

# Arabic Belles Lettres



Edited by Joseph E. Lowry  
and Shawkat M. Toorawa

Resources in Arabic and Islamic Studies

# ARABIC BELLES LETTRES

# RESOURCES IN ARABIC AND ISLAMIC STUDIES

*series editors*

Joseph E. Lowry  
Devin J. Stewart  
Shawkat M. Toorawa

*international advisory board*

Maaïke van Berkel  
Kristen Brustad  
Antonella Ghersetti  
Ruba Kana'an  
Wen-chin Ouyang  
Tahera Qutbuddin

Number 10  
Arabic Belles Lettres

# ARABIC BELLES LETTRES

edited by

Joseph E. Lowry and Shawkat M. Toorawa

 LOCKWOOD PRESS

Atlanta, Georgia

2019

# ARABIC BELLES LETTRES

All rights reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying and recording, or by means of any information storage or retrieval system, except as may be expressly permitted by the 1976 Copyright Act or in writing from the publisher. Requests for permission should be addressed in writing to Lockwood Press, P.O. Box 133289, Atlanta, GA 30333, USA.

© 2019, Lockwood Press

ISBN: 978-1-948488-10-5

Library of Congress Control Number: 2019940454

Cover design by Susanne Wilhelm

Cover image: Al-Ḥārith attending the banquet at the chief of the beggars. Maqāmah 30. From *Al-Maqāmāt* (Settings or Sessions); author: Abū Muḥammad al-Qāsim ibn ‘Alī ibn Muḥammad ibn Uthmān al-Ḥarīrī, Iraq, ca. 1240. (Courtesy Bibliothèque National de France, Ms. ARABE 3929, Folio 120; via Art Resource.)

Printed in the United States of America on acid-free paper.

*For Everett  
on His Seventieth Birthday  
and on the Occasion of His Retirement*





كلّ شيء إذا كثر رخص  
إلاّ الأدب



Abū 'Āmir al-Faḍl ibn Ismā'īl al-Jurjānī (fl. mid-11th c. CE), describing his cat (khafif meter):

دُونَ وَلِدَانٍ مَنزَلِي بِالرَّفْقُونِ	إِنَّ لِي هِرَّةً خَضَبْتُ سَوَاهَا
وَدَعَاتٍ تَرُدُّ شَرَّ الْعُيُونِ	ثُمَّ قَلَدْتُهَا لِحَوْفِي عَلَيْهَا
بِزُلَالٍ صَافٍ وَلَحْمٍ سَمِيمٍ	كُلَّ يَوْمٍ أَعُولُهَا قَبْلَ أَهْلِي
عَاطِسَ الْوَجْهِ وَارِمَ الْعَرِينِ	وَهِيَ تَلْعَابَةٌ إِذَا مَا رَأْتَنِي
وَتُلْهِي بِكُلِّ مَا يُلْهِينِي 5	فَتُعَنِّي طَوْرًا وَتَرْفُصُ طَوْرًا
عِنْدَ بَرْدِ الشِّتَاءِ فِي كَانُونِ	لَا أُرِيدُ الصَّلَاءَ إِنْ ضَاجَعْتَنِي
بِلِسَانٍ كَالْمَرْبِدِ الْمَسْنُونِ	وَإِذَا مَا حَكَّكْتُهَا لَحَسْتَنِي
بِأَنْبِيٍّ مِنْ صَوْتِهَا وَرَيْنِ	وَإِذَا مَا جَفَوْتُهَا أَسْتَعَطَّقْتَنِي
عَنْ جِرَابٍ لَيْسَتْ مَتَاعَ الْعُيُونِ	وَإِذَا مَا وَتَرْتُهَا كَشَفَتْ لِي
10 رِ قَتْلُفِيهِ فِي الْعَذَابِ الْمُهِينِ	أُمْلِحُ الْخَلْقِ حِينَ تَلْعَبُ بِالْفَأْ
بِشِمَالٍ مَكْرُوبَةٍ أَوْ يَمِينِ	وَإِذَا مَاتَ حِسُّهُ أَنْشَرْتُهُ
مَ أَنْجَارًا عَلْتُهُ كَالشَّهِينِ	وَتُصَادِيهِ بِالْعُقُولِ فَإِنْ رَا
عَاجَلْتُهُ بِبَطْشَةٍ لِلتَّيْنِ	وَإِذَا مَا رَجَا السَّلَامَةَ مِنْهَا
ءَ وَتَعْتَأَلُهُ بِقَطْعِ الْوَتِينِ	وَكَذَلِكَ الْأَقْدَارُ تَقْتَرِسُ الْمَرَّ
15 إِذْ سَقَاهُ سَاقِي بِنَاسِ الْمُنُونِ	بَيْنَمَا كَانَ فِي تَشَاطُرٍ وَأَنْسِ

I HAVE A CAT whose foot-pads I dye with henna  
before I put henna on my own newborns.  
Then I tie cowrie shells to her collar  
to repel the harm of evil eyes.  
Each day, before I feed my family, I see that she gets  
our choicest meats and purest waters.  
The playful thing! When she sees  
my face contorted in a frown,  
sometimes she sings, sometimes she dances,  
sparing no exertion for my diversion's sake.  
I care nothing for the fire's warmth when she lies with me  
in the chill of winter's longest nights.  
When I give her scratches, she gives me licks  
with a tongue toothed like the surface of a file.  
If I avoid her, she fawns on me,  
wheedling with her little high-pitched moans.  
If I give her trouble she will show me her claws,  
a sight that gives the eyes no pleasure.  
When she plays with a mouse, she is at her saltiest  
for she puts him through humiliating punishment.  
When he faints from terror, she busies herself  
in batting him awake with a left and a right.  
She teases him with feigned inattention, then  
swoops like a falcon when he tries to creep away.  
Just when he dares hope for peace from her,  
those hopes are dashed with a serpent's violence.  
In this way do the decrees of fate ruin a man  
and finish him with a cut to the aorta,  
just when, amid the lively gathering,  
he takes the cup of destiny from a server.

Translated by David Larsen



# Contents

Editors' Preface	ix
Abbreviations	x
<i>Early Narratives</i>	
Reading the Qur'an as a Law Book: Legislation, Language, and Allusion in Islam's Scripture (Joseph E. Lowry)	3
Matrilineal Lineages as a Signifier of Social Links in the Context of Badr and Uḥud (Abed el-Rahman Tayyara)	19
Rhapsody, Revelation, and the Coming Out of the Beloved: <i>Majnūn Laylā</i> and the 'Udhri Romances (Ruqayya Y. Khan)	39
The Rational, Irrational, and Recognition: <i>Firāsah</i> , Detection, and the Uncanny Atavism of Kinship in Some Medieval Arabic Narratives (Philip F. Kennedy)	55
<i>Medieval Authors</i>	
'Ubayd Allāh Ibn Aḥmad Ibn Abī Ṭāhir and His (Continuation of His Father's) History of Baghdād (Shawkat M. Toorawa)	73
Ibn Fāris and the Origins of the <i>Maqāmah</i> Revisited (Maurice A. Pomerantz and Bilal W. Orfali)	95
The Philosopher as Littérateur: Al-Tawḥīdī and His Predecessors (Everett K. Rowson)	115
Championing the Era: Approaching Al-Khafājī's <i>Rayḥānat Al-Alibbā'</i> (Ghayde Ghraawi)	147

*Modern Egypt*

Cairene Newspapers and Cultural Controversy: A Case from 1902 ( <i>Roger Allen</i> )	167
“We’re the Ones Who Made the Ants Stand in Line”: Preposterous Boasts and the Ideology of Ingenuity in Egyptian Arabic ( <i>Devin J. Stewart</i> )	175
Principal Works of Everett K. Rowson, 1979–2018	199
Contributors	202
Index	203

## Editors' Preface

In 2017, we presented a Festschrift volume to our Doktorvater, Everett Rowson. *Arabic Humanities, Islamic Thought*, handsomely produced by Brill, included twenty-five contributions by colleagues and current and former students. As we ourselves were unable to contribute at the time, we resolved to produce a modest follow-up volume. Like its predecessor, this volume features colleagues and former students, ranges widely in recognition of Everett's broad interests and scholarship, and includes a bibliography of that scholarship. We have organized the ten articles into three heuristic rubrics—early narratives, medieval authors, and modern Egypt—and, in a slight departure from convention, included among them one of Everett's own articles, a much-cited 1996 piece on al-Tawḥīdī and his predecessors.

We are grateful to the Institut für Geschichte der Arabisch-Islamischen Wissenschaften in Frankfurt for permission to reprint the Tawḥīdī piece; to Daniel Kaylor for preparing it for this volume; to Rebekah Zwanzig for preparing the index; and to the following for their input: Sean Anthony, Kristen Brustad, Elizabeth Holt, Matthew Keegan, James Montgomery, and Dwight Reynolds. Our thanks go also to our dear friends on the RAIS team: designer Susanne Wilhelm, publisher Billie Jean Collins, and marketer and distributor Ian Stevens.

Joseph E. Lowry  
Shawkat M. Toorawa

## ABBREVIATIONS

AD	Gregorian (Christian) year
AH	Hijrah (Muslim) year
c.	century
ca.	<i>circa</i> , about, approximately
cf.	<i>confer</i> , compare
ch., chs.	chapter, chapters
d.	died
DEA	E. Badawi and M. Hinds, <i>A Dictionary of Egyptian Arabic</i> (Beirut, 1986)
ed.	editor, edition, edited by
EI1	<i>Encyclopaedia of Islam</i> , 1st edition
EI2	<i>Encyclopaedia of Islam</i> , 2nd edition
EI3	<i>Encyclopaedia of Islam, Three</i> , 3rd edition
EQ	<i>Encyclopaedia of the Qurʾān</i> , 1st edition
esp.	especially
ff.	and following
fl.	<i>floruit</i> , flourished
fol.	folio, folios
GAL	C. Brockelmann, <i>Geschichte der arabischen Litteratur</i> (Leiden, 1949)
GAS	F. Sezgin, <i>Geschichte des arabischen schrifttums</i> (Leiden, 1982)
lit.	literally
KA	<i>Kitāb al-Aghāni</i> (1992)
MS	manuscript
n., nn.	note, notes
n.d.	no date
n.p.	no place
Q	Qurʾan
r.	ruled
rev.	revised
sc.	<i>scilicet</i> , to wit
trans.	translated by
v., vv.	verse, verses
vol., vols.	volume(s)

## Index of Names and Titles

- Abū Nuwās, 89n50, 96
- Abū Tammām al-Naysābūrī, 119, 128, 134, 136, 138, 143
- Abū Zayd (al-Balkhī), 121, 123–31, 132–33, 134, 137–38, 139, 140, 144; *Maṣāliḥ al-abdān wa-l-anfus*, 128, 140; *Naẓm al-Qurʿān*, 127–28
- ʿAfrāʾ bint ʿUbayd ibn Thaʿlabah ibn Ghanam ibn Mālik ibn al-Najjār, 28–30
- ʿĀʾishah, 14n25, 58
- al-ʿĀmirī, Abū l-Ḥasan, 134, 137–38, 140, 143, 144
- Ansāb al-ashrāf*. See al-Balādhurī
- Aristotle, 117, 118, 121, 122, 131, 138, 144n138
- al-Aʿshā Maẓmūn ibn Qays, 103–106; *al-Qaṣīdah al-nabawiyah*, 100–2, 103–4
- ʿĀtikah bint Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl, 32–33
- ʿAṭīyyah ibn Saʿd ibn Junādah al-ʿAwfī al-Kūfī, Abū l-Ḥasan, 15n30
- Badāʾiʿ al-badāʾih*. See Ibn Zāfir
- al-Baghdādī, 111–12
- al-Baghdādī, al-Khaṭīb. See al-Khaṭīb al-Baghdādī
- al-Balādhurī, Aḥmad, 35, 89; *Ansāb al-ashrāf* 6n11, 25n–27n, 32n–35n, 29–30
- al-Balkhī. See Abū Zayd
- al-Bayhaqī, Zāhir al-Dīn: *Tārīkh hukamāʾ al-Islām*, 64–65
- Bible, 9, 10, 12–13, 14n26, 56n3
- Bidāyat al-mujtahid*. See Ibn Rushd
- al-Bīrūnī, 122n28, 130n69, 130n70, 131, 137n103, 142
- Daraktūs, Ḥādīthat*. See al-Muwayliḥī, Muḥammad
- al-Dhahabī, 91; *Siyar aʿlām al-nubalāʾ*, 23n, 24n, 26n, 29n; *al-Dhakhāʾir wa-l-tuḥaf*, 87, 90
- Dhū l-Nūn, 63
- A Dictionary of Egyptian Arabic (DEA)*, 176, 178, 182, 183, 184–85, 186, 187
- Elijah (also Elias) of Nisibis, 78–79, 93
- al-Fārābī, 120, 132–33, 139, 143, 144, 145; *Iḥṣāʾ al-ʿulūm*, 116n3, 133
- al-Faṭḥ ibn Khāqān, 20n8, 151
- Fatraḥ min al-zaman*. See al-Muwayliḥī, Muḥammad
- al-Fihrist*, 19n4, 20n8, 23n29, 76, 88, 118n7, 119, 122n28, 123–24, 125, 129n64, 130n67, 133, 136, 137n103. See also Ibn al-Nadīm
- al-Ghazzī, Badr al-Dīn, 158–59
- Ḥadīth ʿĪsā ibn Hishām*. See al-Muwayliḥī, Muḥammad
- Ḥāfiẓ Ibrāhīm, 173–74
- al-Ḥallāj, 88
- al-Hamadhānī, 95–98, 107, 142, 168, 187; *Maqāmāt*, 96, 97–98, 99, 107, 142, 187
- Ḥammah bint Jaḥsh, 34–35
- Ḥassan ibn Thābit, 106, 102, 100
- al-Ḥuṣrī, 95, 96
- Ibn ʿAbbās, 15n30



- Ibn Abī Ṭāhir (Ṭayfūr), Aḥmad, 73–74, 75n10, 77, 89; *Kitāb Baghdād*, 73–74, 78, 79n28, 87, 92. See also ‘Ubayd Allāh ibn Aḥmad ibn Abī Ṭāhir
- Ibn ‘Asākir, 134n89; *Tārīkh Madīnat Dimashq*, 110
- Ibn Durayd, 95–97, 107, 135–36
- Ibn Fāris, 97–100, 104; *al-Layl wa-l-nahār*, 97, 99; *Qaṣaṣ al-nahār wa-samar al-layl*, 97n12, 99–102, 106–7, 113–14
- Ibn Ḥabīb, Abū Ja‘far Muḥammad, 19–25, 37–38; *Kitāb al-Muḥabbar*, 19, 22–24, 25–37
- Ibn Ḥajar al-‘Asqalānī, *Lisān al-mizān*, 86–87, 115n1
- Ibn Hānī<sup>2</sup> al-Andalusī, 154
- Ibn Hindū, Abū l-Faraj, 142–43, 145; *al-Kalim al-rūḥāniyyah min al-ḥikam al-yūnāniyyah*, 143
- Ibn Hishām 35, 36, 104–105, 110; *al-Sīrah al-nabawīyyah [Sīrah]*, 4n5, 5–6, 23n–36n, 24, 104, 108
- Ibn al-Jawzī, 30, 62, 145
- Ibn al-Kalbī 27, 36; *Jamharah*, 23n, 25n–27n, 30n–36n
- Ibn Kathīr, 105n33, 110–11
- Ibn al-Kāzarūnī, 90
- Ibn Khallikān, 81–83, 93
- Ibn Mas‘ūd, 15n30
- Ibn al-Nadīm, 76–77, 88, 90, 118, 119–20, 123–25, 133. See also *al-Fihrist*
- Ibn al-Najjār, 89
- Ibn Qutaybah, 6n11, 36, 40n2, 60n12, 100, 105, 106, 111; *al-Ma‘ārif*, 23n, 25n–34n
- Ibn Rushd, 6n10, 14n24, 14n25, 15n30
- Ibn Sa‘d, 27, 28, 33, 35, 36; *Kitāb al-Ṭabaqāt al-kubrā*, 22n–37n
- Ibn al-Sā‘ī, 89–90
- Ibn Sīnā, 64–65, 120, 145
- Ibn Zāfir, 76n12, 79–81
- Iḥṣā‘ al-‘ulūm*. See al-Fārābī
- Ikhwān al-Ṣafā<sup>2</sup>, 128, 139
- Imru’ al-Qays, 65–68, 137n104
- al-‘Ināyātī, Aḥmad, 148, 157–58
- al-Iṣfahānī, Abū l-Faraj, 40–41, 65, 105–6, 109–10, 137. See also *Kitāb al-Aghānī*
- ‘Izzat, ‘Azzah, 182, 185, 195
- al-Jāhīz, 99, 119–20, 121n26, 130, 137, 144
- al-Jahm, Muḥammad ibn, 121–22
- Jamīlah bint ‘Abd Allāh ibn Ubayy ibn Salūl, 35–36
- Jamīlah bint Abī ‘Āmir ibn Ṣayfī ibn al-Nu‘mān al-Anṣārī, 36–37
- al-Jarīrī, 128, 134, 138, 139
- al-Jaṣṣāṣ, Abū Bakr, 15n30
- al-Junayd, 63
- al-Jurjānī, Abū ‘Āmir al-Faḍl ibn Ismā‘īl, vi
- al-Kalim al-rūḥāniyyah min al-ḥikam al-yūnāniyyah*. See Ibn Hindū
- al-Khaṭīb al-Baghdādī, 19n5, 20n9, 74, 75n10, 76–77, 89
- Khizānat al-adab wa-lubb lubāb lisān al-‘Arab*. See al-Baghdādī
- al-Kindī, 119–21, 122, 123, 124–25, 126, 145
- Kitāb al-Aghānī (Book of Songs)*, 40–41, 43, 45, 46n24, 47, 49, 65–68, 100n25, 105–106, 109–10. See also Abū l-Faraj al-Iṣfahānī
- Kitāb al-Azminah*. See Elijah (also Elias) of Nisibis
- Kitāb Baghdād*. See Ibn Abī Ṭāhir
- Kitāb al-Muḥabbar*. See Ibn Ḥabīb
- al-Khafājī, Shihāb al-Dīn Aḥmad ibn Muḥammad ibn ‘Umar, 147–50. See also *Rayḥānat al-alibbā‘ wa-zahrāt al-ḥayāt al-dunyā*
- Khiṭaṭ (al-Mawā‘iz wa-l-i‘tibār fī dhikr al-khiṭaṭ wa-l-āthār)*. See al-Maqrīzī
- al-Layl wa-l-nahār*. See Ibn Fāris
- Lisān al-mizān*. See Ibn Ḥajar al-‘Asqalānī
- Lughat al-shāri‘*. See ‘Izzat, ‘Azzah
- al-Maghribī, Yūsuf, 159–63

- Majnūn Laylā*, 39–45, 48–53. *See also* Shawqī, Aḥmad; *Kitāb al-Aghānī* (Book of Songs)
- al-Ma'mūn (caliph), 73, 89, 119, 120
- al-Mas'ūdī, 56, 131–33. *See also* *Murūj al-Dhahab*
- Maqāmāt*, 96–99, 107, 142, 168, 187. *See also* al-Hamadhānī
- al-Maqqarī, 74
- al-Maqrīzī, 83–86
- al-Mawṣilī, Ibrāhīm, 40
- Miṣbāḥ al-Sharq*, 168–71
- Miskawayh, 133, 137, 138–140; *Ādāb al-ʿArab wa-l-Furs*, 140, 143; *al-Fawz al-aṣghar*, 139; *al-Hawāmil wa-l-shawāmil*, 140; *Tahdhīb al-akhlāq*, 139–40
- Morelli, Giovanni, 55–57
- al-Muʿayyad*, 169–171, 172, 173
- Muḥammad (Prophet) 13, 23–25, 61, 22, 46, 100–6. *See also* *Sīrah*
- al-Muḥibbī, Muḥammad, 148–49, 155n43
- Mujāhid, 15n30, 61
- Muʿjam al-buldān*. *See* Yāqūt
- Muʿjam al-udabāʾ*. *See* Yāqūt, *Irshād al-arīb*
- Mukhtaṣar al-tārīkh min awwal al-zamān ilā muntahā dawlat al-ʿAbbāsī*. *See* Ibn al-Kāzarūnī
- al-Muktafi (caliph), 75, 76, 87, 90, 91
- al-Munammaq fī akhbār Quraysh*, 24n36. *See also* Ibn Ḥabīb
- Muntakhab Ṣiwān al-ḥikmah*. *See* al-Sijistānī
- al-Muqābasāt*. *See* al-Tawḥīdī
- al-Muqaddasī, 123
- Murūj al-Dhahab*, 56, 57, 131–32; The Four Sons of Nizār, 58–61, 65, 68–69. *See also* al-Mas'ūdī
- al-Mu'taḍid (caliph), 62, 75, 76, 78, 83–84, 86, 88, 90, 121, 122, 131
- al-Mutanabbī, 137, 138, 157, 173
- al-Muwayliḥī, Ibrāhīm, 167–68, 171–72
- al-Muwayliḥī, Muḥammad, 167–68, 171–72, 173, 174; *Ḥadīth ʿIsā ibn Hishām*, 168, 174
- Nāzli Fāḍil, Princess, 167, 172
- Nisāʾ al-khulafāʾ*. *See* Ibn al-Sāʿī
- Qaṣaṣ al-nahār wa-samar al-layl*. *See* Ibn Fāris
- al-Qaṣidah al-nabawiyyah*. *See* al-Aʿshā Maymūn ibn Qays
- Qays Lubnā*, 46–47. *See also* *Kitāb al-Aghānī*
- al-Qiftī, 92–93, 123n32, 131, 133n82
- Qurʾan, 3, 17–18, 57, 61, 68, 104, 106, 112n45, 123, 126, 127–28, 149, 153–54, 168; commandments, 12–13; legal themes and ideas 8–12; literary form, 4–7; prayer times, 14–17; processing (saʿy) between al-Ṣafā and al-Marwah, 13–14
- al-Rāzī, Fakhr al-Dīn, 63
- al-Rāzī (Aḥmad ibn Muḥammad), 74
- al-Rāzī, Abū Bakr, 64n22, 120–21, 123n35, 129–31
- Rosenthal, Franz, 73–74, 78, 87, 92–93, 119, 121
- Ṣabrī, Ismāʿīl, 171–72
- al-Ṣafadī, 77, 91–92
- Ṣafiyyah bint ʿAbd al-Muṭṭalib, 25–27
- al-Ṣāhib ibn ʿAbbād, 98, 121n26, 137, 140–41, 142, 145
- al-Shāfiʿī, Muḥammad ibn Idrīs, 8n15, 15n28, 62–63
- al-Sarakhsī, Aḥmad ibn al-Ṭayyib, 86, 121–23, 137
- Shawqī, Aḥmad, 39, 44–45, 49, 52, 171n7. *See also* *Majnūn Laylā*
- al-Sijistānī, 115, 127, 133, 139; *Muntakhab Ṣiwān al-ḥikmah*, 122n27, 129, 133n–34n, 136, 143–44
- Sinān ibn Thābit ibn Qurrah, 131–33
- Sīrah*. *See* Ibn Hishām
- Siyar aʿlām al-nubalāʾ*. *See* al-Dhahabī
- al-Suyūṭī al-Tājir, Muḥammad, 163–64
- al-Ṭabarī, 35, 36, 73, 73–74n4, 78, 92–93; *Tārīkh al-rusul wa-l-mulūk*, 23n–24n, 26n, 28n–36n, 122n30
- Tārīkh Baghdād*. *See* al-Khaṭīb al-Baghdādī
- Tārīkh al-ḥukamāʾ*. *See* al-Qiftī
- Tārīkh Madīnat Dimashq*. *See* Ibn ʿAsākir
- Tārīkh Madīnat al-Salām*. *See* Ibn al-Najjār

- al-Tawhīdī, Abū Ḥayyān, 115–17, 119, 121n26, 125n46, 127–29, 134, 136–39, 140, 142n131, 144–45; *al-Muqābasāt*, 115, 116, 127n54, 137n102, 138n112
- al-Tha‘alibī, 97–99, 115n2, 129, 135, 136n96, 137, 141, 162n89; *Yātimat al-dahr fī maḥāsīn ahl al-‘aṣr*, 99, 135, 141n27, 150–51, 152–53
- Thābit ibn Qurrah, 121, 123, 133
- Thābit ibn Sinān, 78, 92–93
- ‘Ubayd Allāh ibn Aḥmad ibn Abī Ṭāhir, 74, 75–77, 92–93; sources citing, 78–92. *See also* Ibn Abī Ṭāhir (Ṭayfūr), Aḥmad
- ‘Umar ibn Abī Rabī‘ah, 46, 49–52
- ‘Umar ibn al-Khaṭṭāb, 22, 24n41, 28
- Umm Abān bint ‘Utbah ibn Rabī‘ah, 30–32
- Umm Kulthum bint ‘Alī ibn Abī Ṭālib, 28
- Voltaire, 57, 60n13, 68–69
- Wafayāt al-a‘yān*. *See* Ibn Khallikān
- al-Wāfi bil-wafayāt*. *See* al-Ṣafadī
- al-Wāqidī, 35, 36;  
*Kitāb al-Maghāzī*, 24n, 26n–32n, 34n–36n
- Yāqūt, 75n10, 93, 116; *Irshād al-arīb* 19n2, 20n7, 77, 89, 115, 123, 124–29, 135n93, 142n132; *Mu‘jam al-buldān*, 81, 135n91; *Mu‘jam al-udabā’*, *see* Yāqūt, *Irshād al-arīb*
- Yātimat al-dahr fī maḥāsīn ahl al-‘aṣr*. *See* al-Tha‘alibī
- Yūsuf, ‘Alī, 167, 173–74; ‘*Ām al-kaff* 171–72
- Zaynab bint Abī Salamah, 33–34
- al-Zayyāt, Muḥammad ibn Badr al-Dīn, 162–63