

Auftrag des Kalifen al-Manṣūr, Bagdad auf einem kreisförmigen Grundriß zu erbauen, 2. der westliche Teil der Stadt, 3. der östliche Teil, 4. die Flüsse und Kanäle Bagdads. Al-Ḥaṭīb al-Baġdādī starb 463/1071 in Bagdad.

Yāqūt, *Irsād* I, 246-260; Ibn Ḥallikān I, 32-33; Subkī III, 12-16; Muḥammad b. Aḥmad b. Muḥammad al-Mālīkī, *Tasmīyat mā warada bihi l-Ḥaṭīb al-Baġdādī Dimašq min kutub riwāyatihī*, Hds. Damaskus, Zāhiriya, mağ. 18/6 (126a-133a); hsg. von Y. al-‘Uṣ, *al-Ḥaṭīb al-Baġdādī mu‘arriḥ Baġdād wa-muḥaddiṭuhā*, Damaskus 1945, S. 92-119. – Wüstenfeld, *Geschichtsschreiber* S. 69-70, No. 208; Brockelmann G I, 329-330, S I, 562-564; W. Marçais in: EI¹ II, 997-998; Zirikli I, 166; Kaḥḥāla II, 3-4; R. Sellheim in EI² IV, 1111-1112; A.D. al-‘Umārī, *Mawārid al-Ḥaṭīb fi Ta‘riḥ Baġdād*, Beirut, Damaskus 1975.

Ta‘riḥ Baġdād, gedr. Kairo in 14 Bänden 1936; J.-P. Pascual, *Index schématique du Ta‘riḥ Baġdād*, Paris 1971.

Zu dem topographischen Teil: Kračkovskij S. 163 (arab. Übers. S. 167); G. Salmon, *L'Introduction topographique à l'Histoire de Baghdād d'Abū Bakr Aḥmad ibn Thābit al-Khaṭīb al-Baġdādī (393-463 H. = 1002-1071 J.-C.)*, Paris 1904 (Nachdruck *Islamic Geography* Band 86); J. Lassner, *The Topography of Baghdad in the Early Middle Ages*, Detroit 1970 (arab. Übers. von Š.A. al-‘Alī, *Ḥiṭaṭ Baġdād fi l-‘uhūd al-‘abbāsīya al-‘ulā*, Bagdad 1984).

AL-MĀFARRŪḤĪ

Mafarruḥī (Terz)

al-Mufaḍḍal b. Sa‘d b. al-Ḥusain al-Māfarrūḥī verfaßte zwischen 465/1072 und 485/1092 ein Buch von bescheidenem Umfang über die Vorzüge von Isfahan, das später (um 730 H.) im Auftrag des Ḥānān-wesirs Muḥammad Sohn des Rašīdaddīn Faḍlallāh (s.o.S. 279) von Ḥusain b. Muḥammad b. Abi r-Riḍā al-Ḥusainī frei ins Persische übersetzt worden ist. Möglicherweise enthält die persische Redaktion zusätzliches topographisches Material. Der topographische Gehalt des Buches wurde von E. G. Browne auf Grund der persischen Redaktion einer ausführlichen Untersuchung unterzogen.

E.G. Browne, *Account of a rare manuscript History of Isfahān, presented to the Royal Asiatic Society on May 19, 1827 ...* in: *Journal of the Royal Asiatic Society* (London) 1901, S. 411-446, 661-704; Brockelmann S I, 571.

FUAT SEZGİN, GESCHICHTE DES ARABICSHEN SCHRIFTTUM (GAS), BAND, XV/2, FRANKFURT 2010. İSAM DN. 192580

Mahāsin Isfahān, Hds. (des arab. Grundtextes) London, Brit. Libr., Or. 7962 (111 ff., 732 H.), 3601 (95 ff., 1305 H., s. Suppl. S. 476); wurde hsg. von S. Ġalāladdīn aṭ-Ṭīhrānī, Teheran 1933.

Persische Übersetzung von Ḥusain b. Muḥammad b. Abi r-Riḍā al-Ḥusainī; s. Storey I, 349; hsg. von ‘A. Iqbāl, Teheran 1328 (1949); Rez. von H. Ritter in: *Oriens* 4/1951/191.

IBN ḤAYYĀN

Abū Marwān Ḥayyān b. Ḥalaf b. Ḥusain b. Ḥayyān wurde im Jahre 377/987 in Córdoba als Sohn eines Wesirs des Umayyadenkalifen al-Manṣūr geboren; er studierte bei seinem Vater und bekannten Gelehrten seiner Heimatstadt und wurde selbst einer der bedeutendsten andalusischen Gelehrten. Allein sein Buch *Aḥbār ad-daula al-‘amīriya*, die Hauptquelle des *A‘māl al-a‘lām* des Lisānaddīn Ibn al-Ḥaṭīb, soll aus 100 Bänden bestanden haben. Sein uns unvollständig erhaltenes *K. al-Muqtabis fi ta‘riḥ riġāl al-Andalus* erweckt den Eindruck, daß er den Weg ging, den Aḥmad ar-Rāzī (s.o.S. 366) für die historische Geographie Andalusiens gebahnt hatte. Eine ausführliche Beschreibung der Orte, die mit den behandelten historischen Ereignissen verknüpft sind, gibt es bei Ibn Ḥayyān in allen uns erhaltenen Teilen des *al-Muqtabis*. Ḥ. Mu‘nis gebührt das Verdienst, auf die Bedeutung der geographischen Ausführungen Ibn Ḥayyān's aufmerksam gemacht zu haben. Nach seiner Meinung hat Ibn Ḥayyān ar-Rāzī's geographische Einleitung aus dessen Geschichtsbuch übernommen und möglicherweise geht seine Darstellung der Brücken, der Moscheen und der Bäder der Madīnat az-Zahrā’ bei Córdoba in erster Linie auf jene Quelle zurück. Die Beschreibung von anderen Orten, Bauwerken, der Bevölkerung und der Reiserouten seien weitgehend deskriptiver Art. Allein der von M. M. Antuña herausgegebene Teil über das Imamāt des Umayyaden ‘Abdallāh in Córdoba enthält ca. 600 Orte, meist mit ihren topographischen Beschreibungen. Ibn Ḥayyān starb 469/1076.

Ḥumaidī, *Ġaḍwa* S. 188; Ibn Baškuwāl, *Šila* I, 150-151; Ibn Ḥallikān I, 210; Šafadī, *Wāfi* XIII, 224-225. – Brockelmann G I, 338, S I, 578; Pons Boigues, *Ensayo* S. 152-154; E. García Gomez, *A propósito de Ibn Ḥayyān* in: *Al-Andalus* (Madrid) 11/1946/395-423; Ḥ. Mu‘nis, *Ta‘riḥ al-ġuġrafiyā wa-l-ġuġrafiyīn fi l-Andalus* S. 101-102; I. ‘Abbās, *Ibn Ḥayyān al-Andalusī mu‘arriḥ al-ġamā‘a* in: *Dirāsāt fi l-adab al-Andalusī* von I. ‘Abbās, W. al-Qaḍī, A. Muṭlaq,

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ضمیمه مجله یادگار

ترجمه محاسن اصفهانیان

از عربی بفارسی

حسین بن محمد بن ابی الرضا آوی

در سال ۷۲۹ هجری

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	22358
Tasnif No:	955.95 MAF.M

با اتمام

عباس قبال

طهران ۱۳۲۸ هجری شمسی

شرکت سهامی چاپ

قیمت ۵۰ ریال

DIA KOT 3



Maferrihi

کتاب محاسن اصفيان

تأليف

مفضل بن سعد بن الحسين المافريجي الماصفياني

من علماء النخاس من الحيرة

وبإشراف الأستاذ

في احوال الصحابة الكافي اسمعيل بن عماد

تتم تصحيحه وطبعه ونشره
تصدي محمد طه وطلحة ونشرة

السيد بلال الدين الحسيني الطهراني

طُبعت أول مرة في طهران عاصمة إيران

في مطبعة مجلس العملى بشركة نفقة مكتبة الاقبال

قيمت در طهران ۱۰۰ ريال در خارج ۶۰ شلنگ

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	22957
Resit No:	105398
	MAFER

a passage from Ibn Ḥazm's *Djamhara* on the Berber tribes established in Spain (78-80); and finally, a list of the Almoravid governors of al-Andalus according to al-Warrāk's chronicle (1-2).

The only indication about the anonymous author comes from the biography of the *shaykh* Abū 'Alī Šālīh b. 'Abd al-Ḥalīm, where it is said that the latter was alive in 712/1312, the very year in which the compilation was put together. But we have here quite clearly the case of a Berber who, although a good Muslim, is especially proud to belong to a people whose entitlement to glory he undertakes to proclaim, since many people consider this people as "the most erring people, the most ignorant, the most lacking in good qualities and the farthest from virtuous deeds". In order to achieve this aim, he eschews retailing all the history of the Berbers since the time, so he says, when they settled in the Maghrib after having fled from Syria in the wake of David's killing of Goliath, and limits himself to recalling their part in al-Mansūr Ibn Abī 'Āmir's expedition against Algeiras in 368/978-9, but he nevertheless intends to speak of "their kings during the Islamic period, their chiefs, their rebels, their genealogies and some of their famous men". This programme seems then to have been carried out.

Lévi-Provençal thinks that Ibn Khaldūn probably used this *Kitāb Mafākhīr al-Barbar*, and his opinion is substantially shared by Maya Shatzmiller, who has recently drawn attention to the existence, in the Bibliothèque Générale of Rabat, of a ms. (cote K 1275), whose contents she has studied in a note *Une source méconnue de l'histoire des Berbères: le Kitāb al-Ansāb li-Abī Ḥayyān*, in *Arabica*, xxx/1 (1983), 73-9. It is quite certain that the fragments published by Lévi-Provençal belong to this ms., so that the problems posed by a compilation of this kind can now be examined with greater sureness. Moreover, Lévi-Provençal had published *Un nouveau récit de la conquête de l'Afrique du Nord par les Arabes*, in *Arabica*, i/1 (1954), 17-43, based on a text which appears equally in the ms. in question, and he considered that the *Mafākhīr al-Barbar* could well be attributed "with likelihood to Ibn 'Iqḥārī", but Mme. Shatzmiller comes very near to attributing to Abū Ḥayyān (654-745/1286-1344) the authorship of the compilation which she describes.

(Ed.)

QAL-MĀFARRŪKHĪ, MUFAḌḌAL B. SA'ĀD, author of the local history of Iṣfahān in Arabic entitled *Risālat Maḥāsīn Iṣfahān*. The work appears to have been written during the reign of Malik Šhāh (465-85/1072-92). Nothing is known about al-Māfarrūkhī's life, but it is apparent from the wealth of poetry contained in the work and from the frequent use of rhymed prose that he was an *adīb*. He cites his father, Abū 'l-Faḍl Sa'ād, as his *shaykh* and quotes several of his poems.

He claims descent (92) from one Māfarrūkh b. Bakhtiyār who in turn was descended from Adhursḥāburān b. Adhurmānān, whom he describes as completing the building of the walls of Dījayy, the fortified nucleus of pre-Islamic Iṣfahān, one hundred and seventy years before Islam. Sam'ānī claims (*al-Ansāb*, fol. 502b) that the *nisba* al-Māfarrūkhī relates only to *mawālī* of the original Māfarrūkh, but the genealogies of earlier bearers of the *nisba* seem in several instances to go back to Māfarrūkh himself (cf. Abu Nu'aym, *Aḥbār Iṣfahān*, i, 134-5; ii, 142, 272, 325). On his grandmother's side, al-Māfarrūkhī claims descent (25-6) from a poet in the retinue of 'Aḍud al-Dawla named Abū Muslim Ṭāhir b.

Muḥammad, himself allegedly descended from Abū Muslim the 'Abbāsīd revolutionary. A final ancestor cited on his maternal grandmother's side was related to a one-time governor (99).

Al-Māfarrūkhī's book reflects his education in *adab* and familiarity with court culture. Unlike other local histories of the period, it pays little attention to religion and contains no biographies of 'ulamā'. Instead, it contains poetry in praise of Iṣfahān, descriptions of the area's points of interest, tales from the pre-Islamic period, and encomiums of Būyid and Saldjūkid rulers.

An 8th/14th century Persian translation of the work contains many interpolations that postdate al-Māfarrūkhī's composition. These have been identified by Browne.

Bibliography: Kitāb Maḥāsīn Iṣfahān, ed. Djalāl al-Dīn Ṭīhrānī, Tehran 1312/1933. The Persian translation, *Tardjuma-yi Maḥāsīn-i Iṣfahān*, ed. 'Abbās Iqbal, Tehran 1328/1949, is studied at length by E. G. Browne, *Account of a rare manuscript history of Iṣfahan*, in *JRAS*, liii (1902), 411-46, 661-704. For reference to manuscripts, see C. A. Storey-Y. E. Bregel, *Persidskaya literatura* ii, 1011-2. (R. BULLIET)

QMAFIA, the name of a group of islands off the Tanzanian coast in approximately 8°S and 40° E. They consist of a main island commonly known as Mafia Island, but by its inhabitants as Chole Shamba (Swa. "Plantation Chole"); a very small island known as Chole or Chole Mjini (Swa. "Town Chole"); Juani; Bwejuu; and Jibondo. The only references in Arabic literature are in Aḥmad b. Maḍjīd al-Naḍjīd's log books, where it is called Manafiyya, and in the anonymous *History of Kilwa*, where it occurs once as Manfasiya, four times as Manfiyya, and three times as Manfasa. In Portuguese there are further references in a now lost *Crónica dos Reyes de Quiloa* ("Chronicle of the Kings of Kilwa"), where it is generally spelt Monfia, and in other historians and archives. In Swahili, Freeman-Grenville has published a traditional history of the town of Kua, Juani Island, Mafia; a variant version of this by Amur Omar Saidi, a former *ḥāḍī*, has been published by D. W. I. Piggott, and another version by T. M. Revington. At Kisimani Mafia (Swa. "at the well of Mafia"), H. N. Chittick has excavated the remains of a mosque and other buildings; he has likewise cleared the palace and a number of mosques at Kua, Juani Island.

No consecutive history can be established for the main island. The founder of Kilwa, 'Alī b. al-Ḥusayn b. 'Alī, retired to Mafia in his old age, and set up his son Muḥammad as ruler in ca. 386/996. He was succeeded by his brother, Baṣṣat, who ruled for four-and-a-half years. The third ruler of Kilwa, Dāwūd b. 'Alī, also made Mafia his residence, after abdicating at Kilwa in favour of his son. In the reign of Dāwūd b. Sulaymān of Kilwa (? ca. 526-66/1131-70), Mafia is mentioned as a mere appanage of Kilwa. It is not mentioned again until the reign of Sulaymān b. al-Ḥasan II (ca. 1294-1308), when it revolted. It was recovered *post* 1310 by his son, al-Ḥasan b. Sulaymān II (ca. 1310-33). When the Portuguese took Kilwa in 1505, Mafia passed quietly into their hands. They bartered goods for local produce, cattle, ghee and gum copal. They had a small blockhouse, but its site has so far not been identified. In 1653 the islands were pillaged by the King of Pemba, who was forthwith punished by Francisco de Seixas Cabreira. When the Portuguese lost Mombasa to the 'Umānī Arabs in 1698, Mafia again quietly changed hands;

-Mafrūkh

المافرُوخي^(١) (له : محاسن أصفهان)

المفضل بن سعد بن الحسين ، الأصفهاني :

... - بعد ٤٨٥* هـ

... - بعد ١٠٩٢ م

(١) المافرُوخي : بفتح الميم ، وسكون الألف ، وفتح الفاء الموحدة ، وضم الراء
المشددة المهملة ، وسكون الواو ، وفي آخرها الحاء المعجمة : نسبة إلى
« مافرُوخ » وهو من الموالي العجم ، وهو : ماه فروخ فخفف .

* في الأعلام : نحو سنة ٤٧٥ هـ / ١٠٨٢ م .

١ - الأعلام ط ٤ في ٧ : ٢٧٩ .

٢ - معجم المؤلفين ١٢ : ٣١٤ .

٣ - انظر : المقدمة التي كتبها السيد جلال الدين الحسيني الطهراني لكتاب « محاسن
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