

before entering Mecca again, had to obtain the *ḡiwaṛ* of the head of another clan. This hostile conduct was doubtless the occasion of Sūra cxi which, with a play on the name, consigns Abū Lahab and his wife to the flames of Hell. He died shortly after the battle of Badr to which he is said to have sent in his place a man who owed him money. There is a long story about his reaction to the news of this defeat. His sons 'Utba and Mu'attib became Muslims in 8/630, and 'Utba's grandson, al-Faḍl b. al-'Abbās, was known as a poet (*Aghānī*, xv, 2-11).

Bibliography: Ibn Hishām, 69, 231-3, 244, 430, 461; Ibn Sa'd, i/1, 57, iv/1, 41-2; Wāḳidī, ed. Wellhausen, 42, 351; Ṭabarī, index; Caetani, *Annali*, i, 308-9, 496; A. Fischer, in *Ber. ü. d. Verh. d. Sächs. Ak. Wiss.*, Bd. 89, Heft 2.

(W. MONTGOMERY WATT)

ABU 'L-LAYTH AL-SAMARKANDĪ, NAṢR B. MUḤ. B. AḤMAD B. IBRĀHĪM, known as *Imām al-Hudā*, a Ḥanafī theologian and jurisconsult of the 4th/10th century. The date of his death is variously given as between 373/983-4 and 393/1002-3. He must not be confused with his slightly older contemporary al-Ḥāfiẓ al-Samarkandī, whose name was also Abu 'L-Layth Naṣr. The oldest known biographical source, 'Abd al-Kādir (d. 775/1373), attributes to this latter person some of the main works that generally go under the name of the *Imām al-Hudā*, but this seems to be a mistake.

Abu 'L-Layth was a very successful author in several fields of the Islamic sciences, and his books have become popular from Morocco to Indonesia. His main works are: (1) a *Tafsīr*, printed Cairo 1310/1892-3; this was translated into old Ottoman Turkish by Ibn 'Arabshāh (d. 854/1450-1), and Ibn 'Arabshāh's work was expanded by Abu 'L-Faḍl Mūsā al-Iznīqī, a contemporary, under the title *Anfas al-Djawāhir*; manuscripts of these Turkish editions are among the oldest dated Ottoman Turkish manuscripts; (2) *Khizānat al-Fikḥ*, a handbook of Ḥanafī law; (3) *Mukhtalif al-Riwāya*, on the divergent doctrines of the ancient Ḥanafī authorities, in three editions; (4) *al-Mukaddima fi 'l-Ṣalāt*, on the duty of ritual prayer, with many commentaries; (5) *Tanbih al-Ghāfilīn* and (6) *Bustān al-'Arifīn*, both on ethics and piety, often printed; (7) an *'Aḳida*, in the form of question and answer (ed. A. W. T. Juynboll, *BTLV* 1881, 215 ff., 267 ff.), with a commentary by Muḥammad b. 'Umar al-Nawāwī (d. after 1305/1888), under the title *Kaṭr al-Ghayth* (Brockelmann, S II, 814; C. H. Becker, *Isl.* 1911, 23), often printed, also Malay and Javanese interlinear translations. This *'Aḳida* is authentic (against Juynboll, l. c., and F. Kern, *ZA* 1912, 170) and represents a popular, Ḥanafī current of theological thought (Schacht, in *Studia Islamica*, i).

Bibliography: 'Abd al-Kādir al-Kurashī, *al-Djawāhir al-Muḍī'a*, Hyderabad 1332, ii, 196, 264 f.; G. Flügel, *Die Krone der Lebensbeschreibungen*, Leipzig 1862, 58 f., 152 f.; Muḥammad 'Abd al-Ḥayy al-Laknawī, *al-Fawā'id al-Bahiyya*, Cairo 1324, 220; Brockelmann I, 210 f.; S I, 347 f. (nos. 6 and 7 refer to the same work).

(J. SCHACHT)

ABU 'L-MA'ĀLĪ MUḤAMMAD B. 'UBAYD ALLĀH, Persian writer. His sixth ancestor was Ḥusayn al-Aṣghar, traditionist and son of the Imām Zayn al-'Abīdīn. His family lived for a long time in Balkh. He was a contemporary of Nāṣir-i Khusrāw, whom he may have known and about whom he gives us the earliest information available.

From two passages of his only work Ch. Schefer assumed that he was at the court of the Ghaznawid sultan Mas'ūd III when he composed his *Bayān al-Adyān*, dated 485/1092, the earliest known work on religions in the Persian language. The first two chapters are devoted to religions before Islam and to some heresies; the third and fourth to the exposition of the Sunnite and Shī'ite doctrines and to the Islamic sects (especially Ismā'ilism); the fifth chapter, dealing with the extremists (which may, therefore, have been of importance) is lost. He mentions his main sources. His work has not the bulk of the *Tabṣīrat al-'Awāmm* of Sharīf Murtaḍā (second half of 12th century), but it commends itself by its clear precision and by the sober vigour of its style. It is among the best of the rare prose works in Persian from the Ghaznawid period. Editions by Ch. Schefer (*Chrestomathie persane*, i, 131-71) and Abbas Iqbal, Teheran 1312/1934 (detailed genealogy of Abu 'L-Ma'ālī in the introduction); transl. H. Massé, *RHR*, 1926, 17-75. (H. MASSÉ)

ABU 'L-MA'ĀLĪ 'ABD AL-MALIK [see *AL-DJUWAYNĪ*].

ABŪ MADYAN, SHU'AYB B. AL-ḤUSAYN AL-ANDALUSĪ, famous Andalusian mystic, born about 520/1126 at Cantillana, a little town about 20 miles NNE of Seville. Sprung from a very modest family, he learnt the trade of weaver, but, impelled by an irresistible taste for knowledge, he learnt the Ku'rān and, as soon as he was able, went to N. Africa to complete his education. At Fez he was the disciple of renowned masters, who owed, however, their fame less to their theological learning than to their piety and their ascetic lives—men such as Abū Ya'azzā al-Hazmīrī, 'Alī b. Ḥirzihim, and al-Daḳḳāk. This last invested him with the *ḥirka*, the robe which bore witness to his vocation of ṣūfī; but his real initiator into the theories of mysticism seems to have been Abū Ya'azzā. With the permission of this master, he left for the Orient. There he succeeded in absorbing the tradition of al-Ghazālī and of the great mystics. At Mecca he may have encountered the famous 'Abd al-Kādir al-Gilānī (d. 561/1166). He returned to the Maghrib, and settled at Bidjāya (Bougie), where he became known for his teaching and his exemplary life. His fame reached the ears of the Mu'minid ruler Abū Yūsuf Ya'qūb al-Manṣūr, who summoned him to the court at Marrākush, no doubt apprehensive about such religious prestige outside the Almohad sect. When within sight of Tilimsān (Tlemcen) Abū Madyan was taken ill and died (594/1197). Following his expressed wish he was buried at al-'Ubbād, a village on the outskirts of Tlemcen, which was apparently already frequented by ascetics, but which, as his burial-place, was to become especially venerable.

The place which he occupies amongst the most important figures in western Islam is not due, strictly speaking, to his writings; at least, his only surviving writings are "a few mystical poems, a *waṣiyya* (testament), and an *'aḳida* (creed)" (A. Bel). It is because of the memory of him handed down by his disciples, and the maxims attributed to him, that he has been considered worthy to be regarded as a *ḥuṭb* (pole), a *ghawth* (supreme succour), and a *walī* (friend of God). The maxims proclaim the excellence of the ascetic life, of renunciation of this world's goods, of humility, and of absolute confidence in God. He used to say: "Action accompanied by pride profits no man; idleness accompanied by humility harms no man. He who renounces

calculation and choice lives a better life". He often repeated this line: "Say: Allah! and abandon all that is material or has to do with the material, if thou desirest to attain the true goal". Actually there is nothing original in his conception of ṣūfism, but the success of his doctrine and its long-continued influence can be explained by its conciliation of various tendencies and by the type of society which received it. "His great merit and his great success lie in his having realised, in a way that his hearers could understand, a happy synthesis of the influences which he had undergone. With him the moderate ṣūfism that Ghazālī had already, a century earlier, incorporated in Muslim orthodoxy, principally for the use of a privileged élite, is now adapted to the mentality of the North African believer, whether man of the people or literate... Abū Madyan... gave once and for all the keynote for North African mysticism" (R. Brunschvig).

The books of hagiography attribute miracles to him, and Tlemcen, where he died, adopted him as patron. His tomb, which became the centre of a fine architectural complex (mosque of al-'Ubbād 737/1339, *madrasa* 747/1347, little palace, *ḥammām*) mainly built by the Marinid sultan of Fez Abu 'l-Ḥasan, ruler of Tlemcen, is still a place of pilgrimage for the country people of the province of Oran and eastern Morocco.

Bibliography: Ibn Maryam, *al-Bustān* (Ben Cheneb), Algiers 1326/1908; transl. Provenzali, Algiers 1910, 115 ff.; Ghubrīnī, *'Unwān al-Dīrāya* (Ben Cheneb), Algiers 1910; Ibn Khaldūn (Yahyā), *Hist. des B. 'Abd al-Wād*, transl. A. Bel, Algiers 1904, i, 80-3; Aḥmad Baba, *Nayl al-Ibtihādī*, Fez 1917, 107-112; J. J. Bargès, *Vie du célèbre marabout Cidi Abou Medien*, Paris 1884; Brosseard, *Les inscriptions arabes de Tlemcen*, in *RAfr.*, 1859; A. Bel, *La religion musulmane en Berbérie*, i, Paris 1938; id., *Sidi Bou Medyan et son maître Ed-Daqqāq*, in *Mélanges R. Basset*, Paris 1923, i, 31-68; R. Brunschvig, *La Berbérie orientale sous les Hafsides*, ii, Paris 1947, 317-9; M. Asín Palacios, *El místico murciano Abenarabi*, Madrid 1925, 32. (G. MARÇAIS)

ABU 'L-MAHĀSIN DĪMĀL AL-DĪN YŪSUF B. TAGHRĪBIRDĪ, Arabic historian, born at Cairo, probably in 812/1409-10 (exact date doubtful). His father was a mamlūk from Asia Minor (Rūm) bought and promoted by Sultan al-Zāhir Barkūk; under Sultan al-Nāṣir Farajī he became commander in chief of the Egyptian armies (*amir kabir*, *atābak*) in 810/1407, and in 813 viceroy (*nā'ib al-saltāna*) of Damascus, where he died early in 815/1412. The boy Yūsuf was brought up by his sister, wife of the chief kādī Muḥammad b. al-'Adīm al-Ḥanaḥ and then of the chief kādī 'Abd al-Raḥmān al-Bulḳīnī al-Shāfi'ī (d. 824). He studied under many noted scholars the usual learned disciplines, and also music, Turkish and Persian. At the same time he had entrance to the Mamlūk court, became proficient in military exercises, and was granted a fief (*ikhtā'*). He made the pilgrimage to Mecca in 826/1423, in 849/1445 (as a *bāshā* in the *ḥadīdī* escort), and again in 863/1459. In 836/1432 he took an active part in the Syrian campaign of Sultan Barsbāy, with whom he was on intimate terms (as he was with later sultans), and turned to the writing of history after he had heard al-'Aynī's works read to that sultan.

His first important work was *al-Manḥal al-Sāfi wa 'l-Mustawfi ba'd al-Wāfi*, biographies of the sultans and important amirs and scholars from 650/1248 to 855/1451, but with some additions as

late as 862/1458; an annotated résumé was published by G. Wiet in *MIE*, 1932, 1-480.

Next came *al-Nudjūm al-Zāhira fi Mulūk Miṣr wa 'l-Kāhira*, a history of Egypt from 20/641 to his own times, and continuing also the biographical series of the *Manḥal*. It was written, he says, for himself and his friends, especially Sultan Dījakmak's son Muḥammad, and at first went only to the end of Dījakmak's reign, Muḥarram 857/Jan. 1453. Later he continued it to 872/1467 (see below). Editions: *Abū 'l-Mahasin ibn Tagri Bardī Annales*, from 20/641 to 365/976, ed. Juynboll and Matthes, 2 vols., Leiden 1855-61; *Abu 'l-Mahasin ibn Taghrī Birdī's Annals*, from 366/977 to 566/1171 and from 746/1345 to 872/1472, ed. W. Popper (*Univ. of California Publ. in Semitic Philology*, ii, iii part I, v, vi, xii) Berkeley 1909-29; *al-Nudjūm al-Zāhira*, from 20/641 to 799/1397, Cairo 1348/1929 ff. (Dār al-Kutub al-Miṣriyya, al-Kism al-Adabī).

The death of al-Makrīzī in 845 and of al-'Aynī in 855 left Abu 'l-Mahāsīn as Egypt's principal historian, and he wrote *Ḥawādith al-Duhūr fi Maḍa 'l-Ayyām wa 'l-Shuhūr*, chronicles from 845/1441 to 12 Muḥarram 874/July 16, 1469, to continue al-Makrīzī's *al-Sulūk li-Ma'rifaṭ Duwal al-Mulūk*. Simultaneously he continued his own *Nudjūm*, but omitted from it much of the *Ḥawādith*'s fuller material regarding persons and economic and political conditions. Edition: *Extracts from Abu 'l-Mahasin ibn Taghrī Birdī's Chronicle Ḥawādith al-Duhūr*, ed. Popper (*Univ. Cal. Pub. in Semitic Phil.*, viii), 1930-42 (contains all passages not represented in *Nudjūm*, vol. vii).

Two other extensive historical works, not mentioned by him or his biographers, are ascribed to him: *Nuzhat al-Ra'y* for 678-747/1279-1346, and *al-Baḥr al-Zākhir fi 'Ilm al-Awwal wa 'l-Ākhir*, for 32-71/652-90.

He wrote also several condensations or extracts from his main works: *al-Dalīl al-Shāfi 'ala 'l-Manḥal al-Sāfi*; *Kitāb al-Wuzarā'*; *al-Bishāra fi Takmilat al-Ishāra* (supplement to al-Dīhābī's *Ishāra*); *al-Kawākib al-Bāhira*; *Manḥa' al-Laṭāfa fi Dhikr man Waliya 'l-Khilāfa*; and *Mawrid al-Laṭāfa fi man Waliya 'l-Saltāna wa 'l-Khilāfa*, ed. with Latin translation by J. E. Carlyle, Cambridge 1798.

His more than on history were: *Taḥārif Awlād al-'Arab fi 'l-Asmā'* *al-Turkiyya*; *al-Amṭhāl al-Sā'ira*; *Ḥilyat al-Ṣifāt fi 'l-Asmā' wa 'l-Ṣinā'āt* (anthology of poetry, history and literature); *al-Sukkar al-Kādih wa 'l-'Iṭr al-Fā'iḥ* (a poem of mystic content); and a short treatise on vocal music.

He left the manuscripts of his works to the tomb-mosque which he had built for himself. He died on 5 Dhu'l-Ḥijja, 874/5 June 1470.

Bibliography: Aḥmad al-Mardī (the author's pupil and copyist of the *Manḥal*), in *Nudjūm*, Cairo, i, *Intro.*, p. 9; Sakhāwī, *Daw'*, x, 305-8; Ibn al-'Imād, *Shadharāt*, ix, 317; Ibn Iyās, *Badā'i'* (Kahle and Mustafa), iii, (5c), 43; Weil, *Chalifen*, iv, pp. xvii-xxi; v, pp. vii-xiv; E. Amar, in *Mélanges H. Derenbourg*, 1909, 245-54; G. Wiet, in *BIE*, 1930, 89-105; Brockelmann, II, 41, S II, 39; F. Wüstenfeld, *Die Geschichtsschreiber der Araber*, no. 490; Ḥādīdī Khalīfa (Flügel), index, no. 4301; Babinger, 61. (W. POPPER)

ABU 'L-MAHĀSIN YŪSUF B. MUḤAMMAD B. YŪSUF AL-FĀSĪ, Moroccan scholar, and Ṣūfī *shaykh* of repute, born in 938/1530-31, the ancestor of the Fāsiyyūn (vernacular Fāsiyyīn) family, which, since the 16th century, has provided the town of Fās with a long succession of scholars and jurists.