

THE ENCYCLOPAEDIA OF ISLAM  
THREE



# THE ENCYCLOPAEDIA OF ISLAM

## THREE

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# LIST OF ABBREVIATIONS

## A. PERIODICALS

- AI* = *Annales Islamologiques*  
*AIUON* = *Annali dell' Istituto Universitario Orientale di Napoli*  
*AKM* = *Abhandlungen für die Kunde des Morgenlandes*  
*AMEL* = *Arabic and Middle Eastern Literatures*  
*AO* = *Acta Orientalia*  
*AO Hung.* = *Acta Orientalia (Academiae Scientiarum Hungaricae)*  
*ArO* = *Archív Orientální*  
*AS* = *Asiatische Studien*  
*ASJ* = *Arab Studies Journal*  
*ASP* = *Arabic Sciences and Philosophy*  
*ASQ* = *Arab Studies Quarterly*  
*BASOR* = *Bulletin of the American Schools of Oriental Research*  
*BEA* = *Bulletin des Études Arabes*  
*BEFEO* = *Bulletin de l'Ecole Française d'Extrême-Orient*  
*BEO* = *Bulletin d'Études Orientales de l'Institut Français de Damas*  
*BIE* = *Bulletin de l'Institut d'Égypte*  
*BIFAO* = *Bulletin de l'Institut Français d'Archéologie Orientale du Caire*  
*BKI* = *Bijdragen tot de Taal-, Land- en Volkenkunde*  
*BMGS* = *Byzantine and Modern Greek Studies*  
*BO* = *Bibliotheca Orientalis*  
*BrisMES* = *British Journal of Middle Eastern Studies*  
*BSOAS* = *Bulletin of the School of Oriental and African Studies*  
*BZ* = *Byzantinische Zeitschrift*  
*CAJ* = *Central Asiatic Journal*  
*DOP* = *Dumbarton Oaks Papers*  
*EW* = *East and West*  
*IBLA* = *Revue de l'Institut des Belles Lettres Arabes, Tunis*  
*IC* = *Islamic Culture*  
*IHQ* = *Indian Historical Quarterly*  
*IJAHS* = *International Journal of African Historical Studies*  
*IJMES* = *International Journal of Middle East Studies*  
*ILS* = *Islamic Law and Society*  
*IOS* = *Israel Oriental Studies*  
*IQ* = *The Islamic Quarterly*

- J*A = *Journal Asiatique*  
*J*AIS = *Journal of Arabic and Islamic Studies*  
*J*AL = *Journal of Arabic Literature*  
*J*AOS = *Journal of the American Oriental Society*  
*J*ARCE = *Journal of the American Research Center in Egypt*  
*J*AS = *Journal of Asian Studies*  
*J*ESHO = *Journal of the Economic and Social History of the Orient*  
*J*IS = *Journal of Islamic Studies*  
*J*MBRAS = *Journal of the Malaysian Branch of the Royal Asiatic Society*  
*J*NES = *Journal of Near Eastern Studies*  
*J*OS = *Journal of Ottoman Studies*  
*J*QR = *Jewish Quarterly Review*  
*J*RAS = *Journal of the Royal Asiatic Society*  
*J*SAI = *Jerusalem Studies in Arabic and Islam*  
*J*SEAH = *Journal of Southeast Asian History*  
*J*SS = *Journal of Semitic Studies*  
*ME*A = *Middle Eastern Affairs*  
*ME*J = *Middle East Journal*  
*MEL* = *Middle Eastern Literatures*  
*MES* = *Middle East Studies*  
*MFOB* = *Mélanges de la Faculté Orientale de l'Université St. Joseph de Beyrouth*  
*MIDEO* = *Mélanges de l'Institut Dominicain d'Études Orientales du Caire*  
*MME* = *Manuscripts of the Middle East*  
*MMA* = *Majallat al-Majma' al-'Ilmi al-'Arabi, Damascus*  
*MO* = *Le Monde Oriental*  
*MOG* = *Mitteilungen zur Osmanischen Geschichte*  
*MSR* = *Mamluk Studies Review*  
*MW* = *The Muslim World*  
*OC* = *Oriens Christianus*  
*OLZ* = *Orientalistische Literaturzeitung*  
*OM* = *Oriente Moderno*  
*QSA* = *Quaderni di Studi Arabi*  
*REI* = *Revue des Études Islamiques*  
*REJ* = *Revue des Études Juives*  
*REMMM* = *Revue des Mondes Musulmans et de la Méditerranée*  
*RHR* = *Revue de l'Histoire des Religions*  
*RIMA* = *Revue de l'Institut des Manuscrits Arabes*  
*RMM* = *Revue du Monde Musulman*  
*RO* = *Rocznik Orientalistyczny*  
*ROC* = *Revue de l'Orient Chrétien*  
*RSO* = *Rivista degli Studi Orientali*  
*SI* = *Studia Islamica (France)*  
*SIk* = *Studia Islamika (Indonesia)*  
*SIr* = *Studia Iranica*  
*TBG* = *Tijdschrift van het Bataviaasch Genootschap van Kunsten en Wetenschappen*  
*VKI* = *Verhandelingen van het Koninklijk Instituut voor Taal-, Land en Volkenkunde*  
*WI* = *Die Welt des Islams*  
*WO* = *Welt des Orients*  
*WZKM* = *Wiener Zeitschrift für die Kunde des Morgenlandes*  
*ZAL* = *Zeitschrift für Arabische Linguistik*  
*ZDMG* = *Zeitschrift der Deutschen Morgenländischen Gesellschaft*

ŽGAIW = *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften*  
 ŽS = *Zeitschrift für Semitistik*

## B. OTHER

ANRW = *Aufstieg und Niedergang der Römischen Welt*  
 BGA = *Bibliotheca Geographorum Arabicorum*  
 BNF = Bibliothèque nationale de France  
 CERMOOC = Centre d'Études et de Recherches sur le Moyen-Orient Contemporain  
 CHAL = *Cambridge History of Arabic Literature*  
 CHE = *Cambridge History of Egypt*  
 CHIn = *Cambridge History of India*  
 CHIr = *Cambridge History of Iran*  
 Dozy = R. Dozy, *Supplément aux dictionnaires arabes*, Leiden 1881 (repr. Leiden and Paris 1927)  
 EAL = *Encyclopedia of Arabic Literature*  
 EI1 = *Encyclopaedia of Islam*, 1st ed., Leiden 1913–38  
 EI2 = *Encyclopaedia of Islam*, 2nd ed., Leiden 1954–2004  
 EI3 = *Encyclopaedia of Islam Three*, Leiden 2007–  
 EIr = *Encyclopaedia Iranica*  
 EĴ1 = *Encyclopaedia Judaica*, 1st ed., Jerusalem [New York 1971–92]  
 EQ = *Encyclopaedia of the Qur'ān*  
 ERE = *Encyclopaedia of Religion and Ethics*  
 GAL = C. Brockelmann, *Geschichte der Arabischen Litteratur*, 2nd ed., Leiden 1943–49  
 GALS = C. Brockelmann, *Geschichte der Arabischen Litteratur, Supplementbände I–III*, Leiden 1937–42  
 GAP = *Grundriss der Arabischen Philologie*, Wiesbaden 1982–  
 GAS = F. Sezgin, *Geschichte des Arabischen Schrifttums*, Leiden 1967–  
 GMS = *Gibb Memorial Series*  
 GOW = F. Babinger, *Die Geschichtsschreiber der Osmanen und ihre Werke*, Leipzig 1927  
 HO = *Handbuch der Orientalistik*  
 IA = *Islām Ansiklopedisi*  
 IFAO = Institut Français d'Archeologie Orientale  
 ĴE = *Jewish Encyclopaedia*  
 Lane = E. W. Lane, *Arabic-English Lexicon*  
 RCEA = *Répertoire Chronologique d'Épigraphie Arabe*  
 TAVO = *Tübinger Atlas des Vorderen Orients*  
 TDVIA = *Türkiye Diyanet Vakfı Islām Ansiklopedisi*  
 UEAI = Union Européenne des Arabisants et Islamisants  
 van Ess, TG = J. van Ess, *Theologie und Gesellschaft*  
 WKAS = *Wörterbuch der Klassischen Arabischen Sprache*, Wiesbaden 1957–





# I

## Ibn ‘Abd al-Ḥakam family

The **Ibn ‘Abd al-Ḥakam family**, active in Egypt during the second/eighth and third/ninth centuries, was an important family of scholars who produced significant works on history and jurisprudence. The name “Ibn ‘Abd al-Ḥakam” refers to several distinguished members of this family, all descendants of Abū ‘Uthmān ‘Abd al-Ḥakam b. A‘yan b. Layth (d. 171/787), a minor *faqīh* (expert on law) from Alexandria, whose family came from the small village of Ḥaql, near Aylah (modern-day Aqaba, Jordan). The best-known members of the family are ‘Abdallāh b. ‘Abd al-Ḥakam (d. 214/829) and two of his sons, Muḥammad (d. 268/882) and ‘Abd al-Rahmān (d. 257/871). ‘Abdallāh, a leader of the nascent Mālikī school in al-Fuṣṭāṭ, wrote some of the earliest compendia of Islamic law, two of which have survived to this day. Muḥammad transmitted his father’s work and also studied with important scholars in Egypt, such as ‘Abdallāh b. Wahb (d. 197/812) and al-Shāfi‘ī (d. 204/820); his biography of the caliph ‘Umar b. ‘Abd al-‘Azīz (r. 99–101/717–20), based on his father’s

lectures, survives. ‘Abd al-Rahmān is best known as a historian, due to his well-known book on the conquest of Egypt. The family was wealthy and gained some political influence but suffered a reversal of fortune in the mid-third/ninth century.

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JONATHAN BROCKOPP

## Ibn ‘Abd al-Zāhir, Muḥyī l-Dīn

**Muḥyī l-Dīn Ibn ‘Abd al-Zāhir** Abū l-Faḍl ‘Abdallāh b. ‘Abd al-Zāhir b. Nashwān b. ‘Abd al-Zāhir b. ‘Alī b. Najda al-Sa‘dī al-Rawḥī al-Judhāmī (d. 692/1293), who served as a secretary at the state chancery in Cairo, is

the author of panegyrical histories of the several Mamlūk sultans under whom he served. Little is known about Ibn ʿAbd al-Zāhir’s life. He was born in Cairo on 19 Muḥarram 620/22 February 1223. His education followed the traditional curriculum until he began work in the state chancery, probably during the reign of the Mamlūk sultan Quṭuz (r. 657–8/1259–60). From that time until his death he remained in the service of the sultans, most notably as a secretary of state (*kātib al-sirr*) and, for an undefined period, as the head of the chancery (*ṣāhib dīwān al-inshāʾ*). His son, Faṭḥ al-Dīn Muḥammad (d. 691/1291), succeeded him in this position, but he died a year before his father. Ibn ʿAbd al-Zāhir died on 3 Rajab 692/9 June 1293 in Cairo. He was buried in his mausoleum near the mosque he had built in al-Qarāfa, a cemetery outside Cairo, at the foot of al-Muqaṭṭam, a plateau to the east of Cairo.

Most of Ibn ʿAbd al-Zāhir’s several historical and literary works have been preserved, entirely or in part. His activity as secretary at the chancery gave him the opportunity to take part in some of the most important events of his time and to write histories of the three sultans he served. The first, titled *al-Rawḍ al-zāhir fī sīrat al-Malik al-Zāhir* “The brilliant garden, or the life of al-Malik al-Zāhir [Baybars]” (London, British Library, MS Add. 23,331; Istanbul, Süleymaniye Kütüphanesi, MS Fatih 4366), was composed during Baybars’ lifetime (r. 658–76/1260–77) and covers the events related to his reign up until his death. The second work, *Tashrif al-ʿayyām wa-l-ʿusūr fī sīrat al-Malik al-Manṣūr* “The honorary present of the days and nights in the life of al-Malik al-Manṣūr [Qalāwūn],” deals with the reign of Qalāwūn (678–89/1279–90). The *unicum* (unique copy) preserved (Paris,

BNF, MS arabe 1704, presentation copy) contains only parts 2 and 3, covering the years 680/1281 to 689/1290. The last work, *al-Altāf al-khaṣiyya min al-sīra al-sharīfa al-sultāniyya al-malakiyya al-Ashrafiyya* “The concealed benevolences of the noble life of the sultan al-Malik al-Ashraf [Khalīl],” concerns the sultanate of Qalāwūn’s son Khalīl (689–93/1290–93). Only one manuscript is available (Munich, Bayerische Staatsbibliothek, MS 405, a presentation copy, presumably a holograph), which includes only the third part of the four that were composed, covering four months (the last three months of 690/1291 and the first month of 691/1292).

These three works broadly follow the chronology of events and thus belong to the annalistic genre. However, the material is organised by themes, which are introduced by a subtitle, rather than by the year. Since these are histories composed during the lifetime of the sultans concerned and probably presented to each of them, they must be considered as panegyrical. Unsurprisingly, some parts try to legitimise the actions of the sultans, such as the usurpation of power in the case of Baybars. The fourth part of *al-Altāf al-khaṣiyya*, unfortunately lost, was devoted to Khalīl’s commendable actions and liberalities. Ibn ʿAbd al-Zāhir’s bombastic style is typical of his time, and a decisive influence in this respect was the work of al-Qāḍī l-Fādīl (d. 596/1200), secretary of the Ayyūbid sultan Ṣalāḥ al-Dīn (Saladin, r. 564–89/1169–93). In any case, Ibn ʿAbd al-Zāhir was a privileged witness to and at times an actor in the political life in Egypt and Syria. His works, full of copies of documents he redacted, remain a source of primary importance for the study of the beginning of the Mamlūk sultanate. One of Ibn ʿAbd al-Zāhir’s writings also focussed on the topography

of Cairo, particularly during the Fāṭimid period (r. 297–567/909–1171), *al-Rawḍa al-bahiyya al-zāhira fī khūṭaṭ al-Mu'izzīya al-Qāhira* “The splendid and radiant garden regarding the quarters of al-Mu'izz's Cairo,” of which a *unicum* has been found (London, British Library, MS Or. 13317, fols. 142a–180b).

Ibn 'Abd al-Zāhir was also active in the field of literature, in both poetry and rhymed prose. In addition to the numerous documents that he redacted and quoted in his own works, also surviving is a fragment of his *Dīwān* (Leiden, Universiteitsbibliotheek, MS Or. 2688; Cairo, Dār al-Kutub, MS 101 *shī'r Taymūr*) as well as some of his private letters (Damascus, Maktabat al-Asad, MS 9205, fols. 171b–181a; Cairo, Dār al-Kutub, MSS 3911 *adab*, 840 *majāmī'*, fols. 14–21, 34 *adab Taymūr*). A *maqāma* (literary piece in rhymed prose) dedicated to Egypt, the Nile, and the island of al-Rawḍa (Cairo), is preserved, together with a selection of some of his documents and poems, in al-Ṣafadī's (d. 750/1349) *al-Tadhkira*, vol. 44 (London, British Library, MS Or. 1353, fols. 93a–95b). A description of the courier pigeons used by the chancery, *Tamā'im al-ḥamā'im* “The necklaces of the pigeons,” is also known to have existed. Although it is lost, some parts can be found in the quotations from it made by later authors, including al-Maqrīzī (d. 845/1442) in his *Khūṭaṭ* and al-Qalqashandī (d. 821/1418) in his *Ṣubḥ al-a'shā*. A rather long section from this work was copied from al-Ṣafadī's *al-Tadhkira* by Ibn Ḥijja (d. 837/1434) in his *Qahwat al-inshā'* (ed. Rudolf Veselý, Beirut 2005, 82–6).

Ibn 'Abd al-Zāhir took al-Qāḍī l-Fāḍil as a model for his own prose and gathered some of his letters in a collection titled *al-Durr al-naẓīm fī awṣāf al-Qāḍī l-Fāḍil 'Abd al-Raḥīm* (“The strung pearl,

or the qualities of al-Qāḍī al-Fāḍil 'Abd al-Raḥīm”) (two manuscripts in Istanbul and one in Cairo); he also wrote a summary (*mukhtaṣar*) of his *Taḥarrī l-ṣawāb fī tahdhīb al-kitāb* (“The pursuit of correctness regarding the refinement of calligraphy”), on calligraphy (lost but mentioned by Kātib Çelebī (Ḥājjī Khalīfa), *Kashf al-zunūn*, 1:359).

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FRÉDÉRIC BAUDEN

## Ibn Abī l-Ash‘ath

Abū Ja‘far Aḥmad **Ibn Abī l-Ash‘ath** (d. 360/970 or shortly after) was a physician connected to the Ḥamdānid court in Mosul who wrote medical books as well as commentaries on and summaries of the works of Galen. The main source for his life and works is an entry in Ibn Abī Uṣaybī‘a’s (d. 668/1270) *‘Uyūn al-ambā’ fī ṭabaqāt al-aṭibbā’* (“The best account of the classes of physicians”), which is itself based on information from Abū Sa‘īd ‘Ubaydallāh b. Bukhūshū‘ (d. after 450/1058, cf. Ullmann, *Medizin*, 230). According to the *‘Uyūn*, Ibn Abī l-Ash‘ath was born in Fārs and later moved to Mosul, where he cured the son (probably Abū Taghlib Ghaḍānfar, born 328/938–9) of Nāṣir al-Dawla, its Ḥamdānid ruler. He probably moved to Mosul between 330/940–1 and 341/951–2 (Kruk, *Ibn*

Abi-l-Ash‘ath’s *Kitāb*, 122–3), living there until his death in 360/970 or shortly thereafter. He left behind several children. He had a number of pupils, one of whom was Aḥmad b. Muḥammad al-Baladī, the author of *Kitāb tadbīr al-ḥabālā wa-l-afāl* (“Book on the regimen of pregnant women and children,” d. probably in the last quarter of the fourth/tenth century).

Ibn Abī Uṣaybī‘a mentions eighteen works written by him. Several of these are extant, although none have been edited. His works are mostly of a medical or pharmacological nature, including treatises on specific illnesses on which he wrote commentaries, and adaptations of Galen’s writings, such as synopses of his “sixteen books” and of his works on the elements and temperaments (see Ullmann, *Medizin*, 38–40, nos. 4–9; *GAS* 3:302). In these he extensively classifies and systematises the contents of the originals, probably for didactic purposes. Similar adaptations of some of Aristotle’s works are mentioned, although no titles or manuscripts are known. He also wrote a book on dietetics, *Kitāb al-ghādhī wa-l-muḡhtadhī* (“On nourishing and being nourished”), written in Qal‘at Barqī and dated 348/959; a book on pharmacology, *Kitāb quwā l-adwiya al-mufrada* (“On the powers of simple medicines”), written in 353/965 for his pupil al-Baladī and a fellow student, which is partly extant; a book on sleep and waking, written for the *wazīr* Ibn Faḍāla al-Baladī; a treatise on leprosy for his pupil Muḥammad b. Thawāb al-Mawṣilī, known as Ibn al-Thallāj; and a book on “on the appearing of blood.”

Ibn Abī Uṣaybī‘a also mentions a book on metaphysics (*al-‘Ilm al-ilāhī*). This is no longer extant, but a passage in Ibn Abī l-Ash‘ath’s *Kitāb al-ḥayawān* (“The book of living beings”) offers a clue about its