

*Bibliography:* al-Muhibbī, *Khulāṣat al-aḥbar fi a'yān al-karn al-hādīya 'aṣḥar*, i, 342-6; Ibrahim al-Kūrānī, *al-Amam li-ikāz al-himam*, ms. Cairo, Dār al-Kutub, Ta'ā, No. 504, fols. 554-564; Ismā'īl al-Baghādādī, *Hadīyyat al-ṣarīfīn*, Istanbul 1951, i, 161; D. A. Rinkes, *Abdoerraoef van Singhel*, Leiden 1909; Sarkis, 1553; J. Voll, *An analysis of an intellectual group in eighteenth-century Madina*, in *BSOAS*, xxxviii (1975), 32-9. (A. H. JOHNS)

**KUSHAYR**, an Arab tribe forming part of the great group of the Banū 'Āmir b. Ṣaṣa'a [q.v.] whose fortunes we find them almost continuously sharing in the period before as well as after Islam.

They had particularly close associations with the tribes of 'Uḡayl and Dī'a, whose genealogical table makes them brothers. Their genealogy is Kūshayr b. Ka'b b. Rabī'a b. 'Āmir b. Ṣaṣa'a. Tradition makes the mother of Kūshayr Rayta bint Kūnfudh b. Mālik of the tribe of the Banū Sulaym [q.v.]. During the pre-Islamic period, the Banū Kūshayr settled in al-Yamāma where they were involved in all the wars of the 'Āmir b. Ṣaṣa'a, especially in those against the Tamīm, the Ṣhaybān, whose chief Hādīb b. Zurāra was made prisoner by Mālik b. Salama al-Khayr b. Kūshayr, called Dhu 'l-Ruḡayba, at the battle of Dīabala, and against the kings of al-Hira (cf. *Naḳā'id*, ed. Bevan, 70, 404-5). After Muḥammad's successes in central Arabia, the Kūshayr joined with the other tribes of the 'Āmir in sending him envoys and coming to an arrangement with him; it is to this time that tradition dates their conversion to Islam (cf. the texts in Caetani, *Annali*, i/1, 297 [9 A.H., § 78]). Later they took part, without particularly distinguishing themselves, in the wars of conquest in Syria and 'Irāq, and settled particularly in the eastern parts of the Arab empire. In the Umayyad period they were very numerous and powerful in Khurāsān, of which several Kūshayris were governors (among others Zurāra b. 'Uḡba, whose family possessed a very highly esteemed breed of horses). This Kūshayri colony has as its founder and common ancestor Hayda b. Mu'āwiya b. Kūshayr, a half-mythical personage who is said to have lived to a fabulous age and to have had a thousand descendants (Ibn Ḥajjar, *Iṣāba*, Cairo 1325, ii, 56, No. 1890; Abū Ḥatīm al-Sidjīstānī, *K. al-Mu'ammārīn*, in Goldziher, *Abhandlungen zur arab. Phil.*, ii, 97). On the other hand, we find in Mubarrad, *Kāmil*, ed. Wright, 273, a similar longevity attributed to Dhu 'l-Ruḡayba, the Kūshayri chief mentioned above, and indeed almost all the Kūshayris of note settled in Khurāsān, recorded by history, belonged to the clan of Salama al-Khayr to which Dhu 'l-Ruḡayba belonged, and which seems to have been the aristocracy of the tribe.

The Kūshayr did not number many poets of note among them; the best known is Yazīd Ibn al-Ṭaḥrīyya who lived between the end of the Umayyad period and the beginning of the 'Abbāsīd period.

The genealogical sources, and in particular Ibn al-Kalbī, also mention other ethnic groups bearing the name Banū Kūshayr, two of which belonged to the southern tribes of the Aslam and the Aws (Anṣār).

*Bibliography:* Ibn al-Kalbī-Caskel, *Gamhara*, Tab. 101 and Register, ii, 473; Wüstenfeld, *Genealogische Tabellen*, D. 117 (Register, 140-1); Ibn Durayd, *K. al-Iṣṭikṣāq*, ed. Wüstenfeld, 181; Ibn Kutayba, *K. al-Ma'ārif*, ed. Wüstenfeld, 43, ed. 'Ukāsha, 89 and index. (G. LEVI DELLA VIDA)

**AL-KUSHAYRĪ**, the nisba of two noted Khurāsānian scholars.

1. ABU 'L-KĀSİM 'ABD AL-KARĪM B. HAWĀZIN, theologian and mystic. He was born in 376/986

in Ustuwā (the region of actual Kūcān [q.v.] on the upper Atrak), the son of a man of Arab descent (from B. Kūshayr) and a woman from an Arab (from B. Sulaym) *dihkān* family. He got the education of a country squire of the time: *adab*, the Arabic language, chivalry (*furūsiyya*) and weaponry (*isti'māl al-silāḥ*). When as a young man he came to Naysābūr with the intention to get the taxes on one of his villages reduced, he became acquainted with the Ṣūfī *shaykh* Abū 'Alī al-Daḳḳāk, who became his master on the mystical path. Later on he married Abū 'Alī's daughter Fāṭima (born 391/1001).

Besides his mystical exercises, he studied *fiqh* with the Ṣhāfi'ī jurist Abū Bakr Muḥammad b. Bakr al-Tūṣī (d. 420/1029) in nearby Tūs; he seems also to have visited the city of Marw *fi ṭalab al-ʿilm* (Subkī, v, 158). In Naysābūr he studied *kalām* and *uṣūl al-fiqh* with the Aṣḥ'arī scholars Abū Bakr b. Fūrak (d. 406/1015-16) and Abū Ishāq al-Isfara'īnī (d. 418/1027).

After the death of Abū 'Alī in 405/1015, he seems to have become the successor of his master and father-in-law as leader of the mystic sessions (*maḍjālīs al-taḥkīr*) in the *madrasa* of Abū 'Alī (built in 391/1001), which henceforth was known as *al-madrasa al-Kūshayriyya* (later on as *madrasat al-Kūshayriyya*, "the *madrasa* of the Kūshayrī family").

At an indeterminate date, al-Kūshayrī performed the Pilgrimage in company with Abū Muḥammad al-Dīwaynī (d. 438/1047), the father of the *Imām al-Haramayn*, and other Ṣhāfi'ī scholars; during these travels he heard *ḥadīth* in Baghdād and the Ḥijāz. Probably after his return to Naysābūr he held his first *maḍjālīs al-imlā'*, i.e. session for the teaching of *ḥadīth*, in 437/1046.

After Naysābūr had passed under the control of the Saldjūqs in 429/1038, al-Kūshayrī was involved in the struggles between the Ḥanafī and Aṣḥ'arī-Ṣhāfi'ī factions in the city. In 436/1045 he issued a manifesto defending the orthodoxy of Abū 'l-Ḥasan al-Aṣḥ'arī; the document (preserved by Ibn 'Asākir, *Tabyīn*, 112-14; cf. Subkī, iii, 374 f.; Halm, *Der Wesir al-Kundurī*, 214 ff.) was signed by the most renowned Ṣhāfi'ī scholars of the city. When in 446/1054 the Ḥanafī-Ṣhāfi'ī conflict broke out into a violent *fitna*, al-Kūshayrī was imprisoned by his adversaries, but was rescued some weeks later by his partisans by force of arms. As a reaction to these events, he wrote his famous "Complaint", *Shikāyat ahl al-sunna bimā nālahum min al-miḥna* (preserved by Subkī, iii, 399-423; separately ed. by Muḥammad Ḥasan, see below), by which he defended al-Aṣḥ'arī against the slanderous accusations of his adversaries (analysed in Halm, *Der Wesir al-Kundurī*, 224 ff.).

In 448/1056 al-Kūshayrī went to Baghdād, where the caliph al-Kā'im commissioned him to teach *ḥadīth* in his palace. After his return to Khurāsān he left Naysābūr, now dominated by the Ḥanafī faction, and emigrated with his family to Tūs, where he stayed until the accession to the throne of sultan Alp Arslan in 455/1063. When the vizier Niẓām al-Mulk re-established the balance of power between the Ḥanafīs and the Ṣhāfi'īs, he returned to Naysābūr where he lived until his death. He died on 16 Rabī' II 465/30 December 1072 and was buried in his *madrasa* besides his father-in-law Abū 'Alī al-Daḳḳāk. He left six sons and several daughters; some of his numerous descendants (cf. the pedigrees in Bulliet, *Patricians*, 180-4; Halm, *Ausbreitung*, 61) officiated as *khāṭib* of the Ṣhāfi'ī Manī'ī mosque in Naysābūr.

Even if al-Kūshayrī's studies covered the whole scale of the traditional Islamic sciences, his writings

mostly deal with mystical topics. His great mystical *tafsir*, the *Laṭā'if al-ishārāt*, was composed before 410/1019; the *Tarīb al-sulūk* is an introduction to the practice of *taṣawwuf*, and the famous *Risāla* (composed in 438/1045) is a most important compendium of the principles and terminology of Sūfism (analysed by R. Hartmann). In all his works (cf. Subkī, v, 159; Brockelmann, I, 556 f.) al-Kushayrī tried to reconcile mystical practices, suspected by so many scholars, with the principles of the *Sharī'a*.

**Bibliography:** al-Kushayrī, *Laṭā'if al-ishārāt*, ed. Ibrāhīm Bisyūnī, 5 vols., Cairo 1390/1970; *Arba' rasā'il fi 'l-taṣawwuf*, ed. Kāsim al-Sāmarrā'ī, Baghdād 1389/1969 (contains *Mukhtaṣar fi 'l-taṣawwuf*, 22-8; *Uḥrāt al-ṣūfiyya wa-ma'ānīka*, 44-59; *Manḥūr al-khiṭāb fi mashhūr al-abwāb*, 60-70; and *al-Kaṣida al-ṣūfiyya*, 71-3); *al-Rasā'il al-Kushayriyya*, ed. Pīr Muḥammad Ḥasan, Karachi 1384/1964 (contains *Shikāyat ahl al-sunna*, 1-49; *K. al-Samā'*, 50-65; and *Tarīb al-sulūk fi jarīk Allāh*, 66-80; with Urdu tr.; *al-Risāla*: several Cairo editions; *Tarīb al-sulūk*; ed. F. Meier, *Qushayrī's Tarīb as-sulūk*, in *Oriens*, xvi (1963), 1-39 (with German tr.); ed. Kāsim al-Sāmarrā'ī, in *The theme of ascension in mystical writings*, Baghdād 1968, i, 155-77; 'Abd al-Ghāfir al-Fārisī, *Siyāk li-ta'rikh Naysābūr*, (facs. ed. R. N. Frye, in *The histories of Nishapur*, London-The Hague-Paris 1965), fols. 49a-51a; al-Khatīb al-Baghdādī, *Ta'rikh Baghdād*, xi, 83; Ibn 'Asākir, *Tabyin kaḥḥib al-muṭṭarī*, 271 ff; Ibn Khallikān, *Wafayāt*, ed. I. 'Abbās, Beirut 1968-72, iii, 205-7; Ibn al-'Imād, *Shadharāt*, iii, 319-22; Subkī, *Ṭabaqāt*, ed. al-Hulw and al-Ṭanāhī, Cairo 1386/1967, v, 153-62; R. Hartmann, *Al-Kushayrī's Darstellung des Sūfismus*, Berlin 1914; F. Meier, *Hurāsān und das Ende der klassischen Sufik*, in *La Persia nel medioevo* (Acc. Naz. dei Lincei, quaderno no. 160), Rome 1971, 545-70; R. W. Bulliet, *The patricians of Nishapur*, Cambridge, Mass. 1972, 150 ff.; H. Halm, *Der Wesir al-Kundurī und die Fitna von Nisāpūr*, in *WdO*, vi (1971), 205-33; idem, *Die Ausbreitung der šāfi'itischen Rechtschule*, Wiesbaden 1974, 54 ff.

2. **ABU 'L-NAṢR 'ABD AL-RAḤīm B. 'ABD AL-KARīm B. HAWẒIN**, son of the former; *Shāfi'i*-jurist and *Ash'ari* theologian. Born in Naysābūr before 434/1043, he studied *tafsir* and *uṣūl* with his father and with the *Imām* al-Haramayn al-Dīwaynī. When in 469/1077 he publicly taught *Ash'ari kalām* in the Nizāmiyya madrasa in Baghdād, he provoked the wrath of the local traditionalist Hanbali faction supported by the masses, and caused a violent *fitna*. The vizier Nizām al-Mulk, who protected the young scholar, had to summon him to Iṣfahān, from where he sent him back to Naysābūr. There Abu 'l-Naṣr died, after a peaceful life, in 514/1120, in his eighties.

**Bibliography:** 'Abd al-Ghāfir al-Fārisī, *Siyāk*, in Frye, ed. *The histories of Nishapur*, fols. 45b-46a; Ibn 'Asākir, *Tabyin*, 308; Ibn Khallikān, *Wafayāt*, iii, 207 f.; Ibn al-'Imād, *Shadharāt*, iii, 321 f., iv, 45; Subkī, *Ṭabaqāt*, vii, 159-66; Brockelmann, I, 557; G. Makdisi, *Ibn 'Aqil et la résurgence de l'islam traditionaliste au XI<sup>e</sup> siècle*, Damascus 1963, 350-66; R. W. Bulliet, *The patricians of Nishapur*, 155. (H. HALM)

**KUSHBEGI** [see *KOSH BEGI*].

**AL-KUSHDĪ** [see *AL-KUSHDĪ*].

**KUSHIYĀR B. LABĀN B. BASHAHRI**, **ABU 'L-HASAN AL-DĪLĪ**, Persian astronomer and mathematician. He was born in Gilān, to the south of the Caspian sea, in the first half of the 4th/10th century, probably between 322/934 and 332/944. The

date of his death is equally obscure, but was probably in the first quarter of the 5th/11th century. Very little is known of his life; most of it was spent in Baghdād, with the peak of his career in ca. 990/1000.

His principal works comprise two *zīj*s, the *z. al-djāmi'* and the *z. al-bāligh*, as well as an arithmetical treatise, the *Uṣūl ḥisāb al-Hind*. His astronomical tables mark an advance on those of Abu 'l-Wafā' and al-Battānī. Whereas the latter only indicate the values of sines and the cotangent, Kushiyyār also gives those of the tangent, and the values of these functions are given by him to the third sexagesimal.

His other great work, the *Uṣūl ḥisāb al-Hind*, contains the first description of the "Indian system of calculation", i.e. of the system of numeration by position (the value of the figures depending on their place in a number), which brought about a revolution in the ways of calculating used in the Near East. The work is divided into two parts. In the first, the author works out logarithms for the four basic arithmetical operations and for finding the square root. Whole numbers are treated within the decimal system, and fractions in the sexagesimal one. The second part deals with this latter system, already used by the astronomers, but set forth by Kushiyyār in a way of numeration by position. He shows how whole numbers can be converted from the decimal into the sexagesimal system, and then sets forth logarithms for the basic arithmetical operations, for finding the square root and for finding the cube root. Finally, he gives a famous multiplication table, called "the table of sixty", for multiplying within the sexagesimal system. In these various calculations, he already makes use of the elementary rules for multiplying and dividing both positive and negative whole powers. As for the figures which he uses, for calculations made in the sexagesimal system he uses the Arabic alphabetical characters, the *ḥurūf al-djūmal*; but for those in the decimal system, the so-called "Indian" figures, the origin of what were later called "Arabic numerals". Kushiyyār's system of logarithms for finding the square root forms the basis for the theory of decimal fractions which was subsequently to be elaborated by al-Karāḍī and al-Samaw'al.

**Bibliography:** A. S. Saïdan, in *Dict. of scientific biography*, vii (1973); Sezgin, *GAS*, v, 343-5 and bibl. cited there; *Uṣūl ḥisāb al-Hind*, in M. Levey and M. Petrucci, *Principles of Hindu reckoning*, Madison, Wisc. 1965, 55-83; A. Mazaheri, *Kushiyyār*, thèse de doctorat de 3<sup>e</sup> cycle, Sorbonne, unpubl., with a tr. of the *Uṣūl* based on the Aya Sofya ms. 4857; A. P. Youskevitch, *Les mathématiques arabes*, Paris 1976, 70. See also various articles by P. Luckey cited by Saïdan and Sezgin.

(K. JAOUICHE)

**KUSKUSŪ** (A.), a word probably of Berber origin meaning couscous, a culinary preparation containing semolina which is the national dish of the peoples of North Africa. It appears with the article and with a final *nūn* in an anecdote depicting an Oriental being advised by the Prophet, in a dream, to treat with *al-kuskusūn* a sick Maghribi; this anecdote, related by Dozy (*Suppl.*, s.v.) is very well known and is probably responsible for leading Moroccan scholars to adopt the form attributed to the Prophet. L. Bauer (*Wörterbuch der arabischen Umgangssprache*<sup>2</sup>, Wiesbaden 1957, 402), heard *kusukson/kuskusān* in Palestine, describing it as "Teigkügelchen in Fleischedampf gekocht". Couscous was known in Spain, and the word *kuskusū* is provided with the article in the *Kitāb al-Tabikh* published by A. Huici Miranda (Madrid 1965, 181), but this is a case