Abū al-'Abbās Ṭha'lāb said that the reason why al-Farrā' dictated his book about meaning [Ma'ānī al-Qur'ān] was because a friend of his, 'Umar ibn Bukayr, who was attached to al-Fāsam ibn Sahl, wrote to al-Farrā', 'The Emir al-Fāsam ibn Sahl may ask me one question after another about the Qur'ān, which I shall be unable to answer. Do you think that you can collect some answers for me, or write a book, so that I can refer to what you have done?'

So al-Farrā' said to his associates, 'Meet together, so that I can dictate to you a book about the Qur'ān.' Then he appointed a day for them and, when they came together, he joined them. There happened to be a man in the mosque who was accustomed to give the call to prayer and to read [the Qur'ān] to the people during worship. So al-Farrā' turned to him, saying, 'Recite the Fāṭihah of the Book, so that we can explain it!' Then he went through the entire book, the man reading and al-Farrā' explaining.

Abū al-'Abbās Ṭha'lāb said, 'No one previous to him was his equal and I don't suppose anybody will surpass him.' Abū al-'Abbās also said: 'The reason why he dictated Al-Hudūd was because a number of the associates [students] of al-Kisā'i came and asked him to dictate to them some verses about grammar, which he proceeded to do. At their third meeting some of them said to the others, 'If this kind of thing, which is like teaching grammar to small boys, continues, the best thing to do will be to get clear of him,' which they did. Then he became angry, saying, 'You asked me to hold a session [class], but when I took my seat you held back. By Allah, I'll keep on dictating grammar, even if only two show up!'

So he dictated this [book] for sixteen years. Never was there seen a book in his hand except once, when he was dictating the chapter 'Mulūzīn' from a manuscript.'

Abū al-'Abbās Ṭha'lāb also said, 'Al-Farrā' held sessions for the people in his mosque next to his house, opposite to where al-Wāṣīl lived.' He also said, 'Al-Farrā' used to philosophize in his compositions and literary works, so as to insert philosophical terms in his diction.'

He [al-Farrā'] spent most of his time at Baghdād, where throughout his life he collected [fees]. Then, when it was the end of the

34 The vizier of the Caliph al-Ma'mūn. He died A.D. 831.
35 These associates were probably his students.
36 Evidently al-Farrā' taught in a mosque near his house. It was the custom to give lessons in a mosque in medieval times.
37 This is the opening surah of the Qur'ān.
38 This probably refers to the sixth chapter of the book Al-Hudūd.
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and 'Perhaps');29 Numbers; Invariable and Variable (Mutazamah wa-
-Elhal);30 Al-Inâd [a pronoun between the subject and predicate]; The
Transitive Verb; In [a particle] and Its Sister Particle; Kay wa-Kay-la
('In Order that' and 'Last'); Ḥattâ' ('Until, 'So That'); Instigating
(Al-Ighrâ'); Al-Du'a' (Calling, Addressing [as in prayer]); The Two
Forms of Nân (N), Heavy and Light;31 Interrogation; Division; The
Answer; Allâhé, Man, wa-Mâ ('Who,' 'Who?,' and 'What'); Rubb
wa-Kam ('Perhaps' and 'How Many?'); The Oath; Double and Dual;32
The Call (Proclamation).

The Elegy: Al-Tâkhîm [dropping the last letter of a noun]; An
('That') Spelled with Alif (A); Ñih, Ñihâ, and Ñhian [forms of Ñ];
What Does Not Mention Its Subject; Law ('If, 'Notwithstanding') in
Construction and Separate;33 Narrative; Making the Diminutive; Al-
Nisbah [form of relationship];34 Spelling; Referring Back; Verb
with Four Consonants; Verb with Three Consonants; A Word Declined
from Two Places;35 Making a Double Letter (Incorporation Together);
Marking with a Hamza; Structures; The Plural; The Shortened and
the Lengthened; Masculine and Feminine; Fa'sa wa-Fâ'sa; The Inter-
diction; Stopping and Starting; What [Form] Is Current and What Is
Not Current.36

Mention of Those Who Were Famous among the Associates of
al-Fârâ'î

Ibn Qâdîm

Abû Ja'far Muḥammad ibn Qâdîm was an associate of al-Fârâ'î.
He taught al-Mu'tazz before he [al-Mu'tazz] became the caliph

29 In the Beatty MS this title is not properly written.
30 Flügel gives mutâzamât râl, which is a legal term, and does not seem to belong
to grammar. The Beatty MS is not clear, but suggests mulazamah wa-hall, which
might also be translated as "invariable and free to change."
31 The Beatty MS omits "and light."
32 The word given as "double" is not clearly written in the Beatty MS.
33 This title is in the Beatty MS, where it is not clearly written. Flügel omits it.
34 The Flügel text gives instead Al-Tahtûwâfah. ("Forming the Dual")
35 This word translated "declined" may be either mu'âdâh or mu'tâzâh. It might
also mean "Arabized," but here probably means "declined."
36 For the word translated as "current," Flügel gives yâqîd, implying substitution,
whereas the Beatty MS has yâqîd, giving the idea of being in use.
37 The word translated as "associates" probably means "pupils." Although the
name "Ibn Qâdîm" is not given as a separate title in the Arabic, as is the case with
the two names which follow, these three were probably the pupils.

[A.D. 866]. When he did administer the caliphate he sent a messenger,
who coming to him [Ibn Qâdîm] when he was aged shaykh in
his home, said, "I am a messenger of the Commander of the Faith-
ful." He [Ibn Qâdîm] replied, "There is no Commander of the Faithful in Baghda'd," meaning that they were seeking to appoint
one. Then he [the messenger] said, "To the contrary, al-Mu'tazz has
started to rule."

As al-Mu'tazz disliked him [Ibn Qâdîm] because of his harsh
discipline, he feared the impulsiveness of [the caliph]. Accordingly,
after saying to his family, "Peace be unto you," he set forth and did
not return to them. This was during the year two hundred and fifty-one [A.D. 866]. Among his books there were:

Sufficiency, about grammar;38 The Strange in the Ḥadîth; Abridgment
of Grammar.

Salâmah ibn 'Āṣim

Salâmah ibn 'Āṣim, surnamed Abû Muḥammad, was an associate
(pupil) of al-Fârâ'î, being a scholar of al-Kifâh. He was reliable in
his quoting and an authority on grammar. He quoted all of the
books of al-Fazlâ, without deviating from him, and died while
conversing with him.39 Among his books there were:

The Strange in the Ḥadîth; The Vexed (Al-Mâlîl), about grammar.39

Al-Tâwâl

He was surnamed Abû 'Abd Allâh. No book of his is known.
Abû al-Abhâs Thâ'lâb said, "Al-Tâwâl was keen in analyzing
Arabic, Salâmah had a good memory for quoting books, while
Ibn Qâdîm had a good grasp of causes (defects)."40

38 The Beatty MS leaves a space for this title; it was not filled in.
39 At this point the Beatty MS has, badly written, what seems to be "died while
conversing with him," whereas Flügel gives "Salâmah died."
40 The Beatty MS has al-mazâhif ("veiled"); Sûrî, Bâkhîr, p. 260, has al-masâhif
("passable"); while Flügel gives al-masâhif, which has many meanings, but here may
either refer to what is necessary or inherent, or else to solving and making open.
41 The word translated freely as "analyzing" is bi-dâgî; it is omitted by Flügel.
The last word of the sentence is 'îla, which means both "causes" and "defects."
Account of Abū 'Amr al-Shaybānī

The name of Abū 'Amr was Ḥāḍiq ibn Mīrār—with an i after the m—al-Shaybānī. Abū 'Amr was a protégé and teacher among the families of the Bani Shaybān Tribe and named after them because of their patronage or, as is also said, because of his presence among them and his tutoring of their children.

He quoted with a broad knowledge of language and poetry and was reliable in passing on traditions, having heard many things. Collections of the poems of all the tribes were obtained from him. He also had sons and grandsons who quoted his books. One of his sons was:

'Amr ibn Abī 'Amr

He ['Amr ibn Abī 'Amr] quoted him [Abū 'Amr al-Shaybānī] and learned from him, composing books about language. Among the books of 'Amr ibn Abī 'Amr there were:

Horses; Languages (Vernaculars); Rare Forms; The Strange in the Hadith; The Strange in the Compositions.  

It is said that Ahmad ibn Ḥanbal used to persist in attending the session of Abū 'Amr al-Shaybānī, taking down from him many of his traditions. The judge Abū al-Hasan al-Hāshimi said:

'Abī ibn al-Ḥusayn al-Qurshī passed down the tradition from al-Ḥusayn, who said, "'Amr ibn Abī 'Amr told us saying, 'When my father collected the poems of the Arabs, there were over eighty tribes. Everything that a tribe composed and made available for the people he copied in a manuscript, placing it in the mosque at al-Kūfah, until he had written over eighty manuscripts in his own handwriting.'"

Abū 'Amr al-Shaybānī reached the age of one hundred and ten. He died during the year two hundred and six [A.D. 821/22]. Ya'qūb ibn al-Sikkiṭ said:

Abū 'Amr died when he was one hundred and eighteen years old, but he kept on writing with his own hand until he died. Sometimes he used to borrow my book, although at that time I was only a boy who was learning from him and writing what was in his books.

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Ibn Ḥāmil said, “Abū 'Amr died on the day on which also died Abū al-Ṭāḥīṣah and Ibrāhīm al-Mawṣili, during the year two hundred and thirteen [A.D. 838/39].” Among his compiled books there were:

The Strange in the Hadith, which was quoted by 'Abd Allāh ibn Ahmad ibn Ḥanbal from his father Ahmad and in turn from Abū 'Amr; Rare Forms Known by the Jīm (the J); the large book, Rare Forms, in three manuscripts; The Palm; The Camel; The Disposition of Man; Letters; Commentary on the book "Eloquent Style."

Account of Al-Mufaddal al-Ḍabbī

Abū al-'Abbās al-Mufaddal ibn Muḥammad ibn Ya'lā ibn Abī ‘Amr ibn Sālim ibn Abī al-Riḍā was from the Banū Tha'laba ibn al-Sid ibn Ḍabbah Tribe. According to what is written in the handwriting of al-Yūsufi, he was called Abū al-Dabbī, and, in the handwriting of Ibn al-Kūfī, he was named Abū 'Abd al-Rahmān.

It is said that he joined the revolt of Ibn Romīn ibn Abī Allāh ibn Ḥasan and that, although [the Caliph] al-Manṣūr defeated him, he pardoned him, so that al-Mahdī took him into his service. For [the Caliph] al-Mahdī he compiled the anthology of poetry entitled Al-Mufaddalīyāt, containing one hundred and twenty-eight poems. These poems have been added to, selected, and rearranged before and behind, according to the ways they have been quoted. The correct version was handed down by Ibn al-Arābī, the manuscript beginning with a poem of Thabit ibn Jābir:

Oh, habitual time of grief, how great with thee are passion and sleeplessness
And the knocking [on the memory] of a ghost of [former] fearfulness.

40 This title and the one which follows are in the Flügel edition, but not the Beatty MS.

41 The Beatty MS suggests al-Riḍā. Flügel gives Ibn Rammāl, and Zubaydī, Tabaqīt, p. 216, gives a different list of names.

42 See Dunayd, General, p. 117; "Tha'labā," Enc. Islam, IV, 735.

43 This is a free translation. See Mufaddal, Die Mufaddaliyya (Thorbecke), p. 1 n., and Mufaddal, Al-Mufaddaliyya (Lyall), p. 23.
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Al-Mufaḍḍal died during the year ——. Among his books there were:

Al-Ikhṭiyārīs, which we have mentioned;¹⁴ Similes (Proverbs); Prosody; The Meaning of Poetry; Expressions.⁴⁶

Account of Ibn al-Aʿrābī

He was Abū 'Abd Allāh Muḥammad ibn Ziyād al-Aʿrābī. I have read [what was written] in the handwriting of Abū 'Abd Allāh ibn Mūṣlah, that Abū al-Abbās Thaʿlab said, “I watched the class (session) of Ibn al-Aʿrābī, which about a hundred people were attending. When he was asked questions and they studied (read) with him, he gave answers without using a manuscript (book).” He went on to say, “I was present with him for about ten years and never saw a book in his hand.” He died at Surra Maʿrā (Sāmarrā) when he was over eighty years of age.

Abū al-Abbās [Thaʿlab] also said, “He dictated to the people what was deserving.⁴⁶ Never was anyone seen with a more abundant knowledge of poetry than he had.” Abū al-Abbās [Thaʿlab] said, “He was the most accomplished of men. He learned from al-Qāsim ibn Māʿn and heard (attended the lectures of) al-Mufaḍḍal ibn Muḥammad [al-Dabbī].” It was related that he was the stepson of al-Mufaḍḍal, to whom his mother was subject.

I read what was written in the handwriting of al-Kūfī as follows:

Thaʿlab said, “I heard Ibn al-Aʿrābī say during the year two hundred and twenty-five [A.H. 839/40], ‘I was born during the night when Abū Ḥanīfah died.’ He [Ibn al-Aʿrābī] died in the year thirty-one [A.H. 321; A.D. 936] when he was eighty years, four months, and three days old.”

Information about al-Qāsim ibn Māʿn: I mention him of necessity in this place because Abū 'Abd Allāh ibn al-Aʿrābī learned from him. He was al-Qāsim ibn Māʿn ibn 'Abd al-Rahmān ibn 'Abd Allāh ibn Māʿn, whom [the Caliph] al-Mahdī appointed as a judge. 'Afdī said:

¹⁴ The anthology entitled Al-Mufaḍḍalīyah.
¹⁵ Not found in the Beatty MS.
⁴⁶ There is a variation in the texts.

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Al-Qāsim was one of the most intelligent of men in all realms of culture. He had a fine vigor, discussing the Ḥadīth with its scholars, doctrine with its scholars, poetry with its scholars, history with its scholars, theology with its scholars, and genealogy with its scholars.⁴⁷ As he met with Abū Ḥanīfah someone said to him, “Do you like to be one of the young men attached to Abū Ḥanīfah?” He replied, “People can’t meet with anyone in a way more profitable than meeting with Abū Ḥanīfah.”

Ibn al-Aʿrābī died during the year two hundred and thirty-one [A.D. 845/46]. Among his books there were:

Rare Forms, which was quoted by a group of scholars among whom were al-Thābit, Thaʿlab, and others—some say there were twelve and some say nine quotations (transcriptions); Al-Arwāḥ: Description of the Palm; Horses; Praise of the Tribes; The Meaning of Poetry; Explanation of Similes (Proverbs); Plants; Pronunciations (Dialects); Genealogy of Horses; Rare Forms of the Inhabitants of Dabīr; Rare Forms of the Banū Faqṣ;⁴⁸ Flies, which I saw copied in the handwriting of al-Sukkārī; Plants and Herbs.⁴⁹

Ibn al-Aʿrābī quoted some linguistic authorities among the Arabs, including al-Ṣamīṭ, al-Kabī, and Abū al-Muḥabbīb al-Rābī′.

Thābit ibn Abī Thābit

He was Abū Muḥammad Thābit ibn Abī Thābit. The name of Abū Thābit was Saʿīd or, according to what is written in the handwriting of al-Sukkārī, the name of Abī Thābit was Muḥammad. He was a philologist who met with the Arabic scholars of language, learning from them. He was one of the important scholars of al-Kūfah, who died ——. Among his books there were:

The Disposition of Man; Differentiation; Interdicting and Calling; Disposition of the Horse; Prosody; Wild Animals; Digest of Arabic.

⁴⁷ The Beatty MS and the Flügel text differ on this sentence.
⁴⁸ Dabīr is a Persian village. See Yaqūt, Cogit., II, 547. The name is clearly written in the Beatty MS, but Flügel gives al-Zubayrīyah. For the Banū Faqṣ Tribe, see Durayd, Genol., p. 311.
⁴⁹ Lacking in the Beatty MS.
⁵⁰ This may refer to augury and prayer, but more likely to calling down blessings.
⁵¹ Omitted in the Flügel text.
Ibn Sa’dan
He was Abū Ja’far Muḥammad ibn Sa’dan al-Ḍarīr, a teacher of the common people and a Qur’ānic reader according to the method of Hanzah, later choosing his own system. His origin and stock were confused, but he was born at Baghdad and belonged to the school [of language study] of al-Kūfah. He died during the year two hundred and thirty-one [A.D. 845/46], on the Day of ‘Arafah [ninth day of Dhū al-Hijjah, the last Muslim month]. Among his books there were: [Qur’ānic] Readings; Digest of Grammar. He also wrote some definitions similar to Al-Ḥudād of al-Farrā’, but the people did not care for them.

Hishām al-Ḍarīr
He was Hishām ibn Mu’āwiyyah al-Ḍarīr, surnamed Abū ’Abd Allāh, a friend of al-Kisā’il. He wrote some definitions (ḫudād), a number of which I have seen copied in the handwritings of Abū Ja’far al-Ṭabarī and other scholars, but they were not popular. Among his books there were:
The Abridgment; Analogy (Al-Qiyās).

Al-Khaṭṭābī
He was a surnamed Abū Muḥammad, his [real] name being ’Abd Allāh ibn Muḥammad ibn Ḥarb al-Khaṭṭābī (the Marriage Maker). He was one of the grammarians of al-Kūfah, known as al-Khaṭṭābī. Among his books there were:
The large book of grammar; the small book of grammar; The Weak Letters in Grammar; The Basics and Categories of Grammar.

Al-Sarḵhasī
His name was ’Abd al-’Azīz ibn Muḥammad, surnamed Abū Ṭalīb. I have read what was written in the handwriting of Ibn al-Kūfī, saying that he was a neighbor of Hishām al-Ḍarīr and that he used to sit (teach) in the mosque of al-Tarjamānīyah. Among his books there was the large book about grammar, which is no longer to be found.

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Ibn Mardān al-Kūfī
He was Abū Mūsā Tāṣ ibn Mardān. I have read what was written in the handwriting of Ibn al-Kūfī telling that he learned and quoted from Abū Ṭalīb. Among his books there was Comparison of the Origins of Grammar (Analogy According to the Principles of Grammar).

Al-Karnabā’ī al-Anṣārī
His name was Hishām ibn Ibrāhīm al-Karnabā’ī. He was from Karnabā and learned from al-ʿĀṣma’ī and others who were from among the scholars of al-Kūfah. He was surnamed Abū ’Alī and among his books there were:
Reptiles; Wild Animals; The Disposition of Horses; Plants.

Account of Ibn Kamāsah
He was Abū Muḥammad ’Abd Allāh ibn Yahyā, whose birth was during the year one hundred and twenty-three [A.D. 740/41]. I have read what was written in the handwriting of Ibn al-Kūfī, saying that he was Abū Yahyā Muḥammad ‘Abd Allāh ibn Abī al-ʿĀṣa al-Asadī, one of the inhabitants of al-Kūfah. Although he went to live at Baghdad, he derived his knowledge from the leaders of al-Kūfah. He also met some persons who quoted the poets and language scholars of the Banū Asad Tribe, amongst whom there were Isāṣī, Abū al-Mauṣūl, and Abī Ṣadāqah, all belonging to the Banū Asad. From these he learned the poetry of al-Kumayt.
Ibn Kunāsah was the son of the sister of Ibrāhīm ibn Adham, the ascetic. He died at al-Kūfī the third day of Shawwāl [the tenth Muslim month] during the year two hundred and seven [A.D. 822/23]. He was a poet, among whose books there were:
Al-Anwa’; The Meaning of Poetry; Plagiarisms of al-Kumayt from the Qur’an Other Sources.

83 Probably al-Sarkhasī, or perhaps al-Muḥaddīd ibn Salama al-Ḍabbit.
84 The Flügel text gives al-Kirmai, but the Beatty MS has al-Karnabi’t, which is evidently correct. For Karnabi’ near al-Ahwâz, see Yaqtīt, Geogr., IV, 268.
85 Last title not in the Beatty MS.
86 The Beatty MS has a name that looks like Humā, whereas Flügel gives Jafī, who was an authority on tribal poetry.
87 The word in the Beatty MS is not clearly written, but seems to be something other than “Qur’ān.”

88 He was almost certainly a pupil of al-Kisā’il.
He was Abū 'Ubayd al-Qāsim ibn Sallām, said to be the son of Sallām ibn Miskin ibn Zayd, Zayd being a porter. Abū 'Ubayd used to dye his head and beard with red henna, showing dignity and a fine appearance. After serving as tutor to the sons of al-Harith binānah, he became the judge of Tarāṣ at the time of Thabit ibn Naqīr ibn Malik, remaining with him and his son until he went to the district of Abī Qāsim ibn Tahir.

He was good and pious, modest and sound in judgment. He quoted Ibn al-A'ābī, Abū Ziyād al-Kūlibi, al-Umari, Abū 'Amr al-Shaybāni, al-Kušā'i, and al-Farrā', as well as some of the scholars of al-Baṣrah, among whom there were al-Aynā'ī, Abū Qayyād, and Abū Zayd.44 Whenever he wrote a book he presented it to 'Abd Allāh ibn Tahir, who bestowed great wealth upon him.

44 Probably Sa'd ibn Aws al-Aswāṭī.
coins (s., dīnār).” He continued, “Three times I asked for an explanation and he said, ‘Truly it is dearer to me than ten thousand gold coins.’” He referred to The Strange in Composition, which according to what is reported has one thousand sections with one thousand two hundred verses as examples of poetry.

Naṣrān, the Teacher of Ibn al-Sikkīt

It is said that Ya’qūb ibn al-Sikkīt learned from him, as he was his teacher. Naṣrān said, “I studied the poetry of al-Kamāyir with Abū Ḥaṭīf ‘Umar ibn Bukayr.” The books of Naṣrān were preserved (memorized) by Ibn al-Sikkīt and al-Tūsī heard them [read aloud].

Account of Barzakh al-‘Arūḍī

Barzakh41 memorized quotations, but was very untruthful in relating information about one person or another. Yūnūs [ibn Ḥabīb] the grammarian said that Barzakh was not the best quoter, but he was the biggest liar. He was attached to al-Faḍl ibn Yāhūyā and a scholar of al-Kūfah, according to what I have read in the Accounts of the Scholars of al-Kūfah, written in the handwriting of Abū al-Ṭayyib, the brother of al-Shāfi’ī. Among his books there were:

Prosody, both the large and the small [books]: Building Words, which I saw on parchment; Refutation of al-Khalīl, Showing What Is Mistaken in “Kitāb al-‘Arūḍī” (Book of Prosody); Explanation of the Strange; The Meaning of Prosody, according to letters with numerical value;42 Prosody, the medium-size book.

Account of al-Sikkīt and His Son Ya’qūb

According to what was written in the handwriting of Ibn al-Kūfī:

When al-Kūfī died, the associates (pupils) of al-Faḍl met together and asked him to teach them, saying “You are the most learned among us.” Although he refused, they persisted with the request until he accepted. Then he needed to know their genealogies, so as to seat each one of them in accordance with the place due him. One of the persons whom he asked to state his lineage was al-Sikkīt. When he said, “What is your genealogy?” he replied, “I am from Khūzistān, may Allah be good to you, from the village of Dawraq in the district of al-Ahwāz.” Then al-Faḍl stayed at home for forty days, without appearing to any of his friends. When he was asked about this he replied, “Glory to Allah, I am too bashful to see al-Sikkīt, for when I asked him about his lineage, although much of it was base, he told me the truth about it.”43

Truly he was a learned man.

Abū al-‘Abbas Tha’lab said, “Ya’qūb ibn al-Sikkīt was accomplished in a variety of sciences.” His father was a good man, one of the associates (pupils) of al-Kūfī, well versed in the Arabic language. He [the son Ya’qūb] said, “I know more about grammar than my father does, but my father knows more than I do about poetry and language.”

Ya’qūb was surnamed Abū Yūsuf. He was one of the scholars of Baghdād who drew upon those of al-Kūfah for learning. He was tutor to the sons of the Caliph al-Mutawakkil, about whom he had anecdotes.44 He was acquainted with the grammar of the scholars of al-Kūfah, as well as with Qur’ānic science and poetry. He met with the Arabs acquainted with language, learning from them and writing in his books what he heard them say.45 He had his share of modesty and piety. It is said that al-Mutawakkil assigned an allowance to him until he died, during the year two hundred and forty-six [A.D. 860/61].

Ya’qūb had a son named Yūsuf, who was a court companion to the Caliph al-Mutawakkil, to whom he was personally attached. Among his [Ibn al-Sikkīt’s] books there were:

Pronunciations (Dialects); Logic;46 Decoration; Investigation; The Shortened and the Lengthened; Masculine and Feminine; the large book, Categories; Differentiation (Al-Faraj);47 Saddle and Bridle;

41 Khalil, in IV, 294, tells this story about the son Ya’qūb rather than the father al-Sikkīt. A comparison of dates makes it clear that the account in Al-Fūḥūrī is the correct one. For the village of Dawraq, see Yaqūt, Geography, II, 618.
42 This phrase may be: “he had with him historical traditions.”
43 He probably met with tribesmen who knew their Bedouin poetry and explained the vernacular expressions in their tribal dialects.
44 Flügel gives Correction of Logic.
45 In the Beatty MS this title is repeated later in the list.

46 The Bentley MS has Narrāt, but Yāqdūn, Ishād, VI (a), 366 and the Flügel text give Barzakh, which is probably correct.
47 This title and the one following are not in the Bentley MS.
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Fa‘ala wa-Af‘ala; Creeping Things; Voices; Contraries; Trees and Plants; Wild Beasts; The Camel; Rare Forms; the large book, The Meaning of Poetry; the small book, The Meaning of Poetry; Plagiarisms of Poets and What They Agree Upon; Similes (Proverbs); Permutation and Substitution [in grammar]; The Dual, the Undecimable, and the Summed; Days and Nights; What Occurs in Poetry and What Is Removed from It.

Al-Hazunah

He was Abū ‘Abd Allāh Muḥammad ibn ‘Abd Allāh ibn Ḥājin al-Ṭamūrī, a scholar and quoter, who quoted the book Plagiarisms of Ibn al-Sīkīt.

Account of Abū ‘Ajīdah

He was Ahmad ibn ‘Ubayy Allāh ibn Naṣīḥ, a scholar of al-Kūfah, who was quoted by Qāsim al-Anbārī. When [the Caliph] al-Muttawakeel wished to give orders for the selection of tutors for his two sons, al-Muntazir and al-Mustazz, he delegated the matter to Ṣa‘īd. Then Sa‘īd entrusted the affair to his secretary, who sent for al-Tawāl, al-Ḥāfiz, ibn Qāsim, Ahmad ibn ‘Ubayy [Allāh Abū ‘Ajīdah], and other men of learning, summoning them to a meeting. When Ahmad ibn ‘Ubayy arrived, he sat at the far end of the group, so that the man sitting next to him asked, “Why don’t you move up higher?” He replied, “Here is the place left for me.”

When they had assembled, the secretary said to them, “If you will join in discussion, we shall determine your degree of scholarship, so as to make a selection.” Then among them there was quoted a verse of Ibn Ghulāfā:

Leave me alone, verify my wrong doings and intentions were mine,
But what I spent was wealth.

They said, “Wealth is in the nominative case, as though it were the subject with ‘what.’” Then they remained silent until Ahmad [Abū ‘Ajīdah] at the far end of the gathering said, “So much for the parsing, but what is its meaning?” He said, “It means, ‘Your blame

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should not be for me, because although I exhausted [my] wealth, honor was not lost. With regards to wealth, it is no disgrace to exhaust it.’”

Then a servant came to him from the upper end of the gathering and, taking him by the hand, led him to a higher position, saying “This is not your proper place.” Whereupon he replied, “When I am in a company I prefer to be raised to a higher place, rather than to be in a gathering where I am sent to a lower seat.” Accordingly, he was chosen [to be a tutor], together with one other, who was Ibn Qāsim. Among the books of Abū Ja‘far [Abū ‘Ajīdah] there were:

The Shortened and the Lengthened; Masculine and Feminine; Additions to “Mawāsin al-Shair” (The Meaning of Poetry) by Ibn al-Sīkīt, with a Correction of It; Sources of Historical Tradition and Poetry.

Account of al-Muṣafāḍāl ibn Salamah

Abū Ta‘līb al-Muṣafāḍāl ibn Salamah ibn Ḥājin was a philologist and scholar of al-Kūfah and also an expert penman. At first he was in the entourage of al-Fath ibn Khāṣīqin, meeting Ibn al-‘Arāfī and other scholars. He corrected the Kūfā’i of al-Khālid and the errors in it, thus composing a book of his own. Al-Muṣafāḍāl died ——. Among his books there were:

The Excellent in the Study of Language and What Emerges from It: The Hāmzah ( ), the Ha‘ (H), the ‘Ay ( ), the Khā (K), and Ghayn (Gh), and the Hā (H): Enlightening Souns about the Meaning of the Qur’an, in more than twenty sections;89 The Meaning of the Qur’an, one part; Etymology: The Excellent, about the things in which the populace makes errors; The Lands, Sowing, Plants, Palms, and Varieties of Trees; The Disposition of Man; The Instrument of the Scribe; The Shortened and the Lengthened; The Lute (Al-‘Ud) and Instruments of Entertainment;90 Introduction to the Science of Grammar: Making Clear the Likenesses; The Script and the Pen; Refutation of al-Khālid and Correction of the Mistakes, Inconsistencies, and Errors in “Kūfā’i.”

89 This title and the three which follow are not in the Beatty MS, and the last title is omitted by Flügel.
90 “In more than twenty sections” is lacking in the Beatty MS.
91 “The lute” is not in the Beatty MS.
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al-‘Ayyā’, The Excellent Book of the Communities of the Tribes; Apportionment (Insanity); 28 What a Scribe Needs; The Perfumed; Al-Anwā’.

Sa‘īdī

He was one of the scholars of al-Kūfah, whose name was Muḥammadm ibn Huḥayrah al-Asadī, surnamed Abī Sa‘īd. He was one of the scholars of grammar and language who belonged to the school of al-Kūfah. He was attached to ʿAbd Allāh ibn al-Mu’tazz. Among his books there were:

Summary of What Is Used by a Scribe—I saw it written in the handwriting of Ibn al-Ḥafṣī, 29 corrected by ʿAbd Allāh ibn al-Muʿtazz; his epistle to ʿAbd Allāh ibn al-Muʿtazz, about the ideas of Abī ‘Uqayl al-Qaṣīm ibn Sallūm which the Arabs refuted and those with which they agreed; his epistle about handwriting and what is used for sharpening and nibbing a pen.

Account of Tha‘lab

According to [what is written in] the handwriting of Ibn al-Kūfī, he was ʿAlī ibn Yahlīyā ibn Zayd ibn Sayyār Abī ʿAbd Allāh Tha‘lab. In the handwriting of Abī ʿAbd Allāh ibn Muqālah it is stated that Abū ʿAbd Allāh Abī Ahmad ibn Yahlīyā [Tha‘lab] said, “I saw [the Caliph] al-Muḍarrī when he came from Khurāsān, during the year two hundred and four [A.D. 819/20]. He had come from the Iron Gate on his way to the Palace of al-Ruṣāfah, the crowds being lined up as far as al-Musāfah.” 30 He went on to say, “My father was carrying me on his arm, and when al-Muḍarrī passed by he raised

28 This title and the ones which follow are not in the Beatty MS.
29 This name is not written clearly enough to be sure of its spelling or to include it in the Bosc. Index. The two titles which follow are omitted in the Beatty MS.
30 The place names refer to sites in the old city of Baghdad on the West Bank of the Tigris. The Iron Gate (Bibl al-Hudid) was a city gate near a bridge. The Palace of al-Ruṣāfah was built by the Caliph al-Manṣūr for his son, al-Maḥdī, being completed a.d. 775. The Musāfah was a well-known place, evidently used for prayer, while the Damascus Gate (Bibl al-Sama) mentioned at the end of the account, was the double gate on the west side of the round city of al-Maṣūr. See Le Strange, Baghdad, p. 204, and Salmon, L’Introdiction topographique, pp. 47, 89, 102, 153, 155, 170.

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me up on his arm, saying to me, ‘This is al-Maḍarrī.’ It was during the year four [A.H. 204: A.D. 819/20], but I have remembered it to this hour. At that time I was four years old.”

Abī al-ʿAbbās [Tha‘lab] also said:

I began to take an interest in Arabic studies, poetry, and language during the year sixteen [A.H. 216: A.D. 831]. When I was twenty-five years old I became skilled in Arabic, memorizing all of the books of al-Faṣādi, until not a single letter escaped me. I was more concerned with grammar than with other things, until I knew it accurately and became intent on poetry, rhetoric, and strange forms. I associated with Abī ʿAbd Allāh ibn al-Aṭībah for about ten years. 31

Abū ʿAbbās [also] said:

I remember one day when ʿAlī ibn Sa‘īd was with me. I was at his home with a group [of scholars], among whom there were al-Sukkārī and Abī al-ʿAliyā. While I was with him, he reminded us of a poem by al-Shamālī. When they started to discuss its meaning and raised questions about it, I replied without hesitation, while Ibn al-Aṭībah was listening. After we had dealt with the greater part of the poem, ʿAlī ibn Sa‘īd turned to him [Ibn al-Aṭībah] and showed him how surprised he was because of me.

Abī al-ʿAbbās [Tha‘lab] died during the year two hundred and ninety-one [A.D. 909/910], being buried in the vicinity of his house near the Damascus Gate. Among his books there were:

What is Guarded (Preserved) in Grammar, which he wrote in the form of definitions (hadīd); Disagreements of the Grammarians; The Meaning of the Qur’ān; The Favored, an abridgment of grammar; How the Populace Errs in Speaking; [Qur’ānic] Readings; The Meaning of Poetry; The Diminutive; What Is Declined and What Is Not Declined; What Is Grammatical and What Is Not Grammatical; Exceptions; Similes (Proverbs); Oaths and Calamities; Stopping and Starting; The Derivation of Expressions from Legends (Historical Traditions); Spelling; The Medium, which I have seen; The Excellent Book of the Strange

31 The last two sentences occur in the Beatty MS but not in the Flügel text.
32 This name is garbled in the Beatty MS, but Flügel is evidently correct in giving al-Sukkārī. The translation is a free one. ʿAlī ibn Sa‘īd was probably Ibn Shāhīn of al-Ḥujrah, who like Ibn al-Aṭībah was older than Tha‘lab.
in the Qur'an; Questions; Definition of Grammar; Exposition of the Statement of Ibn al-Khus [Hind]; Eloquent Style.78
Abū al-'Abbās [Tha'lāb] also left discourses which he dictated to his pupils in his classes. They included something about grammar, language, [historical] traditions, the meaning of the Qur'an, and poetry. A group of poems [of pupils] quoted the things which they had heard and discussed with him. Among them were Abū Bakr ibn al-Anbārī, Abū 'Abd Allāh al-Yazīdī, Ibn Durustūyāh, and Ibn Muqṭīm. Abū al-'Abbās also edited some of the poems of the great masters and other men, such as al-'Aṭā'ī, al-Nābighānī,79 Tufayl, al-Ṭirīmāh, and others. Among his pupils (associates) there were:

Abū Muhammad 'Abd Allāh the Syrian
He was a member of the school of al-Kūfah. Among his books there was Collected Questions.
Also:

Ibn al-Ḥa'ik
His name was Ḥārin, his origin being Jewish, from al-Ḥisā. He was a pupil (young man) of Abū al-'Abbās [Tha'lab] of outstanding ability and learned in the grammatical studies of al-Kūfah.
He had discussions with al-Mubarrad, and it is related that one day, while he was conversing with him, al-Mubarrad said to him, "I notice that you are full of understanding, but at the same time free from pride." Ibn al-Ḥa'ik replied to him, "Oh, Abū al-'Abbās, it is [because of] you that Allāh has provided our bread and livelihood." Then Abū al-'Abbās [al-Mubarrad] said to him, "In spite of [receiving] your bread and livelihood, you would be proud if you had a proud nature."80 Among his books there were:

78 This title is not in the Beatty MS. The other titles are taken from the Beatty MS, which differs from the Flügel text.
79 The Beatty MS has Ibn al-'Abbās, which is evidently a mistake.
80 For al-Nābighānī ("the two Nābighānī"), see al-Nābighānī al-Mubarrad and al-Nābighānī al-Ṭirīmāh in the Beatty Index.
81 Al-Mubarrad evidently cared for Ḥārin as an apprentice before Ḥārin studied with Tha'lab.
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The Enigmatic in the Meaning of the Qur'an, which he did not finish; Contrast in Grammar; The Bright; The Training of Scribes, which he did not finish; The Sufficient, about grammar; The Shortened and the Lengi-arsed; Masculine and Feminine; The Clear in (about) Grammar; Refutation of the Questions of Ibn Shahnudi; The Strange in the Hadith, which he did not finish; Spelling; The Lint (The L); Stopping and Starting; The Ha (the H) in the Book of Allah, May His Name Be Glorified; Al-Sab' al-Tuwil, which he edited, 44 the large book, The Clear in Grammar; The Alif (The A); Al-Mufadhatiyat 45; The Poetry of al-Ra'id, which he edited; Refutation of Whoever Disagrees with the Version of the Qur'an of Uthman.

Abū Bakr [Ibn al-Anbâri] also compiled a number of anthologies of the poetry of the Arab masters of style. They included the poetry of al-Sanâyî, al-Nâhiyyah [al-Dhubâyânî], al-Nâhiyyah al-Jâ'dî, al-Ashâ, and others in addition to them. He also gave lectures about language, grammar, and historical traditions, which a group of the scholars coming to him heard him deliver. Abū Sa'îd al-Dabbî and others were among them.

Abū 'Umar al-Zâkîd

He was Abū 'Umar Muḥammad ibn 'Abî al-Wâjîd ibn Hâshim al-Muttarrij, known as al-Zâkiy, the Ascetic, a pupil (associate) of Abî al-'Abbâs Thâ'lab. I heard a group of scholars magnifying his reputation and dealing with his genealogy in an exaggerated way. He was extreme in opposing and taking sides against 'Amî, for whom he had peace. He lived on the street of Abî al-Anbar, and died during the year forty-five [A.H. 345; A.D. 956/57], when he was eighty-six years old. 46 Among his books there was Al-Yaqût, about language. 47 Account of This Book [Al-Yaqtîrî] and How It Became Sound (Accepted as Authentic)

44 These were the seven long sûras of the Qur'an, sûras 2 through 8. The five titles which follow are not found in the Beatty MS.
45 The anthology of al-Muṣâdâd.
46 The F eliget text gives eighty years old. The translation follows the Beatty MS. The street of Abî al-Anbar in Baghdad was probably near the 'Anbar Bridge and the street of al-Anbar on the West Bank. See Le Strange, Baghdad, p. 304.
47 Al-yaqût is mean "jewel," but usually means "ruby."
and to serving him. Then he gathered the group of pupils together and promised that Abū Isāq al-Ṭabarī would correct the book in his presence.

This, moreover, would be the final editing to establish the book as authentic for him, with no further additions. This version was called Al-Mujaddah,99 "The group gathered together on Tuesday, the fourteenth night of Jumāda al-‘Ola’ [the fifth Muslim month] during the year three hundred and thirty-one [A.D. 941] at his house on the Street of Abū al-‘Anbar, where he dictated to those present what I copied down.

Abū ‘Umar Muḥammad ibn ‘Abd al-Wāḥid [al-Zāhīd] said:

This version, which Abū Isāq al-Ṭabarī has made unique, is the final rendering. So hear it and, after that, if anyone quotes me from this transcription and version, but does not give my wording even to the extent of one letter, he will misquote me. For this has [resulted] from hour after hour40 of the reading of Abū Isāq [al-Ṭabarī] to the rest of the people, while I myself was listening, letter after letter.

Abū al-Faṭḥ [‘Ubayd Allāh] said, "He began with this version on Tuesday, the fourteenth night of Jumāda al-‘Ola’ during the year three hundred and thirty-one [A.D. 941]."

Among the books of Abū ‘Umar [al-Zāhīd] there were:

Commentary on the book "Eloquent Style" (Kitāb al-Faṣḥā);41 Beauty of "Eloquent Style"; Al-Marjān; about "Al-Kalamāt" (The Phrases), which al-Hāfiz wrote and he [al-Zāhīd] plagiarized from him, transcribing the book which was a composition of al-Hāfiz;42 The Acrostic (Al-Muwashshah); Hours; Day and Night; Approval, Tithing; Counsel; Classification; Commentary on "The Names of the Poets";

99 This word is not clear in the Beatty MS. It seems to be either mujaddah ("paying respect"), or mujaddah ("enriching" or "satisfying"). Flügel has al-bustamīyah ("bare stock").
40 The translation follows Flügel, which gives sīlah bā‘d sīlah ("hour after hour"). The Beatty MS has sīlah bā‘d sīlah ("publicizing after publicizing").
41 This title is not in the list of books by Thuluth in the Beatty MS. It comes last in the list given by Flügel. Yaqūt [Ishāq, VI (2), 153] says, "It is said to be the composition of al-Hanān ibn Dū‘ūd al-Raḥṣāl, which was ascribed to Thuluth, but was his transcription." Sayyid [Baqhirat, p. 173] says it was ascribed both to al-Hāfiz al-Raḥṣāl and Ibn al-Sīkhtī. Two titles following al-marjān can mean "coral," "small pearl," "life," or "the soul."
42 In the Flügel text the m is omitted from this name, and the name is badly written in the Beatty MS. The person named is probably Ya‘qūb ibn Isāq al-Hāfiz, who was a famous reader of the Qur‘ān and an expert on colloquial words and phrases.
In the Name of Allah, the Merciful, the Compassionate

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The Third Section of the Second Chapter

of the book Al-Fihrist, with accounts of the scholars and the names of the books which they composed, the names and accounts of a group of scholars of grammar and language, who combined both schools [those of al-Bayrah and al-Kufah].

Ibn Qutaybah

He was Abū Muhammad ‘Abd Allah ibn Muslim ibn Qutaybah of al-Kufah, where he was born. He was called "al-Dinarwi" because he was the judge of al-Dinaraw. Although Ibn Qutaybah was an ardent member of the school of al-Bayrah, he was connected with the two schools, speaking in their writings about the scholars of al-Kufah. He was accurate in what he quoted, being an authority on language, grammar, strange forms in the Qur'an, the meaning of poetry, and the law. He was a prolific composer and author, whose numerous works were in demand. His birth was at the time of the new moon of Rajab [the seventh Muslim month] and he died during the year two hundred and seventy [A.D. 883/84]. Among his books there were:

1. The Great Book of the Meaning of Poetry (Kitāb Ma‘ānī al-Shīr al-Kabīr), comprising twelve books (chapters): The Horse, forty-six sections; The Camel, sixteen sections; The Scab, ten sections; The Mange, twenty sections; Regions (Dwellings), ten sections; Winds, thirty-one sections; Lions and Wild Beasts, seventeen sections; Reptiles, fourteen sections; Oaths (Faith) and Calamities, seven sections; Women and Amatory Poetry, one section; Youth and Old Age, eight sections; Mistakes (Taṣfiq) of the Scholars, one section.

The Sources of Poetry (‘Uyūn al-Shīr), which comprises ten books (chapters): Ranks; Worthy Deeds; Meaning; Chains of Poetry (Necklaces); Good Qualities; Praises; Means of Transportation; Sacred Places; Witnesses; Stones.

The Sources of Information (‘Uyūn al-Akhbār), comprising ten books (chapters): The Sultan; War; Dominion; Dispositions; Learning; Asceticism; Brothers; Needs; Nourishment; Women.

Legal Instruction (Al-Taṣfiq), three sections of which book I have seen, filling nearly six hundred sheets in Bark handwriting. As it lacked some two sections, I inquired about the book from a group of the people of al-Jabal, who thought that it was extant [in complete form], longer than the books of al-Bandānījī and better than his works.

Also among his books there were:

The Training of the Scribe (Secretary); Poetry and the Poets; Horses; Compendium of Grammar; Differences in the Hadith; Inflection (Declension) in the Qur'ān; Qur'ānic Readings; Al-Anwār; Comparison of the Arabs and Persians; The Difficult to Solve; Things Known; Correction of the Error of Abū ʿUbayd [al-Qāsim ibn Sallām] in "The Strange in the Hadith"; Compendium of Law; Questions and Answers; Learning (Al-Ilm), nearly fifty sheets; Gambling and Betting with Arrows.

Small Compendium of Grammar; Refutation of the Mushabbibah; Tradition and What Is Reported; Register of the Secretaries (Dīwān al-Kutub); Literary Gems of Pearl; The Disposition of Man; Grades and Virtues from "The Sources of Poetry"; Guides of Prophecy; Disagreements in the Interpreting Hadith; The

1 See Flügel, in ZDMG, XIII (1890), 579.
2 Different sources give different titles for his books. For some of his well-known works referred to in this translation, see the Bibliography.
Abū Ḥanīfah al-Dinawarī

He was Abū Ahmad ibn Dāwūd from among the people of al-Dinawar, who learned from the scholars of al-Ḍarāsh and al-Kifāh, but derived most of his knowledge from Ibn al-Sikāh and his own father. He was skilled in many sciences, among which there were grammar, philology, geometry, arithmetic, and the sciences of astronomy. He was accurate in connection with what he quoted and related, and known for reliability. Among his books there were:

Plants, valued by scholars for its composition; Elloquent Style; Al-Anwāʾ; Al-Qiblah wa-al-Zawāʾil; Calculation of Cycles; Refutation of Lughdah al-Iṣbaḥānī; An Examination of Indian Mathematics; The Cities (Regions), a large book; Addition and Subtraction (Summing Up and Dividing); Algebra and Equation; Rare Forms of Algebra; Wills; Poetry and the Poets; How the Populace Errs in Speaking; Al-Akḥbār al-Tiwāl (Legends in the Tiwāl Meter).

Abū al-Haytham al-Rāzī

He was mentioned by al-Sukkārī, but nothing more is known about his life. Among his books there were:

Al-Anwāʾ, which I saw written in the handwriting of al-Sukkārī, about twenty leaves; Basis of Language.

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Al-Sukkārī

He was Abū Saʿīd al-Ḥasan ibn al-Ḥusayn ibn ʿAbd Allāh ibn ʿAbd al-Raḥmān ibn al-ʿAlī al-Sukkārī. I have copied his genealogy from what was written in the handwriting of Abū al-Ḥasan ibn al-Kūfī. He had an excellent knowledge of language, genealogy, and historical events. He was also taught for his penmanship, because of its accuracy. He died—. Among his books there were:

Wild Beasts—he made improvements in its composition; Plants, a small portion of which I saw written in his own handwriting.

Al-Sukkārī also compiled an anthology of the poems of the masters, with selections from the tribes and from such poets as composed verse: Imam al-Qays, al-Nābiʿīhātīn, Qays ibn al-Khaṭṭāṭ, Tawwā bil Umayy ibn Muqīhal, in addition to the poems of al-Luṇṭ and the poems of Hudhayl, Hudhayl ibn Khushram, al-Aʿdāb, al-Muṣṭāḥṣīn, al-Uṣaylī, al-ʿAbšīd, Zuhayr, and others besides them. He also dealt with the poetry of Abū Nuwās, commenting on its meaning and strange forms. This [anthology] was nearly a thousand leaves in length. I saw it written in the handwriting of al-Halwānī, who was close to Abū Saʿīd al-Sukkārī.

Water Sources and the Desert (Al-Manāḥil wa-al-Qawwālī)—I saw it written in his own handwriting; Tents for Migrating (Current Verses).

Al-Ḥāmid

He was Abū ʿUmar Sulaymān ibn Muḥammad ibn Ahmād al-Ḥāmid, who was a friend of Thaʿlab, having a special connection with him. He learned from the scholars of al-Ḍarāsh, being noted for accuracy of penmanship and good technique for correctness. He was a scribe, among whose books there were:

Abū al-ʿAbīn al-Nābiʿīhātīn ("the two Nābiʿīhātīn") were al-Nābiʿīhātī al-Dimāḥiqī and al-Nābiʿīhātī al-Jalī. As the poems of precede both al-Luṇṭ and Hudhayl, but not the other names, these two words probably refer to tribes or groups rather than individual poets. As the poems of "robbins," Hudhayl is a well-known tribe; see "Hudhayl," Enc. Islam, II, 349.

The Beatty MS is followed in the translation of this title. Fliegel has al-ṣarārī ("villages") instead of al-qauwālī ("desert"). The title which follows is omitted in the Beatty MS.

The Arabic word might mean that he owned a book store, as well as copying manuscripts, but the most likely meaning is that he was an apprentice of Thaʿlab, who transcribed manuscripts, as well as writing some books of his own.
The Disposition of Man; Plants; Wild Beasts, which I saw copied in the handwriting of his sister's son, Zakariya' ； Abridgment of Grammar.

Al-'Ajwāb

He was Abū `Abdābīs Muḥammad ibn al-Ḥasan ibn Dinār  al-`Ajwāb, a scholar of language and poetry, as well as a copyist. Among his books there were:

Calamities; Weapons; What Agrees in Pronunciation but Differs in Meaning; Fa'ala wa-Af'ala; Similarities. 26

He also edited the poetry of Dhi` al-Rummah and other poets.

Ibn al-Kāfī

He was Abū al-Hasan 'Ali ibn Muhammad ibn Zubayr al-Asadī al-Kāfī, a learned man who had an accurate penmanship and quoted from a collection of books. He was truthful in giving reports and keen in analysis. Among his books there were:

The Meaning of Poetry and Disagreements of the Scholars about it— I saw a small part of it; Necklaces and Single Gems in Language and Poetry. 27

Ibn Sa‘dān Ibrāhīm ibn Muhammad ibn Sa‘dān ibn al-Mubārak

He was a collector of books, an accurate penman, and reliable in making quotations. Among his books there were:

Horses, which I have seen and it was delightful; The Letters of the Qur‘ān. 28


Al-Ma‘bādī

His name was Ahmad ibn Sulaymān, surnamed Abū al-Husayn. He quoted ‘Ali ibn Thābit, who quoted Abū ‘Ubayd [al-Qāsim ibn Sallām]. His penmanship was in demand and he was one of the scholars who were famous and trusted.

Al-Karmānī

Abū ‘Abd Allāh Muḥammad ibn ‘Abd Allāh ibn Muḥammad ibn Mūsā al-Karmānī was preeminent in a knowledge of language and grammar. As he had a good handwriting and was accurate in copying, he was sought after by the people for his penmanship. He transcribed manuscripts for pay. Among his books there were:

What al-Khatīb Neglected in “Kitāb al-'Ayn” and What He Mentioned as Obsolete, Used, and Unned, and What He Left Out; Compendium of Language; Grammar, which he did not finish; Summary of Grammar. 29

Al-Fazārī

Abū ‘Abd Allāh Muḥammad ibn Ibrāhīm ibn Ḥabīb ibn Sulaymān ibn Samurah ibn Junbāl al-Fazārī was a scholar and was accurate as a calligrapher.

Abū al-Qāsim ‘Abd al-Raḥmān ibn Isḥāq al-Zajjāj 30

He was a grammarian, among whose books there was Al-Qawāfī.

Ibn Wadā‘

His name was ‘Abd Allāh ibn Muḥammad ibn Wadā‘ ibn al-Ziyād ibn Ḥanī al-Asadī, surnamed Abū ‘Abd Allāh. He was learned and accurate in his penmanship, which was sought after, so that for his penmanship he received pay.

Al-Namārī 31

He was Abū ‘Abd Allāh, among whose books there were:

The Shining, about colors; The Meaning of “Al-Ḥamāsh”. 32 Adornment.

Al-Tirmidhī al-Kabīr (the Elder, the Greater) 33

His name was ———.

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26 Ibn Dinār is omitted in the Beatty MS, but the rest of the name is included.
27 This title is omitted in the Beatty MS.
28 This title is not in the Beatty MS.
29 This title and the account of his son, which follows, are not included in the Beatty MS.
30 Last title is omitted in the Beatty MS.
31 This scholar is omitted by the Beatty MS.
32 The Beatty MS omits this paragraph about al-Namārī.
33 The reference may be to the anthology of this title by Abū Tamām, who died A.H. 814.
Ibn Sayf
His name was Ahmad ibn 'Abd Allâh ibn Sayf al-Sijatînî, who was Surname Abû Bakr and was one of the scholars.

Al-Ahnâm23
He was Abû al-Hasan, whose name was Muhammad ibn 'Abd Allâh ibn Sâlih. He went from Baghdad to Egypt, being attached to Ibn Hinzâlah. His handwriting was good and accurate.

Ahmad ibn Sahl24
His book was Choice of the Way.

Al-Jarni Abû 'Abd Allah Alhmad ibn Muhammad ibn Idrîs ibn Abû Hamayyâd al-Makkî
He was known as Ibn Abî al-'Alî, and was a scholar whose handwriting was sought after because of its precision. He was also a historian.

Abû Dinâ25
Among his books there was Al Hamâsah.

Account of Ibn Kayṣân
He was Abû al-Hasan Muhammad ibn Ahmad ibn Muhammad ibn Kayṣân. "Kayṣân" is "treachery" (ghâdir), his name in the vernacular of the Banû Sâd Tribe. Kayṣân was a grammarian, but not a skilled one. Abû al-Hasan [the son of Kayṣân] was an excellent man who combined the teachings of the two schools [of al-Baqrah and Al-Ka'bî], deriving knowledge from both of them. Among his books there were:

The Strange in the Ḥâdîth, about four hundred leaves; The Proof; Truths; The Selected; The School of Thought; Stopping and Starting;

23 Fligel gives al-Asad. The sentence following also differs from the Beauty MS.
24 This name and book are lacking in the Beauty MS.
25 Omitted by the Beauty MS.
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Spelling: [Qur'anic] Readings; Al-Shāhānī, about grammar;26 Masculine and Feminine; The Shortened and the Lengthened; Declensions (Conjugations); Abridgment of Grammar; The Meaning of the Qur'ān, known as The Tens (Delights, Conversations);27 Definition of the Verb and Object; Questions concerning the School of Thought of the Grammarians and the Points about Which the Scholars of al-Baṣrah and al-Kūfah Differ; The Sufficient in Grammar.

Lughdah al-Iṣbahānī Abū 'Ali al-Ḥasan ibn 'Abd Allāh
He was born at Iṣbahān, but came to the settled districts, where he received instruction from the same person with whom Abū Ḥanīfah al-Dīnawarī studied. Among his books there were:
Refutation of the Poet; Logic; The Weak Letters of Grammar; The Abridgment, about grammar; The Attributes (Descriptive Words); The Soft and the Cheerful; Naming; Commentary on the "Book of Meaning" of al-Bāhūlī; Dissolution [Refutation] of the Weak Letters of Grammar.

Ibn al-Khayyāt Abū Bakr Muḥammad ibn Aḥmad ibn Maṣṭūr al-Khayyāt
He was an inhabitant of Samarqand who came to Baghdad, where he met with Ibrahim ibn al-Sarī al-Zajjāj, with whom he had a controversy. He drew upon the two schools [of al-Baṣrah and al-Kūfah]. Among his books there were:
The Large Book of Grammar; The Meaning of the Qur'ān; The Sufficient (The Veil);28 The Abridgment.

Nafisawāyh (Nafisawāyh)

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His mother was a descendant of Khalīl ibn 'Abd Allāh al-Murri al-Tahbūn, the historian, and his birth was during the year two hundred and forty-four [A.D. 858/59]. He had a virtuous character, was an excellent teacher, and drew upon both schools [of al-Baṣrah and al-Kūfah].

His class was in the Mosque of the People of Anbār in the early mornings. He was in agreement with the [legal] sect of Dā'ūdī in which he was a leader. He died the sixth of Shawwāl [the second Muslim month] during the year three hundred and twenty-three [A.H. 935], being buried the day after his death at the Kūfah Gate. Ibn al-Barnāḥaddī praised for him. Among his books there were:
History; Abridgments; The Strange in the Qur'ān; The Sufficient in Grammar; Receiving Full Payment, about contracts;29 Similes (Proverbs); Testimonies, Al-Qawā'id and a Refutation of Whoever Thinks that the Arabs Derive Words, One from the Other; Refutation of Whoever Upholds the Creation of the Qur'ān; Refutation of al-Muṣafadl [ibn Salama] in Connection with His Criticism of al-Khādījī; Salt;30 Nouns (Origins); The Arabs Speak According to Nature Rather than Education.

Al-Ja'd
He was Abū Bakr Muḥammad ibn 'Uthmān al-Ja'd, an associate of Ibn Kaysān, who derived knowledge from both schools [al-Baṣrah and al-Kūfah]. Among his books there were:
The Meaning of the Qur'ān; [Qur'anic] Readings; The Shortened and the Lengthened; Spelling; Masculine and Feminine; Abridgment of Grammar; Prosody; The Disposition of Man; Differentiation; The Allāt (The A's).31

26 In this title, al-Shāhānī is probably al-Ṭādhib al-Shāhānī.
27 The word "tens" may be "ṭannah" (enjoyments), but much more likely is a plural of "ṭannah", referring either to certain verses of the Qur'ān, or to the rossettes which separate the passages. See Deyr, Supplement, ii. 129 bottom, 130 top.
28 This title is given in a different form in Suyūṭī, Burḥayn, p. 191; the title which follows is omitted by the Beatty MS.
29 A mosque in Baghdad south of the Kūfah Gate, or southwest gate of the Round City, on the West Bank of the Tigris. The people of Anbār were clerks of the land tax office. See Le Strange, Baghdad, pp. 57, 61.
30 The sect called al-Zihāriyyah, founded by Dā'ūd ibn 'Abi ibn Khaṭṭāf. He may have taught law, which was often scheduled before sunrise, when the pupils' minds were alert.
31 The Hilgēr text has a variation, which is probably wrong.
32 This title and the two which follow are not found in the Beatty MS.
33 The last title is not in the Beatty MS.
Al-Khazzāz

He was Abū al-Ḥusayn [al-Ḥasan] ‘Abd Allāh ibn Muḥammad ibn Sufyān al-Khazzāz, who was a tutor in the home of Abū al-Ḥasan ‘Ali ibn ‘Isā. He had a good handwriting and was one of the grammarians who derived information from both schools [of al-BAṣrāh and al-Kūfah]. It was he who wrote the book *The Meaning in the Qurʾān* for ‘Ali ibn ‘Isā. He died ———. Among his books there were:

- The Abridgment, about the Arab sciences; *The Meaning of the Qurʾān*;
- The Shortened and the Lengthened; Masculine and Feminine; *The Ample*, about the science of language; Accounts of the Leading Men among the Judges (Rulers), which he wrote for Abū al-Ḥusayn ibn Abī ‘Amr; Concubines, Given as Pledges and [Coming] Willingly; Feasts of Souls, about the mention of learning; *Ramaḍān* [the Fast] and What Is Said about It.

Al-Bandānjī

His name was al-Yamān ibn Abī al-Yamān al-Bandānjī. He was a blind poet, as well as a scholar of language, who fell in with Ibn al-Sīkitī and other scholars of al-BAṣrāh and al-Kūfah. Among his books there were:

- Instruction in Law; *The Meaning of Poetry*; Prosody.

Al-'Umārī

He was judge of Ṭakrit and among his books there were:

- Commentary on the Pre-Islamic Seven and What Was Strange in Them; Commentary on the "Maṣqīrah" of Abū Bakr Ibn Durayd.

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Abū al-Haydāhān al-Uqaylí

His name was Kālīb ibn Ḥanẓah and he was an inhabitant of Ḥarrān. He lived among the nomads, but it is said that he was educated, entering into city life at the time of al-Qāsim ibn Ubayd Allāh, whom he praised. He was learned, a poet, and had a handwriting for which there was a demand. He mixed the teachings of the two schools [of al-BAṣrāh and al-Kūfah] and among his books there were:

- Compendium of Grammar; *Al-Arākah*;
- How the Populace Errs in Speaking.

Al-Uṣhānādānī

He wrote a book, *The Meaning of Poetry*, and has already been mentioned.

Ibn Luṣah al-Karkhī

He was one of the scholars of al-Jabal, whose name was Bundār ibn 'Abd al-Ḥamid. Luṣah was his nickname. Bundār was surnamed Abī 'Amr. He mixed the teachings of the two schools [of al-BAṣrāh and al-Kūfah]. Among his books there were:

- The Meaning of Poetry; Commentary on the "Book of Meaning" of Ṭabarsī; Compendium of Language, a portion of which I have seen; Wild Beasts.

Ibn Shuqayr

Abū Bakr ‘Abd Allāh ibn Muḥammad ibn Shuqayr the Grammarian was said by the shaykh Abū Sa‘īd, to whom may Allāh show mercy, to have drawn upon the two schools [of al-BAṣrāh and al-Kūfah]. Among his books there were:

- Abridgment of Grammar; The Shortened and the Lengthened; Masculine and Feminine.

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44 This title is repeated further down on the list in the Arabic, though not in the translation.
45 This title is taken from the Beatty MS, which seems to give *Al-Sādīr al-Raḥimān al-Maḥallīyāt*. This strange title is probably incorrect. Flügel gives a very different title, which is probably not the original.
46 This paragraph is omitted by the Beatty MS. Takrit is on the Tigris. The Pre-Islamic Seven are the famous odes, "Al-Mu'llālaqī, "The "Maṣqīrah" was a poem in praise of his patron in Fars, who gave Ibn Durayd generous financial support.

47 Probably a proper name; see Ṭaḥāt, *Gog. i*, 183.
48 This paragraph is omitted by the Beatty MS.
49 The Beatty MS has al-Karij.
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Al-Mufaṣṣal

He was Abu 'Abd Allah al-Mufaṣṣal, whose name was Muhammad ibn 'Abd Allah, a scribe of al-Baṣrah who fell in with Tha'lab, learning from him and other scholars. He was a Shi'i poet, who wrote a poem entitled “Resemblances” in which he eulogized 'Ali, for whom he had a kind of affection. He and Abu Bakr ibn Durayd lampooned one another. Among his books there were:

The Interpretation, about the meaning of poetry, which included Definition of Declension (Definition of the Arabians), Definition of Praise, Definition of Vigor; Dream and Discernment; Spelling; Pack Animals (Al-Maṣāṣ); Trees and Plants; Declension (The Arabians); The Riddle.

He also wrote:

The Properly Prepared (Al-Musta‘idd), about oaths; Poems of Brigands (Javelins); Booths for Meetings; The Strange in the Poetry of Zayd al-Khayl.83

Al-Akhfash al-Ṣaghīr

He was Abu al-Hasan 'Ali ibn Sulaymān al-Akhfash, the grammarian. He was greatly vexed when questioned about some matter of grammar, but he remembered historical traditions. He died during the year three hundred and fifteen [A.D. 927/28]. Among his books there were:84

Al-Anwā‘; Formation of the Dual and the Plural; Locusts.

Al-Husayn

His name was 'Ali ibn al-Hasan, surnamed Abu al-Hasan. He came from Egypt but belonged to the school of al-Kūfah, though he also drew upon the scholars of al-Baṣrah. He was known as

83 The Beatty MS inserts “im,” which must be an error. The translation of titles of books follows the Beatty MS, which seems to be more correct than the Flügel text here.
84 Omitted in the Beatty MS.
85 He was called al-Ṣaghīr or al-Aṣghar, meaning “younger” or “lesser,” to distinguish him from others of this name.
86 All of the titles are omitted in the Beatty MS.

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al-Dawsi, Daws being an Arab tribe.85 His writings can be obtained in Egypt, where they are in demand. Among his books there were:

The Basic of Strange Forms, similar to “Kūfah al-Ayun,” but with a different arrangement. He originally composed this work about strange Arab words and vernaculars based upon the alphabet of twenty-eight letters, which are alif, bā‘, tā‘, thā‘, and the rest of the letters. He also wrote Al-Munadād (Strung Together), about language; Al-Farīd (The Unique).86

Dīmīrī87

He was one of the grammarians living close to our own time. His name was 'Umar ibn Muhammad ibn Ja‘far al-Za‘farānī, surnamed Abu Almād. Among his books there were:

Al-Qawā‘ī; Pronunciations (Diactics).

The Names of Persons from a Number of Regions Whose Names and Biographies Are Not Based on Research88

Ibn Khālawayh

Abū 'Abd Allāh al-Husayn ibn Almād89. Ibn Khālawayh learned from a group of scholars such as Abu Bakr ibn al-Anbāri and Abu 'Umar al-Za‘farānī. He was a pupil of Abu Sa‘īd al-Sirāfī and mixed the teachings of the two schools of al-Baṣrah and al-Kūfah. He died at Aleppo in the service of the Banū Hamdān during the year three hundred and seventy one [A.D. 980/81].89 Among his books there were:

83 See Durayd, General, p. 591.
84 First he wrote his long book, Al-Masndad, and then condensed his material as Al-Muṣarrat, not mentioned in Al-Fihrist. The Beatty MS omits Al-Farīd.
85 Flügel calls him ‘Abd Allāh ibn Ja‘far. The title Pronunciations (Diactics) is given by Flügel but lacking in the Beatty MS.
86 This probably means that the author learned about these scholars, who lived near his own time, by personal contact and word of mouth rather than merely by study of books. See also Flügel, in ZDMG, XIII (1889), 511.
87 The Beatty MS gives “ibn Muhammad,” which seems to be an error.
88 The Beatty MS omits the date. Sa‘īd al-Dawsh was the member of the Hamdān dynasty ruling at Aleppo when he died.
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Erymology; The Phrase, about grammar,61 Reviving Language; [Qur'anic] Readings; Inflection (Declension) in Thirty Surahs of the Qur'an; The Shortened and the Lengthened; Masculine and Feminine; The Alfi (The A's); The Subject,62 Lays [an Arabic form of the negative].

Abū Tiṣāb
This man tried to correct Ktāb al-'Ayn of al-Khalīl, but a group of scholars refuted his revisions. Among his books there were:
Bringing to Terms (Tiṣā), about language; Correction of al-Khalīl, in connection with what was neglected and used.

Abū al-Jüd
He was al-Qasim ibn Muḥammad ibn Ramḍān al-'Ajla, a grammarian living close to our time, and a scholar of the school of al-Baṣra. Among his books there were:
Abridgment for Students; The Shortened and the Lengthened; Masculine and Feminine; Differentiation.

The Brother of Ibn Ramḍān
He was known as Muḥammad ibn al-Ḥasan ibn Ramḍān. Among his books there were:
The Names of Fermented Drinks and Their Extracts;63 Retreat (The Direction Away from Makkah).

Al-Kashki
He came from the regions of Khurāsān and, although he was able in composition, it is not known with whom he studied or to what period he belonged. Among his books there were:
Fa'alu wa-Af'alu, According to the Mu'jam Letters,64 a large work of extreme excellence; Declensions (Conjugations), which was also large— I have seen it.65

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Mikhnaf
I know nothing about him except this, that his books were:
Explanations of Grammar; Declension (Conjugation).66

Al-Muhallabi Abū al-'Abbās Āḥmad ibn Muḥammad
He lived in Egypt. In Egypt there was another one known as Ibn Wali'id and still another known as al-Kajjānī.67 Al-Muhallabi wrote:
Explanations of the Weak Letters in Grammar; Abridgment of Grammar.68

Abū Muhir
He was Muḥammad ibn Ṭāhir ibn Yaṣirah, a grammarian, among whose books there were:
Compendium, about grammar; Abridgment; Account of Abū 'Uṣyynah Muḥammad ibn Abī 'Uṣyynah al-Muhallabi.

Al-Qummi
Ismā'il ibn Muḥammad al-Qummi wrote the books:
Forming the Hamzah; The Weak Letters.69

Abū al-Falād
Al-Zajjīj, with whom he studied the Book of Sibawayh for a second time, said to him, "Oh, Abū Falād, you did better the first time than you did the second!" Among his books there was The Exposition, about grammar.

Al-Azžī
Abū al-Qasim 'Abd Allāh ibn Muḥammad al-Azžī was one of the inhabitants of al-Baṣra. Among his books there were:
Speech; Disagreement.70

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61 The Beatty MS gives the vowel signs indicating the word al-jumil, which when referring to grammar signifies a phrase or aggregate of words.
62 This and the one following are omitted in the Beatty MS.
63 This evidently refers to forms of liquor made from such materials as palm trees and grapes. The title which follows is omitted by the Beatty MS.
64 This probably means letters marked with discritical points.
65 "I have seen it," seems to be the meaning of a phrase written in faint letters under the line in the Beatty MS.
66 Last title omitted in the Beatty MS.
67 Both of these grammarians were evidently named Āḥmad ibn Muḥammad and lived in Egypt.
68 Omitted in the Beatty MS.
69 Omitted in the Beatty MS.
70 Omitted in the Beatty MS.
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Al-Harawi

He was from Persia and among his books there were:

Declension (Conjugation); The Explanation.71

Al-Miṣṭaḥ

Nothing else is known about him except that his books were:

Healing, about language; The Exposition.72

Al-Waṣṣāḥa

Abū al-Ṭayyib Muḥammad ibn Ahmad ibn Iṣḥāq al-Aʿrābī al-Waṣṣāḥa was a man of letters and a master of literary style. He was also a grammarian and a teacher in a school for the common people. His books composed about historical traditions, poems, and short verses were in demand. Among his books there were:

Abridgment of Grammar; Compilation of Grammar; The Shortened and the Lengthened; Masculine and Feminine; Differentiation; The Disposition of Man; The Disposition of the Horse; The Triple.73

The books which he wrote about belles-lettres and historical traditions were:

Account of the Ṣāḥib al-Zanj;74 The Shining, about lights and bright things; Yearning for Fatherlands; the large book, Definitions of Elegant Forms; Embellishment (Al-Dīhāj); Accounts of Those Who Affect Elegance; Remedy for Love (Remedy to Appease Pain); The Gilded; The Acrostic (Al-Muwaṭṭalah); The Chain of Gold.

Ibn al-Marāqīh

He was Abū al-Faḍl Muḥammad ibn Jaʿfar al-Hamdānī, later called al-Marāqīh. He was a teacher at the time of the regime of Abū Maṣūr,75 as well as a memorizer of traditions. He was also a grammarian, eloquent in style, and a historian concerned with extreme examples of generous nobility and freedom. Among his books there were:

71 Omitted by the Beatty MS.
72 Omitted by the Beatty MS.
73 Perhaps this refers to letters with three dots or to the script of that name.
74 Al-ibn Muḥammad, leader of the black slave rebellion in the Persian Gulf area, A.D. 870-891.
75 Al-Qādir, who became the “Abābīd caliph A.D. 912.

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Rejoicing, in the form of "Kītāb al-Kāmil" [by al-Muḥarrad]; Supplying the Things Neglected by al-Kalīl.76

Al-Marāqīh Abū Bakr Muḥammad ibn ‘Alī

He was one of the inhabitants of al-Marāqīh. He was prevented from prolonging his stay at al-Mawṣīl. He equaled Abū al-ʿAbbās77 in intelligence, being learned and religious. He studied under al-Zajjāj. Among his books there were:

Abridgment of Grammar; Exposition and Interpretation of the Arguments of Sibawayh.

Al-Bakī

He was known as Abū al-Faḍl Muḥammad ibn Abī Ḥaṣṣān al-Bakī. Among his books there were:

Abridgment of Grammar; Differentiation.78

‘Urām

He was Abū al-Faḍl al-ʿAbbās ibn Muḥammad, a foolish man to whom some gave the name of "The Court Companion Grammarian." He wrote some epistles, hit and miss, about banter and diversion for a group [of friends].

Al-Zajjāj

His name was Muḥammad ibn al-Layth, the tutor of the sons of Naṣīr al-Dawlah.79 Although I met him at al-Mawṣīl, I do not know of any book of his.

Al-ʿAṣwānī

He was Abū Bakr Muḥammad ibn Ḥaṭhim, the grammarian and judge. He was a friend of mine, known as "the Judge." He died ———. Among his books there was Corrections and Clarifications, about grammar.

76 This title is omitted by the Beatty MS.
77 Probably al-Muḥarrad Abū al-ʿAbbās.
78 Omitted in the Beatty MS.
79 The ruler of al-Mawṣīl, A.D. 929-68.
A Man Known as Ibn 'Abdūs

His name was 'Ali ibn Muḥammad ibn 'Abdūs al-Ḵūfī and he was a grammarian. Among his books there were:

Measure of Poetry by Meter; The Proof, about the weak letters in grammar; The Meaning of Poetry.

Al-Wafṣawandi

His name was Yūnus ibn Ahmad ibn Ṭibrīhīm al-Wafṣawandi and he was a grammarian among whose books there were:

Healing, about the weak letters of grammar; Fulfillment, about the science of prosody.

Al-Diyārī

He was Abū Muḥammad al-Qāsim ibn Muḥammad, one of the inhabitants of Ǧabāḥ, from a village named Diyarib. Among his books there were:

Correction of Pronunciations (Dialects); The Happening (Misfortune), about "Al-Kāmil"; Commentary on "Al-Ḥamāsah."

Abū al-'Abbās

He was Muḥammad ibn Khalaf ibn al-Marzabaʿ. Among his books there were:

The Encompassing, about the sciences of the Qurʿān, in twenty-seven sections; Al-Ḥamāsah; Account of 'Abd Allāh ibn Jaʿfar ibn Abī Ṭalib, may there be peace for them.

Abū al-Ḥasan ibn al-Warrās

His name was Muḥammad ibn 'Abd Allāh and among his books there were:


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Abū Ahmad ibn al-Ḥallāb

No book of his is mentioned.

Ibn Jinnī

He was Abū al-Fath ʿUthmān ibn Jinnī, the grammarian, whose birth was before the year three hundred and thirty [A.D. 941/43], and who died on a Friday evening of Ǧabar [the second Islamic month] during the year three hundred and ninety-two [A.D. 1001/02]. Among his books there were:

The Explanation, a commentary on the poetry of Abū al-Ṭayyib al-Mutanabbi; Pursuit, about Arabic; Al-Muʿarrab [word that can be declined] (or Al-Muʿarrab [a word that is Arabianized]); Comprehension; The Shining; Distinction between Special and Common Words; Prosody and al-Qawāfi; A Collecting of the Fundamentals of Declension (Conjugation); Stopping and Staring; Pronunciation of Words with Haṃzā; Masculine and Feminine; Commentary on the Triple Elisions and Visionary Poem of al-Sharīf al-Ridā.; Meaning of the Verses of al-Mutanabbi; The Difference between Special and Common Words.

Abū 'Abd Allāh al-Nasir

No composition of his is recalled.

Bardawayh

There is no mention of a composition of his.

Old Books with Traditions of the Grammarians

Traditions (Accounts) of the Grammarians: by al-Najānī; by Abū Saʿīd al-Sīrāfī; by al-Marzubānī, the great quoter [borrower

68 Omitted in the Beatty MS.
69 The date is omitted in the Beatty MS, which helps to prove that the manuscript was transcribed before the end of the tenth century.
70 Only the first title is in the Beatty MS, but on the margin some extra titles have been added, probably by a scribe of the eleventh century. These titles do not coincide either with those of the Flügel edition, given in the translation, or the ones given in Sayyidī, Ḥayyān, p. 322, except in a few instances.
71 This paragraph and the following paragraph about Bardawayh are lacking in the Beatty MS.
from other authors; by Abū Bakr Muhammad ibn 'Abd al-Malik al-Tārīkhī.

Thus saith Muhammad ibn Ishaq [al-Nadim]: This is the end of what we have written in the chapter about grammarians and scholars of language, up to the time of the Saturday after the appearance of the moon, during the month of Sha'bān [the eighth Muslim month] in the year three hundred and seventy-seven [A.D. 987]. We pray Allah for the long existence for what we have composed for Him and for our remaining in health, security, and sufficiency. For with His graciousness He [Allah] will bring this to pass and His favor will inspire us, causing us to obey Him, with His generosity. For Allah is sufficient for us, giving assurance of care. May Allah bless the bounties of His creation, Muhammad and [the members of] his family.

Naming of the Books Composed about the Strange in the Ḥadīth

The Strange in the Ḥadīth: by Abū 'Ubaydah; al-Asma'ī; al-Nasr ibn Shumayr; Qurrah; Ibn al-ʿĀṣir; Abū ʿAbd Allāh; Ibn Qadīm; Abū Zayd; Salamah; al-Aṭīr; Abū ʿUbayd; Fītanqah Shībī al-Kaʿābī; al-Sulami; al-Ḥāmidī; Ibn Qutaybah; [also] Corrections of the Mistakes of Abū 'Ubayd, by Ibn Qutaybah. The Strange in the Ḥadīth: by Ibn al-Anbārī; Ibn Durayd; Abū al-Ḥusayn al-Qiḍī (the Judge) ibn Abī ʿUmar; Ibn Kaysīn; al-Ṣāliḥī; al-Ḥadramī, [who] composed [in cooperation] with Abū ʿUmar al-Zāhirī; Ibn Rustam al-Ḥarībī; Ibn Durustīyāḥ.

87 This paragraph is contained on p. 87 of the Flügel edition. It is not in the Beatty MS. As books which would have been recent in the author's time are called "old," it seems clear that this passage was inserted some time after the Beatty MS was transcribed. The paragraph which follows, however, is taken from the Beatty MS, which is more complete than I. 19, 20, in the Flügel edition. This statement is important, as it gives the date when Chap. II was completed and shows that at that time the author asked for continuing good health.

88 These books were evidently written about unusual conversations in the Ḥadīth. All of the names of these authors are in the Biograph. This passage is in the same handwriting as the rest of the Beatty MS and was probably added to Chap. II as an appendix.

89 Omitted in the Beatty MS. The author who follows is probably Abū Zayd Suʿūd ibn Awas.

90 Omitted in the Beatty MS.

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Thus saith Muhammad ibn Ishaq [al-Nadim]: The book of al-Sulamī, who was al-Ḥusayn ibn Ayyāsh al-Sulamī, was quoted by Abū ʿUmar Hilāl ibn al-ʿAṣir ibn ʿUmar ibn Hilāl al-Raqqī al-Bāhili. Then from Hilāl it was quoted by Abū al-Qasim al-Ḥusayn ibn Muhammad ibn Abū Allāh ibn Sādir al-Wāṣiṭī.

Naming of the Books Composed about Rare Forms

Rare Forms: according to Abū ʿAmr ibn al-ʿAlī; by Abū ʿAmr al-Shaykhīnī; three editions, large, small, and medium; of Abū Zayd; of al-ʿAmārī; of al-Kisāʾī, three renderings; of Ibn al-ʿArabī, quoted from him by twelve persons; of al-Farāʾī, quoted by Salamah, Ibn Qadīm, and al-Ṭawwī; of al-Lihyānī; of Abū Mīqāl; of Abū Muhammad al-Yazdī; of Abū Zayd al-Killābī; of Abū Shumal al-Uqayṭī; Dāhaj al-Naṣrī; of al-Umawī; of al-Atmah; of al-Zubayriyūnī, according to Ibn al-ʿArabī; of Ibn al-S̄īkībī; of Abū al-Madhībī; of Abū al-Yaṣṣārīn, which I have seen written in the handwriting of Ibn Suʿūd; of al-Tanwīrī, [surnamed] Abū Muḥammad; also the book of Abū Ishaq al-Zayjī, about rare forms.

The Names of Books Composed about al-Anwāʾ

Al-Anwāʾ: by al-ʿAmārī; by Abū Muḥallīm; by Qurrah; by Ibn al-ʿArabī; by al-Muḥarrad; by Ibn Qutaybah; by Abū ʿAbd Allāh al-Dīnawārī; by al-Zayjī; by Ibn Durayd; by al-ʿAbbī; by al-Mardhādī; by al-ʿAbbī; by Ibn ʿAmrār; by Abū Gūlāb Abūd ibn Salīm al-Rāzī; by Muhammad ibn Ḥalībī.
The Third Part

of the book Al-Fihrist, with accounts of the scholars and the names of the books which they composed. The composition of Muhammad ibn Ishaq ibn Muhammad ibn Ishaq al-Nadim, known as Ibn Abi Yaqub al-Warrag. 1

In the name of Allah, the Merciful, the Compassionate

The Third Chapter

of the book Al-Fihrist, with accounts of the historians, genealogists, and students of historical traditions and literature two sections. The first section with accounts of the historians, genealogists, and students of biography and historical traditions, with the names of their works. The second section with accounts of the secretaries, correspondents, and administrators of the revenues, with the names of their books. The third section, with accounts of the men of letters, court companions, singers, buffoons, and clowns, with the names of their books.

The First Section

Thus saith Muhammad ibn Ishaq [al-Nadim]: I have read the following, written in the handwriting of Abū al-Hasan ibn al-Kufi

1 This title is on a special page of the Beatty MS. Added to it are the following inscriptions: "Transcribed from his model and his handwriting." "An imitation of the handwriting of the author, His [Allah's] servant, Muhammad ibn Ishaq." "It is the third chapter." The Glossary should be consulted for explanation of many of the terms, names of sects, and book titles mentioned in this chapter.

2 Instead of "literature" (al-ahd), given in the Beatty MS, the Fligel version has "verse" (al-diyā'il).

3 These categories refer to men in the government offices.

"The first person to write a book about calumny was Ziyād ibn Abīh. When he and his lineage were slandered, he wrote it for his son, saying, 'Get the better of the Arabs with this and they will leave you alone.'"

The Names and Accounts of the First Authorities from Whom a Knowledge of Heroic Deeds, Genealogies, and Anecdotes Was Derived 2

Daghfal

According to what is written in the handwriting of Ibn al-Yazidi, he was al-Hujj ibn al-Hairi al-Kināni, Daghfal being a nickname. He was called Daghfal al-Dhumblī. 3 He was the genealogist Daghfal ibn Hanzilah al-Sadāsī, who was alive at the time of the Prophet, may Allah bless him and give him peace, but he never heard him speak. When he joined [the Caliph] Mu'awiyyah there came to him Qudāmah ibn Darrār al-Qurayhī. Daghfal gave him [Qudāmah] his genealogy until he reached the father who begot him. Then he said, "The sons of Darrār are two, one of whom is a poet and the other a hermit. Which one of the two are you?" He [Qudāmah] replied, "I am the frivolous poet. You have hit upon my genealogy and all that concerns me, so now tell me when I shall die." He [Daghfal] said, "I can't do that." The Shurahī (Shurahib) killed Daghfal. He had no compositions.

The Genealogist al-Bakri

He was a Christian who was quoted by Ru'bah ibn al-'Ajjāj as saying, "With learning there are want, degradation, and impiety."

Lisan al-Humarrāh

His name was Wāji ibn al-Ashtar, surnamed Abū Kūlib. He was a genealogist, the most proud and haughty among the people.

4 This title is translated freely.

5 This sentence is written on the margin of the Beatty MS. For the tribe of Dhuhul, see Durayd, Genot., pp. 114, 117.
CHAPTER THREE

‘Ubayd ibn Sharyah

He belonged to the Juthum Tribe and to the period of Mu‘awiyyah. He reached maturity at the time of the Prophet, may Allāh bless him and give him peace, but he never heard him speak. He went to [the Caliph] Mu‘awiyyah ibn Abī Sufyān, who asked him about the traditions of the past, as well as about the Arab and Persian kings, and the reasons for the babel of tongues and the divisions of the peoples in the land. When he [Mu‘awiyyah] summoned him to come from Šan‘a’ al-Yaman, he did what Mu‘awiyyah commanded him. ‘Ubayd ibn Sharyah, to do, namely to collect records (poems) and genealogy. ‘Ubayd lived until the time of [the Caliph] ‘Abd al-Malik ibn Marwān. Among his books there were:

Similes (Proverbs); The Kings and Traditions of the Peoples of the Past.

The Names of the Persons Who Were Quoted by ‘Ubayd ibn Sharyah


‘Alīāḥ ibn Karshān al-Kilābī

He was a member of the Banū ‘Amir ibn Kilāb Tribe, who lived at the time of [the Caliph] Yazīd ibn Mu‘awiyyah and had a knowledge of chronicles and the traditions of the Arabs. He was also one of the scholars from whom they learned of heroic deeds. Yazīd ibn Mu‘awiyyah included him with those who kept him company in the evenings. Among his books there was Similes (Proverbs), about fifty leaves in length. I have seen it.

Ṣuḥūr al-‘Abdi

He was one of the Khawārij, named Suḥūr ibn al-‘Abbās, a genealogist and preacher of the period of Mu‘awiyyah ibn Abī Sufyān. Like Daghjal he knew about historical traditions. Suḥūr

* For the Juthum Tribe, see "Djurhum," Enc. Islam, 1, 1066.
* Instead of "Persian" this might be "foreign."

SECTION ONE

Al-Sharqī ibn al-Qāṭāmī

He was named Abī al-Muthannā al-Kallābī. His real name was al-Walid ibn al-Husayn. He was a genealogist and writer of historical traditions, genealogies, and records (poems). According to what is written in the handwriting of al-Yūnīsī, "He was a liar." It is quoted from al-Amārī that one of the traditionalists told him, "I said to al-Sharqī, 'What did the Arabs recite in their prayers for the dead?' He answered, 'I do not know.' " Then he [the traditionalist] went on to say to him, "They used to recite this verse:

Neither timid nor the son of cruelty was thou;
Be at peace until the Creator sends His Messenger."

He also said, "If I am with him on Friday, there is conversation with him in the sanctuary (mosque)." A poem, "Strange Forms," was written by al-Sharqī.

Ṣālīḥ al-Ḥanāfī

Ibn al-Kawwār

His name was ‘Abd Allāh ibn ‘Amr. He belonged to the Banū Yadhkur Tribe and was a genealogist and a scholar. He was also one of the Shi‘ah and an adherent of ‘Ali, for whom may there be peace. It is said that when they challenged [the knowledge of] Ibn al-Kawwār as a genealogist, Maskūn al-Darāmī said:

Come to the sons of al-Kawwār, who make decisions
By their judgment of men’s genealogies.

* The party loyal to the third caliph; see Khilīfah, Abū Bakr, pp. 276, 277.
* For this tribe, see Darayy, Genos., p. 156.
* The phrase is not found in the Beutayr MS.
* The wording of this passage, with its quotation, should be compared with the account in Qutaybī, Ma‘ārif, p. 268. The messenger in the couplet is the Quickener, sent by Allāh to summon the dead on the Day of Resurrection.
Al-Šughdī

His name was Šilāh ibn ʿImrān, but he was called al-Šughdī because his father lived for a long time in al-Šughdī. He knew a great deal about the historical tales concerning the Prophet, for whom may there be peace. Among his books there was *The Power (Glory) of Persons Given to Vainities*.

Mujāliṣ ibn Saʿīd ibn ʿUmayr ibn Hamdān

He was surnamed Abū ʿUmayr. Al-Ḫaytham ibn ʿAdī quoted him, making additions. He recounted historical traditions but, although he heard the sayings of the Prophet, he was weak among the traditionalists. He died during the year one hundred and forty-four [A.D. 761/62].

Saʿīd al-Qaṣīr

He was a protégé of the Banū ʿUmayyah Tribe and a genealogist from whom al-ʿUbih22 learned about the historical traditions, heroic deeds, and poems of his own people.

ʿĪsā ibn Daʿb Abū al-Walīd ʿĪsā ibn Yazīd ibn Bakr ibn Daʿb

He belonged to the Kinānī and the Banū al-Shaddīkh Tribes.23 He had relatives at al-ṣaḥrāʾ and his brother was Yahyā ibn Yazīd. Their father was also an authority for the historical traditions and poems of the Arabs. He himself was a poet, but the chief ability of the Daʿb family was in connection with historical traditions.

Al-Qurṣānī

His name was Ṣuḥayr ibn Maymūn al-Hamdānī, surnamed Abū Muhammad. He was a grammarian and [Qurʾānic] reader. When Ṣuḥayr was asked, "From where do you learn about grammar?" he replied, "We heard about it and learned it from the companions of Abū al-ʿAwād [al-Daʿālī]." He was also learned in genealogy, historical traditions, and the chronicles (wars) of mankind. He died in the year one hundred and fifty-five [A.D. 771/72].

Account of ʿAwānah

He was ʿAwānah ibn ʿAlḥam ibn ʿIyād ibn Wazr ibn ʿAbd al-Ḥārīth al-Kalbi, surnamed Abū al-Ḥakam, one of the scholars of al-Kūfah, who was a quoter of historical traditions and acquainted with poetry and genealogy. He was eloquent in style, although blind.

According to what Ḥishām ibn al-Kalbi quoted from him, ʿAwānah said:

Tell me, why does this man [the Prophet] preach to us saying, "What is the sumnum bonum? Allah, Glorified and Exalted, said in His Book [the Qurʾān], "Nothing remains alive at death, except the honor of him who praises the Creator."]

Then he [ʿAwānah] said:

I rose up in front of him exclaiming, "Allāh, to Whom be glory and praise, did not say that, for it was said by ʿAdī ibn Yazīd." He [ʿUbih] replied, "By Allāh, I did not think that this was from other than the Book of Allāh, Glorified and Praised, but blessed is the saying of ʿAdī ibn Yazīd."

When he [ʿUbih] came down from the pulpit, there was brought to him a woman of the Khawārijī to whom he said, "Oh, enemy of Allāh, why do you revolte against the Commander of the Faithful [the Caliph], do you not respect the word of Allāh, to Whom be glory and praise: 'Foreordained for us [men] are slaying and combat, whereas for women the dragging of skirts.' She replied, "Oh, enemy of Allāh, your ignorance of the Book of Allāh and your neglect of Allāh's truth have caused me to revolt."

ʿAwānah died during the year one hundred and forty-seven [A.D. 764/65]. Among his books there were:

*History;* The life of Maʿṣūriyyah and the Banū Ṣuḥayr—this book was said to have been written by Minājīb ibn al-Ḥārīth, but the truth is that it was written by ʿAwānah.

I have read what was written in the handwriting of Abū ʿAbd ʿAlīh ibn ʿAlāh ibn al-Ḥasām ibn ʿAbd Allāh Thulub, "Abū ʿAbd ʿAbd Thulub said, [The Caliph] al-Walīd ibn Yazīd ibn ʿAbd al-Malik collected..." 24

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22 Probably Muhammad ibn ʿAbd Allāh.
23 For these tribes see "Kinānī," Enc. Islam, II, 1077-1078.
the records, poems, historical traditions, genealogies, and dialects of
the Arabs and turned over the collection to Ḥammād and Ḥammād."

Account of Ḥammād

He was Abū al-Qāsim Ḥammād ibn Sābir ibn al-Mubārak ibn
ʿAbayd. Sābir was nicknamed Abū Laylā. He was one of the captives from Daylam captured by Ibn ʿUrwah ibn Zayd al-Khayl
al-Ṭāʿi, who gave him to his daughter, Laylā, whom he served for
fifty years. When he died he was sold for two hundred silver coins
(s., dirhams). ʿAmir ibn Maṭar al-Shaybānī purchased him and then
set him free. It is said that Abū Laylā was named Maysarah.

Ḥammād, who may have made mistakes about one thing after
another, was a quoter of historical traditions, poems, and genealogies
during the days of al-Walīd ibn ʿAbd al-Malik. He lived until the
year one hundred and fifty-six [A.D. 722/73], which was the year of
his death. He was a companion of al-Mahdī and he related, "I
sang good poetry for al-Walīd, but he demanded something more
popular (corrupt). When I sang that he enjoyed it so much that I
knew it was a success. Then [in later years] I sang popular verses for
al-Mahdī, but he asked me for something good, with literary
excellence. Thus I knew that it went well with them both."

Ḥammād was born during the year seventy-five [A.D. 694/95].
When he died Muḥammad ibn Kunāsīah eulogized him:

Thou hast gone beyond the fleeting sleep,
Past on hast thou, until fate has brought thee to an end.
Had caustion saved thee from perishing,
Caution would have rescued thee from what befall thee.
May Allāh be merciful to thee, my brother Abū Qasim,
For there is no impurity [mingled] with his purity.
For thus doth time waste away,
Its wisdom perish and its traces vanish.

We have not seen any book of Ḥammād’s, but men quoted him
and composed books according to him.

Account of Jannād

He was Abū Muḥammad Jannād ibn Wāṣil al-Kūfī, a protégé of
the Banū Asad Tribe, said to have been surnamed Abū Wāṣil.
Although he was not learned in grammar and made many errors in
speech, he knew more than the other people about the poetry and
chronicles of the Arabs.

I read something written in the handwriting of Abū al-Ṭayyib,
the brother of al-Shāḥī, who said:

When Jannād and Iṣḥāq ibn al-Jassūk came to Abū ʿIrār al-Iṣbī, the Arabian,
who was a master of literary style, Jannād said to him, "Hear something
which I have worked on and do it justice." He replied "Speak!" Jannād,
accordingly, said:18

If thou dost not comprehend what death is.
Behold the Convent of Hind, how its graveyard is outlined.

Then Iṣḥāq said:

Thou seest the wonder of things ordained by Allāh,
Among them pledges of death, constrained by His omnipotence.

Abū ʿIrār continued:

Houses thou seest, their locks above their dwellers,
With a group of visitors, but the visitor is not spoken to.

Abū Iṣḥāq

He was Ibrāhīm ibn Muḥammad ibn al-Ḥārith ibn Asmāʾ ibn
Khārijah al-Fazārī, a good and excellent man, except that his tradi-
tions were full of errors. He died at al-Maṣṣāṣ in the year one
hundred and eighty-eight [A.D. 804]. Among his books there was a
book about biography and the holy war . . . 19 and Al-Sīr, about
historical events and traditions. Abū ʿAmr Maʿānīyāh ibn ʿAmr
al-ʿAzdī quoted him. This Abū ʿAmr died at Baghdad during the
year two hundred and fifteen [A.D. 850/51].

18 This same anecdote is given in Chap. II, sect. 1, near n. 39, with the account of
Abū ʿIrār.
19 Flügel omits this sentence and the Beatty MS garbles the final words, which are
indicated by an ellipsis here.
Account of Ibn Ḥishāq Ṣahlīb al-Sittā. He was Abū ‘Abd Allāh Muḥammad ibn Ḥishāq ibn Yaṣār, who was defamed without reason. It is said that the charge was made to the governor of al-Madinah that he took women unawares. The governor, therefore, ordered that he should be brought before him. As he [Muḥammad ibn Ḥishāq] had beautiful hair, he fastened up his head. Then he beat him with lashes and prohibited him from sitting in the rear of the mosque.

He had a handsome appearance and quoted ʿAṣāma bin ʿAbd al-Mundhir [ibn Zubayr], the wife of Ḥishām ibn ʿUrwaḥ. This gossip about her reached Ḥishām, but he denied it saying, “When did he ever enter into her presence or hear her speak?”

It is said that poetry was composed for him, being brought with the request that it should be included in his book of biography. As he did include it, his book contained some verses which disgraced it among persons who quoted poetry. The errors in genealogy presented in his book and derived from the Jews and Christians, whom he called in his book “People of the First Knowledge” and “Possessors of Tradition,” weakened and falsified his writing. He died during the year one hundred and fifty [A.D. 768]. Among his books there were:

The Caliphs, quoted by al-ʿUsāwī; Al-Sirah (The Biography) and the Beginning and the Wars—Ḥishām ibn Saʿd and al-Nuṣayfī quoted it.

The Name of al-Nuṣayfī

He was Muḥammad ibn ‘Abd Allāh ibn Numayr al-Nuṣayfī. He died during the year two hundred and thirty-four [A.D. 848/49] at Ḥarrān. He was surnamed Abū ʿAbd al-Raḥmān.

Sittā al-sūr means “author of the biographies.” Flügel gives the more usual form, al-sūr ("biography").

The Beatty MS has Yaṣār, which is probably a mistake, as Kahlālīn, II, 677, and Qasayyab, Māʾāliff, p. 347, give Yaṣār.

Flügel gives quaṭṭ ("stopped") whereas the Beatty MS has a word which must be incorrectly written but might be meant for ḍhama, which refers to striking the back of the head near the neck. The women sat in the rear of the mosque.

This was the famous biography of the Prophet. For the English translation, see the bibliography in Ḥishāq, Life of Muḥammad. See p. xxv of Ḥishāq’s introduction for the poetry in Al-Sirah.

Najīb al-Madāni

He was Abū Maʿṣūr, whose name was Najīb al-Madāni, a protegé and scribe of princes of the Banū Makhzūm Tribe. He was a freedman and one of the traditionalists, acquainted with the Ḥadīth and biography [of the Prophet]. He died during the reign of al-Ḥādh in the year seventy [A.H. 170; A.D. 785/86]. Among his books there was Raids [early wars of ʿĪsā].

Abū Mūhammad

He was Lūṭ ibn Yāḥya ibn Saʿd ibn Mīkhnaf ibn Sulaqmān al-ʿAzīzī. Mīkhnaf ibn Sulaqmān was one of the associates of ‘Ali, for whom may there be peace. He quoted the Prophet, may Allāh bless him and give him peace, and also the Companions. He died ———. Among his books there were:

Apostasy (Al-ʿRidāh); The Invasion of Syria; The Invasion of al-ʿIrāq; [Battle of the Camel; [Battle of Ṣffic; The People of Nahrawān and the Khawārij; Raids (Al-ʿGhārat early wars of Islam involving plunder); Al-Ḥārid ibn Ṣāhir and the Banū Ṣāhir; The Assassination of ‘Ali, for Whom May There Be Peace; The Execution of Ḥujj ibn ʿAhl; The Slaying of Muḥammad ibn Abī Bakr and of al-ʿAbīn and Muḥammad ibn Abī Ḥudayyfah; Al-Shārīrī and the Assassination of ‘Uthmān; Al-Mustawrid ibn Uffah; The Slaying of al-Ḥusayn, for Whom May There Be Peace; The Death of Muʾṣārīqah, the Reign of al-Yaʿṣūd, the Battle of al-Ḥarrās, and the Fortifications of Ibn al-Zubayr; Al-ʿAbīn ibn Ṣubayr; Sulaymān ibn Ṣurad and ʿAyn al-Wardāh.

Majīd Rāḥīṣ, the Election of Marwān, and the Slaying of al-Dalḥīh ibn Qays, Muḥālīf and His Province, al-ʿIrāq; The Slaying of ʿAbī Allāh ibn al-Zubayr; The Slaying of ʿAbīd ibn Saʿd ibn al-ʿĀṣ; The Story of Ya Ḥumayrī and the Slaying of Ibn al-ʿĀṣīhī; Bilād al-Khāriji; Najīb
CHAPTER THREE


I have read what was written in the handwriting of ʿAmad ibn al-Ḥārīth al-Khazzāz, that:
The scholars have said that Abū Mīknāf excelled others in connection with al-ʿIrāq, for its historical traditions and invasions; al-Maḍīʿī in connection with Khurāṣn, India, and Persia; and al-Wāṣḥī in connection with al-Ḥijāz and the biography [of the Prophet]. They shared together in a knowledge of the invasion of Syria.

Abū al-Fādil Nāṣr ibn Muzāḥim
He was a perfume seller of the Banū Mūnqat Tribe, who belonged to the generation of Abū Mīknāf. Muzāḥim [his father] was the son of Sayyār al-Mīnqarī. He died —. Among his books there were:

Iḥṣāq ibn Bishhr
He was one of the scholars of biography and historical traditions, among whose books there were:
The Beginning; The Apostasy; [Battle of] the Camel; The Invasions;24 The Banners; The Zamzam Well; [Battle of] Sifīn.

14 The texts are garbled, but as these men were comrades, this rendering is probably correct.
15 In the Beatty MS this word is written as Rustuq-bādlī, but it can also be written as Rustuq-bādlī; see Yaqūt, Geog., II, 778; III, 257.
16 This name comes from the rebel center, Ḥāfirī; see Yaqūt, Geog., II, 246.
17 Dayr al-Jamāji (“Monastery of the Skulls”) was the scene of a battle when the peasants rebelled against al-Ṣūqī, the governor of al-ʿIrāq; see Baladhuri, Origins, pp. 435, 437; Mu’ātib, V, 304 ff.
18 A village southwest of Babylon; see Yaqūt, Geog., III, 695.
19 This title is in the Beatty MS but not in the Fligel text.

SECTION ONE

Sayf ibn ʿUmar al-Asadī al-Tamīnī
He was one of those who were interested in biography and historical traditions. Among his books there were:
The large book, The Conquests and the Apostasy; The Camel and the Experiences of ʿAṭshah and ʿAllī, for Whom Be Peace.
Sayf was quoted by Shuʿayb ibn ʿIrāhīm ibn ——.

ʿAbd al-Munʿim ibn Idrīs ibn Sīmān ibn ibn Wahb ibn Munabbilī17 He died during the year two hundred and twenty-eight [A.D. 842/43]. He was blind at the end of his life but lived to be over one hundred years old. Among his books there was The Beginning.

Maʿmar ibn Rāshid
He was from al-Kūfah, a scholar of biography and historical tradition, quoted by ʿAbd al-Raẓzaq. Among his books there was Raids [early wars of Islam].

Lajīt al-Muḥārībī
He was Abū Hilāl Lajīt ibn Bakīr al-Muḥārībī of al-Kūfah, from the Banū Muḥārīb Tribe, one of those who quoted learning and composed books. He was a man of bad character and a poet, who lived until the year one hundred and ninety [A.D. 805/806]. Among his books there were:
Al-Sanjūr (Swift Camels); Spearmen and Robbers; Information about the jinn.

Abū al-Yaqqūn the Genealogist
It was reported by al-Ḥusayn ibn Fāhmin from al-Dīnāshī that al-Zuhayr quoted al-Maḍīʿī as saying:
Abū al-Yaqqūn was Sūḥaym ibn Ḥāfṣ, Sūḥaym being a nickname, as his true name was ʿĀmir ibn Ḥāfṣ. Ḥāfṣ had a son named Muḥammad, who was his eldest child. Now Ḥāfṣ was a Negro, exceedingly black and so known as “the Black.” Abū al-Yaqqūn said that for fifteen days his mother called him ʿUbayd Allāh (Little Slave of Allāh).

20 The form ibn means “daughter of.” Wahb ibn Munabbilī was one of the early converts to Islam.
Thus al-Madżārī said:
If you say that Abū al-Waqāsī passed on a tradition to us, he is truly Abū al-Waqāsī. But if you say Subḥayn ibn Ḥāfaṣ, or ‘Aṣim ibn Ḥāfaṣ, or ‘Amir ibn Abī Muḥammad, or ‘Amir ibn al-‘Awad (the Black), or Subḥayn ibn al-‘Awad, or ‘Ubayd Allāh ibn ‘Amir, or Abī Ḥaḍī, it is also Abū al-Waqāsī.

He had a knowledge of historical traditions, genealogies, heroic deeds, and scandals, and was accurate in what he quoted about them. He died during the year one hundred and seventy [A.D. 786/87].

Among his books there were:
Interminable of Tabarrī [Clans], One with Another; Historical Traditions of the Tabarrī; The Genealogy and Historical Traditions of the Khūdī; The Great Book of Genealogy, which included the genealogy of Iyād, Khānānah, Asad ibn Khuzaymah, al-Hawān ibn Khuzaymah, Hujayyl ibn Madīnāt, Quraysh, Banū Tāβkhthā, Qays ‘Ayān, Rabi‘ah ibn Nizār, Taym ibn Murrah, and other genealogies in addition to these.26 Rare Formus, which I saw written in the handwriting of Ibn ‘Sa’dīn.

Khālid ibn Ṭalīq ibn Muḥammad ibn ‘I拉萨īn ibn Ḥuṣayn al-Khuzā‘ī
He was a historian, who quoted the genealogists, and a proud, conceited man. [The Caliph] Al-Mahdī appointed him as judge of al-Baṣrah, where his pride reached the point that when prayer was offered he stood in his place, even if he stood alone. When somebody said to him, “One individual is straight in a row [at prayer],”27 he replied to him, “The row is straight because of me.” Among his books there were:
Heroic Deeds; Al-Muzawwajāt (Married Women) (or Al-Muzawwajāt [Women Who Make Matches]); Suits to Defend Nobility; The Proof.

Al-Zuhri
His name was ‘Ubayd Allāh ibn Sa‘d al-Zuhri, and he was one of the persons interested in biography. Among his books there was The Invasions of Khalid ibn al-Walīd.

Account of Muḥammad ibn al-Sā‘īb [al-Kalīh]

It is said that Sulaymān ibn ‘Ali [governor of al-Baṣrah] promoted Muḥammad ibn al-Sā‘īb from al-Kūfah to al-Baṣrah, where he gave him a place in his court. He appointed him to dictate the exegesis of the Qur’ān to the public. But when he reached a verse in “Sūrah Bara‘ah”46 and explained it differently from what was accepted, the people said, “We won’t write down this interpretation.” Then Muḥammad [ibn al-Sā‘īb] replied, “By Allāh, I won’t dictate a single letter until the interpretation of this verse is written down as Allāh revealed it!” So the dispute was referred to Sulaymān ibn ‘Ali, who said, “Write down what he says and submit to it.”

Hishām ibn Muḥammad [ibn al-Kalīh] said:
My father said to me, “I learned about the genealogy of the Quraysh44 from Abū Sāliḥ, Abū Sāliḥ having acquired it from ‘Aqīf ibn Abī Ḥaḍī. Then he said, “I learned about the genealogy of the Kindah Tribe from Abū al-Kamātī al-Kindī, who knew more about it than anyone else. I learned about the genealogy of the Ma‘add Tribe from al-Najīr ibn Aws al-‘Adwānī, who from what I saw and what I heard about him had the best memory of them all. I learned about the genealogy

46 “Sūrah ta’b [of the Qur’ān], also called ‘Al-Tawwah.”

44 For the tribal names in this paragraph, see “Quraysh” (Quraysh), Enc. Islam, II, 1122; “Kindah” (Kindah), II, 1018; “‘Aqīf,” II, 565; “Ma‘add,” III, 58. For the Rabi‘ah, see Durayd, Gen., p. 189; Quraysh, Ma‘add, Index, for references.
of the Iyād Tribe from ‘Adī ibn Wathshāb al-Iyād, who knew more than anyone else about Iyād.’

Hishām also said, “I learned about the genealogy of the Rabi’ah Tribe from my father and from Kharīṣ ibn Ismā’il al-‘Anṣārī.”

Muḥammad ibn Sa‘īd ibn al-Ḥasan asked me about the name of Sukaynah, the daughter of al-Ḥūayrīn, for whom he has peace. I replied, ‘Umayrnah.’ Then he said ‘You have hit it right.” Muḥammad ibn al-Sā‘īd ibn al-Kifāh died during the year one hundred and forty-six [A.D. 765/66]. Among his books there was ‘Exegesis of the Qur’ān’ (Tafsīr al-Qur’ān).

Account of Hishām al-Kalbī (or ibn al-Kalbī)

Muḥammad ibn Sa‘d, the secretary of al-Wāṣīdī, said, “He was Hishām ibn Muḥammad ibn al-Sā‘īd ibn Bishr, a scholar of the genealogy, historical traditions, chronicles, faults, and battles of the Arabs. He derived his knowledge from his father and from a group of persons who quoted traditions.”

Iṣāq al-Mawṣili said, “Whenever I saw three men appearing, three others were coming too. For if al-Haytham ibn ‘Adī appeared, Hishām al-Kalbī was there; ‘Allāwiyah was there if Mukhtar was turned up; Abū Nuwās was on hand if Abū al-‘Ashīyah appeared.”

Hishām died during the year two hundred and six [A.D. 821/22]. The books which he composed are the following, mentioned according to the sequence recorded in the handwriting of Abū al-Ḥasan, [called] ibn al-‘Aṣfī:

His Books about Treaties

Treaty of ‘Adī al-Muṭṭalib and Khuzaymah; Treaty of al-Fardhūl and Qosat al-Ghazāl; Treaty of al-Kalb and Tanūm; Light-armed Raiders (Al-Mughīrīt); Treaty of the Conversion to Islam among the Quraysh.48

48 Iṣāq al-Mawṣili was the foremost court musician. In regard to the other names in this paragraph, al-Haytham and al-Kalbī were experts for anecdotes and tribal traditions; ‘Allāwiyah and Mukhtar were popular singers, while Abū Nuwās and Abū al-‘Ashīyah were leading poets. They all lived at the time of Ḥiṣrūn al-Bashīlī and his immediate successors.

49 See “Khuzaymah” (Khuzaymah), Enc. Islam, II, 984.

50 For submission of the Quraysh, see Iṣāq, Life of Iṣāq, p. 353.
Scattering of the Offspring of Ni‘rā; Scattering of Al-‘Azd; Tām and Jadis; He Who Has Recited a Verse of Poetry and Been Nicknamed for It;46 The Women of the Quraysh Who Are Known.

His Books with Accounts of the Forefathers

Traditions of Adam and His Offspring; ‘Ād, the Beginning and the End;47 The Scattering of ‘Ād; Companions of the Cave [Sūrah 18]; Ascension of ‘Īsā;48 For Whom Be Peace; Elders49 of the Children of Israel; The Forefathers (Ancient); Proverbs of Himyar;50 The Retribution (Life) of Al-Debbâh;51 Language of the Birds; Ghaziyyah;52 Languages (Vernaculars) of the Qur’ān; Persons Who Have Lived to an Advanced Age; Idols; Arrows for Fortune Telling (Arrows for Gambling); Teeth of the Slaughtered Animal; Religions of the Arabs.

Judgments (Regimes) of the Arabs; Charges (Wills) of the Arabs; Swords; Horses; Things Buried; Stallions among the Horses of the Arabs; Court Companions; Wealth (Song); Diviners (Priests); Jinns; Chooses Taking Arab Hostages (Chooses Taking Arab Pledges); What the Pre-Islamic Period Accomplished and Contributed to the Regime of Islam; Ibn ‘Aṭārāh Rabī‘ When He Was Asked about the Strange; ‘Adī ibn Zayd al-‘Ilāhī; Al-Dawās;53 Bayhaq and His Brothers; Mawwān al-Quraysh.

His Books about How Islam Was Close to the Regime of the Pre-Islamic Period

The Yaman and the Rule of Šayf;54 The Deputations;55 Wives of the Prophet, May Allah Bless Him and Give Him Peace;56 Marriages of Arab Couples; Šayf ibn Ḥārithah, Beloved of the Prophet, May Allah Bless Him and Give Him Peace;57 The last two titles are omitted in the Beatty MS.

47 This evidently refers to Jesus. The Beatty MS does not include the piacis phrase.
48 As the form is unusual, this may not be correct.
50 Probably Ibn Qays.
51 A tribal name; see Durayd, Gened., p. 177.
52 For this tribal name see Durayd, Gened., p. 291.
53 Almost certainly Šayf ibn Ḥālī, who freed the Yaman from Abyssinia, A.D. 753.
54 See Ḥishāq, Life of Muhammad, p. 627.
55 The blessings for the Prophet here and two titles further are omitted in the Beatty MS.
56 This evidently refers to a man who went from Makkah to al-Madinah with the Prophet; perhaps it refers to the Prophet himself.
57 Al-‘Ilāhī was a Nestorian town east of Babylonia in Byzantine times.
58 Stones erected by King Abraha to help his troops find their way. It was also a nickname of the king; see Richardson, Dictionary, p. 1495.
59 The people of al-‘Ilāhī were called the “Whīdīn.” See Ḥishāq, Abū, p. 82, 312; “Al-‘Ilāhī,” Enc. Islam, II, 314; Yāṣīḥ, Geno., II, 375.
60 Not in the Beatty MS.
61 The stallion and mare of two chiefs who were responsible for a war; for the story, see Ḥishāq, Abū, p. 90; Iṣḥābān, Ḥadd. Part XVI, p. 4.4.11.

His Books about Traditions and Stories
The Four Youth; Storytelling (Evening Conversation); The Traditions (Legends); Short Poems (Pieced Garments); Ḥalib the Perfumer;[33] Wonders of the Sea.

Thus saith Muḥammad ibn ʿIṣḥāq [al-Nāṣirīn]:

Kūṭāb al-Nasab al-Kabīr (The Large Book of Genealogy) [by Ibn al-Kalbī] Contains the Genealogy Of:[34]

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[Tribe] [Reference]
Muṣṭafā Durayd, Gen., p. 20
Asād ibn Khuraymāh Durayd, Gen., p. 110
Hudayl ibn Mudhirāk "Hudūlī," Enc. Islam, II, 329
Banū Zayd Manāḥ ibn Tamīm "Tamīmū," Enc. Islam, IV, 644 middle
Tayym al-Rābāb Durayd, Gen., p. 111
ʿUkāl Durayd, Gen., p. 113
ʿAdīy Islāqū, Life of Muhammad, pp. 73, 228, 296
Thawr Aṣḥāl Yāqūt, Geog., I, 306
Mūṣaylimah Ḍalbhāh "Dabba," Enc. Islam, I, 884
Qays ʿAylān "Kain-Ālīn," Enc. Islam, II, 652
Ghāfāfīn "Ghafāfīn," Enc. Islam, II, 144
Bāḥilah "Bāḥila," Enc. Islam, I, 576
Ghānīy "Ghānī,", Enc. Islam, II, 140

Genealogy of al-Yaman:

Kindah
Al-Sukīn
Al-Sakūik
ʿAunūlah
Jūdhīn
Qādim
Khawālīn
Muṣṭafī[35]
Maddīḥīn
Tayyīr ibn Maddīḥīn
Banū Maddīḥī ibn Kaʿb
Musūlīlah
Ashjaʿ
Rahāʿ
Ṣūdīʿ
Janb

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[Reference]
"Sulaym," Enc. Islam, IV, 518
"ʿĀmir," Enc. Islam, I, 529
"ʿĀmir," Enc. Islam, I, 529
Durayd, Gen., p. 239
Durayd, Gen., p. 177
Qutaybah, Maʾṣīrī, p. 42
Durayd, Gen., p. 177
Durayd, Gen., p. 183
Qutaybah, Maʾṣīrī, p. 41
Durayd, Gen., p. 162
Durayd, Gen., p. 162
Durayd, Gen., pp. 178, 179; Qutaybah, Maʾṣīrī, pp. 44, 46
"Iyād," Enc. Islam, II, 655
"ʿAkk," Enc. Islam, I, 249
"Ali Durayd, Gen., p. 285

[29] For the tribal term al-Kīlāb, see Durayd, Gen., pp. 31, 95. For the battle of Nashāth with the Banū Numayr, see Isḥāq, Aḥṣāʾ, Part XII, p. 38, and Part XV, p. 65 bottom. See also Yaqūt, Geog., IV, 783.
[31] See references in Isḥāq, Aḥṣāʾ, Tables alphabétiques, p. 559.
[32] Musaylimah was a false prophet who opposed the development of early Islam, and Saʾīd was a soothsayer, whom he married.
[33] This was probably the character in a story rather than a real person.
[34] For convenience, the translator’s references are given in a second column after the tribal names, rather than in footnotes. Additional references can be found with the notes of the Fügel edition.
[35] Written as Maʾṣīrī in the Beatty MS.
What Was a Single (Unimitted) Genealogy (Contd.) in the Large

In the Arabic text the word "black ( snap)," the grandchild of "one name before

the names of those of three tribes, but these extra words are omitted in the translation.

The Arabic term for "black (snap)," the grandchild of "one name before

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The Arabic term for "black (snap)," the grandchild of "one name before

the names of those of three tribes, but these extra words are omitted in the translation.
Aslam. He was a Shi'i, his way of belief being good, demanding piety. It was he who quoted that 'Ali, for whom be peace, was one of the miracles of the Prophet, may Allah grant him peace, as the rod was to Mūsaa (Moses) and the raising of the dead to 'Isā (Jesus). [He also quoted] other historical traditions.

He was an inhabitant of al-Madīnah, who moved to Baghdād, where he served [the Caliph] al-Rābi'ī as judge of the 'Askar al-Mahdi Quarter. He was learned in connection with the wars and the biography [of the Prophet], the invasions, the contradictory ideas of scholars about the Ḥadīth, as well as for the law, judgments, and historical traditions.

Thus saith Muhammad ibn Iṣḥāq [al-Nadīm]: I have read the following in an ancient handwriting. "After his death Al- Waqīdī left behind six hundred cases of books, each case a load for two men. He had two young men slaves, who wrote for him day and night. Previously there had been sold to him books costing two thousand gold coins (ṣ. Dirār)."

His secretary, Muhammad ibn Sa'd, said:

Abū ʿAbd Allāh al-Waqīdī told me that he was born during the year one hundred and thirty [A.D. 747/48]. He died Monday evening, the eleventh of Dhī al-Ḥijjah [the last Muslim month], during the year two hundred and seven [A.D. 823/33] when he was seventy-eight years old. He was buried in the Cemetery of al-Khayzūrān, Muhammad ibn Sama'ah prayed for him.

For this tribal name, see Tāhārī, Annals, Part I, p. 1367; Iṣḥāq, Life of Muhammad, p. 512.

Cf. "al-Waqīdī," Enc. Islam, IV, 1105, for the final statement about the Shi'i belief of this author.

This paragraph follows the Beatty MS, which varies from the Flügel text.

Flügel gives al-Ma'dīnī.

This quarter is better known as al-Ruṣūfīyah. It is in the northeast part of Baghdād, where between A.D. 770 and 775 the Caliph al-Mamūr built a palace for his son, al-Mahdi. See Hitti, Arabs, p. 293; Le Strange, Baghdad, pp. 44, 189.

Bir-Qāhir is the phrase given in Arabic. It probably means "an ancient handwriting," although it might refer to the handwriting of a man named 'Atīq, such as the contemporary of al-Nadīm, 'Atīq ibn Khalaf. See Zirākhī, Part IV, p. 362.

Muhammad ibn Sama'ah offered the principal prayer at the funeral. The cemetery was on the East Bank of the Tigris, north of the Ruṣūfīyah Quarter of Baghdād; see Le Strange, Baghdad, pp. 191, 226.

Among his books there were:

History, Raids, and Deputations; Historical Traditions of Makkah; The Generations [of Isla]; The Invasion of Syria; The Invasion of al- Irāq; [The Battle of] the Camel; The Slaying of al- Ḥusayn; The Biography [of the Prophet]; Marriage of the Prophet, for Whom Be Peace; Repulsion and al-Dīr; The War of Aws and Khazzaz; [The Battle of] Siffin; The Incident of the Abyssinians and the Elephant; The Death of the Prophet, for Whom Be Peace; The Marriages; Al-Saqīfah and the Acknowledgment (Bā'ah) of Abū Bakr; Mention of the Call to Prayer.

The Life and Death of Abū Bakr; The Claims of the Quraysh and the Anjūr to the Land Tax Collection, the Establishment by 'Umar of the Registers and Classification of the Tribes, with Their Ranks and Genealogies; The Desired, concerning a knowledge of the raids [wars of early Isla]; and the errors of men; The Birth of al- Ḥasan and al- Ḥusayn and the Slaying of al- Ḥusayn, for Whom Be Peace; Minting Gold Coins (ṣ. Dirār) and Silver Coins (ṣ. Dirām); History of the Legal Authorities; Al-Ādīb (Literary Pursuits); the large book of history; Errors of the Ḥadīth; The Šumālah, the Jamā'ah, the Evil of Passion, and Refraining from Rebellion.

Disagreements. It deals with the disagreements of the people of al-Madīnah and al-Qīfah about the right of preemption of adjoining property, payments of alms and gifts, assignment of one's house for one's

For publications of the most famous works of al-Waqīdī, see the Bibliography.

The first generation was that of the Companions of the Prophet, the second that of their children, and so on.

Flügel gives "al- Ḥasan, for whom may there be peace."

Al-Dīr refers to the house of the Caliph 'Uthmān, where the struggle took place in A.D. 656 in which 'Uthmān was killed; see Iṣḥāq, Al-'Abīn, Part IX, p. 37; "Qūārīn b. Ṣaffīn," Enc. Islam, III, 1060.


The battle when the Abyssinians with their elephant were defeated south of Makkah, A.D. 571; see Qur'ān 103-11.

This was the sun shelter of the Banū Sā'ījah at al-Madīnah where Abū Bakr was chosen to be the first caliph; see Yūsūf, Geog., III, 104.

Flügel gives "the Qūārīn," whereas the Beatty MS has al-ṣa'īyah ("call to prayer").

Flügel gives "the Qur'ān," here also, but the Beatty MS has al-ṣa'ījah ("call").

The summaries comprise the sayings and precedents of the Prophet, the jamā'ah refers to the loyal Muslim community.