

M. Asín Palacios, Paris 1933, 5; Ibn al-Khaṭīb, *A'māl al-a'šām*, ed. E. Lévi-Provençal, Rabat 1934, 285 ff.; J. Bosch Vilá, *Los almorávides*, Tetuan 1956, 287 ff. (see note 4 which mentions, besides the works referred to above, also: Ibn Khaldūn, *Berbères*, ii, 184; Marrākushī, *Mu'adhib*, tr. Fagnan, 182; Codera, *Decadencia y desaparición de los almorávides en España*, 33-52; Valdeavellano, *Historia de España*, 914-7; P. Nwyia, *Notes sur quelques fragments inédits de la correspondance d'Ibn al-Arif avec Ibn Barraġān*, in *Hespérus*, 1956, 211-21. (A. FAURE)

IBN AL-KĀSĪM, ABU 'ABD ALLĀH 'ABD AL-RAHMĀN B. AL-KĀSĪM B. KHĀLID B. DJUNĀDA AL-'UTĀKĪ, the most prominent disciple of Mālik b. Anas [q.v.], and considered the most reliable transmitter of Mālik's opinions. He was a *mawlā* affiliated to the descendants of the 'Utākā', a band of robbers who had been captured and subsequently manumitted by Muḥammad. He was born in 128/746 or, more probably, in 132/749 in Ramla, and died in Cairo in 191/806. He is reported to have studied with Mālik for twenty years, and he was the main agent in spreading Mālikī doctrine to Egypt and from there to North Africa and the Maghrib. A main work of the Mālikī school, the *Mudawwana*, is based on the answers which Ibn al-Kāsim gave, first, to Asad b. al-Furāt [q.v.] and, later, to Saḥnūn [q.v.]; the version of this last, properly called *al-Mudawwana wa 'l-mukhtalifa*, because its author had not been able to complete its revision and editing before his death, gained public acclaim and is commonly referred to as the *Mudawwana*, and only a few fragments of the version of Asad b. Furāt, called *Asadiyya*, have survived. The *Mudawwana* of Saḥnūn was often commented upon by later scholars. Ibn al-Kāsim is also the author of one of the versions of the *Muwaffa'* of his teacher, Mālik, and considerable portions of it have been preserved. He does not seem to have transmitted many traditions (*aḥādīth*), apart from the contents of the *Muwaffa'*.

Bibliography: Ibn Khallikān, s.v.; Ibn Nādjī, *Ma'ālim al-imān*, ii, 2 ff. (biography of Asad b. al-Furāt); Ibn Farḥūn, *Dībādī*, s.v.; Ibn Ḥaġjār al-Haytami, *Tahdhib al-Tahdhib*, vii, no. 500; Makhlūf, *Shadjarat al-nūr*, no. 24; M. B. Vincent, *Études sur la loi musulmane*, Paris 1842, 38 ff.; Brockelmann, I, 186 (also 1st ed., 1898, I, 176 f.), S I, 299; W. Heffening, in *Muson*, 1, 86-97 (on an old manuscript of the *Mudawwana*, and comparison of its text with the two printed editions of Cairo 1323, in 15 vols., and Cairo 1325, in 4 vols.); J. Schacht, in *Études d'Orientalisme... Lévi-Provençal*, i, 1962, 273, 281 f. (J. SCHACHT)

IBN KĀSĪM [see MUḤAMMAD B. ḤĀZIM].

IBN KĀSĪM AL-GHAZZĪ, SHAMS AL-DĪN ABŪ 'ABD ALLĀH MUḤAMMAD AL-MISRĪ, also known as Ibn al-Gharābilī, a Shāfi'ī scholar and commentator, d. 918/1512. He was born and grew up in Ghazza, and was a disciple of Djalāl al-Dīn al-Maḥallī (d. 864/1459; Brockelmann, II, 138, S II, 140), but little else is known of his life.

The following works of his have survived:

1. *Faṭḥ al-ḥarib al-mudjīb*, or *al-Kawāl al-mukhtār fi sharḥ Ghāyat al-ikhtisār*, a commentary on the *Mukhtasar*, or *Takrib*, or *Ghāyat al-ikhtisār* of Abū Shudīā' [q.v.]; *editio princeps*, Būlāk 1271, very often reprinted, also Singapore 1310 with a Malay interlinear translation; ed. and transl. into French by L. W. C. van den Berg, Leiden 1894 (some corrections of this faulty translation in G.-H. Bousquet, *Kitāb et-Tanbīh*, Bibliothèque de la Faculté de Droit de

l'Université d'Alger, ii, xi, xiii, xv, Algiers 1949-52); numerous glosses, e.g., that of al-Bādjūrī [q.v.].

2. A gloss on the *Faṭḥ al-ghayth* of 'Abd al-Rahīm al-'Irākī, which is a commentary on his own *Alfiyya* or *Tabṣirat al-mubladī' wa-taḍkhirat al-muntaḥī*, based on the work of Ibn al-Ṣalāḥ [q.v.], on the science of traditions.

3. A gloss on the commentary of al-Taftāzānī [q.v.] on the *'Akā'id* of al-Nasafī [q.v.].

4. A gloss on the commentary of Aḥmad b. Ḥasan al-Djārabardī on the *Shāfiyya* of Ibn al-Ḥāġib [q.v.], on grammar.

5. *Manzūma fi 'l-dāl wa 'l-dhāl*, a short *ḥaṣida* containing pairs of words which differ from each other only by the one having the letter *dāl* and the other the letter *dhāl*; Cat. Berlin, 7027.

Bibliography: Brockelmann, I, 492; S I, 677, II, 440; Sarkis, *Mu'ḥjam al-maṣbū'āt*, ii, 1416 f. (J. SCHACHT)

IBN KATHĪR, ABŪ MA'BAD (OR ABŪ BAKR) 'ABD ALLĀH B. KATHĪR AL-DĀRĀNĪ AL-MAKKĪ, one of the "seven readers" [see KIRĀ'A] of the Qur'ān. Born at Mecca, in 45/665, in a family of Iranian origin which had emigrated to the Yemen, he was a *mawlā* of 'Amr b. 'Alkama al-Kinānī. He followed the trade of dealer in perfumes (*aṭṭār*, in the *Ḥiḍjāz: dārānī*). His authorities were the Companion 'Abd Allāh b. al-Sā'ib, Muḍjāhid and Dirbās. His direct pupils were Ibn Abī Bazzā, or Bazzī, and Muḥammad b. 'Abd al-Rahmān al-Makḥzūmī, called Kunbul. Both of these became connected with the Shāfi'ī Ibn Muḍjāhid, who procured Ibn Kathīr's recognition as a "canonical reader" (al-Subkī, i, 102). Bazzī and Kunbul are referred to under the name of Ḥaramiyyānī (al-Dānī, *Taysir*, ed. Pretzl, 3). Ibn Kathīr had a definite influence on contemporary traditionists, Baṣrans as well as Kūfāns, such as Sufyān b. 'Uyayna, the two Ḥammāds, and the grammarians al-Khallī and al-Aṣma'ī. The Baṣran reader Abū 'Amr b. al-'Alā' is said to have been inspired by him.

Bibliography: Ibn al-Djazarī, ed. Bergsträsser, i, 443; *Fihrist*, 28; Nawawī, 363, 364; Dānī, *Taysir*, 8, 73; Ibn Ḥaġjār, *Tahdhib al-Tahdhib*, v, 367; F. Bustānī, *Dā'irat al-ma'ārif*, iii, 477; Blachère, *Introduction*, 119. (J.-C. VADET)

IBN KATHĪR, 'IMĀD AL-DĪN ISMĀ'ĪL B. 'UMAR B. KATHĪR, born in Boṣrā circa 700/1300 and died in Damascus in Sha'bān 774/February 1373, was one of the best-known historians and traditionists of Syria under the Bahrī Mamlūk dynasty. Educated at Damascus, where he went to live with his elder brother in 706/1306, after the death of their father, he had as his main teacher, in *fiqh*, the Shāfi'ī Burhān al-Dīn al-Fazārī (in 729), but next fell strongly, and very early, under the influence of Ibn Taymiyya (d. 728/1328) and his school. In addition, through his marriage with the daughter of Djamāl al-Dīn al-Mizzī (d. 742/1342) he became the son-in-law of one of the most famous traditionists of Syria.

His own career, as one of the Syrian '*ulamā'*', was for long a modest one. Towards the end of the year 741/1341, after the death of Tankiz and before that of Muḥammad b. Kalāwūn, Ibn Kathīr took part in two enquiries which were held, under the presidency of the governor Altunbughā al-Nāṣirī, to pass judgement on a *zindīk* accused of incarnationism (*ḥulūl*) (*Bidāya*, xiv, 189-90; E. Strauss, *L'inquisition dans l'État mamlouk*, in *RDSO*, xxv (1950), 16-7).

In Muḥarram 746/May 1345, he was appointed *ḥaṭīb* in the mosque founded at Mizza by the *amīr* Bahā' al-Dīn al-Mardjānī (d. 759/1358; *Bidāya*, xiv, 216, 263). In *Dhu 'l-Kāda* 748/February 1348, under

the governorship of Arghūn Shāh (d. 750/1349), he succeeded his teacher al-Dhahabī, who had just died, as teacher of *ḥadīth* at the *turba* of Umm Sāliḥ and, according to some sources, in 756 he obtained, for a very short time, the post of director of the *Dār al-ḥadīth* al-Ashrafiyya after the death of the *ḥādī* Taḳī al-Dīn al-Subkī. In 752/1351, after the failure of the revolt of the *amīr* Baybughā Urūs, he was received at the Dammāghīyya *madrasa* by the caliph al-Mu'taḍid (d. 763/1361-2), who arrived in Damascus, accompanied by the four *ḥādī* al-ḥudāt of Egypt, to restore order there. Under the first governorship of 'Alī al-Māridānī, Ibn Kathīr took part, in Dīumādā II 755/June-July 1354, in the council which condemned to death a Shī'ī of Hilla, who, passing through Damascus, was accused of having publicly insulted at the Umayyad mosque the first three caliphs, Mu'āwīya, and Yazīd (*Bidāya*, xiv, 250). In Radjab 759/June 1358, the *amīr* Mandjak consulted him, together with other 'ulamā', in order to ratify various decisions concerning the struggle against corruption (*Bidāya*, xiv, 261-2). During the revolt of the *amīr* Baydamūr in 762/1361 (*Bidāya*, xiv, 280-2), Ibn Kathīr, on being consulted with the other chief 'ulamā' of Damascus, seems to have prudently counselled, in his *fatwā*, a policy of conciliation and compromise. When Baydamūr returned to Damascus, after his dismissal, in Sha'bān 766/April-May 1365, Ibn Kathīr was appointed to organize in his honour some readings of the *Ṣaḥīḥ* of al-Bukhārī (*Bidāya*, xiv, 312). In Rabi' I 767/November-December 1365, when the *ḥādī* al-ḥudāt Taḳī al-Dīn al-Subkī, accused of various extortions, appeared before a council presided over by the governor Mankalī-Bughā, Ibn Kathīr defended his *ḥādī* energetically (*Bidāya*, xiv, 316-8). It was probably in gratitude for this that Mankalī-Bughā conferred on him, in Shawwāl 767/June-July 1366, a professorship in Ḳur'ānic exegesis at the Umayyad mosque (*Bidāya*, xiv, 321). The *amīr* Mandjak, appointed governor of Damascus in 770/1368-9, reorganized the defences of the Lebano-Syrian coast, threatened by the incursions of the Franks of Cyprus; Ibn Kathīr wrote, at his request, a short dissertation on the merits of the *ribāt*: *al-Idjīhād fi ṭalab al-djīhād* (Cairo 1347/1928). Ibn Kathīr died a few years later and was buried in the cemetery of the Ṣūfiyya beside his master, Ibn Taymiyya.

By far the most important of Ibn Kathīr's works is his great history of Islam, *al-Bidāya wa 'l-nihāya* (Cairo 1351-8/1932-9, 14 vols.), the interest of which varies according to the periods treated but which is nevertheless one of the principal historical works of the Mamlūk period. The *Bidāya* begins with a *sīra* which, although it is late, is far from lacking interest. His history of the caliphate makes use, among other sources, of al-Ṭabarī, Ibn 'Asākīr, Ibn al-Djawzī, Ibn al-Aṭhīr, Sibṭ Ibn al-Djawzī, Ḳuṭb al-Dīn al-Yūnīnī, al-Dhahabī, etc. The *Bidāya* ends with a chronicle of the history of Damascus, which owes much to the *Tārīkh* of al-Birzālī (d. 739/1338-9) and his *Mu'djam*. The popularity of the *Bidāya* is proved by the great number of historical works for which it, in its turn, was the basis, including those of Ibn Ḥididī (d. 816/1413), Ibn Kāḍī Shuhba (d. 851/1348) and especially Ibn Ḥadjar al-'Asḳalānī (d. 852/1449), who wrote a continuation not only of Ibn Kathīr but of two of the latter's great teachers, al-Mizzī and al-Dhahabī. Al-'Aynī (d. 855/1451) was also indebted to the *Bidāya*.

Ibn Kathīr's contribution to the science of *ḥadīth* is also important. His *K. al-Takmil*, which consisted

of a catalogue of the first Muslim traditionists, used the *Tahdhīb* of al-Mizzī and the work of al-Dhahabī. But his principal work in this field is his *K. al-Djāmi'*, a monumental compilation in which were listed, in alphabetical order of the Companions who had transmitted them, the traditions contained in the *Musnad* of Ibn Ḥanbal, the "Six Books" and some other less well-known works. In addition, Ibn Kathīr summarized in his *Mukhtaṣar* (Cairo 1355/1937), the *Muḥaddima li-ṣulūm al-ḥadīth* of Ibn al-Ṣalāh (d. 643/1245). He himself refers, in the *Bidāya* (xi, 24), to a commentary on the *Ṣaḥīḥ* of al-Bukhārī on which he was engaged; this commentary was not completed, but the project was taken up again by Ibn Ḥadjar al-'Asḳalānī. The latter states (*al-Durar al-kāmina*, i, 373) that Ibn Kathīr had also made a collection of the *ḥadīths* quoted in the *Tanbih* of al-Shirāzī (d. 476/1083-4) and in the *Mukhtaṣar* of Ibn al-Ḥadīb (d. 646/1248-9), a work which he himself had studied, at the beginning of his career, with al-Fazārī.

Ibn Ḥadjar al-'Asḳalānī also reports that Ibn Kathīr had begun work on a vast commentary on the Ḳur'ān. His *Tafsīr* (Cairo 1342/1923), essentially a philological work, is very elementary and fore-shadows, in its style, that which al-Suyūṭī wrote later. His *K. Faḍā'il al-Ḳur'ān* (Cairo 1348/1929) is a short manual consisting of a summary of the history of the Ḳur'ān.

Ibn Kathīr was also interested in jurisprudence. He had planned to write a vast treatise of *fiqh* based on the Ḳur'ān and *ḥadīth*, but did not get further than the chapter on the Pilgrimage, in the section on 'ibādāt. He also alludes, in the *Bidāya* (xii, 124), to a commentary on the *Tanbih* of al-Shirāzī. In his *fatwā*, mentioned above, on the *djihad*, he was inspired by the *K. al-Siyāsa al-shar'iyya* of Ibn Taymiyya. The *Ṭabaḳāt al-shāfi'iyya* are lost, but often mentioned in the obituaries of the *Bidāya*; they were continued and completed by Ibn Kāḍī Shuhba.

Bibliography: further to the references in the text: *Shadharāt*, vi, 231; Brockelmann, II, 60-1, S II, 48-9; H. Laoust, *Ibn Kathir historien*, in *Arabica*, ii (1955), 42-88. (H. LAOUST)

IBN AL-ḲAṬṬĀ', 'ALĪ B. DĪA' FAR B. 'ALĪ AL-SHANTARĪNĪ AL-SA'DĪ AL-ṢĪKILLĪ, anthologist, historian, grammarian and lexicographer (we have very little information about his work as a poet), who was born in Sicily in 433/1041, at a time when the island was ravaged by civil war. He devoted himself to the study of lexicography and grammar under the direction of such scholars as Ibn al-Birr [q.v.] who, according to the sources, made him familiar with the *Ṣiḥāḥ* of al-Djawharī [q.v.]. But, as soon as the Norman forces began their conquest of the island in 1061, Ibn al-Ḳaṭṭā', together with a certain number of the Muslim élite, left Sicily. After a short stay in Andalusia he proceeded to Egypt, where he is known to have been at the beginning of the 6th/12th century.

On the subject of his life in his new home we have only a few items of information, which tell us that he was soon chosen to be tutor to the sons of the Fāṭimid *wazīr* al-Afdāl b. Badr al-Djamālī [q.v.] and that he devoted himself to the teaching of prosody, grammar and lexicography; several distinguished pupils were educated at his school, among whom Abū Muḥ. 'Abd Allāh b. Barrī [see IBN BARRĪ] is noteworthy. Ibn al-Ḳaṭṭā' died in Egypt in 515/1121 and was buried not far from the tomb of the *imām* al-Shāfi'ī.

Apart from a certain number of works named in