

Prosopographical Appendix

To facilitate reference, the entries are given according to the way in which they are cited in the primary text, not necessarily by their first name or surname. Individuals referred to in more than one way are cross-referenced. For references other than articles from the *Encyclopaedia of Islam*, see the bibliography.

Abān b. Taghlib [Abū Sa'īd] (d. 141/758). A jurist and traditionist as well as disciple of Muḥammad al-Bāqir [*q.v.*] and Ja'far al-Šādiq [*q.v.*]; see Najāshī, *Rijāl*, 10–13; Ibn al-Nadīm, *Fihrist*, 272.

Abān b. 'Uthmān [b. 'Affān]. Son of the third caliph. He served as governor of Medina for the Umayyad 'Abd al-Malik (r. 65–86/685–705). He was an important source for early tradition and historical writing; see K. V. Zetterstéen, 'Abān b. 'Uthmān', *EP*, I, 2–3; Duri 1983, 24–5; GAS, I, 277–8; Ibn Sa'd, *Ṭabaqāt*, V, 156; Ibn Ḥajar, *Tahdhīb*, I, 97.

'Abd Allāh b. Jundub. There is some confusion about him in the biographical dictionaries. Kishshī identifies him as a close companion of 'Alī (see *Rijāl*, 361). There is, however, a Jundub b. 'Abd Allāh b. Sufyān al-Bajalī, who is known also as Abū 'Abd Allāh, and is said to have been a Companion of the Prophet. The two are undoubtedly related, if not the same person. The latter is said to have died during the rebellion (*fitna*) of Ibn al-Zubayr, in the decade between 60–70/679–689; see Ibn Ḥajar, *Tahdhīb*, II, 117–18; Ibn Sa'd, *Ṭabaqāt*, VI, 22.

'Abd Allāh b. Salām. Originally a Medinese Jew of the Banū Qaynuqā', he was given the name of 'Abd Allāh (formerly, he was al-Ḥusayn) by Muḥammad when he embraced Islam. He is primarily representative, in Muslim tradition, of those Jewish scribes who accepted the Prophet's call; see Josef Horowitz, 'Abd Allāh b. Salām', *EP*, I, 52.

'Abd Allāh b. Sinān [b. Ṭarīf]. A 'trustworthy' transmitter (*thīqa*) of *ḥadīth* from Kufa, who authored a *Kitāb al-Šalāt*. He was more distinguished as treasurer (*khāzin*) for several 'Abbāsīd caliphs, namely, al-Manṣūr, al-Mahdī, al-Hādī and Hārūn al-Rashīd; see Najāshī, *Rijāl*, II, 8–9.

'Abd Allāh b. 'Umar b. al-Khaṭṭāb (d. 73/693). One of the most prominent figures of the first generation of Muslims and those authorities quoted for traditions. He distanced himself from all political allegiances during the first civil war. On account of his piety, he was offered the caliphate three times, but refused on each occasion; see L. Veccia Vaglieri, 'Abd Allāh b. 'Umar' *EP*, I, 53–4.

'Abd al-Ḥamīd b. Farqad [al-Asadī]. A Kufan who was closely associated with Ja'far al-Šādiq; see Khū'ī, *Mu'jam*, IX, 280, no. 6281; Tustarī, *Qāmūs*, V, 268.

'Abd al-Jabbār, al-Qādī [Abū'l-Ḥasan 'Abd al-Jabbār b. Aḥmad b. 'Abd al-Jabbār al-Hamadhānī al-Asadābādī] (d. 415/1025). The most significant scholar of the late Mu'tazilī school of Abū Hāshim al-Jubbā'ī. In Mu'tazilī sources, he was known as

- qāḍī al-quḍāt* because he had been judge of Rayy under the patronage of the vizier Ṣāhib b. ‘Abbād (d. 385/995). A prolific author and theologian, he penned the monumental *al-Mughnī fi abwāb al-‘adl wa’l-tawhīd* and also wrote two short works on the allegorical and allusive commentary on the Qur’ān; see Wilferd Madelung, ‘Abd al-Jabbār’, *Elr*, I, 116–18; Madelung 1986, 485–95; Samuel M. Stern, ‘Abd al-Djabbār’, *EP*, I, 59–60; Ibn al-Murtaḍā, *Ṭabaqāt*, 112–13, 119; Dāwūdī, *Ṭabaqāt*, I, 256–8; Dhahabī 1961–2, I, 391–403; Ma‘rifat 1997–8, II, 514; GAS, I, 624–6; Ibn al-Nadīm, *Fihrist*, 374.
- ‘Abd Khayr [al-Khayrānī]. Companion of ‘Alī b. Abī Ṭālib; see Khū‘ī, *Mu‘jam*, IX, 286, no. 6303.
- ‘Abd al-Razzāq al-Ṣan‘ānī [Abū Bakr b. Hammām b. Nāfi‘ al-Ḥimyarī] (d. 211/826). An early Yemeni traditionist who compiled a *Muṣannaḥ* and a *Tafsīr* on the basis of transmissions from Ma‘mar b. Rāshid [q.v.]. It has been argued that his work is an important source for early *ḥadīth* and law in Mecca; see GAS, I, 81, 99; Ibn Sa‘d, *Ṭabaqāt*, V, 399; Khalīfa b. Khayyāt, *Ṭabaqāt*, 289; Bukhārī, *Ta‘rīkh*, III, ii, 130; Dhahabī, *Tadhkira*, I, 364; Ibn Khallikān, *Wafayāt*, II, 371; Ibn Ḥajar, *Tahdhīb*, VI, 310; Motzki 1991; Motzki 2002, esp. 51–74.
- Abū ‘Abd Allāh b. Muḥammad al-Ṭayālīsī al-Tamīmī. There are discrepancies regarding his biography. Some claim that he was a disciple of the al-Ḥasan al-‘Askarī, whilst others that he was indeed a disciple of ‘Alī al-Riḍā, which seems to be the more plausible opinion; see Najāshī, *Rijāl*, 219; Ibn Dāwūd, *Rijāl*, 123; Māmaqānī, *Tanqīh*, II, 212, no. 7042, who confuses him with a disciple of al-Riḍā (see *Tanqīh*, II, 214, no. 7058).
- Abū ‘Alī al-Fārisī (d. 377/987). One of the outstanding grammarians of the fourth/tenth century. He also famously consorted with the poet al-Mutanabbī at the court of Sayf al-Dawla in Aleppo; see C. Rabin, ‘al-Fārisī’, *EP*, II, 802–3.
- Abū’l-‘Āliya, Rufay‘ b. Mihrān [al-Riyāḥī] (d. 92/710). A Basran narrator, counted among the renowned first generation of Successors. Although he is said to have been a commentator in his own right, he is more usually recognised as a traditionist and a Qur’ān reader, and figures prominently in chains of transmission such as those in Ṭabari’s *tafsīr*; see Regis Blachère, ‘Abū’l-‘Āliya’, *EP*, I, 104–5; Ibn Sa‘d, *Ṭabaqāt*, VII, 81–5; Ibn Ḥajar, *Tahdhīb*, III, 284–6; Sezgin, *GAS*, I, 34; Dhahabī, *Siyar*, IV, 207.
- Abū ‘Amr [Zabbān] b. al-‘Alā’ (d. 154/771). A Basran reciter and one of the seven established readers; see Regis Blachère, ‘Abū ‘Amr’, *EP*, I, 105–6; *GAL*, I, 99, supp. I, 158. As an authority on grammar, he is frequently cited along with Abū ‘Alī al-Fārisī [q.v.] (especially in the commentaries by Ṭabrisī and Rāzī).
- Abū’l-Bukhturī. See Wahb b. Wahb.
- Abū’l-Dardā’ [al-Anṣārī al-Khazrajī] (d. 32/652). A younger contemporary of the Prophet, he was a reputed authority on the Qur’ān, and one of the few who allegedly collected revelations in writing during the Prophet’s lifetime. A small number of variant readings are attributed to him in the *qirā’āt* literature. He also served as *qāḍī* in Damascus; see Arthur Jeffery, ‘Abū’l-Dardā’, *EP*, I, 113–14.
- Abū Dharr al-Ghafārī, sometimes named as one Jundab b. Junāda (d. 32/652–3). An

- early convert to Islam and pietist who, in the Shī'ī tradition, staunchly supported 'Alī's claim to the caliphate and was exiled; see James Robson, 'Abū Dharr al-Ghifārī', *EP*, I, 114–15; Dhahabī, *Tadhkira*, I, 17ff; Ibn Hajar, *Tahdhib*, XII, 90ff.
- Abū Ḥanifa, al-Nu'mān b. Thābit (d. 150/767). The eponymous progenitor of the Sunnī Ḥanafī school of law and an early theologian of Kufa. The school was not at first included among the 'orthodox' Sunnī schools of law, and this was probably due to the fact that Abū Ḥanifa's theological views were associated with early Murji'ism (an early anti-sectarian movement, later subsumed by Sunnism) and that his use of *ra'y* (personal opinion) as well as *qiyās* (legal analogy), although the jurisprudential norm at the time, were frowned upon by the proponents of *ḥadīth*, which at the time of Abū Ḥanifa had become the only authoritative and legitimate source of law next to the text of the Qur'ān. A number of creeds (cf. *Fiqh al-akbar* and *al-Fiqh absat*) are attributed to him. He spent most of his life in Kufa, but died in Baghdad where a mausoleum was built at the site which is now in the A'zamiyya district of the city (*al-imām al-a'zam*, 'the greatest imam', being Abū Ḥanifa's epithet); see Joseph Schacht, 'Abū Ḥanifa', *EP*, I, 123–4; Dhahabī, *Siyar*, VI, 390–403.
- Abū'l-Hudhayl [al-'Allāf] (d. c. 226/841). One of the first theologians proper of the Mu'tazila and representative of this school in its rudimentary form as it emerged in Basra. Many of the basic concepts associated with Mu'tazilī speculative thinking were put forth by him, such as the oneness of God, His being unlike anything, His attributes of power, knowledge, sight etc. being identical with His essence, the createdness of the Qur'ān. Abū'l-Hudhayl speculated on atoms and accidents, as well as numerous other problematics of rational theology; see H. S. Nyberg, 'Abū'l-Hudhayl al-'Allāf', *EP*, I, 127.
- Abū Hurayra ['Abd Allāh b. 'Amir al-Dawsī] (d. c. 59/678–9). A Companion of the Prophet, who accepted Islam in the eighth year of the Hijra. He transmitted a large corpus of narrations that are found in the major Sunnī collections; see James Robson, 'Abū Hurayra', *EP*, I, 129; 'Alī Bahrāmīyān, 'Abū Hurayra', *DMI*, VI, 397–400; Dhahabī, *Tadhkira*, I, 31–5; Dhahabī, *Siyar*, II, 578; Ibn Hajar, *Tahdhib*, XII, 262–7.
- Abū'l-Ḥusayn al-Baṣrī [Muḥammad b. 'Alī b. al-Ṭayyib] (d. 436/1044). A dissident from the Basran school of Abū Hāshim and an important influence on Imāmī kalām; see Ibn al-Murtaḍā, *Ṭabaqāt*, 118; Wilferd Madelung, 'Abū'l-Ḥusayn al-Baṣrī', *EP*, suppl. Fasc. I, 25–26; Daniel Gimaret, 'Abū'l-Ḥusayn Baṣrī', *EI*, I, 322–24; M. Jalālī Muqaddam, 'Abū'l-Ḥusayn', *DMI*, V, 367–70; Ibn Khallikān, *Wafayāt*, IV, 271ff; Ṣafādī, *Wāfi*, IV, 125; Qifṭī, *Ta'rikh*, 293ff; Ibn al-Malāḥimī, *Mu'tamad*.
- Abū Ja'far Muḥammad b. Abū'l-Ḥasan b. Bābawayh al-Qummī. See Ibn Bābawayh.
- Abū Ja'far Muḥammad b. 'Alī al-Bāqir. See Muḥammad al-Bāqir.
- Abū Ja'far Yazīd b. Qa'qā' al-Makhzūmī (d. 130/747). One of the three Medinan reciters included in the longer list of ten recognised recitations established in the fourth/tenth century. His readings are based on his narrations from his masters, 'Abd Allāh b. 'Ayyāsh b. Abī Rabī'a, 'Abd Allāh b. 'Abbās and Abū Hurayra; see Dhahabī, *Ṭabaqāt*, I, 72–6; Alford T. Welch, 'Qur'ān', *EP*, V, 409; Aḥmad Pāktachī, 'Abū Ja'far b. [sic.] Yazīd', *DMI*, V, 300–2; Ibn Sa'd, *Ṭabaqāt*, II, 654; Ibn al-Nadīm,

On the Nature of the Divine

- Fihrist*, 33; Ibn Mujāhid, *Qirā'āt*, 56–8; Dhahabī, *Siyar*, V, 287; Ibn Khallikān (*Wafayāt*, VI, 274) who claims that Abū Ja'far was a Persian originally called Jundub b. Fayrūz.
- Abū'l-Jārūd, Ziyād b. al-Mundhir b. Ziyād al-Hamadānī al-Khārifi (d. c. 146/767). An associate of Muḥammad al-Bāqir; see Wilferd Madelung, 'Abū'l-Jārūd', *EIr*, I, 327; 'Alī Bahrāmīyān, 'Abū'l-Jārūd', *DMI*, V, 289–91; 'Amilī, *A'yān*, XXXII, 338–46; Ibn Ḥajar, *Tahdhīb*, III, 386–7; *TG*, II, 253–60; Ibn al-Nadīm, *Fihrist*, 221; Najāshī, *Rijāl*, 128–9; Shahrastānī, *Milal*, I, 157–9; Nawbakhtī, *Firaq*, 48; Qummī, *Maqālāt*, 71–2; *TG*, II, 253–5; also see (pseudo-)Nāshī', *Masā'il*, 42–5; Madelung 1979, 136–7. For extensive citations, see Modarressi 2003, 121–5.
- Abū Kurayb Mu'āwiya b. al-'Alā' (d. 247/861 or 248/862). According to Rosenthal he is one of Ṭabari's most frequently cited sources in the *History* as well as the *Tafsīr*; see Ibn Ḥajar, *Tahdhīb*, IX, 385–6.
- Abū Mūsā al-Ash'arī (d. between 42–52/662–73). A Companion of the Prophet and military leader of Yemeni origin. He was governor of Basra and then Kufa, and was appointed an arbitrator at Ṣiffīn in 37/657 to adjudicate between 'Alī and Mu'āwiya; see Ibn Ḥajar, *Tahdhīb*, V, 362; L. Veccia Vaglieri, 'al-Ash'arī, Abū Mūsā', *EP*, I, 695.
- Abū Muslim al-Iṣfahānī, Muḥammad b. Baḥr (d. 322/934). A Mu'tazili commentator of Northern Iran, who was much quoted by later commentators with Mu'tazili leanings such as al-Sharīf al-Murtaḍā and al-Ṭūsī. His commentary, *Jāmi' al-ta'wīl li-muḥkam al-tanzīl* (or *Sharḥ al-tanzīl*) is known for its allegorical method; see Wilferd Madelung, 'Abū Moslem', *EIr*, I, 340–1; Ibn al-Nadīm, *Fihrist*, 34, 136; *GAS*, I, 423; Ṣafadī, *Wāfi*, II, 244; Ibn al-Murtaḍā, *Ṭabaqāt*, 91; *GAL*, I, 209–10; Kirmānī 1378 sh/1999.
- Abū Sa'īd al-Khudrī, Sa'd b. Mālīk b. Sinān (d. 73 or 74/692 or 693). A Companion of the Prophet who was recognised as a legal authority in Medina; see Dhahabī, *Siyar*, III, 168–172, no. 28.
- Abū Ṣāliḥ Dhakwān al-Sammān (d. 101/719). A narrator from Abū Hurayra and a source for al-A'mash; see Ibn Ḥajar, *Tahdhīb*, I, 416–17; *GAS*, I, 790, 81, 97; Dhahabī, *Tadhkira*, I, 89–90.
- Abū 'Ubayda Ma'mar b. al-Muthannā al-Taymī (d. c. 209–10/824–5). Of Jewish origin, he was an important figure of the second/eighth century. He studied under the leading philologists of the school of Basra, Abū 'Amr b. al-'Alā' and Yūnus b. Ḥabīb. He was remembered above all for his philological work on the Qur'ān (*Majāz al-Qur'ān*, one of the earliest *tafsīr* works consisting of brief notes on selected Qur'ānic words and phrases), and on the *ḥadīth* (*Gharīb al-ḥadīth*). He was accused of having Khārījī leanings; see *GAL*, I, 103; *GAS*, I, 8, 27, 36, 43; H. A. R. Gibb, 'Abū 'Ubayda', *EP*, I, 158; Ibn Khallikān, *Wafayāt*, V, 241; Madelung, 1992, 47–56; Lecker, 1995, 71–100, especially 89–92 on his expertise in *tafsīr*; see Abū 'Ubayda, *Majāz*.
- Abū Zayd al-Anṣārī, Sa'īd b. Aws (d. 214/830). Arabic grammarian and lexicographer of the school of Basra. He belonged to the Medinan tribe of al-Khazraj. In Kufa he collected from al-Mufaḍḍal al-Ḍabbī most of the poetic material which he used

- in his *Kitāb al-Nawādir*. A contemporary of Abū ‘Ubayda and al-Aṣma‘ī, he was considered superior to them in knowledge of grammar; see C. Brockelmann, ‘Abū Zayd al-Anṣārī’, *EP*², I, 167.
- ‘Ā’isha, Umm ‘Abd Allāh ‘Ā’isha bint Abī Bakr (d. 58/678). The youngest wife of the Prophet and the daughter of the first caliph. She was an important source for prophetic narrations and opinions on the interpretation of the Qur’ān; see W. Montgomery Watt, ‘Ā’isha’, *EP*², I, 307–8; Ibn Sa‘d, *Ṭabaqāt*, VIII, 39–56.
- al-Akhfash (al-Akbar), Abū’l-Khaṭṭāb ‘Abd al-Ḥamīd b. ‘Abd al-Majīd al-Akhfash (d. 177/793), belonged to the Basran school of grammar, and famously known for collecting numerous dialectal terms; among his most distinguished pupils were Sībawayhi [*q.v.*], Abū Zayd al Anṣārī [*q.v.*], Abū ‘Ubayda [*q.v.*] and al-Aṣma‘ī [*q.v.*]; see C. Brockelmann-Ch. Pellat, ‘al-Akhfash’, *EP*², I, 321.
- al-Akhfash, Hārūn b. Mūsā b. Sharīk al-Naḥawī (d. 271/884–5). One of a number of individuals with this cognomen (Suyūṭī, *Muzhir*, II, 453–4, mentions him at the end of his list of such individuals); on the three famous Akhfashes, see C. Brockelmann-Ch. Pellat, ‘al-Akhfash’, *EP*², I, 321; on this Akhfash, see Ibn Khallikān, *Waḥyāt*, III, 486; Dhahabī, *Siyar*, XIII, 566.
- ‘Alī b. Abī Ṭalḥa. There is some confusion over the date of his death, which according to the biographers is either 120/737 or 143/760; Ibn Ḥajar gives the latter, but Rosenthal places it at around 750, in view of the other transmitters in the chain; see Rosenthal, *The History*, 215, n. 334; Ibn Ḥajar, *Tahdhīb*, VI, 339–41.
- ‘Alī b. ‘Īsā al-Rummānī (d. 384/994). By profession a *warrāq*, that is, a copyist of manuscripts (usually *maṣāḥif* and *ḥadīth* compilations), and a seller of books and paper. He also authored a work on Qur’ānic philology and other shorter lexical treatises; his commentary on the Qur’ān is largely lost. Dogmatically, he belonged to the Mu‘tazilī Ikhshīdiyya school of Baghdad; see J. Flanagan, ‘al-Rummānī’, *EP*², VIII, 614–15; on copyists and book-sellers, see M.A.J. Beg, ‘Warrāk’, *EP*², XI, 150.
- ‘Alī b. Mushir, Abū’l-Ḥasan al-Qurashī al-Kūfī (d. 189/804). The *qāḍī* of Mosul, he transmitted from many, including the likes of Hishām b. ‘Urwa and al-A‘mash [*q.v.*], and transmitted to the likes of (Abū Bakr) ‘trustworthy’ transmitter (*thiqa*) of Ibn Abī Shayba and Minjāb b. al-Ḥārith. Aḥmad b. Ḥanbal considered him more trustworthy in transmitting *ḥadīth* than Abū Mu‘āwiya; see Dhahabī, *Siyar*, VIII, 484–7.
- ‘Alī al-Riḍā, Abū’l-Ḥasan ‘Alī b. Mūsā b. Ja‘far al-Ṣādiq (d. 203/818). The eighth imam of the Twelver Shī‘a. As part of his efforts to win support among the Shī‘ī community, the ‘Abbāsīd caliph al-Ma‘mūn summoned him to Marw in the year 201/816, and appointed him as heir to the caliphate, giving him the title of al-Riḍā. Al-Riḍā, however, died just over a year later; Bernard Lewis, ‘Alī al-Riḍā’, *EP*², I, 399–400.
- al-A‘mash Sulaymān b. Mihrān al-Asadī (d. 148/756). A Kufan traditionist and Qur’ān reader; see C. Brockelmann -[Ch. Pellat], ‘al-A‘mash’, *EP*², I, 431; *GAS*, I, 81, 310–11, 360; Dhahabī, *Tadhkira*, I, 154.
- ‘Āmir b. al-Ṭufayl (d. c. 8/629). Arab poet said to have plotted to assassinate the Prophet; he remained a pagan to his death; see Werner Caskel, ‘Āmir b. al-Ṭufayl’, *EP*², I, 442.

- ‘Ammār b. Yāsir b. ‘Āmir, Abū’l-Yaqẓān (d. 37/657). A Companion of the Prophet and later a faithful partisan of ‘Alī, eventually losing his life fighting for him against the partisans of Mu‘āwīya in the famous Battle of Šiffin. He governed Kufa under the caliphate of ‘Umar, whence he was able in later years to rally the population to the aid of ‘Alī. He is generally remembered for his devotion and piety, and his excellent knowledge of prophetic *ḥadīth*; see H. Reckendorf, “Ammār b. Yāsir”, *EP*², I, 448.
- ‘Amr b. al-‘Abd b. Sufyān (fl. c. 543–569). A pre-Islamic poet and composer of a famous *mu‘allaqa*; see J. E. Montgomery, ‘Tarafa’, *EP*², X, 219–20; Sukkar 1999, 246.
- Anas b. Mālik, Abū Ḥamza (d. between 91–93/709–711). A prolific traditionist and Companion of the Prophet, to whom he was given at an early age as a servant by his mother. He was among those, such as Jābir b. ‘Abd Allāh al-Anṣārī, humiliated by al-Ḥajjāj, having had his neck tied with a seal in the wake of Ibn al-Ash‘ath’s failed revolt against the Marwānid regime; see A. J. Wensinck- J. Robson, ‘Anas b. Mālik’, *EP*², I, 482.
- al-Aṣamm, Abū’l-‘Abbās Muḥammad b. Ya‘qūb al-Naysābūrī (d. 346/957), celebrated physician and traditionist from the Shāfi‘ī school; see Regis Blachère, ‘al-Aṣamm’, *EP*², I, 686.
- al-Aṣbaugh b. Nubāta al-Mujāshī‘ī (d. after 100/718). A companion and close confidant of ‘Alī b. Abi Ṭālib. He fought alongside him at the Battle of the Camel and Šiffin; see Najāshī, *Rijāl*, I, 69–71; *TG*, I, 291–2.
- ‘Āsim, Abū Bakr b. Bahdala al-Asadī (d. 127–8/745). The head of the Kufan school of Qur’ānic readers, his reading represents one of the seven established systems for the recitation of the Qur’ān; his pupil was the famous reader Ḥafṣ [q.v.], who transmitted ‘Āsim’s reading (known as *Ḥafṣ ‘an ‘Āsim*); see Arthur Jeffery, “‘Āsim”, *EP*², I, 706–7.
- Al-Aṣma‘ī, Abū Sa‘īd ‘Abd al-Malik b. Qurayb (d. 213/828) Arabic philologist of Basra; see B. Lewin, ‘al-Aṣma‘ī’, *EP*², I, 717–9; Dhahabī, *Siyar*, X, 175–81.
- ‘Aṭā’ b. Abī Rabāḥ Aslam al-Qurashī, Abū Muḥammad (d. 114/732 or 115/732 or 733). A Yemeni by birth and of Nubian parentage, he exercised his personal opinion (*ra’y*) in legal matters, like most of his contemporaries. He is traditionally regarded as a member of the Meccan school of commentary and associated with the students of Ibn ‘Abbās [q.v.] as well as being an important transmitter of *ḥadīth* prophetic sayings. He was suspected of Murji‘ī sympathies, for which he was briefly imprisoned. As an authority for Ibn Jurayj [q.v.], he is an important source for material in the *Muṣannaḥ* of ‘Abd al-Razzāq [q.v.]; see Ibn Sa‘īd, *Ṭabaqāt*, V, 344–6; Khalīfa b. Khayyāṭ, *Ṭabaqāt*, 280; Bukhārī, *Ta’rīkh*, III, ii, 463–4; Ibn Khallikān, *Wafayāt*, II, 423–5; Dhahabī, *Mufasssīrūn*, I, 113–4; Ma‘rifat, 1997–8, I, 362–6; *GAS*, I, 31; Ibn Sa‘īd, *Ṭabaqāt*, V, 467–70; J. Schacht, “Aṭā’”, *EP*², I, 730; Dhahabī, *Tadhkira*, I, 98; Ibn Ḥajar, *Tahdhīb*, VII, 199–203; Nöldeke, *GQ*, II, 167; Motzki, *Origins*, 246–62.
- ‘Aṭīyya b. Sa‘īd al-‘Awfī (d. 111/729). A Kufan Shī‘ī transmitter of reports from Ibn ‘Abbās and a source for al-Kalbī. He was considered a ‘weak’ transmitter (*da‘īf*);

- see GAS, I, 30; Ibn Sa‘d, *Ṭabaqāt*, VI, 212–13; Ibn Ḥajar, *Tahdhīb*, VII, 224–6; Mizzi, *Tahdhīb*, XX, 145–9, no. 3956.
- al-Azhari, Abū Maṣṣūr Muḥammad b. Aḥmad b. al-Azhar (d. 370/980). Arab lexicographer; see Regis Blachère, ‘al-Azhari’, *EP*², I, 822.
- al-Baṣṭāmī, Abū Yazīd Ṭayfūr b. ‘Īsā, also known as Bāyazīd Biṣṭāmī (d. 261/874 or 264/877–8). A major figure in Khurāsānī Sufism and known as both a traditionist and an ‘intoxicated’ Sufi, famed for his ‘enigmatic utterances’ (*shataḥāt*); see H. Ritter, ‘Abū Yazīd’, *EP*², I, 162–3; GAS, I, 645–6; Hujwiri, *Kashf al-Maḥjūb*, 132–4, tr. R. A. Nicholson, 1911, 106–8; Sulamī, *Ṭabaqāt*, 60–7; Qushayrī, *Risāla I*, 57–8; Arberry 1966, 100–23; Jāmī, *Nafahāt*, 54–5. For a discussion of the value and assessment of these sources, see Mojaddedi 2001.
- al-Bayḍāwī, ‘Abd Allāh b. ‘Umar (d. 685/1286). A Shāfi‘ī jurist, was one of the most renowned commentators on the Qur’ān. He was born in a city known as al-Bayḍā’ (hence the name al-Bayḍāwī) in Fars and worked as a judge in Shīrāz. In his commentary, *Anwār al-tanzīl*, he followed the method of al-Zamakhsharī, but omitted the opinions of Mu‘tazilī theology, substituting them with traditionalist theology; see Ziriklī, *A‘lām*, IV, 110. Al-Bayḍāwī’s commentary, published in Germany in 1846–8, is among the works on which Western scholars have based their studies of the Qur’ān since the late eighteenth century.
- Bilāl b. Rabāḥ (d. c. 17–21/638–42). A Companion of the Prophet, but most famously, he was the Prophet’s *mu’adhdhin*, making the customary call to prayer, reaching the climax of his career when he made the call to prayer from the roof top of the Ka‘ba, after Mecca fell to the Muslims. He was of African, possibly Ethiopian, origin born into slavery at Mecca and one of the earliest converts. He was manumitted by Abū Bakr, and fought at Badr, where he killed his former master; see Walid ‘Arafāt, ‘Bilāl b. Rabāḥ’, *EP*², I, 1215.
- Bishr b. Mu‘adh al-‘Aqadī (d. in or ante 245/859). See Ibn Ḥajar, *Tahdhīb*, I, 458.
- Bundār, Abū Bakr Muḥammad b. Bashshār b. ‘Uthmān al-‘Abdī al-Baṣrī (d. 252/866). A Basran traditionist narrating from Abū Dāwūd al-Ṭayālīsī; see GAS, I, 113–14; Dhahabī, *Tadhkira*, I, 511–12; Ibn Ḥajar, *Tahdhīb*, IX, 70–3.
- al-Ḍaḥḥāk b. Makhlad al-Shaybānī al-Baṣrī, Abū ‘Āṣim al-Nabīl (d. c. 212–4/827–9). See Ibn Ḥajar, *Tahdhīb*, II, 570–2, no. 3457; Ibn Sa‘d, *Ṭabaqāt*, VII, 295; Ibn al-Nadīm, *Fihrist*, 123; C. Pellat, ‘Abū ‘Āṣim al-Nabīl’, *EP*², suppl. I, 17–8.
- al-Ḍaḥḥāk b. Muzāḥim al-Hilālī (d. 102/720). A famous traditionist who is said to have put together a *tafsīr*, based on what he heard from Sa‘īd b. Jubayr [q.v.] at a meeting in Rayy; he famously never met Ibn ‘Abbās; Dhahabī, *Siyar*, IV, 598–600, no. 238; Mizzi, *Rijāl*, XIII, 291; Ibn Ḥajar, *Tahdhīb*, II, 572–3, no. 3458. Ṭabari is said to have used al-Ḍaḥḥāk’s (written) commentary as one of his sources; see Rosenthal, 1989, 109; GAS, I, 29–30.
- Fanārī, Shams al-Dīn Muḥammad b. Ḥamza al-Fanārī (d. 834/1431). A renowned Hanafī jurist and philosopher, was the first *shaykh al-islām* (a title equivalent to chief muftī) of the Ottoman Empire under Murād II in Bursa; see J. R. Walsh, ‘Fenārīzāde’, *EP*², II, 879; Tāshkōprülüzāde, *al-Shaqā’iq*, 47–53. His commentary on the first chapter of the Qur’ān was well known as part of his larger, incomplete commentary known as ‘*Ayn al-a’yān fī tafsīr al-Qur’ān*’; see Khalifa, *Kashf*, 406, 428, 1014.

- al-Farrāʾ, Abū Zakariyyā Yaḥyā b. Ziyād al-Kūfī (d. 207/822). An early Kufan grammarian and author of a periphrastic commentary on the Qurʾān, namely *Kitāb Maʿānīʾl-Qurʾān*. Cf. R. Blachère, ‘al-Farrāʾ’, *EP*, II, 806–8; Ibn Khallikān, *Wafayāt*, II, 229; Ibn al-Nadīm, *Fihrist*, 34, 61, 66; Abūʾl-Ṭayyib, *Marātib*, 88ff; Kinberg 1996; *GAS*, I, 36, 48, 371.
- al-Firūzābādī, Majd al-Dīn Muḥammad b. Yaʿqūb (d. 817/1416) is the author of *al-Qāmūs al-muḥīṭ*, a unilingual dictionary of great importance in the study of classical and middle Arabic, as well as other works, including a commentary on the Qurʾān, a commentary on a famous poem, and books on history and prophetic traditions (*ḥadīth*). He was born in Kārizīn (or Kārazīn) in Fars and studied in Baghdad, Damascus, Jerusalem, Cairo, and Mecca, acquiring great erudition in the fields of Arabic language and literature as well as the religious sciences. A *tafsīr*, entitled *Tanwīr al-miqbās min tafsīr Ibn ʿAbbās* has, as shown by Rippin (1994), been wrongly attributed to him. It is more likely that the work belongs to Muḥammad al-Dīnawarī (d. 308/920); H. Fleisch, ‘Firūzābādī’, *EP*, II, 926.
- al-Fuḍayl b. Yasār al-Nahdī. A ‘trustworthy’ transmitter (*thiqa*) of *ḥadīth* from Basra, he transmitted from both Muḥammad al-Bāqir and Jaʿfar al-Šādiq, dying during the latter’s lifetime; see al-Māzandarānī, *Muntahā*, V, 213–214, no. 2300.
- al-Ghazālī, Abū Ḥāmid Muḥammad b. Muḥammad (d. 505/1111). One of the most significant thinkers in the history of Islam. He wrote many books on theology, philosophy, and legal theory; see W. Montgomery Watt, ‘al-Ghazālī’, *EP*, II, 1038–1042; various, ‘al-Ġazālī’, *Elr*, X, 358–77; *GAL*, I, 535–46.
- Ḥafṣ b. Sulaymān b. al-Mughīra, Abū ʿUmar al-Asadī al-Fākhirī al-Bazzāz (d. 180/796). Transmitter of the ‘reading’ of ʿĀṣim, a cloth merchant, his fame rests solely on the knowledge he acquired of the ‘reading’ of the master of Kufa; see Bernard Lewis, ed., ‘Ḥafṣ b. Sulaymān’, *EP*, III, 63.
- al-Ḥajjāj b. Muḥammad al-Miṣṣīṣī al-Aʿwar (d. 206/812). Transmitted the Qurʾān interpretations of Ibn Jurayj [*q.v.*]; see Ibn Ḥajar, *Tahdhīb*, II, 205–6; Khaṭīb, *Taʾriḫ Baghdad*, VIII, 236–9; Dhahabī, *Siyar*, IX, 447–50.
- al-Ḥākim al-Naysābūrī, Muḥammad b. ʿAbd Allāh b. Muḥammad (d. 405/1014). An important traditionist of the late ʿAbbasid period. He compiled a collection of narrations, *al-Mustadrak ʿalāʾl-Šaḥīḥayn*, that matched the selection criteria of the *Šaḥīḥs* of al-Bukhārī and Muslim but which were left out of those collections. Cf. J. Robson, ‘al-Ḥākim al-Naysābūrī’, *EP*, III, 82; *GAL*, I, 175, S I, 276ff; Dhahabī, *Tadhkira*, III, 227ff.
- Ḥammād [b. ʿIsā al-Juhānī] (d. 209/825). A Shīʿī traditionist from Kufa, a follower of Jaʿfar al-Šādiq, Mūsā al-Kāzim and ʿAlī al-Riḍā.
- Ḥammād b. ʿUthmān b. ʿAmr al-Fazārī (d. 190/805). Kufan traditionist; see Najāshī, *Rijāl*, I, 339.
- Hammām, Abū ʿUqba Hammām b. Munabbih b. Kāmil al-Šanʿānī (d. 130/747). The brother of Wahb b. Munabbih. A small collection (*ṣaḥīfa*) of his narrations is mentioned in some sources; see *GAS*, I, 81, 86; Ibn Ḥajar, *Tahdhīb*, XI, 67.
- Ḥamza b. Ḥabīb Abū ʿUmāra al-Taymī al-Zayyāt (d. 156/772). One of the seven established readers of the Qurʾān. He was interested in *ḥadīth* and religious duties

- (*farā'id*), but he was most famous for his 'reading'; among his pupils were Sufyān al-Thawrī [q.v.] and al-Kisā'i [q.v.], but his readings were passed on by his immediate disciples, Khalaf b. Hishām [q.v.] at Baghdad and Khallād b. Khālid. His reading became widespread in the Maghrib, but was eventually replaced by that of Nāfi' [q.v.], the preferred reading of the Mālikīs, whose school came to dominate that region; see Ch. Pellat, 'Ḥamza b. Ḥabīb', *EP*², III, 155; Najāshī, *Rijāl*, I, 111–18.
- al-Ḥasan al-'Askarī, Abū Muḥammad al-Ḥasan b. 'Alī (d. 254/868). Known as al-'Askarī because he lived most of his life in the garrison town of 'Askar Sāmarrā'. In the Twelver Shī'ī tradition, he is the father of the twelfth and last imam, the Mahdī, who is expected as the redeemer of the last days; see Joseph Eliash, 'al-Ḥasan al-'Askarī', *EP*², III, 246–7.
- al-Ḥasan al-Baṣrī, Abū Sa'īd b. Abī'l-Ḥasan b. Yasār (d. 110/728). A famous pietist of the second generation of Muslims. He was renowned as a commentator of the school of Iraq in the traditional accounts and as a proto-Sufi; see Hujwīrī, *Kashf*, 86–7; Abū Nu'aym, *Hilyat*, II, 131–6; Arberry 1979, 19–26; Dhahabī, *Mufasssirūn*, I, 124–5; Dāwūdī, *Ṭabaqāt*, I, 147, where it is claimed that he was *mawlā* of Zayb b. Thābit, the Companion of the Prophet, who traditionally is regarded as the compiler of the Qur'ān in the reign of 'Uthmān; see Ma'rifat, 1997–8, I, 371–85; GAS, I, 30; H. Ritter, 'al-Ḥasan', *EP*², III, 347–8; Cook 1981; TG, II, 41ff.
- Ḥarīz b. 'Abd Allāh al-Sijistānī al-Azdī (fl. 148/750). A Kufan merchant and contemporary of Ja'far al-Ṣādiq, author of several works, one on prayers; he was killed fighting Khārijī rebels in Sijistān; see Najāshī, *Rijāl*, I, 340–42; Khū'i, *Mu'jam*, IV, 249–62, no. 2637.
- Ḥassān b. Thābit (d. c. 55/674). Of the Khazraj tribe of Yathrib (later Medina), traditionally known as the 'poet laureate' of the Prophet, and one of many poets associated with the rise of Islam. Ḥassān already had an established reputation in the pre-Islamic period; see Walid 'Arafāt, 'Ḥassān b. Thābit', *EP*², III, 271–3; also cf. 'Arafāt 1954.
- al-Ḥusayn b. al-Fadl b. 'Amr, Abū 'Alī al-Bajlī al-Kūfī (d. 282/895). Qur'ān commentator, philologist and *ḥadīth* authority. Dhahabī, *Siyar*, XIII, 414.
- al-Ḥusayn b. Khālid [al-Ḥasan b. Khālid]. Traditionist and companion of Mūsā al-Kāzīm; see Najāshī, *Rijāl*, I, 176; Khū'i, *Mu'jam*, V, 227–8, no. 3379.
- al-Ḥusayn b. Khālid al-Ṣayrafī. A contemporary of 'Alī al-Riḍā; see Tustarī, *Qāmūs al-Rijāl*, III, 280–1.
- Hushaym b. Bashīr b. Abī Khāzīm (d. 183/799). A famous traditionist of his time who settled in Baghdad. He narrated from al-Zuhrī [q.v.] and others. Those who narrated from him included Ibn Ḥanbal; see Ibn Ḥajar, *Tahdhīb*, XI, 59–64; GAS, I, 38; Dhahabī, *Tadhkira*, I, 248–9.
- Ibn 'Abbās, 'Abd Allāh b. 'Abbās b. 'Abd al-Muṭṭalib (d. 68/687). The cousin of the Prophet, traditionally accepted as the founder of the discipline of Qur'ānic exegesis; see Dāwūdī, *Ṭabaqāt*, I, 232–3; Ma'rifat, 1997–8, I, 224–31; Dhahabī, *Mufasssirūn*, I, 65–83; L. Vecchia Vaglieri, 'Abd Allāh b. 'Abbās', *EP*², I, 40–1; Ibn Sa'd, *Ṭabaqāt*, II/2, 119–23, V, 74–5, 216–17; Ibn Ḥajar, *Tahdhīb*, V, no. 474; GAS,

- I, 25–8. On his ‘*tafsīr*’, debates on its authenticity and his significance in the traditional accounts, see Gilliot, 1985, 127–84; Goldfield, 1981, 125–35; Rippin, 1994, 38–83; cf. Madelung 1998, 13–25; Abū’l-Naṣr 1992.
- Ibn Abī ‘Umayr, Abū Aḥmad Muḥammad b. ‘Īsā al-Azdī (d. 217/831). A Baghdadi Shī‘ī traditionist, who narrated from Mūsā al-Kāzīm, ‘Alī al-Riḍā and Muḥammad al-Jawād. He was al-Kāzīm’s agent in Baghdad. He was appointed as a judge (*qāḍī*) by the Abbasid caliph al-Ma’mūn. He wrote important works on theological issues such as human free will (*qadar*) and the unicity of God (*tawḥīd*), but none of the works are extant; see TG, I, 384–6; Najāshī, *Rijāl*, II, 204–8; Kishshī, *Rijāl*, 363–5; Ibn Dāwūd, *Rijāl*, 159–60 describes him as ‘the most trustworthy of people’ (*awṭhaq al-nās*); Māmaqānī, *Tanqīh*, III, 61–4, no. 10272.
- Ibn ‘Āmir, Abū ‘Umar ‘Abd Allāh b. ‘Āmir al-Yaḥṣūbī (d. 118/736). One of the seven established Qur’ān readers. Of South Arabian origin, he settled in Damascus where he was appointed judge (*qāḍī*) by the caliph al-Walīd b. ‘Abd al-Malik and chief of police by the later caliph Yazīd b. al-Walīd; his reading was adopted by the inhabitants of Damascus; see ‘Ibn ‘Āmir’, *EP*², III, 704.
- Ibn al-Anbārī, Abū’l-Barakāt ‘Abd al-Raḥmān b. Muḥammad b. ‘Ubayd Allāh b. Abī Sa‘īd Kamāl al-Dīn (d. 577/1181). Arabic philologist, compiler of a biographical history of philology, a manual of grammar and a collection of the differences between the Basran and Kufan schools of grammar; see C. Brockelmann, ‘al-Anbārī’, *EP*², I, 485–6; Ibn Khallikān, *Wafayāt*, III, 139–40; Dhahabī, *Siyar*, XXI, 113–15.
- Ibn Anjawayh al-Fasawī (as cited by Ṭabrisī on Q. 2:255). This could refer to Ya‘qūb b. Sufyān b. Juwān al-Fārisī al-Fasawī (d. 277/890). Traditionist and historian of Fars; see Dhahabī, *Siyar*, XIII, 180–4, no. 106. There is a possibility that there is a misprint, in which case he could be either Ibn Manjawayh al-Iṣbahānī (d. 428/1037); see Dhahabī, *Siyar*, XVII, 438, or Ibn Fanjawayh; see Dhahabī, *Siyar*, XVII, 383 (who is cited by Saleh 2004 as a source for the latter).
- Ibn al-A‘rābī, Muḥammad b. Ziyād al-Kūfī (d. 232/848). One of the pioneer philologists of Arabic language. He authored many books on the customs, language and sciences of the Arabs; see Tha‘ālibī, *Fiqh al-lughā*, 13.
- Ibn ‘Asākir, Thiqaṭ al-Dīn Abū’l-Qāsim ‘Alī b. Abī Muḥammad al-Ḥasan b. Hibat Allāh b. ‘Abd Allāh b. Ḥusayn al-Dimashqī al-Shāfi‘ī al-Ḥāfiẓ (d. 571/1176). Sunni historian of Damascus; see *EP*², III, 713–4; GAL, I, 33; Ibn Khallikān, *Wafayāt*, III, 309–11.
- Ibn Bābawayh, Abū Ja‘far Muḥammad b. Abū’l-Ḥasan b. Bābawayh, known as al-Shaykh al-Ṣadūq (d. 381/991–2). Universally regarded among Twelver Shī‘īs as one of their foremost doctors and traditionists; author of *Man lā yaḥḍuruḥu’l-faqīh*, one of the ‘four books’ (*al-kutub al-arba‘a*) or established Shī‘ī manuals that were composed during the fourth/tenth and fifth/eleventh centuries and are the basis for Twelver jurisprudence; see Ṭūsī, *Fihrist*, 184; Quhpā‘ī, *Majma‘*, V, 269–73; Māmaqānī, *Tanqīh*, III, 154–5; ‘Āmilī, *A‘yān*, XLVI, 153–6; Ṭihrānī, *Ṭabaqāt*, 187–8; GAL, I, 187–8; GAS, I, 544–9; Wilferd Madelung, ‘Ebn Bābawayh’, *EIr*, VIII, 2–4; Asaf Fyzee, ‘Ibn Bābawayh’, *EP*², III, 726–7; cf. Muhammad I. Marcinkowski, 2001, 199–222.

Ibn Bashshār. *See* Bundār.

Ibn Faḍḍāl, al-Ḥasan b. ‘Alī al-Taymulī. A Kufan notable and Imāmī traditionist regarded as a ‘trustworthy’ transmitter, who narrated from ‘Alī al-Riḍā. Al-‘Ayyāshī is reported to have held him in great esteem for his knowledge of jurisprudence (*fiqh*). A prolific author, he wrote a *tafsīr* (not extant) as well as one of the earliest guides and manuals on the pilgrimage (*hajj*); *see* Kishshī, *Rijāl*, 433–5, 530; Najāshī, *Rijāl*, 257–9; Māmaqānī, *Tanqīh*, I, 296, no. 2670; Ibn al-Nadīm, *Fihrist*, 274.

Ibn al-Ḥājib, Jamāl al-Dīn Abū ‘Amr ‘Uthmān Ibn Ḥājib (d. 646/1249). A Mālikī jurist and a grammarian. He wrote the *al-Amālī*, lectures and notes on various topics including glosses upon Zamakhsharī’s *tafsīr*; *see* H. Fleisch, ‘Ibn al-Ḥādījib’, *EP*², III, 781; *GAL*, I, 367–71, S I, 531–39; Ibn Khallikān, *Wafayāt*, II, 413–14.

Ibn Ḥanbal, Abū ‘Abd Allāh Aḥmad b. Muḥammad Ibn Ḥanbal b. Hilāl al-Shaybānī al-Marwazī (d. 241/855). A prominent traditionist in Baghdad, who opposed the Mu‘tazilī consensus especially on the doctrine of the createdness of the Qur’ān and was consequently persecuted. He is regarded as the progenitor of one of the Sunnī legal schools; *see* H. Laoust, ‘Aḥmad b. Ḥanbal’, *EP*², I, 272–7; A. Pākatchī and Ḥ. Anṣārī, ‘Aḥmad b. Ḥanbal’, *DMI*, VI, 718–30; Dhahabī, *Siyar*, XI, 232–98; Abū Zahra 1947; *GAS*, I, 510; *TG*, III, 456–65, 473–6.

Ibn Ḥumayd, Abū ‘Abd Allāh Muḥammad b. Ḥumayd al-Rāzī (d. 248/862). Ṭabarī studied with him in Rayy (at which time Ibn Ḥumayd was in his seventies) and is one of his most frequently cited sources in Ṭabarī’s *tafsīr*. There is no consensus on his reliability, since Ibn Ḥanbal had nothing but praise for him, while others, such as al-Nasā’ī and al-Bukhārī did not think much of him at all and he was even accused of random fabrication of chains of transmission (*isnāds*). Despite this, many besides Ṭabarī transmitted from him, including Abū Dāwūd, al-Tirmidhī, al-Qazwīnī, Ibn Abī’l-Dunyā, and al-Baghawī; *see* Dhahabī, *Siyar*, XI, 503–6; Ibn Ḥajar, *Tahdhīb*, IX, 127–31; Sezgin *GAS*, I, 289; Rosenthal 1989.

Ibn al-Ikshīd, Abū Bakr Aḥmad b. ‘Alī b. al-Ikshīd (d. 320/932). A Basran Mu‘tazilī follower of Abū ‘Alī al-Jubbā’ī [*q.v.*]; *see* J. -C. Vadet, ‘Ibn al-Ikshīd’, *EP*², III, 807; Ibn al-Murtaḍā, *Ṭabaqāt al-mu‘tazila*, 100; Baghdādī, *Ta’rikh Baghdād*, IV, 309.

Ibn Ishāq (d. c. 150/767). The famous historian to whom a biography (*sīra*) of the Prophet is attributed, though we only have it in a recension by a later scholar, Ibn Hishām (d. 218/833); *see* J. M. B. Jones, ‘Ibn Ishāq’, *EP*², III, 810–11; Ibn Ḥajar, *Tahdhīb*, IX, 38–46; Sezgin, *GAS*, I, 288–90.

Ibn Jinnī, Abū’l-Fath ‘Uthmān (d. 392/1002). A famous grammarian from Aleppo of Byzantine origin, most celebrated in the branch of grammar known as *taṣrīf* (essentially, morphology). He founded the science of Arabic etymology (*al-ish-tiqāq al-akbar*) and authored two famous grammatical works, one on the Arabic language and the other on its vowels and consonants; he also wrote a commentary on the *Dīwān* of his famous contemporary, the poet al-Mutanabbī (d. 354/955); *see* Johannes Pedersen, ‘Ibn Ḍjinnī’, *EP*², III, 754.

Ibn Jurayj, Abū’l-Walīd ‘Abd al-Malik b. ‘Abd al-‘Azīz b. Jurayj al-Rūmī al-Umawī (d. c. 149–51/766–68). An important Meccan traditionist and narrator who

- reported from the second generation. He brought together *ḥadīths* from ‘Aṭā’ b. Abī Rabāh [*q.v.*], al-Zuhrī [*q.v.*], Mujaḥid [*q.v.*] and ‘Ikrima [*q.v.*] and passed them on to the likes of Waki’, Ibn al-Mubāarak and Sufyān b. ‘Uyayna. He reportedly had both a written collection of narrations and a *tafsīr*; see Ibn Ḥajar, *Tahdhīb*, VI, 402–6; Ibn Sa’d, *Ṭabaqāt*, V, 361–2; Khalifa b. Khayyāt, *Ṭabaqāt*, 283; Bukhārī, *Ta’rikh*, III, I, 422–3; Ibn Khallikān, *Wafayāt*, II, 348; Dhahabī, *Tadhkira*, 169–71; Dhahabī, *Siyar*, VI, 325–336; *GAS*, I, 91; Ch. Pellat, ‘Ibn Djuraydī’, *EP*², suppl. 5–6, 386; Motzki, 2002, 268–85.
- Ibn Kathīr, Ismā’īl b. ‘Umar b. Kathīr (d. 774/1373). One of the best known historians and traditionists of Syria under the Bahrī Mamlūk dynasty. He was influenced to a great extent by the famous Ibn Taymiyya (d. 728/1328) and was involved in the government and politics of his day, holding a professorship in Qur’ānic exegesis at the Umayyad mosque among other appointments. His most famous literary output is a multi-volume historical work entitled *al-Bidāya wa’l-nihāya*. He wrote a mainly philological *tafsīr*, and a short history of the Qur’ān (*Faḍā’il al-Qur’ān*); see Henri Laoust, ‘Ibn Kathīr’, *EP*², III, 817–8.
- Ibn Kaysān, al-Ḥasan b. Muḥammad b. Aḥmad, Abū Muḥammad al-Ḥarbī (d. 358/968). Qur’ān reader and grammarian. Dhahabī, *Siyar*, XVI, 136.
- Ibn Māja, Abū ‘Abd Allāh Muḥammad b. Yazīd al-Qazwīnī (d. 273/887). Famous compiler of *ḥadīth* whose most well-known work is the *Kitāb al-Sunan*, or *Sunan*. He was criticised by some for including many ‘weak’ reports in his collection; see J. W. Fück, ‘Ibn Mādja’, *EP*², III, 856.
- Ibn Manjawayh al-Iṣbahānī, Abū Bakr Aḥmad b. ‘Alī b. Muḥammad (d. 428/1036). A famed *ḥāfiẓ* (one who has memorised the whole Qur’ān), and author of a number of works, mainly commentaries to the ‘canonical’ Sunnī *ḥadīth* collections; Dhahabī, *Siyar*, XVII, 438–41.
- Ibn Mardawayh, Aḥmad b. Mūsā b. Mardawayh b. Fūrak b. Mūsā b. Ja’far al-Iṣbahānī, Abū Bakr (d. 410/1019). Famous collector of *ḥadīth*; see Dhahabī, *Siyar*, XVII, 308–11.
- Ibn Mas‘ūd, ‘Abd Allāh b. Ghāfil Hudhayl al-Hudhalī (d. 32/652–3). A famous Companion of the Prophet and a Qur’ān reader. He was of Bedouin origin and one of the earliest Muslims (in some accounts the third convert), receiving the Qur’ān directly from the Prophet. In 21/642 he settled permanently in Kufa, where his teaching was highly esteemed, and his ‘Alid tendencies, especially with regard to exegesis, were better received; see J.-C. Vadet, ‘Ibn Mas‘ūd’, *EP*², III, 873–5; Ibn Sa’d, *Ṭabaqāt*, VII, 342; Ma‘rifat, 1997–8, I, 217–23; Dhahabī, *Mufasssirūn*, I, 83–8. On what can be reconstructed of Ibn Mas‘ūd’s version of the Qur’ān, see Jeffery 1937, 20–113.
- Ibn Qa‘qā’. See Abū Ja’far Yazīd b. Qa‘qā’ al-Makhzūmī.
- Ibn Qutayba, ‘Abd Allāh b. Muslim b. Qutayba (d. 276/889). One of the great Sunnī polygraphs of the third/ninth century, both a Ḥanbalī theologian and litterateur (*adīb*); see Gerard Lecomte, ‘Ibn Qutayba’, *EP*², III, 844–7.
- Ibn Sa’d, Abū ‘Abd Allāh Muḥammad b. Sa’d b. Manī‘ (d. 230/845). The author of the well-known *Kitāb al-Ṭabaqāt al-kabīr*, a major biographical dictionary of the

- strata of society; see Ibn Ḥajar, *Tahdhīb*, IX, 182–3, J. W. Fück, ‘Ibn Sa‘d’, *EP*², III, 922–3; *GAS*, I, 300–1.
- Ibn Sallām, Abū Zakariyyā Yaḥyā b. Abī Tha‘laba (fl. third/ninth century). One of the earliest Ibādī authors from the Maghrib; see Bi‘l-Ḥājī’s remarks in Hüd, *Tafsīr*, 21–2; *TG*, IV, 271; Abū’l-‘Arab, *Ṭabaqāt*, 37–9; Mālikī, *Riyād*, 122–5; Dāwūdī, *Ṭabaqāt*, II, 371; Dhahabī, *Siyar*, IX, 396; idem, *Mizān al-I‘tidāl*, IV, 380; Ibn al-Jazarī, *Ghāyat*, II, 373; Ibn Khayr al-Ishbīlī, *Fahrasat*, 56–7; Sammoud 1970; Gilliot, 1997, 181–2. On the Basran Ibādīyya, see *TG*, II, 186–233.
- Ibn al-Sarrāj. A grammarian of Baghdad; see Henri Fleisch, ‘Ibn al-Sarrāj’, *EP*², III, 930.
- Ibn al-Sikkīt Abū Yūsuf Ya‘qūb b. Ishāq known as Ibn al-Sikkīt (d. 244/858). A minor Kufan grammarian; see ‘Ibn al-Sikkīt’, *EP*², III, 940; *GAL*, I, 121, S I, 180. His famous work on grammar is *Iṣlāḥ al-mantiq*.
- Ibn Sīrīn, Abū Bakr Muḥammad (d. 110/728). Traditionist, jurist and also first renowned Muslim interpreter of dreams; see T. Fahd, ‘Ibn Sīrīn’, *EP*², III, 947–8; Ibn Khallikān, *Wafayāt*, IV, 181–3; Dhahabī, *Siyar*, IV, 606–22.
- Ibn Taymiyya (d. 728/1328). Famous Ḥanbalī scholar whose works attracted many modern jurists because of his erudition and clarity of prose. His extensive writings (and some dictations) have been collected in the *Responsa (al-Fatāwā)*, 37 volumes), *Epistles (al-Rasāil)*, 6 volumes), and other similar collections. His writings span all of the religious sciences and Islamic intellectual history; see Ismā‘īl, 1998.
- Ibn ‘Umar. See ‘Abd Allāh b. ‘Umar b. al-Khaṭṭāb.
- Ibn Wahb, Abū Muḥammad ‘Abd Allāh b. Wahb b. Muslim al-Fihri (d. c. 195–6/810–11). An Egyptian narrator and *mufasssīr*; see J. David-Weill, ‘Ibn Wahb’, *EP*², III, 963; Ṭabarānī, *al-Mu‘jam*, XI, no. 11830; Yaḥyā b. Sallām, *al-Taṣārīf*, 150.
- Ibn Zayd, ‘Abd al-Raḥmān b. Zayd b. Aslam al-‘Umarī (d. 182/798). Known as an expert in *tafsīr*, he was an important source of narrations for both ‘Abd al-Razzāq and Ibn Wahb; see *GAS*, I, 38; Ibn Ḥajar, *Tahdhīb*, VI, 177–8.
- ‘Ikrima, Abū ‘Abd Allāh ‘Ikrima al-Barbarī (d. 105/723–4). Probably the most famous transmitter of the ‘commentary’ of Ibn ‘Abbās represented in the traditional accounts. His trustworthiness was disputed in the biographical dictionaries and among commentators; see Dhahabī 1961–2, I, 107–13; Dhahabī, *Siyar*, V, 12–36; Dāwūdī, *Ṭabaqāt*, I, 380–1; Ma‘rifat, 1997–8, I, 348–62; Joseph Schacht, ‘Ikrima’, *EP*², III, 1081–2.
- ‘Imrān b. al-Ḥuṣayn (d. 52/672). A Companion of the Prophet, he was among those who did not take sides during the first civil war (*i‘tazala al-fitna*); see Dhahabī, *Siyar*, II, 508–12, no. 105.
- Jābir b. ‘Abd Allāh, Abū ‘Abd Allāh, al-Salamī al-Khazrajī al-Anṣārī (d. 78/697). A Companion of the Prophet, accompanying him on numerous expeditions. He is said to have fought alongside ‘Alī at Ṣiffin (37/657). He is noted as the most prolific narrator of traditions from the Prophet, and regarded highly by *ḥadīth* scholars. Many transmitted his traditions which he is supposed to have collected in his compilatory collection (*ṣaḥīfa*). He enjoys special status in Shī‘ī tradition, since the

ḥadīths recorded on his authority in Shī'ī sources bear on the special qualities of 'Alī and the graces granted him by God. Significantly, he is credited with the *ḥadīth* about the appointment of 'Alī as legatee (*waṣī*) by the Prophet, among numerous other traditions that bear upon the virtues of the imams after 'Alī; see M. J. Kister, 'Djābir b. 'Abd Allāh', *EP*², suppl. 3–4, 230–2. Dhahabī, *Tadhkira*, I, 43–4, describes him as the 'jurist of Medina'; see Balādhurī, *Ansāb* I, 248; Khalifa b. Khayyāṭ, *Ta'rikh*, 65; Ṭabarī, *Dhayl*, 58–9.

Ja'far al-Ṣādiq, Abū 'Abd Allāh Ja'far b. Muḥammad b. 'Alī b. al-Ḥusayn b. 'Alī b. Abī Ṭālib, known as al-Ṣādiq (the truthful one) (d. 148/765). Successor to Muḥammad al-Bāqir [*q.v.*], he was the imam of the Shī'a of his time, accepted both by Ismā'īlī and Twelver Shī'īs, and an authority on *ḥadīth* and jurisprudence (*fiqh*) for Sunnī scholars. He is attributed the authorship of a commentary on the Qur'ān, which has reached us in two recensions, one being the so-called Shī'ī recension and the other the so-called Sufī recension; see Marshall G. Hodgson, 'Dja'far al-Ṣādiq', *EP*², II, 374–5.

Jāmī, Nūr al-Dīn 'Abd al-Raḥmān Jāmī (d. 898/1492). A Naqshbandī, was one of the great Persian Sufi poets of the pre-modern era. A prolific author, he was associated with the Timurid court at Herat; see Cl. Huart – [H. Massé], 'Djāmī', *EP*², II, 421–22. His collection of poems (*mathnawī*) is entitled *Silsilat al-dhahab*.

Jarīr b. 'Abd al-Ḥamīd [b. Jarīr] b. Qurṭ al-Kūfī (d. 188/804). Born in the district of Iṣfahān and brought up in Kufa, he later moved to Rayy where he spread his knowledge; he was generally considered a 'trustworthy' transmitter (*thiqa*) of *ḥadīth*; see Ibn Ḥajar, *Tahdhīb*, II, 75–7; Dhahabī, *Siyar*, IX, 9–18.

al-Jawnī, Abū 'Imrān Mūsā b. Sahl al-Baṣrī (d. 307/919). A widely travelled and respected traditionist; see Dhahabī, *Siyar*, XIV, 261, no. 167.

al-Jubbā'ī, Abū 'Alī al-Jubbā'ī, Muḥammad b. 'Abd al-Wahhāb (d. 303/915–6). One of the most celebrated of the Basran Mu'tazila, who differed from the Baghdad Mu'tazila over the question of human free will. Abū'l-Ḥasan al-Ash'arī (d. 323/935) studied with him before making his definitive break with the Mu'tazila and dedicating his efforts to refuting Mu'tazilism, especially that of his former master al-Jubbā'ī; see Louis Gardet, 'al-Djubbā'ī', *EP*², II, 569–70. A *tafsīr*, based upon various statements attributed to him, has been put together by Gimaret (1996). On his son, Abū Hāshim 'Abd al-Salām b. Muḥammad al-Jubbā'ī, see Ibn al-Murtaḍā, *Ṭabaqāt al-Mu'tazila*, 94–100, 105, 107–10, 114, 130; L. Gardet, 'al-Djubbā'ī', *EP*², II, 570; *GAS*, I, 623–4.

Junayd, Abū'l-Qāsim b. Muḥammad al-Nihāwandī (d. 298/910). A famous mystic of Baghdad who came to be known as the founder of the Baghdad school of Sufism. For an account of his life and works, see Abdel Kader 1976; Roger Deladrière 1983; A. J. Arberry, 'al-Djunayd', *EP*², II, 60.

Juwaynī, Abū'l-Ma'ālī 'Abd al-Malik (478/1085). A major Ash'arī theologian, he wrote an influential manual on the theology of that school entitled *Kitāb al-Irshād ilā qawāṭi' al-adilla fi uṣūl al-ī'tiqād*, tr. Paul Walker 2000. He taught in Mecca and Medina, where he got his sobriquet 'imam of the two holy Cities' (*imām al-ḥaramayn*); see Louis Gardet, 'al-Djuwaynī', *EP*², II, 605–6.

- Ka'b al-Aḥbār Abū Ishāq b. Māṭī' b. Haysu' (or Haynu') (d. 32/652 or 34/654). A Yemeni of Jewish origin, on the authority of whom much haggadic and talmudic material in narrations is reported; see M. Schmitz, 'Ka'b al-Aḥbār', *EP*², IV, 316–17; Ibn Sa'd, *Ṭabaqāt*, VII/2, 156; Ibn al-Nadīm, *Fihrist*, 32; Ibn Ḥajar, *Tahdhīb*, VIII, 438–40.
- Ka'b b. al-Ashraf (d. 4/625). Jewish opponent of Muḥammad at Medina; see W. Montgomery Watt, 'Ka'b b. al-Ashraf' *EP*², IV, 315; Rubin, 1990, 65–71.
- al-Ka'bī, Abū'l-Qāsim 'Abd Allāh b. Aḥmad b. Maḥmūd al-Balkhī (d. 317/929). A well-known scholar, theologian and head of a branch of the Mu'tazila called al-Ka'biyya; see Ibn Khallikān, *Wafayāt*, III, 45; Albert Nader, 'al-Balkhī', *EP*², I, 1002; 'Abbās Zaryāb, 'Abū'l-Qāsim Balkhī', *DMI*, VI, 151–6; Ibn al-Murtaḍā, *Ṭabaqāt al-Mu'tazila*, 88–9 *inter alia*; GAS, I, 622–3; Dhahabī, *Tadhkira*, 803.
- al-Kalbī, Abū'l-Naḍr Muḥammad b. al-Sā'ib b. Bishr al-Kalbī (d. 146/763). Renowned as a Qur'ān commentator (*mufasssīr*) and contemporary of another early *mufasssīr*, Muqātil b. Sulaymān al-Balkhī (d. 150/767). A Shī'ī, he was interested in what may be termed universal history and the history of religions, especially pre-Islamic, Jewish and Christian; but he was also renowned for other branches of knowledge: poetry, literature, philology, genealogy, tradition and ancient legends. His commentary on the Qur'ān, now lost, is supposed to have been the longest ever composed and in it he is said to have espoused pro-'Alid interpretations of particular verses. He was known as a transmitter of exegetical sayings going back to Ibn 'Abbās [*q.v.*]; see W. Atallah, 'al-Kalbī', *EP*², IV, 495–6; Ibn Sa'd, *Ṭabaqāt*, VI, 358ff; Ibn Qutayba, *Kitāb al-Ma'ārif*, 535; Ibn al-Nadīm, *al-Fihrist*, 107ff; Ibn Khallikān, *Wafayāt*, IV, 309–11; Yaghmūri, *Nūr al-qabas* 256–62; Ṣafadī, *al-Wāfi*, III, 83; Ibn al-Athīr, *Lubāb*, III, 47. On his *tafsīr*, of which scholars have consulted manuscripts from various collections (Chester Beatty MS 4224, Ayasofya MS 118 and Hamidiye MS 40), see Dāwūdī, *Ṭabaqāt*, II, 149; Rippin, 1994, 50–6; Wansbrough 1977, 130–6, 140–7 *inter alia*; Schöllner 2000, 18–48. It has been suggested that the *tafsīr* is identical to *al-Wāḍiḥ fi tafsīr al-Qur'ān* of Abū Muḥammad al-Dīnawarī (d. 307/920); see Rippin, 1984, 23; GAS, I, 34–5. On the use of his narrations in Shī'ī sources, see Kūfī, *Tafsīr*, I, 121–22 on Q. 5:11; Ṭūsī, *Tibyān*, X, 369 and Ṭabrisī, *Majma' al-bayān*, XXX, 137 on Q. 93:7; cf. Kohlberg 1992, 343 on the use of his *tafsīr* by Ibn Ṭāwūs (d. 673/1275); Rubin 1995, 91 & 94. He was accused of being unreliable (*matrūk*) and of being a Shī'ī; see Bukhārī, *Kitāb al-Du'afā'* 105ff; idem, *al-Ta'rikh al-kabīr*, I, 101; Ibn Kathīr, *Tafsīr al-Qur'ān*, II, 71 on Q. 5:56; Ibn al-Athīr, *Lubāb*, III, 47; Ibn Khallikān, *Wafayāt*, IV, 310; Ṣafadī, *Wāfi*, III, 83; Ibn Taymiyya, *al-Muqaddima* 69ff where he is criticised alongside other early *mufasssīrūn* such as Wāqidī, Tha'labī and others.
- Kāshifī, Kamāl al-Dīn Ḥusayn b. 'Alī Kāshifī known as *wā'iz* (preacher) (d. 910/1504–5). A major Timurid literary figure, preacher, theologian and Sufi. Born in the Shī'ī-dominated city of Sabzavār (Bayhaq), he moved to Herat where he became a courtier of Sulṭān Ḥusayn Bayqarā (d. 911/1506) and was closely associated with the vizier Mīr 'Alī Shīr Nawā'ī (d. 906/1501). Famous as the author of the martyrology *Rawḍat al-shuhadā'*, which some regard as proof of his Shī'ism, he wrote two Sufi commentaries of Sunnī character on the Qur'ān: one a more

- concise text, *Mawāhib-i 'Aliyya* (or *Tafsīr-i Husaynī*), and the other an extensive but incomplete work (up to *sūrat al-Nisā'*, Q. 4) *Jawāhir al-tafsīr*; see G. H. Yusofi, 'Kāshifī', *EP*², IV, 703–5; Sands 2003; Jacobs 1999, 50–80.
- Khalaf b. Hishām al-Baghdādī (d. 229/843). A well-known Qur'ān reciter (*muqri'*); see Najāshī, *Rijāl*, I, 208–10.
- al-Kharrāz Abū Sa'īd Aḥmad b. 'Īsā al-Kharrāz (d. 286/899). A famous Baghdadi Sufi; see Wilferd Madelung, 'al-Kharrāz', *EP*², IV, 1083; Qushayrī, *Risāla*, I, 98–9; Jāmī, *Nafahāt*, 73–6. A collection of treatises attributed to him, *Rasā'il al-Kharrāz*, has been edited by Qāsim al-Sāmarrā'ī.
- al-Kirmānī, Muḥammad b. Yūsuf (d. 786/1384). Compiler of a commentary on Bukhārī's *Ṣaḥīḥ*, entitled *Sharḥ Ṣaḥīḥ al-Bukhārī*.
- al-Kisā'ī, Abū'l-Ḥasan 'Alī b. Ḥamza al-Kisā'ī (d. c. 189/805). A well-known philologist and Qur'ān reader; had close relations with the 'Abbāsīd court for many years, as tutor of the caliph al-Mahdī's son al-Rashīd and later the latter's sons, al-Amīn and al-Ma'mūn; his is the latest of the seven established Qur'ānic readings; see R. Sellheim, 'al-Kisā'ī', *EP*², V, 174–5.
- al-Kishshī, Abū 'Amr Muḥammad b. 'Umar (d. 340/951). Compiled one of the first major Imāmī biographical dictionaries; see Wilferd Madelung, 'al-Kashshī', *EP*², IV, 711; Najāshī, *Rijāl*, 372; cf. Sachedina 1984, 183–206.
- al-Kumayt b. Zayd al-Asadī (d. 126/743). Famous Kufan poet; see J. Horovitz [-Ch. Pellat], 'al-Kumayt', *EP*², V, 374–5.
- Labīd, Abū 'Aqīl b. Rabī'a (d. c. 40/661). A famous *mukhaḍram* (an individual who was a poet before Islam and survived after its advent, dying a Muslim). One of his poems is included in the pre-Islamic canon of the *mu'allaqāt*; see C. Brockelmann, 'Labīd b. Rabī'a', *EP*², V, 583–4; Ibn Sa'd, *Ṭabaqāt*, VI, 20–1; Iṣfahānī, *Aghānī*, XIV, 90–8; *GAL*, I, 29–30, S II, 65–67; *GAS*, II, 126–7; al-Zawzanī, *Sharḥ al-mu'allaqāt* 198–234; Arberry 1957, 119–48.
- al-Layth, Abū'l-Ḥārīth al-Layth al-Baghdādī (d. 240/854). A Qur'ān reciter (*muqri'*) who associated with al-Kisā'ī [q.v.]; see Najāshī, *Rijāl*, I, 211.
- al-Layth b. al-Muẓaffar (d. c. 184/800). Arabic philologist, grammarian, jurist, and student of al-Khalīl b. Aḥmad, the author of *Kitāb al-'Ayn*. He was said to have composed that book himself; R. Sellheim, 'al-Layth b. al-Muẓaffar', *EP*², V, 711. On the relationship between al-Layth and al-Khalīl, see Talmon 1997.
- Makkī b. Abī Ṭālib Ḥammūsh al-Qaysī (d. 437/1045). Born in Qayrawān, was a well-known scholar of grammar and the Qur'ān in al-Andalus. Works of his on Qur'ānic topics that are extant include *Kitāb al-Kashf*; *Kitāb Mushkil*; *Kitāb Tafsīr al-mushkil*; *Kitāb Tafsīr al-mushakkal*; see Dāwūdī, *Ṭabaqāt*, II, 331–2; Ibn Khallikān, *Wafayāt*, IV, 361; Mashannī 1986.
- Ma'mar b. Rāshid (d. 154/770–71). A Basran traditionist, he is usually known as the narrator for the *tafsīr* of Qatāda [q.v.] and was the main source for much of 'Abd al-Razzāq's narrations in his *al-Muṣannaḥ* and his *Tafsīr*. Cf. *GAS*, I, 81, 290–1; Dhahabī, *Tadhkira*, I, 364; Ibn Ḥajar, *Tahdhīb*, X, 243–6.
- Manṣūr b. al-Mu'tamir, Abū 'Attāb al-Sulamī al-Kūfī (d. 133/750). Famous Kufan tra-

- ditionist who transmitted from the likes of Ibrāhīm al-Nakhaʿī, Saʿīd b. Jubayr [q.v.] and Mujāhid b. Jabr [q.v.]; see Dhahabī, *Siyar*, V, 402–412.
- Masʿada b. Ṣadaqa al-ʿAbdī. Narrated from Muḥammad al-Bāqir, Jaʿfar al-Ṣādiq and ʿAlī al-Riḍā. Most of the Shīʿī biographers regard him as a Sunnī (ʿāmmī) but as one whose narrations are ‘trustworthy’ (*muwaththaq*). Other sources suggest that he was a Zaydī of the Batriyya branch; see Najāshī, *Rijāl*, 357; Ṭūsī, *Rijāl*, 40; Kishshī, *Rijāl*, 248; Māmaqānī, *Tanqīh*, III, 212; Ibn Dāwūd, *Rijāl*, 188.
- al-Māwardī, Abūʿl-Ḥasan ʿAlī b. Muḥammad b. Ḥabīb (d. 450/1058). A Basran Shāfiʿī jurist (*faqīh*), author of several books on religious, political, social issues, language and belles-lettres (*adab*); he also composed a *tafsīr*: *al-Nukat waʿl-ʿuyūn*; see C. Brockelmann, ‘al-Māwardī’, *EP*², VI, 869; *GAL*, I, 386; Ibn Khallikān, *Wafayāt*, III, 282–4.
- Mihjan b. al-Adraʿ al-Aslamī. An early convert to Islam who narrated a few *ḥadīth*s from the Prophet. He took up residence in Basra and is said to have died towards the end of Muʿāwiya’s reign. Ibn Ḥajar, *Tahdhīb*, V, 381, no. 7566.
- Muʿāwiya b. ʿAmmār b. Khabbāb al-Duhanī (d. 175/791). A ‘trustworthy’ transmitter (*thiqa*) of *ḥadīth* from Kufa and author of several works, including a book on prayers (*Kitāb al-Ṣalāt*) and one on divorce (*Kitāb al-Ṭalāq*), Najāshī, *Rijāl*, II, 346–48; Kishshī, *Rijāl*, 260; Tustarī, *Rijāl*, IX, 42.
- al-Mubarrad, Abūʿl-ʿAbbās Muḥammad b. Yazīd al-Thumālī (d. c. 286/900). A major figure in the Basran school of grammar and a prolific author; see R. Sellheim, ‘al-Mubarrad’, *EP*², VII, 279–82; *GAL*, I, 109; *GAS*, IX, 78–81; Ibn al-Nadīm, *Fihrist*, 59.
- al-Mufaḍḍal b. Muḥammad al-Ḍabbī (d. between 164–70/784–7). An Arabic philologist of the Kufan school. He famously took part in the ʿAlid uprising of Ibrāhīm b. ʿAbd Allāh (the brother of al-Nafs al-Zakiyya) against the ʿAbbāsīd caliph al-Manṣūr. After the uprising was put down, he was imprisoned for a while, but was later pardoned by the caliph and appointed tutor to his son, the future caliph al-Mahdī. Apart from grammar, al-Mufaḍḍal was also regarded as an authority on the poetry of the pre-Islamic (*jāhiliyya*) period, like the famous Ḥammād al-Rāwiya. Unlike the latter, however, he was celebrated for the reliability of his transmission. His principal work is a collection of old Arabic *qaṣīdas* called the *Mufaḍḍāliyyāt*, which he compiled for his royal pupil al-Mahdī; see I. Lichtenstädter, ‘al-Mufaḍḍal’, *EP*², VII, 305–6.
- Muḥammad al-Bāqir, Abū Jaʿfar Muḥammad b. ʿAlī (d. c. 117/735). Shīʿī imam; see Etan Kohlberg, ‘Muḥammad b. ʿAlī al-Bāqir’, *EP*², VII, 397–9; for further details, and on his intellectual heritage, see Lalani 2000.
- Muḥammad b. Abī ʿUmayr [Abū Aḥmad Zayd b. ʿĪsā al-Azdī]. See Ibn Abī ʿUmayr.
- Muḥammad b. ʿAlī, Abū Jaʿfar al-Bāqir. See Muḥammad al-Bāqir.
- Muḥammad b. al-Ḥanafīyya (d. 81/700–1). Son of ʿAlī b. Abi Ṭālib from Khawla and a woman of the Banū Ḥanifa. He was generally a pacifist, not wishing to involve himself with the various disputes between the leading Muslim factions during the first two civil wars. However, an Iraqi enthusiast, al-Mukhtār, stirred up a revolutionary movement in the former’s name: Muḥammad tried to avoid

- any contact with al-Mukhtār but eventually needed his help to escape imprisonment under the contender to the caliphate, ‘Abd Allāh b. al-Zubayr. After the failure of al-Mukhtār’s revolt and the defeat a few years later of Ibn al-Zubayr, Ibn al-Ḥanafīyya visited the Marwānid caliph in Damascus and recognised his legitimacy, thereafter returning to Medina where he eventually died; see Fr. Buhl, ‘Muḥammad b. al-Ḥanafīyya’, *EP*², VII, 402–3.
- Muḥammad b. Ka‘b, Abū Ḥamza al-Qurazī (d. 112/731). A narrator of *ḥadīth* regarded as a reliable authority; see Ibn Khallikān, *Wafayāt*, (al-Harrā al-Naḥawī), V, 218; Dhahabī, *Siyar*, V, 65–8; GAS, I, 32; Khalifa b. Khayyāt, *Ta’rikh*, 363; Ṭabarī, *Ta’rikh (Dhayl al-mudhayyal)*, 2496–7, tr. Landau-Tasseran, 231.
- Muḥammad b. Muslim, Abū Ja‘far b. Rabāḥ (d. 150/767). A Kufan traditionist, he was an Imāmī notable and jurist, who was a disciple of Muḥammad al-Bāqir and Ja‘far al-Ṣādiq. Like Zurāra [*q.v.*], he is regarded as one of the most trustworthy narrators of his time; see Najāshī, *Rijāl*, II, 199–200; Kishshī, *Rijāl*, Bombay edn, 107–13; Ibn Dāwūd, *Rijāl*, 184
- Muḥammad b. Sa‘d b. Muḥammad b. al-Ḥasan b. ‘Aṭīyya b. Sa‘d b. Junāda al-‘Awfī (d. 276/889). An important direct source of Ṭabarī, represented a complete tradition of narrations that are reflected in a family chain of narrators going back to Ibn ‘Abbās; see Khaṭīb, *Ta’rikh Baghdād*, V, 322; Gilliot 1990, 25. This *isnād* appears 1,560 times in Ṭabarī’s *tafsīr*.
- Muḥsin al-Maythamī. Transmitted some traditions from Ja‘far al-Ṣādiq, see Khū‘ī, *Mu‘jam*, XIV, 196, no. 9892; Tustarī, *Rijāl*, VII, 485.
- Mujāhid b. Jabr, Abū’l-Ḥajjāj al-Makkī (d. 104/722). An important disciple of the commentary school of Ibn ‘Abbās, he also narrated exegetical material from ‘Alī b. Abī Ṭālib and Ubayy b. Ka‘b [*q.v.*]. He is regarded as one of the initiators of the commentary method according to one’s personal opinion (*bi’l-ra’y*); see Dhahabī, *Mufasssīrūn*, I, 107; Ma‘rifat, 1997–8, I, 335–42; Ibn Sa‘d, *Ṭabaqāt*, V, 446–67; Ibn Ḥajar, *Tahdhīb*, X, 43–4; GAS, I, 29; Nöldeke, GQ, II, 167; Ibn al-Nadīm, *Fihrist*, 33; Dhahabī, *Tadhkira*, 92–3; Yāqūt, *Irshād*, VI, 242–3; Andrew Rippin, ‘Muḍjāhid’, *EP*², VII, 293; Leemhuis 1981, 169–81. The *tafsīr* attributed to him has been edited by ‘Abd al-Raḥmān al-Ṭāhir al-Sūrati: Mujāhid, *Tafsīr*.
- Muqātil b. Ḥayyān b. Duwāl Dūr, Abū Biṣṭām al-Nabtī al-Bajlī (d. 153/770). *Ḥadīth* authority. Dhahabī, *Siyar* VI, 340; on the possible confusion between him and Muqātil b. Sulaymān, see Crone, 1997.
- Muṭarrif b. ‘Abd Allāh b. Shukhayyir (d. 95/713). A Basran narrator, who narrated from, among others, ‘Alī b. Abī Ṭālib, ‘Ammār [*q.v.*], Ubayy b. Ka‘b [*q.v.*] and ‘Ā’isha [*q.v.*]. He was regarded as a trustworthy transmitter (*thiqa*) of *ḥadīth*. He kept company with the authorities and was aloof from the revolt of Ibn al-Ash‘ath in Iraq; see Dhahabī, *Tadhkira*, I, 64–5.
- al-Muthannā b. Ibrāhīm al-Āmulī. One of Ṭabarī’s teachers whilst he was a student at al-Rayy. He is an important source for Ṭabarī but very little is known about him.
- Mūsā b. Bakr al-Wāsiṭī. Originally a Kufan, he transmitted from both Ja‘far al-Ṣādiq and Mūsā al-Kāzim; see Kishshī, *Rijāl*, 371, no. 305; Tustarī, *Qāmūs*, IX, 139; Ṭūsī, *Rijāl*, 307, no. 441, 359, no. 9.

- Nābigha al-Dhubyānī (*fl.* late sixth century). One of the major pre-Islamic poets and attached to the Ghassānid Christian court at al-Ḥīra; *see* Albert Arazi, 'al-Nābigha al-Dhubyānī', *EP*², VII, 840–2.
- al-Naḍr b. Suwayd. A 'trustworthy' transmitter (*thiqa*) of *ḥadīth* who authored a book; he transmitted from Mūsā al-Kāẓim; Tustarī, *Qāmūs*, IX, 201; Ṭūsī, *Rijāl*, 362, no. 2.
- Nāfi' b. 'Abd al-Rahmān al-Laythī (d. 169/785). One of the seven established Qur'ān readers who lived and died in Medina. His pupils Warsh (d. 197/812) and Qālūn (d. 220/835) were the main transmitters of his reading; the transmission of the Qur'ān from Warsh on the authority of Nāfi' (known as *Warsh 'an Nāfi'*) is still used in the Muslim world today, especially in West Africa; *see* Andrew Rippin, 'Nāfi' al-Laythī', *EP*², VII, 878; Najāshī, *Rijāl*, I, 107–11.
- al-Nakha'ī, Ibrāhīm b. Yazīd (d. 96/717). A Kufan traditionist and jurist who transmitted a great deal of material from Anas b. Mālik [*q.v.*] and 'Ā'isha [*q.v.*]. He was a proponent of the use of *ra'y* (personal opinion) if it was based on a sound knowledge of the existing body of tradition. He influenced a number of theological currents which manifested themselves in the later legal schools, primarily the Ḥanafī one; *see* Gerard Lecomte, 'Ibrāhīm al-Nakha'ī', *EP*², VII, 921–2; Ibn Ḥajar, *Tahdhīb*, I, 177–9; Dhahabī, *Siyar*, IV, 520–9.
- Naṣr b. 'Āṣim al-Laythī (d. 89/707). An early grammarian and disciple of Abū'l-Aswad al-Du'ālī (d. 69/688); *see* GAS, I, 24; al-Zubaydī, *Ṭabaqāt al-naḥwīyyīn*, 21.
- al-Nawawī, Muḥyī'l-Dīn Yahyā b. Sharaf (d. 676/1277). A Shāfi'ī jurist famous for his knowledge of *ḥadīth* and his commentary on Muslim's *Ṣaḥīḥ*; *see* Willi Heffening, 'al-Nawawī', *EP*², VII, 1041–2.
- al-Nu'mān b. Muḥammad, Abū Ḥanīfa, known as al-Qāḍī al-Nu'mān (d. 363/974). The greatest Ismā'īlī jurist of all time, he served the first four Fāṭimid caliphs and became the highest juridical authority of the empire. He wrote on jurisprudence but also on the esoteric interpretation of the Qur'ān, rituals and legal and religious precepts; *see* Ismail K. Poonawala, 'A reconsideration of al-Qāḍī al-Nu'mān's madhhab', *BSOAS* 38 (1974), 572–9; for fuller references, *see* F. Dachraoui, 'al-Nu'mān b. Abī 'Abd Allāh', *EP*², VIII, 117–18; Daftary, 1990, 249ff.
- al-Qāḍī 'Abd al-Jabbār. *See* 'Abd al-Jabbār.
- al-Qaffāl, Abū Bakr Muḥammad b. 'Alī (d. 365/976). A native of Shāsh (Tashkent), he was a student of Ṭabarī, a traditionist and an adherent of the Shāfi'ī school, who introduced that rite to Transoxiana in Central Asia; *see* GAS, I, 497–8; al-Ṣafadī, *Wāfi*, IV, 112–14; Dāwūdī, *Ṭabaqāt*, II, 198–200; Ibn Khallikān, *Wafayāt*, IV, 200–1; Dhahabī, *Siyar*, XVI, 283–5; Gilliot, 1999, 137–8. Al-Qaffāl wrote a book on legal theory, a commentary on al-Shāfi'ī's book on legal theory and a commentary on the Qur'ān; *see* Ismā'īl, 1998, 129.
- al-Qāsim b. al-Ḥasan (d. 272/885). One of Ṭabarī's teachers in *ḥadīth*; *see* Khaṭīb, *Ta'rikh Baghdād*, XII, 432; Gilliot, 1990, 27.
- Qatāda b. Di'āma al-Sadūsī (d. 117/735). A Basran, he was blind from birth, but proverbial for his memory and knowledge of genealogies, lexicography, historical traditions, Qur'ānic exegesis and readings. He was a pupil of al-Ḥasan al-Baṣrī

- [*q.v.*] and Ibn Sirīn; see Ch. Pellat, 'Ḳatāda b. Dī'āma', *EP*², IV, 748; Dhahabī, *Siyar*, V, 269–83, no. 132; Dhahabī, *Mufasssirūn*, I, 125–7; Dāwūdī, *Ṭabaqāt*, II, 43–4; Ibn Khallikān, *Wafayāt*, IV, 85–6; Dhahabī, *Tadhkirat*, I, 115–17; Ibn Ḥajar, *Tahdhīb*, VIII, 351–6; Ibn Sa'd, *Ṭabaqāt*, VII, 329–31; GAS, I, 31; Nöldeke, *GQ*, II, 168.
- al-Rāghib, Abū'l-Qāsim al-Ḥusayn b. Muḥammad, better known as al-Rāghib al-Iṣfahānī (d. *ante* 441/1050). For someone so frequently cited and well-known for opinions on issues ranging from Qur'ānic lexicography to ethics (al-Ghazālī is famously reputed to have carried with him on his travels a copy of Rāghib's principal work on Islamic ethics), it is extremely rare to find an informative biographical entry on al-Rāghib al-Iṣfahānī in the Muslim literary tradition. Al-Dhahabī can only tell us that he was an astute scholar, an impressive inquirer and the author of several compilations. Although the traditional death date ascribed to Rāghib is 503/1108, several alternative dates have been adduced: between 440/1048 and 470/1077 (Dhahabī, *Siyar*, XVIII, 120–1); the early part of the fifth century (Suyūṭī, 1964, II, 297); the middle of the fifth/eleventh century (Madelung, 1974, 152–163). As E. Rowson has pointed out, Rāghib frequently alludes to contemporaries who can be indentified as belonging to the circle of the Buyid vizier Ibn 'Abbad (d. 385/995), and later his successor, al-Ḍabbī (d. 399/1008). Rāghib is best known for his contribution to the field of Islamic ethics, where his principal works are *al-Dharī'a ilā makārim al-sharī'a* and *Tafṣīl al-nash'atayn wa-taḥṣīl al-sa'adatayn*. He wrote works of philosophy and he is also the author of a *tafsīr*, now mostly lost, and one of the most celebrated dictionaries of Qur'ānic terms, the *Mufrādāt al-Qur'ān*; see Everett K. Rowson, 'Al-Rāghib al-Iṣfahānī', *EP*², VIII, 389–90.
- Rabī' b. Anas al-Bakrī (d. 139/756). A Basran narrator of the second generation of Muslims; see GAS, I, 34; Ibn Ḥajar, *Tahdhīb*, III, 238–9; Ma'rifat, 1997–8, I, 411.
- al-Ru'āsī, Abū Ja'far Muḥammad. According to legend, the founder of the Kufan school of grammar in the second/eighth century; see Janusz Danecki, 'Al-Ru'āsī', *EP*², VIII, 573.
- al-Rummānī (d. 384/994). Seminal thinker in linguistics and the literary sciences; see J. Flanagan, 'Al-Rummānī', *EP*², VIII, 614–5; *GAL*, I, 20, 113, S I, 175; Ibn Khallikān, *Wafayāt*, III, 299; Dhahabī, *Siyar*, XII, 533.
- Ruways, Muḥammad b. al-Mutawakkil (d. 238/852). A famous Qur'ān reciter (*muqri'*) of Basra; see Najāshī, *Rijāl*, I, 216.
- Sahl b. Sa'īd. A Companion of the Prophet who died during the latter's lifetime; see Dhahabī, *Siyar*, III, 422.
- Sa'd b. Ṭarīf (also known as Sa'd al-Iskāf or Sa'd al-Khaffāf; see Kishshī, *Rijāl*, 187, no. 91). Transmitted from both Zayn al-'Ābidīn and Muḥammad al-Bāqir [*q.v.*]; cf. Ṭūsī, *Rijāl*, 92, no. 17, and 124, no. 3.
- Sa'īd b. Jubayr b. Hishām al-Asadī al-Wālibī (d. 95/714). A famous scholar, traditionist and Qur'ān reciter (*muqri'*), renowned for his knowledge, especially that of the Qur'ān. He was killed by al-Ḥajjāj for having taken part in the rebellion of Ibn al-Ash'ath, together with other famous figures, Mujāhid b. Jabr [*q.v.*], Ṭalq b. Ḥabīb and 'Atā' b. Abī Rabāḥ [*q.v.*]; see Dhahabī, *Siyar*, IV, 321–43, no. 116; Dhahabī, *Tadhkira*, I, 76–7; Ibn Ḥajar, *Tahdhīb*, IV, 11–14; GAS, I, 28–9; Lecomte 1978.

- al-Sakhāwī, Shams al-Dīn (d. 902/1497). A famous Egyptian traditionist, prosopographer and historian; see Carl F. Petry, 'al-Sakhāwī', *EP*², VIII, 881–2.
- Salmān al-Fārisī (d. after 23/644). A Companion of the Prophet and one of the most popular figures of Muslim legend. He is said to have recognised the signs of Muḥammad's prophethood, and later at the siege of Medina by the Meccans, to have suggested to the Prophet the digging of a trench (*khandaq*) in order to preserve themselves from the enemy. Salmān is venerated in Shī'ī tradition on account of his intimacy with the family of the Prophet; in speculations of Gnostic Shī'ism, he commands even higher respect; see Giorgio Levi Della Vida, 'Salmān al-Fārisī', *EP*¹, IV, 116–17.
- al-Sha'bi, 'Amir b. Sharāḥil (d. 103/721–110/728). Famous early legal expert and transmitter of *ḥadīth*; see Gaultier H. A. Juynboll, 'Al-Sha'bi', *EP*², IX, 162–3; Ibn Khallikān, *Wafayāt*, III, 12–15; Dhahabī, *Siyar*, IV, 294–319.
- al-Shāfi'ī, Muḥammad b. Idrīs al-Shāfi'ī (d. 204/820). The eponym of the Shāfi'ī school of law. He was considered the 'renewer' (*mujaddid*) of the second/eighth century. He was probably born in Gaza, but after the death of his father, moved with his mother to Mecca. Having spent time with the tribe of Hudhayl, he acquired great skill as a poet and is said to have been admired in this respect by later literary luminaries such as al-Jāḥiẓ (d. 255/869). He was also an excellent archer, but abandoned these activities for a quest for knowledge. At Mecca he studied with the eponym of another school of law, Mālik b. Anas (d. 179/795), the author of the famous legal manual *al-Muwatta'*. Al-Shāfi'ī spent many years in Iraq where he met with the two progenitors of the other Sunnī schools, Abū Ḥanīfa [*q.v.*] and Aḥmad b. Ḥanbal [*q.v.*], before spending time in Yemen and finally settling in Egypt where he composed his two most famous works, the *Kitāb al-Umm* and *Risāla*; see E. Chaumont, 'Al-Shāfi'ī', *EP*², IX, 181.
- Shaykhzāda, Muḥammad b. Muṣliḥ (d. 951/1544). *Shaykh al-Islām* (chief muftī) of Istanbul and author of a commentary on Bayḍāwī's *Tafsīr: Ḥāshiyat Muḥyi al-Dīn Shaykhzāda alā tafsīr al-qāḍī al-Bayḍāwī*.
- al-Shiblī, Abū Bakr Dulaf b. Jaḥdar (d. 334/945). A celebrated but controversial mystic of Baghdad. A disciple of Junayd, he also associated for a time with al-Ḥallāj. Shiblī left behind no authenticated written works, but two works attributed to him have been published: *Dīwān*, 1967, and *Ādāb al-mulūk*, 1991. Otherwise, many sayings and a number of poems have been preserved in works of Sufi literature. His ecstatic utterances (*shaḥīyyāt*) were included and commented on by Rūzbihān Baqlī in his *Sharḥ-i shaḥīyyāt*. On Shiblī, see Farīd al-Dīn 'Aṭṭār, *Tadhkirat al-awliyā'*, ed. M. Esti'lāmī; partial Eng. tr., A.J. Arberry as *Muslim Saints and Mystics*; Florian Sobieroj, 'Al-Shiblī', *EP*², IX, 432–3; Dhahabī, *Siyar*, XV, 367ff; Abū Nu'aym, *Hilyat*, X, 366–75.
- Sībawayhi (d. c. 180/796). Pioneer Arabic grammarian and author of a single untitled work known as *Kitāb Sībawayhi*, acknowledged as the founding text of Arabic grammatical science. He was a student of al-Akhfash al-Akbar [*q.v.*] and al-Khalīl b. Aḥmad; for extensive references see Michael G. Carter, 'Sībawayhi', *EP*², IX, 524–30.
- al-Suddī, Ismā'īl b. 'Abd al-Raḥmān (d. 127/745). A popular Kufan preacher, with

- regard to whom opinions diverged greatly; some considered him mendacious, undoubtedly on account of his 'preaching' and the 'popular' nature of his Qur'anic exegesis, associated with the role of the popular story-teller/preacher (*qāṣṣ*); see Gaultier H. A. Juynboll, 'Al-Suddī', *EP*², IX, 762; Ibn Hajar, *Tahdhīb*, I, 313; *GAS* I, 32–3.
- Ṣuhayb b. Sinān (d. 38/658). A famous Companion of the Prophet, who had been captured at a young age from the Byzantines; he fought at Badr with the Prophet, and died in Medina; see Mizzi, *Rijāl*, XIII, 237–40, no. 2904.
- al-Sulamī, Abū 'Abd al-Rahmān Muḥammad b. al-Ḥusayn (d. 412/1021). An important Sufi hagiographer and Qur'ān commentator from Nishapur; see Gerhard Böwering, 'al-Sulamī', *EP*², IX, 811–12; Dhahabī, *Siyar*, XVII, 247–55; *GAS*, I, 671–4; Ates, 1969. His significant *tafsīr*, *Ḥaqā'iq al-tafsīr*, has been uncritically edited and published in 2 volumes.
- al-Suyūṭī, Jalāl al-Dīn (d. 911/1505). A Shāfi'ī jurist, he wrote treatises on law and legal theory. He was the student of Jalāl al-Dīn al-Maḥallī (on whom see Charles Pellat, 'al-Maḥallī', *EP*², V, 1223). Suyūṭī completed the commentary begun by his master Maḥallī and this *tafsīr*, which came to be known as *Tafsīr al-Jalālayn*, 'the Commentary of the Two Jalāls', and has enjoyed lasting popularity even to this day (for an English translation see Hamza 2008). Since Suyūṭī was responsible for the final form of the commentary and the bulk of its content some scholars have referred to it as his work, Maḥallī having composed the commentary only on the *sūrat al-Fātiḥa* and then from *sūrat al-Kahf* (Q. 18) onwards. Suyūṭī lived most of his life in Cairo and some biographers have attributed 600 books and booklets to him. He is known, *inter alia*, as a linguist, historian, and legal scholar. Suyūṭī, *Husn*, I, 252; Ghazzī, *Kawākib*, I, 226; Ibn Iyās, *Badā'i*, IV, 83. Cf. Eric Geoffroy, 'Al-Suyūṭī', *EP*², IX, 913–16; Sartain, 1975; Sharaf, 1981.
- al-Ṭabarānī, Abū'l-Qāsim Sulaymān b. Ayyūb al-Lakhmī (d. 360/971). One of the most important traditionists of his time, who travelled for some 30 years learning and collecting *ḥadīths* from a large number of masters. He collected three compendiums of varying sizes and content, one called *al-Mu'jam al-kabīr*, another *al-Mu'jam al-awsaṭ* and a third, *al-Mu'jam al-ṣaghīr*; see Maribel Fierro, 'al-Ṭabarānī', *EP*², X, 10–11.
- Ṭarafa, 'Amr b. al-'Abd b. Sufyān (fl. c. 543–569). Pre-Islamic poet and composer of a *mu'allaqa* poem which is among the most famous pre-Islamic poems; see J. E. Montgomery, 'Ṭarafa', *EP*², X, 219–20; Sukkar, *Mu'jam*, 246.
- Ṭāwūs, Abū 'Abd al-Rahmān Ṭāwūs b. Kaysān (d. 106/724–5). A Persian of Yemeni origin, a traditionist and a jurist; see Dhahabī, *Mufasssīrūn*, I, 112–13; Ma'rifat, 1997–8, I, 343–48; Ibn Khallikān, *Wafayāt*, II, 509–11; Ibn Hajar, *Tahdhīb*, V, 367; Ibn Sa'd, *Tabaqāt*, II, 135.
- Tha'lab, Abū'l-'Abbās Aḥmad b. Yaḥyā known as Tha'lab (d. 291/904). A Ḥanbalī and a famous grammarian and philologist of the Kufan school; see Monique Bernards, 'Tha'lab', *EP*², X, 433; Ibn Khallikān, *Wafayāt*, I, 102–4; Dhahabī, *Siyar*, XIV, 5–7.
- al-Tha'labī, Aḥmad b. Muḥammad (d. 427/1035). A prominent commentator of the

- Qurʾān and collector of stories. He is famous for two works: a massive *tafsīr*, which draws upon the work of Muqātil b. Sulaymān (d. 150/767) and al-Kalbī [*q.v.*], and a *Qīṣaṣ al-anbiyāʾ* work on the stories of the lives of pre-Muḥammadan prophets. His major commentary, *al-Kaṣḥf waʾl-bayān ʿan tafsīr al-Qurʾān* has been uncritically and incompletely edited in four volumes, although Isaiiah Goldfield edited the bibliographical introduction: Thaʿlabī, *Quranic Commentary*; see Andrew Rippin, ‘al-Thaʿlabī’, *EP*², X, 434; Saleh 2004; Dhahabī, *Tafsīr*, I, 227–34; Nöldeke, *GQ*, II, 173–4; *GAL*, I, 350.
- al-Ṭūsī, Abū Jaʿfar Muḥammad b. al-Ḥasan (d. 459 or 460/1066–7). Originally from Khorasan, he moved to Būyid-dominated Baghdad, where he studied with two of the main Imāmī authorities of all time, Shaykh al-Mufid (d. 413/1022) and al-Sharīf al-Murtaḍā (d. 436/1044), later becoming the leading Twelver scholar of his time. He wrote two of what were to become the ‘four books’ (*al-kutub al-arbaʿa*) of Imāmī jurisprudence: *al-Istibṣār*, and *Tahdhīb al-aḥkām* (the latter being a commentary on al-Mufid’s *al-Muqniʿa*). He wrote the first great Imāmī rationalist Qurʾān commentary: Ṭūsī, *Tibyān*; see Mohamed A. Amir-Moezzi, ‘al-Ṭūsī’, *EP*², X, 745–6; Akhtar, *Shīʿite Imāmiyyah Thinkers*, 205–46; Dawānī 1983; Ṭihri, *Zindagī*. Cf. Marcinkowski 2001b, 273–96.
- Ubayy b. Kaʿb, Abūʾl-Mundhir (d. 18 or 30/635 or 651). Traditionally regarded as the founder of the Medinan ‘school’ of commentary, he had been a Jewish rabbi before his conversion to Islam. He acted as the Prophet’s secretary. An early collector of the Qurʾān, known as ‘master of the readers’ (*sayyid al-qurrāʾ*), he was renowned for his memory and his ability to recite the entire Qurʾān in eight nights. He is said to have collected his own copy of the Qurʾān prior to the collection ordered by the caliph ʿUthmān; see Dhahabī 1961–2, I, 91–3; Maʿrifat, 1997–8, I, 223–4, 316–17; Andrew Rippin, ‘Ubayy b. Kaʿb’, *EP*², X, 964–5; Ibn Saʿd, *Ṭabaqāt*, III/3, 59–62; Dhahabī, *Siyar*, I, 389–402; Nöldeke, *GQ*, III, 83–97; cf. Jeffery, *Materials*, 114–81.
- ʿUdayy b. al-Raqqāʿ al-ʿĀmilī (d. 95/714). A famous poet of the Umayyad period; see Marzubānī, *Muʿjam*, 116, no. 347, 253; Ayyūbī, 1980, 279.
- ʿUmar b. Shabba b. ʿUbayda, Abū Zayd (d. 262/878). *Ḥadīth* authority; Ibn Abī Ḥātim al-Rāzī emphasises his reputation as a reliable scholar; see Stefan Leder, ‘Umar b. Shabba’, *EP*², X, 826–7.
- Wahb b. Wahb al-Qurashī, Abūʾl-Bukhturī. A companion of Jaʿfar al-Ṣādiq, from whom he transmitted, although most authors deem him mendacious; he was certainly considered a ‘weak’ (*daʿīf*) transmitter; Najāshī, *Rijāl*, II, 391–392; Khūʾī, *Muʿjam*, XIX, 211–214, no. 13199; Kishshī, *Rijāl*, 261–2, no. 137.
- al-Wāhidī, Abūʾl-Ḥasan al-Naysābūrī (d. 468/1075). Famous exegete, grammarian and scholar of Mutanabbī’s poetry. His most famous work is on the occasions of the revelation of the Qurʾānic verses, the *Asbāb al-nuzūl*; see *GAL*, I, 411–12; Ibn Khallikān, *Wafayāt*, III, 303–4; Dhahabī, *Siyar*, XVIII, 339–42.
- al-Wāqidi, Muḥammad b. ʿUmar (d. 207/822). A philologist, traditionist, exegete and author of a work on the campaigns of the Prophet: Wāqidi, *Kitāb al-Maghāzī*; see S. Leder, ‘al-Wāqidi’, *EP*², XI, 101–3; Dhahabī, *Siyar*, IX, 469; Ibn Saʿd, *Ṭabaqāt*, V, 314–21, VII, 77; Ibn al-Nadīm, *Fihrist*, 111. He was accused of being Shīʿī and

On the Nature of the Divine

- of being an unreliable source. For a modern debate on the latter, see Adams, 1998, 17–43.
- Wāṣil b. ‘Aṭā’ (d. 131/748–9). An early theologian and ascetic associated with the earliest Mu‘tazilī movement, and one of al-Ḥasan al-Baṣrī’s [q.v.] disciples. He promoted the ideas of the Basran Qadariyya (proponents of the doctrine of human free will), and was responsible for the doctrine that the unrepentant Muslims who commit grave sins are ‘corrupt’ (*fāsiq*), and will end up in Hell on the Day of Judgment; see J. van Ess, ‘Wāṣil b. ‘Aṭā’’, *IE*², XI, 164–5; also idem, 1991–7, II, 234ff., esp. 260–8 on the question of grave sins.
- Yaḥyā b. Sallām. See Ibn Sallām.
- al-Yamān b. Ri‘āb (or Riyāb). A Khārijite theologian of the second/eighth century, known for his anti-anthropomorphism. His brother was an associate of Mūsā al-Kāẓim; see Madelung 1979, 127–8; Ṭūsī, *Rijāl*, 221; Najāshī, *Rijāl*, 189; Ibn al-Nadīm, *Fihrist*, II, 95.
- Ya‘qūb b. Shu‘ayb b. Maytham al-Tammār. Narrated from Ja‘far al-Šādiq, and was the grandson of a close companion of ‘Alī b. Abī Ṭālib, who had been crucified in Kufa for his Shi‘ism; see Najāshī, *Rijāl*, II, 427; Ibn Dāwūd, *Rijāl*, 206.
- Yūnus b. ‘Abd al-A‘lā b. Maysara (d. 264/877). A great Egyptian scholar, a Qur‘ān reciter (*muqri‘*) who followed the reading of Warsh from Nāfi‘ [q.v.], and a *ḥāfiẓ* (one who has memorised the entire Qur‘ān), who transmitted from the likes of Sufyān b. ‘Uyayna, and transmitted to Muslim, Ibn Māja [q.v.], al-Nasā‘ī and Abū Ḥātim; see Ibn Ḥajar, *Tahdhīb*, XI, 440; Dhahabī, *Siyar*, XII, 348–51.
- Yūnus b. Ḥabīb al-Naḥwī (d. 439/1047). Compiler of books on *tafsīr*, language, parables and anecdotes; see Ibn Khallikān, *Wafayāt*, VII, 244–9; Dhahabī, *Siyar*, VIII, 171.
- al-Zajjāj, Ibrāhīm b. al-Sarī (d. 311/923). An Arabic grammarian who worked in Baghdad; among his pupils were Abū ‘Alī al-Fārisī [q.v.], Ibn Wallād and al-Rummānī [q.v.]. He is regarded as the link between the two grammarian schools of Kufa and Basra and the new grammar that was developed in Baghdad in the fourth/tenth century under the influence of Greek logic. His main work dealt with Qur‘ānic philology: Zajjāj, *Ma‘ānī al-Qur‘ān*; see C. H. M. Versteegh, ‘Al-Zajjāj’, *IE*², XI, 377–8. *GAS*, I, 49; *GAL*, I, 109–10; Versteegh, 1995; Ibn al-Nadīm, *Fihrist*, 60–1; Dhahabī, *Siyar*, XIV, 360.
- Zayd b. ‘Alī (d. 122/740). A grandson of al-Ḥusayn b. ‘Alī b. Abī Ṭālib and a noted expert on periphrastic exegesis of the Qur‘ān; see Wilferd Madelung, ‘Zayd b. ‘Alī’, *IE*², XI, 473–4; Ibn Sa‘d, *Ṭabaqāt*, V, 239–40; Iṣfahānī, *Maqātil*, 127–51; *GAS*, I, 552–60; Balādhurī, *Ansāb*, II, 520–41; Arendonk, 1960, 28–31; Subḥānī, 1998, 57–220.
- Zayd b. ‘Amr b. Nufayl. Muḥammad’s maternal cousin and a famous *ḥanīf* (a believer who was neither a polytheist nor a Jew nor a Christian). According to Muslim tradition, when he later embraced Islam the Prophet said of him that his importance would be clear on the Day of Judgment when he would be resurrected as the equal of a whole nation. On his encounter with the Prophet, see Kister, 1970, 267–75; Guillaume, 1960, 27–8; Balādhurī, *Ansāb*, V, 520–4.

- Zayd b. Aslam al-‘Adawī (d. 136/753). A Medinan who narrated from ‘Ā’isha [*q.v.*]; see Dhahabī, *Mufasssirūn*, I, 116–17; Mizzī, *Rijāl*, X, 12–18, no. 2088; Dhahabī, *Siyar*, V, 316, no. 153.
- al-Zibriqān b. Badr al-Tamīmī (d. c. 45/665). A famous *mukhaḍram* (poet of the *jāhiliyya* and early Islam); see Marzubānī, *Mu‘jam*, 128, no. 397; al-‘Ānī, 1971, 113; Sukkar, 1999, 203.
- al-Zuhri, Muḥammad b. Muslim b. ‘Ubayd Allāh b. Shihāb b. Zuhra (d. 124/742). A prominent (and pre-eminent) traditionist and jurist of the third generation of Muslims in Medina. His main teachers were ‘Urwa b. al-Zubayr (d. 93/712), the nephew of ‘Ā’isha [*q.v.*], and Sa‘īd b. al-Musayyab [*q.v.*]. An important source for the legal pronouncements of Ibn Jurayj [*q.v.*], he was also an important source for the *Sīra* of Ibn Ishāq [*q.v.*]; see Michael Lecker, ‘al-Zuhri’, *EP*², XI, 565–6; idem, 1996, 21–63; Khalīfa b. Khayyāṭ, *Ṭabaqāt*, 261; al-Ḍārī, 1985; Motzki, 1991, 1–46.
- Zurāra b. A‘yan b. Sunsun (d. 150/767). An important Imāmī notable and traditionist, who was closely associated with Muḥammad al-Bāqir, Ja‘far al-Šādiq and Mūsā al-Kāzim. As a jurist and theologian, he was involved in arbitration within the Imāmī community and disputations with other communities. His grandfather, Sunsun, had been a Byzantine slave; see Najāshī, *Rijāl*, I, 340–2, 397–8; Kishshī, *Rijāl*, Bombay edn, 88–107; Ibn Shahrāshūb, *Ma‘ālim*, 46; Ibn Dāwūd, *Rijāl*, 96–7.