

as 'Āmir instead of 'Uwaymir, and for his father's name instead of Zayd we find variously 'Āmir, 'Abd Allāh, Mālik or *Tha'labā*, while some give him the *nisba* al-Rahānī. He was a younger contemporary of Muḥammad who is generally listed among the Companions (*Ṣaḥāba*) though some sources raise doubts as to the legitimacy of this. He did not become a Muslim till after the battle of Badr and it is noted that he was the last of his family to become a convert to Islam. Some list him among those present at Uhud. When Muḥammad established "brotherhoods" between the Emigrants and the people of Medina he was the "brother" chosen for Salmān al-Fārisī. A certain number of traditions are reported on his authority and are given in the *Dhakhā'ir al-Mawāriḥ*, iii, 158-62. The Ṣūfis claimed him as one of the *ahl al-ṣūfa* (q.v.), quoting a number of sayings of an ascetic or pietistic character from him, which is probably the reason why in the biographical dictionaries he is called a *ṣāhid* and one to whom 'ilm was given. These sources also say that he became known as the sage (*ḥakīm*) of the early Muslim community. He is reported as having said that before Islam he was a merchant, but after his conversion found that business life interfered with strict attention to cult duties (*'ibāda*) so he gave up business. His great reputation, however, was as an authority on the Kur'an. He is listed as one of the few who collected (*djama'a*) revelations during the Prophet's lifetime, and a small number of variant readings from him is recorded in the *ḥirā'āt* books. During his stay in Damascus, where he was sent to serve as a *kāḍī*, he made it a practice to gather to the mosque groups to whom he taught the Kur'an, thus becoming the true father of the Damascus School later headed by Ibn 'Āmir (q.v.). He died at Damascus in 32/652, or thereabouts, his tomb and that of his wife Umm al-Dardā' being shown there near one of the gates.

Bibliography: Ibn Ḥabīb, *Muḥabbar*, 75, 286, 397; Ibn Qutayba, *Ma'ārif*, 137; Ibn Hishām, 345; Ibn Durayd, *Iṣṭikḥāk*, 268; Nawawī, *Tahdhīb*, 713; Ibn al-Aṭhīr, *Uṣḍ*, iv, 158; v, 185; Ibn al-Djazarī, *Ghāya*, No. 2480; Ibn 'Abd al-Barr, *Iṣṭi'āb*, ii, No. 2908; Ibn Ḥajjar, *Iṣāba*, iv, 110, 111; idem, *Lisān al-Mizān*, vi, 375; idem, *Tahdhīb al-Tahdhīb*, viii, 175-7; Ibn al-'Imād, *Shadharūt*, i, 39; *Fihrist*, 27; al-Dhahabī, *Tadhkirat al-Ḥuffāz*, i, 23, 24; al-Khazraǧī, *Khulāṣa*, 254; 'Abd al-Ḡhanī al-Nābulusī, *Dhakhā'ir*, iii, 158-62; Caetani, *Annali*, Index s.v. (A. JEFFERY)

ABŪ DĀ'UD AL-SIDJISTĀNĪ, SULAYMĀN B. AL-ASH'ATH, a traditionist; born in 202/817. He travelled widely in pursuit of his studies and gained a high reputation for his knowledge and piety. Eventually he settled at Baṣra, which is no doubt why some wrongly held that the *nisba* Sijistānī comes from a village near Baṣra called Sijistān (or Sidjistāna), and not from the province of that name. He died in Shawwāl 275/Febr. 889.

Abū Dā'ud's principal work is his *Kitāb al-Sunan*, which is one of the six canonical books of Tradition accepted by Sunnis. He is said to have submitted it to Ahmad b. Hanbal who gave it his approval. Ibn Dāsa says Abū Dā'ud declared that he collected this work of 4800 traditions from a mass of 500,000, and that it contains sound traditions, those which seem to be so, and those which are nearly so. He also said, "I have made clear the traditions in this book of mine which contain great weakness, and those about which I have said nothing are good (*ṣāliḥ*), some being sounder than others". This refers

to the notes which he often adds to his traditions to express his opinion on the value to be attributed to them. Muslim has an introduction to his *Ṣaḥīḥ* in which he discusses some general questions of criticism; but Abū Dā'ud is the first to give such detailed notes, paving the way for the more systematic criticism of individual traditions given by his pupil al-Tirmidhī in his collection. Abū Dā'ud quotes men not found in the two *Ṣaḥīḥs*, his principle being that transmitters are counted trustworthy provided there is no formal proof to discount them. His work which has the generic title of *Sunan*, dealing mainly with matters ordained, or allowed, or forbidden by law, received high praise. For example, Abū Sa'īd b. al-A'rābī said that anyone who knew nothing but the Kur'an and this book would have sufficient knowledge; and Muḥammad b. Maḥlād said that the traditionists accepted it without question just as they accepted the Kur'an. But one is surprised to find that, although many men in the fourth century praised it highly, no mention of it is made in the *Fihrist*. Indeed, Abū Dā'ud is merely mentioned there as the father of his son. People of later times have expressed some criticisms. Al-Mundhīrī, for example, who produced a summary of it, called *al-Mudḥḥabā*, criticized some of the traditions not supplied with notes, and Ibn al-Djawziyya added further criticisms. But while faults have been found with the work, it still holds an honoured place. The *Sunan* was transmitted through several lines, some versions being said to contain material not found in others. Al-Lu'lu'i's version is the one which has gained most favour. A number of editions of the *Sunan* have been printed in the East (see Brockelmann). A small collection of *mursal* traditions by Abū Dā'ud, entitled *Kitāb al-Marāsīl*, was published in Cairo in 1310/1892.

Bibliography: Brockelmann, I, 168 f., S I, 266 f.; Ibn Khallikān, no. 271; Ibn al-Ṣalāḥ, *Ulūm al-Ḥadīth*, Aleppo, 1350/1931, 38-41; Ibn Ḥajjar, *Tahdhīb al-Tahdhīb*, iv, 169-73; Nawawī, *Tahdhīb al-Asmā'* (Wüstenfeld), 708-12; Ḥādīǧī Khālifa, no. 7263; Goldziher, *Muh. Stud.*, ii, 250 f., 255 f.; W. Marçais, in *JA*, 1900, 330, 502 f.; J. Robson, in *MW*, 1951, 167 f.; idem, in *BSOS*, 1952, 579 ff. (J. ROBSON)

ABŪ DHARR AL-ḠHIFĀRĪ, a Companion of Muḥammad. His name is commonly given as Djundub b. Djunāda, but other names are also mentioned. He is said to have worshipped one God before his conversion. When news of Muḥammad reached him he sent his brother to Mecca to make enquiries, and being dissatisfied with his report, he went himself. One story says he met Muḥammad with Abū Bakr at the Ka'ba, another that 'Alī took him secretly to Muḥammad. He immediately believed, and is surprisingly claimed to have been the fifth (even the fourth) believer. He was sent home, where he stayed till he went to Medina after the battle of the Ditch (5/627). Later he lived in Syria till he was recalled by 'Uthmān because of a complaint against him by Mu'āwiya. He retired, or was sent, to al-Rabadhā, where he died in 32/652-3, or 31. He was noted for humility and asceticism, in which respect he is said to have resembled Jesus. He was very religious and eager for knowledge, and is said to have matched Ibn Mas'ūd in religious learning. He is credited with 281 traditions, of which al-Bukhārī and Muslim rendered 31 between them.

Bibliography: Ibn Qutayba, *Ma'ārif* (Wüstenfeld), 130; Ya'qūbī, ii, 138; al-Mas'ūdī, *Murūǧī*, iv, 268-74; Ibn 'Abd al-Barr, *Iṣṭi'āb*, Ḥaydarābād

1336, 82 f., 645 f.; Ibn al-Athīr, *Usd*, v, 186-8; Nawawī, *Tahdhīb al-Asmā'* (Wüstenfeld), 714 f.; al-Dhahabī, *Tadhkirat al-Huffā'*, i, 17 f.; Ibn Ḥaǧǧār, *Iṣāba*, Cairo 1358/1939, iv, 63 ff.; *Tahdhīb al-Tahdhīb*, xii, 90 f.; Wensinck, *Handbook*, 7 (add Ibn Sa'd, II/ii, 112); A. Sprenger, *Das Leben und die Lehre des Mohammad*, i, 454 ff.

(J. ROBSON)

ABŪ DHU'AYB AL-HUDHALĪ, **KHUWAYLID** b. **KHĀLID**, Arabian poet, a younger contemporary of the Prophet. The legend presents him journeying to visit Muḥammad but reaching Medina the very morning after his death. There is some justification for the assumption that Abū Dhu'ayb migrated to Egypt under 'Umar. From there he joined Ibn Abī Sarḥ's campaign into Ifrīkiya (26/647). He died on his way to Medina where he accompanied 'Abd Allāh b. al-Zubayr who had been charged by Ibn Abī Sarḥ with informing the caliph 'Uthmān of the successes won by his armies (probably in 28/649). The only other known incident of his biography is contained in the report—probably factually correct but possibly spun out of the opening lines of Poem i—that in Egypt he lost within one year five sons to the plague.

Recognized by the Arab critics as the foremost poet of his tribe, a judgement to which the modern reader will readily subscribe, Abū Dhu'ayb excels the bards of the *djāhiliyya* by the stringent composition of his *ḥaṣida*'s. In the care he devoted to the structure of his odes he continued a trend already traceable in the work of Sā'ida b. Dju'ayya, an older Hudhall poet, whose *rāwī* Abū Dhu'ayb was. Both poets share the description of wild honey and its gatherer along with a certain delight in the intimate and accurate description of the bees as well as the procedure of the collector—a motif which is not really popular with other Hudhall poets. A peculiar treatment of the massing of a cloud formation and the subsequent downpour is also characteristic of Sā'ida and his *rāwī*. In Abū Dhu'ayb's love poetry an adumbration of what came to develop into the style of the Medinese school is clearly noticeable. Another feature that seems to anticipate future developments is the manner in which Abū Dhu'ayb tends to elaborate the *nasīb* into a complete ode (cf. nos. II and XI, where the other themes are, as it were, enveloped by the *nasīb*). Like his master Sā'ida, Abū Dhu'ayb is fond of, and excels in descriptions of weapons and of hunting-scenes, but is weak in depicting horses (as already noted by al-Aṣma'ī). Almost half of his preserved verse belongs to elegies in which the gentle melancholy of his obsession with the instability of fate provides an appropriate emotional background. His masterpiece, the elegy on the death of his sons (poem I), shows a unity of mood and thought—the theme of the inevitability of doom is stated and connected with the occasion of the *marḥūm*, then illustrated in three gripping scenes, to be concisely restated in the last line—which is unsurpassed in ancient poetry.

Bibliography: Brockelmann, I, 36-7, S I, 71; Ibn Kutayba, *Shi'r*, 413-6; Yāqūt, *Iṣṣād*, iv, 185-8; *Aghānī*, vi, 58-69; J. Hell, *Der Dīwan des Abu Du'aib*, Hanover 1926; E. Bräunlich, *Abu Du'aib-Studien*, in *Isl.*, 1929, 1-23; the same, *Versuch einer literargeschichtlichen Betrachtungsweise altarabischer Poesien*, *ibid.*, 1937, 201-69.

(G. E. VON GRUNEBaum)

ABŪ DJAHL, properly Abu 'l-Ḥakam 'AMR b. **HISHĀM** b. **AL-MUGHĪRA** of the Banū Makhzūm of Kuraysh, also named Ibn al-Ḥanzaliyya after his

mother, Asmā' bint Mukharriba. He was born about 570 or a little after; he and Muḥammad were youths together at a feast in the house of 'Abd Allāh b. Djud'an, while his mother became a Muslim and lived until after 13/635. A few years before the Hīǧra Abū Djaḥl seems to have succeeded al-Walid b. al-Mughīra as leader of Makhzūm and also of the group of clans associated with Makhzūm. He was less inclined to compromise with Muḥammad than was al-Walid, as his position in Meccan affairs was more endangered by Muḥammad than that of the older man. He was perhaps largely responsible for the boycott of Hāshim and al-Muṭṭalib, and the ending of the boycott was a defeat for his policy. He won an important success, however, when he and 'Ukba b. Abī Mu'ayt, soon after Abū Ṭālib died and was succeeded by Abū Lahab as chief of Hāshim, persuaded the latter to cease giving protection to Muḥammad. Just before the Hīǧra he seems to have tried to have Muḥammad killed, and to make revenge impossible there was to be a man from each clan involved. Owing to his hostility to Muḥammad during the latter years of the Meccan period many acts of persecution of Muslims are attributed to him, though probably not all really happened (cf. K. xvii, 62, xlii, 43, xcvi, 6 and commentators). He and his brother al-Ḥārith b. Hishām persuaded their uterine brother 'Ayyāsh b. Abī Rabi'a to return from Medina and kept him (perhaps forcibly) in Mecca. Abū Djaḥl's influence was based on his commercial and financial strength. The expedition of Ḥamza to Sif al-Baḥr in 1/623 came near a large caravan directed by Abū Djaḥl. In 2/624 when Mecca was informed that Abū Sufyān's caravan from Syria was threatened by the Muslims, Abū Djaḥl led the force of about 1000 men which went to save it, and perished in the battle of Badr [q.v.]. Abū Djaḥl sought battle with the Muslims even after the caravan was known to be safe, perhaps in the hope of gaining military glory, since Abū Sufyān, when available, had the privilege of commanding. After Abū Djaḥl's death the leading men in the group of clans associated with Makhzūm were Ṣafwān b. Umayya (Djumaḥ), Suhayl b. 'Amr ('Āmir) and eventually Abū Djaḥl's son 'Ikrima.

Bibliography: Ibn Hishām, Wākidi, Ṭabari—see indexes; Ibn Sa'd, iii/1, 194, iii/2, 55, viii, 193, 220; Yāqūt, ii, 27; Caetani, *Annali*, i, 294-5, 309, 478, 491, etc.; Montgomery Watt, *Muhammad at Mecca*, by index; Azra'ī, Wüstenfeld, 455, 469. (W. MONTGOMERY WATT)

ABŪ DU'ĀD AL-İYĀDĪ, **DJUWAYRA**, **DJUWAYRIYYA** or **HĀRITHA** b. **AL-ḤADIDĪ** (or again **HANZALA** b. **AL-ṢHARKĪ**, which was more probably, however, the name of Abu 'l-Ṭamaḥān al-Ḳaynī, see *Shi'r*, 229), pre-Islamic poet of al-Hīra, contemporary of al-Mundhir b. Mā' al-Samā' (about 506-554 A.D.), who put him in the charge of his horses. The expression *djār ka-djār* 'Abī Du'ād, which appears in a line of Ḳays b. Zuhayr and has become proverbial, gave rise to several traditions showing Abū Du'ād as the "protégé" of a noble and generous *djār*, who is either al-Mundhir, al-Ḥārith b. Ḥammām or Ka'b b. Māma.

As a poet, Abū Du'ād is famous for his description of horses, and in this genre some critics consider him superior to Ṭufayl al-Ghanawī and al-Nābigha al-Djā'dī. Nevertheless, the lexicographers have not collected his poems systematically, as the ydid not collect those of 'Adi b. Zayd, because his language was not "nadjdī" and he did not follow the poetical tradition. Moreover, al-Aṣma'ī accuses Khalaf al-