

'Abd Allāh Muḥammad b. Yahyā, d. 771/1369; 11. Abū 'Abd Allāh Muḥammad b. Aḥmad b. Marzūq, d. 780/1379; (e) in Constantine: 12. Abū 'Alī Ḥasan b. Abī 'l-Ḳāsim b. Bādīs, d. 787/1385; 13. Ḥasan b. Kḥalaf Allāh b. Ḥasan b. Abī 'l-Ḳāsim b. Maymūn b. Bādīs, cousin of the last-named, d. 784/1382; (f) in Tunis: 14. Abū 'l-Ḥasan Muḥammad b. Aḥmad al-Baṭarnī (var. al-Baṭrūnī and al-Baṭṭiwi), d. 793/1390; 15. Abū 'Abd Allāh Muḥammad b. Muḥammad b. 'Arafa, d. 803/1400; 16. Abū Maḥdī 'Isā al-Ghubrīnī, named above; 17. Abū 'l-Ḳāsim Muḥammad b. Aḥmad . . . al-Sabṭī, *kāfi* of Granada, d. 761/1359, who gave him a general *idjāza* after admitting him to the "pleasure of being present at his lectures" (cf. *Wafayāt*, 58); 18. Abū Ḥafṣ 'Umar al-Raḍīrāḍī (probably al-Raḡrāḡī), d. 810/1407, after the writing of the *Wafayāt*; 19. Abū 'Abd Allāh Muḥammad b. Abī Ishāq Ibrāhīm b. Abī Bakr . . . b. 'Abbād al-Rundī [q.v.], died in Fās in 792/1390. The last two are not named in the *Wafayāt*.

Ibn Kunfudh was equally scrupulous, at the end of the same work, in compiling a list of his own writings. Of the 26 titles contained in this list, at the present time, roughly speaking, we know only the following: (1) *Bughyat al-fāriḍ min al-ḥisāb wa 'l-farā'id*, which is probably the same as the *Mu'awanat al-rā'id fi mabādī 'l-farā'id* or again the *Sharḥ al-urḍūza* (var. al-manẓūma) al-tilimsāniyya fi 'l-farā'id and which, according to M. Ben Cheneb, is said to exist in a private (?) library; (2) al-Fārisiyya fi mabādī al-dawla al-ḥafsiyya, ed. M. Nayfar and 'A. Turḳī, Tunis 1968, with an important introd. (3) al-Masāfa al-saniyya fi 'kḥtiṣār al-riḥla al-'abdariyya, the source of Aḥmad Bābā, *Nayl al-ibtihādī*, Fās ed., 394, Cairo ed., 70 and passim; (4) *Sharaf al-tālib fi asnā al-maṭālib* (see mss. in al-Fārisiyya, 74-7). (5) *Taysīr al-maṭālib fi ta'dīl al-kawākib*, ms. Rabat 512 bis; (6) *Uns al-fakīr wa-'izz al-ḥakīm*, a biography of the Andalusian mystic Abū Madyan and his followers; ms. Rabat, 385; Cairo, vii, 344 v. 45; ed. M. al-Fāsi and A. Faure, Rabat 1965; (7) *Ḥaṭṭ al-niḡāb 'an wuḍūḥ a'māl al-ḥisāb*, a commentary on the *Talkhīṣ a'māl al-ḥisāb* of Ibn al-Bannā' [q.v.], ms. Rabat 531.

M. Ben Cheneb attributes to him other works whose titles do not appear on his own list; (8) *Taḥṣīl al-manāḡib fi takmil al-ma'ārib*, a commentary on (5) above; ms. Rabat 512 bis. (9) *Sharḥ urḍūzat Ibn Abī 'l-Riḍjāl* [q.v.], ms. Rabat 466, 467, 512 bis (1); Br. Mus. 977a

On the other hand, a number of mss have been discovered (see Introd. to al-Fārisiyya), in particular: (10) *Urḍūba fi'l-tibb*; (11) *Tuḥfat al-wārid fi 'kḥtiṣās al-sharaf min kibāl al-wālid*; (12) *Taḥṣīl al-maṭālib fi ta'dīl al-kawākib*; (13) *Sirādī al-thikāt fi 'ilm al-awḡāt*.

The remainder are now considered to be lost: (a) *'Alāmat al-naḍīḡāh fi mabādī al-iṣṭilāḡ*; (b) *Anwār al-sa'āda fi uṣūl al-'ibāda*; (c) *Baṣṭ al-rumūs al-kḥafiyya fi sharḥ 'arūḍ al-Kḥazraḍiyya*; (d) *Hidāyat al-sālik fi bayān Alfiyyat Ibn Mālik*; (e) *Iḍāḡ al-ma'ānī fi bayān al-mabānī*; (f) al-Ibrāhimiyya fi mabādī 'ilm al-'arabiyya; (g) al-Kunfudhiyya fi ibṭāl al-dilāla al-falakiyya; (h) al-Lubāb fi 'kḥtiṣār al-Diālāb; (i) *Taḥṣīm al-tālib li-masā'il uṣūl* (var. *aṣlay*) Ibn al-Ḥādīb; (j) al-Talkhīṣ fi sharḥ al-talkhīṣ; (k) *Taḥṣīl al-dilāla fi sharḥ al-risāla*; (l) *Talkhīṣ al-'amal fi sharḥ al-Ḍumāl* of al-Kḥunādī (cf. Brockelmann, I, 463); (m) *Taḥṣīl al-'ibāra fi ta'dīl al-ishāra*; (n) *Wasīlat al-Islām bi 'l-nabī 'alayh al-salāt wa 'l-salām*; (o) *Wiḡāyat al-muwakkḥit wanikāyat al-munakkhit*.

*Bibliography*: Ibn al-Ḳāḍī, *Diadḡwat al-*

*iktibās fi man ḥalla min al-a'lām madīnat Fās*, lith. Fās 1309, 79; idem *Durrat al-biḡḡāl fi asmā' al-riḍjāl*, Rabat 1934, i, 60; Aḥmad Bābā, *Nayl al-ibtihādī bi-taṭrīz al-Dibāḡī*, Cairo 1351/1932, 75; Kādirī, *Nashr al-maḥānī li ahl al-ḥarn al-hādī 'aṣḥar wa 'l-thānī*, lith. Fās 1310, i, 4; Ibn Maryam-al-Bustānī *fi dhikr al-awliyā' wa 'l-'ulamā'* bi, Tilimsān, Algiers 1326/1908, 309; Ḥafnāwī, *Ta'rif al-kḥalaf bi-riḍjāl al-salaf*, Algiers 1328/1909, 27-32; Kattānī, *Fihris al-fahāris wa 'l-aṭḡbāt*, ii, 323; R. Basset, *Rech. bibliographiques sur les sources de la Salouat al-Anfās*, Algiers 1905, no. 20; E. Lévi-Provençal, *Chorfa*, 98, n. 2, 247, n. 5; M. Ben Cheneb, in *Hespérus*, 1928, 37-49; Brockelmann, II, 241, S I, 598, S II, 341, 361; Cl. Huart, *Litt. ar.*, 343; Nāsīrī, *K. al-Istikṣā li-akhbār duwal al-Maghrib al-aḡṣā*, Casablanca 1954-6, iv, 83; H. Pérès, ed. of the *Wafayāt* of Ibn Kunfudh, Algiers n.d., 58 ff.

(M. HADJ-SADOK)

**IBN QUTAYBA**, ABŪ MUḤAMMAD 'ABD ALLĀH B. MUSLIM AL-DĪNAWARĪ (some add AL-KŪFĪ, which refers to his place of birth, and AL-MARWAZĪ, which is probably the ethnic name of his father), one of the great Sunni polygraphs of the 3rd/9th century, being both a theologian and a writer of *adab*. He seems to have been descended, in the second or third generation, from an Arabized Iranian family from Kḥurāsān which was connected on the female side with the Bāhilīs of Baṣra and may have come to 'Irāq in the wake of the 'Abbāsīd armies during the second half of the 2nd/8th century.

He was born at Kūfa in 213/828, but little is known of his childhood and adolescence. At the most we are able to compile a list of his teachers which, on careful examination, provides much information on his education. Among the most important of them we find men who owe their reputations generally to their attachment to the *Sunna*, either as theologians, traditionists or philologists, or usually as all three. The biographers and critics have produced long lists of them, but a few names should be mentioned here. The three persons who had the greatest influence on the young Ibn Qutayba are undoubtedly Ishāq b. Ibrāhīm b. Rāhawayh al-Ḥanzalī (d. ca. 237/851), a Sunni theologian, a disciple of Ibn Ḥanbal and protégé of the Ṭāhirids of Nisābūr, where he appears to have spent most of his life, Abū Ḥatīm Sahl b. Muḥammad al-Sidjīstānī (d. ca. 250/864), Sunni philologist and traditionist and a master of everybody who in 'Irāq was interested in philology and tradition, and finally al-'Abbās b. al-Faraj al-Riyāshī (d. 257/871), one of the leaders of philological studies in 'Irāq, transmitter of the works of al-Aṣma'i, Abū 'Ubayda and other pioneers of the 2nd/8th century.

Very few details are available of Ibn Qutayba's career, but a comparison of information from different sources allows the following tentative reconstruction: after the change in ideology accepted by al-Mutawakkil and his chief henchmen from 232/846 onwards, Ibn Qutayba found himself favoured because of his literary works, the ideas of which tallied pretty well with the new trend. It was perhaps writings of the type of his introduction to the *Adab al-hatīb* which caused him to be noticed and given an appointment by the vizier Abu 'l-Ḥasan 'Ubayd Allāh b. Yahyā b. Kḥakān, one of those chiefly responsible for the new policy, who may well have continued to be his patron until his disappearance in 263/877. There is no doubt that he owed to him his appointment as *kāḍī* of Dinawar in about

236/851. He seems to have remained in this office until 256/870, when he may have stayed for a short time as inspector of *mazālim* of Baṣra until the sacking of this town by the Zandī in Shawwāl 257/November 871. It is not impossible, however, that he owed the latter appointment to the favour of another powerful official of the 'Abbāsīd administration, possibly the Nestorian convert Ṣā'īd b. Maḥlād. Mention should also be made of his relations, perhaps only occasional, with the Ṭāhirīd governors of Baḥdād ('*Uyūn*, ii, 222).

After 257/871, Ibn Kutayba devoted himself to the teaching of his works in a district of Baḥdād, where he remained until his death in 276/889.

Ibn Kutayba's son, Aḥmad, appears to have been his chief disciple. He is certainly responsible, as is his son 'Abd al-Wāḥid, for the transmission to Egypt, and indirectly to the West—especially through the intermediary of Abū 'Alī al-Kālī—of the greater part of the works of Abū Muḥammad. In al-Andalus, the direct transmission of Ibn Kutayba's work was ensured by the famous Kāsim b. Aṣbagh, who had come to study in Baḥdād in 274/887. Among the eastern disciples, 'Ubayd Allāh b. 'Abd al-Rahmān al-Sukkari (d. 323/935) seems to have played a particularly important part, his name being found at the head of numerous *isnāds*. But there should also be mentioned Abū Muḥammad 'Abd Allāh b. Dja'far Ibn Durustawayh [q.v.], and Ibrāhīm b. Muḥammad b. Ayyūb al-Ṣā'igh (d. 313/925), in addition to other minor disciples.

It can be stated that, with the exception of two titles, all the authentic works of Ibn Kutayba as at present known have been published. We list them here, giving for each the most useful edition and a brief description of the contents:

(1) *K. Adab al-kātib* (ed. Grünert, Leiden 1900), manual of philology for the use of secretaries, with a famous introduction which may be regarded as a politico-cultural profession of faith.

(2) *K. al-Anwā'* (ed. Pellat-Hamidullah, Haydarābād 1375/1956), treatise on practical astronomy and meteorology.

(3) *K. al-'Arab* (ed. Kurd 'Alī, in *Rasā'il al-Bulaghā'*, Cairo 1325/1946, 344-77), treatise in the anti-Shu'ūbi tradition on the relative merits of the Arabs, the Persians, and the inhabitants of Khurāsān.

(4) *K. al-Ashriba* (ed. Kurd 'Alī, Damascus 1366/1947), *fatwā* on drinks written in *adab* style.

(5) *K. al-Ikhtilāf fi 'l-lafz wa 'l-radd 'ala 'l-Djahmiyya wa 'l-Mushabbiha* (ed. Muḥammad Zāhid al-Kawthari, Cairo 1349), a theological pamphlet refuting the position of the Mushabbiha on attributes and that of the Mu'tazilis with Djahmiyya tendencies on the pronunciation of the Kur'an.

(6) *K. Ma'āni 'l-shi'r* (2 vols., Haydarābād 1368/1949), long work on the themes of poetry.

(7) *K. al-Ma'ārif* (ed. 'Ukāsha, Cairo 1960), a historical manual with encyclopaedic appendices on very varied subjects.

(8) *K. al-Masā'il wa 'l-adjiwa* (Cairo 1349 H.), a theological work.

(9) *K. al-Maysir wa 'l-kidāh* (ed. Muḥibb al-Din al-Khaṭīb, Cairo 1343), a juridico-philological study on games of chance, as the *K. al-Ashriba* was on fermented drinks.

(10) *K. al-Shi'r wa 'l-shu'arā'* (ed. Aḥmad Shākir, 2 vols., Cairo 1364-69/1945-50), poetical anthology arranged chronologically, devoting a large section to the "modern" poets. The introduction, somewhat overrated, is often considered as a manifesto of neo-classicism (ed. and tr. Gaudefroy-Demombynes

under the title *Introduction au Livre de la Poésie et des Poètes*, Paris 1947).

(11) *K. Tafsi'r gharib al-Kur'an* (ed. Aḥmad Ṣaḥr, Cairo 1378/1958), philological commentary on the difficult passages of the text of the Kur'an.

(12) *K. Ta'wil mukhtalif al-hadith* (ed. Farajī Allāh Zaki al-Kurdi, Maḥmūd Shukri al-Alūsī, Maḥmūd Shābandār-zāde, Cairo 1326), Ibn Kutayba's most important "theological" work, in which are clearly set out his religious, heresiographical and political ideas (Fr. tr. by G. Lecomte, Damascus 1962).

(13) *K. Ta'wil mushkil al-Kur'an* (ed. Aḥmad Ṣaḥr, Cairo 1373/1954), treatise on Kur'anic rhetoric and on *i'djās al-Kur'an*.

(14) *K. 'Uyūn al-akhbār* (ed. Aḥmad Zaki al-'Adawī, Cairo 1343-8/1925-30), a large compendium of *adab*, on a number of apparently secular subjects; important introduction.

The only two authentic texts which are unpublished are:

(15) *K. Gharib al-hadith*, an incomplete manuscript of which exists in the Zāhiriyya at Damascus (*lugha*, 34-5), a philological commentary on *hadith*, in the broadest sense, from the Prophet to Mu'āwiya.

(16) *K. Iṣlāh al-ghalaṭ fi gharib al-hadith li-Abi 'Ubayd al-Kāsim b. Sallām* (Aya Sofya, 457; Zāhiriyya, 7899), a separate fascicule of no. 15 concerning Abū 'Ubayd's errors of interpretation.

The other titles of works attributed to Ibn Kutayba are for the present doubtful. Among those whose existence seems the least problematical may however be mentioned: (17) a *K. Dalā'il al-nubuwwa*; (18) a *K. al-Fiḥh*; (19) a *K. I'rāb al-Kur'an*; (20) a *K. al-Naḥw*; and perhaps: (21) a *K. al-Kalam*; (22) a *K. Ta'bir al-ru'yā*; (23) a *K. al-Kirā'āt*.

All the other titles found in the biographies are of works of dubious authenticity. Several of them probably represent the whole or part of the known works mentioned above.

Finally there should be mentioned the apocryphal works, of which up to now the following are known:

(1) *K. al-Alfāz al-mughraba bi 'l-alkāb al-mu'raba* (Fās, Karawiyyin, *lugha*, 1262); (2) *K. al-Djarāthim*, an artificial philological collection published in fragments; (3) *K. al-Imāma wa 'l-siyāsa* (Cairo 1322, 1327, 1377) which it has been suggested might be attributed to Ibn al-Kūṭiyya; (4) *K. Talḥin al-muta'allim fi 'l-naḥw*, Paris, Bibl. Nat. 4715.

In addition to showing the influence of Ibn Kutayba's teachers briefly listed above, these works bear traces of the main cultural ideas current in 'Abbāsīd society in the 3rd/9th century, which means that they drew their inspiration also from a very wide range of written sources.

First, the essential ideas found in the work of Ibn al-Muḥaffa' [q.v.] certainly seem to have passed into that of Ibn Kutayba, and particularly in the '*Uyūn al-akhbār* and in *Ma'ārif*: *K. Kalīla wa-Dimna*, *K. al-Adab al-kabir*, *K. al-Āyīn* and *K. Siyar mulūk al-'Adjām* (translated from the history of the kings of Persia entitled *Khudhaynāma*). Next, a fair proportion of the Aristotelian or pseudo-Aristotelian works translated into Arabic at the beginning of the 3rd/9th century, mainly under the titles of *K. al-Hayawān* and *K. al-Filāḥa*. Although borrowings from the *K. al-Hayawān* of al-Djāḥiẓ cannot be excluded, it seems that the *K. al-Filāḥa* (which is in fact the *Geoponica* of Cassianus) constitutes an original source. Ibn Kutayba knew the works of al-Djāḥiẓ remarkably well. Nevertheless his only acknowledged borrowings from this author concern the *K. al-*

*Bukhālā*?. About the remainder one can only guess. Finally, it is not without interest to note that Ibn Kutayba borrowed extensively from existing, and remarkably faithful, translations of the Torah and of the Gospels (in *Ma'ārif*, *Mukhtalif al-hadith* and *Uyūn al-akhbār*).

Interested mainly in his work on *adab*, which in fact was until recently the only example of his literary output in their libraries, western critics have often tended to overlook Ibn Kutayba's "theological" work and to pass in silence over his religious ideas.

It seems clear however that at some stage Ibn Kutayba put his literary talents at the service of the enterprise of the restoration of Sunnism which was undertaken by al-Mutawakkil and his chief helpers. This meant that a number of his works were intended to expound a politico-religious doctrine which we might expect would take its place in the ideological line of the Sunna then coming into being, and particularly that represented by Ibn Ḥanbal and Ishāk b. Rāhawayh.

Nevertheless, Ibn Kutayba, who admits to having been tempted in his youth by the quasi-rationalist ideologies which were in vogue at the time, was at times somewhat troubled by the dogmatic intransigence of the upholders of Tradition.

Although his theodicy is fairly clearly "Ḥanbali", his attitude on *ḥadar* has nevertheless some strange nuances; although his attitude concerning the Qur'ān is orthodox, he is much less categorical on the problem of *lafz* [q.v.], which he states does not prevent membership of the Sunnī community; although his attitude concerning the Companions is that which remained in later times the touchstone of the Sunna, he nevertheless retained a deep and reverent respect for the family and descendants of the Prophet, so far as they were politically neutral. Even his opinions about the "national groups" (*Shu'ūbiyya*) seem much more subtle than has hitherto been admitted: whether he is writing of ethnic or of religious groups, one is led to think that he tends to gather together peaceably around the reigning dynasty those among them whom he considers it possible to win over politically.

On the other hand Ibn Kutayba's methodology—of which he nowhere gives a systematic definition—certainly seems steadfastly to despise the rational or intellectual criteria held for example among the Shāfi'is and the Ḥanafis. The Qur'ān and the Sunna remain for him the two fundamental bases of doctrine; the third is *ijmā'*, of which his conception is perhaps nearer to that of Mālik than of Ibn Ḥanbal. The Ḥanafī *ra'y* and the Shāfi'ī *ḥiyās* are fiercely demolished in the *Mukhtalif*, as are all their equivalents (*naẓar*, *ʿaql*, *istihsān*, etc.).

Thus all the religious, political and literary work of Ibn Kutayba combines to make him an eminent representative, if not the exclusive spokesman, of the *ahl al-Sunna wa 'l-Djāmā'a*, who in fact from this period were the party of the 'Abbāsīd dynasty after it abandoned the Mu'tazilī ideology.

Critics from Ibn al-Nadīm onwards all reproduce the same ready-made opinion concerning Ibn Kutayba's place in the "philological schools". It is admitted without hesitation that he was the chief creator of a "Baghdādī synthesis" between the philological doctrines of Kūfa and of Baṣra. On close inspection this opinion is shown to be open to doubt. In fact, in addition to the point already emphasized by G. Weil (introd. to the ed. of the *K. al-Inṣāf fī masā'il al-khulāf* . . . of Ibn al-Anbārī, Leiden 1913) that the schools of Baṣra and of Kūfa can scarcely have assumed their distinctive characteristics before the

end of the 3rd/9th century, nothing has been found in Ibn Kutayba's philological work, or at least in what now survives, which could really justify this point of view. Although he in effect contrasts them with the "Baṣrans", he regularly refers to those who were later to be attached to the "School of Kūfa" as "Baghdādīs", and the synthesis of which so much has been made is no more than a genuine eclecticism which never claimed to form a school.

All that can be said is that Ibn Kutayba in fact joins certain reputedly Kūfī tendencies to others considered to be Baṣran. His position may be summarized by stating that in grammar he remains on the whole a supporter of the norm, i.e., "Baṣran", in spite of his attachment to the teaching of al-Kisā'i and of al-Farrā', whereas in a more general way, in philology and especially in poetry, he does not hesitate to depart from the usually accepted views, an attitude considered to be "Kūfī".

Ibn Kutayba's writing on poetry is found mainly in two works: the *K. Ma'ānī 'l-shi'r*, a long anthology of poetic themes, and the *K. al-Shi'r wa 'l-shu'arā'*, a mainly chronologically arranged anthology. It is possible that other works, now lost, were also on poetry. Thus there is frequently mentioned a *K. 'Uyūn al-shi'r* of which nothing is known. It is usual (see Gaudiefroy-Demombynes, *op. cit.*) to attribute great importance to the introduction to the *K. al-Shi'r wa 'l-shu'arā'*. It is true that it appears as a "veritable manuel du néo-classicisme" (R. Blachère, *HLA*, i, 140) in the sense that it exhorts writers to "create antique verses on new thoughts" and contributes some original ideas on the ideal poetic technique. But one has no hesitation in saying that this text, though of some interest for the evidence it contains, is nevertheless grossly overrated as a treatise on style. Close inspection reveals that its few main ideas have nothing at all to do with poetic style. They concern in fact a great problem of cultural ethos, that of the quarrel of Ancients and Moderns, and in addition an important problem of historical method, that of the documentary value of a literary work in the strict sense. There is nothing in this which truly concerns poetics. As Ibn Kutayba composed no poetry at all himself, he continues to be regarded as a writer of prose.

Nevertheless, he must be regarded as an innovator, in the sense that he devotes in his anthologies, and particularly in the *Shi'r*, at least as much space to the "modern" as to the "ancient" poets. Thus he professes a great admiration for writers such as Baḥshār and Abū Nuwās, to mention only the greatest. In addition he has the merit of mentioning poets of whom otherwise almost nothing is known.

Ibn Kutayba's reputation, especially in the West, is based mainly on his ability as a writer of *adab*. His *adab*, which comprises an ethos and a culture in which are united all the intellectual currents of 'Abbāsīd society at the beginning of the 3rd/9th century, and which displays an intent to popularize, at least for a certain literate public, is in this sense a kind of humanism. But it would be wrong, in the light of the eclectic professions of faith in the introductions of the *Uyūn* and the *Adab al-kātib*, to regard it as a secularist or even simply as a secular humanism, as some have tended to do in the West. What has been said above on his religious position and his attitude as defender of the Sunna clearly proves that in his mind there is no difference in kind but simply one of degree between the religious and the secular aspect of his educational work.

Ibn Kutayba's culture amalgamates in several

ways the four great cultural trends of his period: the Arabic trend proper, which consists of the "Arabic" sciences, *i.e.*, the religious sciences properly so-called, to which must be added the philological and "historical" sciences; the Indo-Iranian current, which contributes a certain administrative culture and a certain conception of the social relations in a developed society; the Judaeo-Christian trend, which adds a certain spiritual ferment; and, in a lesser degree, the Hellenistic trend which contributes the taste for logic and experimental knowledge.

Similarly Ibn Ẹutayba's ethic brings together the great ethical systems conveyed by these different cultures: the proud and pitiless ethic of the desert, that of the virile and sober qualities of the pre-Islamic *muruwwa*, the civilized and opportunist ethic of the Persian tradition, the spiritual and mystic ethic of the three revealed religions. Nevertheless, one seeks in vain in the resulting synthesis for any influence of Aristotelian or Platonic ethics, they being too clearly incompatible with the developing Sunni ideal.

It is usual to consider the style of a compiler as a myth. Certainly it must be admitted that the great mass of Ibn Ẹutayba's work cannot be directly attributed to him. The data of *adab* and *ḥadīth* are obviously not written by him. Nevertheless it must not be forgotten that all his works are preceded by introductions, usually long, and apparently on the whole original, consisting of several hundred pages in all. Furthermore it cannot be denied that his works of polemical ideology such as the *Mukhtalif*, the *Ikhṭilāf fī 'l-lafẓ* and the *Masā'il* are entirely original. Thus, paradoxically, it is in the works or parts of works of the most technical nature that we must expect to find passages which demonstrate Ibn Ẹutayba's qualities as a writer.

Ibn Ẹutayba is, so far as is known at present, the third great writer of Arabic prose chronologically after Ibn al-Muḳaffa' and al-Djāḥiz. After the bombastic and often obscure literary prose of the middle of the 2nd/8th century, and after the brilliant but difficult style of al-Djāḥiz, Ibn Ẹutayba introduced a prose whose dominant characteristic was ease and facility. Far from the oratorical periods of the *kutūb* of the 2nd century and from the faceted style of al-Djāḥiz, his sentences are simple, short and without artifice; his language is that in current use, with no concession to *gharīb* and not bound by an exaggerated respect for the norms of grammatical theory. It is already "modern Arabic".

The two aspects of Ibn Ẹutayba, the "secular" and the "religious", which are however distinguished only for the purpose of explanation, reflect a double personality: with a mind open to all the current intellectual ideas, which he attempted to spread among the responsible people of his time, Ibn Ẹutayba, requested at a certain time to give the support of his literary authority to al-Mutawakkil's reform, found himself, as was said by Ibn Taymiyya, spokesman of the nascent Sunna. It is not surprising if, after this, this eclectic man of letters felt himself constrained to stifle certain of his syncretist tendencies. This explains the reticence concerning him which was maintained in later years, in the East as well as in the West, though generally for opposite reasons; and this explains why none of the great ideological schools of Islam has ever dared to claim him.

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For Ibn Ẹutayba's place in the development of rhetoric, see BALĀḠHA and AL-MAʿĀNĪ WA'L-BAYĀN. (G. LECOMTE)

**IBN AL-KŪṬIYYA**, ABŪ BAKR B. ʿUMAR B. ʿABD AL-ʿAZĪZ B. IBRĀHĪM B. ʿISĀ B. MUZĀḤĪM, a grammarian and, in particular, historian of Muslim Spain, who owes his appellation "son of the Gothic woman" to the fact that one of his ancestors, ʿIsā b. Muzāḥim, a freedman of ʿUmar b. ʿAbd al-ʿAzīz, had married Sara, daughter of Olmundo and granddaughter of the penultimate Visigothic king, Vitiza. Leaving Seville where her family was living, Sara had gone to Damascus to complain to the caliph Hishām b. ʿAbd al-Malik of the losses she had suffered at the hands of her uncle Ardabasto who, on the death of his brother, had seized his possessions in the East of al-Andalus. ʿIsā and Sara returned to al-Andalus, and their descendants lived in Seville.