

major part of the prose or verse texts which have survived, in particular long extracts from the *Risālat al-Tawābiʿ wa 'l-zawābiʿ*, which have been published separately, with a long introduction, by B. al-Bustānī, Beirut 1951; Ibn Khākān, in the *Kalā'id* and the *Maṭmaḥ*, gives extracts especially from the poems, with personal commentaries which should be read with caution; biographical details are found also in Ḍabbī, *Bughya*; Yāqūt, *Udabā'*, iii, 220-3; Ibn Sa'īd, *Mughrib*, 78-85; Ibn Khallikān; Ibn Faḍl Allāh al-'Umārī, *Masālik*, xvii, MS Paris 2327, 26v.-31r.; Suyūṭī, *Bughya*; extracts from the works of Ibn Shuhayd are scattered throughout the works mentioned above, as well as in Tha'ālibī, *Yatima*, ii, 35-50 (which proves that Ibn Shuhayd had quickly become famous also throughout the East); 'Imād al-Dīn al-Iṣfahānī, *Khārīda*, MS Paris 3331, 201r.-204r.; Ibn al-Khaṭīb, *A'māl*; Maḥḥārī, *Analectes*. Among the modern works should be mentioned: A. Ḍayf, *Balāghat al-'Arab fi 'l-Andalus*, Cairo 1924, 43-59; H. Pèrès, *Poésie andalouse, passim*; Z. Mubārak, *La prose arabe au IV^e siècle*, Paris 1931, 233-40 (= *al-Naṭh al-fannī*, Cairo 1934, 258-60); the most detailed biographies are those of B. al-Bustānī, in his introduction to the *Risālat al-Tawābiʿ wa 'l-zawābiʿ* and in the *Dā'irat al-ma'ārif*, iii, 269-74; of J. Dickie, *Ibn Shuhayd. A biographical and critical study*, in *al-Andalus*, xxix/2 (1964), 234-310, with a very full bibliography; of Ch. Pellat, *Ibn Shuhayd, hayātuh wa-ātharuh*, 'Ammān n.d. [1966]. An attempt to reconstruct the poetic works has been made by Ch. Pellat, *Diwān Ibn Shuhayd al-Andalusī*, Beirut 1963. (CH. PELLAT)

IBN AL-SĪD [see AL-BATALYAWSI].

IBN SIDA (SIDUH), ABU 'L-ḤASAN 'ALĪ B. ISMĀ'ĪL, or Abu 'l-Ḥasan 'Alī b. Aḥmad b. Ismā'īl, Andalusian philologist and lexicographer, born in Murcia, died at the age of about 60 on Sunday 25 Rabi' II 458/26 March 1066. He compiled two important dictionaries: *al-Mukhaṣṣaṣ* and *al-Mukham*.

Ibn Sida was blind, as was his father, so that his life was not very active. It was entirely devoted to philology and lexicography, disciplines which had probably been traditionally cultivated in his family. It was in fact from his father that he received his early education. Later, he attended the lectures of the famous Sa'īd al-Baghdādī [q.v.], who was himself a pupil of Abū 'Alī al-Fārisī and of al-Sirāfī. He then received lessons from Abū 'Amr al-Ṭalamankī, to whom, it is stated, he recited from memory the *Gharīb al-muṣannaf* of Abū 'Ubayd al-Harawī. From then on Ibn Sida's life is well documented.

At an unknown date, he left Murcia to settle at Denia, where he found in al-Muwaffak an excellent patron to whom he dedicated *al-Mukhaṣṣaṣ* and *al-Mukham*. The introduction to the latter work shows however an author who was bitter and not entirely satisfied with his lot. On the death of al-Muwaffak, therefore, Ibn Sida chose to flee, but he returned soon afterwards to Denia and the patronage of al-Muwaffak's successor, Iḳbāl al-Dawla.

Among Ibn Sida's many works (*Sharḥ iṣlāḥ al-manṭiq*; *al-Aniḳ fi sharḥ al-hamāsa*; *al-'Ālam fi 'l-luḡha*; *al-'Ālim wa 'l-muta'allim*; *al-Wāfi fi 'ilm aḥkām al-kawāfi*; *Shādhidh al-luḡha*; *al-'Awīṣ*), only *al-Mukhaṣṣaṣ* and *al-Mukham* survive. Dictionaries based on other dictionaries which display not the slightest specifically Spanish feature, these two works differ from each other less in their content,

drawn from earlier works, than in their arrangement. *Al-Mukham* is a classical type of dictionary; *al-Mukhaṣṣaṣ*, devoted to the search for the precise term, is rather an analogical dictionary compiled according to the plan of *al-Gharīb al-muṣannaf*.

Bibliography: Ḍabbī, *Bughya*, ed. F. Codera, Madrid 1885, 405, no. 1205 (does not mention any sources); Ibn Bashkuwāl, *Šila*, ed. F. Codera, Madrid 1883, 410, no. 889; Sa'īd al-Andalusī, *Ṭabaḳāt al-umam*, tr. R. Blachère, 142; Suyūṭī, *Bughya*, Cairo 1326, 327; Ḥumaydī, *Diadhwa*, ed. al-Ṭandījī, Cairo, 293; Ibn Khallikān, *Wafayāt*, Cairo ed. 1310, ii, 25; Yāqūt, *Udabā'*, xii, 231-5 (quotes Ibn Bashkuwāl and al-Ḥumaydī); Šafādī, *Nakt al-himyan*, 204 (quotes al-Ḥumaydī and Yāqūt); Ibn Khākān, *Maṭmaḥ*, 60 (does not mention his sources); introd. to *al-Mukhaṣṣaṣ* and *al-Mukham*; M. Talbi, *al-Mukhaṣṣaṣ d'Ibn Sida, étude, index*, Tunis 1956, 5-12; J. A. Haywood, *Ibn Sida (d. 458/1066). The greatest Andalusian lexicographer*, in *Actas del Primer congreso de estudios árabes y islámicos*, Cordova 1962; D. Cabanelas Rodríguez, *Ibn Sida de Murcia, el mayor lexicógrafo de al-Andalus*, Granada 1966; Brockelmann, I, 308, 691, S I, 542. (M. TALBI)

IBN AL-SIKKĪT, ABŪ YŪSUF YA'KŪB B. IŠHĀK, a celebrated Arabic philologist and lexicographer, came from a family who were natives of Dawraq, in Khūzistān, but apparently he was born in Baghdād in about 186/802. His father, nicknamed al-Sikkīt (the Taciturn), is reputed to have been an expert in poetry and lexicography; it was he who started his son's education, which was later continued under the direction of Abū 'Amr al-Shaybānī, al-Farrā', Ibn al-A'rābi and other famous teachers; like many of his contemporaries, he went to live for a time among the Bedouin in order to perfect his knowledge of Arabic. After teaching at the Darb al-Ḳanṭara, in Baghdād, he turned to instruction at a higher level and dictated the most important of his works to his pupils. Entrusted by al-Mutawakkil with the education of his sons al-Mu'tazz and al-Mu'ayyad, he came to be on familiar terms with the caliph, but his attachment to the 'Alids, which he was imprudent enough to display in the presence of al-Mutawakkil, brought about his fall; trampled underfoot by the Turkish soldiers of the guard (it is even said that his tongue was torn out), he died at the age of 58, on 5 Rabi'ab 244/17 October 858 (but other dates, 243, 245 and 246, are also given).

In grammar, Ibn al-Sikkīt would belong to the Kūfa school, but he cannot be regarded as an eminent grammarian, while the lexicographical works and commentaries that have won him fame would connect him rather with the Baṣra school, for he underwent the influence of the celebrated masters of that town, al-Aṣma'ī, Abū 'Ubayda, Abū Zayd al-Anṣārī; in reality, he represents the syncretist tendency characteristic of the Baghdād school.

A specialist in lexicography and Arabic poetry, Ibn al-Sikkīt left, firstly, about twenty works, the most important of which appear to be the *Kitāb Iṣlāḥ al-Manṭiq* (ed. Šhākīr and Hārūn, Cairo 1368/1949; cf. *Oriens*, iii (1950), 325 ff.) and the *Kitāb al-Alfāz*, ed. Cheikho, Beirut 1897 (comm. of al-Khaṭīb al-Tabrizī, *Kanz al-huffāz*, ed. Cheikho, Beirut 1895-8); in addition, Haffner published the *Kitāb al-Ḳalb wa 'l-ibḍāl* (in *Texte zur arabischen Lexicographie*, Leipzig 1905, 3-65) and the *Kitāb al-Aḍḍād* (in *Drei Quellenwerke über die Aḍḍād*, Beirut 1913). Incidentally, in the recension of the old *diwāns*, he holds chronologically an intermediate position between

on the one hand al-Aṣmaʿī, Abū ʿUbayda and some others who initiated the first work of methodical arrangement, and on the other hand al-Sukkari [q.v.] who completed the process. It is for this reason that the *Fihrist* (i, 157-8) lists some thirty ancient poets whose *diwān* was collected and commented on by Ibn al-Sikkī, with a care which in general compels the respect of critics. Only a few of his works have survived: those on al-Khansāʾ (see Cheikho's ed. of the *diwān* of this poetess, Beirut 1896); on ʿUrwa b. al-Ward (see Nöldeke, *Die Gedichte des ʿUrwa ibn Alward*, Göttingen 1883); on Kayṣ b. al-Khaṭīm (ed. Th. Kowalski, Leipzig 1914); and on al-Huṭayʾa (ed. N. A. Ṭāhā and M. Ḥalabi, Cairo 1958).

Bibliography: *Fihrist*, i, 72, 157-8 (Cairo ed. 107, 224-5); al-Anbārī, *Nuḥḥa*, ed. A. Amer, 109-11; Zubaydī, *Ṭabaqāt*, in *RSO*, viii; Ibn Khayr al-Iṣḥbīlī, *Fahrāsā*, 382; Yāqūt, *Udabāʾ*, xx, 50-2; Ibn Khallikān, Cairo 1310, ii, 309; Suyūṭī, *Bughya*, 418; Flügel, *Die grammatischen Schulen der Araber*, Leipzig 1862, 159; M. Ben Cheneb, *Etude sur la fahrāsā* . . ., 433, § 237; R. Blachère, *HLA*, i, 113; M. Makḥzūmī, *Madrāsāt al-Kūfa*, Baghdād 1374/1955, 155; S. A. Ahmedali, *Ibn al-Sikkī*, Lahore n.d.; idem, in *ZDMG*, xc (1936), 201-8; R. Sellheim, *Die klassisch-arabischen Sprichwörter-sammlungen*, The Hague 1954, 112 and index; H. Fleisch, *Traité de philologie arabe*, i, Beirut 1961, index; Brockelmann, I^a, 121, S I, 180.

(ED.)

IBN SĪNĀ, ABŪ ʿALĪ AL-ḤUSAYN B. ʿABD ALLĀH B. SĪNĀ, known in the West as AVICENNA. He followed the encyclopaedic conception of the sciences that had been traditional since the time of the Greek Sages in uniting philosophy with the study of nature and in seeing the perfection of man as lying in both knowledge and action. He was also as illustrious a physician as he was a philosopher [see *ḤIKMA*].

Life. His life is known to us from authoritative sources. An autobiography covers his first thirty years, and the rest are documented by his disciple al-Djuzadġānī, who was also his secretary and his friend.

He was born in 370/980 in Afshana, his mother's home, near Buḫhārā. His native language was Persian. His father, an official of the Sāmānīd administration, had him very carefully educated at Buḫhārā. His father and his brother were influenced by Ismāʿīlī propaganda; he was certainly acquainted with its tenets, but refused to adopt them. His intellectual independence was served by an extraordinary intelligence and memory, which allowed him to overtake his teachers at the age of fourteen.

It was he, we are told, who explained logic to his master al-Nāṭilī. He had no teacher in the natural sciences or in medicine; in fact, famous physicians were working under his direction when he was only sixteen. He did, however, find difficulty in understanding Aristotle's *Metaphysics*, which he grasped only with the help of al-Fārābī's commentary. Having cured the *amir* of Khurāsān of a severe illness, he was allowed to make use of the splendid library of the Sāmānīd princes. At the age of eighteen he had mastered all the then known sciences. His subsequent progress was due only to his personal judgment.

His training through contact with life was at least equal to his development in intellectual speculation. At the age of twenty-one he wrote his first philosophical book. The following year, however, the death of his father forced him to enter the administration in order to earn his living. His judgment was swiftly

appreciated. Having consulted him on medical matters, the princes had recourse to him also in matters of politics. He was a minister several times, his advice being always listened to; but he became an object of envy, sometimes persecuted by his enemies and sometimes coveted by princes opposing those to whom he wished to remain loyal. He took flight and was obliged to hide on several occasions, earning his living by medical consultations. He was imprisoned, escaped, lived for fourteen years in relative peace at the court of Iṣfahān and died at Hamadān, during an expedition of the prince ʿAlāʾ al-Dawla, in 428/1037. He was buried there; and a monument was erected to him to celebrate the (*hiǧrī*) millenary of his birth.

If his works are to be understood, they should not be thought of as those of a philosopher who lived in his books. He was occupied all day by affairs of state, and he laboured by night on his great works, which were written with astonishing rapidity. He was never safe, and was frequently compelled to move; he would write on horseback, and sometimes in prison, his only resource for reference being his memory. It has been found surprising that he differs from Aristotle in his works: but he quoted him without re-reading him, and, above all, his independence of mind inclined him to present his own personally worked out thought, rather than to repeat the works of another. Besides, his personal training was different. He was a man who lived in touch with the concrete, constantly faced with difficulties, and a great physician who dealt with specific cases. Aristotle's *Logic* seemed to him insufficient, because it could not be applied in a way that was sufficiently close to life. Many recent controversies have been aroused since the study of his works has increased, especially at the time of his millenary, but the most plausible view of his personality is still the following: he is a scientific man, who attempts to bring the Greek theories to the level of that which needs to be expressed by the study of the concrete, when apprehended by a great mind.

The secret of his evolution, however, will remain concealed from us as long as we do not possess such important works as the *Kitāb al-Inṣāf*, the "Book of Impartial Judgment", which investigated 28,000 questions, and his "Eastern Philosophy", of which we have only a fragment.

Works. The corpus of Ibn Sīnā's works that has come down to us is considerable, but incomplete. To the many questions that were put to him he replied hastily, without always taking care to keep his texts. Al-Djuzadġānī has preserved several of these; others have been transmitted with different titles, others lost. The manuscript of the *Inṣāf* disappeared at the sack of Iṣfahān, in his own lifetime. The fundamental bibliography is that which al-Djuzadġānī included in his biography, but it is not exhaustive. G. C. Anawati lists a total of 276 works, including texts noted as doubtful and some apocryphal works, in his bibliography of 1950. Mahdavi, in 1954, lists 131 authentic, and 110 doubtful works. Ibn Sīnā was known primarily as a philosopher and a physician, but he contributed also to the advancement of all the sciences that were accessible in his day: natural history, physics, chemistry, astronomy, mathematics, music. Economics and politics benefited from his experience as a statesman. Moral and religious questions (not necessarily pertaining to mysticism), Qurʾānic exegesis, statements on Ṣūfī doctrine and behaviour produced minor writings. He wrote poetry for instructional purposes, for he versified epitomes of logic and medicine, but he had also the abilities