Ibn Hannādah

He was Abū al-Ḥasan Aḥmad ibn Muḥammad ibn Hannādah the secretary. He was highly cultured and one of the most illustrious of the secretaries. He wrote books and met with men of letters. Among his books there were:

Examination of the Secretaries and a Collection of the Works of Men of Understanding;150 The Epistles.

Al-Kalwādānī

He was Abū al-Qaṣīm ‘Ubayd Allāh ibn Aḥmad ibn Muḥammad ibn ‘Ābd Allāh ibn al-Ḥusayn ibn Abī al-Ḥasan ibn Khūraw Pirūz (Fīrūz) ibn Hūrūzz (Urūn) ibn Bahram (al-Mīhrāwān) from the lineage of Ardāshīr ibn Pāpāk (Būbāk) and [known as] al-Kalwādānī.151 He was the director of the Bureau of al-Sawād succeeding Abū al-Ḥasan ‘Alī ibn Ṭaṣā, and he was head of the group of secretaries. Then he served as a nominal vizier, gaining increased authority in the bureau of Ibn al-Furāt. His birth was152 ——— and he died ———. Among his books there was Land Tax (Al-Karāfīf), two manuscripts, the first of which he wrote during the year twenty-six [A.D. 937/38] and the second during the year three hundred and thirty-six [A.D. 947/48].

Abū al-Ḥusayn Iṣḥāq ibn Surayj, the Christian Secretary153

Among his books there were:

Land Tax (Al-Karāfīf), a thousand leaves; The Designated Land Tax (Al-Karāfīf al-Maʿrūfīf), about two hundred leaves; his small book about the land tax, about one hundred leaves.

150 “And a collection of the works of men of understanding” and the title following are not in the Beatty MS.
151 The names in parentheses are those given in the Beatty MS. The names preceding these are Persian, taken from Firdawṣī, Shahnāma, VII, 130-69, and VI, 254 ff. Instead of Hūrūzz ibn Bahram, Firdawṣī gives Hūrūzz ibn Yazaar ‘īd ibn Bahram. For the town of al-Kalwādānī near Baghīd, see Yaqūt, Gog, V, 28.
152 The Flügel text includes “before three hundred” (A.D. 912).
153 This paragraph is not in the Flügel edition, but is in the Beatty MS.
in his handwriting and formed it to include both government and belles lettres, Training of the Sultan, more than one thousand leaves.

Ibn al-Bāzyār

He was Abū 'Ali Ahmad ibn Naṣr ibn al-Ḥusayn al-Bāzyār, a court companion of Sayf al-Dawlah. His father, Naṣr ibn al-Ḥusayn, was one of the people who moved up to Sāmarrā. He lived at the time of al-Mu'taḍid, whom he served and amused. His origin was from Khuwāsān and he adopted the sport [of hunting] with birds of prey, various kinds being given to him by al-Mu'taḍid. Abū 'Ali died at Aleppo during the lifetime of Sayf al-Dawlah, during the year three hundred and fifty-two [A.D. 963]. Among his books there were:

Formation of Elegant Literary Style; Speech.

Ibn Zanjī, the Secretary

He was Abū 'Abd Allāh Muḥammad ibn Ismā'īl ibn Zanjī. He was distinguished for beauty of penmanship. Among his books there were:

His epistles; The Secretaries and the Profession.

Al-Mazzūbīn

He was Abū 'Abd Allāh Muḥammad ibn 'Imrān ibn Mūsā ibn Sa'id ibn 'Abd Allāh. His origin was in Khuwāsān and he was the last of the writers about historical traditions and composers of books whom I saw. He was a quoter of traditions, with a truthful tongue

This first book listed is not in the Flügel edition, but Flügel adds a title, Distinction ("Al-Khās'a"). which the Beatty MS lacks. Flügel omits mention of the number of leaves given by the Beatty MS with the second title. The Beatty MS gives the second title as Training of the Sultan, whereas Flügel gives Association of which the Sultan.

10 The Beatty MS gives al-bāzyār ("the falconer") very clearly, but bāzyār, same meaning, is used more often. The Beatty MS does not make clear whether Naṣr ibn al-Ḥusayn or al-Ḥusayn was a falconer.

100 This last title is not in the Beatty MS.

100 The Beatty MS lacks this paragraph except for the words "Ibn Zanjī, the Secretary."

100 The last two elements may be 'Ubayy Allāh instead of 'Abd Allāh, and a broad knowledge of traditional authorities. He had also heard a great deal. His birth was during Jumāda al-Akhirah [the sixth Muslim month] in the year two hundred and ninety-seven [A.D. 909/10], and he is still living in our time, which is the year three hundred and seventy-seven [A.D. 987/88], so we pray that Allāh, through His bounty and beneficence, may give him health and long life. Among his books there are:

Pleasing (Kītāb al-Mu'īn), with accounts of the famous Pre-Islamic poets, beginning with Innu al-Qayy and the members of his generation (category), and with a thorough investigation of the traditions about them. Then he discusses the poets who started before Islamic and lived into the Islamic period, with the Muslims following them and their generations. He deals with Jara' and al-Farazdaq, with their generations (categories) among the early Muslims, citing the best of the traditions about them, until the beginning of the 'Abbāsid regime, may Allāh strengthen, support, prolong, and extend it. He mentions Ibn Harrah al-Ḥusayn ibn Mu'ayy, together with those who made their poetry known. The number of leaves in this book is over five thousand.

Illuminating (Kītāb al-Mustanīr), in which there are accounts of the recent poets who were famous and prosperous, with a selection of their poems according to their ages and periods. The first of them is Bāshshīr ibn Burd, the last one is Abū 'Abd Allāh ʿAbd Allāh ibn al-Mu'taz bi-Allāh, with both of whom may Allāh be well pleased. The number of leaves is six thousand, written in the handwriting of al-Mazzūbīn in sixty Sulaymānīyah volumes.

Profitable (Kītāb al-Mufīd), in which there are a number of sections. The first of these sections contains accounts of the Pre-Islamic and Islamic poets who were given surnames, with traditions as to which one of them.

104 The year of his death is given by different authorities as follows: Flügel—986; Vazīrī, Iṣrāʾīl, VI (2), 50—either 988/89 or 994; the Beatty MS, Khalīkīs, III, 67, and Baghdadīs, Taṣāʾir, Part III, p. 135 oct. 1139—994. The correct date is probably A.D. 994. On the margin of the Beatty MS there is a note, "From here to the end of the account of al-Mazzūbīn it is in a handwriting other than that of the author."

104 The translation follows the sequence of titles as given in the Beatty MS. It is so different from the sequence in the Flügel edition that the transliteration of the Arabic is given to help identify the titles. The different editions have variations in the number of leaves given for each book.

104 Evidently there was a leather cover for each volume (muqāṣṭā) of one hundred paper leaves. Sulaymānīyah most likely refers to the kind of paper used.
was identified with a surname and whether he was noted for his father's surname, or known in connection with his mother or the lineage of his grandfather, or related to his patrons, and also how these relationships were similar or were connected with the group as a whole. 

In the second section there are mentioned the things quoted about the characteristics of the poets, together with the defects of their bodies and appearances, such as being Negroid, one-eyed, blind, weak-sighted, or leprous. There are also mentioned the things leaving traces on the body, from the hair of the head to the two feet, limb for limb. The third section is about the religious categories of the poets, such as the Shi'ah, the theologians, the Kharwarir, al-mushhadin, the Jews, and the Christians, and those who followed their rites.

The last section mentions everyone who put aside the recitation of the poetry of Pre-Islamic times so as to increase in importance and in Islam to become pious; also each one who left eulogy so as to rise to a higher standard, or put aside satire to be complimentary, and put aside love poetry to be virtuous; also each one who devoted his poetry to some one subject, as did the Sayyid ibn Muhammad al-Huwairi and al-'Abbās ibn al-Ahnaf, and those who followed their precedent. It is a book of five thousand leaves.

The Alphabetical Book (Kitāb al-Mu'jam), in which are mentioned the poets alphabetically, starting with the ones whose names begin with alif (a), then those beginning with ba (b), to the end of the alphabet. It contains about five thousand names of poets, with some poetry of each, a number of stanzas selected from his (each poet's) famous verse. It exceeds one thousand leaves.

The Acrostic (Kitāb al-Muwasibhah), in which there is a description of the points which have caused the authorities (al-'ulama') to disapprove of some of the poets in connection with their poems [such as use of] kasrah [the vowel sign i], errors of pronunciation, inconsistent use of vowel signs in verses, repetition of the last syllable of a verse, irregular rhyming, changes, ambiguity, loose weaving of the composition, and other errors of poetry. It exceeds three hundred leaves.

Poetry (Kitāb al-Shi'â), a compendium of its excellencies, with a description of its benefits, its injuries and defects; also a description of its kinds and forms, measures, prosody, essential points, and selections; also the training of its composers and reciters, proof of its plagiarism and robbery, with other points about its varieties and forms. It exceeds two thousand leaves.

Poems of Women (Kitāb Ash'ar al-Nisâ'), about five hundred leaves. Poems of the Caliphs (Kitāb Ash'ar al-Khalifâ'), with more than two hundred leaves. Things Quoted (Kitāb al-Mu'tabab), with traditions about the grammarians of al-Baṣrah, mentioning the first person to speak about grammar and he who first compiled it, with traditions about al-Fārābî and the scholars of al-Baṣrah and al-Kūfah, who quoted from others, and who among them lived in the City of Peace (Baghdad); about three thousand leaves.

Guide to the Right Way (Kitāb al-Mursid). In it are traditions about al-mutakallimûn and the People of Justice and Oneness (the Mu'tazilah), with something about their meetings and doctrines; about one thousand leaves. Poems Attributed to the Jinns (Kitāb Ash'ar Tunsab ilā al-Jīn), about one hundred leaves.

Gardens (Kitāb al-Riyâq), in which are accounts of persons obsessed, arranged in categories. In it is a statement about [passionate] love and what results from it, with mention of its start and finish, together with the terminology and varieties connected with it, as recorded by the language scholars. It also mentions the derivations of these terms, with examples from the poems of Pre-Islam and of men who converted to Islam, as well as of Muslims, including the more recent ones; more than three thousand leaves.

137 The version shows variations; the translation follows the Beatty MS.
138 In the Beatty MS the word for "book" (kitāb) is carelessly omitted in this title and the one following it.
139 Fligel gives this title as follows: "Poems of These Initiating the Jinn—in it he mentions whoever made an imitation in poetry: more than one hundred leaves."
CHAPTER THREE

The Clear (Kitāb al-Rā‘īn). In it there is a description of the characteristics of song, of its qualities, forms, and methods, together with traditions about the male and female singers among the freeborn, the handmaids, and the slaves; more than one thousand six hundred leaves.

The Seasons (Kitāb al-Aznūnah), in which there are the characteristics of the four seasons: summer, winter, and the two temperate ones; and also a description of heat and cold, clouds and lightning, winds and rain, seeking for fresh pasturage, prayer for rain, and other things included in general descriptions of the spring and autumn. Then there are mentioned the beasts of the celestial sphere, the stations of the zodiac, the sun, and the moon with its stations, and also the characteristics ascribed to them by the Arabs and their poems about them. Also mentioned are the planets and fixed stars, the characteristics of night and day, the Arab and Persian days, the months and years, periods and eras, together with what appears in every one of the sections of this book in connection with language, historical traditions, and poems, giving explanations. It is about two thousand leaves.

Flowers and Fruits (Kitāb al-Anwār wa-al-Thimār). In it are some of the things said about the rose, the narcissus, and the other flowers in poetry, with what is said about them in the records and traditions. Then there are the fruits and mention of palms and all the fruits in general, with what there is for them of praise in poetry and prose; about five hundred leaves.

Traditions of the Barnak Family (Kitāb Akhbār al-Barā‘īnah), in which there is a description of the period from their beginnings until the downfall of the regime, ending with their disgrace; about five hundred leaves.

SECTION TWO

Distinguished for Excellence (Kitāb al-Mufaddal or al-Miftāḥ), about clear speaking, Arabic, and writing; about seven hundred leaves. Congratulations (Kitāb al-Ta‘līm wa-al-Ziyārah), about five hundred leaves. Submission and Pilgrimage (Kitāb al-Ta‘līm wa-al-Ziyārah), four hundred leaves. Visiting (Kitāb al-Iyādah), four hundred leaves. Consolations (Kitāb al-Ta‘āl), about three hundred leaves.

Elegies (Kitāb al-Marāthī), five hundred leaves. The Exalted Book (Kitāb al-Mu‘allā), about the excellencies of the Qur‘ān; two hundred leaves. Fertilization of Minds (Kitāb Ta‘līm al-Uql), with more than one hundred sections, the first of them being about the mind, culture, learning, and similar things. It has more than three thousand leaves.

The Noble Book (Kitāb al-Mushrif), about the rule of the Prophet, may Allah bless him and give him peace, his culture, his preaching, his Companions, with whom may Allah be well pleased, and others, as well as about the testaments and the rule of the Arabs and Persians; one thousand five hundred leaves. Traditions About Those Who Make Metaphors in Poems (Kitāb Akhbār man Tammathhal bi-al-Ashār); over one hundred leaves. Youth and Old Age (Kitāb al-Shabāb wa-al-Shayb); three hundred leaves. Crowned (Kitāb al-Mutawwaq), about justice and good living; over one hundred leaves. Brooked (Adorned) (Kitāb al-Mudabbaj), about banquets, invitations, and drink. Relief (Kitāb al-Faraj); nearly one hundred leaves.

Gifts (Kitāb al-Ihdiyā); about three hundred leaves. Gifts (Kitāb al-Ihdiyā), another manuscript in his own handwriting. Ornamented (Kitāb al-Muzakhra‘f), about the brothers (ikhwan) and companions (āshāb), three hundred leaves. Traditions of Abū Muslim al-Khurāṣānī, Giver of the Summons (Akhbār Abī Muslim al-Khurāṣānī, Sāhib

The Beatty MS gives "Kitāb al-Mufaddal, about clear speaking and eloquence."

The Flügel text gives "Kitāb al-Shabāb."

The Flügel MS gives "Kitāb al-Mudabbaj."

This book is omitted in the Flügel version.

The translation follows the Beatty MS; Flügel differs.

The translation follows the Beatty MS; the number of pages and other details differ from Flügel.

This extra manuscript is mentioned in the Flügel text but omitted by the Beatty MS.

Flügel gives "Kitāb al-Mufaddal, about clear speaking and eloquence."

The Beatty MS gives "Kitāb al-Shabāb."

The Flügel MS gives "Kitāb al-Mudabbaj."

The Flügel MS gives "Kitāb al-Shabāb."

The Arabic could also be "Al-Faraj or Al-Fay."

Flügel gives "The Young (Kitāb al-Futḥ)."

This extra manuscript is mentioned in the Flügel text but omitted by the Beatty MS.
CHAPTER THREE

al-Da'wah); one hundred leaves. Supplication (Invocation) (Kitāb al-Dru‘ā); about two hundred leaves.

The Ancestors (Kitāb al-Awālī), in which are accounts of the ancient Persians and of the People of Justice and Oneness (the Mu'tazila), with something about their sessions and point of view; about one thousand leaves. The Newly Acquired (Kitāb al-Mustaraḍ), about the foolish and unusual; over three hundred leaves. Traditions of the Children, the Wives, and the Family (Kitāb Akhābār al-Awālī wa-al-Zawjāt wa-al-Ahih), with praise and blame; two hundred leaves. Renunciation and Traditions of the Ascetics (Kitāb al-Zuhd wa-Akhābār al-Zuhhād); over two hundred leaves. Blame of the World (Kitāb Dhamm al-Dunya); over one hundred leaves.

The Shining (Kitāb al-Munūr), about repentance, good work, piety, abstention from the illegal, and similar things; over three hundred leaves. Warnings and Mention of Death (Kitāb al-Mawā‘īz wa-Dhihir al-Mawt); over five hundred leaves.

Traditions about Those Near Death (Kitāb Akhābār al-Muḥtada‘ārin); one hundred leaves. The Chamberlains (Kitāb al-Hujāb); one hundred leaves. Al-Hittātin (Kitāb al-Htitātan).


Abū Muslim was called Giver of the Summons because he sounded the call to overthrow the Umayyad caliph and to establish the Abkabist regime, A.D. 720.

For this book, the Beatty MS gives only the title and the words “about one hundred and fifty leaves.”

Unlike most of the other books, the book on the Beatty MS contains a number of leaves, but adds “in his own handwriting.”

As differences in the texts for this and a number of titles which follow are unimportant, they are not described in detail. The translation follows the Beatty MS.

This title is not clear in the Beatty MS; it may also be Traditions about Sentenced People (“Kitāb Akhābār al-Mulhāfīna‘īn”).

Instead of “chamberlains” (al-hujāb), this word might be “curtain” (al-hujāb). Fliegel gives Chiding the Chamberlains (“Kitāb Dhamm al-Hujāb”).

The Fligel version has “The Poetry of Hittātin al-Ta‘āt (Kitāb Shīr al-Hittātin al-Ta‘āt); about one hundred leaves.” See Hittātin, chief of the Tajje Tribe, in the Biographical Index.

Fligel has “Traditions of Abī Ḥanifah al-Na‘mān ibn Thabrāī (Kitāb Akhābār Abī Ḥanifah al-Na‘mān ibn Thabrāī); about five hundred leaves.”

This title and the ones which follow are in the Fligel version, but not in the Beatty MS.

SECTION TWO

Muhammad ibn Ḥamzah al-A‘lāwī; about one hundred leaves. Traditions of the Kings of Kindah (Kitāb Akhābār Mulūk Kindah); about two hundred leaves. Traditions of Abū Tamma‘ān (Kitāb Akhābār Abī Tamma‘ān) by itself; about one hundred leaves. Traditions of Shu‘ba‘ ibn al-Hajjāj (Kitāb Akhābār Shu‘ba‘ ibn al-Hajjāj); about one hundred leaves. Cancellation of Contracts (Kitāb Nashk al-Uhūd); about two hundred leaves, addressed to the judges.

He had many books about the sawādūn which he started to write and among which there were:

Essences of Poetry (Kitāb An‘ān al-Shi‘īr), about praise and satire, glory and generosity.

Traditions about the Generous (Kitāb Akhābār al-Ajwād). Descriptions (Qualities) (Kitāb al-Awṣīf). Metaphors (Allegories) (Kitāb al-Tashbihāt).

From the sources written in his own handwriting there have come down to us more than twenty thousand leaves.

Ibn al-Tustarī

He was Sa‘īd ibn Ibrāhīm ibn al-Tustarī, surnamed Abī al-Husayn, a Christian living near the present time. Both he and his father worked for the Banū al-Furāt. He adhered to rhymed prose in his writings. Among his books there were:

The Shortened and the Lengthened, according to alphabetical sequence; Masculine and Feminine, according to the same sequence; Epistles, about the invasions, according to this sequence; his collected epistles about each skill of his craftsmanship.

Ibn Ḥijjī al-Na‘mān

He was Abī al-Husayn al-Na‘mān ibn ‘Abd Allāh, the secretary. Abī al-Husayn was one of the unique men of the period for virtue.

Although the word sawādūn as a rule referred to central and southern Iraq, here it may mean "the populace" or "enemies." This paragraph is not found in the Fligel edition.

In the original the word kitāb is omitted before some of the titles, but it is understood.

The Beatty MS gives al-Tustarī, which is evidently an error. Yağış, Gege, I, 847, includes Tustar, but does not mention Tustar.

The Banū al-Furāt were members of the family of the famous visitor Ibn al-Furāt.

A marginal note in the Beatty MS has Abī al-‘Ilāh. Fligel has "Abī al-‘Ilāh ibn Birūhīn, whose father was Ḥijjī al-Na‘mān Abī ‘Abd Allāh,"
CHAPTER THREE

genius, and knowledge of writing in government offices. During the
days of Mu‘izz al-Dawlah he was in charge of the Bureau of
al-Sawād. No library of books has been seen that was better than
his collection, for it contained every book, either by itself or in a
compilation, each one written in the handwriting of the scholar
concerned. He died ——. Among his books there were:
Poems of the Secretaries; Traditions of Women, known as the book of
Ibn al-Dakhāli; Intoxication of Daytime (Odor of the Day), about
neighborhood traditions; Youths; Negligence (Hazard) and Gathering
of Flowers; The Courtesy of Superior, in Office and Retired.

Al-Šahîb Abû Ishāq Ibrāhîm ibn Hâlî ibn Ibrâhîm ibn Hârûn
He was a writer of correspondence, a master of literary style, a
poet, a scholar of geometry, and a man engrossed in developing
writing, literary style, and poetry. His birth was after the year three
hundred and twenty [A.D. 932] and he died before three hundred
and eighty [A.D. 990]. He wrote:
Anthology of Epistles, written as late as this our own time—about a
thousand pages—traditions of his family and the children of his father,
which he wrote for some of his children: The Government of the Banû
Buwayh, Traditions of the Daylam, and the Beginning of Their Rule,
known as “Al-Tajj” and “Al-Adud”, Missives of al-Sharif al-Radi
Anthology of Poetry.

Al-Muhallabi Abû Muhammad al-Hasan ibn Muhammad
He was the vizier of Mu‘izz al-Dawlah, a poet, a master of
literary style, the best of the period during his time. He died ——.
Among his books there were:
Epistles and Edicts; a collection of his poems, which were only a few.

SECTION TWO

Ibn al-'Amid
He was Abû al-Faţl. He wrote:
Collection of Epistles; The Method, about eloquent literary styles.

Al-Šahîb Abû al-Qasim ibn 'Abbâd
He was unique in his time, singled out during his period for
eloquence of literary style, clarity, and poetry. Among his books
there were:
Collection of Epistles; Sufficiency, about epistles; Al-Zaydiyyah; Feasts
and the Excellencies of al-Nawrîz (New Year’s).

Another Group

Hajjawayh
His name was —— and he was the grandfather of 'Abd al-'Azîz
al-'Asjâdi al-Mârûzî the poet. From what his mother said he used
to quote “—— as if you were from the womb of a mixed breed
[dispersed], except for the mother of Father Adam.” He was one of
the excellent tax officials, superior in his profession and the first to
compose a book about the land tax. Among his books there were:
Land Tax (Al-Kharaj); Epistles.

Ibn 'Abd al-Karîm
His name was Ahmad ibn Muhammad ibn 'Abd al-Karîm ibn
Abi Sahî al-Ahwâl, surnamed Abû al-'Abbas. He was one of the
outstanding and excellent men among the secretaries, well informed
about the administration of the land tax and more capable in connec-
tion with that type of work than the other men of his time. He
died during the year two hundred and seventy [A.D. 883/84].
Among his books there was Land Tax (Al-Kharaj).

This title and the one which follows are lacking in the Beatty MS.

This sentence is not in the Beatty MS, which must have been copied before
A.D. 990, or based on the original written before that time.

For Buwayh and Daylam, see Hitrî, Arabî, p. 470. Al-tajj signifies “the
crowned” and the second title honors the chief “Alaud al-Dawlah.” The two titles
following are not found in the Beatty MS. Al-Sharif al-Radi died A.D. 989/90, after
the death of al-Nâfîz.

The name Mu‘izz al-Dawlah and the mention of a collection of poems are
in the Hijâlî edition, but not the Beatty MS.

This title is not in the Beatty MS.

This sentence and the list of books are in Hijâlî, but not the Beatty MS.

The quotation is not in Hijâlî and a note on the margin of the Beatty MS
says that this account is not in the possession of the author. The quotation
lacks some words and is a joke, impossible to translate with certainty. The Beatty MS
lacks the title Epistles.
Ibn al-Maṣḥīḥah
He was Abū al-Ḥasan ʿAli ibn al-Ḥasan, nicknamed Ibn al-Maṣḥīḥah by the persons whom he treated harshly.222 He lived near our own time and was skillful and outstanding in connection with finances and the administration of the land tax. Among his books there were:
Answer of the Stubborn; The Excellent Book about the Land Tax (al-Kharāj); Instruction about Certain Consultations, which I have seen, written in his own handwriting.

Ibn Bashshār
Abūn Maḥmūd ibn Sulaymān ibn Bashshār was the secretary and teacher of Abū ʿAbd Allāh al-Kīfī, the vizier. He was one of the secretaries who excelled in eloquent literary style and professional skill. Among his books there were:
The large book, Land Tax (Al-Kharāj), a rough copy of which I saw written in his own handwriting—about one thousand leaves; Drink (Wine) and Court Companionship, written in his own handwriting.

ʿAbd Allāh ibn Ḥammād ibn Marwān, the Secretary
I know nothing more about his life. Among his books there was The Meaning of White Hair, Its Refinements, the Excellency of Its Hues, the Arrangement of Its Front Parts, What Is Said about It in Prose and Poetry, and the Dyes.

Another Secretary
He was known as Yaʿqīb ibn Muhammad ibn ʿAli. Among his books there was Dyes, the Reproach of White Hair, and Praise of Youth.

Muḥammad ibn ʿAbd Allāh ibn Khīyār, the Secretary
Among his books there was Land Tax (Al-Kharāj).

Another Group
Bāḥā
He was Abū ʿAbd Allāh Muhammad ibn ʿAbd Allāh ibn Ghālib al-Iṣḥāḥī, whose nickname was Bāḥā. He was a master of literary style, a writer of correspondence, and a secretary, who was called “Bāḥā” because he said in one of his verses: “He revealed (bāḥā) what was in the soul, making it known.”

He came to Baghdād, where he stayed with al-Nāḥiyyānī, the secretary, for whose children he composed his book about epistles. Among his books there were:
Collection of Epistles, in eight sections. He wrote an additional ninth, which he called The Book of Correlating Prose and Poetry; Al-Tawṣīkh wa-al-Tarbāh, about some of the dualists among the Shīʿa;223 Oratory and Eloquence; Poverty (Al-Faṣq).

222 This man should be compared with Abū al-Ḥusayn ʿIdāq ibn Surayj. As his son’s name was al-Ḥusayn, the family must have become converted to Islam.
223 The filigreed version has “grammar” (al-najūf), but the Beatty MS clearly gives the word for “stars” (al-tawṣīkh). The title is given as it is written in the Beatty MS, perhaps meaning, “Feeding and Administering Well.” But the first word is perhaps meant to be al-tawṣīkh (“arranging verses”) or al-tawṣīḥij (“binding together”), while the last word may mean “rearing” or “educating.” The word “dualist” is taken from the Beatty MS, which differs from the filigred text. The term seems to be logical, as there were many Manicheans and Zoroastrians among the Shīʿa; or, non-Arabs. The Beatty MS gives Al-Faṣq for the last title, which is very likely an error.
Abū Muslin

He was Muhammad ibn Muslin ibn Baḥr al-Iṣbahānī, a secretary, writer of correspondence, master of literary style, theologian, and debater. Abū al-Ḥasan ‘Abd ibn ‘Īsā used to have connections with him, and desired his company. Among his books there were:

A Collection of Explanations for the Interpretation of the Revelation According to the School of Thought of the Muʿtazilah, about exegesis of the Qurʾān—a large book,227 a collection of his epistles.

Ibn Ṭabāṣib al-‘Alawī

He is mentioned in connection with poetry and the poets. Among his books there were:

Support of the Exalted; Standards (Examining) of Poetry; Poetry and the Poets, his selections; an anthology of his poetry.228

Al-Diyāmāt

His name was ———. Diymarst is in the region of Iṣbahān. He was a master of literary style, an author, and a grammarian, among whose books there was Training of Character.

Ibn Abī al-‘Awūdíl

He was ———. Among his books there was Excellence and Eloquence.

Abū al-Ḥusayn Muhammad ibn ‘Abī al-Iṣbahānī al-Diyāmāt

Among his books there were:

The Faults of Thaqīf and the Rest of the Arabs; Al-Hamāsah.229

‘Abd al-Raḥmān ibn ‘Īsā al-Hamadānī

He was the secretary of Bahr ibn ‘Abd al-‘Azīz ibn Abī Dulf. He was a poet and secretary, among whose books there was Pronouncements (Dialects).

SECTION TWO

Ibn ‘Abdullāh

His name was Muhammad ——— and he was a secretary of the Tūlūn family. He was eloquent, a writer of correspondence, and a master of literary style, who wrote a large collection of epistles.

Ibn Abī al-Baghl

His name was Ahmad ibn Muhammad ibn Yahyā ibn Abī al-Baghl, surnamed Abū al-Ḥusayn.230 He was summoned from Iṣbahān to be promoted to act as vizier during the days of al-Muqtadir. He was eloquent, a writer of correspondence, and a master of literary style, one of the people of Marwān.231 He was also a poet of excellent quality, with natural talent, who wrote a collection of epistles. His epistles were about the conquest of al-Baṣrah.232

Muhammad ibn Abī al-Qāsim al-Karkhī233

He was one of the secretaries who were transferred to the vizierate. He was a writer of correspondence and a master of literary style, who wrote:

Anthology of Epistles; Anthology of Poetry.

Al-Bāṭh ‘an Miʾyār234

His name was Muhammad ibn Nahl ibn al-Marzūbān al-Karkhī, surnamed Abū Manṣūr. He was one of the people of al-Karkh and one of the masters of eloquence and literary style. A man who saw him told me that he had a paralyzed hand.235 Among his books there was The Limit of Perfection (Al-Mamātah fi al-Kanār), comprising twelve books (chapters), which were:

227 The Flügel text does not give “Almas π],” The translation follows the Beatty MS. A father and a son have probably been confused. See Ibn Abī al-Baghl for the members of this family.
228 Flügel has al-marwaß, but al-Marwān, a part of Merv (Merv), seems to be the word meant.
229 The reference to his epistles is not found in the Beatty MS.
230 Flügel gives al-Magsūn instead of al-Karkhī. The second title is lacking in the Beatty MS.
231 The name means “searching for the difficult in learning,” and is given in the Beatty MS. Flügel has a different form, almost certainly incorrect.
232 In the Flügel edition, this statement is given incorrectly.
It is said of Abū Zayd that he said:  
Al-Ḥusayn ibn ‘Alī al-Marwarrūdhi, the brother of Su‘ūlak, used to conduct familiar and continuous prayers for me, but when I dictated my book about investigation by methods of interpretation, he discontinued these prayers for me. Then Abū ‘Alī al-Jayhānī, the vizier of Naṣr ibn Aḥmad, had slave girls with whom he used to favor me, but when I dictated my book Offerings and Sacrifices, he withheld them from me.

Al-Ḥusayn al-Marwarrūdhi was a Qarmāṭī, al-Jayhānī a dualist, and Abū Zayd was accused of heresy. But it has been related that al-Balkhī said, “This man,” meaning Abū Zayd, “is suffering an injustice, for he is a believer in the oneness of Allāh. I know it from other people and also because I was brought up with him. Although it [heresy] might have come from logic, we studied logic together and thanks be to Allāh did not become heretics.”

Among the books of Abū Zayd there were:

The Ordinances of Religions; The Categories (Divisions) of the Sciences; Choice of Conduct (Choice of Journeys); the large book, Politics; the small book, Politics; Perfection of the Faith; Excellency of the Art of Writing; Advantages of Bodies and Souls; The Names of Allāh, Exalted and Sublime, and His Attributes; The Making of Poetry; The Excellency of the Science (Knowledge) of Historical Traditions, Names, Surnames, and Nicknames; Names of Things; Grammar and Conjugation; The Picture and the Pictured; his epistle about the definitions (limits) of philosophy; What Is Correct about Judgments of the Stars; Refutation of the Worshippers of Idols; Excellence of the Mathematical Sciences; about divulging the sciences of philosophy; Offerings and Sacrifices; Infallibility of the Prophets, for Whom May There Be Peace.

---

258 The Beatty MS has Abū Salīd instead of Abū Salīh. The translation follows Flügel, which is probably correct. The Beatty MS, however, corrects Flügel by giving Al-Ａḥbaru as a separate heading rather than running it into the preceding paragraph.
259 Last title not in the Beatty MS.
260 The translation follows what seems to be indicated in the Beatty MS. The Flügel edition varies.
261 The Flügel edition is garbled, but the Beatty MS clearly gives al-Nādi, although which one of the men with this name is not explained. The final title is not in the Beatty MS.

---

258 "'Alī" may be a mistake, as he is usually called Abū ‘Alī Allāh.
259 This is probably Muhammad ibn al-Ḍādi ibn al-Abābīs al-Balkhī, who died in A.D. 931, three years before the death of Abū Zayd al-Balkhī.
260 The list given here should be compared with Yaqūt, Istihād, VI (1), 141-44.
261 See Yaqūt, Istihād, VI (1), 142 bottom. There is a note on the margin of the Beatty MS implying that this was an explanation of the perfection of religion.
262 Yaqūt, Istihād, VI (1), 142 l. 7, add., "known as The Two Discourses."
263 Flügel gives istihād ("divulging"), Yaqūt al-insī ("dividing"), and the Beatty MS ēptātī ("acquiring").
264 The pious phrase is not found in the Beatty MS.
Arrangement of the Qur’ān; Qawārī al-Qur’ān;297 The Bold and Those Devoted to God (Al-Fustāk wa-al-Nussāk); a book in which he collected what was difficult to understand among the strange things in the Qur’ān; about how the “Sirah al-Ḥamd” is representative of the Qur’ān as a whole; Replies of Abū al-Qasim al-Aẓīzī; Rarities among Various Sciences (Rarities in Various Forms); Replies of the People of Persia; Explanation of the Figures in the Book, “Heaven and the World,” by Abū Ja’far al-Khażin; Replies of Abū ‘Ali ibn Abī Bakr ibn al-Muẓaffar, known as Ibn Muhīṭ; Replies of Abū Ishaq al-Mu’addab [Ṭrūhīn] al-Ḥarīrī; Verbal Nouns (Origin); Replies to the Questions of Abū al-Faḍl al-Sukkari; Chess and Backgammon; The Superiority of Makkah over Other Places; Reply of the Epistle of Abū ‘Ali ibn al-Munīr al-Ziyādī; Awakening of the Secretaries;298 the large book, Investigation of Interpretations; the clarifying epistle to the person reproached,299 his epistle praising the profession of the warrāq; his will (testament).

Al-Bustān282

He was Abū al-Qāsim ———. Although I never saw any book of his, information was given to me by Abū ‘Ali ibn Sawwār,300 the secretary, to whom may Allāh show mercy, who established the library of the endowment (al-waqf) at al-Baṣrah, and who was devoted to the sciences and strong in his passion for them. He told me, “There are some of his al-Bustān’s books in my library at al-Baṣrah.”

Thus saith Muḥammad ibn Ishaq [al-Nadrī]: I am doubtful about “al-Bustān”; is it written with a shin (ṣ) or a sin (ṣ)? “Bustān” is known to be a place in Sijīstān, but we do not know “Bustān.” That which made Abū ‘Ali ibn Sawwār feel that the pronunciation was with shin (ṣ) was the dotting [of the consonants].304 We shall inquire about this man and his books and, if Allāh so wills, make a supplement to his section. Abū ‘Ali said that his books were:

Trees and Plants; Description of the Climate of Jarījan; his reply about the antiquity of the world; The Weakness of a Double-Faced Vizier; Preservation of Learning and Control of the Soul; his epistle about the ordinances of the principal organ of man’s body.

Hāmza ibn al-Ḥasan

He was from the people of Iṣbahān, a man of letters and an author, among whose books there were:

Iṣbahān and its Historical Traditions; Similitudes (Allegories); Kinds of Prayer; Mispronouncing (Al-Taqīf); Examples of Af’al, into which both poetry and prose are introduced; Examples Derived from Proof of Poetry; Information about al-Muṣḥif; Epistles; Illustrations, about tidings of joy.

Hūknuyyy ibn ‘Abdūs

He was from the region of the Mountain (al-Jabal). Nothing more is known about his life. Among his books there were:

Unusual Expressions (Al-Shawārid) in the Epistles; Literary Pursuits.

Samaḥah

He was the teacher of Ibn al-‘Amīd and his name was Muḥammad ibn ‘Ali ibn Sa’d. Among his books there was Historical Traditions of the ‘Abbasīs.

Kushājiyya

He was Abū al-Fath Muḥammad ibn al-Ḥusayn, whose literary work and poetry are famous. Among his books there were:

The Training of a Court Companion; Epistles; an anthology of his poetry.

282 See Yaqūt, Geog., I, 612, for Bust; p. 628 for Bust in Nisībūn. No place called Bust is mentioned.

284 Af’ala is a verb form. This title and the four which follow are not in the Beatty MS.

297 Al-Muṣḥif means a “written book,” but is as a rule used for the Qurʾān, as is evidently the case in this title.

298 The paragraph about Kushājiyya is in the Flügel edition, but not the Beatty MS.
Khushkamānī, the Secretary

He was from among the people of Bağdād, but spent most of his life at al-Raqqāh and then moved to al-Mawṣil. His name was `Ali ibn Waṣīf. The meaning of the name `Ali was derived by the language authorities. He composed a number of books, which `Abdān, the chief of the Ismā'īliyyah, attributed to himself. He was friendly and agreeable to me. He died at al-Mawṣil, a Shi`ī. Among his books there was Explaining and Making Straight, about the institution of the land tax (al-`amīr) and its usages.

His Son, Abū al-Ḥasan ʿAḥmad ibn ʿAlī

He was a secretary, poet, and master of literary style. He died in the City of Peace [Bağdād], there being among his books: Prose Joined to Verse (Prose Connected in Sequence); The Production of Literary Style (The Art of Rhetoric); Benefits; an anthology of his poetry.

Ibn Ḳaṭḥir al-Ahwāzī

He was Abū Baḵr ʿAḥmad ibn Muḥammad ibn al-Faḍl. Among his books there was Virtues of the Secretaries.

Abū ʿAbdāl al-Naṣrīyyī

He was also called al-Naṣrī, but we know nothing about his life. Among his books there was Precious Things (Al-Shadīlar), about the counseling of the caliphs and governors (umāra)....

In the name of Allāh, the Merciful, the Compassionate

The Third Section of the Third Chapter

of the book Al-Fihrist, with accounts of the scholars and the names of the books which they composed, including accounts of the court companions, associates, men of letters, singers, buffoons, slap-takers, and jesters, with the names of their books.1

Account of ʿIṣḥāq ibn ʿIbrāhīm al-Mawṣili, His Father and Family

ʿIbrāhīm was born during the year one hundred and twenty-five [A.D. 745/45]. He was ʿIbrāhīm ibn Maymūn [al-Mawṣili]. Maymūn's name was Māḥūn, but they changed it to Maymūn. Abū al-Faḍl Ḥanīfī ibn ʿIṣḥāq said, "My father gave me the genealogy of my grandfather ʿIbrāhīm, saying that he was ʿIbrāhīm ibn Māḥūn ibn Bahman (Bahmān) ibn Nūska.2

Yāẓīd al-Muḥallabī said, 'Iṣḥāq told me, 'We are Persians from among the people of Arraṣān. Our protégés (patrons) are the Ḥanīfīs, who have lands among us!' But still he was called al-Mawṣili.3

Al-Ṣallībī said, 'Iṣḥāq ibn ʿIbrāhīm had as sons Ḥanīfī, Ḥanmad, ʿAḥmad, Ḥāmīd, ʿIbrāhīm, and Faḍl. Among the offspring of ʿIbrāhīm al-Mawṣili the only singers were Ḥanṣā and Ṭayyāb.4

1 This passage gives a good idea of the men who provided companionship, counsel, culture, music, and amusement for the ruler. For these categories of persons attending at the court, see the Glossary.

2 The Flügel edition omits "my father."

3 Flügel has Arraṣān, an area south of Shirz, whereas the Beatty MS has Arkīn, probably an error. See Yaqūt, Geog., I, 194, 210. For Ḥanīfī, see "Ḥanīfī," Enc. Islam, II, 265.


5 ʿIṣḥāq ibn ʿIbrāhīm was also Abū Muḥammad, but this first-born son must have died in childhood.
CHAPTER THREE

Ibrāhīm was born during the year one hundred and twenty-five [A.D. 742/43] and he died at Baghdaḍ in the year one hundred and eighty-eight [A.D. 804], when he was sixty-four years old. Iḥṣāq was born during the year one hundred and fifty [A.D. 767/68] and died in the year two hundred and thirty-five [A.D. 849/50], when his age was eighty-five. He was Iḥṣāq ibn Ibrāhīm ibn Māhān ibn Bahman ibn Nuṣr,6 whose origin was in Persia, but he fled from the oppressive taxation imposed upon him by the Banū Umayyah, coming to al-Kufa, where he dwelt among the Banū Dārīm.7

Iḥṣāq used to say, "I do not want to die until the month of Ramadan goes by, so that I can profit by observing its fast and it [my death] will be when my balance is favorable."8 It is said that he fasted for some days at the start and, if the fast was not observed on any day, he gave a hundred gold coins (ṣ, dinār) as alms. At the end, his illness became so serious that he could not endure the fast. The illness resulted from a purge given to him. Iḥdīs ibn Aḥī Ṭafṣil composed an elegy for him, saying:

May Allāh, oh, Ibn al-Maqwilī, with a shower
Of rain, water the tomb in which thou art a sojourner.
Gone thou hast, making the noble lonely and fearful;
No wonder an intimate weeps over thee!9

Iḥṣāq was a quoter of poetry and great deeds. He met with the Arabian masters of literary style, both men and women, who when they entered the sultan’s presence sought him out, remaining with him. He was also a poet who was skilled in the art of singing and trained in many sciences. He gained his livelihood from the sultan’s multitude of gifts honoring his perfection and superiority.

SECTION THREE

The literary works which he himself composed were the following, not counting Kitāb al-Aghānī al-Kabīr (The Great Book of Songs) about which there was a disagreement, the circumstances of which we are going to explain:

His songs, which he sang; Traditions of ‘Aẓzat al-Maylā; Songs of Maḥbūb; Traditions of Ḥammād ‘Ajrad; Traditions of Ḥanayn al-Hāḏī;10 Traditions of Dhi al-Rummah; Traditions of ‘Uwain; Traditions about the Singers of Makkah;11 Traditions of Sa‘īd ibn Majhāl; Traditions of al-Dallūl; Traditions of Muḥammad ibn ‘Aṣhāh; Traditions of al-Abjar;12 Traditions of Ibn Sālih al-Walā‘; Selections from the Songs [Addressed] to al-Walā‘; Observations and Indications; Drinks, in which he quoted from al-‘Abbās ibn Ma‘ān, Ibn al-Jassīs, and Ḥammād ibn Maysarah.13

Legacies of the Learned; Jewels of Speech (Al-Kalām); Al-Raqṣ wa-al-Zafīn [types of dancing]; Melodious Singing and Cadence;14 Light-Footed (Al-Hadhabūn); Epistle to ‘All ibn Hishām; Qiyān al-Hişāz;15 Al-Qiyān; Selected Rare Forms; Traditions and Rare Forms;16 Court Companions;17 Convivial Pleasures; Intimate Association of Brothers and Evening Conversation of Close Friends; Traditions of Maḥbūb and Ibn Surajī and Their Songs; Traditions of al-Ghushīd; Preference for Poetry and a Refutation of He Who Forbids It and Opposes It.

Information about Kitāb al-Aghānī al-Kabīr (The Great Book of Songs)18

I read what was written in the handwriting of Abū al-Ḥasan ‘Ali ibn Muḥammad ibn ‘Ubayd ibn al-Zubayr al-Kūfī al-Asadī:

6 Khulīkin, I. 20 gives Nuṣr and the Beatty MS has Nuṣr; see Spiegel in ZDMG, IX (1855), 191.
7 As Iḥṣāq lived after the end of the Umayyad regime, the last part of the sentence, "whose origin . . . among the Banū Dārīm," probably refers to his grandfather. For the Banū Dārīm, see Quatṣīlī, Maṣbāḥ, p. 37.
8 The Beatty MS has miṣrūṣū (“my balance,” “my scales”), which evidently refers to weighing the soul on the Day of Judgement. Flügel gives mahrūṣū.
9 This passage refers to the last month of the life of Iḥṣāq, which was during Ramadan, when pious Muslims gain special merit by fasting, acts of charity, and studying the Qur‘ān. Compare the rendering of the poems with Iḥṣāq, Aḥbāl, Part V, p. 130 top, which has a different wording.
10 Flügel has al-Khayrī instead of al-Ḥārī, evidently an error.
11 This title is given incorrectly in the Flügel version.
12 The Beatty MS has al-Abūkhar, which is a mistake. The Flügel version gives the next title incorrectly.
13 The Flügel text incorrectly combines the first two names as one. The title which follows, Legacies of the Learned, is not in the Beatty MS.
14 The translation of this title and the following follows the Beatty MS, which differs from Flügel.
15 Qiyān here almost certainly refers to slave girls trained to sing and dance. Al-Hişāz is the holy land of Arabia.
16 Flügel gives “selections” instead of “traditions.”
17 This title and the ones which follow are not in the Beatty MS.
18 Flügel includes this title in the list of books above. The Beatty MS has a separate heading.
CHAPTER THREE

Fadl ibn Muḥammad al-Yazīdī relates to me saying, "I was at the home of Īsāq [Abū Muḥammad] ibn Ibrāhīm al-Mawsīlī when a man came to him saying, 'Oh, Abū Muḥammad, give me Kitāb al-Aswānī.' Then he [Īsāq] ibn Ibrāhīm al-Mawsīlī replied, 'Which book, the one which I myself composed, or the one composed for me?' By the one he himself composed, he had in mind the Book of Traditions about the Singers (Kitāb Abhāb al-Muḥammādiyyīn), one by one, while the book compiled for him referred to the Great Book of Traditions about the Songs (Kitāb Abhāb al-Aswānī al-Kabīr), which is in use by the public."

Another Statement about This Subject

Abū al-Faraj al-Iṣḥābāni relates to me, saying:

Abū Bakr Muḥammad ibn Khalaf Wakī" told me, "I heard Ḥammād ibn Īsāq say, 'My father never composed this book, that is, Kitāb al-Aswānī al-Ḳabīr, and never saw it. The proof of this is that most of its poems attributed [to my father] have been collected from traditions about them and from what has been sung from them as late as this our own time. Furthermore, most of the genealogies of the singers are erroneous. What my father did compose from the collections of their songs points to the falsity of this book. For truly a warrāq of my father's wrote it after his death, except for "Al-Rukhshāh," which is the first part of the book and which my father did compose. All of its traditions, however, are from our quotations."

Abū al-Faraj also told me:

I heard this from Abū Bakr Wālī as a statement, which I memorized, but putting it into words I may add or subtract something. Moreover, Ḫaḍrāt told me that he knows the warrāq who wrote it, his name being Sandī ibn ‘Ali. His shop is at Ṭāq al-Zīl (the Dung Arch) and he served as a warrāq for Īsāq [al-Mawsīlī]. He and a partner who was with him agreed about writing it. This book was known in former times as Kitāb al-Sawālī (Book of the Bait). It has eleven sections, each section being called by its beginning [line]. The first section of the book is "Al-Rukhshāh," which is the composition of Īsāq, about which there is no doubt or disagreement.

SECTION THREE

Order of the Sections of the Book [Kitāb al-Aswānī al-Ḳabīr], Quoted until the Present Time

First: Passion I plucked from her as a child, And her love did not cease in strength to grow and increase.
Second: I do not bear the ancient grudge against them, For the chief of the people is not one who harbors malevolence.
Third: Spend some time with Zaynab, For he has ransomed the riders. Little will there be of condolence, if tomorrow is the move.
Fourth: Stop, let us weep for the memory of a beloved, And an abode at the bottom of the sand between al-Dakāhūl and Hawmāl.
Fifth: Has he complained because wealth comes and goes, What remains of wealth being tradition and remembrance?
Sixth: Oh, mistress of the camel litter, bend towards us, For if thou dost not do so, wrong wilt thou do.
Seventh: Oh, dwelling of Ātkāh, where free I am from concern for the enemy And where my heart is in safe keeping.
Eighth: Passion your inflamed soul has aroused; In the early morn at Tūḥī, behold the camel litters.
Ninth: For thou art as the night, which overtakes me, As though I imagined that the road from you was a highway.
Tenth: If her people wronged her dwelling.

Īsāq composed accounts of a group of poets. Among them there were:

Traditions of Ḥassān [ibn Ḥaṭīb]; Traditions of Dhī al-Rummāmah [Ghaylān ibn ‘Uqbaḥ]; Traditions of al-Abwaq [Abd Allāh ibn Muḥammad]; Traditions of Jamīl [Abu ‘Amm ibn Abd Allāh]; Traditions

8 They see 82, probably meaning “indulgence,” very likely implies that although singing was not encouraged by religion, it was granted indulgence by God.
83 Perhaps this title is meant to be Kitāb al-Shiddāb (“Book of Singing” or “Book of Chanting Songs”).
84 This list of ten sections does not include “Al-Rukhshāh,” mentioned above. On p. 57 at the beginning of his volume, Filigie gives a note on this passage. But it is based on his text, whereas the translation is from the Beatty MS, which differs in many details. For the connection of some of the following phrases and names with the poets Farasdaq and Jarīr, see Qasaysah, Shīr‘ī, p. 398. This is a free translation.
85 For these desert names, also mentioned in a poem of ‘Innā al-Qays, see Yaṣīr, Garg., II, 539.
86 A more literal translation is “he has been blamed that.”
87 The camel litters were covered seats on the camel’s back in which the women sat.
of Kukayyir [ibn 'Abd al-Rahman]; Traditions of Nuqayy [Abu al-
Hajjaj]; Traditions of 'Aqil ibn 'Ullaah; Traditions of Ibn Hanash [Ibrahim ibn 'Ali].

Hammaad ibn Islaq [Ibrahim al-Mawjuli]
'Ibrahim ibn al-Abbas al-Sulti said, "Hammaad was a man of
letters, who quoted [poetry and traditions]. He shared with his
father Islaq much of what he heard. He also met the great men
among his elders. He heard [lectures by] Abu 'Ubaydah and al-
Asma'i and composed books about literature, absorbing most of his
father's learning."

Another person said Hammaad was nicknamed "al-Bairid" (the
Cold One) and Yahya ibn 'Ali related, "I said to my father, 'Why
is Hammaad called "al-Bairid"?' He replied, 'My son, they have
done him wrong. He used to sit by his father, Islaq, and Islaq
was like a kindled fire, brilliant with impulsiveness of tempera-
ment.' Hammaad died —. Among his books there were:

Drinks; Traditions of al-Halajah; Traditions of Dhi al-Rummah;
'Urawah ibn Udhaynah; a selection of the songs of his grandfather,
Ibrahim [al-Mawjuli]; Traditions of Rikmah [ibn 'Abd Allah al-Ajja];
Traditions of Ubayd Allah ibn Qays al-Ruqayyiir; Traditions of the
Court Companions.

Traditions about the Family of al-Munajjim, in Order of Sequence
The name of Abu Mansur was Aban Husnus ibn Warid ibn Kad
ibn Mahinad Thunus ibn Farihkaziib ibn Ashtad Ziyar ibn Meher
Husnus ibn Yazidjir.

---

84 This title is not in the Beatty MS.
85 This probably refers to persons who were authorities for Arabic poetry and
literature, although they might also have been tribal chiefs, government officials,
learned scholars, or the elderly men of his father's acquaintance.
86 The son was, therefore, called "the Cold One" because he seemed cold
alongside his impulsive father.
87 This last title is not in the Beatty MS.
88 It is impossible to know how to spell these Persian names, as the Arabic texts
lack most of the vowel signs and are imperfect. In the Beatty MS there are vowel
signs for Husnus, but no consonant points. The word is therefore probably written
incorrectly. The names are mentioned in Khalikin, IV, 84-85, but are probably
not accurate.

---

Yahya his son, surnamed Abi 'Ali, was a protege of al-Ma'mun.
At first he was associated with al-Faqqi ibn Sahil, working on his
hypothesis of the judgments of the stars. Then, when the happening
befell al-Faqqi, Abi 'Ali Ma'mun chose him [Yahya], seeking him for
islam. Whereupon, he became a Muslim under the patronage [of
al-Ma'mun] and devoted himself to him. Yahya died when he was
setting forth to Tarsus (Tartus), and he was buried at Aleppo in the
shrine of the Quraysh, where there is an inscription on his grave.

His sons were Muhammad, 'Ali, Sa'id, and al-Hasan.

Muhammad was highly cultivated, a master of literary style,
elloquent in expression. He composed anthologies and famous
traditions, there being among his works the Traditions of the Poets.
He also understood singing and astrology.

'Ali ibn Yahya became associated with Muhammad ibn Islaq ibn
Ibrahim al-Mus'ab and later with al-Faqqi ibn Khajjan, for whom he
made a library of learning. He transcribed for it [sections] from
his own books and from things al-Faqqi asked him to write, more
than enough to form a library of learning. He died during the last
days of al-Mutanid, being buried at Samarra. His sons were
Ahmad Abu Isi, Abu Allah Abu al-Qasim, Yahya Abu Ahmad, and
Harun Abu Abu Allah. Harun wrote many books.

Another Account of Them [the Family of al-Munajjim]
Abi al-Hasan 'Ali ibn Yahya ibn Abu Mansur al-Munajjim was a
court companion of al-Mutanid, and not only one of his intimate
associates, but the foremost among them. He was attached to him
and the caliphs following him until the time of al-Mutanid. He
was a quoter of poems and traditions, as well as a good poet, who
learned from Islaq [al-Mawjuli], quoting him. As his work among
the caliphs was outstanding, he sat among their kinsmen [leaders]
and they told him their secrets, entrusting him with their news. He
died during the year two hundred and seventy-five [A.D. 888/89].

Among his books there were:

90 Al-Faqqi ibn Sahil, vizier of al-Ma'mun, known for his interest in astrology as
well as for his high government positions, was murdered in his bath at the age of 48.
See Khalikin, II, 472-73. See Glossary for "judgments of the stars."
91 "Library of learning" (al-Khaznah al-'ilm) was probably a term derived from
the Bayt al-Jilikah, the famous library at Baghdad founded by al-Ma'mun.
Poetry and Poets, Ancient and Islamic, in which he quoted Muhammad ibn Sallam [al-Jumali], Muhammad ibn ‘Umar al-Jarjami, and others besides them; Traditions of Ishāq ibn Ibrahim [al-Mawṣili]; Cooked Food.

His Son, Abū Ahmad Yahyá ibn ‘Ali ibn Yahyá ibn Abī Maṣṣūr. He was born during the year two hundred and forty-one [A.D. 855/56] and died on Monday night, the thirteenth night of the month of Rābi’ al-Awwal [the third Muslim month] during the year three hundred [A.D. 912/13]. He was a court companion of al-Munawwif and the caliphs following him. He was also a theologian of the Muʿtazili school of thought and the author of many books. He had, moreover, a class (session), which was attended by (bi-al-%ašra) a group of theologians. Among his books there was Splendor (Al-Bāhir), about the traditions and poems of the poets who lived during the two regimes [the Umayyad and the ‘Abbāsid]. He began with Bashshār, Ibn Harmah, Ṭurayš [al-%aqafl], Ibn Mayyādah, Muslim [ibn Walid], Ishāq ibn Ibrahim [al-Mawṣili], Abū Hījār, and Yazid ibn al-Ṭāhtīrīyāh. The last one he wrote about was Marwān ibn Abī Ḥafṣah. He did not finish this [book], but his son, Abū al-Ḥasan Ahmad ibn Yahyá ibn ‘Ali, did complete it, with the decision to add to his father’s book the lives of the modern poets. From among these he wrote about Abū Dslānāh, Wālibh ibn al-Ḥubāb, Yahyá ibn Ziyād, Muḥammad ibn Iyās, and Abū ‘Alí al-Bāṣir.

Abū al-Ḥasan Ahmad ibn Yahyá ibn ‘Ali. He was a theologian and an authority for the law according to the code of Abū Jaʿfar al-Ṭabarî. I saw a portion of a book by Abū Jaʿfar about the law written in his handwriting. Abū al-Ḥasan also wrote books which he composed independently of previous works, among which there were:

Traditions of his family and their genealogy in Persia; Consensus of Opinion, about the law according to the code of al-Ṭabarî; Introduction

22 The Beatty MS runs this heading into the text. The Flügel text has only the words “His Son.”
23 The Arabic versions have no separate heading here. The Beatty MS does not give the full name as Flügel does.
24 This sentence is in the Beatty MS, but lacking in Flügel.
Abū 'Isā Ahmad ibn 'Ali ibn Yahyā

He was one of their distinguished members, who lived earlier than 'Ali ibn Hārūn. Among his books there was History of the Year 46 of the World.

Abū 'Abd Allāh Hārūn ibn 'Ali ibn Hārūn

He was from the stock of his kinsmen and forefathers, a poet, man of letters, and a man with a knowledge of singing. He was also skillful and eminent in theology. He was born during the year —— and died ——. Among his books there was Selection of Song. 44

The family of Ḥamdūn

He was Ḥamdūn ibn Ismā'īl ibn Dā'ud the secretary, the first member of his family to be a court companion. His son, Ahmad ibn Ḥamdūn, quoted [others] and was a scholar of historical traditions, quoting al-'Adawi. Among his books there was Court Companions and Associates. 45

Abū Ḥisāb al-Miḥzami

Mention of him will be made in connection with a group of modern poets. He was a scholar of historical traditions, who quoted [others] and was an author. Among his books there were:

The Four, with traditions about the poets; The Art of Poetry, a large book, part of which I have seen.

43 For this title, given more accurately, see Vajpe, Iskāl, VI (i), 132 top. This book of 'Ali ibn Hārūn is not in the Beatty MS but is included in the Flügel text. Instead of “contradictory,” the Arabic mū'āndah may mean “complimentary.”

44 The Beatty MS gives what appears to be anti, which can be a plural form for ṣinā ("years").

45 The family of al-Muṣāfin.

46 This title is not in the Beatty MS.

47 This title also is not found in the Beatty MS. For the terms, see the Glossary.

SECTION THREE

Yūnus al-Katib (the Secretary)

He was known as Yūnus the Singer, but was [really] Yūnus ibn Sulaymān, surnamed Abū Sulaymān. He was from among the people of Persia, living until the 'Abbāsid regime. From what was written in the handwriting of al-Sukkari, "He was one of the slaves, a slave of al-Zubayr ibn al-Abwām." 48 He wrote famous books about songs and singers, it even being said that Ibrāhīm [al-Mawṣūlī] learned from him. Among his books there were:

The Unique (Mujarrad) of Yūnus; Al-Qyān; Melodious Singing.

Ibn Bānah

They called him "the son of Bānah" after his mother. He was 'Amr ibn Muḥammad ibn Sulaymān ibn Rāshid, a protégé of Yūnūs ibn 'Umar al-Ţaqafi. Bānah was the daughter of Rewb, the secretary of Salamah al-Waqīf. Among his books there was The Unique (Mujarrad) of 'Amr ibn Bānah.

He was devoted to al-Mutawakkil, being on intimate terms with him. As he learned from Ishaq [al-Mawṣūlī] and other [teachers], he was skilled in singing. He lived until the days of al-Mu'tadid and, although his home was at Baghdād, at times he visited Sāmarrā'. 49 He died during the year two hundred and seventy-eight [A.D. 891/92].

Al-Sini

His name was Ḥubayyih ibn Mūsā and he was the author of the book of songs arranged in alphabetical order which he composed for al-Mutawakkil. In this book he recorded things about the songs which were noted not mentioned by Ishaq [al-Mawṣūlī] and 'Amr ibn
CHAPTER THREE

Bānah. Moreover, from the names of the male and female singers of the Pre-Islamic and Islamic periods he mentioned all that was unusual and strange. He wrote:

Book of Songs (Kitāb al-Aghāni), in alphabetical order: Abstractions of the Singers (Spiritual Beings among the Singers, Mujarradāt al-Mughannīyin).

Abū Ḥašshāshah

His name was Muhammad ibn ‘Ali ibn Umayyah, surnamed Abū Ja‘far. He was a descendant of Abū Umayyah al-Kāthīr. He was a tanbour player who was skilled in his art and from whom Jahāzah believed that he learned [how to play]. He died ——. Among his books there were:

The Illustrious Singer (the illustrious book, The Singer); Traditions of the Tanbūr Players.

Jahāzah

He was Abū al-Iṣāṣān Ahmad ibn Ja‘far ibn Mūsā ibn Yahyā ibn Khūlid ibn Barmak, a poet and singer, with a genius for poetry, and skill in the art of singing to the tanbūr. Well-trained and excellent in expression, he met with scholars and quoters [of poems and traditions], learning from them. Facts about him are too well known and self-evident to mention in our book, as he lived so close to our time.

But in spite of what we have described in connection with him, he was far from having a moral character and was also foul-minded. In his religion, he did not have only some of the imperfections, but all of them. Abū al-Fath ibn al-Naḥwī recited to me saying, “Jahāzah recited to me about himself.”

The Arabic wording does not make it entirely clear whether al-kitāb (“the secretary”) goes with Abū Ḥašshāshah or Abū Umayyah. Flügel’s index connects it with the latter name, which is probably correct, as a secretary was not likely to be a tanbūr player.

SECTION THREE

If I do not desire my mouth to water,
Wine I make its substitute.
And wine is [different] from salva,
For with heart aﬄame I keep on drinking.”

Jaḥāzah died at Wāṣīt, where he had gone to be with Abū Bakr ibn Rā‘id during the year three hundred and twenty-six [A.D. 937/38], because of illness with diarrhea. Among his books there were:

The Delightful Book of Cooked Food; The Tanbūr Players; Excellencies of Sībah; Al-Taranum; what he witnessed of al-Ma‘ālim; Speculations; what he collected from what the astrologers preserved and verified from among the predictions [judgments].

After the account about him [Jaḥāzah] there should be the account of Qarṣ the Singer, but it comes seventeen leaves after this leaf, as the author of the book has arranged the sequence, so now we return to the famous singers.

We Have Returned to the Famous Authors

Thus saith Muhammad ibn Iṣāq [al-Naḥlīm]: If I record an author, [then as a rule] I mention following him someone who was associated with him and similar to him. If, however, someone’s turn is put off for an interval, so as to come after somebody else, whom I place before him, this is [due to] the method which I use in the book as a whole and it is Allāh who by his mercy determines [the sequence].

38 For the word translated as “aﬄame,” Flügel has a form of ghulūl (“burning with love”), whereas the Beatty and Took MSS have a form of ‘a‘il (“distressed”).

39 The Beatty MS has “Ibn Wāṣīt,” but Flügel gives “Ibn Rā‘id,” which is probably correct, as he was a high ofﬁcial at the time of the death of Jaḥāzah. See Sībah, Wuzara, p. 360.

40 Sībah is a dish of meat, flour, and vinegar. Al-taranum, which follows, means the modulation of the voice or of an instrument. It is given by the Beatty MS and it probably correct, although Flügel has “Al-Nasr.”

41 This last paragraph is in the Flügel version but not in the Beatty MS. The last sentence of the paragraph says “we return to the famous singers,” but the heading which follows refers to famous authors. Either there is a mistake and the word “singers” was intended to be something different, or else the text listed in the following pages were singers as well as authors. The second-to-last account in this section of Al-Fihrist contains al-Qarṣ.
CHAPTER THREE

Account of Ibn Abi Ṭāhir

He was Abū al-Fadl Ahmad ibn Abi Ṭāhir, the name of Abū Ṭāhir being Taŷfur. Although he was the son of a family of government employees from Khurāsān, he was born at Baghdad. Jašar ibn Ḥamdān, the author of the book Splendor (Al-Bāḥir), said, “He was first a teacher in a common school, but later did private work, being established at the Paper Workers’ Bazaar (Ṣāq al-Warrāqīn) on the East Side.” 51 He went on to say, “I have never seen anyone who became known so quickly as he became known for compiling books and reciting poetry, most of which he corrupted. In fact, there never was anyone more stupid intellectually or more erroneous in pronunciation than he was. He once recited a poem for me, informing me about Ḥabīb ibn Ayyūb, in which he made mistakes in about ten places. He was the most prone of men to steal a half or a third of a verse.” He continued, “This is what al-Buhārī told me about him, but at the same time he had a praiseworthy character, with a pleasant social manner, mellowed by maturity.” He was born during the year two hundred and four [A.D. 819/20], the year in which al-Ma’mūn entered Baghdad from Khurāsān, 52 and he died during the year two hundred and eighty [A.D. 893/94]. Among his compiled works there were:

Prose and Verse, in fourteen sections, thirteen of which are in the people’s hands; Plagiarisms of the Poets; Baghdad; 53 Jewels; Composer; 54 Gifts; The Derivative Varying from That with Which It Is Associated (The Derivative Varying from What Is Familiar): Names of the Poets Who Were Forefathers (Foremost); Nicknames of the Poets and Who Was Known by a Surname and Who by His [True] Name; Adornments and Garments. 55 The Known among the Poets; The Embellished;

51 The Paper Workers’ Bazaar was a group of a hundred shops between the Harrārī Arch and the Sārīt Canal of Baghdad. See Le Strange, Baghdad, p. 92; Coke, Baghdad, p. 63.
52 After the death of Hārūn al-Rashīd, there were six years of conflict to determine the succession. Finally, in A.D. 819 al-Ma’mūn brought an army from Khurāsān and established himself in Baghdad as the caliph. See Ḥidr, Arabs, p. 304.
53 This title is given by Flügel but omitted by the Beatty and Tonk MSS.
54 This might be a word meaning “owners of camels,” but it is much more likely “composers” (of books).
55 At this point in the Beatty MS there are two titles badly written, probably duplications of what follows carelessly copied in the wrong place. They are omitted in the translation.

SECTION THREE

Apology for Wahh [ibn Sulaymān], because of his breaking wind; He Who Recites Poetry and Is Answered by Words; Hurnuz ibn Kūrā Anūširvān’s High Rank; Information (Experience) of the Proud King in Connection with the Administration of the Kingdom, about politics; The Righteous King and the Designated Vizier.

The Babylonian King, the Egyptian King, the Tyrants, and the Magnanimous Greek (Byzantine) King; Venemous Emotion and Passion [Al-Ghullah wa-al-Ghalī]; 48 Those Making Excuses; Temperament and Reproaches; 49 The Glory of the Rose and the Narcissus; The Chamberlains (The Veil); Adversaries 48 of the Horsesmen; Adversaries of the Poets; the large book, Horses; Banishment (Paranit, Al-Jard); The Plagiarisms of al-Buhārī from Abū Tamūm 48; Assembling the Genealogy of the Banū Hāshim 46; his epistle to Ibn al-Mudabbir; 47 his epistle about restraint of lusts; his epistle to ‘Ali ibn Yahyā; The Compendium, about the poets and their traditions (traditions about them). Superiority of the Arabs over the Persians; Speech of the Eyes; Traditions of Women Affecting Elegance. 48

It is said that his son, Abū al-Ḥusayn [Ubayd Allah ibn Ahmad], wrote these [last] two books.

His Books with Selections of the Poems of the Poets 49 Selections from the Poetry of Baḥr ibn al-Naṭṣḥ; Selections from the Poetry of Dīlīl ibn ‘Ali; Selections from the Poetry of Almah [probably Ibn al-Wallād]; Selections from the Poetry of al-Aṭā‘ī; Selections from the Poetry of Manṣūr al-Naṣiri; Selections from the Poetry of Abū al-‘Atiyyah.

48 Flügel has Dēṣētē and the Dësētē, but the Beatty and Tonk MSS indicate the translation as given.
49 This title and the one following are only in the Flügel edition.
50 Instead of “adversaries” (al-maqālib), this might be “divers” (al-maqālīb).
51 Flügel gives “the grammarians,” but the Beatty and Tonk MSS give instead the name al-Buhārī.
52 The Banū Hāshim were the ancestors of the Prophet and also of the ‘Abāsidān. The translation follows the Beatty MS; Flügel omits “genealogy” and the Tonk MS gives “Abī Hāshim” as the last two words.
53 The Flügel version gives al-Wallāb, but the other manuscripts have al-Mudabbīr.
54 For the phrase “women affecting elegance” the translation follows Flügel and the Tonk MS, as the word in the Beatty MS does not seem to be correct.
55 Unlike the other version, the Flügel edition does not give this as a separate heading.
Abū 'Awn Ahmad ibn al-Najm, the secretary, was the son of the brother of these two [Ṣāliḥ and Ahmad].74 He was a theologian, writer of correspondence, and poet, among whose books there were:

Oneness (Al-Tawḥīd) and the Philosophical Doctrines Which Concern It; The Towns (Regions), with information about the earth—it is said that this was written by Abū ʿĪsā ʿĪsāḥ ibn Abī 'Awn.

Ibn Abī 'Awn
He was Abū ʿĪsā ʿĪsāḥ ibn Abī 'Awn Ahmad ibn al-Najm, one of the associates of Abū Jaʿfar Muhammad ibn 'Ali al-Shaḥmāḥīnī, who was known as Ibn Abī al-ʿAzāqir. He [Ibrāhīm] was one of his faithful supporters who were fanatical about his cause, in connection with which he [al-Shaḥmāḥīnī] claimed to be the deity, Allāh Almighty. When Ibn Abī al-ʿAzāqir was arrested, he [Ibrāhīm] was taken with him and beheaded after him. When he was subjected to showing contempt for him and spitting on him, he refused, being seized with trembling and terror, trepidation and distress.77 He was one of the men of letters who wrote books, but he lacked intelligence. We explain his story when we mention al-ʿAzāqīr [al-Shaḥmāḥīnī]. Among his books there were:

The Towns (Regions), with information about the countries: Silencing Replies; Similitudes (Allegories); The Treasury of Joy; Al-Dawāwīn;78 Epistles.

Account of Ibn Abī al-ʿAziz
He was Abū Bakr Muhammad ibn Ahmad ibn Maṣūm, the grammarian and historical traditionalist, called al-Busnījī as his origin.

74 Hillāl Abī al-Najm had three sons: al-Najm, Ṣāliḥ, and Ahmad. The eldest son was the father of Abū 'Awn Ahmad ibn al-Najm ibn Hillāl. He in turn had a son, Ibrāhīm ibn Abī 'Awn Ahmad, described in the following account.

77 He was ordered to recant by striking al-Shaḥmāḥīnī, but because he regarded this fanatic as divine, his hand trembled and he kissed him instead of striking him; see Khallīkīn, f. 436.

78 Al-Dawāwīn probably referred to the governor and other records, or else to anthologies. This title and the one following are only in the Filigree edition. In general, however, the translation follows the Beatty and Tonk MSS, which agree and seem to be more accurate than the Filigree edition in this passage.
was from Busanj. He died at an advanced age. I have read what was written in the handwriting of 'Abd Allah ibn 'Ali ibn Muhammad ibn Dżī'd ibn al-Jarrāh, who was known as Ibn al-Aramram, that when he asked Ibn Abī al-Azhār about his age during the year three hundred and thirteen [a.d. 952/26], he replied, "Eighty years and three months of my life have passed by," and then he lived on after that. Among his books there were: Disturbance and Confusion, with traditions of al-Musta'sīn and al-Mu'izzī; Traditions about the Intelligent among the Insignificant; Traditions of the Ancient Masters of Literary Style.

Abū Ayyūb al-Madīnī
His name was Sulaymān ibn Ayyūb ibn Muhammad. He came from al-Madīnā and was one of the persons who affected elegance. He was also one of the men of letters, acquainted with singing and traditions about the singers, in connection with which he wrote a number of books. Among his books there were: Traditions of 'Azzāt al-Maylī; Ibn Misjah [Saíd ibn Misjah]; Qiyān al-Jāizā; Qiyān Makkhāh; Agreement (Harmony); The Generations of Singers; Melodious Singing and Cadence; Court Companions; Account of the Elegant at al-Madīnā; Ibn Abī Ṭāṭīf; Traditions of Ibn 'Aṣībāh [Muhammad ibn 'Aṣībāh]; Ǧumayy al-Ḫīrī; Ibn Surayj; Al-Ghārādī.

Al-Ṭaghīlahī
His name was Muhammad ibn al-Ḫārīrī and he was attached to the entourage of al-Fāṭīkh ibn Khāṣqān. Among his books there were: Characters of the Kings, which he composed for al-Fāṭīkh; his epistles; The Garden.

Ibn al-Ḫārīrī
His name was Muhammad ibn Ahmad ibn al-Ḫusayn ibn al-Asbāqī ibn al-Ḫārīrī. He was an excellent author and compiler, highly cultured, and one of the people of Baghdād who were sons of secretaries. Among his books there were: The Conformable and Homogeneous; The Truths, a large book; Poetry and the Poets; Literary Pursuits; The Gardens; The Secretaries; Good Actions (Merits); Meeting Together of the Chiefs.

Ibn 'Ammār al-Ṭaḥqāfī
He was Abū al-Abāsāb Ahmad ibn 'Ubayd Allāh ibn Muhammad ibn 'Ammār al-Ṭaḥqāfī, the secretary. He was the agent of al-Qā'im ibn 'Ubayd Allāh and his son. He was also a friend of Abū 'Abd Allāh Muhammad ibn Dżī'd ibn al-Jarrāh, whom he quoted. He held sessions (classes) in which he related historical traditions. He died during the year three hundred and nineteen [a.d. 951]. Among his books there were: Al-Mubāyyid, with traditions about the combatants of the family of Abū Ṭālib; Al-Anwārī; The Faults of Abī Nuwās; Traditions about Sulaymān ibn Abī Shawkī; Additions, with traditions about the viziers; Traditions about Ḫujī ibn Ṭādī; Traditions about Abī al-Nuwās; Traditions about Ibn al-Rūmī, with Selections from His Poetry; his epitaph about the Banū Umayyah; his epitaph about the faults of Mu'āṣirūn; his epitaph about the affair of Ibn al-Muṭawallīh; Traditions about Abū al-Abāsāb; Traditions about 'Abd Allāh ibn Muṣ'awī-yah ibn Ja'far; Contradictions; his epitaph about the preeminence of Another translation might be Discussions of Intellectual Leaders. The Fliegel text has some errors in connection with the proper names in this passage. The translation follows the Beatty and Touk MSS.

The literal translation is, "To him sessions and traditions (maṣḥalāt wa-'abhirāt)."

In the next sentence, the Beatty and Touk MSS omit the date.

This title means those who bring forth pure (literally, "white") children. It probably refers to the inherited purity claimed for the descendants of 'Alī. It was also the name of a sect [see Shahrastān (Haarbrakers) p. 1, pp. 173, 200], but it is not likely that the sect is referred to here.

Fliegel gives another name, probably an error.

The Beatty and Touk MSS give this name, perhaps the son of Muṣṭaffādīr ibn Dżāyīd. Fliegel has another name, probably that of Ibn Muhāra, the singer.


This title and the one which follows are only in the Fliegel edition.
CHAPTER THREE
the Banū Hāshim and their chiefs, with a reproach for the Banū Umayyah and their followers.

Ibn Khurdābdīh
He was Abū al-Qāsim 'Ubayd Allāh ibn Ajmad ibn Khurdābdīh. Khurdābdīh was a Magian, who became a Muslim under the patronage of the Barmak family. Abū al-Qāsim administered the postal and intelligence departments in the regions of the Mountain (al-Jabal). He was also a court companion of al-Mu'tamid, to whom he devoted himself. Among his books there were:
The Training of Hearing; A Collection of the Genealogies of the Persians and of al-Nawāfī; Roads and Kingdoms; Cooked Food; Amusement and Musical Instruments (Amusement and Diversions); Drinks; Al-Anwā'; Court Companions and Associates.

Al-Sarakhsi
Abū al-Faraj Ahmad ibn al-Tayyib al-Sarakhsi was a man of letters and master of literary style who quoted copiously. Among his books there were:
Government (Politics); Roads and Kingdoms; Training of the Kings; Guidance to the Secrets of Singing.

Ja'far ibn Ḥamdān al-Mawsili
Abū al-Qāsim Ja'far ibn Muḥammad ibn Ḥamdān al-Mawsili, the legal authority, was a good author and compiler, as well as a legal authority according to the code of al-Shāfi'i. He was also a poet, man of letters, and critic of poetry, who quoted copiously. He wrote a number of books about the law, which we shall mention when we discuss the legal authorities. His books about literary subjects were:
Splendor (Al-Biḥir), with selections from the more recent poets and some of the former ones, and also the plagiarisms; the large book, the first two titles are given only by Flügel. The word translated as "Persians" might be "the horse."

This title is in the Beatty and Tonk MSS, but not the Flügel edition.

This paragraph about al-Sarakhsi is not included in the Beatty and Tonk MSS.

The phrase "and some of the former ones, and also the plagiarisms" is not found in Flügel, but is in the Beatty and Tonk MSS.

SECTION THREE
Poetry and the Poets, which he did not finish; Plagiarisms, which he did not finish—only a few were completed, people would have been well equipped for an understanding of every book; the delightful book, The Good Qualities of the Poems of the More Recent (Modern) Writers.

Abū Diya` al-Naṣīb
Abū Diya` Bishr ibn Yahyā ibn 'Alī al-Qutbī al-Naṣībī was one of the people of Naṣībīn. He was a poet, who wrote a little poetry, as well as a man of letters, literary by nature, among whose books there were:
The Plagiarism of al-Dhafṣūrī from Abū Tammān; Jewels; Literary Pursuits; the large book, Plagiarisms, which he did not finish.

Ibn Abī Maṣrūr al-Mawsili
He was Yahyā ibn Abī Maṣrūr, who had many relatives at al-Mawsil. His books still exist and he represented the epitome of culture (literary quality). Among his books there were:
Songs (Al-Aghānī), arranged alphabetically; Equivoque Speech (Al-Ma‘ārīq); The Lute and Musical Instruments; the delightful book, Cooked Food.

Ibn al-Maṣrubīn
He was 'Abd Allāh Muḥammad ibn Khalaf ibn al-Marzubīn. Ajmad ibn Ṭāhir uses his method in preserving historical traditions, poetry, and anecdotes. Among his books there were:
Those Enslaved by Love; Drinks, including a number of books (chapters); The Infallible; Remote (Absent); Gardens and Flowers; Associates and Court Companions; Poetry and the Poets; Gifts; Negroes and Their Superiority over the Whites; Nicknames and the

43 Flügel gives al-Qārī instead of al-Qutbī. See the tribe Banū Qutbīh in Qutaybah, Ms‘īṣī, p. 41, l. 17. The Beatty MS gives the last element of the name as al-Ḫāṭībī, see Yingst, Gog., IV, 287.
44 The Tonk MS gives this meaning clearly.
45 The Beatty and Tonk MSS give the form šaṭī, "preserving" or "memorizing."
46 This probably refers to the SHF inscriptions, who were credited as inheriting from "all an infallible knowledge of the law."
47 If this referred to slaves, it did not express the common opinion about them; compare Mee, Renaissance of Islam, Chap. XI.
CHAPTER THREE

Poets; Winter and Summer; Women and Amatory Poetry; The Compendium, a large book about the sciences of the Qur'an, in twenty-seven sections;\textsuperscript{190} Traditions of Abī Qays al-Ruṣāyyīd;\textsuperscript{194} with a selection of his poetry; Traditions of 'Abd Allāh ibn Jāfār ibn Abī Tālib, with Whom May Allāh Be Well Pleased; Censure of Chamberlains and the Sequestered;\textsuperscript{196} Censure of the Heavy-Hearted (Censure of the Oppressed); Traditions of al-‘Ājiṣ.

Al-Kārāwī

He is known as ‘Ali ibn Mahdī, surnamed Abī al-Ḥusayn. He was a teacher, man of letters, and memorizer of traditions, who was acquainted in particular with the Kitāb al-‘Ājīn. He was tutor to Ḥārūn ibn ‘Ali ibn Yahyā al-Nadīm, later becoming attached to Abū al-Najm Baḍr al-Muṭṭaṣādī.\textsuperscript{196} Among his books there were:

Good Qualities; Contradictions of Those Who Think that It Is Not Necessary for the Judges to Eat the Same Kind of Food as the Imams and Caliphs—this book was also ascribed to al-Kārāwī the Secretary; Peasts and New Years; The Missives of Brothers and Comings of Friends.\textsuperscript{197}

Ibn Bazzām, the Poet

He was ‘Ali ibn Muḥammad ibn Naṣr ibn Manṣūr ibn Bāṣār. ‘Ali’s mother was Ummānāt, the daughter of Ḥamdīn, who was the intimate companion of his father and father. He was a poet and man of letters, one of the brilliant secretaries, from whose tongue no one escaped.\textsuperscript{198} He died ______. Among his books there were:

\textsuperscript{190} This title and those following are not in the Beatty and Tonk MSS. The principal sciences of the Qur’ān are language, the Hadīth, readings, commentary, grammar, rhetoric, law, and theology.

\textsuperscript{194} This name should almost certainly be Ibn Qays; see Bieg, Index, Ruṣāyyīd.

\textsuperscript{196} This might also be Censure of the Veil and the Veiled, but it more likely refers to chamberlains, who irritated the scholars because they refused them entrance to prominent men. The last name in the list should probably be al-Ṭājī; see Bieg, Index, Abū Mālik al-Nadīm.

\textsuperscript{198} The translation follows the Beatty and Tonk MSS here, for Flügel says that he was tutor to the son of Ḥārūn. The manuscripts lack the book title, although the Beatty MS leaves a space for them.

\textsuperscript{197} As the text is not clear, this translation may not be correct.

\textsuperscript{198} For this vernacular expression, see the Flügel edition, p. 150, n. 4.

SECTION THREE

Traditions of ‘Umar ibn Abī Rabī‘ah—I have never seen anything more eloquent in content; The Zanjīyin Who Are Causing Conflict;\textsuperscript{199} a collection of his letters; Inconsistencies of the Poets; Traditions of al-Ḥanqāy.

Al-Mawrūzā

His name was Jāfār ibn Abīd al-Marwūzā, surnamed Abū al-‘Abbās. He was one of those who composed books about the sciences and his books were highly esteemed. He was the first person to write a book about the roads and kingdoms, but he did not finish it. When he died at al-Ḥawāz, his books were taken to Baghdad and sold at Taq al-Ḥarrānī\textsuperscript{200} during the year two hundred and seventy-four [A.D. 887/88]. Among his books there were:

Roads and Kingdoms; the large book, Literary Pursuits; the small book, Literary Pursuits; History of the Signs of the Qur’an, in confirmation of the books of the sultan;\textsuperscript{191} Eloquence and Preaching; Al-Nasījī.\textsuperscript{191}

Al-Sūlī

Abū Bakr Muhammad ibn Yahyā ibn al-‘Abbās al-Sūlī was one of the brilliant men of letters and collectors of books. He was a court companion of al-Rāḍī, and before that was his tutor. He had also served as a court companion of al-Muqtasīfī and al-Muqtadar during an unbroken period [of service]. His life is too conspicuous and well known and his period too recent for us to go into details with regards to him.\textsuperscript{192} He was one of the best chess players of his time and a person of manly bearing. He lived until the year three hundred and thirty [A.D. 941/42]\textsuperscript{191} and died hiding at al-Baṣrah,\textsuperscript{193}

\textsuperscript{191} This book was evidently written when the Zanjī slaves were revolting, A.D. 860-872. Ibn Basān was about 23 years old when the revolt started. See Hitti, Arabs, p. 467. The last three titles are in the Flügel text, but not the Beatty and Tonk MSS.

\textsuperscript{194} An archway built by a man from Harrān on the West Bank at the end of the bazaar where the paper dealers sold books. See Le Strange, Baghdad, pp. 57 (map), 90, 91, 96; Yüksel, Geog., Ill, 489.

\textsuperscript{195} The Flügel text gives this title as History of the Qur’ān.

\textsuperscript{192} This may be The Rising Sun, or the man Sar‘d ibn al-Ḥasan al-Nasījī.

\textsuperscript{193} He must have been born A.D. 870 or earlier and died between A.D. 941 and A.D. 945.

\textsuperscript{194} The date is given in the Flügel text, but not in the Beatty or Tonk MSS. Other authorities give a later date.
because he quoted a passage about 'Ali, for whom may there be peace, which caused both the populace and the elite to seek him in order to kill him.

Among his books there was 'Leaves (Folios, Al-Awarīn), with traditions about the caliphs and the poets, but which he did not finish. What resulted were traditions about all of the caliphs, with the poems and chronicles of the sons of the caliphs, from al-Saffahī to the time of Ibn al-Mu'tazz.'115 There were also the poems of other members of the Banū al-'Abbās who were neither caliphs nor sons of caliphs in rank.

At the beginning [of the section] there was the poetry of 'Abd Allāh ibn 'Ali and at the end the poetry of 'Abū Ahmad Muhammad ibn Ahmad ibn Ismā'īl ibn Ibrahim ibn 'Isa ibn al-Ma'nūs. Then followed the poems of members of the family of Abū Ṭālib: the descendants of al-Hasan and al-Husayn, the descendants of al-'Abbās ibn 'Ali, the descendants of 'Umar ibn 'Ali, and the descendants of Ja'far ibn Abī Ṭālib.'116

Then followed the poems of the descendants of al-Hārith ibn 'Abd al-Mu'tazīb; after that traditions about Ibn Hārūmah, with a selection of his poetry; traditions about the Sayyid al-Ḥāṣīnīyī,117 with a selection of his poetry; traditions about Alghād ibn Yūsnūf, with a selection of his poetry; and traditions about Sudayy,118 with a selection of his poetry.

In composing this book he relied upon the book of al-Maḥshādī about poetry and the poets, in fact he transcribed and plagiarized it. I have seen a copy of [the work of] this man which came from the library of al-Sūlī and by which he was exposed.

In addition to this, his books were:

The Viziers; Worship; Training of the Secretary, according to Standard;

Superiority of the Aged, which he wrote for 'Ali ibn al-Farūtī

115 This was the period between a.d. 750 and a.d. 908.
116 The Arabic word wafad may mean either "descendant" or "son." For the members of the family of Abī Ṭālib, see Mu'ā'idd, '1, 168.
117 "Al-Ḥāṣīnīyī" is not included by the Beatty or Tonk MSS, but is given by Flügel and Yaqūt, Irhāb, VI (7), 137.
118 Before "traditions about Sudayy" the Beatty MS has "traditions of ibn Bāshār ibn Bāshār (al-Mu'tazzīb), with a selection of his poetry."
119 The Beatty and Tonk MSS have "secretaries", whereas Khalilīkīn, III, 69, has "secretary."
Al-`Barjānī
He was Abū `Alī. 127

Another Group, Different from Those Already Mentioned

Abū al-`Anbar al-Šaymārī
His origin was from al-Kūfah, but he became judge of al-Šaymārah. 128 He was Abū al-`Anbar Muḥammad ibn Ḫishq ibn Abī al-`Anbars. Although he was one of the jesters and clowns, 129 he was also a man of letters, familiar with the stars, about which he wrote a book: I have observed that it was praised by the leading astrologers. Al-Mutawakkil included him in the group of his court companions, giving him special attention. Because of his position he had a well-known connection with al-Buṭhari. He lived until the days of al-Mu'tamid, entering also into the group of his intimates. He satirized the cook of al-Mu'tamid:

Oh, delicious of my days, and what is passionately desired,
Though far from the market are we,
If for bread from Fars I make request,
Sīlīb blows the trumpet for me.

Among his books there were:

Hindering (Postponing) Knowledge; The Lover and the Beloved; Refutation of the Astrologers; The Tanbur Players; 129 Kūr Ḫibā; 130 Long-Bearded; Refutation of the Perfumed; `Anqāl Mughrīb; 131 Relaxation and the Advantages of Running Away; 132 The Excellences

127 The translation here follows the Tonic MS, which seems to be more correct than the other versions.
129 See Deely, Supplement, I, 335, for this form, which in Arabic is al-muṭaṭażīr ("clown").
130 This word is so badly written in the various versions that it is impossible to be sure what is meant. It may also be a form for "drummers" or else al-ṭanbultī ("those singing idly").
131 This form cannot be identified, but may be connected with al-kār al-ḥī (see Yaqūt, Gog., IV, 319), or as given in the Beatty MS might be hazr ḥālī ("dishonest estate managers").
132 This was a fabulous bird mentioned in old Persian and Arab stories; see "Aṇhāl," Enc. Islam, I, 316.
133 "Running away" is taken from the Beatty MS. The word given by Flügel seems to be wrong, and the Tonic MS has "al-Quṛān."
Abū Ḥasan al-Namalī
He was Abū Ḥasan Muhammad ibn Ḥasan, one of the men of good spirits and culture. He lived during the days of al-Muta-wakkil, about whom and himself there are numerous anecdotes. Among his books there were:

The large book, Būrijan and Ḥubasib, with stories of women and sexual intercourse; a small book about the same subject; Adultery; Al-Suhj; Address of the Muleteer to the Slave Girl of the Vegetable Vendor.

Abū al-Ṭabar al-Ḥashimi
He was the son of Abū al-ʿAbbās and was Muhammad ibn Ahmad ibn ‘Abd Allāh ibn ‘Abd al-Ṣamad ibn ‘Ali ibn ‘Abd Allāh ibn al-ʿAbbās. Ḥababalānī said, "I never saw anyone who could remember better than he did, even every [letter] 'ayn, nor anybody better at poetry, nor is there in the world any art which he did not learn to do with his own hand. I have even seen him kneading dough and baking."

His father was nicknamed "al-Ḥamdī." He [al-Ḥashimi] was a man who remembered [anecdotes] and was cultured, but [because of] extreme opposition and cursing he was killed at Qasr ibn Ḥubayrah. When he went out to get his belongings, a group of the Shiʿah killed him, because they heard him slandering ‘Ali, for whom may there be peace. They throw things down on him from the roof of an inn (khātir) where he was spending the night. Thus he died during the year two hundred and fifty [A.D. 654]. From his poetry there was:

185 Burjī is a robber and Ḥubasib a miscreant; see Richardson, Dictionary, pp. 257, 552.
186 The Fligel edition gives what might be al-ṣaḥba (“remoteness”), or al-ṣaḥba (“tearing,” as of an old garment). The word is not written clearly in the Beatty MS, but the most reasonable way by which to decipher it there is at al-ṣaḥba. In former times this might mean “barrier,” “corner,” or “waistband,” usually the first meaning. But as this author wrote books about sex, the word may imply homosexual practice, as ḥabasib was used for a Lesbian; see Lane, Lexicon, IV, 1139.
187 A fortress on the Euphrates near al-Kāfūh; see Yaqūt, Geog., IV, 123.
188 This first part of the sentence follows the Beatty and Tock MSS. Fligel has variations, although the meaning is the same.

SECTION THREE

A visitor whose beauty was perfect;
For how can the night hide when the full moon is rising?
He spent time in vagueness until it became possible
To (and) watch the guard228 until he went to sleep.
Through torments did he ride to make his visit,
But no sooner did he give his greeting than he departed.

A book which he called, A Collection of Stupid Women and a Gathering Together of Foolish Ones; Court Companionship and the Characters of the Caliphs and Emirs; Epistles; his rare anecdotes and dictations; his traditions and poems.

Ibn al-Shāh al-Ṭahiri
Abū al-Qasim ‘Ali ibn Muhammad ibn al-Shāh al-Ṭahiri was one of the descendants of al-Shāh ibn Mīkāl, who was a man of letters, refined, and witty, with extreme beauty and purity of literary style. Among his books there were:

Summons of the Seas;229 The Glory of Combing at the Mirror; The Dream; The War of Cheese and Olives; The War of Meat and Fish; Wonders of the Sea;229 Adultery and Its Enjoyment; his poetry, with a selection from “Ya Makain”;230 Traditions about al-Ghīmān;231 Traditions about the Women; Masturbation (Al-Khujkhaṣṣah).232 The Food Vendor.
 chapter three

A Man Known as al-Muhāraki

His name was ———. Among his books there were:

The Uncultivated, the Rabble, and the Characters of the Common People; rare anecdotes about slave boys (al-Ghilmān) and eunuchs.

Al-Kutanjī

He was ———, and he belonged to the group of Abū al-Anbas and Abū al-Ibar [al-Hāshimi]. It is said that he succeeded Abū al-Ibar as jester after his death. I have read what was written in the handwriting of Ibn Namandād, that al-Kutanjī wrote to Sulaymān ibn Wahhāb to his son ‘Ubayd Allāh:
The confusion is mine, for truly of all your brothers the most foolish is like me and the most intelligent like you. We are at a time when the opinion of the intelligent is of little use for the mind, so leave it, but the opinion of the foolish has great usefulness for ignorance and is needed. Thus futile are those when they cease and those when they are needed, so we know not with what to live.

Among his books there were:

Compendium of Foolish Things and the Origin of Follies; Witticisms and Fools; Slap-Takers (Clowns, Al-Ṣafā’imal); Al-Makhraqah [charlatanry, juggling, or a wreath used in dancing].

Jirāb al-Dawlah

His name was Ahmad ibn Muhammam ibn ‘Alawiyyah al-Sijzi, surnamed Abū al-Abbas. He was one of the people of al-Rayn, but he was called Sijzi, and was a tanbur player who affected elegance and used perfumes. He was nicknamed “al-Rīlī” (Odor, Wind).

section three

and known as “Jirāb al-Dawlah” (Scrotum of the Government)106. Among his books there was Things Rare and Laughable, about various arts and rarities. He also called the book Perfuming the Winds and the Key to Joy and Gladness. He wrote it as a miscellany of arts and it was a large book.

Al-Barmakī

He was the secretary of Abū Ja’far ibn ‘Abbāsah, the friend107 of Mu’izz al-Dawlah. His name was ———. He had a withered hand. Among his books there were:

The Compendium, about the poems of the distinguished poets; Things Rare and Laughable.

Ibn Bakr al-Shirāzi

He was gifted, well educated, and pleasing as a companion. He was the secretary of al-Mu’ttir. He wrote good poetry. Among his books there were:

Methods (Necessities) and Arts; The Composition of Epistles; also, the writings which he took from al-Mu’ttir li-Allah.110

Another Group Left Over111 and Representing Miscellaneous Subjects

Ibn al-Fiqīh al-Hamadhānī

His name was Ahmad ibn Muhammad [ibn Ihsāq] and he was a man of letters, but we do not know anything more about his life. Among his books there were:

The Towns (Regions), about one thousand leaves—he derived it from the people’s books and plagiarism from the book of al-Jayhānī, [Roads

106 As the Beatty and Tonk MSS and the Flügel and Yaqūt texts, all show variations, an attempt has been made to use what seem to be the most accurate forms for translation. Cf. Yaqūt, Ishbīl, VI:36, 62.
107 “Friend” (al-dārūb) is taken from the Tonk MSS. Flügel and the Beatty MSS give al-dārūb jamali ("possessor of beauty"), which does not seem to fit this passage.
108 The translation follows Flügel. The Beatty and Tonk MSS do not give this title clearly.
109 This account of al-Sīrātī is found only in the Flügel edition.
110 Ma’ūs‘a al-khāhirān (“left over”) more often means “late” or “recent.”
and Kingdoms]; Mention of the More Recent Poets and the Eloquent and Illustrious among Them.\textsuperscript{148}

‘Ubayd Allah ibn Muhammad ibn ‘Abd al-Malik ———, the Secretary
Among his books there were:

Intoxication during the Day and Incessant Wine Drinking;\textsuperscript{149} The Preference of Morning Drink and Its Benefits, with the Faults and Defects of Drink at Night.

A Man Known as Ibn al-Mu‘tamir or Abū al-Mu‘tamir
He was Zayd ibn Ahmad ibn Zayd the secretary, whose book was 

Courage and the Peculiarity of Eloquence, in which he praised the family of Ahmad ibn ‘Isa ibn Shaykh.

Al-Ma‘ṣūdī

This man, from among the people of al-Maghrib (North Africa), was known as Abū al-Ḥasan ‘Ali ibn al-Ḥusayn ibn ‘Ali al-Maṣūdī. He was a descendant of ‘Abd Allah ibn Ma‘ṣūdī and a compiler of books about the history and traditions of the kings.\textsuperscript{178} Among his books there were:

The book known as Murūj al-Dhayl wa-Ma‘ṣūdī al-Jawhar (Field of Gold and Mines of Jewels), about the pleasing things (gifts) of the nobles and kings, with the names of those in relationship with them;\textsuperscript{171} Treasures of Sciences and What There Was in the Passing of the Ages; Recollection of What Has Gone By in the Passing of the Ages; History, with traditions about the peoples, both Arab and Foreign; Epistles.\textsuperscript{172}

\textsuperscript{148} This title is not in the Beatty and Tonk MSS. Flügel seems to be in error in giving al-mufḥāsmin, signifying inability to repeat verses, rather than al-mufkhdhāsmin ("illustrious").

\textsuperscript{149} This title is in the Flügel edition but not in the Beatty and Tonk MSS.

\textsuperscript{150} Many authorities think that al-Ma‘ṣūdī did not come from North Africa. As he died in Egypt only about thirty years before this passage was written, it is probable that the author of Al-Fihrist knew very little about him.

\textsuperscript{151} The word translated "pleasing things" or "gifts" is ṭaḥṣīf, which perhaps means here "favors" or "patronage." For this book, see Bibliography, Ma‘ṣūdī.

\textsuperscript{152} This title is only in the Flügel edition. The title preceding it may be the book which Ma‘ṣūdī himself refers to as Akhdār al-Zanā‘ī; see Ma‘ṣūdī, I, 2.

\textsuperscript{178} The "bride" is obviously the queen bee. The title which follows is in the Flügel edition alone.

\textsuperscript{179} For Shindūṣa, see Ya‘qūb, Geog., III, 319. The name is given clearly in the Beatty MS, but incorrectly by Flügel.

\textsuperscript{180} Before the word "its" Flügel adds an extra word which is not in the Beatty or Tonk MSS.

\textsuperscript{181} For the word translated as "deteriorated" Flügel gives tarak ("left"), but the Beatty and Tonk MSS have nazar ("lowered").

\textsuperscript{182} The Tonk MS differs from the other versions by giving "pen" (al-nulā‘) instead of "knowledge" (al-limā‘).

\textsuperscript{183} Only Flügel gives this title.
CHAPTER THREE

Ibn Khallid al-Ramhunni

He was Abū Muḥammad al-Ḥasan ibn ʿAbd al-Raḥmān ibn Khallid, a judge, good author, and excellent compiler, who followed the method of al-Ḥāfiẓ. Ibn Sanaʿin, the secretary, told me that he was also a poet and that he studied (heard) and quoted the Ḥadīth. Among his books there were:

The Springtime of Those Enslaved by Love, with traditions about lovers; Defects in Selecting Historical Traditions;188 Smiles (Proverbs) of the Prophet, for Whom Be Peace; Al-Rayḥānīyatyn, al-Ḥasan and al-Ḥusayn, for Whom and Their Families May There Be Peace;189 The Guide of Revelation, about the Qurʾān; Rarities and Anomalies of Speech; Training of a Speaker (Reasonable Being); Praising the Dead and Giving Condolence; Epistle of the Journey (Book); Old Age and Youth;190 Culture of the [Dinner] Tables (Table Manners); Places for Watering and Resting and Affection for the Homelands.

Al-ʿĀmīdī

His name is al-Ḥasan ibn Bishr ibn Yalūyá, surnamed Abū al-Qāsim. He is one of the people of al-Baṣrah, contemporary with our time, I believe still alive. He is skillful in compounding and good in composing, drawing upon the school of thought of al-Ḥāfiẓ for whatever writing of books he undertakes. Among his books there are:

The Intensity of Man’s Need to Know His Own Power;191 Disagreement and Agreement about the Names of the Poets; The Meaning of the Poetry of al-Baṣrī; Metrical Prose; Parallels between Abū Tamām and al-Ṭabarānī; Refutation of ʿAll ibn ʿAmrū in Connection with His Criticism of Abū Tamām; The Thoughts of Two Poets Are Not in Agreement; Correction of the Measures in the Poetry of Ibn Ṭabāṭaba;

188 Flügel gives al-ʿīlād ("defects"), but the Beatty MS gives al-ṣefāh, probably meaning "astronomy," or "the celestial sphere."

189 When the Prophet spoke of his grandsons, he used the word raḥīmī ("my bounties"). In the Beatty and Toke MSS the form given seems to be the dual of this word, raḥīmīatyin ("the two bounties"), signifying the two famous grandsons. Flügel does not give this title correctly.

190 Only Flügel gives this title and the two which follow.

191 All of these titles are in the Flügel edition, but this is the only one of the list in the Beatty and Toke MSS. The word "about" precedes some of these titles.

SECTION THREE

The Difference between the Particular and the Shared in the Meaning of Poetry;192 Preference for the Poetry of ʾImrāʾ al-Qays over That of the Other Pre-Islamic Poets.

Chess Players Who Wrote about Playing Chess

Al-ʿAdī

His name was ——— and among his books there were:

Chess, the first book written about chess;193 Al-Nurūd, Its Elements and Play.194

Al-ʿĀzāfī

His name was ———. He was the equal of al-ʿAdī and they both used to play in the presence of al-Mustawakkil. Al-ʿĀzāfī wrote A Delightful Book about Chess.195

Al-ṣūfī

He was Abū Bākr Muḥammad ibn Yalūyá, who has already been mentioned. He wrote on the subject:

Chess, the first manuscript; Chess, the second manuscript.

Al-Lajjâbī196

He was Abū al-Majāf Muḥammad ibn ʿUbayd Allāh. I saw him at one time. He went to Shīrāz, to the King ʿAbd al-Dawlah, and some time after the year three hundred and sixty [A.D. 970/71] he died at Shīrāz, where he had excelled [at chess]. His book on the subject was The Strategems of Chess (Manṣūḥah al-Shtraṣṣ).
CHAPTER THREE

Ibn al-Uqlidisi Abū Iisāq Ibrāhīm ibn Muḥammad ibn Shīlīḥ

He was one of the most skillful [chess players], who wrote A Collection of the Strategems of Chess.

Qarīṣ al-Mughanni

Qarīṣ al-Jarrāḥi belonged to the group of Abī ‘Abd Allāh Muḥammad ibn Dīrūd ibn al-Jarrāḥ. His name was ——— and he was one of the most skillful of the singers and the learned among them. He should have been mentioned in the category of Jaḥzāh, following and attached to the statement about him, but I neglected to mention him there. Jaḥzāh said in rhyme:

We ate qarīṣ and qarīṣ sang,
As we spent the night in the glory of the triumphant one.188

Qarīṣ died during the year twenty-four [A.H. 324: A.D. 935/36], in the same year Jaḥzāh died. Among his books there was The Art of Singing, Traditions of the Singers, and Alphabetical Mention of the Refrains (al-ʿAqwāʾ) Which They Sang. Although he did not complete it, what he did produce amounted to about one thousand leaves.

Ibn Ṭarkhān

He was Abī al-Ḥasan ‘Ali ibn Hasan, who had a good method of singing and some share of culture. He died ———. Among his books there were:

Rare Anecdotes and Historical Traditions; Accounts of the Singers and Tanbur Players; Genealogies (Pedigrees) of Pigeons; What Has Developed with Regards to Superiority of Birds Which Lead.189

188 Qarīṣ is a dish made of fish, meat, and bread. It was evidently the nickname of the singer. The final word of the poem is al-falāḥ, which can be a proper name, but also signifies "the triumphant one," as translated, or "the paralyzed."

189 In Asia pigeons were used for carrying messages and it was also popular to fly one's own flock in such a way as to attract the birds from neighboring flocks.

The Fourth Part

of the book Al-Fihrīst, with accounts of the ancient and modern scholars who were authors and the names of the books which they wrote. The composition of Muḥammad ibn Iisāq al-Ḥadīmī, known as Abī al-Faraj ibn Abī Yaʿqūb al-Warrāq1

In the name of Allāh, the Merciful, the Compassionate, to whom I commit myself and whose aid I seek

The Fourth Chapter

of the book Al-Fihrīst, with accounts of the scholars and the names of the books which they wrote, comprising the poets, in two sections.2

Thus saith Muḥammad ibn Iisāq [al-Ḥadīmī]: In [the first section of] this chapter we have aimed to make mention of the composers of the ancient poems, the names of those who quoted them, and their anthologies; also the names of the poems of the tribes and those who collected and compiled them.

In the second section of this chapter, which includes the poems of the more recent authors, we shall mention the amount of material in the poetry of each of the poets, indicating who among them was

1 This much of the heading is not in the Flügel edition or Tork MS, but is given on a separate page in the Beatty MS. Below it are the words, "Transcribed from his model and his handwriting." Still lower on the page there is the inscription, "An imitation of the handwriting of the author, His servant, Muḥammad ibn Iisāq." Below and to the right there is another inscription, "The Fourth Chapter about the Poets."

2 This part of the heading also follows the Beatty MS, which is more complete than the Tork MS and varies slightly from the Flügel version.
prolific and who wrote only a small amount. By His bounty and kindness Allāh will grant whatever our souls may need from Him for this task.

[The First Section]

The Names of Those Who Quoted the Tribes and the Poems of the Pre-Islamic and Islamic Poets to the Beginning of the Rule of the Bani ‘Abbās7

Abū ‘Amr al-Shaybāni, who has already been mentioned; Khālid ibn Kultāhm al-Kāfi, already mentioned; Muḥammad ibn Ḥabīb, already mentioned; al-Ṭūsī, already mentioned; al-‘Aṣma‘ī ‘Abd al-Malik ibn Qurayḥ, already mentioned; Ibn al-‘A‘rābih, also previously mentioned.

In what has preceded we have recorded who among these scholars was among those who quoted [poems and anecdotes], or was a master of literary style, or was an Arabian tribesman. There is, therefore, no need for repetition, since when there is a demand, each can be sought in his proper place, if Allāh so wills.

Inma‘ al-Qays, already mentioned.

Al-Nāḥīghah al-Dhūbīyānī: al-‘Aṣma‘ī also edited and condensed; Ibn al-Sikkīt and al-Ṭūsī improved it.

Zahayr, already mentioned.


Aṣhab Bāṭilah: al-‘Aṣma‘ī and Ibn al-Sikkīt.

The Names of the Poets Whose Poems Abū Sa‘īd al-Sukkari Edited

Thus saith Muḥammad ibn Iṣḥāq [al-Nadīm]: Abū Sa‘īd al-Sukkari, whose name was al-Ḥasan ibn al-Ḥussayn, was the one among the scholars who edited the poems of the poets, improving and correcting them. As I have already dealt thoroughly with him in his proper place, I shall only mention at this point what he edited, to make it available for one desiring to get hold of it. In this place I shall also record he who did as al-Sukkari did, abridging and improving, so that, if Allāh so wills, there will be no need for repetition.

Among Those7

Inma‘ al-Qays, already mentioned.

Al-Nāḥīghah al-Dhūbīyānī: al-‘Aṣma‘ī also edited and condensed; Ibn al-Sikkīt and al-Ṭūsī improved it.

Zahayr, already mentioned.