

الطَّالِبِ وَمِنْ عَدِيهَا فَهِيَ الْمَغْلُوبُ عِنْدَ الْعَالِمِ وَقَدْ تَلَفَظَ  
 سَيِّدَنَا الْجَمِيزُ سَمِعَ اللهُ بِوُجُودِهِ لِلْجِازِ الْمَذْكُورِ بِالْإِجَازَةِ كَمَا  
 تَلَفَظَ لَهَا الْمَشَاحِجُ رَحِمَهُمُ اللهُ تَعَالَى جَعَلَ اللهُ ذَلِكَ خَالِصًا  
 لَوَجْهِهِ الْكَبِيرِ وَكَانَ الْفَرَاغُ مِنْ كِتَابِهِ هَذِهِ الْإِجَازَةُ  
 الْمُبَارَكَةُ فِي الْيَوْمِ الْخَامِسِ وَالْعِشْرِينَ مِنَ الْقَعْدِ  
 الْحَرَامِ سَنَةِ ثَلَاثٍ وَأَرْبَعِينَ وَمِائَتَيْهِ وَالْحَمْدُ لِلَّهِ  
 وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ  
 بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ  
 أَمَا بَعْدُ فَحَمْدُ اللهِ الَّذِي إِذَا سَتَبَلَ حَاتِبٌ وَالصُّلُوبُ وَالْمَالِغُ  
 عَلَى سَيِّدِ الرَّسُولِ مُحَمَّدٍ وَعَلَى آلِهِ وَعَشْرَتِهِ وَأَرْوَاحِهِ وَصَحْبِهِ الْأَحْيَاءِ  
 وَمَيِّتِهِ عَلَى أَلْحَمِّ الْعَالَمِ الْفَاضِلِ ثَمَّهَا الْمُرَّ أَحْمَدُ الْمُسْتَدْرِكُ  
 الْمَدِينِيُّ فِي هَذِهِ الْبَلَدِ الْحَيَّةِ الْمَدِينَةِ عَلَى الْكَلِمِ الْمَدِينِيِّ  
 إِحْرَاقَهُ بِمَافَرِيئِهِ عَلَى وَبَلْعُطِ لَهْ بِالْأَطَانِ وَأَدَبَهُ لَهُ أَرْبُوعٌ دَلَّ  
 عَنِّي وَصَحَّ مَا كُتِبَ فِي رِوَايَةِ سِرِّهِ عِنْدَ أَهْلِهِ فَإِنَّ ذَلِكَ  
 وَكَسْبُ جُودِهِمْ أَهْلُ الْعِرَاقِ عَبْدِ الرَّحْمَنِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ يُونُسَ  
 بْنِ عَلِيِّ بْنِ عِيَّاشَ بْنِ رِيْلَ الْكُوفِيِّ الرَّحْمَنِ عَمَّا لَمْ يَكُنْ لَهُ لَمْ يَكُنْ  
 لَمْ يَكُنْ لَهُ لَمْ يَكُنْ لَهُ لَمْ يَكُنْ لَهُ لَمْ يَكُنْ لَهُ لَمْ يَكُنْ لَهُ لَمْ يَكُنْ لَهُ  
 حَسْبُ الْعَمَلِ حَسْبُ الْعَمَلِ حَسْبُ الْعَمَلِ حَسْبُ الْعَمَلِ حَسْبُ الْعَمَلِ حَسْبُ الْعَمَلِ  
 رَبَّنَا كُنْ لَنَا هُدًى أَدْعُكَ اللهُ لِنَعْمَ النَّعْمَ لِنَعْمَ لِنَعْمَ لِنَعْمَ لِنَعْمَ لِنَعْمَ لِنَعْمَ  
 حَضَرَ الْخَبْرُ أَحْمَدُ الْكُوفِيُّ بِالْبَيْتِ الْأَكْبَرِ كَمَا كَتَبَ اللهُ الْعَيْنُ فِي الْيَوْمِ  
 بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

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IBN 'AIYĀSH: *Ijāza*. Autograph.  
Dated 843 (1440)

Arthur J. ARBERRY, The Chester Beatty Library a Handlist of the Arabic Manuscripts, Vol. VII, MSS. 5001 to 5500, 1964 DUBLIN.

al-'Amarrad b. Tamīm b. Rabi'a b. Hirām b. Farrāṣ b. Ma'n b. Aṣur al-Bābīlī. He is included among the *mukhadrammān* [q.v.], embraced Islam, took part in the conquests in South-west Asia (in the course of which he lost an eye), settled in Syria and died during the caliphate of 'Uthmān. His poems do not seem to have been collected, but he is often quoted as an authority on the Arabic language, although he is criticized for having invented four words. Ibn Sallām, who places him in the third rank of Islamic poets, appreciates his language, but thinks that he uses too many rare expressions. Numerous apophthegms appear in his poems, and a description of sandgrouse (*kaṭā*) has remained famous.

*Bibliography*: Djāhīz, *Hayawān*, *Bayān*, index; Ibn Kutayba, *Uyūn*, *Anwā'*, *Adab al-kātib*, index; idem, *Shi'r*, 315-8; idem, *Ma'ārif*, 587; Busturī, *Ḥamāsa*, 187; Abū Tammām, *Ḥamāsa*, i, 314; Kālī, *Amālī*, index; Ibn Sallām, *Ṭabaḳāt*, 492-3; Mubarrad, *Kāmil*, index; Qurashī, *Djāmhār*, 158-60; Djawālīkī, *Mu'arrab*, 104, 142; *Aghānī*, iii, 144; Āmidī, *Mu'talif*, 37; Marzubānī, *Mu'djam*, 214; Askarī, *Šinā'atayn*, 53; Ibn al-Anbārī, *Adād*, index; Baghdādī, *Khizāna*, *Būlak* ed., iii, 38-9; Ibn Ḥadjār, *Isāba*, no. 6466; Ibn al-Athīr, vi, 300; Abkārīyūs, 230-1; Ma'arrī, *Ghufrān*, index. (CH. PELLAT)

✗ IBN AL-AḤNAF [see 'ABBĀS B. AL-AḤNAF].

— IBN AL-AḤTAM [see 'AMR B. AL-AḤTAM].

✗ IBN 'ĀḌĪH, the author of a work on the Raids (*maghāzī* [q.v.]), used by such later authors as Ibn Sayyid al-Nās and al-Dhahabī. His given name was Muḥammad. His *kunya* is variously given as Abū 'Abd Allāh or Abū Aḥmad, and his grandfather's name as Sa'īd or 'Abd al-Rahmān. Born in Damascus in 150/767, he died there on Thursday, 25 Rabi' II 233/8 December 847 (or in Dhū 'l-Ḥiǧǧa 232/July-August 847, or in 234/848), having been the tax collector for the Ghūṭa under al-Ma'mūn. As a historian, he stands in the tradition of al-Walīd b. Muslim and al-Wākidī on the one side, and Abū Zur'a al-Dimashqī, Abū Zur'a al-Rāzī, and Ya'qūb b. Sufyān on the other. All this information is found in the rather lengthy biography in the *Ta'rikh Dimashk* (Ms. Yale L-312 [Nemoy 1182], ii, 102a-103b), drawing together the older sources and, in turn, serving as the main or exclusive source for later biographers. The *Ta'rikh Dimashk* further credits Ibn 'Āḏīh with a work on the Muslim Conquests and the Summer Campaigns and quotes some non-historical statements in his name. Since that name is not infrequent, however, it is not impossible that Ibn 'Asākīr conflated one or more persons. The situation is further complicated by the fact that the *Fihrist*, 109, mentions a historian Ibn 'Ābid (*sic*) as the author of a history of kings and nations, and this, in turn, obscures the relevance of the reference to a historian of the same name in Mas'ūdi, *Murūǧī*, i, 11. If Ibn 'Āḏīh left no mark in the earlier historical literature known so far, this may be due to his having represented a Syrian tradition unpopular at the time. It may be noted that (if we are dealing with one person) he was considered reliable as a transmitter, but he was also described as a Mu'tazilī (*kadārī*).

*Bibliography*: al-Bukhārī, *Ta'rikh*, i, 1, 207; Ibn Abī Ḥatīm al-Rāzī, *Djarh*, iv, 1, 52; (al-Dawlābī, al-Khaṭīb al-Baghdādī, Ibn Mākūlā, all the preceding cited in *Ta'rikh Dimashk*); al-Šafadī, *Wāfi*, iii, 181; al-Dhahabī, *Ibar*, Kuwait 1960, i, 414 (copied by Ibn al-'Imād, *Šadharāt*, ii, 78); Ibn Ḥadjār, *Tahdhīb*, i, 321-26; al-Sakhāwī, *I'ān*,

in F. Rosenthal, *A history of Muslim historiography*, Leiden 1952, 320, 322, 430, 432, (509).

(F. ROSENTHAL)

✗ IBN 'Ā'ISHA, by-name of several persons, who may be distinguished as follows:

✗ I. MUḤAMMAD B. 'Ā'ISHA, ABŪ DJA'FAR, Medinan singer of unknown father. A pupil of Ma'bad and of Mālik, he was regarded as the equal if not the superior of his masters, and celebrated for his skill at launching into a performance. He was highly respected at Mecca and at Medina, but, extremely vain, he would become very angry when asked to sing. He was invited to the court of Damascus, probably by al-Walīd b. Yazīd but during the caliphate of Hishām b. 'Abd al-Malik (105-25/724-43), and died accidentally on the way back, at Dhū Khushub, when loaded with presents. Two monographs at least were devoted to him, one by Ishāq al-Mawṣilī (*Fihrist*, Cairo ed. 1348, 202), the other by Abū Ayyūb al-Madīnī (*ibid.*, 212).

*Bibliography*: *Aghānī*, Beirut ed., ii, 170-207; Ḥuṣrī, *Djam'*, 62, 162; F. Bustānī, *Dā'irat al-ma'ārif*, iii, 330-4.

✗ II. IBRĀHĪM B. MUḤAMMAD B. 'ABD AL-WAḤḤĪH B. IBRĀHĪM AL-IMĀM, known as Ibn 'Ā'isha after his grandmother 'Ā'isha bint Sulaymān b. 'Alī. Having hatched a plot against al-Ma'mūn, he was put to death in prison by the caliph and his body was hung up in a street of Baghdād in 209/824-5.

*Bibliography*: Ṭabarī, iii, 1022, 1073, 1075; Mas'ūdi, *Murūǧī*, vii, 78-80; Muḥammad b. Ḥabīb, *Muḥabbar*, 489; F. Bustānī, *Dā'irat al-ma'ārif*, iii, 329.

✗ III. MUḤAMMAD B. ḤAḤṢ AL-TAYMĪ, ABŪ BAKR, genealogist, collector of traditions, and wit of Baṣra, who owes his by-name Ibn 'Ā'isha (al-Akbar) to 'Ā'isha bint Ṭalḥa [q.v.], from whom he was descended.

*Bibliography*: Djāhīz, *Hayawān*, i, 12, ii, 155; idem, *Bayān*, i, 102, 320, ii, 290; Ṭabarī, index; *Aghānī*, index; Mas'ūdi, *Murūǧī*, v, 343.

✗ IV. 'UBAYD ALLĀH B. MUḤAMMAD B. ḤAḤṢ, ABŪ 'ABD AL-RAḤMĀN, the son of the preceding, from whom he takes his by-name Ibn 'Ā'isha (al-Aṣḡhar) or al-'Ā'ishī, or even al-'Ayshī. Also a traditionist, a *rāwī* and a celebrated orator, he settled in Baghdād in 219/834. He was considered very learned and is often quoted in *isnāds*, and it is generally he who is meant when the name Ibn 'Ā'isha alone is used. He reports very many historical and religious traditions on the authority of his father, and is even said to have been the author of an historical work. He died at Baṣra in 228/843.

*Bibliography*: Djāhīz, *Bayān*, i, 102, 194, 239, 320; idem, *Hayawān*, ii, 12; Ibn Kutayba, *Ma'ārif*, 453, 523, 598; Mas'ūdi, *Murūǧī*, vii, 288; *Ša'arānī*, *Ansāb*, 379; Ibn Ḥadjār, *Tahdhīb al-Tahdhīb*, vii, 45; F. Bustānī, *Dā'irat al-ma'ārif*, iii, 329-30.

(CH. PELLAT)

✗ IBN 'AḲIL, 'ABD ALLĀH B. 'ABD AL-RAḤMĀN B. 'ABD ALLĀH BAHĀ' AL-DIN AL-ḤĀSHIMĪ, born 694/1294 (or 698 or 700), died 769/1367, an important Shāfi'ī jurisconsult and grammarian. A native of Bālis [q.v.] in Syria, he arrived destitute in Cairo, where his ability was recognized by his teacher in grammar, Abū Ḥayyān al-Gharnāṭī [q.v.]. His main teachers in *fiḥh* were, among others, 'Alā' al-Din al-Kōnawī (Brockelmann, II, 105; S II, 101) and the Chief *Kāḏī* Djālāl al-Din al-Kazwīnī (Subkī, *Ṭabaḳāt*, v, 238); having held various posts as substitute *kāḏī*

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30 Nisan 2018