

aw ma'ālim al-Dabbāgh wa-bn Nājī (2), *al-Jāmi'a* 3 (September 1937), 83-6; Sādiq Māzigh, Ba'd al-mašādir al-naḥisa li-ta'rīkh Ifriqiya wa-l-Qayrawān aw ma'ālim al-Dabbāgh wa-bn Nājī (3), *al-Jāmi'a* 4 (October 1937), 119-22; Muḥammad al-Shādhilī al-Nayfar, Tarājim Khaḥil li-'azzūm wa-l-turuq al-taqrībiyya lil-ḥiqh, *al-Nashra al-'ilmīyya lil-kullīyya al-Zaytūniyya* 1 (1971), 97-168; Khayr al-Dīn al-Zirikī, *al-A'ām*, 8 vols., Beirut 1986<sup>7</sup>.

NEJMEDDINE HENTATI

## Ibn Sa'd

Muḥammad **Ibn Sa'd** b. Manīf al-Zuhrī (d. 230/845) is known primarily for his multivolume *Kitāb al-ṭabaqāt al-kabīr* ("The large book of generations"), the earliest extant historical work of the genre often termed biographical dictionary, arranged according to generations (or "classes"), cataloguing the people who disseminated the teachings of the prophet Muḥammad. Ibn Sa'd was born in Basra around the year 168/784, and travelled to Baghdad, where he served as the secretary for the famous historian Muḥammad b. 'Umar al-Wāqidi (d. 207/822). He studied with numerous scholars in Iraq, as he quotes many reports from *ḥadīth* scholars, such as Wakīf b. al-Jarrāḥ (d. 197/812), al-Faql b. Dukayn (d. 219/834), 'Affān b. Muslim (d. 220/835), and 'Abdallāh b. Muḥammad al-Anṣārī (d. c.200/815), as well as Arab genealogy with Hishām b. Muḥammad al-Kalbī (d. 206/822). Despite being swept up in the trial, or inquisition (*miḥna*), of 218/833, instituted by the 'Abbāsīd caliph al-Ma'mūn (r. 198-218/813-33) requiring public affirmation of the doctrine of the createdness of the Qur'ān, Ibn Sa'd maintained a positive reputation among *ḥadīth* critics. However,

his own *ḥadīth*s are absent from the six canonical *ḥadīth* collections, although his critical evaluations of *ḥadīth* narrators are found in the classical works of validation and invalidation (*al-jarḥ wa-l-ta'dīl*) from the Seljuq (r. 431-590/1040-1194) and Mamlūk (r. 648-923/1250-1517) periods. Ibn Sa'd died in Baghdad.

Ibn Sa'd's primary legacy to Islamic civilisation is his encyclopedic *Kitāb al-ṭabaqāt al-kabīr*, which records the complex process by which the prophet Muḥammad's teachings were disseminated by thousands of men and women across two and a half centuries to multiple cities across the Middle East and North Africa. The multivolume work was assembled by his Baghdadi students al-Ḥusayn b. Muḥammad, known as Ibn Fahm (d. 289/902), and al-Ḥārith b. Abī Usāma (d. 282/895), and further refined by Ibn Ḥayyuwayh (d. 382/992) (Atassi). Al-Khaṭīb al-Baghdādī (d. 463/1071) appears to have been the first major scholar to draw regularly on Ibn Sa'd's *Kitāb al-ṭabaqāt*, and, by the seventh/thirteenth century, the book was known in Aleppo, Damascus, and Cairo. By the Mamlūk-era, *ḥadīth* scholars such as al-Mizzī (d. 742/1341) and al-Dhahabī (d. 748/1348) found it indispensable.

The initial volumes of *Kitāb al-ṭabaqāt al-kabīr* consist of a biography of the Prophet, including a detailed account of his campaigns, and the letters he allegedly sent to dignitaries. Ibn Sa'd drew upon the *maghāzī* works (descriptions of military campaigns at which the prophet Muḥammad was present) of his teacher, al-Wāqidi, along with those of Abū Ma'shar (d. 170/787), Mūsā b. 'Uqba (d. c.141/758), and Muḥammad b. Ishāq (d. 150/767). He also includes brief descriptions of seventy-two tribal delegations to Muḥammad during the last years