

**Ibn 'Afif al-Tilimsāni**

biographical dictionaries written for Baghdad and Damascus by, respectively, al-Khaṭīb al-Baghdādī and Ibn 'Asākir, and like them begins with a relevant geographical survey.

**Text editions**

- Bughyat al-ṭalab* etc., Suhayl Zakkār (ed.), 11 vols, Damascus (1988–9).  
*al-Darārī fī al-dharārī*, in *Thalāth rasā'il* (Three Essays), Constantinople (1298/1881), 21–50.  
*Zubdat al-ḥalab min ta'rīkh Ḥalab*, Sāmī Dahhān (ed.), 3 vols, Damascus (1951–68).  
*Histoire d'Alep*, E. Blochet (trans), Paris (1900) (extracts).

**Further reading**

- Canard, M., 'Quelques observations sur l'introduction géographique de La Bughyat aṭ-ṭalab de Kamāl ad-dīn ibn al-'Adīm d'Alep', *AIEO* 15 (1957), 41–53.  
Khoury, Nuha N.N., 'The autobiography of Ibn al-'Adīm as told to Yāqūt al-Rūmī', *Edebiyât*, n.s. 7, 2 (1996), 289–311.  
Murray, D.W., *An Ayyubid Notable and his World: Ibn al-'Adīm and Aleppo as Portrayed in his Biographical Dictionary of People Associated with the City*, Leiden (1994).

D.S. RICHARDS

**Ibn al-'Afif al-Tilimsāni  
(661-88/1263-89)**

Shams al-Dīn Muḥammad ibn al-'Afif al-Tilimsāni was a poet. Born in Cairo, he was the son of a well-known mystic originally from Tlemcen, who took him as a child to Damascus, where he spent the rest of his life. He was successful, especially as a panegyrist, very early, but soon gave everything up and retired from the world. His poetry, small in bulk, has been published a number of times (in Cairo and Beirut; as yet no critical edition, but see *El<sup>2</sup>*, s.v.); it is concerned mainly with wine and love (some of his poems seem to reflect homosexual leanings). He also wrote *muwashshahāt*, *maqāmāt* and other minor works.

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**Ibn 'Ā'isha  
(early second/eighth century)**

Abū Ja'far Muḥammad ibn 'Ā'isha was a singer and composer. A Medinan of uncertain paternity, Ibn 'Ā'isha studied with the masters Ma'bad and Mālik ibn Abī al-Samḥ, and was

considered their equal. His attack when beginning a piece became proverbial, and he is reported to have stopped the pilgrims in their tracks when he sang at Mecca. He performed before al-Walid ibn Yazid on several occasions and was showered with gifts; he died while returning to the Hijaz from one of his visits to Syria. His biography illustrates the growing importance played by royal patronage in the world of music.

H. KILPATRICK

See also: singers and musicians

**Ibn Ājurrūm  
(672–723/1273 or 4–1323).**

Abū 'Abd Allāh Muḥammad ibn Muḥammad ibn Dā'ūd al-Ṣanhājī, known as Ibn Ājurrūm, was of Berber origins (as shown by the tribal epithet Ṣanhājī and the father's name Ājurrūm, explained as meaning 'faqir, devotee'); he died in Fez, where he was a teacher of grammar and Koran recitation. He has been immortalized by his one work, *al-Muqaddima al-Ājurrūmiyya*, the most widely known and used Arabic grammatical textbook of all time (even today the corruption of the name *agrammiyya* denotes 'grammar' in colloquial Egyptian). In it the whole of Arabic grammar is reduced to about a dozen printed pages of easily memorized general rules and stereotypical examples. There are literally hundreds of manuscripts of the *Ājurrūmiyya* and innumerable commentaries, paraphrases and glosses. Introduced into the West in Latin translation in 1592, it has exerted rather more influence on our perception of Arabic grammar than is perhaps deserved by a work originally written for young children (it was published in the form of a catechism in Beirut in 1841).

**Text editions**

- Adjrumiieh, the Arabic Text; with the Vowels, and an English Translation*, J.J.S. Perowne (ed. & trans.), Cambridge (1852).  
*Arabic Linguistics: An Introductory Classical Text with Translation and Notes*, M.G. Carter (ed.), Amsterdam (1981).  
Bresnier, M., *Djaroumiya, grammaire arabe élémentaire de Mohammed ben Dawoud el-Sanhadjy*, Algiers (1846).  
Troupeau, G., 'Trois traductions latines de la Muqaddima d'Ibn Ājurrūm', in *Études d'Orientalisme dédiées à la mémoire de Lévi-Provençal*, Paris (1962), vol. 1, 359–65.

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al-'Amarrad b. Tamīm b. Rabī'a b. Hīrām b. Farrās b. Ma'n b. Aṣur al-Bāhilī. He is included among the *mukhadramū* [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 sand-grouse (*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; Buṭturī, *Hamāsa*, 187; Abū Tammām, *Hamāsa*, i, 314; Kālī, *Amālī*, index; Ibn Sallām, *Ṭabakāt*, 42-3; Mubarrad, *Kāmil*, index; Qurashī, *Djamharā*, 158-60; *Djawālīkī*, *Mu'arrab*, 104, 142; *Aghānī*, xii, 144; Āmidī, *Mu'talif*, 37; Marzubānī, *Mu'djam*, 214; 'Askarī, *Šinā'atayn*, 53; Ibn al-Anbārī, *Addād*, index; Baghdādī, *Khizāna*, Būlak ed., iii, 35-9; Ibn Ḥadjar, *Iṣāba*, no. 6466; Ibn al-Athīr, vi, 300; Abkāryūs, 230-1; Ma'arrī, *Ghufrān*, index.

(CH. PELLAT)

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

—IBN AL-AHTAM [see 'AMR B. AL-AHTAM].

✕ IBN 'Ā'IDH, the author of a work on the Raids (*maḡhāzī* [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 Dhu 'l-Hiǧdja 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-Walid 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 'Ā'idh 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 'Asākir conflated one or more persons. The situation is further complicated by the fact that the *Fihrist*, 199, 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, *Murūdj*, i, 11. If Ibn 'Ā'idh 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 (*kaḍarī*).

*Bibliography*: al-Bukhārī, *Ta'rikh*, i, 1, 207; Ibn Abī Hātim al-Rāzī, *Djarh*, iv, 1, 52; (al-Daw-lābī, al-Khaṭīb al-Baghdādī, Ibn Mākūlā, all the preceding cited in *Ta'rikh Dimashk*); al-Ṣafādī, *Wāfi*, iii, 181; al-Dhahabī, *Ibar*, Kuwait 1960, i, 414 (copied by Ibn al-'Imād, *Shadharāt*, ii, 78); Ibn Ḥadjar, *Tahdhīb*, i, 321-26; al-Sakhāwī, *Iṣlāh*,

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, Medina 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-Walid b. Yazīd but during the caliphate of Hiṣhām 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 Ishāk al-Mawṣillī (*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-WAḤHĪH 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, *Murūdj*, vii, 78-80; Muḥammad b. Ḥabīb, *Muḥabbar*, 489; F. Bustānī, *Dā'irat al-ma'ārif*, iii, 329.

✕ III. MUḤAMMAD B. ḤAḤṢ AL-TAYMĪ, ABŪ BAKK, genealogist, collector of traditions, and wit of Baṣra, who owes his by-name Ibn 'Ā'isha (al-Akbar) to 'Ā'isha bint Talḥa [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, *Murūdj*, 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-Aṣghar) 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, *Murūdj*, vii, 288; Sha'rānī, *Ansāb*, 379; Ibn Ḥadjar, *Tahdhīb al-Tahdhīb*, vii, 45; F. Bustānī, *Dā'irat al-ma'ārif*, iii, 329-30.

(CH. PELLAT)

✕ IBN 'AKIL, 'ABD ALLĀH B. 'ABD AL-RAḤMĀN B. 'ABD ALLĀH BAHĀ' AL-DĪN AL-HĀSHIMĪ, 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 *fiqh* were, among others, 'Alā' al-Dīn al-Kōnawī (Broekelmann, II, 105; S II, 101) and the Chief *Kādi* Djalāl al-Dīn al-Ḳazwīnī (Subkī, *Ṭabakāt*, v, 238); having held various posts as substitute *kādi*

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