

A MEDIEVAL MUSLIM SCHOLAR
AT WORK

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A MEDIEVAL MUSLIM SCHOLAR AT WORK

IBN ṬĀWŪS AND HIS LIBRARY

BY

ETAN KOHLBERG



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PREFACE

In the literary history of Twelver Shī'ism, the figure of Raḍī al-Dīn 'Alī b. Mūsā Ibn Ṭāwūs (= IṬ) occupies a prominent place. He hailed from a distinguished Shī'ī family, was a pious man of great learning, and played a small but not insignificant role in one of the most momentous events in Muslim history.

Yet IṬ's importance goes beyond this. He represents the last generation in which much of early Shī'ī literature, soon to be irretrievably lost, was still available in its original form. His extant works enable us partially to reconstruct his library and thus learn about the literary interests and horizons of a Muslim scholar in the waning years of the 'Abbāsīd era. Moreover, the large number of Shī'ī and Sunnī texts cited in his works, many of which have not come down to us, provide invaluable, and sometimes unique, information about medieval Arabic literature in general. The technical data he supplies are unparalleled for his time and place and include such details as the age, size and format of manuscripts which he perused. In IṬ we thus have a rare example of a particular person with a particular library whose methods of work can be followed and through whom a whole environment can be gauged.

While IṬ is justly famous in the Shī'ī world, he is relatively unknown to Western scholarship: Wüstenfeld, who came across his name in a manuscript and was apparently the first Western scholar to mention him, refers to "an otherwise unknown 'Alī b. Mūsā ... Ibn Ṭāwūs";¹ and Ahlwardt was likewise unable to identify him.² Neither the first nor the new edition of the *Encyclopaedia of Islam* has an entry on him. Rudolph Strothmann's *Die Zwölfer-Schī'a*, written over sixty-five years ago, contains the only major study of the man, and just one of his works has so far been the subject of a detailed investigation.³

The uniqueness of IṬ's literary legacy has been recognized by a number of Muslim scholars,⁴ and the initial steps have been taken to

¹F. Wüstenfeld, *Der Tod des Husein ben 'Alī und die Rache*, Göttingen, 1883, p. vi; see also p. 1, n. 1; →IṬ, *K. al-luhūf*.

²W. Ahlwardt, *Verzeichnis der arabischen Handschriften der Königlichen Bibliothek zu Berlin*, Berlin, 1887-99, VIII, p. 486 (in the description of ms. Berlin 2177, consisting of IṬ's *Ṭarā'if*).

³Z. Matar, *The Faraj al-mahmūm of Ibn Ṭāwūs: a Thirteenth Century Work on Astrology and Astrologers*, Ph. D. dissertation, New York University, 1986. The bulk of the dissertation consists of an annotated translation of chapters V-VIII and X of the *Nujūm*.

⁴See e. g. Muḥammad Riḍā al-Shabībī, *Mu'arrikh al-'Irāq Ibn al-Fuwaṭī*, Baghdad, II/1, 1378/1958, pp. 229, 240; Ḥāmid al-Khaffāf's introduction to B, pp. 29-30; the editors' introduction to Y², pp. 36-38.

uncover its treasures.⁵ It is the aim of this study to carry this work further, in the hope of providing as comprehensive a picture as is presently feasible of Iṭ and his world.

I wish to express my gratitude to those who in various ways have contributed to the realization of this book. Frank Stewart gave the entire text a close reading and, as so often in the past, made invaluable comments and suggestions relating to both content and form. Gerd Graßhoff elucidated various astronomical points and was instrumental in overcoming the technical problems involved in producing the camera-ready copy. Michael Cook subjected a considerable part of the book to rigorous scrutiny, improving it greatly by his comments. Wilferd Madelung informed me about a number of important texts and identified some persons mentioned in the book. Yohanan Friedmann was constantly on the lookout for new editions of Ibn Ṭāwūs texts and shared his discoveries with me. Queries on particular points were generously answered by Michel Abitbol, Reuven Amitai-Preiss, Meir Bar-Asher, Malachi Beit-Arié, Gerhard Böwering, William C. Chittick, Patricia Crone, Daniel Gimaret, Simon Hopkins, David King, Ella Landau-Tasseron, Richard H. Rouse, Sabine Schmidtke, Sarah Stroumsa, David Wasserstein and Jan Just Witkam; their help is also acknowledged in context. Werner Diem and Kamran Amir-Arjomand were helpful and generous during my visits to the Shīʿī collection at the Oriental Department of the University of Cologne, as were Gail Levin at the Jewish National and University Library in Jerusalem, Aliya Haji, Jalal Badakhshani and other staff members at the Library of the Institute of Ismaili Studies in London, Douglas S. Crow, Tamar Duke-Cohan and Nurit Tsafir in the U.S., and Yehuda Litani in Jerusalem. I greatly benefited from the congenial atmosphere at the Institute for Advanced Study, Princeton, where some of the research was carried out during the academic year 1986-7. My greatest debt is to my wife Bat-Sheva and to my sons Ophir and Yaron. They patiently bore much of the burden of producing this work, and to them it is dedicated as a small token of my thanks.

⁵ For details see the beginning of Chapter III.

SYMBOLS AND ABBREVIATIONS

SYMBOLS IN THE LIST

The term List refers to Chapter IV.2, the list of works mentioned by Ibn Ṭāwūs. For additional information see Chapter IV.1.

●	Unnumbered entry	+	Non-Imāmī
*	Partially extant	?	Denomination unknown
**	Not preserved	—	Paraphrase or reference

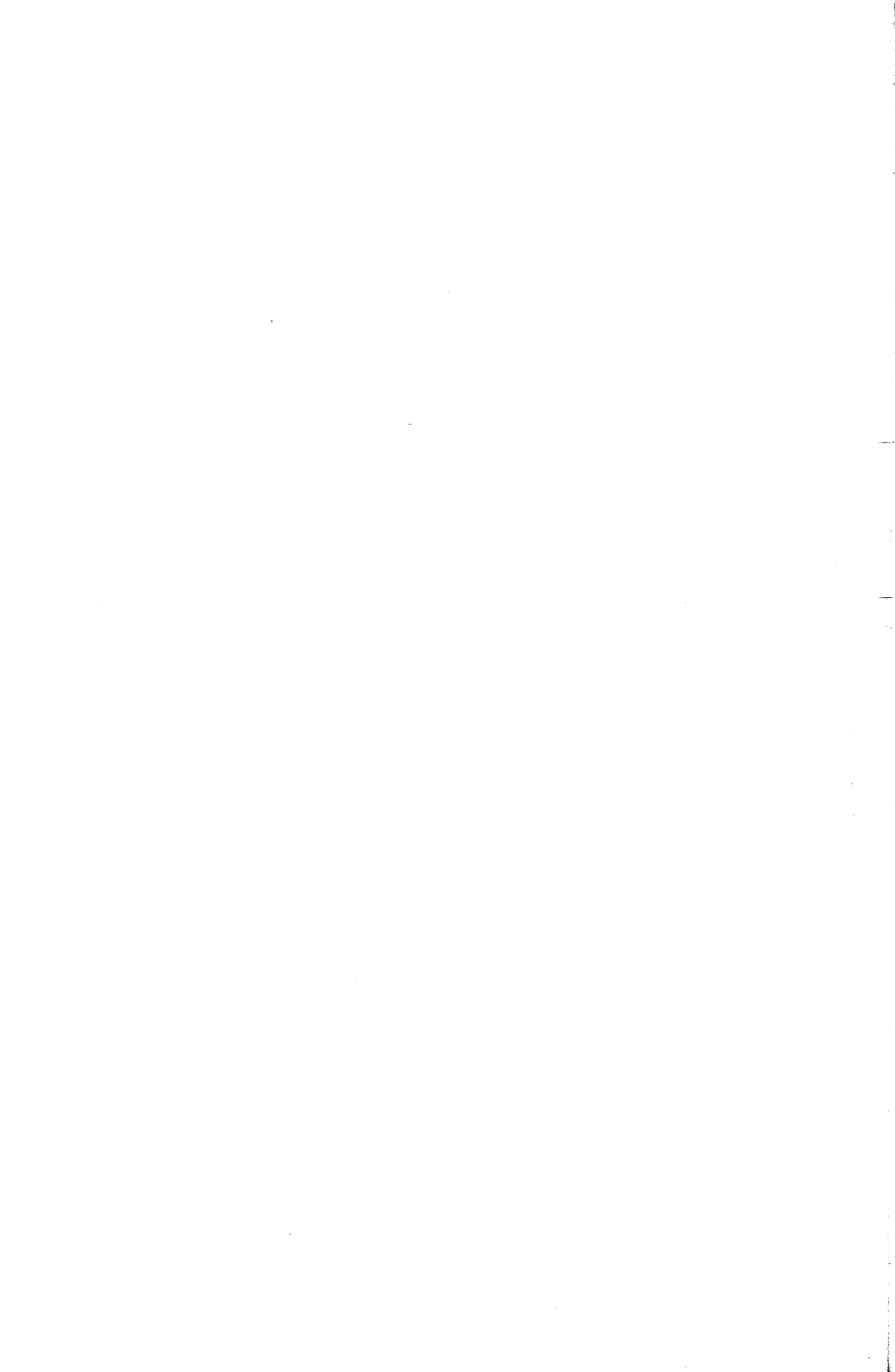
WORKS BY IBN ṬĀWŪS

For further details see Abbreviations and Bibliography. The number after each title refers to the list of Ibn Ṭāwūs's works in Chapter II.2.

A	<i>Amān</i> (1)	MF	<i>Malāḥim</i> (54)
B	<i>Abwāb</i> (12)	MḤ	<i>Muḥāsaba</i> (34)
D*	<i>Durūʿ</i> (8)	MN	<i>Mujtanā</i> (35)
F	<i>Falāḥ al-sāʿil</i> (9)	N	<i>Nujūm</i> (10)
G	<i>Ghiyāth</i> (14)	S	<i>Saʿd</i> (44)
IJ	<i>Ijāzāt</i> (19)	Ṭ	<i>Ṭarāʿif</i> (51)
IQ	<i>Iqbāl</i> (20)	ṬṢ	<i>Taḥsīn</i> (48)
J	<i>Jamāl</i> (22)	TT	<i>Tashrīf</i> (55)
K	<i>Kashf</i> (24)	ṬU	<i>Ṭuraf</i> (57)
L	<i>Luhūf</i> (26)	Y	<i>Yaqīn</i> (58)
M	<i>Mudāyayaqa</i> (38)	Z*	<i>Zāʿir</i> (32)
MD	<i>Muhaj</i> (33)		

OTHER SYMBOLS

- An arrow followed by the title means the entry in the List under that title.
- ITṬ “→ITṬ” followed by the title means the entry in the list of Ibn Ṭāwūs's works under that title.
- ⇒ Cross-reference to works known under more than one title.



PART I

CHAPTER ONE
LIFE AND THOUGHT

1 LIFE

Raḍī al-Dīn Abū l-Qāsim ‘Alī b. Sa‘d al-Dīn Abī Ibrāhīm Mūsā b. Ja‘far b. Muḥammad b. Aḥmad b. Muḥammad Ibn Ṭāwūs (Ṭā‘ūs) was born in al-Ḥilla on 15 Muḥarram 589/21 Jan. 1193.¹ On his father’s side he traced his genealogy back to al-Ḥasan b. ‘Alī, while on the distaff side he was a Ḥusaynid;² hence his honorary appellation *Dhū l-ḥasabayn*.³ His maternal grandfather was the author and traditionist Warrām b. Abī Firās al-Nakha‘ī (died in al-Ḥilla on 2 Muḥarram 605/17 July 1208),⁴ and his paternal grandmother was a daughter (or granddaughter) of Abū Ja‘far al-Ṭūsī,⁵ to whom IṬ often refers as “*jaddī*” (evidently meaning “my ancestor” rather than “my grandfather”).⁶ One of IṬ’s forebears, Abū ‘Abd Allāh Muḥammad b. Ishāq b. al-Ḥasan (fl. probably in the early 4th/10th century), had been among the first to occupy the position of *naqīb* in Sūrā’ (Sūrā);⁷ he was called Ṭāwūs (peacock) because of his beautiful face and coarse legs (or because he combined beauty with stupidity), and the family

¹ K, p. 4. The date Rajab 587/July-Aug. 1191 which is given by the historian ‘Alī b. Anjab Ibn al-Sā‘ī (d. 674/1276, cf. → *Ta’rikh* [Ibn al-Sā‘ī]) is wrong, even though he reportedly said that he had learnt it from IṬ himself (see Ibn Zuhra, *Ghāya*, p. 58; cf. Muḥammad Maḥdī al-Kharsān’s introduction to F², p. 5, n. 1). The *sab*‘ of 587 could easily be a mistake for *tis*‘, but Rajab can hardly be confused with Muḥarram.

² K, p. 118; Ibn ‘Inaba, ‘*Umda*, p. 156.

³ F, pp. 2/1, 264/240; J, p. 2; K, p. 193; MD, p. 342; N, p. 1; Y, pp. 5/122, 45/209.

⁴ For whom see Muntajab al-Dīn, pp. 195-196, no. 522; Ibn al-Athīr, *Kāmil*, XII, p. 282; Ibn al-Sā‘ī, *al-Jāmi‘ al-mukhtaṣar fī ‘unwān al-tawārikh wa ‘uyūn al-siyar*, IX, ed. Muṣṭafā Jawād, Baghdad, 1353/1934, pp. 271-272; *Riyād*, V, pp. 282-286; *Rawḍāt*, VIII, pp. 177-179; *Anwār*, pp. 197-198; *GAL*, S, I, p. 709. For the issue of whether Warrām descended from a member of the Kurdish tribe of Jāwān see Muṣṭafā Jawād, “*Jāwān al-qabila al-kurdiyya al-mansiyya wa mashāhīr al-jāwāniyyīn*”, *MMII*, 4/1, 1375/1956, pp. 84-121, at pp. 114-116; al-Shabībī, *Mu‘arrikh al-‘Irāq Ibn al-Fuwaṭī*, II/1, Baghdad, 1378/1958, pp. 188-189; Muṣṭafā Jawād, “*Mu‘arrikh al-‘Irāq Ibn al-Fuwaṭī*”, *MMII*, 6, 1378/1959, pp. 371-547, at p. 404, n. 3; *Thiqāt*, p. 327, n. 1.

⁵ For the precise relationship see the discussion in MK lith., III, p. 471; Dh, II, p. 310 (note).

⁶ E.g. B, p. 237; F, pp. 14-15/11-12, 194/178; IQ, pp. 334/87-88 (where al-Ṭūsī is described as “my father’s *jadd* through his [i.e. the father’s] mother”).

⁷ BA, CVII, p. 44; *Rawḍāt*, IV, p. 325. Cf. Yāqūt, *Buldān*, III, p. 278.

became known by this appellation.⁸ Some of his offspring later moved to al-Ḥilla and Baghdad.⁹

IT̄ grew up and received his early education in al-Ḥilla; he is known to have been there in 602/1205-6.¹⁰ He studied with his father Sa‘d al-Dīn Mūsā, about whom virtually nothing is known. As IT̄ indicates, his father and his grandfather Warrām had the greatest influence on him in his formative years, teaching him the virtues of piety and humility.¹¹ His father, who introduced him to the *Muqni‘a* of al-Mufid,¹² must have had scholarly interests: he left behind at his death traditions which he had collected and written down on separate sheets of paper. IT̄ organized the material in four volumes (*mujalladāt*), adding an introduction (*khuṭba*) to each volume and supplying a title to the whole. This work, the *K. farḥat al-nāzīr wa bahjat al-khawāṭir*, is an early one, so IT̄’s father must have died when IT̄ was still quite young.¹³ Other early teachers of IT̄ were Abū l-Ḥasan ‘Alī b. Yaḥyā al-Khayyāt (or Ḥannāt) al-Sūrāwī al-Ḥillī, from whom he received an *ijāza* in Rabī‘ I 609/August 1212,¹⁴ and Ḥusayn b. Aḥmad al-Sūrāwī, with whom he studied some works of Abū Ja‘far al-Ṭūsī, and who gave him an *ijāza* in Jumādā II 609/Oct.-Nov. 1212.¹⁵

From his native al-Ḥilla IT̄ moved to Baghdad. This took place following his marriage to Zahrā Khātūn, daughter of the Shī‘ī vizier Nāṣir b. Mahdī (d. 617/1220).¹⁶ The marriage was the idea of IT̄’s parents;¹⁷ IT̄ was unenthusiastic, fearing that marrying into such a

⁸ *Riyāḍ*, I, p. 73; *Rawḍāt*, IV, p. 325.

⁹ Ibn ‘Inaba, ‘*Umda*, p. 156. The reference here is to Sūrā’ al-madīna, which is apparently a variant name of Sūrā’.

¹⁰ Cf. N, p. 146.

¹¹ K, p. 109.

¹² IQ, p. 334/87; *Anwār*, p. 185. See → *K. al-muqni‘a*.

¹³ Cf. → IT̄, *K. farḥat al-nāzīr*. Ismā‘īl al-Baghdādī gives Mūsā’s death-date as “about 620/[1223]”, without disclosing the source of this information (*Hadiyyat al-‘arifīn*, Istanbul, 1951-5, II, p. 479). All that can be said with certainty is that IT̄’s parents were dead by 635/1237: in his *Falāḥ al-sā‘il* (which he began writing that year or earlier) he refers to their grave in Najaf and expresses his wish to be buried next to them (see F, p. 74/71, whence *Anwār*, p. 185; cf. K, p. 111).

¹⁴ F, pp. 14-15/12, 180/165; IQ, pp. 522/308, 527/312; J, p. 23; Y, pp. 79-80/280. Cf. B, p. 264 (*lanā minhu ijāza bi kull mā yarwīhi*). For ‘Alī b. Yaḥyā see *Riyāḍ*, IV, pp. 286-288; *Anwār*, pp. 118-119.

¹⁵ F, pp. 14/12 (whence *Rawḍāt*, IV, p. 333), 180/165; IQ, p. 674/461; J, p. 23; Y, p. 79/280 (where the date of the *ijāza* is given as Jumādā II 607/Nov.-Dec. 1210). For Ḥusayn b. Aḥmad see *Riyāḍ*, II, pp. 20-21; *Anwār*, pp. 45-46.

¹⁶ K, p. 111. Ibn Mahdī held important positions between 597/1200 and 604/1208, including the vizierate between 602/1206 and 604/1208, before being removed from office by the caliph al-Nāṣir. See Ibn al-Ṭiqṭaqā, *al-Fakhrī*, Beirut, 1386/1966, pp. 325-326; Ibn Zuhra, *Ghāya*, pp. 62-63; Hartmann, *Nāṣir*, pp. 145-151.

¹⁷ Ibn Mahdī may have had his own reasons to welcome the match: since his claim to be of ‘Alid descent was met by skepticism (*wa kāna yadda‘ī annahu sharīf ‘alawī*

prominent family would involve him in matters of this world. He then went to the grave of Mūsā al-Kāzīm to ask for divine guidance in making the right decision (*istikhāra*), and stayed there until he received the answer that he should go ahead with the marriage.¹⁸ The date of the nuptials cannot be established with certainty. On the one hand, IṬ is known to have been in Baghdad in 603/1206-7,¹⁹ but it is not clear whether this was merely a visit or whether he was already living there as a newlywed. On the other hand, he is reported to have remained in Baghdad for some fifteen years;²⁰ if this report is true, he cannot have taken up residence there before the mid-620s/1220s, since (as will be shown) he left the capital in or shortly before 641/1243-4. In that case his marriage, too, could not have taken place much earlier than the mid-620s/1220s. Nothing further is heard about his wife or about any children they might have had; all that is known is that she was no longer alive when he wrote his *Kashf* in 649/1251-2, and that IṬ's sons were borne by *ummahāt al-awlād*.²¹

Once established in Baghdad, IṬ became acquainted with some of the high officials of the land, a number of whom were Shī'īs or had Shī'ī sympathies. He was on particularly close terms with the *ustādh al-dār* Mu'ayyad al-Dīn Muḥammad b. Aḥmad Ibn al-'Alqamī (d. 656/1258), who was to become vizier under the last 'Abbāsīd caliph al-Musta'ṣim,²² and was also friendly with a brother of Ibn al-'Alqamī, as well as with Ibn al-'Alqamī's son, the *ṣāhib al-makhzan* 'Izz al-Dīn Abū l-Faḍl Muḥammad b. Muḥammad.²³ IṬ was close enough to the caliph al-Mustansīr (r. 623-640/1226-42) successfully to appeal to him for a subvention for two needy astrologers, Badr (or Bidar) al-A'jamī and Khaṭīr al-Dīn Maḥmūd b. Muḥammad.²⁴ As IṬ reports, al-Mustansīr provided him with lodgings on the eastern side of the city. It was at his home, "near the Ma'mūniyya, in the Darb al-Badriyyīn",²⁵ that he

wa qad tu'ina fī nasabihi; see Abū Shāma, p. 124), the marriage of his daughter into a family of impeccable credentials could only enhance his reputation.

¹⁸K, p. 111. For *istikhāra* see →IṬ, *K. fath al-abwāb*.

¹⁹He reports (MD, p. 212) having seen in Baghdad in that year a work in the handwriting of 'Abd al-Salām al-Baṣrī (see →*Akhhār wa inshādāt*).

²⁰This according to an account in the handwriting of al-Shahīd al-Awwal (see BA, CVII, p. 45; *Rawḍāt*, IV, p. 338).

²¹K, p. 138; cf. *ET*¹, art. "Umm al-walad" (J. Schacht). In K, p. 111 IṬ adds the words *riḍwān allāh 'alayhā* after Zahrā Khātūn's name.

²²M, p. 35/347.

²³BA, CVII, p. 44; *Anwār*, p. 150.

²⁴N, pp. 126-127. See also *Anwār*, pp. 24, 178-179.

²⁵For al-Ma'mūniyya see e.g. Yāqūt, *Buldān*, V, p. 44, s.v.; G. Le Strange, *Baghdad during the 'Abbāsīd Caliphate*, Oxford, 1924, index, s.v. I have not come across another reference to the Darb al-Badriyyīn; its name suggests that it may have begun at or near the Bāb Badr, which was one of the palace gates (Le Strange,

was visited in Ṣafar 635/Sept.-Oct. 1237 by the Shīʿī scholar Asʿad b. ʿAbd al-Qāhir al-Iṣfahānī, from whom he transmitted.²⁶

Together with Muḥammad b. Jaʿfar b. Hibat Allāh b. Namā (d. 645/1247-8),²⁷ Asʿad b. ʿAbd al-Qāhir is a major authority for Iṭṭ's *Abwāb*.²⁸ Iṭṭ's acquaintance with Ibn Namā went back to his youth, when Ibn Namā taught him *fiqh* and gave him an *ijāza* to transmit various works, including the first part of al-Ṭūsī's *K. al-nihāya*.²⁹ Other scholars with whom Iṭṭ studied include Tāj al-Dīn al-Ḥasan b. ʿAlī al-Darbī,³⁰ Najīb al-Dīn Muḥammad al-Sūrāwī,³¹ Ṣafī al-Dīn Muḥammad b. Maʿadd b. ʿAlī al-Mūsawī, from whom he transmitted Ibn al-Khashshāb's *K. al-mawālīd*³² in the last third of Ṣafar 616/May 1219;³³ Shams al-Dīn Fakhār b. Maʿadd b. Fakhār al-Mūsawī (d. 630/1232-3),

Baghdad, pp. 270-271; cf. ps.-Ibn al-Fuwaṭī, pp. 2, 104, 124, 133), and may have passed through the Badriyya quarter (cf. Ibn al-Athīr, *Lubāb*, I, p. 127; ps.-Ibn al-Fuwaṭī, pp. 2, 72, 89, 90, 130, 132, 161, 166, 169) (as well as through neighbouring quarters such as al-Muqtadiyya; cf. below). In Y, p. 79/179 Iṭṭ refers to his lodgings in Darb al-Ḥ-w-ba (or Ḥ-r-ba). The name is unidentified (should it be emended to Darb al-Ḥarbiyya, indicating that it led to the Ḥarbiyya quarter in northern Baghdad?); but it must be identical with the Darb al-Badriyyīn, since Iṭṭ refers to the same visit by Asʿad b. ʿAbd al-Qāhir which he mentions in Y, p. 181/473. At one point (see B, p. 223, whence *Rawḍāt*, IV, p. 328) Iṭṭ recounts being sought by someone while he was on the western side of Baghdad; but this does not necessarily mean that he lived there. Cf. the career of Ṣafī al-Dīn Abū Jaʿfar Muḥammad b. Maʿadd, who was favoured by the caliph al-Nāsir; the vizier Muʿayyad al-Dīn al-Qummī urged him to move from al-Ḥilla to Baghdad, and then provided him with lodgings (in or gave him as a present) one of his own houses in the capital (Ibn Zuhra, *Ghāya*, p. 83).

²⁶F, p. 15/12 (whence *Rawḍāt*, IV, p. 334); J, pp. 169-170; S, pp. 232-233; Y, pp. 79/279, 181/473. Cf. IQ, p. 674/461; J, p. 172. His full name is given as Abū l-Saʿādāt ʿImād al-Dīn Asʿad b. ʿAbd al-Qāhir b. Asʿad b. Muḥammad b. Hibat Allāh b. Ḥamza ʿImād al-Dīn al-Iṣfahānī. For "b. Asʿad", the form "b. Safrawayh" (variants: S-f-r-w-h, S-q-r-w-h, Sh-f-r-w-h, Sh-q-r-w-h) is also attested, referring either to the grandfather's *laqab* or to Abū l-Saʿādāt's great-grandfather. His death-date is not known. It is given in *Aʿyān*, XI, p. 143 as Ṣafar 635/Sept.-Oct. 1237, but this must be the result of a confusion with the date on which Iṭṭ transmitted from him. See further *Riyāḍ*, I, pp. 81-82; *Rawḍāt*, I, p. 102. Iṭṭ transmitted two of Asʿad's works; see → *K. al-fāʿiq ʿalā l-arbaʿin* and → *K. rashḥ al-walāʾ*.

²⁷For whom see ʿĀmilī, *Amal*, II, p. 310; *Anwār*, pp. 154-155. See also IJ, pp. 18-19/43.

²⁸See B, index.

²⁹See K, p. 130; → *K. al-nihāya*.

³⁰*Gharī*, pp. 62, 90, 111; *Anwār*, pp. 38, 40.

³¹*Anwār*, pp. 158-159. According to the *Riyāḍ*, V, pp. 375-376, the correct form of the name is Yahyā b. Muḥammad b. Yahyā b. al-Faraj al-Sūrāwī.

³²See List under this title.

³³Y, p. 178/468; see also *Gharī*, p. 52. Muḥammad b. Maʿadd, who was known as a traditionist and genealogist, lived to a very advanced age; see Ibn Zuhra, *Ghāya*, pp. 83-86; *Riyāḍ*, V, p. 183; *Anwār*, p. 175; editor's introduction to K, p. *dāl*. Iṭṭ cites a *Taʿlīq* by him; see List.

from whom he transmitted traditions related by the caliph al-Nāṣir;³⁴ Kamāl al-Dīn Ḥaydar b. Muḥammad b. Zayd al-Ḥusaynī, from whom he transmitted on 16 Jumādā II 620/17 July 1223;³⁵ Sadīd al-Dīn Sālim b. Maḥfūz b. 'Azīza ('Uzayza?) al-Ḥillī, who taught Iṭ two of his works, the *Tabṣira* and part of the theological text *al-Minhāj*;³⁶ Jibrā'īl b. Aḥmad al-Sūrāwī;³⁷ 'Alī b. al-Ḥusayn b. Aḥmad b. 'Alī b. Ibrāhīm b. Muḥammad Abū l-Ḥasan al-'Alawī al-Jawwānī;³⁸ Ḥusayn b. 'Abd al-Karīm al-Gharawī;³⁹ and Muḥyī l-Dīn Muḥammad b. 'Abd Allāh b. 'Alī b. Zuhra al-Ḥalabī.⁴⁰ Iṭ also had some non-Imāmī teachers; he justifies his transmission from them on the grounds that there was benefit (*maṣlaḥa*) in it for the Shī'a.⁴¹ The most prominent of these was Muḥammad b. Maḥmūd Ibn al-Najjār (d. 643/1245), whose *Dhayl ta'riḫ Baghdād* Iṭ transmitted and summarized.⁴² Another was the vizier Mu'ayyad al-Dīn Muḥammad b. Muḥammad al-Qummī; while he held office, he gave Iṭ permission to transmit from him.⁴³

The caliph al-Mustansir tried a number of times to draw Iṭ into the world of politics. Acting through the vizier al-Qummī and other notables, he offered him the post of chief *naqīb* (*niqābat jamī' al-Ṭālibiyyīn*) and persisted in his offer for a number of years; yet Iṭ declined.⁴⁴ The

³⁴ See → *Faḍā'il amīr al-mu'minīn*. For Fakhār (alternative forms: Fikhār, Fakhkhār) see *Riyād*, IV, pp. 319-331; *Rawḍāt*, V, pp. 346-349; *A'yān*, XLII, pp. 262-263; *Anwār*, pp. 129-130. In his introduction to F² (p. 8), al-Kharsān says that Fakhār gave Iṭ an *ijāza* in the last third of Ṣafar 616/May 1219. Al-Kharsān's evidence is Y, p. 135/381. However, no such date appears there; al-Kharsān must have confused the information on Fakhār b. Ma'add with that given on Muḥammad b. Ma'add.

³⁵ Y, p. 187/485; *Anwār*, pp. 57-58.

³⁶ *Riyād*, II, p. 412; *Anwār*, pp. 71-72.

³⁷ F, pp. 269-270/244-245 (*mā wajaḍnāhu bi khaṭṭ Jibrā'īl b. Aḥmad al-Sūrāwī raḥimahu llāh wa nahnu narwī 'anhu kulla mā rawāhu*).

³⁸ F, pp. 246/223-224; Iṭ cites a *kitāb* which 'Alī wrote him. 'Abd Allāh Afandī (*Riyād*, III, p. 418) quotes this passage from the *Falāḥ al-sā'il* and infers from it that 'Alī was a teacher of Iṭ.

³⁹ *Gharī*, pp. 144, 145; *Anwār*, p. 49.

⁴⁰ *Gharī*, pp. 36, 136; *Nāma-i dānishwarān* (for which cf. Storey, I/2, pp. 1173-4, Dh, XXIV, p. 21, no. 110), I, p. 162; *Anwār*, pp. 160-161. See also *Riyād*, V, p. 114. Al-Ṭihirānī's claim (in *Anwār*, p. 136) that Quraysh b. al-Sabī' (Subay'?) al-'Alawī should also be counted among Iṭ's teachers could not be confirmed; see → *K. faḍl al-'aqīq*.

⁴¹ IJ, p. 19/43.

⁴² See → Iṭ, *K. al-taḥṣīl*; → *Dhayl ta'riḫ Baghdād*; S, p. 73. Iṭ also received an *ijāza* from him to transmit al-Ḥumaydī's *al-Jam' bayna l-ṣaḥīḥayn* (B, p. 149).

⁴³ See N, p. 187, where al-Qummī is described as *Ṣāhib al-wazīr Nāṣir b. al-Mahdī*. The reading *K-th-ir al-Qummī* given in N is erroneous; the correct version (given in N* fol 125b) is *al-wazīr al-kabīr al-Qummī*. For al-Qummī see ps.-Ibn al-Fuwaṭī, pp. 33-35; Hartmann, *Nāṣir*, pp. 151-152.

⁴⁴ K, pp. 112-114; cf. BA, CVII, p. 44; *Rawḍāt*, IV, p. 338, whence Strothmann, p. 92. In Ibn 'Inaba's *'Umda* as cited in *Nāma-i dānishwarān*, I, p. 176, the caliph

offer must have been made between al-Mustansir's accession in 623/1226 and al-Qummī's dismissal and execution in Shawwāl 629/July-Aug. 1232.⁴⁵ Al-Mustansir also attempted unsuccessfully to prevail on Iṭ to issue *fatwās*,⁴⁶ and he was no more successful in persuading Iṭ to act as his emissary to the Mongol ruler (*sultān al-Tatar*).⁴⁷ Iṭ does not reveal the occasion on which he was asked to undertake this mission, but it is likely to have been after the defeat of the Muslim armies at the hands of the Mongols in a battle at Khāniqīn at the end of 635/1237-8.⁴⁸ Following this battle, an emissary of the Mongol governor of the Caucasus Jūrmāghūn arrived in Baghdad (in Rabī' II 636/Nov.-Dec. 1238); the caliph sent him back with his own emissary, Ja'far b. Muḥammad b. 'Abbās al-Baṭā'ihī *nāzir al-tarikāt*, who met Jūrmāghūn near Qazwīn and returned the following year.⁴⁹ Al-Baṭā'ihī may have

who made the offer is erroneously identified as al-Nāsir li Dīn Allāh.

⁴⁵An episode recounted by al-Irbilī in his *Kashf* (III, pp. 283-286) and repeated by Khwāndamīr (*Ḥabīb al-siyar*, Tehran, 1333 Sh., II, pp. 107-108) also belongs in those years. A certain Ismā'īl b. al-Ḥasan al-Harqalī who suffered from a painful pustule in his left thigh came to al-Ḥilla and asked Iṭ for help. Iṭ (who must have been on a visit to his hometown) sent him to the local physicians, who maintained that the only cure would be to cut off the pustule, but that this operation might well bring about Ismā'īl's death. Iṭ then took him to Baghdad, whose physicians gave the same verdict. Ismā'īl went to pray at the tombs of the Imams in Sāmarrā'. There he met an old man who cured him and then identified himself as the Twelfth Imam. When news of this reached Baghdad, the vizier al-Qummī asked Iṭ to verify the story. Iṭ came to meet Ismā'īl at the head of a group of people and, seeing that the pustule had indeed disappeared (a miracle which only the Imam could perform), he fainted with excitement. Iṭ brought Ismā'īl to al-Qummī, who in turn presented him to al-Mustansir.

⁴⁶K, pp. 111-112.

⁴⁷K, pp. 113-114. Al-Mustansir's friendly attitude to Iṭ is noteworthy when set against the reports of his harshly anti-Shī'ī policies (cf. Ibn Faḍl Allāh al-'Umarī, *Masālik al-abṣār fī mamālik al-amṣār*, ed. F. Sezgin, Publications of the Institute for the History of Arabic-Islamic Science, Series C, Facsimile Editions, vol. 46, book 11, Frankfurt, 1988, p. 197). In contrast to Iṭ, Abū Ḥafṣ 'Umar al-Suhrawardī (d. 632/1234) agreed to undertake political missions on behalf of an 'Abbāsid caliph (in his case, al-Nāsir). See Hartmann, *Nāsir*, pp. 245-250; R. Gramlich, *Die Gaben der Erkenntnisse des 'Umar as-Suhrawardī ('Awārif al-ma'ārif)*, Wiesbaden, 1978, pp. 9-13.

⁴⁸For this battle see Ibn al-'Ibrī, *Mukhtaṣar ta'rikh al-duwal*, Beirut, n.d. [1978-9], p. 251; ps.-Ibn al-Fuwaṭī, pp. 109-113; cf. al-Maqrīzī, *K. al-sulūk li ma'rifat duwal al-mulūk*, I/2, ed. Muḥammad Muṣṭafā Ziyāda, Cairo, 1936, p. 273 (under the year 636/1238-9). For Khāniqīn see *EI*², art. "Khāniqīn" (P. Schwarz).

⁴⁹Ps.-Ibn al-Fuwaṭī, pp. 113-114. The *nāzir al-tarikāt* must have been in charge of the *dīwān al-tarikāt al-ḥashriyya*, and as such was responsible for the recovery and management of estates left behind by those who died without heirs; these estates devolved on the state. One such official was Abū Muḥammad 'Abd al-'Azīz b. Dulaf al-Baghdādī (d. 26 Šafar 637/27 Sept. 1239), who was followed in this position by his son; see Ibn Rajab, *Dhayl*, II, pp. 218-219, whence Hartmann, *Nāsir*, p. 211. Another official in charge of estates (*tawallā l-naẓar fī l-tarikāt*) was Abū Sa'd Muḥammad b. Sa'd b. Muḥammad b. 'Umar al-Razzāz (d. 3 Dhū l-Ḥijja 572/2 June 1177); see

been selected after Iṭ had declined to go.

In 638/1240-1, Iṭ was probably still living in Baghdad: he describes a visit to Sāmarrā' on 13th Dhū l-Qa'da of that year (26 May 1241) which he is likely to have undertaken from the capital.⁵⁰ Yet by 641/1243-4 he had returned to al-Ḥilla: he reports leaving the town with his friend and mentor Muḥammad b. Muḥammad al-Qāḍī al-Āwī al-A'jamī (d. 654/1256) for a visit to Najaf on 17 Jumādā II 641/2 Dec. 1243, and mentions a mystical experience which he had at 'Alī's grave.⁵¹ And in the latter half of 642/first half of 1245 he refers to a visit which he made to al-Ḥilla some time during his sojourn in Baghdad.⁵² It is not known what prompted Iṭ's move; it may have been connected to the death of his benefactor al-Mustansir, as well as to his wish to lead a quieter life, away from the "place of Devil's snares" (as he describes Baghdad).⁵³ His eldest son Muḥammad al-Muṣṭafā was born in al-Ḥilla on 9 Muḥarram 643, two hours and five minutes (*ba'da muḍiyy sā'atayn wa khams daqā'iq*) after sunset (i.e. 5 June 1245 in the evening).⁵⁴ At about that time Iṭ's brother Aḥmad was also living there.⁵⁵ Iṭ then moved to Najaf, where he spent about three years,⁵⁶ and where his second son 'Alī was born on 8 Muḥarram 647, two hours and sixteen minutes after sunset (i.e. 22 Apr. 1249 in the evening).⁵⁷ He then sought to withdraw even further from society by continuing to Karbalā', where

Ibn al-Dubaythī, *Dhayl ta'riḫ madīnat al-salām Baghdād*, ed. Bashshār 'Awwād Ma'rūf, I, Baghdad, 1974, pp. 280-281; *Muntazam*, X, p. 268. Cf. Dozy, s.v. *ḥashr*. For Jūrmāghūn see B. Spuler, *Die Mongolen in Iran*, 3d ed., Berlin, 1968, index.

⁵⁰MD, p. 296, whence *Nāma-i dānishwarān*, I, p. 167.

⁵¹M, pp. 36/348-349; cf. K, p. 115. For al-Āwī see BA, CVII, pp. 34-35; *Riyād*, V, p. 157; *Rawḍāt*, VI, pp. 320-323; *Anwār*, pp. 172-173. He was imprisoned for a time by one of Jūrmāghūn's emirs; see the 'Allāma al-Ḥillī, *Minhāj al-ḡalāḥ* (cf. Dh, XXIII, p. 164, no. 8510, Schmidtke, pp. 115-116), whence al-Nūrī al-Ṭabarsī, *Jannat al-ma'wā*, in BA, LIII, pp. 199-336, at p. 221. In IQ, p. 687/469 Iṭ refers to al-Āwī as "my brother".

⁵²B, p. 223.

⁵³K, p. 111 (*maḥall ḥabā'il al-shayṭān*).

⁵⁴K, pp. 4, 151; cf. TT, p. 5. For the sunset as the beginning of the Islamic day see *ET*², art. "Mikāt" (D. A. King).

⁵⁵He completed his *Hall al-ishkāl fi ma'rifat al-rijāl* on 23 Rabī' II 644/7 Sept. 1246 in al-Ḥilla, in a dwelling adjoining the house which had belonged to his (and Iṭ's) grandfather Warrām (*Riyād*, I, p. 74, Dh, III, p. 386, VII, p. 85, citing Ḥasan b. al-Shahīd al-Thānī's *al-Tahrīr al-Ṭāwūsī*).

⁵⁶K, p. 118.

⁵⁷K, p. 4. The text reads: *ba'da muḍiyy thāniyatayn wa sitta 'ashrata daqīqa min yawm al-jum'a thāmin Muḥarram*. However, as pointed out by Professor D. A. King (personal communication), *thāniyatayn* must be an error for *sā'atayn*. According to King, Iṭ may have used tables for timekeeping by the stars, having found the altitude of a star with an astrolabe and fed the altitude into the tables, or he may have used an astrolabe, back then front. I am grateful to Professor King for elucidating this point. There may also have been astrological considerations behind Iṭ's noting down with such precision the moment of birth of his sons; cf. K, p. 137.

he planned to spend a similar number of years.⁵⁸ It was in Karbalā' that he wrote his *Kashf* and completed the *Nujūm* (on 23 Muḥarram 650/5 Apr. 1252)⁵⁹ and the *Iqbāl* (on 13 Jumādā I 650/22 July 1252).⁶⁰ It would appear that he stayed in Najaf from 645/1247-8 to 648/1250-1, and in Karbalā' from 649/1251-2 to 652/1254-5. After Karbalā' he hoped to move on for a further three years to Sāmarrā', an even more isolated spot, "like a monastery in the wilderness".⁶¹ As IṬ says, he would thus become, to the best of his knowledge, the first man ever to have lived with his family at all three of these holy shrines of Shī'ism.⁶² His return to Baghdad in 652/1254-5⁶³ may have been conceived as the first leg of the journey to Sāmarrā'; but for reasons unknown he remained in the capital. He appears to have kept his old dwelling place: he records that on 21 Muḥarram 655/8 Feb. 1257 he was at his home in al-Muqtadiyya;⁶⁴ this quarter lies just north of the Bāb Badr, and so the reference is likely to be to the house on the Darb al-Badriyyīn.

The Mongol capture of Baghdad caught IṬ in the capital: he says that on 28 Muḥarram 656/4 Feb. 1258 he was at his home in al-Muqtadiyya, and adds that on this day the 'Abbāsīd state came to an end. It was a frightful night, but he and his family did not come to harm.⁶⁵ After Hulagu entered the city he is reported to have convened the 'ulamā' at the Mustanşiriyya and asked for a legal opinion (*fatwā*) on the question of who is better (*afḍal*): a just infidel ruler or an unjust Muslim ruler. Initially the 'ulamā' refrained from responding, except for IṬ, who confirmed in writing that the just infidel ruler is preferable. It is a measure of the esteem in which he was held, or perhaps of the dread felt for Hulagu, that all the others present followed his example and affixed their signatures to this document.⁶⁶ Hulagu was

⁵⁸K, p. 118.

⁵⁹N, p. 260.

⁶⁰IQ, p. 225/728. See also Chapter II.2.

⁶¹K, p. 118.

⁶²K, pp. 118-119.

⁶³N, p. 147.

⁶⁴IQ, p. 56/585. In IQ the name of the quarter is distorted: it appears in IQ¹ as al-M-f-i-diyya and in IQ² as al-M-q-i-diyya. For al-Muqtadiyya see Yāqūt, *Buldān*, IV, p. 315 (s.v. Qarāh); Le Strange, *Baghdad*, pp. 283-286. It is also referred to in connection with Abū Tamīm Ma'add b. al-Ḥusayn al-Mūsawī (d. 617/1220-1), whose home in al-Muqtadiyya appears to have served for a time as an official government guest-house; see ps.-Ibn al-Fuwaṭī, pp. 77, 88-89, 119, 165. Cf. Ibn al-Sā'ī, *al-Jāmi' al-mukhtaṣar*, IX, p. 38.

⁶⁵IQ, p. 57 (al-M-f-i-diyya)/586 (al-M-q-i-diyya). This is the date on which a breach in the Burj al-'Ajāmī gave the Mongols access to the fortifications; the actual surrender took place six days later. See R. Wu, *The Fall of Baghdad and the Mongol Rule in al-'Irāq, 1258-1335*, Ph. D. dissertation, University of Utah, 1974, pp. 86-87. I am indebted to Dr. R. Amitai-Preiss for this reference.

⁶⁶Ibn al-Ṭiṭṭaqa, *al-Fakhrī*, p. 17. For an illuminating discussion of the origins

well-disposed towards Iṭ: he summoned him on 10 Šafar 656/16 Feb. 1258 and provided a safe-conduct for himself, his family and his friends. Iṭ assembled 1,000 persons and, under the protection of men sent by Hulagu, went to al-Ḥilla.⁶⁷ He cannot have stayed there very long, since he describes himself as being at his home in Najaf on 9 Muḥarram 658/26 December 1259.⁶⁸

Soon afterwards Iṭ was back in Baghdad:⁶⁹ he was at his al-Muqtadiyya home on 14 Rabī' II 658/29 Mar. 1260, giving an *ijāza* for a work which he had just completed, the *Tashrif bi ta'rif waqt al-taklif*.⁷⁰ His return to the capital was probably connected with his appointment by Hulagu as chief of the 'Alids, an event which Iṭ himself dates to 656/1258.⁷¹ This date seems inconsistent with the report that Iṭ was appointed in 661/1262-3 as *naqīb al-nuqabā'* of the 'Alids in Iraq.⁷² Perhaps there were two occasions: first Hulagu's appointment of Iṭ as *naqīb* of the Baghdad 'Alids (this fits in well with a report that Iṭ assumed the *niqābat al-Ṭālibiyyin* in Baghdad);⁷³ and later his appointment as *naqīb al-nuqabā'* of all the 'Alids of Iraq. It may well be the latter occasion which is referred to in an account describing Iṭ as sitting on a green cushion (or sofa) (*martaba*)—the 'Alid colour having replaced the 'Abbāsid black—and listening as the poet 'Alī b. Ḥamza compared him to the Imam 'Alī al-Riḍā.⁷⁴

What was Iṭ's attitude to the Mongols? We have little to go by. In the *Iqbāl* he expresses his gratitude to the Mongol ruler (*malik al-*

and significance of the view reflected in this *fatwā* see J. Sadan, "Community and 'Extra-community' as a Legal and Literary Problem", *IOS*, 10, 1980, pp. 102-115. The passage from Ibn al-Ṭiḡtaqā is analysed on pp. 114-115 (for "Rashīd al-Dīn" read "Raḍī al-Dīn").

⁶⁷IQ, p. 59/588. Strothmann (p. 92) is mistaken in stating that Iṭ was in Najaf at the time of Baghdad's capture. He may have been misled by the statement in *Rawḍāt* (IV, p. 338) that Iṭ was in Najaf and returned to Baghdad "*fi dawlat al-Mughūl*".

⁶⁸TT, p. 5.

⁶⁹Cf. BA, CVII, p. 45.

⁷⁰TT, p. 17 (for al-M-f-i-diyya read al-Muqtadiyya).

⁷¹*Al-wilāya 'alā l-'Alawiyyin*, in all likelihood a parallel title to *wilāyat al-niqāba 'alā dhawī l-ansāb*, the official title of the *naqīb* (cf. Hartmann, *Nāṣir*, p. 153, n. 144); IQ, pp. 58/586, 71/600.

⁷²Ps.-Ibn al-Fuwaṭī, p. 350; Strothmann, p. 93; cf. L. Massignon, "Cadis et naqībs baghdadiens", *WZKM*, 51, 1948, pp. 106-115, at p. 115, n. 1.

⁷³Ibn Zuhra, *Ghāya*, p. 58.

⁷⁴Ibn Zuhra, *Ghāya*, p. 146. Although the report does not say where this took place, it is likely to have been Baghdad. The *martaba* was often used on ceremonial occasions. Cf. J. Sadan, "À propos de 'martaba'", *REI*, 41, 1973, pp. 51-69; idem, *Le mobilier au Proche-Orient médiéval*, Leiden, 1976, index, s.v. The 'Alid *naqīb* in whose home at Mosul some Christians sought refuge (Bar Hebraeus, *Chronicon syriacum*, ed. P. Bedjan, Paris, 1890, p. 576) was not Iṭ, *pace* Spuler (*Die Mongolen in Iran*, p. 242). Cf. Strothmann, p. 94.

ard) and says he will pray for him;⁷⁵ he describes his appointment by Hulagu in neutral terms. IṬ also sent him one of his works via the Ṣāhib Dīwān.⁷⁶ In contrast, we have the evidence of Ibn ‘Inaba (d. 828/1424)—admittedly a rather late source—that IṬ originally intended to turn down the appointment, but that he relented after Naṣīr al-Dīn al-Ṭūsī, hearing of his intention, had warned him that refusal would be suicidal.⁷⁷ In his Persian work *al-Fuṣūl al-fakhrīyya* Ibn ‘Inaba similarly declares that IṬ was appointed by Hulagu as *naqīb al-nuqabā’* “under force and coercion” (*ba ijbār wa kurh*).⁷⁸ If true, this would mean that we must reject Strothmann’s view that IṬ readily assumed office under the Mongols.

Yet once installed in office, it seems that IṬ came to believe that under the new circumstances it was his duty to hold a position of leadership. This must have led him in due course to think of himself as destined for even greater things. As he reports in the *Iqbāl*,⁷⁹ he read in the eschatological work *al-Malāḥim* of al-Baṭā’inī (fl. first half of the 3d/9th century) a saying by Ja‘far al-Ṣādiq to the effect that after the destruction of the ‘Abbāsīd empire Muḥammad’s community would be ruled by a just and honest person from the *ahl al-bayt*, who in turn would be succeeded by the Qā’im.⁸⁰ IṬ believed (*wa ghalaba ḡannī wa ‘araftu*)—and fervently hoped—that he was that just and honest person: he was, after all, a descendant of Mūsā al-Kāzīm, and he held the position of *al-wilāya ‘alā l-‘Alawīyyīn*. This thought occurred to him on 12 Rabī‘ I 662/13 Jan. 1264.

Ibn ‘Inaba maintains that after his appointment by Hulagu IṬ held

⁷⁵ IQ, pp. 59/588, 71/600.

⁷⁶ This was the title of Shams al-Dīn Muḥammad Juwaynī (d. 683/1284); see *EI*², art. “Djuwaynī, Shams al-Dīn” (B. Spuler). Since however IṬ writes *al-‘Alā’ Ṣāhib dīwān al-mamālik al-mu‘azzama al-shamsī* (MF, p. 156/172), he may conceivably be referring to al-Juwaynī’s brother ‘Alā’ al-Dīn ‘Aṭā-Malik (d. 681/1283); cf. *EI*², art. “Djuwaynī, ‘Alā’ al-Dīn” (W. Barthold-[J. A. Boyle]). My thanks to Dr. R. Amitai-Preiss for his helpful suggestions on this point. See also al-Shabībī, *Mu‘arrikh al-‘Irāq Ibn al-Fuwaṭī*, II/1, p. 230.

⁷⁷ *Nāma-i dānishwarān*, I, pp. 176-177, citing Ibn ‘Inaba’s ‘*Umda*; cf. *Anwār*, p. 116. This material is not found in the printed editions of the ‘*Umda* which I have seen (Bombay 1318, Najaf 1380, Beirut 1390), and is probably taken from the longer version of this work, said to have survived in manuscript (cf. *EI*², art. “Ibn ‘Inaba” [B. Scarcia Amoretij]; the Bombay 1318 edition contains the shorter version, and not, as assumed in this article, the longer one).

⁷⁸ Ibn ‘Inaba, *Fuṣūl*, pp. 131-132.

⁷⁹ IQ, pp. 71/599-600.

⁸⁰ For a similar tradition cf. Baḥrānī, *Kashkūl*, III, pp. 187-188, 323-324. In this tradition ‘Alī prophesies that “a Turkish [i.e. Mongol] king” will destroy the ‘Abbāsīd empire and will then hand over power to a just person from the Prophet’s family. This person is said to be either the Mahdī or the founder of the Ṣafawīd dynasty (seen as the ultimate heir of the Mongol state).

the position of *naqīb* for three years and eleven months, and that he died in office.⁸¹ This only makes sense if it is assumed, first, that the appointment mentioned by Ibn 'Inaba was that of 661, and secondly that IṬ assumed office early in Muḥarram of that year (Nov. 1262).⁸² It should be noted that the information given by Ibn 'Inaba is not repeated in its entirety in other sources. In some of these sources mention is made of IṬ holding office for three years and eleven months, but the statement that he died while in office does not occur.⁸³ The information in other sources flatly contradicts Ibn 'Inaba. Thus Tāj al-Dīn Ibn Zuhra reports that IṬ was removed from the office of chief *naqīb* near the end of his life.⁸⁴ If this report is correct, it is likely that this removal—under circumstances of which we know nothing⁸⁵—gave rise to the account according to which both he and his brother Aḥmad were killed and died as martyrs.⁸⁶ Possibly the first author who refers to IṬ as a *shahīd* is Muḥammad b. Makkī al-'Āmilī (d. 786/1384), who himself became posthumously known as the First Martyr (*al-Shahīd al-Awwal*) following his execution by order of the Mamluk Sultan Barqūq.⁸⁷

Little is known of IṬ's last years. He completed the first part of his *Malāḥim* on 15 Muḥarram 663/7 Nov. 1264 at his home (*dār*) in al-Ḥilla, where he had stopped on his way from Baghdad on a pilgrimage to Najaf and Karbalā'.⁸⁸ He also gave an *ijāza* to a number of his students in Jumādā I 664/Feb.-Mar. 1266.⁸⁹ IṬ died in Baghdad on the morning of Monday, 5 Dhū l-Qa'da 664/8 August 1266.⁹⁰ His wish

⁸¹ *Nāma-i dānishwarān*, I, p. 177, citing the 'Umda.

⁸² Even then only three years and ten months would separate between IṬ's appointment and death.

⁸³ BA, CVII, p. 45; *Rawḍāt*, IV, p. 338; Strothmann, p. 93.

⁸⁴ Ibn Zuhra, *Ghāya*, p. 58. The expression used is *kuffat yaduhu*, "his hand was restrained". It is also used (ibid.) with reference to IṬ's son Muḥammad al-Muṣṭafā: he was appointed *naqīb*, and then *kuffat yaduhu 'an dhālika*. The expression is used synonymously with '*uzila*'; see e.g. ps.-Ibn al-Fuwaṭī, pp. 356 (*wa lammā kuffat yaduhu nqaṭa'a fī dārihi*), 292 (*thumma 'uzila fa nqaṭa'a fī baytihi*).

⁸⁵ Could an inkling of his thoughts as to his future role have reached the Mongol authorities?

⁸⁶ Baḥrānī, *Kashkūl*, I, p. 307 (citing a book of *ba'd al-fudalā'*); *Riyād*, I, p. 74.

⁸⁷ *Dhikrā l-shī'a fī aḥkām al-sharī'a*, I, Tehran, 1271/1854, p. 119. Al-Shahīd al-Awwal is perhaps the *ba'd al-fudalā'* of the previous note.

⁸⁸ MF, pp. 81-82/92. He must therefore have retained his old home in al-Ḥilla or allowed members of his family to live there. In the *Mudāyayaqa*, completed in 18 Rabi' II 661/1 Mar. 1263 (see Chapter II.2), IṬ likewise mentions "the home in which I now live in al-Ḥilla". See M, p. 38/351.

⁸⁹ Dh, I, p. 222; →IṬ, *Ijāza* (for al-Qussīnī). For a list of IṬ's students see al-Kharsān's introduction to F², pp. 9-10; *Anwār*, p. 117. The best-known among them was the 'Allāma al-Ḥillī; cf. Schmidtke, p. 18.

⁹⁰ The astrologers whom he had asked how long he would live were not too far off the mark: most said 75 solar years, one said 74 solar years, while two others gave him more than 80 solar years; see N, pp. 150-151.

to be buried in Najaf seems to have been honoured.⁹¹

There are no reports that Iṭ ever left Iraq, other than for the performance of the pilgrimage to Mecca in 627/1230.⁹² In the *Amān*, written probably after he had returned to Baghdad,⁹³ he says his travels take him no further than Najaf in the south and Sāmarrā' in the north,⁹⁴ and there is no indication that this pattern changed in later years. He is not known to have again gone on the *ḥajj*; it was a particularly hazardous undertaking at that time, and on a number of occasions no pilgrimage convoys set out from Iraq.

It seems that Iṭ was quite well off. In his *waṣiyya* to his son Muḥammad he informs him that, in conformity with the practice of the Prophet and 'Alī, he will not bequeath to his offspring any gold or silver; instead, he will leave them real estate and landed property (*al-amlāk wa l-'aḡār*) which he had purchased over the years.⁹⁵ Iṭ emphasizes that wealth in itself is not blameworthy so long as one is guided by the knowledge that all property ultimately belongs to God.⁹⁶

Iṭ is known to posterity as *ṣāhib al-karāmāt*. He relates a number of incidents of a miraculous nature which happened to him, and is also reported to have been in direct contact with the Twelfth Imam.⁹⁷ He is said to have been granted knowledge of the Greatest Name of God (*ism allāh al-a'zam*), but to have been denied permission to divulge this

⁹¹ For Iṭ's wish see F, pp. 73-74/71. There were many others, both before and after Iṭ's days, who asked that after their death their bodies be taken for burial to one of the holy shrines of Shī'ism; see al-Shabībī, *Mu'arrikh al-'Irāq Ibn al-Fuwaṭī*, II/1, pp. 92-97. The early sources state explicitly that Iṭ was buried in Najaf: see ps.-Ibn al-Fuwaṭī, p. 356; BA, CVII, pp. 45, 206-207, 208 (citing al-Shahīd al-Awwal). Later authors are less certain: Yūsuf al-Baḥrānī, for one, declares that the burial site is "not now known" (*Lu'lu'at al-Baḥrayn*, Najaf, 1386/1966, p. 241, whence *Rawḍāt*, IV, p. 338; see also *Nāma-i dānishwarān*, I, p. 177). A grave popularly known as that of 'Alī b. Ṭāwūs (referring either to Iṭ or to his son 'Alī) exists in al-Ḥilla; cf. the editors' introduction to Y², p. 112; Karkūsh, I, p. 26 (with two photographs of the grave between pp. 24 and 25). Al-Nūrī al-Ṭabarsī mentions the belief that this is Iṭ's grave but is himself skeptical (MK lith., III, p. 472; cf. Qummī, *Fawā'id*, p. 337.).

⁹² F, pp. 70-71/68-69, 274/248. For the pilgrimage from Iraq on that year see ps.-Ibn al-Fuwaṭī, p. 16. During al-Mustansīr's reign Iṭ obtained permission to visit al-Riḍā's grave in Khurāsān but did not go when told that he would also have to carry out a diplomatic mission; see K, p. 148.

⁹³ See Chapter II.2.

⁹⁴ A, pp. 143/150-151.

⁹⁵ K, pp. 122-123.

⁹⁶ K, pp. 123-125.

⁹⁷ See M, p. 39/353, MD, p. 296, *Rawḍāt*, IV, p. 328 and the material collected in MK lith., III, pp. 467-469. In N* fols 174b-176a/[om N, p. 259], Iṭ tells of a number of people who disclosed to him having met or received messages from the Mahdi; but in this passage he does not reveal anything about his own experiences. The passage is referred to in 'Āmilī, *Ithbāt*, VII, pp. 362-363.

Name to his sons. Iṭ tells them that the Name is strewn in his writings like shining pearls and that they may discover it through repeated reading of these writings.⁹⁸

Iṭ had three brothers, but nothing is known about their ages.⁹⁹ One was Sharaf al-Dīn Abū l-Faḍl Muḥammad, who was killed during the Mongol conquest of Baghdad in 656/1258, leaving no offspring behind.¹⁰⁰ A second brother, ‘Izz al-Dīn al-Ḥasan, had died two years earlier.¹⁰¹ Three sons of ‘Izz al-Dīn are mentioned in the sources: Abū l-Ḥasan Sa‘d al-Dīn Mūsā, described as a *zāhid*;¹⁰² Qiwām al-Dīn Abū Ṭāhir Aḥmad (d. 704/1304-5), who was *amīr al-ḥājj* in the reigns of Arghūn (683-690/1284-91) and Gaykhātū (690-694/1291-5);¹⁰³ and Majd al-Dīn Muḥammad, who held a leading position in the Twelver Shī‘ī community: when Hulagu approached Baghdad (but before he had conquered it) he went to meet him, together with the father of the ‘Allāma al-Ḥillī and the *faqīh* Ibn Abī l-‘Izz;¹⁰⁴ they told Hulagu that he would put an end to ‘Abbāsīd rule, in accordance with a prophecy of ‘Alī.¹⁰⁵ Majd al-Dīn also had a large sum of money sent to Hulagu and wrote for him the *K. al-bishāra*; he was thus able to save al-Ḥilla, the neighbouring al-Nīl and the two Mashhads (i.e. Najaf and Karbalā’) from plunder and destruction. Majd al-Dīn was appointed *naqīb* of the Euphrates region (*al-bilād al-furātīyya*),¹⁰⁶ but died shortly thereafter.¹⁰⁷

The third brother was the author and poet Jamāl al-Dīn Abū l-Faḍā’il Aḥmad, father of Ghiyāth al-Dīn ‘Abd al-Karīm (d. 693/1294), who himself wrote a number of books.¹⁰⁸ Jamāl al-Dīn travelled to

⁹⁸ *Nāma-i dānishwarān*, I, p. 163 (citing what is probably the long version of Ibn ‘Inaba’s ‘*Umda*).

⁹⁹ Cf. Ibn ‘Inaba, ‘*Umda*, pp. 156-157; *Rawḍāt*, I, p. 75.

¹⁰⁰ Ps.-Ibn al-Fuwaṭī, p. 329; Muṣṭafā Jawād, “*Mu’arrikh al-‘Irāq*”, p. 400, citing from a manuscript of *al-‘Asjad al-masbūk fīman waliya l-Yaman min al-mulūk* by Abū l-Ḥasan ‘Alī b. al-Ḥasan al-Khazraǰī (d. 812/1409; see *GAL*, II, p. 235, *S*, II, p. 238), whose source seems to have been Ibn al-Sā’ī’s *Ta’rikh*. Cf. *Anwār*, p. 176.

¹⁰¹ See *A’yān*, XXIII, pp. 329-330.

¹⁰² Ibn al-Fuwaṭī, *Talkhīṣ majma‘ al-ādāb fī mu‘jam al-aqāb*, ed. Muṣṭafā Jawād, IV/1, Baghdad, 1382/1962, p. 110.

¹⁰³ Ibn al-Fuwaṭī, *Talkhīṣ majma‘ al-ādāb*, IV/4, Damascus, 1387/1967, pp. 757, 762; Karkūsh, I, p. 88. Cf. Ibn Baṭṭūṭa, *Rihla*, Cairo, 1346/1928, I, p. 110.

¹⁰⁴ For whom see *Anwār*, pp. 165-166.

¹⁰⁵ ‘Allāma al-Ḥillī, *Kashf al-yaqīn*, Iran, 1298, pp. 17-18; cf. ps.-Ibn al-Fuwaṭī, p. 330. See also Strothmann, pp. 42-47; Schmidtke, p. 15 and the references given in n. 10.

¹⁰⁶ This term is apparently synonymous with *al-a‘māl al-furātīyya*, which included ‘Ana, al-Ḥadītha, Hīt, al-Anbār, al-Ḥilla, al-Kūfa and Qūsān (ps.-Ibn al-Fuwaṭī, p. 303; cf. *ibid.*, pp. 319, 332).

¹⁰⁷ Ibn ‘Inaba, ‘*Umda*, p. 157. Cf. ps.-Ibn al-Fuwaṭī, pp. 330-331, 336; Karkūsh, I, p. 74; *Anwār*, p. 157.

¹⁰⁸ Ghiyāth al-Dīn transmitted from Iṭ in Ṣafar 663/Nov.-Dec. 1264; see *Gharī*,

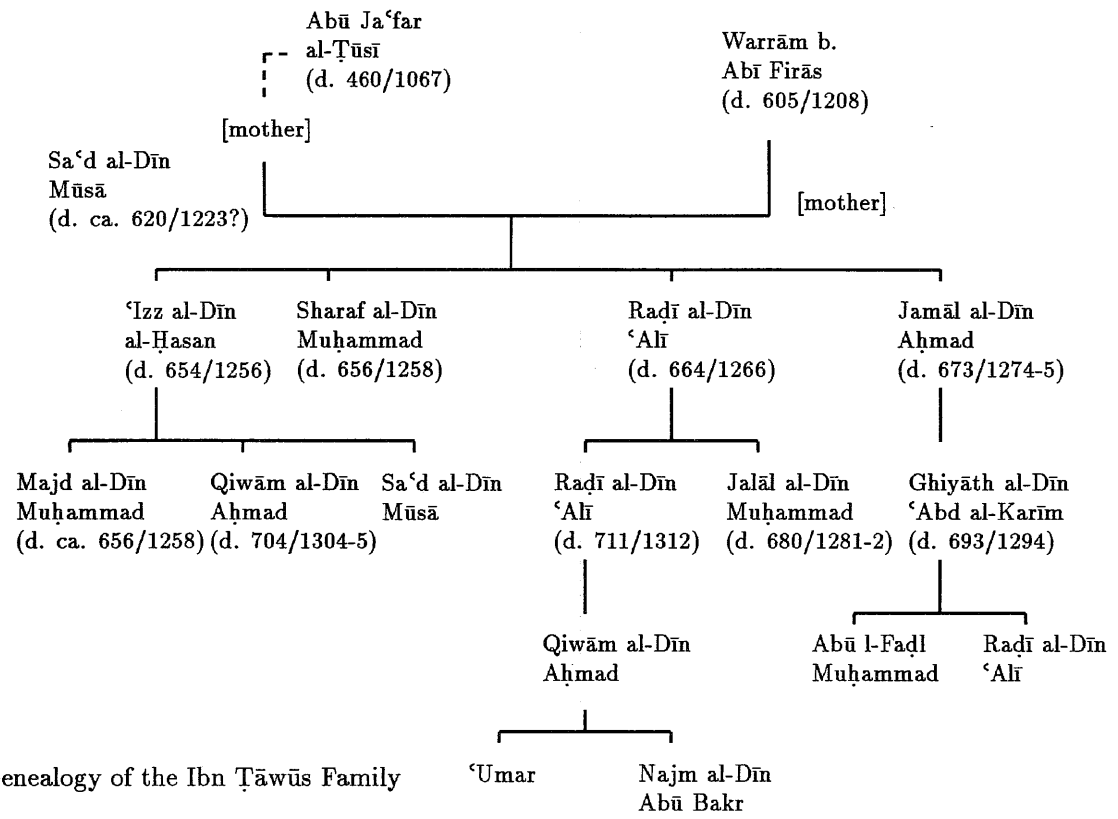


Table 1: Genealogy of the Ibn Ṭāwūs Family

Egypt before returning to al-Ḥilla. Following the Mongol conquest Naṣīr al-Dīn al-Ṭūsī brought him before the Mongol ruler, who gave him a large estate (*ḍay‘a*) at al-Ḥilla, and he became very wealthy. He died in al-Ḥilla in 673/1274-5.¹⁰⁹ The four-part system of classification of traditions into sound, good, reliable and weak appears to have first been introduced into Shī‘ī literature by Jamāl al-Dīn Aḥmad; it was elaborated by his pupil the ‘Allāma al-Ḥillī and so became well-known.¹¹⁰ Jamāl al-Dīn held independent views on some doctrinal issues; he thus argued, against the commonly held Imāmī position, that descendants of Fāṭima—such as Zayd b. ‘Alī—who rebelled against the authorities are not punished in Hell even when they are in error, since all of Fāṭima’s descendants are protected from the Fire.¹¹¹

In addition to his two sons, Iṭ had four daughters.¹¹² The names of two of them are not recorded; the other two were Sharaf al-Ashrāf¹¹³ and Fāṭima.¹¹⁴ These two daughters were older than the sons: in the *Sa‘d*—written in 651/1253-4—Iṭ proudly recounts that both had learnt the Qur’ān by heart: Sharaf al-Ashrāf when she was twelve years old and Fāṭima when she was less than nine. Iṭ bequeathed a copy of the Qur’ān to each of these two daughters.¹¹⁵

Iṭ’s eldest son Jalāl al-Dīn (also referred to as Jamāl al-Dīn and Ṣafī al-Dīn) Muḥammad (d. 680/1281-2) was *naqīb* of Baghdad and al-Mashhad [= Najaf] before being dismissed.¹¹⁶ He died childless. Muḥammad’s younger brother, called (like his father) Abū l-Qāsim ‘Alī,

p. 36. See also *Gharī*, pp. 52, 57, 62, 72, 90, 111, 112, 136, 144, 145; in general Ibn al-Fuwaṭī, *Talkhiṣ majma‘ al-ādāb*, IV/2, pp. 1194-5; *Rawḍāt*, IV, pp. 221-224; *A‘yān*, XXXVIII, p. 80; *Anwār*, pp. 91-92.

¹⁰⁹Ps.-Ibn al-Fuwaṭī, pp. 382, 480; Ibn Dāwūd, *Rijāl*, pp. 45-47; Ibn Zuhra, *Ghāya*, p. 57; Ibn ‘Inaba, *‘Umda*, pp. 156-157; al-Tafrishī, *Naqd al-rijāl*, Tehran, 1318, p. 191; ‘Āmilī, *Amal*, II, pp. 29-30; *Riyād*, I, pp. 73-77; Yūsuf al-Baḥrānī, *Lu‘lu‘at al-Bahrayn*, pp. 243-245; *Rawḍāt*, I, pp. 66-68; Karkūsh, I, pp. 26-30, 88; Qummī, *Fawā‘id*, pp. 39-40; *A‘yān*, X, pp. 275-285; *Anwār*, pp. 13-14. In MK lith., III, p. 466, his death-date is given as 677/1278-9. For a recent edition of his *Zahrāt al-riyāḍ* (a collection of aphorisms, supplications and exhortations; cf. Dh, XII, p. 74, no. 510) see *Turāthunā*, 5/1, Muḥarram-Rabī‘ I 1410/Aug.-Oct. 1989, pp. 139-238 (ed. Asad Mawlawī).

¹¹⁰Modarressi, p. 48, n. 2.

¹¹¹Ibn Zuhra, *Ghāya*, p. 128.

¹¹²M, p. 40/354.

¹¹³A, p. 116/128; K, p. 86; S, p. 26.

¹¹⁴S, p. 27.

¹¹⁵S, p. 26, 27. At the same time, Iṭ decided to bequeathe all his other books to his two sons and to any future male offspring, “for they are more in need of it than the girls” (K, p. 35).

¹¹⁶Ibn Zuhra, *Ghāya*, p. 58; cf. *Anwār*, p. 164. In the same passage it is stated that Muḥammad declined an offer of *niqāba* made by the Ṣāhib Dīwān al-Juwaynī; perhaps that offer was for the *niqāba* of all of Iraq. Cf. Muḥammad Ṣādiq Baḥr al-‘Ulūm’s introduction to the *Ghāya*, p. 35.

was nominated as *naqīb* after Muḥammad's death;¹¹⁷ for a time he may have lived in al-Baṭā'ih.¹¹⁸ 'Alī inherited his father's intellectual bent: he wrote the *Zawā'id al-fawā'id*¹¹⁹ and journeyed to Ādharbayjān and al-Sultāniyya in search of genealogical material.¹²⁰ He is also described as asking the (apparently Jewish) poet 'Afif al-Dīn Abū 'Alī Faraj b. Ḥizqīl b. al-Faraj al-Isrā'īlī al-Ya'qūbī for details about the principles of (the Jewish?) religion (*ashyā' tata'allaqu bi l-uṣūl*).¹²¹ 'Alī, who died in Ramaḍān 711/Jan.-Feb. 1312,¹²² had a son called Qiwām al-Dīn Aḥmad, who in turn fathered two sons, 'Umar and Najm al-Dīn Abū Bakr 'Abd Allāh. Abū Bakr had no offspring, while nothing is known about 'Umar. Ibn 'Inaba states that if he, too, died childless, this means that the entire Ṭāwūs family had disappeared.¹²³

2 THOUGHT

In his essay *Die Zwölfer-Schī'a*, Strothmann juxtaposes Naṣīr al-Dīn al-Ṭūsī, the statesman and man of action, with IṬ, "a modest unknown figure" and "the embodiment of Shī'ī quietism" who led a "lonely, uneventful life".¹²⁴ Though somewhat overstated, this is in general an apt description for the period preceding the advent of the Mongols. IṬ's attitude to the outside world can best be seen from his advice to his son Muḥammad as set out in the *Kashf*. Mixing in society is an intractable malady (*dā' mu'dīl*) which distracts one's mind from God; such activity should therefore be reduced to a bare minimum.¹²⁵ IṬ appears to suggest that the injunction to enjoin the good and forbid evil (*al-amr bi l-ma'rūf wa l-nahy 'an al-munkar*) should be performed in the heart only: if you speak up against injustice people will become your enemies, and their enmity will distract you from God. If, on the other

¹¹⁷ Ibn Zuhra, *Ghāya*, pp. 74-75.

¹¹⁸ See → *Dīwān al-nasab*.

¹¹⁹ See Dh, XII, p. 59 and the discussion in Chapter II.3. Cf. *Rawḍāt*, IV, pp. 224, 338, 355-356; *Anwār*, p. 107.

¹²⁰ Al-Shabībī, *Mu'arrikh al-'Irāq Ibn al-Fuwaṭī*, II/1, p. 230, n. 1, citing Ibn al-Fuwaṭī, who states that he accompanied 'Alī on two such trips, in 701/1301-2 and 704/1304-5.

¹²¹ Ibn al-Fuwaṭī, *Talkhīṣ majma' al-ādāb*, IV/1, pp. 509-510. 'Afif al-Dīn is described (ibid.) as "having knowledge of their history and knowing by heart most of the Pentateuch".

¹²² See the editors' introduction to Y², p. 85, citing Ibn al-Fuwaṭī's *Talkhīṣ majma' al-ādāb*, V, p. 489.

¹²³ Ibn 'Inaba, *'Umda*, p. 157; *Riyāḍ*, I, p. 75. The sources also mention two sons of Ghiyāth al-Dīn, one called Abū l-Faḍl Muḥammad (see *Riyāḍ*, III, p. 164), the other (named after IṬ) Raḍī al-Dīn Abū l-Qāsim 'Alī (alive in 701/1301-2); see *Riyāḍ*, IV, pp. 123-124, whence Karkūsh, I, p. 31.

¹²⁴ Strothmann, pp. 7, 88, 110.

¹²⁵ K, pp. 101-102.

hand, you attempt to please them through flattery they will replace Allāh as your god, since what they think of you will matter more to you than what He thinks.¹²⁶ Iṭ warns his son in particular about the pitfalls of associating with the rulers of the day¹²⁷ and with evil men (*‘uṣāt*), and tells him how he declined offers by rulers and viziers to visit them.¹²⁸ He had undertaken such visits in his youth, after asking for God's approval through *istikhāra*; but he now knew that using *istikhāra* under such circumstances does not provide reliable guidance.¹²⁹ One should only enter into conversation with people when this does not interfere with divine worship.¹³⁰

Iṭ's piety shines through in many passages in his work.¹³¹ For example, his revered grandfather Warrām had ordered that the stone of a ring engraved with the names of the Imams should be placed in his mouth after his death. Iṭ produced a similar stone, to be used in the same fashion; its purpose was to answer the two angels (i.e. Munkar and Nakir) during the interrogation in the grave.¹³² Iṭ also had his shroud ready, and used to look at it intently and visualize the Day of Judgment.¹³³ The extent of his preoccupation with death becomes clear from various passages in the *Kashf*.¹³⁴

When Iṭ was still a boy, Warrām told him that whatever he undertook he should do well. Warrām also informed him that he had heard from his own teacher al-Ḥimmaṣī¹³⁵ that the Imāmiyya no longer had any jurisconsult who could investigate matters in depth (*muftin ‘alā l-taḥqīq*); all of them merely transmitted received knowledge (*ḥākin*). Iṭ explains the dearth of such scholars as a result of the length of time

¹²⁶K, p. 102.

¹²⁷K, pp. 102-103.

¹²⁸K, pp. 106-107.

¹²⁹K, p. 107.

¹³⁰K, p. 108.

¹³¹The ‘Allāma al-Ḥillī describes him as “the most pious person of his generation”; see his *Minhāj al-ṣalāh* as cited in ‘Āmilī, *Amal*, II, p. 207, *Rawḍāt*, IV, p. 328, MK lith., III, p. 469.

¹³²F, p. 75/72, whence *Riyād*, V, p. 285, BA, LXXXII, p. 51, *Rawḍāt*, IV, p. 337, MK, II, p. 477. Yūsuf al-Baḥrānī, who also cites this story (*Kashkūl*, II, Najaf, 1381, p. 148), adds that Iṭ did not rely for this custom on a tradition, but followed his grandfather's example.

¹³³F, p. 68/70.

¹³⁴E. g. K, pp. 87, 97-98. See also N, p. 151, where Iṭ says that he would like to ask God to hasten his death but refrains from doing so because this must be left to God (*tafwīd*).

¹³⁵I.e. Sadīd al-Dīn Maḥmūd b. ‘Alī al-Ḥimmaṣī (or Ḥimṣī) (d. early 7th/13th century); see Muntajab al-Dīn, p. 164; ‘Āmilī, *Amal*, II, p. 316; *Riyād*, V, pp. 202-203; *Rawḍāt*, VII, pp. 158-164; A‘yān, XLVIII, pp. 4-5. In the *Riyād* it is suggested that the correct form of his *nisba* is al-Ḥimṣī, referring to the Syrian city. For a dissenting view see al-Khwānsārī (*Rawḍāt*, VII, pp. 163-164).

which had elapsed since the believers had had direct access to an Imam. IṬ's opinion of his contemporaries is not exactly complimentary: today, he says, all the jurisconsult does when responding to queries is to cite the views of his predecessors (*al-mutaqaddimūn*); this is a simple task which almost anyone can perform.¹³⁶

IṬ states that it took him about a year of studying *fiqh* to know more about the subject than some of the students in his class (apparently in al-Ḥilla) who had begun learning it a number of years before him. The reason for this, he says, is that each of them had in his possession only one book at a time, that which was being studied, while he had at his disposal a number of books on *fiqh* which had belonged to Warrām. IṬ used to stay up at night and go through everything which his colleagues had read; he then compared it with Warrām's books, noting the contrasting legal positions of the various authors. The following morning he would challenge the other students to debate the legal points which he had mastered.¹³⁷ Though IṬ does not explicitly say so, it is obvious that with his superior knowledge they stood no chance against him. This early schooling in debating *fiqh* was an excellent preparation for polemics in other fields as well.¹³⁸ IṬ says that the two and a half years or so which he devoted to *fiqh* were sufficient, and that he does not wish to spend any more time on it. He tells his son that if he should wish to learn *fiqh*, he should follow his father's example and study the books of Abū Ja'far al-Ṭūsī. He should do this with a pious teacher, and the study should be undertaken for the sake of God and not as an end in itself.¹³⁹

In his *Ijāzāt*,¹⁴⁰ IṬ again clarifies his attitude to *fiqh*: he says that he shied away from it and wrote only one work on legal matters (the *Ghiyāth*). He explains that he does not wish to provide answers to legal questions (*fatwās*) since the correct answers are a matter of dispute among Shī'ī scholars, and he wanted to avoid providing answers which might be based on erroneous views. Similarly, IṬ says in the *Kashf* that he did not wish to issue *fatwās* for fear that they might be unsubstantiated and based on a wish for worldly power (*ri'āsa*).¹⁴¹ In fact, IṬ went on to write another legal treatise, the *Muḍāyaqa*. Here, too, he describes his aim as adducing the relevant traditions while leaving it to the specialists (*man kullifa bihi min ahl al-nazar wa l-amānāt*) to draw

¹³⁶ K, p. 127.

¹³⁷ K, pp. 129-130.

¹³⁸ Cf. Kohlberg, "Polemic".

¹³⁹ K, pp. 127, 129.

¹⁴⁰ IJ, p. 18/42; *Rawḍāt*, IV, p. 326.

¹⁴¹ K, pp. 109-110. Cf. his *Ijāza* to Yūsuf b. Ḥātim, in BA, CVII, p. 46. See also Arjomand, p. 207.

the legal conclusions.¹⁴² It is no coincidence that the two legal works which he wrote were concerned with a subject close to his heart, namely prayer. Iṭ's emphasis on the paramount importance of traditions¹⁴³ for the elucidation of the law found favour with some Akhbārīs of the Ṣafawid period.¹⁴⁴

Iṭ also avoided writing on *kalām*, since he realized that ordinary Muslims found it hard to achieve knowledge (*ma'rifa*) through it; and as the prophets have shown, the truth can be taught without resorting to it.¹⁴⁵ He adds that his only work on the subject is the (lost) *Shifā' al-'uqūl min dā' al-fuḍūl*.¹⁴⁶

Iṭ's rejection of *kalām* was coupled with a critical attitude towards the Mu'tazila. He emphasizes that this attitude does not stem from ignorance: he studied and read works of *kalām* (including presumably Mu'tazilī works).¹⁴⁷ The trouble with the Mu'tazila is that its beliefs are far removed from certainty (*yaqīn*) and are open to refutation by its opponents.¹⁴⁸ For Iṭ, knowledge (*ma'rifa*) of God comes from God and is present in man from birth. This *fiṭra*¹⁴⁹ inclines man to recognize that God exists. Man knows God as a result of God's generosity, and not by virtue of acquisition (*kasb*) and reflection (*nazar*). Iṭ thus rejects the Mu'tazilī claim that *nazar* is a prerequisite for knowledge of God, and argues that this knowledge can be obtained without resort to the intricacies of *kalām*.¹⁵⁰ Iṭ sees the influence of the Mu'tazila as pernicious in that they turn self-evident truths into abstruse and difficult matters, and needlessly introduce doubt and confusion into the hearts

¹⁴²M, p. 31/338; see also Chapter II.2. In his biography of Hāshim b. Sulaymān al-Katkānī al-Baḥrānī (d. 1107/1695-6 or 1109/1697-8), Yūsuf al-Baḥrānī (d. 1186/1772) notes that he has not come across any *fatwās* by him, and that his books are mere compilations; "I do not know whether this is because he was unable to use reasoning, or because he avoided [issuing *fatwās*] out of piety (*tawarru'an*), as is reported of Iṭ"; see *Lu'lu'at al-Baḥrayn*, p. 63. It should be noted, however, that Hāshim al-Baḥrānī composed a *K. al-tanbihāt*, which is said to have contained his deductions of legal rules in all subjects of *fiqh* (see *Riyād*, V, pp. 300-301; *EIr*, art. "Baḥrānī, Hāšem" [W. Madelung]).

¹⁴³Including traditions on the authority of single transmitters (*akhbār al-āḥād*); see N, pp. 42-43, where al-Sharīf al-Murtaḍā is criticized for rejecting such traditions. Cf. → *K. al-'udda*.

¹⁴⁴Cf. → Iṭ, *K. kashf al-mahajja*. See in general *EIr*, art. "Akḥbārīya" (E. Kohlberg).

¹⁴⁵IJ, p. 18/43.

¹⁴⁶See also Chapter II.2.

¹⁴⁷K, p. 17.

¹⁴⁸K, pp. 9-10.

¹⁴⁹Or, as Iṭ sometimes calls it, *al-fiṭra al-awwalīyya*; see K, p. 10, line -4, p. 12, line -8, p. 23, lines 9-10, p. 24, lines 12-13.

¹⁵⁰K, pp. 10-13, 17; cf. J, pp. 4-6. At the same time, man's innate knowledge is insufficient to discover God's will in detail, and so an intermediary (*wāsiṭa*) is required in the form of the Imam (K, p. 33; cf. F, pp. 4-5/3-4).

of the believers.¹⁵¹ There is no need for *kalām* to show the way to those who seek the truth (*mustarshidūn*): they need only be taught about the Prophet, the Imams and those who follow them (i.e. the Shī'a). Yet Iṭ does not dismiss *kalām* out of hand: when used judiciously by a believer who has fulfilled all his religious duties, it can assist in refuting the arguments of unbelievers (*ahl al-dalāl*).¹⁵² Iṭ personally none the less found the subject unattractive: as he says, he avoided works on *kalām* since they are only useful to those engaged in disputation (*al-munāzarāt wa l-mujādalāt*).¹⁵³

Although Iṭ nowhere offers a systematic exposition of his beliefs, the picture which emerges from his writings as a whole is that of a man with clear views on all issues of importance in Twelver Shī'ī thought. For example, as regards the doctrine of the immunity from error and sin (*'iṣma*) of prophets and Imams, Iṭ held that they were fully immune from major and minor sins, and interpreted accordingly texts which seemed to conflict with this view.¹⁵⁴ He similarly rejected accounts which depicted the Prophet in a less than perfect light.¹⁵⁵ On the subject of the manner of the Imams' death Iṭ reportedly objected to the view that the Imam 'Alī al-Riḍā had been poisoned by al-Ma'mūn, thus departing from the widely held belief that all the Imams died an unnatural death.¹⁵⁶

Iṭ's belief that traditions of the Imams are the main source of religious knowledge, coupled with his reserved attitude to *fiqh* and his hostility to *kalām* and in particular to the Mu'tazila, are characteristic of the Akhbārī position in its Ṣafawid form. His overt anti-Sunnism stands in marked contrast to the more conciliatory attitude of scholars such as Abū Ja'far al-Ṭūsī and especially al-Ṭūsī's mentor al-Sharīf al-Murtaḍā; it harks back to pre-Buwayhid Shī'ism, and adumbrates the positions of al-Majlisī and other scholars of the Ṣafawid period. Iṭ's emphasis on visits to the graves of the Imams and his insistence on the importance of Shī'ī days of commemoration and of supererogatory prayers and other acts of devotion highlight the popular elements in

¹⁵¹K, pp. 17-22.

¹⁵²K, pp. 23-24.

¹⁵³IJ, p. 18/43. The similarity to some of al-Ghazzālī's views on *fiqh* and *kalām* is striking; cf. Lazarus-Yafeh, *Studies*, pp. 373-390.

¹⁵⁴See S, p. 82, referred to in → *Jawāmi' al-jāmi'*. Iṭ found it difficult to interpret a supplication of Mūsā al-Kāzīm in which the Imam asked forgiveness for disobeying God. In reply to a question by Ibn al-'Alqamī Iṭ suggested that the Imam wished to teach others how to show repentance, or that his words were an expression of humility; yet Iṭ was dissatisfied with both answers. The story is told by 'Alī b. 'Īsā al-Irbilī, who goes on to give his own explanation (Irbilī, *Kashf*, III, pp. 42-44).

¹⁵⁵See → *al-Murād min al-jiyād*, → *K. al-murshid*.

¹⁵⁶Irbilī, *Kashf*, III, p. 72. Cf. BA, XLIX, pp. 311-313.

his thought. Particularly striking is his defence of such practices as *is-tikhāra* by casting lots (*riqā'*)¹⁵⁷ and the use of talismans as a remedy for illness,¹⁵⁸ as well as his occasional resort to astrology.¹⁵⁹

Not enough is presently known about Twelver Shī'ism in the late 'Abbāsīd period; an assessment of IṬ's contribution in its wider context thus remains a task for the future.

¹⁵⁷See A, pp. 84-86/97-99, B, pp. 271-279, 286-293.

¹⁵⁸See A, pp. 77-78/91, K, p. 133.

¹⁵⁹Astrology was practised by many of IṬ's contemporaries; for some examples see al-Shabībī, *Mu'arrikh al-'Irāq Ibn al-Fuwaṣṣī*, II/1, pp. 224, 233.



CHAPTER TWO

WORKS

1 SOURCES

Iṭ left behind an impressive number of writings on a variety of subjects, the most prominent being *ḥadīth*, supplications, polemics, history and biography. The earliest list of his literary output is found in his *Kashf*; it includes the titles of twelve works (K 137-139), one of which (the *Muḥimmāt*) consists of a number of separate texts (see below). That this list was already incomplete at the time of its compilation can be seen from the fact that the *Kashf* itself includes references to works by Iṭ that do not appear in the list. A longer list appears in the *Ijāzāt*, where Iṭ enumerates many of the works which he composed before about 650/1252-3. This list, too, is not exhaustive: Iṭ declares (IJ 18/42) that he wrote numerous abridgements (*mukhtaṣarāt*) whose titles escape him (cf. K 139) and that he composed various epistles and sermons which together would take up a number of volumes, as well as innumerable responsa and exhortations (*mawā'iz*), none of which appear in the *Ijāzāt*. Two of the titles mentioned in the *Kashf* are also missing. Iṭ is not known to have composed a comparable list in his later years. The lists in the *Kashf* and the *Ijāzāt* were used by al-Ḥurr al-ʿĀmilī in compiling the list of Iṭ's works in his *Amal*. More recent lists are noted towards the end of this chapter.

In this chapter an attempt is made to pull together the available information on Iṭ's writings. The abbreviations and conventions are the same as those employed in the List (see Chapter IV.1), except that in this chapter the asterisks that appear before titles have a different sense: a single asterisk (*) denotes works of Iṭ which are not preserved in their entirety, regardless of whether the preserved part comprises a single citation or several volumes; two asterisks (**) denote those of his works which are either lost or have not yet been unearthed, and of which I have so far discovered no direct citations.

2 LIST OF IBN ṬĀWŪS'S WORKS

- ⇒ *ʿAdam muḍāyaqaṭ al-fawā'it*, see *al-Muwāsaʿa wa l-muḍāyaqa*
- ⇒ *Adʿiyat al-asābīʿ*, see *Zahrat al-rabīʿ*
- ⇒ *Adʿiyat al-sāʿāt*, see *K. al-asrār al-mūdaʿa*
- ⇒ *K. fī ʿamal laylat al-jumʿa wa yawmihā*, see *Jamāl al-usbūʿ*
- ⇒ *K. ʿamal al-shahr*, see *al-Durūʿ al-wāqiya*

⇒ *K. 'amal shahr Ramaḍān*, see *K. al-miḍmār*

⇒ *K. fi 'amal al-yawm wa l-layla*, see *Falāḥ al-sā'il*

1. *al-Amān min akhtār al-asfār wa l-azmān*

Dh II 343 no. 1365

See *GAL*, I, p. 657, no. 1 (citing the India Office and Br. Mus. manuscripts, as well as the manuscripts referred to in Dh); *S*, I, p. 912 (citing the Mosul manuscript; cf. Dāwūd al-Ālabī al-Mawṣilī, *K. makhtūṭāt al-Mawṣil*, Baghdad, 1346/1927, p. 122, no. 23).

This work deals with various matters connected with travel (e.g. how to dress, what to take along, how to protect oneself against danger and disease, prayers for different stages of the journey). It seems to have been inspired by IṬ's own travels (cf. A 117/129, 143/150-151).

In Dh, two manuscripts are mentioned; A¹ (= Najaf, 1370/1951) is not referred to, since it had not yet been published. In A¹, no details are given of the manuscript(s) used; A² (= Qumm, 1409/1988) is based on two manuscripts (different from those mentioned in Dh): Mar'ashī 116 and Tehran University 1828. The latter (which is acephalous and begins at A² 26 line 12, though this is not indicated on the appropriate page in the apparatus) was copied by Ḥusayn b. 'Ammār al-Baṣrī (unidentified). Dānīshpazhūh (*Fihrist-i nuskhahā-i khatṭī-i ... Tahrān*, VIII, Tehran, 1339 Sh., p. 426), al-Ṭīhrānī (*Anwār*, p. 51) and Jawād al-Shahrastānī (in his introduction to A², p. 9) all state that according to the colophon, al-Baṣrī completed copying the manuscript on Wednesday, 14 Rabī' I 632/7 Dec. 1234, and so they conclude that the *Amān* must have been written before this date. There are, however, serious problems with this dating. In the first place, the *Amān* is not mentioned in the *Ijāzāt* (though this does not necessarily mean that the *Ijāzāt* predates it); secondly, in the *Amān* IṬ refers to various works of his written after 632/1234, such as the *Abwāb* and the *Nujūm*, which he recommends taking on journeys; thirdly, he refers (in A 116/128) to the time when he lived with his family in Najaf, which was probably between 645/1247-8 and 648/1250-1. Finally, as may be seen from the photograph of the last page of the Tehran manuscript (included in the editor's introduction to A², p. 13), the date of the colophon is 24 (not 14) Rabī' I, which in 632 fell on a Sunday (or one day before or after Sunday), not a Wednesday. (For calculating the day of the week in the Islamic calendar see Grohmann, *Chronologie*, pp. 36-39. Cf. also Wüstenfeld-Mahler; H. H. Goldstine, *New and Full Moons 1001 B.C. to A.D. 1651*, Philadelphia, 1973, p. 187.) It may be suggested that 632 should be emended to read 732: *sittimi'a* can easily be confused with *sab'imi'a*, and 24 Rabī' I 732/25 Dec. 1331 did fall on a Wednesday (give or take one day). (Another possibility is 24 Rabī' I 932/8

Jan. 1526.) Since IṬ says that at the time of writing he is living in Baghdad (A 143/150), it must be assumed that the *Amān* was written after IṬ's return to the capital in 652/1254-5. (The boat trip from Karbalā' to Baghdad mentioned in A 117/129 may be the one by which he returned.)

A Persian translation of the *Amān* entitled *Nashr al-amān fī l-asfār wa l-awṭān* was made in the 10th/16th century by 'Alī b. al-Ḥasan al-Zawārī (or Ziwārī) (for whom see Storey, I/1, pp. 14-15, Qummī, *Kunā*, II, pp. 273-274); see Dh XXIV 158 no. 818. There are versions of the *Amān* different at some points from those available to me (cf. → *Kunūz al-najāh*, → *Ṣaḥīfat al-Ridā*).

2. ** *Anwār akhbār Abī 'Amr al-Zāhid*

Dh I 366 no. 1916, XX 167 no. 2424

IJ [om 18]/41

Text in IJ²: *wa jama' tu kitāban ikhtartuhu min kitāb Abī 'Amr al-Zāhid sammaytuhu kitāb Anwār akhbār Abī 'Amr al-Zāhid*. Title in Dh XX: *al-Mukhtār min akhbār Abī 'Amr al-zāhid*. Title in al-Kharsān's list (introduction to F², p. 16, no. 3): *al-Ikhtiyārāt min kitāb Abī 'Amr al-Zāhid al-Muṭarriz* (similarly Dh I). In 'Amilī, *Amal*, II, p. 206 it appears as *kitāb ikhtartuhu min kitāb Abī 'Amr al-Zāhid*. This was probably an abridgement of the *K. al-manāqib* of Abū 'Umar (or 'Amr) al-Zāhid Ghulām Tha'lab (d. ca. 345/956-957) (see List under this title; cf. *GAS*, VIII, p. 158).

3. * *al-Anwār al-bāhira fī ntiṣār al-'itra al-ṭāhira*

Dh II 418 no. 1656

MF 93/104, TṢ 531, Y 5-8/122-125, 207/525

This work (for which see the editors' introduction to Y², 38-42) dealt with subjects similar to those of the *Yaqīn*; for this reason, IṬ incorporated its *khutba* in his introduction to the *Yaqīn* (Y 6-8/123-125). In this *khutba* IṬ states that he wrote the *Anwār* when he was over seventy years old, i.e. in 659/1261 or later (but not after 662/1264); see Y 8/125; cf. TṢ 531. Initially the title of the *Anwār* was *al-Taṣrīḥ bi l-naṣṣ al-ṣarīḥ* (or *al-ṣaḥīḥ*) *min rabb al-'ālamīn wa sayyid al-mursalīn 'alā 'Alī b. Abī Ṭālib bi amīr al-mu'minīn* (Y 6/122).

In his *Binā'* (p. 135), Aḥmad Ibn Ṭāwūs cites from a letter which he received from his brother, in which IṬ refers to a book of his some seven quires (*karārīs*) long, containing 105 *faḍā'il* traditions on 'Alī on the authority of eighteen scholars. Since these details do not fit the other two works on 'Alī composed by IṬ (the *Taḥṣīn* and the *Yaqīn*), this may well be a description of the *Anwār* (but see the discussion under *al-Yaqīn*).

In MF, IṬ refers to a passage in the *Anwār* concerning Sunnī praise of al-Ṭabarī.

⇒ *Asrār al-da‘awāt*, see *al-Sa‘ādāt bi l-‘ibādāt*

4. *K. al-asrār al-mūda‘a fī sā‘āt al-layl wa l-nahār*

Dh I 396 no. 2060, II 56 [no no.], XII 101 no. 663

A 76/90, 89/101, 130/140

According to al-Ṭihirānī, this work may be identical with *K. al-sā‘āt* or *K. ad‘iyat al-sā‘āt* which al-Kaf‘amī attributes to IṬ in various works (see e.g. *Junna*, p. 772). Al-Ṭihirānī was told that a manuscript of this work exists in a private collection, but he did not see it (Dh I 396). Muḥammad b. Šāliḥ (i.e. Muḥammad b. Aḥmad b. Šāliḥ al-Sībī al-Qussīnī; see *Riyād*, V, pp. 25, 110) says in his *Ijāza* that in Jumādā I 664/Feb.-Mar. 1266 he read to (*qara‘a ‘alā*) IṬ the *K. al-asrār fī sā‘āt al-layl wa l-nahār* together with the *Muḥāsaba*. See BA, CIX, p. 18; ‘Āmilī, *Amal*, II, p. 206; Dh II 56 (citing the *Ijāza* of Ḥasan b. al-Shahīd al-Thānī).

5. * *Asrār al-ṣal(aw)āt wa anwār al-da‘awāt*

Dh II 49 no. 199, XX 170 [no no.]

F9/[om 7]

See *GAL*, I, p. 657, no. 19 (citing Dh). An alternative title given by IṬ is *Mukhtār al-da‘awāt wa asrār al-ṣalāt*. This is the last volume of the *Muhimmāt* according to the five-*juz*’ division of this work (see below). It is presumably a different work from the *K. al-sa‘ādāt bi l-‘ibādāt*, which is the last volume of the *Muhimmāt* according to the ten-*mujallāt* division. The reason for this assumption is that while IṬ cites from the *K. al-sa‘ādāt* in a number of his works, he states that if God allows him to compose the *Asrār al-ṣalāt* he will conceal it during his lifetime (F¹), unless “he who has the authority to permit” (i.e. the Twelfth Imam? in a dream or in an actual meeting?) grants him permission to divulge its secrets before his death. IṬ does not say why he intended to conceal this work; one can only surmise that he planned to discuss in it sensitive issues such as *ism allāh al-a‘zam* (cf. Chapter I.1) or the inner, anti-Companion meanings of certain prayers (cf. →*K. rashḥ al-walā’*). Al-Ṭihirānī saw a quire from the beginning of the *Asrār al-ṣalāt* in a collective manuscript (*majmū‘a*) in the library of Ḥasan al-Šadr, in which IṬ states his intention to conceal this work. The rest of the material cited by al-Ṭihirānī from this quire is likewise found in IṬ’s introduction to the *Falāḥ al-sā‘il*.

6. * *al-Bahja li (or bi) thamarat al-muhja (fī muhimmāt al-awlād wa dhikr awlādī)*

Dh III 159 no. 562

IJ 18/41, K 17, 86, 111, (127), 138, S 79

See 'Āmilī, *Amal*, II, p. 206. This work (entitled *al-Bahja* in K 111 and S) must be dated after 643/1245, since it was written for Iṭṭ's eldest son Muḥammad (see *Rawḍāt*, IV, p. 224). In IJ, Iṭṭ says that it dealt with the affairs of his children (*yata'allaqu bi muḥimmāt awlādī*). The excerpt in K 17 (taken from the introductory section of the *Bahja*) describes Iṭṭ's studies of *kalām* and his decision not to devote himself to the subject. The other excerpts deal with the circumstances of his marriage (K 111), his early life and studies, his wish for children, and how God granted him offspring by *ummahāt al-awlād* (K 138). (Might the *muḥimmāt* of the title be an error for *ummahāt*?) In K 127, Iṭṭ's grandfather Warrām cites his teacher al-Ḥimmaṣī, who complained that there were no jurisconsults able to investigate matters in depth; and this is followed by Iṭṭ's comment that today, too, the jurisconsults can do no more than cite the views of their predecessors. This passage does not appear in K as a quotation from the *Bahja*; but it is cited as such by al-Shahīd al-Thānī Zayn al-Dīn b. 'Alī al-'Āmilī (d. 966/1558) who quotes the *Kashf* in his *al-Dirāya fī 'ilm al-ḥadīth*, Najaf, n.d. [ca. 1950], pp. 28-29, whence *Rawḍāt*, VII, p. 161. Judging by these excerpts, the *Bahja* (perhaps even more than the *Kashf*) must have comprised strong autobiographical elements—not a commonplace occurrence in medieval writings. As noted in Dh, al-Kantūrī (p. 89, no. 404) is mistaken in identifying the *Bahja* with the *Kashf*.

7. * *K. al-bishārāt bi qaḍā' al-ḥājāt 'alā yad al-a'imma 'alayhim al-salām ba'd al-mamāt*

Dh III 111 no. 374

A 78/91, IQ 72/600, 687/469, K 34

This is one of a number of works which Iṭṭ recommends for taking on journeys (see A). The title appears in IQ and K as *al-Bishārāt*. In IQ 687/469, Iṭṭ recounts a visit which he made to 'Alī's grave. This work was apparently still available to Muḥammad Taqī al-Majlisī's brother-in-law Kamāl al-Dīn Muḥammad b. Mu'īn al-Dīn Muḥammad al-Fasawī Mirzā Kamālā (fl. early 12th/18th century) (for whom see K.-H. Pampus, *Die theologische Enzyklopädie Biḥār al-Anwār des Muḥammad Bāqir al-Majlisī (1037-1110 A. H. = 1627-1699 A. D.)*, Bonn, 1970, p. 92), since in a *Rijāl* work which he wrote for one of his relatives he recommends reading it (according to Dh, where the work is referred to as *Majmū'a rijāliyya*; cf. also al-Ṭīhrānī, *Muṣaffā l-maqāl*, Tehran 1378/1959, pp. 376-378).

A passage from a work entitled *K. al-bishāra* is cited in Ḥillī, *Mukhtaṣar*, p. 212 (see → *Kitāb* [Ja'far b. Muḥammad b. Mālik]; cf. 'Āmilī,

Amal, II, p. 206; Dh III 113 no. 383). Al-Ḥillī identifies the author as Raḍī al-Dīn ‘Alī b. Ṭāwūs, and the reference is probably to the *K. al-bishārāt*; it is unlikely that the work cited by al-Ḥillī is the *K. al-bishāra* of IṬ’s nephew Majd al-Dīn Muḥammad (cf. Dh III 114 no. 384).

8. *al-Durū‘ al-wāqīya min al-akḥṭār fīmā yu‘malu fī l-shahr kull yawm ‘alā l-takrār* (or *fīmā yu‘malu mithluku kull shahr ‘alā l-takrār*)

Dh VIII 146 no. 567

A 77/90-91, F 8/6, (IJ 18/41), IQ 23/553, 121/637, 177/683, 221-222/724-725, 257/22, 333/87, 355/109, 520/305, J 357

See *GAL*, S, I, p. 912, no. 15 (where the title is erroneously given as *al-Durra al-wāqīya*). IṬ identifies it as the fifth volume (referred to as *juz’*) of the *Muhimmāt* (D* fol 3b, IQ 23/553, 121/637, 177/683, 221-222/724-725), and says (D* fol 3a) that he wrote it after completing the first four volumes, namely the two volumes of the *Falāḥ al-sā’il*, the *K. zahrāt al-rabī‘* and the *Jamāl*. IṬ does not mention the title *al-Durū‘ al-wāqīya* when enumerating the volumes of the *Muhimmāt* in IJ 18/41; instead, he refers to *Ṣalawāt wa muhimmāt li l-usbū‘*, which may be another title for the *Durū‘*.

The *Durū‘* comprises supplications which are to be repeated on a particular day of each month. This is also indicated by its alternative title, (*K.*) ‘*amal al-shahr*, by which it is referred to in IQ (except IQ 23/553) and J. It is not to be confused with *K. ‘amal shahr Ramaḍān*, which is an alternative title of the *Miḍmār*. According to al-Majlisī (BA, XCIV, pp. 224, 324), much of the *Durū‘* was used by Raḍī al-Dīn ‘Alī b. Yūsuf, brother of the ‘Allāma al-Ḥillī, for his *K. al-‘udād al-qawīyya* (of which al-Majlisī possessed the second part; see BA, XCVII, p. 224, XCVIII, p. 191); and the work became an object of imitation for later writers as well (*Rawḍāt*, III, p. 265). A characteristic of the *Durū‘* which it shares with the *Zā’ir* and (to a lesser degree) with the *Jamāl* and the *Luhūf* is that in these works IṬ often fails to reveal his sources. (Al-Nūrī al-Ṭabarsī argues that this is only true of the *Zā’ir* and the *Luhūf*, both of which are early works; see MK lith., III, p. 470.)

Al-Ṭīhrānī mentions various manuscripts of the *Durū‘*, but not the 1303 Tehran edition (not seen; cf. Mushār, *Mu’allifīn*, pp. 413-417, at p. 414). An edition of the *Durū‘* based on three manuscripts (one Mar‘ashī, two Mashhad) is forthcoming in the *Silsilat maṣādir Biḥār al-anwār* published in Qumm (see *Twrāthunā*, 5/1, 1410, p. 252). I consulted the manuscript in the possession of the Library of the Institute of Ismaili Studies in London (ms. [Arabic] 803, 117 fols; see A. Gacek, *Catalogue of Arabic Manuscripts in the Library of the Institute of Ismaili Studies*, vol. 2, pp. 15-16 [18]). I am grateful to Professor Madelung for drawing my attention to this manuscript (referred to as

D*), and to Dr. A. Haji and Mr. J. Badakhshani for kindly supplying me with a microfiche copy of it. This manuscript comprises 23 chapters, as against the 120 chapters of which the work consists according to A 77/90. There are further indications that D* is not representative of the work in its original form: it contains interpolations by al-Kaf'amī (see D* fols 10a-12a, 109a-110a; cf. → *Ilal al-sharā'ī'*, → *Makārim al-akhlāq*), while material said to have been included in the original is missing (cf. al-Karājaki's → *Fihrist*, the anonymous → *Tafsīr ('an) ahl al-bayt 'alayhim al-salām*). It is unlikely, however, that D* consists of less than a fifth of the original chapters; perhaps IṬ (or someone else) rearranged the material at some point by condensing the 120 chapters into larger units.

9. * *Falāḥ al-sā'il wa najāḥ al-masā'il* (or *musā'il?*) *fī 'amal al-yawm wa l-layl*

Dh XVI 302 no. 1330

A 76/90, 79/92, 128/139, 130/140, B 212, D* fols 3a, 116b, IJ 18/41, IQ 222/725, 236/9, 308/67, 484/270, 508/287, 553/336, 556/339, 639/428, J 174, 179, 185, 190-191, 224-226, 228, 230, 357, 365, 410-412, 417, 441-442, 505, K 173, MD 145, 272-273, MḤ 29-30/17

This work formed the beginning of the *Muhimmāt*. It consisted of two volumes divided into forty-three chapters (or sections) (*faṣls*): the first comprised thirty *faṣls* and was made up of prayers for the time between *zawāl* (early afternoon) and retirement at night; the second comprised prayers for the time between waking up for night prayers and early afternoon (see the chapter headings at the beginning of F, and also A 79/92). The second volume is probably lost (apart perhaps from some fragments) (cf. MK lith., III, pp. 291, 361). I refer to the work as a whole as the *Falāḥ al-sā'il* and to vol. 1 of the work as *Falāḥ I*.

IṬ describes the *Falāḥ al-sā'il* as consisting of more than sixty quires (see D*). *Falāḥ I* is identified as the opening volume of the *Muhimmāt* in B, IQ 222/725, 484/270, 553/336, 639/428, J 365, 410; the *Falāḥ al-sā'il* is called *K. (fī) 'amal al-yawm wa l-layla* in A 76/90, 79/92, IQ 236/9, 308/67, 508/287, 556/339, J 185, 190, 224, 226, 228, 357, 410-412, 417, 441-442, 505 and MD 145. The *K. al-najāḥ fī l-ad'īya*, which according to the *Riyād* (III, p. 113; see also Dh V 250 no. 1202, XXIV 63 no. 311) is a work of IṬ cited by 'Abd al-Raḥīm b. Yaḥyā al-Baḥrānī (fl. 11th/17th century?) in his *Jawāmi' al-sa'ādāt fī funūn al-da'awāt* (extant in manuscript), is probably another title for the *Falāḥ al-sā'il*. IṬ mentions transmitting some of the material in this work from As'ad b. 'Abd al-Qāhir al-Iṣfahānī during their meeting in Baghdad in Ṣafar 635/Sept.-Oct. 1237 (F 15/12). There is at least one interpolation: in

F 116-117/109, IṬ refers to a passage from al-Ṭabarī's *Tafsīr* which he came across two years after he had completed this book.

Falāḥ I was published in Tehran in 1382/1962; this edition is based on two manuscripts, both copied this century (see F¹, p. 291). The Najaf 1385/1965 edition is a new printing of the earlier edition (see F², editor's introduction, p. 20). It contains the same text, except that those passages from IṬ's introduction regarding an alternative division of the *K. al-mukhimmāt* have been dropped from it. Some material from *Falāḥ I* is missing from both editions but can at times be retrieved via citations in BA and MK (see e.g. →*K. adab al-imām wa l-ma'mūm*, →*K. al-imāma*; cf. →*al-Amālī* [al-Ṭūsī]). Where the precise location of the lacunae in the printed editions can be established, this is indicated in the List.) Al-Ṭihrānī refers to a number of manuscripts of *Falāḥ I*; these appear to contain some readings different from those used for the printed editions (cf. →*Aṣl* ['Abd Allāh b. Ḥammād al-Anṣārī]).

Judging by the contents of some citations in the *Bihār*, it would seem that the second volume was still available to al-Majlisī. An example of such a citation is BA, LXXXVI, pp. 129, 162-164, consisting of supplications for the dawn. See also →*K. qiṣaṣ al-anbiyā'* (al-Rāwandī).

10. *K. faraj al-mahmūm fī ma'rifat (nahj or manhaj) al-ḥalāl wa l-ḥarām min 'ilm al-nujūm*

Dh XVI 156 no. 424

A 89/101

See *GAL*, S, I, p. 912, no. 10. This work is also known under other titles, including *K. faraj al-mahmūm fī ta'rīkh 'ulamā' al-nujūm*. At its end IṬ states that he completed it in Karbalā' on 20 Muḥarram 650/2 Apr. 1252 (see N 260). There is some difficulty with this date, since in N 147 (= N* fol 98b) IṬ refers to his move to Baghdad in 652/1254-5. This led Muḥammad Riḍā al-Shabībī (*Mu'arrikh al-'Irāq Ibn al-Fuwatī*, II/1, p. 236) to cast doubt on the date mentioned at the end of the *Nujūm* and to suggest that it was written around the time of the fall of Baghdad. While this suggestion is not impossible, there are two points which render it implausible: first, IṬ is known to have lived in Karbalā' in 650/1252-3, and it is difficult to assume that both date and place as they appear in N 260 are wrong. Secondly, IṬ says in the *Kashf* (written in 649/1251-2) that he is planning to compose a work showing that astrology is basically a sound science ('*ilm ṣaḥīḥ fī aṣlihi*)—a clear reference to what was to become the *Nujūm* (K 137). As is known from other works (e.g. the *Ijāzāt*), IṬ did not as a rule take long to embark on plans which he had announced; and so it is simpler to assume that in this case, too, his plan was carried out shortly after its conception rather than a decade or so later. It is therefore more likely

that the passage about the move to Baghdad is a later interpolation by IṬ (such interpolations are also found occasionally in his other works).

At least two manuscripts of this work are extant, one in the Khizāna Raḍawīyya in Mashhad (*riyāḍī* 143; see *Fihrist-i kutub-i kitābkhāna-i mubāraka-i āstān-i quds-i raḍawī*, Mashhad, 1345, III, p. 344) and the other in Najaf. The printed edition is based on the Najaf manuscript (see Matar, pp. 34-36); so apparently are the citations from this work in Dh (cf. Dh XVI 156 no. 424, → *K. fī l-masā'il wa btidā' al-a'māl*). Al-Majlisī and Afandī must have used manuscripts containing readings which differed at some points from those in the Mashhad and Najaf manuscripts (cf. → *K. qiṣaṣ al-anbiyā'* [al-Rāwandī], → *Mukhtaṣar al-muntakhab* respectively). For further details of this work see Matar.

11. ** *K. farḥat al-nāzīr wa bahjat al-khawāṭir* (or *khāṭir*)

Dh XVI 161 no. 438

IJ 18/39

See 'Āmilī, *Amal*, II, p. 205. IṬ describes this as an early work. In IJ, the title appears erroneously as *Farḥat al-nās*. Ismā'īl al-Baghdādī gives the title as *Tanbih al-khāṭir wa nuzhat al-nāzīr* and adds that some ascribe it to Warrām b. Abī Firās (*Hadiyyat al-ʿarīfīn*, Istanbul, 1951-5, II, p. 479); this is clearly the result of a confusion with Warrām's well-known work (see → *Majmūʿ*). For further details see Chapter I.1.

12. *K. faṭḥ al-abwāb bayna dhawī l-albāb wa (bayna) rabb al-arbāb (fī l-istikhāra wa mā fihā min wujūh al-ṣawāb)*

Dh II 20 [no no.], XVI 103 no. 127

A 9/24, 84-85/97, IJ 18/40, K 101, 121, 133, 138-139

See *GAL*, S, I, p. 912, no. 12 (where this work is referred to as *Faṭḥ al-abwāb fī l-isti'āra* [sic]); Strothmann, pp. 130, 133-139. IṬ began composing this work on Tuesday, 24 Rajab 642/26 Dec. 1244 (see B 113, 224) and completed it on Sunday, 5 Jumādā I 648/5 Aug. 1250 (see B 310).

The book contains a defence of the practice of *istikhāra* (entrusting God with the choice between two or more options) and shows the various uses to which it can be put (cf. *EI*¹, art. "Istikhāra" [I. Goldzihier]; *EI*², art. "Istikhāra" [T. Fahd]; B. Langner, *Untersuchungen zur historischen Volkskunde Ägyptens nach mamlukischen Quellen*, Berlin, 1983, pp. 81-85). While IṬ was aware of the dangers of misusing *istikhāra* (cf. K 107), he himself had recourse to this practice. To the examples adduced by Strothmann there may be added IṬ's reliance on *istikhāra* before marrying (K 111), embarking on a new book (B 113, K 5, MF 15/17, TṢ 532), answering a Sunnī opponent (Y 8/125), treating an illness (K 133) and determining the date of a *ziyāra* (M 36/349; cf. K 148).

Al-Khaffāf's edition is based on three manuscripts (see the editor's introduction, pp. 95-97). Al-Ṭīhrānī knows two of them (Tehran University and Mashhad) and cites four additional manuscripts. He also mentions an extant Persian translation. Some material cited in BA from the *Abwāb* is missing from B (see →K. [fadl] *al-du'ā'* [Sa'd b. 'Abd Allāh]).

13. * *Faṭḥ (maḥjūb) al-jawāb al-bāhir fī (sharḥ wujūb) khalq al-kāfir*
 Dh XVI 108 no. 149
 IJ 18/40, K 131, 138

The title of this work is not entirely clear. In IJ, the word *maḥjūb* is followed by *ayyid*; in the version consulted by al-Ṭīhrānī, the title is given as *K. faṭḥ al-maḥjūb wa huwa l-jawāb al-bāhir* etc.; this led al-Ṭīhrānī to suggest that IṬ may have given this work two alternative titles. IṬ says he knows of no one who wrote such a work before him, but gives no further details. K 131 contains a quotation from a speech by 'Alī which appears at the beginning of the *Faṭḥ al-jawāb*; in this speech, the exegesis of the Prophet and the Imams is held up as the only valid interpretation of the Qur'ān. According to al-Ṭīhrānī, this work was apparently still available to Mīrzā Kamālā, since he recommends it (cf. →IṬ, *K. al-bishārāt*). There is conflicting evidence as to whether al-Ḥurr al-'Āmilī (d. 1104/1693) had it at his disposal. On the one hand, in his *Ijāza* to Muḥammad Fāḍil al-Mashhadī (in BA, CX, p. 117) he grants him permission to transmit this work (which he calls *al-Jawāb al-bāhir fī khalq al-kāfir*). On the other hand, he refers to it in his epistle *Khalq al-kāfir* (extant in manuscript; cf. Dh VII 246 no. 1191) but says that he has not seen it. Could he have come across it after writing his *Khalq al-kāfir*? Al-'Āmilī's epistle consists of traditions prohibiting discussion of theological issues such as *al-qaḍā' wa l-qadar*; IṬ's text may conceivably have dealt with similar matters.

⇒ *al-Fitan wa l-malāḥim*, see *al-Tashrīf bi l-minan*

14. *K. ghiyāth sultān al-warā li sukkān al-tharā*
 Dh XVI 73 no. 366

B 182, F 127/119, 144/133, 156/144, IJ 18/40 and 42, K 138, L 20-21/25, N 42-43

In IJ, IṬ states that this work deals with making up (*qaḍā'*) for prayers over the dead which were not performed at the prescribed time, and adds that it includes material which he does not think is found in any other work. In B, the book is said to have included information on al-Kulīnī and his *Kāfi*. The following excerpts are referred to: F 127/119: on the importance of performing the prayers at the prescribed times; F 144/133: on the inner meaning of the call to prayer (*adhān*); N: on

the validity (*ṣiḥḥa*) of legal precepts based on *akhbār al-āḥād*; K: on performing the prayers over the dead. In L, IṬ provides his chain of authorities to Ibn Bābawayh's *Amālī*, while F 156/144 contains quotations from al-Ṭūsī's biography of Ibn Bābawayh in the *Fihrist*.

In IJ 18/42, IṬ describes this as his only work on *fiqh*. As already noted, he later wrote at least one more legal work, the *Mudāyayaqa*. Because of the similarity in subject matter between these two works, they were sometimes confused. Thus a passage from the *Mudāyayaqa* (M 36-39/348-353) is cited via al-Astarābādī's *al-Fawā'id al-madaniyya* in al-Nūrī al-Ṭabarsī's *Jannat al-ma'wā* (in BA, LIII, pp. 208-213), where it is presented as taken from the *Ghiyāth*. Conversely, a passage from the *Ghiyāth* is described by Afandī as taken from the *Mudāyayaqa* (see →K. *al-mansik*). Al-Ṭihirānī similarly on occasion confuses the two (see →K. *al-amālī* (al-Nāṭiq bi l-Ḥaqq), →K. *al-naqd 'alā man aẓhara l-khilāf*). A conflation of the two titles is also attested.

The *Ghiyāth* is extant in several manuscripts, none of which was available to me. Instead, I have relied on the excerpt from this work in al-Shahīd al-Awwal's *Dhikrā l-shi'a fī aḥkām al-sharī'a*, Tehran, 1271/1854, pp. 73-75. The whole of this excerpt was included by al-Majlisī in the *Bihār* (BA, LXXXVIII, pp. 309-316) and part of it by al-Ḥurr al-'Āmilī in the *Wasā'il*, III, pp. 366-369. It was published as *Qabas min kitāb ghiyāth sulṭān al-warā* by the Madrasat al-Imām al-Mahdī (Qumm, 1408) in the same volume as the *Nuzhat al-nāzir wa tanbīh al-khātir* of the 5th/11th century author al-Ḥusayn b. Muḥammad b. al-Ḥasan al-Ḥalwānī (separate pagination). That this is only an excerpt is clear from the fact that some passages in the *Ghiyāth* cited or referred to by IṬ in other works of his do not appear in it.

15. ** *al-Ibāna fī ma'rifat (asmā') kutub al-khizāna*

Dh I 58 no. 290

S 4, 24-25

This was a catalogue of IṬ's library. In 'Abd al-'Azīz al-Ṭabāṭabā'ī, "Ahl al-bayt", 1/4, 1406, p. 91, n. 1, its title is given as *Iqlīd al-khizāna* (not otherwise attested). The *Ibāna* predates the *Sa'd*, which was begun in Dhū l-Qa'da 651/Dec. 1253-Jan. 1254; it is not mentioned in the *Ijāzāt*, and if, as is probable, this is because it postdates it, then the *Ibāna* was written in late 650/1252-3 or the following year. For further details see Chapter III.2.

16. * K. *ighāthat al-dā'i wa i'ānat al-sā'i*

Dh II 249 no. 999

IQ 418/187, MD 103, 145, 294, 320-321

The excerpt in IQ comprises the text of two prayers known as *du'ā' al-muṣḥaf al-sharīf*; they are to be recited while holding a copy of

the Qur'ān above one's head. In MD 294, the *Ighātha* is said to have contained a number of supplications composed by the Mahdī.

17. * *K. al-iḥtisāb 'alā l-albāb*

Dh I 284 no. 1488

A passage from a work bearing this title and attributed to *Ibn Tāwūs raḥimahū llāh* is cited from al-Kaf'amī's *Balad* in BA, XCV, p. 164. Although it is not stated which member of the family is meant, the fact that the passage deals with supplications makes it likely that the reference is to our author. The supplication cited is to be uttered in case of pressing need (*idhā alahḥat bihi l-ḥāja*). It is missing from the Tehran 1383 edition of the *Balad*; in this edition, a chapter entitled *Ad'iyat al-ḥawā'ij* appears on p. 155, and it can be assumed that the passage originally appeared in the *Hāshiya* of that chapter. Al-Ṭīhrānī knows only of a *K. al-iḥtisāb*, which he describes as an anonymous work of supplications. He must have drawn on the list of sources of the *Balad*, where this title is all the information provided. The title is missing from other lists of IṬ's writings.

⇒ *Ijāza* (for IṬ's sons), see *K. kashf al-maḥajja*

18. * *Ijāza* (for al-Qussīnī)

Dh I 222 no. 1165

This *Ijāza*, dated Jumādā I 664/Feb.-Mar. 1266, is an authorization to transmit IṬ's *al-Asrār al-mūda'a* and *Muḥāsaba*. Its recipients were Shams al-Dīn Muḥammad b. Aḥmad b. Ṣāliḥ al-Qussīnī and his sons Ja'far, 'Alī and Ibrāhīm, as well as Yūsuf b. Ḥātim al-Shāmī (fl. second half of the 7th/13th century; cf. *Riyād*, V, pp. 389-390), Aḥmad b. Muḥammad al-'Alawī al-Nassāba (cf. *Riyād*, I, p. 63), Najm al-Dīn Abū Naṣr Muḥammad al-Mūsawī and Ṣafī al-Dīn Muḥammad b. Bashīr al-'Alawī al-Ḥusaynī (cf. *Riyād*, V, p. 45). See *Anwār*, pp. 2, 10, 31, 148-149, 153-154, 175. According to al-Ṭīhrānī, this *Ijāza* is mentioned by Shams al-Dīn al-Qussīnī in his *Ijāza* for Najm al-Dīn Ṭūmān b. Aḥmad al-'Āmilī which in turn is mentioned in the *Ijāza* of the Ṣāḥib al-Ma'ālim (i.e. Jamāl al-Dīn Abū Manṣūr al-Hasan b. Zayn al-Dīn al-Shahīd al-Thānī, d. 1011/1602; see Dh XXI 198 no. 4595; Modarressi, p. 8 and index).

⇒ *Ijāza* (for Yūsuf b. Ḥātim al-Shāmī), see *K. al-ijāzāt*

19. * *K. al-ijāzāt (li kashf ṭuruq al-mafāzāt) fīmā yakhuṣṣunī* (or *yuhṣū min al-ijāzāt*)

Dh I 127 no. 610, 222 no. 1164

IQ 12/542, 147/658, MD 213, Y 34/183, 38/193, 45/210, 56/236, 74/271, 94/307

The beginning of this work is preserved in the *Bihār* (BA lith., XXV, pp. 17-19 = BA, CVII, pp. 37-44) from a manuscript copied by the Shahīd al-Awwal. In it, IṬ mentions the *Abwāb* (completed in 648/1250-1) and the *Kashf* (completed in 649/1251-2), says he has begun work on the *Midmār* and the *Masālik al-muḥtāj* from the *Muhimmāt*, and refers to the *Iqbāl* as a work still to be completed. It can thus be concluded that the *Ijāzāt* was written in late 649/1251-2 or early 650/1252-3.

This work included IṬ's chains of authorities to a number of texts: al-Rawājini's *K. al-ma'rifā* (Y 74/271); the works of al-Ḥusayn b. Sa'īd al-Ahwāzī (Y 94/307); al-Thaqafi's *K. al-ma'rifā* (Y 38/193); al-Ṭabari's *Ta'rikh* (IQ 12/542); Ibn Abī l-Thalj's *K. al-tanzīl fī l-naṣṣ 'alā amīr al-mu'minīn* (Y 45/210); Ibn 'Uqda's *Ḥadīth al-walāya* (Y 34/183); al-Khaṭīb al-Baghdādī's *Ta'rikh Baghdād* (MD 213); Ibn Shādhān's *Mi'at ḥadīth* (Y 56/236); and a prayer for mid-Rajab (IQ 147/658). None of these chains is included in the fragment preserved in the *Bihār*.

Al-Ṭihirānī assumes that this *Ijāza* is identical with the one IṬ gave Jamāl al-Dīn Yūsuf b. Ḥātim al-Shāmī, of which a fragment is cited by Shams al-Dīn Muḥammad al-Jaba'ī from a manuscript copied by al-Shahīd al-Awwal, whence it was taken into the *Bihār* (BA, CVII, pp. 45-47). The fact that the fragment from the *Ijāza* to Yūsuf b. Ḥātim essentially reproduces IJ 18/42-43 supports this assumption. It seems that additional fragments of the *K. al-ijāzāt* (or perhaps the entire work?) were available to al-Shahīd al-Thānī; see his *Ijāza* for Bahā' al-Dīn al-'Āmilī's father al-Ḥusayn b. 'Abd al-Ṣamad (d. 984/1576-7) (BA, CVIII, p. 170, Bahrānī, *Kashkūl*, II, p. 223). Cf. also → *Aṣl* (transmitted by al-Ḥasan b. Maḥbūb), → *K. madīnat al-'ilm*.

⇒ *al-Ikhtiyārāt*, see *Anwār akhbār Abī 'Amr al-Zāhid*

20. *K. al-iqbāl bi l-a'māl al-ḥasana fīmā (nadhkuruhu mim mā) yu'malu marratan fī l-sana* (or *miqātan wāḥidan kull sana*)

Dh II 264 no. 1078

A 77/91, F 8/6, (IJ 18/41), J 159, K 156, S 69, 294

See *GAL*, S, I, p. 912, no. 7 (mentioning ms. Būhār 75 and two Tehran editions). This work, which comprised the fourth volume of the *Muhimmāt* in the five-volume division, is referred to in IJ as *Mā yakūnu fī l-sana marra wāḥida*. In A, it is said to consist of two volumes (*mujalladān*): the first, prayers for the months of Shawwāl through Dhū l-Ḥijja and the second, prayers for Muḥarram through Sha'bān. In J and K, the second volume is mentioned as forthcoming (J: "I shall mention some of these *isnāds* at the beginning of 'amal Rajab" [i.e. of the

the Qur'ān above one's head. In MD 294, the *Ighātha* is said to have contained a number of supplications composed by the Mahdi.

17. * *K. al-iḥtisāb 'alā l-albāb*

Dh I 284 no. 1488

A passage from a work bearing this title and attributed to *Ibn Ṭāwūs raḥimahu llāh* is cited from al-Kaf'amī's *Balad* in BA, XCV, p. 164. Although it is not stated which member of the family is meant, the fact that the passage deals with supplications makes it likely that the reference is to our author. The supplication cited is to be uttered in case of pressing need (*idhā alaḥḥat bihi l-ḥāja*). It is missing from the Tehran 1383 edition of the *Balad*; in this edition, a chapter entitled *Ad'iyat al-ḥawā'ij* appears on p. 155, and it can be assumed that the passage originally appeared in the *Hāshiya* of that chapter. Al-Ṭihirānī knows only of a *K. al-iḥtisāb*, which he describes as an anonymous work of supplications. He must have drawn on the list of sources of the *Balad*, where this title is all the information provided. The title is missing from other lists of IṬ's writings.

⇒ *Ijāza* (for IṬ's sons), see *K. kashf al-maḥajja*

18. * *Ijāza* (for al-Qussīnī)

Dh I 222 no. 1165

This *Ijāza*, dated Jumādā I 664/Feb.-Mar. 1266, is an authorization to transmit IṬ's *al-Asrār al-mūda'a* and *Muḥāsaba*. Its recipients were Shams al-Dīn Muḥammad b. Aḥmad b. Šāliḥ al-Qussīnī and his sons Ja'far, 'Alī and Ibrāhīm, as well as Yūsuf b. Ḥātim al-Shāmī (fl. second half of the 7th/13th century; cf. *Riyād*, V, pp. 389-390), Aḥmad b. Muḥammad al-'Alawī al-Nassāba (cf. *Riyād*, I, p. 63), Najm al-Dīn Abū Naṣr Muḥammad al-Mūsawī and Šafi al-Dīn Muḥammad b. Bashīr al-'Alawī al-Ḥusaynī (cf. *Riyād*, V, p. 45). See *Anwār*, pp. 2, 10, 31, 148-149, 153-154, 175. According to al-Ṭihirānī, this *Ijāza* is mentioned by Shams al-Dīn al-Qussīnī in his *Ijāza* for Najm al-Dīn Ṭūmān b. Aḥmad al-'Āmilī which in turn is mentioned in the *Ijāza* of the Šāḥib al-Ma'ālim (i.e. Jamāl al-Dīn Abū Maṣṣūr al-Ḥasan b. Zayn al-Dīn al-Shahīd al-Thānī, d. 1011/1602; see Dh XXI 198 no. 4595; Modarressi, p. 8 and index).

⇒ *Ijāza* (for Yūsuf b. Ḥātim al-Shāmī), see *K. al-ijāzāt*

19. * *K. al-ijāzāt (li kashf ṭuruq al-mafāzāt) fīmā yakhuṣṣunī (or yuḥṣā) min al-ijāzāt*

Dh I 127 no. 610, 222 no. 1164

IQ 12/542, 147/658, MD 213, Y 34/183, 38/193, 45/210, 56/236,
74/271, 94/307

The beginning of this work is preserved in the *Bihār* (BA lith., XXV, pp. 17-19 = BA, CVII, pp. 37-44) from a manuscript copied by the Shahīd al-Awwal. In it, IṬ mentions the *Abwāb* (completed in 648/1250-1) and the *Kashf* (completed in 649/1251-2), says he has begun work on the *Midmār* and the *Masālik al-muḥtāj* from the *Muhimmāt*, and refers to the *Iqbāl* as a work still to be completed. It can thus be concluded that the *Ijāzāt* was written in late 649/1251-2 or early 650/1252-3.

This work included IṬ's chains of authorities to a number of texts: al-Rawājini's *K. al-ma'rifā* (Y 74/271); the works of al-Ḥusayn b. Sa'īd al-Ahwāzī (Y 94/307); al-Thaqafi's *K. al-ma'rifā* (Y 38/193); al-Ṭabarī's *Ta'rikh* (IQ 12/542); Ibn Abī l-Thalj's *K. al-tanzīl fī l-naṣṣ 'alā amīr al-mu'minīn* (Y 45/210); Ibn 'Uqda's *Ḥadīth al-walāya* (Y 34/183); al-Khaṭīb al-Baghdādī's *Ta'rikh Baghdād* (MD 213); Ibn Shādhān's *Mi'at ḥadīth* (Y 56/236); and a prayer for mid-Rajab (IQ 147/658). None of these chains is included in the fragment preserved in the *Bihār*.

Al-Ṭihirānī assumes that this *Ijāza* is identical with the one IṬ gave Jamāl al-Dīn Yūsuf b. Ḥātim al-Shāmī, of which a fragment is cited by Shams al-Dīn Muḥammad al-Jaba'ī from a manuscript copied by al-Shahīd al-Awwal, whence it was taken into the *Bihār* (BA, CVII, pp. 45-47). The fact that the fragment from the *Ijāza* to Yūsuf b. Ḥātim essentially reproduces IJ 18/42-43 supports this assumption. It seems that additional fragments of the *K. al-ijāzāt* (or perhaps the entire work?) were available to al-Shahīd al-Thānī; see his *Ijāza* for Bahā' al-Dīn al-'Āmilī's father al-Ḥusayn b. 'Abd al-Ṣamad (d. 984/1576-7) (BA, CVIII, p. 170, Bahrānī, *Kashkūl*, II, p. 223). Cf. also → *Aṣl* (transmitted by al-Ḥasan b. Maḥbūb), → *K. madīnat al-'ilm*.

⇒ *al-Ikhtiyārāt*, see *Anwār akhbār Abī 'Amr al-Zāhid*

20. *K. al-iqbāl bi l-a'māl al-ḥasana fīmā (nadhkuruhu mim mā) yu'malu marratan fī l-sana* (or *miqātan wāḥidan kull sana*)

Dh II 264 no. 1078

A 77/91, F 8/6, (IJ 18/41), J 159, K 156, S 69, 294

See *GAL*, S, I, p. 912, no. 7 (mentioning ms. Būhār 75 and two Tehran editions). This work, which comprised the fourth volume of the *Muhimmāt* in the five-volume division, is referred to in IJ as *Mā yakūnu fī l-sana marra wāḥida*. In A, it is said to consist of two volumes (*mujalladān*): the first, prayers for the months of Shawwāl through Dhū l-Ḥijja and the second, prayers for Muḥarram through Sha'bān. In J and K, the second volume is mentioned as forthcoming (J: "I shall mention some of these *isnāds* at the beginning of '*amal Rajab*'" [i.e. of the

Iqbāl]; K: "I shall mention it in the [section on] prayers for Muḥarram in the second *juz'* [i.e. volume] of the *Iqbāl*"). In S 69, Iṭ refers to the first *juz'* of the *Iqbāl* (i.e. Shawwāl to Dhū l-Ḥijja). At some point in its transmission, the *Midmār* was incorporated as a part of the *Iqbāl* (see further → Iṭ, *Midmār*). In contrast to the *Midmār*, the *K. al-laṭīf fī l-taṣnīf fī sharḥ al-sa'āda bi shahādat ṣāhib al-maqām al-sharīf* which takes up the bulk of the chapter on 'amal yawm 'Āshūrā' (IQ 33-37/562-567) was never an independent work (cf. Dh XVIII 326 no. 304).

According to IQ 225/728, Iṭ finished dictating this work on Monday, 13 Jumādā I 605. That this is an error was already noted by Strothmann (p. 131, n. 9); he suggested emending the date to 645/1247, arguing that this was the only year of Iṭ's life (except 605) ending on a 5 in which 13 Jumādā I fell on a Monday. Yet Strothmann did not consider another possibility: emending *khamṣ* to *khamṣin*. That this is the correct reading (yielding the year 650) is confirmed by the manuscript cited in Dh, where it is also noted that the *Iqbāl* was begun when Iṭ was 60 years old (i.e. in 649/1251). According to Wüstenfeld-Mahler, 13 Jumādā I 650/22 July 1252 fell on a Monday (cf. also H. H. Goldstine, *New and Full Moons*, p. 188). The *Iqbāl* was completed in Karbalā', where Iṭ also composed the *Kashf* and the *Nujūm*.

In 656/1258 Iṭ inserted, at the end of the chapter on Muḥarram, a chapter on the fall of the 'Abbāsids. He added another chapter on 13 Rabī' I 662/14 Jan. 1264 when the thought occurred to him that he was the man from the *ahl al-bayt* who would lead the community after the disappearance of the 'Abbāsids (IQ 71/599-600; see Chapter I.1). There are still further interpolations by Iṭ. In IQ 267/15 he declares: "We have found a strange *ta'liqa* in an ancient book which reached us on 14 Ṣafar 660/[8 Jan. 1262], after composing this book". Similarly, in IQ 441/212 he mentions a supplication which he prayed in Ramaḍān "some time after compiling (*taṣnīf*) this book". There may be other interpolations which he does not explicitly identify as such (see → *Majmū'at mawlānā Zayn al-'Ābidīn*, → *al-Miṣbāḥ* [Ibn Bāqī]).

The *Iqbāl* may not be entirely free of interpolations by others as well: al-Majlisī (in BA, CXVIII, pp. 227-228), referring to a prayer of al-Ḥusayn for yawm 'Arafa (see IQ 557-566/339-350), asserts that its last part includes Ṣūfī expressions which are out of character in supplications of the Imams and which are not found in the versions of this prayer in Iṭ's *Zā'ir*, in al-Kaf'amī's *Balad* and even in some manuscripts of the *Iqbāl* itself. Al-Majlisī believes that this part is an interpolation by a Ṣūfī shaykh, either into a work from which Iṭ copied or (more likely) directly into the *Iqbāl*.

Two lithograph editions have been consulted: [Iran], 1314/1896 [= IQ¹] and Tehran, 1320/1902, repr. 1390/1970 and 1407/1987 [= IQ²].

The following points should be noted: 1) The extant versions of the *Midmār* are acephalous, with the text beginning in the middle of the first chapter (*bāb*). There are 37 chapters, each divided into a number of sections (*faṣls*). The fact that the beginning—and so also the title—of the *Midmār* is missing from the available versions of the *Iqbāl* suggests that at some point it was no longer realized that the *Midmār* was an independent work, and this may explain its incorporation in the *Iqbāl*. In IQ², the *basmala* was added before the text of the *Midmār*, whereas there is no *basmala* at the parallel place in IQ¹. 2) In IQ¹ (but not in IQ²), a table of contents of the *Midmār* is supplied (on pp. 300-301). Its compiler, Muḥammad Mahdī al-Isfahānī, undertook this task because he, too, did not have at his disposal the beginning of the *Midmār* (which presumably contained such a table, as is the case in similar works by IṬ). The table of contents is incomplete, breaking off at the 32d chapter (*bāb*) (out of a total of 37 chapters). 3) The arrangement of the material is as follows: a) Muḥarram through Sha‘bān: IQ¹ 2-225 = IQ² 532-728; b) Ramaḍān (i.e. the *Midmār*): IQ¹ 226-515 = IQ² 2-300; c) Shawwāl through Dhū l-Ḥijja: IQ¹ 516-761 = IQ² 302-531. The decision to place the *Midmār* at the beginning of IQ² was taken by the editor, who justifies it by pointing out the special significance of Ramaḍān. He claims that originally the book started with Muḥarram (as in IQ¹); in this he is mistaken since, as has been shown, IṬ emphasizes that the first part covers Shawwāl through Dhū l-Ḥijja and the second, Muḥarram through Sha‘bān (A 77/91, IQ 3/533). It is thus IQ² which conforms to the original arrangement, while adding the *Midmār* at the beginning.

On occasion, al-Ṭihirānī gives a version different from IQ; see →K. *al-du‘ā’* (al-Ashtarī), →K. *al-du‘ā’ wa l-ziyāra*, →K. *Kāfi fi l-istidlāl*, →K. *al-wasā’il ilā l-masā’il*; though he provides no details, he must have used either a manuscript or a different edition. A manuscript of the *Iqbāl* with readings differing from those in IQ was also used by Afandī in the *Riyāḍ* (see →K. *fi aḥwāl al-a’imma*, →K. *al-mawālīd* [al-Jahḍamī/Ibn Abī l-Thalj]).

⇒ *Iqlīd al-khizāna*, see *al-Ibāna*

⇒ K. *is‘ād thamarat al-fu‘ād*, see K. *kashf al-maḥajja*

21. * K. *al-iṣṭifā’ fi akhbār* (or *ta’riḫ*, or *tawāriḫ*) *al-mulūk wa l-khulafā’*

Dh II 121 no. 486

K 3, 34, 112, 114, 118, 132, 138, MD 276

The full title is given in K 138 and MD 276 (K with *ta’riḫ*, MD with *akhbār*); elsewhere the title appears as *al-Iṣṭifā’*, except for MD* fol 154b, where it is *al-Aṣṭifā’*. Judging by the title and the excerpts, it

appears that this work combined general history with details on Iṭ's forebears (cf. K 3) and on his own life. Thus in MD, Iṭ refers to the events surrounding the birth of the Twelfth Imam (cf. →*K. al-wuzarā'* [Fanākhusraw]) while in K 132 the importance to the 'Alids of the science of genealogy is stressed. K 112, 114 deal with Iṭ's refusal to serve as *mufti* for al-Mustanṣir and related events. K 118 refers to Iṭ's move from al-Ḥilla to Najaf, where he spent three years removed from the public eye. We know from the *Kashf* that at the end of these three years Iṭ moved from Najaf to Karbalā', and that at the time of writing the *Kashf* (649/1251-2) he had not yet completed three years of residence in Karbalā'. The *Iṣṭifā'* must therefore have been written at the very end of the sojourn in Najaf or shortly after the move to Karbalā', i.e. around 646-647/1248-50. Al-Ḥurr al-ʿĀmilī was apparently still able to see a copy of this work (see *Ijāzat al-shaykh Muḥammad al-Ḥurr al-ʿĀmilī li l-mawlā ... Muḥammad Fādīl al-Mashhadī*, in BA, XC, p. 117).

22. *Jamāl al-usbūʿ fī (or bi) kamāl al-ʿamal al-mashrūʿ*

Dh V 129 no. 534

A 77/90, D* fol 3a, F 8/6, IJ 18/41, IQ 98/623, 212/715, 256/22, 631/421, 659/449, 661/451, MD 145, MḤ 22-23/11-12

See *GAL*, S, I, p. 912, no. 14 (where the title is also given as *Aʿmāl al-usbūʿ*). In MḤ, *al-ʿilm* appears for *al-ʿamal*. A 77/90 has *ʿamal* for *al-ʿamal*; the correct title is given in A* fol 52b. IQ 256/22 has *ʿAmal al-usbūʿ*. In IJ, this work is referred to as a *Mujallad fī ʿamal laylat al-jumʿa wa yawmihā*. This work, which is the fourth volume in the ten-volume division of the *Muḥimmāt*, comprises 49 chapters.

The first nine chapters (pp. 15-182) consist of supplications for each day of the week; they lead up to the main part of the book (pp. 182-541), which deals with Friday and the various prayers connected with it. Iṭ does not always reveal the sources from which these supplications were taken (cf. also →Iṭ, *al-Durūʿ*).

Iṭ begins the *Jamāl*—like many of his other works—with a detailed description of its contents. He explains this practice by pointing out that the subjects (*maʿānī*) dealt with in a given book are like pearls inside a shell: when there are many subjects in one chapter they are concealed and get lost, and can only be discovered after much labour; an enumeration of the *maʿānī*, thus making them accessible, helps the reader to carry out God's will (by following the prescriptions found in the book) (see J 8).

Al-Ṭīhrānī does not refer to any manuscripts of the *Jamāl*. The edition used here is the Tehran 1330 lithograph (with a Persian translation by ʿAbbās al-Qummī in the margin; cf. Mushār, *Fihrist*, p. 1286). Āl

Yāsīn (*MMII*, 12, p. 203) and the editors of *Y*² (at p. 103) also mention an Iran 1303 edition (not seen). The 1330 edition is incomplete: it does not include the passage referred to in MD; cf. also → *Kunūz al-najāh*.

⇒ *al-Jawāb al-bāhir fī khalq al-kāfir*, see *Fath* (*maḥjūb*) *al-jawāb al-bāhir*

⇒ *al-Juz' al-khāmis (min al-Muhimmāt)*, see *al-Durū'* *al-wāqīya*

⇒ *al-Juz' al-rābi'* (*min al-Muhimmāt*), see *Jamāl al-usbū'*

⇒ *al-Juz' al-sādis (min al-Muhimmāt)*, see *Miḍmār*

⇒ *al-Juz' al-thālith (min al-Muhimmāt)*, see *Zahrat al-rabi'*

23. ** *K. al-karāmāt*

Dh XVII 289 no. 343

A 115-116/127-128

The excerpts referred to deal with believers who were left unmolested by vipers or lions while they were at prayer or while visiting al-Ḥusayn's grave. This material is given in paraphrase, since IṬ did not have at his disposal a copy of the *K. al-karāmāt* while writing the *Amān*. See also → *K. al-safar*.

24. *K. kashf al-maḥajja li thamarat al-muhja*

Dh XVIII 58 no. 662

IJ 18/41-42

See *GAL*, *S*, I, p. 913, no. 16 (where the title appears as *Kashf al-makhrāja* [sic] etc.). The title is given erroneously both in IJ¹ (*Kashf al-muhja*) and IJ² (*Kashf al-ḥujja*). IṬ describes this as an epistle about 170 folios (*qā'ima*) long (cf. *K*, which consists of 196 pages, 19 lines per page), and says he gave it a second title: *K. is'ād thamarat al-fu'ād 'alā sa'ādat al-dunyā wa l-ma'ād*. (In 'Āmilī, *Amal*, II, p. 206, whence *Rawḍāt*, IV, p. 327, these two titles are erroneously considered as referring to two different works.) IṬ began composing the *Kashf* in Karbalā' on 15 Muḥarram 649/9 Apr. 1251 (his sixtieth birthday) and completed it later that year. The work, which is dedicated to his sons Muḥammad and 'Alī (the latter was still a baby at the time), also includes an *ijāza* to them (cf. Dh I 222 no. 1163). The book is an important source of information on IṬ's life and thought, and also provides details of his library. See further Kohlberg, "Polemic". Al-Ṭihrānī does not mention any manuscripts of this work, referring only to the Iran 1306 edition. Several Persian translations are noted by Mushār (*Fihrist*, pp. 1306, 2484).

The renowned Akhbārī author Muḥsin al-Fayḍ (d. 1091/1680) cites the *Kashf* in a number of his works (see e.g. his *K. al-uṣūl al-aṣīla*, ed. Jalāl al-Dīn al-Urmawī al-Muḥaddith, Tehran, 1349 Sh/1390, p.

175; *al-Mahajja al-bayḍā'*, ed. 'Alī Akbar al-Ghaffārī, Tehran, 1339-42 Sh, I, pp. 190, 209-210, 261; *'Itm al-yaqīn fī uṣūl al-dīn*, ed. Muḥsin Bidārfar, [Tehran], 1358 Sh/1400, pp. 24-26, 704-705, 738-739, 741-743) and also composed an abridgement entitled *Tashīl al-sabīl bi l-ḥujja fī ntikhāb kashf al-mahajja li thamarat al-muhja* (printed together with Ibn Shu'ba's *Tuḥaf al-'uqūl*, lith., [Iran], 1303/1886, pp. 309-321; a new edition was published in Qumm, 1407). In this work al-Fayḍ also elaborates on certain points made by IṬ. He comments approvingly on IṬ's dismissal of *kalām* and appears to regard him as a proponent of Akhbārī views.

⇒ *Kashf al-yaqīn*, see *al-Yaqīn*

⇒ *K. al-latīf fī l-taṣnīf fī sharḥ al-sa'āda bi shahādat ṣāḥib al-maqām al-sharīf*, see *K. al-iqbāl*

25. ** *Lubāb al-masarra min kitāb (mazār) ibn Abī Qurra*

Dh XVIII 274 [no no.], 281 no. 110

In Dh, this title is printed erroneously as *Lubāb al-m-s-t-ra*. Judging by the title, this must have been a summary of the *K. al-mazār* of Ibn Abī Qurra. IṬ's nephew 'Abd al-Karīm credits him with this work in the *Gharī*, p. 51. See also → *K. al-masarra*. Cf. al-Kharsān's list (in his introduction to *F*²), p. 18, no. 46.

26. *K. al-luhūf* (or *al-malkūf*) 'alā qatlā l-Ṭufūf

Dh XVIII 389 no. 576, XXII 223 [no no.]

IJ 18/42, IQ 32/562, K 138

See *GAL*, *S*, I, p. 912, no. 5; according to al-Ṭīhrānī, the title *Luhūf* is better known than *Malkūf*. It is probably to this work that al-Ḥurr al-'Āmilī refers in his *Ijāza* to Muḥammad Fāḍil al-Mashhadī (in *BA*, *CX*, p. 117) when he mentions a *Maqtal al-Ḥusayn* among the compositions of IṬ which al-Fāḍil is granted authorization to transmit. The *Luhūf* focuses on the Karbalā' tragedy: the events leading up to it, the battle and its aftermath. Most of the story is told by an anonymous *rāwī*. IṬ meant the *Luhūf* to be read on 'Āshūrā' (see *IQ*); if it is unavailable, he suggests that the relevant material in the *Iqbāl* (i.e. *al-Latīf fī l-taṣnīf*) be read instead. The *Luhūf* proved to be one of IṬ's most popular works; it appeared in various editions and was translated several times into Persian (see Dh XVIII 296 no. 188, XXVI 201 no. 1017; *Mushār*, *Mu'allifin*, IV, p. 416, *Fihrist*, pp. 1307-8; cf. Arjomand, p. 165). See further → IṬ, *al-Maṣra' al-shayn fī qatl al-Ḥusayn*.

⇒ *Mā yakūnu fī l-sana marra wāhida*, see *K. al-iqbāl*

⇒ *al-Malāḥim wa l-fitan*, see *al-Tashrīf bi l-minan*

⇒ *K. al-malkūf*, see *K. al-luhūf*

27. ** *K. al-manāmāt al-ṣādiqāt*

Dh XXII 338 no. 7345

A 78/91

Although the author's name is not given, al-Ṭihrānī assumes that he is IṬ. That this may indeed be the case is suggested by the fact that the book which is mentioned next (again without the author being named) is IṬ's *K. al-bishārāt*. Judging by its title, this work may have comprised accounts of dreams (of the Imams or of other pious men?) which contained correct information (in contrast to *aḥlām*, dreams inspired by Satan); cf. in general M. J. Kister, "The Interpretation of Dreams: an Unknown Manuscript of Ibn Qutayba's 'Ibārat al-Ru'yā'", *IOS*, 4, 1974, pp. 67-103.

⇒ *Maqṭal al-Ḥusayn*, see *K. al-luhūf*

⇒ *al-Masālik ilā khidmat al-mālik*, see *Taqrīb al-sālik*

28. ** *Masālik* (or *maslak*, or *al-sālik*) *al-muḥtāj ilā (ma'rifat) manāsik* (or *allāh wa nusk*) *al-ḥājj* (or *al-ḥujjāj*)

Dh XX 380 [no no.], XXI 23 no. 3763

F 8/6, IJ 18/41, IQ 520/306, K 145

This is the seventh volume in the ten-volume division of the *Muḥimmāt*. In IJ, IQ and K, IṬ states that he has begun work on this book, adding (in K) that it will deal with the duties connected with the pilgrimage; in IQ he adds that for some unspecified reason (*li ba'd al-a'dhār*) he has delayed its completion.

29. *al-Maṣra' al-shayn fī qatl al-Ḥusayn*

[No reference]

The only clear indication so far that IṬ compiled a work bearing this title appears to be ms. Leiden 792 (= Or. 959 [2], fols 34b-145a), referred to by F. Wüstenfeld (*Der Tod des Ḥusein ben 'Alī und die Rache*, p. vi; cf. P. Voorhoeve, *Handlist of Arabic Manuscripts in the Library of the University of Leiden and Other Collections in the Netherlands*, The Hague, 1980, p. 201. I am grateful to Dr. J. J. Witkam and Dr. E. Landau-Tasserion for their help in obtaining a microfilm.) This is one of a number of manuscripts studied by Wüstenfeld and by U. Sezgin, all of which contain a work on al-Ḥusayn ascribed to Abū Mikhnaf. This work is known by various titles, among them *Maqṭal al-Ḥusayn*, *Akḥbār maqṭal al-Ḥusayn*, *Maṣra' al-Ḥusayn wa mā jarā lahu* (Dh XXII 27 no. 5859; *GAS*, I, pp. 308-309). It was well-known among Imāmī writers: al-Najāshī (p. 320, no. 875) refers to it as *K. qatl al-Ḥusayn*. It was printed in Najaf (1347/1929, repr. Beirut, 1971) under the title *Maqṭal al-Ḥusayn wa maṣra' ahl baytihi wa aṣḥābihi fī Karbalā'* (cf. U. Sezgin, *Abū Miḥnaf*, p. 119). Wüstenfeld maintains that parts of the first

175; *al-Mahajja al-bayḍā'*, ed. 'Alī Akbar al-Ghaffārī, Tehran, 1339-42 Sh, I, pp. 190, 209-210, 261; *'Ilm al-yaqīn fī uṣūl al-dīn*, ed. Muḥsin Bīdārfār, [Tehran], 1358 Sh/1400, pp. 24-26, 704-705, 738-739, 741-743) and also composed an abridgement entitled *Taḥṣīl al-sabīl bi l-ḥujja fī ntikhāb kashf al-mahajja li thamarat al-muhja* (printed together with Ibn Shu'ba's *Tuḥaf al-'uqūl*, lith., [Iran], 1303/1886, pp. 309-321; a new edition was published in Qumm, 1407). In this work al-Fayḍ also elaborates on certain points made by IṬ. He comments approvingly on IṬ's dismissal of *kalām* and appears to regard him as a proponent of Akhbārī views.

⇒ *Kashf al-yaqīn*, see *al-Yaqīn*

⇒ *K. al-laṭīf fī l-taṣnīf fī sharḥ al-sa'āda bi shahādat ṣāhib al-maqām al-sharīf*, see *K. al-iqbāl*

25. ** *Lubāb al-masarra min kitāb (mazār) ibn Abī Qurra*

Dh XVIII 274 [no no.], 281 no. 110

In Dh, this title is printed erroneously as *Lubāb al-m-s-t-ra*. Judging by the title, this must have been a summary of the *K. al-mazār* of Ibn Abī Qurra. IṬ's nephew 'Abd al-Karīm credits him with this work in the *Gharī*, p. 51. See also → *K. al-masarra*. Cf. al-Kharsān's list (in his introduction to *F*²), p. 18, no. 46.

26. *K. al-luhūf* (or *al-malkūf*) 'alā qatlā l-Ṭufūf

Dh XVIII 389 no. 576, XXII 223 [no no.]

IJ 18/42, IQ 32/562, K 138

See *GAL*, *S*, I, p. 912, no. 5; according to al-Ṭīhrānī, the title *Luhūf* is better known than *Malkūf*. It is probably to this work that al-Ḥurr al-'Āmilī refers in his *Ijāza* to Muḥammad Fāḍil al-Mashhadī (in BA, CX, p. 117) when he mentions a *Maqṭal al-Ḥusayn* among the compositions of IṬ which al-Fāḍil is granted authorization to transmit. The *Luhūf* focuses on the Karbalā' tragedy: the events leading up to it, the battle and its aftermath. Most of the story is told by an anonymous *rāwī*. IṬ meant the *Luhūf* to be read on 'Āshūrā' (see IQ); if it is unavailable, he suggests that the relevant material in the *Iqbāl* (i.e. *al-Laṭīf fī l-taṣnīf*) be read instead. The *Luhūf* proved to be one of IṬ's most popular works; it appeared in various editions and was translated several times into Persian (see Dh XVIII 296 no. 188, XXVI 201 no. 1017; Mushār, *Mu'allifīn*, IV, p. 416, *Fihrist*, pp. 1307-8; cf. Arjomand, p. 165). See further → IṬ, *al-Maṣra' al-shayn fī qatl al-Ḥusayn*.

⇒ *Mā yakūnu fī l-sana marra wāḥida*, see *K. al-iqbāl*

⇒ *al-Malāḥim wa l-fitan*, see *al-Tashrīf bi l-minan*

⇒ *K. al-malkūf*, see *K. al-luhūf*

27. ** *K. al-manāmāt al-ṣādiqāt*

Dh XXII 338 no. 7345

A 78/91

Although the author's name is not given, al-Ṭīhrānī assumes that he is IṬ. That this may indeed be the case is suggested by the fact that the book which is mentioned next (again without the author being named) is IṬ's *K. al-bishārāt*. Judging by its title, this work may have comprised accounts of dreams (of the Imams or of other pious men?) which contained correct information (in contrast to *aḥlām*, dreams inspired by Satan); cf. in general M. J. Kister, "The Interpretation of Dreams: an Unknown Manuscript of Ibn Qutayba's 'Ibārat al-Ru'yā'", *IOS*, 4, 1974, pp. 67-103.

⇒ *Maqṭal al-Ḥusayn*, see *K. al-luhūf*

⇒ *al-Masālik ilā khidmat al-mālik*, see *Taqrīb al-sālik*

28. ** *Masālik* (or *maslak*, or *al-sālik*) *al-muḥtāj ilā (ma'rifat) manāsik* (or *allāh wa nusk*) *al-ḥāj* (or *al-ḥujjāj*)

Dh XX 380 [no no.], XXI 23 no. 3763

F 8/6, IJ 18/41, IQ 520/306, K 145

This is the seventh volume in the ten-volume division of the *Muḥimmāt*. In IJ, IQ and K, IṬ states that he has begun work on this book, adding (in K) that it will deal with the duties connected with the pilgrimage; in IQ he adds that for some unspecified reason (*li ba'd al-a'dhār*) he has delayed its completion.

29. *al-Maṣra' al-shayn fī qatl al-Ḥusayn*

[No reference]

The only clear indication so far that IṬ compiled a work bearing this title appears to be ms. Leiden 792 (= Or. 959 [2], fols 34b-145a), referred to by F. Wüstenfeld (*Der Tod des Ḥusein ben 'Alī und die Rache*, p. vi; cf. P. Voorhoeve, *Handlist of Arabic Manuscripts in the Library of the University of Leiden and Other Collections in the Netherlands*, The Hague, 1980, p. 201. I am grateful to Dr. J. J. Witkam and Dr. E. Landau-Tasserion for their help in obtaining a microfilm.) This is one of a number of manuscripts studied by Wüstenfeld and by U. Sezgin, all of which contain a work on al-Ḥusayn ascribed to Abū Mikhnaf. This work is known by various titles, among them *Maqṭal al-Ḥusayn*, *Akḥbār maqṭal al-Ḥusayn*, *Maṣra' al-Ḥusayn wa mā jarā lahu* (Dh XXII 27 no. 5859; *GAS*, I, pp. 308-309). It was well-known among Imāmī writers: al-Najāshī (p. 320, no. 875) refers to it as *K. qatl al-Ḥusayn*. It was printed in Najaf (1347/1929, repr. Beirut, 1971) under the title *Maqṭal al-Ḥusayn wa maṣra' ahl baytihi wa aṣḥābihi fī Karbalā'* (cf. U. Sezgin, *Abū Miḥnaf*, p. 119). Wüstenfeld maintains that parts of the first

section of this work may be based on Abū Mikhnaf's work, while the second half consists of later fanciful elaborations (*Der Tod*, pp. v-vi). U. Sezgin, using different methods, arrives at a similar conclusion, namely that the *Maqṭal al-Ḥusayn* attributed to Abū Mikhnaf consists of later tendentious embellishments of a work by Hishām b. al-Kalbī bearing the same title, a work which in turn was based on Abū Mikhnaf's (*Abū Miḥnaf*, pp. 116-123).

Wüstenfeld notes that in the Leiden manuscript, alone among the ps.-Abū Mikhnaf manuscripts which he consulted, the compiler (*jāmi'*) is identified as IṬ. A comparison of the *Luhūf* with the Leiden manuscript reveals that though the two texts deal with much the same events, they are different works. In the *Luhūf*, IṬ does not always reveal his sources (cf. →IṬ, *al-Durū'*); those which he does identify are mostly Shī'ī, and there is not a single reference to Abū Mikhnaf. The Leiden manuscript, in contrast, relies exclusively on ps.-Abū Mikhnaf, except for an occasional *riwāya* of Abū 'Abd al-Raḥmān 'Abd Allāh b. Aḥmad b. Ḥanbal (d. 290/903) (e.g. fols 48a-b, 58a, 72b, 76a-77a). The only point at which the two texts are largely identical is in the second part of the introduction (Leiden ms. fols 34b-35b, L 5-10/5-11). Of the differences (mostly omissions or variant readings) between the two texts here, some appear to reflect a deliberate attempt (by a copyist?) to water down the Shī'ī element: thus, where L 9/10 cites from *mawḷānā al-Ṣādiq 'alayhi l-salām* the manuscript (fol 35b) has *Ja'far al-Ṣādiq raḍīya llāhu 'anhū*, and a tradition which in the *Luhūf* is cited from the Prophet's family is quoted in the manuscript from the Prophet himself. After the words (*wa*) *qāla 'Alī b. Mūsā b. Ja'far b. Muḥammad b. Ṭāwūs (Luhūf: +al-Ḥusaynī) jāmi' hādha l-kitāb*, the two texts go their separate ways.

What may have happened is one of the following: (a) IṬ compiled the text of ps.-Abū Mikhnaf, adding his own introduction; he later used some of this introductory material for the *khutba* of the *Luhūf*. (b) IṬ first wrote the *Luhūf* and later used elements from its *khutba* for the introduction to his compilation of ps.-Abū Mikhnaf. (As can be seen in the case of *al-Anwār al-bāhira* and the *Yaḡīn*, IṬ was not averse to using material from the introduction of one work in another work dealing with a similar subject.) It should be noted, however, that the biographical sources do not mention a compilation by IṬ of a text of Abū Mikhnaf. Al-Ḥurr al-'Āmilī, the only author who credits IṬ with a *Maqṭal al-Ḥusayn*, is probably referring to the *Luhūf*, not to the ps.-Abū Mikhnaf compilation (see BA, CX, p. 117; cf. →IṬ, *K. al-luhūf*).

The closing passage of the Leiden manuscript contains Shī'ī elements which remained uncensored. This passage (fols 145b-146a) is different from its parallels as rendered by Wüstenfeld (p. 147); where

Wüstenfeld has "God's blessing upon our lord Muḥammad and his beloved holy family and all his companions, and God's curse over the unjust from first to last", the manuscript reads: "God's blessings on him (i.e. al-Ḥusayn) and his good and pure family, and God's curse on those who acted unjustly towards them, who usurped their right to the caliphate (*ḥaqqahum min al-khilāfa*) and prevented them from drinking water, may they be in Hell for ever and ever". This ending (like the introduction) may have been written by IṬ.

A first attempt to define the relationship between the Leiden manuscript and other ps.-Abū Mikhnaf texts was made by Wüstenfeld (*Der Tod*, pp. v-viii); clearly more work along these lines remains to be done. At present the possibility cannot be excluded that IṬ's text also formed the basis for other ps.-Abū Mikhnaf compilations. Ahlwardt (in his *Verzeichnis*, XX, pp. 36-38) mentions two manuscripts (not seen) which may have a bearing on the issues discussed here. The first (ms. Berlin 9027) is entitled *Ta'rikh maqtal al-Ḥusayn wa mā jarā min al-ḥarb*, and its author is identified as IṬ. On fol 4a the title is given as *K. al-malhūf 'alā qatl [sic] al-Ṭufūf*. The second manuscript (Berlin 9028) bears the title *K. al-malhūf 'alā qutalā' al-Ṭufūf*; no name of author is provided, and Ahlwardt notes that the text of this manuscript differs from that of ms. Berlin 9027 and that the story is often based on Abū Mikhnaf.

30. * *K. al-mazār*

Dh XX 319 no. 3195

According to al-Ṭihirānī, this work is mentioned at the beginning of the *Zā'ir* and is thus earlier than the *Zā'ir*. There is no such reference in Z*. Al-Ṭihirānī points to some differences between the *Mazār* and the *Zā'ir*, such as the addition in the *Zā'ir* of a chapter on what one should do when on a journey (*ādāb al-safar*); but the two works appear to have much material in common. The *Mazār* is cited by IṬ's nephew 'Abd al-Karīm in his *Gharī* (p. 94). Al-Ṭihirānī knows of an incomplete manuscript (beginning and end missing), dating perhaps from IṬ's time, in the library of Ḥasan al-Ṣadr. Muḥsin al-Amīn and 'Abbās al-Qummī seem to have had access to a manuscript of the *Mazār*, since they cite from this work the text of prayers to be recited over the graves of al-Ḥusayn at Karbalā' and al-Jawād in al-Kāzimayn; see Muḥsin al-Amīn, *Miftāḥ al-jannāt*, Damascus, 1352/1933, repr. Beirut, 1389/1969, II, pp. 138-142, 336-338; Qummī, *Mafātīḥ*, pp. 797-799, 895-897. See also → *K. al-mazār*, → *K. al-ziyārāt wa l-faḍā'il*.

31. * *K. al-miḍmār li l-sibāq* (or *miḍmār al-sibāq*) *wa l-laḥāq bi ṣawm shahr iṭlāq al-arzāq wa 'itāq* (or *'itq*) *al-a'nāq* (alternative title: *Miḍmār al-sabq fī maydān al-ṣidq*)

Dh XXI 135 no. 4299

A 22-23/36, 77/91, F 8/6, IJ 18/41, IQ 12/541, 24/554, 118/635, 633/422, 639/428, 661/451, 712/494, K 144

This is the sixth volume in the ten-volume division of the *Muhimmāt*, and is devoted to supplications for Ramaḍān. In K, IṬ speaks of this volume as forthcoming, in IJ he says he has started work on it, in IQ (the parts comprising the original *Iqbāl*) he cites from it (referring to it either by its name or as the sixth volume of the *Muhimmāt*), and in A 77/91 he recommends taking it with one on trips lasting several months or more. The word *miḍmār*, referring to the time during which a horse is prepared for racing or for an expedition against the enemy, was early used as an appellation of Ramaḍān; see for example the tradition on the authority of al-Ḥasan (or al-Ḥusayn) b. ‘Alī cited in IQ 492/275 from al-Marzubānī’s *K. al-azmina* and Ibn Bābawayh’s *Man lā yaḥḍuruhu l-faqīh* (= ed. ‘Alī Akbar al-Ghaffārī, Tehran, 1392-4, II, p. 113); cf. al-Muḥīd, *Masārr al-shī‘a*, Cairo, 1313/1896, p. 26; *Junna*, p. 513.

As already noted, at some point in its transmission the *Miḍmār* was incorporated in the *Iqbāl*, with the result that the title *Iqbāl* has been used ever since to refer to the combined text. Arguably the last author who still referred to the *Miḍmār* as an independent work was al-Kaf‘amī (see the list of sources of his *Junna*). Al-Majlisī, al-Ḥurr al-‘Āmilī and Ni‘mat Allāh al-Jazā‘irī all assumed the *Miḍmār* to be part of the *Iqbāl* (see Muḥsin al-Amīn, *al-Ṣaḥīfa al-sajjādiyya al-khāmisa*, Damascus, 1330, p. 405).

32. *Miṣbāḥ* (or *minhāj*) *al-zā‘ir wa janāḥ al-musāfir*

Dh XXI 107 no. 4155, XXIII 161 no. 8496

A 33-34/47, 121-122/132-133, 125/136, IJ 18/39, IQ 37-38/567, 134-135/649, 166/675, 223/726, 489/274, 632/422, 686/469, 688/470, J 180, 232, K 139, L 10-11/11

See *GAL*, S, I, p. 913, no. 17. In L, IṬ declares that the *Zā‘ir* serves as a lamp (*miṣbāḥ*) for the correct performance of *ziyārāt*, adding that he intends the *Luhūf* to serve the same purpose. In IQ 489/274, IṬ similarly states that the *Zā‘ir* is intended to be taken on *ziyārāt*.

An indication of the possible date of composition of this work appears in Z* 394. There IṬ mentions an *ijāza* (on a manuscript of Ibn Qūlawayh’s *Kāmil al-ziyārāt*) “which, as of the year 618/[1221-2], is 252 lunar years old” (*ta‘rikkuhā ilā sanat thamānī ‘ashrata wa sit-timi’a mi‘atāni wa thnāni wa khamsūna sana hilāliyya*). (For “lunar year” used as a technical term see Neugebauer, p. 354; for the term *hilāliyya* [short for *sana hilāliyya*] see Grohmann, *Chronologie*, p. 30.) In Dh XXI, the *Zā‘ir* is described as IṬ’s earliest work. The basis for this is IṬ’s declaration in the *Kashf* that the *Zā‘ir* was composed “when I began writing” (*fī bidāyat mā shara‘tu fī l-ta‘līf*; in IJ: *fī bidāyat al-*

taklīf), and that it is devoid of divine secrets (referring probably to explanations of the hidden meanings of various prayers). However, in Dh XXIII al-Ṭihirānī suggests that there was an earlier work entitled *Minhāj al-zā'ir*, which also dealt with supplications to be pronounced over the graves of the Imams. He relies for this suggestion on a passage at the beginning of the *Zā'ir* (in a manuscript which I have not seen); unfortunately, al-Ṭihirānī does not reproduce the passage, saying only, "At the beginning of the *Miṣbāḥ al-zā'ir* there is a statement from which it appears (*mā yaẓharu minhu*) that he composed a book of supplications which preceded it". The available evidence suggests that *Miṣbāḥ al-zā'ir* and *Minhāj al-zā'ir* are two titles of the same work. Thus IJ¹ refers to *Minhāj al-zā'ir*, while the title appears as *Miṣbāḥ al-zā'ir* in the parallel place in IJ² (as also in the other references to this work in those of IṬ's writings that were consulted).

The *Zā'ir* originally consisted of three volumes (*mujallads*) of supplications to be pronounced over the graves of the Imams (*ziyārāt*) (see IJ; J 232; 'Āmilī, *Amal*, II, p. 205). In contrast, *Z** (which comprises supplications to be pronounced over the graves of the Prophet, the Imams and other members of the *ahl al-bayt*) is divided into 20 sections (*faṣls*), and there is no mention of volumes. This may represent a different arrangement of the material; but it may also be that *Z** constitutes another (possibly abbreviated) version of the original text. That such a version exists is maintained (without the adduction of supporting evidence) by Ḥusayn 'Alī Maḥfūz in his "*Adab al-du'ā'*" (*al-Balāgh*, 1/6, 1386/1966, pp. 56-86, at p. 63), where he distinguishes between *Miṣbāḥ al-zā'ir al-ṣaghīr* (= *Z**?), *Miṣbāḥ al-zā'ir al-kabīr*, and a 3-volume *Minhāj al-zā'ir wa janāḥ al-musāfir* (which is in all likelihood identical with the *Miṣbāḥ al-zā'ir al-kabīr*). A clearer picture may emerge from a comparison with other manuscripts and with the forthcoming edition of the *Zā'ir* by Mu'assasat Āl al-Bayt in Beirut. The evidence so far is inconclusive. On the one hand, there are indications that *Z** may comprise the entire *Zā'ir*: all the excerpts from the *Zā'ir* cited by IṬ in other works appear in *Z**; and in IṬ's introduction as it appears in *Z** 13 he explains why he composed such a long work of supplications, and promises if possible to write an abbreviated version (*ikhtisār*). On the other hand, the sentence from the beginning of the *Zā'ir* referred to by al-Ṭihirānī (see above) is missing from *Z**, as is the material in al-Bahrānī's *Kashkūl* from Ibn Dāwūd al-Qummī's *K. al-ziyārāt wa l-faḍā'il* (though it is not certain that this material was taken from the *Zā'ir*).

Passages from this work are cited by Muḥsin al-Amīn in the second volume of his *Miftāḥ al-jannāt*. The passages consist of prayers to be used at the following places: 'Alī's grave (pp. 53, 67-70, 291-296);

the Kūfa mosque (pp. 76-77, 82); 'Alī b. 'Aqīl's grave in Kūfa (pp. 90-92); the al-Sahla mosque (p. 95); the graves of the *sufarā'* of the Twelfth Imam in Baghdad (pp. 145-146); Salmān al-Fārisī's grave in al-Madā'in (pp. 147-150); al-Qāsim b. Mūsā al-Kāzīm's grave near al-Ḥilla (p. 151); the grave of al-Sayyida Narjis (mother of the Twelfth Imam) in Sāmarrā' (pp. 158-159); the grave of al-Sayyida Ḥakīma (daughter of the Imam Muḥammad al-Jawād) in Sāmarrā' (pp. 159-160); the place of the Mahdī's disappearance in Sāmarrā' (pp. 181-189). See also II, p. 274, III, p. 15.

A characteristic of the *Zā'ir* is that in most cases IṬ does not reveal his sources; he seems even more reluctant to do so in this work than in others of which the same is true (cf. →IṬ, *al-Durū'*). Sometimes he merely mentions an author's name, but without saying which of his works is being used. Thus Z* 110 is cited from Muḥammad b. Aḥmad b. Dāwūd al-Qummī; when he cites the same passage in IQ, he identifies the source as the *K. kamāl al-ziyārāt*. On another occasion (Z* 162) he states that the text of a supplication to be pronounced over al-Ḥusayn's grave (cited in Z* 162-182) was also used by al-Sharīf al-Murtaḍā, but he does not say which work of al-Murtaḍā he is referring to. Similarly, he cites al-'Umarī al-Nassāba (Z* 227), but again does not say which work he is referring to. As a result, al-Majlisī for one is not always certain which source IṬ was using for a particular prayer (see e.g. his comment in BA, CII, p. 187). IṬ does however make it clear that he has taken the texts of the supplications in the *Zā'ir* from earlier authorities (see e.g. Z* 222, 311).

Al-Khwānsārī states that when he wrote the *Zā'ir* IṬ believed himself entitled to establish the rules of conduct for pilgrimages and visits to the Kūfa mosque—rules not attested in earlier Shī'ī works and not based on sayings of the Imams (*Rawḍāt*, IV, p. 330). This criticism—for such it is—is rejected by al-Nūrī al-Ṭabarsī, who maintains that all the rules of conduct in the *Zā'ir* are mentioned by earlier authors such as al-Shaykh al-Mufīd and Ibn al-Mashhadī in his *Mazār* (MK lith., III, p. 470).

⇒ *al-Muḍāyaya*, see *al-Muwāsa'a*

33. *Muhaj al-da'awāt wa manhaj al-'ināyāt*

Dh XXIII 287 no. 9009

S 175

For this book of supplications see *GAL*, I, p. 657, no. 2 (citing the Paris and Patna manuscripts mentioned in Dh), *S*, I, p. 912, no. 2. According to al-Ṭihirānī, it is noted in some manuscripts of the *Muhaj* that this work was completed on 7 Jumādā I 662/7 Mar. 1264. In this case,

the fact that it is referred to in the *Sa'd* can perhaps be explained by suggesting that (in contrast to many other works of Iṭ) the *Muhaj* was written over a prolonged period of time. There is some internal evidence in support of this assumption. Thus a comment in MD 84 was probably written in 650/1252-3 (see → *Kitāb 'atīq* [no. 313]), while elsewhere (MD 29, 342) Iṭ refers to the death of Muḥammad b. Muḥammad al-Āwī which occurred in 654/1256, and states (MD 347) that his (Iṭ's) library contains more than seventy volumes of supplications—an increase over the sixty-odd volumes to which he refers in the *Kashf*. MD includes at least one interpolation: the *Sharḥ du'ā' al-jawshan* (see List).

A Persian translation by 'Alī b. Muḥammad b. Asad Allāh al-Isfahānī is mentioned in the *Rawḍāt* (IV, p. 213); for a different Persian translation see Mushār, *Fihrist*, p. 1313. In addition to several manuscripts, I have used the 1323 lithograph edition, bound in the same volume as the *Mujtanā* (separate pagination). Other editions are Bombay, 1299 and Iran, 1318 (neither of which I have seen).

34. *Muḥāsabat al-nafs*

Dh XX 121 no. 2210, 122 [no no.]

See *GAL*, S, I, p. 912, no. 13. This short work, which is also known as *Muḥāsabat al-malā'ika al-kirām ākhir kull yawm min al-dhunūb wa l-āthām* (Dh), is repeatedly cited by al-Majlisī in the *Biḥār*. As its title indicates, it deals with the need to examine one's conscience in preparation for the final divine judgment (for the term *muḥāsaba* cf. Massignon, *Essai*, pp. 191, 245; J. van Ess, *Die Gedankenwelt des Ḥarīt al-Muḥāsibī*, Bonn, 1961, particularly pp. 139-143). This is a subject with which Iṭ also deals in other works (see e.g. F 216-217/198, K 91-92). Nothing can be said about the date of composition of the *Muḥāsaba*, except that it is probably later than the *Jamāl*, which is mentioned in it (see MḤ 22-23/11-12). The printed editions include no details of the manuscript(s) used; it is therefore not clear whether they are based on the Mashhad manuscript (*akhlāq* 46) (not seen; cf. *Fihrist-i kutub-i kitābkhāna-i mubāraka-i āstān-i quds-i raḍawī*, II, p. 346).

* *K. (al-) muḥimmāt (fī [or li] ṣalāḥ al-muta'abbid) wa (l-) tatimmāt (li-miṣbāḥ al-mutahajjid)*

Dh XXIII 298 no. 9056

B 222, 295, 298, IJ 18/40-41, IQ 12/541, 23/553, 236/9, 308/67, 484/270, 553/336, 639/428, J 7, K 32, 87-88, 91-92, 121, 131, 137-138, 140, 152, 173, MD 273, 294, 348, 358, S 176

The full title appears in IJ, J 7, 541, MD 358. *K. al-muḥimmāt wa l-tatimmāt* appears in IQ 484/270, 553/336, K 32, 87, 91, 92, 121, 131, 137, 173 and S. In IQ 236/9, 639/428, MD 348: *K. al-muḥimmāt*; in K 88: *K. al-tatimmāt wa l-muḥimmāt*. In MD 273, 294: *K. al-muḥimmāt*



10-volume division		5-volume division	
1-2	Falāḥ al-sā'il (9)	1	Falāḥ al-sā'il (9)
3	Zahrat al-rabi' (59)	2	Zahrat al-rabi' (59)
4	Jamāl (22)	3	al-Shurū' (etc.)
5	Durū' (8)		
6	Miḍmār (31)		
7	Masālik (28)		
8-9	Iqbāl (20)	4	Iqbāl (20)
10	Sa'ādāt (43)	5	Asrār al-ṣalawāt (5)

Table 2: Volumes of the *Muhimmāt*

wa l-simāt (sic). In B 222 (and also B 212): *K. tatimmāt miṣbāḥ al-mutahajjid wa muhimmāt fi ṣalāḥ al-muta'abbid*.

As its title indicates, the *Muhimmāt* was conceived as a supplement to al-Ṭūsī's *Miṣbāḥ al-mutahajjid al-kabīr*. It consisted mainly of supplications for various occasions, and also included exhortations and traditions as to the correct behaviour on these occasions. Its structure is outlined in the introduction to the first volume, *Falāḥ I*. There are two versions of the relevant passage: one (F 7-8/6-7) divides the work into ten volumes referred to as *mujalladāt*; the other (cited only in F¹ 8-9) divides it into five volumes referred to as *ajzā'*. (These terms are discussed in the next chapter.) The relationship between the two versions is as follows: *mujallads* 1-2 = *juz'* 1 = the *Falāḥ al-sā'il*; *mujallad* 3 = *juz'* 2 = *Zahrat al-rabi'*; *mujallads* 4 (*Jamāl*) and 5 (*Durū'*) are probably identical to *juz'* 3, entitled *K. al-shurū' fi ziyārāt wa ziyādāt ṣalawāt wa da'awāt al-usbū' fi l-layl wa l-nahār wa durū' wāqiya min al-akhtār fīmā yastamirru 'amaluhu fi kull [+yawm] 'alā l-takrār*; *mujallads* 6 (*K. al-miḍmār*) and 7 (*K. masālik* [printed: *al-sālik*] *al-muhtāj ilā ma'rifat manāsik al-hujjāj*) do not have any counterpart in the division according to *ajzā'*; *mujallads* 8 and 9 = *juz'* 4 = the two parts of the *Iqbāl*; *mujallad* 10 (*K. al-sa'ādāt bi l-'ibādāt allatī laysa lahā waqt mahtūm ma'lūm fi l-riwāyāt*) appears to be a different work from *juz'* 5; the latter was entitled *Asrār al-ṣal(aw)āt wa anwār al-da'awāt* or *Mukhtār al-da'awāt wa asrār al-ṣalāt* and IṬ planned to keep it secret until after his death. Table 2 summarizes this information (the numbers in brackets refer to the numbers in the list of IṬ's works).

The division into five *ajzā'* follows a clear plan: the first volume consists of supplications to be made once every 24 hours, the second of those that are to be made once a week, the third of those that are to be

made once a month, and the fourth of those that are to be made once a year. The concluding volume gives the inner meaning of some supplications. The main difference between this and the 10-volume division is that the latter includes additional supplications for the two major Muslim festivals. The division into five *ajzā'* may therefore reflect IṬ's original plan. This division is referred to in the fragment of the *Asrār al-ṣalāt* mentioned by al-Ṭīhrānī. Other than that, IṬ appears never to have alluded to it; in all of his other works which were consulted he refers only to the ten-volume division. It should be noted, however, that he sometimes employs the term *juz'* (rather than *mujallad*) to refer to one of the ten volumes. Volumes 1, 4-6, 8-9 (of the ten-volume division) are extant.

To complicate matters still further, in IJ 18/41 (whence 'Āmilī, *Amal*, II, p. 205), written while IṬ was in the midst of his work on the *Muhimmāt*, the volumes are described as follows: (a) volumes which have appeared. They include the *K. falāḥ al-sā'il wa najāḥ al-masā'il fi 'amal al-yawm wa l-layl*; a volume *fi ad'iyat al-asābi'* (i.e. the *Zahrat al-rabi'*); *mujalladāt fi ṣalawāt wa muhimmāt li l-usbū'* (apparently referring to the *Durū'*; for *mujalladāt*, *Amal* has *mujalladān*; perhaps the correct reading is *mujallad*); a volume *fi 'amal laylat al-jum'a wa yawmihā* (i.e. the *Jamāl*); a volume *fi asrār (al)-da'awāt li (or wa) qaḍā' ḥājāt wa mā lā yustaghni l-muḥtāj ilayhi fi akthar al-awqāt* (thus BA; version in BA lith.: ... *wa mā lā yustaghni li stidrāk al-dalālāt*; version in *Amal*: ... *wa mā lā yustaghni 'anhū*) (= vol. 10?). (b) Volumes still to be completed. All of these, in contrast to the volumes in (a), deal with events which occur only once a year. They are the volume on Ramaḍān (*K. miḍmār al-sabq*), the volume on the pilgrimage (*K. masālik al-muḥtāj*), and the volume of *'amal al-sana* (= *Iqbāl*), which IṬ says he will soon finish. He estimates that upon completion the project will comprise about ten volumes. Similarly, he says in K 137-138 that five volumes are finished, and that the entire work will consist of "more than ten volumes" (the printed text has *akthar min 'ishrīn mujalladāt* [sic], which is probably an error).

The *Muhimmāt* was clearly an enormous undertaking; al-Ṭīhrānī gives IṬ no more than his due when he declares (Dh II 265) that all Shī'īs are in his debt for this work, and that all subsequent works of supplications depend upon and draw on it.

35. *al-Mujtanā min al-du'ā' al-mujtabā*

Dh XX 1 no. 1683

See *GAL*, S, I, p. 912, no. 6. This collection of supplications is quite late: IṬ refers to his friend Muḥammad b. Muḥammad al-Āwī (d. 654/1256) as deceased (MN 29). It seems to have been composed as a supplement

to the *Muhaj*: in fact, al-Nūrī al-Ṭabarsī confuses the two, citing from the *Mujtanā* and calling it *Muhaj al-da'awāt* (MK, XII, p. 143). Similarly, the copyist of MN* refers to the work in the colophon (fol 217a, dated 25 Rajab 992/2 Aug. 1584) as *K. muhaj al-da'awāt*.

⇒ *Mukhtār al-da'awāt*, see *Asrār al-ṣalāt*

⇒ *al-Mukhtār min akhbār* (etc.), see *Anwār* (etc.)

36. ** *Mukhtaṣar kitāb Ibn Ḥabīb*

MD 355

In this work IṬ cited a number of stories, both from the time of the Jāhiliyya and from the time of Islam, to show that supplications are most likely to be granted in the months of Dhū l-Qa'da and Rajab. The work of which this is the *Mukhtaṣar* is probably Ibn Ḥabīb's *K. man ustujiba(t) da'awatuhu* (see → *Kitāb* [Muḥammad b. Ḥabīb]).

⇒ *al-Multaqaṭ*, see *K. al-tashrīf bi l-minan*

37. * *K. al-muntaqā fī (or min) al-'uwadh wa l-ruqā*

Dh XXIII 8 no. 7824

A 71/82-83, 77-78/91, K 136

In K, IṬ says that this work describes permissible uses of talismans, amulets and charms, adding that his library contains several works on this subject. In A 77-78/91, he recommends that travellers take this work with them since they may need it in case of illness or unexpected incidents. A 71/82-83 comprises the text for an amulet to be placed inside one's turban. According to al-Ṭīhrānī, Mīrzā Kamālā in his *Majmū'a* recommends this text, indicating that the *Muntaqā* was still extant in his time.

38. al-Muwāsa'a wa l-muḍāyaqa

Dh XXIII 222 [no no.]

See *GAL*, S, I, p. 913, no. 18. Title as in Dh. The two terms denote two conflicting views as to what one should do when one has failed to perform a prayer at the prescribed time: proponents of *muwāsa'a* hold that one should first perform any subsequent prayer for which the prescribed time has arrived (the *ḥāḍira*) and only then perform the prayer which one has missed (the *fā'ita*); while proponents of *muḍāyaqa* subscribe to the opposite view. See e.g. al-Shahīd al-Awwal, *Dhikrā l-shī'a fī aḥkām al-sharī'a*, I, pp. 132-139; Ḥillī, *Tabṣira*, p. 59.

This epistle was completed on 18 Rabī' II 661/1 Mar. 1263 (M 39/354). It is preserved in its entirety in *al-Fawā'id al-madanīyya* of Muḥammad Amīn al-Astarābādī, pp. 30-40 [= M¹], where it is identified only as a *Risāla* of IṬ. It also appeared under the title *Risālat 'adam muḍāyaqat al-fawā'it*, ed. Muḥammad 'Alī al-Ṭabāṭabā'ī al-Marāghī, in

Turāthunā, 2/2-3 (Rabī^c II-Ramaḍān 1407/Dec. 1986-May 1987), pp. 331-359 [= M²]. This edition is based on a single manuscript; the editor was apparently unaware that the text is also incorporated in *al-Fawā'id al-madaniyya*. Al-Majlisī, who cites significant portions of this work, refers to it as *Risālat al-muwāsa'a fī l-qaḍā'* (BA, LXXXVIII, p. 299), *Risālat 'adam mudāyāqat al-fawā'it* (BA, XCI, p. 384), or *Risāla fī 'adam al-mudāyāqa fī fawā'it al-ṣalawāt* (BA, LXXXVIII, p. 327). IṬ states that in this work he has collected traditions on *mudāyāqa* (*mā rawaytuhu* [M¹: +*aw ra'aytuhu*] *min al-aḥādīth fī taḥqīq al-mudāyāqa fī fawā'it al-ṣalawāt* [M¹: *al-ṣalāt*]), without issuing a verdict (*ḥukm*) as to the correctness of this or the other position (M31/338). He seems, however, to have favoured *muwāsa'a*: in M 33/344 he cites Ja'far al-Šādiq as declaring that whoever is praying and remembers another prayer which he forgot to pray on time (*fā'ita*) should finish his prayer and then perform (*yaqḍī*) the other prayer. Indeed, Yūsuf al-Baḥrānī takes IṬ to be defending *muwāsa'a* in this *Risāla* and tries to refute this position; see *al-Ḥadā'iq al-nādira*, VI, Najaf, 1379, pp. 359-365.

The *Mudāyāqa* contains in addition some autobiographical details, such as a description of a visit which IṬ made to Najaf in 641/1243-4 (M 36-39/348-353), as well as stories of men who met the Mahdī.

39. ** *K. al-qabas al-wāḍiḥ min kitāb al-jalīs al-ṣāliḥ*

Dh XVII 36 no. 197

IJ 18/41

In IJ 18/41, *al-nafīs* appears erroneously for *al-qabas*. According to al-Ṭihrānī, this work is extracted from the *K. al-jalīs wa l-anīs* (also known as *al-Jalīs al-ṣāliḥ al-kāfi wa l-anīs al-nāsiḥ al-shāfi*) of Abū l-Faraj al-Mu'āfā b. Zakariyyā (d. 390/1000) (cf. Dh V 128 no. 530; *GAS*, I, pp. 522-523).

40. * *Rabī^c al-albāb*

Dh X 75 no. 130

IJ 18/41, K 125-126, 138

According to IJ¹ (the text of IJ² is corrupt at this point), this work includes accounts of noble and pious men (*āthār al-akhyār wa fawā'id al-atqiyā'*). In IJ (whence 'Āmilī, *Amal*, II, p. 205) and K 138, six volumes are said to have been written so far; in K 125, the beginning of the sixth volume is said to contain accounts of the Imams' generosity. A passage from this work is cited by 'Alī b. 'Abd al-Karīm b. 'Abd al-Ḥamid al-Ḥusaynī, a contemporary of al-Shahīd al-Awwal (cf. *Riyāḍ*, IV, pp. 124-130) in his *K. al-sultān al-mufarrij 'an ahl al-īmān* (cf. Dh XII 217 no. 1439), whence BA, LII, pp. 75-77. Al-Ḥurr al-'Āmilī was apparently still able to see a copy of the *Rabī^c* (see *Ijāzat al-shaykh Muḥammad al-Ḥurr al-'Āmilī li l-mawlā ... Muḥammad Fāḍil al-*

Mashhadī, in BA, CX, p. 117); according to al-Ṭīhrānī, the work is not known to have survived.

41. * *Rayy* (or *Rī*) *al-ẓamʿān min marwī Muḥammad b. ʿAbd Allāh b. Sulaymān*

Dh XI 342 no. 2038

Y 184/478

This work must have consisted of pro-ʿAlid traditions on the authority of Muḥammad b. ʿAbd Allāh b. Sulaymān al-Ḥaḍramī, i.e. the traditionist known as Muṭayyan (d. 297/909) (cf. *GAS*, I, p. 163; → *Musnad ʿAlī b. Abī Ṭālib*). One such tradition is cited in Y.

42. ** *Rūḥ al-asrār wa rawḥ al-asmār* (or *al-abkār*)

Dh XI 262 no. 1598

IJ 18/39-40

IṬ describes this as an early work and says it was written at the request of Muḥammad b. ʿAbd Allāh b. ʿAlī b. Zuhra al-Ḥalabī (mentioned earlier as one of IṬ's authorities) when he visited IṬ's home in al-Ḥilla on his way to Mecca for the pilgrimage.

43. * *K. al-saʿādāt bi l-ʿibādāt allatī laysa lahā awqāt muʿayyanāt* (or *waqt maḥtūm maʿlūm fī l-riwāyāt*)

Dh II 45 no. 177, XII 179 no. 1188

A 69-71/81-82, 75-76/89-90, F 8/6-7, IQ 64/592, MD 103, S 137

This is the last volume of the *Muhimmāt* according to the ten-volume division. In MD 103, the title is *K. al-saʿāda*; MD** fol 50b, MD*** fol 69a and BA, XCV, p. 390 have *K. al-saʿādāt*; in the parallel place in MD* (fol 60a) the title is missing altogether. The title *K. al-saʿādāt wa l-ʿibādāt* appears in S 137, where IṬ states that it includes discussions of the doctrine of *taqīyya*. In IQ, IṬ says that in this book he will mention the prayer of thanks to be offered on the first of Rabīʿ I to commemorate the Prophet's safe arrival in Medina from Mecca. The *Iqbāl* is thus earlier than the *K. al-saʿādāt*, an order that is in accordance with the ten-volume plan of the *Muhimmāt*. The *Saʿd* in turn seems to be later, which means that this work was probably written in late 650 or early 651. As already noted (→ IṬ, *K. al-muhimmāt*), the *K. al-saʿādāt* appears to be a different work from *K. asrār al-ṣal(aw)āt wa anwār al-daʿawāt*, which is the last volume in the five-volume division of the *Muhimmāt*.

The *K. al-saʿādāt* was cited by ʿAbd al-Raḥīm b. Yaḥyā b. al-Ḥasan al-Baḥrānī in his *K. jawāmiʿ al-saʿādāt* (*Riyāḍ*, III, p. 113) and by Muḥammad b. Muḥammad al-Ṭabīb in his *Anīs al-zāhidīn*; both authors apparently lived in the 10th/16th century (Dh II 460 no. 1785, V 250 no. 1202). Al-Majlisī cites a supplication from this work via a

Shī'ī work which he does not identify (BA, XCI, pp. 250-251).

⇒ *K. al-sā'āt*, see *K. al-asrār al-mūda'a*

44. *Sa'd al-su'ūd li l-nufūs mandūd*

Dh XII 182 no. 1210

See *GAL*, S, I, p. 912, no. 11. This book, which was conceived as a supplement to the *Ibāna*, was begun in Dhū l-Qa'da 651/Dec. 1253-Jan. 1254 (S 3); IṬ intended to write more than one volume (cf. S 298) but apparently never carried out this intention. For further details see the next chapter, and also Kohlberg, "Polemic". In Dh, a number of manuscripts are mentioned (to which should be added ms. Mar'ashī 4920 [not seen]; cf. Mar'ashī, *Fihrist-i nuskhahā-i khattī-i kitābkhāna-i ... Mar'ashī*, XIII, Qumm, 1365 Sh, pp. 107-108), but not the printed edition (Najaf, 1369/1950). This edition is based on a defective manuscript, about which no details are provided (cf. S 298). Quotations from the *Sa'd* in Dh sometimes reveal readings different from S (see e.g. → *Āy al-qur'ān al-munazzala*, → *K. tafsīr al-qur'ān wa ta'wīlihi*). In the List, all references to pp. 5-25 in S are to the table of contents as given by IṬ. (In S 22 there is a lacuna in this table covering the works mentioned in S 252-260.) The *Sa'd* is one of the works used in the *Mustadrak* and not in al-'Āmilī's *Wasā'il* (see MK lith., III, p. 370).

⇒ *Ṣalawāt wa muhimmāt li l-usbū'*, see *Durū'*

⇒ *al-Sālik al-muhtāj*, see *Masālik al-muhtāj*

45. (**) *Sharḥ nahj al-balāgha*

Dh XIV 140 no. 1982

This title appears in Kantūrī (p. 359, no. 2017), whence it is cited in the *Mustadrak* (MK lith., III, p. 514). The editors of Y² (at p. 104) state that this work is extant in several manuscripts, but provide no further details; similarly, al-Kantūrī does not reveal the source of his information. Judgment as to whether this *Sharḥ* has survived must therefore be reserved pending more conclusive evidence.

46. ** *Shifā' al-'uqūl min dā'* (or *'an dalw*) *al-fuḍūl fī 'ilm al-uṣūl*

Dh XIV 205 no. 2201

IJ 18/43

IṬ describes this as an introduction to the science of *kalām* which he wrote in haste and without his usual care (*irtijālan*). He states that this is his only work on this subject, since all prophets managed without *kalām*, and he is following in their footsteps. See also his *Ijāza* to Yūsuf b. Ḥātim, in BA, CVII, pp. 46-47. Cf. Chapter I.2.

⇒ *K. al-shurū' fī ziyārāt* (etc.), see *K. al-muhimmāt*

47. * *K. al-taḥṣīl (min al-tadhyyil)*

Dh III 395 no. 1422

IQ 181/685, 196/701, MD 318, MF 125-126/138, 160/177, 166-167/
183-184, MĤ 22/11, MN 20

Al-Ṭīhrānī is not certain whether this was a book of supplications or of biographies. In fact, it was a summary of Ibn al-Najjār's *Dhayl ta'riḫh Baghdād* (see List).

The following excerpts are cited: IQ 181/685: third *juz'*, biography of al-Ḥusayn b. Muḥammad Ibn Khālawayh; IQ 196/701: second *juz'*, biography of Aḥmad b. al-Mubārak b. Maṣṣūr; MD: fourth *juz'*, biography of al-Mubārak b. 'Abd al-Raḥmān; MF 125-126/138: first *mujallad*, biography of Muḥammad b. Ḥamza b. Muḥammad ... b. 'Alī b. Abī Ṭālib; MF 160/177: fourth *mujallad*, biography of Raḍiyya bint Abī 'Alī; MF 166-167/183: second *mujallad*, biography of Ismā'īl b. Aḥmad b. 'Umar; MF 167/184: third *mujallad*, biography of al-Ḍaḥḥāk b. Muḥammad b. Hibat Allāh; MĤ: second *juz'*, biography of Muḥammad b. al-Ḥasan b. Muḥammad al-'Aṭṭār; MN: first *mujallad*, biography of 'Alī b. Muḥammad b. 'Alī. From this it emerges that (a) IṬ (here as occasionally elsewhere) used the terms *mujallad* and *juz'* interchangeably; (b) the biographies were arranged alphabetically (though the appearance of an 'Alī in the first *mujallad* is problematic), except that (as in al-Khaṭīb's *Ta'riḫh Baghdād*) persons called Muḥammad were placed at the beginning and women at the end of the work; (c) the *Taḥṣīl* consisted of four volumes. This work is cited by al-Kaf'amī in his list of sources of both the *Balad* (p. 503) and the *Junna* (p. 773).

48. *al-Taḥṣīn li (or fi) asrār mā zāda min akhbār (or 'alā) kitāb al-Yaqīn*

Dh III 398 no. 1431

This work is mentioned by al-Majlisī among his sources for the *Bihār* (BA, I, p. 13). The text of a manuscript of *al-Taḥṣīn* that is preserved in a *majmū'a* in the Mar'ashī library in Qumm (no. 4636) was published by the editors of Y² in the same volume as the text of the *Yaqīn*. The *Taḥṣīn* consists of fifty-six *faḍā'il* traditions on 'Alī which are taken almost exclusively from the *K. nūr al-hudā wa l-munājāt min al-radā* of al-Ḥasan b. Abī Ṭāhir Aḥmad al-Jāwābī (or Jāwānī) (fl. 4th/10th century?) (see List). The editors of Y² maintain that the entire text of the *K. nūr al-hudā* is incorporated in the *Taḥṣīn* (see their introduction, pp. 60-61). Al-Ṭīhrānī assumes that IṬ came across al-Jāwānī's work after he had completed the *Yaqīn*, and that he then composed the *Taḥṣīn* and appended it to the *Yaqīn*. Since the *Yaqīn* was written sometime between 659/1261 and 662/1264, al-Ṭīhrānī suggests that

the *Tahṣīn* was composed close to Iṭ's death, and may have been his last work. While this latter suggestion is not impossible, it should be noted that the *Malāḥim* was composed at roughly the same time as the *Tahṣīn*, and may have been completed at a later date.

49. ** *K. al-tamām li mahāmm shahr al-ṣiyām*

A 77/91

This manual of supplications for Ramaḍān is one of the books which Iṭ recommends taking on a journey lasting many months.

50. * *Taqrīb al-sālik ilā khidmat al-mālik*

F 270/245

The tradition cited concerns the Imams' piety.

51. *al-Ṭarā'if fī (ma'rifat) madhāhib al-tawā'if*

Dh XV 154 no. 1012

IJ 18/40, IQ 66/595, 670/458, 683-684/466-467, 756/526, J 505, K 36, 38, 41, 51-53, 56, 62-63, 73, 135, 138, S 69, 70, 73, 91, 99, 102, 180-181, 294, 298, ṬU 4, Y 78/278

See *GAL*, S, I, p. 912, no. 3. For this polemical anti-Sunnī text see Kohlberg, "Polemic". It is unique among Iṭ's writings in that it appeared under a pseudonym: 'Abd al-Maḥmūd b. Dāwūd, a member of the *ahl al-dhimma*. According to al-Shahīd al-Thānī (d. 966/1558), the appellation 'Abd al-Maḥmūd is a reminder that everyone is a servant of God the praiseworthy; while the Dāwūd in question is Dāwūd b. al-Ḥasan, an ancestor of Iṭ who was a grandson of al-Ḥasan b. 'Alī and a foster-brother of Ja'far al-Šādiq (see Ibn 'Inaba, 'Umda, p. 155; p. 10 of the editor's introduction to Ṭ¹). In some manuscripts, the name appears as 'Abd al-Maḥmūd b. Dāwūd al-Muḍarī; the *nisba* supposedly refers to the fact that all descendants of the Banū Hāshim belong to Muḍar (see *Nāma-i dānishwarān*, I, p. 177. The *nisba* al-Ma'rifī given by Brockelmann [*GAL*, S, I] is clearly a misreading of al-Muḍarī). Ahlwardt (in describing ms. Berlin 2177 of the *Ṭarā'if*) assumed that Iṭ was the author and 'Abd al-Maḥmūd the editor of this work (see his *Verzeichnis*, VIII, p. 486).

The reason for this highly unusual use of a pseudonym may have been *taqiyya*: the book expresses strongly anti-Sunnī sentiments, and could have caused trouble for Iṭ with the 'Abbāsīd authorities. There is a further point that lends weight to the *taqiyya* theory: in his *Ṭuraf* Iṭ refers to the *Ṭarā'if*, but does not disclose that he is its author, merely recommending the book to his readers. Al-Ḥurr al-'Āmilī is in no doubt that Iṭ used a pseudonym out of *taqiyya*, "since he was mostly in the same place (*balad*) as the 'Abbāsīd caliphs" (*Ithbāt*, IV, p. 36; see also III, p. 165).

It has been suggested that Iṭ concealed his authorship of the *Ṭarāʿif* in both the *Ṭarāʿif* and the *Ṭuraf* because these two works were written before the Mongol conquest (see Dh XV 162). This suggestion, however, fails to take into account the fact that Iṭ acknowledges his authorship of the *Ṭarāʿif* in several works written before 656/1258: *Jamāl*, *Kashf*, *Ijāzāt*, *Iqbāl* and *Saʿd*. In the case of the *Kashf*, it might be argued that since it was written as a *waṣīyya* for his sons only, there was no danger of its falling into the wrong hands. Yet this argument can scarcely be applied to the *Saʿd*, which was written as a guide to Iṭ's library, and it falls flat in the case of the *Jamāl* and the *Iqbāl*, books of prayers intended by their very nature for a large audience. I suggest that the *Ṭarāʿif* (and the *Ṭuraf*) were written during Iṭ's prolonged sojourn in Baghdad, and that Iṭ felt it safe to reveal his authorship once he had left the city for the Shīʿī strongholds of al-Ḥilla, Najaf and Karbalā'. (An alternative hypothesis would be that Iṭ used the pseudonym as a literary device to increase the book's appeal: it might have been particularly interesting to know what a *dhimmi* had to say about intra-Muslim polemics.) In the *Binā'* (p. 173), written either shortly before or shortly after Iṭ's death, his brother Aḥmad (apparently out of respect for Iṭ's original wishes) does not identify the author when citing from the *Ṭarāʿif* (the text cited appears in Ṭ 104/25).

A possible *terminus post quem* for the *Ṭarāʿif* is Dhū l-Qaʿda 633/ July-Aug. 1236: in that month Iṭ received in Baghdad an *ijāza* from Ibn al-Najjār to transmit al-Ḥumaydī's *al-Jamʿ bayna l-ṣaḥīḥayn*, a work which is repeatedly cited in the *Ṭarāʿif*. In IJ, Iṭ refers to the *Ṭarāʿif* as consisting of two volumes. This division is missing from Ṭ², but appears in Ṭ¹ and in the manuscripts consulted.

The extent of the opposition which the *Ṭarāʿif* engendered in Sunnī circles can be gauged from a story about Muḥammad b. Abī Bakr b. Abī l-Qāsim al-Ḥamdānī al-Dimashqī (d. 16 Ṣafar 721/17 Mar. 1321), a Sunnī scholar who was won over to Imāmī Shīʿism. He made his own copy of the *Ṭarāʿif*, in which the author's name was given as 'Abd al-Ḥamīd (sic) b. Dāwūd al-Muḍarī (read thus for 'al-Miṣrī'). When this copy was discovered in Damascus (in 750/1349-50), it was assumed to be Muḥammad b. Abī Bakr's own work. As it was judged to contain a defence of Judaism and other faiths and an attack on Islam, it was taken to the *qāḍī* Taqī al-Dīn al-Subkī, who is said to have cut it up at night and washed it in water (*qaṭa'ahu fī l-layl wa ghasalahu bi l-mā'*). The washing implies that the book was made of parchment; and the "cutting" may have consisted of reducing the book to its component leaves (see Ibn Ḥajar al-ʿAsqalānī, *al-Durar al-kāmina fī a'yan al-mī'a al-thāmina*, ed. Muḥammad Sayyid Jād al-Ḥaqq, Cairo, 1385-7/1966-7, IV, pp. 30-31; cf. also Ibn Kathīr, XIV, pp. 100-101; *Shadharāt*, VI, pp.

55-56; *Ḥaqa'iq*, pp. 180-181).

A manuscript of the *Ṭarā'if* dated 908/1502-3 is in the library of Shaykh Muḥammad Ḥusayn b. Sulaymān al-A'lamī in Karbalā' (see Salmān Hādī al-Ṭu'ma, "*al-Makḥḥūtāt al-'arabiyya fī khazā'in Karbalā'*", *MMMA*, 27, 1983, pp. 547-596, at p. 580). This predates the earliest dated manuscript noted by al-Ṭīhrānī, which was copied in 976/1568-9.

There are a number of Persian translations. The earliest, entitled *Ṭarāwat al-laṭā'if fī tarjamat al-Ṭarā'if*, is by 'Alī b. al-Ḥasan al-Zawārī, and is dedicated to Shah Ṭahmāsp (r. 930-984/1524-76) (see Kantūrī, p. 377, p. 2095; Storey, I/1, p. 15). The translation of Muḥammad Ṣādiq Ṭabaṣī Wā'iz (Tehran, 1301; cf. Mushār, *Fihrist*, p. 1298) has been consulted for variant readings (= Ṭ Per). There is also an anonymous reply to the *Ṭarā'if* entitled *K. al-nukat wa l-laṭā'if fī naqd kitāb al-Ṭarā'if* (G. Vajda and Y. Sauvan, *Catalogue des manuscrits arabes*, II/3, Paris, 1985, p. 324, no. 1461², fols 49b-97b, manuscript dated Sha'bān 1127/Aug. 1715; I am grateful to Dr. M. Bar-Asher for his help in obtaining a photocopy).

Discrepancies between manuscripts of the *Ṭarā'if* are noted by al-Majlisī. After citing a lengthy passage from Miskawayh's *K. nadīm al-farīd* (see List) he states that he found this text in some copies of the *Ṭarā'if*, though it was missing in most of them (BA, XLIX, p. 215, cited by Madelung, "Documents", p. 340. See also BA, XXXV, p. 224; cf. 'Āmili, *Amal*, II, p. 205.)

The lithograph edition (= Ṭ²) is both defective and hard to read. In this edition, pp. 171-175 (end of the book) are erroneously printed as pp. 172-176; I have followed the correct pagination. Also, the material in Ṭ² 171 line 14 - 173 line 5 is for the most part identical with Ṭ² 173 line 5 - 174 line -8. The Qumm 1400 edition (= Ṭ¹), though apparently incomplete (it does not contain the text referred to in Y 78/278), is far superior and includes much additional material. Some of this material is quoted in other works of IṬ: the text from the *Ṭarā'if* cited in IQ 758/529 is found Ṭ¹ (and in various manuscripts) but not in Ṭ². Al-Ṭīhrānī must have consulted a manuscript with readings occasionally different from those in the versions at my disposal; cf. →*K. al-'umda fī l-uṣūl*.

52. * *K. al-tarājīm fīmā nadhkuruhu 'an al-ḥākīm*

A 30-31/43-44

IṬ cites a tradition from the second *juz'* of this work. In this tradition the Prophet instructs a man who is about to set out on a journey which *rak'as* he should pray.

53. * *K. al-ta'rif li l-mawlid al-sharīf*

It has been suggested that IṬ concealed his authorship of the *Ṭarāʿif* in both the *Ṭarāʿif* and the *Ṭuraf* because these two works were written before the Mongol conquest (see Dh XV 162). This suggestion, however, fails to take into account the fact that IṬ acknowledges his authorship of the *Ṭarāʿif* in several works written before 656/1258: *Jamāl*, *Kashf*, *Ijāzāt*, *Iqbāl* and *Saʿd*. In the case of the *Kashf*, it might be argued that since it was written as a *waṣīyya* for his sons only, there was no danger of its falling into the wrong hands. Yet this argument can scarcely be applied to the *Saʿd*, which was written as a guide to IṬ's library, and it falls flat in the case of the *Jamāl* and the *Iqbāl*, books of prayers intended by their very nature for a large audience. I suggest that the *Ṭarāʿif* (and the *Ṭuraf*) were written during IṬ's prolonged sojourn in Baghdad, and that IṬ felt it safe to reveal his authorship once he had left the city for the Shīʿī strongholds of al-Hilla, Najaf and Karbalā'. (An alternative hypothesis would be that IṬ used the pseudonym as a literary device to increase the book's appeal: it might have been particularly interesting to know what a *dhimmī* had to say about intra-Muslim polemics.) In the *Bināʿ* (p. 173), written either shortly before or shortly after IṬ's death, his brother Aḥmad (apparently out of respect for IṬ's original wishes) does not identify the author when citing from the *Ṭarāʿif* (the text cited appears in Ṭ 104/25).

A possible *terminus post quem* for the *Ṭarāʿif* is Dhū l-Qaʿda 633/ July-Aug. 1236: in that month IṬ received in Baghdad an *ijāza* from Ibn al-Najjār to transmit al-Ḥumaydī's *al-Jamʿ bayna l-ṣaḥīḥayn*, a work which is repeatedly cited in the *Ṭarāʿif*. In IJ, IṬ refers to the *Ṭarāʿif* as consisting of two volumes. This division is missing from Ṭ², but appears in Ṭ¹ and in the manuscripts consulted.

The extent of the opposition which the *Ṭarāʿif* engendered in Sunnī circles can be gauged from a story about Muḥammad b. Abī Bakr b. Abī l-Qāsim al-Hamdānī al-Dimashqī (d. 16 Ṣafar 721/17 Mar. 1321), a Sunnī scholar who was won over to Imāmī Shīʿism. He made his own copy of the *Ṭarāʿif*, in which the author's name was given as 'Abd al-Ḥamīd (sic) b. Dāwūd al-Muḍarī (read thus for 'al-Miṣrī'). When this copy was discovered in Damascus (in 750/1349-50), it was assumed to be Muḥammad b. Abī Bakr's own work. As it was judged to contain a defence of Judaism and other faiths and an attack on Islam, it was taken to the *qāḍī* Taqī al-Dīn al-Subkī, who is said to have cut it up at night and washed it in water (*qaṭaʿ ahu fī l-layl wa ghasalahu bi l-māʾ*). The washing implies that the book was made of parchment; and the "cutting" may have consisted of reducing the book to its component leaves (see Ibn Ḥajar al-ʿAsqalānī, *al-Durar al-kāmina fī aʿyān al-miʾa al-thāmina*, ed. Muḥammad Sayyid Jād al-Ḥaqq, Cairo, 1385-7/1966-7, IV, pp. 30-31; cf. also Ibn Kathīr, XIV, pp. 100-101; *Shadharāt*, VI, pp.

55-56; *Ḥaqā'iq*, pp. 180-181).

A manuscript of the *Ṭarā'if* dated 908/1502-3 is in the library of Shaykh Muḥammad Ḥusayn b. Sulaymān al-A'lamī in Karbalā' (see Salmān Hādī al-Ṭu'ma, "*al-Makḥṭūṭāt al-'arabiyya fī khazā'in Karbalā'*", *MMMA*, 27, 1983, pp. 547-596, at p. 580). This predates the earliest dated manuscript noted by al-Ṭīhrānī, which was copied in 976/1568-9.

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52. * *K. al-tarājīm fīmā nadhkuruhu 'an al-ḥākīm*

A 30-31/43-44

IṬ cites a tradition from the second *juz'* of this work. In this tradition the Prophet instructs a man who is about to set out on a journey which *rak'as* he should pray.

53. * *K. al-ta'rīf li l-mawlid al-sharīf*

Dh IV 215 no. 1075

IQ 69-70/598-599, 74/603, 98/623, 185/689, 199/703

From the extracts in IQ it emerges that this work dealt with the dates of birth and death of the Prophet and of members of the *ahl al-bayt*. These dates were important as occasions for commemoration and it was therefore essential to fix them accurately, particularly as there was a long history of disagreement about some of them both within the Shīʿī community and between Shīʿīs and Sunnīs (cf. → *Ḥadāʿiq al-riyāḍ*). IQ 69/598: the Imam al-Ḥasan al-ʿAskarī died on 8 Rabīʿ I [260/1 Jan. 874]. IQ 70/599: the Prophet was born on 12 Rabīʿ I. IQ 74/603: reference is made to the divergence of opinion among the Imāmiyya concerning the date of the Prophet's birth (i.e. the 12th or the 17th of Rabīʿ I). IQ 98/623: Fāṭima died on 3 Jumādā II. IQ 185/689: al-Ḥusayn was born on 3 Shaʿbān. Iṭ says that in the *Taʿrīf* the controversy concerning the date of al-Ḥusayn's birth is mentioned, as also the books which deal with this subject. IQ 199/703: the Mahdī was born in mid-Shaʿbān; the circumstances of his birth are discussed in several chapters (or sections) (*faṣls*). (In IQ 69-70/598-599 as cited in BA, L, p. 335, the *K. al-taʿrīf* is erroneously referred to as a work of Muḥammad b. Jarīr al-Ṭabarī. The correct ascription is given in BA, XCV, p. 355, where this passage is again cited.)

54. *al-Tashrīf bi l-minan fī l-taʿrīf bi l-fitan*

Dh IV 189 no. 944, XVI 113 no. 181, XXII 189 [no no.]

MF 127/141, 181/198

This title is given by Iṭ at the beginning of the third and last part of the *Malāḥim* (MF 127/141). It recurs (in abbreviated form) at the end, where it was supplied by the copyist (*tamma l-kitāb al-multaqaṭ al-mulḥaq bi ajzāʾ kitāb al-tashrīf fī l-minan li l-sayyid Radī al-Dīn ʿAlī b. Ṭāwūs*) (MF 181/198). The work has been printed several times (Najaf 1365 and 1368, Beirut 1398 and 1408). All these editions appeared under the title *al-Malāḥim wa l-fitan (fī zuḥūr al-ghāʾib al-muntazar)*. It is not clear whether this was an alternative title given by Iṭ himself, or whether it was supplied by someone else.

As already noted, Iṭ completed the first part of this work in al-Ḥilla on Monday, 15 Muḥarram 663/7 Nov. 1264. In the available editions, the date on which the second part was finished (*wa kāna ākhir taʿlīqihī*) is given as Thursday, 13 Dhū l-Ḥijja 682, which is clearly an error (for 662?) (MF 126/139). No details are provided about the date of composition of the third part. All parts consist largely of selections from works entitled *K. al-fitan* by Nuʿaym b. Ḥammād, Abū Šāliḥ al-Salīlī and Zakariyyā b. Yaḥyā al-Naysābūrī respectively (see List). This is followed by a *Multaqaṭ* which is appended to the end (MF 151-181/

167-198) (and not after each part of the *Tashrīf*, as maintained by al-Kharsān in his introduction to F², p. 19). Many of the stories and traditions in the *Multaqaṭ* deal with the subject of *fitan*, so that it makes sense for it to have been joined to the main text. Initially IṬ does not appear to have thought of adding an appendix to the *Malāḥim*: he does not mention one when describing the contents of this work (MF 14-15/16-17). Yet it can be established from internal evidence that it was IṬ (rather than a redactor) who added the *Multaqaṭ* to the *Malāḥim*: at one point in the *Multaqaṭ* (MF 156/172) he refers to a story about the length of Pharaoh's rule which he says he has mentioned earlier in the book; the reference is in all likelihood to MF 105/116-117. The beginning of the *Multaqaṭ* appears to be missing.

An autograph of the *Malāḥim* was in the possession of IṬ's nephew 'Abd al-Karīm, who added to it some comments of his own. In 705/1305-6 it was bought by the Imāmī scholar Ghiyāth al-Dīn 'Abd al-Karīm b. 'Alī b. Yaḥyā al-Ḥillī, and after his death in 750/1349-50 it passed on to his son 'Abd al-Raḥīm and then to his grandson Lutf Allāh (d. ca. 800/1397-8) (*Riyād*, III, pp. 181-182; *Ḥaqā'iq*, pp. 117-119). The autograph was seen by 'Abd Allāh Afandī, who contrasts 'Abd al-Karīm's quite beautiful handwriting with his uncle's poor script (*Riyād*, III, p. 169. Since this was one of IṬ's last works, the comment about his handwriting may have been applicable to him only in his old age.) According to al-Ṭīhrānī, the autograph (somewhat damaged by worms) is today in Tustar in the possession of descendants of Ni'mat Allāh al-Jazā'irī (*Ḥaqā'iq*, p. 190). This would seem to be the only work of IṬ of which an autograph is reported to have survived. References to the *Malāḥim* in Dh are to a manuscript in the possession of al-Ṭīhrānī which was copied from the autograph. This was one of two manuscripts used in preparing MF¹ (see editor's introduction, p. 11). MF² (i.e. Beirut 1408/1988) is in turn based on the Najaf edition.

55. *al-Tashrīf bi ta'rīf waqt al-taklīf*

Dh XXVI 210 no. 1064

IṬ composed this short work on the occasion of his son Muḥammad's fifteenth birthday, i.e. 9 Muḥarram 658/26 Dec. 1259 (TT 5). IṬ emphasizes that one should celebrate the day on which a person joins the ranks of the *mukallafūn*; he says that not sufficient importance had previously been attached to this occasion, and urges his family to give it its due weight by offering thanks to God and distributing charity (TT 5, 7, 15-16). IṬ had earlier referred to this point (K 29, 31) and had pledged that if he would still be alive when his son turned fifteen he would donate 150 dinars for charity (ten dinars for each year of Muḥammad's life) (K 87).

The *Tashrif* was read out to a number of scholars at Iṭ's home in al-Muqtadiyya on Wednesday, 14 Rabi' II 658/29 Mar. 1260, and again on Tuesday, 7 Jumādā I 658/20 Apr. 1260. These scholars were given an *ijāza* to transmit all of Iṭ's works. The autograph was in the possession of al-Shahīd al-Thānī, who made his own copy (completed on 15 Dhū l-Ḥijja 941/17 June 1535). Two copies based on al-Shahīd al-Thānī's copy are extant; the first was written by Bahā' al-Dīn al-'Āmilī's pupil Bahā' al-Dīn 'Alī b. Yūnus al-Ḥusaynī al-Tafrishī and was completed in 1026/1617; the second was made in 1098/1686-7 (or, according to al-Ṭihirānī, in 1059/1649) by Muḥammad b. Muḥammad b. al-Ḥasan known as Ibn Qāsim al-Ḥusaynī al-'Aynāthī al-'Āmilī (for whom see *Riyād*, V, pp. 164-165). Both copies found their way into the library of Jalāl al-Dīn al-Muḥaddith al-Urmawī (see *Anwār*, pp. 50-51, 52-53). The Tehran 1341 Sh/1382 edition (which was not yet available to al-Ṭihirānī) is based on al-'Aynāthī's copy and is accompanied by a Persian translation. It is bound in one volume with a Persian rendition of the *Kashf* entitled *K. rāhnumā-i sa'ādat*. I am indebted to Professor Y. Friedmann for drawing my attention to this edition.

⇒ *K. al-tashrif bi l-naṣṣ al-ṣahih*, see *al-Anwār al-bāhira*

56. ** *K. al-tawfiq li l-wafā' ba'da (al-) tafrīq* (or *tashrif*, or *ta'rif*) *dār al-fanā'*

Dh IV 500 no. 2241

K 139

See 'Āmilī, *Amal*, II, p. 206. According to al-Ṭihirānī, this work was still available to Mīrzā Kamālā.

57. *K. ṭuraf (min) al-anbā' wa l-manāqib fī sharaf sayyid al-anbiyā' wa ('itratihī) l-aṭāyib*

Dh XV 161 no. 1053

IJ 18/40, K 139

See *GAL*, S, I, p. 912, no. 4. In 'Āmilī, *Amal*, II, p. 205, the title is given as *K. ṭuraf min al-anbā' wa l-manāqib fī l-tashrif bi l-waṣiyya wa l-khilāfa li 'Alī b. Abī Ṭālib 'alayhi l-salām*. Al-Ṭihirānī mentions a Mashhad manuscript dated 987/1579-80 and a Najaf 1369 edition. I have used the Najaf 1349/1931 edition.

As noted by al-Ṭihirānī, in this work Iṭ does not reveal his identity, saying only that it was written by someone whom God had favoured (*ba'd man aḥsana llāh ilayhi*), and that it complements the material in the *Ṭarā'if* (ṬU 4). Yet in IJ and in K, Iṭ does acknowledge this work as his own, describing it as dealing with the honoured position of the Prophet and his family and with the Prophet's *waṣiyya* to 'Alī. Cf. al-'Āmilī's *Ithbāt*, I, p. 56, where the *K. al-ṭuraf* is described as a

continuation (*tatimma*) of the *Ṭarāʿif*. Most of the *Ṭuraf* consists of quotations from the *K. al-waṣīyya* of ʿĪsā b. al-Mustafād (see List). See further Kohlberg, "Polemic".

58. *al-Yaqīn bi* (or *fi*) *khtiṣāṣ mawlānā ʿAlī bi imrat al-muʿminīn*

Dh XVIII 69 no. 720, XXV 279 no. 115

MF 140/155

See *GAL*, S, I, p. 912, no. 9. As already noted, when he wrote the *Anwār al-bāhira* (the introduction to which is cited in the *Yaqīn*) IṬ was over 70 years old (TṢ 531, Y 8/125); and the *Yaqīn* is earlier than the *Malāḥim*. It must therefore have been written between 659/1261 and 662/1264. This is one of the sources of the *Mustadrak* which was not used in al-ʿĀmilī's *Wasāʾil*; in the *Mustadrak* (MK lith., III, p. 370) the title appears as *K. al-yaqīn wa* (for *aw*) *kashf al-yaqīn bi khtiṣāṣ mawlānā amīr al-muʿminīn bi imrat al-muʿminīn*.

There thus appear to have been two alternative titles. In the *Bihār* the work is known as *Kashf al-yaqīn*, and is accordingly given the abbreviation *Shf*. When citing from the work of the same title by the ʿAllāma al-Ḥillī, al-Majlisī, in order to avoid confusion, provides the full title. Al-Nūrī al-Ṭabarsī on occasion confuses the abbreviations *Shf* and *Kshf* (the latter used by al-Majlisī to refer to al-Irbilī's *Kashf al-ghumma*), and so attributes passages from al-Irbilī to the *Yaqīn* when citing via the *Bihār* (e.g. MK, V, p. 232).

The Najaf 1369/1950 edition (= Y¹) is based on two manuscripts (see Y¹ 207). Al-Ṭīhrānī does not refer to this edition, but instead cites several manuscripts which on occasion provide readings different from those found in Y¹ (see e.g. → *K. asmāʾ mawlānā ʿAlī* (anon.), → *Hujjat al-tafḍīl*, → *K. mawlid mawlānā ʿAlī bi l-bayt*). The Beirut 1410/1989 edition (= Y²) is based on three manuscripts (different from those used for Y¹), and also includes the *Tahṣīn*. In all, the editors of Y² (at pp. 53-54) list fifteen extant manuscripts.

IṬ declares that in the *Yaqīn* he has restricted himself to citing traditions on non-Shīʿī authority. As a result, many of the sources cited are Sunnī. Shīʿī sources are however used for traditions whose *isnāds* IṬ takes to be non-Shīʿī. IṬ interprets "non-Shīʿī" in the narrowest sense possible, and so includes *isnāds* where all but the earliest links are Shīʿī; see e.g. → *al-Istinṣār*, → *K. al-mawālīd* (Ibn al-Khashshāb). IṬ notes (Y 203/519) that all books mentioned in the *Yaqīn* are in his library and that he has bequeathed them (*waqqafnāhā*) to his sons. See also Chapter III.2.

There are a number of indications that the printed editions do not comprise the entire text. In Y 5/122, IṬ states that he will open the *Yaqīn* with a detailed list of chapters, yet no such list appears in these

editions. In Y 79/279 he mentions a previous reference on Ibn al-Juḥām, which is however missing from Y. In a section of his *Kashf al-ghumma* completed on 3 Sha‘bān 678/9 Dec. 1279 (cf. II, p. 70) al-Irbilī (d. 693/1293-4) cites from the beginning of the *Yaqīn* (I, pp. 340-348); the citation includes material missing from Y. Potentially the most dramatic evidence of missing material is to be found in Iṭ’s introduction to his *Tahṣīn* (see TṢ 531), where he describes what is apparently the *Yaqīn* as comprising 309 traditions on ‘Alī being called *amīr al-mu‘minīn*, 51 traditions on ‘Alī as *imām al-muttaqīn* and 41 traditions on ‘Alī as *ya‘sūb al-mu‘minīn*. The corresponding figures in Y are 177, 24 and 19. But the passage in the *Tahṣīn* is not entirely unambiguous, and may present the combined figures for the *Yaqīn* and the *Anwār al-bāhira*. It is at any rate noteworthy that virtually all of the numerous citations from the *Yaqīn* in the *Bihār* are found in Y; so probably the manuscripts at al-Majlisī’s disposal were not substantially different from those used for the printed editions.

59. ** *Zahrat al-rabī‘ fī ad‘iyat al-asābī‘*

Dh XII 73 no. 509

A 77/90, D* fol 3a, F 7/6, IJ 18/41, J 245, MD 258-265, 272-273

As noted in F and J, this is the third volume in the ten-volume division of the *Muhimmāt*. In IJ (and in ‘Āmilī, *Amal*, II, p. 205), it is referred to as *Mujallad fī ad‘iyat al-asābī‘*. In A, Iṭ recommends taking this book together with the *Jamāl* when embarking on journeys lasting about a week; it is thus clear that the *Zahrat al-rabī‘* included prayers for each particular day of the week, presumably with the exception of Friday, to which most of the *Jamāl* is dedicated. The *Zahrat al-rabī‘* was roughly the same length as the *Jamāl* (in D*, Iṭ describes the *Zahrat al-rabī‘* as comprising more than thirty-two quires and the *Jamāl* as consisting of “more than thirty quires”). Now only about a third of the *Jamāl* deals with prayers for days other than Friday; so that if the whole of the *Zahrat al-rabī‘* was devoted to such prayers, then it contained far more of them than did the *Jamāl*.

According to J, the end of the *Zahrat al-rabī‘* contains a warning to the believer who performs the same prayers as the Prophet or a member of his family not to delude himself into thinking that he has thereby equalled them in devotion. Muḥammad and his family worshipped God purely for the purpose of worshipping Him, while other mortals pray in the hope of averting punishment or gaining reward in this world or the next. In MD, the reference is to prayers of the Imams al-Jawād and al-Hādī. Al-Ḥurr al-‘Āmilī was evidently still able to see a copy of this work (see *Ijāzat al-shaykh Muḥammad al-Ḥurr al-‘Āmilī li l-mawlā ... Muḥammad Fāḍil al-Mashhadī*, in BA, CX, p. 117).

3 SOME FURTHER TITLES

To complete the picture, the following titles should also be noted.

(1) In his list of Iṭ's printed works, Mushār (*Mu'allifin*, IV, p. 415) refers to a Tehran 1379 edition of *K. miṣbāh al-sharī'a wa miftāh al-ḥaqīqa* (see List). This work is usually ascribed to Ja'far al-Ṣādiq, and there is no reason to believe that Iṭ wrote it.

(2) In *GAL, S, I*, pp. 912-913, Brockelmann mistakenly ascribes to Iṭ three works composed by other authors. These works are the '*Uddat al-dā'i*' by Ibn Fahd al-Ḥillī (d. 841/1437-8) (extant); the *Buṣhrā* (in *GAL, S*, erroneously, *Busr*) *al-muḥaqqiqīn fī l-fiqh*; and *al-Malādh fī l-fiqh*. The last two are by Iṭ's brother Jamāl al-Dīn Aḥmad, and as Brockelmann correctly notes, neither is extant (cf. Dh III 120 no. 407, XXII 192 no. 6649).

(3) The *Rabī' al-shī'a*, which some Imāmī scholars attributed to Iṭ, is in fact another title for the *I'lām al-warā* of al-Faql b. al-Ḥasan al-Ṭabrisī (d. 548/1153) (cf. Dh X 75 no. 131, and Muḥammad Maḥdī al-Kharsān's introduction to the Najaf 1390/1970 edition of the *I'lām*, pp. 29-31). Thus Mīr Dāmād in his *Rawāshih* (p. 77) cites a passage which he says is taken from Iṭ's *Rabī' al-shī'a*; this passage appears in the *I'lām* (p. 370). Al-Majlisī, who likewise ascribes the *Rabī' al-shī'a* to Iṭ, says that he refrained from citing it in the *Bihār* since it agrees (*li muwāfaqatihi*) with the *I'lām* in the arrangement of the material (*fī jamī' al-abwāb wa l-tartīb*), a fact which al-Majlisī finds surprising (*BA, I*, p. 31, whence Qummī, *Fawā'id*, p. 332). A possible explanation (given in MK lith., III, p. 469) is that Iṭ discovered a copy of the *I'lām* which had no opening section (*khutba*); he did not know this work and therefore copied it. After his death this copy was found among his works; those who found it assumed that it was by Iṭ and so added a *khutba* of the kind Iṭ used to write, and ascribed it to him. It is perhaps significant that (at least in the works which I have seen) Iṭ never refers to the *I'lām*.

It may also be noted that ms. Br. Lib. Or. 13,521 entitled *Rabī' al-shī'a*, described as anonymous in the *List of Oriental Manuscripts* of the British Library, is in fact an incomplete copy of al-Ṭabrisī's *I'lām* (it breaks off in the middle of the chapter on Ja'far al-Ṣādiq).

(4) In IQ 519/305, Iṭ mentions without comment the title *al-Zawā'id wa l-fawā'id fī 'amal shahr al-ṣiyām*. Al-Majlisī (*BA, XCVIII*, pp. 351-355) in turn cites from *K. zawā'id al-fawā'id* of Ibn Ṭāwūs (first name not given) a passage about 9 Rabī' I (the date accepted by some scholars as that of 'Umar's assassination) being a day of festivities (*afḍal al-a'yād*) for the *ahl al-bayt* (cf. → *Kutub aṣḥābinā l-qummiyyīn*). The beginning of this passage (which is not in IQ) is also cited in MK,

II, p. 522. Since al-Majlisī and al-Nūrī al-Ṭabarsī do not elaborate on the identity of the author, it would be natural to suppose that he is IṬ. But this is not the case. As noted in the previous chapter, a work entitled *Zawā'id al-fawā'id* was composed by IṬ's son 'Alī (who shared his father's name, *kunya* and *laqab*); cf. the quotations in BA, LIX, pp. 57-90, MK, VIII, pp. 146-157. As for the title in IQ, al-Ṭihrānī suggests that it is not the name of a book but should rather be understood literally as referring to the benefits which may be derived from consulting IṬ's book on Ramaḍān, i.e. the *Miḍmār*.

(5) In addition to giving different names to the same book (as in the case of the *Kashf*), IṬ on occasion invented titles for sections of his own works; these can sometimes be mistaken for titles of independent books. This is particularly noticeable in the *Iqbāl*. The first occurrence (barring a prayer for 17 Rabī' I in IQ 84-87/611-615 which is said to be taken from *Kutub al-a'māl al-ṣāliḥāt wa dhakhā'ir al-muhimmāt wa l-da'awāt al-rājihāt*) is in IQ 136/651, where a tradition of the Prophet on the merits of prayer on 5 Rajab is said to be taken from *Kutub al-asbāb ilā riḍā malik yawm al-ḥisāb*. Similar titles appear in IQ 138-142/652-655, 156-161/664-669, 163/671, 173-174/681, 177-178/683-684, 196/699 (?), dealing with prayers for various days of Rajab and the first three days of Sha'bān. This practice stops as abruptly as it begins and is replaced by *wajadnāhu marwiyyan 'an al-nabī* or some such phrase. The references in F 84/81 to a *Bishārat al-muqbil al-mas'ūd min ahl al-luḥūd* and in F 273/248 to *Ba'd āyāt al-mutawakkilīn 'alā malik yawm al-dīn* may also belong to this category.

4 PREVIOUS LISTS OF IBN ṬĀWŪS'S WORKS

Earlier attempts to compile a list of IṬ's writings include Āl Yāsīn, at MMII, 12, 1384/1965, pp. 201-207, al-Kharsān in his introduction to F², at pp. 16-19, and Muḥammad Bāqir al-Anṣārī and Muḥammad Ṣādiq al-Anṣārī in their introduction to Y², at pp. 100-108.

Āl Yāsīn's list comprises forty-eight titles. The eleven works in the present list which are not found there appear here as nos. 7 (Āl Yāsīn wrongly assumes that the *Bishārat* is identical with the *Iṣṭifā'*), 17, 18, 27, 29, 30, 36, 38, 45, 50, 55.

Al-Kharsān's list comprises sixty titles. Of these, no. 24 (*Rabī' al-shī'a*) is not by IṬ (as noted by al-Kharsān himself); 5 (*Asrār al-da'awāt*) is probably to be identified with 28 (*al-Sa'ādāt*) and 32 (*Ṣalawāt wa muhimmāt*) with 22 (*Durū'*); 21 (*Jamāl*) = 35 (*'Amal laylat al-jum'a wa yawmihā*); 41 (*Falāḥ al-sā'il*) = 42 (*al-Falāḥ wa l-najāḥ fi 'amal al-yawm wa l-layla*); 48 (*Muḥāsabat al-malā'ika al-kirām*) = 49 (*Muḥāsabat al-nafs*); 55 (*al-Multaqa'*) is not an independent work. This

leaves fifty-three works. The six works of the present list not mentioned by al-Kharsān appear here as nos. 17, 18, 27, 29, 30, 52.

The list of Muḥammad Bāqir and Muḥammad Ṣādiq al-Anṣārī comprises fifty-seven titles. Of these, no. 23 is the *Rabīʿ al-shīʿa* and no. 56 (the *Muḥimmāt*) is not to be counted separately; 11 (*Asrār al-daʿawāt*) = 28 (*al-Saʿādāt*); 21 (*Durūʿ*) = 32 (*Ṣalawāt wa muḥimmāt li l-usbūʿ*); 20 (*Jamāl*) = 35 (*ʿAmal laylat al-jumʿa wa yawmihā*); 47 (*Muḥāsabat al-malʿika al-kirām*) = 48 (*Muḥāsabat al-nafs*). The eight works of the present list not mentioned appear here as nos. 7 (the two editors repeat Āl Yāsīn's error in assuming the *Bishārāt* to be identical to the *Iṣṭifāʿ*), 17, 18, 27, 29, 30, 36, 38.

5 TENTATIVE CHRONOLOGY OF IBN ṬĀWŪS'S WORKS

There are obvious difficulties in attempting a chronology of Ibn Ṭāwūs's works. In addition to a general dearth of information as to the dates of many works, there are texts which were composed over a long period of time (though this does not seem to have been frequent), and there is also the problem of interpolation. The following is thus merely a summary of the information given in this chapter. The works are referred to by their number in the list.

- (a) Early works (up to 626): 11, 30, 32, 42
- (b) 626 to ca. 650 (the completion of the *Ijāzāt*): 2, 5-9, 12-14, 16 (?), 19, 21, 22, 24, 26, 28, 31, 36 (?), 37, 39, 40, 46, 47, 49 (?), 50, 51, 52 (?), 53, 56, 57, 59
- (c) Later works (ca. 650-657): 1, 4, 10, 15, 20, 23 (?), 27 (?), 34 (?), 43, 44
- (d) Last works (658-664): 3, 18, 33 (?), 35 (?), 38, 48, 54, 55, 58
- (e) Unknown date: 17, 25, 29, 41, 45

6 CITATIONS OF WORKS OF IBN ṬĀWŪS BY LATER AUTHORS

While many of IṬ's works were quite well-known in his own day, only a few appear to have been directly quoted by Imāmī scholars in the century or so after his death; for one example see →IṬ, *K. al-bishārāt*. In the 9th/15th century the *Ṭarāʿif* and the *Ṭuraf* were used by ʿAlī b. Yūnus al-ʿĀmilī al-Bayādī (d. 877/1472-3) for his *al-Ṣirāṭ al-mustaqīm* (see *Ṣirāṭ*, I, p. 4); many of the sources cited in these two works appear in al-Bayādī's list of works which he cites indirectly, and he probably cited them via IṬ.

The author who made most use of IṬ's works in the 9th/15th century was al-Bayādī's pupil Taqī al-Dīn Ibrāhīm b. ʿAlī b. Ḥasan al-ʿĀmilī al-Kafʿamī (alive in 895/1490; see his biography in *Riyāḍ*, I, pp. 21-25). Al-Kafʿamī (for whom see also Chapter III.8) had at least seven

works at his disposal: *Abwāb* (cited e.g. *Junna*, pp. 392-393 = *Junna** fol 107b), *Durū'* (cited e.g. *Junna*, p. 206 = *Junna** fol 56a), *Iqbāl*, *K. al-midmār* (cited under its alternative title *K. 'amal shahr Ramadān*), *Muhaj*, *Muġtanā* and *Zā'ir*. Al-Kaf'amī even composed a *Mulḥaqāt al-durū' al-wāqīya*, which is cited in the *Biḥār* (see Dh XXII 199 no. 6687). He also quotes from the *Ighāthat al-dā'i*, but it is doubtful whether he saw this work, since the two quotations from it are found in the *Muhaj* (*Junna*, p. 87 [margin] = *Junna** fol 23b = MD 145; *Junna*, p. 309 = *Junna** fol 84a = MD 320-321).

IṬ's works (in the original Arabic or in Persian translation) gained recognition particularly in the Ṣafawid period. Citations from many of these works figure prominently in the books of major Imāmī authors of this period. One of the earliest to cite IṬ is Sharaf al-Dīn 'Alī al-Ḥusaynī al-Astarābādī al-Najafī (fl. 10th/16th century; see *Riyād*, IV, pp. 66-69; *A'yān*, XXXVI, pp. 50-52). His *Ta'wīl al-āyāt al-zāhira fi fadā'il al-'itra al-ṭāhira* includes extensive quotations and references to the *Sa'd* (see Najafī, pp. 111, 113, 121, 123-124, 145, 153, 157, 207, 233-235, 265-267, 483, 554) and the *Yaqīn* (Najafī, pp. 121, 180, 228-230, 267-275, 280, 554, 739), as well as to the *Ṭarā'if* (Najafī, pp. 111, 157; see also → *Ta'wīl mā nazala*). Others are Bahā' al-Dīn al-'Āmilī (cf. C. E. Bosworth, *Bahā' al-Dīn al-'Āmilī and his Literary Anthologies*, Manchester, 1989, p. 46) and al-Ḥurr al-'Āmilī. Al-Ḥurr al-'Āmilī in his *Wasā'il* (see his lists of sources in I/1, p. 6, IX/3, p. 45) cites directly from the *Abwāb*, *Amān*, *Durū'*, *Ghiyāth*, *Iqbāl*, *Kashf*, *Luhūf* (cited as *al-Malhūf*), *Muḥāsaba*, *Turaf*, *Zā'ir* and *Jamāl* (the last mentioned only in the list in I/1). Five of these works (*Amān*, *Iqbāl*, *Kashf*, *Luhūf* and *Turaf*) also appear in the list of sources cited directly in al-Ḥurr al-'Āmilī's *Ithbāt*; additional works given there are the *Muhaj*, *Nujūm*, *Sa'd*, *Ṭarā'if* and *Yaqīn* (see *Ithbāt*, I, pp. 56, 59). Most of these works are also mentioned in his *Ijāza* to Muḥammad Fāḍil al-Mashhadī (in BA, CX, p. 117), where in addition reference is made to *al-Iṣṭifā'*, *al-Jawāb al-bāhir fi khalq al-kāfir*, *Rabī' al-albāb* and *Zahrat al-rabī'* (and also to *K. al-tatimmāt wa l-muḥimmāt*, which is not, however, to be counted separately). Altogether twenty titles appear in the works of al-Ḥurr al-'Āmilī which I consulted. Al-Majlisī in the *Biḥār* cites more works by IṬ than by any other author except the 'Allāma al-Ḥillī. As noted earlier, an abridgement of the *Kashf* was written by Muḥsin al-Fayḍ, indicating the particular interest which some of IṬ's works held for the Akhbārīs. Authors of Imāmī prayer manuals from al-Kaf'amī down to our own days are particularly dependent on IṬ, citing extensively from the supplications which he preserved in his works.

Finally, it may be noted that the titles of several works by IṬ are cited by Ḥājji Khalifa. Wüstenfeld (*Der Tod des Ḥusein ben 'Alī und*

die Rache, p. 1, n. 1), basing himself on Flügel's index (no. 4574), maintained that the *Kashf al-zunūn* contained the titles of four different works by IṬ. But the information given by Flügel in his index is misleading: he attributes to IṬ one of the commentaries on *al-ʿUmda fi furūʿ al-shāfiʿiyya* of Abū Bakr Muḥammad b. Aḥmad al-Shāshī (d. 507/1114), even though no such attribution appears in Ḥājjī Khalīfa's text (cf. ed. Flügel, IV, pp. 263-264 = ed. Istanbul, II, pp. 1169-70); and while correctly identifying the *Amān* (ed. Flügel, I, pp. 433-434, no. 1245 = ed. Istanbul, I, p. 166) and the *Muhaj*, he treats the entry *Manhaj al-daʿawāt wa mabhaj* [sic] *al-ʿināyāt* (ed. Flügel, VI, p. 219, no. 1327 = ed. Istanbul, II, p. 1881) as referring to a separate work, not realizing that it is a corrupt form of *Muhaj al-daʿawāt wa manhaj al-ʿināyāt*, which has its own entry (ed. Flügel, VI, p. 273, no. 13,456 = ed. Istanbul, II, p. 1911).

In addition to the *Amān* and the *Muhaj*, Ḥājjī Khalīfa has entries on the *Durūʿ* (ed. Flügel, III, p. 224, no. 5052 = ed. Istanbul, I, p. 752), the *Muḥāsaba* (referred to as *Muḥāsabat al-nafs min ajzāʾ al-ḥadīth/al-aḥādīth*) (ed. Flügel, V, p. 411, no. 11,488 = ed. Istanbul, II, p. 1608) and the *Zahrat al-rabīʿ*, a work identified only as a *mujallad li baʿd al-shīʿa* (ed. Flügel, III, p. 551, no. 6916 = ed. Istanbul, II, p. 962). The *Muḥāsaba* and the *Durūʿ* are identified as works of IṬ only in the Istanbul edition; and it is only there that (within the entries on these two works) reference is made to IṬ as author of the *Luhūf* and the *Jamāl* respectively. It is not clear whether Ḥājjī Khalīfa saw any of these works; all that can be said is that he may have been familiar with the *Amān* and the *Durūʿ*, the incipits of which are cited in both editions.

CHAPTER THREE

LIBRARY

The only study of Iṭ's library published so far is the article by Muḥammad Ḥasan Āl Yāsīn in the *Majallat al-majma' al-'ilmī al-'irāqī*.¹ In this article, the writer lists in alphabetical order those titles which he found mentioned in Iṭ's works. Citing reasons of space, he does not indicate where each title is mentioned.² No details are given about either titles or authors, and there is no indication as to which of the works is extant. Finally, the list, though impressive,³ does not include all the titles which can be gleaned from Iṭ's available writings.

A second study is referred to in an article by Ḥusayn 'Alī Maḥfūz published in 1966. He mentions an unpublished book of his entitled *K. al-khizāna al-Ṭāwūsiyya*.⁴ This book has apparently still not come out.⁵

1 BACKGROUND

As is well known, many Muslim scholars throughout the ages were known for their love of books,⁶ and private and public libraries became a hallmark of Islamic culture.⁷ The major public libraries in both the eastern and western parts of the Muslim world reportedly contained tens, even hundreds of thousands of books. The Egyptian scholar Aḥmad b. 'Alī al-Qalqashandī (d. 821/1418)⁸ mentions the library of the 'Abbāsids which was destroyed under Hulagu, giving it pride of place among the great Islamic libraries.⁹ In the second place

¹ "al-Sayyid 'Alī āl Ṭāwūs (589-664 H): ḥayātuhu—mu'allafātuhu—khizānat kutubihī", *MMII*, 12, 1384/1965, pp. 192-213, 13, 1385/1966, pp. 276-309. See also the previous chapter.

² Cf. Āl Yāsīn, *MMII*, 12, p. 209, n. 1.

³ It contains 488 items, in addition to nine works which Iṭ read in public libraries. Āl Yāsīn's working hypothesis thus seems to be that except where Iṭ explicitly states otherwise, all works which he says he has seen formed part of his library.

⁴ Maḥfūz, "Adab al-du'ā", *al-Balāgh*, 1/6, 1386/1966, pp. 56-86, at p. 86, n. 11.

⁵ Maḥfūz's study is referred to by al-Khaffāf in the introduction to his edition of the *Abwāb* (p. 30). Al-Khaffāf, referring to this study as *al-Maktaba al-Ṭāwūsiyya*, likewise assumes it has not been published.

⁶ And not only famous ones; cf. U. Haarmann, "The Library of a Fourteenth Century Jerusalem Scholar", *Der Islam*, 61, 1984, pp. 327-333.

⁷ For a useful summary and extensive bibliography of some of the subjects briefly dealt with here see Endress, "Handschriftenkunde".

⁸ *Subḥ al-a'shā*, Cairo, 1331-8/1913-9, I, pp. 466-467, whence Grohmann, p. 432.

⁹ Āl-Qalqashandī may well have been referring to the Mustansiriyya. When this *madrasa* was established in 631/1233, al-Mustansir is said to have stocked its library

he mentions the library of the Fāṭimid caliphs in Cairo, which is said to have contained 200,000, or even 601,000 bound volumes.¹⁰ Another renowned medieval library, that of al-Ḥakam II (d. 366/976) in Cordova, is reported to have comprised 400,000 volumes.¹¹ The academy of learning (*dār al-‘ilm*) established in al-Karkh by Sābūr (Shāpūr) b. Ardashīr (d. 416/1025-6), the vizier of the Būyid Bahā’ al-Dawla, housed a library said to have contained more than 10,000 (according to others: 100,000 to 140,000) volumes, including 100 exemplars of the Qur’ān in the handwriting of the celebrated Banū Muqla; this library was destroyed by fire during Tughril Beg’s march on Baghdad in 451/1059.¹² IṬ’s older contemporary Yāqūt states that when he left Marw in 616/1219 there were ten *waqf* libraries in the city, one of which, the ‘Azīziyya, held some 12,000 volumes.¹³ There are in addition numerous references to libraries which were established in mosques.¹⁴

Among private collectors, a famous early example is the historian al-Wāqidī, who at his death in 207/822 is said to have left behind 600 bookcases (*qimatr*), each case requiring two men to carry it.¹⁵ Ibn Ḥanbal’s library amounted to twelve and a half camel loads,¹⁶ while that of his contemporary Yahyā b. Ma‘īn (d. 233/847) filled 114 (or 130) bookcases and four large jars (*hibāb*).¹⁷ The books in the library of Abū

with some 80,000 volumes, requiring 160 porters (*hammāl*) to transport them. See ps.-Ibn al-Fuwaṭī, p. 54; ‘Awwād, *Khazā’in*, pp. 163-171. Ibn ‘Inaba, who cites this figure in his ‘*Umda* (p. 169), adds, “It appears that nothing remains of it today”. The fact that al-Qalqashandī mentions this library before the Fāṭimid library perhaps means that according to his sources it was more richly endowed than its Egyptian counterpart.

¹⁰Grohmann, p. 434.

¹¹Grohmann, p. 436.

¹²Ibn al-Athīr, *Kāmil*, X, pp. 7-8 (under the year 451). This is the date adopted by Eche (pp. 116-117), who rejects Yāqūt’s dating of the event to 447/1055 (see his *Buldān*, I, p. 534). Cf. Grohmann, p. 438; Pinto, pp. 224, 229; ‘Awwād, *Khazā’in*, pp. 144-145; J. L. Kraemer, *Humanism in the Renaissance of Islam*, Leiden, 1986, p. 55, and the references given in these studies.

¹³Yāqūt, *Buldān*, V, p. 114, cited by Abdul Latif Ibn Dohaish, “Growth and Development of Islamic Libraries”, *The Islamic Quarterly*, 31/3, 1987, pp. 217-229, at p. 219 = *Der Islam*, 66, 1989, pp. 289-302, at p. 291.

¹⁴See in general *EI*², art. “Madrasa” (J. Pedersen-[G. Makdisi]), at V, p. 1125; Muhammad Makki Sibai, *Mosque Libraries: an Historical Study*, London and New York, 1987.

¹⁵Ibn al-Nadīm, p. 111; Grohmann, p. 439; cf. al-Dhahabī, *Mīzān al-i‘tidāl*, ed. Bijāwī, Cairo, 1382/1963, III, p. 665. See also N. Abbott, *Studies in Arabic Literary Papyri*, vol. II: *Qur’ānic Commentary and Tradition*, Chicago, 1967, p. 51; Muhammad Faris Jamil, *Islamic Wirāqah ‘Stationery’ during the Early Middle Ages*, Ph. D. dissertation, University of Chicago, 1984, p. 171.

¹⁶Abbott, II, p. 51. For the size of camel loads see R. W. Bulliet, *The Camel and the Wheel*, Cambridge, Mass., 1975, index, under “Loads, size of”. (I owe this reference to Professor Frank H. Stewart.)

¹⁷*Ta’rikh Baghdād*, XIV, p. 183; Ibn Khallikān, VI, p. 140; Abbott, II, p. 51.

l-Faḍl Ibn al-‘Amīd (d. 360/970) came to more than one hundred camel loads, according to the testimony of his librarian Miskawayh.¹⁸ The library which Mu‘izz al-Dawla’s son owned in Baṣra comprised some 15,000 volumes, in addition to many fascicules and unbound works.¹⁹ Ṣalāḥ al-Dīn’s vizier al-Qāḍī al-Fāḍil ‘Abd al-Raḥīm al-Baysānī (d. 596/1200) is said to have collected 70,000 volumes on divers subjects,²⁰ while al-Qāḍī al-Fāḍil’s brother is reported (with some hyperbole) to have amassed 200,000 titles, each title in a number of copies.²¹ Ibn al-Qiftī (d. 646/1248) too was a fervent book-collector whose collection is said (again with some hyperbole) to have been the largest ever amassed; the reason for this is that he travelled to far-off places and was ready to pay large sums, something he was able to afford because he never married and had no children. He bequeathed his books to the ruler of Aleppo, al-Malik al-Nāṣir; they are said to have been worth some 50,000 dinars.²² The library of the physician Abū l-Ḥasan Sa‘īd al-Sāmīrī (executed 649/1251) contained 10,000 volumes.²³

The libraries of Shī‘ī scholars were no less impressive than those of their Sunnī counterparts: when the Jārūdī Zaydī author Ibn ‘Uqda (d. 333/944) wanted to move his books to his new lodgings, he agreed to pay each porter one *dānaq* (= the sixth part of a dirham) for each load; the books amounted to 600 loads, and the cost to Ibn ‘Uqda was accordingly 100 dinars.²⁴ Since we are not told how many books on average each porter carried, it is impossible to estimate the extent of the library, beyond inferring that (if the figures given in the story are to be trusted) it must have contained many thousands of volumes. Al-Ṣāḥib b. ‘Abbād (d. 385/995), who leaned towards Shī‘ism, is reputed to have owned a staggering 206,000 volumes, requiring 400 (or 700) camels to transport them.²⁵ Al-Sharīf al-Murtaḍā left at his death (in 436/1044) a library which some said contained 30,000 *juz*²⁶ and others estimated at 80,000 volumes.²⁷

¹⁸ Mez, *The Renaissance of Islam*, London, 1937, p. 174; Pinto, p. 218 (citing Miskawayh’s *Tajārib*).

¹⁹ Grohmann, p. 438.

²⁰ Ṣafadī, XVIII, p. 341.

²¹ Ṣafadī, XVIII, p. 336.

²² Ps.-Ibn al-Fuwaṭī, p. 238; Kutubī, III, p. 118.

²³ Grohmann, p. 441.

²⁴ *Ta’riḫ Baghdad*, V, p. 18. Cf. *Muntaẓam*, VI, p. 337; *Shadharāt*, II, p. 332.

²⁵ Yāqūt, *Udabā’*, VI, p. 259; Ibn Khallikān, I, p. 231; *Rawḍāt*, IV, p. 296; Mez, *Renaissance*, p. 174; Kraemer, *Humanism*, p. 262 and the references given there.

²⁶ Ibn Zuhra, *Ghāya*, p. 76.

²⁷ ‘Āmilī, *Amal*, II, p. 184, citing al-Murtaḍā’s friend Abū l-Qāsim ‘Alī al-Tanūkhī (d. Muḥarram 447/Apr. 1055); Ibn ‘Inaba, *‘Umda*, p. 169. Ibn ‘Inaba’s text as reproduced in this edition (and also in the Najaf 1380/1961 edition, p. 206 and in the citation by ‘Awwād, *Khazā’in*, pp. 234-235) is inaccurate. The correct version

Clearly, such numbers cannot as a rule be accepted at face value. What is required is some solid evidence as to the size of these libraries, preferably in the form of catalogues. Such catalogues existed for both public and private libraries, but none from the first six Islamic centuries are known to have come down to us.²⁸ Examples of catalogues of private libraries mentioned in the sources (but no longer extant) are those of al-Ṣāhib b. ‘Abbād’s library, which reportedly comprised ten volumes;²⁹ that of ‘Aḍud al-Dawla’s;³⁰ and the catalogue of Ibn al-Qiftī’s library. Famous public libraries of which catalogues are mentioned are al-Hakam II’s library in Cordova, in which the lists of *dīwāns* alone are said to have taken up forty-four *ajzā’* of twenty folios each,³¹ as well as the libraries in al-Rayy³² and Bukhārā. There are of course lists of books which an author saw or of which he heard, as well as lists of works which he read or for which he received an *ijāza* (e.g. *mashyakhas*);³³ yet it is clear that the authors of these lists did not see all the books they mention.³⁴

is cited from the ‘*Umda* in the *Rawḍāt* (IV, p. 296).

²⁸The earliest extant example known to me (other than IṬ’s *Sa‘d*, for which see below) is the catalogue of the library of the Qayrawān mosque, dated 693/1294; this catalogue was checked against an older, undated list. See Ibrāhīm Shabbūh, “*Sijill qadīm li maktabat jāmi‘ al-Qayrawān*”, *MMMA*, 2, 1956, pp. 339-372, at p. 342. The manuscript dated 694/1295 and entitled *al-Muntakhab mim mā fi khazā’in al-kutub bi Ḥalab* included—as its title indicates—a selection of the books that were in the libraries of Aleppo, but it does not constitute a complete catalogue of any one particular library (see Sbath). Titles from this manuscript which are also referred to by IṬ are noted in the List. For catalogues of Ottoman public libraries see I. E. Erünsal, “Catalogues and Cataloguing in the Ottoman Libraries”, *Libri*, 37, 1987, pp. 333-349. According to Erünsal, the earliest surviving inventory dates from 1430, while the earliest complete extant catalogue, that of the Fatih Mosque library, was compiled in 1560. It remains to be investigated whether there survive inventories of books belonging to private collectors from the first Islamic centuries, other than those discovered among the Geniza documents (cf. e.g. D. Z. H. Baneth, “A Doctor’s Library in Egypt at the Time of Maimonides” [in Hebrew], *Tarbiz*, 30, 5721/1961, pp. 171-185 and especially N. Allony, *Ha-Sifriyyah ha-Yehudit be-Arẓot ha-Mizrah bi-Ymei ha-Beinayim* [The Jewish Library in the Orient in the Middle Ages], ed. M. Sokolow, Jerusalem [forthcoming]).

²⁹Yāqūt, *Udabā’*, VI, p. 259; Kraemer, *Humanism*, pp. 211, 262.

³⁰al-Muqaddasī, *Aḥsan al-taqāsīm fi ma‘rifat al-aqālīm*, ed. M. J. de Goeje, Leiden, 1906, p. 449; Mez, *Renaissance*, pp. 172-173; Kraemer, *Humanism*, p. 275.

³¹al-Maqqarī, *Nafh al-ṭīb min ghuṣn al-Andalus al-raṭīb*, ed. Muḥyi l-Dīn ‘Abd al-Ḥamīd, Beirut, 1367-9/1949-51, I, p. 362. Cf. Mez, *Renaissance*, p. 172. According to Ibn Ḥazm, *Jamhara*, p. 100, each *juz’* comprised fifty folios (i.e. one hundred pages); but the accuracy of this statement is open to question. See Koningsveld, p. 69, n. 89.

³²Pinto, p. 230. For further examples see Ibn Dohaish, “Growth”, pp. 220-221 = 292-293.

³³See *El*², art. “Bibliography” (J. D. Pearson); art. “Fahrasa” (Ch. Pellat).

³⁴See for example al-Najāshī’s comment after his enumeration of the works of ‘Abd al-‘Azīz b. Yaḥyā al-Jalūdī (d. 332/944): “These are all the books of Abū

2 IBN ṬĀWŪS'S LIBRARY

It is against this background that the significance of IṬ's library should be examined. IṬ was introduced to the world of books by his grandfather Warrām.³⁵ As IṬ recounts, when he was about thirteen years old Warrām brought him from his own library a copy of al-Ḥimmaṣī's *al-Ta'liq al-'irāqī* (a work which Warrām held in high esteem), and instructed him to learn it by heart (*hiḏḏ*).³⁶ A number of law books from Warrām's library which passed to IṬ via his mother were among his early possessions.³⁷ Throughout his adult life IṬ continued to enlarge his library, both by copying (or having someone copy) texts and by purchasing books.³⁸ He was ready to spend large sums on valuable works, as when he paid 100 dinars to the heirs of 'Alī b. al-Ḥasan b. Muḥammad al-Murtadā for the three volumes of his *K. dīwān al-nasab*.³⁹ This was a considerable amount of money, particularly if we recall the information given by Yāqūt that the average price of a book in his day was one dinar.⁴⁰ IṬ hesitated however to purchase books whose contents he

Aḥmad al-Jalūdī [whose titles] we have seen in the catalogues (*fihristāt*); I have seen some of these books" (Najāshī, p. 244).

³⁵ Cf. K, p. 129.

³⁶ See N, pp. 78, 146; → *al-Ta'liq al-'irāqī*.

³⁷ K, p. 129.

³⁸ Unlike fellow bibliophiles such as Miskawayh, Ibn Sīnā and Ibn al-Sā'ī (cf. Pinto, pp. 231-232), IṬ never worked as a librarian in a public library.

³⁹ See → *K. dīwān al-nasab*. Buying books from the heirs of deceased scholars seems to have been a common practice. In order to finance the purchase of books from the heirs of Ibn al-Jawālīqī (d. 539/1144; cf. *ET*², art. "al-Djawālīkī" [H. Fleisch]), Abū l-'Alā' al-Hamadhānī (d. 569/1173) is reported to have walked from Baghdad to Hamadhān, sold a house of his, and returned to Baghdad on foot, all in the space of one week (see Ibn Rajab, *Dhayl*, I, p. 328). The polygraph and bibliophile 'Abd Allāh b. Aḥmad Ibn al-Khashshāb (d. 567/1172; cf. → *K. al-mawālīd*) is said to have consistently bought books of deceased scholars (Ibn Rajab, *Dhayl*, I, p. 319; Ṣafadī, XVII, p. 15. Cf. Dimyāṭī, *Mustafād*, p. 258). Ibn al-Khashshāb also employed underhand methods: he would surreptitiously tear a leaf out of a book, claim that it was incomplete and then buy it cheaply; when asked to return a book which he had borrowed he would claim that it had got buried among his books and could not be located (Yāqūt, *Udabā'*, XII, p. 51; Suyūṭī, *Bughya*, II, p. 30; cf. Ibn al-Qiftī, *K. inbāh al-ruwāt 'alā anba' al-nuḥāt*, ed. Abū l-Faḍl Ibrāhīm, Cairo, II, 1371/1952, p. 101).

⁴⁰ Yāqūt, *Buldān*, V, p. 114. This passage has been noted by a number of scholars, including Mez (*Renaissance*, p. 172, n. 3), Grohmann (p. 439) and Pinto (p. 215). Certain books were of course valued much higher: Aḥmad b. Abī l-Su'ūd al-Ruṣā'ī al-Kātib (d. 627/1229-30), who had exceptionally beautiful handwriting, put up for sale a manuscript of the *Nahj al-balāgha* which he had copied, but on being offered only five dinars, refused to part with it. On the same occasion, fifteen dinars was offered for some sheets (or folios: *qawā'im*) in the hand of the calligrapher Ibn al-Bawwāb (ps.-Ibn al-Fuwaṭī, pp. 18-19). For the fluctuating price of books see in general Pinto, pp. 214-215, and especially E. Ashtor, *Histoire des prix et des salaires dans l'Orient médiéval*, Paris, 1969, index, s.v. "livres, prix".

judged to be improper.⁴¹

In describing his library to his son Muḥammad, Iṭ̄ says that it contains numerous works on the principles of religion (*uṣūl*), on prophecy and the imamate, on *zuhd*, *fiqh*, history, Qur'ān exegesis, supplications (*da'awāt*) (more than sixty volumes), genealogy, medicine, grammar, poetry, alchemy, talismans, geomancy and astrology.⁴²

As already noted, Iṭ̄'s catalogue of his library, *al-Ibāna fī ma'rifat (asmā')* *kutub al-khizāna*, has not survived, while the *Sa'd*, originally conceived as a multi-volume project, was apparently never completed. From the existing volume of the *Sa'd* it can be seen that the initial project was highly ambitious: while following the same chapter headings as the *Ibāna*, Iṭ̄ intended to discuss each item in his library, explain its significance and reveal its secrets.⁴³ What he actually began doing was to describe the manuscripts in his library and to quote selected passages from each work. Works comprising a number of volumes are normally represented by one passage from each volume. Passages were chosen either for being characteristic of the work as a whole, or (more commonly) because Iṭ̄ had some comment or criticism to make; his comments are often considerably longer than the passages cited. The information given in the *Sa'd* about the content of each book seems to have been fuller than that provided in earlier catalogues, which (judging by the available evidence) contained little more than the titles of books.

The *Sa'd* as we have it is divided into two chapters: the first (taking up 39 pages in the printed edition) consists of descriptions and quotations from several holy texts: a number of copies (*maṣāḥif*) of the Qur'ān, Arabic translations of the Pentateuch and the Gospels, a *Zabūr Dāwūd* and two texts ascribed to Idrīs.⁴⁴ The second, much larger chapter (235 pages in the printed edition) is devoted to works of Qur'ānic exegesis and related matters.⁴⁵ From a comparison of this material with the description of the library in the *Kashf*, it is evident that the works mentioned in the *Sa'd* formed only a small part of the library.

According to the only explicit statement on the subject, in 650/

⁴¹ See → *K. al-mulaḥ*.

⁴² *K*, pp. 128-137.

⁴³ *S*, p. 4.

⁴⁴ *S*, pp. 25-63.

⁴⁵ *S*, pp. 64-298. The arrangement of the catalogue by subject matter conforms to the practice in many other libraries, including the Mustanṣiriyya (cf. Pinto, p. 229). It is possible that the books were also arranged on the shelves according to this principle (rather than, say, by format). Iṭ̄'s placing of holy texts at the beginning of the catalogue may likewise reflect contemporary practice; it was at any rate the norm in the catalogues of medieval European libraries (cf. Th. Gottlieb, *Ueber mittelalterliche Bibliotheken*, Leipzig, 1890, p. 302).

1252-3 IṬ's library contained some 1,500 titles (*kitāb*). This figure was noted down in 776/1374-5 by Muḥammad b. Makkī al-ʿĀmilī al-Shahīd al-Awwal (d. 786/1384) during his stay in al-Ḥilla.⁴⁶ The Shahīd does not reveal his source for this information. It is unlikely to have been an informant: no one living more than a century after the time in question is likely to have known the precise size of the library in a given year. The Shahīd must therefore have relied, whether directly or indirectly, on a written source, probably a lost text by IṬ. The most obvious candidate is the *Ibāna*: a catalogue would be the natural venue for this kind of information; and the *Ibāna* (as already noted) was probably written in or around 650/1252-3. If this supposition is correct, it follows that the number given by the Shahīd for IṬ's library can be relied upon to a greater extent than the numbers given for many other libraries.

What we know from IṬ himself is that towards the end of his life (at a date which cannot be established with certainty) his library contained more than seventy volumes (*mujallad*) of supplications (*daʿawāt*).⁴⁷ This figure is more than 11 per cent higher than that given by IṬ writing in 650/1252-3. On the (admittedly hazardous) assumption that this reflects the overall increase in the number of titles in his library, the total would reach some 1,650 titles.

The most valuable details about IṬ's library are those that can be gleaned from his own writings. As may be seen from the List, those of his writings that could be consulted contain quotations, paraphrases or references to some 670 works. These may be divided into three categories: (a) Works of which IṬ says explicitly that they belonged to his library. Most of these are mentioned in two of IṬ's books: the *Saʿd* and the *Yaqīn*. The former requires no further comment; as for the *Yaqīn*, IṬ declares that all books mentioned in it are in his library and that he has bequeathed it (*waqqafnāhā*) to his sons.⁴⁸ The *Saʿd* and the *Yaqīn* together refer to well over a quarter of the titles in the List. (b) Books which IṬ states that he borrowed from, or read in, libraries other than his own. Sixteen such books are mentioned, some of which can be assumed subsequently to have been copied and added to IṬ's collection.⁴⁹ (c) Works which IṬ mentions without comment in books

⁴⁶ Al-Shahīd's comment appears in a collection of works known as *Majmūʿat al-Shahīd* which he copied in al-Ḥilla (see Dh, XX, p. 112, no. 1266), and which in turn was copied in 861/1457 by Bahāʾ al-Dīn al-ʿĀmilī's grandfather Shams al-Dīn Muḥammad b. ʿAlī b. al-Ḥasan al-Jabāʿī (Jibāʿī) (d. 866/1461-2), whose copy is known as *Majmūʿat al-Jabāʿī* (or *Jibāʿī*) (Dh, XX, p. 77, no. 1996). The comment is cited in Dh, II, pp. 264-265.

⁴⁷ MD, p. 347; cf. →IṬ, *Muhaj al-daʿawāt*.

⁴⁸ Y, p. 203/519; cf. →IṬ, *al-Yaqīn*.

⁴⁹ Most of these books were located in Baghdad libraries: the Niẓāmiyya (MF, p. 15/17; Ṭ, p. 12/4), including the old section (Ṭ, p. 420/[om 127]; Y, pp. 63/252, 125/

other than the *Sa'd* or the *Yaqīn*. Many of these works are also mentioned in the *Sa'd* or the *Yaqīn* and therefore evidently belonged to his library.⁵⁰ It can reasonably be assumed that a fair number of the books which he mentions in works other than the *Sa'd* and the *Yaqīn*, and which are not referred to in either of these two works, were also in his possession. If this is the case, it can be taken that IṬ owned the majority of the works on the List. The List, then, comprises titles of works that belonged to his library or that he consulted elsewhere. The number of works cited directly in his extant writings appears to be significantly higher than that cited by his contemporaries, whether Sunnis or Shi'īs.⁵¹

While IṬ's library included works on all the major branches of knowledge of his time, not all branches are equally represented in the citations in his extant works. This may be partly because some of his books rather than others have survived; but it also reflects IṬ's own interests. Thus the fact that he was not particularly attracted to either *kalām* or *fiqh* is reflected in the relatively small number of citations from works dealing with these topics; on the other hand, his keen interest in Sunnī literature (due at least in part to his involvement in anti-Sunnī polemics) led him not only to include a large number of Sunnī texts in his library, but also to cite from many of these texts in his works. Indeed, of the titles cited by IṬ in his extant writings, some 220 (or about a third) are Sunnī, and many of these are known to have formed

362; for *al-khizāna al-Nizāmiyya al-'atīqa* see →*K. al-arba'in* [Ibn Abī l-Fawāris]; the Mustanṣiriyya (IQ, pp. 521/306-307); the *waqf al-Zaydī* (Ṭ, p. 6/2); the Turbat al-Akhlāfiyya (Ṭ, p. 424/[om 128]) and the library of Madrasat Umm al-Khalifa al-Nāṣir (Y, p. 197/506), both on the western side of the city. Four books belonged to the library of Mashhad 'Alī b. Abī Ṭālib in Najaf (N, p. 92; S, p. 32; Ṭ, pp. 137/[om 33], 138/[om 33]). Three other books were in the library of the Imam al-Kāzīm (presumably in al-Kāzīmāyn) (IQ, pp. 71/599-600), in the *waqf* known as al-Ṭāhir in Kūfa (S, p. 39) and in the library of Warrām b. Abī Firās's sons (location not given) respectively (S, p. 40). IṬ also refers to manuscripts in the Ḥāfiẓiyya library (S, p. 70), the library of the *madrasa* known as al-Turkī in Wāsiṭ (MF, p. 15/17) and the library of the Zāfiriyya (*sic*) (Y, p. 142/393), but he apparently did not visit these libraries. For further details see the List. Cf. also Āl Yāsīn, pp. 307-308.

⁵⁰For instance, *Tafsīr al-Qummī* is cited in N, pp. 25-27 without reference to its venue; so is the *Tafsīr* of Ibn 'Uqda, cited in MḤ, p. 17/7. Both works appear in the *Sa'd*. Works cited in the *Yaqīn* and mentioned elsewhere without comment include for example al-Naṭanzī's *al-Khaṣā'is al-'alawiyya*, cited in MD, pp. 214-215, the *Dalā'il al-imāma* of al-Ṭabarī, which is mentioned in six different works in addition to the *Yaqīn*, Abū Nu'aym's *Ḥilyat al-awliyā'*, cited in five other works, and al-Ḥumaydī's *al-Jam' bayna l-ṣaḥīḥayn*, cited in four additional works.

⁵¹Since considerably less than half of IṬ's literary output has survived, it is impossible to know the total number of titles which he mentioned; yet judging by the available data, it may be assumed that this number was not radically different from that mentioned by the Shahīd.

a part of his library.⁵²

Iṭ kept up to date with works written by his contemporaries: among the items which he cites are the *Muʿjam al-buldān* of Yāqūt (d. 626/1229),⁵³ the *Taʾriḫ* of Ibn al-Athīr (d. 630/1233), *ʿAwāriḫ al-maʿāriḫ* of Abū Ḥafṣ al-Suhrawardī (d. 632/1234), the *Maṭālib al-suʿūl fī manāqib āl al-rasūl* of Muḥammad b. Ṭalḥa al-Ḥalabī (d. 652/1254), and the *Taʾriḫ* of Ibn al-Sāʿī (d. 674/1276), with whom he was acquainted.⁵⁴

When attempting to assess the size of Iṭ's library, attention should be paid to two related problems. There is first the question of the number of volumes (rather than titles) in the library. All we have to go by is the information given by Iṭ, supplemented by what is known about the length of some of the works which he possessed. For example, he mentions a ten-volume copy of al-Jubbāʾī's *Tafsīr* as being in his possession, and we can also take it that his copy of such works as al-Ṭabarī's *Tafsīr* ran to numerous volumes. In contrast, Iṭ speaks of various shorter works in his library which were (as was usual) bound together in collections (*majmūʿ*, sing. *majmūʿa*). It is impossible to tell with any precision what the ratio of volumes to titles was, beyond speculating that the number of volumes may not have been radically different from the number of titles.⁵⁵

The second problem concerns the term *juzʿ* (literally 'part'). This word may refer to either (a) one gathering of sheets (often comprising some 20 folios, i.e. 40 pages) forming a separate (usually bound) booklet; or (b) one of a number of booklets bound together;⁵⁶ or (c) a volume consisting of a number of booklets. The term *mujallad*, meaning a bound manuscript, may refer to either (a) or (c). When Iṭ mentions a *juzʿ* it cannot always be known what precisely he has in mind. One of a number of examples of the difficulties which sometimes ensue can be seen in Iṭ's discussion of Abū l-Qāsim al-Balkhī's *Jāmiʿ ʿilm al-qurʾān*. He begins by mentioning the first *juzʿ*, which was evidently the first volume.⁵⁷ Later he explains that he will cite from the third *mujallad* of this work, "because we do not possess the second *juzʿ*".⁵⁸ In this

⁵²In the *Saʿd*, the ratio of Sunnī to Shīʿī texts is about three to one, reflecting the preponderance of Sunnī Tafsīr works in his library. The *Yaqīn*, which was composed for polemical purposes, consists largely of Sunnī texts.

⁵³Though not his *Muʿjam al-udabāʾ*, as is maintained by al-Shabībī (*Muʿarrikh al-ʿIrāq Ibn al-Fuwaṭī*, II/1, p. 240).

⁵⁴See List under these titles.

⁵⁵Although Iṭ on occasion specifies when a work forms part of a *majmūʿa* and notes when he possesses more than one exemplar of the same work, he may not have followed this practice in all cases.

⁵⁶For these two senses of the term see the discussion in Koningsveld, pp. 68-70, n. 89.

⁵⁷S, pp. 192-193.

⁵⁸S, p. 194.

case, too, the *juz'* must have comprised a separate volume. In contrast, he equates "the fourth *juz'*" with "the second [*juz'*] of the third *mujallad*",⁵⁹ indicating that the third *mujallad* consisted of at least two *ajzā'*.⁶⁰

IT's library cannot in fairness be compared to the much larger public libraries in 7th/13th century Baghdad. Yet it must have been an impressive private collection by the standards of the time in the East, and it was enormous in comparison even to institutional libraries in the West.⁶¹ It seems to have been larger than the collection of IT's teacher Ibn al-Najjār (d. 643/1245), who donated two libraries (*waqqafa khizānatayn min al-kutub*) to the Nizāmiyya (they were worth together 1,000 dinars);⁶² it may not, however, have reached the size of the private library of the vizier Ibn al-'Alqamī (established in 644/1246-7), which reportedly included 10,000 precious books.⁶³ Ibn al-'Alqamī's collection, together with dozens of other libraries of Baghdad, was destroyed during the Mongol invasion, partially burnt, partially thrown into the water.⁶⁴ It was IT's good fortune that his collection was spared.⁶⁵

IT bequeathed his library to his sons Muḥammad and 'Alī, both of whom appreciated the value of books.⁶⁶ Nothing is heard of the library after the death of the second son 'Alī.⁶⁷ Only individual items can perhaps be traced down to later generations. Two examples are the

⁵⁹S, p. 195.

⁶⁰See also →IT, *K. al-muhimmāt* for an example of the term *juz'* used synonymously with *mujallad*.

⁶¹For example: the figures given for the number of volumes in Benedictine libraries in France in the 13th century vary between 150 and 458. See A. Vernet (ed.), *Histoire des bibliothèques françaises, vol. 1: les bibliothèques médiévales; du VI^e siècle à 1530*, Paris, 1989, p. 45. For the extent of the holdings of individual Jewish bibliophiles see A. Marx, "Some Jewish Book Collectors", in his *Studies in Jewish History and Booklore*, New York, 1944, pp. 198-237 (I owe this reference to Professor S. Hopkins); Allony, *The Jewish Library in the East*. The largest collection referred to by Allony contained 120 books.

⁶²Ibn Kathīr, XIII, p. 169; 'Awwād, *Khazā'in*, p. 146. If Yāqūt's statement about the average price of a book is a reliable guide, this would equal some 1,000 books.

⁶³Ibn al-Ṭiqṭaqā, *al-Fakhrī*, p. 337; cf. ps.-Ibn al-Fuwaṭī, p. 209.

⁶⁴Grohmann, pp. 438-439.

⁶⁵Sunnī literature was less affected by the upheaval caused by the Mongols than were Shī'ī works, since this literature was preserved by a greater number of scholars, many of whom lived in areas outside Mongol control.

⁶⁶Cf. →*K. dīwān al-nasab*.

⁶⁷'Awwād (*Khazā'in*, pp. 270-271) wrongly maintains that some of IT's collection found its way to the library of 'Abd al-Karīm Ibn Tāwūs (d. 693/1294). This error stems from 'Awwād's assumption that 'Abd al-Karīm was IT's grandson, when in fact he was his nephew. Ibn al-Fuwaṭī, who was a pupil of 'Abd al-Karīm, notes that he wrote his *al-Durr al-nazīm fī dhikr man tasammā* [variant: *yusammā*] bi 'Abd al-Karīm especially for his teacher's library. See Ibn al-Fuwaṭī's *Talkhīṣ majma' al-ādāb*, IV/2, p. 1195; cf. Dh, VIII, p. 83, no. 305.

anonymous *K. khuṭab li mawlānā amīr al-mu'minīn* and the second volume of Ibn al-Juhām's *Ta'wīl mā nazala min al-qur'ān al-karīm fī l-nabī*;⁶⁸ both manuscripts contained Iṭ's marginal comments and may thus have been in his possession. The manuscripts were seen and utilized by al-Ḥasan b. Sulaymān al-Ḥillī (alive in 802/1399-1400)⁶⁹ for his *Mukhtaṣar baṣā'ir al-darajāt*.⁷⁰ In addition, autographs of two of Iṭ's own works (which presumably belonged to his library) were known to later generations: his *Malāḥim* and an unidentified work which is possibly his *Mazār*.⁷¹

3 METHODS OF REFERENCE

When referring to a particular passage, Iṭ on occasion relies on his memory, as when he says, "We do not remember its exact wording, so we will give its meaning".⁷² He may also quote a particular work, and then note that the citation which follows does *not* occur in it (but in a different work which he presumably cannot locate at the moment and so is citing from memory): e.g. *wa sanadhkuru min ghayr al-Tibyān* (i.e. al-Ṭūsī's Qur'ān exegesis);⁷³ *wa fī l-ḥadīth min ghayr al-Kashshāf* (i.e. al-Zamakhsharī's Qur'ān commentary);⁷⁴ *wa ra'aytu fī ghayr hādha l-tafsīr* (referring to the *Tafsīr* attributed to al-Bāqir);⁷⁵ *min ghayr kitāb al-Ṭirāzī* (following a citation from al-Ṭirāzī's *K. al-du'ā' wa l-ziyāra*);⁷⁶ *min ghayr kitāb Mu'āwiya b. Ḥukaym* (or *Ḥakīm*);⁷⁷ *min ghayr kitāb Madīnat al-ilm*;⁷⁸ *min ghayr kitāb Ibn Bābawayh* (i.e. the *Man lā yaḥḍuruhu l-faqīh* cited before this comment);⁷⁹ *wa dhakara ghayr al-Tha'libī* (for *al-Tha'libī*) (following a citation from the *K. yaṭīmat al-dahr*).⁸⁰

Yet in the great majority of cases Iṭ cites from a work directly in front of him. Now as is well known, medieval Muslim authors, when citing from a particular work, would normally provide its title and, on

⁶⁸ See the discussion in the List.

⁶⁹ For whom see *Riyād*, I, pp. 193-196; *Rawḍāt*, II, pp. 293-294.

⁷⁰ Najaf, 1370/1950, pp. 172-174, 195-202, 205-211.

⁷¹ See →Iṭ, *K. al-tashrif bi l-minan*; →*K. al-ziyārāt wa l-faḍā'il* respectively.

⁷² A, p. 115/127.

⁷³ S, p. 66.

⁷⁴ S, p. 138.

⁷⁵ S, p. 123.

⁷⁶ J, p. 33.

⁷⁷ N, p. 99.

⁷⁸ BA, LXXXI, p. 23 [om F, p. 62/53].

⁷⁹ A, p. 33/46. The passage in fact occurs in Ibn Bābawayh's *Thawāb al-a'māl*.

⁸⁰ Ṭ, p. 533/166; the word *ghayr* is missing from Ṭ². For a similar technique see Yāqūt, *Udabā'*, XVIII, p. 40 (the beginning of the biography of al-Ṭabarī): having first cited from Abū Bakr al-Khaṭīb (i.e. al-Khaṭīb al-Baghdādī in his *Ta'rikh Baghdād*) he adds: "*qāla ghayr al-Khaṭīb*" etc.

occasion, the section or volume in which the passage cited appears. As noted by Rosenthal, before the age of printing there was not much point in giving a more precise reference; the most detailed reference adduced by him is that of Ibn Abī Uṣaybi‘a’s teacher, the Melkite physician Ya‘qūb b. Siqlāb (Saqlāb) (d. 625/1228), who cited from a text of Galen by folio.⁸¹ Yet Iṭ, when referring to particular manuscripts, often goes beyond this, presumably for the benefit of those who might wish to consult these manuscripts in his library. Typically, he might refer to “the second half of the book, about a third of the way through”.⁸² He often identifies not only volume and quire (*kurrās* or *kurrāsa*),⁸³ but also the folio (*qā’ima*)⁸⁴ within the quire and whether recto (*al-wijha al-ūlā*) or verso (*al-wijha al-thāniya*). The line number is also provided on occasion: “[This Qur’ānic verse] runs from the end of the seventh line to the beginning of the tenth line”;⁸⁵ “[this Qur’ānic passage] is cited in the twenty-seventh *juz*’, from the first line recto [sc. of the first folio] to the first line verso”.⁸⁶

While Iṭ appears to have used this system more widely and consistently than anyone before him whose work has come down to us, he was not the first to employ it. He was preceded—and directly influenced—by Yaḥyā b. al-Ḥasan Ibn al-Biṭrīq (d. 600/1203 or Sha‘bān 606/Jan.-Feb. 1210), three of whose pupils (Abū l-Ḥasan ‘Alī b. Yaḥyā al-Khayyāṭ, Muḥammad b. ‘Abd Allāh b. ‘Alī b. Zuhra al-Ḥalabī and Fakhār b. Ma‘add al-Mūsawī) were among Iṭ’s teachers.⁸⁷ In his *‘Umda* (and

⁸¹F. Rosenthal, *The Technique and Approach of Muslim Scholarship*, Rome, 1947, pp. 37-39. For Ya‘qūb see also E. Kohlberg and B. Z. Kedar, “A Melkite Physician in Frankish Jerusalem and Ayyubid Damascus: Muwaffaq al-Dīn Ya‘qūb b. Siqlāb”, *Asian and African Studies*, 22, 1988, pp. 113-126; an English rendition of the passage referred to by Rosenthal is given on p. 122 (lines 14-12 from the bottom should read: “Then he cited in full Galen’s commentary on the relevant chapter. I used to check the text of Galen’s commentary only to discover that Ya‘qūb had quoted all of it verbatim”). Ya‘qūb’s date of birth can now definitely be given as 561/1165-6; see Ibn Faḍl Allāh al-‘Umārī, *Masālik al-abṣār fī mamālik al-amṣār*, ed. F. Sezgin, Publications of the Institute for the History of Arabic-Islamic Science, Series C, Facsimile Editions, vol. 46, book 9, Frankfurt, 1988, p. 281; cf. “A Melkite Physician”, p. 116. The situation as regards numeration in medieval Hebrew manuscripts was not very different; see Beit-Arié, pp. 60, 65-66.

⁸²A, p. 3/19.

⁸³In the Orient, a quire was normally (but not invariably) folded into five sheets (ten leaves), while the composition of quires in the West was often four sheets (eight leaves), although there was no real standard. See Beit-Arié, *Hebrew Codicology*, pp. 43-47; J. J. Witkam, *Arabic Manuscripts in the Library of the University of Leiden and Other Collections in the Netherlands: a General Introduction to the Catalogue*, Leiden, 1982, p. 14. Cf. Endress, p. 280.

⁸⁴Rarely: *ṣafha*, as in S, p. 39, line 11.

⁸⁵S, p. 25; see also S, pp. 26-31, 221, 222, 240. Cf. e.g. → *Tafsīr* [al-Farrā’].

⁸⁶S, p. 31.

⁸⁷Cf. *Riyāḍ*, V, pp. 354, 358; *Thiqāt*, pp. 337-338.

also in his later *Khaṣā'is*) Ibn al-Biṭrīq, apparently referring to manuscripts in his possession, at times provides not only the volume but also the quire numbers for the *Ṣaḥīḥān* of al-Bukhārī and Muslim and for al-'Abdarī's *al-Jam' bayna l-ṣiḥāh al-sitta*. Occasionally, when the reference is to a passage near the beginning or the end of a volume, the folio number is also provided.⁸⁸ Some of these references are cited by IṬ in his *Tarā'if*, of which the 'Umda is a major source.⁸⁹

4 FORMAT

IṬ was also concerned with the format (*qālab* or *qaṭ'*) of manuscripts in his possession.⁹⁰ One manuscript is described simply as "of a small format" (*mujallada ṣaḡhīrat al-qālab*).⁹¹ Usually IṬ uses more precise language. Three manuscripts are of the *niṣf* format, to which he also refers more fully as *niṣf al-waraqa* and *niṣf al-waraqa al-kabīra*;⁹² one manuscript (of the Qur'ān) is *thulth*;⁹³ five manuscripts are of the *rub'* format;⁹⁴ seven are *thumn* (or *thumn al-waraqa al-kabīra*);⁹⁵ two are *niṣf al-thumn*⁹⁶ and four are *ṭālibī* (a term which I have not encountered elsewhere).⁹⁷ Where a manuscript does not fit any of these formats IṬ describes it in terms such as "less than a *thumn*",⁹⁸ "more than a

⁸⁸E.g. 'Umda, p. 48, whence Ṭ, p. 115/28, citing from the fourth volume of Muslim's *Ṣaḥīḥ*, 18 folios (*qā'ima*) from the beginning; 'Umda, p. 162, citing from the third volume of Muslim's *Ṣaḥīḥ*, 13 folios from the end; 'Umda, p. 209, citing from the fourth volume, 20 folios from the end.

⁸⁹See →K. *al-'umda* and the →*Ṣaḥīḥs* of al-Bukhārī and Muslim.

⁹⁰For the term *qaṭ'* see Karabacek, p. 143; S. D. Goitein, *A Mediterranean Society*, vol. 2: *The Community*, Berkeley, 1971, p. 232. In the texts surveyed, *qaṭ'* is used twice: once alone (S, p. 25) and once together with *qālab*: *kitāb qālabuhu qaṭ' niṣf al-waraqa* (N, p. 92; see →K. *faḍā'il amīr al-mu'minīn* [al-Naysābūrī]). In all other cases the term used is *qālab*.

⁹¹S, p. 223; see →*Risāla fī madḥ al-aqall*.

⁹²S, pp. 90 (*niṣf*), 102 (*niṣf al-waraqa*), both referring to the same manuscript of Ta'wīl mā nazala; N, p. 92; S, p. 64 (*niṣf al-waraqa al-kabīra*), referring to a manuscript of al-Ṭūsī's *al-Tibyān*; cf. →K. *diwān al-nasab*.

⁹³S, p. 25.

⁹⁴S, pp. 26 (an exemplar of the Qur'ān), 32 (see →*Ṣaḥā'if Idrīs*), 109 (see →*Mukhtaṣar kitāb Muḥammad b. al-'Abbās*), 117 (see →*Tafsīr al-qur'ān* [Ibn 'Uqda]), 231 (see →K. *tafsīr al-qur'ān* [no. 577]).

⁹⁵S, pp. 25 (an exemplar of the Qur'ān), 47 (see →*Zabūr Dāwūd*), both described as *thumn al-waraqa al-kabīra*; S, pp. 39 (see →*Sunan Idrīs*), 121 (see →*Mujallad 'atīq*, →*Tafsīr* [al-Bāqir]), 247 (see →*Yāqūt al-ṣirāṭ*), Y, p. 139/386 (see →*Riwāya*).

⁹⁶MD, pp. 97 (see →*Kitāb* [no. 304]), 201 (see →[*Du'ā'*] [al-Iskandarī]).

⁹⁷M, p. 33/344 (see →*al-Muntakhab min kitāb zād al-musāfir*); MD, p. 196 (see →*Kitāb 'atīq* [no. 311]); S, pp. 120 (see →*Tafsīr* [*'an*] *ahl al-bayt 'alayhim al-salām*), 253 (see →*I'rāb al-qur'ān*).

⁹⁸IQ, p. 306/65, MN, p. 20 (both apparently referring to the same manuscript; see →*Kitāb* [no. 303]); MD, p. 295 (*qālabuhu aqall min al-thumn nahwu l-suds*; see

rub^c"⁹⁹ or "more than a *rub*^c and less than a *nisf*"¹⁰⁰.

It can be taken that the size of the sheet of paper used for most of these manuscripts was the Iraqi one, whose measurements are fairly well known.¹⁰¹ What is less clear is exactly how these terms should be understood. There are at least two possible explanations: (a) The terms expressed in fractions refer to the way in which the sheets were folded to form bifolia; thus *nisf* would be a sheet folded once, *rub*^c would be a sheet folded twice, and *thumn* would be a sheet folded thrice. These terms would then be identical with folio, quarto and octavo respectively. The problem with this account is that it provides no obvious explanation of formats such as two thirds¹⁰² or one sixth (*suds*). (b) These terms refer to the proportion of the bifolia relative to the original sheets. Thus *rub*^c would mean the size obtained by cutting the original sheet to a fourth of its length and a fourth of its width. This explanation has the advantage that all formats expressed in fractions can be understood in the same fashion. It also provides a possible answer regarding manuscripts described as greater or smaller than a particular format: they were either not cut exactly to measure, or were reduced at some later stage. (Alternatively, these inexact measurements may point to a manuscript manufactured outside Iraq, using a different sheet size.) Neither (a) nor (b) provides a satisfactory solution to the problem of the manuscript described as "less than an eighth, about a sixth".¹⁰³ One can only speculate that this is an error, and that the correct formulation is "less than a sixth, about an eighth". Clearly, more research will be necessary before a better understanding of the meaning of these terms is achieved.¹⁰⁴

5 DATES

İT̄ is fond of referring to a *nuskha* ^c*atīqa* to indicate the antiquity of a particular manuscript; this term is anything but precise, and is occasionally used by İT̄ to refer to relatively new manuscripts, to wit those written some 200 or in one case¹⁰⁵ less than 120 years before his time. Yet whenever possible İT̄ provides an exact date. The oldest dated manuscripts mentioned in the works consulted go back some 400

→ *Majmū*^c *al-ad*^c *īya al-mustajābāt*).

⁹⁹N, p. 177 (see → *Majmū*^c *atīq* [no. 343]).

¹⁰⁰S, p. 111 (see → *Dhikr mā nazala*).

¹⁰¹See Karabacek, pp. 143, 153-158, giving the measurements as 109.9 × 73.3 cm.

¹⁰²Which is said to have been the largest size; see Zayyāt, p. 632.

¹⁰³MD, p. 295; so also in the manuscripts of the *Muhaj* which I consulted, as well as in BA, XCV, p. 450.

¹⁰⁴I am grateful to Professor Malachi Beit-Arié and Professor Richard H. Rouse for discussing some of these issues with me.

¹⁰⁵That of *Mukhtaṣar al-ma*^c *ārif* (see List).

years before his time. One such manuscript (described by IṬ as a *nuskha* 'atīqa jiddan) is dated Ramaḍān 229/May-June 844. It contains a work entitled *al-Imāma min al-akhbār wa l-riwāyāt 'an rasūl allāh wa 'an al-ṣaḥāba wa l-tābi'in bi l-asānīd al-ṣiḥāh*, composed perhaps by Abū Ja'far Muḥammad b. al-Ḥusayn b. Abī l-Khaṭṭāb Zayd al-Zayyāt al-Hamdānī (d. 262/875-876). If this manuscript was written on paper (rather than, say, leather or parchment),¹⁰⁶ it predated the oldest dated paper manuscript in Arabic so far known to have been preserved.¹⁰⁷ Not much later are two other manuscripts: one, dated 238/853, contains the text of the anonymous 3d/9th century work *K. al-tajammul*; the other, dated Shawwāl 251/Oct.-Nov. 865, contains a work of the caliph al-Ma'mūn entitled *K. a'lām al-rasūl*. Many other manuscripts in IṬ's possession dated from the 3d/9th or 4th/10th centuries.

In addition to providing the dates of manuscripts, IṬ often notes when a manuscript is an autograph. In the works consulted he mentions eight autographs, of which one (*al-Risāla al-mūḍīha* of al-Muzaffar b. Ja'far, fl. first half of the 4th/10th century) was in the old Niẓāmiyya library and the rest belonged to him.¹⁰⁸ In addition, IṬ possessed a manuscript of the *Nahj al-najāt fī faḍā'il amr al-mu'minīn wa l-a'imma al-tāhirīn min dhurriyyatihi* of Ḥusayn b. Muḥammad b. al-Ḥasan al-Ḥulwānī (alive in 481/1088-9?) of which IṬ says that it is possibly an

¹⁰⁶ See e.g. IṬ's description of a particular manuscript as made either of parchment (raqq) or of Khurāsānian paper (S, p. 111, cited in → *Dhikr mā nazala min al-qur'an fī rasūl allāh* etc.). See also Zayyāt, pp. 625-629. Since parchment is clearly distinguishable from paper, perhaps IṬ meant that both parchment and paper were used in its manufacture. For this custom see Koningsveld, pp. 22-24; Beit-Arié, pp. 37-40; N. Allony, "Books and Their Manufacture in Mediaeval Palestine" (in Hebrew), *Shalem: Studies in the History of the Jews in Eretz-Israel*, vol. 4, ed. J. Hacker, Jerusalem, 5744/1984, pp. 1-25, at p. 3. It is also possible that the passage in S is corrupt.

¹⁰⁷ For the date of the introduction of paper see e.g. Karabacek, pp. 90-91, 114, 121; J. Pedersen, *The Arabic Book*, tr. G. French, ed. with an introduction by R. Hillenbrand, Princeton, 1984, pp. 61-65; Jamil, *Islamic Wirāqah*, pp. 122-126; Endress, pp. 275-276; *EI*², art. "Kāghad" (Cl. Huart-A. Grohmann). Juynboll refers to the Leiden University manuscript of Abū 'Ubayd's *Gharīb al-ḥadīth*, allegedly copied in 252/866, as the oldest dated paper manuscript on record ("On the Origins of Arabic Prose: Reflections on Authenticity", *Studies on the First Century of Islamic Society*, ed. G. H. A. Juynboll, Carbondale and Edwardsville, 1982, pp. 161-175, 254-259, at p. 255, n. 5). According to 'Awwād (*Aqdam*, p. 77), the earliest manuscript of this kind to have survived is a copy of the *Ādāb al-falāsifa* of Ḥunayn b. Ishāq (d. 260/873), which is dated 249/863. An even earlier manuscript, dated 233/848, is recorded by Beit-Arié (see *Hebrew Codicology*, p. 111). As noted by S. Hopkins (*Studies in the Grammar of Early Arabic*, Oxford, 1984, p. xli), the earliest specimens of paper bearing Arabic writing date from the late second century A.H.

¹⁰⁸ The other seven are *K. 'amal Dhī l-Ḥijja* of al-Ashnāsī, *K. 'amal shahr Ramaḍān* of al-Nahdī, *K. al-du'ā' wa l-ziyāra* of al-Ṭirāzī, *K. khuṭab mawlānā 'Alī* of al-Jalūdī, *Miṣbāḥ al-mutahajjid al-kabīr* of al-Ṭūsī, *Ta'rikh al-wuzarā'* of 'Abd al-Raḥmān b. al-Mubārak, and *K. tashjīr tahdhīb al-ansāb* of Shaykh al-Sharaf.

autograph, and a manuscript of a *Riwāya* of Ibn al-Sammāk (d. 344/955)—the only Sunnī author in the list—which included the author's handwriting in some of its parts. This brings the total to ten definite or possible autographs, with the overall number of autographs in his library presumably higher.¹⁰⁹

6 WORKING METHODS

IT provides an interesting description of his working methods as a writer. The traditional method appears to have been for the author to prepare a rough draft (*muswadda*) of his book; this draft would be submitted to a copyist (*nāsikh*) who would make his own copy and return it to the author who would produce a clean copy. IT explains that he was too busy with other matters to be able to work in the usual fashion. Instead he used the services of a copyist (who seems to have been incorporated into the household for the duration of the work: *kāna 'indanā nāsikh*). The copyist was employed in the following manner: (a) IT would jot down his ideas on slips of paper (*ruqay'āt*) which the *nāsikh* would copy at once; (b) when citing from written texts, IT would either dictate to the copyist from the original book or show him the passage which he wanted copied, and the copyist would write it down. This obviated the need for the initial draft. The individual folios produced by the copyist did not follow any particular order, and may be compared to index-cards. The next step was for IT to take each completed folio (*qā'ima*) and copy its text into the appropriate place in the final version of the book (presumably with revisions). IT must have been aware of the drawbacks of this method, which allowed only one version of the entire text in the correct sequence: he notes that if there are defects in the final version, these may have been caused by the method used.¹¹⁰ This appears to be why IT says that the clean copy (*mubyadda*) produced by the copyist was tantamount to the rough copy (*muswadda*) of the book. Sometimes IT noted down on a manuscript in his possession material later to be cited when incorporating excerpts from this manuscript into his own works.¹¹¹

IT is scrupulously honest about his sources. Before citing the text

¹⁰⁹IT was not alone in his fondness for autographs; for the importance which some Muslim book lovers in Spain attached to such manuscripts see J. Ribera y Tarragó, "Bibliófilos y bibliotecas en la España musulmana", in his *Disertaciones y opúsculos*, Madrid, 1928, I, pp. 181-228, at pp. 195, 212.

¹¹⁰F, pp. 15/12-13 (whence *Rawḍāt*, IV, p. 334), IQ, pp. 224/728, [om 760]/531. These descriptions of his working methods apply to the volumes of the *Muhimmāt*, but he also used them for the *Muhaj* (see MD, p. 347) and perhaps for other works as well.

¹¹¹Cf. → *Ta'wīl mā nazala*.

of a particular *istikhāra* prayer which he had written down on a copy of al-Ṭūsī's *Miṣbāḥ* he acknowledges that "I cannot now recall who transmitted it to me or from where I copied it".¹¹² He draws the reader's attention to the fact that the same work may exist in a number of recensions and that this may account for apparent inconsistencies between two manuscripts of the same text.¹¹³ IṬ also makes it clear when the material was composed by him and when he is citing from earlier sources. A case in point are the numerous supplications (*da' awāt*) which are strewn through his works. Only a few of these supplications are his own; IṬ identifies them as such, using formulas such as *du'ā' warada/da' awāt waradat 'alā khāṭiri*,¹¹⁴ *du'ā' min khāṭiri*,¹¹⁵ *alfāz min khāṭiri*,¹¹⁶ *du'ā' awradahu llāh 'azza wa jalla 'alā khāṭirinā*¹¹⁷ or *du'ā' ansha'nāhu*.¹¹⁸ The rest are taken from other sources, even though (particularly in his earlier works) he does not always identify these sources.¹¹⁹ IṬ also had a practical turn of mind: at one point he quotes a Qur'ānic verse and adds that in the source from which he cited only part of this verse appeared; he explains that he includes the entire verse so that it might be cited by those who do not remember it by heart.¹²⁰ On occasion he summarizes information that he has given earlier so that the reader will not have to leaf back to find it,¹²¹ or repeats the text of prayers found in another volume for the benefit of those who do not possess it.¹²²

7 THE SOURCES USED BY IBN ṬĀWŪS

More than a third of the works cited by IṬ in his extant compositions are not known to have survived. For many of these works, IṬ's writings

¹¹²B, p. 265, whence BA, XCI, p. 239.

¹¹³See e.g. B, p. 287; Ṭ, pp. 12/4, 14/5.

¹¹⁴See MD, pp. 302, 336, 337; cf. MD, p. 348.

¹¹⁵See MD, p. 303.

¹¹⁶See MD, p. 336.

¹¹⁷See MD, pp. 348-355 (the last supplication in the *Muhaj*).

¹¹⁸See IQ, pp. 362/115, referring to a supplication when breaking the fast at the end of each day of Ramaḍān (the supplication itself appears in IQ, pp. 362-363/115), 520/305, referring to a supplication for the beginning of each particular month. (The supplication itself appears in IQ, pp. 520/305-306. It is also said to appear in the *Durū'*, but it is missing from D*.)

¹¹⁹Cf. his comment in Z*, p. 121: "We have written it down [i.e. the text of a supplication to be read when visiting 'Alī's grave] as we have found it"; similarly Z*, pp. 222, 311. See further Dh, VIII, pp. 177-179; MK lith., III, pp. 469-471. In the *Iqbāl*, IṬ occasionally cites supplications for Ramaḍān which he found in *kutub aṣḥābīnā l-'atīqa*; see IQ, pp. 387/151, 389/158, 391/163, 417/187, 421/191, 425/196, 432/203, 435/207, 444/216, 450/227, 455/237.

¹²⁰See A, p. 118/130.

¹²¹See A, pp. 130/141, 132/142; cf. Z*, p. 206.

¹²²See IQ, p. 383/143.

provide the only source of information and sometimes contain the only excerpts available today. An idea of the range of subjects dealt with in these writings can be obtained from the Index of Subjects; the following paragraphs offer only a brief overview of some of the works cited, beginning with Shī'ī texts.¹²³

An *aṣl* is a collection of traditions from an Imam which a pupil has put down in writing for the first time. According to Shī'ī tradition, 400 such works were written during the period of the Imams. Of these *uṣūl*, only sixteen have survived in their entirety.¹²⁴ One of those which have not come down to us is the *Aṣl* of 'Abd Allāh b. Ḥammād al-Anṣārī, who flourished in the second half of the 2d/8th century and was a pupil of Ja'far al-Ṣādiq and Mūsā al-Kāzim, the sixth and seventh Imams respectively. This *Aṣl* is cited or referred to in seven different works of Iṭ. Another work of the pre-*ghayba* period cited by Iṭ is the *Qiṣaṣ al-anbiyā'* of Muḥammad b. Khālid al-Barqī, who flourished in the mid-3d/9th century. This title does not appear in Imāmī biographical sources, and the quotation by Iṭ is so far the sole evidence for its existence.

Three of the most prominent Shī'ī authors of the 4th/10th and 5th/11th centuries are also represented. The earliest of these is Muḥammad b. Ya'qūb al-Kulīnī (d. 329/941), whose *K. al-kāfi* is the oldest of the classical Four Books of Shī'ī law. The *Kāfi*, which is the only work by al-Kulīnī to have survived in its entirety, is repeatedly cited by Iṭ. In addition, Iṭ gives lengthy quotations from another work by al-Kulīnī, the *K. al-rasā'il*. The excerpts cited consist mostly of epistles sent by 'Alī, al-Ḥusayn and the ninth Imam al-Jawād to some of their followers. Al-Kulīnī's *Ta'bir al-ru'yā* was also available to Iṭ.

The second author is Muḥammad b. 'Alī Ibn Bābawayh (d. 381/991), one of the most prolific writers of the early Buwayhid period; Iṭ refers to some twenty of his works. Like al-Kulīnī before him, Ibn Bābawayh composed a legal compendium, *Man lā yahḍuruhu l-faḳīh*, which came to be regarded as the second of the Four Books. He also wrote the *K. madīnat al-'ilm*, regarded as the fifth major work on Shī'ī law. This book, which was already considered lost in the time of al-Majlisī, was still available to Iṭ. Most of the traditions which he cites from it appear to have been taken from the *K. al-ṣalāt*.

The third Shī'ī author is al-Shaykh al-Mufīd (d. 413/1022), represented by nineteen works. Among his writings is the *Masārr al-shī'a*, a short work listing Shī'ī festivals and days of commemoration. This work is extant. In addition, al-Mufīd devoted to this subject a second,

¹²³Details of the works mentioned here are to be found in the appropriate places in the List.

¹²⁴For further details see Kohlberg, "*Uṣūl*".

apparently larger work, entitled *Ḥadā'iq al-riyād wa zahrāt al-murtād*. The title of this work was known to al-Mufid's biographers, but no one other than Iṭ is known to have cited from it. A comparison of the citations from the *Ḥadā'iq* with the *Masārr al-shī'a* reveals that while many passages in the two works are practically identical, there are also occasional differences between them.

As noted before, Iṭ was equally at home with Sunnī literature. He repeatedly cites from such well-known Sunnī texts as the *Kashshāf* of al-Zamakhsharī, most of the six canonical books of *ḥadīth*, al-Ṭabarī's *Ta'rikh* and al-Khaṭīb al-Baghdādī's *Ta'rikh Baghdād*. Thanks to him, excerpts from a number of lost Sunnī works have also been preserved. One example is the *Tafsīr* of Abū 'Alī al-Jubbā'ī (d. 303/916), the renowned Baṣran Mu'tazilī and teacher of Abū l-Ḥasan al-Ash'arī. Another is the *K. nuqūsh al-khawātīm* of al-Jāḥiẓ. Excerpts from this work are cited by earlier Shī'ī authorities such as Ibn Shahrāshūb, but the work itself is not known to have survived. Iṭ also cites a passage from a work entitled *al-Murād min al-jiyād* by the famous Ḥanbalī preacher Ibn al-Jawzī, whose death in Baghdad (in 597/1201) occurred not very long before Iṭ's move to that city. This work does not seem to be included in any list of Ibn al-Jawzī's writings.

In a number of cases, Iṭ provides the name of the author but not the title of the book. Occasionally that title can be supplied with certainty, while at other times it can at least be guessed at. An example of the former is when Iṭ cites a number of passages from "a book of al-Nu'mān, the biographer of the Egyptian caliphs". All these passages are in fact found in *al-Majālis wa l-musāyarāt* of the Fāṭimid author al-Qaḍī al-Nu'mān (d. 363/974). An example of the latter occurs when Iṭ cites two passages from a *kitāb* of the historian and philologist Muḥammad b. Ḥabīb (d. 245/860). Iṭ used a manuscript copied in 373/984, which apparently did not include the work's title. The two passages deal with requests which God granted. It is therefore likely that they were taken from Ibn Ḥabīb's lost *K. man ustujība(t) da'watuhu*. In the case of some extant works, Iṭ had access to recensions which are no longer available. One such example is the *Awā'il al-maqālāt* of al-Shaykh al-Mufid.

None of the books cited by Iṭ is in Persian. In one case he mentions that he came across a work originally written in Persian and had it translated into Arabic;¹²⁵ elsewhere he cites an Arabic translation of a Persian text.¹²⁶ There are thus grounds for suspecting that he did not know Persian; but the evidence is too flimsy to be conclusive. Even

¹²⁵ See → *K. nuzhat al-kirām*.

¹²⁶ See → *Aḥkām Jāmāsb*; cf. → *K. ḥamāqat ahl al-ibāha*.

if he was ignorant of Persian, this does not necessarily mean that his library contained no works in that language.

8 IBN ṬĀWŪS AND AL-KAF'AMĪ

In the period between IṬ's death and the Ṣafawid era, the author who most frequently refers to sources cited by IṬ is al-Kaf'amī.¹²⁷ Not only did he make extensive use of compositions by IṬ but he was also, like IṬ, keenly interested in works containing supplications. Two of his best-known books consist largely of supplications: the *Junnat al-amān al-wāqiya* (also known as *al-Miṣbāh*), completed in 895/1490, and *al-Balad al-amīn*, completed in 868/1463-4. For each of these works al-Kaf'amī composed marginal glosses (*ḥawāshī*) comprising explications of the texts (referred to as the *aṣl*) and additional material. The lithograph edition (Najaf and Tehran, 1349 Sh, 774 pp.) and the three Princeton University Library manuscripts of the *Junna* (New Series 454, shelf numbers 536, 985 [= *Junna**] and 1516) contain both the *aṣl* and the *ḥawāshī*.¹²⁸ The lithograph edition of the *Balad* (Tehran, 1383, 613 pp.) contains, besides the *aṣl*, only excerpts from the *ḥawāshī*.¹²⁹

What is striking about these two works is that many of the sources cited therein were used by IṬ but are not otherwise known to have been available to later authors.¹³⁰ This naturally raises the question whether al-Kaf'amī still had access to these sources. The difficulty with him is that he does not distinguish between sources cited directly and those cited indirectly (*bi l-wāsiṭa*).¹³¹ At first glance it would seem that he

¹²⁷ For al-Kaf'amī see, in addition to the reference in Chapter II.6, 'Āmilī, *Amal*, I, pp. 28-29; *Rawḍāt*, I, pp. 20-24; Qummī, *Fawā'id*, pp. 7-8; A'yān, V, pp. 336-358; *GAL*, S, II, p. 133.

¹²⁸ Mach, *Handlist*, p. 105. Of the six manuscripts listed there under no. 454, only the three above mentioned contain the entire text of the *Junna* with the *ḥawāshī* (and no. 1516 is not quite complete, since its first folio is missing). As noted in the *Handlist*, ms. 1040 consists of a short extract. The other two manuscripts, 170 and 764, do not consist of the *Junna* (pace *Handlist*) but of its abridgement, entitled *al-Junna al-wāqiya wa l-janna al-bāqiya* (cf. Dh, V, p. 161, no. 656), whose ascription to al-Kaf'amī is uncertain (see BA, I, p. 17; *Riyāḍ*, I, pp. 23-24). According to the *Handlist*, ms. 170 is attributed to Mīr Dāmād; but Mīr Dāmād was only the copyist (cf. Dh, V, p. 162). The *ḥawāshī* of the *Junna** are the clearest and have been least affected by cuts at the edges. Its foliation, however, particularly after fol 100, is imprecise and is eventually discontinued.

¹²⁹ These excerpts comprise some, but apparently not all, of the marginal glosses for pp. 1-112, and all the *ḥawāshī* for pp. 241-271. The glosses for the rest of the book are missing.

¹³⁰ In the *Junna* these sources are cited both in the *aṣl* and the *ḥawāshī* and in the *Balad* largely in the *ḥawāshī*.

¹³¹ This distinction is made by a number of Imāmī scholars, including al-Bayāḍī in his *al-Ṣirāṭ al-mustaḡim* and al-Ḥurr al-'Āmilī in his *Wasā'il* and other works. See *Ṣirāṭ*, I, pp. 4-11; 'Āmilī, *Wasā'il*, I/1, pp. 4-8, IX/3, pp. 36-49. Cf. Kohlberg,

was still able to see the texts which he cites; this is also implied by al-Ṭihirānī, who usually notes in the *Dhārī‘a* when a particular source cited by IṬ is also referred to by al-Kaf‘amī. Yet a close reading of the *Junna* and the *Balad* reveals that many citations appear verbatim in IṬ’s works, and are often preceded or followed by direct quotations from the work of IṬ in which these sources are cited (mostly the *Muhaj* and the *Mujtanā*). Though this does not conclusively prove that al-Kaf‘amī did not see these works in the original, it does suggest that he cited from some of them via IṬ.¹³² These cases may be contrasted with instances where al-Kaf‘amī explicitly states that he has seen a particular text.¹³³ Such statements aside, it cannot as a rule be determined which sources al-Kaf‘amī saw at first hand. At the end of the *hawāshī* of the *Junna*¹³⁴ he provides a list of the books cited, which he says he collected from “numerous regions and scattered places” (*jama‘ tuhā min amākin muta‘addida wa mawāṭin mutabaddida*).¹³⁵ This list contains 239 items; in addition al-Kaf‘amī says that he used other books, not included in the list. A similar list, including some 260 items, appears in the *Balad*.¹³⁶ It is possible, though not easy, to interpret the statement in the *Junna* as referring both to books which he saw and to sources which he cited indirectly. Such uncertainty might have been avoided had al-Kaf‘amī distinguished between direct and indirect sources. His failure to do so means that, unlike al-Bayāḍī, he cannot be relied upon for establishing the identity of texts which survived into the late 9th/15th century.

“*Uṣūl*”, p. 138. In the case of the *Ṣirāt*, for example, many of the sources cited indirectly were those used by IṬ in the two works of his which al-Bayāḍī saw, to wit the *Ṭarā‘if* and the *Ṭuraf*.

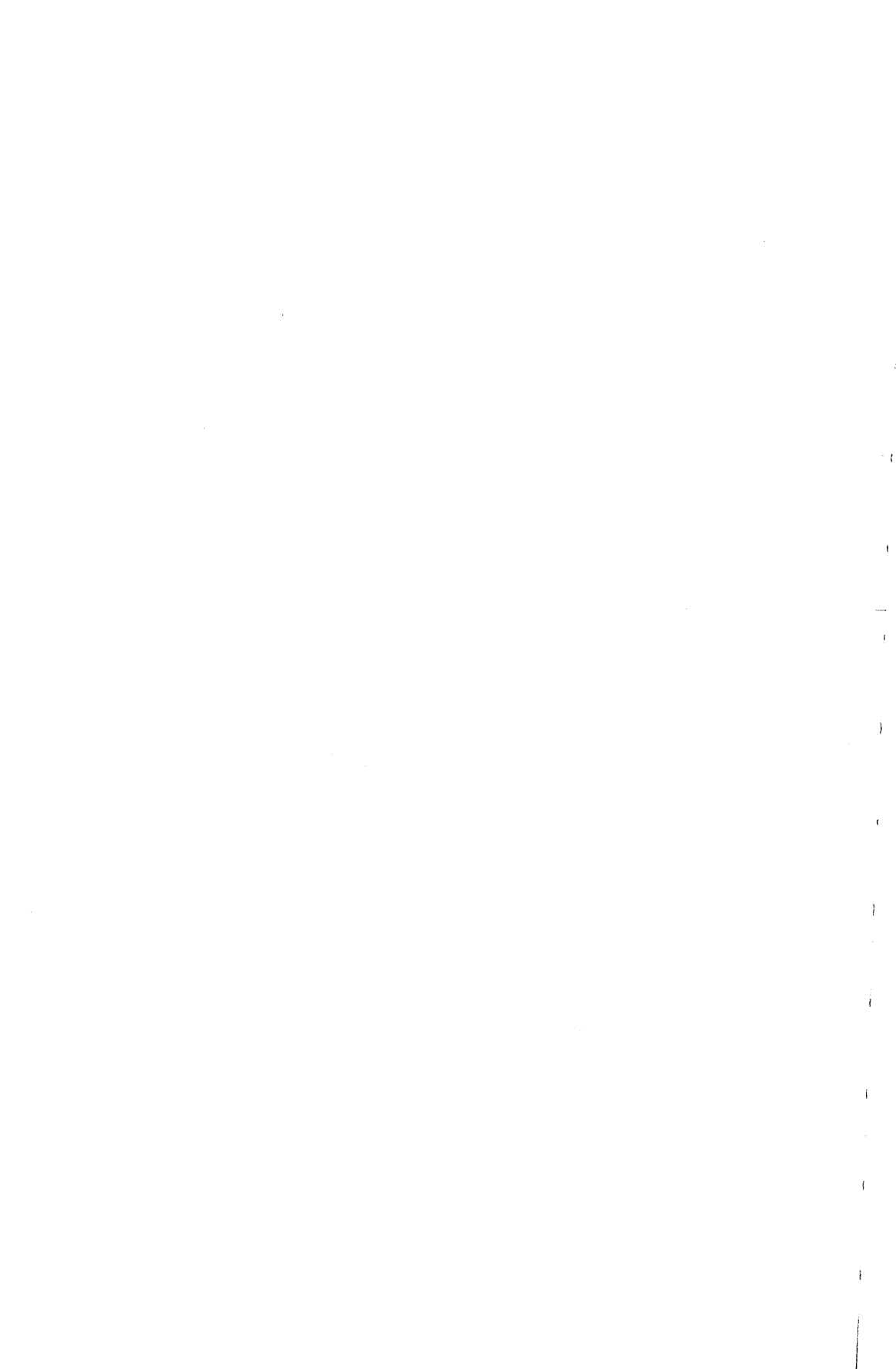
¹³²For some examples, see the following entries in the List: *al-Bahī*, *K. daf‘ al-humūm*, *K. (fadl) al-du‘ā* (Sa‘d b. ‘Abd Allāh), *K. Ṣiffīn* (al-Jalūḍī), *K. al-tajammul* (no. 586) and *K. al-wasā‘il ilā l-masā‘il*.

¹³³See statements such as: “I have seen in the *K. qiṣaṣ al-anbiyā’* of al-Sa‘īd b. Hibat Allāh al-Rāwandī” (*Junna*, p. 295); “I have seen in the *K. khawāṣṣ al-qur‘ān*” (*Junna*, p. 48); “I have seen in the handwriting of the Shahīd [i.e. al-Awwāl]” (*Junna*, p. 48); “I have seen this very prayer in the *Tafsīr* of al-Ṭabrisī” (*Junna*, p. 296). In the case of Ibn Bashkuwāl’s *K. al-mustaghāthīn* al-Kaf‘amī compared the version of a supplication found there with the version in al-Damīrī’s *K. al-ḥayawān* and reports that they are identical, but that they differ from the version in IṬ’s *Mujtanā* (*Balad*, p. 522).

¹³⁴*Junna*, pp. 772-773.

¹³⁵*Junna*, p. 770; cf. his statement in *Junna*, p. 472, at the beginning of the chapter on *ziyārāt*: “These [*ziyārāt*] were collected from numerous books and scattered places” (*wa hiya majmū‘a min kutub muta‘addida wa maẓānn mutabaddida*). One of these places must have been Karbalā’, the collection of whose public library is said to have formed the basis for many of his works; see *Riyāḍ*, I, p. 21.

¹³⁶*Balad*, pp. 501-503; cf. Dh, III, p. 143, no. 493.



PART II

CHAPTER FOUR
LIST OF WORKS

1 INTRODUCTORY NOTE

The main part of this chapter (referred to as the List) is based on twenty-three of IṬ's compositions (twenty-five, if the *Midmār*, which appears as a part of IQ, and the *Multaqāt*, which is appended to MF, are counted separately). These compositions are those used by al-Majlisī for the *Bihār* (see BA lith., I, p. 7 = BA, I, pp. 12-13), except that al-Majlisī did not include the *Malāḥim* and the *Tashrīf*. The List is the result of an attempt to identify all the works cited by IṬ in the twenty-three compositions; the only works (other than the Qur'ān) which have been excluded are IṬ's own, since these have been treated separately.

As noted in Chapter II.2, two of the works on which the List is based (the *Ijāzāt* and the *Falāḥ al-sā'il*) are only partially preserved, while an excerpt only was available of a third work (the *Ghiyāth*). In addition, there are three works by IṬ which I have not seen: the *Asrār al-mūda'a* (which is not certain to have survived), the *Asrār al-ṣalāt* and the *Mazār*. Al-Ṭihirānī saw fragments of these last two, and from his descriptions it would appear that the surviving quire of the *Asrār al-ṣalāt* includes material which is at least in part identical to that found in the *Falāḥ*, and that most of the material in the *Mazār* is reproduced in the *Zā'ir*.

The state of IṬ's published writings leaves much to be desired. Several texts have recently come out in critical editions of varying standards; these comprise A², B, M² and Y². Older editions are of a generally poor quality, with some containing a considerable number of errors and omissions; this is particularly true of N, S and Ṭ². For two works manuscripts only have been used: one, the *Durū'*, because it proved impossible to obtain the 1303 Tehran edition, and the other, the *Zā'ir*, because it has not yet appeared in print. (A new edition of the *Durū'* and a first edition of the *Zā'ir* are forthcoming; see Chapter II.2.) Manuscripts of the *Amān*, *Muhaj*, *Mujtanā*, *Nujūm* and *Ṭarā'if* have also been consulted, as well as a lithograph Persian translation of the *Ṭarā'if*. These are cited mainly for variant readings or additional information.

IṬ's works are referred to by abbreviated titles, e.g. *Falāḥ*, *Ijāzāt*. Each of the particular editions and manuscripts of IṬ's works used in compiling the List is referred to by one or two capital letters. In the case of manuscripts, the letters are followed by one or more asterisks.

When only one of two editions is referred to, the edition in question is indicated by a superscript numeral. Superscript number one refers to the first edition cited in the Abbreviations section, and superscript number two refers to the second edition cited there. Thus F¹ = the Tehran 1382/1962 ed. of *Falāḥ I*; F² = the Najaf 1385/1965 ed.; F = both the Tehran and the Najaf edition. The page references are always given in the order in which the editions appear in the Abbreviations section.

The titles are arranged alphabetically. The elements that make up an entry are as follows.

- (a) A running number if the work is cited directly by IṬ. A single number appears even when IṬ possessed more than one manuscript of the work (see e.g. →*al-Nukat fī i'jāz al-qur'ān*). When a work is cited by IṬ only via an intervening source, the entry is identified by a bullet (●) and is not given a running number. The same practice is followed for items that appear only in interpolations in IṬ's works written by persons other than IṬ himself; for titles which later scholars mistakenly took to have been cited by IṬ; for the (very few) titles which are mentioned in secondary sources as having been cited by IṬ but which could not be verified; and for entries that do not refer to a separate work (see e.g. →*Munājāt*).
- (b) An indication of the possible textual significance of the material preserved by IṬ. A single asterisk (*) denotes two somewhat different categories: first, lost works of which fragments are preserved both by IṬ and in sources which are not (or at least cannot conclusively be shown to be) dependent on him; and second, works which are largely extant, of which IṬ cites fragments missing from what has come down to us. Two asterisks (**) denote works which, to the best of my knowledge, are either lost (though some were still available in the Ṣafawid period) or have not yet been unearthed; where fragments of such works are cited by IṬ or in sources dependent on him, these fragments are thus far the only ones known to have survived. In doubtful cases the signs are enclosed within parentheses.
- (c) An indication of the author's religious affiliation. Titles of works by non-Imāmī authors are preceded by a plus sign (+). This sign is also used when there is disagreement as to whether the author was an Imāmī; such disagreement is noted in the comments. No special markings are provided for the (very few) Zaydī and

Ismā'īlī texts; they are identified by a plus sign, with an appropriate comment. Works by unknown or unidentified authors are indicated by a question mark (?) unless there is sufficient information to establish the author's religious affiliation.

- (d) An indication of whether Iṭ quotes verbatim from the work. Titles of works which he mentions but from which he does not quote verbatim (though he may offer a paraphrase) are preceded by a minus sign (–).
- (e) Title. Where Iṭ describes a work or cites from it but does not provide its title, the title (when it can be recovered) is given within square brackets.
- (f) Author. The elements of an author's name under which he is cited in the indices are printed in bold face.
- (g) Reference to the *Dhari'a* (whenever the work is mentioned there).
- (h) All references to the work that occur in those of Iṭ's works that I have consulted or (in the absence of such references) in some later works citing Iṭ. The excerpts which Iṭ quotes, paraphrases or refers to are usually quite short. A dash between two page numbers indicates either one uninterrupted excerpt or a number of excerpts with intervening material. When a particular text appears in one edition of a work by Iṭ but is missing from another, the page on which this text would have appeared is indicated within square brackets, preceded by "om". References to page numbers in works of Iṭ and in the *Dhari'a* are not preceded by the abbreviations p. or pp.
- (i) Biographical details of the author when a work of his is first mentioned.
- (j) Additional comments. If the work in question is extant, then the locations of the passages from it that are cited by Iṭ are usually indicated (though such references are not as a rule provided for multi-volume works which are cited frequently, e.g. al-Kulīnī's *Kāfi*). Thus the entry N 207 = *Murūj*, IV, p. 442 means that the passage Iṭ quotes on p. 207 of N appears in vol. IV, p. 442 of al-Mas'ūdī's *Murūj al-dhahab*.

Cross-references are provided where a work is known under more than one title; they are preceded by a long arrow (\implies). The List is followed by an index of authors, an index of subjects, and a chronological index of works.

2 LIST

1. ** *K. al-abwāb al-dāfi'a* (or *dāmigha*) / Abū Bishr Aḥmad b. Ibrāhīm (b. Aḥmad) b. al-Mu'allā al-'Ammī al-Baṣrī (alive in 350/961)

A 84/96

For the author see Ibn al-Nadīm, p. 247; Najāshī (p. 96, no. 239); Ṭūsī, *Fihrist*, p. 58, no. 90 (whence Yāqūt, *Udabā'*, II, pp. 225-226); *Ma'ālim*, p. 18, no. 81; *Tanqīh*, no. 264; *A'yān*, VII, pp. 365-367; → *Akhbār 'Alī b. Muḥammad*. In A* (fol 58a), his *nisba* is given erroneously as al-Qummī. The text in A¹ is corrupt. It reads: *wa ra'aytu fī kitāb 'itq al-nasama min kitāb al-abwāb al-dāmigha*. What is probably the correct version appears in A²: *wa ra'aytu fī kitāb 'atīq tasmiyatuhu kitāb al-abwāb al-dāfi'a*. A similar version is given in the margin of A*, except that for *al-dāfi'a* there appears *al-dāmigha*. A** fol 33b and A*** fol 62b have *al-dāmigha*, corrected in the margin to *al-dāfi'a*. The *Abwāb al-dāfi'a* is not mentioned among al-'Ammī's writings.

In the passage cited, 'Alī's mother Fāṭima bint Asad recounts how, when Abū Ṭālib became impoverished, the Prophet and al-'Abbās drew lots to determine which members of Abū Ṭālib's family each of them would look after; in this manner it was decided that 'Alī would be the responsibility of the Prophet. 'Alī was raised by Muḥammad and became the first to believe in him.

2. *K. al-ādāb al-dīniyya* / Abū 'Alī al-Faḍl b. al-Ḥasan b. al-Faḍl al-Ṭabrisī (d. 548/1153)

Dh I 18 no. 89

A 46-49/59-62, 91/102, 130/141, IQ 359-360/112-113, K 140

For the author see *Thiqāt*, pp. 216-217; for a defence of the vocalization "Ṭabrisī" as referring to Ṭabris (Tafrish) (near Qumm) see Karīmān, I, pp. 166-205. In K, this work is described as a book of supplications (*ad'iya*); yet it is clear from the passages cited in A that it also includes advice on correct behaviour on various occasions. The text in A 46-49/59-62 is partially reproduced in IQ. Al-Ṭihirānī notes that the *Ādāb al-dīniyya* was used by the author's son, Abū l-Naṣr al-Ḥasan b. al-Faḍl (fl. mid-6th/12th century), for his *Makārim al-akhlāq*, and that it is extant in numerous manuscripts. See also Karīmān, I, pp. 261-263. According to the editors of A², the Mashhad manuscript of *al-Ādāb al-dīniyya* contains all the passages from this work cited in the *Amān*. The editors of MK refer to a printed edition of this work, but without supplying any details (e.g. MK, III, pp. 266, 278, 283, 313-315, 461).

3. ** *K. ādāb al-imām wa l-ma'mūm* / Abū Muḥammad Ja'far b. Aḥmad b. 'Alī (or 'Alī b. Aḥmad) al-Qummī Ibn al-Rāzī (fl. mid-

4th/10th century)

Dh I 386 no. 1987

BA, LXXXVI, p. 22 = MK, V, pp. 51-52 [om F]

For the author see Ṭūsī, *Rijāl*, p. 457, no. 1; *Rawḍāt*, II, pp. 172-173; MK lith., III, pp. 308-309; *A'yān*, XV, pp. 348-353. He was a teacher of Ibn Bābawayh, but also transmitted from him. The passage cited consists of a tradition of al-Bāqir on raising one's hands in a triple *takbīr* after prayer. It is reproduced (probably via the *Bihār*) in *Rawḍāt*, II, pp. 172-173 and MK lith., III, p. 308, and is also referred to in Dh. This is one of a number of passages which are not found in F, and which are only known through citations from the *Falāḥ al-sā'il* in the *Bihār* and sources dependent on it. For further examples see →*K. al-ad'iyā al-marwiyya*, →*K. faḍl al-'aḳīq*, →*Rabī' al-abrār*.

4. +— *Adab al-kuttāb* / Abū Bakr Muḥammad b. Yaḥyā b. 'Abd Allāh al-Ṣūlī (d. 335/947 or 336/948)

Dh I 387 no. 1995

IQ 399/170

For the author see *GAL*, I, pp. 149-150, *S*, I, pp. 218-219. Imāmī biographers (unlike some of their Sunnī counterparts) regard al-Ṣūlī as one of their own: he is listed in the *Ma'ālim* (p. 152) among the Shī'ī poets who practised *taqiyya* (this is al-Ṭīhrānī's understanding of the term *al-muttaqūn*), and is also mentioned in the *Riyāḍ* (V, p. 425) and the *A'yān* (XLVII, pp. 147-149). This work (which is also known as *K. adab al-kātib*) has been published (*Adab al-kuttāb*, ed. M. Bahjat, Cairo, 1341/1922). IṬ's copy was the first item in a volume (*mujallad*) which IṬ estimated to be more than 200 years old, and in which the last work was the *K. al-jawāhir* of Ibrāhīm b. Ishāq al-Ṣūlī (see List under this entry). IṬ cites a brief supplication of 'Alī's which is found in this volume, without revealing from which work this supplication is taken.

5. **? *K. adab al-wuzarā'* / Aḥmad b. Ja'far b. Shādhān (fl. mid-3d/9th century?)

Dh I 388 no. 2000

IQ 524/309, 541-542/325

Al-Ṭīhrānī says that nothing is known about the author, but assumes that he was a Shī'ī (cf. also *A'yān*, VII, p. 464). One might suggest that the author's father was Abū l-Faḍl Ja'far b. Shādhān known as Shādhawayh who, according to al-Khaṭīb al-Baghdādī (*Ta'rikh Baghdād*, VII, p. 181), transmitted from Abū Ḥudhayfa Mūsā b. Mas'ūd al-Baṣrī (d. 220/835, see *Tahdhīb*, X, pp. 370-371) and transmitted to Abū 'Abd Allāh Muḥammad b. Makhlad (born 233/847-848, d. 6 Jumādā II 331/15 Feb. 943, see *Ta'rikh Baghdād*, III, pp. 310-311). If

this suggestion is correct, then our author is likely to have lived in the mid-3d/9th century. In IQ 541-542/325, where this work is referred to as *K. Aḥmad b. Jaʿfar b. Shādhān*, a passage is quoted dealing with the merits of the night of ʿArafa. The quotation in IQ 524/309 is taken from the chapter entitled *shuhūr al-ʿarab*; it consists of a Prophetic tradition in which the night of the 15th of Dhū l-Qaʿda is described as a blessed night.

6. **+ *ʿAdad suwar al-qurʿān wa ʿadad āyātihi wa ʿadad kalimātihi wa ḥurūfīhi wa niṣfīhi wa athlāthīhi wa akhmāsīhi wa asdāsīhi wa asbāʿīhi wa athmānīhi wa atsāʿīhi wa aʿshārīhi wa ajzāʿ ishrīn wa ajzāʿ thalāthīn* / Abū Jaʿfar Muḥammad b. Maṣṣūr b. Yazīd al-Murādī (d. ca. 290/903)

S 24, 278-279

The author was a Zaydī Qurʿān exegete, traditionist and historian (Madelung, *Qāsim*, index, s.v.; *GAS*, I, p. 563 and the references given there). This work, which is described as a *juzʿ* (in S 278, erroneously, *junūd*), does not appear in the lists of al-Murādī's works; perhaps it formed part of his *al-Tafsīr al-kabīr* or *al-Tafsīr al-ṣaghīr*, both mentioned by Ibn al-Nadīm (p. 244). IṬ cites from the first page of the manuscript, which included details about the number of verses, words and letters in the Qurʿān. The words *wa ajzāʿ ishrīn* are omitted from the title in S 24; in S 278, *salīm* is printed erroneously for *ʿishrīn*. The manuscript used by IṬ also included another work of al-Murādī, the *Ikhtilāf al-maṣāhif* (see List under this entry).

⇒ *K. al-adʿiya* (Saʿd b. ʿAbd Allāh), see *K. al-duʿā*

7. (*)+ *K. al-adʿiya al-marwiyya min (or ʿan) al-ḥaḍra al-nabawiyya* / Abū Saʿīd (or Saʿd) ʿAbd al-Karīm b. Muḥammad b. Muḥaffar (or Maṣṣūr) al-Tamīmī al-Samʿānī (d. 562/1167)

Dh I 400 no. 2082

BA, XCIII, p. 321 = MK, V, p. 190 [om F], MN 28-29

For the author see *GAL*, I, pp. 401-402, *S*, I, pp. 564-565. In the introduction to his edition of al-Samʿānī's *Ansāb* (I, p. 25), al-Muʿallimī cites (via Ibn al-Najjār) a list of al-Samʿānī's works drawn up by al-Samʿānī himself. In this list the work cited by IṬ is referred to as *al-Daʿawāt al-marwiyya ʿan al-ḥaḍra al-nabawiyya*, and is described as 15 *ṭāqa* (lit. "piece, layer" = quire?) in length; see also Subkī (IV, p. 260). Al-Kafʿamī, in his list of sources of the *Balad*, cites the title of this work (as *al-Adʿiya al-marwiyya*) without identifying the author. Al-Ṭihirānī, who only knew of this title via al-Kafʿamī's list, assumed it to refer to a Shīʿī text, and therefore incorporated it in Dh. (In fact, both the full title and the author's name appear in the *Ḥāshiya* of the



Balad [p. 28].) Cf. Strothmann, p. 105; *GAL*, I, pp. 401-402, *S*, I, p. 565, no. 7. Brockelmann refers to a manuscript of this work ("Berl. pers. 53"), but I have been unable to trace it. The material in MN, BA and the *Hāshiya* of the *Balad* consists of a total of five Prophetic traditions on the subject of supplications.

⇒ *Ad'iyat al-mustaghīthīn* (Ibn Bashkuwāl), see *K. al-mustaghīthīn*

8. + *K. al-aghānī* / 'Alī b. al-Ḥusayn Abū l-Faraj al-Iṣfahānī (d. 356/967)

Ṭ 29-30/9

For the author see *ET*², art. "Abu l-Faradj al-Iṣbahānī" (M. Nallino). The story cited (= *al-Aghānī*, Cairo, 1345/1927-, VII, pp. 243-244) is centered on ten verses (rhyming with *mā*) by al-Sayyid al-Ḥimyarī (d. 173/789-790) in which he condemns the Banū Taym and Banū 'Adī for usurping power from the Hāshimīs and urges the caliph al-Mahdī not to bestow gifts on them. For the verses see also *Dīwān al-Sayyid al-Ḥimyarī*, ed. Shākir Hādī Shakar, Beirut, n.d., pp. 377-378 and the references given there.

9. * *K. al-aghṣāl* / Abū 'Abd Allāh Aḥmad b. Muḥammad b. 'Ubayd Allāh b. al-Ḥasan (or Ḥusayn) b. 'Ayyāsh al-Jawharī (d. 401/1010-1)

Dh II 252 no. 1015

IQ 255/21

For the author see Najāshī, pp. 85-86, no. 207; Ṭūsī, *Fihrist*, pp. 61-62, no. 99; *Ma'ālim*, p. 20, no. 90; *Tanqīh*, no. 498; *A'yān*, IX, pp. 486-489; *GAS*, I, p. 549. This work is mentioned in Ṭūsī (*Fihrist*, p. 61, no. 99), Najāshī (p. 86, no. 207), *Ma'ālim*, (p. 20, no. 90) and *Riyād* (VI, p. 31); in Dh (following al-Najāshī and al-Kaf'amī) it is called *al-Aghṣāl al-masnūna*. As its title indicates, this work (which is mentioned among the sources of the *Balad* [p. 502]) must have dealt mainly with major ablutions. IṬ used a manuscript dated Rabī' II 427/Feb.-Mar. 1036. The passage cited consists of a speech which the Prophet delivered on the first night of Ramaḍān. For further quotations from this work (not found in IQ) see e.g. *Junna*, pp. 12 (*ḥawāshī*), 170, 397, 398 (*ḥawāshī*), 472 (*ḥawāshī*), al-Ḥasan b. al-Shahīd al-Thānī, *Muntaqā l-jumān* (cf. Dh XXIII 5 no. 7821), whence BA, LXXXI, p. 109. Cf. → *Muqtaḍab al-athar*.

10. ** *Aḥādīth* / Abū l-Qāsim 'Abd al-Wāḥid b. 'Abd Allāh b. Yūnus al-Mawṣilī (alive in 326/937-938)

S 236

For the author see Ṭūsī, *Rijāl*, p. 481, no. 27; *Nawābiḡh*, p. 159. IṬ possessed a *majmū'a* which included this work. (Other works from this

majmūʿa cited by Iṭ include the *Faḍāʿil amīr al-muʿminīn* of Abū Bakr al-Shāfiʿī, *Mā nazala min al-qurʿān* of al-Jalūdī, and the *K. tajziʿat al-qurʿān* of al-Munādī; see List under these entries.) The word *aḥādīth* is probably not the title of the work but rather a reference to its contents. The two stories cited deal with the Imams Mūsā al-Kāzīm and Muḥammad al-Jawād. The first of these is also quoted (via the *Saʿd*) in BA, VI, p. 258, where the work is referred to as *K. ʿAbd al-Wāḥid b. ʿAbd Allāh b. Yūnus al-Mawṣilī*.

11. **? *Aḥkām Jāmāsb al-ḥakīm* / anon. (6th/12th century)

MF 162-163/179

This work must be one of a number of astrological treatises written in the Islamic period and attributed to Jāmāsb (Jāmāsf), a contemporary of Zarathustra and an adviser to king Jushtāsf (Vishtāspa) (see S. Grotzfeld, "Dāniyāl in der arabischen Legende", *Festgabe für Hans Wehr*, ed. W. Fischer, Wiesbaden, 1969, pp. 72-85, at p. 82; Ullmann, pp. 183-184, 295-296; *GAS*, VII, pp. 86-88). Three such treatises are extant (Ullmann, pp. 295-296). Two of them bear a resemblance to the work cited by Iṭ: (a) the Persian *Kitāb-i ḥakīm Jāmāsp* (ms. Paris pers. 908 [= Suppl. 380], fols 14-63), which was composed not earlier than the mid-6th/12th century (see E. Blochet, "Études sur le gnosticisme musulman", *RSO*, 4, 1911-2, pp. 267-300, at pp. 278-282); (b) *K. aḥkām al-qirānāt wa mā yaḥduthu fihā* (ms. Paris arabe 2487/3, fols 39-55; see Blochet, pp. 282-287; *GAS*, VII, p. 88, no. 1). Blochet, who notes that the original manuscript formed part of the library of the caliph al-Nāṣir, dates this work to between A.D. 1134 and 1139, adding that the copyist's name is illegible. Neither work, however, is identical with the one mentioned by Iṭ. I am grateful to Dr. S. Stroumsa for checking the Paris manuscripts against Iṭ's text.

Iṭ cites his young cousin Abū Maṣṣūr (cf. *Riyāḍ*, V, p. 517, quoting the *Malāḥim*) as informing him that he had found an Arabic translation of the Persian original in a defective manuscript dated 556/1161 and copied by Muḥammad b. Muḥammad b. Muḥammad b. ʿAbd al-Raḥmān al-Anmāṭī. Iṭ then quotes from this work, but it is not clear whether he actually saw it or merely wrote down what his cousin had told him about it. The fragment cited by Iṭ describes the events which will take place during the last three of twelve lunar conjunctions (*qirānāt qamarīyya*) (for which term see *EI*², art. "Qirān" [D. Pingree]). These events will culminate in the descent of Jesus, the renewal of religion and the worship of God (*nazala ʿĪsā ʿalayhi l-salām min al-samāʿ wa tajaddada l-adyān wa yuʿbadu* [for *wa ʿubida?*] *al-raḥmān*). This fragment has no particularly Shīʿī content. In contrast, a fragment from a *K. Jāmāsb* cited by Iṭ's brother Aḥmad (*Bināʿ*, p. 57)

has a definite Shī'ī bias, for it describes how followers of the Prophet will oppose his legatee (*waṣī*). It is not clear whether this *K. Jāmāsb* is identical with the work mentioned by IṬ. Jāmāsb appears in yet another pro-ʿAlid passage, this one cited by IṬ (MF 165/182) from Ibn Shahrāshūb's *Manāqib* (from the last part, which has not survived). In it Abū Maʿshar states that Jāmāsb and Zarādusht (Zarathustra) predicted (*ḥakama*) more than a thousand years before the Prophet that the authority which rightfully belongs to the Ṭālibids would be taken away from them, but that they would ultimately regain it.

12. ** *K. fī aḥwāl al-a'imma* / Ḥusayn b. Khuzayma (fl. 5th/11th century?)

Iqbāl

Afandī (*Riyād*, II, p. 90, whence *A'yān*, XXVI, p. 20) assumes that the author was a contemporary of al-Ṭūsī and, apparently basing himself on a version of the *Iqbāl* differing from IQ, notes that it includes a quotation from Ḥusayn b. Khuzayma's *K. fī aḥwāl al-a'imma* and a reference to his *K. al-mawālīd*. Cf. Tustarī, *Qāmūs*, III, p. 283. In IQ (69/598), only Ḥusayn b. Khuzayma's name appears; the reference to the *K. al-mawālīd* is missing (probably due to a copyist's error), and there is no mention of a *K. fī aḥwāl al-a'imma*.

13. **+ *K. akhbār Abī ʿAmr Muḥammad b. ʿAbd al-Wāḥid ... ʿan Thaʿlab* / Abū ʿUmar (or ʿAmr) Muḥammad b. ʿAbd al-Wāḥid al-Zāhid Ghulām (or Ṣāḥib) Thaʿlab (d. ca. 345/956-957)

Ṭ 299-300/[om 85]

For the author see *GAS*, VIII, pp. 154-158. Ibn al-Nadīm (p. 82) describes him as ferociously anti-ʿAlid; yet in some other sources he is assumed to be an Imāmī (*Riyād*, V, p. 479, whence Dh II 68 no. 273). This is perhaps the same work as his *K. al-manāqib* (see List under this entry). In the excerpt (cited in BA, XXXV, pp. 144-145), Abū Ṭālib is shown as assisting Muḥammad in spreading his message among the Banū Hāshim.

14. **? *Akhbār al-akhyār ʿinda rukūb al-biḥār* / anon.

A 104/116

The editors of A² assume this to be the title of an anonymous text (cf. A² 228); it is, however, more likely to be a description of its contents. In the passage cited, a supplication to God leads to the calming of a stormy sea.

⇒ *Akhbār āl Abī Ṭālib* (anon.), see *Min akhbār āl Abī Ṭālib*

15. ** *Akhbār ʿAlī b. Muḥammad b. Aḥmad Ṣāḥib al-Zanj bi l-Baṣra* / Abū Bishr Aḥmad b. Ibrāhīm (b. Aḥmad) b. al-Muʿallā al-ʿAmmī

al-Baṣrī (alive in 350/961)

Dh I 336 no. 1758

N 213-214

In both N and N* (fol 143a), the name in the title appears as 'Alī b. Aḥmad, and for al-'Ammī the *nisba* is given erroneously as al-Qummī. In Najāshī (p. 96, no. 239), Ṭūsī, *Fihrist* (p. 58, no. 90, whence Yāqūt, *Udabā'*, II, pp. 225-226) and *Ma'ālīm* (p. 18, no. 81), the work's title appears as *K. akhbār Ṣāhib al-Zanj*. The passage in the *Nujūm* seems to be the only surviving fragment of this work: A. Popovic (*La révolte des esclaves en Iraq au III^e/IX^e siècle*, Paris, 1976, pp. 172-173), who was unaware of its existence, knows of no fragment which has come down to us. The passage is taken from the end of the second (so N) or third (so N*) part of the work; in it, the astrologer al-Mughīra b. Muḥammad al-Mahdī is shown to have correctly foretold both the date and the manner of 'Alī b. Muḥammad's death (2 Ṣafar 270/11 Aug. 883). 'Alī is reported to have been killed by strangulation; the passage differs in this detail from all other accounts of his death (for which cf. Popovic, pp. 191-193), and points to an independent historical tradition. The author's source for the revolt of the Ṣāhib al-Zanj is his grandfather (or great-grandfather) al-Mu'allā b. Asad, whom al-Ḥusayn b. 'Ubayd Allāh al-Ghaḍā'irī (d. 411/1020) describes as a close associate of the rebel leader (Najāshī, p. 96). See also *EI*², art. "'Alī b. Muḥammad al-Zandjī" [B. Lewis]; Ṣafadī, XXI, pp. 405-413 and the sources given there.

⇒ *K. akhbār al-awā'il* (al-'Askarī), see *K. al-awā'il*

⇒ *Akhbār Fāṭima* (Ibn Bābawayh), see *Akhbār al-Zahrā' Fāṭima*

16. **+ *Akhbār wa inshādāt* / transmitted by Abū l-Ḥasan Muḥammad b. Yūsuf b. Mūsā al-Nāqīṭ (d. Ramaḍān 367/Apr.-May 978)

MD 212-213

The author's name is given in the *Ta'riḫ Baghdād* (III, p. 408) as Abū l-Ḥasan Muḥammad b. Yūsuf b. Mūsā al-Warrāq, known as Ibn al-Ṣabbāgh. Though he was probably pro-'Alid, he is nowhere explicitly described as a Shī'ī. IṬ says that he saw a manuscript of this work in Baghdad in 603/1206-7 (cf. Chapter I.1) in the handwriting of Abū Aḥmad 'Abd al-Salām b. al-Ḥusayn b. Muḥammad al-Baṣrī (d. 19 Muḥarram 405/20 July 1014; see Eche, pp. 109-110, 348-349), a librarian of the *dār al-kutub* (i.e. the *dār al-'ilm* of Sābūr b. Ardāshīr; cf. Eche, p. 145). Al-Najāshī refers to him as *shaykh al-adab* (p. 85, no. 205, where he is mentioned as a transmitter of the works of Aḥmad b. 'Abd Allāh b. Aḥmad al-Dūrī); his biography is cited by IṬ (MD 213) from the *Ta'riḫ Baghdād* (XI, pp. 57-58). The passage describes how

Ja'far al-Šādiq and his son Ismā'īl were saved by divine intervention from death at the hands of assassins sent by al-Manṣūr.

17. **+ *K. fī akhbār al-mahdī wa nu'ūtihi wa ḥaqīqat makhrajihī wa thubūtihi* / Abū Nu'aym Aḥmad b. 'Abd Allāh b. Aḥmad al-Iṣfahānī (d. 430/1038)

Dh X 38 no. 208

IQ 200/704, K 53, S 191, Ṭ 179/45, 181-183/[om 45], 186/[om 46]

For the author see *GAL*, I, pp. 445-446, *S*, I, pp. 616-617. Both IṬ (Ṭ² 181) and his brother Aḥmad (*Binā'*, p. 123) emphasize that Abū Nu'aym was not a Shī'ī. In contrast, al-Khwānsārī (*Rawḍāt*, I, p. 272) maintains that Abū Nu'aym was a Shī'ī who only made himself out to be a Sunnī. The title of this work is given here as it appears in K. In Ṭ 179/45 and Ṭ¹ 181 (as also in *Rawḍāt*, I, p. 272 and Dh) it is *K. dhikr al-mahdī wa nu'ūtihi wa ḥaqīqat makhrajihī wa thubūtihi*, while in Ṭ¹ 186 it is *K. akhbār al-mahdī* and in the *Širāt* (II, p. 220; cf. *ibid.*, II, p. 261), *K. nu'ūt al-mahdī wa khurūjihī wa mā yakūnu fī zamānihī wa muddatihī*. No title is provided in IQ and S. IṬ says that this work is some 26 folios in length (Ṭ¹ 179). From his description it transpires that it contained 156 traditions divided into two parts: first, 49 Prophetic traditions on the Mahdī; second, a further 107 traditions on the same subject (Ṭ¹ 181-183; cf. *Širāt*, II, p. 220). Excerpts are only given in Ṭ¹ 181-183, which consists mainly of a description of the second part.

Al-Khwānsārī (*Rawḍāt*, I, pp. 272-273) suggests that the *K. dhikr al-mahdī* is identical with Abū Nu'aym's *Arba'ūn ḥadīthan*. But this is not so: the *Arba'ūn ḥadīthan* is cited in its entirety in Irbilī, *Kashf*, III, pp. 257-265 and in *Nāma-i dānishwarān*, Qumm, 1379, VII, pp. 8-21, and partially (together with other material) in al-Suyūṭī's *al-'Arf al-wardī fī akhbār al-mahdī* (incorporated in his *al-Ḥāwī li l-fatāwī*, Beirut, 1395/1975, II, pp. 57-85; cf. Gilliot, "Textes", p. 348); it does not conform to the description of the *K. dhikr al-mahdī* in Ṭ¹.

⇒ *Akhbār al-mudhākara* (al-Tanūkhī), see *Nishwār al-muḥāḍara*

⇒ *Akhbār al-wuzarā'* ('Abd al-Raḥmān b. al-Mubārak), see *Ta'rikh al-wuzarā'*

⇒ *Akhbār al-wuzarā' wa l-kuttāb* (al-Jahshiyārī), see *K. al-wuzarā'*

18. * *Akhbār al-Zahrā' Fāṭima* / Abū Ja'far Muḥammad b. 'Alī Ibn Bābawayh (d. 381/991)

Dh I 331 [no no.], 344 [no no.]

Y 157-160/424-427

For the author see *EI*², art. "Ibn Bābawayh(i)" (A. A. A. Fyzee); *GAS*, I, pp. 544-549. IṬ cites a lengthy passage in which the Prophet tells his community that during the *isrā'* God ordered him to give Fāṭima

in marriage to 'Alī. This passage is reproduced twice (via the *Yaqīn*) in the *Bihār* (BA, XVIII, pp. 397-400, XL, pp. 18-21). As noted in Chapters II.2 and III.2, IṬ emphasizes that the *Yaqīn* includes only non-Imāmī material. He justifies the inclusion of a passage from an Imāmī source by pointing out that in this passage Ibn Bābawayh relied on non-Imāmī authorities (*rijāl al-mukhālifīn*). The passage is also cited in part (apparently from the *Yaqīn*) in al-'Āmilī's *Ithbāt*, III, p. 663, and appears (with minor variations) in al-Ḥillī's *Muḥtaḍar* (pp. 143-146). In the printed edition of the *Muḥtaḍar*, al-Ḥillī's source is not given; al-Majlisī, however (BA, XVIII, p. 400), identifies it as the *K. al-mi'raj*, which is another lost work of Ibn Bābawayh. It would thus seem that Ibn Bābawayh introduced this passage into at least two of his works, and that IṬ cited it from one while al-Ḥillī cited it from the other. The *Akhhār al-Zahrā'* is also known as *Akhhār Fāṭima* (cited via Ibn Shahrāshūb's *Manāqib* in BA, XLIII, pp. 40, 45). It may be identical with Ibn Bābawayh's *K. mawlid Fāṭima* (cf. Dh XXIII 275 no. 8960), which is cited in Ibn Shahrāshūb's *Manāqib* (e.g. III, p. 130).

19. **+— *K. a'lām al-rasūl / al-Ma'mūn* (Abū l-'Abbās 'Abd Allāh b. Hārūn, the seventh 'Abbāsīd caliph, d. 218/833)

Ṭ 424/[om 128]

Title in Ṭ** fol 146b: *K. a'lām rasūl allāh*. This is probably the *Risāla fī a'lām al-nubuwwa* mentioned by Ibn al-Nadīm (p. 129). IṬ does not cite from al-Ma'mūn's work, but from a parchment folio (*waraqa min raqq*) appended to it which contained a tradition describing 'Umar as acknowledging 'Alī's superiority.

The manuscript seen by IṬ was copied in Shawwāl 251/Oct.-Nov. 865, and was in the library of the *ribāṭ* known as Turbat al-Akhlāṭiyya, on the western side of Baghdad. According to al-Ṣafadī, the caliph al-Nāṣir ordered the construction of this *ribāṭ* and the mausoleum over the tomb of his wife Khilāṭiyya (d. 584/1188), and endowed it with precious books (cited in Eche, p. 198; see also Hartmann, *Nāṣir*, p. 126). Bahā' al-Dīn Abū l-Faḍā'il Aḥmad al-Mayhanī (d. 614/1217-8) held the post of *shaykh ribāṭ al-Akhlāṭiyya* from 589/1193 until his death; see Sibṭ Ibn al-Jawzī, *Mir'āt*, pp. 422, 586.

⇒ *K. fī l-'amal* (Muḥammad b. 'Alī b. Muḥammad), see *K. jāmi' fī l-'amal*

20. **— *K. al-a'māl al-ma'rūf bi l-Sijill / Abū l-'Abbās al-Faḍl b. Abī Sahl b. Nawbakht* (fl. early 3d/9th century)

Dh XII 148 no. 991

N 125

Iqbāl (*Khānadān*, pp. 13-14, 20) notes that Ibn al-Nadīm refers to the

author's father Abū Sahl as al-Faḍl, but that this is an error. It is the son al-Faḍl some of whose astrological treatises are cited by Iṭ (Iqbāl does not give the titles of these treatises). See further → *K. fī l-masā'il wa btidā' al-a'māl*.

21. ** *K. 'amal Dhī l-Ḥijja* / Abū 'Alī al-Ḥasan b. Muḥammad b. Ismā'īl b. Muḥammad b. Ashnās (or Ushnās) **al-Ashnāsī** al-Bazzāz (or al-Bazzār) (d. Dhū l-Qa'da 439/Apr.-May 1048)

Dh XV 344 no. 2204

IQ 532-537/317-321, 540-541/324-325, 545/329-330, 552-553/335-336, 713-740/496-513

For the author, a teacher of Abū Ja'far al-Ṭūsī, see *Ta'rīkh Baghdād*, VII, pp. 425-426, whence Ibn al-Athīr, *Lubāb*, I, pp. 66-67 (where he is described as a "despicable Rāfiḍī"); *Riyād*, I, pp. 311-314; *A'yān*, XXIII, pp. 70-76; *Nābis*, p. 54. Iṭ used an autograph dated 437/1045-6. Of particular interest is the lengthy version of the *mubāhala* story which Iṭ cites in its entirety (IQ 713-740/496-513), and which in turn is cited in BA, XXI, pp. 286-325 (*bāb al-mubāhala*). This version is taken from the lost *K. al-mubāhala* of Abū l-Mufaḍḍal Muḥammad b. 'Abd Allāh b. 'Abd al-Muṭṭalib al-Shaybānī (fl. early 4th/10th century, see below for his *Amāli*). Massignon may well have been right in arguing that al-Shaybānī's work was nothing other than the *K. al-mubāhala* of Muḥammad b. 'Alī al-Shalmaghānī (d. 322/934; cf. Dh XIX 47 no. 244), and that al-Shaybānī concealed this fact because of al-Shalmaghānī's reputation as an extremist Shī'ī (see "La Mubāhala de Médine et l'hyperdulie de Fatima", *Opera Minora*, ed. Y. Moubarac, I, Beirut, 1963, pp. 550-572, at p. 563). Indeed, while al-Shalmaghānī was in hiding in Ma'lathāyā (near Mosul), he reportedly transmitted his works to al-Shaybānī (see Najāshī, p. 379).

22. ** *'Amal Rajab wa Sha'bān wa (shahr) Ramaḍān* / Abū 'Abd Allāh Aḥmad b. Muḥammad b. 'Ubayd Allāh b. al-Ḥasan (or Ḥusayn) b. 'Ayyāsh al-Jawharī (d. 401/1010-1)

Dh XV 344 nos. 2206, 2207, 346 no. 2219

IQ 146/658, MD 46-69

The author's name appears in MD and MD*** (fol 22a) as Aḥmad b. Muḥammad b. 'Abd Allāh b. 'Abbās (MD*: 'Ayyās). In IQ, the title of this work is *'Amal Rajab*, and its author is not named; the word *shahr* is missing from the title in MD*. While Iṭ appears to regard the title as referring to a single work, al-Najāshī (whence Dh), al-Ṭūsī and Ibn Shahrāshūb refer to three different titles: *K. 'amal Rajab*, *K. 'amal Sha'bān*, *K. 'amal shahr Ramaḍān*. Perhaps these were three chapters or fascicules which together formed one work. The text in MD consists of *qunūt* prayers composed by the various Imams; only 'Alī is

not represented. The excerpt in IQ consists of a Prophetic tradition on the merits of prayer in mid-Rajab.

23. ** *K. 'amal shahr Ramaḍān* / 'Alī b. 'Abd al-Wāḥid b. 'Alī b. Ja'far al-Nahdī al-Khumrī (or al-Ḥimyarī) (fl. mid/late 4th/10th century)

Dh XV 344 no. 2208, XXI 42 no. 3873

IQ 227-228/3, 241-243/12-13, 253/20, 257/22, 258-260/24-25, 332-333/87, 337-341/89-93, 415-416/185-186, 424/195, 440-441/211-212, 444/216, 446/220, 449-450/226

According to Afandī (*Riyāḍ*, IV, p. 138), the author was an older contemporary of Ibn Bābawayh (ca. 311-381/923-991). He is more likely, however, to have lived somewhat later, since he apparently transmitted directly to al-Najāshī (born 372/982-983) (see Najāshī, p. 91, no. 225, s.v. Aḥmad b. Ishāq, p. 137, no. 354, s.v. Ḥakam b. Ayman; *Nābis*, p. 124). In IQ 227/3, the title is *al-Kitāb al-mushtahir al-ma'thūr min al-'amal fī l-shuhūr min 'amal shahr Ramaḍān* (cf. *A'yān*, XLI, p. 346). This may possibly be the title of the entire work, in which case the *K. 'amal shahr Ramaḍān* formed a part of it (see the discussion in *Riyāḍ*, IV, pp. 138-139). IṬ says he consulted an autograph. The excerpts consist of supplications for Ramaḍān and traditions on its merits.

24. ** *K. 'amal shahr Ramaḍān* / Muḥammad b. 'Alī b. Muḥammad Ibn Abī Qurra (fl. early 5th/11th century)

Dh XV 345 no. 2210

F 45/39, 61-62/52-53, IQ 239/11, 244/14, 260-279/25-42, 296-301/58-62, 318-320/76-78, 330-331/85-86, 334/87, 363-370/116-118 and 121, 372-381/130-139 and 141, 385-386/148, 387-388/151-152, 389-390/155-156, 394-395/163-164, 419/187-188, 421-422/191, 427-428/198, 432-433/203-204, 439-440/211, 444-445/217, 446-447/220-221, 448-449/223, 450-451/227-228, 452-453/230-231, 454/234, 458/239-240, 487-489/272-273, 492-495/275-278, 497/279-280, 504/285

The author's name appears in several forms: IṬ refers to him as Muḥammad Ibn Abī Qurra, while Afandī (*Riyāḍ*, V, p. 493) speaks of Muḥammad b. 'Alī b. Muḥammad b. Muḥammad b. Abī Qurra (cf. also Dh XV 345) and mentions that he was an authority of al-Najāshī (cf. also Dh, under *'Amal al-jum'a*). Al-Najāshī in turn (p. 398, no. 1066) gives his name as Abū l-Faraj Muḥammad b. 'Alī b. Ya'qūb b. Ishāq b. Abī Qurra al-Qunnā'ī (for which *nisba* cf. Yāqūt, *Buldān*, IV, p. 399; Ibn al-Athīr, *Lubāb*, III, p. 57); the *nisba* appears elsewhere as al-Qunānī (cf. *Tanqīh*, nos. 11,132, 11,155), al-'Anānī, and al-'Aynāthī. Al-Najāshī credits him with a *K. 'amal al-shuhūr*, of which the *K. 'amal shahr Ramaḍān* may have formed a part. In Dh it is suggested that the *K.*

'*amal shahr Ramaḍān* formed a part of the author's *K. al-masarra*; but no evidence is provided in support of this suggestion, and it is indeed far from certain that Ibn Abī Qurra (or anyone else) wrote a *K. al-masarra*. The passages cited in F and IQ consist of supplications for the nights of Ramaḍān. The *K. al-du'ā'* referred to in Dh (VIII 184 no. 733) is in all likelihood identical with the *K. 'amal shahr Ramaḍān*. See also →*K. (jāmi') fī l-'amal*, →*K. al-masarra*, →*K. al-mutahajjid*.

25. ** '*Amal yawm al-jum'a* / Abū l-Faṭḥ Muḥammad b. 'Alī b. 'Uthmān al-Karājakī (d. 449/1057)

Dh XXIV 16 no. 83

J 201-207

For the author see *GAL*, I, p. 434, *S*, I, p. 602. The title probably refers to *al-Risāla al-Nāṣiriyya fī 'amal laylat al-jum'a wa yawmihā* (see MK lith., III, p. 497), which al-Karājakī wrote for Nāṣir al-Dawla, the emir of Damascus. This *Risāla* may have formed part of al-Karājakī's *al-Nāṣiriyya fī a'māl al-yawm wa l-layla* (see Dh). The excerpt cited is a supplication for the night of Friday.

26. *al-Amālī* / Abū Ja'far Muḥammad b. 'Alī Ibn Bābawayh (d. 381/991)

Dh II 315 no. 1251, XV 245 [no no.], XIX 354 [no no.]

F 78/75, 79/76, 101/96, 125-126/117, 158/145-146, 189-191/173-175, 232/212, 268-269/243-244, IQ 14-15/544-545, 116/634, 135-142/649-655, 146/658, 156-162/665-670, 165-166/673-674, 173-175/681-682, 179-180/684-685, 185/689, 187-190/690-693, 217-221/719-724, 303/64, J 449, L 21-22/25-26

See the discussion in →*K. al-'ard 'alā l-majālis*.

27. *al-Amālī* / Muḥammad b. Muḥammad al-Shaykh al-Mufīd (d. 413/1022)

Dh II 315 no. 1252

F 167/154, 215/197, IQ [om 492]/275 (on margin), MḤ 14-15/5, MN 6

For the author see McDermott. F 167/154 = *Amālī*, Najaf, 1367, p. 54 = ed. al-Ḥusayn al-Ustādūlī and 'Alī Akbar al-Ghaffārī, Qumm, 1403/1983, pp. 91-92; F 215/197 = MḤ = *Amālī*, pp. 1/1-2; IQ² = *Amālī*, p. 136/232; MN = *Amālī*, pp. 98/165-166.

28. ** *al-Amālī* / Muḥammad b. Abī 'Abd Allāh (d. 312/924?)

B 245-248, N 86

The author, whom IṬ describes as a Shī'ī, may be Abū l-Ḥusayn Muḥammad b. Ja'far b. Muḥammad b. 'Awn al-Asadī al-Kūfī (d. 10 Jumādā I 312/14 Aug. 924), who was known as Muḥammad b. Abī

‘Abd Allāh (Najāshī, p. 373, no. 1020; *Tanqīh*, no. 10,263; no work entitled *Amālī* is ascribed to him in these sources). If this identification is correct, the manuscript used by IṬ may have been an autograph, since it was dated 309/921-922.

The passage in B recounts a miracle performed by ‘Alī Zayn al-‘Ābidīn. In N, IṬ cites a passage from al-Kulīnī’s *al-Rawḍa min al-kāfi* (= *Kāfi*, VIII, pp. 195-196) in which Ja‘far al-Šādiq tells his disciple ‘Abd al-Raḥmān b. Sayyāba that there is no harm in astrology; IṬ then notes that the same account also appears in the *Amālī* of Muḥammad b. Abī ‘Abd Allāh.

29. *(*)+ *K. al-amālī* / **al-Nāṭiq bi l-Ḥaqq** Abū Ṭālib Yaḥyā b. al-Ḥusayn b. Hārūn al-Buṭḥānī (d. ca. 424/1033)

Dh II 312 no. 1242, 317 no. 1256, 318 no. 1257

BA, LXX, p. 72 [om F], IQ 24-25/554, 53/582-583, 196/701, 364/116, M 33/344, MḤ 13-14/5

In IQ and MḤ, the author’s name appears as Yaḥyā b. al-Ḥusayn (or, erroneously, al-Ḥasan) b. Hārūn al-Ḥusaynī (or al-Ḥasanī). In M, his first name is mistakenly given as ‘Alī, and this error is copied in *Riyāḍ* (III, pp. 422-423) and Dh (II 312, where in addition the *Muḍāyaya* is mistaken for the *Ghiyāth*); in both sources, ‘Alī b. al-Ḥusayn is assumed to be a different person from Yaḥyā b. al-Ḥusayn (cf. *Riyāḍ*, V, pp. 332-333, and the references in Dh). Most of the material cited consists of Prophetic traditions on the merits of prayer on various occasions. In one passage (IQ 53/582-583), Ibrāhīm b. ‘Abd Allāh b. al-Ḥasan declares that he does not know whether his brother Muḥammad (al-Nafs al-Zakiyya) is the Mahdī of whom God spoke to the Prophet (cf. in general C. van Arendonk, *Les débuts de l’imāmat Zaidite au Yémen*, tr. J. Ryckman, Leiden, 1960, index, under Ibrāhīm b. ‘Abd Allāh). This passage is adduced by IṬ as proof that even if some Ḥasanids called themselves Mahdī, they did not mean by this the eschatological figure.

Al-Ṭihirānī offers two possible identifications of the author of the *K. al-amālī*. One is Yaḥyā b. al-Ḥusayn b. Hārūn al-Ḥasanī, of whom practically nothing is known, except that he transmitted in 305/917 and was probably a Zaydī (see Dh II 317 no. 1256). If he were the author, then the excerpts cited by IṬ would be the sole evidence that he composed a *K. al-amālī*. This identification, however, is practically ruled out by the fact that the tradition in M is cited from Maṣṣūr b. Rāmish (M: Rāmīs), i.e. Abū Naṣr al-Naysābūrī, who died in 427/1035-6 (see *Ta’rikh Baghdād*, XIII, p. 86). This leaves the second possibility: al-Nāṭiq bi l-Ḥaqq Abū Ṭālib Yaḥyā b. al-Ḥusayn b. Hārūn al-Buṭḥānī (d. ca. 424/1033), a Caspian Zaydī Imam (for whom see Madelung,

Qāsim, index). His *K. al-amālī* (missing from Brockelmann; cf. *GAL*, I, p. 507, *S*, I, p. 697) is extant in the recension of the Yemeni Qāḍī Jaʿfar b. Aḥmad Ibn ʿAbd al-Salām b. Abī Yahyā (d. 573/1177) under the title *K. taysīr al-maṭālib fī (or min) amālī al-Nāṭiq bi l-Ḥaqq Abī Ṭālib* (ms. Leiden Or. 6353, Ambrosiana D465 = Catalogue no. 721, Ambrosiana 1571, II [see O. Löfgren and R. Traini, *Catalogue of the Arabic Manuscripts in the Biblioteca Ambrosiana*, Vicenza, 1975-81], and a number of manuscripts in the Great Mosque of Ṣanʿāʾ; cf. *Fihrist makhtūṭāt al-maktaba al-gharbiyya bi l-jāmiʿ al-kabīr bi Ṣanʿāʾ*, ed. Muḥammad Saʿīd al-Maliḥ and Aḥmad Muḥammad ʿĪsawī, Cairo, 1978, pp. 70-71). It was published by Yahyā ʿAbd al-Karīm al-Fuḍayl (Beirut, 1395/1975); cf. W. Madelung, "Zu einigen Werken des Imams Abū Ṭālib an-Nāṭiq bi l-Ḥaqq", *Der Islam*, 63, 1986, pp. 5-10. However, the *Taysīr* does not include the material cited by IṬ. It must therefore be assumed that IṬ used a different (lost?) recension of al-Buṭḥānī's *Amālī*.

30. ** *al-Amālī* / Abū l-Mufaḍḍal Muḥammad b. ʿAbd Allāh b. Muḥammad b. ʿUbayd Allāh b. al-Buhlūl b. Hammām b. al-Muṭṭalib al-Shaybānī (d. 387/997)

Dh II 314 no. 1250

F 151/139-140, 162/149, 166/153, 171-172/158, 177/163, 198-199/182, 233/212-213, 256-257/232-233, 281-284/255-257, 286-288/259-260, IQ 24/553-554, 238/10, 250-251/18, 257-258/22-23, 387/151, 424/195, 441/212, 481-484/267-270, 538-539/322-323, J 281-283, 285-295, 401, 408-410, 446-447, 449-450, MD 139-141, 143

For the author (who died aged 90) see *Taʾriḫ Baghdād*, V, pp. 466-468; Najāshī, p. 396, no. 1059 (cf. p. 254, no. 665); *Riyād*, V, p. 515; *Nawābiḡh*, pp. 280-281. IṬ gives his name as Muḥammad b. ʿAbd Allāh (al-Muṭṭalib), Muḥammad b. (ʿAbd Allāh b.) al-Muṭṭalib or Muḥammad b. ʿAbd al-Muṭṭalib. Al-Najāshī (born 372/982-983), who transmitted from al-Shaybānī both directly and indirectly, accuses him of "confusion" (*takhlīṭ*) later in life; judging by some of the titles cited by al-Najāshī, al-Shaybānī seems at some stage to have adopted Zaydism, but it is not clear whether this is the point of al-Najāshī's accusation. In non-Shīʿī circles al-Shaybānī was faulted for fabricating pro-Rāfiḍī traditions (*Taʾriḫ Baghdād*, V, p. 467).

Al-Najāshī does not mention the *Amālī*, but knows of a *K. al-duʿāʾ* which may be the same work. The *Amālī* is cited in Ibn Shahrāshūb's *Manāqib* (e.g. III, pp. 179, 276), is mentioned by al-Kafʿamī in his list of sources of the *Balad* (p. 502), and was apparently still available to Hāshim al-Baḥrānī (d. 1107/1695-6), who cites from it in his *Madīnat*

al-ma‘ājiz (Tehran, 1300/1882, p. 273). The work's title appears only in IQ 250/18 and MD 139; both passages are taken from the third *juz'*. In all other cases, IṬ uses formulas such as *ruwūnā bi isnādīnā ilā . . . al-Shaybānī* or *ḥaddatha Abū l-Mufaḍḍal Muḥammad b. ‘Abd Allāh*, yet it seems likely that here, too, he is quoting from the *Amālī*. Most passages cited consist of supplications (e.g. IQ 250-251/18, 257-258/22-23, supplications for the beginning of Ramaḍān; IQ 481-484/267-270, a supplication that ‘Alī used when he completed the recitation of the Qur’ān; MD 139-141, a supplication which the Prophet taught Fāṭima; MD 143, a supplication spoken by al-Ḥasan when he came to see Mu‘āwiya) or discuss the background or nature of particular *ad‘iya*. The remaining passages deal with related matters: thus IQ 238/10, 424/195, 441/212 discuss the merits of visiting al-Ḥusayn's grave.

31. * *al-Amālī* / Abū Ja‘far Muḥammad b. al-Ḥasan al-Ṭūsī (d. 460/1067)

Dh II 313 no. 1248

F 194/178

For the author see e.g. Ṭūsī, *Fihrist*, pp. 192-194, no. 713; *A‘yān*, XLIV, pp. 33-53; *Nābis*, pp. 161-162. In a passage summarized by al-Ṭīhrānī (Dh II 309 no. 1236) IṬ declares that he possesses a two-volume manuscript of the *Amālī* in the handwriting of Ḥusayn b. (Hibat Allāh b.) Ruṭba (for whom see *Thiqāt*, p. 83) and others. Al-Ṭīhrānī does not reveal the name of the source of the passage which he summarizes, but it is probably *Falāḥ I*, in which IṬ mentions a number of works of al-Ṭūsī (see F 13-15/11-12). The passage summarized by al-Ṭīhrānī, which is missing from F (cf. →IṬ, *Falāḥ al-sā‘il*), is also used by him to show that the ascription of the *Amālī* to al-Ṭūsī's son Abū ‘Alī al-Ḥasan b. Muḥammad (alive in 515/1121; see *Thiqāt*, pp. 66-67) is erroneous (cf. also *A‘yān*, XLIV, p. 48).

The excerpt cited by IṬ, consisting of supplicatory prayers used by Joseph when in prison, appears to be missing from the Tehran 1313 and Najaf 1384 editions of the *Amālī*. As noted by al-Ṭīhrānī, the Tehran edition does not contain the entire work; this also holds true for the Najaf edition. Al-Ṭīhrānī points out that much additional material is to be found in a manuscript of the *Amālī* in a private library in Zanjān.

32. **+ *K. al-‘amaliyyāt al-mūšila ilā rabb al-arḍīn wa l-samawāt* / Abū l-Mufaḍḍal Yūsuf b. Muḥammad b. Aḥmad known as **Ibn al-Khwārazmī** (fl. 6th/12th century)

Dh XV 348 no. 2233

MN 25-28

Al-Ṭīhrānī mentions a work entitled *al-‘Amaliyyāt* without supplying the author's name, and says that it was used by al-Kaf‘amī for his

Junna and *Balad*. Afandī (*Riyād*, V, p. 402), who cites the work's full title from the *Mujtanā*, suggests that the author was Sunnī. This may well be correct: Ibn al-Khwārazmī cites a Prophetic tradition which he heard in Damascus in 536/1141-2 from Burhān al-Dīn al-Balkhī (i.e. Abū l-Ḥasan 'Alī b. al-Ḥasan b. Muḥammad, d. Sha'ḥbān 548/Oct.-Nov. 1153; see Ibn 'Asākīr, *Ta'rikh*, XII, p. 20; Ibn Abī l-Wafā, I, pp. 359-360; Laknawī, pp. 120-121). Burhān al-Dīn was no admirer of Shī'ism: while in Aleppo he proscribed the recitation of the Shī'ī version of the call to prayer (*adhān*) (i.e. the addition of *ḥayya 'alā khayr al-'amal*) (see *Shadharāt*, IV, p. 148; cf. Ibn 'Asākīr).

In the tradition cited in MN, the Prophet describes the reward for those who recite Sūra 112 after each prayer.

33. ** *K. al-anbiyā' wa l-awṣiyā' min Ādam ilā l-mahdī / Muḥammad b. 'Alī* (i.e. al-Shalmaghānī [d. 322/934]?)

N 111

In N, the author is merely referred to as Muḥammad b. 'Alī. It is possible that the reference is to the extremist Shī'ī Muḥammad b. 'Alī al-Shalmaghānī (for whom see Najāshī, p. 378, no. 1029; *Nawābiḡh*, p. 289). First, the work's name as it appears in N may be the full title (not otherwise attested) of al-Shalmaghānī's *K. al-awṣiyā'* (for which see Najāshī and Dh II 478 no. 1873; cf. G. Levi della Vida, "Un'antica opera sconosciuta di controversia sī'ita", *AIUON*, 14, 1964, pp. 233-244, at pp. 240-244). And secondly, since al-Shalmaghānī was anathema to the Twelver Shī'īs because of his heretical views, IṬ may have deliberately suppressed his full name (cf. → *K. 'amal Dhī l-Ḥijja*). The story cited concerns a meeting between 'Alī Zayn al-'Ābidīn and an astrologer, in which 'Alī proves his mastery of the *ghayb*. It is also cited (via the *Nujūm*) in BA, XLVI, p. 42, LVII, p. 338.

34. *** *K. anfās al-mahāmīd wa nafā'is al-jawāhir / Ibn S-h-l-w-h*
Ṭ 239/64

In Ṭ* fol 60a/Ṭ** fol 76b, Ibn S-h-l-w-h (for Sahlawayh?) is described as the author, while the text in Ṭ¹ is ambiguous (*wa rawā mithla dhālika ṣāḥib kitāb Anfās al-mahāmīl wa nafā'is al-jawāhir 'an Ibn S-h-l-w-h*). The text in Ṭ² reads: *wa rawā mithla dhālika ṣāḥib kitāb Anfās al-jawāhir*; in the version cited from the *Ṭarā'if* in 'Āmilī, *Ithbāt*, IV, p. 282 the title appears as *K. asās al-jawāhir*. The form *mahāmīl* (apparently a corruption of *mahāmīd*) appears only in Ṭ¹. The author is unidentified. In Ṭ Per (p. 112), the manuscript is said to be located at the Madrasa Nizāmiyya. The text deals with 'Umar's threat to burn down Fāṭima's house should those in it (i.e. 'Alī, al-'Abbās and al-Zubayr) fail to come out and give Abū Bakr the oath of allegiance. The same passage is also cited (perhaps via the *Ṭarā'if*) in Ḥillī, *Nahj*

(pp. 271-272, whence BA, XXVIII, pp. 338-340). There the author is not mentioned, and the work's title is given as *K. al-maḥāsīn wa anfās al-jawāhir*.

⇒ *Ansāb al-ashraf* (al-Balādhurī), see *Ta'rikh*

● *+ *K. al-anwā'* / Abū Ḥanīfa Aḥmad b. Dāwūd **al-Dīnawarī** (d. ca. 282/895)

N 205

For the author see *GAL*, I, pp. 127-128, *S*, I, p. 187; *GAS*, VI, pp. 158-159, VII, p. 349; *EI*², art. "al-Dīnawarī" (B. Lewin). For the system of the *anwā'* see *EI*², art. "Anwā'" (Ch. Pellat). As noted by Sezgin, numerous fragments from al-Dīnawarī's book are found in various sources. The excerpt in N is cited via al-Zamakhsharī's *Rabī' al-abrār* (see I, pp. 103-104; cf. *GAS*, VI, p. 158).

35. **+— *al-Anwā'* / Aḥmad b. 'Abd Allāh **al-Thaqafī** (d. 319/931)

Dh II 409 no. 1634

N 203

In N* (fol 136a), erroneously, al-M-q-fī appears for al-Thaqafī. Ibn al-Nadīm (p. 166) gives the author's name as Abū l-'Abbās Aḥmad b. 'Ubayd Allāh b. Muḥammad b. 'Ammār (or 'Imād) al-Thaqafī al-Kūfī. IṬ does not consider him a Shī'ī, but judging by the titles of some of his works as listed by Ibn al-Nadīm, he must have been pro-'Alid. See also *Nawābiḡh*, p. 31. Cf. Matar/*ArOr*, p. 321.

36. *+ *al-Anwār* / Abū l-Qāsim Ismā'īl b. 'Abbād b. al-'Abbās al-Ṭālaqānī known as **al-Ṣāḥib b. 'Abbād** (d. 385/995)

Dh II 411 no. 1639

S 136, Y 174-175/457-458

For the author see *EI*², art. "Ibn 'Abbād" (Cl. Cahen and Ch. Pellat). In the entry on al-Ṣāḥib in the *Riyāḍ* (I, pp. 84-91) he is described as a non-Arab Imāmī Shī'ī, who preferred Arabs to non-Arabs. Afandī further maintains that al-Ṣāḥib was not a Mu'tazilī, and that he was only taken to be one because the Ash'arīs could not distinguish Mu'tazilī from Shī'ī *uṣūl*. IṬ comes closer to the truth when he describes him as a Mu'tazilī who adopted some Shī'ī tenets (Y 174/457).

The *Anwār* is mentioned in the *Riyāḍ*, but not in the *Ma'ālīm*. Was this work none the less known to Ibn Shahrāshūb? In his *Manāqib* he quotes a number of passages from a *K. al-anwār*, without mentioning the author's name (I, p. 140, III, pp. 66, 202, 209, 415, 441). These passages deal with the merits of 'Alī, al-Ḥusayn and Mūsā al-Kāzīm. The work in question is either al-Ṣāḥib's *Anwār*, or the *Anwār fi ta'rikh al-a'imma al-abrār* of the 6th/12th century author Abū l-Ḥasan 'Alī b.

Hibat Allāh b. 'Uthmān al-Mawṣilī (cf. Muntajab al-Dīn, pp. 109-110). In Y, al-Ṣāhib mentions some of the names by which 'Alī was known; in S he describes al-Ḥusayn's valour at Karbalā'.

37. **?— K. *al-ʿaqaba* / anon.

S 135

This title refers to the plot to kill the Prophet on his return from Tabūk and thereby forestall 'Alī's succession (see Kohlberg, "*Ṣaḥāba*", pp. 152-156).

38. **+— K. *al-aqḍiya* / Abū 'Alī al-Ḥusayn b. 'Alī b. Yazīd al-Karābīsī (d. 245/859 or 248/862)

Ṭ 460/141

For the author see *EI*², art. "al-Karābīsī" (C. Brockelmann); *GAS*, I, pp. 599-600. The beginning of the sentence bearing his name is missing in Ṭ² but appears in Ṭ¹ (and in Ṭ*, fol 124b). IṬ describes al-Karābīsī as a leading Sunnī (*min kibār rijāl al-arbaʿa al-madhāhib*). The work, under the title *K. al-qaḍā'*, was still available to Ibn Ḥajar al-ʿAsqalānī (d. 852/1449), who describes it as a large volume consisting of traditions, polemics with opponents, and other useful information (Ibn Ḥajar, *Lisān*, II, p. 372; cf. *GAS*, I, p. 600). IṬ says that this work included the names of six Companions and six Tābiʿūn who held that *mutʿa* marriages were valid both before and after the Prophet's death. In al-Bayāḍī's *Ṣirāt* (I, p. 9), where this work is cited among the sources consulted indirectly, the author's name is printed as al-Ḥasan b. Yazīd. In *Ṣirāt*, III, pp. 275-276, where reference is made to the passage from the *K. al-aqḍiya* reproduced in Ṭ 460/141, the author's name appears as al-Ḥasan b. 'Alī b. Yazīd. In Ṭ 205/53, IṬ cites a passage from a work of al-Karābīsī on the origin of the term "Sunnī". Perhaps the reference is to the *K. al-aqḍiya*.

39. *— *al-Ārā' wa l-diyānāt* / Abū Muḥammad al-Ḥasan b. Mūsā al-Nawbakhtī (alive in 310/922)

Dh I 34 no. 165

N 121

For the author see *GAS*, I, pp. 539-540, VII, p. 155. Of this work, which remained incomplete, only excerpts survive, e.g. in Ibn al-Jawzī's *Talbīs Iblīs*. See Iqbāl, *Khānadān*, pp. 136-140; H. Ritter's introduction to his edition of al-Nawbakhtī's *Firaq*, pp. *yā-zāy* [= 17], *kāf-ba* to *kāf-zāy* [= 22-27]. IṬ says that he possesses a manuscript of this work. See also → *K. al-radd ʿalā Abī ʿAlī al-Jubbāʿi*.

40. + *K. al-ʿarāʾis fī l-majālis wa yawāqūt al-tijān fī qīṣaṣ al-qurʾān* / Abū Ishāq Aḥmad b. Muḥammad b. Ibrāhīm al-Thaʿlabī (d. 427/1035-6)

N 21-22, 27, S 21, 42, 240-241

For the author and the various titles of this work see *GAL*, I, p. 429, *S*, I, p. 592. In *Sbath* (p. 35, no. 626), the title appears as *al-‘Arā‘is wa l-qīṣaṣ*. In *N*, the author's name is erroneously given as Muḥammad b. Ibrāhīm; in *N* 42 he is referred to as al-Tha‘alibī. The title as given here appears in *N* 21 (and *N** fol 14a), *S* 21, 240. In *N* 27 it is *K. al-‘arā‘is wa l-majālis* and in *S* 42, *K. al-‘arā‘is*. The title *Yawāqūt al-tijān* does not seem to be otherwise attested for this work. *N* 21-22 = Tha‘labī, *Qīṣaṣ*, p. 42 (Idrīs); *N* 27 = Tha‘labī, *Qīṣaṣ*, p. 148 (Moses); *S* 42 = Tha‘labī, *Qīṣaṣ*, p. 85 (Hagar and Sarah); *S* 240-241 (eighth quire, fol 1a, from line 14) = Tha‘labī, *Qīṣaṣ*, p. 145 (Dhū l-Kifl).

41. *K. al-arba‘in* / Muntajab al-Dīn Abū ‘Abd Allāh (or Abū Ja‘far) Muḥammad b. (Abī) Muslim b. Abī l-Fawāris al-Rāzī (alive in 586/1190)

Dh I 427 no. 2184

Y 63-74/252-270, 142-148/394-404

Judging by Iṭṭ’s comments, the author was a Shī‘ī who also transmitted from Sunnī authorities. He heard or transmitted traditions in a number of places: Shīrāz (in Muḥarram 540/June-July 1145) (Y 65/254, 142/394), Kāzarūn (on 19 Rajab 571/2 Feb. 1176) (Y 73/268), his home in the Darb al-Baṣriyyīn in Baghdad (in Rabī‘ I 581/June 1185) (Y 72/266 and 268, 142/394, 145/398), and the Mārdīn mosque (in Rabī‘ I 586/Apr.-May 1190) (Y 147/404).

Al-Ṭīhrānī (following al-Irbilī’s *Kashf*) gives the work’s title as *al-Arba‘ūn ḥadīthan fī l-manāqib*. Roughly a third of the work (thirteen of the forty traditions) is reproduced in *Y*. Iṭṭ notes (Y 63/252, 67/258, 68/260) that the original copy (*aṣl*) is in the old Nizāmiyya library (*al-khizāna al-Nizāmiyya al-‘atiqa*) in Baghdad. This refers to the original library of the Nizāmiyya, as distinct from the new library established by al-Nāṣir and known as al-Nāṣiriyya; cf. ‘Awwād, *Khazā‘in*, pp. 148-149; Eche, pp. 170-172; Hartmann, *Nāṣir*, pp. 199-200. The old library is also referred to as *dār al-kutub al-‘atiqa bi l-madrasa al-Nizāmiyya*. See e.g. the notice in Ibn al-Sā‘ī, *al-Jāmi‘ al-mukhtaṣar fī ‘unwān al-tawārīkh wa ‘uyūn al-siyar*, IX, ed. Muṣṭafā Jawād, Baghdad, 1353/1934, p. 160 concerning the death (on 8 Jumādā II 601/31 Jan. 1205) of Abū Ja‘far ‘Umar b. Abī Bakr b. ‘Ubayd Allāh al-Dabbās (according to Mundhirī, *Takmila*, III, p. 101: Abū Ḥafṣ ‘Umar b. Abī Bakr ‘Abd Allāh b. Abī l-Sa‘ādāt al-Baghdādī al-Dabbās) who served as inspector (*mushrif*) of the old library. Cf. Suyūṭī, *Bughya*, II, p. 219.

Since all books which Iṭṭ cites in the *Yaqīn* formed part of his library, he must have had a manuscript of the *K. al-arba‘in* which was copied from the original at the Nizāmiyya. According to the editors of *Y*² (252,

n. 1), there is in Mashhad a manuscript of this work which is complete except for some material from the middle.

42. **+ *K. al-arbaʿin fī l-adʿiya al-maʿthūra ʿan sayyid al-mursalīn* / Maḥmūd b. Abī Saʿīd b. Ṭāhir al-Sijzī (alive in Rabīʿ I 587/Apr. 1191)

B 151-158

IṬ had apparently not heard of al-Sijzī: he turned for information on him to an unnamed but trustworthy person who described him as a *zāhid* and a prolific Ḥanafī author. The passage cited consists of the second tradition in the *K. al-arbaʿin*, which deals with *istikhāra*. This tradition is accompanied by al-Sijzī's commentary (which includes a citation from al-Daylamī's *Firdaws al-akhbār* [cf. → *al-Firdaws*]). Al-Sijzī transmitted this tradition in Rabīʿ I 587/Mar.-Apr. 1191 from a certain Imām Rukn al-Dīn.

43. *K. al-arbaʿin ʿan al-arbaʿin* / Abū Saʿīd Muḥammad b. Aḥmad b. al-Ḥusayn al-Naysābūrī (fl. first half of the 5th/11th century)

Dh I 432 no. 2201

Y 197/506

Muntajab al-Dīn (p. 157, whence ʿĀmilī, *Amal*, II, p. 240, *Nābis*, p. 149, Dh) identifies the author as a grandfather of the exegete Abū l-Futūḥ al-Ḥusayn b. ʿAlī b. Muḥammad al-Rāzī, and refers to this work as *K. al-arbaʿin* (Dh: *al-Arbaʿūn ḥadīthan*) ʿan al-arbaʿin fī faḍāʾil amīr al-muʿminīn. The work is extant in numerous manuscripts (Dh, *GAL*, S, I, p. 708).

44. *+ *K. al-arbaʿin fī manāqib amīr al-muʿminīn* / Abū l-Muʿayyad al-Muwaffaq b. Aḥmad b. Muḥammad (or Ishāq) al-Makkī al-Khwārazmī Khaṭīb (or Akḥṭab) Khwārazm (d. 11 Šafar 568/2 Oct 1172)

Ṭ 138/[om 33], 411-412/124

For this Ḥanafī author see *GAL*, S, I, p. 623; F. Meier, "Der unbekannteschriftsteller al-Muwaffaq al-Ḥāṣī", *Der Islam*, 66, 1989, pp. 311-330, at pp. 318, 328 and the references given there; for the disagreement as to the name of the author's grandfather see al-Kharsān's introduction to the Najaf 1385/1965 edition of the *Manāqib* (p. 15, n. 1). Al-Kharsān (p. 23) notes that *al-Manāqib* also went by the title *K. faḍāʾil amīr al-muʿminīn*, and that this work was sometimes erroneously identified with another book by al-Khwārazmī, the *K. al-arbaʿin fī manāqib al-nabī al-amīn wa waṣīyyihī amīr al-muʿminīn*. Al-Kharsān adds that this error has led some to attribute material in the former to the latter. Further details about the *K. al-arbaʿin* are provided by ʿAbd al-ʿAzīz al-Ṭabāṭabāʾī. He cites a passage from al-Khwārazmī's *Maqṭal al-Ḥusayn*

(Najaf, 1367/1948, I, p. 50) in which al-Khwārazmī refers to a *majmūʿa* of his on ʿAlī's *faḍāʾil* called *al-Arbaʿūn*; al-Ṭabāṭabāʾī gives its full title as *K. al-arbaʿīn fī faḍāʾil amīr al-muʾminīn*, and notes (without offering supporting evidence) that it apparently comprised more than 40 traditions (Ṭabāṭabāʾī, "Ahl al-bayt", 1/1, 1405, p. 21). There were thus two different works, one called *al-Manāqib* or *K. faḍāʾil amīr al-muʾminīn*, the other called *K. al-arbaʿīn fī manāqib al-nabī al-amīn wa waṣīyyihī amīr al-muʾminīn* or *K. al-arbaʿīn fī faḍāʾil amīr al-muʾminīn*. The latter is cited by al-Zamakhsharī's biographer al-Andarasbānī (see Yāfi, p. 370) and is one of the sources of Ibn Shahrāshūb's *Manāqib* (I, p. 12) and of his *Burhān* (cf. Ṭ 81/20). It appears to be lost (al-Ḥurr al-ʿAmīlī cites from it indirectly, while citing from al-Khwārazmī's *Manāqib* directly; see *Ithbāt*, I, pp. 65, 67).

In Ṭ¹ 138, IṬ refers to the *K. al-arbaʿīn* without citing from it. The passage cited from this work in Ṭ 411-413/124-125 reproduces part of a speech which ʿAlī made before the election of ʿUthmān. The text (with an identical *isnād*) also appears in al-Khwārazmī's *Manāqib* (p. 224). It may therefore be that IṬ was among those who identified the *Manāqib*/*Faḍāʾil* with the *Arbaʿīn*. At first sight this seems inconsistent with the fact that Ṭ 413-416/125-126, which is the passage immediately following Ṭ 411-413/124-125, is likewise taken from al-Khwārazmī, but does not appear in the printed edition of the *Manāqib*. IṬ does not say from which work he is citing this passage, yet he did not necessarily take it from the *Arbaʿīn*: as will be shown, the printed edition of the *Manāqib* apparently does not comprise all the original material. There is also the possibility that IṬ used a third work of al-Khwārazmī.

45. + *K. al-arbaʿīn (fī) l-muntaqā min manāqib amīr al-muʾminīn* / Abū l-Khayr Aḥmad b. Ismāʿīl b. Yūsuf al-Qazwīnī al-Shāfiʿī (d. 589/1193 or 590/1194)

Y 195/503, 197/506

For the author see Qazwīnī, II, pp. 144-148; Ṣafādī, VI, pp. 253-255; Ibn Qāḍī Shuhba, II, pp. 28-29. The original manuscript (of which IṬ must have had a copy in his library, cf. →*K. al-arbaʿīn* [Ibn Abī l-Fawāris]) was in the Madrasat Umm al-Khalīfa al-Nāṣir. This *madrasa* was constructed by order of al-Nāṣir's mother Zumurrud Khātūn (d. 599/1202-3) next to the *ribāṭ* and mausoleum which she had erected on the western side of Baghdad (see Hartmann, *Nāṣir*, pp. 180, 301).

The *K. al-arbaʿīn* has recently been published (ed. ʿAbd al-ʿAzīz al-Ṭabāṭabāʾī, *Turāthunā*, 1/1, 1405, pp. 95-128). The tradition in Y (the same tradition is cited in Y 195/503 and 197/506) appears on p. 113 of the edition.

46. + *K. al-arbaʿīn fī uṣūl al-dīn* / Abū ʿAbd Allāh Muḥammad b.

‘Umar b. al-Ḥusayn Fakhṛ al-Dīn **al-Rāzī** (d. ca. 606/1209)

S 296, Ṭ 335-337/[om 97], 515-520/158-161

For the author see *GAL*, I, pp. 666-669, *S*, I, pp. 920-924. IṬ, who refers to this work as *K. al-arba‘īn*, recalls al-Rāzī’s statement that it was written as a code of conduct (*dustūr*) for his son (Ṭ 515/158 = *K. al-arba‘īn*, Hyderabad, 1353, p. 3). In Ṭ¹ 335-336 IṬ refers to the twenty-third *mas‘ala* (= *Arba‘īn*, pp. 237-244), and in Ṭ¹ 336-337 he quotes the beginning of the twenty-fourth *mas‘ala* (= *Arba‘īn*, p. 244). Both passages are followed by attacks on al-Rāzī. The passage in Ṭ 515-518/158-160 (= *Arba‘īn*, pp. 465-468), taken from the chapter on the most excellent Companion, describes ‘Alī as the most learned of the *ṣaḥāba*. (The sentence in S 296 is also taken from this passage.) Ṭ 518-520/160-161 (= *Arba‘īn*, pp. 474-476) sums up the case for ‘Alī’s superiority. Readers of the *Ṭarā‘if* might be led to believe that these views reflect al-Rāzī’s own opinion; however, the opposite is true: in the *Arba‘īn*, al-Rāzī expressly presents them as those of the Shī‘a, and then attempts to refute them. It is not clear whether this fact was inadvertently omitted by IṬ, or whether he chose to suppress it so as to imply that this “great Ash‘arī scholar” (as al-Rāzī is described in Ṭ 349/100, 354/102 and 158/515) shared the Shī‘ī position on ‘Alī’s superiority. In fact, various Shī‘ī authors attacked al-Rāzī for his views on ‘Alī. For instance, Burhān al-Dīn Muḥammad b. Muḥammad b. ‘Alī al-Hamdānī al-Qazwīnī, a student of Muntajab al-Dīn and a teacher of Naṣīr al-Dīn al-Ṭūsī, composed a *K. takhṣīs al-barāhīn naqḍ al-mas‘ala fī l-imāma min kitāb al-arba‘īn taṣnīf Fakhr al-Dīn al-Rāzī* (Dh IV 4 no. 8). The work was known to the ‘Allāma al-Ḥillī (see his *al-Ijāza al-kabīra li Banī Zuhra al-Ḥalabī*, in BA, CVII, p. 128), but there is no indication that IṬ was also familiar with it. For a fierce attack by al-Majlisī on “al-Rāzī al-nāṣibī” see BA, XXXV, pp. 383-385. He often calls him “Fakhrhum al-Rāzī” (e.g. BA, XXXV, p. 394) and “imām al-nawāṣib” (BA, XXXVI, p. 33).

⇒ *al-Arba‘ūn (ḥadīthan)* (Fadl Allāh al-Rāwandī), see *Sanat (Sunnat?) al-arba‘īn fī sunnat al-arba‘īn*

47. ** *K. al-‘ard‘ alā l-majālis* / Abū Ja‘far Muḥammad b. ‘Alī Ibn Bābawayh (d. 381/991)

Dh II 315 no. 1251, XV 245 [no no.]

F 266/241-242

The question of the relationship between Ibn Bābawayh’s *Amālī*, his *Majālis* and his *al-‘ard‘ alā l-majālis* (or *‘ard‘ al-majālis*) requires some elaboration. The earliest extant lists of Ibn Bābawayh’s works are those given by al-Najāshī and al-Ṭūsī; none of these titles is mentioned by

al-Ṭūsī, while al-Najāshī (p. 389) only knows of the *K. al-‘ard ‘alā* (or *fi*) *l-majālis*. The first author who refers to the *Amālī* seems to be Ibn Shahrāshūb in his *Ma‘ālim* (pp. 111-112, no. 764); Ibn Shahrāshūb also mentions the ‘*Arḍ*, which is rendered (probably erroneously) as *al-‘Iwaḍ ‘an al-majālis* (*Ma‘ālim*, p. 112). This is also how the title is rendered in F 266/241.

The title *Majālis* seems to be first attested in the Ṣafawid period when it appears as an alternative name for the *Amālī*. Thus al-Majlisī, who in the introductory section of the *Bihār* refers to Ibn Bābawayh’s work as *K. al-amālī aw* (read thus for *wa*) *al-majālis* (BA, I, p. 6), uses the two titles interchangeably throughout the *Bihār*, indicating the former by the abbreviation *Lī* and the latter by the phrases *Majālis al-Ṣadūq* or *K. al-majālis*; for one example among many see BA, X, pp. 393-405 (*bāb* 25) = *Amālī*, pp. 571-584 (the ninety-third *majlis*). Numerous quotations from the *Majālis al-Ṣadūq* have been shown by the editor of BA to appear in the printed edition of the *Amālī*; this can also be demonstrated in cases where the editor has failed to give a reference to the *Amālī*. Thus *Majālis* in BA, LXI, p. 182 = *Amālī*, pp. 133-136; *Majālis* in BA, LXII, p. 82 = *Amālī*, p. 594; *Majālis* in BA, LXII, p. 115 = *Amālī*, p. 382, line 4. Al-Majlisī’s contemporary al-Ḥurr al-‘Āmilī also states that the *Majālis* is an alternative name of the *Amālī* (*Amal*, II, p. 284; *Ithbāt*, I, pp. 54, 125, III, p. 375; *Wasā’il*, I/1, p. 4, IX/3, p. 37). Yūsuf al-Baḥrānī apparently thought likewise: the tradition which he cites in his *Durar* (p. 94) as taken from the *Majālis* appears in the *Amālī* (pp. 129-131 of the printed ed.). This then becomes the standard view (see e.g. Kantūrī, p. 59, no. 278; Dh II 215). It would be instructive to examine the titles on the various manuscripts of this work (most of them Ṣafawid) recorded by Sezgin (*GAS*, I, p. 545, no. 2).

As for the ‘*Arḍ al-majālis*, al-Majlisī does not quote from it directly. At one point (BA, LXXXI, p. 57) he refers to a passage from it which is cited by al-Shahīd al-Awwal, al-Shahīd al-Thānī and Muḥammad b. ‘Alī al-‘Āmilī Ṣāhib al-Madārik (d. 1011/1602). Al-Majlisī notes that he could not locate this passage in the manuscripts of the *Amālī* at his disposal, and offers two alternative explanations (of which he prefers the first): either the work in question is different from the *Amālī*, or else, if it is identical with it, then this particular passage has been omitted from the manuscripts available to him. That al-Majlisī was right to prefer the former alternative appears to be corroborated by al-Ḥurr al-‘Āmilī in his *Wasā’il*: whereas the *Amālī* appears there among the works cited directly, the ‘*Arḍ* is only cited indirectly (*Wasā’il*, I/1, p. 7, IX/3, p. 48). This indicates that al-Ḥurr al-‘Āmilī (like al-Majlisī) no longer had access to a manuscript of the ‘*Arḍ*. It would seem in

fact that all authors of the Ṣafawid period who refer to the 'Arḍ do so via intervening sources. (In addition to those mentioned, these authors also include Mīr Dāmād in his *Rawāshih*, pp. 106, 126-127.) IṬ is the last author who can be shown with certainty to have cited from this work directly. The material found in IṬ's works strengthens the case for the 'Arḍ being a different work from the *Amālī*: IṬ consistently calls the *Amālī* by this name, and his quotations from this source are all to be found in the printed edition of the *Amālī*. In contrast, his single quotation from the 'Arḍ is not found in this edition.

The *Amālī* and the 'Arḍ are thus probably two different works, of which only the former survives. The title *Majālis* may first have been given to the *Amālī* as a result of a confusion with the 'Arḍ; such a confusion might easily have arisen after the 'Arḍ had been lost. At any rate, al-Ṭīhrānī is probably wrong when he equates the *Amālī*/*Majālis* with the 'Arḍ (see Dh XV 245 [no no.]). See also → 'Uyūn al-jawāhir.

48. + *K. asbāb al-nuzūl* / Abū l-Ḥasan 'Alī b. Aḥmad al-Naysābūrī al-Wāḥidī (d. 468/1075)

IQ 758/529, S 19, 222-223, Ṭ 97-98/[om 24]

For the author see *GAL*, I, p. 524, *S*, I, pp. 730-731; for a discussion of this work see Ripplin, "Asbāb", pp. 4-5. The passages cited (in full or in paraphrase) comprise the exegesis to Q 3:179 (*S* = al-Wāḥidī, *Asbāb al-nuzūl*, Cairo, 1387/1968, pp. 75-76), Q 60:1 (Ṭ = *Asbāb al-nuzūl*, pp. 239-240) and Q 76:1 (IQ = *Asbāb al-nuzūl*, pp. 251-252 where, however, Fāṭima, al-Ḥasan and al-Ḥusayn are not explicitly mentioned, in contrast to what is stated in IQ).

49. ** + *K. asbāb nuzūl al-qur'ān* / Abū l-Majd b. Rashāda al-Wā'iz al-Wāsiṭī (fl. late 6th/12th century)

Ṭ 306/[om 87]

The author's *floruit* can be established from a passage in the *Hujja* of Fakhār b. Ma'add al-Mūsawī (d. 630/1232-3) (p. 53, whence BA, XXXV, p. 178), where Abū l-Ḥasan 'Alī b. Abī l-Majd al-Wā'iz al-Wāsiṭī transmits from his father in Ramaḍān 599/May-June 1203. The excerpt (cited via the *Tarā'if* in BA, XXXV, p. 152) deals with Q 28:56.

⇒ *K. asbāb nuzūl al-qur'ān* (Ibn Shahrāshūb), see *K. al-burhān fī asbāb nuzūl al-qur'ān*

⇒ *K. al-ash'athiyāt* (Ibn al-Ash'ath), see *K. al-ja'fariyyāt*

50. ** *Aṣl* / Abū l-Faraj Abān b. Muḥammad al-Sindī al-Bazzāz al-Bajalī (fl. first half of the 3d/9th century)

Dh II 136 no. 505

IQ 52-53/582, K 156

See Kohlberg, "Uṣūl", p. 143. In IQ, Ja'far al-Ṣādiq describes the coming of the Mahdī. In K, various Ḥasanids testify that the Mahdī will be a descendant of Ja'far al-Ṣādiq.

51. * *Aṣl* (or *Kitāb*) / Abū Muḥammad 'Abd Allāh b. Ḥammād al-Anṣārī *nazīl Qumm* (fl. second half of the 2d/8th century)

Dh II 138 no. 515, VI 344 no. 2025, XXVI 48 no. 225

A 3/19, F 13/11, IQ 38/568, 490/274, K 18-19, 124 (?), MD 71, 357-358, S 80, T* fol 135a/T** fol 173b [om T 496/154]

See Kohlberg, "Uṣūl", p. 143. In IQ 38/568, the author's name is given as Abū 'Abd Allāh b. Ḥammād, and this is also how it appears in the *Riyāḍ*, V, p. 475; in MD** fol 47a it is Abū 'Abd Allāh b. Ḥammādī (*sic*). According to al-Najāshī (p. 218, no. 568), 'Abd Allāh b. Ḥammād wrote two books, one shorter than the other; it is not clear whether it was one of them which IṬ possessed. Al-Ṭihrānī (in Dh VI 344 no. 2025) mentions a *K. al-ḥadīth* of 'Abd Allāh b. Ḥammād al-Anṣārī *nazīl Qumm*, noting that it is referred to in the *Falāḥ al-sā'il* and *Kashf*. No such title appears, however, in F and K, and the reference is probably to the *Aṣl*. The *K. 'Abd Allāh b. Ḥammād* appears in the list of sources of the *Balad* (p. 503).

In K 18, IṬ describes al-Anṣārī as a disciple of Mūsā al-Kāẓim, and says that he used a manuscript of al-Anṣārī's work which had been read to Hārūn b. Mūsā al-Talla'ukbarī in 376/986-987. The tradition in A is taken from the second half of the book, about a third of the way through, and deals with the best kind of supplication (*du'ā'*). IṬ says of the excerpt in the *Falāḥ al-sā'il* that al-Talla'ukbarī cited it at the end (*fī awākhir*) of the sixth *juz'* of al-Anṣārī's *Kitāb*. This means that it did not form part of al-Anṣārī's work; indeed, the excerpt consists of Aḥmad b. Hilāl (F, erroneously, Halīl) al-Karkhī (d. 267/880-881, i.e. much later than al-Anṣārī) denying that Muḥammad b. Sinān (d. 220/835) was an extremist Shī'ī. (Aḥmad b. Hilāl al-'Abartā'ī [or al-Karkhī] was himself accused of *ghuluww*; see Quhpā'ī, I, pp. 171-173; *Tanqīh*, no. 553; Tustarī, *Qāmūs*, I, pp. 442-448.) The excerpt in IQ 490/274, taken from the first third of the second half of the book, consists of a tradition about giving alms (*fiṭra*) on 'Īd al-Fiṭr, while IQ 38/568 deals with the merits of visiting al-Ḥusayn's grave. In K 18-19 (cited via the *Kashf* in BA, II, pp. 137-138), Ja'far al-Ṣādiq refuses to admit Mu'min al-Ṭāq into his presence because he has engaged in a disputation without the Imam's permission (cf. Kohlberg, "*Barā'a*", p. 161). In K 124, Fāṭima's annual proceeds from Fadak are described as amounting to 24,000 dinars; this is cited from the *riwāya* of al-Anṣārī, but it is not stated whether the source is al-Anṣārī's book. The passage in MD 71 (from the fifth *juz'*) consists of the Prophet's prayer on the

yawm al-ahzāb (i.e. the Battle of the Trenches). In MD 357 (from the fifth *juz'*), Moses is said to have cursed the Israelites in the month of Ḥazīrān, with the result that 300,000 of them perished within 24 hours. Another tradition dealing with Ḥazīrān is cited in MD 358. The excerpt in S 80 is an exegesis of Q 35:32. The text in Ṭ*/Ṭ** concerns Ṭalḥa's supposed illegitimacy; here the author's Shī'ī affiliation is suppressed.

52. ** *Aṣl* / transmitted by Abū Muḥammad 'Abd Allāh b. Muḥammad al-Yamanī (fl. mid-3d/9th century)

J 483-494

The transmitter's name appears as Abū Muḥammad 'Abd Allāh b. Muḥammad al-Yamanī (J 492) (or al-'Ābid, J 483-484); he is to be identified with al-Ḥasan al-'Askarī's disciple Abū Muḥammad 'Abd Allāh b. Muḥammad al-Shāmī al-Dimashqī (Ṭūsī, *Rijāl*, p. 434, no. 21; *Tanqīh*, no. 7049) rather than with Mūsā al-Kāzīm's disciple 'Abd Allāh b. Muḥammad al-Sha'irī al-Yamānī (cf. Ṭūsī, *Rijāl*, p. 356, no. 41; *Tanqīh*, no. 7050). In J 492, two manuscripts of this work are mentioned, of which the first was collated by Abū Ja'far al-Ṭūsī. The text consists of supplications for the Prophet and the Imams which al-'Askarī dictated to his disciple in Sāmarrā' in 255/869.

⇒ *Aṣl* ('Abd Allāh b. al-Qāsim), see *Kitāb*

53. ** *Aṣl* / Abū Ja'far Aḥmad b. al-Ḥusayn b. 'Umar b. Yazīd (or Burayda) al-Ṣayqal (fl. late 2d/8th century)

Dh II 139 no. 518

L 55-56/63-65

See Kohlberg, "*Uṣūl*", p. 143. IṬ used a manuscript which had belonged to Muḥammad b. Aḥmad b. Dāwūd al-Qummī (d. 368/978-979; cf. → *K. al-ziyārāt wa l-faḍā'il*). In the excerpt, Muḥammad b. al-Ḥanafīyya tries unsuccessfully to dissuade al-Ḥusayn from leaving Mecca for Karbalā'.

⇒ *Aṣl* (al-Ahwāzī), see *K. al-ṣalāt*

⇒ *Aṣl* ('Alā' b. Razīn), see *Kitāb*

54. ** *Aṣl* / Abū l-Ḥasan 'Alī b. Ismā'īl b. Shu'ayb b. Mītham b. Yaḥyā al-Tammār al-Kūfī al-Mīthamī (fl. early 3d/9th century)

Dh II 164 no. 605

G 7, IQ 304/64

For the author, a theologian who held debates with Abū l-Hudhayl and al-Nazzām, see Najāshī, p. 251, no. 661; Madelung, "Contribution", p. 122. The *nisba* "al-Mīthamī" appears in G and IQ, but not in the earlier biographical sources. In G the work is referred to as *aṣl kitābīhi*, and in IQ as *kitāb aṣīhi*. He is not credited elsewhere with an *Aṣl*. In IQ, Zayn al-'Ābidīn is described as donating a dirham on each day of Ramaḍān,

See Kohlberg, "Uṣūl", p. 143. In IQ, Ja'far al-Ṣādiq describes the coming of the Mahdī. In K, various Ḥasanids testify that the Mahdī will be a descendant of Ja'far al-Ṣādiq.

51. * *Aṣl* (or *Kitāb*) / Abū Muḥammad 'Abd Allāh b. Ḥammād al-Anṣārī *nazīl Qumm* (fl. second half of the 2d/8th century)

Dh II 138 no. 515, VI 344 no. 2025, XXVI 48 no. 225

A 3/19, F 13/11, IQ 38/568, 490/274, K 18-19, 124 (?), MD 71, 357-358, S 80, T* fol 135a/T** fol 173b [om T 496/154]

See Kohlberg, "Uṣūl", p. 143. In IQ 38/568, the author's name is given as Abū 'Abd Allāh b. Ḥammād, and this is also how it appears in the *Riyād*, V, p. 475; in MD** fol 47a it is Abū 'Abd Allāh b. Ḥammādī (*sic*). According to al-Najāshī (p. 218, no. 568), 'Abd Allāh b. Ḥammād wrote two books, one shorter than the other; it is not clear whether it was one of them which IṬ possessed. Al-Ṭihrānī (in Dh VI 344 no. 2025) mentions a *K. al-ḥadīth* of 'Abd Allāh b. Ḥammād al-Anṣārī *nazīl Qumm*, noting that it is referred to in the *Falāḥ al-sā'il* and *Kashf*. No such title appears, however, in F and K, and the reference is probably to the *Aṣl*. The *K. 'Abd Allāh b. Ḥammād* appears in the list of sources of the *Balad* (p. 503).

In K 18, IṬ describes al-Anṣārī as a disciple of Mūsā al-Kāẓim, and says that he used a manuscript of al-Anṣārī's work which had been read to Hārūn b. Mūsā al-Talla'ukbarī in 376/986-987. The tradition in A is taken from the second half of the book, about a third of the way through, and deals with the best kind of supplication (*du'ā'*). IṬ says of the excerpt in the *Falāḥ al-sā'il* that al-Talla'ukbarī cited it at the end (*fi awākhir*) of the sixth *juz'* of al-Anṣārī's *Kitāb*. This means that it did not form part of al-Anṣārī's work; indeed, the excerpt consists of Aḥmad b. Hilāl (F, erroneously, Halīl) al-Karkhī (d. 267/880-881, i.e. much later than al-Anṣārī) denying that Muḥammad b. Sinān (d. 220/835) was an extremist Shī'ī. (Aḥmad b. Hilāl al-'Abartā'ī [or al-Karkhī] was himself accused of *ghuluww*; see Quhpā'ī, I, pp. 171-173; *Tanqīh*, no. 553; Tustarī, *Qāmūs*, I, pp. 442-448.) The excerpt in IQ 490/274, taken from the first third of the second half of the book, consists of a tradition about giving alms (*fiṭra*) on 'Īd al-Fiṭr, while IQ 38/568 deals with the merits of visiting al-Ḥusayn's grave. In K 18-19 (cited via the *Kashf* in BA, II, pp. 137-138), Ja'far al-Ṣādiq refuses to admit Mu'min al-Ṭāq into his presence because he has engaged in a disputation without the Imam's permission (cf. Kohlberg, "*Barā'a*", p. 161). In K 124, Fāṭima's annual proceeds from Fadak are described as amounting to 24,000 dinars; this is cited from the *riwāya* of al-Anṣārī, but it is not stated whether the source is al-Anṣārī's book. The passage in MD 71 (from the fifth *juz'*) consists of the Prophet's prayer on the

yawm al-aḥzāb (i.e. the Battle of the Trenches). In MD 357 (from the fifth *juz'*), Moses is said to have cursed the Israelites in the month of Ḥazīrān, with the result that 300,000 of them perished within 24 hours. Another tradition dealing with Ḥazīrān is cited in MD 358. The excerpt in S 80 is an exegesis of Q 35:32. The text in Ṭ*/Ṭ** concerns Ṭalḥa's supposed illegitimacy; here the author's Shi'ī affiliation is suppressed.

52. ** *Aṣl* / transmitted by Abū Muḥammad 'Abd Allāh b. Muḥammad al-Yamanī (fl. mid-3d/9th century)

J 483-494

The transmitter's name appears as Abū Muḥammad 'Abd Allāh b. Muḥammad al-Yamanī (J 492) (or al-'Ābid, J 483-484); he is to be identified with al-Ḥasan al-'Askarī's disciple Abū Muḥammad 'Abd Allāh b. Muḥammad al-Shāmī al-Dimashqī (Ṭūsī, *Rijāl*, p. 434, no. 21; *Tanqīh*, no. 7049) rather than with Mūsā al-Kāzīm's disciple 'Abd Allāh b. Muḥammad al-Sha'irī al-Yamanī (cf. Ṭūsī, *Rijāl*, p. 356, no. 41; *Tanqīh*, no. 7050). In J 492, two manuscripts of this work are mentioned, of which the first was collated by Abū Ja'far al-Ṭūsī. The text consists of supplications for the Prophet and the Imams which al-'Askarī dictated to his disciple in Sāmarrā' in 255/869.

⇒ *Aṣl* ('Abd Allāh b. al-Qāsim), see *Kitāb*

53. ** *Aṣl* / Abū Ja'far Aḥmad b. al-Ḥusayn b. 'Umar b. Yazīd (or Burayda) al-Ṣayqal (fl. late 2d/8th century)

Dh II 139 no. 518

L 55-56/63-65

See Kohlberg, "*Uṣūl*", p. 143. IṬ used a manuscript which had belonged to Muḥammad b. Aḥmad b. Dāwūd al-Qummī (d. 368/978-979; cf. → *K. al-ziyārāt wa l-faḍā'il*). In the excerpt, Muḥammad b. al-Ḥanafīyya tries unsuccessfully to dissuade al-Ḥusayn from leaving Mecca for Karbalā'.

⇒ *Aṣl* (al-Ahwāzī), see *K. al-ṣalāt*

⇒ *Aṣl* ('Alā' b. Razīn), see *Kitāb*

54. ** *Aṣl* / Abū l-Ḥasan 'Alī b. Ismā'īl b. Shu'ayb b. Mītham b. Yahyā al-Tammār al-Kūfī al-Mīthamī (fl. early 3d/9th century)

Dh II 164 no. 605

G 7, IQ 304/64

For the author, a theologian who held debates with Abū l-Hudhayl and al-Nazzām, see Najāshī, p. 251, no. 661; Madelung, "Contribution", p. 122. The *nisba* "al-Mīthamī" appears in G and IQ, but not in the earlier biographical sources. In G the work is referred to as *aṣl kitābihi*, and in IQ as *kitāb aṣlihi*. He is not credited elsewhere with an *Aṣl*. In IQ, Zayn al-'Ābidīn is described as donating a dirham on each day of Ramaḍān,

thus ensuring that he would also be donating on the *laylat al-qadr*. IṬ adds an interpretation designed to remove any doubts as to whether Zayn al-‘Ābidīn knew the exact time of the *laylat al-qadr*.

55. ** *Aṣl* / Abū l-Faḍl ‘Ammār b. Mūsā al-Sābāṭī (fl. mid-2d/8th century)

G 4

For the author see Najāshī, p. 290, no. 779; Quhpā’ī, IV, pp. 244-245. Only IṬ mentions an *Aṣl* of his; it is possibly identical with the “large, excellent and reliable book” with which al-Ṭūsī credits him (*Fihrist*, p. 147, no. 527).

⇒ *Aṣl* (Ḥafṣ b. al-Bakhtarī), see *Kitāb*

56. ** *Aṣl* / transmitted by Abū ‘Alī al-Ḥasan b. Maḥbūb al-Sarrād al-Kūfī (d. 224/839)

Dh VI 322 no. 1812 (under *K. al-ḥadīth*)

B 260-261, BA, II, p. 161 [om IJ], IQ 324-325/81-82

For the author see Kishshī, pp. 488-489; Ṭūsī, *Fihrist*, pp. 75-76, no. 162. This work is not an *aṣl* in the technical sense; cf. Kohlberg, “*Uṣūl*”, pp. 136-137, with n. 68. In IQ the work is referred to as an *aṣl*, and IṬ says that he used a manuscript dated 373/983-984. The text cited is a dawn (*saḥar*) prayer for Ramaḍān. The work is also referred to as an *aṣl* in a passage from the *Abwāb* missing from B but cited in BA, XCI, p. 257. In B, IṬ says that he used a manuscript dated Rabī‘ I 314/May-June 926; he may thus have consulted two different manuscripts of this work. The fragment in the *Ijāzāt* (cited in BA from al-Shahīd al-Thānī’s *Munyat al-murād*) consists of a tradition of Ja‘far al-Ṣādiq from a *Kitāb* of al-Ḥasan b. Maḥbūb, which is probably (but not definitely) identical with the *Aṣl*.

57. ** *Aṣl* / Hishām b. Sālīm al-Jawālīqī (fl. mid 2d/8th century)

Dh II 167 no. 617, VI 371 no. 2326

G 5, IQ 104/627

See Kohlberg, “*Uṣūl*”, p. 144. For the views of this early Shī‘ī theologian see Madelung, “Contribution”, pp. 122, 125. IṬ used a manuscript dated 373/983-984. In the traditions cited, al-Jawālīqī transmits directly from Ja‘far al-Ṣādiq.

58. ** *Aṣl* / Abū l-Maghrā’ Ḥumayd b. al-Muthannā al-‘Ijlī (fl. late 2d/8th century)

Dh II 148 no. 565, VI 327 no. 1857

MF 174/191

See Kohlberg, “*Uṣūl*”, p. 144. IṬ refers to this work as *K. Abī l-Marghā’ min uṣūl al-shī‘a*. In the tradition cited, Abū l-Marghā’ transmits from

Ja'far al-Šādiq via Maṣūr b. Ḥāzim (for whom see Quhpā'ī, VI, pp. 142-143).

⇒ *Aṣl* (Ḥurayz b. 'Abd Allāh al-Sijistānī), see *Kitāb*

59. ** *Aṣl* / Ḥusayn b. Sayf b. 'Umayra al-Kindī al-'Adawī (fl. mid-2d/8th century)

Dh VI 324 no. 1825 (under *K. al-ḥadīth*)

F 100-101/95-96

See Kohlberg, "*Uṣūl*", p. 145. The excerpt cited comprises one tradition on the authority of Ja'far al-Šādiq.

⇒ *Aṣl* (Ibrāhīm b. 'Uthmān al-Khazzāz), see *Kitāb*

60. ** *Aṣl* / Mas'ada b. Ziyād al-Raba'ī (fl. mid 2d/8th century)

Dh II 166 no. 614

BA, LXXXVI, p. 280 [om F 227/207], MḤ 14/5

See Kohlberg, "*Uṣūl*", p. 146. The same tradition (from al-Bāqir, on the importance of supplications) is cited in both BA and MḤ. IṬ refers to this work as a *kitāb*, adding that it is one of the *uṣūl* of the Shī'a. Perhaps the reference is to Mas'ada's *K. fī l-ḥalāl wa l-ḥarām* mentioned by al-Najāshī (p. 415, no. 1109).

61. ** *Aṣl* / Mu'āwiya b. Ḥukaym (or Ḥakīm) (fl. early 3d/9th century)

N 91-92

See Kohlberg, "*Uṣūl*", p. 148, n. 113a. Mu'āwiya is reported to have transmitted twenty-four *uṣūl* (Najāshī, p. 412, no. 1098), but apparently did not compile one himself. IṬ must therefore have used an *aṣl* transmitted by Mu'āwiya; he refers to this work as *kitāb aṣlihi*. There is also a quotation *min ghayr kitāb Mu'āwiya b. Ḥukaym*; it appears in N 99, but must originally have belonged immediately after the excerpt from the *aṣl* (cf. BA, LVIII, p. 249).

62. ** *Aṣl* / Muḥammad b. Abī 'Umayr (fl. early 3d/9th century)

B 148-149, 233, J 419, N 87

See Kohlberg, "*Uṣūl*", p. 148, n. 113a, p. 153, n. 139. In B 233 and N, this work is referred to as *kitāb aṣl*. The two traditions in B deal with the merits of *istikhāra*. The tradition in J emphasizes the reward for offering a supplicatory prayer on Friday, and the excerpt in N identifies the experts in astrology as a family (*ahl bayt*) in India and another among the Arabs (i.e. the Ḥāshimīs).

63. ** *Aṣl* / Muḥammad b. Yaḥyā b. Salmān (or Sulaymān) al-Khath'amī Akhū Mughallis (fl. mid-2d/8th century)

- Dh VI 365 no. 2261 (under *K. al-ḥadīth*)
N 86
For the author see Najāshī, p. 359, no. 963; Ṭūsī, *Fihrist*, p. 180, no. 643. In N, his name is given erroneously as Akhū F-ʿ-1-s. Only IṬ refers to an *aṣl* of his; it is presumably identical to the *Kitāb* mentioned in other sources. In the excerpt cited, Jaʿfar al-Ṣādiq expounds on permissible uses of astrology.
- 64. ** *Aṣl* / al-Rabīʿ b. Muḥammad b. ʿUmar al-Muslī al-Aṣamm** (fl. mid-2d/8th century)
Dh II 150 no. 574, VI 331 no. 1896
F 194/178, 221/202, 224/204, MḤ 30/17
See Kohlberg, “*Uṣūl*”, p. 146. For the author (whose name appears erroneously in MḤ as al-Rabīʿ b. Muḥammad al-Mustakīn) see also *Tanqīh*, no. 4020. IṬ refers to this work as a *kitāb* (F 194/178, MḤ) or as a *kitāb aṣl* (F 221/202, 224/204). Various supplications are cited: of Joseph (F 194/178), of the Prophet (F 221/202 = MḤ) and of Jaʿfar al-Ṣādiq (F 224/204).
- 65. * *Aṣl* / ʿUbayd Allāh b. ʿAlī b. Abī Shuʿba al-Ḥalabī** (d. before 148/765)
Dh XXVI 48 no. 226
IQ 240/11, M 31/340-341
See Madelung, “*Ismāʿīlī Law*”, pp. 34-35; Kohlberg, “*Uṣūl*”, p. 139, n. 84, p. 147. This work is referred to as a *kitāb* (IQ), a *kitāb aṣl* (M) or an *aṣl* (BA, LXXXVIII, p. 299, MK, III, p. 148, both citing the *Mudāyaqa*).
- 66. ** *Aṣl* / Yūnus b. Bukayr** (fl. early 3d/9th century)
MD 253-256
See Kohlberg, “*Uṣūl*”, p. 148, n. 113a. In MD/MD* (fol 142a)/MD*** (fol 119a), whence *Tanqīh*, no. 13,346, this work is referred to as *kitāb aṣl*; in MD** (fol 153a) it is called *kitāb*, as apparently also in all other sources. It is a moot point whether IṬ was using *aṣl* here in the technical sense. The passage consists of a supplication dictated to Yūnus by al-Riḍā, to be recited in times of adversity.
- 67. ** *Aṣl* / Abū Muḥammad Zakariyyā b. Muḥammad al-Muʿmin** (d. early 3d/9th century)
F 270-271/246
See Kohlberg, “*Uṣūl*”, p. 147. IṬ refers to this work as a *kitāb*. The excerpt comprises a tradition from Jaʿfar al-Ṣādiq.
- 68. ** *Aṣl* / anon.**
B 132, 148, 259, MD 313-315

This work, which was copied in Rabī^c II 314/June-July 926 (B 132, 259, MD), is described in MD as an *aṣl* *‘atīq*, and is probably the same work also referred to as an *aṣl* *‘atīq* in B 148. The fragments in B deal with *istikhāra*, and the text in MD consists of a supplication which the Prophet taught Salmān al-Fārisī.

69. ** *Aṣl* / anon.

MD 175

IṬ cites a supplication of al-Bāqir from a work which he describes as *aṣl min kutub aṣḥābinā*.

70. ** *K. aṣl jāmi^c* / anon. (2d/8th century?)

F 161/149

IṬ describes this work as dealing with “that which the believer needs for (fulfilling the obligations of) his religion by day and by night”. The tradition cited is on the authority of Abū Ayyūb; he is probably Ibrāhīm b. ‘Uthmān (or ‘Īsā) Abū Ayyūb al-Khazzāz (fl. mid-2d/8th century), and if so the work cited may well be his *Aṣl*. Elsewhere, however, IṬ refers to Abū Ayyūb’s *Aṣl* by its alternative title *Kitāb* (cf. Kohlberg, “*Uṣūl*”, p. 145); the identification of this *K. aṣl jāmi^c* thus remains uncertain.

71. **+ *K. al-asmā’* / Sulaymān b. Muqātil

Ṭ 353-354/101-102

Title and author as given by IṬ are unidentified. It is tempting to change the name in Ṭ and to suggest that the author is Muqātil b. Sulaymān (d. 150/767), the renowned Qur’ān exegete (see *GAS*, I, pp. 36-37); but he is not credited with a work bearing this title. The fragments consist of crass anthropomorphic traditions (e.g. God created Himself from the sweat of horses, He has short hair, the sea is made of His saliva) which the author ascribes to “a large group” (*jamā‘a yakthuru* [text: *takthuru*] *‘adaduhum*); this group is identified as the Ḥanbalis in the quotation from the *Ṭarā’if* in al-Jazā’irī’s *Anwār*, II, p. 268. It is not clear whether the author shares the doctrines of this group. If he does, then he is clearly not Muqātil, even if the accusations of anthropomorphism levelled against Muqātil by some heresiographers are true (a possibility rejected by ‘Abd Allāh Shihāta in the introduction to his edition of Muqātil’s *al-Ashbāh wa l-nazā’ir*, Cairo, 1395/1975, pp. 50-53). The excerpts from the *K. al-asmā’* are also cited (probably via the *Ṭarā’if*) in *Ṣirāṭ*, III, p. 225.

⇒ *K. asmā’ amīr al-mu’minīn*, see *K. asmā’ mawlānā ‘Alī*

72. ** *K. asmā’ mawlānā ‘Alī* / Abū Ṭālib ‘Abd Allāh (or ‘Ubayd Allāh) b. Abī Zayd Aḥmad b. Ya‘qūb al-Anbārī (d. 356/967)

Dh II 65 no. 266

Y 50/221

For the author see *Tanqīh*, no. 6716. Al-Ṭihirānī, following al-Najāshī (p. 233, no. 617), gives the title as *K. asmā' amīr al-mu'minīn*. IṬ used a manuscript apparently written during the author's lifetime.

73. **? *K. asmā' mawlānā 'Alī* / anon. (3d/9th century?)

Dh II 64 no. 263

Y 149-150/407-409, 191/493

The title also appears in BA, XXXVIII, p. 126, citing the *Yaqīn* (see Y 191/493). Al-Ṭihirānī gives the title as *Asmā' amīr al-mu'minīn*. In Y 149/407, the work is referred to as an *asl*. IṬ used a manuscript dated 379/989-990. Al-Ṭihirānī (Dh II 64 no. 262) refers to another anonymous work bearing this title which he says is mentioned at the beginning of the *Yaqīn*. No such work appears at the beginning of Y; this may be an example of al-Ṭihirānī using a manuscript with readings different from those of Y (cf. Chapter II.2). It is also possible that al-Ṭihirānī is referring to Y 8/125; at this place, however, IṬ speaks in general of Sunnī works on this subject, without specifying any particular text. The first transmitter of the tradition in Y 150/408-409 is al-Ḥasan b. 'Alī b. Zakariyyā'; he may well be Abū Sa'īd al-Ḥasan b. 'Alī b. Zakariyyā' al-'Adawī al-Baṣrī, who lived for over a hundred years and died in 318/930-931 or 319/931-932 (*Ta'rikh Baghdād*, VII, pp. 381-384).

⇒ *K. asmā' al-rijāl* (al-Ṭūsī), see *K. al-rijāl*

74. **? *K. asmā' rijāl Abī 'Abd Allāh 'alayhi l-salām* / anon.

IQ 305/65

IṬ cites (from the fifth *juz'*) a tradition on *laylat al-qadr* with the *isnād* Ismā'īl b. Ja'far al-Ṣādiq—Ja'far al-Ṣādiq—al-Bāqir. Perhaps this work is identical with the *K. al-rijāl* of Ibn 'Uqda (see List under this entry).

75. + *K. asrār al-nujūm* / Abū Ma'shar Ja'far b. Muḥammad b. 'Umar al-Balkhī (d. 272/886)

N 82, 161, 165

For the author see *GAS*, V, pp. 274-275, VI, pp. 156-157, VII, pp. 139-151. Title as in N 82; in N 161, 165 it is *K. al-asrār*. The work is probably identical with the *K. Abī Ma'shar fī asrār 'ilm al-nujūm* (cf. *GAS*, VII, p. 147, no. 18), which consists mainly of answers to questions posed by Abū Ma'shar's pupil Abū Sa'īd Shādhān b. Baḥr (who is however referred to in N 161, 163). The work cited by IṬ may be Abū Ma'shar's *al-Asrār al-nujūmiyya* (cf. *GAS*, VII, p. 146, no. 13), as suggested by Matar (p. 342); a final verdict will have to await a comparison of the passages quoted by IṬ with the extant manuscripts

of Abū Ma'shar's works. N 157-165 includes quotations from various sources on Abū Ma'shar's proficiency as an astrologer.

76. +— *al-Āthār al-mutakhayyila fī l-jaww* / Abū l-Khayr al-Ḥasan b. Suwār b. Bābā **Ibn al-Khammār** (d. early 5th/11th century)

N 203

The title of this work as given here appears in N* fol 136a; in N it is *K. al-āthār al-mukhabba'a bi l-jaww*. According to *GAS*, VII, p. 284, the full title is *Maqāla fī l-āthār al-mutakhayyila fī l-jaww min al-bukhār al-mā'ī wa hiya l-hāla wa l-qaws wa l-shumūs wa l-quḍbān*, i.e. the atmospheric reflections caused by vapours, which take the form of halos, rainbows, mock suns and rods. For these terms see Aristotle, *Meteorologica*, 371b-372a; cf. C. Petraitis, *The Arabic Version of Aristotle's Meteorology*, Beirut, 1967, pp. 88-89, 97. P. L. Schoonheim is preparing a new edition of the Arabic and Latin translations of the *Meteorologica* by Ibn al-Biṭrīq and Gerard of Cremona respectively. It will appear in the series *Aristoteles Semitico-Latinus*.

Ibn al-Khammār was a physician, philosopher and translator from Syriac into Arabic. See the references in *GAS*, III, pp. 322-323, VII, p. 284; cf. Matar/*ArOr*, p. 322. In both N and N*, his name is given as al-Ḥasan b. Sayyār. His *Āthār* is extant in several manuscripts.

77. + *al-Awā'il* / Abū Hilāl **al-ʿAskarī** (d. 395/1005)

IQ 673-674/460-461, N 210, S 139, T 60/16, 209/[om 55], 218/[om 56], 252/69, 305-306/87, 416-417/[om 126], 468-469/[om 144], T* fols 144b-145a/T** fol 185b [om T 523/162], 552/174

For the author see *GAL*, I, p. 132, *S*, I, pp. 193-194; *EI*², art. "al-ʿAskarī" (J. W. Fück). Title in T 252/69: *K. akhbār al-awā'il*. This title also appears in Ḥillī, *Nahj* (pp. 357-358), citing the same passage as T 252/69, probably via the *Ṭarā'if*. As noted by F. Rosenthal (*EI*², art. "Awā'il"), al-ʿAskarī's work provides the first extant monographic treatment of the subject. A number of manuscripts and a partial edition are noted in *GAL*; the entire work is now available in an edition by Walīd Qaṣṣāb and Muḥammad al-Miṣrī (Riyād, 1400-1/1980-1). Although IT describes al-ʿAskarī in IQ and T*/T** as a stubborn anti-Shī'ī (*min al-mukhālifīn al-mu'ānidīn/min al-mu'ānidīn li ahl al-bayt*), the *Awā'il* must have been quite popular in Shī'ī circles: an abridgement was written by Kamāl al-Dīn ʿAbd al-Raḥmān b. Muḥammad b. Ibrāhīm al-ʿAtā'iqī al-Ḥillī (see Dh II 481 no. 1889, where al-ʿAskarī's work is called *al-Awwaliyyāt*).

IQ = T*/T**: on the companion Abū l-Haytham b. al-Tayyihān (*awwal man ḍuriba ʿalā yad rasūl allāh*) = *Awā'il*, I, p. 306; N 210: on Khālīd b. Yazīd b. Muʿāwiya (*awwal man turjima lahu kutub al-ṭibb wa l-nujūm*) = *Awā'il*, II, p. 129 (cf. al-Jāhīz, *al-Bayān wa l-tabyīn*,

ed. 'Abd al-Salām Muḥammad Hārūn, Cairo, 1388/1968, I, p. 328; for Khālid see *GAS*, III, pp. 6, 174-175, IV, pp. 120-126, V, p. 15, VII, p. 98, and especially M. Ullmann, "Ḥālid ibn Yazīd und die Alchemie: Eine Legende", *Der Islam*, 55, 1978, pp. 181-218); S: reference is made to the passage on 'Alī's slaying of 'Amr b. 'Abd Wudd; this passage is cited in full in Ṭ 60/16 (*awwal man qāla ju'iltu fidāka 'Alī*) = *Awā'il*, II, p. 199; Ṭ¹ 209: about certain practices of 'Abd Allāh b. 'Umar = *Awā'il*, I, p. 309; Ṭ¹ 218: about Anas b. Mālik = *Awā'il*, I, p. 309; Ṭ 252/69: 'Umar b. 'Abd al-'Azīz was the first to return Fadak to Fāṭima's heirs = *Awā'il*, I, p. 357; Ṭ 305-306/87: *awwal ṣalāt ṣallāhā rasūl allāh ṣ jamā'atan* = *Awā'il*, I, p. 168; Ṭ¹ 416-417: 'Alī's first *khutba* = *Awā'il*, I, pp. 284-285; Ṭ¹ 468-469: 'Umar was the first to introduce the principle of 'awl (cf. *EI*², art. "'Awl" [Ed.]) into the laws of inheritance = *Awā'il*, I, p. 256; Ṭ 552/174: 'Umar was the first to introduce four *takbīrāt* during prayers over the dead = *Awā'il*, I, p. 242.

78. *** *K. awā'il al-ishtibāh* / anon.

Ṭ 503/[om 157]

This work probably belonged to the *awā'il* genre: in the fragment (which is missing from Ṭ*/Ṭ** but appears in Ṭ Per 242), Mu'āwiya is described as the first to perform the *sa'y* between al-Ṣafā and Marwa while riding on an animal, the first publicly to announce that singing and the drinking of *nabīdh* are allowed, and the first to eat clay (*tīn*) and declare its consumption licit. He is also accused of bringing about 'Ā'isha's death by digging a well so that she should fall into it.

79. * *Awā'il al-maqālāt* / Muḥammad b. Muḥammad al-Shaykh al-Mufīd (d. 413/1022)

Dh II 472 no. 1844

N 37-38, 74

For this work see *EIr*, art. "Awā'el al-maqālāt" (M. J. McDermott). According to al-Ṭihirānī (Dh XXI 388 no. 5593), al-Mufīd composed a work entitled *K. al-maqālāt* which is distinct from the *Awā'il al-maqālāt* (not noted by McDermott). At first sight, it is from this work that IṬ appears to be citing in N 37-38, since he gives his source there as *K. al-maqālāt*. In N 74, however, IṬ refers back to the earlier passage and identifies it as belonging to the *Awā'il al-maqālāt*. This passage is reproduced via N by Faḍl Allāh al-Zanjānī as a supplement to his edition of the *Awā'il* (pp. 117-119, reprinted in the 1403/1983 Beirut edition, pp. 164-165); al-Zanjānī states that he could not find it in the existing manuscripts of the *Awā'il*. Al-Majlisī, three centuries earlier, was in no better state: he says (when quoting the passage from the *Nujūm* in BA, LVIII, pp. 278-279) that he could not trace it in the

copies of the *Awā'il* available to him. For other instances of the *Awā'il al-maqālāt* being referred to as *al-Maqālāt* (or *K. al-maqālāt*) see e.g. Ḥillī, *Muḥtaḍar*, pp. 1-2 (= *Awā'il*, pp. 46-48), BA, XXVI, pp. 84-85 (= *Awā'il*, pp. 39-42), LX, pp. 99 (= *Awā'il*, p. 80), 195 (= *Awā'il*, pp. 81-83). The passage in N 37-38 is followed by Iṭ's commentary (N 38-41).

80. + *K. 'awārif al-ma'ārif* / Shihāb al-Dīn Abū Ḥafṣ 'Umar b. Muḥammad b. 'Abd Allāh al-Suhrawardī (d. 632/1234)

Dh XV 355 no. 2275

A 41/54-55, Z* 14-15

For the author see *GAL*, I, pp. 569-571, *S*, I, pp. 788-790. For this work see *EIr*, art. "Awāref al-ma'āref" (W. C. Chittick). In A and Z* (the latter cited via the *Zā'ir* in BA, C, p. 103), the same tradition (about five things which the traveller ought to take with him) is cited, and in both texts the author is only identified as *Ṣāḥib kitāb 'Awārif al-ma'ārif*. This work (author not named) appears in the list of sources which al-Ḥurr al-'Amīlī cites indirectly (*Wasā'il*, I/1, p. 8, IX/3, p. 48); and indeed, the tradition cited by Iṭ is quoted in the *Wasā'il* (V/1, p. 312) via the *Amān*.

Al-Ṭihirānī assumes that the 'Awārif mentioned in the *Wasā'il* (and so in the *Amān*) is a different work from al-Suhrawardī's *opus magnum*. But this is not the case: the tradition cited in A and Z* appears on p. 135 in the Beirut 1966 edition of the 'Awārif (tr. R. Gramlich, *Die Gaben der Erkenntnisse des 'Umar as-Suhrawardī ('Awārif al-ma'ārif)*, Wiesbaden, 1978, p. 133). (Note that in the Beirut edition the 'Awārif is attributed erroneously to al-Suhrawardī's paternal uncle Abū l-Najīb 'Abd al-Qāhir b. 'Abd Allāh al-Suhrawardī, d. 563/1168.)

81. + *al-Awrāq* / Abū Bakr Muḥammad b. Yaḥyā b. 'Abd Allāh al-Ṣūlī (d. 335/947 or 336/948)

Dh II 475 no. 1856

N 207, Ṭ 30/10, 275/77-78 (printed erroneously as 78-79)

The complete title of this work is *al-Awrāq fī akhbār āl al-'Abbās wa ash'ārihim*. In N 207, Iṭ refers to the end of the volume on *akhbār al-Muktafī* (r. 289-295/902-908) (N* has *akhbār al-Muttaqī* for *al-Muktafī*, but this is probably wrong: Iṭ refers to names of astrologers mentioned by al-Ṣūlī, none of which appears in the published text on al-Muttaqī); Ṭ 30/10, 275/77-78 contain verses by al-Ma'mūn in praise of 'Alī. The material in N and in Ṭ does not appear in the published sections of the *Awrāq*. These are: *Qism akhbār al-shu'arā'* (London and Cairo, 1934), *Akhbār al-Rādī wa l-Muttaqī* (Cairo, 1354/1935) (French tr. by M. Canard, Algiers, 1946-50), *Ash'ār awlād al-khulafā' wa akhbāruhum* (London, 1936), all ed. J. Heyworth-Dunne. In his introduction to *Ash'ār*

awlād al-khulafā' wa akhbārūhum, p. 10, Heyworth-Dunne states: "Mr. Belaiev has the intention of editing the Leningrad manuscript dealing with the period 227-256; and I hope to publish the fourth part of this work, dealing with the period 295-318, i.e. the death of al-Muktafi and the reign of al-Muqtadir by the beginning of next year". Neither of these projects seems to have been realized. See also → *Adab al-kuttāb*.

82. ** *K. al-awṣiyā' wa dhikr al-waṣāyā'* / 'Alī b. Muḥammad b. Ziyād al-Ṣaymarī (d. 280/893-894)

Dh II 478 no. 1872

MD 273-276, N 36-37

For the author see *Tanqīh*, no. 8473 (where reference is made to the passages in *Muhaj* and *Nujūm*); *A'yān*, XLII, p. 28. This work is an early source on the occultation of the Twelfth Imam. According to IṬ, the *K. al-awṣiyā'* was found in its author's library after his death. IṬ believes that his own copy of the work may have been written during al-Ṣaymarī's lifetime, though he points out that the date on it is no longer legible. The *K. al-awṣiyā'* contained astrological proofs (*dalālat al-nujūm*) that the Mahdī was to rule the world. The passages in MD describe attempts by the 'Abbāsids to kill al-Ḥasan al-'Askarī.

83. ** *Āy al-qur'ān al-munazzala fī amīr al-mu'minīn 'Alī b. Abī Ṭālib* / Muḥammad b. Muḥammad al-Shaykh al-Mufīd (d. 413/1022)

Dh XXVI 214 no. 1085

S 11, 116

The passage in S 116 is cited via the *Sa'd* in BA, LIII, p. 93, under the title *K. mā nazala min al-qur'ān fī ahl al-bayt*; in Dh (based on a manuscript of the *Sa'd*) the title is given as *Tafsīr āy al-qur'ān al-munazzala* etc. IṬ is not certain of the author's identity (S 116: *dhukira annahū ta'līf al-Mufīd*). Perhaps this is the work referred to as *K. fī imāmat amīr al-mu'minīn min al-qur'ān* (Najāshī, p. 400, whence Dh II 341 no. 1358, McDermott, p. 34, no. 87). The fragment is taken from the first volume, tenth quire, bottom of fol 4 (it is not stated whether recto or verso), and consists of an exegesis of Q 16:38. The same text appears in the *Kāfī* and (with some variations) in al-'Ayyāshī's *Tafsīr* (both cited in BA, LIII, pp. 92-93, *Burhān*, II, p. 368).

84. **+ *K. al-azmina* / Abū 'Ubayd Allāh Muḥammad b. 'Imrān b. Mūsā al-Marzubānī (d. 384/994)

Dh I 531 no. 2594

IQ 25/554, 492/275, MḤ 19-20/9

For the author see *EI*², art. "al-Marzubānī" (R. Sellheim). The *K. al-azmina* is mentioned by al-Ṣafādī (IV, p. 236) among al-Marzubānī's writings. The three excerpts (all from the seventh volume) deal with the

merits of fasting at various times: during Ramadān (IQ 492/275, citing al-Ḥasan b. 'Alī), during Muḥarram (IQ 25/554, citing the Prophet) and on Mondays and Thursdays (MH, citing the Prophet).

85. **? *K. al-bad'* / anon.

S 40

In S, the title appears as *K. al-badā'*. However, since the fragment consists of a tradition from Ja'far al-Ṣādiq to the effect that Adam lived for 936 years, it seems safe to assume that it was taken from a work of history (*bad'* = beginning, as in *al-Bad' wa l-ta'riḥh* of Muṭahhar b. Ṭāhir al-Maqdisī) rather than from a text dealing with the doctrine of *badā'* (for which cf. *ET*², art. "Badā'" [I. Goldziher-(A. S. Tritton)]).

86. *? *K. ba'ḍ siyar al-a'imma 'alayhim al-salām* / anon. (late 3d/9th century)

Dh III 129 no. 439

F 69-70/68, MN 5

Al-Ṭihriyānī, who notes correctly that this work appears in the list of sources of al-Kaf'amī's *Balad* (p. 503), does not seem to have realized that it is already cited in the *Mujtanā* (from which it may well have been taken by al-Kaf'amī). Two fragments are cited in MN. (a) A story about a soldier under the command of Ishāq b. 'Imrān (governor of Kūfa until 303/916, d. 306/918; see Rosenthal, *Return*, p. 162, n. 778). The soldier offended (*ādḥā*) 'Alī b. al-Ḥasan (or al-Ḥusayn, MN** fols 127a, 128b) al-Muqri' (who is perhaps to be identified with Abū l-Ḥasan al-Muqri' 'Alī b. al-Ḥasan b. Bayān al-Bāqillānī, d. 284/897-898; see *Ta'riḥh Baghdād*, XI, p. 375); 'Alī cursed the soldier, and a few days later Ishāq b. 'Imrān became angry with him and had him executed. Since the author of this work relates the story directly from 'Alī b. al-Ḥasan, both must have lived in the same generation. (b) The text of a curse invoked by Ja'far al-Ṣādiq against the 'Abbāsīd Dāwūd b. 'Alī; this curse brought about Dāwūd's death.

The text in F is cited from the *K. siyar al-a'imma*, a title which appears in the *Riyāḍ* (VI, p. 46) in a list of anonymous works. This work is probably identical with the *K. ba'ḍ siyar al-a'imma*. In the tradition cited by IṬ, Ja'far al-Ṣādiq reports that before his death his father gave him precise instructions as to which clothes should be used as shrouds. This tradition is cited (via *Falāḥ I*) in BA, LXXXI, p. 329 and MK, II, p. 221; in the parallel place in BA lith. (XVIII/1, p. 168, printed erroneously as 268) the title is given as *K. sirr al-a'imma*, but this is apparently an error.

87. ** *al-Bahār* / Abū Muḥammad al-Ḥusayn b. Sa'īd b. Ḥammād al-Ahwāzī (alive in 300/913)

Dh III 157 no. 552

Y 93-96/307-313

For the author see *GAS*, I, p. 539. Neither al-Najāshī nor al-Ṭūsī mentions this work, which is first cited in the *Yaqīn*. It used a manuscript with an *ijāza* dated Ṣafar 439/July-Aug. 1047. The excerpts comprise traditions in which praise for ‘Alī is coupled with severe criticism of the first three caliphs. Some of the material is cited (via the *Yaqīn*) in BA, XXXVII, pp. 318-319, 322 and in ‘Āmilī, *Ithbāt*, III, pp. 662-663; in the latter source the book’s title is given (erroneously?) as *K. al-nahār*.

The Yahuda Collection of the Princeton University Library contains a *K. al-bahār fī l-lughā* of Abū l-Ḥasan al-Ahwāzī (ms. Garrett 3752 [shelf number 3586]). In his *Catalogue*, Mach refers to the *Dharī‘a* entry on the *K. al-bahār* of al-Ḥusayn b. Sa‘īd al-Ahwāzī and notes that it includes no indication of the subject matter of the book. A comparison of the manuscript with the excerpts in Y shows that these are two different works, probably by different authors.

88. *? *al-Bahī li da‘awāt al-nabī* / al-Ḥāfiẓ Abū Muḥammad al-Kh-r-mī (fl. mid-6th/12th century)

Dh XXIV 431 no. 2259

MD 317-318

Title and author as in MD. The text in MD* fol 176a/MD** fol 186b/MD*** fol 148a reads: *K. al-nahy li da‘awāt al-nabī* of Abū Muḥammad al-J-z-mī (MD**: al-J-z-nī). This is also the title given in al-Kaf‘amī’s *Junna*, p. 308 (in a passage apparently copied from the *Muhaj*); the author’s *nisba* appears there as al-Ḥ-r-mī. The title *K. al-nahy* also appears in the list of sources of the *Junna* (p. 773) and of the *Balad* (p. 503, whence Dh). All that is known about the author is that he cites from ‘Abd al-Salām b. Muḥammad b. al-Ḥasan b. ‘Alī al-Khwārazmī al-Andarasbānī (this is the correct form, presumably for al-Andaraspānī; MD: al-Andarasfān; BA: al-Andarastānī; cf. Le Strange, *Lands*, p. 453). The latter was a younger contemporary of al-Zamakhsharī, and wrote a biography of the master (published by A. B. Khalidov in Leningrad in 1979 [not seen] and republished by ‘Abd al-Karīm Yāfi [“*Fī sīrat al-Zamakhsharī Jār Allāh*”, *RAAD*, 57, 1982, pp. 365-382]; I am indebted to Professor W. Madelung for these references and for the correct form of al-Andarasbānī’s name). The passage in MD concerns the Greatest Name of God (*ism allāh al-a‘zam*); it is cited in BA, XCIII, p. 224, where the source appears as *al-Bahī li da‘awāt al-nabī* by Abū Muḥammad al-Ḥazmī. Some of the material cited in MN from *K. al-bahī* also appears in the *Junna* (p. 308 = *Junna** 83b) and in al-Kaf‘amī’s *Ṣafwat al-ṣifāt* (cf. Dh XV 50 no. 325) as quoted in BA, XCIII, p. 231.

89. *+ *al-Baṣā‘ir* / Abū Ḥayyān ‘Alī b. Muḥammad b. al-‘Abbās al-

Tawhīdī (d. ca. 380/990 or after 400/1009)

N 160-161, 163-165

For the author see *GAL*, I, p. 283, *S*, I, pp. 435-436. Title as in N and Sbath (p. 11, no. 196). It is given in *GAL*, *S* as *K. al-baṣā'ir wa l-baṣā'ir* (or *dhakhā'ir*). These and other titles are discussed by Wadād al-Qāḍī in her edition of this work (*al-Baṣā'ir wa l-dhakhā'ir*, Beirut, 1408/1988, IX, pp. 229-231). IṬ notes that three of the four excerpts in N (including the third *faṣl* in N 163, as may be seen from the parallel text in N* fol 109a) are taken from the third *juz'* of this work, and deal with Abū Ma'shar's expertise in astrology. And indeed, N 160-161 = *Baṣā'ir*, III, p. 67, no. 197; N 163 = *Baṣā'ir*, III, p. 66, no. 192; N 163-165 = *Baṣā'ir*, III, pp. 64-66, no. 191. The second excerpt in N 165 (on Muḥammad b. 'Abd Allāh b. Ṭāhir) is missing from Wadād al-Qāḍī's edition, and should be added to the list of quotations from the *Baṣā'ir* which were not found in the manuscripts consulted by her (cf. *Baṣā'ir*, IX, pp. 307-309).

⇒ (*Bayān*) *faḍā'ih al-ibāḥiyya* (al-Ghazzālī), see *K. ḥamāqat ahl al-ibāḥa*

90. + *Bayān al-'ilm al-ladun(n)ī* / Abū Ḥāmid al-Ghazzālī (d. 505/1111)

S 284, Ṭ 136/[om 33]

For the author see *EI*², art. "al-Ghazzālī" (W. Montgomery Watt). Title as in S. The title in Ṭ is *Risālat al-'ilm al-ladun(n)ī*; in Ṭ* fol 30b-31a/Ṭ** fol 38b it is given as *Risāla fī l-'ilm al-ladun(n)ī*. On the question of this work's authenticity see Bouyges-Allard, pp. 124-125 (esp. p. 125, n. 1); Badawī, *Mu'allafāt*, pp. 270-271; Lazarus-Yafeh, *Studies*, index, under *al-Risāla al-laduniyya*. The same text (on 'Alī's knowledge) is cited in S and Ṭ; it appears (with minor variations) on p. 44 in the Cairo 1343 edition of this work.

91. ** *K. al-bidāya* / Abū l-Ḥasan Sulaymān (or Salmān) b. al-Ḥasan b. Sulaymān (or Salmān) al-Ṣahrastī (or Ṣihrastī) (fl. mid-5th/11th century)

Dh III 57 no. 154

IQ 166/675

For the author see *Riyād*, II, pp. 445-449; Qummī, *Kunā*, II, p. 400; *Tanqīḥ*, no. 5189; *A'yān*, XXXV, pp. 306-310; *Nābis*, p. 88. Muḥsin al-Amīn maintains in the *A'yān* that the correct form of the *nisba* is al-Ṣahrastī, and disputes the reading (given e.g. in *Riyād*, *Tanqīḥ* and *Nābis*) al-Ṣihrastī. Cf. also Dh II 118-119, XVII 30. The passage in IQ deals with the special prayer for the 27th of Rajab that commemorates the beginning of Muḥammad's mission (*yawn al-mab'ath*).

92. * *Bishārat al-muṣṭafā li shi‘at al-murtadā* / Abū Ja‘far Muḥammad b. Abī l-Qāsim ‘Alī b. Muḥammad b. ‘Alī al-Ṭabarī (alive in 553/1158-9)

Dh III 117 no. 398

IQ 226-227/2-3

For the author (whose name is given in IQ as Muḥammad b. Abī l-Qāsim al-Ṭabarī) see Muntajab al-Dīn, p. 163, no. 388; *Ma‘ālim*, p. 119, no. 789 (where reference is made to *K. al-bishārāt*); *Riyād*, V, pp. 17-18; *Thiqāt*, pp. 242, 278. In *GAL, S*, I, p. 218, the *Bishārat al-muṣṭafā* is attributed to the historian al-Ṭabarī. Brockelmann’s error was noted by Sezgin (*GAS*, I, p. 540), who however committed a different error by ascribing this work to Abū Ja‘far Muḥammad b. Jarīr al-Ṭabarī, author of the *K. dalā’il al-imāma*. Cf. Rosenthal, *Ṭabarī*, p. 119, Gilliot, “Tabari”, p. 76, and the discussion in →*K. ḥadīth al-walāya*.

As noted by al-Ṭihriyānī, the fact that the Prophet’s *khutba* for the advent of Ramaḍān as cited in IQ is missing from the extant text of the *Bishāra* indicates that this text is incomplete. Indeed, while the printed edition (Najaf, 1383/1963) comprises eleven *juz’*, the complete work is said to have consisted of seventeen *juz’* (see ‘Āmilī, *Amal*, II, p. 234, whence *Riyād*, V, p. 17; it is not clear whether al-Ḥurr al-‘Āmilī was still able to consult the original text).

93. *+ *al-Bulgha* / Muḥammad b. ‘Alī Ṣāhib al-Ghazzālī (d. 561/1165-6?)

IQ 758/528, Ṭ 109/27

Only two sentences from this source are cited. They appear in both IQ and Ṭ (twice in Ṭ*, on fol 25a and fol 25b), as well as in Ibn al-Biṭrīq’s *‘Umda* (p. 182) and his *Khaṣā’iṣ* (p. 103 [where the word *bi l-Bulgha* is missing] = ed. al-Maḥmūdī, p. 163) and (via the *Ṭarā’if* and *‘Umda*) in BA, XXXV, pp. 248-249. In all of these sources, the excerpt from the *Bulgha* follows a citation from al-Tha‘labī’s exegesis (in his *Kashf wa l-bayān*) on Q 76:1-9. The passage from the *Kashf* deals with the hunger suffered by the Prophet’s family. The story it contains appears in various sources, e.g. in al-Zamakhsharī’s *Kashshāf* and al-Rāzī’s *Mafātīḥ*, as well as in Shī‘ī works. Ibn al-Biṭrīq and IṬ say that in the *Bulgha* the author adds to the information given by al-Tha‘labī by reporting that there came down from heaven a table laden with food from which the Prophet’s family ate for seven days.

The author’s identity is problematic. In IQ and Ṭ/Ṭ*/Ṭ** he is called Muḥammad b. ‘Alī al-Ghazzālī. Al-Bayāqī, in his list of sources cited indirectly (*Ṣirāt*, I, p. 6), ascribes this work to Muḥammad b. ‘Alī (without any *nisba*). In *Ṣirāt*, I, p. 183, he quotes the text found in IQ, identifying the author as Muḥammad b. ‘Alī Ṣāhib al-Ghazzālī;

this is also the form given by Ibn al-Biṭrīq in both of his works. This latter reading is preferable: for while the name Muḥammad b. ‘Alī al-Ghazzālī does not seem to be attested, there is at least one student of al-Ghazzālī called Muḥammad b. ‘Alī, to wit Abū Sa‘īd Muḥammad b. ‘Alī b. ‘Abd Allāh Ibn Ḥamdān al-Jāwānī al-Ḥillawī al-‘Irāqī (d. 561/1165-6), who studied with the master after arriving in Baghdad as a youth (Subkī, IV, p. 88; Ṣafadī, IV, p. 155; in general *GAL*, I, pp. 332-333, *S*, I, p. 493). He is not, however, credited with a work called *Bulgha*.

94. + *K. bur' al-sā'a* / Abū Bakr Muḥammad b. Zakariyyā al-Rāzī (d. 313/925)

Dh III 84 no. 254

A 78/91, 143-151/152-161

For the author see *GAS*, III, pp. 274-294. This tractate (“On illnesses which can be cured within an hour”) is described by IṬ as being some five folios in length (A 78/91), and is quoted in its entirety in A (144-151/152-161) (a fact noted in Dh, but not in *GAS*). The text also exists independently in manuscripts and printed editions; cf. Ullmann, *Medizin*, p. 135; *GAS*, III, p. 284, no. 8 (to which should be added ms. Princeton University Library New Series 129 [shelf number 548]). In A 78/91 the title is given as *Bur' sā'a* (as also throughout A² and A*; in A** and A*** both *sā'a* and *al-sā'a* are attested), and it is noted that the work is also called *al-Kunnāsh* (medical handbook). This latter title usually refers to a different work by al-Rāzī, the *K. al-Manṣūrī*. Cf. Ullmann, *Medizin*, p. 132; *GAS*, III, pp. 281-283, no. 2; for the text see also ms. Princeton University Library New Series 515 (shelf number 968).

95. *K. al-burhān fī asbāb nuzūl al-qur'ān* / Muḥammad b. ‘Alī al-Māzandarānī Ibn Shahrāshūb (d. 588/1192)

Dh II 12 no. 37

Ṭ 80-81/20-21, 431-432/[om 130]

For the author see *GAL*, *S*, I, p. 710; *EI*², art. “Ibn Shahrāshūb” (B. Scarcia Amoretti). This title is attested only in some versions of the *Ṭarā'if* (Ṭ 80/20, Ṭ* fols 19b, 116a). In Ṭ¹ 431 it appears as *K. asbāb nuzūl al-qur'ān* and in Sbath (p. 11, no. 205) as *Bayān al-tanzīl*. IṬ identifies the author as Muḥammad b. ‘Alī al-Māzandarānī and omits the name Ibn Shahrāshūb by which he was better known to later generations (see similarly Sbath). Ibn Shahrāshūb himself refers to this work as *al-Asbāb wa l-nuzūl 'alā madhhab āl al-rasūl* (*Ma'ālim*, p. 119, no. 791, whence Dh; cf. *Rawḍāt*, VI, p. 290) or, for short, *al-Asbāb wa l-nuzūl* (*Manāqib*, I, pp. 12-13). The work is probably extant: Muḥsin al-Amīn states (*A'yān*, XLVI, p. 136) that he saw in the Ḥusayniyya

library in Najaf a manuscript of a work of Ibn Shahrāshūb entitled *K. asbāb nuzūl al-qurʿān*. The two fragments cited in Ṭ consist of an exegesis of Q 17:18 and Q 2:180. In both cases, Ibn Shahrāshūb emphasizes that this material is also found in various Sunnī sources. Cf. Rippin, "Asbāb", p. 6.

96. **? (*Kutub*) *al-daʿawāt* / anon.

Dh VIII 176-179

IQ 105-106/627-628, 301-302/62-63, 472-476/256-260, 479-480/261-262, 542-545/325-329, 609-612/397-400, 662/452-453, 747-754/519-525, J 186-189

From the passages cited it appears that IṬ used a *majmūʿa* containing a number of works of *daʿawāt*; this would account for the plural form *kutub* (cf. →[*Kutub*] *al-ʿibādāt*). IṬ's own formulations lend credence to this supposition: e.g. *mā wajadnāhu fī nuskhā ʿatīqa min kutub al-daʿawāt* (IQ 479/261). In IQ 662/452, the text from *Kutub al-daʿawāt* refers to a *juzʿ* containing supplications in the handwriting of Abū Ghālib al-Zurārī (d. 368/978) which al-Ḥusayn b. ʿUbayd Allāh al-Ghaḍāʾirī (d. 411/1020) transmitted from his teacher Zayd b. Jaʿfar al-ʿAlawī al-Muḥammadi (fl. early 5th/11th century; see *Riḡāḍ*, II, pp. 359-360, where it is suggested that he was a Zaydī; *Nābis*, p. 82). This yields the second half of the 4th/10th century as the earliest possible date for the *Kutub al-daʿawāt* (or at least for one of its components). Perhaps the numerous supplications in IQ taken from *kutub aṣḥābinā l-ʿatīqa* also belonged to the *Kutub al-daʿawāt*. See further →*Kitāb ʿatīq fihī daʿawāt wa riwāyāt min tarīq aṣḥābinā*.

97. *? *K. dafʿ al-humūm wa l-aḥzān wa qamʿ al-gḥumūm wa l-ashjān* / Aḥmad b. Dāwūd al-Nuʿmānī

Dh VIII 233 no. 970, XVIII 69 no. 716

A 114-115/126-127, MD 103, 304, MN 1-5

The full title is given only in MN (cf. Strothmann, pp. 104, 118, n. 10, 121); elsewhere it is *K. dafʿ al-humūm wa l-aḥzān*. All passages are taken from the fourth *juzʿ*. The text in A and MD 103 is identical, consisting of a supplication which ʿAlī offered at Ṣiffīn after Ibn ʿAbbās had told him of his fear of the enemies who surrounded them. The other passages also consist of supplications for times of adversity: the supplication cited in MD 304 is said to have been pronounced by Noah at the height of the deluge; the fragments in MN (for which see also *Rawḍāt*, IV, p. 330) comprise supplications of Jacob, Joseph, Muḥammad, ʿAlī, al-Ḥasan and Tawba al-ʿAnbarī (d. 131/748-749; see Ibn Saʿd, VII, pp. 240-241, *Tahdhīb*, I, pp. 515-516). Some of these excerpts are cited by al-Kafʿamī in his *Junna* (e.g. p. 204 = *Junna** fol 55b, pp. 232-233 = *Junna** fols 62b-63a) and in his *Balad* (e.g. p. 523; on p. 502,

whence Dh XVIII, *kashf* appears for *daf*‘).

Nothing is known about the author (cf. *A‘yān*, VIII, p. 265), and the lack of *isnāds* renders even an approximate dating impossible. In the *Riyād* (II, p. 270) he is referred to as Dāwūd b. Aḥmad b. Dāwūd, and is regarded as a Shī‘ī.

98. * *K. al-dalā‘il* / Abū l-‘Abbās ‘Abd Allāh b. Ja‘far b. al-Ḥusayn al-Ḥimyarī al-Qummī (alive in 297/909-910)

Dh VIII 237 no. 1001

A 51/65, 116-117/128-129, B 243-244, K 35, MḤ 17/7-8, N 2, 97-98, 119, 222-223, 226-227, 229-233, 237, 244-245, 247-248, Najafī, p. 482 = BA, XXIII, p. 220 [om S 79]

For the author see *GAS*, I, p. 165. This work is mentioned in the entries on al-Ḥimyarī in Najāshī (p. 219, no. 573) and in Ṭūsī (*Fihrist*, p. 132, no. 441). It is referred to by IṬ either by chapter or by *juz*‘. He thus mentions the *K. al-dalā‘il fī dalā‘il al-Ṣādiq* (N 2) and the *K. dalā‘il al-Riḍā* (A 116/128), as well as the first (A 51/65) and second (N 2, 247) *juz*‘; the fragment from the former deals with the Prophet, and those from the latter with Ja‘far al-Ṣādiq and the Maḥdī. There thus appear to have been two parts (or volumes), the first containing the chapters on the Prophet and the first five Imams, the second the chapters on the last seven Imams. The manuscript at IṬ’s disposal was in the handwriting of al-Ḥusayn b. ‘Abd Allāh al-Ghaḍā‘irī (N 97, 229). Almost all the excerpts describe miracles of the Prophet and the Imams. In the *Sa‘d*, the *K. al-dalā‘il* is given as one of the sources for the interpretation of *alladhīna ṣṭafaynā* of Q 35:32 as referring to all the offspring of the Prophet; this sentence is missing from S but appears in the citation in Najafī and the *Bihār*.

The *K. al-dalā‘il* is mentioned in al-Irbilī’s *Kashf*, II, p. 349, III, pp. 89, 152-153, 174-175, 206-217 and in the *Ṣirāt*, I, p. 104; according to al-Ṭihirānī, it was still extant at the beginning of the 12th/18th century. See → *Qurb al-isnād*.

99. ** *K. al-dalā‘il* / Abū ‘Abd Allāh Muḥammad b. Ibrāhīm b. Ja‘far al-Nu‘mānī Ibn Zaynab (d. ca. 360/971)

Dh VIII 237 no. 1005

A 119/131, N 95-96

For the author and his work see *GAS*, I, p. 543; Bar-Asher, pp. 62-68. Al-Ṭūsī does not mention him in his *Fihrist*, while al-Najāshī (p. 383, no. 1043) and Ibn Shahrāshūb (*Ma‘ālim*, p. 118, no. 783) do not refer to his *K. al-dalā‘il*. IṬ seems to be the only author who cites from it directly. The fragment in N shows al-Riḍā’s expertise in astrology. It is taken from the ninth *juz*‘, which dealt with the supernatural signs (*dalā‘il*) which proved that al-Riḍā was the eighth Imam. One

might thus speculate that the first chapter was devoted to the *dalā'il* of Muḥammad, and the others to those of the Imams in order of their appearance. Since the text in A consists of a supplication by Ja'far al-Ṣādiq (to be recited when chancing upon a lion), it was presumably included in the seventh *juz'* (although IṬ does not say this).

100. * *K. dalā'il al-imāma* (or *al-a'imma*) / Muḥammad b. Jarīr b. Rustam al-Ṭabarī (fl. first half of the 5th/11th century)

Dh VIII 241 no. 1018

A 52-60/66-73, 124-125/135, IQ 69/598, 233/6, K 35, L 53-54/61-62, N 102-107, 223-224, 227-234, 239-247, Ṭ* fol 144a-b/Ṭ** fol 185a-b [om Ṭ 523/162], Y 50-53/222-227

For the author see *GAS*, I, p. 540; Rosenthal, *Ṭabarī*, p. 119. While his name appears in most places cited by IṬ as Muḥammad b. Jarīr (b. Rustam) (A 124, IQ 233, L, N 227, 229, 231, 232, 233, Ṭ*, Y), he is occasionally referred to as Muḥammad b. Rustam (N 223) or Muḥammad b. Rustam b. Jarīr (A 52, K, N 102). It is not clear whether the inconsistency originated with IṬ or with some copyists of his work.

In K, N 223 and Y, the work is referred to as *K. al-dalā'il*. Its opening sections have not come down to us (they were already unavailable to al-Majlisī). This can be seen from the abrupt beginning of the extant text, which starts in the middle of the chapter on Fāṭima. What is missing (in addition to the beginning of this chapter) are the chapters on Muḥammad and 'Alī. These were still available to IṬ, who must have been among the first authors to cite from this work; he thus quotes the stories of the *isrā'* and of 'Alī's designation as *amīr al-mu'minīn* during the Prophet's lifetime (Y 50-53/222-227), both of which come from the first volume (referred to as *mujallad* or *juz'*; it appears that in IṬ's manuscript each chapter comprised a separate volume) (IQ 233/6); and he cites from the second volume an account of some miracles performed by 'Alī (N 102-107). None of this material appears in the printed edition. The other fragments are all found there: N 223-224 = *Dalā'il*, p. 67 (al-Ḥasan); L = *Dalā'il*, p. 74, N 227 = *Dalā'il*, p. 75 (al-Ḥusayn); A 124-125/135 = *Dalā'il*, p. 93, N 228 = *Dalā'il*, p. 90 (Zayn al-'Abidīn); A 52-60/66-73 = *Dalā'il*, pp. 104-109 (al-Bāqir); N 229-230 = *Dalā'il*, p. 118 (Ja'far al-Ṣādiq); N 231 = *Dalā'il*, p. 171 (al-Kāzīm); N 231-232 = *Dalā'il*, pp. 186-187 (al-Riḍā); N 232 = *Dalā'il*, p. 210 (al-Jawād); N 233-234 = *Dalā'il*, pp. 221-222 (al-Hādī); IQ 69/598 = *Dalā'il*, p. 223 (al-Ḥasan al-'Askarī); N 239-247 consists of excerpts from the chapter on the Twelfth Imam (N 239-244 = *Dalā'il*, pp. 282-286; N 244-245 = *Dalā'il*, p. 288; N 245-247 = *Dalā'il*, pp. 304-306). The text in Ṭ*/Ṭ** (where the work's title is not given) is a summary of the passage cited in full in N 104-107. Cf. → *Mashhad 'awd*.

There is some confusion as to the relationship between the *K. dalā'īl al-imāma* and the *K. al-mustarshid fī l-imāma*. Al-Najāshī (p. 376, no. 1024) mentions only the latter, attributing it to Muḥammad b. Jarīr b. Rustam al-Ṭabarī; this led al-Majlisī (BA, I, pp. 39-40) to assume that the two titles referred to the same work. This assumption is defended by the anonymous editor in the foreword to his edition of the *K. al-dalā'īl* (Najaf, 1369/1949); he claims that these were two parts of a single work, each part being known under a different title. In fact, as shown in Dh (XXI 9 no. 3690), these are two distinct works by two different authors bearing the same name: the elder Ibn Jarīr (author of the *Mustarshid*) lived in the first half of the 4th/10th century, i.e. a full century before the younger Ibn Jarīr (author of the *Dalā'īl*). (The information given by Sezgin is to be corrected accordingly.) The *K. al-mustarshid fī l-imāma* has been published (Najaf, n. d.).

101. +– *Dalā'īl al-nubuwwa* / Abū Bakr Aḥmad b. al-Ḥusayn b. 'Alī al-Bayhaqī (d. 458/1066)

Ṭ 58/15

For the author see *EI*², art. "al-Bayhaqī" (J. Robson); for this work see *GAL*, I, p. 447, *S*, I, p. 619. Its popularity in Shī'ī circles is attested by the many passages from it cited for instance in al-Ṭabrisī's *I'lām* (pp. 8, 17, 37-38, 40-41, 47, 52-54, 68-69, 123-124, 220). The most recent edition is that of 'Abd al-Mu'ṭī Qal'aḥī, Beirut, 1405/1985 (7 vols.). The text summarized in Ṭ appears there in IV, pp. 209-212. It concerns the Prophet's announcement on the eve of the battle of Khaybar that he would entrust the standard (*rāya*) to "someone who loves God and whom God loves" (i.e. 'Alī).

⇒ *Dalā'īl al-nubuwwa* (Ibn Bābawayh), see *K. al-nubuwwa*

102. ***? *K. dalā'īl al-nubuwwa* / Abū l-Qāsīm al-Ḥusayn b. Muḥammad al-Sakūnī (4th/10th century?)

N 29

IṬ used a manuscript copied from the autograph, with a *samā'* dated 12 Ramaḍān 422/2 Sept. 1031. Al-Sakūnī, to whom IṬ refers as the collector of this work (*jam' Abī l-Qāsīm . . . al-Sakūnī*), is unidentified. It is tempting to suggest that the work which he transmits is by Ibn Bābawayh, since the excerpt as cited in BA, XV, pp. 180-181 and LVIII, p. 239 has al-Sakūnī transmitting from Muḥammad b. 'Alī b. al-Ḥusayn (which is Ibn Bābawayh's name); but the name as given in N 29 is al-Sharīf Abū 'Abd Allāh (Ibn Bābawayh's *kunya* is Abū Ja'far) Muḥammad b. 'Alī b. Ḥusayn b. 'Alī b. 'Abd al-Raḥmān (unidentified). In the passage cited Ḥassān b. Thābit relates how, as a boy of seven or eight, he heard a Jew in Medina announce after watching the stars that

Muḥammad's mission would begin that night. The same story, with a partially identical *isnād*, appears in Abū Nu'aym, *Dalā'il*, p. 16.

103. +- *K. dalā'il al-qibla* / Abū l-'Abbās Aḥmad b. Abī Aḥmad al-Faqīh al-Ṭabarī al-Baghdādī **Ibn al-Qāṣṣ** (d. 335/946)

A 81/94

For the author (whose name is given in A as Aḥmad b. Abī Aḥmad al-Faqīh) see *GAS*, I, pp. 496-497. This work is also known as *K. al-ma'rifa* (see Ṣafā, "Ta'rif ba'd makhtūṭāt maktabatī", *al-Mashriq*, 16, 1913, pp. 435-446, at pp. 439-442) and as 'Ajā'ib *al-samawāt wa l-arḍ* (so in ms. Br. Lib. Or. 13,315, which should be added to *GAS*). IT recommends that one take this book on journeys to serve as a guide for the direction of the prayer. Facsimile editions of two manuscripts of this work have been published by F. Sezgin, the first (ms. Aḥmad Taymūr, *buldān* no. 103) in *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften*, 4, 1987-8, pp. 7-91 (Arabic section), and the second (ms. Walī al-Dīn no. 2453, fols 147-169b) in *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften*, 5, 1989, pp. 7-53 (Arabic section).

104. ** *al-Dalāla bi l-sam' alā anna l-nujūm dalā'il alā l-ḥādithāt* / Abū l-Qāsim 'Alī b. al-Ḥusayn b. Mūsā al-Sharīf **al-Murtaḍā** (d. 436/1044)

N 54

For the author see *EIr*, art. "Alam-al-hodā" (W. Madelung). The heading given above is probably a description of the contents of a particular work rather than its title. The passage quoted is a response to a question put to al-Murtaḍā as to whether there is textual proof for the belief that events can be predicted by observing the stars. This text (cited in BA, LVIII, pp. 289-290) formed part of a volume in the possession of IT containing various works of al-Mufid and al-Murtaḍā (cf. also → *Mas'ala fī qawl al-nabī 'Alī aqdākum*). The copyist of the manuscript of *al-Masā'il al-Sal(l)āriyya* used for the printed edition of *Rasā'il al-Sharīf al-Murtaḍā* copied this excerpt from N, with the result that it was appended in the printed edition to *al-Masā'il al-Sal(l)āriyya* (*Rasā'il al-Sharīf al-Murtaḍā*, II, pp. 311-312).

105. *?— *K. Dāniyāl* / anon.

Dh XXII 188 no. 6627

K 61

The title in K is *K. Dāniyāl al-mukhtaṣar min kitāb al-malāḥim*. This title appears to be corrupt; a possible emendation is *al-Kitāb al-mukhtaṣar min kitāb al-malāḥim li Dāniyāl*. In the *khātima* to al-Majlisī's *Bihār* (BA, CX, p. 172), Afandī, citing the *Kashf*, gives the book's title as

K. al-malāḥim li Dāniyāl (so also Dh) and suggests two alternative interpretations of the text of the *Kashf*: (a) IṬ wrote an abridgement of the *K. Dāniyāl* (there is no support in K for this interpretation); (b) there was a copy of *K. Dāniyāl* in IṬ's library (this is clearly stated in K: *wa huwa 'indanā l-ān*). Afandī adds that he bought a copy of the *K. al-malāḥim* for al-Majlisī. (Al-Ṭihṙānī misinterprets the passage in K as meaning that IṬ had in his possession either the *K. Dāniyāl* or an abridgement of it.)

There are various extant versions of apocalyptic works entitled *K. malḥamat Dāniyāl* (*malḥama* = prediction, eschatological prophecy, apocalypse; cf. *WKAS*, s.v.). These works show how to predict future events from astrometeorological phenomena; cf. *ET*², art. "Dāniyāl" (G. Vajda), "Malḥama" (T. Fahd) and the references given there. While the text in K (which is a paraphrase of the original) deals with apocalyptic matters, it does not contain astrometeorological elements. In it, Abū Bakr and 'Umar are said to have learnt from the *K. Dāniyāl* which the Jews possessed that the Prophet would rule, and that after his death power, instead of passing to 'Alī, would devolve on a man from Taym and then to another from 'Adī. Realizing that these descriptions fitted them, they adopted Islam so as to achieve the authority mentioned by Dāniyāl (cited in BA lith., VIII, p. 251). This, then, is a Shī'ī version of *K. Dāniyāl*. It is perhaps identical with the text which contained a prophecy about the rule of al-Nāṣir li l-Ḥaqq al-Uṭrūsh (d. 304/917); see al-Muḥallī, *K. al-ḥadā'iq al-wardiyya*, in Madelung, *Zaydī Imāms*, p. 213.

As noted above, Afandī discovered a copy of this Shī'ī *K. Dāniyāl*; but there is no evidence that it has survived. It is different from the manuscripts of *Malḥamat Dāniyāl* referred to by Ullmann (p. 293) and Sezgin (*GAS*, VII, pp. 312-317), as well as from the anonymous *Malḥamat Dāniyāl* published with an introduction by al-Majlisī's pupil Ni'mat Allāh al-Jazā'irī (Najaf, n.d.). This text was published with an English translation by A. Fodor ("Malḥamat Dāniyāl", *The Muslim East, Studies in Honour of Julius Germanus*, ed. Gy. Káldy-Nagy, Budapest, 1974, pp. 85-133, plus 26 pages of reproduction of the Najaf edition; cf. G. Vajda, "Quelques observations sur la *Malḥamat Dāniyāl*", *Arabica*, 23, 1976, pp. 84-87); it belongs to the astrometeorological genre, and has nothing particularly Shī'ī about it. Another work of this genre is the *K. Dāniyāl* cited in Rāwandī, *Qiṣaṣ*, pp. 232-237, whence BA, LVIII, pp. 330-334, Jazā'irī, *Anwār*, II, pp. 121-125, Baḥrānī, *Kashkūl*, I, pp. 387-391.

106. *+ *Dhayl* (or *Tadhyyil*) *ta'rīkh Baghdād* / Abū 'Abd Allāh Muḥammad b. Maḥmūd b. al-Ḥasan Ibn al-Najjār al-Baghdādī al-Shāfi'ī (d.

643/1245)

A 107-108/118-119, 129-130/140, BA, LXXVI, p. 205 [om F 275/249], IQ 56-57/585-586, 181/685, L 124-125/140-141, 154-155/173-174, MD 214, 320, MF 125-126/138, 160/177, 166-167/183, MH 22/11, MN 21, N 110-111, T 98-99/[om 24], 110-111/[om 27], Y 26/166, 30/174, 187/485, 192/494

For the author see *ET*², art. "Ibn al-Nadjdār" (C. E. Farah). IṬ, who (as noted in Chapter I.1) was a student of Ibn al-Najjār's, repeatedly refers to him as *shaykh al-muḥaddithīn bi Baghdād*. This work, also known as *K. al-tadhyyīl*, is a continuation of al-Khaṭīb al-Baghdādī's *Ta'rikh Baghdād*. It is only partially preserved; cf. *GAL*, S, I, p. 563; C. E. Farah, "Ibn-al-Najjār: A Neglected Arabic Historian", *JAOS*, 84, 1964, pp. 220-230, at pp. 227-229; J. van Ess, "Şafadī-Splitter", II, *Der Islam*, 54, 1977, pp. 77-108, at p. 77; Mājid al-Dhahabī, "*al-Mujallad al-‘āshir li Dhayl al-ta'rikh li madīnat al-salām*", *MMMA*, 26, 1982, pp. 745-774. At one point (L 124/140), IṬ cites from the biography of Fāṭima bint Abī l-‘Abbās in the thirtieth volume; assuming that (as in *Ta'rikh Baghdād*) biographies of women came at the end, it can be inferred that the entire work consisted of thirty volumes (as maintained by al-Subkī [V, p. 41]; the number of volumes given by ps.-Ibn al-Fuwaṭī, p. 205, and Ibn Kathīr, XIII, p. 169 is sixteen). These must have been very large volumes, given that the five-volume Hyderabad 1978-86 edition covers only part of the letter ‘ayn. L 154-155/173-174, taken from the biography of ‘Alī b. Naṣr al-Shawkī, is found in the Hyderabad edition, IV, p. 247; other citations are taken from the missing parts. According to IQ 57/585, IṬ used a manuscript which the last ‘Abbāsīd caliph al-Musta‘īm (r. 640-656/1242-58) had donated (*waqqafahā*) to his mother's *ribāṭ*. IṬ cites from this work both for biographical notices and for pro-‘Alid traditions; for an example of the latter see A 107-108/118-119, discussed in Kohlberg, "Antediluvian", p. 54. On occasion IṬ cites from the *Dhayl* via his own summary, entitled *al-Taḥṣīl min al-tadhyyīl* (see Chapter II.2).

107. *** *Dhikr al-āyāt allatī nazalat fī amīr al-mu'minīn ‘Alī b. Abī Tālib wa tafsīr ma‘nāhā* / anon. (4th/10th century)

Dh X 33 no. 159

S 11, 113-116, Y 133-135/376-380, 161-162/431

Title as in S. Al-Ṭihirānī regards it as the title of a book, but it is more probably a description of its contents. In Y, the title is *Nuskha fihā dhikr asmā’ ‘Alī*. The same fragment is cited in S (sixth quire, fol 6b) and Y 133-135/376-380, to wit the tradition known as *ḥadīth al-bisāṭ*. Al-Majlisī reproduces the text from Y (BA, XXXIX, pp. 138-141), and then notes (p. 141) that it is cited in S from an anonymous source

source (*ba'd al-kutub al-mu'tabara*) with the same *isnād*. Though al-Majlisī may not have realized this, it is clear that the same source is being cited in both S and Y. The proof is provided by IṬ himself when he cites the incipit of the manuscript in both works. The *isnād* is of the Bāqir—Jābir type (cf. Kohlberg, "Unusual *isnād*"). The first name in it is Muḥammad b. Aḥmad, who is probably to be identified with Muḥammad b. Aḥmad b. Yaḥyā al-Ash'arī al-Qummī (fl. late 3d/9th century); he in turn cites via two intermediaries from 'Abd Allāh b. Mūsā al-Kāzim. The author's *floruit* can thus be tentatively fixed as the first half of the 4th/10th century. The tradition in Y 161-162/431 is an exegesis of Q 30:30.

108. **? *Dhikr mā nazala min al-qur'ān fī rasūl allāh wa fī 'Alī wa ahl al-bayt wa fī shi'atihim wa ta'wīl dhālika* / anon. (4th/10th century?)

Dh X 36 no. 184

S 11, 111-112

The passage in S is cited in BA, XXXVI, pp. 26-27 under the title *Kitāb mā nazala* etc. In Dh, the title is given as *Dhikr mā nazala min al-qur'ān fī rasūl allāh wa ahl al-bayt*. IṬ used a manuscript dated Muḥarram 406/June 1015, of a format which he describes as "more than a *rub'* and less than a *niṣf*", made either of parchment or of Khurāsānian paper (see the discussion in Chapter III.5). The fragment, which is taken from the first *juz'* (fol 37a), is quoted on the authority of al-Sha'bī and consists of a conversation between Muḥammad and 'Alī after 'Alī had been wounded at Uḥud; Q 3:146 is said to refer to this occasion. The same story (but with a different *isnād*) also appears in the excerpt from the *Kitāb* of Ibn Da'b (d. 171/787, cf. *EI*², art. "Ibn Da'b" [Ch. Pellat]) cited in Mufīd, *Ikhtisāṣ*, p. 138.

⇒ *K. dhikr al-mahdī* (Abū Nu'aym al-Iṣfahānī), see *K. fī akhbār al-mahdī*

109. *+ *K. dhikr manqabat al-muṭahharīn ahl bayt Muḥammad sayyid al-awwalīn wa l-ākhirīn* / Abū Nu'aym Aḥmad b. 'Abd Allāh b. Aḥmad al-Iṣfahānī (d. 430/1038)

Dh XXIII 149 no. 8453

Y 29-30/173

For the author see *GAL*, I, pp. 445-446, *S*, I, pp. 616-617. This work is not mentioned there. In Y¹, *al-muḥhirīn* is printed for *al-muṭahharīn*. The title appears in several variations: *Manqabat al-muṭahharīn* (Ibn Shahrāshūb, *Manāqib*, II, pp. 5, 256, *Ṣirāt*, I, p. 153) *fī faḍā'il amīr al-mu'minīn* (Ibn Shahrāshūb, *Manāqib*, II, p. 173), *Manqabat al-muṭahharīn* (or *al-tāhīrīn*) *wa martabat al-ṭayyibīn* (*Ma'ālim*, p. 25, no. 123, whence Dh; *Rawḍāt*, I, p. 273). In the *Ma'ālim*, this title is mentioned

among Abū Nu‘aym’s pro-‘Alid works. The work is also cited by Ibn Shahrāshūb’s pupil Ḥaydar b. Muḥammad al-Ḥusaynī in his (lost?) *K. al-ghurar wa l-durar* (see e.g. BA, XXXV, pp. 316, 330, 333; cf. Dh XVI 43 no. 180), and often by Ibn al-Biṭrīq in his ‘*Umda*.

110. **+ *Dhikr al-riwāyāt ‘an al-nabī annahu qāla li amīr al-mu‘minīn ‘Alī b. Abī Ṭālib: anta minnī bi manzilat Ḥārūn min Mūsā* (etc.) / Abū l-Qāsim ‘Alī b. al-Muḥassin b. ‘Alī al-Tanūkhī (d. Muḥarram 447/ Apr. 1055)

Ṭ 53-54/14

For the author see Ṣafādī, XXI, pp. 401-404 and the sources given there. None of these sources mention this work, which appears to be known only through IṬ. In ‘Āmilī, *Ithbāt* (IV, p. 45), where the passage from the *Ṭarā’if* is cited, the title has *riwāyāt* for *al-riwāyāt*. In Ṭ² (and in the *Ithbāt*), the name of the author’s father appears as al-Ḥasan; the correct form is given in Ṭ¹ and BA, XXXVII, p. 268. IṬ used a manuscript some 30 folios in length, with a *riwāya* dated 445/1053-4. He describes the work as consisting of the *anta minnī* tradition as transmitted by thirty different Companions (whose names he provides). The author, a son of the famous al-Tanūkhī (d. 384/994), is portrayed as a Mu‘tazilī (Yāqūt, *Udabā’*, V, p. 301) and a leading Shī‘ī (Ṣafādī, XXI, p. 402: *kāna shī‘iyyan mu‘taziliyyan*; similarly *Shadharāt*, III, p. 276: *kāna rāyat al-rafd wa l-i‘tizāl*). IṬ, in contrast, describes him as a prominent Sunnī (*min a‘yān rijālhim*).

111. ***? *Dhikr rutbat Abī Ṭālib fī Quraysh wa marātib wuldihi fī Banī Hāshim* / Abū l-Ḥasan (or al-Ḥusayn) al-Nassāba (fl. late 3d/9th century?)

Dh X 77 no. 139

Y 186/484, 195/502

Title as in Y 195/502. In Y 186/484, the title appears as *K. rutbat Abī Ṭālib* etc. Al-Ṭihirānī has (erroneously) *wa Quraysh* for *fī Quraysh*. The work was composed (or the manuscript copied) in Shawwāl 310/Jan.-Feb. 923. In Y, the *kunya* appears as Abū l-Ḥasan; in the *Bihār* (where both passages are cited via the *Yaqīn*; see BA, XL, pp. 24, 25), it is given as Abū l-Ḥusayn. The author (who is perhaps to be identified with the Abū l-Ḥusayn al-Qāsim al-Mūsawī al-Nassāba mentioned in Sellheim, *Handschriften*, p. 364) transmitted from another genealogist, Abū ‘Abd Allāh Muḥammad b. Ṣāliḥ b. Mihrān al-Baṣrī known as Ibn al-Naṭṭāḥ, who also excelled as an historian; see *EI*², art. “Ibn al-Naṭṭāḥ” (F. Omar). The Prophet is quoted as telling ‘Alī that he (‘Alī) is the leader of the believers and will be the first to shake Muḥammad’s hand on the day of resurrection.

112. *+ *al-Dirāya fī* (or *lī*) *ḥadīth al-walāya* / Abū Sa‘d (or Sa‘īd) Mas‘ūd b. Nāṣir b. Abī Zayd **al-Sijistānī** (or Sijzī) al-Rakkāb (d. 477/1084 or 478/1085)

Dh VIII 56 no. 167

IQ 663/453, 666/457, S 71, T̄ 15/5, Y 27-28

For the author see Sam‘ānī, VII, p. 86; Dhahabī, *Tadhkira*, pp. 1216-8; ‘Alī al-Ḥusaynī al-Milānī, *Khulāṣat ‘abaqāt al-anwār fī imāmat al-a‘imma al-aṭḥār*, VI, Tehran, 1404-5, pp. 100-102. According to a view reported by Ibn al-Jawzī (*Muntaẓam*, IX, p. 13), Dhahabī (p. 1217) and Ibn Ḥajar (*Lisān*, VI, p. 33), al-Sijistānī was a Qadarī. In IQ he is described as anti-‘Alid (*al-mukhālif li ahl al-bayt fī ‘aqīdatihi*) but as reliable in his transmission from the *ahl al-bayt*. Al-Ṭih-rānī assumes that he was a Mu‘tazilī who concealed his Shī‘ī sympathies. The title appears in IQ¹ 663 as *K. dirāyat ḥadīth al-walāya* and in Y as *K. al-walāya*. This work, which dealt with the Ghadīr Khumm tradition, is described by IṬ as containing seventeen *juz’* (IQ 663/453), and as consisting of a volume (*mujallad*) of over twenty quires (IQ 666/457). It appears in the *ijāza* of the ‘Allāma al-Ḥillī to the Banū Zuhra (*al-Ijāza al-kabīra li Banī Zuhra al-Ḥalabī*, in BA, CVII, p. 84; the editor [n. 3] says he could find no information about the author). In T̄ 15/5, part of the introduction to Ibn al-Biṭrīq’s ‘*Umda* is cited; in it the *K. al-walāya* is given as one of the sources of Ibn al-Biṭrīq’s book. See also Amīnī, *Ghadīr*, I, p. 155.

113. * [*Dīwān*] / Abū l-Qāsim ‘Alī b. al-Ḥusayn b. Mūsā al-Sharīf **al-Murtaḍā** (d. 436/1044)

Dh IX/3 735 no. 5050

L 4/3-4

IṬ cites several verses (on the Karbalā’ tragedy), without referring to the *Dīwān*; he may have quoted from memory. A number of additional verses, apparently from the same poem, are found in Ibn Shahrāshūb’s *Manāqib* (III, pp. 235, 236). The poem is not included in Rashīd al-Ṣaffār’s edition of *Dīwān al-Sharīf al-Murtaḍā*, Cairo, 1378/1958. In general, IṬ only rarely cites books of poetry in his extant works.

114. ** *K. dīwān al-nasab* / Abū l-Qāsim ‘Alī b. al-Ḥasan b. Muḥammad b. ‘Alī **al-Murtaḍā** (fl. early 7th/13th century)

Dh IX/4 1184 no. 6743

K 132, N 22, 35, 52, 149

While IṬ does not reveal the author’s name in K, he refers to him in N as ‘Alī b. al-Murtaḍā (N 22, 35), correctly identifying him as a descendant of al-Sharīf al-Murtaḍā (N 52; cf. Matar, p. 363, and see also Ibn ‘Inaba, ‘*Umda*, pp. 169-170 = ed. Najaf, pp. 206-207). Afandī (*Riyād*, IV, p. 263) notes the work’s title but says he knows nothing

about it.

In fact the *Dīwān al-nasab* had an unusual history. According to the story as reported by Ibn Zuhra (*Ghāya*, pp. 74-76) who heard it from Abū l-Qāsim ‘Alī b. Aḥmad al-‘Ubaydalī, this work included much derogatory material (*maṭā‘in*) on the Ṭālibids and ‘Abbāsids. When the author fell sick, he wrote on his copy that the work included matters which he had not investigated and which he had not learned on good authority. If he were to recover, he would prune it and keep only the sound material; in the case of his death, it should be thrown into the Tigris. Al-Murtaḍā died soon thereafter. When news of his death reached IṬ (whom Ibn Zuhra describes as very keen on books, particularly of this kind), he called on the legatees, offered them 100 dinars and prevailed upon them to hand him the manuscript. Shortly before IṬ himself died he ordered his son Muṣṭafā to throw the work into the Tigris; but Muṣṭafā kept it until shortly before his death, when he likewise told his brother, identified by ‘Alī b. Aḥmad as “the present Naqīb Raḍī al-Dīn ‘Alī”, to throw it into the Tigris; ‘Alī was no more compliant than his predecessors, and the work remained in his home. ‘Alī b. Aḥmad, who saw it there, describes it as consisting of three volumes in the *niṣf* format, the first dealing with the Ḥasanids, the second with the Ḥusaynids and the third with the other Ṭālibids and with the ‘Abbāsids (cf. also K, Ibn ‘Inaba, ‘*Umda*).

A number of excerpts from the *Dīwān al-nasab* are cited by IṬ. In two of them (both from the end of the third volume) the Penta-teuch is referred to for evidence that Idrīs was the first to use a reed-pen (*qalam*) and to calculate the motions of the stars (or: to cast a horoscope) (*awwal man ḥasiba ḥisāb al-nujūm*) (N 22) and that during Kisrā’s reign Muḥammad’s birth was predicted by the stars (N 35). (For Idrīs/Hermes cf. Ullmann, index, s.v. “Hermes”, in particular p. 373.) The passages in N 52 and N 149 (the latter from the first part) deal with the ascendants (*ṭālī‘*) and horoscopes of al-Sharīf al-Murtaḍā and of some members of his family.

115. — *K. al-diyāt* / transmitted by **Zarīf b. Nāṣiḥ** (fl. early 3d/9th century)

Dh II 159 no. 595 (under *Aṣl*), VIII 286 [no no.]

MF 105/117

For this work see *GAS*, I, p. 537; Kohlberg, “*Uṣūl*”, pp. 158-159. Zarīf b. Nāṣiḥ, whom IṬ regards as author of the *K. al-diyāt*, is said to have transmitted it from ‘Abd Allāh b. Sa‘īd b. Ḥayyān b. Abjar (or b. al-Jabr) (d. 240/854-855), who in turn transmitted it from ‘Alī via several authorities; this work is therefore also known as *K. ‘Abd Allāh b. Abjar*. See Najāshī, p. 209, no. 553, p. 217, no. 565; Ṭūsī, *Fihrist*,

p. 116, no. 375; the text is printed in *K. al-uṣūl al-sittata ʿashara*, ed. Ḥasan Muṣṭafawī, Qumm, 1405, pp. 134-148. IṬ says he is in possession of a volume which begins with the *K. al-diyāt*.

⇒ *K. al-duʿāʾ* (al-Ahwāzī), see *K. al-duʿāʾ wa l-dhikr*

116. **? *K. al-duʿāʾ* / ʿAbd al-Qāhir (or al-Qādir) b. Abī l-Qāsim al-Ashtarī

Dh VIII 182 no. 720

IQ 23/553

The author (both forms of whose name are recorded by al-Ṭihirānī) is unidentified. The title as given here appears in Dh, while in IQ the work is only referred to as a *Kitāb*; this indicates that al-Ṭihirānī used a different version of the *Iqbāl* (cf. → IṬ, *K. al-iqbāl*). The passage cited deals with a supplication for the first night of Muḥarram.

⇒ *K. al-duʿāʾ* (Ibn Abī Qurra), see *K. ʿamal shahr Ramaḍān*

117. **? [*Duʿāʾ*] / Muḥammad b. ʿAbd Allāh (or ʿUbayd Allāh) al-Iskandarī (fl. mid-2d/8th century)

MD 18-23, 201-211

Al-Iskandarī describes himself (MD 18, 201) as a confidant of the ʿAbbāsīd caliph al-Manṣūr and as an admirer of Jaʿfar al-Ṣādiq. The excerpts comprise two versions of a supplication by the sixth Imam which saved him from execution at the hands of al-Manṣūr. The first version (MD 18-23) is transmitted from ʿAlī b. ʿAbd al-Ṣamad (for whom see Muntajab al-Dīn, p. 139, no. 322, whence *Thiqāt*, pp. 193-194); the second, somewhat longer, version appeared at the end of a *majmūʿa* of the format *niṣf al-thumna*, in which the first item was *K. al-tanbīh li man yatafakkaru fih* (see List under this entry).

⇒ *K. al-duʿāʾ* (Saʿd b. ʿAbd Allāh al-Qummī), see *K. faḍl al-duʿāʾ*

⇒ *K. al-duʿāʾ* (al-Ṣaffār), see *K. faḍl al-duʿāʾ*

● ****** [*K. al-duʿāʾ*] / Zayd b. Jaʿfar al-ʿAlawī al-Sharīf Abū l-Ḥusayn al-Muḥammadī (fl. early 5th/11th century)

IQ 662/452

Al-Ṭihirānī (*Nābis*, p. 82) infers this title from IQ, where reference is made to a *Kitāb* of Zayd b. Jaʿfar containing a supplication for the night of Ghadīr Khumm. Whatever the correct title of Zayd b. Jaʿfar's book, IṬ did not cite from it directly, but only via (*Kutub*) *al-daʿawāt* (see List under this entry). The supplications in J 40-42, 385-393, 512-519, MD 114-119, which are transmitted by Zayd b. Jaʿfar, may also have been taken from his book via (*Kutub*) *al-daʿawāt*.

118. *Du‘ā’* / ‘Alī b. al-Ḥusayn **Zayn al-‘Ābidīn** (d. 94/712 or 95/713)

Dh I 396 no. 2059, VIII 202 no. 801

IQ 573-583/358-369

For the author, the fourth Imam of the Twelver Shī‘īs, see *GAS*, I, pp. 526-528. The excerpt consists of a prayer of the Imam for the *mawqif* on *yawm ‘Arafa*. This prayer is not included in *al-Ṣaḥīfa al-sajjādiyya*, nor does it seem to have formed part of the *Majmū‘at mawlānā Zayn al-‘Ābidīn*, excerpts from which do not appear in IQ¹ (see List under this entry).

119. ** *K. al-du‘ā’ wa l-dhikr* / Abū Muḥammad al-Ḥusayn b. Sa‘īd b. Ḥammād **al-Ahwāzī** (alive in 300/913)

Dh VIII 195 no. 763

MD 70-71, 102, MN 15-17

The author’s name is given in MD 70/MD* fol 41b/MD** fol 46b/MD*** fol 34a as Abū l-Ḥusayn b. Sa‘īd. This title (without the author’s name) appears in the list of sources of the *Balad* (p. 502); in MD 71 and MN, it appears as *K. al-du‘ā’*. The excerpts cited consist of the Prophet’s prayer on the *yawm al-ahzāb* (MD 70-71), ‘Alī’s prayer at Ṣiffīn (MD 102), and a supplication for use by those seeking to be cured of scrofula (*marad al-khanāzīr*) (MN).

120. **+ *K. du‘ā’ al-hudāt ilā adā’ ḥaqq al-muwālāt* / al-Ḥākim Abū l-Qāsim ‘Ubayd Allāh b. ‘Abd Allāh **al-Ḥaskānī** al-Ḥadhdhā’ (d. after 470/1077-8)

Dh VIII 196 no. 765

IQ 663/453, 671/459

The word *al-muwālāt* is missing from IQ² 453 (but not from IQ¹ 663). The title as it appears in IQ is preferable to that given in ‘Āmilī, *Ithbāt* (IV, pp. 61, 63, where the two passages from the *Iqbāl* are reproduced), namely *K. du‘āt al-hudāt ilā adā’ ḥaqq al-wulāt*. The passages cited deal with the Ghadīr Khumm tradition. This tallies with the information given by al-Ḥaskānī in his *K. shawāhid al-tanzīl* (I, p. 190), where he describes the *K. du‘ā’ al-hudāt ilā adā’ ḥaqq al-muwālāt* as consisting of ten *ajzā’* and as containing *isnāds* of the Ghadīr Khumm tradition. The *K. du‘ā’ al-hudāt* does not appear among the works of al-Ḥaskānī recorded in the *Ma‘ālim* (p. 78, no. 527). See also Amīnī, *Ghadīr*, I, p. 156.

IT describes al-Ḥaskānī as a Sunnī. Afandī disagrees, arguing that he was a Shī‘ī who practised *taqiyya* (*Riyād*, III, p. 299; see in general III, pp. 256-257, 296-300). The fact that al-Ḥaskānī appears in the *Ma‘ālim* would appear to support Afandī’s position. Yet IT’s view may well be correct: had al-Ḥaskānī wished to conceal his Shī‘ī beliefs

he would not have revealed his pro-ʿAlid bias so obviously in his *K. shawāhid al-tanzīl*. The usual biographical notices of this well-known scholar, which portray him as a Ḥanafī, should therefore probably be taken as reflecting his true belief, and not merely his outward position (cf. Fārīsī, *Siyāq*, fol 86a; Bulliet, *Patricians*, pp. 229-230).

121. ** *K. al-duʿāʾ wa l-ziyāra* / Muḥammad b. ʿAlī b. Muḥammad al-Ṭirāzī (fl. first half of the 5th/11th century)

Dh VIII 195 no. 764

IQ 99-102/624, 128-130/643-644, 140-141/654-655, 162-163/670-671, 167/675, 169-171/677-678, 183-184/687-688, 193-194/697-699, 212-213/715-716, 427-428/200-201, 554-555/337, 682/466, 690-699/472-481, J 32-33

In IQ and J, this work is only referred to as a *Kitāb*. The title as given here is noted by al-Ṭihirānī (Dh, *Nābis*, p. 175), citing a different version of the *Iqbāl*. The available information on al-Ṭirāzī (whose name appears in J as ʿAlī b. Muḥammad al-Ṭirāzī) is pulled together by al-Ṭihirānī (*Nābis*, pp. 175-176), who emphasizes (in Dh) that this author is cited only in works of IṬ. The manuscript used by IṬ was an autograph (see IQ 212/715).

122. **+ *Durrat al-iklīl fī tatimmat al-tadhyyīl* / Abū l-Hasan Muḥammad b. Aḥmad b. ʿUmar b. Ḥusayn b. Khalaf al-Qaṭīʿī al-Ḥanbalī (d. Rabīʿ II 634/Dec. 1236)

N 30-31, 209

The author's name appears only in N 30, where his grandfather's name is incorrectly given as ʿAmr. For al-Qaṭīʿī see Yāqūt (d. 626/1229), *Buldān* (IV, p. 377, s.v. Qaṭīʿat al-ʿajam, where it is noted that he is "alive at present"); Dhahabī, *Siyar*, XXIII, pp. 8-11 and the references given there; Ibn Rajab, *Dhayl*, II, pp. 212-214; Ibn Ḥajar, *Lisān*, V, pp. 55-56 (whence *Aʿyān*, VIII, p. 303); *Shadharāt*, V, pp. 162-163 (whence *Aʿyān*, II, p. 138) (where the author's name is given as Aḥmad b. Muḥammad). He was professor of *ḥadīth* at the Mustanṣiriyya (Ibn Rajab, *Dhayl*, II, p. 213), and IṬ may have met him there. The *Durrat al-iklīl* (which probably remained incomplete) is described as a four-volume history of Baghdad and a continuation of the *Taʾrīkh* of ʿAbd al-Karīm al-Samʿānī (d. 562/1167), which in turn is a supplement to al-Khaṭīb al-Baghdādī's *Taʾrīkh Baghdād* (cf. *GAL*, I, p. 402). Ibn al-Najjār (as cited by al-Dhahabī) says he found many errors in this work, and faults the author for his lack of critical judgment. IṬ cites a passage from the biography of ʿAbd al-Awwal b. ʿĪsā b. Shuʿayb which appeared in the third volume. In this passage, Heraclius learns from the stars of the advent of the Prophet.

123. **+ *K. dustūr al-mudhakkirīn wa manshūr al-muta‘abbidīn* / Abū Mūsā Muḥammad b. Abī Bakr (or ‘Umar) b. Abī ‘Īsā al-Madanī (or al-Madīnī) (d. 581/1185-6)

Dh VIII 166 no. 679

IQ 25-26/554-556, 160/668, 175/682, 307/66-67, 519-521/304-305, 523/308

For the author see *GAL*, S, I, p. 604. Ḥājji Khalifa (I, p. 754) gives his name as Abū Mūsā al-Madīnī Muḥammad b. ‘Umar al-Ḥāfiẓ. This book appears to have dealt with supplications and fasts at various periods of the year. Judging by the *isnāds* and *matns* cited, it had no obvious Shī‘ī tendencies (though it did include traditions commending believers to offer supplications on the night of ‘Āshūrā’).

⇒ *K. al-duwal wa l-mīlal* (Ibn Bāzyār), see *K. al-qirānāt wa l-duwal wa l-mīlal*

124. **+— *Faḍā’ih al-mu‘tazila* / Abū Maṣṣūr ‘Abd al-Qāhir b. Ṭāhir al-Baghdādī (d. 429/1037)

Ṭ 357/103

For the author see *EI*², art. “al-Baghdādī” (A. S. Tritton). This work is mentioned e.g. in Subkī, III, p. 239, Kutubī, II, p. 372. It may be identical with al-Baghdādī’s *Faḍā’ih al-qadariyya*, to which he refers in his *al-Farq bayna l-firaq*, Cairo, 1367/1948, p. 110. IṬ says that in this work, as also in al-Baghdādī’s *al-Farq bayna l-firaq*, terrible things (*umūr ‘azīma*) are ascribed to the Ḥanafīs and Mu‘tazilīs.

⇒ *Faḍā’il* (Ibn Shādhān), see *al-Mi‘at ḥadīth*

● * *K. al-faḍā’il* or *al-Rawḍa fī l-faḍā’il wa l-mu‘jizāt* / Abū ‘Abd Allāh al-Ḥusayn b. Ḥamdān al-Khaṣībī al-Junbulānī (or Junbulā’ī) (d. 346/957-958 or Rabī‘ I 358/Jan.-Feb. 969)

Dh XI 281 no. 1720, XVI 249 no. 993

The author was “the actual founder of the Nuṣayriyya” (H. Halm, “Das ‘Buch der Schatten’”, *Der Islam*, 55, 1978, pp. 244, 260; for his biography see *ibid.*, pp. 258-260). This work does not appear in the usual lists of al-Khaṣībī’s books (and is also missing from Halm). There is some confusion as to whether the two titles refer to one work or to two. I tend to think that a single work is being referred to: the two titles probably appear only in a single source, the *Ithbāt* (see below); and al-Ḥurr al-‘Āmilī is not likely to have referred to two otherwise unknown works by al-Khaṣībī. Al-Ṭīhrānī, who also opts for this possibility, maintains that this work is mentioned in the *Iqbāl*; yet there is no reference to it in IQ. Though al-Ṭīhrānī’s manuscript may have contained a version different from that of IQ, it seems more likely that he misconstrued a passage in

the *Riyād* (II, p. 50, cited in *A'yān*, XXV, p. 348). The following is a suggested rendering of this passage: "One of al-Khaṣībī's compositions is *K. al-hidāya fī l-fadā'il* [which is a distinct work, different from the one appearing at the head of this entry] ... Our contemporary, the *shaykh* [i.e. al-Ḥurr al-ʿĀmilī], mentions him [i.e. al-Khaṣībī] in *K. al-hudāt* [for *Ithbāt al-hudāt*] *fī* [for *bi*; cf. Dh XXV 161 no no.] *l-nuṣūṣ wa l-muʿjizāt*, where he also ascribes to him this work [i.e. *K. al-hidāya fī l-fadā'il*] and cites from it. At the beginning of the *K. al-iqbāl* IṬ calls him al-Ḥusayn b. Ḥamdān b. al-Khaṭīb [see IQ 69/598, where this name is mentioned as one of a number of authorities giving 8 Rabīʿ I as the death-date of al-Ḥasan al-ʿAskarī]; this [i.e. the reading "Ibn al-Khaṭīb" for "al-Khaṣībī"] may be a copyist's error, so note this well. He [i.e. al-Ḥurr al-ʿĀmilī, not IṬ!] also ascribes [to al-Khaṣībī] in it [i.e. in the *Ithbāt al-hudāt*] the *K. al-rawḍa fī l-fadā'il wa l-muʿjizāt*, and sometimes the *K. al-fadā'il* [apparently meaning that al-Ḥurr al-ʿĀmilī referred to al-Khaṣībī's book by two alternative titles]; but elsewhere in the *Ithbāt* al-Ḥurr says: 'the *K. al-rawḍa fī l-fadā'il* ascribed to Ibn Bābawayh'. Perhaps these two [i.e. the *Rawḍa* of al-Khaṣībī and the *Rawḍa* of ps.-Ibn Bābawayh] are one and the same work."

This passage requires some explanation. The *Ithbāt* does indeed cite from al-Khaṣībī's *K. al-rawḍa fī l-fadā'il* (II, pp. 170-174) and his *K. al-fadā'il* (III, pp. 100-101) (the latter title, according to my understanding of Afandī, being merely an abbreviated version of the former). The list of sources of the *Ithbāt*, which is incomplete (cf. Dh I 111 no. 541), does not include a work bearing either of these titles and ascribed to al-Khaṣībī. (In fact only one work is ascribed to al-Khaṣībī in the list of sources, the *K. al-hidāya fī l-fadā'il* [see *Ithbāt*, I, p. 58], which is frequently cited in the body of the book [*Ithbāt*, I, p. 58, III, pp. 636-637, VI, pp. 147-148, 196-197, 261-263, 343-344, VII, pp. 142-143].) The list of sources does, however, include a *K. al-rawḍa fī l-fadā'il* which al-Ḥurr notes as being ascribed to Ibn Bābawayh (*Ithbāt*, I, p. 54). Al-Ḥurr, who owned a copy of this book (see ʿĀmilī, *Amal*, II, p. 284) was rightly skeptical about its alleged authorship (ʿĀmilī, *Amal*, II, p. 365). Could it be, as Afandī suggests, that he regarded the book as the work of al-Khaṣībī? This is hardly likely: when citing from ps.-Ibn Bābawayh's work, al-Ḥurr is careful to identify it as *al-Rawḍa fī l-fadā'il al-mansūb ilā (al-Ṣadūq) Ibn Bābawayh* (see *Ithbāt*, I, pp. 352-355, 518-525, II, pp. 413-419, III, pp. 361-375, IV, pp. 456-471, V, pp. 365-366); and there appears to be no reason for him to have suddenly deviated from this practice.

Ps.-Ibn Bābawayh's *K. al-rawḍa fī l-fadā'il* is extant (cf. Dh XI 282 no. 1721) and was one of the sources of the *Bihār*. Al-Majlisī showed conclusively that it is in fact a 7th/13th century text (BA, I, p. 14); it

could not, therefore, have been the work of al-Khaṣībī.

To sum up: the citations in the *Ithbāt* appear to be the only attestation of a work by al-Khaṣībī entitled *K. al-faḍā'il* or *K. al-rawḍa fī l-faḍā'il*. There seems to be no evidence that IṬ ever referred to it.

⇒ *al-Faḍā'il* (al-Sam'ānī), see *Faḍā'il al-ṣaḥāba*

⇒ *al-Faḍā'il* (al-Za'farānī), see *Faḍā'il al-ṣaḥāba*

⇒ *K. faḍā'il al-'Abbās wa 'Alī* (al-Nāṣir), see *Faḍā'il amīr al-mu'minīn*

125. *+ *Faḍā'il 'Alī* / Abū 'Amr 'Uthmān b. Aḥmad b. 'Abd Allāh b. Yazīd al-Daqqāq **Ibn al-Sammāk** (d. 344/955)

Ṭ 81/20, Y 19-20/151-153, 180-181/472, 200/512

For the author see *GAS*, I, pp. 185-186. The title of this work appears in Y 200/512 as *Faḍā'il amīr al-mu'minīn*; it is not known to be extant. IṬ used a manuscript dated Dhū l-Ḥijja 340/Apr.-May 952 which contained material (perhaps comments?) in the author's own hand (*wa 'alā ba'ḍ ajzā'ihā khaṭṭuhu*). In Ṭ, the reference (via Ibn Shahrāshūb's *Burhān*) is to a *Kitāb* by Abū 'Amr 'Uthmān b. Aḥmad, which is probably the *Faḍā'il 'Alī*.

126. **+ *Faḍā'il 'Alī* / Abū l-'Abbās Aḥmad b. Muḥammad b. Sa'īd **Ibn 'Uqda** (d. 333/944)

Dh V 102 no. 424, XVI 254 no. 1016

Y 33-34/180-182

For this Jārūdī Zaydī author see *GAS*, I, p. 182; for his library see Chapter III.1. In Y, the *Faḍā'il 'Alī* is described as a *juṣ'* in the transmission of 'Abd al-Wāḥid b. Muḥammad b. 'Abd Allāh al-Fārisī, who dictated this text on 2 Dhū l-Ḥijja 406/12 May 1016. The *Yaqīn* appears to be the only source in which this work is mentioned.

127. + *Faḍā'il 'Alī b. Abī Ṭālib wa marātib amīr al-mu'minīn* / Abū l-Qāsim Ismā'īl (b. 'Alī) b. Aḥmad **al-Bustī** (d. ca. 420/1029)

Dh XX 289 no. 3015

Y 96-97/314-315, 202/517

For the author, a Mu'tazilī and a Zaydī, see Kaḥḥāla, II, p. 279, *GAS*, I, p. 626. His name is given in Y (as also in Ibn al-Murtaḍā, *Ṭabaqāt*, p. 117) as Ismā'īl b. Aḥmad; it seems, however, that Aḥmad was his grandfather's name. The title as given here appears in Y 96/314. The work is also known as *K. al-marātib* (see Ibn Shahrāshūb, *Manāqib*, II, p. 173) and as *K. marātib* (or *faḍā'il*) *amīr al-mu'minīn 'Alī b. Abī Ṭālib* (see Y 97/315). Al-Ṭihirānī (who does not mention IṬ) gives the title as *al-Marātib*. IṬ's manuscript was copied from a manuscript which belonged

to the library established in the old mosque of Hamadhān by Ḍiyā' al-Dīn Abū Muḥammad 'Abd al-Malik b. Muḥammad al-Hamadhānī. A number of manuscripts of this work are extant; see Ṭabāṭabā'ī, "*Ahl al-bayt*", *Turāthunā*, 5/2, pp. 108-131, at pp. 127-128.

128. **+ *Faḍā'il amīr al-mu'minīn* / Abū 'Abd Allāh Aḥmad b. Muḥammad al-Ṭabarī **al-Khalīlī** known as Ghulām Khalīl (d. 275/888)

Dh XVI 255 no. 1017

Y 97-125/316-361

For the author see *A'yān*, IX, pp. 455-461. IṬ used a manuscript copied in Cairo in Rabī' II 411/July-Aug. 1020. He cites various traditions on 'Alī's virtues, including a lengthy version of the Ghadīr Khumm story. Several traditions from this source are cited via the *Yaqīn* in BA lith., VIII, pp. 215-216, 465 and (also apparently via the *Yaqīn*) in 'Āmilī, *Ithbāt* (III, pp. 240-241). In the *Ithbāt* (I, p. 73) this work appears among the Sunnī sources which al-Ḥurr al-'Āmilī cites indirectly.

129. **+ *Faḍā'il amīr al-mu'minīn* / **al-Nāṣir** (the 'Abbāsīd caliph) (d. 622/1225)

Dh XVI 255 no. 1018

Y 135-137/381-383

Title as in Dh (citing a manuscript of the *Yaqīn*). In Y, the work is referred to as *Riwāyat al-khalīfa al-Nāṣir min banī l-'Abbās wa faḍā'il li mawlānā 'Alī*. In BA, XXXVII, p. 325, the work is referred to as a *kitāb*. Interestingly enough, al-Ḥurr al-'Āmilī, citing the *Yaqīn*, calls it *K. faḍā'il al-'Abbās wa 'Alī* (*Ithbāt*, IV, p. 171).

IṬ transmitted this work from Fakhār b. Ma'add b. Fakhār al-Mūsawī (d. 630/1232-3) (for whom see Chapter I.1), who in turn transmitted it from al-Nāṣir. It is thus clear that al-Nāṣir gave *ijāzas* to Imāmī as well as to Sunnī scholars. On the transmission of *ḥadīths* on the authority of al-Nāṣir see Hartmann, *Nāṣir*, pp. 206-232. The *isnāds* given in Y include the names of a number of authorities of al-Nāṣir; these may be added to the list discussed by G. Vajda ("Une liste d'autorités du calife al-Nāṣir li-dīn Allāh", *Arabica*, 6, 1959, pp. 173-177). The excerpts cited comprise traditions on 'Alī being called *amīr al-mu'minīn* (*fī tasmīyat 'Alī bi amīr al-mu'minīn*).

130. ***? *K. faḍā'il amīr al-mu'minīn* / Abū l-Qāsim 'Alī b. 'Abd al-'Azīz b. Muḥammad **al-Naysābūrī** (fl. early 3d/9th century?)

N 92-93

See *Tanqīh*, no. 8351, where a number of persons called 'Alī b. 'Abd al-'Azīz are mentioned, all of them unknown. The author of the work cited by IṬ is mentioned in *Riyāḍ*, IV, p. 122 as "an early scholar" (*min*

qudamā' al-'ulamā'). In the excerpt cited, the *isnād* begins with a certain 'Alī b. Aḥmad who transmits from Ibrāhīm b. Faḍl (i.e. al-Hāshimī al-Madanī, a disciple of Ja'far al-Ṣādiq; cf. Ṭūsī, *Rijāl*, p. 144, no. 25). If the author transmitted directly from 'Alī b. Aḥmad (something which cannot be established with certainty), he can be assumed to have lived in the early 3d/9th century; he is at any rate unlikely to be 'Alī b. 'Abd al-'Azīz al-Kūfī, a disciple of the fifth and sixth Imams whom al-Najāshī (p. 276, no. 725) credits with a book. An 'Abd al-'Azīz b. Muḥammad b. Iṣḥāq al-Naysābūrī (alive in 330/941-942) is mentioned in *Ta'riḫh Baghdād*, X, p. 455; but there is no evidence linking him to the author. IṬ used an old ('*atīq*) manuscript of the *nisf* format (*qaṭ' nisf al-waraqā*) which he found in the 'Alī b. Abī Ṭālib library (in Najaf). The text consists of a conversation between Ja'far al-Ṣādiq and a Yemeni visitor, in the course of which the Imam proves his superior knowledge of astrology. IṬ states that a variant of this tradition is found in the *Kitāb* of 'Abd Allāh b. al-Qāsim al-Ḥadramī.

131. **+ *Faḍā'il amīr al-mu'minīn 'Alī b. Abī Ṭālib wa Fāṭima wa l-Ḥasan wa l-Ḥusayn* / transmitted by Abū Bakr Muḥammad b. 'Abd Allāh b. Ibrāhīm b. 'Abdawayh al-Shāfi'ī al-Baghdādī al-Bazzāz (d. 354/965)

S 20, 236-237

For the author see *GAS*, I, p. 191 (in S, 'Abd Allāh appears instead of 'Abdawayh). He cannot be suspected of anti-Sunnī tendencies: when the Buwayhids prohibited transmitting traditions on the virtues of the Companions and had graffiti vilifying the Companions written on the gates of the mosques, Abū Bakr defied them by transmitting traditions on the *faḍā'il al-ṣaḥāba* in the mosque (Ṣafadī, III, p. 347; cf. *Ta'riḫh Baghdād*, V, pp. 456-457). Yet he also transmitted traditions on the authority of the seventh Imam: his *Musnad Mūsā al-Kāzīm b. Ja'far b. Muḥammad* is extant (see *GAS*). The *faḍā'il* belonged to a volume which also included the first part of al-Jalūdi's *Mā nazala min al-qur'ān fī amīr al-mu'minīn* (see List under this entry).

132. **+ *K. faḍā'il al-qur'ān* / Abū Bakr 'Abd Allāh b. Muḥammad b. 'Ubayd Ibn Abī l-Dunyā (d. 281/894)

Ṭ 116-117/[om 28]

For the author see *GAL*, I, p. 153, *S*, I, pp. 247-248; *EI*², art. "Ibn Abi l-Dunyā" (A. Dietrich). The text consists of three variants of the *thaqalayn* tradition. All are cited (via the *Ṭarā'if*) in BA, XXIII, pp. 109-110 and 'Āmilī, *Ithbāt*, III, p. 168. According to Ṣalāḥ al-Dīn al-Munajjid ("*Mu'jam muṣannafāt Ibn Abī l-Dunyā*", *RAAD*, 49, 1974, pp. 579-594, at p. 590) this work is not known to have survived.

133. *+— *Faḍā'il al-ṣaḥāba* / Abū Sa'īd (or Sa'īd) 'Abd al-Karīm b. Muḥammad b. Muẓaffar (or Manṣūr) al-Tamīmī al-Sam'ānī (d. 562/1167)

‡ 154/38

In ‡, the work is referred to as *al-Faḍā'il* and its author identified merely as al-Sam'ānī. The full title (and occasionally also the author's full name) are found in Ibn Shahrāshūb's *Manāqib* (e.g. I, pp. 10, 203, 289, 356, II, pp. 75, 208, 237, 256, III, pp. 6, 82, 111, 153, 155-156, 189). This work is also mentioned in al-Sam'ānī's biography in *Rawḍāt*, V, p. 100, though it is missing both from Ibn al-Najjār's list of al-Sam'ānī's writings (cited in the editor's introduction to Sam'ānī, I, pp. 24-28) and from the entry on al-Sam'ānī in al-Subkī's *Ṭabaqāt*. It was apparently still available to Hāshim al-Baḥrānī, who seems to quote from it directly (see his *Ma'ājiz*, p. 260).

● **+— *Faḍā'il al-ṣaḥāba* / 'Abd al-'Azīz al-'Ukbarī (fl. 4th/10th century?)

‡ 179/[om 45]

The author's identity is uncertain. One might be tempted to identify him with either Abū Bakr 'Abd al-'Azīz b. Ja'far al-Ḥanbalī known as Ghulām al-Khallāl (see Ibn Abī Ya'lā, II, pp. 119-127; *Ta'rīkh Baghdād*, X, pp. 459-460), or with Ibn Baṭṭa al-'Ukbarī (d. 387/997) (see → *K. al-ibāna*). The former, however, does not seem to be known as al-'Ukbarī, while Ibn Baṭṭa's name is 'Ubayd Allāh; and neither scholar is credited with a work entitled *Faḍā'il al-ṣaḥāba*. This work is referred to in ‡ via Ibn al-Biṭrīq's *Kaṣḥf al-makḥfī*, where it is said to contain seven traditions on the Mahdī. According to Ibn al-Biṭrīq, all the traditions in it were taken from Ibn Ḥanbal's *Musnad*.

● *+— *Faḍā'il al-ṣaḥāba* / Muḥammad b. al-Ṣabbāḥ al-Za'farānī

‡ 81/20

In ‡, the title appears as *al-Faḍā'il*. The full title is found in Ibn Shahrāshūb's *Manāqib* (I, pp. 10, 297, III, p. 107). Al-Najāshī (p. 365, no. 985) may be referring to al-Za'farānī when he mentions a *kitāb* of Muḥammad b. al-Ṣabbāḥ; this person was a disciple of the seventh Imam al-Kāzīm (Ṭūsī, *Rijāl*, p. 360, no. 29). The author's identity is not certain: perhaps he was the father of al-Shāfi'ī's disciple Abū 'Alī al-Ḥasan b. Muḥammad b. al-Ṣabbāḥ al-Za'farānī (d. 260/874) (for whom see Subkī, I, pp. 250-251; *Tahdhīb*, II, pp. 318-319; *GAS*, I, pp. 491-492); but since I‡ considers the *Faḍā'il* to be by a Sunnī author, it may possibly have been written by the disciple himself (assuming that "al-Ḥasan b." was omitted from ‡ 81/20). The problem is compounded by the fact that al-Ḥasan al-Za'farānī's biographers do not provide the titles of his works (cf. *GAS*, I, p. 492). This work is cited by I‡ via Ibn

Shahrāshūb's *Burhān*.

134. ** *K. faḍl al-‘aḡīq wa l-takhattum bihi* / Abū Muḥammad **Quraysh b. al-Sabī‘** (Subay‘?) b. (al-) Muhanna’ al-‘Alawī al-Madanī (d. 620/1223-4)

Dh XVI 270 no. 1134

A 38-39/51-52, BA, XCIII, p. 321 = MK, III, p. 293 [om F]

The author came to Baghdad as a boy from his native Medina, and for a while was a librarian of the Turba Saljuqiyya library. See *Anwār*, p. 136 (citing an as yet unpublished volume of al-Ṣafadī's *Wāfi*); *Riyāḍ*, IV, pp. 394-395, whence *A‘yān*, XLIII, p. 20. Al-Ṣafadī implies that Quraysh was a Shī‘ī who only pretended to be a Sunnī (*kāna yuḡḡiru l-tasannun*); and the fact that Afandī and al-Ṭīhrānī included him in their biographical works shows that they too regarded him as a Shī‘ī. Al-Ṭīhrānī refers to the *Amān* and *Falāḥ al-sā‘il* for evidence that Quraysh was a teacher of IṬ, but I have been unable to confirm this. See also → *K. al-murshid*.

The traditions cited describe the merits of wearing seal rings inlaid with carnelian (‘*aḡīq*): this protects against dangers of all kinds and is pleasing to God. In addition to the quotation in BA, it is also noted in *Riyāḍ*, MK lith. (III, p. 483) and Dh that this work is cited in the *Falāḥ al-sā‘il*.

135. * *K. (faḍl) al-du‘ā’* / Abū l-Qāsīm **Sa‘d b. ‘Abd Allāh** b. Abī Khalaf al-Ash‘arī **al-Qummī** (d. 299/911-912 or 301/913-914)

Dh VIII 182 no. 715

A 3/19, B 132, 139, 142-143, 250 (n. 1), BA, LXXXVI, p. 268 [om F 222/202], IQ 639-641/428-429, MD 97-101, 134-139, 145-149, 158, 172-174, 256-258, 303, 309-310, 324

For the author see Najāshī, pp. 177-178, no. 467; Ṭūsī, *Fihrist*, pp. 105-106, no. 318; *Ma‘ālim*, p. 54, no. 358. In A¹/A* fol 4a/A** fol 1b, his name is given erroneously as Sa‘d Allāh b. ‘Abd Allāh; the correct form appears in A² and A*** (fol 3b).

Neither al-Ṭūsī nor Ibn Shahrāshūb mentions a work of Sa‘d b. ‘Abd Allāh on supplications. In contrast, al-Najāshī (alone among the early Imāmī bibliographers) credits him with two such works: *K. al-du‘ā’* (p. 178) and *K. faḍl al-du‘ā’ wa l-dhikr* (p. 177). IṬ mentions three titles: *K. al-du‘ā’*, *K. faḍl al-du‘ā’* (this also appears in the list of sources of the *Balad*, p. 502) and *K. al-ad‘iya*. The assumption here is that these refer to the same work (possibly the *K. faḍl al-du‘ā’ wa l-dhikr* mentioned by al-Najāshī), though it may also be that IṬ saw more than one work of Sa‘d b. ‘Abd Allāh.

The excerpts said to be taken from *K. faḍl al-du‘ā’* are those in BA [om F], IQ, MD 134-139, 172-174, 256-258, 303, 309-310. *K. al-du‘ā’* is

mentioned in A, B 139, MD 97-101, and *K. al-ad'īya* in B 132, 142-143. In B 250 (n. 1) and MD 158, the reference is to a *Kitāb* of Sa'd b. 'Abd Allāh, while in MD 145-149, 324, only the author's name is given.

Ḥamid al-Khaffāf, the editor of B, observes (in B 250 [n. 1]) that the text in BA, XCI, p. 282 citing the *K. Sa'd b. 'Abd Allāh* (which he takes to be the *K. al-du'ā'*) via the *Abwāb* is found in none of the three manuscripts used for the edition of B. He notes further (introduction, pp. 96-97) that in one of these manuscripts (Mar'ashī 2255) all citations from the *K. al-du'ā'* are missing.

In A, Ja'far al-Ṣādiq tells his disciple Zurāra b. A'yan that the best supplication is that which is offered spontaneously. The excerpts in B deal with *istikhāra*. In BA [om F], al-Bāqir expounds on the merits of repeating the formula *allāhu akbar*, and the excerpt in IQ is a prayer for 'Īd al-Fiṭr. The excerpts in MD consist of supplications by Adam (MD 303), 'Alī (MD 97-101 [at Ṣiffin], 134-139, 145-149 [a version of the *du'ā' al-asharāt*]), Zayn al-'Ābidīn (MD 158), al-Bāqir (MD 172-174 [the *du'ā' al-jāmi'*], 324) and al-Riḍā (MD 309-310, 324). A number of these excerpts are also cited by al-Kaf'amī, probably via IṬ (e.g. *Junna*, pp. 292-293 [margin] = *Junna** fol 79b [margin] = MD 158; *Junna*, p. 297 [margin] = *Junna** fol 80a [margin] = MD 309-310).

136. * *K. faḍl al-du'ā'* / Muḥammad b. al-Ḥasan b. Farrūkh al-Ṣaffār al-Qummī (d. 290/903)

Dh XVI 267 no. 1110

IQ 180-181/685, MD 172, 174-175, 186-187, 316-317, (320-321), MḤ 15/5-6, 35/21

This work is identical with the author's *K. al-du'ā'* mentioned by al-Najāshī (p. 354); indeed, it is under the latter heading that al-Majlisī (BA, XCIII, p. 234) cites the passage from MḤ 35/21. It appears (under the title *K. faḍl al-du'ā'*) in the list of sources of al-Kaf'amī's *Balad* (p. 502). Excerpts from the *K. al-du'ā'* are also found in Ibn Fahd al-Ḥillī's (d. 841/1437-8) '*Udda* (p. 28), but it is not clear whether he cited them directly from al-Ṣaffār work.

137. ** *K. al-fā'iq 'alā* (or '*an*) *al-arba'in* / Abū l-Sa'ādāt As'ad b. 'Abd al-Qāhir al-Iṣfahānī (fl. early 7th/13th century)

Dh XVI 90 no. 33

Ṭ 138/[om 33], 263-266/74-75

For the author see Chapter I.1. The title appears in *Riyāḍ* (I, p. 82) as *K. al-fā'iq 'alā l-arba'in fī faḍā'il* (Dh: *manāqib*) *amīr al-mu'minīn*. IṬ used a manuscript in the 'Alī b. Abī Ṭālib library in Najaf. An abbreviated version of the text in Ṭ 263-266/74-75 is given (via the *Ṭarā'if*?) in Jazā'irī, *Anwār*, I, pp. 95-96. Al-'Āmilī (*Ithbāt*, IV, p. 55) paraphrases the passage in Ṭ¹ 138, as does al-Ṭīhrānī. The text in Ṭ¹ 138 is cited

in ‘Āmilī, *Ithbāt*, IV, p. 55. In the following sentence, the words within square brackets appear only in Ṭ¹ 263: *mā dhakarahu l-shaykh [As‘ad b. S-q-r-w-h fī kitāb al-Fā‘iq ‘an al-arba‘in ‘an al-shaykh] al-mu‘azzam ‘indahum ... Abū [sic] Bakr Aḥmad b. Mūsā b. Mardawayh al-Isfahānī fī kitāb al-Manāqib*. The bulk of the passage consists of a speech which Fāṭima delivered after being denied her inheritance, Fadak.

138. + *K. al-fā‘iq fī gharīb al-ḥadīth* / Abū l-Qāsim Maḥmūd b. ‘Umar b. Muḥammad (or Aḥmad) **al-Zamakhsharī** (d. 538/1144)

IQ 197/702

For the author see *GAL*, I, pp. 344-350, *S*, I, pp. 507-513; see also Sbath (p. 38, no. 674). The title in IQ is *K. al-fā‘iq*. The text consists of a paraphrase of the story found under the root *ḥshy* (ed. Cairo, 1364-7/1945-8, I, p. 263 = I, p. 286 in the Cairo 1399/1979 edition of ‘Alī Muḥammad al-Bijāwī and Muḥammad Abū l-Faḍl Ibrāhīm). This work is often cited in Ibn Shahrāshūb’s *Manāqib*, sometimes under the title *Risālat al-fā‘iq* (as in I, p. 45).

139. + *al-Fā‘iq fī l-uṣūl* / Rukn al-Dīn Maḥmūd b. ‘Abd Allāh (or ‘Ubayd Allāh, or Muḥammad) b. Aḥmad **Ibn al-Malāḥimī** al-Khwārazmī (d. 536/1141)

N 214, Ṭ 104-105/25-26, 256/71, 313/89, 326-327/94-95, 344/98, 355/102, 500-501/156

For Ibn al-Malāḥimī, who followed in most of his teachings the views of the Mu‘tazilī theologian Abū l-Ḥusayn al-Baṣrī (d. 436/1044), see the introduction by M. J. McDermott and W. Madelung to their edition of the extant parts of Ibn al-Malāḥimī’s *K. al-mu‘tamad fī uṣūl al-dīn*, London, 1991, pp. iii-v. As noted in this introduction, there is uncertainty as to the name of Ibn al-Malāḥimī’s father, which is variously given as ‘Abd Allāh, ‘Ubayd Allāh and Muḥammad. An edition by M. J. McDermott and W. Madelung of the *Fā‘iq* is forthcoming. I am grateful to Dr. S. Schmidtke for informing me about these publications and to Professor Madelung for sending me a photocopy of the relevant pages of the introduction to the edition of *K. al-mu‘tamad*.

IT, who gives the author’s name as Maḥmūd b. ‘Abd Allāh b. Aḥmad al-Khwārazmī, describes him as a Sunnī (Ṭ 326/94), a leading Mu‘tazilī (N, Ṭ 355/102) and an advocate of astrology (N). He recalls that his grandfather Warrām had a high opinion of the *Fā‘iq* (N 214) (of which the full title appears in Ṭ 104/25, 256/71). IT used an “old manuscript” (*nuskha ‘atīqa*) with the author’s handwriting at its end (N). Several of the excerpts in Ṭ consist of attacks by Ibn al-Malāḥimī on the predestinarians. As IT notes, the excerpts in N and Ṭ 104-105/25-26, 500-501/156 are taken from the chapter on the Prophet’s miracles (*mu‘jizāt*). In the Ṣan‘ā’ manuscript of the *Fā‘iq* (*al-Jāmi‘ al-kabīr*,

kalām, 53), the citations in IT appear as follows: N 214 = fol 174b; T 104-105 = fol 173a-b; T 256 = fol 166a; T 313 = fol 250b; T 326-327 = fol 87a-b; T 344 = fol 88b; T 355 = fol 249a; T 500-501 = fol 173b. I am indebted to Professor Madelung and to Dr. Schmidtke for checking these excerpts against the manuscript. A number of passages are cited via the *Ṭarāʿif* in BA lith., VIII, p. 458.

According to Dr. Schmidtke (personal communication), the ʿAllāma al-Ḥillī must have had a copy of Ibn al-Malāḥimī's *K. al-fāʿiq* since it is almost certain that he quotes from this work. Further evidence in support of this view is to be found in al-Ḥillī's *Nahj* (pp. 358-359), which contains a direct quotation from the *Fāʿiq*. Only a part of this quotation is to be found in the available versions of the *Ṭarāʿif* (T 256/71), and it is therefore likely that al-Ḥillī cited it directly from Ibn al-Malāḥimī rather than via IT.

The author of *K. al-nukat wa l-laṭāʿif* (cf. →IT, *al-Ṭarāʿif*) was evidently ignorant of Ibn al-Malāḥimī's identity: he states (fol 68a) that the passage in T 104-105/25-26 was written by al-Zamakhsharī. He must have confused the *Fāʿiq fī l-uṣūl* with al-Zamakhsharī's *K. al-fāʿiq fī gharīb al-ḥadīth* (see List under this entry).

140. * *K. al-fākhīr al-mukhtaṣar min kitāb takhyīr al-aḥkām* / Abū l-Faḍl Muḥammad b. Aḥmad b. Ibrāhīm b. Sulaym al-Juʿfī al-Kūfī al-Ṣābūnī (fl. first half of the 4th/10th century)

Dh III 375 [no no.], IV 15 no. 42, XVI 92 no. 47

G 9, M 31/339, N 144

According to al-Najāshī (p. 374, no. 1022), al-Ṣābūnī lived in Egypt and was a Zaydī before converting to Imāmī Shīʿism. See also *Maʿālim*, p. 135, no. 922; *Riyāḍ*, V, pp. 490-491. Title as in M². In G, the title is given as *al-Fākhīr* and the author's name is not provided. Muḥsin al-Amīn (*Aʿyān*, XLIII, p. 232, citing the *Maqābis al-anwār* of Asad Allāh b. Ismāʿīl al-Dizfūlī, d. 1237/1821-2) and al-Ṭihirānī (Dh XVI) give the book's title as *al-Fākhīr fī l-fiqh*, and note (following IT) that it is an abridgement of al-Ṣābūnī's own work *Takhyīr* (variants: *takhayyur*, *taḥbīr*, *tahrīr*) *al-aḥkām*. In N 144, where the work is mentioned but not cited, its title is given as *K. al-fākhīr al-mukhtaṣar min kitāb taḥbīr* (N* fol 96b: *takhayyur*) *al-aḥkām al-sharʿiyya*, and the author is described as a Shīʿī astrologer and writer on astrology (*min al-ʿarifīn bi l-nujūm min al-shīʿa wa l-muṣannifīn fihā*). In M¹, the work is referred to as *K. al-maqāṣid al-mukhtaṣar min kitāb tahrīr al-aḥkām*. In the *Mudāyaya* as cited in BA, LXXXVIII, p. 327, the title is *K. al-fākhīr al-mukhtaṣar min kitāb baḥr al-aḥkām*. It is reported to have been transmitted by Muḥammad b. ʿUmar (referring either to al-Kishshī [fl. mid-4th/10th century] or to al-Jiʿābī [d. 355/966]), who incorporated only authentic

statements of the Imams (evidently meaning that he excised all Zaydī material). The text cited deals with the subject of making up for missed prayers (*qaḍā' al-ṣalāt*). For further excerpts from the *Fākhīr* see Baḥr al-'Ulūm, III, pp. 201-203. Cf. in general Modarressi, p. 39.

141. **+ *Farā'id al-qur'ān wa adillatuhu* / 'Abd al-Jabbār b. Aḥmad al-Asadābādī (d. 415/1025)

S 16, 183-192

For the author see *ET*², art. "‘Abd al-Djabbār b. Aḥmad" (S. M. Stern); *GAS*, I, pp. 624-626. In S 16, *Fawā'id* appears for *farā'id*. Iṭ also refers to this work as the *Tafsīr* of ‘Abd al-Jabbār. The title *Farā'id al-qur'ān* does not appear in the entry on ‘Abd al-Jabbār in *GAS*, nor in the list of ‘Abd al-Jabbār’s writings compiled by ‘Abd al-Karīm ‘Uthmān in his introduction to Mānakdīm’s *K. sharḥ al-uṣūl al-khamsa* (Cairo, 1384/1965). (‘Uthmān erroneously attributed this work to ‘Abd al-Jabbār; see D. Gimaret, "Les *uṣūl al-ḥamsa* du Qāḍī ‘Abd al-Ġabbār et leurs commentaires", *Annales islamologiques*, 15, 1979, pp. 47-96. Gimaret also shows that the correct title of Mānakdīm’s work is *Ta'liq sharḥ al-uṣūl al-khamsa*.) ‘Uthmān’s list contains two relevant titles: *al-Tafsīr al-kabīr* and *al-Muḥīṭ fi l-tafsīr* (pp. 20, 23). The *Farā'id* may be identical with either of these two works, or it may be a different work. It is also possible that the *Tafsīr* and *Muḥīṭ* are two titles of the same work (a possibility raised by ‘Uthmān, p. 20), in which case the *Farā'id* could either be yet a third title of that work, or the title of an independent book. What can be said with greater certainty is that it is identical neither with the *Mutashābih al-qur'ān* nor with the *Tanzīh al-qur'ān ‘an al-matā‘in*, since none of the passages in S appears in these works. Most of the material in S is taken up with Iṭ’s refutation of the views of ‘Abd al-Jabbār. At the same time, Iṭ finds him less offensive than his teacher al-Jubbā’ī in his *Tafsīr* (see S 184).

Iṭ possessed a number (‘*idda*) of volumes (*mujalladāt*) of the *Farā'id*, but says he was unable to find a copy of the first *juz'* (fascicule or volume) (S 184). The following excerpts are cited: S 184 = second *juz'*, fifth quire, fol 9a (to Q 2:204); S 186 = third *juz'*, sixth quire, fol 2a (to Q 3:75); S 186-187 = fourth *juz'*, last quire, fol 2a-b (to Q 4:157); S 188 = fifth *juz'*, fol 1b (to Q 25:1); S 189-190 = seventh *juz'*, third quire, fol 7b (to Q 9:30); S 190 = ninth *juz'*, third quire, fol 7b (to Q 24:33); S 191 = tenth *juz'*, first quire, fol 3b (to Q 47:4).

142. + *al-Faraj ba'da l-shidda* / Abū ‘Alī al-Muḥassin b. ‘Alī b. Muḥammad al-Tanūkhī (d. 384/994)

Dh XVI 155 no. 418

A 78/91, N 193

For the author see *GAL*, I, pp. 161-162, *S*, I, pp. 252-253; see also

Sbath (p. 38, no. 686). In A this work is only referred to, and the author's name is not given. The passage in N is a paraphrase of a story which appears in vol. IV, pp. 206-207 in 'Abbūd al-Shālji's edition of the *Faraj*, Beirut, 1398/1978. The story is told by Abū 'Abd Allāh al-Ḥusayn b. Muḥammad b. 'Ubayd Allāh al-Daqqāq known as Ibn al-'Askārī (d. 24 Shawwāl 375/9 Mar. 986; see *Ta'rikh Baghdād*, VIII, pp. 100-101); his name is given in N and N* (fol 129a) as al-Ḥusayn b. Muḥammad b. 'Abd al-Razzāq.

⇒ *K. al-farq* (?) (Ibn Bābawayh), see *K. al-firaq*

143. +- *K. al-farq bayna l-firaq* / Abū Mansūr 'Abd al-Qāhir b. Ṭāhir al-Baghdādī (d. 429/1037)

‡ 357/103

See → *Fadā'ih al-mu'tazila*.

144. *al-Fihrist* / Abū l-Faraj Muḥammad b. Ishāq Ibn al-Nadīm (d. 380/990)

Dh XVI 372 no. 1728

IQ 232/6, N 124, 127-129, 132, 146, 157-158, 203, 207, Y 38/193

For the author see *EI*², art. "Ibn al-Nadīm" (J. W. Fück); *GAS*, I, pp. 385-388; for his death-date see R. Sellheim, "Das Todesdatum des Ibn al-Nadīm", *IOS*, 2, 1972, pp. 428-432. See also Sbath (p. 40, no. 712), where this work is entitled *Fihrist al-kutub*. IṬ cites from or refers to a number of biographies. IQ and N 128-129 (Ya'qūb b. Ishāq al-Kindī) = Ibn al-Nadīm, pp. 315-320 (the *nisba* appears in IQ as al-Qindī, while in N the name appears as Ishāq b. Ya'qūb); N 124 (Muḥammad b. Mas'ūd al-'Ayyāshī) = Ibn al-Nadīm, pp. 244-246; N 127-128 ('Alī b. Aḥmad al-'Imrānī) = Ibn al-Nadīm, p. 341; N 132 (Abū 'Alī Ibn Abī Qurra) = Ibn al-Nadīm, p. 337 (in N and N* fol 88a his name appears as Ibn Qurra); N 146 (Jābir b. Ḥayyān) = Ibn al-Nadīm, pp. 420-423; N 157-158 (Abū Ma'shar Ja'far b. Muḥammad al-Balkhī) = Ibn al-Nadīm, pp. 335-336; N 203 (Thābit b. Qurra) = Ibn al-Nadīm, p. 331; N 207 refers to the passage in Ibn al-Nadīm, pp. 303-304; Y (Abū Ishāq Ibrāhīm b. Muḥammad al-Thaqafī al-Iṣfahānī) = Ibn al-Nadīm, p. 279. In some cases, IṬ does not say to which part of Ibn al-Nadīm's *Fihrist* he is referring; where he does, the references are to the fourth *juz'* (IQ, N 132, 157-158, Y). This material appears in Tajaddud's edition in the first and second sections (*fann*) of the seventh *maqāla*.

The excerpt in Y differs from the others in that only its beginning is found in Ibn al-Nadīm's text as it is known today; the rest paraphrases the text of the entry on al-Thaqafī in al-Najāshī's *Rijāl*. The probable explanation is that the words announcing the change to al-Najāshī are missing from Y. This is all the more likely in view of the fact that IṬ

occasionally refers to al-Najāshī's work as *Fihrist*.

145. **+ *al-Fihrist* / Jābir b. Ḥayyān (fl. second half of the 2d/8th century)

Dh XVI 382 no. 1775

N 146

For a survey of Jābir and his work see *GAS*, III, pp. 211-223 (medicine), IV, pp. 132-269 (alchemy), 330-331 (botany), V, pp. 219-225 (mathematics), VI, pp. 129-134 (astronomy), VII, pp. 108-110 (astrology); *A'yān*, XV, pp. 115-141; *EI*², art. "Djābir b. Ḥayyān" (P. Kraus-[M. Plessner]). According to Ibn al-Nadīm (p. 421), Jābir composed two catalogues of his works (neither of which is extant): one (*al-kabīr*) covering all his treatises, and the other (*al-ṣaghīr*) only his works on alchemy. See the discussion in P. Kraus, *Jābir ibn Ḥayyān*, Cairo, 1942-3, I, pp. xix, 3-4.

The text in N appears to be corrupt: in it, Jābir is said to have been mentioned by al-Najāshī. This *nisba* must refer to the author of the *Rijāl*; yet Jābir is not mentioned in that work. Perhaps the reference is to al-Najāshī's (lost) work on astrology entitled *K. mukhtaṣar al-anwār wa mawāḍi' al-nujūm allatī sammathā l-'arab* (see Najāshī, p. 101, no. 253; cf. Dh XX 180 no. 2491, citing Najāshī, but with *al-anwā'* appearing instead of *al-anwār*). There follows a sentence which is cited from a *bāb al-ashriba* (in N* fol 98a: *al-asrab* [sic]); it is not clear which book is being cited, although judging by the contents of this sentence, it is taken from an astrological work ("The ascendant [*al-ṭālī'*] in the celestial sphere does not mislead about what it indicates"). In *A'yān*, XV, p. 117, the passage from N is cited, but without its problematic part.

146. ** *al-Fihrist* / Abū l-Faṭḥ Muḥammad b. 'Alī b. 'Uthmān al-Karājakī (d. 449/1057)

Dh XVI 393 no. 1840

[om D* fol 114b]

A distinction is probably to be drawn between two works. (a) A *Fihrist* written by al-Karājakī, in which he listed the works of various authors (including presumably himself). The only evidence for the existence of such a work is a passage in the *Durū'* that is referred to by a number of authors. Thus al-Ḥurr al-'Amilī maintains (*Amal*, II, p. 288) that IṬ, at the end of his *Durū'*, cites from this *Fihrist* the notice on Abū Muḥammad Ja'far b. Aḥmad al-Qummī (see also MK lith., III, pp. 308, 499; *A'yān*, XV, p. 350; Dh I 386 no. 1987; *Nābis*, p. 179). According to the *A'yān*, this notice follows the excerpt from al-Qummī's *K. zuhd al-nabī*. In D*, however, this excerpt, which ends on fol 114b, is not followed by a reference to the *Fihrist*. (b) *Fihrist taṣānīf al-Karājakī*, by an author who was a contemporary of al-Karājakī and who al-Ṭihri

thinks may have been al-Karājaki's son Mūsā (cf. Dh XI 298 no. 1787). It is apparently this work to which IṬ refers in N 124 when he writes: "The catalogue of his [al-Karājaki's] books (*fihrisṭ kutubihī*) contains [the titles of] works [on astronomy] other than those to which I have referred, but I have not seen them" (reading *wa lam aqif* 'alayhā for 'alayhi, which is the reading in both N and N* fol 83b).

⇒ *al-Fihrist* (al-Najāshī), see *K. al-rijāl*

147. *al-Fihrist* / Abū Ja'far Muḥammad b. al-Ḥasan al-Ṭūsī (d. 460/1067)

Dh XVI 384 no. 1790

B 138, 182, 242-243, 249, 251, 261-262, 268, F 14/11-12, 156/144, 183/168, IQ 244/13, M 31/340, N 97, 122, 124, (Ṭ 194-195/[om 50]), Y 74/271

This title is also listed in Sbath (p. 40, no. 713). IṬ, who also refers to this work as *K. fihrisṭ al-muṣannifīn* (B 182), at times omits the title altogether (B 138, 251). He cites from or refers to the following biographies: B 138 (Hārūn b. Khārija) = *Fihrist*, p. 210, no. 786; B 182 (Muḥammad b. Ya'qūb al-Kulīnī) = *Fihrist*, pp. 165-166, no. 603; B 242-243 ('Abd Allāh b. Ja'far al-Ḥimyarī) = *Fihrist*, p. 132, no. 441; B 249 (Mu'āwiya b. Maysara) = *Fihrist*, p. 199, no. 742; B 251, 261 (al-Ḥasan b. Maḥbūb al-Sarrād) = *Fihrist*, pp. 75-76, no. 162; B 261-262 (al-Ḥusayn b. Sa'īd al-Ahwāzī) = *Fihrist*, pp. 87-88, no. 231; B 268 ('Amr b. Maymūn Abī l-Miqdām) = *Fihrist*, p. 141, no. 493; F 156/144 (Muḥammad b. 'Alī Ibn Bābawayh) = *Fihrist*, pp. 188-190, no. 709; F 183/168 (Aḥmad b. 'Abd Allāh b. Khānibah) = *Fihrist*, p. 54, no. 79; IQ ('Alī b. al-Ḥasan b. Faḍḍāl) = *Fihrist*, p. 122, no. 393; M ('Ubayd Allāh b. 'Alī al-Ḥalabī) = *Fihrist*, pp. 136-137, no. 467; N 97 ('Abd Allāh b. Ja'far al-Ḥimyarī) = *Fihrist*, p. 132, no. 441; N 122 (Aḥmad b. Muḥammad b. Khālīd al-Barqī) = *Fihrist*, pp. 48-50, no. 65; N 124 (Muḥammad b. Mas'ūd al-'Ayyāshī) = *Fihrist*, pp. 167-169, no. 605; Y ('Abbād b. Ya'qūb al-Rawājīnī) = *Fihrist*, pp. 149-150, no. 541. In F 14/11-12, IṬ provides his chain of authorities for his citations from the *Fihrist*.

In Ṭ, IṬ (probably for reasons of *taqiyya*) identifies neither author nor work, stating only: "*qara'tu fī kitāb lā yuttahamu muṣannifuhu*". The reference is in all likelihood to al-Ṭūsī's work since the passage which follows this statement is a paraphrase of part of the entry on Ṣafwān b. Yaḥyā in the *Fihrist* (p. 113, no. 358).

148. **— *Fihrist taṣānīf al-Karājakī* / anon. (5th/11th century)

Dh XVI 379 no. 1764

N 124

See the discussion under al-Karājakī's *Fihrist*.

⇒ *Fīmā nazala min al-qur'ān fi l-nabī wa l-a'imma* (Ibn al-Juhām),
see *Ta'wīl mā nazala*

149. **? *Fīmā nazala min al-qur'ān fi rasūl allāh wa 'Alī wa ahl al-bayt*
/ anon.

S 70

This manuscript is described as originating in the Ḥāfiẓiyya library; *ḥāfiẓiyya* is unlikely to be a misprint for *ḥākimiyya*, i.e. the famous library of the Fāṭimid caliph al-Ḥākim, since IṬ refers elsewhere to the *khizānat al-Ḥāfiẓ al-khalīfa bi Miṣr* (see → *K. al-manāqib* [no. 352]), which is probably identical with the Ḥāfiẓiyya. I have not come across any other references to this library. The caliph in question must be the Fāṭimid ruler al-Ḥāfiẓ (d. 544/1149; see *EI*², art. "al-Ḥāfiẓ" [A. M. Magued]). IṬ cites an exegesis of Q 5:67 taken from the first *juz*'.

150. *Fiqh al-qur'ān* / Quṭb al-Dīn Sa'īd b. Hibat Allāh al-Rāwandī
(d. 573/1177-8)

Dh I 42 no. 204, XVI 295 [no no.]

S 12, 126-128

For the author see *Riyād*, II, pp. 419-437; *Rawḍāt*, IV, pp. 5-9; *A'yan*, XXXV, pp. 16-24, 116-120. According to the *A'yan* (XXXV, p. 16; cf. *Riyād*, II, p. 419), Hibat Allāh was Quṭb al-Dīn's grandfather; Quṭb al-Dīn's full name was Sa'īd b. 'Abd Allāh b. Hibat Allāh b. al-Ḥasan. The author's name appears in S 126 as Sa'īd b. Hibat Allāh Abū l-Ḥasan al-Rāwandī, and in S 127 as al-Shaykh al-Sa'īd Hibat Allāh al-Rāwandī. Elsewhere he is erroneously referred to as Hibat Allāh b. Sa'īd (see General Index, s.v. al-Rāwandī, Sa'īd). It is difficult to tell whether this error originated with IṬ or with a copyist. Al-Ṭihirānī (Dh VII 146, XIV 110) assumes the latter, whereas Afandī opts for the former possibility, speculating that IṬ may inadvertently have reversed the names of father (Sa'īd) and son (*Riyād*, V, pp. 313-314). It should also be noted that one of the author's sons was called Hibat Allāh, and that an unnamed Sunnī author attributes to Hibat Allāh (referring either to the son or to the father under a wrong name) not only this work, but also the *Kharā'ij*, the *Qisaṣ al-anbiyā'*, and other works (*Rawḍāt*, IV, p. 7; al-Khwānsārī believes this to be a result of uncertainty as to the father's name).

IṬ's manuscript consisted of two volumes (as does the printed edition). The following excerpts are cited: S 126 (first *juz*' [here meaning volume], eighth quire, fol 6a) = Rāwandī, *Fiqh*, I, p. 98 (to Q 2:114); S 127 (second *juz*', fifteenth quire, bottom of fol 10b) = Rāwandī, *Fiqh*, II, pp. 266-267 (to Q 6:145). The passages cited are interspersed with

Iṭ's often critical comments.

151. **— *K. al-firaq (farq?)* / Abū Ja'far Muḥammad b. 'Alī Ibn Bābawayh (d. 381/991)

Dh XVI 174 no. 524

S 79

This work is mentioned in Najāshī (p. 389). Iṭ refers to it as one of the sources in which the words *alladhīna ṣṭafaynā* of Q 35:32 are interpreted as referring to all the offspring of the Prophet. The passage is cited (via the *Sa'ad*) in Najafī, p. 482, BA, XXIII, pp. 219-220.

152. *+ *al-Firdaws* / Abū Shujā' Shīrawayh b. Shahradār b. Shīrawayh b. Fanākhusray al-Daylamī (d. 509/1115)

Dh XVI 164 [no no.]

B 156, IQ 248/16, 305/65, T 16/5, 74/19, 176/44, 178/45, 179/[om 45], 186/[om 46], 405/123, 525/163, 551/172 and 174

For the author see *GAL*, I, pp. 419-420, *S*, I, p. 586. Al-Ṭihirānī emphasizes that he was a Sunnī, even though he recorded 'Alid *manāqib*. The *Firdaws* is a collection of traditions culled from various sources, including the *Shihāb al-akhbār* of Muḥammad b. Salāma al-Quḍā'ī (d. 454/1062) (see → *K. al-shihāb*). The traditions are arranged alphabetically according to the first letter of the first word of the *matn* (disregarding the definite article). Within each letter, however, alphabetical order is not maintained. It is one of the sources used by Ibn al-Bīṭrīq for his *K. al-'umda* and his *Khaṣā'is*. There are two recent editions, one by Muḥammad al-Sa'īd Ibn Basyūnī Zaghlūl, Beirut, 1406/1986 (six vols.), published under the title *al-Firdaws bi ma'thūr al-khiṭāb* (or *Firdaws al-akhbār bi ma'thūr al-khiṭāb*), the other by Fawwāz Aḥmad al-Zimirli and Muḥammad al-Mu'tasim bi llāh al-Baghdādī, Beirut, 1407/1987 (five vols.), published as *K. firdaws al-akhbār* (same text as the Zaghlūl edition).

Iṭ usually attributes this work to the author's son Abū Manṣūr Shahradār b. Shīrawayh (d. 558/1163; see Subkī, IV, pp. 229-230), whom he calls Ibn Shīrawayh al-Daylamī or (in IQ 248/16 and 305/65) Shahradār b. Shīrawayh al-Daylamī. (Note that Ibn Shīrawayh is the name both of Abū Shujā'ʿs father and of his son.) Abū Manṣūr rearranged the *Firdaws* according to the names of the transmitters, and called the resulting work *Musnad al-firdaws* (extant; see Zaghlūl's introduction to his edition of the *Firdaws*, I, pp. *mīm-ʿayn* [= 13-15]). It might at first seem as if Iṭ ascribed the work to the son because he consulted the *Musnad* and confused it with the *Firdaws*; this, however, is not the case, as can be seen from T 74/19, where Iṭ cites from *qāfiyat al-wāw*. In attributing this work to the son Iṭ follows Ibn al-Bīṭrīq (see 'Umda, p. 6, *Khaṣā'is*, pp. 7-8; cf. the citations in *Khaṣā'is*, pp. 77 and

141 [from *bāb al-alif*], 79 [*qāfiyat al-wāw*], 116 [*bāb al-ṣād*] and 145 [*bāb al-lām*] and similar citations in 'Umda, pp. 45, 157). This attribution perhaps indicates that the son transmitted the original work (as well as rearranging it). Iṭ refers to the work as *al-Firdaws*, except in Ṭ 551/172, where the book's title is not given. (In B 156 it is called *Firdaws al-akhbār*, but there Iṭ cites from it via an intervening source, al-Sijzī's *K. al-arba'īn fī l-ad'īya*.)

The following excerpts are cited: IQ 248/16 = *Firdaws*, ed. Zaghlūl, I, pp. 322-323, no. 1277; IQ 305/65 = *Firdaws*, III, p. 458, no. 5416; Ṭ 16/5 = *Firdaws*, III, p. 283, no. 4851; Ṭ 176/44 = *Firdaws*, IV, p. 223, no. 6670; Ṭ 178/45 = *Firdaws*, IV, p. 222, no. 6668; Ṭ 405/123 = *Firdaws*, II, p. 421, no. 3866; Ṭ 525/163 = *Firdaws*, II, p. 63, no. 2357. The passages in Ṭ¹ 186 and Ṭ 551/172 are paraphrases. The excerpt in Ṭ 74/19 is missing from the printed editions.

⇒ *Firdaws al-akhbār* (al-Daylamī), see *al-Firdaws*

153. **+— *K. al-fitan* / Abū l-'Alā' al-Ḥasan b. Aḥmad b. al-Ḥasan al-'Aṭṭār al-Ḥāfiẓ **al-Hamadhānī** (d. 569/1173)

Ṭ 186/[om 46]

For the author see *Muntaẓam*, X, p. 248; Yāqūt, *Udabā'*, VIII, pp. 5-52; Sibṭ Ibn al-Jawzī, *Mir'āt*, p. 300; Dhahabī, *Tadhkira*, IV, pp. 1324-8; Dimyāṭī, *Mustafād*, pp. 207-208; Ṣafadī, XI, pp. 384-385 and the references given there; Ibn Rajab, *Dhayl*, I, pp. 324-329; *GAL*, S, I, p. 724, II, pp. 975, 981. There is disagreement as to his affiliation. According to Ibn Rajab, he was a Ḥanbalī; and some Shī'ī scholars, including Ibn Shahrāshūb (cf. his *Manāqib*, I, p. 12) and Iṭ (in Ṭ¹), view him more generally as a Sunnī. Other Shī'īs, however, regard him as one of their own (see *Muntajab al-Dīn*, pp. 65-66, no. 142, whence *Riyād*, I, p. 151; *A'yān*, XX, pp. 468-470). His name is given in Ṭ¹ as Abū l-'Alā' al-Ḥāfiẓ. The *K. al-fitan* is not mentioned elsewhere. Iṭ (in a passage cited via the *Ṭarā'if* in BA, LII, p. 303) refers to it as one of the sources for the tradition that just before the Mahdī appears an angel will call out his name.

154. + *K. al-fitan* / Nu'aym b. Ḥammād al-Marwazī al-Khuzā'ī (d. 228/843)

MF 14-22/16-25, 24-81/27-92, 126/138, Ṭ 186/[om 46]

For the author see *GAS*, I, pp. 104-105. An edition by L. Conrad of the *K. al-fitan* is announced as forthcoming in the *Bibliotheca Islamica*. Extensive quotations from this work are incorporated in the first part of the *Malāḥim*. The tradition in MF 37-38/42-43 is said to be from Nu'aym's *K. al-manāqib*, but this is a misprint: in the British Library manuscript of the *K. al-fitan* (Or. 9449), the text appears on fol 62b.

Some of the traditions quoted deal with the downfall of the 'Abbāsids—a subject of immediate interest to IṬ, who completed the first part of the *Malāḥim* some six years after the fall of Baghdad. Ṭ¹ (p. 186) mentions a *K. al-fitān* of Ibn al-Tamīmī, and the corresponding passages in Ṭ* (fol 44b) and Ṭ** (fol 56b) have a *K. al-mu'īn* by Ibn al-Tamīm. The text is evidently corrupt, and the reference is probably to Nu'aym's book: IṬ says there that the work in question includes traditions about the angel who will call out the name of the Mahdī when it is time for him to appear; such traditions are found in various places in Nu'aym's *K. al-fitān* (see in particular MF 47-49/53-56).

155. *+ *K. al-fitān* / Abū Ṣāliḥ al-Salīlī b. Aḥmad b. 'Īsā b. (al-) Shaykh al-Ḥa(s)sā'ī (or Ḥas(s)ānī) (fl. early 4th/10th century)

Dh XVI 112 no. 174

MF 15/17, 83-93/93-104, 95-126/106-139

The author's *nisba* is also given erroneously as al-Ḥasālī or al-Sā'ī (according to Dh). Judging by his name, he was apparently a grandson of 'Īsā b. (al-) Shaykh b. al-Salīl (d. 269/882-883) (for whom see *EI*², art. "'Īsā b. al-Shaykh" [M. Canard]) and a son of Aḥmad b. 'Īsā (d. 285/898), who for a time was ruler of Diyār Bakr. There is no evidence identifying him with Aḥmad's son Muḥammad, who briefly succeeded his father as ruler of Diyār Bakr before surrendering to the caliph al-Mu'taḍid in 286/899. Although the author was a Sunnī, he occasionally transmitted from Shī'ī scholars.

Excerpts from this work constitute the bulk of the second part of the *Malāḥim*. In MF (15/17, 84/94), IṬ states that he used a manuscript based on an autograph in the *madrasa* known as al-Turkī (or al-M-z-k-ī) in the western part of Wāsiṭ (cf. Le Strange, *Lands*, p. 40). The date of the autograph is given as 307/919-920; this is probably wrong, since al-Salīlī refers to the destruction by the Ḥanbalīs of the Barāthā mosque in Baghdad in 312/924-925 (MF 106/118). Al-Salīlī also wrote a *K. al-saqīfa*, excerpts of which are cited by al-Ḥasan b. Abī l-Ḥasan al-Daylamī (fl. mid-8th/14th century) in his *Ghurar al-akḥbār*; cf. Dh XII 206 no. 1360.

156. **+ *K. al-fitān* / Abū Yaḥyā Zakariyyā b. Yaḥyā (b. 'Īsā) b. al-Ḥārith al-Bazzāz (Bazzār) al-Naysābūrī (d. 298/911)

MF 15/17, 128-150/141-165

For the author see *Naysābūr*, fol 22a; Ibn Abī l-Wafā, I, p. 245; Kaḥḥāla, IV, p. 184. Excerpts from this work constitute the third part of the *Malāḥim*. IṬ used a manuscript dated 30 (*salkh*) Rabī' I 391/27 Feb. 1001, which he had borrowed from the Nizāmiyya library (MF 15/17, 128/142).

⇒ *K. al-futūḥ* (Ibn A‘tham), see *Ta’rīkh*

157. *+ *K. al-futyā* / Abū ‘Uthmān ‘Amr b. Baḥr al-Jāḥiẓ (d. Muḥarram 255/Dec. 868-Jan. 869)

‡ 483/149

For the author see *EI*², art. “al-Djāḥiẓ” (Ch. Pellat). The text in ‡² is corrupt and reads: *wa qad dhakara l-Ḥāfiẓ [sic] fī kitāb futyā [sic]*. The text in ‡¹ reads: *wa qad dhakara l-Nazzām fī kitāb al-futyā*. The reason for the attribution of this work to al-Nazzām is that the *K. al-futyā* contained extensive quotations from al-Nazzām’s *K. al-nakth* (see J. van Ess, *Das Kitāb an-Nakṯ des Nazzām und seine Rezeption im Kitāb al-Futyā des Ḡāḥiẓ*, Göttingen, 1972; cf. Ch. Pellat, “Nouvel essai”, p. 136, no. 64). I‡ refers to al-Nazzām’s discussion of the inconsistency between Abū Bakr’s argument that the rulers must be from Quraysh and ‘Umar’s pronouncement on the day of the Shūrā: “Had Sālim *mawlā* of Abū Ḥudhayfa [for whom see e.g. Ibn ‘Abd al-Barr, pp. 567-569] been alive, I would have had no doubt [that he should be the ruler].” This fragment is not included in van Ess’s study. Further fragments are found in Ibn Shahrāshūb’s *Manāqib*, II, pp. 180 (= van Ess, p. 38, but from a different source), 183 (with an abbreviated version in *Ṣirāt*, II, p. 17) (not in van Ess).

158. * *K. al-ghārāt* / Abū Ishāq Ibrāhīm b. Muḥammad b. Sa‘īd b. Hilāl al-Thaqafī (d. 283/896)

Dh XVI 1 no. 1

‡ 420-422/[om 127]

For the author, a Zaydī convert to Imāmī Shī‘ism, see *GAS*, I, p. 321. I‡, as is his wont when citing Shī‘ī texts in the *Ṭarā’if*, does not reveal the author’s name. He used a manuscript in the old Niẓāmiyya library dated 13 Shawwāl 355/2 Oct. 966. The text cited (on the authority of Ibn ‘Abbās) consists of a version of ‘Alī’s speech known as *al-Shiqshiqiyya* (cf. Lane, s.v.). (I‡ also cites another version of this speech from Ibn Bābawayh’s *K. ma‘ānī l-akḥbār* [‡ 417-419/127] and refers to the fact that it is quoted in the *Nahj al-balāgha* [‡ 419/127]. Cf. Qummī, *Safīna*, I, p. 708, and the references given there; Amīnī, *Ghadīr*, VII, pp. 82-85.) This text is taken from the *K. maqṭal ‘Alī b. Abī Ṭālib*, which I‡ describes as the second volume of the *K. al-ghārāt*. There is no such second volume in the printed editions of the *K. al-ghārāt* (ed. Jalāl al-Dīn al-Muḥaddith, Tehran, 1395/1975; ed. ‘Abd al-Zahrā’ al-Ḥusaynī, Beirut, 1407/1987), and the material cited by I‡ is indeed missing from them. So too is the excerpt cited from the *K. maqṭal ‘Alī b. Abī Ṭālib* by I‡’s nephew ‘Abd al-Karīm (*Gharī*, p. 18; ‘Abd al-Karīm evidently used the same manuscript as his uncle, since he likewise gives the date of the manuscript as 355/966). Now both

al-Najāshī and al-Ṭūsī appear to treat the *K. maqṭal amīr al-mu'minīn* (which is clearly identical with *K. maqṭal 'Alī b. Abī Ṭālib*) as a separate work from the *K. al-ghārāt*, and this is the generally accepted view (cf. Dh XXII 30 no. 5882; al-Muḥaddith's introduction to his edition of the *K. al-ghārāt*, pp. *sīn zāy-sīn ḥā'* [= pp. 67-68]). There are thus two possibilities: either IṬ is right, in which case what we have of the *K. al-ghārāt* is the first part only; or else he is wrong (having been misled by the two works being bound together or by some marking on the manuscript?); in this case what is missing is the independent work entitled *K. maqṭal 'Alī b. Abī Ṭālib* (which should then appear in the List instead of the *K. al-ghārāt*).

⇒ *al-Gharīb* (Ibn Ḥinzāba), see *al-Ghurar*

● + - *Gharīb al-ḥadīth* / Abū Muḥammad 'Abd Allāh b. Muslim Ibn Qutayba (d. 276/889)

Ṭ 179/[om 45]

For the author see G. Lecomte, *Ibn Qutayba (mort en 276/889): l'homme, son oeuvre, ses idées*, Damascus, 1965; *EI*², art. "Ibn Qutayba" (G. Lecomte). For this work see Lecomte, pp. 147-151. Its title is cited in Ṭ via Ibn al-Biṭrīq's *Kashf al-makhfī*, where it is said to contain six traditions on the Mahdī.

159. *+ *Gharīb al-qur'ān* / Abū 'Ubayda Ma'mar b. al-Muthannā (d. between 207/822 and 213/828)

S 253-258

For the author see *GAL*, I, pp. 102-103, *S*, I, p. 162; *GAS*, VIII, pp. 67-71, IX, pp. 65-66; see also Sbath (p. 37, no. 661). In *GAS*, IX, p. 66, no. 1, Sezgin notes that Abū 'Ubayda's *Majāz al-qur'ān* is also called *Ma'ānī l-qur'ān*. On p. 18 of the introduction to his edition of the *Majāz al-qur'ān* (Cairo, I, 1374/1954, II, 1381/1962) Sezgin notes further that the title *Gharīb al-qur'ān* also refers to this work. This is confirmed by IṬ, who first cites from *K. majāz al-qur'ān* (S 253), and then (S 254) refers to *al-juz' al-thānī min gharīb al-qur'ān li Abī 'Ubayda b. al-Muthannā wa huwa min kitāb al-majāz*.

IṬ possessed a manuscript perhaps written during the author's lifetime; he gives one excerpt from each of its ten *ajzā'*. Between the first and second excerpts there appears material from the anonymous *I'rāb al-qur'ān* (see List under this entry); originally this material probably appeared before the first excerpt from the *Gharīb*. S 253 (first *juz'*, fol 6a) = *Majāz*, I, p. 51 (to Q 2:116); S 254 (second *juz'*) = *Majāz*, I, p. 126 (to Q 4:36); S 254 (third *juz'*, fol 1b, twelfth line) = *Majāz*, I, p. 210 (to Q 7:1); S 254 (fourth *juz'*, fol 1a, line 11) (to Q 8:41) (missing from *Majāz*); S 255 (fifth *juz'*, fol 2) = *Majāz*, I, p. 344 (a significantly

different version) (to Q 14:43); S 255 (sixth *juz'*, fol 3b) = *Majāz*, II, p. 1 (a somewhat different version) (to Q 19:5); S 256 (seventh *juz'*, fol 2a) = *Majāz*, II, p. 87 (some material in S missing from *Majāz*) (to Q 26:64); S 256-257 (eighth *juz'*, fol 5a) = *Majāz*, II, pp. 177-178 (to Q 38:10); S 257 (ninth *juz'*, fol 3a) = *Majāz*, II, p. 195 (to Q 40:80); S 258 (tenth *juz'*, fol 1b) = *Majāz*, II, p. 306 (to Q 99:2; in S it is stated erroneously that this excerpt is taken from the beginning of the exegesis of *Sūrat al-dhāriyāt* [Sūra 51]; this is a slip by IṬ or by a copyist).

⇒ *Gharīb al-qur'ān* (Muḥammad b. 'Uzayr al-Sijistānī), see *Tafsīr gharīb al-qur'ān 'alā ḥurūf al-mu'jam*

160. **+ *Gharīb al-qur'ān* / Abū 'Abd al-Raḥmān 'Abd Allāh b. Abī Muḥammad Yaḥyā b. al-Mubārak b. al-Mughīra al-'Adawī **al-Yazīdī** (alive in 207/822)

S 21, 248

For the author see *GAS*, IX, p. 135. In S 248, his name is given as 'Abd Allāh b. Abī Aḥmad (for Abī Muḥammad) al-Yazīdī and in S 21, erroneously, as al-'Azīzī. This work is mentioned e.g. in Ibn al-Nadīm (p. 56) and *Ta'riḫ Baghdād* (X, p. 199). Al-Yazīdī's father and al-Ma'mūn's mentor Abū Muḥammad Yaḥyā b. al-Mubārak al-Yazīdī al-Naḥwī (d. 202/817-818) is also credited with a work bearing this title (see Ibn Khayr, p. 67; *GAS*, IX, pp. 63-64). This raises the possibility that the son transmitted his father's work; but since neither work appears to be extant, this possibility cannot be verified. S 248 = fol 10a (to Q 2:213).

161. ** *Gharīb al-qur'ān bi* (or *li*) *shawāhid al-shi'r* / 'Abd al-Raḥmān b. Muḥammad al-Azdī (fl. early 3d/9th century)

Dh XVI 48 no. 197

S 19, 221

Title and author as in S; in Dh the title is *Gharīb al-qur'ān*. Al-Ṭūsī gives the following account (*Fihrist*, p. 45, no. 61; cf. *Ma'ūlim*, p. 27, no. 139). Abān b. Taghlib (d. 141/758-759) composed a *K. gharīb al-qur'ān* which included poetic *shawāhid*. Other works (apparently of *tafsīr*, though this is not explicitly stated by al-Ṭūsī) were composed by Muḥammad b. al-Sā'ib al-Kalbī (d. 146/763) (cf. → *Tafsīr* [al-Kalbī]) and by Abū Rawq 'Aṭīyya b. al-Ḥārith (for whom see Ibn Sa'd, VI, p. 369, where he is called *ṣāhib al-tafsīr*; *Tahdhīb*, VII, p. 224; he is described in Ibn Dāwūd's *Rijāl* [p. 234] as a pro-'Alid *tābi'* with the *nisba* al-Hamdānī; cf. also Qazwīnī, I, p. 118). 'Abd al-Raḥmān b. Muḥammad al-Azdī al-Kūfī combined all three into a single text (referred to by al-Ṭūsī as *al-mushtarak*), in which he explained where the three earlier authors had agreed and where they had differed. Al-Najāshī's account

(p. 12, no. 7) is shorter, noting only that the three books were combined into a single text; but he identifies the author as Muḥammad b. ‘Abd al-Raḥmān b. Fantī. (It is not clear which version of the author’s name is the correct one; I have given it in the heading in the form in which it is used by IṬ.) It is the work mentioned by al-Najāshī and al-Ṭūsī which is cited in S 19, 221. The passage in S 221 is taken from the second *juz*’, first quire, fol 5a (to Q 19:28, the words *yā ukht Hārūn*).

162. + *K. al-gharībayn gharībay al-qur’ān wa l-sunna* / Abū ‘Ubayd Aḥmad b. Muḥammad b. Muḥammad b. Abī ‘Ubayd al-‘Abdī al-Harawī al-Fashānī (Bashānī) Ṣāḥib al-Azharī (d. Rajab 401/Feb.-Mar. 1011)

S 23, 275-278

For the author see *GAS*, VIII, pp. 224-226; see also Sbath (p. 37, no. 670). His name appears in S in a slightly corrupt form as Aḥmad b. Muḥammad b. Abī ‘Ubayd al-Azharī. The appellation Ṣāḥib al-Azharī refers to al-Harawī’s teacher Abū Manṣūr al-Azharī (d. 370/980). In S, the title of this work (for which see *GAS*, VIII, pp. 225-226) appears without the word *al-gharībayn*. IṬ possessed a copy consisting of five volumes (*mujallad*), each volume comprising one *juz*’. The beginning of the *Gharībayn* (up to the end of the letter *jīm*) in the *riwāya* of Abū Sa‘d Aḥmad b. Muḥammad b. Aḥmad al-Mālinī al-Shāfi‘ī (d. 412/1022; cf. *GAS*, I, p. 674) has been published (ed. Maḥmūd Muḥammad al-Ṭanāḥī, Cairo, 1390/1970).

This work was popular in Imāmī circles: it is already cited in Ibn Shahrāshūb’s *Manāqib* (III, pp. 10, 110; the excerpts are different from those in S), and is also quoted by Mīr Dāmād (*Rawāshih*, p. 170) under the title [*K.*] *gharībay al-qur’ān wa l-ḥadīth*; al-Khwānsārī (*Rawḍāt*, I, p. 241) describes it as a very well known work. It is probably this work to which al-Ḥusayn b. ‘Abd al-Ṣamad al-Ḥārithī (d. 984/1576) refers when he declares, “The best that the Sunnīs (*al-‘amma*) have produced [on *gharīb*] is the *K. al-gharībayn*, to wit the *gharīb* of Qur’ān and of *ḥadīth*” (*al-Dirāya*, Tehran, 1306/1888, p. 116). An abridgement of al-Harawī’s book was composed by al-Kaf‘amī (see *Riyād*, I, p. 23).

The following excerpts are cited: S 275 = first *juz*’, ninth quire, fol 5a = *Gharībayn*, I, p. 213 (on Lūt’s words *hā’ulā’i banātī*, which appear in Q 11:78, 15:71); S 276 = second *juz*’, fol 2a, eighth line (to Q 38:88); S 276 = third *juz*’, fol 3a, fourth line (explaining ‘Alī’s saying *wa in numna‘hu narkab a‘jāz al-ibīl*; this is also cited from the *Gharībayn* in Ibn Abī l-Ḥadīd, I, p. 195; cf. Lane, s.v. ‘*jz*’); S 277 = fourth *juz*’, second quire, fol 6 (to Q 6:98); S 277-278 = fifth *juz*’, sixth quire, fol 2b (explaining the Prophetic tradition *al-naẓar ilā wajh ‘Alī ‘ibāda*). The excerpts are interspersed with IṬ’s comments.

⇒ *K. al-ghayba* (Ibn Bābawayh), see *Kamāl al-dīn*

163. — *K. al-ghayba* / Abū ‘Abd Allāh Muḥammad b. Ibrāhīm b. Ja‘far al-Nu‘mānī Ibn Zaynab (d. ca. 360/971)

Dh XVI 79 no. 398

K 53

IT mentions this among the Imāmī works on the occultation of the Twelfth Imam.

164. *K. al-ghayba* / Abū Ja‘far Muḥammad b. al-Ḥasan al-Ṭūsī (d. 460/1067)

Dh XVI 79 no. 399

F 74/71-72, MD 274

IT used a manuscript dated 471/1078-9 (MD/MD** fol 164a/MD*** fol 128a; MD* fol 153b gives the date 472/1079-80). F = *Ghayba*, p. 222; MD = *Ghayba*, p. 124.

165. * *al-Ghurur* / Abū l-Faḍl Ja‘far b. al-Faḍl b. Ja‘far Ibn al-Furāt known as Ibn Ḥinzāba (d. 391/1001)

Ṭ 239/64, 245/67

The author’s name is given in a corrupt form in all versions of the *Ṭarā’if* which were consulted. In Ṭ 239/64 (and Ṭ* fol 60a/Ṭ** fol 76a) it appears as Ibn Jirāna, as also in ‘Āmilī, *Ithbāt* (I, p. 70); in the *Ithbāt* (IV, p. 281), citing this passage, it is Ibn Jubayr, and in the Persian translation at the bottom of that page, Ibn Jarīr. In Ṭ 245/67 (= Ṭ* fol 62a/Ṭ** fol 79a) he is merely referred to as the *ṣāhib al-Ghurur* (or, erroneously, *al-Gharīb*). The key to his identity is to be found in Ibn Shahrāshūb’s *Ma‘ālim*, p. 32, no. 172, where Abū l-Faḍl Ja‘far b. al-Furāt known as Ibn Ḥinzāba (printed as Khinzāba) is credited with a *K. al-ghurur*. For this vizier of the Ikhshīdids see Ibn Khallikān, I, pp. 346-350 and the references given there; *A‘yān*, XVI, pp. 88-95; *EI*², art. “Ibn al-Furāt” (D. Sourdel), at III, p. 768b. The passage cited in Ṭ 239/64 (and referred to in Ṭ 245/67) deals with ‘Umar’s threat to burn down Fāṭima’s house unless ‘Alī and his followers gave the *bay‘a* to Abū Bakr. This passage is also cited (via the *Ṭarā’if*?) in Ḥillī, *Nahj*, p. 271, whence BA, XXVIII, p. 339. A different passage is cited in Ibn Shahrāshūb’s *Manāqib* (III, p. 209), where the author’s name is erroneously given as Ibn Ḥizāna.

166. *+ *Ghurur al-ma‘ārif* / Abū l-Ḥasan Muḥammad b. ‘Abd al-Malik b. Ibrāhīm al-Hamadhānī (Hamdānī?) al-Faraḍī al-Shāfi‘ī (d. 521/1127)

Ṭ 551/174

Al-Hamadhānī is best known for his *Takmilat ta’rikh al-Ṭabarī* (cf. *GAS*, I, p. 327; → *Ta’rikh* [al-Hamadhānī]). IT appears to be the only

author to mention the title *Ghurur al-ma'arif*. The work, however, can be identified, since IṬ says it is also known as '*Unwān al-siyar*. This title appears for instance in Ṣafadī (IV, p. 38) and Ḥājjī Khalifa (II, p. 1175), and some passages are quoted by IṬ's younger contemporary Ibn Khallikān (d. 681/1282) (*Wafayāt*, II, p. 116, V, pp. 105, 119). It is not clear whether the '*Unwān al-siyar* is to be identified with the supplement which al-Hamadhānī composed on al-Ṣulī's work on the viziers (cf. Rosenthal, *Historiography*, pp. 412, 488-489). It is at any rate likely to be different from al-Hamadhānī's *al-Ma'arif al-muta'akhhira*, excerpts from which are likewise cited by Ibn Khallikān (I, p. 303, V, p. 268). In the passage quoted in Ṭ, the 'Abbāsīd caliph al-Qādir (r. 381-422/991-1031) is said to have prayed five *takbīrāt* over the body of his deposed predecessor al-Tā'i' (r. 363-381/974-991) upon the latter's death on 'Īd al-Fiṭr 393/3 Aug. 1003.

An Ibn al-Hamdānī is mentioned in N 210, where he cites a story about Nawbakht and al-Manṣūr from an anonymous work. Perhaps he is to be identified with the author of the *Ghurur*.

167. ** *Ḥadā'iq al-riyāḍ wa zahrāt al-murtād wa nūr al-mustarshid* / Muḥammad b. Muḥammad al-Shaykh **al-Mufīd** (d. 413/1022)

Dh VI 286 no. 1549

IQ 23-25/553-554, 55-56/584, 63-64/592, 70/598-599, 72/600-601, 74-75/603, 92/618, 95/621, 99/623, 159/667, 523/308, 759/529

For this work see McDermott (p. 31 [no no.]), who gives only partial information on its contents. In IQ 523/308, IṬ says that he used a manuscript which may have been written during al-Mufīd's lifetime.

In all the passages cited, al-Mufīd recommends fasting on particular occasions as a mark of thanks to God. These occasions are: various days in the month of Muḥarram (IQ 24/554), particularly the first of Muḥarram, on which God answered Zakariyyā's prayer (IQ 23-24/553 = Mufīd, *Masārr*, p. 41), the third of Muḥarram, on which Joseph was saved from the pit (IQ 25/554 = *Masārr*, p. 41), and the 21st of Muḥarram, commemorating the marriage of 'Alī and Fāṭima in the year 3/624-625 (IQ 55-56/584 = *Masārr*, p. 43); the first day of Rabī' I, commemorating the Prophet's emigration from Mecca to Medina in the 13th year of the *mab'ath* (IQ 63/592 = *Masārr*, p. 44); 10 Rabī' I, on which the 25-year old Prophet was married to Khadija (IQ 70/598-599 = *Masārr*, p. 46); 12 Rabī' I, commemorating both the Prophet's arrival in Medina (IQ 70/599 = *Masārr*, pp. 45-46, where al-Mufīd notes [p. 44] that this occurred in the 13th year of Muḥammad's *mab'ath*) and the end of the Marwānid dynasty (the year appears erroneously as 82/701; the correct date, 132/749, is given in *Masārr*, p. 46); 14 Rabī' I, on which Yazīd b. Mu'āwiya died (in the year 64/10 Nov. 683) (IQ

72/600-601 = *Masārr*, p. 46); 17 Rabī' I, on which the Prophet was born (IQ 74-75/603 = *Masārr*, pp. 46-47); 10 Rabī' II, the birthday (in 232/846) of the eleventh Imam al-Ḥasan al-‘Askarī (IQ 92/618 = *Masārr*, p. 47); mid-Jumādā I, the birthday (in 36/656) of ‘Alī Zayn al-‘Ābidīn (IQ 95/621 = *Masārr*, p. 47); 20 Jumādā II, the birthday (in the second year of the *mab‘ath*) of Fāṭima (IQ 99/623 = *Masārr*, p. 48); 22d Rajab, the death (in 60/680) of Mu‘āwiya, “one of the Pharaohs of this community” (IQ 159/667; in *Masārr*, p. 51 al-Mufid gives the date as 23d Rajab 60 and, while not describing Mu‘āwiya as a Pharaoh, depicts the anniversary of his death as a day of joy to the believers and of sadness to the unbelievers); 25th Dhū l-Ḥijja, on which Sūra 76, which concerns ‘Alī, Fāṭima, al-Ḥasan and al-Ḥusayn, was revealed (IQ 759/529 = Mufid, *Masārr*, p. 41); 29th Dhū l-Ḥijja, on which there died an enemy of God and of His Prophet (IQ 759/529). In his comments on this passage, IṬ professes ignorance of the identity of the enemy in question. It is likely, however, that IṬ was practising *taqiyya*; after all, he also had in his possession the *Masārr*, where it is stated (p. 41) that on 29th Dhū l-Ḥijja 23/6 Nov. 644 ‘Umar b. al-Khaṭṭāb died (see also → *Kutub aṣḥābīnā l-qummiyyīn*). Finally, a tradition is cited in IQ 523/308 on the merits of fasting in a holy month for three successive days.

From these quotations it is clear that the *Ḥadā‘iq*, at least in part, was similar in content to the *Masārr al-shī‘a*. The two are nevertheless different works: in the first place, IQ 24-25/554 (the first passage) and 523/308 do not appear in the *Masārr*, and IQ 759/529 (the second passage) is formulated differently. Secondly, for some dates the recommendation to fast appears in the *Ḥadā‘iq* only. In the third place, IṬ draws a clear distinction between the two works: he thus says in IQ 75 (line 6)/603 (line -3), after citing from the *Ḥadā‘iq*, “In the *K. al-tawārīkh al-shar‘iyya* [= *Masārr al-shī‘a*], al-Mufid provides the same information”; and in IQ 64/592 he attempts to reconcile an apparent inconsistency in the information given in the two sources regarding the precise time of Muḥammad’s setting out on the *hijra*. Afandī, apparently drawing on the information in the *Iqbāl*, also stresses that although the *Ḥadā‘iq* is modelled on the *Masārr*, it is a different and larger work (*Riyād*, V, p. 179).

168. **+ *K. al-ḥadhf wa l-iḍmār* / Abū l-‘Abbās Aḥmad b. Yaḥyā b. Aḥmad b. Zayd Ibn Nāqa (or Nāqīd) al-Muqri’ (d. 559/1163-4)

S 20, 228

The author, identified merely as Aḥmad b. Nāqa al-Muqri’ (in S 20, erroneously, al-Maghribī), was a Ḥanafī jurist and grammarian. See Ibn Abī l-Wafā, I, p. 131; Iṣfahānī, *Kharīda*, IV/1, p. 275; Ṣafādī, VIII,

pp. 231-232; Suyūfī, *Bughya*, I, p. 395. This work is not mentioned in any of these sources. The passage cited is taken from the second *juz'* and consists of Ibn Nāqa's interpretation of the words *wa kadhālika ba'athnāhum* of Q 18:19. This interpretation involves the grammatical concepts of *ḥadhf* and *idmār* referred to in the title (although neither term is explicitly used in the passage). Cf. Lane, s.vv.; *ET*², art. "Idmār" (H. Fleisch); K. Versteegh, "Grammar and Exegesis: The Origins of Kufan Grammar and the *Tafsīr Muqātil*", *Der Islam*, 67, 1990, pp. 206-242, at pp. 231-233 (where *idmār* is rendered as "ellipsis").

⇒ *K. al-ḥadīth* ('Abd Allāh b. Ḥammād al-Anṣārī), see *Aṣl*

169. **+ *Ḥadīth Sufyān al-Thawrī* / Abū l-Qāsim Sulaymān b. Aḥmad al-Ṭabarānī (d. 360/971)

Ṭ 111/[om 27], 548/171 and 173

For the author see *GAS*, I, pp. 195-197. In Ṭ 548/171, his name is not provided. A *Ḥadīth al-Thawrī* consisting of ten parts (or fascicules) (*ajzā'*) appears in the list of al-Ṭabarānī's works given in *Juz' fihi dhikr Abī l-Qāsim Sulaymān b. Aḥmad b. Ayyūb al-Ṭabarānī* by Abū Zakariyyā Yaḥyā b. 'Abd al-Wahhāb b. Abī 'Abd Allāh b. Manda (d. 511/1117; cf. *GAL*, S, I, p. 279; *GAS*, I, p. 195). This work is appended to the last volume of al-Silafī's edition of al-Ṭabarānī's *al-Mu'jam al-kabīr*, Mosul, 1404/1983-4 (XXV, pp. 329-368; see p. 362 for *Ḥadīth al-Thawrī*). The Prophetic tradition cited in Ṭ¹ 111 belongs to the *faḍā'il Fāṭima* genre; in Ṭ 548/171 and 173, the Prophet exhorts the Anṣār to place a green palm-tree branch in the grave of deceased believers (for this custom, known as *takhḍīr*, cf. Kohlberg, "Antediluvian", pp. 63-64).

170. *+ *K. ḥadīth al-walāya* / Abū l-'Abbās Aḥmad b. Muḥammad b. Sa'īd Ibn 'Uqda (d. 333/944)

Dh VI 378 no. 2376, XXV 142 no. 830

A 91/103, IQ 663/453, 669/457, Ṭ 140-142/33, Y 34-35/183-184

The book's title is mentioned neither in IQ² 457 nor in Ṭ², but appears in Ṭ¹ 140 (= Ṭ* fols 31b, 32b/Ṭ** fols 39b, 40b). Al-Najāshī (p. 94) gives the title as *K. al-walāya wa man rawā Ghadīr Khumm*; in A it is referred to as *K. al-walāya*. According to Ibn Ḥajar al-'Asqalānī (*Tahdhīb*, VII, p. 339), it included at least 70 *isnāds* of the Ghadīr Khumm tradition. For their part, Ibn Shahrāshūb (*Manāqib*, II, p. 228) and IṬ (Ṭ 142/33) state that the number of *isnāds* was 105. IṬ also provides the names of 95 Companions who are mentioned in Ibn 'Uqda's work as having transmitted this tradition. The manuscript used by IṬ was written in 330/941-942 (IQ 663/453) and had on it the handwriting of al-Ṭūsī and others. The book was also available to IṬ's renowned

pupil, the 'Allāma al-Ḥillī (see his *al-Ijāza al-kabīra li Banī Zuhra al-Ḥalabī*, in BA, CVII, pp. 116-118). See also Amīnī, *Ghadīr*, I, p. 153.

171. **+— *K. ḥadīth al-walāya* (or *al-Radd 'alā l-Ḥurqūṣiyya*) / Abū Ja'far Muḥammad b. Jarīr al-Ṭabarī (d. 310/923)

Dh X 193 no. 483

IQ 663/453, 669/457, Ṭ 142/33, 154/38

For the author see *GAS*, I, pp. 323-328 and the studies referred to below. The *Ḥadīth al-walāya* is one of a number of works ascribed to al-Ṭabarī on subjects of particular interest to the Shi'a. Some of these works are discussed in the context of recent studies of al-Ṭabarī by F. Rosenthal and C. Gilliot. The "Shī'ī" titles referred to in these studies are (1) *K. faḍā'il 'Alī* (Rosenthal, *Ṭabarī*, pp. 91-92; Gilliot, "Tabarī", pp. 63-66), (2) *K. (aḥādīth or ḥadīth) Ghadīr Khumm* (Rosenthal, *Ṭabarī*, pp. 92-93; Gilliot, "Tabarī", pp. 63-66), (3) *al-Radd 'alā l-Ḥurqūṣiyya* (Rosenthal, *Ṭabarī*, pp. 123-124; Gilliot, "Tabarī", pp. 74-76), (4) *K. faḍā'il al-'Abbās* (Rosenthal, *Ṭabarī*, pp. 90-91; Gilliot, "Tabarī", p. 67), (5) *al-Mustarshid (fi l-imāma)* (Rosenthal, *Ṭabarī*, pp. 118-120; Gilliot, "Tabarī", p. 76), and (6) *Bishārat al-muṣṭafā* (Rosenthal, *Ṭabarī*, p. 119; Gilliot, "Tabarī", p. 76). As is well known, the last two works were not written by the historian (cf. → *Bishārat al-muṣṭafā*, → *K. dalā'il al-imāma*), and this is confirmed by Rosenthal and Gilliot.

The first three titles present a variety of problems. Rosenthal discusses the reasons which may have prompted al-Ṭabarī to compose a work on 'Alī's virtues, and shows that the *K. Ghadīr Khumm* may well have formed a part of the *K. faḍā'il 'Alī*. This conclusion is shared by Gilliot. There is less agreement between the two scholars as regards *al-Radd 'alā l-Ḥurqūṣiyya*. Rosenthal analyses the difficulties in attributing this work to al-Ṭabarī but concludes that there are insufficient grounds for rejecting al-Ṭabarī's authorship out of hand. He goes on to state that "it is not implausible to suggest that *al-Radd 'alā l-Ḥurqūṣiyyah* was part of *Faḍā'il*". Gilliot, whose analysis is based largely on a passage from Ibn al-Dā'ī's *Tabṣīrat al-'awāmm*, arrives at a clear-cut conclusion: he includes the *Radd* among the works falsely attributed to al-Ṭabarī (see Gilliot, "Tabarī", pp. 74-76).

The material adduced by IṬ enables us to take the discussion a step further. In the *Ṭarā'if* he refers twice to a *K. al-walāya* (in Ṭ¹ 142: *Ḥadīth al-walāya*; in Ṭ¹ 33, erroneously, *K. al-wulāt*), which he describes as consisting of 75 different *isnāds* of the Ghadīr Khumm tradition. The author is identified as Muḥammad b. Jarīr al-Ṭabarī, the *Ṣāhib al-Ta'rikh*. *K. al-walāya* is an alternative title of the *Ḥadīth* (or *K.*) *Ghadīr Khumm*, as is explicitly stated by Ibn Shahrāshūb (*Ma'ālim*, p. 106, no. 715; see also Ibn al-Bīṭrīq, *'Umda*, p. 55). Ibn Shahrāshūb

cites several passages from the *K. al-walāya* (see his *Manāqib*, II, pp. 122-123, 247-248, 265, 268, III, p. 21), noting that it contains "more than seventy" *isnāds* of the Ghadīr Khumm tradition (*Manāqib*, II, p. 228). In a version of the *Ṭarā'if* cited in 'Alī al-Ḥusaynī al-Milānī, *Khulāṣat 'abaqāt al-anwār fī imāmat al-a'imma al-aṭhār*, VI, Tehran, 1404-5, p. 90, IṬ states (after the passage in Ṭ 142/33): "I saw in a work which al-Ṭabarī composed on the validity of the Ghadīr tradition that the book's title is *al-Radd 'alā l-Ḥurqūṣiyya*, that is the Ḥanbalīs; [they were called so] because Aḥmad b. Ḥanbal was a descendant of Ḥurqūṣ b. Zuhayr al-Khārijī. Some say that al-Ṭabarī gave the book this title because al-Barbahārī the Ḥanbalī [d. 329/941; see *EI*², art. "al-Barbahārī" (H. Laoust)] had criticized something about the Ghadīr tradition". And in IQ (663/453) IṬ declares: "[Among the proofs that Muḥammad designated 'Alī as Imam] is what Muḥammad b. Jarīr al-Ṭabarī, author of *al-Ta'rikh al-kabīr*, transmitted in a work which he composed and to which he gave the title *K. al-radd 'alā l-Ḥurqūṣiyya*. In this work he transmitted the *yawm al-Ghadīr* tradition concerning the Prophet's designation of 'Alī as *walī* and [his confirmation of] his [sc. 'Alī's] eminent position. He transmitted this via 75 *isnāds*". This work (of which IṬ says he does not at present possess a copy [IQ 663/453]) is described (in IQ 669/457) as consisting of one volume (*mujallad*). Ibn Kathīr (XI, p. 147) may have referred to a different manuscript of the same work when he stated that he had seen a work of the historian al-Ṭabarī consisting of two bulky volumes on Ghadīr Khumm (*wa qad ra'aytu lahu kitāban jama'a fīhi aḥādīth Ghadīr Khumm fī mujalladayn ḍakhmayn*).

That the *K. (ḥadīth) al-walāya* and *al-Radd 'alā l-Ḥurqūṣiyya* are one and the same work is also attested by Ni'mat Allāh al-Jazā'irī, who declares: "Muḥammad b. Jarīr al-Ṭabarī *Ṣāḥib al-Ta'rikh* transmitted the Ghadīr tradition via 75 chains of authorities. He devoted a separate work to it which he called *K. al-walāya*, noting that he had composed it in refutation of the Ḥurqūṣiyya (*li l-radd 'alā l-Ḥurqūṣiyya*), that is the Ḥanbalīs; [they were called so] because Aḥmad b. Ḥanbal was a descendant of Ḥurqūṣ b. Zuhayr al-Khārijī" (Jazā'irī, *Anwār*, I, p. 128). In fact, though there probably was a Ḥurqūṣ among Ibn Ḥanbal's ancestors (see the references given by Gilliot, p. 86, n. 86), this Ḥurqūṣ is distinct from the Khārijī Ḥurqūṣ b. Zuhayr. Both Rosenthal and Gilliot raise the possibility of *ḥurqūṣ* (a flea or a beetle) being a nickname, with Rosenthal suggesting that it may have applied to al-Ṭabarī's critic Abū Bakr b. Abī Dāwūd al-Sijistānī (i.e. 'Abd Allāh b. Sulaymān b. al-Ash'ath) (d. 18 Dhū l-Ḥijja 316/1 Feb. 929; cf. *Ta'rikh Baghdād*, IX, pp. 464-468).

Whatever the origin of the term al-Ḥurqūṣiyya, two points can be

established: (a) IṬ (and perhaps al-Ṭabarī's contemporaries as well) regarded it as a designation of the Ḥanbalīs. This is the interpretation put forward by Massignon and adopted by Brockelmann (cf. Gilliot). Sezgin (following al-Ṭihirānī) rejected this interpretation, noting that Ḥurqūṣ b. Zuhayr (i.e. Ḥurqūṣ b. Zuhayr al-Sa'dī known as Dhū l-Khuwayṣira al-Tamīmī) was a Khārījī "killed in 37/657" (in fact, he was killed [at Nahrawān] in 38/658; see *EI*², art. "Ḥurqūṣ b. Zuhayr al-Sa'dī" [L. Vecchia Vaglieri]). The passages from the *Ṭarā'if* and *al-Anwār al-nu'māniyya* (the latter harking back to earlier texts, in particular the *Ṭarā'if* and Ibn al-Dā'ī's *Tabṣīrat al-'awāmm* [Tehran, 1304, p. 40 = ed. Iqbal, p. 106; see Gilliot's discussion of Ibn al-Dā'ī]) show that the fact that Ḥurqūṣ b. Zuhayr al-Sa'dī was a Khārījī is not (as Sezgin implies) inconsistent with the term Ḥurqūṣiyya being used to refer to the Ḥanbalīs. (b) The *Radd 'alā l-Ḥurqūṣiyya* was probably composed by al-Ṭabarī (as already maintained in Najāshī, p. 322, no. 879) and not by the Shī'ī Muḥammad b. Jarīr b. Rustam al-Ṭabarī, as suggested by al-Ṭihirānī and, again following him, by Sezgin (*GAS*, I, p. 328, n. 2).

Another work cited by IṬ is al-Ṭabarī's '*Uyūn akhbār banī Hāshim* (MF 93-95/104-106; see List under this entry). According to IṬ, it was written for 'Alī b. 'Īsā b. al-Jarrāḥ (d. 334/946), who was a vizier under al-Muqtadir (see *EI*², art. "'Alī b. 'Īsā" [H. Bowen]; Sourdel, *Vizirat*, index). This is plausible, given that al-Ṭabarī may well have been among his acquaintances (Sourdel, II, p. 525; Rosenthal, *Ṭabarī*, p. 73). IṬ used a manuscript which he assumes was written during al-Ṭabarī's lifetime. The text reproduces a debate between Mu'āwiya and the Banū Hāshim in which Mu'āwiya disputes the Hāshimī claim to rule and is in turn rebutted by 'Abd Allāh b. 'Abbās. The tenor of Ibn 'Abbās's argument is in line with 'Abbāsīd propaganda; Ibn 'Abbās declares: "The Imam is one of us, and Jesus will pray behind him; had I wished to do so, I would have named him" (cf. M. Sharon, *Black Banners from the East*, Leiden, 1983, pp. 82-83).

This excerpt raises the possibility that the work in question is the *K. faḍā'il al-'Abbās* which Yāqūt mentions together with the *K. faḍā'il 'Alī b. Abī Ṭālib* (Yāqūt, *Udabā'*, XVII, pp. 80-81, whence Rosenthal and Gilliot). What we know about the sponsorship of the '*Uyūn* and the *K. faḍā'il al-'Abbās* is consistent with their being the same work. Just as the '*Uyūn* was said to have been written for the vizier 'Alī b. 'Īsā, so too, as Gilliot notes, the *K. faḍā'il al-'Abbās* was commissioned by the caliph's court.

A further problem arises from Yāqūt's statement that al-Ṭabarī's various works on *Faḍā'il* remained unfinished, for IṬ gives no hint of either the *Ḥadīth al-walāya* or the '*Uyūn* being incomplete. It may be (as suggested in Rosenthal, *Ṭabarī*, p. 93) that al-Ṭabarī planned to

put together the various works on the virtues of individual persons or groups into one book of *faḍā'il*; and that Yāqūt talks of the *faḍā'il* works as incomplete because they had not been joined in one book.

Yet another work of 'Alid *faḍā'il* which IṬ ascribes to al-Ṭabarī is the *Manāqib ahl al-bayt* (see List under this entry).

To sum up: al-Ṭabarī wrote a number of works on the virtues of various Companions, and may have planned to unite them in a volume of *faḍā'il*. These works included the *Faḍā'il 'Alī*, the *Ḥadīth* (or *K.*) *al-walāya* (also known as *Ḥadīth Ghadīr Khumm* and *al-Radd 'alā l-Ḥurqūṣiyya*), the *Faḍā'il al-'Abbās* (which may be identical with the '*Uyūn akhbār Banī Hāshim*'), and perhaps also the *Manāqib ahl al-bayt*. The *Ḥadīth al-walāya* was apparently an independent work, but al-Ṭabarī may have thought of incorporating it within the *Faḍā'il 'Alī* which in turn would form part of a more general *faḍā'il* work. The circulation of these texts seems to have been restricted mainly to Shī'ī circles. Even there they do not appear to have enjoyed much popularity, and it is largely thanks to IṬ that we know something about them.

172. ** *K. al-ḥalāl wa l-ḥarām* / Abū Ishāq Ibrāhīm b. Muḥammad b. Sa'īd al-Thaqafī (d. 283/896) (?)

Dh VII 61 no. 323

IQ 246/15

Al-Ṭīhrānī is probably right in arguing that the author's name as given by IṬ, to wit Ishāq b. Ibrāhīm al-Thaqafī, is erroneous. This name is not known to the biographers: al-Māmaqānī (*Tanqīh*, no. 640) and al-Tustarī (*Qāmūs*, I, pp. 474-475) refer to the passage in the *Iqbāl* as the only evidence for the existence of this author, and al-Tustarī suspects that the passage contains an error. It should, however, be pointed out that the *K. al-ḥalāl wa l-ḥarām* does not appear in either Najāshī (pp. 16-18, no. 19) or the *Ma'ālīm* (pp. 3-4, no. 1) among the works of Ibrāhīm b. Muḥammad al-Thaqafī. It may be an alternative title of al-Thaqafī's *Jāmi' al-fiqh wa l-aḥkām* mentioned by al-Najāshī (p. 17). IṬ, who owned a "beautiful old copy" of this work (*nuskha 'atīqa 'indanā l-ān malīha*), cites a tradition transmitted by al-Thaqafī from Ja'far al-Ṣādiq via two intermediaries.

173. + *K. ḥamāqat ahl al-ibāḥa* / Abū Ḥāmid al-Ghazzālī (d. 505/1111)

Ṭ 341/[om 97]

This polemic against the extremist Ṣūfīs is more usually known as (*Bayān*) *faḍā'ih al-ibāḥiyya* (see Bouyges-Allard, p. 60, n. 1, p. 118, no. 174; Badawī, *Mu'allafāt*, p. 340, no. 207). The title as provided by IṬ is cited by Jamīl al-'Azīm, '*Uqūd al-jawhar fī tarājīm man lahum khamsūna taṣnīfan fa mi'a fa akthar*, Beirut, 1326/1908-9, p. 8 (whence

Bouyges-Allard, p. 118, n. 2). Al-‘Az̄m’s book comprises titles taken from *Dhayl kashf al-zunūn*. There are a number of supplements to the *Kashf al-zunūn* (cf. the editors’ introduction to Ḥājī Khalīfa, I, p. 10), and al-‘Az̄m does not say which of them he consulted. The best-known of these supplements, the *Īdāḥ al-maknūn fi l-dhayl ‘alā kashf al-zunūn* of Ismā‘īl al-Baghdādī, includes no mention of the *Ḥamāqa*.

A Persian version of this work, based on a unique manuscript (Fatih 5426), was published with a German translation by O. Pretzl (*Die Streitschrift des Ġazālī gegen die Ibāḥīya*, Sitzungsberichte der Bayerischen Akademie der Wissenschaften, philosophisch-historische Abteilung, Heft 7, Munich, 1933). The excerpt in Ṭ is taken from al-Ghazzālī’s answer to the first objection of the Ibāḥīyya (*al-jawāb ‘an shubhatihim al-ūlā*); the full text of the *shubha* and of al-Ghazzālī’s answer appears in Pretzl’s edition on pp. 8-10 (Persian) = pp. 28-30 (German). This work is not mentioned in *GAL*, and the excerpt in Ṭ is to my knowledge the only indication of the existence of an Arabic version. This excerpt thus raises the question of the original language of the work: since both Pretzl and E. Glassen (*Der mittlere Weg: Studien zur Religionspolitik und Religiosität der späteren Abbasiden-Zeit*, Wiesbaden, 1981, p. 88, n. 25, pp. 174-175) knew only the Persian text, they naturally supposed it to have been the original. If this was indeed the case (and Glassen advances some cogent arguments in support of this supposition), then the excerpt in Ṭ indicates either that an Arabic translation was already available by IṬ’s time (as in the case of *al-Tibr al-masbūk*; see List under this entry), or that IṬ translated (or had someone translate) this passage for his book (cf. Chapter III.7). If Arabic was the original language, then the latest date for the Persian translation would be 727/1326-7, the date of the manuscript used by Pretzl (see his introduction, p. 18).

174. + *Ḥaqā’iq al-tafsīr* / Abū ‘Abd al-Raḥmān al-Sulamī (d. 412/1021)

S 18, 217

For the author see *GAS*, I, pp. 671-674; the introduction to my edition of al-Sulamī’s *Jawāmi‘ ādāb al-ṣūfiyya and ‘Uyūb al-nafs wa mudāwātuhā*, Jerusalem, 1976. In S 18, the word *Ḥadā’iq* erroneously appears instead of *Ḥaqā’iq*. IṬ possessed only the first volume of this work. He cites from the second quire, fol 8a, the exegesis to *yā banī Isrā’īla dhkurū ni‘matī llatī an‘amtu ‘alaykum* (Q 2:40, 47, 122) which appears as the 57th tradition of Sūrat al-Baqara in G. Böwering’s forthcoming edition of the *Ḥaqā’iq* (= ms. Br. Lib. Or. 9433 fol 11b). I am grateful to Professor Böwering for letting me see the typescript of his edition. Cf. → *Ziyādāt ḥaqā’iq al-tafsīr*.

⇒ *Hawādith al-islām* (Miskawayh), see *Tajārib al-umam*

175. *? *al-Ḥāwiya* (or *al-Hāwiya*) *fī madhammāt Mu‘āwiya* / anon.

Ṭ* fol 128a/Ṭ** fol 164b [om Ṭ 471/144]

The title appears as *al-Ḥāwiya* ("the inclusive") in Ṭ* and Ṭ**, and as *al-Hāwiya* ("the abyss") in Hillī, *Nahj* (p. 312, whence BA lith., VIII, p. 566). For the latter title cf. *al-Hāwiya fī aḥwāl* (or *ta'rikh*) *Yazīd b. Mu‘āwiya* of Ḥusayn b. Aḥmad al-Barāqī, d. 1332/1913-4 (cf. Dh XXV 157 no. 40). Either for reasons of *taqiyya* or because of genuine ignorance, IṬ does not provide the author's name (and nor does the 'Allāma al-Hillī). The fragment cited in the *Ṭarā'if* depicts Mu‘āwiya as an uncouth person who would have led the prayers in a state of impurity had his condition not been exposed by Ṣa‘ṣa‘a (i.e. ibn Ṣawḥān; cf. e.g. Tabarī, *Ta'rikh*, index, s.v. Ṣa‘ṣa‘a b. Ṣawḥān; Kishshī, pp. 64-65; Mufid, *Ikhtisās*, pp. 116-118). In the passage cited by the 'Allāma, Mu‘āwiya is accused of slaying forty thousand Muhājirūn and Anṣār and their offspring.

176. ** *Hidāyat al-mustarshid* / Abū Ja‘far Muḥammad b. al-Ḥasan al-Ṭūsī (d. 460/1067)

Dh XXV 191 no. 209

B 177, 242

The passage in B 242 (referred to in B 177 and cited in BA, XCI, p. 280) deals with the rules of *istikhāra*. Ḥāmid al-Khaffāf assumes that the work dealt with supplications and *'ibādāt* (introduction to B, p. 94). Al-Ṭīhrānī does not say whether the book is extant; there seems to be no evidence indicating that it is.

177. + *Ḥilyat al-awliyā'* / Abū Nu‘aym Aḥmad b. ‘Abd Allāh b. Aḥmad al-Iṣfahānī (d. 430/1038)

Dh VII 81 no. 431

A 83-84/96, 123-124/134, BA, LXXXII, p. 224 = MK, III, p. 102

[om F], LXXXVI, p. 280 [om F 227/207], MD 307, MF 25/29,

Ṭ 58/15, 459/141, 536/167, 542/170, Y 93/305-306, 186/483

As noted by al-Khwānsārī (*Rawḍāt*, I, p. 272), this work was well-known among the Shī‘a. For some of the passages cited, IṬ indicates from which volume of the *Ḥilya* they were taken: the second (A 123-124/134), the fifth (MD, MF) and the last (A 83-84/96).

178. **+— *K. ḥisāb tartīb dasūtīr al-kawākib al-sab‘a* / al-Sharīf Abū l-Qāsim ‘Alī b. al-Qāsim al-Qaṣrī

Dh VII 8 no. 26

N 128

IṬ mentions this among the astrological works of ‘Abbāsīd scholars that are in his possession. The author is not further identified. In N*

fol 85b (and Dh), the title is *K. ḥisāb tartīb wa sū'ir* (for *dasātīr*?) *al-kawākīb al-sab'a*. Title in N: *K. tartīb ḥisāb dasātīr* [sic] *al-kawākīb al-sab'a*.

179. **? *Hujjat al-tafdīl* / Ibn al-Athīr (fl. late 3d/9th or mid-5th/11th century?)

Dh VI 260 no. 1421

Y 137-138/384-386

In Y, the work's full title is *Hujjat al-tafṣīl* (so also BA, XXXVII, p. 325) *wa sharḥ Ḥudhayfa b. al-Yamān bi tasmiyat mawlānā 'Alī bi amīr al-mu'minīn fī zamān ṣāhib al-risāla ṣalawāt allāh 'alayhi wa ālihi bi ziyāda fī l-tafṣīl*. Al-Ṭīhrānī, citing a manuscript of the *Yaḡn*, gives the title as *Hujjat al-tafdīl* and the author's name as al-Athīr. Al-Ḥurr al-'Āmilī refers to it (in the list of works cited indirectly) as the *K. ḥujjat al-tafdīl* of Ibn al-Athīr (*Ithbāt*, I, p. 74). The work apparently dealt with 'Alī's virtues.

There are two versions as to the date of the manuscript used by IṬ: in Y, it is 469/1076-7, whereas al-Ṭīhrānī gives the date 369/979-980 (Dh and *Nābis*, p. 13). In Rajab 472/Dec. 1079-Jan. 1080 al-Ṭūsī's son Abū 'Alī al-Ḥasan added an encomium of the author to this manuscript, as did three other scholars after him. Al-Ṭīhrānī speculates that this work may be identical with the *Ḥaḡā'iq al-tafdīl fī ta'wīl al-tanzīl* of Abū Muḥammad Ja'far b. Warqā' (for whom see Najāshī, p. 124, no. 319). Ja'far's work was transmitted by Abū Aḥmad Ismā'īl b. Yaḡyā b. Aḥmad al-'Absī, who flourished in the early 4th/10th century (cf. Ṭūsī, *Rijāl*, p. 468, no. 37); Ja'far was thus probably his older contemporary. The *isnād* given in Y runs as follows: Muḥammad b. al-Ḥusayn al-Wāsiṭī—Ibrāhīm b. Sa'īd—al-Ḥasan b. Ziyād al-Anmāṭī—Muḥammad b. 'Ubayd al-Anṣārī—Abū Hārūn al-'Abdī—Rabī'a al-Sa'dī. This *isnād* is not very helpful in establishing the author's *floruit*. If the author is indeed Ja'far b. Warqā' (or a contemporary of his), then the first name may refer to Muḥammad b. al-Ḥasan (not al-Ḥusayn, as in Y) al-Wāsiṭī, who lived in the mid-3d/9th century (cf. Ṭūsī, *Rijāl*, p. 408, no. 30).

180. ** *K. al-ḥusnā* / Abū 'Abd Allāh Ja'far b. Muḥammad b. Aḥmad b. al-'Abbās al-Dūrīstī (alive in 473/1080-1)

Dh VII 14 no. 58

IQ 116/634, 161-162/669-670, 165-166/673-674, 173-174/681-682, 442-443/213-214, 460-461/241-242, 463/243

The author (for whom see *Nābis*, pp. 43-44) transmitted from the leading Imāmī scholars of the Buwayhid period: al-Mufīd, al-Murtaḍā and al-Ṭūsī. The excerpts consist of Prophetic traditions on the merits of supplication on various days of Rajab and Ramaḍān or provide the text

of these supplications. Afandī (*Riyād*, I, p. 111) appears to know this work only via the *Iqbāl*.

181. ** (*Kutub*) *al-‘ibādāt* / anon.

IQ 26/556, 105-106/628, 108/629, 112/632, 122/637, 135-136/649-650, 180/685, 661-662/451-452, 699-709/481-491, 747-754/519-525, J 154-159, 167-169

In J 154, the reference is to *Kutub ‘ibādāt wa ṣalawāt ‘an al-nabī wa l-a‘imma*. From the passages cited it would appear that IṬ used a *majmū‘a* containing a number of works (or chapters) concerning *‘ibādāt*; this would account for the plural form *kutub* (cf. →[*Kutub*] *al-da‘awāt*). Elsewhere he refers to a *K. al-‘ibādāt*, meaning probably one of the texts in the *majmū‘a* (IQ 135/649; cf. IQ 699/481: *nuskha ‘atīqa min kutub al-‘ibādāt*; IQ 26/556, 135/650: *ba‘d kutub al-‘ibādāt*). The manuscript in question belonged to an unidentified colleague of IṬ (IQ 122/637), and IṬ made his own copy from it (IQ 112/632). IṬ also refers to “the person from whose handwriting I have copied this tradition”, noting that this person omitted the *ismāds* of certain prayers (J 155) or did not cite the ending of a particular tradition (J 157). The excerpt in J details the number of supererogatory *raka‘āt* to be performed each day and night of the week. The excerpts in IQ consist of supplications for various occasions and traditions on the merits of such supplications. There thus seem to be no significant differences between the contents of the *Kutub al-‘ibādāt* and *Kutub al-da‘awāt*.

182. *+ K. al-ibāna / Abū ‘Abd Allāh ‘Ubayd Allāh b. Muḥammad Ibn Baṭṭa al-‘Ukbarī (d. 387/997)

Ṭ 205/53, 551/174

For the author see *GAS*, I, pp. 514-515. In Ṭ 551/174, IṬ cites from Ibn Baṭṭa, but without mentioning the work’s name. Both citations are probably taken from the longer version of Ibn Baṭṭa’s creed known as *al-Ibāna al-kubrā* (or *al-kabīra*). This version, unlike the *Ibāna al-ṣaghīra* (= *K. al-sharḥ wa l-ibāna ‘alā uṣūl al-sunna wa l-diyāna*) published by both H. Laoust (in *La profession de foi d’Ibn Baṭṭa*, Damascus, 1958) and Riḍā b. Na‘sān Mu‘ṭī (Mecca, 1404/1984), has only partially survived (see J. van Ess, “Bibliographische Notizen zur islamischen Theologie”, *WO*, 10, 1979, pp. 54-60, at pp. 57-58, 11, 1980, pp. 122-134, at pp. 130-134, 16, 1985, pp. 128-135, at pp. 128-131; Mu‘ṭī’s introduction, pp. 49-51). The subjects discussed in the two citations are the term *ahl al-sunna wa l-jamā‘a* (in Ṭ 205/53) and the permissibility of pronouncing more than four *takbīrāt* over the dead; both topics are dealt with in the *Ibāna al-ṣaghīra*, but the actual passages adduced by IṬ are not to be found there.

Another Imāmī author familiar with in the *Ibāna al-kubrā* was Ibn

Shahrāshūb. His *Manāqib* contains a large number of paraphrases and quotations from it, most of which deal with 'Alī's virtues (I, pp. 12, 220, 230, 249-250, 288, 297, 311, 313, 368, 371, 372, 388, II, pp. 4, 30, 35, 37-38, 61-62, 99, 115, 176, 216-217, 236-237, 244, 258, 286, 318-319, 368-369, 372, III, pp. 5-6, 8-10, 13, 18, 21, 25, 31, 57, 82, 104, 106-107, 110-111, 123, 136, 143, 153-156, 160, 162-163, 165-166, 189, 213-214, 218-221, 224, 230, 431). The *Ibāna al-kubrā* (in three volumes) was still available to Muḥammad b. 'Abd al-Muḥsin Ibn al-Dawālībī al-Baghdādī al-Ḥanbalī (d. 728/1328); see Muḥammad b. Rāfi' al-Salāmī, *Ta'riḫh 'ulamā' Baghdād al-musammā Muntakhab al-mukhtār*, ed. 'Abbās al-'Azzāwī, Baghdad, 1357/1938, p. 189.

183. *+ *K. al-'ibar* / 'Ubayd Allāh (or 'Abd Allāh) b. Muḥammad b. 'Alī b. 'Abd al-'Azīz Ḥājib al-Nu'mān (d. Muḥarram 483/Mar. 1090)

Dh XV 211 [no no.]

MN 17-18

Al-Ṭihrānī does not provide the author's name, saying only that a *K. al-'ibar* was one of the sources of al-Kaf'amī's *Balad* (cf. *Balad*, p. 502). Al-Kaf'amī, however, probably cited from it via IṬ. For the author (whose name is given by Strothmann [p. 105] as 'Abd Allāh b. Muḥammad b. 'Alī without further identification) see Ibn al-Najjār, II, p. 140 (citing Abū Ghālib Shujā' b. Fāris al-Dihlī [d. 507/1113], apparently from his *Dhayl 'alā ta'riḫh Baghdād*). He was a grandson of the poet 'Alī b. 'Abd al-'Azīz b. Ibrāhīm Ibn Ḥājib al-Nu'mān (d. 423/1032; see Yāqūt, *Udabā'*, XIV, pp. 35-39; Ṣafadī, XXI, p. 246; *GAS*, II, p. 598). IṬ and al-Kaf'amī appear to be the only authors who refer to the *K. al-'ibar*; Ḥājib al-Nu'mān (whose name appears in MN* fol 206b as "Ṣāhib al-Nu'mān") is not otherwise mentioned in Shī'ī sources.

In the passage cited, Ḥājib al-Nu'mān recounts a story which he heard from *qāḍī l-quḍāt* al-Māwardī (d. 450/1058) and had confirmed by two eye-witnesses. The story concerns the circumstances under which the Buwayhid Jalāl al-Dawla had his vizier Kabbūsh executed.

184. **+— *al-Ibṣār* / Abū l-Ḥasan Thābit b. Qurra al-Ḥarrānī (d. 288/901)

N 202

For the author see *GAS*, VI, pp. 163-170, VII, pp. 151-152. The *Ibṣār*, which is known only via the *Nujūm* (cf. *GAS*, VII, p. 152, no. 6), is one of two books by Thābit b. Qurra which were in the possession of IṬ. See also → *Kitāb* (Thābit b. Qurra).

185. +— *al-Īḍāh fī sharḥ al-maqāmāt* / Abū l-Faṭḥ Nāṣir b. Abī l-Makārim 'Abd al-Sayyid al-Muṭarrizī al-Khwārazmī (d. 610/1213)

T 138/33

For the author, who was a Mu‘tazilī and a Ḥanafī, see Dimyāfī, *Mustafād*, pp. 404-405, *GAL*, I, pp. 350-352, *S*, I, pp. 514-515. The *Īdāh* is a commentary on the *Maqāmāt* of al-Ḥarīrī (d. 516/1122) (*GAL*, I, p. 327); its title in *Sbath* (p. 31, no. 566) is indeed *Sharḥ maqāmāt al-Ḥarīrī*. It is available in an old lithograph edition (n.p., 1272/1855).

186. *K. al-ihlīlaja* / Ja‘far al-Ṣādiq (d. 148/765) (attrib.)

Dh II 484 [no no.]

A 78/91, K 9, N 11-21, 46, 77

For al-Ṣādiq, the sixth Imam of the Twelver Shī‘īs, see *GAS*, I, pp. 528-531. For this work see *GAS*, I, p. 530, no. 9, p. 534; Halm, “Das ‘Buch der Schatten’”, *Der Islam*, 55, 1978, pp. 219-265, at pp. 222-223. In *Ma‘ālim*, p. 124, no. 836, it is cited among the works of al-Mufaḍḍal b. ‘Umar al-Ju‘fi (fl. late 2d/8th century); its title is given there as *K. al-ihlīlaja min imlā’ al-Ṣādiq ‘alayhi l-salām fi l-tawḥīd*, indicating that it was transmitted by al-Mufaḍḍal from the sixth Imam. IṬ, however, does not mention this, and speaks only of the *K. al-ihlīlaja* in which al-Ṣādiq triumphed over an Indian in a debate about the question of God’s knowledge (A; cf. Matar, pp. 57-59).

This work is distinct from the *Tawḥīd* attributed to al-Mufaḍḍal (the *K. al-tawḥīd wa l-ihlīlaja* mentioned in *GAS* looks like a conflation of the two titles). Both are cited in their entirety by al-Majlisī (the *Tawḥīd* in BA, III, pp. 57-151, the *Ihlīlaja* in BA, III, pp. 152-198). They are also included (together with the *K. miṣbāḥ al-sharī‘a*) in a *majmū‘a*, ms. Princeton University Library New Series, shelf mark 1307: *Tawḥīd al-Mufaḍḍal* (ms. New Series 527) on fols 1b-170a, *Miṣbāḥ al-sharī‘a* (ms. New Series 744) on fols 171b-309b, *al-Ihlīlaja* (on the first folio of the *majmū‘a*, erroneously, *al-Ihlīlajīyya*) (ms. New Series 328) on fols 310b-389b. See further → *Kitāb* (al-Mufaḍḍal b. ‘Umar al-Ju‘fi).

In A, the *K. al-ihlīlaja* is mentioned together with *K. al-Mufaḍḍal b. ‘Umar* and the *Miṣbāḥ al-sharī‘a* among the works which a traveller should take with him. The title *al-Ihlīlaja* refers to the myrobalan fruit used for medicinal purposes by the Indian physician who engages Ja‘far al-Ṣādiq in polemics. Al-Ṣādiq uses the *ihlīlaja* as the starting point for his proof for the existence of God (fols 313a ff, 352a ff). The text in N 11-20 appears (with some variations) on fols 342a-352a; fols 352a-361b consist of the text which IṬ paraphrases in N 20 (lines -5 to -2); the passage in N 21 lines 4-6 corresponds to fol 381b lines 2-6.

187. — *K. al-iḥtijāj* / Abū Maṣū‘ur Aḥmad b. ‘Alī b. Abī Ṭālib al-Ṭabrisī (fl. early 6th/12th century)

Dh I 281 no. 1472

K 35, 61

For the author see *Riyād*, I, pp. 48-51; *A‘yān*, IX, pp. 97-101; *Thiqāt*, pp. 11-12; *GAL*, S, I, p. 709; for his *nisba* see Karīmān, I, pp. 180-181; cf. → *K. al-ādāb al-dīniyya*. The *Ihtijāj* is already cited by al-Ṭabrisī's student Ibn Shahrāshūb (*Manāqib*, I, p. 14). IṬ, who mentions it among the works which he intends to bequeathe to his son Muḥammad, refers to the passage in which the Mahdī states that Abū Bakr and ‘Umar only embraced Islam in order to gain power (see al-Ṭabrisī, *al-Ihtijāj*, Beirut, 1403/1983, p. 465).

188. + *Iḥyā’ ‘ulūm al-dīn* / Abū Ḥāmid **al-Ghazzālī** (d. 505/1111)

Ṭ 189/47-48, 290/81, 292/82, 320-321/92, 339-341/[om 97], 364/106, 374/112, 470/[om 144], 486/150

IṬ describes this as al-Ghazzālī's greatest work on *zuhd*. With one exception (Ṭ 364/106), he notes for each passage where it is taken from: Ṭ 189/47-48 from *K. al-‘uzla* (see II, p. 222 in the Beirut, n.d. ed. of the *Iḥyā’*), 189/48 from *K. al-ḥalāl wa l-ḥarām* (= *Iḥyā’*, II, p. 152), 290/81 and 292/82 from *K. al-nikāḥ* (= *Iḥyā’*, II, pp. 43, 44), 320-321/92 from *K. al-rajā’ wa l-khawf* (= *Iḥyā’*, IV, pp. 159-160), 339-340/[om 97], 374/112 and 470/[om 144] from *K. qarwā‘id al-‘aqā‘id* (= *Iḥyā’*, I, pp. 111, 93, 124 respectively), 341/[om 97] from *K. al-niyya wa l-ikhlāṣ* (= *Iḥyā’*, IV, p. 373), 470/[om 144] from *K. asrār al-ṭahāra* (= *Iḥyā’*, I, p. 126), 486/150 from *Dhamm al-bukhl wa dhamm ḥubb al-dunyā* (= *Iḥyā’*, III, p. 266). IṬ usually cites from the *Iḥyā’* in order to make a polemical point.

⇒ *K. i‘jāz al-qur‘ān* (al-Rummānī), see *al-Nukat fī i‘jāz al-qur‘ān*

189. + *Ikhtilāf al-fuqahā’* / Abū Ja‘far Aḥmad b. Muḥammad **al-Ṭahāwī** (d. 321/933)

Ṭ 538-539/168

For the author see *GAS*, I, pp. 439-442, where a number of manuscripts of this work are noted (p. 441, no. 5). The excerpt deals with the correct position of the hands during prayer.

190. **+ *Ikhtilāf al-maṣāḥif* / Abū Ja‘far Muḥammad b. Maṣṣūr b. Yazīd **al-Murādī** (d. ca. 290/903)

S 24, 278

Cf. → *‘Adad suwar al-qur‘ān*. This work is described as a *juz’* in the transmission of Muḥammad b. Zayd b. Marwān (i.e. Abū ‘Abd Allāh Muḥammad b. Zayd b. ‘Alī b. Ja‘far b. Muḥammad b. Marwān al-Abzārī al-Anṣārī, d. 377/987; see *GAS*, I, p. 203). It does not seem to be attested elsewhere. IṬ paraphrases a passage which begins on the fifth line of the first page of his manuscript, and which describes the various *maṣāḥif* existing in ‘Uthmān's day.

⇒ *al-Ikhtilāfāt* (al-Rāwandī), see *al-Khilāf*

⇒ *al-Ikhtiyār min al-miṣbāḥ* (Ibn Bāqī), see *al-Miṣbāḥ*

191. *K. ikhtiyār al-rijāl* / Abū Ja‘far Muḥammad b. al-Ḥasan al-Ṭūsī (d. 460/1067)

Dh I 365 no. 1912, X 141 no. 262

A 115/127, F 113/107, N 130-131, Y 139-140/388

This abridgement of the *K. ma‘rifat al-nāqilīn ‘an al-a‘imma al-ṣādiqīn* of Abū ‘Amr Muḥammad b. ‘Umar b. ‘Abd al-‘Azīz al-Kishshī (or Kashshī) (fl. first half of the 4th/10th century) is the only extant version of the book; cf. *EI*², art. “al-Kashshī” (W. Madelung). In N, Iṭ explicitly states that he is citing from the abridgement; in the other excerpts he refers to al-Kishshī (Y) or to al-Kishshī’s *Kitāb* (F) or *K. al-rijāl* (A). All these excerpts appear in al-Ṭūsī’s abridgement; yet the possibility that Iṭ also saw the original work cannot be excluded.

In N, Iṭ cites from an autograph of the *K. ikhtiyār al-rijāl*, in which the introductory section was written by one of al-Ṭūsī’s pupils. According to this pupil, al-Ṭūsī began dictating the work in Najaf on 26 Ṣafar 456/18 Feb. 1064. Al-Ṭūsī introduces his abridgement with the words: “I have abridged these traditions from the *K. al-rijāl* of Abū ‘Amr Muḥammad b. ‘Umar b. ‘Abd al-‘Azīz and have made a selection from among them” (*wa khtartu mā* [read: *mimmā?*] *fihā*) (N 131; this is missing from the Najaf n.d. printed edition entitled *Rijāl al-Kishshī*). Iṭ interprets this as meaning that al-Ṭūsī approved of all the traditions which he included in the *Ikhtiyār*. Iṭ then cites the brief entry on Abū Khālid al-Sijistānī (= Kishshī, p. 509). In F, Iṭ maintains that some of the material in al-Kishshī’s work is based on *taqiyya*, and says that he elaborated on this point earlier in the *Falāḥ al-sā‘il*. The only relevant passage is F 10/8, where Iṭ refers to disciples of the Imams whose utterances are to be interpreted as instances of *taqiyya*, though al-Kishshī is not explicitly mentioned there. In Y, the book’s title is not mentioned; instead a tradition is cited on ‘Alī’s title *amīr al-mu‘minīn*. This tradition is found in Kishshī, pp. 86-87. In A, Iṭ refers to a passage which he previously quoted in his *K. al-karāmāt* (cf. Chapter II.2). He adds that he will cite it in paraphrase since he does not at the moment recall its precise wording. The passage to which Iṭ refers is found in Kishshī, p. 88.

192. **+— *K. al-ikhtiyārāt* / Abū Mūsā al-Qurashī

N 204

The author is unidentified. This is one of a number of astrological texts by Sunnī authors which were in Iṭ’s possession. For the term *ikhtiyārāt* see Ullmann, p. 358; *EI*², art. “Ikhtiyārāt” (T. Fahd).

193. + *K. ikhwān al-ṣafā'* / a group of Ismā'īlī scholars (mid-4th/10th century)

Dh I 383 no. 1980

N 116-117

See in general *EI*², art. "*Ikhwān al-ṣafā'*" (Y. Marquet). Iṭ refers to this work as being the production of a single author (*wa dhakara muṣannif kitāb Ikhwān al-ṣafā'*). As he notes, the quotation is taken from the first volume; it deals with the benefits of astrology (see *Rasū'il ikhwān al-ṣafā'*, Cairo, 1347/1928, I, pp. 107-108).

⇒ *Ikmāl al-dīn* (Ibn Bābawayh), see *Kamāl al-dīn*

⇒ *K. al-iktāb* (sic) (al-Zamakhsharī), see *al-Kashshāf*

194. * - *K. al-'ilal* / Abū l-Ḥasan 'Alī b. Ibrāhīm b. Hāshim al-Qummī (alive in 307/919)

Dh XV 312 no. 1997

N 55

For the author see *GAS*, I, pp. 45-46; Bar-Asher, pp. 40-41. Iṭ owned a manuscript copied mostly by al-Ṣafī Muḥammad b. Ma'add al-Mūsawī (see → *Ta'liq*), in which the *K. al-'ilal* was the first work. In the standard biographical sources, 'Alī b. Ibrāhīm al-Qummī is not credited with a *K. al-'ilal*, and the ascription of this work to him (as upheld by Iṭ) was not universally accepted. Al-Majlisī initially attributed the work to 'Alī's son Muḥammad (BA, I, p. 8), and this attribution also appears in 'Āmilī, *Ithbāt* (I, p. 58, where the work is called *K. 'ilal al-ashyā'*). Al-Majlisī subsequently (BA, I, p. 28) opted for the view that the author was Muḥammad b. 'Alī b. Ibrāhīm b. Muḥammad al-Hamadhānī (fl. late 3d/9th century; cf. Najāshī, p. 344, no. 928); this latter view is shared by al-Ṭihirānī. Both al-Majlisī and al-Ḥurr al-'Āmilī still possessed copies of this work; al-Majlisī in particular makes frequent use of it in the *Biḥār*.

195. '*Ilal al-sharā'ī'*' / Abū Ja'far Muḥammad b. 'Alī Ibn Bābawayh (d. 381/991)

Dh XV 313 no. 2005

D* fols 10b-11a, MḤ 24/12, Ṭ 251-252/69

In MḤ and Ṭ, the title is *K. al-'ilal*. The tradition cited in MḤ deals with a man's good deeds being raised to heaven on the last Thursday of every month (= '*Ilal al-sharā'ī'*', Najaf, 1385/1966, p. 381). The traditions in Ṭ give the reasons for 'Alī's giving up Fadak (= '*Ilal*', pp. 154-155). In D* (where the work is referred to as *K. 'ilal al-sharā'ī'* *wa l-aḥkām*), the passage cited (= '*Ilal*', p. 380) forms part of a later addition by al-Kaf'amī (cf. → Iṭ, *al-Durū'*).

196. ** *ʿIlal al-sharīʿa* / Abū ʿAbd Allāh al-Ḥusayn b. ʿAlī b. Shaybān al-Qazwīnī (fl. mid-4th/10th century)

Dh XV 314 no. 2006

D* fol 110a-b

For the author see *Riyāḍ*, II, pp. 153-154; *Nawābigh*, p. 117. According to these sources he was a teacher of al-Shaykh al-Mufīd and transmitted from ʿAlī b. Abī Sahl al-Qazwīnī. Indeed, the tradition cited in D* is the same one that IṬ cites in MḤ 24/12-13 from ʿAlī al-Qazwīnī's *ʿIlal al-sharīʿa*. However, as noted in the *Riyāḍ*, it is also possible that "al-Ḥusayn b. ʿAlī al-Qazwīnī" is an error for "ʿAlī b. Abī Sahl al-Qazwīnī", and that the work cited in D* is in fact ʿAlī al-Qazwīnī's *ʿIlal al-sharīʿa*.

197. * *ʿIlal al-sharīʿa* / Abū l-Ḥasan ʿAlī b. Abī Sahl Ḥātim b. Abī Ḥātim al-Qazwīnī al-Ḥātimī (alive in 350/961-962)

Dh XV 312 no. 1995

IQ 228-229/4, MḤ 24/12-13, N 214-215

For the author see Najāshī, p. 263, no. 688; *Riyāḍ*, III, pp. 384-386; *Nawābigh*, pp. 176-177. In N, the author's name appears as ʿA-l-m b. Ḥātim; the correct form appears in N* fol 143b. This work is probably identical with al-Qazwīnī's *ʿIlal al-fiqh* mentioned in the *Maʿālim* (p. 69, no. 471) and with his *ʿIlal al-sharāʿiʿ*, cited by Ibn Shahrāshūb in his *Manāqib* (III, pp. 334-335, 384). In Najāshī, MḤ and Dh the work is referred to as *K. al-ʿilal*. In IQ, IṬ cites from this work via Abū Jaʿfar al-Ṭūsī. In the tradition cited in MḤ, a man's good works are said to be raised to heaven at the end of the last Thursday of each month. In N, a tradition showing that astrology is a valid science is cited from Jaʿfar al-Ṣādiq.

198. + *K. iljām al-ʿawāmm ʿan ʿilm al-kalām* / Abū Ḥāmid al-Ghazzālī (d. 505/1111)

Ṭ 6/2

In Ṭ² (and also in Ṭ* fol 2b/Ṭ** fol 2b) this title recurs several times, with the first word appearing alternatively as *iljām* and *ilzām*. The latter form does not appear to be attested elsewhere (cf. Bouyges-Allard, pp. 80-82; Badawī, *Muʿallafāt*, pp. 231-233). In Ṭ¹ the title appears once, with the word *iljām*. IṬ refers to an opinion that this was al-Ghazzālī's last work—an opinion shared by some modern scholars, including Bouyges. IṬ's own view was that al-Ghazzālī's last work was the *Minhāj al-ʿābidīn* (see List under this entry); yet it is clear from his comments on the *Iljām* that he also regarded this work as late.

IṬ's manuscript was based on a copy in the *waqf al-Zaydī* in Baghdad, i.e. the library endowed by the Shāfiʿī scholar al-Sharīf al-Zaydī Abū l-Ḥasan ʿAlī b. Aḥmad, d. 576/1180 (see Eche, pp. 185-186). IṬ

cites a sentence from the beginning of the work in which truth is said to reside with the early generations (*al-salaf*) (= *Iljām al-‘awāmm*, Cairo, 1351/1932, p. 5).

199. **+- *K. fī ‘ilm al-asturlāb* / **Abū l-Ḥusayn al-Bazzāz al-Iṣfahānī**

N 207

Matar/*ArOr* (p. 320) suggests that the author may be identical with the traditionist Abū l-Ḥusayn Muḥammad b. al-Muẓaffar b. Mūsā b. ‘Īsā al-Bazzāz (d. 379/989; see *GAS*, I, pp. 204-205). But as Matar herself notes, this scholar is nowhere mentioned as an expert on astronomy or astrology; nor is he ever referred to as “al-Iṣfahānī”. The correct identification thus remains to be established.

200. +- *K. fī ‘ilm al-asturlāb* / **‘Alī b. ‘Īsā** (fl. early 3d/9th century)
Dh XV 343 no. 2195

N 204

This work is also known as *Risāla fī ma‘rifat ‘ilm al-asturlāb* (see *GAS*, VI, p. 144, no. 1) or *K. al-‘amal bi l-asturlāb* (thus Dh). It was under the latter title that it was edited by L. Cheikho (*al-Mashriq*, 16, 1913, pp. 29-46), whence it was translated into German by C. Schoy (“‘Alī ibn ‘Īsā, das Astrolab und sein Gebrauch”, *Isis*, 9, 1927, pp. 239-254). The author is also known as ‘Īsā b. ‘Alī.

201. ** *K. al-imāma* / **Abū Yūsuf Ya‘qūb b. Nu‘aym b. Qarqāra al-Kātib** (fl. early 3d/9th century)

Dh II 339 no. 1355

BA, LXXX, p. 346 = MK, I, p. 354 [om F], MF 167-174/184-191
For the author see Najāshī, p. 449, no. 1213; *Tanqīh*, no. 13,290 (Ya‘qūb b. Nu‘aym b. Qarqār). IṬ describes him in *Falāḥ* I as one of the foremost disciples of al-Riḍā. The traditions in MF (where the work is referred to as *Kitāb*) are taken from the last part, and deal with the companions of the Qā‘im (i.e. Maḥdī). IṬ says that the manuscript which he used (on which was the handwriting of Faḍl Allāh al-Rāwandī) may have been copied during the author’s lifetime.

202. ** *al-Imāma min al-akhbār wa l-riwāyāt ‘an rasūl allāh wa ‘an al-ṣaḥāba wa l-tābi‘īn bi l-asānīd al-ṣiḥāḥ* / anon. (3d/9th century)

Dh II 322 no. 1274, 334 no. 1331

Y 53-56/228-235

Al-Ṭihrānī (Dh II 322) maintains that the *K. al-imāma* cited in the *Yaqīn* is by an early Shī‘ī author. In Dh II 334 this author is tentatively identified (on the basis of the *isnāds* cited by IṬ) as Abū Ja‘far Muḥammad b. al-Ḥusayn b. Abī l-Khaṭṭāb Zayd al-Zayyāt al-Hamdānī who died (apparently at a very advanced age; cf. Quhpā‘ī, V, pp. 195-196)

in 262/875-876. See Najāshī, p. 334, no. 897, where a *K. al-imāma* is among the works ascribed to him. IṬ used a manuscript dated Ramaḍān 229/May-June 844.

203. + *K. inbāh al-ruwāt ‘alā anbā’ al-nuḥāt* / Abū l-Ḥasan ‘Alī b. Yūsuf al-Shaybānī **Ibn al-Qiftī** (d. 646/1248)

MF 22-23/25-26

For the author see *GAL*, I, pp. 396-397, *S*, I, p. 559; *EI*², art. "Ibn al-Ḳiftī" (A. Dietrich). This work, which is known under a number of titles, was probably composed before 626/1228-9; see Muḥammad Abū l-Faḍl Ibrāhīm's introduction to his edition (*Inbāh*, I-III, Cairo, 1369-74/1950-5, I, p. 27). In Sbath (p. 3, no. 43) the title is *Akḥbār al-naḥwīyyīn*; in MF it appears as *K. abnā’* (sic) *al-nuḥāt*, and (apparently as a result of a lacuna in the manuscript) the author's name is given in a truncated form as *ibn Yūsuf al-Shaybānī*. The quotation appears in vol. I, pp. 11-12 of Ibrāhīm's edition.

204. + *al-Injīl*

N 28, S 8, 53-63

For Arabic translations of the Gospels cf. *EI*², art. "Indjīl" (Carra de Vaux-[G. C. Anawati]), at III, p. 1205b, and the bibliography given there. The volume in IṬ's possession comprised the four Gospels (*injīl ‘Īsā wa hiya arba‘a anājīl*) in an Arabic rendition from the Syriac made (according to IṬ) during the reign of al-Ma'mūn. For some (but not all) of the passages cited, quire, folio and page numbers are provided.

The following passages are cited: (1) from *al-Injīl al-awwal* (= Matthew): (a) S 53-55 (first quire, fol 1b) = Mt 1.17-3.11; (b) S 55-56 (first quire, bottom of fol 6b) = Mt 5.27-30; (c) S 56 (first quire, fol 9b) = Mt 6.25-28; (d) S 56 (first quire, fol 10a) = Mt 6.34-7.2; (e) S 56 (first quire, fol 10) = Mt 7.9-11; (f) S 56 (second quire, fol 2b) = Mt 8.21-27; (g) S 56-57 (second quire, fol 8b) = Mt 12.9-13; (h) S 57 (third quire, fol 2b) = Mt 14.3-13; (i) S 57 (fol 7) = Mt 17.10; (j) S 57 (fol 33) = Mt 21.4-5; (k) S 58 (fol 34) = Mt 21.32-44; (l) S 59 (fol 40) = Mt 24.36-41; (m) S 59 (fol 44) = Mt 25.20-35 (paraphrase); (n) S 60-61 = Mt 26.36-59 (excerpts); (o) S 61 = Mt 27.27-60 (paraphrase). (2) from *al-Injīl al-thālith* (= Luke): (a) S 61 (fol 8) = Lk 3.23; (b) S 61 (fol 60) = Lk 23.53-54; (c) S 61-62 (last folio) = Lk 24.50-51. (3) from *al-Injīl al-rābi‘* (= John): (a) S 62 (fol 32b) = Jn 14.15-16; (b) S 62 (bottom of fol 33a) = Jn 14.22-26; (c) S 62 (fol 34b) = Jn 15.26-16.1; (d) S 63 (fol 35a) = Jn 16.6-9; (e) S 63 (fol 35) = Jn 16.12-14.

Some of the passages are adduced by IṬ as evidence for Muḥammad's apostleship. In N 28 IṬ says that he found at the beginning of the New Testament (*awā'il al-injīl*) an explanation in Arabic concerning the signs which led the astrologers to foretell the birth of Jesus.

205. *+- *K. al-inṣāf* / Abū ‘Uthmān ‘Amr b. Baḥr al-Jāḥiẓ (d. Muḥarram 255/Dec. 868-Jan. 869)

Ṭ 294/83

In Ṭ², “al-Ḥāfiẓ” appears for “al-Jāḥiẓ”. IT says that in this work al-Jāḥiẓ strongly condemns those who claim that ‘Ā’isha is either the equal or the superior of Khadīja. This very comment (apparently cited via the *Ṭarā’if*) also appears in Ḥillī, *Nahj*, p. 370. The *K. al-inṣāf* is not mentioned by Pellat in either his “Essai” or his “Nouvel essai”.

206. **- *al-Inṣāf* / Abū l-Qāsim ‘Alī b. al-Ḥusayn b. Mūsā al-Sharīf al-Murtaḍā (d. 436/1044)

Dh II 395 no. 1586

Y 174/457

According to IT, in the *Inṣāf* al-Murtaḍā identifies al-Ṣāḥib b. ‘Abbād as a Mu‘tazilī and refutes al-Ṣāḥib’s defence of al-Jāḥiẓ (the name appears correctly in Y¹ and Dh; Y² has, erroneously, “al-Ḥāfiẓ”). IT’s comment seems to be the only reference to this work.

207. *K. ‘iqāb al-a‘māl* / Abū Ja‘far Muḥammad b. ‘Alī Ibn Bā-bawayh (d. 381/991)

Dh XV 280 no. 1828

F 127/119, L 122-124/137-140

F = *K. ‘iqāb al-a‘māl*, Najaf, 1392/1972, p. 228 (on the punishment of him who makes light of his prayer); L = *‘Iqāb al-a‘māl*, pp. 216-217 (on the punishment of al-Ḥusayn’s murderers).

208. + *al-‘Iqd al-farīd* / Abū ‘Umar Aḥmad b. Muḥammad Ibn ‘Abd Rabbihi (d. 328/940)

F 269/244, K 67-68, L 83-84/94-95, Ṭ 27-28/8-9, 205/53, 239/64, 401-402/122, 416-417/126-127, 423/128, 467-468/143-144, 482-483/148

For the author see *GAL*, I, p. 161, *S*, I, pp. 250-251; *EI*², art. “Ibn ‘Abd Rabbih” (C. Brockelmann); W. Werkmeister, *Quellenuntersuchungen zum Kitāb al-‘Iqd al-farīd des Andalusiers Ibn ‘Abdrabbih (246/860-328/940)*, Berlin, 1983. IT describes Ibn ‘Abd Rabbihi as a Mu‘tazilī and a leading opponent of the Shī‘a (Ṭ 239/64).

In citing from the *‘Iqd*, IT’s practice of using the terms *mujallad* and *juz’* interchangeably is particularly in evidence. Ṭ 27/8-9 (*al-juz’ al-awwal*) = *‘Iqd*, Cairo, 1316, I, p. 115; Ṭ 27/9 = *‘Iqd*, I, p. 114; Ṭ 28/9 = *‘Iqd*, I, p. 116; Ṭ 205/53 = *‘Iqd*, II, p. 211; Ṭ 239/64 (*al-juz’ al-rābi‘*) = *‘Iqd*, II, p. 176 (‘Umar threatened to burn down Fāṭima’s house with all those inside should they refuse to pledge allegiance to Abū Bakr; this passage is also alluded to in K 67 and Ṭ 401/122); Ṭ 402/122 (*al-mujallad al-rābi‘*) = *‘Iqd*, II, p. 178 (the end of the passage

in T̄ is missing from the Cairo 1316 edition); T̄ 416-417/126-127 (*al-juz' al-rābi'*) = 'Iqd, II, p. 114; T̄ 423/128 (*al-mujallad al-rābi'*) = 'Iqd, II, p. 202; T̄ 423/128 (second excerpt) (*al-mujallad al-rābi'*) = 'Iqd, II, p. 184; T̄ 467/143 (*al-mujallad al-awwal*) = 'Iqd, I, p. 15; T̄ 468/144 (*al-mujallad al-thānī*) = 'Iqd, I, p. 173; T̄ 482-483/148 (*al-mujallad al-rābi'*) = 'Iqd, II, p. 182; L = F (*al-juz' al-rābi'*) = 'Iqd, II, p. 220 (Zayn al-'Abidīn explains why his father had so few offspring: his preoccupation with prayer left him no time for women); K 68 refers to 'Iqd, II, pp. 178-179. Judging by these quotations, it would appear that IT̄'s copy consisted of six volumes, with each pair of volumes roughly corresponding to one of the three volumes in the Cairo 1316 edition.

209. *K. al-iqtisād* / Abū Ja'far Muḥammad b. al-Ḥasan al-Tūsī (d. 460/1067)

Dh II 269 no. 1089

B 177, 241, T̄ 142/33

The full title of this work is *al-Iqtisād fīmā yata'allaqu bi l-i'tiqād*. In T̄ 142/33, it is maintained that the Ghadīr Khumm tradition was transmitted via 125 *isnāds* (= Tūsī, *Iqtisād*, p. 345). In B, the topic is the *istikhāra* prayer (= *Iqtisād*, p. 416).

210. + *I'rāb al-qur'ān* / Abū Ishāq Ibrāhīm b. al-Sarī al-Zajjāj (d. 311/923)

S 23, 274-275

For the author see *GAS*, VIII, pp. 99-101. The *I'rāb* is also known as *Ma'ānī l-qur'ān (wa i'rābuhu)* (cf. *GAS*, I, p. 49, VIII, p. 100). IT̄ approves of al-Zajjāj's exegesis of Q 1:2, which began in IT̄'s manuscript on fol 3a, line 26.

211. **? *I'rāb al-qur'ān* / anon.

S 253-254

IT̄'s manuscript, which was of the *ṭalībī* format, began with an explication of Sūra 28. IT̄ cites the discussion of the meaning of *al-kitāb al-mubīn* in Q 28:2. Cf. also → *Gharīb al-qur'ān* (Abū 'Ubayda).

212. + *K. i'rāb thalāthīn sūra min al-qur'ān* / Abū 'Abd Allāh al-Ḥusayn b. Aḥmad Ibn Khālawayh al-Naḥwī (d. 370/980)

Dh II 235 no. 930

S 259

For the author see *GAS*, VIII, pp. 178-180, IX, pp. 169-171. For this work (which is also known as *al-Ṭāriḡiyya*) see *GAS*, IX, pp. 170-171. The author is usually described as a Shāfi'ī (e.g. Subkī, II, pp. 212-213), although some Shī'ī authors insist that he was one of them (see e.g. *Riyād*, II, p. 23; *A'yān*, XXV, p. 49). IT̄ cites from the discussion of Q 1:7, which appears on fol 19b of his manuscript = *K. i'rāb thalāthīn*

sūra min al-qur'ān, ed. 'Abd al-Raḥīm Maḥmūd, Cairo, 1360/1941, p. 32. He disputes Ibn Khālawayh's contention that the original vocalization of the word 'alayhim in this verse was 'alayhum.

213. *al-Irshād fī ma'rifat ḥujaj allāh 'alā l-'ibād* / Muḥammad b. Muḥammad al-Shaykh **al-Mufīd** (d. 413/1022)

Dh I 509 no. 2506

F 72/70, IQ 69/598

This work deals with biographies of the Imams; cf. McDermott, p. 28, no. 3. F = Mufid, *Irshād*, p. 302, tr. I. K. A. Howard, p. 457; IQ = Mufid, *Irshād*, p. 335, tr. Howard, p. 507.

214. *+— *al-Irshād ilā taṣḥīḥ al-mabādī'* / Abū l-Rayḥān Muḥammad b. Aḥmad **al-Bīrūnī** al-Khwārazmī (d. 440/1048)

N 206

For the author see *ET*², art. "al-Bīrūnī" (D. J. Boilot). IṬ mentions this among the works of astrology of which he possesses a copy. Only fragments of al-Bīrūnī's *Irshād* have survived; see *GAS*, VII, p. 190, no. 4. In N* fol 138a two lines are missing, including the title of Ḥusayn b. Miṣbāḥ's *K. al-zīj al-mukhtara'* (mentioned immediately before the *Irshād*) and the line with al-Bīrūnī's name.

215. *K. al-ishrāf fī 'āmmat* (or 'āmm) *farā'id (ahl) al-islām* / Muḥammad b. Muḥammad al-Shaykh **al-Mufīd** (d. 413/1022)

Dh II 102 no. 401

IQ 554/337

IṬ gives the title as *K. al-ishrāf*. There exist several manuscripts of this work (see Modarressi, p. 62; cf. Dh, McDermott, p. 28, no. 6; *GAS*, I, p. 551, no. 13). The text in IQ deals with supplications on the *yawm 'Arafa* (9th Dhū l-Ḥijja).

⇒ *'Iṣmat al-anbiyā'* (al-Mufīd), see *Mas'ala fī 'iṣmat al-anbiyā'*

216. + *al-Istī'āb* / Abū 'Umar Yūsuf b. 'Abd Allāh b. Muḥammad **Ibn 'Abd al-Barr** al-Namarī (d. 463/1070)

F 74-75/72, S 170, 284, 286, 296, Ṭ 137/33, 180/[om 45], 485-486/150, 498/155, Ṭ* fol 127b/Ṭ** fol 164a [om Ṭ 471/144]

For the author see *GAL*, I, pp. 453-454, *S*, I, pp. 628-629. IṬ, describing him as a known anti-'Alid (S 284), uses the *Istī'āb* primarily for polemical purposes. Passages cited or referred to are taken from the biographies of 'Uthmān (S 170, Ṭ 498/155 = Ibn 'Abd al-Barr, pp. 1047-8 respectively [paraphrase]), 'Alī (S 170, 284 [from the third *juz*], Ṭ 137/33 = Ibn 'Abd al-Barr, pp. 1121, 1107, 1115 respectively), 'Abd al-Raḥmān b. 'Awf (Ṭ 485-486/150, not in al-Bijāwī's edition; the editors of Ṭ¹ state that the passage is found in the margin of another

edition, which they do not identify), Salmān al-Fārisī (Ṭ* fol 127b/Ṭ** fol 164a = Ibn ‘Abd al-Barr, p. 635), and ‘Abd Allāh b. ‘Abbās (S 296 = Ibn ‘Abd al-Barr, p. 934). In Ṭ 180/[om 45], this work is referred to via Ibn al-Biṭrīq’s *Kashf al-makhfi*, where it is said to contain two traditions on the Mahdī.

217. — *al-Istibṣār* / Abū Ja‘far Muḥammad b. al-Ḥasan al-Ṭūsī (d. 460/1067)

Dh II 14 no. 43

B 289

IT recalls that this work (one of the “Four Books” of the Twelver Shī‘īs; cf. Modarressi, pp. 4-5) contains discussions of traditions that contradict each other. From the fact that al-Ṭūsī does not refer in the *Istibṣār* to the subject of *al-istikhāra bi l-riqā‘* (asking God’s help in arriving at a decision by writing the alternatives on cards which are then chosen at random; see the discussion in B 286-293), IT infers that there was no controversy over this issue.

218. — *K. al-istifā‘* / Abū Ja‘far Muḥammad b. al-Ḥasan al-Ṭūsī (d. 460/1067)

Dh II 36 no. 141

Ṭ 31/10

IT describes the *Istifā‘* as providing compelling evidence (*ḥujaj qāhira*) that ‘Alī was Muḥammad’s successor by divine designation (*naṣṣ*). As noted by al-Ṭīhrānī, this work appears in the list of sources of the *Ṣirāt*, where it is followed by al-Ṭūsī’s *Talkhīṣ al-shāfi‘i* (see *Ṣirāt*, I, p. 4). Al-Ṭīhrānī takes this to mean that al-Bayāḍī was referring to two different works. He therefore supposes that the title *al-Istifā‘ fī talkhīṣ al-shāfi‘i* which appears on the title-page of some manuscripts of *Talkhīṣ al-shāfi‘i* was invented by a copyist who had been inspired by the word *istifā‘* used by al-Ṭūsī in his introduction to *Talkhīṣ al-shāfi‘i*. The passage in Ṭ seems to cast doubt on this supposition. First, IT’s description of the contents of the *Istifā‘* applies equally to *Talkhīṣ al-shāfi‘i*. Secondly, it is noteworthy that IT mentions the *Istifā‘* immediately after al-Sharīf al-Murtaḍā’s *al-Shāfi‘i* (of which the *Talkhīṣ* is an abridgement), describing both works (together with others) as containing proofs of the Twelver Shī‘ī doctrine of the imamate. It is therefore likely that the title *al-Istifā‘ fī talkhīṣ al-shāfi‘i* is an alternative title (perhaps given by al-Ṭūsī himself) of *Talkhīṣ al-shāfi‘i* and that al-Bayāḍī’s text should be emended accordingly (e.g. by the addition of *aw* between the two titles).

219. *al-Istinṣār bi* (or *fī*) *l-naṣṣ ‘alā l-a‘imma al-aṭḥār* / Abū l-Faṭḥ Muḥammad b. ‘Alī b. ‘Uthmān al-Karājakī (d. 449/1057)

Dh II 16 no. 44, 34 [no no.]

Y 132-133/374-375

This work, which is also known as *al-Istibṣār* (cf. MK lith., III, p. 498), was published in Najaf in 1346. IṬ, who (as noted in Chapter II.2) restricts himself in the *Yaḡīn* to adducing traditions on non-Shīʿī authority, argues that the Prophetic tradition which he cites from the *Istinṣār* (about the number of Imams being twelve) falls within this category. This is true only in the sense that this tradition is transmitted on the authority of Ibn ʿAbbās; the other names in the *isnād* are those of Shīʿīs (see p. 20 in the Najaf edition).

220. *+ *K. al-iʿtiqād* / Abū Ismāʿīl ʿAbd Allāh b. Muḥammad b. ʿAlī al-Anṣārī al-Harawī al-Ḥanbalī (d. 481/1088-9)

Ṭ 345-347/98-99, 374/111-112

For the author see Ibn Rajab, *Dhayl*, I, pp. 50-68; *EI²*, art. "al-Anṣārī al-Harawī" (S. de Beaucueil). In *Ṣirāt*, III, p. 224 al-Bayāḏī provides an abbreviated version of Ṭ 345/98 which he says is taken from a book of ʿAbd Allāh al-Harawī on Ḥanbalī doctrine. (This passage is cited by IṬ to show that the Ḥanbalīs were anthropomorphists.) Al-Bayāḏī also reproduces the passage in Ṭ 374/111-112, in which al-Harawī maintains that all Companions are ʿudūl and that whoever casts doubts on their integrity has attacked Islam (*Ṣirāt*, III, p. 230). Since al-Bayāḏī only cites from the *Iʿtiqād* indirectly (see *Ṣirāt*, I, p. 9, no. 142), he may well have used the *Ṭarāʾif*. Niʿmat Allāh al-Jazāʾirī, citing the same excerpt as Ṭ 345-346/98, refers to the work as *K. al-iʿtiqādāt* and to its author as Ismāʿīl al-Harawī (Jazāʾirī, *Anwār*, II, p. 266).

The *K. al-iʿtiqād* is not attested in the usual biographical notices on al-Harawī. Perhaps it is identical with one of three works which, according to al-Subkī, dealt with anthropomorphism (*iʿtiqād al-tashbīh*). The titles of these works as given by al-Subkī (III, p. 117) are *K. dhamm al-kalām*, *K. al-fārūq fi l-ṣifāt*, *K. al-arbaʿīn*. None is extant.

221. *+ *Iʿtiqād ahl al-sunna* / Abū l-Faḏl ʿAbd al-ʿAzīz b. ʿAlī b. ʿAbd al-ʿAzīz al-Ushnuhī (d. ca. 550/1155)

Ṭ 58/15

In Ṭ, the title is given as *al-Iʿtiqād* and the author is identified merely as al-ʾsh-b-hī. The correct name, as well as the work's full title, are found in Ibn Shahrāshūb's *Manāqib*, which also includes a number of quotations from it (I, pp. 12, 346, 386, II, pp. 33, 260, 318, III, pp. 27, 102, 107, 114, 143, 147, 164). The author was a Shāfiʿī scholar and specialist in the laws of inheritance who hailed from the Ādharbayjānī town of Ushnuh (cf. Yāqūt, *Buldān*, I, pp. 201-202; L. W. Adamec [ed.], *Historical Gazetteer of Iran, vol. I: Tehran and Northwestern Iran*, Graz, 1976, pp. 674-675). See Subkī, IV, p. 255; Ibn Qāḏī Shuhba, I, pp. 317-318. The *Iʿtiqād* is not mentioned in the biographical notices

on him.

⇒ *K. 'itq al-nasama* (sic) (Abū Bishr al-'Ammī), see *K. al-abwāb al-dāfi'a*

⇒ *K. al-'iwaḍ 'an al-majālis*, see *K. 'arḍ al-majālis*

222. +- *K. jadāwil taqrībāt al-mayl wa l-mamarr al-sayyār wa ba'd al-thawābit* / al-Ḥusayn b. Aḥmad al-Ṣūfi **al-Kirmānī** (fl. early 3d/9th century?)

N 203

For the author see *GAS*, VI, p. 282. According to Sezgin, al-Kirmānī may have lived before the 5th/11th century; judging by the title of his *Zīj* (see → *al-Zīj al-Ma'mūnī al-raḍadī*), he may be assumed more precisely to have been a contemporary of the caliph al-Ma'mūn. The *Jadāwil* is one of several astrological works by Sunnī authors owned by IṬ. For *al-mamarr al-sayyār* N* fol 136b has *al-mamarr al-sayyāra*; Sezgin suggests reading *mamarr al-sayyārūt*. For *mamarr* see in general E. S. Kennedy, "The Sasanian Astronomical Handbook *zīj-i shāh* and the Astrological Doctrine of 'Transit (*mamarr*)'", *JAOS*, 78, 1958, pp. 246-262, reprinted in E. S. Kennedy, *Studies in the Islamic Exact Sciences*, Beirut, 1983, pp. 319-335; D. Pingree, *The Thousands of Abū Ma'shar*, index; P. Kunitzsch, *Mittelalterliche astronomisch-astrologische Glossare mit arabischen Fachausdrücken*, Bayerische Akademie der Wissenschaften, philosophisch-historische Klasse, Sitzungsberichte, 1977, Heft 5, Munich, 1977, pp. 27, 38.

223. *K. al-ja'fariyyāt* / transmitted by Abū 'Alī Muḥammad b. Muḥammad b. **al-Ash'ath** al-Kūfi (alive in 350/961)

Dh II 109 no. 436, V 112 [no no.], XI 258 no. 1576

F 214-215/196, IQ 228/3, J 419-420

Title as in IQ; the Ja'far of the title is Ja'far al-Ṣādiq, who appears in all the *isnāds*. This work is also known as *K. al-ash'athiyāt* (after its transmitter) and as *K. riwāyat al-abnā' 'an al-ābā' min āl rasūl allāh* (or *min ahl al-bayt*), as in F (read *abnā'* for *anbiyā'*) and J. This work (to which al-Ṭūsī refers as a *nuskha* in his *Rijāl*, p. 501, no. 63; cf. Kohlberg, "*Uṣūl*", p. 129, n. 4) was transmitted in Egypt in 314/926 by Ibn al-Ash'ath (for whom see *Tanqīh*, no. 11,318), whose immediate authority was Mūsā al-Kāzim's grandson Mūsā b. Ismā'īl. For a detailed description of the work see MK lith., III, pp. 291-296; see the discussion in Madelung, "Ismā'īlī Law", pp. 33-34, with the addendum in his *Religious Schools and Sects in Medieval Islam*. The *K. al-ja'fariyyāt* is available (as *al-Ash'athiyāt*) in a printed edition, bound together with al-Ḥimyarī's *Qurb al-isnād*, separate pagination (Tehran, 1370/1951). The work is divided into chapters dealing with

various topics of Imāmī Shī'ī law. IṬ describes it in IQ as consisting of a thousand traditions with a single *isnād*, one that leads from Mūsā al-Kāzīm via the earlier Imams up to 'Alī. In some traditions, 'Alī cites from the Prophet. IṬ's copy must have been divided into *azjā'*; in J he cites from *al-juz' al-'āshir*. The three passages cited by IṬ appear in the printed edition as follows: IQ = *Ash' athiyyāt*, p. 59; J = *Ash' athiyyāt*, p. 227; F = *Ash' athiyyāt*, p. 237.

⇒ *K. al-jalā' wa l-shifā'* (al-Khaḍīb), see *K. al-shifā' wa l-jalā'*

224. + *al-Jalīs al-ṣāliḥ wa l-anīs al-nāṣiḥ* / Abū l-Faraj al-Mu'āfā b. Zakariyyā b. Yaḥyā al-Nahrawānī (d. 390/1000)

Dh V 128 no. 530

N 171-172

For the author see *GAS*, I, pp. 522-523. Al-Ṭīhrānī (following Ḥājjī Khalifa) gives the title as *al-Jalīs al-ṣāliḥ al-kāfi wa l-anīs al-nāṣiḥ al-shāfi*. He then adduces the report in *Ta'riḫ Baghdad* (XIII, p. 231) that al-Mu'āfā cited numerous pro-'Alid traditions, and infers from it that his *madhhab* was in agreement with that of the Shī'a. The passage cited by IṬ describes how Muḥammad b. 'Abd Allāh b. Ṭāhir (d. 253/867), gazing at the stars on the night of his death, learnt from them that he would not live to see the dawn (= *al-Jalīs al-ṣāliḥ*, ed. Muḥammad Mursī al-Khūlī, Beirut, 1981-3, II, pp. 115-116). This Ṭāhirid was governor of Baghdad from 237/851-852 till his death; see *EI*¹, art. "Muḥammad b. 'Abd Allāh" (K. V. Zetterstéen); cf. C. E. Bosworth, "The Ṭāhirids and Arabic Culture", *JSS*, 14, 1969, pp. 45-79, at pp. 68-69.

225. + *al-Jam' bayna l-ṣaḥīḥayn* / Abū 'Abd Allāh Muḥammad b. Abī l-Naṣr Futūḥ b. 'Abd Allāh al-Ḥumaydī (d. 488/1095)

B 149-150, K 77, S 64-65, 296-297, Ṭ 12-14/4-5, 23/7, 45/13, 51/14, 57/15, 68-69/[om 18], 77-78/20, 85/21-22, 122/29, 128-129/31, 153/37, 161-163/40, 169/42-43, 171-172/43, 179/[om 45], 192/49, 199/51, 204-208/53-54, 210-215/55-56, 218-228/56-61, 230/61, 233-234/62, 237-238/63-64, 244/66, 250/69, 255/70, 257/71, 259-262/72-73, 270/76, 283/78, 285-287/79-80, 289/81, 291-297/81-84, 300-301/85, 322-325/93-94, 347-353/99-101, 360-372/105-111, 375-380/112-114, 382-383/115, 385/116, 389-394/117-119, 398/120, 401/121, 403-404/122, 407/124, 432-433/130-131, 435-448/132-136, 451-459/138-141, 461-464/141-142, 466/143, 471-472/144-145, 474-477/145-146, 479/147, 481/148, 483/149, 488-490/151, 500/155-156, 502/156, 506/157, 528-534/164-166, 536-538/167-168, 540-549/169-173, 551-552/174-175, Y 204-205/521-522



For the author see *GAL*, I, p. 413, *S*, I, pp. 578-579 (where a number of manuscripts and an Aleppo 1928 edition of the *Jam*^c are cited [not seen]). In Dhū l-Qa^cda 633/July-Aug. 1236 IT, while in Baghdad, received an *ijāza* to transmit this work from Ibn al-Najjār (see B 149). Ibn al-Najjār himself referred to this work as *Tajrīd al-ṣaḥīḥayn li l-Bukhārī wa Muslim wa l-jam^c baynahumā* (see Dimyātī, *Mustafād*, p. 124). In Y, IT cites from a manuscript which included some *ijāzāt* dated 541/1146-7. He uses the *Jam*^c primarily for polemical purposes: this work incorporates traditions from two of the most highly respected texts in the Sunnī world and it is important for him to show that these texts contain a great number of pro-‘Alid traditions. Some excerpts from the *Jam*^c in T are cited via Ibn al-Biṭrīq’s *K. al-‘umda*.

226. + *al-Jam^c bayna l-ṣiḥāḥ al-sitta* / Abū l-Ḥasan Razīn b. Mu‘āwiya b. ‘Ammār al-‘Abdarī al-Saraqustī al-Andalusī (d. 524/1129 or 535/1140)

IQ 756/526, T 14/5, 38-41/12-13, 48-50/13, 53/14, 57/15, 64/17, 68-70/[om 18], 72/18, 102/25, 113/28, 115/28, 153/37, 159/39, 171/42, 175-177/44-45, 179/[om 45], 201/52, 203/52-53, 262-263/73, 397/120

For the author see *GAL*, *S*, I, p. 630. Five of the six works referred to in the title belong to the well-known “Six Books” of tradition; the sixth is Mālik’s *Muwatta’*, which (as often among Mālikī authors) replaces Ibn Māja’s *Sunan* (see Ibn al-Biṭrīq, ‘*Umda*, p. 3, whence T 14/5; cf. *EI*², art. “Ḥadīth” [J. Robson], at III, p. 24b). Al-‘Abdarī’s work (which is extant in manuscript) is indeed also known as *K. al-tajrīd fī l-jam^c bayna l-muwatta’ wa l-ṣiḥāḥ al-khamṣa* (*GAL*, *S*); a further title is *Tajrīd al-ṣiḥāḥ al-sitta fī l-ḥadīth* (Ḥājji Khalīfa, I, p. 345).

The copy cited by IT consisted of four *ajzā’* (T 113/28, 115/28). Some of the excerpts in T are cited via Ibn al-Biṭrīq’s *K. al-‘umda*. IT’s brother Aḥmad also quotes from this work in his *Binā’* (pp. 28, 144, 147-148, 163), as does the ‘Allāma al-Ḥillī (for instance in his *Nahj*, pp. 214-220 and *passim*).

227. +- *K. jam^c al-maṣāḥif* / Abū Bakr ‘Abd Allāh b. Abī Dāwūd Sulaymān b. al-Ash‘ath al-Sijistānī (d. 316/929)

F 94/89

For the author see *GAS*, I, pp. 174-175. This work is usually referred to as *K. al-maṣāḥif*. It was under this title that it was published by A. Jeffery (in *Materials for the History of the Text of the Qur’ān*, Leiden, 1937). IT notes those passages in which Q 2:238 is said to have appeared in the version *ḥāfiẓū ‘alā l-ṣalawāt wa l-ṣalāt al-wuṣṭā* in the codices of ‘Ā’isha, Ḥafṣa and Umm Salama (see Jeffery’s edition, pp. 83-88).

⇒ *K. al-jamal* (Abū Mikhnaf), see *Kitāb*

● *(*) *K. al-jāmi‘* / Abū Ja‘far Muḥammad b. Aḥmad b. Yaḥyā b. ‘Imrān al-Ash‘arī al-Qummī (fl. late 3d/9th century)

Dh V 29 no. 133 (under *al-Jāmi‘ fī l-ḥadīth*)

IQ 160/668

For the author see Najāshī, pp. 348-349, no. 939; Ṭūsī, *Fihrist*, pp. 174-175, no. 623; *Tanqīh*, no. 10,356. The *K. al-jāmi‘* is not mentioned in the bibliographical sources; this may have led al-Ṭīhrānī to suggest that it is identical to al-Ash‘arī’s *Nawādir al-ḥikma* (see List under this entry). The excerpt in IQ is cited via Ibn Bābawayh’s *K. al-murshid*.

228. * *al-Jāmi‘* / Abū Ja‘far Muḥammad b. al-Ḥasan b. Aḥmad Ibn al-Walīd al-Qummī (d. 343/954-955)

Dh V 29 no. 134

IQ 240/11, 434-435/207, K 35, N 139-140

For the author, who was a leading Qummī scholar, see Najāshī, p. 383, no. 1042; Ṭūsī, *Fihrist*, p. 188, no. 708; *Tanqīh*, no. 10,534. Al-Ṭūsī knows this work as *K. al-jāmi‘*; in Dh, the title is given as *al-Jāmi‘ fī l-ḥadīth*. Al-Ṭīhrānī notes that this work is cited by al-Ṭūsī in his *Tahdhīb al-aḥkām* (in the section on *ziyārat al-Riḍā*) and that it was apparently still available to Mīrzā Kamālā, who commends it in his *Majmū‘a*. Cf. Kohlberg, “*Uṣūl*”, pp. 132-133 for a discussion of works of the *jāmi‘* type.

In IQ 240/11, the Prophet is said not to have performed the supererogatory prayer (*nāfila*) of Ramaḍān; IṬ remarks that this must be interpreted either as an instance of *taqiyya* or as an error of the transmitters. In IQ 434-435/207 (cited from the third *juz’*), Zurāra b. A‘yan declares that the month of Ramaḍān used to consist of 29 days. In K (whence BA, II, p. 150), Ja‘far al-Šādiq insists that knowledge be written down and disseminated. The story in N depicts al-Ḥasan b. Sahl (d. 236/851; cf. *EI*², art. “al-Ḥasan b. Sahl” [D. Sourdel]) as a follower of al-Riḍā.

229. **? *K. (jāmi‘) fī l-‘amal* / Muḥammad b. ‘Alī b. Muḥammad (= Ibn Abī Qurra?)

B 198-203, 205-206

The title as given above is hypothetical. In B 198 the text reads: *dhakara l-shaykh Muḥammad b. ‘Alī b. Muḥammad fī kitāb lahu fī l-‘amal*; this is followed by an *istikhāra* prayer attributed to Ja‘far al-Šādiq (cited in Jazā‘irī, *Anwār*, I, pp. 195-196, MK, VIII, pp. 124-125). In B 205 (whence BA, XCI, pp. 275-276) the text is: *rawā Muḥammad b. ‘Alī b. Muḥammad fī kitāb jāmi‘ lahu*; this is followed by a prayer composed by the Mahdī which invokes God’s names and which helps its user

in arriving at a correct decision (*istikhārat al-asmā' allatī 'alayhā l-'amal*). The reference in these two passages is possibly to the same work. The identity of the author is unclear. Perhaps he is Ibn Abī Qurra, in which case the work in question may be the *K. 'amal al-shuhūr* mentioned by al-Najāshī (p. 398, no. 1066). Cf. →*K. 'amal shahr Ramaḍān*.

⇒ *Jāmi' al-bayān* (al-Ṭabarī), see *Tafsīr*

230. **+ *Jāmi' al-da'awāt* / Naṣr b. Ya'qūb al-Dīnawarī (fl. early 5th/11th century)

IQ 139/653, J 228

IQ¹ has Naḍr for Naṣr. The author (whose name is not given in J) is probably to be identified with Abū Sa'īd (or Sa'd) Naṣr b. Ya'qūb al-Dīnawarī who in 397/1006 presented the caliph al-Qādir with his work on the interpretation of dreams (*K. al-Qādirī fī l-ta'bir*); see *GAL*, I, p. 282, *S*, I, p. 433. The *Jāmi' al-da'awāt* does not seem to be attested elsewhere. In the Prophetic tradition cited in IQ, God is said to look upon men with mercy on the night of the tenth of Dhū l-Qa'da.

231. *+ *Jāmi' 'ilm al-qur'ān* / Abū l-Qāsim 'Abd Allāh b. Aḥmad b. Maḥmūd al-Ka'bī al-Balkhī (d. 319/931)

Dh XXVI 249 no. 1255

S 16, 107, 192-209

For the author see *GAS*, I, pp. 622-623; *Elr*, art. "Abū'l-Qāsem Ka'bī" (J. van Ess). IṬ, who also refers to this work as the *Tafsīr* of al-Balkhī, says it comprised thirty-two parts (*juz'*); from his references it emerges that in some cases each *juz'* comprised one volume, while in other cases a number of *ajzā'* were bound together to form one volume. The number of volumes which he possessed is not given, nor do we know how much of the entire text he had at his disposal; only once does he declare that he does not have a particular *juz'* (S 194: *mā nadhkuruhu min al-mujallad al-thālith fī tafsīr al-Balkhī li'anna l-juz' al-thānī mā ḥaṣala 'indanā*). Much of the text consists of IṬ's refutation of al-Balkhī's exegesis.

The following passages are cited: S 192-193 = first *juz'* (here in the sense of volume), first quire, fols 6b, 7a (part of the introduction); S 193 = first *juz'*, second quire, fol 6b, third quire, fol 3; S 194 = third volume (*mujallad*), fourth quire, fols 5b-6a (to Q 2:195); S 195-196 = fourth *juz'*, i.e. second *juz'* of the third volume (*mujallad*), sixth quire, fols 2a (to Q 2:260), 5a (to Q 2:262); S 197 = a different *juz'* from the previous one, also called *al-juz' al-rābi'*, second quire, fol 7a (to Q 4:137); S 197 = seventh *juz'*, fol 1 (to Q 10:64); S 197-198 = ninth *juz'*, fols 3b-4a (to Q 5:18); S 200 = tenth *juz'*, eighth quire, fol 8b (to Q 6:94); S 200-201 = eleventh *juz'*, fols 1-2 (to Q 6:121); S 201 = twelfth

juz', third quire, fol 4a-b (to Q 7:172); S 203 = twenty-first *juz'*, fol 1b (to Q 25:77); S 203 = twenty-second *juz'*, first quire, fol 1b (to Q 29:26); S 204 = twenty-third *juz'*, first quire, fol 5 (to Q 33:33), third quire, fol 6a (to Q 33:56); S 205 = twenty-fourth *juz'*, fol 3a (to Q 36:45); S 205 = an unnumbered *mujallad*, the *juz'* beginning with Sūra 38 and ending with Q 46:20 (or 46:34), fourth quire (to Q 40:7); S 206 = the same unnumbered *mujallad*, the *juz'* covering Sūras 47-55, fol 12b (to Q 48:1); S 208 = thirty-first *juz'*, third quire, last page (to Q 72:8); S 208-209 = thirty-second *juz'*, second quire, fol 1b (to Q 78:2). Excerpts from this work are cited by al-Ṭūsī in his *Tibyān* (cf. I, p. 1).

232. **+— *K. jamī' mā stakhrajtuhu min āra' al-'ulamā' fī mumāzajat al-kawākib wa a'māliḥā* / al-Faḍl b. Yaḥyā Ṭābād

N 206

In N* fol 138a, *wa mumāzajāt* appears for *fī mumāzajat* and Ṭābāw for Ṭābād. Nothing seems to be known about the author; cf. *GAS*, VII, p. 196, citing N 206.

233. *+ *al-Jāmi' al-ṣaghīr* / Abū Hāshim 'Abd al-Salām b. Muḥammad b. 'Abd al-Wahhāb al-Jubbā'ī (d. 321/933)

Ṭ 449/137

For the author see *GAS*, I, pp. 623-624. This work is mentioned by Ibn al-Nadīm (p. 222). The passage cited, dealing with Usāma b. Zayd's expedition at the time of the Prophet's death, is not identical with any of the excerpts from this work cited by Gimaret ("Matériaux", pp. 316-317). As is evident from these excerpts, this was a work of *kalām*.

234. ** *al-Jāmi' al-ṣaghīr* / Yūnus b. 'Abd al-Raḥmān mawlā 'Alī b. Yaḥyā (d. 208/823-824)

N 2, 23-24, S 79-80

For the author see Kishshī, pp. 409-419; Najāshī, pp. 446-448, no. 1208; Ṭūsī, *Fihrist*, pp. 215-216, no. 810. This work does not seem to be recorded by the bibliographers (unless it is to be identified with the four-part *Jāmi' al-āthār* mentioned by al-Ṭūsī; cf. Dh V 30 no. 142). Al-Najāshī's list of Yūnus's works includes the *K. al-jāmi' al-kabīr fī l-fiqh* (cf. Dh V 69 no. 268), but not his *al-Jāmi' al-ṣaghīr*. In N 2, 23-24 the same tradition is cited (with slight variations); in it 'Alī is described as the most knowledgeable of men in astrology. In S 79 this work is mentioned (together with several others) as containing an exegesis of Q 35:32.

⇒ *Jāmi' al-ta'wīl li muḥkam al-tanzīl* (Muḥammad b. Baḥr), see *Sharḥ ta'wīl al-qur'ān wa tafsīr ma'ānīḥi*

235. **+ *K. jāmi' fī waqf al-qāri' li l-qur'ān* / anon. (transmitted from

Abū Zur‘a)

S 24, 283

This was one of a number of texts in a *majmū‘a* based on material dictated by Abū Zur‘a ‘Abd al-Raḥmān b. Muḥammad b. B-ḥ-l-a al-Muqri’ (unidentified; he is unlikely to be the historian Abū Zur‘a ‘Abd al-Raḥmān b. ‘Amr b. ‘Abd Allāh al-Dimashqī, d. 280/893, cf. *GAS*, I, p. 302). The work dealt with pausal stops while reciting the Qur‘ān. IṬ cites from the last page of the text. See → *Kitāb* (anon.) (transmitted from Abū Zur‘a).

236. **+— *K. al-jawābāt al-ḥādīra fī ‘ilal zīj ‘Abd Allāh b. Aḥmad b. al-Ḥasan* / Abū ‘Alī Muḥammad b. ‘Abd al-‘Azīz al-Ḥāshimī (fl. first half of the 4th/10th century)

N 128

This is the title according to N* fol 85b; cf. Matar, p. 376. It might be rendered as “Ready answers concerning the errors of the astronomical tables of ‘Abd Allāh b. Aḥmad b. al-Ḥasan”. N 128 (probably erroneously) has *fī ‘ilāj ‘Abd Allāh b. Aḥmad b. al-Ḥasan*. This led (or misled?) Sezgin to speak of al-Ḥāshimī as having written “an astrological treatise in which he makes predictions concerning the medical treatment of a certain ‘Abd Allāh b. Aḥmad b. al-Ḥasan” (*GAS*, VII, p. 167). The author (whom IṬ describes as an ‘Abbāsīd) was a mathematician and an astronomer (*GAS*, V, p. 305, VI, pp. 204-205). He also wrote a *Ta‘līl zīj al-Khwārazmī* (“On the errors of al-Khwārazmī’s astronomical tables”); see *GAS*, VI, p. 204. The *Jawābāt al-ḥādīra* seems to have been a work of a similar type. ‘Abd Allāh b. Aḥmad b. al-Ḥasan is perhaps to be identified with Abū l-Qāsim ‘Abd Allāh (or ‘Ubayd Allāh) b. al-Ḥasan known as Ghulām Zuḥal (d. 376/986) (cf. Ullmann, p. 333; *GAS*, VII, p. 168), although all works ascribed to Ghulām Zuḥal deal with astrology rather than astronomy.

⇒ *Jawābāt al-masā‘il al-Sallāriyya* (al-Murtadā), see *al-Masā‘il al-Sallāriyya*

237. **?— *K. al-jawāhir* / Ibrāhīm b. Ishāq al-Ṣūlī

Dh V 256 no. 1222

IQ 399/170

IṬ describes this as the last item in a volume which he estimates to be more than 200 years old and in which the first work is the *Adab al-kuttāb* of al-Ṣūlī. Neither title nor author appears in the biographical sources. Al-Ṭīhrānī tentatively identifies this work with the *Jawāhir al-asrār* of Ibrāhīm b. Ishāq al-Aḥmarī (fl. 3d/9th century, cf. Dh V 261 no. 1254; *A‘yān*, V, pp. 94-96).

238. +— *Jawāmi*^ʿ *ʿilm* (or *ʿulūm*) *al-nujūm wa uṣūl al-ḥarakāt al-sa-māwiyya* / Abū l-ʿAbbās Aḥmad b. Muḥammad b. Kathīr al-Farghānī (fl. mid-3d/9th century)

N 206

For the author see Ullmann, p. 351; *DSB*, IV, pp. 541-545, art. "al-Farghānī" (A. I. Sabra); *GAS*, V, pp. 259-260, VI, pp. 149-151 (with details on the *Jawāmi*^ʿ on p. 150, no. 1). IṬ's copy comprised thirty chapters (*faṣl*).

239. *Jawāmi*^ʿ *al-jāmi*^ʿ *fī tafsīr al-qurʾān* / Abū ʿAlī al-Faḍl b. al-Ḥasan b. al-Faḍl al-Ṭabrisī (d. 548/1153)

Dh V 248 no. 1195

D* fol 11a-b, F 115/108, 265/241, S 9, 79, 80-83, 88

This is a combined, abbreviated version of the author's two earlier Qurʾān commentaries, the *Majma*^ʿ *al-bayān* and *al-Kāfī al-shāfī*. It was written in one year and completed on 24 Muḥarram 543/14 June 1148 (see Karīmān, I, pp. 271-281).

The following excerpts are cited: S 79 (first volume, tenth quire, fol 5b) = Ṭabrisī, *Jawāmi*^ʿ, pp. 56-57 (to Q 3:33-34); S 80 (second volume, eighth quire, fol 2a) = *Jawāmi*^ʿ, p. 205 (to Q 11:44). In F and S 88 the title is given as *Tafsīr al-qurʾān*, by which IṬ probably means the *Jawāmi*^ʿ, not the *Majma*^ʿ. Thus F 115/108 = *Jawāmi*^ʿ, p. 435 (to Q 43:55); F 265/241 = *Jawāmi*^ʿ, p. 515 (to Q 73:2); S 88 = *Jawāmi*^ʿ, p. 350 (to Q 28:83). In S 81-82 the title is *Jam*^ʿ *al-jawāmi*^ʿ, which is sometimes used (incorrectly, according to Dh V 138 and Karīmān) to refer to the *Jawāmi*^ʿ. Indeed, S 81-82 (third volume, eleventh quire, fol 7a) = *Jawāmi*^ʿ, p. 404 (to Q 38:17). The text in D*, from *Tafsīr al-Ṭabrisī*, appears in an interpolation by al-Kafʿamī.

IṬ expands on al-Ṭabrisī's exegesis and occasionally criticizes it. For example: in Q 38:17 David is described as *awwāb*, which al-Ṭabrisī explains as turning away from that which God dislikes to that which pleases Him. IṬ objects to this interpretation, since the implication that David performed blameworthy acts is inconsistent with the doctrine that prophets are immune from sin (*ʿiṣma*). IṬ then offers interpretations which he considers consistent with the doctrine of *ʿiṣma*.

⇒ *Jirāb al-bayt* (sic), see *Taʾrīkh* (al-Ḥarrānī)

240. — *al-Jumal wa l-ʿuqūd* / Abū Jaʿfar Muḥammad b. al-Ḥasan al-Ṭūsī (d. 460/1067)

Dh V 145 no. 615

K 129-130

IṬ describes this as the first work of *fiqh* which he studied. This makes sense, since the *Jumal* is a brief work, well suited to serve as an intro-

duction to the subjects of 'ibādāt and furū' al-fiqh. See also Modarressi, pp. 63-64.

241. ** *Juz'* / transmitted by **Abū l-'Abbās Muḥammad b. Ja'far b. al-Ḥasan al-Razzāz** (fl. end of the 3d/9th century)

Y 174/456

For al-Razzāz cf. Quhpā'i, V, p. 175, VI, p. 114. IṬ possessed an old manuscript of this work, which included traditions on the Prophet calling 'Alī *amīr al-mu'minīn*.

242. **? *Juz'* / transmitted by **Abū l-Ḥasan (b. 'Alī) b. Muḥammad b. 'Abd al-Wahhāb** (alive in 340/951-952)

N 225-226

The transmitter was perhaps a son of Abū Aḥmad 'Alī b. Muḥammad b. 'Abd al-Wahhāb b. Bajala al-Kātib al-Marwazī (d. 291/903-904); cf. *Ta'riḫ Baghdād*, XII, pp. 61-62. The information in N is not entirely clear. First IṬ says that the excerpt (in which al-Ḥasan proves to Mu'āwiya his knowledge of secret matters) is taken from a *juz'* belonging to a volume in which the first item is a *Mukhtaṣar fīhi ad'īya wa 'uwadh*. This *Mukhtaṣar* was copied in 448/1056-7 by Muḥammad b. 'Alī b. al-Ḥusayn b. Mahziyār. Yet after citing the excerpt IṬ refers to it as being from the *Mukhtaṣar*, and says that "a number of words were omitted from the *Mukhtaṣar*". He then completes the text from a version of Ibn 'Ayyāsh al-Jawharī. There are thus two possibilities: either IṬ erroneously referred to the *juz'* as a *Mukhtaṣar*, or else the two titles refer to the same work (in which case the → *Mukhtaṣar fīhi ad'īya wa 'uwadh* should be removed from the List). The passage from the *Nujūm* is cited in BA, XLIII, p. 329.

243. **+ *Juz'* / transmitted by **Abū l-'Alā' al-Ḥasan b. Aḥmad b. al-Ḥasan al-'Aṭṭār al-Ḥāfiẓ al-Hamadhānī** (d. 569/1173)

S 191, Y 186-187/485-486

In BA, XXXVIII, p. 125 (citing the *Yaqīn*), this work is referred to as a *Kitāb*. According to IṬ, this *juz'* is more than seven folios (*qawā'im*) long, and deals with 'Alī's birth (*mawlid mawlānā amīr al-mu'minīn*) (this is regarded as the work's title in Āl Yāsīn, no. 458). In S no title is given, and IṬ merely says that Abū l-'Alā' transmitted the tradition about Jesus killing the Dajjāl. The reference may thus be to a different work.

244. **+ *Juz'* / transmitted by **Qāḍī Abū 'Abd Allāh Muḥammad b. 'Abd Allāh b. al-Ḥusayn al-Ju'fī known as Ibn al-Harawānī** (or al-Harāwī) (d. Rajab 402/Jan.-Feb. 1012)

Y 166-173

This *juz'* had a *samā'* dated Jumādā II 402/Jan. 1012. For the transmitter, who was a Kūfan Ḥanafī, see *Ta'riḫ Baghdad*, V, pp. 472-473; Sam'ānī, XIII, pp. 402-403; Ibn Abī l-Wafā, II, p. 65. The three excerpts cited consist of the eschatological *ḥadīth al-rāyāt* and of speeches by Ubayy b. Ka'b and Burayda al-Aslamī in defence of 'Alī's rights.

245. + *Juz'* / transmitted by Abū Bakr Aḥmad b. Ja'far b. Ḥamdān b. Mālik al-Qaṭīfī (d. 368/979)

Y 166/442

In Y¹, the *nisba* appears as al-Qaṭīfī; the correct form is given in Y² and in the citation of this passage in BA, VIII, p. 5. For the author see *GAS*, I, p. 200. It remains to be investigated whether the Zāhiriyya manuscript entitled *al-Juz' al-ma'rūf bi alf dīnār* (see *GAS*) is the work cited by IṬ.

246. **? *Juz'* / transmitted by Ja'far b. al-Ḥusayn b. 'Abd Rab-bihi

Y 173-174/454-455

This *juz'* (whose transmitter is unidentified) was included in the same volume as the *juz'* transmitted by Ibn al-Harawānī (see List under this entry). The excerpt describes how a Jew was converted to Islam after witnessing a miracle performed by 'Alī.

247. **+ *Juz'* / anon. (4th/10th century?)

Y 165/440-441

The tradition cited from this *juz'* (on Gabriel calling 'Alī *amīr al-mu'minīn*) is on the authority of Abū Bakr b. Abī Dāwūd al-Sijistānī (d. 316/929).

⇒ *Juz' fī faḍā'il 'Alī* (Ibn 'Uqda), see *Faḍā'il 'Alī*

248. + *Juz' fī fadl amīr al-mu'minīn 'Alī b. Abī Ṭālib* / Abū 'Alī al-Ḥasan b. Abī l-Barakāt 'Alī b. al-Ḥasan b. 'Alī b. 'Ammār (d. 568/1172-3?)

Dh V 102 no. 425

Y 141/391-392

In BA, XXXVII, p. 47 and 'Āmilī, *Ithbāt*, IV, p. 172 (both citing the *Yaḡīn*), this is referred to as a *Kitāb*; the title in Dh is *Juz' fī faḍā'il 'Alī*. According to Y, it contained twelve traditions. IṬ's manuscript was copied from the autograph by 'Alī b. Aḥmad b. Abī l-Ḥasan (or Ḥusayn) al-Bawāriḫī (*sic*) (for Bawāzījī?). The author was probably al-Ḥasan b. 'Alī b. al-Ḥasan b. 'Alī b. 'Umar b. 'Alī al-Anṣārī al-Maghribī, who was born in Baṭalyaws (Bada'oz), moved to the East and died in 568/1172-3 aged eighty (see Ṣafadī, XII, pp. 145-146; Ibn

al-Athīr, *Lubāb*, I, p. 130; Sam‘ānī, II, pp. 259-260 gives his death-date as 548/1153-4, but this is disputed in the *Lubāb*). It should be noted, however, that the name of al-Maghribī’s father is nowhere given as Abū l-Barakāt, that the great-great-grandfather’s name appears in Y as ‘Ammār (not ‘Umar), and that in Y the author transmits from his father on 7 Shawwāl 501/20 May 1108, when al-Maghribī was only thirteen years old.

249. *al-Kāfi* / Abū Ja‘far Muḥammad b. Ya‘qūb **al-Kulīnī** (d. 329/941)

Dh XVII 245 no. 96

B 182-183, 185-186, 227-228, 232, 292, 305, D* fols 7a-b, 10a, F 12/9-10, 73/70, 97/92, 104/99, 108/102, 124/116, 132-135/124-126, 158-161/146-149, 165-167/152-154, 187-188/171-172, BA, LXXXVII, pp. 80-81 [om F 195/179], F 211-212/193-194, 220-221/201-202, 227/207, 231/210, G 5, 8, IQ 69/598, 104/627, 167/675-676, 229-230/4-5, 245-246/15, 248-249/17, 254-255/21, 303-305/64-65, 325-326/82-83, 332/86, 337-341/89-93, 355/109, 423-424/194-195, 525/310, 546/330, 548/331-332, J 362, 367, 443-445, 520-521, K 35, MD 212, 332, MḤ 13/4-5, 15-16/6, 25-26/14, 30/17, N 85-91, 117-118

This is the oldest of the “Four Books”, and was already included in the library of Abū Ghālib al-Zurārī (d. 368/978) (see *Risālat Abī Ghālib al-Zurārī ilā ibn ibnihi*, in Bahrānī, *Kashkūl*, I, p. 197; cf. Kohlberg, “*Uṣūl*”, p. 135). It was first extensively cited by Abū Ja‘far al-Ṭūsī in his *fiqh* works; cf. *EI*², art. “al-Kulaynī” (W. Madelung). Later, it was used by al-Ṭabrisī for biographies of the Imams (see Ṭabrisī, *I‘lām*, pp. 207, 216-217, 257-258, 265-266, 273-274, 280-283, 289, 300, 315-320, 326, 345-350, 359-361, 365-366, 368-371, 375-380, 386-390, 421-422, 441, 445-449, 452-453). IṬ’s works bear witness to the continued popularity of the *Kāfi*. In most cases IṬ gives the title of the volume or section cited. Titles specifically mentioned are *K. al-du‘ā’*, *K. faḍl al-qur‘ān*, *K. al-ḥajj*, *K. al-ḥujja*, *K. al-īmān wa l-kufr*, *K. al-janā‘iz*, *K. al-ṣalāt*, and *K. al-ṣiyām* (or *al-ṣawm*). The eighth and last volume is cited under its title *al-Rawḍa*.

In his brief appraisal of al-Kulīnī (K 159), IṬ gives the date of his death as 328/939-940. This is in accordance with the information in al-Ṭūsī’s *Fihrist* (pp. 165-166, no. 603), and conflicts with the (apparently more reliable) date of 329/941 given by al-Najāshī (pp. 377-378, no. 1026) and by al-Ṭūsī in his *Rijāl* (p. 495, no. 27). Cf. IQ 254/21, where IṬ states that all of al-Kulīnī’s works are reliable.

250. **— *al-Kāfi fī l-istidlāl* / Abū l-Faḥḥ Muḥammad b. ‘Alī b. ‘Uthmān **al-Karājakī** (d. 449/1057)

Dh XVII 245 no. 93

IQ 232/6

This is the title as given in IQ and *Riyād* (V, p. 141, citing the *Iqbāl*). Al-Ṭihirānī, relying on a different version of the *Iqbāl*, cites the title as *al-Kāfi fī l-istidlāl bi ṣiḥḥat al-ru'yā wa dukhūl al-naqs*. It is also known under other names, including *al-Kāfi bi ṣiḥḥat al-qawl bi ru'yat al-hilāl*. This work, which was composed in Egypt, comprised 100 folios (MK lith., III, p. 498).

According to IQ 232/6, al-Karājakī in an earlier book (which IṬ does not identify, but which in all likelihood is the *Mukhtaṣar al-bayān 'an dalālat shahr Ramaḍān*, see Dh XX 183 no. 2498; → *Kitāb* [al-Karājakī]) had defended the position of Ibn Qūlawayh that Ramaḍān always consisted of 30 days. In his *Kāfi*, however, he repudiated this view and held that the beginning of Ramaḍān was established by sight, and that it could thus be either 29 or 30 days long. Cf. in general *EI*², art. "Hilāl" (J. Schacht).

251. *Kamāl* (or *Ikmāl*) *al-dīn wa tamām* (or *itmām*) *al-ni'ma* / Abū Ja'far Muḥammad b. 'Alī Ibn Bābawayh (d. 381/991)

Dh II 283 no. 1147, XVI 80 no. 402, XVIII 137 [no no.]

K 53, MD 332-333, N 187-189, S 233-235, Ṭ 183/[om 45]

This work is variously referred to as *K. al-ghayba* (K 53, MD 332, N 188), *al-Kamāl fī l-ghayba* (N 187), *Kamāl al-ni'ma wa* [sic] *fī l-ghayba* (N* fol 124b), *Kamāl al-dīn wa tamām al-ni'ma* (Ṭ* fol 43a-b, Ṭ** fol 55a) *fī l-ghayba* (S 233), and *Ikmāl al-dīn wa itmām al-ni'ma* (Ṭ¹). In S 233, IṬ quotes from this work via an oral transmission from his teacher As'ad b. 'Abd al-Qāhir al-Iṣfahānī, whereas in S 234 he appears to be citing from it directly. In K and Ṭ¹ it is stated that the work includes traditions on the Mahdī, but none is cited (cf. Ṭabrisī, *I'lām*, where this is an important source on the Mahdī; see pp. 390-409, 418-420, 439-440, 450-451, 453-454).

252. ** *K. kamāl shahr Ramaḍān* / Muḥammad b. Muḥammad al-Shaykh al-Mufīd (d. 413/1022)

Dh XVIII 340 no. 384

F 12-13/10, IQ 231-232/5-6, 243/13

This is the title as it appears in F and IQ 243/13 (IQ¹ 243 has, erroneously, 'amal for *kamāl*). The title in IQ 231-232/5-6 is *Lamḥ al-burhān*. Al-Ṭihirānī (who refers to *Lamḥ al-burhān fī 'adam nuqṣān shahr Ramaḍān*) assumes that *Kamāl shahr Ramaḍān* and *Lamḥ al-burhān* are different titles of the same work. In this he may well be right; some doubt remains, however, since IṬ, when referring to the *Kamāl* in IQ 243/13, does not say that he has already mentioned this work, even though he earlier cited from the *Lamḥ al-burhān* (in IQ

231-232/5-6).

In IQ 231/5, al-Mufid mentions that he is writing in 363/973-974. According to IT, in the *Lamḥ* al-Mufid defended the position of Ibn Qūlawayh and others that Ramaḍān always consists of 30 days. Al-Mufid later changed his position and, in his *Maṣābiḥ al-nūr*, agreed with Muḥammad b. Aḥmad b. Dāwūd al-Qummī that Ramaḍān starts whenever the moon is seen, and can thus be either 29 or 30 days long (see IQ 232/6).

In IQ 243/13, the text is corrupt: instead of the author's name there appears the word *al-fi'atayn*, with a marginal comment: *kadhā fi l-nusakh*. His identity, however, can be established from F, in which the same passage is cited as that in IQ 243/13. In it, al-Mufid speaks highly of Muḥammad b. Sinān (d. 220/835; cf. Strothmann, index). Al-Māmaqānī, who cites this passage (*Tanqīḥ*, no. 10,820), refers to the work as *Kamāl shahr Ramaḍān wa nuqṣānuhu*. See also McDermott, p. 36, no. 106 (mentioning only the title *Lamḥ al-burhān*, from Dh).

⇒ *K. kamāl al-ziyārāt* (Ibn Dāwūd al-Qummī), see *K. al-ziyārāt wa l-faḍā'il*

253. *K. (kamāl) (or kāmīl) al-ziyārāt (or al-ziyāra) / Abū l-Qāsim Ja'far b. Muḥammad b. Ja'far Ibn Qūlawayh* (d. 368/978 or 369/979)

Dh XVII 255 no. 139

IQ 206/710, Z* 293-297, 394-396

For the author see *GAS*, I, p. 544. In IQ, his name is given merely as Abū l-Qāsim; the full name appears in the margin of IQ¹ (and in Z*). The title is given in IQ as *K. al-ziyārāt* (as in Najāshī), and in Z* as *Kamāl al-ziyārāt*. The tradition in IQ (on the authority of Ja'far al-Ṣādiq) deals with the merits of spending the night of mid-Sha'bān in prayer at Karbalā' (= Ibn Qūlawayh, *Kāmīl al-ziyārāt*, ed. 'Abd al-Ḥusayn al-Amīnī al-Tabrīzī, Najaf, 1356/1937, p. 181). The excerpt in Z* 293-297 consists of a supplication to be recited at the grave of 'Alī al-Riḍā (= *Kāmīl al-ziyārāt*, pp. 309-313). Z* 394-396 contains a selection of traditions on visiting al-Ḥusayn's tomb. These traditions appear in the *Kāmīl al-ziyārāt* on pp. 51, 50, 104, 106-107, 127, 129-130, 135, 137-138, 193, 330 respectively.

254. + *al-Kāmīl / Abū l-'Abbās Muḥammad b. Yazīd al-Mubarrad* (d. 285/898)

Ṭ 401/121-122

For the author see *GAL*, I, pp. 109-110, *S*, I, pp. 168-169. In *Sbath* (p. 41, no. 734) the title appears as *al-Kāmīl fi l-adab*. The passage cited (Abū Bakr's critical remarks about the Muhājirūn) appears in vol. I,

p. 5 of Wright's edition of the *Kāmil* (Leipzig, 1864-92).

⇒ *al-Kāmil fī l-ta'rikh* (Ibn al-Athīr), see *Ta'rikh*.

255. * *Kanz al-fawā'id* / Abū l-Faṭḥ Muḥammad b. 'Alī b. 'Uthmān al-Karājakī (d. 449/1057)

Dh XVIII 161 no. 1195

F 23-25/20, N 60-74, TṢ 567

As noted by 'Abd Allāh Ni'ma in his edition of the *Kanz* (Beirut, 1405/1985), the excerpts in *Falāḥ I* and the *Nujūm* have not been preserved in the extant versions of al-Karājakī's work. Ni'ma reproduces these excerpts at the end of his edition, the former from 'Abbās al-Qummī's *Anwār* (see pp. 142-143 in the Mashhad n.d. edition) (*Kanz*, II, pp. 223-224), and the latter from N (*Kanz*, II, pp. 224-238). 'Abbās al-Qummī does not say where he saw the excerpt which he cites. He may well have taken it from *Falāḥ I*, though the possibility cannot be ruled out that he consulted a manuscript of the *Kanz* which contained this material. A paraphrase of N 60-74 is given in BA, LVIII, pp. 293-298. Here, too, it is impossible to tell whether al-Majlisī used a version of the *Kanz* which included this excerpt or whether he relied on the *Nujūm*. Ni'ma suggests (introduction to *Kanz*, I, p. 25, no. 75) that N 60-74 consists in fact of a large segment of al-Karājakī's *Risāla fī l-radd 'alā l-munajjimīn*, which was one of several of his own works incorporated in the *Kanz*. Cf. MK lith., III, p. 499.

In TṢ 567, IṬ refers back to a tradition in the *Yaqīn* which he says he cited from the *Kanz al-fawā'id*. However, in Y the tradition in question is cited from Ibn Shādhān's *al-Mi'at ḥadīth* (see List under this entry; cf. Y 57-58/239-240).

256. *** *K. kanz al-yawāqīt* / Abū l-Faḍl b. Muḥammad al-Harawī (d. ca. 420/1029?)

Dh XVIII 170 no. 1236

IQ 416-417/186

Al-Ṭīhrānī gives the title as *Kanz al-yawāqīt fī l-ad'īya wa l-a'māl*. The author's identity is problematic. Ḥājji Khalīfa mentions a work bearing the title *Kanz al-yawāqīt* without providing the author's name (II, p. 1520 = ed. Flügel, V, p. 258). Ms. Br. Lib. Or. 11,340 comprises the text of the *Kanz al-yawāqīt* of 'Abd al-Karīm b. Hawāzin al-Qushayrī (cf. *GAL*, S, III, p. 1232 [772]); yet this manuscript does not include the passage cited in IQ, and is clearly a different work. The author of the work cited by IṬ is unlikely to be 'Abd Allāh b. Muḥammad al-Anṣārī al-Harawī, d. 481/1088-9 (for whom see → *K. al-i'tiqād*): in addition to his name being quite different, he is not known to have composed a work bearing this title. The same objections apply to Abū l-Faḍl Ismā'īl

b. Aḥmad b. Muḥammad al-Simsār al-Harawī (alive in 437/1045-6), mentioned in *Ta'riḫ Baghdad*, VI, pp. 314-315. The likeliest candidate is the traditionist Abū l-Faḍl Muḥammad b. Aḥmad b. Muḥammad al-Ḥāfiẓ al-Harawī al-Jārūdī (d. ca. 420/1029; see Fārisī, *Siyāq*, fol 4a-b; Sam'ānī, III, p. 167; Ibn al-Athīr, *Lubāb*, I, pp. 249-250); but there is no information about any works he might have composed. IT cites four Prophetic traditions and a saying of al-Bāqir on the virtues of *laylat al-qadr*.

⇒ *Karārīs 'atīqa*, see *Kitāb* (anon.) (no. 303)

257. + *al-Kashf wa l-bayān fī tafsīr al-qur'ān* / Abū Ishāq Aḥmad b. Muḥammad b. Ibrāhīm al-Tha'labī (d. 427/1035-6)

IQ 669-671/457-459, 756/526, S 72, T 17-21/6-7, 37/11-12, 39-40/12-13, 45-48/13, 50/13, 58-59/15-16, 69-70/[om 18], 79/20, 83-84/21, 97-101/24, 107-109/26-27, 112-113/27-28, 121-123/29, 125/30, 127-128/30-31, 131/31, 135-136/33, 145/34, 151-153/37, 159-160/39, 162/40, 169/42, 176-177/44-45, 179/[om 45], 203/53, 263/74, 301-302/85, 395/119-120, 397/120, 441/134, 460/141-142, 490-491/152

For this work (of which a number of manuscripts survive) see *GAL*, I, p. 429, *S*, I, p. 592; its preface has been edited by I. Goldfeld (*Qur'ānic Commentary in the Eastern Islamic Tradition of the First Four Centuries of the Hijra*, Acre, 1984). In IQ and S it is referred to as *Tafsīr al-Tha'labī*, as also usually in T. Shī'ī authors used this work because of its pro-'Alid sentiments. Together with al-Wāhidī's *al-Wasīṭ fī tafsīr al-qur'ān* it is a major source for the '*Ayn al-'ibra fī ghabn al-'itra* of IT's brother Aḥmad (ed. Najaf, 1369/1950). Some citations from this work in the *Tarā'if* are via Ibn al-Biṭrīq's '*Umda*. See also → *Mukhtaṣar tafsīr al-Tha'labī*.

258. * *Kashf al-makhfī* (or *al-khafī*) *fī manāqib al-mahdī* / Abū l-Ḥasan Yaḥyā b. al-Ḥasan b. al-Ḥusayn al-Ḥillī al-Wāsiṭī Ibn al-Biṭrīq (d. 600/1203 or Sha'bān 606/Jan.-Feb. 1210)

Dh XVIII 59 no. 665, XXVI 313 no. 1574

T 179-180/45

For the author see 'Āmilī, *Amal*, II, p. 345; *Riyāḍ*, V, pp. 354-359; *Rawḍāt*, VIII, pp. 196-197; MK lith., III, p. 476; *Thiqāt*, pp. 337-338; cf. also Chapter III.3. In T, the title appears both as above and as *K. al-makhfī 'an akhbār al-mahdī*. Another variant is *al-Makhfī fī manāqib al-mahdī* (Dh XXVI, citing the third volume of Ni'mat Allāh al-Jazā'irī's *Riyāḍ al-abrār fī manāqib al-a'imma al-aṭḥār*). IT describes it as consisting of 110 (T²: 120) traditions on the Mahdī taken from Sunnī sources. For reasons of *taqiyya* or because of genuine ignorance, he

does not provide the author's name, saying only that it is a Shī'ī text. The author's identity (which is not given in Dh) was unknown to later generations: in the *Riyād* (VI, p. 48), the *Kashf* appears in a list of anonymous works; and the Akhbārī Muḥammad b. 'Abd al-Nabī al-Naysābūrī (d. 1233/1818) cites this as an example of a Sunnī work on the Mahdī (*Rawḍāt*, VII, p. 135). It is not listed among Ibn al-Biṭrīq's writings in the entry on him in 'Āmilī, *Amal*, II, p. 345. The author's name is given in the editor's note to T¹ 179, but the source of this information is not provided. There are however good reasons for accepting Ibn al-Biṭrīq as author: in T¹ 179-180 (= T* fol 42a-b/T** fols 53b-54a), as also in the version cited by al-Bayāḍī (*Shirāt*, II, p. 243), al-Majlisī (BA, LI, pp. 105-106) and al-Ṭīhrānī, the Sunnī sources cited in the *Kashf* are detailed (this material is missing from T²); many of these sources, including the *K. al-maṣābīh* of al-Baghawī and *al-Jam' bayna l-ṣiḥāh al-sitta* of al-'Abdarī, are cited by Ibn al-Biṭrīq in his *K. al-'umda* and *Khaṣā'is*.

259. + *al-Kashshāf 'an ḥaqā'iq al-tanzīl* / Abū l-Qāsim Maḥmūd b. 'Umar b. Muḥammad (or Aḥmad) al-Zamakhsharī (d. 538/1144)

IQ 671/458-459, 740-741/513-514, 756/526, 758/528-529, N 28, S 13-14, 43, 65, 79, 91, 128-142, 145, 162, 175, T 42-43/[om 13], 47/[om 13], 109-110/[om 27], 303/[om 86], 380/[om 114], 389/[om 117], 471/[om 144]

See also Sbath (p. 41, no. 737), where this work is referred to as *al-Kashshāf fī tafsīr al-qur'ān*. In S 128, al-Zamakhsharī is said to have given his book the title *al-Kashshāf 'an ḥaqā'iq al-tanzīl wa 'unwān al-ta'wīl fī wujūh al-ta'wīl*. IṬ says of al-Zamakhsharī that although he was a leading Sunnī scholar (*min a'yān rijāl ahl al-khilāf*), he tended to be fair (*yamīlu ilā l-inṣāf*) (S 131) (similarly S 162: *lā yakhfā fadluhu 'inda dhawī l-inṣāf*). (Cf. the less charitable verdict of the 'Allāma al-Ḥillī in his *Nahj*, p. 227: *wa kāna min ashadd al-nās 'inādan li ahl al-bayt*.)

IṬ possessed a nine-volume exemplar of the *Kashshāf*. Some of these volumes must have been quite substantial: thus he cites from the eighteenth quire of the sixth volume (S 137-138, to Q 27:16), the nineteenth quire of the first volume (S 129-130, to Q 2:238) and the twentieth quire of the fourth volume (S 135-136, to Q 14:27). In S 128-142 IṬ cites between one and three excerpts from each volume, each excerpt followed by his comments. Both IQ 740-741/513-514 and T¹ 42-43 consist of al-Zamakhsharī's exegesis of *āyat al-mubāhala* (Q 3:61). In T¹ 303, the title is given as *K. al-iktāb* (sic); this error must have crept in quite early, since it already occurs in the citation from the *Ṭarā'if* in BA, XXXV, p. 148. The two verses by Abū Ṭālib quoted there appear in al-

Zamakhsharī's commentary to Q 6:26 (*al-Kashshāf*, Cairo, 1385/1966, II, p. 12), whence they are also cited (together with the three preceding verses) in S 133.

⇒ *K. al-khāliṣ* (or *khā'iṣ*, or *khā'id*), see *K. al-nashr wa l-tayy*

260. * *al-Kharā'ij wa l-jarā'ih* / Quṭb al-Dīn Sa'īd b. Hibat Allāh al-Rāwandī (d. 573/1177-8)

Dh VII 145 no. 802

J 27-28, K 35, 153-154, N 222-223, 227-229, 234-239, 248-258

In K, the author's name is given as Hibat Allāh al-Rāwandī (K 35) or Hibat Allāh b. Sa'īd al-Rāwandī (K 153). (See → *Fiqh al-qur'ān*.) In K 35, the book is referred to as *K. al-mu'jizāt*. The excerpts describe miracles performed by the Prophet (N 222-223) and by the Imams 'Alī (N 223), al-Ḥusayn (N 227-228), 'Alī Zayn al-'Ābidīn (N 228), al-Bāqir (N 229), 'Alī al-Hādī (J, K, N 234-236), al-Ḥasan al-'Askarī (N 237-239) and the Mahdī (N 239, 248-258).

The copy in the possession of IṬ must have been somewhat different from the Bombay 1301/1884 lithograph of the *Kharā'ij*: in the first place, two of the excerpts (K 153-154, N 222-223) are not found in that edition, and a third (N 248-252) appears only in an abbreviated form (see *Kharā'ij*, pp. 69-70). Secondly, IṬ's copy was divided into *ajzā'* (in N 248, 253, 256, 258 he refers to *al-juz' al-awwal* and in N 257 to *al-juz' al-thānī*), whereas this division is missing from the Bombay edition, where the text is divided into twenty chapters (*abwāb*). Thirdly, the order of some of the material is different: the first excerpt in N 258, which according to IṬ belongs to the first *juz'*, appears in the Bombay edition (p. 129) after the excerpt from the second *juz'* cited in N 257-258. Yet most of the material cited by IṬ is found in the Bombay edition: J 27-28 = *Kharā'ij*, pp. 58-59; N 227-228 = *Kharā'ij*, pp. 24-25; N 228 = *Kharā'ij*, p. 90; N 229 = *Kharā'ij*, pp. 93-94; N 234-236 = *Kharā'ij*, pp. 55-56; N 237-239 = *Kharā'ij*, p. 61; N 248 = *Kharā'ij*, p. 56; N 253-254 = *Kharā'ij*, p. 71; N 254-255 = *Kharā'ij*, pp. 71-72; N 256 = *Kharā'ij*, p. 73; N 257-258 = *Kharā'ij*, pp. 111-112; N 258 = *Kharā'ij*, p. 129; N 258 (second excerpt) = *Kharā'ij*, p. 128.

261. + *Kharīdat al-qaṣr fī faḍl fuḍalā' al-'aṣr* / Muḥammad b. Muḥammad 'Imād al-Dīn al-Kātib al-Iṣfahānī (d. 597/1201)

Y 25-26/164 and 166

For the author see *EI*², art. "Imād al-Dīn" (H. Massé). This work is also known as *Kharīdat al-qaṣr wa jarīdat ahl al-'aṣr* (*GAL*, I, p. 385). IṬ, who does not give the author's name, quotes from the biography of Abū l-Mu'ayyad al-Muwaffaq b. Aḥmad al-Khwārazmī (d. 568/1172). This biography is probably to be found in the second (as yet unpub-

lished) part of the *Kharīda*, which deals with 6th/12th century Persian poets (cf. Shukrī Fayṣal's introduction to his edition of the section of the *Kharīda* devoted to Syrian poets, Damascus, 1375/1955, I, p. 6).

● *+— *al-Khaṣā'is* / **al-Ṭabarī**

Dh VII 163 no. 880

Ṭ 81/20

Al-Ṭihirānī does not note that this title appears in the *Ṭarā'if*; instead, he points to a quotation from it in the *Kashf al-yaqīn* of the 'Allāma al-Ḥillī and suggests that it is identical either with the *Faḍā'il amīr al-mu'minīn* of Aḥmad b. Muḥammad al-Ṭabarī al-Khalīlī (see List under this entry) or with the *K. faḍā'il 'Alī b. Abī Ṭālib* of the historian Muḥammad b. Jarīr al-Ṭabarī (cf. the discussion in →*K. ḥadīth al-walāya*). In Ṭ, this work is cited via Ibn Shahrāshūb's *K. al-burhān*.

262. *Khaṣā'is al-a'imma* / Abū l-Ḥasan Muḥammad b. al-Ḥusayn b. Mūsā al-Sharīf **al-Raḍī** (d. 406/1015)

Dh VII 164 no. 884

ṬU 24-27

For the author see Najāshī, p. 398, no. 1065; *GAL*, I, p. 81, *S*, I, pp. 131-132. The *Khaṣā'is* includes three traditions which are transmitted via 'Īsā b. al-Mustafād (and which al-Raḍī may have taken from 'Īsā's *K. al-waṣīyya*). Two of them (Raḍī, *Khaṣā'is*, pp. 41-43 = ṬU 24-27, whence *Ṣirāt*, II, pp. 92-95, BA, XXII, pp. 482-484) are explicitly cited in ṬU from al-Raḍī's work. In the case of the third tradition (*Khaṣā'is*, pp. 43-46 = ṬU 31-34) IṬ does not state what source is being cited. Since, however, this tradition is preceded and followed by material which is not included in the *Khaṣā'is* and which is apparently taken from 'Īsā's *K. al-waṣīyya*, it, too, is probably cited from that source rather than from the *Khaṣā'is*.

263. *+ *al-Khaṣā'is al-'alawiyya 'alā jamī'* (or *sā'ir*) *al-barriyya wa l-ma'ūthir al-'alawiyya li sayyid al-barriyya* (or *al-dhurriyya*) / Abū l-Faḥ (Abū 'Abd Allāh) Muḥammad b. (Aḥmad b.) 'Alī b. Ibrāhīm al-Kātib al-Iṣfahānī **al-Naṭanzī** (d. ca. 550/1155-6)

Dh VII 170 no. 899

MD 214-215, Y 30-33/174-179, 176/461-462, 179-180/469-471, 191-192/494-495

For the author see Sam'ānī, XIII, pp. 137-138; Ṣafadī, IV, pp. 161-162. IṬ occasionally refers to him by his honorific Nādirat al-falak. According to Y 179/469, he was a Sunnī (*min afḍal 'ulamā'ihim*), a view supported by Ibn Shahrāshūb (*Manāqib*, I, p. 12) and Ibn Dāwūd (*Rijāl*, p. 498; cf. the *Tadhkirat al-mujtahidīn* of Yahyā al-Muftī al-Baḥrānī, ms. Br. Lib. Or. 8518, fol 78a). Al-Ṭihirānī suggests, however

(Dh VII 172-174), that the author was a Shī'ī who concealed his beliefs. The *Khasā'is al-'alawiyya* is an important source of Ibn Shahrāshūb's *Manāqib* (I, pp. 12, 290-291, 296, 383, II, pp. 3, 12, 37, 67, 78-80, 86, 102-103, 114, 122-123, 143, 173, 208, 256, 271, 289, 307, III, pp. 5, 13, 19, 57, 136, 160, 162, 217-218, 220-221).

264. ** *al-Khilāf alladhī tajaddada bayna al-Shaykh al-Mufīd wa l-Murtadā* / Quṭb al-Dīn Sa'īd b. Hibat Allāh **al-Rāwandī** (d. 573/1177-8)

Dh I 361 no. 1901

K 20, N 41-42

This is the wording in K (and in BA, II, p. 138, citing the *Kashf*); it is not clear whether this corresponds to the actual title. The work (which, according to K and N, was in IṬ's possession) is described as listing "more than ninety" (thus N; K has: "about ninety-five"; *Rawḍāt*, IV, p. 6, *A'yān*, XXXV, p. 21, both citing the *Kashf*: "ninety-five") doctrinal and theological issues on which al-Sharīf al-Murtadā differed from his master al-Shaykh al-Mufīd. The work must have been quite short: it is described in K as comprising one quire (*kurrās*). In N it is merely referred to, not cited from. Title in Dh: *al-Ikhtilāfāt bayna l-Shaykh ... al-Mufīd ... wa l-Sayyid al-Sharīf al-Murtadā ... fī ba'd al-masā'il al-kalāmiyya*. For a somewhat different title see *A'yān*, XXXV, p. 20 (which, like Dh, is based on the *Kashf*). In K, the author is referred to as "Quṭb al-Dīn al-Rāwandī, whose name is Sa'īd b. Hibat Allāh". See → *Fiqh al-qur'ān*.

265. *al-Khiṣāl* / Abū Ja'far Muḥammad b. 'Alī Ibn Bābawayh (d. 381/991)

Dh VII 162 no. 876

IQ 231/5-6, K 72, N 98-99, 101, 129

In K, IṬ says that he possesses a copy of this work "in several volumes" (or "among a number of volumes"?) (*fī jumlat mujalladāt*). The text in N 98 is clearer: there, the fragment cited is described as taken from the second *juz'* (meaning "volume"?) of a two-volume copy (*fī l-juz' al-thānī min aṣl mujalladayn*). (The Najaf 1391/1971 edition of the *Khiṣāl* consists of two *ajzā'* bound together in one 624-page volume.) IQ = *Khiṣāl*, p. 499; N 98-99 = *Khiṣāl*, pp. 460-462; N 101 = *Khiṣāl*, p. 385; N 129 refers back to the passage cited in N 98-99.

266. **? *K. kḥuṭab li mawlānā amīr al-mu'minīn* / anon.

Dh VII 190 no. 967

Hillī, *Mukhtaṣar*, pp. 195-202

Although this title is not attested in any of IṬ's available writings, it is possible that IṬ possessed a manuscript of this work and that this

manuscript reached al-Ḥasan b. Sulaymān al-Ḥillī. According to al-Ḥillī (*Mukhtaṣar*, p. 195), Iṭ had noted on the manuscript that he assumed the work to have been composed sometime after the year 200/815. The text cited (Ḥillī, *Mukhtaṣar*, pp. 195-202) consists of a speech by ‘Alī known as *al-Makhzūn* (for which see Dh VII 205 no. 1006). It is also possible, however, that Iṭ wrote the note on a manuscript belonging to a library or a friend rather than to his own collection.

267. * *K. khūṭab mawlānā ‘Alī / Abū Aḥmad ‘Abd al-‘Azīz b. Yaḥyā b. Aḥmad al-Jalūdī al-Azdī al-Baṣrī* (d. 332/944)

Dh VII 190 no. 968

MḤ 28/15-16

The author was a noted Baṣran historian with some 200 works to his credit, none of which seems to have survived (see Najāshī, pp. 240-244, no. 640; Ṭūsī, *Fihrist*, p. 149, no. 536). His year of death appears in MḤ as 302/914-915, but al-Ṭihirānī notes that this is a mistake caused by the omission of the word *wa thalāthīn* (MḤ¹ has *sanata thnayn* [sic] *wa thalāthimi’a*; MḤ² has *sanata thnatayn wa thalāthimi’a*). Iṭ used an autograph of this work (the title of which is given in Dh and BA, V, p. 330, LVIII, p. 56 as *Khūṭab amīr al-mu’minīn*). In the passage cited, ‘Alī replies to a query of Ibn al-Kawwā’ concerning the *bayt al-ma‘mūr* (“edifice in heaven”) which faces the Ka‘ba. This work is also cited in Ḥillī, *Muḥtaḍar*, pp. 87-89, 98, partially reproduced in BA, XXVI, pp. 152-153.

268. + *Kifāyat al-ṭālib fī manāqib ‘Alī b. Abī Ṭālib / Abū ‘Abd Allāh Muḥammad b. Yūsuf b. Muḥammad al-Ganjī al-Shāfi‘ī* (d. 658/1260)

Y 162-165/432-439, 177/466, 198-199/509-510

Although al-Ganjī was a Shāfi‘ī, he was staunchly pro-‘Alid, as is amply demonstrated in his *Kifāya*. Indeed, his sympathy for Shī‘ism is cited as the reason why he was murdered in a mosque in Damascus (Abū Shāma, p. 208; Ṣafadī, V, p. 254). In another work, the *K. al-bayān fī akhbār ṣāḥib al-zamān*, al-Ganjī supported the Shī‘ī doctrine that the Twelfth Imam was the expected Mahdī; see *EI*², art. “al-Mahdī” (W. Madelung). The *Kifāya* became an important source for al-Irbilī (e.g. *Kashf*, I, pp. 139, 152-154, 161, 170-171, 367-373, II, p. 2, III, pp. 265-283) after al-Ganjī had transmitted the work to him in two sessions ending on 16 Jumādā II 648/15 Sept. 1250 (Irbilī, *Kashf*, I, p. 108).

The following excerpts are cited: Y 162/432-433 = *Kifāyat al-ṭālib*, ed. Muḥammad Hādī al-Amīnī, Najaf, 1390/1970, p. 76; Y 162-163/434-435 = *Kifāyat al-ṭālib*, pp. 183-184; Y 163-164/436-437 = *Kifāyat al-ṭālib*, pp. 211-212; Y 164-165/438-439 = *Kifāyat al-ṭālib*, pp. 321-322; Y 177/466 = *Kifāyat al-ṭālib*, pp. 189-190; Y 198-199/509 = *Kifāyat al-ṭālib*, p. 187; Y 199/510 = *Kifāyat al-ṭālib*, p. 216.

⇒ *Kitāb* (‘Abd Allāh b. Abjar), see *K. al-diyāt*

269. * *Kitāb* / ‘Abd Allāh b. Bukayr b. A‘yan b. Sunsun al-Shaybānī (fl. mid-2d/8th century)

K 125

A *kitāb* of this author is mentioned by al-Najāshī (p. 222, no. 581). The excerpt deals with ‘Alī Zayn al-‘Ābidīn’s wealth. For further fragments from this work (different from K) see Ibn Idrīs, *Sarā’ir*, p. 490.

⇒ *Kitāb* (‘Abd Allāh b. Ḥammād al-Anṣārī), see *Aṣl*

270. ** *Kitāb* / ‘Abd Allāh b. al-Qāsim al-Ḥaḍramī al-Kūfī (fl. late 2d/8th century)

N 92-93

A *kitāb* of this author is mentioned by al-Najāshī, who accuses al-Ḥaḍramī of extremist tendencies (p. 226, no. 594). IṬ introduces the work as follows: *wa ruwwītu hādha l-ḥadīth bi asānīd ilā Abān b. Taghlib ‘an al-Šādiq (‘a) min kitāb ‘Abd Allāh b. al-Qāsim al-Ḥaḍramī min kitāb aṣlihi*. The *aṣl* mentioned at the end refers either to a work of that title by Abān b. Taghlib (cf. Kohlberg, “*Uṣūl*”, p. 143) or to al-Ḥaḍramī’s *kitāb*. In the latter case, this would constitute the only identification known to date of al-Ḥaḍramī’s *kitāb* as an *aṣl*. Cf. → *K. faḍā’il amīr al-mu’minīn* (al-Naysābūrī).

⇒ *Kitāb* (‘Abd al-Wāḥid b. ‘Abd Allāh al-Mawṣilī), see *Aḥādīth*

271. (**)? *Kitāb* / Abū l-‘Abbās Aḥmad b. Muḥammad

N 186

The author is perhaps Ibn ‘Uqda (d. 333/944), though he could also be Abū l-‘Abbās Aḥmad b. Muḥammad al-Farghānī (in which case the work in question might be his *Jawāmi‘ ‘ilm al-nujūm*; see List under this entry) or Abū l-‘Abbās Aḥmad b. Muḥammad b. Nūḥ al-Sīrāfī (d. mid-5th/11th century; see Ṭūsī, *Fihrist*, pp. 65-66, no. 117; *Tanqīḥ*, no. 523). The manuscript was in the handwriting of al-Ṭūsī. The excerpt (from the penultimate page of the sixth quire) deals with a correct astrological prediction.

272. ** *Kitāb* / Abū ‘Abd Allāh Mūsā b. al-Qāsim b. Mu‘āwiya b. Wahb al-Bajāḥī al-Mujlī (fl. early 3d/9th century)

MF 96/107

IṬ refers to this work as an *aṣl*, but it is doubtful whether he was using the word in a technical sense. He cites two traditions in favour of ‘Umar b. ‘Abd al-‘Azīz, and then gives part of the entry on the author from al-Najāshī (p. 405, no. 1073). It is not clear which of the author’s various books referred to by al-Najāshī and al-Ṭūsī (*Fihrist*, p. 194, no. 717)

is being quoted here. IṬ emphasizes that he is in full agreement with the praise accorded to the Umayyad caliph. Cf. in general Kohlberg, "Interpretations", pp. 153-154.

273. (*) (+) — *Kitāb* / al-Sharīf Abū 'Abd Allāh Muḥammad b. 'Alī b. al-Ḥasan al-Ḥasanī al-Buḥārī (fl. first half of the 5th/11th century)
IQ 688/469-470

In the course of discussing the *yawm Ghadir Khumm* IṬ relates a number of events of a miraculous nature which he witnessed while visiting 'Alī's grave, noting that it would require a large volume to describe all the miracles known to have occurred there. He adds that a composition (*muṣannaf*) dealing with such miracles was written by Abū (in IQ, erroneously: Ibn) 'Abd Allāh Muḥammad b. 'Alī b. al-Ḥasan b. 'Abd al-Raḥmān al-Ḥasanī, who gave the *isnāds* of all the traditions which he cited therein. IṬ states that it would be a simple matter for him to compose a similar work, but says that this is unnecessary: his account of the miracles which he witnessed in person is much more impressive than would be any relation of events which were witnessed by others.

For the author of the work referred to by IṬ see *Nābis*, pp. 170-172 and the references given there. Al-Ṭihirānī assumes that he was a Twelver Shī'ī; but several members of his family were Zaydīs (see *Nābis*, pp. 121-122), and indeed he himself may have been one. He is credited with a number of works, including *Faḍl al-Kūfa* (of which the first *juz*' is extant in manuscript) and *Faḍl ziyārat al-Ḥusayn* (extant in manuscript). The former is more likely to be the work in question since (judging by the excerpts cited in the *Gharī*, pp. 29, 139-140) it contained information about 'Alī and his grave.

⇒ *Kitāb* (Abū l-'Alā' al-Hamadhānī), see *Juz*'

274. *+ *Kitāb* / Abū Mikhnaf Lūṭ b. Yaḥyā al-Azdī (d. 157/774)
Ṭ* fol 137a-b/Ṭ** fol 176b [om Ṭ 504/157]

For the author see *GAS*, I, pp. 308-309. IṬ describes this as a *kitāb 'atīq* which included the text of letters exchanged between 'Alī and Mu'āwiya. The first excerpt consists of a letter of Mu'āwiya to al-Zubayr in which Mu'āwiya swears allegiance to al-Zubayr and urges him and Ṭalḥa to demand that 'Uthmān's killers be punished. Ṭalḥa and al-Zubayr then ask 'Alī's permission to leave for Mecca on an 'umra; 'Alī agrees even though he can see through their machinations. This excerpt appears on the third folio of the section devoted to 'Alī's letters to Mu'āwiya; in the original text, a letter by 'Alī presumably followed Mu'āwiya's letter. The excerpt is transmitted by Abū Mikhnaf from 'Abd al-Raḥmān b. Mas'ūd (for whom see e.g. *Ta'riḫ Baghdad*, X, p. 205). In the second excerpt, Mu'āwiya writes to Ibn 'Abbās sug-

gesting that people swear allegiance to him; but Ibn 'Abbās replies that the people have given the oath of allegiance to someone better than himself, namely 'Alī.

The work in question is likely to be Abū Mikhnaf's *K. al-jamal*, of which excerpts are cited directly by Ibn Abī l-Ḥadīd in his *Sharḥ nahj al-balāgha* and indirectly (presumably via al-Madā'ini's *K. al-jamal*) by al-Ṭabarī. For a list of these excerpts see U. Sezgin, *Abū Miḥnaf*, pp. 102-103. The first excerpt in the *Ṭarā'if* appears without attribution in Ibn Abī l-Ḥadīd, I, pp. 231-233, immediately before another excerpt, this one identified as taken from Abū Mikhnaf's *K. al-jamal*. The first excerpt can thus be assumed also to be taken from Abū Mikhnaf's work, and should be added to the excerpts in the *Sharḥ nahj al-balāgha* noted by U. Sezgin.

⇒ *Kitāb* (Abū Nu'aym), see *K. mukhtaṣar al-isti'āb*

⇒ *Kitāb* (Abū 'Umar al-Zāhid), see *K. al-manāqib*

275. ** *Kitāb* / 'Alā' b. Razīn (fl. mid-2d/8th century)

Dh II 164 no. 604

G 9

For the author see Najāshī, p. 298, no. 811; Ṭūsī, *Fihrist*, p. 142, no. 500. Al-Ṭihirānī is apparently alone in referring to this work as an *aṣl*; see Kohlberg, "*Uṣūl*", p. 143.

● ** *Kitāb* / al-Qaḍī Abū l-Ḥasan 'Alī b. Muḥammad b. 'Abd Allāh al-Qazwīnī (fl. mid-4th/10th century)

MD 325-331

For the author see Najāshī, p. 267, no. 693; *Nawābiḡh*, p. 202. The excerpt cited consists of a supplication which was discovered and copied by al-Sharīf al-Raḍī.

⇒ *Kitāb* (al-Ashtarī), see *K. al-du'ā'*

276. **? *Kitāb* / Abū l-Ḥasan Bakr b. Muḥammad al-Shāmī

Y 148-149/405-406

The title *Kitāb* appears in BA, XXVI, pp. 285-287, citing the *Yaqīn*. In Y, only a *riwāya* by al-Shāmī is mentioned. In the excerpt, 'Alī tells of how he was declared *sayyid al-waṣiyyīn* during the Prophet's *mi'rāj*.

The author's identity is unclear. He is probably not al-Riḍā's pupil Abū Muḥammad Bakr b. Muḥammad al-Azdī (who is credited with an *aṣl*), nor Abū 'Uthmān Bakr b. Muḥammad b. Ḥabīb al-Māzinī (d. 248/862-863), both of whom are mentioned by al-Najāshī. The first authority in the *isnād* is Abū 'Umar (or 'Amr) Muḥammad b. Ṣāliḡ al-Tammār, who is probably too early to be identified with Abū

‘Abd Allāh Muḥammad b. Šāliḥ al-Tammār al-Madanī (d. 168/784-785) (Šafadī, III, p. 154, *Tahdhīb*, IX, p. 225). Bakr b. Muḥammad also transmits from Muḥammad b. al-Ḥusayn al-Ṭā’ī (unidentified).

● ** *Kitāb* / Abū Ja‘far Muḥammad b. al-Ḥusayn b. ‘Alī b. Sufyān al-Bazawfarī (fl. late 4th/10th century)

Z* 334-341

For the author (who was an authority of al-Shaykh al-Mufīd) see *Nawābiḡh*, pp. 265-266. The passage in Z* comprises a supplication known as *du‘ā’ al-nudba* which is said to have been composed by the Twelfth Imam. It is cited via an unidentified work by Ibn Abī Qurra.

277. * *Kitāb* / Abū Ja‘far Aḥmad b. Muḥammad b. ‘Amr b. Abī Naṣr al-Bizantī (d. 221/836)

MḤ 37-38/22-23

The text consists of three short traditions containing formulas to be used in asking for God’s help. There are a number of issues here: (a) IṬ only identifies the author as al-Bizantī. His identity, however, is virtually certain, since the only early author known by this *nisba* is the above-mentioned Aḥmad b. Muḥammad, a disciple of the eighth and ninth Imams (Najāshī, p. 75, no. 180). (b) In MḤ, the passage in which IṬ discusses the source which he used for the three traditions suffers from a lacuna; but it can be rectified via the citation of this passage in the *Bihār* (BA, XCIII, p. 234). (c) It was not clear to IṬ (and remains unclear to us) whether the source used was in fact a work of al-Bizantī. As IṬ explains, at the end of a manuscript of al-Mufīd’s *Manāsik al-ziyārāt* there was an appendix (*ta‘līqa*) consisting of material from *K. al-Bizantī*. The last item in this appendix consisted of a number of short traditions (including those which he cites) taken from a *bāb* (BA, erroneously, *kitāb*) *al-du‘ā’ al-mustajāb*. IṬ did not find this *bāb* in the copy of *K. al-Bizantī* which was available to him, and therefore did not know whether it belonged to the *K. al-Bizantī*. (If this material did not in fact belong to al-Bizantī’s work, then a minus sign should be added at the head of this entry.) (d) It is not clear which *Kitāb* of al-Bizantī is being referred to. It is probably one of three mentioned by al-Najāshī: *K. al-jāmi‘* (excerpts from which are cited in Ibn Idrīs, *Sarā’ir*), and two works entitled *K. al-nawādir*.

⇒ *Kitāb* (al-Farrā’), see *Tafsīr*

278. *Kitāb* / Ghiyāth b. Ibrāhīm al-Tamīmī al-Usaydī (fl. second half of the 2d/8th century)

F 82/79

For the author see Madelung, “Ismā‘īlī Law”, pp. 35-36. The book in question might be Ghiyāth’s legal work (*Kitāb mubawwab fī l-ḥalāl wa*

l-ḥarām; cf. Najāshī, p. 305, no. 833): in the tradition cited, ‘Alī deals with the rules concerning the condolence of the bereaved (*ta‘ziya*). This tradition is quoted via F in BA, LXXXII, p. 88 and MK, II, p. 351.

279. ** *Kitāb* / Ḥafṣ b. al-Bakhtarī (fl. second half of the 2d/8th century)

IJ 19/44

See Kohlberg, “*Uṣūl*”, p. 144. Though IṬ refers to this work as a *Kitāb*, it is probably to be identified with the *Aṣl* mentioned by al-Ṭūsī (*Fihrist*, p. 91, no. 244) and Ibn Shahrāshūb (*Ma‘ālim*, p. 43, no. 281). In the excerpt cited, Ja‘far al-Ṣādiq explains that a tradition heard from him is to be treated in the same manner as a tradition related from the Prophet.

280. ** *Kitāb* / Ḥammād b. ‘Uthmān (Dhī) l-Nāb b. ‘Amr al-Fazārī (d. 190/806)

G 6, 9, MF 96-97/107-108

For the author and his *Kitāb* see Najāshī, p. 143, no. 371; Ṭūsī, *Fihrist*, p. 89, no. 241. In MF, IṬ refers to this work as *min uṣūl aṣḥābinā*, but it is not elsewhere considered an *aṣl* in the technical sense (cf. Kohlberg, “*Uṣūl*”, p. 148, n. 113a, where the text should be corrected to read “pp. 96-97” for “p. 139”). The passage in MF paints a favourable picture of ‘Umar b. ‘Abd al-‘Azīz. The two traditions in G deal with *al-qaḍā’* ‘*an al-mayyit*.

⇒ *Kitāb* (al-Ḥasan b. Maḥbūb), see *Aṣl*

281. * *Kitāb* / Ḥurayz b. ‘Abd Allāh al-Sijistānī (fl. mid-2d/8th century)

Dh II 145 nos. 546-549

F 86/82

For the author see Kohlberg, “*Uṣūl*”, pp. 144, 149. Cf. also Ibn Bābawayh, *Amālī*, pp. 370-371. The tradition cited prescribes that a death be followed by a three-day mourning period (*ma‘tam*).

⇒ *Kitāb* (Ḥusayn b. Khuzayma), see *K. fī aḥwāl al-a‘imma*

⇒ *Kitāb* (Ibn Dāwūd al-Qummī), see *K. al-radd ‘alā Ibn Qūlawayh*

282. *+– *Kitāb* / Muḥammad b. al-Ḥusayn b. Muḥammad al-Qāḍī Abū Ya‘lā Ibn al-Farrā’ al-Ḥanbalī (d. 458/1066)

Ṭ 345/98

For the author (whose name is given in Ṭ as Ibn al-Farrā’ al-Ḥanbalī) see *EI*², art. “Ibn al-Farrā’” (H. Laoust). IṬ says this work is replete with such crass anthropomorphisms that he will not cite from it. The

reference is perhaps to the full version of the *K. al-mu‘tamad fī uṣūl al-dīn*, excerpts from which are cited by Ibn al-Jawzī in his *Daf‘ shubhat al-tashbih* (n.p., 1345). (I owe this reference to Professor M. A. Cook.) Only the short version of the *Mu‘tamad* appears to have survived (ed. Wadi Z. Haddad, Beirut, 1974).

283. ** *Kitāb* / Abū Ja‘far Aḥmad b. ‘Abd Allāh (or ‘Abd Rabbihi) b. Mihrān al-Karkhī known as **Ibn Khānibah (fl. mid 3d/9th century)**

F 183-185/168-170, 248/226, 288-289/261-262

For the form Khānibah see *Tanqīh*, no. 380; as his name suggests, Ibn Khānibah was a Persian (*min al-‘ajam*) (Kishshī, p. 474). According to F 183/168, his *Kitāb* was presented to al-Ḥasan al-‘Askarī, who approved its contents. It may well be identical with Ibn Khānibah’s *K. al-ta’dīb* = *K. yawm wa layla* (cf. Najāshī, p. 91, no. 226; Ṭūsī, *Fihrist*, p. 54, no. 79; Dh III 210 no. 774). (It is noteworthy that the *K. yawm wa layla* of Ibn Khānibah’s teacher Yūnus b. ‘Abd al-Raḥmān is also said to have gained al-‘Askarī’s approval when it was presented to him; see Kishshī, p. 410; Najāshī, p. 447, no. 1208, citing al-Mufid’s *Maṣābiḥ al-nūr*.) According to F 183/168, Ibn Khānibah’s book consisted of supplications, and this is corroborated by the excerpts cited. In a variant reading given in F 289/261 (whence BA, LXXVI, p. 217), the work is also referred to as *Mumlayāt*.

284. ** *Kitāb* / Ibrāhīm b. Muḥammad al-Ash‘arī al-Qummī (fl. early 3d/9th century)

K 125

This is probably the *Kitāb* which Ibrāhīm wrote with his brother al-Faḍl (cf. Najāshī, pp. 24-25, no. 42; Ṭūsī *Fihrist*, p. 35, no. 14; *Tanqīh*, no. 171). In the excerpt cited, al-Ḥasan b. ‘Alī is said to have sold two estates in order to pay off a debt of 800,000 dirhams which his father had left at his death.

285. ** *Kitāb* / Abū Ayyūb Ibrāhīm b. ‘Uthmān (or ‘Īsā) al-Khazzāz (or al-Kharrāz) al-Kūfī (fl. mid-2d/8th century)

Dh II 136 no. 509

F 93/89, S 80

For the author see Najāshī, p. 20, no. 25; Ṭūsī, *Fihrist*, p. 35, no. 13; *Tanqīh*, no. 141. In S, his *nisba* is given erroneously as “al-Jazzār”; the form “al-Khazzāz” is given in BA, XXIII, p. 220. This work is considered by some (including al-Ṭihirānī) to be an *aṣḥ*; cf. Kohlberg, “*Uṣūl*”, p. 145. The excerpt in S provides an exegesis of Q 35:32, while F consists of a *qirā’a* of Q 2:238 which deviates from the canonical reading by having the words *wa ṣalāt al-‘aṣr* added after *wa l-ṣalāt al-wuṣṭā*. This reading is attested in early *tafsīr* literature, both Shī‘ī and

non-Shī'ī; for the former see e.g. Qummī, *Tafsīr*, I, p. 79 (for *ṣalāt* read *wa ṣalāt*); 'Ayyāshī, *Tafsīr*, I, p. 127.

⇒ *Kitāb* ('Īsā b. al-Mustafād), see *K. al-waṣiyya*

286. ** *Kitāb* / Abū Muḥammad Ja'far b. Aḥmad b. 'Alī (or 'Alī b. Aḥmad) al-Qummī Ibn al-Rāzī (fl. mid 4th/10th century)

IQ 244/14

IT believes (but is not certain) that the *Kitāb* from which he cites is by Abū Muḥammad (IQ¹: b.) Ja'far b. Aḥmad al-Qummī. The excerpt deals with the merits of ablution on the first night of Ramaḍān. See also → *al-Munbi'*.

287. ** *Kitāb* / Ja'far b. Muḥammad b. Mālik (fl. end of the 3d/9th century)

F 97/92, *K. al-bishāra*

For the author see *A'yān*, XVI, pp. 237-242. In the passage cited in F, al-Bāqir speaks of the merit of praying during the *zawāl*. In the *K. al-bishāra* as cited in Ḥillī, *Mukhtaṣar*, p. 212, whence BA, LIII, p. 116 (cf. →IT, *K. al-bishārāt*), Ḥamrān b. A'yān declares that the world will exist for 100,000 years: during the first 20,000 years, non-Shī'īs (*sā'ir al-nās*) will prevail, but for the remaining 80,000 years the Prophet's family will hold sway. It is not clear whether both passages were taken from the same work by Ja'far b. Muḥammad. Two relevant titles mentioned in Najāshī (p. 122, no. 313) are the *K. ghurar al-akhbār* and the *K. akhbār al-a'imma wa mawālīdihim*.

⇒ *Kitāb* (Ja'far b. Sulaymān), see *K. thawāb al-a'māl*

288. ** *Kitāb* / Sulaymān b. Ṣāliḥ al-Jaṣṣāṣ al-Kūfī (fl. mid-2d/8th century)

N 101-102

For the author see *Tanqīh*, no. 5214. Both al-Najāshī (p. 184, no. 486) and al-Ṭūsī (*Fihrist*, p. 108, no. 331) credit him with a *kitāb*. IT used a manuscript which had been read to Hārūn b. Mūsā al-Talla'ukbarī. The excerpt consists of an exegesis of Q 6:75.

289. **(+) *Kitāb* / Abū Bakr Muḥammad b. 'Alī b. Yāsir al-Anṣārī al-Jubbā'ī (fl. late 4th/10th century)

Y 35/185

The author transmitted from Abū l-Faraj Aḥmad b. Ja'far al-Nasā'ī (d. 366/976-977) (for whom see *Ta'rikh Baghdād*, IV, pp. 72-73).

290. **- *Kitāb* / Abū l-Faḥḥ Muḥammad b. 'Alī b. 'Uthmān al-Karājakī (d. 449/1057)

IQ 232/6

This is probably the *Mukhtaṣar al-bayān ‘an dalālat shahr Ramaḍān*. Cf. al-Karājaki’s → *al-Kāfi fī l-istidlāl*, → *K. fī l-nujūm*.

⇒ *Kitāb* (al-Khalīlī), see *Fadā’il amīr al-mu’minīn*

⇒ *Kitāb* (Mas‘ada b. Ziyād), see *Aṣl*

291. ** *Kitāb* / Abū Sayyār Misma‘ (or Kurdīn) b. ‘Abd al-Malik b. Misma‘ b. Mālik b. Misma‘ b. Shaybān (fl. mid-2d/8th century)

F 187/172

Kurdīn was Misma‘’s *laqab*. In F (and BA, LXXXVI, p. 210, citing *Falāḥ I*) his name appears erroneously as Kurdīn b. Misma‘. He was leader of the Bakr b. Wā’il in Baṣra, and in 145/762 joined the revolt of Ibrāhīm b. ‘Abd Allāh, brother of Muḥammad al-Nafs al-Zakiyya (Ibn Ḥazm, *Jamhara*, p. 320). Both al-Najāshī (p. 420, no. 1124) and al-Ṭūsī (*Fihrist*, pp. 158-159, no. 584) credit Misma‘ with a *Kitāb*.

292. – *Kitāb* / al-Mufaḍḍal b. ‘Umar al-Ju‘fi (fl. mid-2d/8th century)

Dh IV 482 no. 2156 (under *Tawḥīd*)

A 78/91, K9

IṬ refers to a *Kitāb* dictated to al-Mufaḍḍal b. ‘Umar by Ja‘far al-Ṣādiq, which he describes as dealing with God’s creation (*fīmā khalaqa llāh jalla jalāluhu min al-āthār*) (K) and His wisdom in bringing into being the lower world and revealing its secrets (*fī ma‘rifat wujūh al-ḥikma fī inshā’ al-‘ālam al-sufī wa izhār asrārīhi*) (A). This description fits the contents of the *Tawḥīd al-Mufaḍḍal* (for which see *GAS*, I, p. 530, no. 9, p. 534; Halm, “Das ‘Buch der Schatten’”, *Der Islam*, 55, 1978, pp. 219-265, at p. 222); and al-Majlisī (BA, I, p. 14) and al-Ṭīhrānī (Dh IV 482 no. 2156) take it for granted that this is the work referred to by IṬ. It was published both as *Tawḥīd al-Mufaḍḍal* (Najaf, 1375/1955) and (in four volumes) as *Min amālī l-imām Ja‘far al-Ṣādiq* (ed. Muḥammad al-Khalīlī, Najaf, 1383-4/1963-4). See also → *K. al-ihlālaja*.

293. ** *Kitāb* / Muḥammad b. Muḥammad al-Shaykh al-Mufīd (d. 413/1022)

N 236-237

IṬ cites from an unidentified text of al-Shaykh al-Mufīd in the author’s handwriting. The passage describes a miracle performed by al-Ḥasan al-‘Askarī. Al-Mufīd heard the story from Muḥammad b. Hārūn al-Talla‘ukbarī in al-Karkh on 17 Muḥarram 410/25 May 1019.

⇒ *Kitāb* (Muḥammad b. ‘Alī b. Maḥbūb), see *K. al-muṣannaf*

294. **— *Kitāb* / Muḥammad b. ‘Alī b. Rabāḥ (fl. 3rd/9th century?)

Najafī, p. 482 = BA, XXIII, p. 220 [om S 79]

The author is probably to be identified with Muḥammad b. ‘Alī b. ‘Umar b. Rabāḥ (or Riyāḥ), a grandson of the Batri Zaydī ‘Umar b. Rabāḥ (or Riyāḥ) (for whom cf. Nawbakhtī, *Firaq*, pp. 52-53; Sa‘d b. ‘Abd Allāh, p. 75; Kishshī, p. 205) and father of Aḥmad, whom al-Ṭūsī (*Rijāl*, p. 454, no. 95) describes as a trustworthy transmitter. This is one of a number of works listed by IṬ containing an interpretation of the words *alladhīna ṣṭafaynā* of Q 35:32 as referring to all the offspring of the Prophet. The passage in which this *Kitāb* is mentioned is missing from S but is cited from the *Sa‘d* in Najafī and the *Bihār*.

295. **+ *Kitāb* / Abū Ja‘far Muḥammad b. Ḥabīb (d. 245/860)

IQ 521/306-307, MD 355

For the author see *GAL*, I, 105, *S*, I, pp. 165-166; his pro-‘Alid attitudes are noted by al-Ṭihriyānī (Dh XX 139 no. 2299, under *K. al-muḥabbar*). In IQ, IṬ cites from this work directly, relying on a manuscript in the Madrasa Mustansiriyya copied by ‘Umar b. Thābit (for whom see *Ta’rikh Baghdād*, XI, pp. 270-271) in Ramaḍān 373/Feb.-Mar. 984. Two excerpts are cited, both dealing with a request which God granted. The work in question may thus well be Ibn Ḥabīb’s *K. man ustujiba(t) da‘watuḥu* (mentioned in Ibn al-Nadīm, p. 119; Yāqūt, *Udabā’*, XVIII, p. 116). In MD, IṬ refers to a passage from a *kitāb* of Ibn Ḥabīb of which he composed a summary (see →IṬ, *Mukhtaṣar kitāb Ibn Ḥabīb*); it is not clear whether he is citing from the summary or from the original work. In this passage, the months of Dhū l-Qa‘da and Rajab are described as the most propitious for having requests granted; hence the work in question may also be the *K. man ustujiba(t) da‘watuḥu*.

⇒ *Kitāb* (Muḥammad b. Mu‘min al-Shīrāzī), see *K. nuzūl al-qur‘ān fī sha’n amīr al-mu‘minīn*

⇒ *Kitāb* (Muṭayyan), see *Musnad*

⇒ *Kitāb* (al-Naysābūrī), see *K. faḍā’il amīr al-mu‘minīn*

⇒ *Kitāb* (al-Qāḍī al-Nu‘mān), see *al-Majālis wa l-musāyarāt*

⇒ *Kitāb* (al-Qazwīnī), see *K. fī tasmiyat mawlānā ‘Alī bi amīr al-mu‘minīn*

⇒ *Kitāb* (al-Rabī‘ b. Muḥammad), see *Aṣl*

296. ** *Kitāb* / Abū l-Faḍl Muḥammad b. Aḥmad b. Ibrāhīm b. Sulaym al-Ju‘fī al-Kūfī al-Ṣābūnī (fl. first half of the 4th/10th century)

MD 332

The excerpt consists of a prayer for the time of the *ghayba*. See also →*K. al-fākhir*.

297. ** *Kitāb* / Abū Muḥammad Ṣafwān b. Yaḥyā al-Bajalī Bayyā' al-Sābirī (d. 210/825-826)

F 223/204

"Sābirī" refers either to a delicate kind of garment or to a certain sort of date; cf. Lane, s.v. The author, a representative (*wakīl*) of the eighth Imam al-Riḍā, is highly praised for his piety; see *Tanqīḥ*, no. 5780 (citing earlier sources). It is not clear which of the author's various books referred to by al-Najāshī (p. 197, no. 524) and al-Ṭūsī (*Fihrist*, p. 113, no. 358) is being quoted here. In the excerpt, Ja'far al-Ṣādiq explains why Noah was called "a grateful servant" (*'abdan shakūran*; cf. Q 17:3).

298. ** *Kitāb* / Abū 'Abd Allāh Muḥammad b. Aḥmad b. 'Abd Allāh b. Quḍā'a al-Ṣafwānī (alive in 346/957-958)

IQ 711-712/493-494

For the author see Ibn al-Nadīm, p. 247; Najāshī, p. 393, no. 1050; *Tanqīḥ*, no. 10,325; *Nawābiḥ*, pp. 238-239. The text consists of a prayer to be recited over 'Alī's grave on *yawm Ghadīr Khumm*.

299. *? *Kitāb* / Abū 'Abd Allāh Muḥammad b. 'Alī al-Sarrāj

Ṭ 36/11

The author is unidentified. The excerpt consists of a pro-'Alid exegesis of Q 8:25 on the authority of 'Abd Allāh b. Mas'ūd, followed by Ibn Mas'ūd's expression of regret at not having supported 'Alī. This excerpt is cited via the *Ṭarā'if* in BA (XXXVIII, p. 156), *Burhān* (II, p. 72) and 'Āmilī, *Ithbāt* (IV, p. 276, where the author is called Muḥammad b. 'Alī b. al-Sarrāj). A further fragment is cited by Ibn Shahrāshūb (*Manāqib*, III, p. 17) from a *K. Abī 'Abd Allāh Muḥammad b. al-Sarrāj*, which is likely to be the work cited in Ṭ.

300. **?— *Kitāb* / Ṭāhir b. 'Abd Allāh

K. al-bishāra

IT (apparently writing from memory) says he believes that he found in this *Kitāb* a longer version of the account which he cited in the *K. al-bishāra* from the *Kitāb* of Ja'far b. Muḥammad b. Mālik (see List under this entry). See Hillī, *Mukhtaṣar*, p. 212, whence BA, LIII, p. 116 (where "Ṭāhir" should be read for "Ṭihr"). Because of the pronounced Shī'ī bias of that account, the author is unlikely to be the Shāfi'ī *qāḍī* Abū l-Ṭayyib Ṭāhir b. 'Abd Allāh b. Ṭāhir b. 'Umar al-Ṭabarī, d. Rabī' I 450/May 1058 (cf. *Ta'riḫ Baghdād*, IX, pp. 358-360).

⇒ *Kitāb* (al-Tamīmī), see *K. munyat al-dā'i*

301. (**)+— *Kitāb* / Abū l-Ḥasan Thābit b. Qurra al-Ḥarrānī (d. 288/901)

N 202

This is one of two books by this author which were in the possession of IṬ (see → *al-Ibṣār*). Since no further details are provided, it cannot be established whether this work is extant.

⇒ *Kitāb* (al-Ṭirāzī), see *K. al-du‘ā’ wa l-ziyāra*

⇒ *Kitāb* (‘Ubayd Allāh b. ‘Alī al-Ḥalabī), see *Aṣ!*

302. ** *Kitāb* / ‘Umar b. Udhayna al-Kūfī (fl. mid 2d/8th century)
F 93/88

For the author see Kishshī, p. 284; *Tanqīh*, no. 8968. Some say that ‘Umar was his father’s name, and that his own name was Muḥammad (or Aḥmad) b. ‘Umar (b. Muḥammad b. ‘Abd al-Raḥmān) b. Udhayna. He is said to have fled from the ‘Abbāsīd caliph al-Mahdī to the Yemen, where he died. Al-Ṭūsī (*Fihrist*, p. 143, no. 504) refers to a long and a short version of his *Kitāb*. In the passage cited (quoted in MK, III, p. 20), *al-ṣalāt al-wuṣṭā* is interpreted as *ṣalāt al-zuhr*.

⇒ *Kitāb* (Warrām b. Abī Firās), see *Majmū‘*

⇒ *Kitāb* (Ya‘qūb b. Nu‘aym), see *K. al-imāma*

303. **? *Kitāb* / anon.

IQ 306/65-66, MN 20-21

It is not certain that the fragments in IQ and MN were taken from the same manuscript. In IQ, the text is cited from “old quires that have reached us” (*karāris ‘atiqa waṣalat ilaynā*), in which the author’s name is not indicated because some folios (apparently from the beginning) were missing. The fragment consists of a supplication for the *laylat al-qadr* which the Prophet taught Ibn ‘Abbās. The manuscript cited in MN is described as “a slender book with paper binding now in our possession” (*kitāb ‘indanā l-ān laṭif jilduhu kāghad*), consisting of some three quires. In the fragment cited, Abū l-Zāhiriyya (i.e. Ḥudayr b. Kurayb al-Ḥaḍramī, d. 129/746-747; see Ibn Sa‘d, VII, p. 450) tells of a meeting which he had with a group of angels in the Jerusalem mosque; this story also appears in Abū Bakr Muḥammad b. Aḥmad al-Wāsiṭī, *Faḍā’il al-bayt al-muqaddas*, ed. I. Hasson, Jerusalem, 1979, pp. 42-43, no. 58 (where further references are given). The main piece of evidence in support of the single-manuscript theory is that in both IQ and MN the format is the rather unusual one of “less than an eighth” (*aqall/aṣghar min al-thumn*).

304. **+ *Kitāb* / anon.

MD 97

This manuscript, in the format *nisf thumn al-waraqā*, was in the handwriting of al-Bāqillānī (d. 403/1013) (to whom IṬ refers as "Ibn al-Bāqillānī al-mutakallim al-naḥwī"; cf. *EI*², art. "al-Bāqillānī" [R. J. McCarthy]). At the end of the manuscript (reading, with BA, XCIV, p. 236, *fī ākhir kitāb* rather than *fī kitāb ākhar*) there appeared a supplication which 'Alī had taught a sick man in a dream; it is this supplication, written by a different hand from the rest of the manuscript, which IṬ cites.

305. **? *Kitāb* / anon.

MD 342-347

The excerpt consists of the supplication known as *du'ā' al-'abarāt*. IṬ's friend Muḥammad b. Muḥammad al-Qāḍī al-Āwī found it in a manuscript and made his own copy from it. Then the original was lost. IṬ did not see al-Āwī's copy, but rather a variant of this supplication in a manuscript which had been partially damaged by humidity. This manuscript was shown him by Ibn al-Wazīr al-Warrāq, who had bought it for Aḥmad b. Muḥammad al-Muqri' al-A'raj (so MD** fol 198b; MD omits "Aḥmad b.") for one dirham and a half. This apparently happened while al-Āwī was still alive. After al-Āwī's death, IṬ discovered a third variant of this supplication, this time in a volume also containing other material. It is this volume which was in his possession. IṬ cites the *du'ā' al-'abarāt* in the version found in Ibn al-Wazīr's manuscript (MD 339-342) and then in the version in his own manuscript (MD 342-347).

306. **? *Kitāb* / anon.

MN 29-36

IṬ cites the text of two supplications called *du'ā' al-ṭayr al-abyaḍ al-rūmī* (MN 29-30) and *du'ā' al-shaykh* (MN 30-36) from a manuscript which he saw in the possession of Muḥammad b. Muḥammad al-Qāḍī al-Āwī (and of which he made his own copy?).

307. **? *Kitāb* / anon.

N 218-219

The work in question is an astrological text. IṬ, who cites a passage exposing the author's ignorance of astrology, says he is deliberately withholding the author's name so that people will not denigrate him for his ignorance.

308. **? *Kitāb* / anon. (transmitted from Abū Zur'a)

S 24, 281-282

This was one of a number of texts in a *majmū'a* based on dictations by Abū Zur'a 'Abd al-Raḥmān b. Muḥammad b. B-ḥ-l-a al-Muqri' (see → *K. jāmi' fī waqf al-qāri' li l-qur'ān*). The excerpt concerns points of

agreement and disagreement regarding the division into Meccan and Medinan Sūras and verses.

309. **? *Kitāb* / anon.

Y 156-157/421-423

IT cites a *faḍā'il* tradition on 'Alī from an unidentified source in the handwriting of Muḥammad b. al-Mashhadī (i.e. Muḥammad b. Ja'far b. 'Alī Ibn al-Mashhadī, fl. mid-6th/12th century; cf. →*K. al-mazār*). The beginning of the *isnād*, including the detail on Ibn al-Mashhadī, is missing from the manuscripts used in preparing Y but is found in the citation from the *Yaqīn* in BA, CII, p. 26, whence it is given in Y² 421, n. 1.

310. **? *Kitāb* / anon. (early 4th/10th century)

Y 160-161/428-429, 198/508

This work, dated Muḥarram 308/May-June 920, was the last item in a *majmū'a* which began with the anonymous *K. rūḥ* (or *rawḥ*) (*quḍus*) *al-nufūs*. IT refers to the entire *majmū'a* as *kitāb 'atīq, mujallad 'atīq* or *nuskha 'atīqa*, and identifies the last item in it as beginning with the *ḥadīth al-mu'ākhāt*. He cites from this work a number of *faḍā'il* traditions on 'Alī. For further details see →*K. rūḥ (quḍus) al-nufūs*.

311. **? *Kitāb 'atīq* / (copied by?) al-Ḥusayn b. 'Alī b. Hind (alive in Shawwāl 396/July-Aug. 1006)

MD 192-201, 278-280

There are three excerpts. The first two (MD 192-198, 198-201) describe how Ja'far al-Šādiq was twice summoned to Baghdad by al-Manšūr: once before and once after the death of Muḥammad al-Nafs al-Zakiyya and his brother Ibrāhīm. On each occasion Ja'far offered a supplication, and the texts of these two supplications are given. The excerpt in MD 278-280 reproduces the text of a supplication which the Egyptian Shī'ī Muḥammad b. 'Alī al-'Alawī al-Ḥusaynī learned from the Mahdī in a dream. This dream followed al-Ḥusaynī's flight from Egypt, which became necessary when an enemy defamed him before the governor Aḥmad b. Ṭulūn (d. 270/884) (see *ET*², art. "Aḥmad b. Ṭulūn" [Zaky M. Hassan]).

The manuscript, in the *ṭalībī* format (MD 196), was copied by al-Ḥusayn b. 'Alī b. Hind in Shawwāl 396/July 1006, but it is not clear whether he also composed it. In the *Riyāḍ* (II, p. 165, whence *A'yān*, XXVII, p. 93) it is stated that nothing is known about him beyond the fact that he is mentioned in the *Muhaj*; yet something about him can be gleaned from the excerpts cited: his immediate authority for the first excerpt was Abū l-Ḥasan Muḥammad b. Aḥmad b. 'Abd Allāh b. Šafwa al-Hamadhānī, from whom he transmitted in al-Maṣṣīša (in

southern Anatolia) in Shawwāl 396/July-Aug. 1006.

312. ***? *Kitāb ‘atīq* / anon.

IQ 246-247/15-16

This manuscript reached IṬ on 14 Šafar 660/8 Jan. 1262, i.e. after the completion of the *Iqbāl*. IṬ cites a comment (*ta‘līqa*) found on it which describes a method for establishing the beginning of Ramaḍān.

313. ***? *Kitāb ‘atīq* / anon.

MD 84-88, N 22-23, 110

It is not clear whether these excerpts were taken from one, two, or even three different works. IṬ describes the manuscript cited in MD as being more than two hundred years old in 650/1252-3; the excerpt consists of a supplication which Gabriel taught the Prophet. The two passages in N deal with astrology; the first is on the authority of ‘Aṭā’ (cf. *EI*², art. “Aṭā’ b. Abī Rabāh” [J. Schacht]) and the second on the authority of al-Walid b. Jamī‘ (Jumay‘?) (for al-Walid b. Jamīl? cf. *Tahdhīb*, XI, pp. 132-133).

314. ** *Kitāb ‘atīq fīhi da‘awāt wa riwāyāt min ṭarīq aṣḥābinā* / anon.

B 263, IQ 251/19

Title as in B. In IQ it is *kitāb ‘atīq bi da‘awāt min ṭuruq aṣḥābinā ka annahu min uṣūlīhim* (for the connection between supplications and *uṣūl* cf. Dh VIII 177). The excerpt in B describes a method of *istikhāra* by drawing lots; the excerpt in IQ is a prayer for the beginning of Ramaḍān. This work may have formed part of the (*Kutub*) *al-da‘awāt* (see List under this entry).

315. ***? *Kitāb ‘atīq fīhi kḥuṭbat amīr al-mu‘minīn al-qāsi‘a* / anon.

Dh VII 204 no. 1003

Y 152-153/414-415, 196/504-505

Al-kḥuṭba al-qāsi‘a (variously translated as “the repeated”, “the killing” or “the quenching”) is considered to be ‘Alī’s longest speech; for the text (with commentary) see Ibn Abī l-Ḥadīd, XIII, pp. 127-295.

In Y¹, the date of the manuscript is given as 88 (*sic*), which is clearly incorrect. According to the version of the *Yaqīn* seen by al-Ṭīhrānī, the *Kitāb* was dated 280/893-894. The date 188 (found in a marginal comment [by al-Majlisī?], see BA, XVIII, p. 121, n. 2) is possible if it refers to the date of the work rather than of the manuscript, since the first person in the *isnād* (‘Abd Allāh b. Ja‘far b. ‘Abd al-Raḥmān Abū Muḥammad al-Zuhrī al-Madanī) died in 170/786 (cf. *Tahdhīb*, V, pp. 171-173). The Mashhad manuscript of the *Yaqīn* has 208/823-824, which the editors of Y² (504, n. 2) take to be the correct reading.

The editors of Y² assume an identity between this and the *Majmū‘ ‘atīq* of Y 141-142/393 (see List under this entry; Y² 414, n. 1). The only

evidence in support of this assumption is IṬ's statement (in Y 152/414) that he has already given a description of *al-kitāb al-ʿatīq alladhī fihī khutbatuhu ʿalayhi l-salām al-qāṣiʿa*. Yet the *Majmūʿ ʿatīq* is described as 200 years old, i.e. it is later than this manuscript. Furthermore, in Y 152/414 IṬ states that he has already mentioned that the first name in the *isnād* of *al-kitāb al-ʿatīq* is ʿAbd Allāh b. Jaʿfar al-Zuhrī; this name does not appear in Y 141-142/393, but is given in Y 196/504-505. A more plausible explanation would therefore be that IṬ mistakenly thought that the excerpt in Y 196/504-505 preceded the excerpt in Y 152-153/414-415.

316. **? *Kitāb ʿatīq min waqf umm al-khalīfa al-Nāṣir* / anon.

MD 186

For al-Nāṣir's mother Zumurrud Khātūn (d. 599/1202-3) and the *waqfs* founded by her see Hartmann, *Nāṣir*, pp. 180-181. As is clear from the title, the original manuscript did not form a part of IṬ's library; he may, however, have made his own copy. The manuscript began with accounts of the battle of al-Ḥarra, and included a story in which Jaʿfar al-Ṣādiq described how he was saved from death at the hands of al-Manṣūr by reciting the verse: *innā anzalnāhu fī laylat al-qadr* (Q 97:1).

317. ** *Kitāb fihī masāʿil jamāʿa min aʿyān al-aṣḥāb* / anon.

IQ 463/243

The fragment consists of an answer given by one of the Imams to a question concerning the end of Ramaḍān.

318. **? *Kitāb fihī mawālīd al-khulafāʾ wa l-mulūk wa kathīr min al-ʿulamāʾ* / anon.

N 125-126

IṬ describes this as "a book now in our possession". In the fragment, the birthdate of the astronomer Ibn al-Aʿlam (d. 375/985; see → *al-Zīj*) is given as Tuesday, 13 Rabīʿ II 324/10 Mar. 936.

⇒ *K. al-ʿibādāt*, see (*Kutub*) *al-ʿibādāt*

319. (**)? *Kitāb mushtamil ʿalā aḥrāz jakīla* / anon.

A 71-74/83-88

The book's title is not provided. IṬ cites a text which was inscribed on four amulets (*ʿuwadh*, sing. *ʿūdha*). These were designed to be hung on riding animals as a means of protecting them and their masters from harm.

⇒ *al-Kunnāsh*, see *K. burʾ al-sāʿa*

320. *Kunūz al-najāḥ* / Abū ʿAlī al-Faḍl b. al-Ḥasan b. al-Faḍl al-Ṭabrisī (d. 548/1153)

Dh XVIII 175 no. 1269

MD 294-295, MN 22-24

This is a work of supplications (*ad'iya*). Al-Ṭihirānī notes that it is also attributed to Abū 'Alī's son al-Ḥasan, but cites the *Muhaj* as evidence for the father's authorship. In the *Riyād* (III, p. 407, IV, p. 347), the author is said to be Abū 'Alī's grandson Abū l-Faḍl 'Alī b. al-Ḥasan. See also Karīmān, I, p. 283. The work appears in the list of sources of the *Balad* (p. 503) and *Junna* (p. 773). Al-Nūrī al-Ṭabarsī possessed a copy of this work (see MK lith., III, p. 487); it is probably from this copy that he cites in his *Dār al-salām* (cf. Dh). The work is thus likely to be extant. According to *Riyād*, IV, p. 347, the *Kunūz* is cited in the *Amān*. This is also stated by al-Nūrī al-Ṭabarsī (MK lith., III, p. 373), who adds that the *Kunūz* is also cited in the *Muhaj* and the *Jamāl* (he does not, however, mention the *Mujtanā*). However, no excerpts from this work are found in A and J.

321. ** *Kutub aṣḥābinā l-qummiyyīn* / anon.

IQ 71/599, 525/310, 529/314, 542/325

IṬ refers several times in the *Iqbāl* to one or more works by unidentified Qummī, or Persian, Shī'ī scholars: *kutub aṣḥābinā l-qummiyyīn* (IQ 542/325), *kutub al-shī'a al-qummiyyīn* (IQ 529/314), *kutub aṣḥābinā min al-'ajam* (IQ 71/599), *ba'ḍ* (meaning "one"?) *taṣānīf aṣḥābinā min al-'ajam* (IQ 525/310). From the passages cited it appears that (as in the case of [*Kutub*] *al-da'awāt*) IṬ used a *majmū'a* containing a number of works, without giving the title of each particular work from which he cited. The passages consist mostly of supplications for various occasions. At one point (IQ 69/597) IṬ notes that a group of *al-'ajam wa l-ikhwān* (Persian and Arab Shī'īs?) regard the 9th of Rabī' I as a day of rejoicing, because on this date there died an enemy of God and of His Prophet (i.e. 'Umar). IṬ adds that he could find no confirmation for this, except in an account transmitted by Ibn Bābawayh (in a work which he does not identify). The date for 'Umar's assassination apparently adopted by IṬ is 29th Dhū l-Ḥijja (see → *Ḥadā'iq al-riyād*). By the Ṣafawid period, however, 9th Rabī' I had been accepted as the correct date (see the discussion in BA lith., VIII, pp. 314-316).

⇒ *Kutub al-da'awāt*, see (*Kutub*) *al-da'awāt*

⇒ *Kutub al-'ibādāt*, see (*Kutub*) *al-'ibādāt*

⇒ *Lamḥ al-burhān* (al-Mufid), see *K. kamāl shahr Ramaḍān*

322. **+ *K. laṭā'if al-ma'ārif* / Abū Bakr 'Abd Allāh b. Muḥammad b. Ṭāhir al-Ṭuraythīthī (d. 503/1109-10)

Dh XVIII 322 no. 287

N 22, Ṭ 496/154

This title is missing from T² but appears in T¹/T* fol 135a/T** fol 173b (and also in *Širāt*, III, p. 32). The author's name is given (in all versions of the *Ṭarāʾif* consulted) as al-Qāḍī Abū Bakr ʿAbd Allāh b. Muḥammad b. Ṭāhir. The *nisba* appears only in the *Nujūm*, where it is given erroneously as al-Ṭ-r-b-thī (N) or al-Ṭ-r-th-ī-nī (N* fol 14b). Afandī (*Riyād*, III, p. 245) refers to the passage in the *Nujūm* (about Hermes/Idrīs as the first astronomer), but knows nothing about the author. Al-Ṭuraythīthī's biography appears in fact in Dimyāṭī, *Mustafād*, pp. 273-274 and Ṣafadī, XVII, pp. 534-535 (in both of which further references are given). His *nisba* refers to a town southwest of Naysābūr which is also known as Ṭurshīz (cf. Ibn al-Athīr, *Lubāb*, II, p. 281; Bulliet, *Patricians*, p. 141).

The only work of al-Ṭuraythīthī mentioned by al-Ṣafadī (and by Ibn al-Qiftī, *Inbāh al-ruwāt*, II, p. 130) is *al-Muwāzana bayna Abī Ṭāhir wa Ṣāhir*. Could IṬ have been citing from the well-known *Laṭāʾif al-maʿārif* of Abū Maṣṣūr al-Thaʿālibī (d. 429/1031), erroneously ascribing it to al-Ṭuraythīthī? The text in N 22 is found in al-Thaʿālibī's work (ed. P. de Jong, Leiden, 1867, p. 4 = tr. C. E. Bosworth, *The Book of Curious and Entertaining Information*, Edinburgh, 1968, pp. 38-39); but the passage in the *Ṭarāʾif* (about ʿUthmān's beating of Ibn Masʿūd) is not. This latter passage (which al-Bayāḍī cites in a somewhat different formulation; see *Širāt*, III, p. 32) is in fact unlikely to have been cited by al-Thaʿālibī, who was known for his pro-ʿUthmān views. There are thus good reasons to suppose that IṬ indeed had in his possession an otherwise unknown work by al-Ṭuraythīthī.

323. + *K. al-luʿluʿiyyāt / Abū Muṭīʿ Makhḥūl b. Faḍl Allāh al-Nasafī* (d. 318/930 or 319/931)

BA, LXXX, p. 346 = MK, I, p. 354 [om F], BA, LXXXIV, p. 248
= MK, IV, pp. 93-94 [om F 161/148]

The first passage describes how al-Ḥasan used to tremble and change colours at the approach of prayer time; the second passage relates the same of his father ʿAlī. Although IṬ does not give the author's name, there is little doubt about it: both passages appear on fol 46b (in *bāb al-khushūʿ fī l-ṣalāt wa l-muḥāfaza ʿalayhā*) of the acephalous Princeton University Library manuscript of Abū Muṭīʿ' s *al-Luʿluʿiyyāt fī l-mawāʿiz* (Garrett 2651 [shelf number 776]). See also *GAL*, S, I, p. 293; *GAS*, I, p. 602, where a number of manuscripts of this work are mentioned (but not the one in Princeton). For the author see further M. Bernand, "Le *Kitāb al-radd ʿalā l-bidaʿ* d'Abū Muṭīʿ Makhḥūl al-Nasafī", *Annales islamologiques*, 16, 1980, pp. 39-131, at pp. 40-45.

⇒ *K. mā nazala min al-qurʾān fī ahl al-bayt* (al-Mufid), see *Āy al-qurʾān*

- ⇒ *K. mā nazala min al-qur'ān fī 'Alī* (Muḥammad b. Mu'min al-Shirāzī), see *K. nuzūl al-qur'ān fī sha'n amīr al-mu'minīn*
- ⇒ *K. mā nazala min al-qur'ān fī amīr al-mu'minīn* (Ibn Abī l-Thalj), see *K. al-tanzīl fī l-naṣṣ 'alā amīr al-mu'minīn*

324. ** *Mā nazala min al-qur'ān fī amīr al-mu'minīn 'Alī b. Abī Ṭālib* / Abū Aḥmad 'Abd al-'Azīz b. Yaḥyā b. Aḥmad **al-Jalūdī** al-Azdī al-Baṣrī (d. 332/944)

Dh XIX 28 no. 145

S 20, 235-236

The work's title as cited in BA, XXVI, p. 222 (quoting the passage in S 236) is *K. mā nazala min al-qur'ān fī ahl al-bayt*. In Najāshī, p. 241, the title is *K. mā nazala fīhi min al-qur'ān* (referring to 'Alī). The passage in S 235-236 is taken from the first *juz'*. The work was bound in a volume also containing texts by other authors (cf. → *Aḥādīth*).

- ⇒ *K. mā nazala min al-qur'ān fī l-nabī* (Ibn al-Juḥām), see *Ta'wīl mā nazala*

● ****** *K. mā li l-shī'a ba'da 'Alī* / Abū Aḥmad 'Abd al-'Azīz b. Yaḥyā b. Aḥmad **al-Jalūdī** al-Azdī al-Baṣrī (d. 332/944)

Dh XIX 26 no. 130

Muḥāsaba

According to al-Ṭīhrānī, this work is referred to in the *Muḥāsaba*; however, it is not found in MḤ. Could this be an alternative title to al-Jalūdī's *K. khuṭab mawlānā 'Alī*? (See List under this entry.)

325. **? *K. ma'ālim al-dīn* / Abū Ṭāhir Muḥammad b. al-Ḥasan (or al-Ḥusayn) **al-Bursī**

Dh XXI 198 no. 4596

IQ 130-131/644-646, L 89-90/101-102, 111-112/127

The author is unidentified. His *nisba* is variously given as al-Bursī (as in 'Āmilī, *Ithbāt*, I, p. 62, VII, p. 122), al-Qursī, al-Tarsī (as in L¹ and L² 127) and al-Narsī (as in L² 102); in IQ, his name is not mentioned. Al-Ṭīhrānī assumes that he is early. In the *Riyāḍ* (VI, pp. 47, 48), the *Ma'ālim* appears in a list of anonymous works.

The passage in IQ (taken from the end of the *Ma'ālim*) includes a prayer of the Mahdī for the month of Rajab. L 89-90/101-102 comprises al-Bāqir's statement that al-Ḥusayn chose to meet God rather than be granted victory over the enemy. L 111-112/127 (cited via the *Luhūf* in 'Āmilī, *Ithbāt*, VII, pp. 122-123) consists of a tradition about the angels lamenting over al-Ḥusayn's murder.

326. *K. ma'ālim al-'ulamā'* / Muḥammad b. 'Alī al-Māzandarānī **Ibn Shahrāshūb** (d. 588/1192)

Dh XXI 201 no. 4606

N 132, 144

IṬ cites the notices on the astronomer al-Ḥasan b. Aḥmad b. Muḥammad b. ʿĀṣim al-ʿĀṣimī al-muḥaddith al-Kūfī and the poet Kushājim. Both notices appear in the printed edition of the *Maʿālim* (p. 16, no. 67, and p. 149 [no no.]), except that the astronomer's name is given there as Aḥmad b. Muḥammad b. ʿĀṣim b. (for Abū) ʿAbd Allāh al-ʿĀṣimī. Al-Ṭūsī similarly knows him as Aḥmad b. Muḥammad b. ʿĀṣim Abū ʿAbd Allāh (*Fihrist*, p. 56, no. 85; *Rijāl*, p. 454, no. 97). The passage in N seems to be the sole reference to a son called al-Ḥasan (cf. *GAS*, VII, p. 167; Matar, p. 389).

327. K. *maʿānī l-akḥbār* / Abū Jaʿfar Muḥammad b. ʿAlī Ibn Bābawayh (d. 381/991)

Dh XXI 204 no. 4622

B 136-137, F 94-95/89-90, 95/90, 119-120/112-113, 144-150/133-139, G 10, Ṭ 417-419/127

In Ṭ, IṬ (as is his wont in this work) neither identifies the author nor reveals that the work cited is Shīʿī. Instead he cites the speech by ʿAlī known as *al-Shiqshiqiyya* (= *Maʿānī l-akḥbār*, ed. Muḥammad Mahdī al-Kharsān, Najaf, 1391/1971, pp. 343-344; cf. Lane, s.v.), and then points out that its difficult expressions were elucidated by "al-Ḥasan b. ʿAbd Allāh b. Saʿīd [Ṭ², wrongly: al-Muḥassin b. Masʿūd] al-ʿAskarī, author of the *K. al-mawāʿiẓ wa l-zawājir* and a leading opponent of the *ahl al-bayt*". This refers to Ibn Bābawayh's statement: "I asked al-Ḥasan b. ʿAbd Allāh b. Saʿīd al-ʿAskarī to explain this story (*khbar*) to me" (*Maʿānī l-akḥbār*, p. 344; the explanation appears on pp. 344-347).

IṬ provides three reasons for choosing to bring this version of ʿAlī's speech rather than the one in the *Nahj al-balāgha* (where it appears as the third *khutba*): first, the version in the *Maʿānī*, unlike that of the *Nahj*, has an *isnād*; secondly, the *Maʿānī* version was interpreted by an anti-Shīʿī author, who thereby implicitly acknowledged its validity; thirdly, the *Maʿānī* version is older: the date of its author's death, and indeed the date of the copy of the *Maʿānī* used by IṬ, which he gives as 331/942-943, both precede the birth (in 359/969-970) of al-Sharīf al-Raḍī, author of the *Nahj* (and even the birth [in 355/965] of his older brother al-Sharīf al-Murtaḍā) (Ṭ 419-420 [om Ṭ² 127/Ṭ*/Ṭ**]).

The point about the *isnād* is clear, but the other reasons adduced by IṬ are problematic. Al-ʿAskarī's supposed anti-Shīʿism does not sit well with the fact that he appears on a number of occasions as an authority of Ibn Bābawayh; this has led some scholars to doubt whether—as maintained by IṬ—he is to be identified with the author of *K. al-*

mawā'iz wa l-zawājir (d. Dhū l-Ḥijja 382/Feb. 993). See *Nawābiḡh*, pp. 88-90; cf. *Riyād*, I, pp. 200-201; *A'yān*, XXII, pp. 140-154. Even more perplexing is IṬ's claim about the death-date of the author of the *Ma'ānī*. As shown by his quotations from the *Ma'ānī* in works other than the *Tarā'if*, he knew the author's identity; and he can hardly have been unaware of the fact that Ibn Bābawayh died in 381/991, twenty-two years after the birth of al-Raḍī. It might be argued that IṬ confused the death-date of Ibn Bābawayh with that of his father, 'Alī b. al-Ḥusayn, who died in 329/940-941; but this is hardly likely. It is just as difficult to explain IṬ's statement about his manuscript of the *Ma'ānī* being copied in 331/942-943: it can be shown from internal evidence that Ibn Bābawayh's *Ma'ānī* was completed after 354/965 (cf. al-Kharsān's introduction to his edition of the *Ma'ānī*, p. 30). Could the date on the manuscript have been unclear, leading IṬ to misread it? (A more plausible reading would have been 361/971-972; *thalāthīn*, when written—as is usual—without diacritics and without the middle *alif*, can easily be confused with *sittīn*.)

IṬ was not alone trying to prove that 'Alī's speech appeared in texts preceding the *Nahj al-balāgha*. Both Ibn Abī l-Ḥadīd (I, pp. 205-206) and 'Alī b. Mītham al-Baḥrānī (d. 679/1280-1) (in his *Sharḥ nahj al-balāgha*, Tehran, 1378-84, I, pp. 252-253) knew of such texts: Ibn Abī l-Ḥadīd refers to certain works of Abū l-Qāsim al-Balkhī (d. 319/931), and both he and al-Baḥrānī mention the *K. al-inṣāf* of al-Balkhī's student Abū Ja'far b. Qiba; al-Baḥrānī saw a manuscript of the *K. al-inṣāf* which had on it the handwriting of the vizier Abū l-Ḥasan 'Alī b. Muḥammad Ibn al-Furāt (d. 312/924). Yet only IṬ adduced the *Ma'ānī l-akhbār*. Cf. also Amīnī, *Ghadīr*, VII, pp. 82-85.

The other citations from the *Ma'ānī* do not pose any problems: B = *Ma'ānī*, pp. 142-143; F 119-120/112 = *Ma'ānī*, pp. 114-115; F 120/112-113 = *Ma'ānī*, p. 170; F 94/89 = *Ma'ānī*, p. 314; F 95/90 refers to *Ma'ānī*, pp. 313-315 (the chapter on *al-ṣalāt al-wuṣṭā*); F 144-150/133-139 (here only the author's name is given) = *Ma'ānī*, pp. 34-39; G 10 = *Ma'ānī*, p. 39.

328. **+ *Ma'ānī l-qur'ān* / Abū l-Ḥasan 'Alī b. Sulaymān al-Akhfash al-Aṣghar (d. 315/927)

S 22, 252

For the author see *GAS*, VIII, p. 174. A *Tafsīr ma'ānī l-qur'ān* is mentioned among his works (*Kaḥḥāla*, VII, p. 104), but is apparently not extant. IṬ takes issue with al-Akhfash's explanation of the *durri* of Q 24:35 as "shining like a pearl".

⇒ *Ma'ānī l-qur'ān* (al-Farrā'), see *Tafsīr*

329. *** *Ma'ānī l-qur'ān* / Muḥammad b. Ja'far al-Marwazī (fl. mid-4th/10th century?)

S 20, 231-232

The author's name appears in S 20 as Ja'far b. Muḥammad b. al-Marwazī. He is perhaps to be identified with Abū l-Faṭḥ Muḥammad b. Ja'far b. Muḥammad al-Hamdānī (or Hamadhānī) al-Wādī'ī al-Marāghī (alive in 371/981-982; see *Ta'riḫ Baghdad*, II, pp. 152-153), whom al-Najāshī (p. 394, no. 1053, whence *Tanqīh*, no. 10,499) credits with a *K. dhikr al-majāz min al-qur'ān* (cf. Dh XIX 351 no. 1566). This may in fact be the work referred to by IṬ. The passage cited is taken from the beginning of the second page of the fourth *juz'*.

⇒ *Ma'ānī l-qur'ān* (al-Naḥḥās), see *Ta'līq ma'ānī l-qur'ān*

⇒ *Ma'ānī l-qur'ān* (al-Zajjāj), see *I'rāb al-qur'ān*

330. ** *K. al-mab'ath wa ghazawāt al-nabī* / Abū l-Ḥasan 'Alī b. Ibrāhīm b. Ḥāshim al-Qummī (alive in 307/919)

Dh XXI 289 no. 5110

A 52/65, 82/95

Title in A 82/95: *K. al-mab'ath*. This work is probably identical with al-Qummī's *K. al-maghāzī* mentioned by al-Najāshī (p. 260, no. 680, whence Dh) and al-Ṭūsī (*Fihrist*, p. 119, no. 382). IṬ used a manuscript dated 400/1009-10, which he describes as forming a part of the library which he turned into a *waqf* for his children. The passage in A 52/65 (which also appears in Qummī, *Tafsīr*, I, p. 267) describes how the Prophet brought about the defeat of the Qurashīs at Badr by throwing pebbles (*ḥaṣan*) at their faces. A 82/95 deals with the *sariyya* of 'Abd Allāh b. 'Atīk, i.e. the mission to assassinate the Jew Abū Rāfi' Ibn Abī l-Ḥuqayq. In the version given by al-Qummī, it is decided by drawing lots that 'Abd Allāh b. Unays will be the one to kill Ibn Abī l-Ḥuqayq; this detail contradicts the usual accounts of the event (e.g. Ibn Ishāq, al-Bukhārī, al-Ṭabarī, BA, XX, pp. 302-304), according to which no such decision was made.

Some Sīra material from 'Alī b. Ibrāhīm al-Qummī's *Kitāb* is cited in al-Ṭabrisī's *I'lām al-warā* (pp. 12, 36-37, 39-40, 48, 54-61, 69-72). It remains to be investigated whether this material comes from al-Qummī's *Tafsīr*; if not, the source may well be his *K. al-mab'ath*.

331. ** *al-Mabsūṭ fī l-ansāb* (or *al-nasab*) / Abū l-Ḥasan Najm al-Dīn 'Alī b. Abī l-Ghanā'im Muḥammad b. 'Alī b. Muḥammad al-'Alawī al-'Umarī al-Nassāba (alive in 443/1051-2)

Dh XIX 53 no. 281

IQ 147/658, N 125

For the author see Ibn 'Inaba, *'Umda*, p. 296 = ed. Najaf, p. 368; *Riyād*, IV, pp. 231-235; *Darajāt*, pp. 484-485; *Nābis*, p. 128; Sellheim, *Handschriften*, p. 363; the introduction by Shihāb al-Dīn al-Mar'ashī al-Najafī to al-'Umarī's *al-Majdī fī ansāb al-Ṭālibiyyīn*, ed. Aḥmad al-Mahdawī al-Dāmaghānī, Qumm, 1409. In IQ, he is referred to as "the best genealogist of his day". See also → *K. al-shāfi fī l-nasab*. This title appears in IQ (as also in BA, XCVIII, p. 398) as *al-Mabsūt fī l-ansāb*, in N* (fol 84a) as *al-Mabsūt fī l-nasab*, and in N as *al-Mabsūt*. In N, IṬ refers to the biographical notice on the astronomer Ibn al-A'lam. The excerpt in IQ consists of part of the entry on Dāwūd b. al-Ḥasan b. al-Ḥasan b. 'Alī b. Abī Ṭālib.

332. *al-Mabsūt fī l-figh* / Abū Ja'far Muḥammad b. al-Ḥasan al-Ṭūsī (d. 460/1067)

Dh XIX 54 no. 283

B 177, 241, K 130

Title in B and K: *al-Mabsūt*. IṬ mentions it in K as one of the first works of *figh* which he studied. In B 177, IṬ refers to the citation in B 241, which consists of a tradition on *istikhāra* in the first volume (= I, p. 133 in the 1387-8 Tehran edition of the *Mabsūt*). Cf. Modarressi, p. 64.

333. * *K. madīnat al-'ilm* / Abū Ja'far Muḥammad b. 'Alī Ibn Bā-bawayh (d. 381/991)

Dh XX 251 no. 2830

F 69/67-68, 72/70, 78/75, 85-86/81-82, 95/90, 127/119, 155/143, BA, LXXXI, p. 23 = MK, II, pp. 498, 517, 520 [om F 53/62], BA, LXXXI, p. 31 = MK, II, pp. 521-522 = MK, IX, p. 163 [om F], IJ 19/44, BA, II, p. 161 [om IJ]

This is often regarded as the fifth major work on Shī'ī law, together with the classical Four Books. Al-Ṭūsī (*Fihrist*, p. 189) describes it as larger than the *Man lā yaḥḍuruhu l-faqīh*, and Ibn Shahrāshūb (*Ma'ālim*, p. 112) says it consists of ten parts. The work is cited by the 'Allāma al-Ḥillī (see e.g. *Muntahā l-maṭlab*, Tehran, n.d. [1333?], I, pp. 202-203, whence MK, III, p. 130), and may still have been accessible to Bahā' al-Dīn al-'Āmilī's father al-Ḥusayn b. 'Abd al-Ṣamad al-Ḥārithī (d. 984/1576), who mentions (but does not cite) it in his *Dirāya* (pp. 69, 70; cf. Dh; *A'yān*, XXVI, p. 262). Al-Ṭīhrānī mentions only one author (in addition to IṬ) who cited from this work: he is IṬ's pupil Yūsuf b. Ḥātim al-Shāmī, who cited the *K. madīnat al-'ilm* in his *al-Durr al-naẓīm*, of which excerpts survive in manuscript (Dh VIII 86 no. 308). The *K. madīnat al-'ilm* was already considered lost by the time of al-Majlisī, and his strenuous efforts to discover a copy produced no result.

The following excerpts are cited: F 69/67-68: on preparing one's shrouds; F 72/70: on the merits of contemplating one's shrouds; F 78/75: on washing the body of a deceased believer; F 85-86/81-82: on whether the dead can hear (a Persian rendition of this tradition is cited via *Falāh* I in al-Nūrī al-Ṭabarsī's *Lu'lu' wa marjān* [composed in Persian; see Dh XVIII 388 no. 572], Tehran, 1337 Sh/1958, p. 119); F 95/90: the *ṣalāt al-wuṣṭā* interpreted as referring to the noon prayer; F 127/119: he who is late performing his prayers will not benefit from the Prophet's intercession; F 155/143: a tradition in favour of performing one's prayers immediately (i.e. at the onset of the legal time, without waiting for the last moment at which the prayer may legally be performed). BA, LXXXI, p. 23 (from the first part of the *Madīnat al-'ilm*) refers to a tradition of Ja'far al-Ṣādiq on the various kinds of major ablution. The tradition in BA, II, p. 161 (which is similar in content to the tradition in IJ) is cited from the *Ijāzāt* via al-Shahīd al-Thānī's *Munyat al-murīd*. For another tradition from the *Madīnat al-'ilm*, cited via an anonymous source, see BA, LIX, p. 252.

⇒ *K. al-maghāzī* ('Alī b. Ibrāhīm al-Qummī), see *K. al-mab'ath wa ghazawāt al-nabī*

334. *K. al-maḥāsīn* / Aḥmad b. Muḥammad al-Barqī (d. 274/887-888 or 280/893-894)

Dh XX 122 no. 2214

A 22/35-36, 24-25/38, 29-30/42-43, 40-42/53-56, 87-88/99-100, 91/102-103, 97-98/108-109, 100/112, 103/114, 110-112/121-123, 115/127, 119/130-131, 126-128/137-138

For the author see *EI*², Supplement, art. "al-Barqī" (Ch. Pellat). With the exception of A 115/127 (which I have been unable to trace), all traditions cited in A are found in the *K. al-safar* of the *Maḥāsīn* (pp. 345-380 in the Tehran 1370/1950 edition); these traditions comprise almost a sixth of the 160 traditions which make up the *K. al-safar*.

⇒ *al-Majālis* (Ibn Bābawayh), see '*Arḍ al-majālis*

335. + [*al-Majālis wa l-musāyarāt*] / al-Qāḍī al-Nu'mān b. Muḥammad (d. 363/974)

Dh XIX 356 no. 1588, 372 no. 1660

K 156, N 6-7, 173-174

For the author see I. K. Poonawala, *Biobibliography of Ismā'īlī Literature*, Malibu, 1977, pp. 48-68. IṬ nowhere mentions this title. In N 173-174 he merely says that the passages cited are taken from a work of al-Nu'mān in praise of the Fāṭimids, while in N 6-7 he states in even more general terms that the material is taken from "a book of al-

Nu'mān, the biographer of the Egyptian caliphs". All the passages are, however, found in al-Qaḍī al-Nu'mān's *al-Majālis wa l-musāyarāt* (for which see Poonawala, pp. 61-62): N 6-7 = *al-Majālis wa l-musāyarāt*, ed. al-Ḥabīb al-Faqī, Ibrāhīm Shabbūh and Muḥammad al-Ya'lawī, Tunis, 1978, p. 440; N 173, lines 3-6 = *Majālis*, p. 439; N 173, lines 7-8 = *Majālis*, p. 148; N 173-174 = *Majālis*, pp. 431-432; N 174 is a paraphrase of *Majālis*, pp. 325-327. These passages deal mainly with al-Mu'izz's expertise in astrology. Matar's suggestion (p. 348) that the author is Abū Ishāq b. Sa'īd al-Nu'mānī al-Ḥabbāl (d. 482/1089) and that the work in question is his *Wafayāt qawm min al-miṣriyyīn wa nafar siwāhum* (cf. *GAL*, S, I, p. 572) is mistaken.

Iṭ describes the passage in K as taken from a *K. tabyīn sīrat al-khulafā' al-miṣriyyīn* (author's name not given). Though this title does not appear to be attested elsewhere, it is probably an alternative title of *al-Majālis wa l-musāyarāt* (K 156 = *Majālis*, p. 427: the Fāṭimid al-Mu'izz is quoted for the view that after the Qā'im addresses the people at the Ka'ba he will restore justice to the world).

⇒ *Majāz al-qur'ān* (Abū 'Ubayda), see *Gharīb al-qur'ān*

336. **? *Majmū'* / Aḥmad b. al-Ḥusayn b. Sulaymān

MD 102

The author is unidentified. (He is unlikely to be the Aḥmad b. Ḥusayn b. Sulaymān al-Maghribī mentioned in Ṣafadī, VI, p. 359.) The excerpt consists of a supplication of the Prophet.

337. * *Majmū'* / Muḥammad b. Muḥammad b. 'Abd Allāh b. Fāṭir
(fl. early 6th/12th century)

Dh XX 53 no. 1879

MD 333-336

For the author see *Thiqāt*, p. 285. Iṭ used an autograph from which he cited two supplications, both with Qummī *isnāds*. A *K. majmū' Ibn Fāṭir* appears in the list of sources of al-Kaf'amī's *Balad* (p. 503).

338. **? *Majmū'* / Muḥammad b. al-Ḥusayn al-Marzubān (fl. 6th/12th century?)

MF 152-160/168-172 and 174-177

The author's name is variously given as Muḥammad b. al-Ḥusayn al-Marzubān (MF 152/168), Muḥammad b. al-Ḥusayn al-Marzubānī (MF 153/169, 158/174; cf. al-Ṭīhrānī's reference to *Majmū' at al-Marzubānī*, Dh IV 189) and Muḥammad b. al-Ḥusayn b. al-Marzubān (MF 157/174). He is perhaps to be identified with Abū Ja'far Muḥammad b. al-Marzubān, who was an authority of Quṭb al-Dīn Sa'īd al-Rāwandī in his *K. qiṣaṣ al-anbiyā'* (p. 117) (see List under this entry; cf. *Thiqāt*,

p. 288). Many of the stories cited from the *Majmūʿ* describe the virtues of ʿAlī and other Imams.

339. * *Majmūʿ* / Warrām b. Abī Firās (d. 605/1208)

Dh IV 442 [no no.], XX 109 [no no.], XXIV 130 no. 650

F 120-121/113, Y 184-185/479-480

Title as in Y; in F this work is referred to as *Kitāb* (as also in the *Kashkūl* of Bahāʾ al-Dīn al-ʿĀmilī; see Bosworth, *Bahāʾ al-Dīn al-ʿĀmilī*, p. 46). This is the best-known work of the author (who was IṬ's maternal grandfather; see Chapter I.1). It is usually known as *Majmūʿa* or as *Tanbīh al-khawāṭir* (or *al-khāṭir*) *wa nuzhat al-nāzīr* (variants: *Nuzhat al-nāzīr*; *Nuzhat al-nawāzīr wa tanbīh al-khawāṭir fi l-tarḥīb wa l-tarḥīb wa l-mawāʿiẓ wa l-zawājir*) (see e.g. *Riyāḍ*, V, pp. 203, 284).

The passages cited in F and Y are missing from the printed edition (*Tanbīh al-khawāṭir*, Tehran, 1376). According to the *Riyāḍ* (V, p. 286), there was both a long and a short version of this work; IṬ must have used the (lost?) long version, while the printed edition presumably reproduces the short one. The excerpt in F (given in paraphrase) concerns a pious man who for thirty years had prayed in the first row of worshippers. He describes an incident which showed him that he had been doing this not for the sake of God, but merely in order to impress the congregation. The excerpt in Y (an eschatological tradition about Muḥammad, Ṣāliḥ, Muḥammad's uncle Ḥamza and ʿAlī; cf. Y 18-19/149-150) is cited by Warrām from Ibn al-Ḥaddād al-Ḥanbalī's abridgement of al-Khaṭīb's *Taʾrīkh Baghdād*. IṬ also cites a fuller version of this tradition directly from the *Taʾrīkh Baghdād*; he says he does not know which manuscript Ibn al-Ḥaddād used, but that the copy which he (IṬ) has is more complete (Y 19/150).

⇒ *Majmūʿ* (anon.), see *al-Safīna*

340. ** *Majmūʿ al-adʿiya al-mustajābāt ʿan al-nabī wa l-aʿimma* / anon.

MD 295-296

The format of the manuscript is described as "less than an eighth, about a sixth" (*aqall min al-thumn naḥwu l-suds*); this is perhaps an error for "less than a sixth, about an eighth" (see the discussion in Chapter III.4). A short supplication is cited. It is not clear whether the *Majmūʿ* referred to in MD 324-325 is the same manuscript.

341. **? *Majmūʿ ʿatīq* / anon.

MD 331-332

It is impossible to tell whether this title refers to the manuscript mentioned in the previous item. The excerpt (cited in BA, XCV, pp. 233-234) describes how ʿAlī Zayn al-ʿĀbidīn saved his cousin al-Ḥasan b.

al-Ḥasan from a severe lashing by teaching him the appropriate supplication.

342. **? *Majmūʿ ʿatīq* / anon.

N 137-138

The passage cited deals with the expertise in astrology of al-Maʿmūn's wife Būrān bint al-Ḥasan b. Sahl (d. 271/884) (see *EI*², art. "Būrān" [D. Sourdel]).

343. **? *Majmūʿ ʿatīq* / anon.

N 177-180

Iṭ describes the format of this manuscript as "more than a *rub*". The passage consists of a story illustrating the expertise in astrology of al-Ṣāhib b. ʿAbbād.

344. **? *Majmūʿ ʿatīq* / anon.

Y 141-142/393

Iṭ estimates the manuscript to be 200 years old, and adds that it had belonged to the Zāfiriyya library (later it presumably became part of his own collection). Could the reference be to a library of the Fātimid al-Zāfir (r. 544-549/1149-54)? No such library appears to be mentioned in the sources. The *majmūʿ* included pro-ʿAlid traditions. The tradition cited by Iṭ appeared twenty folios from the end of the manuscript. Cf. → *Kitāb ʿatīq fīhi khuṭbat amīr al-muʿminīn*.

345. * [*Majmūʿ al-daʿawāt*] / Abū l-Ḥusayn Muḥammad b. Hārūn b. Mūsā al-Tallaʿukbarī (fl. end of the 4th/10th century)

Dh XX 54 no. 1882

MD 175-184

For the author see *Nābis*, pp. 188-189. This work is sometimes attributed to his father, the well-known traditionist Hārūn b. Mūsā (d. 385/995). For the title see BA, I, p. 33, whence *Riyād*, V, pp. 294-295. Though it is not attested in the works of Iṭ which I have seen, it may well be identical with the *Majmūʿ* in the handwriting of Abū l-Ḥusayn Muḥammad b. Hārūn al-Tallaʿukbarī mentioned in MD 184. Many of the supplications which appear in B, F, IQ and J on the authority of Abū l-Ḥusayn al-Tallaʿukbarī may also have been taken from this work. It is referred to as *K. majmūʿ al-Tallaʿukbarī* in the list of sources of al-Kafʿamī's *Balad* (p. 503) and is probably identical with *al-Kitāb al-ʿatīq* of the *Bihār* (see BA, I, p. 33, whence *Riyād*).

⇒ *Majmūʿat al-Marzubānī*, see *Majmūʿ* (Muḥammad b. al-Ḥusayn al-Marzubān)

346. * *Majmūʿat mawlānā Zayn al-ʿĀbidīn* / ʿAlī b. al-Ḥusayn Zayn al-ʿĀbidīn (d. 94/712 or 95/713)

IQ² 145-147, 149-150, 154-155, 157-158, 161-163, 166, 189-190, 193-194, 202-203, 206, 215-216, 219-220, 222-223, 225-226, 229-230, 232-233, 236-237, 243-248, 264-266

There are various collections of supplications attributed to Zayn al-‘Ābidīn, of which the best known is *al-Ṣaḥīfa al-sajjādiyya*, also called *al-Ṣaḥīfa al-sajjādiyya al-ūlā*. The *Majmū‘at mawlānā Zayn al-‘Ābidīn* is one of these collections. All that appears to have survived from it are the excerpts in the *Iqbāl* and in sources dependent on it. Muḥsin al-Amīn, who refers to this *Majmū‘a* as *al-Ṣaḥīfa al-sajjādiyya al-khāmisa* (to distinguish it from other collections of supplications handed down from Zayn al-‘Ābidīn), incorporated the excerpts in a book bearing this title (Damascus, 1330/1912). (I owe this reference to Professor W. C. Chittick.) The excerpts taken directly from the *Iqbāl* are discussed and cited on pp. 397-484 of al-Amīn’s book. These excerpts appear not only in IQ², but also (according to al-Amīn, *al-Ṣaḥīfa al-sajjādiyya al-khāmisa*, p. 405) in various manuscripts of the *Iqbāl* (and in the *Zawā‘id al-fawā‘id* of Iṭṭ’s son ‘Alī). They are, however, missing from IQ¹ (as are the excerpts from *al-Miṣbāḥ* of Ibn Bāqī; see List under this entry).

⇒ *Majmū‘at Warrām*, see *Majmū‘*

• *Makārim al-akhlāq* / Abū Naṣr al-Ḥasan b. al-Faḍl b. al-Ḥasan al-Ṭabrisī (fl. mid-6th/12th century)

Dh XXII 146 no. 6442

D* fols 109b-110a

This passage forms a part of an interpolation by al-Kaf‘amī (see →Iṭṭ, *al-Durū‘*).

⇒ *K. al-makhfi* (Ibn al-Biṭrīq), see *Kashf al-makhfi*

347. ** *K. al-malāḥim* / al-Ḥasan b. ‘Alī b. Abī Ḥamza al-Baṭā’inī (fl. first half of the 3d/9th century)

Dh XXII 188 no. 6625

IQ 71/599-600

The author was a Wāqifi disciple of the Imam al-Riḍā (see Kishshī, p. 462; Najāshī, pp. 36-37, no. 73; Ṭūsī, *Fihrist*, p. 79, no. 178). Al-Najāshī records among his works a *K. al-fitan wa huwa kitāb al-malāḥim*. Iṭṭ used a manuscript from the library of the Imam al-Kāzim. See further Chapter I.1.

348. *+ *K. al-malāḥim* / Abū l-Ḥusayn Aḥmad b. Ja‘far b. Muḥammad b. ‘Abd (or ‘Ubayd) Allāh al-Munādī (d. 334/945-946 or 336/947-948)

Dh XXII 187 no. 6623

IQ 200/704, MF 38/43, Ṭ 180-181/[om 45], 186/[om 46]

For the author see *GAS*, I, p. 44 and the sources given there (to which should be added Şafadī, VI, p. 290). In IQ, Iṭ says that the Sunnīs consider al-Munādī to be reliable; in S 237 he calls him a Sunnī (*min rijāl al-jumhūr*). Ibn al-Nadīm (p. 41) credits al-Munādī with more than 120 works, mostly on the sciences (*‘ulūm*) of the Qur’ān; the number of works as given by Ibn Abī Ya‘lā (II, p. 3) is some 400. All the material from the *K. al-malāḥim* cited or referred to by Iṭ deals with the Mahdī.

The *K. al-malāḥim* is almost certainly identical with the *K. al-mufīd* (so Ṭ*/Ṭ**) (variants: *muqtaṣṣ*, as in Ṭ¹ and Ṭ Per 79, *ḥayd*, as in *Şirāt*, II, p. 220) *‘alā muḥaddithi l-a‘wām (li) naba’ malāḥim ghābir al-ayyām* (or *anām*, thus Ṭ**) cited in Ṭ¹ 180-181/Ṭ* fol 42b/Ṭ** fol 54a (not in Dh). According to Iṭ’s manuscript, this work was completed in 330/941-942. This manuscript contained various *ijāzāt*, one of them dated Dhū l-Qa‘da 480/Jan.-Feb. 1088. Iṭ refers to eighteen Prophetic traditions cited therein, all dealing with the future appearance of the Mahdī. In addition to citing from the *K. al-malāḥim* directly, Iṭ also mentions it among the sources of the *Kashf al-makhfi* (Ṭ¹ 180/Ṭ* fol 42a-b/Ṭ** fol 54a).

The *K. al-malāḥim* does not appear (under any title) in the usual lists of al-Munādī’s works. Excerpts (under the title *K. al-malāḥim*) are cited by Yūsuf b. Yahyā al-Sulamī (d. 685/1286) in his *Iqd al-durar fī akhbār al-muntazar* (see the index of the Beirut 1403/1983 edition), and are perhaps also to be found in other works. In one excerpt, the Prophet declares that the Mahdī will be a descendant of Fāṭima (al-Sulamī, p. 22); this tradition is referred to in Ṭ¹ 181.

⇒ *K. al-malāḥim* (anon.), see *K. Dāniyāl*

349. *Man lā yaḥḍuruhu l-faqīh* / Abū Ja‘far Muḥammad b. ‘Alī Ibn Bābawayh (d. 381/991)

Dh XXII 232 no. 6841

A 19-20/32, 32-33/46, 42-43/56, 101-103/112 and 114, B 253, D* fol 9a-b, F 127/119, 156/144, G 3, 10, IQ 23/553, 116-117/634-635, 178-180/684-685, 220/723, 228-230/4-5, 232-233/6, 236-237/9, 240/11, 251/18, 282-284/45-46, 303-304/64-65, 325/82, 355/109, 423-424/194-195, 429-430/200, 490-492/274-275, 496/279, 525/310, 533/317-318, 547-548/331, 634/423, 660/450, K 122-123, N 123-124, 129, S 84

This is the second of the “Four Books” of the Twelver Shī‘īs. The material cited in A is taken from the chapters on travel (*safar*) in the *K. al-ḥajj* (in the second volume of Ibn Bābawayh’s work). Most of the other excerpts are from the chapters on prayer (*ṣalāt*) in the first volume.

350. **+— *Man qaddamahu ‘ilmuhu* / Hilāl b. al-Muḥassin b. Ibrāhīm al-Ṣābi’ (d. 448/1056)

MF 155/171

For the author see *GAL*, I, pp. 394-395, *S*, I, pp. 556-557; *EI*², art. “Hilāl al-Ṣābi’” (D. Sourdel). This title is not attested in the lists of his works. IṬ first cites (from the *Majmū’* of Muḥammad b. al-Ḥusayn al-Marzubān) the case of two women one of whom gave birth to a boy, while the other bore a girl; each woman claimed the boy as her own and rejected the girl. ‘Umar was unable to adjudicate the dispute, which was then brought before ‘Alī. ‘Alī ordered one of the women to fill a bowl with her milk; the milk was weighed and the process was then repeated with the other woman. The woman whose milk was heavier was declared to be the boy’s mother. IṬ then reports that in al-Ṣābi’’s work a *kātib* is asked about this case and replies by citing ‘Alī’s judgment.

⇒ *K. man ustujība(t) da‘watuhu* (Muḥammad b. Ḥabīb), see *Kitāb*

351. (*)+ *al-Manāqib* / Abū l-Mu’ayyad al-Muwaffaq b. Aḥmad b. Muḥammad (or Iṣḥāq) al-Makkī al-Khwārazmī Khaṭīb (or Akḥṭab) Khwārazm (d. 11 Ṣafar 568/2 Oct 1172)

Dh XXII 315 no. 7253

IQ 758/528, S 139, Ṭ 60/16, 86-87/22, 109/27, 131/32, 154-155/38, 172-174/43-44, 241/65, 254/70, 282/78, [413-416/125-126], 521-522/161-162, Y 20-27/154-167, 176-177/461 and 463, 181-182/474

The title of this work is given as *al-Manāqib* in S 139, Ṭ 86-87/22, 521-522/161-162 (*ḥimā ṣannafahu min al-manāqib*), Y 22/159, 23/161, 176/461 and 463; in Y 26/166 the reference is to *al-kitāb alladhī ṣannafahu fī faḍā’il mawlānā ‘Alī*. Elsewhere IṬ refers to al-Khwārazmī’s *kitāb*, or merely indicates that al-Khwārazmī transmitted the tradition in question. IṬ and Ibn al-Qiṭṭī are among the first authors to cite from the *Manāqib* (see al-Kharsān’s introduction to the Najaf 1385/1965 edition of the *Manāqib*, pp. 27-28).

Most of the passages cited by IṬ are to be found in the Najaf edition of the *Manāqib*: S 139 = Ṭ 60/16 = *Manāqib*, p. 58; Ṭ 86-87/22 = *Manāqib*, pp. 215-217; IQ and Ṭ 109/27 refer to *Manāqib*, pp. 189-192; Ṭ 154/38 = *Manāqib*, pp. 28-29; Ṭ 155/38 = *Manāqib*, pp. 36-37; Ṭ 254/70 = *Manāqib*, p. 235; Ṭ 282/78 = *Manāqib*, p. 283; Ṭ 521-522 = *Manāqib*, pp. 23-24; Y 20-21/154 = *Manāqib*, pp. 227-228; Y 21/155-156 = *Manāqib*, pp. 32-33; Y 22/157-158 = *Manāqib*, pp. 259-260; Y 22-23/159-160 = *Manāqib*, p. 215; Y 23-24/161 = *Manāqib*, p. 86; Y 24-25/162-163 = *Manāqib*, p. 231; Y 25-26/164-165 = *Manāqib*, pp. 63-64; Y

26-27/166-167 = *Manāqib*, p. 42. A number of traditions are however missing from this edition. They are to be found in T̄ 131/32, 172-174/43-44, 241/65 = Y 181-182/474, T̄ 413-416/125-126. An obvious explanation would be that the edition does not include the entire text. It is also possible, however, that IṬ took the missing material from other works of al-Khwārazmī (note that in all these cases he refers to a *Kitāb*, without identifying it further): thus the two excerpts in T̄ 172-174/43-44 are to be found in al-Khwārazmī's *Maqṭal al-Ḥusayn*, I, pp. 94-96, and the material in T̄ 413-416/125-126 may have been taken from al-Khwārazmī's *K. al-arbaʿin* (see List under this entry).

352. *+ *K. al-manāqib* / Abū ʿUmar (or ʿAmr) Muḥammad b. ʿAbd al-Wāhid al-Zāhid Ghulām (or Ṣāhib) Thaʿlab (d. ca. 345/956-957)

Dh XXII 316 no. 7257

MF 23-24/26-27, MḤ 28-29/16-17, S 284-285, T̄ 41/[om 13]

This may well be the work of which IṬ composed an abridgement (see →IṬ, *Anwār akhbār Abī ʿAmr al-Zāhid*). In MḤ, S and T̄ the work is referred to as *Kitāb*, while in MF the title is given as *Manāqib al-imām al-hāshimī Abī l-Ḥasan ʿAlī b. Abī Ṭālib*. Abū ʿUmar's name is erroneously given in MḤ as Ibn ʿUmar and in T̄¹/T̄* (fol 10b) as Abū ʿUmayr; in MF and T̄¹/T̄* he is described as the transmitter of this work. IṬ used an old manuscript (T̄) probably written during the author's lifetime (MF, MḤ), which had once belonged to the *khizānat al-Ḥāfiẓ al-khalīfa bi Miṣr* (MḤ) (for which see →*Fīmā nazala min al-qurʿān*). All the excerpts deal with ʿAlī's virtues. See also →*K. akhbār Abī ʿAmr*.

353. *+ *K. al-manāqib* / Abū Bakr Aḥmad b. Mūsā Ibn Mardawayh al-Iṣfahānī (d. 24 Ramaḍān 410/24 Jan. 1020)

Dh XXII 322 no. 7277

T̄ 23-26/7-8, 41/[om 13], 46/[om 13], 66/[om 18], 87-88/22, 102-103/26, 137/33, 146-147/35, 154-156/38, 241/65, 254-255/70, 263-266/74-75, 411-413/124-125, 427-428/129, 508/158, Y 9-18/129-148, 176/461, 182-183/475-476, 190/491, 193-195/498-501, 205-206/523-524

For the author (to whom IṬ refers in Y 9/129 as "Aḥmad b. Mardawayh, called *malik al-ḥuffāz wa ṭirāz al-muḥaddithīn*") see *GAS*, I, p. 225. (He is not to be confused with Abū Bakr b. Mardawayh, who died in Iskāf in 352/963 [see Yāqūt, *Buldān*, I, p. 181], and whose first name was Muḥammad [cf. Samʿānī, I, p. 234]). Shīʿī authors agree with their Sunnī counterparts (for whom see the references in *GAS*) in regarding Ibn Mardawayh as a Sunnī. Thus Ibn Shahrāshūb (who cites from Ibn Mardawayh's *Manāqib*; cf. his *Manāqib*, I, p. 12) calls him *ʿammī al-madhhab* (*Maʿālim*, p. 138, no. 957), and IṬ refers to him

as *min mukhālifi ahl al-bayt* (Ṭ 23/7) and *min a‘yān riḡāl al-arba‘a al-madhāhib* (Ṭ 137/33). Al-Irbilī must have shared this view: while complimenting Ibn Mardawayh on having spared no effort to collect traditions on ‘Alī’s virtues, he faults him for incorporating material which the Shī‘is find unacceptable (Irbilī, *Kashf*, I, p. 326).

The *K. al-manāqib*, described by Ibn Shahrāshūb (*Ma‘ālim*, p. 138, no. 957) as “a large book on the virtues of the *amīr al-mu‘minīn*”, is also known as *Manāqib amīr al-mu‘minīn* (*Ma‘ālim*, whence Dh) or *Manāqib mawlānā ‘Alī* (Y 205, 206). IṬ found that it contained 182 traditions on ‘Alī’s virtues (Ṭ 137/33). In addition to the direct quotations from it, there is also one passage that is cited via As‘ad b. ‘Abd al-Qāhir’s *K. al-fā‘iq ‘alā l-arba‘in* (Ṭ¹ 263; the reference to the *K. al-fā‘iq* is missing from the corresponding place in Ṭ² [p. 74]). IṬ does not disclose where he first came across this book, stating only that at a later stage he obtained his own copy, consisting of three volumes (Ṭ 137/[om 33]).

⇒ *Manāqib* (Ibn Shādhān), see *al-Mi‘at ḡadīth*

⇒ *K. al-manāqib* (sic) (Nu‘aym b. Ḥammād), see *K. al-fitān*

354. (*)+— *Manāqib ahl al-bayt* / Abū ‘Abd Allāh Aḡmad b. Muḡammad b. Ḥanbal (d. 241/855)

Ṭ 137/[om 33]

For the author see *EI*², art. “Aḡmad b. Ḥanbal” (H. Laoust); *GAS*, I, pp. 502-509. IṬ describes this as a large book containing traditions about ‘Alī’s appointment as Muḡammad’s successor, and says that it may be perused in the library of ‘Alī b. Abī Ṭālib in al-Gharī (i.e. Najaf).

A work by Ibn Ḥanbal bearing this title does not appear to be attested elsewhere. IṬ may, however, be citing a separated part of some larger work of Ibn Ḥanbal’s. There are two likely candidates: (1) The *Musnad*. The material on the *ahl al-bayt* from this work existed by IṬ’s time in independent manuscripts, and it is perhaps to one such manuscript that IṬ was referring. (2) The *Faḡā‘il al-ḡaḡāba* (ed. Waḡī Allāh Muḡammad ‘Abbās, Beirut, 1403/1983). This work has a chapter entitled *Faḡā‘il ‘Alī*, which includes traditions on the *ahl al-bayt* (ed. ‘Abbās, II, pp. 563-728). It remains to be determined whether this chapter is identical with the *K. faḡā‘il ‘Alī* cited by Ibn Abī l-Ḥadīd (cf. *GAS*, I, p. 508, no. 21), and whether the *Faḡā‘il al-ḡaḡāba* is identical with the *K. al-faḡā‘il* mentioned by Ibn al-Nadīm (p. 285) and cited by Sibṡ Ibn al-Jawzī in his *Tadhkkira* (e.g. pp. 19, 20).

355. *+ *Manāqib ahl al-bayt* / al-Qaḡḡī Abū l-Ḥasan ‘Alī b. Muḡammad b. Muḡammad b. al-Ṭayyib al-Jullābī al-Shāfi‘ī **Ibn al-Maghāzīlī** (d.

Şafar 483/Apr.-May 1090)

IQ 756/526, S 72-73, Ṭ 16-20/5-7, 22-23/7, 35/11, 37/12, 40/12, 49-53/13-14, 57/15, 61-65/16-17, 68-69/[om 18], 72-79/18-20, 82-86/21-22, 88/22, 99-100/24, 106-107/26, 111-112/27, 115-116/28, 132-133/32, 142-149/33-36, 157/38, 177/45, 201/52, 307/87, 405/123, 427/129, Y 185-186/481-482, 190/490-491

For this author, who was a Shāfi'ī, see Sam'ānī, III, p. 446, no. 1023; Şafadī, XXII, pp. 133-134; Amīnī, *Ghadīr*, I, p. 112. The author of *K. al-nukat wa l-laṭā'if* (cf. →IṬ, *al-Ṭarā'if*) claims (fols 60b, 65b, 67a) that Ibn al-Maghāzilī was either a crypto-Shī'ī or a story-teller (*qaṣṣāṣ*) with no understanding of *ḥadīth*, and that the traditions which he transmits are therefore not to be trusted.

The *Manāqib* is an important source of Ibn al-Biṭrīq's *Khaṣā'is* (see p. 8). In Ṭ, some passages from this work are cited via Ibn al-Biṭrīq's '*Umda*. It has been published under the misleading title *Manāqib amīr al-mu'minīn 'Alī b. Abī Ṭālib* (Beirut, 1400/1980). This title was supplied by the unnamed editor; the work's title as it appears in the manuscript on which this edition is based is *K. al-manāqib* (see pp. 262-263); and in his introduction Ibn al-Maghāzilī clearly states (pp. 16-17) that this work deals with the virtues both of 'Alī and of other members of the Prophet's family. A different edition (details not given) is cited by the editors of Ṭ¹ and Y² in the marginal notes. In both editions, the excerpts cited or referred to in Ṭ 22/7, 37/12, 148-149/36, 177/45 and 427/129 are missing.

356. **+ *Manāqib ahl al-bayt* / Abū Ja'far Muḥammad b. Jarīr al-Ṭabarī (d. 310/923)

Dh XXII 324 no. 7290

ṬU 37-38, Y 47-50/215-220, 108/335, 183/477, 188-189/487-488

While IṬ emphasizes that the author is the renowned Sunnī historian (Y 47/215, 108/335), al-Ṭihirānī tends to believe that he is the Shī'ī Muḥammad b. Jarīr b. Rustam al-Ṭabarī (author of *al-Mustarshid fī l-imāma*) (fl. early 4th/10th century). Al-Ṭihirānī's suggestion does not seem to be supported by any source; and although the biographical notices of the historian do not mention his having written a *Manāqib ahl al-bayt*, it may well be one of the works of *faḍā'il* which he is known to have composed (cf. Rosenthal, *Ṭabarī*, pp. 90-93; →K. *ḥadīth al-walāya*). There are in fact no good reasons for rejecting IṬ's identification of the author.

IṬ explains that al-Ṭabarī's work was divided into chapters that were arranged in alphabetical order (*rattabahu abwāban 'alā ḥurūf al-mu'jam*) (ṬU 37; cf. Y 47/215, *Şirāṭ*, II, p. 19). From the excerpts cited it appears that the arrangement was according to the names of the

transmitters, each chapter being devoted to a different letter. Thus the excerpt in Y 183/477 is taken from *bāb al-hā'*. At the beginning of the work as cited by IṬ, al-Ṭabarī, speaking to an unidentified transmitter in Masjid al-Ruṣāfa in Baghdad, explains that the book is dedicated to the virtues of the *ahl al-bayt*, and that it includes traditions from Kūfan, Baṣran, Meccan and Syrian transmitters. He adds that he has separated traditions concerning the *faḍā'il* of the *ahl al-bayt* from those concerning the virtues of others (Y 47/215). This last comment fits in with the suggestion that al-Ṭabarī planned to collect *faḍā'il* on various groups of people.

In Y 47-50/215-220, three traditions are cited in which 'Alī is referred to as *amīr al-mu'minīn*. In Y 108/335, IṬ reports that al-Ṭabarī included in his *Manāqib* the story about the twelve Companions who criticized Abū Bakr for assuming the leadership after Muḥammad's death. In Y 183/477, Salmān al-Fārisī declares that he heard the Prophet refer to 'Alī as leader of the believers and as one who would be ruler (*amīr*) after him; a similar tradition from Salmān is cited in Y 188-189/487-488. In ṬU, the Prophet, seventeen days before his death, strongly reaffirms 'Alī's *walāya*; and he does so in the presence of 'Umar and other Companions.

IṬ cites most of these traditions with full *isnāds*. This is, however, not very helpful in establishing the author's identity, since none of his immediate authorities can be identified. Later authors cite from this work via IṬ. Mistakes occasionally crop up: for instance, al-'Āmilī quotes the tradition in Y 48/216 as coming from al-Ṭabarī's *Ta'rikh (Ithbāt, IV, p. 167)*.

357. * *Manāqib āl Abī Ṭālib* / Muḥammad b. 'Alī al-Māzandarānī Ibn Shahrāshūb (d. 588/1192)

Dh XXII 318 no. 7264

IQ 69/598, MF 164-166/181-183

For this work see *GAL, S, I, p. 710*. From IṬ's formulation it would appear that the original work consisted of eight separate volumes (*mujalladāt*), but that these eight volumes were rebound as two in the copy which he consulted (MF 166/182). In MF, three excerpts from the eighth volume are cited. They deal with the Mahdī and the signs preceding his appearance. IṬ seems to be the only source for the chapter on the Mahdī: as noted by al-Ṭihirānī, this chapter is missing from all available versions of the *Manāqib*, including a manuscript dated 777/1375-6.

In IQ, the *Manāqib* is referred to as one of the sources giving the death-date of al-Ḥasan al-'Askarī as 8 Rabī' I 260 (cf. Ibn Shahrāshūb, *Manāqib, III, p. 524*). The text runs as follows: *wa kadhālika qāla Ibn*

Shahrāshūb fī l-mawālīd al-manāqib. The word *al-mawālīd* crept in by mistake (the reason being that the two works mentioned immediately before are both called *K. al-mawālīd*). Al-Ṭihrānī was misled by this passage into believing that the work cited in the *Iqbāl* was in fact a *K. al-mawālīd* of Ibn Shahrāshūb (cf. Dh XXIII 233 no. 8779).

358. ** *Manāqib ‘Alī b. Abī Ṭalīb wa faḍā’il banī Hāshim / Muḥammad b. Yūsuf al-Muqri’* al-Farrā’ (alive in 281/894-895)

Y 200-202/513-516

The *nisba* al-Farrā’ appears in BA, XXXVIII, p. 227 (citing the *Yaqīn*). In Y¹ it is al-Gh-r-ā and in Y², al-Q-r-ā-. He is probably identical with Muḥammad b. Yūsuf al-Rāzī al-Muqri’, who is mentioned in al-Najāshī’s biography of Abān b. Taghlib as transmitting in 281/894-895 (p. 11, no. 7; cf. *Tanqīh*, no. 11,544). IṬ used a manuscript written some 300 years before his own time (or: copied around the year 300/912-913) (*nuskha ‘atīqa yuqāribu ta’rīkkuhā thalāthami’at sana*).

359. ** *Manāqib al-nabī wa l-a’imma / ‘Abd al-Rashīd b. al-Ḥusayn b. Muḥammad al-Astarābādī* (fl. early 4th/10th century)

Dh XXII 335 no. 7332

S 23, 273

The passage cited is taken from the fourth quire, fol 2a. In it, al-Riḍā rejects the interpretation of *yāsīn* (Q 36:1) as referring to Muḥammad and maintains instead that it signifies the Prophet’s family. Nothing is known about the author except that he transmitted from Muḥammad b. ‘Abd Allāh al-Ḥimyarī (S 273). Afandī claims that he was a Shī‘ī, and assumes (*Riyyāḍ*, III, p. 116, whence *A’yān*, XXXVIII, p. 23) that the *Manāqib* was an independent work of al-Astarābādī, which did not form part of his *K. ta’wīl (al-) āyāt (allatī) ta’allaqa bihā ahl al-dalāl* (see List under this entry). Afandī’s only evidence is the text in S which, however, is not clear-cut.

360. **+— *K. al-manār fī ‘ilm mawāqīt al-layl wa l-nahār / al-Mubārak b. al-Ḥusayn b. Ṭarrād al-Māridīnī Ibn al-Munajjim* (d. 571/1175)

N 206

For *al-manār*, N* fol 138a has *al-m-n-ā-’-b-h*. This book—which IṬ says is in his possession—does not appear to be attested elsewhere. For the author see *Muntazam*, X, p. 261; Ibn Rajab, *Dhayl*, I, pp. 334-335; *Shadharāt*, IV, p. 240. Ibn Rajab and Ibn al-‘Imād give his name as al-Mubārak b. al-Ḥasan b. Ṭarrād al-Bāmāwardī (for al-Bāwardī? N* fol 138a: al-Yanāmāwardī) al-Faraḍī Abū l-Najm b. Abī l-Sa‘ādāt, known as Ibn al-Muqābala (Ibn al-Jawzī and Ibn al-‘Imād: “Ibn al-Qābila”); he is described as a specialist in various fields, including algebra and

timekeeping. See also Matar/*ArOr*, p. 321.

361. — *Manāsik al-ziyāra* (or *al-ziyārāt*) / Muḥammad b. Muḥammad al-Shaykh al-Mufīd (d. 413/1022)

MĤ 37/22-23

This work may be identical with al-Mufīd's *K. al-mazār al-ṣaghīr* (Dh XX 322 [no no.], McDermott, p. 36, no. 110) which in turn is identical with the *K. al-mazār* mentioned in Dh XX 325 no. 3226, *GAS*, I, p. 551, no. 8. IṬ cites from an anonymous *Ta'liqa* appended to al-Mufīd's work. Cf. → *Kitāb* (al-Bizantī).

⇒ *Manqabat al-muṭahharīn* (Abū Nu'aym al-Iṣfahānī), see *K. dhikr manqabat al-muṭahharīn*

362. ** *K. al-mansik* / Abū l-Qāsīm al-Ḥusayn b. (Abī) al-Ḥasan al-'Alawī al-Kawkabī (fl. 4th/10th century)

Dh XXIII 22 no. 7889

G 5-6

For the author see *Nawābiḡh*, p. 109. In F 285/258, IṬ refers to him as *ibn akhī l-Kawkabī*; this probably means that he was a nephew of Abū l-Ḥasan Aḥmad b. 'Alī b. Muḥammad al-Kawkabī (d. 358/968), who was *naqīb al-nuqabā'* in Baghdad during the reign of Mu'izz al-Dawla (cf. Qummī, *Kunā*, III, p. 108; Busse, p. 295). Afandī erroneously presents the passage from the *Ghiyāth* as taken from the *Mudāyaqa* (*Riyād*, II, p. 62).

363. (+) — *Maqāla fī fath al-bāb* / Abū Sa'īd Aḥmad b. Muḥammad b. 'Abd al-Jalīl al-Sijzī (d. 415/1024)

Dh XXI 403 no. 5690

N 127

For the author see *GAS*, VI, pp. 224-226, VII, pp. 177-182, 333-334. IṬ mentions the view that al-Sijzī was a Shī'ī but is apparently not certain that it is correct. This work is perhaps identical with al-Sijzī's *K. ma'rifat fath al-abwāb*, which is extant in manuscript (*GAS*, VII, pp. 180-181, no. 12). From the formulation in N it would seem that IṬ ascribes the work to Abū Sa'īd's father; but this ascription is problematic (cf. → *K. al-zā'irjāt*).

⇒ *K. al-maqālāt* (al-Mufīd), see *Awā'il al-maqālāt*

⇒ *K. al-maqāsid* (al-Ṣābūnī), see *K. al-fakhr*

364. + *Maqātil al-Ṭālibiyyīn* / 'Alī b. al-Ḥusayn Abū l-Faraj al-Iṣfahānī (d. 356/967)

Dh XXI 376 no. 5538

IQ 152/581, J 171-172

In J, IṬ refers to this work for evidence that al-Ḥusayn was killed on a Friday (rather than on a Monday, as some would have it); cf. *Maqātil al-Ṭālibiyyīn*, ed. Aḥmad Ṣāqr, Cairo, 1368/1949, pp. 78-79. In IQ, no title is given; the quotation there appears on p. 193 of Ṣāqr's edition.

365. *? *al-Maqtal* / anon. (transmitted from Ja'far al-Ṣādiq)
L 23-25/28-30

In the tradition cited (on the authority of Aslam, i.e. Aslam b. 'Imrān al-Tujībī al-Miṣrī), Abū Ayyūb al-Anṣārī interprets Q 2:195 (*wa lā tulqū bi aidikum ilā l-tahluka*) as an admonition not to abandon *jihād*. This tradition is not attested in the usual Imāmī *tafsīr* works, but appears (in a somewhat different formulation) in al-Ṭabarī's exegesis of this verse (*Jāmi'*, II, p. 204).

⇒ *K. maqtal 'Alī b. Abī Ṭālib* (al-Thaqafī), see *K. al-ghārāt*

366. *+ *Maqtal al-Ḥusayn* / Abū 'Ubayda Ma'mar b. al-Muthannā (d. between 207/822 and 213/828)
Dh XXII 28 no. 5873 (under *Maqtal Abī 'Abd Allāh al-Ḥusayn*)
L 54-55/62-63

This work is not mentioned in *GAL* (I, pp. 102-103, *S*, I, p. 162). From the formulation in L it is not absolutely clear whether the reference is to an independent work; the text reads: *wa rawā Ma'mar b. al-Muthannā fī maqtal al-Ḥusayn fa qāla mā hādha lafẓuhu* etc. The sentence cited speaks of the arrival in Mecca of 'Umar b. Sa'd b. Abī Waqqāṣ at the head of an army sent by Yazīd b. Mu'āwiya against al-Ḥusayn.

In Z* (p. 213), IṬ states that reciting the *Maqtal al-Ḥusayn* forms part of the 'Āshūrā' ceremonies; but he does not indicate whether he has a particular text in mind.

⇒ *K. marātib amīr al-mu'minīn* (al-Bustī), see *Fadā'il 'Alī*

367. *+ *Marātib al-'ulūm wa tartīb al-sa'ādāt* / Abū 'Alī Aḥmad b. Muḥammad b. Ya'qūb (Ibn) Miskawayh (d. 421/1030)
Dh XX 291 no. 3022
N 205, 208

This title is missing from the entry on Miskawayh in *GAL*, *S* (I, pp. 582-584; cf. Arkoun, *Contribution*, p. 107). Both al-Ṭihirānī and Sezgin (*GAS*, VII, p. 16) cite it from the *Nujūm*, but are unaware that it is an alternative name (not otherwise attested) for Miskawayh's treatise *Tartīb al-sa'ādāt* (see Sbath [p. 13, no. 233]; Sbath misread the title as *Tartīb al-'ādāt* and so rendered it as *Habitudes* [p. 67]) or *Tartīb al-sa'ādāt wa manāzil al-'ulūm* (for which see Dh IV 66 no. 275; Arkoun, *Contribution*, pp. 107-108; Gutas, "Paul the Persian", pp. 231-232; idem, "Notes and Texts", p. 14; Emami's introduction to his edition of

Miskawayh's *Tajārib al-umam*, Tehran, 1987-, I, p. 23). Arkoun (p. 107) dates the *Tartīb* to between 355/966 and 360/970-971. It was published in Tehran in 1314/1896-7 (pp. 422-462) in the margins of a lithograph containing the *Rasā'il Mullā Ṣadrā* and other works, and in Cairo in 1335/1917 and in 1346/1928 (this edition is based on the 1335/1917 edition, but has a different pagination). The 1346/1928 edition has an introduction by 'Alī al-Ṭūbjī (al-Ṭōbgī) on pp. 2-30, followed by the text (entitled *K. al-sa'āda*) on pp. 31-61. The text is based on an Avicenna *majmū'a* in the Dār al-Ḳutub in Cairo; this *majmū'a* is analysed by Gutas in "Notes and Texts".

The *Tartīb al-sa'ādāt* deals with the grades (*marātib*, sing. *martaba*) of human happiness. As Gutas ("Paul the Persian", pp. 231-232) notes, it falls into two parts: the first deals with the nature of happiness and its different varieties, while the second is a classification of the parts of Aristotle's philosophy. The title *Tartīb al-sa'ādāt wa manāzil al-'ulūm* would thus seem more appropriate than the title as given in N. In N 205 the work is merely referred to. The excerpt in N 208 apparently comes from the first part, since it describes what kings used to do in order to overcome unhappiness. This excerpt is missing from the Tehran and Cairo editions. Arkoun, who used the 1346/1928 edition, remarks that the text as we have it "appears to be complete"; but it turns out that it is in fact not so. It remains to be established whether the excerpt in N 208 is to be found in the Diyarbakir manuscript referred to by Gutas ("Paul the Persian", p. 231, n. 1; in this manuscript the book is given the title *K. tartīb al-sa'āda*).

● +— *al-Ma'rifa* / Abū 'Abd Allāh Muḥammad b. Ishāq b. Muḥammad b. Yaḥyā Ibn Manda (d. 395/1005)

Ṭ 81/20

For the author see *GAS*, I, pp. 214-215. This work may well be identical with the *Ma'rifat al-ṣaḥāba*, which is one of the sources of Ibn Shahrāshūb's *Manāqib* (I, p. 10) and is extant in several manuscripts (*GAS*, I, p. 215, no. 1). It is cited in Ṭ via Ibn Shahrāshūb's *Burhān*, and is also mentioned in al-Ṭabrisī's *I'lām*, p. 53 and in al-Khwārazmī's *Maqtal al-Ḥusayn*, Najaf, 1367/1948, I, p. 83.

368. *+ *K. al-ma'rifa* / Abū Sa'īd 'Abbād b. Ya'qūb al-Rawājīnī (d. 250/864)

Dh XXI 244 no. 4841

Y 74-78/271-278

For the author and the conflicting views on his religious affiliation see Kohlberg, "*Uṣūl*", p. 151, n. 133. IṬ cites approvingly al-Ṭūsī's statement that al-Rawājīnī was *'ammī al-madhhab*. Al-Bayāḏī cites from this work indirectly (*Ṣirāṭ*, I, p. 10, no. 168 [for Mandū' read Ya'qūb];

Ṣirāt, II, pp. 102-103 has an abbreviated version of the tradition in Y 76-78/275-277).

369. * *K. al-maʿrifa* / Abū Ishāq Ibrāhīm b. Muḥammad b. Saʿīd al-Thaqafī (d. 283/896)

Dh XXI 243 no. 4836

K 35, 71, S 70, 135, T 481/[om 148], Y 38-45/193-209

This work was considered to have such a radical Shīʿī bias that the scholars of al-Thaqafī's native Kūfa, who were pro-ʿAlid but cautious, denied him permission to transmit it. He was only free to do so after moving to Iṣfahān. These details are reported by IṬ (Y 38/193), who is in all likelihood paraphrasing the entry on al-Thaqafī in Najāshī (p. 17, no. 19; cf. Kohlberg, "*Ṣaḥāba*", p. 152, n. 53 and the discussion under the entry for Ibn al-Nadīm's *Fihrist*). IṬ possessed a four-*juz*' manuscript that was apparently written during al-Thaqafī's lifetime (Y 38/193).

IṬ refers to the passage concerning the plot to assassinate the Prophet (S 70), adding that in this passage the names of the conspirators are revealed (S 135; cf. Kohlberg, "*Ṣaḥāba*"). K 71 refers to the report (taken from the fourth *juz*') that after the Prophet's death his body was left unattended for three days. In T¹ reference is made to the third *juz*', which included traditions (on the authority of Sunnī transmitters) highly critical of all participants in the Shūrā except ʿAlī. The excerpts in Y comprise the *matns* of thirteen pro-ʿAlid traditions, two of which are given with two different *isnāds* each, for a total of fifteen *ḥadīths* (cf. Y 45/209). According to Y 38/[om 193], these excerpts are taken from the first *juz*'.

A further excerpt from the *K. al-maʿrifa*, comprising the Prophet's praise for ʿAlī on the occasion of the conquest of Khaybar, is cited by al-Ṭabrisī in his *Iʿlām* (pp. 186-187).

⇒ *K. marqāt* (or *mirqāt*) *al-shiʿr* (al-Marzubānī), see *K. sariqāt al-shiʿr*

370. + *K. al-maṣābīḥ* / Abū Muḥammad al-Ḥusayn b. Masʿūd al-Farrāʾ al-Baghawī (d. 510/1117 or 516/1122)

T 175-178/44-45, 180/[om 45]

For the author see *GAL*, I, pp. 447-449, *S*, I, pp. 620-622. Title and author as in T, except that the *nisba* al-Baghawī does not appear there; the work is better known today as *Maṣābīḥ al-sunna*. The material cited in T 175-178/44-45 appears in *bāb ash-rāʾ al-sāʿa* of the *Maṣābīḥ al-sunna* (Cairo, n.d.): T 175-176/44 = *Maṣābīḥ*, II, p. 193; T 177-178/45 and T 178/45 = *Maṣābīḥ*, II, p. 194. In T 180/[om 45], the work is referred to via Ibn al-Bīṭrīq's *Kashf al-makḥfī*.

371. + *K. al-maṣābīḥ* / Abū l-‘Abbās Aḥmad b. Ibrāhīm al-Ḥasanī (fl. mid-4th/10th century)

Dh XXI 79 no. 4036

IQ 52-54/581-583, L 128-129/145-146

The title appears in L without the author's name. In some Imāmī sources (including IṬ) the author's *nisba* appears erroneously as al-Ḥusaynī; see e.g. the version of Muntajab al-Dīn's *Fihrist* cited in BA, CV, p. 210, whence *Riyād*, I, p. 29, *A‘yān*, VII, p. 374. (In the 1406 edition of Muntajab al-Dīn's *Fihrist*, p. 21, the *nisba* appears in its correct form.) Imāmī authors seem to have been ignorant of his identity. He was in fact a teacher of three Zaydī Imams, including Abū Ṭālib al-Nāṭiq bi l-Ḥaqq (d. 424/1023); see Madelung, *Qāsim*, pp. 86, 172. The *K. al-maṣābīḥ* is a biographical work about early Zaydī Imams, and is extant in several manuscripts (*GAL*, S, I, p. 556). The biographies of the Imams Yahyā b. ‘Abd Allāh and al-Nāṣir al-Uṭrūsh, included in the second part (which was completed by Abū l-‘Abbās's student Abū l-Ḥasan ‘Alī b. Bilāl), have been published by Madelung; see his *Zaydī Imāms*, pp. 16-17 (English), 53-75 (Arabic).

The traditions cited in IQ give a favourable picture of ‘Abd Allāh b. al-Ḥasan and his son Muḥammad (al-Nafs al-Zakiyya). In L, the names are given of sons of al-Ḥasan b. ‘Alī who participated in the battle of Karbalā’.

● *— *Maṣābīḥ al-nūr fī (‘alāmāt) awā’il al-shuhūr* / Muḥammad b. Muḥammad al-Shaykh al-Mufid (d. 413/1022)

Dh XXI 92 no. 4091

IQ 232/6

Title in IQ: *K. maṣābīḥ al-nūr*. The title is given in the *Ma‘ālim* (p. 114, no. 765) as *Maṣābīḥ al-nūr fī awā’il al-shuhūr*. See → *K. kamāl shahr Ramaḍān*. From the formulation in IQ it appears that IṬ did not see the *Maṣābīḥ*, but only found a reference of al-Mufid (in another source) to this book. (“I have found that our Shaykh al-Mufid retracted the view expressed in his *K. lamḥ al-burhān* and said that he had composed a book entitled *Maṣābīḥ al-nūr* in which he adopted the position of Muḥammad b. Aḥmad b. Dāwūd that Ramaḍān is like any other month as regards increase or decrease [*al-ziyāda wa l-nuqṣān*]”). In other words, Ramaḍān can consist of either 29 or 30 days: the term *nuqṣān* refers to a month consisting of 29 days, and not to the fast being deficient and thus having to be completed by fasting on the first of the next month.) Al-Mufid wrote an abridgement of the *Maṣābīḥ* which is preserved in its entirety in *al-Durr al-manthūr min al-ma’tḥūr wa ghayr al-ma’tḥūr* by a grandson of al-Shahīd al-Thānī, ‘Alī b. Muḥammad b. al-Ḥasan al-‘Amilī (d. 1103/1691-2) (Qumm, 1398, I, pp. 122-134).

In this abridgement, al-Mufid gives the title of the longer version as *Maṣābiḥ al-nūr fī 'alāmāt awā'il al-shuhūr* (see *Durr*, I, p. 132; cf. p. 128), and says that it consisted of some 150 folios (*Durr*, I, pp. 122-123). See also McDermott, p. 39, no. 150 and al-Mufid's reference to this work in his *al-Masā'il al-sarawiyya* (cited by McDermott, pp. 307-308). Further references are found in al-Mufid's *al-Risāla al-'adadiyya* (see Dh).

⇒ *K. al-maṣāḥif* (Ibn Abī Dāwūd al-Sijistānī), see *K. jam' al-maṣāḥif*

372. * *al-Masā'il* / 'Alī b. Ja'far (i.e. al-Šādiq) (d. 210/825-826)

Dh XX 360 no. 3406

G 4

For the author see Kishshī, pp. 364-365; Najāshī, pp. 251-252, no. 662; Ṭūsī, *Fihrist*, pp. 117-118, no. 379. This work consisted of questions which 'Alī b. Ja'far addressed to his brother Mūsā al-Kāzim. Excerpts are cited in some late sources (e.g. Baḥrānī, *Kashkūl*, III, p. 166, citing Ni'mat Allāh al-Jazā'irī's *K. musakkīn al-shujūn*), but so far there appears to be no evidence that it has survived.

373. ** *K. al-masā'il* / 'Alī b. Yaqtīn (d. 182/798-799)

Dh XX 369 no. 3459

G 7

For the author see Kishshī, pp. 365-371; Najāshī, p. 273, no. 715; Ṭūsī, *Fihrist*, pp. 120-121, no. 390; Madelung, "Treatise", p. 18, with n. 2. This work consisted of questions which 'Alī b. Yaqtīn addressed to Mūsā al-Kāzim.

374. ** *K. al-masā'il wa ajwibatihā min* [sic] *al-a'imma* / anon.

Dh XX 330 no. 3251

IQ 98/623

Title as in IQ and BA, C, p. 198. Al-Ṭihrānī knows of this work from the *Iqbāl*, yet gives the title as *K. al-masā'il 'an al-a'imma wa ajwibatihā minhūm*. In this passage, 'Alī al-Hādī informs a questioner that Fātima is buried next to the Prophet. It is thus possible that al-Hādī's *K. masā'il al-rijāl* (see List under this entry) formed a part of this work. In the *Riyād* (VI, p. 47) it is suggested that this is a work of al-Kulīnī. Perhaps Afandī believed that the *K. al-masā'il* was identical with al-Kulīnī's *K. al-rasā'il* (see List under this entry); but he produces no supporting evidence.

375. **— *K. fī l-masā'il wa btidā' al-a'māl* / Abū l-'Abbās al-Faḍl b. Abī Sahl b. Nawbakht (fl. early 3d/9th century)

Dh XII 148 no. 991

N 125

This is the title as it appears in N* fol 83b (except that the word *Kitāb* is missing). It is immediately followed by *al-ma'rūf bi l-sijill*, leading naturally to the assumption that *al-Sijill* was an alternative title of the *Masā'il*. This assumption (which is adopted by Matar, p. 369) appears to be strengthened by the title given in Dh: *K. al-sijill fi l-masā'il wa btidā' al-a'māl*. Al-Ṭihirānī apparently used the Najaf manuscript on which N is based (cf. Dh XVI 156 no. 424; Matar, p. 36). The fact that he provides a different title means either that N deviates from the manuscript at this point or (more likely) that he rearranged the text so that what he assumed to be the main title would appear first. It is at any rate possible that the *Sijill* and the *K. fi l-masā'il* were two separate works (if so, the *Sijill* should appear in the List as a separate entry). This assumption is based on the fact that the words *al-ma'rūf bi l-sijill* are followed (in both N and N*) by the remark *wa huwa kitābuhu l-thānī*. This observation only makes sense if there were two books. Further support is provided by N 125 which reads: *K. fi l-masā'ala wa btidā' al-a'māl al-a'māl al-ma'rūf bi l-Sijill*; the word *Kitāb* should perhaps be interposed between the two *a'māl*. Sezgin, too, treats IṬ's text as referring to two books (*GAS*, VII, p. 114, nos. 10 and 11). Another possibility is that the first work was *K. al-masā'il* and the second, *Ibtidā' al-a'māl* known as *al-Sijill*; in this case, the second *a'māl* is an error. For the term *ibtidā' al-a'māl* cf. *GAS*, VII, p. 33.

376. ** *Masā'il 'an al-Riḍā / al-Ṣabbāḥ b. Naṣr* (or Naṣr) al-Hindī (fl. early 3d/9th century)

Dh XX 349 no. 3355, 354 no. 3381

N 94

For the author see Najāshī, p. 202, no. 539. The titles as given by al-Najāshī and IṬ are identical. In Dh, the title is given as *Masā'il al-Riḍā* (i.e. questions put to the eighth Imam 'Alī al-Riḍā) and as *Masā'il al-Ṣabbāḥ b. Naṣr al-Hindī 'an al-Riḍā*. IṬ cites from the work in the transmission of Muḥammad b. Aḥmad al-Ṣafwānī and Abū l-'Abbās b. Nūḥ (referring perhaps to Abū l-'Abbās Aḥmad b. 'Alī b. Nūḥ, whom al-Najāshī, p. 393, mentions as his teacher at the end of al-Ṣafwānī's biography). IṬ possessed a copy of this work which may have been written during the lifetime of the two transmitters. The excerpt (cited in MK, XIII, p. 100) consists of a pronouncement of al-Riḍā on astrology.

377. ** *K. masā'il al-rijāl / Abū l-Ḥasan 'Alī b. Muḥammad al-Hādī* (the tenth Imam, d. 254/868)

A 45/58, IQ 235-236/8

For the author see *EI*², art. "al-'Askarī" (B. Lewis). Title in A, IQ: *K. masā'il al-rijāl li mawlānā Abī l-Ḥasan 'Alī b. Muḥammad al-Hādī*.

The same tradition is cited in both A and IQ. In the *Riyāḍ* (VI, p. 47), an identity is assumed between this work and the *K. al-masā'il wa ajwibatihā* (see List under this entry).

378. * *al-Masā'il al-Sal(l)āriyya* / Abū l-Qāsim 'Alī b. al-Ḥusayn b. Mūsā al-Sharīf **al-Murtaḍā** (d. 436/1044)

Dh V 223 no. 1061, XX 352 no. 3373

N 41, 43-53

This work, which is also known as *Jawābāt* (or *Ajwibat*) *al-masā'il al-Sal(l)āriyya*, consisted of al-Murtaḍā's answers to questions put to him by his pupil Sal(l)ār b. 'Abd al-'Azīz al-Daylamī (d. 448/1056-7) (for whom see Modarressi, index, s.v.). The section cited by IT deals with al-Murtaḍā's refutation of astrology. This refutation is also cited in BA, LVIII, pp. 281-289, and was published as *Mas'ala fī l-radd 'alā l-munajjimīn* in *Rasā'il al-Sharīf al-Murtaḍā*, II, pp. 301-311. According to al-Majlisī (BA, LVIII, p. 281; cf. also *Rasā'il al-Sharīf al-Murtaḍā*, II, p. 301), this text appeared in al-Murtaḍā's *K. al-ghurar wa l-durar*; yet it is missing from the printed editions of the *Ghurar* (Cairo, 1325/1907 [repr. Qumm, 1403], Cairo, 1373/1954). Perhaps it appeared in the fifth (lost?) section which was appended to the *Ghurar* (according to Baḥr al-'Ulūm, III, p. 146). N 43-56 consists of lengthy excerpts from this work, interspersed with IT's comments. See further → *al-Dalāla bi l-sam'*.

⇒ *K. al-masā'il wa l-tawqī'āt* ('Abd Allāh b. Ja'far al-Ḥimyārī), see *al-Tawqī'āt*

379. **— *Mas'ala fī 'iṣmat al-anbiyā'* / Muḥammad b. Muḥammad al-Shaykh **al-Mufīd** (d. 413/1022)

IQ 282/44-45

This title is not attested elsewhere and is missing from McDermott. This *Mas'ala* was the first work in a small book in IT's possession.

380. **— *Mas'ala fī qawl al-nabī 'Alī aqḍākum* / Muḥammad b. Muḥammad al-Shaykh **al-Mufīd** (d. 413/1022)

N 53-54

This title is not attested elsewhere and is missing from McDermott. IT mentions this *Mas'ala* as the first work in a volume in his possession containing works by al-Mufīd and al-Sharīf al-Murtaḍā. Although he does not specify which of the two wrote the *Mas'ala* in question, the reference is probably to al-Mufīd's work otherwise known as *Mas'ala fī aqḍā l-ṣaḥāba* (Dh XX 384 no. 3551; McDermott, p. 36, no. 117).

381. **+ *Masānīd al-Ma'mūn* / Abū Zakariyyā Yaḥyā b. Manda al-Thaqafī al-Iṣfahānī al-Ḥāfiẓ (fl. mid-3d/9th century)

T̄ 61/16

In T̄* fol 15a/margin of T̄** fol 17b, the author's father's name is (erroneously?) given as Mundhir. The author is mentioned by Abū Nu'aym al-Isfahānī in his *K. dhikr akhbār Isfahān*, ed. S. Dederling, Leiden, 1931-4, II, p. 359. He is probably the father of Abū 'Abd Allāh Muḥammad (d. Rajab 301/Feb. 914; cf. Dhahabī, *Tadhkira*, II, pp. 741-742) and the great-grandfather of Muḥammad b. Ishāq b. Muḥammad b. Yahyā Ibn Manda (d. 395/1005; see *GAS*, I, pp. 214-215). Some doubt remains, however, since no other member of the Ibn Manda family is known as al-Thaqafī. There seems to be no other reference to this or any other work of his.

The excerpt consists of a version of the *sadd al-abwāb* tradition, according to which the Prophet ordered the blocking of all doors leading from individual homes to the mosque, with the exception of 'Alī's door. The *isnād* (essentially an 'Abbāsīd family *isnād*) runs from Ibrāhīm b. Sa'īd al-Jawharī (d. 247/861-862 or 253/867; cf. *Ta'rikh Baghdād*, VI, pp. 93-95) via the caliphs al-Ma'mūn, al-Rashīd, al-Mahdī, al-Manṣūr and some of his forebears up to 'Abd Allāh b. al-'Abbās.

382. *Masārr al-shī'a fī l-tawārikh al-shar'iyya* / Muḥammad b. Muḥammad al-Shaykh al-Mufīd (d. 413/1022)

Dh XX 375 no. 3503

IQ 28/558, 64/592, 75/603, 165/673, 169/677, 373/130, 382/141

Iṭ used a manuscript copied during the author's lifetime (IQ 673/165). In IQ the title appears as *al-Tawārikh al-shar'iyya*; in BA, I, p. 7 it is *Risālat masārr al-shī'a fī mukhtaṣar al-tawārikh al-shar'iyya*. See *GAS*, I, p. 551, no. 9; McDermott, p. 29, no. 21. The work has been printed several times; al-Ṭīhrānī mentions the Cairo 1313/1896 and Iran 1315/1898 editions (not noted in *GAS* or McDermott). The Cairo edition (entitled *Masārr al-shī'a*) follows Bahā' al-Dīn al-'Āmilī's *Tawḍīḥ al-maqāṣid*, continuous pagination, pp. 24-54 (= end of volume). The passage cited in IQ 28/558 appears there on p. 42; it states that whoever spends the night of 'Ashūrā' at al-Ḥusayn's grave will be resurrected with the martyrs, soiled with al-Ḥusayn's blood. IQ 64/592 (= *Masārr*, p. 44): on the first night of Rabī' I in the thirteenth year of the *mab'ath* the Prophet set out from Mecca to Medina. IQ 75/603 (= *Masārr*, pp. 46-47): the Prophet was born on 17 Rabī' I. IQ 165/673 (= *Masārr*, pp. 51-52): Muḥammad's prophecy (*mab'ath al-nabī*) was launched on 27 Rajab; whoever fasts on that day will receive the same reward as he would for a fast of sixty years. IQ 169/677 (= *Masārr*, p. 52): a list of prayers to be performed on 27 Rajab. IQ 373/130 (= *Masārr*, p. 27): on 6 Ramaḍān al-Ma'mūn gave the *bay'a* to 'Alī al-Riḍā. IQ 382/141 (= *Masārr*, p. 28): the Injīl was revealed (the *Masārr* adds: to Jesus)

on 12 Ramaḍān. See also → *Hadā'iq al-riyād*.

383. ** *K. al-masarra* / Muḥammad b. 'Alī b. Muḥammad Ibn Abī Qurra (fl. early 5th/11th century)

Dh XX 320 no. 3202, XXI 18 no. 3736

IQ 686, 688-689/469-471

Al-Najāshī (p. 398, no. 1066) does not mention a *K. al-masarra* among Ibn Abī Qurra's writings. In fact, the only evidence for the existence of a *K. al-masarra* appears to be the passages in the *Iqbāl*, which are not conclusive. IQ 686/469: *wa ruwwīnā min kitāb al-masarra min kitāb Ibn Abī Qurra* (text of a *ziyāra*). IQ 688/470: *min* (alternative version in IQ²: *fi*) *kitāb al-masarra min kitāb mazār Ibn Abī Qurra* (text of a *ziyāra* to 'Alī's grave on *yawm Ghadīr Khumm*). Both Afandī and al-Ṭīhrānī saw these references as problematic, since there was no other evidence for a *K. al-masarra* by Ibn Abī Qurra, and indeed some evidence against the existence of such a work (its absence from al-Najāshī's list). Afandī's solution was to classify the work as anonymous (*Riyād*, VI, p. 48), while al-Ṭīhrānī suggested that Ibn Abī Qurra's *K. al-mazār* (like his *K. 'amal shahr Ramaḍān*) may have formed a part of the *K. al-masarra*. There may be a different solution to this problem: to emend the word *kitāb* (in *kitāb al-masarra*) to *lubāb* and to read: *wa ruwwīnā fi lubāb al-masarra min kitāb Ibn Abī Qurra*, or to assume that the word *lubāb* (which in Arabic looks similar to *kitāb*) was dropped, and to read: *wa ruwwīnā fi kitāb lubāb al-masarra* etc. This would then be a reference to IṬ's own work, mentioned by IṬ's nephew 'Abd al-Karīm as *Kitāb lubāb al-masarra min kitāb Ibn Abī Qurra al-Qunānī* (*Gharī*, p. 51; see Chapter II.2). This proposal finds support in the fact that the words *masarra* and *Qurra* rhyme. This can hardly be a coincidence; and since Ibn Abī Qurra himself would not have been concerned to produce a book whose title rhymed with his own name, we must assume that his name was part of the title of the book. Given this, there can be little doubt that the book in question is IṬ's *Lubāb al-masarra*. If so this item should be deleted from the List.

384. ** *K. mashāyikh khawāṣṣ min al-shi'a li mawlānā Abī l-Ḥasan 'Alī b. Muḥammad wa mawlānā al-Ḥasan b. 'Alī al-'Askariyyayn* / anon. (3d/9th century?)

BA, LXXXV, p. 31 [om F]

The title as printed (also in BA lith., XVIII/2, p. 338) does not make much sense; perhaps the beginning should read *K. masā'il mashāyikh* (or *khawāṣṣ*) *min al-shi'a* (cf. → *Masā'il al-rijāl*). There are various works (none of them extant) known as *Masā'il Abī l-Ḥasan al-'Askarī* (Dh XX 334 nos. 3265-6) or *Masā'il Abī Muḥammad al-Ḥasan al-'Askarī* (Dh XX 334 nos. 3264, 3268-71); assuming that these works

were compiled by disciples of these Imams, they probably date from the 3d/9th century. The excerpt deals with the merits of reciting Sūras 97 and 112.

385. **+ *K. mashāyikh al-shī'a* / Abū l-'Abbās Aḥmad b. Muḥammad b. Sa'īd Ibn 'Uqda (d. 333/944)

[Dh XIV 271 no. 2549]

B 159-160, J 471-483

Title in B: *K. tasmīyat al-mashāyikh*. This work may be identical with the *K. al-shī'a min aṣḥāb al-ḥadīth* mentioned by al-Najāshī (p. 94, whence Dh) and al-Tūsi (*Fihrist*, p. 57, no. 86). The passage in J consists of a prayer over the Prophet which 'Abd Allāh b. Ja'far al-Ṣādiq taught to Muḥammad b. al-Ash'ath. The passage in B is taken from the chapter on Idrīs which belonged to the sixth part.

386. **?— *Mashhad 'awd* (?) / Muḥammad b. Jarīr b. Rustam al-Ṭabarī (fl. first half of the 5th/11th century) (?)

Ṭ* fol 144a-b [om Ṭ 523/162/Ṭ** fol 185a]

The text (which also appears in a somewhat different form in Ṭ Per 255) is so corrupt as to be virtually unintelligible. The title (if it is a title) might with difficulty mean "the appearance of an old man" (cf. Lane, s.v. 'wd); in Ṭ Per it is given as *Mashhad 'awn*, which makes even less sense. The author is either the Imāmī Muḥammad b. Jarīr al-Ṭabarī or someone whose name could not be deciphered. What is perhaps being said is that this work contains a longer version of a story which also appears in a different work of Muḥammad b. Jarīr al-Ṭabarī. This story (as given in paraphrase) tells of a meeting which 'Alī held with an astrologer while he ('Alī) was on his way to al-Nahrawān. The text of this story as it appeared in al-Ṭabarī's *K. dalā'il al-imāma* is given in N 104-107. IṬ refers to a manuscript dated Jumādā II 475/Oct.-Nov. 1082, but it is not clear whether the reference is to a manuscript of the *K. dalā'il al-imāma* or of the *Mashhad 'awd*.

387. **? *Mashjara* / Ibn Maymūn al-Nassāba al-Wāsiṭī

IQ 147/658

The author is perhaps to be identified with Abū l-Ḥārith Muḥammad b. Muḥammad b. Yaḥyā b. Hibat Allāh b. Maymūn of Wāsiṭ, who is mentioned in Ibn 'Inaba's *Fuṣūl*, p. 171 (cf. Ibn 'Inaba, 'Umda, p. 147 = ed. Najaf, p. 180.). He does not appear in *al-Majdī fī ansāb al-ṭālibiyyīn* of al-'Umarī al-Nassāba (alive in 443/1051-2), and so may be presumed to have lived after al-'Umarī's time. *Mashjara* (or *mashjar*) is a general term for genealogical works in which the descendants are mentioned before the ancestors; its opposite is called *mabsūt*. See e.g. Ibn Zuhra, *Ghāya*, pp. 9-10, 49.

388. * *K. al-mashyakha* / Abū ‘Alī al-Ḥasan b. Maḥbūb al-Sarrād al-Kūfī (d. 224/839)

Dh XXI 69 no. 3995

A 83/95, B 271, F 157/145, 282/255, BA, XCIII, p. 298 [om F], G 6, MF 151/167, MḤ 36-37/22

The same excerpt is cited in both A and B; in it, Ja‘far al-Ṣādiq pronounces in favour of casting lots (*qur‘a*) to reach the right decision. In MF, IṬ cites from a speech by ‘Alī which he found in the first *juz*. In F 157/145, Ja‘far al-Ṣādiq describes the right way to perform the prescribed prayers, while F 282/255 consists of the text of a supplication to be pronounced by someone beset by anxiety; here the author’s name is not given, but al-Nūrī al-Ṭabarsī assumes he is al-Ḥasan b. Maḥbūb (MK, V, p. 45). In BA, a supplication which Mūsā al-Kāzīm taught his disciples is said to have brought about the death of al-Manṣūr. In G, various duties which may be performed on behalf of a deceased person are listed. In MḤ, al-Bāqir teaches one of his disciples the text of a supplication. Further excerpts (different from those cited by IṬ) are found for example in *Gharī*, p. 101; Irbilī, *Kashf*, III, p. 319; al-Muḥaqqiq Ja‘far b. al-Ḥasan al-Ḥillī, *al-Mu‘tabar fī sharḥ al-mukhtaṣar*, I, Qumm, 1364 Sh/1984, p. 215; Ḥillī, *Mukhtaṣar*, pp. 169-170, 194-195.

389. + *Maṭālib al-su‘ul fī manāqib (āl) al-rasūl* / Abū Sālim Kamāl al-Dīn Muḥammad b. Ṭalḥa b. Muḥammad al-‘Adawī al-Ḥalabī (d. 652/1254)

Y 92-93/304

For the author see *GAL*, I, pp. 607-608, *S*, I, pp. 838-839. The excerpt in Y appears on p. 60 in the Najaf 1371/1951 edition of the *Maṭālib*. The author was a Shāfi‘ī scholar and former vizier of the Artuqid al-Malik al-Sa‘īd of Mārdīn. This work, completed in Rajab 650/Sept.-Oct. 1252 (*Rawḍāt*, V, p. 259; for *khamṣ* read *khamṣīn*), is one of the earliest examples of a Sunnī author defending the Imāmī belief that the Mahdī is the Twelfth Imam (cf. *EI*², art. “al-Mahdī” [W. Madelung], at V, p. 1236b). Ibn al-Khashshāb may be an even earlier example (see → *K. al-mawālīd*), but he was believed by some to be an Imāmī. Since the subject of the Mahdī did not concern IṬ in the *Yaqīn*, he did not take advantage of this polemic goldmine. Instead, he cites the *Maṭālib* for the tradition (which is taken from Abū Nu‘aym’s *Hilya*) that the Prophet called ‘Alī by various honorific titles, including *amīr al-mu‘minīn*.

390. + *K. al-mathālib* / Abū l-Mundhir Hishām b. Muḥammad b. al-Sā‘īb Ibn al-Kalbī (d. 204/819)

Dh XIX 74 no. 396

Ṭ 406/123, 469/144, 495-496/153-154, 499/155, 501/156

For the author see *GAS*, I, pp. 268-271; for this title see W. Caskel, *Ġamharat an-nasab: das genealogische Werk des Hišām ibn Muḥammad al-Kalbī*, I, Leiden, 1966, p. 80. It is probably identical with the *K. mathālib al-‘arab* (*GAS*, I, p. 270, no. 4). The excerpts describe Abū Bakr’s impoverished background (Ṭ 406/123), and the immoral practices of some ancestors of ‘Umar (Ṭ 469/144), Ṭalḥa (Ṭ 495/153-154), ‘Uthmān (Ṭ 499/155) and Mu‘āwiya (Ṭ 501/156).

⇒ *K. al-mawā‘iz wa l-zawājir* (al-‘Askarī), see *K. al-zawājir wa l-mawā‘iz*

391. ** *K. al-mawālī* (or *al-mawlā*) / Muḥammad b. Mu‘ayya (fl. second half of the 6th/12th century)

N 203, 206, S 143

Title in S: *K. al-mawlā*; in N: *K. al-mawālī*. The Banū Mu‘ayya were a respected ‘Alid family (Ibn ‘Inaba, *Fuṣūl*, p. 127). IṬ identifies the author of *K. al-mawālī* as Muḥammad b. Mu‘ayya (in N, erroneously, M-‘n-i-a); he is probably Majd al-Dīn Muḥammad b. al-Ḥasan b. Mu‘ayya, who transmitted from Ibn Shahrāshūb (*Rawḍāt*, VI, pp. 322, 329). The work dealt with various *mawālī*, including Abān, a *mawlā* of ‘Uthmān (S 143) and ‘Alqama b. Abī ‘Alqama, a *mawlā* of ‘Ā’isha (N 206). A work bearing the same title (in its two versions) is ascribed to Abū Sa‘īd Muḥammad b. Aḥmad al-Naysābūrī (cf. →*K. al-arba‘īn ‘an al-arba‘īn*). See ‘Āmilī, *Amal*, II, p. 240.

392. **?— *K. al-mawālīd* / Ḥusayn b. Khuzayma (fl. 5th/11th century?)

IQ 69/598

The text in IQ reads only *wa kadhālika qāla Ḥusayn b. Khuzayma*. The title is provided by Afandī (*Riyāḍ*, II, p. 90, whence *A‘yān*, XXVI, p. 20). The word *al-mawālīd* appears one line further down (where it does not belong; cf. →*Manāqib al-Abī Ṭālib*); it must originally have appeared before Ḥusayn’s name, and was probably there in the manuscript seen by Afandī. The passage in IQ concerns al-Ḥasan al-‘Askarī’s death-date (8 Rabi‘ I). See also →*K. fī aḥwāl al-a‘imma*.

393. + *K. al-mawālīd* / Abū Bakr Muḥammad b. Aḥmad b. Muḥammad b. ‘Abd Allāh Ibn Abī l-Thalj (d. 322/934 or 325/936-937) or Naṣr (or Naḍr) b. ‘Alī al-Jahḍamī (d. 250/864)

Dh III 212 no. 783, IV 473 [no no.], XXIII 235 [no no.]

IQ 69/598, MD 276-277, Ṭ 175/43, 184/46

Title as in IQ. This work is also known as *Ta’riḫ al-rasūl* (Dh III 212), *Ta’riḫ ahl al-bayt min al-rasūl* (or *rasūl allāh*) (Ṭ), *Mawālīd al-a‘imma* (MD), and *Tawāriḫ al-a‘imma* (Dh IV 473). IṬ attributes

the *K. al-mawālīd* to al-Jahḍamī. This attribution is problematic, since the material from this work referred to by IṬ concerns matters post-dating al-Jahḍamī's death: examples are the death-date (in 260/873) of al-Ḥasan al-ʿAskarī (IQ) and the names of the twelve Imams and four *wukalā'* of the Small Occultation (Ṭ). This means either that the section on the Imams and *wukalā'* was added by a later hand, or that the entire work was composed by someone later than al-Jahḍamī. Evidence in support of the latter possibility is provided by al-Ṭīhrānī (Dh IV 473), who consulted a manuscript of this work in which the author is identified as Muḥammad b. Aḥmad b. Muḥammad Ibn Abī l-Thalj (d. 322/934 according to *Ta'riḫ Baghdad*, I, p. 338 or 325/936-937 according to Ṭūsī, *Rijāl*, p. 502, no. 64). In this manuscript al-Jahḍamī is cited as an authority in a number of *isnāds*. In Dh XXIII 235, however, al-Jahḍamī is once again depicted as the author of this work. Finally, ʿAbd al-ʿAzīz al-Ṭabāṭabāʿī, "*Ahl al-bayt*", 1/2, 1406, p. 53 states that the work is preserved in a *majmūʿa* in Tehran under the title *Ta'riḫ al-a'imma*. In this manuscript, too, al-Jahḍamī appears as the author. To sum up: the *K. al-mawālīd* seen by IṬ was either written by al-Jahḍamī and updated by Ibn Abī l-Thalj, or was composed entirely by Ibn Abī l-Thalj and erroneously attributed to al-Jahḍamī. A final verdict will have to await a study of the available manuscripts.

Ibn Abī l-Thalj's affiliation is not entirely clear. He is portrayed in some sources as a Sunnī and an early follower of the Jarīrī *madhhab* (cf. Rosenthal, *Ṭabarī*, p. 65). Yet in Shīʿī sources he is depicted as a Shīʿī and as an authority of Hārūn al-Tallaʿukbarī (Najāshī, p. 381, no. 1037; Ṭūsī, *Fihrist*, p. 183, no. 663; Ṭūsī, *Rijāl*, p. 502).

Al-Jahḍamī's affiliation is also problematic. IṬ describes him as a Sunnī (Ṭ) and as an enemy of the *ahl al-bayt*. In support of this view he cites (in MD) a passage from the *Ta'riḫ Baghdad* (cf. XIII, pp. 287-289), where it is reported that al-Mutawakkil was about to inflict on al-Jahḍamī 1,000 lashes for being a Rāfiḍī, but that he relented when Jaʿfar b. ʿAbd al-Wāḥid insisted that he was in fact a Sunnī. (Al-Ṭīhrānī, in contrast [Dh III 212], sees in this incident proof that al-Jahḍamī was a Shīʿī.) Afandī (*Riyāḍ*, V, p. 245) also notes IṬ's statement in the *Muhaj*, but points out that in the *Iqbāl* al-Jahḍamī is referred to as an Imāmī. Such a reference is missing from IQ; also missing is the ascription of the *K. al-mawālīd* to al-Jahḍamī which, according to Afandī, appears at the beginning of the *Iqbāl* (cf. →IṬ, *K. al-iqbāl*).

394. + *K. al-mawālīd* / Abū Muḥammad ʿAbd Allāh b. Aḥmad Ibn al-Khashshāb (d. 567/1172)

Dh III 217 no. 805, XXIII 233 no. 8778, 236 [no no.]

IQ 69/598, T 175/43, Y 178-179/467-468

Title as in IQ. Variants: *Ta'riḫ al-a'imma*, *Ta'riḫ mawālīd wa wafāt ahl al-bayt wa ayna dufinū* (T), *K. mawālīd wa wafayāt ahl al-bayt wa ayna dufinū* (Y), *Mawālīd ahl al-bayt* (Ḥājī Khalīfa, II, p. 1894), *Mawālīd ahl al-bayt wa ansābuhum wa wafayātuhum* (Dh XXIII). For the author see *GAL*, S, I, pp. 493-494; Ṣafadī, XVII, pp. 14-16 and the sources given there. His name appears in IQ as al-Khashshāb (with the "ibn" omitted), and in T as Ibn al-Khashshāb al-Ḥanbalī al-Naḥwī. This work (under the title *Ta'riḫ al-a'imma*) is one of the sources of the *Bihār* (BA, I, p. 20; cf. *Riyād*, III, p. 184, VI, p. 47, *A'yān*, XXXVIII, p. 14). According to al-Ṭihirānī it is extant in manuscript.

Although the author was reportedly a Ḥanbalī, this work appears to be mentioned mainly in Imāmī sources (e.g. Irbilī, *Kashf*, I, pp. 14, 65, II, pp. 75, 317; al-Irbilī received an *ijāza* to transmit this work from the Ḥanbalī 'Alī b. Muḥammad b. Muḥammad b. Abī Sa'd b. Waḍḍāḥ al-Shahrāyānī, d. 3 Ṣafar 672/19 Aug. 1273; cf. Ibn Rajab, *Dhayl*, II, pp. 282-284). It may have been this that led Afandī to suggest that Ibn al-Khashshāb was an Imāmī (*Riyād*, III, p. 184). IṬ, who in T refers to him as a Ḥanbalī, may later have changed his mind: in Y he emphasizes that the tradition which he cites has a Sunnī *isnād*. IṬ usually makes such a statement in the *Yaqīn* only when assuming the author to have been a Shī'ī; he then has to explain why this author is being cited in a work supposedly consisting entirely of Sunnī material (cf. →IṬ, *al-Yaqīn*).

⇒ *K. al-mawālīd* (sic) (Ibn Shahrāshūb), see *Manāqib āl Abī Ṭālib*

395. +- *K. al-mawālīd* / Abū 'Alī Yaḥyā b. Ghālib (or Ismā'īl b. Muḥammad) **al-Khayyāt** (d. ca. 220/835)

N 206

For the author, an astrologer and pupil of Māshā'allāh (d. ca. 200/815), see *EI*², art. "al-Khayyāt" (H. Suter-[J. Samsól]). IṬ, referring to him as *al-shaykh Abū 'Alī al-ma'rūf bi l-Khayyāt*, mentions the *K. al-mawālīd* among the works by Sunnī astrologers of which he possesses a copy. For manuscripts of this work see *GAS*, VII, p. 120, no. 1. For the astrological term *mawālīd* (genethliology) see Ullmann, p. 357.

396. +- *K. al-mawālīd* / Abū Ḥafṣ 'Umar b. Farrukhān al-Ṭabarī (d. early 3d/9th century)

N 204

For the author see *DSB*, XIII, pp. 538-539 (D. Pingree); *GAS*, VI, p. 135, VII, pp. 111-113. IṬ says that 'Umar wrote many works, of which he possesses the *K. al-mawālīd*. For manuscripts of this text see *GAS*, VII, p. 112, no. 3. See also D. Pingree, "The Liber Universus of 'Umar

Ibn al-Farrukhān al-Ṭabarī”, *JHAS*, I, 1977, pp. 8-12.

⇒ *Mawālīd al-a'imma* (Ibn Abī l-Thalj or al-Jahdamī), see *K. al-mawālīd*

397. (+)– *K. al-mawālīd wa l-ikhtiyārāt* / Abū l-Ḥasan ‘Alī b. Aḥmad al-‘Imrānī (d. 344/955)

Dh XXIII 237 no. 8793

N 127-128

The author was a mathematician and astrologer from Mosul (*GAS*, V, p. 291, VII, p. 166). IṬ, citing information about him from Ibn al-Nadīm’s *Fihrist*, quotes a view (*wa qīl*) that he was a Shī‘ī, but does not commit himself on this issue. According to *GAS*, VII, p. 166 (where the work’s title is given as *K. al-ikhtiyārāt*), there exist several manuscripts of a Latin translation of this work.

⇒ *K. mawālīd wa wafayāt ahl al-bayt wa ayna dufinū* (Ibn al-Khashshāb), see *K. al-mawālīd*

⇒ *K. al-mawlā* (Ibn Mu‘ayya), see *K. al-mawālī*

⇒ *Mawlid amīr al-mu‘minīn* (al-Hamadhānī), see *Juz’*

398. * *K. mawlid mawlānā ‘Alī bi l-bayt* / Abū Ja‘far Muḥammad b. ‘Alī Ibn Bābawayh (d. 381/991)

Dh XXIII 274 no. 8956

Y 37-38/191-192

This title refers to the Shī‘ī belief that ‘Alī was born inside the Ka‘ba. Al-Ṭihirānī (apparently relying on a manuscript different from those used for Y) cites the title in the *Yaqīn* as *K. mawlid amīr al-mu‘minīn*, which corresponds to Najāshī (p. 392) and Ibn Shahrāshūb (*Manāqib*, II, p. 91).

399. ** *K. mawlid al-nabī wa mawlid* (or *mawālīd*) *al-awṣiyā’* / Muḥammad b. Muḥammad al-Shaykh al-Mufīd (d. 413/1022)

Dh XXIII 277 no. 8967

IQ 69/598, L 57-60/66-69, N 224

This work is not mentioned in McDermott. Title in IQ and N: *K. mawlid al-nabī wa (mawālīd) al-awṣiyā’*; in N* fol 150a: *K. mawlid al-nabī wa mawlid al-awṣiyā’*. Al-Ṭihirānī gives the title as *Mawlid al-nabī wa l-a'imma* and maintains that this work was still quoted by Aḥmad b. Sulaymān b. ‘Alī al-Baḥrānī (fl. early 12th/18th century) in his *‘Iqd al-la’ālī* (for which see Dh XV 295 no. 1897). According to N 224, in this work al-Mufīd mentions miracles (*mu‘jizāt*) of the Imams to which he does not refer in his *Irshād*. IṬ then cites a passage on a miracle performed by al-Ḥasan. The passage in L describes al-Ḥusayn’s

meeting with groups of angels and *jinn* while on his way from Mecca to Medina at the start of his journey to Karbalā'.

⇒ *K. al-mazār* (Ibn Abī Qurra), see *K. al-masarra*

400. *K. al-mazār* / Muḥammad b. Ja'far b. 'Alī Ibn al-Mashhadī (fl. mid-6th/12th century)

Dh XX 324 no. 2325

K. al-mazār

For the author see *Thiqāt*, pp. 252-253. According to MK lith., III, p. 368, IṬ cited from this work in his own *K. al-mazār* (see Chapter II.2). Ibn al-Mashhadī's work, to which al-Majlisī refers as *al-Mazār al-kabīr* (e.g. BA, I, p. 18, C, p. 101), is also cited by IṬ's nephew 'Abd al-Karīm in his *Gharī* (pp. 93-98). It is extant in manuscript.

⇒ *K. al-mazār* (al-Mufid), see *Manāsik al-ziyāra*

⇒ *K. al-mazār (al-kabīr)* (Ibn Dāwūd al-Qummī), see *K. al-ziyārāt wa l-faḍā'il*

401. *al-Mi'at ḥadīth* / Abū l-Ḥasan Muḥammad b. Aḥmad b. 'Alī b. al-Ḥasan b. Shādhān al-Qummī (fl. early 5th/11th century)

Dh II 494 no. 1942, XVI 251 no. 1002, XIX 2 no. 10, XXII 316 no. 7254

Y 56-63/236-251

This is a collection of one hundred traditions in praise of 'Alī. For the author, an authority of al-Karājakī and al-Najāshī, see *Nābis*, pp. 150-151; Dh XIX 2. The work is also known as *Mi'at manqaba*, *Manāqib* and *Faḍā'il* (or *Faḍā'il Ibn Shādhān*). It is sometimes identified with Ibn Shādhān's *Idāh dafā'in al-nawāsib* (see e.g. MK lith., III, p. 500), but this identification is rejected by a number of authorities (see the discussion in Dh II 494, XIX 2; cf. Dh XVI 251). This work (under the title *Mi'at manqaba*) has twice been published: first in Iran, 1349 (bound together with IṬ's *Turaf*, separate pagination), and more recently in Qumm, 1407/1987 (ed. Muḥammad Bāqir al-Murtaḍā). The traditions in the Qumm edition, like those cited in Y, include complete *isnāds*; these *isnāds* are missing from the earlier edition.

The following *manāqib* are cited in Y: nos. 9 (Y 56-57/236-237 = Ibn Shādhān, pp. 6-7 [1349 ed.]/28 [Qumm ed.]), 17 (Y 57/238 = Ibn Shādhān, pp. 11/36-37, but as *manqaba* no. 16), 24 (Y 57-58/239-240 = Ibn Shādhān, pp. 16-17/49-50), 26 (Y 58-59/241-242 = Ibn Shādhān, pp. 17-18/51-53), 32 (Y 59/243 = Ibn Shādhān, pp. 20-21/57-58, but as *manqaba* no. 31), 41 (Y 60/244-245 = Ibn Shādhān, pp. 28-29/71-72), 43 (Y 60-61/246-247 = Ibn Shādhān, pp. 30-31/74-76), 65 (Y 61-62/248 = Ibn Shādhān, pp. 41/133-134), 69 (Y 62/249 = Ibn Shādhān,

p. 43/137), 81 (Y 62-63/250 = Ibn Shādhān, pp. 48-49/149), 96 (Y 63/251 = Ibn Shādhān, pp. 56-57/171-172).

402. **+ *K. milāl al-islām wa qiṣaṣ al-anbiyā'* / Abū Ja'far Muḥammad b. Jarīr al-Ṭabarī (d. 310/923) (?)

S 20, 238-240

This title leaves a decidedly strange impression, referring as it does to two seemingly unrelated topics; yet IṬ clearly treats it as belonging to a single work. The excerpt, at any rate (from the fourth quire, fol 5b, starting with the seventh line), belongs to the *qiṣaṣ al-anbiyā'* genre, and deals with the beginning of Noah's prophecy. The material cited in this excerpt does not appear in al-Ṭabarī's *Ta'riḫh*, and differs in some details from the corresponding passages in other *qiṣaṣ al-anbiyā'* works. In BA, XI, pp. 341-342, this excerpt is said to be taken from al-Ṭabarī's *K. al-qiṣaṣ*. Neither the historian al-Ṭabarī nor his Shī'ī namesakes are credited elsewhere with a work bearing the title given in S, nor are they credited with one having the title given in BA; and the two titles are missing from both Rosenthal, *Ṭabarī* and Gilliot, "Ṭabarī". Since the excerpt has no particularly Shī'ī elements, the attribution to the historian cannot be ruled out. Al-Ṭīhrānī (Dh XVII 102 no. 561) mentions a lithograph of a Persian text entitled *Qiṣaṣ al-anbiyā'* which begins with *qāla Abū Muḥammad Jarīr*, and which al-Ṭīhrānī says may refer to Muḥammad b. Jarīr al-Ṭabarī.

403. **? *Min akhbār al Abī Ṭālib* / anon. (first half of the 3d/9th century)

K 124

It is not clear whether this title was found in the manuscript or was supplied by IṬ; the fact that al-Majlisī refers to the work in question as *ba'd kutub al-manāqib* (BA, XLI, p. 43) speaks in favour of the latter possibility. The *aṣl* (meaning either the original manuscript or the source from which IṬ derived his own copy) was dated 237/851-852. IṬ copied it into the first book that came to hand (lit., "the first book which is with me now", *awwal kitāb 'indī l-ān*); presumably the copy was made in the margins of this book, or on blank pages in it. The date of the manuscript precludes an identification of the work with Ibn Bābawayh's (lost) *Akhbār Abī Ṭālib wa 'Abd al-Muṭṭalib wa 'Abd Allāh wa Āmina bint Wahb* (cf. Dh I 317 no. 1637). The work was transmitted by 'Ubayd Allāh b. Muḥammad b. [Abī] Muḥammad (unidentified; the "Abī" is missing from K but appears in the citation of this passage in Muḥsin al-Fayḍ's *Tashīl al-sabīl*, Qumm, 1407, p. 38). The three short fragments cited describe the extent of 'Alī's wealth.

404. + *Minhāj al-'ābidīn* / Abū Ḥamid al-Ghazzālī (d. 505/1111)

Ṭ 340/[om 97], 396/[om 120]

This is described by IṬ as al-Ghazzālī's last work (cf. →*K. iljām al-'awāmm*). Bouyges, who mentions this view, tends to believe that al-Ghazzālī was not the author of the *Minhāj* (Bouyges-Allard, pp. 82-84; cf. Badawī, *Mu'allafāt*, pp. 234-238). Both quotations deal with the concept of *tafwīd*. Ṭ¹ 340 = *Minhāj al-'ābidīn*, Cairo, 1392/1972, p. 142; Ṭ¹ 396 = *Minhāj al-'ābidīn*, pp. 156-157.

The *Minhāj al-'arīfīn* cited in Sbath (p. 48, no. 856) is a different work (as correctly noted by Badawī, *Mu'allafāt*, pp. 248-250), and is not identical with the *Minhāj al-'ābidīn*, as assumed in Bouyges-Allard, p. 113, no. 154.

405. *Minhāj al-barā'a fī sharḥ nahj al-balāgha* / Quṭb al-Dīn Sa'īd b. Hibat Allāh al-Rāwandī (d. 573/1177-8)

Dh XXIII 157 no. 8483

Ṭ 483-484/149

The author's *nisba* appears erroneously as al-Rāzī in Ṭ² and Ṭ* (fol 131b); in Ṭ** (fol 169a) al-Rāzī appears in the margin, but the text has al-Rāwandī (as in Ṭ¹). Al-Khwānsārī describes this work (which is extant in manuscript) as consisting of two volumes (*Rawḍāt*, IV, p. 6). The excerpt deals with a conversation between 'Alī and al-'Abbās on the occasion of 'Umar's setting up of the Shūrā.

406. *al-Miṣbāḥ* / 'Alī b. al-Ḥusayn b. Ḥassān b. Bāqī al-Qurashī (alive in 653/1255-6)

Dh I 364 no. 1909, XXI 99 [no no.]

IQ² 108-109, 119-120, 122-123, 127, 129, 131-140, 142, 144-145, 149, 153-154, 157, 161, 165-166, 189, 192-193, 205-206, 214-215, 218-219, 224-225, 229, 232, 235-236, 262-264

For the author (whose name is given by IṬ as 'Alī b. al-Ḥusayn Ibn al-Bāqī [IQ² 137]) see *Riyāḍ*, III, pp. 419-420, VI, pp. 10-11. The *Miṣbāḥ* is a book of prayers extracted from al-Ṭūsī's *Miṣbāḥ*, whence its alternative title *Ikhtiyār* (or *al-Ikhtiyār min al-miṣbāḥ*). The book's title (in the form *al-Miṣbāḥ*) appears in IQ² only once (on p. 108). The excerpts from this work are missing from IQ¹. The reason may have to do with its date of composition, given in the *Riyāḍ* (III, p. 420) as 653/1255-6, i.e. three years after the completion of the *Iqbāl*. IṬ (or someone else) must have incorporated excerpts from the *Miṣbāḥ* in the *Iqbāl*, but these additions were not preserved in all manuscripts of this work. The excerpts from the *Majmū'at mawlānā Zayn al-'Ābidīn* (see List under this entry) may likewise have been entered at a later stage.

The *Miṣbāḥ* (which is extant in manuscript) is often cited in al-Kaf'ami's *Junna* and *Balad* and in al-Nūrī al-Ṭabarsī's *Mustadrak*.

⇒ *al-Miṣbāḥ al-kabīr/al-ṣaghīr* (al-Ṭūsī), see *Miṣbāḥ al-mutahajjid al-kabīr/al-ṣaghīr*

407. *Miṣbāḥ al-mutahajjid al-kabīr* / Abū Jaʿfar Muḥammad b. al-Ḥasan al-Ṭūsī (d. 460/1067)

Dh XXI 118 no. 4210

B 164-165, 169, 186-188, 228, 249-250, F 7/5, 45-46/39, 142-144/132-133, BA, LXXXVII, pp. 55-56, 59-60 [om F], IQ 61/589, 64/592, 121-122/637, 130-134/643-649, 238-239/10-11, 320-324/78-81, 335/88, 396-399/167-170, 527-528/312-313, 531-533/316-318, 538/322, 546/330, 757-758/526-528, J 23-24, 134-154, 530, Ṭ 422/127-128, Z* 198-199, 206-207

This work of supplications is also known as *al-Miṣbāḥ al-kabīr* (as in B 164-165, 228, 249-250, F 7/5, IQ 335/88 and Z*) and as *Miṣbāḥ al-mutahajjid fī ʿibādāt al-sana* (Ṭ 422/127). In Ṭ, the author's name is not given (probably for reasons of *taqiyya*). In F 7/5-6 IṬ praises this work, explaining that his own *Muḥimmāt* is a supplement to it (cf. Chapter II.2). In Z* he says that he used a manuscript checked by al-Ṭūsī.

408. *Miṣbāḥ al-mutahajjid al-ṣaghīr* / Abū Jaʿfar Muḥammad b. al-Ḥasan al-Ṭūsī (d. 460/1067)

Dh XXI 118 no. 4209

B 188, Z* 207

This work (extant in manuscript form) is essentially an abridgement of al-Ṭūsī's *al-Miṣbāḥ al-kabīr*, as is indicated by its alternative title (given in B): *Mukhtaṣar al-miṣbāḥ al-kabīr*. Yet it also appears to include material not found in the longer work: in Z* (cited from the *Zāʿir* in BA, CI, p. 303), IṬ explains that he copied from *al-Miṣbāḥ al-ṣaghīr* the text of two supplications to be recited over al-Ḥusayn's grave on ʿĀshūrā since these supplications are missing from *al-Miṣbāḥ al-kabīr*.

409. — *K. miṣbāḥ al-sharīʿa wa miftāḥ al-ḥaqīqa* / ascribed to Jaʿfar al-Ṣādiq (d. 148/765)

Dh XXI 110 no. 4167

A 78/91-92

This work (for which see *GAL*, S, I, p. 104; *GAS*, I, p. 529, no. 1) is one of the texts which IṬ recommends to be taken on a journey. Al-Nūrī al-Ṭabarsī (MK lith., III, p. 328) states that, to the best of his knowledge, IṬ is the earliest author both to refer to this work and to ascribe it to al-Ṣādiq. According to al-Ṭihirānī, Sulaymān al-Māḥūzī (d. 1121/1709; see *Aʿyān*, XXXV, pp. 337-357) is said to have heard his teacher al-Majlisī ascribe this work to Shaqīq al-Balkhī (d. 153/770). The work consists of one hundred short chapters, each devoted to a single topic. There

are a number of printed editions (e.g. Beirut, 1380/1961, Tehran, 1363 Sh, with a Persian translation by Ḥasan Muṣṭafawī). As noted earlier (Chapter II.3), there is no evidence for IṬ's authorship of this text.

410. +- K. *al-mu'ammārīn* / Abū Ḥātim Sahl b. Muḥammad al-Sijistānī (d. 255/869)

Ṭ 186/[om 46]

For the author see *EI*², art. "Abū Ḥātim al-Sijistānī" (B. Lewin). IṬ says that he saw this book, and that it includes the names of persons who were granted longevity. Cf. the edition of I. Goldziher, Leiden, 1899.

● ** K. *al-mubāhala* / Abū l-Mufaḍḍal Muḥammad b. 'Abd Allāh b. Muḥammad b. 'Ubayd Allāh b. al-Buhlūl b. Hammām b. al-Muṭṭalib al-Shaybānī (d. 387/997)

Dh XIX 47 no. 243

IQ 713-740/496-513

See al-Ashnāsī's → K. '*amal Dhī l-Ḥijja*'. It appears that IṬ cited from this work via al-Ashnāsī, although it is also possible that he quoted from it directly.

411. ** K. *al-mubtada'* / Muḥammad b. Khālid b. 'Abd al-Raḥmān al-Barqī (fl. mid-3d/9th century)

S 43

For the author see *EI*², Supplement, art. "al-Barqī" (Ch. Pellat). This title does not figure in the lists of al-Barqī's works, nor does it appear as a title of one of the "books" which made up the K. *al-mahāsīn*, a work sometimes ascribed to Muḥammad b. Khālid but more usually to his son Aḥmad (see List under this entry). The possibility cannot be ruled out that the K. *al-mubtada'* is identical with al-Barqī's K. *qiṣaṣ al-anbiyā'* (see List under this entry), just as the *Qiṣaṣ al-anbiyā'* ascribed to Wahb b. Munabbih (or to his grandson) is probably identical with the work known as K. *al-mubtada'* (see R. G. Khoury, *Wahb b. Munabbih: Der Heidelberger Papyrus PSR Heid Arab 23*, Wiesbaden, 1972, pp. 204-205; cf. the next entry). Another hypothesis is that this is an alternative title of the K. *al-tibyān* which al-Mas'ūdī, in his list of historical works (see *Murūj*, I, p. 13), ascribes to Aḥmad b. Muḥammad al-Barqī. IṬ quotes a statement that Joseph was thirteen years old when he was sold by his brothers.

● +- K. *al-mubtada'* / Muḥammad b. 'Abd Allāh al-Kisā'ī

Ṭ 179-180/[om45]

For the author see *EI*², art. "al-Kisā'ī" (T. Nagel). This work is usually known as *Qiṣaṣ al-anbiyā'*. It is referred to in Ṭ via Ibn al-Biṭrīq's *Kashf al-makhfi*, where it is said to contain two traditions on the Mahdī,

the Sufyānī and the Dajjāl. Eschatological material of this kind is to be found in the last chapter of the *Qiṣaṣ al-anbiyā'* (ed. I. Eisenberg, Leiden, 1922, pp. 307-309). According to Nagel, the oldest manuscripts of this work date from the early 7th/13th century; Ibn al-Biṭrīq is probably one of the first authors to refer to it.

412. *+ *K. al-mubtada'* / **Wahb b. Munabbih** (d. 110/728 or 114/732)

Dh XIX 47 no. 250

MF 105/116, N 28, T 360-361/[om 105]

For the author see *GAS*, I, pp. 305-307. This work (for which see *GAS*, I, p. 306, no. 2; R. G. Khoury, *Wahb b. Munabbih*, pp. 184, 186-188, 204-205) is a source of Ibn Shahrāshūb's *Manāqib* (I, p. 9). In N, IṬ mentions the account of the celestial signs (*dalālat al-nujūm*) that foretold the birth of Moses contained in the first *juz'*; he maintains that it is more complete than the account in al-Tha'labī's *Qiṣaṣ*. In MF, the rule (*dawla*) of Pharaoh is said to have lasted some 400 years; by the beginning of Moses' prophethood, the Israelites had been suffering at Pharaoh's hands for some 150 years. The passage in T describes how, three days after Moses had disappeared, the Israelites heard a voice from a cloud announcing that he had died.

⇒ *K. al-mudhākara* (al-Tanūkhī), see *Nishwār al-muḥādara*

413. +- *al-Mudkhal* / **al-Naqqāsh**

N 204

A manuscript of this astrological text was owned by IṬ. Matar (p. 141) suggests identifying the author with Ibrāhīm b. Yaḥyā al-Naqqāsh al-Qurṭubī al-Zarqalī (alive in 488/1095) (see *DSB*, XIV, pp. 592-595, art. "al-Zarqalī" [J. Vernet]; E. S. Kennedy, "A Survey of Islamic Astronomical Tables", *Transactions of the American Philosophical Society*, 56/2, 1956, pp. 123-145, at pp. 128-129, no. 24). This suggestion, however, rests on no more than the fact that both were astronomers called al-Naqqāsh. The author's identity remains to be established.

414. - *K. al-mudkhal ilā 'ilm al-nujūm* / **Abū Naṣr al-Ḥasan b. 'Alī al-Munajjim** al-Qummī (fl. 4th/10th century)

Dh XX 247 no. 2805

N 127

A manuscript of this astrological text was owned by IṬ. For the author see *GAS*, VII, pp. 174-175. Author and title as in N* fol 85a. N has *K. al-mudkhal fi 'ilm al-nujūm* of Naṣr b. al-Ḥasan al-Qummī. According to Ḥājji Khalifa (II, p. 1642), this work was written in 357/967.

⇒ *K. al-mufīd* (al-Munādī), see *K. al-malāḥim*

415. +— *Mughūth al-khalq fī ma‘rifat al-aḥaqq* / Abū l-Ma‘ālī ‘Abd al-Malik b. ‘Abd Allāh b. Yūsuf Imām al-Ḥaramayn al-Juwaynī (d. 478/1085)

Ṭ 357/[om 103]

For the author see *GAL*, I, pp. 486-488, *S*, I, pp. 671-673; *EI*², art. “al-Djuwaynī” (C. Brockelmann-[L. Gardet]). This work (which sets out to prove the correctness of the legal views of al-Shāfi‘ī) is mentioned by Ibn Khallikān (III, p. 169) under the title *Mughūth al-khalq fī khtiyār al-aḥaqq*. IṬ points out that it includes numerous criticisms of Abū Ḥanīfa.

• + *al-Mughnī fī aḥkām al-nujūm* / Ibn Hibintā (alive in 318/920)
N 66-67

The author was a Christian astrologer; see *DSB*, VI, p. 381, art. “Ibn Hibintā” (D. Pingree); *GAS*, VII, pp. 162-164, 331-332. This work (which is extant in manuscript) is cited via al-Karājakī’s *Kanz al-fawā’id*. Al-Karājakī, who refers to it as *al-Mughnī*, states that he saw an autograph in the *dār al-‘ilm* in Cairo (*Kanz*, II, p. 229). Sezgin’s statement (*GAS*, VII, p. 162) that it was IṬ who saw the autograph ought to be corrected. For the *dār al-‘ilm*, which was the most renowned Fāṭimid library, see Eche, pp. 74-97.

⇒ *al-Mughnī fī sharḥ al-nihāya* (al-Rāwandī), see *Sharḥ al-nihāya*

416. +— *K. al-mughrib* / Abū l-Faṭḥ Nāṣir b. Abī l-Makārim ‘Abd al-Sayyid al-Muṭarrizī al-Khwārazmī (d. 610/1213)

Ṭ 138/33

This work (for which see *GAL*, I, p. 352) is an abridgement of al-Muṭarrizī’s (lost) *al-Mu‘rib fī l-lughā*, with the addition of new material. It is also referred to as *K. al-mu‘rib wa l-mughrib* (Ṭ** fol 39a) and, in a corrupt form, as *al-Gharb wa l-mughrib* (Ṭ¹, BA, XL, p. 73); the title is missing altogether in Ṭ². It was published as *al-Mughrib fī tartīb al-mu‘rib* (ed. Maḥmūd Fākhūrī and ‘Abd al-Ḥamīd Mukhtār, Aleppo, I, 1399/1979, II, 1402/1982).

417. *+ *al-Mughrib ‘an sīrat malik al-Maghrib* / anon. (late 6th/12th century?)

MN 6

This work may well be the anonymous *K. al-mu‘rib ‘an sīrat malik al-Maghrib* of which Ibn Khallikān (d. 681/1282) saw a one-volume autograph completed in Mosul on 1 Dhū l-Qa‘da 579/15 Feb. 1184; see Ibn Khallikān, VII, pp. 112-113 and the fragment cited on pp. 113-125. A translation of sections of this fragment is given in *Corpus of Early Arabic Sources for West African History*, tr. J. F. P. Hopkins,

ed. and annotated by N. Levtzion and J. F. P. Hopkins, Cambridge, 1981, pp. 164-165 (where the title is given as *K. al-mughrib 'an sirat mulūk al-Maghrib*). (I owe this reference to Professor M. Abitbol.) It is tempting to identify this work with the *K. al-mughrib* (or *mu'rib*) *fi akhbār mahāsīn ahl al-Maghrib* of Ibn al-Yasa' al-Ghāfiqī (see F. Pons Boigues, *Los historiadores y geógrafos arábigo-españoles*, Amsterdam, 1972, p. 242, no. 196; I owe this reference to Dr. D. Wasserstein). Since, however, Ibn al-Yasa' died in 575/1179, such an identification would only be possible if the date of the autograph as given by Ibn Khallikān is wrong. Judging by the fragment in Ibn Khallikān, the *malik* in question may well have been Yūsuf b. Tāshfin (d. 3 Muḥarram 500/4 Sept. 1106), referred to as *malik al-Maghrib* (Ibn Khallikān, VII, p. 113) or *malik al-Maghrib wa l-Andalus* (Ibn Khallikān, VII, p. 125; cf. Ibn al-Athīr, *Kāmil*, X, p. 417).

The excerpt in MN consists of a story about 'Uqba b. 'Āmir, who led the army which conquered Ifrīqiya during 'Uthmān's caliphate. 'Uqba, dissatisfied with the site chosen for the city of Qayrawān, picked a new one (which is where the city now stands). When told that the place was a thicket teeming with dangerous beasts 'Uqba prayed, whereupon the beasts with their offspring marched away.

This legend is found in a number of texts (cf. *ET*², art. "al-Qayrawān" [M. Talbi], at IV, pp. 825-826), but none of the sources checked reproduces the version given by IṬ. Some versions speak of 'Uqba b. Nāfi' rather than 'Uqba b. 'Āmir; see Ibn 'Abd al-Ḥakam (d. 257/871), *Futūḥ Miṣr*, ed. Ch. C. Torrey, New Haven, 1922, p. 196; 'Abd Allāh al-Mālikī, *Riyād al-nufūs fi ṭabaqāt 'ulamā' al-Qayrawān wa Ifrīqiya*, I, ed. Hussain Monés (= Mu'nis), Cairo, 1951, pp. 20-21; Ibn 'Idhārī (d. towards the end of the 7th/13th century), *K. al-bayān al-mughrib fi akhbār al-Andalus wa l-Maghrib*, I, ed. G. S. Colin and E. Lévi-Provençal, Leiden, 1948, I, p. 20; cf. al-Bakrī, *Mu'jam mā sta'jam*, III, ed. Muṣṭafā al-Saqqā', Cairo, 1368/1949, p. 1105. Abū l-'Arab al-Tamīmī (d. 333/944-945) adduces versions with both Ibn Nāfi' and Ibn 'Āmir (*Ṭabaqāt 'ulamā' Ifrīqiya wa Tūnis*, ed. 'Alī al-Shābī and Nu'aym Ḥasan al-Yāfi, Tunis, 1968, pp. 56-58), yet even the versions with Ibn 'Āmir are not identical to the text used by IṬ.

418. *+- *K. al-muḥabbar* / Abū Ja'far Muḥammad b. Ḥabīb (d. 245/860)

Dh XX 139 no. 2299

Ṭ 460/141

The title is given erroneously in Ṭ² and Ṭ** fol 160b as *K. al-mujīr* and in Ṭ* fol 124b as *K. al-muḥabbara*. IṬ refers to the section in which six Companions and six Ṭābi'un maintain that a *mut'a* marriage is valid.

In the printed edition of the *Muḥabbar* (ed. I. Lichtenstaedter, Hyderabad, 1361/1942, p. 289), no Tābi‘ūn and only five Companions are mentioned as holding this view; it thus appears that Iṭ possessed a version of this work different from the unique British Library manuscript used by Lichtenstaedter (cf. her concluding remarks, pp. 511-515).

419. — *K. al-muḥadhdhab* / ‘Abd al-‘Azīz **Ibn al-Barrāj** al-Shāmī al-Ṭarābulusī (d. 481/1088)

Dh XXIII 294 no. 9038

B 248

For the author see *Nābis*, p. 107; for this work see Modarressi, p. 63. Iṭ refers to the passage on *istikhāra* (cf. the 1406 Qumm edition of the *Muḥadhdhab*, I, pp. 149-150).

420. ** *Mujallad ‘atīq* / anon.

S 121

This manuscript, in the *thum*n format, included Qur’ān readings of the Prophet, the first seven Imams and Zayd b. ‘Alī. The excerpt, from the third quire, fol 3b, comprises Ja‘far al-Ṣādiq’s reading of Q 3:92.

421. *+ *Mu‘jam al-buldān* / **Yāqūt** b. ‘Abd Allāh al-Rūmī al-Ḥamawī (d. 626/1229)

A 105-106/117-118, MF 61/69, 105/117, 156-157/172-174, 161-162/178, Irbilī, *Kashf*, I, pp. 340-341 [om Y 9]

For the author see *GAL*, I, pp. 630-632, *S*, I, p. 880. The excerpt in A (cited via the *Amān* in BA, LXXVI, p. 256) is taken from the seventh volume (*mujallad*) and consists of Muḥammad b. al-Sā‘ib al-Kalbī telling of a meeting which he had in al-Ḥīra. This excerpt is missing from both the Flügel and the Beirut edition of *Mu‘jam al-buldān* (nor does it appear in Yāqūt’s *Mu‘jam al-udabā’*). MF 61/69 = *Mu‘jam* (ed. Beirut), I, p. 523 (s.v. al-Baydā’); MF 105/117 (citing from the fourteenth volume) = *Mu‘jam*, V, p. 140 (s.v. Miṣr); MF 156-157/172-173 (citing from the eighth volume) = *Mu‘jam*, III, p. 210 (s.v. Sardūs) (this passage is printed in MF¹ in the wrong order; the correct order appears in MF²); MF 157/173-174 = *Mu‘jam*, II, p. 10 (s.v. Tubbat, i.e. Tibet); MF 161-162/178 (citing from the thirteenth volume) = *Mu‘jam*, V, pp. 80-81 (s.v. Madīnat al-Nuḥās; in MF, erroneously, Madīnat al-Najāshī); al-Irbilī [om Y] = *Mu‘jam*, I, p. 181 (s.v. Iskāf).

422. + *K. al-mu‘jam al-kabīr* / Abū l-Qāsim Sulaymān b. Aḥmad al-Ṭabarānī (d. 360/971)

F 72/69-70

According to Iṭ, the passage cited is taken from the second *juz’*. This passage describes how Ḥudhayfa b. al-Yamān sent some people to buy his shrouds. When they brought him shrouds that had cost 300 dirhams

he explained that this was not what he had in mind, and instead asked for two pieces of coarse white cloth. The tradition is found in al-Ṭabarānī's *al-Mu'jam al-kabīr*, ed. Hamdī 'Abd al-Majīd al-Silafī, Mosul, 1404/1983-4, III, p. 163, no. 3006 (in the edition, *thalāt dirham* [sic] should be emended to *thalāthimi'at dirham* and *hasanatayn* to *khashinatayn*, in accordance with the readings in F). IṬ says that al-Ṭabarānī also preserves longer versions of this story; two such versions appear in the printed edition immediately after the version cited in F (III, pp. 163-164, nos. 3007-8).

In al-Silafī's edition, each entry in this book comprises Prophetic traditions cited by a particular Companion. Occasionally the traditions are preceded by biographical material on the Companion; in such cases, the biographical section is called by the Companion's name, and the Prophetic traditions are introduced by *Musnad* (or *Mā asnada*), followed by his name. The entry on Ḥudhayfa b. al-Yamān is of this kind: the biographical section (III, pp. 161-167, nos. 2999-3017) is followed by the *Musnad Ḥudhayfa b. al-Yamān* (III, pp. 167-170, nos. 3018-3027). Although the excerpt in F is taken from the biographical section, IṬ says it is found in the *Musnad Ḥudhayfa b. al-Yamān*. This indicates either that the manuscript used by him did not contain separate headings for biographical and *ḥadīth* material, or that IṬ did not observe this division.

⇒ *K. al-mu'jizāt* (al-Rāwandī), see *al-Kharā'ij wa l-jarā'ih*

423. + *K. al-mujtanā* / Abū Bakr Muḥammad b. al-Ḥasan Ibn Durayd (d. 321/933)

Ṭ 198-199/[om 51]

For the author see *EI*², art. "Ibn Durayd" (J. W. Fück). The title appears erroneously in Ṭ* (fol 48a) and Ṭ Per (p. 89) as *K. al-ḥujjatayn* and in Ṭ** (fol 61b) as *K. al-mujtabā*. The speech of al-Ḥasan b. 'Alī cited in these versions of the *Ṭarā'if* appears in the printed editions of the *K. al-mujtanā* (p. 36 in the Hyderabad 1342 ed. = pp. 45-46 in the Hyderabad 1362 ed.)

424. **+ *Mukhtaṣar al-arba'īn fī manāqib ahl al-bayt al-tāhirīn* / Yūsuf b. Aḥmad b. Ibrāhīm b. Muḥammad al-Baghdādī (d. 585/1189)

Dh XX 178 no. 2474

Y 191/492

For the author see Dhahabī, *Tadhkira*, IV, pp. 1356-7 (where his name is given as Abū Ya'qūb Yūsuf b. Aḥmad b. Ibrāhīm al-Ṣūfī al-Shīrāzī); *Shadharāt*, IV, p. 284. Al-Ṭihirānī provides no details on him, though the fact that he included this title in Dh implies that he assumed the

author to be a Shī'ī. Iṭ cites the fourth tradition in this work.

⇒ *Mukhtaṣar al-bayān 'an dalālat shahr Ramaḍān* (al-Karājakī), see *al-Kāfi fī l-istidlāl* and *Kitāb*

425. **— *Mukhtaṣar al-farā'id al-shar'iyya* / Abū l-Ṣalāḥ Taqī al-Dīn b. Najm al-Dīn al-Ḥalabī (d. 447/1055-6)

B 248

For the author see *Nābis*, p. 39. This work is probably an abridgement of *al-Farā'id al-shar'iyya* of al-Shaykh al-Mufid (cf. Dh XVI 149 no. 385), who was a teacher of al-Ḥalabī (cf. Modarressi, p. 43). It appears to be known only through the *Abwāb* (cf. *Riyāḍ*, I, p. 100), whence it is cited in BA, XCI, p. 280. Iṭ refers to an *istikhāra* found in this *Mukhtaṣar*.

426. **? *Mukhtaṣar fīhi ad'iyā wa 'wadh* / anon. (5th/11th century)
(IQ 49-52/578-581), N 225

According to N, this was the first item in a *majmū'a* in the possession of Iṭ. In IQ, a *ta'ziya* is cited which Ja'far al-Ṣādiq wrote for his Ḥasanid cousins after they had been imprisoned. This *ta'ziya* is said to be taken from a text (*aṣl ṣaḥīḥ*) dated Ṣafar 448/Apr.-May 1056 in the handwriting of Muḥammad b. 'Alī b. Mahjanāb al-Bazzāz (for whom see *Nābis*, p. 181). The manuscript in question is probably the same as that cited in N. In this case, al-Bazzāz is identical with Muḥammad b. 'Alī b. al-Ḥusayn b. Mahziyār (see → *Juz'* [transmitted by Abū l-Ḥasan (b. 'Alī) b. Muḥammad b. 'Abd al-Wahhāb]).

427. *+ *K. mukhtaṣar al-isti'āb* / Abū Nu'aym (i.e. Aḥmad b. 'Abd Allāh al-Isfahānī, d. 430/1038 or 'Ubayd Allāh b. al-Ḥasan al-Isfahānī, d. 517/1123)

Dh XX 178 no. 2476

Ṭ 101/24

Title as in the *Rawḍāt* (I, p. 273). There are two questions here: first, who wrote the *Isti'āb* of which Abū Nu'aym composed an abridgement? And secondly, who is Abū Nu'aym?

Of the various works called *K. al-isti'āb* (cf. Ḥājji Khalīfa, I, p. 81; *GAL*, index), the only one which seems relevant here is the biographical dictionary of the Companions composed by Ibn 'Abd al-Barr (368-463/978-1070). Indeed, the excerpt in Ṭ is already quoted by Ibn al-Biṭrīq (see his *Khaṣā'is*, p. 98), who states that it is taken from *K. al-isti'āb li Ibn 'Abd al-Barr al-Namarī al-Maghribī al-Andalusī* and that it was also cited by Abū Nu'aym (*wa qad kharrajahu ayḍan Abū Nu'aym*). The trouble is that this excerpt has a distinctly Shī'ī flavour: during the *isrā'* Muḥammad is told by the prophets that they had been sent with

a triple message: God's unity, Muḥammad's prophethood and 'Alī's *walāya*. It is therefore unlikely to have found favour with a staunch Mālikī such as Ibn 'Abd al-Barr, and is indeed missing from al-Bijāwī's edition of his dictionary. It might be suggested that the *Mukhtaṣar* contained material not found in the original work or that the printed edition of the *Istī'āb* does not reproduce the original version; these suggestions, while not impossible, are not very convincing.

Regarding the second question, al-Khwānsārī (whence Dh) thinks (but is not certain) that the author is Abū Nu'aym al-Ḥafḥānī (336-430/948-1038), who is best known for his *Ḥilyat al-awliyā'*. Al-Khwānsārī bases this supposition on information in an unidentified book ('*alā mā yazhar min ba'ḍ al-kutub*). The book in question is probably the *Ṭarā'if*, where IṬ cites the text of an exegesis of Q 43:45 from *Abū Nu'aym al-muḥaddith fī kitābihi l-ladhī stakhrāju min kitāb al-istī'āb* (this text is reproduced, presumably from the *Ṭarā'if*, in *Ṣirāt*, I, p. 293). Although Abū Nu'aym al-Ḥafḥānī is nowhere credited with a *Mukhtaṣar al-istī'āb*, he could in principle have written an abridgement of the work of his younger contemporary. A second candidate is the *ḥadīth* specialist 'Ubayd Allāh b. al-Ḥasan b. Aḥmad Abū Nu'aym al-Ḥafḥānī (d. 517/1123) (for whom see Ṣarīfīnī, *Naysābūr*, fol 87a; *Muntaẓam*, IX, p. 247; Ibn al-Athīr, *Kāmil*, X, p. 617; Dhahabī, *Tadhkirā*, IV, pp. 1265-6; idem, *Siyar*, XIX, pp. 486-488; *Shadharāt*, IV, p. 56; Kaḥḥāla, VI, p. 38). But like his namesake, he is not credited with a *Mukhtaṣar al-istī'āb*.

428. ** *Mukhtaṣar kitāb Muḥammad b. al-'Abbās (b. 'Alī) b. Marwān* / anon.

Dh XX 190 no. 2520

S 11, 109-111

IṬ also refers to this work as *K. al-tafsīr*. It is a one-volume abridgement (in *rub'* format) of Ibn al-Juḥām's *Ta'wīl mā nazala min al-qur'ān al-karīm fī l-nabī* (see List under this entry). The excerpt is an exegesis of Q 13:29.

429. * *Mukhtaṣar kitāb tahdhīb al-shī'a li aḥkām al-sharī'a* / Abū 'Alī Muḥammad b. Aḥmad Ibn al-Junayd al-Iskāfī (d. 381/991)

Dh XX 176 no. 2471

IQ 246/15

This work, also known as *al-Mukhtaṣar al-Aḥmadī li l-fiqh al-Muḥammadī (Ma'ālīm*, p. 97, no. 665), is an abridgement by Ibn al-Junayd of his own massive *Tahdhīb al-shī'a li aḥkām al-sharī'a* (for which see Najāshī, pp. 385-387). As noted by Muḥammad Mahdī b. Murtaḍā Baḥr al-'Ulūm (1155-1212/1742-97) in his detailed biography of Ibn al-Junayd (Baḥr al-'Ulūm, II, pp. 205-225, at p. 206), the *K. tahdhīb al-*

shī'a consisted of some twenty volumes; it is only the *Mukhtaṣar* which was known to later generations. Its opening paragraph is quoted by al-Kantūrī (pp. 494-495, no. 2773), but it is not clear whether he was citing from an earlier source or directly from a manuscript of the *Mukhtaṣar*; in the latter case, there is a chance that it is at least partially preserved. The quotation in IQ is taken from the *K. al-ṣawm*. For Ibn al-Junayd's legal method see Modarressi, pp. 35-39.

430. **+ *Mukhtaṣar al-ma'ārif* / al-Qāḍī Abū l-'Abbās Aḥmad b. Muḥammad al-Jurjānī (d. 482/1089)

‡ 188-189/47-48

For the author see Subkī, III, pp. 31-32; Isnawī, *Ṭabaqāt*, I, pp. 340-341; *GAL*, I, p. 342, *S*, I, p. 505. This title is not attested elsewhere. IṬ used a manuscript dated Jumādā I 523/Apr.-May 1129, to which he refers as a *nuskha 'atiqa*. The excerpt is from the entry on Mālik b. Anas which appeared towards the end of the work.

⇒ *Mukhtaṣar al-miṣbāḥ al-kabīr* (al-Ṭūsī), see *Miṣbāḥ al-mutahajjid al-ṣaghīr*

431. **? *Mukhtaṣar al-muntakhab* / anon.

Dh XX 212 no. 2632

IQ 16-23/545-552, 27-31/556-561, 41-43/571-573, 58-59/587, 68-69/596-597, 89-97/616-622, 106-108/628-629, 123-128/638-642, 635-639/423-428, N 22

IṬ also refers to this work of supplications as *Mukhtaṣar al-muntakhab fi l-ad'īya* and as *K. al-mukhtaṣar min kitāb al-muntakhab*. In a sentence cited from the *Nujūm* in the *Riyāḍ* (VI, p. 45) (but missing from both N and N* fol 14b), IṬ says he does not know the identity of the author. The work appears indeed in the *Riyāḍ* (VI, p. 47) in a list of anonymous works. The supplications reproduced in IQ are to be recited on various occasions: the beginning of Muḥarram (IQ 16-23/545-552); 'Āshūrā' (IQ 27-31/556-561); when visiting al-Ḥusayn's grave (IQ 41-43/571-573); the beginning of Ṣafar (IQ 58-59/587), of Rabī' I (IQ 68-69/596-597), Rabī' II and Jumādā I (IQ 89-97/616-622); the first night of Rajab (IQ 106-108/628-629); every day of Rajab (IQ 123-128/638-642); and 'Īd al-Aḍḥā (IQ 635-639/423-428). The sentence cited in N is said to be taken from the daily supplication during Rajab in the *K. al-muntakhab*. This sentence is found in the appropriate prayer cited in IQ, except that in IQ the source is given as *K. al-mukhtaṣar min al-muntakhab*. It is thus likely that the *K. al-muntakhab* of N is identical with *Mukhtaṣar al-muntakhab*. In IQ 58/587 and 68/596 the excerpt is likewise taken from the *K. al-muntakhab*, and here again the reference may well be to the *Mukhtaṣar*.

432. **? *Mukhtaṣar tafsīr al-Tha‘labī* / anon.

S 18, 216-217

This work is to be distinguished from the complete version of al-Tha‘labī’s *Tafsīr* known as *al-Kaṣf wa l-bayān* (see List under this entry). S 216 = first *juz*, seventh quire, fol 2a (to Q 2:207); S 217 = second *juz*, from the beginning of the exegesis of Sūra 24 (*al-Nūr*).

433. **+ *K. al-mulaḥ* / Abū ‘Abd Allāh al-Ḥusayn b. Aḥmad Ibn Khālawayh al-Naḥwī (d. 370/980)

Dh XXII 197 no. 6676

N 183-184

This title is missing from al-Najāshī’s list of Ibn Khālawayh’s works, nor is it attested elsewhere (cf. *GAS*, VII, pp. 356-357, VIII, pp. 178-180, IX, pp. 169-171). IṬ states that the book was brought to him by al-Ḥasan b. ‘Alī al-Madā’inī known as Ibn bint al-Ki‘āl (for other members of whose family see *Thiqāt*, pp. 208, 229); he is not to be confused with the grammarian al-Ḥasan b. ‘Alī al-Madā’inī, d. 27 Jumādā I 379/2 Sept. 989 (cf. Yāqūt, *Uḍabā’*, IX, p. 27), *pace* Matar, p. 394. IṬ adds that he was loath to purchase the *K. al-mulaḥ* because it contained frivolous material (*ḥazl*). The fact that he cites from it implies that he eventually overcame his scruples.

The passage quoted is free of any impropriety: it deals with a letter sent by an Indian king to ‘Umar b. ‘Abd al-‘Azīz, and with the circumstances of the king’s birth. Matar (pp. 394-395) has drawn attention to a similar story in Buzurg b. Shahriyār al-Rāmahurmuzī’s *K. ‘ajā’ib al-Hind* (ed. and tr. L. M. Devic, Leiden, 1883-6, pp. 2-3).

⇒ *K. al-mulakḥḥaṣ* (al-Rāzī), see *al-Sirr al-maktūm*

434. **+ *K. al-mulḥaq bi ta’riḫ al-Ṭabarī* / Abū Bakr Aḥmad b. Kāmil b. Khalaf b. Shajara al-Baghdādī al-Shajarī (d. 350/961)

F 71-72/69, Y 188/487

For the author see *GAS*, I, pp. 523-524; Rosenthal, *Ṭabarī*, index, s.v. Ibn Kāmil. (In Y, read Shajara for Sakhara.) He was an early follower of al-Ṭabarī’s legal school, but seems to have veered away from it at a later stage. Rosenthal has pointed out the significance of Ibn Kāmil for details of al-Ṭabarī’s life and works; his monograph on al-Ṭabarī was an important source of Yāqūt’s biography of the historian (*Uḍabā’*, XVIII, pp. 40-94; note particularly Yāqūt’s remark on p. 94). Yāqūt does not seem to have had at his disposal Ibn Kāmil’s *Mulḥaq*, nor does this title appear to be attested elsewhere. Perhaps the reference is to the *K. al-ta’riḫ* mentioned by Ibn al-Nadīm (p. 35), whence Yāqūt, *Uḍabā’*, IV, p. 105, Ṣafadī, VII, p. 298.

In his entry on al-Ṭabarī in the *Mulḥaq*, Ibn Kāmil may have incorporated material from his monograph. The paragraph in F is taken from the section on the events of the year 310/922-923, and describes al-Ṭabarī's burial. The text in Y consists of one sentence which describes how, following al-Ṭabarī's death, people came for months to pray over his grave. This detail is also given in the *Ta'rikh Baghdād*, II, p. 166, whence Yāqūt, *Udabā'*, XVIII, p. 40.

⇒ *Mumlayāt* (Ibn Khānibah), see *Kitāb*

● **+ *Munājāt* / transmitted by Abū 'Abd Allāh al-Ḥusayn b. Muḥammad Ibn Khālawayh

IQ 181-183/685-687

The text cited is a private prayer (*munājāt*) which 'Alī and the other Imams used to pray in Sha'bān. It is probably not the title of a separate work. See also A'yān, XXV, p. 56.

● **? *Munājāt* / anon.

MN 21-22

IṬ cites a number of verses which may be used as a private prayer (*munājāt*). This is not the title of a work, *pace* Strothmann, p. 105.

435. **? *K. al-munajjimīn* / Maḥmūd b. Muḥammad b. al-Faḍl (fl. second half of the 3d/9th century?)

N 215

In N* fol 144a, the title appears as *K. al-mutafajjī'īn* (sic) and the author's name is given as Maḥmūd al-Faḍl. The excerpt (there is only one, *contra* GAS, VII, p. 16) is from the fifth part of the work (or, according to N*, from the sixth part—but not from the fourth, *pace* GAS). In it, the astrologer Māshā'allāh is said to have correctly predicted that the caliph al-Mahdī would die while leading the pilgrimage that year.

436. * *al-Munbi'* 'an *zuhd al-nabī* / Abū Muḥammad Ja'far b. Aḥmad b. 'Alī (or 'Alī b. Aḥmad) al-Qummī Ibn al-Rāzī (fl. mid-4th/10th century)

Dh XII 66 no. 476

A 92/103-104, D* fols 112a-114b, F 161/148, 265-266/241

This work was still known to Aḥmad b. Muḥammad Ibn Fahd al-Ḥillī (d. 841/1437-8), who cites it in two of his works (see A'yān, XV, pp. 352-353). In A and F 265/241 (as also in Ibn Fahd's *K. al-tahṣīn*, whence MK, III, p. 466, XI, p. 342, XII, p. 56, XV, p. 272, XVI, p. 218), the work is referred to as *al-Munbi'* 'an *zuhd al-nabī*; in the other excerpts the title is given as *K. zuhd al-nabī*. In A the author's name is not given, and IṬ does not cite from the work itself, but instead quotes a tradition which Warrām b. Abī Firās noted down at its end.

In D* (also as cited from the *Durū'* in BA lith., VIII, p. 302), the author's name is given as Abū Ja'far Aḥmad al-Qummī; but in the *Durū'* as cited in MK, III, pp. 273-274 and *A'cān*, XV, p. 350 the name is Abū Muḥammad Ja'far b. Aḥmad al-Qummī. The traditions in F deal with the prayer of the Prophet, while those in D* detail the horrors of Hell. See → *Adab al-imām wa l-ma'mūm*, → *Kitāb* (Ja'far b. Aḥmad al-Qummī).

⇒ *K. al-munīf* (sic) (al-Sallāmī), see *K. al-nutaf*

437. + *K. al-munqidh min al-dalāl* / Abū Ḥamid al-Ghazzālī (d. 505/1111)

‡ 136/[om 33]

In the excerpt cited, 'Alī is described as *sayyid al-'uqalā'* (see p. 87 in the edition of Jamīl Ṣalībā and Kāmil 'Ayyād, Beirut, 1967).

⇒ *K. al-muntakhab* (anon.), see *Mukhtaṣar al-muntakhab*

438. **+— *al-Muntakhab min kitāb zād al-musāfir wa wiṣāyat al-musāfir* / Abū l-'Alā' al-Ḥasan b. Aḥmad b. al-Ḥasan al-'Aṭṭār al-Ḥāfiẓ al-Hamadhānī (d. 569/1173)

Dh XII 8 no. 41 (under *Zād al-musāfir*)

M 33/344

The reading *wa wiṣāyat* is conjectural; M¹ has *wiṣāyat* and M², *wa ṣābat* (sic). I‡ states that he possesses the first *juz'* of the *Muntakhab* in a manuscript of the *ṭālibī* (in M², erroneously: *al-ṭābīn* [sic]) format written during the author's lifetime, which also includes the *K. al-amālī* of al-Nāṭiq bi l-Ḥaqq (see List under this entry). The existence of a *Muntakhab* is not attested elsewhere. The work of which it is an abridgement is otherwise known only as *Zād al-musāfir*, said to have comprised some fifty volumes (see Ibn Rajab, *Dhayl*, I, p. 326; Ṣafadī, XI, p. 385; Dhahabī, *Tadhkira*, IV, p. 1325). The *Zād al-musāfir* appears among the Sunnī sources of Ibn Shahrāshūb's *Manāqib* (I, p. 12) (cf. → *K. al-fitan* [al-Hamadhānī]).

439. +— *al-Muntaẓam* / 'Abd al-Rahmān b. 'Alī Ibn al-Jawzī (d. 597/1201)

‡ 551/174

For the author see *ET*², art. "Ibn al-Djawzī" (H. Laoust). In ‡ he is identified only as *Ṣāhib al-ta'rīkh al-musammā bi l-Muntaẓam*. I‡ refers to him as one of the historians who report that during the funeral services for the 'Abbāsīd caliphs who preceded al-Qā'im, five *takbīrāt* used to be performed, in accordance with the Shī'ī custom. This report is perhaps to be found in one of the early volumes of the *Muntaẓam*; they are not included in the Hyderabad 1938-43 edition. It is however

noteworthy that in the available text (VIII, pp. 58, 293), four *takbīrāt* are said to have been recited during the funeral services for both al-Qā'im and his predecessor al-Qādir. For a list of manuscripts of the *Muntaẓam* see 'Ulwān, "*Mustadrak*", pp. 187-188.

440. * *K. munyat al-dā'ī wa ghunyat al-wā'ī* / 'Alī b. Muḥammad b. 'Alī b. al-Ḥusayn (or 'Alī) b. 'Abd al-Ṣamad **al-Tamīmī** (fl. early 6th/12th century)

Dh XXIII 202 no. 8633

A 61-69/74-81, 118-120/130-131, MD 3-8, 10, 18-34, 36-44

For the author see *Riyāḍ*, IV, pp. 220-223, 236; *Thiqāt*, p. 205. Judging by the excerpts, this was a work of supplications of the Prophet and the Imams. For *wā'ī*, *A'yān*, XLII, p. 87 has *murā'ī*, while Dh has as a variant *rā'ī*. Further variations are *Ghunyat al-dā'ī* (BA, XCV, p. 132, citing the passage in A 118-119/130) and *Niyyat al-dā'ī* (BA, LXXVI, p. 260, citing the passage in A 120/131). The work is still cited by al-Ḥurr al-'Āmilī in his *Ithbāt* (I, p. 30); al-Khwānsārī (*Rawḍāt*, II, p. 345) notes that it is cited in the *Amān*. In MD the title is not given, but it is clearly the same work that is being cited: thus MD 36-42 = A 61-69/74-81 (a supplication of the ninth Imam Muḥammad al-Jawād). IṬ refers to this supplication as a *ḥirz* (in MD) or an *'ūdha* (in A), both terms signifying a prayer which acts as a protective charm.

441. ** *Muqaddimāt 'ilm al-qur'ān* / Abū l-Ḥusayn Muḥammad b. Baḥr **al-Ruhnī** al-Shaybānī (fl. early 4th/10th century)

S 20, 24, 227-228, 279-281

The author was accused of extremist Shī'ī tendencies; see Najāshī, p. 384, no. 1044; Yāqūt, *Udabā'*, XVIII, pp. 31-33; Ibn Dāwūd, *Rijāl*, p. 500; Ṣafadī, VI, pp. 243-244. This work is not mentioned elsewhere. The excerpt in S 227-228 is from the sixth quire of the first *juz'*; here al-Ruhnī attempts to show that the choice of seven readings as canonical is arbitrary, and emphasizes that 'Alī and the *ahl al-bayt* are the sole authority for the interpretation of the Qur'ān. In the excerpt in S 279-281 (second *juz'*, third quire, fol 1a, beginning on the last line) al-Ruhnī states that the copies of the Qur'ān which 'Uthmān sent to the *amṣār* differed from each other in their readings of certain passages. He then lists some of these different readings.

442. *K. al-muqni'* / Abū Ja'far Muḥammad b. 'Alī Ibn **Bābawayh** (d. 381/991)

Dh XXII 123 no. 6365

IQ 160/668

IṬ used a manuscript copied during the author's lifetime. The excerpt deals with the merits of fasting on the 25th of Rajab, the date on which

Muḥammad began his prophetic mission (= *al-Muqni‘a*, Tehran, 1377/1957, p. 65). For editions and manuscripts of this work see Modarressi, p. 62.

443. *K. al-muqni‘a* / Muḥammad b. Muḥammad al-Shaykh **al-Mufid** (d. 413/1022)

Dh XXII 124 no. 6369

B 129-132, 136-137, 285-287, 289, IQ 168-169/677, 239/11, 334/87-88, (386/150)

Title in Dh: *al-Muqni‘a fī l-uṣūl wa l-furū‘*. This work formed the basis for al-Ṭūsī’s *Tahdhīb al-aḥkām*. In IQ 386/150, IṬ transmits a tradition from al-Shaykh al-Mufid; the work from which this tradition is taken is only identified as the *Muqni‘a* on the margin of IQ². In IQ 334/87 IṬ says that he studied this work with his father, who transmitted it to him. In B 286 he mentions a “splendid old manuscript” (*nuskha ‘atiqa jalīla*) that he has in his possession written during al-Mufid’s lifetime. IṬ also refers to another copy (or a number of copies, *ba‘d*) containing material not found in his own manuscript, and suggests that this material was added on the margin by a later hand and then incorporated into the text. All the excerpts deal with various kinds of prayer. For editions and manuscripts of this work see McDermott, p. 39, no. 152; Modarressi, p. 62.

444. — *Muqtaḍab al-athar fī imāmat* (or *fī l-naṣṣ ‘alā ‘adad al-a’imma*) *al-ithnay ‘ashar* / Abū ‘Abd Allāh Aḥmad b. Muḥammad b. ‘Ubayd Allāh b. al-Ḥasan (or Ḥusayn) **Ibn ‘Ayyāsh al-Jawharī** (d. 401/1010-1)

Dh XXII 21 no. 5823

Ṭ 172/43

This work (for which see *GAS*, I, p. 549) is also cited in Ibn Shahrāshūb’s *Manāqib*, III, p. 277. IṬ describes the copy which he saw as comprising some forty folios.

⇒ *K. al-muqtaṣṣ* (al-Munādī), see *K. al-malāḥim*

445. **+ *al-Murād min al-jiyād* / ‘Abd al-Raḥmān b. ‘Alī **Ibn al-Jawzī** (d. 597/1201)

Ṭ 373/[om 111]

Title as in Ṭ* fol 100a; in Ṭ¹ and Ṭ Per 179 *al-Murād* is replaced by *Mir‘āt*. This title is not attested in the available lists of Ibn al-Jawzī’s works (see e.g. ‘Alwajī, *Mu‘allafāt*; ‘Ulwān, “*Mustadrak*”). IṬ cites from the chapter entitled *al-sabq ‘alā* (variants: *bi*, *wa*) *l-muṣāra‘a* a story on the authority of (Abū) ‘Abd Allāh b. (al-) Ḥarb to the effect that during the Jāhiliyya the Prophet thrice won a wrestling contest

(*muṣāraʿa*) against Abū Rukāna (Ṭ¹, erroneously: Abū Dukāna). (This story is known in various versions; see e.g. Ibn Ishāq, *Sīra*, ed. ʿAbd al-Ḥamīd, Cairo, 1391/1971, I, pp. 262-263, where the man's name is given as Rukāna b. ʿAbd Yazīd b. Hāshim b. ʿAbd al-Muṭṭalib; Abū Nuʿaym, *Dalāʾil*, pp. 140-141, where he is called Rukāna and is described as a *mushrik*; Ibn Ḥazm, *Jamhara*, p. 73, where the name is given as Rukāna b. ʿAbd Yazīd b. Hāshim b. al-Muṭṭalib.) IṬ castigates Ibn al-Jawzī for reproducing such calumnies on the Prophet; his objection to this story springs from his perception of Muḥammad as a man of dignity who did not stoop to such actions. For the same reason IṬ brands as absurd stories that the Prophet used to engage in foot races with ʿĀʾisha (Ṭ 290-291/81).

446. ** *K. al-murshid* / Abū Jaʿfar Muḥammad b. ʿAlī Ibn Bābawayh (d. 381/991)

Dh XX 304 no. 3101

IQ 160/668, 166/674

IṬ, who describes this as a "beautiful book" (*kitāb ḥasan*), says that he possesses a copy in the handwriting of Quraysh b. al-Sabīʿ (or Subayʿ) b. Muḥannā al-ʿAlawī (who is known to have copied many works; see *Anwār*, p. 136; cf. *Riyāḍ*, IV, p. 395; → *K. faḍl al-ʿaḳīq*). In IQ 160/668, Ibn Bābawayh cites a report from *K. al-jāmiʿ* by Abū Jaʿfar Muḥammad b. Aḥmad b. Yaḥyā al-Ashʿarī al-Qummī on the merits of fasting on the 25th of Rajab (see List under this entry). In IQ 166/674, it is stated that the beginning of Muḥammad's prophecy (*nubuwwa*) occurred on the 27th of Rajab. In a variant, *nubuwwa* is replaced by *tawba*, "repentance". IṬ, apparently uneasy with the implied restriction of the Prophet's *ʿiṣma*, adds: *hādha lafẓuhu: nazalat al-tawba*. No author after IṬ appears to have cited directly from this work.

⇒ *al-Murshid ilā l-tawḥīd* (al-Ḥimmaṣī), see *al-Taʿlīq al-ʿirāqī*

447. + *Murūj al-dhahab* / Abū l-Ḥasan ʿAlī b. al-Ḥusayn b. ʿAlī al-Masʿūdī (d. 345/956)

N 207-208

For the author and his religious affiliation see *EI*², art. "al-Masʿūdī" (Ch. Pellat). IṬ cites two passages from the *Murūj* (of which the first is given without identifying the work): on al-Maʾmūn's death (N 207 = *Murūj*, IV, p. 342, no. 2782) and on al-Manṣūr's astrologers (N 208 = *Murūj*, V, p. 211, no. 3446). In N 126, IṬ refers to al-Masʿūdī as *muṣannif kitāb Murūj al-dhahab*. See also Sbath (p. 44, no. 790), where the title appears as *Murūj al-dhahab wa maʿādin al-jawāhir fī tuḥaf al-ashraf wa l-mulūk* (cf. *Murūj*, I, p. 18).

448. * *K. al-muṣannaf* / Abū Ja‘far Muḥammad b. ‘Alī b. Maḥbūb al-Asha‘rī al-Qummī (fl. end of the 3d/9th century)

Dh XXIV 340 no. 1813

F 46/39, 96/91-92, 163-165/151-152, 223-224/204, 232/211-212, J 243-244, M 31-32/341, MH 14/5

For the author see Najāshī, p. 349, no. 940; Ṭūsī, *Fihrist*, p. 176, no. 624; *Tanqīh*, no. 11,139. Al-Najāshī describes him as the leading Qummī scholar of his time. When IṬ mentions Ibn Maḥbūb’s *Muṣannaf* (F 46/39, 165/152), *Kitāb* (F 163/151, MH) and *Nawādir al-muṣannaf* (F 96/91-92, M), he is apparently referring to three titles of the same work. The fragments cited by IṬ are different from those reproduced by Ibn Idrīs (*Sarā‘ir*, pp. 483-486) from the *Nawādir al-muṣannaf* (also called there *K. nawādir al-muṣannifin*). Ibn Idrīs relied on a manuscript in the handwriting of Abū Ja‘far al-Ṭūsī (*Sarā‘ir*, p. 483); so did IṬ (F 163/151, 165/152, 223/204, M). They may thus have used the same manuscript.

449. +- *K. al-mushkil* / Abū Muḥammad ‘Abd Allāh b. Muslim Ibn Qutayba (d. 276/889)

Ṭ 491/152

For this work (better known as *Ta’wīl mushkil al-qur’ān*) see Lecomte, *Ibn Qutayba*, pp. 140-143. The title as given in Ṭ already appears in Ibn al-Nadīm (p. 86; cf. Lecomte, p. 142); in both Ṭ* (fol 133b) and Ṭ** (fol 172a) it appears erroneously as *K. al-mustakmil*. IṬ refers to the passage on ‘Uthmān’s statement that the Qur’ān contains grammatical errors (*lahn*) (cf. *Ta’wīl mushkil al-qur’ān*, ed. Aḥmad Ṣāqir, Cairo, 1393/1973, p. 26).

⇒ *K. mushtamil ‘alā aḥrāz jalīla* (anon.), see *Kitāb*

● +- *Musnad* / Abū Ya‘lā Aḥmad b. ‘Alī al-Mawṣilī (d. 307/919)

Ṭ 81/20

For the author see *GAS*, I, pp. 170-171. Ibn Shahrāshūb used this work for both his *Manāqib* (see I, p. 8) and his *Burhān* (whence this title is cited in Ṭ).

450. + *Musnad* / Abū ‘Abd Allāh Aḥmad b. Muḥammad b. Ḥanbal (d. 241/855)

IQ 64-65/593, Ṭ 15-16/5, 18-19/6, 21-22/7, 36-38/11-12, 51/13-14, 53/14, 55/14-15, 60-61/16, 63-66/17-18, 68-71/18, 74-77/19, 88/22-23, 111-112/27, 114/28, 121/[om 29], 123-126/29-30, 131/32, 133/32, 142/33, 149-151/36-37, 153-154/37-38, 157/38, 202-203/52, 246/67, 378/113, 397/120, 400/121, 405/123, 408/124, 459/141, 473/145, 489/151, 536/167, 545/171, 549-550/174

For this work see *GAS*, I, pp. 504-506. Together with the *Ṣaḥīḥān*, this is the major Sunnī source used by IṬ to advance pro-ʿAlid positions. Some of the citations in Ṭ are via Ibn al-Biṭrīq's *ʿUmda*. In one case, IṬ names the particular section from which he is citing, when he refers to *Musnad ʿAbd Allāh b. Masʿūd* (Ṭ 549-550/174). In the tradition cited, the Prophet declares that the funeral procession must follow the deceased, not precede him (*al-janāza matbūʿa wa laysat bi tābiʿa*); see *Musnad ʿAbd Allāh b. Masʿūd* in Ibn Ḥanbal's *Musnad*, ed. Aḥmad Muḥammad Shākir, Cairo, 1368-77/1949-57, V, p. 205, no. 3585; cf. V, p. 277, no. 3734, VI, p. 19, no. 3939, p. 33, no. 3978, p. 79, no. 4110 (all from *Musnad ʿAbd Allāh b. Masʿūd*).

Most of the material cited by IṬ deals with ʿAlī's virtues. The *faḍāʿil* material on the *ahl al-bayt* in the *Musnad* (ed. Shākir, III, pp. 1719-62) has been collected by Qiwām al-Dīn al-Qummī al-Washnūʿī in a volume entitled *K. faḍāʿil amīr al-muʿminīn ʿAlī b. Abī Ṭālib wa ahl al-bayt ʿalayhim al-salām min kitāb al-Musnad li l-imām Aḥmad b. Ḥanbal*, Qumm, 1352 Sh/1973. In addition, this material exists in at least two independent manuscripts, one (in the Zāhiriyya in Damascus) dated 509/1115-6 and the other (in the Dār al-Kutub in Cairo) from the 6th/12th or 7th/13th century. An edition based on the Cairo manuscript has recently come out as *Musnad ahl al-bayt* (ed. ʿAbd Allāh al-Laythī al-Anṣārī, Beirut, 1408; see Ṭabāṭabāʿī, "Ahl al-bayt", 5/3, 1410, pp. 59-60). Cf. → *Manāqib ahl al-bayt* (Aḥmad b. Ḥanbal).

● + - *Musnad* / Abū ʿAmr ʿUthmān b. Aḥmad al-Daqqāq Ibn al-Sammāk (d. 344/955)

Ṭ 81/20

Title as in Ṭ* fol 19b; in Ṭ it is *Kitāb*. The author's name appears as ʿUthmān b. Aḥmad. It is not clear whether this work is extant; Sezgin (*GAS*, I, p. 186, no. 1) mentions a work of Ibn al-Sammāk for which he gives the title *Ḥadīth*, which may or may not be identical with the *Musnad*. This title is cited via Ibn Shahrāshūb's *Burhān*.

451. + *Musnad* / Abū ʿAbd Allāh Muḥammad b. Idrīs al-Shāfiʿī (d. 204/820)

Ṭ 545/172

For this work see *GAS*, I, pp. 488-489. IṬ refers to an account according to which every Friday the Prophet used to recite Sūras 62 and 63 (*al-jumuʿa* and *al-munāfiqūn*). See Muḥammad ʿĀbid b. Aḥmad al-Sindī, *Tartīb musnad al-imām al-muʿazzam wa l-mujtahid al-muqaddam Abī ʿAbd Allāh Muḥammad b. Idrīs al-Shāfiʿī* (composed in 1230/1815; cf. *GAS*, I, p. 489, no. 6), Cairo, 1369/1950, pp. 148-149.

452. + *Musnad Abī Ḥanīfa* / Abū Nuʿaym al-Ḥāfiẓ al-N-ʿār (or

B-‘ār)

‡ 545/171

‡² has al-B-‘ār, ‡¹/‡* fol 151b/‡** fol 194a, al-N-‘ār. A work bearing this title was written by Abū Nu‘aym al-İşfahānī (extant in manuscript; cf. *GAS*, I, p. 415, no. 6); but he is not known by the *nisba* N-‘ār/B-‘ār. Ibn Shahrāshūb cites an excerpt from a work of this title by Abū l-Qāsim al-B-ghār (*Manāqib*, III, p. 378, whence BA, XLVII, pp. 217-218). On the margin of the Tehran 1316-7 edition of the *Manāqib* (II, p. 330) the editor Maḥmūd al-Burūjirdī notes the alternative reading al-B-‘ār and adds that he does not know who this person is. A remote possibility is that I‡ cited from the *Musnad Abī Ḥanīfa* of both Abū Nu‘aym al-İşfahānī and Abū l-Qāsim al-B-‘ār/N-‘ār, and that the two titles were then conflated. I‡ refers to the tradition that every Friday the Prophet used to recite Sūras 62 and 63 (cf. → *Musnad* [al-Shāfi‘ī]).

● **+— *Musnad ‘Alī b. Abī Ṭālib* / Abū l-Ḥasan ‘Alī b. ‘Umar al-Dāraquṭnī (d. 385/995)

‡ 179/[om 45]

For the author see *GAS*, I, pp. 206-209. This work is referred to in ‡ via Ibn al-Biṭrīq’s *Kashf al-makhfi*, where it is said to contain three traditions on the Mahdī.

453. *+ *Musnad ‘Alī b. Abī Ṭālib* / Abū Ja‘far Muḥammad b. ‘Abd Allāh b. Sulaymān al-Ḥaḍramī al-Kūfī Muṭayyan (d. 297/909)

‡ (180/[om 45]), 284/[om 78], ‡* fols 127b-128a/‡** fol 164b [om ‡ 471/144], ‡ 550/174, (Y 184/478)

For the author see *GAS*, I, p. 163. I‡, who views Muṭayyan as a leading Sunnī (‡¹ 284), must have had a particular interest in him, as can be seen from the title of his work *Rayy al-ẓam‘an* (see Chapter II.2). The *Musnad ‘Alī* was still available to Ibn Ḥajar al-‘Asqalānī, who describes it in his *Mashyakha* (cited in Ṭabāṭabā‘ī, “*Ahl al-bayt*”, 5/3, 1410, p. 61) as comprising twelve *juz*’. It may have formed part of Muṭayyan’s *Musnad* (cf. Şafadī, III, p. 345), which is not mentioned in *GAS* and is presumably lost.

The quotations in ‡* fols 127b-128a/‡** fol 164b and ‡ 550/175 are taken from the first and fifth *juz*’ respectively. In ‡¹ 284, Qutham b. al-‘Abbās states that ‘Alī deserved to succeed the Prophet because he was the first to adopt Islam and the most steadfast in holding onto it. In ‡* fols 127b-128a, Abū Bakr is said on one occasion to have been affected with a state of impurity while leading the Friday prayers; he therefore stepped down from the *minbar* and had Abū Dharr fill his place. When members of the congregation expressed surprise at Abū Bakr’s action, ‘Alī said that he had acted properly. I‡ does not regard this story as reflecting favourably on Abū Bakr; on the contrary, he

takes Abū Bakr to task for not having taken the necessary precautions to forestall such an occurrence. In Ṭ 550/174, 'Alī is quoted as declaring that it is best for those in a funeral procession to follow the deceased and not to precede him (as Abū Bakr and 'Umar used to do). In Y a tradition is cited from Muṭayyan, but the name of the work from which it is taken is not given. In Ṭ 180/[om 45], a *Kitāb* by Muṭayyan is mentioned via Ibn al-Biṭrīq's *Kashf al-makhfi*; this work is said to have included three traditions on the Mahdī.

● **+— *Musnad Fāṭima* / Abū l-Ḥasan 'Alī b. 'Umar al-Dāraquṭnī (d. 385/995)

Ṭ 179/[om 45]

This work is referred to in Ṭ via Ibn al-Biṭrīq's *Kashf al-makhfi*, where it is said to contain six traditions on the Mahdī.

454. *+ *K. al-mustaghīthīn (fī l-ad'īya)* / Khalaf b. 'Abd al-Malik b. Mas'ūd Ibn Bashkuwāl al-Qurṭubī (d. 578/1183)

Dh XXI 12 no. 3702

A 74-75/88, 109/120, 114/126, MN 6-15

For the author see *EI*², art. "Ibn Bashkuwāl" (M. Ben Cheneb-[A. Huici Miranda]). In A his name not given, and in MN it appears as Khalaf b. 'Abd al-Malik b. Mas'ūd. The name in this form must have been unknown to Afandī, for he assumes that the author was an early Shī'ī scholar (*Riyāḍ*, II, p. 234, whence *A'yān*, XXX, p. 37).

In MN 8, the title is *K. al-mustaghīthīn bi llāh*. This work is cited by al-Kaf'amī in the margin of his *Junna* (e.g. p. 186) as well as in his *Balad* (e.g. pp. 502, 522-525). It seems certain that al-Kaf'amī saw a copy of this work (which is thereby distinguished from some of the other sources he cites; see Chapter III.8). The work is referred to by Ḥājji Khalifa (II, p. 1674) as *K. al-mustaghīthīn* (or, erroneously: *al-musta'in*) *bi llāh 'inda l-ḥājāt wa l-muhimmāt wa l-mutaḍarri'in ilā llāh bi (l-da'awāt wa) l-raqhabāt*. See also Strothmann, p. 105, whence *GAL*, S, I, p. 580.

An acephalous manuscript of this work is preserved in the Princeton University Library (ms. Garrett 2103 [shelf number 912]). In this manuscript, the work is entitled *Ad'iyat al-mustaghīthīn bi llāh 'azza wa jalla 'inda l-muhimmāt wa l-ḥājāt wa l-mutaḍarri'in ilayhi subḥānahu bi l-raqhabāt wa l-da'awāt wa mā yassara llāhu lahum min al-ijābāt wa l-karāmāt*. The manuscript comprises four parts, with the title appearing at the head of each part. Most of the excerpts cited by IṬ are found in this manuscript; material not found in it may belong to its lost opening pages. The excerpts describe how supplications helped to save lives or avert disaster on various occasions. For instance, as a result of supplications a man who had fallen off a ship at sea was lifted

back on board by unseen hands (A 109/120 = MN 11 = ms. fol 35b); a dead horse was brought back to life (A 74-75/88 = MN 14); a man was saved from death at the hands of a robber (A 114/126 = MN 8-9; ms. fol 1a-b contains several versions of the story); the Rūm were made to abandon their sieges of Acre (here the Rūm are the Crusaders) and of Crete (Iqritish) (here 'Rūm' probably refers to the Byzantines) (MN 14; ms. fols 51a-53a contains longer versions). A summary of the story concerning the supplication which the Prophet taught to Fāṭima's maid Fidḍa appears in MN 7-8; the full version appears in the manuscript on fols 70b-71a. The story entitled *ḥadīth al-samaka* (MN 13) appears in the manuscript on fol 50b. The supplication known as *du'ā' al-tā'ir*, which is cited in MN 12-13, is found in the manuscript on fols 37b-39a. In introducing this *du'ā'*, IṬ says he believes it to be taken from the *K. al-mustaghīthīn* (or, according to MN** fol 133a, from the end of this book), but adds that the version which he cites may contain additional material. In fact, the version in MN is the same as the one in the manuscript (where it appears towards the end of the second part); IṬ's comment is interesting in that it implies that he was citing this supplication (and perhaps other material as well?) from memory.

⇒ *K. al-mutafajjī'īn* (sic) (Maḥmūd b. Muḥammad b. al-Faḍl), see *K. al-munajjimīn*

455. * *K. al-mutahajjid* / Muḥammad b. 'Alī b. Muḥammad Ibn Abī Qurra (fl. early 5th/11th century)

Dh XIX 73 no. 384

MD 321-322

Author's name in MD: Ibn Abī Qurra. Title in Najāshī, p. 398/MD*** fol 150a: *K. al-tahajjud*. This work is cited in the margin of al-Kaf'amī's *Junna* (e.g. pp. 623, 650). Cf. → *K. 'amal shahr Ramadān*. In the excerpt, Mūsā al-Kāzīm invokes the Greatest Name of God (*ism allāh al-a'zam*).

⇒ *K. al-mu'tamad fī uṣūl al-dīn* (Ibn al-Farrā'), see *Kitāb*

456. + *Mutashābih al-qur'ān* / 'Abd al-Jabbār b. Aḥmad al-Asad-ābādī (d. 415/1025)

S 21, 244-245

For this work see *GAS*, I, p. 626, no. 11. IṬ used a copy written during the author's lifetime. He cites a passage taken from fol 2b of the ninth quire, and consisting of a commentary on Q 8:2-4 (= ed. 'A. M. Zarzūr, Cairo, 1969, I, pp. 312-313).

457. (**)+ *Mutashābih al-qur'ān* / Abū 'Umar Aḥmad b. Muḥammad b. Ja'far (or Ḥafṣ) al-Khallāl al-Baṣrī (alive in 377/987)

S 21, 246

For the author (a Mu'tazilī scholar) see Ibn al-Nadīm, pp. 221-222 (mentioning two works by him: *K. al-uṣūl* and *K. al-mutashābih*); *GAS*, I, p. 624. The excerpt in S 246 (from fol 9b [of the first quire?], to Q 2:26) is said to be taken from the *Mutashābih al-qur'ān*, while the excerpt in S 241-242 is from *K. al-radd 'alā l-jabriyya wa l-qadariyya fīmā ta'allaqū bihi min mutashābih al-qur'ān* (see List under this entry). The relationship between these two titles is not quite clear. Al-Khallāl's formulation (in both excerpts he begins his argument with the words *wa mimmā ta'allaqū bihi qawluhu* etc.), coupled with the fact that both titles refer to *mutashābih al-qur'ān*, point to an identical work. In this case, however, the question is why IṬ treats them as two separate items. It is just conceivable that he had two manuscripts of the same work, each manuscript bearing a different title and perhaps also giving a somewhat different form of the author's name (thus the name appears in the *K. al-radd* [according to S 21, 241] as Aḥmad b. Muḥammad b. Ja'far [or Ḥafṣ] al-Khallāl, and in the *Mutashābih* [according to S 21, 246] as Abū 'Umar al-Khallāl or Abū 'Umar Aḥmad b. Muḥammad al-Baṣrī al-Jallāl [sic]). But it is most unlikely that IṬ would have failed to notice that the two manuscripts contained the same work. The question could perhaps be resolved by comparing the excerpt from the *Mutashābih* with the extant manuscript of the *K. al-radd* (cf. G. Gabrieli, *Reale Accademia Nazionale dei Lincei, La Fondazione Caetani per gli studi musulmani, Notizia della sua istituzione e catalogo dei suoi manoscritti orientali*, Rome, 1926, whence *GAS*).

458. + *al-Muwatta'* / Mālik b. Anas (d. 179/795)

Ṭ 128/31

For this work see *GAS*, I, pp. 458-464. IṬ refers to the tradition that for six months, whenever the Prophet passed by Fāṭima's door on his way to morning prayer, he used to call out, "Come to prayer, *ahl al-bayt!*", and would then recite Q 33:33. This tradition, which appears in various sources (see the references given by the editor in Ṭ¹ 128, n. 3), is found neither in al-Shaybānī's recension of the *Muwatta'* (Ludiana, 1292/1876) nor in al-Maṣmūdī's recension, on which al-Zurqānī's commentary is based (*Sharḥ 'alā l-Muwatta'*, Cairo, 1355/1936; cf. *GAS*, I, p. 462, no. 17).

459. **?— *K. al-nadā al-ṣimī alladhī 'amilahu Kīshitā malik al-Hind* / anon.

N 29

Sezgin (*GAS*, VII, pp. 93-94) refers to this passage in N, but gives the title as *al-Nadā al-ṣūrī*. In BA, LVIII, p. 239, the title appears as *al-Yad* [sic] *al-ṣimī*. None of these titles makes much sense. Perhaps *al-*

nadā should be emended to *al-ḥadīd* (for Chinese iron as a material for producing rings see A 35/49, 37-38/50-51, MK, III, pp. 297-300; cf. in general *ET*², art. "Ḥadīd" [J. Ruska] and "Ma'din" [A. Y. al-Hassan and D. R. Hill, at V, pp. 971-973]). Pingree suggests deriving Kīshitā from Kāshīnātha (cf. *Census of the Exact Sciences in Sanskrit*, II, Philadelphia, 1971, p. 26, whence *GAS*, VII, p. 93, n. 2). According to Iṭ, this work contains a long disquisition by the Indian monarch concerning astrological indications that preceded the coming of the Prophet Muḥammad.

460. *+ *K. nadīm al-farīd* / Abū 'Alī Aḥmad b. Muḥammad b. Ya'qūb (Ibn) Miskawayh (d. 421/1030)

Dh XXIV 104 no. 545

Ṭ 209-210/[om 55], 275-282/[om 78], Ṭ Per 240-241 [om Ṭ 499/155]

Al-Ṭīhrānī is probably correct in assuming an identity between this work, the *Uns al-farīd* and the *Uns al-khawāṭir*. The title *Uns al-farīd* is attested by many of Miskawayh's biographers, including Abū Sulaymān al-Mantīqī, Yāqūt, Ibn al-Qiftī and al-Shahrazūrī; the titles *Nadīm al-farīd* and *Uns al-khawāṭir* are given by al-Khwānsārī, who seems to regard them as two separate works (*Rawḍāt*, I, pp. 254-255). See in general Arkoun, *Contribution*, pp. 101-106. Arkoun, like al-Ṭīhrānī, assumes an identity between the *Nadīm al-farīd* and *Uns al-khawāṭir*. This assumption is corroborated by the fact that al-Khwānsārī cites the title *Uns al-khawāṭir* from al-Shahrazūrī's *Ta'riḫ al-ḥukamā'*, whereas al-Shahrazūrī's text as cited by Arkoun (*Contribution*, p. 102) has *Uns al-farīd*. In contrast, A. Emami thinks that *Uns al-farīd* (which he identifies with *Nadīm al-farīd*) is different from *al-Khawāṭir* (a title mentioned by Abū Sulaymān al-Mantīqī which Emami suggests is identical with *Uns al-khawāṭir*). See Emami's introduction to his edition of *Tajārib al-umam*, Tehran, 1987-, I, p. 25. Iṭ provides the earliest attestation of the title *Nadīm al-farīd*. According to al-Ṭīhrānī, the *Nadīm* is described in the *Rawḍāt* as a *majmū'a shibh al-kashkūl*; this description is missing both from the lithograph (see p. 70) and from Ismā'īliyan's edition of the *Rawḍāt* (see I, p. 254). Al-Ṭīhrānī also says that a speech by 'Alī is cited from this work in some late texts; but al-Ṭīhrānī adduces no evidence that it is extant.

The first excerpt consists of a tradition against 'Abd Allāh b. 'Umar. The second, much longer, excerpt comprises a letter purportedly written by al-Ma'mūn to the 'Abbāsids, their clients, and the people of Baghdad. In it he justifies his having appointed the recently deceased 'Alī al-Riḍā as heir apparent. This letter is mentioned by al-Irbilī (*Kashf*, III, p. 74), who refers to *K. al-nadīm* without mentioning the author and states that it was unavailable to him at the time

of writing. The letter is cited via the *Tarā'if* in BA, XLIX, pp. 208-214, with al-Majlisī's comments on pp. 214-215. For a translation and analysis see Madelung, "Documents", pp. 339-346. The third excerpt (which appears only in Ṭ Per) is a speech delivered by Abū Sufyān when 'Uthmān assumed the caliphate.

461. *Nahj al-balāgha* / Abū l-Ḥasan Muḥammad b. al-Ḥusayn b. Mūsā al-Sharīf al-Raḍī (d. 406/1015)

Dh XXIV 412 no. 2173

K 9, 73, N 56, 58, 144, Ṭ 346/98, 419/127, 508-509/[om 158]

For this work see *GAL*, I, p. 511, *S*, I, pp. 132 (where it is wrongly ascribed to al-Murtaḍā), 705 (where Brockelmann says there is no decisive evidence in favour of either al-Raḍī or al-Murtaḍā). IṬ refers to al-Raḍī as the author (or compiler) (*muṣannif, mu'allif, ṣāhib*) (N 58, Ṭ¹ 420, 509), while emphasizing that the speeches and sayings included therein are by 'Alī.

IṬ draws attention to the secrets contained in the *Nahj* (K 9) and to the information about 'Alī's enemies included there (K 73). He also points out that in some of 'Alī's speeches it is emphasized that God cannot be compared to created beings (Ṭ 346/58). In Ṭ¹ 508, IṬ cites a passage from al-Sharīf al-Raḍī's introduction to the work (= I, pp. 7-8 in Muḥammad Abū l-Faḍl Ibrāhīm's edition of the *Nahj al-balāgha*, Cairo, 1383/1963). Ṭ 419/127 includes a reference to the third speech in the *Nahj*, the one known as *al-Shiqshiqiyya* (see *Nahj*, I, pp. 29-36; cf. →K. *ma'ānī l-akhbār*). N 56 contains part of the *khutbat al-ashbāh* (= *Nahj*, I, pp. 191-192; the entire speech appears there at I, pp. 185-206). In N 58 and 144, IṬ refers to the astrologer who advised 'Alī against setting out to fight the Khawārij at the moment chosen by 'Alī (= *Nahj*, I, p. 147). IṬ, relying on al-Mubarrad, identifies the astrologer as 'Afif b. Qays al-Kindī. Ṭ¹ 509 comprises the last part of a speech by 'Alī (= *Nahj*, I, pp. 414-415). IṬ states that it is to be found at the end of the first volume. It appears in the same place in Ibrāhīm's two-volume edition, so IṬ's manuscript probably also consisted of two volumes.

462. *— *Nahj al-ḥaqq* / Muḥammad b. Muḥammad al-Shaykh al-Mufīd (d. 413/1022)

Dh XXIV 416 no. 2182

Y 174/457

Al-Ṭihrānī suggests an identity with the *Nahj al-bayān 'an sabīl al-īmān*. McDermott adduces only the latter title (p. 40, no. 172). According to Y, in the opening section of the *Nahj* al-Mufīd asserts that al-Ṣāhib b. 'Abbād was a Mu'tazilī.

463. * *Nahj al-najāt fī fadā'il amīr al-mu'minīn wa l-a'imma al-tāhirīn min dhurriyyatihī* / Ḥusayn b. Muḥammad b. al-Ḥasan b. Naṣr al-Ḥulwānī (alive in 481/1088-9?)

Dh XXIV 425 no. 2224

Y 140/389-390

In some manuscripts of the *Yaqīn* the title is *Ta'rikh nahj al-najāt* (see Y² 389, n. 1). In Y, the author's name is given as Ḥusayn b. Muḥammad (Y² adds: b. al-Ḥasan) b. Miṣr (BA, XXXVII, p. 327: al-Ḥasan) al-Ḥulwānī. Iṭ states that he used a manuscript written in Jumādā I 375/Sept.-Oct. 985, and says that it may be an autograph. Could the author be al-Ḥusayn b. Muḥammad b. al-Ḥasan, a contemporary of Ibn Bābawayh and the author of the lost *Maqṣad al-rāghib fī fadā'il 'Alī b. Abī Ṭālib* (Dh XXII 111 no. 6307)? The problem is that al-Ḥulwānī's immediate authority in Y is Abū l-Qāsim (Y¹ adds: b.) al-Mufid, whom al-Ṭihrānī (in *Nābis*, p. 129) identifies with al-Shaykh al-Mufid's son 'Alī b. Muḥammad b. Muḥammad (fl. first half of the 5th/11th century). Al-Ṭihrānī may therefore be correct in suggesting (in Dh) that the date of the manuscript as stated in the *Yaqīn* is erroneous and that the author is to be identified with Ḥusayn b. Muḥammad b. al-Ḥasan al-Ḥulwānī, author of *Nuzhat al-nāzīr wa tanbīh al-khāṭir* and other works (alive in 481/1088-9). Cf. *Ma'ālim*, p. 42, no. 273; *A'yān*, XXVII, pp. 150-153; Dh XXIV 127 no. 638. The *isnād* in Y¹ appears to be defective, for in it Abū l-Qāsim (b.) al-Mufid cites directly from al-Ḥasan b. 'Alī b. Rāshid al-Wāsiṭī, who died in 237/851-852 (see *Tahdhīb*, II, p. 295). And indeed, in the version of the *Yaqīn* cited in BA (XXXVII, p. 327), a certain Aḥmad b. 'Abd Allāh b. Muḥammad al-Thaqafī intervenes between Abū l-Qāsim and al-Ḥasan. This version was incorporated from BA into Y².

⇒ *Naḥwu tis'in mas'ala khālafa fihā l-Murtaḍā shaykhahu l-Mufid* (al-Rāwandī), see *al-Khilāf*

⇒ *K. al-nahy* (al-Kh-r-mī), see *K. al-bahī*

464. ** *K. al-naqḍ 'alā man aḏhara* (or *yuzhiru*) *l-khilāf li ahl bayt al-nabī* (or *li ahl al-bayt*) / Abū 'Abd Allāh al-Ḥusayn b. 'Ubayd Allāh b. 'Alī al-Wāsiṭī (d. before 420/1029)

Dh XXII 225 no. 6797, XXIV 291 no. 1508

M 33/343-344

For the author see *Riyād*, II, pp. 136-138, whence *A'yān*, XXVI, pp. 371-372. Al-Ṭihrānī (*Nābis*, p. 64) maintains that Iṭ cites from this work in his *Ghiyāth*, but this is the result of confusing the *Ghiyāth* with the *Mudāyayaqa* (cf. Chapter II.2). Judging by the excerpt in M, this book must have dealt with the disagreements (*khilāf*) between

Sunnī and Shī'ī jurisconsults on various legal issues.

465. + *K. nasab al-khayl* / Abū l-Mundhir Hishām b. Muḥammad b. al-Sā'ib Ibn al-Kalbī (d. 204/819)

Dh XXIV 138 no. 691

A 51/65, 97/108

In A* fol 34b, incorrectly: *K. tasabbub al-khayl*. Iṭ attributes this work to its transmitter, Muḥammad b. Ṣāliḥ (i.e. b. al-Naṭṭāḥ), *mawlā* of Ja'far b. Sulaymān (i.e. b. 'Abd Allāh b. 'Abbās) (d. 252/866); cf. Levi della Vida's edition (*Les "Livres des chevaux"*), Leiden, 1928, p. 1 = p. 5 in Aḥmad Zakī's edition entitled *Ansāb al-khayl*, Cairo, 1384/1965; in general *EI*², art. "Ibn al-Naṭṭāḥ" (F. Omar). The two excerpts in A (about Ishmael) appear consecutively in the *Ansāb al-khayl* (ed. Zakī, p. 12).

⇒ *Naṣīḥat al-mulūk* (al-Ghazzālī), see *al-Tibr al-masbūk*

466. **+ *K. al-nashr wa l-ṭayy* / anon. (6th/12th century)

Dh XXIV 159 no. 824

IQ 663-671/454-459, 679-682/464-466

Most of these passages are cited via the *Iqbāl* in BA, XXXVII, pp. 128-134, 136-137. In Dh, the title is printed erroneously as *al-Nashr wa l-'ulā*. Iṭ says that its author was a Sunnī, and that he sent a copy of his book to Rustam b. 'Alī, Shāh of Māzandarān, when this ruler visited al-Rayy. The reference is to Nuṣrat al-Dīn Shāh Ghāzī Rustam b. 'Alī of the Ispahbādī branch of the Bāwand dynasty (r. 533-558/1139-63). The passages deal with the Ghadīr Khumm tradition, and are interspersed with Iṭ's comments. The author is also referred to (in IQ 663/454) as *muṣannif kitāb al-khālīṣ* (thus IQ²; IQ¹: *al-khā'is*; *Riyād: al-khā'id*) *al-musammā bi l-nashr wa l-ṭayy*. *K. al-khālīṣ al-musammā bi l-nashr wa l-ṭayy* is among the works which al-Ḥurr al-'Āmilī cites indirectly (*Ithbāt*, I, p. 62). In *Riyād* (VI, pp. 48, 49), this appears in a list of anonymous Imāmī (*sic*) works. Al-Ṭīhrānī (Dh VII 136 no. 738) refers to a *K. al-khālīṣ* of Jābir b. Ḥayyān, but this is clearly a different work.

467. + *K. al-nāsikh wa l-mansūkh* / Hibat Allāh b. Salāma b. Naṣr b. 'Alī al-Baghdādī (d. 410/1019)

Dh XXIV 13 no. 66

S 20, 226-227

For the author see *GAS*, I, pp. 47-48. Iṭ says that in his manuscript this work is appended (*mudāf*) to (al-Hayṣam b. Muḥammad) al-Naysābūrī's *Qiṣaṣ al-qur'ān* (see List under this entry). The passage cited refers to the controversy as to whether or not Q 42:23 (*qul lā*

as'alukum 'alayhi ajran illā l-mawaddata fī l-qurbā) was abrogated (Iṭ, in keeping with the usual Imāmī position, says it was not).

The author's name as given in S is Naṣr b. 'Alī al-Baghdādī, but this must be the result of an omission of the first part of the name: not only is Hibat Allāh's grandfather not credited with a work bearing this title, but the passage in S appears in Hibat Allāh's *K. al-nāsikh wa l-mansūkh*, ms. Princeton University Library New Series 521 (shelf number 252), fol 60b. It should be noted, however, that the printed editions contain different material at this point (Cairo, 1387/1967, pp. 80-81; ed. Zuhayr al-Shāwish and Muḥammad Kan'ān, Beirut, 1404/1984, pp. 155-156), as does also ms. Princeton University Library Garrett 138 (shelf number 899), fol 35a. There thus appear to be two recensions of this work.

468. ** *K. nathr al-la'ālī* / 'Alī b. Faḍl Allāh al-Ḥasanī al-Rāwandī (alive in 589/1193)

Dh XXIV 55 no. 266

MN 39

These are the title of the work and the name of the author as given in MN. Somewhat fuller information is provided by Muntajab al-Dīn (pp. 129-130): here the author is named as 'Izz al-Dīn 'Alī b. Ḍiyā' al-Dīn Abī l-Riḍā Faḍl Allāh b. 'Alī al-Ḥasanī al-Rāwandī, and the title is given as *Nathr al-la'ālī li fakhr al-ma'ālī*; see further *Thiqāt*, pp. 198-200.

Muntajab al-Dīn provides no details about the work's contents. Al-Kantūrī, in contrast, maintains that it consisted of alphabetically arranged apothegms of 'Alī (Kantūrī, p. 576, no. 3243), and this is also the view held by al-Khwānsārī (*Rawḍāt*, V, p. 360; cf. Dh XXIV 53 no. 262). Yet the excerpt in MN is not a saying of 'Alī; rather it consists of a supplication which Jesus taught to a man who had complained of a debt with which he was burdened. What seems to have happened is this: the *Nathr al-la'ālī* of 'Alī b. Faḍl Allāh was lost at an early stage, and it was no longer possible to reconstruct its contents (the excerpt in MN having apparently gone unnoticed). Later scholars confused it with another work bearing the same title and comprising sayings of 'Alī; this work is extant in a number of manuscripts, and has been published twice. The identity of its compiler was not known to al-Majlisī, who refers to him as *ba'd 'ulamā'inā* (BA, LXXVIII, p. 36). Others believed him to have been either 'Alī b. Faḍl Allāh's father Abū l-Riḍā Faḍl Allāh b. 'Alī b. Hibat Allāh al-Rāwandī (alive in 546/1151-2; see Ibn 'Inaba, *Umda*, p. 152 = ed. Najaf, p. 185, *Thiqāt*, pp. 217-218) or Abū 'Alī al-Faḍl b. al-Ḥasan b. al-Faḍl al-Ṭabrisī (d. 548/1153) (cf. Karīmān, I, pp. 385-386). This uncertainty is reflected in the Tehran

1377/1958 edition of the *Nathr al-la'ālī* (published in one volume with the *K. Abī l-Ja'd* and the *K. al-ṭibb* of 'Abd Allāh b. Biṣṭām and his brother). Here the author of the *Nathr al-la'ālī* is said to be either Abū l-Riḍā al-Rāwandī or Abū 'Alī al-Ṭabrisī. But in an earlier edition of this text (Tehran, 1318), which is based on a different manuscript, the author is clearly identified as Abū 'Alī al-Ṭabrisī. This is probably correct, since al-Ṭihirānī knows of a manuscript of the *Nathr al-la'ālī* of Faḍl Allāh al-Rāwandī which he describes as consisting of sayings of Muḥammad (rather than of 'Alī) (see Dh XXIV 54 no. 265).

To sum up: there appear to be three different works that bear the title *Nathr al-la'ālī*: (a) apothegms of the Prophet by Faḍl Allāh al-Rāwandī (extant); (b) apothegms of 'Alī by Abū 'Alī al-Ṭabrisī (extant); (c) a lost work by 'Alī b. Faḍl Allāh al-Rāwandī, of which MN preserves the only known excerpt.

469. * *Nawādir al-ḥikma* / Abū Ja'far Muḥammad b. Aḥmad b. Yahyā b. 'Imrān al-Ash'arī al-Qummī (fl. late 3d/9th century)

Dh XXIV 346 no. 1857

N 93-94

In N, the author's name appears as Muḥammad b. Aḥmad b. 'Abd Allāh al-Qummī. The *Nawādir* (which seems to have been his best-known work) was one of the sources used by Ibn Bābawayh for his *Man lā yaḥḍuruḥu l-faqīh* (ed. 'Alī Akbar al-Ghaffārī, Tehran, 1392-4, I, p. 3). Al-Faḍl b. al-Ḥasan al-Ṭabrisī cites from this work in his *I'lām* (pp. 259, 274-275, 279-280, 350), as do his son al-Ḥasan b. al-Faḍl in his *Makārim al-akhlāq* (Najaf, 1391/1971, pp. 57, 229, 234, 246), Mīr Dāmād in his *Rawāshih* (p. 107) and Hāshim al-Baḥrānī in the *Madīnat al-ma'ājiz* (p. 270). In addition, al-Majlisī cites three excerpts from the *Nawādir* via al-Ḥillī's *Muḥtaḍar* (BA, XXV, pp. 383, 385, XXVI, pp. 65-66); only the first of these excerpts appears in the Najaf 1370/1951 edition of the *Muḥtaḍar* (at p. 107), and it is not identified there as coming from the *Nawādir*.

In the passage in N, Mūsā al-Kāzīm proves that al-Ḥasan b. Sahl's pride in his knowledge of astronomy is unfounded. Many of the passages cited in the other sources also deal with the virtues of various Imams though some, such as those in the *Makārim al-akhlāq*, deal with other subjects.

⇒ *Nawādir al-muṣannaf* (Ibn Maḥbūb), see *al-Muṣannaf*

470. *K. al-nihāya fī mujarrad al-fiqh wa l-fatāwā* / Abū Ja'far Muḥammad b. al-Ḥasan al-Ṭūsī (d. 460/1067)

Dh XXIV 403 no. 2141

A 83/95-96, B 177, 241, 271-272, K 130

Title in A, B, K: *K. al-nihāya*. According to K, this was the second work of *fiqh* (after al-Ṭūsī's *al-Jumal wa l-'uqūd*) which IṬ studied. After completing its first part he received an *ijāza* from his teacher Ibn Namā (d. 645/1247-8); IṬ states that the volume with this *ijāza* is now in his possession. See also Modarressi, p. 64. A = B 271-272: on drawing lots (see Ṭūsī, *Nihāya*, p. 346). In B 177, IṬ refers to the tradition on *istikhāra* which he cites in B 241 (see *Nihāya*, p. 142).

471. *+ *Nihāyat al-ṭalab* (or *maṭlab*) *wa ghāyat al-su'āl* (or *su'ul*) *fī manāqib āl al-rasūl* / Ibrāhīm b. 'Alī b. Muḥammad b. al-Mubārak b. Aḥmad b. Bakrūs al-Baghdādī al-Dīnawārī al-Ḥanbalī (d. 610/1213-4 or 611/1214-5)

Dh XXIV 402 no. 2136

Ṭ 202/52, 302-305/85-87, 468/143-144, 507/158

For the author see Abū Shāma, pp. 87-88; Ibn Kathīr, XIII, p. 68; *Shadharāt*, V, pp. 39-40. His name is given in Ṭ 302/85 as Ibrāhīm b. 'Alī b. Muḥammad al-Dīnawārī (this *nisba* does not appear in the Sunnī sources); in Ṭ 202/52, 468/143-144 and 507/158 he is merely identified as a Ḥanbalī. He seems to have led an unexceptionable life until his appointment (in 604/1207-8) as police agent (*ṣāhib khabar, shurtī*) at the Bāb al-Nūbī in Baghdad (cf. Le Strange, *Baghdad during the 'Abbāsīd Caliphate*, s.v.); his behaviour then turned extremely cruel and violent and remained so until he was finally cudged to death and his body thrown into the Tigris. In the biographical notices on him he is not credited with any work.

The tradition cited in Ṭ 202/52 relates how the Prophet agreed to sacrifice his son Ibrāhīm in order to save al-Ḥusayn; this tradition is also cited (from al-Naqqāsh's *K. shifā' al-ṣudūr*) in *Ta'rīkh Baghdād* (II, p. 204) and Ibn Shahrāshūb's *Manāqib* (III, pp. 234-235, whence BA, XXII, p. 153). Ṭ 302-305/85-87 comprise a number of traditions portraying Abū Ṭālib in a favourable light. In Ṭ 468/144, 'Umar is said to have been a donkey dealer (*nakhkhās al-ḥamīr*) before adopting Islam; and IṬ uses this to contrast 'Umar's lowly status with that of the Banū Hāshim, "the kings of the Jāhiliyya and of Islam". In Ṭ 507/158, Ibn 'Abbās enumerates for Mu'āwiya some of 'Alī's virtues.

IṬ was not the only Shī'ī author who cited from this work. In the *Gharī* (pp. 129-130), an excerpt is cited in which al-Dīnawārī shows that 'Alī is buried in Najaf. (In this excerpt al-Dīnawārī refers to an event which took place on 13 Dhū l-Ḥijja 597/14 Sept. 1201 during his return from a pilgrimage to Mecca.) And the excerpt in Ṭ 202/52 also appears in 'Allāma al-Ḥillī's *Kashf al-yaqīn* (Iran, 1298, pp. 69-70 = Najaf, 1371, p. 116).

According to al-Tīhrānī, the *Nihāyat al-ṭalab* is cited in the *Ansāb*



al-nawāṣīb, a Persian work by ‘Alī b. Dāwūd al-Astarābādī (alive in 1085/1674-5). It seems, however, that al-Astarābādī cited from the *Nihāyat al-ṭalab* via the *Ṭarā’if* (see e.g. *Ansāb al-nawāṣīb*, ms. Br. Lib. Or. 8381, fol 3a; the reference to the author as “al-Khalīlī al-‘Āmmī” must be an error for “al-Ḥanbalī al-‘Āmmī”). The *Ansāb al-nawāṣīb* cannot therefore be relied upon as evidence that the *Nihāyat al-ṭalab* survived into the Ṣafawid period.

472. +- *Nihāyat al-‘uqūl fī dirāyat al-uṣūl* / Abū ‘Abd Allāh Muḥammad b. ‘Umar b. al-Ḥusayn Fakhr al-Dīn **al-Rāzī** (d. ca. 606/1209)

‡ 349/100

For this work see *GAL*, I, p. 668, *S*, I, p. 922. IṬ refers to al-Rāzī as *Ṣāhib nihāyat al-‘uqūl*, implying that this was one of his best-known works.

473. *+ *Nishwār al-muḥāḍara wa akhbār al-mudhākara* / Abū ‘Alī al-Muḥassin b. ‘Alī b. Muḥammad **al-Tanūkhī** (d. 384/994)

Dh XXIV 160 no. 826

MD 276, N 154-160, 165-171, 176-177, 190-192, 195-202, 211-212

In N*, this work is referred to throughout as *Akhbār al-mudhākara wa nishwār al-muḥāḍara* or *Akhbār al-mudhākara*. In all versions of the *Muhaj* consulted, the title is given as *K. al-mudhākara*. Cf. Sbath (p. 49, no. 882), where the title is *Nishwār al-muḥāḍara*. IṬ uses this work as a source of biographical information on professional and amateur astrologers. All the excerpts are found in ‘Abbūd al-Shālījī’s edition of the *Nishwār* (Beirut, 1391-3/1971-3). Some of the material in this edition is taken directly from the *Nujūm* (and from other sources), since it was not found in manuscripts of the *Nishwār* available to the editor (see his introduction, I, pp. 6-10).

In MD, IṬ refers to stories found in the third *juz’* concerning the unrest during the reign of al-Mu‘tamid. The excerpts in N 154-157 are taken from the eleventh *juz’* and deal with Abū ‘Alī al-Jubbā’ī’s expertise in astrology (N 154-155 = *Nishwār*, VII, pp. 196-197; N 155 = *Nishwār*, VII, p. 198; N 155-156 = *Nishwār*, VII, p. 199; N 156 = *Nishwār*, II, p. 332; N 156-157 = *Nishwār*, II, p. 331); the excerpts in N 157-160 deal with Abū Ma‘shar (N 157 = *Nishwār*, IV, pp. 66-67; N 158-159 = *Nishwār*, VIII, pp. 56-57; N 159-160 = *Nishwār*, II, pp. 327-328); N 165-169 = *Nishwār*, VII, pp. 200-206; N 169-171 = *Nishwār*, IV, pp. 75-78; N 176-177 = *Nishwār*, VII, pp. 207-208; N 190-192 = *Nishwār*, VII, pp. 212-215; N 195-198 = *Nishwār*, IV, pp. 191-194; N 198-201 = *Nishwār*, IV, pp. 119-122; N 201-202 = *Nishwār*, VII, pp. 209-211. The excerpt cited in *Nishwār*, VII, pp. 216-217 from N 211-212 is in fact cited by IṬ via the *Ta’rīkh Baghdād*.

474. * *K. al-nubuwwa* / Abū Ja'far Muḥammad b. 'Alī Ibn Bābawayh (d. 381/991)

Dh XXIV 40 no. 200

IQ 98-99/623, N 28-29, 209

IṬ ascribes the excerpt in N 209 to a *Dalā'il al-nubuwwa* by Ibn Bābawayh; but there is no such title in Dh, and the work referred to may well be the *K. al-nubuwwa*. According to al-Ṭihirānī (at Dh XXIV), IṬ also cites from the *K. al-nubuwwa* in his *al-Durr al-naẓīm*; but the attribution of the *Durr* to IṬ is mistaken: it was actually composed by IṬ's pupil Jamāl al-Dīn Yūsuf b. Ḥātīm al-Shāmī; see BA, I, p. 21, Dh VIII 86 no. 308.

In IQ, the tradition cited (from the end of the fourth *juz'*) states that the Prophet was conceived on the night of 19 Jumādā II; the tradition in N 28-29 concerns the astrological indications that preceded the birth of Jesus, and the excerpt in N 209 tells how Bukhtnaṣṣar ordered his astrologers to interpret a dream which he had. For further quotations from the *K. al-nubuwwa* see e.g. Ibn Shahrāshūb, *Manāqib*, I, p. 17; *Ṣirāt*, II, p. 256.

475. **— [*K. al-nujūm*] / Abū l-Faṭḥ Muḥammad b. 'Alī b. 'Uthmān al-Karājakī (d. 449/1057)

Dh XXIV 78 no. 399

N 124

Al-Karājakī is known to have composed a number of astrological works. In N 124 IṬ refers to two of them, which he says seek to prove that stars can indicate future events. From IṬ's formulation it appears that he is describing the contents of these works rather than giving their titles. Al-Ṭihirānī (in Dh) refers to one of these works as *K. al-nujūm*, but without offering any supporting evidence.

476. **— *K. fī l-nujūm wa fī ṣiḥḥat annahā dalālāt 'alā l-ḥādithāt* / Abū l-Faṭḥ Muḥammad b. 'Alī b. 'Uthmān al-Karājakī (d. 449/1057)

(Dh XXIV 78 no. 399)

N 124

See the previous entry.

477. + *al-Nukat fī i'jāz al-qur'ān* / Abū l-Ḥasan 'Alī b. 'Īsā b. 'Alī al-Naḥwī al-Rummānī al-Warrāq (d. 384/994)

Dh XXIV 307 no. 1603

S 21, 242-243

For the author see *GAS*, VIII, pp. 112-114, IX, pp. 111-113. This work is also known as *K. i'jāz al-qur'ān* (*GAS*, VIII, p. 113, no. 2). IṬ mentions three different manuscripts of this work in his possession. The text was edited by 'Abd al-'Alīm (Delhi, 1934) and by Muḥammad Khalaf

Allāh and Muḥammad Zaghlūl Salām, in *Thalāth rasā'il fī i'jāz al-qur'ān*, Cairo, 1387/1968, pp. 75-113. S 242 (first manuscript, fol 2a) (on i'jāz) = *Nukat* (ed. Khalaf Allāh and Salām), p. 76; S 242-243 (second manuscript, fol 8) (on *tashbihāt*) = *Nukat*, pp. 81-82; S 243 (third manuscript, fol 14b) (on *isti'āra*) = *Nukat*, pp. 86-87.

478. +- *al-Nukat fī 'ilm al-nujūm* / Abū Yūsuf Ya'qūb b. Ishāq al-Kindī (d. ca. 252/866)

Dh XXIV 78 no. 401

N* fol 86a/[om N 128]

For the author see *EI*², art. "al-Kindī" (J. Jolivet and R. Rashed); *DSB*, XV, pp. 261-267, art. "al-Kindī" (J. Jolivet and R. Rashed). As noted in Dh (I 377 no. 1961), the author's name appears in the *Nujūm* erroneously as Ishāq b. Ya'qūb. IṬ quotes a scholar who asserts that al-Kindī was a Shī'ī (cited in Dh VII 12 no. 46). The text in N* reads: *waṣala ilaynā min taṣānīfihī risāla fī 'ilm al-akhlāq wa l-nukat fī 'ilm al-nujūm wa risālatuhu fī khamsa* [sic] (the word *ajzā'* is probably to be added). This apparently refers to two separate works. The parallel place in N 128 reads: *waṣala ilaynā min taṣānīfihī risālatuhu fī 'ilm al-nujūm khamsat ajzā'*. This *Risāla* is perhaps identical to the *Nukat* of N*. A *Risāla fī l-akhlāq* is mentioned among al-Kindī's works in Ibn al-Nadīm, Ibn al-Qiftī and Ibn Abī Uṣaybi'a (cf. R. J. McCarthy, *al-Taṣānīf al-mansūba ilā faylasūf al-'arab*, Baghdad, 1382/1962, p. 32, no. 173, p. 88, no. 174, p. 98, no. 165, p. 108, no. 198). It is probably a different work from the *Risāla fī l-ḥīla li daf' al-aḥzān* (ed. H. Ritter and R. Walzer, "Uno scritto morale inedito di al-Kindī", *Atti della Reale Accademia Nazionale dei Lincei, Memorie della Classe di Scienze morali, storiche e filologiche, Serie VI*, vol. 8, Rome, 1938; also ed. 'Abd al-Raḥmān Badawī in *Rasā'il falsafīyya*, Benghazi, 1973, pp. 6-32; cf. R. Ramon Guerrero and E. Tornero Poveda, *Obras filosóficas de al-Kindī*, Madrid, 1986, pp. 154-155, followed by a Spanish translation of the *Risāla fī l-ḥīla* on pp. 156-171).

The title *Nukat fī 'ilm al-nujūm* does not seem to be attested elsewhere; the reference is perhaps to the *K. aḥkām al-nujūm* (cf. *GAS*, VII, p. 133, no. 2, mentioning a Latin translation entitled *De iudiciis astrorum* which Sezgin suggests may be a translation of *K. aḥkām al-nujūm*) or to the *Risāla fī l-nujūm* (extant; cf. *GAS*, VI, p. 154, no. 6).

479. *+ *K. nuqūsh al-khawātīm* / Abū 'Uthmān 'Amr b. Baḥr al-Jāhīz (d. Muḥarram 255/Dec. 868-Jan. 869)

Ṭ 532/166

In Ṭ² and the margin of Ṭ* fol 147b, the author's name is given as al-Ḥāfīz; the correct name appears in Ṭ¹/Ṭ* fol 147b/Ṭ** fol 189a. This

title is missing from Pellat's "Nouvelle essai", as well as from the updated Arabic version of Pellat's "Essai" by 'Alī Abū Milḥim (*Kashshāf āthār al-Jāhiz*, Beirut, 1987, pp. 37-109 [bound with *Rasā'il al-Jāhiz: al-rasā'il al-kalāmiyya*]). IṬ cites this passage to show that, contrary to the practice of some Muslims, the correct custom, as followed by various prophets, is to wear seal rings on the right hand. The passage is also referred to in Ibn Shahrāshūb, *Manāqib*, III, p. 88.

480. **? K. al-nūr wa l-burhān / Abū l-Qāsīm (or Abū Hāshim) b. al-Ṣabbāgh

Ṭ 410-411/[om 124]

In Ṭ** (fol 142a), the author's name is given as Ibn al-Ṣayyāgh. IṬ cites two passages from the chapters entitled *mā anzala llāhu ta'ālā 'alā nabīyyihi* and *hijrat al-nabī ṣ ilā l-Madīna* respectively; the first passage is on the authority of Muḥammad b. Iṣḥāq and the second on the authority of 'Alī Zayn al-'Ābidīn as cited by Sa'īd b. al-Musayyab. The passages depict some of the events surrounding the *hijra*, and present an unfavourable picture of Abū Bakr's role at the time. Both author and work are unidentified.

481. ** K. nūr al-hudā wa l-munjī min al-radā / al-Ḥasan b. Abī Ṭāhir Aḥmad b. Muḥammad b. al-Ḥusayn al-Jāwābī (or Jāwānī) (fl. 4th/10th century?)

Dh XXIV 387 no. 2079

ṬṢ 535-590, 595-655

For the author see *Riyād*, I, pp. 155-156. The *K. nūr al-hudā*, which deals with 'Alī's virtues, is not known to have come down independently; but it was largely (or entirely) incorporated by IṬ in his *Tahṣīn* (see →IṬ, *al-Tahṣīn*). IṬ's manuscript contained (in the margin?) material in the handwriting of Abū 'Abd Allāh Muḥammad b. Muḥammad b. Hārūn al-Ḥillī known as Ibn al-Kāmil (or Ibn Ki'āl) (d. 11 Dhū l-Ḥijja 597/12 Sept. 1201; cf. al-Ṭihrānī, *Thiqāt*, pp. 286-288).

482. ** Nuskha / anon. (3d/9th century)

IQ 612-631/401-420

According to IṬ, this manuscript was written in 270/883-884. The excerpt cited comprises a long supplication to be pronounced on the eve of the visit to 'Arafa during the pilgrimage ceremonies.

483. ** Nuskha 'atīqa / anon. (5th/11th century?)

IQ 251-252/19-20, 285/46-47, 475/259

This manuscript was said to be in the handwriting of al-Sharīf al-Raḍī (d. 406/1015). IṬ cites three supplications for Ramaḍān.

484. **? Nuskha 'atīqa / anon. (5th/11th century?)

(IQ 251/18-19), MD 265-271

The first transmitter in MD is al-Sharīf Abū l-Ḥasan Muḥammad b. Muḥammad b. al-Muḥsin b. Yaḥyā b. al-Riḍā, who transmitted on 25 Dhū l-Hijja 404/27 June 1014 in Mashhad maqābir Quraysh (in al-Kāzimiyya). The excerpt consists of a supplication directed against al-Mutawakkil that was pronounced by the future tenth Imam al-Hādī; three days later the caliph was murdered (in 247/861). It is not clear whether this is the same manuscript as the *Nuskha 'atiqa min kutub uṣūl al-shī'a*, from which a supplication for the beginning of Ramaḍān is cited in IQ.

⇒ *Nuskha fihā dhikr asmā' 'Alī* (anon.), see *Dhikr al-āyāt* etc.

485. *+ *K. al-nutaf* / Abū 'Abd Allāh al-Sallāmī (fl. 350/961?)

‡ 532/166

There are some difficulties with both title and author as cited by I‡. The title as given here appears in the *Manāqib* of Ibn Shahrāshūb (see e.g. III, p. 87, whence BA, XLII, pp. 62-63, citing the same passage as ‡, plus a number of further sentences). In the versions of the *Tarā'if* consulted, the title appears in various forms, all of them apparently corrupt: ‡* fol 147b: *K. al-salaf*; ‡¹/‡²: *K. al-sayf*; ‡** fol 189a: *K. al-munif*. (The title is missing from ‡ Per.)

The name Abū 'Abd Allāh al-Sallāmī appears in both Ibn Shahrāshūb's *Manāqib* and in the *Tarā'if*. Such a name is not attested elsewhere, and the author is almost certainly to be identified with Abū 'Alī al-Ḥusayn b. Aḥmad al-Sallāmī (Salāmī), for whom see *GAS*, I, p. 352; Rosenthal, *Historiography*, p. 321, with n. 7. This supposition gains weight from the fact that one of al-Sallāmī's works is usually entitled *Nutaf al-ṭuraf*; it was used by Yāqūt in his *Udabā'* (III, pp. 16-18) and his *Buldān* (IV, p. 415), and by al-Tha'ālibī in his *Thimār al-qulūb* (Cairo, 1326/1908, p. 487 = ed. Muḥammad Abū l-Faḍl Ibrāhīm, Cairo, 1384/1965, p. 609; see also Rosenthal). The excerpts reproduced in these sources are different from the text given in Ibn Shahrāshūb and I‡. Al-Tha'ālibī, both in the *Thimār* and the *Yatīmat al-dahr* (Damascus, 1904, IV, p. 29 = Cairo, 1375-7/1956-8, IV, p. 95), gives the title as *Nutaf al-ṣarf*.

The Shī'ī authors who give Abū 'Alī's *kunya* as Abū 'Abd Allāh are not the only ones to have deviated from the *kunya* as usually known: al-Sakhāwī assumes it to have been Abū l-Ḥusayn (see Rosenthal, p. 321). This may indicate that at a relatively early stage the identity of the author of the *K. al-nutaf* was no longer certain. This supposition is strengthened by a comment of al-Sam'ānī (d. 562/1166), who knows of a *K. al-nutaf wa l-ṭuraf* which he thinks was composed by the poet

Muḥammad b. ‘Abd Allāh al-Salāmī (d. 393/1003), but which must in fact be the work cited by IṬ. The title appears in this form in the Beirut 1408/1988 edition of the *Ansāb*, ed. ‘Abd Allāh ‘Umar al-Bārūdī, III, p. 350. In the facsimile edition (ed. D. S. Margoliouth, Leiden, 1912, fol 320a-b) and the Hyderabad edition (VII, p. 325) the title appears in a corrupt form as *K. al-nayf* [sic] *wa l-turaf* (a title which not surprisingly the editor of the Hyderabad edition was unable to trace; cf. VII, p. 325, n. 4).

In the passage cited in Ṭ, the Prophet and the first four caliphs are said to have worn their seals on their right hand; but Mu‘āwiya wore his on the left hand, and this then became the custom.

⇒ *K. nu‘ūt al-mahdī* (Abū Nu‘aym al-Iṣfahānī), see *K. fī akhbār al-mahdī*

486. *K. nuzhat al-kirām wa bustān al-‘awāmm* / Jamāl al-Dīn al-Murtaḍā Muḥammad b. al-Ḥusayn al-Rāzī **Ibn al-Dā‘ī** (fl. early 7th/13th century)

Dh XXIV 123 no. 624

N 107-110

For the author (who is best known for his *Tabṣīrat al-‘awāmm*) see *GAL*, S, I, pp. 711, 757. IṬ reports that *K. nuzhat al-kirām* was originally written in Persian (*‘ajamiyya*) and that he had it translated into Arabic. The original text (though apparently not the Arabic translation) has survived. The passage cited in N, describing a discussion between Mūsā al-Kāzīm and Hārūn al-Rashīd on the subject of astrology, appears in Muḥammad Shīrwānī’s Persian edition, n.p. [Tehran], 1402-3, II, pp. 771-774. It is also cited in BA, XLVIII, pp. 145-147 and partially in BA, LVIII, pp. 252-253 and in MK, XIII, pp. 102-104.

⇒ *Nuzhat al-qulūb* (al-Sijistānī), see *Tafsīr gharīb al-qur‘ān*

487. *+ *Nuzhat ‘uyūn al-mushtāqīn* / **Abū l-Ghanā‘im** ‘Abd Allāh b. al-Ḥasan b. Muḥammad al-Zaydī **al-Nassāba** (d. 438/1046-7)

Dh XXIV 120 no. 615

BA, LXXXVI, p. 208 = MK, V, p. 127 [om F]

In *Riyāḍ* (III, p. 206) and Dh, title and author are referred to via *Falāḥ I*. Afandī says he knows nothing about the author. Ibn ‘Asākir (*Ta’rīkh*, IX, pp. 137-138) and al-Ṣafadī (XVII, p. 129) give the title as *Nuzhat ‘uyūn al-mushtāqīn ilā waṣf al-sāda al-ghurr al-mayāmīn*, and note that this is a work on genealogy which exceeded ten volumes. Ibn ‘Asākir (followed by al-Ṣafadī) says the author’s works attest to his Mu‘tazilī and Shī‘ī leanings. In the excerpt, al-Ḥusayn b. Zayd b. ‘Alī sanctions the utterance of supplications following the prescribed prayers.

488. *+ *K. nuzūl al-qur'ān fī sha'n amīr al-mu'minīn* / Abū Bakr Muḥammad b. Mu'min al-Shīrāzī al-Naysābūrī (fl. 6th/12th century)

Dh IV 313 no. 1328, XXIV 106 no. 558

Ṭ 80/20, 93-97/23-24, 138/[om 33], 429-430/129-130, Y 151-152/410-413

For the author see 'Abd al-Jalīl al-Rāzī, *K. al-naqḍ*, ed. Jalāl al-Dīn Ḥusaynī Urmawī, Tehran, 1952, p. 212; Muntajab al-Dīn, p. 165, no. 393; *Ma'ālim*, p. 118, no. 784; *Thiqāt*, p. 291. The Ibn Mu'min from whom al-Ḥaskānī cites directly in his *K. shawāhid al-tanzīl* is probably a different person (cf. Ṭabāṭabā'ī, "Ahl al-bayt", 5/2, 1410, pp. 121-122). Both 'Abd al-Jalīl and Muntajab al-Dīn regard the author as an Imāmī. In contrast, Ibn Shahrāshūb, who transmitted from al-Shīrāzī, refers to him in the *Ma'ālim* as a Karrāmī and mentions his work among the Sunnī sources of the *Manāqib* (I, p. 12). IṬ declares that al-Shīrāzī belonged to one of the four Sunnī *madhāhib*, and Yūsuf al-Bahrānī, citing a passage from the *Nuzūl* via the *Tarā'if* (see Ṭ 429-430/129-130), likewise refers to al-Shīrāzī as a Sunnī scholar (*min 'ulamā' al-sunna*) (see his *Kashkūl*, I, pp. 172-174). Some of these discrepancies are noted by al-Ḥurr al-'Āmilī (*Amal*, II, p. 296), who suggests that the author cited in the *Tarā'if* and the one mentioned by Muntajab al-Dīn and Ibn Shahrāshūb are two different persons. In his *Ithbāt* (I, p. 68) he does not repeat this suggestion, declaring instead that al-Shīrāzī was an Imāmī who in his book cited only Sunnī traditions.

In Ṭ, al-Shīrāzī's work is referred to as a *Kitāb*, while in Y it is called *Tafsīr*. The full title is given in Ibn Shahrāshūb's *Manāqib* and in Muntajab al-Dīn: *K. nuzūl al-qur'ān fī sha'n amīr al-mu'minīn* (Ibn Shahrāshūb also refers to it as *K. mā nazala min al-qur'ān fī 'Alī*, or simply as *K. al-Shīrāzī*). In both Ṭ and Y, the work is said to be based on twelve Qur'ān commentaries. These are (according to Ṭ 429/129 and Ḥillī, *Nahj*, p. 330) the commentaries of Abū Yūsuf Ya'qūb b. Sufyān, Ibn Jurayj, Muqātil b. Sulaymān, Wakī' b. al-Jarrāḥ, Yūsuf b. Mūsā al-Qaṭṭān, Qatāda, Abū 'Ubayd al-Qāsim b. Sallām, 'Alī b. al-Ḥarb al-Ṭā'ī, al-Suddī, Mujāhid, Muqātil b. Ḥayyān, and Ibn Abī Ṣāliḥ. All citations in Ṭ and Y deal with 'Alī. For further excerpts see Ibn Shahrāshūb's *Manāqib*, I, pp. 12, 293, 301, 303, 319, 324, 341, 348, 398, II, pp. 3-4, 141-144, 171, 173, 205, 209, 255, 267, 279, 302, 314, III, pp. 24, 92-93, 101, 104-105, 120, 147, 170, 186.

489. — *K. al-qirānāt wa l-duwal wa l-milal* / Muḥammad b. 'Abd Allāh b. 'Umar b. al-Bāzyār al-Qummī (fl. second half of the 3d/9th century)

Dh XVII 66 no. 354

N 128

According to IT, Ibn Bāzyār was a Shī'ī. The *K. al-qirānāt* ("Book of Conjunctions"), which is also known as *K. fī jumal min dalālat al-ashkhāṣ al-ʿāliya ʿalā l-aḥdāth al-kāʿina fī ʿālam al-kawn wa l-fasād*, is sometimes ascribed to Ibn Bāzyār's teacher Abū Maʿshar (d. 272/886); see *GAL*, S, I, p. 394; *GAS*, VII, p. 146, no. 15, p. 154, no. 1. While al-Ṭīhrānī believes IT was referring to a single work, Sezgin (*GAS*, VII, p. 154, nos. 1, 2) assumes that *K. al-qirānāt* and *al-Duwal wa l-milal* refer to two separate texts. The evidence appears to support al-Ṭīhrānī: as already noted, the *K. al-qirānāt* is attributed in some manuscripts to Abū Maʿshar; the title of one such manuscript is *K. al-milal wa l-duwal fī l-aḥkām wa mā tadullu ʿalayhi l-ashkhāṣ al-ʿulwiyya* (*GAS*, VII, p. 146, no. 15). If *al-Duwal wa l-milal* is an alternative title of the *K. al-qirānāt*, then the *wa l-duwal* of the title should be replaced by *aw al-duwal*.

490. +— *K. al-qirānāt wa l-kusūfāt* / Abū ʿAbd Allāh Muḥammad b. Jābir b. Sinān al-Battānī (d. 317/929)

N 207

For the author see *GAS*, VI, pp. 182-187, VII, pp. 158-160; *DSB*, I, pp. 507-516, art. "Battānī" (W. Hartner). In N, his *nisba* appears erroneously as al-Tayyānī (cf. → *Risāla* [al-Battānī]). This work is also known as *K. fī dalāʾil al-qirānāt wa l-kusūfāt* (*GAS*, VII, p. 159, no. 1). According to Matar (p. 415), a study of the unique Ankara manuscript of this work (Saib 199/2; see *GAS*, VII, p. 159, no. 1) is being undertaken by T. Suzuki of Tokyo University.

⇒ *K. al-qīṣaṣ* (al-Ṭabarī), see *K. milal al-islām*

491. ** *K. qīṣaṣ al-anbiyāʾ* / Muḥammad b. Khālid b. ʿAbd al-Raḥmān al-Barqī (fl. mid-3d/9th century)

Dh XVII 104 no. 572

N 143-144

This title does not appear in Imāmī biographical sources. Ibn al-Nadīm (p. 277) and al-Najāshī (p. 77, no. 182) mention a *K. (aḥkām) al-anbiyāʾ wa l-rusul* by Muḥammad's son, Aḥmad b. Muḥammad al-Barqī (d. 274/887 or 280/893) as one of the lost parts of the *K. al-maḥāsīn*. Since there is some confusion as to whether father or son composed the *K. al-maḥāsīn* (cf. *EI*², Supplement, art. "al-Barqī" [Ch. Pellat]), it might be conjectured that the *K. qīṣaṣ al-anbiyāʾ* is an alternative title to that mentioned by Ibn al-Nadīm and al-Najāshī. The difficulty with this suggestion is that elsewhere, when IT cites from the *K. al-maḥāsīn*, he refers to it by this name rather than by the name of one of its constituent parts. The work mentioned by IT may well be identical

with the *Qiṣaṣ al-anbiyā'* of Aḥmad b. Khālīd referred to in Ibn Khayr (p. 291); if so, then it must be assumed that Aḥmad b. Khālīd stands for Aḥmad b. Muḥammad b. Khālīd al-Barqī and that, as in the case of the *Mahāsin*, there was uncertainty as to whether father or son wrote the *Qiṣaṣ al-anbiyā'*.

The excerpt deals with a woman astrologer of al-Balqā' who was unable to prevent Joshua from conquering the region and finally embraced his religion.

⇒ *Qiṣaṣ al-anbiyā'* (al-Kisā'ī), see *al-Mubtada'*

492. *K. qiṣaṣ al-anbiyā'* / Quṭb al-Dīn Sa'īd b. Hibat Allāh al-Rāwandī (d. 573/1177-8)

Dh XVII 104 no. 569, 105 no. 574

F 195/178-179, MD 307, 312, N 25-27, 118-119, S 12, 123-126

Al-Majlisī (apparently basing himself on manuscripts different from those used for the printed editions) says that in the *Falāḥ al-sā'il* and the *Nujūm* Iṭ attributes the *Qiṣaṣ al-anbiyā'* to Abū l-Riḍā Faḍl Allāh b. 'Alī al-Rāwandī (who studied with al-Ṭūsī's son Abū 'Alī) (BA, I, p. 12). Afandī, quoting the passage in the *Bihār*, is almost certain that the work cited by Iṭ is that of Quṭb al-Dīn al-Rāwandī (*Riyāḍ*, II, pp. 428-429). He tends to dismiss the suggestion that there were two works entitled *Qiṣaṣ al-anbiyā'*, one by Quṭb al-Dīn and the other by Abū l-Riḍā. This suggestion is, however, supported by al-Ṭihirānī in Dh XVII 104, though in Dh XVII 105 he seems less certain (*wa llāhu l-'ālim*).

Afandī may well be right, since all the passages cited by Iṭ appear in Quṭb al-Dīn's text (ed. Ghulām Riḍā 'Irfāniyān al-Yazdī, Mashhad, 1409/1989). F = MD 307 = Rāwandī, *Qiṣaṣ*, p. 128 (Joseph) ('Irfāniyān wrongly claims—against al-Majlisī—that no passage from the *Qiṣaṣ* is cited in *Falāḥ I*; see the introduction to his edition of the *Qiṣaṣ*, pp. 10-11); MD 312 = *Qiṣaṣ*, p. 276 (Jesus); N 25-27 is a paraphrase of *Qiṣaṣ*, pp. 103-104 (Abraham); N 118-119 = *Qiṣaṣ*, p. 271 (Jesus); S 123-126 (fol 25b) = *Qiṣaṣ*, pp. 73-76 (Idrīs).

⇒ *Qiṣaṣ al-qur'ān* (al-Tha'labī), see *al-'Arā'is*

493. + *Qiṣaṣ al-qur'ān bi asbāb nuzūl āyāt al-qur'ān* / Abū l-Ḥasan al-Hayṣam b. Muḥammad b. 'Abd al-'Azīz al-Naysābūrī (fl. early 5th/11th century)

S 19-20, 225-226

For the author (who was a Karrāmī) and his work see J. van Ess, *Ungenutzte Texte zur Karrāmiya*, Heidelberg, 1980, pp. 68-73. In S 19, his name appears as al-Hayḍam; in S 225, it is given erroneously as al-Qayṣam b. Muḥammad al-Qayṣam al-Naysābūrī (the correct form is

is to be found in the quotation of this passage in BA, V, p. 324). Cf. al-Baghdādī's → *K. al-nāsikh wa l-mansūkh*. The passage cited in S, entitled *Fī dhikr al-malakayn al-hāfiẓayn*, includes quotations from Q 13:11, 50:17, 50:18, 82:10. It is not found in the Princeton manuscript of this work (Garrett 4391 [shelf number 49]). The reason may well be that this manuscript contains the first part only of the *Qiṣaṣ* (a fact not noted by Mach). A Persian translation of the (entire?) work from the Īlkhānid period survives in two manuscripts (see van Ess, pp. 70-71 and the references given there). See also *GAL, S, I*, pp. 592-593, where reference is made to a Persian translation under the title *Qiṣaṣ al-anbiyā'*.

494. * *Qurb al-isnād* / Abū l-'Abbās 'Abd Allāh b. Ja'far b. al-Ḥusayn al-Ḥimyarī al-Qummī (alive in 297/909-910)

Dh XVII 67 no. 362

J 171, M 31/338-339

For the author see *GAS, I*, p. 165. The latest date given for him is 297/909-910, when he is said to have reached Kūfa (see *Risālat Abī Ghālīb al-Zurārī*, cited in Bahrānī, *Kashkūl*, I, p. 189). IṬ used a manuscript copied in Rabī' I 429/Dec. 1037-Jan. 1038. Some scholars, including Ibn Idrīs in the *Sarā'ir* and IṬ in J and M, attribute this work to al-Ḥimyarī's son Muḥammad, who transmitted it in Ṣafar 304/August 916; others (e.g. al-Majlisī in the *Biḥār*) have no problem ascribing it to the father.

This is one of a number of early Shī'ī works bearing this title. The term *qurb al-isnād* indicates that the author transmitted from an Imam directly or via a small number of intermediaries only (cf. the term 'ālī l-isnād used for Sunnī *ḥadīth*). Of al-Ḥimyarī's book only the traditions on the authority of Ja'far al-Ṣādiq, Mūsā al-Kāẓim and 'Alī al-Riḍā have survived (published Najaf, 1369/1950; Tehran 1370/1951, bound together with *al-Ash'athiyāt*; cf. → *K. al-ja'fariyyāt*). In both editions, the first *juz'* consists of traditions on the authority of Ja'far al-Ṣādiq (who sometimes cites his father al-Bāqir) (Najaf ed., pp. 1-107, Tehran ed., pp. 2-82). In the Najaf edition, the second *juz'* (pp. 108-166) consists of traditions on the authority of Mūsā al-Kāẓim and the third *juz'* comprises traditions on the authority of Mūsā al-Kāẓim (pp. 167-198) and 'Alī al-Riḍā (pp. 198-234). In the Tehran edition, the second *juz'* comprises all the material of Mūsā al-Kāẓim (pp. 83-147) while the third *juz'* deals with al-Riḍā (pp. 148-175).

In J 171, al-Bāqir declares that the Prophet used to travel on Mondays and Thursdays; this is missing from the printed editions. In M 31/339, al-Kāẓim answers questions of his brother 'Alī on the subject of *qaḍā' al-ṣalāt* (= *Qurb al-isnād*, ed. Najaf, p. 119, ed. Tehran, p.

91). Cf. → *K. al-dalā'il* (al-Ḥimyarī); Bosworth, *Bahā' al-Dīn al-Āmilī*, pp. 35, 44.

495. + *Rabī' al-abrār* / Abū l-Qāsim Maḥmūd b. 'Umar b. Muḥammad (or Aḥmad) al-Zamakhsharī (d. 538/1144)

F 75/72, BA, XCIII, 320-321 [om F], MN 20, N 112-114, 131-132, 160, 192-193, 205, 209-210

See also Sbath (p. 24, no. 435). All the passages cited by IṬ are found (sometimes with minor variations) in the printed edition of this work (*Rabī' al-abrār wa nuṣūṣ al-akhyār*, ed. Salīm al-Nu'aymī, Baghdad, 1976-82, repr. Qumm, 1410/1989). F 75/72 (IṬ: *min bāb al-libās wa l-ḥilā*) = *Rabī'*, IV, p. 29 (a somewhat different version); BA [om F] = *Rabī'*, II, p. 254; MN (first extract) (IṬ: *min al-mujallad al-thānī ... min kitāb al-du'ā'*) = *Rabī'*, II, p. 211; MN (second extract) = *Rabī'*, II, pp. 223-224; MN (third extract) = *Rabī'*, II, p. 249; N 112-113 = *Rabī'*, I, p. 118; N 113 = *Rabī'*, I, p. 118; N 113 (second excerpt) = *Rabī'*, I, p. 119; N 113-114 = *Rabī'*, I, p. 101 (somewhat different wording); N 131-132 = *Rabī'*, I, pp. 127-128; N 132 = *Rabī'*, I, p. 127 (three verses from a poem [*bābiyya*] by Ibn al-Rūmī [d. 283/896] praising the expertise in astrology of the Banū Nawbakht; see Ibn al-Rūmī's *Dīwān*, ed. Ḥusayn Naṣṣār, Cairo, 1393/1973, I, p. 149); N 160 = *Rabī'*, I, p. 107; N 192-193 = *Rabī'*, I, p. 103; N 205 = *Rabī'*, I, pp. 103-104; N 209-210 = *Rabī'*, I, p. 119.

496. **— *K. al-radd 'alā Abī 'Alī al-Jubbā'ī fī raddihi 'alā l-munajjimīn* / Abū Muḥammad al-Ḥasan b. Mūsā al-Nawbakhtī (alive in 300/912)

Dh X 181 no. 386

N 121

This work comprised a rebuttal of the refutation of the astrologers by the Mu'tazilī Abū 'Alī al-Jubbā'ī (d. 303/916); see Najāshī, p. 63, no. 148 (cited by IṬ). IṬ, who read this work, criticizes its author for not always being sufficiently clear in his arguments. See also Iqbāl, *Khānadān*, p. 133; *GAS*, VII, p. 154, no. 2; Ritter's introduction to his edition of al-Nawbakhtī's *Fīraq*, p. *yā'-ḥā'* (= 18), no. 20. See also → *al-Ārā' wa l-diyānāt*.

497. **— *al-Radd 'alā Baṭlamīyūs fī hay'at al-falak wa l-arḍ* / Abū Muḥammad al-Ḥasan b. Mūsā al-Nawbakhtī (alive in 300/912)

Dh IV 400 (note), XI 238 no. 1451

N 122

N, N* (fol 81b) and Dh all have *al-Raṣad* for *al-Radd*; the correct form is given in N 122, n. 1, whence *GAS*, VI, p. 176, no. 1. This work (of which IṬ possessed a manuscript) does not seem to be known from any other source.

⇒ *al-Radd 'alā l-Ḥurqūṣiyya* (al-Ṭabarī), see *K. ḥadīth al-walāya*

498. **— [*K. al-radd 'alā Ibn Qūlawayh fī l-ṣiyām*] / Abū l-Ḥasan Muḥammad b. Aḥmad b. Dāwūd b. 'Alī al-Qummī (d. 368/978-979)

Dh X 178 no. 371

IQ 231/6

For the author see Najāshī, p. 384, no. 1045; Ṭūsī, *Fihrist*, p. 166, no. 604. This title, which is noted by al-Najāshī (p. 384), does not appear in IQ (where only a *Kitāb* is mentioned), yet the reference is almost certainly to this work. According to IQ, in it the author defends the position that Ramaḍān consists of either 29 or 30 days, and attacks Ibn Qūlawayh for holding that Ramaḍān always has 30 days.

499. +— *K. al-radd 'alā l-jabriyya wa l-qadariyya fīmā ta'allaqū bihi min mutashābih al-qur'ān* / Abū 'Umar Aḥmad b. Muḥammad b. Ja'far (or Ḥafṣ) al-Khallāl al-Baṣrī (alive in 377/987)

S 21, 241-242

This work is extant in manuscript (see *GAS*, I, p. 624). The Qadariyya and Jabriyya of the title are evidently to be understood as synonymous (cf. *EI*², art. "Qadariyya" [J. van Ess]). IṬ quotes from the fourth quire, fol 1b, beginning with the tenth line (to Q 2:128). He does not cite the passage verbatim, maintaining that it is long-winded (*bi ma'nāhu wa khtīṣār ṭul lafẓihi*). See → *Mutashābih al-qur'ān* (al-Khallāl).

500. **? *K. al-ramy bi l-nushshāb* / anon.

A 51/64-65

IṬ used a manuscript in which the author's name was not given. The passage cited deals with the early history of archery. A work bearing a similar title is the *K. al-wāḍiḥ fī l-ramy wa l-nushshāb* mentioned by Ḥājji Khalīfa, which is extant in several manuscripts. Nothing is known about the dates of its presumed author, 'Abd al-Raḥmān b. Aḥmad al-Ṭabarī (see *GAL*, S, I, p. 906). In any case, it is apparently not the work used by IṬ: ms. Br. Lib. Or. 3134, which bears no title but is presumably the *K. al-wāḍiḥ*, does not contain the passage in A. According to Abū Ja'far al-Ṭabarī's biographer 'Abd al-'Azīz b. Muḥammad as cited by Yāqūt (*Uḍabā'*, XVII, p. 81), a short work dealing with *al-ramy bi l-nushshāb* which is ascribed to the historian was probably not written by him. See further Rosenthal, *Ṭabarī*, p. 125; Gilliot, "Tabarī", p. 76.

501. * *K. al-rasā'il* / Abū Ja'far Muḥammad b. Ya'qūb al-Kulīnī (d. 329/941)

Dh I 13 (introd.), X 239 no. 766

B 143-144, BA, LXXXIV, p. 248 = MK, IV, p. 93 = MK, XI, p. 169 [om F], K 153, 158-193, L 56-57/65-66, Ṭ 422/128

Title in B (and Dh): *Rasā'īl al-a'immā*. K 153 (erroneously): *al-Wasā'īl*. Iṭ used a manuscript probably written during al-Kulīnī's lifetime (K 159).

The following excerpts are cited: BA and MK: 'Alī Zayn al-Ābidīn on the duties of prayer. K 159-173: 'Alī's epistle to his son al-Ḥasan (the contents are in the nature of a *waṣīyya*). K 173-189 (cited via the *Kashf* in BA lith., VIII, pp. 184-188): 'Alī's epistle to his followers (*shī'a*). This epistle (to which Iṭ alludes in Ṭ 422/128) details the injustice perpetrated against 'Alī, and is in all likelihood the text which Iṭ promises his son (in K 72) to append to the end of the *Kashf*. K 189-193 (cited via the *Kashf* in BA lith., VIII, pp. 189-191): 'Alī's epistle to some of his companions. L: al-Ḥusayn's letter to the Banū Hāshim. B: al-Jawād's epistle to 'Alī b. Asbāṭ enjoining him to perform an *istikhāra* to help him decide whether to sell two estates (*ḍay'as*) of his. In addition, Iṭ refers to a short epistle of 'Alī to his son Muḥammad b. al-Ḥanafīyya (K 158-159).

The *K. al-rasā'īl* was not available to al-Ḥurr al-Āmilī (cf. *Ithbāt*, I, p. 62). In contrast, al-Ṭīhrānī notes that Muḥammad b. Muḥsin al-Fayḍ al-Kāshānī (d. between 1112/1700-1 and 1123/1711-2) in his *Ma'ādīn al-ḥikma* apparently still quoted from it directly. Al-Ṭīhrānī suggests that the work may still be extant, but no copy has yet been discovered.

502. * *K. rashḥ al-walā' fī sharḥ al-du'ā'* / Abū l-Sa'ādāt As'ad b. 'Abd al-Qāhir al-Iṣfahānī (fl. early 7th/13th century)

Dh XI 236 no. 1434

Irbilī, *Kashf*, I, p. 341 [om Y 9/129], Y 181/473

The two passages cited deal with the tradition that 'Alī was called *imām al-muttaqīn*.

The *Rashḥ* is one of at least ten commentaries on a prayer of 'Alī known as *du'ā' al-ṣanamayn* or *du'ā' ṣanamay Quraysh* (Dh VIII 192, XIII 256-257). The text of the *du'ā'* is reproduced in al-Kaf'ami's *Junna* (pp. 552-553, as a prayer for mid-Sha'bān) and in his *Balad* (pp. 551-552); it is cited from both sources in BA, LXXXV, pp. 260-261. It also appears in Ḥillī, *Muḥtaḍar*, pp. 61-62. Abū l-Sa'ādāt explains "the two idols" (i.e. al-Lāt and 'Uzzā, cf. Q 4:51) as referring to *al-faḥshā' wa l-munkar* (cf. Q 16:90, 24:21, 29:45) (see the *Hawāshī* of the *Junna*, pp. 551-552). In fact, however, they are pejorative appellations of Abū Bakr and 'Umar (cf. Kohlberg, "*Ṣaḥāba*", pp. 164, 167). That 'Alī's prayer consisted of a curse directed against the first two caliphs (and their daughters, to wit 'Ā'isha and Ḥafṣa) is demonstrated by its beginning: *allāhumma il'an ṣanamay Quraysh wa jibtayhā wa ṭaghūtayhā [wa ifkayhā] wa bnatayhimā*. It thus belongs to the genre of *qunūt* prayers (cf. Kohlberg, "*Barā'a*", pp. 141-142), and is identified as such by al-

Majlisī.

The title of Abū l-Sa‘ādāt’s commentary is given in the *Bihār* as *Rashḥ al-balā’* (in Kaf‘amī’s *Junna*, Dh: *walā’*). In BA, LXXXV, p. 262, a passage from this commentary is cited from a section of the *Ḥawāshī* of *Balad* missing from the lithograph edition. The *Rashḥ* was available to some authors of the Ṣafawid period: Afandī states in his commentary (*ta‘līqa*) on al-Ḥurr al-‘Āmīlī’s *Amal* (whence *Riyād*, I, p. 81, n. 2) that he saw a copy in the town of Sārī (in Māzandarān; cf. L. W. Adamec [ed.], *Historical Gazetteer of Iran, vol. I: Tehran and North-western Iran*, Graz, 1976, p. 574). The *Rashḥ* was also available in 1116/1704-5 to Muḥammad Mahdī b. ‘Alī Aṣghar b. Muḥammad Yūsuf al-Qazwīnī. He used it to compose for the Ṣafawid Shāh Sulṭān Ḥusayn a Persian commentary on ‘Alī’s prayer entitled *Dhakhr al-‘ālamayn* (not *al-‘āmilayn*, as printed in Dh X 9 no. 48) *fī sharḥ du‘ā’ al-ṣanamayn*; this commentary was later translated into Arabic (see Dh IV 102 no. 475). Yet there is no evidence that al-Majlisī saw the *Rashḥ* (*pace* al-Ṭīhrānī).

The original text of the *Rashḥ* is apparently lost, but an anonymous Persian translation composed for Shāh Sulṭān Ḥusayn and entitled *Ḍiyā’ al-khāfiqayn fī sharḥ du‘ā’ al-ṣanamayn* is partially preserved (Dh XV 123 no. 831).

⇒ *al-Rawḍa* (al-Kulīnī), see *al-Kāfi*

⇒ *al-Rawḍa fī l-faḍā’il wa l-mu‘jizāt* (al-Khaṣībī), see *K. al-faḍā’il*

503. **? *K. rawḍat al-‘ābidīn wa ma’nas al-rāghibīn* / Ibrāhīm b. ‘Umar b. Faraj (or Farakh) **al-Wāsiṭī**

Dh XI 297 no. 1785

IQ 97-98/622-623, 108/629-630

Nothing is known about the author. In *A‘yān*, V, p. 319 he is assumed to be a Shī‘ī, but this assumption is based solely on the fact that this work is cited in the *Iqbāl*. IṬ cites prayers for Jumādā II (IQ 97-98/622-623) and the first night of Rajab (IQ 108/629-630). Al-Kaf‘amī (*Balad*, p. 222 and *Junna*, p. 617) cites a prayer for each day of Ramaḍān from a book of the same title by Abū l-Faḥ al-Karājakī, but it is not known whether there is any connection between the two works.

504. ** *Rayḥān al-mujālis* (or *majālis*) *wa tuḥfat al-mu‘ānis* / Aḥmad b. al-Ḥusayn b. al-Ḥasan b. ‘Alī **al-Rukhkhajī** (fl. mid-5th/11th century)

Dh XI 341 no. 2030

N 151-153

In N, the name of al-Rukhkhajī’s grandfather is missing, while in N* fol 101a it is incorrectly given as Abū l-Ḥasan. The author’s *nisba* ap-

pears erroneously as R-m-ḥī (in N* fol 101a, *A'yān*, VIII, p. 39, and Dh, under *Uns al-karīm*, whence Matar, p. 364) and as R-ḥ-jī (in N* fol 101b). The meagre biographical information provided by IṬ is reproduced in *Nābis*, p. 14: al-Rukhkhajī met and transmitted from al-Sharīf al-Murtaḍā, and is believed to have been an Imāmī. Al-Ṭihri fails to note that the author's father was much better known than the author himself. The father was Mu'ayyid al-Mulk al-Rukhkhajī (d. 430/1038-9), an influential figure in the Buwayhid court and for two years (412-414/1021-3) vizier (*wazīr*) to Musharrif al-Dawla (cf. Busse, index). Mu'ayyid al-Mulk was acquainted with al-Sharīf al-Murtaḍā, and both were sent in 422/1031 by Jalāl al-Dawla to al-Madā'in to persuade two Turkish generals, who had fled after being accused of abusing their men, to return to Baghdad (see *EI*, art. "Alam-al-Hodā" [W. Madelung]). IṬ refers to him as al-Wazīr al-Rukhkhajī without, however, identifying him further. The *nisba* al-Rukhkhajī refers both to the district of Rukhkhaj (Arachosia) in eastern Sijistān (cf. Le Strange, *Lands*, index) and to al-Rukhkhajīyya (near Baghdad) (cf. Sam'ānī, VI, p. 98, no. 1761). In this case al-Rukhkhajīyya is probably intended. The Rukhkhajī family is described as consisting of both Shī'īs and Sunnīs (N 152, 153).

IṬ cites two excerpts. The first is the beginning of a passage on the views of early pre-Islamic astronomers. The second reproduces part of a discussion held in the presence of Mu'ayyid al-Mulk in which the importance of astronomy was emphasized.

● **+— *al-Ri'āya li ahl al-riwāya* / Abū l-Faḥ Muḥammad b. Ismā'īl b. Ibrāhīm al-Farghānī (fl. 4th/10th century?)

Ṭ 180/[om 45]

For the author see Sam'ānī, X, p. 188; Ibn al-Athīr, *Lubāb*, II, p. 423. This work is referred to in Ṭ via Ibn al-Biṭrīq's *Kashf al-makhfī*, where it is said to contain three traditions on the Mahdī.

505. *+ *K. al-rijāl* / Abū l-'Abbās Aḥmad b. Muḥammad b. Sa'īd Ibn 'Uqda (d. 333/944)

Dh X 86 no. 161

IQ 52/581

In IQ, the author's name is given erroneously as Abū l-'Abbās Aḥmad b. Naṣr b. Sa'd. According to al-Najāshī (p. 94, no. 233) and al-Ṭūsī (*Fihrist*, p. 57, no. 86), this work is identical with the *K. man rawā 'an Ja'far b. Muḥammad* (i.e. Ja'far al-Šādiq). It was used by al-Ṭūsī in his *K. al-rijāl*. In the passage cited, Ja'far al-Šādiq bemoans the fate of the Ḥasanid rebels against the 'Abbāsids. IṬ cites this as proof that 'Abd Allāh b. al-Ḥasan and other Ḥasanids were highly regarded by al-Šādiq, and that their rebellion was justified (cf. Kohlberg, "Interpretations",

p. 158). See also → *K. asmā' rijāl Abī 'Abd Allāh*, → *K. mashāyikh al-shī'a*.

⇒ *K. al-rijāl* (al-Kishshī), see *K. ikhtiyār al-rijāl*

506. *K. al-rijāl* / Abū l-'Abbās Aḥmad b. 'Alī b. Aḥmad al-Najāshī (d. 450/1058)

Dh X 154 no. 279, XVI 376 no. 1746

B 182, 190, 243, F 214/196, IQ 106/628, 181/685, 244/13, MF 96/107, 167/184, N 97, 121-125, 130, 256, Y 38/193, 45/210, 79/279

For the author see the brief autobiographical notice in Najāshī, p. 101, no. 253; *GAL*, S, I, p. 556; *Nābis*, p. 19. This work is referred to as *K. asmā' al-muṣannifīn* (N 97), *al-Fihrist* (B 243, MF 96/107, Y 45/210), *Fihrist kutub al-shī'a* (N 130), *K. fihrist al-muṣannifīn* (B 190), *Fihrist muṣannifī l-shī'a* (N 121), and *Fihrist asmā' al-muṣannifīn min al-shī'a* (N 122). The version in B 182, N* fols 81b, 82a (= N 121, 122) is *Fihrist asmā' muṣannifī l-shī'a*. Y 38/193 consists of a paraphrase of part of the entry on Ibrāhīm b. Muḥammad al-Thaqafī (see the discussion under Ibn al-Nadīm's → *Fihrist*). On occasion IṬ mentions al-Najāshī without identifying the work. He uses the *Rijāl* chiefly for biographies of Shī'i authors whose work he is citing.

507. *K. al-rijāl* / Abū Ja'far Muḥammad b. al-Ḥasan al-Ṭūsī (d. 460/1067)

Dh X 120 no. 246

F 14/11-12, N 121, 132-133, 143

In F (where the work is called *K. asmā' al-rijāl*), IṬ gives the chain of authorities for his transmission of this work. The biographies cited or referred to are those of al-Ḥasan b. Sahl (N 133 = Ṭūsī, *Rijāl*, p. 374, no. 39), al-Faḍl b. Sahl (N 132 = Ṭūsī, *Rijāl*, p. 385, no. 2), al-Ḥasan b. Mūsā al-Nawbakhtī (N 121 = Ṭūsī, *Rijāl*, p. 462, no. 4, except that in the printed version of the *Rijāl* he is described as *thiqa* rather than as *faqīh*), and Abū Ja'far al-Saqqā' al-Munajjim (N 143 = Ṭūsī, *Rijāl*, p. 520, no. 27).

508. **?— *Risāla* / Muḥammad b. Khaṭīr al-Battānī (or al-Tabbānī)
N 204

The author's *nisba* in N* fol 136b can be read both as al-Battānī and al-Tabbānī (there are no diacritics over the third letter, while points for both *bā'* and *tā'* appear over the fourth letter); N has al-Tayyānī. It is clearly attractive to identify him with the astronomer al-Battānī (d. 317/929) (while emending Khaṭīr to Jābir), and this is indeed the course taken by Matar (p. 415). It could be pointed out in defence of this identification that in N 207, where the reference to al-Battānī is not

in doubt, his name is printed erroneously as al-Tayyānī. The problem, however, is that the author of the *Risāla* (N 204) and al-Battānī (N 207) are both depicted as representatives of Sunnī astronomy (*min al-‘ulamā’ bi l-nujūm min ahl al-islām*); and it does not make sense for the same person to be introduced twice. Matar’s identification of the *Risāla* with al-Battānī’s *K. al-qirānāt wa l-kusūfāt* (see List under this entry) must likewise be questioned, since this is the work mentioned in N 207. Moreover, this identification is not supported by whatever sense can be made of the (obviously corrupt) text in N 204 and N* fol 136b (N: *waṣala ilaynā min taṣānīfihī risāla wa huwa ma‘rūf* [N*: *ma‘rūfa*] *bi l-handasa*; rendered by Matar, p. 237: “We have a *Risāla* by him, and he was known as a geometer”). All that can be said is that al-Battānī is not known to have composed works on geometry.

509. **? *Risāla ilā ‘Abd Allāh b. Mālīk fī ‘amal al-ṣan‘a* / Abū Ishāq al-Ṭarasūsī

N 22, Ṭ* fol 144a/Ṭ** fol 185a [om Ṭ 523/162]

Neither the author nor the person mentioned in the title is identified. The words *fī ‘amal al-ṣan‘a* (which appear only in Ṭ*/Ṭ**) probably refer to alchemy (cf. Dozy, s.v. *ṣan‘a*; Ullmann, pp. 148-149, 167, 222). The passages in both N and Ṭ*/Ṭ** are taken from the chapter on the origins of knowledge (*bāb ma‘rifat aṣl al-‘ilm*): in N it is stated that after Adam’s fall from Paradise God gave him knowledge of everything, including astrology and medicine. The passage in Ṭ*/Ṭ** describes ‘Alī’s mastery of alchemy.

510. * *Risāla ilā waladihi* / ‘Alī b. al-Ḥusayn Ibn Bābawayh (d. 329/940-941)

Dh XI 109 [no no.], XIII 46 no. 157

B 231

As IṬ explains, this is an epistle which the author wrote for his son Abū Ja‘far Muḥammad (d. 381/991). Al-Najāshī (p. 261, no. 684) identifies this work with ‘Alī b. al-Ḥusayn’s *K. al-sharā‘i‘* (*Kitāb al-sharā‘i‘ wa hiya l-risāla ilā bnihi*). In contrast, al-Ṭūsī (*Fihrist*, p. 123, no. 394) and Ibn Shahrāshūb (*Ma‘ālim*, p. 65, no. 439) regard the *K. al-sharā‘i‘* and ‘Alī’s epistle to his son as two separate works. The *Risāla* is partially preserved in manuscript form. The passage in B (on *ṣalāt al-istikhāra*) is cited by Abū Ja‘far Ibn Bābawayh from his father’s *Risāla* in both the *Muqni‘* (pp. 46-47) and *Man lā yaḥḍuruḥu l-faqīh* (I, p. 563). In the latter work, this *Risāla* is mentioned among Ibn Bābawayh’s sources (*Man lā*, I, p. 4: *Risālat abī ilayya*).

511. (*) *Risāla ilā waladihi* / Abū l-Faṭḥ Muḥammad b. ‘Alī b. ‘Uthmān al-Karājakī (d. 449/1057)

Dh IV 216 no. 1078, XI 109 [no no.]

F 94/89

Text in F: *wa dhakara l-shaykh Muḥammad b. ‘Alī fī risālatihi ilā wal-ādīhi fī faḍl ṣalāt al-ḡuhr min yawm al-jum‘a*. Muḥammad b. ‘Alī is identified as al-Karājakī several lines further down. But which *Risāla* is being referred to? Al-Nūrī al-Ṭabarsī credits al-Karājakī with three works written for a son of his: *K. rawḍat al-‘ābidīn wa nuzhat al-zāhidīn* (where the son is identified as Mūsā; cf. Dh XI 298 no. 1787); *K. al-ta‘rif bi wujūb ḥaqq al-wālidayn*; and *K. al-ta‘dīb* (MK lith., III, pp. 497, 498). Al-Ṭīhrānī, without supporting evidence, identifies the *Risāla* of *Falāḥ I* with the *Ta‘rif*. The excerpt in F does not, however, appear in the printed editions of this work (ed. Jalāl al-Dīn al-Muḥaddith and Muḥammad al-Ākhundī, Tehran, 1330 Sh/1950-1; ed. with a Persian translation by Dhabīḥ Allāh Maḥallātī, Tehran, 1330 Sh/1951-2). Unless it is assumed that the excerpt was omitted from the manuscripts used for these editions, al-Ṭīhrānī’s identification must be rejected. This leaves the two other works. The *Rawḍa* is described as a 300-folio work in three parts, while the *Ta‘dīb* is said to have consisted of one *juz’*. A work the size of the *Ta‘dīb* is perhaps more likely than a long book to have been referred to as a *Risāla*; but a more definitive conclusion will only be possible after examining the text of the *Rawḍa*. (The *Rawḍa* is preserved in manuscript, while the *Ta‘dīb* is apparently lost; cf. Dh III 211 no. 778, under *K. al-ta‘dīb*.)

In the excerpt cited by IṬ, al-Karājakī explains to his son the significance of the Friday noon prayer.

512. **+— *Risāla fī ‘ilm al-akhlāq* / Abū Yūsuf Ya‘qūb b. Ishāq al-Kindī (d. ca. 252/866)

Dh I 377 no. 1961

N* fol 86a [om N 128]

See the discussion under → *al-Nukat fī ‘ilm al-nujūm*.

⇒ *Risāla fī ‘ilm al-nujūm* (al-Kindī), see *al-Nukat fī ‘ilm al-nujūm*

513. * *al-Risāla al-‘izziyya* / Muḥammad b. Muḥammad al-Shaykh al-Mufīd (d. 413/1022)

Dh XI 210 no. 1256, XV 263 no. 1703

B 176-177, 240-241, IQ 166/675, 239/11, 416/186, MF 161/177

In IQ 166/675, 239/11, IQ¹ 416, *al-ghariyya* is erroneously given for *al-‘izziyya*. Cf. McDermott, p. 33, no. 73 (“letter to or about a person named ‘Izz”; or ‘Izz al-Dīn? cf. Dh XV 262 nos. 1700, 1702). In IQ 416/186 and MF, IṬ refers to the *Risāla* but does not quote from it; instead, he says in IQ 416/186 that his copy is bound together with an *aṣl* containing a tradition on the merits of praying on the night of the

19th of Ramaḍān. This is apparently the same copy to which he refers in MF, where he states that the *Risāla* is the first work in a volume containing at its end various traditions and supplications. In B 176-177 (also referred to in B 240-241) he cites from *Bāb ṣalāt al-istikhāra*, where al-Mufid explains the correct usages of *istikhāra*.

The *Risāla* also contained discussions on legal matters. Thus, in a passage referred to by the Muḥaqqiq al-Ḥillī in his *Mu‘tabar fī sharḥ al-mukhtaṣar*, I, Qumm, 1364 Sh/1984, p. 96 (whence Ḥasan b. Zayn al-Dīn al-‘Āmilī, *Ma‘ālim al-dīn*, I, Tehran, 1322/1904, pp. 147, 249), al-Mufid expresses a view on the subject of *ṭahāra* which differs from that which he puts forward in other legal works. The *Risāla* appears in the list of sources of al-Kaf‘amī’s *Balad* (p. 502). In his *Riyāḍ al-sālikīn* (a commentary on *al-Ṣaḥīfa al-sajjādiyya*, see the abridgement of Abū l-Faḍl al-Ḥusaynī entitled *Talkhīṣ al-riyāḍ*, Qumm, 1381, II, p. 395), ‘Alīkhān al-Ḥusaynī al-Madanī Ibn Ma‘ṣūm (d. 1120/1708; cf. Bosworth, *Bahā’ al-Dīn al-‘Āmilī*, p. 31) cites the passage from *al-Risāla al-‘izzīyya* which appears in B 176. Though al-Madanī does not indicate the source of this citation, it is unlikely that he had al-Mufid’s original work before him. He seems rather to have cited this passage via the *Abwāb*, a work from which he cites a few pages later (II, pp. 398-399).

514. **+ *Risāla fī madḥ al-aqall wa dhamm al-akthar* / Zayd b. ‘Alī b. al-Ḥusayn (d. 122/740) (attrib.)

Dh XX 245 no. 2795

S 19, 223-225

For Zayd b. ‘Alī, who gave his name to the Zaydiyya, see *GAS*, I, pp. 556-560. IṬ’s manuscript was of a small format (*ṣaghīrat al-qālab*). The passage cited (from fol 3b) was transmitted by Khālid b. Ṣafwān, who is perhaps to be identified with Khālid b. Ṣafwān b. ‘Abd Allāh Ibn al-Ahtam (d. 135/752; cf. *GAS*, II, pp. 462-463). In this passage, Zayd is reported to have met with Syrian scholars who told him that most people were opposed to his claim to rule. In response, Zayd cited Qur’ānic proof-texts showing that the few rather than the many are often in the right. This *Risāla* does not appear to be attested elsewhere.

515. **? *al-Risāla al-mūḍiḥa* / al-Muḥaffar b. Ja‘far b. al-Ḥusayn (or Ḥasan) (fl. first half of the 4th/10th century)

Dh XI 226 no. 1374

Y 125-131/362-373

For the author (who was perhaps a Zaydī) see *Nawābigh*, p. 317. According to Y 125/362, he transmitted from Muḥammad b. Jarīr al-Ṭabarī (for *yarwī ‘anhu* read *yarwī ‘an*); as noted by al-Ṭīhrānī, the reference is in all likelihood to the Imāmī author, not the Sunnī historian (as

is implied by IṬ). In Y 129/368, al-Muẓaffar transmits from Muḥammad b. Jarīr al-Ṭabarī via Abū l-Mufaḍḍal Muḥammad b. ‘Abd Allāh al-Shaybānī. See also *A‘yān*, XLVIII, p. 81. IṬ used an autograph preserved in the old (i.e. original) Niẓāmiyya library in Baghdad. Since, however, IṬ states that all the texts cited in the *Yaqīn* are found in his private library (cf. Chapters II.2, III.2), he may also have possessed a manuscript copied from the original. Cf. →*K. al-arba‘īn* (Ibn Abī l-Fawāris).

⇒ *Risāla fī tadbīr al-abdān* (Qusṭā b. Lūqā), see *K. fī tadbīr al-abdān*

⇒ *Risālat al-‘ilm l-ladun(n)ī* (al-Ghazzālī), see *Bayān al-‘ilm al-ladun(n)ī*

⇒ *Riwāya* (Bakr b. Muḥammad al-Shāmī), see *Kitāb*

516. **? *Riwāya* / transmitted by Abū Ṭālib Ḥamza b. Muḥammad b. Aḥmad b. **Shahriyār** (fl. mid-6th/12th century)

Y 138-139/386-387

The account (of which IṬ cites the *isnād* and briefly summarizes the *matn*) dealt with ‘Alī’s *faḍā’il*; it took up more than 35 folios of the *thumn* format (in Y the word is erroneously printed as *y-m-n*). It is not clear whether this was a separate text or part of a longer work. Ḥamza was a librarian at the Mashhad ‘Alī library; his maternal grandfather was al-Ṭūsī (see the *isnād* in Y; *Riyāḍ*, II, pp. 212-213), making him a relative of IṬ. He transmitted this account to his nephew in Najaf in Rajab 554/July-Aug. 1159 (Y, whence BA, XXXVII, pp. 326-327, *Thiqāt*, p. 88).

⇒ *K. riwāyat al-abnā’ ‘an al-ābā’* (Ibn al-Ash‘ath), see *K. al-ja‘fariyyāt*

⇒ *Riwāyat al-khalīfa al-Nāṣir*, see *Faḍā’il amīr al-mu’minīn*

517. **?— *K. rūḥ* (or *rawḥ*) (*quḍus*) *al-nufūs fī taṣṣīḥ al-asānīd al-mansūba ilā amīr al-mu’minīn ‘Alī b. Abī Ṭālib ṣalawāt allāh ‘alayhi / anon.*

Dh XI 264 no. 1619

Y 160-161/428-429

The word *quḍus* is missing from Y² but appears in Y¹ and in some manuscripts of the *Yaqīn* (cf. Y² 428, n. 1). This was the first work in an old *majmū‘a* in the possession of IṬ (cf. →*Kitāb* [no. 310]). IṬ does not cite from the *K. rūḥ al-nufūs* but rather from the last item in the *majmū‘a*, identified only as beginning with the *ḥadīth al-mu’ākhāt*. The material cited includes two traditions about ‘Alī’s appellation *amīr al-mu’minīn* (Y 160-161/428-429) and a tradition about ‘Alī being called (among other titles) *ya‘ṣūb al-mu’minīn* (Y 198/508). Al-Majlisī cites

the two traditions on *amīr al-mu'minīn* via the *Yaqīn*, but mistakenly assumes that they were taken from the *K. rūḥ al-nufūs* (BA, XXXVII, pp. 301, 329).

⇒ *Rutbat Abī Ṭālib* (Abū l-Ḥasan al-Nassāba), see *Dhikr rutbat Abī Ṭālib*

518. ***— *K. al-safar* / anon. (3d/9th or 4th/10th century?)

A 115-116/127-128

In A, as also in A* fol 82a/A** fol 45a/A*** fol 87a, the title appears as *K. al-sufarā'*, but since the excerpt deals with a *ziyāra*, the correct form must be *K. al-safar*; and this is indeed the title as cited from the *Amān* in BA, LXIX, pp. 285-286. Three works entitled *K. al-safar* by authors of the 3d/9th and 4th/10th centuries are recorded in Dh (XII 184, nos. 1217-9).

The excerpt tells of 'Alī b. 'Aṣim al-Zāhid (probably 'Alī b. 'Aṣim b. Ṣuhayb al-Wāsiṭī [d. 201/816-817], see Ṣafadī, XXI, pp. 166-167 and the references given there) who used to frequent al-Ḥusayn's grave. During one such visit he was confronted by a lion whose paw was swollen because of a piece of wood which had lodged in it. 'Alī extracted the offending piece and used some cloth from his turban to bandage the lion's paw. IṬ, who gives this story in paraphrase, says that he cited it verbatim in his *K. al-karāmāt* (see Chapter II.2).

519. *** *al-Safīna* / anon.

MF 105/117, 178-181/196-198

The title *al-Safīna* occurs only in MF 105/117. IṬ describes it as a long *majmū'*, and says that it was brought to him by Aḥmad b. Muhanna' (perhaps Jamāl al-Dīn Aḥmad b. Muḥammad b. Muḥannā al-'Ubaydalī al-Nassāba, see A'yan, X, p. 272, *Anwār*, pp. 12-13). In MF 105/117, Pharaoh is said to have lived for 300 years, of which the last 80 coincided with Moses' mission. MF 178-181/196-198 comprises various, mostly unrelated, anecdotes.

520. + *al-Ṣaḥāḥ* (or *Ṣiḥāḥ*) *fī l-lughā* / Abū Naṣr Ismā'īl b. Ḥammād al-Jawharī (d. ca. 397/1006-7)

F 115/108, 183/168, IQ 519/305, S 256, 260, Ṭ 432/130-131, 541/169, Y 193/497, 204/522

For the author see *EI*², art. "al-Djawharī" (L. Kopf). See also Sbath (p. 32, no. 581). IṬ cites from this work for the meaning of *ya'sūb* as "leader (of the bees)" (Y 193/497 = *Tāj al-lughā wa ṣaḥāḥ al-'arabiyya*, ed. Aḥmad 'Abd al-Ghafūr 'Aṭṭār, Cairo, 1376-7/1956-7, p. 181); for *haj'* as "delirium" (Ṭ 432/130 and Y 204/522 = *Ṣaḥāḥ*, p. 851); *asifa 'alā* as "to be angry with" (F 115/108 = *Ṣaḥāḥ*, p. 1330); *nāṣiḥ* as

“pure” (F 183/168 = *Ṣaḥāḥ*, p. 411); *khumra* as “a mat made of palm-trees” (Ṭ 541/169 = *Ṣaḥāḥ*, p. 649); the month of Shawwāl as meaning originally “light” (IQ = *Ṣaḥāḥ*, p. 1743); *azlafa* as “to bring near” (S 256 = *Ṣaḥāḥ*, p. 1370); *sāqa* as “to be at the point of death” (S 260 = *Ṣaḥāḥ*, p. 1500).

521. **? *Ṣaḥāʿif Idrīs* / anon.

S 6, 32-39

The original manuscript seen by IṬ belonged to the Mashhad ‘Alī library (in Najaf); IṬ describes it as some 200 years old and of the *rubʿ* format (*rubʿ al-waraqa al-kabīra*). Since this text is mentioned among the items in IṬ’s library, he must have had his own copy made from the Najaf manuscript. He describes the beginning and end of the original manuscript as missing, and then adds: “*fa kāna l-mawjūd minhā nahwa sabʿat kurrāsan* [sic]” (S 32). Perhaps the end of the sentence should be emended to read *sabʿata ʿashara kurrāsan*; this emendation not only improves the grammar, but is also more consistent with the numbers of the quires from which the excerpts are taken. These are the third, fifth, seventh, ninth (reading *tāsiʿ* for *sābiʿ*), tenth, eleventh and twelfth quires. (A further excerpt, cited in S 32-33 without further identification, deals with events during the first six days of creation. The creation of Adam, which followed these events, is dealt with in an excerpt identified as taken from the third quire. It may perhaps be inferred from this that the excerpt in S 32-33 belonged to an earlier section of the third quire, or to one of the first two quires.)

The excerpts deal mainly with the story of Adam. The last excerpt has a distinctly Shīʿī flavour: God informs Muḥammad that his successors will be from among the pure *ahl al-bayt*. The *Ṣaḥīfat Idrīs* translated from the Syriac by Aḥmad b. Ḥusayn b. Muḥammad Ibn Mattawayh and cited in BA, XCV, pp. 452-474 is distinct from the work cited in S; so too, presumably, is the work known as *al-Ṣuḥuf al-Idrīsiyya* mentioned by al-Ṭīhrānī (Dh XV 13 no. 66). For pseudo-Idrīs literature in general see *EI*², art. “Idrīs” (G. Vajda). Cf. also → *Sunan Idrīs*.

522. *al-Ṣaḥīfa al-sajjādiyya* / ‘Alī b. al-Ḥusayn Zayn al-‘Ābidīn (d. 94/712 or 95/713)

Dh XV 18 no. 95

B 197-198, IQ 280-281/42-44, 463-467/248-252, 566-573/350-358, J 423-433, MD 168

For an annotated translation of this renowned prayer manual see W. C. Chittick, *The Psalms of Islam. Al-Ṣaḥīfat al-kāmilat al-sajjādiyya*, London, 1988. This work is sometimes referred to as *al-Ṣaḥīfa al-sajjādiyya al-ūlā* (thus Dh), to distinguish it from other collections of

supplications handed down from the fourth Imam (cf. Chittick's introduction, pp. xviii-xix, and the discussion under → *Majmū'at mawlānā Zayn al-‘Ābidīn*). In MD, the work is referred to as *al-Ṣaḥīfa al-sharīfa min ad‘iyat mawlānā Zayn al-‘Ābidīn*. In IQ 280/42, 566/350, J 427: *al-Ṣaḥīfa*. In IQ 463/248: ‘*an mawlānā ‘Alī b. al-Ḥusayn ‘alayhi l-salām ṣāḥib al-anfās al-muqaddasa al-sharīfa fīmā taḍammanahu isnād ad‘iyat al-ṣaḥīfa*.

The following supplications are cited (I have followed Chittick's translation): asking for the best (*istikhāra*) (B 197-198 = Chittick, pp. 118-119, *du‘ā*' no. 33); the beginning of Ramaḍān (IQ 280-281/42-44 = Chittick, pp. 142-147, *du‘ā*' no. 44); bidding farewell to Ramaḍān (IQ 463-467/248-252 = Chittick, pp. 148-159, *du‘ā*' no. 45); on the day of fast-breaking and on Friday (J 423-427 = Chittick, pp. 160-164, *du‘ā*' no. 46); on the day of ‘Arafa (IQ 566-573/350-358 = Chittick, pp. 164-186, *du‘ā*' no. 47); on the day of Sacrifice and on Friday (J 427-433 = Chittick, pp. 186-194, *du‘ā*' no. 48).

⇒ *al-Ṣaḥīfa al-sajjādīyya al-khāmisa* (Zayn al-‘Ābidīn), see *Majmū'at mawlānā Zayn al-‘Ābidīn*

523. Ṣaḥīfat al-Riḍā / ‘Alī b. Mūsā al-Riḍā (d. 203/818)

Dh XV 17 no. 92

A 19/32, J 170-171

For the author, the eighth Imam of the Twelver Shī‘īs, see *GAS*, I, pp. 535-536. The title is given in A as *al-Ṣaḥīfa al-marwiyya ‘an al-Riḍā* and in J as *al-Ṣaḥīfa al-kāmila fī aḥādīth mawlānā ‘Alī b. Mūsā al-Riḍā*. This work (for which see *GAS*, I, p. 536, no. 4) is cited in Ibn Shahrāshūb's *Manāqib* (II, p. 252), and is one of the sources of the *Bihār* (see BA, I, pp. 11, 30: *K. ṣaḥīfat al-Riḍā*). Al-Majlisī notes that IṬ cites from it via a chain of authorities going back to al-Ṭabrisī (i.e. al-Faḍl b. al-Ḥasan, d. 548/1153). This detail is missing from the versions of the *Amān* available to me, but it must have been found in a manuscript of this work used by al-Majlisī. It is fairly certain that IṬ did indeed use al-Ṭabrisī's recension of the *Ṣaḥīfat al-Riḍā*, which is the only one to have survived: the tradition which IṬ reproduces is found in the new printed edition of this recension (ed. Muḥammad Mahdī Najaf, Mashhad, 1406, p. 66). The same tradition appears in A and J, and deals with Mondays and Thursdays being a propitious time for travel.

524. + Ṣaḥīḥ / Abū Dāwūd Sulaymān b. al-Ash‘ath al-Azdī al-Sijistānī (d. 275/888)

Ṭ 14/5, 67/[om 18], 72/18, 118-121/[om 29], 128-129/31, 153/37, 171/[om 42], 176/44, 536/167, 538/168, 542/170

For the author see *GAS*, I, pp. 149-152. *IT* on occasion refers to this work by its alternative title, *K. al-sunan* (Ṭ 128/31, 153/37, 536/167), and once (Ṭ 542/170) uses the formula *fi ṣaḥīḥihi min kitāb al-sunan* (cf. Ibn al-Biṭrīq, 'Umda, pp. 22, 36, 51, 65, 83, 111, 157, 202, 209, 213, 219 [*min ṣaḥīḥ Abī Dāwūd al-Sijistānī wa huwa kitāb al-sunan*]). Some passages are cited via al-'Abdarī's *al-Jam' bayna l-ṣiḥāḥ al-sitta*, either directly or via Ibn al-Biṭrīq's *K. al-'umda*.

525. + *Ṣaḥīḥ* / Abū 'Abd Allāh Muḥammad b. Ismā'īl **al-Bukhārī** (d. 256/870)

IQ 100/624, K 64, 67, 73, 76-78, 80, Ṭ 14/5, 38/12, 51-52/14, 55-57/15, 67/[om 18], 112/27-28, 121/[om 29], 123/29, 160-161/40, 168-170/42-43, 179/[om 45], 227-228/60, 236/63, 240/64, 257-258/72, 263/73-74, 270-271/76, 274/77, 283/78, 294/83, 360/105, 422-423/128, 461/141, 541-542/169, 548/171 and 173

For the author see *GAS*, I, pp. 115-134. See also Sbath (p. 15, no. 274) (where the title is given as *al-Jāmi' al-ṣaḥīḥ*). *IT* was aware of the great authority which the *Ṣaḥīḥān* enjoyed among Sunnis and of the polemical value of pro-'Alid traditions taken from these two works (cf. Y 203/520). For reasons stated under →*K. al-'umda* it can be taken that the following passages are cited via Ibn al-Biṭrīq's 'Umda, even though *IT* does not say so explicitly: Ṭ 51-52/14 = 'Umda, p. 63; 55-57/15 = 'Umda, pp. 71-73; 67/[om 18] = 'Umda, p. 102; 112/27-28 = 'Umda, p. 24; 160-161/40 = 'Umda, p. 24; 257-258/72 = 'Umda, pp. 203-204. In addition to the passages mentioned here, the *Ṣaḥīḥ* is cited in Ṭ via two compilations: *al-Jam' bayna l-ṣaḥīḥayn* and *al-Jam' bayna l-ṣiḥāḥ al-sitta*.

526. (*)+— *Ṣaḥīḥ* / Abū l-Ḥasan 'Alī b. 'Umar **al-Dāraquṭnī** (d. 385/995)

Ṭ 154/38

It can be assumed that the reference is to al-Dāraquṭnī's *K. al-sunan* (cf. al-Salāmī, *Ta'riḥ 'ulamā' Baghdād*, where reference is made both to his *Sunan* [at pp. 16, 45] and to his *Ṣaḥīḥ* [at pp. 205-206]). The tradition referred to (about the Prophet dying in 'Alī's arms) does not however appear in the Medina 1966 edition of the *Sunan*.

527. + *Ṣaḥīḥ* / **Muslim** b. al-Ḥajjāj al-Naysābūrī (d. 261/875)

IQ 100/624, 670/458, 740/513, J 172-173, K, 64, 67, 73, 76-78, 80, MH 19/9, Ṭ 14/5, 44-45/13, 52/14, 56-57/15, 59/16, 73/18-19, 112-115/28, 121/[om 29], 123/29, 129-130/31, 147/35, 153/37, 160/39-40, 163-165/40-41, 168-171/42-43, 179/[om 45], 190-191/48, 203/53, 227-228/60, 236/63, 240/64, 245/67, 258/72, 262-263/73-74, 270-271/76, 274/77, 283/78, 289/81, 360/105, 364/

106, 386/116-117, 422-423/128, 428/129, 432/130, 465-466/142-143, 487-488/150-151, 492/152, 504/157, 528/164, 534/166, 543-544/170, 546/172

For the author see *GAS*, I, pp. 136-143. See also *Sbath* (where the title appears twice: once as *al-Jāmi‘ al-ṣaḥīḥ* [p. 15, no. 275] and once as *al-Ṣaḥīḥ* [p. 32, no. 583]). For reasons stated under → *K. al-‘umda* it can be taken that the following passages are cited via Ibn al-Biṭrīq’s *‘Umda*, even though *Iṭ* does not say so explicitly: *Ṭ* 44-45/13 = *‘Umda*, p. 95; 52/14 = *‘Umda*, pp. 63-64; 56/[om 15] = *‘Umda*, p. 73; 59/16 = *‘Umda*, pp. 73-74; 73/18-19 = *‘Umda*, pp. 137-138 (the text in the *‘Umda* has *fī awwal kurrāsa minhu*, but in the passage preceding this sentence, the volume number to which the *minhu* must originally have referred is missing; this slip recurs in *Ṭ* 73/18); 112-113/[om 28] = *‘Umda*, p. 24; 114-115/28 = *‘Umda*, p. 34; 115/28 = *‘Umda*, p. 48; 129-130/31 = *‘Umda*, p. 95; 258/72 = *‘Umda*, p. 204; 263/74 = *‘Umda*, p. 200; 487-488/150-151 = *‘Umda*, pp. 134-135. In addition to the passages cited here, *Iṭ* also quotes from the *Ṣaḥīḥ* in *Ṭ* via two compilations: *al-Jam‘ bayna l-ṣaḥīḥayn* and *al-Jam‘ bayna l-ṣiḥāḥ al-sitta*.

● +- *Ṣaḥīḥ* / Abū ‘Abd al-Raḥmān Aḥmad (b. ‘Alī) b. Shu‘ayb b. ‘Alī al-Nasā‘ī (d. 303/915)

Ṭ 14/5

For the author see *GAS*, I, pp. 167-169. The *K. ṣaḥīḥ al-Nasā‘ī*, which is an alternative title of his *Sunan*, is mentioned by Ibn al-Biṭrīq among his sources for the *‘Umda* (p. 3), whence it is cited by *Iṭ* (*Ṭ* 14/5). See also → *Thawāb al-qur‘ān wa faḍā’iluhu*.

528. + *Ṣaḥīḥ* / Abū ‘Īsā Muḥammad b. ‘Īsā al-Tirmidhī (d. 279/892)

Ṭ 14/5, 460/141

For the author see *GAS*, I, pp. 154-150. Additional passages (e.g. *Ṭ* 115/28, 153/37) are cited via *al-Jam‘ bayna l-ṣiḥāḥ al-sitta*, either directly or via Ibn al-Biṭrīq’s *K. al-‘umda*.

⇒ *K. al-salaf* (sic) (al-Sallāmī), see *K. al-nutaf*

529. ** *K. al-ṣalāt* / Abū Muḥammad al-Ḥusayn b. Sa‘īd b. Ḥammād al-Ahwāzī (alive in 300/913)

B 237, 261, F 96/92, 124/117, M 32-33/341-343

The *K. al-ṣalāt* is mentioned by both al-Najāshī (p. 58, nos. 136-137) and al-Ṭūsī (*Fihrist*, p. 87, no. 231). It is referred to as an *aṣl* in a passage from the *Abwāb* missing from B but cited in BA, XCI, p. 257. In this passage *Iṭ* states that the manuscript which he used was in al-Ṭūsī’s handwriting (*bi khatt jaddī Abī Ja‘far*). This formulation appears to be imprecise; *Iṭ*’s intention become clear a few sentences later,

when he estimates that this manuscript was written during the author's lifetime and observes that it contained a note in al-Ṭūsī's handwriting stating that he had read it (B 261; cf. B 237).

The excerpts in B 237 and B 261 = F 127/117 deal with *istikhāra*. In F 96/92, the Prophet speaks of the merits of supplication during the *zawāl*. The passage in M comprises a number of traditions on the authority of Ja'far al-Ṣādiq concerning making up for missed prayers (*qaḍā' al-ṣalāt*).

530. **— *K. al-ṣalāt* / Abū Ja'far Muḥammad b. 'Alī b. Maḥbūb al-Ash'arī al-Qummī (fl. end of the 3d/9th century)

Dh XV 60 no. 415

MḤ 37/22-23

The *K. al-ṣalāt* is mentioned by both al-Najāshī (p. 349, no. 940) and al-Ṭūsī (*Fihrist*, p. 176, no. 624). IṬ refers to a tradition about the merits of repeating the formula *yā rabb* ten times.

531. ** *Sanat (Sunnat?) al-arba'in fī sunnat al-arba'in* / Abū l-Riḍā Faḍl Allāh b. 'Alī b. 'Abd Allāh (or 'Ubayd Allāh) al-Rāwandī (alive in 548/1153-4)

Dh I 423 no. 2173, XII 233 no. 1527

Y 177-178/467-468, 199/511

For the author see *Riyāḍ*, IV, pp. 364-374; *Darajāt*, pp. 506-513; *Rawḍāt*, V, pp. 365-367; *A'yān*, XLII, pp. 296-304; *Thiqāt*, pp. 217-218. This work (under this title) is also mentioned in an *ijāza* which al-Majlisī believes was written by Muḥammad b. al-Ḥasan b. Muḥammad b. Abī l-Riḍā al-'Alawī al-Baghdādī for his nephew Muḥammad b. Jamāl al-Dīn Aḥmad b. Abī l-Ma'ālī al-'Alawī (d. Ramaḍān 769/Apr.-May 1368) (see BA, CVII, p. 166). See also *Riyāḍ*, IV, p. 368; *Ḥaqā'iq*, pp. 177-178, 183-184. Elsewhere the work is referred to as *al-Arba'un* or *al-Arba'un ḥadīthan*. Of its forty traditions, two are cited in Y.

532. *+ *K. al-saqīfa* / Abū Zayd 'Umar b. Shabba b. 'Abīda al-Numayrī (d. 262/876)

Ṭ 238-239/64

For the author see *GAS*, I, pp. 345-346. In Ṭ¹/Ṭ²/Ṭ* fols 59b, 60a/Ṭ** fols 75b, 76b, his name is given as 'Umar b. Shayba. IṬ describes the book as containing accounts of the injustice perpetrated against the Banū Hāshim at the time of Abū Bakr's election at the Saqīfa. He does not provide any details about the manuscript; it is likely, however, to have comprised 'Umar b. Shabba's *K. al-saqīfa* in the transmission of Abū Bakr Aḥmad b. 'Abd al-'Azīz al-Jawharī (alive in 322/934), fragments of which survive in a number of Shī'ī sources (see *GAS*, I, p. 322; *Nawābiḡh*, pp. 28-29; cf. Dh XII 206 no. 1364). Two such fragments

(not noted by Sezgin) appear in al-Irbilī's *Kashf* (II, pp. 105-120). Al-Irbilī says that he consulted a manuscript of al-Jawharī's transmission dated Rabī' II 322/Mar.-Apr. 934, which had been read to al-Jawharī for his approval (*qurī'at 'alayhi*).

533. *K. al-sarā'ir* / Abū 'Abd Allāh Muḥammad b. Manṣūr b. Aḥmad b. Idrīs al-Ḥillī (d. 598/1202)

Dh XII 155 no. 1041

B 242, 286, 289-291

For the author see *Thiqāt*, pp. 290-291. Title in Dh: *al-Sarā'ir al-ḥāwī li taḥrīr al-fatāwī*. See also Modarressi, pp. 46, 65, 225. In B 242, the work is referred to as Ibn Idrīs's *Kitāb*. The passages are taken from the chapter on supererogatory prayers (*nawāfil*) and deal with *istikhāra* (see Ibn Idrīs, *Sarā'ir*, p. 69). In B 291-293, IṬ attempts to reconcile Ibn Idrīs's apparent rejection of certain practices connected with *istikhāra* with his own more favourable attitude to those practices.

534. * + *K. sariqāt al-shi'r* (or *al-shu'arā'*) (or *marqāt/mirqāt al-shi'r*) / Abū 'Ubayd Allāh Muḥammad b. 'Imrān b. Mūsā al-Marzubānī (d. 384/994)

Ṭ 146-147/35

In both Ṭ¹ and Ṭ², the author's *kunya* is given as Abū 'Abd Allāh; in Ṭ², Maḥmūd appears for Muḥammad. The title is given as *K. marqāt al-shi'r* in Ṭ¹, as *K. sariqāt al-shi'r* in Ṭ² (and in the citation in BA, XXXVII, p. 179) as also in *Ṣirāt* (I, p. 8) and 'Āmilī, *Iḥbāt* (I, p. 73), and as *K. sariqāt* (read thus for *s-w-qāt*) *al-shu'arā'* in Ṭ Per 64. None of these titles appears in the lists of al-Marzubānī's works (e.g. Yāqūt, *Udabā'*, XVIII, pp. 269-272; cf. *GAL*, S, I, pp. 190-191; *EI*², art. "al-Marzubānī" [R. Sellheim]).

Al-Marzubānī may well have written about plagiarism (*sariqa*), since this was a topic widely discussed both before and after his time (see G. E. von Grunebaum, "The Concept of Plagiarism in Arabic Theory", *JNES*, 3, 1944, pp. 234-253; for some 3d/9th-century works entitled *Sariqāt al-shu'arā'* see *GAS*, II, p. 64). Yet it is also possible that the book was called *K. marqāt al-shi'r*; in this case it may be an alternative title to the (lost) *K. al-shi'r* which al-Marzubānī mentions at the beginning of his *Muwashshah* (ed. 'Alī Muḥammad al-Bijawī, Cairo, 1965, p. 1).

IṬ cites a version of the events at Ghadīr Khumm that includes four verses (rhyming in *yā*) cited there by Ḥassān b. Thābit. In other Shī'ī sources, six verses are cited. As noted by M. J. Kister ("On a New Edition of the *Dīwān* of Ḥassān b. Thābit", *BSOAS*, 39, 1976, pp. 265-286, at p. 280), these verses are missing from the *Dīwān* of Ḥassān edited by Walīd 'Arafāt (London, 1972). Kister cites a number

of sources which include these verses; the earliest of these is the *Amālī* of al-Marzubānī's contemporary Ibn Bābawayh (d. 381/991) (p. 514). IṬ says that the entire poem is cited at the end of the fourth part of al-Marzubānī's work. A similar quotation from this work (under the title *Marqāt al-shi'r*) is given by al-Amīnī in his *Ghadīr*, II, pp. 34-35, but it is not clear whether he is citing from al-Marzubānī directly or (as is more likely) via an intervening source.

⇒ *K. al-ṣawm* (Ibn Faḍḍāl), see *K. al-ṣiyām*

⇒ *K. al-sayf* (sic) (al-Sallāmī), see *K. al-nutaf*

535. — *al-Shāfi* / Abū l-Qāsim 'Alī b. al-Ḥusayn b. Mūsā al-Sharīf al-Murtaḍā (d. 436/1044)

Dh XIII 8 no. 17

Ṭ 30/10

Title in Dh: *al-Shāfi fī l-imāma wa ibtāl ḥujaj al-'amma*. In this work, al-Murtaḍā attempts to refute the positions taken by the *qāḍī* 'Abd al-Jabbār on the subject of the imamate. In Ṭ, the *Shāfi* is mentioned among the works containing proofs of 'Alī's right to rule. Al-Ṭabrisī (*I'lām*, pp. 157-158) already praises this as one of the best and most exhaustive books on this subject.

536. * *K. al-shāfi fī l-nasab* (or *al-ansāb*) / Abū l-Ḥasan Najm al-Dīn 'Alī b. Abī l-Ghanā'im Muḥammad b. 'Alī al-'Umarī al-Nassāba (alive in 443/1051-2)

Dh XIII 9 no. 18

L 22-23/26-27, N 125-126

The passage in L (where the author's name is given as 'Umar al-Nassāba) is taken from the last part of the *Shāfi*; in it al-Ḥusayn cites his father as telling him that they would both be killed and then buried next to each other. The excerpts in N are taken from the entries on the astronomers 'Alī b. al-Ḥasan Ibn al-A'lam (d. 375/985) and the 'Alid Abū l-Ḥasan al-Munajjim, described as a descendant of Abū l-Ḥasan al-Naqīb known as Abāqīrāt [*sic*] b. Abī 'Abd Allāh al-Muḥaddith (who is perhaps to be identified with Abū l-Ḥasan 'Alī b. Muḥammad b. 'Abd Allāh, a descendant of 'Alī al-Riḍā who was *naqīb* in Sāmarrā'; see Najāshī, p. 269, no. 703). This work is also cited in Ibn Shahrāshūb's *Manāqīb* (II, p. 106, III, p. 89). See also → *al-Mabsūt fī l-ansāb*.

537. *+— *K. al-shāhī* / Abū Naṣr Maṣṣūr b. 'Alī b. 'Irāq (d. between 408/1018 and 427/1036)

N 203

For 'Irāq, N* fol 136a has erroneously 'rāf. This Khwārazmian prince was a noted astrologer and mathematician, and a teacher of al-Bīrūnī.

See *GAS*, V, pp. 338-341, VI, pp. 242-245. The *K. al-shāhī* is probably an abbreviated title for *K. al-majisī al-shāhī*, of which only an excerpt survives (*GAS*, VI, p. 244, no. 9; E. S. Kennedy, "A Survey of Islamic Astronomical Tables", p. 135, no. 77).

⇒ *K. al-sharā'ī* (Ibn Bābawayh), see *Risāla ilā waladihi*

● ** *Sharḥ du'ā' al-jawshan* / Taqī al-Dīn al-Ḥasan (b. 'Alī) b. Dāwūd (fl. second half of the 7th/13th century)

MD 227-232

This passage is an interpolation added after IṬ's death by Abū Ṭālib b. Rajab (for whom see *Riyāḍ*, V, p. 470), citing from a book of supplications by his grandfather Taqī al-Dīn, i.e. al-Ḥasan b. 'Alī b. Dāwūd al-Ḥillī (born Jumādā II 647/Sept.-Oct. 1249, alive in 707/1308; see *Riyāḍ*, I, pp. 254-258, *A'yān*, XXII, pp. 335-350), author of a famous work of *Rijāl* (cf. *Ḥaqā'iq*, p. 43). In the account cited, the Prophet informs 'Alī of the merits of the *du'ā' al-jawshan* ("supplication of the coat of mail") which he was taught at Uḥud. This prayer is also known as *du'ā' al-jawshan al-kabīr*, to distinguish it from the *du'ā' al-jawshan al-ṣaghīr* ascribed to Mūsā al-Kāzīm (see MD 217-227). For references to explications of these two prayers see Dh V 247-248 nos. 897-900.

In MD*, the interpolation appears earlier than in MD, so that MD 217 line 5-227 line 8 = MD* fol 125b line 2-131a line 4, and MD 227 line 8-232 line 12 = MD* fol 122b line 10-125b line 2. In MD** and MD*** it is missing altogether. This interpolation is noted by al-Majlisī, who assumes that Abū Ṭālib originally wrote the *Sharḥ* on the margin and that a copyist later incorporated it in the text (BA, LXXXI, pp. 331-332, XCIV, p. 327; see further MK, II, pp. 233-235).

538. **+ *Sharḥ kitāb al-manāqib* / Abū l-Faṭḥ Nāṣir b. Abī l-Makārim 'Abd al-Sayyid al-Muṭarrizī al-Khwārazmī (d. 610/1213)

Ṭ 138-139/33

In Ṭ², the book's title and the beginning of the quotation are missing. This work is not mentioned in the biographical notices on al-Muṭarrizī. The tradition cited (on the great number of 'Alī's virtues) opens the *Manāqib* of Abū l-Mu'ayyad al-Khwārazmī (p. 2); and al-Khwārazmī (who was al-Muṭarrizī's teacher; see Yāqūt, *Udabā'*, XIX, p. 212) appears in al-Muṭarrizī's *isnād*. The *K. al-manāqib* on which al-Muṭarrizī wrote this *Sharḥ* is thus probably that of al-Khwārazmī.

⇒ *Sharḥ al-maqāmāt* (al-Muṭarrizī), see *al-Īḍāḥ*

539. * *Sharḥ al-nihāya* / Quṭb al-Dīn Sa'īd b. Hibat Allāh al-Rāwandī (d. 573/1177-8)

Dh XIV 110 no. 1930, XXI 296 no. 5148
IQ 246/15

This work, also known as *Sharḥ nihāyat al-aḥkām* and as *al-Mughnī fī sharḥ al-nihāya*, is described (in *Rawḍāt*, IV, p. 6, Dh XXI) as a ten-volume commentary on al-Ṭūsī's *Nihāya*. In IQ, the author's name is given as Hibat Allāh b. Sa'īd; al-Ṭīhrānī (Dh XIV) takes this to be a copyist's error (see the discussion under → *Fiqh al-qur'ān*). The quotation is taken from the *K. al-ṣiyām*.

540. *+ *Sharḥ ta'wīl al-qur'ān wa tafsīr ma'ānīhi* / Abū Muslim Muḥammad b. Baḥr al-Ḥfahānī (d. 322/934)

Dh V 44 no. 178
S 20, 229-231

For the author see *GAS*, I, pp. 42-43. This work of Mu'tazilī exegesis, also known as *Jāmi' al-ta'wīl li muḥkam al-tanzīl*, is said to have comprised 14 (or 20) volumes; fragments only have survived. The passage cited by IṬ is taken from the first volume, fol 11a (probably the beginning of the exegesis of Sūrat al-baqara). It opens by mentioning the "mysterious letters" *alif-lām-mīm* and goes on to discuss the meaning of the *fawātiḥ* in general. A brief section from it appears (in a different formulation) in Ṭūsī, *Tibyān* (I, p. 48) and Ṭabrisī, *Majma'* (I, pp. 70-71).

541. *+ *K. al-sharī'a* / Abū Bakr Muḥammad b. al-Ḥusayn b. 'Abd Allāh al-Ājurrī (d. 360/970)

Ṭ 101-102/24-25

For the author see *GAS*, I, pp. 194-195. In the tradition cited, the Prophet orders 'Ammār b. Yāsir to support 'Alī during the period of strife that will follow his (Muḥammad's) death. This is also cited from the *K. al-sharī'a* in Ibn al-Bīṭrīq's *K. al-'umda*, p. 234, and the author is introduced in both works as a disciple of Abū Bakr b. Abī Dāwūd al-Sijistānī. IṬ may thus have cited the passage via the *'Umda* rather than directly from the original source. This passage is missing from the printed edition of the *Sharī'a* (ed. Muḥammad Ḥāmid al-Fiqī, Cairo, 1369/1950). The edition is based on a single manuscript which suffers from a number of lacunae (see al-Fiqī's introduction, p. *mīm* [= 13]). It may be that the passage is to be found in one of the other extant manuscripts (for which see *GAS*, I, p. 195, no. 9).

542. + *K. shawāhid al-tanzīl* / al-Ḥākim Abū l-Qāsim 'Ubayd Allāh b. 'Abd Allāh al-Ḥaskānī al-Ḥadhhdhā' (d. after 470/1077-8)

Dh XIV 242 no. 2381
Ṭ 35/11

Title in Dh (following the *Ma'ālim*): *Shawāhid al-tanzīl li qawā'id al-*

tafdīl. In \mathbb{T} , the author's name is not given. His identity can be established from al-Bayādī's *Şirāt*, II, p. 27, where the same passage as that in \mathbb{T} is reproduced (probably via the *Tarā'if*, since al-Bayādī used the *Shawāhid* only indirectly; see *Şirāt*, I, p. 7, no. 79). Author and title are mentioned in the *Ma'ālim*, p. 78, no. 527, and *Riyād*, III, pp. 256-257, 296-300.

Copies of the *K. shawāhid al-tanzīl* were in the possession of al-Fādīl al-Hindī (i.e. Muḥammad b. al-Ḥasan al-İşfahānī, d. 1137/1725; see *Rawḍāt*, VII, pp. 111-118) and of some of al-Majlisī's descendants (*Riyād*, III, p. 297). It was edited by Muḥammad Bāqir al-Maḥmūdī, Beirut, 1393/1974. In this edition the author's name is given as 'Ubayd Allāh b. 'Abd Allāh b. Aḥmad al-Ḥākim al-Ḥaskānī al-Ḥanafī al-Naysābūrī, *min 'ulamā' al-mi'a al-khāmisa*. The passage in \mathbb{T} appears in vol. I, pp. 206-207. According to *Turāthunā*, 3/1, 1408, p. 228, 4/1, 1409, pp. 55-56, al-Maḥmūdī will soon publish a new four-volume edition, making use of an additional manuscript.

543. * *K. al-shifā' wa l-jalā'* / Abū l-'Abbās Aḥmad b. 'Alī al-Rāzī al-Khaḍīb al-Iyādī (fl. mid-4th/10h century)

Dh XIV 202 no. 2186

F 179-182/165-168, K 53, \mathbb{T} 511/[om 158]

The author (for whom see Najāshī, p. 97, no. 240; Ṭūsī, *Fihrist*, p. 59, no. 91; *Nawābiḡh*, p. 34) was accused by some of extremism (*ghuluww*) (cf. Najāshī). In \mathbb{T}^1 , his name appears as Muḥammad; the correct name (Aḥmad) is given in \mathbb{T}^* . In K, his name is missing altogether.

This work, the title of which is given in Najāshī (whence Dh) as *K. al-shifā' wa l-jalā' fī l-ghayba* (in \mathbb{T}^* fol 140b, *al-khalā'* for *al-jalā'*), is mentioned in K among a number of texts on the occultation of the Twelfth Imam. The passage in F describes a meeting with him which took place in Mecca during the pilgrimage in 293/906. (A similar story, set during the pilgrimage of 281/895, is cited in J 494-504 via al-Ṭūsī.) The passage in \mathbb{T} shows that 'Alī knew beforehand that he would be betrayed by Abū Mūsā al-Ash'arī. The work is cited (without naming the author) as *K. al-jalā' wa l-shifā'* in Ibn Shahrāshūb, *Manāqib*, I, p. 313, III, pp. 128, 446, 461, 489-490, 526. Al-Majlisī (BA, VI, p. 243, XI, pp. 226-229) cites two traditions from it via al-Hillī's *Muḥtaḍar*; this material is missing from the printed edition of the *Muḥtaḍar*. In the *Riyād* (VI, p. 49), *K. al-shifā' wa l-jalā'* appears in a list of anonymous works; Afandī wrongly suggests that it is a Sunnī work and compounds his error by hazarding that it might be the famous *Shifā'* of al-Qāḍī 'Iyād (d. 544/1149).

544. + *K. shifā' al-şudūr al-muḥadhdhab fī tafsīr al-qur'ān* / Abū Bakr Muḥammad b. Ḥasan b. Muḥammad b. Ziyād al-Naqqāsh (d. 351/

962)

IQ 72/601, S 285-286, T 43-44/[om 13]

For the author see *GAL*, S, I, p. 334; *GAS*, I, pp. 44-45. In T* (fol 11b) the title is *Tafsīr shifā' al-ṣudūr* (cited from the *Ṭarā'if* in BA, XXXV, p. 260 as *al-Naqqāsh fī tafsīrihi Shifā' al-ṣudūr*), and the text deals with the meaning of the *mubāhala* (as noted by R. Strothmann in "Die *Mubāhala* in Tradition und Liturgie", *Der Islam*, 33, 1958, pp. 5-29, at p. 23. Strothmann apparently did not have the *Ṭarā'if* at his disposal, since he cites the *Bihār*.) The quotation in IQ (taken from the forty-fifth *juz'*) is from the exegesis to Q 17:1. In the excerpts cited in S (taken from the first volume), Ibn 'Abbās declares that 'Alī's knowledge of the Qur'ān far surpasses his own.

This work (for manuscripts of which see *GAS*) must have been popular with Shī'ī authors: it is also cited by Ibn Shahrāshūb in his *Manāqib* (e.g. I, pp. 310-311, 321, 345, III, pp. 234-235) and (in paraphrase and without mentioning the author's name) by 'Abbās al-Qummī in his *Mafātih* (pp. 552-554).

545. **+ *K. al-shihāb* / Abū 'Ubayd al-Qāsim b. Sallām (d. 224/838)

T* fol 127a/T** fol 163b [om T 469/144]

For the author see *GAS*, VIII, pp. 81-87; in T*, his name appears as Abū 'Ubayda. This title does not appear in the list of works of Abū 'Ubayd (see e.g. H. Gottschalk, "Abū 'Ubayd al-Qāsim b. Sallām. Studie zur Geschichte der arabischen Biographie", *Der Islam*, 23, 1936, pp. 245-289) (nor is such a work ascribed to Abū 'Ubayda; cf. *GAL*, I, p. 103). The passage is taken from the chapter on those whose hand was cut off in the Jāhiliyya for stealing; 'Umar's father al-Khaṭṭāb is mentioned among those to whom this punishment was meted out.

546. + *K. al-shihāb* / Abū 'Abd Allāh Muḥammad b. Salāma al-Qudā'ī al-Shāfi'ī (d. 454/1062)

(Dh XIV 247 no. 2414)

A 40/53, S 191

For the author see *GAL*, I, pp. 418-419, S, I, pp. 584-585. Title in A** fol 15a: *K. ḥāshiyat al-shihāb*. Title in Ḥājji Khalifa (II, p. 1067): *Shihāb al-akhbār fī l-ḥikam wa l-amthāl wa l-ādāb*; so also *GAL*, I, p. 419, S, I, p. 584. In A, the author's name is not given. This work consisted of brief sayings of the Prophet.

Al-Qudā'ī wrote both the *K. al-shihāb* (which is probably the work used by IT) and the *Musnad al-shihāb*. The former (also known as *Shihāb al-akhbār*; cf. → *al-Firdaws*) includes only the Prophetic dicta (without *isnāds*). Each tradition is assigned a keyword, which is always a word that occurs in the tradition. Traditions with the same keyword are then grouped together. The keywords are not ordered al-

phabetically. In the *Musnad al-shihāb*, the *isnāds* are added, but the principle of organization remains the same. Both the *K. al-shihāb* and the *Musnad al-shihāb* have been published several times, the latter most recently by Ḥamdī ‘Abd al-Majīd al-Silafī (2 vols., Beirut, 1405/1985). The saying *al-rafiq qabla l-ṭariq* (A 40/53) appears in its complete form in al-Silafī’s edition, I, p. 412, no. 709 (*iltamisū l-jār qabla l-dār wa l-rafiq qabla l-ṭariq*). In S, IṬ refers to the *K. al-shihāb* as a text by a Sunnī author which includes a saying about the return of Jesus. The reference is probably to the Prophetic tradition ending with the words: *wa lā mahdī illā ‘Īsā b. Maryam* (al-Qudā‘ī, ed. Silafī, II, p. 69; Abū l-Wafā Muṣṭafā al-Marāghī, *al-Lubāb fī sharḥ al-shihāb*, Cairo, 1390/1970, p. 157).

The *K. al-shihāb* proved popular among Shī‘īs and Sunnīs alike: there are both Shī‘ī and Sunnī commentaries on it (cf. MK lith., III, pp. 367-368). An anonymous (Shī‘ī?) Persian commentary composed in 690/1291 and entitled *Sharḥ-i fārsī-i Shihāb al-akhbār* was edited by Jalāl al-Dīn al-Ḥusaynī Urmawī Muḥaddith (Tehran, 1983).

Al-Daylamī’s *Firdaws* also contains Prophetic dicta, and al-Daylamī acknowledges his debt to al-Qudā‘ī. Yet the material is organized in quite a different way, the *Firdaws* being arranged alphabetically according to the first significant word of the *matn*. There are also other differences between the two works: the *Firdaws*, unlike the *Shihāb*, provides the name of the Companion who transmitted the saying (though not the entire *isnād*); and it includes many more sayings (over 9,000, as against 1,200 in the *Shihāb*). Shīrawayh’s son, Abū Manṣūr Shahrādār b. Shīrawayh (d. 558/1163) gave the full *isnāds* in his *Musnad al-firdaws*, while retaining the arrangement of the sayings unchanged; in this he followed al-Qudā‘ī in his *Musnad al-shihāb*.

547. * *K. Šiffīn* / Abū Aḥmad ‘Abd al-‘Azīz b. Yaḥyā b. Aḥmad al-Jalūdī al-Azdī al-Baṣrī (d. 332/944)

Dh XV 52 no. 337

MD 96-97

This work is mentioned by al-Najāshī (p. 240). IṬ cites two supplications spoken by ‘Alī before going forth to battle. One of them is cited by al-Kaf‘amī, apparently via IṬ (*Junna*, pp. 301-302 = *Junna** fol 82a = MD 96).

⇒ *al-Sijill* (Abū l-‘Abbās b. Nawbakht), see *K. al-a‘māl*

⇒ *K. sinī l-mawālīd* (al-Sijzi), see *K. taḥwīl sinī l-mawālīd*

548. (+) *K. sirr ansāb al-‘Alawīyyīn* / Abū Naṣr Sahl b. ‘Abd Allāh b. Dāwūd al-Bukhārī al-Nassāba (alive in 341/952-953)

Dh XII 166 no. 1107

IQ 147/658

For the author see *A'yān*, XXXV, pp. 408-409; *Nawābiḡh*, p. 137. It is not clear whether he was a Shī'ī (cf. *Riyād*, IV, pp. 234-235). Al-Ṭihirānī points out Ḥājī Khalīfa's error in attributing this work to a teacher of Ibn 'Inaba (d. 828/1424); the author is already mentioned in the *Ta'riḡh Baghdād* (IX, p. 122). The text was published in Najaf in 1382/1963 under the title *Sirr al-silsila al-'alawiyya*. IṬ cites the passage on the mother of Dāwūd b. al-Ḥasan b. al-Ḥasan b. 'Alī b. Abī Ṭālib (= p. 18 in the Najaf ed.).

549. + [*al-Sirr al-maktūm*] / Abū 'Abd Allāh Muḥammad b. 'Umar b. al-Ḥusayn Fakhr al-Dīn **al-Rāzī** (d. ca. 606/1209)

N 204

For this work see *GAL*, I, p. 669. Its title does not appear in the *Nujūm*; instead, IṬ refers to *K. al-mulakḡḡhaṡ fīmā dda'āhu min al-ṭilasmāt wa l-siḡr wa l-'azā'im wa da'wat al-kawākib*. In his study of al-Rāzī (*Fakhr al-Dīn al-Rāzī wa āra'uhu l-kalāmiyya wa l-falsafiyya*, Beirut, 1383/1963, pp. 133-134), Muḥammad Ṣāliḡ al-Zarkān argues convincingly that IṬ was in fact referring to al-Rāzī's *al-Sirr al-maktūm*. The word *mulakḡḡhaṡ* appears at the beginning of this work in the edition cited by al-Zarkān (though not in the Cairo n.d. edition), and al-Zarkān suggests that IṬ called al-Rāzī's work *Mulakḡḡhaṡ* because the manuscript in his possession did not include the work's title. IṬ's description of this work is taken almost literally from the opening sentence of *al-Sirr al-maktūm* (Cairo, n.d., p. 2). IṬ notes that al-Rāzī wrote the work for the Khwārazm Shāh (i.e. 'Alā' al-Dīn Takish, r. 567-596/1172-1200; cf. Bosworth, *The Islamic Dynasties*, Edinburgh, 1967, pp. 107-110). This detail is missing from the Cairo edition of the *Sirr*, which was the only one available to me. (Ms. Princeton University Library Garrett 933 [shelf number 168 L] is acephalous and could therefore not be consulted for the opening sentences.) Matar's suggestion (p. 416) that the work in question is al-Rāzī's *K. al-mulakḡḡhaṡ fī l-ḡikma* is mistaken.

IṬ, who possessed a copy of some 30 quires in al-Rāzī's handwriting, says that at his death al-Rāzī left this work in draft form. IṬ may have thought that the draft in his possession was the only copy of the work, and that al-Rāzī never prepared a clean copy. This view cannot easily be squared with the fact that in three of his works al-Rāzī directs his readers to *al-Sirr al-maktūm* (for details see al-Zarkān, p. 110).

550. ** *K. al-ṡiyām* (or *al-ṡawm*) / Abū l-Ḥasan 'Alī b. al-Ḥasan b. 'Alī b. Faḡḡāl (fl. late 3d/9th century)

Dh XV 102 no. 679

IQ 229-230/4, 244-246/13-14 and 16, 305/65, 318-320/76-78, 325/82, 355/109, 359/112, 362/114-115, 414/184, 681/465

In IQ, "b. 'Alī" is missing; the full name is given in Najāshī (p. 257, no. 676). Ibn Faḍḍāl's father al-Ḥasan (d. 224/838-839) was a disciple of the Imam al-Riḍā. The author is sometimes confused in the sources with his grandfather 'Alī b. Faḍḍāl. This confusion arises from the fact that both are described as Faṭḥīs. This appellation fitted the grandfather, since after the death of Ja'far al-Ṣādiq he supported the imamate of Ja'far's son 'Abd Allāh al-Aṭṭah. Its application to the grandson is either an error or an indication that after the death of al-Ḥasan al-'Askarī (whose disciple he was, see Ṭūsī, *Riyāl*, p. 433, no. 12) he supported the imamate of al-'Askarī's son Ja'far; Ja'far's adherents were also called Faṭḥīs (cf. Ṭūsī, *Ghayba*, p. 135). See in general *Tanqīh*, nos. 2570, 8226.

551. **? *K. al-ṣiyām* / anon.

D* fol 7a-b

This excerpt (which is cited via the *Durū'* in BA, XCVII, pp. 104-105) describes the fasting practices of various prophets.

552. **? *K. al-ṣiyām wa l-qiyām* / Abū Nu'aym (fl. early 6th/12th century?)

IQ 435/207

In the excerpt cited, the Prophet is said to have sprinkled his family with water on the night of the 23d of Ramaḍān. Afandī, noting that the *K. al-ṣiyām wa l-qiyām* is cited in the *Iqbāl*, states that the author's name as given by IṬ is Abū l-Nu'aym, and suggests (*Riyād*, V, p. 524) that he may be identical with the Raḍī al-Dīn Abū l-Nu'aym b. Muḥammad b. Muḥammad al-Qāshānī (or Qāsānī) mentioned by Muntajab al-Dīn (p. 194, no. 520).

⇒ *K. siyar al-a'imma* (anon.), see *Ba'd siyar al-a'imma*

553. **+ *K. Siyar al-Fāṭimī alladhī malaka Ṭabaristān al-Ḥasan b. 'Alī al-ma'rūf bi l-Nāṣir li l-Ḥaqq* / Isfandiyār b. Mihrnūsh al-Naysābūrī (fl. early 5th/11th century?)

N 175-176

This biography of the Caspian Zaydī Imam Abū Muḥammad al-Ḥasan b. 'Alī al-Nāṣir li l-Ḥaqq al-Uṭrūsh (d. 304/917) does not appear to be attested elsewhere. The author (whose name is given in N* fol 117a as Isfandiyār b. Shahrnūsh) was a Zaydī, as he reports in the introduction to his work as cited in N 176. He cites directly (?) from Abū l-Ḥasan al-Āmulī (perhaps to be identified with Abū l-Ḥasan 'Alī b. Abī Ṭālib b. al-Qāsim al-Āmulī al-Musta'in bi llāh, alive in 420/1029; cf. Madelung, "Zu einigen Werken des Imams Abū Ṭālib an-Nāṭiq bi l-Ḥaqq", *Der Islam*, 63, 1986, p. 10). The author also cites directly from al-Nāṣir's biographer Abū l-Ḥasan al-Zāhid al-Khaṭīb, who lived not earlier than

the Caspian Imam al-Nāṭiq bi l-Ḥaqq Abū Ṭālib Yaḥyā b. al-Ḥusayn al-Buṭḥānī (d. ca. 424/1033) (cf. Madelung, *Qāsim*, p. 162, n. 57).

In the work's title, *Sīrat* should perhaps be substituted for *Siyar*. IṬ states that he has two copies of the work in his possession, one old and the other new. The text, which praises al-Nāṣir's mastery of various branches of knowledge, is not found in the material on him in Madelung's *Zaydī Imāms* (although the emphasis on his knowledge appears there, e.g. on pp. 211, 213). The fragment in N is different from the material on al-Nāṣir li l-Ḥaqq (= Nāṣir-i kabīr) on pp. 199-204 of E. G. Browne's abridged translation of Ibn Isfandiyār's *History of Ṭabaristān*, Leiden and London, 1905, pp. 199-204.

⇒ *K. al-sufarā'* (anon.), see *K. al-safar*

⇒ *Ṣuḥuf Idrīs* (al-Ṣābi'), see *Sunan Idrīs*

⇒ *Sunan* (Abū Dāwūd al-Sijistānī), see *Ṣaḥīḥ*

554. + *Sunan* / Abū 'Abd Allāh Muḥammad b. Yazīd Ibn Māja (d. 273/886-887)

Ṭ 180/[om 45], 536/167, 543/170

For the author see *GAS*, I, pp. 147-148. IṬ used a manuscript copied during the author's lifetime, on which was an *ijāza* dated Sha'bān 300/Mar.-Apr. 913. The seven traditions on the Mahdī referred to in Ṭ¹ 180 comprise the *bāb khurūj al-mahdī* in the *K. al-fitān* (Ibn Māja, *Sunan*, Cairo, 1372-3/1952-3, II, pp. 1366-8, nos. 4082-8). The tradition referred to in Ṭ 536/167 opens the *K. al-adhān* (Ibn Māja, I, p. 232, no. 706) and the tradition cited in Ṭ 543/170 is taken from the *K. iqāmat al-ṣalāt* (Ibn Māja, I, p. 457, no. 1423).

555. **+ *Sunan Idrīs* / transmitted (?) by Ibrāhīm b. Hilāl b. Ibrāhīm al-Ṣābi' (d. 384/994)

S 6, 39-40

For Ibrāhīm al-Ṣābi' see *EI*¹, art. "al-Ṣābi'" (F. Krenkow). IṬ consulted a manuscript about four quires long of the format *thumn*, which he discovered in the *waqf al-mashhad al-musammā bi l-Ṭāhir* in Kūfa (so also in the quotation in BA, XI, p. 283), and from which he presumably had his own copy made. The *waqf*'s copy was in the handwriting of a certain 'Isā, who translated it from the Syriac; the original text was transmitted by (or cited from?) ('*an*) Ibrāhīm b. Hilāl al-Ṣābi'. IṬ cites five excerpts (second quire, fols 1b, 3a, third quire, fols 2b, 5b, fourth quire, fol 1b). The fourth excerpt is cited via the *Sa'd* in MK, IV, pp. 113-114, but there the work is entitled *Ṣuḥuf Idrīs*. The beginning of the third and the beginning of the fourth excerpt are cited in Ibn Faḥd, '*Udda*, p. 134. The excerpts are of a hortatory nature: readers are urged to fear God, to call upon Him, to purify themselves before fasting,

not to be distracted during prayer, and to engage in supererogatory prayers in addition to the obligatory prayers. The obligatory prayers are described as three in number: morning (consisting of eight Sūras), midday (five Sūras), sunset (five Sūras). Unlike the *Ṣaḥā'if Idrīs* (see List under this entry), this text seems to be of Sabaeen origin, though its precise significance remains to be investigated (it is not mentioned in D. A. Chwolsohn, *Die Ssabier und der Ssabismus*, St. Petersburg, 1856).

⇒ *Sunnat al-arba'īn* (al-Rāwandī), see *Sanat al-arba'īn*

● (+) *Ṣuwar al-kawākib al-thābita* / Abū l-Ḥusayn 'Abd al-Raḥmān b. 'Umar al-Ṣūfī (d. 376/986)

Dh XV 97 no. 636

N 64, 68-69

For the author (who was an eminent astronomer) see *EI*², art. "Abd al-Raḥmān b. 'Umar al-Ṣūfī" (S. M. Stern); *GAS*, V, pp. 309-310, VI, pp. 212-215, VII, pp. 168-169. His description of the fixed stars is his best-known work. It is preserved in numerous manuscripts and was published in Hyderabad in 1954 (see *GAS*, VI, pp. 214-215 for details). According to al-Ṭihirānī, this work is cited by IṬ in the *Nujūm* (cf. also Āl Yāsīn, p. 291); the quotation, however, is indirect, via al-Karājakī's *Kanz al-fawā'id* (N 64: *wa qad bayyanahu fī l-juz' al-awwal min kitābihi l-ma'mūl fī l-ṣuwar*; N 68: *wa l-Ṣūfī yaqūlu fī kitāb al-ṣuwar*; see al-Karājakī, *Kanz*, II, pp. 228, 231). IṬ mentions Abū l-Ḥusayn al-Ṣūfī (at N 145) as having taught astronomy to 'Aḍud al-Dawla. Cf. also N 198.

556. + *K. al-ṭabaqāt al-kabīr* / Abū 'Abd Allāh Muḥammad b. Sa'd al-Baṣrī al-Zuhri Kātib al-Wāqidī (d. 230/845)

F 75/72, L 12-13/14-15, Ṭ 215-217/[om 56], 275/77 (printed erroneously as 78), 290/81

For the author see *GAS*, I, pp. 300-301. The passage in L is introduced by *qāla Ibn 'Abbās fī l-Ṭabaqāt*, and the author's name is not provided. The reference is most likely to Ibn Sa'd's work: the passage is a condensed version (with the same *isnād*) of Ibn Sa'd/*Turāthunā*, pp. 128-131. The story is also cited from Ibn Sa'd in Sibṭ Ibn al-Jawzī, *Tadhkirā*, pp. 232-233. The excerpts in Ṭ deal mainly with Anas b. Mālik's greed. The passage in F (taken from the seventh *juz'*) refers to the tradition that the Prophet's milk brother Abū Sufyān b. al-Ḥārith dug his own grave three days before he died (= Ibn Sa'd, IV, p. 53).

557. * *Ta'bir* (or *tafsīr*) *al-ru'yā* / Abū Ja'far Muḥammad b. Ya'qūb al-Kulīnī (d. 329/941)

Dh IV 208 no. 1042

MD 333, N 87

This work is referred to as *Ta'bir al-ru'yā* in Najāshī (p. 377, no. 1026), in the *Ma'ālim* (p. 99, no. 666), in MD, and in the quotation from the *Nujūm* in BA, LVIII, p. 242. The title *Tafsīr al-ru'yā* is attested in Ṭūsī (*Fihrist*, p. 165, no. 603) and in N. In the excerpt in MD, Mūsā al-Kāẓim appears to his son al-Riḍā in a dream and teaches him a supplication. In N, Ja'far al-Ṣādiq declares that while some astrologers make correct predictions, the predictions of others are false.

A citation from the *Ta'bir al-ru'yā* appears in the *Kashkūl* of Bahā' al-Dīn al-Āmilī (known as Shaykh Bahā'ī, d. 1030/1621 or 1031/1622), indicating that it may still have been extant in his time; see Bosworth, *Bahā' al-Dīn al-Āmilī*, p. 44, n. 136.

For the *ta'bir al-ru'yā* literature see M. J. Kister, "The Interpretation of Dreams: an Unknown Manuscript of Ibn Qutayba's '*Ibārāt al-Ru'yā*'", *IOS*, 4, 1974, pp. 67-103.

⇒ *K. tabyīn sirāt al-khulafā' al-miṣriyyīn*, see *al-Majālis wa l-musā-yarāt*

558. + *K. (or Risāla) fī tadbīr safar al-ḥajj* / **Qusṭā b. Lūqā** al-Ba'labakkī (d. early 4th/10th century)

A 153-181/165-198

For the author, a Christian physician and translator, see *GAS*, III, pp. 270-274. The title of this work appears in A as *K. Qusṭā b. Lūqā al-Yūnānī ilā Abī Muḥammad al-Ḥasan b. Makhlad fīmā 'amilahu fī tadbīr badanihi fī safarihi ilā l-ḥajj*. IṬ himself refers to this work as a *K. ṣannafahu Qusṭā b. Lūqā li Abī Muḥammad al-Ḥasan b. Makhlad fī tadbīr al-abdān fī l-safar li l-salāma min al-maraḍ wa l-khaṭar*. The form *al-abdān* appears in A, as also in the three manuscripts of the *Amān* consulted (A* fol 110b, A** fol 60a, A*** fol 117a). The entire work is preserved in the *Amān*, as noted in *GAL*, I, p. 222, *GAS*, III, p. 271, no. 10 (under the title: *Risāla fī tadbīr al-badan fī l-safar*). A critical edition (with commentary, glossary, indices and an English translation) is now available, based on A¹ and three manuscripts. See G. Bos, *The Treatise of Qusṭā ibn Lūqā on the Regimen during the Pilgrimage to Mecca*, Amsterdam, 1989 (with biographical details of the author on pp. 2-3).

559. *+ *al-Tadhyyīl* / **Abū l-Faraj Ṣadaqa b. al-Ḥusayn b. al-Ḥasan Ibn al-Ḥaddād al-Ḥanbalī** (d. 573/1177)

N 185-186

For the author see Ibn Rajab, *Dhayl*, I, pp. 339-342; Rosenthal, *Historiography*, p. 83, n. 1 and the sources given there. In both N and N*

(fol 123b), his name is given as Ṣadaqa b. al-Ḥasan. The *Tadhyīl* is an alternative title of *al-Ta'riḫ* (*al-murattab*) 'alā l-sinīn, which is a continuation of the *Ta'riḫ* of Ibn al-Ḥaddād's teacher 'Alī b. 'Ubayd Allāh b. Naṣr Ibn al-Zāghūnī al-Ḥanbalī from the year of the latter's death in 527/1132 until shortly before Ibn al-Ḥaddād's own death (cf. Rosenthal, *Historiography*, p. 82, n. 5 and the sources given there). The passage is taken from the fifth volume, the section dealing with the year 548/1153-4. For another excerpt from this work, part of the section dealing with the year 554/1159, see Ibn Khallikān, VI, p. 253. The latest author adduced by Rosenthal as citing from this work is al-Dhahabī (d. 748/1348).

Ibn al-Ḥaddād also wrote an abridgement of al-Khaṭīb's *Ta'riḫ Baghdad*, from which IṬ cites indirectly, via the *Majmū'* of Warrām (see List under this entry; cf. Y 19/150, 184/479).

- ⇒ *K. al-tadhyīl* (Ibn al-Najjār), see *Dhayl ta'riḫ Baghdad*
- ⇒ *K. al-ta'dīb* (al-Karājakī), see *Risāla ilā waladihi*
- ⇒ *Tafsīr* ('Abd al-Jabbār), see *Farū'id al-qur'ān wa adillatuhu*
- ⇒ *Tafsīr* (Abū l-Qāsim al-Balkhī), see *Jāmi' 'ilm al-qur'ān*

560. ** *Tafsīr* / Muḥammad b. 'Alī b. al-Ḥusayn al-Bāqir (d. ca. 117/735) (attrib.)

S 12, 121-123

For al-Bāqir, the fifth Imam of the Twelver Shī'īs, see *GAS*, I, p. 528. In the passages as quoted (via the *Sa'd*) in BA (XIII, pp. 45-46, 277, XVIII, pp. 268-269, XXIII, p. 283, XXIV, p. 33), the work is referred to as *Tafsīr mansūb ilā (Abī Ja'far) al-Bāqir*. IṬ describes the manuscript as *qālab al-thumn 'atīq*, and cites from *ajzā'* one to five. The verses quoted are Q 2:67, 4:58, 9:119 (in conjunction with 33:23), 16:90. In addition, the story is cited of the rod which Adam brought from Paradise and which subsequently became Moses'; this story, which is known from non-Shī'ī sources as well (cf. *EI*², art. "Aṣā" [A. Jeffery]), may well have been taken from the commentary on Q 20:18-19.

The only known *Tafsīr* of the fifth Imam is that transmitted by Abū l-Jārūd (see *GAS*, I, p. 528; *EI*, art. "Abū'l-Jārūd" [W. Madelung]), of which parts were incorporated in 'Alī b. Ibrāhīm al-Qummī's *Tafsīr* (the *Tafsīr al-Qummī* as we have it being a composite work consisting of elements of *Tafsīr Abī l-Jārūd* and al-Qummī). Only some of the material cited by IṬ appears in *Tafsīr al-Qummī*. A tentative conclusion is that this material comprises either excerpts of Abū l-Jārūd's transmission not included in al-Qummī, or a different *Tafsīr* ascribed to al-Bāqir which is not otherwise attested.

561. *+ *Tafsīr* / Yahyā b. Ziyād al-Farrā' (d. 207/822)

Dh IV 298 no. 1308, XXI 206 no. 4635

S 22-23, 260-270

For the author see *GAS*, VIII, pp. 123-125. Al-Khaṭīb al-Baghdādī mentions two recensions of this work: (a) that of Muḥammad b. al-Jahm al-Simmārī (d. 277/890-891), who wrote at al-Farrā'’s dictation (cf. *Ta'riḫ Baghdad*, II, p. 161); it is this recension which has been published (I, ed. Aḥmad Yūsuf al-Najātī and Muḥammad 'Alī al-Najjār, Cairo, 1955, repr. 1980; II, ed. al-Najjār, Cairo, 1966; III, ed. 'Abd al-Fattāḥ Ismā'īl Shalabī and 'Alī al-Najdī Nāṣif, Cairo, 1972); (b) the recension of al-Farrā'’s student Salama b. 'Aṣim. Al-Khaṭīb al-Baghdādī reports that after al-Farrā' had completed a session of dictation and the students had left, Salama would arrive and read back the material to al-Farrā', who would enter changes; al-Khaṭīb gives this as the reason for the differences between the two recensions (*Ta'riḫ Baghdad*, XIV, pp. 152-153).

IT possessed two one-volume manuscripts of al-Farrā'’s work. The first manuscript comprised seven parts (*ajzā'*), numbered ten through sixteen; the excerpts cited indicate that it contained roughly the second half of al-Farrā'’s text. The second manuscript, with an *ijāza* dated 409/1018-9, comprised seven parts (*ajzā'*) numbered one through seven; judging by the excerpts cited, this manuscript contained the entire work.

It is clear from the information which IT provides that the first manuscript was in the recension of Muḥammad b. al-Jahm (in S 265, read "ibn al-Jahm" for "Abū l-Jahm") and the second in the recension of Salama (printed erroneously as Maslama) b. 'Aṣim. A comparison of the excerpts from the second manuscript with the printed edition of the *Ma'ānī* reveals only one significant difference, but this a notable one: the exegesis of Q 41:11. This verse includes the words *ataynā ṭā'i'in* ("We come willingly"). In the printed edition, al-Farrā' follows this reading of the text. In contrast, his comments in the recension of Salama b. 'Aṣim (as cited in S 263) indicate that he favoured the unusual reading *ataynā ṭā'i'ayn*. It remains to be investigated whether any of the extant manuscripts of the *Ma'ānī* are in the recension of Salama, or whether the excerpts cited by IT are all that survives of it.

The following excerpts are cited from the first manuscript: S 265-266 (tenth part—to which IT also refers as the first part of the volume—fol 3a) = *Ma'ānī*, II, pp. 183-184 (to Q 20:63); S 266 (eleventh part, fol 5a, from line 4) = *Ma'ānī*, II, p. 238 (to Q 23:61); S 267 (twelfth part, fol 1a, from line 10) = *Ma'ānī*, II, pp. 300-301 (to Q 27:87); S 267-268 (thirteenth part, fol 3b) = *Ma'ānī*, II, p. 335 (to Q 33:6); S 268 (fourteenth part, fol 1a) = *Ma'ānī*, II, p. 393 (to Q 37:147); S 269 (fifteenth part, fol 1a) = *Ma'ānī*, III, p. 44 (to Q 44:54 and 56); S 269

(sixteenth part, fol 1a) = *Ma'ānī*, III, p. 123 (to Q 56:18); S 270 (last excerpt [presumably also from the sixteenth part, though this is not stated], to Q 72:1, eighth line from the beginning of the exegesis of Q 72:1) = *Ma'ānī*, III, p. 190. The excerpts from both manuscripts are accompanied by Iṭ's comments.

The following excerpts are cited from the second manuscript: S 260 (first part, fol 5b) = *Ma'ānī*, I, p. 36 (to Q 2:50); S 261 (second part, second quire, fol 2a) = *Ma'ānī*, I, p. 190 (to Q 3:7); S 262 (third part, second quire, fol 3 [not indicated whether recto or verso]) = *Ma'ānī*, I, p. 367 (to Q 6:160); S 262 (fourth part, fol 1a, from line 14) = *Ma'ānī*, II, p. 112 (to Q 16:81); S 263 (fifth part, fol 1b, from line 10) = *Ma'ānī*, II, p. 231 (to Q 23:5-6); S 263 (sixth part, fol 1b, from line 16, to Q 41:11; the text in *Ma'ānī*, III, p. 13 is different, cf. above); S 264 (seventh part, fol 1b, from line 16) = *Ma'ānī*, III, pp. 183-184 (to Q 76:16).

Iṭ nowhere refers to this work as *Ma'ānī l-qur'ān*; instead he speaks of *Kitāb al-Farrā'* or (as in S 267) of *Tafsīr al-Farrā'*. Yet as is clear from the foregoing discussion, all of these titles refer to the same work. Ibn Shahrāshūb also refers to the *Tafsīr* of al-Farrā', which he lists among the sources of his *Manāqib* (see *Manāqib*, I, p. 13). Al-Ṭīhrānī says (Dh IV 298 no. 1308) that Ibn Shahrāshūb's use of the title *Tafsīr* to refer to al-Farrā''s book suggests that he meant a work of Qur'ān exegesis different from the *Ma'ānī l-qur'ān*. In this al-Ṭīhrānī is probably mistaken: the fact that Iṭ refers to the *Ma'ānī* as *Tafsīr* suggests that Ibn Shahrāshūb may well have done likewise.

● *Tafsīr* / **Furāt b. Ibrāhīm b. Furāt** al-Kūfī (fl. second half of the 3d/9th century)

Dh IV 298 no. 1309

Yaqīn

For the author and his Qur'ān exegesis see *GAS*, I, p. 539; Bar-Asher, pp. 37-39; the introduction by Muḥammad al-Kāzīm to his edition of the *Tafsīr Furāt* (Tehran, 1410/1990). (I am grateful to Dr. Bar-Asher for drawing my attention to this edition.) Muḥammad 'Alī al-Gharawī al-Ūrdubādī states in his introduction to the Najaf 1354 edition of the *Tafsīr Furāt* that it was used by Iṭ in the *Yaqīn*; but it is not mentioned in Y. According to al-Kāzīm (introduction, p. 13), no author before al-Majlisī (in the *Bihār*) is known to have cited from this *Tafsīr*, with the exception of al-Ḥaskānī in his *Shawāhid al-tanzīl*.

⇒ *Tafsīr* (Ibn al-Juhām), see *Ta'wīl mā nazala*

562. *+ *Tafsīr* / 'Abd al-Malik b. 'Abd al-'Azīz **Ibn Jurayj** (d. 150/767)

S 19, 221

For the author see *GAS*, I, p. 91. Sezgin mentions two recensions of the *Tafsīr* of which fragments have survived in the Qur'ān commentaries of al-Ṭabarī and al-Tha'labī respectively. IṬ possessed an "excellent copy" (*nuskha jayyida*), from which he cites the exegesis to Q 3:39 found in the fourth quire, fol 2b. This passage is also found in al-Ṭabarī's Qur'ān commentary (*Jāmi'*, III, p. 253), except that in al-Ṭabarī Ibn Jurayj cites from Ibn 'Abbās directly, while in S he cites from him via Mujāhid.

563. *+ *Tafsīr* / Abū 'Alī Muḥammad b. 'Abd al-Wahhāb al-Jubbā'ī (d. 303/916)

S 14-16, 142-183

For the author see *GAS*, I, pp. 621-622. For this work see D. Gimaret, "Matériaux", pp. 284-285. That al-Jubbā'ī's *Tafsīr* was a massive work is already attested by al-Malaṭī, who describes it as consisting of over 100 *juz'* (*K. al-tanbīh*, ed. S. Dederling, Istanbul, 1936, p. 32). IṬ possessed a ten-volume manuscript copied during al-Jubbā'ī's lifetime or shortly thereafter (S 142, 183). Usually IṬ quotes from it verbatim, but in two places (S 156, 180) he provides a paraphrase, saying that al-Jubbā'ī's language is long-winded (*li ajl tūl lafẓihi*). Only part of the material in S comprises quotations from the *Tafsīr*; the rest consists of IṬ's refutation of the views of al-Jubbā'ī, whom IṬ considers to be a fanatical opponent of the Hāshimīs: "It would seem that since he was no longer able personally to assist the Umayyads with his sword, he fought the Hāshimīs with his pen and tongue" (S 143). Other faults which IṬ finds with al-Jubbā'ī are defective knowledge of Arabic (an accusation already made by al-Ash'arī, cf. Ibn 'Asākir, *Tabyīn*, p. 138), ignorance of the true meaning of the Qur'ān, arbitrary interpretations, and suppression of well-known facts (S 143, 171, 183). See further Kohlberg, "Polemic".

The fragments in the *Sa'd* are noted neither by Sezgin nor by R. W. Gwynne (*The Tafsīr of Abū 'Alī al-Jubbā'ī: First Steps Toward a Reconstruction, with Texts, Translation, Biographical Introduction and Analytical Essay*, Ph. D. dissertation, University of Washington, 1982). Sezgin suggests that fragments from al-Jubbā'ī's exegesis may be preserved in the extant section of the *Tafsīr* of Ibn Fūrak (d. 406/1015) (cf. *GAS*, I, pp. 611, 622); yet an examination of ms. Fayzulla 50 (covering Ibn Fūrak's exegesis of Sūras 23 to 114) has failed to uncover any such fragments (Professor Gimaret, personal communication). Further excerpts (likewise not noted by either Sezgin or Gwynne) are found in al-Ṭūsī's *Tibyān* and (according to Professor Gimaret) in al-Ḥākim al-Jushamī's Qur'ān commentary. A reconstitution of al-Jubbā'ī's *Tafsīr* is currently being undertaken by Professor Gimaret.

564. + *Tafsīr* / Muḥammad b. al-Sā'ib al-Kalbī (d. 146/763)

Dh IV 311 no. 1318

S 17-19, 207, 209-216, 218-221

For the author see *EI*², art. "al-Kalbī" (W. Atallah); *GAS*, I, pp. 34-35 (where numerous manuscripts of his *Tafsīr* are mentioned). Al-Kalbī was known to be close to the Shī'a (see J. van Ess, *Ungenützte Texte zur Karrāmīya*, pp. 46-47).

IṬ refers to three volumes in his possession: (a) *ajzā'* 11-19, covering (part of?) Sūra 3 to the end of Sūra 6; (b) *ajzā'* 18-24; (c) Sūra 47 to the end of the Qur'ān. In all the *isnāds* given by IṬ, al-Kalbī cites from Ibn 'Abbās via Abū Ṣāliḥ Bādhām (for whom see e.g. T. Nagel, *Die Qiṣaṣ al-anbiyā'*, Ph. D. dissertation, Bonn, 1967, pp. 53-56) (S 211, 213-214, 218-220).

The following excerpts are cited: (a) from the first volume: S 209-210 = eleventh *juz'*, fol 3b (to Q 3:68); S 210 = twelfth *juz'*, first quire, fol 7b (no verse cited); S 210-211 = thirteenth *juz'*, fol 2a (to Q 3:185); S 211 = fourteenth *juz'*, fol 3a (to Q 4:48); S 211-212 = fifteenth *juz'*, fol 2a (to Q 4:100); S 212 = sixteenth *juz'*, fol 2a (to Q 5:21); S 213 = the end of the sixteenth to the beginning of the seventeenth *juz'* (to Q 5:15); S 213 = eighteenth *juz'*, fol 8b (to Q 6:20); S 213-214 = nineteenth *juz'*, fol 14a (to Q 6:143); (b) from the second volume: S 218 = twentieth *juz'*, fol 10a (citing Q 20:79, 28:38, 79:24); S 218-219 = twenty-first *juz'*, fol 3b (to Q 13:13); S 219 = twenty-second *juz'*, fol 2b (explication of *jannāt 'adn*); S 219-220 = twenty-third *juz'*, starting on the sixth line (sc. from the beginning?) (*min sādis satr min [+arwal?]/ qā'ima minhu*) (to Q 17:81); S 220-221 = twenty-fourth *juz'*, starting on the eighth line (sc. from the beginning?) (to Q 18:1); (c) from the third volume: S 214-216 = the end of the opening page of Sūra 68 (Nūn). In addition, IṬ cites (in S 207) from the exegesis to Q 5:52 without further details; this excerpt may have appeared in the first volume.

⇒ *Tafsīr* (Muḥammad b. Mu'min al-Shīrāzī), see *K. nuzūl al-qur'ān fī sha'n amīr al-mu'minīn*

565. **+ *Tafsīr* / Abū Ishāq Ibrāhīm b. Aḥmad al-Faqīh al-Qazwīnī (d. after 340/951-952?)

Dh XXVI 216 no. 1094

S 11, 70-71, 112-113

A number of scholars bearing this name are mentioned in Qazwīnī, II, pp. 97-104. Perhaps our author is Ibrāhīm b. Aḥmad b. 'Abd Allāh b. Yazīd al-Rāzī Abū Ishāq al-Qāḍī nazīl Qazwīn, described as a *faqīh* according to the Kūfan (i. e. Ḥanafī) school ('*alā madhhab al-Kūfiyyīn*) (d. after 340/951-952) (Qazwīnī, II, pp. 101-102; see also

Ta'riḫ Baghdad, VI, p. 10). According to one of the *isnāds* cited by Iṭ (S 70), the author transmitted from 'Alī b. Sahl, who is perhaps to be identified with Abū l-Ḥasan 'Alī b. Sahl b. al-Mughīra al-Bazzār al-Baghdādī (d. 270/883-884 or 271/884-885) (*Tahdhīb*, VII, pp. 329-330). He also transmitted from Muḥammad b. Abī Ya'qūb al-Jawwāl al-Dīnawarī who transmitted from Ja'far b. Naṣr (unidentified) in Ḥims — 'Abd al-Razzāq—Ma'mar.

This *Tafsīr*, which Iṭ describes as a one-volume work (S 112), is not attested elsewhere. Iṭ cites from the commentary on Q 5:67 and Q 18:9 (the latter appearing in the fourth quire, fol 2a). The commentary on Q 5:67 is on the authority of al-Bāqir via Ziyād b. al-Mundhir (i.e. Abū l-Jārūd); it could thus have formed part of Abū l-Jārūd's *Tafsīr*. This material is not found in 'Alī b. Ibrāhīm al-Qummī's *Tafsīr*, but a similar version (also on the authority of Abū l-Jārūd from al-Bāqir) is transmitted from al-Kulīnī (see *Burhān*, I, p. 480). The commentary on Q 18:9, on 'Alī's miraculous meeting with the *aṣḥāb al-kaḥf* and their acknowledgement of him as a legatee of the Prophet, is likewise known (in a somewhat different version) from Imāmī sources (see *Burhān*, II, pp. 457-458). It is thus clear that our author, though described by Iṭ as a Sunnī (S 113), was in fact strongly pro-'Alid.

566. *+ *Tafsīr* / Abū l-Ḥasan 'Alī b. 'Īsā b. 'Alī al-Naḥwī al-Rummānī al-Warrāq (d. 384/994)

Dh IV 275 no. 1272

S 21-22, 250-252

Excerpts from this work are found in al-Ṭūsī's *Tibyān*. Iṭ's copy covered only the middle of Sūra 9 to the end of the Qur'ān. The first excerpt (taken from the first *juz'*, second quire, fol 9a) deals with the words *al-raḥmān al-raḥīm* (S 250). Al-Rummānī holds that these words are synonymous, and that *al-raḥīm* is only used for emphasis; Iṭ argues that the two words have different meanings. The second excerpt (taken from the first folio) is an exegesis of Q 9:68 (S 251). Here al-Rummānī states that every act of hypocrisy is unbelief—a view again disputed by Iṭ. Cf. → *al-Nukat fī i'jāz al-qur'ān*.

⇒ *Tafsīr* (al-Tha'labī), see *al-Kaṣḥf wa l-bayān*

⇒ *K. al-tafsīr* (anon.), see *Mukhtaṣar kitāb Muḥammad b. al-'Abbās (b. 'Alī) b. Marwān*

567. *Tafsīr* ('an) *ahl al-bayt 'alayhim al-salām* / anon. (or Abū 'Abd Allāh Muḥammad b. Ibrāhīm) (fl. 4th/10th century?)

Dh IV 262, nos. 1225-6, XXVI 217 no. 1097

[*Durū'*], S 12, 120-121

This probably refers to one of two works: an anonymous Qur'ān commentary which, according to al-Ṭihirānī (Dh IV 262 no. 1225), is preserved in a private library; or the *Tafsīr al-qur'ān li ahl al-bayt* mentioned in the *Ma'ālim* (p. 134, no. 904, whence Dh IV 262 no. 1226), whose author, Abū 'Abd Allāh Muḥammad b. Ibrāhīm, is perhaps to be identified with Muḥammad b. Ibrāhīm al-Nu'mānī Ibn Abī Zaynab (d. ca. 360/971), author of a partially preserved *Tafsīr* (cf. Dh IV 318 no. 1342. Al-Nu'mānī, however, has a separate entry in the *Ma'ālim*, p. 118, no. 783).

IṬ used a one-volume manuscript of the *ṭalībī* format, of which the beginning and end were missing. He describes it as consisting of twenty quires or more, written in a delicate ancient script (*khattuhu 'atīq daqīq*) and containing "strange stories" (*riwāyāt gharība*). The passage cited (from fol 11a, quire number not given) is an account transmitted by (*wa fī hadīth*) 'Alī b. Ibrāhīm b. Hāshim al-Qummī on the authority of Ja'far al-Ṣādiq. The text is a commentary on Q 12:17-18, which tells of how Joseph's brothers presented his blood-stained shirt to Jacob. This passage appears (with minor variations) in al-Qummī's *Tafsīr* (I, pp. 341-342).

According to Afandī (*Riyāḍ*, VI, p. 49), IṬ in the *Durū'* cites from a work entitled *K. tafsīr al-qur'ān li l-a'imma*, which Afandī says was probably composed by a transmitter of one of the later Imams. No such title appears in D*. Afandī quotes two *isnāds* from this work. It is not clear whether it is identical with the *Tafsīr ('an) ahl al-bayt*.

⇒ *Tafsīr āy al-qur'ān* (al-Mufid), see *Āy al-qur'ān*

568. ** *Tafsīr gharīb al-qur'ān* / Abū 'Abd al-Raḥmān b. Muḥammad b. Hānī' (4th/10th century?)

S 21, 249

Nothing seems to be known of the author, unless he is to be identified with 'Abd al-Raḥmān b. Muḥammad b. 'Abd al-Raḥmān al-Sharīf Abū l-Qāsim al-Ḥasanī al-'Alawī, who transmitted the *Tafsīr* of Furāt b. Ibrāhīm al-Kūfī (see *Nawābiḡh*, p. 148). In the passage cited (from fol 1a, beginning with line 16, quire number not given), the *tamannā* of Q 22:52 is glossed as *qara'a*. IṬ notes that this is a common interpretation, and then proceeds to reject it (S 249-250).

569. + *Tafsīr gharīb al-qur'ān 'alā ḥurūf al-mu'jam* / Abū Bakr Muḥammad b. 'Uzayr (or 'Azīz) al-'Uzayrī (or 'Azīzī) al-Sijistānī (d. 330/941-942)

Dh XVI 49 no. 206

S 21, 247-248

For the author see *GAS*, I, pp. 43-44. Title in Dh: *Gharīb al-qur'ān*.

This work, which is also known as *Nuzhat al-qulūb* or *al-Tibyān fī tafsīr gharīb al-qur'ān*, seems to have been popular among Imāmī authors: al-Kaf'amī, for one, wrote an abridgement of it (see *Riyāḍ*, I, p. 23). IṬ possessed two copies of this work, and cites one passage from each *nuskha*. The excerpt from the first manuscript (fol 4a) is an explication of the word *ṣirāṭ* (= *Gharīb al-qur'ān*, Cairo, 1342, p. 165). The excerpt from the second manuscript (fol 1b, lines 4-5) is an explication of the word *mu'min* (= *Gharīb al-qur'ān*, p. 232).

570. *+ *Tafsīr mā dhakaba ilayhi l-mulhidūn 'an ma'rifatihī min ma'ānī l-qur'ān* / Abū 'Alī Muḥammad b. al-Mustanīr **Qūṭrub** (d. 206/821)

S 23, 270-272

For the author see *EI*², art. "Qūṭrub" (G. Troupeau). This title refers either to Qūṭrub's *Ma'ānī l-qur'ān* or to his *al-Radd 'alā l-mulhidīn fī mutashābih al-qur'ān*, both mentioned by Ibn al-Nadīm (p. 58). Neither work is extant (cf. *GAS*, VIII, p. 67, nos. 3, 6). IṬ possessed a manuscript dated 409/1018-9. The passage cited in S (from the fourth quire, fol 4b) is followed by IṬ's objections to Qūṭrub's exegesis of Q 7:11.

571. ** *Tafsīr qaṣīdat al-Salāmī* / al-Sharīf Abū Ya'ālā Muḥammad b. al-Sharīf Abī l-Qāsim al-Ḥasan al-Aqsāsī (d. 415/1024-5?)

Dh IV 350 no. 1540

Y 153-156/416-420

This was a commentary on a poem of Muḥammad b. 'Abd Allāh (or 'Ubayd Allāh) al-Makhzūmī al-Salāmī (d. 393/1003) (*GAS*, II, p. 594) in praise of 'Alī. The beginning of the poem as quoted in Y 154/416 (*salāmun 'alā Zamzamin wa l-Ṣafā*) appears to be all that survives of it; see the collected fragments of al-Salāmī's *dīwān*, ed. Ṣabīḥ Radīf (*Shi'r al-Salāmī*, Baghdad, 1971), p. 80, no. 63; cf. the editor's introduction, p. 46 (read *al-Salāmiyya* for *al-lāmiyya*). According to al-Amīnī (*Ghadīr*, V, pp. 5-7), the commentator is identical with Abū l-Ḥasan Muḥammad b. al-Ḥasan b. 'Alī b. Ḥamza al-Aqsāsī al-Kūfī, who for a number of years deputized for al-Sharīf al-Murtaḍā as leader of the pilgrimage (*imārat al-ḥājj*). He died in 415/1024-5 (see the references given by al-Amīnī). Cf. al-Ṭīhrānī (*Nābis*, pp. 158, 160), who is less certain of this identity. The commentator transmits from al-Sharīf Abū l-Ḥasan Muḥammad b. Ja'far al-Muḥammadī (fl. late 4th/10th century). IṬ used a manuscript dated Ramaḍān 433/Apr.-May 1042 which he says is in al-Salāmī's own hand; this is clearly impossible, so either IṬ erred, or else the date as it appears in Y is erroneous. The *nisba* al-Aqsāsī refers to a village near Kūfa (see Ibn al-Athīr, *Lubāb*, I, pp. 80-81; Ibn 'Inaba, 'Umda, p. 212 = ed. Najaf, p. 263; *Darajāt*, p. 505; *A'yān*, XII,

p. 289).

572. *K. tafsīr al-qur'ān* / Abū l-Ḥasan 'Alī b. Ibrāhīm b. Hāshim al-Qummī (alive in 307/919)

Dh IV 302 no. 1316

N 25-27, S 10, 83-88

For this work see Bar-Asher, pp. 41-58. IṬ notes (S 87) that his copy consists of four parts (*ajzā'*) in two volumes. The passage in N 25-27 is a quotation from al-Qummī's exegesis to Q 6:76 (= Qummī, *Tafsīr*, I, pp. 206-207, with minor variations). S 83-84 (third quire, fol 6b [sc. of the first volume]) = Qummī, I, p. 59 (to Q 2:124); S 84-85 (first volume, second *juz'*, nineteenth quire, fol 1b) = Qummī, I, p. 277 (to Q 8:33); S 85-86 (second volume, first *juz'* [= third *juz'* from the beginning, as IṬ makes clear], eighteenth quire, fol 10b) (in paraphrase) = Qummī, I, pp. 377-378 (to Q 15:94-95) (note that in the printed edition the first volume ends with the exegesis to Sūra 16); S 87 (second volume, second *juz'* [= fourth *juz'* from the beginning], thirty-seventh quire, fol 3b) = Qummī, II, pp. 146-147 (to Q 28:83). Each passage is followed by IṬ's comments. The *isnād* preceding the exegesis to Q 28:83 begins in S 87 with: *ḥaddathanī jaddī 'Alī b. Ibrāhīm 'an abīhi 'an al-Qāsim b. Muḥammad* etc.; in the printed edition (II, p. 146) the speaker is 'Alī b. Ibrāhīm himself: *ḥaddathanī abī 'an al-Qāsim b. Muḥammad*. See also → *Tafsīr* ('*an*) *ahl al-bayt 'alayhim al-salām*.

573. *— *Tafsīr al-qur'ān* / Abū l-Naḍr Muḥammad b. Mas'ūd b. Muḥammad al-Samarqandī al-'Ayyāshī (fl. beginning of the 4th/10th century)

Dh IV 295 no. 1299

S 79

For the author and his work see *GAS*, I, p. 42; *Nawābigh*, pp. 305-306; Bar-Asher, pp. 58-62. The author's death-date is given as 320/932 by Kaḥḥāla (XII, p. 20) (and Sezgin also writes "gegen 320/932"); but as Bar-Asher (p. 240, n. 141) has pointed out, there is no attestation for this date in the early sources.

IṬ says that in his (lost) *K. al-bahja* he referred to al-'Ayyāshī's *Tafsīr* (among other sources) for the meaning of Q 35:32. The printed edition of this work comprises the first half only, covering the first 18 Sūras. The latter part was already unknown in the late 11th/17th century: al-Ḥurr al-'Āmilī says that "the second half has not reached us" (*Wasā'il*, IX/3, p. 48; similarly *Ithbāt*, I, p. 55); see also Muḥammad Ḥusayn al-Ṭabāṭabā'ī's introduction to 'Ayyāshī's *Tafsīr*, I, p. *dāl* (= 4). Yet there is no doubt that al-'Ayyāshī did complete his commentary: quotations from the second half are found in al-Ṭabrisī's *Majma'* (e.g. XVIII, p. 68, to Q 24:55, XXVIII, pp. 120-121, to Q 66:1-

5). At one point in the first half of his *Tafsīr* (II, p. 264, to Q 16:68), al-‘Ayyāshī cites his own exegesis of the beginning of Q 35:32 (I owe this reference to Dr. M. Bar-Asher); yet from IṬ’s formulation in S it appears that he was referring to the exegesis of the entire verse. It is thus likely that he possessed a copy of the whole text.

574. *+ *Tafsīr al-qur’ān* / Abū Muḥammad Ismā‘īl b. ‘Abd al-Raḥmān b. Abī Karīma **al-Suddī** (d. 128/745)

Dh IV 276 no. 1275

Ṭ 49/13, 143/34, 172/43, 492-495/152-153

For this author see *GAS*, I, pp. 32-33; Sezgin suggests that it may be possible to reconstruct al-Suddī’s *Tafsīr* in its entirety. IṬ maintains that al-Suddī was a Sunnī (Ṭ 172/43). Al-Ṭīhrānī, in contrast, emphasizes that he was a disciple of the fourth, fifth and sixth Imams, thereby implying that he was a Shī‘ī; see also Quhpā‘ī, I, p. 216, *A‘yān*, XII, pp. 7-17 and the sources cited there. This *Tafsīr* appears in the list of sources of Ibn Shahrāshūb’s *Manāqib* (I, p. 12).

IṬ cites from al-Suddī’s exegesis to Q 5:51, 53, 24:47-50, 33:53-54, 57, 43:41. The first of these passages (Ṭ 49/13) is also given in al-Ṭabarī’s *Jāmi‘* (VI, p. 288) from al-Suddī. The material which IṬ cites from al-Suddī’s exegesis to Q 43:41 (Ṭ 143/43) is different from that which al-Ṭabarī (*Jāmi‘*, XXV, p. 76) cites from al-Suddī for the same verse. No verse is cited in Ṭ 172/43. The longest quotations from al-Suddī in Ṭ are not found in al-Ṭabarī. These are Ṭ 492-493/152-153 (to Q 33:53-54, 57), Ṭ 493-494/153 (to Q 24:47-50), and Ṭ 494-495/153 (to Q 5:51, 53). This material contains traditions strongly critical of ‘Uthmān. It remains to be investigated whether al-Ṭabarī and IṬ used the same recension of al-Suddī, with al-Ṭabarī deleting passages which he found offensive (such as the anti-‘Uthmān material), or whether there was, in addition to the recension used by al-Ṭabarī, a second (more pro-‘Alid?) recension, which is the one cited by IṬ and other Shī‘ī authors.

575. +- *Tafsīr al-qur’ān* / Abū Ja‘far Muḥammad b. Jarīr **al-Ṭabarī** (d. 310/923)

F 116-117/109

For this work see *GAS*, I, pp. 327-328 (where it is referred to by its alternative title, *Jāmi‘ al-bayān ‘an ta’wīl [āy] al-qur’ān*; see also Sbath, p. 15, no. 277). The passage in F is an interpolation added by IṬ two years after the completion of the *Falāḥ al-sā‘il*. In it he notes that some commentators cited by al-Ṭabarī in the first *juz’* of the *Tafsīr* agree with his (IṬ’s) interpretation of the meaning of “God’s anger”. The reference is probably to al-Ṭabarī’s discussion of the meaning of divine *ḥaḍab* in the context of his commentary on Q 1:7 (*Jāmi‘*, I, pp. 80-81).

There, an unnamed exegete (or a number of exegetes, *ba'ḍ*) is quoted for the view that God's anger, being one of His attributes, differs from men's anger. This accords with Iṭ's view as expressed in F 116/109. (In S 73, Iṭ cites al-Ṭabarī via al-Ṭūsī; see *Jāmi'*, XII, p. 15, to Q 11:17, whence Ṭūsī, *Tibyān*, V, p. 528.)

⇒ *Tafsīr al-qur'ān* (al-Ṭabrisī), see *Jawāmi' al-jāmi'*

576. (**)? *K. tafsīr al-qur'ān* / anon.

S 221-222

The manuscript began with an exegesis to Q 2:235. Iṭ objects to the author's interpretation of Q 3:7.

577. (**)? *K. tafsīr al-qur'ān* / anon.

S 231

Iṭ used a manuscript of the format *rub'*. He objects to the interpretation of the *fawātih* *a-l-m* (Q 2:1) and *a-l-m-ṣ* (Q 7:1) as *anā llāhu a'lam* and *anā llāhu af'al* respectively.

578. **+ *Tafsīr al-qur'ān 'an ahl bayt rasūl allāh* / Abū l-'Abbās Aḥmad b. Muḥammad b. Sa'īd Ibn 'Uqda (d. 333/944)

Dh IV 245 no. 1188, XXVI 216 no. 1096

MḤ 17-18/7, S 11-12, 71, 117-120

Title as in S 11, 117. Title in MḤ: *Tafsīr al-qur'ān*; in S 71: *Ibn 'Uqda ... fī kitāb tafsīrihi*. This *Tafsīr* is referred to by al-Najāshī (pp. 94-95, no. 233), who describes it as a large beautiful book which none of his authorities has mentioned. Iṭ possessed a one-volume manuscript of the format *rub'* (S 117). He cites from the exegesis to the following verses: (a) Q 2:259 (third quire, fol 2b) = S 117-118; this fragment is almost identical with *Tafsīr al-'Ayyāshī*, I, pp. 140-141. (b) Q 7:163 (sixth quire, fol 1a) = S 118-119; this fragment is almost identical with *Tafsīr al-Qummī*, I, pp. 244-245. (c) Q 9:105 = MḤ; as in a number of other Shī'ī texts (for which see e.g. *Burhān*, II, pp. 157-160), the *mu'minūn* of this verse are interpreted as the Imams. (d) Q 12:86 (seventh quire, fol 7b) = S 119-120; this fragment is very similar to *Tafsīr al-'Ayyāshī*, II, p. 188.

⇒ *K. tafsīr al-qur'ān 'an al-ṣādiqīn* (or *al-Ṣādiqayn*) (anon.), see *K. tafsīr al-qur'ān wa ta'wīlihi*

⇒ *K. tafsīr al-qur'ān li l-a'imma* (anon.), see *Tafsīr ('an) ahl al-bayt 'alayhim al-salām*

579. *? *K. tafsīr al-qur'ān wa ta'wīlihi wa tanzīlihi wa nāsikhīhi wa mansūkhīhi wa muḥkamīhi wa mutashābihīhi wa ziyādāt ḥurūfihi*

wa faḍā'ilīhi wa thawābihī bi riwāyāt al-thiqāt 'an al-ṣādiqīn (or *al-Ṣādiqayn*) *min āl rasūl allāh* / anon.

Dh IV 278 no. 1281

F 94-95/90, S 12, 121

Title as given by al-Ṭihrānī. In S 121, for *wa muḥkamīhi wa mu-tashābihīhi* the text has mistakenly *wa aḥkāmīhi* (as also S 12) *wa mushābihīhi*, and for *bi riwāyāt* it has *wa riwāyāt*. The title in F is *K. tafsīr al-qur'ān 'an al-ṣādiqīn* (or *al-Ṣādiqayn*). In S, the manuscript is described as an "old bound book of Qur'ān exegesis" (*kitāb tafsīr li l-qur'ān 'atīq mujallad*), while in *Falāḥ I* (whence BA, LXXXII, pp. 290-291, MK, III, p. 20) IṬ says that he now possesses a "beautiful old copy" of the work. The passage in S 121 comprises an exegesis of Q 5:1; it is taken from the fourth quire (the folio number is not indicated; the text reads *min al-wijha al-thāniya min al-qā'ima min al-kurrās al-rābi'*). As for *al-ṣādiqīn/al-Ṣādiqayn*, a case can be made for either reading, depending on whether the reference is to all the Imams or only to al-Bāqir and al-Ṣādiq. The traditions cited in F and S are all on the authority of these two Imams, but this in itself is no proof for the correctness of the reading *al-Ṣādiqayn*. In F, IṬ refers to four traditions identifying the Qur'ānic *al-ṣalāt al-wuṣṭā* (Q 2:238) with the noon prayer. This tallies largely with the relevant text in al-'Ayyāshī's *Tafsīr*, where five such traditions on the authority of the two Imams are recorded (I, pp. 127-128). It would, however, be mistaken to identify this *Tafsīr* with al-'Ayyāshī's work: in the first place, IṬ elsewhere mentions al-'Ayyāshī's commentary as a separate work; secondly, while none of the traditions referred to in F is found in al-Qummi's *Tafsīr* (cf. I, pp. 79-80), the single tradition cited in S does appear there (with minor variations) (I, p. 160, to Q 5:1), and not in al-'Ayyāshī.

⇒ *Tafsīr al-ru'yā* (al-Kulīnī), see *Ta'bir al-ru'yā*

⇒ *Tafsīr shifā' al-ṣudūr* (al-Naqqāsh), see *K. shifā' al-ṣudūr*

580. + *Tafsīr al-thamara li Baṭlamīyūs* / Aḥmad b. Yūsuf b. Ibrāhīm Ibn al-Dāya al-Miṣrī (d. ca. 330/941)

Dh IV 348 no. 1529

N 128

On ps.-Ptolemy's *K. al-thamara* (*Karpos*) see *GAS*, VII, p. 44, no. 2; Ullmann, pp. 283-284. The author (whom some—including IṬ—regard as a Shī'ī) was a Ṭulūnid historian and astrologer; see *EI*², art. "Ibn al-Dāya" (F. Rosenthal). His *Tafsīr*, which is extant in several manuscripts, was rendered into Greek and Latin (*GAS*, VII, p. 157).

581. + *al-Tafsīr al-wasīṭ bayna l-maqbūd wa l-basīṭ* / Abū l-Ḥasan 'Alī b. Aḥmad al-Naysāburī al-Wāḥidī (d. 468/1075)

Ṭ 127/30

This is al-Wāḥidī's middle commentary on the Qur'ān; see *GAL*, I, p. 524, *S*, I, p. 730. The author's name appears in Ṭ² as Abū l-Ḥusayn b. al-Aḥmad (*sic*) al-Wāḥidī. As noted earlier, this work (under the title *al-Wasiṭ fī tafsīr al-qur'ān*), together with al-Tha'labī's *al-Kashf wa l-bayān*, was a major source for the 'Ayn al-'ibra of IṬ's brother Aḥmad. It is also cited in al-Irbilī's *Kashf* (II, p. 169) and in Sbath (p. 51, no. 909).

⇒ *K. al-tahajjud* (Ibn Abī Qurra), see *K. al-mutahajjid*

582. *Tahdhīb al-aḥkām* / Abū Ja'far Muḥammad b. al-Ḥasan al-Ṭūsī (d. 460/1067)

Dh IV 504 no. 2263

A 81/94, B 164-165, 174, 228, 232, 249-250, 287, 289, 292, D* fols 8b-9a, F 156-157/144, G 9, IQ 260/25, 556/338-339, 660/450, 69/598, 117/635, J 184, 366-369, 394-395, 417-418, 447-448

This is one of the "Four Books" of the Twelver Shī'īs. All citations are taken from the *K. al-ṣalāt* or the *K. al-ṣiyām*.

583. **+ *K. al-tahqīq li mā ḥtajja bihi amīr al-mu'minīn 'Alī b. Abī Ṭālib 'alayhi l-salām ('alā l-nujabā' min al-ṣaḥāba) yawm al-shūrā* / al-Ḥākim Abū Naṣr Maṣṣūr b. Muḥammad b. Muḥammad (or Aḥmad) al-Ḥarbī (d. 17 Jumādā II 381/31 Aug. 981)

Ṭ 54-55/[om 14], Y 28-29/170-172

In Ṭ¹/Ṭ* fol 13b/Ṭ Per 26, the author's name appears as al-Ḥākim Abū Naṣr al-Jarīr; this passage is quoted in BA (XXXVII, p. 268), and there the correct form (al-Ḥarbī) is given. He is described as a Sunnī who was already alive at the time of Ibn 'Uqda (d. 333/944) (Ṭ), from whom he in fact transmits (Y). According to Y, the author was a judge in Farghāna. Al-Sam'ānī (IV, p. 115) adds that he later became a *muhtasib* in Bukhārā, and notes his pro-'Alid tendencies (*wa kāna yatashayya'u*).

IṬ used a manuscript copied on 12 Jumādā I 372/2 Dec. 982 by Abū l-Qāsim al-Layth b. Muḥammad al-Sanjārī, a *kātib* in Bāb (a province of Farghāna) (Y). The excerpt in Ṭ includes the names of various transmitters of the tradition, "You [i.e. 'Alī] are in the same position with regard to me as Aaron was to Moses". This book does not appear to be attested elsewhere.

584. (+)– *K. tahwīl sinī l-mawālīd* / Abū Sa'īd Aḥmad b. Muḥammad b. 'Abd al-Jalīl al-Sijzī (d. 415/1024)

Dh III 487 no. 1912, XII 239 [no no.]

N 127

Title as in N* fol 85a. N has *K. sinī l-mawālīd*. The author's name appears erroneously in both N and N* as al-Sanjārī. Iṭ quotes a statement to the effect that al-Sijzī was a Shī'ī (reading *min 'ulamā'inā* for *min 'ulamā'ihī*; N* has *min 'ulamā' al-shī'a*). This work is perhaps identical with al-Sijzī's *Jawāmi' kitāb taḥwīl sinī l-mawālīd*, which is a summary of Abū Ma'shar's book on the revolutions of the years of nativities (*K. aḥkām taḥwīl [or taḥwīl] sinī l-mawālīd*) and constitutes the fifth part of al-Sijzī's *al-Jāmi' al-shāhī*. This *Jāmi'* is a collection of thirteen treatises, mainly summaries in tabular form of earlier works. See D. Pingree, *The Thousands of Abū Ma'shar*, London, 1968, pp. 21-23; Ullmann, pp. 333-334; *GAS*, VII, pp. 142, no. 2, 179, no. 5; Matar, p. 375.

585. ** *K. al-tajammul* / anon. (first half of the 3d/9th century)

Dh III 359 nos. 1294, 1296-7, 1299

N 2, 24-25, 99-101, 124

Iṭ refers to this work as an *aṣl*. He used a manuscript which had been collated with the original text on 23 Sha'bān 238/7 Feb. 853 (N 2, 24, 100; cf. *GAS*, VII, p. 26; Matar, p. 366). According to N 124, the work itself was composed in 233/847-848 (*alladhī ta'rikhuhu sanat 233*).

It may well be that the full title of the *K. al-tajammul* was *K. al-tajammul wa l-muruwwa*. Of six works mentioned in Shī'ī bibliographical sources as *K. al-tajammul wa l-muruwwa*, four appear to belong to the mid-3d/9th century, so any one of them (or perhaps another work not noted in the sources) might have been used by Iṭ. The four were composed by Abū Muḥammad Ismā'īl b. Muḥammad al-Makhzūmī, whose *al-Tajammul wa l-muruwwa* appears in Sbath, p. 12, no. 225; 'Alī b. Mahziyār al-Ahwāzī; Abū Ja'far Muḥammad b. Ūrama; and Abū Ja'far Muḥammad b. 'Īsā b. 'Ubayd b. Yaḥqīn. The excerpt in N 24 is taken from *bāb al-nujūm* and that in N 124 is from *bāb al-fa'l wa l-ṭiyara*. The excerpt in N 100 consists of a correspondence between Ja'far al-Ṣādiq and Muḥammad and Hārūn, the two sons of the astrologer Abū Sahl b. Nawbakht. They ask the Imam whether it is permissible to engage in astrology; he answers that it is, provided that it does not impinge on God's unity. In N 2, Ja'far al-Ṣādiq similarly tells the Banū Nawbakht that the practice of astrology is licit. In N 24-25, the prophethood of Noah and Abraham is reported to have been foretold by the stars. The passage in N 124 concerns Muḥammad b. Abī 'Umayr's interest in astrology.

586. * *K. al-tajammul* / anon. (4th/10th century?)

Dh III 359 nos. 1293, 1298

MD 325, 359

There are good reasons for assuming that this is a different work from

the one referred to in the previous entry. First, the headings mentioned in N refer to particular subjects while those in MD refer to biographies; and secondly, the persons whose biographies are mentioned in MD appear to have lived later than the date of the manuscript mentioned in N. Both passages in MD are from the first volume (*mujallad*). The passage in MD 359 is taken from the biography of Muḥammad b. Aḥmad b. Khātim (for Ḥātim?), who is perhaps to be identified as a son of Abū Naṣr Aḥmad b. Ḥātim, d. 231/845-846 (cf. Ibn al-Nadīm, p. 61; Ṣafadī, VI, pp. 295-296). The passage in MD 325 (cited—probably via the *Muhaj*—in *Junna*, p. 176 = *Junna** fol 48a) is taken from the biography of Muḥammad b. Ja‘far b. ‘Abd Allāh b. Yahyā b. Khāqān. If, as seems likely, he was a great-grandson of al-Mutawakkil’s secretary Yahyā b. Khāqān (cf. *EI*², art. “Ibn Khāqān” [D. Sourdel]), then he must have lived in the early 4th/10th century. The work in question may therefore be either the *K. al-tajammul* of Aḥmad b. Muḥammad b. al-Ḥusayn Ibn Du‘il (or Dūl) al-Qummī (d. 350/961) (Najāshī, pp. 89-90, no. 223; Dh III 359 no. 1293) or the *K. al-tajammul wa l-muruwwa* of Abū l-Muthannā Muḥammad b. al-Ḥasan b. ‘Alī al-Kūfī, from whom al-Najāshī transmits via two intermediaries (Najāshī, p. 382, no. 1039; Dh III 359 no. 1298).

587. + *Tajārib al-umam* / Abū ‘Alī Aḥmad b. Muḥammad b. Ya‘qūb (Ibn) Miskawayh (d. 421/1030)

Dh III 347 no. 1252

N 133, 192, 210-211, T 275/[om 78]

Title as in N 192, 210; in N 133: *Ta’riḫh*. Title in Dh: *Tajārib al-umam wa ta‘āqub al-himam fī l-tawāriḫ wa nawādir al-akhbār*. For a discussion of this work, including manuscripts and earlier editions, see Arkoun, *Contribution*, pp. 120-127. A complete edition of this work, based principally on ms. Aya|Sofia 3116 to 3121, is being published by A. Emami (= Abū l-Qāsim Imāmī), Tehran, 1987-. The excerpts cited in N (on al-Manṣūr and al-Ma’mūn) probably appear in the third and fourth parts respectively of the Aya Sofia manuscript (cf. Emami’s introduction to vol. I of his edition, p. 37). This material has apparently not yet been published (I have seen only the first two volumes of Emami’s edition, comprising the text up to the end of the year 103/721-722).

In T¹, IT refers to “*Ibn Miskawayh Ṣāhib al-ta’riḫh al-musammā bi Ḥawādith al-islām*” (the word *al-musammā* is missing from T¹ but is found in BA, XLIX, p. 208, where this passage is cited). This title, which is not attested elsewhere, refers in all likelihood to the *K. tajārib al-umam*.

588. **+ *K. tajzi‘at al-qur‘ān* / Abū l-Ḥusayn Aḥmad b. Ja‘far b.

Muḥammad b. ‘Abd (or ‘Ubayd) Allāh al-Munādī (d. 334/945-946 or 336/947-948)

S 20, 237-238

In S 20, *tajribat* is erroneously printed for *tajzi’at*. IṬ, who possessed an autograph of this work, describes it as an abridgement (*talkhīṣ*) (apparently of a longer work by al-Munādī). The excerpt consists of a list of Sūras arranged by seven groups called *asbā’*; this arrangement is ascribed to ‘Alī. The term *asbā’* (or *asbā’ al-qur’ān*) usually denotes the seven sections into which the Qur’ān is divided for purposes of worship (cf. Lane, s.v.). Here it has a different meaning: it refers to seven groups of Sūras arranged not according to their order in the Qur’ān but according to some other principle whose nature is not clarified. Each such group consists of either fifteen or sixteen Sūras. IṬ notes that the total number of Sūras in the list is 109, and enumerates the five missing chapters. There is no obvious pattern to the groups, other than that the first begins with Sūra 2 (al-Baqara), the second with Sūra 3 (Āl ‘Imrān) and so on, except that the last group begins with Sūra 37. Within each group Sūras belonging to later parts of the Qur’ān usually (but by no means always) appear after Sūras belonging to earlier parts; for example, the arrangement of the Sūras in the second group is 3, 61, 27, 28, 40, 57, 60, 53, 52, 73, 81, 100, 107, 109, 113.

589. ** *Ta’līq* / Ṣafī al-Dīn Muḥammad b. Ma’add b. ‘Alī al-Mūsawī (fl. early 7th/13th century)

N 55, 211

For the author (who was one of IṬ’s teachers) see Chapter I.1. In N 55, the title is given as *Ta’līqa*. Muḥammad b. Ma’add wrote his *Ta’līq* in a volume into which he also copied a number of works by other writers. The first item in this volume (which was in the possession of IṬ) was the *K. al-‘ilal* of ‘Alī b. Ibrāhīm b. Hāshim al-Qummī (see List under this entry). The excerpt in N 55 shows al-Sharīf al-Murtaḍā’s favourable attitude to astrology; in N 211, Muḥammad b. Ma’add states that N-w-b-kh-t should be pronounced “Nuwabukht”.

590. *al-Ta’līq al-‘irāqī* / Sadīd al-Dīn Maḥmūd b. ‘Alī b. al-Ḥasan al-Ḥimmaṣī (or Ḥimsī) al-Rāzī (d. early 7th/13th century)

Dh IV 222 [no no.], XXIII 151 [no no.]

N 74-81, 145-146, N* fol 142b [om N 213], N 219

For the author see Chapter I.1. Al-Khwānsārī suggests (*Rawḍāt*, IV, pp. 161-162) that this title indicates that the work is a commentary on one of three *Ta’līqs* of the Sunnī author Rukn al-Dīn Abū l-Faḍl al-‘Irāqī b. Muḥammad b. al-‘Irāqī al-Qazwīnī al-Ṭāwūsī (d. 14 Jumādā II 600/18 Feb. 1204, see Ibn Khallikān, III, pp. 258-259; cf. Matar, pp. 357-358). *Al-Ta’līq al-‘irāqī*, which is also known as *al-Murshid ilā*

l-tawhīd wa l-munqidh min al-taqlīd or *al-Munqidh min al-taqlīd wa l-murshid ilā l-tawhīd*, is a work of *kalām* and an important document of Mu'tazilī doctrine within Twelver Shi'ism. It was completed in al-Ḥilla on 9 Jumādā I 581/8 Aug. 1185, and is extant in several manuscripts. According to *Turāthunā*, 2/2-3, 1407, p. 400, it is about to be published in Qumm (ed. 'Abd Allāh al-Nūrānī al-Naysābūrī). The excerpt in N 74-81 (on the validity of astrology) is interspersed with Iṭ's comments.

591. *+ *Ta'liq ma'ānī l-qur'ān* / Abū Ja'far Aḥmad b. Muḥammad b. Ismā'īl **al-Naḥḥās** (d. 338/950)

S 21, 248-249

For the author see *GAS*, VIII, pp. 242-243. In S 248, read "al-Naḥḥās" for "al-Najāshī". Title according to *GAS* (VIII, p. 242, no. 1): *Ma'ānī l-qur'ān*. The work is largely preserved. Iṭ cites from the penultimate quire, fol 4b (to Q 80:1).

⇒ *Ta'liqa* (al-Bizantī), see *Kitāb*

⇒ *Ta'liqa* (Muḥammad b. Ma'add), see *Ta'liq*

⇒ *Talkhīṣ al-shāfi* (al-Ṭūsī), see *K. al-istifā'*

⇒ *Tanbih al-khawāṭir* (Warrām), see *Majmū'*

592. **?— *K. al-tanbih li man yatafakkaru fih* / anon.

MD 201

This was the first of a number of works included in a volume of the format *niṣf al-thumn* (cf. →[*Du'ā'*] [al-Iskandari]). It does not seem to be attested elsewhere.

593. + *Tanzih al-qur'ān 'an al-maṭā'in* / 'Abd al-Jabbār b. Aḥmad al-Asadābādī (d. 415/1025)

S 258

In S, *min* for 'an. The excerpt is taken from fol 17b, to Q 2:146 (= *Tanzih al-qur'ān 'an al-maṭā'in*, Beirut, n.d. [1966?], p. 37).

594. **+ *K. al-tanzil fi l-naṣṣ 'alā amīr al-mu'minīn* (or *fi tasmiyat mawlānā 'Alī bi amīr al-mu'minīn*) / Abū Bakr Muḥammad b. Aḥmad b. Muḥammad b. 'Abd Allāh Ibn Abī l-Thalj (d. 322/934 or 325/936-937)

Dh IV 454 no. 2021

Y 45-47/210-214

Al-Ṭūsī (*Fihrist*, p. 183, no. 663) gives the book's title as *K. al-tanzil fi amīr al-mu'minīn 'alayhi l-salām*, while al-Najāshī (p. 381, no. 1037) has *K. mā nazala min al-qur'ān fi amīr al-mu'minīn 'alayhi l-salām*. Iṭ used a manuscript which may have been written during the author's lifetime. Four passages from this work are cited, comprising commentaries on Q 3:106, 5:3, 7:172, 43:80.

595. **+ *Ṭarā'if al-laṭā'if fī ta'rikh al-sawālif* / 'Abd al-Raḥmān b. 'Alī Ibn al-Jawzī (d. 597/1201)

N 184-185

In Ibn Rajab, *Dhayl*, I, p. 418 (where the title has *al-ẓarā'if* for *al-laṭā'if*) this work is described as consisting of one *juz'*. See also Ismā'īl al-Baghādāī (d. 1339/1920), *Hadiyyat al-'arifīn*, Istanbul, 1951-5, I, p. 522; 'Alwajī, *Mu'allafāt*, p. 119. The passage in N seems to be the only excerpt of this work so far known. It describes how the astrologers predicted the rule of the Sasanian king Shāpūr I (r. 241-272 AD), who founded Bishāpūr and built the Īwān Kisrā (cf. D. Shepherd, "Sasanian Art", *The Cambridge History of Iran*, 3 [2], Cambridge, 1983, pp. 1055-1112, at pp. 1062, 1064).

596. *+ *K. al-tarḥīb wa l-targhīb* / Abū l-Qāsīm Ismā'īl b. Muḥammad b. al-Faḍl b. 'Alī al-Taymī Qiwām al-Sunna al-Ḥāfiẓ al-Iṣfahānī (d. 535/1140-1)

Ṭ 548/171 and 173

For the author see Ṣafadī, IX, pp. 208-209, 211 and the references given there; *GAL*, I, p. 395, *S*, I, p. 557. In all versions of the *Ṭarā'if* consulted, the author's name appears as Abū l-Qāsīm al-Iṣfahānī. In Ḥājji Khalifa (I, p. 400) and *Shadharāt* (IV, p. 106), the book's title is *al-Targhīb wa l-tarḥīb*. This is one of the sources used by 'Abd al-'Aẓīm b. 'Abd al-Qawī al-Mundhirī (d. 656/1258) in his own *al-Targhīb wa l-tarḥīb* (cf. *GAL*, I, pp. 452-453, *S*, I, pp. 627-628). There are, however, only a few citations from Abū l-Qāsīm's work in al-Mundhirī's *Targhīb* since, as al-Mundhirī explains, he only cites from Abū l-Qāsīm material which, in addition to being relevant, is not found in the other sources which he (al-Mundhirī) used (see al-Mundhirī, *al-Targhīb wa l-tarḥīb*, ed. Muṣṭafā Muḥammad 'Amāra, Beirut, 1388/1968, I, pp. 37-38, whence Ḥājji Khalifa). In Ṭ², the passage appears twice because it is part of a text mistakenly repeated (cf. Chapter II.2). In the tradition cited, the Prophet places a fresh palm-branch on the grave of a man who during his lifetime had slandered people, in the hope that this branch might alleviate his suffering. IṬ adduces this tradition as proof that the Shī'īs did not invent the custom. The tradition is not cited by al-Mundhirī.

597. *K. al-ta'rif* / Abū 'Abd Allāh Muḥammad b. Aḥmad b. 'Abd Allāh b. Quḍā'a al-Ṣafwānī (d. 358/969)

Dh IV 215 no. 1076

IQ 239-240/11, K 5

According to IṬ, this is an epistle from the author to his son. In K it is only referred to and its title is not mentioned. IṬ used a manuscript dated Dhū l-Ḥijja 412/Mar.-Apr. 1022. The passage cited in IQ is taken

from the chapter on the Ramaḍān prayers. Al-Nūrī al-Ṭabarsī saw manuscripts containing fragments of the *K. al-ta'rif*, some in the handwriting of al-Shahīd al-Thānī and others in the *Majmū'at al-Shahīd* in the handwriting of Muḥammad b. 'Alī al-Jaba'ī (or Jibā'ī) (see *al-Fayḍ al-quḍsī*, in BA, CV, pp. 2-165, at p. 71; MK, I, pp. 381-382, 386, 389, 400, 411, 414, 416, 421, 437, II, pp. 65-66, 223, III, pp. 211, 247-249, 266, XVI, pp. 234, 293). The editor of MK refers to an edition of the *K. al-ta'rif*, but does not provide any information about it.

598. **+ *Ta'riḥ al-qur'ān* / 'Alī b. 'Īsā b. Dāwūd b. al-Jarrāḥ al-Baghdādī (d. 334/946) (attrib.)

S 23, 273-274

For Ibn al-Jarrāḥ see the references under al-Ṭabarī's → *K. ḥadīth al-walāya*. IṬ, anticipating a likely error, emphasizes that the first word in the title ends on a *jīm*; it is none the less printed in S 23 as *ta'riḥ*. According to IṬ, the ascription of this work to Ibn al-Jarrāḥ is not certain (*al-kitāb al-mansūb ilā ... Ibn al-Jarrāḥ*). This 'Abbāsīd vizier is credited with a work of *tafsīr* (see Sourdel, *Vizirat*, II, p. 523) known as *Ma'ānī l-qur'ān wa tafsīruhu* (al-Baghdādī, *Ḥadiyyat al-'arīfin*, I, p. 678), which has not survived. This may be the work cited in S. According to IṬ, the *Ta'riḥ* consisted of 62 chapters. The excerpt cited is taken from the fourth quire, fol 2a (to Q 8:65-66).

⇒ *Ta'riḥ* (al-'Abbāsī), see *al-Ta'riḥ al-'Abbāsī*

599. *+ *Ta'riḥ* / Aḥmad b. Yaḥyā al-Balādhurī (d. 279/892)

Ṭ 247/67

For the author see *EI*², art. "al-Balādhurī" (C. H. Becker-[F. Rosenthal]); *GAS*, I, pp. 320-321. For the various titles of al-Balādhurī's *History* see Muḥammad Ḥamīd Allāh's introduction to his edition of vol. I of the *Ansāb al-ashrāf*, Cairo, 1959, pp. 18-19. One of these titles, *Jumal nasab al-ashrāf*, appears in Sbath (p. 16, no. 294). The passage cited reproduces the text of a letter sent by 'Abd Allāh b. 'Umar to Yazīd b. Mu'āwiya after al-Ḥusayn had been killed. The letter opens with the words: *ammā ba'du fa qad 'azumat al-raziyya wa jallat al-muṣība*. This passage is also cited from al-Balādhurī by al-Majlisī (BA, XLV, p. 328) via a work of the 'Allāma al-Ḥillī which he does not identify, but which is in fact the *Nahj al-ḥaqq* (p. 356). It does not seem to be included in the published volumes of al-Balādhurī's *Ansāb al-ashrāf*, nor does it appear in the chapter entitled *Maqṭal al-Ḥusayn b. 'Alī* in ms. Süleymaniye Kütüphanesi 597 (fols 244b-251b).

⇒ *Ta'riḥ* (al-Ḥākim al-Naysābūrī), see *Ta'riḥ Naysābūr*

600. **+ *Ta'riḥ* / Abū l-Ḥasan Muḥammad b. 'Abd al-Malik b.

Ibrāhīm al-**Hamadhānī** (Hamdānī?) al-Faraḍī al-Shāfiʿī (d. 521/1127)
N 161-162

The work in question is apparently not the *Takmilat taʾriḫ al-Ṭabarī* (for which see *GAS*, I, p. 327), since the *Takmila* begins with the caliphate of al-Muqtadir (r. 295-320/908-932), while the excerpt in N (which IṬ says is taken from the second volume) deals with the Ṣāhib al-Zanj (active 255-270/868-883). Since only the first volume of the *Takmila* is extant (ed. Albert Yūsuf Kanʿān, Beirut, 1959), the excerpt cited in N might in theory have been found in a later volume; it is improbable, however, that such a volume would have contained material on events preceding those described in the first volume. The excerpt is thus likely to have been taken from one of several other historical works attributed to al-Hamadhānī, all of which are lost (see Rosenthal, *Historiography*, p. 292, n. 3). Cf. → *Ghurur al-maʿārif*.

601. *+ *Taʾriḫ* / Abū l-Thanaʾ Ḥammād b. Hibat Allāh al-**Ḥarrānī**
(d. 598/1202)

N 202-203

The text in both N and N* (fols 135b-136a) is corrupt. In N it reads: *wa raʾaytu fī taʾriḫihi lladhī yusammā Jirāb al-bayt [for al-sayf?] mā dhakarahu Ḥammād b. ʿAbd Allāh al-Ḥarrānī fī sharḥihi li kitāb Thābit b. Qurra*. Text in N*: *wa raʾaytu fī taʾriḫihi Jawāb al-sana ibn al-banā [sic] Ḥammād b. Hibat Allāh al-Ḥarrānī fī sharḥihi Thābit b. Qurra*. Matar's rendition of this passage (p. 234) is not convincing. Perhaps the sense is that IṬ is citing from the biography of the astronomer Thābit b. Qurra found in the *Taʾriḫ* of Ḥammād b. Hibat Allāh al-Ḥarrānī (for whom see Ṣafadī, XIII, p. 154 and the references given there). The text which follows gives details of Thābit's life and mentions his death-date (288/901). Ḥammād is the author of a (lost) history of Ḥarrān (see Rosenthal, *Historiography*, p. 466), into which a biography of Thābit would fit neatly.

● + - *Taʾriḫ* / Abū Aḥmad ʿAbd Allāh b. ʿAdī al-Jurjānī (d. 365/976)

Ṭ 81/20

For the author see Rosenthal, *Historiography*, index, s.v.; *GAS*, I, pp. 198-199. His name appears in Ṭ² and on the margin of Ṭ* fol 91b as Abū Bakr (*sic*) al-Jurjānī and in Ṭ¹ and Ṭ* as Abū Aḥmad al-Jurjānī. He is not known to have written a *Taʾriḫ*; perhaps this is an alternative title of his *al-Kāmil fī duʿafāʾ al-rijāl* (Beirut, 1404/1984), which might be described as dealing with *taʾriḫ al-rijāl*. The title is cited via Ibn Shahrāshūb's *Burhān*.

602. *+ *Taʾriḫ* / Ibn Aʿtham (Abū Muḥammad Aḥmad al-Kūfī) (d.

first half of the 3d/9th century)

Dh XVI 119 no. 208

K 57

For the author (referred to in K as A‘tham) see *EI*², art. “Ibn A‘tham al-Kūfī” (M. A. Shaban); *GAS*, I, p. 329. Cf. U. Sezgin, “Abū Miḥnaf, Ibrāhīm b. Hilāl at-Ṭaqaḫī und Muḥammad b. A‘tam al-Kūfī über *ġārāt*”, *ZDMG*, 131, 1981, pp. *1*-*2*. His chronicle was published as *K. al-futūḥ*, the title by which it is best known (Hyderabad, 1388-95/1968-75).

In the passage cited, ‘Alī tells ‘Umar that the Muslim armies will conquer Syria regardless of whether he joins them or stays at home. ‘Umar in turn calls ‘Alī “the inheritor of the Prophet’s knowledge” (*wārith ‘ilm rasūl allāh*). This passage seems to be missing from the Hyderabad edition.

603. + *Ta’rīkh* / ‘Izz al-Dīn ‘Alī b. Muḥammad **Ibn al-Athīr** (d. 630/1233)

MF 96/107, 151-152/167-168, 161/177-178, MN 39, Ṭ 435/[om 132],

Ṭ* fol 150b/Ṭ** fol 193a [om Ṭ 543/170], Y 183/477, 188/487

For the author see *GAL*, I, pp. 422-423, *S*, I, pp. 587-588. IṬ cites this work (known as *al-Kāmil*) mainly as regards events in the early history of Islam: the Prophet’s last illness (Ṭ¹ 435 = Ibn al-Athīr, *Kāmil*, II, p. 320), the *riḍḍa* of *ahl Baḥrayn* (MN = *Kāmil*, II, pp. 371-372), events from the year 15 (MF 161/177-178 = *Kāmil*, II, p. 494) and the year 22 (MF 151-152/167-168 = *Kāmil*, III, pp. 36-37), the reign of ‘Umar b. ‘Abd al-‘Azīz (MF 96/107 = *Kāmil*, V, p. 62). Chronologically, the latest excerpt cited is from the notice on al-Ṭabarī (Y 183/477, 188/487 = *Kāmil*, VIII, p. 136).

604. *+ *Ta’rīkh* / Abū Ṭālib ‘Alī b. Anjab **Ibn al-Sā‘ī** (d. 674/1276)

MN 39-40

Ibn al-Sā‘ī was born in 593/1197, i.e. four years after IṬ, with whom he was acquainted (see Chapter I.1). He was a librarian and seems to have worked successively in the Nizāmiyya and Mustanṣiriyya libraries in Baghdad (see *EI*², art. “Ibn al-Sā‘ī” [F. Rosenthal]). Ibn al-Sā‘ī wrote many historical works, but with one exception only small fragments of them have survived. The exception is the ninth volume of his *al-Jāmi‘ al-mukhtaṣar*, covering the years 595-606/1198-1210 (ed. Muṣṭafā Jawād, Baghdad, 1353/1934). The excerpt in MN is taken from the section of this book covering the year 621/1224, and so belongs to one of the missing volumes. It contains a supplication which Aḥmad b. Muḥammad al-Qādisī al-Ḍarīr was inspired to pronounce when he arrived penniless in Baghdad; after frequent repetitions of this supplication he became a man of means. This excerpt is cited in part

(probably from the *Mujtanā*) in the *Ḥawāshī* of the *Balad*, p. 34.

⇒ *Ta'rikh* (al-Jahshiyārī), see *K. al-wuzarā'*

605. *+ *Ta'rikh* / Abū 'Abd Allāh Muḥammad b. Mūsā al-Khwārazmī (d. ca. 235/850)

MN 5-6

For the author see *GAS*, VI, pp. 140-143. In MN* fol 201a, his name is given as Muḥammad b. Mūsā b. al-Khwārazmī. Iṭ says that the manuscript may have been copied during the caliphate of al-Musta'in (r. 248-252/862-866). The passage consists of a prayer uttered by the Israelites when they were attacked by enemy forces; as a result of their prayers their enemies were killed in a single night. This passage should be added to the list of fragments from this work drawn up by Nallino (*Raccolta di scritti*, V, Rome, 1944, p. 471, n. 5). Perhaps the two prayers cited in MN 5 from *ṣāhib al-Ta'rikh* were also taken from this work. That al-Khwārazmī's book dealt with pre-Islamic, as well as Islamic, history can be seen from the passage on Alexander the Great cited by Ibn Badrūn (fl. 6th/12th century) (*Sharḥ qaṣīdat Ibn 'Abdūn*, ed. R. Dozy, Leiden, 1846-8, p. 15), as well as from the passage in MN. See further Rosenthal, *Historiography*, index, s.v.; *GAS*, VI, p. 143, no. 7.

606. **? *Ta'rikh* / al-'Abbās b. 'Abd al-Raḥīm al-Marwazī

K 69-70

The author (whom Iṭ describes as an historian [*min aṣḥāb al-tawārikh*]) is unidentified. In K, the work's title is not provided. The section cited by Iṭ deals with the *riḍḍa*; this section is quoted by al-Majlisī (BA, XXVIII, pp. 11-12) from a work by Iṭ which he does not identify but which is evidently the *Kashf*. Al-Majlisī refers to al-Marwazī's text as *Ta'rikh*.

607. *? *Ta'rikh* / al-Rawḥī (Rūḥī?) al-Faqīh (fl. early 5th/11th century?)

Ṭ 248-250/68-69, 551/172 and 174

The text in Ṭ² 174 is the same as Ṭ² 172. The author's name is given as al-Rawḥī (Rūḥī?) except in Ṭ² 172, where it appears as al-B-r-w-ḥ-ī. The passages deal with 'Abbāsid history (Ṭ 248-250/68: the year 218/833; Ṭ 551/172 and 174: al-Saffāh's funeral).

The identity of both author and work is problematic. Brockelmann (*GAL*, S, I, p. 585) mentions Abū l-Ḥasan 'Alī b. Abī l-Surūr b. 'Abd Allāh al-Rawḥī (or Rūmī, or Dūmī) who wrote a *Tuḥfat* (or *Bulghat*) *al-zurafā' fī akhbār al-anbiyā' wa l-khulafā'*, a history up to 427/1036, with a continuation (by someone else?) up to 640/1242. According to

Brockelmann, there is a 1927 Cairo edition of this work, but I have not seen it. Ms. Cambridge 225 bears an identical title and is apparently the same work. It is a short history of the prophets and caliphs down to the Fātimid al-Zāhir li i'zāz dīn allāh (d. 427/1036) by Abū l-Ḥasan al-Dūmī (called on the title-page Ibn al-Rūmī) (see E. G. Browne, *A Hand-list of the Muḥammadan Manuscripts ... in the Library of the University of Cambridge*, Cambridge, 1900, p. 39). This manuscript does not contain the material cited by IṬ, and is probably a different work. My thanks to Dr. Patricia Crone for checking this manuscript for me.

IṬ's brother Aḥmad (*Binā'*, p. 40) cites an al-Rawḥī (Rūḥī) for a report that at the Battle of the Camel the casualties on 'Alī's side were some 1,000 dead, while the number of those killed fighting on 'Ā'isha's side reached 8,000 or 17,000. This al-Rawḥī (Rūḥī) is probably also the author cited in Ṭ.

608. *+ *Ta'riḫh* / Hilāl b. al-Muḥassin b. Ibrāhīm al-Ṣābī' (d. 448/1056)

N 201, S 183-184

For this work see Rosenthal, *Historiography*, p. 82; in general *GAL*, I, pp. 394-395, *S*, I, pp. 556-557. In N, the author is identified merely as Hilāl; in S, his name is given as Hilāl b. 'Abd (*sic*) al-Muḥassin b. Ibrāhīm al-Ṣābī' (printed: al-Ṣabābī). His *History* is a continuation of the *Ta'riḫh* of his uncle Thābit b. Sinān (see List under this entry), and deals with the period up to 447/1055. The only extant fragment covers the years 389-393/999-1003; see *EI*², art. "Hilāl al-Ṣābī'" (D. Sourdel). In N, IṬ refers to a passage in which the date of 'Aḍud al-Dawla's birth is given as 5 Dhū l-Qa'da 324/24 Sep. 936. In S, IṬ cites the report of how Fakhr al-Dawla dismissed 'Abd al-Jabbār from his judgeship; this is taken from the third volume, the section covering events of the year 385/995-996. Neither excerpt is included in *The Historical Remains of Hilāl al-Ṣābī'* [i.e. *K. al-wuzarā'* and *Ta'riḫh*], ed. H. F. Amedroz, Leiden, 1904. IṬ describes the manuscript which he used as old and as containing a note in the handwriting of someone who might be the author's son, certifying that he had read this work (to the author?).

609. + *Ta'riḫh* / Abū Ja'far Muḥammad b. Jarīr al-Ṭabarī (d. 310/923)

IQ 12/542, 64-65/593, 230/4, 534/318-319, K 71, N 27, 32-36, 133, 194-195, Ṭ 238/64, 245/67, 290/81, 408/[om 124], 552-553/175

IṬ refers to this work throughout as *Ta'riḫh*; in S bath (p. 12, no. 211) the title is given more fully as *Ta'riḫh al-umam wa l-mulūk*. IṬ cites al-Ṭabarī, among other things, in connection with incidents from the lives of Abraham (N 27, referring to Ṭabarī, *Ta'riḫh*, I, pp. 253-256) and

Kisrā b. Hurmuz (N 32-35 = *Ta'rikh*, I, pp. 1009-13); Abū Bakr's wish to leave Mecca for Medina (IQ 64-65/593 = *Ta'rikh*, I, p. 1228) and his joining the Prophet in the cave (T¹ 408 = *Ta'rikh*, I, pp. 1233-4); the imposition of the Ramaḍān fast in Sha'bān of the first year of the *hijra* (IQ 230/4; according to Ṭabarī, *Ta'rikh*, I, p. 1281, this happened in the second year of the *hijra*); 'Umar's fear of going to Mecca on a mission on behalf of the Prophet (IQ 534/318-319 = *Ta'rikh*, I, p. 1542, under the year 6); the Prophet's death and burial (T 290/81 = *Ta'rikh*, I, p. 1805, K, referring to *Ta'rikh*, I, pp. 1832-3); 'Umar's threat to burn down 'Alī's home unless those inside gave Abū Bakr the *bay'a* (T 238/64, 245/67 = *Ta'rikh*, I, p. 1818); the shape of Abū Bakr's tomb (T 552-553/175 = *Ta'rikh*, I, p. 2131); Yazdagird (i.e. b. Shahriyār b. Kisrā) and the astrologer (N 35-36 = *Ta'rikh*, I, pp. 2251-3, under the year 14); 'Umar's fixing of the *hijra* as the beginning of the Muslim calendar (IQ 12/542 = al-Ṭabarī, *Ta'rikh*, I, p. 2480, under the year 16); the astrologers' predictions of Abū Muslim's death (N 194-195 = *Ta'rikh*, III, p. 104, under the year 137); and al-Ma'mūn's consultation with al-Faḍl b. Sahl concerning his chances of defeating al-Amīn (N 133, probably referring to *Ta'rikh*, III, pp. 772ff)

610. *+ *Ta'rikh* / Abū l-Ḥasan Thābit b. Sinān b. Thābit b. Qurra al-Ṣābi' al-Ḥarrānī (d. 365/976)

T 356-357/103

The author's name is given in T as Thābit b. Sinān. This work is a continuation of al-Ṭabarī's *Ta'rikh* up to the year 360/971 (according to Yāqūt, *Uḍabā'*, VII, p. 142, citing Thābit's nephew Hilāl b. al-Muḥassin al-Ṣābi') or 363/974 (according to Ibn al-Qiftī as cited in Rosenthal, *Historiography*, p. 82). IT cites a passage on the Ḥanbalī Abū Muḥammad (T²: Abū Bakr) al-Barbahārī (i.e. al-Ḥasan b. 'Alī, d. 329/941) from the fourth (or seventh) *juz'* of this work: al-Barbahārī went into hiding, and the caliph al-Rādī (r. 322-329/934-940) issued a decree (*tawqī'*) against the Ḥanbalīs. The beginning of this passage is cited from Thābit's *Ta'rikh* (presumably via the *Ṭarā'if*) in *Ṣirāt*, III, p. 225. A somewhat different version of this decree is found in Ibn al-Athīr, *Kāmil*, VIII, p. 308. For references to other quotations from Thābit's *Ta'rikh* see Rosenthal, *Historiography*, p. 503, n. 2. IT notes that manuscripts of this *juz'* are found in many *ribāṭs* and *madrāsas*.

611. *- *Ta'rikh* / Abū Ishāq Ibrāhīm b. Muḥammad b. Sa'īd al-Thaqafī (d. 283/896)

Dh III 245 no. 904

T 495/[om 153]

This work is mentioned by both al-Najāshī (p. 18) and al-Ṭūsī (*Fihrist*, p. 32). IT says that it contains details on the injustice perpetrated

against 'Alī and on the defects of the first three caliphs, especially 'Uthmān. Cf. al-Thaqafī's → *K. al-ghārāt*, → *K. al-ma'rifa*.

612. *+— *Ta'riḫ* / Abū 'Abd Allāh Muḥammad b. 'Umar al-Wāqidī (d. 207/822-823)

‡ 238-239/64, 245/67, 495/[om 153]

For the author see *GAS*, I, pp. 294-297. In †¹ 495, there is a reference to *Ta'riḫ al-Wāqidī*; in the other passages, only the author's name appears. †† refers to al-Wāqidī as a source on the defects of the first three caliphs, particularly 'Uthmān. The text in question may be the *K. al-ta'riḫ wa l-maghāzī wa l-mab'ath* (see Sbath, p. 12, no. 219) or *K. al-ta'riḫ al-kabīr*. For a discussion of these works see M. Jones's introduction to his edition of al-Wāqidī's *K. al-maghāzī*, I, pp. 13-14.

613. ***? *al-Ta'riḫ al-'Abbāsī* / anon. (or Aḥmad b. Ismā'īl [b.] Samaka, fl. first half of the 4th/10th century?)

‡ 248-250/68-69

The text reads: *wa qad dhakarāhū ṣāhib al-ta'riḫ al-ma'rūf bi l-'Abbāsī* (†* fol 62b: *'Ayyāshī*). The passage deals with a *risāla* of al-Ma'mūn concerning Fadak. If, as appears probable, "al-'Abbāsī" refers to the title, then this title might refer to any of a considerable number of works (many of them lost) dealing with the 'Abbāsīd dynasty. Of these works, perhaps the likeliest is the *K. al-'Abbāsī* of Aḥmad b. Ismā'īl b. 'Abd Allāh al-Qummī known as Samaka (see Najāshī, p. 97, no. 242, whence Dh III 264 no. 989). Al-Ṭūsī (*Fihrist*, p. 59, no. 93), referring to the author as Abū 'Alī Aḥmad b. Ismā'īl b. Samaka b. 'Abd Allāh, describes the *K. al-'Abbāsī* as "a large book of some 10,000 folios comprising a detailed history of the caliphs and the 'Abbāsīd dynasty; no other book of its kind has been composed". The *Akhhār al-'abbāsiyyīn* mentioned by Ibn al-Nadīm (p. 154) may refer to the same work, although the author's name as given there (Muḥammad b. 'Alī b. Sa'īd known as Samaka) is different. See also F. Omar, *The 'Abbāsīd Caliphate (192/750-170/786)*, Baghdad, 1969, p. 14. A second, less likely, possibility is that "al-'Abbāsī" is a *nisba* of the author; one such author is Muḥammad b. Muḥammad b. al-'Abbās b. Arslān Abū Muḥammad al-'Abbāsī Muḥir al-Dīn al-Khwārazmī (d. 568/1173), who is credited with a *Ta'riḫ* (Subkī, IV, pp. 305-307).

⇒ *Ta'riḫ ahl al-bayt min āl rasūl allāh* (al-Jahdamī), see *K. al-mawālīd*

⇒ *Ta'riḫ al-a'imma* (Ibn al-Khashshāb), see *K. al-mawālīd*

614. + *Ta'riḫ Baghdād* / Abū Bakr Aḥmad b. 'Alī al-Khaṭīb al-Baghdādī (d. 463/1071)

BA, LXXXII, pp. 223-224 = MK, III, pp. 88-89, BA, XCIII, p. 378 = MK, V, p. 257 [om F], IQ 56/584-585, 663/453, MD 213, 276, MF 14-15/16-17, N 113, 207, 211-212, S 71, 192, T 15/5, 44/[om 13], 103-104/25, 106/26, 148/35, 357/[om 103], 514/[om 158], 525/163, 550-551/172 and 174, 551-552/[om 174], Y 18-20/149-151, 33/180, 47-48/215-216, 128/368, 180-181/472, 183/477. For the author see *EI*², art. "al-Khaṭīb al-Baghdādī" (R. Sellheim). The copy consulted by IT comprised twenty volumes (*mujallad*) (IQ 56/584, N 211). IT uses the *Ta'riḫh Baghdād* both for Sunnī ḥadīths and for biographies of non-Shī'īs. For biographies of later scholars he usually refers to Ibn al-Najjār's *Dhayl*, as well as to his own *Tahṣīl* (see →IT, *K. al-tahṣīl*; →*Majmū'* [Warrām]).

IT cites, summarizes or refers to excerpts from the following biographies: Aḥmad b. 'Alī al-Ḍarīr (*Ta'riḫh Baghdād*, IV, pp. 305-306; see BA, LXXXII); Muḥammad b. Ḥasan al-Naqqāsh (*Ta'riḫh Baghdād*, II, p. 202; see BA, XCIII); 'Abd al-Salām b. al-Ḥusayn al-Baṣrī (*Ta'riḫh Baghdād*, XI, pp. 57-58; see MD 213); Naṣr b. 'Alī al-Jahdamī (*Ta'riḫh Baghdād*, XIII, pp. 287-289; see MD 276); Nu'aym b. Ḥammād al-Marwazī (*Ta'riḫh Baghdād*, XIII, pp. 306-314; see MF, T 525/163 [citing from *Ta'riḫh Baghdād*, XIII, p. 308]); al-Ḥasan b. al-Ḥusayn al-Sukkarī (N, erroneously: al-'Askarī) al-Naḥwī (d. 275/888) (*Ta'riḫh Baghdād*, VII, pp. 296-297; see N 113); Abū l-Faraj al-Iṣfahānī (*Ta'riḫh Baghdād*, XI, pp. 398-400; see N 207); the 'Abbāsīd caliph al-Manṣūr (*Ta'riḫh Baghdād*, X, pp. 53-61; see N 211-212); Aḥmad b. Muḥammad Ibn 'Uqda (*Ta'riḫh Baghdād*, V, pp. 14-23; see IQ 663/453, S 71, Y 33/180); Abū l-Qāsim al-Balkhī (*Ta'riḫh Baghdād*, IX, p. 384; see S 192); Muḥammad b. Dāwūd b. Sulaymān (T, erroneously: Muḥammad b. Sulaymān b. Dāwūd) al-Naysābūrī (d. 342/953) (*Ta'riḫh Baghdād*, V, pp. 265-266; see T 15/5); Muḥammad b. al-Ḥasan al-Naqqāsh (*Ta'riḫh Baghdād*, II, pp. 201-205; see T¹ 44); Mu'allā b. 'Abd al-Raḥmān al-Wāsiṭī (fl. late 2d/8th century) (*Ta'riḫh Baghdād*, XIII, pp. 186-187; see T 103-104/25); 'Abd al-Jabbār b. Aḥmad al-Simsār (*Ta'riḫh Baghdād*, XI, pp. 112-113; see T 106/26); Ḥabshūn b. Mūsā b. Ayyūb Abū Naṣr al-Khallāl (d. Sha'bān 331/Apr.-May 943) (*Ta'riḫh Baghdād*, VIII, p. 290; see T 148/35); Lu'lu' b. 'Abd Allāh al-Qaysarī (*Ta'riḫh Baghdād*, XIII, p. 20; see T¹ 514); Sahl b. al-Mughīra al-Bazzār (*Ta'riḫh Baghdād*, IX, p. 115; see T 550/174); the 'Abbāsīd caliph al-Tā'i' (*Ta'riḫh Baghdād*, XI, p. 79; see T¹ 551-552); al-Mufaḍḍal b. Salm (fl. late 2d/8th century) (*Ta'riḫh Baghdād*, XIII, pp. 122-123; see Y 18-19/149-150); 'Uthmān b. Aḥmad b. al-Sammāk (*Ta'riḫh Baghdād*, XI, pp. 302-303; see Y 20/151, 180-181/472); Muḥammad b. Jarīr al-Ṭabarī (*Ta'riḫh Baghdād*, II, pp. 162-169; see Y 47-48/215-216, 128/368, 183/477). In T¹ 357, IT states that the *Ta'riḫh Baghdād* contains

many reports critical of Abū Ḥanīfa (for whose biography see *Ta'riḫ Baghdad*, XIII, pp. 323-423).

- ⇒ *Ta'riḫ mawālīd wa wafāt* (or *wafayāt*) *ahl al-bayt wa ayna dufinū* (Ibn al-Khashshāb), see *K. al-mawālīd*
 ⇒ *al-Ta'riḫ (al-murattab)* 'alā *l-sinīn* (Ibn al-Ḥaddād), see *Tadhyyīl*
 ⇒ *Ta'riḫ nahj al-najāt* (al-Ḥulwānī), see *Nahj al-najāt*

615. *+ *Ta'riḫ Naysābūr* / Abū 'Abd Allāh Muḥammad b. 'Abd Allāh b. Muḥammad Ibn al-Bayyī 'al-Ḥākīm al-Naysābūrī (d. 405/1014)

Dh III 293 no. 1083

F 69/67, BA, LXXXV, p. 329 = MK, V, p. 39 [om F], IQ 15-16/545, 29/559, 253/20, 364/116, MḤ 36/21-22, N 184, 186-187, 212-213, S 66, Ṭ 91-93/[om 23], Ṭ* fol 150b/Ṭ** fol 193a-b [om Ṭ 543/170]

For the author see *GAS*, I, pp. 221-222. In MḤ, N 184 and S the work is referred to as *Ta'riḫ*; in N 212 no title is given. This work (under the title *Ta'riḫ Naysābūr*) also appears in Sbath (p. 12, no. 221). IṬ cites from the original text; this has been lost, and only a later, drastically abbreviated Persian excerpt has come down. A facsimile edition of this excerpt was published by R. N. Frye in *The Histories of Nishapur*, The Hague, 1965, together with a fragment from 'Abd al-Ghāfir al-Fārisī's (d. 529/1135) *Siyāq* and a *Muntakhab* of al-Fārisī's text by Ibrāhīm b. Muḥammad al-Ṣarīfī (d. 641/1243). See the discussion in Bulliet, *Patricians*, pp. xi-xii; J. van Ess's introduction to Habib Jaouiche's index of al-Fārisī's *Siyāq* (*The Histories of Nishapur: 'Abd al-Ghāfir al-Fārisī, Siyāq Ta'riḫ Naysābūr; Register der Personen- und Ortsnamen*, Wiesbaden, 1984).

IṬ cites, summarizes or refers to excerpts from the following biographies: F 69/67: Ibrāhīm b. 'Abd al-Raḥmān b. Sahl in the third volume (cf. *Naysābūr*, fol 19a); BA: Rajā' b. 'Abd al-Raḥīm (cf. *Naysābūr*, fol 11b); IQ 15-16/545: al-Ḥusayn b. Bashīr b. al-Qāsim in the second *juz'* (i.e. volume) (cf. *Naysābūr*, fol 10b); IQ 29/559: Naṣr b. 'Abd Allāh al-Naysābūrī in the second volume (cf. *Naysābūr*, fol 28a, s.v. al-Naṣr b. Salama b. 'Abd Allāh al-Naysābūrī al-Lughawī); IQ 253/20: Khalaf b. Ayyūb al-'Amīrī in the second *juz'* (cf. *Naysābūr*, fol 11b); IQ 364/116: al-Ḥasan b. Bashīr in the second *juz'* (cf. *Naysābūr*, fol 10a); MḤ: Ḥusayn b. Aḥmad b. Ja'far b. 'Abd Allāh (cf. *Naysābūr*, fol 21b, s.v. al-Ḥasan b. Aḥmad) and Muḥammad b. Sa'īd b. 'Abd Allāh (not in *Naysābūr*); N 212-213: Ṭāhir b. al-Ḥusayn (cf. *Naysābūr*, fol 12a). S 66 is taken from the second volume (no further details are provided); the saying in Ṭ*/Ṭ** is likewise cited without any further details. N 184 is

taken from the end of the seventh *juz'* (on Sābūr Dhū l-Aktāf and the construction of Naysābūr) (cf. *Naysābūr*, fol 57a line 19 to 57b line 8).

N 186-187 and T¹ 91-93 are taken from the biography of Hārūn al-Rashīd in the third volume. In T¹, al-Rashīd speaks of the virtues of al-Ḥasan and al-Ḥusayn. The excerpt in N describes al-Rashīd's visit to Naysābūr and his subsequent arrival at Sanābād, where he died just as the astrologers had predicted. These details are missing from the notice on al-Rashīd in *Naysābūr* (fol 18a).

IṬ nowhere mentions the claim of some biographers that al-Ḥakīm al-Naysābūrī was a Shī'ī. For this claim see *EI*², art. "al-Ḥakīm al-Naysābūrī" (J. Robson) and al-Ṭihirānī (in Dh and *Nābis*, pp. 167-168). In Dh, al-Ṭihirānī refers to the *Riyād*. In the printed edition of this work there is a short entry on al-Ḥakīm al-Naysābūrī (*Riyād*, V, p. 477), where Afandī refers to an earlier entry on him which I was unable to locate. It is probably in that entry that the claim is advanced that al-Naysābūrī was a Shī'ī. Afandī argues (*Riyād*, V, p. 477) that the Abū 'Abd Allāh al-Naysābūrī mentioned by Ibn Shahrāshūb in his *Ma'ālim* (p. 133, no. 903) is our author. If this is correct, then the implication is that already Ibn Shahrāshūb regarded al-Ḥakīm al-Naysābūrī as a Shī'ī.

616. ***? *Ta'riḫ al-wuzarā'* / 'Abd al-Raḥmān b. al-Mubārak (fl. 3d/9th century?)

Dh XXV 67 no. 367

N 135-136, 147-148

In N 135 (and Dh) the title is given as *K. al-wuzarā'*, and Ibn al-Mubārak is described as its compiler (*jam'*); N 147-148 includes an excerpt from the first *juz'*, and IṬ says that he used an autograph. The passage in N 148 is taken from the second *juz'* of *Akḥbār al-wuzarā'*, which is probably the same work.

In N 135, Abū 'Īsā Muḥammad b. Sa'īd is reported to have discovered a book belonging to Dhū l-Ri'āsātayn (= al-Faḍl b. Sahl) in which he had written a prediction regarding the year of his own downfall (*nakba*) (i.e. 202/818). In N 135-136, al-Faḍl's sister describes her brother's last hours. N 147-148 deals with Abū Ayyūb Sulaymān b. Muḥammad, the vizier of al-Manṣūr. N 148 describes how Ja'far al-Barmakī consulted the astrologers for the most auspicious time to move into his new palace.

The author's identity is not clear. Since the latest events referred to in the passages cited by IṬ occurred during the reign of al-Ma'mūn the author could, though only with difficulty, be 'Abd al-Raḥmān b. al-Mubārak b. Faḍāla b. Abī Umayya, whose father died in 164/780-781 or 165/781-782 (see *Ta'riḫ Baghdād*, XIII, pp. 211-216, *Tahdhīb*,

X, pp. 28-31); all that seems to be known about the son is that he came to Iṣfahān and "died long ago" (*qadīm al-mawt*) (Abū Nu‘aym al-Iṣfahānī [d. 430/1038], *Iṣbahān*, II, p. 108). Other equally unlikely candidates are Abū Muḥammad ‘Abd al-Raḥmān b. Abī l-Barakāt al-Mubāarak b. ‘Alī b. Ibrāhīm al-Baghdādī (d. beginning of Rajab 604/end of Jan. 1208; see Mundhirī, *Takmila*, III, p. 213, no. 1024) and Abū Muḥammad ‘Abd al-Raḥmān b. Abī l-Barakāt al-Mubāarak b. Muḥammad b. Aḥmad al-Baghdādī known as Ibn al-Mushtarī (d. Shawwāl 619/Nov.-Dec. 1222; see Mundhirī, *Takmila*, V, p. 127, no. 1897). Both are described as traditionists, and no *Ta’riḫ al-wuzarā’* is ascribed to either of them.

⇒ *K. tartīb ḥisāb dasātīr al-kawākib al-sab‘a* (Abū l-Qāsim al-Qaṣrī), see *K. ḥisāb tartīb dasātīr al-kawākib al-sab‘a*

617. **? *K. tashjīr tahdhīb al-ansāb* / Shaykh al-Sharaf (= ‘Alī b. Muḥammad al-‘Umarī, alive in 443/1051-2?)

IQ 147/658

In IQ¹ (erroneously), *al-insān* appears for *al-ansāb*. Shaykh al-Sharaf was an honorific of a number of genealogists; since IṬ does not identify the author further, it is difficult to decide which of them is meant. Afandī, for one (*Riyād*, IV, pp. 234-235), does not know, but suggests that the author was an Imāmī. It is possible that the reference is to Abū l-Ḥasan Najm al-Dīn ‘Alī b. Abī l-Ghanā’im Muḥammad b. ‘Alī b. Muḥammad al-‘Alawī al-‘Umarī al-Nassāba (whose *Mabsūṭ* is cited immediately before; see → *al-Mabsūṭ fī l-ansāb*), and that the work in question is the *Tashjīr fī l-ansāb* (for which see Dh IV 183 no. 920). IṬ consulted an autograph of this work.

618. + *K. ta’sīs al-taqdīs* / Abū ‘Abd Allāh Muḥammad b. ‘Umar b. al-Ḥusayn Fakhr al-Dīn al-Rāzī (d. ca. 606/1209)

Ṭ 349-352/100-101, 354-355/102

This work was published (Cairo, 1928) as *Asās al-taqdīs*, a title by which it is better known (cf. G. Anawati, "*Fakhr al-Dīn al-Rāzī: tamhīd li dirāsat ḥayātihī wa mu’allaḥātihī*", *Mélanges Taha Husain*, ed. A. Badawi, Cairo, 1962, pp. 193-234, at p. 203; Gilliot, "Textes", pp. 331-332). The passages cited consist of crassly anthropomorphic traditions which IṬ cites in order to show the absurdity of belief in *tajsīm*. In the *Ta’sīs*, al-Rāzī accompanies these and similar traditions by interpretations (*ta’wīl*) designed to explain away their evident anthropomorphism. IṬ omits these interpretations, but cites al-Rāzī’s general condemnation of the anthropomorphists (Ṭ 354-355/102).

⇒ *Tasmīyat al-mashāyikh*, see *K. mashāyikh al-shī‘a*

619. ** *K. fī tasmiyat mawlānā ‘Alī bi amīr al-mu’minīn / al-Qāḍī Abū l-Ḥasan ‘Alī b. Muḥammad b. ‘Abd Allāh al-Qazwīnī* (fl. late 4th/10th century)

Y 35-37/186-190

For the author see Najāshī, p. 267, no. 693. Al-Qazwīnī transmitted from Hārūn b. Mūsā al-Talla‘ukbarī (d. 385/995) (cf. *Nābis*, p. 129), and according to al-Najāshī he was the first who, in 356/967, brought some of al-‘Ayyāshī’s works to Baghdad. He is probably to be identified with Abū l-Ḥasan ‘Alī b. Muḥammad b. ‘Abd Allāh al-Qāḍī al-Qazwīnī (for whom see *Ta’rīkh Baghdād*, XII, p. 85; Qazwīnī, III, pp. 408-409). IṬ assumes that the manuscript in his possession was written during the author’s lifetime. When IṬ speaks of the *Tasmiya* as *bi riwāyat al-Qāḍī ... al-Qazwīnī min rijālīhim*, he is unlikely to mean that al-Qazwīnī was a Sunnī, but rather that he relied in his transmission on Sunnī authorities.

620. ** *K. al-tawāqī‘ min uṣūl al-akhbār / Abū Ṭālib ‘Abd Allāh b. al-Ṣalt al-Qummī* (fl. early 3d/9th century)

N 3, 114-115

For the author see Najāshī, p. 217, no. 564; Ṭūsī, *Fihrist*, p. 134, no. 449. Al-Najāshī mentions only his *K. al-tafsīr*, while al-Ṭūsī knows of a *Kitāb*. In N 3 the author is referred to as *Ṣāhib al-Tawāqī‘*; his identity is clear, however, since IṬ refers there to the tradition which he cites in full in N 114-115 (whence BA, LVIII, p. 255). (The editor mistakenly assumes that the reference is to ‘Abd Allāh b. Ja‘far al-Ḥimyarī; see N 3, n. 1.) See also → *al-Tawqī‘āt*.

⇒ *al-Tawārīkh al-shar‘iyya* (al-Mufīd), see *Masārr al-shī‘a*

621. *K. al-tawḥīd / Abū Ja‘far Muḥammad b. ‘Alī Ibn Bābawayh* (d. 381/991)

Dh IV 482 no. 2154

F 99/94

The tradition cited (on the meaning of *allāhu akbar*) is found on pp. 312-313 in the Tehran 1387 edition of the *Tawḥīd*.

⇒ *al-Tawḥīd* (al-Mufaḍḍal b. ‘Umar al-Ju‘fi), see *Kitāb*

622. ** *Ta’wīl āyāt ta‘allaqa bihā ahl al-dalāl / ‘Abd al-Rashīd b. al-Ḥusayn b. Muḥammad al-Astarābādī* (fl. early 4th/10th century)

Dh III 303 no. 1128

S 23, 272

Title in *Riyāḍ* (III, p. 116): *Ta’wīl al-āyāt allatī ta‘allaqa* etc.; S is referred to as the only evidence for the existence of this work. IṬ used an acephalous manuscript. The passage cited is taken from the seventeenth

quire, fol 7b, and deals with various meanings of the term *furqān*. Afandī maintains that the *Sa‘d* includes an excerpt from the *Ta‘wīl* on the interpretation of the Qur’ānic *yāsīn*. This is only the case if the *Ta‘wīl* and the *Manāqib al-nabī wa l-a‘imma* are taken to be the same work; yet as already noted, Afandī assumes that they were not.

623. (*) *Ta‘wīl mā nazala (or unzila) min al-qur‘ān al-karīm fī l-nabī (wa ālihi) (or fī ahl al-bayt) / Abū ‘Abd Allāh Muḥammad b. al-‘Abbās b. ‘Alī b. Marwān b. al-Māhiyār al-Bazzāz known as Ibn al-Juḥām (alive in 328/939-940)*

Dh III 306 no. 1132, IV 241 no. 1179, XIX 29 no. 151

MḤ 18-19/8-9, S 10, 73, 80, 90-109, T* fol 103a-b/T** fol 132a [om T 384/116], Y 79-92/279-303, 176/461, 189/489

For the author (whose name is occasionally given erroneously as Ibn al-Ḥajjām) see Najāshī, p. 379, no. 1030; Tūsī, *Fihrist*, p. 181, no. 652; *Ma‘ālim*, p. 143, no. 1004; ‘Āmilī, *Amal*, II, p. 291; *Riyād*, II, p. 20, V, pp. 145-146; *Tanqīh*, no. 10,907; *A‘yān*, XLV, p. 263; *Nawābiḡh*, p. 275. Title as in S and Y 79/279, except that the references in S 73, 80 are to the *Kitāb* of Ibn al-Juḥām. Alternative titles given by IṬ are *K. mā nazala min al-qur‘ān fī l-nabī* (T*/T**, T Per 184, Y 176/461, 189/489) and *Fīmā nazala min al-qur‘ān fī l-nabī* (Y 87/294) *wa l-a‘imma* (MḤ). Ibn al-Juḥām was a Qur’ān specialist: al-Tūsī credits him with seven works on Qur’ānic subjects, including *K. al-tafsīr al-kabīr* and *K. ta‘wīl mā nazala fī l-nabī*; all seven titles recur in Ibn Shahrāshūb (*Ma‘ālim*, p. 143, whence ‘Āmilī, *Amal*, II, p. 191, *Riyād*, V, p. 145). Al-Najāshī in turn knows of *K. mā nazala min al-qur‘ān fī ahl al-bayt*. Now it is clear, particularly from Y, that *K. mā nazala* = *Fīmā nazala* = *Ta‘wīl mā nazala*; as we know from al-Tūsī, this work is distinct from the *K. al-tafsīr al-kabīr* (which is not cited by IṬ). It thus appears that al-Tīhrānī (Dh IV 241) is mistaken both in assuming an identity between *K. al-tafsīr* and *K. mā nazala* and in supposing that the *K. mā nazala* is a different work from the *Ta‘wīl mā nazala*.

The work cited by IṬ was held in high esteem (Najāshī, p. 379: *wa qāla jamā‘a min aṣḥābinā innahu kitāb lam yuṣannaf fī ma‘nāhu mithluhu*; cited in Y 79/279; cf. *Burhān*, II, p. 433). It must have been of considerable length: al-Najāshī cites a report that it numbered 1,000 folios. IṬ’s own copy consisted of two bulky (*dakḥm*) volumes (Y 79/279) of a *niṣf* format (S 90, 102), the first consisting of five and the second of three *ajzā’*. This copy was based on a manuscript which contained two *ijāzas*, one by an otherwise unknown Aḥmad b. al-Ḥājib al-Khurāsānī dated Ṣafar 338/Aug. 949 (cf. *Nawābiḡh*, p. 22) and the other by Abū Ja‘far al-Tūsī dated Jumādā II 433/Jan.-Feb. 1042.

The *Ta‘wīl mā nazala* comprised numerous exegetical traditions;

IṬ refers to *matns* with six (S 91), twenty (S 102, 108) or more (Y 176), fifty (S 99), fifty-one (S 91) and even ninety *isnāds* (S 96); for greater polemic effect, these *isnāds* consisted overwhelmingly of non-Shīʿī transmitters (MḤ, S 96, Y 79). IṬ cites parts of the exegesis of the following verses: (a) from the first volume: Q 2:212 (first *juzʿ*, fourth quire, fol 9a = S 90-91), Q 3:61 (*āyat al-mubāhala*) (second *juzʿ*, quire number not given, fol 6a = S 91-94), Q 3:106 (Y 80), Q 5:55 (third *juzʿ*, fol 1b = S 95-97), Q 7:172 (Y 80-82), Q 9:105 (fourth *juzʿ*, fol 39a = MḤ 17, S 97-98), Q 11:17 (S 73), Q 13:7 (S 99-100, Y 189), Q 16:91 (Y 82-83), Q 17:1 (fifth *juzʿ*, fol 55a = S 100-101, Y 83-88), Q 17:26 (fifth *juzʿ*, last quire, 8 folios from the end = S 101-102), Q 17:34-35 (Y 88; it would appear that the first volume ended in the middle of Sūra 17); (b) from the second volume: Q 22:19 (first *juzʿ*, second quire, fol 1a = S 102-104), Q 26:214 (second *juzʿ*, fifth quire, bottom of fol 1b = S 104-105, second *juzʿ*, fifth quire, fol 2b = S 105-106), Q 33:33 (*āyat al-ṭahāra*) (third *juzʿ*, fol 2a = S 106-107), Q 35:32 (third *juzʿ*, fifth quire, fol 7b = S 80, 107-108), Q 48:26 (Ṭ*/Ṭ**, Y 88-89), Q 53:8 (Y 89-91), Q 66:4 (Y 91-92), Q 67:27 (Y 92), Q 69:12 (third *juzʿ*, twelfth quire, bottom of fol 9a = S 108), Q 98:7 (third *juzʿ*, sixteenth quire, fol 4a = S 108-109). (The exegesis to Q 4:69 is cited in Irbilī, *Kashf*, I, p. 87.)

At least one of the two volumes of IṬ's copy appears to have reached al-Ḥasan b. Sulaymān al-Ḥillī (see his *Mukhtaṣar*, pp. 172-174, 205-211; cf. BA, LIII, p. 109), who unfortunately does not reveal where and when he came across it. This is one of the few cases where an item from IṬ's library is mentioned as having been seen after its owner's death (cf. → *K. khutab li mawlānā amīr al-mu'minīn*). Al-Ḥillī reports (*Mukhtaṣar*, pp. 173, 206) that IṬ transmitted this work from Fakhār b. Ma'add (d. 630/1232-3); this supplements the information in Y according to which IṬ also transmitted it from Ḥusayn b. Aḥmad al-Sūrāwī in Jumādā II 607/Nov.-Dec. 1210, from 'Alī b. Yaḥyā al-Khayyāṭ in Rabī' I 609/Aug. 1212, and from As'ad b. 'Abd al-Qāhir al-Ḥafḥānī in Ṣafar 635/Sep.-Oct. 1237 (Y 79-80/279-280; cf. Chapter I.1). Al-Ḥillī reports further that IṬ copied on the margin of his manuscript the entry on Ibn al-Juḥām from al-Najāshī (*Mukhtaṣar*, pp. 172-173, 205-206; on p. 173 read "al-Najāshī" for "al-Kishshī"). IṬ later incorporated this entry in the *Yaqīn* (see Y 79/279).

Al-Ḥillī does not specify the number of volumes of the Ibn al-Juḥām manuscript. It is noteworthy however that all the passages which he cites are taken from the second volume (the excerpts are from the exegesis to Q 26:4, 27:82, 28:85, 32:21, 43:81, 53:56, 72:16, 79:6). Did al-Ḥillī also see the first volume? The evidence is not clear-cut. On the one hand, the absence of any citation from it strongly suggests that he

did not; on the other hand, it makes better sense for the notice from al-Najāshī to have been written on the margins of the first volume.

Whatever the truth of the matter, IṬ's copy of the first volume is not heard of again. The second volume, in contrast, may have survived into the Ṣafawid era. In his Qur'ān commentary *Ta'wīl al-āyāt al-zāhira fī fadā'il al-'itra al-tāhira*, the 10th/16th-century scholar Sharaf al-Dīn 'Alī al-Ḥusaynī al-Astarābādī al-Najafī cites extensively from the *Ta'wīl mā nazala*. In his exegesis to the first sixteen Sūras, these citations are via the *Sa'd* and the *Yaqīn* (see Chapter II.6); but beginning with the exegesis to Q 17:73 he cites from Ibn al-Juḥām directly, indicating that he had a manuscript of this part of the text (see Najafī, p. 284). This is confirmed by Hāshim al-Baḥrānī, whose *Burhān* includes numerous excerpts from Ibn al-Juḥām which are cited via al-Najafī (see *Burhān*, I, p. 30). Al-Baḥrānī maintains that al-Najafī had at his disposal only the exegesis from the middle of *Sūrat al-isrā'* (i.e. Q 17:73, see *Burhān*, II, pp. 433-434) to the end of the work. This accords with what we know about IṬ's copy of the second volume. It is thus possible that al-Najafī possessed this particular copy.

Finally, is Ibn al-Juḥām's work extant? Al-Ṭīhrānī (Dh IV 241 no. 1179) thinks that a defective manuscript in the possession of Hibat Allāh al-Shahrestānī is in fact the *Ta'wīl mā nazala*, and that other manuscripts may also have survived. So far, however, the continued existence of this work has not been demonstrated.

⇒ *Ta'wīl mushkil al-qur'ān* (Ibn Qutayba), see *K. al-mushkil*

624. ** *al-Tawqī'āt* / Abū l-'Abbās 'Abd Allāh b. Ja'far b. al-Ḥusayn al-Ḥimyarī (alive in 297/909-910)

Dh IV 501 no. 2247, X 260 no. 877

N 114-115

The title is mentioned by al-Ṭūsī (*Fihrist*, p. 132, no. 441) as *K. al-masā'il* (Dh: *al-rasā'il*) *wa l-tawqī'āt*; it refers to written responsa of the Imams. The tradition in N (which IṬ also quotes from the *K. al-tawqī'āt* of 'Abd Allāh b. al-Ṣalt) records Mūsā al-Kāzīm's view on predictions made by astrologers concerning the death of particular individuals (such a prediction is called a *qaṭ'*; cf. Matar/*ArOr*, p. 321).

625. + *al-Tawrāt*

S 6-7, 40-47

IṬ found an old copy of an Arabic translation of the Pentateuch in the library of his grandfather Warrām b. Abī Firās (S 6) (or, according to S 40, in the library of Warrām's sons). He made his own copy and added it to his library. IṬ identifies the passages cited by quire and folio, by book (*sifr*) and chapter (*aṣḥāḥ* or *faṣl*), or by a combination

of both reference systems (as in S 44: *min al-aṣḥāḥ al-sādīs min al-sifr al-thānī min al-qā'ima al-rābi'a min al-wijha al-ūlā min al-kurrās al-sābi'*). The chapter numbers do not conform to the present-day chapter division, which was only established several centuries after Iṭ's death. Thus the wilderness of Paran in which Ishmael lived is mentioned in the manuscript in Gen. 13 (*al-aṣḥāḥ al-thālith 'ashar min al-sifr al-awwal*) (S 46), whereas in the present-day division it appears in Gen. 21; the accounts of the death of Jacob (at the age of 147 years) and Aaron are cited from Gen. 33 and Num. 14 respectively (S 43-44) (as against Gen. 47 and Num. 20); and Moses' blessing appears in the manuscript as part of Deut. 20 (S 46) (as against Deut. 33). Iṭ uses some of the Biblical quotations to advance Shi'ī tenets, for example that 'Alī's position with regard to Muḥammad is equal to Aaron's position with regard to Moses (except that 'Alī was not a prophet) (S 43).

It remains to be investigated how this translation relates to other medieval Arabic renditions of the Bible (for which see the survey by J. Blau in *Enzyklopedyah Mikra'it* (Encyclopaedia Biblica), ed. B. Mazar et al., Jerusalem, 1972-82, VIII, pp. 854-861, art. "Bible: Arabic Translations" [in Hebrew]).

626. *Thawāb al-a'māl* / Abū Ja'far Muḥammad b. 'Alī Ibn Bābawayh (d. 381/991)

Dh V 18 no. 77

F 11-12/9, IQ 104/627, 116-117/634-635, 135-142/649-655, 146/658, 156-162/665-670, 165-166/674, 173-175/681-682, 178-179/684, 185/689, 187-190/690-693, 217-221/719-724, 487/272, 525/310, 548-549/332

Most excerpts deal with reward for the performance of certain actions: fasting on various days of Rajab (IQ 116/634 to 175/682, taken from the chapter entitled *Thawāb ṣawm Rajab* in the *Thawāb al-a'māl*, Najaf, 1392/1972, pp. 53-58) and of Sha'bān (IQ 178/684 to 221/724, taken from the chapter entitled *Thawāb ṣawm Sha'bān* in the *Thawāb al-a'māl*, pp. 58-63), fasting on the 25th of Dhū l-Qa'da (IQ 525/310 = *Thawāb*, p. 79), prayer on the night of 'Īd al-Fiṭr (IQ 487/272 = *Thawāb*, p. 75), visiting al-Ḥusayn's grave (IQ 548-549/332, taken from the chapter entitled *Thawāb man zāra qabr al-Ḥusayn* in the *Thawāb*, pp. 85-98). The extract in F = IQ 104/627 appears in the chapter entitled *Thawāb man balaghahu shay' min al-thawāb fa 'amila bihi* (*Thawāb*, p. 132).

627. ** *K. thawāb al-a'māl* / Abū Muḥammad Ja'far b. Sulaymān al-Qummī (fl. early 4th/10th century)

Dh V 17 no. 72

F 221-222/202, 232/212, 248/225, 279/253, IQ 331/86, J 418

For the author see Najāshī, pp. 121-122, no. 312 (where reference is made to the *K. thawāb al-a'māl*); *Nawābigh*, p. 71. IṬ describes him as "one of our trustworthy colleagues" (*min aṣḥābinā l-thiqāt*) (F 221/202). In IQ (where the work is merely identified as a *kitāb*), Ja'far al-Ṣādiq promises a year-long deliverance from poverty and disease to those who wash their heads and faces with a handful of rose water on the first day of Ramaḍān (cited in BA, LXXVI, p. 144; see al-Majlisi's comment on this tradition, BA, XCVII, p. 350). Judging by the contents of this tradition, the *kitāb* in question is in all likelihood the *K. thawāb al-a'māl*. The excerpts in F and J describe the merits of various supererogatory prayers. Some of the quotations are given on the authority of al-Ṭūsī, perhaps indicating that they were cited via one of his works.

628. + *Thawāb al-qur'ān wa faḍā'iluhu* / Abū 'Abd al-Raḥmān Aḥmad (b. 'Alī) b. Shu'ayb b. 'Alī al-Nasā'ī (d. 303/915)

S 22, 260

In S 260, read "al-Nasā'ī" for "al-Sāmī". In S 22 (which forms part of the table of contents of the *Sa'd*) only the author's name is provided, not the work's title. The reason is that the title originally appeared at the end of a passage in the table of contents covering the works mentioned in S 252-260 and that this passage is missing from S (cf. →IṬ, *Sa'd*). The tradition cited in S 260 (on the merits of invoking God's help by reciting the *mu'awwidhatān*) appears with the same *isnād* in al-Nasā'ī's *Faḍā'il al-qur'ān*, ed. Fārūq Ḥammāda, Casablanca, 1400/1980, pp. 100-101. The title *Faḍā'il al-qur'ān* was given by the editor; the title as it appears on the manuscript on which this edition is based (ms. al-Ribāṭ Royal Library 5952) is *Thawāb al-qur'ān*. This work is not mentioned in *GAS*. The tradition cited by IṬ from the *Thawāb al-qur'ān* also appears (with the same *isnād*) in al-Nasā'ī's *Sunan*, in the chapter entitled *K. al-isti'ādha* (ed. Cairo, 1348/1930, VIII, pp. 253-254).

629. + *al-Tibr al-masbūk fī naṣīḥat al-mulūk* / Abū Ḥāmid al-Ghazzālī (d. 505/1111)

N 176

This work (which was originally written in Persian) is often referred to as *Naṣīḥat al-mulūk*. See Bouyges-Allard, p. 61, and especially P. Crone, "Did al-Ghazzālī Write a Mirror for Princes? On the Authorship of *Naṣīḥat al-mulūk*", *JSAI*, 10, 1987, pp. 167-191. As Crone has shown, the second part of the text (or NM2), which (unlike the first part) is divided into chapters, was not written by al-Ghazzālī but by an anonymous younger contemporary. However, it came to be attributed to al-Ghazzālī within a short period of his death. IṬ says that the passage

in N (on Jāmāsb al-ḥakīm) is taken from the first chapter (sc. of NM2); this passage is missing from the Cairo 1317 edition, but appears both in Jalāl al-Dīn Humā'ī's edition of the Persian text (Tehran, 1351 Sh, p. 95) and in H. D. Isaacs' edition of the Arabic version (unpublished Ph. D. thesis, Manchester, 1956; the edition is based on ms. Bodleian Laud. Or. 210). Bagley's translation of the account of the Persian kings is based on Isaacs, supplemented by another Arabic manuscript, and the relevant passage runs as follows: "After him was Jāmāsb the Sage, who possessed knowledge of the stars and made correct predictions about them; his reign lasted 1 year and 6 months" (F. R. C. Bagley [tr.], *Ghazalī's Book of Counsel for Kings*, Oxford, 1964, p. 53). This passage also appears in the Arabic manuscript cited by Humā'ī in a note to p. 88 of his Persian edition. (I am indebted to Dr. Crone for referring me to this edition.) The Sasanian king Jāmāsb (= Zāmāsp) (r. ca. 496-498 A.D.) was brother of Qubād (Kavād) I; Qubād reigned between 488 and 531 A.D., except when temporarily deposed in favour of his brother (see R. N. Frye, "The Political History of Iran under the Sasanids", *The Cambridge History of Iran, vol. 3 (1): The Seleucid, Parthian and Sasanian Periods*, ed. E. Yarshater, Cambridge, 1983, pp. 116-180, at pp. 150, 178). He is not to be confused with the Jāmāsb al-ḥakīm of Zarathustra's days, *pace* Matar, p. 350 (cf. → *Aḥkām Jāmāsb al-ḥakīm*).

630. *al-Tibyān fī tafsīr al-qur'ān* / Abū Ja'far Muḥammad b. al-Ḥasan al-Ṭūsī (d. 460/1067)

Dh III 328 no. 1197

IQ 302-303/64, 396/167, 423/194, MH 16-17/7, S 9, 64, 66-69, 71-76, 78, 86, 149-151, 171-173, 207, 268, 277, 279, 287-291, 294-296

IṬ possessed a two-volume manuscript of this work. Judging by the size of the *Tibyān*, each volume must have been quite massive; and IṬ notes that the first volume (*mujallad*) was of a large format: *niṣf al-waraqa al-kabīra*. It comprised five *ajzā'* of the format *rub'* (S 64; it is difficult to see how this format can be accommodated in a volume of *niṣf al-waraqa*). No description is given of the second volume, but judging by the excerpts cited, it must also have comprised five *ajzā'*.

The following passages from the first volume are cited or referred to: S 64 (fourth quire—evidently of the first *juz'*—fol 1, to Q 2:56) appears in Ṭūsī, *Tibyān*, I, p. 64, except that the first sentence in S 64 is missing from the printed edition of the *Tibyān*; S 66 (second *juz'*, tenth quire, fol 4a) = *Tibyān*, II, p. 295 (to Q 2:249); S 67-68 (third *juz'*, sixteenth quire, fol 5b) = *Tibyān*, III, pp. 198-199 (to Q 4:39); S 69 (twenty-first quire—evidently of the fourth *juz'*—fol 2b) = *Tibyān*, III, p. 574 (to Q 5:67); S 71 (fifth *juz'*, thirtieth quire, fol 7b) = *Tibyān*, V,

p. 167 (to Q 9:1). The following passages refer to the second volume of the manuscript: S 72-73 (first *juz'*, first quire, fol 3b) refers to *Tibyān*, V, pp. 460-461 (to Q 11:17); S 73-74 (second *juz'*, eighth quire, first page [folio number missing]) = *Tibyān*, VII, p. 35 (to Q 18:28); S 75 (third *juz'*, first quire, fol 1b) = *Tibyān*, VIII, pp. 131-132 (to Q 28:7); S 76 (fourth *juz'*, twenty-third quire, fol 3a) = *Tibyān*, IX, p. 195 (to Q 43:31); S 78 (fifth *juz'*, twenty-seventh quire, fol 4a) = *Tibyān*, X, p. 7 (to Q 62:6).

Other quotations (given without references to the manuscript) are: MĤ 16-17/7 = *Tibyān*, V, p. 295 (to Q 9:105); S 86 (referring to al-Ṭūsī's identification of the *mustahzi'ūn* of Q 15:95 in *Tibyān*, VI, p. 356); S 149-151 = *Tibyān*, II, pp. 107-108 (to Q 2:180); S 171-173 = *Tibyān*, VII, pp. 456-457 (to Q 24:55); S 207 = *Tibyān*, IX, p. 313 (to Q 48:1); S 268 = *Tibyān*, VIII, p. 531 (to Q 37:147); S 277 (referring to Q 6:98) = *Tibyān*, IV, pp. 213-214; S 279 = *Tibyān*, X, p. 438 (last page of the exegesis). S 287-291, 294-296 includes material from the *Tibyān* on Meccan and Medinan Sūras and on the verse divisions of individual Sūras. IQ 302-303/64 cites from al-Ṭūsī's exegesis of Q 97:1 (*Tibyān*, X, p. 385); the other two places in IQ refer to the same passage.

IṬ usually treats the *Tibyān* as the standard Shī'ī Qur'ān exegesis. On occasion, however, he does not hesitate to contradict its author. For example: in his exegesis of Q 18:28 al-Ṭūsī mentions three kinds of perseverance (*ṣabr*). Of these the third, which is licit (*mubāḥ jā'iz*), involves perseverance in the performance of actions of a neutral religious value that are not part of the worship of God (*al-mubāḥāt allatī laysat bi ṭā'at allāh*) (Ṭūsī, *Tibyān*, VII, p. 35, cited in S 73-74). IṬ, however, rejects the notion that *mukallafs* (those under obligation to act in accordance with the religious laws) may perform value-neutral actions. In his view, since God constantly bestows His favours on man, man must be constantly grateful and must express his gratitude by his behaviour and by his actions (*ādāb al-i'tirāf*). Even actions which may on the face of it seem to be value-neutral (like eating, dressing or travelling) must be performed in a manner consistent with man's gratitude. The notion of value-neutral actions obtains only for those to whom the religious laws do not apply (*ghayr mukallafīn*), i.e. animals and those humans (e.g. children) not obliged to act in accordance with these laws (S 74-75, and especially B 167-173).

631. *+ K. *al-tuhfa fī l-ad'īya* / 'Abd al-Raḥmān b. Muḥammad b. 'Alī al-Ḥalwānī (or Ḥulwānī) (d. 546/1151)

Dh III 401 no. 1441

IQ 109/630

For the author, a Ḥanbalī juriconsult and Qur'ān specialist, see Ibn

Rajab, *Dhayl*, I, pp. 221-222; Şafadī, XVIII, p. 250; *Shadharāt*, IV, p. 144. Title in IQ¹: *K. al-tuhfa*. Al-Ṭīhrānī identifies it with the *Tuhfat al-mu'min* (for which see e.g. *Balad*, p. 503), and maintains that it is often (*kathīran*) cited in the *Iqbāl* (a statement which cannot be corroborated from IQ).

632. — *K. al-‘udda* / Abū Ja‘far Muḥammad b. al-Ḥasan al-Ṭūsī (d. 460/1067)

Dh XV 227 no. 1488

N 42

This is the title in N. In al-Ṭūsī’s own *Fihrist* (p. 193, no. 713), as also in Najāshī (p. 403, no. 1068), the title appears as *K. al-‘udda fī uṣūl al-fiqh*; the printed editions of this work (Tehran, 1314, Najaf, 1403/1983) bear the title ‘*Uddat al-uṣūl*. IṬ refers approvingly to al-Ṭūsī’s admission of *akhbār al-āḥād* (traditions on the authority of single transmitters) as a basis for legal pronouncements, in contrast to the view of al-Sharīf al-Murtaḍā. See further R. Brunschvig, “Les *uṣūl al-fiqh* imāmītes à leur stade ancien (X^e et XI^e siècles)”, *Le shī‘isme imāmīte*, Paris, 1970, pp. 201-213.

633. *K. al-‘umda* / Abū l-Ḥasan Yaḥyā b. al-Ḥasan b. al-Ḥusayn al-Ḥillī al-Wāsiṭī Ibn al-Biṭrīq (d. 600/1203 or 606/1210)

Dh XV 334 no. 2155

Ṭ passim

The full title of this work is *al-‘Umda fī ‘uyūn ṣiḥāḥ al-akhbār fī manāqīb imām al-abrār*. IṬ (or ‘Abd al-Maḥmūd, which is how IṬ refers to himself in the *Ṭarā‘if*; see Chapter II.2) explains that in the *Ṭarā‘if* he relied on the ‘*Umda* for many Sunnī traditions. He adds that he checked most of these traditions against manuscripts of the original texts and found that these texts were identical with the quotations in the ‘*Umda*. Where there are a number of manuscripts of a given work, different readings usually exist; should the reader discover that a passage in a given manuscript differs from the corresponding passage as cited from the ‘*Umda*, he should not hasten to blame the *ṣāḥīb kitāb al-‘umda* for it (Ṭ 12-14/4-5). IṬ states that where he thought it important he added material which was missing in the ‘*Umda* directly from the original texts. The main texts (all of them Sunnī) which are cited in the ‘*Umda* are the six canonical *ḥadīth* collections (either directly or via al-Ḥumaydī’s *al-Jam‘ bayna l-ṣāḥīḥayn* and al-‘Abdarī’s *al-Jam‘ bayna l-ṣiḥāḥ al-sitta*), Ibn Ḥanbal’s *Musnad*, the *K. al-walāya* of Mas‘ūd al-Sijistānī, the *Manāqīb* of Ibn al-Maghāzilī, the *K. al-firdaws* of (Ibn) Shīrawayh al-Daylamī, and al-Tha‘labī’s *al-Kashf wa l-bayān* (see Ibn al-Biṭrīq, ‘*Umda*, p. 3, |Ṭ 14-15/5).

IṬ’s method of citing from the ‘*Umda* contrasts with his handling of

other sources: he does not state in each particular case whether or not he is relying on Ibn al-Biṭrīq, apparently considering his general statement about the ‘*Umda* to be sufficient. When a certain passage appears in both the ‘*Umda* and in Ṭ, it therefore is as a rule impossible to tell whether IṬ is citing via Ibn al-Biṭrīq’s book or directly from the original source. There is however one telltale sign of direct borrowing from the ‘*Umda*: it is the use by IṬ of the formula *al-nuskha al-manqūl minhā* or a variant thereof. In one case, for instance, IṬ cites from “the last quarter of the fourth volume (*juz*) of the manuscript cited from” of al-Bukhārī’s *Ṣaḥīḥ* (Ṭ 52/14; see Ibn al-Biṭrīq, ‘*Umda*, pp. 63-64, whence BA, XXXVII, p. 264). Elsewhere he refers to the quire in question: “*Ṣaḥīḥ* Muslim, the fifth volume (*juz*), two quires from the beginning in the manuscript referred to” (Ṭ 112-113/[om 28]. See ‘*Umda*, p. 24; cf. Ibn al-Biṭrīq, *Khaṣā’is*, pp. 52-53). For further examples see the references given under the →*Ṣaḥīḥ*s of al-Bukhārī and Muslim.

IṬ mentions a manuscript of the ‘*Umda* in the Niẓāmiyya library (Ṭ 12/4); this may well be the one he used. Of the versions of the *Ṭarā’if* consulted, only Ṭ Per (p. 9) gives the author’s name (it is also provided by the editor of Ṭ¹); in the other versions he is only identified as a Shī‘ī author. IṬ says that the ‘*Umda* consists of 918 pro-‘Alid traditions culled from Sunnī sources; in the Iran 1309 edition of this work (p. 9) the number of such traditions is put at 913.

634. ** *K. al-‘umda fī l-uṣūl* / Muḥammad b. Muḥammad al-Shaykh al-Mufīd (d. 413/1022)

Dh XV 333 no. 2153

Ṭ 120/[om 29]

Title as in Ṭ¹ (and in BA, XXIII, pp. 112-113, citing the *Ṭarā’if*). The title in Ṭ Per 50 is ‘*Umda dar ‘ilm-i uṣūl*. (This passage is missing from Ṭ*/Ṭ**.) Al-Ṭihrānī (following al-Najāshī) gives the title as *K. al-‘umad fī l-imāma* and adds that it is referred to in the *Ṭarā’if* as *al-‘Umda*. He must therefore have seen a manuscript with a reading different from both Ṭ¹ and the Arabic version used by the Persian translator for Ṭ Per; cf. McDermott, p. 34, no. 81. In the passage cited, al-Mufīd uses the *thaqalayn* tradition to prove the validity of the Imāmī doctrine of explicit designation (*naṣṣ jalī*).

635. + *K. al-umm* / Abū ‘Abd Allāh Muḥammad b. Idrīs al-Shāfi‘ī (d. 204/820)

Ṭ 478/146

For this work see *GAS*, I, pp. 486-488. In the passage cited (= I, p. 85 in the 1393/1973 Beirut ed. of the *Umm*), al-Shāfi‘ī expresses his disapproval of *tathwīb* (i.e. adding to the *adhān* the formula “prayer is better than sleep”), since the Prophet is not known to have sanctioned

it. IṬ quotes al-Shāfiʿī to show that ʿUmar, who allegedly introduced the *tathwīb*, was thereby guilty of an odious innovation.

636. **– *Uns al-karīm* / Aḥmad b. al-Ḥusayn b. al-Ḥasan b. ʿAlī al-Rukhkhajī (fl. mid-5th/11th century)

Dh II 368 no. 1493

N 151

IṬ notes that he possesses a copy of the *Uns al-karīm*, but provides no further details. Cf. → *Rayḥān al-mujālis*.

⇒ *ʿUnwān al-siyar* (al-Hamadhānī), see *Ghurar al-maʿārif*

637. *+ *ʿUyūn al-akhbār* / Abū Muḥammad ʿAbd Allāh b. Muslim Ibn Qutayba (d. 276/889)

N 209, Ṭ* 127b/Ṭ** fol 164a-b [om Ṭ 471/144]

For this work see G. Lecomte, *Ibn Qutayba*, pp. 143-146. Both excerpts are taken from the first *juzʿ*. Ṭ* 127b/Ṭ** fol 164a-b = *ʿUyūn al-akhbār*, Cairo, 1343-9/1925-30, I, p. 267. In N, the astrologers tell al-Manṣūr that the position of the ascendant at the time of the construction of Baghdad indicates that no caliph will die there. This excerpt seems to be missing from both the Cairo and the Beirut 1406/1986 editions of the *ʿUyūn*.

638. **+ *ʿUyūn akhbār banī Hāshim* / Abū Jaʿfar Muḥammad b. Jarīr al-Ṭabarī (d. 310/923)

MF 93-95/104-106

This title does not figure in any list of al-Ṭabarī's works; see the discussion under → *K. ḥadīth al-walāya*.

639. * *ʿUyūn akhbār al-Riḍā* / Abū Jaʿfar Muḥammad b. ʿAlī Ibn Bābawayh (d. 381/991)

Dh XV 375 no. 2367

B 238, IQ 116/634, 236/8-9, MD 256, N 133-135, 142-143

This is a major biographical source for the life of the eighth Imam. In the introduction, Ibn Bābawayh (or a later copyist) mentions the number of chapters into which the work is divided, and then provides the title of each chapter. In the Qumm 1377 (I, p. 8) and Najaf 1390/1970 (I, p. 5) editions of the *ʿUyūn*, the number of chapters is given as 69; in the 1317 lithograph (n.p.), the number is given as 73 (I, pp. 5, 10), while in the 1317 Tehran lithograph (not seen), the work is said to comprise 139 chapters. As noted by the editor of the Qumm edition (I, p. 8, n. 4), these (and other) numbers represent different methods of dividing the same material, and do not imply that some manuscripts contain material missing from others. Al-Ṭihirānī is thus mistaken when he states (without further comment) that the *ʿUyūn*

comprises 139 chapters, of which 73 were published in 1317 (referring to the Tehran lithograph). But al-Ṭihrānī is correct in assuming (even if for the wrong reasons) that the version of the ‘*Uyūn* as we have it is incomplete. This can be inferred from the six excerpts cited by IṬ, four of which are missing from the lithographs and printed editions. Since the content of these four excerpts fits the existing chapter headings, it would appear that they did not form part of chapters missing altogether from the available versions of the ‘*Uyūn*. The two excerpts which are found in the lithographs and in the printed versions are IQ 116/634 (= ‘*Uyūn*, Najaf, 1390, I, p. 226) and IQ 236/8-9 (= ‘*Uyūn*, II, p. 51).

640. ** ‘*Uyūn al-jawāhir* / Abū Ja‘far Muḥammad b. ‘Alī Ibn Bābawayh (d. 381/991)

N 57

IṬ cites the story of ‘Alī’s meeting with an astrologer before the battle of al-Nahrawān. The beginning of the text (including IṬ’s reference to the ‘*Uyūn al-jawāhir*) is reproduced in BA, LVIII, p. 265. This title is however missing from the lists of Ibn Bābawayh’s writings. Could it be a corruption of ‘*Arḍ al-majālis* (see → *K. al-‘arḍ ‘alā l-majālis*)?

641. * *al-‘Uyūn wa l-maḥāsīn* / Muḥammad b. Muḥammad al-Shaykh al-Mufīd (d. 413/1022)

Dh XV 386 no. 2394

N 42, Ṭ 26/8

Excerpts from this work are preserved in al-Sharīf al-Murtadā’s *al-Fuṣūl al-mukhtāra* (cf. McDermott, p. 34, no. 86). In Ṭ, IṬ deliberately creates the impression that he does not know the author’s name (*wa [qad] ra‘aytu fī kitāb gharīb qad iḥṭawā ‘alā majālis ‘ajība li l-shī‘a ma‘a ‘ulamā’ min al-arba‘a al-madhāhib*). The passage in Ṭ appears in *al-Fuṣūl al-mukhtāra*, n.p. [Najaf?], n.d., I, pp. 5-6. In N, no direct quotation is given, but the reference is apparently to the discussion found in *Fuṣūl*, II, p. 131. It cannot therefore be established whether IṬ had a copy of the original ‘*Uyūn* or only of the *Fuṣūl*.

642. *K. al-wāḥida* / Muḥammad b. al-Ḥasan b. Jumhūr al-‘Ammī al-Baṣrī (fl. first half of the 3d/9th century)

Dh XXV 7 nos. 33, 35

A 69/81, J 361-362, MD 42, N 2, 96-97, Najafī, p. 482 = BA, XXIII, p. 220 [om S], Y 175-176/460-461

In A¹ 69/A** fol 27b/A*** fol 51b, the title appears as *K. al-wāḥid*, but the parallel passage in A² and A* (fol 47b) has *K. al-wāḥida*. In the Sa‘d as cited in Najafī and BA, IṬ mentions this work as one of the sources in which the words *alladhīna ṣṭafaynā* of Q 35:32 are interpreted as referring to all the offspring of the Prophet. This passage is missing

from S. The passage in N 96 is taken from the beginning of the accounts about al-Ḥasan b. ‘Alī; it is thus possible that this work was divided into a number of chapters, each devoted to an Imam.

There is some confusion as to the author’s identity. According to al-Najāshī (p. 62, no. 144) he is Abū Muḥammad al-Ḥasan b. Muḥammad [b. al-Ḥasan] b. Jumhūr al-‘Ammī from Baṣra who, though himself reliable, transmitted from untrustworthy traditionists (*du‘afā’*). Al-Najāshī cites a view that he was more reliable than his father. The significance of this comment becomes clear from al-Ṭūsī’s *Fihrist*. According to this source, the *K. al-wāḥida* was written by the father, Muḥammad b. al-Ḥasan b. Jumhūr, some of whose works are tainted by extremist views (*ghuluww wa takhlīf*). Al-Ghaḍā’irī (as cited in Quhpā’ī, V, p. 184), al-Najāshī (p. 337, no. 901) and al-Ṭūsī (*Rijāl*, p. 387, no. 17) all know the father as an extremist supporter of the Imam al-Riḍā. IṬ, following al-Ṭūsī, ascribes the work to the father. An indication in favour of this ascription are some excerpts preserved in the *Mashāriq al-anwār* of Rajab al-Bursī, which are imbued with *ghuluww* elements. On the other hand, there are excerpts from a *K. al-wāḥida* which deal with the tenth Imam al-Hādī, and these could only have been compiled by the son (cf. Ṭabrisī, *I‘lām*, pp. 363-365; Ibn Shahrāshūb, *Manāqib*, III, p. 355; Baḥrānī, *Ma‘ārij*, pp. 471-472). Al-Ṭihrānī suggests, not implausibly, that there may have been two works bearing the same title, written by father and son, or that the son transmitted his father’s work (while adding new material?).

According to al-Ṭihrānī, a manuscript of the *K. al-wāḥida* was in the possession of Hibat Allāh al-Shahrastānī.

643. + *K. al-wajīz fī sharḥ ārā’ al-qurrā’ al-thamāniya al-mashhūrīn* / Abū ‘Alī al-Ḥasan b. ‘Alī b. Ibrāhīm al-Ahwāzī (d. Dhū l-Ḥijja 446/1055)

S 273

For the author see Yāqūt, *Udabā’*, IX, pp. 34-39; Ibn al-Jazarī, *Ghāya*, I, pp. 220-222; *Shadharāt*, III, p. 274. The title of the manuscript cited in *GAL*, S, I, p. 720 has *adā’* for *ārā’*. IṬ cites the names of the eight *qurrā’* referred to in the title as they appear on the opening page; they include the seven canonical Qur’ān “readers” as well as the Baṣran Ya‘qūb b. Ishāq al-Ḥaḍramī (d. Dhū l-Ḥijja 205/May-June 821; see Ibn al-Jazarī, *Ghāya*, II, pp. 386-389; *Tahdhīb*, XI, p. 382; R. Blachère, *Introduction au Coran*, 2d ed., Paris, 1977, p. 122). IṬ says that the work consists of an elaboration of the differences between these readers, but that he will spare his readers the details of these differences.

⇒ *K. al-walāya* (Ibn ‘Uqda, al-Ṭabarī), see *K. ḥadīth al-walāya*

⇒ *K. al-walāya* (al-Sijistānī), see *al-Dirāya*

644. *? *K. al-wasā'il ilā l-masā'il* / al-M-^ʿ-i-r (or M-^ʿ-i-n) **Aḥmad b. ʿAlī b. Aḥmad b. al-Ḥusayn b. Muḥammad b. al-Qāsim**

Dh XXV 69 no. 378

MD 258-265, MN 36-39

For the author (whose name is given in MN but not in MD) see *Riyād*, III, p. 340. All that seems to be known about him is that he lived after Ibn Bābawayh (d. 381/991), whom he cites (in MD 258; cf. *Balad*, p. 515). In Dh, this work's title appears as *K. al-wasā'il wa l-masā'il fī l-ad'iyā wa l-a'māl wa l-adhkār*; though al-Ṭīhrānī cites the *Iqbāl* as his source for this title, it is not mentioned in IQ. The book was a source (though perhaps an indirect one) of al-Kaf'ami's *Balad* (see *Balad*, pp. 155, 502, where the author's name is given as al-M-^ʿ-i-n Aḥmad b. ʿAlī b. Aḥmad b. al-Ḥusayn b. Muḥammad b. al-Qāsim; cf. Dh) and of his *Junna* (see *Junna*, pp. 171-172 = *Junna** fols 46b-47a = MD 261; *Junna*, pp. 189-190 = *Junna** fol 51b = MD 260-261; *Junna*, p. 204 = *Junna** fol 55a-b = MD 36). In some versions of the *Junna*, the *K. al-wasā'il* is ascribed to Aḥmad's father, ʿAlī b. Aḥmad; cf. *Riyād*, III, p. 340.

The excerpts in MN comprise short supplications to be recited on various occasions. The excerpt in MD is a *munājāt* prayer of which the text was presented by al-Jawād as a dowry to al-Ma'mūn's daughter on the occasion of their marriage. This prayer is known as *al-Wasā'il ilā l-masā'il*, and must have formed a part (or constituted the whole) of the *Ad'iyat al-wasā'il ilā l-masā'il* of the ninth Imam (cf. Dh I 401 no. 2091). It is thus clear that al-M-^ʿ-i-r (M-^ʿ-i-n) took both the title and at least some of the material for his book from al-Jawād's text. In fact, the title appears in the *Junna* as *K. al-wasā'il ilā l-masā'il al-marwiyya ʿan al-Jawād*.

645. — *K. al-wasīla ilā nayl al-faḍīla* / ʿImād al-Dīn Abū Jaʿfar Muḥammad b. ʿAlī **Ibn Ḥamza al-Ṭūsī** (alive in 566/1171)

Dh XXV 75 no. 408

K 5

For the author see *Thiqāt*, pp. 272-273. In Muntajab al-Dīn (p. 164, no. 390, whence ʿĀmilī, *Amal*, II, p. 285), the title of this work is *al-Wasīla*. IṬ does not mention the author's name, saying only that it was one of a number of works written in the form of a *waṣīyya* from father to son, and that he has followed this example in his own *Kashf*. In the *Širāt*, al-Bayāḍī occasionally refers to the author as Šāḥib al-wasīla (e.g. I, pp. 200, 212, 250, 298, 326); in *Širāt*, I, p. 298, he is called al-Mullā. According to *Turāthunā*, 3/4, 1408, p. 249, an edition of this work has recently been published in Qumm (probably in 1407

or 1408). For manuscripts and previous editions see Modarressi, p. 65.

⇒ *al-Wasīt fī tafsīr al-qur'ān* (al-Wāḥidī), see *al-Tafsīr al-wasīt bay-na l-maqbūd wa l-basīt*

646. * [*K. al-waṣiyya*] / 'Īsā b. al-Mustafād al-Ḍarīr (fl. first half of the 3d/9th century)

Dh XXV 103 no. 565

ṬU 4-24, 27-37, 38-48

For the author see Najāshī, pp. 297-298, no. 809; Ṭūsī, *Fihrist*, p. 146, no. 521. Al-Ṭīhrānī discusses the *K. al-waṣiyya* in his entry on IṬ's *Turaf* in Dh. As noted in Chapter II.2, the *Turaf* consists mostly of quotations from this work. These quotations are introduced with the words 'an 'Īsā b. al-Mustafād, without mentioning a *kitāb*. However, al-Ṭīhrānī (basing himself on the Najaf 1369 edition of the *Turaf*?) maintains that these are indeed quotations from 'Īsā's book, which he identifies with the *K. al-waṣiyya* mentioned by al-Najāshī (p. 298). This identification is corroborated by al-Bayādī (*Ṣirāt*, II, pp. 89-91), by al-Majlisī (e.g. BA, II, p. 260, XVIII, pp. 232-233, XXII, pp. 278-280, 291-292, 315-317, 476-482, 484-495, 546-547) and by al-Ḥurr al-'Āmilī (*Ithbāt*, III, pp. 74-75, 588-590), all of whom cite (via the *Turaf*) passages from 'Īsā b. al-Mustafād under the title *K. al-waṣiyya*. In this work, 'Īsā transmits directly from Mūsā al-Kāzim. Al-Majlisī defends 'Īsā against accusations of weakness (*taḍ'if*) (BA, XXII, p. 495). For ṬU 31-34 see → *Khaṣā'is al-a'imma*.

Most of the excerpts cited deal with various occasions on which the Prophet praised 'Alī or declared that he was his successor.

⇒ *K. al-wuzarā'* ('Abd al-Raḥmān b. al-Mubārak), see *Ta'riḫ al-wuzarā'*

647. **?— *K. al-wuzarā'* / Fanākhusrāw b. Rustam b. Hurmuz

Dh XXV 67 no. 369

MD 276

The author is unidentified. In MD his name appears as Fatākhusrāw; the form Fanākhusrāw (for which cf. F. Justi, *Iranisches Namenbuch*, Marburg, 1895, pp. 90, 240) is given by al-Ṭīhrānī, citing the *Muhaj*. IṬ says that this work contained material on 'Ubayd Allāh (MD, erroneously: 'Abd Allāh) b. Yaḥyā b. Khāqān (d. 263/877), who was vizier under al-Mutawakkil and al-Mu'tamid (see Sourdél, *Vizirat*, index), and on events during the caliphate of al-Mu'tamid. For quotations from the *K. al-wuzarā'* IṬ refers to his (lost) *K. al-iṣṭifā'* (cf. Chapter II.2).

648. *+ *K. al-wuzarā'* / Abū 'Abd Allāh Muḥammad b. 'Abdūs b. 'Abd Allāh al-Jahshiyārī (d. 331/942)

MD 276, N 133, 138-141

For the author see *EI*², art. "al-Djahshiyārī" (D. Sourdel). In N 133 this work is referred to as *Ta'rikh*, in MD 276 as *Akhbār al-wuzarā'*, and in N 138-139 as *Akhbār al-wuzarā' wa l-kuttāb*. Only the first part of this work has survived in its entirety (published by Muṣṭafā al-Saqqā' et al. under the title *K. al-wuzarā' wa l-kuttāb*, Cairo, 1938); further fragments have been published by D. Sourdel ("Nouvelles recherches sur la deuxième partie du 'Livre des vizirs' d'al-Ġahshiyārī", *Mélanges Louis Massignon*, III, Damascus, 1957, pp. 271-299) and by Mikhā'il 'Awwād, *Nuṣūṣ dā'i'a min kitāb al-wuzarā' wa l-kuttāb li Muḥammad b. 'Abdūs al-Jahshiyārī*, Beirut, 1384/1964 (superseding his "al-Qism al-dā'i' min kitāb al-wuzarā' wa l-kuttāb li l-Jahshiyārī", *RAAD*, 18, 1943, pp. 318-332, 435-442).

The passage in N 133 is a summary of a passage cited by Sourdel (p. 278, no. 6) via al-Tanūkhī's *al-Faraj ba'da l-shidda* (ed. al-Shālji, II, pp. 351-354; cf. 'Awwād, *Nuṣūṣ*, p. 42, n. 2). The fragment in N 138-139 (which IṬ says is taken from the fourth volume) deals with an episode from the reign of al-Mu'taṣim. N 140 = *K. al-wuzarā' wa l-kuttāb*, pp. 248-249; N 141 = *K. al-wuzarā' wa l-kuttāb*, pp. 253-254. MD 276: IṬ refers to (but does not cite) the section about the viziers of al-Mu'tamid from the (lost) third *juz'* of the *Akhbār al-wuzarā'*. All fragments from MD and N were incorporated by 'Awwād in his *Nuṣūṣ* (pp. 54-56, 61-63, 87).

649. **? *K. al-wuzarā'* / 'Alī b. al-Ḥusayn b. 'Abd Allāh (or 'Ubayd Allāh) al-Khāzin (fl. first half of the 7th/13th century?)

Dh XXV 67 no. 368

N 187

All that can be said of the author is that he was IṬ's contemporary: IṬ states that he is citing the text from memory (although he also saw the book), having heard it from the author and having memorized it. The excerpt in N deals with the vizierate of Abū l-Ḥasan Nāṣir b. (al-)Mahdī al-'Alawī al-Ḥasanī. IṬ makes no mention of the fact that Ibn Mahdī was his father-in-law.

650. *+ *K. al-wuzarā'* / Abū Bakr Muḥammad b. Yaḥyā b. 'Abd Allāh al-Ṣūlī (d. 335/947 or 336/948)

Dh XXV 68 no. 371

N 193

In N and N* (fol 129a), the author's name is given erroneously as Yaḥyā b. Muḥammad. Only excerpts from this work are known to have survived (see *GAL*, S, I, p. 219, where the *Nujūm* is not mentioned

among the works containing these excerpts). IṬ cites a story about the vizier Sulaymān b. Wahb (d. 272/883; see Sourdel, *Vizirat*, index, s.v.) from the third *juz'*. See also Sbath (p. 51, no. 906).

651. **? K. *al-yāqūt al-aḥmar* / Aḥmad b. al-Ḥasan al-Ahwāzī

A 129/140, F 273/247-248

The author is unidentified. He is perhaps related to the Abū l-Ḥusayn Muḥammad b. al-Ḥasan b. Aḥmad b. Muḥammad al-Ahwāzī al-Iṣbahānī (d. 428/1036-7) mentioned in *Ta'rikh Baghdād*, II, pp. 218-219. The same story appears in both A and F: Kisrā used to refer to sleep and awakening as death and life respectively; before retiring he would ask God to revive him after bringing about his death.

652. + *Yāqūt al-ṣirāt fī tafsīr al-qur'ān* / Abū 'Umar (or 'Amr) Muḥammad b. 'Abd al-Wahid al-Zāhid Ghulām (or Ṣāhib) Tha'lab
(d. ca. 345/956-957)

S 21, 247

In S (where the author's name is not given) the title appears as *Yāqūt al-ṣirāt*. Badr al-Dīn al-Zarkashī (d. 794/1392) states (in his *al-Burhān fī 'ulūm al-qur'ān*, I, p. 291) that it deals with *gharīb al-qur'ān*. Sezgin assumes that the *Yāqūt al-ṣirāt* (extant in manuscript) formed a section of Abū 'Umar's *K. al-yawāqūt (fī l-lughā)* (also called *K. al-yāqūt*), of which only fragments survive; see *GAS*, VIII, pp. 155-156. Cf. Ibn al-Nadīm's description of the conception of the *K. al-yāqūt* (Ibn al-Nadīm, pp. 82-83). It appears that al-Zarkashī still had both texts at his disposal (for citations from the *Yāqūt al-ṣirāt* see his *Burhān*, I, p. 291, II, p. 242, III, p. 184, IV, p. 77; for the *Yawāqūt* see *Burhān*, I, p. 339). IṬ, who possessed a slender (or nice, *latīf*) manuscript of the *thumn* format, cites from the exegesis to Sūra 3 found in fol 3a.

653. (*)+ *Yatīmat al-dahr* / Abū Maṣṣūr 'Abd al-Malik b. Muḥammad b. Ismā'īl al-Naysābūrī al-Tha'ālibī (d. 429/1038)

N 180-181, Ṭ 532-533/166

For the author see *GAL*, I, pp. 337-340; *S*, I, pp. 499-502. In Ṭ, his name is given erroneously as al-Tha'ālibī. The title appears in N* fol 120b as *Ni'mat al-dahr* and in N* fol 121a as *Sunnat (Sanat?) al-dahr*. The excerpts in N comprise two poems by al-Ṣāhib b. 'Abbād (= *Yatīma*, Cairo, 1375-7/1956-8, III, pp. 282-283, whence *Dīwān al-Ṣāhib b. 'Abbād*, ed. Muḥammad Ḥasan Āl Yāsīn, Baghdad, 1384/1965, pp. 189-190, 276-277). The excerpt in Ṭ (on 'Amr b. al-'Aṣ moving the seal ring from his right to his left hand) is missing from the Cairo edition of the *Yatīma*. In fact, such material seems out of place in a poetic anthology such as the *Yatīma*. Might IṬ (or a copyist) have mistakenly mentioned the *Yatīma* instead of another title?

⇒ *Yawāqīt al-tījān fī qīṣaṣ al-qur'ān* (al-Tha'labī), see *al-‘Arā’is*

654. ()+ *Zabūr Dāwūd***

S 7-8, 47-53

IṬ possessed numerous copies of *Zabūr Dāwūd*; the copy from which he cites was a small manuscript in the format of *thumb al-waraqā al-kabīra*. The work is divided into chapters, referred to as *Sūras*. In some passages God addresses David (who is described as a prophet) (e.g. S 47 = *Sūra* 2, S 48 = *Sūra* 17, S 50 = *Sūras* 36, 47); in others He speaks to the Israelites, either directly (e.g. S 47 = *Sūra* 10) or through David (e.g. S 48 = *Sūra* 17, S 51 = *Sūra* 65), or to mankind in general (e.g. S 49 = *Sūras* 23, 30, S 50 = *Sūra* 46, S 51 = *Sūra* 67, S 52 = *Sūra* 68). The text is paraenetic in nature. It is clearly Islamic (e.g. S 48 = *Sūra* 17: “Muḥammad and his community will inherit the earth”; S 50 = *Sūra* 46: the punishment for taking *ribā*’), and includes some explicit anti-Christian references (e.g. S 47 = *Sūra* 2: “They will take ‘Īsā as a god instead of me”). IṬ cites from *Sūras* 2, 10, 17, 23, 30, 36, 46, 47, 65, 67, 68, 71, 84, 100. For some of these citations he gives only the quire number (the quires mentioned are 1, 3, 4, 5, 6, 7, 9, 10, 12); for others he also refers to the folio number.

As noted by J. Sadan (“Some Literary Problems Concerning Judaism and Jewry in Medieval Arabic Sources”, *Studies in Islamic History and Civilization in Honour of Professor David Ayalon*, ed. M. Sharon, Leiden, 1986, pp. 353-398, at pp. 396-397), there are various pseudo-psalms which go under the title of *Zabūr Dāwūd*. Further research will be needed to establish precisely which text is cited by IṬ. (The text is, at any rate, not the same as the *Zabūr Dāwūd* mentioned in Dh XII 37 no. 207.)

655. ** *K. zād al-‘ābidīn* / Ḥusayn b. Abī (or ‘Abd) al-Ḥasan (or Ḥusayn) ‘Alī b. Khalaf al-Kāshgharī al-mulaqqab bi l-Faḍl (alive in 484/1091-2)

Dh XII 4 no. 19

M 33-34/344-345, MD 355-357

In MD 355/MD* fol 196a, the author’s name is given as Abū l-Ḥusayn b. Khalaf. The name in BA, LXVI, p. 476 (citing the passage in MD 355) is al-Ḥusayn b. al-Ḥasan b. Khalaf al-Ḳāshūnī. In BA, XCI, p. 384 (citing the passage in M), the name appears as Ḥasan b. al-Ḥasan b. Khalaf al-Kāshgharī. Afandī assumes that he was an Imāmī (*Riyād*, II, p. 7). He is identified in Ibn al-Athīr’s *Lubāb* (III, p. 76) as “Abū ‘Abd Allāh al-Ḥusayn b. ‘Alī b. Khalaf b. Jibrīl ... al-Kāshgharī ... known as al-Faḍl, author of more than 120 works of *ḥadīth*”.

In the excerpt in MD, the Prophet teaches some of the Companions a supplication which Gabriel taught him and which cures a variety of

ailments. In M, the Prophet explains how to expiate a failure to perform one's prayers on time.

⇒ *Zād al-musāfir* (al-Hamadhānī), see *al-Muntakhab min kitāb zād al-musāfir*

● ** *Zād al-musāfir* / Aḥmad b. 'Alī b. al-Ḥasan b. Shādhān al-Qummī (fl. mid-4th/10th century)

Dh XII 7 no. 40

Mudāyaya (?)

For the author see Najāshī, pp. 84-85, no. 204; *Nawābiḡh*, p. 33. He was the father of the author of *al-Mi'at ḥadīth* (see List under this entry). In Dh, al-Ṭīhrānī states that this work is cited in the *Mudāyaya*; but no such passage is to be found in M.

● * *Zād al-musāfir* / Abū 'Abd Allāh Muḥammad b. Aḥmad b. 'Abd Allāh b. Quḍā'a al-Ṣafwānī (alive in 346/957-958)

Iqbāl (?)

Al-Ṭīhrānī states (*Nawābiḡh*, p. 239) that this work contained supplications for each night of Ramaḍān, and that these supplications are cited by al-Kaf'amī in his *Balad*. He adds that IṬ cited each of these supplications in the appropriate place in the *Iqbāl*. The *Zād al-musāfir* is not mentioned in IQ. It is however noteworthy that the texts cited there include supplications each of which is appropriate only for one particular night of Ramaḍān (*ad'īya ḡayr mutakarrira*). The source of these supplications is not given in IQ, but it is not implausible that it should have been al-Ṣafwānī.

656. **? *K. zahrat al-muhaj wa tawārīkh al-ḡujaj* / anon.

F 101-102/96

Judging by its title, this work consisted of biographies of the Imams; it appears in the *Riyād* (VI, p. 46) in a list of anonymous works. In the passage cited, 'Alī Zayn al-'Ābidīn is said to have trembled and gone pale whenever the time for prayer drew near.

657. (+)– *K. al-zā'irjāt* (or *al-zījāt*) *fī stikhrāj al-hīlāj wa l-kadkhudā* / Abū Sa'īd Aḥmad b. Muḥammad b. 'Abd al-Jalīl al-Sijzī (d. 415/1024)

N 127

For this work see *GAS*, VII, p. 178, no. 4. From the formulation in N it would appear that IṬ ascribed it to Abū Sa'īd's father. Such an ascription is erroneous: Sezgin cites numerous manuscripts of this work in all of which it is described as being by Abū Sa'īd; in addition, the father is not known to have left behind any writings. For

an explication of the astrological terms *hīlāj* and *kadkhudā* see P. Kunitzsch, *Mittelalterliche astronomisch-astrologische Glossare mit arabischen Fachausdrücken*, pp. 35-36, 49-50. Cf. → *Maqāla fī fath al-bāb*, → *K. taḥwīl sinī l-mawālid*.

658. + *K. al-zawā'id wa fawā'id al-baṣā'ir fī wujūh al-qur'ān wa l-nazā'ir* / Abū 'Abd Allāh al-Ḥusayn b. Muḥammad b. Ibrāhīm al-Dāmaghānī (fl. 5th/11th century?)

S 259

Title as in S (except that, due to a misprint, *al-zawā'id* appears as *al-zawā'ir*); the author's name appears there as al-Ḥusayn b. Muḥammad al-Dāmaghānī. In *GAL*, S, II, p. 986, no. 33, the title appears as *al-Wujūh wa l-nazā'ir fī l-qur'ān al-karīm* and the author is identified as Ḥusayn b. Muḥammad b. Ibrāhīm al-Dāmaghānī. The passage in S (from the tenth quire, the end of the fourth folio) deals with the two meanings which the word *al-sāq* has in the Qur'ān; this passage appears on pp. 253-254 in the edition published by 'Abd al-'Azīz Sayyid al-Ahl (Beirut, 1970) under the title *Iṣlāḥ al-wujūh wa l-nazā'ir fī l-qur'ān al-karīm* (the word *Iṣlāḥ* was added by the editor and does not appear in the manuscript). This edition is based on what the editor assumed to be a unique manuscript (Dār al-Kutub, *tafsīr* 824). There are, however, at least three other manuscripts of this work: in the Dār al-Kutub (*tafsīr* 130), in the Maktabat al-Awqāf al-'Amma in Baghdad (referred to by Muḥammad 'Abd al-Karīm Kāzīm al-Rāḍī in his edition of Ibn al-Jawzī's *Nuzhat al-a'yun al-nawāzīr fī 'ilm al-wujūh wa l-nazā'ir*, Beirut, 1404/1984, pp. 52, 649), and in the Chester Beatty Library (ms. 5206).

In *GAL*, I, p. 460, the title appears as *al-Zawā'id wa l-nazā'ir wa fawā'id al-baṣā'ir (fī gharīb al-qur'ān)*, and the author is identified as the Ḥanafī judge and scholar Abū 'Abd Allāh Muḥammad b. 'Alī b. Muḥammad b. al-Ḥusayn al-Dāmaghānī (d. 478/1085; see *EI*², Supplement, art. "al-Dāmaghānī, Abū 'Abd Allāh Muḥammad" [G. Makdisi]). This identification appears to be erroneous: he is not credited with such a work in the primary sources. Brockelmann's evidence is Ḥājji Khalifa; but the author's name appears there as Abū 'Abd Allāh al-Ḥusayn b. Muḥammad b. Ibrāhīm (Ḥājji Khalifa, II, p. 2001, citing Ibn al-Jawzī's *Nuzhat al-a'yun*; cf. ed. Flügel, III, p. 543, no. 6871). Brockelmann was followed by al-Ziriklī (II, p. 254), Kaḥḥāla (IX, p. 48), al-Rāḍī (in the introduction to his edition of *Nuzhat al-a'yun*, pp. 51-52) and Gilliot ("Textes", p. 305). Al-Rāḍī adduces no evidence identifying our author with the Ḥanafī judge beyond citing Brockelmann and Ibn al-Jawzī's *Muntazam* (where the judge's biography is given, but without any mention of this work; see IX, pp. 22-24). Gilliot states that Abū 'Abd Allāh

al-Ḥusayn b. Muḥammad al-Dāmaghānī is an abbreviation of the author's complete name, but he fails to show how such an abbreviation can be produced from the judge's name. Al-Rāḍī, believing our author to be the Ḥanafī judge, takes Sayyid al-Ahl to task for saying (in the introduction to his edition of the *Zawā'id*, p. 6) that nothing is known about the author. Sayyid al-Ahl, however, made his statement because he assumed (probably correctly) that the author was not the Ḥanafī judge.

There are some scraps of information on al-Ḥusayn b. Muḥammad al-Dāmaghānī not noted by Sayyid al-Ahl. Al-Suyūṭī, referring to him as Ibn al-Dāmaghānī (see *al-Itqān fī 'ulūm al-qur'ān*, ed. Muḥammad Abū l-Faḍl Ibrāhīm, Cairo, 1974-5, II, p. 144), considers him a late author (*min al-muta'akhhirīn*); but this is not very helpful in dating him. He was at any rate earlier than Ibn al-Jawzī, who knew this work (see his *Nuzhat al-a'yun*, p. 83, whence Ḥājī Khalīfa). Finally, the Chester Beatty manuscript of another work by this author (*al-Mujarrad fī l-hikāyāt*) is from the 6th/12th century, and Arberry may well be correct in dating our author to the 5th/11th century (A. J. Arberry, *The Chester Beatty Library: A Handlist of Arabic Manuscripts*, III, Dublin, 1958, p. 34, no. 3578). Sayyid al-Ahl speculates that he may have been a son of Muḥammad b. 'Alī al-Dāmaghānī; this is unlikely, since the name of al-Ḥusayn's grandfather is given as Ibrāhīm.

659. **+ *K. al-zawājir wa l-mawā'iz* / Abū Aḥmad al-Ḥasan b. 'Abd Allāh b. Sa'īd b. al-Ḥasan al-'Askarī (d. 382/993)

Dh XII 60 no. 450

K 157, 159, Ṭ 205/53, 417/127

For the author see *EI*², art. "al-'Askarī" (J. W. Fück). This title also appears in Sbath (p. 27, no. 493). Title in Ṭ 205/53: *K. al-zawājir*; in Ṭ 417/127 (as also in Ibn Shahrāshūb, *Manāqib*, III, p. 85) it is *K. al-mawā'iz wa l-zawājir*. IṬ used a manuscript dated Dhū l-Qa'da 473/Apr.-May 1081 (K 157). He identifies the author as a Sunnī (Ṭ; see the discussion under → *K. ma'ānī l-akhbār*) and refers to a *waṣīyya* of 'Alī to his son al-Ḥasan which was included in its first *juz'* (K 157). In the excerpt in Ṭ 205/53, Mu'āwiya calls the *hijrī* year 40 'ām al-sunna.

This work does not appear to be extant. Brockelmann's ascription of ms. Köprülü 730 to al-'Askarī in the first edition of *GAL* (I, p. 127) was corrected by Rescher, who rightly noted that the text in question was the *K. al-zawājir 'an iqtirāf al-kabā'ir* of Ibn Ḥajar al-Haytamī (d. 974/1567) (see his "Arabische Handschriften der Köprülü-Bibliothek", *MSOS*, 14, 1911, pp. 163-198, at p. 197). In the second edition of *GAL* (I, p. 132) Brockelmann took note of Rescher's comment but retained this title in the entry on al-'Askarī; and in *GAL*, *S*, I, p. 193 he again

mistakenly referred to the Köprülü manuscript as a work by al-‘Askarī.

660. +- *al-Zīj* / ‘Abd Allāh b. Aḥmad Ḥabash (or b. Abī Ḥubaysh/Ḥabash) (fl. early 4th/10th century?)

N 205

In N* fol 137b, Jaysh is written for Abī Ḥubaysh. Sezgin (*GAS*, VI, p. 188, no. 2, citing N 205) reads “b. Abī Ḥabash”. Perhaps the author is ‘Abd Allāh al-ma‘rūf bi Ḥabash, who transmitted from Ja‘far b. Muḥammad al-Firyābī (d. 301/913; see Sam‘ānī, IV, p. 49, Ibn al-Athīr, *Lubāb*, I, pp. 336-337). See the next entry. IṬ mentions this among the astronomical texts by Sunnī authors of which he possesses a copy. IṬ also possessed copies of all the other astronomical tables (*zījāt*) mentioned in the following entries.

661. +- *al-Zīj* / Aḥmad b. ‘Abd Allāh Ḥabash al-Ḥāsib al-Marwazī (fl. 3d/9th century)

Dh VIII 214 [no no.]

N 205

N has Ḥubaysh for Ḥabash. For this astronomer see *GAS*, VI, pp. 173-175; his *Zīj* is discussed on pp. 174-175; see also Matar, pp. 418-419. IṬ says he does not know whether this author is the father of ‘Abd Allāh b. Aḥmad, the author of the *Zīj* mentioned in the previous entry.

662. *- *al-Zīj* / Abū l-Qāsim ‘Alī b. Abī l-Ḥasan ‘Alī b. Abī l-Mujīb ‘Alī b. Ja‘far al-‘Alawī al-Ḥusaynī known as Ibn al-A‘lam (d. 375/985)

Dh IV 400 (note), XII 80 no. 553

N 125-126

See *GAS*, V, p. 309, VI, pp. 215-216, 293 (referring to E. S. Kennedy, “The Astronomical Tables of Ibn al-A‘lam”, *JHAS*, I, 1977, pp. 13-23).

663. +- *al-Zīj al-Ma‘mūnī al-mumtaḥan* / Yaḥyā b. Abī Maṣṣūr (d. ca. 215/830)

Dh VIII 215 [no no.]

N 205

In N, the title is given as *K. al-zīj*. The author was court astrologer to al-Ma‘mūn and one of a group of astronomers known as *aṣḥāb al-mumtaḥan* who carried out observations under al-Ma‘mūn’s patronage. See H. Salam and E. S. Kennedy, “Solar and Lunar Tables in Early Islamic Astronomy”, *JAOS*, 87, 1967, pp. 492-497, reprinted in E. S. Kennedy, *Studies in the Islamic Exact Sciences*, Beirut, 1983, pp. 108-113; *GAS*, VI, p. 136, VII, p. 116; cf. Neugebauer, p. 8. For this work see P. Kunitzsch, “Die arabische Herkunft von zwei Sternverzeichnissen in Cod. Vat. gr. 1056”, *ZDMG*, 120, 1970, pp. 281-287. A facsimile edition of ms. Escorial árabe 927 has recently been published. See Yaḥyā

ibn Abī Manṣūr, *The Verified Astronomical Tables for the Caliph al-Ma'mūn: Al-zīj al-Ma'mūnī al-mumtaḥan*, ed. F. Sezgin, Publications of the Institute for the History of Arabic-Islamic Science, Series C, Facsimile Editions, vol. 28, Frankfurt, 1986.

664. *+— *al-Zīj al-Ma'mūnī al-raṣadī* / al-Ḥusayn b. Aḥmad al-Ṣūfī al-Kirmānī (fl. early 3d/9th century?)

N 203

See the discussion under → *K. jadāwil taqrībāt al-mayl*.

665. *+— *al-Zīj al-mukhtara'* / al-Ḥusayn b. Ṣabbāḥ al-Ḥāsib (fl. first half of the 3d/9th century?)

N 206

For Ṣabbāḥ, both N and N* (fol 138a) have Miṣbāḥ. The author's first name is usually given as al-Ḥasan. He was one of the three Banū l-Ṣabbāḥ brothers (*GAS*, V, pp. 252-253, VI, pp. 148-149). For this work see *GAS*, VI, p. 149. Cf. → *al-Irshād ilā taṣḥīḥ al-mabādī'*.

⇒ *K. al-zījāt* (al-Sijzī), see *K. al-zā'irjāt*

666. + *Ziyādāt ḥaqā'iq al-tafsīr* / Abū 'Abd al-Raḥmān al-Sulamī (d. 412/1021)

S 19, 217-218

In BA (XCII, p. 384), this fragment is cited under the title *Ḥaqā'iq al-tafsīr*. G. Böwering has shown, however, that these are two different works. IT cites the exegesis to Q 2:1 = p. 6, no. 19 in Böwering's forthcoming edition of the *Ziyādāt* (which is based on a unique manuscript). I am grateful to Professor Böwering for the reference to his edition.

667. **? *K. ziyādāt miṣbāḥ al-muta'abbid* / anon.

IQ [om 337]/89

A tradition is cited in which al-Bāqir refers to the merit of praising God on every day of Ramaḍān.

⇒ *K. al-ziyārāt* (Ibn Qūlawayh), see *Kāmīl al-ziyāra*

668. * *K. al-ziyārāt wa l-faḍā'il* / Abū l-Ḥasan Muḥammad b. Aḥmad b. Dāwūd b. 'Alī al-Qummī (d. 368/978-979)

Dh XII 78 no. 534

IQ 38/567-568, 145/657, 206-208/710-712, 685-686/468, Z* 110,

Bahā' al-Dīn al-'Āmilī, *Kashkūl*, I, pp. 286-287

This work is also known as *K. al-mazār* (see Najāshī, p. 384), *K. al-mazār al-kabīr* (Ṭūsī, *Fihrist*, p. 166, no. 604), and *K. kamāl al-ziyārāt* (see IQ 685-686/468). In IQ 206-208/710-712, only the author's name is given. The text in Z* is largely identical with IQ 685-686/468 (on the merits of visiting 'Alī's grave on Yawm al-Ghadīr), but the work's title

is not given. IQ 38/567-568: on visiting al-Ḥusayn's grave on 'Āshūrā'. IQ 145/657: al-Riḍā recommends visiting al-Ḥusayn's grave in mid-Rajab and mid-Sha'ban. IQ 206-208/710-712: on the merits of visiting al-Ḥusayn's grave in mid-Sha'ban. IQ 685-686/468: al-Riḍā on the merits of Yawm al-Ghadīr.

In addition to these excerpts, there are several other passages from the *K. al-ziyārāt* which Iṭ cited in one of his works. An autograph of this work was seen by 'Abd al-Ṣamad b. Muḥammad b. 'Alī al-'Āmilī al-Ḥarithī (d. 935/1528-9) (for whom see *Riyāḍ*, III, p. 128; *A'yān*, XXXVIII, p. 41; Bosworth, *Bahā' al-Dīn al-'Āmilī*, pp. 4-5), and some (or all) of the excerpts copied by 'Abd al-Ṣamad were incorporated by his grandson Bahā' al-Dīn al-'Āmilī in his *Kashkūl*, Qumm, 1377-9, I, pp. 286-287 (whence MK, XIV, p. 61, XVI, p. 204); see also Bahrānī, *Kashkūl*, III, p. 389; Bosworth, p. 44. The work in question is not identified; perhaps it was Iṭ's *Mazār* (see Chapter II.2). The excerpts are taken from the second *juz'* of the *K. al-ziyārāt*. One excerpt describes how al-Ḥusayn bought the land surrounding his future grave from the people of Ninawā and al-Ghāḍiriyya for 60,000 dirhams and offered to give them the land as a charitable donation (*ṣadaqa*) on condition that they showed people the way to the grave and offered hospitality for three days to those who came to visit it. Iṭ then refers to the *Bāb nawādir al-ziyārāt* from the *K. al-ziyārāt* where it is reported that this donation was revoked when the people failed to abide by the conditions set by al-Ḥusayn.

Iṭ's nephew 'Abd al-Karīm possessed an old manuscript of Ibn Dāwūd's work (to which he refers as *K. al-mazār*). It had been collated with the autograph dated Rabī' II 360/Feb. 971 (*Gharī*, pp. 86, 140). This may have been the manuscript in Iṭ's possession.

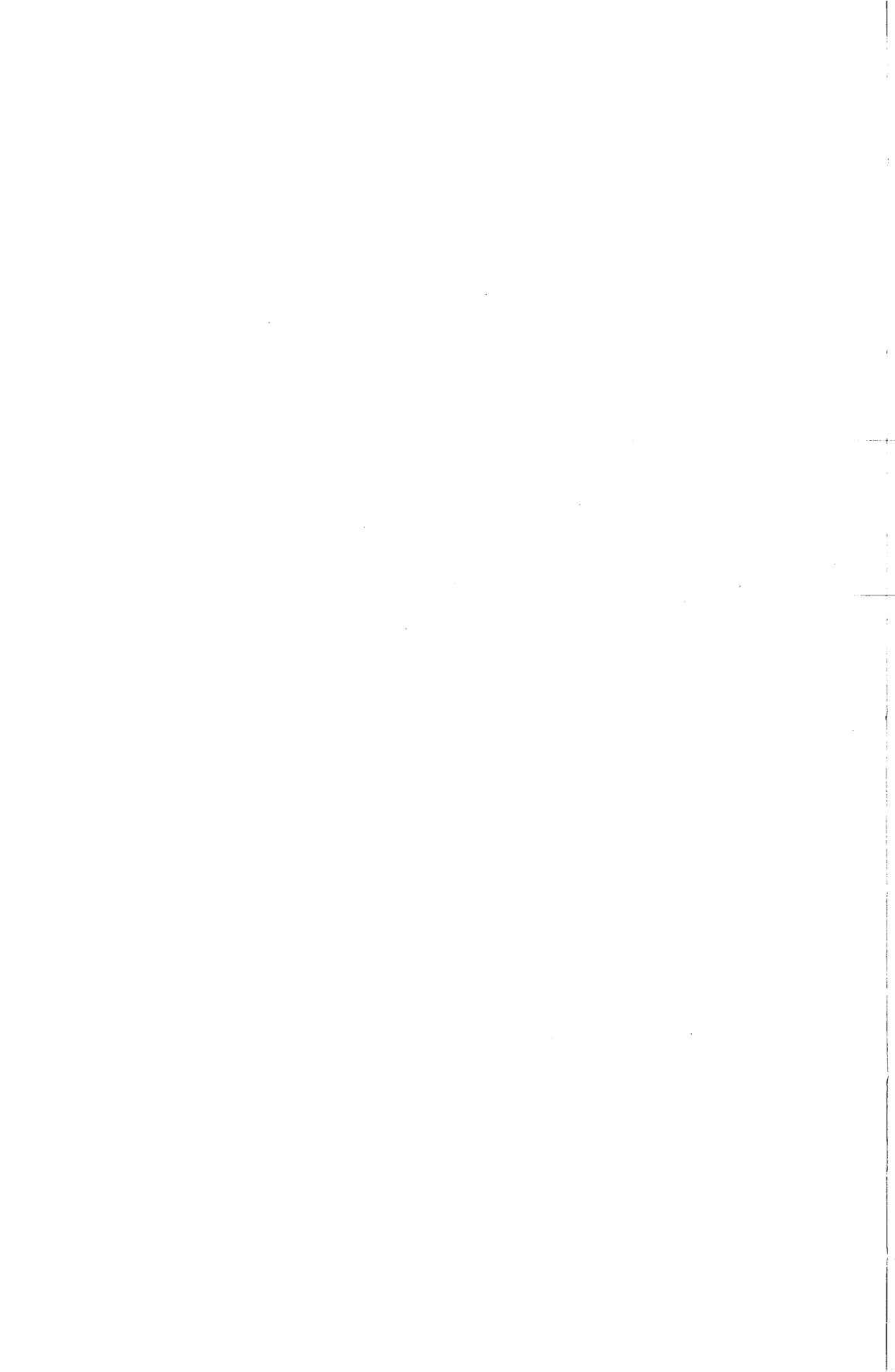
669. * *K. zuhd mawlānā 'Alī b. Abī Ṭālib* / Abū Ja'far Muḥammad b. 'Alī Ibn Bābawayh (d. 381/991)

Dh XII 65 no. 468

F 101/96, 109/103, 266-267/242-243, Ṭ 282/78

This title apparently refers to the second part of Ibn Bābawayh's *K. al-zuhd* (see Najāshī, p. 391). Ibn Bābawayh is explicitly mentioned as the author in F 101/96 and 109/103. In the other excerpts he is merely identified as *Ṣāhib* (or *muṣannif*) *kitāb zuhd mawlānā 'Alī*. Most of the excerpts describe 'Alī's piety. The *K. zuhd amīr al-mu'minīn* from which excerpts are cited in al-Ṭabrisī's *Makārim al-akhlāq* (pp. 106-108, 110-111, 132, 147, 159-160) may well be the same work.

⇒ *K. zuhd al-nabī* (Ja'far b. Aḥmad al-Qummī), see *al-Munbi'* 'an *zuhd al-nabī*



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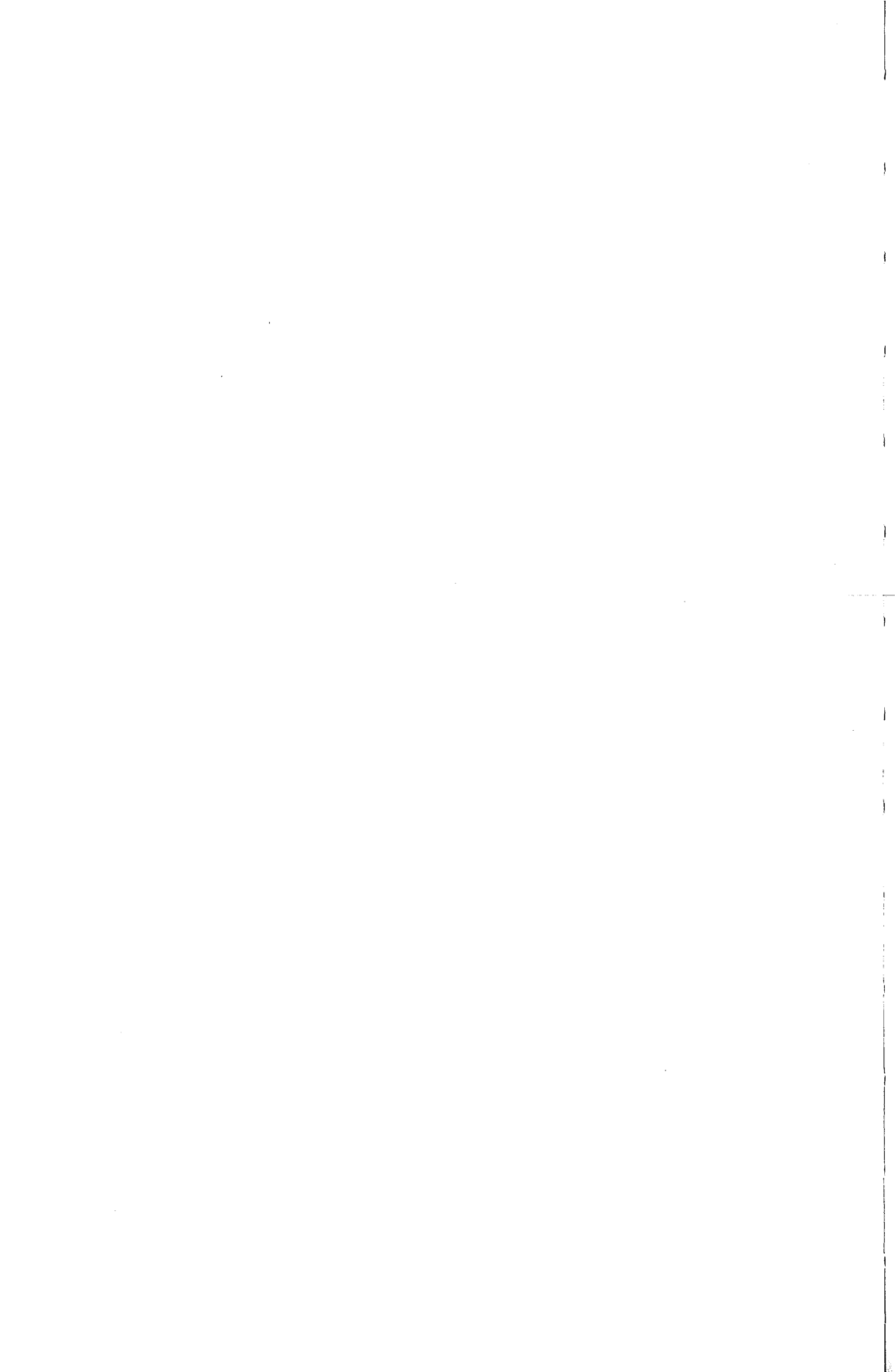
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ABBREVIATIONS AND BIBLIOGRAPHY

1 WORKS OF IBN ṬĀWŪS

- A *al-Amān min akhtār al-asfār wa l-azmān*, Najaf, 1370/1951, 181 pp.; Qumm, 1409/1988, 266 pp. A* = ms. Princeton University Library New Series 501 (shelf number 127), 129 fols; A** = ms. Br. Lib. Or. 8518, 138 fols; A*** = ms. Br. Lib. Or. 11,314, fols 1a-71a (in a *majmū'a* containing 85 fols). Abbreviated title: *Amān*.
- B *Fath al-abwāb bayna dhawī l-albāb wa bayna rabb al-arbāb fī l-istikhārāt*, ed. Ḥāmid al-Khaffāf, Beirut, 1409/1989, 368 pp. Abbreviated title: *Abwāb*.
- D* *al-Durū' al-wāqīya min al-akhtār fīmā yu'mal mithluhu fī ayyām kull shahr 'alā l-takrār*, ms. Institute of Ismaili Studies Arabic 803, 117 fols. Abbreviated title: *Durū'*.
- F *Falāḥ al-sā'il wa najāḥ al-masā'il*, Tehran, 1382/1962, 294 pp.; Najaf, 1385/1965, 266 pp. These editions comprise only the first of the original two volumes of the work. Abbreviated title of the original vol. 1: *Falāḥ I*. Abbreviated title of the entire work: *Falāḥ al-sā'il*.
- G *Ghiyāth sultān al-warā*, the excerpt published under the title *Qabas min kitāb ghiyāth sultān al-warā*, Qumm, 1408, 12 pp. (together with al-Ḥalwānī's *Nuzhat al-nāzīr wa tanbīh al-khāṭir*, separate pagination). Abbreviated title: *Ghiyāth*.
- IJ *al-Ijāzāt li kashf ṭuruq al-mafāzāt fīmā yakhuṣṣunī* (or *yuhṣā*) *min al-ijāzāt*, excerpt in BA lith., XXV, pp. 17-19 = BA, CVII, pp. 37-44. Abbreviated title: *Ijāzāt*.
- IQ *al-Iqbāl bi l-a'māl al-ḥasana* (or *Iqbāl al-a'māl*), lith., [Iran], 1314/1896, 761 pp. (includes the *Miḍmār* on pp. 226-515); lith., Tehran, 1320/1902, 728 pp. (includes the *Miḍmār* on pp. 2-300), repr. Tehran, 1390/1970, 1407/1987. Abbreviated title: *Iqbāl*.
- J *Jamāl al-usbū'*, lith., Tehran, 1330, 541 pp. (followed on pp. 542-569 by *Mulḥaqāt jamāl al-usbū'*, apparently by a later writer). Abbreviated title: *Jamāl*.
- K *Kashf al-mahajja*, Najaf, 1370/1950, 196 pp. Abbreviated title: *Kashf*.
- L *al-Luhūf* (or *malhūf*) *'alā qatlā l-Ṭufuf*, lith., n.p., Dhū l-Qa'da 1321/Jan.-Feb. 1904, 191 pp; Tehran, 1348 Sh. (with a Persian translation by Aḥmad Fihri Zanjānī), 211 pp. Abbreviated title: *Luhūf*.
- M *Risāla fī (taḥqīq) al-muḍāyaqa fī fawāt al-ṣalāt*, reproduced in al-Astarābādī, *al-Fawā'id al-madaniyya*, pp. 30-40; *Risālat 'adam muḍāyaqat al-fawā'id*, ed. Muḥammad 'Alī al-Ṭabāṭabā'ī al-Marāghī, *Turāthunā*, 2/2-3, Rabī' II-Ramaḍān 1407/Dec. 1986-May 1987, pp. 331-359. Abbreviated title: *Muḍāyaqa*.

- MD *Muhaj al-da'awāt*, lith., [Tehran?], 1323, 367 pp. MD* = ms. Princeton University Library New Series 759 (shelf number 1442), fols 1a-198a; MD** = ms. Princeton University Library New Series 759 (shelf number 1350), 209 fols; MD*** = ms. Br. Lib. Or. 8471, 167 fols. Abbreviated title: *Muhaj*.
- MF *al-Malāḥim wa l-fitan*, Najaf, 1365/1946 (3d printing, 1382/1963), 188 pp. (includes the *Multaqaṭ* on pp. 151-181); Beirut, 1408/1988 (title: *al-Malāḥim wa l-fitan fī zuḥūr al-ghā'ib al-muntaẓar*), 204 pp. (includes the *Multaqaṭ* on pp. 167-198). Abbreviated title: *Malāḥim*.
- MḤ *Muḥāsabat al-nafs*, Tehran, 1349 Sh/1970, pp. 10-38 (bound together with the *Kashf al-rība 'an aḥkām al-ghayba* of al-Shahīd al-Thānī Zayn al-Dīn al-'Āmilī and the *Muḥāsabat al-nafs* of Taqī al-Dīn Ibrāhīm b. 'Alī al-'Āmilī al-Kaf'amī); n.d., [Najaf], 23 pp. (bound together with the *Risālat tanbīh al-rāqidīn* of Muḥammad Ṭāhir b. Muḥammad Ḥusayn). Title in both editions: *Risāla sharīfa fī muḥāsabat al-nafs*. Abbreviated title: *Muḥāsaba*.
- MN *al-Mujtanā min al-du'ā' al-mujtabā*, in the same volume as MD, separate pagination, 40 pp. MN* = ms. Princeton University Library New Series 768 (shelf number 1442), fols 198b-217a (continuous foliation from MD*); MN** = ms. Princeton University Library New Series 768 (shelf number 61), fols 124b-145b (bound together with the *Kashf al-yaqīn* of the 'Allāma al-Ḥillī). The text of MN** is incomplete: there is material missing after fol 144b, equivalent to MN, p. 28, line 7 to MN, p. 36, line 12. It then breaks off at the beginning of *faṣl fī ṣalāt 'inda nuzūl al-maṭar* (= MN, p. 37, line -3). Abbreviated title: *Mujtanā*.
- N *Faraj al-mahmūm fī ta'rīkh 'ulamā' al-nujūm*, Najaf, 1368/1949, 260 pp., repr. [Iran], 1405/1985. N* = ms. Mashhad *riyāḍi* 143, 177 fols. I was only able to consult those folios of the manuscript of which photocopies are included as Appendices One and Two of Matar's dissertation, i.e. fols 13b-16a, 41b-43a, 44b-45a, 47b-48a, 51b-52a, 55b-56a, 62b-63a, 80b-145a, 147b-177b. Abbreviated title: *Nujūm*.
- S *Sa'd al-su'ūd*, Najaf, 1369/1950, 298 pp., repr. 1406/1986. Abbreviated title: *Sa'd*.
- Ṭ *al-Ṭarā'if fī ma'rīfat madhāhib al-ṭawā'if*, Qumm, 1400, 568 pp.; lith., [Iran], 1302/1885, 175 pp. (not 176 pp. as printed). Ṭ Per = Persian translation of Muḥammad Ṣādiq Ṭabasī Wā'iz, lith., [Iran], 1301/1884, 269 pp. Ṭ* = ms. Princeton University Library Garrett 2622 (shelf number 135), 154 fols; Ṭ** = ms. Br. Lib. Or. 3574, 197 fols. Abbreviated title: *Ṭarā'if*.
- TṢ *al-Taḥṣīn li asrār mā zāda min akhbār kitāb al-Yaqīn*, 129 pp. (printed together with Y²). Abbreviated title: *Taḥṣīn*.
- TT *al-Tashrīf bi ta'rīf waqt al-taklīf*, Tehran, 1341 Sh/1382, 21 pp. (printed together with a Persian translation and with *Rāhnumā-i sa'ādat*,

- a Persian translation of the *Kashf*). Abbreviated title: *Tashrīf*.
- ṬU *al-Ṭuraf min al-anbā' wa l-manāqib fī l-dhurriyya al-aṭayib*, Najaf, 1349/1931, 52 pp. (printed together with the *Mi'at manqaba* of Ibn Shādhān, separate pagination). Abbreviated title: *Ṭuraf*.
- Y *al-Yaqīn fī imrat amīr al-mu'minīn*, Najaf, 1369/1950, 214 pp.; ed. Muḥammad Bāqir al-Anṣārī and Muḥammad Ṣādiq al-Anṣārī, Beirut, 1410/1989, 525 pp. (followed by the *Tahṣīn* on pp. 527-655 and by indices for both works on pp. 657-718). Abbreviated title: *Yaqīn*.
- Z* *Miṣbāḥ al-zā'ir*, ms. Mar'ashī Qumm 160, 400 pp. Abbreviated title: *Zā'ir*.

2 PERIODICALS

- AIUON *Annali dell'Istituto Universitario Orientale di Napoli.*
- ArOr *Archív orientální.*
- BSOAS *Bulletin of the School of Oriental and African Studies.*
- IC *Islamic Culture.*
- IOS *Israel Oriental Studies.*
- JA *Journal Asiatique.*
- JAOS *Journal of the American Oriental Society.*
- JHAS *Journal for the History of Arabic Science.*
- JNES *Journal of Near Eastern Studies.*
- JSAI *Jerusalem Studies in Arabic and Islam.*
- JSS *Journal of Semitic Studies.*
- MIDEO *Mélanges de l'Institut Dominicain d'Études Orientales du Caire.*
- MIE *Mémoires de l'Institut d'Égypte.*
- MMII *Majallat al-Majma' al-'Ilmī al-'Irāqī.*
- MMMA *Majallat Ma'had al-Makhtūṭāt al-'Arabiyya.*
- MSOS *Mitteilungen des Seminars für Orientalische Sprachen.*
- RAAD *Revue de l'Académie Arabe de Damas.*
- REI *Revue des Études Islamiques.*
- RSO *Rivista degli Studi Orientali.*
- SI *Studia Islamica.*
- WO *Die Welt des Orients.*
- WZKM *Wiener Zeitschrift für die Kunde des Morgenlandes.*
- ZDMG *Zeitschrift der Deutschen Morgenländischen Gesellschaft.*

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