lifetime, transfer of one’s property to a recipient for his lifetime, trusts, lending, merchandise, split-profit investment, appropriation of property with consent of the owner, partnership, penalties and witnessed, according to the method of legal books still extant.

Muhammad ibn Sa’d, Secretary of al-Waqidi
He was Abü ‘Abd Allâh Muhammad ibn Sa’d, one of the associates of al-Waqidi, whom he quoted. He composed his books from the writings of al-Waqidi. He was reliable, trustworthy, and learned in connection with the historical traditions about the Companions of the Prophet and their successors. He died during the year two hundred and thirty [A.D. 844/45]. Among his books there were: Historical Traditions of the Prophet, May Allah Bless Him and Give Him Peace; the large book, Al-Tabaqat (Generations, Groups), which included historical traditions about the Prophet and the generation of the Companions who were inhabitants of al-Madinah, the generation of the inhabitants of Makkah and, after that, the generations of al-Ṭift, al-Yaman, al-Yamâmâh, al-Bahrain, al-Kifâh, al-Bâṣra, al-Shâm, al-Jazîrah, Misr (Egypt), al-Andalus (Muslim Spain), Wâsît, al-Mâli’în (Ctesiphon-Seleucia), Baghdad, Khurâsân, al-Rayy, Hamadhân, Qâlim, al-Anbâr, and the generations of the women. [Muhammad] ibn Sa’d compiled this book from the books of al-Waqidi, al-Kalibi, al-Haytham ibn ‘Adi, and al-Mâli’în.

He also had some other books:
The small book, Generations; Horses.

Among the Associates (Pupils) of al-Waqidi There Was Also Ismâ’îl ibn Majnu.’
He died during the year two hundred and twenty-seven [A.D. 843/42]. Among his books there was Historical Traditions of the Prophet, His Raids (Wars) and Military Units.

Account of al-Haytham ibn ‘Adi
He was Abû ‘Abd al-Râhîm al-Haytham ibn ‘Adi al-Thul’î, an authority for poetry, historical traditions, faults, virtues, heroic

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deeds, and genealogy. He was accused of not having distinguished lineage. He recited [a poem] to Dhibîl, satirizing [Aḥmad] ibn Abî Dâwâd, al-Haytham feigning defeat with the [following] satire:

I questioned my father, for my father was acquainted. With traditions of the settled regions and the desert wastes, I said to him, “Is Haytham from ‘Adi?” He answered “As truly as Aḥmad is ibn Abî Dâwâd.”

If Haytham is of those whose lineage is pure, Then Aḥmad is undoubtedly from Iyâd.

But when Iyâd was presiding over the people, The deity was angered against mankind.

He died at Fâm al-Sâlîh during the year two hundred and seven [A.D. 823/24] at the house of al-Ḥasan ibn Sahîl. Among his compiled books there were:

Faûts; Those Who Have Lived to an Advanced Age; The Aristocratic Families of Quraysh; The Government (State); The Aristocratic Families of the Arabs; The Fall of Adûn, the Dispersion of the Arabs, Their Encampments and Settlements; Encampments of the Arabs in al-Sâwâd and Khurâsân; Genealogy of Ṣâyîy; Confederacy (Covenant) of Kalb and Tamûn; Confederacy of Dhâhil, Confederacy of Ṣâyîy and Asâd; the small book, Faûts; the large book, Faûts; Faults of Râbi’ah; Historical Traditions of Ṣâyîy, In Setting the Two Mountains, and the Confederacy (Covenant) of Dhûlil and Thul’î.

Praise of the People

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183 Al-Haytham was a scholar, Aḥmad ibn Abî Dâwâd was a judge, and Dhibîl was a poet. The translation is taken from the Beatty MS, which is clearer than Flügel. In this little poem, al-Haytham apparently defends his own aristocratic lineage and makes fun of the judge, whose ancestral tribe of Iyâd suffered disgrace. This tribe at one time presided over the shrine at Makkah, but it was forced to migrate to al-Fâsîy, where it was defeated and driven into Syria, losing its importance. See “Iyâd,” Enc. Islam, II, 655.

184 Fâm al-Sâlîh was at the mouth of the Sûbî River, where the virîr al-Ḥasan ibn Sahîl had a house in which al-Haytham died. The Caliph al-Mâlîmî also had a palace there; see Yelîqî, Geog., III, pp. 453, 917. There are marginal notes in the Beatty MS, but they are illegible and not part of the original text.


186 The two mountains are Ḡälî and Salâmî south of Ḥulî. See “Ṭâ’îyî,” Enc. Islam, IV, 625; Yelîqî, Geog., I, 133.
CHAPTER THREE

of al-Shām, 188 History of Persia and the Banū Umayyah; Banquets of the People of al-Shām.

The Nomads; Account of Ziyāḍ ibn Umayyah; Which of the Protégés Married Arabs; Al-Shālīb (Youth, Youth). 189 The Compendium (The Mosque); The Deputations; The Names of the Prostitutes of the Quraysh during the Pre-Islamic Period and the Names of Those to Whom They Gave Birth; The Land Allotments of al-Kifāh; The Governors of al-Kifāh; The Women; Al-Nukd (Santiness, An Ill-Tempered Man); Superiority of the People of al-Kifāh over Those of al-Baqrā; the large book, History of the Nobility; the small book, History of the Nobility; Generations (Categories) of Authorities for the Law and the Ḥadith; Nobility; Seals (Signet Rings) of the Caliphs; Ashrāf al-Kuttāb [noblemen who were government secretaries]; 190 Guards (Guarding) of the Caliphs.

Bodyguards of the Caliphs; Judges of al-Kifāh and al-Baqrā; Officers of the Bodyguards of the Governors of al-īraq; Meeting Places [for pilgrims, fairs, and so on]; The Governors (Umāra) of Khurāṣān and al-Yaman; 191 History of the Caliphs; Land Tax (Al-Kharāj); 192 Summer Campaigns; Al-Khwāriż; Rare Forms; Who among the Companions Quoted the Prophet, May Allah Bless Him and Give Him Peace; 193 Naming of the Authorities for the Law and the Ḥadith; History According to Years; Record of Jewels; Traditions of al-Ḥasan, for Whom Be Peace; 194 and His Death; One Who Converses at Night (Al-Samir) (or Invocation [Al-Samir]); Historical Traditions of Persia; Affairs (Sermons) of the Two Cities, Makkah and al-Madinah; Miscellaneous Poems of the Arabs; Al-Muḥabbār. 195 The Place of Death of Khalīl ibn 'Abd Allāh al-Qasrī, of al-Walīd ibn Yazīd, and of Khalīf ibn 'Abd Allāh. 196

188 These last three titles in the list are omitted in the Beatty MS.
189 The title may be Inveotive ("Al-Shāh"). Flügel gives what might be The Athere ("Al-Nadāhāb") or The Archer ("Al-Nadāhāb").
190 This title and the one following are not in the Flügel text.
191 This title and the two which follow are not in the Flügel text.
192 This might also be Al-Jaraṇ ("Surgons") or Al-Khwārī ("Abcect"), but these medical terms are unlikely.
193 The Beatty MS lacks this piæus phrase.
194 This title shows slight variations between the Beatty MS and the Flügel edition, as do several others which follow.
195 This was probably al-Maḥbab al-Muṣī ibn Zayd ibn Marhūb, a noble of Khurāṣān during the early Islamic period, but the consonants given in the Beatty MS might also be used to form numerous common words.
196 Khalīl ibn 'Abd Allāh was killed at al-Hira, and the Caliph al-Walīd died at Bakhtā's south of Palmyra, but the place of Khalīf's death has not been identified.

SECTION ONE

Among Those Who Learned from al-Haytham and Composed Books

Abū 'Umar al-'Umari, 197 whose name was Ḥaṣ ibn 'Umar, and among whose books there were:

Adulterers among the Noblemen 198 and Mention of the Arab Youths and What Occurred between the Two Groups, and Mention Also of the Illegitimate [Adopted] Sons of the Pre-Islamic Period; Women, written in the handwriting of al-Sukkāri.

Account of Abū al-Bakhtār the Judge

He was Abū al-Bakhtār Wahh ibn Wahh ibn Kathīr ibn 'Abd Allāh ibn Zama'ah ibn al-Awad ibn Aṣad ibn 'Abd al-'Uzzā ibn Qusayy. It is said that Jafar ibn Muḥammad [al-Ṣāfī], for whom may there be peace, was married to his mother, who was one of the inhabitants of al-Madinah.

He was a legal authority, historian, and genealogist. Hārin [al-Rāshīd] appointed him as judge of the ‘Askar al-Mahdī [Quarter of Baghdād]. 199 Later he removed him, making him the governor of the city of the Apostle, for whom be peace [al-Madinah], succeeding Bakkār ibn 'Abd Allāh, and assigning to him the finances in addition to the judiciary. Then he was removed and came to Bagdad, where he died. He was weak in his knowledge of the Ḥadith. Among his books there were:

Standards (Flags); Tasn and Jads; 200 Description of the Prophet, May Allah Bless Him and Give Him Peace; 201 Virtues of the Anṣār; 202 the large book, Virtues, including all of the virtues; Genealogy of

200 Flügel gives al-'Aṣlbar, which is an error. The Beatty MS has a correction on the margin.
201 This perhaps means adulterers who were Pre-Islamic noblemen or chiefs. The word "adulterers" (al-ṣawāa) might be "slothful" (al-ṣāfat).
202 This quarter is better known as al-Ruṣāfī; see n. 86. In the following sentence, the phrase "for whom be peace" is not in the Beatty MS.
204 The piæus clause and the similar phrase after Abūlāh are not in the Beatty MS.
205 The Anṣār were citizens of al-Madinah who gave their support to the Prophet.
CHAPTER THREE

Isma'il ibn Ibrahim (Ismael Son of Abraham), for Whom Be Peace, which includes a section with traditions and stories.

Account of Al-Mada'in

Al-Harith ibn Abi Usāmah related, saying, “Al-Mada’inī was Abū al-Ḥasan ‘Ali ibn Muhammad ibn ‘Abd Allāh ibn Abī Sayf al-Madā’inī, a protégé of Samurah ibn Jundah, or some say of Samurah ibn Ḥabib ibn ‘Abd Shams ibn ‘Abd Manaf.” According to what Muhammad ibn Yahyā quoted from al-Ḥusayn ibn Fahm as coming from him [al-Mada’inī], he says, “I was born during the year one hundred and thirty-five [A.D. 752/53].” He died during the year two hundred and fifteen [A.D. 850/31].

I have read what was written in the handwriting of Abū Bakr ibn al-Īlhāshid: “Al-Madā’inī was a theologian, one of the young men of Mu‘āmmar ibn al-‘Alī ath.” He also said, “Hafṣ al-Fard, Mu‘āmmar, Abū Shinn, Abū al-Ḥasan al-Madā’inī, Abū Bakr al-Asam, Abū ‘Amīr, and ‘Abd al-Karīm ibn Rūḥ—these six were apprentices (ghulām) of Mu‘āmmar ibn al-‘Alī ath.”

It has been said, and I have also read it written in the handwriting of Ibn al-Kāfī, that al-Madā’inī died during the year two hundred and twenty-five [A.D. 850/31], when he was ninety-three years old, at the house of Iḥāq ibn Ibrāhīm al-Maḏyrī, to whom he was attached. His books as I recall them, according to what was written in the handwriting of Abū al-Ḥasan ibn al-Kāfi, were as follows:

His Books about the Historical Traditions of the Prophet, May Allāh Bless Him

Women Ancestors (Mothers) of the Prophet: Description (Quality)

1 For these tribal names as given in the Beatty MS, see Durayd, GENAL., pp. 50, 172.
2 After this title and in other places where the Prophet is mentioned, the Fligel text adds the term ẓal‘aw, an abbreviation for the phrase “May Allāh bless him and give him peace.”

SECTION ONE

of the Prophet; Historical Traditions of the Hypocrites;229 Treaties of the Prophet; Naming of the Hypocrites about Whom There Was a Revelation in the Qur‘ān, and Others besides Them; Naming of Those Who Molested the Prophet and Also Naming of the Mockers, Who Called the Qur‘ān Falsehoods;230 Emisaries (Missives) of the Prophet, for Whom Be Peace; Letters of the Prophet to the Kings;231 Verses of the Prophet, for Whom Be Peace; Land Allotments of the Prophet; Invasions of the Prophet, for Whom Be Peace; Peace of the Prophet;232 Sermons of the Prophet; Other Treaties of the Prophet; The Raids (wars of early Islam)—Abū al-Ḥasan ibn al-Kāfi asserted that he had a copy on eight pieces of parchment, written in the handwriting of Abūs al-Vāb.”233 He also stated that below this text there was another in two sections, composed by Ahmad ibn al-Ḥarith al-Khazzāz.

Military Units of the Prophet; The Deputations, which included the deputations (envoys) of the Yanan, the deputations of Mudar, and the deputations of Rabi‘ah; Invocation of the Prophet; News (Awareness) of the Untrue; Wives of the Prophet; The Military Units; The Prophet’s Agents for Alms; What the Prophet Forbidden; The Pilgrimage (Ḥajj) of Abū Bakr;234 Sermons of the Prophet; Historical Traditions of the Prophet; The Seal and the Ministries; Those for Whom the Prophet Wrote Letters and Safe Conducts (Trusts); The Properties of the Prophet, His Scribes, and Who among the Arabs Refused Alms from Him.

Accounts (Traditions) of the Quraysh

Genealogy and Historical Traditions of the Quraysh; Al-‘Abbaṣ ibn ‘Abd al-Muttalib; Account of Abū Ṭalīh and His Sons; Sermons of ‘Ali, for Whom May There Be Peace; ‘Abd Allāh ibn al-‘Abbās; ‘Ali

228 The word translated as “hypocrites” is al-mandāfīn, which means persons who pretended to side with the Prophet, but plotted against him. See Ḥāqiq, Life of Muhammad, pp. 345-70.
229 For ẓal‘aw (”zeal“), see Qur‘ān 9:61 and 33:57. For ’ibīn (”falsehoods“), see Qur‘ān 5:51, and for masbukārin (”mockers“), see Qur‘ān 21:84.
230 See Ḥāqiq, Life of Muhammad, p. 652.
231 Ibid., p. 594.
232 Instead of “sermons,” this word may be “business” or “calamity.”
233 The Beatty MS gives this name; Yaqūt, Irshād, VI (5), 323 has Ibn ‘Abbās al-Vāb, and the Fligel text a different name, which is almost certainly incorrect.
234 This might be Ẓuḥayr Abū Bakr, referring to his claim or title to become the caliph. The Sermons of the Prophet has already been given once above. The title which follows it is not included in the Fligel text.
ibn 'Abd Allâh ibn al-'Abbâs; The Family of Abû al-'uçîyâh; The Virtues of Muhammad ibn al-Hujâj; The Virtues of the Prophet; The Virtues of 'Ali ibn Abû Taâlib; The Virtues of 'Abd Allâh ibn Jâfîr; Mu'âwiyah ibn 'Abd Allâh; 'Abd Allâh ibn Mu'âwiyah; The Affairs of Muhammad ibn 'Ali ibn 'Abd Allâh ibn 'Abbâs; Al-As' ibn Umayyah; 'Abd Allâh ibn 'Amîr ibn Kurayz; Bishr ibn Marwân ibn al-Hajâk; 'Umar ibn 'Abd Allâh ibn Ma'ân; Satire of Husayn188 about the Quraysh; Virtues of the Quraysh; 'Anwr ibn Sa'd ibn al-As' Yûsûf ibn 'Abd Allâh ibn al-Hârîth; The Names of the Members of the Family of Abû Taâlib Who Were Killed; Account of Ziyâd ibn Abîth; Marriages of Ziyâd and His Sons and Adopted Sons;188 Replies—it includes replies of the Quraysh, replies of Mudâr, replies of Rabî'ah, replies of the protégés, and replies of al-Yama.188

His [al-Madsînî's] Books containing Traditions concerning the Marriages of the Nobility and Traditions concerning Women

The Dowry; Banquets; Marriages; Married Women and Refractory Wives;188 Uncrowned Girls [Al-Mu'bahârâ]; Dressers of Brides;188 Those Riding behind [Their Husbands] (Al-Mutâradfât) among the Quraysh; He Who Has Intercourse with Two Sisters, He Who Marries His Wife's Daughter, He Who Weeds More than Four, He Who Marries a Magian (Zoroastrian); He Who Abhorred His Marriage; She Whose Husband Finishes with Her; She Who Was Prohibited from Marrying a Man, but Married Him; Who among the Nobles Married in the Caliph Tribe. She Whom Her Husband Ridiculed (Lampooned); She Who Accused Her Husband and He Accused Her; Contradictions [Oppositions] of the Poets and Traditions about Women; Who among the Quraysh Married [Women of the] Thaqîf Tribe; The Fîsîmahs; He Who Described a

188 Probably the poet, Haatib ibn Thâbit.
189 "Adopted son" very likely refers to the sons of concubines.
188 For Mudâr, see Durayd, Geneal., p. 201; for Rabî'ah, see Hittî, Arab., p. 931; for both tribes, see Hittî, Arab., pp. 280, 503 n. 1.
188 The Beatty MS omits "and refractory wives."
188 The Beatty MS has Dressers of Brides ("Al-Mu'bahârâ") whereas Flügel gives Singing Girls ("Al-Mughammiyâh"). Other titles differ in the various versions; the translation follows the Beatty MS.

His Books about Historical Traditions of the Caliphs


His Books about Historical Events

The Slaying of 'Uthmân ibn 'Affân, with Whom May Allah Be Well Pleased;188 The Apostasy; The Camel; The Raids; Al-Nabarwân, Al-Khawwârij; Dâth ibn al-Hârîth al-Burjûnî; Tawâbah ibn Mu'âsâra; Banû 'Athâr, al-Mudâbar, al-Râshid, and Muqaddas ibn Hubayr;189 abridgment of "Al-Khwârij"; The Sermons of 'Ali and His Letters to His Governors; 'Abd Allâh ibn 'Amîr al-Hârîrî; Imâm ibn Hâbîb. 'Amn ibn al-Zubayr; Marj Râhît;188 Al-Rabîdah and the Slaying of Khumayn, Account of al-Mahjûl and His Death; 'Abd ibn al-Khâyûn;

188 Flügel suggests The Auscults ("Al-Awâdî") , but questions this interpretation, so that the Beatty MS is probably correct in giving Women Colored by Cosmetics ("Al-Awâdî") .
188 The Beatty MS has al-kutbah ("secretaries") instead of surnames.
188 The Flügel version adds, "may there be peace for them."
188 See Hittî, Arab., pp. 139, 193, 279, 297, for lists and dates for these names.
188 This title is omitted in the Beatty MS.
188 Al-Mudâbar, ibn Râshid is not clear enough in the different versions to be included in the Biog. Index. For this book, see 'Ishkibîh, Aghâhil, Part IX, p. 105.
188 A battle near Damascus A.D. 634; see Hittî, Arab., p. 150. In the title which follows, the Beatty MS gives Khumayn, probably the Companion of the Prophet killed in the Battle of Badr. The name al-Rabîdah is probably the place of that name near al-Madinah (see Yaqût, Gog, II, 748 bottom, 749), but there were other famous men named Khumays and at least one other Rabidah on the way to al-Kûlh.
Harrat Wāqīm; 142 Ibn al-Jāḥiḍ at Rūṭuṭrābād (Rūstābād); The Slaying of 'Amr ibn Sa'd ibn al-'Āṣ; Ziyād ibn 'Amr ibn al-Ashraf ibn al-‘Azīk; The Dissention and Slaying of 'Abd al-Jabār ibn Ṭāfi; 'Abd ibn Qayyarah and Rūfī ibn Ḥātim; Al-Mu’awwad ibn ‘Umar ibn ‘Abdād ibn Ḥalīqī and ‘Amr ibn Ṣabil; The Slaying of Yazid ibn ‘Umar ibn Husayrah; Battle (Yawn) of Sanbili.143

His Books about the Invasions

The Invasion of al-Shām,144 during the Time (‘Ayyām) of Abū Bakr:

First Record of al-Shām, Marj al-Sufīr, The time of Abū Bakr, Account of Būṣrā, Account of al-Wāqīs, Account of Dimashq (Damascus), The Time of ‘Umar: Account of Fūl, Ḥims (Homs), al-Yarmūk, Ilyā’ (Jerusalem), Qaysariyya (Caesarea), ‘Aṣqalān, Ghazzah (Gaaza), and Qurban (Cyprus).


142 A street in al-Mudhahra where fighting occurred a.d. 682–83; see Yaqūt, Geog., II, 252.
143 An encounter in a village of Khurāsān; see Yaqūt, Geog., III, 157; Taḵt, Anāsī, Part I, p. 818; Part III, p. 2203.
144 Al-Shām seems to refer to Syria, rather than Damascus. In the same paragraph, Marj al-Sufīr is a plain 20 miles south of Damascus, and Būṣrā is some 20 miles east of the Yarmūk, the decisive battle against the Byzantines, were overtaken. The Beatty MS gives al-Brīsahl, which is evidently a mistake; see Yaqūt, Geog., IV, 891. Fūl (Fella) was in Jordan. Al-Yarmūk is the battle referred to above. Bāṣ is Adīn Carpio, the name given to Jerusalem by Hadīmī. For accounts of the conquest of Palestine and Syria in English, see Hitti, Arab., Chap. XII, and Baldusuri, Origines, pp. 165–265.
145 The names which are not indicated by italics as those of men are the names of places where engagements took place during the Muslim invasions. These names can be found in Yaqūt, Geog. For the history, see Hitti, Arab., pp. 157–59; Baldusuri, Origines, pp. 403–20, 469–93.

SECTION ONE


Rare Anecdotes about Quraytah ibn Muslim in Khurāsān; The Administration150 of Asad ibn ‘Abd Allah al-Qasrī; The Governorship of Nafir ibn Sayyār; The Government; Breaking into India; The Governors of India; The Invasion of Siṣṭān; Fāris; The Invasion of al-Ṭuballah;151 Account of Arṣenē; Karmān; The Invasion of Kūḥul and Zabōlūn;152 The Castles and the Kurds; ‘Amūn (or ‘Umn); The Invasion of the Mountains of Tabaristan; Tabaristan during the Days of al-Rashīd; The Invasion of Egypt; Al-Rayy and the Affair of al-‘Alaṭrī.

Account of al-Ḥassan ibn Zayd, How He Was Praised in Poetry, and His Agents; The Invasion of al-Jazarī,153 The Invasion of al-Ḥanār, The Invasion of al-Ḥawwāza, The Invasion of al-Shām;154 The Affair of al-Balrāyin; The Invasion of Shahrak;155 The Invasion of Barqkh; The Invasion of Makrīn; The Invasion of al-Harāb; The Negotiations with (Consultation of) Nubia.156 Account of Sārīṣh ibn Zuṣmān; The Invasion of al-Rayy; The Invasion of Jurfān and Tabaristan.

146 As this name cannot be identified, it may be meant for Qurayt ‘Abd Allāh near Wāṣṭ; see Yaqūt, Geog., IV, 85.
147 It may be more correct to spell this place-name without the second i. For this location, see Yaqūt, Geog., I, 745 l. 8.
148 Fligel suggests al-Bustīn, whereas the Beatty MS has al-Ṣawwārī. See Yaqūt, Geog., I, 611 l. 335.
149 These were Persian horsemen who accepted Islam. The best-known group connected with al-Baqrah, but there were others from Daylam. See Baldusuri, Origines, p. 447. Fligel gives this title incorrectly.
150 The word in Arabic is usually translated “governorship” but, although his brother Khālid served as governor, it is not certain that he himself served in that capacity.
151 A town near al-Baqrah; see Hitti, Arab., pp. 154 map, 468.
152 For Zabolūn, see Yaqūt, Geog., I, 51 l. 9, and Browne, Literary History of Persia, I, 116. The Beatty MS gives this name clearly.
153 Al-Jazarī was probably northern Trāq. In the next title, Fligel omits this name and it is not written clearly in the Beatty MS, and so it is impossible to identify. Perhaps it is meant to be al-Bāmūqārī al-Jazarī; see Muqaddasi, Aḥsan al-Taqdīmī, p. 149 l. 9.
154 Omitted by the Beatty MS.
155 A place near Ṭakhrūr invaded a.d. 663; see Tāḥrīr, Annāles, Part I, p. 269.
156 Instead of Nubia, the word may be al-nawbah, a "crowd or circle of men."
His Books about Historical Traditions of the Arabs
Aristocratic Families; ‘The Animals’; Nobles of the ‘Abd al-Qays Tribe; Historical Traditions of al-Thaqif; He Who Was Named for His Mother; He among the Arabs Who Was Called by His Father’s Name; Horses and Betting on Races; Building of the Ka‘bah; The Defense of al-Madinah, Its Mountains and Valleys.

His Books with Historical Traditions of the Poets and Others besides Them
Historical Traditions [Account of the Poets; Which One of the Poets Was Named for His Mother; The Great Tribes; The Chiefs (Elders); Litigants; Who Suspended Hostilities or Raided; Who among the Arabs Borrowed from an Anthology, but Regretted It and Recited [His Own] Poetry; Makers of Similes (Word Pictures); He Who Described His Illness with Poetic Simile (He Who in His Sickness Illustrated with Poetry); Verses Which Had a Word as Reply (Verses Which Had in Reply Speech); Al-Najashi; He Who Stood at a Tomb and Made a Simile with Poetry; He Who Learned of the Death of a Man and Illustrated It with Poetry of Speech; Who among the Women Resembled Men; He Who Preferred Nomadic Ways of Speaking to Those of the Townsmen.

Those Who Recited Poetry Extemporaneously; Those Who Recited Poetry about Calamities (Those Who Recited Poetry about Timorous Beasts); Seeking Aid against the Poets; He Who Recited Poetry and Was Named for It; Who among the Poets Spoke in the Government; Preference of the Poets, One over the Other; Who Repented for (Regretted) Praise and Who Repented for (Regretted) Satire; Who Recited Poetry and Was Answered by Speech; Abd al-Aswad al-‘A‘lī; Khalid ibn Sa‘wān; The Lampooning of ‘Abd al-Rahmān ibn ‘Abbās by al-Najashi [Qays ibn ‘Amr]; The Poem of Khalid ibn Yazid about Kings and Events; Account of al-Farahāq; Poem of ‘Abd Allāh ibn ‘Abd Allāh ibn al-Fa‘asil ibn ‘Abd al-Rahmān; Report of ‘Imān ibn Ḥithār al-Khārījī; Calamity.

150 The Beatty MS has a word which seems to be al-fa‘urān ("animals"), although Flügel gives al-fa‘irun ("obstinate").
151 For the tribes, see "‘Abd al-Kás," Enc. Islam, I, 445; "Thaqif," IV, 734.
152 This probably refers to the poet Qays ibn ‘Amr, rather than to the Emperor of Ethiopia, whose title was al-Najashi.
153 The word "al-Khārījī" and the two titles which follow are omitted by the Beatty MS.

Among His Composed Books
The Ancients; The Enslaved (Those Conquered by Love); Conquering; Competitions for Honor; Blaming One Who Is Absent (The Meal); The Travelers; Tracking, Divination by Flight of Birds, Augury; Who among the Nobles Was of Unsound Mind; Al-Marwah (Abundantly Watered) [also, the name of a mountain at Makkah]; Fools; Foolish (Al-Tarrātīn); The Jewels; Singers [Al-Muqaddiṣīn or Mufits [al-Mufiriṣīn]]; The Poisoned (Al-Masmū‘ūn); He Used to Say; The Reproach of Envy; He Who Endows a Tomb (He Who Is Acquainted with a Tomb); The Horses (The Generation); He Whose Case Is Granted; Judges of the People of al-Madinah; Judges of the People of al-‘Arab.

Account of Ra‘qabah ibn Mas‘uqlah; Heroic Deeds of the Arabs and Foreigners; Heroic Deeds of the People of al-‘Arab and the People of al-Kūfah; Minting Money and Exchange; Account of Iyās ibn Mu‘awiyah; Information about the Companions of the Cave (Aṣḥāb al-Kharå); Betrothal and Origin; Integrity of Property [Safety of Wealth]; The Training of Brothers; Stinginess; Short Poems (Al-Muqaddiṣīt) and Scattering (al-Munhabirāt); Account of Ibn Sirīn; Epistle to Ibn Abī Dua‘wāl; Rare Forms; Al-Madinah; Makka; The Dying, referring to those who die in youth; Pasture Lands and Waste Lands, including bad lands, lands parcelled out and their tribes; Al-Aṣḥāb and al-Bardhā; Wishing; Cumming (Horses); Account of al-Mukhtār; Knowledge of Observations and Traces; Answers.

Account of Ahmad ibn al-Ḥārith al-Khazzāz, a Friend of al-Ma‘ādīn
I have read what was written in the handwriting of Ibn al-Kīfī saying:

150 In the Flügel edition this title is in the preceding paragraph.
151 The word given by Flügel is almost certainly incorrect. In the Beatty MS it is not clearly written, but it seems to be kharīf ("of unsound mind").
152 See Qur’an 18:19–26. There is a note on the margin of the Beatty MS but it is not legible.
153 This might be al-nāṣīf ("offspring"), al-nabīl ("palm tree"), al-nabīl ("stinginess"), or several other choices.
154 The words given in the Flügel version seem to be wrong. The translation follows the Beatty MS.
155 The first word may be al-lqāb (see Yaqūt, Geog., III, 692) and the second al-khandaḥ ("captive slave"), as translated. Or they may be al-lqāb ("the substitute") and al-barzah (see Yaqūt, Geog., I, 564). This title and the ones which follow in this translation are not found in the Beatty MS.
CHAPTER THREE

Abū Ja'far Abūmad ibn al-Ḥārith ibn al-Mubārak was a protégé of [the Caliph] al-Manṣūr, an inhabitant of Baghdād, with a large head, a long full beard, handsome features, and a large mouth. He was a starnermer, and the year before his death used red dye on his hair. When he was questioned about this he said, "It has reached me that when Munkar and Nakir come to a dead person whom they see has dyed hair, Munkar says to Nakir, 'Turn away from him.'"

From a source other than what was written in the handwriting of Ibn al-Ḳāfī, "He quoted al-Mada‘īnī and al-‘Attābī. His grandfather was named Ḥassān and was one of the boys of al-Yamāmah [brought as] captives to al-Manṣūr to work among the doorkkeepers." Abūmad [ibn al-Ḥārith] was a poet. Among his poems there was:

I am a person who would not be seen knocking at the door,
If the doorkeeper should be ill-tempered;
Though I do not blame one wishing noble patronage,
I do not seek the friendship of the disdainful and haughty.

Most of his poetry was reproach of the chamberlain.
Abūmad ibn al-Ḥārith died during Dhu al-Hijjah [the last month of the Muslim year], during the year two hundred and fifty-eight [A.D. 871/72]. His house was at the Kūfah Gate and he was buried in the cemetery there. Some say that he died during the year fifty-six [A.D. 869/70]. Among the books which he composed there were:

Roadways and Kingdoms; The Names of the Caliphs and Their Secretaries and the Companions; Marine Wars during the Rule of the Banū Hāshim and Mention of Abū Ḥassān, the Master of Crete; The Tribes; Nobility; What the Prophet, May Allah Bless Him and Give Him Peace (ṣalām), Prohibited; Sons of the Concubines: Rare Forms of Poetry;

When these angels, Munkar and Nakir, came to a grave, they cross-examined the dead. As Abūmad stammered, he wished to avoid this embarrassment. See "Munkar wa-Nakir," Enc. Islam, III, 724.

Ya‘qūb explains that the caliph purchased 200 boys from eastern Arabia so that he could select from among them some good doorkkeepers. See Ya‘qūb, Irshād, VI (1), 407.

Compare with the longer quotation, Ya‘qūb, Irshād, VI (1), 408.

On the south side of Baghdād.

The Beatty MS lacks this pious phrase. The Flügel text adds it here and four titles following, after mention of the Prophet.

SECTION ONE

Abridgment of "Tribal People" (Kīthā al-Buṭūn). The Raids of the Prophet, May Allah Bless Him and Give Him Peace, His Army Ranks, and Mention of His Wives; The Eminent among the Sons of al-Ḥārith ibn Ka‘b and Historical Traditions about Them during Pre-Islamic Times; Historical Traditions about Abū al-‘Abbās; Accounts and Rare Forms (Historical Traditions and Rare Anecdotes); Constitution of the Postal Service; Love Poetry (High in Rank); Milk CAMELS AND PLEDGES.

Abū Khālid al-Ghanawi

Among his books there was Historical Traditions and Genealogies of the Ghant.

Account of Ibn ‘Abdah

He was Muhammad ibn ’Abdah ibn Sulaymān ibn Ḥusayn al-‘Abdā. The [real] name of ‘Abdah was ’Abd al-Rahmān, ‘Abdah being a nickname. ‘Abdah was surnamed Abū ’Abd al-Rahmān. His son Muhammad was surnamed Abū Bakr.

He was one of the genealogists who were accurate, with excellent knowledge of the heroic deeds, historical traditions, and chronicles (ayyām) of the Arabs. He was in the continual service of the sultan.

He died ———. Among his books there was the large book, Genealogy, which contained genealogies of the tribes, according to the example of the book of Hishām al-Kalbi. In addition to this he also wrote:

Abridgment of the Names of the Tribes; Sufficiency, about genealogy; Marriages of the Family of al-Muhallab; Genealogy of the Sons of Abū Sa‘īd and of al-Muhallab and His Sons; Ma‘add ibn ‘Adhnān and Qalībīn; Virtues of the Quraish; Genealogy of the Banū Fāqīr as Ibn
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Tarif ibn Asad ibn Khuzaymah;177 The Mothers; Genealogy of al-
Abnas ibn Shariq al-Thaqafi; Genealogy of the Kinānah;178 Abi
Ja'far [the Caliph] al-Manṣūr; The Nobility of Bakr and Taghibb—Their
Horsesmen, Their Battles, Their Virtues, and Their Characters;179 Names
of the Great Men among the Poets; The Brave.

Account of 'Allān al-Shu'ibī

He was 'Allān ibn ——— al-Shu'ibī, whose origin was Persian.
He was a quoter of traditions, who had a knowledge of genealogies,
disputes, and competitions for honor. He was attached to the
Barāmahah and also transcribed in the Bayt al-Ḥikmah for al-Rashīd
and al-Mu'min. For the Barāmahah he wrote Kūbā al-Mayyān,
about the faults by which the Arabs were dishonored and the most
apparent of their vices.180 He also wrote a book, which he did not
finish, entitled Adornment (Al-Hulayh), all trace of which is lost. I
have read about this from what was written in the handwriting of
Ibn Shāhīs the historian. Among his books there was Al-Mayyān,
about the faults of the Quraysh, the industries of the Quraysh, and
their forms of trade. It also included the faults:181

177 For the Banū Faṣās, see Durayd, Geneal., p. 111; Qutaybah, Ma'ārif, p. 32.
178 See "Kinānah" (Kinānah), Enc. Islam, II, 1019.
180 'Allān was of Persian origin and belonged to the party of the Shu'ibīyah,
which opposed Arab supremacy. It was natural, therefore, for the viziers of the
family of Barmak, who were of Persian origin and anxious to gain as much power
as possible, to employ him to write about the faults and vices of the Arabs. In spite
of this, however, the Arab caliphs, Hārūn al-Rashīd and his son, al-Mu'min, employed
him to transcribe manuscripts in the royal research institute, Bayt al-Ḥikmah.
181 Both the Beatty MS and Plütsch place the word mustahb, which means "faults," "vices," "defects," before the name of each individual tribe. To simplify the trans-
lation, the word is omitted, except where the Beatty MS indicates by the use of
heavy black letters that the faults of some new group of tribes are being listed. For
convenience, references are given in a second column after the names of the tribes
instead of in footnotes. Brackets are omitted around the references. For the Quraysh,
which was the Prophet's tribe, see "Kurāsh," Enc. Islam, II, 1122. In addition to
the references given, there are also many references to the tribes in biographical and
historical works, such as Ishāq, Life of Muhammad; Sa'd, Tabqah; and Wajīl, Maghāzī.
CHAPTER THREE

[Reference]
Al-Barā'īm
Durayd, General, p. 197; Qutaybah, Ma'ārif, p. 37
Qutaybah, Ma'ārif, p. 37
Rabi‘ah al-Jil‘ī
Bani Sulaym ibn Manṣūr
Tamīm
Qutaybah, Ma'ārif, p. 37
'Amir ibn Ṣa‘īda‘ah
The faults of:
Qays 'Aylān
Ghani
Bāhilah
Bani Sulaym ibn Manṣūr
Numayr
'Amir ibn Ṣa‘īda‘ah
Qutaybah, Ma'ārif, p. 42
The faults of:
Fazārah
Bani Murrah ibn Aww ibn Ghanāfin
'Abs ibn Baghīd
Thaqīf
Qutaybah, Ma'ārif, p. 40
"'Abs, "Enc. Islam, I, 73
"Thaqīf, "Enc. Islam, IV, 734
The faults of:
Rabi‘ah
'Ij ibn Lujaym
Taghlib ibn Wā'il
Bani Yashkur ibn Bakr
Al-Naṣir ibn Qāsīm
Qutaybah, Ma'ārif, p. 47
Qutaybah, Ma'ārif, pp. 46; Durayd, General, p. 202
Sadīs ibn Shaybān
'Anazah ibn Asad
Taym Allāt ibn Tha‘alabah
Qays ibn Tha‘alabah
Hamīf ibn Luhayn
Qutaybah, Ma'ārif, pp. 48, 49
Durayd, General, p. 196
'Abd al-Qays
'The faults of:
Qays 'Aylān
Ghani
Bāhilah
Bani Sulaym ibn Manṣūr
Numayr
'Amir ibn Ṣa‘īda‘ah
Qutaybah, Ma'ārif, p. 42
The faults of:
Fazārah
Bani Murrah ibn Aww ibn Ghanāfin
'Abs ibn Baghīd
Thaqīf
Qutaybah, Ma'ārif, p. 40
"'Abs, "Enc. Islam, I, 73
"Thaqīf, "Enc. Islam, IV, 734
The faults of:
Rabi‘ah
'Ij ibn Lujaym
Taghlib ibn Wā'il
Bani Yashkur ibn Bakr
Al-Naṣir ibn Qāsīm
Qutaybah, Ma'ārif, p. 47
Qutaybah, Ma'ārif, pp. 46; Durayd, General, p. 202
Sadīs ibn Shaybān
'Anazah ibn Asad
Taym Allāt ibn Tha‘alabah
Qays ibn Tha‘alabah
Hamīf ibn Luhayn
Qutaybah, Ma'ārif, pp. 48, 49
Durayd, General, p. 196
'Abd al-Qays
"Ka‘is-Allāh, "Enc. Islam, II, 652
"Ghanī, "Enc. Islam, II, 540
"Bāhilah, "Enc. Islam, I, 576
"Sulaim, "Enc. Islam, IV, 518
"Numair, "Enc. Islam, III, 951
"'Abd, "Enc. Islam, II, 565
"Al-Yaman
Qutaybah, Ma'ārif, p. 40; Yāqūt, Geog., IV, 1934; "Al-Yaman, "Enc. Islam, IV, 1155
Al-Aws
"Al-Aws, "Enc. Islam, I, 523
Al-Khazzraj
"Al-Khazzraj, "Enc. Islam, II, 938
Qays‘ah
"Qays‘ah, "Enc. Islam, II, 1093
'Tūy
"Tūy, "Enc. Islam, IV, 623
Bani al-Hārīth ibn Ka‘b
"Bani al-Hārīth, "Enc. Islam, II, 268
Al-Nakha‘ī
Qutaybah, Ma'ārif, p. 53
Khuza‘ah and Ghasān
"Khuza‘ah, "Enc. Islam, II, 984; "Ghasān, II, 142
Kindah
"Kinda, "Enc. Islam, II, 1018
Al-Aṣ‘ad
For the legendary Aṣ‘ad, see Qutaybah, Ma'ārif, p. 39
Lakhm
"Lakhm, "Enc. Islam, III, 11
Juḥalm
"Juḥalm, "Enc. Islam, I, 1058
'Ans
Qutaybah, Ma'ārif, p. 52
Murād
"Murād, "Enc. Islam, III, 726
Al-Sakāṣik
"Kinda, "Enc. Islam, II, 1019
Al-Qayn
"Al-Kain, "Enc. Islam, II, 644
Nahd
Qutaybah, Ma'ārif, p. 51
Zubayd
Durayd, General, p. 354
Bujālīd
"Bujālīd, "Enc. Islam, I, 548
Hamādān
"Hamādān, "Enc. Islam, II, 246
Haḍramawt
"Haḍramawt, "Enc. Islam, II, 207
Ḥimyar
"Ḥimyar, "Enc. Islam, II, 310

183 Evidently all of the subtribes shared the same name, so the tribe was discussed as a whole. Flügel places the word "without division" after al-Yaman. The translation follows the Beatty MS, which is almost certainly correct.

184 Although Flügel and the Beatty MS give Ghasān, this word is perhaps meant to be the name of the last great chief of the Khuzā‘ah Tribe. He was called Aḥī Ghasān, and was known for selling the custodianship of the holy shrine at Makkah. Other heroes were also called by the name Ghasān; see Durayd, General, p. 282; "Khuzā‘ah, "Enc. Islam, II, 984.
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Among His Individual Books

The Virtues of Kinnäh

"Kinnäh," Enc. Islam, II, 1017

Genealogy of al-Nanîr ibn Qâsi

Quayyûb, Ma'ârif, p. 46

Genealogy of Taghlîb ibn Wa'lî

Quayyûb, Ma'ârif, p. 46

The Virtues of Rabûb

Durayd, Genad., p. 42

Competition for Honor

Account of Muhammad ibn Habîb

He was Abû Ja'far Muhammad ibn Habîb ibn Umâyrah ibn 'Amr. It is written in the handwriting of al-Sukkârî:

Abû al-Qâsim al-Hijâzî, author of The History Supplement (al-Târikh al-Muhaqqaq), said, "Muhammad ibn 'Abd al-Malik told me that Abû al-Qâsim 'Abd al-'Azîz ibn 'Abd Allâh al-Hâshimi stated, 'Muhammad ibn Habîb was a protégé of ours. He was of the descendants of al-'Abdâ ibn Muhammad, the mother of Habîb being our protégé also. Although the father of Habîb was not known, his mother was.'

Thus saith Muhammad ibn Idrîs [al-Nadîm]: He [Muhammad ibn Habîb] was one of the scholars of Bagdad dealing with genealogy, historical traditions, language, poetry, and the tribes. He edited a portion of the poems of the Arabs and quoted Ibn al-'Arafî, Quatrîb, Abû 'Ubaydah, Abû al-Yaqûzî, and others. He was highly cultured; his books were accurate. He died ———. Among his books there were:

The Elegant Book of Examples Based on 'A'la; Genealogy; Good Fortune and Support; Sub-tribes and Families, about genealogy; Double-Rhymed Poetry (al-Muwashshaha); The Diverse and Harmonious in Genealogy; The Informant (Giver of News); The Possessor (The Possessor); The Strange in the Habîb; al-Anwâ'; The Wooded (Planted with Trees); He Who Grants His Petition (He Who Answers

...
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al-Sandi ibn ‘Ali al-Warrāq, on taḥli,199 about fifteen leaves, with a Turkish script. I shall mention the main points about this matter, but not the details, if Allah so wills.

Khallad ibn Yazid al-Bihili

He was one of those who quoted the historical traditions and poems of the tribes. There are no books of his that we know of.

‘Umar ibn Bukayr

He was an associate of al-Hasan ibn Sahl, a scholar of historical traditions, a quoter of information, and a genealogist. It was for him that al-Faraz wrote the book Meaning of the Qur’ān.200 Among his own books there were:

Battle of the Ghawl; Battle of Zahr; Battle of Armān; Battle of al-Kūfah; Raiding of the Banū Sa’d ibn Yazīd Manāhil; Battle of Manībaq.201

Ibn Abī Uways

He was one of the scholars who quoted information about language, genealogies, and heroic deeds. He met with the Arab masters of literary style and quoted what Abū Sahl Sa’d ibn Sa’id passed on from the book of al-Hadrami about the strange forms.202

Ibn al-Naṭāḥah

He was Abū ‘Abd Allāh Muḥammad ibn Śāliḥ ibn al-Naṭāḥah, who quoted al-Hasan ibn Maymūn. This man was the first person to write a book about the government, with its historical traditions. Ibn al-Naṭāḥah passed on information from Ibrāhīm ibn Zabān ibn Śinān al-ibrated. Ibn al-Naṭāḥah was also a scholar of historical traditions and genealogy, as well as a quoter of traditions about the biographies. Among his books there were:

199 Taḥli probably refers to a kind of paper. This is the word given by Flügel. The Beatty MS gives "Turkish."
200 See the account of al-Faraz in Chap. II, sect. 2, near n. 16.
201 For these battles, see Yağlı, Geogr., I, 211; III, 382, 825; IV, 322. For the Banū Sa’d, see Qutayhin, Maqātīl, p. 37.
202 Strange Forms in the Hadith ("Kitāb Gharib al-Hadith") by Ya’qūb ibn Bīhāq al-Hadrami.
CHAPTER THREE

Al-Rawandi

This man compiled a book, making corrections in it, about the historical traditions of the government. I saw a small part of the manuscript. He used to meet with members of the Rawandiyyah, who were his pupils, [the pupils] obtaining from him information about the government. Among his books was The Government, which contained about two thousand leaves.

Ibn Shahib

He was surnamed Abū Sa‘īd and was ‘Abd Allāh ibn Shāhib al-Rahbī of al-Bayraq. He was a historian, among whose books there was Historical Traditions and Traces. Thalibah quoted him.

Al-Ghallabī

He was Abū ‘Abd Allāh Muhammad ibn Zakariya’ ibn Dinār al-Ghallabī, one of the scholars who quoted biographies, stories, accounts of raids, and other things. He was both accurate and trustworthy. Among his books there were:

- The Slaying of al-Husayn ibn ‘Ali, for Whom May There Be Peace;
- The Battle of Sittin; [The Battle of] the Camel;
- Al-Jarrāh;
- The Assasination of the Commander of the Faithful ‘Ali, for Whom Be Peace;
- The Calamity (al-Bawās) and ‘Ayn al-Wardah;
- The Generous;
- The Miserly.

A Group about Whom We Have Been Informed by What Is Written in the Handwriting of Ibn al-Kūfī

We mention them in what follows; they were:

220 These were members of a sect, who often demanded violently that the caliphs should be descendants of Abū Muhammad ibn ‘Ali ibn ‘Abd Allāh ibn ‘Abdās ibn ‘Abd al-Mu’tadib. See Baghdadī (Seeleye), p. 49; Māṣūfī, VI, 54–58; Tabarī, Annals, Part III, pp. 129–31; The Government, in the following sentence, probably was concerned with the regime of the ‘Abdāsīd.

221 The volcanic plain east of al-Madīnah where ‘Abd Allāh ibn al-Zahawī was defeated a.d. 683; see Hindi, Šarḥ, p. 191.

222 This title is not clear in the Flügel version, but is well written in the Beatty MS. For R.‘s al-Ayn, which is the popular name for ‘Ayn al-Wardah, and the calamity which occurred there, see Yaṣū‘, Gog, II, 731; III, 764; Māṣūfī, V, 216–21. The battle took place in a.d. 685/86.

SECTION ONE

Khairī ibn Ismā‘il al-Shaybanī al-Ijīlī

He was surnamed Abū Wa‘r, and was one of the genealogists. Muhammad ibn Sā‘īd al-Kalbi learned from him. Among his books there was The Historical Traditions of the Rabbī‘ah Tribe and Its Genealogy.

Ibn Zuhālīd

He was a historian and genealogist, among whose books there were:

- Al-Madinah and Its Historical Traditions; The Poets; Nicknames.
- Abū ‘Ubayd Allāh ibn Abī Sa‘īd al-Warrāq
  He was a historian, genealogist, and quoter of poetry. Among his books there were:
  - Arabic; Faith, Supplication, and Calamities.

Al-Naṣrī

He was al-Hasan ibn Maymūn of the Banū Naṣr ibn Qu‘ayn Tribe, who was quoted by Muhammad ibn al-‘Abbāsī. Among his books there were:

- The Government; Heroic Deeds.

Khālid ibn Khidāsh ibn ‘Ajīlān, surnamed Abū al-Haythim

He was a protégé of the family of al-Muḥallab ibn Abī Ṣufrah. He died during the year two hundred and twenty-three [a.d. 837/38]. Among his books there were:

- Al-Azirīqah and the Wars of al-Muḥallab; Historical Traditions of the Family of al-Muḥallab.

Ibn ‘Abīd

Nothing more is known about him than this [his name]. Among his books there was The Kings and Historical Traditions of the Nations.

223 The translation follows the Beatty MS for this paragraph. Flügel has the single title Historical Traditions of al-Madinah instead of the three titles given. Flügel places these three titles in the list of books assigned to ‘Ubayd Allāh, in the following paragraph. The Beatty MS omits the paragraph about ‘Ubayd Allāh.
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Mughirah
He was Ibn Muhammad al-Muhallabi, among whose books there was The Marriages of the Family of al-Muhallab.

Ibn 'Ashām al-Kilābī
His name was Ibn -----, He was a contemporary of Ibn Kunāmah at al-Kūfah, sharing with him a knowledge of historical traditions. Among his books there were:
Al-Našīb (Genealogy, The Relative); Salt (Giving Suck [to form foster relationship]).

Abū al-Mungham
His name was ------. Among his books there was Generations (Categories) of Poets.

Al-Khaṭh’ānī
His name was Muhammad ibn 'Abī Allāh or 'Abd Allāh ibn Muhammad. Among his books there was Poetry and the Poets.

Manṣūf al-Sadūsī
Among his books there was Dismissed (Al-'Azī) (or Al-Ghazī [a form of poetry]).

Among His Descendants [the descendants of Manṣūf]
Ghuraybah al-Sadūsī, whose name was 'Ubayy Allāh ibn al-Faṣl ibn Sufyān ibn Manṣūf, surnamed Abū Muhammad. He was a scholar of historical traditions, who quoted Abū 'Ubaydah, dying some time after the year two hundred [A.D. 815/16]. Among his books there was Heroic Deeds, Genealogies, and Battles (Iyyām).

Al-Walīd ibn Muslim
He was a scholar of biography and historical traditions, among whose books there was The Raids [early wars of Islam].

Al-Fākhrī
He was ------. Among his books there was Makhzah and Its Historical Traditions during the Pre-Islamic Period and Islam.

SECTION ONE

Yazīd ibn Muhammad al-Muhallabī
He was a poet, mention of whom will be made.897 Among his books there was Al-Muhallab, Traditions about Him and His Offspring.

Abū Iblīs
He was Ismā‘īl ibn 'Isā al-'Aṣār of Baghdad, one of the biographers. He was quoted by al-Ḥasan ibn Ubtavyah al-Qatān. Among his books there were:
The Subject [in grammar] (The Beginning); The Zanzam Well; Apostasy; The Invasions; [The Battle of] the Camel; [The Battle of] Shi‘fīn; Banners (Government Districts); Seditions.

Ibn Abī Taṣfūr
His name was Muhammad ibn Abī Muhammad al-Jurjānī and he was from among the people of Jurjān. Among his books there was Doors of the Caliphs, dealing with the persons whom the caliphs favor, whose counsel they seek, whose intelligence they respect, and upon whom they depend for help.

Ibn Tamnām al-Dhiqān
He was Abū al-Ḥusayn Muhammad ibn 'Abī ibn al-Faṣr ibn Tamnām al-Dhiqān, who was by origin from al-Kūfah. Among his books there was The Excellencies of al-Kūfah.

Abū al-Hasan al-Ziyādī
He was Abū al-Ḥasan al-Hasan ibn 'Uthmān al-Ziyādī, who quoted al-Haytham ibn 'Adī and other scholars. He was a virtuous and honest judge, as well as a capable and high-minded genealogist. He himself wrote books and they were also compiled for him. He had an excellent and extensive library, and acquired material from the people. Both he and al-Ḥasan ibn 'Abī ibn al-Ja‘d died at the same time during the year two hundred and forty-three [A.D. 873/46], when he was eighty-nine years and some months of age. Among his books there were:
The Raids of 'Urūsh ibn al-Zubayr; Generations (Categories) of Poets; Nicknames of the Poets; Fathers and Mothers.

897 The name is mentioned in the second paragraph of Chap. III, sect. 3.
Muṣ'ab ibn ‘Abd Allāh al-Zubayr

He was Abū ‘Abd Allāh Muṣ'ab [ibn ‘Abd Allāh ibn Muṣ'ab] ibn Thābit ibn ‘Abd Allāh ibn al-Zubayr ibn al-‘Awwām al-Ḥijāzī. He lived at Bağhdād. He was reliable in quoting and was a narrator of events. He was a paternal uncle of al-Zubayr ibn Abī Bakr. He was also a poet. His father, ‘Abd Allāh, was one of the wickedest of men, as he malignantly the descendants of ‘Ali; for whom be peace. Records of his [‘Abd Allāh] and of Yathīr ibn ‘Abd Allāh are well known.

Muṣ'ab ibn ‘Abd Allāh died on Wednesday, the second of Shawwāl [the tenth Muslim month] during the year two hundred and thirty-three [A.D. 847/48]. He was seventy-six years of age, according to what was recorded by Ibn Abī Khayyāmah. Among his books there were:

The Large Genealogy; Genealogy of the Quraish.

Account of al-Zubayr ibn Bakkār

Abū ‘Abd Allāh al-Zubayr ibn Abī Bakr Bakkār ibn ‘Abd Allāh ibn Muṣ'ab ibn Thābit ibn ‘Abd Allāh ibn al-Zubayr ibn al-‘Awwām was one of the people of al-Madinah. He was a scholar of historical traditions, a genealogist, and a poet, who quoted accurately and was endowed with ability. He was the judge of Makkah, but went to Bağhdād on numerous occasions, the last time being in the year two hundred and fifty-three [A.D. 867]. Muḥammad ibn Dā‘ī said, “He was youthful in his composing of poetry, his virility, courage, and temperance, in spite of old age.” The following is a selection of his poetry:268

He is innocent in youth, graced with patience,
Expecting favorable fortunes from fate.
His ideals serve as a basis for his peace of mind,
Insofar as they calm the passion in his breast.
When a thought comes to him,
Bidding him to betray his ideal, he wards it off,
Because his conscience accuses his inclinations
Toward what he felt from that [evil] thought.

268 Both this quotation and the poem which follows are translated freely, so as to make them understandable in English.
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Naming of the Persons Who Were Quoted by al-Zubayr. Taken from What Was Written in the Handwriting of Ibn al-Kūfī.220


Account of al-Jahmi

Abū ‘Abd Allāh ʿAjjamu‘n ibn Muhammad ibn Humayd ibn Sulaymān ibn ‘Abd Allāh ibn Abī Jahl al-Abdāfī was a member of the Banū ‘Adī ibn Ka‘b Tribe. He was called al-Jahmi because of his descent from his ancestor Abū al-Jahm ibn Ḥudhayfah. He lived in al-Ḥijaz but came to al-‘Irāq, where he studied. He was cultured, a poet, and a sīhār. He recorded genealogy and [tribal] faults, gaining the respect of the public and writing books about these things.

Muhammad ibn Dā‘ūd said:

Sawwār ‘ilā Abī Sāri‘ah related, “When there was ill feeling between him [al-Jahmī] and groups of the ‘Umār and ‘Uthmānī factions, he recalled

217 Two famous poets who were lovers.
218 The Fligel text adds the name Abh’ath, probably ibn Qays. For al-Majmūn, see Qays ibn al-Mutawakkil. It has not been possible to identify which al-Qārī this is.
220 In the Arabic original the names are separated by the word “and.”
220 This name and that of Muhammad ibn Ismā‘īl, the second name following, are corrected by marginal notes in the Beatty MS.
221 This follows the Beatty MS in giving “sīhār” (mughama). Fligel and Ya‘qūt, Irshād, VI (2), 39, give variations which do not seem accurate.

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most infamous things about their ancestors. Then when some of the family of Ḥāshim spoke to him about this matter, he mentioned al-‘Abbās with great severity. When [this] information about him was brought to [the Caliph] al-Mutawakkil, he ordered him beaten with a hundred strokes.222 Ibrahim ibn Iṣḥāq ibn Ibrahim gave him the strokes. When the beating was ended he [al-Jahmī] said about it:

Wounds heal and hair springs up,
And for every misfortune there is recovery from calamity.
But baseless is on the robes of one who casts down his slave,
For as long as there are leaves on a tree.”223

Among his books there were:

Genealogies and Historical Traditions of the Quraysh; Those Free from Faults; Faults; Observations on the Refutation of the Shu‘bīyah; The Virtues of Mu‘āṣar.

Al-‘Aṣrāfī

His name was Muhammad ibn ‘Abd Allāh ibn ʿAjjamu‘n ibn Muhammad ibn al-Walid ibn Uqbah ibn al-Aṣrafi. [His ancestor, al-‘Aṣrāfī] was named ‘Uthmān ibn al-Ḥārith ibn Abī Shīm ibn ‘Umar ibn ‘Awf ibn al-Ḥārith ibn Rabī‘ah ibn Ḥārithah ibn al-Ḥārith ibn Tha‘labah al-As‘ūqī ibn Ṭiqāb ibn ‘Aṣir ibn ‘Amir Muzayyiqī. This has been taken from what was written in the handwriting of Ibn al-Kūfī.

He was one of the authorities for historical traditions and biography. Among his books there was Makkah, Its Historical Traditions, Mountains, and Valleys, a large book.

222 To understand this anecdote, it is necessary to know something about the history. Al-Mutawakkil was a caliph of the Abbadid dynasty, who ruled a.d. 857-861. Members of his dynasty, who belonged to theSunidparty, honored ‘Umār and ‘Uthmān, the second and third caliphs. They also based their right to rule on their descent from the Prophet’s uncle, al-‘Abbās, and his great-grandfather, Ḥāshim; see Hitti, Arabs, pp. 189, 289. The Abbadid caliphs were threatened by the members of the opposition or Shi‘i party, who felt that the caliphs of the ‘Abbāsid dynasty were illegal impostors and that only direct descendants of the Prophet’s son-in-law, ‘Ali, had the divine right to be the caliph. In view of these facts it is easy to understand why al-Mutawakkil felt that al-Jahmī was disloyal to the ruling caliphs when he denounced ‘Umar, ‘Uthmān, Ḥishām, and al-ʿAbbās.

223 This is translated very freely, so as to make sense. The Arabic word translated as “casts down” is munathir.
Account of 'Umar ibn Shabbah

The names of the persons who were quoted by 'Umar: He quoted Abū 'Āṣim al-Nabīl, Muhammad ibn Sallām al-Jumāli, Hārūn ibn 'Abd Allāh, and Ibrahim ibn al-Mundhir.284

He was Abū Zayd 'Umar ibn Shabbah ibn Ubayd ibn Rayḥāh. The name of Shabbah was Zayd, but he was summoned Abū Mu‘ādh. 'Umar related that he was called "Ay Shabbah" because his mother used to bounce him up and down, saying,

O ay, growing boy (shabb), he lives to creep;
Aged man, he ambles along.285

'Umar was from al-Baṣrah, a protégé of the Banū Numayr Tribe, a poet, and an authority for historical traditions and the law. He was accurate in his speech; he did not allow error to enter into what he quoted. There is from his poetry:

She was saying, "No lord (sayyid) remains among the people."
But I replied "Nay, for there is 'Abd al-Raḥīm ibn Ja‘far."286

His son was Abū Ṭāhir ʿAbdād ibn 'Umar ibn Shabbah, who was a poet, clever and eloquent, and also a quotes [of other authorities]. He died some ten years after his father died. From the poetry of Abū Ṭāhir there is:

I looked but beheld not among the soldiers Misfortunes such as mine and Abū Ja‘far’s. People go early to the feast, Adorned more beautifully than the light. But we go empty-handed, Often from a home of misery, To sit in misfortune and seclusion from the people, Looking into a book.287

284 These names are inserted in the Beatty MS. As these scholars were a generation older than 'Umar, they were probably his teachers.

285 The Beatty MS starts the quotation with jīl wa-ṣa-shabbah(ṣ) wa-ṣa‘, whereas Flügel gives ḍhāl wa-ṣa-shabbah(ṣ) wa-ṣa‘. See also ʿUqaylī, Irshād, VI (6), 48.

286 This name is not included in the Biog. Index; it is perhaps that of a hero of tribal poetry who cannot be identified.

287 This translation is taken from the Beatty MS, as there are errors in the Flügel text, and ʿUqaylī, Irshād, VI (6), 48, does not seem to be entirely correct. The "book" was probably the register in the tax office.
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For thou, Wahib, first passed it out,
After which the brother of Sa'id prayed.
But Allah disclosed what they concealed,
For so is it with all who feed the anus.

Among his books there were:
The small book, Countries,298 the large book, Countries, which he did not finish; Historical Traditions and Genealogies;299 The Testament of Andazhr, which he translated as poetry, for he was one of the translators from Persian into the Arabic tongue.300

Al-Talhi
He was Abü 1-Hasq Talhib ibn 'Ubayd Alläh ibn Muhannad ibn Ismail ibn Ibrahim ibn Muhammad ibn Talhib ibn 'Ubayd Alläh al-Taymi, one of the people of al-Bayrah and a court companion of [the Prince] al-Munafqi. He was a quator [of authorities] and a scholar of historical traditions, who died Sunday evening, in the middle of Dhu al-Hijjah [the last month of the Muslim year] during the year two hundred and seventy-one [A.D. 884/85]. Among his books there were:
The Enslaved (Those Conquered by Love); Jewels of Historical Tradition.

Ibn al-Azhar
Ja'far ibn Abü Muhammad ibn al-Azhar ibn 'Isa, the historian, was one of the scholars of historical traditions. His birth was during the year two hundred [A.D. 815/16] and he died during the year two hundred and seventy-nine [A.D. 892/93] at the age of seventy-nine.
He attended the lectures of Ibn al-Arabi and other scholars. Among his books there was History, one of the good books.

Muhammad ibn Sallam
Abü 'Abd Alläh Muhammad ibn Sallam al-Jumah was one of the historical traditionalists and quators [of authorities]. Among his books there were:

300 Today he is known for this book, Futu bi al-Bad'in; see Bibliography.
301 See Hist, Arab, p. 388 n. 12, and Bibliography, for mention of Anaib al-Ashraf, a book edited by German scholars which is probably this same one.
302 Ferdawis, Shuhuman, IV, 386, contains this testament in the form of Persian poetry.

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The Excellent, about the success of historical traditions and poems; Aristocratic Families of the Arabs; The Generations (Categories) of the Poets of the Pre-Islamic Period; The Generations (Categories) of Islamic Poets: Millers (or Dealers [Al-Jallab] or Deceivers [Al-Khallab]) and the Hire of Horses.

Abü Khalifah al-Fadl
Abü Khalifah al-Fadl ibn al-Hubah ibn Muhammad ibn Shu'aib ibn Shahr al-Jumah of al-Bayrah, from the Banu Jumah Tribe, was blind, but served as the judge of al-Bayrah. His quotations dealt with historical traditions, poetry, and genealogy. He quoted Muhammad ibn Sallam al-Jumah. I have seen what was written in the handwriting of Ibn al-Kufi [stating that] Abü Khalifah died the night of Sunday, the thirteenth night of the month of Rabi' al-Awwal [the third Muslim month] during the year three hundred and five [A.D. 917/18]. He was buried at his home on Sunday. Among his books there were:

Generations (Categories) of the Poets of the Pre-Islamic Period; The Horsemans.393

Among the Scholars of Historical Traditions
Abü al-Abbas 'Abd Alläh ibn Ishaq ibn Sallam al-Makari was an authority for the strange forms in the law, past traditions, and poetry. He was a reliable scholar and a poet, from whose poetry there is the following [example]:

Oh, vengeance of Alläh, wreaked in the palace of a king,
Who betters neither the Faith nor the world by a carat's weight,
No affair being carried out among his subjects,
Until he consults the daughter of Buqra.394

393 These two titles are omitted in the Beatty MS, but included by the Flügel text.
394 This translation follows the Beatty MS, which is more correct and complete than the Flügel edition. A qatāf ("carat") was a weight equal to four grains of the carob tree. The daughter of Buqra, Qiblaha, was a favorite of al-Mutawakkil (caliph A.D. 847-55). Her father was a Greek, therefore his name was very likely Hippocrates (Buqra). For accounts of this famous concubine, see Ishaqibii, Aphiibii, Part XIX, p. 112 bottom; Ibn Tofir, VII, 790-791; Tabari, Annals, Part III, pp. 1395, 1456, 1919; Taghibi-Birdi, Part III, pp. 22-25, 38 l. 12; Kahlilah, Alamm al-Nia', Part IV, p. 184.
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The reference is to Qabi'ah, the mother of al-Mu'tazz. Among his books there was Historical Traditions, Genealogies, and Biography. I have seen part of it, but I have not seen a complete copy.

Ibn al-Asl'am

He was 'Aziz ibn al-Fadl ibn Fuqala' ibn Mikhraq ibn 'Abd al-Rahman ibn 'Ubayd Allah ibn Mikhraq. Among his books there was Description of the Mountains and Valleys at Makka, with Their Names and What Is behind Them.237

Ibn Abi Shaykh

His name was Sulayman ——, his surname being Abi Ayyub. He was a historian and quoter [of authorities], who came in touch with important people. The students of historical traditions derived information from him. Among his books there was Historical Traditions That Are Reported, which I have seen.

Waki' al-Qadi (the Judge)

He was Abi Muhammad ibn Khalaf ibn Hayyân ibn Sadaqah, known as Waki’ al-Qadi. He was keen about all forms of literary pursuits and served as judge in several districts. To start with, however, he was secretary to Abi ‘Umar238 Muhammad ibn Yusuf ibn Ya'qub the judge. Among his books there were:

Accounts of the Judges, Their History, and Their Judgments; The Noble (Al-Sharif), which followed the flow of thought of “Al-Ma'arif” by Ibn Qutaybah; Al-Anwa'; Raiding and Historical Traditions;239 The Traveler; The Way, also known as The Regions, which included accounts of the countries and the routes of the roads—he did not finish it; Exchange, Cash, and Coinage; Investigation.

237 The Flügel text gives a different title, but this translation of the Beatty MS seems to be correct.
238 Different authorities also call him Abi ‘Amr; Flügel places Abi ‘Umar after Ya’qub.
239 In this title, the Beatty MS is probably incorrect, as it gives what appears to be ghazar (“danger”), without a conjunction to follow. Flügel is evidently correct in giving ghazw (“raiding”), followed by “and.”

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Abu al-Hasan al-Nassabah

His name is Muhammad ibn al-Qasim al-Tamimi and he is one of the people of al-Baṣrah. He is a genealogist, still living in our own time. Among his books there are:

The Historical Traditions and Genealogies of Persia; Genealogies and Historical Traditions; History of the Courses of the Nations;240 Disputes between the Tribes and Chiefs and the Clans, with the Judgments of the Rulers in Connection with Them.

Al-Ushnani, the Judge

He was Abi al-Husayn ‘Umar ibn al-Hasan ibn Malik al-Ushnani. Among his books there were:


Abu al-Husayn ibn Abi ‘Umar Muhammad ibn Yusuf

Among his books there were:

The Strange in the Hadith, which he did not finish;242 Relief after Adversity.

Abu al-Faraj al-Ishakani243

He was ‘Ali ibn al-Husayn ibn Muhammad ibn al-Haytham al-Qurashi, a descendant of ‘Hisban ibn Abi al-Malik, as well as a poet, author, and man of letters. He quoted some authorities, and most of his productions were compositions based on books written in well-known handwritings and on works from other reliable sources. He died some time after the year three hundred and sixty [A.D. 970/71]. Among his books there were:

240 This title is lacking in the Flügel text and the one following is not found in the Beatty MS.
241 This and the following title are not in the Beatty MS.
242 The Flügel text adds the notation, “a large book.”
243 The Beatty MS calls him ibn al-Ishakani. In the Bibliography his books are listed under Ishakani, although he is known by Arabic scholars as Abu al-Faraj.
In the name of Allah, the Merciful, the Compassionate, for nought befalls me apart from Allah

The Second Section of the Third Chapter

comprising accounts of the kings, secretaries, preachers, letter writers, tax administrators, and public recorders, with the names of their books.

Account of Irhaâm ibn al-Mahdi

Irhaâm ibn al-Mahdi ibn al-Manşûr ibn Muhammad ibn 'Ali ibn 'Abd Allah ibn 'Abbas ibn 'Abd al-Muṣṭafâ was the first genius among the Banû al-Abbas and the children of the caliphs to become prominent. He wrote correspondence and poetry, also composing books. His mother, Shikla, originated from Tabaristan and was said to have been the daughter of the king of Tabaristan.

He was a Negro, blackest6 of blacks, with a large body and lofty character. Never before him was there seen a more eloquent stylist or greater poet among the sons of the caliphs. He also had a talent for singing, in which he surpassed everyone else, so that Isâq [al-Mawṣûlî] and Irhaâm [al-Mawṣûlî] after him used to learn from him and summon before him the singers, to be judged for their performances.7 His birth was ———. Among his books there were:

1 "Public recorders" is omitted by the Beatty MS. In Arabic the phrase is nāšîh al-dawâbînîn, which might refer to members of government offices, councils, or tribunals.
2 The Beatty MS gives ḥumûq, which must be an error, meant to be ḥâlīk ("very black").
3 Irhaâm ibn al-Mahdi was a contemporary of Isâq, the younger Mawṣûlî, and was about 25 years old when Irhaâm, the elder Mawṣûlî, died. Perhaps the text means to indicate that while Irhaâm ibn al-Mahdi was teaching the younger Mawṣûlî, the father also learned what he could from him.
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The Training of Ibrahim; Cooked Food; Perfume (Al-Tib) (or Pleasant [Al-Tayyib]); Singing.4

Al-Ma'mūn

He was Abū Dullāl al-Qāsim ibn 'Ibūd ibn Ma'qīl ibn Idrīs ibn-Allāh ibn-Abī Abīn Abī al-Mu'talāh, the greatest authority among the caliphs4 for the law and theology. He [also] was as good as his brother Muhammad ibn Zubaydah [al-Amīn] in eloquence of literary style. We are too rich in famed traditions concerning him to go into detail when mentioning him. Among his books there were:

Answers to the Questions of the King of the Burghar5 Addressed to Him [al-Ma'mūn] about Islam and the Unity (Theology); his epistle, Proofs of the Virtues of the Caliphs, since the Time of the Prophet, May Allah Bless Him and Give Him Peace; his epistle, Signs of Prophethood.6

Ibn al-Mu'tazz

He was Abū Dullāl ibn al-Mu'tazz ibn al-Mutawakkil ibn al-Mu'tasim ibn al-Rashid ibn al-Mahdi, one of the men of letters and poets of his period. He emulated the Arabian stylists, learning from them. He met grammarians and historical traditionalists. He heard much and was prolific in making quotations. His life also is too well known to require details. He wrote many books, among which there were:

Al-Badī' (The Discoverer) [also, a kind of rhetoric]; Flowers and Gardens; Beasts of Prey and Hunting; Plagiarisms; Poems of the Kings; Literary Pursuits; Adornments (Distinguishing Features) of Historical Traditions; Correspondence of the Brothers about Poetry (in Poetry);7 Generations (Categories) of Poets; The Collection, about singing; his poem in the raja meter about the evil of drinking in the morning.

SECTION TWO

Abū Dullāf

Abū Dullāf al-Qāsim ibn 'Ibūd ibn Ma'qīl ibn Idrīs ibn-'Allāh was a lord and emir10 of his people, one of the illustrious men of letters and brilliant poets, who also composed songs. His life is famous. Among his books there were:

Falks and Hunting; Purity of Soul (Al-Nazh) (or Amusements [Al-Nuzah]); Weapons;11 Policies of the Kings.

Al-Fath ibn Khāqān

He was al-Fath ibn Khāqān ibn Ahmad, the most extremely brilliant, intelligent, and cultured person among the sons of the kings. [The Caliph] Al-Mutawakkil adopted him as a brother, preferring him to all of his children and relatives. He had a library which 'Abī ibn Yahyā the astrologer collected for him and which was as great in quantity and quality as any other ever seen. The masters of literary style among the Arabians and the scholars of al-Kūfah and al-Baṣrah used to frequent his house.

Abū Hishām said:

I have never seen or heard of anyone who loved books and studies more than three men: al-Jāhiz, al-Fath ibn Khāqān, and Ismā'il ibn Isḥāq, the judge. Whenever a book came into the hand of al-Jāhiz he read through it, wherever he happened to be. He even used to rent the shops of al-warrāqīn, remaining in them for study. As for al-Fath ibn Khāqān, he used to attend the audiences of al-Mutawakkil, but if for any reason he wished to leave the audience, he used to take out a book from his sleeve or shoe and read it away from the audience of al-Mutawakkil, so that this became a habit, even in the latrine.12 Then with regards to Ismā'il ibn Isḥāq, I never visited him without seeing him looking into a book, or rummaging through books, or dusting them.

Al-Fath died during the evening when al-Mutawakkil was assassinated, being killed with swords along with him. Among his books there were:

10 He was a man of noble lineage, a general, and a governor.
11 This title and the one which follows are not in the Beatty MS.
12 The Beatty MS has min muṣālika ("from the audience"), whereas the Hugel text has fi muṣālika ("in the audience"), so that the true meaning of this passage is not clear.
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The Garden, which was attributed to him, though the man who really wrote it for him was a person known as Muhammad ibn ’Abd Rabbih, with the nickname of ”Mule’s Head”; The Hunt and the Prey; The Disagreement of Kings;10 The Garden and the Flowers.

The Family of Tahir

’Abd Allâh ibn Tahir

He was a poet, writer of epistles, and master of literary style, as was his father, Tahir ibn al-Husayn, also. Both of them were authors of collections of letters. The correspondence of Tahir ibn al-Husayn with al-Ma’âmûn, at the time of his [Tahir’s] entry into Baghdâd, is famous and of an excellent quality.14

Mansûr ibn Talhah ibn Tahir ibn al-Husayn

[His uncle] ’Abd Allâh ibn Tahir called him the savant of the Tahir family, admiring him for all his wonderful traits. He was the governor of Marw (Merv), Amul, Zamzûn, and Khwârizm.15 He also wrote some famous books on philosophy, among which there was The Agreeable in Music, after reading which al-Kindî said, "It is as agreeable as its author named it." There were also among his books: Manifest (Al-Aswâh), about the actions of the heavens; Existence; his epistle, Numbers and the Reckoned; Guidance and Deduction.

‘Ubayd Allâh ibn ’Abd Allâh ibn Tahir

He was a poet, writer of epistles, and governor, who succeeded Muhammad ibn ’Abd Allâh ibn Tahir16 as chief of the guard at

10 This title and the one following are not in the Beatty MS.

11 When the Caliph Hârûn al-Rashîd died, his son al-Amin became his successor. But the younger brother al-Ma’âmûn sent his general, who was Tahir ibn al-Husayn, with an army from Khurâsân to seize Baghdâd. After 14 months, Tahir ibn al-Husayn entered Baghdâd and al-Ma’âmûn became caliph, A.D. 813. See Ma’âmûd, VI, 435-87.

12 For these districts, see Yaqût, Geog., I, 68; II, 480-490; IV, 597. The Flügel edition omits Zamzûn.

13 The translation follows Flügel. The Beatty MS has Muhammad ibn Tahir ibn ’Abd Allâh ibn Tahir. In the sentence which follows, sayyîd refers to his position as chief of the Kadi’ Tribe; see Kahlîkîn, II, 79-80; Dusayd, Genal., p. 244; “Tihûrî,” Enc. Islam, IV, 614.

14 The word kâthib (pl. kâthibûn) is usually translated “scribe,” but here evidently refers to a government secretary. The secretary was as a rule trained in the use of flowery language in a government department. The viziers were often chosen from among the secretaries. See Flügel, in ZDMG, XIII (1859), 587; “Kâthib,” Enc. Islam, II, 819, also Graemeburn, Islam: Essays, p. 99. Qâdîbînûlî, Shihîd al-Masînî, Part I, deals with the technical knowledge required by a secretary. Part II deals with the rhetoric and literary perfection required, and the other parts give examples of letters. See also RIT, “Ayt-al-Masînî.” For a good description of the government departments in which the secretaries worked, and for the development of prose, see M. Renéâissance of Islam, pp. 76-81, 242-54.

15 Ghayîlân does not seem to be mentioned again in connection with al-Murjî’ah.
eloquence. He made a translation from the Epistle of Aristotle to Alexander, or else it was translated for him and he made corrections. There is a collection of about one hundred leaves of his epistles.

'Abd al-Wahhāb ibn 'Ali
He served as secretary to Bīlāl ibn Abī Burdah ibn Abī Mūsā al-Ash'ārī and was one of the masters of eloquence and style, though his correspondence was not extensive.

Khalīd ibn Rabī‘ah al-Frīqī
He was a writer of official letters, who had an eloquent literary style, and was connected with both dynasties [Umayyad and 'Abbāsid]. His collection of epistles was about two hundred leaves in length.

Yahyā and Muhammad, the Two Sons of Ziyād, [Who Were Called] Hārithis
They were descendants of al-Hārith ibn Ka‘b. Both of them were poets, writers of official letters, and masters of eloquent literary style. The epistles of both of them are in collections.

Jabal ibn Ya‘far
He was the secretary of `Umarah ibn Hamzah and he translated some of the works of eloquent and skilled writers.

`Umarah ibn Hamzah
He was the secretary of [the Caliph] Abū Ja‘far al-Mansūr and also his protégé. He was proud, vain, generous, eloquent, and a master of literary style, though blind in one eye. Abū Ja‘far [al-Mansūr] and al-Mahdi advanced him, overlooking his character, because of his excellence, his eloquent literary style, and his obligation to duty. Thus he administered important affairs for both of them. There is a collection of his correspondence, which includes the epistle on the army (al-khanīs) drawn up for the Buni al-Abbas [the 'Abbāsid].

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Muhammad ibn Ḥujr ibn Sulaymān
Ḥujr was one of the people of Ḥarrān. He [Muhammad] was a master of literary style. He wrote to the governors of Armenia and Syria in a personal way. He also wrote well-known books.

He was the secretary of al-Abbas ibn Muḥammad ibn `Alī ibn `Abd Allāh, and was a master of eloquent literary style and a writer of official correspondence. He came from al-Anbār, and his letters form a collection.

Account of ‘Abd Allāh ibn al-Muqaffa
His name in Persian was Ruzbān, but he was called ‘Abd Allāh ibn al-Muqaffa’, though before he became a Muslim he was nicknamed Abū 'Amir. When he embraced Islam he was named Abū Muhammad. Al-Muqaffa’ ibn Mūsārah was shrikeved (muqaffa’) because al-Hajjāj ibn Yūsuf dealt him such a hard blow that his hand shriveled up. This was at al-Baṣrah, and was brought about because of the properties which he took from the belongings of the sultan.

His origin was from Ḥavzar, a city of the regions of Persia. At first he was secretary to Dā‘ūd ibn ‘Umar ibn Hubayrah, later serving Isā ibn ‘Alī at Karmān. He was most accomplished as a master of literary style and eloquence, as well as being an author, poet, and stylist. It was he who composed the conditions addressed to [the Caliph] al-Mansūr on behalf of ‘Abd Allāh ibn ‘Ali, making them so harsh and aggressive that Abū Ja‘far [al-Mansūr] did not forget them. So when Sufyān ibn Mu‘awiyah killed him by burning him in a fire, al-Mansūr approved the action, not demanding revenge or blood compensation.

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19 The Epistle of Aristotle evidently refers to either an entire composition ascribed to Aristotle and entitled Rhetoric of Alexander, or else to the dedicatory epistle to Alexander the Great at the beginning of this composition; see "Aristotle," Enc. Brit., II, 515.
He was one of those who translated from the Persian tongue into Arabic, as he was skilled and eloquent in both languages. He translated a number of Persian books, among which there were:

Book of Kings (Khudáj Námah), about biography,25 Ayín Námah, about al-ayín (ordinances, customs);26 Kálláh wa-Dímmah; Mazdák;27 The Crown, about the life of Anástirwán [Chosroes I]; the large book, Literary Pursuits;28 the small book, Literary Pursuits; Al-Yájímah, about the epistles;29 his epistles; Compendium of “Kálláh wa-Dímmah”; his epistles about al-Ṣaḥábah.30

Account of Abín Al-Láhíjí
He was Abín ibn ʿAbd al-Ḥamíd ibn Láhíjí ibn ʿUfáy al-Raqáshí, who along with a group of his people wrote poetry. He himself had a special position in the group, because he translated prose books into poetic couplets (muṣzádáwáq). Among the books which he translated there were:

Kálláh wa-Dímmah; The Biography of Aráshár; The Biography of Anástirwán; Biláwár wa-Ádqísís; Epistles;31 Clemency of India (Hilm al-Hind) (or Dream of India [Hilm al-Hind]).

Quídáníh ibn Yazíd
He was the secretary of ʿAbd al-Malik ibn Śálih, an eloquent writer and a master of literary style. He served ʿAbd al-Malik until the time of [Hárún] al-Ráshíd, when he was killed by the blow of an ax which struck his neck. Among his books there was Epistles.

25 See Hájí Khálífah, Part IV, p. 33; Browne, Literary History of Persia, I, 107, 123.
26 This could be “Ağdín Námah (‘The Book of Aristocracy’), about those with noble lineage.” See Glossary for this famous book.
27 Mazdák was the reform prophet killed by Chosroes I, A.D. 531.
28 After this title the Flügel text gives the phrase “known as . . .” filling in the space with a guess which is probably incorrect. The Beatty MS has what appears to be “known as Mihr ir Jumálah (‘The Sacrifice of Solomon’),” but the text is not clear enough to be sure.
29 Here al-yájímah probably means “the unique.”
30 The last two titles are not in the Flügel text. Al-Ṣaḥábah probably refers to the Prophet’s Companions, but perhaps to something in Persian history.
31 See Glossary for this famous book.
32 This title and that following are not in the Beatty MS.

Al-Ḥarír ibn al-Ṣaštíh
He was the secretary of Thumámah29 and was surnamed Abú Hádhím. He was one of the people of Háḍir Ṭây. He was a master of literary style and writer of correspondence. He wrote Epistles, which I have seen, and which contains about one hundred leaves.

Account of ʿAll ibn ῾Ubayyad al-Rayyání
He was a master of elegant writing and style, attached in a special way to [the Caliph] al-Má’mún. In his literary works and compositions he followed the method of philosophy (al-ḥikmah), and was accused of unbelief. He was a distinguished secretary. About him and about al-Má’mún anecdotes were told.

One of them was that one time, while he was with al-Má’mún, one of the pages scratched a second one. When al-Má’mún saw them, he desired to know whether or not ʿAll had also observed them. So he said to him, “Did you see?” while he made a gesture to ʿAll with his hand, separating his fingers so as to indicate five, for “five” (khumúd) can be changed to “he scratched him” (khumásahu). There were other anecdotes about brightness and wit in addition to this one. ʿAll ibn ῾Ubayyad died . . . Among his books there were:

The Preserved (Protected): Al-Barrakah;34 Searching for Love: The Party Addressed [second person in grammar]; New (Acquired) Property (Al-Ṭarīf);35 Al-Húdhú;34 Meaning:37 Al-Khišír (Properties, Customs); Al-Násí [one who defers the pilgrimage];38 The Acrostic (Al-Muwashsháh); Unity and Alliance; The Ancestor (Al-Jád) [or Zeal

25 The Flügel text has Qumámah, but Thumámah, in the Beatty MS, seems to be correct. Háḍir Ṭây, in the next sentence, was a place next to Dámascos; see Yaqút, Géográf., II, 168, I, 15; III, 86) I, 7.
26 Flügel gives al-barrakah, which is probably correct. This was the barrier or lapse of time between death and resurrection; see Qur’áín 23:100; 25:53; 55:320. The Beatty MS gives an indifferent word which might be al-atáran (“advancement”) or al-táhmin (“pheasant”).
27 The Beatty MS has Al-Ṭarīf. Flügel gives the title as Al-Ṭárîq, meaning “the morning star” or “the visitor at night.” It might also be a proper name.
28 This title might refer to one of the several al-Hádhámi’s listed in the Biog. Index.
29 This title is used for commentaries on poetry and the Qur’án.
30 This may be a proper name; see Biog. Index.
Account of Sahîl ibn Hârin

He was Sahîl ibn Hârin ibn Rahîmîn of Dastumîn, who after going to al-Baṣra became dedicated to the service of [the Caliph] al-Ma’mûn. He was director of Khûnâz al-Ḥikmâh [the royal library], as well as a scholar, a master of literary style, and a poet. He was Persian by origin, one of the Shûṭûbbîyâh, strong in his partisanship against the Arabs, and the author of many books and epistles.

69 The Flügel version is garbled. The Beatty MS gives clearly muhr azâd with a proper name like Gustasb, the legendary character who was confounded with Solomon.
70 He was a legendary king of Persia; see Boğ, index.
71 The Flügel text is not clear. The Beatty MS has a title which might be Rûshânî, followed by yâlah ("borne"), or hâdî ("illumination"). Rûshânî was Roxana, the wife of Alexander the Great.
72 Juwalstar is perhaps meant to be Zoroaster.
73 This may be, as translated, al-mashâr ("the grieving"), or meant to be al-mashâr or al-masbâr ("planted with trees"), or a proper name which cannot be identified.
74 In the following title, the man referred to is probably Hârin al-Râhîl.
75 The Beatty MS repeats this title later in the list.
76 Wurûd (Krose) and Wadîd (Lovers) were evidently characters in a story.
77 The Arabic, al-mu’âqabât, has other meanings.
78 The Beatty MS omits this title.
CHAPTER THREE

Ali ibn Dā'ūd

He was the secretary of Umar Ja'far Zubaydah, and one of the masters of eloquent literary style. In his composition of official letters he used the method of Sahl ibn Ḥarrūn. Among his books there were:

Using a Loud Voice (Al-Jarihiyah), a book of singing; The Freeborn and the Populace; The Beautiful.

Muhammad ibn al-Layth al-Khaṣib (the Preacher)

He was surnamed Abū al-Rabī', and served as secretary to Yahyā ibn Khālid [the vizier]. He was a protege of the Banū Umayyah and was known for his legal skill. He had an eloquent literary style and was a writer of correspondence, a secretary, legal authority, and theologian, distinguished and frugal. It is said that he was the ugliest of the creations of Allah, but the Barmak family advanced him, favoring him although he was accused of heresy. Among his books there were:

The Euphonic, about comparative computation; Refutation of Heretics (al-Zanāʾiqah); Constantine's Reply from al-Rashīd; Pennmanship and the Pen; The Admonition (Preaching) of Ḥārūn al-Rashīd, addressed to Yahyā ibn Khālid about literary pursuits.

Another account about him was written in the handwriting of Ibn Ḥafiz: "Muḥammad ibn al-Layth of the Banū Ḥishīb Tribe was gifted in language. He was among the proteges of the Banū Umayyah, with a dislike for Persia, for which the Barmak family hated him. He was a preacher through the agency of his letters."

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I read what was written in the handwriting of Ibn Thawīlibah: "He was Muḥammad ibn al-Layth, the preacher and master (ṣāḥib) of correspondence. He was a descendant of Adhāb (Azāb) Bād ibn Fīrūz ibn Ṣahl ibn Adhar Hurmuz ibn Hurmuz ibn Sarshīb ibn Bāhman ibn Ḥafṣūdār, reaching back in his lineage to Dārū ibn Dārū the King." He had an anthology of epistles.

Al-ʿAṭābī

He was Abū 'Amr Kulhūm ibn 'Amr ibn Yūsuf al-Thu'lābī al-ʿAṭābī, a Syrian living at Qinnasrīn, who was a poet, secretary, and accomplished letter writer. He became associated with members of the Barmak family, devoting himself to them. Then, later, he served ʿĪthār ibn al-Ḥusayn and Ali ibn Ḥishām.

It is related that when [the Caliph] al-Rashīd met him after the execution of Jaʿfar ibn Yahyā and the waning of the Barmak fortunes, he [al-Rashīd] said to him, "What have you produced for me so far, oh, ʿAtābī?" Then he [al-ʿAṭābī] composed extemporaneously some verses with excellent significance, among which there were:

Doth it please thee that there should befall me
What was accorded to Jaʿfar of wealth and to Yahyā ibn Khālid?
That the Commander of the Faithful should choke me
With their choking, with things exceeding cold.
Call me, leave me alone, tranquil, that my fate might come slowly,
Not afflicted with the horror of these happenings.
For confounded are the events bound together
In the caverns of darkness.

He was the best of the people, preeminent in his epistles and poetry, following the way of genius. Al-ʿAṭābī died . Among his books there were:

88 For Qinnasrin, see Yaqūt, Cog., IV, 184.
89 For a brief history of the Barmak family, see Hitti, Arab., pp. 294-96, an account which helps to explain this incident and the poem which follows.
90 Fligel, the Beatty MS, and Jḥūshārī, ʿAphānī, Part 12, p. 9, give different versions of this verse. The translation follows in general the Beatty MS.
91 The word translated as "preeminent" is ṣāḥīb in Arabic, although it is written, probably inaccurately, as ṣāḥib in Fligel and ʿAphānī in the Beatty MS. The Arabic word for "genius" is al-ābīquḥaḥ. This was the name of a famous poet, and may refer to him.
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Nīhā, a small amount; Yūsuf ḿaqwāh, a small amount; al-Faḍl ibn Saḥl, a small amount; al-Hasan ibn Saḥl, a small amount; Muḥammad ibn Bakr, a small amount; Aḥmad ibn al-Najm, a large amount; Aḥmad ibn Yūṣuf the secretary of al-Maʿmūn and a vizier, a large amount.

Ibrāhīm returned ibn al-Aḥbāb ibn Muḥammad ibn Ṣūl, the secretary

He was one of the eloquent writers and poets who were masters of literary style, and he was in charge of the correspondence during the regimes of a number of caliphs, being a man both cultured and gifted. Abū Tāmmān said, "If Ibrāhīm had not turned his interests to the service of the sultan, he would not have left bread to a single poet, because of the excellency of his poetry." Among his books there were:

Epistles; The Government, a large book; Cooking; Perfume.

Al-Ḥasan ibn Wāḥib ibn Saʿīd ibn ʿAmr ibn Ḥūṣayn ibn Qays ibn Qanān ibn Mātā Qanān served as secretary to Yazīd ibn Abī Sufyān while he was administering Syria, and later to Muʿāwiyah. Muʿāwiyah passed him on to his son, Yazīd, during whose reign as caliph he [Qanān] died. Then Yazīd appointed his [Qanān’s] son, Qays, to be his secretary. Qays later served as secretary to Marwān, ʿAbd al-Malik, and Hishām, during whose [Hishām’s] reign he died.

Hishām made his [Qays’s] son, al-Ḥusayn, his secretary. Marwān [II] later employed him as a secretary. He went to Egypt, and when Marwān was killed he became attached to Ibn Ḥubayrah. When Ibn Ḥubayrah went over to Abū Jaʿfar [al-Manṣūr], he won safe conduct for al-Ḥusayn, who served al-Manṣūr and al-Maḥdī, until his death occurred on the road to al-Rayy.

Then al-Maḥdī appointed his [Ḥusayn’s] son ‘Amr as a secretary and he served as secretary to Ḥālīd ibn Barmak. When he died, his son Saʿīd was his successor, remaining in the service of the Barmak family and being followed by his own son Wahh, who first acted as secretary to Jaʿfar ibn Yāhūyā and later in the entourage of Dhū
al-Ri'āsitayn [al-Faḍl ibn Sahl]. Dhū al-Ri'āsitayn said about him, "in view of his associates, I have wondered how Wahb refrained from self-seeking." 66

After that al-Hasan ibn Sahl made him [Wahb] his secretary, appointing him governor of Kirmān and Fars, in which provinces he made improvements. When he sent him on a mission to al-Ma'mūn via Fām al-Šīr, 69 he was drowned on the way to Baghdād from Fām al-Šīr. His son Sulaymān, when he was a boy fourteen years old, did secretarial work for al-Ma'mūn. Later he served as secretary to Isākh and Aṣbakās. After that he was head of the vizierate of al-Maṭammid. This Sulaymān ibn Wahb had a book, a collection of his epistles.

The brother of Sulaymān, al-Hasan ibn Wahb, served as secretary to Muhammad ibn 'Abd al-Malik al-Zayyāt, also presiding over the bureau of correspondence. He was a poet, an eloquent writer, a composer of correspondence, a master of literary style, and one of the most excellent of the secretaries. His book was a collection of epistles.

Ibn 'Abd al-Malik al-Zayyāt Was Muhammad ibn 'Abd al-Malik ibn Abān al-Zayyāt
Abān was one of the inhabitants of a village of al-Jabal called al-Daskarrah, from which region he transported oil to Baghdād. [Muhammad] was a poet and master of literary style, who served as vizier to three caliphs: al-Mu'tasim, al-Wāṣiq, and al-Mutawakkil. Forty days after appointing him as vizier, al-Mutawakkil humiliated him, killing him in his affliction. We give a detailed account of him elsewhere. 68 He died during the year two hundred and thirty-three [A.D. 847/48]. He had an anthology of epistles.

Al-Qāsim ibn Yusuf
He was the brother of Ahmad ibn Yusuf. He was a poet and writer of correspondence. He had a book of epistles.

66 For the caliphs mentioned, see Hitti, Arab., pp. 191, 279, 297.
68 This locality was on the Shīr River above al-Wāṣiq; see Ya'qūb, Corg., III, 917.
65 Perhaps the author of Al-Fārid expected to mention Muhammad in further detail in connection with the poets, but actually his name is only mentioned briefly.

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'Amr ibn Ma'sadāh ibn Sa'id ibn ———

He was the vizier of al-Ma'mūn, and was a master of literary style, a poet, and writer of correspondence. There is a large book of his epistles.

Sa'id ibn Wahb
He was a secretary, but not from the family of Wahb ibn Sa'id, for his origin was Persian. He wrote:

Epistles; a collection of his poems. 71

Al-Harrānī
He was Abū al-Ṭayyib ‘Abd al-Rahīm ibn Ahmad al-Harrānī, a poet, writer of correspondence, and master of literary style, who wrote:

Epistles; about eloquent literary style. 72

Abū 'Ali al-Baqīr
He was a poet, master of literary style, and writer of correspondence. Between him and Abū al-'Aynā there were exchanges of satires and excellent compositions, including a number of poems. He wrote:

Epistles; a collection of his poems. 73

Al-Yūsufi
He was Abū al-Ṭayyib Muḥammad ibn 'Abd Allāh, one of the descendants of Ahmad ibn Yusuf al-Kātib, the secretary of al-Ma'mūn. 74 He was a writer of correspondence and a master of literary style. He wrote:

The Distinguished (Al-Fad'Lū), referring to his selected epistles; epistles about his personal affairs.

71 This second title not found in the Beatty MS.
72 This title not found in the Beatty MS.
73 Omitted in the Beatty MS.
74 Bilgić inserts the phrase "the secretary of al-Ma'mūn" and also "There were famous letters written by Abū al-Ṭayyib Ahmad ibn Yusuf." The second phrase is omitted from the translation because the names are evidently confused.
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The Banū al-Mudabbir

Ahmad, Muhammad, and Ibrāhīm, all of whom were poets, writers of correspondence, and masters of literary style. Ahmad wrote the book Sessions and Conference.

Hārūn ibn Muhammad ibn 'Abd al-Malik al-Zayyāt
He was surnamed Abū Muḥāṣṣa, and was one of the persons who collected historical anecdotes and quoted traditions. Among his books there were:
Historical Traditions of Dhi al-Rummah; his epistles.36

Sa‘īd ibn Humayd
He was surnamed Abū 'Uthmān and was a secretary, poet, and writer of correspondence, delightful in expression, preeminent in his work, but given to plagiarism and much [literary] plundering. If it should be said to the words and poetry of Sa‘īd, “Return to your true authors (ahlīk),” there would be nothing of his own left. This was the expression of Ahmad ibn Abī Tāhir.

He claimed that he was descended from the offspring of the kings of Persia. Among his books there were:
Persia's Receiving Justice from the Arabs, also known as Equality; a collection of his epistles; an anthology of his poems. In connection with [his] quashing of Ahmad and Ibrāhīm, a book of epistles was [addressed] to each of them.37

Ibrāhīm ibn Ismā‘īl ibn Dā‘ūd, the Secretary
He excelled in eloquence and literary style. He wrote Epistles.

Sa‘īd ibn Humayd ibn al-Bakhtakān
He was surnamed Abū 'Uthmān and was a man of understanding, a theologian, and a master of literary style. Coming from ancient ancestry in Persia, he was strong in partisanship against the Arabs. Among his books there were:

36 Ibn Khallikān states that the name should be written al-Mudabbir, although as a rule it is Mudābbir (see Khallikān, IV, 389). The title Sessions and Conference is omitted in the Beatty MS.
37 Omitted by the Beatty MS.
38 Probably Ahmad ibn Abī Tāhir and Ibrāhīm ibn Ismā‘īl.

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The Persians' Superiority over the Arabs, and Their Excellence; his epistles; about theology, which I mention in the proper place in this volume.

'Abd al-Muḥāṣṣa, the Secretary
He was from Isfahān and served as secretary to the members of the Barnak family while they were still alive.39 He wrote Epistles.

'Abd al-Yazīdād
Abū 'Abd Allāh Muhammad ibn Yazīd ibn Suwayd was the vizier of [the Caliph] al-Ma‘min, a master of literary style, a writer of correspondence, and a poet.40 Among his books there were:
Epistles; an anthology of his poems.

Muhammad ibn Mukram
He was a secretary who was a master of literary style and a writer of correspondence. He wrote Epistles.

Abū Sāliḥ ‘Abd Allāh ibn Muhammad ibn Yazīd ibn Suwayd
He was one of the secretaries who were masters of literary style. His son was Abū Ahmad ibn ‘Abd Allāh ibn Muhammad ibn Yazīd, who completed the book of history which his father was writing, to the year three hundred [A.D. 913/13]. Among his [Abū Ahmad’s] books there were:
History; his epistles.

Muhammad ibn Ibrāhīm, the Secretary
He had special charge of the correspondence during the days of al-Mutawakkil. He was eloquent, a master of literary style and a writer of correspondence. He wrote Epistles.

39 The Beatty MS omits "superiority," which omission is evidently an error.
40 The reference to the Barnak family is omitted in the Beatty MS.
41 The phrase "and a poet" and the second book title are not found in the Beatty MS.
42 The word 'ibn is not in the original Arabic but must be correct, judging from the dates of these two men's lives. Flügel gives the two book titles in this paragraph with Abī Sāliḥ. The translation follows the Beatty MS in giving them with the son, Abī Ahmad.
Mūsá ibn ‘Abd al-Malik

He had charge of the Bureau of al-Sawād and other matters during the days of al-Mutawakkil and was also a writer of correspondence. I have seen a few of his letters.

Ibn Sa‘d al-Qurraibulli

He was Abū al-Hasan Aḥmad ibn ‘Abd Allāh ibn al-Ḥusayn ibn Sa‘d ibn Ma‘ṣūd al-Qurraibulli, one of the secretaries who were learned and preeminent. Among his books there were:

History, which he wrote up to his own lifetime; Fīqār (Rhymed Phrases, Rhymed Clauses) of the Masters of Literary Style;58 Logic.

Naṭījah Abū ‘Alī Aḥmad ibn Ismā‘il ibn al-Khaṣib al-Anbārī

He was the secretary of ‘Ubayd Allah ibn ‘Abd Allāh ibn Tāhir, who turned him over to Muḥammad ibn Tāhir.54 He was a master of literary style, a correspondence writer, a poet, and a man of letters, preeminent in eloquent composition. He usually wrote in a personal way to his brothers, but there were also letters and replies exchanged between him and Abū l-‘Abbās [Abū l-Allāh] ibn al-Mu‘azz. He composed a collection (diwān) of letters, about a thousand leaves in length, comprising all of the good [passages] from different kinds of letters.

Cooked Food: Generations (Categories) of Secretaries; and also what he entitled the Compendium Copied from Notes, which included what he heard from the scholars and what was testified to in connection with anecdotes about important people; Description (Attributes) of the Soul; his letters to his brothers.65

58 The Flügel text gives Ibn Sa‘d. In the sentence below, Flügel gives Abū al-Ḥasan as part of his name; the Beatty MS omits it.
54 This title and that following are omitted by the Beatty MS.
54 The translation follows the Beatty MS, which seems to be correct. Muḥammad was the brother of ‘Ubayd Allāh, so that it was natural for the secretary to go from one to the other. The Flügel version says that Muḥammad ibn Tāhir killed Naṭījah, evidently an error.
65 Lacking in the Beatty MS.

Abū al-‘Aynā Muḥammad ibn al-Qāsim ibn Khillād

He was a master of literary style and eloquence, with a ready answer and a quick retort. He was also a poet. During the latter part of his life he was blind. Letters and satires were exchanged between him and Abū ‘Alī al-ṣabīr and also Abū l-Ḥuffān.87

The people of al-‘Askar86 used to fear his tongue. He quoted al-‘Aynā’s and other scholars. Abū al-‘Aynā died some time after the year two hundred and eighty [A.D. 893/94].88 Among his books there were:

Accounts of Abū al-‘Aynā, which was written by [Aḥmad] ibn Abī Tāhir; Poems of Abū al-‘Aynā, about thirty leaves in length.

I have read something written in the handwriting of [Muḥammad ibn ‘Alī] ibn Muṭlāb [surnamed] Abū ‘Alī, of which this is a transcription. I am presenting it with its order and wording, as this book requires.

Names of the Preachers (Orators)

The Commander of the Faithful, ‘Alī, for whom may there be peace; Talḥah ibn ‘Ubayd Allāh; ‘Abd Allāh ibn al-Zahayr; ‘Abd Allāh ibn ‘Abd al-Muṭṭalib; Khalid and Isma‘il, the two sons of ‘Abd Allāh al-Qair; Yazīd ibn Khalid ibn ‘Abd Allāh and Jarīr ibn Yazīd ibn Khālid; ‘Abd Allāh ibn al-Aḥmad; Khalid ibn Sa‘wān; Ibn al-Qirrīyah; Ṣā‘īr ibn Shīhān; Muḥammad ibn Qays al-Khaṭṭāb; Ziyād ibn Abī Sufyān; Qaṭār ibn al-Fuṣīr, al-Walīd ibn Yazīd; Abī Ja’far al-Maṣrī; al-Mu‘āmīn; Shaḥīb ibn

56 “Ibn Khillād” is omitted by the Beatty MS.
58 See Ma‘ṣūdī, VII, 328, for mentions of Abū ‘Alī al-ṣabīr and Abū al-‘Aynā.
58 ‘Al-ṣabīr may refer to the army, but probably refers to the quarter of Baghdād known as ‘Askar al-Mahdi” and often called “al-Askar.” See Cohn, Baghdād, p. 46.
58 The Beatty MS leaves a gap in place of the dāt following “Abū al-‘Aynā died.”
58 The Beatty MS gives “al-Qirrīyah,” which seems to be an error.
Shaybah; al-`Abbās ibn al-Hasan al-`Alawi and his son `Abd Allāh; Muḥammad ibn Khālid ibn `Abd Allāh al-Qasrī; Shabbah ibn `Iṣāl.

The Names of Those Who Were Eloquent83
Abū Marwān Ghaylān; Sālim, the secretary of Hūshām ibn `Abd al-Malik and a kinsman of `Abd al-Ḥamīd; `Abd al-Ḥamīd ibn Yahlīy, the secretary of Marwān [II]; Khālid ibn Rabī`ah al-Ṣāfīqī;99 `Abd al-Wahhāb ibn `Allī, who lived at the time of Bilal ibn Abī Burdah; `Umārah ibn Ḥamzah; Yahlīy and Muḥammad, the sons of Ziyād, the two ṭāhirī descendants of al-Ḥārīrī ibn Ka`b; Hujr ibn Sulaymān, from Harrān; Muḥammad ibn Ḥujr, the secretary of al-`Abbās ibn Muḥammad; Jabal ibn Yazīd, the secretary of `Umārah ibn Ḥamzah; Mas`ūd ibn Amr;98 `Abd al-Jabār ibn `Adī and Mas`ūd ibn Khālid, the two secretaries of al-Maṣṣūrī. Yūnus ibn Abī Farwah, who served as the secretary of Ḳisā ibn Mūsā; Sāfī ibn ḤARRĀN, director of the Bayt al-Ḥikmah of al-Maṣṣūrī; Sa`īd ibn Huraym, the associate of Sāfī ibn ḤARRĀN at the Bayt al-Ḥikmah; `Abd Allāh ibn Khāqān;94 Jaf`ar ibn Muḥammad ibn al-Asb`ah; `Ubayd Allāh96 ibn Amrūn, who served as a secretary to a number of persons, the last of whom was al-Fadl ibn Yahlīy; Ibn Adham, the secretary of Abū Najīm.

Abū al-Rabī` Muḥammad ibn al-Layth; Ghassān ibn `Abd al-Ḥamīd al-Madīnī;94 al-Khaṭṭāb mawlā Sulaymān ibn Abī Jaf`ar and his protegé97 ibn A`yān, a secretary; Abū – al-Shāfi`ī, the

83 In this translation the word al-balaghah (here, "those who were eloquent") is often rendered "masters of literary style." In the following collection of names, there are some minor variations between the Flügel text and the Beatty MS; the translation follows the latter. In the Beatty MS, three dots separate each writer from the next.

84 For the last element of this name, Flügel gives "al-Shāfi`ī" and the Beatty MS is garbled, but probably "al-Ṣāfīqī" is the correct form.

85 The Arabic text gives Abī Amr, but most sources give his name as ibn Amr. Perhaps he was both Abī Amr and ibn Amr.

86 It is possible that the word for "secretary of" has been omitted between Abī Allāh ibn Khāqān and Jaf`ar ibn Muḥammad ibn al-Asb`ah.

87 The name Allās is given by Flügel but not by the Beatty MS.

88 Flügel adds, "who served as secretary to Jaf`ar ibn Sulaymān at al-Madīnah."

89 As the word mawlā ("protegé") is mentioned twice in the Beatty MS, the phrase may be "al-Khaṭṭāb mawlā al-Sulaymān ibn Abī Jaf`ar and his protegé." It is more likely, however, that the word for protegé is mentioned twice by mistake.

secretary of al-Walid ibn Mu`awiyah; Khattab ibn Abi Khaṭṭāb, one of the Abī al-Da`wah who wrote on his own behalf; `Ubayd ibn Khaṭṭāb, one of the people of al-Shām and a secretary; Khuṭṭāb ibn Amr al-`Aṭārān, a man of letters who wrote on his own behalf [and for] Abī Muslim al-Shāmi; Qusaymān, the secretary of Abī al-Malik ibn Śalīḥ; Ibrāhīm ibn al-Khaṭṭāb, the secretary of Qusaymān ibn Yaziḏ; al-Harūr ibn al-Sa`īd, the secretary of Abī al-Malik ibn Śalīḥ; Abī Rawḥ, the secretary of `Alī ibn `Iṣā, following Yūsuf ibn Sulaymān; Ibn al-Abi`dīyah, Muḥammad ibn Ḥafr, who served as secretary to al-Makkhūtī.100

Ahmad ibn Yūsuf; Mashkalah, the secretary of Khazaymah ibn Khāzīm; Iṣmā`l ibn Sabīl; Abī `Ubayd Allāh, the secretary of al-Mahdī; Muḥammad ibn Sa`īd, a contemporary of al-Mā`ūn; Bakr ibn Dayd ibn Abī al-Ḥamīd al-Tamīmī, a contemporary of Bilāl ibn Abī Burdah; al-Qāsim ibn Muḥammad, also a contemporary of Bilāl; Birsh ibn Abī Bishārāh; Abī al-Najm Ḥabīb ibn al-Najm, contemporary with al-Mahdī; Muṭṭarraf ibn Abī Muṭṭarraf al-Laythī; Ibrāhīm ibn Ismā`l, the teacher of Muḥammad ibn Mukram; Yūsuf ibn Sulaymān, the secretary of `Alī;101 Abī Ḥanafī, the secretary of al-Harūr ibn Śarīf; Ḥanẓah ibn Abī Ḥanīf al-Ḥasan, a secretary of Ṭāhir ibn al-Ḥasan; Muḥammad ibn Ṭabqa, a Syriac; Abū Ḥabīsh al-Ṭarīfūrī.

Ten Masters of Literary Style102
Abī Allāh ibn al-Muqaffa; `Umārah ibn Ḥamzah; Jabal ibn Yazīd; Ḥujr ibn Muḥammad; Muḥammad ibn Ḥujr —— Anas ibn Abī Shaykāh, who was relied upon by Ahmad ibn Yūsuf the secretary; Sālim; Mas`ūd; al-Harūr ibn Śarīf; Abī al-Jabār ibn `Adī; Ahmad ibn Yūsuf.

100 This is the name by which the Isma`iliyyah designated their own members. It can be translated as "People of the Sunnains." 101 The Flügel text gives Yūsuf ibn Sulaymān ibn al-Abīdīyah as one name. The Beatty MS is probably correct in breaking it into two.

102 Al-Makhlūkī ("the Rejected") was the nickname of al-Mamūs, son of Ḥarūr al-Raḥīfī.

103 Probably Abī Ḥanafī, the famous vaquer.

104 In this paragraph, the Flügel text omits Jabal ibn Yazīd, though the Beatty MS includes it. Flügel gives Anas ibn Abī Shaykāh as a separate name. In the Beatty MS, the text is garbled following Muḥammad ibn Ḥujr, but evidently Anas was connected in some way with this man, and was not among the masters of literary style.
Books Mentioned Together because of Their Excellence
The Testament of Aqshān 118 Kallāh wa-Dumāh; the epistle of 'Umārah ibn Ḥamzah; Al-Muhrūqiyah, 119 Al-Ŷatīmah, by Ibn al-Muqaffa’; 120 the epistle Al-Khāmis, by Ahmad ibn Yūsuf al-Ḫaṣāb. 121

Various Subjects about Which Things Were Written122
About the common people, about raids [early wars of Islam], about defeats (routs), about security, about submission, about laws, about recompense, about provinces, about treaties, about counsel, about partnership, about rain, about earthquake, about acknowledgment of a ruler, about peace, about reviling, about necessities, about satisfaction, about love (affection), about reproaches, about apologies, about trusts, about congratulations, about gifts, about judicial jurisdiction, about condolence, about holy war, about season of the pilgrimage (harvest), about feasts, about passionate desires.

Responses of the raids (correspondence of the early wars of Islam): what was written by (from) the kings to the kings about the outlying regions, about the weak (impotent), about the conjunction, about war, about praying for rain, about union (friendly relations), about security (peace), about breaking through (pouring forth) of waters. 123

118 The charge given by the dying king Aqshān to his son Shāfī’; see Fī Ḫawāṣiṣ, ed. M. M. Edrīs, VI, 286; Rawlinson, Seven Great Oriental Monarchies, p. 61.
119 This may have been written by Ibn al-Muqaffa’ or Ibn Ḫuṣayn al-Maṭʿah about their ancestor Māḥah; see Huart, History of Arabic Literature, p. 77.
120 Al-Ŷatīmah means “the rare” or “the unique,” Flügel, p. 118 bottom line, gives the phrase “about epistles” following this title.
121 The title Al-Khāmis is taken from the Beasty MS, as Flügel has Al-Ḫaṣāb, evidently an error.
122 In the second paragraph, the text follows the Beasty MS, in which the phrase “Responses of the raids” seems to introduce the group of subjects which follows.
123 There is a variation in the Flügel edition.
124 The subject “breaking through of waters” is taken from the Beasty MS, as Flügel gives “passionate devotion,” which is a mistake.

Also What Occurs in Action
Seeing the new moon, festivals, about amatory poetry (conversation),125 demand for necessities, cassation in justice.

Here ends what was written in the handwriting of Abū ‘Ali ibn Muṣṭah [Muḥammad ibn ‘Alī].

Ghassān ibn ‘Abd al-Ḫaadīd126
He served as secretary to Jaʿfar ibn Sulaymān ibn ‘Ali. He was eloquent, using beautiful diction and refinement of meaning. Among his books there were: Selected writings; a book of his epistles.

Muḥammad ibn ‘Abd Allāh ibn Ḥarīb
He served as secretary to al-Ḫasām ibn Qaṭṭābah in Armenia. Then he was the secretary of Yazīd ibn Uṣayd and later of al-Fadl ibn Yūḥān. He wrote Epistles.

Bakr ibn Ṣūrād
He was the secretary of Yazīd ibn Mazyd and a man with an excellent literary style, who was the author of several famous books. It was he who composed Šīr (a treatise) Yazīd ibn Mazyd his letter to al-Raḍīd at the time of the death of Yazīd. 127 He wrote: Epistles; The Epistle about Mazyd to al-Raḍīd.

Abū al-Wāṣīr ‘Umar ibn Muṭṭarrāz128
He was a secretary belonging to the ‘Abd al-Qays Tribe and was one of the people of Maww (Merv). He directed the bureau of the eastern provinces for al-Muḥādī, al-Ḫāḍī, and al-Raḍīd. He served as secretary to al-Ŷaḥṣiṣ and al-Muḥādī, during whose reign it is said that he died, but the truth is that 129 he died during the days of al-Raḍīd, who mourned for him. He was trustworthy, preeminent in

125 The Arabic word is al-Ḫaṣāf, which can be used for a kind of popular ode.
126 Instead of Ghassān, the Beasty MS has Ṣāḥib, which must be wrong.
127 Flügel has Barmat, but the Beasty MS must be right in giving Yazīd.
128 The Beasty MS lacks “‘Umar ibn Muṭṭarrāz” in this heading. For the tribe which follows, see “‘Abd al-Kaʾīw” (‘Abd al-Qays), Enc. Islam, I, 45.
129 The Beasty MS lacks the phrase “during whose reign . . . truth is that.”
his profession, eloquent, and a quoter of traditions. Among his books there were:

Habitations of the Arabs, Their Frontiers, the Place Where Each Tribe Was Located, and the Place to Which It Migrated from There; The Epistles of Abū al-Wázir; The Glorious Deeds of the Arabs and the Competitions of Their Tribes in Connection with Genealogy. When al-Rashād prayed for him [at his funeral] he said, "May Allah show mercy to thee. For verily has not Allah offered thee two alternatives, one for Allah and one for thyself? And hast thou not sought what was for Allah rather than for thyself?"

Al-Fadl ibn Marwān ibn Māsarjis, the Christian
He was from a village known as Sulā on the shores of the River Būq. and he lived to the age of ninety-three. He served al-Mu‘āmin and al-Mu‘ājim, acting as vizier. After these two, he also served several other caliphs. Although he had little grasp of learning, he showed great intelligence in the service of the caliphs. Among his books there were:

Things Observed and Traditions Known by Eye Witnesses, Seen and Quoted; his letters.

Al-Jahshiyārī
He was Abū ‘Abd Allāh Muhammad ibn ‘Abdūs, a secretary, student of historical traditions, and writer of correspondence, among whose books there were:

The Viziers and the Secretaries; The Meter of Poetry and a Compendium of the Types of Prosody.

A Group

Shayłunah
He was Muhammad ibn al-Hasan ibn Sahil the secretary, Shayłunah being a nickname. At first he was with al-ʿAlawī at al-ʿAsrah, but later he went to Baghdaḑ and became loyal to the government. Then he became involved in working with some of the Khavārīj, so that al-Mu‘ājim burned him to the tent pole. Among his books there were:

Account of the Chief of the Zanj and His Battles; his epistles.

Ibn Abī Asbaḥ
He was Abū al-ʿAbdūs ʿAbdūd ibn Muhammad, among whose books there were:

Learning and Nobility of Writing, about fifty leaves; Epistles, not many of them.

Ibn Abī al-Ṣarj
He was Abū al-ʿAbdūs ʿAbdūd ibn Abī al-Sarj, the secretary, among whose books there were:

The Pen (Penmanship) and What Accompanies It; Epistles.

Ibrāhīm ibn Salmaḥ
He was a Persian secretary. Among his books there were:

Superiority of the Persians over the Arabs; Epistles.

*13 The usual Arabic spelling for the word translated as "group" is ʿalḥūf, but the Beatty MS here gives ʿalḥūf.

*14 Shaylun means either "a cruel-looking man" or "tara" which are known as darnel grass (Lolium temulentum), an herb which causes mild physical reaction.

*15 This almost certainly refers to ʿAlī ibn Muhammad, called Shāhīd al-Zanj.

*16 The translation follows the Beatty MS. The word given as "fastened" cannot be identified with certainty. It could be ka-zalaj, "like sheep's intestines." In other words, as the intestines, a popular form of food, are cooked on a spit, so the caliph burned his victim on a tent pole over a fire. See Tântîkî, Nihāyâr, pp. 73; 74; Tabarî, Amâres, Part III, pp. 2135-36; for differently worded accounts of this incident.

*17 His epistles lacking in the Beatty MS.

*18 Second title lacking in the Beatty MS.

*19 The name in the Beatty MS appears to be ʿIbrâhīm ibn Sułmaḥ. The second title is lacking in the Beatty MS.
CHAPTER THREE

Mirâ ibn 'Isâ al-Kisâwî

Among his books there were:

Love of Fatherlands; The Contradictions of He Who Claims that Judges Are Not Obliged to Imitate the Imams and Caliphs in Connection with Their Food.

Yasâqiyd ibn Mihândâdâ al-Kisâwî

He lived at the time of [the Caliph] al-Mu'tâsîd. Among his books there were:

The Excellencies of Baghdad and Its Characteristics; Guides to the Oneness of God from the Words of the Philosophers and Others besides Them, a large book which I have glanced through.

Another Group

Dâ'rîd ibn al-Jarrâjâh

He was the grandfather of Abû al-Hasan 'Alî ibn 'Isâ and served as the secretary of al-Mu'tâsîd. Among his books there were:

The History and Historical Traditions of the Secretaries; Epistles.

Muhammad ibn Dâ'rîd ibn al-Jarrâjâh

He was named Abû 'Abd Allâh. No one appeared during his time who was more illustrious than he. He served as vizier to 'Abd Allâh ibn al-Mu'tâzîzî during the time he was caliph. He was a learned man, who mingled with people, learning from scholars, masters of literary style, and poets. In his own handwriting he wrote more than can be computed, and he both read over and corrected whatever was written with his penmanship.

After the uprising of [Abû Allâh] ibn al-Mu'tâzîzî, he [Muhammad ibn Dâ'rîd] was made known to Mu'nîs al-Khâdîm, who had early knowledge of his situation, but as Abû al-Hasan ibn al-Fârârît feared him, he [Mu'nîs] counseled his execution. Accordingly, he was killed. [His body] was taken out and cast into a canal by the gate at al-Mâ'mûnîyâh and later carried to his home. Among his books there were:

The Leaf, about historical traditions of the poets; the delightful book, Poetry and the Poets: Who among the Poets Was Named 'Umar during the Pre-Islamic and Islamic Periods; The Four, modeled after the book of Abû Hîjâlî, The Viziers.

Ali ibn 'Isâ ibn Dâ'rîd ibn al-Jarrâjâh

He was in a position of leadership, having power and rank, but he was especially famous and conspicuous for his professional skill and virtue. Three times he served as the vizier of al-Muqtâdîr. He traced his lineage back to al-Hasan.

He died on the day during the morning of which Mu'izz al-Dawlah crossed over, which was the day of the conflict in the middle of the night, during Dhû al-Hijjah [the twelfth Muslim month], in the year three hundred and thirty-four [A.D. 946]. He was buried in his house. Among his books there were:

111 To understand this passage it is necessary to know the history. 'Abî Allah ibn al-Mu'tâzîzî contested the right to be the caliph with al-Muqtâdîr and ruled for one day, after which he was killed; see Hîthi, Arâbî, p. 468. At this time Mu'îsî Abî al-Hasan al-Muazzîzî, called al-Khâdîm, was an influential member of the government. He evidently knew of a connection between Muhammad ibn Dâ'rîd and 'Abî Allah ibn al-Mu'tâzîzî, but was inclined to forgive him for his complicity with the plot. When, however, he learned that the powerful vizier Ibn al-Fârârît was afraid of Muhammad ibn Dâ'rîd, Mu'nîs al-Khâdîm did not want to lose the favor of his chief and so encouraged the execution of Muhammad ibn Dâ'rîd. For the Ma'mûnîyâh Quarter, see Coke, Baghdad, pp. 65, 116.

112 Flügel adds, "which he wrote for Ibn al-Muqtaqîn," probably either Hîthi ibn 'Abî al-Hasan, the authority on poetry, or Abî Ahmad Yâhîyî ibn 'Alî, the court favorite.

113 Flügel has 'Amr instead of 'Umar. Flügel also adds the clause "during the Pre-Islamic and Islamic Periods.

114 The translation follows the Beatty MS. Flügel gives, "He died on the day in which Mu'izz al-Dawlah crossed over, which was Friday, at midnight during the month of Dhâl al-Hijjah, in the year three hundred and thirty-four [A.D. 946]." Abû Ahmad ibn Buwayh, known as Mu'izz al-Dawlah, came from al-Abwâl to Baghdad, and after a period of negotiations he deposed and blinded the Caliph al-Mu'tâsîd, early A.D. 946. See "Mu'izz al-Dawlah," Enc. Islam, III, 705; Miskawayh, V, 87 (84); 88 (85); Hîthi, Arâbî, p. 470.
CHAPTER THREE

Collection of Invocations; The Meaning and Explanation of the Qur’an, with which work Abū al-Husayn al-Khażżā’ī and Abū Bakr ibn Muḥākīd helped him; The Secretaries, the Politics of the Kingdom, and a Record of the Caliphs.

His Son, Abū al-Qāsim 'Iṣā ibn 'Abī Alī

He devoted his time to logic and the ancient sciences. His birth was ______. Among his books there was a book about the Persian language.

Abū al-Qāsim ‘Abd Allāh ibn ‘Abī Alī Muḥammad ibn Dā’ūd ibn al-Jarrāḥ

He was known as the son of Anūr, who was a sister of ‘Abī Alī ibn ‘Iṣā. He was an excellent secretary and a writer of correspondence, among whose books there were:

The Benefit, about history; The Explanation and Correction of Speech (Tongue).

‘Abī al-Raḥmān ibn ‘Iṣā

He was a brother of Abū al-Ḥasan ['Abī Alī ibn ‘Iṣā], and an excellent man. He was a secretary who served as vizier to al-Muttaqī with the counsel of his brother. For the one who directed him and supervised his affairs was Abū al-Ḥasan ‘Abī Alī ibn ‘Iṣā. Among his books there were:

Record of the Family of al-Jarrāḥ—Traditions about Them and Their Genealogies, Both in Ancient and Modern Times; History, from the year two hundred and seventy [A.H. 883/84] to his own day; large book about land tax (al-kharāj), which he did not finish.

Ibn al-'Aṣwān: Abū al-Qāsim 'Abd Allāh

He held high positions in the lowlands near 'Umrān. Among his books there was The Land Tax (Al-Kharāj), which he named ______.

SECTION TWO

Al-Musawwarq 'Ali ibn al-Fāth

He was named Abū al-Ḥasan. Among his books there was The Vexiers, supplementing the book of Muḥammad ibn Dā’ūd ibn al-Jarrāḥ and brought up to the time of Abū al-Qāsim al-Kalwāḥāni.

Ibn al-Ḥarūn

Among his books there were:

The Excellency of the Arrangement of the Qur’an; Epistles.

Al-Marthadi

Abū Ahmad ibn Bishr al-Marthadi the Elder was the man to whom Ibn al-Rāmī wrote verses about fish, for there was a joke between them. He served as the secretary of al-Muwaffaq in connection with his confidential affairs. Among his books there were:

Al-Anwār, a large and exceedingly good book; Poems of the Quraysh, upon which al-Ṣālih depended for "Al-Awraq," for he plagiarized him— I saw a copy written in the handwriting of al-Marthadi; Collection of Letters.

Mention of the Family of Thawābīh ibn Yūnūs

Their origin was Christian. It is said that Yūnūs was known as Lūbābah and that he was a barber (barber-surgeon). It is also said that Lūbābah was their maternal ancestor. Abū Sa‘īd Wālīh ibn ʿAbī ʿAbd Allāh ibn ʿAbī ʿAbd Allāh ibn ʿAbd Allāh ibn Fāzīd said to me:"

There was once a dispute between ‘Abī Alī ibn al-Ḥusayn and Abū al-ʿAbd ibn Thawābīh about an estate. They met at the hearing of some high official; I think he was ‘Ubayd Allāh ibn Sulaymān. ‘Abī Alī ibn al-Ḥusayn delegated this case with Abū al-ʿAbdīs to his brother, Abū al-Qāsim

123 This paragraph is lacking in the Beatty MS.
124 The translation follows the Beatty MS, which gives al al-Jarrāḥ ("the family of al-Jarrāḥ"). Flügel has al al-kharāj ("people of the land tax"), which seems to be a mistake.
125 The translation "held high positions" is taken from the Beatty MS. Flügel gives wa-mīd ("and he died").
Arab 'Abd Allah Muhammad ibn Ahmad ibn Thawībah

He was a writer of correspondence, who had an excellent literary style and served as the secretary of al-Mu'tadid. He wrote a book of recorded letters.

Abū al-Ḥusayn ibn Thawībah

He was the last one of the distinguished and learned men among those [descendants of Ibn Thawībah] whom we have seen. He wrote the book Epistles.

Qudāmāh ibn Ja'far

He was Qudāmāh ibn Ja'far ibn Qudāmah, whose grandfather was a Christian. He became a Muslim under the auspices of al-Muktafi bi-Allah, Qudāmāh was one of the masters of literary style, one of the polished writers, and one of the distinguished philosophers. He was noted in connection with the science of logic, although his father Ja'far was one of those who were neither interested in nor had any knowledge of it. Among his books there were:

The Land Tax [Al-Kharāj], eight stages, to which he added a ninth; Criticism of Poetry; The Cleanser of Sorrow; Dismissal of Anxiety; his epistle about Abū 'Abd ibn Muqlah [Muhammad ibn 'Ali], known as The Brilliant Star; Withstanding [Making Clear] Grief; Wines of Thought; Politics; Refutation of Ibn al-Mu'tamm; The Pleasure of Hearts and the Provision of the Traveler.

The name of the Caliph al-Mu'tadid is not in the Beatty MS. In the Beatty MS a space is left here; the name al-Muktafi bi-Allah is lacking. The Beatty MS implies that the grandfather became a Muslim.

The scribe who copied the Beatty MS made careless mistakes in this list of titles. Yaqūt, Irshād, VI (3), 203-1t quotes Al-Flīšī giving a more accurate list.

On the margin of the Beatty MS there is the note, perhaps a correction, "seven stages to which he added the eighth." This line is followed by a longer explanation which has not been included in the translation, as it is evidently not part of the original.

"Cleanser" is aktīn, the modern word for "soup."

The Beatty MS omits Abū, evidently mistakenly.

The Beatty MS is garbled, but both Fligel and Yaqūt, Irshād, VI (3), 203, give dāryqī ("wines"). It can also mean "adulterate."

This title and those following are not in the Beatty MS.