Al-Khanshalil

He was Abū al-Ḥasan Ahmad, al-Khanshalil being a nickname. He was a friend of mine, who a number of times asserted to me that the Art had been validated for him. But I did not observe any indications of that in his case, because I never saw him to be other than a poor, miserable, old man, who was also foul [looking or smelling]. Among his books there were:

Explanation of the Subtleties of Enigmas, The Sun; The Moon; Helper (Faithful Neighbor) of the Poor; Operations on the Top of the Forge (Furnace).

Thus saith Muḥammad ibn ʿAbd al-Rahmān al-Ṣarrāj: the books composed about this subject are more numerous and greater than can be estimated, because the authors make false claims about them. There were authors and learned men in this field among the people of Egypt, where there was the beginning of talk about the Art and from which place they derived it. The [well] known kūhār, which were the houses of learning, and Māriyāḥ were in the land of Egypt. It is also said that the origin of talk about the Art was with the first Persians, but [on the other hand] it is said that the Greeks, the Indians, or the Chinese were the earliest to speak about it. It is Allāh who knows.

The tenth chapter of Kitāb al-Fihrist is completed and with its completion the entire book is finished. To Allāh is the praise, the grace, the strength, and the power. May Allāh bless our master Muḥammad and his family. Peace and salutations.

506 The phrase “subtleties of enigmas” is in Arabic mukād al-ramūz. Fück, Abū Ḥanīfah, p. 109, gives al-ramūz ("enigmas") as "mystical sayings."
507 In alchemy the moon was related to silver and the sun to gold.
508 See n. 17.
509 In MS 1135 there is a marginal note at the bottom of the page.

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Glossary

'abī: father. Written as abi after ibn.

ahā (s., hāh): doors. The form is also used for the sections of a book. The Shi‘ah used it for their imams. See Hitti, Anh, p. 442; “Bab,” Enc. Islam, (1965) I, 832. It may refer to the gates of Heaven. See Qur’an, 38: 50.

accidents: al-a‘īd. Unexpected and fortuitous events.

accounts: akhāhār. This translation is given frequently, especially in the headings of paragraphs.

acrostic: al-muwashshah. Verses arranged so that the initial letters of each line together form a word or verse.

adab: training, good manners, culture. The plural form, adāh, is used even more often than the singular for morals, literary pursuits, and belles-lettres. See “Adab,” Enc. Islam, I, 122.

akhūn al-nujūm. See judgments of the stars.


Abū l-Daw‘ah: People of the Summons. The name which the Ismā‘īliyah used for members of their own sect.

Abū al-Dhimmah. Conquered peoples, who were obliged to pay taxes but were not forced to accept Islam. See “Dhimma,” Enc. Islam, I, 938.

akhkār (s., khabar): account, accounts, historical traditions, news, information. These are the most common translations.

algebra and equation: al-jabr wa-‘al-maqlabah. Smith, History of Mathematics, I, 170, translates the Arabic as “reduction and cancellation.”
allegorical interpretation: mutashabbihah (pl., mutashabhidhā). This word is used to refer to the allegorical material in the Qur’ān, such as the “throne of God.” Other possible translations are allegory, simile, metaphor, comparison, similitude.


anthology: al-diwān, when used for a collection of poetical verses.

auwād: conditions in the heavens and the atmosphere. Al-Auwād is also a group of 28 stars, which divide the stages of the moon as it passes through the zodiac. See Qutaybah, Kitāb al-Awād; also Ma’llīf, Al-Munjid, p. 844.

apostasy: al-riddah. In early Islam this word was used for persons and tribes who turned against the Prophet. See Hitti, Arabs, pp. 141–2.

aristocratic families: al-hājiyātāt. A plural form from hājiyaq (“housé”), used for the families of tribal chiefs.

āt: al-ṣanā’ilah. In addition to its common meaning, this word was used for alchemy. See “al-Kimiyā’,” Enc. Islam, II, 1010–16.

ascetic: al-zāhid, al-nāsīh. See also Sūfī.

asceticism: as-ziyah. This way of life included renunciation of worldly things, fasting, prayer at night, observance of mosque ceremonies, study of the Qur’ān, and similar religious practices.

aṣḥāb (s., aṣḥāb): Companions of the Prophet, associates, pupils, adherents, owners, or friends.

Arabian dynasty. See Parthians.

associates: al-filās. The word was often used for persons who took part in intellectual discussions, often at the court of the caliph. See also aṣḥāb.

astrolobe. There was the plane type (al-masaṭīfah or hārī al-safīlāth), which was often hung front a ring, and the spherical type (al-kun). See “Aṣṭarlīkī,” Enc. Islam, I, 501; Hitti, Arabs, p. 374; Smith, History of Mathematics, I, 91, 169.


Al-Battānī (858–929), the first of the astronomers to make use of accurate observations. He made significant contributions to the field of astronomy, including the development of the trigonometric functions and the construction of accurate astrolabes. His work laid the foundation for later astronomers and mathematicians. See “Al-Battānī,” Enc. Islam, I, 606; Hitti, Arabs, 294–96.

Bayāhīyah. Followers of Abū Bakr Ḥayyān ibn Ḥājir. See Shahrastānī (Hārbrücker), Part I, p. 119; “Abū Bakr,” Enc. Islam, I, 70; Baghdādī (Seelye), p. 110, which gives Ibn ʿAmīr instead of Ibn ʿAbd al-Fālak, which explains how these tables formed the basis for Muslim astronomy.

Azāriyāh. A sect of the Mu’tazilah. See Shahrukh (wasbīr), Part I, pp. 27, 60; Baghdādī (Seelye), p. 116; Jīr Allāh, Mu’tazilah, p. 140.

atom: al-juz’ (pl., al-jawz). The particle which was considered to be a constituent part of matter. See Nādir, Système philosophique, p. 152.

attributes: al-ṣifāt (s., al-ṣifā). Qualities of Allāh. The theologian al-Shāfi’ī regarded them as knowledge, power, will, hearing, sight, and speech. The Mu’tazilah denied their existence, as limiting the oneness of Allāh.

authors on the Hadith: al-muḥaddithīn. See “ayn: the eighteenth letter of the Arabic alphabet.” It is also a word which may mean eye, spring, or essence.


bāh: door, gate. See aburāb.


Bakrīyāh. A heretical sect, which followed the tenets of Bahir ibn Uthmān, ʿAbd al-Wahid ibn Ziyād. See Baghdādī (Seelye), pp. 38, 41; Baghdādī (Halkin), pp. 15–16, 169, 235.

banū: sons. Used for the members of a tribe or family.

Banū al-ʿAbbās. The ʿAbbāsid, members of the dynasty which ruled from a.d. 750 until the fall of Baghdād. Banū ʿAbbāsin. The family of the Prophet’s great-grandfather. See Hitti, Arabs, p. 189.

Banū Umayyād. The Umayyads, members of the dynasty who ruled at Damascus a.d. 665–750.


City of Peace: Madinat al-Salam. The popular name for Baghdad.
clowns. See jesters.


correction: al-tafṣīl. The word was often used in the titles of books, which explained the Qur'an or some other famous book. Only the great scholars wrote original works; their pupils and the less brilliant scholars wrote commentaries.

compilation: al-jami'. This also means a "collecting" or "compendium," when referring to books.

compilation: al-jahid. Predestination, which excluded free will.


conjunction: al-qirān, al-istīlaq, or al-ittisāl. The meeting of two planets, which were usually Jupiter and Venus, Jupiter and Saturn, or Mars and Saturn. The Sāhibn of Harrān used the word al-isti'amī to signify the simultaneous setting of the moon and rising of the sun. See Biruni, Chronologe orientalischer Volker, p. 319, 1.2.


court companion: al-madin (pl., al-nusumāl). A drinking companion of the caliph or of a high official, or a more serious-minded person attached to the court.

created: al-muktiḥa. This can mean "what has been created by Allāh."

It was also used by the Mu'tazilah for the Qur'an. They believed that the orthodox tenet that the Qur'an was uncreated contradicted the idea of unity of God, so that they regarded the Qur'an as created by Allāh.


dark: street or pathway.

days. See as-yūm.

Dayānīyūn (al-Dayānīyūn). Members of the sect which followed Ithā Da'īn, who was called Barṣādīyūn in Europe. See "Barṣādīyūn," Enc. Brit., III, 331; "Docetae," ibid., VII, 333; "Gnosticism," ibid., III, 138; Shahrastānī (Haahrbrücker), Part 1, p. 293; Biruni, Chronologe orientalischer Volker, pp. 23, 207; Sarton, I, 298; "Ish Da'īn," Enc. Islam,
II, 370; Smith, GRMB, I, 462; also for reference, Hilgenfeld, Bardeas der letzte Gnostiker.
deputation: al-wuḍūḍ. Negotiators between the tribes and Muḥammad.
See Ishāq, Life of Muhammad, p. 627.
dīrām. May be used for money or for a silver coin. See Hitti, Arabs, p. 172, n. 4.
disposition: al-khulq. Refers to temperament, character, or nature. The
form al-khaļq means “creation.”
dīwān: government bureau or official register, usually in connection with the
taxes. It can also designate an anthology of poetry.
doorkeeper: al-bājīḥ. The Arabic word also means “chamberlain.”
dualism: al-thawārīḥiya. A term as a rule applied to Zoroastrians and
Manicheans. They were called Asḥah al-bīnāyīn. They were disliked
because as Persians they were rebellious against the Arab rule. See
edit: ‘umil, ja‘al. Used for the revision of poetry and ancient works.
Verses which were retained only in memory or written in an imperfect
way were corrected and edited, so as to form properly written antho-
logies and books.
elixir: al-ḥikr. The Philosopher’s Stone; also the substance which could
change crude metal into gold. See alchemy.
emir: al-amīr (pl., al-umār). A prince, governor, or descendant of an
aristocratic family.
enslaved by love: al-mutayyam (pl., al-mutayyamin).
essence. In certain cases this word denotes the following: al-nafs, which
also means “the soul”; al-jawhar, which also means “the jewel”; al-ma‘ṣūb (maṣūḥ),
which is like the Greek κοινόν. When speaking
about material phenomena, the word implies “essential properties.”
See Qifti, p. 369 n.c.; Sprenger, pp. 131 ff.
etymology: al-ḥishīṣ. See Durayd, Kūtūb al-ḥishīṣāt.
external alchemy: al-‘al-mūl al-barrānīyāt. Refers to fabrication of ceramics,
imitation precious stones, artificial pearls, and similar things, rather than
to changing metal into gold.
ja‘al wa-qaf‘i. Other forms are ja‘al wa-qaf‘el and ja‘alut wa-qaf‘elut.
These are forms of the verb discussed in books on grammar. For the
theological significance, see Macdonald, Development of Muslim
Theology, p. 137: Baghthādī (Seeley), p. 131.
Fāṭīḥah. The first sūrah of the Qur‘ān, used by Muslims much as Chris-
tians use the Lord’s Prayer. It was called the Sūrah of Praise.
faults: al-maḥālīḥ. Used for political purposes to condemn the vices of
tribes and individuals.
Fudaylīyāh. A sect which was probably connected with disputes over the
legal heir to the caliphate. Perhaps it was named for Fudayl al-Riṣān.
See Shahrastānī (Haarbrücke), Part I, p. 179.
Ghūlīyāh. See Ghūlūt.
Ghayrānīyāh. Members of a sect who were almost certainly followers of
Ghayān al-Dimashqī. See Baghthādī (Seeley), p. 119; Shahrastānī
(‘Haarbrücke), Part I, p. 160.
ghūlān. See young men.
Ghūlūt (al-Ghūlīyāh, al-Ghūlūt). A sect which was so heretical that it
was not regarded as belonging to Islam. See Baghthādī (Seeley), pp.
17, 14–6; Baghthādī (Halkin), pp. 49–57; Shahrastānī (Haarbrücke),
grace: al-ma‘ām. The doctrine that God shows grace by refraining to
foreordain actions of a sinful nature for man to appropriate.
granny: al-mahā. In modern times the Arabic term is used for syntax,
but in Al-Fathr it is used for grammar.
Haḍīth. Traditions of the Prophet. The collection of sayings and prece-
dents of the Prophet, handed down by his associates and followers.
bājīḥ (pl., al-bnajīḥ). See doorkeeper.
bānās. Value. Often used as the title of a book on tribal anecdotes or
poetry. The most famous book was that of Abū Tammūnī. See
Nicholson, Literary History of the Arabs, p. 129.
bānās. A sign in Arabic script, which indicates a connection between
two letters or an initial vowel sound.
bani‘f (pl., al-bnaf‘ūd). A Pre-Islamic worshiper with pure ideas about
religion. Abraham was the classic example. See Qur‘ān 3:67, 6:79;
Hasharīyāh (Hasbarīyāh). A sect which upheld anthropomorphic tenets.
See Jār Allāh, Mu‘āzzi‘ah, pp. 6, 190, 261 top; Murtaḍa, pp. 6, 64;
Shahrastānī (Haarbrücke), Part I, pp. 89, 101; Part 2, p. 403;
heretics: al-muljīdīn. Other forms of the word were the Muljīdah or
the Muljīdah, names for a group of the Būnīyāh in Khurāsān. See
Shahrastānī (Haarbrücke), Part I, p. 221.
heroic deed: al-mātār (s., al-ma‘ṭāra).
Hijaz. The central region of western Arabia, which includes part of the Tihamah Plain along the Red Sea, as well as the mountains to the east. It includes the holy cities of Makkah and al-Madinah and the seaport of Jidda (Jeddah). See "al-Hijaz," Enc. Islam, II, 300; Yaqût, Geog., II, 204.

Hijrah: the Hegira.
Hishâm b. al-Mawâlik. Two heretical sects named for Hishâm b. al-Mawâlik and Hishâm b. Salm al-Dawâlik. Their heresies concerned the imamate and they also attributed physical characteristics to Allâh. See Baghda'di (Seelye), pp. 67; Shahrastâni (Haarbrücker), Part 1, p. 212.

Historical traditions. See akhbât.
Hûqûq: See 'Ummâ'is.
Ihâdî: See 'Ihâdis.
Ihâdis. A sect which started as an offshoot of the Khawârij during the eighth century but spread to North Africa, where it was called the Abâsîhah. See "Abâsîhah," Enc. Islam, I, 3; "Ihâdis," ibid., II, 350; Shahrastâni (Haarbrücker), Part 1, p. 151; Baghda'di (Seelye), pp. 104, 120, 139.

Ibn (pl., ibnîn, âhänd): son.
Ikhwân: brothers. Often used to denote the members of some special group or movement.
Ilâ (s., 'Ilâ): causes, diseases, defects, reasons.
Imâm: al-imâm. A term used among other things for the caliph, a descendant of 'Ali claiming the right to rule, certain famous legal and religious leaders, the prayer leader in a mosque and the Manichaean prelate. For the Shi'ite imams, see Hûqûq, Arab., p. 442.

Mamâlikh. A sect concerned with the legality of the imamate. See Baghda'di (Seelye), 35, 43-4, 60; Shahrastâni (Haarbrücker), Part 1, p. 184.

Incantations: al-nirâj (nirâj) (pl., -nirânjân). Other translations are "charm" and "enchantment.
Interpretation: al-ta'wil. Interpretation of the Qur'ân often formed the basis for a court decision, theological doctrine, or political propaganda. See Sprenger, p. 485.

Invasion: al-fârîdh. The early conquests of the Muslims, including the wars outside the Arabian peninsula.
I'jâd: The principal doctrine of a theological sect. See Muyîj."


kāfīs: scribe. See secretary.

khāmis. A form derived from the word for "five." Ya'ūr al-Khāmis is Thursday. The word also designates the army, with its five sections, front, center, two wings, and rear.

Khawārijī (Khārijītīs). An early sect of Islām, which opposed the idea that the caliph must come from the Quraysh Tribe and upheld democratic and puritanical ideas. See Hitti, Arabs, p. 246; "Khārijītīs," Enc. Islām, II, 904; Baghādādī (Seleuc), p. 76; Shahristānī (Haarbrück), Part 1, p. 128.


Kings of the Tribes: Mamlūk al-Taʾrīkhī. See Parthians.

Kūsh al-Ayn. The first Arabic dictionary, compiled by al-Khālid ibn Aḥmad, who died about A.D. 786.

knowledge. See maʿrīfah.

labor (of childbirth): al-haylāj. See Richardson, Dictionary, p. 1699;


law: al-fiqh. Other translations are "jurisprudence," "knowledge," or "understanding." The mystics used it in a different way, with a religious significance.

leaf: al-sawāqah (pl., al-sawārā). The folio of a manuscript. One side of a leaf, that is, one page, was called al-sawāfīh.

leap: al-sawāfīh. The hexary of the leap said that one part of the distance is passed through by ordinary movement and the other part by leaps, going from the first to the third location without passing by the second. See Nādirī, Système philosophique, pp. xv, 182–83; Baghādādī (Seleuc), p. 143.

learning. For its use by the Mystics, see maʿrīfah.

legal interpretation: al-ijtihād. Use of individual deduction for determining the interpretation of the law. For an example, see Dodge, Muslim Education, p. 65.

literary pursuit. See adab, maʿrāṣ. See meaning for the usual translation. For a special use of the word, see Frank, Journal of the American Oriental Society, LXXIX, No. 3 (July–September 1967), 248–59.

madhhab (pl., madhābīl): sect, doctrine, school of thought, legal system.

Madnāli, al- (Medina). The name given to Yathrib, to which the Prophet migrated, where he became prominent and died.

Magians. See Magi.


Majālis. The religion of the Majūs.

Makkah (Mecca). The holy city of Arabia, where the shrine of the Kaʿbah is located and the Prophet Muḥammad started his career.


Manṣūrīyah. An heretical sect. See Baghādādī (Halkin), p. 57; Shahristānī (Haarbrück), Part 1, p. 205.

Marcionites (al-Markūyūnīyah). A sect founded by Marciōn about A.D. 140. For information about Marciōn, see Blackman, Marciōn and His Influence; Wilson, Marciōn; Harnack, Neue Studien zu Marciōn; Barnikol, Die Entstehung der Kirche; Birnū, Chronologie orientalischer Völker, pp. 231–9, 207 1–7; Smith, GRMB, II, 925; Shahristānī (Haarbrück), Part I, p. 293; "Marciōn," Enc. Brit., XVII, 691; "Marcionism," Enc. of Religion and Ethics, VIII, 407–9; See also books on Church history.

maʿrīfah: learning, knowledge. It was the knowledge of Allāh, the experience of ecstasy, and the gnostic of the mysteries. See Ashʿārī, Theology, pp. 15–19; Shehādi, p. 58; Sprenger, p. 995 bottom; Baghādādī (Seleuc), p. 134.
emphasized the importance of faith in comparison with good works. See “al-Murdjā’,” Enc. Islam, III, 734; Shahristānī (Haarbrücker), Part I, p. 156; Baghdādī (Sceley), p. 37; Macdonald, Development of Muslim Theology, pp. 128–22.

Musḥābihah: A sect which had anthropomorphic doctrines. See Baghdādī (Halkīn), pp. 31–36; Shahristānī (Haarbrücker), Part I, pp. 12, 13, 98.

musnad: attributed to authority. The chain of authorities who passed down the Hadīth. It was a common book title.


mutashābih: similarity. It is used like al-tashībīn metaphor, similitude, comparison. It also refers to allegorical passages in the Qur’ān. See Qur’ān 1:71, 391–22.

Mu’tazilah (adj., al-Mu’tazilī): Those Who Separate Themselves. The important sect which developed in the mid-eighth century. They called themselves the People of Justice and Oneness (Ahl al-’Adl wa-al-Tawḥīd) because they believed that a just god would not preordain a man to sin and then send him to Hell, and that Allah is one, so that he cannot have attributes such as hearing and sight. They also claimed that the Qur’ān was created, rather than the preexistent word of Allah. See “al-Mu’tazilā,” Enc. Islam, III, 787; Shahristānī (Haarbrücker), Part I, pp. 41–88; Hazmī, Al-Fīṣal fī al-Mīlād wa-al-Nīḥal, V, 79; Laoust, Revue des études islamiques, XXIX (1961), 19–59.

mutthahim: (pl., mutthahimin): the accused. This in a special way referred to accusation of heresy, which might lead to rebellion.

muwaddah: See arostic.

mythic. See Sāfi.”

Nabataeans (al-Nakhash). A tribal group regarded by the Muslims as having an ancient origin, but nothing certain is known about their history before the fourth century B.C. In historical times they became prominent east of Jordan, with Petra as their center. See “Nabataeans,” Enc. Islam, III, 801. Numbers of them lived in the marshlands of southern Ḥira, and they were sometimes called the Qadāntīyān. For traditions which explain their connection with ancient Mesopotamia, see Mas’ūdī, I, 187; II, 94; III, 106, 108–109; VII, 119. “Nabataeans,” Jewish Enc. IX, 13, 99, states: “A large number of the inscriptions of the Nabataeans have been recovered. They are written in the Aramaic language. The Nabataeans were, therefore, either of Aramaic extraction, or Arabs who came under Aramaic influence.” As neither Durayd, Geneal., nor
Quayyib, Mə'ūrif, includes them in his exhaustive account of the tribes of Arabia, it is likely that the Nabataeans came from al-′Irāq. Their dialect was western Aramaic, related to that of the book of Ezra. Their principal deity was Dūshara. During the period before Christ they drove the Edomites to the west, so as to become strong themselves east of the Dead Sea.

Nəbiha: Nəw-Sunnah. For this sect see Pellat, Le Milieu barzîen, pp. 53, 103; Khayyāl, Inišchar (Nyrbbg), pp. 139, 145-146. See court companion.


Najadda. A sect of the Khawarij. See Baghdādi (Seelye), pp. 75, 76, 87-90, 120, 174; Shahristānī (Harrbrucker), Part I, p. 136.


name. See tāhī.

nawawī (s., al-nāwwāli): deeds of heroism, over and above what is expected; works of supererogation.

nickname: al-laqābih (pl., al-laqabū). The Arabic word can also refer to an honorary title.

nobleman. See sharif.

North. The most important deity of the Ṣāhībans of Harrān. In Al-Fihrist, Chap. IX, p. 760, this god is called "the North, who is the greatest god." In very ancient times the people of Ugurat may have believed that this was the deity residing on Mt. Casius. This god was probably the same as the ancient Semitic deity Saphōn, also called Zephoron and perhaps Typhon. Exod. 14:29 and Num. 33:37 mention places named for this deity. See also "Baal-Zephon," Jewish Enc., II, 387. There are several names mentioned in Olmstead, History of Palestine and Syria, p. 222, Adon Saphon Lord of the North; p. 233, Sapuna near Mt. Casius; p. 237, Baal Zephon Lord of the North, and p. 481, Baal Melkart Baal of the North. Dhorme, Syria, XIV, Part 3 (1933), 234, states that Saphon derives its name from the North. See also Cumont, Religions orientales, pp. 175-76; Hausig, Wörterbuch der Mythologie, pp. 558-60; "Baal, Beel, Bel," Enc. of Religion and Ethics, II, 288. Augury by arrows, burning pine sticks, and other magical rites were connected with the North. No woman, slave, son of a slave girl, or lunatic could take part in a Ṣāhībani ceremony, called the mystery of the North. During February the people prayed only to the North, hoping for help with the jinn and the devils. Apparently the mystery could be celebrated in various places, not in one special shrine. Nukat. Certain auguries, which were based on the conjunction of planets, marks on the ground, and other natural occurrences. See Sprenger, P. 1374.


opposite position: al-tātīfah. In everyday usage, the Arabic means "reception" or "future," but the Ṣāhībans gave the word a technical meaning. Chwolson, Die Szahab, II, 30, translates it as begrüssung. It is used for the position in which the sun and the moon or a planet are on opposite sides of the earth, 180 degrees apart. The Ṣāhībans had a festival when the sun and the moon were in this position, probably with one at the zenith and the other below the earth. It was just before the 19th day of the month. See Biruni, Chronology, p. 318; Sprenger, p. 1205; "Astrology," Enc. Islam, I, 495; Lewy in Henning, p. 149, n. 1.

ordinance: al-hadd (pl., al-hudūd). Al-hadd also means punishment for disobeying the ordinance and sometimes "definition." Al-nūman is used for the ordinances of the Prophet Muḥammad. Al-fuṣūl is sometimes used for ordinances, but more often signifies "shares of inheritance."


Parthian. The dynasty which ruled Persia from 249 B.C. to a.d. 220. It was also called Askhān, and the kings were named Masik-al-Taurilf. See Kings of the Tribes. See also Browne, Literary History of Persia, I, 111; Sykes, History of Persia, I, 349-418.


People of the House. See Ahl al-Bayt.

People of Justice and Oneness. See Muʿazza'ilah.


poll tax: al-fisray. This was originally a tax levied on a non-Muslim
GLOSSARY


Rajīfah (pl., Rajīfād; adj., Rajīf). The group in early Islam which rejected the earliest caliphs. In time the term became synonymous with the Shi'āh. See Nicholson, Literary History of the Arabs, p. 268, n. 1; Baghthāl (Seeley), p. 43 ff.

rā'īd: al-maghāzī. When used as a book title this usually refers to the military expeditions of early Islam.


Ramādān. The ninth month of the Muslim year. It is also the month of the fast, during which the believer must refrain from food, drink, and sexual intercourse between dawn and sunset. See Qur'an 2:185; "Ramadān," Enc. Islam, III, 1111.

rare forms: al-rajūd. When used with the Qur'an, the Hadith and ancient poetry, the word signifies vernacular expressions. The Arabic word also means "ancedotes."

Rawṣād. See Rajīfah.

readers: al-qur'ād (s., al-qur'ān). Persons trained to read or recite the Qur'an correctly. As the earliest Qur'ānic texts were written with clumsy Coptic letters, without signs to indicate vowels or consonants, it was inevitable that different men who read or recited the words interpreted them in different ways. In order to avoid serious abuse, about A.D. 900 the viziers Muhammad ibn 'Ali ibn Mūsā al-Ḥāfiẓ and 'Ali ibn 'Isā authorized the methods of seven especially capable readers, while those of other scholars were declared illegal. Cf. Khalidīn, Miṣqāl al-Muṣīla (Rosenthal), II, 440; "Koran," Enc. Islam, II, 1073.

reading: al-qāfūd. The method of reading and reciting the Qur'an in a way which interprets its meaning. See readers.

reasons. See 'idā.

red sulphur: al-khādīj al-šāmī. This term was also used for "gold," "the Philosophers' Stone," and "red mercury."

relationship: al-waṣīl. Contiguity, close relationship, the condition of a protegé, fealty, or one's right over a slave recently set free. It can also mean succession or kinship.

revolutions (transfers) of the years of natality (revolutions annorum natalitium or de annorum natalitium conversionis). See "Astronomy," Enc. Islam, I, 496; Kennedy, American Philosophical Society, Transactions, XLVI, No. 2 (1906), 144.

revolutions (transfers) of the years of the world (revolutions annorum mundi...
ANCES OF THE PILGRIMAGE: al-mandāb. The word may imply ascetic practices in general and the rites connected with pilgrimages to Makkah and other holy places.

Ṣabīt al-Baṣīth. See Ṣabīans.

Ṣibān. The following unrelated peoples were known as “Ṣibān”:
1. The great tribal nation of southern Arabia, whose kingdom existed from about 950 to 115 C.E. The name is usually written Sabaans, and the first letter is a ṣīn rather than aṣūd. See Hitti, Arama, pp. 54–61.
2. The Ṣibāns of the marshlands of southern Iraq. They were called Ṣabīt al-Baṣīth, or the Muguṭasabī, and were the forerunners of the Mandaeans. The first letter of their name was aṣūd. They were almost certainly the Ṣibāns mentioned in the Qur'ān 2:62, 5:72, 22:17. See “al-Ṣabīt a,” Enc. Islam, IV, 21; Rudolph, Die Mandäer; Pallis, Mandäische Studien; Drower, Mandaeans of Iraq and Iran and Secret Adum.
3. A group of pagans in the old city of Harran, in northern Mesopotamia, called Haran in Gen. 11:31–32. It was the city to which Abraham migrated from Ur. These people were called al-Harrānīyān, corrupted in vernacular usage to al-Harūnīyān. When the Caliph al-Ma'mūn threatened to massacre them unless they gave up their paganism, they adopted the name Ṣibān, as the Ṣabīans were regarded as a sect authorized by the Qur'ān. Here also the first letter of the name is aṣūd. They were often called Harrānī or Chaldean Ṣibāns to distinguish them from the true Ṣabīans or Muguṭasabī of southern Iraq.

For this strange sect, see Chwolson, Die Sabin, Vols. I and II; Goeje in Actes du sixième congrès international des orientalistes, Part 2, pp. 283–366; Shahrestāni (Haarbrücker), Part 2, pp. 4–61; Ma‘āidī, IV, 61–71; Dimnaṣī, Kitāb Nokhbat al-Dahr, Part 1, sect. 10; Biruni, Chronology, pp. 70, 314–20, and Chronologie orientalischer Volker, pp. 328–33; Dodge in Sarfati, American University of Beirut Festival Book, pp. 60–85.

There are various theories about the origin of the name Ṣibān. These theories are explained in the references given above, but it is not properly understood who the original Ṣabīans were. Professor Harald Ingholt of Yale has recorded an additional item, which has not been mentioned by other authorities. The Danish archaeologists at Ḥama on the Orontes discovered graffiti scratched by soldiers from Arabia who fought with the coalition against Ḥikulul in 850 C.E. Twelve times the word ṣaba was scratched, interpreted by the archaeologists as the word for soldier, but very likely signifying something different.

ṣalām: an abbreviation of the epithet ʿallāhu ʿalayhi wa-sallam (may Allāh bless him and give him peace).
sayyid: master, lord. It is also used for a descendant of the Prophet by his daughter Fatimah.
secretary: al-kāthir (pl. al-kāthāt). A writer, secretarial assistant, or high government official.
section: al-maġlīl (pl. al-maġlijāt). It comes from the Arabic word “to say” and means a treatise. In the main headings of Al-Fīrūz the word al-mağlijāt is translated as “chapter” and the words al-fāmūn and al-kāthīb are translated as “section,” when they refer to a portion of the text. The Greeks used “book” as a subdivision, but to avoid confusion the translation gives “section” instead of “book” in connection with Greek works.
session: al-majlis (pl. al-maǧlis). (1) A meeting for literary or theological discussion, sometimes held in the palace; (2) a class, usually in a mosque but sometimes in a private house; (3) a gathering for social pleasure and conversation.
Shām (Shla’m). The old Arab name for Syria, sometimes used for Damascus. See Yaqūt, Geog., III, 239.
Shanīyāth (Sanīyāth, Shanīyat). Idolaters of Central Asia who became somewhat influenced by Buddhism. The name is said to have come from Srāṇa (a type of Buddhist monk) or from the Sanskrit śramaṇa. See Montier-Williams, Buddhism, pp. 75, 261–63; Ma‘āidī, I, 298; Biruni, Chronologie orientalischer Volker, p. 206; 1:18; Flügel, Mani, p. 385; Dozy, Supplément, II, 686; “Sharan,” Enc. Islam, IV, 302; “Shamanism,” Enc. Religion and Ethics, XI, 441.
sharif (pl. ashīrāf): nobleman, a member of an aristocratic family. It is also used for a descendant of the Prophet, especially through one of his grandsons. See “Sharī‘a,” Enc. Islam, IV, 324.
shaykh (pl. dawṣahāt). Literally, an old man. The term is used for a chief or for a man who has completed his religious and legal studies at a mosque or theological institution.
Shi‘a (Shī‘a, s., Shī‘a). The Muslim sect which developed the doctrine that only a descendant of ‘Ali had the right to be a caliph. See “Shī‘a,” Enc. Islam, IV, 359.
shortened and the lengthened: al-maqṣūr wa-al-mambūd. This was a phrase to describe forms of the letter ʿālif (ا). A grammarian was likely to use it as the title of one of his books.


Shu'ābiyyah. Persons, especially literary men, many of whom were Persians. They resented the Arabs’ claim to superiority. See Goldziher, Muḥammadianische studien, pp. 147–216; Gibb, Studies on the Civilization of Islam, pp. 62–73; Nicholson, Literary History of the Arabs, p. 279 bottom.


Ṣindibād (Ṣindibād). The “Sailor,” who was a hero of popular stories. See Hitti, Arabs, pp. 305, 384. There was also a wise man and court tutor who is mentioned in fiction. See "Ṣindibād-Nāmeh," Enc. Islam, IV, 435; Mas’ūdi, 1, 162.

singer: al-muḥḥanī (pl., al-muḥḥaṭānīyyūn). A person, often a slave girl, who was trained to sing and was frequently attached to the court of a caliph or governor.

ṣayyār. See jester.

Sophists (al-Ṣafṣafīyyah). Scholars who denied reality. See Baghdaḍi (Halkin), pp. 172, n. 2, 219; Murtada, p. 89.

soul: al-nafs. See "Nafs," Enc. Islam, III, 827. The word is used for the human soul and also for the second emanation from the deity. See also Sprenger, pp. 1366 ff.

sources: al-ṣulh (s., al-ṣulh). The word also means roots, origins, principles. It is used in a technical sense of the sources of the law, which al-Ṣaḥḥāḥi determined as the Qur’ān, the sunnah, consensus of opinion, and analogy.

spelling: al-ḥājja. See satire for the other meaning of this word.

star: al-kawakah (pl., al-kawakahī). This can refer to the planets as well as the fixed stars. In Al-Fihrist when the form “seven stars” is used, it refers to the five known planets and the sun and the moon.


Wenrich, p. 293, n. 15.

standing and sitting. A phrase used by grammarians for marks above the line of script which indicate when one passage ends and another begins. The marks were useful for reading and chanting the Qur’ān. This phrase was a popular book title.

strange: al-gharib. The strange forms in tribal poetry, the Qur’ān and the Hadith, which came from the vernacular expressions of the tribes.

subjects. This translation is sometimes used for al-bustūd, which means “doors” but is also used for sections and subjects of a book.

Ṣifī (pl., al-Ṣifīyyah or al-Sufīyyah). The ascetic of medieval Islam. For the Ṣūfī system see "Taṣawwuf," Enc. Islam, IV, 681.

sultan: al-sulṭān. This word can be used for any ruler who controls the administration of his country, but in Al-Fihrist it usually refers to the caliph.

sunnah. The theory and practice of conventional Muslims, based on the Qur’ān and the Hadith.

Summit (Sunni); Member of the so-called orthodox sect of Islam, which upholds the authority of the historical caliphs, as well as the established legal and theological systems.

ṣīrah: form, picture, sometimes a constellation of the stars, or a chapter of the Qur’ān.

Ṣīrah al-Praise: Zīrat al-Ḥamd. See Fīnāḥah.

ṣurūn: al-buṣrah. A name which contains a relationship, such as abī (father), umm (mother), ibn (son), or bint (daughter).


ṭabagāṭ (pl., ṭabagāth): category, stratum, rank. It is used to designate one of the generations which followed the Prophet, or a group of poets, or one of the other classifications.

ṭafṣir: commentary, explanation. Often used as the title for a commentary on the Qur’ān or some book about law or theology.

ṭabīḥī: A Persian word for board, used for the dust abacus or calculating board, similar to the Indian pati. See Datta, History of Hindu Mathematics, p. 129.

ṭanṭur: al-ṭanṭūr. A stringed instrument used to accompany chanting and singing.

ṭashībiḥ: simile, allegory, comparison, similitude. The word was also used for anthropomorphism. See "Ṭashībiḥ," Enc. Islam, IV, 685.

tawālid: The word comes from the verb “to give birth” but is used as a metaphorical term concerning an action resulting from an agent working through an intermediary. See "Bihār al-Mutāmīr," Enc. Islam, I, 731; Nādir, Système philosophique, p. 198.

temperament. See disposition.

temporary marriage: al-muʿāth. This was the temporary marriage legalized by the Shi’i law. See "Mut’a," Enc. Islam, III, 774.
Glossary

Tha‘lībân. An unimportant sect. It was started by a man called Tha‘lībân ibn ʿĀmir by Shahristānī (Haarbrücke), Part 1, p. 147, and Tha‘lībân ibn Masjīn, by Baghdādi (Scelley), pp. 102-4.

Theologians. See mutakallimūn.

Tuwār (region): al-balad or al-baladah (pl., al-bilād or al-balādir), traditions. (1) Al-abhārī, translated as historical traditions or historical accounts; (2) al-thārī, literally meaning traces. See also Ḥadīth.

Training. See adab.

Tughuzghuz. The Arab name for certain tribes of central Asia. Heyd, Histoire du commerce, 1, 37, calls it "l'une des tribus alors les plus importantes des Turcs, celle des Tagaşzq (Hwei-Hou) qui s'étendait au loin sur les deux flancs des monts Thian-chau." See also Maščī, I, 214, 288, 299-301, 315; IV, 38; Ṭabar, Annals, Part 3, p. 1044; Fīrā, Géographie d'Aboulfida, pp. ccclx, ccclxi; Pelliot, Notes on Marco Polo, II, 753; Bretschneider, Medicoal Researches, I, 252, suggests that they were Uighurs. Cf. "Turks," Enc. Brit., XXVII, 469, 471. Professor Herbert Franke of Munich suggested in a letter, dated Dec. 1, 1965, that one should read "Tughuzghuz throughout (Old Turk. toqūs 'nine')." See also Pulleyblank, Journal of the American Oriental Society, XXXV, No. 2 (June 1965), 122 (left column, bottom). Mášcī ibn Muḥallād, Al-Kisāʾīshāl al-Thānīyak, English Introduction, p. 15 (b.i.), identifies the Tughuzghuz as the Uyghurs, probably in their later habitat near Turfan, and the Ghuzz as being between Irishī and the Volga. The so-called King of the Tughuzghuz was the city of Kūshīn (Kao-chang) east of Khurāsân, which they occupied in the mid-tenth century. Cf. Yāqūt, Geog., IV, 320.

A'mānī (s., al-ʿāmīn): the knowing. The religious and legal authorities of a Muslim community.

Unusual anecdotes. See rare forms.

Virtues: al-fāʿīl (s., al-fāʿīlāh). Excellent qualities, often ascribed to an Arab tribe, so as to give it political favor.

Vizier: al-wazīr (pl., al-wāẓirāt). The title of an officer who served the caliph or some important provincial ruler. The position was similar to that of a cabinet official in modern times.

Waqīf (al-Waqīfīyak). A sort of the Khawārījī. See Baghdādi (Scelley), pp. 110, 119; Shahristānī (Haarbrücke), Part 1, pp. 140, 192, 197.

Warrāq (pl., al-wārāqān). A man who copied manuscripts, or who dealt with manuscripts and stationary. If he owned his own bookshop he could often make it a center for scholars.

Will: al-waqīfīyah. This common word for a will was used for the commission of Allâh to the Prophet Muḥammad. The Shi‘ah interpreted it to mean the special knowledge and divine right to rule, handed down from 'Ali to his successors. See "Waqīfī," Enc. Islam, IV, 1132; Nu‘mān, Da‘īm al-Bālāma, Part 1, p. 70.

Youm. See ayūm.

Young man: al-ghulām (pl., al-ghulāmān). (1) A slave boy or servant, often attached to a scholar from whom he received instruction. (2) An apprentice. (3) A farm hand, like the boys who cared for Babak’s animals. (4) A boy used for homosexual purposes.

Zanaj. The famous well in the court of the Ka‘bah at Makkah.

Zandāqī: heresy.

Zandāqī (al-zandāqī, pl., al-zandāqīyak or al-zandāqīyak). A general term for a heretic. During the ninth and tenth centuries, when the Zoroastrians and Manichaeans were feared as rebels, the word was as a rule used for sympathizers with these sects. See Nicholson, Literary History of the Arabs, p. 372; "Zandāqī," Enc. Islam, IV, 1228.


Zaydīyah. Followers of Zayd, who was the son of ʿAll ibn al-Husayn Zayn al-Ābidin, the fourth Shi‘ah imam. Zayd revolted at Kolāfābād, a.d. 740, and was killed. See "Zaid b. ʿAll," Enc. Islam, IV, 1191; "Zaydiyak," ibid., IV, 1196; Baghdādi (Scelley), pp. 34-6, 43, 53, 73; Shahristānī (Haarbrücke), Part 1, p. 174; Maščī, V, 467; VI, 78, 101, 204.
Appendix

The Succession of the Imams Recognized by the Isma'iliyyah from 'Ali to
the Establishment of the Fatimid Dynasty in Egypt

1. 'Ali ibn Abi Talib (son-in-law of the Prophet)

2. al-Husayn

3. al-Hasan

4. 'Ali ibn al-Husayn ibn 'Ali Zayn al-'Abidin

5. Muhammad ibn 'Ali al-Kazim

6. Ja'far ibn Muhammad al-Shidq

7. Mishal ibn Ja'far al-Kazim

(followed by the traditional imams of the Shi'a)

Mohammad ibn Isma'il al-Maktum

'Abd Allâh ibn Muhammad ibn Isma'il

Ahmad ibn 'Abd Allâh

Muhammad Abû al-Sabah asgh ar-Usayn ibn Ahmad

(his son died prematurely)

I. Sa'd ibn al-Husayn 'Ubayd Allâh al-Mahdi

II. al-Qa'im bî al-Amr

III. Isma'il Abû Tahâr al-Mangîr

IV. al-Ma'add Abû Tamîm al-Ma'in (conqueror of Egypt)

Arabic numbers identify the Shi'i imams to the time of the seventh, when the
Isma'iliyyah recognized a rival imam and separated from the traditional Shi'a. Roman numbers identify the first four Fatimid caliphs, who established a rival