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لقاضي القضاة أبي الحسين عمر بن قاضي القضاة أبي عمر محمد بن القاضي

يوسف بن القاضي يعقوب بن إسماعيل بن حماد بن زيد (ت ٣٢٨هـ).

ذكره القاضي عياض (٤). ÖMER b. MUHAMMED

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لأبي الحسين عمر بن محمد بن يوسف بن يعقوب بن إسماعيل بن حماد الأزدي ،
البغدادي ، المالكي (ت ٣٢٨هـ)

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Bibliography: Ṭabarī, index; 'Arīb, index; Šūlī-Canard, 40, 103, 107, 150; Mas'ūdī, *Murūdj*, viii, 217-9, 256, 284 = §§ 3361-2, 3394, 3437; idem, *Tanbih*, ed. Šawī, 322, 329; Tanūkhī, *Niṣṣawār*, iii, index, v, 208-11 and index, vi, vii, indices, viii, 106, 186-8; Khaṭīb Baghdādī, iii, 401-4; Ibn Taghrībardi, *Nudjūm*, iii, 235; Ibn al-'Imād, *Shadharāt*, ii, 286-7; Ibn al-Djawzī, *Muntaẓam*, vi, 222; Massignon, *Passion*, index; Sourdel, *Vizirat*, index.

X N. - Abu 'l-Ḥusayn **UMAR B. MUHAMMAD** (d. 328/940), his father's *nā'ib* in East Baghdad from 311/923 onwards, succeeded him in the office of *grand-kāḍī* (320-8). In the court of al-Rādī, who is said to have wept when he died, he acted as vizier and undertook numerous political missions; in 323/935, he participated in the case of Ibn Shannabūd [q.v.], although he did not preside over the tribunal. Al-Šūlī, who had been his teacher, devotes to him a panegyric entry, recording his death on 16 Sha'bān 328/27 May 940 (tr. Canard, 219). He appears to have been well versed in matters of *farā'id*, of *hadīth*, of lexicography, of grammar and poetry, and several works are attributed to him: a *Musnad*, a *K. Ghariib al-ḥadīth* and a *K. al-Farādī ba'd al-ḥidda* which was the first of this genre.

Bibliography: Šūlī-Canard, index; Miskaway, *passim*; Tanūkhī, *Niṣṣawār*, iii, vi, vii, indices; Khaṭīb Baghdādī, vii, 284; Yāqūt, *Udabā'*, xvi, 67-70; Ibn al-Djawzī, *Muntaẓam*, vi, 307; Suyūṭī, *Bughya*, 364-5.

XI. - Abū Naṣr **YUSUF B. 'UMAR** (305-56/918-67) was already deputising for his father and astonishing the public with the extent of his knowledge when he sat for the first time as *kāḍī* in the mosque of al-Ruṣāfa (East Baghdad) on 25 Muḥarram 327/22 November 938. As *kāḍī* of West Baghdad in 328/940, it was he who recited the prayer for the dead over al-Rādī on 16 Rabī' I 329/19 December 940. He was retained in office by al-Muttaḳī, then dismissed and reinstated on 24 Sha'bān 329/24 May 941, but the sequence of events is not clear; there is no doubt that he was soon dismissed once more, making his way to Isfahan; at his death, he was *kāḍī* of Yazd. In the meantime, he had adopted the Zāhirī doctrine.

Bibliography: Šūlī-Canard, 177, 220; Tanūkhī, *Niṣṣawār*, iv, 23-5 and index, v, 261, vi, 14, vii, 16-8; Khaṭīb Baghdādī, xiv, 322-4; Ibn al-Djawzī, *Muntaẓam*, vi, 300, vii, 42.

XII. - Abū Muhammad **AL-ḤUSAYN B. 'UMAR** (d. after 360/971) succeeded his father together with his brother and was given East Baghdad in 328, then, the following year, he took on the duties of Abū Naṣr, but it seems that he did not retain them for long, since all trace of him is soon lost.

Bibliography: Šūlī-Canard, 227; Tanūkhī, *Niṣṣawār*, iv, 203-4, vi, 74, vii, 17-18.

It would certainly be very interesting to pursue further study of this eminent family and to examine in a more exhaustive manner its links with authority on the one hand, and on the other, with the contemporary Banū Abi 'l-Šawārib. (CH. PELLAT)

O **IBN DJUMAY'**, **ABU 'L-MAKĀRIM HIBAT ALLĀH B. ZAYN B. ḤASAN**: see the article **IBN DJĀMI'**, where should be read **IBN DJĀMI'**; at present **IBN DJUMAY'** is generally considered as the right form of the name.

X **IBN DJURAYDĪ**, **ABU 'L-WALĪD/ABU KHĀLĪD 'ABD AL-MALĪK B. 'ABD AL-'AZĪZ B. DJURAYDĪ AL-KŪMĪ AL-KURASHĪ AL-MAKKĪ** (80-150/699-767), Meccan traditionalist of Greek slave descent (the ancestor being called Gregorios) and probably a *mawlā* of the family of Khālid b. Asid.

After having first of all become interested in gathering together traditions of philological, literary and historical interest, he brought together *hadīths* from the mouths of 'Aṭā' b. Abī Rabāh, al-Zuhri, Muḍjahid, 'Ikrima and other famous persons, and passed them on, notably to Wakīf, Ibn al-Mubārak and Sufyān b. 'Uyayna; his erudition was such that he was considered as the *imām* of the Hijāz.

Little is known of his life, except that he accompanied Ma'n b. Zā'ida to the Yemen, soon returned from there and towards the end of his life made his way to 'Irāk and al-Manṣūr's court. His name is connected, on one hand, with the question of the legality of the transmission of *hadīths* by letter and not by *samā'*, and on the other, with the writing down of traditions. Like Sa'īd b. Abī 'Arūba [q.v.] in 'Irāk, he was regarded as having been the first in the Hijāz, and even in the whole Islamic empire, to gather together *hadīths* into a work *fi 'l-aḥar wa-hurūf al-tafsīr*; these two scholars are often cited together, especially by al-Dhababī in Ibn Taghrībardi, *Nudjūm*, i, 351, year 143), who enumerates with some regret the authors of the oldest collections. Goldziher, in *Muh. Studien*, ii, 211-12, Eng. tr. ii, 196-7, has shown that the priority accorded to Ibn Djuraydī was unmerited, and has remarked that collections of *hadīths* are mentioned at an earlier period; at all events, his work was a selection of legal traditions in classified form, as the *Fihrist*, ed. Cairo 316, notes, grouped by chapters on legal purity, the prayer, the *zakā'*, etc.

Bibliography: Djābiḥ, *Bayān*, iii, 283; idem, *Ḥayawān*, index; Ibn Kutayba, *Ma'ārif*, 488-9, 519; Ibn Khallikān, *Wafayāt*, no. 348, ed. Iḥsān 'Abbās, iii, 163-4; Khaṭīb Baghdādī, *Ta'rikh*, x, 400-7; Ibn Taghrībardi, *Nudjūm*, i, 351; Ibn al-'Imād, *Shadharāt*, i, 226-7; Nawawī, *Tahdhīb*, 787; Ibn Ḥadjar, *Tahdhīb al-Tahdhīb*, vi, 402-6; Dhababī, *Tadhkirat al-huffāz*, i, 160; Goldziher, *Muh. Studien*, index; Brockelmann, S I, 255, and bibl. given there; Bustānī, *Dā'irat al-ma'ārif*, ii, 404-5; Ziriklī, iv, 305. (CH. PELLAT)

O **IBN FARĪGHŪN**, **SHA'YĀ (?)**, author in the 4th/10th century of a concise Arabic encyclopaedia of the sciences the *Djawāmi' al-ṣulūm* "Connections of the sciences". The author wrote in the upper Oxus lands, and dedicated his work to the Muḥtādīd *amīr* of Čaghāniyān [q.v.], **Abū 'Alī Aḥmad b. Muḥammad b. al-Muzaffar** (d. 344/955). Minorsky surmised from his name (if this has been interpreted correctly) that he was a scion of the Farīghūnids [q.v.] in northern Afghānistān, rulers of the district of Gūzgān [q.v.] as tributaries of the Sāmānids, and latterly, of the Ghaznawids; a connection too with the unknown author of the Persian geography, the *Hudūd al-ālam* [q.v. above], is not impossible, though as yet unproven (see V. Minorsky, *Ibn Farīghūn and the Hudūd al-ālam*, in *A locus's leg, studies in honour of S. H. Taqizadeh*, London 1962, 189-96).

The author of the *Djawāmi'* was first identified by D. M. Dunlop in his article *The Ġawāmi' al-ṣulūm of Ibn Farīghūn*, in *Zeki Velidi Togan'a armağan*, Istanbul 1950-5, 348-53. He was clearly a pupil of Abū Zayd al-Balkhī, presumably the author of the geography *Šuwar al-aḳālim* re-edited and completed by al-Iṣṭakhrī [see **AL-BALKHĪ** and **DJUĠHRĀFIYĀ**. IV c, ii], d. 322/934, who had himself written a *K. Aḥsām al-ṣulūm* "Book of the divisions of the sciences". Ibn Farīghūn used the *tashdjir* system in his arrangement of the sciences, i.e. that of "trees" and "branches" for the groups and sub-groups. The

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