

the kindness shown him by Abū Ḥammū and left him (early 772/1370-1) to enter the service of the Marinid sultan, 'Abd al-'Aziz, and afterwards of his successor Muḥammad al-Sa'īd. It was only after the capture of Fās al-Djādīd by Sultan Abū 'l-'Abbās in 775/1373 that Yahyā returned to Tlemcen, where Abū Ḥammū again welcomed him and gave him his former secretarial office. He soon won the king's confidence again but thereby aroused the jealousy of the other court officials, and notably of Abū Ḥammū's eldest son and probable successor, Abū Tāshfin (II). The latter, with a few hired assassins, fell upon Yahyā as he was leaving the palace one night in Ramaḍān 780/1378 and murdered him. When Abū Ḥammū learned that his son had been the instigator of the crime, he had not the courage to take steps against the murderers.

Although Yahyā's political career was shorter and less brilliant than that of his brother, yet it gave him the opportunity to write a historical work of great learning, the *Bughyat al-rūwād fī dhikr al-mulūk min Banī 'Abd al-Wād*. It was much used by Brosselard and Barges in their works on Tlemcen and A. Bel published the Arabic text with French translation under the title *Histoire des Beni 'Abd al-Wād, rois de Tlemcen* (2 vols., Algiers 1904-13). His history of the kingdom of Tlemcen is particularly important for its information on the long and often brilliant reign of Abū Ḥammū II, whose secretary and trusted adviser the writer was. In this capacity he was no doubt able to consult original political documents and he even quotes some in full in his book. Although the book neither covers so wide a field as that of his brother 'Abd al-Raḥmān nor shows such a lofty point of view or critical spirit, it is far superior in literary value. Yahyā reveals in it not only literary but also poetical skill, his elegant style is often elevated and his narrative is adorned with quotations from the best ancient Arab writers. He not only gives us a picture of the political history of the central Maghribī kingdom, but he also preserves for us in his work poems by contemporary court poets and gives information about scholars of his time and about the poetical meetings at the court of Tlemcen—information hardly to be found elsewhere and affording a precise survey of the intellectual life of the 'Abd al-Wādid capital in the 8th/14th century.

Bibliography: further to works mentioned in the text: Barges, *Complément de l'histoire des Beni Zeiyan*, Paris 1887, 205-17. (A. BEL)

IBN KHALLĀD, ABŪ 'ALĪ MUḤAMMAD AL-BAṢRĪ, a Mu'tazilī theologian. After a slow start, he became the most distinguished disciple of Abū Hāshim (d. 321/933; see *AL-DJUBBĀ'Ī*), first in al-'Askar and then in Baghdād. He is the author of a *Kitāb al-Uṣūl* and a *Kitāb al-Sharḥ*; he was also a man of letters and of general culture (*adab wa-marifa*). He did not live to an old age, and therefore seems to have died before the middle of the 4th/10th century. Two of his disciples, who also studied under Abū Hāshim and in their turn were teachers of the *kādi* 'Abd al-Djabbār b. Aḥmad [q.v.], were Abū 'Abd Allāh al-Ḥusayn b. 'Alī al-Baṣrī and Abū Ishāk Ibrāhīm b. 'Ayyāsh (mentioned by Ibn al-Murtaḍā, see below). It is probable that the *Sharḥ al-uṣūl al-khamsa* of the *kādi* 'Abd al-Djabbār is a revision and completion of the (unfinished) *Kitāb al-Sharḥ* of Ibn Khallād. The same work was commented upon and supplemented by the Zaydī imām al-Nāṭik bi'l-Ḥakk (d. 424/1033; Brockelmann, S I, 697f.; P. Voorhoeve, *Handlist*, 407). In the official *isnād* of the

Mu'tazilī doctrine, Ibn Khallād appears as the authority of Abū 'Abd Allāh al-Baṣrī, who is in his turn the authority of the *kādi* 'Abd al-Djabbār. The recorded details of his doctrine (see M. Horten, *Die philosophischen Probleme der spekulativen Theologie im Islam*, 1910, index, s.v. Ibn Hallād) confirm his doctrinal position between Abū Hāshim and 'Abd al-Djabbār.

Bibliography: *Fihrist*, 174; *al-kādi* 'Abd al-Djabbār b. Aḥmad, *Sharḥ al-uṣūl al-khamsa*, ed. 'Abd al-Karīm 'Uḥmān, Cairo 1384/1965, introd., p. 28, and index; Ibn al-Murtaḍā, *Die Klassen der Mu'taziliten*, ed. S. Diwald-Wilzer, 1961, 105 (incorrect translation of this passage in M. Horten, *Die philosophischen Systeme*, etc., 1912, 426 f.); Brockelmann, S I, 348 (read Leiden, Or. 2949, and Landberg, no. 589). Ibn al-Murtaḍā quotes the *kādi* 'Abd al-Djabbār, of whose *Ṭabaḳāt al-Mu'tazila* a manuscript has recently become known (see introduction, p. xvi). See also M. Schreiner, in *Actes du VIII^e Congrès des Orientalistes*, II/i(A), Leiden 1893, 87 and n. 1; A. S. Tritton, in *BSOAS*, xiv (1952), 612-22 (from an unidentified work, possibly the *Ziyādāt* of Yahyā b. Ḥusayn to the *K. al-Uṣūl* of Ibn Khallād). (J. SCHACHT)

IBN KHALLIKĀN, AḤMAD B. MUḤAMMAD B. IBRĀHĪM ABU 'L-'ABBĀS SHAMS AL-DĪN AL-BARMAKĪ AL-IRBILĪ AL-SHĀRĪ'Ī, Arabic biographer, b. 11 Rabi' II 608/22 September 1211 at Irbil in a respectable family that claimed descent from the Barmakids. At the age of two, he lost his father, who was *mudarris* in the Muzaffariyya college founded by the Begtiginid [q.v.] Muza'far al-Dīn Gökburī (see Ibn Khallikān, no. 558). He began his studies under his father's successor Sharaf al-Dīn al-Irbilī (*ibid.*, no. 44); he then continued them from 626/1229 in Aleppo under Ibn Shaddād (*ibid.*, no. 852) and Ibn Ya'īsh (*ibid.*, no. 842). After Ibn Shaddād's death in 632/1234 he went to Ibn al-Ṣalāh (*ibid.*, no. 422) in Damascus. He also visited Mosul several times and became acquainted with the historian Ibn al-Aṭhīr (d. 630/1234) and with Kamāl al-Dīn Ibn Yūnus (Subkī, *Ṭabaḳāt al-Shāfi'iyya*, v, 158 ff.). In 635 or 636 he went to Egypt and was in 646/1249 at the latest appointed deputy to the *kādi* 'l-kudāt of Egypt Badr al-Dīn Yūsuf b. Ḥasan known as *Kādi* Siḍjār who was in office until 659/1261. In this year the Mamlūk Sultan Baybars appointed Ibn Khallikān *kādi* 'l-kudāt of Damascus. In this capacity he administered justice in the whole of Syria, whilst the judges of the Ḥanafī, Ḥanbalī, and Mālikī schools were his deputies. In 664/1266 Baybars gave orders that the judges of the aforesaid three schools should be promoted to the rank of *kādi* 'l-kudāt, and in 669/1271 Ibn Khallikān lost his post altogether. He went back to Cairo and became a *mudarris* in the college al-Fakhriyya. After the death of Baybars in 676/1277, Ibn Khallikān was again appointed *kādi* 'l-kudāt of Syria and in 677/1278 was received in Damascus with great honours. But new troubles lay ahead. When Ḳalāwūn ascended the throne, the governor of Damascus Sunḳur al-Ashḳar rose in revolt, but was defeated. The troops of Ḳalāwūn entered Damascus in Ṣafar 679/June 1280, and a general amnesty was announced. Yet Ibn Khallikān was arrested and accused of having given a *fatwā* which Sunḳur could use as a justification for his revolt; but three weeks later he was released and re-installed as *kādi* 'l-kudāt by an immediate order of the Sultan. At the beginning of the next year (680/1281) Ḳalāwūn visited Damascus; three days later Ibn Khallikān was dismissed. He died on

26 Radjab 681/30 October 1282 in Damascus.

Ibn *Khallikān* was a man of keen intellect, a shrewd observer, well versed in all legal matters, and just and impartial in his judgement; he was also very cultured, sociable, witty, and a lover of the pleasures of life. He was very fond of poetry and a connoisseur of the *Diwān* of Mutanabbī. Amongst his friends were the Egyptian poets Bahā' al-Dīn Zubayr [q.v.] and Ibn Maṭrūh (*Wafayāt*, no. 821). Above all he had a liking for historical studies, so much so that he began to collect materials on the lives of persons who for some reason or other had gained fame. Later on he arranged his notes alphabetically according to the *ism* of the person concerned. Thus began his famous biographical dictionary *Wafayāt al-a'yān wa- anbā' abnā' al-xamān*, which contains only persons whose year of death the author could ascertain. He omitted on purpose (1) the Companions of the Prophet, (2) the transmitters of the second generation (*ṭābi'ūn*) with few exceptions, and (3) all caliphs, because information about persons belonging to one of these groups was easily available in biographical and historical works. He began with the arrangement in 654/1256 at Cairo, but when in 659/1260 he had come to the article on Yahyā b. *Khālid* b. Barmak (no. 816) he had to stop, owing to his transfer to Damascus; it was only after his return to Cairo in 669/1271 that he could revise and finish his work in 672/1274. This book, intended by its author as a historical compendium, is a mine of information, especially in those parts where he speaks of contemporaries, whilst in the articles on men of earlier times he often quotes sources which are either lost or not yet published. He himself took pains to improve his book; his autograph (in the British Museum, Cat. no 1505 and Supplement no. 607) is full of emendations and marginal notes. This and the popularity of the book explain also the differences in the number and serial order of the articles in manuscripts and editions. A supplement, *Fawāt al-Wafayāt*, was written by Muḥammad b. *Shākir* al-Kutubī (d. 764/1363). There exist also translations into Persian and Turkish.

Bibliography: Yāfi'ī, *Mir'āt al-djinnān*, iv, 143-7; Subkī, *Ṭabaqāt al-Shāfi'iyya*, v, 14 f.; *Tashkīrūzāde*, *Miftāḥ al-sa'āda*, i, 208 f.; *Ulughkhānī*, *Zafar al-wāliḥ*, ed. E. D. Ross, i, 184 (quoting al-Bīrẓāl's *Mu'djam*); Ibn al-'Imād, *Shadharāt al-dhahab*, v, 370 f.; see also Quatremère, *Histoire des Sultans Mamlouks par Makrizi*, i/2, 180-9, 271; Brockelmann I, 326-8; S I, 561; and de Slane's introduction to his translation of Ibn *Khallikān*'s Biographical Dictionary.

(J. W. FÜCK)

IBN KHAMĪS, ABŪ 'ABD ALLĀH MUḤ. B. 'UMAR B. MUḤ. B. 'UMAR B. MUḤ. B. MUḤ. B. 'UMAR B. MUḤ. AL-HIMYARĪ, AL-ḤADIRĪ AL-RU'AYNĪ, AL-TILMĀSĀNĪ (and not al-Tūnūsī as Ibn *Kunfudh* mistakenly says), Arab poet born at Tlemcen in 650/1252 and assassinated at Granada in 708/1308.

On his origins, which he traces to the tribe of Himyar in the Yemen, there is known only what he himself states in his poems; of the early part of the 58 years of his life we know only that he knew poverty and lived in "a room in a *funduḥ* with sheepskins for bed-covers", that he was able to give himself freely to pleasures, of which he later repented in his poems, and that he received a very profound literary education, to judge by his work and by his appointment, in 681/1282, to the office of personal secretary of the sultan Abū Sa'īd 'Uṭmān I b. Yaghmurāsan (681-703/1282-1303).

It is not known how long he occupied this post. In 688/1299, the traveller al-'Abdarī, who was passing through Tlemcen and who had a great admiration for him, found him in difficult circumstances. Ten years later, Tlemcen was invested by the Marinid Abu Ya'qūb Yūsuf (685-706/1286-1307) and the siege lasted a hundred months, until the besieger was assassinated. Although the exact date and the manner are unknown, it was during this siege that Ibn *Khamis* left his native town, following an attempt on his life by those in power who accused him of being in favour of a surrender of the city. This at least is what he himself insinuates in two of his poems. He went to Ceuta, at that time governed by Abū Ṭālib 'Abd Allāh b. Muḥ. b. 'Aḥmad al-'Azafī and his brother Abū Ḥātim; there he attempted to establish himself as a teacher, but his attempt failed, his own pupils, instigated by a rival named Abu 'l-Ḥasan 'Alī b. Abī 'l-Rabi', having baffled him from the start by hurling at him embarrassing grammatical questions. He went to Algeciras, then to Malaga and finally, in 703/1304, to Granada. Everywhere he earned his living by teaching and by writing poems in which he gives himself the "pleasure of praising" the great. The ruler of Granada at this time was Muḥammad III, known as al-Makhlū' (701-8/1302-9), whose vizier, Ibn al-Ḥakīm Muḥ. b. 'Abd al-Rahmān b. Ibrāhīm (660-708/1262-1308), was an important personality of the period and by way of being a patron. Returning from a long voyage in the east, the latter had passed through Tlemcen where he had met Ibn *Khamis*. At Granada his court was attended by scholars and men of letters; he invited Ibn *Khamis* to join it, thus assuring him at last an easy life, in return of course for laudatory poems. In 706/1306, Ibn *Khamis* returned to Malaga on a visit, then went to Almeria where the general Ibn Kumāsha, a subordinate of Ibn al-Ḥakīm, hastened to welcome him. He loved to travel—"I am", he said "like the blood; I put myself in motion every spring". He never forgot Tlemcen, and dreamed of returning there. But, one morning, on the feast of the breaking of the fast in the year 708/1309, he was surprised in his dwelling at Granada by a riot resulting from the coup d'état provoked by Abu 'l-Djuyūsh Naṣr b. Muḥammad, who seized power (708-13/1309-14); a certain 'Alī b. Naṣr, called al-Abkam (= the dumb), killed him with a lance. The reason for the murder was his connexion with Ibn al-Ḥakīm, who was killed on the same day.

The biographers of Ibn *Khamis* describe him as a scholar, philosopher, sage, astrologer, alchemist, heresiographer, and littérateur. But there is no positive evidence for these attributes and all that is certain is that he was a poet. All that have survived of any works he may have written are poems. They are said to have been collected by a certain *khāḍī* Abū 'Abd Allāh Muḥ. b. Ibrāhīm al-Ḥadramī, who has not been further identified, in a collection entitled *al-Durr al-nafis fi shi'r Ibn Khamis*, of which nothing more is known. The poems of Ibn *Khamis* are nevertheless accessible, if not entirely, at least in large part. They are scattered throughout the works of al-'Abdarī, Yahyā Ibn *Khaldūn*, Ibn al-Kāḍī and al-Makḥkārī, who reproduces Ibn al-Khāṭib. Ibn Maṣṣūr was able to collect of them sixteen *ḥaṣidas*, totalling more than 610 verses, ten of them each consisting of more than 30 verses and two reaching 80 verses each.

We find in them the traditional themes: *madḥ*, *hijā'*, *fakhr*, sometimes preceded by *nasīb*. He praises the Banū Zayyān of Tlemcen, the traveller