

MADRID VAZELANDIA/TAN
SONILA GELLEN DOEUMAN

Ibn Hätim

OLIVERAS, Marc. *El De imaginibus caelestibus de Ibn al-Hätim. Al-Qantara: Revista de Estudios Arabes*, 30 i (2009) pp.171-220. [With abstracts in Spanish and English.]

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08645 SMITH, G.R. Ibn Hätim's Kitāb al-Simt and its place in medieval Yemenite historiography. *Sources for the history of Arabia* pt.2, Riyad U.P., 1979, pp. 63-68.

~~*Ibn al-Hätim*~~

Ibn Hätim

IBN HAMDĪS

86-969405

Shalabī, Sa'd Ismā'il.

(Ibn Ḥamdīs al-Siqillī)

ابن حمدیس الصقلی : شاعرا /
تألیف سعد اسماعیل شیبی . -
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Egy-Lang.

examples, and it is indeed curious that of the thousands of cairn tombs in the Sahara, hardly any contain skeletal remains), but it is rather odd that a method with such an alleged potential should have almost completely been forgotten, even in regions where it seems eminently suitable. However, the book is certainly one which should be read closely by anyone with an interest in ancient irrigation methods. Unfortunately as a contribution to South Arabian studies it is contentious and disappointing.

A. K. IRVINE

x66
G. R. SMITH: *The Ayyūbids and early Rasūlids in the Yemen (567-694/1173-1295)*. ('E. J. W. Gibb Memorial', New Series, xxvi.) 2 vols.: [vi], 591; xi, 266 pp. London: Trustees of the 'E. J. W. Gibb Memorial', 1974, [1978].

Yemen has remained throughout its history a remote and mysterious country. Internal affairs have gone on with little reference to the outside world. Even the existence of the port of Aden and its strategic position on an important route of international trade seemed to leave the hinterland unaffected. Outsiders, like the Ayyūbids of Egypt, who interfere perhaps for commercial among other possible reasons, were sucked into the maelstrom of tribal politics and into a struggle against the ambitions of the Zaidi Imāms of the north. This text, a work entitled *al-Simt al-ghālī al-thamān* throws light on the Ayyūbid period in Yemen and on the first Rasūlids, and it does so in a lively and interesting way. Apart from any other consideration, this is a valuable addition to the corpus of Arabic historiography.

Volume 1 contains the text itself, which is edited with scrupulous care to give the most minute variations in the three manuscripts. A list of corrections is given at the end of the other volume, but inevitably in a work of this length and typographical complexity some misprints have passed unnoticed. None that I have seen produce any real difficulty. The index (of personal names only) gives references to the folio numbers of the British Library MS. I found this inconvenient in practice, because it is difficult to locate the numbers within the text, which is already heavily burdened with footnote references, and once they are located, it may still be necessary to scan three or four pages before finding what one is looking for.

Volume 2, which is described as 'a study' of the text, is rather disappointing. It consists of a number of sections. In the geographical and tribal indexes each entry contains further reference to primary and secondary literature, where available. The geographical index is useful for a text which is especially rich in topographical detail. One or two place-names are missing from the index, and the Map 1 at the end of the volume lacks several names which are said to be on it. I was also misled

initially by the fact that the map grid is incorrectly numbered on the right side.

The 'historical background' chapters deal first with 'The Ayyūbids prior to their conquest of the Yemen' in a somewhat superficial and, I feel, rather irrelevant manner. 'The Yemen prior to the Ayyūbid conquest' (chap. 3) will be of greater use to readers. It contains brief histories of the various ruling houses, complete with lavishly produced genealogies. Chapter 4, 'The Rasūlids', discusses the rather uninteresting problem of the Rasūlids' origins (Turkoman or Arab? Incidentally, the Arab genealogy on p. 84 makes the great-great-grandfather of Muhammad Rasūl the son of Jabalah ibn al-Ayham! There are other little slips, such as calling Sayf al-Islām Tuhtakīn 'Sayf al-Dīn'), and then the chapter briefly considers the early history of the Rasūlid family in the Yemen and the circumstances of their coming to power. What is missing, regrettably, is any study of the whole period covered by the text. A framework of historical analysis and a full evaluation of what this source contributes would have been most useful.

Chapter 1 is concerned with 'The author and his work'. What little is known about Badr al-Dīn Muḥammad ibn Ḥātim is given and the sources for the *Simt*, its language and style, and the three known MSS are discussed. The question raised in my mind concerns the basis for attributing the work to Badr al-Dīn. I assume from the present study that no written source assigns the *Simt al-ghālī al-thamān* to him. Only the '*Iqd al-thamīn*', extracts of which are preserved by al-Khazraji, is connected with his name (p. 3). A different hypothesis can be constructed upon a reading of the text. An anonymous *jāmi' li-hādhihi al-sīra al-sharīfa* (text, 490) or the *mu'allif hādhih al-kitāb* (text, 567) started writing in A.D. 1295 (text, 11 and Vol. 2, 1). He used the '*Iqd al-thamīn*', which had been started earlier, by his contemporary, Badr al-Dīn. This would account for the similarities in wording and for the differences in scope (3-4), and perhaps for the echo of one title by the other. Badr al-Dīn was only one source, albeit the main one, among other sources. *Qāla al-Amīr Badr al-Dīn* is treated in the text exactly as 'qāla anyone else'. Most important, the anonymous compiler, whose existence I am postulating, appears in the first person alongside Badr al-Dīn. Introduced by a *qultu*, the two versions of an anecdote are referred to, one by Badr al-Dīn and the other by a certain al-Ṣulayhī, a source for other information in the text. The 'first person' adds, 'I do not know which is the more correct. In my opinion the latter [i.e. the version of al-Ṣulayhī] is more likely' (text, 498). Again, 'There is a strange anecdote connected with the story of the arrest of Fakhr al-Dīn, which I wish to give, namely that the Amīr Badr al-Dīn Muḥammad ibn Ḥātim told a tale which he attributed to our Lord, al-Malik al-Muzaffar etc...' (text, 258).

No doubt the MSS attribute this work to Badr al-Dīn (there are no facsimiles of title pages), but, as Smith comments, more than 350 years passed before the copying of the oldest of the three MSS, and *qāla Badr al-Dīn*

necessary; it is to be regretted that Meeker did not take his example more to heart.

Even the reader whose mother tongue is English has difficulty in understanding *Literature and Violence in North Arabia* at times, so awkward is its style and so idiosyncratic the choice of words. Most unintentionally comic is the preference of "beastly", with its overtones of schoolboy slang, to "animal", and the resulting perpetration of the unforgettable sentence: "These beastly faces are esthetic constructs". (p. 144) Equally disturbing are some elementary errors: the glossing of "verse" as *saʿ* (twice on p. 258); the affirmation that the Kharijites were involved in "continuous warfare with all unbelievers" (p. 252 fn. 5) whereas, according to *EP*², their target was "non-Kharijite Muslims"; the description of Abu Zeyd as the hero of the 'Antar tales (p. 52). The text is, however, commendably free from printing errors, the only serious one occurring on p. 9, from which a line appears to have been omitted.

Prof. Meeker has performed a signal service in suggesting that bedouin Arab literature should be examined for what it has to say about the political experience and aspirations of those who have produced it. This represents a new dimension in the study of this branch of Arabic literature beside the traditional philological and the more recent literary critical approaches. It is greatly to be regretted that he has not supported his thesis with more solid arguments or accepted, in this initial phase of a challenging enquiry, the imposition of limits to his hypotheses. The underlying weakness of his book, his refusal to take into consideration the straightforward meaning and primary function of the texts he analyses and use them as a yardstick against which to measure his theories, may shake the confidence of the non-anthropologist in the anthropologist's ability to handle Near Eastern material. This would be a great pity, since far too little anthropological work has been carried out in the area, but researchers in any discipline can only accept contributions which are up to standard. Prof. Meeker's book, however, is a circus act which may take the spectator's breath away inside the Big Top, but in the everyday world of research it is shown up as an unsafe, teetering construction, unfit to be built on in its present state.

Amersfoort, November 1979

HILARY KILPATRICK

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G. R. SMITH, *The Ayyūbids and Early Rasūlids in the Yemen (567-694/1173-1295)*, volume 2, *A Study of Ibn Hātim's Kitāb al-Simʿ* including glossary, geographical and tribal indices and maps. London, Luzac & Company Distributors 1978 (25 cm., xi + 264 p.) = E. J. W. Gibb Memorial, New Series XXVI. 2. £ 12.00. ISBN 0 906094 02 X (cased edition); 038 (paperback).

Cet ouvrage constitue le volume 2 comprenant les commentaires de l'édition critique du *Kitāb al-Simʿ al-Ghālī al-Thaman fī Akhbār al-Mulūk min al-Ghuzz bi 'l-Yaman* de Badr al-Dīn Muḥammad b. Hātim al-Yāmī al-Hamdānī, contenue dans G. R. Smith, *The Ayyūbids and Early Rasūlids in the Yemen*, volume 1, E. J. W. Gibb Memorial Series, New Series XXVI, London, 1974.

Ces commentaires sont d'ordre historique, géographique et philologique. Un premier chapitre est consacré à une étude sur l'auteur et son œuvre, les chapitres 2, 3, 4 à l'histoire du Yémen sous les Ayyūbides et les Rasūlides, le chapitre 5 à des notes d'ordre philologique et historique se rapportant directement au texte arabe édité. Ces chapitres sont suivis d'un glossaire, d'un index géographique, d'un index des tribus, d'une bibliographie, de corrections apportées au texte arabe édité et d'une carte.

La vie et les écrits de Muḥammad b. Hātim, l'auteur du *Simʿ*, couvrent deux époques de l'histoire du Yémen médiéval: le règne des Ayyūbides et le début du règne des Rasūlides. On sait par le texte lui-même que l'auteur écrivit au moins une part de son ouvrage pendant la période où al-Muzaffar, Sultan rasūlide, avait déjà transféré son pouvoir à son fils al-Ašraf 'Umar (janvier 1295).

Le *Simʿ* note aussi que l'auteur fut chargé, surtout à partir de 1258-59, d'une mission d'ordre surtout politique (mais ayant aussi des implications militaires) par le Sultan al-Muzaffar. Il semble avoir été tantôt une sorte d'ambassadeur auprès des tribus voisines, tantôt un chef d'expédition militaire chargé de soumettre les rebelles, notamment les *ašrāf* zaydites. Il mourut après 1302-3.

On sait que b. Hātim avait écrit un ouvrage historique intitulé *al-'Iqd al-Ṭamin fī Akhbār mulūk al-Yaman al-muta'ahhirin* qu'on a cru être une autre édition du *Simʿ*, mais que G. R. Smith considère, à juste titre semble-t-il, comme un ouvrage tout à fait différent.

On peut penser que, pour la période correspondant au règne d'al-Muzaffar (1249-1295), les sources de b. Hātim ont été les récits de ses collègues chargés de l'administration rasūlide, les écrits officiels de cette administration et ses propres rapports sur des événements auxquels il a participé personnellement. Pour la période du règne d'al-Manšūr 'Umar (1228-1249), la présentation et le style utilisés par b. Hātim indiquent qu'il a consulté des sources écrites, peut-être des annales, au moins en ce qui concerne les rapports des Rasūlides et des Zaydites et les événements qui se déroulaient dans les cités saintes.

Pour ce qui touche à la période ayyūbide (1173-1228), on sait qu'il a disposé d'un informateur sûr qui vécut sous le règne d'al-'Azīz, 2^e sultan ayyūbide du Yémen. Il se réfère aussi explicitement à l'autorité de Badr al-Dīn al-Ḥasan b. 'Alī Rasūl, frère de al-Manšūr 'Umar, pour des informations qu'il a reçues par l'intermédiaire d'un transmetteur fidèle. Il recueillit aussi des informations orales de la bouche d'émirs zaydites (il cite la *Sīra* de 'Abd Allah b. Hamzah, ouvrage perdu). Le *Simʿ* est incontestablement l'ouvrage le mieux renseigné sur la période des Ayyūbides et le début de l'ère rasūlide au Yémen.

Il est d'ailleurs probable que la plupart des historiens postérieurs ('Imād-al-Dīn Idrīs, Janādī etc.) ont emprunté une partie au moins de leurs informations au *Simʿ*.

G. R. Smith signale dans son étude sur la langue et le style du *Simʿ* des constructions «non-orthodoxes» parmi lesquelles il note l'absence de 'an après des verbes de sentiment, capacité etc. Reckendorf a cependant montré dans sa *Syntax* que de telles constructions se rencontrent en arabe classique. L'auteur a relevé de pertinentes différences stylistiques dans le texte du *Simʿ*, notamment entre le style annalistique des parties «ayyūbides» et le style personnel et direct des parties «rasūlides». Nous avons observé aussi dans le texte arabe un emploi passablement régulier de

Djawāmi resembles the slightly later *Mafātih al-ʿulūm* of Abū ʿAbd Allāh al-Kh^wārazmī [q.v.] in that it is divided in the first place into two *makālas*, one on the Arabic sciences and one on the non-Arabic ones, but it is not so clearly arranged as the *Mafātih*. A full evaluation of the work must await publication of the text, for which several mss. exist.

Bibliography: In addition to references given above, see H. Ritter, *Philologica XIII*, in *Oriens*, iii (1950), 83-5; F. Rosenthal, *A history of Muslim historiography*², Leiden 1968, 34-6; Brockelmann, S I, 435; Sezgin, *GAS*, i, 384, 388 (reading the author of the *Djawāmi*'s name as "Mutaghhabī (?Mubtaghā) b. Furay'ūn").

(C. E. BOSWORTH)

✧ **IBN GHIDHĀHUM** (usual French spelling: Ben Ghedahem), ʿALĪ B. MUḤAMMAD, leader of the 1864 revolution in Tunisia.

Born around 1815 as the son of a Badawī doctor and *ḥādī* of the Mādīr tribe in the district of Thala, he is said to have studied at the Great Mosque, became secretary to the *ḥādī* of his tribe, al-ʿArbī (Larbi) Bakkūsh, then *ḥādī*, but was dismissed by the latter. When the Khaznadār government decided (December 1863) to double the *madjibā* tax, a revolt, starting in the south of March 1864, soon engulfed most of the country. Ibn Ghidhāhum was proclaimed "Bey of the People" by the Mādīr and recognised by some neighbouring tribes, probably thanks to his religious prestige (as an alleged *sharif* and marabout of the Tidjāniyya), as well as to his promises. He killed the *ḥādī* Bakkūsh and his entourage, yet appealed to the tribes for moderation. His movement and authority having declined by July, he accepted an offer of amnesty and obtained an estate for himself and tribal commands for his aides. On 26 July, 400 *shaykhs* and notables surrendered in the north-west after the government had promised to halve the *ʿushr* tax, appoint native *ḥādīs* instead of Mamlūks and abolish the constitution. Yet, the Khaznadār having merely played for time, Ibn Ghidhāhum took up arms again in the autumn, but in January his forces were crushed near Tebessa. He crossed into Algeria and was interned till January 1866. The chief of the Tidjāniyya recommended him to the French as one of his best *ahbāb* and as a learned man who had never mixed in politics. Hoping for the Tidjān's intercession with the Bey, Ibn Ghidhāhum slipped back to Tunisia, but was caught and died in prison (10 October 1867). The significance of the rebellion and the personality and role of Ibn Ghidhāhum have been reconsidered since the thirties. M. Emerit sees the former as an "episode in the perennial struggle of the Badū against the settled population and beylical authority in general" (*RT* [1939], 227). In A. Temimi's view, Ibn Ghidhāhum lacked vision, resolve and a plan; he was carried along by the events rather than shaped them, and failed to embody the aspirations of the revolution; he betrayed them and dealt the latter a death blow (*ROMM*, vii [1970], 176).

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wa-ʿahd al-amān, Tunis 1964, 5, 112-33, 136, 168-71; B. Salāma, *Thawrat Ibn Ghidhāhum*, Tunis 1967; Kh. Chater, *Insurrection et répression dans la Tunisie du XIX^e siècle: la mehalla de Zanouk au Sahel 1864*, Tunis 1978. (P. SHINAR)

○ **IBN AL-ḤĀDJĪ**, ḤAMDŪN B. ʿABD AL-RAḤMĀN AL-SULAMĪ AL-MIRDĀSĪ AL-FĀSĪ (1174/1232/1760-1817), "one of the most outstanding scholars of the reign of Mawlay Sulaymān" (1206-38/1792-1823), according to E. Lévi-Provençal, *Les historiens des Chorfa*, Paris 1922, 342, n. 5).

As the *faḳīh* appointed to the Moroccan sultan, he filled the office of *muhtasib* of Fās, then of *ḥādī* of the Ghārb, before devoting a great part of his activities to literature. He is the author of several commentaries and glosses, of epistles of a religious character and of an account of the pilgrimage which he made, but also the author of a *maḥṣūra* [q.v.], of a poetic version of the *Ḥikam* of Ibn ʿAṭāʾ Allāh al-Iskandarī [q.v.], of a poem of nearly 4,000 verses in praise of the Prophet (with a commentary in 5 volumes) and a series of eulogies of the sultan. Some of his writings have been preserved in manuscript at Rabat (see Lévi-Provençal, *Les manuscrits arabes de Rabat*, Paris 1921, nos. 292 (5), 305, 337, 338, 434, 497 (11-12), and part of his poetic output (mss. 337 and 338 above; now K 963 and K 2707) has been gathered together into a *Diwān* lithographed at Fās and containing notably a certain number of *muwashshahāt*. This versifier, who still enjoys a certain celebrity, sometimes gave himself up to some curious pyrotechnics. M. Lakhdar (*Vie littéraire*, 283-4) sets forth a poem in 26 verses rhyming in *-dī* and in the metre *basīf*, of which each hemistich is divided into four sections written successively in red, black, blue and black; if the blue column is removed, the metre *munsariḥ* results, if the blue and the red, *muḥtaḍab*, and if the red alone, *madīd makhbūn*.

The genealogy and the *manāḳib* [q.v.] of Ḥamdūn Ibn al-Ḥādjī were the subject of a monograph by his son Muḥammad al-Ṭālib (see Lévi-Provençal, *Chorfa*, 342-5) called the *Riyāḍ al-ward* (ms. Rabat 396).

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(Ed.)

✧ **IBN HĀTIM**, BADR AL-DĪN MUḤAMMAD AL-HAMDĀNĪ, state official and historian under the second Rasūlid sultan of the Yemen, al-Muzaffar Yūsuf (647-94/1249-95).

Ibn Hātim's name appears nowhere in the biographical literature of mediaeval Yemen, and neither the date of his birth nor that of his death is known. The last reference to him falls under the year 702/1302-3. However, from his history of the Ayyūbids and early Rasūlids in the Yemen, *al-Simṭ al-ghālī al-thaman fī akhbār al-mulūk min al-Ghuzz bi ʿl-Yaman* (ed. G. R. Smith, *The Ayyūbids and early Rasūlids, etc.*, GMS, N.S. xxvi/1, *The Arabic text*, London 1974), it is possible to cull some information concerning the man and his official life. He belonged to the Banū Hātim of Yām of Hamdān, who at the time of the Ayyūbid conquest of the Yemen in 569/1173 controlled the area of Ṣanʿāʾ, the country's

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Ibn Hatim

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EI, S. 387-88

* IBN NATIM (426)

* YEMEN

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مراجعة وتعليق على :

كتاب «السمط الغالي الثمن في أخبار الملوك من الغز باليمن»

لابن حاتم الياقوت - تحقيق الدكتور ركس سمث

و

كتاب «الأيوبيون والرسوليون في اليمن»

تأليف : الدكتور ركس سمث

بقلم : الدكتور سامي الصقار

الاستاذ المشارك بقسم التاريخ - كلية الآداب -
جامعة الرياض - الرياض - المملكة العربية
السعودية .

مقدمة

أولاً : تمهيد

لاشك أن تاريخ اليمن في العصور الإسلامية لا يزال بحاجة إلى مزيد من العناية والدرس ، إذ لا يزال الكثير من مصادره الأصلية لم ينشر^(١) ، وبالتالي فليس بين أيدي الباحثين إلا النزر اليسير . ولكن هذا لا يعنى بأى حال ، بأن اليمن فقيرة بالمصادر ، بل على العكس فإن ما كتب عنها شيء كثير ، وتحتفظ خزائنها بالعديد من نواذر التراث الإسلامي في كل علم وفن^(٢) ، فضلاً عما هو موجود في المكتبات الموثقة في مختلف أنحاء العالم .

وقد أدرك السيد أمين فؤاد سيد هذه الحقيقة ، وبذل جهداً مشكوراً بتتبع المصنفات التي وضعت في تاريخ اليمن ، فجمعها في كتاب قيم بعنوان « مصادر تاريخ اليمن في العصر الإسلامي » يقع في أكثر من ٥٠٠ صفحة ، وقد تولى نشره « المعهد العلمى

XIX EGYPT. HISTORY

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MADDE VE TARAFLARININ
SONRA İZLENİLERİ

محمد بن حاتم

الأمير بدر الدين محمد حاتم اليماني الهمداني (نحو ٦٩٥ هـ)

- ١ - السمط الغالي الثمن في أخبار الملوك من الغر باليمن •
 - تحقيق : محمد عبد العال احمد
 - نشره في مجلة معهد المخطوطات
 - (القاهرة) المجلد العاشر ، الجزء الاول (مايو ١٩٦٤)

MADDE YAYIMLANDI
SONRA GELEN DOKÜMA

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ابن حاتم اليماني، محمد الهمداني

(ت بعد 702هـ/1302م)

المؤرخ الذي كان معدودا في الفضلاء. وتحذت عن هذه الأسرة فعدها بيت رئاسة همدان. وأضاف أنهم أهل سمعة في الدين (ينتمون إلى الطائفة الإسماعيلية) [البهاء الجندي. السلوك، تح. محمد بن علي الأكوخ الحوالي، بيروت 1989، 1/ 528]. كما يمكن معرفة وضعه هذه الأسرة من خلال إشارات ابن حاتم نفسه. فقد كان المؤرخ بدر الدين وكذلك صنوه علي، من المقربين لحكام بني رسول، وقد توفي الأخير في حادثة سقوط سقف قصر الإمارة في صنعاء سنة 682هـ/ 1283م [السمط الغالي الثمن، ص 538-540]. أما بدر الدين، فتسنى له قبل هذه الحادثة وبعدها أن يخدم صاحب اليمن في الكثير من المناسبات. من ذلك أن السلطان الرسولي، المظفر يوسف (ت 694هـ/ 1295م) كلفه سنة 672هـ/ 1273م بعقد الصلح مع الأشراف الزيدية [الخرزجي، العقود اللؤلؤية، تح. محمد الأكوخ الحوالي، بيروت 1983، 1/ 165]. كما كلفه السلطان الرسولي المؤيد داود (ت 721هـ/ 1322م) بعدة مهام عسكرية وديبلوماسية. وتعتبر المهمة التي كلف بها سنة 702هـ/ 1302م آخر المهام المعروفة، بل تعتبر الإشارة إليها من قبل الخرجي في «العقود» [1/ 281] آخر ما نعلمه عن حياة بدر الدين بن حاتم.

هو المؤرخ اليماني، الأمير بدر الدين محمد بن علي بن حاتم الهمداني المتوفى بعد سنة 702هـ/ 1302م. عاصر سلاطين بني رسول الأوائل في اليمن ودخل في خدمتهم وكتب عنهم. لكن كتب التراجم التي تناولت أعلام اليمن لم تهتم بابن حاتم رغم اعتماد كبار المؤرخين اليمانيين على مؤلفاته. لذلك فإن أخباره القليلة لا توجد خارج مؤلفاته وبعض الإشارات الواردة لدى الخرجي (ت 812هـ/ 1410م) صاحب «العقود اللؤلؤية». وكذلك لدى بهاء الدين الجندي (ت 732هـ/ 1332م) صاحب كتاب «السلوك».

ومن جملة ما نعرفه عن ابن حاتم، أنه سليل أسرة حكمت صنعاء ما بين سنتي 492هـ/ 1099م و569هـ/ 1174م. فقد أسست هذه الأسرة الدولة المعروفة بدولة همدان، أو دولة بني حاتم. وذلك بعد أن استقلت عن الصليحيين الذين نقلوا عاصمتهم إلى ذي جبلة. وتواصلت دولة بني حاتم هذه إلى سنة دخول بني أيوب إلى اليمن وقضائهم على فسيقتاء الدول الحاكمة به. وكان علي بن حاتم، الجد المباشر لصاحب الترجمة، آخر حكام الأسرة الهمدانية. ويبدو أن هذه الأسرة لم تفقد مكانتها بالكامل فقد أشار البهاء الجندي إلى محمد بن حاتم

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MAJLIS AL-ULAMA
SONRA GELER DOKÜMAN