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restrictions exist in rights to alienate, whether generally or to daughters or sisters in particular, than is, perhaps, really the case."

Now whatever view may be taken of our duty in India, whether it be held that we ought to govern according to our notions of what is right or wrong, or thought that we should govern according to local *plebiscita*, one thing at least is abundantly clear, and that is that in no legal sense does any customary law whatsoever exist in the Hissar District. Custom must not be variable, uncertain, or changeable, and the so-called customs in Hissar are all three. The memory of man runneth not to a time when women had no rights of inheritance. On the contrary, it runs to a time, as recent as 1840, when they passed on those rights to their children. Under these circumstances to talk of custom, in the legal sense, as existing in Hissar is to talk of what does not exist. With the results of the so-called custom this is not the place to deal. A veritable famine of women exists in the Punjab generally. Hissar is no exception. There is only too much reason to believe, with von Mayr and Kirchhoff, that the sex-ratios in India are profoundly affected by the treatment which women receive.

H. A. ROSE.

THE IRSHĀD AL-ARĪB ILĀ 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. VI, containing the last part of the letter ع to the first part of the letter ط. pp. 531. Leyden, Brill; London, Luzac & Co.; 1913.

This further volume of Professor Margoliouth's work, which reaches us through the Trustees of the Gibb

Memorial, is a truly valuable acquisition. It covers the names between حمزة بن عمارة and محمد بن الحسن البرجى, and will be found to largely exceed in interest the preceding volumes owing to the importance of the biographies which fall within its compass. To mention only those of the highest order, among the 181 notices in the volume are ample biographical memoirs of some of the greatest names in the literature of Islam, such as Jāhīz, Sibūyah, Ḥarīrī, Birūnī, Shāfi'ī, Ṭabarī, and Muḥassin b. 'Alī al-Tanūkhī, author of *al-Faraj ba'd al-Shidda*. And as the materials utilized by the author for his work were more comprehensive than those used by his predecessors, it inevitably follows that in the case of all the above-named persons he provides us with a mass of biographical detail which supplements in a highly instructive fashion our hitherto available information. Not that this by any means exhausts the interest of the volume if one takes into account the valuable notices devoted to the Andalusian al-Faṭḥ b. Khāḡān, the Rāwī and pedigree writer 'Īsā b. Yezīd ibn Da'b, the grammarian Keisān al-Hujeymī, Abū Khalifa al-Jumāhī, the Shī'a poet al-Mufajja' (cf. ZDMG., vol. lx, p. 225, here p. 139, ll. 6 ff.), and the poet Muḥammad al-Ḥātīmī, known for his contest with Mutanabbī (pp. 504-18).

Yāqūt has much to say on the *Udabā* of his own day, and much of that from his own personal knowledge. Of these the most prominent is Kamāl al-Dīn ibn al-'Adīm, the judge at Aleppo, who by reason also of his literary efforts deserved a place in a work on *Udabā*. By way of introduction to his full notice of him (pp. 18-46) Yāqūt gives, from a document communicated to him by Kamāl al-Dīn, particulars of his ancestors through whom, from father to son, the judicial office at Aleppo had descended. In contrast with the many honourable traits attributed to him by Yāqūt comes, as a jarring note, the harsh censure passed on this same

Kamāl al-Dīn, in his judicial capacity, by Maqrīzī (*Khīṭat*, ii, 296), by reason of the loose view as to abrogating the destination of ancient Waqf property which he enunciated, and to which he gave the sanction of his authority.

The volume tells us also much of Yāqūt's own doings. In the grammarian Mubārak b. Mubārak al-Wajīh (d. A.H. 612) he presents a teacher of his own (p. 232), a man distinguished by wide linguistic attainments (Arabic, Persian, Turkish, Greek, Ethiopic, Armenian, and *Zanjīya*) and able to boast as his pupil 'Abd al-Laṭīf al-Baġhdādi. It is from personal intercourse in Khwārizm that he depicts (pp. 155 ff.) the accomplished historian Qāsim b. Ḥusein, who was on his guard against being taken to be a Mu'tazilite by reason of his *nisba*, al-Khwārizmī—a not unimportant addition to the facts stated in *Der Islam*, iii, 222. We are given also an incident in his career as a dealer in books—told, indeed, very cursorily with a view to sparing the memory of the Aleppo ruler, al-Malik al-Zāhir, Saladin's son—how he happened to become possessed of a superb copy of Balkhī's geographical work, which he sold to this sovereign at cost price (pp. 147 ff.).

I have pointed out the distinguishing features of Yāqūt's work and aims when reviewing the former volumes, and it is needless to revert thereto in dealing with this further portion of the work, in which they are equally discernible. But this is to be noted, the author's devotion to calligraphy. He never omits to indicate the presence of this accomplishment in the subjects of his biographies, some of whom attain their place in his list of *Udabā* by this qualification alone, and without having done anything of mark in the field of belles-lettres. This alone it was that entitled the lady Faṭīma bint al-Aqra' (d. A.H. 480), who was entrusted with the writing out of an agreement for a truce between the Caliph and the

Byzantine emperor, to admission to Yāqūt's gallery of portraits.

It is not our intention to consider here what additions this volume makes to Yāqūt's sources of information. To do this would be to encroach on the province of Dr. Bergsträsser, who has already treated this question so thoroughly, and who will, we hope, extend his examination to vols. v and vi. It is, however, noteworthy that the author (p. 197, l. 9, and 467, l. 4 a.f.) makes use of additions to the *Fihrist* by Abu-l-Qāsim al-Wazīr al-Maghribi, to whom two literary epistles were addressed by Abu-l-'Alā al-Ma'arri. For al-Maghribi, in spite of his chequered career (cf. Margoliouth, *Letters of Abu-l-'Alā*, p. 1), found leisure for literary work: Abu-l-'Alā's imitation of the Koran appears as *نقص القرآن* (p. 235, l. 7 a.f.). Very noteworthy, too, are details on the origin and value of the *Kitāb al-'Ayn* on p. 197 (from the additions of al-Wazīr al-Maghribi) and pp. 200, 222.

A quotation on p. 74, l. 5 a.f., discloses a member of the learned Najiramī family (cf. JRAS. 1912, p. 813), who is unascertained on existing sources of information. Of his own works Yāqūt cites, besides his *أخبار الشعراء*, in reference to an occurrence in Andalusia (p. 244, l. 3) his historical work *التاريخ الذي سميته المبدأ*.

Yāqūt subjects his sources to some criticism of his own (p. 102): Ibn al-Jauzī he distrusts (p. 204, l. 4); of fabulous stories he is somewhat sceptical (p. 338); but he is himself guilty of a literary-historic *lapsus* in making the Baghdad Qādī Abu-l-Husain 'Omar b. Muḥammad (d. A.H. 328) to be the *first* to compose a *Furaj ba'd al-shidda* work—a statement faithfully copied by Suyūṭī in the *Bughyat al-Wu'at*, p. 364 (cf. on the history of this branch of literature the article by Dr. Alfred Wiener in *Der Islam*, vol. iv, pp. 270, 387, 1913).

Professor Margoliouth's editorial task has been performed in the case of this volume also with the care and discernment which we are accustomed to detect in the work of the conscientious Oxford professor. The regret expressed at the close of our review of vol. v must be repeated in the case of this volume. Necessary vowel marks and signs should have been added to, at any rate, the often uncertain proper names and *nisbas*, but the omission is doubtless to be put down to the methods of the Eastern press where the work was printed. It is apparent from n. 1, p. 416, that, obviously from regard for taste and decency, certain passages in the poems of Bahhātī have been suppressed; these were presumably more gross than those which occur p. 315, ll. 10 ff., and p. 412, ll. 13 ff.

Following our practice in the reviews of previous volumes, we again add some trifling observations on the text of this one:—

page line

- 7 5 a.f. دواج (perhaps = دواجن, incorrect), read داجن.
- 17 3. قصور, read قعود.
- 18 ult. ff. Cited in *Fawāt al-Wafayāt*, Būlāq, 1299, ii, 101, with slight variants:
لم يكن في آباءى القدماء من يعرف به.
- 42 13. ووجدانا, read ووجدانا.
- 56 3. النساء should not be emended as in n. 1 to النسابين, but be read النساء, i.e. those who announced the intercalation in the Calendar (نسيب); cf. فلكس in *Abhandlungen zur Arab. Phil.*, ii, 68.
- 57 7. خلاف الاسلام has no meaning here; as Jāhiz was noted for his نصرته الدين (l. 4), probably read اخلاق (cf. l. 5).

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- 71 7. الجوى, read الجوى.
- 71 14. المتوقر, read لموقر; by so reading it the editor's suggestion of a gap (n. 1) is displaced: "and he (الطاعن عليه) is angry when he has such characteristics attributed to him by one who praises him to excess" (*Lisān*, vii, 151, l. 13, توقر فلان على فلان بمرءة . . . أى أسبغهُ, and cf. infra, 253, l. penult.).
- 73 11. حجب instead of the proposed emendation عتق, preferably "حجب", with عتق.
- 74 5. Delete قال.
- 78 10. القولية is unintelligible.
- 82 7. Cf. *Kitāb Ṭabakāt al-Umam*, ed. Cheikho, Beyrouth, 1912, p. 31, ll. 5 ff.
- 82 15. العروبة, read عربنة, as p. 111, ll. 8, 11.
- 94 7. اخوة, inadmissible in this context: the more probable روايات differs too widely from the text.
- 97 6. امير المؤمنين. The original must have read الامير alone, for the person addressed is not Caliph.
- 109 6. مصحيت المصحف, read بحياة المصحف. Among other peculiarities of the ignorant populace they say *siltī* (for سِدْتِي), they pray from a book, reckon the *tasbīḥ* with the aid of pebbles, and use the vulgar and incorrect form of oath "by the life of the Koran".
- 122 3. الغنى, read الغنى, "my intimate friend."
- 158 12. أعزب . . . عوزاً, read أعزباً . . . عوزاً.
- 185 5. فسأهملك read فسأهملك.
- 221 3 a.f., n. 2. The impossible باخمرأ of the text should be expunged and the reading of the *Fihrist* inserted. يا حميراً is a form of

- page line address used by Muhammad to 'Ājisha (*Ibn Sa'd*, viii, 55, l. 18), also *يا شَقِيرَة* (ib. 50, l. 8).
- 234 5 a.f. For *الخلفاء* should be substituted *الخلعاء* rather than the *الحرفاء* suggested by the editor in n. 2. See a similar substitution in Lammens, *Le Berceau de l'Islam*, i, 116, n. 2.
- 258 11. *منها*, read *منها*.
- 258 ult. and 259, l. 1. *أخرج*, delete hamza.
- 285 12 and n. 3. The text is connected and intelligible provided you read *فَسَوِّفَ*.
- 299 7. *الجبائى*, read *الجبائى* (cf. de Goeje, *Carmathes*, p. 111).
- 321 11-12. The order of these two lines should be reversed; the sense requires first *كاعتزال الخ* and then *وجفا الخ*.
- 322 3 a.f. Instead of the proposed emendation (n. 1) it is simpler to read *رو. زناماتها*.
- 367 4 and n. 1. The text bears a clear meaning, and the editor's assumption of some omission is needless.
- 371 ult. *لا يغلبتك*, read *لا يغلبتك*.
- 383 12. *ليس الا*, read *الى*.
- 402 ult. *الزور*, read *الزور* or *الزور*.
- 409 5 a.f. *النسخ*, doubted by the editor, should be retained. It refers to the activity displayed by al-Bahhā'ī in copying several books (see p. 410, ll. 4 ff.).
- 415 2. *حلك*, read *هلك*.
- 435 3 a.f. and n. 1. The text is not defective provided the *قال* (within parenthesis) be transferred to the text and the words be transposed, thus *قال ابن حمدان وكان فيما الخ*.

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- 440 5 a.f. *وَمُتَّبِعِي*, read *وَمُتَّبِعِي*.
- 444 1. *لَا يَحْدُرُ بُوْجُودُ*. What the author obviously means to convey is that no one besides him (Tabari) was as well acquainted with the various systems of chronology as he was; I should be disposed, therefore, to read the doubtful words, somewhat freely indeed, thus: *وهذا* *وباب لا يحضر بوجوهه الآله*, "and this is a subject which, as to its various aspects, is present to no one as it is to him."
- 466 penult. *وَحَلَّ*, read *وَحَلَّ*, "he held it miserly."
- 482 penult. *مَجْدُونًا*, read *مَجْدُونًا*. The reading in the text expresses the reverse of what is intended.
- 489 4 a.f. and n. 2. It should be observed that a division of the *Adab al-Kātib* of Ibn Quteyba bears the special title *كتاب تقويم اللسان* (ed. Cairo, 1300, p. 109, ed. M. Grünert, p. 333), and cf. in this connexion my reference ZDMG. 1881, vol. xxxv, p. 148. And in the text before us a distinction is implied between *ادب الكُتُب* and *تقويم اللسان*; the words *على مثال ابن قتيبة* refer, consequently, to *both* titles.

This sixth volume exhausts the supply at present available of the material for Yāqūt's work, the *Irshād*, although we refuse to give up the hope that luck may yet bring to light its lost portions. It is with regret that one parts from this work which has brought us a wealth of varied information, and we do so with hearty thanks to its untiring editor, and to the Trustees of the Gibb Memorial who have brought about its prompt publication. We trust that the contemplated indices may follow shortly, whereby the utility of the five volumes of text now accessible to us will be both increased and facilitated.