

al-miʿqār, s.v. Mursiya; *Akhbār madīmuʿa*, Ibn al-Kūṭiyya, *Iftitāh al-Andalus*, passim; Ibn ʿIdhārī, *al-Bayān al-mughrib*, ii and iii, indices; all the historians and biographers of the Muslim West; European writers: A good monograph has been written on Muslim Murcia by M. Gaspar Remiro, *Historia de Murcia Musulmana*, Saragossa 1905. Cf. also Dozy, *Histoire des Musulmans d'Espagne*<sup>2</sup>, index; idem, *Recherches*, passim; A. González Palencia, *Historia de la España Musulmana*, 57, 82, 88; A. Prieto Vives, *Los Reyes de Taifas*, Madrid 1926; E. Lévi-Provençal, *Inscriptions arabes d'Espagne*, Leiden-Paris 1931, 96 ff.; idem, *L'Espagne musulmane du XI<sup>ème</sup> siècle. Institutions et vie sociale*, Paris 1932, index; idem, *Hist. Esp. mus.*, index; E. Tormo, *Levante* (Guías Calpe), Madrid 1923; D. Wasserstein, *The rise and fall of the Party-Kings*, Princeton 1985, 92-3, with detailed bibl. (E. LÉVI-PROVENÇAL)

AL-ŠARĪF AL-MURTAḌĀ, ABU ʿL-KĀSIM ʿALĪ B. AL-ḤUSAYN B. Mūsā... b. al-Ḥusayn b. ʿAlī b. Abī Ṭālib, Imāmī theologian, grammarian, writer and poet, in short, an Arab *adīb*, born and died in Baghdad (355-436/967-1044). A direct descendant of ʿAlī, he was, in the city of his birth, *naṣīb* [q.v.] of the Ṭālibīs, and his predominance in Imāmī circles furthermore earned him the titles of *Dhu ʿl-Maḍjayn* and ʿAlam al-Hudā. Little is known of his life, other than the following facts: he had a friend and pupil in Abū Djaʿfar al-Ṭūsī (385-460/995-1067 [q.v.]), he was an associate of Hilāl al-Šābīʿ [q.v.], and he defended al-Mutanabbī when Ibn Djinī (d. 392/1002 [q.v.]) criticised him. It should also be noted that he performed the duties of director of the *Dār al-ʿilm* [q.v.] and, according to an anecdote relayed by the son of Hilāl al-Šābīʿ, he received an income of 24,000 *ḍinārs* per year.

Although abundant, his work survives only in part, and is furthermore not easily distinguished from that of his brother, al-Šarīf al-Raḍī [q.v.]. From the list of his works, as compiled primarily by al-Ṭūsī and Yāḳūt, the following deserve mention: (1.) the principal work, *Ḥurur al-fawāʿid wa-durar al-kalāʾid bi ʿl-muḥāḍarāt*, known more briefly as *al-Ḥurur wa ʿl-durar* and, erroneously, as *al-Amālī*, was completed on 22 Djumādā I 413/14 August 1022; this amounts to a genuine book of *adab* divided into 80 *maḍāʾil*, in which the main theme, the interpretation in a somewhat Muʿtazilī manner of verses of the *Kurʿān* and of *ḥadīths*, is supplemented by philological and lexicographical commentaries illustrated by a large number of poetic quotations. It was lithographed in Tehran in 1272, published, under the title *al-Amālī*, in Cairo in 1325/1907, then again in Cairo in 1373/1954, through the efforts of Muḥammad Abu ʿl-Faḍl Ibrāhīm. (2.) the *Kitāb al-Šāfiʿi fi ʿl-imāma* is a defence of the imāmate of the Twelve Imāms against the *Mughnī* of the *kāḍī* ʿAbd al-Djabbār (d. 415/1025 [q.v.]); a summary, written in 432/1040 by al-Ṭūsī, under the title *Talkhīṣ al-Šāfiʿi*, was included in a collection published in Tehran in 1301. (3.) the *Irshād al-ʿawāmm* was also printed in a collection published in Tehran in 1304 (cf. E. G. Browne, *A year among the Persians*, 554). (4.) *al-Dharrīʿa ilā uṣūl al-šarīʿa*, ed. Abu ʿl-Kāsim Gurdjī, Tehran 1967-9. (5.) *al-Masāʾil al-nāširiyya*, which features in the collection entitled *al-Djawāmiʿ al-fikhiyya* (Tehran 1276), is composed of about a hundred *masāʾil* on the most diverse subjects, partially preserved, in particular in *Maṣḥhad*. (6.) *al-Intiṣār*, on the differences between the *Shīʿīs* and the other *madhāhib*, was lithographed in Bombay in 1315 and printed in the *Djawāmiʿ fīkhiyya* (see I. Goldziher, *Vorlesungen über den Islam*, 271). (7.) *al-Shihāb fi ʿl-ṣayb*

wa ʿl-*ṣhabāb*, Istanbul (*Djawāʾib* edition) 1302 and previously in a collection published in Tehran in 1272 (see Goldziher, *Abhandlungen zur arab. Philologie*, ii, pp. xvi, lvi). (8.) *Šarḥ al-kaṣida al-mudhahhaba fi madh ʿAmīr al-Muʾminīn ʿAlī b. Abī Ṭālib* of al-Sayyid al-Ḥimyarī [q.v.], ed. Muḥammad al-Khaṭīb, Beirut 1970. (9.) *Dīwān*, ed. R. al-Šaffār, Cairo 1958. (10.) *Tanzih al-anbiyāʾ*, Tabriz 1290, 1303, Naḍjaf 1332. (11.) *Risāla fi radd (naḳḍ) ʿiṭtibār al-ʿadad fi ʿl-ṣuhūr* exists in Persian translation. Other works recently published include (12.) *Djumal al-ʿilm wa ʿl-ʿamal*, ed. R. al-Šaffār, Naḍjaf 1967, and ed. Aḥmad al-Ḥusaynī, Naḍjaf 1967. (13.) *Rasāʾil al-Šarīf al-Murtaḍā*, ed. Aḥmad al-Ḥusaynī, Kāzimiyya 1966.

Some critics also reckon al-Šarīf al-Murtaḍā to be the compiler of the *Nahḍi al-balāgha* [q.v.], a collection of speeches and sayings supposedly by ʿAlī b. Abī Ṭālib, which others attribute to his brother al-Raḍī (thus in the Yemen, according to the Ambrosiana mss., see *RSO*, iii, 5 ff.). Thus the authenticity of the contents of the *Nahḍi al-balāgha* remains controversial, as does the authorship of two works which have been variously attributed to al-Murtaḍā and to al-Raḍī. The anthology *Tayaf al-khayāl* is definitely to be attributed to al-Murtaḍā, *pace* Derenbourg (*cat. Esc.*<sup>2</sup>, no. 348), since he quotes in the preface his own work *al-Shihāb* (no. 7 above); it has now been edited by Ḥasan Kāmil al-Šayrafī, Cairo 1381/1962. But the recent editors of *Talkhīṣ al-bayān fi maḍjāzāt al-Kurʿān* (ed. Muḥ. ʿAbd al-Ḥanī Ḥasan, Cairo 1955) and *al-Maḍjāzāt al-nabawiyya* (ed. Ṭāhā Muḥ. al-Zaynī, Kuwait 1967) have opted for al-Raḍī as author of these (in the first case, following Ḥāḍijī Khalīfa, no. 11377). Also mentioned in the same place by Ḥāḍijī Khalīfa is a *Kitāb Maʿānī al-Kurʿān*, which the Turkish commentary on the *Dīwān* of al-Murtaḍā published under the name of ʿAlī attributes also to al-Murtaḍā.

*Bibliography:* Thaʿālibī, *Tatimmat al-Yatīma*, i, 53-6; Bākhārzi, *Dumyat al-qaṣr*, ed. S.M. al-ʿAnī, Baghdad 1390-1/1970-1, i, 192-5; Ṭūsī, *Fihrist*, 472; Ibn Shahrāshūb, *Maʿālim al-ʿulamāʾ*, Naḍjaf 1380/1961; Ibn Khallikān, ed. Wüstenfeld, no. 454, ed. Iḥsān ʿAbbās, no. 443, iii, 313-17, tr. de Slane, ii, 256-60; Ibn Ḥaḍjar, *Lisān al-Mizān*, iv, 223 ff.; Ibn al-ʿImād, *Shadharāt*, iii, 256-8; Khaṭīb Baghdādī, *Taʾrīkh Baghdād*, xi, 402 ff.; Ḡhars al-Niʿma, *Hafawāt*, 59, 143-4, 241; Kifī, *Inbāʾ al-ruwāt*, 548; Suyūṭī, *Bughya*, 335-6; Yāḳūt, *Irshād*, v, 173-8 = *Uḍabāʾ*, xiii, 146-7; Ahlwardt, *Verzeichnis der Hdss. in Berlin*, no. 16; Brockelmann, I<sup>2</sup>, 510-12, S I, 705-6; Sezgin, *GAS*, ii, 85, 597-8, vii, 364, viii, 186, ix, 288; ʿA. Muḥyī ʿl-Dīn, *Adab al-Murtaḍā, min siratihi wa-āthārihi*, Baghdad 1957; W. Madelung, *A treatise of the Sharīf al-Murtaḍā on the legality of working for the government*, in *BSOAS*, xliii (1980). (C. BROCKELMANN\*)

(AL-)MURTAḌĀ B. AL-ʿAFĪF (= ʿAfif al-Dīn?) b. Ḥatīm b. Muslim al-Makdisī al-Šāfiʿī, the author of a work in Arabic on ancient Egypt of which the Bibliothèque Mazarine in Paris once possessed a ms. of the 10th/16th century, now lost, but of which there exists a French translation by the translator of al-Makīn [q.v.], Pierre Vattier (d. 1667), and published at Paris in 1666 under the title *L'Égypte de Murtadi fils du Gaphiphe, où il est traité des Pyramides, du débordement du Nil et des autres merveilles de cette Province, selon les opinions et traditions des Arabes*. This version, in its turn translated into English as early as 1672, has been profitably utilised by the literary orientalism of recent centuries. If it is true that the author's main aim is to describe the marvels of ancient Egypt, he nevertheless devotes a part of it to the beginnings of the Islamic