

circles in the East because of the problems it poses and the solutions which it indicates, at a time when each scholar is engaged in seeking a method of simplifying the Arabic language (*taysīr al-luġha*).

Bibliography: Besides the works mentioned in the article, see Suyūṭī, *Buġhyya*, Cairo 1326, 139; Shawḳī Dayf, introduction to his edition of the *Kitāb al-Radd 'ala 'l-nuḥāt*, Cairo 1366/1947 (important review by E. García Gómez in *al-Andalus*, xiii (1948), 238-40); E. García Gómez, *La gramática y la Giralda, in Silla del Moro y Nuevas Escenas Andaluzas*, Madrid 1948, 243-6. (F. DE LA GRANJA)

IBN MĀDJĀ, ABŪ 'ABD ALLĀH MUHAMMAD B. YAZĪD AL-RABĀ'Ī AL-KAZWĪNĪ, author of the *Kitāb al-Sunan*, the last of the six canonical collections of tradition, was born according to his pupil Dja'far b. Idris (*apud* Yāḳūt, iv, 91) in 209/824-5 and died on Saturday 20 Ramaḍān 273/18 February 887 in Kāzwin. Mādjā was (Persian?) byname of his father, a client of the Banū Rabi'a. Ibn Mādjā travelled in search of traditions and learned them from many authorities in 'Irāk, Syria, Hīdījāz and Egypt. His *Kitāb al-Sunan* contains some 4000 traditions in about 150 chapters. It was criticized, because it contains many weak (*ḍa'if*) traditions; it was even said that all traditions in it which do not occur in the five earlier collections are not authentic. These *zawā'id* Ibn Mādjā 'ala 'l-kutub al-khamsa were later collected by Ibn Ḥadjār al-Haythamī [*q.v.*] (d. 807/1405) and by Abu 'l-'Abbās al-Būṣīrī (d. 870/1436). Other scholars, especially those of Kāzwin, e.g., the *kāḍī* al-Khalīlī (d. 446/1054-5; see Brockelmann, I, 352; S I, 618), considered Ibn Mādjā an authority of the highest rank (Ibn Ḥadjār, *Tahdhīb*, ix, 531); gradually his fame increased, until his *Sunan* were included in the "six books", e.g., by al-Qaysarānī (d. 507/1113) in his *Atrāf al-Kutub al-sitta*, by al-Djammā'ī (d. 600/1204) in his *Kitāb al-Ikmāl*, which forms the basis of al-Mizzī's *Tahdhīb* and Ibn Ḥadjār's *Tahdhīb al-Tahdhīb*; but it was always considered inferior even to the *Sunan* of al-Nasā'ī. Few commentaries were devoted to it (see Brockelmann, S I, 270). In the Maghrib it was never recognized.

Ibn Mādjā wrote also a *Ta'rikh* (obviously dealing with the scholars of Kāzwin, see Ḥāḍijī Khalifa, s.v. *Tawārikh Kāzwin*) and a *Tafsīr*, both of which seem to be lost.

Bibliography: Yāḳūt, iv, 90; Ibn Khallikān, no. 625; Dhahabī, *Huffāz*, ii, 189 f.; Ibn Ḥadjār, *Tahdhīb al-Tahdhīb*, ix, 530-2; in his *Fath al-Bārī*, vii, 29 he quotes from a manuscript of the *Sunan* written in 370/980-1; for manuscripts, editions and commentaries see Brockelmann I, 163 and S I, 270. For the transmission of Ibn Mādjā's *Sunan* and the different versions (chains of authorities) see the following treatises published in Ḥaydarābād in 1328: al-Kūrānī, *al-Amam*, 13; al-Nakhli, *Buġhat al-tālibīn*, 17; Sālim b. 'Abd Allāh al-Baṣrī, *al-Imdād*, 8; al-Fullānī, *Kaṭf al-thamar*, 21; al-Shawkānī, *Ithāf al-akābir*, 46 f. The Cairo edition of 1349 contains the glosses (*hāshiya*) of Abu 'l-Ḥasan al-Sindī (d. 1138/1726). (J. W. FÜCK)

IBN MĀDJID, SHIHĀB AL-DĪN AḤMAD B. MĀDJID B. MUHAMMAD B. 'AMR B. DUWAYK B. YŪSUF B. ḤASAN B. ḤUSAYN B. ABĪ MA'LAḲ AL-SA'DĪ B. ABĪ 'L-RAKĀ'IB AL-NADJĪ, was one of the greatest Arab navigators of the Middle Ages. He lived in the second half of the 9th/15th century; the exact dates of his birth or death are not known. Ibn Mādjid

belonged to an illustrious family of navigators. His father and grandfather were both *mu'allims* ("master of navigation", see G. Ferrand, *Instructions nautiques*, iii, 182-3) by profession and were well-known as experts of the Red Sea. They wrote treatises on navigation. Ibn Mādjid improved and made additions to the *urđūza* (piece of poetry in the *radīas* metre) entitled *al-Hidāsiyya* written by his father (*al-Fawā'id*, fol. 78a-b). This family tradition of navigational activity was kept up by the grandson, who seems to have surpassed both his father and his grandfather in this field. It was during his lifetime that Ibn Mādjid acquired the reputation of an expert navigator of the Indian Ocean. Sidi 'Alī Re'īs [*q.v.*], the Turkish navigator (d. 970/1562), in the Preface to his work "The Ocean" (*al-Muḥīṭ*), says that during his sojourn at Baṣra, he had collected the works of Ibn Mādjid, namely *Kitāb al-Fawā'id* and *Hāwīyat al-ikhṭiṣār*, and some works of Sulaymān al-Mahri (written in the first half of the 10th/16th century) and had studied them thoroughly for, in his opinion, it was exceedingly difficult to navigate the Indian Ocean without them (see G. Ferrand in *ET*, iv, 363). No wonder that Ibn Mādjid gave himself the proud title of "the Fourth after the Three" (i.e., Muḥammad b. Shādhān, Saḥl b. Abān and Layth b. Kahlān, see below) (*al-Fawā'id*, f. 4b), or "the Successor of the Lions", or "the Lion of the Sea in fury" (*Hāwīya*, f. 88b).

Ibn Mādjid was an author of great merit, who wrote both in prose and verse. Of his known works those that have been published by G. Ferrand in the series *Instructions nautiques et Routières arabes et portugaises des xve et xvie siècles*, in vols. i and ii, Paris 1921-3 and 1925, are as follows:

(1) *Kitāb al-Fawā'id fī usūl 'ilm al-baḥr wa 'l-ḡawā'id* (dated 895/1490). This prose work covers, among other subjects, the twenty-eight lunar mansions, the stars corresponding to the thirty-eight rhumbs (*khanns*) of the compass, the sea-routes of the Indian Ocean, the latitudes of a number of harbours, the landmarks (*'alāmāt*) formed by birds and the outlines of coasts, the landfalls of the west coast of India, the ten large islands of the Indian Ocean (the "island" of Arabia, Madagascar, Sumatra, Java, Taiwan, Ceylon, Zangībār, al-Bahrayn, Ibn Gāwān and Socotra), a survey of the coastal regions of Asia and Africa, monsoons favourable for the voyage and a description of the Red Sea with details of anchorages, shallows and reefs.

(2) *Hāwīyat al-ikhṭiṣār fī usūl 'ilm al-biḥār* (dated 866/1462). The work deals with the signs of proximity of land, the lunar mansions and rhumbs, Arabian, Coptic, Byzantine and Persian years, *bāshī* (the elevation of the polar star in relation to its minimal height above the horizon, see Shumovsky, *op. cit.* in *bibl.*, 154), the monsoons of the *bāshī*, the months in which the stars appear, the fixed character of their latitudes and their disappearance, the sea-routes along the coast of India up to Sumatra, China and Taiwan and those along the coasts of various islands of the Indian Ocean, the latitudes of the harbours of the encircling ocean (*al-Muḥīṭ*), currents of the deep seas and nautical astronomy.

(3) *al-Urdūza* called *al-Mu'arraba* (dated 890/1485) deals with the navigation of the Gulf of Aden.

(4) *Kiḡlat al-Islām fī dīamī' al-dunyā* (dated 893/1488) is dedicated to the *ḡāḍis* and deals with the direction of the Ka'ba for the purposes of prayer.

(5) *Urdūzat Barr al-'Arab fī Khālīdī Fārs* (not dated) deals with navigation along the Arabian coast and the islands. (6) *Urdūza fī ḡisṡat al-dīamma 'alā*