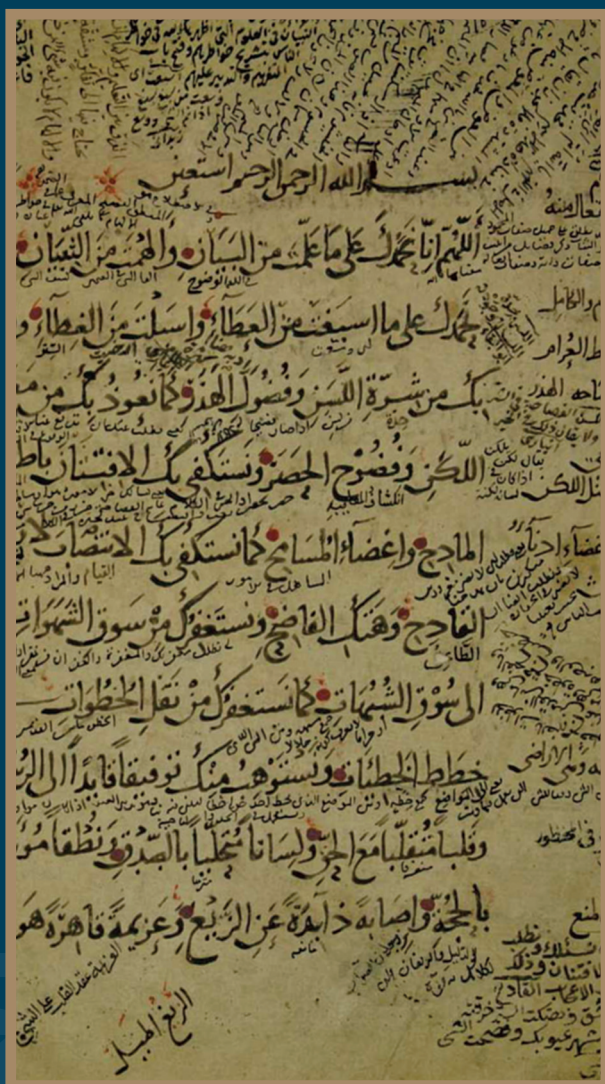


A Reader of Classical Arabic Literature



Annotated and edited by
S. A. Bonebakker and M. Fishbein

A READER OF
CLASSICAL ARABIC LITERATURE

RESOURCES IN ARABIC
AND ISLAMIC STUDIES

series editors

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

Number 1
A Reader of Classical Arabic Literature

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Preface to the First Printing

This reader is based in large part on lecture notes by Dr. Bonebakker. In the course of its preparation we added a few selections that had not been previously used in our classes, but most selections have been tried out more than once.

In keeping with the purpose of the Reader as stated in the Introduction, these notes have been considerably enlarged not only with grammatical and lexicographic references, but also with information gathered from handbooks such as the second edition of the *Encyclopaedia of Islam*, the first edition with its Supplement, biographical dictionaries in Arabic, monographs such as Jacob's *Altarabisches Beduinenleben*, C. Brockelmann's *Geschichte der arabischen Literatur*, and F. Sezgin's *Geschichte des arabischen Schrifttums*; but in doing so we did not—and due to limitations of space could not—aim at doing justice to the enormous growth of important publications that had appeared, especially after the Second World War. Many readers therefore will miss references to publications they feel should have been included in the introductions and notes to the individual selections.

A work of this kind written with a didactic purpose in mind, though modest in size, could not be put together by a single teacher, however experienced. A thorough critical revision of the notes by a younger scholar, and, in some cases, a fresh trial before a classroom audience was imperative. Dr. Fishbein charged himself with this task, correcting and sometimes rewriting entries in the glossaries and making additions where necessary. Moreover, Dr. Fishbein undertook the task of typing the glossaries in Arabic and English and, last but not least, correcting the style of notes and introductions.

We both owe a large debt of gratitude to the editors of *Quaderni di Studi Arabi* who accepted this Reader for publication. We also thank our students at the University of California at Los Angeles and, for a shorter period, students at the Palazzo Capello in Venice for their patience and suggestions.

S. A. Bonebakker
Michael Fishbein

Preface to the Reprint Edition

When *A Reader of Classical Arabic Literature* appeared in 1995,¹ it joined a very small group of resources in English for the teaching of intermediate and advanced level classical Arabic.² The *Reader* was based on the lecture notes of the late Seeger Bonebakker, who was aware that “a single teacher, however experienced” needed the assistance of “a younger scholar, and, in some cases, a fresh trial before a classroom audience.” Professor Bonebakker accordingly asked Dr Michael Fishbein to be his collaborator. The result was a truly valuable reader, one that we use in our own teaching and which colleagues across the Atlantic use too. Indeed, the book was first published in Italy by the discerning editors of the journal, *Quaderni di Studi Arabi*.³

When we decided to launch ‘Resources in Arabic and Islamic Studies,’ one of the first questions we asked ourselves was: What should our first publication be? Given that Arabic grammars do not get students to the point of actually reading texts, and given the focus in many modern textbooks on media and modern Arabic, we agreed that we would try and get permission to reprint *A Reader of Classical Arabic Literature*, a work that was becoming increasingly hard to find. We are very grateful to our School of ‘Abbasid Studies colleague, Professor Antonella Ghersetti, and to Professors Giovanni Canova and Claudio Lo Jacono at l’Istituto per l’Oriente C. A. Nallino in Rome, with whom she put us in touch, for permission to reprint the *Reader*. It is a pleasure to make available a work that has been described

1. *A Reader of Classical Arabic Literature*, annotated and edited by Seeger A. Bonebakker and Michael Fishbein (Venice: Cafoscarina: Università Ca’ Foscari di Venezia, 1995), p. iii.

2. See also Rudolf-Ernst Brünnow and August Fischer, *Chrestomathy of Arabic Prose Literature*, 8th revised edition by Lutz Edzard and Amund Bjørnsnøs (Wiesbaden: Harrassowitz, 2008). The paucity of such teaching materials is described by Bonebakker and Fishbein in their Introduction below.

3. The Italian publication of the work is described by Roger Allen, in his review of the *Reader* in the *Middle East Studies Association Bulletin* 33/2 (Winter 1999), pp. 170–171, as “a telling commentary on the priorities of a market-driven publishing industry in the English-speaking world” (171).

as “well thought-out and thorough,” and one in which “the apparatuses ... are stunning, providing a rich resource guide for students embarking on their adventures in Arabic medieval texts.”⁴

By virtue of the fact that we are reprinting the original edition, we have not been able to make formatting or font changes, but we did contact Dr. Fishbein to ask whether he had any corrections, and he very kindly shared some with us. We include these, together with our own, in the Addenda and Corrigenda.

We would like to express our gratitude to Ian Stevens for introducing us to Billie Jean Collins of Lockwood Press. Her enthusiasm about the Resources in Arabic and Islamic Studies series has been unflagging; indeed, it is thanks to her perseverance that this wonderful resource has found its way into print again.

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

4. Clarissa Burt, in *Journal of Arabic Literature* 29/2 (1998), pp. 85–90.

Introduction

This reader was put together with a view to helping those students who intend to study Arabic prose texts on their own. In the course of many years of teaching I have often heard the complaint that there exist no easily accessible texts which would help the beginning Arabist during the summer, when it is not always possible to attend a summer school or to find a tutor. Others may find that courses offered at the university have to emphasize grammar at the expense of offering the necessary routine. With this in mind, I have collected some texts which I hope will not only be useful to the beginner, but will also offer interesting, sometimes amusing, reading. Another consideration was the relatively limited number of other chrestomathies available to students. The famous readers by R. A. Nicholson in English and by A. Fischer in German have been out of print for many years and are often found too difficult for self-study. Other chrestomathies have appeared since that time; I am thinking in particular of R. Blachère and H. Darmaun, *Géographes arabes du Moyen Age*, Paris, 1957; and H. Pérès and P. Mangion, *Les mille et une nuits*, Algiers, n.d.; but, with the exception of the attractive *Elementary Classical Arabic Reader* by M. C. Lyons, Cambridge, 1962, there are not too many works of this kind in English. I therefore felt that an additional reader might be welcome. I do not pretend that I am doing more than follow the footsteps of my predecessors, except that the texts offered here have, as far as I know, not yet been presented in this form in other chrestomathies.

Again with a view to helping students work on their own, I have included some texts that exist in reliable translations. I have not aimed at offering a collection that represents all genres; this would have been difficult under any circumstances.¹ Instead, I have chosen to limit myself to those genres with which I was most familiar. Thus the reader will find many selections from so-called *adab* works,² a term which has been widely adopted, although it has never been properly

¹ For historical and medical texts see C. H. M. Versteegh, *Werkschriften van het Instituut voor talen en culturen van het Midden Oosten*, nos. 3–4 (in Dutch), privately printed, Nijmegen, 1977–78.

² The term seems to be a modern invention; I know of only two cases in medieval texts where there is question of *kutub adabiyya*. In other places where the term appears in medieval documents, the context does not suggest that *adab* has to be understood as a genre. On the other hand, it is difficult to avoid using a term that has been common for at least half a century, even though there is no agreement on the way it should be understood. I would suggest taking what usually goes under the name of “*adab* book” as: col-

defined, and which I would suggest should be understood in the sense of collections of quotations in poetry and prose considered to have literary merit and reflecting the cultural, esthetic, educational, and moral traditions of the Arabs.

I did not hesitate to add some passages of which the correct reading and interpretation are not always clear. In my opinion, it makes little sense to limit oneself to 'easy' passages, or to 'grade' the selection. This conflicts with the realities of engaging in a relatively young discipline which does not have completely adequate tools at its disposal. For the same reason I have chosen not to follow the solution adopted in some readers of changing the wording of difficult sentences. I have chosen instead to provide very ample annotation without (as a rule) repeating information given earlier. By attempting to determine which selections are 'difficult' and which are not, one risks finding that what is 'difficult' for some may be 'easy' for others. On the other hand, I feel that it makes sense to bring together selections from poetry and rhymed prose in a separate volume provided with an apparatus for prosody.

I have attached short biographies to each selection without attempting to bring anything original, but offering, I hope, some references that will help the reader find his way in the literature about the author. That I am much indebted to the *Encyclopedia of Islam*, F. Sezgin's *GAS*, and to a lesser extent, C. Brockelmann's *GAL* goes without saying. Since these handbooks invariably offer both Muslim and Christian dates, and since tables of corresponding Christian dates are easily available, I have limited myself to dates of the Muslim calendar.

The glossary is not intended to make the use of dictionaries unnecessary, but rather, especially in the earlier pieces, to avoid making the interpretation of the text an endless exercise in hunting for the English equivalent of difficult or not easily identifiable terms. Grammatical references are almost exclusively to Wright's famous grammar, which, although in some respects outdated, is still an excellent work of reference and probably for this reason has been regularly reprinted. Other Arabic grammars in English have the handicap that they are too elementary. However, I did not hesitate to refer to some grammars in French, German, and Italian when I felt that these foreign grammars offered some advantages over the

lections of prose and poetry of artistic merit, and, at the same time educational in the sense that they embody the old Arab traditions in the widest sense: moral, religious, ethical, and stylistic. *Adab* also appears in the more limited sense of 'linguistics,' 'philology.' Some scholars may include texts written for amusement only, but often requiring a solid background in history, and probably created by the 'professional secretaries' (*kuttāb*). See S. A. Bonebakker, "Early Arabic Literature and the Term *Adab*," in *Jerusalem Studies in Arabic and Islam*, 5 (1984), 398–421, and the literature quoted there.

explanation on a given subject offered by Wright. I also did not hesitate to offer translations of an entire phrase and to leave the explanation of the syntax of that particular phrase to a later selection in order not to overload the glossaries at the beginning of the book with grammatical references. In selecting translations for difficult terms, i.e., translations for which no support was found in any dictionary or glossary, a certain subjectivity could not be avoided, especially in passages from Ibn Jubayr dealing with architecture.

A word must be said here about the problems of Arabic lexicography. We have the Arabic-Latin dictionary by G.W. Freytag, which is no longer in use, even though it has been reprinted. We also have the small, but fairly reliable dictionaries by A. de Biberstein Kazimirski, J.-B. B  lot (French), and J. G. Hava (English). The large and detailed dictionary by R. Blach  re *et al.* is still in progress and has not yet reached beyond the sixth letter of the Arabic alphabet. There is an excellent tool for contemporary literary Arabic by H. Wehr³ as well as a famous collection of additions to Freytag and Lane by Dozy, entitled *Suppl  ment aux dictionnaires arabes*, based in large part on texts coming from Spain, but also incorporating texts from other areas and relatively late periods. The monumental dictionary by E. W. Lane⁴ unfortunately was incomplete when the author died (beginning with the letter *q  f* it offers only fragmentary information); moreover it is basically a translation of a large number of native dictionaries which Lane had to consult in manuscript. With few exceptions, these native dictionaries neglect historical, geographical, and scientific texts, and do not reach beyond the 2nd/8th century, not to speak of other deficiencies which one would expect to find in medieval lexicons. This means that all Arabic texts (as far as they represent original work, not digests of earlier texts) still have to be examined or reexamined before we can consider any dictionary for the medieval period to be complete. A comprehensive dictionary should also make use of the glossaries appended by some editors to their text editions. Since the works of many medieval authors survive only in manuscript and new manuscripts are still being discovered, the situation of Arabic lexicography, even if limited to

³ *A Dictionary of Modern Written Arabic*, ed. (i.e., translated) by J. M. Cowan (several reprints). The latest edition, Wiesbaden, 1985 (*Arabisches W  rterbuch f  r die Schriftsprache der Gegenwart*) has not yet been translated. The vowelings in Wehr's dictionary are reliable; those in Hava are correct in most cases. Whenever it is essential to avoid mistakes, Wehr or Hava should be consulted.

⁴ *An Arabic-English Lexicon*, London, 1863-93, 8 vols., several facsimile reprints. See below, Arabic Grammars.

the classical period, can only be characterized as very precarious.⁵ A large step forward was taken by the *Wörterbuch der klassischen arabischen Sprache* now being prepared by M. Ullmann, which took up where Lane ended, that is at the letter *kāf*, following the letter *qāf*, where Lane's dictionary begins to be deficient; but the lack of proper dictionaries can be expected to remain a serious problem for many years to come.⁶ The dictionary by Freytag now is seldom used; the dictionary by Lane is to be preferred, in spite of its limitations, of which Lane himself was well aware. All this leads to the conclusion that much is left to the reliance of the student of Arabic texts on (and his thorough familiarity with) the semantic spectrum of the forms of the verb, of certain nominal forms, certain forms of the broken plural, and, last but not least, his reliance on his intuition.

The following may be observed with regards to the grammars listed: Wright's Grammar, itself the almost completely rewritten translation of an early 19th-century German work by a certain Caspari, dates from 1852-1856, and, in its present form, from 1896. Wright's translation, as well as the revision by de Goeje, often used phrases which the two authors had collected during their long careers as editors of medieval texts. The work leans heavily on native medieval authorities. In many ways this is an advantage: Wright mentions much, but not all, of the terminology of medieval grammar, such as one finds it in commentary literature, thereby making it easier for the student to use the often valuable clarifications by ancient grammarians and philologists. Unfortunately, Wright's indexes to both Arabic and English terminology are incomplete.

An essential supplement to Wright are the two books by Reckendorf, which are based on hundreds of observations collected by the author and explained in a way that does not take medieval syntax as a point of departure, though it does not fail to refer to it wherever possible. Nevertheless, the book's usefulness is limited: Reckendorf concentrates on the syntax of early Arabic literature; indexes are almost non-existent, and it is often easier to use the table of contents.

The grammar by Gaudefroy Denombynes has some original observations on grammar and syntax and is therefore worth studying. Unfortunately, it also contains some inaccuracies and cannot completely replace Wright's grammar.

⁵ A good example is the term *iqlim*, 'clime,' which, according to Yāqūt, who died in 626, was used in Spain in the classical period in the sense of "large and populous village" (Fr. *bourgade*; see W. Jwaideh, *The Introductory Chapters of Yāqūt's Mu'jam al-Buldān*, Leiden, 1959, p. 40).

⁶ The above is no more than a very concise picture of the problem; for a detailed discussion see, for instance, the introductions in the dictionaries by Dozy and Ullmann.

The grammar by Brockelmann is an ideal textbook for those who have already mastered the essentials of Arabic grammar. Those who have mastered one or two Semitic languages can even use it as a beginner's grammar. In only 209 small pages it carries the student far beyond the information offered by the common textbooks used at American universities. A bibliography, unfortunately omitted in modern reprints, offers the reader an introduction to some of the most famous older editions of texts, grammars, and dictionaries, many of which are still used today, sometimes in facsimile reproductions. Brockelmann also adds a small chrestomathy. An English translation would be welcomed by many.⁷

The *Grammatica teorico-pratica* by L. Vaccia Vaglieri is a learner's grammar that does not keep grammar and syntax separated; yet it probably contains as much information as Wright's grammar. In some places it even gives more detailed information, e.g., in the (unfortunately dispersed) rules for the use of *hamza*. It offers also many original and balanced observations (e.g., II, 219–26). An English translation would again be most desirable.

The grammar by Haywood and Nahmad is, in the opinion of this writer, to be preferred over the textbooks currently used (Michigan Reader, etc.). In any case, it is a good grammar for the beginner to consult when he feels the need to brush up his elementary grammar and syntax without the help of a teacher. For those familiar with German, the *Einführung* by Ambros is to be preferred, even though it introduces itself as a grammar on contemporary Arabic. In this case again an English translation would be very desirable.

The *Traité* by Fleisch is a fascinating study of grammar from the point of view of the contemporary student of language, as well as for those who are interested in medieval grammatical studies. To a more limited extent it offers insights in the study of Arabic in relation to other Semitic languages and dialectology. There is, as far as I know, no book that does more justice to the outstanding achievements of medieval scholars. In *L'Arabe classique*, Fleisch made a very successful attempt to digest some of the material offered in his larger work. One should not buy the first edition.

The grammars by Beeston and Wickens are serious and interesting attempts to present Arabic grammar in ways different from those of the older grammars. Unfortunately, neither of the two offers sufficient information to be considered a complete introductory grammar. In spite of this, students who study grammar for its

⁷ To what extent the grammar by W. Fischer (not on the list) replaces Brockelmann I have not attempted to establish.

own sake or who find it profitable to consult several grammars on a given problem (this writer is one of them) will find it worthwhile to consult these two books. Particularly rewarding is the introduction of Wickens, which emphasizes the effort needed to become a good Arabist.

Finally, the *Adminiculum* of Ullmann, the author of the *WKAS*, one of the truly outstanding Arabists of this century, is a small but precious collection of examples illustrating difficult points of grammar. At a more advanced stage, no Arabist should, after a visit to his bookseller, return home without it.

Many other grammars could be mentioned; and there may be many useful books, not to speak of articles and monographs, that cannot be mentioned here or that are not of much practical use in the context of an elementary reader.⁸

The present Reader refers, almost without exception, to Wright's *Grammar*, despite its venerable age and the clear intent of the authors to put together an advanced and comprehensive work, mentioning details that are of little importance to a beginning Arabist. At this time the writer knows of no handbook in English that is more easily accessible.⁹

⁸ See M. H. Bakalla, *Arabic Linguistics: An Introduction and Bibliography*, 2nd ed., London, 1983.

⁹ This writer has not hesitated to paraphrase Wright's grammar and occasionally some other grammars. On purpose he has also taken over some of Wright's examples, not only because of their usefulness or simplicity, but also because looking up the references to Wright and recognizing these examples facilitates committing them to memory.

Arabic Grammars

- W. Wright, *A Grammar of the Arabic Language*, 3rd ed., 2 vols. (Cambridge, 1896). Facsimile reprints and a paperback edition available.
- H. Gaudefroy-Demombynes and R. Blachère, *Grammaire de l'arabe classique* (Paris, 1937).
- C. Brockelmann, *Arabische Grammatik* (Leipzig, 1948). Facsimile reprints available.
- L. Veccia Vaglieri, *Grammatica teorico-pratica della lingua araba*, 2 vols. (Rome, 1959–61).
- Haywood and Nahmad, *A New Arabic Grammar of the Written Language* (London, 1982; key, London, 1983).
- H. Reckendorf, *Die syntaktischen Verhältnisse des Arabischen* (Leiden, 1898). Reprint available.
- _____, *Arabische Syntax* (Heidelberg, 1921). Reprint available.
- H. Fleisch, *L'Arabe classique: esquisse d'une structure linguistique*, 2nd ed. (Beirut, 1968).
- _____, *Traité de philologie arabe*, 2 vols. (Beirut, 1961–70).
- A. F. L. Beeston, *Written Arabic: an Approach to the Basic Structures* (Cambridge, 1968).
- G. M. Wickens, *Arabic Grammar: a First Workbook* (Cambridge, 1980).
- M. Ullmann, *Adminiculum zur Grammatik des klassischen Arabisch* (Wiesbaden: Otto Harrassowitz, 1989).
- A. A. Ambros, *Einführung in die moderne arabische Schriftsprache*, (München: Hüber Verlag, 1969).

Dictionaries

- E. W. Lane, *An Arabic-English Lexicon*, 8 vols., London, 1863–93. Reprints New York, 1955–56; Beirut, 1968; London, 1984.
- R. Dozy, *Supplément aux dictionnaires arabes*, 2nd ed., 2 vols., Leiden-Paris, 1927. Reprint Beirut, 1968.
- J. Kraemer, *Th. Nöldecke's Belegwörterbuch zur klassischen arabischen Sprache, Erste Lieferung*, Berlin, 1952. Letter *alif* only; includes translations in English.
- J. Kraemer, H. Gätje, M. Ullmann, *Wörterbuch der klassischen arabischen Sprache*, vol. 1, Wiesbaden, 1970; vol. 2, Wiesbaden, 1972. Letters *kāf* and part of *lām*; includes translations in English.
- R. Blachère, M. Chouémi, C. Denizeau, Ch. Pellat, *Dictionnaire Arabe-Français-Anglais (Langue classique et moderne)*, I–III, Paris 1967–76; IV, Paris, 1978. Letters *alif-jīm* and part of *ḥā'*.
- A. de Biberstein-Kazimirski, *Dictionnaire arabe-français*, 2 vols., Paris, 1860.
- J. B. BÉlot, *Vocabulaire arabe-français*, 10th ed., Beirut, 1911 (Arabic title, *Al-Farā'id al-durriyah*).
- J. G. Hava, *Al-Faraid Arabic-English Dictionary*, Beirut, 1964. Frequent reprints.
- H. Wehr, *A Dictionary of Modern Written Arabic*, ed. J. Milton Cowan, 4th ed., Wiesbaden, 1979. Paperback edition Ithaca, N.Y., 1994.

Abbreviations

- Admin.*: M. Ullmann, *Adminiculum zur Grammatik des klassischen Arabisch* (Wiesbaden: Otto Harrassowitz, 1989).
- Aghānī*: Abū 'l-Faraj al-Iṣfahānī, *K. al-Aghānī* (Cairo, 1345–94/1927–74).
- Amari*, *Storia*: Amari, M. *Storia dei Musulmani di Sicilia*, 2nd ed., 3 vols. (Catania 1933–39).
- Ar. Syntax*: H. Reckendorf, *Arabische Syntax* (Heidelberg, 1921). Reprint available.
- Baghdad*: Le Strange, *Baghdad during the Abbasid Caliphate* (Oxford 1900), reprint.
- B1*: H. Blachère: Gaudefroy-Demonbynes and R. Blachère, *Grammaire de l'Arabe classique* (Paris, 1937).
- Bro.*: C. Brockelmann, *Arabische Grammatik* (Leipzig, 1948). Reprints available.
- Dozy*: R. Dozy, *Supplément aux dictionnaires arabes* (Leiden, 1881). Reprint Leiden/Paris, 1927.
- Ed. Wright–de Goeje*: Ibn Jubayr, *Rihla=Tadhkira bi-'l-akhbār 'an itifāqāt al-asfār*, ed. W. Wright, revised by M. J. de Goeje (Leiden 1907).
- E11*: M. Th. Houtsma *et al.*, *The Encyclopaedia of Islam*, 4 vols. and Supplement (Leiden/London, 1913–38).
- E12*: (English ed.) H. A. R. Gibb *et al.*, *The Encyclopaedia of Islam: New Edition*, 8– vols. (Leiden/London, 1960–), Supplement (1981–83), Indexes I–VII (1993).
- Fihrist*: Ibn al-Nadīm, *Fihrist*, ed. G. Flügel (Leipzig 1871–72), reprint, n.d.
- GAL*: C. Brockelmann, *Geschichte der arabischen Literatur*, G[rundband] I–II (revised ed., Leiden, 1943–44), S[upplementband] I–III (Leiden, 1937–42).
- GAS*: F. Sezgin, *Geschichte des arabischen Schrifttums* II (Leiden, 1975), VIII (1982), IX (1984).
- Glossarium*: Separate vol. of al-Ṭabarī, Muḥ. b. Jarīr, *Annales: Introductio, Glossarium, Addenda et Emendenda*, ed. M. J. de Goeje, *et al.* (Leiden 1897–1901), reprint. This volume dated 1965.
- Glossary*: Ibn Jubayr, *The Travels*, ed. W. Wright, 2nd ed. by M. J. de Goeje, Leyden 1907, pp. 25–51.
- Inbāh*: Ibn al-Qiftī, *Inbāh al-ruwāt 'alā anbāh al-nuḥāt*, 4 vols. (Cairo 1396–93).
- Irshād*: Yāqūt, *The Irshād al-arīb ilā ma'rifat al-adīb or Dictionary of Learned Men*, ed. D. S. Margoliouth (Leiden, 1907–31).
- Isl. Dyn.*: C. E. Bosworth, *The Islamic Dynasties*, Islamic Surveys 5, (Edinburgh, 1967).

K: Kitāb.

- L: E. W. Lane, *An Arabic-English Lexicon* (London, 1863–93). Reprints available.
- Lands: Le Strange, G. *The Lands of the Eastern Caliphate* (Cambridge 1930).
- Lisānaddīn: Lisānaddīn b. al-Khaṭīb, *al-Qism al-thālith min K. A'māl al-a'lām*, apud A. M. al-'Abbādī, *Ta'riḫ al-Maghrib al-'Arabī fī 'l-'aṣr al-wasīṭ* (Casablanca 1964).
- Passion*: Massignon, L., *La passion de Ḥallāj* (Paris 1975).
- Pellegrini*: G. B. Pellegrini, "Terminologia geografica araba in Sicilia" in *Annali dell'Istituto orientale di Napoli*, sez. ling. 3 (1961).
- Rawḍ*: al-Ḥimyārī, K. *al-Rawḍ al-mi'tār fī khabar al-aqṭār*, ed. I 'Abbās (Beirut 1975).
- Sicilia*: Touring Club Italiano, *Guida Italia del TCI: Sicilia* (Milano 1968).
- Ta'r. Bagh.*: al-Ṭabarī, Muḥ. b. Jarīr, *Annales*: ed. M. J. de Goeje, et al. (Leiden 1897–1901), reprint.
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b.: ibn

d.: died

fem.: feminine

lit.: literally

masc.: masculine

plur.: plural

sing.: singular

The abbreviations for periodicals are those common in the *Index Islamicus* of J. D. Pearson, *et. al.* (Cambridge 1958), and the *EI2*.