LIST OF ABBREVIATIONS

A. Periodicals
AI = Annales Islamologiques
AHUON = 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 = Archiv Orientalní
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
IJAHIS = 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
JA = Journal Asiatique
JAIS = Journal of Arabic and Islamic Studies
JAL = Journal of Arabic Literature
JAOS = Journal of the American Oriental Society
JARCE = Journal of the American Research Center in Egypt
JAS = Journal of Asian Studies
JESH = Journal of the Economic and Social History of the Orient
JSI = Journal of Islamic Studies
JMBRAS = Journal of the Malaysian Branch of the Royal Asiatic Society
JNES = Journal of Near Eastern Studies
JOS = Journal of Ottoman Studies
JQR = Jewish Quarterly Review
JRAS = Journal of the Royal Asiatic Society
JSAI = Jerusalem Studies in Arabic and Islam
JSSEAH = Journal of Southeast Asian History
JSSE = Journal of Semitic Studies
MEA = Middle Eastern Affairs
MEJ = 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
MMIA = 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
REF = Revue des Études Juives
REM = 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
Ibn ‘Abd al-Hakam 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 Ḥaqal, near Aylah (modern-day Ḥaqaba, Jordan). The best-known members of the family are ‘Abdallāh b. ‘Abd al-Ḥakam (d. 214/829) and two of his sons, Muhammad (d. 268/882) and ‘Abd al-Rahmān (d. 257/871). ‘Abdallāh, a leader of the nascent Mālikī school in al-Fustāt, wrote some of the earliest compendia of Islamic law, two of which have survived to this day. Muhammad transmitted 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.

Bibliography


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Ibn ‘Abd al-Zāhir, Muḥyī l-Dīn

Muḥyī l-Dīn Ibn ‘Abd al-Zāhir

the author of panegyric histories of the several Mamlūk sultans under whom he served. Little is known about Ibn ʿAbd al-Zāhīr’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 Quṭūz (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 (kāṭīb al-sīr) and, for an undefined period, as the head of the chancery (ṣāḥib dīwān al-inshā’).

His son, Fāṭḥ al-Dīn Muḥammad (d. 691/1291), succeeded him in this position, but he died a year before his father. Ibn ʿAbd al-Zāhīr died on 3 Rajab 692/9 June 1293 in Cairo. He was buried in his mausoleum near the mosque he had built in al-Qarāfā, a cemetery outside Cairo, at the foot of al-Muqṭṭam, a plateau to the east of Cairo.

Most of Ibn ʿAbd al-Zāhīr’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-Rawād al-zāhīr fī sīrat al-Malik al-Zāhīr “The brilliant garden, or the life of al-Malik al-Zāhīr [Baybars]” (London, British Library, MS Add. 23,331; Istanbul, Suleymaniye 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, Tashrīf al-ayyām wa-l-taṣār fī sīrat al-Malik al-Maṣṭūr “The honorary present of the days and nights in the life of al-Malik al-Maṣṭūr [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-ʿAlīf al-khaṣṣiya min al-sīr al-sharīf al-sūlāmīyya al-malakīyya al-Ashrafīyya “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 panegyric. 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-ʿAlīf al-khaṣṣiya, unfortunately lost, was devoted to Khalīl’s commendable actions and liberalties. Ibn ʿAbd al-Zāhīr’s bombastic style is typical of his time, and a decisive influence in this respect was the work of al-Qāḍī ʿl-Fāḍil (d. 596/1200), secretary of the Ayyūbid sultan Sālah al-Dīn (Sala-dīn, r. 564–89/1169–93). In any case, Ibn ʿAbd al-Zāhīr 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-Zāhīr’s writings also focussed on the topography
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of Cairo, particularly during the Fāṭimid period (r. 297–567/909–1171), al-Rawḍa al-baḥiyya al-zāhira fī khīṭat al-Muʿizzīyya al-Qāhirā “The splendid and radiant garden regarding the quarters of al-Muʾizz’s Cairo,” of which a unicum has been found (London, British Library, MS Or. 13317, fols. 142a–180b).

Ibn ʿAbd 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 šiʿr Taymūr) as well as some of his private letters (Damascus, Maktat al-Asad, MS 9205, fols. 171b-181a; Cairo, Dār al-Kutub, MSS 3911 addab, 840 maʿjāmī, fols. 14–21, 34 addab Taymūr). A maqāmā (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-Ṣafāḍī’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, Tamāʾim al-hamāʾim “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 Khīṭat and al-Qalqashandī (d. 821/1418) in his Šubh al-ʾaḍhā. A rather long section from this work was copied from al-Ṣafāḍī’s al-Tadhkira by Ibn Ḥiǧja (d. 837/1434) in his Qalqwat al-insāḥ ((ed. Rudolf Veselý, Beirut 2005, 82–6).

Ibn ʿAbd al-Zāhir took al-Qāḍī l-ʾFāḍīl 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-ʾFāḍīl Abd al-Raḥīm (“The strung pearl, or the qualities of al-Qāḍī al-ʾFāḍīl ʿAbd al-Raḥīm” (two manuscripts in Istanbul and one in Cairo); he also wrote a summary (mukhtaṣar) of his Tahārī l-sayyāb fī tahārī al-kitāb (“The pursuit of correctness regarding the refinement of calligraphy”), on calligraphy (lost but mentioned by Kātīb Ǧeʿlīhī (Hājjī Khalīfā), Kasfī al-zīnūn, 1:359).

Bibliography

Edited works


Sources


**Studies**


**Frédéric Bauden**

*Ibn Abî l-Ashârî*

Abû Ja‘far Āḥmâd Ibn Abî l-Ashârî (d. 360/970 or shortly after) was a physician connected to the Ħamdânîd 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 Abî Uṣaybi‘a’s (d. 668/1270) *‘Uyûn al-anbâ’ fî tâhāqât al-‘āshîbâ‘* (“The best account of the classes of physicians”), which is itself based on information from Abû Sa‘îd ‘Ubaydallâh b. Bukhtaštâhî (d. after 450/1058, cf. Ullmann, *Medizin*, 230). According to the *‘Uyûn*, Ibn Abî l-Ashârî was born in Fârs and later moved to Mosul, where he cured the son (probably Abû Taqihlîh Ghaḍanfar, born 328/938–9) of Nâṣîr al-Dawla, its Ħamdânîd ruler. He probably moved to Mosul between 330/940–1 and 341/951–2 (Kruk, *Ibn Abî-l-Ashârî*’s *Kîâb*, 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 Āḥmâd b. Muhammad al-Balâdî, the author of *Kîâb tadbîr al-ḥâbâl wa-l-‘āţîl* (“Book on the regimen of pregnant women and children,” d. probably in the last quarter of the fourth/tenth century).

Ibn Abî Uṣaybi‘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; Gâs 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, *Kîâb al-ghâdîhî wa-l-mughtadîhî* (“On nourishing and being nourished”), written in Qâl‘at Barqî and dated 348/959; a book on pharmacology, *Kîâb quâṣa‘ l-adwîya al-muhîyâ* (“On the powers of simple medicines”), written in 353/965 for his pupil al-Baladî and a fellow student, which is partly extant; a book on sleep and waking, written for the waṣîr Ibn Faḍîl al-Balâdî; a treatise on leprosy for his pupil Muhammad b. Thawâb al-Mawṣîlî, known as Ibn al-Thallâj; and a book on “the appearing of blood.”

Ibn Abî Uṣaybi‘a also mentions a book on metaphysics (*al-Ibn al-ilâhî*). This is no longer extant, but a passage in Ibn Abî l-Ashârî’s *Kîâb al-ḥayawâ‘în* (“The book of living beings”) offers a clue about its