—17. Dāʾūd Ef. al-Fārisī, composed in 1192/1778, Brill–H.[1] 258, [2]472.—18. Badr Aḥmad al-Nūbī, Qiličʿ A. 658.—19. ʿIṣām al-Dīn, ibid. 665/7.—20. Aḥmad b. ʿAbdallāh

al-Bijāʾī, *Hesperis* XII, 126, 1032,$_2$.—21. Allāhbakhsh Derhā Ismāʿīlkhānī, *al-Qawl al-mujīd*, Lucknow 1887.—22. Glosses by ʿInāyatallāh b. Muḥammad b. ʿAbd al-Karīm, Pet. AM Buch. 131.—23. (= 17 ?) Dāʾūd b. Muṣṭafā al-Qārisṭī, Pet. AMK 923.—24. ʿAlī b. Ẓāhir, head of the printing mill of the Basilians in Shuʿayr (d. 1748), completed by Joachim Maṭrān (d. 1766), Beirut 363/4.—25. al-Jirābī al-Qaramānī, *Bull. de Corr. Afr.* 1884, 186,$_{54}$.—26. *al-Kāfī* by Faḍl al-Ḥaqq Rāmpūrī, Ind. 1301.—27. *al-Īḍāḥ*, by Muḥammad Shākir al-Jirjāwī, C. 1325.—28. *Tuḥfat al-rushd* by Aḥmad al-Rushdī Qaraaghājī, Istanbul 1252.—29. (= 22 ?) Glosses by Muḥammad b. ʿAbd al-Karīm, Aligarh 84,$_{40}$.—30. Ibrāhīm b. Muḥammad al-Tādilī al-Ribāṭī, completed 25 Shaʿbān 1307/7 April 1889, *Hesperis* XII, 130, 1042,$_{9,10}$.—31. Persian by Ḥasan Mīr in *Majmūʿaʾi manṭiq*, Ind. 1862, 1869, 1881.—revised edition, augmented with examples by Abu ʾl-Ḥasan ʿAlī b. ʿUmar al-Shāfiʿī al-Biqāʿī (d. 885/1440, see II, 142), on which a commentary by Muhammad b. Yūsuf al-Sanūsī (d. 892/1486, see II, 142), Algiers 1307,$_2$, 1382,$_1$.—Versifications: a. *al-Sullam al-murawniq* by al-Akhḍarī, see II, 355.—b. with a commentary by ʿAbdallāh b. ʿUmar al-Amīn al-Khalil, Vat. V. 1113,$_1$.

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III. *Mukhtaṣar fī ʿilm al-hayʾa*, of which Leid. 1104 must be only a part or an abbreviation (Suter, no. 364), = (?) *Maʾkhtaṣarahu fī ʿilm al-hayʾa min Hayʾat Kūshyār* (p. 397) *wa-min Hayʾat Ibn Aflaḥ al-Ishbilī*, Ğārullāh 1499,$_{29}$ (Krause, *Stamb. Hdss*. no. 364, 1).

IV. *Risāla fī maʿrifat al-asṭurlāb*, read: Paris 2544,$_2$, chapter I also Ğārullāh 1468, f. 1v (Krause, ibid.).

V. *Kashf al-ḥaqāʾiq etc.*, on philosophy, Cairo^2 I, 256.

VI. *Risāla fi ʾl-manṭiq*, Rabat 543 = (?) *Risāla fi ʾl-mīzān*, on which an anonymous commentary is in Brill–H.^{1} 255, ^{2}470.

VII. *Tanzīl al-afkār fī taʿdīl al-asrār*, on philosophy, Mashh. III, 4,$_{10}$, and an anon. commentary, *Miʿyār al-taʿdīl*, ibid. II.

844 | VIII. *Kitāb fī dirāyāt al-aflāk*, excerpts in Bodl. I, 940,$_9$.

IX. *Risāla fī ʿilm al-hayʾa*, Faiẓ. 1339,$_2$ (Krause, ibid. 2).

X. *Risāla fī barkār al-quṭūʿ*, on sections of cones, inspired by a treatise on perfect circles that he studied under Kamāl al-Dīn b. Yūnus, Serāi 3455,$_{10}$ (ibid. 4).

XI. *al-Zīj al-shāmil*, perhaps Br. Mus. 395,$_3$.

XII. *al-Zīj al-mulakhkhaṣ*, an abstract of *al-Zīj al-shāhī* (ḤKh III, 565, IV, 567), Būhār 347.

XIII. *al-Zīj al-ikhtiyārī*, Rāmpūr I, 428,$_{41}$ = (?) *al-Zīj al-Athīrī*, from the tables in Vat. V. Borg. 91, 1.

24. Muḥyi 'l-Dīn Abū Muḥammad ʿAbd al-Ḥaqq b. Ibrāhīm b. Muḥammad al-Ishbīlī b. Sabʿīn b. al-Dāra[12] was, according to Lisān al-Dīn (Schreiner, *ZDMG* LII, 528), of Gothic stock. His brother had been sent as an envoy to the Pope by Abū ʿAbdallāh b. Hūd (Maqq. I, 594, 2ff.). He was a student of Ibn al-Marʾa (see p. 776), lived for a time in Bijāya, and killed himself in Mecca in 669/1270.

Ad p. 534

Maqq. I, 590/8, al-Shaʿrānī, *al-Ṭab. al-kubrā* I, 172, Ibn Ḥabīb, *Durrat al-aslāk* in *Orientalia* II, 256, Ibn al-ʿImād, *ShDh* V, 329, al-Ghubrīnī, *ʿUnwān al-dirāya* 139, Sherefeddīn in *Ilāh. Fak. Macm.* no. 10., 65ff. 1. *Budd al-ʿārif etc.*, additionally Ǧārullāh 1273, Wehbī Ef. 833, see L. Massignon, *Textes* 118, 128/31 (Portraits of Ibn Rushd, Ibn Sīnā, al-Ghazzālī), idem, Ibn Sabʿīn et la critique psychologique dans l'histoire de la philosophie musulmane, in *Mém. H. Basset* (Paris 1929), II.—2. *Asrār al-ḥikma al-Mashriqiyya*, also Landb.—Br. 573, see Massignon, *Textes* 125.—3. *al-Ajwiba ʿani 'l-asʾila al-Ṣaqaliyya*, a simplistic compilation (see T. de Boer, *Gesch. d. Phil. im Islam*, 177) whose authenticity is doubted by Massignon; see also Mehren, *Den arabiske filosof I. S. s. sendbrev til Kejser Fr. II af H. eller de Sicilianische Sporgmael*, Copenhagen 1879, Kantorowicz, *Kaiser Friedrich* II, p. 321ff., Sherefeddīn M., *Siçilya cevaplari I. S. in Siçilya Krali ikinçi Frederikin felsefi sorghularina verdigi cevaplarin tercemesidir*, Istanbul 1934.—6. *al-Durra al-muḍīʾa wal-khāfiya al-shamsiyya*, on *ʿilm al-jafr*, Rabat 471.—7. *Lisān al-falak al-nāṭiq ʿan wajh al-ḥaqāʾiq* Āṣaf. I, 802, 109.

25. See II, 74.

| 25a. Al-Kāshī wrote: 845

Al-Abyāt al-bayyināt, on logic, MS dated 672/1273, A. Taymūr, *RAAD* III, 339.

26. Najm al-Dīn ʿAlī b. ʿUmar al-Qazwīnī al-Kātibī (Dabīrān) was a student of Naṣīr al-Dīn al-Ṭūsī (below p. 508) who died in 675/1276 or 693/1294.

Taʾrīkhi guzīda 845, *Ḥabīb al-siyar* III, 61. 1. *al-Risāla al-Shamsiyya fi 'l-qawāʿid al-manṭiqiyya*, on logic, composed at the request of Shams al-Dīn Muḥammad b. Bahāʾ al-Dīn Muḥammad al-Juwaynī (d. 683/1284), additionally Munich 667/8, Upps. II, 142,$_2$ 187,$_1$, Paris 1264,$_2$, 2359,$_4$, 2371/2, Ambr. A. 116 (*RSO* III,

12 Thus called because he used to write the abbreviated form of his name with the sign for the number 70 (circle = o micron) Maqq. I 591,$_2$ Colin *JA* 222 204.

911), Vat. v. 302, Cambr. Suppl. 812/7, Pet. AMK 930, Buch. 492/500, Rāmpūr I, 458/9, Bat. suppl. 588 (fragm.), print. also Calcutta 1816, 1827, Istanbul 1263, Lucknow 1891. Latin translation, *Logica Solana*, by Germanus Silesiacus (d. 28 September 1670),[13] Esc^2. 1631; transl. Abderrazzak Lacheref, Algiers 1905.—Commentaries: 1. *Taḥrīr al-qawāʿid al-manṭiqiyya* or *al-Quṭbī* on part 1, *al-Taṣawwurāt* by Muḥammad b. Quṭb al-Dīn Muhammad al-Rāzī al-Taḥtānī (d. 766/1364, see II, 209), additionally Gotha 1186 (where other MSS are listed), 2371/7, Leipz. 784/5, Haupt 209, Paris 6183, 6371/2, Upps. II, 188, I, 191/5, Ind. Off. 503, Princ. 116b, Ambr. C. 180, iii, Bol. 408/9, Vat. v. 302,$_2$, 446, 600, 1141, Algiers 1391, ʾ2, ʾ4, Pet. AMK 931, Buch 512/9, Ya. Ef. 298/9, Qilič ʿA. 669, Dam. ʿUm. 80,$_{2/4}$, Cairo^2 I, 223, Mashh. II, 33,$_{118/23}$, Teh. II, 110, Pesh. 1744, Būhār 292/3, Rāmpūr I, 451,$_{60}$, Āṣaf. II, 1576,$_5$, Bank. XXI, 2241/3, As. Soc. 79, print. Tehran n.d., Calcutta 1815, 1259, Ind. 1258, 1293, Kanpur 1288, Lucknow 1279, 1876, 1886, 1889, 1905 (see 3), C. 1293 (with a.), 1307, 1311, 1323, 1327. Glosses: a. *Kūchak* by al-Jurjānī (see II, 216), additionally Goth. 1189, Munich 666, Haupt 201/2, Leipz. 35,$_1$, Heid. *ZS* VI, 219, Vienna 1537,$_1$ Stockh. 22, Paris 6426/7, Cambr. Suppl. 814, Ind. Off. 507/12, Princ. 118/21, Brill–H.^{1} 262, ^{2}477, Qilič ʿA. 650, Ya. Ef. 215, Selīm Āġā 699/701, Sulaim. 801, Beirut 396, Dam. Z. 71 (ʿUm. 80,$_9$), Mosul 66,$_{296}$, Mashh. III, 17,$_{52/3}$, Pesh. 1742a, Būhār 294, Āṣaf. II, 1568,$_{25}$, Bank. XXI, 2243/9, Rāmpūr I, 465, print. also Calcutta 1240, Istanbul 1266, Kazan 1888, Delhi 1309, 1326, Lucknow 1895, C. 1323/7, under the title *Ḥāshiyat al-J. ʿala ʾl-taṣawwurāt* Istanbul 1295.—Superglosses: *α.* Qara Dāʾūd al-Qūčawī (d. 948/1541, *Shaq. Nuʿm* I, 640, Rescher, 256) also Pet. AMK 931, Buch. 521, Selīm Āġā 696/7, Mosul 85,$_2$, 201,$_{24}$ Bank. XXI, 2252, print. C. 1323/7.—*β.* ʿAbd al-Ḥakīm al-Sālikūtī (d. 1067/1657, see II, 417), additionally Landb.–Br. 560, Upps. II, 196, Qilič ʿA. 651,
846 Ya. | Ef. 212/3, 216/7, Sulaim. 800, Pesh. 1728 (with superglosses by Qul Aḥmad), Rāmpūr I, 437, Bank. XXI, 2253/4, Pet. AM Buch. 523/5, print. Istanbul 1259, 1310, Delhi 1870, Lucknow 1878, 1308.—*γ.* Sulṭānshāh, composed in 929/1523, also Br. Mus. Suppl. 730.—*δ. Qara ḥāshiya* (so called because of its abstruseness), by ʿImād (b. Muḥammad) b. Yaḥyā b. ʿAlī al-Fārisī (d. ca. 900/1494), additionally Berl. 5263, Lips. 35, Munich 664,$_5$, Gotha 1191,$_2$, Paris 6374, Br. Mus. Or. 5836 (DL 11), Brill–H.^{1}. 263, ^{2}478, Pet. AMK 930, Buch. 520, Cairo^1 VI, 57, Sbath 888, Dam. Z. 71, (ʿUm. 81) 10, Beirut 414, Mosul 137,$_{267}$, Mashh. III, 13,$_{38/40}$, Būhār 185, i, Rāmpūr I, 438, As. Soc. 77, appendix by Shāh Ḥusayn in Munich 664,$_2$, anon. superglosses in Leipz. 787.—*ε.* al-Dawwānī (see II, 217), additionally Brill–H.^{1} 264, ^{2}479$_1$, Pet. AMK 931, Buch. 522, Mashh. III, 12,$_{33}$, 22,$_{70}$, Bank. XXI, 2251, on

13 See B. Zimolong, *P. Dominicus Germanus de Silesia ein biographischer Versuch* Breslau 1928, Neues zum Leben und zu den Werken des P. D. G. de S. *Franzisk. Studien* 1934 Part 2 151/70.

which superglosses by Mīr Abu 'l-Fatḥ Muḥammad b. Abī Saʿīd al-Ḥusaynī (d. 950/1543), Mashh. III, 34/5.—ζ. Ṣadr al-Dīn al-Shīrāzī (d. 903/1497, see II, 413), additionally Pet. AM Buch. 526, Teh. I, 71,3, II, 601,3, Aligarh 81,40.—η. Shāʿirzāde (Shāʿiroġlū, whose *Risāla fī taʿrīf al-ʿilm* is preserved in Pet. AM Buch. 247) = Ḥājj Aḥmad al-Shāʿirī, Brill–H.[1], 264, [2]479,2.—ϑ. Aḥmad al-Abīwardī (ninth cent.), Munich 666,6, Leipz. 788, Paris 2378, Pet AM Buch. 527, Būhār 297.—λ. Muḥammad Ṣādiq al-Arzanjānī Muftīzāde, Istanbul 1254.—μ. Dāʾūd al-Aʿraj, Qiličʿ A. 648.—ν. ʿIṣām al-Dīn al-Isfarāʾinī (d. 944/1537, see II, 410), Qiličʿ A. 652, Mosul 137,26, Mashh. III, 22,71, Bank. XXI, 2255, lith. n.p. 1275.—ο. Qarāja Aḥmad (d. 854/1450, *Shaq. Nuʿm*, Rescher, 132), Bol. 413.—π. Ghiyāth al-Dīn Manṣur Dashtakī Shīrāzī (see II, 412), Mashh. II, 11,32, 20,64, Bank. XXI, 2256, in refutation of Dawwānī.—ρ. ʿAbdallāh al-Yazdī, ibid. 14,14/5.—σ. (= c) Aḥmad al-Janadī, ibid. 20,63.—τ. Shams al-Dīn Muḥammad al-Ḥanafī, ibid. 23,75/6.—υ. Mollā ʿAbd al-Jalīl, tenth cent., Bank. XXI, 2257.—g. Burhān al-Din b. Kamāl al-Dīn b. Ḥāmid, additionally Brill–H.[2] 480,3, Mosul 68,294, 116,245.—h. ʿAlī Rikābī (d. 860/1456), Mashh. II, 22,69.—i. Mīr Zāhid al-Harawī (d. 1101/1689, see II, 420), Aligarh 83,1,2 Kanpur 1287, Lucknow 1302 with superglosses by Ghulām Yaḥyā al-Bawāʾī, Muḥammad ʿAbd al-Ḥayy al-Laknawī and an anonymous glossator, Ind. 1287, by Mawlawī Ẓuhūr al-Dīn, Aligarh 82,3, by Mawlawī Fayḍ ʿAlī, ibid. 5, by Mawlawī Mubīn, ibid. 84,35.—k. Ibrāhīm al-Mawlawī, C. n.d.—l. Mīrzāzāde, Kanpur 1287, on which a *Taʿliqāt* by ʿAbd al-Ḥaqq al-Ḥaydarābādī, ibid. 1277.—m. *Taqrīr* by ʿAbd al-Raḥmān al-Shirbīnī, C. 1323.—2. Ḥasan b. Yūsuf b. al-Muṭahhar al-Ḥillī (sic), see II, 164.—3. Saʿd al-Dīn al-Taftāzānī (d. 791/1389, see II, 215), additionally Paris 2377, 2380, Algiers 1393, Brill–H.[1] 261, [2]476, Vat. v. 303,2 Rabat 435, Selīm Āġā 694, 697, 719/20, Sulaim. 810, Dam. ʿUm. 80,7,8, As. Soc. Beng. 78, Rāmpūr I, 451, Būhār 294, ii, 298, on the *Dībāja*, Pet. AMK 931, printed in the margin of 1, with glosses by Rawnaq ʿAlī, Lucknow 1905, Mashh. II, 33,15/6, which was very popular until it was superseded by al-Jurjānī's glosses on the *Quṭbī*, on which glosses by ʿAbd al-Ḥakīm al-Siyālkūtī (d. 1067/1657, see II, 417), Istanbul 1238, on the *Dībāja* by Walī al-Dīn Qaramānī, Mashh. II, 42,146.—7. Anon. also Munich 142, Cambr. Suppl. 815, Sbath 7.—8. Abu 'l-Maḥāmid ʿAbd al-Ghanī b. Maḥmūd al-Jārabardī, Esc.[2] 1850.—9. Ḥāmid al-Jīlānī, Pet. AMK 931.— | 10. Glosses by Mustadd al-Dīn Abu 'l-Ḥusayn, Qiličʿ A. 635.—11. Muḥyi 847
'l-Dīn, ibid.—12. Maʿṣūmzāde, ibid. 636.—13. Qul Aḥmad b. Muḥammad b. Khiḍr (ca. 950/1543), ibid.—14. Ḥāfiẓ b. ʿAlī al-ʿImādī, ibid. 637/8.—14. al-Lārī, ibid.—15. Zayn al-ʿĀbidīn, ibid.—16. *Sharḥ al-mukhtaliṭāt* on the second and third book by ʿAbd al-Ḥalīm al-Laknawī (see II, 503), Lucknow 1279, 1862.—17. Mīrzājān, Qiličʿ A. 640.—18. Mīr Abu 'l-Fatḥ (see Ia,ε), on which superglosses by Muḥammad Efendi al-Qayṣarī, ibid. 641.—19. al-Fanārī, on which glosses by Abū Bakr b. ʿAbd al-Wahhāb al-Ḥalabī, ibid. 642.—20. Glosses on the *Faṣl*

al-taṣdīq by Muḥammad al-Sanjānī Muftīzāde, Istanbul 1254.—21. On the *Faṣl al-taṣawwurāt* by the same, ibid. 1254, 1259.—22. *Taʿlīqat* by ʿAlī al-Laknawī, Lucknow 1292.—23. Jalīl b. Muḥammad al-Qaramānī Riḍawī (ḤKh IV, 78, wrongly has Khalīl b. Muḥammad al-Qaramānī), Mashh. II, 16,$_{50/1}$ *Ḥawāshī bar Taṣdīqāti Shamsiyye*, Teh. I, 71, 1.—24. *al-Farāʾid al-saniyya fī sharḥ mukhtaliṭāt ashkāl al-Shamsiyya* by Sulaymān b. Muḥammad al-Suwaydī al-Baghdādī (d. 1230/1815), *RAAD* VIII, 453.—an abstract, *Mīzān al-manṭiq*, Kanpur 1881, 1889.—Commentaries: a. ʿAbdallāh b. al-Ḥaddād al-ʿUthmānī al-Tūlanbī, *Badīʿ al-mīzān*, Munich 673,$_3$, print. Kanpur 1877, Lucknow 1311.—b. Muḥammad Faḍl al-Īmān Khayrābādī, Tamasganj 1286.—c. Persian *al-Kalām al-fāʾiq* by Aḥmad Ḥusayn Arrakānī, Kanpur 1317.

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II. *Ḥikmat al-ʿayn*, additionally Pet. AM Buch. 392/3, Qilič ʿA. 657, 661, Sbath 138, Bank. XXI, 2379.—Commentaries: 1. Self-commentary (?), Sbath 878, Mashh. II, 49,$_{165}$, the Logic thereof Mashh. II, 49,$_{164}$.—1a Mīrak Shams al-Dīn Muḥammad b. Mubārakshāh al-Bukhārī (eighth cent.), additionally Strassb. 17, Upps. II, 186, 198/9, Manch. 411, Pet. AMK 929, Buch. 394/400, Selīm Āġā 673/4, Dāmādzāde 1403, Selīm. 36, Mashh. I, 50,$_{165}$, 51$_{169}$, Teh. II, 119, 132, Pesh. 1683, Rāmpūr I, 395,$_{98,100}$, Bank. XXI, 2380/1, Calc. Madr. 316, Bombay 252,$_{102}$, As. Soc. 81, Āṣaf. II, 1486,$_{309}$, 1209,$_{89ff.}$, print. Kazan 1311, 1319.—Glosses: a. al-Jurjānī (see II, 216), additionally Berl. Oct. 1817, Tüb. 246.—superglosses: *α.* Khaṭībzāde al-Rūmi (cf.II, 229), Leid. 1527; *β.* on which by Mīr Rasawī, a student of Qara Čelebī, ibid.—b. Ḥabīballāh Mīrzājān al-Bāghandī al-Muḥaqqiq (d. 994/1586, see II, 414), additionally Cambr. Suppl. 411, Pet. AMK 929, Buch. 401/2, Dam. Z. 89 (ʿUm. 97)$_2$, Mashh. I, 40,$_{121}$,[14] Aligarh 112,$_{27}$, print. with 1a, Kazan 1319, 1324.—c. Mollā Ḥaydar (al-Harawī, a student of al-Taftāzānī ?, see Saʿd al-Dīn, *Tāj al-tawārīkh* I, 299,$_{20}$, ʿĀshiqpāshāzāde ^{1}92 penult., 201, ^{2}82$_{15,17}$, 200,$_8$).—d. Muḥammad Hāshim al-Ḥusaynī al-Ṭabīb, eleventh cent., additionally Būhār 326, Bank. XXI, 2382.—e. Anon., additionally Beirut 415, Teh. I, 62.—f. Quṭb al-Dīn Maḥmūd b. Masʿūd al-Shīrāzī (d. 710/1312, see II, 211), Teh. II, 132.—g. al-Siyālkūtī (d. 1067/1657, see II, 417), Pet. AM Buch. 404.—h. Glosses by al-Qarabāghī (d. 942/1535), ibid. 405/6.—i. Glosses by Mollā Masʿūd al-Shirwānī Kamāl al-Dīn (d. 905/1500), Calc. Madr. 316.—k. *Sawād al-*
848 *ʿayn*, glosses by Muḥammad b. Aḥmad al-Muqrī al-Khiḍrī | (al-Khafarī is wrong, see add p. 587), Teh. I, 57,$_1$, Mashh. II, 45,$_{142}$, Aligarh 112,$_{36}$ Āṣaf. II, 1204,$_{230}$.—

14 Here and in Meshh. I 33,$_{91}$ the *nisba* is corrupted to al-Bāghanwī.

l. Glosses by Mollā Muʿīn, Vat. v. 876.—m. Glosses by Ghiyāth al-Dīn Manṣūr al-Shīrāzī (d. 948/1541, see II, 412), Mashh. I, 36,105.—n. Muḥammad Aḥsan Pīshawarī, Pesh. 1686.—o. Shamsā Jīlānī, Aligarh. 112,30.

III. *ʿAyn al-qawāʿid fi ʾl-manṭiq wal-ḥikma* also Mosul 184,250.

VI. *Jāmiʿ al-daqāʾiq etc.* Cairo[2] I, 225.

VII. Letter to Naṣīr al-Dīn al-Ṭūsī, Teh. II, 611,6.

VIII. An untitled work, written after *al-Risāla al-Shamsiyya*, on philosophy and theodicy, in two chapters, Paris 6580, f. 37v.

IX. *Risāla fī ithbāt wājib al-wujūd*, Teh. II, 630,10.

27. Sirāj al-Dīn Abu ʾl-Thanāʾ Maḥmūd b. Abī Bakr al-Urmawī was born in 594/1198, studied in Mosul, and died in Konya in 682/1283.

Al-Subkī, *Ṭab* V, 155.

I. *Maṭāliʿ al-anwār fi ʾl-manṭiq*, additionally Paris 5318, Pet. AMK 942, Lālelī 2694/5, Rāmpūr I, 463,230, printed together with 2 in Tehran 1294, Istanbul 1303.—Commentaries: 1a. Self-commentary (?), *Lawāmiʿ al-afkār*, Sbath 1237 (MS dated 712/1312).—2. *Lawāmiʿ al-asrār* (*al-maṭāliʿ*) by Quṭb al-Dīn Muḥammad b. Muḥammad al-Taḥtānī (d. 766/1364, see II, 309), additionally Berl. Oct. 2857, Cambr. 624, Suppl. 1200, Manch. 396A, Brill–H.[1] 265, [2]481, Br. Mus. Or. 5915 (DL 10), Landb.–Br. 158, Paris 2369,12, Selīm Āġā 722, Cairo[1] VI, 70, Dam. Z. 42,23, Teh. I, 175/6, II, 118, 140, Mashh. II, 36,128/30, Pesh. 1660, 1740, Rāmpūr I, 458,120, Bank. XXI, 2258, Āṣaf. II, 1576,1,2, Calc. Madr. 318, Būhār 288, lith. Teheran n.d.—Glosses: a. al-Jurjānī (see II, 216), additionally Berl. 5089 (anon.), Paris 2398,4, 6510, Br. Mus. 249b, Suppl. 733, Vat. v. 242, Barb. 34, Roma, Vitt. Em. 37,18 (p. 25), Algiers 1403/4, Pet. AMK 942, Buch. 914, Qilič ʿA. 653, Selīm Āġā 702b, Calc. Madr. 316, Rāmpūr I, 440, As. Soc. 77, Āṣaf. II, 1576,3, Būhār 289/90, Bank. XXI, 2259, printed with 2 in Istanbul 1303.—Superglosses: *α.* Dāʾūd al-Shirwānī (ca. 850/1446), additionally Mashh. II, 18,57/8.—*β.* al-Dawwānī (d. 908/1502, see II, 217), additionally Dam. Z. 42,22 Mashh. II, 10,28 19,61, Bank. XXI, 2261.[15]—*γ.* ʿAlāʾ al-Dīn al-Ṭūsī (d. 887/1482), additionally Pet. AM Buch. 952; on which superglosses by Aḥmad al-Bāwardī, Leid. 1543.—*δ.* Mīrzājān Ḥabīballāh Bāghandī al-Shīrāzī (d. 994/156), additionally Mashh. II, 10,29,30, Bank. XXI, 2262, Būhār 291 (wrongly identified).—*η.* Anon. Pet. AM Buch. 950, Bol. 406/7.—*ϑ.* Mollā Luṭfī Ṭuqatli (d. 900/1494, see II, 235), Brill–H.[1] 266, [2]482, Cairo[1] VI, 92.—*ι.* ʿAbdallāh al-Abīwardī Dānishmand, Esc[2]. 1839, Mashh. II, 20,62.—*κ.* ʿAbd al-Ḥakīm al-Siyālkūtī (d. 1067/1656), | Manch. 397, 849

15 We seem to be dealing with several glosses here whose relation still needs to be clarified.

Bank, XXI, 2263.—*λ.* Mīr Ṣadr al-Dīn, Mashh. II, $10_{,20}$.—*μ.* On the *taṣawwurāt* by Mollā Aḥmad, Pesh. $1751_{,1}$.—*ν.* Masʿūd Shirwānī (d. 905/1499, *ḤS* $III_{,3}$, 340), Bank. XXI, 2260.—b. Ḥājjī Pāshā Āydīnī (d. after 816/1413, see II, 233), Mashh. II, $18_{,20}$.—4. *Fawāʾid* by ʿAṭāʾallāh, Pet. AM Buch. 951.—5. Anon. *Tanwīr al-maṭālīʿ*, Berl. 5095, Pet. AM Buch 951.—6. Glosses on the *Baḥth al-majhūl al-muṭlaq* by ʿAbd al-Ghafūr al-Lārī (d. 912/1506), Pet. AM. Buch. 954.

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IV. *Sharḥ al-mūjaz*, see p. 838.

V. *Bayān al-ḥaqq*, according to ḤKh II, $78_{,1983}$ on logic and philosophy, may be Br. Mus. Or. St. Browne $149_{,91}$, in one work on ethics, physics and metaphysics based on Aristotle and the layout of al-Fārābī's revision of the latter; the title in ḤKh seems to be related to the final part alone.

28. Burhān al-Dīn Muḥammad b. Muḥammad al-Nasafī was born around 606/1209, taught in Baghdad, and died in 687/1288.

ʿAbd al-Qādir b. Abi 'l-Wafāʾ, *Jaw.* II, 427, al-Ṣafadī, *al-Wāfī* I, 282.—2. *al-Muqaddima al-Burhāniyya fi 'l-khilāf* also Esc.^{2}. 788, 22.

29. According to ḤKh I, 322, Shams al-Dīn Muḥammad b. Ashraf al-Ḥusaynī al-Samarqandī died around 600/1204, which is certainly not true.

Suter, 157.

I. *Risāla fī ādāb al-baḥth* or *al-Risāla al-Ḥusayniyya* (*al-Samarqandiyya*), additionally Paris 2350, Brill–H.^{1} $240_{,6}$, $^{2}448_{,1}$, Browne, Cat. 9B, Selīm. 1068, Cairo^{2} I, 222, Teh. II, $630_{,1}$, Mashh. II, $3_{,9}$, 7_{19}, Bank. XXI, 2411, iv.—Commentaries: 1. Quṭb al-Dīn al-Kīlānī (ca. 830/1427), additionally Paris $6292_{,2}$, Bol. $416/7_{,1}$.—2. *al-Masʿūdī* by Kamāl al-Dīn Masʿūd b. Ḥusayn al-Shirwānī al-Rūmī (d. 905/1499), additionally Leipz. 403, Lips. p. 351, Munich $664_{,1}$, Leid. III, 356, Paris 1262, Br. Mus. Suppl. 737, Manch. 389B, Brill–H.^{1}, 242, $^{2}451$, Bol. $121_{,2}$, 415, $417_{,2}$, 418, Pet. AMK 920, Selīm Āǧā 1065, AS 4815, f. 27v/73v, Cairo^{1} II, 272/3, Beirut $407_{,18}$, Mosul $224_{,221,4}$, $245_{,354,2}$, 246_{365}, Mashh. II, $40_{,142/3}$, Būhār 464, iii, Bank. XXI, 2404.—Glosses: a. Mīr Abu 'l-Fatḥ Muḥammad b. Amīn Tāj al-Saʿīdī, additionally Leipz. 402, Manch. 389D, Brill–H.^{1} $242_{,2}$, $451_{,2}$, Pet. AMK 920, Mosul $116_{,244,1}$. Superglosses: *α.* Excise: see f*α.*—*β.* (also on Kāshī f.) Luṭfallāh b. Shujāʿ al-Dīn Kharḍama also Manch. 390A.—b. Aḥmad Dunquz (ca. 870/1465) excise: Munich $664_{,1}$, additionally Manch. 389G.—c. al-Dawwānī (see II, 217),

additionally Manch. 390C, Bol. 418.$_3$, 420$_3$.—f. *Qara ḥāshiya* by ʿImād al-Dīn Yaḥyā b. Aḥmad al-Kāshī (ca. 750/1350, see II, 211), additionally Berl. 5277/8 (sic), Munich 664,$_5$, Br. Mus. Suppl. 738, Manch. 389C, Bol. 4154, 418$_2$, 420$_2$, Pet. AMK 920[16]— Superglosses: *α.* Shāh Ḥusayn al-ʿAjamī (ca. 920/1014), Berl. | 5279, Gotha 2809,$_3$, Munich 664,$_2$, Bol. 419, Pet. AMK 920, Haupt 211.—*β.* ʿIwaḍ, 850
Manch. 389E.—h. Glosses by ʿIṣām al-Dīn al-Isfarāʾinī (d. 944/1537, see II, 410), Mosul 246,$_{353,3}$.—4. ʿAlāʾ al-Dīn Abu ʾl-ʿAlāʾ Muḥammad b. Aḥmad al-Isfarāʾinī al-Bihishtī Fakhr-i Khurāsān (ca. 908/1494), additionally Paris 6292$_1$, Pet. AMK 926, Mashh. II, 41,$_{144}$.—6. al-Mollawī, see II, 208.—7. Anon., additionally Leipz. 36, Leid. 1508, Ambr. B. 71, ii (*RSO* IV, 1026), Paris 2350,$_1$, Algiers 1468,$_7$.—8. *Fatḥ al-wahhāb*, by Zakariyyāʾ al-Anṣārī (d. 926/1520, see II, 99), additionally Brill–H.[1] 245, [2]454, Āṣaf. II, 1320,$_{135}$.—9. Ḥusayn Shāh Čelebī al-Amāsī (d. 918/1512), Breslau, Un. 79. Glosses by Muḥammad Ṣādiq Muftīzāde (d. 1223/1808, Brussali M. Ṭāhir, *ʿUthm. Müʾell* I, 274, II, 32), Istanbul 1255, 1308.—10. Khayr b. Muʿīn al-Maybudī (see II, 210), Princ. 104a.

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II. (*Mīzān*) *al-Qusṭās*, additionally Heid. *ZS* X, 88, Pet. AM Buch. 843, Sbath 833 (? See *Bull. Inst. Eg.* VIII, 1926, 34/5), Selīm Āġā 721, Dam. Z. 71,$_{19,20,}$ Calc. 37,$_{1089}$, Rāmpūr I, 459,$_{206}$, Bank. XXI, 2264 (*al-Qusṭās*, wrongly described as unique), with a self-commentary in Mashh. II, 42,$_{147}$, Rāmpūr I, 458,$_{191}$, Bank. XXI, 2265, ed. Sprenger, Calcutta 1854.

III. *Ashkāl al-taʾsīs*, read: Br. Mus. 388, 1332/3, additionally Bodl. I, 967,$_2$, Pet. AM *Bull. Ac. ph.-hist.* XVI, 104, no. 150, AS 2712,$_1$, Mosul 223,$_{184,2}$, 226,$_{24}$, Sbath 820,$_1$.—Commentaries: a. Mūsā b. Muḥammad al-Rūmī Qāḍīzāde (d. after 830/1427, see II, 212), dedicated to Sultan Ulugh Beg, additionally Landb.–Br. 461/2, Paris 2745,$_4$, 6289, 6571, Br. Mus. Suppl. 753, iv, 754, v, 765, v, Cambr. 591,$_{20}$ (see H. Beveridge, *JRAS* 1900, 550ff.), AS 2712$_2$, Selīm Āġā 742, Majm. 733,$_1$, Sulaim. 845, Welīeddīn 2321, 2324, Cairo[1] V, 196, Sbath 820, Cat. Boustany 1936, 94, Mosul 136,$_{242}$, Mashh. XVII, 41,$_{126}$, Pesh. 1648, Būhār 342, Rāmpūr I, 415,$_{35/8}$.—Glosses: *α.* By his student Abu ʾl-Fatḥ Muḥammad al-Hādī b. Naṣr b. Abī Saʿid al-Ḥusaynī al-ʿIrāqī Tāj al-Saʿīdī (ḤKh I, 322) in Br. Mus. Suppl. 765, vi, Āṣaf. I, 796,$_{66}$.—*γ.* Muḥammad b. ʿAbd al-Karīm al-Niẓāmī (d. 919/1513), Manch. 359.—b. Mīrak Bukhārī (see II, 212), Mashh. XVII, 41,$_{129}$.—c. Masʿūd b. Muʿtazz ʿImād Niẓāmī Mashhadī, composed in 823/1420 in Samarqand, ibid. 41,$_{128/9}$.

16 Where Qara is taken to be the name of the author.

IV. *al-Ṣaḥā'if al-ilāhiyya*, additionally Paris 1247, Pet. AM Buch. 956, Selīm Āġā 632, Mosul 70,342, 180,53, Teh. II, 630,6.—Commentary, *al-Maʿārif*, Paris 1247, 2, Br. Mus. Suppl. 181, Mosul 36,117,2, Mashh. I, 77,245, Pesh. 838,1220.

V. *ʿAyn al-naẓar fī ʿilm al-jadal*, additionally Br. Mus. Suppl. 1124, v.

IV. *ʿAqā'id*, Brill–H.[1] 502,2, [2]982,3 (= IV ?).

VII. *al-Tadhkira fi 'l-hay'a*, Berl. Oct. 3386,1.

29a. ʿAlī b. Maḥmūd al-Qūnawī wrote, in 687/1288:

Qusṭās al-afkār fī taḥqīq al-asrār, on logic, Sbath 383.

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30. Shams al-Dīn Muḥammad b. Maḥmūd al-Shahrazūrī al-Ishraqī, seventh century (Chwolson, *Sabier* I, 228).

851 | 1. *Rawḍat al-afrāḥ wa-nuzhat al-arwāḥ* (or *Nuzhat al-arwāḥ wa-rawḍat al-afrāḥ*), based on al-Mubashshir's *Mukhtār al-ḥikam* (p. 829, 6), additionally Manch. 300, Yeni 908, Rāġib 990, Fātiḥ 4517, Ḥamīd. 1447, AS 2128, Persian transl. by Maqṣūd ʿAlī Tabrīzī, commenced in 1011/1602, additionally Cambr. Suppl. 232, Ind. Off. Éthé 614/7, As. Soc. Beng. 274/5, Āṣaf. I, 212,686, 332,111, anon. Arabic revision with the title *Madīnat al-ḥukamā'* in Teh. II, 558.—2. *al-Rumūz wal-amthāl etc.* read: Esc.[2] 696, additionally Rāġib 707, NO 2687, Šehīd ʿA. 1205.—3. *al-Shajara al-ilāhiyya fi ʿulūm al-ḥaqā'iq al-rabbāniyya*, completed on 23 Dhu 'l-Ḥijja 680/5 April 1282, additionally Tüb. 229, Rāġib 843/4, Asʿad 1926,2, ʿUm. 3949/50, Ǧārullāh 1021 (*Islca* IV, 529/31), ʿĀṭif 1350, Cairo[2] I, 249, see Plessner, *Bryson* 262/73.—4. *al-Tanqīḥāt*, see p. 782 (autograph Köpr. 880, Ritter, *Phil.* IX).

31. Abu 'l-Ḥasan ʿAlī b. Muḥammad al-Qābisī wrote, before 706/1306:

Aḥwāl al-mutaʿallimīn wa-aḥkām al-muʿallimīn, Paris 4595.

32. Abu 'l-Ḥasan ʿAlī b. Muḥammad al-Ahwāzī al-Ḥanafī wrote:

Al-Tibr al-munsabik fī tadbīr al-malik, a counterpiece to al-Ghazzālī's *al-Tibr al-masbūk*, C. 1318.

33. Shihāb al-Dīn Aḥmad b. Muḥammad b. Abi 'l-Rabīʿ, see p. 372.

34. Jalāl al-Dīn, whose other names are unknown and who was later confused with al-Suyūṭī. It was probably during the reign of al-Malik al-Manṣūr Qala'ūn (678–89/1279–90) that he wrote, in Egypt:

Qidḥ al-dirāsa fī manāhij al-siyāsa, an ethical work for kings involving many anecdotes, Br. Mus. Suppl. 745.

35. Aḥmad b. al-Ṣafī al-Maymūnī wrote, for the Rasūlid sultan of Yemen, al-Malik al-Ashraf ʿUmar b. Yūsuf b. Rasūl (r. 694–6/1295–7):

Al-Tibr al-masbūk fī ṣifāt al-mulūk, Br. Mus. Suppl. 746.

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Chapter 12. Mathematics

1. Abū ʿAlī al-Ḥasan (as such in Ibn al-Qifṭī, but in Ibn Abī Uṣaybiʿa it is 'Muḥammad') b. al-Ḥasan (al-Ḥusayn b. Ḥusayn) b. Haytham al-Baṣrī al-Miṣrī (the 'Alhazen' of the Latins), was born around 354/965, and died in 430/1039.

852 | Al-Bayhaqī, *Tatimma* 77, Ibn Sāʿid, *Ṭab*. 60 (transl. Blachère, 116), Ibn al-Qifṭī 165/1, Jamīl Bek, *ʿUqūd al-jawhar* I, 54/61, Izmirli Ismāʿīl Ḥaqqī in *Ilāh. Fak. Macm*. no. 5/6, 13ff. M.J. de Goeje, Notice biografique d'Ibn al-Heitham in *Arch. Néerl. des sc. exactes et naturelles*, 1901, 668/78. E. Wiedemann, I. al-H., ein arab. Gelehrter, in *Festschr. für J. Rosenthal* (Leipzig 1906), p. 149/78, *Jahrb. f. Phot. u. Reprod*. 1911, SA 6, Hirschberg, *Gesch. d. Augenheilk*. 161, Suter, *Math*. no. 204, *EI* II, 405, M. Krause, *Stambuler Hdss. isl. Mathematiker* (*Quellen u. St. z. Gesch. d. Math. Astr. u. Physik*, B. *Studien*, vol. 3, part 4.), 474/9. 1. *Fi 'l-ashkāl al-hilāliyya*, additionally Pet. Ros. 192,$_2$, ʿĀṭif 1714,$_{17}$ (Krause no. 12).—2. *Qawl fī misāḥat al-kura* also ʿĀṭif 1714,$_{20}$ (Kr. no. 23).—5. *Fī masʾala handasiyya*, also Cairo^1 V, 205.—6. *Fī barkār al-dawāʾir al-ʿiẓām*, see E. Wiedemann, *Ztschr. f. Vermessungsw*. 1910,$_{22/3}$, *SA* 1/8.—7 *Fī ḥall shukūk kitāb Uqlīdis fi 'l-uṣūl wa-sharḥ maʿānīhi* read: Leid. 1129, additionally Fātiḥ 3439,$_2$ (Kr. no. 6), Pesh. 323, 4718.—8. *Sharḥ al-muṣādarāt*, additionally Algiers 1446, Faiẓ. 1359,$_2$, abstract Serāi 3454,$_2$ (Kr. no. 14).—9. *Fī tarbīʿ al-dāʾira*, additionally Vat. V. 320, Manch 350, AS 4832, II, 21 (Ritter, *Arch. Or*. VI, 1932, 368), Ğārullāh 1502,$_{15}$, Bešīr Āġā 440,$_{11a}$ (Kr. no. 2), Cairo *Majm*., Mashh. XVII, 55,$_{168}$ (*BSOS* V, 206), Teh. I, 181,$_3$, II, 205, Makt. Zanjān (*Maʿārif* XXII, 465, *Tadhk. al-naw*. 160), Rampūr I, 418, Būhār 343, iii. Die Kreisquadratur des I. H. zum 1. Mal hsg. u. üb. v. H. Suter, *Zeitschr. f. Math. u. Phys. Hist.-lit. Abt*. 44 (1899), part 23, pp. 33/47.—10. *Fī qismat al-khaṭṭ etc.* in another 5 MSS in Krause no. 9.—11. *Maqāla fi 'l-maʿlūmāt* also Paris 2488.—12. *Qawl fi 'l-makān* also Fātiḥ 3439,$_7$ (Kr. no. 11). Excerpts in E. Wiedemann, *SBPhMS Erl*. 41 (1909) 1ff.—13. *Fī shakl B. Mūsā* read: Ind. Off. 734,$_8$, additionally ʿĀṭif 1714,$_{16}$ (Kr. 3), excerpts in Wiedemann, op. cit., 14/16.—13a. *Fi uṣūl al-misāḥa*, Ind. Off. 734,$_{28v/32r}$, *wa-dhikrihā bil-barāhīn* Fātiḥ 3439,$_{14}$ (Kr. no. 22) = *Kitāb al-misāḥa* Pet. AM Buch. 940? Excerpts in Wiedemann, op. cit., 16/25—14. *Fī misāḥat al-mujassam al-mukāfiʾ*, Makt. Zanjān (*Maʿārif*, XXII, 465, *Tadhk. al-naw*. 159), über die Ausmessung des Paraboloids, üb. u. komment. v. H. Suter, *Bibl. Math*. s. 2, vol. 12 (1912) p. 289/332.—15. *Fī masʾala ʿadadiyya*, excerpts in Wiedemann, op. cit., 11/3.—18. *Fī maʿrifat irtifāʿ al-ashkhāṣ al-qāʾima wa-aʿmidat al-jibāl wartifāʿ al-ghuyūm*, read: Leid. 1008.—19. *Fī ḥall shukūk ḥarakat al-iltifāf*, on solving difficulties regarding changes in the oblique of the ecliptic, additionally ʿĀṭif 1714, 15 (Kr. 29).—20. *Fi ṣūrat al-kusūf*, additionally Pet. Ros. 192,$_2$, Fātiḥ 3439,$_2$ (Kr. 8), *Taḥrīr Ṣ. al-k*. by Kamāl al-Dīn

al-Fārisī, AS 2589, for the appendix see Wiedemann, *Beitr.* XXXIX, *SBPMS* 46, 155/69.—21. *Maqāla fī ḥarakat al-qamar* also Fātiḥ. 3439,13 (Kr. 13).—22. *Qawl fī samt al-qibla bil-ḥisāb*, additionally Fātiḥ 3439,12, ʿĀṭif 1714,1 (Kr. no. 18).—24. *Maqāla fī aḍwāʾ al-kawākib*, additionally Fātiḥ 3439,5, ʿĀṭif 1714,2 (Kr. no. 5) Zanjān, *BSOS* V, 202, | see Wiedemann, *Wochenschr. f. Astr. Met. u. Geogr.* 1890, 853
no. 17, 1/4.—25. *Maqāla fi ʾstikhrāj irtifāʿ al-quṭb ʿalā ghāyat al-taḥqīq*, additionally Fātiḥ 3439,9, ʿĀṭif 1714,4, Latin by J. Golius, Leiden 1643, see C. Schoy in *De Zee* 1920, no. 10, 586/601.—26. *Jawāb ʿan suʾāl etc.* see Wiedemann, *Sirius* 1906, part 5.—27. I. al-H. über das Licht des Mondes auszugsw. üb. nebst Einl. v. K. Kohl, *SBPMS* 56, Erlangen 1924, 305ff.—28. *Fī hayʾat al-ʿālam*, additionally Ind. Off. 743,15, Wiedemann, *Arch. f. Gesch. d. Nat. u. d. Technik* I, 21/4. K. Kohl, Über der Aufbau der Welt nach I. H., *SBPhM S. Erl.* 54/5 (1922/3), 140/79.—30. *Ḥall shukūk fī kitāb al-Mijisṭī yushakkiku fīhā baʿḍ ahl al-ʿilm*, additionally Fātiḥ 3439,10, Welīeddīn 2304,1 (Kr. no. 26).—31. *Maqāla fī kayfiyyat al-aẓlāl*, additionally Fātiḥ 3439,4, ʿĀṭif 1714,5 (Kr. 7), see E. Wiedemann, *SB Erl.* 39, 226/48; *Taḥrīr maqālat al-aẓlāl* by Kamāladdīn al-Fārisī, AS 2598, appendix.—32. *Maqāla fi ʾl-ḍawʾ*, additionally Fātiḥ, 3439,6, ʿĀṭif 1714,11 (Kr. 3), Zanjān (*BSOS* V, 202); read: J. Baarmann; *Falsafat al-ḍawʾ wa-māhiyyatihi wa-kayfiyyat intishārihi wa-nawāmīsihi*, ed. Yūsuf Ef., C. 1336.—33. *Maqāla fi ʾl-marāya ʾl-muḥriqa bil-dawāʾir*, "Über sphärische Hohlspiegel", also ʿĀṭif 1714,9 (Kr. 10), transl. E. Wiedemann, *Bibl. Math.* s. 3 vol. 10 (1910), 293/307.—33a. *Fi ʾl-marāya ʾl-muḥriqa bil-quṭūʿ*, "Über parabolische Hohlspiegel", deutsch v. J.L. Heiberg u. E. Wiedemann, ibid. 201/37.—33b. *Fi ʾl-kura al-muḥriqa*, ʿĀṭif 1714,10 (K. 32), Wiedemann in *Wiedem. Ann.* 7. (1879) 679, *Beitr. z. Gesch. d. Nat. 1. SBPMS* 36 (1904).—34. *Kitāb* (*ikhtilāf*) *al-manāẓir*, on optics, 8 MSS in Istanbul in Kr. no. 15; *Taḥrīr al-manāẓir* Paris 2640 is only a brief abstract. Commentary, *Tanqīḥ al-Manāẓir li-dhawi ʾl-abṣār wal-baṣāʾir*, by Kamāl al-Dīn Abu ʾl-Ḥasan al-Fārisī (ca. 700/1300), additionally AS 2598, Serāi 3340 (Kr. no. 389, 1), Teh. I, 40, print. Hyderabad 1347/8, 2 vols.—L. Schnaase, *Schr. d. naturf. Ges. Danzig* VII, 3, 1890, E. Wiedemann *Centralbl. f. prakt. Augenheilk.*, 1910, July, *Arch. f. Gesch. Nat. u. d. Technik* III, 1/53, 161/177, *Verh. d. Deutsch. Phys. Ges.* XII, 177/82, *Beitr.* XIX, *SBPMS* 42 (1910) 15/57. H. Bauer, *Die Psychologie Alhazens nach seiner Optik*, Münster 1911 (Beitr. z. Gesch. d. Phil. im MA X, 5).—35. *Maqālā fi ʾl-taḥlīl wal-tarkīb* A. Taymūr, *RAAD* 42, (1910) 15/57, III, 364.—36. *Al-Hasan filii Alhayzeni Liber de crepusculis et nubium ascensionibus etc.* (translation by Gerard of Cremona), *a. Fred. Risnero*, Lisbon 1541 (behind Petrus Nonius, *de crepusculis*), a. Fred. Risnero, Basle 1573 (behind *Opticae thesaurus*).—37. *Abh. über die Natur der Spuren* (*Flecken*) *die man auf der Oberfläche des Mondes sieht,* nach einer bisher unedierten Hds. der Municipalbibl. zu Alexandria aus dem Ar. zum 1. Mal ins Deutsche üb. v. C. Schoy, Hannover 1925.—38. *Risāla*

fī khawāṣṣ al-muthallath min jihat al-ʿamūd, Bank. 32/2519 (*Tadhk. al-naw.* 159,265,8).—39. *al-Qawl al-maʿrūf bil-gharīb fī ḥisāb al-muʿāmalāt*, ʿĀṭif 1714,14 (Kr. 16).—40. *Fī khuṭūṭ al-sāʿāt*, based on Ibrāhīm b. Sinān b. Thābit's (see p. 386, 5,9) *Fī ālāt al-aẓlāl*, or an adaptation of it, ʿĀṭif 1714,7 (Kr. 17).—41. *Fi 'l-hāla wa-qaws quzaḥ*, ʿĀṭif 1714,14 (Kr. 19), commentary by Kamāl al-Dīn al-Fārisī in AS 2598, p. 539 (ibid. 389, 1), Zanjān *Lughat al-ʿArab* VI, 96, see Wiedemann,
854 *Beitr.* XXXVIII, *SBPMS* 46, 39/56.— | 42. *Maqāla fī mā yaʿriḍu min al-ikhtilāf fi 'rtifāʿāt al-kawākib*, Fātiḥ 3439,11 (Kr. 20).—43. *Fi 'l-rukhāmāt al-ufqiyya*, on horizontal sundials, ʿĀṭif 1714,6 (Kr. 21).—44. *Maqāla fī anna 'l-kura awsaʿu 'l-ashkāl al-mujassama allatī iḥāṭatuhā mutasāwiya wa-anna 'l-dā'ira awsaʿu 'l-ashkāl al-musaṭṭaḥa allatī iḥāṭatuhā mutasāwiya*, ʿĀṭif 1714,18 (Kr. 24).—45. *Maqāla fi 'stikhrāj khaṭṭ niṣf al-nahār ʿalā ghāyat al-taḥqīq*, ibid. 3 (Kr. 25).—46. *Fi 'stikhrāj khaṭṭ niṣf al-nahār bi-ẓill wāḥid*, ibid. 2 (Kr. 28).—47. *Maqāla fī (ʿamal) al-binkām*, on the construction of water clocks, Fātiḥ 3439,8, ʿĀṭif 1714,8 (Kr. 31).—48. *Maqāla fī ʿamal al-musabbaʿ fi 'l-dā'ira*, ʿĀṭif 1714,19 (Kr. 30).—49. *Thamarat al-ḥikma*, an enumeration of the sciences, Köpr. 1604,41a/59a.—50. *Qaṣīda ʿayniyya* on the zodiac, sun, and moon, Esc.[2] 976,2 (Renaud, *Isis* XVIII, 171) with a commentary by ʿAbdallāh Muḥammad b. Hishām al-Lakhmī, Algiers 613,12, and one by al-Hāshimī, Berl. 5745, see Saḥnūn al-Wansharīshī, *Mufīd al-muḥtāj*, C. 1314, p. 36 (see Nallino in Suter, *Nachtr.* 170).—Further works listed in Ibn Abī Uṣ., cf. F. Woepcke, *L'Algèbre d'Omar Alkhayyami*, Paris 1851, 73ff.—Edition of nine treatises planned in Hyderabad, see *Barnāmaj* 1354, 20.

1a. It is not known when Abū ʿAbdallāh Aḥmad b. al-Ḥusayn al-Shaqqāq lived.

Sharḥ Kitāb al-kāfī lil-Karajī (p. 389, 8,1), Serāi 3155, (Kr. 56,12).—He is referred to in the anonymous *Kitāb al-ḥāwī lil-aʿmāl al-sulṭāniyya wa-rusūm al-ḥisāb al-dīwāniyya*, of which parts of the second and the third book are in Paris 2462.

1b. Such is also the case for Aḥmad b. Abī Saīd al-Harawī Abu 'l-Faḍl, who, according to al-Bīrūnī, determined the latitudes of Rayy and Jurjān in 348/959 and 371/982.

Kitāb Menelaos fi 'l-ashkāl al-kuriyya, from the thirteenth theorem of Book 2 onwards, until the point up to which al-Māhānī (p. 383, 2a) had corrected the work, Leid. 988, Serāi 3464,5, see Suter, 228, M. Krause, *Der Sphärik des Menelaos von Alexandrien*, 32ff.

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2. Abu 'l-Jūd Muḥammad b. Abi 'l-Layth, ca. 400/1009.

A treatise by him also in Paris 482,1.—*Drei planimetrische Aufgaben des Mathematikers Abu 'l-Jūd Muḥammad b. Abi 'l-Layth* by C. Schoy, 1925.—Against him Abū ʿAbdallāh Muhammad b. Aḥmad al-Sabtī (Sannī?) wrote *Nasf tamwīh Abi 'l-Jūd Muḥammad b. Abi 'l-Layth fī amr mā qaddamahu min al-muqaddamatayn li-ʿamal al-musabbaʿ*, Beirut 482,1.—By the same, *Maqāla fī misāḥat al-muthallath min jihat ʿadlayhi*, Paris 483,4, Cairo[1] v, 204, see Suter, *Math*. no. 215, 216.

2a. Abū Bakr Muḥammad b. ʿAbd al-Bāqī al-Mawṣilī, ca. 500/1106.

| Suter, 517. 1. *al-Risāla al-muhadhdhabiyya fi 'l-ḥisāb al-hawā'iyya*, on aerial 855
arithmetic, AS 2738 (based on a document that belonged to one of the sons of the author, Abū Ṭāhir ʿAbd al-Bāqī, who was alive in Ṣafar 525/January 1131), Krause no. 284a.—2. Suter, Über den Kmt. des M. b. ʿA. zum 10. Buch des Euklid, *Bibl. Math*. (3) 7 (1906/7), p. 234ff.

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3. Abū Yaʿqūb (ʿAbdallāh) Isḥāq b. Yaʿqūb b. ʿAbd al-Ṣamad al-Ṣardafī al-Yamanī, who died in 500/1106.

Suter, no. 260. *al-Kāfī bil-farā'iḍ*, Berl. 4688 (d. 569 ?), Ambr. H. 93, ii, Griffini 38,2, part 2 especially *Kitāb ḍarb al-Hindī* (*al-Hindī, Mukhtaṣar al-Hindī*), Berl. 5961, Ambr. D 371, ii, F 191, Landb.–Br. 460, Vat. 1115, 1139,8.—A commentary, *Kifāyat al-muhtadī wa-ijābat al-mahdī*, by Abū ʿAbdallāh Muḥammad b. ʿAbdallāh b. ʿAbd al-Raḥmān b. Salm is in Ambr. D 550.

3a. Sulaymān b. ʿUqba Abū Dā'ūd, ca. 500/1106, was a contemporary of Abū Jaʿfar al-Khāzin (see below 494, chapter 16, 1).

Suter, 117. *Fī daʿwat al-ismayn wal-munfaṣilāt*, on binominals and apotomes in the tenth book of Euclid, Leid. 974 (which has Ibn ʿUṣma, i.e. Ibn ʿIṣma ?).

4. Abu 'l-Fatḥ ʿUmar b. Ibrāhīm al-Khayyām (Khayyāmī), d. 517/1123.

1. al-Bayhaqī, *Tatimma* 112/7, ed. E.D. Ross and H.A. Gibb, *BSOS* v, 467, al-Shahrazūrī, ed. Shukovsky in *al-Muẓaffariyya* (*Festschr. Rosen*), St Petersburg 1897, p. 325, abbreviated in E.D. Ross, *JRAS* 1898, 349, Ibn al-Qifṭī, 243/4, all

three lemmas translated by G. Jacob and E. Wiedemann, *Isl.* III, 42ff., Syed S. Nadwi, *O. Kh. his Life, Works, Philosophy and Quatrains, including Six of his Ar. and Pers. Treatises and a New Edition of his Quatrains*, Bombay 1924. Abū Ḥāmid al-Ṣarrāf, *ʿU. al.Kh., ʿaṣruhu wa-sīratuhu, adabuhu, falsafatuhu*, Baghdad 1350/1931. E. Wiedemann, *Beitr.* VIII, *SBPMS* 38, 170/3, Sarton, *Intr.* I, 759/61, P. Sallet, *O. Kh. sa vie et sa philosophie*, Paris 1928. 1. *Maqāla fi 'l-jabr wal-muqābala*, additionally Vat. v. Barb. 96,$_2$, *ʿU. Kh. The Algebra*, transl. by Daoud S. Kasir, New York 1931.—2. *Risāla fī sharḥ mā ashkala min muṣādarāt Kitāb Uqlīdis*, see Wiedemann, *Isl.* III, 53ff.—4. *Risāla fi 'l-wujūd*, based on Aristotle, Berl. Mf. 258 (not in Ahlw.), Teh. II, 634,$_{22}$, printed in *Jāmiʿ al-badāʾiʿ*, C. 1335.—5. Three metaphysical treatises, Nadvi 373/411, a fourth one in Asʿad 1933, f. 167r/171r.—6. *Rawḍat al-ʿuqūl*, a Persian treatise on metaphysics, dedicated to Muʾayyad al-Mulk, the son of Niẓām al-Mulk, in 492/1099, Paris, see Christensen, *MO* I, 1/16.—7. *Risālat al-qāḍī* (Muḥammad b. ʿAbd al-Raḥīm) *al-Nasawī ilā ʿU. b. al-Kh.* and the reply, on theological questions, in Ibn Taymiyya,
856 *Sharḥ ḥadīth Abī Dharr*, C. | 1906, 25/39, in *Jāmiʿ al-badāʾiʿ*, C. 1335/1917.—8. *al-Ḍiyāʾ al-ʿaqlī fī mawḍūʿ al-ʿilm al-kullī wa-taḥqīq jumla min mabāḥithihi wa-aḥkāmihi* in *Jāmiʿ al-badāʾiʿ*.—On the basis of his authentic metaphysical writings, the *Rubāʿiyyāt ʿU. al-Kh. naẓamahā bil-ʿarabiyya*, Aḥmad Zakī Abū Shādī, C. 1931, and *Rubāʿiyyāt ʿU. al-Kh. taʿrīb Wādī al-Bustānī*, C. 1932, turn out to be spurious products of a spiritual kind of libertarianism that was totally alien to him, see Schaeder, *ZDMG* 88, 25ff., Chr. Rempis *AKM* XXII,$_1$, 1937. Ibrāhīm ʿAbd al-Qādir al-Māzinī had been right to say that his strict mathematical schooling was not in consonance with the worldview of the *Rubāʿiyyāt*, see ʿAbbās ʿAqqād, *Muṭālaʿāt* 47/53 who, while separating mathematics from metaphysics, also demonstrates that the *Rubāʿiyyāt* had nothing to do with mysticism.

4a. Abū Ḥātim al-Muẓaffar b. Ismāʿīl al-Asfizārī was a contemporary of ʿUmar, with whom he came into conflict several times. His main interest was mechanics. He improved Archimedes' scales and supposedly died of grief when the treasurer of the sultan Sanjar, Saʿāda, had his contraption demolished because it could expose the latter's misappropriations.

Al-Bayhaqī, *Tatimma* 119/20. Th. Ibel, *Die Wage im Altertum und MA*, Diss. Erlangen 1908, 79, Sarton, *Intr.* II, 204. 1. *Muqaddima fi 'l-misāḥa*, Lālelī 2708,$_3$ (Krause, no. 268).—2. Suter, 114, no. 268 is probably correct to identify him with the author of the *Ikhtiṣār fī uṣūl Uqlīdis*, whose book 14 without the proofs is contained in Paris 2458,$_4$, ed. L. Sédillot, *Not. et. extr. d. mss.* XIII, Paris 1838, 146/8 where the *nisba* is corrupted to Isfarladī. Ibel, loc. cit., has doubts about this because the author of this work apparently lived around 1150. However, we

know only that the manuscript dates from 539/1144.—3. A treatise on hydraulics and mechanics by al-Khāzinī (see Suter, loc. cit.) is mentioned in Manch. 351 O, where the *nisba* is corrupted, see *ZS* X, 232.—4. Abstract from the *Kitāb al-ḥiyal* by the Banū Mūsā b. Shākir, see p. 383.

4b. In 513/1119, Maḥmūd b. ʿUmar b. Abi ʾl-Faḍl al-Iṣfahānī wrote for al-Malik al-Muẓaffar al-Muʾayyad al-Manṣūr:

Talkhīṣ al-makhrūṭāt, based on Apollonius of Perga, in 7 books, Flor. 270, 275 (according to 270 for Abū Kalījar, the Būyid of Fārs, r. 415–40/1024–48), AS 2724, Serāi 3455,1 (Krause no. 275a), Latin by G.A. Borelli and A. Ecchelensis, Florence 1661 (Suter 217, which, based on Florence, has: Abu ʾl-Fatḥ b. Muḥammmad b. Qāsim).

| 4c. Abu ʾl-Futūḥ Aḥmad b. Muḥammad b. al-Surā Najm (Kamāl) al-Dīn b. al-Ṣalāḥ of Hamadan lived in Baghdad and was appointed as the personal physician of Ḥusām al-Dīn b. Ilghāzī b. Artuq in Māridīn. Later he went to Damascus where he died in 548/1153. 857

Ibn Abī Uṣ. II, 164, Suter, 287 (211 n. misdetermined). 1. *Jawāb ʿan burhān masʾala muḍāfa ila ʾl-maqāla al-sābiʿa min kitāb Uqlīdis fi ʾl-uṣūl wa-sāʾir mā jarrahu ʾl-kalām fīhi*, AS 4830, 8c.—2. *Qawl fī bayān mā wahama fīhi Abū ʿAlī b. al-Haytham fī kitābihi fi ʾl-shukūk ʿalā Uqlīdis anna man āthara ʾl-ḥaqq waṭalabahu ghayr mustabshaʿ ʿindahu ʾl-tanbīh ʿala ʾl-ghalaṭ*, ibid. 8d.—3. *Qawl fī īḍāḥ ghalaṭ Abū ʿAlī b. al-Haytham fi ʾl-shakl al-awwal min al-maqāla al-ʿāshira min kitāb Uqlīdis fi ʾl-uṣūl*, ibid. 8e, Qiličʿ A. 675,3.—4. *Maqāla fī kashf al-shubha allatī ʿaraḍat li-jamāʿa mimman yansibu nafsahu ilā ʿulūm al-taʿālīm ʿalā Uqlīdis fi ʾl-shakl al-rābiʿ ʿashar min al-maqāla al-thāniya ʿashar min kitāb al-uṣūl*, As 4830, 8f.—5. *Maqāla fī tazyīf muqaddamāt maqālat Abī Sahl al-Qūhī fī anna nisbat al-quṭr ila ʾl-muḥīṭ nisbat al-wāḥid ilā thalātha wa-subʿ*, ibid. 8g.—6. Remarks on a theorem used by Ptolemy in chapters 2–6 of Book 12 of the *Almagest* to calculate the retrograde motion of the planets, Serāi 3455,15.—7. On two mistakes in Books 7 and 8 of the *Almagest*, ibid. 16, Bodl. I, 940,11.—8. *Kitāb fī kayfiyyat tasṭīḥ al-basīṭ al-kurī*, Serāi 3342,2, Teh. I, 186, II, 602,1.—9. *Qawl fī bayān al-khaṭaʾ al-ʿāriḍ fī maʿnan madhkūrin fi ʾl-maqāla al-thālitha min Kitāb Arisṭūṭālīs fi ʾl-samāʾ wal-ʿālam wa-fī jamīʿ al-shurūḥ wal-taʿālīq allatī taʿriḍu fīhā bi-īḍāḥ al-maʿnā*, AS 4830,8b.—10. *Sharḥ faṣl fī ākhir al-maqāla al-thāniya min Kitāb Arisṭūṭālīs fi ʾl-burhān wa-iṣlāḥ khaṭaʾ fihi*, ibid. 8a.—11. *Maqāla fi ʾl-shakl al-rābiʿ min ashkāl al-ḥaml wa-huwa ʾl-mansūb ilā Jālīnūs*, ibid. 8a (Krause no. 287).

4d. Abū ʿAlī al-Ḥasan b. Ḥārith al-Khwārizmī al-Ḥubūbī wrote, under Khwārizmshāh Atsyz (r. 521–51/1127–56):

Kitāb al-istiqṣā', arithmetic applied to the division of estates, Bodl. I, 986,1 (Suter, no. 491), Mashh. XVII 5,12.

4e. Abū Bakr al-Qāḍī wrote, before 587/1191 (the date in the manuscript):

Risāla fī misāḥat al-ashkāl, Fātiḥ 3439,7 (Krause, 515, no. 9).

4f. Abu 'l-Ḥusayn b. Abi 'l-Maʿālī al-Daskarī al-Munajjim wrote (preserved in the same manuscript):

Ṭarīqa fi 'stikhrāj al-khaṭa'ayn, on the regula falsi, ibid. 23 (Krause, 517, no. 15).

858 | 4g. Awḥad al-Shām Abu 'l-Ḥasan ʿAlī b. al-Muslim b. Muḥammad b. ʿAlī b. al-Fatḥ al-Sulamī.

Al-Muqaddama al-kāfiya fī uṣūl al-jabr wal-muqābala wa-mā yuʿrafu bihi qiyāsuhu min al-amthila, Sbath 5 (copy dated 608/1211).

4h. Abu 'l-Ḥusayn ʿAbd al-Malik b. Muḥammad al-Shīrāzī, who died before 600/1203.

Suter, 306. *ʿIlm ashkāl quṭūʿ al-makhrūṭāt*, adaptation of the *Conics* of Apollonios in the translation of Hilāl b. Abī Hilāl and Thābit b. Qurra, Bodl. I, 913, Books 5/7, ibid. 987/8, Leid. 908, complete Yeni 803, Serāi 3463, Ǧārullāh 1507, no. 2972 (Krause, no. 306), cf. Nix, *Das 5. Buch der Conica des Apoll. in der ar. Üb. des Th. b. Q.*, Leipzig 1889, 4/8, Steinschneider, ZDMG 50, 183.

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7. Abū Muḥammad ʿAbdallāh b. al-Ḥajjāj al-Adrīnī b. al-Yāsamīnī, of the Berber tribe of Isāsa near Fez, taught in Seville in 587/1191, was then in the service of the sultan of Morocco, and was garroted in 601/1204–5 or 600.

Suter, no. 320, Sarton, *Intr.* II, 400.

1. *al-Urjūza al-Yāsamīniyya*, additionally Br. Mus. Suppl. 1205, ii, Esc.[1] 943, [2]954,2, AS 2761,2. Commentaries: 1. Ibn al-Hā'im (d. 815/1512, see II, 125), Paris 4151,6, Esc.[1] 943,6, Āṣaf. I, 798,8.—2. al-ʿIrāqī (d. 826/1423), additionally Franck

456, 765.—4. Muḥammad Sibṭ al-Māridīnī, a. *al-Lumʿa*, additionally Paris 4162,4, Br. Mus. Suppl. 753, iiii, Gotha 1475, Beirut 233,3 (a. or b.?), Princ. 157. Glosses by Muḥammad al-Ḥifnī (eighteenth cent.) in Princ. 158, *Taʿlīq* in Mosul 103,66,5.—5. ʿAlī b. Muḥammad al-Qurashī al-Qalāṣādī (d. 891/1486, see II, 266), additionally Algiers 376,8, Rabat 456 iv, Cairo[1] V, 213/6.—6. *Manfaʿa kāmila fī ʿilm al-jabr wal-muqābala* by Muṣṭafā al-Ṭāʾī, Brill–H.[1] 288, [2]523.—7. al-Ḥijāzī al-Shāfiʿī, Mosul 246,359,4.—8. Shihāb al-Dīn al-Sirājī al-Shāfiʿī, Br. Mus. Suppl. 754, i.—9. Anon., Berl. 407b, Gotha 1491 (= 5?), Br. Mus. Or. 5408 (DL 40).

II. *Urjūza mushtamila ʿalā aʿmāl al-judhūr*, Esc.[1] 943, [2]954,6, AS 2761,3 (Krause no. 320).

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9. Sharaf al-Dīn al-Muẓaffar b. Muḥammad al-Ṭūsī, ca. 606/1209.

Suter, 333. 1. *Kitāb fī maʿrifat al-asṭurlāb al-musaṭṭaḥ wal-ʿamal bihi*, on the planisphere, in three parts, Leid. 1082, Serāi 3515,2.—2. *Fi ʾl-asṭurlāb al-khaṭṭī*, on the linear astrolabe he invented, known as 'Ṭūsī's staff', | see Suter, *Bibl. Math.* 859
IX (1895) 13/8, Carra de Vaux, *JA* 1895, 464/516, from chapter 13, no. 7, in two recensions, Serāi 3342,7 and 3464,9, still undetermined is Br. Mus. Or. 5479,3 (DL 39).—3. *Risāla fi ʾl-khaṭṭayn alladhayni yaqrubāni wa-lā yaltaqiyāni*, on the asymptote of the hyperbola, AS 2646,2 (Krause 333).

9a. Shams al-Dīn Abū ʿAbdallāh Muḥammad b. Aḥmad b. Muḥammad b. al-Ḥusayn al-Mawṣilī al-Ḥanbalī al-Anmāṭī b. Shuʿla died at 33 years old on 25 Ṣafar 650/8 May 1252.

Ibn al-ʿImād, *ShDh* V, 281 (which has 656). 1. *Qaṣīdat al-ʿuqūd*, on the representation of numbers by sign language,[1] Berl. 6011 (anon.), see Ruska, *Isl.* X, 98, ed. P. Anastase de Carme, *Mashriq* III (1900), 177ff., translated by Aristide Marre in *Bull. de bibl. e di storia delle scienze math. e fis. ed. Boncompagni*, Roma 1868, 309ff. on the basis of a manuscript in Parma.—2. *Sharḥ al-shāṭibiyya*, see p. 725.

9b. Abu ʾl-Fatḥ Kamāl al-Dīn Mūsā b. Yūnus b. Muḥammad b. Manʿa al-Shāfiʿī was was born in Mosul on 5 Ṣafar 551/30 March 1156. From 571/1175 onwards he studied at the Niẓāmiyya in Baghdad, and after his father's death he taught in Mosul at the madrasa of the mosque of Amīr Zayn al-Dīn, which was named al-Kamāliyya after him. He was regarded as one of the greatest scholars of his

1 See Goldziher *ZDMG* 61 756f, Ruska *Isl.* X 87/119, Ritter ibid. 154f, Fischer *Islca* VI 48/57.

time, not only in mathematics, but also in *fiqh*. He is said to have solved a geometrical problem that had been sent to him by emperor Frederick II. He died in Shaʿbān 639/February 1242 in Mosul.

Ibn Khall. II, 132 (718), transl. de Slane III, 466, Qazwīnī, ed. Wüst. 310, al-Subkī, *Ṭab*. V, 158/62, *Abulf*. IV, 465, Suter, 354. 1. A treatise on square numbers, proof that the sum of two odd squares cannot be a square itself, Berl. 6008, Paris 2467,15, Ǧārullāh 1502,27.—2. *Risāla fi ʾl-burhān ʿala ʾl-muqaddama allatī ahmalahā Arshīmedes fi kitābihi fī tasbīʿ al-dāʾira wa-kayfiyyat ittikhādh dhālika*, Serāi 3342,5 (Krause, 354), Bodl. I, 987/8 (Steinschneider, *ZDMG* 50, 184).—3. *Sharḥ al-aʿmāl al-handasiyya*, see p. 400.—Suter, Beiträge zu den Beziehungen Kaiser Friedrichs II zu den zeitgenössischen Gelehrten des O. und W., insbes. zu dem ar. Enzyklopädisten K. b. Junis,in *Abh. z. Gesch. der Naturw. u. Med.*, no. 4, Erlangen 1922, 1/8.

9c. Abū Jaʿfar Muḥammad b. Ayyūb b. Ḥāsib al-Ṭabarī wrote, in 632/1234:

860 | Bayhaqi, *Tatimma* 84, no. 44, Suter (Krause), no. 360. 1. *Miftāḥ al-muʿāmalāt fi ʾl-ḥisab*, AS 2763.—2. *Kitāb maʿrifat al-asṭurlāb*, Munich 347 (incomplete).—3. A Persian treatise on astrology, Asʿad 3797,7.—4. *Zīj-i mufrad*, a tabular work in Persian, Browne, Cat. O. 1 (Strothmann, *Isl.* XXI, 298).

9d. Sharaf al-Dīn al-Ḥusayn b. al-Ḥasan al-Samarqandī completed, in Shawwāl 632/June–July 1235:

Risāla fī ṭarīq al-masāʾil al-ʿadadiyya, Serāi 3455,2 (Krause 516,13).

9e. Jamāl al-Dīn Abu ʾl-ʿAbbās Aḥmad b. Thābit Qāḍi ʾl-Humāmiyya, who died in 671/1272 (?).

Suter (Krause), 366. *Ghunyat al-ḥussāb fī ʿilm al-ḥisāb*, AS 2728,2, Dam. Z. 89 (ʿUm. 98),1,2. A commentary, *Makhāyil al-malāḥa fī masāʾil al-misāḥa* by Muḥammad b. Ibrāhīm b. al-Ḥanbalī (d. 971/1564), is in Paris 2474.

10. Ismāʿīl b. Ibrāhīm b. Ghāzī b. ʿAlī b. Muḥammad al-Numayrī b. Fallūs al-Māridīnī, d. ca. 650/1252.

Suter, 359. 2. *Irshād al-ḥussāb etc.* AS 2761,7 (Krause 359).—4. *Mīzān al-ʿulūm fī taḥqīq al-maʿlūm*, Ambr. C. 217, iii.

11. ʿImād al-Dīn al-Baghdādī wrote, in 675/1276:

Al-Fawāʾid al-Bahāʾiyya fi ʾl-qawāʿid al-ḥisābiyya, Selīm Āġā 1276,$_2$ (Krause 494).

12. Abū ʿAbdallāh Muḥammad b. ʿUmar b. Badr al-Balansī, seventh cent.

Suter, no. 493. *Ikhtiṣār al-jabr*, Esc.^{1} 931, 1, Sánchez Pérez, *Compendio de algebra de Abenbeder, texto ár. y trad. esp*. Madrid 1916. Esc.^{1} 931,$_2$, see Renaud, *Isis* XVIII, 177.

13. Abū ʿAbdallāh Muḥammad b. Muʿādh al-Jayyānī.

Suter, *Nachtr*. 170. 1. A commentary on the 5 books of Euclid, Algiers 1446.—2. On determining the surface area of conic sections, Esc.^{1} 955, on the total eclipse of the last day of 471/3 July 1079, on the dawn, Hebrew by Samuel b. Jehuda, Steinchneider, *Hebr. Übers*. 474/5.—3. *Tabulae Jahen*, Latin by Gerhard of Cremona, Wüst. *Lat. Übers*. 66, Suter, 214, no. 44.

14. Abu ʾl-Baqāʾ (Abu ʾl-Ṭayyib) Ṣāliḥ b. ʿAlī b. Sharīf b. Yazīd b. Muḥammad al-Rundī, 601–84/1204–85 (?).

Maqq. I, 935, II, 780, Suter, 329, Sánchez Pérez, 136. *Urjūza fi ʾl-farāʾiḍ*, Esc.^{1} 943,$_9$, ^{2}954,$_{13}$, see Renaud, *Isis* XVIII, 179.

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Chapter 13. Astronomy

1. Aṣbagh b. Muḥammad al-Gharnāṭī b. al-Samḥ, who died on 18 Rajab 426/30 May 1035.

Suter, 85, *Nachtr.* 168, Sarton, *Intr.* I, 715. 2. *al-Kāfī fi 'l-ḥisāb al-ḥāwī*, Berl. 6010 (anon.), Esc.^{2} 973 (Renaud, *Isis* XVIII, 171).—4. From his *Zīj* is probably derived De cuemo puede ell ome fazer una lámina a cada planeta, in *Libros del Saber* III, 241/71, which calculates the apogees for 416/1025.

2. Abū Naṣr Manṣūr b. ʿAlī b. ʿIrāq Mawlā Amīr al-Muʾminīn, of the Khwārizm dynasty that was toppled by al-Maʾmūn in 385/995. He was the teacher of al-Bīrūnī (*Chron.* 167), probably went with him to Ghazna in 408/1018, and died sometime before 427/1036.

ʿArūḍī Samarqandī, *Chahār Maqāla* 76/7, *Anm.* 246/9, Suter, p. 81, 225. 2. *Risāla fī ḥall shubha ʿaraḍat fi 'l-maqāla al-thālitha ʿashar min Kitāb al-uṣūl*, additionally Bank. 2519,4 (*Tadhk. al-naw.* 157).—3. *Risāla fī iṣlāḥ shakl min Kitāb Menelaos fi 'l-kuriyyāt, Die Sphärik des Menelaos aus Alexandrien in der Übers. von M. b. ʿA. b. ʿI. mit Untersuchungen zur Geschichte der isl. Mathematik von* M. Krause, Berlin 1936 (Abh. d. Gött. Ges. d. Wiss. ph.-hist. Kl. NF 17).—4. *Risāla fī barāhīn aʿmāl jadwal al-taqwīm arsalahā ila 'l-Bīrūnī.*—5. *Risāla fī taṣḥīḥ mā waqaʿa li-Abī Jaʿfar min al-sahw fī Zīj al-ṣafāʾiḥ* (see p. 387).—6. *Risāla fi 'l-burhān ʿalā ḥaqīqat masʾala waqaʿat bayna Abī Ḥāmid* (Suter, no. 143) *wa-bayna munajjimi 'l-Rayy munāzaʿa wa-hiya min aʿmāl al-asṭurlāb.*—7. *Risāla fī majāzāt dawāʾir al-asṭurlāb wal-samāwāt.*—8. *Risāla fi 'l-burhān ʿalā ʿamal Muḥammad b. Ṣabāḥ* (*Fihr.*, 276, Suter, no. 40) *fi 'l-asṭurlāb.*—9. *Risāla fī maʿrifat taqāwīm al-jadāwil al-musammāt bi-jadwal al-daqāʾiq arsalahā ila 'l-imām al-Bīrūnī* (also Bodl. I, 940, 6).—10. *Risāla fi 'l-burhān ʿalā ʿamal Muḥammad b. Ṣabāḥ fi 'mtiḥān al-shams.*—11. *Risāla fi 'l-dawāʾir allatī taḥudd al-sāʿāt al-zamāniyya wa-baʿḍ mā yattaṣil bi-ʿamal al-asṭurlāb arsalahā ila 'l-Bīrūnī.*—12. *Risāla fi 'l-burhān ʿalā ʿamal Ḥabash* (see p. 393, 4) *fī maṭāliʿ al-samt fī zījihi arsalahā ila 'l-Bīrūnī.*—13. *Risāla fī maʿrifat al-qusiyy al-falakiyya baʿḍihā min baʿḍ bi-ṭarīq ghayr ṭarīq maʿrifatihā bi-shakl al-qaṭṭāʿ wal-nisba al-muʾallafa.*—14. *Risāla fi 'l-jawāb min baʿḍ masāʾil al-handasa.*—15. *Risāla fī kashf ʿawār al-Bāṭiniyya bi-mā huwa ʿalā ʿāmmatihim fī ruʾyat al-ahilla.*—16. *Faṣl min kitāb fī kuriyyat al-samāʾ*, Bank. Majm. 2519 (*Tadhk. al-naw.* 155/7).—17. On the sine rules of plane and spherical trigonometry | as applied to right-angled and oblique-angled triangles, from a letter from al-Bīrūnī to Abū Saʿīd al-Sijazī, Leid. 1007.—18. Fragments of

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a treatise, in Leid. 1062.—Lost is among other works his *Tahdhīb al-taʿālīm* see E. Wiedemann, *SBPMS Erlangen* 52/3, 1920/3, 119.

2a. Dāʾūd al-ʿAllāmī was an astrologer for the Būyids of Iraq who died in 430/1038.

Risāla fī maʿrifat al-sāʿāt wa-saʿd wa-naḥs al-ayyām, Mashh. XVII, 25,78.

2b. Saʿīd b. al-Ḥasan al-Mutaṭabbib wrote in 459/1067:

Al-Tashwīq al-taʿlīmī fī ʿilm al-hayʾa, in 18 chapters, Serāi 3341,1, Krause 255a.

3. Abū Isḥāq Ibrāhīm b. Yaḥyā al-Naqqāsh b. al-Zarqāla al-Qurṭubī was the most important observer of his time. Together with Ibn Ṣāʿid he laid the basis for the Toledan tables, and invented a new astrolabe, the *ṣafīḥat al-Zarqālī*. He flourished between 420–80/1029–87. According to others he died in 493/1100 (Ahlw. V, 271).

Suter, no. 255. Steinschneider, Études sur Zarqali, *Bull. Boncompagni* XIV (1881) 174, Sarton, *Intr.* I, 758. Jóse Millas Vallicrosa, Estudios sobre Azarquiel in *An. de la Univ. de Madrid, Sección de Letras* vol. I, fs. 1 (1932) 23/53, *al-Andalus* I, 460. 1. *Kitāb al-ʿamal bil-ṣafīḥa al-zījiyya*, written for the prince of Seville al-Muʿtamid b. ʿAbbād (d. 488/1095), read: Leid. 1070/1, additionally Leipz. 800, Esc.[1] 957, *al-Risāla al-Zarqāliyya fī ʿamal al-ṣafīḥa al-mansūba ilayhi wal-ʿamal bihā*, AS 2671,1 (Krause, 255, 2), see E. Wiedemann and Th. Mittelberger, Einleitung von al-Zarqālī zu seiner Schrift über die nach ihm benannte Scheibe, *Beitr.* 61, *SB phys.-med. Soc. Erlangen* 58 (1928), 196/202, Preface and chapter 1 in Arabic with a Spanish translation (based on the edition of Rico Sinobas III, 149ff.) in *al-Andalus* I, 163/87, on the Latin, Hebrew, Italian and Spanish translations, see Steinschneider, loc. cit., Suter.—4. An astrological treatise, *Kitāb al-tadbīr*, also Vienna 1421.—6. *al-Mudkhal ilā ʿilm al-nujūm*, Fātiḥ 3439,9 (Krause, 255, 1).

3a. Abū Naṣr Yaḥyā b. Jarīr al-Takrītī was a physician with a well-rounded education who lived during the reign of Nāṣir al-Dawla b. Marwān, the prince of Diyārbakr (402–53/1011–61).

| Ibn Abī Uṣ. I, 243, Suter, no. 230. *Al-Mukhtār min kutub al-ikhtiyārāt al-falakiyya*, 863
on the division of the hours, Br. Mus. Or. 5709 (DL 38), ʿUm. 4597, NO 2804 (author Abū Manṣūr Sulaymān b. al-Ḥusayn b. Bardūya al-Ibrīsamī al-Mawṣilī, Krause 230).

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4. Bahā' al-Dīn Abū Muḥammad ʿAbd al-Jabbār b. Muḥammad al-Kharaqī al-Thābitī, of Kharaq near Marw, died there in 527/1132.

Suter, no. 276, *Nachtr.*, 173/4 (which follows ḤKh II, 2379, VI, 13124, who calls the author Abū Bakr Muḥammad b. Aḥmad al-Ḥusaynī al-Khiraqī; Ibn al-Athīr in Pertsch Gotha III, 45 n. 2, confuses him with Abu 'l-Ḥasan ʿAlī b. Aḥmad b. Muḥammad al-Madanī al-Kharaqī, under whom Samʿānī [*Ansāb* 195r, 13] studied in Kharaq and who died soon after 530; see Ahlw., loc. cit.). E. Wiedemann, *Arch. f. Gesch. d. Nat. u. d. Technik* III (1911), 306, Sarton, *Intr.* II, 204/5, *EI* II, 903. 1. *Muntaha 'l-idrāk fī taqāsīm al-aflāk*, additionally Flor. Pal. 290, written after 1132, the year for which, in chapter 1, he provides the longtitudes and latitudes for 83 fixed stars as well as the apogees of the planets, see Nallino, *al-Battānī* LXVI, Ferrand, *JA* 202, 4ff., 17ff. E. Wiedemann and K. Kohl, Einleitung zu den Werken v. al-Charaqi, *Beitr.* 70, *SB ph.-med. Soz.* 58 (1928) 203/18.—2. *al-Tabṣira fī ʿilm al-hayʾa*, additionally Flor. Laur. 293 (now 89), Vat. v. Borg. 260,10, AS 2578/2581 (*Tadhk. al-naw.* 101), 4857,3, Fātiḥ 3385, Ǧārullāh 1483, Selīm Āġā 741,2, NO 2898, Serāi 3341,2, Beshīr Āġā 105, Khalis 7689, abstract in AS 2587 (Krause, 276).—Commentary by Muḥammad b. Mubārakshāh al-Bukhārī (see II, 212), AS 2582.—3. *al-Mulakhkhaṣ*, Persian lith., Tehran 1286.

4a. Abū ʿAlī b. Abi 'l-Ḥasan al-Ṣūfī wrote for a certain Shāhinshāh Abu 'l-Maʿālī Fakhr al-Dīn, perhaps the Artuqid Qara Arslān of Ḥiṣnkayfā (v. Berchem, *Amida*, 124/5), in 538–9/1143–4:

Urjūza fī ṣuwar al-kawākib al-thābita, Goth. 1398, Munich 870, Paris 2561,4, Lee 56 ix, Bol. 422, Lālelī 2698, Cairo[1] V, 226. He cannot have been the son of Abu 'l-Ḥusayn ʿAbd al-Raḥmān b. ʿUmar al-Ṣūfī (p. 398), but may have been, as posited by Aumer, identical with the geometrician and poet Abū ʿAlī al-Miṣrī (Ibn Khald. II, 192, Ibn al-Qifṭī [C.], 267), ca. 530/1135. The Egyptian magnates proposed in Suter, 212, n. 30 can not be meant, as none of these was called Fakhr al-Dīn Abu 'l-Maʿālī.

4b. Muḥammad b. Masʿūd b. Muḥammad al-Zakī Ẓahīr al-Dīn Abu 'l-Maḥāmid al-Ghaznawī, ca. 550/1155.

Suter, 496, M. Meyerhof, *Das Vorwort zur Drogenkunde des Bērūnī*, Quellen u.
864 Stud. z. Gesch. d. Naturw. u. Med. vol. 3, part 3, Berlin 1932, | pp. 10/1. 1. *Nihāyat al-taʿlīm fī ṣināʿat al-tanjīm*, translated from the Persian, AS 2699, Wehbī 894, Berl. 5891, abstract Asʿad 1972.—2. *Jahāndānish*, Persian translation of his *Kitāb*

al-kifāya fī ʿilm hayʾat al-ʿālam, Berl. pers. 328, Leid. III, 159, Paris Schefer pers. 1306, Br. Mus. Suppl. Pers. 154, Bodl. Pers. 1497, Vat. V. 1398,$_2$, AS 2601,$_{2/3}$, NO 2905 (Krause, 496).

4c. Aḥmad b. Yūsuf b. al-Kamād, who was originally from Spain or North Africa, lived somtime after al-Zarqālī (no. 3) and before al-Ḥasan b. ʿAlī al-Marrākushī (d. ca. 660/1262, no. 7); according to Ahlw. V, 219, he died in 591/1195.

Suter, no. 487. 1. *Miftāḥ al-asrār*, on astrology, Esc.^{1} 934.—2. Three tabular works: a. *al-Kawr ʿala ʾl-dawr*, b. *al-Amad ʿala ʾl-abad*, c. *al-Muqtabas*, which ʿAbd al-Ḥaqq b. al-Hāʾim al-Ghāfiqī Abū Muhammad blended into *al-Zīj al-kāmil* or *al-Kamāl fi ʾl-taʿlīm*, Bodl. II, 285, see Suter, *Nachtr*. 185.

4d. Abū Muḥammad ʿAbdallāh b. al-Qāsim b. ʿAbdallāh b. Muḥammad al-Ṣiqillī, who lived in the sixth cent.

Risāla fi ʾl-makḥala (sundial) *li-maʿrifat awqāt al-sāʿa*, Beirut 223, 19, see *Mashriq* X (1907), 76/89.

4e. Abū Saʿd (Saʿīd) (b.) Manṣūr b. ʿAlī Bundār al-Dāmaghānī wrote, in 507/1113:

Majmūʿ aqāwīl al-ḥukamāʾ al-munajjimīn, Br. Mus. Or. 5671, 5583 (DL 38) = *Aḥkām al-D.*, Brill–H.^{2} 512.

4f. Abu ʾl-Ghanāʾim Abu ʾl-Ḥasan Shākir b. Khalīl (Khulayyil) wrote, before 557/1162 (the date of the manuscript):

Kitāb al-ṣināʿa al-nujūmiyya, Munich 872 (Suter, no. 483).

4g. Abū Naṣr Aḥmad b. Zarīr (Durayd?) wrote, sometime after 500/1106 (because he cites Hibatallāh al-Aṣturlābī al-Baghdādī; see Suter, 278) and before 610/1213:

A treatise on the crab-shaped astrolabe, Leid. 1075, Serāi 3515,$_4$ (Krause 484).

4h. Abu ʾl-ʿUqūl wrote, in 597/1200 in Cairo:

Al-Zīj al-mukhtār min al-azyāj al-mufḍī bil-ʿāmil bihi ilā awḍaḥ ṭarīqa wa-manhaj, Br. Mus. Suppl. 768, fragm. 773, ii, from which *Jadwal al-yawāqīt fī maʿrifat al-mawāqīt*, Ambr. C. 46, vi (*RSO* VIII, 65).

865 | 5. Maḥmūd b. ʿUmar al-Jaghmīnī al-Khwārizmī, who died after 618/1221 (cod. Leid. 1083).

Suter, 403, Nallino, *ZDMG* 48, 120, Suter, ibid. 53, 539, base their fixing of a later date on the fact that the commentaries only start in the eighth century, and on the marginal note in cod. Goth. 1930, according to which the namesake author of the *Qānūncha* (see p. 826) only died in 745. However, the testimony of cod. Leid., to which the information provided by Gottwaldt in the catalogue of Kazan must somehow be connected, and the copy of no. 1 in Lālelī 2141,2, dated 644 AH (Krause 403), are opposed to this view. 1. *al-Mulakhkhaṣ fi 'l-hay'a*, additionally Berl. Oct. 3677, Br. Mus. Or. 6572 (DL 38), Cambr. Suppl. 1243, Rabat 451,5, Mashh. XVII, 54,166, 60,183, Bombay 259,180.—Commentaries: 1. Kamāl al-Dīn al-Turkumānī, composed in 755/1354, Br. Mus. 1342,2, see *ZDMG* 53, 539.—1a. Mūsā b. Muḥammad b. Maḥmūd al-Rūmī Qāḍīzāde (d. after 830/1427, see II, 212), additionally Haupt 282, Leipz. 807, Leid. 1086/8, Brill–H.[1] 277, 284,11, [2]504, 515, Browne, Cat. 159 O, 3, Manch. 363, Paris 6384, Bol. 423, Pet. AMK 943, Buch. 1093/4, Köpr. 938, Rāġib 924, AS 2660, Selīm Āġā 733,2, Qiličʿ A. 679, Faiẓ. 273, Sbath 816, Beirut 189–92, Mosul 179,134, 235,137, Teh. II, 195, Mashh. XVII, 41,125, Aligarh 121,1, Būhār 349, Rāmpūr I, 427, 526, Āṣaf. I, 800,180,243, lith. Ind. 1271, print. Lucknow 1290, 1885, Delhi 1312, 1316, Tehran n.d.—Glosses: a. Faṣīḥ (al-Dīn) ʿAbd al-Karīm al-Niẓāmī (ca. 850/1446), additionally Brill–H.[1] 284, [2]515,10.—b. ʿAbd al-ʿĀlī al-Birjandī (ca. 930/1524, see II, 413), additionally Paris 5074, 6385, Brill–H.[1] 277, [2]504, Manch. 364, Princ. 136, Pet. Un. 1262, AMK 945/6, Buch. 1015, Cairo[1] V, 221, 224, Mosul 179,120, Mashh. XVII, 17,47, Pesh. 1768, Būhār 350, Rāmpūr I, 423,27.—d. Muḥammad b. Ibrāhīm al-Nīkūsārī (d. 901/1495),[1] AS 2656.—e. Yūsuf b. Khiḍr Bek (d. 891/1486, see II, 233), Esc.[1] 954.—f. Mawlawī ʿAbd al-Ḥalīm al-Laknawī (see II, 503), print. Ind. 1296.—1b. Muḥammad b. Muḥammad Humām Ṭabīb, composed in 808/1405, Teh. II, 194.—2. al-Jurjānī (d. 816/1413, see II, 216), additionally Tüb. 222, Pet. AMK 943, Rabat 440 (Renaud, *Isis* 18, 175), Beirut 188, AS 2649/55, Mashh. XVII, 40,12/3, Pesh. 1734.—5. Anon. also Beirut 187, discussion of the three commentaries by Ibn Kamālpāshā, Qāḍīzāde, and al-Jurjānī, written in Istanbul, Mashh. XVII, 17 46.—6. Ḥusayn b. Muʿīn al-Dīn, Mashh. XVII, 50,158.—7. Muhammad b. Mubārakshāh al-Bukhārī (see II, 212), ibid. 55,167 (which has Maḥmūd).—8. Persian by Muhammad Zamān b. Muhammad Ṣādiq b. Abī Yazīd Anbalījī Dihlawī, As. Soc. Beng. 1498.—9. Persian by Ḥusayn b. Ḥasan Khwārizmī

1 Who also wrote a commentary on *al-Hārūnīyya fi 'l-taṣrīf* by Najm al-Dīn ʿUmar b. al-Harawī (ḤKh VI 471 14337 undated) Br. Mus. Or. 6382 (DL 48).

(d. 839/1435), Bodl. Éthé 1524, Teh. I, 140.—Persian translation by Muhammad b. ʿUmar al-Asadafānī (sic, read: Asadabādhī?), AS 2592.

II. *Risāla fī ḥisāb al-tisʿ*, Brill–H.[1] 275, [2]502,[2].

III. *Sharḥ ṭuruq al-ḥisāb fī masāʾil al-waṣāyā* and *al-Qiwāmī fī ʾl-ḥisāb*, ibid.[1] 293, [2]529 (author?).

IV. *Qānūncha* (?), see p. 826.

| 6. Riḍwān b. Muḥammad b. ʿAlī al-Khurāsānī, ca. 600/1203 in Damascus. 866

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Risāla fī ʿamal al-sāʿāt wastiʿmālihā, Köpr. 949 (Krause, 343), transl. by E. Wiedemann, *Über die Uhren im Bereich der isl. Kultur* (with F. Hauser, *Nova Acta* C, no. 5), Halle 1915, p. 176/267.

6a. Ḥusayn b. Mūsā al-Hurmuzdī al-Ḥāsib wrote, in 580/1184:

Zīj al-shastgāh, Mashh. XVII, 35,108.

6b. Nūr al-Dīn Abū Isḥāq al-Batrūghī (Batrūjī, Alpetragius) of Pedroche, north of Córdoba, was a student of Abū Bakr b. Ṭufayl (d. 581/1185, see p. 831).

Suter, no. 325, Sarton, *Intr.* II, 399, Sánchez Pérez, *Biografías* p. 45. *Kitāb al-(murtaʿish fī ʾl-)hayʾa*, which established a new theory of the movement of the planets, Esc.[1] 958, Serāi 3302, 1 (Kraus, 325), (where the author is named as Abū Jaʿfar al-Batrūjī, while the title has the addition of *al-murtaʿish*), translated into Latin by Michael Scotus (MS Paris 16654, 17155), into Hebrew in 1259 by Mōshē b. Tibbōn and from there into Latin in 1529 by Kalonymos b. David: *Alpetragii Arabis theorica planetarum physicis cmt. probata*, Venice 1531 (Steinschneider, Vite d. mat. ar., in *Bull. d. bibl. e di storia delle sc. mat. e fis.* V, 106).

6c. ʿAlī b. Muḥammad al-Khurāsānī wrote, before 659/1260 (the date of the manuscript):

Risāla fī ʾl-ikhtiyārāt NO 2800, II c (Krause 514, 6).

7. Abū ʿAlī al-Ḥasan b. ʿAlī b. ʿUmar al-Marrākushī, who died around 660/1262.

1. *Jāmiʿ al-mabādiʾ wal-ghāyāt fī ʿilm al-mīqāt*, additionally Br. Mus. Or. 5831 (DL 38, 40), 9 MSS in Istanbul (Kraus, no. 363), Mashh. XVIII, 15,41, excerpts

probably in Cairo[1] V, 275, 280.—2. A piece from an astrological work "on the influence of the conjunctions of the planets and eclipses", Berl. 5893 (which has: al-Ḥasan b. ʿAlī al-Maghribī Sharaf al-Dīn).

8. Badr al-Dīn Muḥammad b. Abī Bakr al-Fārisī of Dargird, whose father had
867 emigrated to Mecca, lived | at the court of the Rasūlid al-Malik al-Muẓaffar Yūsuf b. Sulaymān (647–94/1249–95) in Yemen, and died in 677/1278.

Al-Khazrajī, *al-ʿUqūd al-luʾluʾiyya* (Gibb Mem. III, 4), I, 204, Nallino, *al-Battani* II, xxiv, n. 2, Suter 349, *Nachtr.* 175. 1. *Nihāyat al-idrāk fī asrār ʿulūm al-aflāk*, additionally Brill–H.[1] 276, [2]503, ʿA. Amīrī ʿArabī 2722, Khosrev P. 216 (Krause, 349, 1), Bat. Suppl. 625, apparently (ḤKh VI, 396, 269) an abstract of *Bayān asrār al-dalāʾil wal-aḥkām fī mā yajrī min al-aflāk ʿala ʾl-inʿām* by ʿAlī b. Aḥmad al-Balkhī, together with *Mukhtaṣar ʿilm aḥkām al-nujūm*, Cat. Boustany 1936, 94, 250.—2. *Aḥkām Jāmāsp* translated from the Persian with the title *Ṭirāz al-dahr fī asrār al-khalq wal-amr fi ʾl-aḥkām al-Jāmāspiyya ʿala ʾl-qirānāt al-ʿulwiyya wa-mā yadullu ʿalayhi min al-nubuwwāt wal-milal wantiqāl al-mulūk wal-duwal*, Ambr. C 87, iii (*RSO* VIII, 115), cf. Spiegel, *Avesta* 32,11, Hyde, *Hist. rel. vet. Pers.*, Oxford 1700, S. 384ff., Nallino in *ʿIlm al-falak* 213, Ross and Browne, Cat. Ind. Off. 133, Houzeau and Lancaster, *Bibl. gén. de l'astr.* I, 358, n. 326.—3. *Maʿārij al-fikr al-wahīj fī ḥall mushkilāt al-zīj*, NO 2951,1 (Krause, 349, 2), Cairo[1] V, 307, a quotation from which is in Steinschneider, *ZDMG* 47, 355/6.—4. *Māddat al-ḥayāt wa-ḥifẓ al-nafs min al-āfāt*, Gotha 1987 (which has: Jamāl al-Dīn), Bodl. I, 616, Köpr. 1625,1.—5. *Āyāt al-āfāq min khawāṣṣ al-awfāq*, Cairo[1] V, 365.—6. *al-Durra al-muntakhaba fi ʾl-adwiya al-mujarraba wal-asmāʾ al-mujarraba wal-ṣināʿāt al-mustaghraba wal-aʿmāl al-ḥasana al-muqarraba*, Vat. V. 938,11, 1110, Berl. 6332 (anon.), Paris 2685,3, 2992,1, 5987, Ambr. N. F. E 299, Copenhagen 115, i, Algiers 1756, see *al-Andalus* II, 107, n. 41.

9. See below, p. 497, 16.

9a. Qayṣar b. Abi ʾl-Qāsim b. ʿAbd al-Ghanī b. Musāfir ʿAlam al-Dīn Taʿāsīf was born in Asfūn in 574/1178 and died in Damascus in Rajab 649/September–October 1251. He studied in Egypt and Syria and then went to Kamāl al-Dīn b. Yūnus, in Mosul. He built a fortified tower and a watermill on the Orontes for the prince of Hama, Maḥmūd b. al-Malik al-Masʿūd and also constructed a globe of the heavens which, in 1809, was in the collection of the cardinal of Borgia in Velletri.

Abu 'l-Fidā', IV, 479, 529, Suter, 143, *Nachtr.* 175, S. Assemani, *Globus caelestis cufico-arabicus Musei Borgiani*, Padua 1790, cf. Ideler, *Unters.* p. LVIII. *Abh. über die Postulate Euklids an Naṣīr al-Dīn al-Ṭūsī*, Paris 2467,6, AS 2760,2.

| 9b. Danas b. Tamīm b. Yaʿqūb al-Isrāʾīlī al-Qarawī, a student of Abū ʿAlī Aḥmad 868
b. ʿUthmān al-Asṭurlābī, wrote, before 613/1216 (the date of the manuscript):

Kitāb fi 'l-ʿamal bil-āla al-falakiyya al-maʿrūfa bi-dhāt al-ḥalaq, AS 4861 (Krause, 515, n. 10).

9c. Abū Naṣr Aḥmad b. Sulaymān al-Munajjim wrote, before 659/1261 (the date of the manuscript):

1. *Kitāb fī taḥāwīl sini 'l-mawālīd*, NO 2800, ii, d (Krause, 514, 4).—2. *Risāla fi 'l-ikhtiyārāt*, ibid. c.

11. See 4b.

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12. As a member of the retinue of the Ayyūbid al-Malik al-Nāṣir, Muḥyi 'l-Milla wal-Dīn Yaḥyā b. Muḥammad b. Abi 'l-Shukr (Yashkur) al-Maghribī al-Andalusī al-Qurṭubī fell into the hands of Hūlāgū. The latter sent him to Naṣīr al-Dīn al-Ṭūsī, under whom he worked at the observatory in Marāgha. He died between 680–90/1281–91.

Suter, no. 376, Sánchez Pérez, *Biografías* 140. 1. *al-Mudkhal al-mufīd fī ḥukm al-mawālīd*, additionally Vat. V. 1400 (incomplete, see Krause, *Die Sphärik des Menelaos* I, 7 & 11), Flor. Pal. 305,3, NO 2770,1, Serāi 3488,2 (Krause, 376, 6), Teh. II, 210, 211.—2. *Tasṭīḥ al-asṭurlāb*, additionally Teh. I, 186,2, II, 602,2.—3. = 12. read: Leid. 1101, appendix to *Khulāṣat al-Mijisṭī*.—4. = 6.—4a. *al-Jāmiʿ al-ṣaghīr fī aḥkām al-nujūm*, Paris 2594.—5. *al-Ḥukm ʿalā qirānāt al-kawākib fi 'l-burūj al-ithnay ʿashar* also NO 2786,2 (Krause 8).—6. *Fī kayfiyyat al-ḥukm ʿalā taḥwīl sini 'l-ʿālam* or *Kitāb al-nujūm* (= 4.), additionally Berl. Oct. 3628,2, Leipz. 801, Br. Mus. 413/4,1, Cambr. Pr. 203, Suppl. 670, 1492, Cairo[1] 226, Teh. II, 210, 3.—8. *Taḥrīr Uqlīdis fī ashkāl al-handasa*, an edition of Euclid's *Elementa*, additionally AS 1719, Mihrishāh 337 (Krause, no. 11).—9. *Kitāb al-makhrūṭāt* also Manch. 358.—10. *al-Shakl al-qaṭṭāʿ*, additionally Land.–Br. 459, NO 2971,3 (*Risāla fī-mā*

tafarraʿa ʿani 'l-sh. al-q. min al-nisab al-muʾallafa ʿalā sabīl al-ījāz, Krause no. 1, on relations that can be deduced from the transversal theorem).—11. *Iṣlāḥ kitāb Menelaos fi 'l-ashkāl al-kuriyya*, additionally NO 2971,2 (see M. Krause, *Die Sphärik des. M. aus Alexandrien*, I, § 9), Mashh. XVII, 2,5/6, Zanjān (*Maʿārif* XXII, 465, *Tadhk. al-naw*. 157, *Lughat al-ʿArab*. II, 94/5, *BSOS* V, 201), with, as an appendix, *Maqāla alḥaqahā Ibn Abī Yaḥyā dhakara fihā mā yatafarraʿu etc.* (= 10).—13. *Tahdhīb maqālat Theodosios fi 'l-ukar*, read: Paris 2468 (see Carra
869 de Vaux, *JA* s. 8, vol. 17, 1891, | 287/95), NO 2971.—15. *Ṭawāliʿ al-mawālīd*, Br. Mus. Or. 5716 (DL 39).—16. *Zīj* (autograph ?), Mashh. XVII, 34,103.—17. *Risāla fī kayfiyyat istikhrāj al-juyūb al-wāqiʿa fi 'l-dāʾira*, NO 2971,4.—18. *Muqaddamāt tataʿallaq bi-ḥarakāt al-kawākib*, ibid. 5.—19. *Maqāla fi 'stikhrāj taʿdīl al-nahār wa-sāʿāt al-mashriq wal-dāʾir min al-falak bi-ṭarīq al-handasa*, Ǧārullāh 1501,3.—20. *Risāla fī kayfiyyat al-ḥukm ʿala 'l-masāʾil al-nujūmiyya*, Lālelī 2723, b (= 4?).—21. *Ghunyat al-mustafīd fi 'l-ḥukm ʿala 'l-mawālīd*, Teh. II, 210,2, after 1 like NO 2770,2 (so part 2 of it?).—22. *ʿUmdat al-ḥāsib wa-ghunyat al-ṭālib*, Cairo1 V, 309.—His father (?) Abū ʿAbdallāh Muhammad wrote *Tāj al-azyāj wa-ghunyat al-muḥtāj*, Esc.1 927, 2932 (though according to Renaud, *Isis* XVIII, 172, the work is by Ibn Abi 'l-Shukr himself) see Nallino, *Batt*. II, XIV; parts of the geographical tables are in Nallino, *Cosmos de Guido Cora*, ser. II, vol. XII, fs. VI, p. 20.

12a. Muhammad b. Yaʿqūb b. Nawbakht wrote, in 659/1260:

Ikhtiyārāt, from his astrological writings, Pet. Ros. 191,1.

13. Jamāl (Shihāb) al-Dīn Abu 'l-ʿAbbās Aḥmad b. ʿUmar b. Ismāʿīl al-Ṣūfī al-Maqdisī, towards the end of the seventh century.

Suter, 383. 1. Astronomical tables for azimuths, hour angles etc., Gotha 1402, Cairo1 V, 268.—2. *Shifāʾ al-asqām fī waḍʿ al-sāʿāt ʿala* (*'l-ḥīṭān wa*) *'l-rukhām*, on fixing the lines on sundials, composed in 675/1276, Gotha 1454 (incomplete), Leid. 1097, Bodl. I, 1017, II, 606, an abstract entitled *al-Nafʿ al-ʿāmm fī waḍʿ faḍl al-dāʾir ʿala 'l-rukhām*, by Muḥammad b. Muḥammad al-Tīzīnī, see II, 129,18.

14. Abū ʿAlī al-Ḥusayn b. Aḥmad b. Yūsuf b. Bāṣ al-Salāmī, *amīn al-awqāt* in Córdoba, wrote, in 693/1294:

Risāla fi 'l-awqāt or *al-Ṣafīḥa al-jāmiʿa li-jamīʿ al-ʿurūḍ*, Esc.1 956,7, 2961,7, Rabat 451, i; abstract Br. Mus. 408,9 (which has: Abu 'l-Ḥasan b. Abī Jaʿfar b. Yaḥyā b. Nāṣir), see Renaud, *Isis* XVIII 171 and Suter, 381b.

15. Zayn al-Dīn Abū Bakr b. Ismāʿīl b. al-Musharraf, whose dates cannot be fixed, wrote:

Nūr al-aḥdāq bi-maʿrifat ʿamal al-aflāk fī sāʾir al-āfāq, Sbath 358,1.

16. Nāṣir al-Dīn b. ʿĪsā al-Ḥaṣkafī.

Al-Dustūr al-ʿajīb, astronomical tables, Paris 2540,2.

17. Muʾayyad al-Dīn al-ʿUrḍī al-Dimashqī, a contemporary of al-Ṭūsī, wrote:

| *Risāla fī kayfiyyat al-arṣād wa-mā yuḥtāj ilā ʿilmihi waʿamalihi min al-ṭuruq* 870
al-muʾaddiya ilā maʿrifat ʿawdāt al-kawākib, on the instruments used in the observatory of Marāgha, Paris 2544,10, 1592d, AS 2673,1, NO 2971,6, translation by H.J. Seemann, Die Instrumente der Sternwarte zu M. nach den Mitteilungen von U., *SBPMS Erlangen* 60 (1928), 15/26.

18. ʿAlī b. Faḍlallāh Ḥusām al-Dīn al-Sālār is cited by al-Ṭūsī, probably around 670/1271.

Suter, 482. 1. *Jāmiʿ qawānīn ʿilm al-hayʾa*, Serāi 3342,1 (Krause, 482).—2. *Risāla fi ʾl-khuṭūṭ al-mutawāziya*, Mashh. XVII, 62,187.—3. *Risāla fi ʾstikhrāj samt al-qibla*, ibid. 188.—4. *Risāla fi ʾkhtiṣār daʿāwī Maqāla-yi ūlā az kitāb Uqlīdis*, ibid. 189.

19. Niʿma b. Aḥmad al-Zaydī wrote, before 676/1277 (the date of the manuscript):

Risāla fi ʾl-dustūr wa-kayfiyyat al-ʿamal bihi, on the *dustūr* circle, see P. Schmalzl, *Zur Gesch. d. Quadranten bei den Arabern*, Munich 1928, 62ff., Serāi 3509,7 (Krause, 520,21).

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Chapter 14. Travelogues and Geographies

1. Abū Rayḥān Muḥammad b. Aḥmad al-Bīrūnī was the most knowledgeable scholar of his time. He grew up using the dialect of his native land of Khwārizm (see p. 656, n. 1), but this proved an obstacle to his education, and so he began to use New Persian instead. However, he seems not to have understood his contemporary Firdawsī's efforts to create a new kind of literary Persian,[1] instead regarding Arabic as the only language suited to scholarly education.[2] He
871 knew Arabic poetry very well, | but he only used it in his literary works. There can, therefore, be no question of any kind of animosity towards the Arabs, as Sachau believed based on some passages from his *Chronology*. In his younger years he shared the Shīʿī beliefs of his countrymen, but as he took no real interest in religious matters he had little problem adapting himself to the Sunnī orthodoxy of his new surroundings when he was older. When he was about twenty years old, al-Bīrūnī went to Rayy, and then to Jurjān, where he made the acquiantance of the physician and astronomer Abū Sahl ʿĪsā al-Masīḥī, who wrote twelve treatises for him on matters relating to physics and mathematics (*Épître*, ed. Kraus, 45, *Chron*. XXXXVII, Wiedemann, *Beitr*. LX, 79). His first great work, the *Chronology*, he dedicated to the local ruler, the Ziyārid Qābūs b. Washgīr (r. 388–403/998–1012). In 400/1010 he returned to his native land where he entered into the service of Khwārizmshāh Abu 'l-ʿAbbās Maʾmūn b. Maʾmūn. When the latter was killed by his own troops in 407/1017 and his brother-in-law Maḥmūd of Ghazna took possession of the country, he joined the retinue of the conqueror, and then set out on his travels to India. There he learned Sanskrit so that, even if probably assisted by a local Pandit, he could translate two works from this language: the *Sānkhya* and the *Patanjala* (no. 22), the latter of which has been preserved. Likewise, this enabled him to base his work on Indian culture entirely on indigenous sources, from among which he had a special admiration for the Bhagavatgītā. He died at an extremely old age on 3 Rajab 440/13 December 1048.[3]

872 | Yāqūt, *Irsh*. VI, 308/14 (German by J. Hell and E. Wiedemann, *Mitt. z. Gesch. d. Naturw. u. Med*. XI, 1912, 313), al-Bayhaqī, *Tatimma* 62/4, Ibn Abī Uṣ., transl.

1 In the Preface to his work on pharmacology which he wrote in old age he qualifies this language as good for conversation and *al-Akhbār al-Kisrawiyya* which is an open reference to Firdawsī (see Meyerhof *Q. St. z. Gesch. d. Nat. u. Med*. III 41).

2 The text of the statement just referred to is also found in Krenkow *RAAD* XII 422.

3 Although ḤKh I 154, followed by *Nāma'i Dānishwarān* and other later sources, places his death in 430, in other writings we also find 423 or after 440 (*Chr*. XXXVI).

Wiedemann, *Beitr*. 28, 117/8, *Mitt. z. Gesch. d. Med.* IX, 313/21, Suyūṭī, *Bughya* 20, Suter, *Math*. no. 218, idem and E. Wiedemann, Über al-B. u. seine Schriften, *Beitr. z. Gesch. d. Nat. LX, SBPMS Erlangen* 52/3 (1920/1), 54/96, Sayyid Ḥ. Bārūnī, *Al-B., his Life and Works*, Aligarh 1927, *EI* I, 757, Erg. 43/4, Sarton, *Introd*. I, 707/9. For his own inventory of his writings up to the year 428, following a listing of the works al-Rāzī in Leid. 1066, see above p. 418, German in Wiedemann, op. cit. 71/9, continued by Abū Isḥāq Ibrāhīm b. Muḥammad al-Tabrīzī al-Ghaḍanfar (b. 629 or 630/1231), Leid. 1067, see Sachau, *Chron*. XIV. H. Ritter, Werke Bīrūnīs in *Orientalia* I, Istanbul 1933, 74/8. A. Zeki Validi, Neue geographische u. ethnogr. Nachrichten über Mittel-, O. u. N. Asien, sowie O. Europa aus Al-B.s Werken, Al-B.'s Weltbild, und Gradtabelle, announced in *Geogr. Zeitschr*. 1934, 363/4. 1. *al-Āthār al-bāqiya ʿani 'l-qurūn al-khāliya*, his first major work, composed in 390–1/1000, MSS, additionally Pet. (Salemann, *Bull. de l'Ac. Imp. des Sc*. 1912, 861/70), Br. Mus. Suppl. 457, AS 2947, ʿUm. 4667, Serāi 3043, NO 2893, Cairo[1] V, 2, Bank. XV, 963, ed. O. v. Lippmann, Naturwissenschaftliches aus der Chronologie der alten Nationen, *Chemiker Ztg*. 1899, 245, *Abh. u. Vortr.* I, 1906, 97/102, E. Wiedemann, Entsalzung von Meerwasser bei al-B., ibid. 46, 1922, 230, Meteorologisches aus der Chronologie von al-B., *Meteorol. Ztsch*. 1922, 199/203, T.W. Arnold, The Caesarean Section in an Ar. Ms. dated 707 A. H., *Or. St. E. G. Browne*, 1922, 6/7.—2. *Taʾrīkh al-Hind* or *Taḥrīr mā lil-Hind min maqāla maqbūla fi 'l-ʿaql aw mardhūla*, composed after 408/1017, additionally Köpr. 1001, transl. by E. Sachau, new ed. London 1910. See B. Boncompagni, Intorno all'opera d'Alb. sull'India, *Bull. d. bibliogr. et di storia delle sc. mat* II, 1869, 153/206.—3. = 9. *al-Tafhīm li-awāʾil ṣināʿat al-tanjīm*,[4] additionally Faiẓ. 1333, Serāi 3477/8, Teh. II, 162, A. Zekī B. photograph (*Tadhk. al-naw*. 154), Rabat 439, Zāw. S. Ḥamza *Hesp*. 18, 5, Aligarh 121,11, Pers. NO 2780, a popular introduction to astrology in question and answer form, composed in 421/1030, according to ḤKh II, 385 for Abu 'l-Ḥasan ʿAlī b. Abi 'l-Faḍl al-Khāṣṣī, but according to the introduction in Wiedemann, *Beitr*. LX, 87, for a lady named Rayḥāna bint Ḥasan. *The Book of Introduction to the Art of Astrology by al-B.,* written in Ghazna 1039 A. D., reproduced from the Ms. in the Br. Mus. with transl. facing text by Ramsay Wright, London 1934. Individual passages discussed in E. Wiedemann, *Beitr*. 27 (1/26, Geographisches | von al-B.) 28 (Geodätische 873
Messungen), 48 (Zu der Lehre von den Proportionen), *Arch. f. Gesch. d. Nat*. III, 1911, 253/5 (Über die Dimensionen der Erde), *Mitt z. Gesch. d. Med. u. Nat*. X (1912), no. 47, 252/5, *Byz. Ztschr*. 19, 145/6; *Khulāṣat kitāb al-tafhīm*, Rāmpūr I, 423,276.—4. *al-Qānūn al-Masʿūdī fi 'l-hayʾa wal-nujūm*, dedicated to the sultan

4 This is probably the work that according to a misunderstood report by Krenkow in *Tadhk. al-naw*. 155 survives in an European library through a copy made in Ghazna in 360 (sic?).

Masʿūd b. Maḥmūd in 421/1030, additionally Berl. Acc. 1927, no. 213, Ǧārullāh 1498, Welīeddīn 2277, Fātiḥ 3286 (copied by the author himself in 416/1025 in Ghazna), Askeri Müze (no shelfnumber), Kandilli Rasatane (no shelfnumber), Konya, Yū. Āġā 797, Rāmpūr I, 428,64, Āṣaf. III, 336,374[5] (commentary on the *Khuṭba* by Ibn Sīnā see p. 823, 79), see Wiedemann in *Eders Jahrb*. 1914 (Über die bei der Mondfinsternis auftretenden Farben), *Arch. f. Gesch. der Med*. 15, 1923, 43/52 (Erscheinungen bei der Dämmerung u. bei Sonnenfinsternissen, Geographisches aus dem Masʿūdischen Kanon), *Beitr. z. Gesch. d. Nat.* 29, 1912, 119/25. C. Schoy, Aus der astr. Geographie der Araber, *Isis* V, 51/74 VI, 1471, idem, Die Bestimmung der geogr. Breite der Stadt Ghazna, *Ann. d. Hydrographie*, 1925, 41/7, *Isis* VII, 536, VIII, 739, *Die trigonometrischen Lehren des pers. Astronomen Abu 'l-R. M. b. A. al-B., dargestellt nach* al-Q. al-M. *von* C. Schoy, hsg. v. J. Ruska u. H. Wieleitner, Hannover 1927. The world map, based on four manuscripts, is in Yūsuf Kamāl, *Monumenta Cartographica Africae et Ägypti*, fol. 713. The geographical parts (of which a piece on China is in Krenkow, *RAAD* XIII, 383) were extensively used by Abu 'l-Fidāʾ in his *Taqwīm al-buldān*.—6. *Istīʿāb al-wujūh al-mumkina fī ṣanʿat al-asṭurlāb* (different from Paris 2498,1), additionally Br. Mus. Or. 5593 (DL 38), AS 2576, Ǧārullāh 1451, Serāi 3505,7, ʿĀšir 572, Teh. II, 150, Zanjān (*Lughat al-ʿArab* IX, 96, *BSOS* V, 200), Rāmpūr I, 425 (*Risāla fī maʿrifat al-aṣturlāb*), transl. of the Introduction by E. Wiedemann, *Das Weltall*, Vol. 20, 21f, other sections by the same, *Zeitschr. f. Vermessungswesen*, 1910, part. 22/3, *Isl*. IV, 5/13 (Ein Instrument, das die Bewegung von Sonne und Mond darstellt, nach al-B.), *Zeitschr. f. math. u. naturw. Unterricht*, L, 1919, 177 (Konstruktion von Kegelschnitten), *Mitt. z. Gesch. d. Med. u. Naturw*. VI, II, 1ff., XI, no. 2, detailed J. Frank, Das Astrolab, *SBPMS Erl*. 50/1, 1918/9, 552ff. H. Seemann and Th. Mittelberger, *Das kugelförmige Astrolab*, 1925, 40/4 (*Isis* VII, 743), Wiedemann and J. Frank, Allgemeine Betrachtungen von al-B. in seinem Werk über die Astrolaben, *SBPMS Erl*. 52 (1922) 97/121, Wiedemann, Bestimmungen des Erdumfangs von al-B., *Arch. f. Gesch. d. Naturw. u. d. Technik* I (1908) 66/9. *Über die Dimensionen der Erde nach musl. Gelehrten* ed. III, 1911, 253/5.—7. *Istikhrāj al-awtār fi 'l-dāʾira bi-khawāṣṣ al-khaṭṭ al-munḥanī al-wāqiʿ fīhā*, read: Leid. 1012, further Murād Mollā 1396,14, Cairo[1] V, 203, Bank. 2519 (*Tadhk. al-naw*. 155), see H. Suter, Das Buch von der Auffindung der Sehnen im Kreise, üb. mit Cmt., *Bibl. Math*. II, F. 11, 5, Leipzig 1910/1, p. 11/78.—8. *Fī rāshīkāt*
874 *al-Hind*, on the Indian rule of three | (*trairāshika*), Ind. Off. 1043,1, incomplete, see Wiedemann, *Beitr*. XLVIII, 2.—11. *Kitāb al-jamāhir fī maʿrifat al-jawāhir*, on

5 The copy that according to Horovitz in Wiedemann *Beitr*. LX is present in Aligarh is not mentioned in the catalogue of 1930.

mineralogy, additionally Serāi 2046, library of Rashīd Ef. in Caesarea (A. Zekī Velidi, *Geogr. Zeitschr*. 1934, 363, n. 3, Berl. Ms. sim. 47, see Kahle, *ZDMG* 88, 16n), parts thereof in Krenkow, *RAAD* XIII, 384, *Lughat al-ʿArab* IX (1931), 671/4, based on quotations in al-Khāzinī's *Mizān al-ḥikma* (below 494, 16, 1) in Wiedemann, Über den Wert von Edelsteinen bei den Muslimen, *Isl*. II, 345–58, see M. Sherefeddīn Yaltkaya *Türk. Mecm*. 1936, no. 6, *Ülkü* VIII, 1936, 42/6, Krenkow in *Isl. Culture* VI, 1932, 530ff., a part from the Introduction about *futuwwa* and *murūʾa* in Taeschner, *Isl*. XXIV, 69/71. M. Ya. Haschmi, *Die Quellen des Steinbuches des B.*, Diss., Bonn 1935.—12. *Maqāla fi 'l-nisab allatī bayna 'l-filizzāt wal-jawāhir fi 'l-ḥajm*, see *Mashriq* X, 1906, 9, Wiedemann, *SBPMS Erl*. 38 (1906), 163/6, *Verh. d. Deutsch. Phys. Ges.* X, 8/9, 339/43 (Über das Al-B.sche Gefäss zur spezifischen Gewichtsbestimmung), Über die Verbreitung der Bestimmungen des spezifischen Gewichtes nach B., *Beitr*. XXXI (1913).—13. *Risāla fī tasṭīḥ al-ṣuwar wa-tabṭīḥ al-kuwar*, anon. Leid. 1065, a part of which is included in the *Chronology* (transl. p. 358) and discussed in M. Fiorini, Le projezioni cartografiche di Alb., *Boll. Soc. Geogr. Ital*. ser. III, vol. IV, 287/94, translation H. Suter, Über die Projektion der Sternbilder und der Länder, *Abh. z. Gesch. d. Naturw*. part 4, Erlangen 1922, 79/93.—14. *Maqālīd ʿilm al-hayʾa*, believed by Suter to be preserved in Paris 2497.—15. *Taḥdīd nihāyat al-amākin wa-tasṭīḥ masāfāt al-masākin* Fātiḥ 3386 (autograph? Berl. sim. 36, see *Isl*. XIX, 54, *MO*, VII, 127, Krenkow in *Isl. Culture* VI, 528/34), on methods in geography, see A. Zeki Velidi, *Geogr. Zeitschr*. 1934, 370, a piece on China in Krenkow, *RAAD*, XIII, 383/4, Turkish translation in *Türk. Enst.* Istanbul, a passage on the construction of a canal between the Red Sea and the Mediterranean in Maqrīzī, see Weidemann, *Beitr*. XXVII, 2.—16. *Maqāla fi 'stikhrāj qadr al-arḍ bi-raṣd inḥiṭāṭ al-ufuq ʿan qulal al-jibāl*, short abstract in Berl. 5794, see Wiedemann, *Arch. f. Gesch. d. Nat. u. Technik*, I (1908), 66/9.—17. *Ifrād al-maqāl fī amr al-ẓilāl*, Bank. 2519.—18. *Risāla fī ashkāl al-handasa*, ibid.—19. *Tamhīd al-mustaqarr fī taḥqīq maʿna 'l-mamarr*, ibid. (*Tadhk. al-naw*. 155).—20. *Ḥikāyat al-āla al-musammāt al-suds al-Fakhrī*, Beirut 223, 2, see *al-Mashriq* XI, 68.—21. *Riyāḍat al-fikr wal-ʿaql*, Āṣaf. I, 798.—22. Answers to questions from Khwārizm, Teh. II, 599,3.—23. His objections to Ibn Sīnā's *Ḥujjat al-ḥaqq* were answered by Abū Saʿīd Aḥmad b. ʿAlī, ibid. 4.—24. *Fī taḥqīq manāzil al-qamar* is cited in al-Bayhaqī, *Tatimma* 63, 4, in Sachau, *Chron*. LII, in Wiedemann, *Beitr*. XXVII, 65.—25. *Kitāb taqāsīm al-aqālīm* seems to have been often used by Yāqūt in his geographical dictionary.—26. *Kitāb Patanjalī al-Hindī fi 'l-khalāṣ min al-amthāl*, Köpr. 1589, f. 408r/15r (not in the *defter*, see Massignon, *Essai* 79, n. 1), see J.W. Hauer, Das neuaufgefundene ar. Ms. von B.s Üb. des P., *OLZ* 33 (1930), 273/82.—27. *Kitāb al-ṣaydala* (*ṣaydana*) *fi 'l-ṭibb*, medical material, written when he was over

80 years old, together with the physician Aḥmad b. Muḥammad al-Nakhshaʿī,
875 Bursa | Qurshunlū Jāmiʿ (Berl. sim. 45), see M. Meyerhof, Das Vorwort zur Drogenkunde des B., *Qu. u. St. z. Gesch. d. Nat. u. Med.* III (1932), 157/208 (with 18 pp text), a part in Krenkow, *RAAD* XIII, 388ff., translated into Persian by Abū Bakr b. ʿAlī b. ʿUthmān al-Aṣfar al-Kāshānī, in India after 607/1217, Br. Mus. Pers. Or. 5849, see H. Beveridge, *JRAS* 1902, 333/5, another Indian manuscript in Meyerhof, p. 10.—He also adapted several Persian romances, such as the famous *Wāmiq wa-ʿAdhrāʾ, Urmuzdyār wa-Mihryār, Nīlūfar aw Ḥikāyat Dabistī wa-Barbuhākir*; as an historian he tried his hand at a history of Khwārizm, the Mubayyiḍa, and the Qarmaṭians, which he wrote after he had translated a Persian history by al-Muqannaʿ. He also started a commentary on the *dīwān* of Abū Tammām, and also wrote a treatise on his *alfiyyāt*. Naturally, with a mind so richly cultured, he also succeeded in committing some verses to paper himself. A literary critique called *Risālat al-taʿallul bi-ijālat al-wahm fī maʿānī manẓūm uli ʾl-faḍl* is cited in Yāqūt, *Irsh*. VI, 149,9.

1a. Al-Mufaḍḍal b. Saʿīd al-Māfarrukhī wrote, in 421/1030:

Risāla fī maḥāsin Iṣfahān, the majority of which is poems in praise of the city, with some valuable historical and topographical sketches, Br. Mus. Suppl. 703 (anon.), Browne, Cat. 119, J, 1, Āṣaf. I, 206,248, *JRASB* 1917, CXIV, 77, Persian translation by Ḥusayn b. Muḥammad b. Abī Riḍā al-Ḥusaynī al-ʿAlawī, ca. 729/1329, *JRAS* 1901, 411/47, 661/724, Cat. Browne 120, J, 3, Paris, Suppl. pers. 1573.

1b. An anononymous author wrote, between 465–85/1072–92:

Kitāb Iṣfahān for his patron Fakhr al-Mulk Nuṣrat al-Dīn Abu ʾl-Fatḥ al-Muẓaffar, who was probably a son of Niẓām al-Mulk, containing many poems, Br. Mus. Suppl. 703.

2. Abū ʿUbayd ʿAbdallāh b. Muḥammad b. Ayyūb al-Bakrī al-Awnabī was born in 432/1040 in Huelva or Saltes. His grandfather, a former *qāḍī* in Niebla and governor for the Umayyads, had made himself independent there after the fall of the latter dynasty. However, his father had to make way for the emir of Seville, al-Muʿtaḍid, and fled to Córdoba, where al-Bakrī completed his education. Following his father's death in 456/1064, he entered into the service of the emir of Almería, Muḥammad b. Maʿn. After the triumph of the Almoravids he
876 retired to Córdoba again, | where he died in Shawwal 487/October–November 1094.

Ibn Bashkuwāl I, 282, al-Ḍabbī, *Bughyat al-mult.* no. 930 (which places his death in 496), Ibn Bassām, *al-Dhakhīra*, in *Simṭ al-laʾālīʾ* I, h, al-Ṣafadī, *al-Wāfī*, ibid. w, Ibn Abī Uṣ. II, 52, Ibn Saʿīd in Maqq. II, 125, Ibn Khāqān, *Qal.* 218, Suyūṭī, *Bughya* 285, Dozy, *Rech.* I, 282, Reinaud, *Intr.* CIII, Pons Boigues, no. 125, A. Cour, *EI* I, 631, R. Blachère, *Extr. des principaux géogr. ar.* (Paris 1932), 183, 255. 1. *Muʿjam maʾstaʿjama*, additionally Esc.^{2} 1651, Rāġib 1066 (Tauer, *Arch. Or.* VI, 96).—2. *al-Masālik wal-mamālik*, additionally Esc.^{2} 1635 (vol. 2), Br. Mus. 374 (Africa), Paris 5905, Ambr. N. F. 100, NO 3034 (used by Jacob for the account regarding Ibrāhīm b. Yaʿqūb, 410), Lālelī 2144 (Ritter, *Isl.* XIX, 57). From this: *Description de l'Afrique septentrionale*, trad. franç. par de Slane, *JA* 1857/8, 2. ed., rev. and corr., Algiers 1910, A. Kunik & V. Rosen, *Izvestija al-B. i drugich avtorov o Rusi i Slavjanach*, I, St. Petersburg 1878. The work, which contains no maps, appears to be independent from al-Balkhī and instead based on his own studies (Kramers *EI*, Erg. 68). His description of the Islands of Felicity, the *Forṭunaṭash*-Canaries, cited in al-Nuwayrī I, 229, 9, comes, according to Simonet (*Bull.* XIV), from the *Etymologia* of Isidore of Seville.—3. *Simṭ al-laʾālīʾ fī sharḥ Amāli ʾl-Qālī*, see p. 202.—9 other works, see ibid. I, k—n.

2a. Abu ʾl-Maʿālī al-Musharraf b. al-Murajjā b. Ibrāhīm al-Maqdisī, a contemporary of Abu ʾl-Qāsim Makī al-Rumaydī, died in 492/1099.

Yāqūt, *GW* I, 779, II, 824. *Faḍāʾil Bayt al-Maqdis wal-Shaʾm* based on Tradition, Tüb. 27 (photograph Cairo^2 V, 289), used by Ibrāhīm b. al-Firkāḥ (II, 130) and others.

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3. Muḥammad b. Abī Bakr al-Zuhrī, ca. 532/1137 in Granada.

Kitāb al-jaghrāfiyā, an adaptation of al-Qarāzī's *Geography* (according to cod. Tunis), apparently a description of the world map of al-Maʾmūn, in which 6 climes surround a seventh in the middle, as in the Persian *Kishwars* (Kramers, *EI* Erg. 69), see also R. Basset, Extrait de la description de l'Espagne, tiré de l'ouvrage du géographe anonyme d'Almeria, in *Homenaje a F. Codera*, p. 619; on a manuscript in the Khaldūniyya in Tunis, see Griffini, Estratti della geografia di az-Zuhrī o d'Anonimo di Almeria, *Cent. Amari*, I, 416/21.

4. Abū ʿAbdallāh Muḥammad b. Muḥammad b. ʿAbdallāh b. Idrīs al-Sharīf al-Idrīsī, d. 560/1166.

877 | Al-Ṣafadī, *al-Wāfī* I, 163/4 (in Tuulio, *Du Nouveau sur Idrisi* 226/8), Ibn Abī Uṣ. II, 52, Reinaud, *Intr.* CXIII, Amari, *Bibl. Ar.-Sic.* II, 564, *Storia* III, 663, Pons Boigues no. 191, Sarton, *Intr.* I, 410/2.—*Nuzhat al-mushtāq fi 'khtirāq al-āfāq* or *Kitāb Rujīr*, a description of a great silver map of the world in 70 individual maps on the basis of a Ptolemaic model, using literary sources that are often misunderstood, especially Ibn Ḥawqal (see Markwart, *Īrānshahr* 261) and reports from Roger's court collected by merchants and travellers, and, for the Nordic countries, oral descriptions by sailors. The archetype, transcribed from the draft by a professional copyist, contained many mistakes in the names; See v. Mžik, *MGG Vienna* LVIII, 1912, pp. 152ff., MSS read: Bodl. II, 262, 4, further AS 3663, Köpr. 955 (Berl. sim. 57), Mosul 53, 93, photograph Cairo² IV, 66. From this see R. Dozy & M.J. de Goeje, *Description de l'Afrique et de l'Espagne*, Leiden 1866, M. Amari & C. Schiaparelli, *L'Italia descritta nel "Libro del Re Ruggero" compilato da Edrisi, testo ar. con versione e note*, Rome 1878/93. *E. géographie, trad. de l'arabe et annotée par* P.A. Jaubert, Paris 1836/40. *I. La Finlande et les autres pays Baltiques orientaux, éd. critique par* O.J. Tallgren-Tuulio et A.M. Tallgren, Helsingfors 1930, together with R. Ekblom, Idrisi und die Ortsnamen der Ostseeländer, in *Namn og Bygd* XIX, Stockholm 1931, O.J. Tuulio, Le géographe arabe Idrīsī et la topographie baltique, *Ann. Soc. Fenn. B.* XXX, 2, 1934, *Du nouveau sur Idrīsī, sect. VII, 3/5, Europe septentrionale etc., éd. crit., trad., études* (Studia or. ed. Soc. Or. Fennica), VI, 3, Helsinki 1936. Maps and especially the great world map in Miller, *Mappae Arabicae*, of North Africa in Blochet, *Contribution à l'étude de la cartographie chez les musulmans* (Bull. de l'Ac. de Hippone), Bône 1898, H. v. Mžik, Ptolemaeus und die Karten der ar. Geographen, *Mitt. d. K. K. Geogr. Ges.*, Vienna 1915, vol. 58, part 3/4. On his dependence on Ptolemy see also E. Honigmann, *Die 7 Klimata*, Heidelberg 1929, pp. 125, 165, 182. An abstract, *Nuzhat al-mushtāq fī dhikr al-amṣār wal-aqṭār wal-buldān wal-juzur wal-madā'in wal-āfāq*, in *Liber oblectationis desiderantis etc.*, Rome 1592, *Geographia Nubensis* (sic, based on a mistaken *arḍnā* instead of *arḍhā* in the description of the sources of the Nile), *ex. Ar. in Lat. versa a Gabr. Sionita*, Paris 1619. Another abstract by Mkrdič al-Kasīḥ al-Armanī is in Tunis, see Griffini, *Cent. Amari* I, 425.—2. *Rawḍ al-uns wa-nuzhat al-nafs* or *Kitāb al-mamālik* (*wal-masālik*) written for William I (1154/66), of which an abstract, *Kitāb al-muhaj wa-rawḍ al-faraj*, dated 588/1192 with maps, is in Ḥekīm Oġlū 688.—3. Pharmacology, first half, Fātiḥ 3310, see M. Meyerhof, Allgemeine Pharmakologie und Botanik bei Edrisi, *Arch. f. Gesch. der Math., Naturw. u. Technik* XII (1929) p. 45ff., 225ff.

5. Abū Ḥāmid Abū ʿAbdallāh Muḥammad b. ʿAbd al-Raḥīm (ʿAbd al-Raḥmān) b. Sulaymān al-Māzinī al-Qaysī al-Andalusī was born in Granada in 473/1080.

In 508/1114 he went to study in | Alexandria. In 511/1117 he again left his native 878
country, and travelled by way of Sardinia, Sicily, and Alexandria to Cairo, and then in 519/1122 on to Baghdad, where he remained for four years. In 524 he was in Abhar in Persia, and in 525/8 the lands along the Volga. In 530 he trekked through Bulgaria and Bactria, while in 545 lived in Bashghird in Russia, but returned to Baghdad the same year. After a brief stay in Khurāsān he lived in Aleppo and Damascus. In 557/1162 he wrote his *Tuḥfat al-albāb* in Mosul at the instigation of ʿUmar b. Muḥammad al-Ardabīlī (see p. 783), before returning to Damascus where he died in 565/1169.

Pons Boigues, p. 230, G. Ferrand, *JA* Jul.–Sep. 1925, 17/22. 1. *al-Mughrib ʿan baʿḍ ʿajāʾib al-buldān*, written after 516/1122 in Baghdad for the vizier Yaḥyā b. Muḥammad b. Hubayra, additionally Cambr. Suppl. 853, cited in al-Qazwīnī, ed. Wüstenfeld 126, cf. Vollers, *Arch. f. Rel.* XII, 253, Friedländer, *Chadir* 95, n. 3.—2. *Tuḥfat al-albāb* (*aḥbāb*) *wa-nukhabat al-aʿjāb*, an unassuming travelogue, but one which contains much valuable information on momuments in Egypt that would later disappear, and especially on trade in southern Russia, ed. G. Ferrand, *JAs* 1925, CCVII, 1/148, 193/303 (on the MSS used for the edition, see also Brill–H.[1] 313, [2]585, Upps. II, 652, which has *T. al-abwāb*), Manch. 311, Caetani 40, 95, Palermo 25, Cat. 395, Fāḍil A.P. 198, AS 3207, Esʿad Ef. 3148, Bešīr Āġā 461, ʿUm. 5041, see Tauer, *Arch. Or.* VI, 96, Cairo[2] V, 126, see *La descrizione di Roma nel sec. XII. d'A. H. da Granata, tolta da un codice ar. della Bibl. Naz. di Palermo, trad. ed. illustr. da* C. Crispo Moncada, Palermo 1900.—3. *ʿAjāʾib al-makhlūqāt*, additionally Br. Mus. Rich. 7504, Bat. Suppl. 635, supposedly written in 555/1160 in Baghdad, but given that reference is made to Ibn Bayṭār (see below p. 492) in it, it must be the work of a later author who only *used* Abū Ḥāmid, see Ferrand, op. cit., 13.—4. Is more likely to have been written by Ibn al-Jaysh, see p. 544, 9.—5. *Tuḥfat al-kibār fī asfār al-biḥār* is in the possession of Ac. hist. Madrid, see Pons Boigues p. 230.—6. Volume II of an *adab* work, Browne Cat. 284, x, 12.

5a. Two anonymous geographical works, one written in 586–7/1190–1, Paris
2225, the other | in the sixth century in Spain, Br. Mus. 1509, Algiers 1552, await 879
further research.

5b. Another anonymous author wrote in the sixth century:

Kitāb al-istibṣār fī ʿajāʾib al-amṣār, from which *Description de l'Afrique par un géogr. ar. anon. du 6ème s. de l'h., texte ar. publ. par* A. de Kremer, Vienna 1852, *L'Afrique septentrionale au XIIème s. de notre ère, extrait du* K. al-i. *et trad. par*

E. Fagnan, Rec. de not. et mém. de la Soc. Arch. de Constantine, 1900 (MSS Algiers 1560, Rabat 415/6).

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7. Abu 'l-Ḥusayn Muḥammad b. Aḥmad b. Jubayr al-Kinānī was born in Valencia on 10 Rabīʿ I 540/1 September 1145, and died in Alexandria on 9 (or 27) Shaʿbān 614/13 (30) November 1217.

Maqq. I, 714, II, 300, *Khiṭ. jad.* VIII, 42/3, Reinaud, *Intr.*, Amari, *Bibl. Ar. Sic.* XXIX, 136, Pons Boigues no. 225. *Riḥla*, ed. Wright, 2nd ed. by M.J. de Goeje, Gibb Mem. V, Leiden 1907. *Ibn Gubayr* (*Giobeir*) *Viaggio in Ispagna, Sicilia, Siria, Palestina, Mesopotamia, Arabia, Egitto, compiuto nel sec. XII, prima traduz. sul orig. ar. da* C. Schiaparelli, Rome 1906.

8. After extensive travels, Abu 'l-Ḥasan ʿAlī b. Abī Bakr b. ʿAlī al-Shaykh al-Harawī settled in Aleppo, where Sultan al-Malik al-Muẓaffar b. Ṣalāḥ al-Dīn had a madrasa constructed for him in front of the city's gates. He died there in the middle of Ramaḍān 611/January 1215.

Ibn Khall. 432 (Wüst. 470). 1. *Ishārāt ilā maʿrifat al-ziyārāt* also Paris 5975, Bodl. I, 155, Manch. 372, from which comes the description of Constantinople in R. Hartmann, *Isl.* XIX, 297; two MSS are in the possession of A. Taymūr, see *RAAD* VIII, 115, Cairo^2 I, 266, ^{2}VI, 32, Dam. Z. 50, 20, 10, Aleppo in Adīb Taqī al-Dīn, Bursa Harajjīzāde, *Muḥāḍarāt* 57. See E. Bloch, *H.'s Schrift über die muhammed. Wallfahrtsorte, eine der Quellen Yāqūts*, Berl. Diss. Bonn 1929, Ch. Schefer, *Arch. de l'Orient latin* I 587/809, *Description des lieux saints de la Galilée et de la Palestine*, transl.—2. Mentioned by Ibn Khall.—3. *al-Tadhkira al-Harawiyya fi 'l-ḥiyal al-ḥarbiyya*, ʿĀṭif Ef. 2018 (*MFO* V, 495, *Isl.* XVIII, 144), AS 2857.

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9. Jamāl al-Dīn Muḥammad b. ʿAbd al-ʿAzīz al-Idrīsī wrote for al-Malik al-ʿĀdil (635–7/1238–40):

880 | *Anwār ʿuluww al-ajrām* (sic) *fi 'l-kashf ʿan asrār al-ahrām*, additionally Manch. 262,[6] in a revised edition by ʿAbd al-Qādir al-Baghdādī (d. 1093/1682, see II, 286), read: Munich 417, Wyse, *Operations* etc.

6 On de Slane's doubts see Mingana loc. cit.; the sultan is in Manch. correctly referred to as al-Malik al-ʿĀdil Abū Bakr Muḥammad Sayf al-Dunyā wal-Dīn Khalīl Amīr al-Mu'minīn.

10. Yāqūt b. ʿAbdallāh al-Rūmī calls Ibn Yaʿīsh (p. 521) his teacher in *Irsh.* III, 77,9. In 612/1215 he was living in Egypt (ibid. I, 161, 17). He died in 626/1229.

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Ibn Taghr. (Popper), III, 42,5 (where a series of famous namesakes is listed), Ibn al-ʿImād, *ShDh* V, 21. 1. *Muʿjam al-buldān*, additionally Paris 2226/31, 6600/3, Br. Mus. Suppl. 688/93, Rāġib 1066, NO 4691, Mashh. XVII, 49,153, Rāmpūr I, 666,31, reprint C. 1906 (with *Munjam al-ʿimrān fī mustadrak ʿalā M. al-b.* by Muḥammad Amīn al-Khānajī); see H. Derenbourg, Les croisades d'après le dict. géogr. de Y., *Centenaire de l'École des langues or. viv.*, 71/92.—Abstracts: a. *Marāṣid al-iṭṭilāʿ etc.*, also ascribed to the author himself, additionally Vienna 1264, Paris 2232, Br. Mus. Suppl. 695, Manch. 314/5, Selīm Āġā 1266, Yenī 793, Welīeddīn 2338, Bank. XII, 812/3.—b. *Mukhtaṣar* by al-Suyūṭī, Āṣaf. III, 240,160.—2. *al-Mushtarik waḍʿan wal-mukhtalif ṣaqʿan*, additionally Br. Mus. Suppl. 694, ʿĀšir I, 1140.—3. *Muʿjam al-udabāʾ al-musammā bi-Irshād al-arīb ilā maʿrifat al-adīb* (part of the autograph in Najaf), ed. D.S. Margoliouth, I–VII, Gibb Mem. VI, Leiden–London 1907–26, I. 2nd ed. 1923, reprint by Aḥmad Farīd Rifāʿī, in 15 vols., C. 1936ff.; on the sources, see Bergsträsser, *ZS* II, 184/218, K.M. Abdurrahman, ibid. X, 216/29.—4. *al-Muqtaḍab min Kitāb jamharat al-nasab*, based on Ibn al-Kalbī (see p. 212), cited in *Khiz.* IV, 198.—5. *Akhbār al-shuʿarāʾ* is cited in *Irsh.* VI, 212, 16, *Muʿjam* II, 94, 6.—6. *Taʾrīkh al-mabdaʾ wal-maʾāl*, see *Irsh.* VI, 244, 3, *Muʿjam* III, 442, 18.—7. *Tuḥfat al-alibbāʾ fī akhbār al-udabāʾ* cited in al-Ṣafadī, *al-Wāfī* I, 35, 3.

In 721/1321 his son wrote a poor abstract of the *Kitāb al-aqālīm al-sabʿa* of ʿAlī b. Saʿīd al-Maghribī, see p. 577,3.

11. Muwaffaq al-Dīn ʿAbd al-Laṭīf b. Yūsuf al-Baghdādī was born in Baghdad in 557/1162. As a young man he devoted himself to alchemy, but then later understood its uselessness. He then went to Damascus, | where Ṣalāḥ al-Dīn appoint- 881
ed him at the Umayyad mosque soon after 588/1192. After the death of Ṣalāḥ al-Dīn he went to Egypt where he wrote a book about that country. In 624/1227 he settled as a physician in Aleppo, and in Rabīʿ I 626/January–February 1229 and in Jumādā I/March–April he journeyed to Kimāḥ and Dayrki.[7] He died on 12 Muḥarram 629/10 November 1231 in Baghdad, where he had been taken ill while on pilgrimage.

7 His account of the Mongol invasion inspired by this trip was included by al-Dhahabī in his *Taʾrīkh* see v. Somogyi *Isl.* XXIV 106/30.

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Al-Subkī, *Ṭab*. V, 132, followed by Suyūṭī, *Bughya* 311, Ibn al-ʿImād, *ShDh* V, 132, Jamīl Bek, *ʿUqūd al-jawhar* I, 142/8, Salāma Mūsā, *ʿAbd al-Laṭīf al-B. fī Miṣr aw al-Ifāda wal-iʿtibār*, C. 1934. 1. *Kitāb al-ifāda wal-iʿtibār fi 'l-umūr al-mushāhada wal-ḥawādith al-muʿāyana bi-arḍ Miṣr, A. compendium memorabilium Aegypti*, ed. J. White, Oxford 1788 (MSS, additionally Tüb. 22, *Hespéris*, XII, 124, 1025,$_2$), print. also C. 1286, see Wiedemann, *Journ. f. prakt. Chemie* 76 (1907), 80/2.—2. *al-Mujarrad fī gharīb al-ḥadīth*, completed in Rabīʿ II, 591/1195, additionally ʿĀšir II, 74, Ǧārullāh 405 (Weisweiler, 141).—5. *Lumaʿ al-qawānīn al-muḍīʾa fī dawāwīn al-diyār al-Miṣriyya*, Cairo, Nat. Libr., Fāḍil P., Hist. 133.—6. *Futūḥ al-waqt*, 70 traditions from the caliph al-Nāṣir li-Dīn Allāh (575–622/1179–1225), collected and explained, Br. Mus. Or. 5780, 6332,$_2$ (DL 16, 18).—8. *al-Mughnī al-jalī fi 'l-ḥisāb al-Hindī*, Dam. Z. 89 (ʿUm. 98) 4, Beirut 227.—9. *al-Ṭibb min al-kitāb wal-sunna*, Cambr. 904.—10. *Taqdimat al-maʿrifa li-Ibbuqrāṭ wa-tafsīruhu*, additionally Köpr. 885a,$_{95b/129a}$ (Ritter, *SBBA* 1934, 887), Dam. Z. 87, 27,$_1$.—11. *Sharḥ Fuṣūl Ibbuqrāṭ*, based on Galen, in the translation of Ḥunayn b. Isḥāq, Berl. Qu. 861, Köpr. 885a,$_{1/95}$ (Ritter, op. cit., 808), Dam. ʿUm. 94,$_{27}$, Āṣaf. II, 926,$_{204}$, from which, on the 4 temperaments and food, Paris 2870,$_2$.—12. *Sharḥ masāʾil Ḥunayn*, Berl. Qu. 881,$_2$.—13. *Ḥāshiya ʿalā Tashrīḥ Sharḥ al-Tanqīḥ*, see p. 826.—14. *Mulakhkhaṣ Kitāb maqālat al-tāj fī ṣifat al-nabī*, Cairo^2 I, 151.—15. *Sharḥ dīwān Abī Yaḥyā ʿAbd al-Raḥīm b. Nubāta al-Fāriqī* (see p. 149), Landb.–Br. 17 (copied in 623 AH, when the author was still alive).—16. *Dhayl al-faṣīḥ* is cited in Suyūṭī, *Muzhir* I, 186.

11a. Muḥammad b. Abī Bakr al-Tilimsānī al-Anṣārī wrote, before 676/1277 (the date of the manuscript):

Waṣf Makka wal-Madīna al-ṭayyiba wa-Bayt al-Muqaddas al-mubārak, Esc.^{2} 404,$_3$, fols. 33/51.

882 | 12. Zakariyyāʾ b. Muḥammad b. Maḥmūd al-Qazwīnī, who died in 682/1283.

Streck, *EI* II, 900/4, ʿAqqād, *Fuṣūl* 123/7. 1. *ʿAjāʾib al-makhlūqāt wa-gharāʾib al-mawjūdāt*, the most valuable cosmography in Muslim culture, in two parts, about the supra-terrestrial (celestial bodies and the inhabitants of the heavens, angels, time-keeping) and the terrestrial world (the elements, the three kingdoms of nature, and man), and which often touches upon the anonymous Syriac *ʿEllaṭ kull ʿEllān*, ed. Kayser, Leipzig 1889, see Kramers, *EI*, Erg. 70; the most important points in geography are partly rendered in the same words as

in 2. According to Ruska (*Isl.* IV 1913, 14/66, 236/62, *Mitt. z. Gesch. der Med. u. Naturw.* XIII, 1914 p. 183/8) there exist four recensions of this work:[8] 1. Gotha 1506/7.—2. The Vulgata, of which there are many copies, the oldest one of which is Munich 464, dated 678/1280, which is almost identical with Cod. Sarre, dated 1420 (see Taeschner, *Psych.* 6, Saxl, *Isl.* III, 152, Sarre, *Munich Jahrb. f. bild. Kunst*, 1907, 26/7), printed in the margin of Damīrī's *Ḥayāt al-ḥay*. C. 1309.—3. Adding a seventh and eighth chapter on the races of men, has only been preserved in the Persian translations of the various recensions (Éthé Ind. Off. 712/3) Bodl. 397/8, Cambr. 126, with additions from 2, Rieu 463, Gotha 367, Vienna II, 506/8, Dresd. 258, As. Soc. Beng. II, 88, lith. Tehran 1264/1848, Lucknow 1283/1866, C. 1933. Abstract of the second part, in verse *Gharā'ib al-dunyā* by Ḥamza Ādharī Isfarā'inī (d. 866/1461), Bodl. Sp. 401/3, Ind. Off. Éthé no. 78, 191.—4. *Tuḥfat al-kā'ināt* or *Mir'āt al-kā'ināt* Gotha 1508, an adaptation of 3, subsequently enriched by someone—who explicitly calls his work a *sharḥ*—with items such as the travelogues of Misʿār b. al-Muhalhil (see p. 407) and Ibn Faḍlān (see p. 406) or the *Lapidarium* of al-Khāzinī. This later recension forms the basis of the edition by Wüstenfeld. S.J. Ansbacher, *Die Abschnitte über die Geister und die wunderbaren Geschöpfe aus Q.'s Kosmographie übers.*, Kirchhain NL 1905, F. Taeschner, *Die Psychologie K.'s* (Diss. Kiel), Tübingen 1912. E. Wiedemann, Beschreibung des Auges nach al-Q., *Jahrb. f. Photogr.* 1912, *Mitt. z. Gesch. Nat. u. Med.* XV, 368/70, SB *phys.-med. Soz. Erl.* 48, *Beitr.* 53, 245/8, *Beitr.* 54, 286/304, *Arch. f. Gesch. d. Nat. u. d. Technik* V, 57/60. Turkish translations (see Taeschner, *ZDMG* 77, 35): a. Surūrī (d. 969/1561), Br. Mus. Rieu 107/9.—b. Ayyūb b. Khalīl, composed in 977/1569: *Tadhkirat al-ʿajā'ib wa-tarjamat al-gharā'ib*, Vienna 1440.—c. Anon. highly abbreviated, with additions from 2, Berl. 177, Br. Mus. p. 206/9.—d. *ʿAjā'ib al-makhlūqāt*, in a free adaptation by Aḥmad Bījān Yāzijī Oghlū, Gotha III, 127, Berl. p. 199.—II. *ʿAjā'ib al-buldān*, | dating from 661/1263, 883
Berl. 6043, Leipz. 737, Paris 2335/7, significantly augmented and reworked in many places in 674/1275, under the title *Āthār al-bilād wa-akhbār al-ʿibād*, in many copies (see Wüst., *GGA* 1848, I, 350), on which Pertsch, Gotha III, 152ff., additionally Manch. 313, Yeni 2334, Welīeddīn 3460, Cairo[1] VI, 10, Bank. XII, 814, as *Āthār al-bilād* Köpr. 999/1000, Čelebī Ḥusāmaddīn 255, *Beschreibung der Erde nach den 7 Klimata, innerhalb derer die einzelnen Objekte alphabetisch geordnet sind, mit vielen hist.-geogr. Daten, hsg. v.* Wüstenfeld, Göttingen 1849.—Abstract: a. Adding the longitudes and latitudes, by ʿAbd al-Rashīd b. Ṣāliḥ b. Nūrī al-Bākuwī, ca. 806/1403, *Talkhīṣ al-āthār wa-ʿajā'ib al-Malik al-Qahhār*

8 A very old copy is Meshh. XIV 75, other MSS Rāmpūr I 665,18/20, AS 2935/40, Fātiḥ 4175/8, Yeni 811/2, 813, Köpr. A. 201, Hakīm Oġlū 781,1, Fayḍ. 1369, Sarāy 2962, 2989, Persian transl. Fātiḥ 4174 (699 AH photograph in Berlin).

(ḤKh II, 399,3529, Reinaud, *Géogr. d'Aboulféda* I, clxiff., Wüstenfeld in *Lüddes Zeitschr*. I, 1842,59).—Pers. transl. Pet. Chan. no. 107, Gotha III, 153, Bodl. Pers. no. 401.—b. Anon. Vat. V. Borg. 16.—c. *al-Durr al-manḍūd fī ʿajāʾib al-mawjūd* Rāmpūr I, 665,14.

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13. Abū ʿAbdallāh Muḥammad b. Ibrāhīm b. ʿAlī (Leid. ʿAlī b. Ibrāhīm) b. Shaddād ʿIzz al-Dīn al-Anṣārī, d. 684/1285.

Maqrīzī, *Sultans maml*., Quatremère, IIa, 83, Amedroz, *JRAS* 1905, Muḥammad Kurd ʿAlī *Khiṭaṭ al-Shaʾm* I, 12/20, *EI* II, 494, *al-Mashriq* XXXII, (1934) 504/5. *al-Aʿlāq al-ḥaẓīra* (*khaṭīra*) *fī dhikr umarāʾ al-Shaʾm wal-Jazīra*, additionally Berl. 9800, AS 3084 (Tauer, *Arch. Or*. VI, 98), Bayrut (Horovitz, *MSOS* X, 30), Vat. V. 730 (part 1a, autograph ?), the second part, with the new title of *Barq al-Shām fī maḥāsin iqlīm al-Shaʾm*, Leid. 800, see Sobernheim, *Cent. Amari* II, 152/63, *Mél. Derenbourg* 381ff., *Mat. Corpus Inscr*. II, 6ff., 19ff.

14. In 688/1289, Abū Muḥammad al-ʿAbdarī of Valencia started out on his trip through North Africa.

Al-Riḥla al-Maghribiyya Leid. 801, Esc.^{2} 1738, Fez, Qar. 1297, *Hespéris* XII, 121, 1012.

15. Najm (Jamāl) al-Dīn Abu 'l-Fatḥ Yūsuf b. Yaʿqūb al-Shaybānī al-Dimashqī b. al-Mujāwir, d. 690/1291.

Taʾrīkh al-Mustanṣir, a description of Mecca and Yemen, additionally Paris 6021, Upps. II, 208, AS 3080 (Tauer, *Arch. Or*. VI, 97), photograph Cairo^2 V, 68, MS S.B. Miles, see F.M. Hunter, *An Account of the British Settlement of Aden in Arabia*, London 1879, cf. A. Sprenger, *Post- u. Reiserouten*, XXIf, De Goeje, *Actes du XI. Congr. internat. des or. sect*. III, 23/35, G. Ferrand, *JA* s. XI, vol. XIII (1919), 826ff. Excerpts from a manuscript in Landberg, Dathina 825ff., 859/69, O. Löfgren, *Arabische Texte zur Kenntnis der Stadt Aden im MA*, Uppsala, 1936 I, 19ff. (who has a complete edition in preparation).

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Chapter 15. Medicine

1. Abu 'l-Faraj ʿAbdallāh b. al-Ṭayyib al-Jāthalīq al-ʿIrāqī, d. 435/1043.

Ibn al-Qifṭī 223, al-Bayhaqī, *Tatimma* 27, Barhebraeus, *Mukhtaṣar* (Beirut) 330, *Nāma'i dānishwarāni Nāṣirī* I, 224. 4. *Tafsīr Kitāb al-qaṭāgūriyās li-Aristūṭālīs fi 'l-manṭiq*, Cairo[2] I, 246.—5. *Tafsīr Aristātālis fi 'l-faḍīla* (*περὶ ἀρετῆς*), translated from the Syriac Cat. Berl. Syr. I, 328, no. 88, 25.—6. *Tafsīr al-Tashrīḥ al-ṣaghīr li-Jālīnūs* Bank. IV, 53.—7. *Tafsīr Kitāb Jālīnūs fi 'l-usṭuqsiyyāt* Paris 2848, 1.—8. *Tafsīr Kitāb Jālīnūs fi 'l-mizāj* ibid. 2.—9. *Maqāla fi 'l-quwa 'l-ṭabīʿiyya* AS 2457, 4 (*Isl.* IV, 527).—10. *Sharḥ Kitāb al-nabḍ al-ṣaghīr li-Jālīnūs* Brill–H.[2] 553.—11. *Taʿlīq Abi 'l-Faraj* Rāmpūr II, 817.

1a. Sharaf al-Dīn ʿAlī b. ʿĪsā al-Kaḥḥāl (often wrongly designated as ʿĪsā b. ʿAlī, due to confusion with the personal physician of the caliph al-Mutawakkil, *Fihrist* I, 297, 19, Ibn Abī Uṣ. I, 203, 3), a student of Ibn al-Ṭayyib, practised in Baghdad, as his master did. Following a conflict with the catholicos John, he moved from the Nestorians to the Greek church. He died after 400/1010.

Ibn al-Qifṭī 247, Ibn Abī Uṣ. I, 247, Barhebraeus, *Chron. eccl.* III, 276/7. 1. *Tadhkirat al-kaḥḥālīn*, the classical textbook on ophthalmology, stricly organised on an anatomical basis, and in which every important or widespread disease is treated in detail in a separate chapter, while less important things are dealt with in a cursory manner, see J. Hirschberg, *SBBA* 1903, p. 1086, *Die ar. Lehrbücher der Augenheilkunde* (Abh. Berl. Ak. 1905, Anhang), p. 24–32, MSS p. 29, additionally Berl. Oct. 1089,$_2$, Tüb. 73, Br. Mus. Or. 5856, 5916, 5104 (DL 45), Browne, *Or. St.* 139,$_{20}$, Paris 5813, Vat. V. 313, Pet. Bibl. Greg. IV, *Christ. Vost.* VII, 19, 42, AS 3585, Welīeddīn 2481, Beirut 291 (287,$_8$), A. Taymūr, *RAAD* III, 338, Sbath 104, 1077, Mashh. XVI, 10,$_{31/2}$, Bank. IV. 18, Rāmpūr I, 471,$_{37}$. *ʿA. b. ʿĪ.'s Erinnerungsbuch für Augenärzte, übers. v.* J. Lippert (Die ar. Augenärzte I), Leipzig 1904; on the Latin translations, see Ellis I, | 243. Commentary by 885
Dāniyāl b. Shāya (see *Die ar. Augenärzte* II, 158, n. 5), *Masā'il wa-ajwiba fī ʿilm ṣināʿat al-kuḥl* NO 3576, 2/3.—Anonymous adaptation entitled *al-Kāfī*, Tüb. 135, in question and answer form, ibid. 73.—2. *Manāfiʿ aʿḍā' al-ḥayawān* A. Taymūr, *RAAD* III, 361.

2. Abu 'l-Ḥasan al-Mukhtār b. al-Ḥasan b. ʿAbdūn b. Saʿdūn b. Buṭlān, who died after 460/1068.

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Usāma, ed. Derenbourg, 15, 487/91, Ibn al-Qifṭī, 294. On his poems see Cheikho, *Mashriq* XXIII, 659/64, on his trip to Syria, ibid. 764/9. 1. *Taqwīm al-ṣiḥḥa*, additionally Br. Mus. Or. 5590 (DL 46), Vat. V. 266,2, Naples 96,2 (Cat. 237). *Il Tacuinum Sanitatis della Bibl. Naz. di Parigi in facs. a cura di* Elena Berti Tosca, Paris 1937.—2. *Daʿwat al-aṭibbāʾ*, which was dedicated to Naṣr al-Dawla Aḥmad b. Marwān, the prince of Mayyāfāriqīn and Diyārbakr (401–55/1010–63, Ibn Khall. no. 72), additionally Berl. Oct. 1229,3, AS 3626,1, Beirut 303 (*ZDMG* 49, 3157), Mosul 33, 152,11, ed. Bīshāra Zalzal, Alexandria 1901. *I. B. Un banquet de médecins arabes au temps de l'Emir N. b. M. d'après un ms. ar. trad. par* Mahmoud Sedky Bey, Paris 1931.—Commentary: *Sharḥ mushkil D. al-a.* by Abu 'l-Ḥasan ʿAlī b. Hibatallāh al-Burdī al-Athardī al-Arshīdyākī, twelfth cent. in Baghdad, Berl. Oct. 1229,2, Gotha 1909,3 (where the name is corrupted), AS 3626,2, Beirut 303,2.—3. *Tadbīr al-amrāḍ al-ʿāriḍa etc. = Kunnāsh al-adyira = Maqāma fī tadbīr al-amrāḍ al-ʿāriḍa ʿala 'l-akthar bil-aghdgiya al-ma'lūfa wal-adwiya al-mawjūda yantafiʿ bihā ruhbān al-ʿābidīn wal-ʿibāda al-dīniyya*, domestic remedies, especially for monks, Gött. ar. 98, Vat. V. 1451, see Wüstenfeld, *GGA* 1840, 84/5.—4. *Risāla fī shirāʾ al-raqīq wa-taqlīb al-ʿabīd*, see A. Mez, *Ren.* 157ff.—5. *al-Maqāla fī anna 'l-farrūj aḥarru min al-farkh*, additionally A. Taymūr, *Ṭibb* 407, Mosul 33, 152,16, against which a tract was written by Abu 'l-Ḥasan ʿAlī b. Riḍwān (see no. 4), ibid. 17; M. Meyerhof and J. Schacht, *The Medico-philosophical Controversy between Ibn Buṭlān and Ibn Riḍwān, a Contribution to the History of Greek Learning among the Arabs*, C. 1937, Schacht, *ZDMG* 90, 526ff.—6. *Maqāla fī munāqaḍāt ʿAlī b. Riḍwān, sammāha 'l-M. al-Miṣriyya* Mosul 33, 152,18.—7. Letter to Hilāl b. Muḥassin on his experiences during his trip through Syria in 442/1050, Ibn al-Qifṭī 294ff. from the *Kitāb al-rabīʿ* by Hilāl's son Muḥammad, Yāqūt, *GW* I, 382/5, translation by Guy Le Strange, *Palestine under the Muslims* (London 1890), 370/4, R. Röhricht. *Gesch. d. l. Kreuzzugs, Exkurs* IV, p. 242/6.—8. *Mukhtaṣar Jālīnūs* Rāmpūr I, 496,227.

3. Abū Saʿīd ʿUbaydallāh b. Jibrīl b. Bukhtyishūʿ (Bakhtīshūʿ), d. after 450/1058.

2. *Kitāb al-khawāṣṣ* AS 2943, from which *Manāfiʿ al-ḥayawān* or *Naʿt al-ḥayawān*
886 *wa-manāfiʿuhu*, after Aristotle, additionally A. Taymūr, *RAAD* III, | 367, see F.S. Bodenheimer, *Geschichte der Entomologie*, I, 1928, 40/4, *Isis*, XIII, 388; the introduction is cited in al-Damīrī, *Ḥay.* I, 32.—2. al-Rawḍa al-ṭibbiyya, *Jardin médical, texte ar.* ed. P. Sbath, C. 1927, see M. Meyerhof, An Ar. compendium of medico-philosophical definitions, *Isis*, X, 345 (for further MSS see p. 236,

11, 1, also Mosul 60, 143?).—4. *Taḥrīm dafn al-aḥyā'*, commentary on a pseudo-Galenic work, Leid. 1333.

3a. ʿAlī b. Ibrāhīm b. Bukhtyishūʿ al-Kafarṭābī, second half of the fifth/eleventh century.

Tashrīḥ al-ʿayn wa-ashkāluhā wa-mudāwāt ʿilalihā Pet. Bibl. Greg. IV (*Chr. Vost.* VII, 19, 42, 2), A. Taymūr, *RAAD* III, 338, see M. Meyerhof, Eine bisher unbekannte ar. Augenheilkunde des 11. Jahrh.s, *Arch. f. Gesch. d. Med.* XIX (1928), 63/79.

4. Abu 'l-Ḥasan ʿAlī b. Riḍwān b. ʿAlī b. Jaʿfar al-Miṣrī began his career as a public astrologer and died in 460/1068.

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Ibn al-Qifṭī 443, Ibn Taghr. (J.) 723, 16, Ibn al-ʿImād, *ShDh* III, 291 (the year 453), Jamīl Bak, *ʿUqūd al-jawh.* I, 161/6, Schacht, *ZDMG* 90, 533ff. 2. *Kitāb al-uṣūl fi 'l-ṭibb*, A. Taymūr, *RAAD* III, 361.—16. *Sharḥ maqālat al-arbaʿ fi 'l-qaḍāyā bil-nujūm li-Baṭlūmiyūs*, additionally Teh. II, 191, Rāmpūr I, 682$_{7,8}$. Turkish transl. Ḥamīd. 785.—21. (*Risāla fi 'l-ḥīla fi*) *Dafʿ maḍārr al-abdān bi-arḍ Miṣr*, additionally Berl. Oct. 2451, Qu. 1078, Vat. v. 315$_{7}$, see Vollers, *ZDMG* 44, 386ff., M. Meyerhof, *Über Klima u. Gesundheit im alten Cairo nach ʿA. b. R.*, *SBPMS* Erlangen 1925, 4, *CR du Congr. intern. de Méd. tropicale et d'Hygiène*, Cairo 1928, II, 211/35.—22. *al-Nāfiʿ fi kayfiyyat taʿlīm ṣināʿat al-ṭibb* Cairo Ṭibb 483 (Schacht, *ZDMG* 90, 536n).—23. Adaptations of works of Galen and Hippocrates: a. *al-Ajinna* (to be read like this) *li-Buqrāṭ tafsīr Jālīnūs*.—b. *Kitāb ṭabīʿat al-insān* by Galen.—c. *Kitāb al-asābīʿ* by Hippocrates.—d. *Kitāb al-amrāḍ al-baladiyya*.—e. *Kitāb al-buldān wal-ahwiya*, by the same.—f. Annotations to the *Kitāb al-fuṣūl*, by the same.—g. *Taʿālīq* on *Kitāb taqdimat al-maʿrifa*, by the same.—h. On Hippocrates on acute illnesses.—i. On female diseases, by the same.—k. On epidemics.—l. On the *Kitāb al-akhlāṭ*.—m. On *Kitāb al-ghidhā'*.—n. On *Kitāb qatitiriyūn* (*καθετηρίων*) Cambr. 1386.—24. *Galeni principis medicorum Microtegnicum cum cmt. Hali* Ridoham 1484, 1491, 1508, 1523, 1557 (Ellis I, 254).—25. Two polemical pamphlets against Ibn Buṭlān (see above), Mosul 34, 152$_{19,20}$.—26. Polemic pamphlet against Ibn al-Jazzār in Cairo, *ZDMG* 44, 386.—27. *Sharḥ al-Qānūn* see p. 824.

5. Abu 'l-Qāsim ʿAbd al-Raḥmān b. ʿAlī b. Abī Ṣādiq al-Nīsābūrī Buqrāṭ al-Thānī, d. after 460/1068.

887 | Al-Bayhaqī, *Tatimma* 107/9, *Nāma'i dānishwarāni Nāṣirī* I, 297. 1. Commentary on the aphorisms of Hippocrates, additionally Br. Mus. Or. 5820, 6386 (DL 42), Cambr. Suppl. 897, Pet. Un. 1020 (*Zap. Koll. Vost.* I, 370), Welīeddīn 2508, Sbath 1278, Algiers 1743, augmented by an anonymous writer, ibid. 1744.—2. Commentary on the questions of Ḥunayn b. Isḥāq, additionally Gotha 1932, Sarāi 2146, Fātiḥ 3578 (Ritter, *SBPA* 1934, 835), Āṣaf. III, 403,748.—3. *Sharḥ manāfiʿ al-aʿḍā'* by Galen, Paris 2854.—4. *Risālat al-adwiya wal-aṭʿima muqtabasa min al-aḥādīth al-mukarrama* Algiers 1359, 6.

5a. Ibn Serapion Junior, ca. 1070.

Liber de medicamentis compluribus or *de Temperamentis simplicium,* Latin by Simon de Cordo in Genoa and Abraham de Tortosa, Milan 1473. *Liber Serapionis aggregatus de medicinis simplicibus* in another translation Ven. 1479, 1532.

6. Muḥammad b. ʿAlī (Yūsuf) al-Īlāqī, a student of Avicenna, lived first in Bākharz, until ʿAlā' al-Dīn b. Qumāj went to Balkh. He died in the battle between Sanjar and the Qara Khitay, near Qaṭwān, in 536/1141.

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Al-Bayhaqī, *Tatimma* 125/6, Ibn al-Athīr, XI, 39, Barthold, *Turkestan* 326.—2. *Mukhtaṣar fi 'l-ṭibb* see p. 825aa.—3. Treatise on philosophical terms, composed in 534/1139, Beirut 410,3.—4. *Muʿālajāt al-Īlāqī* see p. 826c, Aligarh 125,7 = (?) *Ṭibb al-Īlāqī* Pesh. p. 303 (= 2?).

7. Abu 'l-Muṭarrif ʿAbd al-Raḥmān b. Muḥammad b. ʿAbd al-Karīm b. Yaḥyā b. Wāfid (Abengefit) al-Lakhmī, d. after 460/1068.

Hirschberg *Die ar. Lehrbücher der Augenheilkunde* 60ff. His *Tadqīq al-naẓar fī ʿilal ḥāssat al-baṣar* has been lost.

7a. Saʿīd b. al-Ḥasan al-Mutaṭabbib died as a Christian in Raḥba in 464/1072.

Ibn Abī Uṣ. I, 253. 1. *Kitāb al-tashwīq al-ṭibbī*, on the merits of medicine, the qualities required of a good physician, anecdotes about physicians etc., written for the library of al-Ra'īs al-Ajall al-Kāmil Abu 'l-Makārim ʿAlī b. ʿAbd al-Wahhāb, Gotha 1908, Beirut 303,4.—2. *Kitāb al-tashwīq al-taʿlīmī fī ʿilm al-hay'a* Serāi 3341,1.

8. Abū ʿAlī Yaḥyā b. ʿĪsā b. Jazla Sharaf al-Dīn, d. 493/1100.

| Ibn al-Qifṭī, 365, Barhebraeus, *Chron*. 266/7, *Mukhtaṣar* (Oxon.) 365. 1. *Taqwīm* 888
al-abdān fī tadbīr al-insān, dedicated to the caliph al-Muqtadī (r. 467–87/1075–94), excise: Berl. 6415, additionally Berl. Sachau 125 (Cat. Syr. II, 803, no. 271), Berl. Fol. 4073, Tüb. 215, Paris 2948/52, 6458, Br. Mus. Or. 7499, 7521, 5862 (DL 45), *Or. St. Browne* 140, 26, Browne Cat. 169P, 1. 171, Glasgow, Hunter 456, no. 40, Brill–H. ^{2}563, Vat. V. Barb. 5, Faiẓ. 467, Beirut 296, A. Taymūr, *RAAD* IV, 371, Sbath 110, 119, Mosul 32,$_{144}$, 236,$_{162}$, 293,$_{1}$, Mashh. XVI, 8, 25, Teh. II, 497, Bank. IV, 110, iv, Aligarh 124,$_{30}$, Rāmpūr I, 471, $_{41/2}$, Āṣaf. III, 402, 277, print. Damascus 1333 (incomplete, together with *al-Ṣiḥḥa lil-asbāb al-sitta*), German by Hans Schotte, Strasbourg 1533, see Sontheimer, *Janus, Jahresb. für Gesch. u. Lit. d. Med*. II (1847), 246ff.—2. *Minhāj al-bayān fī mā yastaʿmiluhu ʾl-insān*, read: Bodl. I, 541, additionally Br. Mus. *Or. St. Browne* 140,$_{25}$, Browne *Cat*. 172P, 9, Vat. V. 374, 423, 515, 765, 879, AS 3754/6, Welīeddīn 2553, Rabat 480, Sbath 148, 357, 703, Mosul 108,$_{112/3}$, 227, 265,$_{19}$, 293,$_{3}$, Mashh. XVI, 36,$_{119}$, Teh. II, 530, Rāmpūr I, 498, no. 244, Bank. IV, 92, As. Soc. Beng. 85 (*Tadhk. al-naw*. 187), French transl. by P. de Koning, MS in an estate in Leiden, see E. Mittwoch, *Q. u. St. z. Gesch. d. Nat. u. Med*. VII (1932), 293/9.—4. *Mukhtār mukhtaṣar taʾrīkh Baghdād*, see p. 563.

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9. Abu ʾl-Ḥasan Saʿīd b. Hibatallāh b. al-Ḥasan, the personal physician of the caliph al-Muqtadir, d. 495/1101.

Al-Bayhaqī, *Tatimma* 143. 1. *al-Mughnī fī tadbīr al-amrāḍ etc.*, additionally Paris 5923, Cambr. 1072, Beirut 305/6, Bārūdī, *RAAD* V, 134, Mosul 108,$_{108}$ (?), Mashh. XVI, 34,$_{104,115}$, Āṣaf. III, 402, 747.—2. *Kitāb khalq al-insān*, additionally Tüb. 72, i, Br. Mus. *Or. St. Browne* 139,$_{17}$, Browne, Cat. 165, P. 4, Mashh. XVI, 38,$_{117}$.—4. *Aqrābādhīn Madīnat al-salām* or *Aq. Baghdādī* Br. Mus. *Or. St. Browne* 139,$_{18}$.—5. *Quwa ʾl-adwiya* ibid. 12.—6. *Kitāb al-iqnāʿ*, from which the seventh *Maqāla fī dhikr al-ḥudūd allatī bi-maʿrifatihā yatajawhar al-ʿaql al-insānī* Br. Mus. photograph Cairo^{2} I, App. 35.—His student ʿAbd al-Wahhāb al-Nīsābūrī brought his works to Khurāsān.

10. Ṭāhir b. Ibrāhīm (b. Muḥammad b. Ṭāhir) al-Shajarī, ca. 500/1106.

Ibn Abī Uṣ. II, 23, Abstracts from his *Qarābādhīn* are in Berl. 6338, Rāmpūr I, 469,$_{21}$, 492,$_{189}$, Āṣaf. II, 916, Bank. IV, 111, 1. Is he identical with Ṭāhir b. Ibrāhīm

b. ʿUmar b. Ibrāhīm al-Sḥndnī (?), whose *Rayḥānat al-lubb fī majmūʿ al-ṭibb* is preserved in Sbath, 364?

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12. Yūnus b. Isḥāq b. Biklārish al-Isrāʾīlī, ca. 500/1106.

Kitāb al-mustaʿīnī also Rabat 481, see H.P.J. Renaud, *Hespéris* X, 135/50.

13. Abu ʾl-ʿAlāʾ Zuhr b. ʿAbd al-Malik b. Muḥammad b. Marwān b. Zuhr al-Ishbīlī, who died in 525/1131 in Córdoba.

Maqq. I, 623. 2. *al-Tadhkira*, medical advice for his son, additionally Esc.[1] 839,2 (?) ed. G. Colin, *Publ. de l'École des Lettres d'Algiers* XIV (Paris 1911).—3. *Jāmiʿ asrār al-ṭibb*, bibl. du protectorat franç. de Maroc D 532, Renaud, *Hespéris* XII (1931), 91/105.—4. *Mujarrabāt al-khawāṣṣ*, Rāmpūr I, 495,213/4.—5. Some poems in Schack, *Poesie u. Kunst* I, 237/8.

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14. In Cairo, Abu ʾl-Ṣalt Umayya b. Abi ʾl-Ṣalt b. ʿAbd al-ʿAzīz al-Andalusī gained the favour of the vizier Shāhānshāh b. Badr, before he died in 529/1134.

Maqq. I, 530/2, II, 218/9, Ibn al-Qifṭī 80, Yāqūt, *Irsh*. II, 361, Ibn al-ʿImād *ShDh* III, 83 (the year 528), *WZKM* XI, 264, Sánchez Pérez, *Biogr*. 130, González Palencia, *Hist. de la lit. esp. ar*. 91/2. 1. *al-Adwiya al-mufrada* also library Dahdāh 117.—2. *Risāla fi ʾl-ʿamal bil-asṭurlāb* read: Leid. 1072, additionally Paris 5172,3, 6441, Asʿad 2021, Lālelī 2726,4, Zāw. S. Ḥamza, *Hesp*. XVIII, 86,2a, Mosul 117,265,3, cf. Beirut 197, in Hebrew characters in Paris 1101 (Steinschneider, *ZDMG* 47, 364).—2a. On the plane astrolabe, Br. Mus. Or. 5479 (DL 39).—4. *Kitāb taqwīm al-dhihn, Rectificación de la mente, texto ar. trad. p.* Angel González Palencia, Madrid (Junta p. la amplif. de est.) 191/5.—7. *al-Risāla al-Miṣriyya*, biographies, used by Yāqūt and Maqrīzī, Berl. Qu. 1079,2, a part thereof A. Taymūr, *RAAD* III, 342, Cairo[2] V, 14b, see *EI*, Erg. 67.—8. *ʿAmal ṣafīḥa jāmiʿa taqūmu bihā jamīʿ al-kawākib al-sabʿa* Beirut 223,17.—9. Some verses in Maqq. II, 323/5.

15. Zayn al-Dīn Abu ʾl-Faḍāʾil Ismāʿīl b. al-Ḥusayn al-Jurjānī al-Khwārizmshāhī, d. 531/1136 (ḤKh III, 331,5794, according to others in 535).

| 1. *al-Tadhkira al-Ashrafiyya fi 'l-ṣinā'a al-ṭibbiyya*, a translation of the Persian *Mukhtaṣari ʿAlā'ī* for ʿAlā' al-Dīn Alp Arslān.—2. *Dhakhīra'i Khwārizmshāhī* also Yeni 951 Ar., according to ḤKh III, 330,5794 in Persian in 12 volumes.—5. *al-Risāla al-munabbiha* Āṣaf. II, 1718,122.—6. *al-Zubda fi 'l-ṭibb* Paris 5851, Br. Mus. Or. 5923 (DL 46), Pesh. 1620, Rāmpūr I, 482,106.—7. *al-Ajwiba al-ṭibbiyya wal-mabāḥith al-ʿAlā'iyya* Āṣaf. III, 402,742. 890

16. Abū Naṣr ʿAdnān b. Naṣr al-ʿAynzarbī, d. 548/1153.

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1. *al-Kāfī fī ʿilm* (*ṣinā'at*) *al-ṭibb*, additionally Paris 6260, Flor. Laur. 242, see Nagy, *Beitr. z. Gesch. d. Phil. d. MA* II, 5 (Munich 1897) 83, Granada, Sagro Monte XX (Asín 28), Mosul 129, 119, Āṣaf. II, 932,9.—3. *Rasā'il handasiyya jarat bayna kātibihi Ibn al-Zubayr wa-bayna Abī Naṣr b. al-ʿAynzarbī* Beirut 223, 8.

17. Abū Marwān ʿAbd al-Malik b. Abī Bakr b. Muḥammad b. Marwān b. Ẓuhr (Avenzoar) was summoned from Seville to Morocco by Yaʿqūb b. Manṣūr and died in 557/1162.

G. Colin, *Avenzoar, sa vie et ses oeuvres*, Publ. de l'École des Lettres Algiers XLIV, 1911. 1. *al-Taysīr fi 'l-mudāwāt wal-tadbīr*, Latin translation from the Arabic, Ven. 1490, 1496, 1510, 1542, 1553 (Fulton 65), Leiden 1531.—3. *Kitāb al-aghdhiya*, additionally bibl. protect. franç. de Maroc D 768.—4. *al-Iqtiṣād fī iṣlāḥ al-anfus wal-ajsād*, Esc.[1] 829, [2]834, see Renaud, *Hespéris* XII (1931) 91/105, XX, 87, Abdalmalik Faraj, *Relations hispano-maghebrines au XII s.*, Diss. Paris 1935, different from *de regimine sanitatis liber*, Renaud, *Hesp.* XII, 95.—5. He is also credited with *Alquazir Abulazer liber de curatione lapidis*, Ven. 1497.

17a. Ibrāhīm (Ubayy) b. Abī Saʿīd b. Ibrāhīm al-ʿAlā'ī al-Maghribī wrote, for the Dānishmandid Dhu 'l-Qarnayn, who reigned in 546–57/1151–61 and who, as a vassal of the sultan of Konya, had the titles *isfahsalār, zaʿīm juyūsh al-muʾminīn, ʿumdat amīr al-umarā'*, among others:

1. *al-Fatḥ* (*al-munjiḥ*) *fi 'l-tadāwī fī jamīʿ* (*ṣunūf*) *al-amrāḍ wal-shakāwī* in tabular form, which is why it is also called *Taqwīm al-adwiya al-mufrada* or *Dhakhīrat al-ʿaṭṭār*, Gotha 2011/2, Pet. Ros. 183,2, Copenhagen 114 (with incorrect | title), Upps. Tornb. p. 235, Paris 2965/6, Bodl. I, 564, 620, II, 172, Mosul 135,158, Rabat 485, Salé, *Hesp.* XII, 127, 1034, Zāw. S. Ḥamza ibid. XVIII, 97,1, Rāmpūr I, 476,82, 891

with the title *Qāmūs al-adwiya* Paris 6283.—2. An appendix to it, *Dhikr al-adwiya allatī lahā ismayn* (sic) *aw thalātha*, Pet. Ros. 183,4.—3. *al-Risāla al-badaliyya*, in alphabetical order, Berl. 6448 (ḤKh III, 373).—The question of the identity of his patron, discussed by Amari, *Storia dei Mus. di Sicilia* II, 469 (see new edition by Nallino II, 532n), by Pertsch in *Gotha* IV, 45, n. 1, and in Wüst. *Ärzte* 159, was solved by Renaud in *Hespéris* XVI, 69/84.

18. Amīn al-Dawla (al-Dīn) Abu 'l-Ḥusayn Hibatallāh b. Ṣāʿid b. al-Tilmīdh b. Salāma knew Persian, Syriac, and Greek and was chief physician in the ʿAḍudī hospital in Baghdad, where he died, aged almost a hundred, on 28 Rabīʿ I 560/11 February 1165 (or, according to Bayhaqī, in 549/1154).

Yāqūt, *Irsh*. VII, 243/7, Ibn al-Qifṭī 340, al-Bayhaqī, *Tatimma* 141, al-Yāfiʿī, *Mir. al-jan*. III, 344, Barhebraeus, *Chron*. 331/2, Sarton, *Introd*. II, 234, Meyerhof., *EI* Erg. 99. 1. *al-Maqāla al-Amīniyya fi 'l-faṣd*, also attributed to Ibn Sīnā, additionally Sbath 20, 1, Mashh. XVI, 20,59, 21,69, print. Lucknow 1308. On his poetry, see Cheikho in *Mashriq* XXIV, 251/8, 339/450.

19. Abū Jaʿfar Aḥmad b. Muḥammad al-Ghāfiqī, d. 560/1165.

1. *al-Jāmiʿ fi 'l-ṭibb fi 'l-adwiya al-mufrada*, abbreviated by Barhebraeus, additionally A. Taymūr, *RAAD* III, 360, see Steinschneider, Gafikis Verzeichnis der einfachen Heilmittel, *Virchows Arch*. LVII, 507/48, LXXXV, 32/171, *WZKM* XI, 264, Yūsuf Ilyān Sarkīs in *al-Muqtaṭaf* 58, 230, M. Meyerhof, über die pharmakologische Botanik des A. al-Gh., *Arch. f. Gesch. d. Math. Naturw. u. Technik* XIII, 65. *The Abridged Version of the Book of Simple Drugs of A. al-Gh. by Gregorius Abu 'l-Farag* (*Barhebraeus*), ed. by M. Meyerhof and G.P. Sobhy, Cairo 1932 (The Eg. Un. the Fac. of Med. Publ. no. 4).—3. *Taʿlīq fi 'l-firaq al-islāmiyya*, ed. Tawfīq Abkarius, *Mashriq* XXII, 978/83.

19a. Muḥammad b. Qassūm b. Aslam al-Ghāfiqī flourished in the twelfth century in Spain.

Al-Murshid fi 'l-kuḥl *ou le Guide de l'Oculiste, ouvrage inédit de l'oculiste ar.-esp. M. b. Q. b. A. al-Gh. traduction des parties ophthalmologiques d'après le ms. de l' Esc. par* M. Meyerhof, Paris 1933.

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20. See p. 832, 13.

21. Abū Naṣr al-Samaw'al b. Yaḥyā al-Maghribī, d. 570/1174 (or, according to others in 567 or 598).

Steinschneider, *Cat. libr. hebr.* 2436/2541, Munk, *JAs.* (1842) s. III, vol. XIV, 5/70, Suter 302, Sánchez Pérez, *Biogr.* 137. 1. *Nuzhat al-aṣḥāb fī muʿāsharat al-aḥbāb*, also Leipz. 774.—2. *al-Tabṣira fī ʿilm al-ḥisāb*, also Ambr. C 211, ii.—5. *al-Ajwiba al-fākhira raddan ʿani 'l-milla al-kāfira* Paris 1456.—6. *Ghāyat al-maqṣūd fi 'l-radd ʿala 'l-Naṣārā wal-Yahūd* Asʿad 3153, ʿĀšir 545.—7. *Ifḥām al-Yahūd* Teh. I, 184, II, 593.—8. *Badhl al-mashhūd fī iqnāʿ al-Yahūd* Berl. (Ritter).—9. *al-Bāhir fī ʿilm al-ḥisāb* AS 2718.—10. *al-Mūjiz al-marḍawī* (to be read like this) *fi 'l-ḥisāb* Fātiḥ 3439,15.

21a. Muwaffaq al-Dīn Abū Naṣr Asʿad b. Abi 'l-Fatḥ Ilyās b. Jirjīs b. al-Maṭrān al-Dimashqī, d. 587/1191.

Bustān al-aṭibbā' wa-rawḍat al-alibbā', also Rāmpūr I, 470,29, partly edited by al-Shabībī, *RAAD* III, 2/8.

22. Abu 'l-Makārim (ʿAshā'ir) Hibatallāh (Natanael) b. Jumayʿ[1] al-Isrā'īlī, a student of Ibn al-ʿAynzarbī who died in 594/1198.

Nāma'i dānishwarāni Nāṣirī I, 393/5, Steinschneider, *Ar. Lit. d. Juden* 178/81. 1. *Kitāb al-irshād li-maṣāliḥ al-anfus wal-ajsād*, additionally Paris 6564, Vat. V. 308, 878, Welīeddīn 2466, AS 3558, Bank. IV, 55.

22a. Abū Naṣr Saʿīd b. Abi 'l-Khayr b. ʿĪsā al-Ṭabīb al-Masīḥī was the personal physician of the caliph al-Nāṣir (575/1180–622/1225), whom he had, through a successful cure, liberated from a painful lithiasis. He died in 589/1193.

| Ibn Abī Uṣ. I, 301/2, Wüst. 188. 2. *Kitāb al-iqtiḍāb ʿalā ṭarīq al-mas'ala wal-jawāb fi 'l-ṭibb* Pet. Bibl. Greg. IV (*Chr. Vost.* VII, 19, 41), 344, 751,4, 836, Mosul 266,3, 272,11, Beirut 307, 323, anon. abstracts (*intikhāb*) Munich 831, Bodl. I, 622, II, 195 (cf. 589), Paris 4708, Sbath 6. 893

23. Badr al-Dīn Muḥammad b. Bahrām al-Qalānisī al-Samarqandī, ca. 590/1194.

1 Even though this irregular diminutive form of the widespread *Jumʿa* finds no support outside of the manuscripts it is (with ḤKh and Ahlw.) to be preferred over the reading *Jamīʿ* chosen by Steinschneider; 'totality' is just not likely to be a name.

Ibn Abī Uṣ. II, 31. *Aqrābādhīn*, additionally Berl. 6438, Paris 6691, Manch. 330, Rāmpūr I, 492, no. 190.—2. Bank. IV, 104.

24. Abū Bakr Muḥammad b. ʿAbd al-Malik b. Zuhr al-Ishbīlī, d. 595/1199.

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Yāqūt, *Irsh.* VII, 21/5, Maqq. I, 625/8.

24a. Abu 'l-Faḍl Ḥubaysh b. Ibrāhīm b. Muḥammad al-Tiflīsī, ca. 600/1203.

1. *Naẓm al-sulūk*, a lexicon of simplicia, Br. Mus. Or. 4947 (DL 45).—2. *Taqwīm al-adwiya*, in tabular form, ibid. 5861 (DL 46), Or. St. Browne 140, 26a, Cat. Browne I, 169, P 8 (13), Mosul 91, 4, Mashh. XVI, 927, Rāmpūr I, 472,45, entitled *al-Adwiya al-mufrada wa-kayfiyyat akhdhihā wa-ṣīghatihā* in Brill–H. ^{1}715, ^{2}569,2.—3. *Taqdīm al-ʿilāj wa-badhraqat al-minhāj* Brill–H.^{1} 715, ^{2}569,1.—4. *Rumūz al-minhāj wa-kunūz al-ʿilāj* ibid. 3.—5. *Lubāb al-asbāb* ibid. 4.—6. *Risāla fī sharḥ baʿḍ al-masāʾil li-asbāb wa-alāmāt muntakhaba* (*min al-Qānūn*) ibid. 5.—7. *Taḥṣīl al-ṣiḥḥa bil-asbāb al-sitta* ibid. 6, Mosul 236, 161.—8. *Ikhtiṣār fuṣūl Buqrāṭ* ibid. 7.—9. *Kāmil al-tadbīr* Selīm Āġā 545.—10. *Qānūn al-adab*, Arabic-Persian dictionary, Br. Mus. Or. 4948 (DL 52).

25. After his move to Egypt during the reign of Fāṭimids, Abū ʿImrān Mūsā b. ʿUbaydallāh b. Maymūn al-Qurṭubī (Maimonides) was reluctant to practise as a physician, even when, on one occasion, he was about to be sent in that capacity to the king of the Franks in Ashkelon. He died on 19 Rabīʿ II 601/13 December 1204 and, according to his wishes, was buried in Tiberias.

Ibn al-Qifṭī 317. Steinschneider, *Die ar. Lit. der Juden* 199/221. J. Münz, *M. b. M.*
894 *sein Leben u. seine Werke*, Frankfurt 1912, idem, *M. The* | *Story of his Life and Genius* 1935, I. Wolfensohn, *M. b. M.*, C. 1936. I. Friedländer, *Ar.-deutsches Lex. zum Sprachgebrauch des Maimonides*, Frankfurt 1902. Die ar. Sprache des M., in *Moses ben Maimon* I (Schriften, hsg. v. d. Ges. z. Förderung der Wiss. d. Judentums, Leipzig 1908), 421/8, Der Stil des M., ibid. 429/38, J. Pagel, M. als medizinischer Schriftsteller, ibid. 231/47, E. Mainz, *Islca* VI, 556/72, Singer, *Studies in the History and Methods of Science*, 1917, M. Meyerhof, Doctrine médicale de M., *Archeion* XI (1929) 136/55. 1. *al-Maqāla fī tadbīr al-ṣiḥḥa al-Afḍaliyya*, additionally Beirut 320, 2, Mashh. XVI, 26. *Tractatus Rabbi Moysis de regimine sanitatis ad Soldanum Regem* (Ven. 1514), *Facsimile des Ex. der*

Bayer. Staatsbibl. mit Vorwort v. A. Freimann, Heidelberg 1931, cf. Pagel, op. cit., 243.—2. *al-Fuṣūl fi 'l-ṭibb*, additionally Gött. 99, Esc. 1864, in Hebrew characters in Bodl. Nb. 2113, Hebrew translation in Steinschneider.—3. *Mukhtaṣarāt* from Galen, additionally Esc.[1] 798 (?), in Hebrew characters in Paris 1203, Steinschn. *Üb*. 651, 765.—6. *al-Risāla al-Fāḍiliyya etc.*, additionally Paris 1094, Bodl. I, 570,$_2$, Beirut 285, Mashh. XVI, 28,$_{83}$, from the Hebrew translation by Mōshē b. Tibbōn, *Traité des Poisons, tr. p.* J.M. Rabbinowitz, Paris 1865, see Pagel, op. cit., 238.—7. = 9. *Maqāla fī bayān al-aʿrāḍ*, for the prince of Raqqa, probably al-Malik al-Afḍal, Bodl. I, 555, 608, in Hebrew characters in Bodl. 1270,$_5$, Latin translation *De causis accidentium apparentium*, tract. v. in no. 2 since 1514, Ven.—11. *Fi 'l-jimāʿ*, the shorter version, Granada del Sagro Monte VII in Asín, *Centro Est*. 1912, 141ff., Eine medizin. Maimonides-hds. aus Granada, hsg. v. H. Kroner, *Janus* (Leiden 1916) 203ff., both versions in Hebrew characters with a German translation by H. Kroner, *Šenē maʾamrē hammišgāl ēḥāṯ ʿal ʿinyānē hammišgāl weʾēḥāḏ ʿal ribbūi hammišgāl mēʾēṯ haraḇ rabbēnū M. b. M. z. s. l. yōṣeʾīm rīšōnā lāʾōr ēḥāḏ belāšōn ʿarabī ʿa. p. k. y. München weʾēḥāḏ belāšōn ʿibrī a. p. ḥamiššā k. y. k. y. München uk. y. Parma ušenē k. y. Paris uk. y Vienna, ein Beitrag zur Gesch. d. Medizin*, Oberdorf-Bobfingen, 1906 (see Rescher, *MSOS* XXI, 129/31, Pagel, op. cit., 246).—12. *Sharḥ al-ʿaqqār* AS 3711,$_{74b/102a}$ (Ritter, *SBBA* 1934, 836).—13. *Maqāla tashtamil ʿalā fuṣūl min Kitāb al-ḥayawān li-Aristū*, based on Ḥunayn b. Isḥāq, Brill–H.[2] 581 (which has al-Quraẓī instead of al-Qurṭubī).

25a. Muwaffaq al-Dīn ʿAbd al-ʿAzīz b. ʿAbd al-Jabbār al-Sulamī was a physician in the service of the *atabeg* Nūr al-Dīn Maḥmūd b. Zangī in Mosul and later of the Egyptian sultan al-Malik al-ʿĀdil Abū Bakr b. Ayyūb. He died in 604/1207.

Ibn Abī Uṣ. II, 191. *Imtiḥān al-alibbāʾ li-kāffat al-aṭibbāʾ*, in catechetical form, dedicated to the vizier Ṣafī al-Dīn ʿAbdallāh b. ʿAlī (d. 622/1225), Cairo[1] VI, 32, translated into Hindustani by Muḥammad Badr al-Dīn Khān Dihlawī, Delhi 1318, 1900.

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26. Abu 'l-Ḥasan ʿAlī b. Aḥmad b. ʿAlī b. Hubal Muhadhdhab al-Dīn al-Baghdādī was born on 23 Dhu 'l-Qaʿda 515/3 February 1112. He was for a time the personal physician of the Armenian prince of Akhlāṭ (St. Martin, *Mém. sur l'Arménie* I, 104), and subsequently of the prince of Mārdīn until the latter was murdered by Nāṣir al-Dīn b. Artuq. Then he settled as a physician in Mosul, went blind when he was 75, and died on 13 Muḥarram 610/3 June 1213.

Ibn al-Qifṭī 238, Barhebraeus, *Mukhtaṣar* (Beirut) 420. 1. *al-Mukhtār(āt) fi 'l-ṭibb*, additionally Paris 5778, AS 3571, NO 3592, Welīeddīn 2544, Baghdād *Lughat al-ʿArab* II, 26, Bank. IV, 59/7, printing planned in Hyderabad, *Barn.* 1354, 23, from which chapter 32, *Fi 'l-nār al-fārisiyya wa-asbābihā wa-ʿalāmātihā wa-ʿilājātihā*, Tüb. 135,4.—3. *Maqālāt* vol. 2, Āṣāf II, 936,97.

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28. Abū Ḥāmid Muḥammad b. ʿAlī b. ʿUmar Najīb al-Dīn al-Samarqandī, who died in 619/1222.

1. *al-Asbāb wal-ʿalāmāt* Gotha 1954/7, Leipz. 761/2, Paris 2971/4, Vat. V. 312, Br. Mus. Or. 5687 (DL 42), Manch. 336, Beirut 310, Mosul 107, 100/1, Sbath 17,3, 814,2, Rāmpūr I, 467,6, Āṣaf. II, 974,234.—Commentaries: Aḥmad Nafīs b. ʿIwaḍ al-Kirmānī (d. 853/1449, II, 213), additionally Leipz. 763, Paris 4687, 5869, Br. Mus. Or. 6536 (DL 42), Ind. Off. 787/9, Cambr. Suppl. 46, Pet. AM Buch. 93, Zap. III, 198, no. 150, NO 3536, AS 3740/1, Welīeddīn 2505, Köpr. 964/6, Cairo[1] VI, 2, A. Taymūr, *RAAD* III, 361, Sbath 1290, Beirut 311, Mosul 32,136, 91,2, 275,54,1, 293,9, Princ. 176, Teh. II, 509, Mashh. XVI, 25,75/8, Pesh. 1625, Aligarh 125,6, Rāmpūr I, 482,113/6, Āṣaf. II, 924,24ff (the *Qarābādhīn*, separately, ibid. 932,302), Bank. IV, 70/2, Calc. Madr. 336, As. Soc. Beng. 84, often in Indian lithographs, see Ellis II, 168, 407, Van Dyck, *Iktifā'* 227, Sarkis 1047/8, 1864. On which glosses: a. *Kashf al-ishkālāt*, by Muḥammad Hāshim b. Muḥammad Aḥsan Afḍal al-Jīlānī, composed in 1184/1770 in India, Aligarh 125,3, Bank. IV, 73.—b. *al-Fawā'id al-sharīfiyya*, by Muḥammad Sharīf b. Ḥādhiq al-Mulk Muḥammad Akmal Khān (d. 1231/1815), Bank. IV, 74, Rāmpūr I, 473,58/60.—c. Muḥammad ʿAbd al-Ḥalīm, Kanpur 1288.—d. *Ḥall al-muʿḍilāt*, by Ḥusayn b. Muḥammad Laknawī, Lucknow 1904/5.—e. Muḥammad ʿĀbid Sirhindī, Rāmpūr I, 483,117/8.—3. *Uṣūl tarkīb al-adwiya*, additionally Br. Mus. Or. 5619 (DL 46), AS 3554,1/34a (Ritter, op. cit., 836), A. Taymūr, *RAAD* III, 360, Rāmpūr I, 467,9, Bank. IV, 58,2, 59, entitled *al-Adwiya al-murakkaba* Mosul 237,175,6, *al-Qarābādhīn ʿalā tartīb al-ʿilal*, additionally Paris 2967,4, Br. Mus. Or. 6273, 5619,4 (DL 41), NO 3461, Cairo[1] VI, 56, Mosul 237,175,1, Mashh. XVI, 30,91,93, As. Soc. Beng. 85, Rāmpūr I, 495,219,1, Bank.
896 IV, 58, 4, 1111,3.—4. *al-Adwiya al-mufrada* | additionally Paris 2946,3, Rāmpūr I, 495, 219,5.—6. *Aghdhiyat al-marḍā*, additionally Br. Mus Or. 6273,3, Rāmpūr I, 415,211.3, with the title *Aṭʿimat al-marḍā* Br. Mus (DL 42), Or. 5719,2, Mosul 237,175,3, Bank. IV, 58, i, 111, ii, *al-Aghdhiya wal-ashriba lil-marḍā* Cairo[1] VI, 46, A. Taymūr, *RAAD* III, 361, Beirut 312, ii (?), Mashh. XVI, 4,11.—Several works were summarised in Bank. IV, 58, 111, ii, Mosul 237,175, 288,18,1, as *al-Najībiyyāt al-khamsa*, but with considerable descrepancies; in Paris 5110,1 there is mention

of a treatise called *al-Najībiyya al-Samarqandiyya*.—7. With the title *al-Aghdhiya wal-ashriba wa-jamīʿ mā yatanāwaluhu ʾl-insān*, Rāmpūr I, 493,196, Bank. IV, 58,3 = (?) *Risāla fī bayān al-aghdhiya* Āṣaf. III, 728,41,2.—8. Probably = *Risāla fi ʾl-adwiya al-mushila* Br. Mus. Or. 6273,2 (DL 42), Mosul 237,173,5.—10. *Risāla fī ʿilāj man suqiya ʾl-sumūm aw nahashahu ʾl-hawāmm wa-ghayrihā* Bank. IV, 70, ii.—11. *Risāla fi ʾl-adwiya al-mustaʿmala ʿinda ʾl-ṣayādila* Mosul 237,175,4.—12. *Risāla fi ʾttikhādh māʾ al-jubn wa-manāfiʿihi wa-kayfiyyat istiʿmālihi* ibid. 260,14,8.

29. See p. 892, 22a.

30. In 1206 Muhadhdhab al-Dīn ʿAbd al-Raḥīm b. ʿAlī al-Dakhwār was appointed the personal physician of Sayf al-Dīn, the brother of Ṣalāḥ al-Dīn, and then, in 1210, as *raʾīs al-aṭibbāʾ* for the whole of Syria and Egypt, with his headquarters in Damascus. In 1228 Ashraf Mūsā appointed him as his personal physician. Before he left on a trip to Mesopotamia he founded the al-Dakhwāriyya school of medicine in Damascus, which opened in 1231 and existed for more than a hundred years.

Ibn al-ʿImād, *ShDh* V, 127, Meyerhof, *Qu. u. St. z. Gesch. d. Nat. u. Med.* IV (1935), 43, Sarton II, 1099, note; see 368, II, 5, c.

31. Abu ʾl-Faḍl Dāʾūd b. Abi ʾl-Bayān al-Isrāʾīlī, d. after 634/1236.

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Steinschneider, *Die ar. Lit. der Juden* 195/6. 1. *al-Dustūr al-bīmāristānī* (*fi ʾl-adwiya al-murakkaba*), additionally Gotha 2031, 1, Sbath 1145, 2, a double leaf in a papyrus of Schott–Reinhardt, see E. Seidel, *Isl.* I, 238. *Le formulaire des hôpitaux d'Ibn al-Bayān, médecin du Bimaristan Annaciri au Caire au XIIIème s. publié par* P. Sbath, Cairo 1933.

33. Abū ʿAbdallāh Muḥammad b. Aḥmad Ḍiyāʾ al-Dīn al-Malaqī b. al-Bayṭār, d. 646/1248.

| Maqq. I, 934. 1. *al-Mughnī fi ʾl-adwiya al-mufrada*, which is almost entirely 897
based on the work of Aḥmad al-Ghāfiqī, no. 19 (see M. Meyerhof, *Arch. f. Gesch. d. Math. u. Nat.* XIII, 1931), 65ff., additionally Paris 5777, 6623, Upps. 234, Pet. Ros. 174, Alexandria (Sarkis, *Muʿjam* 50), Rāmpūr I, 497,236 (*Tadhk. al-naw.* 189), Bank. IV, 95.—2. *Jāmiʿ mufradāt al-adwiya wal-aghdhiya*, additionally Hamb. 130 (a copy of Sontheimer, Tüb. 213/4), Breslau Un. 32, Paris 2876/89, Br. Mus.

Suppl. 798/9, Vat. V. 1432, Esc.^{2} 1822, Madr. 17, 22, 54, Fez Qar. 1359, Cairo^{1} VI, 12, AS 3607, Köpr. 983/4, NO 3598/9, Āṣaf. II, 920,$_{50,255}$, Rāmpūr I, 473,$_{52/3}$, Bank. IV, 93/4, *Jāmiʿ al-manāfiʿ al-badaniyya fī ṭibb al-bariyya* (?) Dam. ʿUm. 95,$_{30}$, Jer. Khāl. 70,$_{15}$, anon. abstract *Majmaʿ al-manāfiʿ al-badaniyya* Gotha 1966, Heid. ZS X, 80 (attributed to Dāʾūd al-Anṭākī II, 364), Cambr. 1011, Latin translation in Ellis I, 9. Fr. Diez, *Analecta medica* I, *Elenchus materiae medicae I. B. Malacensis sec. codd. mss. ar. Esc. Matr. Paris. Hamb.*, Leipzig 1833, see Dozy, ZDMG 23, 183ff., Steinschneider, WZKM XI, 261, 264, R. Basset, Les noms berbères des plantes dans le traité des simples d'Ibn al-B., *Giorn. As. Ital.* XII, 53/66. Turkish translation in Dresd. 54, Upps. 362/3.—Abstracts: c. Muḥammad b. Manṣūr al-Anṣārī (d. 711/1311, II, 21), A. Taymūr, RAAD III, 361.—d. al-Suyūṭī (d. 911/1505), *al-Manāfiʿ al-badaniyya fī ʿilm al-ṭibb*, Beirut 301/2.—4. *Risāla fi 'l-aghdhiya wal-adwiya* Rāmpūr I, 477,$_{92b}$, *Tadhkira* Aligarh 123,$_{18}$ = 1 or 2?—5. *Maqāla fi 'l-līmūn wa-sharābihi wa-manāfiʿihi, Ebn Bitar de malis limonis* (according to Leclerc, II, 54, 233 actually by Ibn Jumayʿ; see Steinschneider, *Ar. Lit. d. Juden* 180, 5), transl. A. Alpagus Ven. 1593, Paris 1602, Cremona 1768, German transl. Stuttgart 1840.

34. Abu 'l-Munā (Munayyir) b. Abī Naṣr b. Ḥaffāẓ al-Kōhēn b. al-ʿAṭṭār al-Isrāʾīlī al-Hārūnī wrote, in 658/1260 in Cairo:

1. *Minhāj al-dukkān*, additionally Berl. 6423/5, Hamb. 133, Cambr. 1123, Algiers 1757, Br. Mus. Or. 5786 (DL 45), Ambr. A. 114 (RSO III, 909), Flor. Pal.-Med. 330, Vat. V. Barb. 60, Bibl. Dahdāh 110, AS 3757/8, Welīeddīn 2554, Selīm Āġā 884, Dam. ʿUm. 95,$_{35}$, Beirut 298, Sbath 1139, 1296, Rāmpūr I, 498, no. 245, Bank. IV, 106, i, 110, ii, print. Būlāq 1287; excise: abstract etc., see Steinschneider, ZDMG 56, 76/95, *Die ar. Lit. d. Juden* § 176.—2. *al-Mughnī wal-bayān fi 'l-ḥawānīt wal-bīmāristānāt* deals with the same subject more concisely, Hamb. 134.

34a. During the reign of al-Ṣāliḥ Najm al-Dīn Ayyūb, the sultan of Egypt (r. 637–47/1240–9), the country to which he had come from Damascus with his father and where he became head of the physicians, Fatḥ al-Dīn Abu 'l-ʿAbbās Aḥmad b. ʿUthmān b. Hibatallāh b. Aḥmad b. Hibatallāh al-Maqdisī wrote:

898 | *Natījat al-fikar fī amrāḍ al-baṣar* Gotha 1993, Paris 3004, see Hirschberg, *Lehrb.* 91, where MS Gotha is not mentioned and where, following ḤKh VI, 298,$_{13572}$, the author is called al-Qaysī; the incipit cited there concurs with Paris but is different from Gotha.

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34b. Aspects of the life of Abū Saʿd b. Abī Surūr al-Sāwī al-Isrāʾīlī are uncertain. According to ḤKh v, 329, he was chief physician in Egypt, but in vol. iv, 501 of this same work, this is said to have been Abū Saʿīd b. Abī Sulaymān al-Sāmirī al-ʿAsqalānī.

Al-Lamḥa al-ʿafīfa fi ʾl-ṭibb, based on al-Īlāqī and others, ḤKh v, 329, commentary by Muẓaffar al-Dīn Maḥmūd b. al-Amshāṭī al-ʿAynānī, Rāmpūr i, 487,153.

34c. Najm al-Dīn Aḥmad b. al-Minfāḥ b. ʿAlawān died in Damascus in 652/1254.

1. *Tanbīhāt al-ʿuqūl ʿalā ḥall tashkīlāt al-uṣūl*, on the aphorisms of Hippocrates, Paris 2841. 2. Annotations to the *Masāʾil* of Ḥunayn (p. 367), ibid.

34d. ʿAlī b. ʿAbd al-ʿAẓīm al-Anṣārī wrote, in 669/1270:

Jāmiʿ al-iftirāq wal-ittifāq li-ṣanʿat al-tiryāq, ḤKh iii, 506, Brill–H.[2] 565.

34e. ʿAlī b. Yūsuf b. ʿAbdallāh b. ʿAlī al-Tanūkhī al-Maqdisī was a grandson of Rashīd al-Dīn Abū ʿAlī Manṣūr b. Abi ʾl-Faḍl al-Ṣūrī, a student of al-Ghāfiqī (no. 19), and the personal physician of al-Malik al-ʿĀdil (596–615/1199–1218). He wrote, in 656/1258:

Al-Kitāb al-Ashraf fī ṣanʿat al-diryāq al-munqidh lil-nufūs al-sharīfa min al-talaf, Bank. iv, 105.

35. Al-Mufaḍḍal b. Mājid (ḤKh: Mājid b. al-Mufaḍḍal) b. al-Bishr al-Isrāʾīlī, who, according to de Slane, was a Coptic Christian, wrote in 667/1298.

Steinschneider, *Die ar. Lit. der Juden* 239. *Urjūza fi ʾl-ṭibb*, with the title *Naqʿ al-ghalal wa-nafʿ al-ʿilal* (according to the autograph in Paris, but *ʿalal*, 'drink', would be more consonant with the rhyme), additionally Beirut 308, Jer. Khāl. 70,12.

| 35a. Khalīfa b. Abi ʾl-Maḥāsin al-Ḥalabī wrote, before 674 (the date of the copy in Paris): 899

Al-Kāfī fi ʾl-kuḥl, Paris 2999, Yenī 924, transl. by Hirschberg, Lippert, and Mittwoch, *Die ar. Augenärzte*, Leipzig 1905, see Hirschberg, *Lehrb*. 74.

35b. Yaʿqūb b. Ghanāʾim al-Sāmirī, d. 681/1282.

Kunnāsh al-Sāmirī Rāmpūr I, 493,201b.

36. Abu 'l-Faraj b. Yaʿqūb b. Isḥāq al-Masīḥī (al-Naṣrānī) b. al-Quff Amīn al-Dawla al-Karakī was born in Karak on 13 Dhu 'l-Qaʿda 630/22 August 1233. He was a student of Ibn Abī Uṣaybiʿa (p. 560), began his work in ʿIjlawn, and died in 685/1286 in Damascus.

Suter 374, Sarton, *Intr.* II, 1098/9. 1. *al-ʿUmda fī ṣināʿat al-jirāḥa*, additionally As. Soc. Beng. 84, Bank. IV, 63, Āṣaf. III, 402,747 (*Tadhk. al-naw.* 189), printing planned in Hyderabad, see *Barnāmaj* 1354, 23.—3. *al-Uṣūl fī sharḥ al-fuṣūl*, additionally Paris 2842, Beirut 280, Āṣaf. II, 926,70.—5. *al-Shāfī fi 'l-ṭibb*, vol. I (of 2), Vat. V. App. (p. 282), 183, different from the anonymous work with the same title found in Bank. IV, 88.—6. *Zubad al-ṭabīb* Rāmpūr I, 482,107.

37. ʿAlā' al-Dīn Abu 'l-Ḥasan ʿAlī b. Abi 'l-Ḥaẓm[2] al-Qurashī[3] b. al-Nafīs studied under al-Dakhwār, at the same time as Ibn Abī Uṣaybiʿa. He was active as a teacher of medicine in Damascus and later as *ra'īs al-aṭibbā'* at the Nāṣirī hospital in Cairo, the city where he died on 21 Dhu 'l-Qaʿda 687/18 December 1288. He was more a scholar than a practicioner; in his commentary on Ibn Sīnā's anatomy (no. 7) he is the first—other than Ibn Sīnā and Galen—to give an accurate description of blood circulation in the lungs.

900 | Al-Subkī, *Ṭab.* V, 129, al-Dhahabī, *Ta'rīkh* (MS Cairo), vol. 22, al-Ṣafadī, *al-Wāfī* (Br. Mus. 6587), 20v/21v, Aḥmad b. Yaḥyā b. Faḍlallāh al-ʿUmarī, *Masālik al-abṣār*, MS Cairo (these three follow Abū Ḥayyān al-Andalusī), al-Yāfiʿī, *Mir. al-jan.* IV, 207, al-ʿAynī, *ʿUqūd al-zamān* (Bešīr Āġā 457), year 687, Suyūṭī, *Muḥāḍarāt*, C. 1299, I, 313, Ibn Taghrībirdī, *al-Manhal al-ṣāfī* (MS Cairo) II, 383, Ibn al-ʿImād, *ShDh* V, 401ff.—Muḥyi 'l-Dīn al-Ṭaṭāwī, *Der Lungenkreislauf nach el Koraschi,* ungedr. Diss. Freiburg Br. 1924, M. Meyerhof, Ibn al-Nafīs und seine Theorie des Lungenkreislaufs, *Qu. u. St. zur Gesch. der Nat. u. Med.* IV (1935) 37–88 (see *Isis*, XXII, 1935), M. Meyerhof, *EI*, Erg. 97, Sarton, *Intr.* II, 1099/1101, Sāmī b. Ḥaddād and Amīn b. Khayrallāh, *Annals of Surgery* 104 (Philadelphia 1936), I, SA 8pp.—2a. *Sharḥ al-qānūn* see p. 824.—4. *Sharḥ fuṣūl Ibbuqrāṭ*, additionally Br. Mus. Or. 5914, 6419 (DL 42), Köpr. 967, AS 3554,35b/37b, Welīeddīn 2509 (Ritter, *SBBA*

2 The spelling with an r 'Ḥaram' (?) is not only found in ḤKh II 386,3454 but also in al-Subkī, Ibn al-'Imād loc. cit. and in the MSS Gotha 1899 and Berl. 6224 6400 (see Ahlw.). It is therefore not a mistaken reading by ḤKh as believed by Ḥaddād and Khayrallāh loc. cit. but must still be rejected because it is never used as a name.

3 This seems to be better documented than al-Qarshī; see Meyerhof op. cit. 48.

1934, 808), MS Meyerhof H 219 (op. cit., 63), Aligarh 122,3, Bank. IV, 61/2, Āṣaf. II, 926,15, 934,21, lith. Pers. 1298.—5. *Sharḥ taqdimat al-maʿrifa li-Ibbuqrāṭ*, additionally Paris 2844,2, Br. Mus. Or. 5914,2, AS 3644,110a/224a (Ritter, op. cit., 807).—5a. *Risālat ībīdīmiyā li-Buqrāṭ wa-tafsīruhu ʾl-maraḍ al-wāfid* AS 3642 (Ritter, op. cit., 807).—5b. Commentary on the great book on anatonomy by Galen, AS 3661 (starting with book VIII, author?), Ritter in Meyerhof, 63.—10. *al-Risāla al-kāmiliyya fi ʾl-sīra al-nabawiyya* Cairo² V, 201.—11. *Sharḥ mufradāt al-Qānūn* AS 3659.—12. *al-Muhadhdhab fī ṭibb* (*ḥikmat*) *al-ʿayn*, on ophthalmology, Vat. V. 1307, Sbath 17 (fragm.).—13. An untitled medical work, Princ. 175.—14. *Fāḍil b. Nāṭiq*, a polemical tract against Ibn Sīnā's *Ḥayy b. Yaqẓān*, preserved in Istanbul (? Ritter in Meyerhof, *Isis* XXIII, 108).—15. *al-Shāmil*, a comprehensive handbook of medicine, planned in 300 volumes, of which he completed the clean copies of just 80, was lost (vols. 1/85, Bodl. 536/9? anon).

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38. ʿIzz al-Dīn Abū Isḥāq Ibrāhīm b. Muḥammad b. Ṭarkhān b. al-Suwaydī al-Anṣārī died in Damascus in 690/1292.

ḤKh II, 216, Bank., loc. cit., gives 711 as the death year, following DK, but in the printed edition there is no lemma on him; *Fawāt* 31 only gives his birth year, that of 600/1203. 1. *al-Tadhkira al-hādiya* (*mufrada*), additionally Āṣaf. II, 916,103,266, Rāmpūr I, 470,35/6, Bank. IV, 97, print. also Būlāq 1275, 1298, 1301, C. 1302.—Abstracts: a. ʿAbd al-Wahhāb al-Shaʿrānī (d. 973/1565, II, 335), Zāw. S. Ḥamza, *Hesp*. XVIII, 98,12, print. C. 1271, 1280, 1304 (with al-Qalyūbī's *Tadhkira* in the margin), 1306 in the margin of ʿAlī b. al-ʿAbbās al-Majūsī's *Kāmil*, C. 1294, Delhi 1288.—d. Muḥammad b. Yūsuf al-Labīb al-Harawī (II, 419), composed in 931/1525, Rāmpūr I, 498,240.—e. Muḥammad b. Isḥāq b. Abi ʾl-ʿAbbās al-Abarqūhī, a contemporary of Shāh Shujāʿ (1216/1800), Mosul 284,71, Rāmpūr I, 467,1.

38a. Majd al-Dīn ʿAbd al-Wahhāb b. Aḥmad b. Saḥnūn al-Dimashqī al-Ḥanafī Shaykh al-Aṭibbāʾ, who died in 694/1294.

| *Mufarriḥ al-nafs*, which has five chapters on the soul and the joys that it de- 901
rives from the five senses (chapters 2/6), and then on the other sources of the soul (chapters 7, 8), and finally on food as a source of new experiences, Beirut 392 from Dam. ʿUm. 94,32, where the work—contrary to ḤKh, VI, 33,12622—is attributed to Sharaf al-Dīn Muḥammad b. ʿUmar b. al-Futūḥ al-Baghdādī, see *RAAD* XII, 634.

39. The third sultan of the Raṣūlid dynasty, al-Malik al-Ashraf ʿUmar b. Yūsuf (r. 694–6/1295–7), also tried his hand at medicine, astronomy, and genealogy.

Al-Khazrajī, *al-ʿUqūd al-luʾluʾiyya* I, 294/8, transl. 236/46, Steinschneider in *Ersch u. Gruber's Enz*. s. II, vol. 31, p. 57, Suter 394, Nützel, *Münzen der Rasuliden* 14. 1. *al-Muʿtamad fī mufradāt al-ṭibb* (*al-adwiya al-mufrada*), additionally Munich Gl. 33, 108, Āṣaf. II, 936,$_{18}$, print. C. 1327.—3. *Ṭurfat al-aṣḥāb fī maʿrifat al-ansāb*, a genealogy from Adam onwards, Berl. 9381, Upps. II, 221, Paris 6060, Br. Mus. Suppl. 581,iii, Landberg, *Arabica* V, Leiden 1898, p. 59, Glaser in *Petermann's Mitt*. 1886, I, 4, II, 31, IV, 39, 40, Cairo^2 V, 256.—4. *al-Mughnī fi 'l-bayṭara*, additionally Berl. 6195 (anon.), Vat. v. 980, 1128, Ambr. A. 118, 157, iii, B. 33, iv, (*RSO* IV, 103), D 223, v.—5. *al-Mukhtāra fī funūn min al-ṣunūʿ* Ambr. C 22 (*RSO* VII, 52).

40. Najm al-Dīn Maḥmūd b. Ḍiyāʾ al-Dīn al-Shīrāzī wrote, in the seventh century:

Al-Ḥāwī fī ʿilm al-tadāwī, Le livre de l'art du traitement de N. M., texte ar., trad., gloss. (*Thèse de Paris*) *par* F.F. Guigues, Beirut 1902.

41. Ṣalāḥ al-Dīn b. Yūsuf al-Kaḥḥāl al-Ḥamawī wrote, around 696/1296:

Nūr al-ʿuyūn wa-jāmiʿ al-funūn, one of the most comprehensive textbooks on ophthalmology, Gotha 1994 (where the author is called Abū Azkarī Yaḥyā b. Abi 'l-Rajāʾ), Paris 3008, Caetani 37, no. 47 (where the author is named as Sulaymān b. Yaḥyā Abū Azkarī), see Hirschberg, *Lehrbücher der Augenheilkunde*, pp. 85ff.

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Chapter 16. Natural Sciences and Technology

1a. In the history of the caliphs of Ibn al-Ḥarīrī (Beirut, no. 78, p. 26/33), the Fāṭimid caliph al-Ḥākim (r. 356–411/996–1020) is credited with a didactical poem on alchemy (Cat. p. 396, n. 1).

1b. Abu 'l-Ḥākim Muḥammad b. ʿAbd al-Malik al-Ṣāliḥī al-Khwārizmī al-Kātī wrote, for the *raʾīs* Abu 'l-Ḥasan ʿAlī b. ʿAbdallāh, in Baghdad in 426/1034:

ʿAyn al-ṣanʿa wa-ʿawn al-ṣināʿa, a handbook of alchemy, MS in Rāmpūr, see Stapleton and Azoo, Alchemical equipment in the 11th cent. A.D., *Mem. of the As. Soc. Beng*. I, no. 4, 47/70, Pers. transl. ed. Maqbūl A., *Mem. As. Soc*. VIII (Calcutta 1929) 419/60, see Ruska, *Isl*. XXII, 306, E. v. Lippmann, *Ausbreitung der Alchemie* II, 15, *Proteus* I, Bonn 1931, 32/5, Sarton, *Intr*. I, 723.

1c. Abū Manṣūr Abi 'l-Fatḥ ʿAbd al-Raḥmān al-Khāzinī, a freed Greek slave of Shaykh al-ʿAmīd al-Qāḍī Abu 'l-Ḥasan ʿAlī b. Muḥammad al-Khāzin al-Marwazī, wrote, in 515/1121.

Al-Bayhaqī, *Tatimma* 161, Suter 293, *EI* II, 993. 1. *Kitāb mīzān al-ḥikma*, MS Khanikoff 117 (Dorn, *Mél. As*. V, 252), see also *Mél. As*. II, 492/6, and in a mosque in Bombay (*Tadhk. al-naw*. 160), printing planned in Hyderabad, *Barnāmaj* 1354, 19, see Wiedemann, *Beitr*. VII, *SBPMS* 38, 153/62, *Beitr*. XV, *SB* 40, 105/32, XVI, ibid. 133/59, *Beitr*. XXXVII, *SB* 46, 27/38, Th. Ibel, *Die Wage im Altertum u. MA*, Diss. Erlangen 1908, pp. 73ff.; an anonymous work with the same title and similar content is in Āṣaf. I, 125 (*Tadhk. al-naw*. 166).—2. *al-Zīj al-Sanjarī* for the sultan Sanjar b. Malikshāh (r. 511–52/1118–57), Vat. V. 761, see Nallino, *ʿIlm al-falak* 179, Battānī, Index, abstract *Wajīz*, written in 525 (?) Ḥamīd. 859, from which *Maqālāt mafrūza* in Zanjān, *BSOS* V, 202,9.—3. On his lost *al-Ālāt al-ʿajība al-raṣadiyya* see Wiedemann, *Beitr*. IX (1906), 190, n. 3.

2. In Āmid in 602/1205, Badīʿ al-Zamān Abu 'l-ʿIzz (Muʿizz) Abī Bakr Ismāʿīl al-Razzāz al-Jazarī wrote, for the Artuqid Maḥmūd b. Muḥammad b. Qara Arslān (r. 597–618/1200–21), whom he had served since 575:

| *Kitāb fī maʿrifat al-ḥiyal al-handasiyya* or *al-Jāmiʿ bayn al-ʿilm wal-ʿamal al-nāfiʿ fī ṣināʿat al-ḥiyal*, on the construction of clocks, vessels, and items that can be used during drinking bouts, on jugs and cups for bloodletting and washing, on fountains in ponds that change their shape, flutes that never 903

cease playing, contraptions for lifting water, and various other things (e.g. a door made of brass in the palace of the king in Āmid, a geometrical instrument, a lock with 14 letters, constructed on four ledges on the backside of a door, on a ship's clock), Berl. Fol. 3306,1, Bodl. I, No. 886, II, 599, Oxf. Frazer 186, Leiden 1025/6, Br. Mus. 1661, Paris 2477, 5101, Serāi 3472, 3350 (Kr. 344), AS 3606 (Wittek, *Isl.* XIX, 177/8, Riefstahl, *The Art. Bull.* XI [1929], p. 206ff., L.A. Mayer, *OLZ* 1932, 165, imprecise), Van Berchem, A. Taymūr, *RAAD* III, 362, Rāmpūr I, 414, Būhār 359, see E. Wiedemann, *Beitr. z. Gesch. d. Nat.* III (1905), 260ff., *Ber. der Wetterauischen Gesellschaft* 1908, *Zeitschr. f. Vermessungswesen* 1910, 22/3, pp. 8/11, Musikautomaten bei den Arabern, *Cent. Nasc. Amari* II, 104/145, Über die Uhren im Bereich der islamischen Kultur, in *Nova Acta* (Abh. der K. Leop.-Car. Deutschen Ak. der Nat. C.), no. 5, Halle 1915, 42/166, E. Wiedemann and F. Hauser, Über eine Palasttüre und Schlösser nach al-Jazarī, *Isl.* XI, 213/51, Carra de Vaux, *Not. et extr.* 38 (1893), *Bibl. Math.* 28, 1900. *Risāla fī rasm ālāt al-sāʿa al-maʿrūf bi-Bankām*, Rāmpūr I, 414,32, A.K. Coomaraswamy, *The Treatise of Ibn al-Jazari on Automata from a Ms. of the* Kitāb fī maʿrifat al-ḥiyal al-handasiyya *in the Museum of Fine Arts Boston and elsewhere*, Boston 1924, Persian transl., Paris Fonds pers. 1145, 1145a.

2a. Sharaf al-Zamān Ṭāhir al-Marwazī, fifth or sixth century.

M. Niẓāmuddīn, *Introduction to the* Jawāmiʿ al-ḥikāyāt (Gibb, Mem. NS VIII, 1929), 88. *Ṭabāʾiʿ al-ḥayawān* MS Ind. Off. Delhi, Ar. 1949, see Arberry, *JRAS* 1937, 481/3 = Br. Mus. 996, Cat. p. 460b, as Arberry was kind enough to let me know by mail; edition of the first *maqāla*, on anthropology, planned by Arberry and V. Minorski.

3. Abū Zakariyyāʾ Yaḥyā b. Muḥammad b. al-ʿAwwām, first half of the sixth century.

Kitāb al-filāḥa, of which the Esc. copy is no longer in the Esc., probably now in the Ac. Hist. Madrid, additionally Berl. Fol. 3096 (which has *al-F. al-nabaṭiyya*), Cambr. Suppl. 1027.

See M. Shaḥḥāṭa, *RAAD* 1931, 193. *Ebn al-Awam, Libro de agricultura arraylo hecho en vista de la traduccion castellana de* D. José Banqueri *por* D.C. Boutelou, *precedido de una introducción escrita por* D.S. Boutelou, 2 vols., Madrid 1878.

| 4. See II, 266. 904

5. Shihāb al-Dīn Abu 'l-ʿAbbās Aḥmad b. Yūsuf al-Tīfāshī, d. 651/1253.

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1. *Azhār al-afkār fī jawāhir al-aḥjār*, read: 'Leid. 1286', additionally Utr. in Leid. 2688, Br. Mus. Suppl. 1288, Cambr. 31/2, Glasgow 490 (*JRAS* 1899, 749), Vat. v. 1097, Köpr. 187, AS 3559/60, Bank. IV, 107 = (?) *al-Aḥjār al-mulūkiyya* A. Taymūr, *RAAD* III, 362, Brill–H.[2] 584, library Dahdāh 121, Beirut 246, see *Mashriq* XI, 1908, 751, Rabat 462, Teh. II, 704, Mashh. XVI, 5,15. *Fior di pensieri sulle pietre preziose de Ahmed Teifascite, opera stampata nel suo originale arabo, traduzione italiana suppressa e diverse note di* A.R. Biscia, Flor. 1818, repr. (without the text) Bologna 1906. Anon. Pers. transl. in As. Soc. Beng. 1616.—2. *Maṭāliʿ al-budūr etc.* to be excised.—3. *Nuzhat al-albāb fī mā lā yūjad fī kitāb*, additionally Paris 5954.—4. *Rujūʿ al-shaykh ilā ṣibāh fi 'l-quwwa ʿala 'l-bāh*, additionally Tüb. 190, Paris 3056/60, Berl. 6388, Būlāq 1309, C. 1316. *The old man young again, literally transl. from the Arabic by an English Bohemian*, Paris 1898.—6. *Faṣl al-khiṭāb fī madārik al-ḥawāss al-khams li-uli 'l-albāb*, written for Muḥyi 'l-Dīn Muḥammad b. Nādī al-Jazarī al-Qurashī (d. 645/1247), abstract *Surūr al-nafs bi-madārik al-ḥawāss al-khams* by Muḥammad b. Mukarram b. Manẓūr (d. 711/1311, see II, 21), Cairo[2] III, 184 (cited in al-Nawājī, *Ḥalbat al-kumayt* 20, 19, al-Ghuzūlī, *Maṭāliʿ al-budūr* I, 143, 8, al-Qalqashandī, *Ṣubḥ al-aʿshā* IV, 77, 9).

6. See p. 896, 13.

7. Baylak b. Muḥammad al-Qybčāqī wrote, for al-Muẓaffar II of Hama (r. 626–642/1229–44):

Kanz al-tijār fī maʿrifat al-aḥjār, autograph dated 681/1282 in Paris 2779, a slavish imitation of al-Tīfāshī (Steinschneider, *ZDMG* 49, 256). He copied MS Köpr. 949 in 658/1260 in Cairo and owned MS Serāi 3342,10 in 668 (see M. Krause, *Stamb. Hdss.* no. 343)

8. See II, 8.

9. A son of the brother of al-Malik al-Ashraf (r. 689–93/1290–4) wrote for the latter:

Al-Wuṣla ila 'l-ḥabīb fī waṣf al-ṭayyibāt wal-ṭīb, on the preparation of perfumes, foodstuffs, drinks, ink, cures etc., Cairo[2] VI, 160.

10. Muḥammad b. al-Ḥasan b. Muḥammad b. al-Karīm al-Baghdādī wrote, in 623/1226:

Kitāb al-ṭabīkh, a cookbook, ed. Dā'ūd Čelebī, Mosul 1353/1934, based on the autograph in AS.

Chapter 16. Appendix

A *Games, Sports, and War*

1. In this period, the literature on chess that was originated by al-Ṣūlī and his student al-Lajlaj (p. 219) is represented by just two anonymous works:

a. *Kitāb al-shiṭranj mimmā allafahu Ibn ʿAdlī wal-Ṣūlī wa-ghayruhumā* Ḥamīd. 1, 560 (dated 535/1140), Cairo Muṣṭafā P. 8201, ʿAtīq Ef. 2234, Public Libr. Cleveland.—b. *Libro del Ajedrez de sus problemas y sutilezas de autor Árabe desconcido* (Br. Mus. Add. 7515, dated 655/1257) *por* Félix M. Pareja Casañas (Publ. de las Escuelas de Estudios Árabes de Madrid y Granada, Serie A, no. 3), Madrid 1935, see H.J.R. Murray, *JRAS* 1937, 169/76.

2. Muḥammad b. Ismāʿīl Wadāʿa b. al-Baqqāl wrote, for the caliph al-Nāṣir li-Dīn Allāh (r. 576/1180–612/1215):

Al-Muqtaraḥ fi 'l-muṣṭalaḥ, on bird-hunting, Paris 4639,1.

3. Ḥusayn b. ʿAbd al-Raḥmān b. Muḥammad b. ʿAbdallāh al-Yūnīnī b. Qāḍi 'l-Jazīra was in Damascus in 676/1277.

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1. *al-Nihāya fī ʿilm al-rimāya*, with a commentary, Gotha 1340, Leid. 1416, AS 2952, 4051 (*Isl.* XIV, 306).—2. An *urjūza* on archery, Leid. 1416,3.

4. Najm al-Dīn Ayyūb (according to others Ḥasan; in Mercier, *Trad.* 411, Ḥassān) al-Aḥdab al-Rammāḥ was a famous jouster and tournament champion at the time of the Mamlūks who died in 694/1294. His works, if indeed he did write any, have only come down to us in later adaptations.

Rashīd al-Dīn, ed. Quatremère, Paris 1836, p. 135 note. 1. *Kitāb al-furūsiyya fī rasm al-jihād* Berl. 5552, Paris 2825, 2829,1, Serāi 2129, Fātiḥ 3512,1, AS 2899 ter, 4196, 2900,1 (Ritter, *Isl.* XVIII, 127), Rāmpūr I, 677,1b, used by J. Romocki, *Geschichte der Sprengstoffchemie*, Berlin 1895, p. 71/2.—2. His *Kitāb al-bunūd*, on jousting, found in Rāmpūr I, 677, 1a, was available in many different recensions; it is extensively quoted in the work of his second-generation student Muḥammad b. ʿĪsā b. Ismāʿīl al-Ḥanafī (II, 136).—3. *Kitāb al-ghazw wal-jihād* Rāmpūr I, 677, 1a.—4. *Kitāb fī ʿamal al-rumḥ ʿala 'l-arḍ wal-faras* Vat. V. 300,2.

906 | 5. ʿAbdallāh b. Maymūn, seventh or eighth cent.

Al-Ifāda wal-tabṣīr li-kull rāmin mubtadiʾ aw mahīr ʿani ʾl-qaws al-ʿarabiyya Köpr. 1211/3; see Rescher, *MSOS* XIV, 118.

6. The dates of ʿAbd al-Raḥmān b. Aḥmad al-Ṭabarī, who praises Muḥammad ʿĪsā al-Samarqandī and Aḥmad Saʿīd al-Khwārizmī as his teachers in archery, are unknown. He must, therefore, in all probability have been of Iranian stock and most likely lived in the seventh century.[1]

Kitāb al-wāḍiḥ fi ʾl-ramy wal-nushshāb (ḤKh VI, 415) Br. Mus. Suppl. 817, Bodl. I, 396, II, 580, Welīeddīn 3175/6, anon. adaptation ibid. 3177, which Ahlwardt, 5540,4, attributes to Aḥmad b. ʿAbdallāh al-Ṭabarī Muḥibb al-Dīn (d. 694/1295, p. 615, 23), without mentioning his source, as always; see Hein, *Isl.* XIV, 300, Ritter, ibid., 136, 141.

7. Equally difficult to determine are the dates of Yūsuf b. Muḥammad al-Jūkhī al-Mawṣilī, but in his brief work on archery he did make use of the work of al-Ṭabarī, Br. Mus. Suppl. 818, as well as that of Abū Bakr b. Yaḥyā b. Abī Isḥāq Bakr b. Muḥammad b. Ḥasan al-Mutaṭabbib al-Shāfiʿī, which deals with the same subject, ibid. 819.

B ***Music***

H.G. Farmer, The Arabic musical manuscripts in the Bodleian Library, *JRAS* 1925, 639/54. Idem, *A History of Arabian Music to the XIIIth Century*, London 1929.

1. A court musician and librarian, Ṣafī al-Dīn Abu ʾl-Mafākhir ʿAbd al-Muʾmin b. Yūsuf b. Fākhir al-Urmawī al-Baghdādī worked for the last caliph of the ʿAbbāsids, al-Mustaʿṣim (r. 1243/58). When Baghdad was conquered by Hūlāgū he entered the service of the latter, became the tutor of the sons of the vizier
907 Shams al-Dīn | Muḥammad b. Muḥammad al-Juwaynī, and head of the *dīwān al-inshāʾ* in Baghdad. He died in 693/1294.

Khwandamīr, *Ḥabīb al-siyar* III, 1, 61, ḤKh III, 423, Farmer, 227ff. 1. *Kitāb al-adwār wal-īqāʿ*, probably written in 1252, additionally A. Taymūr, *RAAD* III, 365, on the Bodl. MSS see Farmer, loc. cit., SA 11, Paris 2865 (*JRAS*, 1926, 91), Sarkis,

1 If the traditionist Abū Bakr who is mentioned in the first chapter was his direct teacher then he must have lived in the fourth century.

Cat. 1928, Juni, 46, 8, Fātiḥ 3661/2, Teh. I, 96, commentary by Mubārakshāh in Br. Mus. Suppl. 823v.—2. *al-Risāla al-Sharafiyya fi 'l-nisab al-ta'līfiyya* or *Kitāb al-mūsīqī*, written for his student Sharaf al-Dīn, the son of the vizier of the Mongols, al-Juwaynī, in 1267, Paris 2479 (excise the brackets), additionally ibid. 4867, 5070, Vat. V. 319 (Tisserant, *Spec.* XXXXIV, Tab. 46c), *JAOS*, I, 174, A. Taymūr, *RAAD* III, 365, Rāmpūr I, 416, 56. R. d'Erlanger, *La musique ar.* III *Safi ed-Dīn d'Ourmia,* I *La Charafiah,* II *K. el Adwar*, Paris 1937.—3. *Fī ʿulūm al-ʿarūḍ wal-qawāfī wal-badīʿ* Bodl., see Farmer, loc. cit.—4. *Kitāb al-kāfī min al-shāfī* Dam. ʿUm. 24,309.

2. It is not possible to determine the lifetime of al-Muẓaffar b. al-Ḥusayn b. al-Muẓaffar al-Ḥaskafī al-Mūsīqī.

Al-Kāshif fī ʿilm al-anghām Breslau, Un. 231, Landb.–Br. 418, Manch. 790A.

3. The same goes for Shihāb al-Dīn al-ʿAjamī.

Risālat al-anghām Paris 1865; see Farmer, *JRAS* 1926, 91.

C ***Trade***

Abu 'l-Faḍl Jaʿfar b. ʿAlī al-Dimashqī, who must have lived in the fifth or sixth century, wrote:

Kitāb al-ishāra ilā maḥāsin al-tijāra, maʿrifat jayyid al-aʿrāḍ wa-radīʾihā waghushūsh al-mudallisīn fīhā, on the basis of two manuscripts from Damascus, the older one of which dates from 570/1174, and is now in Cairo, print C. (al-Muʾayyad) 1318, see E. Wiedemann, *Beitr. z. Gesch. d. Nat.* XXX, 230, XXXII, 38/54, XLVIII, 7ff., 6ff., H. Ritter, ein ar. Handb. d. Handelswissenschaft, *Isl.* VII, 1/91.

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Chapter 17. Occult Sciences

1. Abu 'l-Faḍl Muḥammad b. Aḥmad al-Ṭabasī, d. 482/1089.

1. *Kitāb al-shāmil min al-baḥr al-kāmil fi 'l-dawr al-ʿāmil*, a fragment of which is in Dāmād Ibr. 845, abbreviated version in NO 2792, Persian transl. in Bodl. Éthé 1561, As. Soc. Beng. II, 650.

908 | 1a. Before the conquest of Saragossa by the Almoravids, Abū Aflaḥ al-Saraqusṭī wrote, in 1110:

Seferˆ hat-Tāmār, das Buch der Palme, des A. A. aus Syracus (*sic*), *ein Text aus der ar. Geheimwissenschaft, nach der allein erhaltenen hebr. Üb. hsg. u. übers. v.* G. Scholem, *Heft I, der hebr. Text nach drei Hdss*. Jerusalem, 1926, *Heft II*, Hannover 1927; see Nallino, *RSO* XIII, 65/71.

1b. Muḥammad b. Muḥammad b. Sulaymān b. Ghālib b. al-Dahhān wrote, sometime before 591/1195 (the date of the manuscript):

Irkhāʾ al-sutūr wal-kilal (*fī kashf al-madakkāt wal-ḥiyal*), ḤKh I, 247,470, anon. undated, Rāmpūr I, 689.

1c. Abū Ḥāmid Muḥammad al-Fajījī wrote for the sultan Yūsuf b. Yaʿqūb b. ʿAbd al-Raḥmān al-Saʿīdī, in Fez sometime after 500/1106:

Mufīd al-ʿawāʾid fī khayr al-fawāʾid, on alchemy, Pet. Ros. 202,1.

2. Burhān (Shams) al-Dīn Abu 'l-Ḥasan ʿAlī b. Mūsā b. Arfaʿ Raʾsahu al-Anṣārī al-Jayyānī was preacher in Fez, and died in 593/1197.

Maqq. II, 410. *Dīwān shudhūr al-dhahab* (*min ḥurr al-kalām al-muntakhab*) *fi 'l-ṣināʿa al-sharīfa fī fann al-salāmāt*, additionally Landb.–Br. 480, Paris 2622 (see p. 313, 14, 2), Manch. 338 (where the death year is mistaken), Esc.^{2} 530,5, Brill–H.^{2} 539, Lālelī 1727 (*MFO* VII, 98), Mosul 1157,110, Teh. II, 723, which is probably identical with the anon. *Dīwān al-shudhūr fī ḥuqūq al-umūr*, 1414 verses on alchemy, in Rabat 477.—Commentary: 2. *Ghāyat al-surūr*, by ʿAlī b. Aydamur al-Jildakī (d. 743/1342, see II, 138), additionally Leipz. 836, Landb.–Br. 481, Br. Mus. Suppl. 784,3, Cat. Boustany 1933, no. 79, Āṣaf. III, 576,636, 586,695 (where the title is *Qalāʾid al-nuḥūr fī sharḥ ṣadr abyāt al-Shudhūr*), Br. Mus. 468b, xxx

(*Maṭāliʿ al-budūr fī qalāʾid al-nuḥūr*), in a recension that differs from the MSS in Br. Mus., ed. ʿAlī b. Masʿūd al-Khayrī al-Rushtakī, *Muntakhab Maṭāliʿ al-anwār*, Bombay 1298.—4. ʿAlī Čelebī (tenth cent., see II, 448), Paris 2624, Selīm. Majm. 881,4.

2a. Abū Saʿīd al-Ṭarābulusī ('Alatrabulicus' in the Latin translation; see Steinschneider, *Die hebr. Üb. des MA*, 567, | P. Meyer, *Romania* XXVI, 1897, 250, 909
275) is cited as an authority on geomancy by Ibrāhīm al-Ṣalāḥī (Ahlw. III, 546, no. 4201). 1. *Thamarāt al-fuʾād al-muḥaddith ʿani ʾl-murād fi ʾl-bawāṭin wal-akbād* Paris 5834,2.—2. *Fī ʿilm al-ḥisāb wal-nujūm* Madr. 565.

3. Abu ʾl-Qāsim Muḥammad b. Aḥmad (Aḥmad b. Muḥammad) al-ʿIrāqī al-Sīmāwī, fl. sixth cent.

1. *al-Muktasab fī zirāʿat al-dhahab* Āṣaf. III, 596,85 (attributed to Jābir), with the commentary *Nihāyat al-ṭalab*, by al-Jildakī (d. 743/1342, see II, 138), additionally Paris 4688, Cambr. Suppl. 479, Manch. 339, Br. Mus. Suppl. 784, ii, Vat. v. 478, Fir. Naz. N. F. 3, Beirut 253, Dam. Z. 88, 1, abstract *Nihāyat al-maṭlab* in Paris 2621,2; *Book of Knowledge Acquired Concerning the Cultivation of Gold, the Ar. Text with a Transl. and Intr. by* E.J. Holmyard, Paris 1923, Persian transl. lith. Bombay 1307.—3. *ʿUyūn al-ḥaqāʾiq wa-īḍāḥ al-ṭarāʾiq*, additionally Berl. 357, Paris 380, 1201 (where the author is called Maymūn), Landb.–Br. 386, Manch. 370, Vat. v. 1255,1, 1426, Brill–H. 544, Beirut, Bārūdī library, *RAAD* V, 133, lith. n.d. and n.p. (Cat. Harrassowitz 444, no. 84), see Casanova, *JA* 1921, ii, 37/41, Holmyard, *Isis*, VIII, 403, 417ff.—4. *al-Aqālīm al-sabʿa fi ʾl-ʿilm al-mawsūm bil-ṣanʿa*, 'an Arabic *Höllenzwang*', additionally Gotha 1261,1.

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3a. Shams al-Dīn Abu ʾl-ʿAbbās Muḥammad (Aḥmad) b. Masʿūd al-Khazrajī al-Sabtī, d. 698/1298 (?), was regarded as the inventor of divination by means of the Zāʾiraja, a board with concentric circles representing the heavenly spheres, the elements, the sublunar world and ghosts (see Dozy, Suppl. I, 576).

According to Ibn Khaldūn, *Prol.* III, *Not. et extr.* XVI, 213, 243, he lived in Morocco at the time of the Almohad ruler Yaʿqūb Manṣūr (r. 580–95/1184–99); according to Paris 2684 he also saw the Marīnid ruler Abū Fāris in 796/1393; perhaps he is confused with the Moroccan Sufi and thaumaturgist Abū b. Jaʿfar al-Sabtī (d. 601/1205), see Muḥammad b. Cheneb, *EI*, IV, 29. 1. *al-Risāla al-Sabtiyya*

fi 'l-zā'iraja, with a commentary, Paris 2694, Rāmpūr I, 679,4,5.—2. *Zā'irajat al-shuḥrūr fī iẓhār al-umūr*, in the form of a *qaṣīda*, Gotha 1318, Esc.[2] 81,3 (see ḤKh III, 532,6785), (on which are anonymous tracts in Paris 2684; anon. comment. in Berl. 4230/4, Leipz. 835, Br. Mus. Suppl. 985, f. 41/62, Cairo[1] VII, 571/2, Vat. v. 321; an adaptation entitled *Lisān al-falak* by Aḥmad b. ʿĪsā al-Rimmiyawī al-Maghribī, completed in Rabīʿ II 960/March–April 1553, in Leipz. 835, Berl.
910 | 4231; in verse by Shams al-Dīn Muḥammad al-Marmarī, in Paris 2686,16; four other treatises, ibid. 2693; *Naẓm ʿAbd al-Raḥmān b. Khaldūn Shihāb al-Dīn al-Marrākushī*, ibid. 2695).

4. Zayn al-Dīn ʿAbd al-Raḥmān b. ʿUmar al-Dimashqī al-Jawbarī wrote for the Artuqid al-Malik al-Mawdūd, ruler of Ḥiṣn Kayfā (r. 619–29/1222–31):

Kitāb al-mukhtār fī kashf al-asrār wa-hatk al-astār, additionally Gotha 1374/6, Leid. 1221, Cairo[2] VI, 212, Beirut 248/9 (see *al-Mashriq* XIII, 1909, 186, 291, 369, 452), Mosul 236,157, Rāmpūr I, 699,52, Āṣaf. (*JRASB* 1917, CXXVII, 11), print. Damascus 1302, Istanbul n.d., C. 1316, n.d. (ca. 1918), together with his *Kitāb al-ḥalāl fi 'l-alʿāb al-sīmāwiyya wa-baʿḍ fawā'id saniyya mujarraba*, see E. Wiedemann, *Beitr. z. Gesch. d. Nat.* IV, Über Wagen bei den Arabern, *SBPMS Erl.* vol. 37, 1905, p. 388/91, *Beitr.* XXIII, *SB* 42, 311/22 XXVII, *SB* 43, 207/32, Über das Goldmachen und die Verfälschung von Perlen nach al-J., in *Beitr. z. Kenntn. d. Or.* V, 77/96, Zur Alchemie bei den Arabern, *Journ. f. prakt. Chemie*, 76 (1907) p. 82/7, *Beitr. z. Gesch. d. Chemie* 249/50, *Correspondenzbl. f. Zahnärzte* 1914, 3.

5. Muḥammad b. ʿĪsā b. Muḥammad Aṣbagh al-Azdī b. al-Munāṣif, d. 620/1223.

1. *Tanbīh al-ḥukkām fi 'l-aḥkām* Tunis Zayt. I`V, 283,2441.—2. *Kitāb al-ṣifāt wal-ḥilā* Bank. XX, 1989.

6. Muḥyi 'l-Dīn Abu 'l-ʿAbbās Aḥmad b. ʿAlī al-Qurashī al-Būnī (of Boné), d. 622/1225.

2. *Qabs al-iqtiḍā' ilā ufq* (W. *waqf*, var. *falak*) *al-saʿāda wa-najm al-ihtidā' ilā sharaf al-sāda* (W. *siyāda*), print. in *Majmūʿa*, Fez 1317.—3. *Shams al-maʿārif wa-laṭā'if al-ʿawārif*, read: Br. Mus. Suppl. 824, ii, Cairo[2] I, 327, shorter version in Paris 2647/9, 6557, Qayrawān, *Bull. d. Corr. Afr.* 1884, 190, 75, lith. Bombay 1237, 1296, 1298, C. 1291, print. ibid. 1319, 1322, the longer version in Paris 2650/5, the beginning in ibid. 4881, lith. Bombay 1296, 4 vols., C. n.d. (1905), lith. n.p. (Algiers) 1291, C. 1317, other MSS Kiev, see Kračkovsky, *Ak. Nauk* 1925, p. 95, Pet. AMK 974, Qilič ʿA. 692, Selīm Āġā 528 (where the author is called ʿUmar

b. ʿUthmān al-Khazraji), Rabat 469, Sbath 370, Mosul 235,145, Teh. II, 725, Āṣaf. I, 269,3, Rāmpūr I, 690,13, Bank. XIII, 859, see E. Doutté, *Magie et religion dans l'Afrique du nord*, Algiers 1909, passim, H. Winkler, *Sigel u. Charaktere* 67ff., on the chapters on alchemy see Ruska, *Isl.* XXII, 307f.—5. *ʿIlm al-hudā etc.*, cited by himself as his own work in no. 18 (see Bergsträsser, *Isl.* XIII, 228, n. 1), also Esc.[2] 1480, as *Sharḥ al-asmāʾ al-ḥusnā* in Qilič ʿA. 588.—7. *al-Lumʿa al-nūrāniyya fi 'l-kusūfāt* (*awrād*) *al-rabbāniyya*, additionally Paris 1225/6, Cairo[2] I, 351, Sbath 531, a commentary by al-Bisṭāmī (d. 858/1454, see II, 231) in Yeni 785.—

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9. *Laṭāʾif al-ishārāt fī asrār al-falak wal-ḥurūf al-maʿnawiyya* (Paris *al-ʿulwiyyāt*), additionally Beirut 269.—11. *Khawāṣṣ al-asmāʾ al-ḥusnā* read: Vienna 1661,9.—12. *al-Lumaʿāt al-nūrāniyya* or *al-Taʿlīqa*, prayers and talismans, different from no. 7, in Vienna 1492.—13. *Asrār al-ḥurūf wal-kalimāt*, additionally Rāmpūr I, 328,30.—14. *al-Durr al-munaẓẓam fi 'l-sirr al-aʿẓam*, additionally Paris 5133 (? '*Explication des noms d'Allah*', without a title), Brill–H.[1] 508, [2]1147,1, Sbath 378,1 (*Kitāb fīhi 'l-ism al-aʿẓam* ?).—15. *al-Uṣūl wal-ḍawābiṭ* also Rabat 468.—18. *al-Durr al-manẓūm fī ʿilm al-awfāq wal-nujūm* C. n.d., see Bergsträsser, *Isl.* XIII, 228.—19. *Ṣawābigh al-niʿam wa-sawābiq al-karam* Cairo[2] I, 319.—20. *Qūṭ al-arwāḥ wa-miftāḥ al-afrāḥ* ibid. 343.—21. *Daʿawāt* ibid. 345.—22. *Istighātha*, with a commentary, *Ighāthat al-malhūfīn*, by ʿAlī al-Makkī al-Khalwatī al-Ḥifnāwī (d. 1305/1887), C. 1310.—23. *Hidāyat al-qāṣidīn wa-nihāyat al-wāṣilīn* (ḤKh V, 496,14375) Berl. Oct. 3455, Leipz. 221, v, Djelfa, *Bull. de Corr. Afr.* 1884, 374,49.—24. *Mūḍiḥ al-ṭarīq wa-qusṭās al-taḥqīq* (*Sharḥ asmāʿ allāh al-ḥusnā*) Dam. Z. (ʿUm. 65) 51, 37.—25. *al-Mukhtaṣar fi 'l-Kāfī*, on the names of God, Ambr. A. 75, xiii (*RSO* III, 586).—26. *al-Wāḍiḥa ilā asrār al-Fātiḥa* Sbath 522, 1.—27. *Faṣl fī sirr al-Fātiḥa* Vat. V. 1130,23.—28. *Khawāṣṣ awfāq* Sulaim. 812.—29. *Mishkāt qulūb al-ʿārifīn wa-sharḥ al-kawākib al-rabbāniyya* Leipz. 228.—30. *Adʿiyat sāʿāt al-layl wal-nahār*, augmented by al-Ḥasan b. ʿAlī b. Abi 'l-Karam al-Tustarī, Mosul 153,45.—31. *Tuḥfat al-aḥbāb wa-umniyyat al-anjāb fī asrār bismillāh al-raḥmān al-raḥīm wa-Fātiḥat al-kitāb* Cairo[2] I, 276.—32. *Duʿāʾ al-ḥamd* Vat. V. Borg. 129,3.—33. *Fatḥ al-karīm al-wahhāb fī dhikr faḍāʾil al-basmala maʿa jumla min al-abwāb* Cairo[2] I, 336 (he is wrongly credited with Paris 2660, *Mafātīḥ asrār al-ḥurūf wa-maṣābīḥ anwār al-ẓurūf*, see II, 252, 16).

6a. His son Abu 'l-Ḥasan ʿAlī b. Abi 'l-ʿAbbās Aḥmad al-Būnī wrote:

Fukūk, poems and tales, Berl. Qu. 1044.

7. Raḍī al-Dīn Abu 'l-Qāsim (Abū Mūsā, Abu 'l-ʿAbbās) ʿAlī b. Mūsā b. Jaʿfar b. Muḥammad b. Muḥammad b. Ṭāʾūs al-Ṭāʾūsī al-ʿAlawī al-Fāṭimī was born in Ḥilla on 15 Muḥarram 589/22 January 1193. About 15 years before the Mongol onslaught he went to Baghdad, but did not become part of the ʿAbbāsids' government there. When the Mongols took Baghdad he took refuge in Najaf. After
912 their victory, he accepted the position of | *naqīb* because he believed that the rule of a 'just unbeliever' was to be preferred over the rule of a 'violent Muslim'. He died on 5 (6?) Dhu 'l-Qaʿda 664/9 August 1266. His literary activity was mainly focussed on the practical side of piety when founded on eschatology and a belief in miracles, and ignored questions of dogma.

Ibn al-Ṭiqṭaqā, *al-Fakhrī* 21,3, *Amal al-āmil* 55, *Rawḍāt al-jannāt* 392, *Shudhūr al-ʿiqyān* I, 513, R. Strothmann, *Die Zwölferschia, zwei religionsgeschichtliche Charakterbilder aus der Mongolenzeit*, Leipzig 1926, II, Raḍīeddīn Ṭāʾūsī, p. 88/162. 1. *Kitāb al-amān min akhṭār al-asfār wal-azmān* also Mosul 122,23.—2. *Muhaj al-daʿawāt wa-manhaj al-ghāyāt* (*ʿibādāt*), additionally Mashh. VIII, 46,166/9, Teh. Sipahs. I, 76/7, Aligarh 120,25, Būhār 77 (which has *al-ʿināyāt* instead of *al-ghāyāt*), lith. Tehran 1268, 1285, 1323, Tabriz 1318, Bombay 1299.—3. *al-Ṭarāʾif fī maʿrifat madhhab al-ṭawāʾif*, against the idiosyncracies of the Sunnīs, apparently from the point of view of the *Ahl al-kitāb* i.e. the Jews or the Christians, which he, for reasons of *taqiyya*, published under the pseudonym of ʿAbd al-Maḥmūd b. Maʿrūf al-Maʿrifī, Paris 6623, Br. Mus. Suppl. 191, Or. 5588 (DL 13), Mashh. IV, 55, 164, Teh. II, 713, print. Tehran 1302, Strothmann, 10, n. 8, translated into Persian by ʿAlī b. Ḥasan al-Zāwarī as *Ṭarāwat al-laṭāʾif fī tarjamat Kitāb al-ṭarāʾif*, Kentūrī 2095, another transl. lith. Persia 1307 (Edwards 111, where the title is given as *Kashf al-ḥujja*).—4. *Risāla fi 'l-taṣawwuf* Berl. Oct. 3293, as an appendix to *al-Ṭuraf* in Mashh. IV, 55, 165.—5. *Kitāb al-malhūf fī qatla 'l-Ṭufūf* Tehran 1317, Sidon 1329, and in Ḥasan b. Muḥammad ʿAlī al-Yazdī's *Kitāb muhayyij al-aḥzān*, Tehran (?) 1271, see Strothmann, pp. 142ff.—6. *Kitāb al-mujtanā min al-duʿāʾ al-mujtabā* Teh. Sipahs. I, 63/5, Mashh. VIII, 50,180, Aligarh 118,4, lith. Bombay 1317, in *Majmūʿa* Tehran 1323, see Strothmann, 104ff.—7. *Kitāb al-iqtāl bil-aʿmāl al-ḥasana*, prayers and liturgies for each day of the year, starting with the first of Ramaḍān, while the second part comprises the seven months in which there are no religious holidays, print. Tehran 1311/2, 1318, in reverse order under the title *al-Iqbāl bi-ṣāliḥ al-aʿmāl* Būhār 75.—8. *ʿUddat al-dāʿī* Berl. Oct. 2982.—9. *Kitāb al-yaqīn bikhtiṣāṣ mawlānā ʿAlī bi-imārat al-muʾminīn*, proof that ʿAlī was destined to become the head of the Muslims after the Prophet's death, *Lughat al-ʿArab* VII, 223,97, Būhār 204, see Strothmann, 101, n. 5, following Kentūrī 3410.—10. *Faraj al-mahmūm fī* (*ibṭāl*

aḥkām a) *l-nujūm* Mashh. XVII, 46, 143, Najaf.—11. *Saʿd al-suʿūd* ibid. IV, 42, 126, *Lughat al-ʿArab* VI, 35,3, VII, 224, 47.—12. *Fatḥ al-abwāb fi ʾl-istiʿāra* ibid. 63, 190, *Lughat al-ʿArab* VII, 223, 62.—13. *Muḥāsabat al-nafs*, ibid. IX, 14, 46.—14. *Aʿmāl al-usbūʿ*, prayers, in Tehran 1300 as *Jamāl al-usbūʿ bi-kamāl al-mashrūʿ, Lughat al-ʿArab* VII, 221,33.—15. *al-Durra al-wāqiya min al-akhṭār* | *fīmā yuʿmal mith-* 913
luhu fi kulli shahr ʿala ʾl-takrār ibid. 38.—16. *Kashf al-makhraja li-thamarat al-muhja* ibid. 70.—17. *Miṣbāḥ al-zāʾir* ibid. 83.—18. *al-Muwāsaʿa wal-muḍāyaqa* ibid. 90.—Lost: *Busr al-muḥaqqiqīn fi ʾl-fiqh*, which was in 6 volumes, Kentūrī 391, and *al-Malādh fi ʾl-fiqh*, in 4 volumes, ibid. 3094.

7a. Muḥammad b. Aḥmad b. Suhayl al-Jawzī b. al-Khashshāb al-Khazrajī al-Yamanī wrote, around 650/1252:

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Kitāb al-durr al-naẓīm fī faḍāʾil (*khawāṣṣ*) *al-Qurʾān al-ʿaẓīm*, on the mystical properties of the verses of the Qurʾān, based on *al-Barq al-lāmiʿ wal-ghayth al-hāmiʿ fī faḍāʾil al-Qurʾān* by Abū Bakr Muḥammad b. Aḥmad al-Ghassānī al-Wādīʾāshī (ḤKh II, 44) and *Khawāṣṣ al-āyāt wa-fawātiḥ al-Qurʾān* by Abū Ḥāmid al-Ghazzālī, adding some magical quadrants from al-Būnī, MSS see p. 415, 2, additionally Cambr. 362, Ind. Off. 1209/10, Rom. Cas. 553,2 (Cat. 430), Selīm Āġā 141, Tunis Zayt. III, 209,1629, Cairo[1] II, 193, Calc. Madr. 342, Bank. Hdl. 289, Būhār 11, abstract by al-Yāfiʿī (d. 768/1367, see II, 176), Esc.[2] 1334,1 (of which a part is in Br. Mus. Suppl. 1247, iii), print. C. 1297, 1315, lith. Lucknow 1895.

8. Abū Ṭāhir (Abū Isḥāq) Ibrāhīm b. Yaḥyā b. Ghannām al-Ḥarrānī al-Numayrī al-Ḥanbalī al-Maqdisī, d. 674/1275, according to others 693/1294.

1. *al-Nāmaj fī taʿbīr al-ruʾyā* or *Tafsīr al-aḥlām* Berl. 4265, Vat. v. 1304,1, Köpr. 1227 (*MSOS* XIV, 24), entitled *Taʿbīr al-manām* Bodl. I, 488, Brill–H.[1] 304, [2]543, *Taʿbīr al-ruʾyā*, *Luzac's Short List* July 1930, Rāmpūr I, 692, *Tafsīr al-ruʾyā* Āṣaf. II, 1672,9, *Taʿbīrnāmaj* ḤKh II, 312.—4. *al-Muʿallam ʿalā ḥurūf al-muʿjam*, on the interpretation of dreams, Paris 2750/1, abbreviated as *al-Muḥkam fi ʾkhtiṣār al-Muʿallam* by Abū Ḥāmid Muḥammad b. Muḥammad al-Qudsī, Algiers 1541.—5. *Qilādat al-durr al-manthūr fī dhikr al-baʿth wal-nushūr*, in verse, Br. Mus. Suppl. 232, iii, and in Ibn al-Wardī's *Kharīdat al-ʿajāʾib*, C. 1302, pp. 153/7.

8a. Shihāb al-Dīn Abu ʾl-ʿAbbās Aḥmad b. ʿAbd al-Raḥmān al-Maqdisī, who died in 697/1298.

ḤKh 11, 29, 1723. *Al-Badr al-munīr fī ʿilm al-taʿbīr* Beirut 265.

9. See 3a.

11. Abū ʿAbdallāh Muḥammad b. ʿĪsā al-Andalusī, whose lifetime is unknown.

Al-Sirr al-maktūm wal-kanz al-makhtūm, on Kabalah and talismans, Paris 2645, 2692, 658,11.

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Chapter 18. Encyclopaedias and Polyhistors

Jamīl Bak, *ʿUqūd al-jawhar fī tarājim man lahu khamsūna taṣnīf wa-akthar*, Beirut 1326.

1. Jamāl al-Dīn Abū ʿAbdallāh Muḥammad b. Aḥmad al-Qazwīnī wrote, in 551/1185:

Mufīd al-ʿulūm wa-mubīd al-humūm, additionally Berl. 8859, Cambr. 1081, Cairo^{2} VI, 212, print. C. 1310 (in the margin: *al-Mukhtār min al-nawādir wal-akhbār* by Abū ʿAbdallāh Muḥammad b. Aḥmad al-Anbārī), Damascus 1323 (under the name of the Shīʿī Abū Bakr al-Khwārizmī, as is Brill–H.^{2} 146, although the author constantly rants against the Shīʿīs, see Goldziher, *Isl.* III, 219, n. 3, Ghazzālī, Baṭ. 110, see de Sacy, *Chrest.*^{2} I, 154).

2. Abū ʿĀmir Muḥammad b. Aḥmad b. ʿĀmir al-Ṭarasūsī (Ṭartūsī) al-Balawī al-Sālimī died in Seville in 559/1194.

1. *Unmūdhaj al-ʿulūm*, additionally Brill–H.^{1} 284, ^{2}515,$_{1}$, Pet. AMK 923.—2. His *Durar al-qalāʾid wa-ghurar al-fawāʾid fī akhbār al-Andalus wa-umarāʾihā wa-ṭabaqāt ʿulamāʾihā wa-shuʿarāʾihā* is cited in al-Sakhāwī, *Iʿlān al-tawbīkh* 123,$_{6}$.

4. Muḥammad b. ʿAlī b. Muḥammad al-Wadīʾāshī al-Barrāq.

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5. Abu ʾl-Faḍāʾil Jamāl al-Dīn Abu ʾl-Faraj ʿAbd al-Raḥmān b. Abi ʾl-Ḥasan ʿAlī b. Muḥammad b. ʿUmar b. al-Jawzī, who died in 597/1200.

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Even Ḥanbalis agree with the criticism voiced by Yāqūt, *Irsh.* VI, 204,$_{4}$, which was that he cannot be depended upon because he gets his facts wrong a lot of the time. Despite his severe criticism of *ḥadīth*, people condemned his tendency towards *taʾwīl*, something in which he concurs with Abu ʾl-Wafāʾ b. ʿAqīl (p. 687, 2) (Ibn al-ʿImād, *ShDh* IV, 331 based on the reports by Ibn Rajab and Muwaffaq al-Dīn al-Maqdisī). His fanaticism did not even spare his co-religionist ʿAbd al-Salām, the grandson of ʿAbd al-Qādir al-Jīlānī, as he roused the people against him by accusing him of heathen sympathies because he owned books on philosophy and astrology. These were then burned and ʿAbd al-Salām

thrown into jail, while his grandfather's madrasa that he had been running was given over to Ibn al-Jawzī. After his release ʿAbd al-Salām succeeded in getting Ibn al-Jawzī incarcerated in Wāsiṭ, accusing him of embezzlement involving the endowment fund of the madrasa (ibid. V, 45/6, following Ibn al-Najjār). An autobiography for his son Abu 'l-Qāsim, entitled *Liftat al-kabid fī naṣīḥat al-walad*, is in Berl. 3988, Esc.[2] 1432,5, Cairo[1] VII, 177, [2]I, 351, ed. M. Ḥāmid al-Faqqī in *Dafāʾin al-kunūz*, C. 1349, no. 4., Anon. Biography in Brill–H.[1] 117, [2]252, al-
915 Dhahabī, *Ṭab. al-ḥuff.* IV, 131/7, Ibn al-ʿImād, *ShDh* IV, 329/31, Ibn Jubayr, | *Riḥla* [1]222ff., [2]220/4 (on his influence as a preacher), Ibn al-Sāʿī, *ʿUnwān al-tawārīkh* IX, 65/8, *Itḥāf al-nubalāʾ* 288, Jamīl Bak, *ʿUqūd al-jawhar* I, 39/45, *RAAD* VIII, 629, IX, 118. A collective volume of his writings is in Fātiḥ 5296.

I. Linguistics: 1. *Taqwīm al-lugha*, additionally Berl. 6528, Esc.[2] 542, Lālelī 3573 (with the title *Ghalaṭāt al-ʿawāmm*), Ya. Ef. 439,27.—1a. *Mukhtaṣar qurrat al-ʿuyūn al-nawāẓir fi 'l-wujūh wal-naẓāʾir* Cairo[2] II, 36 (copied from a manuscript in Ṭanṭā).

II. History: a. Universal history: 2. *Kitāb al-muntaẓam fī multaqaṭ al-mult-azam*, which starts as an abstract of Ṭabarī that is augmented with detailed necrologies, whose latter parts were often used by Ibn al-Athīr in his *Kāmil*, even though he accuses him of inaccuracy in X, 451 (see also Amedroz in Ibn al-Qalānisī, 36, n. 1); MSS are listed in Gabrieli, *Rend. Lincei*, 1916, 2257/61 and J. de Somogyi, *JRAS* 1932, 55–8, also on MSS in Istanbul see Horovitz, *MSOS* X, 6, Ritter, *Isl.* XIX, 2, Spies 61ff. (with Yenī 249), Dam. ʿUm. 84,2 (vol. 5). S. Amedroz, A tale of the Arab Nights told as history in the *Muntaẓam* of Ibn al-Jauzi, *JRAS* 1904, 273/93, An unidentified ms. of I. al-J. ibid. 1906, 851/80, 1907, 19/39 (Br. Mus. Add. 7320, Cat. 303 for the year 58/198), J. de Somogyi, The *K. al-muntaẓam* of I. al-J., ibid. 1932, 49/76, Krenkow, *JRAS* 1936, 204ff., A Treatise on the Qarmatians in the *K. al-M.*, *RSO* XIII, 249–65, printing planned in Hyderabad, *Barnāmaj* 1354, 10.—Abstracts: a. By the author himself up to the year 569/1173, Cairo[2] V, 337, another (?) in Br. Mus. Add. 7320 (see Amedroz, loc. cit.), Gabrieli, *Rend. Linc.* s. V, 225, 1136.—b. ʿAlī b. Muḥammad Muṣannifak (d. 875/1470, see II, 234), additionally Cairo[2] V, 337, Fātiḥ 4475/7 (Spies 65, Asʿad 2085, ibid. 64, is a volume of Ṭabarī, Ritter) Halet ʿIlāwe 188.—aa. By the author himself, *Shudhūr al-ʿuqūd fī taʾrīkh al-ʿuhūd*, Leid. 833 (vol. I only deals with prophets and angels), De Jong 102, Nicholson, *JRAS* 1899, 908, Köpr. 1095, Bārūdī library Beirut, see *RAAD* V, 135, Cairo[2] V, 229 (including a photograph from AS), cited in al-Yāfiʿī, *Mirʾāt al-jan.* I, 376, 13 and often used by Ibn al-ʿImād, *Shadharāt al-dhahab*. Two lost continuations of it are mentioned in al-Sakhāwī, *Iʿlān al-tawbīkh* 141, 4/6.—3. *al-Dhahab al-masbūk fī siyar* (*taʾrīkh al-awliyāʾ wal-*) *mulūk*,[1] Beirut 75

1 The question concerning the authorship of the abstract remains unresolved. *Allafahu* need not refer to the original work as it may also be related to the abstract as *kitāb*. But the name

(ZDMG 43, 313), Caetani 44, 112, print. Beirut 1885 on the basis of a manuscript that is related to the one in Beirut.—4. See 2aa.—6. *Talqīḥ fuhūm ahl al-athar fī ʿuyūn al-taʾrīkh wal-siyar, nasharahu wa-ʿallaqa ʿalayhi Muḥammad Yūsuf al-Barīlawī al-Tūnakī*, Delhi 1927 (MSS, additionally Paris 724/5, Fez Qar. 1625), on which is based *Ṭabaqāt al-ruwāt wa-ṣanādīq al-ḥukāt* by Muṣṭafā b. Hamza b. Ibrāhīm, Bank. XII, 733, ii.

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b. Biographies:[2] aa. Collective volumes. 7. *Ṣafwat* (*ṣifat*) *al-ṣafwa*, see above, p. 617.—8. *Kitāb fī akhbār al-adhkiyāʾ etc.*, which should be regarded as a work for entertainment rather than a contribution to historiography, additionally Berl. 8942 (incomplete), Bodl. I, 102, 105/6 (excise in 2), Top Kapu 2386 (RSO IV, 705), AS 3771, Fātiḥ 4024, Selīm Āġā 891, Āṣaf. II, 1516,145 lith. C. 1277, print. C. 1304, 1306, on the basis of printing C. 1306 (with some omissions) and MS ʿUm. 5341 it was translated by O. Rescher, Galata 1925.—9. *Kitāb al-ḥamqā wal-mughaffalīn*, additionally Ḥamīd. 1077 (ZA XXVII, 157), Šehīd ʿA. 2140, AS 3771, Damascus, RAAD VI, 19/27, 55/63, 122/7, print. Damascus 1345.—9a. *Kitāb al-tatfīl*, see A. Taymūr, RAAD III, 342.—10a. *Kitāb al-ẓirāf wal-mutamājinīn* or *Kitāb al-ẓurūf wal-ẓirāf* Cairo[2] III, 247, Damascus 1347.—10b. *Kashf al-niqāb ʿani ʾl-asmāʾ wal-alqāb* Leid. 1187, on the basis of which is Barbier de Meynard, Surnoms et sobriquets dans la litérature arabe, JA 1907, 173/244, 365/428.—10c. *Kitāb aʿmār al-aʿyān* (ḤKh 971), arranged by the number of decades that people lived, starting with those who lived 10/19 years, and ending with the *muʿammarūn*, Dam. Z. 31, Majm. 28, see Horovitz, MSOS X, 43.—10d. *Luqaṭ fī ḥikāyāt al-ṣāliḥīn* (?) Manch. 489.—10e. *Manāqib al-awliyāʾ* (author ?) Brill–H.[2] 207.—10f. *Faṣl fi dhikr al-awliyāʾ al-abrār* ibid. 3.—10g. *al-Mujtabā min al-mujtanā*, a biographical handbook, AS 3395.—bb. Biographies of individuals: 11. *Kitāb al-wafāʾ fī faḍāʾil al-Muṣṭafā*, additionally Br. Mus. Or. 7709 (DO 20), Tunis Zayt. II, 314, abstract by Ibn Ḥajar al-Haytamī (d. 973/1565, see II, 388), on which there is commentary by Ḥasan al-Ḥabbār al-Mawṣilī in Mosul 235, 143, Turkish translation by Nīlī (d. 1161/1748), Qilič ʿA. 837, see *Türk Yurdu* II, 718, anon. abstract, *Lubāb*, in Medina Makt. al-Sāda, RAAD VIII, 758.—12. *ʿUyūn al-ḥikāyāt fī sīrat sayyid al-bariyyāt*, which is almost identical with 11 in tone and content, Leipz. 19 (the *Sīrat b. al-J.*, Rāmpūr I, 655,35, is probably

ʿAbd al-Raḥmān in the catalogue turns out to have been added in the margin. Before the *nisba* al-Irbilī there are the names Sanbaṭ Qnṭṭ of which the first could be the Armenian name Smbat while second is extremely abstruse. The author states that Ibn al-Sāʿī (d. 674/1275) was his teacher see p. 590.

2 On p. 503 n. read: ḤKh III 347 no. 5875.

only a fragment of the *Muntaẓam* because the account runs until the year 21 AH).—13. *al-ʿArūs* or *Mawlid al-nabī*,[3] also attributed to Aḥmad b. Qāsim al-Ḥarīrī, and called *Mawlid al-nisāʾ* in Damascus, according to Wetzstein because it was so sensitive, in various recensions, additionally Br. Mus. Suppl. 515 and Vat. V. 1086,4, lith. C. 1300, 1301, print. C. 1926, a commentary entitled *Fatḥ al-ṣamad al-ʿālim ʿalā mawlid Abi ʾl-Qāsim* or *al-Bulūgh al-fawzī fī bayān alfāẓ mawlid Ibn al-Jawzī*, by Muḥammad b. ʿUmar al-Nawawī al-Jāwī (see II, 501), Būlāq 1292, C. 1297, Cairo² I, 93, with the title *Bughyat al-ʿawāmm fī sharḥ mawlid sayyid al-anām* C. 1927.—14. *Manāqib ʿUmar b. al-Khaṭṭāb*, additionally ʿUm. 5299 (*ZDMG* 68, 390), Cairo² V, 363, 366, print. C. 1347.—15. *Maṭlaʿ al-nayyirayn fī sīrat al-ʿUmarayn*, the first part of which is an abstract of no. 14, ʿĀšir I, 714, abstract by Usāma b. Munqidh (p. 552) in AS 3240, A. Taymūr *RAAD* X, 313; part two, *Mukhtaṣar manāqib ʿUmar b. ʿAbd al-ʿAzīz* Cairo², V, 336, print.
917 C. 1331, cf. | C.H. Becker, *I. al-J's* Manāqib ʿU. b. ʿA. *besprochen u. im Auszug mitgeteilt*, Leipzig 1899.—16. *Kitāb al-radd ʿala ʾl-mutaʿaṣṣib al-ʿanīd al-māniʿ min dhamm Yazīd* also Leid. 909,1.—17. *Faḍāʾil al-Ḥasan al-Baṣrī, adabuhu, ḥikmatuhu, nashʾatuhu, ḥayātuhu, balāghatuhu etc.* AS 1642 (Ritter, *Isl.* XXI, 9, Massignon, *Essai*, 152, n. 4), print. C. 1350 (as no. 6 of *al-Rasāʾil al-nādira*, Maṭb. al-Raḥm.).—18. (*Mukhtaṣar*) *Manāqib imām al-aʾimma wa-qāʾid al-azimma Aḥmad b. Ḥanbal,* additionally Berl. Oct. 1455, AS 3460 (Spies, *BAL* 96), Cairo² V, 336/7, Dam. Z. 78, 58, Āṣaf. II, 1552,2, ed. Maḥmūd al-Khānajī, C. 1349, abstract by al-Khazrajī, see p. 545.—18a. *Manāqib ʿAlī b. Abī Ṭālib* (?) Mashh. IV, 88,269.—19. *Faḍāʾil Bishr al-Ḥāfī* Brill–H.?—c. Municipal history: 19a. *Manāqib Baghdād* Cairo² V, 363, print. Baghdad 1342; although Yūsuf Ghanīma, *Lughat al-Arab* IV, 274, and Yaʿqūb Naʿūm Sarkis, *RAAD* VIII, 629, have doubts about its autheticity, the fact that Sibṭ Ibn al-Jawzī (p. 589) attributes the work to his grandfather would seem to speak in favour of it; it is even possible that the lemma on the year 654 (p. 34) stems from him; see ʿAbd al-ʿAzīz al-Rājkūtī, *RAAD* IX, 118ff.

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III. *Ḥadīth*. 20. *Jāmiʿ al-masānīd wal-alqāb*, additionally Tunis Zayt. II, 114, Cairo² I, 105, Mecca, *ZDMG* 90, 91, as *Sharḥ al-masānīd* in Brill–H.[1] 389, [2]776.—22. *al-Manṭiq* (*Nuṭq*) *al-mafhūm min ahl al-ṣamt al-maʿlūm* Leipz. 747 (where the author is called Ibn al-Jawzī ʿAlāʾ al-Dīn ʿAlī b. Aḥmad b. Muḥammad

3 The *Mawlid* attributed to him in Berl. 9521 = Tüb. 104 is according to Bank. XV 1040 a work that dates from the ninth century; ibid. 9517/8 is anonymous.

al-Miṣrī al-Atribī, which means that it may only be an abstract),[4] Cambr. 1189, Brill–H.[1] 553, [2]192, Cairo[2] I, 48 (see also II, 411, § 2, 3). For the abstract by Aḥmad b. Tugharbak[5] see also Br. Mus. Suppl. 1143, Cairo[2] VI, 207.—23. *Ikhbār ahl al-rusūkh fi 'l-fiqh wal-taḥdīth bi-miqdār al-nāsikh wal-mansūkh min al-ḥadīth*, additionally Tunis Zayt. II, 38, Dam. Z. 72, 26,21, Mosul 168, 57,10, Āṣaf. II, 1720,13,2, print. Bombay n.d., C. 1322 (together with Ibn Ḥajar's *Taʿrīf ahl al-taqdīs*); an abstract, *al-Muṣaffā bi-akuff ahl al-rusūkh*, is in Dam. Z. 37, 116,2. *Iʿlām ahl ʿālim bi-taḥqīq nāsikh al-ḥadīth wa-mansūkhihi*, Bank. V, 2, 312, is probably wrongly attributed to him; it appears instead to be a work by his teacher Muḥammad b. al-Nāṣir (d. 556/1160).—25. *Kitāb al-jarḥ wal-taʿdīl* or *Kitāb al-ḍuʿafāʾ wal-matrūkīn*, additionally Cambr. Suppl. 1021, Dam. ʿUm. 25, 363, Serāi A. III, 622 (Weisw. 116), Āṣaf. I, 786, 103.—26. *Kitāb al-mawḍūʿāt min al-aḥādīth al-marfūʿāt*, additionally Sulaim. 345, ʿUm. 1081, Cairo[2] I, 154, abstract by Abū Badr b. Salāma, Aleppo, see RAAD VIII, 369, adapted by al-Suyūṭī in II, 146, 26, see Goldziher, *Vorl.*[1] 191, 5, 2, a critique on it by the same writer, *al-Nukat al-badīʿāt*, is in Bank. V, 2, 314,2, Āṣaf. I, 678,412, print. Lahore 1287, Lucknow 1313, based on the *Laʾāliʾ* C. 1317, on which a *Dhayl* is in Bank. V, 2, 314. 27a. *Mukhtaṣar ʿujālat al-muntaẓir sharḥ ḥāl al-Khaḍir* Dam. Z 33, 63,1.—27b. *Juzʾ fi 'l-asānīd al-munfarida* Āṣaf. I, 780,77.—27c. *al-Ḥaththʿalā ḥifẓ* (*ṭalab*) *al-ʿilm* (*wa-dhikr kibār al-ḥuffāẓ*), Köpr. 1152 (Weisw. | 149), Cairo[2] I, 346.—27d. *Sharḥ* (*Kashf*) *mushkil* 918
ḥadīth al-Ṣaḥīḥayn Cairo[2] I, 128, Rāmpūr II, 224,563.—27e. *al-Muntaqā min al-ghaylāniyyāt min ḥadīth Abī Bakr Muḥammad b. ʿAbdallāh al-Shāfiʿī* Cairo[2] I, 152.—27f. *Gharīb al-ḥadīth* Faiẓ. 496 (Weisw. 149).—27g. *al-ʿIlal al-mutanāhiya fi 'l-aḥādīth al-wāhiya* Āṣaf. I, 646,116, Rāmpūr I, 96,223.—27h. *Durar al-athar* Fātiḥ 2614.

IV. *Fiqh*. 28. *al-Taḥqīq fī aḥādīth al-khilāf* Cairo[2] I, 548, Dam. ʿUm. 23,299/303.—29. *al-Bāz al-ashhab al-munqaḍḍ ʿalā mukhālifi 'l-madhhab* Āṣaf. II, 1294,225.—29a. *Taqrīr al-qawāʿid wa-taḥrīr al-fawāʾid fi uṣūl madhhab al-imām Aḥmad b. Ḥanbal* Asʿad 305.—29b. *Dār al-lawm wal-ḍaym fī ṣawm yawm al-ghaym* Dam. Z. 45, 37,3.—29c. *Āfāt aṣḥāb al-ḥadīth* Mashh. IV, 12,34.

V. Qurʾānic studies. 31. *Mukhtaṣar funūn al-afnān etc.*, Cairo[2] I, 61.—32. *al-Mujtabā fī ʿulūm al-Qurʾān*, of which an abstract, *al-Mujtanā min al-Mujtabā*, is in Cairo[2] V, 325, VI, 188 (photograph of a MS from Istanbul), Dam. Z. 37,

4 However this work is not mentioned in the inventory of his writings listed in his grandson's *Mirʾāt al-zamān* see Rieu Br. Mus. Suppl. 722.

5 Whom Pertsch Gotha 626 appears to have confused with the traditionist Nāṣir al-Dīn Muḥammad b. Tughril (Ibn Ḥajar *DK* IV 460 no. 1239).

124,2.—33. *Zād al-masīr fī ʿilm al-tafsīr*, additionally Esc.[2] 1274/5, Brill–H.[1] 345, [2]648, Dāmādzāde 101/2, Cairo[2] I, 53, Mashh. III, 45,108.—34a. *Tafsīr al-Fātiḥa* Dāmādzāde 63.—34b. *Nawāsikh al-Qurʾān* Makt. al-Maḥmūdiyya in Medina, see *RAAD* VIII, 757 (*ZDMG* 90, 108), with the title *al-Nāsikh wal-mansūkh*, Bank. XVIII, 1481, Mosul 298,7 (or 23?).—34c. *Mukhtaṣar Kitāb al-muqʿad al-muqīm, manẓūma fī uṣūl al-tafsīr* Medina Makt. ʿĀrif Ḥikmat, *RAAD* VIII, 758, *ZDMG* 90, 105 (incorrect).—34d. *Nuzhat al-aʿyun* Āṣaf. I, 560,145.

VI. Ethics, mysticism, and dogmatics. 35a. *Tajrīd al-tawḥīd al-mufīd* Cairo[2] I, 167.—35b. An *ʿaqīda* in 10 verses, Leipz. 150, ix.—35c. *Dafʿ shubhat al-tashbīh wal-radd ʿala ʾl-mujassima*, a defence of Aḥmad b. Ḥanbal against the accusation of *tajsīm*, print. Damascus 1345.

VII. Homilies and paraenesis (his edifying works are recommended by al-Subkī in *Muʿīd al-niʿam* 163,7, as particularly suitable for public reading).—36. *Bustān al-waʿiẓīn wa-riyāḍ al-sāmiʿīn*, additionally AS 1687, Fātiḥ 2564, Cairo[2] I, 272, abstract in Mosul 290, 4,3 (which has *Bustān al-ʿārifīn*, as does Jer. Khāl. 32, 22,232).—37. *Tabṣirat al-mubtadiʾ*, additionally ʿĀṭif Ef. 1544, Cairo[2] I, 280, an abstract by ʿAbīd b. Muḥammad al-Ruhawī in Berl. Qu. 1204; abstracts, read: Leid. 2159, Vat. V. 1137,3.—38. (*al-Nāmūs fī*) *Talbīs Iblīs*, an important source for the history of mysticism and sectarianism, additionally AS 1739, Asʿad 1641, Cairo[2] I, 280, Pesh. 971, Būhār 20, Bank. Hdl. 512, Āṣaf. II, 1590,10, III, 680,242, lith. Delhi 1323, print. C. 1340, 1347 (entitled *Naqd al-ʿilm wal-ʿulamāʾ*), transl. D.S. Margoliouth, *Isl. Culture* X, XI.—39. *al-Thabāt ʿinda ʾl-mamāt* Wehbi 1316, Cairo[2] I, 283, cited in Murtaḍā, *Itḥāf* I, 11,11.—40. *Ḥadāʾiq li-ahl al-ḥaqāʾiq* Bāyazīd 1667.—Cairo[2] I, 110.—41. *Ṣabā Najd*,[6] additionally Bāyazīd 1761.—43.
909 *al-Muntakhab* | *fī ʾl-nuwab*, additionally Heid. *ZS* X, 76, Esc.[2] 1433, Āṣaf. II, 1598,9, abstract in Fez Qar. 1497.—44. *Muntakhab al-Muntakhab*, excerpts in Ambr. A. 1005, xiii (*RSO* III, 908).—45. *al-Rubʿ al-ʿāmir*, excerpts in Br. Mus. Suppl. 1141, i.—

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47. *al-Yāqūta fī ʾl-waʿẓ*, additionally Berl. Oct. 2527, printed in the margin of *Mukhtaṣar Rawnaq al-majālis*, C. 1309, 1322.—48. *Salwat al-aḥzān bi-mā ruwiya ʿan dhawi ʾl-ʿirfān*, additionally Leipz. 865, ii, Br. Mus. Suppl. 1145, ii (Book 8), La Yunta, MSS. ar. no. XXXVIII, Fātiḥ 3929 (*MO* VII, 121), *Hespéris* XII, 124, 1024, Cairo[2] I, 318, from which a story is in Munich 886, f. 37.—49. *Ṣayd al-khāṭir*, additionally Leipz. 874, iv, AS 3959, Fātiḥ 4004 (*MO* VII, 122, which has *al-khawāṭir*),

6 The account of his marriage to Nasīm al-Ṣabā can also be found in al-Nawājī's *Ḥalbat al-kumayt* C. 1299 321 12 ff. al-Juzūlī *Maṭāliʿ al-budūr* I 53,7ff.

Cairo² I, 329, print. C. 1345, from which is *Qayd Ṣayd al-khāṭir*, Rāmpūr I, 357,265.—50. See p. 589,13, 3, additionally Brill–H.² 1058, Cat. Hiersemann, 645, no. 891.—51. *Ru'ūs al-qawārīr fi 'l-khuṭab wal-mukhāḍarāt wal-waʿẓ wal-tadhkīr* Āṣaf. II, 1720,13,1, print. C. 1332.—53. *al-Murāfiq lil-muwāfiq* (Br. Mus. 744, *al-Muw. lil-mur.*), additionally Lālelī 1922 (*MO* VII, 102), Fātiḥ 4083, ii (*MFO* V, 506), ʿĀšir Ef. 921 (ibid. 514).—54. Also Fātiḥ 4082.—55. *Tanbīh al-nā'im al-ghumr etc.*, additionally Cairo² I, 98, 282, Dam. Z. 31, 8,13.—57. *al-Maqāmāt al-Jawziyya fi 'l-maʿāni 'l-waʿẓiyya*, composed in 577/1181, additionally Cambr. 1098, NO 4271 (*MSOS* XV, 22), Cairo² III, 368.—58. *Risāla fī birr al-wālidayn* Cairo² I, 118 = (?) *Kitāb al-birr wal-ṣila* Dam. ʿUm. 25,354.—60. *Dhamm al-hawā* Paris 1296, Vat. V. 1042 (abbreviated), Šehīd ʿA. 1480, Köpr. 722, Fātiḥ 2620 (*Isl.* XXI, 87), Bešīr Āġā 303/4, Rāmpūr I, 617,363, edition by R. Nykl in preparation see *JAOS* 57, 254.—61. *Qiṣṣat Yūsuf* Br. Mus. 1488,2 (cf. 75, i), excise: Paris 1296.—62. *Wadāʿ shahr Ramaḍān* in Esc.² 436,3 but only one leaf.—65. *Sūq al-ʿarūs* also Wehbī 671.—66. Also Köpr. 707,2.—67. *Zahr al-fā'iḥ etc.*, additionally Paris 1324, Madr. 236,1, Fez Qar. 1536 (attributed to al-Ghazzālī), Pet. AMK 934 (with Ibn al-Mu'adhdhin as the author).—73. *Rūḥ al-arwāḥ*, additionally Esc.² 766, Fātiḥ 3907, Cairo² I, 313, Dam. ʿUm. 67,101, *Dībāja* Gotha 2, 41, print. C. 1309.—75. *Tanwīr al-ghabash fī faḍl al-Sūdān wal-Ḥabash* Gotha 1692, Esc.² 1835, Rāmpūr I, 626,19, augmented by al-Suyūṭī II, 158,307.—75a. *Risāla fī ʿilm al-mawāʿiẓ*, used as introduction to his *Jawharat al-ghawwāṣ* by Ibn ʿArrāq (d. 933/1526), Berl. 427.—75b. *Kitāb al-nisā'*, in 110 chapters, deals with matters related to women and children; in the last chapter, which deals with famous women, he refers to his own *Kitāb ṣifat al-ṣafwa*, Leipz. 603.—75c. *Daryāq al-dhunūb wa-kashf al-rān ʿani 'l-qulūb* Berl. Oct. 1463, Leipz. 858, iii, Ambr. C. 129, 181,11, NF 385, i, 437, vii (*RSO* VII, 601), Vat. V. 1137,3, Āṣaf. III, 680,233.—75d. *al-Majālis* Leipz. 166 = (?) *al-Mawāʿiẓ wal-majālis* Cairo² I, 367.—75e. *Nukat al-majālis fi 'l-waʿẓ* Leipz. 167.—75f. *Fi 'l-rajā' wa-sāʿat al-raḥma* Lālelī 3767,8.—75g. *Ḥādī qulūb ahl al-dār wa-dār al-qarār* Qiličʿ A. 530.—75h. *Tabṣirat al-wuʿāẓ*; an anon. abstract entitled *Tadhkirat al-ayqāẓ* is in Dam. Z. | 82 (ʿUm. 87),63.—75i. *Kitāb al-ḥubb* 920
al-Yūsufī Paris 1926 (Massignon, *EI*, IV, 1072; not in de Slane, see no. 61), Āṣaf. II, 1720,133.—75k. *ʿAṭf al-ʿulamā' ʿala 'l-umarā' wal-umarā' ʿala 'l-ʿulamā'* Manch. 777B.—75l. *Tadhkirat uli 'l-baṣā'ir fī maʿrifat al-kabā'ir* Brill–H.² 1057.—75m. *Uns al-nufūs* Cairo² I, App. 38.—75n. *Bashā'ir al-taḥqīq fī maḥabbat ahl al-taṣdīq* Āṣaf. II, 1508,43.—75o. *al-Zahra al-zāhira fi 'l-dalāla ʿalā qudrat al-ʿazīz al-qahhār* Āṣaf. I, 632,129,3.—75p. *Shawārid al-mulaḥ wa-mawārid al-minaḥ* Rāmpūr I, 717,81.—75q. *Tuḥfat al-wuʿāẓ*, an abstract by Aḥmad b. Yaḥyā b. al-Murtaḍā, see II, 187.

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VIII. Medicine. 76. *Luqat al-manāfiʿ fi ʾl-ṭibb*, additionally Leipz. 766, i, abstract read: Leid. 1342/3, excerpts together with others from *al-Risāla al-Fāḍiliyya* by Maimonides (p. 894), Ambr. 351, 2 (*RSO* VII, 568).—77. *al-Ṭibb al-rūḥānī*, additionally Dam. Z. 86 (ʿUm. 94) 2, 1, print. Damascus 1348.

IX. Geography. 78. *Muthīr al-ʿazm al-sākin etc.*, additionally Berl. Oct. 1452, Dam. Z. 82 (ʿUm. 87), 46 (which has *Muthīr al-gharām*), Cairo^2 V, 322, Rāmpūr II, 323$_{635}$ (which has *Mushīr al-ʿazzām*).—79. *Faḍāʾil al-Quds* Bārūdī library Beirut, *RAAD* V, 134.—80. From which is taken (?) *Faṣl fī dhikr Nīl Miṣr al-mubārak* Brill–H.^{2} 207$_2$.

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X. Encyclopaedia. 81. *al-Mudhish*, additionally Br. Mus. 863, Vat. 130, 8, Cairo^2 I, 357, VI, 189, Fātiḥ 4081 (*Mulakhkhaṣ* in *MFO* V, 505), ʿUm. 5576$_{16}$, Qiličʿ A. 714, Jer. Khāl. 73$_{11}$, print. Baghdad 1348, abstract Gotha 842, Br. Mus. Suppl. 1247, II.

5a. His son Yūsuf, who perished in 656/1258 during the assault on Baghdad by the Mongols, wrote, in 627/1230:

Al-Īḍāḥ li-qawānīn al-iṣṭilāḥ, ḤKh I, 515$_{1565}$, on the art of disputation, Lālelī 685.

6. Fakhr al-Dīn Abū ʿAbdallāh Muḥammad b. ʿUmar b. al-Ḥasan (Ḥusayn) b. al-Khaṭīb al-Rāzī al-Taymī al-Bakrī al-Ṭabaristānī Malik al-Munāẓirīn, Imām al-Dunyā fi ʾl-ʿUlūm al-ʿAqliyya wal-Sharʿiyya was born in 543 or 544. He was the son of the preacher Ḍiyāʾ al-Dīn, whose *Ghāyat al-marām fī ʿilm al-kalām* is quoted in Subkī, *Ṭab*. II, 155 bottom. When he was young he spent much money on studying alchemy. Having been forced to leave Khwārizm after a
921 dispute with a Muʿtazilī, he went first to Khurāsān, to Khwārizmshāh | ʿAlāʾ al-Dīn Muḥammad (r. 596–617/1199–1220), and later to Herat, where he died in 606/1209. It is said that he was poisoned on the order of a Karrāmī (see p. 358).

Subkī, *Ṭab*. V, 33/40, Ibn al-Qifṭī, 291, Ibn al-Sāʿī, *ʿUnwān al-tawārīkh* 307/8, al-Yāfiʿī, *Mir. al-jan*. IV, 7, Ibn al-ʿImād, *ShDh* V, 21. According to Barhebraeus, *Chr. Syr*. 425, 16, the orthodox regarded him as an Aristotelian and a heretic. *Taʿlīqāt san*. 79, Jamīl Bak, *ʿUqūd al-jawh*. 149/154, Sarkis, 915ff., Suter, *Math. u. Astr*. 132, Sarton, *Introd*. II, 364, G. Gabrieli, *Isis* VII, 9/13.

1. History: 1. *Manāqib al-imām al-Shāfiʿī* l. Paris 397,2, Cairo² V, 364, ʿĀṭif Ef. 612, Sulaim. 135, Köpr. 1127/8, Lālelī 2087, Rāmpūr I, 672,33 lith. C. 1279, with the title *Faḍāʾil al-i. al-Sh.*, more of an apologetical work in defence of his own *madhhab* than an historical one.—1a. *Qalāʾid ʿuqūd al-ʿiqyān fī manāqib Abī Nuʿmān* Āṣaf. II, 1322,65.—2. Excise: see II, 161, n. 2.

II. *Fiqh*. 3. *al-Maḥṣūl fī uṣūl al-fiqh*, additionally Br. Mus. Suppl. 259, Bodl. I, 267, Ind. Off. 292, Fez Qar. 1626, Dāmādzāde 707, Dam. ʿUm. 59,82/3, Mashh. VI, 26,87, Pesh. 630b, Bank. XIX, 1560; the commentary, *al-Kāshif ʿani ʾl-M.*, by Muḥammad b. Muḥammad al-Iṣfahānī, is in Cairo² I, 389, 391.—Abbreviations: a. *al-Ḥāṣil* by Tāj al-Dīn Abu ʾl-Faḍāʾil Muḥammad b. al-Ḥasan al-Urmawī (d. 656/1258), composed in 614/1217, ḤKh V, 424, al-Suyūṭī, *Muzhir* ¹ I 10,16.—b. *al-Taḥṣīl* by Sirāj al-Dīn Abu ʾl-Thanāʾ Maḥmūd b. Abī Bakr al-Urmawī (d. 682/1283, see p. 845), Gotha 934, Bodl. I, 267,1, Fez Qar. 1404, Dāmādzāde 629, Lālelī 705, Yenī 309 (which has *al-Muḥaṣṣal*), commentary Fez Qar. 1391.—c. *Tanqīḥ al-fuṣūl* by Shihāb al-Dīn Aḥmad b. Idrīs al-Qarāfī (d. 684/1285, see p. 665), employing the *Kitāb al-ifāda* of ʿAbd al-Wahhāb al-Mālikī and the *Kitāb al-ishāra* by al-Bājī (Sulaymān b. Khalaf, see p. 743?), additionally Paris 6559,1, Manch. 777C, Rabat 132, Tunis Zayt. IV, 36,1831,3, Mashh. VI, 3,8, Rāmpūr I, 269,24, print. C. 1306, in *Majmūʿ mutūn fi ʾl-uṣūliyya*, Damascus n.d., with a self-commentary, additionally Esc.² 1502, Fez Qar. 1388 = 1390 (*Nafāʾis al-uṣūl*), print. Tunis 1328 (in the margin of which is *al-Tawḍīḥ fī sharḥ al-Tanqīḥ* by Abu ʾl-ʿAbbās Aḥmad b. ʿAbd al-Raḥmān b. Mūsā b. ʿAbd al-Ḥaqq al-Yazlītī Khallūl al-Qayrawānī, d. ca. 895/1490).—d. *Ghāyat al-sūl* by ʿAlāʾ al-Dīn ʿAlī b. Muḥammad b. al-Khaṭṭāb al-Bājī (II, 85), Cairo¹ VII, 258, ²I, 390.—4. *Mushtamil al-aḥkām*, additionally Selīm Āġā 398.—5. *Kitāb al-maʿālim fī uṣūl al-dīn* (*al-kalām*), see ḤKh V, 613,12321, *ZDMG* 47, 671, *Zentralbl. f. Bibliotheksw.* XVI, 419 bottom, Leipz. 855, Lālelī 787, Dam. ʿUm. 58,55,62,39, Fez Qar. 1612 (fragm.), Cairo¹ II, 55, ²I, 208, 212, Aleppo, *RAAD* VIII, 370,21, Bank. X, 57.—Commentaries: a. Abū ʿAbdallāh Muḥammad b. ʿAlī al-Fihrī b. al-Tilimsānī (d. 658/1260), Esc.² 1532.—b. ʿAbdallāh b. Muhammad b. Aḥmad al-Sharīf al-Tilimsānī (d. 792/1390), Tunis Zayt. III, 43,1374/5.—c. Ḥusayn b. Rāfiʿ al-Dīn Muḥammad Khalīfa Sulṭān, Āṣaf. I, 92,44, Rāmpūr I, 272,49.—d. Aḥmad Mawlawī Mīrzā, Sbath 1195,2.—5a. *al-Muntakhab fī uṣūl al-fiqh* Dam. ʿUm. 57,15, a commentary by Ḥusām al-Dīn Abu ʾl-Faḍl Muḥammad al-Nūrī, ibid. 16.

III. Qurʾān. 6. *Mafātīḥ* (*Futūḥ*) *al-ghayb* or *al-Tafsīr al-kabīr*, with some 922
longwinded metaphysical and philosophical digressions that divert attention away from the text rather than clarifying it (this is Abū Ḥayyān al-Andalusī's view in his *Baḥr al-muḥīṭ*, II, 110, also Suyūṭī, *Itqān*, Calc. 917, C. 1278, 226,18), constantly attacking Muʿtazilī exegesis, completed, up to sura 8, in the year

601/1205, and later supplemented by his student Shams al-Dīn Aḥmad b. al-Khalīl al-Khuwayyī, who was chief *qāḍī* of Damascus (d. 637/1239, see below, p. 924,7, Ibn Abī Uṣ. II, 171,17, Goldziher, *Richt.* 123), and further supplemented by Aḥmad b. Muḥammad al-Qāmulī (d. 727/1327, see II, 86), ḤKh VI, 5, additionally Paris 6526, i, Br. Mus. Or. 6268 (DL 4), Tunis Zayt. I, 119/23, Fez Qar. 40/55, 57/61, 1601, 1628, Köpr. 118/22, Ḥūr Laylā 33/6, Ḥamid. 95/100, NO 385/95, Dāmādzāde 140/6, Ya. Ef. 18/22, Welīeddīn 217/26, Selīm. 35/40, Sulaim. 116/8, Selīm Āġā 80, Cairo² I, 62, Dam. ʿUm. 9,1/11, Aleppo, *RAAD* VIII, 370, Mosul 65, 239, 176,85, Mashh. III, 63,199/203, Teh. Sipāhs. I, 153/8, Pesh. 67/71, 73/4, Rāmpūr I, 42,215. Āṣaf. I, 558,17/24,275/83, Bank. XVIII, 2, 1360/70, print. also Būlāq 1278, C. 1308/10, Istanbul 1294. R.P. McNeile, *An Index to the Commentary of F. ar-R.* London 1933.—Abstracts: a. *al-Tanwīr fi 'l-tafsīr* by Muḥammad b. Abi 'l-Qāsim b. ʿAbd al-Salām al-Rājī al-Tūnisī (d. 715/1315), completed in 707/1307, Paris 614/9.—b. *Gharā'ib al-Qur'ān* by his student al-Niẓām al-Aʿraj al-Nīsābūrī, see II, 201.—c. Abu 'l-ʿAbbās al-Mursī, fragm. Esc.² 1270/1.—*Sirrī Q. F. R. tafsīrinden mutarjam* by Sirrī Pāshā (on the *Fātiḥa*), 2 vols., Istanbul 1302/3.—Hindustani translation by Muḥammad Isḥāq Dihlawī, I, Delhi, 1907, *Sirāji munī* by Mawlawī Khalīl Aḥmad Isrā'īlī, Amritsar 1900.—7. *Risālat* (*al-tanbīh ʿalā baʿḍ*) *asrār* (*al-mūdaʿa fī*) *baʿḍ suwar al-Qur'ān*, read: Gotha 543,2, also Esc.² 1701,3, Asʿad 1933,171a/b.—8. *Durrat al-tanzīl wa-ghurrat al-ta'wīl* Cairo² I, 48.—8a. *Tafsīr rūḥ al-ʿajā'ib* Fez Qar. 91.—8b. *al-As'ila al-mufahhima wal-ajwiba al-mufḥima* Selīm Āġā 36.

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IV. Dogmatics. 9. *al-Mabāḥith al-arbaʿūn fī uṣūl al-dīn*, additionally Qilič ʿA. 505, Sulaim. 790, Cairo² I, 162, Dam. Z. 46 (ʿUm. 62,44), Mosul 70,348, Mashh. I, 15,15/6, Rāmpūr I, 281,7,8.—10. *Asrār al-tanzīl wa-anwār al-ta'wīl*, additionally Dāmādzāde 27/8, Yenī 12, Sulaim. 62, Köpr. 38/9, Welīeddīn 50, Fez Qar. 56, Tunis Zayt. I, 26,33, Cairo² I, 163, Pesh. 763, Bank. XVIII, 1471, Makt. Shaykh al-Isl. Medina (*Maʿārif* XVIII, 333, *Tadhk. al-naw.* 67).—11. *al-Maṭālib al-ʿaliyya*, an abstract by Muḥammad b. Nāmawar b. ʿAbd al-Malik al-Khūnajī (p. 834) in Cairo² I, 170, A. Taymūr, *RAAD* III, 339.—12. *al-Lawāmiʿ al-bayyināt etc.*, additionally Esc². 1476, 1496, Mashh. I, 73,233, Bat. Suppl. 215, print. C. 1323 (with Ibn Taymiyya, *Jawāb ahl al-ʿilm wal-īmān*).—14. *ʿIṣmat al-anbiyā'* Cairo² I, 196, Āṣaf. II, 1316,64, cited in Rabghūzī, *Qiṣaṣ al-anbiyā'* 134,21.—16. *Nihāyat al-ʿuqūl fī dirāyat al-uṣūl* also AS 2376/7, Qilič ʿA. 571, Asʿad 564, Ḥamīd. 782, Revan Köšk 504, Āṣaf. II, 1328,15, Cairo² I, 242, Rāmpūr I, 324,211 (*Tadhk. al-naw.* 68).—17. *Mukhtār al-taḥbīr* | also Tunis Zayt. III, 36,1353, maybe an abstract of *al-Taḥbīr fī ʿilm al-tadhkīr* by ʿAbd al-Karīm al-Qushayrī, p. 432.—18. *al-Āyāt al-bayyināt*,

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read: Landb.–Br. 557, commentary by ʿIzz al-Dīn ʿAbd al-Ḥamīd b. al-Ḥadīd (d. 655/1257, see p. 497).—19. *Asās al-taqdīs fī ʿilm al-kalām*, Köpr. 796, print. C. 1328.—20. *al-Masāʾil al-khamsūn fī uṣūl al-kalām*, additionally Paris 1253, printed as no. 15 in *Majm. rasāʾil*, C. 1328.—20a. *al-Maʿālim fī uṣūl al-dīn*, see no. 5.—20b. *Daqāʾiq al-ḥaqāʾiq* Āṣaf. I, 628,$_{28}$.—20c. *Ḥadāʾiq al-anwār* ibid. II, 1198,$_{27}$, 1768,$_{86}$.—20d. *Minhāj al-riḍā* ibid. 1326,$_{28}$.—On al-Ḥallāj's *Ana ʾl-ḥaqq*, in Persian translation, Leid. 1228 (he is wrongly also credited with a work on theology in Persian, the *Laṭāʾif Ghiyāthiyya*, supposedly dedicated to the sultan Malikshāh [r. 498–511/1104–17], Br. Mus. Pers. I, 17, Āṣaf. II, 1354,$_{393}$, Bank. XIV, 1279).

V. Philosophy. 21. *al-Mabāḥith al-Mashriqiyya*, additionally Teh. I, 179, II, 142, Rāmpūr I, 402,$_{46/7}$ (*al-Sharqiyya*), II, 793, Bank. XXI, 2359/60, print. 2 vols., Hyderabad, 1924/5.—22. *Muḥaṣṣal afkār al-mutaqaddimīn wal-mutaʾakhkhirīn*, additionally Ambr. A. 79, i (*RSO* III, 588), AS 2351 (*Islca* IV, 533), Cairo^2 I, 257, Āṣaf. II, 1210,$_{21/2}$, Mashh. II, 76,$_{244}$, printed together with Ṭūsī's *Talkhīṣ al-M.* (Rāmpūr II, 585,$_{357}$, with the title *Naqd al-M.* in Mashh. I, 91, 281/2) in the appendix and the *Maʿālim uṣūl al-dīn* in the margin, C. 1321, 1323, see M. Horten, *Die philosophischen Ansichten v. R. u. T.*, Bonn 1910, *Die speculativen Probleme der Theologie des Islams nach R. und ihre Kritik durch T.* Leipzig 1912, Wiedemann, *Beitr.* XXXIII, *SBPMS* 45, 154/67.—Commentaries: a. *al-Mufaṣṣal* by al-Qazwīnī (p. 845), additionally Landb.–Br. 568, Qilič ʿA. 670, Selīm Āġā 659, Mosul 158,$_{140}$, Bank. X, 518, Āṣaf. I, 102,$_{13}$.—b. *Mufaṣṣal* by Pīr Muḥammad Maghnīsawī, Sulaim. 782.—Abstract *Lubāb al-muḥaṣṣal* by Abū Zayd ʿAbd al-Raḥmān b. Muḥammad b. Khaldūn (d. 808/1406), composed in 752/1351, Esc.^{2} 1614 (autograph). Excise: abstract by al-Urmawī, see no. 3b.—24. *al-Mulakhkhaṣ fi ʾl-ḥikma wal-manṭiq* read: Br. Mus. Suppl. 725, further Berl. Oct. 623, Qilič ʿA. 313 (*fī uṣūl al-dīn*), Selīm Āġā 723, Dāmād Ibr. 827, Rāmpūr I, 405,$_{60}$, commentary *al-Munaṣṣaṣ* by ʿAlī b. ʿUmar al-Qazwīnī al-Kātibī (p. 845), additionally Bank. XXI, 2283.—26. *Uns al-ḥāḍir wa-zād al-musāfir* Leipz. 227.—27a. *Surūr al-mustajlī li-juz' wujūdihi ʾl-kullī* Sbath 48,$_{9}$.—27b. *Munāẓarāt* A. Taymūr, *Maʿālim* 1301 (Kraus, *Orientalia* VI, 280), Āṣaf. II, 1718,$_{12,1}$ from which (?) *Munāẓara jarat fī bilād Mā warāʾ al-nahr fi ʾl-ḥikma wal-khilāf bayna ʾl-imām F. al-R. wa-ghayrihi*, Hyderabad 1355.—27c. *al-Mubīn*, a philosophical dictionary, AS 2384, treatise no. 3, 71aff.—27d. *Zād al-maʿād*, on the consolations of philosophy in response to the letter of condolence sent by the sultan Tāj al-Dīn on the occasion of the death of his son Muḥammad, AS 2052,$_{17a/31a}$, with the title *Ḥikmat al-mawt* in ibid. 4821,$_{75a/86b}$, and entitled *Risāla fi ʾl-nafs wa-taḥqīq ziyārat al-qubūr* in Fātiḥ 5426,$_{4}$.—27e. Persian *R. darrāhi khudāshināsī* Fātiḥ 5426,$_{15a/26b}$.—27f. A Persian treatise on anthropology and the circular movement in the hierarchy of being in the universe, ibid. 27a/32a.—27g. A Persian *Awṣāf al-ashrāf* ibid.

261r/73r.—27h. *Sharḥ al-Ishārāt wal-tanbīhāt*, see p. 817.—27i. *Sharḥ ʿUyūn al-ḥikma*, see p. 817.—27k. *Sharḥ Kitāb al-najāt*, see p. 815.

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924 VI. Astrology. 29. *al-Sirr al-maktūm fī mukhāṭabat al-nujūm*, actually | by ʿAlī b. Aḥmad al-Khirālī (see p. 735), see *ZDMG* XVIII, 134, additionally Ibr. P. 845, AS 2796, Ǧārullāh 1480/2, ʿĀšir 573, Köpr. 925, NO 2792, Pesh. 1930, Rāmpūr I, 689,6; an abstract by Muḥammad b. Muḥammad al-Fullānī al-Kishnawī (see II, 366), additionally Cairo[1] V, 337, another abstract in Paris 2645.—30. *al-Ikhtiyārāt al-ʿAlā'iyya etc.*, Persian original, Browne Pers. Ms. Cambr. 1580,2, AS 2689, Fātiḥ 5360,7, Köpr. 1624,8, Wehbī Ef. 885, Revan Köšk 1705, anon. Arabic translation also Paris 1360,2.—30a. Tables of ghosts for every degree in the zodiac, their influence, and how to celebrate their praise (apocryphal ?), Paris 2599,2.

VII. Chiromancy. 31. *Risāla fī maʿrifat khuṭūṭ al-kaff wa-mā fīhi min al-ḥikma* (apocryphal ?), Berl. 4258 (end ?), Ambr. H. 87, Vat. V. 938,14, Cat. Boustany 1936, no. 97 (*Kitāb fī ʿilm al-kaff*).

VIII. Rhetoric. 32. *Nihāyat al-ījāz fī dirāyat al-iʿjāz*, additionally Br. Mus. Or. 6495 (DL 54), Cambr. Suppl. 1340, Fātiḥ 5308,1, Cairo[2] II, 227, Rāmpūr I, 569,91, print. C. 1327.

IX. Encyclopaedia. 33. *Jāmiʿ al-ʿulūm*, additionally Āṣaf. II, 1766,85 (on the Persian encyclopaedia n. 2; see also Leid. 513, AS 1759, 3832, Browne, *Lit. Hist.* II, 484/5, As. Soc. Beng. 1359, E. Wiedemann, *Arch. für Gesch. d. Nat. u. d. Technik* II, 1910, 394/8).

X. Medicine. 34. *al-Rawḍ al-ʿarīḍ fī ʿilāj al-marīḍ* A. Taymūr, *RAAD* III, 360.

XI. Physiognomy. 35. *Risāla fī ʿilm al-firāsa* AS 2457,2 (*Islca* IV, 527) = *Jumal aḥkām al-firāsa*, together with the *Kitāb al-firāsa li-Filīmūn*, ed. Muḥammad Rāghib al-Ṭabbākh, Aleppo 1347/1929, Persian translation in Fātiḥ 5426,215v/229r.

XII. Alchemy. 36. *Sirr al-asrār* Āṣaf. II, 1416.

7. His student Abu 'l-ʿAbbās Shams al-Dīn Aḥmad b. Khalīl b. Saʿāda al-Khuwayyī, who was chief *qāḍī* in Damascus, died at a young age on 7 Shaʿbān 637/5 March 1240.

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Ibn Abī Uṣ. II, 171, Ibn al-ʿImād, *ShDh* V, 423, Krenkow, *JRAS* 1930, 483. 1. *Yanābīʿ al-ʿulūm* Leid. 4, Faiẓ. 290, Cairo[2] VI, 181, A. Taymūr, *RAAD* III, 344.—2. *al-Safīna al-Nūḥiyya fi 'l-sakīna al-rūḥiyya*, on psychology, ed. Muḥammad Rāġib al-Ṭabbākh, Aleppo 1928/9.—3. *Sharḥ al-irshād* see p. 786, 19, 4.

8. Abū Jaʿfar Nāṣir (Naṣīr) al-Dīn Muḥammad b. Muḥammad b. al-Ḥasan al-Ṭūsī al-Shīʿī was born on 11 Jumādā 597/18 February 1201 in Ṭūs. His first job was with the Ismāʿīlī governor of Sartakht, in Qūhistān, ʿAbd al-Raḥīm b. Manṣūr Nāṣir al-Dīn, to whom he dedicated his | *Akhlāq-i Nāṣirī*. After a failed attempt 925
to curry favour with the last ʿAbbāsid caliph by writing a panegyrical *qaṣīda*, he was detained and brought before the leader of the Ismāʿīlī movement ʿAlāʾ al-Dīn Muḥammad Ḥasan. It is there that he wrote, among other works, the *Taḥrīr al-Majisṭī*. When Hūlāgū laid siege to ʿAlāʾ al-Dīn's son Rukn al-Dīn Khurshāh in Alamūt, al-Ṭūsī advised him to surrender to the Mongols. He then accompanied Hūlāgū as his court astronomer on his march onto Baghdad. He also founded an observatory at Marāgha in Azerbaijan that had not been finished when Hūlāgū died in 663/1265. Under Hūlāgū's successor Abāqā he continued to work for the state. As minister of the *awqāf*, he went on an inspection tour of the religious endowments of Iraq in 672/1274, collecting many astronomical manuscripts on the journey. It was while making this trip that he died, in Baghdad, on 18 Dhu 'l-Ḥijja 672/26 June 1274.

Al-Fuwaṭī, *al-Ḥawādith al-jām*. 350, 380, al-Ṣafadī, *al-Wāfī* I, 179/83, *Amal al-āmil* 68, Yūsuf al-Baḥrānī, *Luʾluʾat al-Baḥrayn* 220/4, *Rawḍāt al-jannāt* 505, Barhebraeus, *Chron. Syr*. 529, Suter, *Math*. 368ff., Blochet, *Introd. à l'hist. des Mongols* 162, Browne, *Lit. Hist*. II, 484/6, III, 179, R. Strothmann, *Die Zwölferschia* 16/87. On the ruins of the observatory at Marāgha see Houtum-Schindler, *Zeitschr. d. Ges. f. Erdkunde zu Berlin*, 1883, p. 338, Plate 8. A printing of 12 treatises is planned in Hyderabad, see *Barnāmaj* 1354,20.

I. *Fiqh*. 1. *Jawāhir al-farāʾiḍ al-Nāṣiriyya*, additionally Br. Mus. Suppl. 1249, iii, and a commentary by Bahāʾ al-Dīn al-ʿĀmilī (II, 412), written in Tabriz in Dhu 'l-Ḥijja 1013/March-April 1605, in ibid. iv.

II. Dogmatics. 2. *Tajrīd al-ʿaqāʾid*, regarded as the first such work by the Ismāʿīlīs, brings everything the student needs together in compressed form, though due to its terseness it is often difficult to understand; additionally Br. Mus. Or. 6572 (DL 11), Brill–H.[1] 509, [2]987, Ambr. C 152, i, Vat. v. 1177,1 (*RSO* VII, 615), Teh. II, 630,7, with anon. glosses in Mosul 110,1391, As. Soc. Beng. Suppl. 871, lith. Tehran n.d. Commentaries: a. *Kashf al-murād*, by his student Ḥasan b. Yūsuf b. al-Muṭahhar al-Ḥillī (d. 726/1326, see II, 164), additionally Vat. v. 941, Teh. II, 630,12, Mashh. II, 67,220ff., Būhār 87, Bank. X, 595/6, Āṣaf. II, 1324,601, Aligarh 85,59, 86,70 (with the title *al-Jawhar al-nafīs*), lith. Tehran 1300 (*Isl*. XXI, 302), print. Bombay 1310/1.—b. *al-Sharḥ al-qadīm* or *Tashyīd* (*Tasdīd*) | *al-qawāʿid*, by Maḥmūd b. ʿAbd al-Raḥmān al-Iṣfahānī (d. 749/1348, see II, 926
110), additionally Algiers 623, Paris 2308, Vat. v. 900, Sulaim. 765, Cairo[2] I, 169, Teh. II, 83, Mashh. I, 50,166, Aligarh 111,23, 113,47; Glosses: *α*. al-Jurjānī (see II,

216), additionally Selīm Āġā 599, Br. Mus. Or. 5929 (DL 12), Brill–H.[1] 510, [2]988, Esc.[2] 1579, Algiers 624, Tunis Zayt. III, 22,1321/4, Mashh. I, 27,66, 38,115, Rāmpūr I, 288,47/8; Superglosses: *αα.* Muḥammad b. Ibrāhīm Khaṭībzāde (see II, 229), Pet. AM Buch 167, Selīm Āġā 598, Cairo[2] I, 172, Mashh. I, 34,95.—*ββ.* Sinān al-Dīn Yūsuf ʿAjam Sinān, Mashh. I, 32,90.—*γγ.* Ṣadr al-Dīn Muḥammad al-Shīrāzī (d. 903/1497, see II, 204), additionally Qiličʿ A. 511, Mashh. I, 35,101/2.—*β.* Superglosses on the glosses of Saʿd al-Dīn al-Taftāzānī (see II, 215) by Muḥammad b. Ḥasan al-Ṣamṣūnī (d. 919/1513, *Shaq. Nuʿm.* I, 439, Rescher 194), Esc.[2] 1499.—*δ.* Anon., ibid. I, 32,90.—c. *al-Sharḥ al-jadīd* by ʿAlī b. Muḥammad al-Qūshjī (d. 879/1474, see II, 234), additionally Heid. *ZS* X, 99, Br. Mus. Or. 5667 (DL 12), Cambr. Suppl. 262/3, Sulaim. 764, Dam. Z. 48,63, Mashh. I, 48,157/8, 51,168 (*Ilāhiyyāt*), Pesh. 1822, Rāmpūr I, 306,185/6, Bank. X, 598/602, Āṣaf. II, 1310,32ff., Aligarh 111,19, 112,31, As. Soc. Beng. 26, Būhār 457, i, lith. Tehran 1274, 1284, 1311.—Glosses: *α.* al-Jurjānī (II, 216), Mashh. I, 27,67.—*β.* Three of a series by al-Dawwānī (see II, 217), without any separation between the different versions, additionally Haupt 697, Manch. 405, Qiličʿ A. 509/10, Selīm Āġā 622, Mosul 110,139,2, 202,251, Mashh. I, 38,112, Aligarh 113,45, Āṣaf. II, 1310,357; the longer glosses (*al-qadīma*) are in Bank. X, 603/4, Rāmpūr I, 293,95/7, As. Soc. Beng. 395, Aligarh 112,34, 113,78; against the two first glosses Ṣadr al-Dīn b. Ghiyāth al-Dīn al-Shīrāzī (see II, 204) wrote *al-Ḥāshiya al-jadīda al-Ṣadriyya*, Munich 295, Selīm Āġā 597, 600, Pesh. 755, 782, Rāmpūr I, 494,100/2, Būhār 88; al-Dawwānī responded to this in *Ḥāshiya jadīda*, Mashh. I, 38,113, Bank. X, 605, Rāmpūr I, 293,98/9, and Ṣadr al-Dīn wrote an answer to that in the glosses found in Munich 656, Ind. Off. 424, Br. Mus. 424, Bank. X, 607.—Superglosses: *αα.* On his longer glosses, his student Jamāl al-Dīn Maḥmūd al-Shīrāzī wrote: Bank. X, 613, Aligarh 114,54, Rāmpūr I, 294,103.—*ββ.* The same, by Niẓām al-Dīn b. Quṭb al-Dīn al-Laknawī (d. 1161/1748), Aligarh 113,51, Rāmpūr I, 289,64.—*γγ.* The same, by Sharaf b. Ṣadr al-Dīn Muḥammad al-Ṭabīb al-Lāhajānī, Rāmpūr I, 289,43.—*δδ.* The same, by Mīrzājān Ḥabīballah al-Bāghandī (d. 994/1586, see II, 414), additionally Manch. 407, Selīm Āġā 597, Mashh. I, 27,68, 33,91,94, 34,36 (?), Bank. X, 608/9, Rāmpūr I, 294,104/6, Āṣaf. II, 1302,8, Būhār 92; on this Aḥmad b. Kamāl al-Sharīf al-Shīrāzī wrote *Khulāṣat al-afkār fī ʿilm al-kalām wa-hiya mabāḥith ʿala ʾl-Sharḥ al-jadīd wal-Ḥāshiya al-qadīma lil-Jalāl al-Dawwānī wa-ʿalā Ḥāshiyat Ḥabīballāh M.*, Landb–Br. 589.—*δ.* (= *ζ.*) *Taʿlīqāt* by Muḥammad b. Aḥmad al-Khiḍrī (often mistakenly al-Khafarī, a student of al-Taftāzānī under Shāh Ismāʿīl, r. 907–30/1502–24, e.g. *Rawḍāt al-jannāt* 130, *Kashf al-ḥujub* 179), additionally Manch. 406J, Br. Mus. 170,3, Ind. Off. 416,2, Esc.[2] 661,3, Selīm Āġā 595, Teh. I, 55/6, Mashh. I, 29,77/8, on the *Ilāhiyyāt* ibid. 27,69, 30,82, 30,122,124, Aligarh 116,54.—Superglosses: *αα.* Muḥammad al-Jīlānī Shams al-Dīn (Shamsā), Mashh. I, 37,107, Teh. I, 58, Rāmpūr I, 294,107.—*ββ.* Āqā Jamāl Ḥusayn b. Muḥammad al-Khwānsārī

(d. 1098/1686, Būhār 210), Mashh. I, 40,123, | Rāmpūr I, 288,53, II, 550,325, 601,375 927
674,477, Bank. X, 610/2.—*γγ.* Shamsā-yi Kashmīrī, Teh. I, 61, Rāmpūr I, 288,51.—*δδ.* Muḥammad al-Qazwīnī (before 1190), Rāmpūr I, 288,52.—*εε.* Khalīfa Sulṭān, Teh. I, 57.—*ζζ.* Sulṭān al-ʿUlamāʾ, the vizier of Shāh ʿAbbās, ibid. 89.—*ηη.* The same, *Shawāriq al-ilhām*, by ʿAbd al-Razzāq b. ʿAlī al-Lāhijī, a student of Ṣadrā Shīrāzī (see II, 413), Browne, Cat. 154, no. 3, Teh. I, 59, 147/8, II, 90/1, 96/7, Mashh. I, 51,167, Bank. X, 671, Būhār 102, Āṣaf. II, 1316,38, lith. Tehran 1267, 1280, 1299, 1311 (see Horten, *Isl.* III, 91/131).—*θθ.* Glosses on the chapter *al-Jawāhir wal-aʿrāḍ* by Fakhr al-Dīn Muḥammad b. Ḥusayn al-Ḥusaynī al-Sammākī, composed in 968/1560, Mashh. I, 36,103, 37,111.—*ιι.* Glosses by Mollā al-Yazdī, ibid. 37,108.—*κκ.* Qāḍīzāde Krhrūdī (?), ibid. 109.—e. Anon., also Paris 2369, i, Esc.[2] 1589, entitled *al-Jawhar al-naḍīd*, by one of his students, Beirut 394, Teh. I, 47, II, 85.—f. Ḥasan Farāghī, Aligarh 112,34.—g. Ḥasan Mollā Kawsaj, Rāmpūr I, 290,67.—h. Glosses on the fifth *maqṣad* by Aḥmad b. Zayn al-ʿĀbidīn al-ʿAlawī (d. 1048/1638, see II, 275, 1), Ambr. C 216, i.—i. Superglosses on *maqṣad* III in *e* and *δ* by Mīrzā Muḥammad b. Ḥusayn al-Shirwānī, a student of Khwānsārī (see II, 413), dedicated to Shāh Sulaymān al-Ṣafawī (r. 1047–1105/1666–94), Bank. X, 614.—k. Glosses by Fakhr al-Dīn Muḥammad b. Abi ʾl-Ḥasan al-Ḥusaynī al-Astarābādī (d. 1028/1618, see II, 385), Berl. Oct. 972, Mosul 137,268, Teh. I, 56, Rāmpūr I, 295,108, and by one of his students, Bank. X, 615.—l. *Asʾilat Ishiq Qāsim* (*al-Iznīqī*, d. 945/1538), *maʿa jawāb Muḥammad al-Qarabāghī* (d. 942/1535, see II, 446) *ʿalā ʿAlī al-Qūshjī* (c) Vienna 1891,8.—m. Glosses on the second *maqṣad* by Mollā Ḥusayn al-Baghdādī, eleventh cent., Bank. X, 616.—n. *al-Jawāhir wal-aʿrāḍ*, glosses on the second *maqṣad* by Mīrzā Jalwa, Teh. II, 84.—o. Glosses by Mīrzā Ibrāhīm Ḥusaynī Hamadhānī, Mashh. I, 26,65.—p. *al-Ḥāshiya al-gharīziyya* by ʿAbd al-ʿAzīz b. Shāh Walīallāh al-Dihlawī (d. 1239/1823), Rāmpūr I, 290,67.—3. *Qawāʿid al-ʿaqāʾid* also Mashh. I, 65,217, Rāmpūr I, 317,26,56, the commentary *Kashf al-fawāʾid*, by Ḥasan b. Yūsuf b. al-Muṭahhar al-Ḥillī, lith. Tehran 1305.—3a. *Risāla qadariyya* Br. Mus. Or. 6270,6 (DL 55), Teh. II, 644,6.—3b. A Persian treatise on *qadar* and *jabr*, AS 2848,1.—3c. *Duʿāʾ ithnā ʿashariyya* Rāmpūr II, 303,163.—3d. *Risālat al-ghayba*, on the hidden Imām, Mashh. VI, 62,188.—3e. *Uṣūl al-dīn* (= 4 ?), commentary by ʿAzīzallāh Ḥusaynī, composed in 967/1559, Mashh. I, 58,194.

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III. Philosophy and mysticism. 4. *al-Fuṣūl*, Persian also Mashh. I, 65,214/5, Arabic, additionally Aligarh 110,3, Pet. AM Buch. 745, the commentary *al-Anwār al-jalālīya* also ibid. 746, Persian by Muḥammad b. Aḥmad Khwājakī, composed in 953/1546 in the Deccan when he was still a Sunnī, Mashh. I, 51,195, Arabic by

ʿAbd al-Wahhāb b. ʿAlī al-Ḥusaynī al-Astarābādhī in ibid. 197, 60,200.—7. *Sharḥ al-muḥaqqiq* Būhār 336 (wrongly identified as *Ajwiba*, Teh. II, 611,1).—9. *Awṣāf al-ashrāf fi 'l-siyar wal-sulūk*, dedicated to the vizier al-Juwaynī, Persian Berl. 232, Gotha 35, 274, Dresd. 348, Stewart 44, Ind. Off. Éthé, 1802/10, Istanbul, Horn, *ZDMG* 54, 298, 158, Welīeddīn, 1635, AS 4807,3, Āṣaf. III, 752,67,1, As. Soc. Beng. I, 1187, II, 416, the commentary *Kashf baʿḍ al-astār* is in Rieu 830,16, As. Soc. Suppl. 876,16, transl. Fleischer, Leipz. 1909, see Strothmann, 68ff.

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16. Also Revan Kösk, 504.—17. *Baqāʾ al-nafs baʿd fanāʾ al-jasad*, additionally Manch. 384U, Āṣaf. II, 1716,11, Rāmpūr II, 802,824, with a commentary by Abū ʿAbdallāh al-Zanjānī, C. 1341.—18. *Risāla fī ithbāt al-jawhar etc.*, additionally Teh. II, 644,8, As. Soc. Beng. Suppl. 876,5, commentary by al-Dawwānī (see II, 217), additionally Gotha 1158,21, Brill–H.[2] 464,2 Cairo[2] I, App. 33 (photograph of the MS Br. Mus.), Āṣaf. II, 1434,15, print. in *Jāmiʿat al-muqaddamāt*, Tehran 1286, 1298.—19. Also Köpr. 796 (*Taʾsīs al-taqdīs*).—22. *Tajrīd al-manṭiq*, the commentary *al-Jawhar al-naḍīd* by Ḥasan b. Yūsuf al-Muṭahhar al-Ḥillī (see II, 164), additionally Bank. XXI, 2240.—22a. *Ādāb al-mutaʿallimīn wal-muḥaṣṣilīn* Pet. AMK 921, Buch. 88, Mashh. I, 89,207, Rāmpūr I, 373, print. in *Majmūʿa*, Tehran 1300.—22b. Answer to the *Risāla* by al-Qūnawī (p. 808, 32, no. 10), Būhār 462, iii.—22c. *Taḥrīr al-bahiyya*, ḤKh IX, 631, Glasgow 35, iv (*JRAS* 1899, 631).—22d. *Kitāb al-wāfī fī kalām al-muthbit wal-nāfī* MS Landb., see Goldziher, *Steinschneiderfestschr.* 111.—22e. *Mabdaʾ u maʿād* (*Āghāz u anjām*) Persian Fātiḥ 5426,108a/123a, from which chapter 19 (the allegory of the Houri) in text and translation by E. Berthels, *Islca* I, 274/6.—22f. *Maṭlaʿ al-muʾminīn* ed. W. Ivanow in *Two Early Ismaili Treatises*, London 1933.—22g. A treatise on the soul, transl. from the Persian by ʿAbd al-Muḥsin Aḥmad b. al-Mahdī, Paris 2716,5.—22h. *Ḥall mushkilāt al-ishārāt*, see p. 816,20.—22i. *Kayfiyyat ṣudūr al-mumkināt ʿani 'l-wājib* Āṣaf. II, 1716,11,5,—22k. *Risāla fī tafsīr nafs al-amr* Lālelī 2487,7, Teh. II, 611,3, Zanjān, *Lughat al-ʿArab* VI, 96, the commentary *Rawḍat al-munāẓara*, by Shams al-Dīn Kīshī, ibid. 4.—22l. A commentary on the *Risālat al-ʿilm* of Kamāl al-Dīn Abū Jaʿfar Aḥmad b. ʿAlī b. Saʿīd, see p. 835, 18a.—22m. *Maṣāriʿ al-muṣāriʿ* Rāmpūr I, 404,158, a refutation of the *Muṣāraʿāt* of Muḥammad b. ʿAbd al-Karīm al-Shahrastānī, see 763.—22n. *Risāla fī jawāb masʾalāt Kamāl al-Dīn Muḥammad b. Haytham* Rāmpūr I, 302,157.—220. *Anjāmi*
929 *āfirānish* Bodl. 1422,vi, Br. Mus. Pers. 830, AS 4821,3b/21b.[7]— | 22p. *Risāla dar*

7 His Persian *Akhlāq-i Nāṣirī* was initially dedicated to the Ismāʿīlī governor of Sartakht Nāṣir al-Dīn ʿAbd al-Raḥīm b. Abī Manṣūr but in a later edition he removed the introduction that

rasm u āyīni Dādishāhāni qadīm also Welīeddīn 2547.—22q. *Dānishnāme* AS 4819,103/18.

IV. Mathematics. 23. *Taḥrīr uṣūl al-handasa li-Uqlīdis*, additionally Cambr. Suppl. 1011, Ind. Off. 736, Manch. 348G, 349, Browne, Cat. 159, O, 4, Fez Qar. 1367/8, 1639, MSS in Istanbul in Krause, p. 499a, Cairo[1] V, 202, Teh. I, 26, II, 157, Āṣaf. I, 794,1, Bank. Hdl. 108, Rāmpūr I, 409,58, Būhār 463, i, print. Calcutta 1822, Ind. ʿAlawī 1271, Fez 1293, 2 vols. (see Renaud, *Hespéris* XIV, 85), abstract Munich 848, print. Istanbul 1216, Persian translation by Quṭb al-Dīn al-Shīrāzī (II, 211) in Yeni I, 796. *Mulakhkhaṣ Taḥrīr U.* by Amīr Zayn al-ʿĀbidīn b. Muḥammad al-Ḥusaynī, a contemporary of Mīr Dāmād (see II, 411), Mashh. XVII, 60,182.—*Sharḥ Taḥrīr U.* by Mīr Muḥammad Hāshim al-ʿAlawī (d. 1061/1651), Rāmpūr I, 415,39.—*Ḥāshiya* by Kamāl al-Dīn Ḥusayn b. Muʿīn al-Dīn al-Ḥusaynī al-Maybudhī (see II, 210,6), Mashh. XVII, 17,48, Rāmpūr I, 413,23.—*Sharḥ* by Mawlawī Muḥammad Barakāt, Rāmpūr I, 415,44, *Taḥrīr* by ʿAbd al-ʿĀlī b. Muḥammad al-Birjandī (see II, 200), ibid. 401,11.

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24. *Uṣūl Menelaos fi 'l-ashkāl al-kuriyya*, completed in Shaʿbān 663/May—June 1265, read: Paris 2467,1, additionally Manch. 350K, MSS in Istanbul in Krause, 502m (cf. idem, *Die Sphärik von Menelaos aus Alexandrien* I, § 8), Mashh. XVII, 10, 29, Teh. I, 97,3, 166,7, 167,4, II, 207,3, 208,5, Rāmpūr I, 411.—Glosses by Muḥammad Bāqir b. Zayn al-ʿĀbidīn Yazdī, Teh. I, 53, II, 171.—25. Edition of Archimedes' *On the Sphere and the Cylinder* and an edition of his *On the Measurement of a Circle*, completed in 661/1263, MSS in Istanbul in Krause p. 501, g. h., Rāmpūr I, 410.—26. *Kitāb al-ma'khūdhāt li-Arshimidis*, composed in 653/1255, additionally Leid. 982, Bodl. I, 875,13, 895, Manch. 346E, Flor. Pal. 271, 286, MSS in Istanbul in Krause p. 501, i, Teh. I, 181,4, Mashh. XVII, 55,169, Rāmpūr I, 418, 639 (*Tadhk. al-naw.* 163); on the commentator Abu 'l-Ḥasan ʿAlī al-Nasawī (whose *Kitāb al-tajrīd fi 'l-handasa* is preserved in Rāmpūr I, 417),

showered him with praise; see Grundr. *Ir. Phil.* I 348, Browne *Lit. Hist.* II 484/6 Br. Mus. Pers. II 856, Suppl. 147/8, Bodl. Pers. 435/43, Ind. Off. RB 70, 130, Éthé 2155/77, Cambr. 124, Browne 205/7, Dresd. 343, Rosen MSS Pers. Inst. 208, As. Soc. Beng. I 372/8, II 488, Āṣaf. I 128,21,20,25, Bank. IX 938/9. From which J. Stephenson The Classification of the Sciences according to N.T. (after the text by C. Schier *Specimen edit. libr. i Nasīreddīni Tusensis* A. i. N. Dresden 1841) *Isis* V (1923) 364/99. Anon. Persian commentary also Bank. IX 940.—Glosses: *Ḥadīqat al-lugha* by Muḥammad Saʿd ibid. 941 *Miftāḥ al-akhlāq* by ʿAbd al-Raḥīm b. ʿAbd al-Karīm ʿAbbāsī Burhānpūrī ibid. 942. Persian adaptation by al-Dawwānī (see II 217) *Lawāmiʿ al-ishrāq fī makārim al-akhlāq* also Heid. *ZS* VI 222 print. Calcutta 1810, Navalkishor 1283, see Thompson *Practical Philosophy of the Muhammadan People* London 1839.

see al-Bayhaqī, *Tatimma* 109.—27. *al-Risāla al-shāfiya ʿani ʾl-shakk fi ʾl-khuṭūṭ al-mutawāziya* Serāi 3342,10 (Kr. 496,9) = 30a.—28. *Taḥrīr al-mafrūḍāt li-Thābit b. Qurra* (p. 385,7), completed in 653/1255, additionally Berl. 5939, Bodl. I, 875,14, Paris 2467,4. MSS in Istanbul Krause, p. 500, c, Rāmpūr I, 41/63, Yaʿqūb Bakhsh Badaūnī (*Tadhk. al-naw.* 163).—29. *Kitāb al-muʿṭayāt li-Uqlīdis*, based on the translation by Isḥāq b. Ḥunayn and in the revised edition by Thābit b. Qurra, additionally Berl. 5929, Ind. Off. 743, i, Manch. 348C, 350B, Bodl. I, 1875,10, MSS in Istanbul see Krause p. 499b, Cairo[1] V, 200, Teh. I, 166,13, Mashh. XVII, 57,175, Rāmpūr I, 411, 63 (*Tadhk. al-naw.* 162).—30. A letter in which he discusses Archimedes' postulates, addressed to ʿAlam al-Dīn Qayṣar b. Abi ʾl-Qāsim al-Ḥanafī, Berl. 5942, Paris 2467,6, MSS in Istanbul in Krause, p. 496,10.—30a. *al-Muṣādarāt*, a treatise on the postulates of Euclid, Berl. 5958, MSS in Istanbul
930 in Krause, p. 496,9, Mashh. XVII, 27,82, Rāmpūr I, 417.— | 30b. 105 problems from Euclid, Cairo[1] V, 200.—31. *Kitāb al-mutawassiṭāt*, 15 texts on mathematics, geometry, physics, and astronomy, all of which have to be studied on the basis of Euclid's *Elements* and the *Almagest*, which are explicitly mentioned whenever necessary, additionally Paris 5974, Āṣaf. III, 336,331, Rāmpūr I, 418,63.—32. (see 36g.) *Kitāb al-shakl al-qaṭṭāʿ*, translated from the Persian, additionally Berl. 5956, Bodl. I, 875,16, Paris 2467,10,11, MSS in Istanbul in Krause, no. 8.—34. *al-Kura al-mutaḥarrika*, based on Autolycus, also MSS in Istanbul in Krause, p. 502,1, Cairo[1] V, 202, Teh. I, 166/7, Rāmpūr I, 411, 63 (*Tadhk. al-naw.* 163).—35. *Jāmiʿ al-ḥisāb bil-takht wal-turāb*, completed in Rajab 663/April-May 1265, additionally Esc.[1] 968,2, (*Mukhtaṣar*) Serāi 3455,3 (Krause no. 7), Mashh. XVII, 16,43, an appendix in Berl. 5973, Pers. AS 2728.—36. *Risāla fī annahu lā yumkinu an yajtamiʿa murabbaʿayn fardayn ʿadad murabbaʿ*, additionally Berl. 6008,2, Ğārullāh 1502,26.—36a. *Kitāb al-ḍarb wal-qisma*, on multiplication and division, in 3 books of 11 sections each, Serāi 3327,3, Krause no. 12.—36b. *Risāla fī ʿilm al-muthallath*, MS of Quṭb al-Dīn al-Shīrāzī is in the possession of Yaʿqūb Bakhsh al-Badayūnī (*Tadhk. al-naw.* 163, no. 274).—36c. *Taḥrīr Kitāb al-handasa li-Banī Mūsā* (p. 382), completed in 653/1255, MSS in Istanbul in Krause, p. 500f.—36d. *Taḥrīr Kitāb al-ukar li-Theodosios*, completed in Jumādā 651/July 1253, MSS in Istanbul in Krause, p. 502n, Rāmpūr I, 410,13, 703, 641.—36e. *Taḥrīr Kitāb maʿrifat misāḥat al-ashkāl al-basīṭa wal-kura* Rāmpūr I, 411.—36f. *Taḥrīr al-maqāla fī taksīr al-dāʾira li-Arshimidis* ibid.—36g. *al-Jāmiʿ li-daʿāwi ʾl-shakl al-maʿrūf bil-qaṭṭāʿ* ibid. 417,58b (= 32).

V. Physics. 37. *Kitāb al-manāẓir*, completed on 13 Shawwāl 651/7 December 1254, additionally Ind. Off. 743, ii, Leid. 977, Flor. Pal. 271, 286, Bodl. I, 875, 895, MSS in Istanbul in Krause, p. 500d, Cairo[1] V, 205, Teh. I, 166/7, Būhār 343, i, 342, ii, Rāmpūr I, 410.—31. *Risāla fi ʾnʿikās al-shuāʿāt waniʿṭāfihā*, additionally Berl. 6020, Manch. 348 A, 350 E, MSS in Istanbul in Krause, no. 16, Zanjān, *Lughat*

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VI. Astronomy. 39. *Taḥrīr al-Mijisṭī*, MSS in Istanbul in Krause, p. 504, s (two short appendices, ibid.), Teh. I, 25, II, 158, Būhār 344, Rāmpūr I, 421,6/7, Bank. Hdl. 424, Persian translation by Khayrallāh Khān b. Luṭfallāh Khān, completed in 1161/1747 and published by his son ʿAlī al-Riyāḍī in 1199/1784, As. Soc. Beng. Suppl. 1084.—Commentaries: b. Niẓām al-Dīn al-Ḥasan b. Muḥammad al-Nīsābūrī (see II, 201), completed in Shaʿbān 704/March 1305, additionally Berl. Oct. 3031, Fol. 4182, Manch. 367, Vat. 319, Yeni 798, 800, Bāyazīd 2309, Teh. II, 160/1, Mashh. XVII, 10,28, Āṣaf. I, 800,98, III, 334,347, Rāmpūr I, 428,60.—d. ʿAbd al-ʿĀlī al-Birjandī (see II, 413), completed in 921/1515, additionally Cambr. 1270, Manch. 368, Selīm Āġā 735, Būhār 345, Rāmpūr I, 428,5, As. Soc. 88.—e. ʿIṣmatallāh b. | Niẓām b. ʿAbd al-Rasūl Sahāranpūrī, ca. 1086/1675, Ind. 931
Off. 759, Būhār 346, Rāmpūr I, 427.—f. Shams al-Dīn Muḥammad b. Aḥmad al-Khiḍrī Rāmpūr I, 428,61.—g. Muḥammad Hāshim ibid. 62.—40. *al-Tadhkira al-Nāṣiriyya*, originally written in Persian as the *Risāla-yi Muʿīniyya*, Berl. Pers. 329, 338, Cambr. Pers. 686 (MSS in Istanbul in Krause, no. 2), Teh. II, 212 (*al-Mufīd*), for the Ismāʿīlī governor of Sartakht ʿAbd al-Raḥīm b. Abī Manṣūr (see above, p. 928 note), explanation of some difficult passages in MSS in Istanbul Krause 3, attributed mistakenly to Avicenna in O. Ergen *Ibni Sīnā Biblyografyasi* 66, one of his most excellent and original works, additionally Leipz. 261, Heid. *ZS* VI, 231, Paris 2509, Vat. V. 319, MSS in Istanbul in Krause, no. 1, Aligarh 121,3, chapter 11 translated by Carra de Vaux, also Appendix VI in Tannery, *Recherches sur l'hist. de l'astronomie ancienne*, Paris 1893.—Commentaries: a. By his contemporary Muḥammad b. ʿAlī al-Khunādhī, with glosses entitled *Faʿaltu fa-lā talum* by al-Shīrāzī, additionally AS 2668, Fātiḥ 3175,2, Serāi 3338 (Krause, 381).—b. *Tawḍīḥ al-T.* by Niẓām al-Dīn al-Nīsābūrī (see II, 211), additionally Br. Mus. 1342,3, Bāyazīd 2311, Beirut 193, Mosul 179,133, Teh. I, 42, II, 168, Mashh. XVII, 13,38, 39,119 (where the *Tadhkira* is mistakenly attributed to ʿAbd al-ʿĀlī al-Birjandī [see II, 413]), Rāmpūr I, 426,43.—c. al-Jurjānī (see II, 216), additionally Br. Mus. Or. 5675, 5575 (DL 39), Paris 4944, Brill–H.[1] 278, [2]506, Bārūdī library, Beirut, *RAAD* V, 135, Mosul 179,132, Mashh. XVII, 39,118, Zanjān *BSOS* V, 202, Rāmpūr I, 427,26ff.—d. *al-Takmila fī sharḥ al-T.*, by Muḥammad b. Aḥmad al-Khiḍrī (see II, 204), additionally library of Muḥammad Bāqir Birjandī, *Lughat al-Arab* VI, 590, Teh. II, 164, Būhār 351, Bank. Hdl. 108, Rāmpūr I, 426,44.—f. Anon., Paris 6085.—g. Persian *Risāla-yi hay'at*, by ʿAbd al-ʿĀlī b. Muḥammad al-Birjandī (see II, 413), Bodl. I, 73,10 (see Suter, *Nachtr.* 180), Manch. 365, Teh. I,

136 (which has *Sharḥ mukhtaṣar al-hay'a*), II, 190, library of Muḥammad Bāqir Birjandī, *Lughat al-Arab* VI, 590,1, Mashh. XVIII, 37,113, Aligarh 121,9, Rāmpūr I, 426,45, Āṣaf. I, 798,55.—43. = 47.—44. *Zubdat al-idrāk fī hay'at al-aflāk*, translated from the Persian, also Br. Mus. Suppl. 763,2, Paris 4822, Faiẓ. 1339,1 (Krause, no. 14), Calc. Madr. 342,12.—44a. *Zubdat al-hay'a*, of which the Persian original is in Leid. III, 150, no. 1183; MSS in Istanbul in Krause, no. 13.—45. *al-Zīj al-Ilkhānī*, composed in 670/1271, additionally Berl. pers. 336, Leid. 1181, Paris pers. 169, Vat. Horn, *ZDMG* 51, 15,31, MSS in Istanbul in Krause, no. 6. Arabic translation by Shihāb al-Dīn al-Ḥalabī, Bodl. I, 797, Br. Mus. Add. 7698, Persian commentary by Ḥasan b. Muḥammad al-Nīsābūrī Niẓām al-Dīn, Mashh. XVII, 38,114.—46. On the orbit, size, and distance of Mercury, MSS in Istanbul Krause, no. 15.—47. (= 43.) a. Arabic version *Mukhtaṣar fī ʿilm al-tanjīm wa-maʿrifat al-taqwīm* also Berl. 5697, Oct. 3041, Paris 6631, MSS in Istanbul in Krause, 5A, Sbath 820,1; anon. commentary in Leid. 1177, Bodl. II, 302, Brill–H.[1] 279, [2]509, AS 2384,43v/96v, Murād Mollā 1390,2 (*Islca* IV, 547), Rāmpūr I, 427,57 683,3.—b. Persian version, *Sī Faṣl dar maʿrifati taqwīm*, also Vienna 1424, Flor. Ass. 318, Cat. 29, Laur. ibid., Ass. 285, Cat. 26/7, Vat. Horn, *ZDMG* 51, 30, no. 70, MSS in Istanbul in Krause, 5B, Mashh. XVII, 37,112, 59,180; commentaries: a. Badrī Ṭabarī,
932 Teh. I, 132, II, 193.—b. Anon., AS 2923,3 | (by Jalāl al-Dīn Asʿad al-Dawwānī?), Mashh. XVII, 40,122.—48. *Bīst Bāb*, on the astrolabe, additionally Gotha pers. 38, Copenhagen 199, Ind. Off. Éthé 2254,3, Bodl. 1503/5, Flor. Pal. 318, Pet. AM 128, 130,8, 319,2, MSS in Istanbul in Krause, no. 4, Teh. I, 185,5, As. Soc. Beng. 1484.—Commentaries: a. ʿAbd al-ʿĀlī al-Birjandī (see II, 410), additionally AS 2624, 2648, 2719,3, Teh. I, 128, II, 189, 642,7, Mashh. XVII, 38,115.—b. Shams al-Maʿālī Muḥammad Kiyā Jurjānī, composed in 817/1414, Mashh. XVII, 60,181.—c. al-Ṣarkhadī Zanjān, *BSOS* V, 202.—d. Mollā Muẓaffar Munajjim i Shāh ʿAbbās I, Tehran 1271, 1282.—e. Anon., Flor. Ass. 318, Cat. 29,4.—49. *Taḥrīr ẓāhirāt al-falak li-Uqlīdis* (*Phaenomena*), completed on 10 Rabīʿ II 653/20 May 1255, additionally Bodl. I, 875, 895, Ind. Off. 743,3, Manch. 350A, MSS in Istanbul in Krause, p. 500, e, Rāmpūr I, 411,63, 426, Yaʿqūb Bakhsh Badā'ūnī (*Maʿārif* XXVII, 409, *Tadhk. al-naw*. 164).—50. Autolycus *Fi 'l-ṭulūʿ wal-ghurūb*, composed in 653/1255, additionally Leid. 1040 (?), Manch. 350G, MSS in Istanbul in Krause, p. 501, k, Cairo[1] V, 202, Majm. 8, Rāmpūr I, 411,63, Yaʿqūb Bakhsh Bad. (*Maʿārif* XXVI, 405, *Tadhk. al-naw*. 162).—51. *Kitāb al-maṭālīʿ*, Hypsicles, *On the Ascensions of the Stars*, completed in 653/1255, additionally Berl. 5652, Leid. 1043 (?), Bodl. I, 875, 895, MSS in Istanbul in Krause, p. 503, q, Cairo[1] V, 194, Tehran (*Maʿārif* XXVII, 405), Rāmpūr I, 410, MS of Quṭb al-Dīn al-Shīrāzī (see II, 211), Yaʿqūb Bakhsh Bad. (*Maʿārif* XXVII, 405, *Tadhk. al-naw*. 161).—52. *Taḥrīr Kitāb al-masākin li-Theodosius*, additionally Leid. 1041, Flor. Pal. 271, 286, Bodl.

I, 875, 895, Br. Mus. 1346,5, Manch. 348 B, 350 C, MSS in Istanbul in Krause, p. 503, p, Teh. I, 166/7, 181,2, II, 208,4, Mashh. XVII, 57,174, Rāmpūr I, 411.—53. *Risālat al-ayyām wal-layālī*, an edition of Theodosius' *On Days and Nights*, prepared in 653/1255, additionally Berl. 1346,5 (?), Bodl. I, 875, 895, Manch. 350 B, Flor. Pal. 271, 286, MSS in Istanbul in Krause, p. 503, o, Mashh. XVII, 57,176, Rāmpūr I, 411, Yaʿqūb Bakhsh (*Maʿārif* XXVII, 405, *Tadhk. al-naw.* 164).—54. *Aristarchos fī jurmay al-nayyirayn wa-buʿdayhimā*, additionally Cambr. Suppl. 1004, MSS in Istanbul in Krause, p. 503, r, Rāmpūr I, 410,12b.—54a. *Nuzhat al-nāẓir*, on using the sine quadrant, AS 2621,3.—54b. On astrology, in verse, MSS in Istanbul in Krause, 18.—54c. Poem on the astrological significance of the position of the moon in the 12 signs of the zodiac, MSS in Istanbul, ibid. 19.—54d. Persian translation of al-Ṣūfī's *Ṣuwar al-kawākib al-thābita* (p. 398), AS 2595 (Krause, 20).—54e. *Taḥrīr Kitāb al-thamara* of Ptolemy, *Centiloquium* with a Persian translation and commentary, completed on 20 Rajab 663/9 May 1265 in Marāgha, Leid. 1172, Br. Mus. 415,2, Manch. 366, Flor. Pal. 322, Esc.[2] 922,2 (Renaud, *Isis* XVIII, 172), MSS in Istanbul in Krause p. 504, t, Cairo[1] V, 312, Teh. II, 169, Mashh. XVII, 9,27.—54f. *Ḥall al-daqāʾiq fi ʾl-asṭurlāb* Rāmpūr I, 423,27b.

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VII. Medicine. 55. *al-Albāb al-bahiyya fi ʾl-tarākīb al-sulṭāniyya* also Glasgow 144,4.—55a. *al-Risāla al-dhahabiyya fī tadbīr ḥifẓ al-ṣiḥḥa* Rāmpūr I, 479,97.—55b. *Qawānīn al-ṭibb* (ḤKh 9631, Strothmann 54), Mashh. XVI, 32,99.—55c. *Sharḥ qawl al-Shaykh al-Raʾīs anna ʾl-ḥarāra tafʿalu fi ʾl-raṭab sawādan wa-fī ḍiddihi bayāḍan*, O. Ergen, *Ibni Sīnā Bibl.* 555,31, Āṣaf. II, 934.

| VIII. Superstition. 56. *Risāla* (*tal-wāfī*) *fī ʿilm al-raml ilā ṭarīqat taskīn al-dāʾira* (ḤKh III, 478, Strothmann 66), MSS in Istanbul in Krause, 17, Rāmpūr I, 684,1.—56a. *Hidāyat al-bashar fī ʿilm al-ḥurūf*, Aligarh 77, Majm. 1, 4. 933

IX. Mineralogy. 57. *Tansūqnāme i Ilkhānī*, a Persian gemology written for Hūlāgū, Browne Cat. P. 29 (9), iii, p. 38 (8), Welīeddīn 2542 (see Ritter in Ruska, Winderlich, Sarre, Kahle, *ZDMG* 88, 22ff.).

9. See II, 130 § 12, 3.

934 || **Addenda & Corrigenda***

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p. 4. *Irsh.*, second ed. II, 1925, V, 1929, VI, 1931.

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p. 5. Alexandria; I. Kratchkovsky, *Zap. vost. otd.* XXII, 1/30. Aḥmad Abū ʿAlī al-Amīn al-Waṭanī, *Fihrist makhṭūṭāt al-maktaba al-baladiyya fi 'l-Iskandariyya* I–VI, Alexandria 1926/9. (*Lughat al-ʿArab* VII 810/8, not accessible to me).

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* References often include page and line numbers. Page numbers of the German edition can easily be located in the margin of this translation; references to individual lines, on the other hand, are never more than approximate.

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p. 9. Najafābādī: *Bibl. des N. u. a. Privatbibliotheken in Najaf* (manuscript of H. Ritter), see K. Lodjeizh, *Maktabāt al-Najaf, Lughat al-Arab*, III, 593/9.

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p. 11. Tunis Zayt. *Jāmiʿ al-Zaytūna, barnāmaj al-maktaba al-ʿAbdaliyya Ṣādiqiyya*, I–IV,[1] Tunis, n.d., see Houdas and Basset, *Bull. de Corr. Afr.* 1884. Upps. II, ii, Die ar. usw. von K.V. Zetterstéen, *MO* XXIX, 1935, Uppsala, 1934/6.

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936 India: Hafiz Nazir A. Mawlawi, Notes on important Ar. and Pers. | MSS found in various Libraries in India, *Journ. and Proc. As. Soc. Beng.* XIII, 1917, n. 2, XIV, 1918, n. 8.

p. 12. A. Krymski, I–IV, 1911/3.

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1 In the Berlin copy used by me vol. IV lacks pages 201/8 249/56. 393/400 and 409/16.

p. 19. On magic and dirges, see also Kowalski, *Lā tabʿad* in *Ungar. Jahrb*. XV, 488/94.

p. 22m. 1. Goldziher, *Abh*. I, 75.

p. 25n. Th. Kowalski, Poezyja in augmented edition in *Naszlakach Islama*, Kraków 1935, 1/15. F. Bajraktarevic, Pejzaz u staroj arabskoj poeziji, in *Popovic-festschr*., Belgrade 1929, 185/95, Kračkovski, *Sam. Vostok*, IV, 1924, 97/112 (Kr.)

p. 34n. An unlikely explanation for the name *Muʿallaqāt* is given in J. Robson, The meaning of the title al-M., *JRAS* 1936, 83/6.

p. 35. Line 22, read 'AS 4119'. Ibid. no. 5, additionally *al-Qaṣāʾid al-ʿashr maʿa dhikr riwāyātihā*, C. 1352.

10a. Commentary by ʿAlī b. ʿAlī al-Ṣafīpūrī, Ind. printing 1291.

14. 1. al-Fayḍ al-Sahāranpūrī al-Qurashī al-Ḥanafī.

p. 37. 10. By al-Tabrīzī also Fātiḥ 3693 (*MFO* V, 502).

p. 38. *Jamhara*, additionally Köpr. 1232 (Rescher, *MSOS* 1912, 7), Aligarh $126_{,1}$, Āṣaf. I, $1240_{,3}$; see D.B. Macdonald, *Proc. AOS*, Dec. 1894, clxxv–cxci.

p. 39. 3b. In 588–9/1192–3, an otherwise unknown Muḥammad b. al-Mubārak b. Muḥammad b. Maymūn of Baghad compiled 1000 *qaṣīda*s under the title *Muntaha ʾl-ṭalab min ashʿār al-ʿArab*, see *Iqlīd al-khiz*. 120, out of whose original 10 volumes 3 are preserved in Lālelī 1941 and Cairo^2 III, 389/91, see p. 494, 86 and S.M. Husayn, *JRAS* 1937, 433/52.

p. 40. *Ḥamāṣat Abī Tammām maʿa sharḥ mukhtaṣar*, C. 1335.—3. By al-Marzūqī, additionally Köpr. $1317_{,2}$ (*MSOS* XV, no. 12).—9. read: '*Iṣlāḥ mā ghaliṭa etc*.'

p. 41. 5a. Other collections under this title are in A. Krymski, *Ḥamāsa* 76/8 (Kr.).

p. 43. 7. W. Caskel, Der Abschluss der Carmina Hudsailitarum, *OLZ* XXXIX/3, 1936, 129/34, G. v. Grünebaum, *WZKM* XLIV, 221/5.

p. 44. *Khizānat al-adab* reprint I–IV, C. 1348/53.

Chapter 7. E.F. Bustānī, *al-Rawāʾiʿ* III, Beirut 1927. *Sharḥ al-Baṭalyawsī* Faiẓ. 940.

p. 45. 1. Bustānī, *al-Rawāʾiʿ* 30, Beirut 1931.—

2. Ibid. 27.

p. 46. 3. Ibid. 24 (B. 1928).

p. 48. 4. Ibid. 25 (Beirut 1929).

5. *Dīwān ʿAlqama*, ed. A. Ṣaqr, C. 1935.

p. 49. n. 2. 1. *Dhu ʾl-qurūḥ*.

p. 50. 9. Bustānī, *Rawāʾiʿ* 7, B. 1927, Ṭawfīq, *Mawāʾid al-ḥays fī fawāʾid Imraʾi ʾl-Qays*, ʿUm. 232,3 (autograph, see Rescher, ZDMG 64, 213, 490). Line 26, *al-Wafāʾ* read: *al-Wāfī*.

p. 52. 1c. Bustānī, *Rawāʾiʿ* 26, B. 1929, Rescher, *Orient. Miszellen* II, 100/28.

937 | p. 53. 1. Bustānī, *Rawāʾiʿ* II; MSS also AS 3936 (ZDMG 64, 513), 4116 (WZKM 26, 76), Faiẓ. 2129 and in *Majm.* in the possession of Ismāʿīl Ṣāʾib Ef. in Istanbul. Transl. by Kračkovsky, *Vostok* IV, 1924, 58/64.

p. 54. 1. Commentary by Thaʿlab in Āṣaf. II, 1244,52 (ad p. 15 bottom excise al-Zawzanī, see Vat. V. 364).—8. Leningrad, Un. Or. 732.—9. Āṣaf. II, 1244,35.

4. al-Yazīdī's recension Rāmpūr I, 588,119, a beautiful codex by Yāqūt al-Mustaʿṣimī, Berl. Fol. 2694.

p. 56. 2. E. Power, MFO V (1912), 145/95. *Dīwān Um. b. Abi ʾl-Ṣalt jamaʿahu Bashīr Yamūt*, Beirut 1937.

p. 58. 16. See Kračkovsky, *Zap. Koll. Vost.* I, 580/6.

19. Duwād in Ibn Durayd, Wüst., 104, 5 from below (Kr.).

p. 59. 21. Read: Beirut 1910. MS in Alexandria, Kračkovsky, *Zap. Vost. Otd.* XXII (1914), 57.

p. 60. 4. Ed. Cheikho, 2. ed. 1920.—Commentary by al-Shujāʿī, C. 1324.

p. 62. 19. *Fajr al-Islām*, second printing 1935.

p. 63. Fr. Buhl, Über Vergleiche und Gleichnisse im Qor'ān, *Acta Or.* II, 1/11, in *Festschr. D. Simonsen*, Copenhagen 1923, 22/34, W. Barthold, Koran i More, *Zap. Koll. Vost.* I, 106/10, R. Ettinghausen, *Antiheidnische Polemik im Qor'ān*, Frankfurt a/M. Diss, Gelnhausen 1934. J. Rivelin, *Das Gesetz im Q. I, Kultus u. Ritus*, Frankf. Diss. 1927, n.p. 1934.— G. v. Grünebaum, Über M's. Wirkung und Originalität, *WZKM* XLIV, 29/50. J. Fück, Die Originalität des arab. Propheten, *ZDMG* 90, 509/25.

p. 64. Abū ʿAbdallāh al-Zanjānī, *Taʾrīkh al-Qurʾān* C. 1935.

S. Muẓaffaruddīn, *A Geographical History of the Qur'ān, vol. I, with Maps and Ill.* London 1936.

A. Jeffery, *Materials for the History of the Text of the Qur'ān*, Leiden 1937 (De Goeje Fund, MXI), see ad 267aa.

Line 17, read: E. Branchi after Kazimirski, see Nallino, *Or. Mod.* 1928, 532.

Line 18, read: by A. Francassi, Milan 1914.

Translated in part by Fr. Buhl, Copenhagen 1921, French by A. Laimèche and B. Ben Daoud, Oran, n.d. (1930), English by M. Alc, Woking 1917, Lahore 1928, G.R. Sarwar, London 1931, Lahore 1935, Czech. by R. Nykl, Prague 1934 (Kr.).

H. Speier, *Die biblischen Erzählungen im Qor'ān*, Breslau 1937.

p. 65. 1. F.E. Bustānī, *al-Rawāʾiʿ* 24.

p. 67. *Dīwān al-Aʿshā*, see Griffini, *ZDMG* 60, 469/74, Lyall, *JRAS* 1912, 499/50, Bustānī, *al-Mashriq* XXX (1932) 763/71, *al-Rawāʾiʿ*, XXXI, 1932.

p. 68. *Dīwān Ḥassān* see Kračkovsky, *Zap. vost. otd.* XXI (1912), 1083/93, Bustānī, *al-Rawāʾiʿ* 33, B. 1933.

Dīwān Kaʿb b. Zuhayr, a recension of Abu 'l-Aswad al-Aḥwal in the possession of ʿAbd al-ʿAzīz Maymanī, two *qaṣīda*s from the *Dīwān* after MS Halle, ed. Kowalski, *RAAD* XIV, 15/22, see also Basset, *EI* I, 624/5, Paret, *Isl.* XVII, 9/14, Bustānī, *al-Rawāʾiʿ* 32.

| p. 69. 7. Āṣaf. II, 1248,130.—Commentary by Ibn Farḥūn al-Madanī, *Bull. d. Corr. Afr.* 938
1884, 187, 62,2.

p. 70. Chapter 7. al-Khansāʾ, MS Pet. Un. 1011 (*Zap. Koll. Vost.* I, 369), Krenkow, *EI* II, 966/9, Bustānī, *al-Rawāʾiʿ* 28, B. 1930, Kmeid, *Lughat al-ʿArab* IX, 56/71.—Bashīr Yamūt, *Shāʿirāt al-ʿArab fi ʾl-Jāhiliyya wal-Islām*, Beirut 1937.

Chapter 7a. Durayd b. al-Ṣimma, T. Weir, *EI*, I, 1130, Rescher, *Abr.* 103, R. Ružička, *D. b. al-Ṣ. Obraz strednitov Hidžazu na usvite islamu*, Rozpr. Česk. Ak. ved a umeni, Trida III, Cisto 63v, Praže 1925, 1930 (Kr.).

p. 71. 1. Rhodokanakis, *EI* I, 106/7.

2. Poems of Ḥuṭayʾa with a commentary, also ʿĀṭif 2777 (*MFO* V, 496), see Bustānī, *al-Rawāʾiʿ* 29, Beirut 1930.

Chapter 9. 1. *Marthiya* on his sons, *Mfḍḍ.* Lyall 125.

p. 72. 3. *Dīwān Suḥaym*, additionally ʿUm. 5856, ʿĀṭif 2777 (*MFO* V, 496).

5. See also R. Geyer, *WZKM* 18, 27/9, Nöldeke, *ZA* 17, 274/80.

p. 74. Bustānī, *al-Rawāʾiʿ* 1.—*Sharḥ anwār al-ʿuqūl* (Persian) by Ḥusayn b. Muʿīn al-Dīn al-Maybudhī (ca. 890/1485, see II, 210, 6), additionally Aligarh $134_{,7}$.

p. 75. 3. *Amthāl sayyidinā ʿAlī*, see also Chauvin I, 7/11, additionally Flor. Ricc. $30_{,4}$, collection Waṭwāṭ and also AS 4165, $4792_{,5}$, Sulaim. $1028_{,125a/136a}$.—100 dicta with Turkish translation and Persian paraphrase (attributed to Jāmī), Istanbul 1288.—*Dustūr maʿālim al-ḥikam wa-maʾthūr makārim al-shiyam min kalām Amīr al-muʾminīn ʿAlī b. Abī Ṭālib* by Ibn Salāma al-Quḍāʿī (p. 585, 3, 7), (*bi-sharḥ Muḥammad Saʿīd al-Rāfiʿī*), C. 1332.—*al-Jawshan al-kabīr*, a collection of prayers, Teh. Sip. I, 22/3.—*Ṣaḥīfa ʿAlawiyya* ibid. 42/3.—*Duʿāʾ al-ṣabr* with a Persian translation by Hādī b. Mahdī Sabzawārī (d. 1289/1872), composed in 1267, Sip. I, $25_{,14}$, Tehran 1317.—*D. ṣabāḥ* Teh. 1851, ibid. 34/5.—*D. ʿAlawī Miṣrī* ibid. 26.—*D. Kumayl* ibid. 27.—*D. Mashlūl wa-Kumayl* ibid. 28.

p. 76. 3, 3. additionally Teh. Sip. I, 35/42, according to al-Kafʿamī by ʿAlī al-Sakānī, according to others by Ibn Idrīs Abu ʾl-Ḥasan Muḥammad b. Abi ʾl-Ḥasan (Kentūrī 2058). Commentary a., additionally Teh. Sip. I, $22_{,11}$, 41/2.—b. ibid. 28.—6. *Kitāb al-munājāt al-kabīr* Köpr. $1603_{,5}$ (= 4?).

p. 77. Kračkovsky, *EI* III, 1037/8, *Dīwān ʿU. b. a. R.* C. 1311, *maʿa sharḥ Muḥammad al-ʿInānī*, ibid. 1330, *mashrūḥ wa-mashkūl bi-taṣḥīḥ Bashīr Yamūt*, Beirut 1937.

p. 79. 4. *Diwān Jamīl Buthayna, jamaʿahu Bashīr Yamūt*, Beirut 1937, see F. Gabrieli in *RSO* XVII (1937) 401ff.

p. 80. 8. See al-Balādhurī, *Ansāb* V, 112/4.

p. 82. a. Nicholson, *EI* III, 102/3. Excise: *al-Majnūn amthāluhu etc.*

p. 83. d. Muḥammad Bahjat al-Anṣārī and Ḥasan al-Zayyāt, *Maʾsāt al-shāʿir Waḍḍāḥ*, Baghdad 1354/1933.

p. 84. Cod. Dahdāh 200 = Pet., old MS dated 499 in Persia, see Kračkovsky, *Festschr. Jacob*, 163, n. 2.—Bustānī, *al-Rawāʾiʿ* 34, Ṣalḥānī, *al-Mashriq* VII (1904) 475/92, XIV (1911) 833/43, Lammens, *EI* I, 247/8.—ʿAbd al-Raḥmān Maḥmūd Muṣṭafā, *Raʾs al-adab*, C. 1328/1910.

| p. 85. On al-Farazdaq's songs about the Muhallabīs see Rosen, *Zap*. XVII (1906) 931/48, 939
Hell in *Sachaufestschr*. 366/74, Schwarz, *ZDMG* 78, 80/121, Krenkow, *Islca* II, 344/54, *Dīwān al-F*. ed. Muḥammad Ismāʿīl ʿAbdallāh al-Ṣāwī, 2 vols., C. 1936, *ṭabʿa thāniya muṣaḥḥaḥa li-Bashīr Yamūt*, Beirut 1937.

p. 87. *Dīwān Jarīr* in Griffini's estate, see L. Beldrami, *E. Griffini*, Milan 1925, 114, no. V, Āṣaf. III, 282,922, Rāmpūr I, 588,118.—*Sharḥ dīwān J.* by Muḥammad Ismāʿīl ʿAbdallāh al-Ṣāwī, C. 1353.—On the *Naqāʾiḍ* see Salhani, *al-Mashriq* VIII (1905) 97/107, on Bevan's edition, ibid. X, 635/40, Fischer, *Islca* I, 125/31.

p. 89. On the edition by Macartney, Nöldeke, *ZA* 33 (1921) 169/97.—Commentary on a *qaṣīda* AS 4666,2.—*Dīwān de Dhu 'l-R. publié par* A. Benhammouda, Paris 1936 (?). *Dīwān Dhi 'l-R. jamaʿahu Bashīr Yamūt*, Beirut 1937, n.p 1920; see Reckendorf, *OLZ* XXVI, 171/3, Guidi, *RSO* 1921, 48/54.

p. 90. 2. *Lāmiyyat Abi 'l-Najm* in a *Majmūʿa* in the possession of Ismāʿīl Ṣāʾib Ef. in Istanbul.

p. 93. 3. On *Qaṭarī b. al-Fajāʾa* see Levi Della Vida, *EI* II, 875/6.

p. 95. 6a. Aʿshā Ḥamdān accompanied the events in Iraq under Muṣʿab b. al-Zubayr with his poems, see Index to al-Balādhurī, *Ansāb al-Ashrāf* V.

p. 96. Line 7, read: 115,12/3.

b. al-Walīd b. Yazīd, see F. Gabrieli, *RSO* XV, 1934, 26/64; *Dīwān RAAD* XV, 34/58, Khalīl Mardam ibid. 1/33.

p. 98. 14. *Dīwān Nu'mān b. Bashīr al-Anṣārī*, additionally Āṣaf. III, 282,834.

p. 99. Line 1, see Kračkovsky, *Zap. Koll. Vost.* I, 500/4.

16a. *Ṭahmān b. 'Amr al-Kilābī*, see Rescher, Die Qaṣīden von Ṭ. b. 'A. al-K., in *Orient. Miszellen* I (Istanbul 1925) 180/93, Krenkow, *EI*, IV, 665/6.

p. 101. 1b. See Horovitz, *EI* IV, 1173/5, Ruth St. Mackensen, *AJSL* LIII, 1937, 239/50.

Line 17, read: Abū Mikhnaf.—He figures as an authority in an anecdote from the time of 'Abdallāh b. al-Zubayr, following al-Madā'inī, in al-Balādhurī, *Ansāb* V, 198,13. Pap. Schott-Reinhardt 8 ed. G. Mélamède, *MO* XXVII (1934) 20/1, 48/55.

1cc. On the genealogist *Ibn Lisān al-Hummara* see Rosen and Kračkovsky, *Zap*. XXVII, 234/44. 0. 1e. On Abū Mikhnaf's date of death see Barthold, *Zap*. XVII, 1147/9, *EI* I, 107.

p. 103. Line 22, excise: '1. *R. al-Ḥ. al-B. etc.*'—*Farā'iḍ* Cairo^2 I, 337.

p. 104. 4b. See E. v. Lippmann, *Alchemie*, II, 77.—8. A work on alchemy, *NO* 3634,1.—9. *Kitāb al-ihlīlaja* in al-Majlisī, *Biḥār al-anwār* II, 47/62, see *RSO* XIV, 357.

4c. *Kitāb al-tawḥīd* in al-Majlisī, *Biḥār al-anwār* II, 18, Persian commentary by Fakhr al-Dīn al-Māwarā'a 'l-nahrī al-Qummī dated 1127 AH, MS Schacht (Kraus).

p. 105. Line 4, read: '132/750'.

Line 13, read: '*RAAD* IX, 513/31', Ibn Khall. no. 416, al-Jahshiyārī, *Kitāb al-wuzarā'* passim, see Index, Björkman, *Beitr. z. Gesch. d. äg. Staatskanzlei*, 1928, Index, Khalīl Mardam Bek, *al-Ḥadīth*, June 1937, 520/6.

p. 106. 6.0. E. v. Lippmann, *Alchemie*, II, 132.—*Risālat al-kīmiyyā'* Rāmpūr I, 686,116.

940 | p. 108. Line 6 read: 'al-Mudawwar', see Kračkovsky *WI*, XII, (1930) 67/9.

Line 10, I. di Matteo, *La Poesia Araba nel I. Sec. degli Abbasidi*, Palermo 1935.

p. 110. F. Gabrieli, Appunti su Bashshār b. Burd, *BSOS* IX (1937), 151/64.—*Sharḥ mukhtār ash'ār B. b. B.* by Ismā'īl b. Aḥmad, who travelled to Spain in 406/1015, Āṣaf. I, 708,70.

p. 117. Line 24, read: '(1926)'.—see Kračkovsky, *Dokl. Ak. Nauk* 1930, 177/80, *Sem. Kondek.* II, 113/20, also H. Ritter, Istanb. Mitt. I, *Orientalia*, 1933, Schaade, *ZDMG* 88, 259/76, 90, 602/15.—MS of Yāqūt al-Musta'ṣimī in Tehran, Madr. Marwiyya, *Lughat al-'Arab*, V, 35,3.

p. 118. Line 21, read: '298/823'.—Kračkovsky, *EI* III, 810/1.—11. Jamīl Sulṭān, *Ṣarī' al-ghawānī* read: Damascus 1351/1933.

p. 120. Line 3. Bustānī, *al-Rawā'i'* 10.—See below ad 629, 12.

9. Al-'Akawwak is said to have received this name from al-Aṣma'ī, see al-Bakrī, *Simṭ al-la'āli'* I, 330.

p. 122. *Sharḥ qaṣīdat Di'bil* by Muḥammad Kamāl al-Dīn b. Muḥammad Mu'īn al-Dīn al-Qanawī al-Fārisī, Tehran 1308.—Against this 'Uthmān b. Sanad al-Mālikī wrote, as late as 1217/1802, *al-Ṣārim al-gharḍāb fī naḥr man sabba akārim al-aṣḥāb*, Rāmpūr I, 604,243.

p. 125. *Dīwān b. al-Rūmī* also Top Kapu 2558 (line 21 read: IV, 717).—On his significance as a poet of nature see Saḥartī, *Adab al-ṭabī'a* (Alexandria 1937), p. 26.

p. 127. *Dīwān al-Buḥturī*, ed. Amīn Ḥaddād, *al-Ḍiyā'*, 1904, see Ḥannā Ef. Sarkis in *Annal. Ar. Soc.* 1904, 783/6, Margoliouth in *Journ. of Indian Hist.* II (1923) 247/71, *EI* I, 805/7, M. Canard in A. Vasiliev, *Byzance et les Arabes* I, Brussels 1935, 397/408.

p. 128. Line 9. Kračkovsky, *Zap. Koll. Vost.* I, 1925, 504/6.

p. 129. Line 23, read: XXXI, 104/11. *Dīwān* after Ṣūlī, additionally Berl. Oct. 1384, Br. Mus. Or, 6561 (DL 58).—2. *Fuṣūl al-tamāthīl fī Tabāshīr al-surūr* C. 1925 (al-Maṭb. al-Adabiyya).

p. 130. 10. Edition by 'Abbās Eghbal in preparation.

p. 131. Bottom: Yūsuf b. Aḥmad al-Baḥrānī, *Lu'lu'at al-Baḥrayn*, 267/70.

p. 133. 21. See Kračkovsky, *al-Wa'wā'* 82/4.—*Tashṭīr al-urjūza fī 'l-akhlāq* by Shākir Abāzā, C. 1316.

B. 1. Ashʿarī, *Maqālāt* 15, Nawbakhtī, Index, *Rawḍāt al-jannāt* 28.—Commentary by ʿAlam al-Hudā Sayyid Murtaḍā see p. 706, 20. *Sharḥ al-Qaṣīda al-dhahabiyya wa-yalīhā Tawḍīḥ al-Maqāṣid* by Bahāʾ al-Dīn al-ʿĀmilī (II, 413), C. 1313.

2. *Abu 'l-Shīṣ* was according to al-Bakrī, *Simṭ al-laʾālī* I, 506/7 an excellent writer of love poems, who was, however, unable to challenge Muslim b. al-Walīd, al-Ashjaʿ and Abū Nuwās.

p. 136. Line 14, read: '*Muzāḥim b. Fātiḥ*' see p. 213, 4₄—*Badr al-tamām fī sharḥ dīwān Abī Tammām* by Dr. Mulhim Ibrāhīm al-Aswad, I, Beirut 1928.

p. 137. Line 14, read: 'Nasīb ʿArīḍa in the *M. al-R. al-Qalamiyya*'.

941 | 4. E. Wiedemann, *Zeitschr. f. Instrumentenkunde* 42 (1922), 115/9 (Kr.)—*Adab al-nadīm*, additionally Berl. Oct. 1094.—*Kitāb al-maṣāyid wal-maṭārid*, additionally Zanjān, *Lughat al-ʿArab* VI (1928), 93.

p. 139. 18. See Massignon, *M. devant le siècle ismailien de l'Islam*, Beirut 1936 (see below).

p. 140. Bustānī, *al-Rawāʾiʿ* 11/2, 1937.—R. Blachère, *Un poète ar. du IV^e siècle, Xème s. de J.Chr. Abou l-Tayyib al-Motanabbi, Essai d'histoire litéraire*, Paris 1936. Al-Mutanabbi, *Recueil publié à l'occasion de son millénaire*, Mém. de l'-Inst. Franç. de Damas, Beirut 1936 (L. Massignon, see ad p. 125, J. Sauvaget, Alep au temps de Sayfeddaula, J. Lecerf, La signification historique du racisme chez M., R. Blachère, La vie et l'oeuvre d. a. T. al-M., M. Gaudefroy Demombynes, M. et les raisons de sa gloire, M. Canard, M. et la guerre byzantino-arabe, interêt hist. de ses poésies).—Fr. Gabrieli, Nel millenario di al-M., *Annali del R. Ist. sup. del Or. di Napoli*, VIII, iv, 1936. ʿAbd al-Wahhāb ʿAzzām, *Dhikrā Abi 'l-Ṭayyib*, Baghdād 1936.—Ṭāhā Ḥusayn *Maʿa 'l-M.* C. 1936 (2 vols.).—Abū Shādī al-Ṭabīb, *Fī shiʿr al-M.* (citing Saḥartī, *Adab al-ṭabīʿa*, Alexandria 1937, 30, n. 1).—Muḥammad Muḥyi 'l-Dīn ʿAbd al-Ḥamīd, *Ḥayāt al-M.* in *Majallat al-Azhar* VII, VIII.

p. 141. Line 29, instead of 'Jābir' read: 'Jabrī'.

p. 142. Line 17, 3. Excerpts in Kračkovsky, *Zap.* XIX, 23/53.

Line 36, 13. *Shifāʾ al-ʿalīl fī iṣlāḥ kalām al-M.* by Mīr Ghulām ʿAlī Bilgrāmī (d. 1200/1785), *JRASB Proc.* CXXIII, 101.

p. 144. 3. Al-Bustānī, *Rawāʾiʿ* 16, Beirut 1928, Kračkovsky, *al-Waʾwāʾ*, 53/65. *Dīwān* also Rāmpūr I, 586,$_{107}$. *Sharḥ qaṣīdat Abī F. lil-Amīr al-aʿẓam al-Ḥārith b. Yaʿlā Saʿīd al-Wālī ʿala*

'l-Mawṣil wa-Diyār Rabīʿa min qibal al-Muqtadī al-Khalīfa al-ʿAbbāsī, ta'līf Muḥammad b. al-Ḥajjāj, Tehran 1294. *Sharḥ al-shāfiya li-Abī F. fī manāqib āl al-rasūl wa-mathālib Bani 'l-ʿAbbās* by Muḥammad Amīr al-Ḥājj al-Shīʿī, Tehran 1394 (Rāmpūr I, 597,194).—*Sharḥ al-Shāfiya lil-amīr Abī F. manāqib āl al-rasūl wa-mathālib Bani 'l-ʿAbbās*, lith. 1319.

p. 145. Line 3. *Dīwān* C. 1355.

5. Al-Kātib al-Qalqashandī, *Ṣubḥ* VI, 433ff., VII, 135, IX, 22ff. and elsewhere (Kračk.)

6. Kračkovsky, *al-Waʾwāʾ* 34/5.

p. 147. Line 1. Life and poems, Flor. Ricc. 21,2.—Saâdedine Bencheneb, *Abu 'l-Q. M. b. Ḥ. al-shāʿir al-Andalusī wa-aḥkām al-udabāʾ ʿalayhi* in *al-Shihāb* VIII (Constantine 1933), 309/15.—*Tabyīn al-maʿānī fī sharḥ Dīwān Abī Hāniʾ al-Andalusī al-Maghribī* by Zāhid ʿAlī, C. 1352/1934.\

6. *Rustāq al-ittifāq fī mulaḥ shuʿarāʾ al-āfāq* cited by Mughulṭāi, ed. Spies, I, 7,13, 73,12, (which has *al-infāq*).

p. 149. Line 3, read: 'by the Khārijī b. al-Qirriyya in the name of ʿAbd al-Raḥmān to al-Ḥajjāj'.

p. 150. Line 3. Additionally Rāmpūr I, 597,190. Commentary by ʿAbd al-Laṭīf al-Baghdādī see p. 882,15.

p. 152. Line 3. Al-Samʿānī, *Ansāb* 592a.—*Maqāma*s, ed. O. Rescher, *Beitr. z. Maq.-lit.* 5, Leonberg 1913.

| p. 153f. *Riqaʿāt b. al-ʿAmīd* Aligarh 134,1. 942

p. 154g. *Rasāʾil Hilāl* ʿAshir I, 901.

p. 158. 2. On the death year of Abū ʿAmr see *Risālat al-ghufrān* 170/1 (Kračk.).

3. Yūnus b. Ḥabīb died aged 88 years (Jāhiẓ, *Ḥay.* V, 171, Kr.)

p. 160. *Kitāb Sībawayh* also Bank. XX, 2011.—*Taḥṣīl ʿayn al-dhahab etc.* also ʿĀšir I, 764 (571 A.H.).—Anon. *shawāhid*-commentary *Sharḥ alghāz S. wa-ghayrihi min al-nuḥāh* Bank. XX, 2139.

p. 162. Line 17, read: *Islca*, VII, 113.—*Kitāb al-dībāj fī alwān al-khayl* cited in al-Bakrī, *Simṭ al-la'āli'* I, 147,8.

Line 36. *Tafsīr gharīb al-Qur'ān* also Cairo² I, 40.

p. 164. Line 15: *RAAD*, XIV, 41/53, 83/111.

p. 165. Line 3. 6. *Kitāb al-amthāl*, al-Bakrī, *Simṭ al-la'āli'* I, 426, bottom.

12a. Kračkovsky, *Zap*. XXIV, 278/83.

p. 166. 2. Following ʿUthmān b. Jinnī, Medina, *ZDMG* 90, 119.—3. Additionally *JRASB* 1917, Proc. CXVI, 84.

14. Gottschalk, *Isl*. XXIII, 245/81.—1. Weisweiler, *Trad*. 135; *Mukhtaṣar Gharīb al-ḥadīth* by Abū ʿAlī Ḥusayn b. Aḥmad al-Astarabādī, Berl. Oct. 3162.

p. 167. Line 13, 12. *Kitāb al-amwāl*, monetary and tax law on the basis of *ḥadīth*, also Berl. Sim. 31/2, print. C. 1353.

15. Line 4, read: 'Cairo² IV, b, 73 photograph of Āṣaf. III, 682,476.'

p. 168. 18, 1. Additionally ʿĀšir I, 870/1 (532 AH), Fātiḥ 4022.

p. 169. 3. Read: "Āṭif Ef. 2003,2', Welīeddīn 3178, ed. ʿAbd al-ʿAzīz al-Maymanī al-Rājkūtī, C. 1354/1936.—6. *al-Fāḍil*, stories from Umayyad times with grammatical explanations, Asʿad 3598 (Ritter).

20. 4. See Krenkow, *Lughat al-ʿArab* IX, 591/5.

p. 170. Line 3. *Gharīb al-Qur'ān wa-tafsīruhu rìwāyat Abī ʿAbdallāh Muḥammad b. al-ʿAbbās ʿan ʿammihi 'l-Faḍl* Köpr. 205 (539 A.H., Ritter).

22. 3. *Maʿāni 'l-Qur'ān* Ğārullāh 44 (368 AH, Rescher, *Abr*. II, 55), Cairo² I, 62 (as *Iʿrāb al-Qurʿān* ibid. 32), *al-Ighfāl etc.* Cairo² I, App. 3.—5. Bursa, Ulu Jāmiʿ, *ZDMG* 68, 49.

23. *Akhbār al-Zajjājī* ʿĀšir I, 879.—1. Read: 'Bāyazīd 3026'.

p. 171. I. Anon. comment. Bank. XX, 2012.

p. 172. Line 3, read: '*Mukhtār* by Ibrāhīm Aḥmadī, Medina, ZDMG 90, 119'.

Line 19. Read: 'al-Jubbā'ī'.

p. 173. Line 7. 17. *al-Rāyāt al-manshūra ʿalā abyāt al-Maqṣūra* by ʿAbd al-Qādir al-Makkī, Āṣaf. II, 1240_{54}.

VIII. Additionally Welīeddīn 3100, Dāmād Ibr. 1117, NO 4745 (Rescher, *Abr.* II, 159), Āṣaf. II, $1434_{,3}$, Rāmpūr I, $509_{,25}$, (JRASB 1917, *Proc.* CXIX, 91), Bank. XX, 1963.

p. 175. Line 8. *Akhbār al-naḥwiyyīn al-Baṣriyyīn* Šehīd ʿA. 1842, Berl. sim. 22, ed. Krenkow, Bibl. Ar. IX, Algiers 1935.

28. *Kitāb al-nukat fī iʿjāz al-Qurʾān* Wehbī 62, ed. Dr. ʿAbd al-ʿĀlīm, Delhi 1934 (see *Isl. Culture* 1933, 374).

p. 176. Line 5. ʿĀṭif Ef. 2444: copy in Girgas' estate, Leningrad, | Un. Ms. Or. 94, see 943
Kračkovsky, *Dokl. Ak. Nauk* 1927, 104/5.

Line 8, read: 'Bank. XX, 2013'.—1. Commentaries: aa. Abū ʿAlī al-Ḥasan b. Aḥmad b. ʿAbdallāh b. al-Bannāʾī al-Muqriʾ al-Ḥanbalī (d. 471/1078, Ibn Abī Yaʿlā, *Ṭab. al-Ḥanāb.* 397, al-Suyūṭī, *Bughya* 216), Bank. XIX, 2014.—3. See Pretzl, *Islca* VI, 17.—7. *al-Tadhkira* Zanjān, *Lughat al-ʿArab*, VI, 92, also cited in al-Bakrī, *Simṭ al-laʾālīʾ* I, $379_{,11}$.—8. *al-Bāriʿ* cited ibid. I, $401_{,4}$.

p. 179. Line 4. 5. See Kračkovsky, *Islca* II, 332/3.—6. *Ḥurūf al-muʿjam* cited in Ibn Rashīq, *al-ʿUmda* I, 100 (Kr.).

p. 180. 7, 1. Additionally Āṣaf. II, $1428_{,152}$ (JRASB 1917, *Pr.* CXIX, 90), Berl. 6329 is an abstract of Zayd b. Rifāʿa (ca. 373/983, al-Khaṭīb, *Taʾr. Baghd.* VIII, 450), see A. Ahmedali, ZDMG 90, 201/8.

p. 181. 8. a. *al-Fākhir* also Fātiḥ 4009.—9. *Kitāb al-ʿūd wal-malāhī* Serāy, see Farmer, JRAS 1937, 455.—9. *Sharḥ al-Faṣīḥ* by Abu 'l-Qāsim ʿAbdallāh b. ʿAbd al-Raḥīm b. Thaʿlab al-Iṣfahānī, Rāmpūr I, $510_{,39}$.

p. 182. 10, 4. Reʾīs Muṣṭafā, ʿĀšir I, 7, Cairo^2 I, 16.

p. 183. 11. *Nuzhat al-qulūb*, additionally Tunis Zayt. I, 92, Cairo^2 I, 40, Teh. Sipahs. I, 147/8, Aligarh $97_{,33}$.

11a. *al-Anwār fī tafsīr al-Qur'ān* Rāmpūr I, 20,$_{14}$.

13. 1. See Kračkovsky, *Islca* II, 333.

p. 185. 1. See Brockelmann, *RAAD*, XIV 111/20, E. Wiedemann, Naturwissenschaftliches aus Ibn Q., *Beitr.* XLIII, *SBPMS* 47, 101/20.—2. Print. also C. 1354.—7. Also Bank. XX, 1962.

p. 186. 10. *al-Mughīth min mukhtalif al-ḥadīth* by Maḥmūd b. Ṭāhir b. Muẓaffar al-Sanjārī also Āṣaf. I, 674,$_{135}$.—11. Additionally As'ad 101, Faiẓ. 232, Rāmpūr I, 58, 4.—12. Read: 'Āšir Ef. 979.—20. *Kitāb fī manāqib al-khulafā' al-rāshidīn* Āṣaf. III, 658,$_{121}$.—21. *Urjūzat al-ẓā' wal-ḍād* (genuine ?) ed. Dā'ūd Čelebī, *Lughat al-'Arab*. VII, 461/3.

p. 187. 2, 5. *al-Durra al-farīda fi 'l-durūs al-mufīda* in 9 vols., Āṣaf. II, 1510,$_{126/34}$.

p. 189. Line 4. 1. *al-Tashbīhāt* (probably = 3), A. Taymūr, Adab 362 (Kraus).

5. 5. See *Lughat al-'Arab* IX, 1931, 674.

8. 1. Cairo^2 I, 338, Leningrad Un. Bibl. no. 911.

p. 190. Line 6. *Kitāb al-dhuḥūl wal-nuḥūl* cited in Mughulṭāy I, 194,$_{6}$.

9. 1. *I'rāb al-Qur'ān* Cairo^2 I, 32.—1c. *al-Ḥujja fī qirā'āt al-a'imma* Library of Egypt Ṭal'at Bey 496 (Kraus).—5. Read: p. 183, 13, 1.

p. 192. 1. Also Āṣaf. III, 66,$_{317}$.—2. Berl. Fol. 3054/5, Br. Mus. Or. 11353, Rāmpūr I, 538,$_{103/4}$, Āṣaf. III, 696,$_{267}$, Bank. XX, 2015.—4. Br. Mus. Or. 8498.—6. Bank. XIX, 2016, commentary by al-'Ukbarī ibid. 2017.

p. 193. 11, i, vol. 1, C. 1326.—2. See II, 388,$_{5}$.

p. 194. 3. C. 1934.—8. Rāmpūr I, 645,$_{202}$, Aligarh 136,$_{1}$.—9. Āṣaf. II, 1440,$_{172}$.—12. Under the title *Faḍl al-'aṭā' 'ala 'l-'usr* C. 1353.—15. Read: *Ma 'ḥtakama bihi 'l-khulafā' etc.*—20. *Majmū'at rasā'il* Dāmād Ibr. 1464.

p. 195. 1a. AS 4865,$_{2}$, under the title *Ādāb al-rasā'il* Āṣaf. III, 53, 318.

p. 196. 3, 1c. AS 4399, Rāmpūr II, 220, Āṣaf. *JRASB* 1917, CXIX, 92.

| p. 197. Ibn Barrī, *Tanbīh al-iḍāḥ ʿala ʾl-ṣaḥāḥ*, Berl. Qu. 1954.—Turkish translation by al-Wānī, print. Istanbul 1155 (?), 1169, 1217. 944

4. *Tahdhīb al-lugha*, read: Bank. XX, 1964/5.

p. 198. 1. *al-Mujmal* Berl. Qu. 1129.—6. *Mukhtaṣar*, additionally Bāyazīd 1838, 1256, 1286.—7. See *Lughat al-ʿArab* IX, 110/6.—12. Madr. Marwiyya in Tehran, ibid. VI, 34.

p. 199. 6. Khalīl Mardam Bek, *al-Ṣāḥib ʿAbbād*, Damascus 1932.—Line 13, read: 'al-Qubā'ī'.—Line 14, read: 'al-Māfarrūkhī' (see p. 571).—4. Āṣaf. I, 702,111.—11. *al-Muḥīṭ fi ʾl-lugha*.—12. *al-Ibāna fi ʾl-qaḍāʾ wal-qadar* in Najaf (communication by A. Khāqānī to Ritter).

p. 200. 7. Weisweiler 138; old MS Shāh Khaṭīb Ḥaydar Libr. Lucknow, *JRASB* 1917, CXXXIII, 131, Bank. XX, 1968.

p. 201. 2, 2. Cairo^2 I, 32.—3. Berl. Fol. 3095.

p. 202. Line 1. *Aymān al-ʿArab* Medina, *ZDMG* 90, 120 (wrongly *ayyām*).

4. Line 33 read: C. 1936/1354.

p. 203. Line 3: 4. *al-Masāʾil al-Shīrāziyya* (but see Index) in Najaf (communication by A. Khāqānī to Ritter).

5. 5. *Laḥn al-ʿawāmm* ʿĀšir I, 1121,2 (see p. 541).

p. 206. Line 4. Horovitz, Die poetischen Einlagen in der Sīra, *Islca* II, 308.

3. 1. Additionally ʿUm. 41, Yenī 856, II, 242, Šehīd ʿA. 1886, 1889, 1890, 1892, Āṣaf. II, 870,1,17,18.—*al-Rawḍ al-unuf* Šehīd ʿA. 1872/4, Yenī 852,3, Asʿad 2128.—Abstract by al-Wāsiṭī, Berl. 9506/7, Šehīd ʿA. 1894.

p. 208. 4. 5a. Köpr. 1123, Faiẓ. 1498.—b. Köpr. 1124, ʿAshir I, 616, AS 1389,8.

p. 210. f. Abstract by Yaḥyā b. Ibrāhīm al-Mālikī (ḤKh II, 590), Br. Mus. 1621, Medina, *ZDMG* 90, 118.—H.R. Idris, Contribution à l'histoire de Ifriqiyya, tableau de la vie intellectuelle et administrative de Kairawan sous les Aghlabites et les Fatimides d'après le *R. an-N.* d'Abou Bekr al-Mālikī, *REI* 1935, 105/77, 273/305.

p. 211. 6. See Storey, *Pers. Lit.* II, 369, additionally Tashk. 68,$_2$.—line 13 read: 1879.

7. See Storey, II, 348, Pers. transl. by Ḥasan b. Ḥasan b. ʿAbd al-Malik al-Qummī.

p. 212. 1, 2. Read: 'Bāyazīd 3178', 'Āṭif 2003 (*MFO* V, 491).—3. Medina, *ZDMG* 90, 120, A. Ahmedali, *JRAS* 1936, 55/63.—6. *al-Lubāb* cited in Mughulṭāy I, 191,$_3$.

1a. Ad Bodl. Marsh 384 see Ahmedali, *JRAS* 1936, 55/63.

p. 214. *Kitāb al-Ṣiffīn* also Tehean 1300.

p. 215. 1f, 2. Medina, *ZDMG* 90, 111, Āṣaf. I, 672,$_{547}$, Frangī Maḥall, *JRASB* 1917, XCVII, 23, *al-Radd ʿalā Abī Ḥanīfa min al-Muṣannaf*, with Urdu translation, Delhi 1333.

2. 1. See Ahmedali, loc. cit.

p. 216. 3, 2 vol. V, ed. A.F. Goitein, Jerusalem 1936.

p. 217 line 20. Asʿad 2085.—2. Weisweiler no. 143.

p. 218. 3. Berl. Fol. 4155 (4 vols).—Line 14. Bombay 1277, 1311.—4. Treatise on archery, Br. Mus. Or. 9265 (cf. 9454, Krenkow).

945 | p. 219. 10. *Ashʿār awlād al-khulafāʾ wa-akhbāruhum*, from the *Kitāb al-awrāḳ*, by Abū Bakr Muhammad b. Yaḥyā al-Ṣūlī, Ar. Text ed. by J. Heyworth–Dunne, London 1936.

5a. See A. von der Linde, *Quellenstudien zur Gesch. d. Schachs*, 382/9, *Risālat al-lajlāj fī bayān laʿib al-shiṭranj* Asʿad 1858, Persian transl. ibid. 2866, see *Tadhkira* Ḥamīd. I, 560, f. 133b/135a (*JRAS* 1937, 169).

p. 220. 5b, 2. See Macdonald, *JRAS* 1924, 367ff.

6. Al-Najjāshī, 178/9, counts him among the Imāmīs.—3. Köpr. 1159/60, Dāmād Ibr. 921.

p. 221. 6, 5. *Risāla fī ithbāt al-waṣiyya li-ʿAlī b. Abī Ṭālib* Najafābādī VII, 115, Tehran 1320.—6. *Risāla fī aḥwāl al-imāma* Najaf. ibid.

7. 1. Read: 'U.M. Daudpota'.

p. 222. 7, 6. *al-Amthāl al-sā'ira ʿan buyūt al-shiʿr* (ḤKh I, 437,1259), Berl. Qu. 1215.

p. 225. 1e. al-Bayhaqī, *Tatimma* 103, Ibn al-Qifṭī 364, G. Farmer, *Historical Facts for the Ar. Musical Influence*, London, n.d. 280/5.—1. Rāmpūr I, 414,34.

1f. Edition prepared by Schacht for Bibl. Isl.

p. 226. 1, 1. Faiẓ. 1561/4/9 (*ZDMG* 68, 377), Fātiḥ 3669/70.—Line 12 read: 'p. 555, 6'.—Anon. *Ḥadā'iq al-funūn fi 'khtiṣār al-Aghānī*, Tunis Zayt. *Bull. de Corr. Afr.* 1884, 8.—3. Berl. Oct. 2909, print. Najaf, 1353.—4. Cited in Mughulṭāy I, 164,6, 222,4.

p. 227. 3. MS in Medina, Shaykh al-Islām, Ta'rīkh 488, copy Taymūr, Fahāris 110 (Kraus), see J. Fück, Neues zum Fihrist, *ZDMG* 90, 302ff.

p. 228. 2, 1. Flor. Ricc. 11, Asʿad 2093.

p. 229. 3, 5. Taymūr Akhlāq 290,13 (Kraus).

4. 1. See Torrey, *Isl.* II, 55.

p. 230. 4a. Berl. Qu. 1080, Qilič ʿA. 756, see E. Wiedemann, *Beitr.* III, *SBPMS* 37, 221/36.

6. 5. Berl. Qu. 1079,1.—7. Elsewhere: Ivanow.

p. 233. Line 21. Anīs Khūrī al-Muqaddasī, *Taṣawwur al-asālīb al-nathriyya* I, Beirut 1935.

p. 234. Line 10. Kraus, *RSO* XIV, 1/20.—1. AS 4213/4, ed. Ṭabbāra, Beirut 1937.

p. 235. Penult. *Thalāth rasā'il* (Aristotle, *Eisagoge, Categoriae, Analytica*) Āṣaf. III, 668,179.

p. 236. Penult. *Tawzīʿ al-dunyā* is possibly cited in al-Muqaddasī, *al-Badʾ wal-taʾrīkh* II, 150 (Kraus).

p. 237. Line 15. G. Vajda, *JA* 228, 349/52.—and Mūsā b. ʿĪsā al-Kisrawī, *al-Ḥanīn ila 'l-awṭān*, AS 2052,77b/84b (see F. Meier, *Isl.* XXIV, 20, n. 1).

p. 238. 1b. *Bilawhar wa-Budāsāf*, a long fragment in Taymūr Akhlāq 290,17, cited in *Ikhwān al-ṣafāʾ* (Bombay 1305), IV, 135, 214 (Kraus).—line 26 read: 'v. Oldenburg'.

946 p. 239. 1f. Abu 'l-Ḥasan ʿAlī b. Naṣr al-Kātib wrote the oldest book on | carnal love *Jawāmiʿ al-ladhdha* AS 3836 (533 AH, Kap. 1/16), 3837 (634 AH, Kap. 15ff.), Fātiḥ 3729 (582 AH), see al-Bīrūnī, *ZDMG* 90, 334, Mughulṭāy I, 69, 3 (Ritter).

1g. ʿAlī b. Yaḥyā b. Yūnus b. Khallikān is said to have dedicated a book to Caliph al-Wāthiq billāh (227–32/842–7), called *al-Yawāqīt al-muḍīʾa fī taḥqīq ʿilm al-bariyya*; abstract *al-Baḥr al-zākhir fī ʿilm al-awāʾil wal-awākhir*, stories and anecdotes, by Maḥmūd b. ʿUmar b. Ṣāʿin al-Dīn al-Anṣārī, Hyderabad, Niẓām Libr., *JRASB* 1917, CXI, 66.

p. 241. al-Bustānī, *al-Rawāʾiʿ* 18/20, Beirut 1928, A. Mez, *Abulkasim* XIff, A. Amīn *Ḍuḥa 'l-Islām* III, 127/40.—*Majmūʿat li-rasāʾil lil-J.* C. 1324. *Rasāʾil* Dāmād Ibr. 949, *Mukhtār min rasāʾil al-J.* Berl. Oct. 1499.—1. Leningrad, Un. 724, Halet 765, Asʿad 3883, ʿĀšir 762.—On the section on rhetoric see Kračkovsky, *Vost. Zap*. 1927, p. 26ff.

Line 4 from below read: '*Asrār al-balāgha*'.

p. 242. 2. Alchemistic material from it is in E. Wiedemann, *Journ. f. prakt. Chemie*, N. F. 76 (1907) 73/8, *Beitr*. XLVI, *SBPMS* 47, 130/1.—3. Amendments by W. Marçais in *Mél. H. Basset* (Publ. de l'Inst. d. Hautes Études Mar.), Paris 1925, 1/31.—1. 7. *Lughat al-ʿArab* VIII, 32/9.—13a. *Khalq al-Qurʾān*, b. *al-Radd ʿala 'l-Mushabbiha*, c. *al-Radd ʿalā b. Isḥāq al-Naẓẓām wa-aṣḥābihi* Br. Mus. 1129 (not in Rieu), *Or. St. Browne* 200/9.

p. 243. 15a. *Fī ithbāt imāmat amīr al-muʾminīn ʿAlī b. Abī Ṭālib, Lughat al-ʿArab* IX, 497/501.—17a. *Fī tafḍīl Banī Hāshim ʿalā man siwāhum*, ibid. 414/20.—18. *Faḍāʾil al-Atrāk*, C. 1898.—18a. *Akhlāq al-malik* AS 2828.—24. Read: Fātiḥ 3898.—25. Additionally Awqāf 3448 (Berl. sim. 23), see A. Rufāʿī, *Über die Bibliophilie im älteren Islam nebst Edition u. Üb. v. J.'s. Abh. Fī m. al-k.*, Berl. Diss., Istanbul 1935.—30. Azhar, Adab 7046.—30a. *al-Dalāʾil wal-iʿtibār ʿala 'l-khulq wal-tadbīr*, Berl. Oct. 501 (which has *al-iʿtilāj*) Aleppo 1928.—40. See *Lughat al-ʿArab* VIII, 686/90.—46a. *Tahdhīb al-akhlāq*, ed. M. Kurd ʿAlī, *RAAD* VI, 243/58, 291/96.

p. 244. Line 2. *Lughat al-ʿArab*, VIII, 572/5.—45. ed. Inostrancev, *Zap*. XVIII, 1907/8, 113/232.—53. *Lughat al-ʿArab*, 1931, 26/38.—63a. *al-Fuṣūl al-mukhtār* Āṣaf. II, 1516,87.—64. Istanbul 1324, read: 'E. Wiedemann, in *Eders Jahrb. f. Phot. u. Reproduktionstechnik* 1906, 77'.

p. 245. 26a. *Taṣḥīḥ majīʾ al-akhbār* cited in al-Khayyāṭ, *al-Intiṣār* 22, 155.—26b. *Adyān al-ʿArab* cited in Fakhr al-Dīn al-Rāzī, *Munāẓarāt*, MS Taymūr Maʿālim 130 as a source for al-Shāhrastānī's *Milal* (in the margin of the *Faṣl*) IV, 98ff. (Kraus).

p. 246. D, 1a. *Adab al-mulūk* and *Kitāb ṣuḥbat al-mulūk* Br. Mus. Or. 9446.—2. Also Murād Mollā 1842.

p. 247. 5. See Krenkow, *RAAD* IX, 558/62.

3. *Majmūʿat al-rasāʾil li-Ibn Abī D.*, C. 1935.—6. Jarullāh 400.—9. Cairo² I, 139.—12. Ibid. 160.—13. Rāmpūr I, 359.

| p. 248. 15. Rāmpūr I, 360.—27. Ibid. I, 361, Cairo² I, 139.—31. Cairo² I, App. 16.—45. 947
Kitāb al-ikhwān Rāmpūr I, 358.—46. *al-Amr bil-maʿrūf wal-nahy ʿani ʾl-munkar* ibid.—47. *Mujīb al-daʿwa* ibid. 361.—48. *Muntaqā min kitāb al-taqwā* ibid.—49. *al-Qanāʿa wal-taʿaffuf* Cairo² I, 138 (but see 249, 4, 2).—49. *Kitāb al-khāʾifīn* cited in Mughulṭāy I, 125,19.

3a. See Mughulṭāy I, 222,17.

3b. Read: 191/817.

p. 249. 4, 1. *al-Mujālasa wa-jawāhir al-ʿilm* Cairo² I, 352.—*Nukhabat al-muʾānasa wal-mujālasa* Āṣaf. I, 664,289.

p. 250. 7, 2. *Makārim al-akhlāq wa-maḥmūd ṭarāʾifihā wa-marḍiyyihā* Cairo² I, 151 (ḤKh IV, 98, 5 mistakenly Ibn Hilāl).

p. 251. 8. al-Bustānī, *al-Rawāʾiʿ* no. 8/9, Beirut 1927, *al-ʿIqd* also C. 1353/1935. *Analytical Indices to the* K. al-ʿI. al-f. *by* Muḥammad Shafīʿ, I, Calcutta 1935.—*Mukhtaṣar* by Abū Isḥāq Ibrāhīm b. ʿAbd al-Raḥmān al-Riyāshī (d. 570/1174), Rampūr I, 616,347.

p. 252. 9, 1. Lund IV, *Mukhtār* Halet 105.

p. 253. Line 8, read: ‘London, 1929, 14/20’.—Line 19, read: ‘Persian translation by Muḥammad ʿAwfī, see Niẓām al-Dīn loc. cit.’—2. Āṣaf. III, 520,185.—3. A. Taymūr, *Tafsīr al-alfāẓ al-ʿAbbāsiyya fī N. al-m.* *RAAD* II, 289, 321, III, 9, 137, 203, 268, 337.

p. 254. 13. Ibn al-ʿImād, *ShDh* III, 206. 2. Because of its supposed unreliability al-Manṣūr had the book thrown into the water but compensated him with 5000 dinars; according ḤKh IV, 424, Ibn al-Nafīs (p. 899) wrote a commentary on it, but see Meyerhof, *Qu. u. St. Nat. Med.* IV, 1, 66.

p. 255. Line 11. Title: Weisweiler, *Istanbuler Handschriftenstudien zur ar. Traditionsliteratur*.

p. 257. *Musnad ʿU. b. ʿAbd al-ʿAzīz*, print. Tonk n.d. (Rāmpūr II, 188), 1314.

ε. Kitāb al-fitan ʿĀṭif 602, see Krenkow, The Book of Strife, *Isl. Culture*, III, 561/8.

ξ. Musnad b. Rāhūya Cairo² I, 146.

p. 258. *η. Musnad al-Kashshī* Āṣaf. III, 266,$_{862}$.

λ. Musnad al-Marwazī Cairo² I, 147.—*Qiyām al-layl wa-qiyām Ramaḍān wa-kitāb al-witr* Āṣaf. III, 260$_{937}$.

p. 259. *σ*. al-Barqānī was born in 336/947.

p. 261. Ṣaḥīḥ al-B. *Ar. Text with Engl. transl., Explanatory Notes and Index* by Muḥammad Asʿad, Weiss, Srinagar 1935.—Reinfried, Bräuche bei Zauber u. Wunder nach B., *Beitr. zur altar. Religion* n.p. and n.d. (ca 1913), VII, 65 pp. A. Mingana, *An important MS of B. S.*, Cambridge 1936 (with nine facs. reproductions).—Commentaries 1a = 1b Cairo² I, App. 14.

p. 262. 10. Muḥammad b. Aḥmad b. Mūsā al-Kāfirī (d. 831/1428, see al-Sakhāwī, *al-Ḍaw' al-lāmiʿ* 111/2).—10b. *al-Durr* by Aḥmad b. Ibrāhīm al-Ḥalabī (II, 70), Cairo² I, 125.—16. Additionally Nawalkishor 1284.

948 p. 264. Line 1. Rāmpūr I, 68,$_{47/8}$, print. C. 1349/54 in 4 *Juzʾ*.—| 3. *Ikhtiṣār Ṣ. al-B. wa-sharḥ gharībihi* by Jamāl al-Dīn Abu 'l-ʿAbbās Aḥmad b. ʿUmar b. Ibrāhīm al-Anṣārī al-Qurṭubī (d. 656/1258, p. 664, 7), Cairo² I, 85.—4. With *Ḥawāshī* by al-Sharqāwī and al-Ghazzī, C. 1933.—*Miftāḥ al-B.* by Muḥammad Shukrī b. Ḥasan, Istanbul 1313.—III. See Krenkow, *Isl. Culture* VIII, 1934, 643/8.

p. 265. 3. *Ṣaḥīḥ Muslim wa-ʿalayhi sharḥ wajīz*, C. 1348/9.—Commentaries: 1. Cairo² I, 90/1.—5a. Ibn al-Muhandis, MS dated 723, Pet. Un. 978, *Zap. Koll. Vost*. I, 370.—8. *Ikmāl al-Ikmāl* by Sharaf al-Dīn Abu 'l-Rūḥ ʿĪsā b. Masʿūd al-Zawāwī al-Mālikī, Cairo² I, 90, ibid. al-Wasnānī al-Ubbī.

p. 266. 3a. Abū Muḥammad ʿAbdallāh b. Wahb b. Muslim al-Fihrī al-Qurashī al-Miṣrī, born in Egypt in 124 or 125/742, died on 25 Shaʿbān 177/6 December 793, ibid. Al-Dhahabī, Mīzān II, 86.—*al-Jāmiʿ*, MS dated 276, Cairo² I, 13.

p. 267. 1. Commentaries: 2a. Maḥmūd b. Aḥmad al-ʿAynī (d. 855/1451, see II, 52), Cairo² I, 127.—9. *Fatḥ al-wuʿūd* by Abu ʾl-Ḥasan Muḥammad b. ʿAbd al-Ḥamīd al-Sindī, Cairo² I, 149.—10. al-Ḥanafī, ibid. 134.—11. *ʿAwn al-maʿbūd* by ʿAbd al-Raḥmān Sharaf al-Ḥaqq Muḥammad Ashraf b. Amīr b. ʿAlī Ḥaydar, Ind. 1318/9, 4 vols.—12. *Ghāyat al-maqāṣid fī ḥall Ṣ. Abī D.*, by Muḥammad Shams al-Ḥaqq al-ʿAẓīmābādī, in *Majmūʿa*, n.d. Cairo² I, 132, see 6.

p. 267aa. *Kitāb al-maṣāḥif* Dam. Ẓāh. Ḥadīth 407 (ʿUm. 27 wrongly ascribed to Abū Bakr al-Ādamī), copy Cairo Tafs. 504, see A. Jeffery, *Materials for the history of the text of the Qurʾān,* The oldest codices, the *Kitāb al-M.* of Ibn Abī Dāʾūd together with a collection of the variant readings from the codices of Ibn Masʿūd, Ubay, ʿAlī, Ibn ʿAbbās, Anas, Abū Mūsa and other early Qurʾānic authorities which present a type of text anterior to that of the canonical text of ʿUthmān, ed. (De Goeje Fund no. XI), Leiden 1937.

p. 268. *Ṣaḥīḥ al-T. maʿa sharḥihi li-Abī Bakr b. al-ʿArabī* 6 vols., C. 1350–2/1933–4. (line 9 read: 543/1148).—line 10 read: *ZDMG* 90, 109, also Aligarh 99,$_{26}$.—4. Read: *Qūt al-mughtadhī*.—10. Commentary by al-Ḥusayn b. Masʿūd al-Baghawī (d. 516/1122, see p. 620), Medina, *ZDMG* 90, 109.—11. *Sharḥ ʿIlal al-Jāmiʿ*, by Zayn al-Dīn ʿAbd al-Raḥmān b. Aḥmad b. al-Ḥanbalī, Cairo² I, 75.—12. ʿAbd al-Qādir b. Ismāʿīl al-Ḥasanī al-Qādirī, Cairo² I, 125.—*Tajrīd Jāmiʿ al-T.* by Abu ʾl-Faḍl Muḥammad Tāj al-Dīn b. ʿAbd al-Muḥsin al-Qalaʿī, composed in 1147/1734, Cairo² I, 94, Mosul 127,$_{98}$, by whom there is a *Risāla fi ʾl-ḥadīth* in Hyderabad in the Muḥammad ʿAlī Khān Libr., *JRASB* 1917, XCVI, 20.

p. 269. 10. Būlāq 1309, C. 1290, 1319.—12. Cairo² I, 154.—IV. *Nawādir al-uṣūl* Berl. Qu. 1958.

c. 1. With a commentary by al-Suyūṭī and glosses by al-Sindī, C. 1932, 4 vols.

p. 270. c, 2. Rāmpūr I, 81,$_{128}$, Cairo² I, 114.

d. Line 28. Cairo² I, 90, 269.

p. 273. 8, 1. Cairo² I, 97.—6. Dam. Ẓāh. Majm. 42,$_{1}$.

| p. 274. Line 5. 11. *Tafsīr* Medina, *ZDMG* 90, 104. 949

8a. Cairo² I, 136.

9. 7. Read: ‘32, 42, 3’.—11. *Mā warada fī laylat al-niṣf min Shaʿbān* Cairo² I, 142.

10. 1. Köpr. 397 (Berl. sim. 68), Šehīd ʿA. 71.

p. 275. 1. Commentary *Taʿlīq al-mughnī* Cairo² I, 97.—9. Rāmpūr I, 511,316.—6. *al-ʿIlal al-wārida fi ʾl-aḥādīth al-nabawiyya* Cairo² I, 131.—10. *al-Ilzāmāt ʿalā Ṣaḥīḥay al-Bukhārī wa-Muslim* Āṣaf. III, 260,980.—11. *Risāla fī dhikr riwāyat al-Ṣaḥīḥayn* Rāmpūr II, 286,107.—12. *al-Fawāʾid al-afrād* Cairo² I, 135.—13. *al-Fawāʾid al-muntaqāt al-gharāʾib al-ḥisān* ibid. 136.

13. 1. C. 1936.—3. Weisweiler 137.—4. C. 1936.

p. 276. Line 19, read: '1014'.—1. Cairo² I, 146, Medina, ZDMG 90, 111, *Mukhtaṣar* Berl. Qu. 1127.

p. 277. Line 1, 3. AS 449 (Berl. sim. 69).—Line 23, read: 'Karrāmīs'.—line 36, read: 'Rāġib 180, 312'.

p. 278. Line 3. 66. *al-Naẓẓāmī fī uṣūl al-dīn*, a refutation of this sect, AS 2378.

18. *Fawāʾid* Dam. Ẓāh. Majm. 93.

18a. Abū Saʿīd Muḥammad b. ʿAlī b. ʿAmr *al-Najjāsh* al-Iṣfahānī, d. Ramaḍān 414/1023. Al-Dhahabī, *Tadhk*. III, 264ff., Ibn al-ʿImād, *ShDh* III, 3201. *Funūn al-ʿajāʾib*, stories of miracles and exceptional happenings, ʿĀšir I, 237, Weisw. 147; other works are mentioned in ḤKh I, 433, II, 101 (VII, 618).

19bb. Abū Bakr Aḥmad b. Hārūn al-Bardaʿī al-Bardījī went to Isfahan twice and died in Ramaḍān 301/914. Abū Nuʿaym, *Dhikr akhbār Iṣf*. I, 113, Khaṭīb, *Taʾr. Baghd*. V, 194ff., al-Samʿānī 72b, Ibn ʿAsākir II, 107, Yāqūt, GW I, 556, Ibn al-Dhahabī, *Tadhk*. II, 281, Ibn al-Ṣalāḥ 314, Ibn al-ʿImād, *ShDh* II, 234, al-Suyūṭī, *Tadrīb* 226. *Al-Ṭabaqāt fi ʾl-asmāʾ al-mufrada min asmāʾ al-ʿulamāʾ wa-aṣḥāb al-ḥadīth* Köpr. 1152, Weisw. 124.

c. Ibn Khall. 657, al-Dhahabī, *Tadhk*. II, 291ff., *Mīzān* III, 17, Ibn Ḥajar, *Lisān* V, 41, Ibn al-ʿImād, *ShDh* III, 260, V, 135n, *al-Dhurriyya al-ṭāhira al-muṭahhara*, on the family of the Prophet and the traditions about each of its members, Köpr. 428, Weisw. 144.

e. 1. Cairo² I, 73, *Taqdimat al-maʿrifa li-kitāb al-J. wal-T*. ibid. 71.

p. 279. Line 5, 3. Cairo² I, 36, Medina, ZDMG 90, 103.—4. *al-Marāsīl* Hyderabad 1321.

h. Biography by Abū Zakariyyāʾ Yaḥyā b. ʿAbd al-Wahhāb, Asʿad 2431.—1., 2., 3. Medina, *ZDMG*, 90, 114.—3. Delhi 1311.

p. 281. p, 6. *Musnad aḥādīth Ibrāhīm b. Adham al-Zāhid*, Cairo² I, 146.—

| 7. *Musnad Abī Ḥanīfa* see p. 286, v, 4.—8. *Kitāb al-kifāya* Dam. Ẓāh. Majm. 42,₂. 950

r. 1. Berl. Qu. 1059. MSS in Istanbul in Weisw. 126, Lucknow, Muḥammad ʿAlī Ḥayy, Firangi Maḥall, *JRASB* 1917, CXVII, 85.—2. *Ishtibāh al-nasab* Berl. Qu. 1059,₂, Faiẓ. 260, 1542, Šehīd ʿAlī 586, ʿUm. 801, Weisw. 132, on Āṣaf. See *JRASB* 1917, CXVIII, 89, with 1 in *Majmūʿa*, Ind. 1323.—5. *ʿUmdat al-aḥkām min kalām khayr al-anām* Rāmpūr II, 174.—6. *Īḍāḥ al-ishkāl fī rīwāyāt* Āṣaf. III, 324,₁₉₀.

p. 285. Line 12, *Qalāʾid etc.* additionally Medina, *ZDMG* 90, 117.

p. 286. II, 16. Muhammad Bahāʾ al-Dīn b. Luṭfallāh al-Ḥanafī, Cairo² I, 203.—17. *Durar al-anhur* by ʿAbd al-Qādir Salhati, Ind. (Hyderabad) 1298.—18. *al-Ḍawʾ al-akbar* by Naṣīḥī al-Fāhimī Ṭursūnī, Rāmpūr I, 313,₂₄₃.

V. 1. Cairo² I, 147, C. 1326.—3. Cairo² I, 146.—4. Read: Ibn Manda.

4a. *Jāmiʿ rīwāyāt Abī ʿAbdallāh b. Khusraw al-Balkhī* (524/1130, ʿAbd al-Qādir b. Abi ʾl-Wafāʾ, *Jaw*. I, 218) Berl. Oct. 1929.—10. Berl. Qu. 1832.—11. Cairo² I, 147, Rāmpūr I, 110,₃₄₀.

p. 287. XI. Rāmpūr I, 418,₂₇top.—XV. Rāmpūr I, 322,₃₀₅b, 716,₁₁.

p. 288. 1. Rāmpūr I, 239,₄₆₅/₆.—Commentary *Fiqh al-mulūk wa-miftāḥ wa-ritāj al-muwaṣṣad ʿalā khizānat K. al-kharāj* by ʿAbd al-ʿAzīz b. Muḥammad al-Raḥbī in Baghdad, Lālelī 1609, Cairo² I, App. 56.

3. Muḥammad al-Kawkabī, *Bulūgh al-amānī fī sīrat al-imām Muḥammad b. al-Ḥasan al-Shaybānī* C. 1355.

p. 289. I. *Sharḥ al-zawāʾid ʿala ʾl-Mabsūṭ*, by Qāḍīkhān (p. 644), Berl. Qu. 1191.—II. 2. Bank. XIX, 1594.

p. 290. Line 8, read: ʿRāmpūr I, 174,₇₆/₉ʾ.—b. *al-Wajīz* also Bank. XIX, 1592.—*Kashf al-Jāmiʿ al-kabīr* by al-Nasafī Berl. Qu. 1343.—v. also Bank. XIX, 1593. Commentaries: aa. ʿAbd al-Raḥmān b. Muḥammad al-Pazdawī (d. 482/1089), Rāmpūr I, 207,₂₆₂.

p. 291. Line 1, a. Rāmpūr I, 207,260/1—c. ibid. I, 206,289.—VI. Also Bank. XIX, 1595.—IX. Also Rāmpūr I, 315,252; on the commentary by Muḥammad b. ʿAbdallāh b. Qāḍī ʿIjlawn al-Zaraʿī, see al-Sakhāwī, *al-Ḍawʾ al-lāmiʿ* VIII, 66, Rāmpūr I, 284,21 (*Badīʿ al-maʿānī*, where the author is the same as in MS Mosul).

3a. His student ʿĪsā b. Abān wrote *al-Ḥujja al-ṣaghīra*, Bank. XIX, 1596.

p. 292. 4. *Kitāb al-shurūṭ al-kabīr* Cairo² I, 455.

5. *Aḥkām al-waqf* Rāmpūr I, 240,477, Hyderabad 1355.

6. 1. Berl. Qu. 1803.—2. Berl. Oct. 1857, Rāmpūr I, 162, Bank. XIX, 1597.

p. 293. 1. Cairo² I, 149,1, Rāmpūr I, 92,208/11.—Commentary by al-ʿAynī, Cairo² I, 143.—4. Also Berl. sim 41/2.

p. 294. 6. Cat. Bombay Ün. p. 118, no. 48.—7. *Bayān ʿaqīdat al-sunna wal-jamāʿa* Rāmpūr I, 315,253.—8. *Maʿālim al-āthār* Cairo² I, 149.

951 | 8. 1. Rāmpūr, I, 267,11, Cairo² I, 378; according to *Ḥad. al-Ḥanaf.* 270 the author is Niẓām al-Dīn al-Shāshī, a scholar from the seventh century, see Bank. 1501.—Commentary *Fuṣūl al-ḥawādith etc.* by Mawlawī ʿAynallāh.

9. *al-Kāfī* Berl. Qu. 1662, Cairo² I, 455.

p. 295. 9b. *Risāla fi ʾl-uṣūl* Rāmpūr II, 374, *Mukhtaṣar*, commentary by Abu ʾl-Ḥasan Aḥmad b. Muḥammad al-Qudūrī (12), ibid. I, 210,282.

10. 1. Rāmpūr I, 304,174.

12. 1. Flor. Naz. 7, Teh. Sip. I, 509.

p. 296. 12. l. Aligarh 102,13, Bank. XIX, 1600/1, print. with comment. Lucknow 1337.—6. Berl. Fol. 3024.—7. Bank. XIX, 1602.—8a. Aligarh 106,67/8, Rāmpūr I, 184,137, Bank. XIX, 1604, print. Lahore 1328.—8b. Bank. XIX, 1663.—9. Rāmpūr I, 183,127.—15. *al-Yanābiʿ* by Muḥammad b. ʿAbdallāh al-Shiblī (d. 769/1367, see II, 75, ḤKh V, 453), Berl. Qu. 1848.—*Takmila* Berl. Oct. 1831, ʿĀṭif 1059.

13. 1. Read: *al-Amad* also Berl. Oct. 1495.—2. *Taqwīm uṣūl al-fiqh wa-taḥdīd adillat al-sharʿ wa-yusammā Taqwīm al-adilla* Cairo² I, 381.

p. 297. Line 1, 3. Cairo² I, 379.—4. *Asrār al-uṣūl wal-furūʿ* Medina, *ZDMG* 90, 115, Rāmpūr I, 164,19.—bottom, read: 'Maqq. II, 116,12'.

p. 298. I. 10. *Khulāṣat al-dalāʾil fī tanqīḥ al-masāʾil* Berl. Fol. 3524.—11. Kazan 1909.—a. under the title *Sharḥ mushkilāt al-M.* Cairo² I, 128.

p. 302. 7c. Cairo² I, 490, Rāmpūr I, 242,486.—10a. ʿAbdallāh b. Aḥmad al-Fākihī (d. 972/1564, see II, 380) Rāmpūr I, 207,268.

p. 303. 7. = 424, 21.

p. 304. *Kitāb al-umm*, additionally Berl. Qu. 1339, Rāmpūr II, 356,659. Commentary by Mubārak b. Aḥmad b. al-Athīr (d. 606/1209, p. 607), ibid. I, 206,281.—3. *Musnad al-Sh.* Khalīlī, Arra 1306 (Rāmpūr II, 225).

p. 305. *Tartīb musnad al-Sh.* by Muḥammad ʿĀbid b. Aḥmad ʿAlī b. al-Qāḍī Muḥammad Murād al-Wāʿiẓ al-Anṣārī, Cairo² I, 95.—al-Suyūṭī, *al-Shāfī al-ʿaynī ʿalā Musnad al-Sh.* Rāmpūr I, 89,186.—3. Rāmpūr II, 225.—6. *Munāẓara* Āṣaf. II, 1326,584.—7. *Risāla* Berl. Oct. 1827.

2. *Mukhtaṣar* Cairo² I, 537, Niẓām Hyderabad *JRASB* 1917, CVI, 50.—*M. qism al-ṣadaqāt min sharḥ M. al-M.* by Abi 'l-Ṭayyib Ṭāhir b. ʿAlī b. Ṭāhir al-Ṭabasī, Cairo² I, 537.—*Risāla* Āṣaf. II, 1722,13,13.

p. 307. 5. *Dalāʾil al-qibla* Beirut, see Cheikho, *Mashriq* XVI, (1913), 439/42.

7. 1. *Taḥrīr* also Cairo² I, 503.—2. *al-Mughnī bi-madhhab al-Shāfiʿī* Berl. Oct. 1409 (488 AH).

p. 308. 1. *Kitāb al-kharāj*, C. 1347.

1a. Barthold, *Isl.* XVIII (1929), 244.

p. 309. 2. *Manāqib al-imām Aḥmad b. Ḥanbal* by Shaykh al-Islām Muḥammad b. Muḥammad b. Abī Bakr, Rāmpūr I, 671,37, A. Makhrama, ed. Löfgren II, 13/4 (he had gone to Aden on his study tour).

| p. 310. *Tartīb Musnad Aḥmad b. Ḥanbal ʿalā ḥurūf al-muʿjam* by Abū Bakr Muḥammad 952
b. Aḥmad Muḥammad al-Maqdisī al-Ḥanbalī, Cairo² I, 96.—10. Berl. sim. 35.—13.

Risāla saniyya fi 'l-ṣalāt Rāmpūr II, 176, *Kitāb al-ṣalāt* (*wa-mā yalzam fīhā*) Bombay 1311, C. 1323.

p. 311. d. *Mukhtaṣar* Cairo^2 I, 252; Commentary b. ibid..

f. *al-Ibāna bi-uṣūl al-diyāna* Rāmpūr I, 59.

p. 312. 4b. al-Ḍaḥḥāk, d. 287/900, Samʿānī *Ansāb*, 553a,$_5$, *Kitāb al-diyāt* Cairo^2 I, 551.

p. 313. Line 16. Indices, Calcutta 1935, Bibl. Ind. 1525.

1. *Kitāb al-majmūʿ* also Rāmpūr I, 246,$_{518}$, see Kračkovsky, *Zap. Koll. Vost*. I, 1925, 531/5.

p. 317. 8. Šehīd ʿA. P.: 1. *al-Tawḥīd wal-tanāhī wal-taḥdīd*.—2. *al-Tawakkul*.—3. *al-Dalīl ʿalā ḥadath al-ajsām*.—4. *al-Ṭabāʾiʿ*.—5. *Shawāhid al-ṣunʿ*.—6. *Radd ʿala 'l-mulḥidīn*.

p. 318. Line 4. Abu 'l-Fatḥ Muḥammad b. Abi 'l-Fawāris (Ḥuff. III, 255) *Dhikr asmāʾ man ittafaqa 'l-Bukhārī wa-Muslim ʿalā taṣḥīḥ al-riwāya min al-ṣaḥāba*, Medina, ZDMG 90, 116.

Line 18. Muḥsin al-Amīn al-Ḥusaynī al-ʿĀmidī, *Kitāb aʿyān al-Shīʿa* I–V, Damascus 1936.

p. 319. 2, 5. Teh. Sip. I, 272/5, 491/4.

Line 33. 1. *Kitāb al-ārāʾ wa-diyānāt al-Shīʿa* is mentioned in *Firaq al-Shīʿa*, ed. H. Ritter.—*Risāla fī bayān madhāhib al-firaq* Najafābādī XII, 35.

p. 320. 6. On *al-Yāqūt* see Kraus, *Orientalia* IV, 306, Muḥsin al-ʿĀmilī, *Aʿyān al-Shīʿa* V, 104,$_{29}$.

7. Yūsuf al-Baḥrānī, *Luʾluʾat al-Baḥrayn* 314/21. 1. Teh. Sip. I, 288/97, Aligarh 99,$_{29}$ 100,$_{35,38}$.—Commentaries: a. *Sharḥ uṣūl al-K.* (*ʿAql wa-jahl wa-ʿilm al-tawḥīd wal-ḥujja*) Teh. Sip. I, 527/8.—b. ibid. 258/60.—c. ibid. 265,$_8$.—d. ibid. 269/70.—Glosses by Mīrzā Rāfiʿa Muḥammad b. Sayyid Ḥaydar Ḥusaynī Ṭabāṭabāʾī Kāʾinī (d. 1080 or ʾ2/1669, ʾ71), ibid. 245/7.—*Huda 'l-ʿuqūl fī sharḥ aḥādīth al-uṣūl* by Muḥammad b. ʿAbd ʿAlī b. Muḥammad b. ʿAlī b. ʿAbd al-Jabbār, composed in 1218/1813, ibid. 260/1.

p. 321. 9a, 2. Tehran 1318.

10. Yūsuf al-Baḥrānī, *Luʾluʾat al-Baḥrayn* 300/9. 1. Aligarh 98,13.—3. Leningrad, AM Nov. 39, Teh. Sip. I, 282/3, Rāmpūr II, 137,46, lith. also Tehran 1287.—3a. Āṣaf. III. 270,951.—4. Teh. Sip. I, 325/30, Aligarh 101,3, Rāmpūr I, 254,583.—Commentary *Rawḍat al-muttaqīn* also Teh. Sip. I, 254/7.—*Nawādir Man lā yaḥḍuruhu ʾl-faqīh* probably by Walīallāh Ḥusaynī, the author of the *Tuḥfat al-mulūk*, Teh. Sip. I, 334.—5/6. *ʿIlal al-sharāʾiʿ* Rāmpūr I, 96,231/2, Teh. Sip. I, 278/9.

p. 322. 7. Also Āṣaf. II, 1296,102.—10. Āṣaf. III, 262,308.—11. and 12. together Tehran 1299.—14. Berl. Qu. 1779.—15. Teh. Sip. I, 204/7, Tehran 1301 (*RSO* XIV, 353).—18. Berl. Oct. 3269, Teh. Sip. I, 229/30, Bombay 1321.—19. *Kitāb al-khiṣāl*, print. Tehran n.d., selection | *Nukhaba* Teh. Sip. I, 332.—20. *Ghanāʾim al-anām fī masāʾil al-ḥalāl wal-ḥarām* Tehran 1319.—21. *al-Arbaʿūn ʿani ʾl-arbaʿīn min al-arbaʿīn* in the library of Mollā ʿAlī Āqā in Tabriz, *Lughat al-ʿArab* VII, 159.—22. *Faḍāʾil shahr Rajab* ibid. 160,63.—23. *Faḍāʾil shahr Ramaḍān* ibid. 64.—24. *Faḍāʾil shahr Shaʿbān* ibid. 65.—25. *Falāḥ al-sāʾil wa-najāḥ al-masāʾil fī ʿamal al-yawm wal-layl* ibid. 66.—26. *Muṣādaqat al-ikhwān* ibid. 82.—The *Jāmiʿ al-akhbār* attributed to him is the work of a certain Muḥammad b. Muḥammad al-Shaʿīrī; al-Majlisī, *Biḥār al-anwār* believes that ʿAlī b. Saʿd al-Khayyāṭ (*Rawḍāt al-jannāt* 558, Kentūrī 743) is the author; see Ṭeh. Sip. I, 242/3. 953

11. *Kifāyat al-āthār* Najafābādī 68.

11a. Abu ʾl-Qāsim Jaʿfar b. Muḥammad b. Jaʿfar b. Mūsā b. Qūlūya al-Qummī, the teacher of al-Shaykh al-Mufīd, d. 369/979. Al-Astarābādī, *Manhaj al-maqāl* 85. *Kāmil al-ziyāra* Tabriz, *Lughat al-ʿArab*, VII, 160,69.

12. Yūsuf al-Baḥrānī, *Luʾluʾat al-Baḥrayn* 281/301. 1. Manch. 186, Teh. Sip. I, 530.—5. Under the title *al-Irshād fī ʾl-ansāb* Rāmpūr I, 625,11, Tehran 1308.

p. 323. 8a. *al-Iʿtiqādāt bil-kalām* Tabriz, *Lughat al-ʿArab* VII, 160,2.—13. *Radd al-Ṣūfiyyīn* Āṣaf. II, 1304130.—14. *Fiqh al-riḍā* Tabriz 1274.—15. *al-Ikhtiṣāṣ* (Kentūrī 125), an abstract of a work by Abū ʿAlī Aḥmad b. al-Ḥusayn b. Aḥmad b. ʿUmar, a contemporary of Ṣadūq, Teh. Sip. I, 197/9, library of Mollā ʿAlī Āqā in Tabriz, *Lughat al-ʿArab*, VII, 159.—16. *al-Amālī* ibid. 160,14.

p. 324. 4. Read: ʿJaʿfar b. Manṣūr al-Yamanʾ.

p. 325. 7, 4. *BSOS* VII, 34.—6. Ibid.—9. Ibid.—12. *Asās al-taʾwīl al-bāṭin*, composed before 4., ibid. 33.—13. *al-Tawḥīd billāh*. Berl. Oct. 2958.

9. 5. Read: 'in *al-Ṭibb al-rūḥānī*'.

p. 326. 10. al-Salmānī carried on a correspondence with Abu 'l-ʿAlāʾ al-Maʿarrī. H.F. al-Hamdānī, *EI* III, 663.—2. See *BSOS* VII, 35,5.

10a. Muḥammad b. Ṭāhir, *maʾdhūn* of *dāʿī* Ibrāhīm b. Ḥusayn al-Ḥāmidī in Yemen wrote *Majmūʿ al-tarbiya*, a compendium of Ismāʿīlī dogma, *BSOS* VII, 35,6, see p. 714, C, 2.

11. Read: al-Ḥaṣībī.

p. 327. Line 25, read: 1936.

p. 332. Line 25 read: 'al-Malaṭī, *Tanbīh wa-radd*, ed. Dedering, 44, 56 (Massignon)'.

p. 333. 2e, 1. *Tafsīr* Teh. Sip. I, 81/2; declared spurious by al-Majlisī and Mīr Dāmād, even though Ṣadūq quotes from it.—3. *Tanqīḥ fī uṣūl al-dīn wal-furūʿ* Teh. Sip. I, 230/1.

p. 334. 3d. *Tafsīr al-Sulamī* Tabriz, *Lughat al-ʿArab*. VII, 160,25.

p. 335. 3g, 1. *Aḥkām al-Qurʾān*, additionally Rāmpūr I, 162,5.—2. *Uṣūl* Cairo^2 I, 378.

p. 336. 3n, 1. *Tafsīr al-Qurʾān* also Teh. Sip. I, 138/9.—2. *Qurb al-isnād*, Kentūrī 2267, Najafābādī 161.

954 | Line 13, read: '3 vols., *Bibl. Isl.* I, II, III, 1929/33'.

H.S. Nyberg, al-Muʿtazila, *EI* III, 860/6.

H. Ritter, Muhammedanische Haeresiographien, *Isl.* XVIII, 34/55.

p. 339. Line 2, read: '1919, p. 441/50'.

p. 340. Line 13. Tüb. 94, Br. Mus. Or. 9575, print. also Mecca 1339 line 20. Ḥashīsh (Ḥushaysh), *Kitāb al-tanbīh etc.* ed. Dedering, Bibl. Isl. IX, 1936.

p. 341. Line 24. 1. al-Khayyāṭ.

p. 342. *al-Ṭibb al-rūḥānī* is by Ḥusayn al-Tammār, see al-Bīrūnī, *Chron.* 253,18, *Épître* 12, Kraus, *Orient*. NS V, 54, 25ff.

p. 343. Line 28, read: 'al-Asadābādī'.—Line 33, read: 'ibid. XVIII, Borissov, *Bibliografia Vostoka*, 8/9, 1936, 63/95.—1. Āṣaf. III, 224,499.

p. 345. 1. Abu 'l-Barakāt Nu'mān Khayr al-Dīn Ef., *al-Qawl al-faṣīḥ fi 'l-radd 'alā 'Abd al-Masīḥ*, Lahore 1304.—3. *Tabyīn kadhib al-muftarī fī mā nasaba etc.* Köpr. 856 (*defter* mistaken).

p. 346. 4, 2. Berl. Fol. 4156.—2. Āṣaf. III, 532,1049.—4. Excise: see ad. p. 345, 3.—6. *Uṣūl al-dīn* Berl. Oct. 3566.—7. Excerpts from a paraenetic work in Persian translation in Fātiḥ 5426,235a/240a.

p. 347. 6, 2. Berl. Oct. 2025, Rāmpūr I, 190,173.

p. 348. 5. Rāmpūr I, 253,567.—6. Ibid. 210,289, Bank. XIX, 1598.—8. Fātiḥ 2563, Aligarh 103,30, Bombay 244,166.—9. AS 1741/2, Fātiḥ 2597, Bank. XIII, 823/5.—10. *Asrār al-wajh* with a Persian commentary by Burhān al-Dīn and Bakhtiyār Bukhārī, AS 2016.—14. Commentary by Muhammad b. 'Abd al-Ḥamīd al-Usmandī al-Samarqandī al-'Alā' al-'Ālim (d. 552/1157, 'Abd al-Qādir b. Abi 'l-Wafā', *Jaw.* II, 74), Rāmpūr I, 208,274.—15. *al-Ma'ārif sharḥ al-Ṣaḥā'if* ibid. 321,303.

p. 349. 8, 1. Berl. Oct. 1436, Köpr. 40, print. C. 1349, in the margin of al-Suyūṭī's *Itqān*, C. 1925.

p. 350. *Qaṣīdat Abi 'l-'Arūs* Gotha 2362.

p. 352. 1. Cairo^2 I, 313.—2. *al-Naṣā'iḥ* Berl. Oct. 1435.—5. Read: '*Ādāb*'.—6. Excise: 'ed. etc.'—7. *Bad' man anāba ila 'llāhi ta'ālā*, ed. H. Ritter, Glückstadt 1935.—8. *Faṣl min kitāb al-'aẓama 'alā a'māl etc.*—9. *Faṣl min mukhtaṣar al-Tanbīh*.

p. 353. Line 5, 21. *Sharḥ al-ma'rifa*, abbreviated excerpts Köpr. 1601,98b/100b.

2. Line 17, 1. Lālelī 2051.—3. Commentary by Aḥmad b. Amīr al-Ḥāshidī also Āṣaf. III, 146. 6. *Du'ā'* Rāmpūr I, 337 bottom.

2a. *Masā'il al-ruhbān*, additionally Fātiḥ 5381,12, Āṣaf. II, 1710, 4, 2.

p. 354. 2b, 2. Berl. sim. 65.

3. Arberry, *JRAS* 1935, 499/507, 3 ed. Arberry, ibid. 1937, 219/31.

p. 355. 10. 11. to be excised, see Arberry, loc. cit.—19. *Maʿāni ʾl-himma* Rāmpūr I, 366,313.

4. line 2 read: annot. and transl. (74 tales etc.).—*Nūr al-muqal fi ʾl-aʿmāl al-rūḥāniyya wal-dakk wal-ḥiyal*, apocryphal, Rāmpūr I, 690,21.—*Kitāb al-sayḥūr fī naqd al-duhūr* according to Kračkovsky in MS Hebr. Firkowitsch 4885 in Leningrad (*Akhbār* 52, n. 6).

955 | p. 356. 12. MSS in Istanbul in Weisweiler, *Trad.* 193, n. 1.—13. ʿĀšir 1479 now in the Awqāf museum.—13. On the inner distinction between outwardly similar acts (Ritter).

p. 357. Line 2, 28. = Berl. 3130.—28a. *al-Adʿiya wal-ṭilasmāt wal-ʿazāʾim*, Persian—33. *fī Bayān al-farq bayna ʾl-ṣadr wal-qalb wal-fuʾād wal-lubb* Cairo² I, 345.—Ibn al-ʿArabī, *al-Jawāb ʿammā saʾala ʿanhu ʾl-Tirmidhī al-Ḥākim* ʿUm. 3570,4.

5a. *Kitāb al-kabāʾir wal-ṣaghāʾir* Köpr. 1603,7.

p. 358. 6b. *Mukhtaṣar al-Luluʾiyyāt* by ʿAlī b. ʿĪsā b. Muḥammad al-Nasāʾī, Cairo² I, 356.

6d. *Kitāb al-qubal wal-muʿānaqa wal-muṣāfaḥa* Rāmpūr I, 220,556.

7. Additionally AS 2121, Bursa, Ulu Jāmiʿ *Taṣ.* 4, commentary by al-Tilimsānī, Köpr. 785 (695 AH), Bursa, Ulu Jāmiʿ Taṣ. 5, Šehīd ʿA. 1433,1, Üsküdār, Nūr Bānū 107.

p. 359. Line 7, read: '—159v, Fātiḥ 5391.'—Line 9. read: '7v'.

p. 360. Line 2. ʿĀšir I, 481, Nāfiz 436, Rāmpūr I, 357,261.

9. 1. Read: 'Halis 615' (excise: 'Qāḍī ʿAskar 1254', see Ritter, *Orient*. I, 78, 81).—Commentaries: a. Berl. Qu. 1202, Welīeddīn = Bāyazīd 1709.—2. Cairo² I, 92.—bottom. read: 'Üsküdār, Khudāʾī, *Ḥadīth* 23'.

p. 361. 9a, 1. *Rawḍat etc.* Rāmpūr I, 334,156/7.—2. *Tahdhīb al-asrār*. Šehīd ʿA. 1157.

11. Ibn al-Athīr IX, 230.

p. 362. 11, 1. Üsküdār Khudāʾī, *Tafs.* 20 (553 AH), Riḍā P. 737, Halis 69.—2. ʿĀšir 677, ʿUm. 5064, Asʿad 2313, exerpts Köpr. 1603,215b/252a, see Ritter, *Isl.* XXII, 93.—4. *Jawāmiʿ ādāb al-Ṣūfiyya* Berl. 1081, Lālelī 1516,2 (*Bayān aḥwāl al-Ṣūfiyya*), excise Köpr. 701.—5. Bursa, Ulu Jāmiʿ Taṣ 8, Pertev P. 616, Köpr. 1603,200a/218b, Taymūr 74, 1, excise: 'transl. etc.', see 6.—6. *Kitāb uṣūl al-Malāmātiyya* Berl. 3388, Cairo¹ VII, 228,67r/73v, transl. by R. Hartmann,

Isl. VIII, 157/204, see Massignon, *Bibl. Hallagienne* p. 13.—9. *Ādāb al-faqr wa-sarā'iruhu* Fātiḥ 2553,60v/62v.—10. *al-Farq bayna ʿilm al-sharīʿa wal-ḥaqīqa* AS 4218.—11. *Mas'alat darajāt al-ṣādiqīn* (not Berl. 3425), Fātiḥ 2650,59r/68v.—12. *Ghalaṭāt al-Ṣūfiyyīn* Cairo[1] VII, 228,73v/79v, plagiarised from al-Sarrāj, *al-Lumaʿ* 409/35, see A.J. Arberry, *JRAS* 1937, 461/5.—13. *Bayān zalal al-fuqarā' wa-mānaqib ādābihim* Fātiḥ 2650,77r/99v.—14. *Kitāb al-futuwwa* AS 2049,4 (Taeschner, *Islca* V, 314).—15. *Sulūk al-ʿārifīn* Taymūr, *Taṣ.* 74,2.—16. *Uṣūl al-Malāmātiyya* (= 6?) ibid. 237 (Kraus).

p. 363 line 3. W. Kutsch, Zur syr.-ar. Übersetzungsliteratur, *Orientalia* NS VI, 1/2, 1937.—A.G. Kapp, Arabische Übersetzer u. Commentatoren des Euklid, sowie deren mathematische Werke aufgrund des *Ta'rīḫ al-ḥukamā'* Ibn al-Qifṭī's, *Isis* 63, 67, 68 (1934/5).—Line 10. A. Borissov, *JA* 226, 300/5 (Sur le nom Tankalouchā).

p. 364. 2. Additionally Sulaim. 872. 1. English transl. in H. Steele, *Opera hactenus inedita Rogeri Baconis* V, 1920.—4. Yenī 1179, see Walzer, *Gnomon* 1934, 278, Bouyges, *MFO* IX, 1924, 43ff.

| 2a. Excise: 'AS 2890' = the Berl. MS. 956

3. Read: 'Naʿīma'.

p. 365. Line 7. The Arabic original of the Latin translation of the *Theology* of Aristotle was discovered by A. Borissov in a fragment in the Public Library in Leningrad, see *Zap. Koll. Vost.* V, 1930, 83/98, see also Nallino, *RSO* VIII, 95, *Or. Moderno* X, 49/50.

4. Line 27, read: 'Nota bio-bibliografica'.—h. *Risāla fi 'l-kura al-falakiyya* (Krause 3) Berl. 5936, AS 2633, different from *Kitāb al-ʿamal bil-kura al-falakiyya* Serāi 3475,1, Asʿad 2015,1, and *Kitāb al-ʿamal bil-kura al-falakiyya* for Abu 'l-Ṣaqr Ismāʿīl b. Bulbul, the vizier of al-Muʿtamid, AS 2635,1, 2637, Serāi 3505,5, and *Kitāb fi 'l-ʿamal bil-asṭurlāb al-kurī* (authentic? Krause 6) Leid. 1053, Serāi 3505,3 and *Kurat al-falak* (?) Zāw. Sīdī Ḥamza, Renaud, *Hespéris* XVIII, 93.

p. 366. m. Berl. Qu. 1075.—10. Šehīd ʿA. 2103.—2g. Qaṣīdaji S. Sirrī 452,2.—i. Pet AMK 922, print. Tehran n.d., Serāi 3464,7 (Krause p. 443/4), revised by Ṭūsī.—k. Qaṣ. S. Sirrī 452,1.—n. *Kitāb Harun fī rafʿ al-ashyā' al-thaqīla* Seray 3466, AS 2755, ed. Carra de Vaux, *JA* s. IX vol I, 386/472, see II, 152/269, 420/519.

p. 367. 2. *Kitāb al-asās* (*masā'il ṭibbiyya*) Rāmpūr I, 492, commentaries: b. Berl. Qu. 1040.—7a. *Ijtimāʿāt al-falāsifa* Br. Mus. Or. 8681.

p. 368. 14. Story about a king who wants to beget a son without ever touching a woman,[2] Köpr. 868,120b/128b, adaptation by Jāmī, see Aug. Bricteux, *Djami, S. et. Ab. poème allégorique pers. trad.* Paris 1911.—15a. *Jawāmiʿ al-Iskandarāniyyīn* Rāmpūr I, 473,56.—II. 1. a. 1. *al-ʿulwiyya.*—aa. *περὶ Φυτῶν* Book 1, Yenī 1179, ed. Arberry, *Un. Eg. Bull. Fac. of Arts* I, 1, May 1933, 46/76.—5a. Rāmpūr I, 489,172.

p. 369. m. Rāmpūr I, 468,11.—n. *Fi ʾl-quwa ʾl-ṭabīʿiyya* Berl. Qu. 1122.—o. *Tashrīḥ al-ʿilal wal-ʿaraḍ* ibid.—p. (= b.) *al-Mawāḍiʿ al-ālima* ibid.—q. *περὶ τῶν ἐπταμήνων βρέφων* ed. Walzer, *RSO* XV (1935) 323/87, XVI (1936) 22ff.—8. Autolycus *Fi ʾl-kura al-mutaḥarrika* Serāi 3464,3 (Krause, p. 440).—9. *Risālat Bālīnūs fī taʾthīr rūḥāniyyāt* Āṣaf. II, 1688.—6. Euclid's *Elements* in the translation of Thābit b. Qurra Books IV–X, Fātiḥ 3439, 1a.

p. 370. 9a. Abū Zayd b. Isḥāq al-ʿIbādī al-Ṭabīb, d. 360/971.—*Tarjamat kitāb Uqlīdis* Rāmpūr I, 412,17.

10. 3. Ed. Mar Severius Afrem Barsaum, *AJSL* XLV, 129ff.—7. *Maqālat Arisṭū fī ʿilm mā baʿd al-ṭabīʿa al-maʿrūfa bi-alif al-ṣughrā* Āṣaf. II, 1202,206, III, 490,402.

p. 371. 16. Asʿad b. ʿAlī b. ʿUthmān, Aristotle's *περὶ θαυμασίων ἀκροάσεων* Riḍā. P. 2662 (Univ. A. 534). See Walzer, *Gnomon* 1934, 278.

957 | p. 373. 3. Excise: 'Leid. 2074'.—5. Read: 'Freiburg 1882'.—III. 1. *Risāla fi ʾl-qawl fi ʾl-nafs al-mukhtaṣar min kutub Arisṭāṭālīs wa-Aflāṭūn wa-sāʾir al-falāsifa,* A. Taymūr, Ḥikma 55,64/76 = Br. Mus. Or. 8069,9b/12a (Kraus).

p. 374. 11. *Fi ʾl-ʿilla allatī lahā qīla anna ʾl-nār wal-hawāʾ wal-arḍ ʿunṣur li-jamīʿ al-kāʾina al-fāsida wa-khuṣṣat bi-dhālika dūna ghayrihi min al-kāʾina* Lālelī 2487,4 (Ritter, *Phil.* IX).—V. 7. E. Wiedemann, Über einen astrologischen Traktat v. al-K., *Arch. f. Gesch. d. Nat. u. Technik* III, 224/6.—VII. 1. Berl. 5530/1, see Farmer, *JRAS* 1926, 42.—IX. 4. 1. *Horistis,* AS 4830.—XI. 7. *al-Taraffuq fi ʾl-ʿiṭr* Br. Mus. Or. 9678, Taymūr, *Ṣināʿa* 46 (Kraus).

p. 375. 4. Nallino, *Enc. Ital.* XIV, 797/8.—Muʿtazid Walī al-Rahmān, The psychology of al-F., *Isl. Cult.* XI, 228/47, idem, al-F. and his theory of dreams ibid. IX, 1936.—Ilyās Faraḥ, *al-F.* Jounieh (Lebanon) 1937.—On al-F.'s prayer, see A. Müller, *GGA* 1884, 958, Goldziher, *Stellung der Orth.* p. 24.

2 Different from the *Q. S. wa A.* in Ibn Sīnā (see 817,27a) which is the history of two brothers the younger of whom is desired by his sister-in-law; see Carra de Vaux *Avicenne* 290, Mehren *Muséon* iv 38/9, Naṣīr al-Dīn al-Ṭūsī *Sharḥ al-Ishārāt* Istanbul 1290 364/9.

p. 376 line 4. *Majmūʿat rasāʾil* Rāmpūr I, 403 (*JRASB* XIV, CCIV), 15 treatises ibid. II, 837,220.

B. 3. *al-Tanbīh ʿalā sabīl al-saʿāda* Hyderabad 1346.—3a. *Taḥṣīl al-saʿāda* Āṣaf. III, 756,73,4, Rāmpūr I, 400,142b, Hyderabad 1345, abbreviated by Falqera in the third part of the *Rēshīṯ ḥoḵmā*, see L. Strauss, *MGWJ* 80 (1936), 104ff.—4. Rāmpūr I, 401.—4a. Abstract in Miskawayh, *Jawīdān khirad*, Paris 3957,134a/144a (Kraus).—6. Leid. 1931, A. Taymūr, *Akhlāq* 290,19.

C. 7. Read: 'de la gamme'.—14. *Sharḥ al-Mijisṭī* Br. Mus. Or. 7368 (DL 39, cited in Ibn Abī Uṣ. and al-Ṣafadī, Kraus).—15. *Muntakhab min Kitāb al-mudkhal fi 'l-ḥisāb* Rāmpūr I, 418,68.—16. *Tadhākīr fī mā yaṣiḥḥu wa-mā lā yaṣiḥḥu min aḥkām al-nujūm* Zanjān, *Lughat al-ʿArab*, VI, 94, 4, 3, Rāmpūr I, 400, II, 840, Āṣaf. III, 756,73,11.—17. *Fī wujūb ṣināʿat al-kīmiyyāʾ* see E. Wiedemann, *Journ. für prakt. Chemie*, NF 76 (197), 115/23.

D. 1. For 'Rāġib' read: 'Köpr.' Latin transl. by Gerhard of Cremona, ed. Palencia.—Line 8 read: 'Gundissalinus'.—Hebrew translation in Falqera's *Rēšīṯ ḥoḵma*, see I. Efros, *JQRNS* 25, 277, L. Strauss, *MGWJ* 80 (1936), 96ff.—2. *de Ortu scientiarum*, ed. Cl. Baeumker, Alf. über den Ursprung der Wissenschaften, *Beitr. z. Gesch. d. Phil. im MA* XIX, 3.—3. *ʿUyūn al-masāʾil*, for 'Rāġib' read: 'Köpr.', additionally Rāmpūr I, 402, Āṣaf. III, 756,73,6.—4. Āṣaf. II, 1210, III, 488,399, Aligarh 79,10, *Maʿāni 'l-ʿaql* Rāmpūr I, 402,145, 405, see Massignon, Notes sur le texte original arabe du „De intellectu" d'al-F., *Arch. d'hist. doct. et litt. du MA* IV, 151/8.—b. Āṣaf. III, 756,12 Rāmpūr I, 401.—7. Āṣaf. III, 488,406,451, 756,73, Rāmpūr I, 400,130, 401, II, 843 (*al-Ḥikma*), commentary by Maḥmūd b. Manṣūr al-Shīrāzī, Rāmpūr I, 396,102/3.—7. *Sharḥ fuṣūl al-ḥikam* Tehran 1318.—10. *Risāla fī faḍīlat al-ʿulūm wal-ṣināʿāt* Br. Mus. Or. 8069,13, Āṣaf. | III, 1718,2,8.—11. Āṣaf. III, 756,73,8, Rāmpūr I, 393.—12. *al-Daʿwā al-qalbiyya* Rāmpūr I, 958
387.—17. *Risāla fī taʿrīf al-falsafa* Āṣaf. II, 1716,11.—18. *Risāla fi 'l-taṣawwuf* ibid. 12.—19. *Risāla fi 'l-akhlāq* ibid. 13.—20. *Risāla fī ḥudūth al-ʿālam* Rāmpūr I, 302,1576.—21. *Risāla fī ithbāt al-mutafarriqāt* Aligarh 81,46.—22. *Maqāla fī qawānīn ṣināʿat al-shiʿr* Zanjān, *Lughat al-ʿArab* VI, 94,41.

E. 2. Bodl. Ethé 1422, xix, Āṣaf. III, 756,73,3, Rāmpūr I, 401, Aligarh 79,18, Bank. XXI, 2336.—*Risāla fī aghrāḍ etc.* Rāmpūr I, 404,159b.—2. *Sharḥ Risālat Zīnūn* Br. Mus. 8069,3, Cairo *Ḥikma* 453 (Kraus), Rāmpūr I, 391, 396, 707, see Rosenthal, *Orientalia* NS VI, 64, abstract by Lāhijī, *Maḥbūb al-qulūb* Tehran 1317.—3. *Sharḥ Risālat al-nafs li-Arisṭāṭālīs* Rāmpūr I, 395, 710,73.—4. *al-Multaqaṭāt li-Aflāṭūn* Rāmpūr II, 841.—5. *Risālat Aflāṭūn fī radd man qāla bi-talāshi 'l-insān* Rāmpūr II, 841.—6. *Mukhtaṣar al-Analūṭīqī al-thāniya* Zanjān, *Lughat al-ʿArab*, VI, 94, 4,3.—The *Risāla fi 'l-ʿilm al-ilāhī li-Abī Naṣr al-Fārābī*, Taymūr *Ḥikma* 117,1/15 (Kraus) is spurious.

p. 378. 4a, 2. *al-Maqāla fi 'l-ajsām al-ʿulwiyya* Rāmpūr II, 814.—5. *Īḍāḥ maḥajjat al-ʿilāj* ibid. I, 469,$_{21b}$.—A longer philosophical fragment is in Taymūr *Akhlāq* 290,$_{14}$ (Kraus).

4b. al-Bayhaqī, *al-Tatimma* 13, Rosenthal, *Orientalia* NS VI, 39, n. 2.—*Risāla fi 'l-āthār etc.* Rāmpūr II, 815.

4bb. Abu 'l-Ḥasan Muḥammad b. Yūsuf al-ʿĀmirī, d. 381/991.—*Risālat al-ibṣār wal-mubṣar* Taymūr *Ḥikma* 98 (Kraus).

p. 379. 4. Massignon, *Recueil* 70.

p. 380. Sayyid ʿAbd al-Laṭīf Ṭībawī, *Jamāʿat Ikhwān al-ṣafāʾ*, in *Journ. Americ. Un. Beirut* 1930/1. ʿAbd al-Muḥyī al-Ḥuwayzī al-ʿArabī, *al-Risāla al-musammāt bil-ʿAsal al-muṣaffā fī taḥqīq ism muṣannif Risālat al-Ṣ.* Bombay 1929 (on the claim by the Bohra Ismāʿīlīs that the Imām mastūr Aḥmad b. ʿAbdallāh is the author, see Kraus).—*Rasāʾil* Bank. XXI, 2222, *Mukhtaṣar* by Dāʾūd al-Ṭabīb, Lālēlī 3639.

p. 381. Line 12. H.P.J. Renaud, Additions et corrections à Suter, *Isis* XVIII, 1932, 166/83.

M. Krause, Stambuler Hdss. isl. Mathematiker, *Qu. u. St. z. Gesch. d. Math., Astr. u. Physik* III, 4, 1936.

1. 1. K. Wieleitner, Die Erbteilungsaufgaben bei M. b. Musa Alchw., *Zeitschr. f. math. u. nat. Unterricht* 53, 19/22, 57/67.

p. 383. 3. E. Wiedemann, Die Konstruktion von Springbrunnen durch muslimische Gelehrte, *Mitt. d. Wetterauischen Ges.* 1908, 29/36, *Beitr.* X, *SBPMS* 38 (1906), 341/8, XII, *SB* 39 (1907), 200/5.—4. AS 2762 (written in 415 A.H. by Ibn Haytham, Krause 43).

2. 1. Read: 'Berl. 6099', see Krause, *Die Sphärik des Menelaos*, § 5, p. 24ff.

p. 384. 3b. *Fi 'l-ṭulūʿāt wal-ghurūbāt* Serāi 3414,$_{10}$.—7a. AS 4832,$_{10}$ (Krause p. 455, 13).—2. A, 1. Rāmpūr I, 476,$_{78/81}$; read: A.R. Guest, *JRAS* 1930, 142.—2. Leningrad Fond D. Greg. IV, 42.

p. 385. 7. AS 4832,$_4$.—21. See Ritter, *Arch. Or.* IV (1932), 303/72.—29. *Ein Werk T. b. Q.'s*
959 *über ebene Sonnenuhren,* hsg. üb. u. erl. v. K. | Garbers, *Qu. u. St. z. Gesch. d. Math. Astr. u. Physik* 1936, A. 4.—30. Read: '*mā taqaddamahu*', Einl., hsg. v. Bessel-Hagen u. Spies, *Qu. St.* II, 187/9, ed. by K. Garbers in preparation (Kr. no. 14).

p. 386. 38. Abstract *Min Kalām Th. b. Q. fi 'l-hay'a* AS 4832,11 (Kr. no. 16).—39. *Kitāb fī misāḥat al-qaṭ' al-makhrūṭ alladhī yusamma 'l-mukāfi'* AS 4832,3 (Kr. no. 10), transl. by H. Suter, „Über die Ausmessung der Parabel" von Th. b. Q., *SBPMS* 48/9 (Erlangen 1916/7), 65ff.—40. *Risāla mushawwiqa* Rāmpūr II, 808.—41. *Risāla* ibid. 819.

p. 387. 6b, 5. Read: *wa-'urūḍ*.—6. On the spherical astrolabe, Esc.[1] 956,3, [2]961,6 (Renaud, *Isis* XVIII, 171).

p. 388. G. Junge and W. Thomson, *The Commentary of Pappus on Book IX of Euclids Elementa*, Cambridge, Harvard Press, 1930, 47/51.—3. See H. Burger and K. Kohl, *Abh. z. Gesch. d. Nat. u. Med.* VII, Erlangen 1927.—A. Björnbo, *Thabits Werk über den Transversalensatz* 49/53b.—7a. Ḥamīd. 837, 'Āšir 570, As'ad 1998,1 (Kr. 3).—16. Read: 'As'ad 1998,5'.

p. 389. 23. Also Paris 6686,4.—27. MSS in Istanbul in Krause no. 185,10.—29. MSS in Istanbul 4.—30. *Kitāb fī 'amal al-asṭurlāb* (J.-Th. 16), ibid. 1.—31. Astronomical explanation for the miracle of the splitting of the moon, AS 2052,208b/214a.—32. *Kitāb Zarādusht fī ṣuwar darajāt al-falak* (J.-Th. 17, 14), the second part of the *Pentateuch* attributed to Zarathustra, Ḥamīd. 837,13, 'Āšir 570,14, As'ad 1998,14; Part 5, Book of births and darknesses etc. NO 2800, ii (B. 1. On the shape of the heavens, 3. On the secrets of the stars, 4. Book of conjunctions and kingdoms, religious communities, kings, and prophets), see Krause 16.

p. 390 line 1. Read: 'As'ad 3157'.

9. 2. Also Serāi 3464,10 (Krause 214), see Björnbo-Burger-Kohl, *Thābits Werk über den Transversalensatz*, Erlangen 1924, 53/5; transl. of the introduction by Schirmer, Studien zur Astronomie der Araber, *SBPMS* 58/9, 33/88.—4. *Kitāb al-tajrīd fi 'l-handasa* Rāmpūr I, 417,58.

10. 1. See Karpinski, *The American Mathematical Monthly* XXI (1914), 37/48.

11. 3. On which E. Wiedemann, *Arch. f. Gesch. d. Nat. u. d. Technik* II (1910), 149/51.

p. 392. 1c. 2. See M. Šangin, Latinskaja parafraza iz utračennogo sočinenija Mašallaha, *Zap. Koll. Vost.* V, 235/42, *Izv. Ak. Nauk* 1929, 707/13.

1d. Read: 'Ḥamīd. 821/2 (Pet AMK 941 = Berl.)'.

1e. Read: '—172b'; 6a. *Masā'il* Berl. 5878, Paris 2600,1, Esc.[1] 922,1, [2]938,3,10 (Renaud 170).—7. Read: '*Sharḥ*'.—8. *Lisān al-falak* Rāmpūr I, 682,11.—9. *Risāla fī aḥkām al-mawālīd* ibid. 424.—10. *Risālat al-naẓar fī amr al-mawʿiẓa* ibid. 425,38.

p. 393. 7. *Kitāb ʿamal al-asṭurlāb* Rāmpūr I, 428,64b.—8. *ʿIlm al-hayʾa* Zāwiyat S. Ḥamza, Renaud, *Hespéris* XVIII, 88, 5b.

p. 394. 4a, 1. Esc.[1] 935, [2]940 (incomplete), [1]973, [2]978, see also E.

960 | Honigmann, *Die sieben Klimata* (Heidelberg 1929), 134ff.—2. *Kitāb al-mawālīd* Ḥamīd. 856,1 (Krause no. 62).

4b. 1. *al-ʿAmal* read: *fī ʿilm* Esc.[1] 972, [2]976, [3](Renaud 170).

4c. 1. '*al-ʿāliya*'.

p. 395. Yāqūt, *Irsh.* V[2] (1929), 467,4/11. 1. Was in all likelihood mainly astrological, see W. Thomson, *The Cmt. of Pappus* 62.—2. Br. Mus. Or. 7964. = *al-Mudkhal fī ʿilm al-aḥkām al-falakiyya* (author ?), Yenī 1193,6 (Kr. 3).—3. *Aḥkām al-mawālīd*, with Persian transl., ibid. 9604.—4. *Mawālīd al-rijāl wa-mawālīd al-nisāʾ* Cat. Boustany 1936, 100.—7. *Qirānāt* Āṣaf. II, 1702,81 (= 20?), *Muqāranāt al-kawākib* 'Um. 4658 (Kr. 6).—8. Esc.[1] 912, [2]917 = Paris 258,8, [2]977 (incomplete), Renaud 170.—11. *Kitāb al-sirr* Esc.[1] 933, [2]937,1, different from *al-Asrār al-nujūmiyya* ibid. [1]913,6, [2]918,6 = Cairo[1] V, 368 (ibid.) = (?) *Asrār al-nujūm* Asʿad 1967 (Kr. 4), Rāmpūr I, 682,1.—15. Cited in *Ikhwān al-ṣafāʾ*, Bombay IV, 292 (Krause).—19. Paris 2588 (Krause 2).—22. See Krause 7.

p. 396. 28. Persian transl. of an untitled astrological work, Fāṭiḥ 1362,4, 2144,2 (ibid.)—29. *Kitāb al-nukat wal-asrār* Br. Mus. Or. 11214 (Kraus).

p. 396. 6b, 1. Esc.[1] 914,1, [2]919,1 = Cairo[1] V, 268 (*Fi 'l-aḥkām fī ʿilm al-mīqāt*), Renaud 170.—6. Read: 'Asʿad 1967' (Krause 26).

p. 397. 2. MSS is Istanbul in Krause 192,2.

p. 398. 3. Rāmpūr I, 429,67.

p. 398. 9b. Aḥmad b. Yūsuf (Suter 78), *Tafsīr kitāb al-thamara li-Baṭlūmiyyūs* NO 2800, ii (Kr.).

11. J. Upton, *Metropolitan Mus. Studies* IV, 1933, 179/97.—1. Serāi 3443, Rāmpūr I, 428,63.—3. Paris 2493 (? Kr.).

p. 399. 11a. 1. Read: 'Ḥamīd. 856,2'.—2. Read: *aʿmāl.*

12. 5. Rāġib 569,5.—5a. *Risāla fi 'stikhrāj ḍilʿ al-musabbaʿ* AS 4832,27.—6. Read: '*Risāla fī qismat al-zāwiya al-mustaqīmat al-khaṭṭayn*'.—10. *Masʾalatāni handasiyyatān* AS 4832,22, 4830$_{9d}$.—12. Read: 'AS 4830,9, 4832,21'.—14. *Qawl anna fi 'l-zamān al-mutanāhī ḥaraka ghayr mutanāhiya.*—17. Read: 'AS 4830,$_{9e}$'.

p. 400. 19. = 20. *Risāla fī maʿrifat mā yurā etc.*—21. Correspondence with Abū Isḥāq al-Ṣābī, AS 4832,$_{24/5}$ (Kr. 11).

13. 4. Ambr. Hammer Cat. 44, no. 68, Woepcke, *JA* s. v. vol. 5, 218ff., 307ff.—7. also Ǧārullāh 1479 (Kr. 167).—8. *Risāla fi 'l-ḥisāb* Rāmpūr I, 414 (= 3?).—9. *al-Mudkhal al-ḥifẓī ilā ṣināʿat al-arithmāṭīqī* ibid.

13c. Abū ʿAlī b. al-Ḥusayn al-Ṣūfī (Suter 138a), *Urjūza fī ṣuwar al-kawākib al-thābita*, with an anonymous commentary, supposedly written in 513 AH (but with quotations from al-Kharaqī, d. 533, and Aḥmad b. al-Surā, d. 540), Lālelī 2698 (Kr. 138a).

p. 401. 15. Sánchez Pérez 58. 1. Read: 'Welīeddīn 2253/61', additionally Ḥamīd. 826/7, Zāw. S. Ḥamza, *Hesp.* XVIII, 88, 5a, Zanjān, *Lughat al-ʿArab*, VI, 916, Rāmpūr I, 682,10.—2. Rabat 466/7, 512bis, Esc.[1] 911,2, [2]916,2, Renaud, *Isis* XVIII, 174.

p. 402. Line 2. Esc.[2] 964, Rabat 455,4, 502,3 (Renaud ibid. 171).

| Line 23, read: '513/28, 583/93'.—Line 24 read: I. Guidi. 961

p. 405. Line 11. Read: 'Angela', '1929', 'ser. VI', see V. Minorsky, The Khazars and Turks in the *Ākām al-marjān, BSOS* IX 1937, 141/50.

p. 408. Barthold in *Ḥudūd al-ʿālam*, transl. V. Minorsky, p. 15ff.—Line 20 read: 'ca. 320/951'.—Line 21, additional MSS Berl. 6032, Hamburg (Barthold against *ZDMG* 67, 54), and A. Zekī Bey, *Mémoire sur les moyens propres à déterminer en Égypte une renaissance des lettres arabes*, Cairo 1910, p. 19, no. 10.

11a. His student Abu 'l-Ḥasan Muhammad b. Yūsuf al-ʿĀmirī. Al-Bayhaqī, *Tatimma* 186. *Al-Fuṣūl fī maʿālim al-Nihāya* Asʿad 1933,110a/120a, Ritter, *Phil.* IX.

p. 409. E. Wiedemann, Naturschilderungen bei Hamdani, *SA* (year?).

p. 410. 12b. Line 13 read: '1878/1913'. T. Kowalski, *Zjardy orientalistovo polskich*, III–VI, Wilno 1934 (Coll. Or. 6); a new edition is being prepared in Posen (Kračkovsky).

p. 411. 13. See E. Wiedemann, Schilderungen der einzelnen Klimata durch M., *Arch. f. Gesch. d. Nat. u. d. Technik* V, 61/4. E. Honigmann, Un itinéraire à travers le Ponte, Mél. Cumont, *Ann. de l'Inst. de phil. et d'hist. or. et slaves* IV, Brussels 1936, 262/71.

15. Read: 'an anonymous author wrote—in Persian, but basing himself on Arabic science—....—*Ḥudūd al-ʿālam, The Regions of the World, a Persian Geography* 373/982, transl. and explained by V. Minorsky with the Preface by V. Barthold († 1930) transl. from the Russian, E.W. Gibb Mem. NS XI, London 1937.

p. 412. H. Neuburger, *Geschichte der Medizin* I, Stuttgart 1908, 2, 142/228.

S.I. Ḥaddād, *Arab Contribution to the Medical Sciences* (Ar.) 1936.

ʿĪsā Iskander Maʿlūf, *al-Usar al-ʿarabiyya al-mushtahira bil-ṭibb al-ʿarabī wa-ashhar al-makhṭūṭāt al-ṭibbiyya al-ʿarabiyya*, Beirut 1935.

p. 413. Line 28. B. Strauss, Berlin 1935, shows that the *Kitāb al-shānāq* was put together using material of Greek origin and an Indian source that was composed of pieces from medical literature and elements of the Çanakya attributed to Kantiliya Artashastra; on the name see *Lughat al-ʿArab*, IX (1931) 483/8.

p. 415, 1. Rāmpūr I, 489,171.

p. 416. 9. Alexandria Ḥikma 16 (G. 3328).—10. Read: 'Rāmpūr I, 493,204'.

4. Sābūr b. Sahl, see Ben Milad, *L'École médicale de Cairouan*, Paris 1933.

p. 417. 8. *L'Astrolabe, la manière de s'en servir*, ed. L. Cheikho, Beirut 1913.

p. 418. J. Ruska, Über den gegenwärtigen Stand der Razesforschung, *Arch. d. St. d. scienze Anno* 5, fs. 4 (1929), 335/47. ʿA. Eisen, *Kīmiyyāʾ al-Rāzī*, *RAAD* XIV, 62/4. H.P.J. Renaud, A propos du millénaire de Razes, *Bull. de la Soc. franc. d'histoire de la médecine*, Mars–Avril 1931, 203ff.

p. 419. 1. Book 2 and 8, Br. Mus. Or. 9790,1 incomplete ibid. 9799.4— | 2. Aligarh 124,28, 962
on which glosses by Ibn al-Ḥashshāʾ in. 331,5 (Cat. III, 256), Rabat see Renaud, *Hespéris* XX, 7.

p. 420. 9. Aligarh 122,11, 124,32, print. C. 1936.—13. Read: 'J. Ruska, Übersetzung und Bearbeitungen von al-Rāzīs Buch Geheimnis der Geheimnisse, *Qu. u. St. z. Gesch. d. Nat. u. Med.* IV (Berlin 1933) 3, 1/87'.

p. 421. 10. Guttmann, Die philosoph. Schriften des Israeli, *Beitr. z. Gesch. d. Philos. im MA* X, 4.

p. 422. 15. Last line, read: '234'.

p. 423. 19, 1. Read: 'Fez Qar. 1364'.

p. 424. 20. 1. Fez Qar. 1361 (wrongly *al-milla*).

21. = 303. 7, Tunis Zayt., *Bull. de Corr. Afr.* 1884, 11. no. 19, Riḍā P. 3131.

22. 1. The list of chapters after Dugat in Dr. A. Cherif, *Hist. de la médecine ar. en Tunisie*, Diss. Bordeaux 1908, 56/62.

p. 425. 24. 1. Aligarh 122,22.

26. 1. Book 1/5 in a private library in Rabat, see Renaud, *Hesp.* XX, 4, *Juz'* II, in Zāw. S. Ḥamza, ibid. XVIII, 98, 9.

p. 427. Line 6, read: 'al-Nakad'.—J. Ruska, Das Giftbuch des Jābir, *OLZ*, 1928, 453ff.

p. 428. 12. Bahādur Shāh Michigate, Lahore, *JRASB* 1917 CCXVII, 115.

p. 429. 2. Read: 'second half of the fourth century'.—1. Flor. Ricc. 20,1, self-commentary ibid. 2 (O. Pinto 8).

p. 430. Line 1. J. Ruska, Studien zu M. b. U. at-T. s. *K. al-Mā' al-waraqī*, *Isis* XXIV (1936) 310/42.

1. al-Mursī (see II, 266).—n. read: 'A. Borissov'.

p. 431. 4. Read: 'L. Gonzalvo'.—1. Rāmpūr I, 686,$_{76}$.—5. Esc.^{1} 967,$_{3}$ ^{2}972,$_{3}$, problems of spherical trigonometry (Renaud, *Isis* XVIII, 171).

p. 432. Line 2. 'Arīn', read: 'Uzayn' = Ujjayni, the meridian of Lanka, see al-Bīrūnī, India 93,$_{11}$, 158ff., transl. I, 306ff., Abu 'l-Fidā', *Geogr*. I, ccxlff., Ferrand, *Relations* 325, n. 2, Löfgren, *Abū Makhrama* I, 30. n, 9.

4a. 1. Commentary by al-Jildakī, additionally Pet. Un. 1192 (*Zap. Koll. Vost*. I, 307); *al-Qawā'id wal-fawā'id* by Muḥibballāh b. Rūḥallāh al-Salāmī al-Ḥusaynī al-'Arīdasī, Pet. Un. 1019, ibid. I, 370.—by Abū 'Abdallāh Muḥammad b. 'Abd al-Dā'im al-'Irāqī, MS Khānjī f. 95a/109b (Kraus).

p. 433. 7, 1. L. Moulé, *Hist. de la méd. véterinaire* II, 1 (Russian transl. Kazan 1896) 17/9 (Kračkovsky).

p. 435. 2. Al-Tawḥīdī died around 380/990, see *Madīnat al-'ulūm* in Bank. XXI, 88.

p. 436. 1. Bank. XXI, 2337, Bombay 1303.—3. Griffini's estate in Milan, see Codazzi, no. 14/5.—*Madīnat al-'ulūm* (see above) mentions the following additional works: *Nuzhat al-aṣḥāb, Awsaq al-majālis, Anīs al-muḥāḍara, al-Rawḍ al-khaṣīb, Naẓm al-sulūk, Nishwān al-muḥāḍarāt, 'Ajā'ib al-gharā'ib, Tarwīḥ al-arwāḥ*.

963 p. 440. b. Pet Un. 1066 (*Zap. Koll. Vost*. I, 370), Qayrawān, *Bull. De | Corr. Afr*. 1884, 187,$_{61}$.—c. On al-Aqbarsī see *Takhmīs lāmiyyat al-'Ajam* by Jirjī Nakhla Sa'd, *Hilāl* XIV, 93/7, al-Sakhāwī, *al-Ḍaw' al-lāmi'* V, 292/3.—9. *Mafātīḥ al-ḥikma* Āṣaf. II, 1418 = Artephius, *Clavis majoris sapientiae* for King Alfonso, see Gildemeister, *ZDMG* XXX, 538.—14. *Maqāṭi'* Āṣaf. II, 1420.

p. 442. Last line, read: '1921'.

p. 446. 2. Love poems Flor. Ricc. 21, 3.

p. 447. 5, 1. Leningr. Un.; *ma'a sharḥ li 'Izz al-'Aṭṭār* C. 1936.

p. 449. 10. Line 4, read: 'Dšuči' (Kračkovsky).

p. 452. Line 9, read: "Īsā Iskandar al-Malouf' (Kr.). F.E. Bustani, *al-Rawā'i'* 17.—Line 19, read: 'XIX, 1/52'.

p. 453. Line 6, read: 'C. 1924'.—3cc. *al-Risāla al-fallāḥiyya*, see Kračkovsky, *Zap*. XXI, 0131/7.

p. 454. 4. Read: X'XII, 231/9'.—8. First half, formerly in Mecca, now in libr. Taymūr, see *al-Zahrā'*, Ram. 1343, see 589/91 (Kr.).—9. Azhar, *Adab* 7159 (Kraus), see al-Maghribī, *RAAD* XIV, 3/10, Kračkovsky ibid. 157, edition planned in Medina, see *Umm al-qurā* 1 Jan. 1937 (Kr.).

p. 458. 16, 7. *Sharḥ fuṣūṣ al-ḥikam*, p. 792.

p. 459. 1. Line 2, read: 'Rutter'.

p. 463. n. Also As'ad 3781,138b/178a.

p. 464. 4a. Also Āṣaf. II, 1242,53.—b. Pet. AMK 939.

p. 466. 12. *Dīwān* C. 1354/1935.

p. 467. 1. Read: 'G. Gabrieli'—in *al-Majmū'a al-kubrā*, Istanbul 1279.

p. 471. Line 10, read: 'II, 1250,28', Būlāq 1296.

p. 472. IV. Persian commentary by Jāmī *Lawāmiʿ al-Q. al-kh*., additionally Br. Mus. Pers. II, 808, Tashk. 201,51,2.

F. 1, 1. C. 1925, 4 vols., *Dhayl zahr al-ādāb aw jamʿ al-jawāhir fi 'l-mulaḥ wal-nawādir*, C. 1353.—H. Pérès, La Poésie à Fès sous les Almoravides et les Almohades, *Hesp*. XVIII (1934) 9/40.

p. 473. *'Umdat al-kuttāb* Wehbi 1482 (Berl. sim. 17), Weisweiler 150, Rāmpūr I, 684,1,2.

p. 474. Line 15. Persian transl. by Ḥusayn b. As'ad al-Ḥusaynī al-Dihistānī al-Mu'ayyadī Gotha, pers. 9.

8. b. 447/1055.

p. 476 line 9. R. Erckmann, *Der Einfluss der ar.-span. Kultur auf die Entwicklung des Minnesangs*, Giessener Diss., Darmstadt 1933.

p. 480. Line 5. See Dozy, *Rech.*[3] II, 282/94, in which his poem against Joseph Halevi following Ibn al-Khaṭīb, *Text* LXIII–VIII, transl. p. 286ff. (Kračk.).

p. 481. Line 2. J. Ribera, *Disertaciones* II, 342/3, al-Saḥartī, *Adab al-ṭabiʿa*, Alexandria 1937, 34/6.

p. 482. 12. Ibn Abbār, *Takmila* 1231, al-Kalāʾī, *al-Iktifāʾ*, ed. H. Massé in *Bibl. Ar.* VI, 1338, al-Ghuzūlī, *Maṭālīʿ* I, 118, II, 49, 298/300, Pérès, *Hesp.* XVIII, 18, n. 2; edit. of the *Zād al-musāfir* by Muḥammad Mahdād for Bibl. Ar., in preparation (ibid. n. 3).

964 | p. 483. 13a. A. Luya, La *R.* d'al-Sh., transl. *Hesp.* 1936, 153/77.

14. 1. Individual poems also AS 1644,$_{245/55}$.

p. 485. 1b, 1. Commentary a. also Rāmpūr I, 598,$_{196/8}$.

p. 486. 3, 8. Welīeddīn 2639.

p. 487. Line 18. R. Basset, *Bull. de Corr. Afr.* 1885, 217/9.

p. 488. V, 21. By Najm al-Dīn al-Baṣrī, Rāmpūr I, 603.$_{210}$.—VI. Bank. XX, 1974, commentary by al-Khafājī ibid. 1975.

p. 489. Line 3. Bank. XX, 2032.

5. See Cheikho, *Les poètes chrétiens*, fs. III (1927), 347/51, 394/5 (Kr.).

5a. d. 625/1228, ed. al-Mukhallisī, see Björkman, *Beitr. z. Gesch. d. Staatskanzlei*, 34/6 (Kr.).

p. 490. Line 1. Björkman, ibid. 20ff., *Qānūn* transl. H. Massé, *BJFAO* 11, 1914, 65/120 (Kr.).

p. 492. 2. *Niẓām al-gharīb* also Bank. XX, 1972, anon. *Mukhtaṣar* ibid. 1973.

4. 2. Ed. Tanoukhi, *RAAD* XIV, 164/226.

p. 493. 8. See ʿĪsā I. Maʿlūf, *RAAD* IV, 435/41, MS in Esc., see M. Antuña, *al-Andalus* III (1935), 447/8, part 2 (not 3), C. 1345 (Kr.).

8a. Last line, read: '*MSOS* XIV, 165'.

p. 496. 8a, 12. *Ta'rīkh al-a'imma* Tabriz, *Lughat al-ʿArab* VII, 160,18.

p. 496. 12, 1. Teh. Sip. I, 96.

12a. See *EI* II, 558/9 (Kr.).

p. 497. Line 1. 'Ibn Abi 'l-Ḥadīd'.—A prose rendering of al-Mutanabbī's *Sayfiyyāt*, fragm. ed. al-Nashāshībī, *RAAD* XIV, 336/51.

p. 498. I, 20. *Ḍiyā' al-kalām* by Naṣrallāh b. Muḥammad Bāqir Shīrāzī, thirteenth cent. Bank. XX, 2089.—III. MS As. Mus. 168; on the edition see Kračkovsky, *Zap. Koll. Vost*. I, 526/31.

p. 499. 18b. To be excised, see Index.

1. 1. *Dhayl: al-Jinān wa-riyāḍ al-adhhān* by Abu 'l-Ḥasan Aḥmad b. ʿAlī al-Ghassānī, d. 563/1167, see Abū Makhrama, ed. Löfgren II, 4,23,

p. 500. 4. Also Bank. XX, 1969/70.—8. Also As. Mus. 699 (Kr.).

p. 501. 10. Also As. Mus. 700 (Kr.).—21. Read: Gotha 1873, see p. 830,7a.

p. 503. 3a. Abū Muḥammad ʿAbdallāh b. ʿAlī b. Muḥammad al-Marwazī wrote, in 464/1071: *Gharīb al-ḥadīth*, *Mukhtaṣar* by Abū ʿAlī al-Ḥusayn b. ʿAlī al-Astarābādhī, see Sarkis, *Lughat al-ʿArab* VI, 33.

p. 503. 5, 1. Also Bank. XX, 2020.

p. 504. 30. Read: 'Muḥammad b. Mūsā al-Qadaqī al-Awārī' (from Daghestan), who died in Aleppo ca. 1120/1708, see al-Alqudari, *Āthāri Dāghistān* 232 (Kr.).—II. 2. Also Bank. XX, 2021.

p. 505. 6, 1. Also As. Mus. 448 (Kr.).

7. 1. Also Leningr. Un. 1149 (*Zap. Koll. Vost*. I, 371).

p. 506. 10, 1. Read: 'Bank. XX, 1976/7'.

p. 507. 10, 9. *Tafṣīl al-nash'atayn* Ǧārullāh 2078,42b/77b.

12. 1. Read: '*ḥaqā'iq ghawāmiḍ al-tanzīl*', also Teh. Sip. I, 158/62.

p. 508. 9. also Teh. Sip. I, 123,60.

965 | p. 509 line 9, 19. *al-Kashshāf ʿan ghawāmiḍ al-tanzīl wa-maʿāhid al-intiṣāf li-Ibn Munīr al-Iskandarānī wa-Ḥāshiya lil-shaykh Muḥammad ʿAlyān al-Marzūqī wa-Mashāhid al-inṣāf ʿalā shawāhid al-K. lahu ayḍan wal-Kāfi 'l-shāfī fī takhrīj aḥādīth al-K. li-Ibn Ḥajar al-ʿAsqalānī* (5), C. 1354, 4 vols.—Line 13, 'al-Zawlaʿī', see also al-Shawkānī, *al-Badr al-ṭāliʿ* I, 402.

p. 510. 2b. *al-Mustarshid* by Abu 'l-Baqā' ʿAbdallāh b. al-Ḥusayn b. ʿAbdallāh b. al-Ḥusayn al-ʿUkbarī (d. 616/1219, p. 495), Bank. XX, 2024.—3. Ibid. 2025/6.—5. *al-Īḍāḥ* ibid. 2027.—20. Anon. *shawāhid* comment. ibid. 2029, *Ḥall abyāt al-M.*, Tashk. 107,11.—III. Additionally ibid. 2030.

p. 511. V. Additionally Bank. XX, 2208/9.—VI. Ibid. 1978.—VII. Ibid. 1980.—VIII. Ibid. 1979, Āṣaf. II, 1428, Rāmpūr I, 507.—XII. Additionally Serāi A. III, 1419,98b/101a.

p. 512. XVI. Also As. Mus. 747, 747a (Kr.)—XVII. a. Additionally Aligarh 1275, 128,15.—The latest imitation is by Aḥmad Shawqī, *Aswāq al-dhahab*, C. 1332.

p. 513. XXVI. *Risālat al-taṣarrufāt*, with glosses by Muḥammad ʿIṣmatallāh b. Maḥmūd Niʿmatallāh al-Bukhārī, composed in 945/1538, Ind. Off. 989.

p. 514. 14, 1. Tashk. 26.

15. 1. Bank. XX, 2031/4.—comment. *al-Ḍaw'* ibid. 2035/6.—anon. gloss. *Tawḍīḥ al-ḥawāshī* ibid. 2037.—Berl. 6536 according to ḤKh V, 583 by Muḥammad b. Ḥamza al-Fanārī (d. 834/1430, see II, 233).—Glosses entitled *Durrat al-naw'* on the preface to *al-Ḍaw'* by Raḍī al-Dīn al-Khwārizmī, Bank. XX, 2038.—anon. *al-Anwār* ibid. 2039.

p. 515. 16. Krenkow, *EI* IV, 86. 1. also Bank. XX, 2142/4.—2. Ibid. 2145/6.—5. Read: 'Bank. XX, 2147/9'.

p. 516. Line 1. Bank. XX, 2150.—1. *al-Miṣbāḥ* ibid. 2152.—*Talkhīṣ al-M.* ibid. 2153/4.—*Mukhtaṣar al-Miftāḥ* by ʿAbd al-Raḥmān al-Ījī (d. 756/1355, see II, 208), commentary *al-Farā'id sharḥ al-Fawā'id* by Maḥmūd b. Muhammad al-Fārūqī al-Jawnpūrī (d. 1062/1651, see II, 4220), ibid. 2193, Rāmpūr I, 567; on which are glosses by Shams al-ʿUlamā' Saʿādat Ḥusayn, Calcutta n.d.—4A. Also Bank. XX, 2155/61.

p. 517. Line 1. Additionally Bank. XX, 2162/3.—ee. Glosses by Muhammad Farīd b. Muḥammad Sharīf b. Muḥammad Farīd b. Muḥammad Sharīf al-Ṣiddīqī al-Aḥmadābādī, completed in 1060/1649, ibid. 2166.—f. ibid. 2165.—g. Read: 'Bank. XX, 2168/72'.—Glosses by Qāḍī Quṭb al-Dīn, sometime after 960, ibid. 2167.—t. ibid. 2187/8.

p. 518. B. Bank. XX, 2173/6.—Glosses a. Ibid. 2177/80.—Superglosses *α*. Ibid. 2181/2. *β*. Ibid. 2183/4.—k. Ibid. 2185/6.

p. 519. 5. Bank. XX, 2189/90, Rāmpūr I, 559, Welīeddīn 2739/40, Ḥūr Laylā 388, Ḥamīd. 1215, Yenī 1019.—6. Bank. XX, 2192.—Anon. *Mulakhkhaṣ al-Talkhīṣ* Bank. XX, 2191, Rāmpūr I, 569.—Commentary *Ḥall al-ʿuqūd* Bank. XX, 2200.

p. 520. Line 1. Bank. XX, 2018, anon. comment. ibid. 2019.

19. I, 1. According to others: al-Fālī, Bank. XX, 2105/6.—5. Ibid. 2107.—5a. *Sharḥ Lubb al-lubāb* by the same, Br. Mus. Suppl. 967, AS 4527, Cairo[1] IV, 75. Āṣaf. II, 1650, Bank. XX, 2108.

| p. 521. 1, 2. Also Bank. XX, 2196.—3. Ibid. 2194/5. 966

p. 522. II, 1. Also Bank. XX, 2093.—Glosses a. Also Bank. XX, 2094 (where *Durar*).

p. 523. 3. Glosses b. Bank. XX, 2095/7.—7. Ibid. 2098.

p. 524. 11. Bank. XX, 2102.—12. Ibid. 2099.

p. 525. 15. Bank. XX, 2100/1.—46. *Zīnat al-sālik*, by Muḥsin b. Muḥammad Ṭāhir al-Qazwīnī Zanjān, *Lughat al-ʿArab* VI, 93.

p. 526. II, 1. Zāw. S. Ḥamza, *Hesp*. XVIII, 89, 8b, Bank. XX, 2091.

p. 528. 1, 1. Bank. XX, 1981.—b. Ibid. 1982, anon. abstract *Lawāmiʿ al-nujūm* ibid. 1983.—3. *JRASB* 1917, CXX, 95.

p. 530. 6. Muhammad b. Cheneb, *EI* II, 432.—b. Āṣaf. *JRASB* 1917, CXX, 93.

p. 531. 6, 2. a. Bank. XX, 2040.

8. I, 1. Ibid. 2044.

p. 532. 5. Bank. XX, 2045/7, anon. *Mukhtaṣar* ibid. 2048.—7. Ibid. 2051.—8a. Ibid. 2049.—*α*. Ibid. 2050.

p. 533. 13. Bank. XX, 2053/4.—a. Ibid. 2055/6, Tashk. 106.—Supergloss. ibid. 2060/2, *Takmila* by the same ibid. 2057/9.—f. Ibid. 2073.—ff. Muḥammad Ṣādiq, before 999/1590, ibid. 2066, Āṣaf. II, 1642.—by Maḥmūd b. Niʿmatallāh al-Bukhārī, dedicated to Bābar (909–37/1503–30), Welīeddīn 2921, NO 3532/3, Bank. XX, 2067.

p. 534. See Tashk. 108,1.—u. Bank. XX, 2068, refutation by ʿAbd al-Raḥmān b. Maḥmūd al-Isfarāʾinī, ibid. 2063/6.—v. Ibid. 2070, Rāmpūr I, 535, Būhār 389.—w. Muḥammad Sharīf b. Muḥammad al-Ḥusaynī al-ʿAlawī, 11th cent., Bank. XX, 2071.—ff. See ad u.—hh. ʿInāyatallāh b. Niʿmatallāh al-Bukhārī (d. 1273/1856), Tashk. 108,3.—19. Bank. XX, 2075/6.—20. Glosses by Ṣafī = 23 (excise?), ibid. 2052.—23a. *al-Laʾālīʾ al-ṣafiyya fī silk maʿānī alfāẓ al-K.* by ʿAbdallāh b. Yaḥyā b. Muḥammad al-Nāẓirī, composed in 896/1490, ibid. 2072.—penult. 21. Read: 24.

p. 535. 36. Bank. XX, 2074.—II. Ibid. 2078/80.

p. 536. 1. Bank. XX, 2081.—2. Ibid. 2087.—4. Read: ʿBank. XX, 2082/6ʾ.—7. Ibid. 2088.

p. 537. III. Bank. XX, 2215/6, comment. 1. Ibid. 2217; anon. comment. *Shifāʾ al-ʿalīl wa-siqāʾ al-ghalīl* ibid. 2218.—VIII. 1. *Muntaha ʾl-sūl*, abstract from *Iḥkām al-ḥukkām* by al-Āmidī (d. 631/1233, p. 678), also Bank. XIX, 1514, comment. 1a. Ibid. 1542/3.—2c. Sulaymān b. Aḥmad b. Zakariyyāʾ al-Asadī, dedicated to ʿAlāʾ al-Dīn II of Persia (696–700/1296–1300), Bank. XIX, 1544.—3. Ibid. 1545/7, Teh. Sip. I, 584/7.

p. 538. a. Teh. Sip. I, 580/1, Bank. XIX, 1549, superglosses by Aḥmad b. Yaḥyā al-Taftāzānī (d. 916/1510, see II, 218), ibid. 1554, by Aḥmad b. Sulaymān, ibid. 1557.—b. Ibid. 1550/3.—Gl. *ε*. Āqā Jamāl Khwānsārī (d. 1125/1713), Teh. Sip. I, 564/6.—c. Ibid. 572/4 (with the incorrect date), Bank. XIX, 1556.—e. Bank. XIX, 1548.—f. Read: ʿal-Muqbalīʾ (see II, 406,13), see al-Shawkānī, *al-Badr al-ṭāliʿ* I, C. 1348, 288/92, Kračkovsky, *Mél. Gautier*, Algiers 1937.

p. 539. 9 read: ʿ1256ʾ.

p. 541. 4. *Kifāyat etc.* Bank. XX, 1984.

967 | p. 542. 6. Abū Jaʿfar Aḥmad b. Yūsuf b. ʿAlī b. Yūsuf al-Fihrī al-Lablī, born in Niebla 623/1226, died in Tunis 691/1292. Al-Suyūṭī, *Bughya* 176. 1. *Bughyat al-amal fī maʿrifat*

al-nuṭq bi-jamīʿ mustaqbalāt al-afʿāl, on the vocalisation in the imperfect tense, Bank. XX, 2104.—2. *Sharḥ Jumal al-Zajjājī* p. 171.—3. *Sharḥ al-Faṣīḥ* p. 181/2.

p. 544. 9. Bank. XX, 2210, comment. 1. Ibid. 2211.

p. 545. 11. Comment. 2. Bank. XX, 2212.—4. See al-Sakhāwī, *al-Ḍawʾ al-lāmiʿ* VII, 237.—8. Bank. XX, 2213, i.—12. Qayrawān, *Bull. de Corr. Afr*. 1884, 188, 64.

p. 545. 11, 27. 1. Ghulām Naqshband b. ʿAṭāʾallāh al-Shāfiʿī al-Laknawī (d. 1126/1714, *Ḥad. al-Ḥan*. 435), Bank. XX, 2213, ii, 2214, *JRASB* 1917, CXXV, 97.

p. 547. Line 1. Yenī 1107, Cairo[1] IV, 113, Bank. XX, 2090.

1. 1. al-ʿUtbī see Storey, *Pers. Lit*. II, 250.

p. 548. 2, 3. See Storey, *Pers. Lit*. II, 255.

p. 549. 2a, 2 = (?) *JRASB* 1917, CXVI, 82.—3. *Maqtal al-Ḥusayn* Tabriz, *Lughat al-ʿArab*, VII, 266,$_{88}$.

p. 551. 8, 1. Is a prose work, see Cahen, op. cit. (ad 553), 25.—2. (= 319,$_{9}$), *al-Faḍl al-maʾthūr etc.*, Bodl. I, 766, is an abstract by his grandson Shāfiʿ b. ʿAlī (II, 28) of his biography of Qalāwūn *Tashrīf al-ayyām etc.* (99) Paris 1705, with Reinaud, *Bibl. des Croisades par M. Michaud* IV, XXXV, Casanova, *Mém. publiés par les Membres de la Mission Arch. Fr. au Caire* VI, 502ff., Blochet, *Rev. de l'Or. Lat*. VI, 460,$_{7}$, see Cl. Cahen, op. cit. 25, on Moberg, *Festschr. Sachau*, 406/21.

p. 552. 10. See Rosen, *Zap*. VI, 383/8.

11. Kračkovsky *EI*, IV, 1123/5. 1. Russian transl. by M. Sallier (with an Introduction by Kračkovsky) Petrograd 1912, T. Kowalski, *Naszlakach Islamu*, Kraków, 1935, 185/211.—2. *Kitāb al-badīʿ* also Pet. As. Mus. 461 (*Zap. Koll. Vost*. I, 3/4) and Alexandria (A.M. Shākir 26, 3).

p. 553. 1a. 1. Description of the work in Cl. Cahen, Quelques chroniques anciennes relatives aux derniers Fatimides, *Bull. de l'Inst. Fr. d'Arch*. or. vol. XXXIII (Cairo 1937), 2, 22.

p. 553. 7. Excise: '(?)'.

p. 554. 1b. G. Marcy, Les phrases berbères des documents almohades, *Hesp*. XIV, 61ff.

p. 555. 3. A copy, made by him (in 555/1160 in Sanwājird), of the *Tahāfut al-falāsifa* is preserved in As. Mus. see Kračkovsky, *Dokl. Ak. Nauk* 1925, 72/3.

p. 557. Line 1. See Björkman, *Beitr*. 14.

4. See Storey, *Pers. Lit*. II, 353.

p. 558. 4, 1. See E. Wiedemann, *Beitr*. XX, *SBPMS* 42, 59/77.

968 | p. 559. 8. Barthold, *Vostok* IV, 1924, 126/38, Wiedemann, *Beitr*. V, *SBPMS* 37, 44/8.—2. *JRASB* 1917, CXI, 65.

p. 560. 9. Additionally Lucknow, Nāṣir Ḥusayn Libr., *JRASB* 1917, CXII, 61 (anon. confused with 427, 1).—Line 12, read: 'Fand'.

p. 561. On the text, see 'Abd all-Laṭīf Thanayān, *Lughat al-'Arab*, IV, 506/9.

p. 563. 1. Abstract *al-'Iqd al-ṣafī min al-baḥr al-wafī* by Hibatallāh, al-Dayrī, *Lughat al-'Arab*, VI, 65/6.

p. 568. 1. Anon. abstract: *Talkhīṣ al-Mustaqṣā fī ta'rīkh al-Masjid al-aqṣā*, *JRASB* 1917, CXII, 68.

p. 569. E. Read: 'Dunaysir'.

p. 570. Line 4, read: 6. 4. 1174, Kračkovsky, *EI* III, 1068/9.

p. 571. 2. See Storey, *Pers. Lit*. II, 349.

p. 573. 2, 1. See Björkman, *Beitr*. 33 and pass.—3. Read: 'Une anthologie inconnue d.'I. M.'

p. 574. 3, 1. Is in fact an Alexander romance, see Cl. Cahen, op. cit., 22, 42.

4a. See Cl. Cahen, op. cit., 21, n. 24.

p. 575. 2. See Lewicki, *Rosz. Or.* 1935/6, 146/72, *Bull. d. Corr. Afr*. 1885, 38/43.

p. 579. 4. A. Cour, De l'opinion d'al-Khaṭīb sur les ouvrages d'Ibn Khāqān, considerée comme source historique, *Mél. H. Basset* (Publ. de l'Inst. des Hautes Ét. Maroc. XI), Paris 1925, II, 17/32.—*al-Ṣafā'iḥ al-muntakhabāt al-ʿabqariyya* Rabat 1921/2, 170/2.

5. Last line, read: 'E. García Gómez, *al-Andalus* II, 329/36', Leningr. Un. 788, see Kračkovsky, *al-Andalus* III, 1935, 89/96.

p. 580. Bashkuwāl = Span. Bascuelo 'the little Basque', see R. Menendez Pidal, *Origines del Español*, 2nd ed. I, Madrid 1929, 149.

p. 581. 11, 1. Parts thereof in Krenkow, *Lughat al-ʿArab* VII, 762/7, whose criticism regarding the information on the preface provided in Br. Mus. 274 I do not understand.

p. 583. 15. Vol. I in Kazan, see *Dokl.* 1924, 184/6 on vol. V in As. Mus., vols. III, IV of the same copy in Tashkent, see A. Schmidt, *Trudy* I, Tashkent 1935, 118/31 (end of the sixth century with some marginal notes by Yāqūt).

p. 584. 1. See also *RAAD* IX, 1929, 123/39, 193/202.—9. Also Riḍā P. 2043,41a/87a.

p. 585. 3a. Also Bodl. I. 864 (with a continuation until al-ʿĀḍid li-Dīn Allāh [555–67/1160–71]; *Nuzhat al-albāb* with a continuation until al-Fā'iz 549–55/1154–60), Serāi 3047, see Cl. Cahen, op. cit., 21 n. 1. (according to whom al-Rawḥī was writing in Alexandria in 567/1172).

p. 586. 5d. Shaykh ʿImād al-Dīn al-Iṣfahānī (not to be confused with al-Kātib, p. 548) was writing in the second half of the sixth century.

| *Bustān al-ḥawādith* (*al-jāmiʿ li-tawārīkh al-azmān*) Serāy, written in 592, a concise universal history, continued by al-Jazarī (see II, 35), see Cl. Cahen, op. cit. 8, 27, idem, Les mss. hist. concernant la Syrie, l'Égypte et la Mésopotamie dans les bibliothèques d'Istanbul, *REI* 1937. 969

p. 588. 10, 1. Vol. III of a very beautiful MS from the library of Muḥammad Pārsā, As. Mus., see Rosen, *Izv. Ak. Nauk* XXII, 1905, oxix–xx (Kr.)

p. 589. Line 3. See Krymsky, *Hamasa*, Moscow 1912, 76 (Kr.).

13. 3. Cat. Hiersemann, no. 645, no. 891.

p. 590. 14. See Ghāzī al-Wāsiṭī, *JAOS* 41, 1921, 410 (Kr.).

p. 592. 2, 3. *JRASB* 1917, XCIV, 14.

p. 593. 1, 1. Contains only excerpts from the *Kitāb al-ādāb*, II, V, As. Mus. 753 (Kračkovsky, *MO* XVIII, 1924, 68/9).

p. 594. 1c = 830, 7a.

p. 596. 8a. Read: '*Ādāb*' (*MSOS* XIV, 185).

p. 598. 10, 2. Read: '*MSOS* XIV, 164'.

p. 599. *Anīs al-jalīs* Rousseau, now As. Mus. 969, anon. not on Vienna 419, also Berl. $8913_{,2}$ (Kračkovsky).

18. '*al-ḥubb*' in the MS should be *muḥibb* according to Kračkovsky.

p. 602. 2, 3. *al-Istinṣār fi 'l-naṣṣ ʿala 'l-a'imma al-aṭhār*, Tabriz, *Lughat al-ʿArab* VII, 159.

4. *al-Taʿrīf bi-wujūb ḥaqq al-wālidayn* ibid. $160_{,23}$.

p. 609. II. Bank. XIX, 2, 1985/7, *Tadhyīl* l. 1150, b (I, 369).—*al-Durr al-nathīr* also Bank. XIX, 2, 1988.—VII. *Kitāb al-umm* see p. 304.

p. 613. 21. See Ṣalḥānī in A. Haffner, *Aḍdād* 251/3 (Kr.).

p. 614. d. Muḥammad b. ʿAṭā'allāh al-Rāzī al-Harawī, d. 829/1425, see al-Sakhāwī, *al-Ḍaw' al-lāmiʿ* VIII, 151/5.—5. Pet. Un. 98, see Rosen-Kračkovsky, *Zap*. XXIII, 1916, 233.

p. 617. 13. Read: 'Hyderabad 1937 (I–IV)'.—Line 20 al-Wāsiṭī, see DK III, 420.—Line 23 read: 'Dāmād Ibr. 417'.

p. 618. 4. Read: 'in 8 vols'.

p. 619. 23. *Risāla fi 'l-riwāya* Hyderabad, Muḥammad Ḥusayn Libr. *JRASB* 1917, XCIX, 28.

p. 628. 1. Tabriz, *Lughat al-ʿArab* VII, 160, 9.—2. AS 454 (Weisw. no. 147)

p. 629. 6. *Kitāb al-inbāh fī dhikr uṣūl al-qabā'il al-ruwāh* AS 454 (Weisw. 148).—12. All known copies of the *Dīwān* of Abu 'l-ʿAtāhiya are in the recension of Ibn ʿAbd al-Barr (Kračkovsky).

4. 4. See Kračkovsky, *Zap*. XXII, 233.

p. 637. 4, 1. Bank. XIX, 1, 1489/90. Comment. c. ibid. 1491/3.

p. 638. Line 3. k. Ilāhdād (d. 923/1517, according to others in 932, *Tadhk. ʿul. Hind* 25, *Ḥad. al-Ḥan*. 364), Bank. XIX, 1, 1494.

p. 639. 8, 1. *Khizānat al-fatāwā* should be distinguished from the *Khizānat al-akmal*
| *fi 'l-furūʿ* by ʿAlī b. Abī Ṭālib al-Ḥusayn b. Muḥammad al-Zaynī al-Akmal (d. 543/1148, 970
ʿAbd al-Qādir b. Abi 'l-Wafā' *Jaw*. not in the printed edition), composed in 522/1128, Bank. XIX, 1, 1617, Rāmpūr I, 171, Cairo[1] III, 43, Yenī 413/5 (where the author is Yūsuf b. ʿAlī b. Muḥammad al-Jurjānī, no. 7).

p. 640. 10, 4. Bank. XIX, 1, 1607.—5. Ibid. 1608.

11. 1. Ibid. 1605.

p. 641. 12, 2. Bank. XIX, 1, 1616.

14. 1. Abstract *Wasīṭ al-Muḥīṭ* ibid. 1718, or *Wajīz al-M*. ibid. 1619.

p. 642. 18. Ibn Māza performed the hajj as late as 603/1206.—1. Additionally Köpr. 731, AS 1880, 1938, NO 2479, Fātiḥ 2710/6, Bank. XIX, 1, 1675/7, Turkish transl. AS 1940.

19. 1. Yaʿqūb b. Sayyid ʿAlī (excise 'al-Banbānī'), additionally AS 1882/5, 2083, Köpr. 736, Fātiḥ 2665/8, NO 2434/9, 2442, Qilič ʿA. 592/3, Bank. XIX, 1, 1620.

p. 643. 2. Excise: Qilič ʿA. 592/3.—3. Read: Yakhshīzāde, NO 2440/1, Fātiḥ 2664, Qilič ʿA. 594.—4. To be excised.—6. *Asrār al-aḥkām* by Muḥammad Yaʿqūb al-Banbānī, eleventh cent., Bank. XIX, 1, 1621, Rāmpūr I, 164_{16} (to be excised under 1.).

p. 644. Line 5, read: 'Bank. XIX, 1, 1623/6'.—Line 24, read: 'ibid. 1629/33, Tashk. 102/4'.

p. 645. 7. Bank. XIX, 1, 1635/9.—8. Ibid. 1641/2.—8a. *Sharḥ al-Hidāya* by Muḥammad b. Muḥammad al-Kākī al-Khujandī (II, 198).—10. Bank. XIX, 1, 1643/8.—17. *Taʿlīqāt* on *Bāb al-wakāla* by Zakariyyā' b. Bayrām (d. 1001/1592), ibid. 1649.—22. Ibid. 1640, Āṣaf. I, 5, Rāmpūr I, 482/4.

p. 646. 42. Bank. XIX, 1, 1650.—*al-Dirāya* ibid. 1651.—Commentary *al-Ẓalām* ibid. 1652.—*Wiqāya* ibid. 1653.—Commentary a. Ibid. 1654/7.

p. 647. Line 1. Bank. XIX, 1, 1662.—Glosses by Qāḍī Nūrallāh Shushtarī Shīʿī (d. 1019/1610), Hyderabad, Muḥammad ʿAlī Ḥusayn Library, *JRASB* 1917, CXV, 39.—*al-Fawāʾid al-ʿārifiyya* by Sayyid Mahdī, twelfth cent. in India, Bank. XIX, 1663 (*Hidāyat al-fiqh*, by the same, ibid. 1664).

p. 648. *al-Nuqāya* Bank. XIX, 1665/6, Tashk. 98/101.—Comment. c. Ibid. 1667.—f. Ibid. 1671.—g. Ibid. 1672.—Comment. by Abu ʾl-Makārim b. ʿAbdallāh b. Muḥammad, tenth cent., ibid. 1668/70.

p. 649. 11. Bank. XIX, 1673.—23. Comment. a. Ibid. 1628.—2. Ibid. 1627.

p. 650. 26, 1. Read: 'Bank. XIX, 2, 1942/5', Tashk. 95.—Comment. 2. Ibid. 1947.—5. Ibid. 1946, 1948/9.

p. 651. 24. *Iẓhār al-Sirājiyya*, written by Muḥammad ʿAbd al-Qādir b. Muḥammad b. ʿAlī in Istanbul under Sultan Selīm (r. 1203–24/1780–1807), Bank. XIX, 2, 1950.—25. *Taṣwīr al-farāʾiḍ* by Āftāb b. Muḥammad b. Muḥammad b. Jamāl, twelfth cent., ibid. 1961, i.

27. Bank. XIX, 1, 1678/80.

p. 653. 35, 2. Bank. XIX, 1, 1681.

p. 654. Line 8, read: '*al-Mankhūl*'.

40. *al-Ḥusāmī* Bank. XIX, 1, 1495/8. Comment. 2. Ibid. 1499.

p. 655. 28. 1. Additionally AS 1774/6, ʿĀšir I, 474,3, Asʿad 1401.—*Akhlaṣ al-Kh.*, additionally AS 1628, Fātiḥ 2612 (706 A.H.).

p. 656. 45. Also Bank. XIX, 1, 1685/8.

971 | 45a. Muḥammad b. Muḥammad b. Ismāʿīl al-Khaṭīb al-Ushfūrqānī fled from Khurāsān to India in 616/1219 as a result of the Mongol invasions and wrote, in 642/1244, probably in Delhi: *Ṣinwān al-qaḍāʾ wa-ʿunwān al-iftāʾ* Bank. XIX, 1, 1682/3, Āṣaf. I, 33.

p. 657. 47. Bank. XIX, 1, 1684.

48. Comment. a. Ibid. 1500 (which has al-Qāʾānī).

p. 659. 8. Also Asʿad 2982.

52. Also Bank. XIX, 1, 1689. Comment. 1. *Kifāyat al-muḥallī* ibid. 1690.

p. 660. 52b. Also Bank. XIX, 1, 1691/2.

p. 662. 4, 1. Probably just a part of 2, Bouyges, *MFO* VIII, 1, 39.—2. Excise 'Fez Qar. 897/8', ibid. 1090 (fragm.), Tunis Zayt. 2647 (Codera, *Misión* 63), (ibid. 38). *Talkhīṣ* Tunis Ṣād. 1976.—8. *Ikhtiṣār* by Abū 'Abdallāh Muḥammad b. Hārūn, Tunis Zayt. 3117/8.—9. Read: '*wal-tawjīh*' also Cairo Fiqh Mālikī 4270.—11. Tunis Zayt., Codera, *Misión* 63, comment. b. ibid. 3039, print. also C. 1305.—12. *Masā'il*, commentary *Ghunyat al-murīd* by Muḥammad b. Muḥammad b. Aḥmad b. Maryam al-Madyūnī (Bargès, *Compl. de l'hist. des B. Zayyan* 475), Fez Qar. 914.—*Ikhtiṣār al-as'ila* by Abū Isḥāq 'Abd al-Rafī' (d. 734/1334, Ibn Farḥūn, *Dībāj* [F] $89_{,8}$), Qayrawān, *Bull. de Corr. Afr.* 1884, 84, Tunis 3230 (Codera, *Misión* 63).

p. 664. Line 1. Zāw. S. Ḥamza, *Hesp*. XVIII, 94, 17a, comment. by Ibn Ghāzī (d. 919/1513, see II, 240), ibid. 96, 26c.

7. 3. *Sharḥ Ikhtiṣār al-Bukhārī* see ad p. 268.

p. 665. 9, 4. See E. Wiedemann, *Arch. f. Gesch. d. Nat. u. d. Technik* IV, 456/60.

p. 666. 9, 12. *Kīmiyyā' al-yaqīn* Firangi Mahall, Lucknow, Muḥammad 'Alī Libr., *JRASB* 1917, CXXI, 69.

10. 2. Esc.[1] 943, [2]$954_{,4}$ (Renaud, *Isis* XVIII, 178), Zāw. S. Ḥamza, *Hesp*. XVIII, 95, 19e, lith. Fez, n.d.

p. 668. 4, 1. Also AS 2816.—5. Bank. XIX, 2, 1813/6.—8. AS 1639/41, Welīeddīn, 1625.—10. *Kitāb al-rutba fī ṭalab al-ḥisba* Fātiḥ 3495.

p. 669. 9, 1. Bank. XIX, 2, 1817 (vol. 16).

p. 670. II, 4. By al-Firkāḥ (d. 690/1291), Bank. XIX, 2, 1818.—5. Ibid. 1819.—6. Ibid. 1820.—8. By al-Zarkashī, ibid. 1821.

p. 672. Line 4. Superglosses by Muhammad b. Yūsuf al-Ṭālawī al-Hādawī, Hyd. Niẓām, *JRASB* 1917, CV, 47, anon. comment. *Zubdat al-mukhtaṣarāt* Tashk. 97, 1.—III. Abstract *Ṣafwat al-madhhab* by 'Abdallāh b. Muḥammad b. Hibatallāh b. al-Muṭahhar b. 'Aṣrūn al-Tamīmī al-Mawṣili (d. after 570/1174, al-Subkī *Ṭab*. IV, 237), vol. 1, Autograph, Bank. XIX, 2, 1822.

p. 673. XVII = (?) *al-Jāmiʿ fi ʾl-ijtihād wal-fatwā wal-taqlīd* Bank. XIX, 1, 1558.

p. 674. Read: ʿ*al-Mayānajī*ʾ.

p. 676. 4. Bank. XIX, 2, 1940.

p. 677. Line 1. Bank. XIX, 2, 1832, comment. 2. Ibid. 1833/4.—3. Ibid. 1836.—d. anon. *al-Bidāya* ibid. 1835.—4. Ibid. 1838. Glosses a. Ibid. 1837.

p. 678. 25, 1. Bank. XIX, 2, 1839.—2. Alex. see Kračkovsky, *Zap*. XXII, 1914, 3/4.

972 | 25a. ʿAlī b. Ḥusayn Jamāl al-Dīn al-Amīr, sixth cent. *Durar al-farāʾiḍ*, with a commentary, *Taʿlīqa*, from the seventh century, Berl. 4746, Bank. XIX, 2, 1941.

p. 679. 29. I. Bank. XIX, 2, 1858, commentary 3. Ibid. 1859/61.—6. by Muḥammad b. al-Sharīf al-Maqdisī (d. 930/1523), Hyd. Niẓām, *JRASB* 1917, CIV, 43.

p. 680. 30. *Isl*. XXIV, 131/50.—1. Read: 'Bank. XIX, 2, 1840'.—6a. Ibid. 1841.—c. Ibid. 1857.

p. 681. 15. Bank. XIX, 2, 1842.—18. Ibid. 1849/53, glosses *al-Tajrīd li-nafʿ al-ʿabīd* ibid. 1844/6, Būlāq 1286, 4 vols. by Sulaymān b. Muḥammad b. ʿUmar al-Bajīramī (d. 1221/1806).—19. Bank. XIX, 2. 1844/7.

p. 682. 32. *Surūr al-rāghibīn* by Muḥammad b. Aḥmad al-Dayrūṭī, ca. 950/1543, Bank. XIX, 2. 1843.—33. *Intiʿāsh al-akbād* on the *Kitāb ummahāt al-awlād* by Muḥammad b. Aḥmad b. ʿAlī al-Ghayṭī (d. 981/1573, see II, 338), Berl. 9534, Cairo[1] III, 248, Bank. XIX, 2, 1848.

p. 684. X. Hyd. Maḥbūb Yaḥyā Ganj Libr., *JRASB* 1917, XVII, 221.—XIII. Bank. XIX, 2, 1862.—XIV. Rāmpūr, Muḥammad Muḥaddith Libr. *JRASB* 1917, CXXXVII, 45.

p. 688. 2, 2. Read: 'Bank. XIX, 2, 1877'.

3. 1. *al-Iqnāʿ* ibid. 1878, 1885, commentary a. Ibid. 1879, 1886/9.

p. 694. A. 1. Russian transl. by M. Sallier, edited by I. Kračkovsky, Moscow-St Petersburg 1933 (see *al-Andalus* II, 1933, 432/3).

p 696. 18. See E. Algiersmissen, *Pentateuchzitate bei M. b. Ḥazm*, Diss. Münster 1932.—23. ed. E. Garzía Gómez, *al-Andalus*, IV, 1936, 1/28. (Kr.).

p. 707. 3. Tabriz, *Lughat al-ʿArab* VII, 161,84.—5. Bank. XIX, 2, 1894.—7. Ed. Muḥammad Ṣādiq Baḥr al-ʿUlūm, C. 1937.—14. *al-Tibyān*, by Muḥammad b. Ibrāhīm Libr. Lucknow, *JRASB* 1917, CXXXI, 127.

p. 710. 3f, 3. Tabriz *Lughat al-ʿArab* VII, 161,85.

3g. *Sarāʾir* Bank. XIX, 2, 1895.

p. 711. 3h. Read: 'Lucknow, Nāṣir Ḥusayn Libr. *JRASB* 1917, CXIII, 74'.—4. Read: 'Bank. XIX, 2, 1896/1900'.

p. 712. a. Bank. XIX, 2, 1901/3.—Glosses by ʿAlī b. ʿAbd al-ʿĀlī al-Kurkī (d. 940/1533), ibid. 1904, (attributed by al-Kantūrī to ʿAlī b. Aḥmad b. Ḥusayn b. Zayn al-Dīn, dated eleventh cent.).—Abstract *al-Nāfiʿ* ibid. 1905/6.

p. 715. Line 10 from below, read: '*al-muḥtawī*'; line 8 from below, read: '*al-shajara*'.

p. 717. 4. On al-Muqtanā see Massignon, Esquisse d'une bibliographie qarmate (*Festschr. E. G. Browne*, Cambridge 1922, 335, no. 21).—n. Instead of Ph. K. Hitti, read: J. Khalīl.

p. 724. 11. Read: '2b'.

p. 725. 23. Read: '(d. 650)'.

p. 731 line 1. AS 9.

p. 741. II. 1. Bank. XIX. 1, 1561.—2. Ibid. 1562.—4. Hayd. Niẓām, *JRASB* 1917, CIV, 44.

p. 742. II. 20. Anon. Bank. XIX, 1, 1563.

| p. 747. 14. Read: 'Brill—H.² 1146,10', (*Faṣl*) read: '(*Fayṣal*)', additionally AS 2200,1, Hekīm Oġlū 846, Bešīr Āġā 650, Welīeddīn 183, Mosul 71,75, Hebr. Naumann, Leipz. p. 327. Spanish transl. in the appendix to Asín, *El Justo medio*. 973

p. 747. 17. Ind. Off. RB p. 190, *JRASB* 1917, CIX, 59, printed with Persian glosses Peshāwar 1281.

p. 752. 47k. is only a chapter from *Iḥyāʾ ʿul. al-dīn* (Kračkovsky).

p. 753. 50. Abstract by the author Bank. XIX, 2, 1826.—b. *Khulāṣat al-badr* Hyd. *JRASB* 1917, XCVI, 19; abstract by Ibn Ḥajar al-ʿAsqalānī Cairo[1] I, 282, Rāmpūr I, 60, Bank. XIX, 2, 1831.—c. Also Bank. XIX, 2, 1827.—d. *al-Baḥr al-muḥīṭ* by Aḥmad b. Muḥammad al-Qamūlī (d. 727/1326, II, 86), ibid. 1824/5 (*juzʾ* 15 and 20).—3. Ibid. 1828/9.—versification of b. c. *Rumūz al-kunūz* by ʿIzz al-Dīn Abū Muḥammad ʿAbd al-ʿAzīz b. Aḥmad al-Dīrīnī (p. 810) ibid. 1830.

p. 754. 52. Bank. XIX, 1, 1559.—55. Excise: 'Buch. 674', read: '*Dokl.* 1925, 47/9, 72/3'.

p. 755. 64g. *Kitāb maʿārij al-quds*, on the soul, MS in Baghdad, *Lughat al-ʿArab* II, 107/112.—64h. *Kitāb al-farq bayn al-ṣāliḥ wa-ghayr al-ṣāliḥ* ibid. I, 59/63.

p. 758. 8, 4. Bank. XIX, 1, 1540.

p. 759. Line 4. Tashk. 83.—b. Ibid. 2.—*β*. Ibid. 81.

p. 761. II. Bank. XIX, 1, 1609.—Comment. 1. *ʿAwn al-dirāya* ibid. 1610.—2. Ibid. 1611.—6. by Muḥammad b. Maḥmūd b. Muḥammad Sadīdī al-Zawzanī, seventh cent. ibid. 1612/3.

p. 763. 13a. *JRASB* 1917, XCVIII, 25.

13b. Ibid. CI, 35.

p. 765. 15. IV. *al-Fatāwā al-Sirājiyya* (ḤKh IV, 358), Bank. XIX, 1, 1674, Būhār 16 (inexact), Āṣaf. I, 69, 115, lith. Ind. 1227.

p. 767. 7. 5. Read: '*Bull. de l'Ac. des Sc. de l'URSS* 1927 (no. 5/6), 417/24' (Kračkovsky).

p. 768. 18b. al-Salālijī, the *nisba* of Salajūn (Idrīsī), Seleleg (Leo Afr.) near the sources of the Sebū, to the South-East of Fez, see Colin, *Hespéris* XII, 242.

p. 770. 1c. *Poems of a Persian Sufi, being the Quatrains of B. T. rendered into Engl. Verse by* A.J. Arberry, London 1937.

p. 782. Line 11, read: 'Bank. XXI, 2349/50', line 16, 'Ibid. 2356/8'.—Glosses by Ṣadr al-Dīn Shīrāzī ibid. 2351.—3. Zanjān, *Lughat al-ʿArab*, VI, 93.—5a. Bank. XXI, 2352/4, Glosses by Zāhid al-Harawī (II, 420), ibid. 2355.

p. 797 line 4. Read: *Escatología*.

p. 814. 9e. *Risāla fi 'l-malā'ika al-Karūbiyya* Āṣaf. II, 1716, 119.

p. 815. Line 25. H.G. Farmer, The Lute-Scale of Avicenna (from the *Kitāb al-Shifā'*), *JRAS* 1937, 245/57.

p. 843. II, 1a. Tashk. 77.

p. 845. 26. 1. 1. Tashk. 76.—1a. Ibid. 2.

p. 847. 30. 1. Persian transl. by Maqṣūd ʿAlī Tabrīzī, 1011/1602–3, written under Akbar the Great, Tashk. 68, 1.

p. 863. 4, 4. al-Kharaqī: *al-Wafq al-mujarrad* AS 4843,1.