

an anonymous lithographic sheet, enlivened by cartoons, in the Egyptian fallāḥīn dialect. Because he had criticized the Khedive and his counsellors, he had to leave Egypt in 1878; but he continued to publish his newspaper in Paris intermittently, in Arabic and French, and smuggled it into Egypt under various names. Copies also reached North Africa, Syria and India. Besides Abū Naḍḍāra himself, many characters drawn from Egyptian life appeared in his newspapers, notably the greedy *shaykh al-hāra* (the Khedive Ismā'īl), officials, merchants, brokers, beggars, etc. They expressed their views in conversation form, letters, short plays, and minutes of meetings. He also contributed articles to various French newspapers. Besides his plays — of which he claims to have written over 30 (one preserved in Arabic) — he published a few stories and pamphlets, of little literary value. His political-journalistic activity in his exile had two phases. In the first, until 1882, he attacked the Khedives Ismā'īl and Tawfīk, and encouraged the National Party and its supporters. In the second phase, after the failure of the 'Urābī Revolt and the exile of its leaders, he inveighed against the British and their Egyptian supporters; called on France and Turkey to oust the British; proposed Prince Ḥalīm, son of Muḥammad 'Alī, for the throne of Egypt; and campaigned, albeit perfunctorily, for the betterment of the lot of the fallāḥīn. All in all, he was the creator of the satirical newspaper and the modern satirical play in Arabic.

**Bibliography:** Brockelmann, S III, 265-6; Yūsuf Ilyān Sarkīs, *Mu'djam al-Maṭbū'āt al-'Arabiyya*, 349-50; F. Tarrāzī, *Ta'rikh al-Ṣiḥāfa al-'Arabiyya*, ii, 238, 247, 283, 284, 354; iii, 8-9; id., *Arabic periodicals fascicle*, 1933, 162-3, 372-7, 398-9; Ibrāhīm 'Abduh, *Tafaṭṭur al-Ṣiḥāfa al-Misriyya*, 1945, 107, 235, 236; J. Heyworth-Dunne, *Society and politics in modern Egyptian literature*, in *Middle East Journal*, July 1948, 309-10; I. Krahkovskij, in *Vostok*, 1924, 165-8; Aimé Vingtrinier, *Abou Nadḍara à Constantinople*, 1897; J. M. Landau, *Abū Naḍḍāra, an Egyptian Jewish Nationalist*, in *Journal of Jewish Studies*, 1952, 30-44. (J. M. LANDAU)

**ABU 'L-NAḌJIM AL-FADL (AL-MUFADDAL) B. KUDĀMA AL-'IDJLĪ**, Arab poet of the 1st/7-8th century (d. after 105/724). Although he composed several *kaṣīdas*, he owes his celebrity to his verses in *radīaz* in which he treats of beduin subjects (descriptions of camels, horses, ounces, etc.), and eulogizes the Umayyads 'Abd al-Malik, Hishām, 'Abd al-Malik b. Bishr, and the governor al-Ḥadīdjādī. The critics, who include him among the four best *rudīdjāz* (with his fellow-tribesman al-Aghlab and the two Tamīmītes of al-Baṣra, al-'Adīdjādī and his son Ru'ba), rank him highest for description, and praise his facility for improvisation. His rivalry with al-'Adīdjādī (Muḍar against Rabī'ā) is famous, and the biographers describe a grotesque scene in which, at the *Mirbad*, Abu 'l-Naḍjīm mounted on a he-camel puts to flight his rival and his she-camel, and recites the well-known line: 'I and every poet of the human race [have demons to inspire us]: his is female and mine male'. Nevertheless it was Ru'ba who gave the name *Umm al-radīaz* to a long *arḍīza* which Abu 'l-Naḍjīm recited to Hishām, whose wrath was aroused by an ill-chosen word; he was soon received back into favour, however, and received from Hishām an endowment in the Sawād of al-Kūfa.

**Bibliography:** Brockelmann, S I, 90; Rescher, *Abriss*, i, 223; Nallino, *Scritti*, vi, 98. A bio-

graphical account and some verses are to be found in Ibn Sallām, *Ṭabaḥāt* (Hell), 148, 149-50; Ibn Kutayba, *Shi'r*, 381-6; *Aghānī*, ix, 77-83; Baghdādī, *Khiṣāna*, i, 103, ii, 340-53; *MMIA*, 1928, collects together the biographical data (385-94), and publishes the *Umm al-radīaz* (472-9). A *lāmiyya* has been published by Maymanī, *al-Tara'if al-adabiyya*, Cairo 1937, 55-71, and there are scattered verses in a number of works, particularly al-Djāhīz, *Bayān* and *Ḥayawān*, in the indexes; Aṣma'ī, *Fuḥūla*, ZDMG 1911, 499, 503, 511, 515; Abū Tammām, *Ḥamāsa* (Freytag), 45, 144, 514, 755; Marzubānī, *Mu'djam*, 310; 'Askarī, *Diwān al-Ma'ānī*, i, 113, 279. (CH. PELLAT)

**ABŪ NAṢR** [see AL-FĀRĀBĪ].

**ABŪ NU'AYM AL-İŞFAHĀNĪ**, AḤMAD B. 'ABD ALLĀH B. İSHĀK B. MÜSĀ B. MIHRĀN AL-ŞĤĀFĪ, born in İsfahān in Radjab 336/Jan.-Feb. 948 (Ibn Khallikān: or 334, Yāqūt, *Buldān*, i, 298, 330), d. Monday 21 Muḥarram (Ibn Khallikān: or Şafar; Yāqūt: Monday 20 Muḥarram; Dhahabī, Subki: 20 Muḥarram) 430/23 Oct. 1038, an authority on *fiqh* and *taṣawwuf*. His grandfather Muḥ. b. Yūsuf was a well known ascetic, the first of his kin to accept Islam (Ibn Khallikān). Abū Nu'aym mentions him as his forerunner in *Ḥilyat al-Awliyā'* (i, 4). His father who also was a scholar (Yāqūt, *Buldān*, iv, 344) had him taught by important teachers, such as Dja'far al-Khulūdī and al-Aṣamm, from his sixth year. From 356/967 he travelled and studied in 'Irāk, Ḥijāz and Khurāsān, and for 14 years he was reckoned as one of the best *ḥadīth*-authorities. This is stated by his contemporary al-Khaṭīb al-Baghdādī who quotes him (*Ta'rikh Baghdad*, xii, 407, 412) and by al-Dhahabī and al-Subkī, but neither al-Khaṭīb nor Yāqūt include him in their biographies of learned men. The number of those who transmitted *ḥadīth* from him is said to be about eighty. Al-Sulamī, his older contemporary, quotes one *ḥadīth* on his authority with one intermediary (*Ṭabaḥāt al-Şūfiyyah* sub Abu 'l-'Abbās b. 'Atā'). Al-Khaṭīb, according to al-Subkī one of his nearest pupils, criticises him for treating *idjāza*'s lightly, but is in this contradicted by al-Dhahabī, 278. The strife between Hanbalites and Şhāfi'ites caused sharp criticism of him by his fellow townsman Abū 'Abd Allāh b. Mandah (cf. Brockelmann, S I, 281) and led to bodily attacks on him. He was even expelled from the mosque of İsfahān, which saved his life as, according to tradition, Subuktigīn, when he conquered the town, massacred the people assembled in the mosque at the Friday-service; this is reckoned one of his *karāmāt*. Al-Nabḥānī (cf. Brockelmann, S II, 763 f.) relates that the mosque fell down twice and crushed the crowd because A. N. had cursed it. Abū Nu'aym's work *Ḥilyat al-Awliyā' wa-Ṭabaḥāt al-Aṣfiyā'* (Cairo 1351/1932-1357/1938) was finished in 422/1031 (see x, 408). It was written to strengthen what he regarded as the true şūfism (i, 4). After a general description of şūfism he mentions the different etymologies of the word, above all its derivations from *şūf*, on which he had written a book *Labs al-Şūf*, stressing its connotation of humility (i, 20, 23). The rest consists in accounts of and sayings by 649 pious people (*nussāk*) reckoned as şūfis, beginning with the four "righteous caliphs"—an evidence of the interpenetration of şūfism and orthodoxy. Every section begins with "the *shaykh* (Abū Nu'aym) said". It differs from al-Sulamī's *Ṭabaḥāt*, which gives only sayings with few or no anecdotes. It is told that he brought the work personally to Nisābūr

where he sold it for 400 dinārs. Extracts from it are used in Ibn al-Djāwzī, *Ṣaḥwat al-Ṣaḥwa*.

His second large work, *Dhikr Akhbār Iṣbahān* (ed. S. Dederling, Leiden 1931) contains biographies of people who had connexions with Iṣfahān, mainly scholars, after a short history and topography of the town. On this topic he had several forerunners (cf. Dederling ii, p. viii-x). Besides these works he wrote several smaller books on the proofs of prophecy, the medicine of the prophet, the excellence of Muḥammad's first followers, with extracts from al-Bukhārī and Muslim etc. He died in Iṣfahān and his tomb is said by Yāqūt (i, 298) to be in Murdāb.

*Bibliography*: Brockelmann, S I, 616 f; Yāqūt, index; Ibn Khallikān, Cairo, no. 32; Dhahabī, *Tadhkirat al-Huffāz*, Ḥaydarābād 1334, iii, 275-79; Subkī, *Ṭabaqāt al-Shāfi'iyyah*, Cairo 1324, 7-9; Sha'rānī, *al-Ṭabaqāt al-Kubrā*, Cairo 1315, i, 56; Ibn al-'Imād, *Shadhārāt*, iii, 245; Nabḥānī, *Djāmi' Karāmāt al-Awliyā'*, Cairo 1329, i, 293.

(J. PEDERSEN)

**ABŪ NU'AYM AL-FAḌL B. DUKAYN AL-MULĀ'Ī**, *ḥadīth* scholar and historical informant (b. 130/748, d. 29 Sha'bān 219/8 Sept. 834).

He was a client of the family of Muḥammad's Companion Ṭalḥa. He lived in al-Kūfa and made occasional visits to Baghdād, where he was once received by al-Ma'mūn. Dukayn's actual name is said to have been 'Amr. A son of Abū Nu'aym, 'Abd al-Raḥmān (perhaps the author of the Qur'ān commentary, referred to in *Fihrist*, 34), and a grandson, Aḥmad b. Mitham, are mentioned.

Abū Nu'aym is considered a very reliable transmitter of traditions. He is also highly praised for the courageous way in which he stood up for the uncreatedness of the Qur'ān against Mu'tazila inquisitors. On the other hand, he was suspected of being a Shī'ite. He admitted his secret veneration for 'Alī, though he wanted it understood that he was moderate in his attitude. He moved in 'Alid circles, and appears quite often as a transmitter of information about Ṭālibids and 'Alids (cf., for instance, Ibn Sa'd, iii, 160; iv/1, 23 ff., 30; v, 66 ff., 236-8; Abu 'l-Faraḡī al-Iṣfahānī, *Maḥātil al-Ṭālibiyyīn*, Cairo 1368/1949, 46). He was acceptable to and respected by both Shī'ites and 'Abbāsids. When he died, a descendant of Abū Ṭālib prayed for him first. Then, the 'Abbāsīd governor of al-Kūfa, a fifth cousin of the reigning caliph al-Mu'taṣim, insisted upon repeating the ceremony.

Of Abū Nu'aym's work nothing has come to light so far, except the frequent references of the historians to him. He appears as a transmitter mainly of biographical data but also of some general historical information. He himself probably never published any historical work. *Fihrist*, 227, credits him with two works concerned with ritualistic and legal problems, a *Kitāb al-Manāsik* and a *Kitāb al-Masā'il fi 'l-Fikh*.

*Bibliography*: Ibn Sa'd, vi, 279 f., and *passim*; Balādhuri, *Ansāb* (Goitein), v, index; Bukhārī, *Ta'rikh*, Ḥaydarābād 1316, iv/1, 118; Ibn Kutayba, *Ma'ārif*, 121, 262; Ṭabarī, index; Ibn Hibbān, *Ṭhiḳāt*, ms. Topkapu Sarāy, Ahmet III, 2995, fol. 292b; *Aghānī*, xiv, 11; *Fihrist*, 227; al-Khaṭīb al-Baghdādī, *Ta'rikh Baghdād*, Cairo 1349/1931, xii, 346-57; 'Abd al-Qhanī al-Djammā'ī, *Kamāl*, in *MSOS As.*, 1904, 189-93; Dhahabī, *Huffāz* (Wüstenfeld), i, 82; id., *Nubalā'*, ms. Topkapu Saray, Ahmet III, 2910, vii, fols. 174a-178a; Ibn Ḥaḍjar, *Tahdhīb*, Ḥaydarābād 1325-7, viii, 270-6. (FR. ROSENTHAL)

**ABŪ NUMAYY I and II**, *sharīf*s of Mecca [see MAKKA].

**ABŪ NUWĀS AL-ḤASAN B. ḤANĪ' AL-ḤAKAMĪ**, the most famous Arabic poet of the 'Abbāsīd period. He was born in al-Ahwāz between 130/747 and 145/762 and died in Baghdād between 198/813 and 200/815 (so also Ḥamza al-Iṣbahānī, MS Fātiḥ 3773, fol. 6r). As his *diwān* contains a *marthiya* on al-Amīn (d. 198/873), earlier dates are improbable. His father belonged to the army of the last Umayyad, Marwān II, and was a *mawlā* of al-Djarrāh b. 'Abd Allāh al-Ḥakamī, who came from the South Arabian tribe of Sa'd b. 'Ashīra; hence the *nisba* of Abū Nuwās and his dislike of the Northern Arabs. His mother Gullabān (= Gulbān) was Persian.

While still very young, Abū Nuwās came to Baṣra, and later to Kūfa. His first master was the poet Wāliba b. al-Ḥubāb, who is said to have been in erotic relationship with him. After Wāliba's death (cf. the *marthiya*, *Diwān*, Cairo 1898, 132), he became the pupil of the poet and *rāwī* Khalf al-Aḥmar. He acquired a knowledge of the Qur'ān and *ḥadīth* also, and studied under the grammarians Abū 'Ubayda, Abū Zayd, etc. He is also said to have spent, according to the old custom, some time among the beduins in order to improve his linguistic knowledge.

His education finished, Abū Nuwās came to Baghdād, to gain the favour of the caliph with panegyrics. He found, however, little favour at the court, but was better received by the Barmakids. After the fall of the Barmakids he had to flee to Egypt, where he composed panegyrics on the head of the *diwān al-kharāḍī*, al-Khaṭīb b. 'Abd al-Ḥamīd. Soon, however, he was able to return to his beloved Baghdād, where he now spent, as a boon companion of al-Amīn, the most brilliant years of his life. Nevertheless, even al-Amīn once prohibited him from wine drinking and even imprisoned him on that account.

There are different reports about his death. According to one tradition he died in prison, to which he had been sent on account of a blasphemous verse, according to another in the house of a woman tavern-keeper, according to a third in the house of the learned Shī'ite family of the Āl Nawbakht. He was linked to this family, especially to Ismā'īl b. Abī Sahl al-Nawbakhtī, by close friendship, though this did not prevent him from composing some wounding lampoons on Ismā'īl (*Diwān*, 171 f.). The assertion, therefore, that he was murdered by the Nawbakhtīs is probably mere slander, especially as this family interested itself even later in the collection of Abū Nuwās' poems and Ḥamza al-Iṣbahānī made use of information derived from them (cf. MS Fātiḥ 3773, fol. 3v).

The Arab literary critics themselves regarded Abū Nuwās as the representative of the modern school of poets, the *muhdathūn*. "What Imra' al-Kays was for the ancients, that is Abū Nuwās for the moderns" (Fātiḥ 3773, fol. 7r). At most, only Bashshār b. Burd could possibly compete with him. Although in his panegyrics Abū Nuwās still uses in general the classical form (cf. e.g. *Diwān*, 77, the panegyric known as *manḥūka*, addressed to al-Faḍl b. al-Rabī', to which Ibn Djinnī devoted an extensive commentary), otherwise the old forms, especially that of the *nasīb*, serve as a butt for his ridicule. Once he begins abruptly: "I do not weep because the dwelling-place has become an inhospitable desert" (Fātiḥ 3775, fol. 12r); instead of the