

history (the confusion of languages, the dispersal of mankind) were said to have been recorded in writing by order of Mu'awiya, 'Abd Allāh b. Salām [q.v.], Ka'b al-Ahbār [q.v.] and, later, Wabb b. Munabbih [q.v.]; the last-named is believed to have written a *K. al-Mu'adda*, entitled also *Isrā'iliyyāt*; there is no reason to question the authenticity of this belief, and it may be accepted that authors like Ibn Hishām (d. 218/833) made extracts from it which in turn were passed on to later authors; however, the particular compositions which claim to relate certain traditions of these personages do not offer the smallest guarantee of their authenticity or antiquity, or of their earlier date in relation to the great compositions of *ta'rikh*, *tafsir* and *ḥiṣāṣ al-anbiyā'* produced from the 3rd/9th to the 5th/11th centuries.

Narratives of the second category were perhaps already utilized by al-Ḥasan al-Baṣrī [q.v.], d. 110/728, and thus contemporary of Wabb; they certainly formed part of the stock of edifying parenthesis, at least from the time of Mālik b. Dinār [q.v.], d. about 131/748; it may therefore be thought that this genre made its first appearance in devotional literature during the period of the *tābi'ūn*. Al-Muḥāsibī [q.v.] did not hesitate to have recourse to it (*Ri'āya*, ed. M. Smith, 234, l. 11-12, 242 f.); Ibn Abi 'l-Dunyā [q.v.] used it freely, and, of the later and very popular authors, besides Abū Nu'aym al-Iṣbahānī (*Ḥilyat al-saliyā'*), Ghazālī (*Iḥyā'*) and Muwaffaq al-Dīn Ibn Kūdāma (*K. al-Tawwābin*, ed. G. Makdisi, Damascus 1962).

The practice of introducing folklore themes (such as the motif of the "three wishes") into narratives set in the time of the Banū Isrā'īl is one which the moralists and men of letters readily adopted.

It was the works of pure imagination of this kind, and also the extravagant flights of fancy of the *ḥuṣṣāṣ* in their over-loaded, embellished versions of the histories of the prophets which have caused the *Isrā'īl* *yyāt* to be condemned by strict scholars such as Ibn Kathīr (cf. H. Laoust, in *Arabica*, ii (1955), 75, where the reference should be *Bidāya*, i, 6), a condemnation repeated in more specific terms by al-Sakhāwī (*I'ān*, trans. apud Fr. Rosenthal, *A History of Muslim Historiography*,<sup>2</sup> Leiden 1968, 335); however, the feeling of distrust and the warnings sounded on this subject go back to a very much earlier date; they are to be found in Ibn Qutayba [q.v.], in his *Ta'wil mukhtalif al-hadīth* (see G. Lecomte, *Le Traité des divergences du hadīth d'Ibn Qutayba*, Damascus 1962, 310-16), and they have left traces in the classical collections of *hadīth* (cf. G. Vajda, in *JA*, 1937, 115-20).

**Bibliography:** In addition to the references given in the text and the accounts of Brockelmann, S I, 101 and Sergin, I, 305-7, see also M. Lidzbarski, *De prophetis, quae dicuntur, legendis arabicis*, Leipzig 1893; I. Goldziher, *Isrā'iliyyāt*, in *REJ* xlv (1902), 63-5; C. H. Becker, *Papyri Schott-Reinhardt*, I 8 f., Heidelberg 1906; L. Cheikho, *Quelques légendes islamiques apocryphes*, in *MFOB*, iv (1910), 33-56; B. Chapira, *Légendes bibliques attribuées à Ka'b al-Ahbār*, in *REJ*, lxi (1919), 86-107, lxx (1920), 37-43; R. Basset, *Mille et un contes, récits et légendes arabes*, Paris 1924-7 (cf. B. Heller, *Récits et personnages bibliques dans la légende mahométane*, in *REJ*, lxxxv (1928), 113-36; idem, *La légende biblique dans l'Islam*, *ibid.*, xcvi (1934), 1-18; idem, *The Relation of the Aggadah to Islamic Legends*, in *MW*, xxiv (1934), 281-6; J. Horowitz, in *IC*, i (1927), 553-7; S. D. Goitein, *Isrā'iliyyāt* (in Hebrew), in *Tarbiz*, vi

(1934-5), 89-101, 510-22; G. Vajda, in *REJ*, vi (1937), 94-6; J. Finkel, *An Arabic story of Abraham*, in *HUCA*, xii-xiii (1937-8), 387-409; H. Ritter, *Das Meer der Seele*, Leiden 1955, 95 f., 305, 356, 430, 567; 'A. 'A. Duri, *Ilm al-ta'rikh*, Beirut 1960, 103-17; N. Abbot, *Studies in Arabic Literary Papyri*, Chicago 1957, 36 (cf. A. Dietrich, in *Isl.*, 1959, 202); G. Vajda, *La description du Temple de Jérusalem d'après le K. al-masālik wal-mamālik d'al-Muḥallabi*, in *JA* 1959, 193-202; H. Schützinger, *Ursprung und Entwicklung der arabischen Abraham-Nimrod Legende*, Bonn 1961; G. H. A. Juynboll, *The authenticity of the tradition literature*, Leiden 1969, 121-38. See further BANŪ ISRĀ'ĪL.

**ISSĪK-KUL** (Turkish "warm lake"), the most important mountain lake in Turkistan and one of the largest fresh water lakes in the world, situated in between 42° 11' and 42° 59' N. Lat. and between 76° 15' and 78° 30' E. Long., 1605 m. (5,116 feet) above sea level; the length of the lake is about 115 miles, the breadth up to 37 miles, the depth up to 702 m. (1,381 feet), and the area 6,205 sq. km. (2,400 sq. miles). From the two chains of the T'ien-Shan, the Kungey-Alatau (in the north) and the Terskey-Alatau (in the south), about 80 large and small mountain streams pour into the Issik-Kul, of which the most important, Tüp and Djergalan, flow into it from the east. Of the others there may be mentioned: on the south bank, the Karakol, Kizil-Su, Djuka (or Zauka), Barskoun and Ton, on the north bank, the two Aḳ-Su and three Ҷoi-Su. On the origin of the depression Kutemaldi, which now connects the Ču with the Issik-Kul [see ČU], views differ. It is said that the Kočkar, now the upper course of the Ču, previously flowed into the Issik-Kul and the latter had an exit in the Ču. At present the Kočkar sends an arm to the Issik-Kul through the Kutemaldi only when it is flooded; at other times there are only a few ditches there filled with water, without any definite current. The question is only of importance for geology and physical geography; in the historical period the Issik-Kul has, as all accounts show, always been a lake without an exit.

The oldest of these descriptions we owe to the Chinese writer Hsuan-Čuang (7th century A.D.); the Chinese name (*Ze-Hai* = warm sea; the lake never freezes) corresponds exactly to the Turkish name. The latter first appears in the *Hudūd al-'ālam* (372/982-3, ed. Minorsky, 54, 62, 71); Kāshgharī, ed. K. Rifat (Brockelmann, 244) has Isik Köl; in Kūdāma (ed. de Goeje, 262) the lake is only mentioned, but not named. The Ms. of the *Hudūd al-'ālam* has Iskük or Iskül; the form was probably the same in the *Mudjmil al-Tawārikh* (the Ms. has S-kük, cf. W. Barthold, *Turkestan* i, 19; ed. by M. Sh. Bahār, Tehran 1318 h.s., 100, l. 1); Gardīzi, *Kitāb Zayn al-Aḥḥbār*, ed. Muhammad Nāzim, Berlin 1928, writes Isigh-Kül; Djayhānī quotes Iskül from al-Kharaḳī in Nallino, *al-Battānī*, 175, but with *tashdid* over the *k*. In the history of Timūr's campaigns, in Sharaf al-Dīn (Zafar-Nāma, Ind. ed., i, 494, ii, 634), as well as in Ibn 'Arabshāh (Egyptian ed., 136) the form is Isī Kūl, in the *Ta'rikh-i Rashīdī* (cf. the text in Barthold, *Itcet* etc., 50 note 1), Isigh Kūl.

In the oldest Chinese accounts (from the 2nd century A.D.) the land appears in the possession of the nomadic people of the Wu-sun. But from the 7th century A.D. on, permanent settlements and even towns are mentioned. One of the trade routes from China to Western Asia at that time led through the Badal pass to the south bank of the Issik-Kul and from there