

(d. 273/886). Ibn Dhakwān was also known as a *ḥadīth* transmitter, narrating *ḥadīths* from established *ḥadīth* transmitters such as Baqiyya b. al-Walīd (d. 197/812–3), al-Walīd b. Muslim (d. 195/810), and Wakf b. al-Jarrāḥ (d. 197/812). He also features in the *ḥadīth* collections of Abū Dāwūd al-Sijistānī (d. 275/889) and Ibn Māja (d. 273/887 or 275/888–9).

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SHADY H. NASSER

## Ibn Dihya al-Kalbî

Abū l-Khaṭṭāb 'Umar b. al-Ḥasan **Ibn Dihya** (or Daḥya) **al-Kalbî** (d. Cairo, 633/1235) was an Andalusī poet, philologist, and scholar of *ḥadīth* (accounts of the words and deeds of the prophet Muḥammad and his Companions), who reached the pinnacle of his profession in Cairo, when its ruler, the Ayyūbid

al-Malik al-Kāmil (r. 615–35/1218–38), founded the Dār al-Ḥadīth al-Kāmiliyya, an institution for *ḥadīth* studies, and appointed him its director. Ibn Dihya's most renowned work, *al-Muṭrib min ash'ūr ahl al-Andalus*, an anthology of Andalusī poetry, was dedicated to this ruler.

Ibn Dihya referred to himself as Dhū l-Nasabayn ("he of two [illustrious] origins"), claiming to be a descendent of Dihya b. Khalīfa al-Kalbî (d. c.50/670), a Companion of the Prophet, and, on his mother's side, of al-Ḥusayn b. 'Alī b. Abī Ṭālib (d. 61/680), and he dictated his extended genealogy to his disciples (Ibn Khallikān, 3:448). His claim of descent from Dihya al-Kalbî is frequently disproved in Arabic sources for a variety of reasons, the most linguistically compelling of which is that the *nisba* al-Kalbî, as it appears in Ibn Dihya's name, is not an adjective derived from the Arab tribe Kalb, but from Calpe, near Denia in present-day Spain. Ibn Dihya is also referred to as Ibn Jumayyil and Majd al-Dīn, frequently cited in Eastern Arabic sources, and Abū l-Faḍl, Abū 'Alī, and Abū Ḥafṣ.

It is not known where and when he was born. Ibn Nuqṭa (d. 629/1231), who met him in Baghdad, is the earliest source for his intellectual activities, and, according to him, Ibn Dihya was born in Ceuta, where he studied *ḥadīth*; but other birthplaces are also given in other sources, including Málaga, Córdoba, Denia, Valencia, and of course Calpe. As for his birthdate, different dates are offered: 544/1149, 546/1151, and 548/1153, all of them provided by his son or his nephew, following Ibn Dihya's own statement.

His early studies reportedly began in the usual way, with his travelling from town to town, meeting the masters in various disciplines; the list of Ibn Dihya's teachers is relatively impressive, except