

Observations of a Medieval Quantitative Historian?

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Abstract

The comparison of the results of the computational analysis of the *Tārīh al-islām*, al-Dahabī's 50-volume biographical collection, with brief statements that describe the rise and decline of cities and provinces of the Islamic world from the *al-Amṣār dawāt al-ātār*, al-Dahabī's 4-folio epistle, suggests that al-Dahabī had a solid grasp of the tremendous amount of biographical and historical data that he collected, and that his short epistle may be regarded as a missing analytical summary of the most ambitious historical project in the pre-modern Islamic world. In the light of these results, we perhaps may think of al-Dahabī as one of the earliest quantitative historians. Although we do not have conclusive evidence about how exactly al-Dahabī worked with his data, the paper argues that all necessary mathematical, visual and 'mechanical' techniques that would facilitate data analysis already existed, and that al-Dahabī and other premodern Islamic historians could have used them.

The article has been accepted for publication in *Der Islam*.

NB: This PDF file may be a compressed version with low-quality images; the original version with high-quality images can be downloaded from maximromanov.github.io/files/Romanov-OMQH-2016.pdf

Technical notes

Note on data and visualizations: All data, graphs and cartograms used in the article were produced by the author. The data was extracted with Python (www.python.org) scripts from the electronic text of a medieval Arabic biographical collection available online in open access. Graphs and cartograms are based on the extracted data and produced in R (www.r-project.org), a free software environment for statistical computing and graphics, and D3 (d3js.org), a JavaScript library for building interactive data-driven documents.

Note on transliteration: The article uses a somewhat unconventional transliteration system, which was developed to facilitate computational analysis. Unlike more traditional transliteration schemes the current one uses one-to-one letter representation, with every Arabic letter transcribed distinctively, which allows for an automatic conversion between transliteration and the Arabic script. The overall scheme should be easily recognizable to Arabists (new letters are as follows: *t* for *ta'* *marbutat*; *ã* for dagger *alif*; and *á* for *alif magsūrat*). Additionally, all attached conjunctions, prepositions, pronominal suffixes are separated with “-”. The final version will adopt the transliteration system of the edition where it is to be published. Whenever applicable, toponyms are given in their current American spelling. Bibliographical references and quotations preserve their original transliteration schemes.

If a hammer in a hand makes everything look like nails, wouldn't lots of nails beg for something that works like a hammer?

Introduction

Analyzing quantitative data from vast biographical collections, one may become puzzled with a question whether the author of a certain biographical collection had a comprehensive view of the data that he assembled. Could his familiarity with the data have led him to observations similar to what we can discover relying on advanced graphing techniques of time-series analysis?¹ A professor² at the University of Michigan posed this question to me when I was discussing with him some early results of my computational analysis of al-Dahabī's *Ta'īḥ al-islām*,³ at the moment being utterly overwhelmed by the avalanche of frequency lists, graphs, cartograms, collocation tables and word clouds.⁴

“[O]ne of the most ambitious histories of the entire world of Islam,”⁵ the *Ta'īḥ al-islām* is a 50-volume mammoth of Islamic biographical literature that covers the first seven centuries of Islamic history and includes over 30,000⁶ biographical records arranged chronologically into decades. However, this giant book lacks anything that could offer even a preliminary answer to whether al-Dahabī had a wholistic view of his historical and geographical data. Even though al-Dahabī frequently comments on specific events and individuals, nowhere in the *Ta'īḥ al-islām* does he attempt to put his historical data into analytical perspective: the book has no concluding section and features only a brief introduction that consists mostly of the list of over forty sources that he used for its composition.

It seems that an unusually brief work of al-Dahabī—*al-Amṣār dawāt al-āṭār* (“Cities and ports for hearing the reports”)⁷—may be the missing analytical partner text

¹Time series refers to a chronologically ordered sequence of values of a variable at equally spaced time intervals. Time-series analysis is a set techniques that are used to study patterns in such data. The most frequent of these techniques is a graph of chronological change, which you find in this article.

²This article is an accidental response to one of the many intriguing questions posed to me by Andrew Shryock, then a member of my dissertation committee. See, Romanov, “Computational Reading.”

³My work is based on the text of the *Ta'īḥ al-islām* from al-Ǧāmi‘ al-kabīr, a collection of about 2,400 Arabic texts (mostly premodern) published by al-Turāṭ (Jordan; comes on an external hard drive). The text itself is based on (and has been collated by me with): al-Dahabī, *Ta'īḥ al-islām*; on this source, see: Somogyi, “The *Ta'īḥ al-islām* of adh-Dhababī.”

⁴Over 800 visualizations ended up being included in my dissertation, which is, however, is but a small part of over 20,000 exploratory visualizations that resulted from my computational analysis of the *Ta'īḥ al-islām*.

⁵Lucas, *Constructive Critics*, 43.

⁶In terms of chronological scope and biographical coverage it is indeed the most ambitious biographical-cum-annalistic work ever composed in the course of Islamic history; lengthwise the *Ta'īḥ al-islām*, whose volume is approximately 2,9 mln. words, is second only to Ibn ‘Asākir’s (d. 571/1175 CE) *Ta'īḥ madinat+ Dīmasq* (approximately 8,1 mln. words), whose chronological and biographical coverage, however, is significantly smaller.

⁷This excellent translation was offered by Michael Cooperson. Franz Rosenthal, who translated

to al-Dahabī's book. The exact opposite of the *Taṣīḥ al-islām*, the *Amṣār* is a mere 4-folio epistle where al-Dahabī briefly characterizes the role of different urban centers and provinces of the Islamic world in Ḥadīt scholarship up to his own time. Unlike most of al-Dahabī's works which focus on individuals, the subject of the *Amṣār* is cultural geography; most interestingly, al-Dahabī occasionally characterizes periods when these centers thrived by using direct or indirect chronological statements: in the case of direct statements, he explicitly names periods;⁸ alternatively, he refers to specific generations or particular individuals.

The *Amṣār* has already attracted its share of scholarly attention, and modern scholars who studied this epistle tend to agree with al-Dahabī's assessments. However, existing assessments of al-Dahabī's *Amṣār* are methodologically problematic, since they are based either on al-Dahabī's reputation as a prominent Ḥadīt scholar,⁹ or on evaluations of al-Dahabī's own sample of biographical data in the *Amṣār*.¹⁰ In many ways, scholarly attempts to assess the reliability of al-Dahabī's statements in the *Amṣār* and the main question of the article are related, and a methodological solution that will be offered in what follows should shed light on both issues.

Methodological considerations

My previous work on al-Dahabī's *Taṣīḥ al-islām* allows me to compare the contents of this enormous collection with al-Dahabī's statements in the *Amṣār*. The results should give us a better understanding of this short, but arguably crucial epistle, as well as to offer an insight into al-Dahabī's historical methodology.

The dataset formed from the *Taṣīḥ al-islām* includes about 29,000 biographies of

the title as “Main cities in which traditions were cultivated,” decided to exclude this epistle from his translation of al-Saljāwī’s *al-Iqān bi-l-tawbiṭ li-man damma ahl al-taṣīḥ*, where it was included in full by the author. See, Rosenthal, *A History of Muslim Historiography*, 409. Otherwise, the epistle was published at least three times in the 1980s (because of extensive annotations, which, however, do not add to our understanding of the epistle, some editions exceed a hundred pages): Librande, “al-Dhahabī’s Essay”; al-Dahabī, *al-Amṣār*, 1985; al-Dahabī, *al-Amṣār*, 1986. On the *Amṣār* also see: al-Šayḥ, *al-Hāfiẓ al-Dahabī*, 447–48.

⁸For example, “then, in the course of the third century, the learning in the sacred cities diminished, but became abundant in other places” (*tumma fi atnā ɻ l-mi’at+ i l-tāliyat+i tanāqṣa ɻilmu l-haramayni wa-katura bi-ğayri-himā*). al-Dahabī, *al-Amṣār*, 1985, 20.

⁹Fuat Sezgin accepts that in his *Amṣār* al-Dahabī “gives us comprehensive information about the centres for *hadith*-study and their distribution in different centuries throughout the Muslim world.” (Sezgin, Fuat. “Dār al-Ḥadīth,” in *EI2*, Brill Online.) However, the epistle is very short and sketchy to take it as a reliable assessment on its own. See also the above-mentioned Arab editions of the *Amṣār*, and al-Šayḥ, *al-Hāfiẓ al-Dahabī*, 447–48.

¹⁰Librande offered a convincing analysis of this epistle by identifying its place in the larger context of the *īlm al-rījāl*, “the science of the transmitters [of Ḥadīt],” and looking into 187 Ḥadīt specialists who were listed by al-Dahabī in this epistle as exemplar representatives of different settled regions. Occasionally puzzled by al-Dahabī’s choices, Librande nonetheless found al-Dahabī’s representation convincing. However, 187 scholars is but a tiny sample (compared to the *Taṣīḥ al-islām*), which makes Librande’s assessment equally problematic. See, Librande, “al-Dhahabī’s Essay,” 123–29 in particular.

individuals who died in the period of c. 40–700/661–1300 CE.¹¹ The prevailing majority of individuals were included in the *Tārīħ al-islām* because they were involved in the transmission of *Hadīt* (over 90%),¹² even though they did not necessarily make any noteworthy contributions to this area. Relying on onomastic data we can compare chronological curves of individuals associated with particular regions with al-Dahabī’s descriptions of those regions in the *Amṣār*.

Before we turn to the comparison of statements from the *Amṣār* and the graphs of relevant data from *Tārīħ al-islām*, some methodological assumptions must be made explicit. The graphs that will follow are based on “descriptive names” (sing. *nisbat*), and anyone who ever worked with biographical collections is likely to object that not every individual identified as, for example, “al-Madanī” was actually a Medinan, as well as there are Medinans who are not identified as such with this specific toponymic *nisbat*, not to mention that the “descriptive name” al-Madanī (and its variation al-Madīnī) may refer to urban centers other than Medina.¹³ The situation with “descriptive names” is indeed complicated, and such objections are not invalid. However, at this point of our understanding of overabundant Islamic onomastic data—as well as biographical data more broadly—both sides of the issue of whether we can or cannot use “descriptive names” at their face value are impossible to prove:¹⁴ we simply do not know to what extent the presence of false positives (i.e., Madanīs who have nothing to do with Medina) and the absence of false negatives (i.e., the Medinans who are not identified as Madanīs) actually affects the overall picture. Until some solid data are provided to convincingly support either side of the issue, historians can operate only on the level of explicit methodological assumptions.

The case of the Muqaddasī family—the famous Ḥanbalī family of the Banū Qudāmat—is quite interesting from the perspective of relying on the face value of *nisbats*. The *nisbat* “al-Maqdisī/al-Muqaddasī” refers to Jerusalem (Bayt al-Maqdis, or al-Bayt al-Muqaddas), and, technically, the family name al-Muqaddasī does refer to the region of Jerusalem. From the history of this clan we know that they indeed were natives of Palestine, but as a strong scholarly family they appear only after they establish themselves in Damascus. In the *Amṣār* al-Dahabī writes that Jerusalem was never a center of learning, and as the data from the *Tārīħ al-islām* shows, indeed there are almost no individuals with the name “al-Muqaddasī” until after 500/1107 CE—the period when Damascus becomes the leading center. It seems that in the scholarly circles the name “Jerusalemite” was not much in use, which allowed this toponymic name to be re-appropriated for as a family one.

¹¹The first three volumes of this text, which cover the period up to 40/660 CE, have different structure (biographies are not presented as distinct units), and for this reason I had to exclude from the analysis.

¹²More specifically, these individuals are identified through the presence of transmission statements of various kinds in their biographies, such as, for example, *wa-ravā ‘an fulān bn fulān*, “he transmitted from so-and-so,” and their numerous variations and equivalents.

¹³See, for example, al-Sam‘ānī, *al-Ansāb*, 5:235–239.

¹⁴Romanov, “Computational Reading,” 28–35.

Although the situation with *nisbats* may appear confusing, it in fact can be resolved through collocation analysis—that is by looking into what other *nisbats* are applied to individuals who bear the name “al-Muqaddasī.” In the *Amsār*, al-Dahabī writes about the Muqaddasīs (pl. al-Maqādisat) in the context of Damascus, and—if we look at the *Ta’rīh al-islām*—the most frequent *nisbats* of the Muqaddasīs in the period of 500–700/1107–1301 CE are “al-Dimašqī” and “al-Sālihī,” with the first referring to the city of Damascus, and the second to the Ḥanbalī quarter of this city. Similar *nisbat*-usage cases can be observed with other toponymic names as well. Referring to the town of Suhraward and the region of Ġilān (both in Iran), the *nisbats* “al-Suhrawardi” and “al-Ġil[ān]ī” feature in the *Ta’rīh al-islām* only when the Suhrawardī and the al-Ġil[ān]ī/Qādirī families are prominent in Baghdad (roughly late 12th–early 13th centuries CE), and—similarly to the case of the Muqaddasīs—the most frequent co-occurring *nisbat* of both the Suhrawardīs and the al-Jil[ān]īs during this period is “al-Bağdādī.” Such instances of re-appropriation are not frequent and happen only with *nisbats* that are not frequent; more importantly, the way my method is designed, the Muqaddasīs will be counted also as as Damascenes, and al-Suhrawardīs and al-Ġil[ān]īs as Baghdadis.

My computer-aided analysis of the 29,000 biographies yields about 700 unique *nisbats* (with over 300 toponymic ones) that identify a group of at least 10 different individuals in the *Ta’rīh al-islām*; the overall number of these *nisbats* runs into over 70,000 instances, considering that individuals are often described with more than one *nisbat*. While 70,000 data points can hardly be called “big data”, this dataset is too big to make exact identification of each and every *nisbat* possible. Thus, under these circumstances, considering *nisbats* at their face values is simply the most logical way to begin the large-scale analysis of biographical data. As our knowledge about the “behavior” of *nisbats* in biographical collections improves—and this can be achieved only through large-scale analysis—these methodological assumptions can be adjusted.¹⁵

The Cultural Geography of the *Amsār*

Al-Dahabī includes over 80 urban centers and provinces in the *Amsār*. Starting with the sacred cities of Islam he moves through the regions of al-Śām, al-Ṭrāq, Miṣr, al-Yaman, al-Andalus, the regions of al-Maġrib and Ifriqiyya, al-Jazīrat, northwestern Iran, northeastern Iran (Hūrāsān), Mā-warā’-al-nahr and Ḥwārizm, southern Iran (spanning from al-Ahwāz to Sijistān, all lumped together), and, in the very end, he briefly mentions the very fringes: al-Hind, al-Sind, Hadramawt, and al-Habaṣat. As his coverage shows, he was very familiar with the geography of the Islamic world, but his chronological statements are more or less certain—i.e., he names the periods of prosperity one way or

¹⁵For the detailed discussion of methodological assumptions see, Romanov, “Computational Reading,” 28–40.

another—only for about two dozen places, most of which feature in the first part of the epistle. Furthermore, not all of his descriptions are equally thorough and detailed, and it seems that the certainty of his statements and the level of details of his assessments in the *Amsār* correspond to the amount of relevant data in the *Tārīh al-islām*: the more data he had in the *Tārīh al-islām*, the more certain and detailed were his statements in the *Amsār*.¹⁶

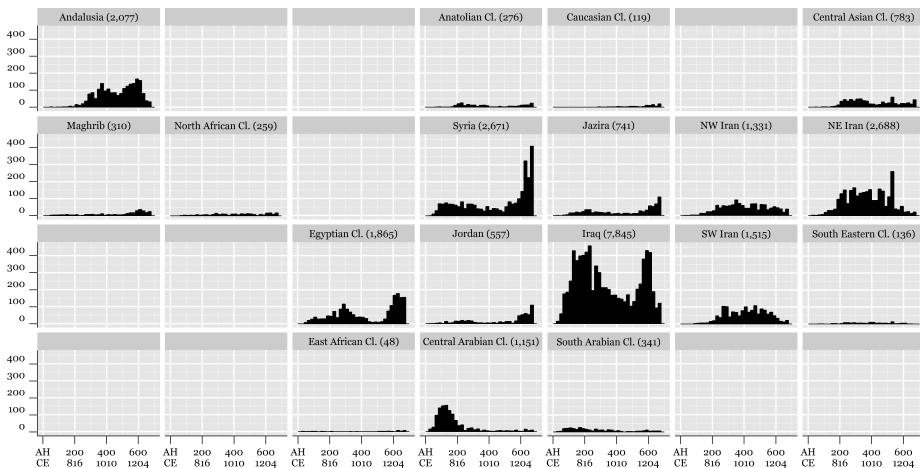


Figure 1: Graphs of chronological coverage of different regions in the *Tārīh al-islām* through toponymic *nisbats*.

Of particular interest are his chronological statements when he marks periods during which a region contributed most significantly to Hadīt sciences. In doing so, he names centuries (e.g., *al-mi'at al-ṭānīyat*, “the second [hijrī] century”) or gives a reference to milestone events (such as foundation, conquest, destruction); in other cases he names most prominent Hadīt scholars, from which the period of prosperity can be inferred.

In terms al-Dahabī's evaluations, urban centers and provinces in the *Amsār* can be divided into three major groups: those that are merely listed, those that are characterized with some uncertainty, and those that are characterized with clear chronological statements. Figure 1 shows chrono-geographical coverage of the *Tārīh al-islām*, while Figure 2 displays how this coverage compares with al-Dahabī's statements in the *Amsār*.

Listed places. More than half of places are simply listed by al-Dahabī without any inferable information on their role and importance in the area of Hadīt sciences.

¹⁶Here is an example of his certain and detailed statement: “[In] Mecca, the learning was sparse at the time of the Companions. Then, it became abundant at the end of their time, and then at the time of the Followers and their companions. Then, in the course of the third century (816–913 CE), the learning diminished in the two sacred cities (i.e., Mecca and Medina), but became abundant in other [cities of Islam].” (*Makkat ... kāna al-īlm bi-hā yasrāñ fi zamani l-sahābat tumma katura fi awāḥī ṣaṣī l-sahābat wa-kadlīka fi ayyāmi l-tabi'īn wa-zamani aṣhābi-him ... tumma fi aṭnā' l-mi'āti l-talīlati tanāqṣa īlmu l-haramayn wa-katura bi-ǵayri-himā*).

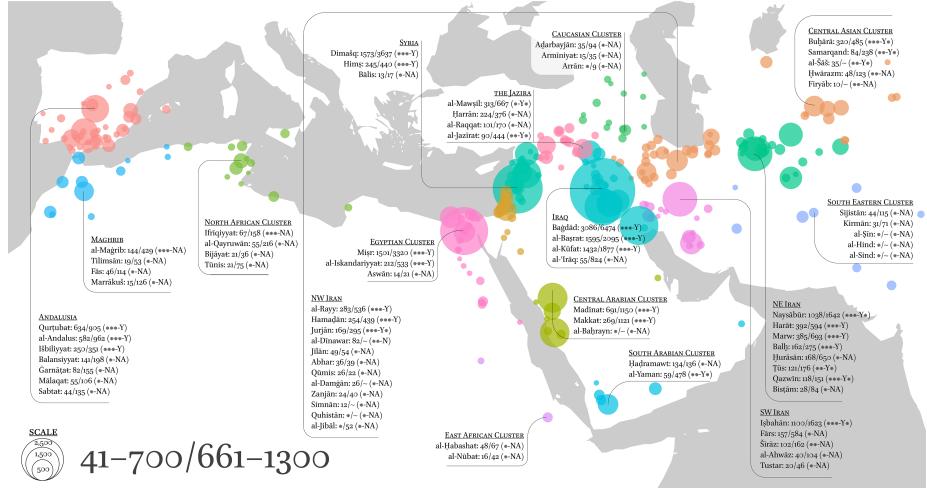


Figure 2: The cartogram of geographical distribution of individuals in the *Ta'rih al-islām* with corresponding comments from the *Amsār*. For example, “Madīnat: 691/1150 (**-Y)”, which says that in the *Ta'rih al-islām* there are 691 individuals that can be associated with Madīnat through their *nisbats*, while the city itself is mentioned in 1,150 biographies; in the *Amsār* the prominence of the city is described with a certain statement (**), which agrees (Y) with the graph based on the data from the *Ta'rih al-islām*. The legend for the part of comments in parenthesis is as follows: ***—certain statement; **—uncertain statement; *—mere mention; Y—agrees with the data from the *Ta'rih al-islām*; Y*—can be interpreted as agreeing with the data from the *Ta'rih al-islām*; N—does not agree; NA—not applicable, since the place is not explicitly mentioned in the *Amsār*.

Comparison with the *Tārīh al-islām* shows that these are the least represented locations both through onomastic data and toponymic frequencies (see Figure 8).

Uncertain statements. In such cases (less than two dozen), al-Dahabī lists one or two prominent Hadīt scholars associated with a place, but refrains from any broader statements. Comparison with data in the *Tārīh al-islām* shows these are places that are not sufficiently represented, and more often than not individuals associated with the place are spread thinly across the entire period of almost seven Islamic centuries covered in al-Dahabī’s “History”.

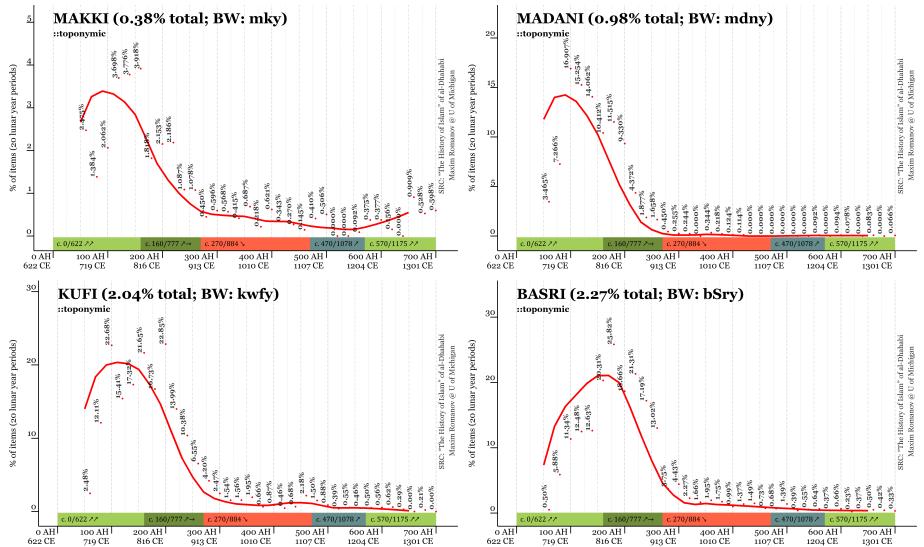


Figure 3: Chronological distribution of individuals in the *Tārīh al-islām* associated with the early Islamic centers.

Certain statements. al-Dahabī’s most certain statements are about places for which he has most data in the *Tārīh al-islām*. Such statements are not only certain—i.e., he defines the period rather specifically—but they also closely correspond to the graphs based on the *Tārīh al-islām*. Let’s take a look at the most vivid examples of centers that flourish in the beginning, the middle and the end of the covered period (early, intermediate and late centers, respectively). On Figure 3, the graphs of the most prominent early centers show curves of individuals from the *Tārīh al-islām* who bear toponymic names associated with these places. In the *Amsār al-Dahabī* says that Medina (*nisbat al-Madani*) and Mecca (*nisbat al-Makkī*) were prominent centers of knowledge since the time of the Companions, although Mecca started as a center under the last of the Companions and never became home to as many learned Muslims as did Medina; both cities lost their prominence as centers of knowledge in the course of the 3rd Islamic century (c. 815–912 CE). As to Kufa (*nisbat al-Kūfī*) and Basra (*nisbat al-Baṣrī*), they also began to gain prominence during the time of the Companions; al-Dahabī marks the end of the Kufan prominence with Ibn ‘Uqbah who died in 332/943 CE; Basra prospered

until the beginning of the 3rd Islamic century (c. 815 CE), after which it started to decline rapidly. The graph of the early Islamic centers (Figure 3) shows that al-Dahabī's statements correspond perfectly to the curves: his statements of floruit—different forms and variations of *katura al-ilm bi-hā*, “the learning was abundant there”—agree with the peaks of curves, while his statements of decline—forms and variations of *tanāqasa al-ilm bi-hā*, “the learning declined there”—to the low points of the curves, with all four centers practically disappearing from the cultural map of the Islamic world by the beginning of the 4th Islamic century (c. 912 CE).

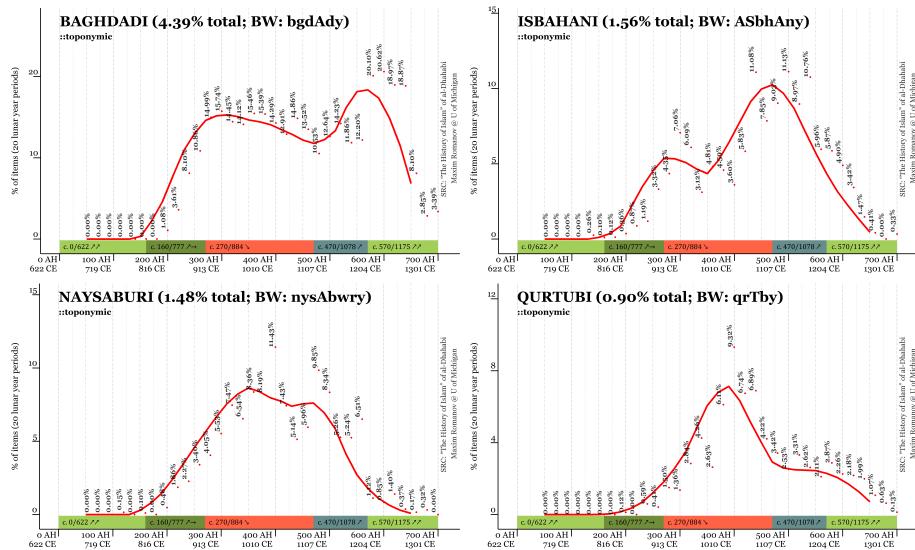


Figure 4: Chronological distribution of individuals in the *Ta'rīh al-islām* associated with the intermediate Islamic centers.

The graphs of intermediate centers (Figure 4) feature Baghdad (*nisbat al-Bağdādī*), Isfahan (*nisbat al-İsbahānī*), Nishapur (*nisbat al-Naysābūrī*), and Cordova (*nisbat al-Qurṭubī*). In the *Amṣār al-Dahabī* writes that Baghdad remained the key center from its foundation by the caliph al-Mansūr (r. 136–158/754–775 CE) until it was sacked by the Mongols in 656/1258 CE.¹⁷ Andalusia prospered from the 3rd Islamic century (c. 815–912 CE) until Cordova and Seville fell into the Christian hands (633/1235 CE and 646/1248 CE, respectively).¹⁸ Nishapur¹⁹ starts its history as a center with Ibrāhīm b. Tahmān who died in 163/779 CE and ends with the coming of the Mongols in 617/1220 CE, after which it disappeared,

¹⁷ Here, however, I should add that the curve of Baghdad actually starts plummeting two decades before the Mongol invasion.

¹⁸ al-Dahabī talks about Andalusia in general, without detailed statements on its cities. See, al-Dahabī, *al-Amṣār*, 1986, 184–188. This “generality” may come from his perspective as an easterner; a similar eastern perspective be seen in al-Muqaddasī, *The Best Divisions for Knowledge of the Regions*.

¹⁹ Al-Dahabī, *al-Amṣār*, 1986, 205–208.

“as if it never existed.” al-Dahabī’s statement regarding Isfahan is rather vague though: he simply writes that it used to be a center that vied with Baghdad in prominence.²⁰ Here again, both graphs and statements closely correspond.²¹

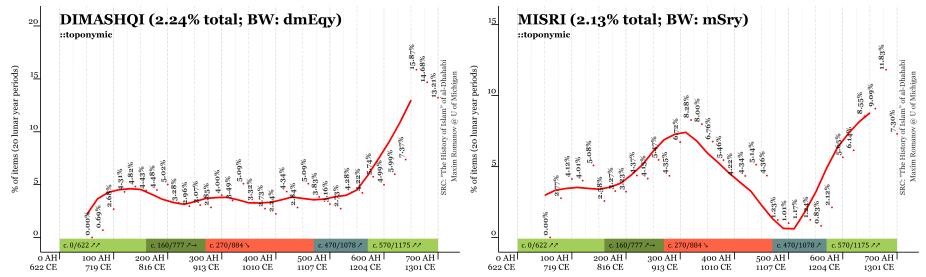


Figure 5: Chronological distribution of individuals in the *Ta'rih al-Islām* associated with the late Islamic centers.

Unlike al-Dahabī’s statements about intermediate centers, where he is often using references to conquests and invasions as turning points, his statements about the late centers are much more interesting. The graphs of the late centers (Figure 5) feature Damascus (*nisbat al-Dimashqī*) and Egypt (*nisbat al-Miṣrī*). In the *Amsār* one finds that the history of Damascus as a center of learning begins during the time of the Companions; it flourishes during the time of the Umayyad caliphs Mu‘awiyat (r. 41–60/661–680 CE) and ‘Abd al-Malik (r. 65–86/685–705 CE), declines in the course of the 4th and 5th Islamic centuries (c. 912–1106 CE), and comes back to prominence after that, especially during the time of the Zangid *amīr* Nūr al-Dīn (r. 541–569/1146–1174 CE), Ibn ‘Asākir (d. 571/1175 CE), the Muqaddasī family, Ibn Taymiyyat (d. 728/1327 CE), al-Mizzī (d. 742/1341 CE), and their followers.²² Egypt began to gain prominence during the time of the Followers and continued on that course until the coming of the Fāṭimids in 358/968 CE, whose Ismā‘īlī/Shī‘īte rule marked drastic decline for Sunnī Ḥadīt learning²³ in the province, until Ṣalāḥ al-Dīn put an end to their rule in 567/1171 CE,²⁴ after which Egypt starts regaining its position as a center of learning.

These statements of al-Dahabī are particularly interesting since he also describes temporal fluctuations. Although the relative graph does not allow us to discern the decline of Damascus during the 4th and 5th Islamic centuries (c. 913–

²⁰ Al-Dahabī, *al-Amsār*, 1986, 232–233.

²¹ It should be added, however, that most statements regarding the intermediate centers are punctuated by milestone dates, often for both the beginning and the end of periods, such as the foundation or the Muslim conquest of a city—to mark its beginning, and the [re]conquest, destruction, or invasion of a city—to mark the end of its period.

²² Al-Dahabī, *al-Amsār*, 1986, 160–166.

²³ As data from the *Ta'rih al-Islām* shows, the Mālikī legal school suffered in a similar way.

²⁴ al-Dahabī, *al-Amsār*, 1986, 167–170. NB: Alexandria became prominent during the residence of al-Silafī, who moved there from Isfahan in 511/1117 CE and resided there until his death in 576/1180 CE; the prominence of Alexandria started to decline soon after that, which agrees with the onomastic graph of this city, see, al-Dahabī, *al-Amsār*, 1986, 170–171.

1107 CE),²⁵ one can clearly see how the curve of the city soars up in the 6th Islamic century (after 1107 CE). The decline of the Egyptian curve during the reign of the Ismā‘īlī dynasty, on the other hand, is as clear as its rapid recovery after their reign.

The Status Quo of the Islamic Sciences

The comparison of al-Dahabī’s two texts makes it highly plausible that al-Dahabī’s statements in the *Amṣār* regarding major regions of the Islamic world are informed by the quantifiable data from his *Ta’rīh al-islām*. One, of course, may object, arguing that al-Dahabī’s statements are informed by the general flow of Islamic history—after all he does often use important historical events, such as conquests, as chronological markers of change (he does this, however, only for intermediate centers whose “life cycles” are marked by such events). Yet, in the concluding part of the *Amṣār* one also finds an interesting discussion of the fate of Ḥadīt learning versus other religious sciences. Here al-Dahabī laments that Ḥadīt learning declined—often to the point of non-existence—in most previously prominent regions, surviving now only in Egypt, Greater Syria, and the immediately adjacent regions. Despite the decline of Ḥadīt learning, he continues, Qur’ānic sciences and Islamic law prosper both in the west and in the east of the Islamic world, even though they are “contaminated … with pre-Islamic sciences, and the opinions of speculative theologians and the Mu’tazilites.”²⁶ Such lamentations about the good olden days are so common among Muslim scholars that one may be tempted to dismiss them as a literary trope.²⁷ However, my analysis strongly suggests that al-Dahabī’s statements are more than just the grumblings of an old man who idealizes the past, and that they also closely correspond to the data that he collected in the *Ta’rīh al-islām*. First, the network of geographical connections of individuals from the latest volumes of the *Ta’rīh al-islām* shows (Figure 6) that the Islamic world [of scholarship?] indeed shrunk to the crescent of Egypt, Greater Syria and northern Iraq (the Jazīrat), with other regions neither significantly represented, nor strongly integrated into what became the core by the end of the 7th/13th century. Although it can be argued that the “shrinking” of the Islamic world reflects nothing but al-Dahabī’s inability to get access to the later historical and biographical writings of his peers from remote regions—a possibility that al-Dahabī himself considered²⁸—this very inability may be a witness to the fact that the cultural integration of the

²⁵ This decline is discernible on the graph with absolute numbers. According to the data from the *Ta’rīh al-islām*, the 4th and 5th centuries were the period of decline for the provinces of Egypt, Syria and Iraq; in fact, the entire cumulative biographical curve is affected by this decline during c. 270–470/884–1078 CE (the period is marked with the red block at the bottom of the graph); the decline is clearly visible on the curve of Baghdad (on the graph of intermediate centers).

²⁶ *mukaddar … bi-’ulūm al-awā’ił wa-ārā’ al-mutakallimīn wa-l-mu’azilat*, al-Dahabī, *al-Amṣār*, 1986, 235.

²⁷ Librande quotes a couple of similar laments of Ḥadīt scholars of earlier times. See, Librande, “al-Dahabī’s Essay,” 128.

²⁸ Al-Dahabī, *Ta’rīh al-islām*, 1:11–16.

Islamic world has been shattered. Yet, no matter how we interpret this, his statement still correlates with his data.

Second, we can take a look at the graph that aggregates all individuals who can be described as specialists in the “Islamic trivium”—the Qur’ānic, Ḥadīt, and legal sciences. And, as the graph shows, time indeed had changed, and the jurists—whose curve clearly goes up, skyrocketing in the 6th/12th century CE—are now the dominant group of religious scholars. The curve of the Qur’ān specialists (most prominently, Qur’ān reciters, sing. *muqri’*) may be interpreted as slowly moving upward (Figure 7, *left*, with absolute numbers), and their peak is likely to be after the period covered by al-Ḏahabī. As to Ḥadīt specialists, their prime time—the 3rd/9th century CE—had long passed. The curve of Ḥadīt specialists aggregates all major *ḥadīt*-related “descriptive names” that al-Ḏahabī used in the *Ta’rīh al-islām*.²⁹ The most frequent *nisbats* are *hāfiẓ*, *tīqat*, *rahḥāl/[at]*, and *muḥaddit*.³⁰ The pattern of distribution of the first three *nisbats* points to the period of 200–300/815–912 CE as the peak of florescence (and even more so to 250–300/864–912 CE), which was an important period in the development of Ḥadīt when the six canonical collections (*al-kutub al-sittat*) were compiled, and during which Ḥadīt scholars travelled most actively (as the name *rahḥāl/[at]* and its counterpart *jauwāl* imply).³¹ At the same time, while the number of Ḥadīt specialists declined, Ḥadīt continues playing a central, and perhaps even more important role, in the life of Islamic society, as described by al-Ḏahabī. As was stated above, over 90% of all biographees in the *Ta’rīh al-islām* were involved in the transmission of Ḥadīt, and during the period of 500–700/1106–1300 CE we find more and more individuals whose often very brief biographies tell us nothing but that they transmitted some *hadīts* from so-and-so. Additionally, the variety of social backgrounds of those involved in the transmission of Ḥadīt expands to the point that we now even find military commanders (sing. *amīr*) among the transmitters of the words of the Prophet.

In search of al-Ḏahabī’s method

The correlation between al-Ḏahabī’s certain statements in the *Amṣār* and visual representations of the data from his *Ta’rīh al-islām* is rather intriguing (particularly about the state of the Islamic trivium), but even more so is the correlation between the level of certainty of his statements and the amount of data he had collected in the *Ta’rīh al-islām*: to reiterate, the more data on a certain location there is in the *Ta’rīh al-islām*, the more certain al-Ḏahabī’s statement are about that location in the *Amṣār*; and vice versa—there is practically no data in the *Ta’rīh al-islām* about

²⁹ Each individual is counted only once even if he is described with more than one *ḥadīt*-related *nisbat*.

³⁰ Although the growing numbers of the *muḥadditūn* slightly push the declining curve of Ḥadīt specialists upward, this does not affect the overall situation.

³¹ For more details, see “Phase 3: The age of ‘six books’” (c. 200–400/912–1009) in: Lucas, *Constructive Critics*, 73–86.

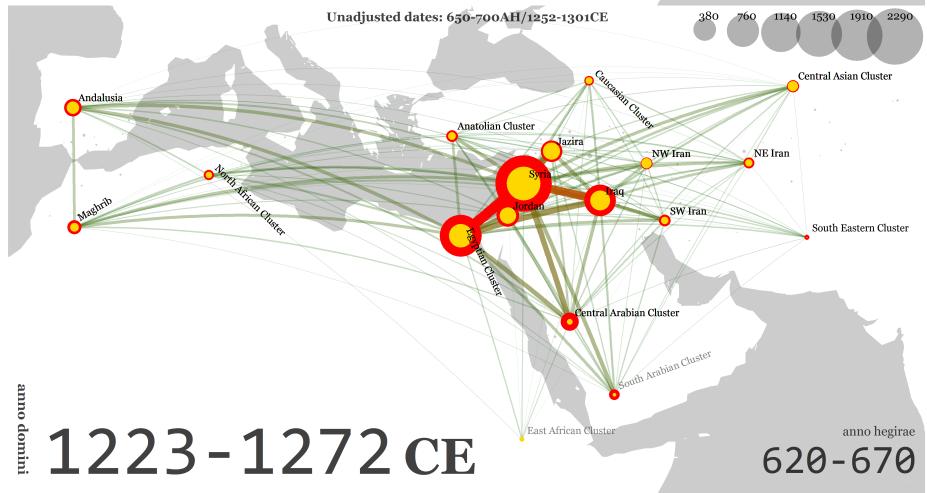
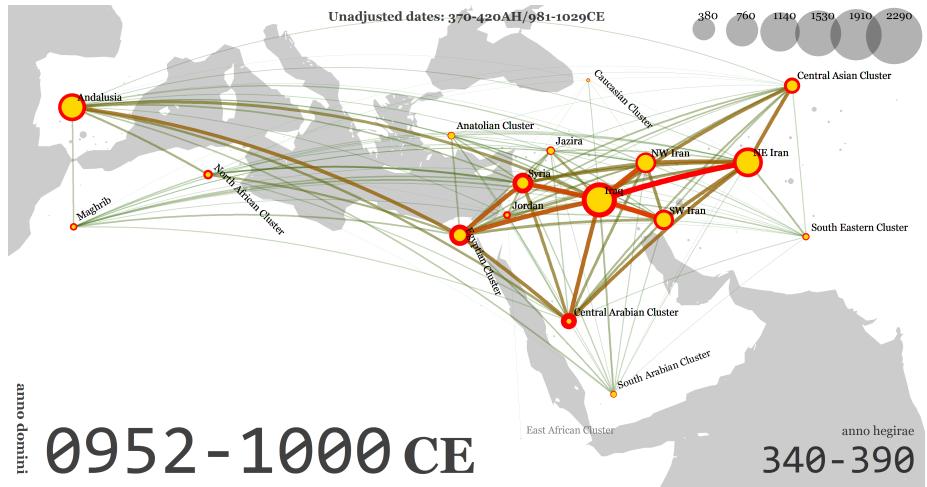


Figure 6: The cartograms show how, according to al-Dahabi's *Ta'rikh al-Islam*, the Islamic world was connected during two different periods: the cartogram at the top shows a more even representation of major regions and their more comprehensive interconnectedness, while the cartogram at the bottom demonstrates that the Islamic world “shrunk” to the fertile crescent region, with other regions neither strongly represented nor integrated. *NB:* Redder and thicker lines mean more connections; greener and thinner lines mean less connections.

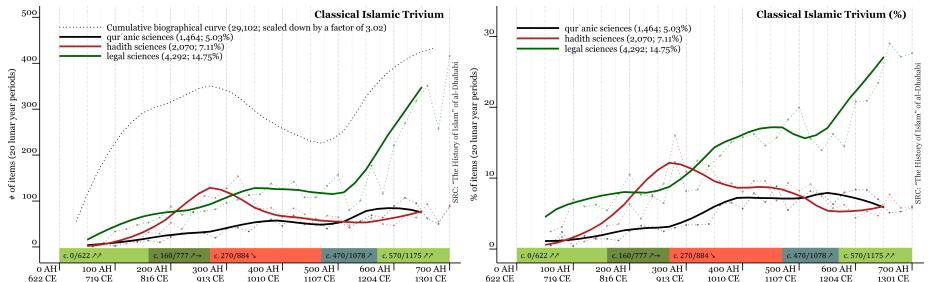


Figure 7: Fluctuations of individuals involved in Qur'anic, Hadīt and legal sciences—in absolute (*left*) and relative (*right*) numbers.

places that are simply mentioned in the *Amsār* (see, Figure 8).

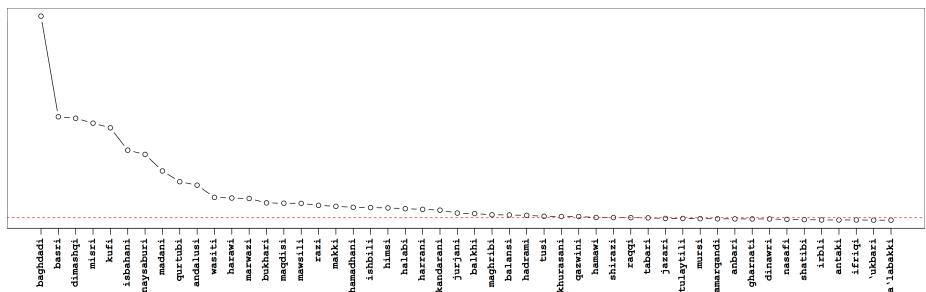


Figure 8: Al-Dahabī's certain statements in the *Amsār* can be found only about places that feature most frequently in his *Tārīh al-islām*: on the graph these are places that appear only above the red-dashed line, which demarcates the threshold of 100 individuals per location. (The graph shows the top 50 most frequent toponymic *nisbats*)

These factors lead to questions about al-Dahabī's method. How exactly did he collect and organize over 30,000 biographies and about 10,000 descriptions of events into what became his *Tārīh al-islām*, and, later, reorganized it into a number of his other books? Could his observations have resulted from the use of some quantitative and, perhaps, simple visualization techniques?

The enterprise of collecting and organizing knowledge across all fields of learning is one of the most salient features of scholarship in the premodern Islamic world. In this regard, al-Dahabī was one of hundreds of scholars who were engaged in similar activities both before and after him,³² particularly in the fields of lexi-

³²Moreover, in organizing his *Tārīh al-islām*, he must have followed in the footsteps of Ibn al-Ġawīzī (597/1201 CE), who was first combine a chronicle with a biographical collection in his *al-Muntaẓam fī-l-tārīh*. See, Somogyi, “Ibn al-Jauzī’s School of Historiography.”

cography,³³ Ḥadīt,³⁴ genealogy, biography/prosopography, history (or, perhaps better, “chronography”),³⁵ bibliography, and geography.³⁶

In these and other fields of learning, scholars were repeatedly producing continuations and abridgments of the writings of their predecessors. They were updating, expanding, combining, and rearranging them. They were alphabetizing them and creating indices for them. Al-Sahāwī’s *al-Iḥlān bi-l-tawbīh li-man damma ahl al-tarīh* is teeming with references to such activities.³⁷ More importantly al-Sahāwī offers an insight into the mechanics of how exactly such activities could have occurred: we find that the *Muṣjam al-safar* of al-Silafī (d. 576/1180 CE) was initially written on separate sheets of paper, with each biography written on its own sheet (*fī ǵazāzāt kull tarqamat fī ǵazāzat*).³⁸ Some autographs of the *Tārīh al-islām* include such loose sheets with writing in al-Dahabī’s hand.³⁹ We find a similar example a few centuries later in the draft (*musawwadat*) of Hāggī Halīfāt’s (d. 1067/1656 CE) biographical collection of poets entitled *Sullam al-wusūl ilá tabaqāt al-fuhūl*⁴⁰, whose “pages [often] consist of small slips of paper arranged in alphabetical order of authors, all neatly stuck together and mounted to form folio-size pages”, representing “his flexible, expandable information retrieval system, a forerunner of the 3×5 inch library-card catalogue, centuries before such cards were invented.”⁴¹

These examples suggest that collecting and keeping biographical information must have been a common approach (as well as probably any other kind of “serialized data”, to borrow a computer-science term). If the initial version of the *Tārīh al-islām* was indeed stored in such a format, we may think of it as a premodern analog database of historical and biographical information, which he “stitched” together from earlier sources⁴² to serve as his main research tool for writing his other books. Although usually considered “abridgments”—in a sense, books of secondary importance—these shorter books (or, “thematic queries”, if we are to

³³On the Arabic lexicographical tradition, the interdependence of its specimens and various themes and principles of organization, see Rybalkin, *Klassicheskoe arabskoe iazykoznanie*, 259–337, in particular; and, most recently, Baflabakkī, *The Arabic lexicographical tradition*.

³⁴Hadīt collections, their interdependence and various organizational principles are nicely overviewed in Brown, *Hadith: Muhammad’s Legacy in the Medieval and Modern World*, 15–66.

³⁵The interdependence of historical and biographical works is discussed in Rosenthal, *A History of Muslim Historiography*, passim. (al-Sahāwī’s *al-Iḥlān bi-l-tawbīh*, translated in Rosenthal’s book, is particularly rich on notes about who updated and reorganized whose work).

³⁶For a similar discussion of the “classical school of Arabic geography,” see: Krachkovskii, *Arabskaia geograficheskaiia literatura*, 194–218.

³⁷On alphabetization, for example, see Rosenthal, *A History of Muslim Historiography*, 233, 234, 346, 347, 355, 360, 363, 373, 381, etc.

³⁸Rosenthal, *A History of Muslim Historiography*, 366; for Arabic: al-Sahāwī, *al-Iḥlān*, 211.

³⁹Ma’rūf considers them to be his methodological tool, see: Ma’rūf, *al-Dahabī wa-manhajū-hu*, 395.

⁴⁰See, Birnbaum, “The Questing Mind”; Birnbaum, “Kātib Chelebi (1609–1657) and Alphabetization.”

⁴¹Birnbaum, “The Questing Mind,” 148.

⁴²For example, using computational methods for identifying text reuse, we were able to establish that there are at least 800 pages worth of text (over 245,000 words, 7.5% of the entire volume of the *Tārīh al-islām*) that can be traced back to the *Tārīh madīnat Dimaq* of Ibn ‘Asākir (571/1175 CE), with 50% of quotations in the range of 22–48 words. “Text reuse”, or who quotes whom and to what extent, will be discussed in details in the next article.

continue the database metaphor; see Figure 9) could have been what he wanted to write in the first place.

Variable/Source	<i>Ta’rīh al-islām</i>	<i>Ta’rīh Bağdād</i>	<i>Tabaqāt al-hanābilat</i>
<i>period from</i>	-52 AH	145 AH	164 AH
<i>period until</i>	700 AH	473 AH	527 AH
<i>personalia</i>	all	all	Hanbalīs
<i>geography</i>	all	Baghdad	all
<i>arrangement</i>	chronological	alphabetical	generational

Figure 9: *Biographical collections as queries*. If we imagine a pan-Islamic biographical database, each and every individual biographical collection may be viewed as a specific query into that database. For example, al-Dahabī’s *Ta’rīh al-islām* itself can be viewed as a very broad query that selects all biographical records from all available regions of the Muslim world for the period from the Prophet’s lifetime until 700/1301 CE, and arranges them chronologically by decades; al-Hatīb al-Bağdādi’s *Ta’rīh Bağdād*—as a query that selects only biographies of those affiliated with the city of Baghdad (the type of affiliation does not matter), considers the period from the foundation of Baghdad (or, actually, including the entire lifetime of caliph al-Mansūr, the founder of Baghdad) until the author’s death, and arranges them alphabetically by first name (sing. *ism*); Ibn Abī Ya’lā’s *Tabaqāt al-hanābilat*, as a query that limits biographical records to people affiliated with the Hanbalī community, considers the period from Ibn Hanbal’s lifetime until the author’s death, applies no geographical limitations, and arranges records by “generational cohorts”.

The very organization of the *Ta’rīh al-islām* suggests that al-Dahabī’s “mechanical” system also grouped biographies into decades,⁴³ and could have had other enhancements that made his workflow more efficient. Yet, even without any additional bells and whistles, an organizational system that uses “movable media” becomes an efficient tool: it allows one to insert new records where they belong, retrieve existing ones so that they can be updated, but most importantly, it allows one to subset (“query”) records and to rearrange them according to the purposes of specific projects. This last feature—to subset and to rearrange—also turns this system into a tool for visual time-series analysis. If al-Dahabī’s certain statements are indeed data-driven, he could have obtained his insights by collecting sheets of relevant biographies from his databank and then arranging them chronologically (or, in fact, just maintaining the chronological order of his databank). The very “mechanical” arrangement of these extracted sheets would be an equivalent of a *histogram*—the most common method for studying data distribution in modern statistics—which would offer a visual point of entry into the historical ups and

⁴³ Ma’rūf’s comments also suggest that al-Dahabī might have kept historical events separate from biographical material, which makes a lot of sense methodologically, allowing him for more efficient information retrieval. See, Ma’rūf, *al-Dahabī wa-manhaju-hu*.

downs of a group in question. Figure 10 offers a visual representation of this point.

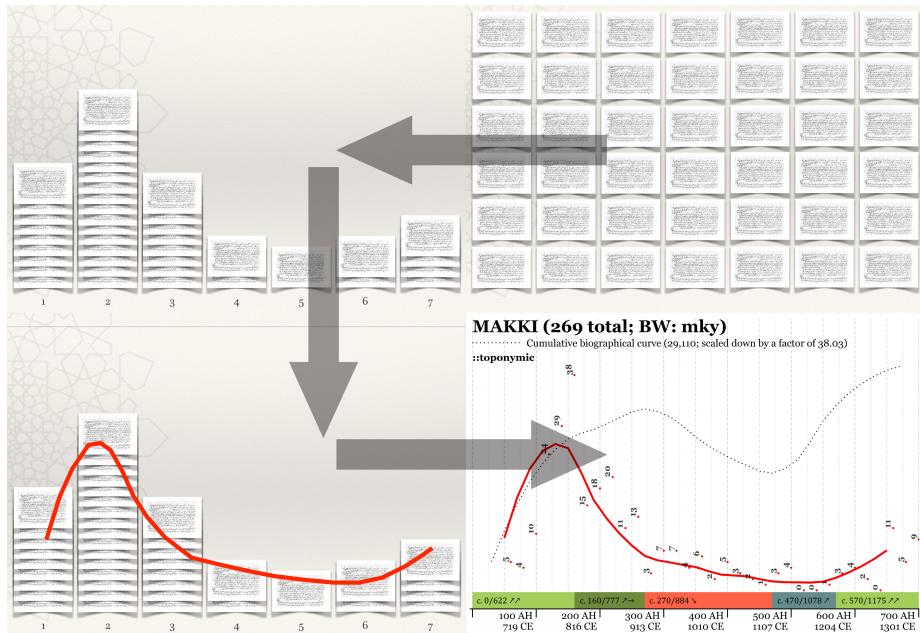


Figure 10: A possible analytical tool: (*top-right*) relevant biographies are collected from the “databank” and (*top-left*) arranged into periods (here, centuries), which (*bottom-left*) offers an analytical summary similar to a modern graph (*bottom-right*).

Two of al-Dahabi's own “abridgments” of the *Tařīḥ al-islām* can be seen as such thematic subsets/queries: namely, his books on prominent scholars of Ḥadīt (*Tabaqāt al-huffāz*) and prominent reciters of the Qur’ān (*Mařifat+ al-qurrā’ al-kibār*). If we look at the chronological coverage of these two books (distribution of date statements in these titles on Figure 11),⁴⁴ we see that the *Tabaqāt al-huffāz* points to the same period of florescence—250–300 AH / 864–912 CE—as on the graph of Ḥadīt specialists based on the *Tařīḥ al-islām*, also showing a similar declining trend of Ḥadīt sciences by the end of the period. The *Mařifat+ al-qurrā’ al-kibār* on the other hand clearly shows the rise of the Qur’ān reciters by the end of the period.

Al-Dahabi's two abridgments, *Tadkirat al-huffāz* and *Mařifat+ al-qurrā’ al-kibār*, and a possible method of working with biographies (“the mechanical histogram”), may explain the certainty of al-Dahabi's statements regarding the status quo of Ḥadīt and Qur’ān sciences at his time. From what we know, he has not written a

⁴⁴ Arguably, we can treat date statements (here, references to years, grouped into 50-year periods) as indicators of the chronological focus of a chronicle or a biographical collection: the more dates there are for a certain period, the stronger the focus of a book on that period.

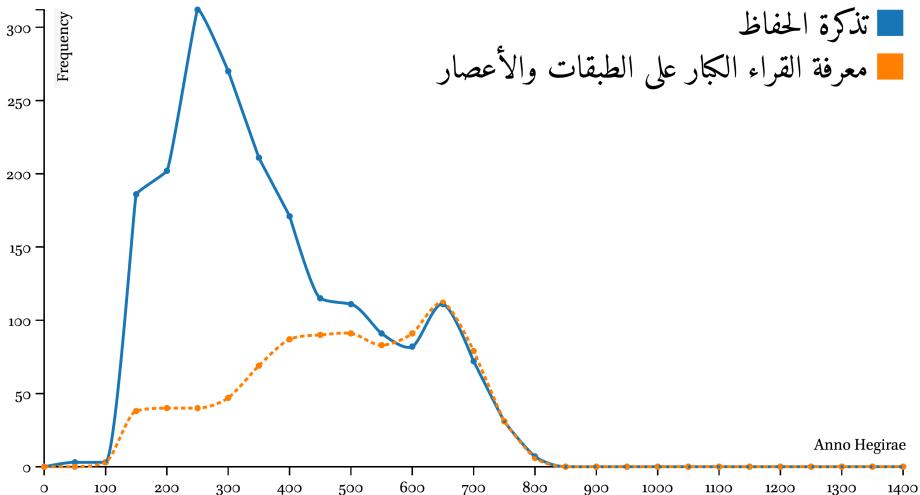


Figure 11: Date statements from the *Tadkirat al-huffāz* (blue) and the *Ma'rifat al-qurrā'* *al-kibār* (orange) display the same chronological patterns for Ḥadīt scholars and Qur'ān reciters as the graphs based on the *Ta'rīh al-islām*; see Figure above on the status quo of the Islamic sciences for comparison. (NB: the decline of both curves during 650–700 AH / 1252–1300 CE is likely to indicate the lag in the availability of information for the latest period; all chronological datasets—premodern as well as modern—show a similar lagging pattern).

comparable summary on jurists, but he did thoroughly work with all major *tabaqāt* collections of legal schools (since they are listed as his sources in the introduction to the *Ta'rīh al-islām*) and could have created a similar query.⁴⁵

Explaining his statements about geographical regions, however, is more difficult. He has not written any geographically-focused collections and creating “mechanical histograms” even for the top dozen locations would have been a very time-consuming process, not to mention that the last thing one would want to do is to break the arrangement of 40,000 units of information. A nondestructive alternative could have been counting and graphing. This possibility is not completely far-fetched, since premodern Islamic scholars were not alien to mathematical⁴⁶

⁴⁵ At the same time, the number of jurist at the late period was so significantly higher than those of Ḥadīt and Qur'ān experts that it could have been unnecessary to research this issue.

⁴⁶ A prominent Arab philologist who, however, was not particularly known to be a mathematician, al-Halīl al-Farāḥidī (d. c. 170/786 CE) designed his dictionary of the Arabic language, *Kitāb al-'ayn*, relying on what is now referred to as combinatorics: the approach allowed him establish all possible Arabic words mathematically, considering all combinations of letters with and without vowels. Here is a quote to illustrate the method of perhaps the earliest computational linguist: “If you want to exhaustively know all of the Arabic language double letter words, either meaningful or not, which the Arabs either used or rejected, such as *qd*, *km*, *an* ... etc., take the [Arabic] alphabet letters which are 28, then multiply them with each other to get 784 [= 28^2]. A single letter is not a word. If you take two letters [without reversal], you get 392 [= $784/2$] such as *dm* and the like. If you reverse [the two letter positions] it comes back to 784, 28 of which have identical letters | like *hh* which do not change when

and visual methods (see, Figures 12 & 13) when working with information in what can be characterized as a humanistic inquiry.⁴⁷ Using the style that was algorithmic and demonstrative, mathematicians offered solutions to algebraic equations through geometric constructions—perhaps, the most vivid visual approach in mathematics.⁴⁸ One of the most common methods of performing calculations in general was with the use of a dust board (“board and dust calculation”, *al-hisāb bi-l-taht wa-l-turāb*; “calculation [by means] of dust”, *hisāb al-ġubār*).⁴⁹ This method allowed one to split complex calculations into smaller steps and keep track of them visually on a dust board, rubbing out and displacing numbers with the final result replacing one of the given numbers. In the works of al-Kindī (d. 260/873 CE) we find an approach to textual data which is both statistical and, potentially, visual. To “the Philosopher of the Arabs” is attributed a method for decrypting a cipher in which each letter in the alphabet is substituted with a randomly selected character from the same or different alphabet (*polyalphabetic substitution cipher*).⁵⁰ Unlike Caesar’s code in which each letter in the plain text is “shifted” a certain number of places down the alphabet, this type of cipher had been considered unbreakable because of too many possible combinations. Acting on the premise that each language has its most and least frequent letters, al-Kindī describes how one can use letter frequencies to break this code—his method is now considered one of the basic approaches for solving such problems. What is particularly interesting is that al-Kindī stresses that both ciphered and normal texts should be long enough, otherwise distribution of letter frequencies will be incorrect, which clearly demonstrates statistical awareness. Here is the gist of it:

reversed. 600 of these [$784 - 28 = 28 \times 27 = 756$ words] are perfect words [i.e., consonants only] with no *Wāw*, *Yā* or *Hamzah* [these are the three basic vowels in Arabic], which come to 300 before reversal [$(28 - 3)(27 - 3) / 2 = 300$]. 150 words [of the 756] contain one of these [vowels]: *Wāw*, *Yā* or *Hamzah*, with 75 before reversal [25×3]. 6 words [of the 756] contain two [different] vowels [3×2], with three before reversal. 3 double-letter words [of the 784] contain the same vowel, 25 [double-letter words], contain identical consonants. You should understand what I just explained to you of the double-letter word counts which the Arabs spoke or rejected.” Translation is from al-Kadi, “Origins of Cryptology,” 122–23; see also al-Kadi, “Origins of Cryptology,” 104, 121–24; for a more detailed description of his permutation system, see Ba’labakī, *The Arabic lexicographical tradition*, 292–96. See also, a section on *combinatorial analysis* in R.Rashed’s “al-Riyāḍīyyāt”, *EI2-Online*. Some biographical reports highlight his interest in practical arithmetics, but the episode seems to be comical more than anything. See, Rybalkin, *Klassicheskoe arabskoe iazykoznanie*, 148–49; Talmon, *Arabic grammar in its formative age: Kitāb al-‘ayn and its attribution to Ḥalil b. Ahmad*, 49.

⁴⁷ Particularly within the framework of the field of the digital humanities, or *humanities computing*, which will be a more appropriate term in the context of the premodern Islamic world. The digital humanities is a very broad umbrella term that includes any kind of humanistic engagement with the digital, while *humanities computing* is an area of computationally-driven text analysis. Humanities computing are often seen as the precursor of the digital humanities (, See Schreibman, Siemens, and Unsworth, *A companion to digital humanities*, 3–19.).

⁴⁸On these mathematicians and the wider use of geometrical methods, see, R.Rashed’s “al-Riyāḍīyyāt”, *EI2-Online*.

⁴⁹Gandz, “Did the Arabs Know the Abacus?”; Gandz, “The Origin of the Ghubār Numerals, or the Arabian Abacus and the Articuli.”. See also, A.I. Sabra’s “Ilm al-Ḥisāb” and M. Souissi’s “Hisāb al-ghubār” in *EI2-Online*.

⁵⁰See, al-Kadi, “Origins of Cryptology”; Mrāyātī, *Ilm al-ta’miyyat wa-istihrāq al-mu’ammā ‘inda al-‘arab*. Whether this method was actually devised by al-Kindī is not relevant for our argument.

⁵¹Mrāyātī, *Ilm al-ta’miyyat wa-istihrāq al-mu’ammā ‘inda al-‘arab*, 207, see also al-Kadi, “Origins of Cryp-



Figure 12: It seems that Islamic scholars of different backgrounds fully appreciated the value of the visual in the representation of complex ideas, since we find a great number of examples of visual representations of things that are difficult to describe efficiently with words. Tree diagrams (Ar. *taṣṣīr*) were used especially frequently to convey complex relationships among multiple objects—the diagram above shows al-Kindi’s (d. 260/873 CE) classification of ciphers.⁵¹ One even finds an entire book consisting exclusively of such conceptual diagrams—the *Ǧawāmi’ al-‘ulūm* (“Connections of the sciences”) of Ǧāmi’ b. Fariġūn’s (the 4th/10th century CE). On Ǧāmi’ b. Fariġūn and for additional bibliography, see: Bosworth, C. E.. “Ibn Farīghūn,” *EI2-Online*. Brill Online, 2016; a digitized microfilm of the manuscript (El Escorial 950, 84 folios) of this work can be accessed through *al-Ǧāmi’ al-maḥṭūṭat al-islāmiyyat* (<http://wqf.me/?p=16138>, Record no0950. On a more popular level, see The Guardian’s “How 1,000 years of Arabic scholarship advanced scientific debate—in pictures” (<http://gu.com/p/42y46/sb1>).

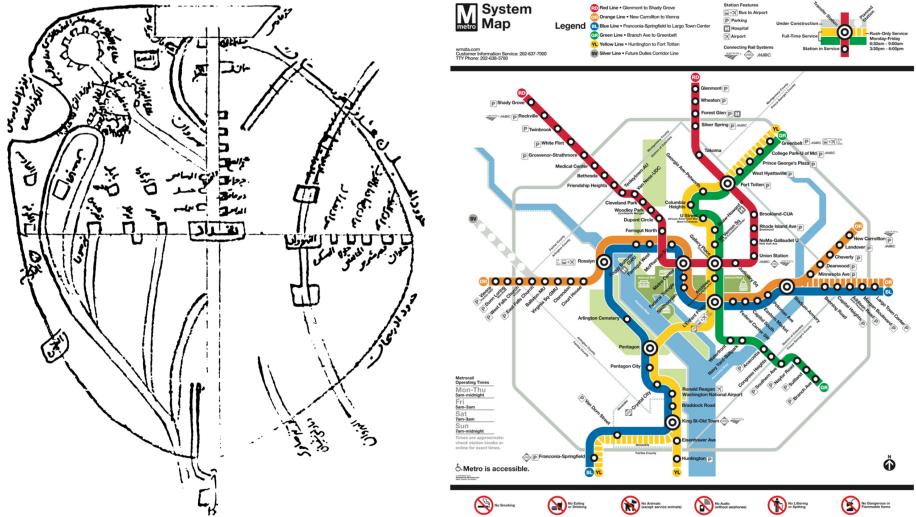


Figure 13: The most striking examples of the visual representation of complex data are found in geographical maps and cosmographical diagrams.⁵² While early Islamic maps may appear too primitive to our modern eye, since they never represent space correctly, as *cartograms*, i.e. analytical representations of space, they are an incredibly powerful tool for the purpose of showing relative positions of settlements and connections among them. The cartogram of al-‘Irāq (*left*, from al-Muqaddasi’s *Ahsan al-taqāṣīm fī maṣīfat al-aqālīm*⁵³) provides its user with all possible navigation options (also most likely serving as a visual mnemonic device), relying on the same data-visualization principle as one finds in modern schemes of public transportation around the world. Deforming geographical space in a very similar manner, the cartogram of the DC Metro (*right*) nonetheless effectively shows how to get from one place to another. (For comparison, the georectified version of the the same scheme can be found at <http://benschmidt.org/dcmetro/>).

One way to solve an encrypted message, if we know its [original] language, is to find a [different clear] text of the same language *long enough to fill one sheet or so* (italics mine) and then we count [the occurrences of] each letter of it. We call the most frequently occurring letter the “first”, the next most occurring the “second”, the following most occurring the “third” and so on, until we finish all different letters in the cleartext [sample]. Then we look at the cryptogram we want to solve and we also classify its symbols. We find the most occurring symbol and change it to the form of the “first” letter [of the cleartext sample], the next most common symbol is changed to the form of the “second” letter, and the following most common | symbol is changed to the form of the “third” letter and so on, until we account for all symbols of the cryptogram we want to solve.⁵⁴

We do not have descriptions (or examples) of how one practically does the calculation of letter frequencies, but the simplest way would be to produce something similar to a stem-and-leaf plot—the basic but powerful visualization technique from the pencil-and-paper days of exploratory data analysis.⁵⁵ Constructing such a plot (Figure 14, *left*), one begins with writing all letters in some order vertically on either side of a sheet of paper, then goes through the text and adds some counting symbol (say, ✕) for every instance of every letter into a relevant raw. As a result, one ends up with a visual representation of the distribution of letter frequencies, which clearly shows the most frequent and the least frequent letters in the text (*alif* and *lām*, and *gāyñ* and *zā'*, respectively); when a very large number of items is to be counted, tallying marks (Figure 14, *bottom*) could have been used.⁵⁶ The plot then can be then resorted—Figure 14, *right*—for a more efficient representation of letter frequencies. Al-Kindī's own calculations of letter frequencies in Arabic are impressively close to modern calculations which are based on much larger samples of text (al-Kindī used a sample of 3,667 letters).⁵⁷

Whether al-Ḏahabī used any of the suggested methods is ultimately hard to say, at least at the moment. Yet, that he did use some kind of quantification is further suggested by the results of the comparison of the *Tārīħ al-islām* with other biographical texts. In this regard, al-Ḏahabī's sampling of Andalusian sources is particularly interesting (Figure 15), showing that al-Ḏahabī's included roughly 40 to 50% of biographies from each decade covered in his Andalusian sources, thus offering a quantitatively representative sample.⁵⁸

tology.”, 108.

⁵² *Cartography in the Traditional Islamic and South Asian Societies*, 1–89.

⁵³ Al-Muqaddasī, *The Best Divisions for Knowledge of the Regions*.

⁵⁴ Translation is from al-Kadi, “Origins of Cryptology,” 107–9; for Arabic, see Mrāyātī, *Ilm al-ta'miyat wa-istihrāq al-mu'ammā īnda al-'arab*, 2:216.

⁵⁵ For the classical description of the method, see Tukey, *Exploratory Data Analysis*, 1–25.

⁵⁶ For an explanation of tallying techniques, see Tukey, *Exploratory Data Analysis*, 16–18.

⁵⁷ Mrāyātī, *Ilm al-ta'miyat wa-istihrāq al-mu'ammā īnda al-'arab*, 1:77; cf. al-Kadi, “Origins of Cryptology,” 112.

⁵⁸ Data for the graph is from Avila, *La sociedad hispanomusulmana*. For additional details, see Romanov, “Computational Reading,” 276–77. The quality of his selection is the subject for the study to follow.

Letter	Instances	Letter	Instances
ا	xxxxxxxxxxxxxxxxxxxxxxxxxxxxxx	ا	xxxxxxxxxxxxxxxxxxxxxxxxxxxxxx
ب	xxxxxxxxxxxxxxxxxxxxxxxxxxxxx	ل	xxxxxxxxxxxxxxxxxxxxxxxxxxxxxx
ن	xxxxxxxxxxxxxxxxxxxxxxxxxxxx	ن	xxxxxxxxxxxxxxxxxxxxxxxxxxxxxx
ه	xxxx	ه	xxxxxxxxxxxxxxxxxxxxxxxxxxxxxx
ذ	xxxxxxxxxxxx	ي	xxxxxxxxxxxxxxxxxxxxxxxxxxxxxx
ج	xxxxxxxxxxxx	و	xxxxxxxxxxxxxxxxxxxxxxxxxxxxx
ح	xxxxxxxxxxxx	ه	xxxxxxxxxxxxxxxxxxxxxxxxxxxxx
د	xxxxxxxxxxxxxx	ر	xxxxxxxxxxxxxxxxxxxxxxxxxxxxx
ذ	xxxxxxxxxxxxxx	ت	xxxxxxxxxxxxxxxxxxxxxxxxxxxxx
ز	xxxxxxxxxxxxxx	ك	xxxxxxxxxxxxxxxxxxxxxxxxxxxxx
ب	xxxxxxxxxxxxxxxxxxxxxxxxxxxxx	ع	xxxxxxxxxxxxxxxxxxxxxxxxxxxxx
ز	ز	ف	xxxxxxxxxxxxxxxxxxxxxxxxxxxxx
س	xxxxxxxxxxxxxx	ق	xxxxxxxxxxxxxxxxxxxxxx
ش	xxxxxxxxxxxx	د	xxxxxxxxxxxxxxxxxxxxxx
ط	xxxxxx	ذ	xxxxxxxxxxxxxxxxxxxxxx
ظ	x	ه	xxxxxxxxxxxxxxxxxxxxxx
ع	xxxxxxxxxxxxxxxxxxxxxx	ه	xxxxxxxxxxxxxxxxxxxxxx
ـ	xx	ـ	xxxxxxxxxxxxxx
ـ	xxxxxxxxxxxxxxxxxxxxxx	ـ	xxxxxxxxxxxxxx
ـ	xxxxxxxxxxxxxxxxxxxxxx	ـ	xxxxxxxxxxxxxx
ـ	xxxxxxxxxxxxxxxxxxxxxx	ـ	xxxxxxxxxxxxxx
ـ	xxxxxxxxxxxxxxxxxxxxxxxxxxxxx	ـ	xxxxxxxxxxxxxx
ـ	xxxxxxxxxxxxxxxxxxxxxxxxxxxxx	ـ	xxxxxxxxxxxxxx
ـ	xxxxxxxxxxxxxxxxxxxxxxxxxxxxx	ـ	xxxxxxxxxxxxxx
ـ	xxxxxxxxxxxxxxxxxxxxxxxxxxxxx	ـ	xxxxxxxxxxxxxx
ـ	xxxxxxxxxxxxxxxxxxxxxxxxxxxxx	ـ	xxxxxxxxxxxxxx
ـ	xxxxxxxxxxxxxxxxxxxxxxxxxxxxx	ـ	xxxxxxxxxxxxxx
ـ	xxxxxxxxxxxxxxxxxxxxxxxxxxxxx	ـ	xxxxxxxxxxxxxx
ـ	xxxxxxxxxxxxxxxxxxxxxxxxxxxxx	ـ	xxx
ـ	xxxxxxxxxxxxxxxxxxxxxxxxxxxxx	ـ	xx
ـ	xxxxxxxxxxxxxxxxxxxxxxxxxxxxx	ـ	x

1	2	3	4	5	6	7	8	9	10
.:	::	:::	:::	:::	:::	:::	:::

Figure 14: A possible method for counting letter frequencies: (*left*) the initial stem-and-leaf plot (one can clearly see that *alif* and *lām* are the most frequent letters, while *gāyñ* and *zā'* are the least frequent ones; this ranking is based on the text of the Qur'ān); (*right*) the same plot rearranged by frequencies, convenient for the task of deciphering; (*bottom*) examples of tallying marks that could have been used for large scale calculations.

AH	370	380	390	400	410	420	430	440	450	460
in TI	42%	40%	42%	49%	49%	53%	49%	44%	48%	41%

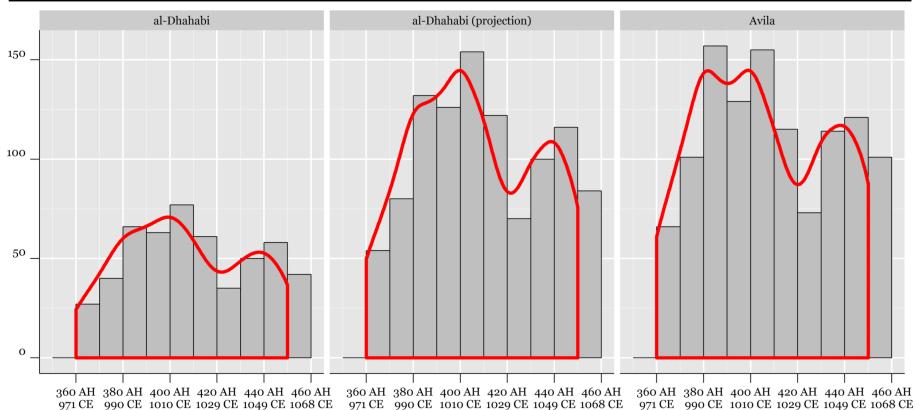


Figure 15: In her study of the demography of al-Andalus, Avila⁵⁹ collected all relevant data for the period of 360–460 AH / 971–1068 CE from four major Andalusian biographical collections (almost 1,150 individuals), of which al-Dahabī explicitly names three as sources of his *Ta’īh al-islām*. The (center) graph shows a projected representation of Andalusia had al-Dahabī chosen to write his history in 100 volumes, an opportunity he himself considered. The table (top) shows that al-Dahabī’s selected 40–50% of individuals from each decade!

Another example suggests that al-Dahabī was not the only one making quantitative representative sampling of their sources. Figure 16 of Ibn al-‘Imād’s *Šadarāt al-dahab* and al-Dahabī’s *Ta’rīh al-islām* shows the chrono-geographical coverage of both sources.⁶⁰ Similarities between them are striking, to say the least, especially if one considers that the authors belonged to different ideological camps (at least in terms of legal affiliations), lived in different provinces and were chronologically separated by almost three centuries. The similarity in the proportional representation of Islamic provinces is even more striking in the light of the significant difference in the overall volume of both sources: about 30,000 biographies in the *Ta’rīh al-islām* for the period of 700 lunar years (about 74% individuals with toponymic *nisbāt*s) versus about 8,500 biographies in the *Šadarāt al-dahab* for the period of 1000 lunar years (about 72% individuals with identifiable places of origin for the period of 100–1000/719–1592 CE).

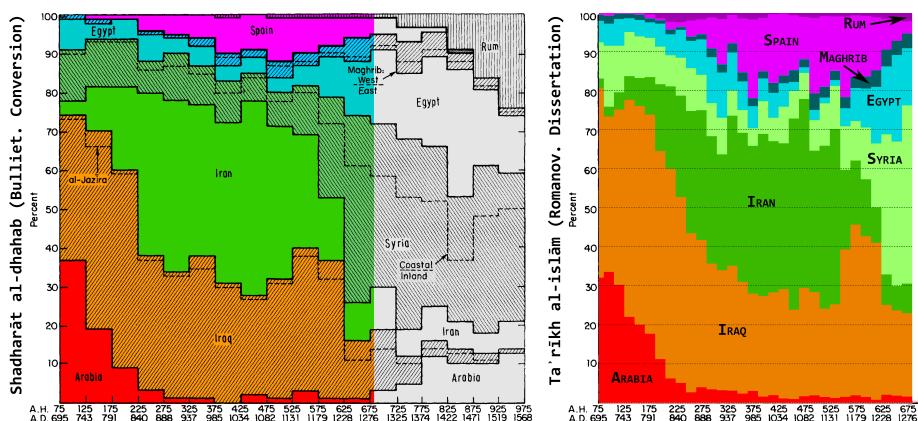


Figure 16: A comparative graph showing chrono-geographical coverage of Ibn al-‘Imād’s *Šadarāt al-dahab* and al-Dahabī’s *Ta’rīh al-islām*. NB: Bulliet’s graph has been modified slightly for readability—the area in bright colors shows the same period as al-Dahabī’s *Ta’rīh al-islām*.

In conclusion, I still have no explicit evidence that al-Dahabī—or any other Muslim historian—used any of the methods I am theorizing above. Yet, the modularity of their data, format in which this data was most likely collected and stored, the existence of relevant methods, and, most importantly, discoverable statistically meaningful patterns suggest that there was a quantitative methodology behind the work of al-Dahabī, and by extension of other scholars who worked with massive amounts of textual data. Even with quantitative methods out of vogue after the “cultural turn,”⁶¹ modern historians still employ them when historical anal-

⁵⁹ Avila, *La sociedad hispanomusulmana*.

⁶⁰ For more details, see Romanov, “Computational Reading,” 97–99. The graph for Ibn al-‘Imād’s *Šadarāt al-dahab* is from Bulliet, *Conversion to Islam*, 8.

⁶¹ Reynolds, “Do Historians Count Anymore?”

ysis requires they do so. After all, if a hammer in a hand makes everything look like nails, would not lots of nails beg for something that works like a hammer?

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