

technique is excellent, metaphors and similes abound, and the *badī'* is applied with assurance and felicity.

Ḥādījī *Khalifa*, nos. 934, 2165, 2646 and 5159, appears to confuse this Ibn Abbār with the historian who is the subject of the preceding article.

**Bibliography:** Ibn Bassām, *Dhakhira*, ii; Dabbī, *Bughya*, no. 352; Abu 'l-Walid al-Ḥimyarī, *Badī'*, index; Ibn Khallikān, Cairo 1310, i, 44; Maḳḳarī, *Analectes*, index; Pons Boigues, *Ensayo*, 409; S. Khalis, *La vie littéraire à Séville au XI<sup>e</sup> siècle*, thesis Sorbonne 1953 (unpublished); H. Pérès, *Poésie andalouse*, 186; F. Bustānī, *Dā'irat al-ma'ārif*, ii, 295. (M. BEN CHENEB\*)

**IBN 'ABBĀS** [see 'ABD ALLĀH B. (AL-)ABBĀS].

**IBN 'ABD ALLĀH**, as patronymic of converts [see ISM].

**IBN 'ABD AL-BARR AL-NAMARĪ** (al-Numayrī), appellation of a family of Cordovan scholars, the principal representative of which is Abū 'UMAR YŪSUF B. 'ABD ALLĀH, born in 368/978. He studied in his native city under masters of repute, engaged in correspondence with scholars of the East and travelled all over Spain "in search of knowledge", but never went to the East. Considered the best traditionist of his time, he was equally distinguished in *fiqh* and in the science of genealogy. After displaying Ṣāḥirī tendencies at first, in which he resembled his friend Ibn Ḥazm, he later followed the Mālikī doctrine, not without some inclination towards Shāfi'ī teaching. He held the position of *ḥādī* at Lisbon and Santarem under al-Muẓaffar b. al-Aḥṣā, and died at Játiva in 463/1070.

Ibn 'Abd al-Barr is the author of a considerable number of works of all kinds, of which there have been preserved especially:—*K. al-Istī'āb fī ma'rifa al-Ashāb*, biographies of the Companions of the Prophet, ed. Ḥaydarābād 1318-9, then on the margin of the *Iṣāba* of al-'Askalānī, Cairo 1323-5, and finally ed. 'Alī Muḥ. al-Badīawī, Cairo 1957-60, 4 vols. (for the abridgements of this work, see Brockelmann).—*Ḍiāmī bayān al-'ilm wa-faḍli-hi wā mā yanbaghi fī riwāyati-hi wa-ḥamli-hi*, Cairo 1346.—*al-Kāfi fī 'l-fiqh*, a manual of Mālikī law (see Brockelmann, S I, 297, foot).—*al-Tamhīd li-mā fī 'l-Muwatta'a min ai-ma'āni wa 'l-asānīd*, on the methodology of *ḥadīth* (see Brockelmann, S I, 298, top, 629).—*Kitāb al-istidhāk fī sharḥ madhāhib 'ulamā' al-amṣār*, a summary of the preceding (see Brockelmann S I, 297, foot).—*al-Istidrāk li-madhāhib al-a'sār fī-mā taḍammāna-hu 'l-Muwatta'a min ma'āni 'l-ra'y wa 'l-āthār*, commentary on the *Muwatta'a*.—*Kitāb al-Intikā' fī faḍl al-thalāth al-a'imma al-fuḳahā'*, on Mālik, Abū Ḥanīfa and al-Shāfi'ī, Cairo 1350.—*al-Inṣāf fī-mā bayn al-'ulamā' min al-ikhṭilāf*, ed. Cairo, in *Madjmū'a al-rasā'il al-muniriyya*.—*al-Ḳaṣd wa 'l-amam fī 'l-ta'rif bi-uṣūl al-'Arab wa 'l-'Adām wa-man awwal man takallama bi 'l-'arabiyya min al-umam*, on genealogies, Cairo 1350; French trans. A. Mahdjoub, in *R Afr.*, xcix (1955-7).—*al-Inbāḥ 'alā ḥabā'il al-rwāḥ*, on the genealogies of transmitters, printed with *al-Ḳaṣd*.—*Bahājat al-madjālis wa-uns al-mudjālis*, a book of *adab* composed in verse for al-Muẓaffar and abridged by Ibn Luṣyūn (see Brockelmann, S I, 629, with other titles).

**Bibliography:** Ibn Khayr, *Fihra*, index; Ibn Bashkuwāl, *Sila*, ii, 640; Ibn Ḥazm, *Risāla* (see Ch. Pellat, in *al-Andalus*, xix/i (1954), 7-9); A. González Palencia, *Literatura*, index; F. al-Bustānī, *Dā'irat al-ma'ārif*, iii, 333-4; Brockelmann, S I, 297, 628-9 (with further bibliography).

(CH. PELLAT)

**IBN 'ABD AL-HĀDĪ** [see YŪSUF B. 'ABD AL-HĀDĪ].

**IBN 'ABD AL-ḤAKAM** refers to the son and the four grandsons of 'ABD AL-ḤAKAM (said to have died in 171/787-88), a wealthy and influential family of legal scholars and historians in 3rd/9th century Egypt. The Banū 'Abd al-Ḥakam were among those who introduced Mālikism into Egypt. They were also intimately connected with al-Shāfi'ī [q.v.], providing the initial financing of his stay in Egypt. Al-Shāfi'ī is said to have died in their house (Ibn Farḥūn, 134), and he was buried in their family plot. Later, they dissociated themselves from his teaching. Their prominent position brought them the usual share of tribulations. Thus, they suffered persecution during the Mu'tazilī *mihna* in 227/842, and in 237/851 they were among those accused of having misappropriated the confiscated property of a former high official that the central government claimed for itself. They were assessed the exorbitant sum of 1,404,000 *ḍinārs*. Although they were speedily exonerated, they seem to have lost their former prominence and influence as a result of this affair.

1. ABŪ MUḤAMMAD 'ABD ALLĀH B. 'ABD AL-ḤAKAM, who was born in 155/772 and died on 21 Ramaḍān 214/22 November 829, is said to have had direct contact with Mālik. He wrote a number of textbooks on Mālikī legal teaching. Of his writings, only the biography (*sira* or *faḍā'il*) of 'Umar b. 'Abd al-'Azīz is preserved (ed. A. 'Ubayd, Cairo 1346/1927). The work depicts 'Umar as the ideal Muslim ruler by means of bringing together numerous edifying anecdotes, stories of his dealings with his contemporaries, his sermons, his prayers, and his official correspondence, including a fiscal rescript clarifying his financial policies (H. A. R. Gibb, in *Arabica*, ii (1955), 1-16). It exemplifies the deep influence of religio-legal thought upon Muslim historiography, and it is particularly valuable as the oldest preserved representative (apart from the *Sira* of the Prophet) of Muslim biographical writing on the large scale in monograph form.

2. 'ABD AL-ḤAKAM, the eldest of 'Abd Allāh's sons, died under torture during the misappropriation trial in November 851. Like Sa'd, who appears to have been the youngest of the four brothers, he did not leave much of a permanent mark.

3. ABŪ 'ABD ALLĀH MUḤAMMAD B. 'ABD ALLĀH was esteemed by his contemporaries as the outstanding member of the family. Born on 15 Ḍhu 'l-Ḥijja 182/27 January 799, he studied with al-Shāfi'ī but later wrote a "Refutation of al-Shāfi'ī where he was in contradiction to the Qur'ān and the *sunna*." It was he who was summoned to Baghdād to subscribe to the dogma of the createdness of the Qur'ān, but he refused to do so and was sent back to Egypt. His works, none of them preserved, included polemical treatises directed against the 'Irākīs and against Biṣhr al-Marīṣī, as well as studies of special legal questions. In the manuscripts of his father's biography of 'Umar b. 'Abd al-'Azīz, he is stated to be its transmitter (an addition in his name appears on pp. 121 f. of the edition). The date of his death is variously given as Wednesday, 4 or 15 Ḍhu 'l-Ḳa'da 268/26 May (Thursday) or 6 June (Wednesday) 882, or 269/882-83.

4. ABU 'L-ḲĀSIM 'ABD AL-RAḤMĀN B. 'ABD ALLĀH (born ca. 182/798-99, died 257/871) is famous for his work on "The Conquest of Egypt and the West" (*Futūḥ Miṣr*), the oldest preserved work on the subject (ed. C. C. Torrey, New Haven 1922; another old manuscript in Manisa, General Library 281, 2,