Al-Ahwāzī, Ibn al-Junayd, Abū al-Ḥasan al-Qaṭṭi
Among his books there were: ———

Abū al-Ḥasan al-Baṣrī al-Qaṭṭi
He was one of the followers of al-Shāfi‘i. He died ———. He was Al-Mad ibn Buhūr ibn ‘Amīr al-‘Aṣārī. Among his books there were:
The Large Compilation, a thousand leaves [in length]; Looking Over (Gaining an Understanding of) the Sources of the Law; The Small Compilation.

Al-Ajurri
He was Abū Bakr Muhammad ibn al-Ḥusayn ibn ‘Ubayd Allāh al-Ajurri, the jurist, one of those who were righteous and consecrated. He wrote many books about this [piety]. We have mentioned them in their proper place. He lived at Makkah and died recently. He followed the legal system of al-Shāfi‘i. Among his books there were:
Abridgment of the Law; Judicial Decisions concerning Women; Advice, which included a number of chapters about the law.

Ibn Shaqiq al-Khaṭṭār
He was a Shāfi‘i jurist, and was a resident of Makkah. His name was ———. Among his books there was Conditions.

Ibn Rājī Abū al-‘Abbās al-Baṣrah
He was a Shāfi‘i and was the successor of the judge of al-Baṣrah. Among his books there were:
The Causes (Defects) of Conditions; the large book, Conditions, which I notice the followers of al-Shāfi‘i praise and regard as excellent.

Ibn Dīnār al-Ḥanānī
Among his books there was the large book, Conditions, which is superlatively excellent and about one thousand leaves [in length].

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Abū al-Ḥasan al-Nasawi
His name was ———. Among his books there was Questions, Causes (Defects), and Differences.

Abū Bakr Muhammad ibn Ibrāhīm ibn al-Mundhir al-Naysabūrī
He was a Shāfi‘i jurist and one of the principal leaders. Among his books there were:
Questions, about the law; Corroboration of Analogy.

Al-Farajī, Abū al-‘Abbās Abū ‘Alī Abū al-‘Abbās Ahmad ibn Ibrāhīm ibn Muhammad al-Farajī
He was an expert on the shares of inheritance, among whose books there was the large book, Explanation of the Judicial Decisions concerning the Shares of Inheritance.

Ibn Abī Hunayrah Abū ‘Ali
He died ———. Among his books there were:
Questions; Marginal Note, to the law and the questions.

Al-Qaṣāfī, Abū Bakr
Among his books there was The Sources.

Abū al-Ḥasan [ibn Ahmad] ibn Khayrān
Among his books there were:
The Delightful (Al-Lajf); Introductions.
Dā‘ūd ibn ’Ali

In the name of Allāh, the Merciful, the Compassionate

The Fourth Section of the Sixth Chapter

of the book Al-Fihrist, with accounts of the scholars and the names of the books which they composed, with an account of Dā‘ūd and his adherents.

Abū Sulaymān Dā‘ūd ibn ’Ali ibn Dā‘ūd ibn Khalaf al-Iṣbahāni was the first to use al-gawāl al-zāhir, depending upon the Book and the Sunnah and eliminating everything else connected with [the method of] personal opinion and analogy. He was virtuous, sincere, and pious. He, Dā‘ūd, died during the year two hundred and seventy [A.D. 883/88]. Among his books there were: The Explanation; The Clear Explanation; the large book, Summons and Evidences; The Sources [of the Law]; Menstruation.

Thus saith Muḥāmmad ibn Iṣḥāq [al-Nadīm]: I once read in an old handwriting something written just about the time of Dā‘ūd ibn ’Ali, giving the names of Abū Sulaymān Dā‘ūd ibn ’Ali’s books, which I have listed according to the sequence which I found.

4 1 In MS 1934 the name Dā‘ūd ibn ’Ali is written on a page by itself preceding the title. In the title itself the words “with an account of Dā‘ūd and his adherents” are in large letters. It would be more literal to translate fi aḥḥār as “about traditions” instead of “with an account.” “Adherents” includes pupils and later followers. Most of the authorities call him Dā‘ūd ibn ’Ali ibn Khalaf. Before the beginning of the account, the Tonk MS adds the words “Thus saith Muḥāmmad ibn Iṣḥāq.”

2 Here al-gawāl al-zāhir (“the evident speech”) refers to revelation, specifically that of the Prophet, made evident in the Qur’ān. For the legal school of this authority, see “Dā‘ūd,” Enc. Islam, I, 328, and “al-Zāḥīrīya,” IV, 1192.

8 The five titles given first were very likely separate books, whereas the list given below is probably for chapters in a large legal work.

SECTION FOUR

Ritual Purification; Menstruation; Prayer; The Call to Prayer; Al-Qiblah; The Times [for religious rites]; Neglect, four hundred leaves; Prayer for Rain; Beginning of Prayer; What corrupts Prayer; Friday [Prayer]; Prayer of Fear; Prayer for the Eclipse of the Moon; Prayer for the Two Feasts [al-Adhā and al-Fīr].

The Imamate; Judgment for the Person Neglecting Prayer; Funerals; Washing the Dead; The Poor Tax, three hundred leaves; Charity for al-Fīr; Voluntary Fasts; Ordained Fasts, six hundred leaves; Sexual Withdrawal for Religious Purposes; Rites of the Pilgrimage; agradgment of “The Pilgrimage”; Marriage, one thousand leaves; The Dowry [husband’s dowry]; Suckling [an Infant]; Aversion Between Husband and Wife; Divorce with Wife’s Agreement; Explanation of Who has the Right to Bear Witness against One; Sexual Abstinence until after Menstruation and Purification; Al-Raj’ah; A Question of Booty; Al-Ilā.

Al-Zāhir, Curses; The Destitute (Lost); Divorce; Divorce of the Sunnah; Oaths in Divorce; Divorce before Consummation; Divorce of the Intoxicated and the Drunkard; Al-‘Idād, Sellers (Bakers); Money-Changing; License for Trade; Partnership; Loaning (Borrowing); The Trust (Trusteeship); The Loan [without Security]; Transfer of Credit and Surety; Mortgages; Wages (Rentals); Giving Out Land for Planting; Renting a Palm Grove for Part of the Products; Dug-Outs and Refuges; Nonalcoholic Drink; The Option to Purchase or Pre-empt Adjoining Property (Al-Sha‘āf).

Offering One’s Life as Surety; Trusteeship; Judicial Decisions about Fugitive Slaves; Ordinances; Robbery; Prohibition of Interroting

4 3 Ḥād al-Fīr, the feast at the end of Ramādān, when it is the custom to give alms to the poor.

8 Acquah is receiving back a divorced wife. Another possibility is al-‘al‘ah, a widow returning home after her husband’s death.

2 This might also be “A Question about (fi) ———,” the title following fi being omitted. “Booty” is ḫiyāf.

8 Al-‘Idād, (Ca) is sweating not to cohabit with a wife for four months if she is free, or two months if she is a slave, as a religious penance. See Richardson, Dictionary, p. 232.

8 Pronouncement of the divorce formula, “Thou art mine as my mother’s back.”

8 Al-‘Idād, pl. al-‘idād, refers to the number of days of menstruation which must pass before a divorced or widowed woman can remarry. The purpose of this procedure is to determine the true father of the woman’s next child. See “Iddah,” Enc. Islam, II, 445.

8 The Tonk MS has al-‘adāf ("share").
Liquor; Drinb; The Sorcerer;14 Unintentional Murder; Intentional Murder; Truce (Oath);15 The Embryo; Oaths and Expiations; Vows; Emancipation; Al-Mukhâbîr [the slave who ransoms himself]; Al-Mudâhibî;16 Initiation of a Wager; Hunting; Sacrificial Victims of the Moslems; Sacrificial Victims; New Birth (or The Sheep Slaughtered for a Newborn Child); Foods.

Clothing; Medicine; The Holy War; The March (or Biographies); Division of Booty; Share of the Relatives [of the Prophet]; Division of Charity Funds; The Land Tax; — and the Mine (Minerals); The Poll Tax; Division; The Foot Soldiers (Making War); The Course of Equity;17 The Apostle;18 Things Found and Lost; The Thing Picked Up (Discovered by Accident, The Foundling); Shares of Inheritance; Blood Relatives; Wills; Wills, about Evaluation.

Houses; Succession and Posternity;19 Hermaphrodites; The Times [for religious rites]; Gift and Charity; Judgment; The Training of a Judge; Judgment of an Absent Person (Foreigner); Documents; Contracts, three thousand leaves [in length]; Judicial Records; Judgment among Ahl al-Dhimma'; Summons and Witnesses, one thousand leaves; Acknowledgment of a Debt; Renunciation of Testimonies; Prohibition; Proclamation of Bankruptcy; Oppression; Reconciliation; Combat; What Gain Is Right; Defense of Statutes, Judgments, and Traditions, one thousand leaves; Refutation of Liars; The Ambiguous (Difficult to Solve).

The Morning Star and the Dawn, to al-Sâ'î;20 Description of the Disposition of the Prophet, May Allah Bless Him and Give Him Peace; 21

MS 1934 gives a different form, probably an error.

Instead of al-qadimah ("truce"; "oath"), the Arabic might be al-qadimah ("days"). In the title which follows, the Tonk and 1934 MSS have al-bâjî ("menstruation"), but a correction in MS 1934 and the Fligel edition gives al-jânîn ("embryo").

This refers to one who makes a declaration of freedom for a slave, effective at the time of the master's death.

In Arabic this is Sâ'y al-"Ahadah. It may have a more technical meaning, or a simple meaning such as The Course of Justice.

The Tonk MS gives consonant sign, making this title Al-Munâd ("The Apostle"), whereas Fligel gives Al-Mudîr ("The Seeker after Knowledge or God"). MS 1934 might be either of these forms.

This title is Al-Walî al-Mukhâbî. If the second word is al-Khu'll, it would mean "breach of promise," changing the meaning. Another possible translation for the title might be Khisâf and Succession.

This title might also be translated as The Apparent and the Manifest. The words which follow it, li'lâl-Qâ'î, may mean "to the deceiver," but more likely mean that the book is addressed to a man called al-Sâ'î. Hajar, Li'lâl, Part VI, p. 493, mentions 'Abd Allah ibn Muhammad al-Sâ'î, but this reference is too uncertain to place the name in the Index.

SECTION FOUR

Flags of the Prophet, May Allah Bless Him and Give Him Peace; Knowledge; Invocation; The Future and the Past; Consensus of Opinion; Rendering Inheritance Futil; Information about the One [Allâh]; Knowledge of What Is Necessary for Learning; The Proof; The Particular and the Universal; What Is Explained and Established; Cessing to Make (Call) a Person an Unbeliever; The Epistle of Al-Rabi' ibn Sulaîmân; The Epistle of Abû al-Walâ'id; The Epistle of al-Qâ'în; The Epistle of al-Abî; [i.e., 'Abd Allah al-Shâ'î]; Giving Counsel, five hundred leaves; Clear Explanation, four thousand leaves; Temporary Marriage.

Thus saith Muhammâd ibn Ishaq [al-Nadîm]: I have transcribed these [preceding] book titles from an old piece [of manuscript] in the handwriting of Mohamed ibn al-Marwazi. I suppose that this man upheld the legal system of Da'ûd, but he is unknown.

Da'ûd had questions sent to him from various regions and places, among which there were:22

Questions of Ishâhîn; Questions about Secret Matters; Questions of al-Ba'rah;23 Questions of al-Khwârizmî: The Sufficient, about the statement of al-Mustâlîbî, meaning al-Shâ'î.24 Two Questions, in connection with which al-Shâ'î is contradictory; the first books include a volume called The March (or Biographies).

Muhammad ibn Da'ûd

He was named Abû Bakr and was a jurist upholding his father's legal system, and was an excellent man, pious and cultured. He was a poet and historical traditionalist, as well as one of the interesting and honest writers. I have mentioned the books of poetry and literature which he wrote in their proper place, in the chapter on the historical traditionalists, genealogists, and men of letters.25

Instead of "flags" (al-'ilâm) the word may be lî'm ("distinguished courage"). The pious epithets in this and the preceding title are not in MS 1934.

It is probable that these books were answers to questions addressed to him.

Instead of al-Ba'rah the Tonk MS has al-Nasrâ'î. Klia vérâzîm, in the following title, is the modern Klia vérâzîm; see "Klia vérâzîm," Enc. Islam, II, 598.

As al-Shâ'î was descended from the Prophet's grandfather, 'Abd al-Mustâlîb, he was called al-Mustâlîbî.

The only previous mention seems to be in connection with the jurists; see the account of Ibn Surayj in Chap. VI, sect. 3, after n. 27.
CHAPTER SIX

His birth was during the year —— and he died in the year ——. Among his books on the law there were: Admonition; Apologies (Excuses); Means of Knowing the Sources of the Law; Abridgment (Al-Jāmī‘) or Fulfilling a Promise (Al-Injīj); Refutation of Ibn Sharī‘; Refutation of Abū Ḥanīfah al-Ḍārī; Obtaining Justice from Abū Ja‘far al-Ṭabarāni.

Ibn Jābir

He was Abū Isḥaq ībrahīm —— ibn Jābir, one of the followers of Dā‘ūd. He was one of their scholars and important men. Among his books there was Differences. No one ever wrote a longer book, and his associates regarded it as excellent.

Ibn al-Mughalla

He was Abū al-Ḥasan ‘Abd Allāh ibn ʿAlīm ibn Muṭṭamid ibn al-Mughalla. Leadership among the followers of Dā‘ūd culminated with him during his time and no equal of his appeared afterwards. He was superior, learned, gifted, truthful, reliable, and preeminent among the people as a whole. His home was at Baghdi‘ on the River Mahdi, where people from surrounding regions sought him out. He died on the fourth of Jumādā al-‘Akhira [sixth Muslim month], during the year three hundred and twenty-four [A.D. 935/36]. Among his books there were: Explanation of the Answers of the Book of al-Muzān; Good Fortune (Judgment); The Manifest; Judgments of the Qur’ān; Divorce; Relationship (Al-Walā‘).

Al-Mansūrī

He was Abū al-‘Abbās Āḥmad ibn Muṣṭamid ibn Ṣāliḥ, who upheld the legal system of Dā‘ūd and was one of the most illustrious followers of Dā‘ūd. His books were splendid and excellent, large in size. Among them there were:


SECTION FOUR

Al-Raqqī

He was Abū Sa‘īd ——, one of the scholars among those who followed the legal system of Dā‘ūd. Among his books there were: The Sources, which comprised one hundred chapters similar to the chapters of Dā‘ūd, so that we are not obliged to record them. He also wrote the Commentary on “The Clear.”

Al-Nahrawānī

His name was al-Ḥasan ibn ‘Ubayd, Abū Sa‘īd. Among his books there was Rendering Futile Analogy.

Ibn al-Khallāl

He was surnamed Abū al-Ṭayyib ——. Among his books there were:

Rendering Futile Analogy; Rendering Futile Witty Remarks; Qualification of Wisdom about the sources of the law and comprising a number of chapters.

Al-Rābi‘ī

His name was Ibrāhīm ibn ʿAlīm ibn al-Ḥasan, surnamed Abū Isḥaq. He was one of the scholars who followed the legal system of Dā‘ūd and lived near to our own time. He went from Baghdi‘ to Egypt, where he died during the year ——. Among his books there was Consideration of the Rendering Futile of Analogy.

Ḥaydarāh

He was surnamed Abū al-Ḥasan ——. He was one of the superior men and legal authorities, employing the legal system of his associates. I used to see him, for he was a friend of mine. He died ——. Among his books there was Refutation of Those Who Uphold Analogy.

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25 The Test MS adds, “He was religious, ascetic, virtuous, and one who memo-

26 “The clear” is in Arabic al-maṣūlīh or al-muḥādib, and is probably a book title.

27 MS 1934 omits ā‘īd (“rendering futile”) but the other versions give it.

28 Only the Test MS gives this title. It also states “He was one of the hisorical

traditionalists, ascetics, and jurists.”
CHAPTER SIX

The Judge al-Kharazi, May Allāh Strengthen Him

He is Abū ʿAbd al-ʿAzīz ibn Abīmad al-Iṣbahānī al-Kharazi, one of the scholars among the followers of Daʿūd during our own time, and one of the capable members of their legal school. He is also one of the superior persons among his associates and the authors among them. He was born ———. ʿAbd al-Dawlah has placed him over the judicial administration of the lower quarter on the East Side of the City of Peace [Baghdād], until our own time, which is the year three hundred and seventy-seven [A.D. 987/88]. Among his books there is Questions and Disagreement.

The Fīğel edition gives al-Ḥuṣayn, which is a mistake. The pious epithet is in MS 1934. He was evidently a friend of al-Nadīm.

The Jurists of the Shiʿah; Their Authorities on the Hadith and Scholars

In the name of Allāh, the Merciful, the Compassionate

The Fifth Section of the Sixth Chapter

of the book Al-Fihrist, with accounts of the scholars and the names of the books which they composed, including accounts of the jurists of the Shiʿah, with the names of the books which they composed.1

Thus saith Muḥammad ibn Iṣḥāq al-Nadīm: Among the friends of the Commander of the Faithful, for whom may there be peace,2 there was Sulaym ibn Qays al-Hilālī. As a fugitive from al-Hajjāj [ibn Yūnus], who sought to kill him, he took refuge with Abān ibn Abī Ayyāsh, who gave him shelter. When death drew near to him he said to Abān, “I am indebted to you and now death is present with me. Oh, son of my brother, by order of the Apostle of Allāh, may Allāh bless him and give him peace, it is thus [as described in my book].” Then he gave him a book, which was the well-known book of Sulaym ibn Qays al-Hilālī, from which Abān ibn Abī Ayyāsh quoted, but which was not quoted by anyone else.

Abān said in his narrative, “Qays was a Shaykh with an inner light which uplifted him. The first book to appear about the Shiʿah was the book of Sulaym ibn Qays al-Hilālī.” Abān ibn Abī Ayyāsh quoted it, but it was not quoted by anybody else.

1 In MS 1934, the phrase “The Jurists of the Shiʿah, Their Authorities on the Hadith and Scholars” is placed on a page by itself preceding the title of the section. The Arabic word al-mudaddads is translated “authorities on the Hadith.”

2 Here the Commander of the Faithful may refer to ‘Alī ibn al-Ṭāʾīnayn ibn ‘Alī, surnamed Abī al-Ḥasan and called Zayn al-Ḥādīn. Although ‘Alī was never recognized as caliph by the majority, the Shiʿah, including al-Nadīm, did recognize him as such. He lived at the time when al-Hajjāj, who was governor of al-Iṣāq A.D. 694–714, was trying to crush Shiʿah opposition to the Umayyad caliphate.
The Books Composed about the Sources of the Law (Uṣūl al-Fiqh) with the Names of Those WhoCompiled Them

Thus saith Muhammad ibn Isḥāq [al-Nadib]: I am mentioning the shaykh of the Shi‘ah who transmitted the law from their imams, without any special order. Among them there were:

Ṣalih ibn Abī al-Awād; ‘Alī ibn Ghurab; Abū Yahyā Layth al-Murādī; Rasuq ibn al-Zuhayr; Abū al-Salāmāh al-Baṣrī; Ṣam'ū‘il ibn Ziyād; Abū ʿAḥmad ‘Umar ibn al-Raʿīṣ; Dā‘ūd ibn Farqad; ‘All ibn Ruṣāb; ‘All ibn Ṣaḥḥām ibn Mu‘āṣir; Ḥishām ibn Ṣilāmī; Muḥammad ibn al-Ḥasan al-Ḥaṭīr; ‘Abd al-Muʿmin ibn al-Qāsim al-Anṣārī; ʿAṣyā ibn ‘Amr al-Nakha‘ī; Ṣa‘īd ibn Umar al-Ṣāma‘ī; ‘Abd Allāh ibn Maymūn al-Qadḏāf; Al-Ra‘īṣ ibn Abī Muḍārik; ʿUmar ibn Abī Ziyād al-Ibzhārī; Zākār ibn Yahyā al-Wāṣi‘ī; Abū Khālid ibn ‘Amr ibn Khālid al-Wāṣi‘ī; Ḥarīr ibn ‘Abd Allāh al-ʿAṣir al-Sajjānī; ‘Uḥayd Allāh [ibn ‘Aṭṭ] al-Halābī; Zuhayr ibn Abī Dair; Muḥammad ibn Abī Dair al-Khāṣyā‘ī; ‘Umar ibn ʿAṣyā ibn ʿAmīr al-Duhmānī al-ʿAḥsan al-ṣūrā; Muṣawwīyāh ibn ʿAmr al-Duhmānī; and al-Ḥasan ibn Māḥbūb al-Sarrād, who was a guest among the associates of al-Rūdī, for whom may there be peace, and later of his son Muḥammad [al-Jawād].

Abān ibn Taqālbīh

Among his books there were:

The delightful book, The Meaning of the Qur‘ān; [Qur‘ānic] Readings; From the Sources, about quotations according to the doctrines of the Shi‘ah.

The Family of Zurārah ibn A‘yan

Zurārah was a nickname. His real name was ‘Abd Rabbah. His brother was Ḥumrān ibn A‘yan, a grammarian, whose sons were Ḥamzah ibn Ḥumrān and Muḥammad ibn Ḥumrān.

There were also Bukayr ibn A‘yan and his son ‘Abd Allāh ibn Bukayr, ‘Abd al-Raḥmān ibn A‘yan, and ‘Abd al-Malik ibn A‘yan,

1 For the imams of the Shi‘ah, see Hāthī, Arbq, p. 442. Before each of the names in the list which follows is the word kāfir ("the book of").

2 The words translated “a guest among the associates” are, in the Arabic text, al-wāṣī‘ī min al-qāsim. Al-ṣūrā and his son were the 8th and 9th Shi‘ah imams. Someone who disliked the Shi‘ah crossed out the pious epithets in this section of the Tawāk MS and inserted the word “eremetic” in “numerous places.

with his son Durayh ibn ‘Abd al-Malik, one of the adherents of Abū Ja‘far Muhammad ibn ‘Alī [al-Baṣrī], for whom may there be peace.

A‘yan ibn Sussun [Sunsus] was a Byzantine slave belonging to a man of the Banū Shaybān. After he had learned the Qur‘ān, he [the master] emancipated him and offered to adopt him as one of his family. A‘yan, however, refused saying, “Settle me with my own people.” Sunnus was a priest in the Byzantine country.

Bukayr was surnamed Abū al-Jahm and Zurārah, Abī ‘Ali. This Zurārah was the leading Shi‘ah scholar of the law, the Hadith, the knowledge of theology, and the Shi‘ah system. Among his sons there were al-Jawād ibn Zurārah and al-Ḥasan ibn Zurārah, who were among the associates of Ja‘far ibn Muḥammad [al-Sadigh]. ‘Uḥayd ibn Zurārah, who was squint-eyed, quoted [his father] Zurārah ibn A‘yan.

Yūnus ibn ‘Abd al-Raḥmān

He was one of the associates of Miṣḥ ibn Ja‘far, for whom may there be peace, and one of the protégés of the family of Yaqūt. He was the scholar of his period, a prolific compiler and author according to the doctrines of the Shi‘ah. Among his books there were:

Causes (Defects) of al-Aḥādīth (the Traditions); Prayer; Fasts; The Poor Tax; Wills and Shares of Inheritance; Compilation of Traces (al-ʿĀlīhī). The Beginning.

Al-Bazanī

He was one of the scholars of the Shi‘ah, Abūd ibn Muḥammad ibn Abī Naṣr al-Bazanī, an associate of Miṣḥ ibn Ja‘far, for whom may there be peace. Among his books there were:

1 For this tribe, see Durayh, Got., pp. 144, 155, 210.

2 MS 1934 has what appears to be Sunnus, whereas Tūk, p. 141, has Sunnus. This man was said to be a dhūkī (“monk”), but as he had children, he must have been a priest, rather than a monk. In the Eastern Church, the priest must marry, whereas the monk is celibate. His son A‘yan became a slave. But after he had learned the Qur‘ān, his master set him free and offered to adopt him. He preferred, however, to return to his own kindred, perhaps referring to his brother and children.

3 Miṣḥ ibn Ja‘far, mentioned in the following paragraphs, was the 7th Imam, called al-Kaṭābah. See Hāthī, Arbq, p. 440, for list of the imams.
What he quoted from al-Riḍā, for whom may there be peace; 'The Compilation; Questions.

Al-Barqū

He was Abū ‘Abd Allāh Muḥammad ibn Khālid al-Barqū al-Qummi. He was an associate of al-Riḍā and later an associate also of his son Abū Ja‘far [Muḥammad al-Jawād]. It is said that he was surnamed Abū al-Ḥasan. Among his books there were:
The Obscure; Causing Perception; Good Qualities; The Men, in which he mentioned the persons who quoted the Commander of the Faithful, May Allāh Be Well Pleased with Him.⁸

Al-Ḥasan ibn Maḥbūb

He was al-Sarraj, which is al-Zarrād,⁹ and one of the associates of our master al-Riḍā and of his son, Muḥammad [al-Jawād], for both of whom may there be peace. Among his books there were:
The Commentary; Marriage; Shares of Inheritance; Ordinances, and Indemnities for Murder.

I Read Written in the Handwriting of Abū ‘Alī ibn Hammām

He said that the book Good Qualities (Kiṣāb al-Mahāsin) of [Muḥammad ibn Khālid] al-Barqū included more than seventy chapters, it is even said eighty chapters. These chapters were with Abū ‘Alī ibn Hammām.¹⁰

The Beloved; The Abhorred; Generations (Categories) of Men; The Virtue of Actions (Works); The Most Special of Actions; The Warning; Intimidation; The Frightening; Life and Purity (What is Best); Reasons (Defects) of the Ḥadīth; Meaning of the Ḥadīth and [Textual] Alterations;¹¹ The Distinct (Meeting of the Ways); Pretexts; The Delightful Book; Advantages (Things Giving Benefits); Interpretation of Dreams; The Fast for Days; Heaven.

¹ This almost certainly refers to ‘Alī, the Prophet’s son-in-law.
⁸ Both these terms mean “a maker of chains armor.” Al-Riḍā was ‘Alī ibn Mūsā, the 8th Shi‘i Imam, and his son was Muḥammad al-Jawād, the 9th Imam.
⁹ This list seems to give the names of the principal parts composing Kiṣāb al-Maksūr of al-Barqū. It is probable that each of these titles had subtitles, bringing the total to over seventy. Cf. Tūk, pp. 17-40, sect. 74.
¹⁰ For “ṭabarī,” the word translated “alterations,” see “Ṭabarī,” Enc. Islam, IV, 618.
¹¹ Flügel gives al-qimā (“species”), the Tonk MS has al-aḥkām (“religious endowments”), while MS 1934 lacks consonant signs.
¹² See Qūrān 21:147.
¹³ See Tūk, p. 39, sect. 74 1 43.
¹⁴ This may be jādīd l-ḥāmīmah (“increasing of wisdom”), or jādīd l-ḥāmīmah (“rule of wisdom”).
¹⁵ MS 1934 has what might be al-tāqīyād (“increasing”); the Tonk MS has al-taqīd (“secret”), while Flügel is uncertain.
¹⁶ Emancipation and the proclamation of freedom of a slave, to become effective at the death of the owner.
CHAPTER SIX
Zaydi ibn al-Hasan ibn Sa‘id
Among his books there was Pleadings.

Al-Ash’ari
He was Abū Ja‘far Muhammad ibn Alī mad ibn Yaḥyā ibn ‘Amrān al-Ashi‘ari. He was one of the scholars of the Shi‘ah and one of those who quoted [other authorities], and also one of the jurists. Among his books there were:
The Compilation, which included one thousand and seventy sections about the law and morals;28 Rare Forms (Unusual Anecdotes); What Was Revealed in the Qur‘ān about al-Ḥusayn ibn ‘Ali, for both of whom [father and son] may there be peace—it was quoted by Abū ‘Ali ibn Hammām al-Iṣkāfī.

‘Ali ibn Ḥāshim
He was ‘Ali ibn Ibrahim ibn Ḥāshim, one of the scholars among the jurists. Among his books there were:
Memorable Deeds; Choice of the Qur‘ān; Nearness of the Quoter of a Tradition to Its Source.

Hartī ibn ‘Abd Allah
Among his books there were:
The Poor Tax; Prayer; Fasts; Rare Forms (Unusual Anecdotes).

Ṣafwarān ibn Yaḥyā
Among his books there were:
Buying and Selling; Commercial Transactions, Other than the First Ones; Love and Positions; Shares of Inheritance; Wills; Morals; Glad Tidings of the Believer.

‘Īsā ibn Mihrān
Among his books there were:
The Difference between the Nation and the Family; Authorities on the Ḥadīth; The Laws Having Numerous Significations (The Laws Shared Together, Al-Sunan al-Mubtarakah); Death; Research (Discovery); Memorable Deeds; Embellishment (Al-Dībāj).

SECTION FIVE
Al-Ḥasan ibn Muhammad ibn Sam‘āh
He was one of the associates of ———. Among his books there were:
Al-Qibla; Prayer; Fasts.

Ibn Bilāl
He was Abū al-Ḥasan ‘Ali ibn Bilāl ibn Mu‘āwiyyah ibn Alī mad al-Muhallabī. Among his books there was Guidance and Explanation.

From among the People of Qumma
There was al-Qumma, Abū Ja‘far Alī mad ibn Muhammad ibn ‘Īsā, among whose books there were:
The large book, Medicine; the small book, Medicine; Earnings.

Ṣa‘d ibn Ibrāhīm al-Qumma
Among his books there was Showing Preference for Ranks (Taṣdir al-Darajāt).

Ibn Mu‘āmmar
He was Abū al-Ḥusayn ibn Mu‘āmmar al-Kūfī, among whose books there was Nearness of the Quoter of a Tradition to Its Source.

Ibn Fadlāl
He was Abū ‘Ali al-Ḥasan ibn ‘Ali ibn Fadlāl al-Taymūli from the Rabi‘ah ibn Bakr and a protegé of the Taym Allah ibn Tha‘labah.19 He was one of the intimate companions of Abū al-Ḥasan al-Ridā,20 for whom may there be peace. Among his books there were:
The Commentary; The Beginning and the Subject; Medicine.

Ibn Jāmhūr al-‘Ammī
His name was Muhammad ibn al-Ḥusayn ibn Jāmhūr al-‘Ammī al-Baṣrī. He was numbered among the intimate companions of al-Ridā, for whom may there be peace. Among his books there was The Unique (Al-Wajhād), about historical traditions, virtues and vices, which he divided into eight sections.

19 For these tribes, see “Bakr,” Enc. Islam, 1, 604; Qasayyib, Ma‘ārif, p. 48.
20 The 5th Shi‘ah Imam, who died A.H. 818.
Muhammad ibn Ṣa‘d ibn ‘Ubayd ibn Yaqtin

He was one of the people of Baghdād, and an associate of ‘Alī ibn Muḥammad and al-Ḥasan ibn ‘Ali, for both of whom may there be peace.22 Among his books there was Desire and Hope. ‘Abū ‘Alī ibn Ḥanāmī said, “The contents of this book were derived from Muhammad [ibn al-Husayn] ibn Jāmhi‘r al-‘Ammī. Al-Ḥasan ibn Muhammad ibn Jāmhi‘r told me that his father said, ‘In this book there are mentioned the things which the Shi‘ah hope for in connection with their preferences and ranks.’” The book resembled Glad Tidings.23

Iṣā‘il ibn Mihrān

He was the brother of Ṣa‘d ibn Mihrān. Among his books there was The Combats.

Abū Ja‘far Muhammad ibn al-Ḥasan ibn ʿAbd al-Qadr al-Dumāmī

Among his books there were:

Compilation of the Law; Commentary on the Qur‘ān.

Abū al-Qāsim ‘Abd Allāh ibn ʿAmir ibn Sulaymān al-Tā‘ī

Among his books there was Judgments and Judicial Decisions.

Al-Ḥāmid al-Rāzī

He was Abū Sa‘d ‘Abd Allāh ibn Ziyād al-Rāzī, one of the friends of Abū Muḥammad al-Ḥasan ibn ‘Ali [al-Askārī], for whom may there be peace. Among his books there was Invoking Aid.24

Al-Thaqafi, Abū ʾIṣḥāq Ibrāhīm ibn Muḥammad al-Iṣbāhānī

He was one of those who were trustworthy, scholarly, and writers of books. Among his books there was Account of al-Ḥasan ibn ‘Ali, for Whom May There Be Peace.

22 These were the 10th and 11th Shi‘ah imams, ‘Ali ibn Muḥammad called al-Hādī, who died A.D. 688, and al-Ḥasan ibn ‘Ali al-Askārī, who died A.D. 874.
23 See the book Glad Tidings of the Believer by Ṣa‘d ibn ʿUbayd, after p. 18.
24 This title, Al-Iṣmā‘il, is only given in the Tonk MS.

Mīsā‘ib ibn Sa‘dān

Among his books there was Sects (Parities).

Abū Ja‘far Muhammad ibn al-Ḥusayn al-Ṣa‘īdī

He was one of the Imāmiyyah [sect] of al-Shī‘ah. Among his books there were Preachings.

Bandūr ibn Muḥammad ibn ‘Abd Allāh, the Jurist

He was a leader of the Imāmiyyah. Among his books there were:

Ritual Purification; Prayer; Fasts; The Pilgrimage; The Poor Tax. He also [composed] books based on the sequence of the sources [of the law], and in addition: The Imamate from the Point of View of the Free, Temporary Marriage; The Minor Pilgrimage.

The Family of Yaqtin, Appended, Its Proper Place Being at the Beginning

Yaqtin was one of the leading propagandists [for the Shi‘i beliefs], so that [the Caliph] Mawārīn25 sought [to arrest him] and he took to flight. His son, ‘Ali ibn Yaqtin, was born at al-Kufah during the year one hundred and twenty-four [A.D. 741/742], but the mother fled with ‘Ali and his brother, ‘Ubayd, to al-Madinah.

Then when the Ḥashimiyah regime began,26 Yaqtin came out in the open, while the mother of ‘Ali returned home with both ‘Ali and ‘Ubayd. Yaqtin remained in the service of Abū al-Abd al-Saffah [al-Saffah] and Abū Ja‘far [al-Manṣūr], although at the same time he upheld the cause of the members of the family of Abū Tālib, calling for their imamate. His son did likewise. He brought money and benevolences to Ja‘far ibn Muḥammad ibn ‘Ali.27 Although

25 “The free” (al-jurr) is taken from MS 1934. Flügel has instead al-khāṣṣa (“news,” “report”). The Tonk MS gives the title as simply The Imamate.
26 As the members of this family lived earlier than the other scholars mentioned in this section, they should have been included nearer the beginning of the section.
27 As Yaqtin was plotting to establish a descendant of ‘Ali as caliph, Mawārīn tried to arrest him, so that he hid.
28 Although he was a Shi‘ī, he served the early ‘Abbasid caliphs because they were related to the Prophet, even though they were not descendants of ‘Ali.
29 This was al-Ṣa‘īdī, the 6th Shi‘ī imam, who died A.D. 955. The caliphs feared that he might revolt and therefore mistrusted anyone who befriended him.
reports about him reached al-Mansûr and al-Mahdi; Allâh saved him from their strategems.20

'Ali ibn Yaqût died at the City of Peace [Baghdad] during the year one hundred and eighty-two [A.D. 798/99] when he was fifty-seven years old. Muhammad ibn al-Rashîd, the crown prince, prayed over [his body]. His father, Yaqût, died after he did, during the year one hundred and eighty-five [A.D. 801]. [Among the books of] 'Ali ibn Yaqût there were:

What al-Sadîq asked him concerning the matter of conflicts; about his controversy with the doubter in the presence of Jafar [ibn Muhammad al-Sadîq].21

18 These were the second and third 'Abbasid caliphs, who ruled A.D. 754-775 and 775-785.
19 The phrase “with the doubter” is unclear. These book titles should be compared with Tuh, p. 234, sect. 606, ll. 17, 18.

Jurists among the Authorities on the Hadîth and Adherents of the Hadîth
In the name of Allâh, the Merciful, the Compassionate

The Sixth Section of the Sixth Chapter
of the book Al-Fihrist, with accounts of the scholars and the names of the books which they composed, including accounts of the jurists who were adherents of the Hadîth.2

Account of Sufyân al-Thawrî
Sufyân ibn Sa'id ibn Masûq al-Thawrî was from [the tribe of] Thawr ibn 'Abd Manâh ibn 'Udî ibn 'Abdikah ibn al-Yusuf ibn Mudr ibn Nizâr ibn Ma'add ibn 'Adnân.8 It was said that among the descendants of Thawr there were thirty men, none of whom were less distinguished than al-Rabi' ibn Khathaym.5 They were at al-Kufah, not one of them at al-Basrah. Sufyân al-Thawrî, however, died at al-Basrah while fleeing from the Sultan, and was buried at night.6 This was during the year one hundred and sixty-one [A.D. 777/778] when he was sixty-four years old, for he was born during the year ninety-seven [A.D. 716/17]. He bequeathed his books to 'Ammâr ibn Sayf, who effaced them and burned them.

2 In MS 1934, the phrase “Jurists among the Authorities on the Hadîth and Adherents of the Hadîth” is placed on a page by itself preceding the title of the section. “Authorities on the Hadîth” is al-muhaddithûn. “Adherents of the Hadîth” (adîth al-Hadîth) refers to jurists who based their decisions on the Qu'ran and the Hadîth rather than on consensus of opinion, analogy, and personal opinion.
8 See Qu'ayshah, Ma'ârif, p. 36 L 3.
5 He is probably mentioned because he was an ascetic like Sufyân and from the same ancestry.
6 When the caliph ordered him to serve as a judge, he refused and disobeyed, fleeing first to Arabia and then to al-Basrah where he died. Prisoners disbelieved serving as judges, as they feared that they might be obliged to settle cases according to some command from a ruling official, rather than according to the Qu'ran and the Sunnah.
Sufyân had no descendants, as his son died earlier than he did himself. So he assigned whatever he had to his sister and her children. He bequeathed nothing to al-Mubârak ibn Sa’îd [his brother]. Among his books there were:

The Large Compilation, which traced the course of the Hadîth and was quoted by a group [of scholars], among whom there were Yazîd ibn Abî Hâkim, ‘Abd Allâh ibn al-Walîd al-‘Askâni, Abû Na‘îm ibn Khalîf al-‘Amîrîn, ‘Abd al-Malik [ibn Abû Na‘îm] al-Jâdî, and, from a place other than al-Yaman, al-Husayn ibn Hâfîz al-Jâhînî.  

The Small Compilation, which was quoted by a group [of scholars], among whom there were al-Ashqâ’î, Ghasîn ibn ‘Ubayd, al-Husayn ibn Hâfîz al-Jâhînî, al-Ma‘ârîn ibn ‘Umar al-Mawâlî, ‘Abd al-‘Azîz ibn Abîn, ‘Abd al-‘Uzza’î ibn ‘Umar, and al-Qâsim ibn Yazîd al-Jâmû.  

Shares of Inheritance; Epistle to ‘Abdî ibn ‘Abdî al-‘A’zîbî; Epistle.

Abû ‘Abd al-Rahmân Mu‘ammâd ibn ‘Abd al-Rahmân ibn Mu‘gîrah ibn Abî Dhi’b

He was from the Banî ‘Amîr ibn Lu’ay. He was a jurist and authority on the Hadîth, as well as a judge. He died during the year one hundred and fifty-nine [A.D. 775/76]. Among his books there was Ordinances, which included chapters on the law, [about subjects] such as prayer, ritual purification, taxes, the poor tax, rites of the pilgrimage, and other things.

‘Abd al-Rahmân ibn Zayd ibn Aslân

He was [descended] from the protégés of ‘Umar ibn al-Khaṭṭâb. He died at the beginning of the caliphate of Hârûn al-Rashîd. Among his books there were:

The Abrogating and the Abrogated; The Commentary.

‘Abd al-Rahmân ibn Abî al-Zannâd

The name of Abî al-Zannâd was ‘Abd Allâh ibn Dhakwân. He [‘Abd al-Rahmân] was one of the jurists who were also authorities.

5 Al-Ṣa‘îdî was very likely the man listed in the Biog. Index as Abu Thawr Abû Na‘îm ibn Khalîf ibn al-Yaman. The context makes it clear that ‘Abd al-Malik al-Jâdî also came from al-Yaman.

6 For this tribe, see Qutaybah, Ma‘ârîf, p. 33.

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on the Hadîth. He died at Baghdâd during the year one hundred and seventy-four [A.D. 790/91]. Among his books there were:

Shares of Inheritance; The Opinion of the Seven Jurists from among the People of al-Madinah, with the Ways in Which They Differed.  

‘Abd al-Malik ibn Mu‘ammâd ibn Abî Bakr ibn ‘Amîr ibn Ḥazm al-‘A’zîbî He died during the year one hundred and seventy-six [A.D. 792/93] at Baghdâd, where he was a judge under Harûn [al-Rashîd]. Among his books there was The Raids.

‘Abd al-Malik ibn ‘Abd al-‘A’zîz ibn Jurayj He was a protégé of the family of Usayd ibn Abî al-‘Uzza’î ibn Umayyâh. He was surnamed Abû al-Walîd and died during the year one hundred and fifty [A.D. 757/58]. Among his books there was The Ordinances, which included what books about the ordinances ordinarily comprise, such as ritual purification, prayers, fasts, the poor tax, and other things.

Sufîn ibn ‘Uuyayn al-Halîlî

He was a protégé ———. He died during the year one hundred and ninety-eight [A.D. 813/14]. He was a jurist and reciter of the Qur’an. No book of his is known, but they used to hear him [lecture] and they do know of his commentary.

Mughîrâbî ibn Miqsam al-Dabbî

He was a protégé of theirs and was surnamed Abû Hisânî. He died during the year one hundred and thirty-six [A.D. 752/53]. Among his books there was Shares of Inheritance.


2 For this class, see Qutaybah, Ma‘ârîf, p. 35; Durayd, General, p. 45.

3 A page in MS 1934 has been lost. It evidently began with the account of Sofîn ibn Uuyayn and ended just before the list of book titles in the account of Ismâ‘îl ibn ‘Uyyayn; see n. 20.

4 “‘Ithnî” refers to the Dabba’î Tribe; see “Dabba,” Enc. Islam, I, 884; Durayd, General, p. 117.
Zā'īdaḥ ibn Qudāmah al-Thaqafi
He was one of their number [one of the adherents of the Ḥadith]. He was surnamed Abū al-Ṣalt. He died in the Byzantine Empire during the raid of al-Ḥasan ibn ʿAtiyah, during the year sixty-one or sixty [a.d. 770/78]. Among his books there were:
The Ordinances, which included what has been mentioned as being contained by books about the ordinances; [Qur'ānic] Readings; The Commentary; Asceticism; Memorable Deeds.

Abū ʿAbd al-Rahmān Muḥammad ibn Fudayl ibn Ghāzwan al-Ḍabbī
He was a protegé of theirs [the Dabbh Tribe] and was surnamed Abū ʿAbd al-Rahmān. He died during the year one hundred and ninety-five [a.d. 810/11]. Among his books there were:
Ritual Purification; Prayer; Rites of the Pilgrimage; The Poor Tax, arranged to the end like the books of the jurists and also known as the Book of Ordinances; The Commentary; Asceticism; Fast; The Invocation.

Ibn Abī Zā'īdaḥ
Yahyā ibn Zakariyāʾ ibn Abī Zā'īdaḥ, surnamed Abū Sa'id, died at al-Madā'in, where he was a judge, during the year one hundred and eighty-three [a.d. 799/800]. Among his books there was The Ordinances, like the first [books on ordinances, already mentioned].

Wāṣiʿ ibn al-Jarrāḥ ibn Māliḥ al-Ru'rāṣī
He was from the Banū ʿAmr ibn ʿAṣṭah. He was surnamed Abū Sufyān. He died when leaving on the pilgrimage at Fayḍ, during the year one hundred and ninety-seven [a.d. 812/13], during al-Muḥarram [first Muslim month]. Among his books there was The Ordinances, like the first.

Abū Nuʿaym al-Fadl ibn Duḥayn
He was a protegé by Tāḥā ibn ʿAḥayd Allāh al-Taymī. He died during the year two hundred and nineteen [a.d. 834]. Among his books there were:
Rites of the Pilgrimage; Questions in the Law.

Yahyā ibn Adīm, surnamed Abū Zakariyāʾ
He was a protegé of the family of Uqba ibn Abī Muʿayy. He died at Fām al-Shīlī during the year two hundred and three [a.d. 818/19]. Among his books there were:
The large book, Shares of Inheritance; The Land Tax; Gaining Possession.

Ibn Abī ʿArībāh
His name was Sa'd and the name of Abū ʿArībāh was Mīhrān. He was surnamed Abū al-Nāḍr, and he died during the year one hundred and fifty-seven [a.d. 773/74]. Among his books there was The Ordinances, like the first.

Ḥammād ibn Salamah
He was a protegé of the Banū Tamīm. He was surnamed Abū Salamah. He died during al-Muḥarram [first Muslim month] at al-Baṣrah, in the year one hundred and sixty-five [a.d. 781/82]. Among his books there was The Ordinances, like the first.

Ismaʿīl ibn Ulayyah
She [Ulayyah] was his mother. He was the son of Ibrāhīm, a protegé of the Banū Asad, surnamed Abū Bishr. His birth was during the year one hundred and sixteen [a.d. 734/15] and he died at Baghdād during Dhī al-Qa'dah [eleventh Muslim month], in the

11 The Tonk MS suggests a different date, but it seems to be due to careless copying.
12 Here again the Tonk MS has a variation, giving the date as a.h. 175 (a.d. 791/92).
13 This was probably a compilation. For this type of book, see Chap. VI, sect. 3, n. 8, and the subjects dealt with in Kādū al-ʿAmn.
14 The Tonk MS omits the three last titles.
15 A name for certain tribes of the Ḥawāzīn; see "ʿAmir," Enc. Islam, I, 339.
17 A river north of Wāṣiʿ; see Yāṣīṭ, Geog., III, 917.
18 The Tonk MS omits "large."
19 This is probably al-zārāli ("gaining possession," "seizing"), but it may be al-zārāl ("future," "change").
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year one hundred and ninety-three [A.D. 808/809], when he was eighty-three years and a few months old. Among his books there were:28

The Commentary; Ritual Purification; Prayer; Rites of the Pilgrimage; Hunting; Slaughter [of Sacrificial Victims].

Ibrahim ibn Ismai'il, surnamed Abu Ishaq
He was born during the year one hundred and fifty-two [A.D. 769] and he died in the year two hundred and eighteen [A.D. 833]. Among his books there was Ordinances, like the first.29

Rahib ibn 'Ubday al-Qaysi, surnamed Abu Muhammad
He died after two hundred [A.D. 815/16]. Among his books there was Ordinances.

Makhul al-Shami
He was a protege of a woman from the Hudhayl.30 He died during the year one hundred and sixteen [A.D. 734/35]. Among his books there were:
Ordinances in the Law;28 Questions in the Law.

Al-Awza'i
‘Abd al-Rahman ibn ‘Amr, Abu ‘Umar from al-Awza‘i, a tribe.31
He died during the year one hundred and fifty-nine [A.D. 775/76]. Among his books there were:
Ordinances in the Law; Questions in the Law.

Al-Walid ibn Muslim, surnamed Abū al-Abbas
He was a protege of the Quraysh [the Prophet’s tribe]. He died during the year one hundred and ninety-four [A.D. 809/10] while returning from the pilgrimage. Among his books there were:
Ordinances in the Law; The Raids.

‘Abd al-Razzaz ibn Hammam ibn Nafi’ al-San’ani, surnamed Abu Bakr
He was a protege of the Himyar,32 who died during the year two hundred and eleven [A.D. 826/27]. Among his books there were:
Ordinances in the Law; The Raids.

Hudhaym ibn Bashir al-Sulami, surnamed Abu Mu‘awiya
He was a protege of the Banu Sulaym.33 He died at Baghda‘d during the year one hundred and eighty-three [A.D. 799/800]. Among his books there were:
Ordinances in the Law; The Commentary; Qur‘anic Readings.

Yazid ibn Hurrain
He was a protege of the Banu Sulaym, surnamed Abu Khaliid. He died at Wasi‘ during the year two hundred and six [A.D. 821/22]. Among his books there was Shares of Inheritance.

Ishaq ibn Asraf, surnamed Abu Muhammad
He was the son of Yusuf. He died at Wasi‘ during the year one hundred and ninety-five [A.D. 810/11]. Among his books there were:
Rites of the Pilgrimage; Prayer; Qur‘anic Readings.

‘Abd al-Wahhab ibn ‘Ata‘ al-Ijli al-Khaflah
He was surnamed Abu Nasir. He was one of the people of al-Bayrah, but he died at Baghda‘d some time after two hundred [A.D. 815/16]. Among his books there were:
Ordinances in the Law; The Commentary; The Abrogating and the Abrogated.

28 MS 1934 recommences at this point, after the loss of a page. This manuscript and Phlegel do not include the two lost titles, which are in the Tound MS alone. For the Banu Asad, see “Asad,” Enc. Islam, I, 474.
29 The Tound MS alone includes this title.
30 For this tribe, see “Hudhayl,” Enc. Islam, II, 350.
31 On this and following pages, this title Al-Sunan fi al-Fiqh, is translated as Ordinances in the Law. It may be more correct to translate fi as “about” in this and other titles, making the translation “The Ordinances, about the law.”
32 See Quayyah, Mu‘aff, p. 249.
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Ibrāhīm ibn Ṭahmīn al-Hirrāwī

Among his books there were:
Ordinances in the Law; Memorable Deeds; The Two Feasts ['Id al-Aḍhā and 'Id al-Fīr]; The Commentary.

Al-Fāsān ibn Wāqīd al-Marwāzī

Among his books there were:
The Commentary; Aspects in the Qur'ān; Ordinances in the Law.28

ʻAbd Allāh ibn al-Mubārak, surnamed Abū ʻAbd al-Rahmān

He died at Ḥirrā in 850 when returning from a raid, during the year one hundred and eighty-one [A.D. 967/968]. Among his books there were:
Ordinances in the Law; The Commentary; History; Asceticism; Piety and Charity.

Abū Dā‘ūd al-Ṭayyāsī

His name was Ḥummān ibn ʻAbd al-Malik. He was one of the authorities for the Ḥadīth. He was surnamed Abū Yazīd and died during the year two hundred and twenty-seven [A.D. 841/42]. Among his books there was Ordinances in the Law, like the first.29

Al-Fīrābī al-Kabīr

He was an associate of Sufyān [ibn Sa‘īd] and was one of the people of Caesarea.30 He was Abū ʻAbd Allāh Muḥammad ibn Yūnūs ibn Wāqīd al-Fīrābī. He learned from the scholars of al-Kūfah, and died ———. Among his books there were:
The Commentary; Ritual Purification; Prayer; Fast; The Poor Tax; Rites of the Pilgrimage, continuing until he included all of the chapters about the law.

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ʻAbd Allāh ibn Muḥammad ibn Abī Shaybah

He was an authority for the Ḥadīth and a compiler. He died during the year two hundred and thirty-five [A.D. 849/50]. Among his books there were:26
Ordinances in the Law; The Commentary; History; Seditions; [The Battle of] Sīwān; [The Battle of] the Camel; The Invasions; Al-Munad, about the Ḥadīth.26

ʻUthmān ibn Abī Shaybah

He was an authority on the Ḥadīth and a compiler, who died during the year two hundred and thirty-seven [A.D. 851/52]. Among his books there were:
Ordinances in the Law; The Commentary; Seditions;34 Al-Munad.

Muḥammad ibn ʻUṯmān ibn Abī Shaybah36

He died during the year two hundred and ninety-seven [A.D. 909/10]. Among his books there was Ordinances in the Law.

Al-Munad ibn Hanbal

He was Abū ʻAbd Allāh Almīn ibn Ḥanbal.38 Among his books there were:
Reasons; The Commentary; The Abrogating and Abrogated; Asceticism; Questions; Virtues; Shares of Inheritance; Rites of the Pilgrimage; Faith (Oath); Drinks;37 Obedience of (or) the Prophet; Refutation of the Jahniyyah; Al-Munad,38 comprising more than forty thousand Ḥadīth.

— The Tonk MS is unique in adding two titles: Booty and The Khurārīj at Nahrawān.

36 Al-Munad means “attributed to authority.” The title was made famous by the great collection of the Ḥadīth compiled by Almīn ibn Ḥanbal.

37 Instead of “seditions” the Glüge edition has al-ʻapis, which might be “the eye,” “the spring,” or the letter ʿ of the alphabet, but is probably a mistake.

38 The Tonk MS inserts, before the name, Abū Je‘far ibn Ḥanbal.

39 In MS 1934 there is a vacant space before the list of books is given, evidently with the hope that biographical data could be filled in.

40 In MS 1934 the first four titles have been inserted in a handwriting different from that of the other passages.

For this famous book, see Bibliography under Hanbal. The title means “Attributed to Authority.” This great compendium of the Ḥadīth contained a huge collection of traditions, with the authorities who were said to have originated them.
Ahmad ibn Hanbal had a son named 'Abd Allah, who was a reliable man from whom they heard [lectures about] the Hadith.

There were also Sālih ibn Ahmad and his son Zuhayr ibn Sālih, who died during the year three hundred and three [A.D. 915/10].

Al-Athram
He was one of the adherents of Ahmad ibn Hanbal. His name was Ahmad ibn Muhammad ibn Hānī, surnamed Abū Bakr. He was one of the Iskāf Banū Junayd, and he died ——. Among his books there were:

Ordinances in the Law, in accordance with the doctrines of Ahmad and his evidences from the Hadith; History; Reasons; The Abrogating and the Abrogated in the Hadith.49

Al-Marwazi, Ahmad ibn Muhammad ibn al-Hajjāj
He adhered to the doctrines of Ahmad ibn Hanbal. He died ——. Among his books there was The Ordinances with Testimonies from the Hadith.

Iṣḥāq ibn Rāhwayh
The name of Rāhwayh was ʿIṣḥāḥ ibn —— Marwazi. He was one of the most distinguished of the pupils of Ahmad ibn Hanbal. He died ——. Among his books there were:

Ordinances in the Law; Al-Musnad; The Commentary.

Abū Khayrāmahah and His Sons
Abū Khayrāmahah Zuhayr ibn Ḥarb died during the year two hundred and thirty-four [A.D. 848/49]. Among his books there were:

Al-Musnad; Science.41

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Ibn Abī Khaythamah, Abū Bakr Ahmad ibn Zuhayr ibn Ḥarb
He was one of the historical traditionalists and a jurist. He died during the year two hundred and seventy-nine [A.D. 929/93]. Among his books there were:

History; Ancestors (Kaṣīm); Arab Nomads (Al-ʿArāb) (or Infection of Al-ʿArāb); Traditions of the Poets.

His Son, Abū ʿAbd Allāh, Muḥammad ibn Ahmad ibn Zuhayr ibn Ḥarb
He was of the same stock as his father. He died ——. Among his books there were:

The Poor Tax and the Categories of Property, with Their Proofs from the Hadith; History, which did not appear in its entire form—perhaps he never finished it.

Al-Bukhārī
Abū ʿAbd Allāh Muḥammad ibn Ismāʿīl ibn al-Mughirah al-Bukhārī was one of the reliable authorities for the Hadith. Among his books there were:

The Large History; The Small History; Names and Surnames; The Feeble [referring to the Hadith quoted from doubtful sources]; Al-Ṣaḥīḥ (The Sound); Ordinances in the Law; Training; The Medium-Size History; Creation of the Actions of Worshippers (Khaqāṣ al-ʿAṣāl al-ʿIbād); Reading behind the Imam.42

Al-Maʿmārī
His name was al-Ḥasan ibn ʿAli ibn Shahib. He was one of the authorities on the Hadith and also one of the jurists. He died ——. Among his books there was Ordinances in the Law.

41 The Tonk MS adds “virtuous and ascetic.”
42 This was perhaps the most important Muslim book after the Qurʾān. For the French translation, see Bibliography, Bukhārī, and for the table of contents in Arabic, see Wensinck, A Handbook of Early Muhannadan Traditions, p. xi; for the contents in English, see Dodge, Muslim Education, p. 92.
43 The last three titles are omitted by the Tonk MS and added to MS 1934 with a strange handwriting. For the last two titles, see Brockelmann, Geschichte, Supplement, I, 365 top, which gives the last title as Khayr al-Kalām fī al-Qinā Khaṭṭī al-Islām.
Abū 'Arūbah
His name was al-Husayn [ibn Muḥammad] ibn Mawdūd al-Harrānī and he compiled the Ḥadīth of the ṣaykhs. Except for this he did not write any book.

Muslim ibn al-Ḥajjāj, Abū al-Ḥusayn al-Qushayrī al-Naysabūrī
He was one of the authorities on the Ḥadīth learned both in the Ḥadīth and the law. Among his books there were:
- Al-Saḥīḥ (The Sound); Names and Surnames.
- The Unique Things (Al-Walāḥ); The Single; History; Generations (Categories).

’Alī ibn al-Madnīn
He should have been mentioned before this place. He was Ibn ’Abd Allāh ibn Ja’far al-Madnīn. He was one of the authorities for the Ḥadīth, learned in the Ḥadīth. He died at Sāmarrā on Monday, three days before the end of Dhū al-Qa’dah [eleventh Muslim month], during the year two hundred and fifty-eight [A.D. 871/72], when he was seventy-two years old. Among his books there were:
- Al-Musnad with its reasons; Those Who Tell Half Truths; The Feeble (referring to Ḥadīth quoted from doubtful sources); Reasons; Names and Surnames; Drinks; The Gracious Revelation.

Yahyā ibn Ma’in
He died during the year two hundred and thirty-three [A.D. 847/48]. Among his books there was History, his pupils composed it from his [dictation], for he himself did not write it.

Ṣaḥiḥ ibn Yūnus Abū al-Ḥārīrī al-Marwāzī
He was one of the illustrious authorities on the Ḥadīth, being among their reliable members, and he was also one of the jurists and [Qur’ānic] readers. He died ————. Among his books there were:
- The Commentary; The Abrogating and the Abrogated; [Qur’ānic] Readings; Ordinances in the Law.

Hafs al-Dārīf
He was Abū ’Umar Ḥafs ibn Umar, from among the people of al-Baṣrah. He was one of the illustrious authorities on the Ḥadīth. He died ————. Among his books there were:
- Judicial Decisions of the Qur’ān; Ordinances in the Law.

Al-Faḍl ibn Shāhān al-Rāzī and His Son al-ʿAbbās ibn al-Faḍl
He [al-Faḍl] mingled both with the elite and the ignorant. The Shi‘ah claim him, so that a brief account about him is given in connection with them. The Ḥashšīyah also claim him, and his books pertaining to the Ḥashšīyah are. Among the books of his son al-ʿAbbās ibn al-Faḍl there are:

Ibrāhīm al-Harbi
Abū Iḥṣāq Ibrāhīm ibn Iḥṣāq ibn Ibrāhīm ibn Bābūr ibn ’Abd Allāh was one of the illustrious authorities on the Ḥadīth. He was learned in the Ḥadīth, scholarly, ascetic and acquainted with language [study]. He was also one of those who held [the Ḥadīth] in their memories. ’Abd Allāh was the son of Daysam al-Marwāzī. Ibrāhīm died during the year two hundred and eighty-five [A.D. 898]. Among his books there were:
- Rare Forms in the Ḥadīth, which included “Al-Musnad” of Abū Bakr, of ’Umar, of Ḥudayr, of ’Abī, of al-Zuhayr [ibn al-Awْrām], of Tālibah

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41 Hāṭi, Liḥāt al-Maṣūm, Part V, p. 72, says that al-Nadim called all who were not Shi‘ī “ignorant” (al-ṣamāḥi) and referred to the Sonnites as “the Ḥashšīyah,” a term as a rule applied to persons holding anthropomorphic ideas; see Ḥashšīyah, Int. Islam, II, 287.
42 These titles are in the Tonk MS alone; MS 1934 leaves a half page empty, meant to be filled in with titles.
43 Baḥādiḥ, Taṣādīḥ, Part VI, sect. 3059, p. 27, makes it clear that this relationship between ’Abd Allāh, the ancestor of Ibrāhīm, and Daysam al-Marwāzī is correct. As these ancestors were not important persons, their names are not in the Blog Index. The Tonk MS has al-Jawhari instead of al-Marwāzī.
44 This was evidently a compilation which quoted the Ḥadīth of the Prophet, based upon the original recollections of the important persons listed.
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Shābīb al-'Uṣfūrī

His name was Khālid ibn Khayyāt and he was one of the people of al-Baṣrāh. Among his books there were:

The Generations (Categories); History; Generations (Categories) of [Qur'ānic] Readers; History of the Infirm in Old Age, the Lame, the Sick, and the Blind; Divisions of the Qur'ān—Its Tenth, Sevenths, and Verses.

Al-Kajjī

He was Abū Muslim. His father moved from —— to al-Baṣrāh, where he [al-Kajjī] built a house with mortar and baked bricks. He used to say to his workmen "Kajjī, kajjī," or "Use the mortar." Thus the name was connected with him and he was called al-Kajjī.44

Abū Muslim was one of the most illustrious authorities on the Hadith, as well as one of the most exalted authorities for the īnāḍ.45

His birth was —— and he died during the year ——. Among his books there were:

The Ordinances; Al-Musnad.

[Abī Anas] ibn Abī Dā'ūd al-Suṣiṣṭānī

The name [of Abī Dā'ūd] was Sulaymān ibn Abī-Asbaḥ ibn Ḥishāq ibn Basīr ibn Suḥayr ad-Dā'erī. He [Abī Anas] was Abū Bakr ibn Sulaymān Abī Dā'ūd. He was one of the most illustrious authorities on the Hadith and the law, a man worthy of confidence. His birth was ——. He died during the year three hundred and sixteen [A.D. 928/29]. Among his books there were:

The Commentary, which he composed at the same time that Abū Ja'far [Muḥammad ibn Jarīr] al-Ṭabarī wrote his book,46—most of the book of Ibn Abī Dā'ūd was composed about the Hadith; Lamps, about the Hadith;
Abū 'Abd Allāh Muhammad ibn Makhīl ibn Ḥafṣ al-ʿAṯfir
He was a reliable authority on the Ḥadith. His birth was during the year two hundred and thirty-three [A.D. 847/48] and he died in the year three hundred and thirty-one [A.D. 944/45]. Among his books there were:
Ordinances in the Law; Morals; the large Musnad.

Al-Mahāmālī al-Qādirī
He was Abū 'Abd Allāh al-Husayn ibn Ismāʿīl ibn Muhammad al-Dabī. He was a trustworthy scholar whose birth was during the year two hundred and thirty-five [A.D. 849/30]. He died during the year three hundred and thirty [A.D. 941/42], on Thursday, eight nights before the end of the month of Rabi' al-Ākhir [fourth Muslim month]. News about him was proclaimed in the streets of Baghdad. No one else in the world was such an authority on the Ḥadith and so capable in determining the Ḥadith with accuracy, reliability, and intelligence. Among his books there was Ordinances in the Law.

Jaʿfar al-Daqqāqu
He was a man who held the Ḥadith in his memory and was reckoned second to al-Mahāmālī in trustworthiness, reliability, and intelligence. He died during the year three hundred and thirty [A.D. 942/43]. Among his books there was Ordinances in the Law.

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Ibn Șāʾid, Abū Muhammad Yahyā ibn Muhammad ibn Șāʾid
He was a protegé of al-Maṣūrī. His birth was ———, and he died during the year three hundred and eighteen [A.D. 939/31]. Among his books there were:
The Ordinances; Al-Musnad; [Qur’ānic] Readings.

Al-Baghwārī
He was Abū al-Qāsim 'Abd Allāh ibn Muhammad ibn 'Abd al-'Azīz al-Baghwārī, also known as Ibn bint Muni'. His birth was during the year two hundred and fourteen [A.D. 839/30] and he died in the year three hundred and seventeen [A.D. 939/30]. Among his books there were:
The Large Alphabetical Book; The Small Alphabetical Book; Al-Musnad; The Ordinances According to the Legal Systems of the Jurists.

Al-Ṭirmidhī
His name was Muḥammad ibn 'Isā ibn Sawrah. Among his books there were:
History; Al-Ṣaḥīḥ (The Sound); The Reasons.

Ibn Abī al-Thaljī
He was Abū Bakr Muḥammad ibn Abīmad ibn Muḥammad ibn Abī al-Thaljī al-Kāṭīb. He had contacts with both the elite and the ignorant. The Shi'ite doctrine won him over and he was also

—  Taghri-Birdi, Part III, p. 238, says that this was Abū Jaʿfar al-Maṣūrī, who was the caliph A.D. 754-75. If that is true, the account must mean that an ancestor of Ibn Șāʾid, rather than he himself, was accepted as a Muslim protegé at the time of the second 'Abbāsid caliph.
— Ṣaḥīḥ ("alphabetical") may indicate either that the material was arranged alphabetically, or the marked with diacritical points to indicate the consonants. These two books were probably legal compilations.
— This was one of the six authoritative collections of the Ḥadith; see Bibliography.
— See n. 47.
responsible for many quotations from among the things quoted by the ignorant, with compilations according to their interpretation. He was religious, virtuous, and ascetic. We have already mentioned him before this. He died ———. Among his books there were: Ordinances and Morals according to the Doctrines of the Ignorant; Virtues, virtues of the Companions of the Prophet; Selections from the Asā'īd.

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Al-Ṭabarî and His Associates; the Shariāt and Their Jurists

In the name of Allāh, the Merciful, the Compassionate

The Seventh Section of the Sixth Chapter

of the book Al-Fihrist, with accounts of the scholars and the names of the books which they composed:1

Al-Ṭabarî and His Associates

Thus saith Muḥammad ibn ʿIṣḥāq al-Naḍīm: Abū al-Faraj al-Muʿṭaf ibn Zakariyāʾ al-Nahrawānī stated, “He was Abū Jaʿfar Muḥammad ibn Jarîr ibn Yazīd ibn Khālid al-Ṭabarî al-ʿAnūl, the sage of his time, the leader of his period, and the jurist of his age.”²

He was born at Āmul³ during the year two hundred and twenty-four [A.D. 838/39] and died during Shawwāl [tenth Muslim month] in the year three hundred and ten [A.D. 922/23] at the age of eighty-seven. He acquired knowledge of the Hadīth from eminent shaykhs like Muḥammad ibn Ḥumayd al-Rāzī; Ibn Jurayj; Abū Kānyy; Hāmīd ibn Ṣari; ʿAbd Allāh ibn Ismāʿīl al-Habbari; Ismāʿīl ibn Mūsā; Ibrāhīm ibn Muʿādh al-ʿUqdi. He studied the law under ʿAlīb and

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1 In MS 1934 the phrase “Al-Ṭabarî and His Associates; the Shariāt and Their Jurists” is placed on a page by itself preceding the title of the section.

2 The Flügel edition adds an extra word in this sentence, but it seems to be an error.

3 For Āmul (or A'mul) and Tabaristan, from which two of his names are taken, see Yaqūt, Geogr., I, 68; III, 503.

4 In the Arabic texts the name is given as Abū Jurayj, but perhaps it should be Ibn Jurayj, who was a better-known scholar.

5 The Tonk MS adds al-Zihiri; see Bengal Index, Dīʿād ibn ʿAlī.
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learned the legal system of al-Shafi‘i from al-Rafi‘ ibn Sulaymān in Egypt, and also from al-Hasan ibn Muhammad al-Zafarānī at Baghdad. He learned the legal system of Malik ibn Anas from Yūnus ibn ‘Abd al-Alla and the descendants of ‘Abd al-‘Hākim, who were Muhammad, ‘Abd al-Raḥmān and Sa‘d, also from the sons of the brother of Walī. He learned the legal system of the people of al-‘Iraq from Abū Muqāṭāt al-Rayy and mastered the asāīdā in Egypt, Syria, al-‘Iraq, and at al-Kīfāh, al-Baṣrah, and al-Rayy.

He was skilled in all of the sciences, having knowledge of the Qur‘ān, grammar, poetry, language, and the law, and also having a good memory.8 Abū l-‘Ishāq ibn Muhammad ibn l-‘Ishāq told me, “A trustworthy person related to me that he saw ‘Abū ‘A‘lām al-‘Aṭārī in Egypt and studied with him a poem by either al-Tirmidhī or al-Harrānī. It is I who am uncertain which one it was.”

I myself have seen many selections written in his handwriting [and copied] from books on language, grammar, poetry, and the tribes. He had a legal system which he selected for himself and about which he wrote a number of books, among which there are:9 Al-Latīf, about the law, which includes a number of chapters like the chapters of the jurists in “Al-Mabsūt.” The number of chapters in “Al-Latīf” was ——.

Al-Baṣīt, about the law, which he did not complete, but what it did include was:8 the large chapter, Conditions; Documents and Judicial Records; Wills; Training of the Judge; Ritual Purification; Prayer; The Poor Tax.

Al-Latīf, about the law, which includes ——.10

SECTION SEVEN

The History (al-Tārikh),11 to which certain sections were added. The last event included in it was during the year three hundred and two [A.D. 914/15], at which point he stopped. A group of persons abridged this book, eliminating the mention of the authorities [on the Ḥadīth]. One of them was a man known as Muhammad ibn Sulaymān al-Hāshimit, and there was also another writer known as ———, as well as from, among the people of al-Mawṣil, Abū al-‘Hasan al-Shanuṣānī, the teacher, and a man known as al-Saffī ibn Ahmad. Then another group appended to it [The History], continuing from where it ended to our own time. This appendix, however, cannot be relied upon, for [the men who compiled it] were not occupied either with the government or with scholarship.

The Commentary (al-Tafṣīl), better than which has never been composed. A group abridged it. Among them there were Abū Bakr ibn al-Habahh and others in addition to him.

[Qur‘ānic] Readings: Al-Klāfīf (The Easy), about the law, delightful; Seeking Guidance; Correction of Traces (al-‘Aṭīq), which he did not complete, but the part included is what I mention: ———; Disagreements of the Jurists—what it included: ———.

Among His Adherents Who Were Jurists Following His Legal System12

Ali ibn ‘Abd al-‘Azīz ibn Muhammad al-Dawlawī

Among his books there were:

Refutation of Ibn al-Mughālīs [Abū Allāh ibn Ahmad]; about “In the name of Allāh, the Merciful, the Compassionate”, [Qur‘ānic] Readings; The Sources of Theology; Actions of the Prophet, May Allāh Bless Him and Give Him Peace; Second Sight; his epistle to ‘Abū al-‘Āqib al-Qushārī; his epistle to ‘Abd Allāh ibn ‘Iṣā; his epistle to Barbur al-Jarmī.

Book, The Problem of Loaning Female Slaves,13 the large book, Sources, which is not extant; the small book, Sources; the medium-size book, Sources; Interpretation of a Dream; Confirmation of the Apostleship; the epistle, You Both Have Lied—this refers to the report which he quoted in [from] “Self-Discipline” (Adab al-Nafṣ), about Fāṭima and ‘Abd, for both of whom there may then be peace, for when they complained

10 This is the great history referred to in the footnotes as Annals, printed in Arabic and edited in Latin by M. J. de Goeje; see Bibliography.

11 Most were either pupils or associates.

to the Prophet, for whom be peace, about rendering service, he said “You both have lied.”

Among His Pupils Who Were Jurists Following His Legal System There Was Also Abū Bakr Muḥammad ibn Abīmad ibn Muḥammad ibn Abī al-Thalaj al-Kātib Among his books there were: The Oath; The Vow.\(^{15}\)

Among His Pupils: Abū al-Qāsim —— ibn al-‘Arād Among his books there was Research in the Law. He also wrote a few epistles, among which there were: ——.

Among His Pupils: Abū al-Ḥasan Ahmad ibn Yahyā ibn ‘Ali ibn Yahyā ibn Abī Manṣūr al-Munajjim He was a theologian, mention of whom has already been made. Among his books there were:

Introduction to the Legal System of al-Ṭabarī and the Triumph of His Legal System; Consensus of Opinion in the Law, according to the legal system of Abū Ja’far [al-Ṭabarī].

Among the Jurists Following His Code There Was Also Abū al-Ḥasan al-Duṭīqi al-Ḥalwānī al-Ṭabarī Among his books there were:

Conditions; Refutation of the Antagonists.

Among Them: Abū al-Ḥusayn ibn Yūnus His name was ——. He was a student of theology, about which he wrote books. His [book] about the law was Consensus of Opinion in the Law, which included a number of chapters.\(^{16}\)

Among Them: Abū Bakr ibn Kāmil He has been mentioned in the First Chapter. Among his books about the legal system of al-Ṭabarī there were:

Compilation of the Law; Menstruation; Conditions; Founders of Pious Endowments.

\(^{15}\) Three book titles are only in the Tonk MS.

\(^{16}\) The last phrase is added by the Tonk MS.

SECTION SEVEN

Among Them: Abū Isḥāq ibn Ḥabīb al-Saqṭî al-Ṭabarī He was one of the people of al-Baqrah and he wrote a history connected with the book of Abū Ja’far [al-Ṭabarī]. It contained a great deal from the accounts of Abū Ja’far and his adherents. Among his books there were [also]: Apostleship; Compilation of the Law.

Among Them There Was a Man Known as Ibn Idhūnī\(^{17}\) His name was ——. Among his books there was The Comprehensive [Al-Ḥāwī], about the law.

Among Them There Was a Man Known as Ibn al-Haddūd His name was ——. Among his books there were: ——.

Abū al-Faraj al-Mu‘īfā said, “Abū Muslim al-Ka‘iji agreed with the ideas of Abū Ja’far al-Ṭabarī about the law and was of the age of Abū Ja’far.”

Al-Mu‘īfā al-Nahrāwānī al-Qaṭṭ\(^{18}\)

He belongs to our own period. His name is Abū al-Faraj al-Mu‘īfā ibn Zakariyyā’. He is one of the people of Nahrāwān and during his time is the leading adherent of the legal system of Abū Ja’far [al-Ṭabarī]\(^{18}\) whose books he has memorized. He is so skilled in many sciences in which he is knowledgeable that he is often consulted about these. He is extremely intelligent, with a good memory and ability for rapid repeat. He was born during the year ——. His books about the law and other subjects up to the present time are those which I record as follows:\(^{19}\)

The Preservation and Settlement, about the sources of the law;\(^{20}\) Definitions and Conditions, about the sources of the law; Guidance, about the

\(^{17}\) Hügel suggests this form of the name, but it is uncertain, so that it is not included in the Biog. Index. The book title is only in the Tonk MS.

\(^{18}\) The Tonk MS has “He is the chief of his time and the unique person of his period for learning, the law, language, culture, and piety, following the legal system of Abū Ja’far, whose books he has memorized.” A few other variations follow, but they do not change the meaning.

\(^{19}\) As al-Mu‘īfā died A.D. 1005, the sixth chapter of Al-Ḥāwī was evidently written before that date.

\(^{20}\) As the words in the manuscripts seem to differ from those in the Hügel version, but are not clearly given, the exact form of this title is not certain.
With Allah alone there is satisfaction

In the name of Allah, the Merciful, the Compassionate

The Eighth Section of the Sixth Chapter

of the book Al-Fihrist, with accounts of the scholars and the names of the books which they composed.

Jurists of the Shurāt

The books of these people are hidden, few and rarely happened upon, for the world detests them, pursuing them with hatred. They do, however, have compilations and compositions about the law and theology.

This sect is known in many localities, among which there are 'Umayn, Sijjūn, the regions of Ḍahrābāyjān, the districts of al-Sīn and al-Bawāžū, Karkh Juddān, Tall 'Ukbarā, Ḥazzah and Shahrazūr. Among their leading jurists there were:

Jubayr ibn Ghālib, nicknamed Abū Firās

He was a jurist, a poet, and an eloquent speaker. Among his books there were:

Ordinances and Judicial Decisions; Judicial Decisions of the Qur'ān; Abridgment of the Law; The Large Collection of the Law; epistle to Malīk ibn Anas.

1 In MS 1934 the words, "With Allah alone there is satisfaction (prosperity)" are written on a separate page preceding the title.
2 For the place names see Yaqūt, Geog., as follows—"Umayn in Arabia: III, 717; Sijjūn: III, 41; Ḍahrābāyjān: I, 771; al-Sīn: III, 169; al-Bawāžū: I, 710; Karkh Juddān in northern 'Iraq: IV, 255; Tall 'Ukbarā near Baghdiw: I, 858; Ḥazzah, one of the two towns with that name in northern 'Iraq: II, 261; Shahrazūr in western Persia: III, 349.
3 The Tonk MS adds, "who were theologians."
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Al-Qarātūsī

He was Abū al-Faţīl and he came from the region of Tall 'Ukbara. He wrote many books, among which there were:

Large Compilation of the Law, which included numerous chapters like those in the books of the jurists; Small Compilation, on which his disciples rely; Shares of Inheritance; Refutation of Abū Hanīfah, about personal opinion; Refutation of al-Shāfi‘ī, about analogy.

Among Them: Abū Bakr al-Bardhā’ī

His name was Muḥammad ibn ‘Abd Allāh. When I saw him in the year three hundred and forty [A.D. 951/52] he was courteous to me, explaining the doctrine of the i‘tīdā‘. He was a Khārijī, being one of their jurists. He told me that he had written a number of books about the law, mentioning some of them as follows:

Guidance in the Law; Refutation of Those Who Disagree about the Law; Mention of What Is Strange in the Law; Reflection for the Educated; Argument against Those Who Disagree; Compilation of the Sources of the Law; The Petition (Prayer, Al-Du‘ā’); The Abrogating and the Abrogated, in the Qur‘ān; Al-Adhākār wa-al-Tahkīm; The Ordinances and the Assembly; The Imamate; Refutation of the Book of Ibn al-Ra‘wandi about the Imamate; Prohibition of Intoxicating Liquor; Refutation of Whoever Upholds Temporary Marriage; Those Who Break Their Word; Oaths and Vows.

Abū al-Qāsim al-Ḥadīthī

When I saw him he was ascetic, outwardly humble, not appearing to be a member of his sect. He was, however, one of the important men among the Shurāt, as well as among their jurists. From his books there were:

Compilation of the Law; The Judgments of Allāh, Exalted and Magnified; The Imamate; The Promise and the Threat; Prohibition and Making Lawful; Leaving Judgment to Allāh, Magnified Be His Name.

4 This was the doctrine of the Mu‘āthār theologians. See Chap. V of Al-Fihrist.
5 Al-adhākār means mentioning the name of God. It might be instead al-tahkīk ("remembering"). Al-tahkīk means restraining from wrongdoing, and also assigning judgment to Allāh.