

## NOTICES OF BOOKS

---

THE IRSHĀD AL-'ARĪB ILA MA'RIFAT AL-ADĪB, OR DICTIONARY OF LEARNED MEN OF YĀQŪT. Edited by D. S. MARGOLIOUTH, D.Litt., Laudian Professor of Arabic in the University of Oxford, and printed for the Trustees of the E. J. W. Gibb Memorial. Vol. iii, pt. i, containing part of the letter ح. pp. xv + 219. Leyden, Brill; London, Luzac & Co.; 1910.

We see with pleasure the second volume of Professor Margoliouth's work followed, at scarcely a year's interval from our notice of it in the JRAS., 1909, pp. 773-81, by the first part of the third volume, which, in regard to variety of interest, in no way falls short of its predecessors. In its compass, which covers the letter H down to and including the notice of al-Hasan b. Maimūn al-Nasrī, the author has found occasion to give biographical notices of great importance, which provide, and that more copiously than do the works of previous writers, data of surpassing interest for the intellectual history of Islam. The earlier portions of the work made us aware of the wealth of material which Yāqūt was enabled to utilize by reason of his wide travel and his habit of getting into personal touch with his informants (see p. 65, l. 1). In the portion of the work now before us we find him availing himself of biographical material derived directly from informants, and frequently relying for his quotations on copies in the actual hand of their authors (pp. 12, 12; 14, 4; 19, 3; 58, 8; 131, *infra*; 169, 12); on p. 54, 9 ff., are recorded various autograph *Sinnā'*. He often gives us a scientific estimate of the nature of the material he has before him; if his copy be not wholly correct, he does not ignore the fact (p. 22, 2), nor does he maintain through thick and thin

the trustworthiness of his sources, but points out critically their deficiencies; and he expressly tells us when a work he cites from is not before him, but is quoted from recollection only (p. 85, 10).<sup>c</sup>

Numerous biographies of noted philologists occur in the volume, e.g. Abū 'Alī al-Fārisī, the two 'Askarī, Abū Nizār the "Monarch of Grammarians", Abu-l-'Alā al-Hamadhāni, etc.; but its *pièce de résistance* is the notice, amounting to a monograph, on Abū Sa'īd al-Sirāfi (pp. 84-125). Here Yāqūt again makes copious drafts on Abū Ḥayyān al-Tauḥīdī, from whose lost works so much valuable information was given in the preceding volumes, as we incidentally pointed out in reviewing vol. ii. In the present volume (p. 86, 4 a.f.) we again meet the Eulogy of Djāhīz (تقريظ عمرو بن بحر), quoted already in vol. i, p. 141, l. 12, in an extract from it taken by Yāqūt from an autograph by its author. The material drawn from Abū Ḥayyān for the notice of al-Sirāfi—valuable in the extreme as giving us an insight into al-Sirāfi's relations with his colleagues, and thus into the general intercourse of the learned world of the period—is taken from his محاضرة العلماء (*passim*) and from his كتاب الامتاع (p. 92, 2). Especially are we indebted to Yāqūt for having preserved to us in this notice an account of the philosophic discussion which took place A.H. 320 at the court of the vizier Ibn al-Furāt at Baghdad between Sirāfi and the philosopher Abū Bishr Mattā b. Yūnus in the presence of a large assemblage of learned and eminent persons. It is a strong testimony to that development of a philosophic method (اقامة اللسان على المنطق) in the domain of Arab philology which has been already treated by the reviewer in the ZDMG., 1877, vol. xxxi, pp. 545-9. In this discussion Sirāfi sets out, as against his opponent, the reasons for not attempting to regard linguistic

matters from the point of view of a system of logic, and it was in a very similar spirit that Ahmad b. al-Tayyib al-Sarachi (ob. A.H. 286), a pupil of al-Kindi, at an earlier date composed his *كتاب الفرق بين محور العرب والمنطق*, (Ibn abi Usaibi'a, i, p. 215). The discussion as recorded by Abū Ḥayyān has been independently edited by Professor Margoliouth in the pages of this Journal, 1905, pp. 79-129, with text based on that of Yāqūt, a translation, and an illuminating introduction to which I would add this, that the discussion is also recorded in a brief and summarized form in the *Muḳābasāt* of Abū Ḥayyān, No. 22 (ed. Bombay, p. 21).

The biographical notices disclose many particulars of interest on Islamic questions, and to some of them I will draw attention. The story derived from Ibn Zūlāk, p. 8, i ff., of the application of a Ḥadith to the career of the Jewish convert Ya'kūb b. Killis, the favourite and vizier of the Fatimide Caliph 'Aziz, is a marked contribution to the character of that remarkable man, and supplements very happily the portrait given of him in Ibn al-Qalānisi (ed. Amedroz, p. 32). Again, bearing in mind what we were told in vol. ii of the boundless conceit of the *Ṣāhib* ibn 'Abbād, it is peculiarly curious to find here this very vain personage requesting a correspondent, Abū 'Alī al-Fārisi, and that in decided contradiction to the contemporary practice so vividly depicted by Hilāl al-Ṣābi (ed. Amedroz, p. 148 ff.), to refrain in his case from using the customary exaggerated and inflated styles of address, and to restrict himself to the minimum possible. And it must have been a matter of rare occurrence for a born Moslem to be so familiar with Hebrew, as we are told was the case with the Egyptian philologer, al-Ḥasan b. al-Zi'r (ob. A.H. 598), that a learned Jew should assert on oath that he would be taken to be a Rabbi (حبر). It is indeed recorded of many Moslem theologians, amongst others of Fakhr al-Dīn al-Rāzi, that they were well acquainted with the *Taurāt*

(ZDMG., vol. xxxii, p. 360; ZATW., vol. xiii, p. 315; cf. also Ibn Khallikān, ed. Wüstenfeld, No. 757, de Sl. Eng., iii, p. 468, who says of Abu-l-Fatḥ al-Mausili, ob. A.H. 639, that he expounded to Jews the Taurāt), yet no complete knowledge of the Hebrew language should therefore be assumed in these persons, for their knowledge of the Hebrew Bible can be accounted for by Arabic translations. Certain it is, however, that the Hebraic linguistic ability of al-Ḥasan b. al-Zī'r was considered in Moslem circles to be a phenomenal exception.

A very welcome addition to the information I was able to put together on the dogmatic Madhhab of the *سالمية* (ZDMG., vol. lxi, p. 73 ff.) occurs in this volume, p. 153, 3 a.f.; it tells us of the gross anthropomorphic conception which they formed of the Deity; and a representative of the Madhhab, Abū 'Alī al-Ahwāzī (ob. A.H. 446, in Damascus), is shown engaged in forming a special collection of ḥadith-sentences with a view to the propagation of false traditions calculated to further the coarse and materialistic conception.

Among passages of special interest in the volume may be instanced on pp. 169 ff. an exchange of satirical letters between Ḥasan al-Qaṭṭān and Rashid Waṭwāṭ, the former accusing the latter of having wrongfully appropriated and plagiarized his works—an accusation which is repelled by Rashid Waṭwāṭ so cleverly as to form a masterpiece of epistolary skill. It were an easy matter to go on noting details of interest—and indeed Sirāfi's digression on the treatment in law of nabīdh (p. 94) must not be passed over wholly unnoticed—but to continue thus would lead us too far away from the scope of this review.

Readers of the two earlier volumes will bear in mind the severe difficulties which beset the edition of the text, and the carefulness with which Professor Margoliouth assailed the imperfections of his MS., hitherto his sole material for this important work. These difficulties he has again

had to face in this volume, and he has been at pains, and with success, to correct in foot-notes with critical acumen many weak points of his text. In many cases he has very happily emended inadmissible readings, although in some few cases I should be disposed to retain those that yield an intelligible meaning. Such cases are: p. 19, n. 3; p. 109, n. 5; and p. 157, n. 1, where the phrase *انه لم يكن فيه بذاك* is identical with that occurring in vol. ii, 276, 6, as amended by me, *JRAS.*, 1909, p. 779, *فيه* referring to *الشعر*.

On the following passages I submit to the editor certain emendations, some in amplification of his own, and some expressing dissent therefrom. In some places it may be only a question of printers' errors.

PAGE LINE

- 5 4 العذال (Margol. العذار), read القذال .
- 7 1 Inasmuch as both the hemistichs terminate in نازح ,  
the last word of the first should perhaps read بارح .
- 14 5 والفُرس , read الفُرش , "hangings," more appropriate to  
the context.
- 19 12 لأنى , read لأن .
- 27 4 ترد has no meaning. The context requires some such  
word as تبارى , which, although remote from the  
reading of the MS., is nevertheless possibly right  
having regard to its apparent condition
- 30 penult. في رغبة , read ذا رغبة .
- 33 4 مهذا .. مهجراً , "riding camel."
- 39 6 a.f. مربع .. مربعا .
- 62 13 القتال , read القتال . Cf. my *Muh. Studien*, i, 122.
- 63 4 القتال , read القتال . Cf. my *Muh. Studien*, i, 122.
- 70 10 الى , read ابي in apposition to الشيخ .
- 77 9 After ومات insert ابن .

- PAGE LINE
- 103 13 إقوا' , read اقوى .
- 105 7 الى رقة ,, في دق .
- 106 10 القياس ,, القياس (perhaps القياس as 81, ult.).
- 107 2 والاحتجاب ,, والاحتجاب .
- 114 5 ,, التشقيق ,, التشقيق , "this hair-splitting." Cf. Musnad Ahmad b. Hanbal, iv, 98, الذين يشققون الكلام تشقيق الشعر ; also, of artificial mode of speech, ib. ii, 94, تشقيق الكلام من الشيطان ; and cf. Ibn Sa'd, v, 64, 21, تكلموا وايئاً وتشقيق الكلام .
- 118 4 بَيِّنْ , read بَيِّنْ .
- 119 12 عَلِّكُمْ ,, عَلِّكُمْ . Cf. Ibn Khallikūn, ed. Wüst. Fasc. iv, 40, No. 326, and ed. Bülāk, i, 330, 8 a f., where we are told of the philologist in question, Abu-l-'Abbās al-Nāshī ibn Shirshir وكان بقوة علم الكلام قد نقض علل التحواة metre and his application thereto of "Kalām", cf. W.Z.K.M. 1903, p. 188, a passage which must be borne in mind for the due understanding of the point of view of Nāshī here dwelt on.
- 125 1 فؤادك , read فؤادك .
- 127 10 العلوم ,, العيون .
- 133 penult. النفس ,, النعش , "a litter."
- 135 12 gives no plausible meaning ; I conjecture رُضَاعِهِمْ , "these two were the vilest of them," i.e. of the poets who repaid their Mæcenas' favours with lampoons.
- 134 5 a.f. { In this metrically faulty hemistich we have the
- 135 2 { Saoshyant of the Zoroastrians in the form of شوثن . This is assuredly not the right reading, and the word occurs in a yet more corrupt form in

## PAGE LINE

the Cairo edition of Djāhiz' *Ḥayawān*, vi, 162, 3 a.f., سومين, and ib. vii, 78, 6, سرقين, with, in the first passage, the added explanation, at variance with that in this text : يخرج على بقره ذات قرون ومعه سبعون رجلاً عليهم جلود الفهود. An examination of good MSS. of Djāhiz might produce the correct reading.

- 139 6 a.f. دون المنقول, read معقولته, in opposition to معقولته.  
 148 10 ,, نعيم بن مَرّ ,, تميم مَرّ, the highest link in Ḥirmāz' pedigree.  
 156 6 a.f. أُرْبَى عليه, read ابر عليه.  
 166 7 ,, استقامت ,, استقامت.  
 170 12 ,, الاجداث ,, الاحداث.  
 172 5 a.f. الزكائب ,, الركائب.

With the volume now before me the contents of the Bodleian MS. used up to this point by Professor Margoliouth are exhausted. He will now give a sigh of relief, for in the further prosecution of his work he will not be restricted to this irksome subject-matter, but will have better and more trustworthy material at his disposal. The text will not proceed continuously: a gap will now occur extending to the notice of 'Ubaid Allāh b. Muḥammad, at which point Professor Margoliouth will enter on a volume to be numbered V. For this part of the work he has had a good MS. placed at his disposal by Professor Muḥammad 'Abbās of Bombay, and we may therefore confidently expect that the further portions of this valuable source of history, by the publication of which the Trustees of the Gibb Memorial are rendering us in our studies a very material service, will at no distant date be placed within our reach by Professor Margoliouth.

I. GOLDZIHNER.