



# A LITERARY HISTORY OF MEDICINE

The *'Uyūn al-anbā' fī ṭabaqāt al-aṭibbā'* of Ibn Abī Uṣaybi'ah

VOLUME 1 *Essays*

*Edited and Translated by*  
Emilie Savage-Smith, Simon Swain  
and Geert Jan van Gelder

*With*  
Ignacio Sánchez, N. Peter Joosse, Alasdair Watson,  
Bruce Inksetter, and Franak Hilloowala

BRILL

# A Literary History of Medicine

Volume 1



# A Literary History of Medicine

*The 'Uyūn al-anbā' fī ṭabaqāt al-aṭibbā'  
of Ibn Abī Uṣaybi'ah*

VOLUME 1

*Essays*

*Edited and translated by*

Emilie Savage-Smith

Simon Swain

Geert Jan van Gelder

*With*

Ignacio Sánchez, N. Peter Joosse, Alasdair Watson,  
Bruce Inksetter, and Franak Hilloowala



BRILL

LEIDEN | BOSTON

Originally published in hardback in 2019 as Volume 134/1 in the series Handbook of Oriental Studies – Handbuch der Orientalistik, Section 1, The Near and Middle East.



This is an open access title distributed under the terms of the CC-BY-NC 4.0 License, which permits any non-commercial use, distribution, and reproduction in any medium, provided the original author(s) and source are credited.

Cover illustration: Physician with two patients, illustrating the Arabic translation of Dioscorides' treatise on medicinal substances. Copied in Baghdad, 1224 (Arthur M. Sackler Gallery, Smithsonian Institution: Unrestricted Trust Funds, Smithsonian Collections Acquisition Program, and Dr. Arthur M. Sackler, s1986.97).

The Library of Congress has cataloged the hardcover edition as follows:

Names: Savage-Smith, Emilie, editor. | Swain, Simon, editor. | Gelder, G. J. H. van, editor. | Sánchez Rojo, Ignacio Javier, editor.

Title: A literary history of medicine : the 'Uyūn al-anbā' fi ṭabaqāt al-aṭibbā', of Ibn Abiūṣaybi'ah / edited and translated by Emilie Savage-Smith, Simon Swain, Geert Jan Van Gelder ; with Ignacio Sánchez [and four others].

Other titles: 'Uyūn al-anbā' fi ṭabaqāt al-aṭibbā'

Description: Leiden ; Boston : Brill, [2020] - | Series: Handbook of Oriental studies. Section One, Near and Middle East, 0169-9423 ; volume 134/1 | Includes index. | Contents: volume 1. Essays | Mainly in English; includes Latin, Greek, Cyrillic, and Arabic text.

Identifiers: LCCN 2019040086 | ISBN 9789004410312 (hardback) | ISBN 9789004410558 (v.1 ; hardback) | ISBN 9789004410541 (v.2-1 ; hardback) | ISBN 9789004417830 (v. 2-2 ; hardback) | ISBN 9789004410534 (v. 3-1 ; hardback) | ISBN 9789004410527 (v. 3-2 ; hardback)

Subjects: LCSH: Physicians--Arab countries--Biography. | Ibn Abī Uṣaybi'ah, Aḥmad ibn al-Qāsim, -1269 or 1270. | Physicians--Biography. | Medicine, Arab. | Medicine, Medieval. | Medicine, Greek and Roman. | Medicine--History.

Classification: LCC R144.A1 L58 2020 | DDC 610.9--dc23  
LC record available at <https://lccn.loc.gov/2019040086>

Typeface for the Latin, Greek, and Cyrillic scripts: "Brill". See and download: [brill.com/brill-typeface](http://brill.com/brill-typeface).

ISBN 978-90-04-69655-6 (paperback, 2024)

ISBN 978-90-04-54556-4 (e-book, 2024)

ISBN 978-90-04-41055-8 (hardback)

Copyright 2020 by the Editors. Published by Koninklijke Brill nv, Leiden, The Netherlands. Koninklijke Brill nv incorporates the imprints Brill, Brill Hes & De Graaf, Brill Nijhoff, Brill Rodopi, Brill Sense, Hotei Publishing, mentis Verlag, Verlag Ferdinand Schöningh and Wilhelm Fink Verlag. Koninklijke Brill nv reserves the right to protect this publication against unauthorized use.

This book is printed on acid-free paper and produced in a sustainable manner.

# Contents

Acknowledgements	XI
Editorial Policy	XIII
List of Figures and Tables	XIV
Abbreviations	XVI
Map of the Islamic World ca. 1200	XVIII

## VOLUME 1

### *Essays*

1	Introductory Remarks	1
2	Ibn Abī Uṣaybi‘ah: His Life and Career <i>Franak Hilloowala</i>	13
3	<i>‘Uyūn al-anbā’ fī ṭabaqāt al-aṭibbā’</i> : Its Genre and Title <i>Geert Jan van Gelder</i>	27
4	The Textual and Manuscript Tradition of Ibn Abī Uṣaybi‘ah’s <i>‘Uyūn al-anbā’ fī ṭabaqāt al-aṭibbā’</i> <i>Ignacio Sánchez</i>	31
5	Written Sources and the Art of Compilation in Ibn Abī Uṣaybi‘ah’s <i>‘Uyūn al-anbā’ fī ṭabaqāt al-aṭibbā’</i> <i>Ignacio Sánchez</i>	76
6	Poetry in <i>‘Uyūn al-anbā’</i> <i>Geert Jan van Gelder</i>	123
7	The Greek Chapters and Galen <i>Simon Swain</i>	142
8	The Practice of Medicine as Seen through the <i>‘Uyūn al-anbā’</i> <i>Emilie Savage-Smith</i>	178
	List of Biographies by Chapter in Ibn Abī Uṣaybi‘ah’s <i>‘Uyūn al-anbā’</i>	201

Bibliography	214
General Index to Vol. 1	343
Glossary of Weights and Measures	349
Index of Verses to Vol. 2	351
Index of Qur'anic Quotations and Allusions to Vols. 2 and 3	381
Index of Personal Names to Vols. 2 and 3	383
Index of Place Names to Vols. 2 and 3	460
Subject Index to Vols. 2 and 3	479

## VOLUME 2-1

### *Arabic Edition*

Description of the Manuscripts Used in this Edition 1

Preface 13

*Bruce Inksetter and Ignacio Sánchez*

- 1 The Origin and First Appearance of the Art of Medicine (الباب الأول في كيفية وجود صناعة الطب وأول حدودها) 17  
*Bruce Inksetter and Ignacio Sánchez*
- 2 Physicians Who Perceived the Rudiments of the Art of Medicine and Initiated the Practice of That Art (الباب الثاني في طبقات الأطباء الذين ظهرت لهم أجزاء من صناعة الطب وكانوا المبتدئين بها) 41  
*Bruce Inksetter and Ignacio Sánchez*
- 3 Greek Physicians Descended from Asclepius (الباب الثالث في طبقات الأطباء اليونانيين الذين هم من نسل أسقليبيوس) 57  
*Bruce Inksetter and Ignacio Sánchez*
- 4 Greek Physicians to Whom Hippocrates Transmitted the Art of Medicine (الباب الرابع في طبقات الأطباء اليونانيين الذين أذاع أبقرات فيهم صناعة الطب) 66  
*Ignacio Sánchez*
- 5 Physicians from or after the Time of Galen (الباب الخامس في طبقات الأطباء الذين كانوا منذ زمان جالينوس وقرىبا منه) 199  
*Simon Swain*

- 6 Alexandrian Physicians and Their Christian and Other Contemporaries  
 الباب السادس في طبقات الأطباء الإسكندرانيين ومن كان في أزمنتهم من الأطباء  
 (النصارى وغيرهم) 288  
*Bruce Inksetter and Ignacio Sánchez*
- 7 Arab and Other Physicians of the Earliest Islamic Period (الباب السابع في)  
 (طبقات الأطباء الذين كانوا في أول ظهور الإسلام من أطباء العرب وغيرهم) 303  
*Bruce Inksetter and Ignacio Sánchez*
- 8 Syriac Physicians of the Early Abbasid Period (الباب الثامن في طبقات الأطباء)  
 (السريانيين الذين كانوا في ابتداء ظهور دولة بني العباس) 338  
*Bruce Inksetter and Ignacio Sánchez*
- 9 Physicians Who Translated Works on Medicine and Other Subjects from  
 Greek into Arabic, and Their Patrons (الباب التاسع في طبقات الأطباء النقلة)  
 الذين نقلوا كتب الطب وغيره من اللسان اليوناني إلى اللسان العربي وذكر الذين نقلوا  
 (لهم) 507  
*Bruce Inksetter and Ignacio Sánchez*
- 10 Iraqi Physicians and the Physicians of al-Jazīrah and Diyār Bakr (الباب)  
 (العاشر في طبقات الأطباء العراقيين وأطباء الجزيرة وديار بكر) 518  
*Alasdair Watson, Geert Jan van Gelder and Ignacio Sánchez*

## VOLUME 2-2

### *Arabic Edition*

- 11 Physicians in the Lands of the Persians (*Bilād al-‘ajam*) (الباب الحادي عشر)  
 (في طبقات الأطباء الذين ظهروا في بلاد العجم) 757  
*Alasdair Watson, N. Peter Joosse, Geert Jan van Gelder and Ignacio Sánchez*
- 12 Physicians of India (الباب الثاني عشر في طبقات الأطباء الذين كانوا من)  
 (الهند) 885  
*Bruce Inksetter and Ignacio Sánchez*
- 13 Physicians Who Were Prominent in the Western Lands and Settled  
 There (الباب الثالث عشر في طبقات الأطباء الذين ظهروا في بلاد المغرب وأقاموا)  
 (بها) 897  
*Ignacio Sánchez and Geert Jan van Gelder*



- 14 Famous Physicians amongst Those in Egypt (الباب الرابع عشر في طبقات الأطباء المشهورين من أطباء ديار مصر) 1012  
*Franak Hilloowala, Emilie Savage-Smith, Geert Jan van Gelder and Ignacio Sánchez*
- 15 Famous Syrian Physicians (الباب الخامس عشر في طبقات الأطباء المشهورين من أطباء الشام) 1149  
*N. Peter Joosse, Geert Jan van Gelder and Ignacio Sánchez*  
 Addendum to 15.49: Biography of Amīn al-Dawlah in Version 1 1377
- Appendix 1: Ibn al-Nafis 1454  
*Ignacio Sánchez*
- Appendix 2: Additional Marginalia 1456  
*Ignacio Sánchez and Geert Jan van Gelder*

### VOLUME 3-1

#### *Annotated English Translation*

- Preface 1  
*Bruce Inksetter*
- 1 The Origin and First Appearance of the Art of Medicine 4  
*Bruce Inksetter, Simon Swain and Emilie Savage-Smith*
- 2 Physicians Who Perceived the Rudiments of the Art of Medicine and Initiated the Practice of That Art 35  
*Bruce Inksetter and Simon Swain*
- 3 Greek Physicians Descended from Asclepius 54  
*Bruce Inksetter, Simon Swain and Ignacio Sánchez*
- 4 Greek Physicians to Whom Hippocrates Transmitted the Art of Medicine 63  
*Ignacio Sánchez and Simon Swain*
- 5 Physicians from or after the Time of Galen 189  
*Simon Swain*

- 6 Alexandrian Physicians and Their Christian and Other Contemporaries 276  
*Bruce Inksetter and Simon Swain*
- 7 Arab and Other Physicians of the Earliest Islamic Period 296  
*Bruce Inksetter and Ignacio Sánchez*
- 8 Syriac Physicians of the Early Abbasid Period 337  
*Bruce Inksetter, Emilie Savage-Smith and Geert Jan van Gelder (poetry)*
- 9 Physicians Who Translated Works on Medicine and Other Subjects from Greek into Arabic, and Their Patrons 541  
*Bruce Inksetter and Ignacio Sánchez*
- 10 Iraqi Physicians and the Physicians of al-Jazīrah and Diyār Bakr 556  
*Alasdair Watson and Geert Jan van Gelder (poetry)*

**VOLUME 3-2**

***Annotated English Translation***

- 11 Physicians in the Lands of the Persians (*Bilād al-ʿajam*) 835  
*Alasdair Watson, N. Peter Joosse and Geert Jan van Gelder (poetry)*
- 12 Physicians of India 985  
*Bruce Inksetter and Emilie Savage-Smith*
- 13 Physicians Who Were Prominent in the Western Lands and Settled There 999  
*Ignacio Sánchez and Geert Jan van Gelder (poetry)*
- 14 Famous Physicians amongst Those in Egypt 1137  
*Franak Hilloowala, Emilie Savage-Smith and Geert Jan van Gelder (poetry)*
- 15 Famous Syrian Physicians 1294  
*N. Peter Joosse and Geert Jan van Gelder (poetry)*  
The Biography of Amīn al-Dawlah in Version 1 1565

Appendix 1: Ibn al-Nafīs 1646

*Ignacio Sánchez*

Appendix 2: Additional Marginalia 1650

*Ignacio Sánchez and Geert Jan van Gelder*

## Acknowledgements

*A Literary History of Medicine* has been an enormous project encompassing a wide range of topics, and so it is inevitable that we are indebted to many people for their kind and generous assistance.

Foremost, of course, is the financial support provided by the Wellcome Trust and the institutional support given by the University of Oxford and the University of Warwick. The Oriental Institute provided meeting rooms when we held group meetings of the entire team, as did St Cross College, which also provided some very nice lunches for us. St John's College as well as St Cross College on occasion provided accommodation for members of the team coming from overseas. In Oxford, the management of the Wellcome grant was very efficiently conducted by the financial officers at the Oriental Institute, Stephanie Yoxall and Chris Williams, and the everyday but essential needs of the project were aided by the ever-cheerful assistance of Trudi Pinkerton. For the Warwick portion of the Wellcome Trust grant, Katie Klaassen, Colette Kelly, and Fiona Slater have all helped with various organizational requirements.

The IT assistance of Daniel Burt, Computing Officer at The Khalili Research Centre, was essential to the coordination of a project in which members of the team were based on different continents. We could not have managed without him. He also was responsible for drawing up the map that accompanies this publication.

The team is indebted to Dr Peter Starr, Istanbul, for obtaining copies of Istanbul manuscripts, particularly the precious Süleymaniye, Şehid Ali Paşa MS 1923, but others as well. Professor Amr Abd al-Aziz Moneer, Egypt, assisted us greatly by obtaining copies of the edition by ʿĀmir al-Najjār printed in Cairo.

Professor Dimitri Gutas, of Yale University, provided invaluable advice about Avicenna, while Dr Yossef Rapoport, Queen Mary University of London, helped us with some obscure place names and terms for the Copts of Lower Egypt. Professor Richard Sorabji, King's College London, assisted us in interpreting a number of complicated philosophical arguments, while Professor Gerrit Bos, Universität zu Köln, provided assistance with some terminology and the biography of Maimonides. Professor Charles Burnett, of the Warburg Institute in London, gave us references to various important publications, and the identification of certain foodstuffs was aided by suggestions from Professor David Waines, of Lancaster University. Dr Uwe Vagelpohl, University of Warwick, has provided excellent advice on all aspects of Greco-Arabic medical history.

Closer to home, Professor Sebastian Brock, of the Oriental Institute in Oxford, was very helpful in sorting out sources for Melkite physicians, and Nigel Wilson, of Lincoln College, University of Oxford, helped us identify some

obscure Greek names. There are, of course, others who have also helped with various points, and those kind people will be mentioned in the course of the annotations to the translation.

The Bodleian Library, as always, provided access to many manuscript and print resources that were required, and Dr. Gillian Evison, Keeper of the Oriental Collections, aided the project greatly by allowing a sabbatical leave for Alasdair Watson, thus enabling him to participate in this project.

For the ‘public engagement’ part of the project – titled ‘Medieval Medicine in Board and Card Games’, also supported by the Wellcome Trust – the History of Science Museum here in Oxford was an essential partner. We are indebted to the support of its Director, Dr Silke Ackermann, as well as to the Administrator, Christina Lee. The project was designed and coordinated by Daniel Burt, himself an experienced board-game designer, in collaboration with the Lead Education Officer at the History of Science Museum, Chris Parkin. They were then joined for the duration of the project by Susannah (Sukie) Trowles, part-time education officer. The project produced four working prototypes of board games or card games for a range of age groups from Primary School age to Adult. Through these board and card games, it is intended that the players learn of some of the physicians and their medical care that Ibn Abi Uṣaybi‘ah describes in his large history of medicine.

We also wish to thank Luciana O’Flaherty, editor of the Oxford World’s Classics, for undertaking to include in this prestigious series a volume of selections from Ibn Abi Uṣaybi‘ah’s *Best Accounts*. Henrietta Sharp Cockrell made the selections and annotated them for a general reader; we are indebted to her for the extraordinary amount of work she put into this paperback volume that we hope will bring Ibn Abi Uṣaybi‘ah and his *Best Accounts* to a larger audience.

Throughout the project, we have been able to work with the knowledge that our efforts will be brought into print by Brill and set at a very high standard. We thank Kathy van Vliet-Leigh, Acquisitions Editor for Middle East, Islam & South and Central Asian Studies, and the editors of the *Handbook of Oriental Studies* series for making this possible. Moreover, they have allowed us to have within these volumes all the material that we felt was required for a full presentation of Ibn Abi Uṣaybi‘ah’s *Best Accounts of the Classes of Physicians*. The open access version of *A Literary History of Medicine* has been underwritten by the Wellcome Trust so as to enable Brill to present the volumes as a single XML online reference work, making it possible for all the volumes to be searched in a single online search. We also wish to thank Pieter te Velde for his meticulous guidance of these volumes through production.

We close this acknowledgment list by again thanking the Wellcome Trust, who have generously supported our project at every stage of the way. Without their continuous support, the project could not have been carried out.

## Editorial Policy

The present edition of the *ʿUyūn* represents Ibn Abī Uṣaybi‘ah’s final Version 3, which he was apparently still adding to at the time of his death in 668/1270. Ms A, which has Version 2 compared with Version 3 written in margins and on interleaves, was taken as our most important manuscript and formed the initial basis of our edition. Seven other manuscripts supplied additional important copies of Version 3 as well as complete copies of Version 1 and Version 2. The differences between particular readings in the three versions of the *ʿUyūn* can be found in the critical apparatus. One of the most obvious differences between the three versions is the deletion of the dedication to Amīn al-Dawlah which prefaced Version 1, following Amīn al-Dawlah’s execution in 648/1250–1251. For the two subsequent versions of the *ʿUyūn* there is no dedicatee. In our edition, however, we have left the dedication to Amīn al-Dawlah in the Preface but have italicized it and noted that it was omitted in the two subsequent versions. In Ch. 15, which included a biography of Amīn al-Dawlah in all three versions, we have presented the biography of Amīn al-Dawlah (Ch. 15.49) as it appeared in Versions 2 and 3 and placed the quite different text of Version 1 in an addendum. In exceptional instances we have preferred readings from Version 1 or 2 or a reading from the tradition of source texts quoted by Ibn Abī Uṣaybi‘ah, which have been collated by us largely for the first time, and in these instances the choices are duly noted in the critical apparatus. We present the text in modern standard orthography, with minimal vowelling for the prose and some more vowelling in the poetry.

Detailed indexes to the edition and translation of the *ʿUyūn* – covering subjects, people, and places, as well as Qur’anic quotations, rhymes and weights and measures – are to be found at the end of Volume 1, following a general index to the essays and introductory material forming Volume 1.

# Figures and Tables

## Figures

### *Volume 1*

- 1.1 Title page from Ibn Abī Uṣaybi‘ah, *‘Uyūn al-anbā’ fi ṭabaqāt al-a‘tibā’*, ed. A. Müller. 2 vols. Cairo: al-Maṭba‘ah al-Wahbiyyah /Königsberg: Selbstverlag, 1882 7
- 4.1 Istanbul, Süleymaniye, Şehid Ali Paşa MS 1923, fol. 306a showing colophon. Completed 27 Sha‘bān 773 (4 Mar 1372). Copyist: ‘Abd al-Hādī ibn Abī l-Mufaḍḍal ibn Abī l-Faraj. Siglum A in edition 42
- 4.2 Istanbul, Süleymaniye, Şehid Ali Paşa MS 1923, fol. 215b. *Hāshiyah* by the copyist at the beginning of chapter 14 44
- 4.3 Istanbul, Süleymaniye, Şehid Ali Paşa MS 1923, fol. 200a, with an entire biography in the margin 45
- 4.4 Istanbul, Süleymaniye, Şehid Ali Paşa MS 1923, fol. 45a showing placement of sayings on the octagonal mausoleum of Aristotle 46
- 4.5 Oxford, Bodleian Library, MS Pococke 356, fol. 281b, colophon. Completed 15 Rajab 869 (13 Mar 1465) in Mecca. Siglum B in edition. Complete copy of Version 1 51
- 4.6 London, British Library, MS Add. Rich. 7340. fol. 125a, with a prayer attributed to Ibn Sinā asking for forgiveness for drinking wine, copied into the margin of his biography. Dated 22 Rajab 1017 (1 Nov 1608) in Isfahan. Copyist: Ibn Muḥammed Shafī‘ Mulla Zayn al-‘Ābidīn. Siglum R of edition. Complete copy of Version 3 52
- 4.7 London, British Library MS Add. 23364, fol. 251b, colophon. Dated 10 Rajab 669 (22 Feb 1271), Damascus. Copyist: Syrian physician Muḥammad ibn Ibrāhīm Muḥammad al-Suwaydī al-Anṣārī, copied from the copy endowed by IAU to the Maqṣūrah of Ibn ‘Urwah. Siglum L in edition. Partial copy of Version 3 53

### *Volume 2-1*

- 4.1 The eight sayings that Aristotle directed be placed on the sides of his octagonal mausoleum 183

### *Volume 3-1*

- 4.1 The eight sayings that Aristotle directed be placed on the sides of his octagonal mausoleum 171

***Volume 3-2***

- 14.1 A modern diagram illustrating the birth horoscope of Ibn Riḍwān, born on 22 Ramadan 377 [15 January 988] constructed with the data given in his 'autobiography'. The Lot of Fortune in the sign of Capricorn and its 'opposite' in the sign of Cancer are not indicated on this reconstruction. Constructed by E. Savage-Smith 1194

**Tables*****Volume 1***

- 4.1 IAU's recensions (Müller) 34  
 4.2 Classification of MSS according to the use of the *musawwadah* (Müller) 39



# Abbreviations

## Manuscripts

- A Istanbul, Süleymaniye, Şehid Ali Paşa MS 1923. Completed 27 Sha‘bān 773 (4 Mar 1372). Copyist: ‘Abd al-Hādī ibn Abī l-Mufaḍḍal ibn Abī l-Faraj. [complete copy, from an autograph of Version 2 and completed with a draft of Version 3]
- B Oxford, Bodleian Library, MS Pococke 356. Completed 15 Rajab 869 (13 Mar 1465) in Mecca; unnamed copyist. [complete copy, Version 1]
- Ga/Gb Leiden, Universiteitsbibliotheek Or. 59a and Or. 59b (old Cod. 59a. Gol. & Cod. 50b. Gol.). Undated; 16th cent. 2 vols. [Ga is partial copy Version 2; Gb, partial copy Version 3]
- Gc Leiden, Universiteitsbibliotheek, Or. 76 (old Cod. 76. Gol.). Dated 20 Şafar 977 (4 Aug 1569). [almost complete copy, Version 2]
- H Istanbul, Topkapı Sarayı Müzesi, Ahmad III Library, MS Ta‘rīkh 2859/70. Dated 5 Şafar 735 (28 Nov 1329). Copyist: Muḥammad ibn ‘Abd Allāh ibn ‘Abd al-Raḥmān in the great mosque of the city of Hamah. [partial copy, Version 3]
- L London, British Library MS Add. 23364. Dated 10 Rajab 669 (22 Feb 1271); Damascus; copyist: Syrian physician Muḥammad ibn Ibrāhīm Muḥammad al-Suwaydī al-Anṣārī, copied from the copy endowed by IAU to the Maqṣūrah of Ibn ‘Urwah. [partial copy, Version 3]
- P Paris, Bibliothèque nationale de France, MS arabe 5939. Copy completed 19 Muḥarram 690 (22 Jan 1291) in Jayrūn near Damascus by Abū l-Faḍl al-Jarā‘īhī ibn al-Faraj ibn Naṣr al-‘Asqalānī; annotated, collated against copy in author’s hand. [partial copy, Version 2]
- R London, British Library, MS Add. Rich. 7340. Dated 22 Rajab 1017 (1 Nov 1608) in Isfahan. Copyist: Ibn Muḥammad Shafī‘ Mulla Zayn al-‘Ābidīn [complete copy, Version 3]
- Sa / Sb London, British Library, MS Add. 25736. Dated 10 Safar 713 (6 Jun 1313); copied by the physician Ibrāhīm al-Khawālīfī for his own use. [Sa (first seven folios) is partial copy of Version 2; Sb, partial copy of Version 3]

## Earlier Editions

- Müller Ibn Abī Uṣaybi‘ah, *‘Uyūn al-anbā’ fī ṭabaqāt al-aṭibbā’*, ed. A. Müller. 2 vols. Cairo: al-Maṭba‘ah al-Wahbiyyah / Königsberg: Selbstverlag, 1882–1884.
- Riḍā Ibn Abī Uṣaybi‘ah, *‘Uyūn al-anbā’ fī ṭabaqāt al-aṭibbā’*, ed. Nizār Riḍā. Beirut: Dār Maktabat al-Ḥayāt, 1965.

Najjār Ibn Abī Uṣaybi‘ah, *‘Uyūn al-anbā’ fī ṭabaqāt al-a‘ibbā’*, ed. ‘Āmir al-Najjār. Vol. 1. Cairo: Dār al-Ma‘ārif, 1996. Vols. 2–6. Cairo: al-Hay’ah al-Miṣriyyah al-‘Āmmah lil-Kitāb, 2001–2004.

### Other Abbreviations

AI Appendix 1: Ibn al-Nafis

AII Appendix 2: Additional Marginalia

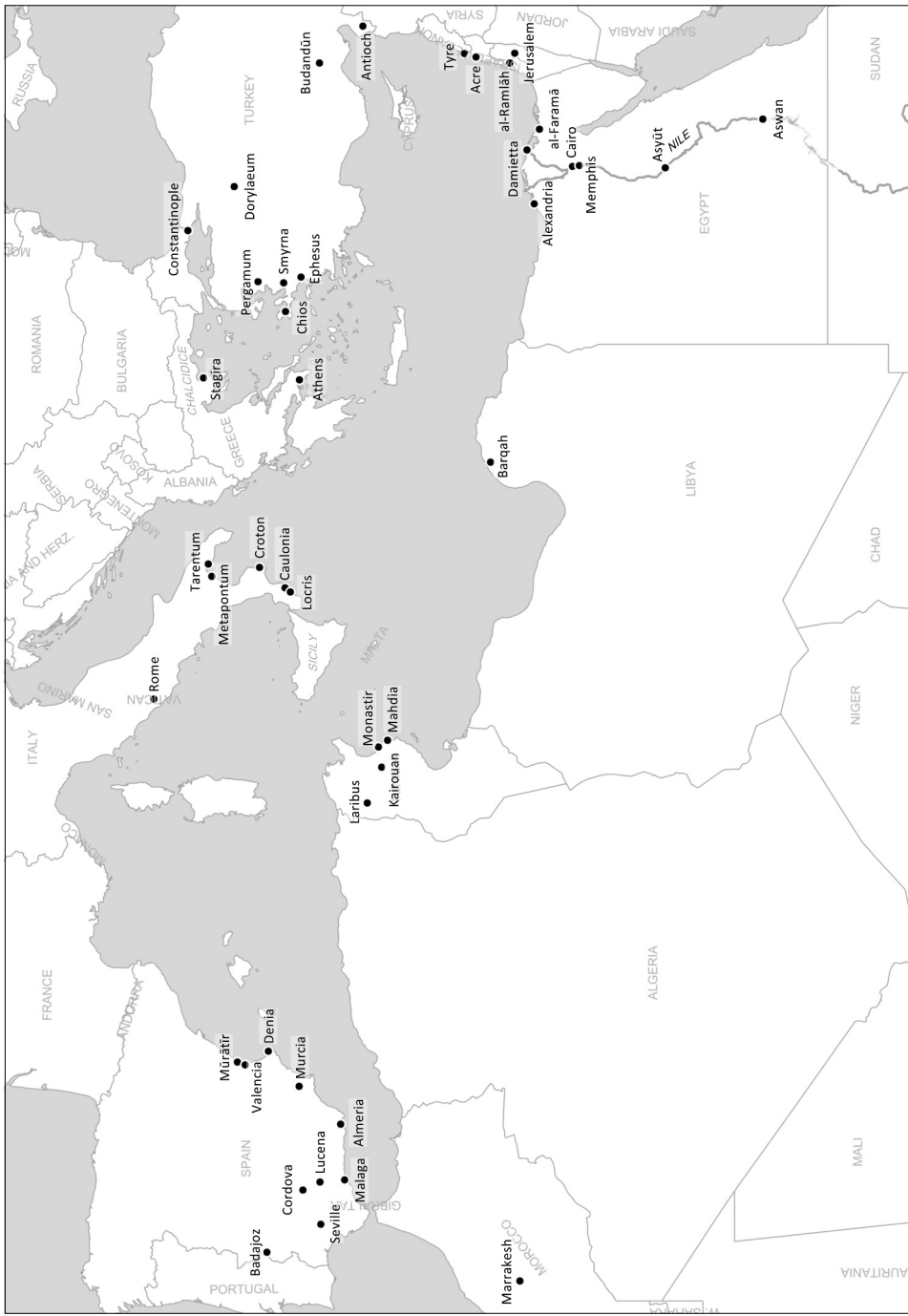
IAU Ibn Abī Uṣaybi‘ah

Ch.xx.xx Chapters within the *‘Uyūn* are designated by numbers 1 through 15, followed by the number of an individual biography within that chapter. A third set of numbers refers to a given subsection of a biography. Subsequent numbers in a given sequence refer to items within numbered lists, such as book-lists or lists of aphorisms.

### Cross-References

The three volumes have independent pagination. Where a cross-reference does not specify a volume number, the reference will be found in the same volume.





Map of the Islamic World ca. 1200



## Introductory Remarks

In the mid-thirteenth century, a practising physician in Syria named Ibn Abī Uṣaybi‘ah set himself the task of recording the history of medicine throughout the known world of his day. His book, *‘Uyūn al-anbā’ fi ṭabaqāt al-aṭibbā’* (The Best Accounts of the Classes of Physicians) covers 1700 years of medical practice, from the mythological beginnings of medicine with Asclepius through Greece, Rome, and India, down to the author’s day. Written as much to entertain as to inform, it is not only the earliest comprehensive history of medicine but the most important and ambitious of the medieval period, incorporating accounts of over 432 physicians, their training, practice, and medical compositions, all interlaced with amusing poetry and anecdotes illustrating their life and character.

To undertake a full edition, translation, and study of this complex treatise required a wide range of skills. For the past six years, the Wellcome Trust has generously funded a team of eight scholars to engage in making this remarkable historical source available for the first time in a complete, reliable, and (we hope) readable translation and study. Because this massive treatise is as much a piece of literature as historical chronicle, the project was titled ‘A Literary History of Medicine’. The team, otherwise known as the *ALHOM Team*, consisted of Emilie Savage-Smith, Simon Swain and Geert Jan van Gelder, Ignacio Sánchez, N. Peter Joosse, Alasdair Watson, Bruce Inksetter, and Franak Hilloowala, aided by the expert electronic skills of Daniel Burt.

While certain chapters are credited to particular team members, we all in fact read through the efforts of our colleagues and made numerous suggestions to one another. It was truly a team effort, with members bringing various approaches and backgrounds to the project – from love and knowledge of Arabic poetry to Greek and Latin classics to translation techniques or particular interests in the history of medicine.

For nearly three hundred years European scholars have shown interest in learning more of what Ibn Abī Uṣaybi‘ah had to say in his early history of medicine. Various transcriptions and translations were undertaken (all of them incomplete), some published and some now residing unread in library vaults.

## 1 Earlier Translations

Sometime before 1721 the London physician Richard Mead paid for a transcription of two manuscript copies of the *ʿUyūn* in the Bodleian Library in Oxford (MS Huntington 171 and MS Pococke 356) to be made by Henry Wild of Norwich (d. 1721), who was known as the ‘Arabick Tailor’ because of his writing out copies of Arabic manuscripts. Mead also arranged for these transcriptions to be translated into Latin by Sulaymān ibn Ya‘qūb al-Shāmī al-Ṣāliḥānī, known to Londoners as Salomon Negri (d. 1729). The purpose of this undertaking was to provide material to John Freind (d. 1728), who was at that time composing a history of medicine.<sup>1</sup>

Only the biography of Jibrīl ibn Bukhtīshū‘ (Ch. 8.3) was actually used by John Freind, who printed Salomon Negri’s Latin translation (*Vita Gabrielis Filii Bachtishuæ, filii Georgii, Ex Arabica Latine reddita a Salomone Negri Damasceno*) as a 26-page Appendix No. 1 in the second volume of his *The History of Physick: From the Time of Galen, to the Beginning of the Sixteenth Century. Chiefly with Regard to Practice. In a Discourse Written to Doctor Mead* (London, Printed for J. Walthoe, jun. over against the Royal-Exchange in Cornhill, 1725–1726).

The complete (?) Latin translation made by Salomon Negri of Henry Wild’s transcription was sold as lot 19 at the sale of Richard Mead’s library on 8 May 1755 and was purchased by Dr. William Hunter (d. 1812); it is now in the library of the University of Glasgow. As for Henry Wild’s transcription of the two Oxford manuscripts, they were bought by Thomas Hunt (then Regius Professor of Hebrew) at the sale of Mead’s library and are now also part of the Bodleian’s holdings (designated MS Bodl. Or. 422 and 423).

Sometime before 1725, another partial transcription of the Bodleian MS Huntington 171 manuscript, along with an incomplete Latin translation in parallel columns, was made by John Gagnier (d. 1740 or 1741, the Lord Almoner’s Professor of Arabic at Oxford). Gagnier’s transcription was intended to cover portions omitted by Henry Wild. This transcription and Latin translation remained in the library of Richard Mead until his death, when it was sold (presumably to Thomas Hunt) and is now also part of the Bodleian Library (MS Bodl. Or. 295).<sup>2</sup>

1 Savage-Smith, *NCAM-1*, 454–459; Dunlop, ‘Arabic Medicine in England’, 177. For Mead, see *Oxford Dictionary of National Biography*, art. ‘Mead, Richard (1673–1754)’ (A. Guerrini); and for Wild, see Dunlop, ‘Arabian Tailor’.

2 August Müller in the 1884 Königsberg printing (IAU Müller), on p. xix, of the introduction, mentions the Wild and Gagnier transcriptions of MS Huntington 171, but did not use them.

More European translations of extracts soon followed, no doubt following on from the interest in medieval Arabic medicine generated by John Freind's immensely influential *History of Physick*. Below is a chronological listing:

- 1746 Johann Jakob Reiske, *Excerpta ex Ibn Abí Uszeibi'ae historia medicorum illustrium*. Unpublished Latin translations of a few extracts made in 1746, now in Copenhagen, Det Kongelige Bibliotek, MS N. 31 (CLXXI). Portions (with Arabic text and Latin translation) were published in 1777 in J.J. Reiske, *Miscellanea medica ex Arabum monumentis*, as part of J.J. Reiske and J.E. Faber, *Opuscula medica ex monumentis Arabum et Ebraeorum* (Halle, 1777), 1–80, Reprinted in Sezgin, *Studies* II, 1–82.
- 1808 John Mousley, *Abdollatiphi Bagdadensis vita, auctore Ibn Abi Osaiba, e codicibus MSS. Bodleianis descripsit, et Latine vertit* (Oxford: e typographeo Clarendoniano, 1808). Latin translation and edition of the life of 'Abd al-Laṭif al-Baghdādī (IAU Ch. 15.40), using the same two Oxford manuscripts transcribed by Henry Wild (MS Pococke 356 and MS Huntington 171)
- 1833 Friedrich Reinhold Dietz, published the Arabic text with Latin translations of the twelfth chapter of the *Uyūn* on physicians of India (based on British Library MS Add. Rich. 7340) in a catalogue of Sanskrit medical manuscripts in the India Office Library; F.R. Dietz, *Analecta Medica ex Libris MSS. Fasciculus Primus, 2: Catalogus codicum Mss. de re medica Sanscritorum Londinensium* (Leipzig, 1833), 111–124. Reprinted in Sezgin, *Studies* II, 83–98.
- 1840 Pascual de Gayangos, *The History of the Mohammedan Dynasties in Spain* 2 vols. (London: The Oriental Translation Fund, 1840), vol. 1, APPENDIX pp. iii–xxvii. English translations of the lives of Ibn Juljul, Ibn Bājjah, and the Ibn Zuhr family (IAU Ch. 13.36 and 13.59–13.64).
- 1841 Willian Cureton, 'Extract from the work entitled *Uyūn al-anbā' fī ṭabaqāt al-aṭibbā'*, or, *Fountains of information respecting classes of physicians* by Muwaffik-uddin Abú-'labbás Ahmad Ibn Abú [*sic*] Usaibiāh; with remarks by Horace Hayman Wilson', *Journal of the Royal Asiatic Society*, 6 (1841), 105–119. An English translation of lives of five Indian physicians (IAU Ch. 12.1–12.5). Reprinted in Sezgin, *Studies* III, 1–15.
- c. 1847 William Alexander Greenhill, London, Royal College of Physicians, MSS GREEW/264/149, 150, 152, and 153. Unpublished translations and notes made about 1847 from Oxford MS Bodl. 295 (the transcription with parallel Latin translation made by Gagnier), as well as MS



- Pococke 356. Covers the the lives ‘Abd Laṭīf al-Baghdādī, Ibn Juljul, and Ibn al-Bayṭār (IAU Ch. 15.40; 13.36; 14.58).
- 1854 B.R. Sanguinetti, ‘Extraits de l’ouvrage arabe d’Ibn Aby Ossaibi‘ah sur l’histoire des médecins, traduction française, accompagnée de notes’, *Journal Asiatique*, 5th series, 3 (1854), 230–291; 4 (1854), 177–213; 5 (1855), 401–469; 6 (1855), 129–190; 8 (1856), 175–196, 316–353. French translations of extracts from the early chapters on the origins of medicine and on Greek physicians. Reprinted in Sezgin, *Studies* 111, 16–309.
- 1880 August Müller, ‘Arabische Quellen zur Geschichte der indischen Medizin’, *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 34 (1880), 465–556. An edition, German translation, and extensive commentary on the twelfth chapter of the ‘*Uyūn* (on Indian physicians). Reprinted in Sezgin, *Studies* 11, 99–190.
- 1910 Hamed Waly, *Drei Kapitel aus der Ärztegeschichte des Ibn Abī Oṣaibi‘a*, Inaug.-diss., Friedrich-Wilhelms-Universität zu Berlin (Berlin: G. Schade, 1910). German translations al-Ḥārith ibn Kaladah, al-Naḍr ibn al-Ḥārith, Ibn Abī Ramthah al-Tamīmī, ‘Abd al-Malik ibn Abjar al-Kinānī, Ibn Uthāl, and Abū Ḥakam (IAU 7.1–7.6). Reprinted in Sezgin, *Studies* 11, 215–259.
- 1939 Sadik Atallah, *Ibn Abi Useibià – Schrift über die arabischen Ärzte und ihre Kunst. Abschnitt über die Anfänge*. (Inaug.-diss., Ludwig-Maximilians-Universität zu München, 1939). German translations of very short extracts from nineteen biographies of early Islamic physicians. Reprinted in Sezgin, *Studies* 11, 261–280.
- 1940 Ahmed A. Abou-Elgheit, *Gedanken aus Ibn Abi Useibia über die arabischen Ärzte und ihre Kunst* (Inaug.-Diss., Ludwig-Maximilians-Universität zu München, 1940). German translations of very short extracts from thirty-four lives. Reprinted in Sezgin, *Studies* 11, 281–308.
- 1944 Willis Alexander McGill, ‘Ibn Abī Uṣaibi‘a’s biographies of Ḥusain ibn Ishāq, Ishāq ibn Ḥunain, and Ḥubaish ibn al-Ḥasan: Ninth century physicians and translators of Baghdad’. Translator’s thesis (M.A.), Kennedy School of Missions, Hartford Seminary Foundation, 1944. Unpublished. Presents in 212 pp. an English translation (from Müller edition) of IAU Ch. 8.29–8.31.
- 1958 Henri Jahier and Abdelkader Noureddine, *Ibn abi Uṣaibi‘a, ‘Uyūn al-Anbâ’ fī T’abaqāt al-At’ibbâ’*. *Sources d’informations sur les classes des médecins. XIII<sup>e</sup> Chapitre: Médecins de l’Occident Musulman*, Publications de la faculté mixte de médecine et de pharmacie d’Alger, 4 (Algiers: Farārīs, 1958). A French translation of the thirteenth chapter of the ‘*Uyūn*.

- c. 1968 Lothar Kopf, 'Ibn Abu [*sic*] Usaibi'ah: History of Physicians', Bethesda, MD, National Library of Medicine, MS C 294, box 1. A carbon-copy of a typed draft of a translation prepared before 1969. It was commissioned by NLM but never published nor intended for publication. It covers all fifteen chapters, but omits most of the poetry, contains numerous errors and infelicities, and was never completed. It was recently made available on-line, without the (deceased) author's or library's permission, at [http://www.tertullian.org/fathers/ibn\\_abi\\_usaibia\\_01.htm](http://www.tertullian.org/fathers/ibn_abi_usaibia_01.htm).
- 1981 M.N. Istanbuli, 'The history of Arabic medicine based on the work of Ibn Abi Usaybe'ah, 1203–1270'. Ph. D, Thesis in Social Science, Loughborough University of Technology, 1981. Unpublished, 345 pages, with pp. 147–216 giving a very abbreviated translation/summary of the fifteenth chapter of the *Uyūn*, employing the Müller edition.
- 2000 Franak Hilloowala, 'An analysis of Ibn Abi Usaybi'ah's 'Uyūn al-anbā' fī ṭabaqāt al-aṭibbā' (Ahmad ibn al-Qasim Ibn Abi Usaybi'ah, Syria, Egypt). Ph.D. dissertation, University of Arizona, 2000. Includes an English translation of the fourteenth chapter of the *Uyūn*. Unpublished.

In addition to the translations and editions listed above, there are many small portions or paragraphs that have been translated by others within larger studies – too many to mention here. Most of these will be cited in the notes accompanying our translation.

While we hold in great respect the efforts of those before us who have tried to translate this monumental work – and especially the Herculean efforts of Lothar Kopf, who attempted the entire treatise single-handedly – as our project developed, we found it more useful to not employ earlier translations and interpretations. Rather, we have used the new edition, based in part upon manuscripts not available to earlier editors, as the basis for our translations, and employed earlier translations only as later comparative material, if at all.

## 2 Earlier Editions

The German Arabist August Müller (1848–1892) published a critical edition of the Arabic text of Ibn Abī Usaybi'ah's book in 1884. His was an outstanding achievement but he had every reason to be unhappy with the result. As he writes in his German preface:

In more than one aspect the form in which the present book sees the light corresponds with neither my original intention nor my subsequent expectations. This is due to the history of its publication, a short account of which, as far as is possible and I hope as far as is necessary, will serve as justification and apology for those shortcomings that to me are most frustrating.<sup>3</sup>

This 'short account' takes some ten pages and is followed by scores of pages with critical remarks, variant readings, and corrections. Müller had been persuaded by his friend Spitta Bey (Wilhelm Spitta, 1853–1883) to have the Arabic text printed in Cairo. To his chagrin, the result was a dog's dinner. The Arabic title page of the first of its two volumes looks impressive, with its ornate border and prolix text in traditional style; it translates as

The Book of  
Best Accounts of the Classes of Physicians  
Composed by the Eminent Physician and Erudite Scholar  
Muwaffaq al-Dīn Abū l-'Abbās Aḥmad ibn al-Qāsim ibn Khalīfah  
ibn Yūnus as-Sa'dī al-Khazrajī  
Known as Ibn Abī Uṣaybi'ah  
God rest his Soul  
Transcribed and Edited from the Manuscripts Found in Several Libraries  
by the Humble Man Needing God's Help and Mercy<sup>4</sup>  
Imru' al-Qays ibn al-Ṭaḥḥān  
First Edition, at the Printing House of Wabh<sup>5</sup>  
in the Year 1299 of the Hijra Corresponding to the Year 1882

One supposes August Müller is responsible for the whimsical 'translation' of his own name; Imru' al-Qays, a famous pre-Islamic name, has few sounds in common with August, but ibn al-Ṭaḥḥān, at least, means 'the Miller's (Müller's) Son'.

For all its deficiencies Müller's edition remained until now the standard edition of the text. The often-used edition by Nizār Riḍā (Beirut, 1965) is wholly dependent on Müller's; it is lightly annotated and by no means a critical edition. The edition by Muḥammad Bāsil 'Uyūn al-Sūd (Beirut, 1998) is similar; it is basically the Riḍā edition with additional indexes. The attempt by 'Āmir al-Najjār to make a new critical edition (employing seven copies not available to

<sup>3</sup> Translation from the German by GJvG.

<sup>4</sup> A customary formula of humility.

<sup>5</sup> This refers to the publisher, Muṣṭafā Wabhī.



FIGURE 1.1 Title page from Ibn Abī Uṣaybi‘ah, *‘Uyūn al-anbā’ fi ṭabaqāt al-aṭibbā’*, ed. A. Müller. 2 vols. Cairo: al-Maṭba‘ah al-Wahbiyyah/Königsberg: Selbstverlag, 1882

Müller), which appeared in Cairo between 1996 and 2004 in six volumes with extensive introduction, critical apparatus, and indexes, is unfortunately marred by errors, typos, and inaccuracies to such an extent that it cannot be deemed to be a proper scholarly edition.

### 3 The New Brill Edition and Translation

Ibn Abī Uṣaybi‘ah was by no means a reticent author. He often intervenes in the text to give his views ('I say ...'). But for the most part he is careful to avoid direct praise of his masterpiece. In the Preface, where we might expect an author to promote his talents, he instead lauds medicine. It is a discipline that aspires to 'what is good' and 'to what is pleasant'. But he does commend his work (the *Uyūn*) on one point: 'no one with a thorough knowledge of [the] art has ever written a comprehensive book dealing with physicians through the ages and recounting their history in a coherent fashion'. We see then that Ibn Abī Uṣaybi‘ah was proud that he was a practising physician and because he had used his knowledge to write something original. This pat on his own back is found again in a poem of his in Ch. 15: 'It is unique, no one in the past preceded me'.<sup>6</sup> The general worth of the book is something he also allows into the text in the last two chapters and again confirms that he was pleased with his creation, even if modesty attributes the praise of its qualities to the acquaintances who asked for a copy.<sup>7</sup>

The Preface, with the original dedication to Amīn al-Dawlah stripped out in the last two versions of the *Uyūn* (following the execution of Amīn al-Dawlah in 1250), essentially restricts itself to an account of subject material and gives a table of contents. Thus we are left to plunge into this great rolling history of persons and stories to revel in the sheer pleasure of its writing and scale. Readers who enjoy *The Best Accounts* from start to finish ought to be reminded of the famous instruction at the start of Apuleius' *Golden Ass*: 'reader, pay attention, for you are going to enjoy yourself!'

To begin to do justice to all the literary qualities and historical contexts of *The Best Accounts* is well beyond the scope of our present work. Rather, we hope that the fruit of our efforts will lead to a renewed focus on Ibn Abī Uṣaybi‘ah and his book. We would be delighted to see a renaissance of work on the author with whom we have lived in close proximity for the past several years. The Wellcome

<sup>6</sup> Ch. 15.49.6.1.

<sup>7</sup> Cf. Muhaddhab al-Dīn Muḥammad ibn Abī Ḥulayqah at 14.55.2, Amīn al-Dawlah at 15.49.6 (with Ibn Abī Uṣaybi‘ah's poem).

Trust's support for open access publishing will surely encourage this by allowing Ibn Abī Uṣaybi'ah to be known anywhere in the world for free. But although we have necessarily avoided comprehensive literary or historical enquiries into the character and context of *The Best Accounts*, we have thought it desirable to include in our introduction a number of essays which serve to highlight key aspects of the book and to prompt readers to make their own investigations of these areas.

We begin with the biography of Ibn Abī Uṣaybi'ah and his career. Following this we discuss the genre and title of his book, setting the author's endeavours in the avowedly literary context of *adab* and high culture. The succeeding essay on the textual transmission and manuscript tradition of the *Uyūn* is particularly important. For when we first investigated the possibility of undertaking a new text and translation of the *Uyūn* we had the good fortune to find a most important manuscript witness of the text through the good offices of Dr Peter Starr, Istanbul. This manuscript, Istanbul, Süleymaniye, Şehid Ali Paşa MS 1923, had not been used in any earlier edition or study. It was completed in 773/1372. It turned out to be a copy of a direct copy of an autograph of the second published version of the *Uyūn*, Version 2. What makes it special is that the copyist then came across Ibn Abī Uṣaybi'ah's draft of his final published version, Version 3. The intelligent copyist completed his work by recording additions from the draft which he wrote in the margins and on a number of interleaves. So it is that the Şehid Ali Paşa copy gives us precious information about the development of the final text authored by Ibn Abī Uṣaybi'ah and confirmation of how it differed from the previous version. It also shows that Müller was close to solving the puzzle of how the author wrote. In this third essay we give an account of the three versions of the *Uyūn* and the manuscripts we have relied on to represent these versions.

We next turn to sources. Ibn Abī Uṣaybi'ah used many of these. He takes care to name most of them scrupulously and to quote them with care. The way in which he deploys sources is of course central to his authorial art, and we have therefore included in the fourth essay below an examination of his methods of selection, quotation, and adaptation. One of the most important of these sources, and undoubtedly the main reason why previous attempts to translate the *Uyūn*, have proved vain, is the very large quantity of verse. To tackle this requires a rare technical knowledge and its character and purposes certainly merit the explanatory account of our fifth essay. It seems that our author loved the ordinary poetry of the social and professional milieu he lived in, and the inclusion of some 3600 lines of verse, mainly in the last three chapters and especially Ch. 15, testifies to the expectations and predilections of his audience. This poetry has very little to do with medicine: it is rather the currency

of the educated classes, used for polite communication to patrons and friends, for lampoons and scurrilous attacks, for eulogies or congratulations.

An equally distinctive, if less surprising, feature of the work is the amount of material devoted to ancient Greek medicine. The chattering classes of the medieval Islamic world, whatever their faith or interest, were particularly keen to demonstrate knowledge of their intellectual heroes from Greek and Roman antiquity. And since the medicine of the medieval age was built upon the Hippocratic-Galenic legacy, and the study of Galen's core texts continued to be important for all students of medicine and even philosophy, the 'Greek chapters' (Chs 2–6) are expected. We offer an interpretation of how they work in our sixth essay. Our author uses them in part to establish the basic framework for the learning and behaviour expected of the physician through his detailed accounts of legendary and historical Greek doctors before he turns to his own world and the coming of Islam in Ch. 7.

We shall finish our introductory essays with the topic most dear to our author's heart: the practise of medicine. Ibn Abī Uṣaybi'ah was a hospital physician and has left a rich, if unsystematic, view of the ailments and cures of his day alongside glimpses into medical education and attainment. His concentration on the lives of his subjects led him away from a focus on the medical, as opposed to the social, aspects of medicine. Nevertheless, what Ibn Abī Uṣaybi'ah did in his day job was never far from his mind and historians of medicine and science have much to learn from him of orthodoxies and innovations in both theory and action.

There is a large amount of medical terminology in the *Uyūn* but rather than go through all of this in the introductory essay we have included references to it in our general subject index along with a myriad of other matters. By means of this index we have tried our best to provide a guide to readers seeking particular items. Naturally readers will wish to find information on what interests them and may have escaped our notice. The open access searchable version of the Brill volumes made available courtesy of the Wellcome Trust will allow them to do this. The indexes of places and people and the smaller indexes of Qur'anic quotations and rhymes and the glossary of weights and measures are intended to be as full as possible. These indexes will be found at the back of Volume 1.

We have described Ibn Abī Uṣaybi'ah's book as a 'literary history' of medicine; and we have tried to produce a translation that is neither too literal nor too free. We have included notes of varying detail to the chapters to help with some of the background. These are extensive overall but we hope our readers will add to or correct the information we give. One particular feature of our annotation needs further comment. Ibn Abī Uṣaybi'ah was extremely fond of

books and took care to provide sometimes lengthy book-lists and even alternative book-lists. In these lists, a treatise is now to be taken as lost unless we state otherwise. No consistent attempt has been made to record manuscript copies of works that have yet to receive a modern edition or translation. As far as possible references have been provided to the standard bibliographic sources (such as Ullmann and Sezgin and occasionally the earlier Brockelmann) where indications of manuscripts may be found. Again, not all studies and published editions/translations of works are recorded by us, when they can be found listed in the standard bibliographical sources for a given biographical subject.

It is worth pointing finally to our two appendixes following the translation of the fifteen chapters comprising the *ʿUyūn*. One of Ibn Abī Uṣaybīʿah's great contemporaries, Ibn al-Nafīs, was not included in the *ʿUyūn*, or perhaps purposefully excluded. Biographical information on him was added by copyists to two manuscripts of the book, and for completeness we give this in Appendix 1. In Appendix 2 we edit and translate various marginalia, especially poems, which could not be handled in the footnotes. This material includes a remarkable previously unpublished prayer attributed to Ibn Sīnā asking forgiveness for his love of wine.

The electronic age of rapid communication and the ability to place a document in the 'cloud' so that others could read and comment on it has allowed the team members to reside on separate continents: in the western United States, in Canada, in Germany and Holland, and of course in England. Once a year or more often we have gathered in Oxford to hammer out problems and exchange ideas, and occasionally reverse decisions made at the meeting before. It has been great fun to work on a text that has provided us with so much entertainment as well as a fascinating insight into life in another time and another place, some seven hundred years and more ago. We have found it a book such as the author's colleague and friend, Sadīd al-Dīn ibn Raqīqah, describes in one of his epigrams:

I stayed at home and took as my companion  
 a book that speaks of all kinds of virtues.  
 In it, whenever I take it up to leaf through what it contains,  
 I have a lush and pretty garden.<sup>8</sup>

---

8 Ch. 15.46.3.2.



#### 4 Note on Transliteration

Arabic names, words, and phrases have been transliterated according to the system used in the third edition of *The Encyclopaedia of Islam (EI Three)*, with a few exceptions:

- The common feminine ending known as *tā' marbūṭah* is *-ah*, not *-a* (when followed by a genitive it is *-at*).
- Compound names are always given as two words, as they are in Arabic script (Imru' al-Qays, 'Abd Allāh, 'Abd al-Raḥmān, Hibat Allāh), whereas *EI Three* writes names with Allāh as one word ('Abdallāh, Hibatallāh).
- Ibn ('son of') and Bint ('daughter of') are never abbreviated to 'b.' and 'bt.'

Place names and terms current in English appear in their customary forms, such as Mecca, Cairo, Euphrates, Islam, Qur'an. We have used *shaykh* rather than 'sheikh', because the meanings of the latter form in English ('tribal leader; member of a ruling family') are very different from its use by Ibn Abī Uṣaybi'ah ('teacher, authoritative scholar').

## Ibn Abī Uṣaybi‘ah: His Life and Career

*Franak Hilloowala*

The book *‘Uyūn al-anbā’ fī ṭabaqāt al-aṭibba’* (*The Best Accounts of the Classes of Physicians*), by the thirteenth-century Syrian physician Ibn Abī Uṣaybi‘ah, is of great importance to scholars today as a key source for the social history of science and medicine in medieval Islam. In addition, the work offers valuable insight into the structure and function of medieval society in the Middle East and forms a major guide to the knowledge of Greek and Indian classical learning available in the Islamic world.

But what do we know of its author, a physician from Damascus? Most of what we know today about his life and career is found in his own personal comments and observations inserted into various biographies of the physicians featured in this book. Thus, it is from the pages of the *‘Uyūn al-anbā’* itself that we can attempt to piece together a biographical sketch of Ibn Abī Uṣaybi‘ah’s life and career.

Muwaffaq al-Dīn Abū l-‘Abbās Aḥmad ibn al-Qāsim ibn Khalīfah ibn Yūnus al-Khazrajī was commonly known by his nickname (*laqab*), Ibn Abī Uṣaybi‘ah. This nickname, he tells us, was also given to his grandfather. It literally means ‘the son (or descendant) of the man with a little finger’. Most likely, it indicated that an ancestor of his had either a deformity or other distinctive quality to his little finger.

It is commonly agreed among medieval historians that Ibn Abī Uṣaybi‘ah was born in Damascus. The precise date of his birth, however, is uncertain. The date 590/1194, given by some scholars,<sup>1</sup> seems too early because Ibn Abī Uṣaybi‘ah informs us that his father, Sadīd al-Dīn al-Qāsim, was born in 575 [= June 1179 to May 1180]. This would have made his father only 15 years of age when Ibn Abī Uṣaybi‘ah was born. On the other hand, the historian Ibn Taghrībirdī (d. 874/1470) records in his history, *al-Nujūm al-zāhirah fī mulūk Miṣr wa-l-Qāhirah*, that Ibn Abī Uṣaybi‘ah’s death occurred in 668, in the month of Jumādā 1 [= 27 December 1269 to 25 January 1270], when he was over 70 years of age – implying simply that Ibn Abī Uṣaybi‘ah was born sometime *before* 598/1201.

<sup>1</sup> GAL, I, 326 S 1, 560.

From the *‘Uyūn al-anbā’* we learn that in 590/1194, his father, Sadīd al-Dīn al-Qāsim, was living in Cairo with Ibn Abī Uṣaybi‘ah’s uncle and Sadīd al-Dīn’s brother, Rashīd al-Dīn, and their father. Ibn Abī Uṣaybi‘ah reports that his grandfather returned to Syria with his two sons in the year 597/1200–1201, thus making 597 [October 1200–October 1201] a more likely date for Ibn Abī Uṣaybi‘ah’s birth.

Ibn Abī Uṣaybi‘ah composed his famous book toward the end of Ayyubid control in Syria. He and his family, and many of his colleagues, served the ruling Ayyubid princes and governors of the day, experiencing both the benefits of these elite connections and the disadvantages/dangers of political instability and competition among the governing elite. Additionally, Ibn Abī Uṣaybi‘ah must have witnessed in 658/1260 the fall to the Mongols of the cities of Damascus and Ṣalkhad,<sup>2</sup> where he was based for the latter part of his life.<sup>3</sup>

The majority of biographical material regarding the life of Ibn Abī Uṣaybi‘ah and his family occurs in the fourteenth and fifteenth chapters of the *‘Uyūn al-anbā’*, which are concerned with the physicians of Egypt and Syria, both regions where he and members of his family lived and worked as physicians. More specifically, we get biographical information about the careers of his grandfather, father and uncle from the biography of his paternal uncle, Rashīd al-Dīn ‘Alī ibn Khalīfah, found in Ch. 15.51.

Ibn Abī Uṣaybi‘ah’s grandfather was Khalīfah ibn Yūnus ibn Abī l-Qāsim ibn Khalīfah, of [the tribe of] Khazraj, of the line of Sa’d ibn ‘Ubādah,<sup>4</sup> and he also was known as Ibn Abī Uṣaybi‘ah. He was a physician in Damascus and served the famous Ayyubid ruler Ṣalāḥ al-Dīn Yūsuf ibn Ayyūb (Saladin),<sup>5</sup> as well as his sons, and successors. When Saladin conquered Egypt in 1171, a group of physicians from Damascus accompanied him. Among them was Ibn Abī Uṣaybi‘ah’s

2 Ṣalkhad (Ṣarkhad) was an important town and stronghold in southern Syria set in the Ḥawrān region near the border of present-day Jordan. The town contains an important fortress, built between 611/1214 and 645/1247. See Yāqūt al-Rūmī, *Mu‘jam al-Buldān*, 3:401. See *EI*<sup>2</sup> art. ‘Ṣalkhad’ (M. Meinecke).

3 Ibn Abī Uṣaybi‘ah uses the term al-Tatar, referring to the Mongols, and calls the Mongol ruler, Ilkhan. He briefly mentions the Mongol conquests numerous times. See for instance biography 15.32, where he discusses briefly the fall of Aleppo and Damascus, and biography 11.13, his comments on the poem (attributed, obviously wrongly, to Ibn Sina) on the Mongol conquests and the Mamluk victory in 1260.

4 Sa’d ibn ‘Ubādah ibn Dulaym of the Banū l-Khazraj (d. c. 14/636), a Companion of the Prophet Muḥammad; see *EI*<sup>2</sup>, entry ‘Sa’d b. ‘Ubāda’ (W. Montgomery Watt). See also Ch. 15.51.

5 Reg. 532–589/1138–1193, founder of the dynasty of the Ayyūbids. *EI*<sup>2</sup> art. ‘Ṣalāḥ al-Dīn’ (D.S. Richards).

grandfather, as well as two oculists, Jamāl al-Dīn ibn Abī l-Ḥawāfir<sup>6</sup> and Shihāb al-Dīn Abū l-Ḥajjāj Yūsuf,<sup>7</sup> both of whom were acquaintances and friends of Ibn Abī Uṣaybi'ah's grandfather in Damascus and both of whom later taught Ibn Abī Uṣaybi'ah's father and uncle during the beginning of their medical training in Cairo.

Ibn Abī Uṣaybi'ah tells us that his grandfather desired to teach his two sons the art of medicine because he, 'was well aware of its noble rank ... and held that one who was committed to its truths would be honoured and favoured in this world and given the highest rank in the world to come.'<sup>8</sup> Indeed, the two sons, Sadīd al-Dīn and Rashīd al-Dīn both became successful physicians. They studied medicine in Egypt and Syria with some of the most influential teachers of the time, were attached to the famous hospitals in both Cairo and Damascus, and served the rulers of their day.

Although Ibn Abī Uṣaybi'ah's father was the elder of the two brothers, Sadīd al-Dīn al-Qāsim does not have a separate biography in the *'Uyūn al-anbā'*. Rather, Ibn Abī Uṣaybi'ah discusses his father's accomplishments within the biography of Sadīd al-Dīn's brother, Rashīd al-Dīn 'Alī ibn Khalīfah. However, Ibn Abī Uṣaybi'ah seems no less impressed with the accomplishments of his father, who was the longer lived of the two brothers.

Our author's father, Sadīd al-Dīn al-Qāsim, was born in 575/1179 in Cairo, where he continued to reside and undertook his early studies of medicine. Sadīd al-Dīn studied with the leading authorities of the day, including the physician and philosopher Maimonides (Mūsā ibn Maymūn).<sup>9</sup> Ibn Abī Uṣaybi'ah's grandfather directed Sadīd al-Dīn to study the science of ophthalmology, sending him to practice under the aforementioned Abū l-Ḥajjāj Yūsuf, who was serving as an oculist at the hospital in Cairo. An interesting detail regarding their place of residence in Cairo is given by Ibn Abī Uṣaybi'ah when he tells us that this hospital was the older one and not the one connected to the fort (presumably Saladin's Nāṣirī hospital established in 1171). He tells us that the older one was situated near the flea markets of lower Cairo and near to where Ibn Abī Uṣaybi'ah's grandfather and the family lived, so that Sadīd al-Dīn was easily able to frequent the lectures at the hospital.<sup>10</sup>

6 For his biography and an anecdote that Ibn Abī Uṣaybi'ah relates about Ibn Abī l-Ḥawāfir and the honour of the art of medicine, see Ch. 14.44.

7 No further information is available on this oculist (*al-kaḥḥāl*) who is mentioned at the start of Ch. 15.51.

8 Ch. 15.51.1.

9 Abū 'Imrān Mūsā ibn Maymūn al-Qurṭubī (Maimonides) (527–606/1135–1208), Jewish theologian, philosopher and physician. For his biography, see Ch. 14.39.

10 Ch. 15.51.1

Sadīd al-Dīn al-Qāsim eventually became a famous oculist in his own right. With time, his skill became known to the courts of the Syrian Ayyubid princes and he entered into their service, attaining a good reputation and many benefits and favours from them. Sadīd al-Dīn served al-Malik al-ʿĀdil<sup>11</sup> while the ruler stayed in Damascus and accompanied him when he travelled. After the latter's death, he served his son, al-Muʿazzam ʿĪsā,<sup>12</sup> and then went into the service of al-Muʿazzam's son, and the house of Ayyub generally in Damascus, attending to all of al-ʿĀdil's sons. He also became a physician in the famous al-Nūrī hospital founded in Damascus by Nūr al-Dīn ibn Zangī (r. 541–569/1146–1175). Ibn Abī Uṣaybiʿah writes that the reputation of his father's skill was such that people came specifically to him to be treated.<sup>13</sup> On Friday night, the twenty second of the month of Rabīʿ II in 649 (= 14 July 1251), he died in Damascus and was buried at the Paradise Gate on the way to Mount Qāsiyūn.<sup>14</sup>

Of the two brothers, Ibn Abī Uṣaybiʿah chose to include a biography in the *ʿUyūn al-anbāʾ* of his uncle, the younger brother, rather than his father, and thus, we can only speculate that he may have been the more successful or well-known of the two.

Ibn Abī Uṣaybiʿah's uncle, Rashīd al-Dīn ʿAlī ibn Khalīfah was born in Aleppo in the year 579/1183 and raised there until he began his education in Cairo. He began his study of medicine under Jamāl al-Dīn ibn Abī l-Ḥawāfir when Abū l-Ḥawāfir was head physician in Egypt during the rule of Saladin. He studied ophthalmology and surgery under Nafīs al-Dīn ibn al-Zubayr,<sup>15</sup> whom al-Malik al-Kāmil ibn al-Malik al-ʿĀdil<sup>16</sup> had appointed chief physician (*riʾāsat al-ṭibb*) in Egypt and who also held a position at the Nāṣirī Hospital.<sup>17</sup> Nafīs al-Dīn ibn al-Zubayr was also one of Ibn Abī Uṣaybiʿah's sources for the later biographies in the *ʿUyūn al-anbāʾ*.

11 Al-Malik al-ʿĀdil Sayf al-Dīn Abū Bakr ibn Ayyūb (d. 619/1218). Ayyubid ruler. Took over the sultanate (569/1199–1200) and dispersed Saladin's sons (i.e., his own nephews). He was recognised by the Abbasid Caliph in 604/1207.

12 Al-Malik al-Muʿazzam ʿĪsā Sharaf al-Dīn, the son of al-Malik al-ʿĀdil I Muḥammad reigned as governor of Damascus from 597–615/1201–1218 and was Sultan from 615–624/1218–1227.

13 Ch. 15.51.3

14 The Gate of Paradise (Bāb al-Farādīs, also known as Bāb al-Imārah) is one of the seven gates of Old Damascus. The gate was given its name because of its proximity to numerous water sources and lush gardens. There were initially eight gates of Old Damascus, but one was destroyed in Ottoman times.

15 For a biography of this physician, see Ch. 14.47.

16 Ayyubid ruler of Egypt from 615/1218 to 635/1238.

17 Built in 1171 by Saladin after he conquered Egypt. See Ragab, *Medieval Islamic Hospital*, 83–89.

When Ibn Abī Uṣaybi‘ah’s grandfather finally returned to Damascus around 597/1200, Ibn Abī Uṣaybi‘ah tells us that his uncle was then ‘around 20 years of age’ and continued to study with influential teachers in Damascus. The scholar-physician Raḍī al-Dīn al-Raḥbī,<sup>18</sup> and close friend of the family, had heard about Rashīd al-Dīn’s academic accomplishments and agreed to take him on as a student. Consequently, Rashīd al-Dīn attended al-Raḥbī’s *majlis* and studied medicine under him. While in Damascus, Rashīd al-Dīn was also attached to al-Nūrī hospital where, at that time, Muwaffaq al-Dīn ibn al-Ṣaraf (an otherwise unidentified physician) and the shaykh Muhadhhab al-Dīn Abū Muḥammad ‘Abd al-Raḥīm ibn ‘Alī ibn Ḥāmid, known as al-Dakhwār (d. 628/1230),<sup>19</sup> were practising. According to Ibn Abī Uṣaybi‘ah, Rashīd al-Dīn became a shaykh – that is, teacher – of medicine at twenty-five years of age. He had a *majlis* where he gave instruction in medicine, and Ibn Abī Uṣaybi‘ah reports that many of his students became distinguished in the profession of medicine.<sup>20</sup>

In addition to medicine and ophthalmology, Rashīd al-Dīn also studied other subjects such as belles-lettres, astronomy, the art of music, and the Persian language, as well as Arabic and philosophy under the guidance of Muwaffaq al-Dīn ‘Abd al-Laṭīf al-Baghdādī.<sup>21</sup> Rashīd al-Dīn first studied the religious sciences and mathematics under Abū l-Tuqā Ṣāliḥ ibn Aḥmad ibn Ibrāhīm ibn al-Ḥasan ibn Sulaymān al-Qurashī, known as al-Taḳī.<sup>22</sup>

Rashīd al-Dīn, like his father and brother, also served at the courts of various Ayyubid princes. Al-Mu‘azzam, ruler of Damascus, had heard of Rashīd al-Dīn and summoned him for an audience, praised him and asked that he serve him, but Ibn Abī Uṣaybi‘ah’s uncle declined asking to remain in Damascus. After serving al-Malik al-Amjad Majd al-Dīn Bahrām Shāh, the son of ‘Izz al-Dīn Farrukh Shāh ibn Shāhān Shāh ibn Ayyūb, the governor of Baalbek who had known Ibn Abī Uṣaybi‘ah’s grandfather, Rashīd al-Dīn finally entered as a physician the service of al-Mu‘azzam until the latter’s death. During his service to al-Mu‘azzam, at that time ruler of Damascus, he also attended to the ruler’s two brothers, al-Malik al-Kāmil ruler of Egypt, and al-Malik al-Ashraf, ruler of the Diyār Bakr, during their visits to al-Mu‘azzam. Ibn Abī Uṣaybi‘ah reports that during one of these visits, al-Kāmil was so impressed, that he gave Rashīd al-Dīn a robe of honour and five hundred Egyptian dinars for his service.

18 For his biography, see Ch. 15.36.

19 He was the founder of a school in Syria devoted entirely to the study of medicine. For his biography, see Ch. 15.50.

20 Ch. 15.51.2.

21 See Ch. 15.40.

22 Additional information on this scholar is not currently available.

In the year 616/1219, Ibn Abī Uṣaybi‘ah’s uncle was personally summoned by al-Malik al-Ṣāliḥ Ismā‘īl, the son of al-Malik al-‘Ādil, to the southern Syrian town of Bosra,<sup>23</sup> where a great epidemic was raging. to come and treat his mother and other sufferers at the court; following which he would be allowed to return to Damascus. Although in poor health from his previous activities and travelling to attend to the Ayyubid royal court, Rashīd al-Dīn nonetheless obeyed the summons and successfully treated the Sultan’s mother. Shortly afterwards, however, he was stricken with an acute fever that grew worse, even after his return to Damascus. He was unable to recover, despite the care of some of the best physicians in Damascus, and died in the second hour of Monday, the seventeenth of Sha‘bān, of the year 616 [= 28 October 1219] at the age of 38. He too was buried outside the Gate of Paradise as was Ibn Abī Uṣaybi‘ah’s grandfather and Rashīd al-Dīn’s brother, Sadīd al-Dīn.<sup>24</sup>

Given his family background, it is not surprising that Ibn Abī Uṣaybi‘ah also pursued a career in medicine. He studied the theoretical aspects of medicine under the tutelage of his father and uncle and with the most influential teachers and medical professionals of his day, learning the practical aspects of medicine at the al-Nūrī hospital in Damascus. His tutors were among some of the most famous of their time. They included Raḍī l-Dīn al-Raḥbī, whom Ibn Abī Uṣaybi‘ah refers to as shaykh (teacher) in reference to the many generations who studied the art of medicine under him. There was also the Syrian scholar Ibn al-Bayṭār (d. 646/1248), an authority in the field of botany (*‘ilm al-nabāt*) and famous for his compendium on medicinal substances (*K. al-Jāmi‘ fī l-adwiyah al-mufradah*).<sup>25</sup> Ibn Abī Uṣaybi‘ah writes of Ibn al-Bayṭār, ‘My first meeting with him was in Damascus in the year 633/1235–1236 when I also observed his easy social qualities, the range of his honourable virtues, the excellence of his disposition, the goodness of his character and the nobleness of his soul, which were beyond description.’ He goes on to say of Ibn al-Bayṭār, ‘In his company, I inspected many plants in their natural habitats on the outskirts of Damascus. Under his guidance, I also studied his commentary on the names of the medicinal substances in Dioscorides’ book, and so I was able to observe at first hand his vast knowledge and his understanding of a great number of subjects.’<sup>26</sup>

23 Bosra (ancient Bostra) is a town in southern Syria that used to be an important stopover on the caravan route to Mecca.

24 Ch. 15.51.8

25 For his biography, see Ch. 14.58.

26 Ch. 14.58.2.

One of the most influential of Ibn Abī Uṣaybi'ah's teachers was the renowned Muhadhhdhab al-Dīn 'Abd al-Raḥīm ibn 'Alī (d. 628/1230), known as al-Dakhwār,<sup>27</sup> the founder of a school in Syria devoted entirely to the study of medicine. Ibn Abī Uṣaybi'ah also mentions that in addition to studying with al-Dakhwār in Damascus, he had earlier worked with him at the military camp of al-Malik al-Ādil where al-Dakhwār and Ibn Abī Uṣaybi'ah's father served the Sultan.<sup>28</sup>

Around the year 633/1235, Ibn Abī Uṣaybi'ah went to Cairo for the purpose of continuing his medical education. He followed in the footsteps of his grandfather, uncle and father, and trained at the Nāṣirī hospital. Indeed, the professional connections of Ibn Abī Uṣaybi'ah, his family and colleagues, to the hospitals of their day, make Ibn Abī Uṣaybi'ah's *'Uyūn al-anbā'* one of the primary sources we now have for the history of hospitals and their function during the medieval Islamic period.

Like his father, he studied and practiced ophthalmology. Amongst others, he trained under the Jewish physician Ibn Abī l-Bayān (d. 634/1236), author of a medical formulary of compound drugs intended for use in the Nāṣirī hospital.<sup>29</sup> Of his training with Ibn Abī l-Bayān, Ibn Abī Uṣaybi'ah says, 'Whenever we treated the patients at the Nāṣirī hospital in Cairo, I – Ibn Abī Uṣaybi'ah – witnessed the excellence of his achievements with regard to the knowledge and identification of diseases, the recollection of appropriate therapies, and his acquaintance with what Galen had said concerning them – all of which defies description.'<sup>30</sup>

Circumstances, however, seemed to have cut short Ibn Abī Uṣaybi'ah's studies in Cairo. He left after only one year, reportedly in 634/1236–1237, to return to Syria and into the service of 'Izz al-Dīn Aybak, the governor of Ṣalkhad,<sup>31</sup> a stronghold in southern Syria near the border of present-day Jordan. One might speculate as to why Ibn Abī Uṣaybi'ah chose to cut short the beginning of a seemingly prestigious career in the hospitals of Cairo in order to serve a relatively minor Ayyubid ruler in an area that was not one of the intellectual centres of the Ayyubid Empire, in contrast to those of Cairo or Damascus.<sup>32</sup> Indeed, some of Ibn Abī Uṣaybi'ah's circle of friends and colleagues seemed

27 For his biography, see Ch. 15.50. See also, Ragab, *Medieval Islamic Hospital*, 142–145.

28 Ch. 15.50.3.

29 For his biography, see Ch. 14.53.

30 Ch. 14.43.1.

31 'Izz al-Dīn Aybak al-Mu'azzamī ruled Ṣarkhad (or Ṣalkhad as it is better known today) as major-domo of the Ayyubid prince al-Mu'azzam 'Īsā from 611/1214 until 644/1247; see *ET*<sup>2</sup> art. 'Ṣalkhad' (M. Meinecke).

32 See 'Ānūti, *Ibn Abī Usaybi'ah*; Kurd 'Alī, *Kunūz al-ajdād*; IAU Wahb.



to have questioned Ibn Abī Uṣaybi‘ah’s situation in Ṣalkhad as well. A letter from Sharaf al-Dīn ibn al-Raḥbī, a physician in his own right from Damascus and son of Raḍī l-Dīn al-Raḥbī,<sup>33</sup> includes a poem to Ibn Abī Uṣaybi‘ah about his situation in Ṣalkhad under the patronage of ‘Izz al-Dīn Aybak al-Mu‘azzamī.

- Muwaffaq al-Dīn!<sup>34</sup> What’s this mindlessness of yours,  
 despite the rank you have earned in knowledge and erudition?  
 Have you sold your soul for something trifling and paltry?  
 You sold it cheap, after being serious and assiduous for so long!  
 You have been staying in a town that mocks its inhabitants;  
 no sensible person of standing would be content with it.  
 It is remote from all that is good; barren; nothing is there  
 except rocks and blazing heat.
- 5 You are wasting a life that cannot be replaced:  
 when a time has passed it will not return.

Sharaf al-Dīn ibn al-Raḥbī goes on:

- If where you are now were a place to acquire riches,  
 it would not compensate for spending your life in hardship.
- 10 So how is it what with the little regular pay and its meanness,  
 and being so far from all virtuous and erudite people?  
 Come back, then, to the Paradise on Earth:<sup>35</sup> she has come forward  
 for her beauty to be revealed, in her new clothes,  
 And do not stay anywhere else if you have earned riches,  
 for life in any other place is not worth considering.<sup>36</sup>

Ibn Abī Uṣaybi‘ah’s own poetry, included in correspondence to his colleagues and friends, seems to reiterate the sentiment expressed by Sharaf al-Dīn ibn al-Raḥbī. In a reply to Ibn al-Raḥbī’s poem, Ibn Abī Uṣaybi‘ah essentially refers to Ṣalkhad as somewhat of a backwater locality:

33 For a biography of this physician see Ch. 15.37.

34 That is, Ibn Abī Uṣaybi‘ah.

35 Syria and Damascus are often called *jannat al-dunyā*, ‘paradise of (this) world’ (e.g. al-Tha‘alibī, *Thimār al-qulūb*, 694).

36 Ch. 15.37.

How can life be enjoyed by someone whom Time has allotted  
to people who are firewood!<sup>37</sup>  
In their ignorance they do not know the worth of a scholar,  
which is not surprising in the case of ignorant people.  
I came to someone in whose courtyard my merit was wasted. Would the  
stupidity of the non-Arabs be aware of the intelligence of the  
Arabs?<sup>38</sup>

From an historical and strategic standpoint, Ṣalkhad was not the insignificant backwater that Ibn Abī Uṣaybī'ah and his colleagues mock in their poetry. It was a town and stronghold of strategic and military importance during the medieval period as it was the southernmost advance post of Syria towards the desert lands of the Arabian Peninsula, as well as a junction of important trade routes. During the Ayyubid period, when it was brought under control by Saladin in 1187, the town took on importance as a buffer to the continuous threats from crusades. The town was highly fortified, containing an important fortress, built between 611/1214 and 645/1247 by the Ayyubid dynasty. The peak of the town under the Ayyubids came under al-Mu'azzam, a well-educated ruler who had received a thorough education in belles-lettres and sciences. He became ruler of Damascus in 1198 under his father's (al-Ādil) tutelage and was made ruler of Damascus in 1218. To hold power during his reign, which was characterized by a political struggle with his brothers, al-Kāmil and al-Ashraf Mūsā, he replaced the old guard of his father with his own men. This included the appointment of 'Izz al-Dīn Aybak al-Mu'azzamī as governor and holding the *iqṭā'* (fief) of Ṣalkhad. Aybak held this *iqṭā'* from 608–644/1211–1247, when he fell out of favour and was suspected of treason, losing his political standing. It was Aybak who sponsored major building and endowments in Ṣalkhad.

In another poem, this one sent to a Syrian physician named Muwaffaq al-Dīn 'Abd al-Salām,<sup>39</sup> Ibn Abī Uṣaybī'ah writes about Damascus and his longing to return home:

Perhaps a time that has gone by in Damascus<sup>40</sup>  
will return, the abode will be near after separation,  
Time, after its tyranny, will grant justice,

37 Presumably alluding to Q al-Jinn 72:15, «As for the unjust, they are firewood for Hell».

38 This unkind description of 'Izz al-Dīn Aybak al-Mu'azzamī contrasts with the very positive entry on him in al-Ṣafadī, *Wāfi*, ix:480–481.

39 For his biography, see Ch. 15:54.

40 On Jilliḳ as a 'poetic' name of Damascus, see below, Ch. 10.69.3.9.

and I may meet with loved ones.  
 For I have looked forward for so long to seeing its remains  
 and have yearned for so long for its inhabitants.<sup>41</sup>

So what then of Ibn Abī Uṣaybi‘ah’s decision to move to Ṣalkhad after a potentially promising career in Cairo, and his decision to remain there despite his longing to return to Damascus? It does appear that he remained in Ṣalkhad for the remainder of his career and that he died in Ṣalkhad.<sup>42</sup>

Perhaps the answer is to be found in the information that Ibn Abī Uṣaybi‘ah presents to us about the careers of his family members. We observe that the family, in its professional capacity as court physicians, was tied to the service of the Ayyubid princes in Syria and Egypt. Ibn Abī Uṣaybi‘ah states that his grandfather had served Saladin, following him when he conquered Egypt in 569/1171: ‘He had moved to Egypt when al-Malik al-Nāṣir Ṣalāḥ al-Dīn Yūsuf ibn Ayyūb conquered it and was in his service and that of his sons.’<sup>43</sup> In 597/1200–1201 [?] Ibn Abī Uṣaybi‘ah’s grandfather returned to Syria, the same year that al-‘Ādil<sup>44</sup> took control of the Ayyubid Sultanate. Ibn Abī Uṣaybi‘ah relates that his father, Sadīd al-Dīn had previously served al-‘Ādil in medical matters and had asked to be excused from the leader’s request to follow him on his campaigns in order to remain in Damascus. This request however, was denied and Sadīd al-Dīn finally enrolled in al-‘Ādil’s service on the 15th Dhū l-Ḥijjah of the year 609 [9 May 1213], adding that the sultan and all his sons relied on his father for medical treatment and rewarded him accordingly. Thus Ibn Abī Uṣaybi‘ah’s father was serving al-‘Ādil’s son al-Ashraf al-Mūsā, emir of Damascus from 626/1229 to 635/1237, when Ibn Abī Uṣaybi‘ah was summoned to Ṣalkhad in 634/1236.

Ibn Abī Uṣaybi‘ah’s uncle also was summoned into service of the Ayyubid princes. Ibn Abī Uṣaybi‘ah writes that while Rashīd al-Dīn was serving at the court of al-Malik al-Amjad in Baalbek, al-Mu‘azzam took notice of him, and al-Mu‘azzam engaged him in his service in 610/1213. Al-Mu‘azzam also appointed Rashīd al-Dīn to act as military secretary when al-Mu‘azzam was in Damascus, a post that Ibn Abī Uṣaybi‘ah’s uncle did not want. Ibn Abī Uṣaybi‘ah says that the only thing his uncle could do was to obey the order, although he was eventually released from this administrative position when the sultan finally acceded to his request. Ibn Abī Uṣaybi‘ah states that this obligation to service eventually cost Rashīd al-Dīn his life, for he fell ill in 616/1219, following a sum-

41 Ch. 15.54.

42 Ibn Kathīr, *al-Bidāyah*, year 668.

43 Ch. 15.51.1.

44 Sultan of Egypt, (r. 596–615/1200–1218).

mons to Bosra to treat members of the Ayyubid ruling family suffering from an epidemic raging there, and Rashīd al-Dīn died shortly thereafter.

Given his family's past service and his father's continuing service to the Ayyubid court, Ibn Abī Uşaybi'ah's move to Şalkhad to serve as a physician to the Ayyubid sultan's representative there, can be seen as an obligation. Ibn Abī Uşaybi'ah's family (as was probably the case with many of the physicians and medical professionals found in the pages of the *'Uyūn al-anbā'*) owed their livelihood and good standing to the ruling elite of the day. We see this in another poem in the correspondence with Sharaf al-Dīn ibn al-Raḥbī. In the poem, Ibn Abī Uşaybi'ah suggests that perhaps one has no power over that which is pre-ordained:

If my staying among such people was a mistake on my part  
and part of my life went by in hardship,  
Well, my namesake, in the past, stayed among people  
in the land of Naḥlah, complaining of time's vicissitudes.<sup>45</sup>

25 These things come pre-ordained;  
nothing in this world happens without a cause.<sup>46</sup>

Whatever Ibn Abī Uşaybi'ah's reasons for remaining in Şalkhad, it was there that he undertook to write the *'Uyūn al-anbā'*, with the encouragement of others, such as the physician Amīn al-Dawlah,<sup>47</sup> who was the vizier for al-Malik al-Şāliḥ and keen patron of the sciences. As Ibn Abī Uşaybi'ah explains: 'He took a keen interest in collecting and studying books, and purchased many outstanding works in all the sciences.'<sup>48</sup> Ibn Abī Uşaybi'ah also tells us that Amīn al-Dawlah heard about the book he was composing and asked to have a copy made. Ibn Abī Uşaybi'ah fulfilled the request and composed a panegyric poem for the vizier that he sent along with the copy of the book.<sup>49</sup>

Ibn Abī Uşaybi'ah's motivation for writing the *'Uyūn al-anbā'* seems evident from the Preface, where he classifies his subject, the art of medicine (*şinā'at*

45 The famous poet al-Mutanabbī (d. 354/965), whose given name was Aḥmad like that of Ibn Abī Uşaybi'ah, said in a poem: 'My stay in the abode of Naḥlah is just as Christ's dwelling among the Jews' (*Dīwān*, 32, cf. Arberry, *Poems of al-Mutanabbī*, 20–21). Naḥlah (Nahle) being a village just north of Baalbek.

46 Ch. 15.37.

47 For Amīn al-Dawlah's biography, see Ch. 15.49.

48 Ch. 15.49.6.

49 For the dedication to Amīn al-Dawlah and the various versions of the *'Uyūn al-anbā'*, see the essay by Ignacio Sánchez on the manuscript tradition of the *'Uyūn al-anbā'* and also Ch. 15.49 and the brief Addendum to 15.49.

*al-tibb*) as among the noblest of professions. He goes on to state that 'Its excellence is attested in scripture and the provisions of law, to such an extent that knowledge of the human body is deemed to be second in importance only to knowledge of religion.'<sup>50</sup> He states his intentions are to focus on the 'most distinguished of physicians' – an undertaking that, to his knowledge, had not been previously attempted. He also explains that he will use the form of the biographical dictionary (*tabaqāt*), not simply to present individual biographies of great men of medicine, but to write a comprehensive, coherent history of physicians throughout the ages from antiquity up to recent times (his own day), seemingly in an unbroken connection with a past tradition.

In addition to his desire to show the physician class as an elite class with a long and respected past, one might argue that his motivations were more self-serving in nature, a desire to make a contribution to his profession. Despite the heavy reliance on past scholarly authorities, Ibn Abī Uṣaybi'ah's use of personal narratives is a significant characteristic of the *Uyūn al-anbā'*. He often relates his own eye-witness accounts and observations of a person, place or event, and often recounts anecdotes and information transmitted orally through family, friends and colleagues.

His target audience appears to have been the scholarly-elite (his colleagues and teachers) and the ruling-elite – either officials or princely rulers. By highlighting the famous works and accomplishments in medicine of the physicians, and the patrons who have supported the profession, he tells his patrons and rulers that it is necessary to have learned physicians at court, and perhaps, more importantly, they should be highly valued by those who seek their services.

Not only does Ibn Abī Uṣaybi'ah highlight the medical achievements of the physicians included in the *Uyūn al-anbā'*, he also intentionally includes the other scholarly achievements of these medical professionals. He states that he has also included the accounts of 'wise men and philosophers' who also gave at least some of their attention to the art of medicine. It is notable that most of the physicians in Ibn Abī Uṣaybi'ah's *Uyūn al-anbā'* did not devote their entire time to medicine. The emphasis is on the polymath who had wide-ranging knowledge, for in the medieval period such an education identified someone as a scholar and elite. Lists of works and achievements of these physician/scholars include fields such as philosophy, astronomy, mathematics, engineering, languages and belles-lettres, and of course, as we have seen, poetry. All these subjects feature prominently in the education of a well-rounded medieval scholar

---

<sup>50</sup> See Preface.

of Ibn Abī Uṣaybī'ah's day. In addition, he praises those scholars who are theological leaders within their communities as well, regardless of their religious affiliation.

Ibn Abī Uṣaybī'ah's *'Uyūn al-anbā'* was not his only literary contribution. As we have seen, Ibn Abī Uṣaybī'ah himself composed poetry, examples of which are found in the *'Uyūn al-anbā'*. He also wrote four other treatises on medicine or related topics that are now lost, but are mentioned by the author himself in the *'Uyūn al-anbā'*:

- *Iṣābāt al-munajjimīn* (*The Predictions of the Astrologers*)
- *al-Taǧārib wa-l-fawā'id* (*Experiences and Useful Lessons*)
- *Ḥikāyāt al-aṭibbā' fī 'ilājāt al-adwā'* (*Anecdotes of Physicians on the Treatment of Illnesses*)
- *Ma'ālim al-umam* (*The Outstanding Personalities of All Nations*)

Ibn Abī Uṣaybī'ah occasionally mentions, within the text *'Uyūn al-anbā'*, various scholars and colleagues who have seen his book and praised it. Thus, we know from Ibn Abī Uṣaybī'ah himself that he continued to work on his biography of physicians, and added to it, probably up to the end of his life. From these personal anecdotes, we see that, for Ibn Abī Uṣaybī'ah, the *'Uyūn al-anbā'* was a lifetime's work in which he took great personal pride. One might even argue, it was a work that he hoped would perhaps help make a name for himself and would serve to elevate the prestige of the medical profession.

It is nice to think that his life's work was not in vain, and that perhaps Ibn Abī Uṣaybī'ah was successful in what he sought to achieve. Today, the *'Uyūn al-anbā'* is one of the most useful sources available for those of us who study the social history of science and medicine. Making this work available to non-Arabic speakers creates a much wider audience of scholars and the inquisitive, who can benefit from Ibn Abī Uṣaybī'ah's efforts and perhaps enjoy the persona of this thirteenth-century physician.

Indeed, we might chose to communicate the importance of the *'Uyūn al-anbā'* in the same manner in which Ibn Abī Uṣaybī'ah and his colleagues did so, by citing a poem – specifically one found in the biography of his friend, colleague and contemporary, 'Izz al-Dīn ibn al-Suwaydī.<sup>51</sup> In this poem al-Suwaydī expresses to Ibn Abī Uṣaybī'ah (whom he calls Muwaffaq al-Dīn) his admiration for his book on the history of physicians entitled *'The Best Accounts of the Classes of Physicians'* (*K. 'Uyūn al-anbā' fī ṭabaqāt al-aṭibbā'*):<sup>52</sup>

51 For a biography of this physician, see Ch. 15.57.

52 Ch. 15.57.

Muwaffaq al-Dīn, you have achieved what you desire  
and have reached the highest of splendid ranks!  
You have provided a fine history of those who have gone,  
though their bones have now decayed.<sup>53</sup>  
May God single you out with His beneficence  
in this world and the next.

---

53 Compare Q al-Nāzi‘āt 79:11, «*when we have become decayed bones*».

## '*Uyūn al-anbā' fī ṭabaqāt al-aṭibbā'*: Its Genre and Title

*Geert Jan van Gelder*

Ibn Abī Uṣaybi'ah's book is the first to offer a 'world history of medicine', but as a work consisting of a large number of biographies it stands in a long tradition in Arabic literature. As its title proclaims, it is part of what is called the genre of *ṭabaqāt*.<sup>1</sup> The singular, *ṭabaqah*, may be translated as 'layer', '(social) class', or 'category', especially a group of people who share a profession or ability. As a genre it started when Islamic scholars, keen to establish the names, dates, and reliability of the transmitters of Hadith from the time of the prophet Muḥammad and his Companions, began to compile lists. An early standard work on the Prophet's Companions is *Kitāb al-ṭabaqāt al-kabīr* (*The Great Book of Classes*) by Ibn Sa'd (d. c. 320/844), and even larger compilations for this category were produced in later times. A contemporary of Ibn Sa'd, Ibn Sallām al-Jumaḥī (d. 231/845) compiled the first work on poets, *Ṭabaqāt fuḥūl al-shu'arā'* (*The Classes of the Master Poets*). Similar works were written on jurists, theologians, Qur'an commentators, ascetics and mystics, and philologists and grammarians. The organisation of these works differs and 'class' is usually not clearly defined; the various sections may be arranged roughly chronologically or geographically. Ibn Sa'd's multi-volume work is mainly chronological; within a 'class' there may be tribal or geographical grouping, and all women are together in the final volume, segregated from men.

Among the predecessors of Ibn Abī Uṣaybi'ah is the Andalusian Ibn Juljul (d. after 384/994), who collected biographies of philosophers and physicians in his *Ṭabaqāt al-aṭibbā' wa-l-ḥukamā'* (*The Classes of Physicians and Sages*), a work much smaller than that of Ibn Abī Uṣaybi'ah and with a more limited scope. Only the last of its seven 'classes' deals with physicians in the Islamic period. Another predecessor, also from Spain, is Abū l-Qāsim Ṣā'id ibn Aḥmad, usually called Ṣā'id al-Andalusī (d. 462/1070). His slim but important volume entitled *Ṭabaqāt al-Umam* (*The Classes of Nations*) deals with the scientists and scholars

1 See *EI*<sup>2</sup> art. 'Ṭabaqāt' (Cl. Gilliot); Ibrahim Hafsi, 'Recherches'; al-Qāḍī, 'Biographical Dictionaries'; Young, 'Arabic Biographical Writing'.



of various 'civilised' nations, which to him are the Indians, Persians, Chaldaeans, Greeks, *Rūm* (Romans or Byzantines), (pre-Islamic) Egyptians, Arabs, and Jews.

In a number of large and general biographical compilations the idea of 'class' is abandoned in favour of an alphabetical arrangement on the *ism* ('given name'), which is at least straightforward and systematic, but often cumbersome for the user because in very many cases a person is known by another part of his (more rarely her) name. Examples of such general alphabetical works are *Wafayāt al-a'yān* (*Obits of Prominent People*) by Ibn Khallikān (d. 681/1282) and the massive *al-Wāfi bi-l-Wafayāt* (*The Completion of the Obits*) by al-Ṣafadī (d. 764/1363). These and many other works also list the books, epistles and treatises written by scholars, so that one may call them bio-bibliographical dictionaries. Ibn al-Qifṭī (d. 646/1248) adopted the same alphabetical arrangement for his dictionary on philologists and grammarians, *Inbāh al-ruwāh 'alā anbāh al-nuḥāh* (*Informing Transmitters of the Reports on Grammarians*) and in his work on philosophers and physicians, *Ikhbār al-'ulamā' bi-akhbār al-ḥukamā'* (*Informing Scholars of the Reports on Sages*).<sup>2</sup>

There is something unsatisfactory about a work where the mythical Hermes Trismegistus rubs shoulders with the 4th/10th-century Hilāl ibn Ibrāhīm al-Ṣābi' merely on account of the contingencies of the Arabic alphabet, even though this facilitates quick consultation. Ibn Abī Uṣaybi'ah apparently did not want to write a dictionary or encyclopaedia to be used for quick reference. Rather, he intended to write a work that could be read through from beginning to end, a history showing the origins, development, and progress of medical science, so he decided to go back to the system of *ṭabaqāt*, combining Ṣā'id's category of 'nation' and geography with chronology; the alphabet plays no part in his book. Although the word *ṭabaqāt* appears in the title, the fifteen sections are called *abwāb* (sing. *bāb*), 'chapters'. Apart from the introductory first chapter, each chapter is said to contain the '*ṭabaqāt*' of the relevant section, but this does not mean that these chapters containing the entries on individuals are subdivided: at most there is a rough chronological order. Association also played a part and may distort the chronological sequence.<sup>3</sup> It is clear that the word *ṭabaqah* has virtually lost its meaning of 'class' or 'category' and has come to mean something like 'generation'. In fact, the word *ṭabaqāt* in each chapter

2 Edited by Julius Lippert as *Ta'rikh al-ḥukamā'* (*The History of Sages*).

3 One may compare the remark by Ibn al-Nadīm in his *al-Fihrist* (Sayyid), i:450–451, a work known to Ibn Abī Uṣaybi'ah: 'When I mention one famous person, I let him be followed by whoever is close to him and resembles him, even though the latter may be from a later period than the former. This is my method in compiling this book.'

title could be omitted without any loss of meaning. The shortest, Chapter XII, *Fī ṭabaqāt al-aṭibbā’ alladhīna kānū min al-Hind* (literally, ‘On the Classes of Physicians Who Were from India’), contains a mere six biographies and a better translation is simply ‘The Physicians of India’. It is impossible, however, for reasons of euphony, to omit the word *ṭabaqāt* from the rhyming book title: *‘Uyūn al-anbā’ fī l-aṭibbā’* would sound badly unbalanced. Ibn Abī Uṣaybī‘ah could have used another word, such as *tarājīm* (biographies), or expanded his title as *‘Uyūn al-anbā’ fī l-ḥukamā’ wa-l-aṭibbā’*, since many physicians in the book could be called *ḥukamā’* (sing. *ḥakīm*, ‘sage’ or ‘philosopher’, often also meaning ‘physician’). One may suppose he chose *ṭabaqāt* for his book, not only on account of the alliteration (the repetition of *ṭ-b* may have appealed to him), but also in order to emphasise its pedigree in a long and respectable tradition.

The word *aṭibbā’* is the plural of *ṭabīb*. Originally meaning ‘skilled, expert, knowledgeable’, it became the most common word for physician or medical doctor, cognate with *ṭibb*, ‘medicine, medical practice’. The feminine is *ṭabībah*; but among the 442 physicians in the book who have individual entries only one is a woman, the rather obscure Zaynab of the Arab tribe of Banū Awd.<sup>4</sup> Cleopatra, listed as Kilāwubaṭrah in a series of names in the section on Socrates,<sup>5</sup> is called an *imra’ah ṭabībah*, ‘skilled woman’ or ‘woman doctor’.

Rhyming titles<sup>6</sup> are extremely common in pre-modern Arabic literature from the 4th/10th century onward and Ibn Abī Uṣaybī‘ah’s book is no exception. Usually, they consist of two rhyming halves, the first being somewhat flowery and figurative and the second, mostly introduced by *fī* (‘in’, but here rather ‘on, about’, or the equivalent of the colon preceding an English subtitle), indicating more clearly the topic of the book. The word *anbā’* (‘reports’, plural of *naba’*) would have readily suggested itself: not only is it used in similar biographical compilations, as in the celebrated work by his contemporary Ibn Khallikān mentioned above, it also provides a rhyme, even a rich rhyme, with *aṭibbā’*, ‘physicians’. The word *‘uyūn* is one the plurals of *‘ayn*,<sup>7</sup> which has the basic meanings of ‘eye’ and often means ‘well, source’. Figuratively, it may stand for anything prime, choice, select, or prominent. Thus *‘Uyūn al-anbā’* can mean ‘*The Sources of Reports*’ as well as ‘*Choice Reports*’ and it evokes the prac-

4 IAU Ch. 7.10.

5 Ch. 4.1.11.2; in the section on Galen (Ch. 5.1.21.1) her name is spelled Qilāwubaṭr. See also al-Mas’ūdi, *Murūj*, ii:27–29, where, appearing as Qilābaṭrah, she is called a ‘female sage and philosopher’ (*ḥakīmah mutafalsifah*), author of works on medicine.

6 See Ambros, ‘Beobachtungen’.

7 Other plurals are *a’yūn* (‘eyes’), *a’yān* (‘notables, prominent people’), and *‘aynāt* (plural of the 18th letter of the Arabic alphabet, called *‘ayn*).

tically synonymous title of a seminal literary anthology, *ʿUyūn al-akhbār*, by the polymath Ibn Qutaybah (d. 276/889). This work is generally considered a proto-type of what is called ‘*adab* literature’, in which *adab* (not only ‘good manners’, ‘proper conduct’ but also ‘*belles-lettres*’)<sup>8</sup> stands for the mixture of literary entertainment, moral education, and instruction or information that is characteristic of such works. It is obvious that Ibn Abī Uṣaybi‘ah, by his inclusion of so much poetry, entertaining anecdotes, maxims and wise sayings,<sup>9</sup> saw his work as standing in the same tradition. It inspired our decision to translate the title as *A Literary history of Medicine*, with a more literal version, *The Best Accounts of the Classes of Physicians* as a kind of subtitle.<sup>10</sup>

- 
- 8 In modern Arabic, *adab* means ‘literature’ but has also kept its original sense of ‘good manners’. On *adab*, see e.g. *EI*<sup>2</sup> art. ‘Adab’ (F. Gabrieli); *EAL* 54–56 (H. Kilpatrick); Bonebakker, ‘Adab and the Concept of belles-lettres’; Horst, ‘Die Entstehung der adab-Literatur’; Khalidi, *Arabic Historical Thought* (see Ch. 3, ‘History and Adab’, 83–130).
- 9 Maxims and wise sayings (*hikam*) are more prominent in *ʿUyūn al-anbā* than in, for instance, the works of Ibn Juljul and Ibn al-Qiftī. Ibn Abī Uṣaybi‘ah may have been inspired by the work of the 5th/11th-century Egyptian author Mubashshir ibn Fātik, *Mukhtār al-ḥikam wa-maḥāsin al-kalām* (‘Choice Wise Sayings and Fine Statements’), on the ancient Greek sages.
- 10 Other translations of the title include: *Fountains of Information respecting the classes of Physicians* (Cureton, ‘Extract’); *Sources of Information regarding the Classes of Physicians* (Young, ‘Arabic Biographical Writing’, 174); and *The Sources of Knowledge about the Generations of Physicians* (Reynolds, *Interpreting the Self*, 60).

# The Textual and Manuscript Tradition of Ibn Abī Uṣaybi‘ah’s *‘Uyūn al-anbā’ fī ṭabaqāt al-a‘ibbā’*

*Ignacio Sánchez*

## 1 The Edition of Ibn Abī Uṣaybi‘ah’s Work

The first edition of the *‘Uyūn*, made by the German scholar August Müller and published under the pen-name of Imru’ al-Qays al-Ṭahḥān, saw the light in Cairo in 1882. Much to his despair, this publication was flawed by innumerable mistakes resulting from the stubbornness and lack of diligence of Muṣṭafā Efendī Wahbī, the owner of the Cairene press commissioned to print the books. Müller was forced to sponsor a reprint of the text accompanied with long lists of variant readings and corrections and a detailed introduction describing the difficulties of editing this work and his problems with the publisher.<sup>1</sup> This second edition was printed in Königsberg in 1884.

The Königsberg edition of the *‘Uyūn* also served as the basis for two further editions. The first of them was published in Beirut in 1965 by Niẓār Riḍā. Riḍā’s work as editor essentially consisted of amending the Arabic text of Müller’s edition by incorporating some of the corrections listed in the second edition of 1884 and adding some minimal – and haphazard – annotation; this edition still contains numerous errors, and the index of names is chaotic. Riḍā’s edition of 1965 was, in turn, the basis for yet another non-critical edition made by Qāsim Wahhāb, published in Beirut in 1987.

In addition to these two publications that rely directly on Müller’s editorial work, we also have a second critical edition made by ‘Āmir al-Najjār, originally published in Cairo in 1996 and reprinted in 2001–2004. Al-Najjār worked with eight manuscripts, some of them unknown to Müller, and took also into consideration Qāsim Wahhāb’s edition of 1987. This publication does not have the multitude of typographical and editorial mistakes that marred the text edited by Müller – though some mistakes are noticeable especially in his edition of the poetry – but it is not free from problems. Najjār is not as careful as Müller when

<sup>1</sup> The dealings and disagreements of Müller with his publisher are described in detail in the first pages of Müller’s introduction to his second edition of the *‘Uyūn al-anbā’*: ‘Vorwort’, v–xvi.

it comes to differentiating between the different textual traditions, and he occasionally adopts readings that differ from the majority of the manuscripts without further explanation, or even without citing any manuscript to support them.<sup>2</sup>

A further complication that affects all the editions arises from the peculiarities of the *Uyūn* itself, already pointed out by Müller in the long introduction to his 1884 edition. Ibn Abī Uṣaybi‘ah suggests in several instances that he wrote different versions of his work, and the extant manuscripts bear testimony to this variety. The identification of the different textual traditions is extremely problematic but is crucial both for the edition and for the evaluation of Ibn Abī Uṣaybi‘ah’s method.

Textual variations present obvious problems when it comes to producing an authoritative edition. In this regard, Müller’s edition cannot be praised enough; he was able to identify different recensions and trace the chronological evolution of the text and, consequently, to select the manuscripts containing the latest version of the work. But this came with a caveat: the great divergences in the contents of the manuscripts and the nature of the additions found in the latest stage of the work cast doubt on the authorship of several passages. Müller, who was aware of the use of a draft copy of the author (*musawwadah*) in some manuscripts,<sup>3</sup> confessed that he was unable to ascertain whether the passages that appear in these copies and are lacking in the other manuscripts were added by Ibn Abī Uṣaybi‘ah himself or by a copyist after his death. He had particular doubts about the use of Ibn al-Qiftī’s *Ta’rikh al-ḥukamā’*.<sup>4</sup>

The challenges that a new edition of the text poses to its editors are various: first, one must establish an authoritative text, freed of the many mistakes that are found in previous editions; second, we must identify and separate the different textual versions of the *Uyūn al-anbā’* and the manuscript traditions associated with each version of the work; finally, the doubts cast on Ibn Abī Uṣaybi‘ah’s authorship of some passages should be revised in the light of new manuscript evidence, especially regarding the material taken from Ibn al-Qiftī and the lacunas that Müller considered to be indications of posthumous additions.<sup>5</sup>

2 On these editions see Hilloowala, ‘An Analysis of Ibn Abi Usaybi‘ah’, 200–203.

3 Specifically, he believed that the Cambridge, University Library, MS Or. 1461 (n in Müller’s edition), and the London, British Library, MS Add. 7340 (d in Müller’s edition) were redacted using Ibn Abī Uṣaybi‘ah’s *musawwadah* after the death of the author. See Müller, ‘Über Text und Sprachgebrauch’, 867–877.

4 See Müller, ‘Vorwort’, xxi, and the discussion below.

5 See Müller, ‘Über Text und Sprachgebrauch’, 857f.

## 2 Müller’s Study of the Textual and Manuscript Traditions

The best way to approach the study of the manuscript tradition of the *‘Uyūn al-anbā’* is to climb on the shoulders of Müller’s gigantic scholarship. Müller’s edition was based on a large number of manuscripts that he discussed both in the introduction to the Königsberg edition of 1884,<sup>6</sup> and in a couple of journal articles, later collected by Fuat Sezgin in his *Studies on Ibn Abī Uṣaybi‘a (1270) and his ‘Uyūn al-anbā’ fi ṭabaqāt al-aṭibbā’*.<sup>7</sup> In these articles, Müller concluded that Ibn Abī Uṣaybi‘ah wrote two recensions of the treatise, and that, in addition, it is possible to identify a third recension that included rearranged materials.<sup>8</sup> Müller also argued that the differences in the copies ascribed to the second version of the text might be the result of additions made after the death of the author, especially the glosses or quotations from Ibn al-Qiftī’s *Ta’rīkh al-ḥukamā’*, only accessible to Ibn Abī Uṣaybi‘ah in the last years of his life.<sup>9</sup>

The existence of at least two versions of the *‘Uyūn al-anbā’* was deduced from internal evidence. The first version – and the manuscripts preserving it – is clearly identifiable from a dedication to the vizier Amīn al-Dawlah that is not present in later versions of the text. As Müller notes, the last date mentioned in the manuscripts containing this dedication is 639/1242.<sup>10</sup> In the manuscripts in which this dedication is not present, there are additions in which Ibn Abī Uṣaybi‘ah refers to an earlier version of his work on at least three occasions.<sup>11</sup>

The dedication to Amīn al-Dawlah and Ibn Abī Uṣaybi‘ah’s references, together with a careful collation of many of the manuscripts, drove Müller to identify two textual traditions. Additionally, he pointed out the existence of a third hybrid recension of the text represented by the copy of the work held at

6 See Müller, ‘Vorwort’.

7 Specifically, Müller, ‘Über Text und Sprachgebrauch’, and ‘Über Ibn Abi Oçeibi‘a’ [reprinted in Sezgin, *Studies* I, 139–263; and Sezgin, *Studies* II, 191–214].

8 Vernet, in his article of the second edition of the *Encyclopaedia of Islam*, referred to these versions as ‘a major and a minor’ plus a ‘re-written version after the author’s death’, see *EI*<sup>2</sup> art. ‘Ibn Abī Uṣaybi‘ah’ (J. Vernet). For the sake of clarity, I will refer to Müller’s versions of Ibn Abī Uṣaybi‘ah’s text as *recensions 1, 2, and 3*. The classification used in our edition and in this study, which does not correspond with Müller’s, will be referred to as *Versions 1, 2, and 3*.

9 Müller, ‘Über Text und Sprachgebrauch’, 858–859, and 882 f.

10 Müller, ‘Über Text und Sprachgebrauch’, 856. See below the discussion on the dating of the versions pp. 55–56.

11 See below pp. 54–55.

TABLE 4.1 IAU's recensions (Müller)

Recension 1	Recension 2	Recension 3 (amalgamation of previous recensions)
c = Munich, Staatsbibliothek, MS Or. 243–244	d = London, British Library, MS Add. 7340	a = Berlin, Staatsbibliothek, MS Wetzst. 323 and MS Sprenger 312
p = Oxford, Bodleian Library, MS Pococke 356	e = London, British Library, MS Add. 25736	
t = Tübingen, Universitätsbibliothek, MS M. A. VI.14	f = London, British Library, MS Add. 23364	
v = Vienna, Nationalbibliothek, MS 1164 (Mxt. 180)	g = Gotha, Stadtbibliothek, MS 1769	
	i = Paris, Bibliothèque Nationale, MS Supp. Ar. 674	
	k = Leiden, Universiteitsbibliothek, MS Or. 59b (1st part)	
	l = Leiden, Universiteitsbibliothek, MS Or. 59b (2nd part)	
	m = Oxford, Bodleian Library, MS Marsh 153	
	n = Cambridge, University Library, MS Or. 1461	
	s = Paris, Bibliothèque Nationale, MS Suppl. Ar. 5939 (Schefer 2116)	

the Staatsbibliothek in Berlin and preserved in two volumes, MS Wetzst. 323 and MS Sprenger 312. This third version, according to Müller, contained abridged biographies resulting from the amalgamation of the two previous versions, i.e., the recension dedicated to Amīn al-Dawlah and the second recension written by Ibn Abī Uṣaybi‘ah after 639/1242. Table 4.1 shows Müller’s tripartite classification of the manuscripts.<sup>12</sup>

<sup>12</sup> See Müller, ‘Vorwort’, xvii–xxi.

The identification of the manuscripts containing the first recension of the text does not pose many problems since they all share a clear set of characteristics, the most evident of which are the presence of the dedication to Amīn al-Dawlah (lacking in later versions) and the lack of references to events that happened after the year 639/1242. The singularity of the hybrid Berlin copy clearly sets it apart from other versions of the text.<sup>13</sup> But the manuscripts that Müller ascribed to the second recension, on the contrary, show important divergences in need of further elucidation.

For Müller, the numerous textual variants present in the copies with recension 2 might have resulted either from common accidents in the textual transmission or from posthumous editorial interventions, or from both – hence his doubts about Ibn Abī Uṣaybi'ah's authorship of a significant number of passages. Müller believed that the major part of the additions and changes from recension 1 to recension 2 were made during the life of the author. These changes are mainly revisions resulting from personal experiences that enriched the information about the physicians, especially after 639/1242, and from a systematic use of Ibn al-Qifṭī's *Ta'riḫ al-ḥukamā'*.<sup>14</sup> More serious doubts were raised, however, by the comments written in the margins of the Cambridge, University Library, MS Or. 1461 (siglum **n** in Müller's edition). This manuscript, which contains a full copy of the *Uyūn an-anbā'*, reproduces in the margin of f. 231a a marginal note present in the exemplar from which it was copied. In this note, the copyist of the exemplar (used as source for the Cambridge MS) stated that parts of Ibn Abī Uṣaybi'ah's work were not present in the first exemplar he had used, which was a copy in the author's handwriting; and that these additional sections were taken from a second exemplar that was the autograph draft of Ibn Abī Uṣaybi'ah (*musawwadat al-muṣannif*).<sup>15</sup>

The marginalia in the Cambridge manuscript describe the copyist's struggle to reproduce the contents of Ibn Abī Uṣaybi'ah's *musawwadah*, but these marginal comments were not made by the copyist of the Cambridge MS himself, but rather by the copyist of the manuscript from which it was itself copied, as stated in a clarification in the same hand added after the colophon:<sup>16</sup>

13 None of the manuscripts used by Müller or Najjār, nor any of those consulted for this study show any relationship with the Berlin MS, on which see below p. 63.

14 Müller, 'Über Text und Sprachgebrauch', 856.

15 See Cambridge, University Library, MS Or.1461 f. 231a; and Müller, 'Über Text und Sprachgebrauch', 867 f. This marginal note is discussed below, see pp. 43 and 47.

16 See Cambridge, University Library, MS Or.1461 f. 326a.



وكتبت هذه النسخة من النسخة التي كتب من نسخة المصنف وقوبل بمسودة المصنف رحمه  
الله تعالى وغفر ذنوبه

This copy [i.e., the Cambridge MS] was copied from the exemplar that had been copied from the autograph of the author and [then] collated with his [the author's] draft, may God have mercy on him and pardon his faults.

Müller believed that the majority of the variants that represent the transition from recension 1 to recension 2 correspond with the changes and updates in the *musawwadah* to which the marginalia of the Cambridge MS refers. But these variations are far too many: 'In long sections of our text in all manuscripts' – says Müller – 'every page presents a great number of variants, omissions or arrangements'.

The main question that confronted Müller was to what extent these changes were due to authorial revision or to a posthumous intervention of a copyist. But the annotations reproduced in the Cambridge MS are virtually incomprehensible without the exemplar from which it was copied. Fortunately, this exemplar has been identified as Istanbul MS Şehid 'Ali Paşa 1923, the existence of which was unknown to Müller – or to any other editor. Müller was certainly conscious of the problems that his lack of information presented, so much so that his discussion of the *musawwadah* is to a great extent a succession of unanswerable questions. The first of them is obviously: 'How was the copyist [of the Cambridge MS] able to know the state of the *musawwadah* and to describe it, if he did not have it in front of him?'.<sup>17</sup>

Upon reading the marginal note in the Cambridge MS that refers to the use of both the author's autograph and the author's draft, Müller's first interpretation was that the clean copy (*mubayyadah*) was an exemplar of recension 1, not least because the copyist states that it was written for some eminent men (*akābir al-nās*) and the manuscripts with the first recension have the dedication to Amīn al-Dawlah. Consequently, it would be plausible to assume that the *musawwadah* referred to by the copyist would be the last version of the work – in progress towards recension 2 – in the author's hand.

Müller noticed, however, that the identification of the clean autograph (*mubayyadah*) with recension 1 was not certain, since some of the biographies present in all manuscripts with recension 1 are lacking in the Cambridge MS.<sup>18</sup>

17 See Müller, 'Über Text und Sprachgebrauch', 869. For the Istanbul Şehid Ali Paşa, MS 1923, see Section IV below.

18 Müller, 'Über Text und Sprachgebrauch', 872.

Müller was unable to provide a clear answer to this issue, although he suggested that these omissions and similar variants might have been the result of accidents in the textual and manuscript transmission of the *mubayyadah* (the use of 'ein Doppelgänger' with notable differences), or even had been produced by the intervention of the copyist of the Cambridge MS.<sup>19</sup>

Müller's intuition was, again, correct, but not his explanation. The exemplar to which he referred as the 'clean copy' (*mubayyadah*) is not a heavily modified version of the first recension dedicated to Amīn al-Dawlah. As we will discuss below, the author's autograph to which the copyist of the Cambridge MS refers is an intermediate version (Version 2 in our edition), that should be placed between the first version dedicated to Amīn al-Dawlah and the last one represented by the *musawwadah*. This could only be known by directly examining the Istanbul Şehid Ali Paşa, MS 1923 from which the Cambridge MS was copied.

Müller's introduction to the 1884 edition of the *Uyūn* is mainly concerned with distinguishing between the different recensions. His article on the text and the language of Ibn Abī Uṣaybi'ah's work, published that same year, examines in detail the chronology of the additions and its implications for assessing the authorship of the variants in recension 2. As mentioned, Müller was unable to make his mind up about the use of Ibn al-Qiftī's *Ta'riḫ al-ḥukamā'*, but he found some instances that suggested a possible posthumous intervention by later editors. The first example is the addition of small glosses, such as that explaining the etymology of the ethnonym 'Sabians' at the beginning of the life of Thābit ibn Qurrah,<sup>20</sup> which is missing in the manuscripts with recension 1; or the gloss commenting on the significance of Monastir's *rābiṭah* in the biography of Ibn al-Jazzār.<sup>21</sup> Müller, however, admitted that he had no way of knowing whether these glosses stemmed from the draft of the author or not. As can be seen in the Istanbul MS Şehid Ali Paşa – discussed below –, these glosses were added by Ibn Abī Uṣaybi'ah himself.

A further example of suspicious additions spotted by Müller is the filling of blank spaces. At the beginning of the biography of al-Suhrawardī, for instance, the manuscripts from both recensions 1 and 2 have left a blank space instead

19 Müller, 'Über Text und Sprachgebrauch', 875–876. The missing biographies of the Cambridge MS correspond, in fact, with biographies written on some interleaves added to the Şehid Ali Paşa manuscript that have not come down to us, and might have been lost when the Cambridge MS was copied.

20 'It is said that the Sabians are related to Şāb, that is Ṭāṭ the son of the prophet Idrīs, may salutations be upon him', see Müller, i:215.26–27 [= Ch. 10.3.1].

21 'Monastir – the latter is a place for devout Muslims bound to God (*murābiṭah*), well-known for its blessings (*barakah*) and mentioned in the history books, on the coast of the Mediterranean Sea', see Müller, ii:38.7 (incorrectly written *al-mustanir*) [= Ch. 13.3.2.1].

of the name of al-Suhrawardī's father. This omission was also recorded by Ibn Khallikān when he quotes from Ibn Abī Uṣaybi'ah in his biography of this scholar, stating that there was a blank space after 'ibn' just where the name of al-Suhrawardī's father should have appeared. Of all the manuscripts consulted by Müller only the Berlin MS (Müller's **a**), which belongs to recension 3, has filled the blank space with 'A-m-r-k-ā'.<sup>22</sup> This seems to be an obvious example of scribal intervention, but the Berlin MS (recension 3) is by no means representative of the textual tradition of the *'Uyūn al-anbā'*.<sup>23</sup>

In the light of these conjectures, Müller attempted a chronological classification of the manuscripts based on their stemmatic affinities and his interpretation of the role played by the use of the *musawwadah*. He divided the manuscripts into the four types described in Table 4.2.<sup>24</sup>

As will be discussed below, this classification cannot be maintained in view of the direct copy of the *musawwadah* preserved in MS Şehid Ali Paşa 1923. But, for all the difficulties, and despite the doubts about the authorship of some additions, Müller was certainly correct when he identified the possible stages in the transmission of the work, and also when he selected the best manuscripts among those at his disposal. He identified London British Library MS Add 7340 (**d** in Müller's edition, **R** in ours), and Cambridge MS Or. 1461 (Müller's **n**, not used in our edition) as those containing a most complete version of the work, since he believed that they had made use of the *musawwadah* of the author. The third of the core manuscripts for Müller was the London British Library Add. 23364 (Müller's **f**, in our edition **L**), copied from an exemplar endowed by Ibn Abī Uṣaybi'ah to the *maqṣūrah* of Ibn 'Urwah. This selection, as Müller argued, was also supported by indirect later witnesses, whose quotations from the *'Uyūn al-anbā'* reproduce the text as it can be read in these manuscripts rather than the contents of recension 1.<sup>25</sup> On the whole,

22 Müller, 'Über Text und Sprachgebrauch', 858–859. All MSS consulted in our edition have the blank space, except for H, which has 'Amīrak', i.e., the correct name (see Ch. 15.18.1).

23 Müller, 'Über Text und Sprachgebrauch', 859. The relevance of this recension 3 is somehow exaggerated in the article of the *Encyclopaedia of Islam*, where Vernet states: 'From the two redactions a not very careful copyist produced a re-written version after the author's death', see *EI*<sup>2</sup> art. 'Ibn Abī Uṣaybi'ah' (J. Vernet).

24 Müller, 'Über Text und Sprachgebrauch', 885–888. In this classification, Müller does not refer to the Oxford, Bodleian Library, MS Marsh 153 (**m**) and the Gotha, Stadtbibliothek, MS 1769 (**g**), since they contain partial or incomplete copies; for his comments on these MSS see Müller, 'Vorwort', xxiv. He does not discuss at this point the manuscripts with recension 1 either, since they do not present the kind of variants that might result from the use of the *musawwadah*.

25 Müller, 'Vorwort', xx.

TABLE 4.2 Classification of MSS according to the use of the *musawwadah* (Müller)

1	2A	2B	2C
Recension 1: version dedicated to Amīn al-Dawlah.	Recension 2: transcriptions from IAU’s <i>musawwadah</i> made before the death of the author or shortly thereafter.	Recension 2: lacunose manuscripts, corrected (perhaps by the author) but without further additions.	Recension 2, manuscripts posthumously corrected with IAU’s <i>musawwadah</i> .
<ul style="list-style-type: none"> <li>– Munich, Staatsbibliothek, MS Or. 243</li> <li>– Oxford, Bodleian Library, MS Pococke 356</li> <li>– Tübingen, Universitätsbibliothek, MS M. A. VI.14</li> <li>– Vienna, Nationalbibliothek, MS 1164</li> </ul>	<ul style="list-style-type: none"> <li>– London, British Library, MS Add. 25736</li> <li>– London, British Library, MS Add. 23364</li> <li>– Paris, Bibliothèque Nationale, MS Supp. Ar. 674</li> <li>– Leiden, Universiteitsbibliotheek, MS Or. 59b (1st part)</li> </ul>	<ul style="list-style-type: none"> <li>– Berlin, Staatsbibliothek, MS Wetzst. 323 and MS Sprenger 312 (one of the copies used in this MS would have belonged to this group)</li> <li>– Leiden, Universiteitsbibliotheek, MS Or. 59b (2nd part)</li> <li>– Paris, Bibliothèque nationale de France, MS arabe 5939</li> </ul>	<ul style="list-style-type: none"> <li>– London, British Library, MS Add. 7340</li> <li>– Cambridge, University Library, MS Or. 1461</li> </ul>

and taking into consideration the difficulties of the textual transmission of the work, Müller’s intuition was usually spot on, and his edition stands out as one of the monuments of 19th-century scholarship. He was wrong, however, about the use of the *musawwadah* and its implications, as will be discussed below.

### 3 Najjār’s Discussion of the Manuscripts

In contrast with Müller, Najjār provides a very succinct description of the manuscripts used in his critical edition of the *‘Uyūn al-anbā’* and does not discuss at all the implications of the different textual versions of the text. From his description and the footnotes referring to the biographies wanting in each manuscript, it is possible to infer that four out of the eight copies on which he based his edition belong to the first version of the work, easily identifiable by the presence of the dedication and the absence of the last nine biographies of chapter 15; these manuscripts are Cairo, Dār al-Kutub, MS 2104 *Ta’rikh Ṭal’at*; Cairo, Dār al-Kutub, MS 182 *Ta’rikh*; Cairo, Dār al-Kutub,

MS 1341 *Ta'rikh Taymūr*; and Tübingen, Universitätsbibliothek, MS M. A. VI.14, the latter also used by Müller.<sup>26</sup> Najjār chose Cairo, Dār al-Kutub, MS 2104 *Ta'rikh Tal'at*, dated in 1003/1595, as the basis for the edition of the first part of the book, since it was the oldest copy available to him containing this section.<sup>27</sup>

The other four manuscripts used in Najjār's edition are: Cairo, Dār al-Kutub MS 219 *Ta'rikh*, which is the base manuscript for chapters 8–14 due to its early date (707/1308); Copenhagen, Kongelige Bibliotek, MS 2/1144 (Cod. Ar. C1XX1), which contains chapters 7–15; Istanbul, Ahmad III, MS 2860/71 *Ta'rikh*, which contains chapters 11–15; and Istanbul, Ahmad III, MS 2859/70, which goes from the end of chapter 12 to the end of the work. In addition to these manuscripts, Najjār also consulted Qāsim Wahhāb's edition of the *'Uyūn al-anbā'*, printed in Beirut in 1987.

Najjār approached his edition without apparently paying attention to the differences between versions, as if the textual variants were only the product of divergences in the manuscript traditions. In his edition, for example, the first seven chapters are only covered by manuscripts containing Version 1 of the work, without any collation of the manuscripts he used representing later versions, which are used by him only for chapters 8 to 15.

#### 4 Manuscript Şehid Ali Paşa 1923

Most of the questions that troubled Müller in his study were related to the use of the *musawwadah*, which he could only envisage from the vague indications found in the Cambridge MS. This manuscript was copied from Şehid Ali Paşa, MS 1923, a volume of 307 folios held at the Süleymaniye Library in Istanbul. Examination of this manuscript sheds extraordinary light onto the complicated history of the textual transmission of the *'Uyūn*.

The Şehid Ali Paşa MS originally contained a full copy of an early version of the *'Uyūn* taken from a manuscript that had been directly copied from the author's autograph. Afterwards, its copyist found and used as an exemplar the autograph draft of the author (*musawwadah*); when he collated his copy with this second manuscript, he found variant readings, with which he corrected the

26 For the description of the manuscripts see Ibn Abī Uşaybi'ā, *'Uyūn al-anbā' fi ṭabaqāt al-aṭibbā'*, ed. Najjār, i:101–108.

27 Najjār does not state precisely what he means by 'the beginning of the book (*awwal al-kitāb*)', but in a later commentary he seems to refer to the first eight chapters, see Najjār, i:102.

text, and additional information that was added in the margins and on inter-leaves pasted to the volume.<sup>28</sup> The revision of works and the coexistence of various versions is not an oddity in the writerly practices of the pre-Modern Islamic lands. Famous works such as Ḥunayn ibn Iṣḥāq's *Risālah*, for instance, have come down to us in two versions.<sup>29</sup> Autograph *musawwadāt* are not rare either and author's drafts of relevant works have survived and been studied, such as Ibn al-Furāt's *Ta'riḫ al-duwal wa-l-mulūk*;<sup>30</sup> and sometimes even edited, as in the case of the *musawwadah* of al-Maqrīzī's *Khiṭaṭ*.<sup>31</sup>

These two exemplars on which the Şehid Ali Paşa MS is based are the ones mentioned in the colophon of the Cambridge MS known to Müller, but the identification of their contents and their relationship with the versions of the work is only possible thanks to the diligence of the copyist of the Istanbul manuscript, who was careful to mark all the additions and variants. By looking at the distribution of the text in this manuscript, is possible to differentiate between (1) the version represented by the main body text, copied in the first place and (2) a second, extended version consisting of the body text with inter-lineal or marginal corrections from the variants found in the *musawwadah* together with additions written in the margins and interleaves taken from the author's draft, which might be full biographies, extended paragraphs, or small additions and glosses.

The colophon of the Şehid Ali Paşa MS (see Fig. 4.1) was most likely written before its collation with the *musawwadah*, since it does not make any reference to textual variants and additions:<sup>32</sup>

تم كتاب عيون الأنباء في طبقات الأطباء على يد أقل عبيد الله المشمولين بنعمته والراجين  
غفرانه بسعة رحمته المتوسلين إليه بعظم ربوبيته أن يصلى على النبي المرسل رحمة لكافة خليقته  
وعلى آله وصحبه ويسلم تسليماً كثيراً عبد الهادي بن أبي الفضل بن أبي الفرج وكان الفراغ  
من تعليقه في يوم ٨ ٢٧٥ من عام ٧٧٣ للهجرة النبوية على صاحبها أفضل الصلاة والسلام  
والتحية والإكرام وذلك بلطف الله وكرمه وتطوله ونعمه له الحمد كثيراً أولاً وأخيراً

28 See Fig. 4.3, where an entire biography is added in margin.

29 See Bergsträsser, 'Neue Materialien.'

30 See Bora, 'A Mamluk Historian's Holograph.'

31 Edited by F. Sayyid; see al-Maqrīzī, *Musawwadat K. al-Mawā'iz*. On the different autographs of this work and their additions, see Witkam, 'Reflections on al-Maqrīzī's Biographical Dictionary.'

32 See Istanbul MS Şehid Ali Paşa 1923, f. 306a.

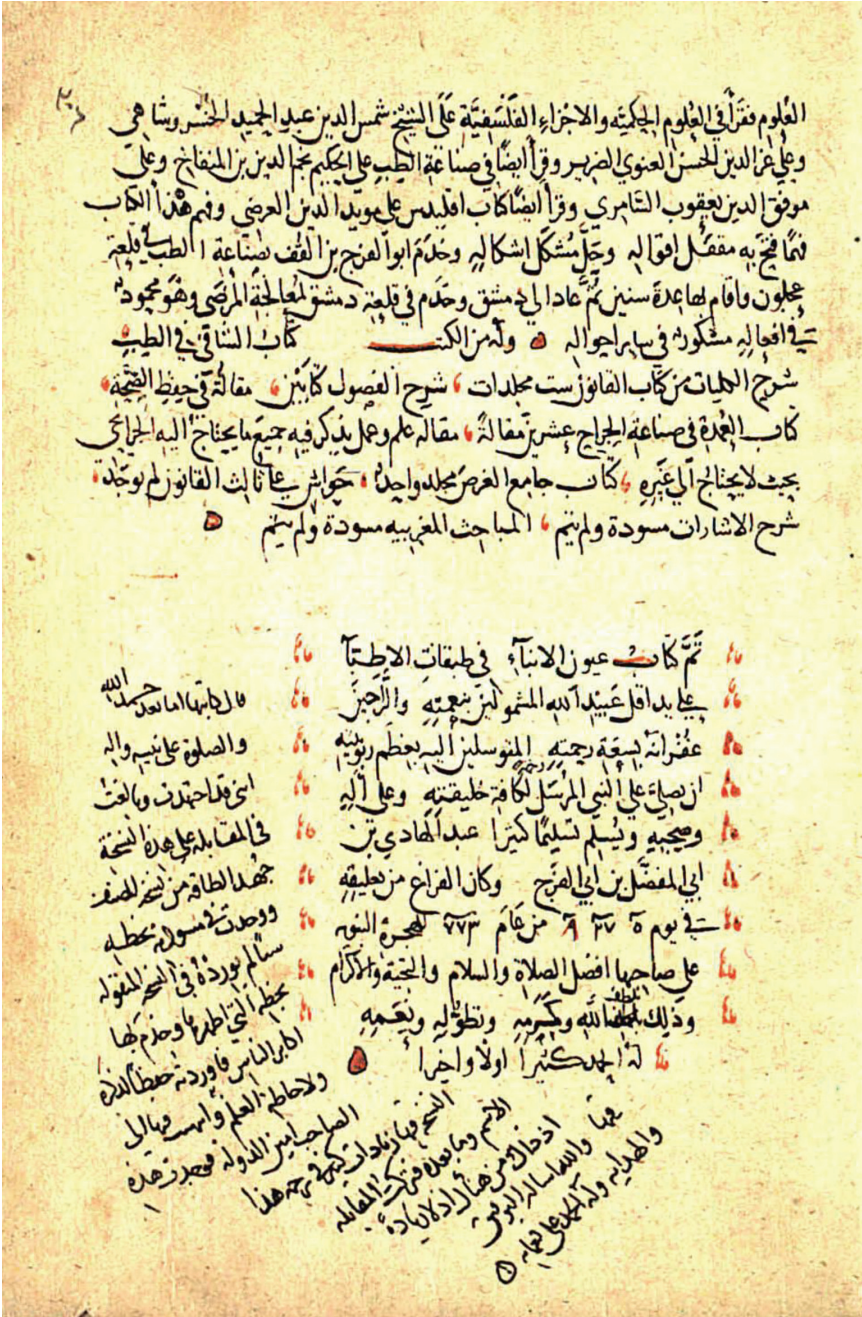


FIGURE 4.1 Istanbul, Süleymaniye, Şehid Ali Paşa MS 1923, fol. 306a showing colophon. Completed 27 Sha'bān 773 (4 Mar 1372). Copyist: 'Abd al-Hādī ibn Abi l-Mufaḍḍal ibn Abi l-Faraj. Siglum A in edition

*The Best Accounts of the Classes of Physicians* was completed by the humblest servant among those who enjoy the grace of God, trust in His great mercy for their forgiveness, and who asks Him, with the power of His divinity, to cherish the Prophet sent as mercy to all His creatures, and his people and companions, and to grant them many blessings, 'Abd al-Hādī ibn Abī l-Mufaḍḍal ibn Abī l-Faraj. It was finished on 27 Sha'bān 773 of the Hijrah [4 Mar 1372].<sup>33</sup> May its author receive the most perfect blessings, greetings and honours. This was accomplished thanks to God's kindness and magnanimity, and His generous grace; to Him is all praise from the beginning to the end.

The copyist, however, left two explanatory notes expressing his doubts and explaining the process of collation and the problems he had to solve. The first one was written at the beginning of Ch. 14 (see Fig. 4.2):<sup>34</sup>

حاشية قال كاتبها وجدت في مسودة المصنف أسماء لم ترد النسخة المنقول منها والمنقول منها نسخة قد نقلت من نسخة كتبها المصنف بخطه أيضاً وهجس بخطري أنه أهمل الأسماء من المبيضة إما لأنه أراد الاختصار لكونهم لا فائدة فيهم وإما لغرض ما آخر وأردت أن لا تكون هذه النسخة ناقصة اسماً من الأسماء الواردة المسودة وكنت قد أوردت ما وجدته غير وارد النسخة المنقول منها في الأبواب المتقدمة من هذا الكتاب في هذه النسخة كل اسم حيث أوردته المصنف في مسودته خشية أن يكون الناقل من مبيضته أهملهم والآن وقع في نفسي أن أورد جميع الأسماء الواردة المسودة تلو بعضهم بعض في قائمات وأنبه على مواضعهم حسب الطاقة إن استطعت ذلك ومن الله أستمد المعونة على ذلك

The writer of this marginal note said: I found in the draft of the author names that were not in the exemplar copy. And the exemplar is a copy that was transcribed from a copy also written by the author in his own hand. It occurred to me that he omitted names in the fair copy either because he intended to compose an abridgement, since they [i.e. the omitted names] are of no benefit or for some other reason. I did not want this copy to lack a single name from amongst those found in the draft [of the author]. I

33 The date in this colophon, written in black ink actually reads the 9th month, i.e., Ramaḍān, but the number was corrected on top, in red, to 8. The correction is appropriate for otherwise the date of the week (Friday) does not match.

34 See Istanbul MS Şehid Ali Paşa 1923, f. 215b.



لهم يستعملون...  
 نفس الرجل وذرة التي فحسب عينيه وبني تقيا في طيب فوجدنا تلك الحية وهي قطع  
 وهو با من بكره التي حتى تضفت معدته وخرجت بقا بالحية فقال له طب نفسك  
 فقد تغافيت وذهب الرجل مطيئا صحيا بعد ان كان في حالة الموت

**الباب الرابع عشر**

**في طبقات الاطباء المشهورين من اطباء ديار مصر**

**بلطيان** كان طبيبا مشهورا بديار مصر نصرا نيا عالما بشريعة النصارى الملك  
 قال سعيد بن البطريق في كتاب نظم الجوهر لما كان في السنة الرابعة من خلافة منصور  
 من الخلفاء العباسيين صير بلطيان بطريركا على الاسكندرية وكان طبيبا اقام ستا  
 واربعين سنة ومات قال ولما كان في ايام الرشيد هرون وولي الرشيد عبد الله  
 الهدي توجه الى الرشيد جارية من اهل اليمامة اسفل الارض وكانت حسنة جميلة وكان  
 الرشيد يجيها يحاسدا فاعلمت حيلة عظيمة فعالجها الاطباء فلم ينفع شيئا فقالوا  
 لا بعث الى عبيد الله عابك بمصر لموجه الملك واجاز من اطباء مصر فاتهم بصير علاج  
 هذه الجارية من اطباء العراق فبعث الرشيد الى عبيد الله بن الهدي بخياره من اخذ  
 اطبا بمصر من فعالج الجارية فدعا عبيد الله بلطيان بطريك الاسكندرية وكان  
 حادا قاطبا فاعلم عبيد الله الرشيد الجارية وعلتها وجلة الى الرشيد وجعل بلطيان معه من  
 كحل مصر الحشن والصبر فلما دخل بغداد ودخل الى الجارية اطعمها الكحل والصبر  
 فوجت الى طبعها وزالت عنها العلة فصارت من ذلك الوقت يحمل ليا خزانة الملك  
 من مصر الكحل الحشن والصبر وهب الرشيد لبلطيان المطربك ما لا يكفى وكتب له  
 منشورا في كل كنيسة في بلاد الجفوقية ما اخذوها وتعلوا عليها ان من دله فرجع بلطيان  
 الى مصر واسترد من الجفوقية كاسير كثيره ونوى بلطيان في سنة ست ومائين وقاية الجمع  
**الحسن بن زبير** كان طبيبا بمصر في ايام احمد بن طولون يعينه في الامة  
 فاذا ساق يعينه سعيد بن بويل ولما توجه ابن طولون الى دمشق في سنة ست وسبعين  
 ومائتين وانتم منها الى القوزة لاصلا حيا ودخل انطاكية عابدا عنها اكثر من استعمال  
 لبن الجواميس فاذا ركة ههههه لم تجع بها معانة سعيد بن بويل وعادها الى مصر

FIGURE 4.2 Istanbul, Süleymaniye, Şehid Ali Paşa MS 1923, fol. 215b. Hāshiyah by the copyist at the beginning of chapter 14



FIGURE 4.3 Istanbul, Süleymaniye, Şehid Ali Paşa MS 1923, fol. 200a, with an entire biography in the margin

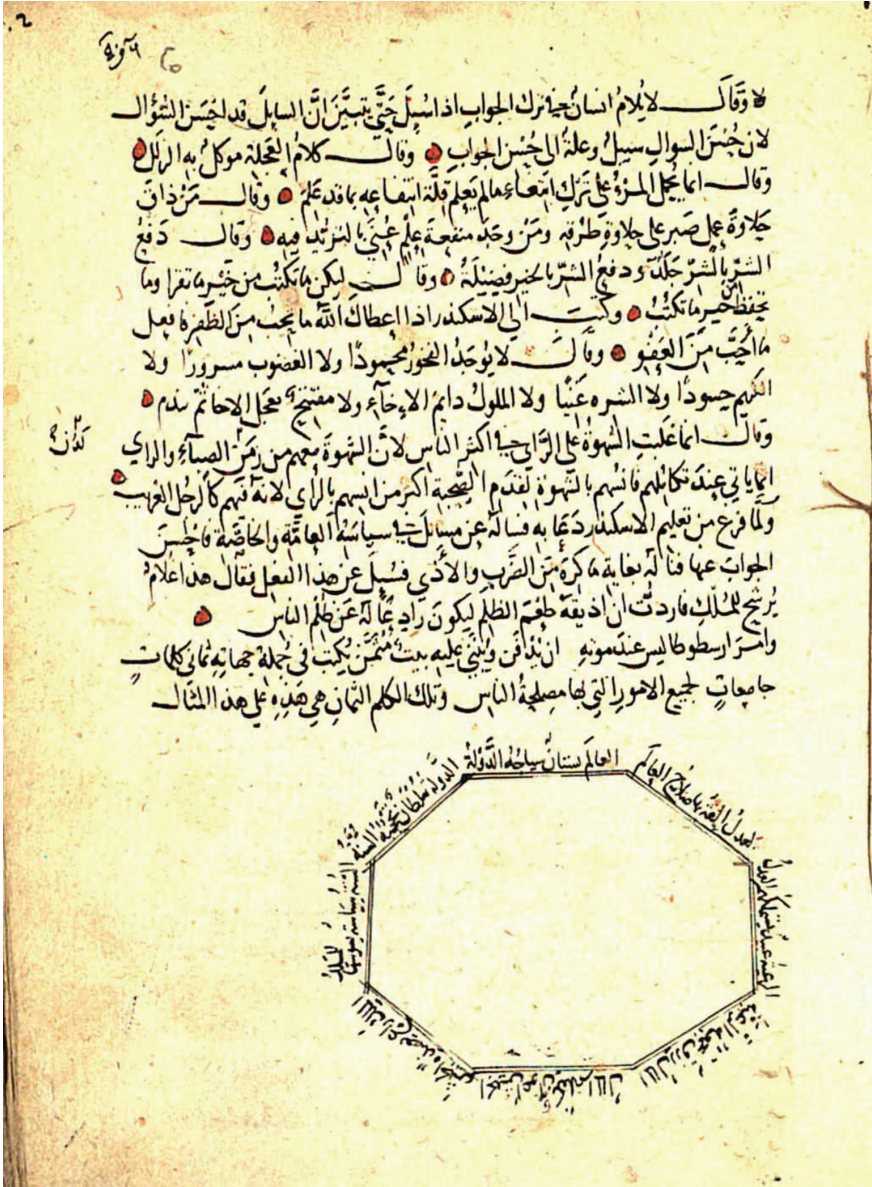


FIGURE 4.4 Istanbul, Süleymaniye, Şehid Ali Paşa MS 1923, fol. 45a showing placement of sayings on the octagonal mausoleum of Aristotle

have included whatever was not present in the exemplar in the preceding chapters of this book in this copy, each name at the point where the author [Ibn Abī Uṣaybi'ah] mentioned it in his draft, out of concern that the copyist of his [Ibn Abī Uṣaybi'ah's] fair copy had omitted them. And now it has occurred to me that I should include all of the names present in the author's draft following one another in lists (*qā'imāt*) and indicate their positions [in the text] as far as I am capable and able to do so. From God I ask assistance in this.

The second marginal note was copied next to the colophon (see Fig. 4.1):<sup>35</sup>

قال كاتبها أما بعد حمد الله والصلوة على نبيه وآله أني قد اجتهدت وبالغت في المقابلة على هذه النسخة جهد الطاقة من نسخة المصنف ووجدت في مسودته بخطه شيئاً لم يورده في النسخة المنقولة بخطه التي أظهرها وخدم بها أكابر الناس فأوردته حفظاً لذكره وإحاطة العلم وانتهيت فيها إلى الصاحب أمين الدولة فوجدت هذه النسخة فيها زيادات كثيرة في ترجمة هذا الاسم وما بعده فتركت المقابلة إذ ذاك من هناك إذ لا زيادة فيها والله أسأله التوفيق والهداية وله الحمد على نعماته

The copyist says: praise be to God and blessing on His prophet and his family. I have meticulously collated this copy with the copy of the author to the best of my efforts. Then I found in the draft of the author, in his handwriting, things that he had not included in the autographed exemplar that he presented and dedicated to important people, so I included this in order to preserve what he reports and to encompass all knowledge. I reached up to [the biography of] al-Ṣāhib Amīn al-Dawlah [al-Ghazāl] and I found that this copy had many additions in the biography under this name and in the following. I abandoned the collation from this point onwards, since there is no extra material.

In the first of these notes the copyist refers to three manuscripts, two of them autographs: on the one hand, the exemplar from which he had made the initial copy (*al-nuskah al-manqūl minhā*), which had been copied from an autograph (*qad nuqilat min nuskah katabahā al-muṣannif bi-khaṭṭihī*);<sup>36</sup> on the other

35 See Istanbul MS Şehid Ali Paşa 1923, f. 306a (left margin).

36 The colophon of the Cambridge MS states that it had been directly copied from an autograph, see above pp. 35–36.

hand, the copyist had direct access to a draft copy in the author's handwriting (*musawwadah*) – from this draft he took additional passages and biographies not included in the first manuscript he had used.

The reference to the collation of the manuscript with the *musawwadah* is, however, rather puzzling since the collation marks reveal a procedure that is quite the opposite of the description that can be read in the colophon.

The collation notes found in the manuscript are the following (with reference to the exemplar used for the collation in brackets): f. 120b (*nuskhat al-aṣl lil-muṣannif*); f. 130b (*musawwadah lil-muṣannif*); f. 140b (*nuskhat al-muṣannif*); f. 142a (without reference to exemplar); f. 147a (without reference to exemplar); f. 150a (without reference to exemplar); f. 150b (without reference to exemplar); two in f. 160b (one without reference to exemplar, one stating *nuskhat al-aṣl bi-khaṭṭ al-muṣannif*); f. 167a (*nuskhat al-muṣannif*); f. 170b (without reference to exemplar); f. 180b (*nuskhat al-muṣannif bi-khaṭṭihi*); f. 192b (*nuskhat al-muṣannif bi-khaṭṭihi*); f. 198b (without reference to exemplar); f. 208b (without reference to exemplar); f. 215b (without reference to exemplar); f. 229b (without reference to exemplar); f. 232b (without reference to exemplar); f. 238b (without reference to exemplar); f. 258b (*nuskhat al-muṣannif*); f. 268b (without reference to exemplar); f. 278b (without reference to exemplar); f. 288b (without reference to exemplar).

The last collation note occurs on f. 288b, just before the biography of Amīn al-Dawlah (15.49), as stated in the colophon. But this is not due to the numerous additions that the copyist found afterwards, but rather because the differences between the text taken from the first exemplar and that of the *musawwadah* are minimal after this point, as the lack of marginalia and collation notes show. This is also proved by the correspondence between the last part of the work and the copy of the manuscript personally endowed by Ibn Abi Uṣaybi'ah to the *maqṣurah* of Ibn 'Urwah and that is now in British Library Ms Add. 23364.

It is difficult to find an explanation for the copyist's claim about abandoning the collation after the biography of Amīn al-Dawlah. In this marginal comment he refers to the collation with the copy of the author (*nuskhat al-muṣannif*): this might mean that he stopped collating his copy, once finished, with the first exemplar; or also that he might have had access to the original autograph from which the manuscript he used had been copied. However, the references in the collation notes are inconsistent, and, even though they only refer to the *musawwadat al-muṣannif* in one instance, they stop just when the differences between the main body text and the text of the *musawwadah* are minimal, which suggest that the collation referred to by the copyist is a collation with the author's draft. The most plausible explanation, though speculative, is that he stopped the collation because there were no further additions *after* the

biography of Amīn al-Dawlah (Ch. 15.49), as it happens, and that the copyist mistakenly referred to additions after this biography (*mā ba'dahu*) instead of the additions that occur before (*mā qablahu*).

Further marginal notes also refer inconsistently to the exemplars consulted by the copyist. The first of them is a customary reference to the end of a *juz'* in the exemplar (*al-aṣl al-manqūl minhu*) from which the main body text was copied, which occurs in f. 58b.<sup>37</sup> The first mention of a second copy, later referred to by the copyist as *musawwadah*, occurs on f. 102a, right at the end of the biography of 'Abd Allāh ibn al-Ṭayfūrī (8.10): "I have found an addition in another copy that I have annexed before [this biography]" (*wajadtu ziyādah fī nuskhah ukhrā qad aḍaftuhā qablahā*). This addition is, in fact, a long text complementing the biography of Ibn al-Ṭayfūrī that the copyist added on an interleaf between f. 100 and f. 101. Up to this point – i.e., the first seven chapters and the first ten biographies of chapter 8 – the intervention of the copyist is limited to minor corrections in the margins and occasional marginalia with personal comments introduced by the term *ḥāshiyah*.<sup>38</sup>

The first reference to the second copy as the *musawwadah* occurs shortly afterwards in f. 115b, when marking the end of a *juz'* in a marginal note: "This is the end of the second *juz'* of the copy of the author in his draft (*hādha ākhir al-juz' al-thānī min nuskhat al-muṣannif fī musawwadatihi*). A similar marginal note marking the end of the third *juz'* comes on f. 167; however, this time it refers to the copy as *nuskhat al-muṣannif*, not *musawwadah*: "This is the end of the third *juz'* of the copy of the author (*hādha ākhir al-juz' al-thālith min nuskhat al-muṣannif*). As happened with the collation notes, these references are inconsistent. There is no reference to a second *juz'* following the mention to the end of the first *juz'* of *al-aṣl al-manqūl minhu* on f. 58b, which is written in the body text and clearly refers to the first exemplar used by the copyist; instead, we find a marginal reference to the end of the second *juz'* in the *musawwadah* on f. 115.

Despite the inconsistency of the references, the explanations of the copyist and the clear separation between the main body text and the additions in margins and interleaves clearly reveal the use of two different versions and,

37 It reads: *tamma al-juz' al-awwal min tajzi'at al-aṣl al-manqūl minhu min kitāb 'Uyūn al-anbā' fī ṭabaqāt al-aṭibbā' min nuskhah bi-khaṭṭ al-muṣannif raḥimahu Allāh wa-yatlūhu fī l-juz' al-thānī min tajzi'atihi: 'wa-min alfāz Jālīnūs ...'*

38 For instance, marginalia referring to al-Mubashshir ibn Fātik in order to provide a date for Hippocrates (Şehid Ali Paşa, MS 1923, f. 18a); or a note comparing the travels of Galen with the *hijrah* of the Prophet Muḥammad (Şehid Ali Paşa, MS 1923, f. 48a).

most importantly, allow us to identify the exact additions and variants added at a later stage. But which versions are these? Müller's considerations about the Cambridge MS that is a copy of the Şehid Ali Paşa MS are also applicable in this case. The most intuitive would be to assume that they represent the two recensions identified by Müller, especially when the copyist claims that he copied the first text from a work that had been presented to important people (*akābīr al-nās*). But, as Müller had already noticed, even though this seems to refer to the patronage of Amīn al-Dawlah, the dedication is absent from these manuscripts and their contents do not present any characteristic that might point to a first recension.

## 5 Versions of the Text

Müller tried to find a solution to the conundrum of the different versions of the *ʿUyūn* by postulating the existence of copies that had incorporated parts of the author's draft at different stages. As the classification in Table 4.2 shows, he postulated that some manuscripts were partial transcriptions of the author's *musawwadah* (type 2A), some were lacunose manuscripts corrected during the lifetime of the author (type 2B), and some posthumously corrected using the author's draft (type 2c). A major problem in Müller's approach is the centrality he attributes to the role of the *musawwadah*, all the more so since he did not have access to the direct copy of the author's draft from which the Cambridge MS stems.

But there is a second aspect largely overlooked in his study of the manuscript tradition: the need of a systematic discussion of the number, nature and order of the biographies included in each manuscript of Ibn Abī Uṣaybi'ah's work. Apart from the obvious discussion of the nine last biographies of chapter 15, which are devoted to physicians who were not active before 639/1242 and consequently lacking in the first version, Müller only dealt with the differences in the number of biographies included in each copy as textual variants.

If we focus on the number and distribution of the biographies included in each manuscript, it is possible to find clear patterns regarding their inclusion in the work, the chronology of the different versions of the text, and their relationship. In an important number of manuscripts this corresponds with the distribution of the biographies in the Şehid Ali Paşa MS – that is, all the biographies added in the margins of this copy belong to the last version of the work and the biographies present in the main body text belong to a previous version that *is not* the version dedicated to Amīn al-Dawlah.

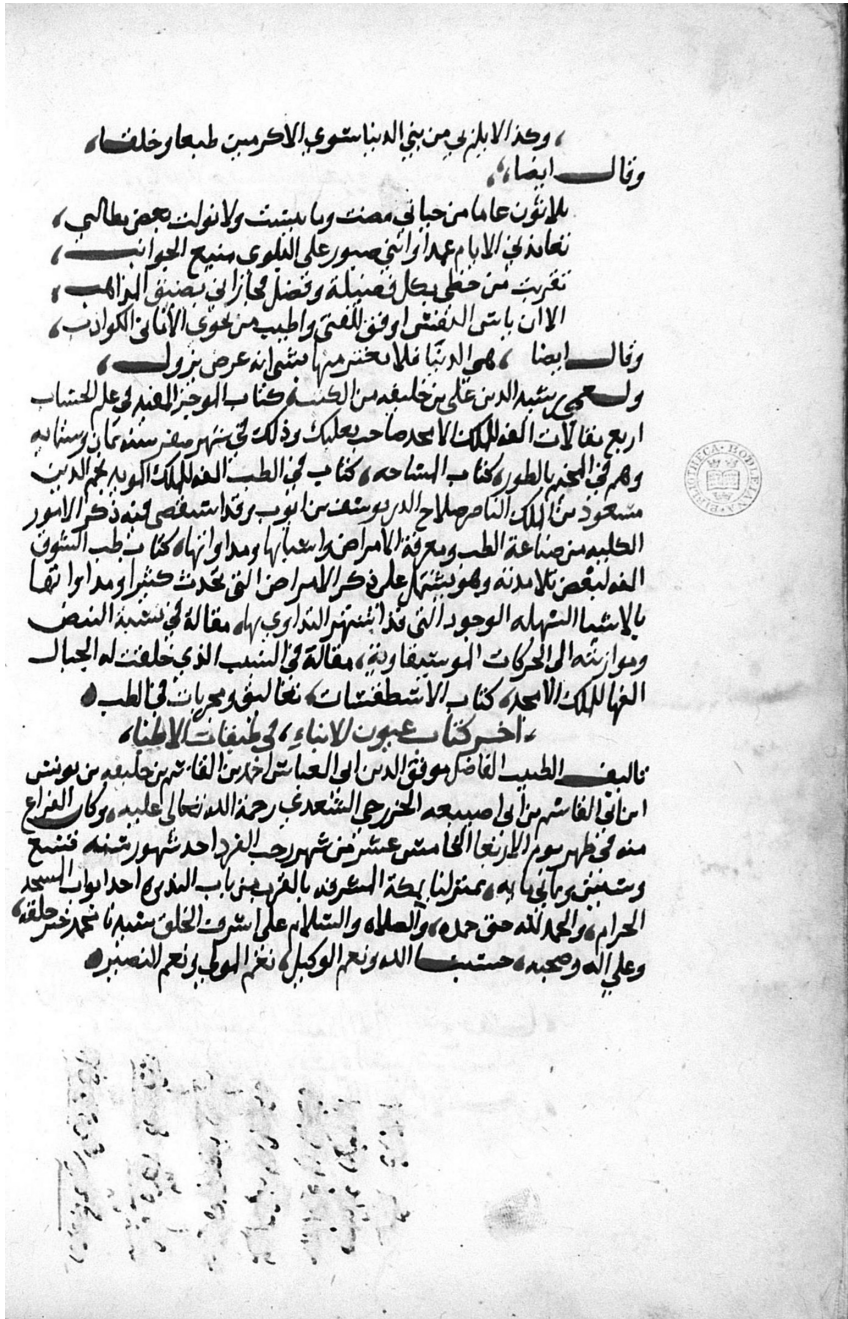


FIGURE 4.5 Oxford, Bodleian Library, MS Pococke 356, fol. 281b, colophon. Completed 15 Rajab 869 (13 Mar 1465) in Mecca. Siglum B in edition. Complete copy of Version 1



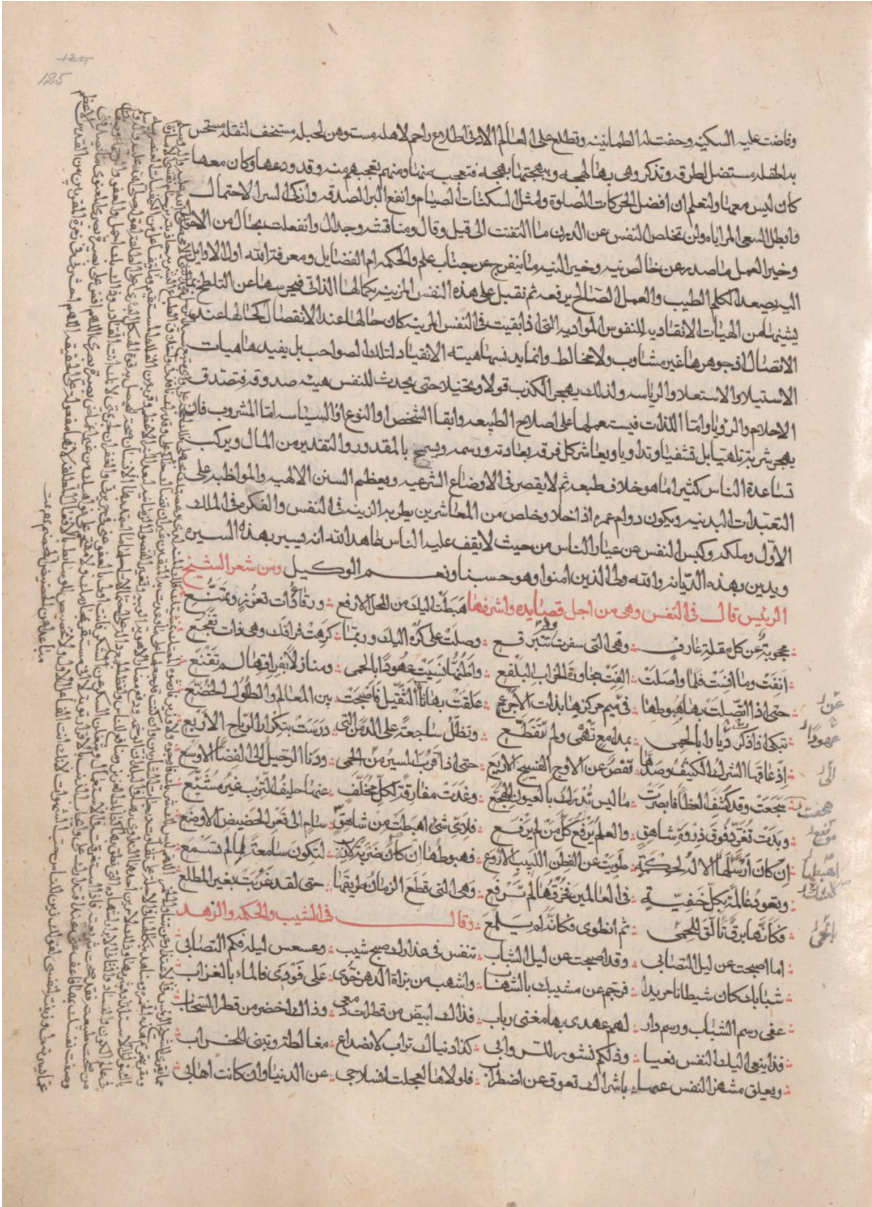


FIGURE 4.6 London, British Library, MS Add. Rich. 7340. fol. 125a, with a prayer attributed to Ibn Sīnā asking for forgiveness for drinking wine, copied into the margin of his biography. Dated 22 Rajab 1017 (1 Nov 1608) in Isfahan. Copyist: Ibn Muḥammed Shafīʿ Mulla Zayn al-ʿAbidīn. Siglum R of edition. Complete copy of Version 3

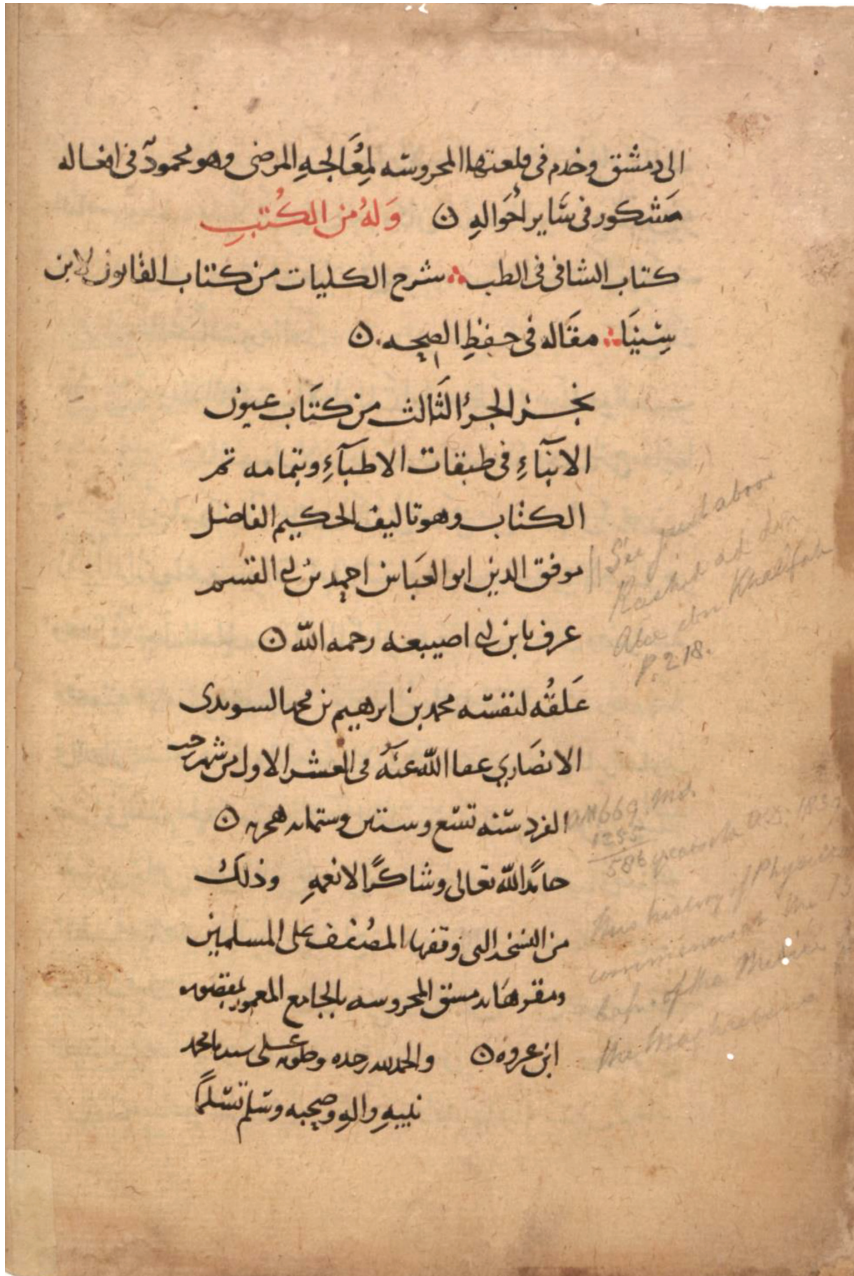


FIGURE 4.7 London, British Library MS Add. 23364, fol. 251b, colophon. Dated 10 Rajab 669 (22 Feb 1271), Damascus. Copyist: Syrian physician Muḥammad ibn Ibrāhīm Muḥammad al-Suwaydī al-Anṣārī, copied from the copy endowed by IAU to the Maqṣūrah of Ibn 'Urwah. Siglum L in edition. Partial copy of Version 3

In view of these findings, it is possible to identify three versions of the text, with the addition of the hybrid version represented by the Berlin ms. The existence of these three versions is also supported by internal evidence provided by the author himself, and by their textual particularities.

### 5.1 *Version 1*

Ibn Abī Uṣaybi‘ah makes explicit reference to the existence of an early version of his work on at least four occasions. The first instance occurs in the biography of Muḥadhdhab al-Dīn Abū Sa‘īd Muḥammad Ibn Abī Ḥulayqah:

I – Ibn Abī Uṣaybi‘ah – received a letter from Muḥadhdhab al-Dīn while he was in the military encampment of al-Manṣūr al-Zāhirī in the month of Shawwāl in the year 667 [June 1269] (...) In the letter, he stated that he had found in Cairo a copy of this book that I have written on the classes of physicians and that he had acquired it, making it part of the collection in his library.

Ch. 14.55.2

The second reference is found in the biography of Ibn Abī Uṣaybi‘ah’s teacher Rafī‘ al-Dīn al-Jīlī:

I – Ibn Abī Uṣaybi‘ah – say: It is curious to note that the judge Rafī‘ al-Dīn went over a copy of this book in my presence, in which I had not included him. He looked through it, but stopped when he had finished [reading] the account of Shihāb al-Dīn al-Suhrawardī. He was much impressed by it and spoke: ‘You have included him, but you have omitted others who were greater than he’, referring to himself.

Ch. 15.20

The third, more extensive reference occurs in the biography of Amīn al-Dawlah as it appears in later versions of the work:<sup>39</sup>

When Amīn al-Dawlah – may God have mercy upon him – was occupying the office of vizier in Damascus in the days of al-Malik al-Ṣāliḥ Ismā‘īl, he was a close friend of my father’s. One day he said to him, ‘Sadīd al-Dīn, I have heard that your son has composed a book on the classes of

39 His biography in Version 1 is, in fact, a eulogy that can be read as a continuation of the dedication; it has been edited and translated as an addendum to biography Ch. 15.49.

physicians that is unprecedented. All the physicians in my service praise him greatly for his highly valuable book. I have in my library more than twenty thousand volumes, but none in that particular domain. I would like you to send him a letter and ask him to have a copy of that book made for me.’ At that time I was in Şarkhad, at the court of its ruler, the emir ‘Izz al-Dīn Aybak al-Mu‘azzamī, and subject to his orders. Upon receiving my father’s letter, I went to Damascus, taking along with me the rough drafts of my book. There, I called upon the illustrious copyist Shams al-Dīn Muḥammad al-Ḥusaynī, who did a lot of copying work for us: his handwriting was excellent, and his mastery of the Arabic language was admirable. I gave him space at our home, where he copied the book in a fairly short time, putting it into four sections, in quarter Baghdādī format.

Having had these bound, I composed a panegyric poem for the Şāḥib Amīn al-Dawlah and sent all these items to him by the hand of the chief judge of Damascus, Rafī‘ al-Dīn al-Jilī, who was one of the teachers with whom I was on friendly terms and under whom I had studied and read a section of Ibn Sīnā’s *Book of Remarks and Admonitions* (*K. al-Ishārāt wa-l-tanbīhāt*). When Amīn al-Dawlah read the book and poem, he was greatly surprised and extremely happy. He sent the judge back with a large sum of money and honorary robes for me, along with many expressions of gratitude. ‘It is my desire that you notify me of every new book you write,’ he said.

Ch. 15.49.6

A last, brief reference occurs in the biography of Ibn Abī Uṣaybi‘ah’s friend Ibn al-Suwaydī, who wrote some verses in praise of his book (Ch. 15.57.2).

After the report on the patronage of Amīn al-Dawlah, Ibn Abī Uṣaybi‘ah added a *qaṣīdah* that he had written to praise the generosity of the dedicatee of the work. Only eight verses of the poem are quoted in the first version of the work, but Versions 2 and 3 contain the entire *qaṣīdah* and the date of its composition: the beginning (*awāʾil*) of the year 643/1245.<sup>40</sup> This date corresponds with the last year of Amīn al-Dawlah’s vizierate in Damascus, and is consistent with the last date mentioned in the manuscripts containing the first version, which is 642/1244–1245. However, the death date of al-Jilī that Ibn Abī Uṣaybi‘ah gives in the biography of this physician included in Versions

<sup>40</sup> Müller, ii, 237 [= Ch. 15.49.6.1].

2 and 3 is Dhū l-Ḥijjah of 641/May-June 1244.<sup>41</sup> If we accept the accuracy of this date and take al-Jīlī's death as the *terminus ante quem*, the first version of the work should have been finished and sent to Amīn al-Dawlah no later than 641/1244.

The differences between the first version of the *ʿUyūn al-anbāʾ* and later versions are both qualitative and quantitative. In terms of the number of biographies it contains and their order, Version 1, which corresponds with Müller's recension 1, is defined by the following characteristics:

1. These manuscripts include the following dedication to the vizier Amīn al-Dawlah:<sup>42</sup>

وخدمت به خزانة المولى صاحب الوزير العالم العادل الرئيس الكامل سيد الوزراء ملك  
الحكماء إمام العلماء شمس الشريعة أمين الدولة كمال الدين شرف الملة أبي الحسن بن غزال  
بن أبي سعيد أدام الله سعادته وبلغه في الدارين إرادته

[*The Best Accounts of the Classes of Physicians*] is a contribution to the library of the great, learned and just minister, the paragon of masters, lord of viziers, wisest of wise men, chief of learned men, glorious sun of religion, Amīn al-Dawlah Kamāl al-Dīn Sharaf al-Millah Abū l-Ḥasan ibn Ghazāl ibn Abī Saʿīd, may God prolong his happiness and grant him his wishes in this world and the next.

2. The last nine biographies of Ch. 15 (15.52–15.60) are lacking in all the manuscripts containing the dedication, since these physicians were not active at the time of the composition of this first version before 641/1244.
3. In manuscripts with Version 1 the biographies of Ḥakam al-Dimashqī (7.7), ʿĪsā ibn Ḥakam (7.8), and al-Tamīmī (14.14) are included in Ch. 15 rather than in Ch. 7 and Ch. 14, as in the manuscripts of Versions 2 and 3.
4. These manuscripts contain only 350 biographies, 84 less than those present in the last version of the work. With minor exceptions that can be considered accidents of transmission, the missing biographies are the same in all of the manuscripts and reveal a clear pattern.
5. The text in Chs. 1–7, with exception of the dedication and minor variants, is the same in all versions.

<sup>41</sup> Müller, ii, 172 [= Ch. 15.20].

<sup>42</sup> This reproduces the text of Oxford, Bodleian Library, MS Pococke 365. The dedication is present in all the manuscripts of Version 1 consulted for this study (see table below).

Version 1 shows also its own textual characteristics. The most obvious divergences result from the lapse of time – at least twenty-four years – that passed between the preparation of the first and the later versions. Chapters 1–7 containing biographies of ancient physicians and philosophers do not show much alteration, but the biographies of physicians who lived in the Islamic period, especially those contemporary with Ibn Abī Uṣaybi‘ah, were updated with new information personally acquired by the author himself, or with information taken from newly available sources.

An illustrative example of the way in which Ibn Abī Uṣaybi‘ah updated the biographies of his contemporaries can be found in the life of Sadīd al-Dīn Abū Manṣūr (Ch. 15.44).

Version 1 (from MS B):<sup>43</sup>

وللحكيم يعقوب ولد فاضل في صناعة الطب وهو سديد الدين أبو منصور بن يعقوب استخدمه  
الملك الناصر خلد الله تعالى أيامه وهو الآن في صحبته بالكرك

The physician Ya‘qūb has a son who earned an outstanding reputation in the art of medicine. His name is Sadīd al-Dīn Abū Manṣūr ibn Ya‘qūb. He served al-Malik al-Nāṣir, may God make his days eternal. He now enjoys this ruler’s company in al-Karak.

Versions 2 and 3:

هو الحكيم الأجل العالم أبو منصور بن الحكيم موفق الدين يعقوب بن (١٢٨٢) سقلاّب من  
أفاضل الأطباء وأعيان العلماء متميز في علم صناعة الطب وعملها متقن لفصولها وجمالها اشتغل  
على والده وعلى غيره بصناعة الطب وقرأ أيضاً بالكرك على الإمام شمس الدين الخسروشاهي  
كثيراً من العلوم الحكيمية وخدم الحكيم سديد الدين أبو منصور الملك الناصر صلاح الدين داود  
ابن الملك المعظم عيسى بن أبي بكر بن أيوب وأقام في صحبته بالكرك وكان مكيناً عنده معتمداً  
عليه في صناعة الطب ثم أتى أبو منصور إلى دمشق وتوفي بها

Sadīd al-Dīn Abū Manṣūr is the revered and learned physician Abū Manṣūr, son of the physician Muwaffaq al-Dīn Ya‘qūb ibn Siqlāb. He was an

43 Text edited from Oxford, Bodleian Library, MS Pococke 365, f. 262. See Fig. 4.5 with its colophon.

outstanding physician and an eminent scholar, distinguished in the theory and practice of the art of medicine and a master in the particulars and universals of medicine. He studied the art of medicine under his father and others. In al-Karak, he also studied many of the natural sciences under the learned authority Shams al-Dīn al-Khusrawshāhī.

A remarkable case where the differences go beyond the mere addition of biographical and bibliographical information is the entry on al-Ṣāhib Amīn al-Dawlah, the dedicatee of the first version. This biography (Ch. 15.49) occupies only a few paragraphs in the manuscripts containing the first version of the work and is essentially an encomium of the dedicatee that seems to continue the eulogies of the dedication. It consists of a long passage with dithyrambic epithets, eight verses written by Ibn Abī Uṣaybi'ah in honour of his patron, and a list of Amīn al-Dawlah's books. In later versions of the work Amīn al-Dawlah's biography still contains some encomiastic passages, but it is substantially longer<sup>44</sup> and of a completely different tenor. The biography in Versions 2 and 3 provides factual information about Amīn al-Dawlah's life, including negative aspects that Ibn Abī Uṣaybi'ah would have not written about his dedicatee, such as the mention of Amīn al-Dawlah's Samaritan origins and his conversion to Islam, and a story about his venality and enrichment at the expense of the Damascene citizens. It also contains an updated list of his works. In addition to that, Ibn Abī Uṣaybi'ah turns the eulogy of Amīn al-Dawlah into a celebration of his own work by introducing the story about the dedication of the first version of the *Uyūn* and reproducing his poem in praise of Amīn al-Dawlah in its entirety (16 verses in contrast with the 8 verses of the first version).

The use of additional information taken from sources that might not have been available when he wrote the first version of the text is noticeable in many cases, especially in updated book-lists. In some biographies Ibn Abī Uṣaybi'ah also resorted to very specific works to enrich his reports; for instance, the biography of the Fatimid physician Ishāq ibn Sulaymān al-Isrā'īlī (Ch. 13.2) is complemented in later versions with a quotation from Ibn al-Jazzār's *Kitāb al-Dawlah*,<sup>45</sup> and in the biography of Abū l-Ṣalt (Ch. 13.58) some of the poems included in later versions and missing in Version 1 were taken from the *Rasā'il* of Ibn al-Ṣayrafī.<sup>46</sup> However, the most relevant example of the use of new

44 In Şehid Ali Paşa, MS 1923, for instance, it consists of two folios, ff. 289a–291a.

45 See Oxford, Bodleian Library, MS Pococke 356 f. 187b, where this quote is missing.

46 See Oxford, Bodleian Library, MS Pococke 356 f. 195a, where this quote is missing.

sources are the quotations from Ibn al-Qiftī's *Ta'rikh al-ḥukamā'*, which, as Müller already noticed, was not used in the first version of the *Uyūn*.<sup>47</sup>

## 5.2 *Version 2*

The second version corresponds with the main body text of the Şehid Ali Paşa MS and has important quantitative and qualitative differences with regards to Versions 1 and 3. The manuscripts containing Version 2 were ascribed by Müller to recension 2 of the text, and some of them fall within Müller's type 2A, which he considered to be incomplete transcriptions of the *musawwadah*. Several characteristics allow us to identify them:

1. The dedication to Amīn al-Dawlah is missing in all of them.
2. With minor exceptions that can be considered particular accidents of transmission, the manuscripts of this group include 72 new biographies that were not present in the manuscripts of Version 1, including the last 9 biographies of Ch. 15.
3. Likewise, the manuscripts of this group lack 57 biographies that were present in the manuscripts of Version 1. These missing biographies are the same in all copies.
4. In all the manuscripts of Version 2, the biography of 'Imād al-Dīn al-Dunaysirī (Ch. 15.58) occurs before that of 'Izz al-Dīn ibn al-Suwaydī (Ch. 15.57).
5. Overall, the manuscripts of this version usually have a total number of 375 biographies: 15 biographies more than the manuscripts of Version 1 and 69 biographies less than Version 3 of the work. With minor exceptions that can be considered accidents of transmission, the additional and missing biographies are the same in all of these manuscripts and reveal a clear pattern.<sup>48</sup>
6. The text of Chs. 1–7, with exception of the dedication and minor variants, is the same in all versions. Differences of content in comparison with Version 3, which contains a large number of additions, affect biographies from Ch. 8.10 to Ch. 15.49.

Textual differences between Version 1 and Version 2 are essentially the result of updated information, as shown by the biography of Sadīd al-Dīn Abū Maṣṣūr (Ch. 15.44) discussed above. By contrast, the differences between Version 2 and Version 3 are exclusively quantitative: all the text present in Version 2 is kept in Version 3 with minor alterations, but a fair amount of new materials is added

47 See the discussion of Ibn al-Qiftī in the essay on Ibn Abī Uṣaybi'ah's sources, pp. 83-84.

48 See the list with these biographies in the appendix to this chapter.



to Version 3 and the biographies missing in Version 2 and present in Version 1 are recovered. This is why the layout of Şehid Ali Paşa, MS 1923 is so relevant for distinguishing between these two stages: all the text of Version 2 – in the main body of the copy – is kept in Version 3, which consists of the main-body text plus the additions in margins and interleaves.

The formal and textual differences between Versions 2 and 3 do not reveal anything regarding the date and the circumstances of their composition. Müller suggested that some manuscripts that belong to Version 2 might have been imperfect copies of the *musawwadah* of the author – i.e., an abridgement that stems from the complete text of Version 3. The copyist of the Şehid Ali Paşa MS also envisages the possibility of an abridgement, but he traces it back to the author since the copy of the Version 2 he used stemmed from an autograph.

Both explanations assume that Version 3 predated Version 2, but a close study of the additions shows that Version 2 is in fact an intermediate version, probably a copy of an incomplete draft that nonetheless generated a textual tradition today represented by approximately a third of all the manuscripts at our disposal. First, the presence and absence of biographies in Version 2 does not seem to follow any logic and cannot be explained by assuming that this is an abridgement. The only explanation one can adduce for the elimination of biographies that were present in Version 1 is that they were, in general, short biographies that needed to be reworked to be later added in a revised form, but the text of the major share of these short biographies that is missing in Version 2 reappears in Version 3 with the same wording they had in Version 1 – the last biographies of Ch. 13 (the Maghrib and al-Andalus) are a good example of that. Second, a fair number of the additions found in Version 3 with regard to Version 2 are small glosses that clarify the extant text. The absence of these glosses in Version 2 can by no means be interpreted as an abridgement. In this regard the Istanbul Ahmed III MS 2859/70 is especially illustrative: it contains a copy of Ch. 13–15 from Version 3, but it lacks the small biography of Jābir ibn Manşūr al-Sukkarī (Ch. 15.4), which occupies a couple of lines and was missing in Version 2, and a few minor glosses added in Version 3 especially to Ch. 13. For instance, it lacks the gloss of Ishāq ibn ‘Imrān’s nickname ‘Instant Poison’:

because, for all his knowledge, he was frequently unsuccessful in his treatment, and those who made use of his services died, whence his nickname;

Ch. 13.1.1

or a comment about the city of Monastir:

the latter is a place for devout Muslims bound to God (*murābiṭah*), well-known for its blessings (*barakah*) and mentioned in the history books, on the coast of the Mediterranean Sea.<sup>49</sup>

Ch. 13.3.2.1

Unfortunately, MS Istanbul Ahmed III MS 2859/70 only has the last three chapters of the work, but the absence of the short biography in Ch. 15.4 and the missing glosses suggest that the text of Version 2 was reworked and updated to Version 3 and that these additions might have not been present in the author’s draft when the Ahmed III MS 2859/70 or the exemplar from which it derives was copied.

The dating of Version 2 is also difficult to pin down. Both Version 2 and Version 3 include the anecdotes of Abū Ḥulayqah’s, al-Jilī’s, and Amīn al-Dawlah’s biographies, which refer to the composition of the Version 1, but no reference is made at any point to the existence of two further versions. The latest date in the manuscripts with Versions 2 and 3 is the same: 667/1269, that is, one year – or less – before the death of the author. This date cannot be considered a later addition to the manuscripts of Version 2 since it occurs three times and in three different biographies: Muhadhdhab al-Dīn Abū Sa’īd Muḥammad Ibn Abī Ḥulayqah (Ch. 14.55), Sharaf al-Dīn ibn Raḥbī (15.36), and ‘Imād al-Dīn al-Dunaysirī (Ch. 15.57). This means that two different versions of the *‘Uyūn* were copied and somehow distributed in the same year. We cannot know, however whether the distribution of Version 2 was authorised by its author – which seems unlikely – or was only a discarded draft that was copied at some point and subsequently gave rise to an independent textual tradition.

According to the testimony of the copyist of the Şehid Ali Paşa MS, both Version 2 and Version 3 stem from autographs. The colophon of the Paris, Bibliothèque Nationale MS ar. 5939, which is a copy of Version 2, also states that this copy was collated with an autograph. The reasons for preparing two rather similar versions are unclear and, if we consider that Version 2 lacks biographies that were present in Version 1, illogical. A possible explanation would be that the author might have worked on different drafts from which different fair copies were made, but this is only speculation. In any case, there is no doubt that Version 2 comprised a differentiated textual tradition represented by a large

---

49 Examples of these glosses or very short additions missing in Ahmed III MS 2859/70 can be found in: 13.1.1; 13.2.1; 13.3.2.1; 13.3.2.3; 13.3.4 no. 6; 13.3.4 no. 27; 13.22; 13.24.1; 13.24.2; 13.24.3; 13.26; 13.36.2.1; 13.58.2.1; 15.5; 15.12.

number of manuscripts, nor that, as we will discuss below, the contents of both versions came from the pen of Ibn Abī Uṣaybi‘ah.

### 5.3 *Version 3*

As with the previous version, there is no evidence to date accurately the completion of Version 3 beyond the fact that it was finished sometime between 667/1269 and the death of the author in 668/1270.

The differences with regard to the second version are essentially quantitative. The manuscripts of this group were also ascribed by Müller to the recension 2 of the text, most of them falling into Müller's types 2B and 2C. The most relevant characteristics of Version 3 are:

1. The dedication to Amīn al-Dawlah is missing in all these manuscripts.
2. The biographies included in these manuscripts correspond, with minor exceptions that can be considered accidents of transmission, to those included in our and Müller's edition – i.e., the last version of the work. Complete copies have a total number of 434 biographies.
3. In all the manuscripts of this version, unlike those of Version 2, the biography of ‘Izz al-Dīn ibn al-Suwaydī (Ch. 15.57) occurs before that of ‘Imād al-Dīn al-Dunaysirī (Ch. 15.58).
4. All the text from Version 2 is kept in Version 3 with only minor variants.
5. The text of Chs. 1–7, with exception of the dedication and minor variants, is the same in all versions. Differences of content in comparison with Version 2, which lacks the information added to Version 3, affect biographies from Ch. 8.10 to Ch. 15.49.

The text of Version 3 corresponds with the entire text of the Şehid Ali Paşa MS – i.e., the main body text together with the additions from the *musawwadah* placed in the margins and on interleaves. The authorship of these additions is confirmed by the oldest manuscript of the work that has come down to us, also with Version 3, which is a direct copy of the author's fair copy given as a *waqf*, British Library MS Add. 23364 copied in Damascus in 1271.<sup>50</sup>

Some minor textual differences found in manuscripts containing Version 3 deserve attention, such as the glosses missing in the Ahmed III MS 2859/70 commented above, which might point to final minor additions written in the *musawwadah* once a fair copy of it had been made. In general, the text within

<sup>50</sup> This is stated in the colophon, see London, British Library, MS Add. 23364, f. 251b; see Fig. 4.7. The *waqf* copy of this work is also mentioned in Ibn Kathīr, *al-Bidāyah wa-l-nihāyah*, xiii:299. The institution referred to as *maqṣūrah* in the colophon is the library of the *Dār al-Ḥadīth* founded by the Shāfi‘ī scholar Sharaf al-Dīn Muḥammad Ibn ‘Urwah al-Mawṣilī in the Umayyad Mosque of Damascus; see al-Nu‘aymī, *al-Dāris*, i:62.

the manuscripts of this version shows the common variants of any textual tradition. Version 3 of the *‘Uyūn al-anbā’* is the last and most complete version of the text.

#### 5.4 *Hybrid Versions*

A last question that merits discussion is the existence of manuscripts showing a significant degree of editorial intervention. The Şehid Ali Paşa MS is, in fact, a hybrid of Versions 2 and 3, but thanks to the meticulousness of the copyist both versions are clearly separated. The copyist of the Leiden MS Universiteitsbibliotheek Or. 59b (Gb in our edition) was also puzzled by the existence of two different versions when he tried to collate his text but, unlike the copyist of the Şehid Ali Paşa MS, the text he had already copied belonged to Version 3 and the second text he had at his disposal to Version 2 – i.e., it was a shorter version. He did not leave any explanation of his method, but he diligently added, right after the end of his copy of Version 3, the text of biographies in Chs. 14.31–15.60 as he found them in Version 2.

The most notable of these hybrid versions is the Berlin MS preserved in two volumes: Wetzst. 11.323 and Spreng, 312. Müller discussed this manuscript at length and adopted some of its variants in his edition. If we examine the number and distribution of biographies in this version, it reveals itself as an amalgamation of Version 3 with previous versions: it contains all the biographies of Version 3, but their order sometimes follows that of Version 1. For instance, Ḥakam al-Dimashqī (Ch. 7.7) and ‘Īsā ibn Ḥakam (Ch. 7.8) occur at the beginning of chapter 15 instead of in chapter 7. Changes in the arrangement are also noticeable in biographies in Chs. 13.25, 13.27, 13.28, 13.29, 13.38, 13.40, 13.42, 13.43, 13.44, 13.45, 15.15, 15.16, 15.19, 15.20, which are missing in Version 2, but included in this copy in places that do not correspond with the order they occupy in Version 3. Biographies 13.30, 13.31, 13.32, 13.33, and 13.34, missing in Version 2, are also lacking in this manuscript. None of the manuscripts consulted in this study is related to the Berlin MS, and it seems that it did not generate any textual tradition.

## 6 Classification of Manuscripts

If we exclude the hybrid Berlin MS, the manuscripts considered in this study can be divided as follows in terms of the version they contain:<sup>51</sup>

<sup>51</sup> Not all these MSS have been used in the edition, those that have been used are referred to with lower-case sigla for Müller’s edition, and capitalized sigla for ours.

Version 1	Version 2	Version 3
– Tübingen, Universitätsbibliothek, MS M. A. VI.14 (t)	– Leiden, Universiteitsbibliotheek, MS Or. 76 (Gc)	– Istanbul, Şehid Ali Paşa, MS 1923 (unknown to Müller/A)
– Oxford, Bodleian Library, MS Pococke 365 (p/B)	– Istanbul, Damad Ibrahim Paşa, MS 935	– Cambridge, University Library, MS Or. 1461 (n)
– Oxford, Bodleian Library, MS Hunt 171	– Oxford, Bodleian Library, MS Marsh 153	– London British Library Add. 23364 (f/L)
– Istanbul, Murad Molla, MS 1464	– Istanbul, Ahmad III, MS 2860	– London, British Library, MS Add. 25736 (e/S)
– Istanbul, Fatih, MS 4438	– Leiden, Universiteitsbibliotheek, MS Or. 59a (I/Ga)	– London, British Library, MS Add. 7340 (d/R)
– Istanbul, Hamidiye, MS 1028	– Oxford, Bodleian Library, MS Marsh 419	– Leiden, Universiteitsbibliotheek, MS Or. 59b (addenda from V2) (k/Gb)
– Istanbul, Nurusmaniye, MS 3560	– London, Wellcome Institute, MS Arabic 432	– Paris, Bibliothèque Nationale, MS Ar. 5939 (s/P)
– Istanbul, Yeni Çami, MS 891	– London, Wellcome Institute, MS Arabic 433	– Istanbul, Ahmad III, MS 2859/70 (H)
	– Istanbul, Köprülü, MS 1104	– Damascus, Maktabat al-Asad al-Waṭaniyyah, MS 148 Ṭ M (former 4883) [fairly abridged version]
	– Gotha, Stadtbibliothek, MS 1769 (g)	

## 7 Problems of Authorship

The analysis of the Şehid Ali Paşa MS also allows us to answer many of the questions raised by Müller about the authorship of some of the additions incorporated to what he called the second recension, since all the text included in the MSS of Version 3 appears in the marginal additions copied from the *musawwadah* with a few minor exceptions easily identifiable as scribal interventions.

The most obvious of these apocryphal additions are the death dates added to the biographies of physicians that outlived the author, deceased in 668/1270. This can be found in two of the manuscripts used in our edition, the Ahmad III MS 2859/70 (H in our edition) and British Library Add. 7340 (R in our edition), which add death dates to biographies in Chs. 15.52 (Badr al-Dīn Ibn Qāḍī

Ba'labakk, d. 670/1271), 15.53 (Shams al-Dīn Muḥammad al-Kullī, d. 675/1276), 15.57 ('Izz al-Dīn ibn al-Suwaydī, d. 690/1291), 15.58 ('Imād al-Dīn al-Dunaysirī, d. 685/1286), 15.60 (Ibn al-Quff, d. 685/1286).

A close examination of the copy of the *musawwadah* and the rest of the manuscripts also shows that Ibn Abī Uṣaybi'ah left some blank spaces in the place of names and dates, probably in the hope of eventually finding the missing information.<sup>52</sup> As Müller noted in his study, the addition of the missing names and dates might reveal a later intervention. The example adduced by Müller was the name of al-Suhrawardī's father, added posthumously to Ibn Abī Uṣaybi'ah's work in the Berlin MS and, among the manuscripts used in our edition, also in the Ahmed III MS 2859/70 (not used by Müller). Overall, there are twenty-one small blanks left to be completed in the '*Uyūn al-anbā*'. Apart from the addition of the name of al-Suhrawardī's father, we have found only one other instance in which a blank space is filled in one of the manuscripts, MS Ahmed III 2859/70, which gives the death date of Abū Marwān ibn Abī l-'Alā' ibn Zuhr, missing in the rest of our copies. These additions are isolated cases and do not cast any doubt on the authorship of the contents added to Versions 2 and 3.

It is also worth noting that the copyist of the British Library MS 7340 added two marginal notes after the long book-lists in the biographies of al-Kindī and al-Sarakhsī referring to blank pages: 'The author (*al-muṣannif*) left here an additional blank page, perhaps with the hope of adding other works that he had not mentioned' (Ch. 10.1.14);<sup>53</sup> and 'The author (*al-muṣannif*) left a blank space of approximately a page' (10.2.3.4).<sup>54</sup> This copyist does not give any reference concerning the exemplar used in his copy, but this was a common practice attested in bibliographical works, such as Ibn al-Nadīm's *Fihrist*, and there is no evidence of the addition of further titles in any manuscript.

Some editorial work by Ibn Abī Uṣaybi'ah is also noticeable if we compare the *musawwadah* with copies containing Version 3. In some cases, it is possible to trace it back directly to the author, as the following marginal note in the Şehid Ali Paşa MS (f. 232a) shows:

52 Specifically, these blanks occur in Chs. 10.2.3.2 (date); 10.45 (name); 10.50 (date); 10.63.3 (date); 10.77.2 (date); 11.19.3 (date); 11.24 (place); 13.40 (name); 13.61.3.2 (date); 13.62.3 (date); 14.8 (name); 14.31.6 (date); 14.47.2 (date, filled in MS H); 14.50 (date, filled in Version 1); 15.1.4 (date); 15.9 (date); 15.11.2 (date); 15.13 (date); 15.18.1 (name, filled in MS H and Berlin MS); 15.23.4.2 (date); 15.46.4 no. 3 (date).

53 See London, British Library Add. 7340 (R in our edition, d in Müller's), f. 85a.

54 See London, British Library Add. 7340 (R in our edition, d in Müller's), f. 86a.

قال كاتبها ورأيت في مسودة المصنف أبياتاً يهيج بها ابن جميع المذكور ثم أنه ضرب عليها  
واضرب عنها وكأنه إنما فعل ذلك لما تقدم من كلامه مع صاحب جمال الدين بن المطروح  
ولم يورد الأبيات ما في المبيضة قال في مسودته

The copyist [of this note] says: I saw in the draft copy of the author some verses satirizing the aforementioned Ibn Jumay<sup>55</sup>, which he had crossed out and abandoned; he did so after discussing this with al-Şāhib Jamāl al-Dīn ibn al-Maṭrūḥ and were not to be included in the fair copy. He said [that] in his draft copy.

These expunged verses do not appear in any of the consulted copies, but three other poems from the *musawwadah* that had disappeared from Version 2 were copied in the margin of the manuscript.<sup>55</sup> These poems do not appear in the copy of the *waqf*-manuscript or in other copy containing Version 3, but there is no doubt that they come from Ibn Abī Uşaybi‘ah’s pen since they are present in Version 1.<sup>56</sup>

A second example of editorial work is the suppression of titles from the book-list of the biography of Ibn al-Quff (Ch. 15.60.2), the last biography of the work. In the copy of the *musawwadah* we find five additional titles, of which three seem to refer to lost works or works in progress of which the author was aware (no. 8 is ‘not extant’, no. 9 is a draft, and no. 10 was left unfinished). These titles are not present in any other copy of Versions 2 and 3 with the exception of the Cambridge MS (Müller’s n), which is a direct copy of the Şehid Ali Paşa MS, and the amalgamated version of the Berlin MS (Müller’s a).<sup>57</sup> Since these titles are not in the copy of the manuscript endowed by the author to the *maqşūrah* of Ibn ‘Urwah (Müller’s f, in our edition L), it is likely that they are the result of direct authorial intervention by Ibn Abī Uşaybi‘ah, who would have supervised the production of the *waqf*-copy himself.

If we exclude the occasional posthumous interventions discussed above, among all the variants and additions present in the different versions of the manuscripts there is only one instance that raises doubts about Ibn Abī Uşaybi‘ah’s authorship. In the biography of Zayn al-Dīn al-Ĥāfiẓī (Ch. 15.32) the text

55 See Şehid Ali Paşa MS, f. 232a.

56 These poems have been added to our edition.

57 Following Müller, and for the sake of completion, we decided to keep these titles as part of the main text of the work.

containing the report of the al-Malik al-Nāṣir’s defeat at the hands of the sultan Aybak is clearly corrupt in the the Şehid Ali Paşa Manuscript (MS A in our edition) copied from the *musawwadah*, the copy of the *waqf*-manuscript, and other copies. All these manuscripts have lacunas in the report and wrongly identify the sultan Qutuz as the opponent of the Ayyubid prince.<sup>58</sup> There are, however, two manuscripts with Version 3 that have a slightly more extended and correct version of the story, naming Aybak instead of Qutuz: MS Ahmed III 2859/70 (our H), and British Library Add. 7340 (Müller’s d, in our edition R).<sup>59</sup> The fact that the copy of the *waqf*-manuscript has preserved the corrupt version suggests that the text in MSS H and R is the result of a later editorial intervention. However, a close examination of the fragment reveals scribal mistakes, such as homoioteleuton, which seems clear in the text omitted after *ilā*, and the abrupt ending:

Long version (MSS H and R), with variants and additions in bold letters:

وهرب الملك الناصر يوسف من دمشق إلى جهة زيزاء وملك النواحي وما زال الحافظي به إلى أن سلمه إلى هولاء كوفيقي عنده إلى أن تسلمه على ما هو مشهور وكان الملك الناصر لما ورد دمشق في سنة ثمان وأربعين وسمائة إلى مصر وقصد أن يملكها فخرجت عساكر مصر وملكها يومئذ الملك المعز المعروف بأبيك التركماني فكسر الملك الناصر وتفرقت عساكره وزال ملكه عن مصر بعد أن ملكها وعاد إلى الشام وبقي حاكماً عليه إلى سنة ثمان وخمسين وسمائة فطرق البلاد العدو على ما هو مشهور

Short version (rest of MSS):

وهرب الملك الناصر يوسف من دمشق إلى مصر وقصد أن يملكها فخرجت عساكر مصر وملكها يومئذ المظفر سيف الدين قطز فكسر الملك الناصر وتفرقت عساكره وزال ملكه

In this case, it is likely that the version in H and R might be a posthumous correction since in the Şehid Ali Paşa MS this passage is part of the main body text, i.e., the text common to Versions 2 and 3, and the copyist did not register any variant in the *musawwadah*. But in view of the obvious corruption of the passage and the absence of references to any source as the origin of this informa-

58 Al-Nāṣir Yūsuf was defeated by Aybak’s forces in the battle of al-Şālihiyyah in 1250.

59 Müller kept in his edition the corrupt version of the story, without referring to variants in the ‘Lesarten’. In our edition we have followed the text of MSS H and R.



tion, we should not exclude the possibility that it might have been corrected through the intervention of the author, or from the collation of his notes.

The British Library MS Add. 7340 has yet another addition at the end of the biography of Jamāl al-Dīn ibn al-Raḥbī (Ch. 15.38), with five verses that are not present in the rest of the manuscripts from any version and might be the result of a posthumous edition.<sup>60</sup>

Finally, it is worth noting that in at least two manuscripts the biography of Ibn al-Nafis was added at the end of the work.<sup>61</sup> Of course, this should not be ascribed to Ibn Abī Uṣaybi‘ah.

## Appendix

### 1 *Biographies Missing in Version 1 Compared with Version 2 and Version 3*

Biographies missing in Version 1 and present in Version 2 [72 biographies]	Biographies missing in Version 1 and present in Version 3 [83 biographies]
Chapter 8	
8.7 Khaṣīb al-Naṣrānī	8.7 Khaṣīb al-Naṣrānī
8.17 Isrā‘īl ibn Sahl	8.17 Isrā‘īl ibn Sahl
8.32 Yūḥannā ibn Bukhtīshū‘	8.32 Yūḥannā ibn Bukhtīshū‘
8.33 Bukhtīshū‘ ibn Yūḥannā	8.33 Bukhtīshū‘ ibn Yūḥannā
8.35 ‘Īsā ibn Yaḥyā	8.35 ‘Īsā ibn Yaḥyā
Chapter 9	
9.12 Al-Ḥajjāj ibn Maṭar	9.12 Al-Ḥajjāj ibn Maṭar
9.13 Ibn Nā‘imah	9.13 Ibn Nā‘imah
9.14 Zarūyā ibn Mānaḥūh al-Nā‘imī al-Ḥimṣī	9.14 Zarūyā ibn Mānaḥūh al-Nā‘imī al-Ḥimṣī
9.15 Hilāl ibn Abī Hilāl al-Ḥimṣī	9.15 Hilāl ibn Abī Hilāl al-Ḥimṣī
9.16 Pethion the Translator	9.16 Pethion the Translator
9.17 Abū Naṣr ibn Nārī ibn Ayyūb	9.17 Abū Naṣr ibn Nārī ibn Ayyūb
9.18 Basīl al-Muṭrān	9.18 Basīl al-Muṭrān
9.20 Mūsā ibn Khālīd	9.20 Mūsā ibn Khālīd
9.21 Uṣṭāth	9.21 Uṣṭāth
9.22 Khayrūn ibn Rābiṭah	9.22 Khayrūn ibn Rābiṭah
9.23 Theodore the Syncellus	9.23 Theodore the Syncellus

60 See London, British Library MS Add. 7340, f. 185b.

61 See Appendix 1 following the fifteen chapters comprising the *‘Uyūn*.

(cont.)

**Biographies missing in Version 1 and present in Version 2 [72 biographies]****Biographies missing in Version 1 and present in Version 3 [83 biographies]**

## Chapter 10

10.6 Ibrāhīm ibn Sinān	10.6 Ibrāhīm ibn Sinān
10.7 Ibrāhīm ibn Zahrūn al-Ḥarrānī	10.7 Ibrāhīm ibn Zahrūn al-Ḥarrānī
10.11 Abū ‘Uthmān Sa‘īd ibn Ghālib	10.11 Abū ‘Uthmān Sa‘īd ibn Ghālib
10.12 ‘Abdūs	10.12 ‘Abdūs
10.14 Daylam	10.14 Daylam
10.15 Dāwūd ibn Daylam	10.15 Dāwūd ibn Daylam
10.26 ‘Īsā the physician of al-Qāhir	10.26 ‘Īsā the physician of al-Qāhir
10.28 Also missing in Version 2	10.28 Ishāq ibn Shalīṭā
10.35 Abū l-Faraj ibn Abi Sa‘īd	10.35 Abū l-Faraj ibn Abi Sa‘īd
10.39 Al-Faḍl ibn Jarīr al-Takrītī	10.39 Al-Faḍl ibn Jarīr al-Takrītī
10.40 Abū Naṣr Yahyā ibn Jarīr	10.40 Abū Naṣr Yahyā ibn Jarīr
10.41 Ibn Dīnār	10.41 Ibn Dīnār
10.47 Also missing in Version 2	10.47 Muḥammad ibn Thawāb al-Mawṣilī
10.48 Aḥmad ibn Muḥammad al-Baladī	10.48 Aḥmad ibn Muḥammad al-Baladī
10.51 Ibn Shibl al-Baghdādī	10.51 Ibn Shibl al-Baghdādī
10.57 Ishāq ibn ‘Alī al-Ruhāwī	10.57 Ishāq ibn ‘Alī al-Ruhāwī
10.60 Abū l-Khaṭṭāb Muḥammad ibn Muḥammad	10.60 Abū l-Khaṭṭāb Muḥammad ibn Muḥammad
10.72 Sa‘īd ibn Uthrudī	10.72 Sa‘īd ibn Uthrudī
10.73 Al-Ḥasan ibn Uthrudī	10.73 Al-Ḥasan ibn Uthrudī
10.78 Abū l-Ḥusayn Ṣā‘īd ibn Hibat Allāh	10.78 Abū l-Ḥusayn Ṣā‘īd ibn Hibat Allāh

## Chapter 11

11.3 Rabban al-Ṭabarī	11.3 Rabban al-Ṭabarī
11.9 Abū l-Faraj ibn Hindū	11.9 Abū l-Faraj ibn Hindū
11.10 Also missing in Version 2	11.10 Al-Fasawī

## Chapter 12

12.2 Ṣanjahal	12.2 Ṣanjahal
12.3 Shānāq	12.3 Shānāq
12.4 Also missing in Version 2	12.4 Jawdar
12.5 Mankah al-Hindī	12.5 Mankah al-Hindī

## Chapter 13

13.56 Khalaf al-Zahrāwī	13.56 Khalaf al-Zahrāwī
13.57 Ibn Bakkalārīsh	13.57 Ibn Bakkalārīsh

(cont.)

**Biographies missing in Version 1 and present in Version 2 [72 biographies]****Biographies missing in Version 1 and present in Version 3 [83 biographies]**

## Chapter 14

14.1 Balīṭīyān	14.1 Balīṭīyān
14.2 Also missing in Version 2	14.2 Ibrāhīm ibn ʿĪsā
14.3 Al-Ḥasan ibn Zīrak	14.3 Al-Ḥasan ibn Zīrak
14.4 Saʿīd ibn Tawfīl	14.4 Saʿīd ibn Tawfīl
14.12 Also missing in Version 2	14.12 ʿĪsā ibn al-Biṭriq
14.13 Aʿyan ibn Aʿyan	14.13 Aʿyan ibn Aʿyan
14.15 Also missing in Version 2	14.15 Sahlān
14.18 Al-Ḥaqīr al-Nāfiʿ	14.18 Al-Ḥaqīr al-Nāfiʿ
14.45 Fatḥ al-Dīn ibn Jamāl al-Dīn ibn Abī l-Ḥawāfir	14.45 Fatḥ al-Dīn ibn Jamāl al-Dīn ibn Abī l-Ḥawāfir
14.46 Shihāb al-Dīn ibn Fatḥ al-Dīn ibn Abī l-Ḥawāfir	14.46 Shihāb al-Dīn ibn Fatḥ al-Dīn ibn Abī l-Ḥawāfir
14.48 Afḍal al-Dīn al-Khūnajī	14.48 Afḍal al-Dīn al-Khūnajī
14.49 Abū Sulaymān Dāwūd ibn Abī l-Munā	14.49 Abū Sulaymān Dāwūd ibn Abī l-Munā
14.52 Also missing in Version 2	14.52 Abū Naṣr ibn Abī Sulaymān
14.53 Also missing in Version 2	14.53 Abū l-Faḍl ibn Abī Sulaymān
14.54 Rashīd al-Dīn Abū Ḥulayqah	14.54 Rashīd al-Dīn Abū Ḥulayqah
14.55 Muḥadhdhab al-Dīn ibn Abī Ḥulayqah	14.55 Muḥadhdhab al-Dīn ibn Abī Ḥulayqah
14.56 Rashīd al-Dīn Abū Saʿīd	14.56 Rashīd al-Dīn Abū Saʿīd

## Chapter 15

15.4 Also missing in Version 2	15.4 Jābir ibn Mansūr al-Sukkarī
15.12 Also missing in Version 2	15.12 Abū l-Faḍl ibn Abī l-Waqqār
15.15 Sukkarah al-Ḥalabī	15.15 Sukkarah al-Ḥalabī
15.17 Ibn al-Ṣalāḥ	15.17 Ibn al-Ṣalāḥ
15.19 Shams al-Dīn al-Khuwayyī	15.19 Shams al-Dīn al-Khuwayyī
15.20 Rafīʿ al-Dīn al-Jīlī	15.20 Rafīʿ al-Dīn al-Jīlī
15.21 Shams al-Dīn al-Khusrawshāhī	15.21 Shams al-Dīn al-Khusrawshāhī
15.22 Sayf al-Dīn al-Āmidī	15.22 Sayf al-Dīn al-Āmidī
15.25 Al-Sharīf al-Kaḥḥāl	15.25 Al-Sharīf al-Kaḥḥāl
15.31 Najm al-Dīn ibn al-Lubūdī	15.31 Najm al-Dīn ibn al-Lubūdī
15.32 Zayn al-Dīn al-Ḥafīzī	15.32 Zayn al-Dīn al-Ḥafīzī
15.38 Jamāl al-Dīn ibn al-Raḥbī	15.38 Jamāl al-Dīn ibn al-Raḥbī
15.52 Badr al-Dīn ibn Qādī Baʿlabakk	15.52 Badr al-Dīn ibn Qādī Baʿlabakk
15.53 Shams al-Dīn Muḥammad al-Kullī	15.53 Shams al-Dīn Muḥammad al-Kullī
15.54 Muwaffaq al-Dīn ʿAbd al-Salām	15.54 Muwaffaq al-Dīn ʿAbd al-Salām
15.55 Muwaffaq al-Dīn al-Minfākh	15.55 Muwaffaq al-Dīn al-Minfākh
15.56 Najm al-Dīn ibn al-Minfākh	15.56 Najm al-Dīn ibn al-Minfākh
15.57 ʿIzz al-Dīn ibn al-Suwaydī	15.57 ʿIzz al-Dīn ibn al-Suwaydī
15.58 ʿImād al-Dīn al-Dunaysirī	15.58 ʿImād al-Dīn al-Dunaysirī
15.59 Muwaqqaf al-Dīn Yaʿqūb al-Sāmīrī	15.59 Muwaqqaf al-Dīn Yaʿqūb al-Sāmīrī
15.60 Abū l-Faraj ibn al-Quff	15.60 Abū l-Faraj ibn al-Quff

2 *Biographies Missing in Version 2 Compared with Versions 1 and 3*

Biographies added to Version 2 and missing in Version 1 [72 biographies]	Biographies missing in Version 2 and present in Version 1 [57 biographies]	Biographies missing in Version 2 and present in Version 3 [69 biographies]
Chapter 8		
8.7 Khaṣīb	8.10 'Abd Allāh al-Ṭayfūrī	8.10 'Abd Allāh al-Ṭayfūrī
8.17 Isrā'īl ibn Sahl	8.11 Zakariyyā ibn al-Ṭayfūrī	8.11 Zakariyyā ibn al-Ṭayfūrī
8.32 Yūḥannā ibn Bukhtishū'	8.23 Ibrāhīm ibn Ayyūb al-Abrash	8.23 Ibrāhīm ibn Ayyūb al-Abrash
8.33 Bukhtishū' ibn Yūḥannā	8.24 Jibrīl, 'the oculist of al-	8.24 Jibrīl, 'the oculist of al-
8.35 'Īsā ibn Yaḥyā ibn Ibrāhīm	Ma'mūn'	Ma'mūn'
Chapter 9		
9.12 Al-Ḥajjāj ibn Maṭar	9.38 Abū l-Ḥasan 'Alī ibn Ibrāhīm	9.38 Abū l-Ḥasan 'Alī ibn Ibrāhīm
9.13 Ibn Nā'imah	ibn Baks	ibn Baks
9.14 Zarūyā ibn Mānaḥūh al-Nā'imī al-Ḥimṣī		
9.15 Hilāl ibn Abī Hilāl al-Ḥimṣī		
9.16 Pethion the Translator		
9.17 Abū Naṣr ibn Nārī ibn Ayyūb		
9.18 Basīl al-Muṭṭran		
9.20 Mūsā ibn Khālīd the Translator		
9.21 Ustāth		
9.22 Khayrūn ibn Rābiṭah		
9.23 Theodore the Syncellus		
Chapter 10		
10.6 Ibrāhīm ibn Sinān ibn Thābit ibn Qurrah	10.6 Ibrāhīm ibn Sinān ibn Thābit ibn Qurrah	
10.7 Ibrāhīm ibn Zahrūn al-Ḥarrānī	10.47 Also missing in Version 1	10.47 Muḥammad ibn Thawāb al-Mawṣili
10.11 Abū 'Uthmān Sa'īd ibn Ghālīb		
10.12 'Abdūs		
10.14 Daylam		
10.15 Dāwūd ibn Daylam		
10.26 'Īsā, the Physician of al-Qāhir		
10.35 Abū l-Faraj ibn Abī Sa'īd al-Yamāmī		
10.39 al-Faḍl ibn Jarīr al-Takrītī		

(cont.)

Biographies added to Version 2 and missing in Version 1 [72 biographies]	Biographies missing in Version 2 and present in Version 1 [57 biographies]	Biographies missing in Version 2 and present in Version 3 [69 biographies]
10.40 Abū Naṣr Yaḥyā ibn Jarīr al-Takrītī		
10.41 Ibn Dīnār		
10.48 Aḥmad ibn Muḥammad al-Baladī		
10.51 Ibn Shibl al-Baghdādī		
10.57 Ishāq ibn ‘Alī al-Ruhāwī		
10.60 Abū l-Khaṭṭāb		
10.72 Sa‘īd ibn ‘Alī ibn Hibat Allāh ibn Uthrudī		
10.73 Abū ‘Alī al-Ḥasan ibn ‘Alī ibn Uthrudī		
10.78 Abū l-Ḥusayn Ṣā‘īd ibn Hibat Allāh ibn al-Mu‘ammil		

## Chapter 11

11.3 Rabban al-Ṭabarī	11.10 Also missing in Version 1	11.10 al-Ḥasan al-Fasawī
11.9 Abū l-Faraj ibn Hindū		

## Chapter 12

12.2 Ṣanjahal	12.4 Also missing in Version 1	12.4 Jawdar
12.3 Shānāq (Cāṇakya)		
12.5 Mankah al-Hindī (Māṇikya or Maṅkha)		

## Chapter 13

13.56 Khalaf al-Zahrāwī	13.11 Aḥmad ibn Khamīs ibn ‘Āmir ibn Duminj	13.11 Aḥmad ibn Khamīs ibn ‘Āmir ibn Duminj
13.57 Ibn Bakkalārish	13.25 ‘Umar ibn Ḥafṣ ibn Barīq	13.25 ‘Umar ibn Ḥafṣ ibn Barīq
	13.27 Muḥammad ibn Tamlikh	13.27 Muḥammad ibn Tamlikh
	13.28 Abū l-Walīd ibn al-Kattānī	13.28 Abū l-Walīd ibn al-Kattānī
	13.29 Abū ‘Abd Allāh ibn al-Kattānī	13.29 Abū ‘Abd Allāh ibn al-Kattānī
	13.30 Aḥmad ibn Ḥakīm ibn Ḥaf- ṣūn	13.30 Aḥmad ibn Ḥakīm ibn Ḥaf- ṣūn
	13.31 Abū Bakr Aḥmad ibn Jābir	13.31 Abū Bakr Aḥmad ibn Jābir
	13.32 Abū ‘Abd Allāh al-Malik al-Thaqafī	13.32 Abū ‘Abd Allāh al-Malik al-Thaqafī
	13.33 Hārūn ibn Mūsā al-Ushūnī	13.33 Hārūn ibn Mūsā al-Ushūnī

(cont.)

Biographies added to Version 2 and missing in Version 1 [72 biographies]	Biographies missing in Version 2 and present in Version 1 [57 biographies]	Biographies missing in Version 2 and present in Version 3 [69 biographies]
	13.34 Muḥammad ibn 'Abdūn al-Jabalī al-'Idwī	13.34 Muḥammad ibn 'Abdūn al-Jabalī al-'Idwī
	13.38 Ibn Baghūnish	13.38 Ibn Baghūnish
	13.40 Al-Rumaylī	13.40 Al-Rumaylī
	13.42 Ibn al-Nabbāsh	13.42 Ibn al-Nabbāsh
	13.43 Abū Ja'far ibn Khamīs al-Ṭulayṭulī	13.43 Abū Ja'far ibn Khamīs al-Ṭulayṭulī
	13.44 Abū l-Ḥasan 'Abd al-Raḥmān ibn Khalaf ibn 'Asākir al-Dārimī	13.44 Abū l-Ḥasan 'Abd al-Raḥmān ibn Khalaf ibn 'Asākir al-Dārimī
	13.45 Ibn al-Khayyāṭ	13.45 Ibn al-Khayyāṭ
	13.48 Ishāq ibn Qasṭār	13.48 Ishāq ibn Qasṭār
	13.49 Ḥasdāy ibn Ishāq	13.49 Ḥasdāy ibn Ishāq
	13.50 Abū l-Faḍl Ḥasdāy ibn Yūsuf ibn Ḥasdāy	13.50 Abū l-Faḍl Ḥasdāy ibn Yūsuf ibn Ḥasdāy
	13.69 Abū 'Abd Allāh ibn Yazīd	13.69 Abū 'Abd Allāh ibn Yazīd
	13.70 Abū Marwān ibn Qablāl	13.70 Abū Marwān ibn Qablāl
	13.71 Abū Ishāq Ibrāhīm al-Dānī	13.71 Abū Ishāq Ibrāhīm al-Dānī
	13.72 Abū Yaḥyā Qāsim al-Ishbīlī	13.72 Abū Yaḥyā Qāsim al-Ishbīlī
	13.73 Abū l-Ḥakam ibn Ghalindū	13.73 Abū l-Ḥakam ibn Ghalindū
	13.74 Abū Ja'far Aḥmad ibn Ḥassān	13.74 Abū Ja'far Aḥmad ibn Ḥassān
	13.75 Abū l-'Alā' ibn Abī Ja'far Aḥmad ibn Ḥassān	13.75 Abū l-'Alā' ibn Abī Ja'far Aḥmad ibn Ḥassān
	13.76 Abū Muḥammad al-Shadhūnī	13.76 Abū Muḥammad al-Shadhūnī
	13.77 Al-Maşdūm	13.77 Al-Maşdūm
	13.78 'Abd al-'Azīz ibn Maslamah al-Bājī	13.78 'Abd al-'Azīz ibn Maslamah al-Bājī
	13.81 Abū 'Abd Allāh al-Nadrūmī	13.81 Abū 'Abd Allāh al-Nadrūmī
	13.82 Abū Ja'far Aḥmad ibn Sābiq	13.82 Abū Ja'far Aḥmad ibn Sābiq
	13.83 Ibn al-Ḥallā' al-Mursī	13.83 Ibn al-Ḥallā' al-Mursī
	13.84 Abū Ishāq ibn Ṭumlūs	13.84 Abū Ishāq ibn Ṭumlūs
	13.85 Abū Ja'far al-Dhahabī	13.85 Abū Ja'far al-Dhahabī
	13.87 Abū l-'Abbās al-Kanbarānī	13.87 Abū l-'Abbās al-Kanbarānī

## Chapter 14

14.1 Politianus (Balīṭiyān)	14.2 Also missing in Version 1	14.2 Ibrāhīm ibn 'Īsā
14.3 al-Ḥasan ibn Zīrak	14.5 Khalaf al-Ṭulūnī	14.5 Khalaf al-Ṭulūnī
14.4 Sa'īd ibn Tawfil	14.6 Naštās ibn Jurayj	14.6 Naštās ibn Jurayj
14.13 A'yan ibn A'yan	14.7 Ishāq ibn Ibrāhīm ibn Naštās	14.7 Ishāq ibn Ibrāhīm ibn Naštās

(cont.)

Biographies added to Version 2 and missing in Version 1 [72 biographies]	Biographies missing in Version 2 and present in Version 1 [57 biographies]	Biographies missing in Version 2 and present in Version 3 [69 biographies]
14.18 Al-Ḥaqīr al-Nāfi‘	14.9 Mūsā ibn al-‘Āzār al-Isrā’īlī	14.9 Mūsā ibn al-‘Āzār al-Isrā’īlī
14.45 Fath̄ al-Dīn ibn Jamāl al-Dīn ibn al-Ḥawāfir	14.10 Yūsuf al-Naṣrānī	14.10 Yūsuf al-Naṣrānī
14.46 Shihāb al-Dīn ibn Fath̄ al-Dīn ibn Abī l-Ḥawāfir	14.12 Also missing in Version 1	14.12 ‘Īsā ibn al-Bitrīq
14.48 Afḍal al-Dīn al-Khūnājī	14.15 Also missing in Version 1	14.15 Sahlān
14.49 Abū Sulaymān Dāwūd ibn Abī l-Munā ibn Abī Fānah	14.16 Abū l-Fath̄ Maṣṣūr ibn Sahlān ibn Muqashshir	14.16 Abū l-Fath̄ Maṣṣūr ibn Sahlān ibn Muqashshir
14.54 Rashīd al-Dīn Abū Ḥulayqah	14.19 Abū Bishr, the Physician of the ‘Azīmiyyah	14.19 Abū Bishr, the Physician of the ‘Azīmiyyah
14.55 Muhadhḥab al-Dīn Abū Sa‘īd Muḥammad ibn Abī Ḥulayqah	14.20 Ibn Ma’shar the Physician	14.20 Ibn Ma’shar the Physician
14.56 Rashīd al-Dīn Abū Sa‘īd	14.24 Ishāq ibn Yūnus	14.24 Ishāq ibn Yūnus
	14.28 Mubārak ibn Salāmah ibn Raḥmūn	14.28 Mubārak ibn Salāmah ibn Raḥmūn
	14.35 Al-Ra’īs Hibat Allāh	14.35 Al-Ra’īs Hibat Allāh
	14.37 Abū l-Barakāt ibn al-Quḍā‘ī	14.37 Abū l-Barakāt ibn al-Quḍā‘ī
	14.38 Abū l-Ma’ālī ibn Tammām	14.38 Abū l-Ma’ālī ibn Tammām
	14.40 Ibrāhīm ibn al-Ra’īs Mūsā	14.40 Ibrāhīm ibn al-Ra’īs Mūsā
	14.41 Abū al-Barakāt ibn Sha’yā	14.41 Abū al-Barakāt ibn Sha’yā
	14.50 Abū Sa‘īd ibn Abī Sulaymān	14.50 Abū Sa‘īd ibn Abī Sulaymān
	14.52 Also missing in Version 1	14.52 Abū Naṣr ibn Abī Sulaymān
	14.53 Also missing in Version 1	14.53 Abū al-Faḍl ibn Abī Sulaymān
	14.57 As‘ad al-Dīn ibn Abī l-Ḥasan	14.57 As‘ad al-Dīn ibn Abī l-Ḥasan

## Chapter 15

15.15 Sukkarah al-Ḥalabī	15.4 Also missing in Version 1	15.4 Jābir ibn Mansūr al-Sukkarī
15.17 Ibn al-Ṣalāḥ	15.7 Jābir ibn Mawhūb	15.7 Jābir ibn Mawhūb
15.19 Shams al-Dīn al-Khuwayyī	15.12 Also missing in Version 1	15.12 Abū l-Faḍl ibn Abī l-Waqqār
15.20 Rafi‘ al-Dīn al-Jīlī	15.14 Abū Zakariyyā Yahyā al-Bayāsī	15.14 Abū Zakariyyā Yahyā al-Bayāsī
15.21 Shams al-Dīn al-Khusraw-shāhī	15.57 Also missing in Version 1	15.57 ‘Izz al-Dīn ibn al-Suwaydī
15.22 Sayf al-Dīn al-Āmidī	15.58 Also missing in Version 1	15.58 ‘Imad al-Dīn ibn al-Suwaydī
15.25 al-Sharīf al-Kaḥḥāl (Burhān al-Dīn Abū l-Faḍl Sulaymān)		
15.31 Najm al-Dīn ibn al-Lubūdī		
15.32 Zayn al-Dīn al-Ḥāfizī		
15.38 Jamāl al-Dīn ibn al-Raḥbī		
15.52 Badr al-Dīn ibn Qāḍī Ba‘labakk		
15.53 Shams al-Dīn Muḥammad al-Kullī		

*(cont.)*

<b>Biographies added to Version 2 and missing in Version 1 [72 biographies]</b>	<b>Biographies missing in Version 2 and present in Version 1 [57 biographies]</b>	<b>Biographies missing in Version 2 and present in Version 3 [69 biographies]</b>
15.54 Muwaffaq al-Dīn 'Abd al-Salām		
15.55 Muwaffaq al-Dīn al-Minfākh		
15.56 Najm al-Dīn ibn al-Minfākh		
15.57 'Imād al-Dīn al-Dunaysirī		
15.58 'Izz al-Dīn ibn al-Suwaydī		
15.59 Muwaqqaf al-Dīn Ya'qūb al-Sāmīrī		
15.60 Abū l-Faraj ibn al-Quff		



# Written Sources and the Art of Compilation in Ibn Abī Uṣaybi‘ah’s *‘Uyūn al-anbā’ fī ṭabaqāt al-aṭibbā’*

*Ignacio Sánchez*

## Introduction

The scholarly appreciation of Ibn Abī Uṣaybi‘ah is based, to a great extent, on the large number of sources used in the composition of the *‘Uyūn al-anbā’ fī ṭabaqāt al-aṭibbā’*. Ibn Abī Uṣaybi‘ah was certainly not the first author to compile a bio-bibliographical work of this kind. His debt with previous scholars such as Ṣā‘id al-Andalusī and Ibn Juljul is repeatedly and explicitly acknowledged, and also with his contemporary Ibn al-Qifṭī, who is quoted in later versions of the work. The amount of references and direct quotations found in the *‘Uyūn* is, however, unmatched by any of these cognate works. Moreover, some of the quoted or paraphrased sources, especially those used in the first chapters, have not come down to us in any other form, either in their original language or in translation, making of Ibn Abī Uṣaybi‘ah the last witness of a fair number of lost works that offer a unique glimpse into the Greek and Islamic intellectual history.

Ibn Abī Uṣaybi‘ah also parts ways from previous compilers when it comes to record the activities of physicians and men of science. He treats these individuals as authors, paying attention not only to their scientific prowess, but also to their literary achievements, especially in the field of poetry. A prolific poet himself, Ibn Abī Uṣaybi‘ah seems to have envisaged an ideal image of the physician that combines the virtues of the *adīb* with those of the philosopher-physician of the Galenic tradition.<sup>1</sup> The *‘Uyūn* is, in this regard, a literary history of medicine.<sup>2</sup>

- 
- 1 Ibn Abī Uṣaybi‘ah was a prolific poetry writer according to Ibn Taghrībirdī (*al-Nujūm al-Zāhira*, vii:229); although no *dīwān* by him has come down to us, some of his poems are included in the *‘Uyūn*. On poetry in the *‘Uyūn* see van Gelder’s essay below, pp. 123–141.
  - 2 The belletrist nature of this work has not received much appreciation in scholarship. Vernet, in his article of the second edition of the *Encyclopaedia of Islam*, acknowledged the value of Ibn Abī Uṣaybi‘ah’s biographies despite ‘some long series of verses which have nothing to do with the main theme’; see *EI<sup>2</sup>* art. ‘Ibn Abī Uṣaybi‘ah’ (J. Vernet).

## Encyclopaedic Works and Compilations

For many scholars, the appearance of compilations based on a large number of sources like the *Uyūn* and the loss of many of the works they quote are the two sides of a same coin. A rather widespread opinion, best represented by Ch. Pellat's article in the second edition of the *Encyclopaedia of Islam*, maintains that it was the anxiety prompted by the threat of foreign invasions that moved Arab authors to produce compilations of an 'encyclopaedic nature' from the 8th/13th century:

All these works and many others besides, even if it is difficult to regard them as encyclopaedias since they only contain one specific section of information, were to become the instruments of a new form of encyclopaedia born of the vicissitudes of history, particularly of the fear of seeing the disappearance of the vast mass of knowledge accumulated over the centuries and of the concern to salvage at least a part from the irreparable catastrophe represented by the Mongol invasions and the fall of Baghdād in 656/1258.<sup>3</sup>

The river Tigris running black with ink after the Mongol invasion of Bagdad is not only a literary commonplace, but also a scholarly trope. For all the importance of factors such as invasions and wars, the reasons behind the loss of many of the books that were available to Ibn Abī Uṣaybi'ah are varied and uncertain. As Konrad Hirschler has argued, evidence for the destruction of libraries is flimsy, and the fate of books and the libraries that hold them depended to a great extent on the preferences of readers and collectors.<sup>4</sup>

On the other hand, both the notion of 'encyclopaedic work' and the social – and deterministic – explanation of the appearance of compilations has been challenged in recent years.<sup>5</sup> Ibn Abī Uṣaybi'ah reports on the destruction caused by the Mongol armies in several instances, but his words do not suggest any existential angst of the kind postulated by Pellat. The introduction to

3 *Et*<sup>2</sup> art. 'Mawsū'a' (Ch. Pellat); the works to which he refers are Yāqūt's *Mu'jam al-buldān* and *Mu'jam al-udabā'*, Ibn Khallikān's *Wafayāt*, and the works of Ibn al-Qifṭī.

4 On the destruction of libraries see Hirschler, *Written Word*, 127–130.

5 On the relationship between the Mongol invasions and the rise of encyclopedism, see Muhan-na, *The World in a Book*, 1–19. For an overview of the debates on encyclopedism, see Weaver, 'What wasn't an encyclopaedia?'

the *ʿUyūn*, for all its brevity, offers some clues for discerning the author's motivations that are better understood if we consider that the first version of this work was written and distributed before the appearance of Ibn al-Qiṭṭī's *Ta'rikh al-ḥukamā'* or at least before Ibn Abī Uṣaybi'ah knew of it. There were certainly earlier works on medicine and physicians, but Ibn Abī Uṣaybi'ah claims to have written the first comprehensive history of medicine:

To my knowledge, however, none of these masters of the art of medicine and no one with a thorough knowledge of that art has ever written a comprehensive book dealing with physicians through the ages and recounting their history in a coherent fashion.

Preface

The personal ambition behind this enterprise becomes obvious when Ibn Abī Uṣaybi'ah indulges himself in describing the positive reception of his book and reproduces the encomiastic words of some of his contemporaries, including those of the dedicatee and patron of the first version of the work, Amīn al-Dawlah.<sup>6</sup>

But Ibn Abī Uṣaybi'ah's aim was not only to satisfy his ego. The *ʿUyūn* is also a sincere encomium of medicine and a defence of the role that the physician plays in society. This is perfectly illustrated by the way in which the author explains why his father and uncle learned the art of medicine:

My grandfather had in mind to teach them both the art of medicine, because he was well aware of its noble rank and the people's great need for physicians, and held that one who was committed to its truths would be honoured and favoured in this world and be given the highest rank in the world to come.

15:51.1

The preface to the *ʿUyūn* also introduces a clear theological stance that is further developed in the first chapter of the work: medicine is a gift that God bestowed on his subjects millennia ago and that has evolved in the course of time. Physicians are instruments of God's will and vindicating their role throughout history is a way of fulfilling God's purpose:

I hope by this means to enable the reader to glean some understanding of the learning that Almighty God enabled these men to acquire and

<sup>6</sup> See below p. 112.

the copious natural talent and intelligence that He bestowed upon them. Many of them, though they lived long ago and their days are past, stand in much the same relation to us as a teacher does to his pupil, or a recipient of kindness to his benefactor, owing to the advantages that we derive from their written works and the benefits found in the material they gathered together in their books.

Preface

The plan of Ibn Abī Uṣaybi'ah's work, his selection of materials, his vindication of the figure of Galen as a paragon of wisdom, and his strategies of compilation are to a great extent governed by this idea which, in the 7th/13th century, was a rather contentious stance.<sup>7</sup>

### Books and Libraries

Ibn Abī Uṣaybi'ah was able to write such a comprehensive work because he had access to a wide range of sources. References to the origin of the books he used are, in general, scarce. But it is possible to find occasional glimpses into his quest for information when he consults autographs of fellow physicians,<sup>8</sup> and also in the occasional references to libraries and reading practices that appear in some biographies.

Damascus was a city renowned for the quantity and the quality of its *waqf* libraries.<sup>9</sup> We cannot know how many of them were frequented by Ibn Abī Uṣaybi'ah, but in the 'Uyūn he provides some information about specific med-

7 The revealed nature of sciences and the relationship between prophecy and medicine had been the subject on many debates since the 3rd/9th century, probably best represented by the polemic between Abū Ḥātim al-Rāzī and Abū Bakr al-Rāzī, on which see Abū Ḥātim al-Rāzī, *Proofs of Prophecy*. On this polemic see also Griffel & Hachmeier, 'Prophets as Physicians of the Soul'.

8 References to autographs appear in quotes introduced by formulas such as *naqaltu* or *wajadtu bi-khaṭṭihi*, concretely on paragraphs: 1.7; 5.1.14; 8.26.16; 8.29.5; 8.29.21; 8.30.5; 10.8.2; 10.13.2; 10.13.4; 10.13.5; 10.23.2; 10.36; 10.37.5 no. 40; 10.38.4; 10.38.6; 10.64.3; 10.66.4; 11.5.15; 11.5.21; 11.21; 13.2.3, no. 1; 14.5; 14.21; 14.22.3.2; 14.22.5.1; 14.25.3; 14.25.7; 14.26.3; 14.31.8; 14.32.4; 15.1.1.2.; 15.5.18; 15.8.4; 15.11.2; 15.17; 15.23.4.1; 15.23.5 nos. 1, 2; 15.40.1; 15.40.2; 15.40.7; 15.40.8; 15.47.1; 15.49.6.2.

9 Still a century later, the Egyptian Ibn Nubātah (d. 768/1366) said in his introduction to his commentary to Ibn Zaydūn's *Epistle*: 'I knew of books in a number of the endowed libraries in Damascus that are helpful for the researcher and a useful aide-mémoire for the new generations of intelligent men.' (*Sarḥ al-'uyūn*, 14). On the Damascene libraries, see the introduction to Hirschler, *Medieval Damascus*, 1–17.

ical collections, such as that of his teacher al-Dakhwār, who founded a medical *madrasah*. About al-Dakhwār's books and lessons Ibn Abī Uṣaybi'ah says:

He never taught anyone unless there was a copy of that book at his disposal for the student to read. He examined and collated it, and if there was an error in the copy that the pupil was reading, he would have it corrected. The copies that the shaykh Muhadhdhab al-Dīn's pupils perused were known for their faultlessness, and most of them were in his own handwriting. His medical and philological books, such as the *K. al-Ṣiḥāḥ* by al-Jawharī, the *Mujmal* by Ibn Fāris, and the *K. al-Nabāt* by Abū Ḥanīfah al-Dīnawarī, were constantly within reach.

15.50.5

A second large collection of books accessible for students of medicine in Damascus and mentioned in the *Uyūn* was the library of Ibn al-Muṭrān, purchased after his death by 'Imrān al-Isrā'īlī, one of Ibn Abī Uṣaybi'ah's teachers (15.23.4.1).

In addition to these libraries, Damascene bookshops may have held very old materials, if we believe the author's claim about Ḥunayn ibn Isḥāq's autographs:

I have found large numbers of these works [i.e. Ḥunayn's books], and have purchased a good many of them. They are written in *muwallad* Kūfic script in the handwriting of al-Azraq, Ḥunayn's secretary. The letters are written very large, with broad strokes, and the lines are widely spaced. The paper is very heavy, being three or four times as thick as the paper manufactured nowadays, while the sheets are trimmed to about one third the size of a sheet of Baghdādī paper. Ḥunayn had his works published in that fashion to make them bulkier and increase their weight, inasmuch as he was paid weight for weight in silver dirhams. It is thus clear that he used that particular type of paper deliberately. Small wonder, then, that the manuscripts have lasted so well for so long.

8.29.21

During his stay in Egypt, Ibn Abī Uṣaybi'ah was also able to use what was left of the library of al-Mubashshir ibn Fātik, as stated in the biography of this author, where he claims to have consulted many books 'in his handwriting concerned with the writings of the Ancients' (14.23.1). Also from Egypt came the books that Sa'īd ibn Hishām al-Ḥajarī Ibn Mulsāqah copied from the personal library of the bibliophile Ifrā'īm ibn al-Zaffān, which was acquired by the Ayyubid al-

Afḍal so that these books would not abandon Egypt: ‘This is why I have come across a great number of medical books – says Ibn Abī Uṣaybi‘ah –, as well as volumes on other topics, bearing the name of Ifrā’im as well as the honorific titles of al-Afḍal.’ (14.26.2)<sup>10</sup>

Another library associated with Ibn Abī Uṣaybi‘ah is that of the *Maqṣūrah* of Ibn ‘Urwah, a *Dār al-ḥadīth* to which he bequeathed a copy of the *‘Uyūn*.<sup>11</sup> Abū l-Faḍl ibn ‘Abd al-Karīm al-Muhandis, a physician included by Ibn Abī Uṣaybi‘ah in this work (15.33), also donated his books to this institution. We do not know, however, whether it might have held a collection of medical works.

Apart from these brief remarks, nothing is known about other libraries that Ibn Abī Uṣaybi‘ah may have used in his stays in Damascus, Aleppo and Cairo.

### Sources Employed in the *‘Uyūn*

The sources used by Ibn Abī Uṣaybi‘ah cover a wide variety of disciplines and genres, which range from historical chronicles to medical and philosophical treatises, *adab* compilations, and poetic *dīwāns*. Many of them, as happens with the *‘Uyūn* itself, are of an eclectic nature and defy a clear classification, but they may be broadly subsumed under the following rubrics.

#### I Universal and Local Histories, Chronographies, and Geographical Works

Ibn Abī Uṣaybi‘ah’s use of universal histories and chronicles is almost exclusively restricted to the chapters on the pre-Islamic period, where they are employed to discuss chronologies concerning the lifetime of the legendary inventors of medicine and the first physicians. Most of these sources are of Christian origin, such as Orosius, *Historia adversus paganos* (2.1.2), which was not consulted directly, but rather quoted from Ibn Juljul’s *Ṭabaqāt al-aṭibbā’*; an unidenti-

10 On the Fatimid and Ayyubid libraries, see Behrens-Abouseif, *The Book in Mamluk Egypt and Syria*, 7–15.

11 This is indicated in the colophon of MS L, which is a direct copy of this exemplar; see Fig. 4.7 on p. 53. On the *Maqṣūrah* of Ibn ‘Urwah (*Dār al-ḥadīth al-‘urwīyyah*), see al-Nu‘aymī, *al-Dāris*, i:61–67.

fied *Akhbār al-jabābirah* (*History of the Tyrants*) (2.1.1), or the chronicle of Eusebius of Caesarea cited as part of the discussion of the dates of Galen's lifetime (5.1.8.1).<sup>12</sup>

Chronologies, annals and dynastic histories by classical Islamic historians are also rare, and they are usually employed as a source of anecdotes. In Ch. 7, focused on the origins of Islam, Ibn Abī Uṣaybi'ah quotes from al-Wāqidi (7.5.6), al-Ṭabarī (7.5.6), and from the *K. Akhbār al-Ḥajjāj* attributed to certain Ibrāhīm ibn al-Qāsim (7.9.1–7.9.4);<sup>13</sup> an anecdote from al-Ṭabarī's *Ta'rikh al-rusul wa-l-mulūk* is also quoted in 10.12.2.

Similarly, only a few identifiable works of local history are quoted in the 'Uyūn al-anbā': Ibn al-Yasa's *al-Mu'rib 'an maḥāsīn ahl al-Maghrib* is used in the chapter on North Africa and al-Andalus (13.52, 13.61.2.2); Ibn al-Dāyah's *Sīrat Aḥmad ibn Ṭūlūn* is used in the first biographies of Ch. 14, dealing with the Ṭūlūnid period (14.3, 14.4.1–14.4.4); and Yaḥyā ibn Sa'īd ibn Yaḥyā, *K. Ta'rikh al-Dhayl*, which is essentially a history of Egypt, is also used to retrieve information about two Christian physicians (14.10–14.11).

Ibn Abī Uṣaybi'ah only refers to geographical works on three occasions; surprisingly, two of these quotes seem to be misattributions. The famous report of Aristotle's tomb in Sicily by Ibn Ḥawqal, who visited the island and speaks in first person in his *K. Ṣūrat al-arḍ*, is ascribed to al-Mas'ūdī's *al-Masālik wa-l-mamālik* (4.6.3.3). This *al-Masālik wa-l-mamālik* attributed to al-Mas'ūdī is also quoted when discussing the location of the tomb of Galen (5.1.21.1), but the report comes from al-Iṣṭakhrī's *al-Masālik wa-l-mamālik*. Al-Mas'ūdī's *al-Tanbīh wa-l-ishrāf* is also briefly paraphrased in the biography of Aristotle to provide information that his father, Nicomachus, was a Pythagorean (4.6.1).

## II Histories of Science, Medicine and Philosophy

### a General Biographical Works

General histories of medicine, science and philosophy are not only the most often quoted works, but also the genre that informs the structure of the 'Uyūn and Ibn Abī Uṣaybi'ah's narrative.

Despite the title, the biographical entries are not organised in formal *ṭabaqāt*, i.e., generations of scholars; rather, they combine geographical and chronological criteria. In this regard, the 'Uyūn clearly follows the model laid by

<sup>12</sup> The quotation is apparently embedded in 'Ubayd Allāh ibn Jibrīl's enquiry into the matter.

<sup>13</sup> Both quotations have not been found in the extant works of these authors and seem to be secondary quotes taken from a Shi'ite source.

Ibn Juljul in his *Ṭabaqāt al-aṭibbā’*, which stands out as the most influential of all the works consulted by Ibn Abī Uṣaybi‘ah and the most extensively quoted and paraphrased source. Overall, there are more than fifty passages with paraphrases and quotations from this work.<sup>14</sup> Special mention should be made of Ch. 13, devoted to the physicians of North Africa and al-Andalus, since it is to a great extent a reproduction of Ibn Juljul’s model, and the text of the biographies of the *Ṭabaqāt al-aṭibbā’* is quoted or paraphrased and sometimes complemented with later sources, especially Ṣā‘id al-Andalusī’s *Ṭabaqāt al-umam*. This latter work, though used especially for its information about Andalusī scholars, is also employed to write the history of pre-Galenic physicians and philosophers (4.1.11.4, 4.2, 4.3.1, 4.4.1, 4.6.4.1), and to describe the works of al-Kindī (10.1.1–10.1.3, 10.1.8).

The third great biographical work used in the *‘Uyūn*, together with Ibn Juljul and Ṣā‘id al-Andalusī, is Ibn al-Qifṭī’s *Ta’rīkh al-ḥukamā’*, but Ibn Abī Uṣaybi‘ah’s relationship with Ibn al-Qifṭī requires detailed explanation. It is important to emphasise that, even though Ibn al-Qifṭī and Ibn Abī Uṣaybi‘ah share a large number of sources, the *Ta’rīkh al-ḥukamā’* is only quoted nine times, especially in Ch. 14 and 15, and only in later versions of the work. The first version of the *‘Uyūn* was written and distributed no later than 641/1244; we do not know whether Ibn al-Qifṭī’s work had been disseminated by then, but Ibn Abī Uṣaybi‘ah seems not to have been aware of it.

As Müller already noted, there are no references to the *Ta’rīkh al-ḥukamā’* in the first version of the *‘Uyūn*, but they appear in later versions.<sup>15</sup> Direct quotes from Ibn al-Qifṭī’s work can be found in five biographies (10.77.3, 11.3, 11.21, 14.14.3, 14.22.3.1–14.22.3.2). Additionally, there are three references to Ibn al-Qifṭī that are not present in the extant version of the *Ta’rīkh al-ḥukamā’* (13.3.4 no. 5, 15.23.2–15.23.2.1, 15.36.1.1).

The text that has come down to us is not the original work by Ibn al-Qifṭī, but an epitome written by al-Zawzanī in 647/1249, one year after the death of the author.<sup>16</sup> Some scholars have argued that the quotations of Ibn Abī Uṣaybi‘ah that are not present in al-Zawzanī’s recension may have been part of the lost, original version of the *Ṭabaqāt al-ḥukamā’*. For instance, in Version 3 of the *‘Uyūn* Ibn Abī Uṣaybi‘ah added the following gloss to the list of the works of Ibn al-Jazzār:

14 For the quotations and paraphrases see the Appendix to this chapter.

15 See the discussion in the essay on the manuscript tradition pp. 31–75.

16 See *ET*<sup>2</sup> art. ‘Ibn al-Qifṭī’ (A. Dietrich).



Jamāl al-Dīn al-Qifṭī reports (*wa-ḥakā*) that he saw in Qifṭ a large book written by him [i.e. Ibn al-Jazzār] on medicine entitled *Nourishment for the Sedentary* (*Qūt al-muqīm*), which comprised twenty volumes.

13.3.4 no. 5

This statement is not in the extant text of the *Ta'riḫ al-ḥukamā'*. In the introduction to his edition of al-Zawzanī's recension, Lippert claimed to be absolutely confident that this fragment stemmed from Ibn al-Qifṭī's original version, because there were not many sources available for Ibn al-Jazzār.<sup>17</sup> Lippert also believed that the original version of the *Ta'riḫ al-ḥukamā'* was the source of another short quotation that Ibn Abī Uṣaybi'ah attributes to Ibn al-Qifṭī in the biography of al-Raḥbī and which is missing in al-Zawzanī's recension: 'Al-Ṣāḥib Jamāl al-Dīn Abū l-Ḥasan 'Alī ibn Yūsuf ibn Ibrāhīm al-Qifṭī has told me that the physician al-Raḥbī closely followed the basic principles that are necessary for the preservation of health.' (15.36.1.1).<sup>18</sup>

Lippert may be right when he attributes these discrepancies to the editorial work of al-Zawzanī, but we should not exclude two other possibilities: the quotes may either be secondary quotations that Ibn Abī Uṣaybi'ah took from an unidentified source in which Ibn al-Qifṭī is used, or they may be personal communications. Ibn Abī Uṣaybi'ah and Ibn al-Qifṭī were contemporaries and at the very least they shared a common acquaintance, since al-Raḥbī was one of Ibn Abī Uṣaybi'ah's teachers. It is not unlikely that they could have met in Cairo or Aleppo. Likewise, the gloss to Ibn al-Jazzār's title is a personal report (*ra'aytu*), and another unidentified quotation in the biography of Ibn al-Muṭrān, also ascribed to Ibn al-Qifṭī, ends with a personal report in first person in which Ibn al-Qifṭī states that he saw (*wa-ra'aytu*) Ibn al-Muṭrān's wife in Aleppo after the year 600/1203 (15.23.2.1).

## b *Chronicles and Histories of Physicians*

For the biographies of Greek scholars, Ibn Abī Uṣaybi'ah primarily draws on the work of Yahyā al-Naḥwī, an obscure figure often – wrongly – identified by Arab historians with John Philoponos of Alexandria (ca. 490–575), the famous Monophysite scholar and commentator of Aristotle.<sup>19</sup> Yahyā al-Naḥwī has his own and rather mythical biography in the *Uyūn*, taken from 'Ubayd Allāh ibn

17 Ibn al-Qifṭī, *Ta'riḫ al-ḥukamā'*, 12 (Einleitung).

18 Ibn al-Qifṭī, *Ta'riḫ al-ḥukamā'*, 12 (Einleitung). This statement, in almost the exact wording and without any reference to Ibn al-Qifṭī, occurs also in Barhebraeus, *Mukhtaṣar*, 217.

19 This identification was already dismissed by Meyerhof, who suggested that this Yahyā al-Naḥwī was an Alexandrian physician who lived between the 5th or 6th centuries, either Palladios, Gessios or Sergios; see Meyerhof, 'Joannes Grammatikos (Philiponos)'.

Jibrīl’s *Manāqib al-aṭibbā’* (6.1.3). This portrayal of Yaḥyā al-Naḥwī appears to represent three individuals: the aforementioned John Philoponos, an otherwise unknown Alexandrian medical author who wrote Galenic commentaries and summaries and, according to this report, established the canon of the sixteen Galenic books,<sup>20</sup> and a very shadowy figure who was the author of a chronology. Nothing is known about this chronology of physicians, which Ibn Abī Uṣaybi‘ah makes good use of apparently through Ishāq ibn Ḥunayn’s *History of Physicians*.<sup>21</sup> The extant fragments are quoted in Ch. 2, dealing with Asclepius, the mythical origins of medicine and the role of Hippocrates as saviour of the art in the island of Kos (2.1.5), and especially Ch. 3 on the successors of Hippocrates. Ch. 3 is almost entirely based on Yaḥyā al-Naḥwī’s history and consists of a list of names and dates in what appears to be a combination of real scholars and fictional figures. It is not unlikely that Ibn Abī Uṣaybi‘ah might have also consulted the *Ta’rīkh al-aṭibbā’* of Ishāq ibn Ḥunayn to write these sections instead of the chronology of Yaḥyā al-Naḥwī, which is not listed among his books.<sup>22</sup> Ishāq ibn Ḥunayn’s work is also largely based on Yaḥyā al-Naḥwī and seems to be the source of some passages on the life of Dioscorides quoted by Ibn Abī Uṣaybi‘ah (4.1.11.1).

Yaḥyā al-Naḥwī’s *Ta’rīkh* is one of the most important classical sources in terms of biographical and chronographic information. Additionally, Ibn Abī Uṣaybi‘ah quotes from other Greek works of different genres which also contain historical and biographical data, such as Ps.-Plato’s *K. al-Nawāmīs* (2.1.2) and Plato’s *Republic* (2.1.4) used in the biography of Asclepius.

Two other classical works dealing with the history of philosophy are quoted at length in the first chapters of the *‘Uyūn*. The first one is Porphyry’s history of philosophers, entitled in Arabic *K. Akhbār al-falāsifah wa-qīṣāṣihim wa-ārā’ihim*; this is the most important source for the extended biography of Pythagoras (4.3.3, 4.3.4.1–4.3.4.4). The second work is an epistle on the life of Aristotle addressed to certain Gallus (*K. Ilā Ghalus fī sīrat Aristūṭālis*) and written by a biographer known in Arabic as Ptolemy al-Gharīb (fl. ca.300), i.e. ‘Ptolemy the Stranger’ as opposed to the familiar Claudius Ptolemy. This is in

20 On these commentaries see Ullmann, *Medizin*, 89–90. A further mystification found in other sources seems to stem from Ibn al-Nadīm’s *Fihrist*, in which Yaḥyā al-Naḥwī is said to have lived until the conquest of Egypt and met ‘Amr ibn al-‘Āṣ; this might be a confusion with the Chalcedonian patriarch of Egypt Cyrus, who negotiated with the Arab conquerors. See Ibn al-Nadīm, *Fihrist* (Sayyid), 2/1:178–179.

21 Quotations from Yaḥyā al-Naḥwī can be found in early histories of medicine and science such as Ibn Juljul’s *Ṭabaqāt al-aṭibbā’*, or al-Sijistānī’s *Šiwān al-ḥikmah*.

22 On Yaḥyā al-Naḥwī and Ibn Abī Uṣaybi‘ah’s use of his chronology, see Swain’s essay pp. 150–154.

fact a brief biography accompanied by a detailed and long list with Aristotle's books that Ibn Abī Uṣaybi'ah quotes in its entirety (biography: 4.6.2.1–4.6.2.3, 4.6.6.1; book-list in 4.6.13.1). A further work that relies on classical texts with biographical information about the proponents of the three medical schools and is used by Ibn Abī Uṣaybi'ah is Ibn Riḍwān's *Tafsīr K. al-Firaq li-Jālīnus* (*Commentary on Galen's On Sects*) (1.7).

Among the authors who lived in the Islamic period, the most relevant work for the chapters on Greek medicine and philosophy is al-Mubashshir ibn Fātik's *Mukhtār al-ḥikam wa-maḥāsīn al-kalīm* (*The Choicest Maxims and Best Sayings*). The only surviving work of this author, the *Mukhtār al-ḥikam* contains a series of biographies of Greek sages which combines historical information and gnomic literature.<sup>23</sup> Al-Mubashshir ibn Fātik is used to provide historical information – sometimes of legendary nature – about Asclepius (2.1.3), Hippocrates (4.1.7), Pythagoras (4.3.2, 4.3.4.1–4.3.4.4), Socrates (4.4.2.1–4.4.2.5), Plato (4.5.2), Aristotle (4.6.3.1–4.6.3.2, 4.6.3.4), and Galen (5.1.21.1, 5.1.23, 5.1.25–5.1.26, 5.1.31). The longest extracts from this work, however, are the sections of aphorisms and witty sayings included in the biographies of these eminent Greek philosophers and physicians (4.1.8.4, 4.3.5, 4.4.4, 4.5.3, 4.6.11, 5.1.35), usually complemented with maxims taken from the *Ādāb* or *Nawādir al-falāsifah* attributed to Ḥunayn ibn Ishāq (4.1.7, 4.1.8.2, 4.4.3, 4.6.3.5, 4.6.7.1–4.6.9, 5.1.3.4).<sup>24</sup>

In the chapters on the Greek tradition several miscellaneous sources written by Arab authors stand out. Abū Ma'shar's *K. al-Ulūf*, now lost, is quoted several times as part of the discussion on the origins of medicine (2.1.1, 2.1.3, 2.1.4), and also once in the biography of the Indian physician Kankah al-Hindī (12.1). Ibn al-Muṭrān's *Garden of physicians* (*Bustān al-aṭibbā*), quoted on several occasions (1.2, 1.3.1), is one of the most relevant sources in the polemic on the origins of medicine in Ch. 1, where Ibn Abī Uṣaybi'ah resorts to it in order to confirm the statements made in the Ps.-Galenic *Commentary on the Hippocratic Oath*.

Special attention is due to the quotations of a work attributed to Abū Sulaymān al-Sijistānī and referred to as *Ta'ālīq* (*Annotations*). Al-Sijistānī is the alleged author of an important work on the Greek philosophical and scientific tradition, the *Šiwān al-ḥikmah*, which has only survived in an abridged version

23 See *ET*<sup>2</sup> art. 'al-Mubashshir b. Fātik' (F. Rosenthal). Ibn Abī Uṣaybi'ah, who had access to what was left of al-Mubashshir ibn Fātik's personal library, also quotes him from another unidentified source in 10.22.3.

24 In many ways, the works of al-Mubashshir ibn Fātik and Ḥunayn ibn Ishāq can be considered works of *adab*. The discussion of this concept and the role of *adab* in Ibn Abī Uṣaybi'ah's narrative discussed below should also be taken into consideration for these works.

that, as Dimitri Gutas has suggested,<sup>25</sup> might stem from an intermediary.<sup>26</sup> The ascription of this work to al-Sijistānī has been discussed in scholarship, since all the documentary basis for this attribution is a single remark by Zāhir al-Dīn al-Bayhaqī. Gimaret and Wadad al-Qadi cast doubt on al-Sijistānī's authorship, and the latter suggested that the author of the *Šiwān al-ḥikmah* was Abū l-Qāsim, a disciple of the philosopher Abū l-Ḥasan al-ʿĀmirī.<sup>27</sup> Kraemer, in turn, claims that the *Šiwān al-ḥikmah* was a compendium compiled by al-Sijistānī's students.<sup>28</sup>

Ibn Abī Uṣaybī'ah is relevant to this discussion. He quotes four times from a work by al-Sijistānī, which he refers to as *Ta'ālīq* (*Annotations*) (2.1.1, 4.6.3.5, 6.1.2, 15.1.3.1). A further reference to al-Sijistānī occurs when describing the famous dream in which Aristotle appeared to al-Ma'mūn. Ibn Abī Uṣaybī'ah states that he quotes from an autograph of certain Ḥasan ibn al-ʿAbbās al-Šanādīqī, and that al-Sijistānī was, in fact, transmitting the report of Yaḥyā ibn ʿAdī (8.29.5);<sup>29</sup> information on Yaḥyā ibn ʿAdī is also taken from al-Sijistānī's *Ta'ālīq* in Ch. 15 (15.1.3.1), and it is not implausible that the story of al-Ma'mūn's dream may have been also part of this work. As Dunlop noted, none of the quotations of the *ʿUyūn* can be found in the text of the *Šiwān al-ḥikmah* preserved in the abridged version that has come down to us,<sup>30</sup> and it seems that these quotations are the only extant evidence of al-Sijistānī's lost *Ta'ālīq fī l-ḥikmah*.

Histories of medicine and physicians are the most important source for the chapters focused on the Islamic period. The entries on the Syriac Christian physicians from the school of Gundeshapur are largely based on a history written by a Nestorian scholar and translation named Pethion. Parts of this work have survived in the chronicles by Elias of Nisibis and Barhebraeus, with passages close to those quoted by Ibn Abī Uṣaybī'ah concerning Jurjīs ibn Bukhtīshū' for events which occurred in the years AD 765 and 768.<sup>31</sup> Ibn Abī Uṣaybī'ah refers to Pethion as 'the translator' and has a brief entry on him on Ch. 9. His work, never referred to by title,<sup>32</sup> is quoted at length in Ch. 8, especially with

25 See Gutas, 'Šiwān al-Ḥikmah', 646.

26 See Dunlop, *Šiwān al-ḥikmah*.

27 Gimaret, 'Sur un passage', 154–155; al-Qadi, *Kitāb Šiwān al-Ḥikmah*.

28 See the detailed discussion in Kraemer, *Philosophy in the Renaissance of Islam*, 119–135.

29 A report on Yaḥyā ibn ʿAdī is also quoted from al-Sijistānī's *Ta'ālīq* in 15.1.3.1.

30 See Dunlop, *Šiwān al-ḥikmah*, xiv.

31 Elias of Nisibis, *Opus Chronologicum*, i:178–180; Barhebraeus, *Chronicum Syriacum*, 125–126. For further bibliographical references see: <http://www.late-antique-historiography.ugent.be/database/works/97> [consulted: 25/02/2019].

32 'Ubayd Allāh ibn Bukhtīshū' refers to this work as *akhbāruhu*, i.e. Pethion's news or notices, see 'Ubayd Allāh ibn Bukhtīshū', *On Apparent Death*, 152 (§ 81).

regard to the Bukhtīshūʿ family (8.1.1–8.1.2, 8.2, 8.3.2–8.3.5, 8.3.20–8.3.21, 8.4.2, 8.4.8, 8.25.1).

The most important source for the chapter on Syriac physicians is Ibn al-Dāyah's *Akhbār al-aṭibbāʾ*. This work has not come down to us and all we know from it are the quotations in the *ʿUyūn* and Ibn al-Qiftī's *Taʾrīkh al-ḥukamāʾ*.<sup>33</sup> Ibn Abī Uṣaybiʿah never mentions the title of the work and introduces these quotations with the formula *qāla* Yūsuf ibn Ibrāhīm. A secretary to Ibrāhīm ibn al-Mahdī, the musician and half-brother of the caliphs al-Hādī and Hārūn al-Rashīd, Ibn al-Dāyah was a privileged witness to the history of the ʿAbbasid courts of Baghdad and Samarra in the 3rd/9th century, in which a large number of Syriac physicians worked. He is quoted at length in Ch. 8, where his work is used as one of the main sources for fourteen biographies.<sup>34</sup> Ibn Abī Uṣaybiʿah also reproduces a long anecdote from Ibn al-Dāyah's *Akhbār al-aṭibbāʾ* in the biography of Galen, narrating an expedition of Ibrāhīm ibn al-Mahdī to visit the house of the physician at Smyrna (5.1.16.1).

Two other major works written by physicians largely focused on medical stories and anecdotes stand out as the most important sources for Chs 8 and 10. The most extensively used is ʿUbayd Allāh ibn Jibrīl ibn ʿUbayd Allāh ibn Bukhtīshūʿ's *Manāqib al-aṭibbāʾ* (*The Merits of Physicians*). As a member of a famous family of physicians, ʿUbayd Allāh ibn Jibrīl could benefit from the recollections and reports of his relatives and their personal archives. This work, written in 423/1032, has not come down to us, but the excerpts quoted in the *ʿUyūn* suggest that ʿUbayd Allāh had a good knowledge of classical sources and was a competent historian. Ibn Abī Uṣaybiʿah shows admiration for his scholarship and largely relies on him to shed light onto the contradictory reports about Galen's lifetime (5.1.7, 5.1.8.1–5.1.8.2, 5.1.11–5.1.13);<sup>35</sup> ʿUbayd Allāh is also the main source for the life of Yaḥyā al-Naḥwī (6.1.3). Most of the quotations from the *Manāqib al-aṭibbāʾ*, however, occur on chapters 8, 10, and also 11.<sup>36</sup> The anecdotes quoted from this work describe the lavish life of the famous physicians of the ʿAbbasid court are similar to those found in *adab* works.

A second source largely used in chapters 8 and 10 is Thābit ibn Sinān ibn Thābit ibn Qurrah's *Taʾrīkh*, which according to the description that Ibn Abī Uṣaybiʿah provides in the biography of this physician is a 'chronicle he wrote in which he mentions the occurrences and events which took place during the

33 See *EI*<sup>2</sup> art. 'Ibn al-Dāyah' (F. Rosenthal).

34 See Appendix for exact references.

35 Ibn Abī Uṣaybiʿah seems to have expanded his quotes from ʿUbayd Allāh with other sources; see the footnotes to these sections.

36 See the Appendix for exact references.

time of al-Muqtadir bi-Allāh until the time of al-Ṭā’i li-Allāh<sup>37</sup> (10.5.1). There are large quotations from this chronicle in the biographies of the members of the Banū Qurrah family, including autobiographical reports in the entry of Thābit Ibn Sinān (10.3, 10.4, 10.5, 10.6). Ibn Abī Uṣaybi’ah also employs information from this work in three other biographies of this chapter (10.16, 10.26, 10.28).

There is a third medical work that, despite its title, seems to have been conceived of as a collection of anecdotes and is quoted by Ibn Abī Uṣaybi’ah in four biographies of Ch. 10, sometimes with long extracts: Ibn Buṭlān’s *M. Fī ‘illat naql al-aṭibbā’ al-maharah tadbīr akthar al-amrāḍ allatī kānat tu’ālaj qadīman bi-l-adwiyah al-hārrah ilā al-tadbīr al-mubarrad* (*An essay on the reason the master physicians changed the regimen for most of the diseases which were, of old, treated with hot medicines to a cold regime*). This work is also lost.

### c *Particular Histories and Autobiographies*

Together with these comprehensive historical and biographical works, Ibn Abī Uṣaybi’ah occasionally used other texts focused on particular topics or individuals in order to provide additional information or to discuss specific matters.

Ch. 9 seems to be entirely based on an unacknowledged history of translators, most likely of Syrian origin, if we judge by the rendition of foreign names. The parallels between the *‘Uyūn* and the *K. al-Fihrist*, which also fails to provide references to any source, suggest that Ibn Abī Uṣaybi’ah and Ibn al-Nadīm relied on the same work.

Other works that can be listed under this rubric are Abū Sa’īd Zāhid al-‘Ulamā’s *K. fī l-Bīmāristānāt*, a lost history of hospitals from which Ibn Abī Uṣaybi’ah quotes on one occasion (11.5.2); or the book on medical errors from which he quotes in Ch. 10: Abū Sa’īd al-Ḥasan ibn Aḥmad ibn ‘Alī’s *K. Warṭat al-ajillā’ min haḥwat al-aṭibbā’* (*The Perils of Patricians due to the Errors of Physicians*) (10.13.5).

It is also worth noting that several biographies rely on autobiographical reports. The most relevant example is the entry on Ibn Sīnā, which is largely based on the author’s autobiography and the continuation by his pupil Abū ‘Ubayd al-Jūzjānī (11.13.2.1–11.13.3.19). Autobiographical works are also quoted in the biographies of Ḥunayn ibn Ishāq (8.29.14–18.29.21),<sup>38</sup> Ibn al-Haytham (14.22.4.1–14.22.4.4), Ibn Riḍwān (14.25.1–14.25.2), and ‘Abd al-Laṭīf al-Baghdādī (15.40.2–15.40.4).

37 Al-Muqtadir ruled in 295–320/908–932, and al-Ṭā’i li-Allāh – or al-Ṭā’i li-Amr Allāh – in 363–381/974–91. Thābit ibn Sinān died in 363/973–974.

38 This work, in all certainty apocryphal, bears the title *R. fīmā aṣābahū min al-miḥan wa-l-shadā’id* (*On his trials and tribulations*).

### III Bibliographical Works

One of the most important traits of Ibn Abī Uṣaybi‘ah’s scholarship is his diligent search for titles. The *Uyūn* is not only a precious source of biographical information but probably the richest bibliographical source for the history of medicine. Unlike the quotations used to provide biographical information, the origin of the book-lists is rarely acknowledged and, with a few exceptions, it is impossible to ascertain their origin.

The most important bibliographical source is Ibn al-Nadīm’s *K. al-Fihrist*, which is used to provide historical information in at least twenty occasions<sup>39</sup> and is likely one of the unacknowledged sources behind many book-lists.

Ibn Abī Uṣaybi‘ah also had access to an important number of catalogues. The *Uyūn* not only bears witness to the preservation of book-lists of Greek origin, but also to the continuation of this practice among physicians and philosophers in the Islamic period. Among the classical bibliographies we can mention the long list of works of Pythagoras, taken from Porphyry’s *History*, which reproduces the list compiled by the philosopher Archytas (4.3.6.1) and the philosopher Plutarch (4.3.6.2). The list of Aristotle’s books is copied from the epistle of Ptolemy al-Gharīb (4.6.13.1), and in the biography of Galen Ibn Abī Uṣaybi‘ah quotes from two books of Galen, namely *On My Own Books* (5.1.9–5.1.10.2, 5.1.28) and *Marātib qirā‘at kutubihi* (*The Order for Reading his Books*) (5.1.3); and also from two books of Ḥunayn ibn Ishāq: the *Risālah* (5.1.37) and the *M. Fī dhīkr al-kutub allatī lam yadhkurhā Jālīnūs fī fihrist kutubihi* (*On the Books not listed by Galen in the Catalogue of his Works*) (5.1.38).<sup>40</sup> The list of books in the biography of Hippocrates seems to come also from classical sources, since it was most likely taken from the book-list that Ibn al-Riḍwān had translated from Greek by Yaḥyā ibn Sa‘īd and included in his *K. al-Taṭarruq ilā al-sa‘ādah bi-l-ṭibb*<sup>41</sup> (4.1.9.2).

The book-lists of authors who lived in Islamic times are sometimes taken from autobiographical works. Such seems to be the case of Ibn Sīnā’s book-list included by al-Jūzjānī in the biography of his teacher (11.13.3.2), later complemented by Ibn Abī Uṣaybi‘ah himself (11.13.8). The autobiography of Ibn al-Haytham also includes a long list of books (14.22.5.1).

39 See the Appendix for exact references.

40 The latter is not acknowledged by Ibn Abī Uṣaybi‘ah; on this work by Ḥunayn ibn Ishāq see the footnote to Ch. 5.1.38.

41 See Ibn Riḍwān, *Weg zur Glückseligkeit*, 15–16.

In some cases, it is possible to point to lists collected by other scholars as the likely source of Ibn Abī Uṣaybi‘ah. Thus, he may have relied on Ibn al-Imām, the editor of the works of Ibn Bājjah, for the long list of books in the biography of the philosopher (13.59.4), and also used an extant book-list in his biography of Ibn Rushd, similar to the one to be found in the Escorial Library (13.66.6).<sup>42</sup> In some cases, the existence of a previous catalogue can be ascertained when we collate the text of the *‘Uyūn* with cognate sources. For instance, the similarities and slight differences of the extended lists of al-Kindī’s books in Ibn Abī Uṣaybi‘ah, Ibn al-Nadīm, and Ibn al-Qifṭī suggests that they used a common, unacknowledged source.

### a *Adab and Poetry*

The Galenic contention that the good physician should be an expert in both medicine and philosophy is implicit throughout Ibn Abī Uṣaybi‘ah’s narrative. He not only includes biographies of philosophers in his work, but also quotes long excerpts from philosophical works, and lists books of philosophy next to those of other sciences. To this Greek ideal, Ibn Abī Uṣaybi‘ah adds a third notion: *adab*. In Islamic times this concept encompassed both the idea of good behaviour and manners, and the possession of a vast general and literary culture.<sup>43</sup> *Adab* can also be broadly – and vaguely – understood as a literary genre of miscellaneous works that provide both instruction and entertainment. This definition is, of course, arbitrary and some of the works listed under the rubric ‘histories’, such as ‘Ubayd Allāh ibn Jibrīl’s *Manāqib al-aṭibbā’*, the *Nawādir al-falāsifah* (or *Adab al-falāsifah*) attributed to Ḥunayn ibn Ishāq, and al-Mubashshir ibn al-Fātik’s *Mukhtār al-ḥikam* would fit in this category well. The works discussed below as *adab* are only those that do not deal exclusively with medical or scientific topics, but the following considerations may also be applied to works of a similar nature listed under other rubrics.

In terms of his use of literary motifs and anecdotes Ibn Abī Uṣaybi‘ah is more indebted to ‘Ubayd Allāh ibn Jibrīl’s *Manāqib al-aṭibbā’* than to the compilations of Ṣā‘id al-Andalusī and Ibn Juljul. The accomplished physician portrayed in the *‘Uyūn* is also an *adīb*. This image is conveyed by means of two narrative strategies: on the one hand, physicians are presented as paradigmatic courtiers, taking part in the social activities of the court and enjoying the favour of the caliphs, especially in the golden age of the ‘Abbasid period that Ibn Abī

42 El Escorial ms Árabe 884 ff. 82b–83a, discussed in Cruz Hernández, *Abū l-Walīd Muḥammad Ibn Rušd*, 359–369.

43 For an overview see *EI Three* art. ‘Adab’ (J. Hämeen-Anttila et al.).



Uṣaybi‘ah seems to regard with nostalgia; on the other hand, physicians appear as actors of the cultural community: they are poets, fluent in the art of epistle-writing (*inshā‘*), and are able to reply with witticisms and provide advice in the form of sapiential maxims.

*Adab* literature and poetry is used as a source of factual information and anecdotes, but is also instrumental in conveying the ideal of what a physician should be. A good example to illustrate this point is the biography of Jibril ibn Bukhtīshū‘ which ends with two poems of praise composed in his honour: the first by Abū Nuwās probably taken from Ibn al-Buṭlān’s *Da‘wat al-aṭibbā‘*, the second by the caliph al-Ma‘mūn, quoted from al-Iṣfahānī’s *K. al-Aghānī* (8.3.23). Thus Ibn Bukhtīshū‘ appears not only as a man of science, but as a central member of the caliphal court celebrated by rulers and poets.

Rich literary works such as al-Iṣfahānī’s *K. al-Aghānī* are used for different purposes, not only to quote poetry as in the aforementioned example and, possibly, as an unacknowledged source of many other poems throughout the book. Ibn Abī Uṣaybi‘ah employs the *K. al-Aghānī* also as a source of historical information and anecdotes in the chapter on the beginning of Islam and the first Muslim physicians (7.2.3, 7.2.4, 7.5.1–7.5.5). It is also likely that another major *adab* compilation, Ibn ‘Abd Rabbih’s *al-‘Iqd al-Farīd*, may have been used in this chapter without acknowledgment.

Most of the quotations from *adab* works appear in the biographies of the famous physicians who work at the ‘Abbasid courts of Baghdad and Samarra. For instance, in the biography of Yuḥannā ibn Māsawayh, Ibn Abī Uṣaybi‘ah quotes from al-Khālidī’s *K. al-Tuḥaf wa-l-hadāyā* (*Book of Gifts and Precious Things*) (8.26.15), from a work by Jirāb al-Dawlah – likely the lost *Tarwīḥ al-arwāḥ wa-miftāḥ al-surūr wa-l-afrah* – (8.26.16), and from al-Ṣūlī’s *K. al-Awrāq* (8.26.17). The biography of Ḥunayn ibn Iṣḥāq contains quotations from al-Sarakhsī’s *K. al-Lahw wa-l-malāḥī* (8.29.11), and Ibn al-Dāyah’s *R. fī l-mukāfa‘ah* (8.29.13). In Ch. 10 Ibn Abī Uṣaybi‘ah also quotes from Ibn al-Dāyah’s *K. Ḥusn al-‘uqbā* (10.1.7), Ibn Qutaybah’s *K. Farā‘id al-durr* (10.1.10), al-Tanūkhī’s *K. al-Faraj ba‘d al-shiddah*, quoted in one biography (10.62.3) and later in Ch. 11 (11.5.1–11.5.12), and al-‘Antarī’s *al-Nawr al-mujtanā* (10.69.3.1).

It is important to note that many of the anecdotes quoted from ‘Ubayd Allah ibn Jibril’s *Manāqib al-aṭibbā‘* are of the same tenor as those found in these works. More importantly, Ibn Abī Uṣaybi‘ah often adopts this tone of narrative to write the biographies of his contemporaries, which are based on his own experiences and do not rely on written sources. Perhaps the most conspicuous example is the recreation of the ‘skill-test motif’ whereby a physician advances in his career after being put to the test by his employer, usually a ruler. Ibn Abī Uṣaybi‘ah incorporates this motif in several instances, especially

for teachers and members of his family, as in the biography of al-Dakhwār (15.50.1), or the stories about his father included in the biography of his uncle (15.51.3).

Another defining trait of the *‘Uyūn* is the large number of verses that its author quotes, many of them their own.<sup>44</sup> When quoting poetry, Ibn Abī Uṣaybi‘ah only refers to a written source on a few instances. Together with the aforementioned *K. al-Aghānī*, we also find a reference to al-Ma‘arrī’s *Kitāb Istaghfir wa-staghfirī* (5.1.33), ‘Imād al-Dīn al-Iṣbahānī’s *Kharīdah* (15.13), or al-Jilyānī’s *al-Tuḥfah al-jawhariyyah* (15.8.4).

### **b Particular Works Written by Physicians and Philosophers**

Ibn Abī Uṣaybi‘ah sometimes quotes from the works composed by the physicians and philosophers about whom he is writing to provide additional biographical information or discuss the data given in other sources. There are occasional references to medicines and treatments, or philosophical matters, but these texts are mainly used as historical sources.

The most relevant of all the authors quoted is, needless to say, Galen. In many ways, Galen is the alpha and omega of the *‘Uyūn*. The first quotation of the work comes from the *Commentary of Hippocrates’ Oath*, which was believed to be a Galenic work (1.1); the last quote of Ch. 15 is from Galen’s *Examination of the Best Physician*, brought up by Ibn Abī Uṣaybi‘ah to extol the skills and virtue of his uncle (15.51.3).

In his biography of Galen, Ibn Abī Uṣaybi‘ah expressed his intention of writing a monograph on this physician: ‘My intention is to write a monograph setting out all noteworthy material of this sort which I have found throughout his books and in others – if God the Exalted wills it’ (5.1.27). We do not know if this work was ever written, but Ibn Abī Uṣaybi‘ah’s admiration for Galen is visible in many ways throughout his work.<sup>45</sup> It is no wonder that Galen is far and away the most quoted author, but the quotations that we find in the *‘Uyūn* are not the usual ones that appear in most medical texts and reveal a profound knowledge of the Galenic corpus, thoroughly read by Ibn Abī Uṣaybi‘ah in his search for biographical and bibliographical information.

The works of Galen – or attributed to Galen – used in the *‘Uyūn* are the following:

- *K. Akhlāq al-naḥs* (*Character Traits*) (4.1.3.4; 5.1.6)
- *Bīnaks*, i.e., *Pinax* (*On my own Books*) (2.1.2; 5.1.9–5.1.10.2; 5.1.28; 5.1.37 no. 21)

44 On poetry, see van Gelder’s essay in this volume.

45 On Galen, see Swain’s essay in this volume.

- *K. Fī l-adwiyah al-mus'hilah* (*Laxative Drugs*) (1.2)
- *K. Fī l-amrāḍ al-'asirat al-bur'* (*Diseases That Are Difficult to Cure*) (5.1.19)
- *K. Fī anna al-akhyār min al-nās qad yantafi'ūna bi-a'dā'thim* (*The Best People Can Derive Benefit From their Enemies*) (5.1.30)
- *K. Fī āra' Abuqrāt wa-Aflātūn* (*On the Opinions of Hippocrates and Plato*) (4.5.4 no. 5)
- *K. Fī aṣḥāb al-ḥiyal* (*On the Methodist Sect*) (5.1.19)
- *K. Fī l-faṣḍ* (*On Bloodletting*) (1.6)
- *K. Fī l-ḥathth 'alā ta'allum ṣinā'at al-ṭibb* (*Exhortation to Study the Art of Medicine*) (2.1.2)
- *K. Fī l-kaymūs al-jayyid wa-l-radī'* (*Good and Bad Juices*) (5.1.24.1–5.1.24.2)
- *Ḥīlat al-bur'* (*Method of Healing*) (1.6; 2.1.2)
- *Marātib qirā'at kutubihī* (*The Order for Reading his Books*) (5.1.3)
- *K. Miḥnat al-ṭabīb al-fāḍil* (*Examination of the Best Physician*) (5.1.18.1–5.1.18.3; 5.1.29.1–5.1.29.3; 15.51.3)
- *Nawādir taqdimat al-ma'rifah* (*Remarkable Stories of Prognosis*) (5.1.28)
- *K. Qāṭājānis* (*Composition of Drugs by Types*) (5.1.20)
- Ps.-Galen, *K. Fī l-ḥuḡan* (*On Enemas*) (1.11)
- Ps.-Galen, *Tafsīr K. al-Aymān li-Abuqrāt* (*Commentary of Hippocrates' Oath*) (1.1; 1.6; 2.1.6.1–2.1.6.4; 4.1.1)

In Ch. 1 and Ch. 2 the Ps.-Galenic *Commentary on Hippocrates' Oath* is the most important source to discuss the origins of medicine. This work was central in the polemics concerning the revealed nature of science and in the defence of medicine against theologians.<sup>46</sup> This commentary was often adduced by physicians as proof of Galen's acknowledgement of God and His role as creator, together with the Christianized translation of the *Usefulness of the Parts of the Body*, which is not quoted by Ibn Abī Uṣaybi'ah.<sup>47</sup> The Ps.-Galenic *Commentary on Hippocrates' Oath* is quoted at length in these first chapters as part of the discussion on the origins of medicine; the other Galenic quotations are used to support claims made in this text of by other physicians. For instance, *Fī l-adwiyah al-mus'hilah* (1.2) and the *Ḥīlat al-bur'* (1.6) are quoted to corroborate claims defending the importance of experience in the development of medicine, whilst the *K. Fī l-faṣḍ* (1.6) is quoted to prove that Galen believed that dreams may have been used by God to reveal medical knowledge.

46 On this see Rosenthal, 'Defense of Medicine'.

47 On 'Christian Galenism' see, Schwarb, 'Early Kalām', especially 113–120.

In Chs. 4–5 Ibn Abī Uṣaybi'ah shows a great ability to identify the autobiographical accounts scattered in the works of Galen and the quotes from the Galenic corpus are essentially used to provide historical, biographical and bibliographical information.

In addition to Galen, other medical works are occasionally quoted, also as part of the discussion on the origins of medicine or as sources of historical information for the pre-Islamic period, for instance Ibn al-Muṭrān's *Firdaws al-ḥikmah* (1.2, 1.3.2), Oribasius, *al-Kunnāsh al-kabīr* (1.7), the anonymous *K. al-Diryāq* (1.8), al-Rāzī's *K. al-Khawāṣṣ* (1.10), or Abū Ma'shar's *K. al-Ulūf* (2.1.1, 2.1.3, 2.1.4).

In the rest of the chapters, particular medical or philosophical works are mostly used, as with the Galenic corpus, for the autobiographical accounts they might contain, or to illustrate particular aspects of a physician's work mentioned in his biography. The short entry on the life of Dioscorides reproduces an autobiographical remark from the introduction to the *Materia Medica* (4.1.11.1), and Plato's *Apology* is quoted in the biography of Socrates to show that he had never had problems with the law before his conviction (4.4.3). Al-Ruhāwī's *Adab al-ṭabīb*, in spite of the diverse topics it addresses, is only quoted in Ch. 8 as source of biographical information; and the same can be said about Ibn Hindū's *K. Miṣṭāḥ al-ṭibb* (6.4, 11.8.5) and Abū l-Khaṭṭāb's *K. al-Shāmīl fī l-ṭibb* (10.37.4, 10.58.2, 11.8.3). On the other hand, the entry on the life of Hippocrates is complemented with quotations from his *Oath* (4.1.3.1), his *Medical Law* (*Nāmūs*) (4.1.3.2), and his *Testament* (*al-Waṣīyyah*) (4.1.3.3), which set the standards of behaviour for all physicians and work with the long extracts from Galen's practice in Ch. 5 to show the 'best physician'. The biography of Aristotle has a long quotation from al-Fārābī's *Iḥṣā' al-'ulūm* explaining the contents of the *Organon* (4.6.5.1).

Ibn Abī Uṣaybi'ah is certainly interested in conveying messages that go beyond the scope of a given biography. This is especially relevant in Ch. 7, where the topic of the superiority of prophecy over other kinds of knowledge is brought up after the biography of the son of al-Ḥārith ibn Kaladah, misidentified by Ibn Abī Uṣaybi'ah as al-Naḍr ibn al-Ḥārith ibn 'Alqamah ibn Kaladah, a bitter enemy of Muḥammad. Interestingly enough, Ibn Abī Uṣaybi'ah does not quote from a Muslim treatise, but from the Ps.-Platonic *K. al-Nawāmīs* (7.2.2), which was also used in the discussion on the origins of medicine in Ch. 2 (2.1.2).

### c Documents and Personal Letters

Although the *Uyūn* is essentially based on narrative sources and oral reports, Ibn Abī Uṣaybi'ah may have had access to at least one documentary source and to the personal correspondence of some physicians.

The biography of Jibrīl ibn Bukhtīshū‘ includes a long inventory of the goods and properties of the physician taken, according to Ibn Abī Uṣaybi‘ah, from Ibn Bukhtīshū‘’s personal account book: ‘An account book was found in Bukhtīshū‘ ibn Jibrīl’s cabinet containing records written by the secretary of the elder Jibrīl ibn Bukhtīshū‘, with corrections in Jibrīl’s handwriting’ (8.3.22). This may well be a secondary quote from an unacknowledged source, perhaps ‘Ubayd Allāh ibn Bukhtīshū‘’s *Manāqib al-aṭibbā*; but it is worth noting that Ibn Abī Uṣaybi‘ah decided to reproduce the entire document, describing in excruciating detail the wealth of the physician.

Ibn Abī Uṣaybi‘ah also refers to epistolary sources that may have been drawn from compilations. For instance, in the biography of Amīn al-Dawlah ibn al-Tilmīdh, he quotes from letters sent by Amīn al-Dawlah to his son (10.64.15), and to Hibat Allāh ibn al-Faḍl ibn Ṣā‘id (10.64.19.17), al-‘Azīz Abū Naṣr ibn Muḥammad ibn Ḥāmid (10.64.19.19), Ibn Aflaḥ (10.64.19.19), and Muwaffaq al-Dīn Abū Ṭāhir al-Ḥusayn ibn Muḥammad (10.64.19.19). He also quotes from letters addressed to Amīn al-Dawlah by Ibn al-Sharīf al-Jalīl (10.64.17.1) and Ibn Aflaḥ (10.64.19.18). All these epistolary interchanges contained poetry, as also does a letter written by certain secretary named Muwaffaq al-Dīn Hibat Allāh Abū l-Qāsim ibn ‘Abd al-Wahhāb ibn Muḥammad ibn ‘Alī, which includes an epigram reproduced in the biography of Amīn al-Dawlah ibn Ghazāl (15.49.6.2) that, according to Ibn Abī Uṣaybi‘ah, was copied from the handwriting of the author – we cannot say whether this was a letter or an edited volume of poems.

Ibn Abī Uṣaybi‘ah also had access to the correspondence that his father and uncle had with fellow physicians and explicit use of this family archive is acknowledged in the biography of ‘Abd al-Laṭīf al-Baghdādī, where he reproduces part of a letter that this physician sent to his father (15.40.7).

#### d *Oral Sources*

A proper study of oral sources in the *Uyūn* would require a separate essay; the following are only a few general remarks to provide some contextualisation.

The chapters on the pre-Islamic period and the beginning of Islam are almost entirely based on written sources, with very rare remarks based on personal communications, such as that of certain Jamāl al-Dīn al-Si‘irdī referred to in Ch. 1 who had told Ibn Abī Uṣaybi‘ah about a plant similar to the one mentioned by Galen. Chs. 8, 10, 11, and 12 have only a few minor comments based on oral communications.

It is in Ch. 13 where personal reports begin to play an important role. This chapter can be divided into two sections: biographies 13.1–13.66 follow to a great extent the *ṭabaqāt* of Ibn Juljul and are based on written sources; bio-

graphies 13.67–13.88, in contrast, were composed thanks to the oral information provided by an Andalusī traveller that Ibn Abī Uṣaybi‘ah met in Damascus in 643/1237.<sup>48</sup>

A simple look at the Appendix with the list of quotes and paraphrases suffices to show that Chs. 14–15 are for their most part based on personal experiences and oral reports, since a large number of the physicians included in these chapters were contemporaries of Ibn Abī Uṣaybi‘ah. These two last chapters abound in poetic quotation, but the scarcity of quotations of written sources contrasts with the rest of the work.

### Method and Treatment of Sources

Ibn Abī Uṣaybi‘ah has traditionally been regarded as an uncritical compiler. This contention stems from Müller’s study on the sources of the *‘Uyūn al-anbā’*, specifically from a paragraph praising the intellectual honesty of its author. Müller claims that Ibn Abī Uṣaybi‘ah’s references and his methodical identification of sources is entirely worthy of praise.<sup>49</sup> This diligence, however, is but the result of lacklustre scholarship. According to Müller, Ibn Abī Uṣaybi‘ah uncritically copies everything he finds with subservient mentality,<sup>50</sup> and that he shows lacunae in the fields of history and geography, and poor acquaintance with astronomy and mathematics.<sup>51</sup>

Müller’s analysis of the *‘Uyūn* was biased as a result of 19th-century Orientalist obsession with originality and decadence. This led him not only to overlook the active role of Ibn Uṣaybi‘ah as compiler and reject any originality in his work, but also to dismiss the medical thought of his fellow physicians altogether (‘Medical research was dead since Ibn Sinā’).<sup>52</sup> Müller’s opinion was echoed by Vernet in an article of the influential second edition of the *Encyclopaedia of Islam*, where he also presents the *‘Uyūn* as a mere collection of texts taken from previous sources:

48 See 13.63.2 and the corresponding footnote.

49 Müller, ‘Über Ibn Abī Oṣaybi‘a’, 270. The value of the *‘Uyūn* as repository of quotations from ancient texts had already been praised by scholars since its discovery; for an overview see Waly, *Drei Kapitel*, 1–19.

50 ‘Er schreibt seine Vorlagen, wie sie sind, gut oder schlecht, mit gradezu sklavischer Traue ab, ohne auch nur nächstliegenden Verbesserungen vorzunehmen’; see Müller, ‘Über Ibn Abī Oṣaybi‘a’, 271.

51 Müller, ‘Über Ibn Abī Oṣaybi‘a’, 271.

52 Müller, ‘Über Ibn Abī Oṣaybi‘a’, 263.

He based his work on the bibliographical productions of his predecessors (Ibn D̲j̲ul̲d̲j̲ul for example), and a comparison between their texts and that of Ibn Abī Uṣaybi‘a shows how he either copies them, very often literally, or summarizes them, and how this mass of raw material was amplified by successive additions.<sup>53</sup>

Vernet also denounced the biases of Ibn Abī Uṣaybi‘ah (the physician Ibn al-Nafis was not included in his book), and the author’s indulgence in poetic quotations that have nothing to do with the main topic of the book.

These negative opinions have been contested by other scholars, who present the *Uyūn* in a more positive light. Ullmann noted that this work was not conceived of as a history of a particular scientific discipline, but rather as a collection of biographies of relevant personalities in the field of medicine. Ibn Abī Uṣaybi‘ah’s acquaintance with fellow physicians, says Ullmann, allowed him to write an extraordinary cultural and historical portrait of his time.<sup>54</sup> In his *Ärztliches Leben und Denken im arabischen Mittelalter*, Bürgel also calls attention to Ibn Abī Uṣaybi‘ah’s role in the selection and critique of sources, rejecting Müller’s claim that this author copied uncritically.<sup>55</sup> Specifically, Bürgel points to Ibn Abī Uṣaybi‘ah’s use of different sources to write his biography of Ḥunayn ibn Ishāq and his discussion of the lifetimes of al-Rāzī and of Galen.<sup>56</sup>

The projection of concepts such as ‘originality’ and ‘criticism’ onto a 13th century work is anachronistic. A proper contextualization of the author’s method should rest on his engagement with the scholarly practices proper to his time,<sup>57</sup> and on the discussion of the medieval understanding of originality, borrowings, and ‘intellectual theft’,<sup>58</sup> which falls beyond the scope of this essay. A further problem is that the scholarship on the *Uyūn* has traditionally read this work against the background of medical literature or ‘proper’ histories of medicine, as if the literary contents of the text were but a superfluous embellishment. The notion of *adab*, as discussed, was central in Ibn Abī Uṣaybi‘ah’s conception of the ideal physician. He is very careful in his selection of anecdotes and poetry, and discusses the false attribution of verses in several

53 See *ET*<sup>2</sup> art. ‘Ibn Abī Uṣaybi‘a’ (J. Vernet).

54 Ullmann, *Medizin*, 232.

55 ‘Müller tut aber unserem Autor unrecht, wenn er ihm vorwirft, seine Vorlagen völlig unkritisch kopiert zu haben’; see Bürgel, *Ärztliches Leben*, xx–xxi.

56 Bürgel, *Ärztliches Leben*, xxi.

57 In general, see Rosenthal, *Technique and approach*.

58 See *ET*<sup>2</sup> art. ‘Sariḳa’ (W.P. Heinrichs). Medieval depictions of plagiarism might be found in Ullmann, *Der verstohlene Blick*, 174–183.

instances, but this has not been regarded as ‘criticism’ since it does not belong to the field of medicine.

The following sections aim at discussing the methodology followed by Ibn Abī Uṣaybi‘ah when dealing with the sources that we have surveyed above. But it should be emphasised that the *‘Uyūn* is a ‘literary history of medicine’ and the author’s aims and methods can only be properly understood if we approach this work as such.

#### a *Structure of the Entries and Combination of Sources*

The first chapter of the *‘Uyūn* is a rather contentious survey of the different points of view on the origins of medicine. This chapter may have been partly inspired by Galen’s work on sects and its Arab commentaries,<sup>59</sup> but its structure is similar to the *maqālāt* works that convey different, sometimes discordant opinions from various scholars. It ends with the exposition of the author’s own opinions.

Chapters 2 and 3 consist mainly of long lists of names due to the poor knowledge of the disciples of Hippocrates and other pre-Galenic physicians, but the rest of the chapters contain biographies of scholars. All these biographical entries present a rather similar structure: they begin with a customary eulogizing paragraph – in which the source of information is usually unacknowledged – followed by basic biographical information taken on most occasions from medical histories (Pethion, Yaḥyā al-Naḥwī, etc.), or from comprehensive bio-bibliographical works (Ibn Juljul, Ṣā‘id al-Andalusī, Ibn al-Nadīm). Subsequently, the author may complement the information with quotes – or paraphrases – taken from selected sources; these additions often consist of anecdotes that bear witness to the skills of the physician, his success at the court, or, more rarely, his piety. In the case of contemporaries or contemporaries of his teachers Ibn Abī Uṣaybi‘ah relies on oral reports and personal recollections.

These core biographical sections are normally followed by examples that illustrate the physician’s worth in the field of *adab*, understood in the broad sense of both literary education and good manners and morals; these examples may include poetry, witticisms, or – especially in the biographies of philosophers – aphorisms. The entries end with a list of books, which are sometimes glossed although the source of the bibliographical information is rarely acknowledged.

59 Ibn Riḍwān’s commentary on Galen’s *K. al-Firaq* is explicitly mentioned (1.7). This work has not come down to us, but Ibn Riḍwān deals with the story of medicine and its mythical prophetic origins in the unpublished *R. Fī Sharaf al-ṭibb*.



A paradigmatic example could be the biography of Abū l-Ṣalt Umayyah (13.58). It begins with a eulogizing paragraph providing basic biographical information for which no source is acknowledged (13.58.1), complemented with the story of Abū l-Ṣalt's imprisonment in Alexandria as related to Ibn Abī Uṣaybi'ah by Sadīd al-Dīn al-Mantīqī (13.58.2.1–13.58.2.2). Then, and as illustration of Abū l-Ṣalt's literary skills, Ibn Abī Uṣaybi'ah copies part of an epistolary interchange between Abū l-Ṣalt and Ibn al-Ṣayrafī, written in rhymed prosed and with epigrams (13.58.3.1–13.58.3.2); and poems written by Abū l-Ṣalt on various topics (13.58.4.1–13.58.4.9). The biography ends with the list of his works (13.58.5).

The use of sources in the different versions of the *Uyūn* also deserves comment. The additional information incorporated to Versions 2 and 3 of the work does not seem to be related to the availability of sources with one exception: Ibn al-Qifṭī. As discussed, the first version of the *Uyūn* was published before *Ta'riḫ al-aṭibba'* (or at least before it was known to our author) and Ibn Abī Uṣaybi'ah was only able to use Ibn al-Qifṭī in later versions. Versions 2 and 3 also have additional verses, and additional items in the book-lists; some of these additions may come from sources that were not previously available for Ibn Abī Uṣaybi'ah, but this cannot be known owing to the scarce references provided for these particular sections.

#### **b** *Quotation and Paraphrase*

As Müller claimed rather dismissively, Ibn Abī Uṣaybi'ah copied what he saw, reproducing the texts as he encountered them without correcting the Arabic. In terms of the fidelity to the original text, the quotations of the *Uyūn* are worthy of praise and have preserved traces of middle Arabic that other would have been polished by other scholars.<sup>60</sup>

Another trait that sets Ibn Abī Uṣaybi'ah apart from other compilers is the special attention he paid to acknowledging the origin of his information. This awareness is sometimes reflected in his comments about other physicians. When glossing on the *Comprehensive Book* (*K. al-Hāwī*), for instance, he states:

In it al-Rāzī gathers everything about diseases and their cures which he found to be dispersed among all other medical books from the Ancients and those who came after them until his own time and he attributes every quote to its source.

11.5.25 no. 1

<sup>60</sup> On the language of the *Uyūn*, see Müller, 'Text'.

A further reference to the acknowledgement of sources comes up in the biography of Muwaffaq al-Dīn Ya‘qūb ibn Siqlāb, who used to quote Galen at all times:

Whenever he was asked a question on some medical problem or a certain passage, whether difficult or otherwise, he would simply reply by saying ‘Galen says’ and quoting some of Galen’s utterances. For this he was greatly admired. Sometimes, when quoting some of Galen’s sayings, he even indicated such and such page of a certain chapter of Galen’s works, referring to the copy in his possession, for he had studied that copy so many times that he had become wholly accustomed to it.

15.43.1

A similar statement is also made about Ibn al-Bayṭār:

he never mentioned a drug without also citing in which chapter it is to be found in the book of Dioscorides or Galen, and even under which numbered item it appears amongst all the drugs mentioned in that chapter.

15.58.2

Referring to chapters, as Ibn al-Bayṭār did, was a rather common practice in medical scholarship; not so the mention of item numbers. Ibn Siqlāb’s references to the pages of his own copies of Galen is a curious rarity, impossible to implement in the pre-print era beyond the limits of one’s personal library. In a time were texts circulated in manuscript copies and particular passages were difficult to find, quotations were the best way of acknowledging the source material.<sup>61</sup> References to other works were rudimentary, but, rudimentary as it may have been, Ibn Abī Uṣaybi‘ah had a method.

### c *Acknowledged Quotations*

In general, direct quotations in which the source is explicitly mentioned are far more numerous than paraphrases. Almost all of them are introduced with the formula *qāla fulān*, although it is also possible to occasionally find *ḥakā fulān* or *ḥaddatha fulān*, which is a formula most commonly used for oral sources. In most biographical entries, these quotations are juxtaposed without any personal intervention.

61 See Rosenthal, *Technique and Approach*, 37–40.

Ibn Abī Uṣaybi‘ah usually provides the name of the authority and sometimes also the title of the work from which he is taking his information, but he is not consistent. If we take a look at the references to Ibn al-Nadīm we find that both name and title are given in most of the quotations (4.6.3.5, 6.1.2, 8.29.6, 10.1.6, 10.1.9, 10.4.2, 10.22.2, 15.5.9), but Ibn Abī Uṣaybi‘ah may simply refer to Ibn al-Nadīm (8.26.4, 10.1.12, 10.44.3, 11.4, three times in 15.5.9).

In other cases, probably assuming the familiarity of his audience with these works, Ibn Abī Uṣaybi‘ah does not provide the titles of the books he quotes. For instance, Ibn al-Dāyah (d. 265/878), the author of an often-quoted history of physicians is referred to as Yūsuf ibn Ibrāhīm (8.3.6, 8.3.11, 8.8.2, 8.8.3, 8.9, 8.26.14, 8.26), and once as ‘Yūsuf ibn Ibrāhīm the astrologer, known as Ibn al-Dāyah’ (8.3.10). The title of his work, *Akhbār al-aṭibbā’*, is never mentioned. This is also the case of the quotations from ‘Ubayd Allāh ibn Jibrīl’s *Manāqib al-aṭibbā’* and those from Yaḥyā al-Naḥwī’s history, which are introduced with the name of the authors only.

The quotations from the biographical works of Ṣā‘id al-Andalusī and Ibn Juljul deserve special mention. These authors are most of the times acknowledged with their names only, although the titles of their works are occasionally mentioned.<sup>62</sup>

#### d *Second-Hand Quotations*

There are several instances of second-hand or secondary quotations taken from compilations in which Ibn Abī Uṣaybi‘ah does not acknowledge the compiler, but rather quotes an utterance as if came directly from the original source. In Ch. 1, for instance, there is a long passage directly attributed to Andromachus, which is in fact a secondary quote taken from the *K. Diryāq*, itself unacknowledged (1.8). Ch. 2 has a quotation from Orosius’ *Historia adversus paganos*, a work surely unknown to Ibn Abī Uṣaybi‘ah, introduced with ‘*alā mā ḥakā Hur-ūsīyus ṣāhib al-qīṣaṣ*’ (2.1.2). This, like a following quote by Galen, was taken from not from Orosius’ or Galen’s works, but from Ibn Juljul’s *Ṭabaqāt al-aṭibbā’*, which is also unacknowledged.

Some of these secondary quotations can be traced back to Ibn al-Nadīm’s *K. al-Fihrist*, unacknowledged in these cases. In Ch. 2 Ibn Abī Uṣaybi‘ah quotes from Thābit ibn Qurrah using the formula ‘*wa-min khaṭṭ Thābit ibn Qurrah al-Harrānī lammā dhakara al-Baqāriṭah qāla*’. This quote does not come from an autograph consulted by Ibn Abī Uṣaybi‘ah, who always uses a verb in the first person in these cases (*wajadtu*, *ra’aytu*, *naqaltu*), but most likely from Ibn al-

<sup>62</sup> See the Appendix to this chapter for precise references.

Nadīm’s *K. al-Fihrist*, in which the words of Thābit are introduced by a similar rubric (*min khaṭṭ Thābit fī l-Baqāriṭah*).<sup>63</sup> A quote from some ancient history book in which Hippocrates is said to be contemporary of Kay Bahman, is also an unacknowledged second-hand quote from the *K. al-Fihrist* (4.1.5).

Since many of the works used by Ibn Abī Uṣaybi‘ah have not come down to us, it is impossible to pin down all these secondary quotations, but some quotes from 3rd/9th and 4th/10th century individuals introduced by *qāla* without further references are probably second-hand quotes taken from an unacknowledged source, perhaps Yūsuf ibn Ibrāhīm Ibn al-Dāyah’s lost history of physicians. This seems to be the case of the quotations attributed to Maymūn ibn Hārūn (8.3.13), Ishāq ibn Ḥunayn (8.20.3), an unidentified Abū ‘Alī al-Qiyānī (8.4.12, 8.14, 8.20.12), Ibrāhīm ibn al-‘Abbās ibn Ṭūmār al-Ḥāshimī (8.32.2–8.32.3), and Abū ‘Alī ibn Makīkhā (10.8.10).

### e *Beginning and Ending Quotations*

Medieval Arab authors are usually careful to mark the beginning of a quotation. The commonest formula to introduce these passages, also employed by Ibn Abī Uṣaybi‘ah on most occasions, is *qāla/ḥakā/ḥaddatha fulān* which often appears rubricated or overlined in red in manuscripts. When the relevance of a source or the value of the manuscript consulted needs to be emphasised, Ibn Abī Uṣaybi‘ah resorts to paraphrases with a verb in first person, such as *wajadtu* or *naqaltu*. This is a common formula to introduce quotations from autographs (*naqaltu min khaṭṭi-hi*).<sup>64</sup>

Marking the end of a quotation is an entirely different matter, and a major problem for editors. End of quotes are only occasionally indicated; they are sometimes marked with textual formulae, such as *intahā* or *qāla*, sometimes with rubrics in manuscripts.<sup>65</sup> Ibn Abī Uṣaybi‘ah is, in this regard, also rather methodical. On occasion, he may explicitly mark the end of the quote with the expression *hādha mā dhakarahu* or *hādha ākhar mā dhakarahu* (1.8, 5.1.13, 8.29.3, 11.13.4). But most biographical entries consist of juxtaposed quotations from sources and poetry in which the beginning of a new quote (*wa-qāla ...*) also marks the end of the previous one. When he glosses a quote or continues with his own narrative after a quotation, this transition is marked with verbs in the first person, usually *aqūlu* (‘I say’), or periphrasis with *naqaltu* (‘I copied’), *wajadtu* (‘I found’), etc.<sup>66</sup>

63 See Ibn al-Nadīm, *Fihrist* (Sayyid), 2/1:288.

64 See the references to autographs above in note 8.

65 See Rosenthal, *Technique and Approach*, 39.

66 On the use of these first-person formulae, see below p. 110.

### f *Unacknowledged Borrowings*

The majority of the quotations in the *Uyūn* are acknowledged. There is also a number of unacknowledged quotes and paraphrases that, although not identified with a specific reference, are contiguous or almost contiguous with acknowledged quotations. The most obvious example is offered by the chapter on al-Andalus, the first part of which is almost entirely based on Ibn Juljul and Šā'id al-Andalusī.

Most biographies of Ch. 13 begin with a paragraph that paraphrases one of these authors without acknowledgement and continues with an acknowledged quote. The use of Ibn Juljul and Šā'id al-Andalusī in biographies that only have a few lines is not always acknowledged, especially if they have been quoted before; for instance, biographies 13.41–13.49 are a slightly paraphrased quotation from Šā'id al-Andalusī, who is not mentioned in this section; and biographies 13.30–13.33 are also an unacknowledged borrowing from Ibn Juljul, to whom the brief biography 14.5, in fact a paraphrase from the *Ṭabaqāt al-aṭibbā'*, is also not attributed.

Another work occasionally paraphrased without acknowledgement is the *K. al-Aghānī*, but these paraphrases occur in proximity to acknowledged quotations from the work in Chs. 7 and 8.<sup>67</sup> Ibn al-Nadīm's *K. al-Fihrist*, despite being one of the most often quoted texts, is used without acknowledgement as the source of the biographies of Orbasius and his followers (5.2.1), of biographies 8.36–8.38, and of some passages in the biography of Abū l-Ḥasan Thābit ibn Qurrah (10.3.2.1–10.3.2.3, 10.3.12).

This practice suggests that Ibn Abī Uṣaybi'ah was particularly scrupulous in marking direct quotations and, usually, also isolated paraphrases; in contrast, the paraphrases that appear next to acknowledged quotations were not always identified. The lack of references in these cases cannot be interpreted as an attempt to conceal the origin of the information.

There is one exception to this rule. In Ch. 14 Ibn Abī Uṣaybi'ah quotes from a work that is neither acknowledged in this section nor mentioned in any other part of the *Uyūn al-anbā'*: Aḥmad ibn Yūsuf ibn Ibrāhīm Ibn al-Dāyah's *Sīrat Ibn Ṭūlūn* (14.3, 14.4.1–14.4.4). An unidentified work by Aḥmad Ibn al-Dāyah is quoted in 7.6, also his *R. fī l-mukāfa'ah* (8.29.13), and his *K. Ḥusn al-ʿuqbā'* (10.1.7).

The origin of book-lists is only acknowledged when they are part of larger quotations from bio-bibliographical sources, such as Porphyry, Ptolemy al-Gharīb, al-Jūzjānī, or Ibn al-Haytham.

67 See the Appendix for details.

### g *References and Cross-References*

Giving exact references to texts in manuscripts was impossible, but medieval authors divided their texts into units that helped locate quotations. Most of the works were divided into *maqālāt*, 'books' or 'sections', which in turn were divided into chapters, *abwāb*. Referring to a particular *maqālah* and a *bāb* to indicate the origin of quotes was a common practice in medical literature, especially for references to the Galenic and the Hippocratic corpus. Other extended works such as Ibn al-Nadīm's *K. al-Fihrist* also used these divisions.

Glimpses of this kind of scholarly awareness can be perceived in Ibn Abī Uṣaybi'ah's treatment of book-lists, where he often notes the number of *maqālāt* of every book, and in a few quotations, especially from Galenic works. For instance, he quotes from Galen's *K. al-Akhlāq* referring to the first *maqālah* (4.1.3.4, 5.1.6), from the first *maqālah* of Galen's *Commentary on the Prognosis* (4.1.9.2, 52), from the first *maqālah* of Porphyry's *History of Philosophers* (4.3.3), from the second *maqālah* of Galen's *On the Opinions of Hippocrates and Plato* (4.5.4); he locates a reference to Galen's first visit to Rome 'at the very start of the first section (*maqālah*) of the *Anatomical Procedures*' (5.1.8.2), and reproduces a quote from Ibn al-Muṭrān with a reference to the fourth *maqālah* of Galen's *Anatomy According to the Views of Hippocrates* (5.1.14). These are, however, exceptions. Ibn Abī Uṣaybi'ah's references to the quoted works do not follow the medical practice. His aim is not to help the reader to find a particular text in a referenced work, but rather to quote texts by giving credit to their authors.

Referrals to other books and cross-references to sections of the *Uyūn* are also rare. The *Uyūn* consists, in its major part, of a series of biographies that can be read independently. There are no explicit cross-references to other biographies and chapters of the work, even when the author makes remarks about previous discussions. For instance, Ibn Abī Uṣaybi'ah refers to the claim that Hippocrates was 'the first to consign the art of medicine to written works' when he points out that the report of Yaḥyā al-Naḥwī contradicts that (3.5), but he does not refer the reader to Ch. 2, where this was discussed.

References to other works are also exceptional and circumscribed to catalogues and to Ibn Abī Uṣaybi'ah's own books. At the very end of the biography of Galen, Ibn Abī Uṣaybi'ah states: 'Should anyone wish to refer to their titles or to Galen's aim in each of them, he may consult this book [i.e. his *Pinax*]' (5.1.40). In the biography of al-Rāzī, Ibn Abī Uṣaybi'ah also refers the reader to a book of his entitled *Anecdotes of Physicians in Treating Illnesses* (*K. Ḥikāyāt al-aṭibbā' fī 'ilā-jāt al-adwā'*), in which he has collected further anecdotes about this physician (11.5.13); he does the same in the biography of al-Badī' al-Aṣṭurlābī, in this case

referring to another book of his that has not come down to us either, entitled *The Correct Predictions of the Astrologers* (*K. Iṣābāt al-munajjimīn*) (10.67.3)

### h *Editing Quotes*

Since most of the works quoted by Ibn Abī Uṣaybi‘ah are lost, it is impossible to assess the accuracy of all his quotations and to detect possible editions. The collation of his text with extant works shows that he had a deep respect for his sources. There are only a couple of instances in which quotations seem to have been edited.

The first of them is a quote from ‘Ubayd Allāh ibn Jibrīl about the origins of medicine that contains a citation from Galen (in 5.1.9–10). It is likely that Ibn Abī Uṣaybi‘ah has edited the quotation from the *Akhbār al-aṭibbā’* by amplifying the citation of Galen. A second case occurs in Ch. 10, where a quote from Ibn al-Nadīm’s *K. al-Fihrist* seems to have been expanded in Version 3 of the *Uyūn* using Ibn al-Qiftī’s *Ta’rīkh al-ḥukamā’*:

The scribe Ibn al-Nadīm of Baghdad says in *The Catalogue* (*K. al-Fihrist*)<sup>68</sup> that the Caliph al-Qāhir bi-Allāh urged Sinān ibn Thābit ibn Qurrah to convert to Islam whereupon he fled to Khorasan for fear of the Caliph. Subsequently, however, he did convert, and returned to Baghdad a Muslim, where he died.

10.4.2

The version in Ibn al-Qiftī, found also in Ibn Abī Uṣaybi‘ah’s *musawwadah* and in Ms R, reports the caliph request and adds:

but he [i.e. Sinān] strongly refused. Then al-Qāhir threatened him and Sinān, fearing him and the severity of his strength, entered Islam and settled for a time. Then he witnessed something from al-Qāhir that frightened him and he fled to Khorasan.<sup>69</sup>

Ibn Abī Uṣaybi‘ah also adds supplementary information to book-lists. These sections often come from unacknowledged catalogues and the additions from the author’s hand can only be noticed when he makes them explicit, usually with a verb in first person. The most relevant examples concern the book-lists taken from classical catalogues which are supplemented by a further list of

68 Ibn al-Nadīm, *Fihrist* (Sayyid), 2/1:313.

69 Ibn al-Qiftī, *Ta’rīkh al-ḥukamā’*, 190.

works known to Ibn Abī Uṣaybi‘ah and not included in the *pinax*. For instance, in the list of Aristotle’s works, taken from Ptolemy al-Gharīb, Ibn Abī Uṣaybi‘a appends a supplementary list with works not mentioned by Ptolemy that he had personally seen, most of them apocrypha (4.6.13.3).

### i *Critique of Sources*

Scholarly appreciation for Ibn Abī Uṣaybi‘ah rests on the assumption that he was, above all, a trustworthy and methodical amanuensis who did not engage in textual or source criticism. It is true that most of the biographies consist of a collection of information from varied sources that the author rarely discusses. But this contention overlooks two main facts. First, the *‘Uyūn* is a ‘literary history of medicine’ aimed, among other things, at conveying an ideal image of the physician in which *adab* plays a crucial role; it cannot be compared indiscriminately with biographical works more focused on the history of science, such as Ibn Juljul’s and Ṣā‘id al-Andalusī’s *ṭabaqāt*, let alone with scientific works in which scholarly practices are driven by different aims and rely on different methodologies. Second, the critical approach of Ibn Abī Uṣaybi‘ah is evident in his treatment of some sources, notably classical works dealing with pre-Islamic medicine, and also poetry.

There are several instances in the *‘Uyūn* in which discordant reports are weighed against each other, especially when the reports are contradictory. The first occurrence of contradictory reports is in the biography of Asclepius (2.1.3) in which Ibn Abī Uṣaybi‘ah points out that al-Mubashshir ibn Fātik claims once that Asclepius was a pupil of Hermes, whilst on another occasion he says that:

Asclepius was a man of the antediluvian age, and that he was a pupil of Agathodaemon the Egyptian. Agathodaemon figured among the Greek and Egyptian prophets. The name means ‘the fortunate’.<sup>70</sup>

The claim that Asclepius brought the art of medicine to the Greeks is also contrasted with a statement from Abū Ma‘shar’s *K. al-Ulūf*:

This Asclepius was not the first practitioner of the art of medicine to be deified. Furthermore, he was not the originator of that art: he learned it from his predecessors, walking the path that they had trodden.

2.1.3

<sup>70</sup> A Greco-Egyptian god who is represented in Arabic tradition as one of the ancient Egyptian sages. On his importance as an authority in the occult sciences, see *EI*<sup>2</sup> art. ‘Aghāt-hūdhīmūn’ (M. Plessner).



This statement is followed by other reports on the life of Asclepius – sometimes contradictory – from Yaḥyā al-Naḥwī, Thābit ibn Qurrah, and the Ps.-Galenic *Commentary on Hippocrates' Oath* (2.1.5). In this case, Ibn Abī Uṣaybi'ah does not express his own opinion, he simply collects reports that might convey discordant opinions.

The same procedure is followed when discussing the lifetime of Aristotle:

The *shaykh* Abū Sulaymān Muḥammad ibn Ṭāhir ibn Bahrām al-Manṭiqī<sup>71</sup> in his *Annotations (Ta'ālīq)* states that, 'Theophrastus was appointed by Aristotle, who lived sixty-one years. As for Plato, he lived a long life'. Ibn al-Nadīm al-Baghdādī, in turn, says in his *Catalogue (K. al-Fihrist)* that 'Aristotle died when he was sixty-six years old'.<sup>72</sup> And Ishāq [ibn Ḥunayn] claimed that Aristotle lived sixty-seven years.

4.6.3.5

On other occasions, Ibn Abī Uṣaybi'ah intervenes in the discussion casting doubt on the quality of the information. For instance, after quoting the anecdote about Polemon's physiognomical assessment of Hippocrates, he adds: 'I [i.e., Ibn Abī Uṣaybi'ah] say: This story has also been told about the philosopher Socrates and his students.' (4.1.6).

The most relevant example is perhaps his engagement with Yaḥyā al-Naḥwī's *Ta'rikh*. This work, also used extensively by Ishāq ibn Ḥunayn, was one of the few comprehensive sources for the history of Greek medicine available for Arab historians, at least in the time of Ibn Abī Uṣaybi'ah. But its information proved to be often contradictory when compared with other sources, some of them judged to be more reliable, such as Galen. The first reference in which the contradictions between Yaḥyā al-Naḥwī and other sources are explicitly noted occurs in the section on the disciples of Hippocrates. The legendary reports on Hippocrates' life discussed in Ch. 2 present him as the saviour of the art of medicine and the first physician who composed medical books. Yaḥyā al-Naḥwī's account is contradictory:

I – Ibn Abī Uṣaybi'ah – say: John the Grammarian's account of these works, assuming it is accurate and that they really were composed as he asserts, is a refutation of those who allege that Hippocrates was the first

71 Al-Sijistānī al-Manṭiqī is the author of the *Ṣiwān al-ḥikmah*. See his biography at Ch. 11.7.

72 See Ibn al-Nadīm, *Fihrist*, ed. Tajaddud, 309; ed. Sayyid, ii:159.

to consign the art of medicine to written works, because the individuals who composed them were much earlier than Hippocrates.

3-5

The differences between Yaḥyā al-Naḥwī and other sources are also raised in the section on the disciples of Hippocrates, fourteen according to Yaḥyā, twelve according to other sources (4.1.10.1). The most critical remarks against this chronicler, however, occur in the biography of Galen, where his information is contrasted with the many autobiographical accounts scattered in the Galenic corpus. In Ibn Abī Uṣaybi'ah's own words,

The length of Galen's life was 'eighty-seven years. He was a youth and a student for seventeen years and a scholar and a teacher for seventy years'. So runs the account of John the Grammarian. In the same way I have based myself on John's reports for the divisions in the lives of the previously mentioned great master physicians down to my own time with respect to their studying and their teaching.<sup>73</sup> This matter requires careful scrutiny for information on it cannot be restricted, as has been indicated. Indeed, logic dictates that some of it is inconceivable and this includes his information that Galen was a youth and a student for seventeen years and a scholar and a teacher for seventy years. The only way to check what he says is to use the reports of Galen himself. Following statements by someone like Galen about himself is preferable to following the words of someone else about him.

5.1.3

The sections of poetry also contain occasional examples of source criticism, especially concerning the authorship of the poems. For instance, Ibn Abī Uṣaybi'ah notices that a poem by Ibn Shibl al-Baghdādī of philosophical tenor is sometimes wrongly attributed to Ibn Sīnā (10.5.1.2); in the entry on Muḥammad ibn al-Mujallī al-'Antarī he discusses how a poem has been also attributed to Ibn Sīnā and Ibn Buṭlān (10.69.3.1). In the biography of Ibn Sīnā, Ibn Abī Uṣaybi'ah also expresses some doubts about the attribution to Ibn Sīnā of a poem foreseeing the advent of the Mongols; perhaps due to his own interest in astrology he concludes: 'God knows best if al-Shaykh al-Ra'īs really composed this poem or someone else, but it occurred to me that I should quote the poem here, whether it is by Ibn Sīnā or someone else.' (11.13.7.9).

73 Cf. Rosenthal, 'Ishāq ibn Ḥunayn', p. 66/76.

## j *First-Person Interventions*

In addition to the aforementioned cases in which Ibn Abī Uṣaybi‘ah, explicitly or implicitly, pointed out to contradictions in the sources, there are other explicit authorial interventions that deserve attention.

### 1 Introductory Formulae with Verbs in First Person

These formulae are often used to mark the end of a quotation and the beginning of a new one. On most occasions, however, they introduce personal remarks about the information previously given, or emphasise the contradictory or complementary nature of two different pieces of information.

The verb *aqūlu* sometimes marks the end of citation or the beginning of a new quote, but it might have other uses. The first chapter begins with a statement in first person introduced by *aqūlu* and contains several sections in which the author speaks using the first singular or plural person. In the rest of the chapters the formula *aqūlu* may be used to mark the author's glosses to citations, names, and titles; and to introduce personal opinions and experiences, such as his discussion of the contradictory reports on Galen's lifetime (5.1.4).

The formulae *naqaltu* and, less often, *wajadtu* may also mark a transition often a citation, but they are especially used when Ibn Abī Uṣaybi‘ah emphasizes that his source was an autograph.<sup>74</sup> This is the usual formula to introduce unidentified sources, referred to as *ba‘ḍ al-tawārikh* (8.3.9, 8.4.3, 8.12.2), *ba‘ḍ al-kutub* (8.4.13), *ta‘rikh mukhtaṣar qadīm* (5.1.8.2), or *ba‘ḍ tawārikh al-naṣārā* (6.1.3).

### 2 Personal Opinions

The expression of personal opinions referring to sources is extremely rare. But there is one instance in which the voice of the author let itself be clearly heard and guides his selection of sources. In Ch. 1, Ibn Abī Uṣaybi‘ah surveys the different thesis concerning the origins of medicine (1.4), but he himself holds the opinion that medicine is God's gift to His creation, since it has been directly conveyed by prophets (1.5), revealed in dreams (1.6, 1.7), or might stem from divinely inspired instincts that are especially observable in animals (1.11); but he also acknowledges that large part of it has been acquired by mere chance (1.8, 1.9), or empirical observation (1.10) and has evolved over time.

The veracity of reports is discussed in a couple of instances by appealing to personal experiences. A story told by Galen in *On Laxative Drugs* about a plant that produces nose-bleeding is confirmed with a personal report about a plant

<sup>74</sup> See occurrences above footnote 8.

with similar effects, although Ibn Abī Uṣaybi‘ah is unable to say whether the drug mentioned by Galen is the same one about which he has been informed (1.3.1). A second example is the claim that al-Rāzī had been a moneychanger before becoming a physician. Ibn Abī Uṣaybi‘ah proves the accuracy of this report stating:

It is said that early in his life al-Rāzī was a moneychanger. This is supported by an old manuscript I have seen of al-Rāzī’s book *al-Manṣūrī*, which has pages missing at the end and is badly deteriorated with age. Its title is in the same script as the rest of it and is as follows: ‘*The Manṣūrī Compendium, composed by Muḥammad ibn Zakariyyā al-Rāzī the moneychanger (Ṣayrafi)*. The owner of the manuscript said that it was in the handwriting of al-Rāzī.’

15.5.18

### 3 Biases and Censorship

For many scholars, the first name that comes to mind when the *‘Uyūn* is mentioned is a physician about whom Ibn Abī Uṣaybi‘ah does not say a single word: Ibn al-Nafīs. One of the flaws denounced by Vernet in his article in the *Encyclopaedia of Islam* was precisely ‘the one-sidedness of the choice of subjects: he provides no mention of persons such as Ibn Nafīs, who, like him, was a pupil of Ibn [*sic*] al-Dakhwār (d. circa 628/1230), but whom he disliked.’<sup>75</sup>

This omission was also noted by medieval scholars and the biographies of Ibn al-Nafīs taken from other sources have been sometimes added in the margins of the manuscripts of the *‘Uyūn*.<sup>76</sup> We do not really know Ibn Abī Uṣaybi‘ah’s reason for not including Ibn al-Nafīs in his collection of biographies. For all the relevance of Ibn al-Nafīs, this omission only does not justify Vernet’s contention. But there are other biases and omissions that deserve attention.

The arbitrariness behind the selection of materials in this kind of collection is always difficult to assess. It depends to a great extent on the availability of sources, which in the case of the *‘Uyūn* is especially relevant in some chapters. For instance, the chapter on al-Andalus essentially relies, in terms of written sources, on Ibn Juljul’s *Ṭabaqāt al-aṭibbā’*. As noted by Balty-Guesdon, Ibn Juljul only pays attention to eastern scholars active during the pre-Buyid period and excludes eminent Andalūsī physicians who served under Abū ‘Āmir al-Manṣūr (d. 392/1002) such as ‘Arīb ibn Sa‘īd (d. ca. 369/980).<sup>77</sup> Ibn Abī Uṣaybi‘ah inher-

<sup>75</sup> *ET*<sup>2</sup> art. ‘Ibn Abī Uṣaybi‘a’ (J. Vernet).

<sup>76</sup> See Appendix 1.

<sup>77</sup> Balty-Guesdon, ‘Les *Ṭabaqāt al-Aṭibbā’*’.

its Ibn Juljul biases. Moreover, the last biographies of this chapter are based on the oral reports of Abū Marwān al-Balkhī, a scholar from Seville, and almost all these physicians are from or have affiliation with this city. This chapter is affected by a twofold bias that should not be attributed to Ibn Abī Uṣaybi‘ah.

Other omissions point to different constraints. The biographies of Amīn al-Dawlah ibn Ghazāl (15.49) and Rafī‘ al-Dīn al-Jīlī (15.20) are especially relevant in this regard. The first version of the *‘Uyūn*, dedicated to Amīn al-Dawlah, did not have an entry on al-Jīlī, even though he was a notable physician and personal friend of Ibn Abī Uṣaybi‘ah. His biography, added to Versions 2 and 3 of the work, has a Pirandellian anecdote in which this physician complained about not having been included in Ibn Abī Uṣaybi‘ah’s book. We also learn from this biography that al-Jīlī had earned the enmity of the vizier Amīn al-Dawlah, who had him thrown down a cliff. Ibn Abī Uṣaybi‘ah’s decision of not including a biography of al-Jīlī in the version of his work dedicated to Amīn al-Dawlah was most likely an act of prudence. A comparison of the treatment of Amīn al-Dawlah in the first, dedicated version and in later versions of the work supports this hypothesis: whilst the biography of the dedication is, in fact, a eulogy,<sup>78</sup> the biography in Versions 2 and 3, written after the death of Amīn al-Dawlah and in which the dedication disappears, includes negative information. This is an obvious case of self-censorship that may also have influenced the way in which other biographies were written and the identity of the physicians included in different versions of the work.

If we turn to the kind of information conveyed in the *‘Uyūn*, it is evident that Ibn Abī Uṣaybi‘ah tried to protect the image of physicians, and he occasionally dismisses the veracity of sources that might damage the reputation of his admired figures. In the biography of Galen, for instance, he quotes from an unknown source in which the death of Galen was attributed to a diarrhoea that he misdiagnosed and was unable to cure. Ibn Abī Uṣaybi‘ah claims that this is a fictional, fabricated story (*hādhihi al-ḥikāyah aḥṣabuhā mufta‘alah ‘an Jālīnus*) (5.1.22). Likewise, in his biography of his admired al-Rāzī Ibn Abī Uṣaybi‘ah never mentions the physician’s polemical opinions on prophecy and the reports about al-Rāzī’s unbelief are strongly contested in a gloss to a work entitled ‘On publicizing his claims about the vices of the Saints’ (*K. fīmā yarū-muhu min iẓhār mā yadda‘ī min ‘uyūb al-awlīyā*):

I – Ibn Abī Uṣaybi‘ah – say that this book, if he did indeed compose it (and God only knows), may have been composed by an evil opponent of

<sup>78</sup> This biography has been edited and translated as an addendum to Ch. 15.49.

al-Rāzī and attributed to him so that whoever comes to see it or hear of it will form a bad opinion of al-Rāzī. Al-Rāzī, however, is far above having any dealings with such a subject or compiling a work on this matter. Even some of those who criticize al-Rāzī – or rather excommunicate him – such as ‘Alī ibn Riḍwān<sup>79</sup> of Egypt and others name this book *al-Rāzī’s book on the false-miracles of the Prophets* (K. *al-Rāzī fī makhārīq al-anbiyā’*).

11.5.23 no. 166

A further example is his rejection of Ṣā’id al-Andalusī’s critiques against the works of al-Kindī:

I – Ibn Abī Uṣaybi’ah – would say that what Judge Ṣā’id has said about al-Kindī is unjust and does not detract from al-Kindī’s knowledge, nor should it prevent the people from studying his books and deriving benefit from them.

10.1.8

Conversely, the immorality of Yūḥannā ibn Masawayh is explained by appealing to his lack of religion:

I say that Ibn Māsawayh acted in that way because he was deficient in virtue, in religion, and fidelity. He was not a Muslim, but he did not even hold to his own religion, as is evident from the stories given above related by Yūsuf ibn Ibrāhīm. No sensible person should give credit to, nor a prudent person rely upon, someone who does not have a religion which he follows and to which he is bound.

8.26.18

Despite this argument based on the poor religiosity of Ibn Māsawayh, Ibn Abī Uṣaybi’ah is also conspicuously scrupulous about theological debates. He quotes hadiths transmitted by physicians who also excelled in this field but avoids engaging on the discussion of prophetic medicine<sup>80</sup> and does not quote any theological source in his discussion of prophecy. His defence of medicine as a revealed science in Ch. 1 is based on the works of physicians, especially, the Ps.–Galenic *Commentary of Hippocrates’ Oath*; and, more relevantly,

79 See his entry Ch. 14.25.

80 Prophetic medicine was already an unavoidable topic in the time of Ibn Abī Uṣaybi’ah; on the works on *al-ṭibb al-nabawī*, see Ragab, *Piety and Patienthood*, 46–94.

his defence of the superiority of prophecy over knowledge relies on the Ps.–Platonic *K. al-Nawāmīs* (7.2.2).

### Appendix: Identified Written Sources

This appendix lists all the sources employed by Ibn Abī Uṣaybi‘ah in constructing the *Uyūn al-anbā’*. Some of the sources are acknowledged and some not. The authors are listed alphabetically, with chapter and section references. Those quotations that are acknowledged will be indicated by (a.q.), with acknowledged paraphrases indicated as (a.p.); (a.s.q.) indicates acknowledged secondary quote. Unacknowledged quotations will be marked (u.q.) and unacknowledged paraphrases (u.p.). Poetry is not included unless there is explicit reference to a written source.

- ‘Abd al-Laṭīf al-Baghdādī, aphorisms copied from various works – 15.40.8 (a.q.)
- ‘Abd al-Laṭīf al-Baghdādī, autobiography (*sīratuhu*) – 15.40.2–15.40.4 (a.q.)
- ‘Abd al-Laṭīf al-Baghdādī, *Kitāb al-Ifādah wa-l-ītibār fī l-umūr al-mushāhadah wa-l-ḥawādith al-mu‘āyanah bi-arḍ Miṣr* (*Information and Details about Events Witnessed and Incidents Observed in the Land of Egypt*) – 15.40.5 (acknowledged used of the book to provide biographical information); 15.40.6 (a.q.)
- ‘Abd al-Laṭīf al-Baghdādī, letter sent to Ibn Abī Uṣaybi‘ah’s father – 15.40.7 (a.q.)
- ‘Abd al-Laṭīf al-Baghdādī, unidentified source – 10.64.3 (a.q.); 10.66.4 (a.q.); 11.21 (a.q.)
- ‘Abd al-Malik ibn Zuhr, *K. al-Taysīr fī l-mudāwāh wa-l-tadbīr* (*Facilitation of Treatment and Regimen*) – 1.7 (a.q.)
- Abū ‘Alī ibn Makikhā, unidentified source – 10.8.10 (a.q., likely a secondary quote)
- Abū ‘Alī al-Qiyānī, personal report – 8.4.12 (a.s.q. taken from unknown source); 8.14 (a.s.q.; no reference to source); 8.20.12 (a.s.q.; no reference to source); 8.29.10 (a.q.; no reference to source)
- Abū Bakr al-Khālīdī and Abū ‘Uthmān al-Khālīdī, *K. al-Tuḥaf wa-l-hadāyā* (*Book of Gifts and Precious Things*) – 8.26.15 (a.q.)
- Abū l-Barakāt al-Baghdādī, *al-Mu‘tabar* (*Lessons in Wisdom*) – 1.11 (a.p.)
- Abū l-Faḍl ibn ‘Abd al-Karīm al-Muhandīs, *M. Fī ru‘yat al-hilāl*, (*Treatise on the sighting of the new moon*) – 15.33 (a.q.)
- Abū l-Faraj al-Iṣfahānī, *K. al-Aghānī* (*Book of Songs*) – 7.2.3 (u.q. likely); 7.2.4 (a.q.); 7.5.1–7.5.5 (a.q., a.p.); 8.7 (a.p.)
- Abū Ḥafṣ al-Kirmānī, *Akhbār al-Barāmīkah* (*History of the Barmakids*) – 12.5 (a.q.)
- Abū l-Ḥasan ‘Alī ibn ‘Abd al-‘Azīz ibn al-Imām, prologue to the collected works of Ibn Bājījah – 13.59.2.1–13.59.2 (a.q.)
- Abū Ishāq Ibrāhīm al-Ṣābī, unidentified source – 10.3.7 (a.q.)
- Abū Ja‘fār Aḥmad ibn Muḥammad ibn Abī l-Ash‘ath, *K. al-Adwīyah al-mufradah* (*On simple drugs*) – 10.46.4 no. 1 (a.q.)

- Abū Ja'far Aḥmad ibn Muḥammad ibn Abī l-Ash'ath, *K. al-Ghādhi wa-l-mughtadhī (On Food and Nutrition)* – 15.3.1.3 (a.q.)
- Abū l-Khaṭṭāb Muḥammad ibn Muḥammad ibn Abī Ṭālib, *K. al-Shāmil fī l-ṭibb (The Comprehensive Book of Medicine)* – 10.37.4 (a.q.); 10.58.2 (a.p.); 11.8.3 (a.q.)
- Abū Maṣṣūr al-Tha'ālibī, *Tatimmat al-yatīmah (A Completion of the Unique Book of its Time)* – 11.9.1 (a.q.)
- Abū Ma'shar, *Kitāb al-ulūf (Book of Thousands)* – 2.1.1 (a.q.); 2.1.3 (a.q.); 2.1.4 (a.q.); 12.2 (a.q.)
- Abū Muḥammad Badr ibn Abī l-Iṣba', personal reports – 8.4.6–8.4.7 (a.s.q. from unknown source)
- Abū l-Qāsim 'Alī ibn Sulaymān ibn al-Ṣayrafi, likely *Qānūn dīwān al-rasā'il (Rules of the Chancellery)* – 13.58.3.1–13.58.3.4 (a.q.)
- Abū Sahl al-Masīḥī, *K. Fī izhār hikmat Allāh fī khalq al-insān (On the Manifestation of God's Wisdom in the Creation of Man)* – 11.12 (a.q.)
- Abū Sa'īd al-Ḥasan ibn Aḥmad ibn 'Alī, *K. Warṭat al-ajillā' min hafwat al-aṭibbā' (The Perils of Patricians due to the Errors of Physicians)* – 10.13.5 (a.q.)
- Abū Sa'īd Shādhān ibn Baḥr, *K. al-Mudhākarāt (Book of Memoranda)* – 10.1.5 (a.q.)
- Abū Sa'īd Zāhid al-'Ulamā', *K. Fī l-bīmāristānāt (On Hospitals)* – 11.5.2 (a.q.)
- Abū l-Ṣalt Umayyah ibn Abī l-Ṣalt, *al-Risālah al-Miṣriyyah (Egyptian Epistle)* – 14.27.2–14.27.3 (a.q.)
- Abū Sulaymān al-Sijistānī, *Ta'āliq (Annotations)* – 2.1.1 (a.q.); 4.6.3.5 (a.q.); 6.1.2 (a.q.); 15.1.3.1 (a.q.)
- Abū Sulaymān al-Sijistānī, unidentified source – 8.29.5 (a.s.q. taken from Ibn al-Nadīm, who quotes from certain Ḥasan ibn al-'Abbās al-Ṣanādīqī)
- Abū 'Ubayd al-Jūzjānī, biography of Ibn Sīnā – 11.13.2.1–11.13.3.19 (a.q.)
- Abū 'Ubayd al-Qāsim ibn Sallām al-Baghdādī, *K. al-amthāl (Book of Proverbs)* – 7.5.5 (a.q.)
- Abū Yaḥyā al-Yasa' ibn 'Īsā ibn Ḥazm ibn al-Yasa' in *The Book that Declares the Good Qualities of the People of the West (al-Mu'rib 'an maḥāsīn ahl al-Maghrib)* – 13.40 (a.p.); 13.52 (a.p.); 13.61.2.2 (a.q.)
- Aḥmad ibn al-Ṭayyib al-Sarakhsī, *K. al-Lahw wa-l-malāhī (Amusement and Entertainment)* – 8.29.11 (a.q.)
- Aḥmad ibn Yaḥyā al-Makkī, *K. al-Mujarrad fī l-aghānī (Book of Songs Only)* – 8.3.23 (a.q.; misattributed to Abū l-Faraj al-Iṣbahānī)
- Aḥmad ibn Yūsuf ibn Ibrāhīm ibn al-Dāyah, unidentified source – 7.6 (a.q.)
- Aḥmad ibn Yūsuf ibn Ibrāhīm ibn al-Dāyah, *R. fī l-mukāfa'ah (Epistle on Recompense)* – 8.29.13 (a.p.)
- Aḥmad ibn Yūsuf ibn Ibrāhīm ibn al-Dāyah, *K. Ḥusn al-'uqbā (Book of Fortunate Outcome)* – 10.1.7 (a.q.)
- Aḥmad ibn Yūsuf ibn Ibrāhīm Ibn al-Dāyah, *Sīrat Aḥmad ibn Ṭūlūn (History of Ibn Ṭūlūn)* – 14.3 (u.p.); 14.4.1–14.4.4 (u.p.)



- ‘Alī ibn Yūsuf ibn Abī l-Ma‘ālī Sa‘d ibn ‘Alī al-Ḥazīrī, *K. Zīnat al-dahr* (*The Adornment of the Age*) – 10.65.3 (a.q.)
- Amīn al-Dawlah ibn Ghazāl, letter to the vizier Burhān al-Dīn – 15.49.6.2 (a.q.)
- Amīn al-Dawlah ibn al-Tilmīdh, letter to al-‘Azīz Abū Naṣr ibn Muḥammad ibn Ḥāmid – 10.64.19.19 (a.q.)
- Amīn al-Dawlah ibn al-Tilmīdh, letter to Ibn Aflaḥ – 10.64.19.19 (a.q.)
- Amīn al-Dawlah ibn al-Tilmīdh, letter to Muwaffaq al-Dīn Abū Ṭāhir al-Ḥusayn ibn Muḥammad – 10.64.19.1 (a.q.)
- Amīn al-Dawlah ibn al-Tilmīdh, letter to his son – 10.64.1 (a.q.)
- Amīn al-Dawlah ibn al-Tilmīdh, letter to Jamāl al-Ru‘asā’ Abū l-Faṭḥ Hibat Allāh ibn al-Faḍl ibn Ṣā‘id – 10.64.19.17 (a.q.)
- Amīn al-Dīn Abū Zakariyyā Yahyā ibn Ismā‘īl al-Bayyāsī, unidentified source – 15.17 (a.q.)
- Anonymous, *K. al-Diryāq* (*Book of Antidotes*) – 1.8 (s.q. attributed to Andromachus the Younger; the *K. al-Diryāq* is not acknowledged).
- al-‘Antarī, *al-Nawr al-mujtanā* (*The Blossom Plucked*) – 10.69.3.1 (reference to the work to confirm authorship of poem)
- al-Bayhaqī, *Mashārib al-tajārib wa-ghawārib al-gharā’ib* (*Draughts of Experiences and Waves of Wonders*) – 5.1.5 (a.q.)
- al-Bīrūnī, *K. al-jamāhir fi ma‘rifat al-jawāhir* (*Collected Information on Precious Stones*) – 8.4.11 (a.q.)
- Bulmuzaḥfar ibn Mu‘arrif, unidentified source – 11.5.15 (a.q.); 11.5.21 (a.q.)
- Dioscorides, *Hayūlā ‘ilāj al-ṭibb* (*De materia medica*) – 1.11 (a.p.); 4.1.11.1 (a.q.)
- Eusebius of Caesarea, unidentified source – 5.1.8.1 (a.s.p., likely taken from ‘Ubayd Allāh ibn Jibrīl)
- Fakhr al-Dīn al-Rāzī, *Waṣīyyah* (*Testament*) – 11.19.6.1 (a.q.)
- al-Fārābī, *du‘ā’* (prayer) – 15.1.4 (a.q.)
- al-Fārābī, *Iḥṣā’ al-‘ulūm* (*Enumeration of Sciences*) – 4.6.5.1 (a.q., no reference to title)
- al-Fārābī, unidentified source – 15.1.2 (a.q.)
- Galen, *Akhlāq al-nafs* (*Character Traits*) – 4.1.3.4 (a.q.); 5.1.6 (a.q.)
- Galen, *Bīnaks*, i.e., *Pinax* (*On my own Books*) – 2.1.2 (a.q.); 5.1.9–5.1.10.2 (a.q.); 5.1.28 (a.p.); 5.1.37 no. 21 (a.q., title not given)
- Galen, *K. Fī l-adwiyah al-mus’hilah* (*Laxative drugs*) – 1.2 (a.p.).
- Galen, *K. Fī l-amrāq al-‘asirat al-bur’* (*Diseases That Are Difficult to Cure*) – 5.1.19 (a.q.)
- Galen, *K. Fī anna al-akhḃār min al-nās qad yantafī‘una bi-‘aḍā’ihim* (*The Best People Can Derive Benefit From their Enemies*) – 5.1.30 (a.q.)
- Galen, *K. Fī ārā’ Abuqrāt wa-Aflāṭūn* (*On the Opinions of Hippocrates and Plato*) – 4.5.4 no. 5 (a.q.)
- Galen, *K. Fī aṣḥāb al-ḥiyāl* (*On the Methodist Sect*) – 5.1.19 (reference to confirm information of Galen’s *Kitāb fī l-amrāq al-‘asirat al-bur’*).

- Galen, *K. Fī l-faṣd (On Bloodletting)* – 1.6 (a.p.).
- Galen, *K. Fī l-ḥathth 'alā ta'allum ṣinā'at al-ṭibb (Exhortation to Study the Art of Medicine)* – 2.1.2 (a.s.q. quote taken from Ibn Juljul's *Ṭabaqāt*; Ibn Juljul is not acknowledged)
- Galen, *K. Fī l-kaymūs al-jayyid wa-l-radī' (Good and Bad Juices)* – 5.1.24.1–5.1.24.2 (a.q.)
- Galen, *Ḥīlat al-bur' (Method of Healing)* – 1.6 (a.p.); 2.1.2 (a.p.)
- Galen, *Marātib qir'at kutubihi (The Order for Reading his Books)* – 5.1.3 (a.q.)
- Galen, *K. Miḥnat al-ṭabīb al-fāḍil (Examination of the Best Physician)* – 5.1.18.1–5.1.18.3 (a.q.); 5.1.29.1–5.1.29.3 (a.q.); 15.51.3 (a.q.)
- Galen, *Nawādir taqdimat al-ma'rifah (Remarkable Stories of Prognosis)* – 5.1.28 (a.q.)
- Galen, *K. Qāṭājānis (Composition of Drugs by Types)* – 5.1.20 (a.p.)
- Galen, unidentified work (*fī mawāḍi' kathīrah*) – 2.1.2 (a.s.q. taken from Ibn Juljul's *Ṭabaqāt*; Ibn Juljul is not acknowledged).
- Ps.-Galen, *K. fī l-ḥuqan (On Enemas)* – 1.11 (secondary quote–Herodotus – with acknowledgement of the source).
- Ps.-Galen, *Tafsīr K. al-Aymān li-Abuqrāt (Commentary of Hippocrates' Book of Oaths)* – 1.1 (a.p.); 1.6 (a.q.); 2.1.6.1–2.1.6.4 (a.q. includes glosses by Ḥunayn ibn Ishāq, the translator of this text); 4.1.1 (a.p.)
- Ḥakīm al-Zamān 'Abd al-Mun'im al-Jilyānī, *qaṣīdah* entitled *al-Tuḥfah al-jawhariyyah (The Jewelled Precious Gift)* – 15.8.4 (a.q.)
- al-Ḥasan ibn 'Abd Allāh ibn Sa'īd al-'Askarī, *K. al-Ḥikam wa-l-amthāl (The Book of Aphorisms and Proverbs)* – 10.1.13 (a.q.)
- Ḥayṣa-Bayṣa, letters – 10.68.1.3–10.68.1.4 (a.q.)
- Hilāl al-Ṣābi', unidentified source – 10.4.9 (a.q.); 10.8.7–10.8.9 (a.q.)
- Hippocrates, *K. al-Aymān (Oath)* – 4.1.3.1 (a.q.)
- Hippocrates, *Nāmūs al-ṭibb (Medical Law)* – 4.1.3.2 (a.q.)
- Hippocrates, *al-Waṣīyyah (Testament)*, also known as *Tartīb al-ṭibb (Etiquette of Medicine)* – 4.1.3.3 (a.q.)
- Ḥunayn ibn Ishāq, *K. al-'Ashr maqālāt fī l-'ayn (Ten Treatises on the Eye)* – 8.29.22 no. 2 (a.q.)
- Ḥunayn ibn Ishāq, *M. Fī dhikr al-kutub allatī lam yadhkurhā Jālinus fī fihrist kutubihi (On the Books not listed by Galen in the Catalogue of his Works)* – 5.1.38 (a.q.; no reference to title)
- Ḥunayn ibn Ishāq, *Nawādir al-falāsifah wa-l-ḥukamā' (Anecdotes of the Philosophers and Wise Men)*, also known as *Adab al-falāsifah* – 4.1.7 (a.q.); 4.1.8.2 (a.q.); 4.4.3 (a.q.); 4.6.3.5 (a.q.); 4.6.7.1–4.6.9 (a.q.); 5.1.34 (a.q.)
- Ḥunayn ibn Ishāq, *Risālah (Letter)* – 5.1.37 (a.q., sometimes heavily paraphrased)
- Ḥunayn ibn Ishāq, *R. Fīmā aṣābahū min al-miḥan wa-l-shadā'id (On his trials and tribulations)* – 8.29.14–8.29.21
- Ḥunayn ibn Ishāq, unidentified work – 4.1.11.1 (a.q.); 5.1.39 no. 167 (a.q.); 8.31 (a.q.)

- Ibn 'Abd Rabbih, *al-ʿIqd al-farīd (The Unique Necklace)* – 7.1.2–7.1.4 (u.p. likely)
- Ibn Abī Šādiq al-Nisābūrī, *Sharḥ K. al-Masāʿil (Commentary of [Hunayn's] Questions)* – 8.29.22 no. 1 (a.q.)
- Ibn Abī Šādiq al-Nisābūrī, *Tafsīr K. Manāfiʿ al-aʿḍāʾ li-Jālinus (Commentary on Galen's On the Usefulness of the Parts)* – 11.17 (a.q.)
- Ibn Bakhtawayh, *K. al-Muqaddimāt (Prolegomena)* – 5.1.22 (a.q.); 10.1.12 (a.q.)
- Ibn Buṭlān, *Daʿwat al-aṭibbāʾ (The Physician's Dinner-Party)* – 8.30.5 (a.q.); 10.38.6 no. 10 (a.q.)
- Ibn Buṭlān, *M. Fī ʿillat naql al-aṭibbāʾ al-maharah tadbīr akthar al-amrāḍ allatī kānat tuʿālaj qadīman bi-l-adwiyah al-ḥārrah ilā al-tadbīr al-mubarrad (An essay on the reason the master physicians changed the regimen for most of the diseases which were, of old, treated with hot medicines)* – 10.8.2 (a.q.); 10.13.2–10.13.4 (a.q.); 10.23.2 (a.q.); 10.36 (a.q.)
- Ibn Buṭlān, *Maqālah ilā ʿAlī ibn Riḍwān (Essay Addressed to ʿAlī ibn Riḍwān)* – 14.25.5 (a.q.)
- Ibn Buṭlān, *Waqʿat al-aṭibbāʾ (The Battle of the Physicians)* – 10.38.2 (u.q.); 10.38.3 (a.q.)
- Ibn Buṭlān, unidentified source – 6.1.1 (a.p.); 8.26.16 (a.q.); 10.38.4 (a.q.); 14.25.3 (a.p.)
- Ibn Ḥawqal, *K. Šurat al-ard (The Shape of the Earth)* – 4.6.3.3 (a.q., wrongly attributed to al-Masʿūdī's *al-Masālik wa-l-mamālik*).
- Ibn al-Haytham, autobiography and list of own books from unidentified source – 14.22.4.1–14.22.4.4 (a.q.); 14.22.5.1 (a.q.)
- Ibn Hindū, *Miftāḥ al-ṭibb wa-minḥāj al-ṭullāb (Key to Medicine and Guide for Students)* – 6.4 (a.q.); 11.8.5 (a.q.)
- Ibn al-Jazzār, *K. Akhbār al-dawlah (History of the [Fatimid] Dynasty)* – 13.2.2.1–13.2.2.2 (a.q.)
- Ibn Juljul, *Ṭabaqāt al-aṭibbāʾ (The Classes of Physicians)* – 2.2 (a.q.); 4.1.6 (a.q.); 4.5.1 (a.q.); 4.6.1 (a.q.); 4.6.12 (u.p. likely); 5.1.15 (a.q.); 5.1.17 (a.q.); 5.1.21.2 (u.q. introduced by *qāla ghayruhu*); 7.1.1 (u.p.); 7.1.6 (a.q.); 7.3 (u.q. slightly paraphrased); 8.19.2 (a.p.); 8.26.3 (a.q.); 8.29.9 (a.q.); 8.29.12 (a.q.); 10.1.4 (a.q.); 10.9.1 (a.q.); 10.44.1 (a.q.); 11.5.7 (a.q.); 13.1.2 (a.q.); 13.2.1 (u.p.); 13.3.1 (u.p.); 13.3.2.1–13.3.2.3 (a.q.); 13.12 (u.q.); 13.13 (u.p.); 13.14 (u.p.); 13.15 (u.p.); 13.16 (u.p.); 13.17 (a.q.); 13.18 (a.q.); 13.19.1–13.19.2.1 (u.q.); 13.19.3 (a.q.); 13.20 (u.p.); 13.21.2.1–13.21.2.2 (a.q.); 13.22 (u.p.); 13.23 (u.q.); 13.24.1 (u.q.); 13.24.2–13.24.3 (a.q.); 13.25 (u.p.); 13.26 (u.p.); 13.28 (u.p.); 13.30–13.33 (u.p.); 14.5 (u.q. slightly paraphrased)
- Ibn Juljul, *K. Tafsīr asmāʾ al-adwiyah al-mufradah min kitāb Diyusqūridis (Explanation of the names of the simple drugs in the book of Dioscorides)* – 13.36.2.1–13.36.2.4 (a.q.)
- Ibn Jumayʿ al-Miṣrī, *Taṣrīḥ al-maknūn fī tanqīḥ al-Qānūn (Making Explicit what is Concealed: On Examining the Canon)* – 13.61.2.1 (a.q.)
- Ibn al-Muṭrān, *Firdaws al-ḥikmah (Paradise of Wisdom)* – 1.2 (a.q.); 1.3.2 (a.q.)
- Ibn al-Muṭrān, unidentified source – 5.1.14 (a.q.)

- Ibn al-Nadīm, *K. al-Fihrist (Catalogue)* – 2.1.5 (u.s.q); 4.1.5 (u.q.); 4.6.3.5 (a.q.); 4.7 (u.q.); 4.8.1–4.8.2 (u.q.); 5.2.1 (u.q.); 5.2.2 (u.q.); 6.1.2 (a.q.); 8.26.4 (a.q.); 8.29.6 (a.q.); 8.36–8.38 (u.q.); 10.1.6 (a.q.); 10.1.9 (a.q.); 10.3.12 (u.q.); 10.4.2 (a.p.); 10.22.2 (a.q.); 10.44.2 (a.q.); 11.1 (u.q.); 11.4 (a.q.); 11.5.9 (a.q.)
- Ibn al-Qiftī, *Ta’riḫ al-ḥukamā’ (History of Learned Men)* – 10.77.3 (a.q.); 11.3 (a.q.); 11.21 (a.q.); 14.14.3 (a.q.); 14.14.6 (a.q.); 14.22.3.1–14.22.3.2 (a.q.)
- Ibn al-Qiftī, unidentified source – 13.3.4 no. 5 (a.q.; maybe oral report); 15.23.2–15.23.2.1 (a.q.); 15.36.1.1 (a.q.)
- Ibn Qutaybah, *K. Farā’id al-durr (The Unique Pearls)* – 10.1.10 (a.q.)
- Ibn Riḍwān, autobiography – 14.25.1–14.25.2 (a.q.)
- Ibn Riḍwān, *Fawā’id* – 4.1.9.1 (u.p. in several instances)
- Ibn Riḍwān, *K. Hall shukūk al-Rāzī ‘alā Jālīnūs (Resolution al-Rāzī’s Doubts regarding Galen)* – 11.8.4 (a.q.)
- Ibn Riḍwān, *al-Kitāb al-nāfi‘ fī kayfīyyat ta’līm šinā’at al-ṭibb (Useful Book on How to Study the Art of Medicine)* – 6.3.1–6.3.4 (a.q.)
- Ibn Riḍwān, *Tafsīr K. al-Firaq li-Jālīnus (Commentary of Galen’s On Sects)* – 1.7 (a.q.)
- Ibn Riḍwān, *al-Taṭarruq ilā l-sa’ādah bi-l-ṭibb (Attaining Happiness Through Medicine)* – 4.1.9.2 (u.p.; list of books seems to be largely based on Ibn Riḍwān)
- Ibn Riḍwān, sayings from unidentified work – 14.25.7–14.25.8 (a.q.)
- Ibn Riḍwān, unidentified work – 4.1.2 (a.p.)
- Ibn Rushd, *K. al-Kullīyyāt (Book of Generalities)* – 13.66.2 (a.q.)
- Ibn Sīnā, *M. Fī naqḍ Risālat Ibn al-Ṭayyib fī l-quwā l-ṭabī’iyyah (Refutation of Ibn al-Ṭayyib’s On the Natural Faculties)* – 10.37.2 (a.q., no reference to title)
- Ibrāhīm ibn al-‘Abbās ibn Ṭūmār al-Hāshimī, unidentified source – 8.32.2–8.32.3 (a.q., likely secondary quote taken from an unacknowledged source)
- Ibrāhīm ibn ‘Alī al-Ḥuṣrī, *Nūr al-ṭarf wa-nawr al-ẓarf (The Light of the Eye and the Blossom of Wit)* – 8.4.5 (a.q.; probable confusion with al-Ḥuṣrī’s *Zahr al-ādāb wa-thamar al-albāb*)
- Ibrāhīm ibn al-Qāsim *K. Akhbār al-Ḥajjāj (Reports of al-Ḥajjāj)* – 7.9.1–7.9.4 (a.q./a.p.)
- ‘Imād al-Dīn Abū ‘Abd Allāh Muḥammad ibn Ḥāmid al-Iṣbahānī, *al-Kharīdah (Book of the Unbored Pearl)* – 15.13 (a.q.)
- Ishāq ibn Ḥunayn, *Ta’riḫ al-aṭibbā’* – 4.1.11.1 (u.q., likely); 4.1.11.2 (u.p., likely); 4.1.11.3 (a.p.); 4.6.3.5 (a.q.); 5.1.2 (u.p.); 5.1.4 (a.p.); 5.2.1 (u.q.)
- Ishāq ibn Ḥunayn, personal report – 8.20.3 (a.s.q.; no reference to source, likely to be Ibn al-Dāyah)
- Ishāq ibn Ḥunayn, unidentified source – 8.30.2 (a.q.)
- al-Iṣṭakhrī, *al-Masālik wa-l-mamālik (Routes and Realms)* – 5.1.21.1 (a.p., wrongly attributed to al-Mas’ūdī’s *al-Masālik wa-l-mamālik*)
- Jamāl al-Mulk Abū l-Qāsim ‘Alī ibn Aflaḥ, letter to Amīn al-Dawlah ibn al-Tilmīdh and Amīn al-Dawlah’s reply – 10.64.19.18 (a.q.)

- al-Jawharī, *al-Ṣiḥāḥ fī l-lughah* (*The Correct [Forms] in Language*) – 7.1.1 (a.p.)
- Jibrīl ibn Bukhtīshū<sup>c</sup>, first person report – 8.3.8 (a.s.q. taken from certain history book *ba'd al-tawārikh*)
- Jibrīl ibn Bukhtīshū<sup>c</sup>, personal account book – 8.3.22 (a.p.)
- Jirāb al-Dawlah, unidentified source, likely the lost *Tarīḥ al-arwāḥ wa-miftāḥ al-surūr wa-l-afrāḥ* – 8.26.16 (a.q.)
- al-Jurjānī, *K. al-Kināyāt* (*Book of Metonyms*) – 10.3.8 (a.q.)
- al-Khaṭīb al-Baghdādī, *Tarīḥ Baghdād* (*History of Baghdad*) – 8.26.17 (a.q.; no reference to title)
- al-Ma'arrī, *Kitāb al-Istighfār* (*Asking for Pardon*), i.e. *Kitāb Istaghfir wa-staghfirī* – 5.1.33 (a.q.)
- al-Mas'ūdī, *al-Tanbīh wa-l-ishrāf* (*The Book of Notification and Verification*) – 4.6.1 (a.q.); 5.1.6 (a.s.q. taken from Ṣā'id al-Andalusī's *Ṭabaqāt al-umam*; Ṣā'id al-Andalusī is not acknowledged)
- Maymūn ibn Hārūn, first person report (a.s.q.; probably from Ibn al-Dāyah's *Akhbār al-aṭibbā'*)
- al-Mubashshir ibn Fātik, *Mukhtār al-ḥikam wa-maḥāsīn al-kalim* (*The Choicest Maxims and Best Sayings*) – 1.5 (a.p.); 2.1.3 (a.q.); 2.1.7 (a.q.); 4.1.7 (a.q.); 4.1.8.4 (a.q.); 4.3.2 (u.q.); 4.3.4.1–4.3.4.4 (a.q.); 4.3.5 (a.q.); 4.4.2.1–4.4.2.5 (a.q.); 4.4.4 (a.q.); 4.5.2–4.5.3 (a.q.); 4.6.3.1–4.6.3.2 (a.q.); 4.6.3.4 (a.q.); 4.6.11 (a.q.); 5.1.21.1 (a.q.); 5.1.23 (a.q.); 5.1.25–5.1.26 (a.p.); 5.1.31 (a.q.); 5.1.35 (a.q.)
- al-Mubashshir ibn Fātik, unidentified source – 10.22.3 (a.q.)
- Muḥammad ibn Aḥmad ibn Ṣāliḥ al-'Abdī, unidentified source – 13.61.3.1 (a.q.)
- Muwaḥfaq al-Dīn Hibat Allāh Abū l-Qāsim ibn 'Abd al-Wahhāb ibn Muḥammad ibn 'Alī, poem copied from an autograph – 15.49.6.2 (a.q.)
- Najm al-Dīn ibn al-Lubūdī, epistle – 15.31.1 (a.q.)
- Oribasius, *al-Kunnāsh al-kabīr* (*Great Handbook*) – 1.7 (a.q.).
- Orosius, *Tawāriḥ* (*Historia adversus paganos*) – 2.1.2 (a.s.q. taken from Ibn Juljul's *Ṭabaqāt*; Ibn Juljul is not acknowledged)
- Pethion, *Tarīḥ* (*History*) – 8.1.1–8.1.2 (a.q.); 8.2 (a.q.); 8.3.2–8.3.5 (a.q.); 8.3.20–8.3.21 (a.q.); 8.4.2 (a.q.); 8.4.8 (a.q.); 8.25.1 (a.q.) [IAU never gives the title]
- Plato, *K. al-Sīyāsah* (*Republic*) – 2.1.2 (a.q.)
- Plato, *Iḥtījāj Suqrāt 'alā ahl Athīniyah* (*Apology of Socrates to the People of Athens*) – 4.4.3 (a.q.)
- Ps.-Plato, *K. al-Nawāmīs* (*Laws*) – 2.1.2 (a.s.p. taken from Ibn Juljul's *Ṭabaqāt* – Ibn Juljul is not acknowledged); 7.2.2 (a.q.).
- Porphyry, *K. Akhbār al-falāsifah wa-qīṣāṣihim wa-ārā'ihim* (*Book of the History of Philosophers, their Stories and Opinions*) – 4.3.3 (a.q.) 4.3.6.1–4.3.6.2 (a.q.)
- Ptolemy al-Gharīb, *K. Ilā Ghalus fī sirat Aristūṭālīs* (*Epistle to Gallus on the Life of Aristotle*) – 4.6.2.1–4.6.2.3 (a.q.); 4.6.6.1 (a.q.); 4.6.13.1 (a.q. with book-list)

- al-Quṭb al-Miṣrī, *Sharḥ al-kulliyāt min K. al-Qānūn li-l-shaykh al-raʿīs Ibn Sīnā* (Commentary on the ‘Generalities’ of the shaykh al-raʿīs Ibn Sīnā’s Canon of Medicine) – 11.20 (a.q.)
- al-Rāzī, Muhammad ibn Zakariyyā, *K. al-Khawāṣṣ* (On Occult Properties) – 1.10 (a.p.)
- al-Rāzī, Muhammad ibn Zakariyyā, *al-Kitāb al-Ḥāwī* (Comprehensive Book) – 5.1.32 (a.p.); 12.3 (acknowledged as bibliographical source)
- al-Rāzī, Muhammad ibn Zakariyyā, *al-Kitāb al-Manṣūrī* (The Manṣūrī Compendium) – 11.5.18 (acknowledged reference to full book title taken from autograph)
- al-Ruhāwī, *Adab al-ṭabīb* (Practical Ethics of the Physician) – 8.3.8 (a.q.); 8.4.10 (a.q.); 8.8.1 (a.q.); 8.12.1–8.12.2 (a.q.); 8.20.2 (a.q.); 8.23.1 (a.q.); 8.24 (a.q.); 8.25.2–8.25.6 (a.q.); 8.26.2 (a.q.)
- Ṣadaqah al-Sāmīrī, aphorisms and poems copied from autograph – 15.47.1–15.47.2.1 (a.q.)
- Ṣāʿid al-Andalusī, *K. Ṭabaqāt al-umam* (The Categories of the Nations) – 4.1.11.4 (a.p./a.q.); 4.2 (a.q.); 4.3.1 (a.q.); 4.4.1 (a.q.); 4.6.4.1 (a.q.); 10.1.1–10.1.3 (a.p.); 10.1.8 (a.q.); 11.5.8 (a.q.); 13.4 (u.p.); 13.5.1 (a.q.); 13.6.1.1–13.6.1.2 (a.q.); 13.7 (u.p.); 13.8 (u.p.); 13.9 (a.q.); 13.10 (u.p.); 13.11 (u.p.); 13.21.1 (u.p.); 13.24.1 (u.q.); 13.27.2 (a.q.); 13.29.2 (a.q.); 13.34.1 (u.p.); 13.34.2 (a.q.); 13.37 (a.q.); 13.38.1–13.38.2 (a.q.); 13.39.2 (a.q.); 13.41–13.49 (u.q./u.p.); 13.60.2 (a.q.); 15.1.3.2 (a.q.)
- Ṣāʿid ibn Bishr, *M. Fī maraḍ al-marāqqiyyā* (On Hypochondria) – 10.13.6 (a.q.)
- Saʿid ibn al-Biṭriq, *Naẓm al-jawhar* (The String of Jewels) – 14.1 (a.q.)
- al-Sayyid al-Naqīb al-Kāmil ibn al-Sharīf al-Jalīl, letter to Amīn al-Dawlah ibn al-Tilmīdh – 10.64.17.1 (a.q.)
- Shānāq (Cāṇakya), *Muntakhal al-jawhar* (Sifted Jewels) – 12.3 (a.q.)
- al-Ṣūlī, *K. al-Awrāq* (Book of Folios) – 8.26.17 (a.q.)
- al-Ṭabarī, *Taʾrīkh* (History) – 7.5.6 (a.q.); 10.12.2 (a.q.)
- al-Tanūkhī, *al-Faraj baʿd al-shiddah* (The Book of Relief after Hardship) – 10.62.3 (reference to the work to confirm information); 11.5.11–11.5.12 (a.q.)
- Thābit ibn Qurrah, unidentified work – 2.1.5 (a.s.q., taken from Ibn al-Nadīm’s *Fihrist*; Ibn al-Nadīm is not acknowledged)
- Thābit ibn Sinān ibn Thābit, unidentified source – 8.4.9 (a.q., probably a.s.q. from unknown source); 8.23.2 (a.p.; unidentified source, could be his *Taʾrīkh*)
- Thābit ibn Sinān ibn Thābit ibn Qurrah, *Taʾrīkh* (History) – 10.3.6 (a.q.); 10.3.9 (a.q.); 10.3.11 (a.q.); 10.4.4.1–10.4.4.8 (a.q.); 10.5.2 (a.q.); 10.5.3–10.5.4 (a.q.); 10.10.5.2 (a.q.); 10.16 (a.q.); 10.26 (a.q.) [title given only in 10.4.4.1; 10.5.3; 10.26]
- al-Ṭurṭūshī, *Sirāj al-mulūk* (The Lamp of Kings) – 15.3.1.5 (a.p.)
- ʿUbayd Allāh ibn Jibrīl ibn ʿUbayd Allāh ibn Bukhtīshūʿ, *Manāqib al-aṭibbaʿ* (The Merits of Physicians) – 5.1.7 (a.q.); 5.1.8.1–5.1.8.2 (a.q.); 5.1.11–5.1.13 (a.q.); 6.1.3 (a.q.); 8.5.2–8.5.4 (a.q.); 8.29.7 (a.q.); 8.39 (a.q.); 10.8.3–10.8.6 (a.q.); 10.17 (a.q.); 10.27–10.30 (a.q.); 10.44.4 (a.q.); 10.46.2 (a.q.); 11.5.6 (a.q.); 11.5.22 (a.q.); 11.12 (a.q.); 14.20 (a.q.); 15.2 (a.q.) [title given only in 6.1.3; 8.29.7]

- Unidentified author, *Akhbār al-jabābirah* (*History of the Tyrants*) – 2.1.2 (a.p.)
- Unidentified chronicle (*baʿḍ al-tawārīkh*) – 10.14.2.1–10.14.2.2 (a.q.)
- Unidentified reports translated from the Greek (*baʿḍ al-mawāḍiʿ al-manqūlah min al-yunānī*) – 4.1.1 (a.q./a.p.)
- Unidentified source – 8.4.3–8.4.4 (a.q.; *baʿḍ al-tawārīkh*); 8.4.13 (a.p. *baʿḍ al-kutub*); 8.5.5 (a.p./a.q. probably from ʿUbayd Allāh ibn Jibrīl’s *Manāqib al-aṭibbaʿ*; introduced by *mā jarā lahu*)
- Unidentified source of Syriac origin – Ch. 9 (source also used in Ibn al-Nadīm’s *K. al-Fihrist*).
- Unnamed learned scholar (*baʿḍ al-mashāyikh*) – 15.1.1.2 (a.q.)
- al-Wāqidī, *Taʾrīkh* (*History*) – 7.5.6 (a.q.)
- al-Wāthiq bi-Allāh, *K. al-Bustān* (*The Garden*) – 7.1.5 (a.p.; nothing is known about this work)
- Yaḥyā al-Naḥwī, *Taʾrīkh* (*Chronology*) – 2.1.5 (a.p.); 3.1 (u.p.); 3.2 (a.q.); 3.3 (u.p.); 3.4 (u.p.); 3.5 (u.p./a.q.); 3.6 (u.p.); 4.1.10.1–4.1.10.2 (a.p.); 4.1.10.4–4.1.10.5 (u.p.); 5.1.3 (a.p.); 5.1.4 (a.p.) [IAU never gives the title]
- Yaḥyā ibn Saʿīd ibn Yaḥyā, *K. Taʾrīkh al-Dhayl* (*Supplement to History*) – 14.10–14.11 (a.q.)
- Yūsuf ibn Ibrāhīm ibn al-Dāyah, *Akhbār al-aṭibbāʿ* (*Accounts of Physicians*) – 5.1.16.1–5.1.16.5 (a.q.); 7.7.2 (a.q.); 7.8.2–7.8.3 (a.q.); 8.3.6–8.3.7 (a.q.); 8.3.10–8.3.12 (a.q.); 8.3.14–8.3.19 (a.q.); 8.8.2–8.8.6 (a.q.); 8.9 (a.q.); 8.10.2–8.10.4 (a.q.); 8.11 (a.q.); 8.13.2–8.13.4 (a.q.); 8.18.1–8.18.4 (a.q.); 8.19.3–8.19.5 (a.q.); 8.20.4–8.20.11 (a.q.); 8.21.2–8.21.4 (a.q.); 8.25.7–8.25.8 (a.q.); 8.26.5–8.26.14 (a.q.); 8.27.2–8.27.4 (a.q.); 8.29.2–8.29.3 (a.q.); 12.6 (a.q.) [IAU never gives the title]

## Poetry in ‘*Uyūn al-anbā*’

*Geert Jan van Gelder*

Poetry is a very prominent feature of Ibn Abī Uṣaybi‘ah’s book. Its presence was obviously important to the author and to his intended readership. It was only in modern times that western scholars showed explicit signs of impatience with it.<sup>1</sup> In his lecture ‘Ueber Ibn Abi Oçeibi‘a und seine Geschichte der Aerzte’ August Müller, the editor of the first scholarly edition, mentions that the author, in addition to his medical studies,

unfortunately devoted himself so persistently to *adab* and poetry that the *qaṣīdahs* and shorter poems composed by himself and others drove to well-justified despair the otherwise quite patient copyist of the excellent model of the Brit. Mus. manuscript Add. 7340.<sup>2</sup>

Müller speaks of the ‘polite letters and poetic dedications’ that the author ‘included all too conscientiously in his book.’<sup>3</sup> Juan Vernet, in his entry on the author in the second edition of *The Encyclopaedia of Islam*, says somewhat scathingly that the book contains ‘some long series of verses which have nothing to do with the main theme’. It is true, much of the poetry is not at all about medicine and medical topics. Worse, perhaps, much of it can only be called mediocre in quality. This did apparently not bother the author. To him the large quantity of poetry was an essential part of his book, and it is obvious that he included several entries on physicians because they composed poetry, rather than being important doctors.

The work, in the version edited here, contains some 3,600 lines of verse; the exact number depends on how one counts the lines, unequal in length, of strophic poems. They are very unevenly distributed. There is no poetry in chapters 1, 2, 3, 5, and 12, which deal with non-Arabs. Chapter 4, on the ancient Greeks, surprisingly has one Arabic line attributed to Socrates. The chapter on

---

1 Implicit indications of the same attitude from earlier periods may be deduced from the fact that some manuscripts of the book omit much of the poetry, as the following quotation from Müller illustrates.

2 In Müller, ‘Über Ibn Abi Oçeibi‘a’, 262 (my translation).

3 *Ibid.*, 263.



Iraq has many lines (965) and by far the most are found in the chapter on Syria (1,672). They are composed by some one hundred different poets, whether mentioned by name or quoted anonymously.

## 1 Forms

There are many epigrams and short pieces, but also a good number of longer pieces or *qaṣīdahs*,<sup>4</sup> such as an ode of 92 lines<sup>5</sup> by Abū l-Qāsim Hibat Allāh ibn al-Faḍl (better known as Ibn al-Qaṭṭān, although not named thus in the book) on a *kātib al-inshā'* (chancery scribe) in Baghdad;<sup>6</sup> a pseudo-prophetic ode by pseudo-Ibn Sīnā on the Mongol conquests of 52 lines;<sup>7</sup> or an ode on Saladin of 82 lines by al-Jilyānī.<sup>8</sup> Some humorous poems by Abū l-Ḥakam al-Maghribī are also long: one about a 'domestic scandal',<sup>9</sup> another on a badly made pair of shoes.<sup>10</sup> The great majority of poems are in standard form, with monorhyme (*aaaaaa ...*) and in one of the traditional metres, which are always quantitative, not unlike Classical Greek, Latin, and Sanskrit versification. There are also nineteen poems that employ the *dūbayt* form (with the rhyme scheme *aaba* or *aaaa*) and metre. Originally Persian (the hybrid Persian-Arabic word means 'two-liner' or 'distich'), it is in Persian more usually called *rubā'īyyah*, 'quatrain' – paradoxically with an Arabic word – counting the rhyming units. Chapter 13, on Spain, contains a few strophic poems (*muwashshahāt*, singular *muwashshahah*), including some famous ones. With their short lines and many rhymes they are often set to music and, indeed, some are still being performed even today.

4 Many Arabists use *qaṣīdah* for a 'polythematic' poem of some length, often a panegyric ode introduced with a lyrical introduction on love, nature, or a gnomic passage. In pre-modern critical usage, however, the term is used for any longer poem, to be distinguished (not always clearly) from a shorter piece or epigram, called *qit'ah* or *maqṭū'ah*, misleading terms because, literally 'piece' or 'cut-off', they wrongly suggest that any short piece is a fragment of a longer poem.

5 'Line' or 'verse' is *bayt* in Arabic; its length is variable, dependent on the metre chosen by the poet. A typical *bayt* is so long, by English standards (up to thirty syllables, mostly divided between two hemistichs of equal or nearly equal length), that in our translations it almost always takes two lines.

6 Ch. 10.68.2.2 ('O woman who left me').

7 Ch. 11.13.7.9 ('Beware, dear son').

8 Ch. 15.11.2.1 ('A vigorous, astute man's comfort').

9 Ch. 15.8.7 ('Any domestic scandal'); see van Gelder, 'The Joking Doctor'.

10 Ch. 15.17 ('My plight is bewildering').

Virtually all the poetry is in Classical Arabic (*fuṣṣḥā*), though occasionally with 'Middle Arabic', 'vernacular' elements. The closing strophe (*kharjah*) of a *muwashshahah* may also contain vernacular Arabic,<sup>11</sup> as does an isolated line in non-standard metre, sung by Abū l-Ḥakam al-Maghribī.<sup>12</sup>

Bee-hunter, here's a job for you:  
Come on, go out early, get some honey!

Some poems are composed in a rather shaky Arabic, particularly those by Najm al-Dīn al-Lubūdī.<sup>13</sup> He simply does not know his grammar, using the moods erratically and doing other strange things. Although Ibn Abī Uṣaybi'ah's own prose style is not free from colloquialisms and linguistic oddities, as already pointed out at length by August Müller,<sup>14</sup> his poems (eleven pieces with a total of 197 lines) are relatively free of them.

## 2 Themes: Medical Poems

Classifying poems by their form is much easier than trying to classify them by theme. Almost all the traditional modes or themes of Arabic poetry – praise, invective, elegy, vaunting, wisdom, religion, mysticism, love, wine, didactic verse, pornography, riddles, etc. – can be combined, either in a natural way, such as elegy and praise, elegy and wisdom, wisdom and religion, love and wine, or in a conventional manner such as the many panegyric odes that open with a lyrical or amorous passage, a convention so common in Arabic that it has become natural. In what follows the main themes and subjects of the poems in *'Uyūn al-anbā'* will be briefly discussed.

In pre-modern Arabic one finds countless didactic poems on every conceivable subject: versified knowledge, meant to be memorised, and without literary pretensions. Most of them use the simple *rajaz* metre and paired rhyme (*aab-bccdd ...*, which allows for long poems). Among them are medical poems, such as the famous medical poem by Ibn Sīnā,<sup>15</sup> or his poem on the causes of fevers,<sup>16</sup>

11 See Ch. 13.63.8.2 (the last line of a *muwashshahah* by Abū Bakr ibn Zuhr).

12 Ch. 15.8.1.

13 Ch. 15.31.2–5.

14 Müller, 'Ueber Text und Sprachgebrauch'.

15 Avicenna, *Poème de la médecine*.

16 Ibn Sīnā, *Urjūzah fī asbāb al-ḥummayāt*.

and many others.<sup>17</sup> One might have expected to find similar poems in Ibn Abī Uṣaybi‘ah’s book, but they are not there. He does refer to the practice: of his contemporary Sadīd al-Dīn ibn Raqīqah he says,<sup>18</sup> ‘As for verse in *rajaz* metre, I have never seen any physician in his time who was quicker in composing it than he. He could take any medical work and render it in the *rajaz* metre in an instant, staying loyal to its contents and doing justice to the beauty of its words.’ But he does not quote any examples. After all, his book is not intended as a medical manual. There are, however, some poems with general medical advice, such as one by the same Ibn Raqīqah that begins:<sup>19</sup>

Beware of eating your fill, shun it!  
 Digest one kind of food before eating another.  
 Do not have sex often, for by doing it  
 continually one invites illness.  
 Don’t drink water straight after eating  
 and you will be safe from great harm,  
 Nor on an empty stomach and being hungry,  
 unless you have a light snack with it ...

Or Ibn al-Ṣā’igh al-‘Antarī’s advice to his son, beginning:<sup>20</sup>

My dear son, memorize my admonition and act by it,  
 for all medicine is gathered in the text of my speech:  
 Before all medication for a sick one, be concerned  
 with preserving his strength from day to day.  
 Existing health is preserved with likes,  
 but in opposites lies the cure of every sickness.  
 Have as little sexual intercourse as you can, for it is  
 the water of life that is poured into wombs ...

There are several short epigrams in this vein. It also happens that medical matters are discussed in poetic exchanges between physician and patient. The vizier Abū Ṭālib al-‘Alawī sent a few lines to Ibn Sīnā, complaining of pustules on his forehead, and the latter replied with a poem recommending, among

17 See e.g. Mattock, ‘The Medical Muse’ (on an anonymous *urjūzah* on the symptoms of impending death).

18 Ch. 15.46.1.

19 Ch. 15.46.3.6.

20 Ch. 10.69.3.1.

other things, a purge, the application of leeches, and abstention from meat.<sup>21</sup> The famous Syrian knight and poet, Usāmah ibn Munqidh complained about his bad knees in a poem addressed to Muhadhhab al-Dīn ibn al-Naqqāsh and asked for a balm,<sup>22</sup> which was duly sent. The vizier al-Qāsim ibn 'Ubayd Allah politely asked the physician-translator Ishāq ibn Ḥunayn, in a humorous epigram, about the latter's bowel movements after having taken a purgative:<sup>23</sup>

Let me know me how you were last night  
and how you felt,  
And how often the she-camel took you  
to the Empty Abode.

He alludes to the ancient euphemism taken from Bedouin practice of going a short distance into the desert for relieving oneself. The answer came promptly and politely:

I was fine, happy,  
and relaxed in body and spirit.  
As for travelling, the she-camel,  
and the Empty Quarter,  
My respect for you made me forget,  
O goal of my hopes!

Self-mockery is common. The poet-physician Hibat Allāh ibn al-Faḍl, known as Ibn al-Qaṭṭān, describes his less successful visits to the privy.<sup>24</sup> Abū l-Ḥakam al-Maghribī, 'the joking doctor' pretends that his poetry has curative properties:<sup>25</sup>

... So tell the people who think my medical skill will give them relief  
that it will benefit them if it is mixed with poetry.

21 Ch. 11.13.7.6 ('May God cure and banish the complaint ...').

22 Ch. 15.13 ('My knees are at the service of al-Muhadhhab ...').

23 Ch. 8.30.5.

24 Ch. 10.68.2.6 ('Often have I gone to the privy ...').

25 Ch. 15.8.13.

### 3 Poems on Physicians

Ibn Abī Uṣaybi‘ah quotes an epigram by the great poet and prose writer Abū l-‘Alā’ al-Ma‘arrī (d. 449/1057) in praise of the physicians of the past, beginning:<sup>26</sup>

Blessings on that man, Galen,  
and the companions of Hippocrates ...

Hippocrates (Abuqrāṭ or Buqrāt) and Galen (Jālīnūs) are very often mentioned. Ibn al-Budhūkh composed a poem in praise of Galen’s books.<sup>27</sup> Iṣḥāq ibn Ḥunayn does so too, listing them alongside Aristotle and some others in a vaunting poem boasting of his medical expertise.<sup>28</sup> In poems in praise of physicians they are said to be ‘the successor of Hippocrates in our age’;<sup>29</sup> ‘He has surpassed Hippocrates in knowledge and wisdom’;<sup>30</sup> ‘If Galen were alive in his era he would learn and revise under him’.<sup>31</sup> A nephew of the Andalusian anthologist Ibn ‘Abd Rabbih sent his uncle a poem saying that he had taken Hippocrates and Galen as his ‘companions’ during his phlebotomy, when the uncle had not responded to an invitation to be present at the procedure. Ibn ‘Abd Rabbih replied with a poem justifying himself by pointing out his nephew’s miserliness: ‘You found that Hippocrates and Galen would not eat and burden a host with expenses.’<sup>32</sup>

That even the great ancient doctors could not avoid death is a common motif in wisdom poetry and elegies: ‘Hippocrates was not saved from death by his medical skill, ... Galen could not avoid a natural death’ (in an elegy by Yūsuf ibn Hibat Allāh on the physician Ibn Jumay‘)<sup>33</sup> and an anonymous poem found on the flyleaf of manuscript B of *‘Uyūn al-anbā’* points out that Hippocrates, Plato, Aristotle, Galen and Ibn Sīnā all died of various diseases: the only true medicine is God’s word. The same motif was used in an anonymous lampoon on Ibn Sīnā, alluding to two of his major works on philosophy:<sup>34</sup>

26 Ch. 5.1.33.

27 Ch. 15.10 (‘How noble, books by Galen!’).

28 Ch. 8.30.4 (‘I am the son of those ...’).

29 Ch. 14.51.3.

30 Ch. 15.37.4 (line 3 of Ibn Abī Uṣaybi‘ah’s poem beginning ‘My Lord, O Sharaf al-Din’).

31 Ch. 15.45.3 (line 20 of poem beginning ‘Her phantom came at night’).

32 Ch. 13.24.3.

33 Ch. 14.32.4 (line 11 of poem beginning ‘O my eye, let flow the tears’).

34 Ch. 11.13.5.

This Avicenna, mankind's foe,  
 died wretchedly of constipation.  
 He was not cured by his own *Cure*  
 nor salvaged by his own *Salvation*.

#### 4 Praise Poems, Elegies, and Vaunting Poetry

The most prestigious kinds of poetry were panegyrics (*madīḥ*) and elegies (*rithā'*): praising the living or the dead. Both genres are well represented in the book, especially in the entries on the author's contemporaries. Although many of them are full of clever conceits, striking imagery, learned allusions, and ingenious wordplay, they are not among the more appealing poems to a modern readership, especially when much of their rhetorical brilliance is lost in translation. The customary hyperbole, the unrelenting reference to 'lofty qualities' (*al-'ulā*), 'excellence' or 'eminence' (*faḍl*), the endless series of words for generosity, munificence, benefaction, liberality, beneficence, bounteousness, etc., and the constant need of copious annotation: all this can make for tediousness. To the author and his colleagues, however, they were relevant, serving as tokens of friendship and esteem, an essential part of polite social intercourse between educated equals, between patron and dependent, or between subject and ruler. An anecdote told about Ibn al-Muṭrān tells how a poem could function as a way to introduce oneself to a potential medical patron.<sup>35</sup>

The panegyrics include, naturally, poems on physicians but there are also eulogies on others, such as odes on rulers: one by the polymath Fakhr al-Dīn al-Rāzī on Khwārazm Shāh, congratulating him on defeating an enemy;<sup>36</sup> a lengthy ode on Saladin by al-Jilyānī;<sup>37</sup> an ode on a high official in Baghdad by Ibn al-Qaṭṭān.<sup>38</sup> The opening of the last-mentioned poem, 'O woman who left me and did not care!', illustrates the ancient and very common convention of opening an ode with a lyrical or elegiac introduction about past love.

Among the elegies are a poem by Yahyā ibn 'Alī ibn al-Munajjim on the death of the important scholar Thābit ibn Qurrah;<sup>39</sup> a poem by Ibn al-Shibl al-Baghdādī on his brother Aḥmad;<sup>40</sup> a short piece by the author on the Ayyubid

35 Ch. 15.23.3.

36 Ch. 11.19.6.2 ('Religion's pavilion has been extended ...').

37 Ch. 15.11.2.1 ('A vigorous, astute man's comfort lies in embarking boldly ...').

38 Ch. 10.68.2.2 ('O woman who left me').

39 Ch. 10.3.11 ('Ah, everything but God is mortal ...').

40 Ch. 10.51.3 ('Extreme sorrow and joy is an ending ...').

ruler al-Malik al-Šāliḥ Najm al-Dīn Ayyūb;<sup>41</sup> and another short poem by Sadīd al-Dīn Ibn Raḳīqah on the death of a son.<sup>42</sup> Perhaps not surprisingly the last-mentioned piece seems to the modern reader more heart-felt than the others; but true feelings are not incompatible with clever poetic conceits: the poem ends as follows:

You were perfect; then fateful death came to you. Likewise,  
an eclipse may come to a moon when it is full.

Akin to praise poetry is the ancient and very important genre of *fakhr*, boasting or vaunting poetry. Above, mention was made of Ishāq ibn Ḥunayn's poem in which he claims intellectual descent from the ancient Greek physicians and philosophers. Ibn al-Šā'igh al-'Antarī, a poet-physician with a predilection for philosophical and esoteric themes, describes himself in high-flown, almost blasphemous terms:<sup>43</sup>

... My mind is a niche, my soul is a glass  
that shines with the burning lamp of understanding,  
And my light is from the divine Light that is always  
cast on to my essence, without being poured out,  
And my oil is from the olive tree with its sweet oil,  
that is exalted above description in East or West ...

This is an unmistakable allusion to the famous Qur'anic 'light verse' in which God's light is described in similar words. Poets commonly boast of their own poetic skills. The poet-physician Ibn Hindū describes how, after having abandoned poetry, he resumed it 'while rhymes slipped from my tongue, like a torrent sliding hurriedly from a hill', surpassing the masters of the past.<sup>44</sup> Some poems by Ibn Sīnā are a blend of boasting, complaint, and wisdom poetry (on which see below). In one of them he claims:<sup>45</sup>

With which glorious feat could anyone be compared with me?  
With which noble deed could the nations imitate me? ...

---

41 Ch. 14.56.3 ('Beware your time as much as you are able ...').

42 Ch. 15.463.10 ('Dear son, you have left in my breast ...').

43 Ch. 10.69.3.2.

44 Ch. 11.9.2.5.

45 Ch. 11.13.7.3 ('O encampment').

As for eloquence, ask me as someone experienced in it:  
 I have been the tongue of yore in the mouth of Time ...  
 The maiden of the sciences of truth was unadorned  
 until understanding and the pen, with my exposition, unveiled her.

This poem together with the two that follow it is characterised by an archaicising diction and style, full of rare words and expressions. They may well be the three poems mentioned in an anecdote, earlier in the entry on him.<sup>46</sup> Rebuked by a grammarian, Abū Maṣṣūr al-Jabbān, for his deficient knowledge of Arabic, Ibn Sīnā takes a few years to study the Arabic lexicon and ancient poetry. Then he composes three poems, together with three prose epistles, claiming to have found them somewhere amongst the Bedouins. Abū Maṣṣūr, asked to explain their difficulties, falters, then realises he has been fooled.

## 5      **Invective and Lampoon (*hijā'*)**

The epigram on Ibn Sīnā quoted above is one of many poems, mostly short, that mock, ridicule, abuse, vilify, or satirise others. Ibn Buṭlān mocked his colleague, ‘Alī ibn Riḍwān:<sup>47</sup>

When his face showed itself to the midwives  
 they turned on their heels in regret,  
 Saying (but lowering their voices for decency’s sake),  
 ‘Ah, if only we had left him in the womb!’

Salāmah ibn Raḥmūn is lampooned for his lack of medical skill in an epigram by a certain Jirjis al-Faylasūf (‘George the Philosopher’), with the following punch-line:<sup>48</sup>

... Three things enter at the same time:  
 his face, a bier, and the man who washes the corpse.

A similar attack is made on the poet-physician Abū l-Ḥakam al-Maghribī:<sup>49</sup>

46 Ch. 11.13.3.13.

47 Ch. 10.38.3; see also below, under ‘Translating poetry’.

48 Ch. 14.27.3.

49 Ch. 15.8.2.



... Whenever he visits a patient in the morning  
 he composes an elegy for him the same day.

Ibn Jumay' is mocked by a fellow physician:<sup>50</sup>

... He cannot determine the urine of a sick man  
 in the glass, even when he rolls it on the tongue.  
 And the strangest of all is that he takes  
 a fee for killing his patient, from the next of kin.

Arabic lampoons make frequent use of obscenity and scatology; there is relatively little of this in the book. An example of obscenity and scatology combined is this epigram by Ibn Hindū on an unknown person:<sup>51</sup>

How strange, this Emir's constipation!  
 How did he get so sick?  
 Yet he gets a daily enema,  
 administered by a prick.

A special kind of lampoon is self-mockery. An example by Abū l-Ḥakam al-Maghribī was quoted above; he made several more, such as epigrams describing how he got his facial scar by falling on his face when drunk.<sup>52</sup>

## 6 Wisdom Poetry, Complaint

The word *ḥakīm*, literally, 'wise',<sup>53</sup> very often serves as a substantive noun meaning 'sage, physician, or philosopher' – the senses are often hard to distinguish and they regularly overlap. It is not surprising, therefore, that our physicians pose as sages and philosophers, churning out prose maxims and saws as well as gnomic poems and epigrams in verse, of the kind called *ḥikmah*. Ibn Uṣaybi'ah quotes very many of them: countless short epigrams and some longer pieces. Gnomic lines and passages are also very common in other poetic genres, not-

50 Ch. 14.32.4.

51 Ch. 11.9.2.5.

52 Ch. 15.8.3 ('I fell on my face ...' and 'Wine has left on my cheek ...').

53 It should not be confused with *ḥākīm*, 'ruler, sovereign', or *ḥakam*, 'arbiter' (both from the same prolific Semitic root, found in Hebrew e.g. in *ḥāḳām* 'sage, wise', which through Yiddish became *goochem* ['xooxəm], 'clever', in colloquial Dutch).

ably elegy and panegyric. Among the longer wisdom poems are notable compositions by Ibn al-Shibl<sup>54</sup> and Ibn Sīnā, such as his famous poem on the descent of the soul as a bird,<sup>55</sup> or poems on grey hair and old age.<sup>56</sup> Complaint (*shakwā*) about the times is a common ingredient, as in another poem by Ibn Sīnā.<sup>57</sup>

Many one-liners, some by famous poets, others anonymous, may be quoted as proverbs, to comment on an event or circumstance. On his death-bed, the Umayyad caliph ‘Abd al-Malik utters a line to his son: ‘Many a person asking about us wants us to die, | male or female, while their tears are flowing in streams!’.<sup>58</sup> He is presumably quoting, but the poet is unknown. Ibn Abī Uṣaybi‘ah, criticising a colleague for his ignorance, remarks: ‘As the poet says: “He tucks up his robe to wade into deep waters | but the waves engulf him on the shore”’.<sup>59</sup> The poet, as our author probably knew, was the great al-Mutanabbī (d. 354/965), many of whose lines are eminently quotable as proverbs. On an elegiac note on the passing of time, he quotes, again without attribution, a line by Abū Tammām (d. 231/846): ‘Then those years passed and those who lived in them, | and it was as if years and people were dreams.’<sup>60</sup>

## 7 Love Poetry (*ghazal*)

An ancient form of love poetry called *nasīb*, usually of the elegiac kind, reminiscing about past love, may open a longer poem, introducing other themes. Examples are found in some of the *qaṣīdahs* or odes quoted by Ibn Abī Uṣaybi‘ah. Independent poems about love, whether sad and serious or frivolous, hetero- or homoerotic, are called *ghazal*. There are many such poems, mostly short. The beloved’s sex is not always given explicitly, but very many poems are about young boys. Many love epigrams by Amīn al-Dawlah ibn al-Tilmīdh are quoted. Here is one on a woman, by Amīn al-Dawlah ibn al-Tilmīdh:<sup>61</sup>

54 Ch. 10.51.2 (‘By your Lord! O revolving celestial sphere ...’).

55 Ch. 11.13.7.1 (‘There descended to you from the highest place ...’).

56 Ch. 11.13.7.2 (‘Have you not woken up from the night of childishness ...?’) and 11.13.7.4 (‘Here is grey hair!’).

57 Ch. 11.13.7.3 (‘O encampment that has been made unrecognizable by events and antiquity!’).

58 Ch. 7.6.

59 Ch. 14.27.2. For other such lines by al-Mutanabbī, see Ch. 15.31.1 (‘And when I saw ...’); 15.40.4 (‘A wound cannot hurt a dead man’); 15.52.1.2 (‘This is a prayer ...’).

60 Ch. 15.50.4.

61 Ch. 10.64.19.8.

I embraced her when night's dark veils were hanging down;  
 then I became aware of the coolness of her jewels, shortly before  
 dawn.  
 So I kept them warm, fearing that they might awake her,  
 while taking care not to melt her necklace with my hot breath.

And another is on a boy, by al-Badī' al-Aṣṭurlābī, one of countless Arabic poems on boys with incipient beards that herald the imminent ending of a love relationship:<sup>62</sup>

Did pens stumble when writing the line of his cheek-down,  
 stretching the letters, the mole being the spot where they tripped?  
 Or did the line become a circle when the dot became  
 the centre of that orbit?  
 And, since his saliva is wine, are his teeth then  
 the pearly bubbles, neatly strung by the wine?<sup>63</sup>

## 8 Bacchic Verse

Ibn al-Ṣā'igh al-'Antarī, whose daring self-praise was quoted before, also composed some less controversial religious verse, such as his piece on the virtues of the Shariah.<sup>64</sup> Nevertheless, he is one of the innumerable poets who extolled wine, asking for 'A choice old wine, like the sun in colour and luminescence, purer than imaginings', to be poured 'from the right hand of a fair white antelope, one of the Turks, like a full moon'.<sup>65</sup> Ibn al-Shibl compares wine in a glass to the spirit in a human body: both glass and body seem lighter with it.<sup>66</sup> Amīn al-Dawlah ibn al-Tilmīdh mentions the two glasses he spent his life with: the wine glass and the inkwell.<sup>67</sup> Abū Nuwās, the foremost Bacchic poet in Arabic, says that he asked the Christian doctor Jibrīl ibn Bukhtishū' about the proper

62 Ch. 10.67.4.1. For other poems on cheek-down, see Ch. 10.56 ('O you whose incipient beard ...'); 10.67.4.1 ('They said to me ...', 'One with a shapely appearance ...'); 11.9.2.2 ('A downy beard ...', 'They said, "The lover's heart ..."', 'Now there is a true testimony ...', 'You, whose face ...', 'It is bad enough ...'); 13.58.4.8 ('Youthful passion ...'); 15.46.3.8 ('A slender youth ...'); 15.58.1 ('When your dark cheek-down ...'); 15.58.2 ('Yes, my heart ...').

63 The bubbles, caused by mixing the wine with water, are a common motif in Bacchic poetry.

64 Ch. 10.69.3.13 ('The Shariah, with its salvation ...').

65 Ch. 10.69.3.9 ('Sha'bān has come ...').

66 Ch. 10.51.5 ('The glasses, that came to us empty ...').

67 Ch. 10.64.19.3 ('With two glasses ...').

quantity of wine that one should drink; the reply was four pints, since human constitution consists of four humours.<sup>68</sup>

Although drinking wine is forbidden to Muslims, wine poetry is very common in pre-modern Arabic literature and references to drinking are rife. Physicians recommend it. Ibn Hindū says that wine (here called *sharāb*, 'drink') can restore a ruin (*kharāb*).<sup>69</sup> Ibn al-Ṣā'igh, in a 'wisdom poem' addressed to his son, tells him to divide his lifetime in three: seeking wisdom in the first part of his life, and looking forward to death in the last; but 'Earn money in the second, eat and drink wine, and do not desire wickedness'.<sup>70</sup> He describes a night with 'a bright-faced young gazelle' who prevented a hangover by taking pomegranate juice straight after drinking wine. He composed, however, also two epigrams explaining that he has abandoned drinking wine: not because the Shariah forbids it, but because it causes 'reason to rust' and it disagrees with his nature and character.<sup>71</sup> Shihāb al-Dīn al-Suhrawardī advises drinking wine in case the wine promised in the Hereafter turns out to be a false promise (since the Qur'an itself mentions it, this sounds distinctly heretical).<sup>72</sup> Ibn Raḡīqah, in a 'medical advice' poem, says, 'abstain from drinking wine', but continues with '... Balance the mixing of your wine with water', as if he knew that his first recommendation would not be heeded.<sup>73</sup> Altogether, there are some forty poem in which wine is enjoyed or described in glowing terms, not counting the very frequent lines in which wine is used in erotic and other comparisons. Many poems combine Bacchic and amorous elements, such as when the wine-pourer is at the same time the poet's beloved:

... Pour me wine, and you will cure the anguish of a heart  
that at night, since you left, is a companion of worries.<sup>74</sup>

Abū l-Ḥakam al-Maghribī imagines that the red wine is pressed from the Ganymede's rosy cheeks:

... It is passed round by someone with Babel's glances,<sup>75</sup>  
with a mouth delicious to kiss, sweet of teeth.

68 Ch. 8.3.23 ('I asked my friend Abū 'Īsā ...').

69 Ch. 11.9.2.3 ('The army clergyman ...').

70 Ch. 10.69.3.4 ('Divide your lifetime ...').

71 Ch. 10.69.3.13 ('Since the fire ...; I have abandoned ...').

72 Ch. 15.18.2 ('Enjoy your blessings ...').

73 Ch. 15.46.3.6 ('Beware of eating your fill ...').

74 Ch. 10.56, by Sa'īd ibn 'Abd al-'Azīz al-Nīlī.

75 i.e., with bewitching eyes.

He who is delighted by the wine's beauty would say,  
 'Has this wine been procured from his cheeks?'<sup>76</sup>

These lines are part of a longer, panegyric poem on a patron, which shows how genres and themes may freely be combined.

## 9 'Social Verse'

Some poems can be described as 'social verse', exchanged between friends and colleagues (in Arabic the genre is sometimes called *ikhwānīyyāt*, 'brotherly poems'). Sharaf al-Dīn ibn al-Raḥbī, writing from Damascus, sends a poem with friendly reproaches and praise of Damascus to Ibn Abī Uṣaybi'ah who is in Cairo:<sup>77</sup>

... Come back, then, to the Paradise on Earth: she has come forward  
 for her beauty to be revealed, in her new clothes,  
 And do not stay anywhere else if you have earned riches,  
 for life in any other place is not worth considering.

Ibn Abī Uṣaybi'ah responds with another poem, saying how much he misses his friend and complaining about the stupidity of his Mamluk patrons:<sup>78</sup>

... In their ignorance they do not know the worth of a scholar,  
 which is not surprising in the case of ignorant people.  
 I came to someone in whose courtyard my merit was wasted. Would the  
 stupidity of the non-Arabs be aware of the intelligence of the Arabs?

He himself described Damascus in glowing terms in another poem, addressed to his colleague Muwaffaq al-Dīn 'Abd al-Salām.<sup>79</sup>

76 Ch. 15.8.6 ('Love has called you ...').

77 Ch. 15.37.4 (lines 11–12 of the poem beginning 'Muwaffaq al-Dīn! What's this mindlessness of yours ...').

78 Ch. 15.37.4 (lines 21–22 of the poem beginning 'My lord, O Sharaf al-Dīn ...').

79 Ch. 15.54 ('Perhaps a time that has gone by in Damascus ...').

## 10 Ekphrastic Poems and Riddles

There is hardly any poem that does not contain a description of a place, wine, a person, an animal, nature, and so forth. A special genre is the short epigram describing an object, ideally in a witty manner, with a poetic conceit, a striking simile or metaphor, or a play on words. Ibn Abī Uṣaybi'ah quotes epigrams on a bowl with apples,<sup>80</sup> on marigold (or anemones),<sup>81</sup> on a horse,<sup>82</sup> on fleas (who seem to 'know more about veins than Hippocrates'),<sup>83</sup> on an astrolabe,<sup>84</sup> and on a brazier.<sup>85</sup> Several of these poems, among them the three last-mentioned, make a point of not naming the object explicitly, which turns them into riddles. Similar riddling epigrams are those on fish,<sup>86</sup> a cloud,<sup>87</sup> a needle,<sup>88</sup> on the shadow,<sup>89</sup> and on a doormat.<sup>90</sup> The solution is normally provided in introductory words such as 'He said, by way of a riddle on a needle'. A special kind of riddle is that on names. Often they are difficult to translate without extensive annotation. In a riddle on the name 'Uthmān it is said that if one-fifth is taken away eight remain. The name is written, in Arabic with five letters; if the first is taken away the four remaining letters can be read as *thamān*<sup>in</sup>, 'eight'.<sup>91</sup> Other name riddles make use of the numerical values of Arabic letters;<sup>92</sup> the poem by Ibn Khalifah on the name Abū l-Karam is a particularly forbidding example ('I give my life in ransom for a man half of whose name is the square root of Q, and whose fifth is L plus Y plus K. // The sixth of its letters multiplied by its half and a fourth part are like the eight nice ones ...').<sup>93</sup>

---

80 Ch. 10.69.3.7.

81 Ch. 11.9.2.4.

82 Ch. 13.58.4.6.

83 Ch. 13.58.4.7.

84 Ch. 13.58.4.7.

85 Ch. 13.58.4.7.

86 Ch. 10.64.19.2 ('They have donned cuirasses ...').

87 Ch. 10.64.19.9 ('One that comes over us ...').

88 Ch. 10.64.19.9 ('One that earns a living ...') and 10.65.3 ('One with a wide-open mouth in her foot ...').

89 Ch. 10.64.19.9 ('A thing of bodies yet not itself embodied ...').

90 Ch. 10.64.19.10 ('I spread my cheek for guests ...').

91 Ch. 15.58.5 ('I asked all people ...').

92 In the Latin alphabet this only works with c, d, i, l, m, v, x, but in Arabic every letter has a numerical value.

93 Ch. 15.51.10.3.

## 11 Humorous Poems

Wit and humour are often found especially in epigrammatic poetry, whether invective, satirical, or merely descriptive. Abū l-Ḥakam, already quoted several times above, a wit whom I dubbed ‘the Joking Doctor’, composed two long poems included in the book. One is a description of a disastrous party given by him, entitled *Ma’arrat al-bayt*, freely translated as ‘The Domestic Scandal’;<sup>94</sup> it is one of the relatively few classical Arabic poems that have a title. The other one is a poem put in the mouth of a friend and colleague, a long complaint on a badly made pair of shoes, in which numerous technical terms from the fields of logic and geometry are employed.<sup>95</sup>

Using such technical terms in poetry is to be expected from scientists and physicians. Al-Badī‘ al-Aṣṭurlābī, physician, philosopher-theologian, and maker of astrolabes, describes a comely youth in Euclidean terms: ‘His cheek-down is an equator and his mole | a point on it, and his cheek a triangle.’<sup>96</sup> Speaking of his love for several people, he proclaims: ‘My heart is the centre and they are to it | a circumference, and my passions are radii to it.’<sup>97</sup> Ṣadaqaḥ al-Sāmīrī uses the technical vocabulary of the syllogism in a scurrilous epigram on a triangular sexual encounter between a slave, his mistress, and his master;<sup>98</sup> in another piece he employs the well-worn procedure of using grammatical terms in an obscene sense.<sup>99</sup>

A common form of wit is punning, now frowned upon as unworthy of true poetry but immensely popular with Ibn Abī Uṣaybi‘ah’s contemporaries. Not all of them are meant to be funny: they are part and parcel of Arabic literary diction and style. The book includes countless examples by major and minor poets. Many epigrams are based on a play of words, as when Abū l-Ṣalt Umayyah makes ‘my tears in streams’ (*admuṭi l-hummaṭi*) rhyme with ‘when they are with me’ (*idh hum maṭi*).<sup>100</sup> Sadīd al-Dīn ibn Raqīqah composed a piece of four lines with nearly identical rhyme-words: *injādū* (‘if they are generous’), *injādū* (‘support’), *anjādū* (‘courageous men’), and *anjādū* (‘highlands’).<sup>101</sup> Obviously, such word-play is normally impossible to translate, but the reader who

94 Ch. 15.8.7 (‘Any domestic scandal ...’).

95 Ch. 15.17 (‘My plight is bewildering ...’).

96 Ch. 10.67.4.1 (‘One with a shapely appearance ...’).

97 Ch. 10.67.4.3 (‘My heart is divided ...’).

98 Ch. 15.47.2.1 (‘Durrī, his mistress and his master’).

99 Ch. 15.47.2.2 (‘Ibn Qusaym, now you pretend to know grammar’).

100 Ch. 13.58.4.6 (‘I thought of their absence ...’).

101 Ch. 15.46.3.3 (‘Let it be your nature ...’).

does not know Arabic ought to be aware of the punning, especially if it is the *raison d'être* of an epigram; in such cases the relevant words have been added in transliteration.

## 12 A ‘Prophetic’ Poem Ascribed to Ibn Sīnā

Unique in its genre, among the poetry in the book, is a strange poem of 52 lines ascribed to Ibn Sīnā that seems to predict the destructive Mongol campaigns in the 7th/13th century in considerable detail.<sup>102</sup> Ibn Abī Uṣaybi‘ah has some doubts about the attribution, but this still earned him derision by a later author, al-Ṣafadī, for leaving open the possibility that Ibn Sīnā composed it. Al-Ṣafadī’s reasons for rejecting it are twofold, logical and literary: Ibn Sīnā could not possibly have foretold such details, nor would he have composed such doggerel. One can only agree with al-Ṣafadī.

## 13 Attributions and Corrections

In the countless Arabic anthologies, biographies, histories, and many other genres that contain poetry, the poems are mostly attributed to their poets. As is clear from the above, however, it also happens often that lines or short poems are quoted anonymously: ‘As someone said ...’, ‘as the poet says ...’. It is not always clear if the one who quotes is aware of the identity of the poet. One presumes that Ibn Abī Uṣaybi‘ah knew that the often-quoted line, ‘When Death plunges its talons in, | you will find that every amulet is of no avail’ is from a famous poem by Abū Dhu‘ayb al-Hudhalī (d. c. 28/649),<sup>103</sup> but one cannot be sure. I have tried to identify the poets of every anonymous piece but have not succeeded in every case; some lines and short pieces have always been transmitted anonymously and others have been ascribed in the sources to two or more poets, the truth remaining hidden. What is certain, however, is that Ibn Abī Uṣaybi‘ah’s attributions are sometimes wrong, due either to his sources or to a faulty memory. Whenever I discovered such a misattribution I have provided details in a note. He ascribes, for instance, an epigram to Abū l-Ṣalt Umayyah that is in fact by the much earlier Ibn al-Mu‘tazz,<sup>104</sup> and another piece to al-

102 Ch. 11.13.7.9 (‘Beware dear son, the tenth conjunction ...’).

103 Ch. 15.50.5.

104 Ch. 13.58.4.9 (‘You, unique in flirtation ...’).



Şāḥib Amīn al-Dawlah that is by Abū Firās.<sup>105</sup> In numerous other cases it is difficult to decide between the attribution by our author and different ones in other sources.

It is also obvious that the text of poems contains errors. Some lines do not scan correctly or have faulty vocalisations, which may be due to a copyist, such as that of MS A, who adds very many vowels but whose knowledge of prosody leaves something to be desired. Other lines are clearly misremembered or wrongly copied. Many of such errors become evident when one reverts to other, mostly older, sources or to the collected verse (*dīwān*) of the poet in question, if available. This poses a dilemma to the editor and translator: should Ibn Abī Uṣaybi‘ah’s text be followed, or ought the correct, original version, as intended by the poet, be respected? Generally, I have opted for the latter course, always pointing out the divergence in notes. In some cases it is impossible to determine which is the original version, in which case Ibn Abī Uṣaybi‘ah’s version could be kept, except when it is clearly faulty. In notes at the beginning of each poem I have provided earlier (and sometimes later) sources, though not exhaustively in the case of lines and poems that are frequently quoted, nor have I given the many variants found in such sources, except when these could shed some light on the interpretation.

#### 14 Translating Poetry

There are two basic approaches to translating pre-modern Arabic poetry: either a more or less faithful rendering in prose, without metre or rhyme, or a recreation that results in a kind of modern English poetry, perhaps with some kind of metre (or even rhyme, even though that is unfashionable in many high-brow circles today). For our translations we have opted for the former, staying close to the original, yet trying to avoid sounding like a crib, but not afraid of some exoticising elements. Unusual idioms and allusions to matters not known to the average English reader are not glossed over or omitted; rather, they are explained in notes. As said above, untranslatable word-play can be shown by providing some transliterations in the text or in a note.

In a ‘free’ translation a translator is free to cheat, skirting over problems and omitting obscurities – of which there is an abundance in classical Arabic poetry. In our procedure this is as impossible as it is undesirable: scholarly integrity demands confessions of ignorance. The frequency of parenthesised

---

105 Ch. 15:49.6.2 (‘Speak to this glorious lord ...’).

question marks and notes about problematical lines in the poems quoted in the book will eloquently attest to this.

As it cannot be denied that (as an eminent Arabist said to me once) much of the poetry in *'Uyūn al-anbā'* is mediocre, attempting to craft high-quality, poetic English equivalents would be a waste of effort and would distort the nature of the originals. There is one genre, however, where I have occasionally given in to the temptation of producing 'poetry' or at least verse: it is light verse, lampoons or humorous poems, which in English call for metre and rhyme. Thus, after giving the more or less straightforward prose rendering of a mocking epigram by Ibn Buṭlān on his colleague Ibn Riḍwān, quoted above ('When his face showed itself to the midwives ...'),<sup>106</sup> I decided to add a rhymed alternative version:

As soon as the midwives saw his face  
 they were distraught and left the room,  
 And whispered (to avoid disgrace),  
 'We should have left him in the womb.'

The same has been done with an obscene lampoon by Ibn Hindū (quoted above) and the anonymous epigram on Ibn Sīnā's death (also quoted above).<sup>107</sup> Of the other long poem by Abū l-Ḥakam, about a rowdy party, also mentioned there, I have only given a rhymed version, copiously annotated. It is a revision of an earlier publication and it seemed undesirable to add a version in plodding prose.

---

106 Ch. 10.38.3.

107 For a rhymed version of the long poem by Abū l-Ḥakam al-Maghribī about the badly made shoes, mentioned above under 'Humourous Poems', see the selected and shortened translations of IAU in *Ibn Abi Usaybi'ah; Anecdotes and Antidotes. A Medieval Arabic History of Physicians. A new translation* (Oxford World's Classics).

# The Greek Chapters and Galen

*Simon Swain*

## 1 The Focus on Galen

Ibn Abī Uṣaybi‘ah’s grand sweep of physicians starts with ancient Greece. In this he is a man of his time, since knowledge of the ancients and their wisdom was an essential part of membership of the chattering classes. In medicine in particular the legacy of the ancients was all around, in practice, in theory, in anecdotes and examples of behaviour, and no history of physicians wanted to ignore the Greek origins of the profession. Following the ancients themselves, Ibn Abī Uṣaybi‘ah traced the origins to the Greek semi-god Asclepius, who for Arabic authors was essentially an historical figure living before The Flood. From the first and second chapters concerning the invention of medicine and the role of Asclepius in it, Ibn Abī Uṣaybi‘ah advances steadily and comprehensively towards late-antique Alexandria and the sources of medicine for his own culture and times (Ch. 6). In so doing he had spent nearly a quarter of his book on Greco-Roman antiquity, and well over a quarter of this material is itself focussed on the dominant figure of Galen (Ch. 5). The Arabic Galen – Jālīnūs – not only commands the first six chapters of the *‘Uyūn* but maintains a strong presence in the rest of the work. He is one of Ibn Abī Uṣaybi‘ah’s heroes, central to his own training as a physician, the last of the eight ‘great master physicians’ beginning with Asclepius, and in memorable words ‘the Seal of physicians’ (*khātam al-aṭibbā*’, Ch. 5.1.2, cf. 3.2).<sup>1</sup> Chs. 3–4 on the heirs of Asclepius, on Hippocrates and the leading ancient philosophers, prepare the way for this greatest physician-philosopher in Ch. 5, while Ch. 6 rounds off his influence and legacy in late antiquity and heralds the Islamic era where the Hippocratic-Galenic system was naturalized and remained the basis of theory and practice. The dominance of this professional system based on the legacy of antiquity is reinforced by Ibn Abī Uṣaybi‘ah throughout the *‘Uyūn*, and he takes virtually no notice of alternatives, such as

<sup>1</sup> Cf. Qur’an 33:40 Muḥammad as the ‘Seal of Prophets’ (*khātam al-nabiyyīn* rather than *khātam al-anbiyā*). See also Hershkovits & Hadromi-Allouche, ‘Divine Doctors’, 51.

'prophetic medicine', magic or astrology.<sup>2</sup> It is no surprise that Galen receives the longest individual biography.

Was Ibn Abi Uṣaybi'ah right to concentrate on him so much? When we look in broad terms at the development of Islamic medicine in the centuries up to his time, there is a progression from the age of translations from Greek in the period of the 2nd–4th (8th–10th) centuries, when Galen and other Greek authors had no peers,<sup>3</sup> to the period of the independent authority of canonical writers in Arabic from Abū Bakr al-Rāzī (d. 313/925) and Ibn Sīnā (d. 428/1037) onward. There arose a small but significant literature of criticism of Galenic thought, beginning with al-Rāzī's *Doubts about Galen*,<sup>4</sup> which focussed mainly on philosophical considerations or whether the physician really had to be a philosopher at all.<sup>5</sup> The celebrated outline of medicine in the *Kitāb al-Kulliyāt* (*Generalities*)<sup>6</sup> of Ibn Rushd (d. 595/1198) followed much of the Galenic programme but also criticized Galen's logic and threw a purer Aristotelianism against him. Yet Ibn Rushd shows the tension involved in replacing and criticizing while also wishing to follow and honour: he was a close reader of Galen and wrote summaries of key Galenic works, albeit these once again show independence of thought.<sup>7</sup> There were medical advances too, no doubt helped by the more systematic training and observation available in Islamic hospital medicine, that showed Galen had not known everything.<sup>8</sup> But a physician still had to study, or claim to have studied, a good deal of the Galenic corpus in order to be taken seriously. If Ibn Abi Uṣaybi'ah's teacher, al-Dakhwār, ever heard 'the words of Galen ... concerning diseases and their treatment, or the fundamentals of medicine (*wa-l-uṣūl al-ṭibbiyyah*),' he would leap up and shout, 'That is medicine!' (*hādha huwa al-ṭibb*, Ch. 15.50.3). Al-Dakhwār (d. 628/1231) worked at the 'Great (Nūrī) Hospital' at Damascus and Ibn Abi Uṣaybi'ah records that it was there that he himself 'began to study the works of Galen' with him (*ib.*). Neither the brilliant systematization introduced by Ibn Sīnā nor the great

2 On these, Pormann & Savage-Smith, *Medieval Islamic Medicine*, ch. 5, and Savage-Smith, 'The Practice of Medicine as seen through the *Uyūn al-anbā*', below.

3 Age of the translations: see Gutas, *Greek Thought, Arabic Culture*, Endress, 'Die wissenschaftliche Literatur'; and for Galen in particular Ḥunayn ibn Ishāq, *Risālah*, *Neue Materialien*, and *Galen Translations*.

4 Pines, 'Rāzī critique'; Pormann, 'Philosophical Topics', 22–32.

5 E.g. Ibn Hindū, *Miftāḥ* (Tibi), 35–36, (Manṣūri), 81–83.

6 Ch. 13.66.6 no. 4.

7 Cf. Ullmann, *Medizin*, 167. For modern editions of his summaries, see the notes to titles 16–23 of Ibn Rushd's works at Ibn Abi Uṣaybi'ah 13.66.6.

8 See Savage-Smith, 'The Practice of Medicine as seen through the *Uyūn al-anbā*', below.

Islamic invention of the teaching hospital seriously weakened the practical and emotional tie to Galen, and this is exactly the situation reflected in the *Ujūn*.<sup>9</sup>

Ibn Rushd's summaries of Galen were part of a large production of such works that kept Galen available and useful in new forms, through epitomes, paraphrases, commentaries and other forms of interpretation. Most of these works were a good deal shorter than the original source texts and this made them easier to learn and easier to teach. A physician of the 10th century, Aḥmad ibn Abī l-Ash'ath (d. ca. 360/970), had the bright idea of introducing proper divisions into the main Galenic texts:

It was Aḥmad who gave divisions to each one of the sixteen books of Galen by sentences, chapters, and sections and divided them such as none before him had done and thus provided a great aid to those who study the books of the eminent Galen. For it is now easy to find all that one seeks therein and his divisions are as landmarks which point to what one wishes to read and by which every section of the book, its contents, and purpose may be known.

10.46.1

But many others preferred to reduce the bulk of their reading. The production of adaptations in various compendious forms such as questions and answers or summaries had begun in late antiquity (e.g. the *Alexandrian Summaries*, see below), but is a very marked feature of the Islamic period. These 'small texts' show that practitioners had neither the time nor – perhaps – the education to immerse themselves in the full Galen but needed accessible and practical treatises to use in the real world. Ibn Riḍwān (Ch. 14.25; d. 453/1061), an Egyptian devoted to the books of the ancients and an important source for Ibn Abī Uṣaybi'ah, made a series of 'useful extracts' (*fawā'id*) from Hippocrates, Philagrius, Plato, Porphyry and especially Galen (Ch. 14.25.9 nos. 43–50, 95–96) – while taking care also to condemn lazy students who relied on shortcuts alone.<sup>10</sup> He and Ibn Zuhr *père* (Ch. 13.61; d. 525/1130–1131) objected to books expressing 'doubts' about Galen and penned a surviving refutation of Rhazes.<sup>11</sup>

9 On the rareness of criticism of Galen, see Bürgel, *Ärztliches Leben*, 412–416, with interesting comments from Maimonides, and his study of Ibn Rushd, Bürgel, *Averroes, 'Contra Galenum'*.

10 *M. fi Sharaf al-tibb*, MS Istanbul, Süleymaniye, Hekimoğlu Ali Paşa 691, fol. 120<sup>r</sup> 7–9 'summaries and commentaries ... are the main reason why the best qualities of medicine have become extinct: students waste many years of their lives studying them.'

11 Cf. Ch. 14.25.9 no. 51; Ch. 13.61.4 no. 4.

Both original thinkers and writers, they show that Galen's popularity and utility was not at risk from modern methods of teaching and learning.

By the 13th century the large number of high quality, standard works that reduced the importance of the original Galen while advancing knowledge of the Art took their place alongside a Galen now available in new forms. Ibn Abī Uṣaybi'ah acknowledges that the Alexandrians made a significant contribution to the invention of summary literature (Ch. 6.5.1). He does not share reservations about laziness nor mention the negative, anti-Christian allegations about the decline of medicine before its rescue by the caliphs that were played into accounts of the production of summary literature.<sup>12</sup> The only low points of medicine for Ibn Abī Uṣaybi'ah occurred before its revival by Hippocrates and its second rescue by Galen, both of whom in different ways emphatically re-established the highest standards.<sup>13</sup> Once Galen had trounced his opponents, there was no looking back. Ibn Abī Uṣaybi'ah's focus on Galen reflects for sure the currency of Galen. There is no nostalgia for a lost golden age. In Ch. 15 of the *Uyūn*, for example, he shows full well his belief in the quality of the physicians of his own day and the vitality of medicine in his generation. Overall the *Uyūn* is a celebration of a progress that shows no sign of stopping. Galen's function as the 'seal' of medicine is entirely compatible with this, hence Ibn Abī Uṣaybi'ah's desire to share with his readers the large amount of bibliographical information the Greek had left behind. The core features of the Galenic system, except in so far as they appear in the contents of certain books, were not of interest in this literary history, nor did his readers need instruction in them. In accordance with what he states in his Preface about the professional and moral excellences of the discipline's stars, Ibn Abī Uṣaybi'ah's task in the 'Greek' chapters was to present model physicians, stories and legends about them, and of course useful bibliographies of their writings. For this purpose, the best examples were provided by Hippocrates and Galen alongside the five 'most distinguished philosophers among the Greeks'. These form the subject matter of Chs. 1–4.

<sup>12</sup> See Gutas, 'Alexandria'. Cf. at the end of this chapter on Ibn Abjar al-Kinānī.

<sup>13</sup> Ch. 4.1.1 Hippocrates, 5.1.2 on Galen's confrontation with *al-aṭibbā' al-sūfistā'iyyūn*, meaning the Methodists (also 4.1.10.4).

## 2 The Origin and First Appearance of the Art of Medicine (Chapter One)

To reach Galen, Ibn Abī Uṣaybi‘ah first had to traverse history from Asclepius; and to write history, he needed a source. Finding one for the very start of medicine was not a problem. For in a work that Arabic writers regarded as authentic but modern scholars do not, Galen himself had given information about the beginnings of medicine and in particular the nature of its originator, Asclepius. The work in question is a commentary on the famous *Oath* of the Hippocratic corpus. The *Oath* itself is a short piece that takes its place alongside several ‘deontological’ writings on the obligations and self-presentation of the physician to his colleagues and publics.<sup>14</sup> Ibn Abī Uṣaybi‘ah makes pointed use of it in Ch. 4 when he wishes to outline the ideal Hippocratic. Islamic physicians built on this literature with their own crafted presentations of the physician’s conduct.<sup>15</sup> The commentary is in fact unlikely to be by Galen, for it is never mentioned in the Greek tradition and its content is unlike any of the genuine Hippocratic commentaries.<sup>16</sup> But it was written in the name of Galen<sup>17</sup> and absorbed into the corpus like a number of other works, and was thus available in the ninth century for translation by Ḥunayn ibn Ishāq.<sup>18</sup> The beginning of the *Oath* (‘I swear by Apollo the Physician, Asclepius, Health, Panacea, and all the gods and goddesses ...’) is formulaic – for the work is not religious – but it gave Galen the Commentator the cue to discuss in detail both the role of Asclepius, which Ibn Abī Uṣaybi‘ah draws on for Ch. 2, and the origins of medicine, which he uses from the outset in Ch. 1.

Ibn Abī Uṣaybi‘ah was fortunate in having another of his heroes, the great translator and expert on Galen, Ḥunayn ibn Ishāq (Ch. 8.29), as a guide to the difficult material of the commentary. Although Ḥunayn inserts explanations into his Galenic translations from time to time,<sup>19</sup> the extensive notes to

14 It may be earlier than some of these writings, which are Hellenistic (i.e. third to first century BC), and is dated to the ‘late fifth or early fourth century’ by Craik, *Hippocratic Corpus*, 149.

15 The best known text is *Practical Ethics of the Physician* (*K. Adab al-ṭabīb*) by Ishāq ibn ‘Alī al-Ruhāwī (Ch. 10.57; mid to late 3rd/9th century).

16 For these, see Ch. 5.1.37 nos. 87–102, 122 [= 185], cf. 155, 156, 157 [= 184].

17 Cf. the fragment cited at Ch. 1.6: ‘Pergamum, which is my native city’. Galen famously complains at the start of *On My Own Books* of a supposititious work found in a bookshop at Rome and inscribed, ‘The Physician, by Galen’. It is not out of the question, however, that the commentary on the *Oath* is genuine.

18 Ḥunayn’s biography is at Ch. 8.29.

19 Vagelpohl, ‘Translator’s Workshop’.

the commentary on the *Oath* reveal his and his readers' vivid interest in the topic. When Ibn Abī Uṣaybi'ah says, 'Let us begin by reviewing Galen's account, together with material we have adduced, in an effort to pin down these various divergent views', i.e. about the genesis of medicine (Ch. 1.1), he makes it clear that the structure of the chapter is his;<sup>20</sup> but in his review of Galen's meaning he practically merges with Ḥunayn. Nor are Galen and Ḥunayn easy to distinguish as Ibn Abī Uṣaybi'ah sets out the basic questions and positions that follow: medicine was, he says, either eternal or created; if created, it was either created when man was or it was invented later; if invented later (the majority view), it was inspired by God or was the discovery of man.

Galen/Ḥunayn deals with human invention first so as to emphasize, it seems, the subsequent remarks on the role of the divine ('Among those who hold that the art of medicine comes from God ...'), which inspired men through dreams and also inspired them to gain 'practical experience', an emphasis underscored by direct quotation from Galen that 'God ... created the art of medicine and inspired man with it'. The scene set, Ibn Abī Uṣaybi'ah turns to a trusted source, Saladin's famous physician, Ibn al-Muṭrān, to bolster the arguments for human ingenuity. Ibn al-Muṭrān concludes a long discussion by stating that, although Galen and Plato have indicated that divine inspiration was behind medicine and Asclepius, it is nevertheless human ingenuity that counts and to deny this 'is an error' (1.2). After a short aside Ibn al-Muṭrān is quoted again on the contribution of experience and reasoning and we are left with Ibn al-Muṭrān's conclusion that Galen in his book on the invention of the arts<sup>21</sup> 'in essence says nothing more than I have' (1.3.2).

The Galen who was presented to the Abbasid translators was the product of a number of Christian filters, as we see on many pages of Ch. 5 dealing with his chronology. This did not worry Ibn Abī Uṣaybi'ah, even if he was conscious of it. It is noteworthy too that the main arguments in Ch. 1 are given over to Galen through the medium of two Christian commentators, Ḥunayn and Ibn al-Muṭrān.<sup>22</sup> With their help Ibn Abī Uṣaybi'ah is in a position to let Galen propose both divine inspiration and human ingenuity as the constituents of medical knowledge (1.4 'the art of medicine must have been, for the

20 Cf. Brentjes, 'Narratives'; in general and still the authoritative discussion, Rosenthal, 'An Ancient Commentary'.

21 *De constitutione artium*, in three books, of which the book on medicine survives as *De constitutione artis medicae*.

22 In the biography of Ibn al-Muṭrān Ibn Abī Uṣaybi'ah reports Ibn al-Muṭrān's conversion to Islam from al-Qiftī in a passage not preserved in the surviving version of the *Ta'rikh* (Ch. 15.23.2).



most part, broadly consistent with the above discussion', i.e. divine inspiration *and* human experimentation), and he is now free to go into details. He makes a quick tour of various signs of divine origin (1.5), then turns to the promising topic of dreams (1.6 'in second place'), starting of course with remarks acknowledging inspiration from dreams in Galen's *On Bloodletting*,<sup>23</sup> *Method of Healing*, and *Commentary on the Oath*, topped up (1.7) by citations of Oribasius (d. ca. 390/400), a commentary on Galen by Ibn Riḍwān, and the *Facilitation* by Ibn Zuhr *fi*ls (Avenzoar). Following this we are offered a long account (1.8 'in the third place') illustrating the role of 'serendipity' (*al-muṣādafah*), which is allegedly taken from one of Galen's own sources, Andromachus the Younger, confirmed (1.9) by a story told by al-Tanūkhī and an anecdote about the pharmacologist, Philo of Tarsus, whose famous analgesic was known solely through Galen's account of it in *On the Composition of Drugs by Places*. Fourthly (1.10) Ibn Abī Uṣaybi'ah describes imitation of animals as a source of medical knowledge, citing Rhazes and Galen (*On Enemas*).<sup>24</sup> Finally (1.11 'in fifth place') he discusses divine inspiration in animals, citing among others Dioscorides. He concludes (1.12) that, because man stands 'at the apex of the animal kingdom', he must have been divinely inspired and thenceforward applied experimentation and reasoning, with the result that he transformed his instincts into the rules and principles of medicine.

This flagship chapter is a beautiful essay on Ibn Abī Uṣaybi'ah's profession, its antiquity, and its centrality to human life. It is dominated by Greek sources or sources imbued with Greek perspectives, and with their help the question of the origin of medicine announced at the start as 'difficult' – so said Galen – is elegantly resolved to the neat position where the deity inspires and man gains experience. Ibn Abī Uṣaybi'ah steps aside from more polemical elements to the discussion of the role of medicine, which claimed it opposed God's will.<sup>25</sup> For him medicine was quite in tune with the divine. This position was the perfect basis for moving on in Ch. 2 to Asclepius, a very special type of human being who was, we are told, most people's idea of 'the first known physician' and a good empiricist to boot (2.1.1).

23 I.e. the *De curandi ratione per venae sectionem*.

24 *De clysteribus et colica*, a lost pseudo-Galenic work. Cf. Ch. 5.1.39 for Ibn Abī Uṣaybi'ah's introduction to this and other such writings.

25 Rosenthal, 'Defense of Medicine', citing for the defence 'Abd al-Wadūd (cf. *Uyūn* 10.66.3), Ibn Hindū (biography at 11.9) and the Christian physician Ibn al-Quff (15.60, the last biography).

### 3 Physicians Who Perceived the Rudiments of the Art of Medicine and Initiated the Practice of That Art (Chapter Two)

Ch. 2 has similarities with Ch. 1, for almost all of the second half is direct quotation from Galen/Ḥunayn. The first half depends closely on works by two Muslim writers, Abū Ma'shar's famous *Book of Thousands* and al-Mubashshir ibn Fātik's *Choicest Maxims and Best Sayings*, both of which themselves draw on ancient 'Hermetic' literature. For al-Mubashshir, an author with deep classical interests, Asclepius is the pupil of Hermes the First, who features as the fount of religion and science. In Abū Ma'shar Asclepius becomes the pupil of a third Hermes. The tradition of no fewer than three Hermes-figures in Arabic, as we see it in Abū Ma'shar, appears to rest on a conflation of the pagan 'Hermetica' with the Christian chronological traditions that lie behind his historically informed astrology and made him so useful for those intent on understanding ancient times.<sup>26</sup> Again it is Greek tradition that dominates Ibn Abī Uṣaybī'ah's presentation and he draws on several other real or inauthentic (Ps.-Plato, *K. al-Nawāmīs*) Greco-Roman sources, not always accurately or from originals, including Galen,<sup>27</sup> to confirm the divinity of Asclepius. The first half of the chapter ends appropriately with a quotation from a pagan, the Sabian scholar Thābit ibn Qurrah (via Ibn al-Nadīm's *Fihrist*, as often in Ibn Abī Uṣaybī'ah), which links Asclepius to his descendant Hippocrates and the revival of medicine (2.1.5).

In the second half of Ch. 2 Ibn Abī Uṣaybī'ah reverts to Galen's commentary on the *Oath*. In his *Risālah* Ḥunayn specifies the addition to his translation of 'annotations (*sharḥ*) I made on passages judged difficult (*muṣtaṣ'abah*).'<sup>28</sup> Behind this judgement one hears the voices of pupils (including his son Ishāq, cf. below) and friends requesting explanations of Galen's lengthy description of a Greek god. In the passage as we have it, Ḥunayn battles to bring the descriptions back to medical science. Dryness (an allusion to the main ancient etymology of Asclepius<sup>29</sup>) was easy to deal with: 'an individual dies only when there is a preponderance of dryness and cold'. Or take the dull gloss of the teacher on Galen's assertion that Asclepius was held divine because physicians needed to have the 'ability of the diviner': 'this is a reference to medical prognosis'

26 See van Bladel, *The Arabic Hermes*, esp. ch. 4.

27 Orosius, could not have made the mistake Ibn Abī Uṣaybī'ah attributes to him most carelessly of thinking that Christianity preceded paganism. In fact the passage (Ch. 2.1.2) is taken from Ibn Juljul, who was not so casual himself.

28 Ḥunayn ibn Ishāq, *Risālah*, 40/32.

29 Cf. Ch. 2.1.2.

(2.1.6.1). But when it came to Galen's 'discussion of pictorial representations of Asclepius' (2.1.6.2–3), Ḥunayn struggled partly because Galen's Commentary did the work itself but partly because the material was not easy to tie to science (cf. the prosaic comment at 2.1.6.2 that, 'the marshmallow plant has warming properties in some degree, etc.'). None of this matters to Ibn Abī Uṣaybi'ah for he is in the company of two favourites and he concludes with a section of the commentary that is a paean to good health (2.1.6.4).

His job is completed by the briefest note on Apollo (2.2). He makes no connection between Apollo and divinity. He might have done so given that the deformed name transmitted here (*A-y-l-q*) is identified earlier as a deity (2.1.2 'Temple of *A-y-l-q*, which was dedicated to the sun'). But he is now in a different register, following Ibn Juljul and a Judaeo-Christian chronology that placed Apollo alongside the Old Testament leader, Barak the Judge. His mind is on the legacy of Asclepius and the last of his line in Hippocrates, the man who made medicine a fully-fledged discipline.

#### 4 The Greek Physicians Descended from Asclepius (Chapter Three)

In Ch. 1 Ibn Abī Uṣaybi'ah had concluded that medicine developed from divine inspiration and human experience and at the start of Ch. 2 he had highlighted the empiricist credentials of medicine's founder, Asclepius. In case readers have not been following, he begins Ch. 3 with a reminder that medicine depended on 'practical experience'. Asclepius' successors abided by 'the empirical system' (3.1, cf. 3.2), for the time being at any rate. For information about these successors Ibn Abī Uṣaybi'ah had to turn to a new source and one he regarded as unreliable, John the Grammarian (Yaḥyā al-Naḥwī). John's life itself is narrated in Ch. 6 on the late-antique Alexandrian school of medicine. Thirty five works of medical and philosophical commentary are attributed to him there (6.2).

There is no reason to doubt that a real late-antique commentator called John did exist. It is also quite certain that in the Arab tradition this medical John, who is unknown except in Arabic, was confused with the John the Grammarian who is more usually known as John Philoponus ('Lover of Toil'), i.e. the distinguished Christian commentator on Aristotle. The philosophical John died around 575 but a transmission error in Arabic of a date he gives in one of his commentaries catapulted him into the era of the Arab conquest of Egypt.<sup>30</sup> The confusion

<sup>30</sup> See Ch. 6.1.2 with n. 16: the Arabic of his commentary on the *Physics*, as quoted by Ibn al-Nadīm, placed him in AD 627/28 rather than the 517/18 of the Greek text.

was welcome to anyone looking for a thread from Alexandria to the Arabs, as we shall see. In the list of John's books in Ch. 6 (quite a few being authentic works of John Philoponus), Ibn Abī Uṣaybi'ah makes no reference to John the Grammarian's chronology of physicians, the work he uses in Chs. 3–5 for dates and names. The omission might have been the result of familiarity or disapproval, but it is also clear that Ibn Abī Uṣaybi'ah knew this chronological account only through Ishāq ibn Ḥunayn's *History of Physicians*, a work surviving as an epitome and partial text in the *Ṣiwān al-ḥikmah*.<sup>31</sup> In his introduction to the vizier Abū l-Ḥusayn al-Qāsim ibn 'Ubayd Allāh (d. 291/904),<sup>32</sup> Ishāq follows Galen's commentary on the *Oath* for the origins of medicine. He does not acknowledge the source; but we may assume he expected readers to have known it. He had a problem, however: his addressee is known to have been uncompromising, and had instructed the philosopher to tell him who was the first and who was the last physician: 'Let me have it in a hurry and do not postpone' (trans. Rosenthal). Thus knowing that John the Lover of Toil did a good job and had been around when the Arabs came, Ishāq looked to the chronology of physicians by John for the right answers. That this John had nothing to do with Philoponus was something he was presumably unaware of. In any case the credentials of Philoponus discouraged him from having doubts.

Ibn Abī Uṣaybi'ah makes good use of John's information in Chs. 3–4. But he was not happy with it. The discontent boils over in Ch. 5. As we shall see below, the life of Galen posed a problem that is true of all ancient physicians: a dearth of independent accounts. Hippocrates had lived long enough ago in the past for the biographical machine to produce fictitious letters and a decent quantity of semi-fictional biography, which are the typical productions of the Hellenistic or early Roman imperial eras.<sup>33</sup> Galen, who lived into the 3rd century AD, was a little late for this and anyway gave too many facts about himself in his often self-referential writings. At some point in late antiquity somebody saw the opportunity to pull off a master stroke by inventing a few additional

31 Rosenthal, 'Ishāq b. Ḥunayn' (epitome, including Ishāq's introduction); Dunlop, *Ṣiwān al-ḥikmah*, §§19–26 for a fuller text including numerous mainly unclear Greek names (cf. Ibn Abī Uṣaybi'ah Chs. 3–4) but lacking Ishāq's preamble. Ishāq's biography is at *Uyūn* Ch. 8.30.

32 *ET*<sup>2</sup> art. 'Wahb', no. 3 (C.E. Bosworth). Cf. Ch. 8.30.1, 5 for al-Qāsim ibn 'Ubayd Allāh's acquaintance with Ishāq. One of the interlocutors in the discussion pictured in Ishāq's foreword is 'Abd Allāh ibn Sham'un, to whom Ishāq addressed a treatise on preserving one's memory (8.30.6 no. 11).

33 Including Soranus' Life of Hippocrates, which survives in a number of versions: Pinault, *Hippocratic Lives*; Smith, *Hippocrates*.

facts about him in order to appropriate him for Christianity. The potential relationship of the two greatest healers – Galen and Jesus – was a story too good to ignore, not to mention the dividend for true believers of a medical bent. It is possible that Galen's use of a book ascribed to the last of the Ptolemies, Queen Cleopatra, in his *Composition of Drugs by Places*<sup>34</sup> assisted the story, for if we wish to be vague about chronology, she is almost in the right time zone. It is highly likely that the chronological John had made Galen her pupil, and therefore that John is indeed the chronological culprit.<sup>35</sup> But the Christian Iṣḥāq took things a stage further. At the end of his *History* and speaking in his own person he pegs the dates of the physicians to the dates of Abraham, Moses, and Jesus. From this it is apparent that Galen in his 20s or 30s overlapped with Christ and was, as others developed the story, at the right age to be the uncle of Paul the Apostle (or Luke).<sup>36</sup>

The effect of this linkage was highly dangerous: medicine was sectarianized. We shall see below how Ibn Abī Uṣaybi'ah dealt with the case of Galen in particular. What is relevant now – since John is so important in the early chapters we are discussing – is Ibn Abī Uṣaybi'ah's view of John. In Ch. 5.1.3 he swiftly demolishes the chronographer's neat division of the lives of the physicians into years of study and years of practice by quoting Galen himself.

The length of Galen's life was 'eighty-seven years. He was a youth and a student for seventeen years and a scholar and a teacher for seventy years'. So runs the account of John the Grammarian. In the same way I have based myself on John's reports for the divisions in the lives of the previously mentioned great master physicians down to my own time with respect to their studying and their teaching. This matter requires careful scrutiny for information on it cannot be restricted ... Indeed, logic dictates that some of it is inconceivable and this includes his information that Galen was a youth and a student for seventeen years and a scholar and a teacher for seventy years. The only way to check what he says is to use the reports of Galen himself.<sup>37</sup>

34 See Ch. 5.1.21.1 and note.

35 So in al-Mubashshir ibn Fātik, quoted Ch. 5.1.21.1 ('studied medicine with a woman called Cleopatra'). Cf. Rosenthal, 'Iṣḥāq b. Ḥunayn' 69/79 with the fuller version of the text at Dunlop, *Ṣiwān al-ḥikmah* ll. 364–365, where she is named.

36 See Ch. 5.1.4 with notes.

37 John's 87 for Galen is no more reliable than Alexander of Aphrodisias' remark that Galen had a Socratic revelation at 80 (Dunlop, *Ṣiwān al-ḥikmah*, l. 100).

Ibn Abī Uṣaybi‘ah then begins a lengthy session refuting both John and Ishāq for their assumptions and sloppy scholarship. The reader who has learnt so late that John is not a good source may want to know why Ibn Abī Uṣaybi‘ah used him in the first place. Ibn Abī Uṣaybi‘ah does raise the possibility at Ch. 3.5 that John is not accurate but lets it pass, and first readers would certainly miss any doubts. John was indispensable for supplying the names of Greek physicians and Ibn Abī Uṣaybi‘ah had no reason to doubt these were real. He does not question in any way the sequence of the ‘great master physicians’ that John records since he had no evidence to the contrary.

Thus it is that he sets out in Ch. 3 the scheme of Ghūrus, Mēnas, Parmenides, Plato the Physician, Asclepius the Second, Hippocrates and Galen. The origins of this scheme are obscure. The presence of the real pre-Socratic philosopher Parmenides and the Plato doublet indicate philosophers were on the mind of its inventor, as they would be for anyone trained in the Galenic tradition. In which case, and given the level of deformation Greek names can suffer in the process of transmission, the philosophers Anaxagoras and Anaximenes may lie behind the forms we have somewhat arbitrarily vocalized as Ghūrus and Mēnas.<sup>38</sup> The result is fantastic. Its purpose was to establish the combination of experience and logic that typify the Hippocratic-Galenic physician. Menas concluded that the ‘empirical system ... should be supplemented with analogy (*qiyās*)’. Parmenides (3.4) takes this too far claiming only ‘analogy’ (deductive reasoning) is useful. Our inventor knew the basics of the doxographical tradition and names as Parmenides’ pupils physicians associated with promoting both the two fundamental approaches of Empiricism and Rationalism and, third, the Galenic bugbear of Methodism: Acron (an older contemporary of Hippocrates who is no more than a name to us), Diocles (a major figure of the 4th century BC), and Thessalus (a physician influential in 1st century AD Rome). Only in John’s fantasy world could these three become Parmenides’ students. It is Plato the Physician (3.5) who comes to the rescue: by reviewing earlier writings he realizes (as some ancient texts averred) that both experience and reason are necessary. At this point Ibn Abī Uṣaybi‘ah pauses to note that, if there is truth (*ḥaqīqah*) in John’s account, the view that Hippocrates was the first to write down medicine must be wrong. The problem thus raised is for the time being shelved, which is odd as Ibn Abī Uṣaybi‘ah clearly did not believe John on the specific matter.<sup>39</sup> Asclepius the Second is then brought on (3.6) to transition us to Ch. 4 and the real medicine of Hippocrates.

38 Anaxagoras actually occurs in full in 3.5 (and is a likely error for the physician Praxagoras), and at Ch. 4.1.10.1 we again find *gh-w-r-s* and read (Prax)agoras.

39 Cf. Ch. 4.1.2 the report of Ibn Riḍwān that medicine was taught orally before Hippocrates

At this point in Ch. 3 ('At his death, Plato left six pupils ...'), as in the rest of the chapter, John serves up a mishmash of names, some of which are obvious, real forms but are not necessarily identifiable. There is no sense to these: some are solidly Greek, some (as far as we can tell) Roman (Furius, Gallus, Marcus, Matthaëus, Maximinus, Sergius, Severus). A majority cannot be construed. If one assumes the names were all real and found in some lost doxographical account, it is clear that our author has mixed them up and defied any chronological reality, whether by will or by ignorance.

One gets the feeling that the names of Ch. 3 partially function as decoration for the lives of the eight great master physicians in John's scheme. The overall level of fiction or confusion and the Christianizing tendency may reveal in John the chronographer a non-Greek, Syriac author, who was untroubled by historical accuracy and mainly interested in claiming medicine for his religion. Ishāq gives no information about the language he read John's work in.<sup>40</sup> But it would be strange for an Alexandrian Greek physician to have produced such nonsense. It is surely very doubtful that this unchronological John is the same John who wrote commentaries on Galen (Ch. 6). These are Greek works in origin and no Greek author would have come up with John's farrago. The truth of his identity is beyond recovery, but it is clear that those who look to Ibn Abī Uṣaybi'ah and John for a chronography of real lost Greek physicians will be disappointed. Quite a few names can be guessed at with varying degrees of plausibility. Not a few are genuine and identifiable, but all in all John's grasp of dates was at least weak.

## 5 Greek Physicians to Whom Hippocrates Transmitted the Art of Medicine (Chapter Four)

Ch. 4 is a complex achievement. Hippocrates takes up about one fifth of the chapter. We then have accounts of a number of physicians between him and Galen. This in turn is followed by a long section on the philosophers concentrating, Ibn Abī Uṣaybi'ah says (4.1.11.4), on Empedocles, Pythagoras, Socrates, Plato, and Aristotle, and including important figures such as Theophrastus and Alexander of Aphrodisias. The philosophical list is determined by Ṣā'id al-

---

decided to write it down, 4.1.9.1 Ibn Abī Uṣaybi'ah on the fact that 'Hippocrates was the first to set down the art of medicine in writing'.

<sup>40</sup> Note Ibn Abī Uṣaybi'ah's report that John was *al-Askalānī* (Ch. 6.1.1), i.e. from Ascalon in Palestine. The spelling of the town, against the normal *Asqalān* in Arabic, perhaps reflects the Aramaic spelling which begins with the *Ālep̄*.

Andalusī's *K. Ṭabaqāt al-umam*, and all its members were well known to Arabic authors. Aristotle, the embodiment of logic, fills not far short of one third of the whole.

The philosophers have nothing much to do with medicine or physicians, but their presence is easy to explain. Galen emphasized the importance of philosophy to the practice and theory of medicine, especially Aristotelian logic. The leading physicians of the Islamic Middle Ages often combined philosophical and medical learning. The tools of Aristotle were the key parts of Christian and Muslim learning. The philosophers Ibn Abī Uṣaybi'ah focusses on were all known but Ibn Abī Uṣaybi'ah's readers surely expected to learn more about them from him. He in turn enjoys telling them. For Pythagoras and Aristotle in particular he had excellent sources in the form of Porphyry's history of philosophy and Ptolemy's life of Aristotle (see below). He does not stint.

It is Hippocrates alone who is named in the title of the chapter. Ibn Abī Uṣaybi'ah offers biographical details that are similar to the fact and fiction preserved in ancient sources. But biography is not quite his goal. At 4.1.2 he turns to one of his most valued Arabic sources, the 11th-century Egyptian physician Ibn Riḍwān, to affirm that Hippocrates was the first to promulgate medicine in writing. The quotation, from an unknown work,<sup>41</sup> finishes with Hippocrates' concern for the morality of medical students and the behaviour of practitioners. The following generous citation by Ibn Abī Uṣaybi'ah from three deontological works (*Oath, Law, Testament*) is extremely important for the *Uyūn* because here for the first time Ibn Abī Uṣaybi'ah sets out his key expectations about the conduct of a medical doctor in any period. Examples of Hippocrates' 'practice and treatment' follow along with his establishment of the rules (*qawānīn*) of medicine, rejection of royal patronage, treatment of the poor, and continence ('embracing virtue in hardship and distress', 4.1.4–6). The section ends with the description, according with his own injunctions, of Hippocrates' appearance and comportment, quoted from Mubashshir ibn Fātik (4.1.7).

Two other new features of the life of Hippocrates recur in subsequent biographies: lists of sayings and books. His fifty-three 'wise sayings' are divided into three parts. First is a section that has some overlaps with material in the *Ṣiwān al-ḥikmah* but is of unclear provenance (4.1.8.1), followed by sayings preserved in Ḥunayn's *Nawādir al-falāsifah* (4.1.8.2),<sup>42</sup> which are enlivened with the longish discussion of 'passionate love' (*'ishq*) drawn from there (4.1.8.2–3). The third section is taken from Mubashshir ibn Fātik's *Choicest Maxims*. The

41 Cf. the lost *M. fī madhhab Abuqrāt fī ta'līm al-ṭibb*, Ch. 14.25.9 no. 21.

42 Note Ḥunayn's non-standard translation of the famous first maxim of the *Aphorisms*, Ch. 4.1.8.2 no. 33.



content of this sayings material, blending moralizing *sententiae* with more 'scientific' pronouncements, presents Hippocrates the man of virtue and expertise. It consolidates the picture that has emerged and prepares us for the fruits of his work, his books, which combine (4.1.9.1) 'enigmatic language' (*luḡz*) – the often obscure material of works like *Aphorisms* and *Epidemics* – with conciseness and explanatory information.

The canon of Hippocrates' twelve most famous books is almost certainly derived from Ibn Riḏwān,<sup>43</sup> a source who is used extensively in Ch. 6 for details of the Alexandrian curriculum. The information about each of the twelve gives this first proper biographical list a 'strong' feel which is enforced by Ibn Abī Uṣaybi'ah's assertion that these books show 'the right principles and order'. The rest of the corpus, as Ibn Abī Uṣaybi'ah knew it, is registered for the most part by title alone. Ibn Abī Uṣaybi'ah notes that 'some of them are falsely attributed' (4.1.9.2) but presumably felt that most of these works were genuine for he includes among them those he quoted earlier (*Law, Testament, Oath*, the last two with important comments).

In our translation we have included a new heading at 4.1.10.1, 'The Followers of Hippocrates'. But for Ibn Abī Uṣaybi'ah the followers were Hippocrates' family and students, with names taken largely from John, and are part of a single Hippocrates section. Some of the names of immediate successors can be restored on the basis of the largely fictional Brussels Life of Hippocrates<sup>44</sup> but regrettably not the name of the daughter of Hippocrates.<sup>45</sup> Most of the names of those 'between Hippocrates and Galen' (4.1.10.2–5) can also be guessed at reasonably, and they show the now familiar jumbled chronology. The main gain of these sections for us is the list of fifty-seven titles written by Rufus of Ephesus, drawn largely from Ibn al-Nadīm (4.1.10.2). The other important figure is Dioscorides (4.1.11.1), whose *De materia medica* was extremely well known to Arabic medicine.<sup>46</sup> After him the list of physicians 'between Hippocrates and Galen' continues. Some of these (Cassius, Alexander of Tralles) lived long after Galen.

It is Ishāq ibn Ḥunayn who says he has added philosophers to John's history and Ibn Abī Uṣaybi'ah names him for those listed at 4.1.11.3. But a more congenial source, Ṣā'īd al-Andalusī's *Ṭabaqāt al-umam*, is cited to prepare readers for what comes next. Ṣā'īd al-Andalusī is the immediate basis for Ibn Abī

43 See notes ad loc. Ch. 4.1.9.1. On the canon of twelve, cf. Ullmann, *Medizin*, 27.

44 Pinault, *Hippocratic Lives*, 24–28, 131–134.

45 Ch. 4.1.10.1 *M-ā-l-ā-n-ā Ā-r-s-ā*; cf. similar forms in the *Ṣiwān* and the *Fihrist* in the notes to the Arabic text.

46 We have again introduced a new heading for the English.

Uṣaybi'ah's brief report of Empedocles (4.2) and he is cited to introduce Pythagoras (4.3.1). Ibn Abī Uṣaybi'ah has a trick up his sleeve at this point: Porphyry's *K. Akhbār al-falāsifah wa-qīṣāṣihim wa-ārā'ihim*, the great history of philosophy which is lost in Greek but the biography of Pythagoras.<sup>47</sup> Ibn Abī Uṣaybi'ah's Pythagoras refines the model established by his Hippocrates because the account of Porphyry, mediated for the most part through al-Mubashshir ibn Fātik, for the first time allows details of a life actually led. Thus the opening summary by Qāḍī Ṣā'id quickly yields to Porphyry's account, which is soon credited directly to al-Mubashshir (4.3.4.1–3). Mubashshir was too good a source to let go and Ibn Abī Uṣaybi'ah draws on him next for Pythagoras' *ḥikam*. But he turns back to Porphyry for the books of Pythagoras (4.3.6.1–2). The two passages quoted, of unknown origin in Arabic, are important because they are not in our Greek text.

The Socrates who follows (4.4) also offers little of medical interest. Ibn Abī Uṣaybi'ah again begins with Ṣā'id al-Andalusī, but thereafter is wholly dependent on Mubashshir. The account is dominated by the gripping narration of the last days of Socrates (4.4.2.3–4) and by sayings material, which is cut down from al-Mubashshir's extensive list but is still substantial. Ibn Abī Uṣaybi'ah's Plato (4.5) is broadly similar, except that the introduction is made for Ibn Abī Uṣaybi'ah by Ibn Juljul. Mubashshir provides what biographical details there are, and Ibn Abī Uṣaybi'ah then offers a selection from his also very extensive complement of sayings. But Ibn Abī Uṣaybi'ah, an author who was inordinately fond of his bibliographical lists, turned to his own unidentified source for the book catalogue, an ordering that is found only here in Arabic literature.

Next comes Aristotle. The Aristotle is the *pièce de résistance* of Ch. 4 and is the fourth longest life overall, running to some 6850 words in our Arabic text (cf. Ibn Sīnā at approximately 7200, Ḥunayn ibn Ishāq 7700, Galen 15700). Although for sound chronological reasons Ibn Abī Uṣaybi'ah follows it with Theophrastus and Alexander of Aphrodisias, we should see it as a mirror of the Hippocrates, which (if we include every biography in Ch. 4.1 as Ibn Abī Uṣaybi'ah intended) amounts to some 6000 words. The Aristotle shows Ibn Abī Uṣaybi'ah at his most competent. Ibn Juljul's introduction holds up the main act for no more than a few sentences. Ptolemy the Stranger's *Epistle to Gallus on the Life of Aristotle* – a work surviving only in an epitomized form in Greek – is brought on immediately.<sup>48</sup> This provides Ibn Abī Uṣaybi'ah with a real life once again. He splices Ptolemy with al-Mubashshir ibn Fātik, then briefly imports

47 See A. Segonds' appendix on the Greek tradition, in Des Places, *Porphyre*.

48 For basic bibliography and discussion, see Toulouse, 'Ptolémée'.

Ḥunayn ibn Iṣḥāq before embarking on a discussion of Aristotelian philosophy courtesy of Ṣā'id al-Andalusī and al-Fārābī, on whose *Iḥṣā'* he draws extensively (4.6.5.1). Job done, he tails the life with Aristotle's will (from Ptolemy, 4.6.6.1). But he was clearly determined to bulk out the biography of his non-medical subject and turns to some light reading in the form of fictional history from Ḥunayn's *Ādāb* (here: *Nawādir*) *al-falāsifah*. This work serves to remind us that even as knowledgeable a scholar as Ḥunayn was happy to include a good deal of pseudo-history to make his books of philosophers' wisdom more appealing. Ibn Abī Uṣaybi'ah makes no comment on the fiction of Plato's clash with Aristotle at the court of King Rufistanes, but since he knew better history perfectly well from Ptolemy we may assume he included the tale simply to entertain readers in the middle of a very long account.<sup>49</sup> As with Plato and Socrates, he extracts from al-Mubashshir a list of sayings (4.6.11) before turning back to Ptolemy for a bibliography to which he triumphantly adds 'many other books by Aristotle that were not listed by Ptolemy' (4.6.13.3). The bibliographer in him has to have the final word and he goes the extra mile by including bibliography for Theophrastus (4.7) and Alexander of Aphrodisias (4.8). This last figure is not only a prominent Aristotelian but also 'the contemporary of Galen, whom he met' and with whom he argued bitterly (4.8.2, titles nos. 20–22 for philosophical disputes).

## 6 Galen – Physicians from or after the Time of Galen (Chapter Five)

### 6.1 *The Limits of Fiction*

The biography of Galen of Pergamum (129 to ca. 216 AD<sup>50</sup>) is arguably the most important single life in the *Uyūn*. Its meaning to Ibn Abī Uṣaybi'ah is clear from the fact that he effectively allotted it a whole chapter by itself. The chapter actually consists of two parts: a section on Galen's life and doings, including a lengthy enquiry into the chronology of his lifetime, using arguments drawn from the chronographers and from Galen's own works to prove that he was not a contemporary of Christ; and a long section listing and commenting on Galen's writings, for which Ibn Abī Uṣaybi'ah relied principally on two works of Ḥunayn ibn Iṣḥāq. The chapter is closed by a short section on the physicians who came

49 Cf. below on fiction about Galen in the *Ṣiwān al-ḥikmah*.

50 The current orthodoxy among classicists that Galen lived to the age of 87 rests on John the Grammarian. John's division is useless (see above for Ibn Abī Uṣaybi'ah's rejection of it at 5.1.3), but it is clear from internal evidence in the corpus that Galen died around 216 or perhaps a little earlier.

after Galen, most of them from late antiquity, which leads neatly to the short Ch. 6 on the late Alexandrian curriculum, itself a kind of appendix to the ‘Galen’ inasmuch as the curriculum it discusses was based, of course, on his works.

The biography of Galen is present in all three versions of the *‘Uyūn*, and like the other ‘Greek’ chapters in essence belongs to the first. It is interesting to note some signs of revision in Version 3. That Ibn Abī Uṣaybi‘ah re-read his ‘Galen’ late in his life for the final edition of his book is unsurprising. And although several other chapters are longer (Chs. 4, 8, 10, 11, 13, 14, 15), there is no individual biography that is longer; indeed ‘Galen’ is twice the length of the second longest, Ḥunayn ibn Iṣḥāq.<sup>51</sup> This length is achieved by incorporating in the first half of the life long quotations from Galen that show the deep pleasure Ibn Abī Uṣaybi‘ah drew from repeating the words of his hero relating to his conduct and ability. The list of Galen’s works in the second half – taken from Ḥunayn’s *Risālah* on the translations he made and from the short treatise he wrote on material ‘not listed by Galen in the Catalogue of his books’<sup>52</sup> – is a comparable investment, which highlights the achievements of one hero through the comments of another. The commissioner of MS Gc (Version 2) heavily abbreviated this list, presumably (and not unreasonably) taking the view that the information was available elsewhere and that he could therefore omit much of it beyond the book titles themselves.<sup>53</sup>

With the exception of the abbreviated book-list in MS Gc, the manuscripts of the three versions of the Ibn Abī Uṣaybi‘ah’s history are highly consistent. MSS Ga (Version 2) and Gc have a number of readings in common, and R (Version 3) occasionally shows trivial errors and signs of haste in copying out this longest individual life. There are, however, some interesting examples of differences between the three versions. I shall consider several illustrative passages later and also say something about Ibn Abī Uṣaybi‘ah’s use of other authors, for, as we have already discussed,<sup>54</sup> he relies on many standard works and in Ch. 5 we are able to compare his text with these major authors: Ḥunayn ibn Iṣḥāq, Iṣḥāq ibn Ḥunayn, Ibn Juljul, al-Mubashshir ibn Fātik, Ibn al-Nadīm, and Ibn al-Qiftī. Where there are differences (esp. for Ibn Juljul and al-Mubashshir ibn Fātik), it is difficult to know how far Ibn Abī Uṣaybi‘ah represents innovation

51 For an approximate Arabic word count of Galen, Ḥunayn, Ibn Sīnā, Aristotle, Hippocrates, see above. Cf. e.g. al-Fārābī (2848), Ibn al-Muṭrān (3070), Ibn al-Haytham (3980), ‘Abd al-Laṭīf al-Baghdādī (5590).

52 See Ch. 5.1.37 n. 228, 5.1.38 n. 428.

53 Though even he retains in full the romantic vignette of Ḥunayn’s search for manuscripts of *On Demonstration* (5.1.37 no. 115).

54 Above, Ch. 5, on Ibn Abī Uṣaybi‘ah’s written sources.

as opposed to imperfect quotation from memory or a variant written tradition of the work in question. Ibn Abī Uṣaybi‘ah also drew on sources now lost such as the physician ‘Ubayd Allāh ibn Jibrīl ibn Bukhtīshū<sup>55</sup> for the chronology of Galen and the courtier Yūsuf ibn al-Dāyah<sup>56</sup> for the long anecdote about the location and dimensions of Galen’s house. Of the lengthy extracts from Galen’s *On My Own Books*, *Good and Bad Juices*, and *Examination of the Best of Physicians*,<sup>57</sup> comparison may be made with the unedited Arabic of the first and the edition of the last.<sup>58</sup>

No-one had written a biography of Galen. But Ibn Abī Uṣaybi‘ah was undaunted. As he put it towards the half-way point of his account (5.1.27),

There is a vast amount of information about Galen. There are stories useful to people who examine them, and snippets and anecdotes scattered all over his books and throughout the reports passed down to us about him. There are many stories detailing his treatment of the sick and testifying to his ability and skill in the art of medicine.

He continues by saying that it is his intention to compose a separate monograph on all of this material ‘if God the Exalted wills it’. Yet it is difficult to see what kind of treatment such a work could have been given. He might have assembled additional passages from Galen or drawn on the fairly imaginative stock of stories about Galen that circulated in salon literature and were presumably invented to address the absence of a comprehensive biography from ancient times and thus cater to the demand to know more about one of the giants of antiquity. Had Ibn Abī Uṣaybi‘ah mined all the references Galen made about himself, he would surely have had trouble pulling them together into a satisfactory whole. Had he included fictional accounts in his own rather serious study of the ‘seal’ of physicians, he would have seemed incoherent.

As an example of the problems of harmonizing sources in the overall context of Ibn Abī Uṣaybi‘ah’s presentation, consider for a moment 5.1.17, where he includes an extract from Ibn Juljul misdating Galen to the reign of Nero, information that runs counter to his huge effort to find accurate dates that takes up the opening sixth of the life. Ibn Abī Uṣaybi‘ah did not spot the problem,

55 See Ch. 5.1.7. He was the 11th-century member of a family of physicians active from the 760s. On his place within the family, see Ullmann, *Medizin*, 110 no. 7. His biography is at Ch. 8.6.

56 See Ch. 5.1.16.1. Client of Ibrāhīm ibn al-Mahdī, the half-brother of Hārūn al-Rashīd.

57 Ch. 5.1.37 nos. 1, 76, 112.

58 *Good and Bad Juices* is lost in Arabic.

perhaps because the name of the emperor was transmitted in a form so different from its appearance in 'Ubayd Allāh ibn Jibril's chronology, which he had quoted earlier. Again, whereas Ibn Abī Uṣaybi'ah's citation of al-Bayhaqī's statement (5.1.5) that St Paul was Galen's nephew and that Galen 'believed in Jesus' is a spur to turn to the evidence of Galen's own writings and begin the task of an historical dating, the repetition of the claim at 5.1.21.2 ('so he left Rome intent on Jerusalem') as a bridge to take readers from al-Mubashshir ibn Fātik on Galen's travels and death/burial to the story of the disease that killed him (5.1.22) shows a quite careless judgement, even if the story is signalled as dubious ('another source'<sup>59</sup>). Of course the tale of the great physician and the great healer of bodies and souls was so tempting that readers must have expected it to be mentioned. But having artfully introduced the fiction as a springboard for rejecting it in the first part of the life, it was not a good idea to let it stand unchallenged later. The following anecdote of Galen making ice in summer-time in a futile attempt to cure himself is explicitly labelled 'a fiction' (5.1.22), and the mixture of fiction and scientific knowledge (the observation that salt-petre removes heat from water) relocates Ibn Abī Uṣaybi'ah momentarily from the library to the dinner party, where of course many of his anecdotes and quotations of poetry throughout the *Uyūn* naturally reside.

Ibn Abī Uṣaybi'ah certainly wanted to entertain, but he was not usually prepared to include outright fictions about Galen in a chapter designed to edify. It is easy to demonstrate this by comparison with the (deliberate) nonsense we find in a purely belletristic work like the *Cabinet of Wisdom*, which seems to have been composed around the middle of the 11th century<sup>60</sup>. The difference from Ibn Abī Uṣaybi'ah is that, even though the fictional material on display in the *Cabinet* was intended as entertainment, to have included such stories in the *Uyūn* would have unbalanced the careful image of the physician hero. Consider the story in the *Cabinet*<sup>61</sup> of Galen's relations with two fictional kings of his own day, Nifās and Bāz. Galen, we are told, lived in a town called 'Macedonia' in Egypt 'where he was the favourite doctor of good king Nifās'. Nasty king Bāz lived in the Magrib. The good king was obliged to send his favourite physician to him after Bāz threatened war if Galen did not cure one of his girls with signs of leprosy on her face. Various stories follow. The tyrant cannot bear the thought that Galen will have to look at the girl, so Galen cleverly uses a mirror. Galen refuses to eat the tyrant's unhealthy food. He writes him a 'memo' (*dustūr*) to

59 In fact the source is Ibn Juljul.

60 The work was written in the circle of al-Sijistānī al-Mantiqī (cf. Ch. 11.7): see Kraemer, *Philosophy* 119–123, al-Qāḍī, *Kitāb Ṣiwān al-ḥikma*.

61 Dunlop, *Ṣiwān al-ḥikmah*, ll. 2200–2340.

remind him that he had predicted he too would suffer from leprosy, and a ‘treatise’ (*maqālah*) on the prognosis of epidemic diseases. The tyrant fails to heed Galen’s dietary advice and suffers for it: his hair thins, his eyelids lose shape, his nails shrink. Now Galen escapes disguised as a black man. Bāz, ill, follows him and pretends to enrol as a pupil but Galen recognizes him and turns him into a civilized Greek! Further stories focus on Bāz’s son Glaucon, who becomes Galen’s star pupil and Nīfās’ heir. The second part of this narrative contains nineteen sayings of Galen (including an extract from *Character Traits*). It is followed by one further piece of information: ‘Abū l-Nafīs said, “Galen tended to lisp”.’<sup>62</sup>

The *Cabinet* throws in a few facts of the Galenic story to add to the entertainment. Glaucon is the philosopher to whom Galen dedicated the *Ad Glauconem, De methodo medendi*, which was part of the Alexandrian introductory syllabus.<sup>63</sup> The deposit of the ‘memo’ in the royal stores recalls Galen’s account of storing his books in the royal depositories of the Temple of Peace at Rome, which was well known in his biographical tradition because of the great fire which consumed them and Galen’s sanguine reaction to the loss.<sup>64</sup> The last words of the biography offer a tantalizing remark that perhaps alludes to Galen’s interest in what he calls *to traulizein*.<sup>65</sup> It no doubt raised a smile to have this remark follow the sayings material, for how better to have fun at the expense of a wise sayer than to mention his speech impediment?

## 6.2 *Galen in Time and Space*

Ibn Abī Uṣaybi‘ah was fully aware that there were entertaining fictions in circulation about his hero. He himself cheerfully admits one tale of this kind, concerning Galen’s death, and carefully labels it, as we have noted. In general, though, amusement of this sort was not part of his plan any more than it was in other ‘Greek’ chapters.<sup>66</sup> The chronological linkage of Galen and Christ as found in Iṣḥāq ibn Ḥunayn’s history of physicians on the basis of the chronology of John the Grammarian,<sup>67</sup> and the specific claim in other sources that

62 l. 2398 *kāna Jālīnūs althagh*. Cf. l. 3555 Abū l-Nafīs ‘had a wonderful memory for the stories, best lines, and witty sayings of the philosophers’.

63 No. 6 in the list of Galen’s works in Ch. 5.1.37.

64 See Ch. 5.1.26.

65 I.e. ‘lispings’; see Wollock, *Noblest Animate Motion*, 191–192, 283–285; and cf. Ullmann, *WGAÜ* 681 s.v. τραυλός for the translation of the word by the root *l-th-gh*.

66 Cf. the tale of Plato, Aristotle, King Rufistanes and his son Nitaforas in Ch. 4.6.7.2. The story also circulated independently, see note ad loc.

67 See above, p. 152, Ch. 5.1.4 with notes.

Galen was the uncle of Paul (or Luke)<sup>68</sup> was an altogether different type of fiction and had to be included to be rebutted. It could not be ignored for, as has been noted, it involved a Christian appropriation of Galen.<sup>69</sup> The best way to meet this fictitious presentation of his hero was to use Christian chronographical material against it. Ibn Abī Uṣaybi‘ah introduces the story in 5.1.5 from a no longer extant history of Persia by the Muslim littérateur al-Bayhaqī. In another of his works, the surviving *Tatimmat Ṣiwān al-ḥikmah*, al-Bayhaqī ascribes it to the Christian intellectual Ibn al-Ṭayyib (d. 1043), noting that Ibn al-Ṭayyib claimed descent from Paul.<sup>70</sup> The legend came to be known also in Byzantium. Our sources for it are late and that may suggest influence from Arabic literature.<sup>71</sup>

A man as prominent as Iṣḥāq ibn Ḥunayn could not be sidelined. In his text as preserved there is no explicit attempt to exploit the linkage but the sums make it clear. Luckily, then, help was at hand for Ibn Abī Uṣaybi‘ah from ‘Ubayd Allāh ibn Bukhtīshū‘. ‘Ubayd Allāh is known for his *Memorandum for the Sedentary and Provision for the Traveller* (from which he abstracted the definitions titled the *Medical Garden*) and a treatise on the maladies of the soul. His lost *Manāqib al-aṭibbā‘* (*Merits of Physicians*) was an important source for Ibn Abī Uṣaybi‘ah.<sup>72</sup> In an otherwise unknown epistle he addressed head-on the question ‘whether Galen’s lifetime coincided with Christ’, and from this Ibn Abī Uṣaybi‘ah quotes extensively at 5.1.7–13. With the help of other Christian authors ‘Ubayd Allāh presents a fairly accurate summary of the regnal years of rulers from Alexander to Antoninus (= Antoninus Pius), the last however being confused with his successor Antoninus whom we call Marcus Aurelius. ‘Ubayd Allāh alleviated the dullness of too much chronology by recounting the legend of Ptolemy Philadelphus and the creation of the Septuagint, which Ibn Abī

68 See 5.1.5 with note.

69 Cf. Bürgel, *Ärztliches Leben*, 401, on the ‘Christianisierung der Antike’.

70 See note to Ch. 5.1.5.

71 In the 12th century Tzetzes devoted a section of his *Chiliades* (§ 397 ed. Leone) to proving that Galen was not a contemporary of Nero – people who said this ‘talk out of their stomachs’ – by noting that Galen had cited Nero’s contemporary Andromachus the Elder; while Michael Glycas, *Annals* (p. 430 ed. Bekker), dismisses the ‘popular’ tale of Galen’s meeting with Mary Magdalen and his deduction that Christ possessed medical earths from her report of his healing of the blind. The Byzantine encyclopaedia called the *Suda* (turn of the 11th century) s.v. γ 32 confirms the true dating. George the Monk followed by Tzetzes puts Galen under Caracalla (211–217); cf. Boudon-Millot, *Galien* pp. lxxxviii–xc.

72 For the works of ‘Ubayd Allāh ibn Bukhtīshū‘ see Ullmann, *Medizin*, 110–111, 230; Ullmann, *Natur- und Geheimwissenschaften*, 28; Klein-Franke, *Über die Heilung*. Further, p. 88 above.



Uṣaybi‘ah included for the same reason. He finished his discussion of Galen’s dates with two passages from Galen’s well-known *Character Traits*, which contain firm dates, and from his summary of the *Republic*, where he mentions the Christians’ quasi-philosophical perfection.

So pleased was Ibn Abī Uṣaybi‘ah with ‘Ubayd Allāh as an antidote to Ishāq that he unconsciously allowed him a paragraph of Christian apologetic propaganda on Christians’ possession of a double bliss, the happiness of the Law and the happiness of intellectual ethical superiority (5.1.13). His techniques commended themselves and in 5.1.6 he himself took from Ibn al-Nadīm an extract from *Character Traits* as an immediate counter to al-Bayhaqī’s report that Paul was Galen’s nephew. ‘Ubayd Allāh’s citation of the summary of the *Republic* also provided inspiration, for in 5.1.14 Ibn Abī Uṣaybi‘ah invokes an autograph manuscript of Ibn al-Muṭrān, in which he had collected various passages where Moses and Christianity are mentioned in Galen’s works.<sup>73</sup> The several allusions to Christians and Jews in Galen are in fact extremely important,<sup>74</sup> for they are among the earliest observations of Christianity by pagan authors. In his *Ecclesiastical History* Eusebius reports from a treatise written by an orthodox apologetic writer of the early 2nd century, possibly Hippolytus of Rome, that Galen ‘is perhaps even being offered obeisance by some’ Christians, apparently wishing to polish up their logic, which Galen both specialized in and reprovved Christians and Jews for ignoring in favour of blind faith.<sup>75</sup> Ibn Abī Uṣaybi‘ah does not say if Ibn al-Muṭrān assembled the passages in order to prove that Galen lived at a time when Christianity was well established or whether he wished to indicate Galen’s attitude towards two of the religions of the Book. In fact the three passages quoted are fairly critical. But as far as Ibn Abī Uṣaybi‘ah in concerned, they backed up the arguments of ‘Ubayd Allāh, and put distance between his hero and Jesus.

It is clear from the next section (5.1.16.1–5) that it was just as important for Ibn Abī Uṣaybi‘ah to locate Galen in space. His information comes in the form of a long extract from the Baghdadi intellectual Yūsuf ibn al-Dāyah, who wished to set readers straight on the extent of the ancient Roman empire in the East and the size and appearance of Galen’s house in Smyrna.<sup>76</sup> The discussion turns

73 See below on the late addition of this passage.

74 Walzer, *Jews and Christians*, is the basis of most modern discussion on this topic.

75 Ch. 5.28.14; Euclid, Aristotle, and Theophrastus were also mentioned. Cf. Barnes, ‘Galen’, 407–411, 417.

76 No record of a *manzil* or *dār* in Smyrna survives in Greek, but cf. 5.1.25 for Galen’s period of study there. It was common for wealthy families to have widely distributed landholdings in his period, including multiple local citizenships. His home town of Pergamum is not far from Smyrna. On Ibn al-Dāyah, see p. 88.

humorously on the relative status of physician and emperor *versus* that of the caliph (i.e. Hārūn al-Rashīd) and his own physician, Jibrīl ibn al-Bukhtīshū', whom Ibn Abī Uṣaybi'ah knew to be great great grandfather of 'Ubayd Allāh ibn Jibrīl.<sup>77</sup> This forms a neat bridge to the next section (5.1.18), where Ibn Abī Uṣaybi'ah turns to Galen's character and ethics and starts by citing a long extract from *Examination of the Best Physician* (*De cognoscendo optimo medico*) on his avoidance of noblemen's levees at Rome and his preference for studying and furthering the art of medicine, as illustrated by his unmasking of a charlatan and his love of 'direct practice' rather than 'rote learning' (5.1.19–20). This allows the introduction of various biographical details and for this Ibn Abī Uṣaybi'ah turns to a favourite book, al-Mubashshir ibn Fātik's *Choicest Maxims*.<sup>78</sup>

We have considered how Ibn Abī Uṣaybi'ah uses al-Mubashshir ibn Fātik in general above.<sup>79</sup> His function in the first extract used by Ibn Abī Uṣaybi'ah here (5.1.21.1) is to provide basic information about Galen's travels and to introduce the topic and location of his death. Since he also mentions Galen's father's passion for education, when Ibn Abī Uṣaybi'ah returns to al-Mubashshir in 5.1.23 he uses him to emphasize the role of the father and to picture the young Galen as an anti-social swot. He backs up al-Mubashshir with a long quotation from Galen's *Good and Bad Juices* lauding his father's wisdom and his advice to steer clear of his 'young friends' excessive appetites and their demanding and irresponsible behaviour' (5.1.24.1), and then returns to al-Mubashshir for details of Galen's teachers and library.

It is curious, as we have seen, that Ibn Abī Uṣaybi'ah pauses at this point (5.1.27) to inform us, as if in conclusion, that he cannot provide all the useful and entertaining stories scattered throughout Galen's work but will one day pen a separate work on them. For in fact he starts up again, referring to Galen's wonderful skills in *On Prognosis* (*De praecognitione*; 5.1.28), and quoting at length once more from the *Examination of the Best Physician* to illustrate his amazing cures and predictions (5.1.29). He ends with two short quotations from a lost work on his generosity to pupils and patients alike (5.1.30). The first half of the chapter is topped with al-Mubashshir ibn Fātik on Galen's personal appearance, a disquisition on the form of his name in Greek with the help of Rhazes, and some verses from a lost poem of the great al-Ma'arrī in celebration of the

77 For Jibrīl, see Ch. 8.3.

78 *Mukhtār al-ḥikam wa-maḥāsin al-kalim* (Ch. 14.23.4 no. 2). See Rosenthal, 'Prolegomena to an Abortive Edition', 145–147, 156–157 for a list of Ibn Abī Uṣaybi'ah's extensive quotations.

79 Above, p. 86.

enduring legacy of Galen and Hippocrates. This, as MS A notes, brings to a close ‘the first volume [*juz*]’ according to the division in the exemplar.<sup>80</sup>

### 6.3 *Sayings and Books*

A large part of the material produced by the biographical machinery of antiquity and the Middle Ages consisted of sayings designed to illustrate the sayer’s wit and wisdom. In the Greek tradition, however, as we see it in the gnomologies of the Greco-Roman and Byzantine periods, Galen does not feature. The reason is probably that in comparison with the figures of classical and Hellenistic Greece he already lived too late to be included, especially as it seems that his position as the king of medicine was not assured till the 4th century.<sup>81</sup> But in the Arabic tradition Jālīnūs was accorded a small number of pronouncements. Ibn Abī Uṣaybi‘ah makes use of those in the earliest collection, Ḥunayn’s *Stories of the Philosophers and the Sages and Examples of the Manners and Culture of the Teachers of Old*,<sup>82</sup> and from al-Mubashshir ibn Fātik.

Since the preservation of utterances is a fundamental part of Islamic culture and enormous care was taken to demonstrate the veracity of such material, there is no reason to suspect that Ibn Abī Uṣaybi‘ah doubted the authenticity of what he includes. But he is also clear that the sayings have an overriding function of providing evidence of Galen’s intelligence and knowledge. The fourteen aphorisms from Ḥunayn centre on two topics much discussed in Arabic literature, worry (*hamm*) and sorrow (*ghamm*), and love as a disease of the soul.<sup>83</sup> For the physician the interest lies in the relationship of mind and body posed by such problems. Some of the sayings reflect actual commentary by Galen, and one of these sayings is a quotation from *Character Traits*. The sixteen sayings recorded from al-Mubashshir ibn Fātik are more pithy but there are also echoes of the Galenic corpus including two reworkings of passages in the *Adhortatio ad artes addiscendas*. To these Ibn Abī Uṣaybi‘ah adds some from other, unspecified sources including finally a quotation from Galen’s commentary on the *Oath*. The words are well chosen – ‘we will not find that everybody is recept-

80 MS A, fols 58b–59a.

81 For example in Oribasius.

82 *Navādir al-falāsifah wa-l-ḥukamā’ wa-ādāb al-mu‘allimīn al-qudamā’*.

83 They are part of a wider subgenre called *faraj ba’d al-shiddah* (relief/deliverance from distress); see e.g. the work of this title by the 10th-century qadi al-Tanūkhī, *Faraj* or al-Kindī’s *R. fi l-ḥilāh li-daf‘ al-aḥzān* with Adamson & Pormann, *The Philosophical Works of al-Kindī*, 245–266. On the subliterate of love as a disease of the soul, see Klein-Franke, *Über die Heilung*, Biesterfeldt, Gutas, ‘Malady’, Rosenthal, ‘As-Saraḥsī on Love’. In general, Biesterfeldt, *Galens Traktat*.

ive to the art of medicine but we need someone whose body and soul are well suited to the purpose'. So ends the presentation of his model's sentiments.

Ibn Abī Uṣaybi'ah loved bibliography. For the first serious list of his book he manages 61 works (Hippocrates). In Ch. 4 he then peaks with 142 titles for Aristotle. We may compare among others Avicenna (11.13): Ibn Abī Uṣaybi'ah lists 101 works; while for Ibn al-Haytham (14.23) he has 182 plus 30 summaries of Galenic works, there are 226 for Rhazes (11.5), and for al-Kindī (10.1) no fewer than 283. Galen has only 188; but in no other biography does Ibn Abī Uṣaybi'ah include as much information. For this he was able to draw on the descriptive catalogue of Ḥunayn, as he happily admits. He stays close to Ḥunayn's words and ordering, keeping to the record of the books and omitting extraneous comments. Ḥunayn was as much an enthusiast for Galen as Ibn Abī Uṣaybi'ah and several times revised the description of his life's work of translating Galen.<sup>84</sup> It is clear that Ibn Abī Uṣaybi'ah kept texts similar to our two surviving versions open on his desk: thus in title no. 110 he begins following version 'A' as usual but switches to 'B' to include further information found there, signalling the switch with the phrase, 'Ḥunayn says ...'

The first eighteen titles following the two (bio-)bibliographical works with which Ḥunayn/Ibn Abī Uṣaybi'ah begins (*De libris propriis*, *De ordine librorum suorum*) are essentially the books that formed the Alexandrian canon, though details and order differ somewhat from the famous structure of seven stages quoted from Ibn Riḍwān's *Kitāb al-nāfi'* in Ch. 6.<sup>85</sup> Ibn Abī Uṣaybi'ah includes full information on these works and fairly full information for other key or interesting writings (*De anatomicis administrationibus*, *De usu partium*, *De simplicium medicamentorum temperamentis et facultatibus*, *De compositione medicamentorum*, *De demonstratione*), adding comments as necessary (e.g. *On My Own Books* used to amplify Ḥunayn on title no. 21). He was no doubt pleased to import into the list title no. 102a – it is not in the *Risālah* as transmitted to us – to illustrate Galen's reaction to criticism of title no. 102.

So important was Galen that Ibn Abī Uṣaybi'ah finishes the life with an extensive list of books attributed to him, drawing first (5.1.38) on Ḥunayn's supplementary bibliographical study,<sup>86</sup> and noting 34 additional works alluded to or translated, he says, by Ḥunayn (but not in his bibliographical works) or by others (titles 155–184). Of these he pauses to give full information on no. 167 *Secret Remedies* (*Kfi l-adwiyah al-maktūmah*) on the elements of Galen's prac-

84 See Ḥunayn ibn Ishāq, *Galen Translations* (Lamoreaux), pp. xxi–xxvi for interpretation of the publication history, cf. Gutas, 'New "Edition"'.  
85 See below.

86 Ḥunayn ibn Ishāq, *Neue Materialien*, 84–98.

tice that he shared with those ‘who possessed the right qualities and the soundest judgment’. He ends the study of his hero quietly:

In conclusion I would note that Galen certainly wrote many other books that translators did not find or that were lost in the course of time ... Should anyone wish to refer to their titles or to Galen’s aim in each of them, he may consult (*On My Own Books*).

5.1.40

#### 6.4 *Variations between Versions*

Ibn Abī Uṣaybi‘ah’s interest in his Galen is obvious from the evidence for revision between the different versions of the *‘Uyūn*. Here we must distinguish between scribal or patrons’ preferences and authorial changes. It is clear that the scribe of MS Gc wished, or was instructed, to reduce the length of Ch. 5. His preference for cutting the information Ibn Abī Uṣaybi‘ah gives on Galen’s books in 5.1.37–39 has been mentioned: from title no. 15 onward this reduction is drastic and includes whole entries (title no. 19), though he does take care to preserve most of no. 79 *De compositione medicamentorum* (perhaps indicating an interest in pharmacology) and was intrigued by the lost *De demonstratione* (no. 115) both because of the story of Ḥunayn’s search for its manuscripts and because of an apparent philosophical bent that is evident from the inclusion of all of title no. 124 (Galen’s summaries of the Platonic dialogues). He also copied out most of no. 167 *Secret Remedies*, which illustrates Galen’s esotericism. There are also significant omissions by this scribe in the first *juz’*. Half of the quotation from *On My Own Books* in 5.1.10<sup>87</sup> and most of 5.1.12 and all of 5.1.13 are left out,<sup>88</sup> thereby seriously undermining Ibn Abī Uṣaybi‘ah’s chronological investigation into Galen’s dates. It looks as if he or his patron had had enough of this long disquisition. MS Gc also omits the whole of the story of Galen’s residence quoted from Yūsuf ibn al-Dāyah (5.1.16). Whether this was a case of pruning is unclear, since 5.1.15 and 5.1.17 are short excerpts from Ibn Juljul and the omission may therefore have been caused by accidentally skipping over the intervening text.

MS B (our representative of Version 1) unsurprisingly lacks some items included later. It does not include Ibn al-Muṭrān’s collection of passages in Galen pertaining to Christ and Moses (5.1.14). It also lacks most of Ibn Abī Uṣaybi‘ah’s

87 *On My Own Books* 1.11–16, 2.1 ed. Boudon-Millot = Ch. 5.1.10.2 ‘One day it happened ... when I was thirty-seven years old.’

88 From ‘Ubayd Allāh notes that ...’

discussion of the form of Galen's name in Greek and Arabic (5.1.32, information from Qāḍī Najm al-Dīn) and the poem of al-Ma'arrī that ends the first *juz'* (5.1.33). MS B omits titles 187–188 in 5.1.39. Perhaps Ibn Abī Uṣaybi'ah did not know of these pieces of information at the time of writing.<sup>89</sup> Some omissions and additions pertain to Christianity. B along with Gc and Ga omits the word 'Apostles' in 5.1.8.1. It looks as if the term was added by Ibn Abī Uṣaybi'ah in a later revision; but no change of attitude towards Christianity is evident and we have rather a difference between MSS B GaGc and AR. Thus B GaGc read 'crucified' in 5.1.8.1 against the revised 'raised up high' in AR, which was acceptable to Islam, and they add a note about Christ's Resurrection 'according to the witness of the Apostles', which was removed in Ibn Abī Uṣaybi'ah's final revision. Where the last version reads 'Christ was baptized in the Jordan by the hand of John the Baptist', the words 'in the Jordan ... Baptist' are omitted by B GaGc, pointing to an addition in AR. Here GaGc substitute in parenthesis 'he speaks as he believes', referring unflatteringly to Ibn Abī Uṣaybi'ah's Christian source, 'Ubayd Allāh ibn Jibrīl. A little later, with reference to Vespasian's destruction of the Jews, where Ibn Abī Uṣaybi'ah ('Ubayd Allāh) notes God's promise 'about the coming of Christ (Peace Be Upon Him!)', for the words in brackets B GaGc substitute 'and there was no return for them' i.e. the Jews. Further evidence of a difference between B GaGc and AR is clear from 5.1.20, a passage added from Ibn Juljul. Although Ibn Juljul drew on a Galenic work of interest to Ibn Abī Uṣaybi'ah, *De compositione medicamentorum*,<sup>90</sup> Ibn Abī Uṣaybi'ah failed to identify the extract, which his source had mangled. But it seems, to judge by this addition, that he felt the need to include in his final version a further witness to Galen's preference for what the text calls 'direct practice'. Sometimes a revised reading shows up in R and A margin: so under Domitian 'the city of 'Ayn Zarbā was razed'; in AB GaGc we read 'the city of Ra's al-'Ayn was plundered'.<sup>91</sup> A margin and R margin present the same comment, 'migration from place to place means leaving the first for the second, and this migration path is that of the Prophet, God bless him and his family and preserve them!, from Mecca to Medina' to 5.1.4 (mention of the Hijra) or 5.1.5 (mention of Galen's belief in Christ).

The most interesting instance of revision by Ibn Abī Uṣaybi'ah is a marginal addition in MS A from Ḥunayn that is correctly located by a caret mark<sup>92</sup> but

89 MS R omits Titles 33 and 104 – but the habits of the scribe suggest that this is due to carelessness.

90 See the full description and comments by Ibn Abī Uṣaybi'ah at title no. 79.

91 See note to Ch. 5.1.8.2.

92 The *bā' Hindīyyah* (ٲ), indicating a second source copy: Gacek, *Manuscripts*, 250.

appears in Gc and R in the text body in two different and incorrect locations. In A it comes under title no. 7 (*De ossibus ad tirones*) in the list of Galenic works and consists of a longish acknowledged quotation ('Ḥunayn says ...'). R however adds it in the text of title no. 8 (*De musculorum dissectione*) while Gc places it in title no. 6 (*Ad Glauconem de methodo medendi*). There are slight differences between all three. This intervention indicates that Gc and R had sight of a copy where the additional quotation was placed in the margin but the *signe de renvoi* was obscure or absent. The scribe made his own choice about where the extra text should go.<sup>93</sup> In all cases scribes may of course have consulted sources for themselves and that may explain differences or more accurate readings, for example in no. 16 (*The Great Book of the Pulse*), where BGaR offer Ḥunayn's *ajnās* where others have *aṣnāf* and a little later *aṣnāf* where the others have *ajnās*.

One notable feature of the text is the way Ibn Abī Uṣaybi'ah handles his sources. In general he stays close to the traditions as we have them. The lion's share of quotation consists of Galen's own works, *On My Own Books*, *Good and Bad Juices*, and *Examination of the Best of Physicians*. In the case of the last, Ibn Abī Uṣaybi'ah is accorded manuscript authority by the editor, Iskandar.<sup>94</sup> The value of Ibn Abī Uṣaybi'ah's text for editions of the other works he uses is well known. Bergsträsser/Lamoreaux (Ḥunayn ibn Ishāq), Rosenthal (Ishāq ibn Ḥunayn/John the Grammarian), Sayyid (Ibn Juljul), Lippert (Ibn al-Qiftī), Badawī (al-Mubashshir ibn Fātik) all benefit strongly from the text of *Best Accounts*. The editor of the *Cabinet of Wisdom*, Dunlop, cited Ibn Abī Uṣaybi'ah extensively for the parts of the work that draw on John's *History of Physicians*. But though Ibn Abī Uṣaybi'ah stays very close to these texts, there are changes, which are due to differing recensions, imperfect copies, quotation from memory, or the introduction of deliberate changes for reasons of style or to fit the context. The case of the lengthy quotation from 'Ubayd Allāh ibn Jibrīl (5.1.7–13) on the question of whether Galen lived at the same time as Christ is a particularly interesting case because 'Ubayd Allāh himself included citations of other authors in his answer. We have a very much shorter version of this *ris-*

93 Cf. Müller, 'Lesarten', 14 records the presence of the addition in R (his 'd') but places it at i, 91 l. 16, where it is in MS A. He records it as a marginal addition in his 'n' (a descendant of A) and in Paris, BnF Suppl. ar. 674, which appears to belong to Version 2 in general but here at least will represent an addition present in Ibn Abī Uṣaybi'ah's final text. In MS A the marginal addition is introduced by the word *ḥāshiyah* ('marginal note', 'gloss'), which is usually used for the scribe's own observations and comments. Note that in both A and R the addition is signalled after a similar phrase, *li-l-muta'allimīn* (A) / *ilā l-muta'allimīn* (R), which may account for R's confusion.

94 Iskandar, *Examinations*.

*ālah* in Ibn al-Qiftī (126–128 Lippert), who begins by saying that ‘Ubayd Allāh ‘wrote an excessively long account of the matter’ (126.13). It is obvious that Ibn Abī Uṣaybi‘ah strongly disagreed about ‘Ubayd Allāh’s usefulness. It would be nice to know if he looked up any of the cited material for himself, but it is at any rate difficult to believe that ‘Ubayd Allāh’s long citation of Galen’s *On My Own Books* (5.1.9–10) has not been amplified by Ibn Abī Uṣaybi‘ah himself.

We know that Ibn Abī Uṣaybi‘ah used different recensions of Ḥunayn’s *Risālah* (cf. above) and where there are considerable differences between his quotation of an author and the text as transmitted to us, Ibn Abī Uṣaybi‘ah may well be using a recension we do not know of. Take al-Mubashshir ibn Fātik, from whom he quotes extensively and accurately in 5.1.21.1, 23, 25–26, 31, 35 (sayings material). In 5.1.31 on Galen’s appearance and attitude towards emperors half of the quotation is not found in the edited text of Badawī, who notes Ibn Abī Uṣaybi‘ah has additional material but does not say whether he thinks it is genuine.<sup>95</sup> A more problematical case is Ibn Juljul, who is used in 5.1.15, 17, 20, 21.2. There is absolutely no doubt that Ibn Abī Uṣaybi‘ah knew Ibn Juljul directly, but it is not easy to determine why there are differences. Quotation from memory may be indicated. The sayings material in 5.1.34–35 reveals a little more of Ibn Abī Uṣaybi‘ah’s choice. In 5.1.34 Ibn Abī Uṣaybi‘ah uses material from Ḥunayn’s *Nawādir al-falāsifah*. In 5.1.35 the material comes from al-Mubashshir ibn Fātik but Ibn Abī Uṣaybi‘ah omits sayings also found in Ḥunayn and includes them in 5.1.34 using Ḥunayn’s version. Finally a word about Ibn al-Nadīm. He is used verbatim in the important counter to al-Bayhaqī in 5.1.6 (see above) and then in 5.2.1 for the books of Oribasius and in 5.2.2 for Philagrius, though we see Ibn Abī Uṣaybi‘ah intervening to reorder slightly and note the error in his text under Philagrius title no. 9 ‘structure of the womb’, showing a faulty copy or sloppy note-taking and leading Ibn Abī Uṣaybi‘ah unthinkingly to miss the very common (Galenic-)Hippocratic doctrine of ‘suffocation of the womb’.<sup>96</sup> Faulty memory is again a possibility: when Ibn Abī Uṣaybi‘ah records a comment by al-Mas‘ūdī ‘in his book on routes and realms’, he is in fact referring to the geographer al-Iṣṭakhri (5.1.21.1).

## 6.5 *The Value of Galen*

Current scholarship interprets Galen as a prime witness to the scientific, intellectual, and literary cultures of his time.<sup>97</sup> He is seen as a key figure in the

95 Badawī, *Al-Mubashshir ibn Fātik*, 293 n. 1.

96 Cf. Galen, *Hippocratis aphorismi et Galeni in eos commentarii* 17b.824 Kühn ‘not real suffocation but lack of breath’ (οὐ πνίγα ... ἀλλ’ ἄπνοιαν).

97 See in general Dihle, *Greek and Latin Literature* (Galen index s.v.) and specifically on Galen



development of medical theory and practice (in particular in the areas of anatomy and physiology), as a hugely important codifier of now largely lost Hellenistic work on pharmacology and dietetics with his own original contributions to make, as a systematizer of Hippocratic notions of pathology who shaped the legacy of Hippocrates for subsequent generations (in particular the theory of the four humours and the three organic systems of brain, heart, and liver), and as a philosopher who demanded that physicians should be philosophically trained and presented his own independent thoughts on logic with a determination to modernize ancient authorities by bringing Plato, Aristotle, and Posidonius into harmony with his own deep knowledge of Hippocratic physiology.<sup>98</sup> He is viewed as a pivotal figure in the vibrant Greek culture of the early Roman empire (which is often referred to, following a remark by the 3rd-century author Philostratus, as the 'second sophistic'),<sup>99</sup> a man whose command of all fields of knowledge, including the study of correct language that was so valued by the elites of the age, propelled him into a spectacular career from his early days treating gladiators in Pergamum up to the court life of imperial Rome and long service as physician to the emperors. Like others of this age, Galen was obsessed with understanding 'the ancients', but like Ibn Abī Uṣaybi'ah in his day, was also sure of his own era's advances and excellence. His egotism and vicious criticism of others, which are excessive but not untypical of ancient Greek culture at any time, show an ambition to enjoy status and success in the deeply competitive and dangerous cultural-political circumstances where he contended for primacy.

Ibn Abī Uṣaybi'ah was in tune with Galen's circumstances, for most of his physicians operated in the environs of dynasts of one sort or another and had to fight for glory and repute, as many of the biographies recount. This is why he dwells on examples of Galen's feuds (5.1.10 Martialis). It is why he devotes so much space to the disquisition of Galen's status relative to the emperor and in comparison with the situation of the court physician of the Caliphate (5.1.16). It is why he records with obvious admiration his 'miracle' cures in the context of his repudiation of the luxury and laziness of contemporary physicians (5.1.18, 28–29). The great effort to pin down Galen's dates serves to insert him fully into the history of the emperors (5.1.8–9).

---

himself and the aspects mentioned here, with full bibliographies, *inter alios* Barnes & Jouanna, *Galen*; Boudon-Millot, *Galen de Pergame*; Gill, Whitmarsh, & Wilkins, *Galen*; Hankinson, *Galen*; Nutton, *Medicine*, chs. 15–16.

98 *De placitis Hippocratis et Platonis* (Ch. 5.1.37 no. 46).

99 Schmitz, *Bildung und Macht*; Swain, *Hellenism and Empire*; Whitmarsh, *Second Sophistic*.

As has been remarked, Ibn Abī Uṣaybi‘ah mainly keeps his Galen free of popular stories or rejects them. As part of his preservation of Galen’s scientific legitimacy he offers no criticism at all of his verbosity or boastfulness. He is a model for all physicians. Thus it is entirely wrong to couch Ibn Abī Uṣaybi‘ah’s biography in debates about the ‘decline’ of Greek culture in Galen’s own day such as they were voiced in the 19th and earlier 20th centuries.<sup>100</sup> Classical scholarship in that period, especially in Germany, was quick to condemn Greek intellectuals of the empire and the condemnations too often coincided with racial slurs of impurity. These old debates should not be resurrected, since they imposed views of their own time to an excessive degree and represented a deeply inadequate understanding of the richness of imperial Greek society. Bürgel’s regressive suggestion that ‘guardians of “genuine” Humanism in the West today’ show a well-known disparagement of Galen is simply wrong.<sup>101</sup> His appeal to the ‘free Spirit’ that signifies the West, as opposed to the love of dogmatic thought and absolute regard for authority that characterize near eastern and Islamic intellectual life and in particular the Islamic reception of Galen,<sup>102</sup> has but one valid point if one is charitable: though Galen experimented in theory and practice, though he questioned authority and sustained it by bringing it up to date, later generations were reluctant to question Galen himself and thus handed him an almost total dominance in the field of medicine. And so for Ibn Abī Uṣaybi‘ah, who was not backward looking and who publicized the considerable merits of his contemporaries and their predecessors in the Islamic empire, Galen was his hero and his dominance was unchallengeable; but medicine, nonetheless, continued to produce representatives of the highest quality.

## 7 Alexandrian Physicians and Their Christian and Other Contemporaries (Chapter Six)

To reach Islam, Ibn Abī Uṣaybi‘ah had to go via Alexandria, and this is the theme of Ch. 6. His readers knew that Greek medicine had been shaped in the late-

100 As in the recent treatment by Bürgel, *Ärztliches Leben*, 400, drawing on Ilberg, *Galens Praxis* (from 1905). Ilberg saw Galen’s self-regard as proof that he was a *Graeculus*, a ‘Greekling’, rather than a true Hellene of old; there is nothing to this.

101 Bürgel, *Ärztliches Leben*, 400, on Galen who ‘bekanntlich im Abendland heute von manchen Hütern des “echten” Humanismus gern etwas abschätzig beurteilt wird’.

102 Bürgel, *Ärztliches Leben*, 409: ‘der “autonome Geist” ein Signum des Abendlandes ... umgekehrt Dogmatisierung und Verabsolutierung von Autoritäten ein charakteristischer Zug des vorderorientalischen und damit auch islamischen Geisteslebens’.

antique world. But it is not until well into Ch. 5 that he mentions Alexandrian interventions (for example incorporating Galen's *On Muscles* in the collection known as *The Small Book of Anatomy*, Ch. 5.1.37 no. 8<sup>103</sup>). In Ch. 5.2 he adds a short appendix on the major physicians after Galen, beginning with the Alexandrians of late antiquity. These were 'among the commentators on Galen's books, and summarized and abridged them'.<sup>104</sup> The list, however, is slightly different from that at the start of Ch. 6, which includes John the Grammarian. John has been mentioned a handful of times in Chs. 3–4, and his presence is felt behind the lists of names of physicians. His importance as a source is signalled and questioned at 3.5.<sup>105</sup> But nothing prepares us for his ascendancy in Ch. 6.1–2. The explanation for it is simple: he embodies the transfer of medicine from Greek to Arabic because 'he was still living at the time of the advent of Islam'. The confusion here between John the Grammarian who was better known (and better known to us) as the philosopher John Philoponus with a John who had an interest in medicine and wrote a chronology of physicians taken up and adapted by Ishāq ibn Ḥunayn has been discussed above where it was suggested that this latter John was perhaps a Syriac author with a sectarian agenda to align medicine and Christianity and very unlikely to be identical with the medical author also called John the Grammarian, who wrote several commentaries on Galen listed at Ch. 6.2. A date from one of the philosopher John Philoponus' works placed him just after the Hijra owing to a transmission error in the text.<sup>106</sup> This was just what the biographical machine needed. It somehow generated fictions about John recounting his religious differences with the Byzantine authorities. These tales are cited by Ibn Abī Uṣaybī'ah from the *Fihrist* and in particular and at length from 'Ubayd Allāh ibn Jibrīl's *Manāqib al-aṭibbā'*. As we have it, 'Ubayd Allāh ibn Jibrīl does not make John live at the time of the conquest of Alexandria. Indeed he places him in the midst of the Christological disputes of the mid-5th century, confusing him, wilfully it appears, with a Constantinopolitan archimandrite called Eutyches (Ch. 6.1.3). But this did not stop a good story.

103 Cf. title nos. 10, 14, 79.

104 We cannot tell if the three major focusses of Ch. 5.2, Oribasius ('physician to King Julian'), Paul of Aegina, Philagrius ('close to this time'), who were not Alexandrians, are associated by Ibn Abī Uṣaybī'ah with Alexandrian scholarship. It looks as if he is filing some known, important names as best he could; cf. Ch. 4.10.1–11.3 where key figures and their bibliographies are woven into the lists of names, and below on the quiet end to Ch. 6.

105 He appears as John of Alexandria at Ch. 4.1.11.3 in a list of philosophers, some of whom are identical with physicians mentioned at Chs. 5.2.1 or 6.1.1.

106 See p. 150.

Content that he had understood his man, Ibn Abī Uṣaybi‘ah goes on to quote 35 book titles by John. First come real philosophical commentaries by the real John Philoponus, most of which survive in Greek. There follows a series of commentaries on Galen which are undoubtedly genuine and – why not? – by a medical John writing in Greek in late antiquity. Finally the list, taken perhaps from ‘Ubayd Allāh ibn Jibrīl, offers additional philosophical titles, some of which are certainly by John Philoponus (e.g. against Aristotle). Curiously Ibn Abī Uṣaybi‘ah does not include the chronology of physicians in the listing, perhaps because he knew it only through Ishāq ibn Ḥunayn. The main achievement was a full identity for a crucial bridge between antiquity and what succeeded it.

After John, Ibn Abī Uṣaybi‘ah turns to his ever trustworthy Ibn Riḍwān for an account of what the Alexandrians were teaching at the time of the Arab invasion, quoting from the *Kitāb al-nāfi‘* (6.3.1–4). The account is a detailed exposition of seven ‘levels’ of instruction used by the ‘Alexandrians’. It is Ibn Riḍwān’s way of rationalizing the Sixteen Books represented by the Alexandrian Summaries. But it is surely no more than a teacher’s fantasy of a planned syllabus read by perfect students, and when the teacher concludes by saying that, ‘the approach adopted by the Alexandrians was well calculated to motivate learners, stimulate their interest in the art of medicine, and impel them to study all of Galen’s works’, we enter his dreams where the world of summaries, extracts, and reworkings of the canonical materials for convenience and speed of learning and use is ignored and his own collection of snippets (the *Fawā’id*) conveniently forgotten.

Ibn Abī Uṣaybi‘ah knew how medicine was taught for he tells us in later books that he studied this or that text. For now he quotes another trusted author, Ibn Hindū, from his *Miftāh al-ṭibb wa-minhāj al-ṭullāb*. Ibn Hindū’s book was itself a summary of medicine with much useful information for learners and teachers. Ibn Abī Uṣaybi‘ah’s understatedness should not obscure the consciousness of its juxtaposition with the rigorous Ibn Riḍwān. He loved Ibn Hindū and quotes a good deal of poetry in his biography of him at Ch. 11.9. Ibn Hindū maintains he is quite happy with the summaries of the Sixteen and he points out to his own teacher, the physician Abū l-Khayr ibn al-Khammār,<sup>107</sup> who he records voicing an objection to the content of the Alexandrian curriculum, that students may progress to the hard stuff in due course. Diplomatically Ibn Hindū avers, with an attempt at a literary flourish (cf. 11.9.1), that his teacher was right as well, of course, by citing how Nature encourages learning.

107 Biography at Ch. 11.8.

Ibn Abī Uṣaybi‘ah no doubt smiled quietly as he noted in conclusion the great range of the Alexandrian summaries and their focus on Galen and Hippocrates (6.5.2).

To end the chapter Ibn Abī Uṣaybi‘ah, as usual doing the best he can, gathers a motley selection of physicians from Antyllus (2nd century) to Yūḥannā ibn Sarābiyūn (9th century), telling us that extracts from them can be found in ‘the great compendium entitled *al-Ḥāwī*, by al-Rāzī’.

## 8 To Islam

The end of Ch. 6 marks a major break in Ibn Abī Uṣaybi‘ah’s book. Ch. 7 bears the title ‘Arab and other physicians of the earliest Islamic period’, and with the first of these biographies, al-Ḥārith ibn Kaladah, we are in a firmly Arab world of tribes and the Prophet and, above all, a lengthy provision of wisdom by the semi-legendary physician to the famous Sassanian ruler, Kisrā Anūshirwān (Chosroes Anushirvan), who had a significant career in Arabic literature but in reality was long dead by the time of al-Ḥārith. This section, completely fictional, circulated independently, which shows its popular nature (advice on food, wine, sex, as well as the four humours). And although the physician himself was historical, his medical interests are completely unknown and he is used instead to show the quality of ‘the physician of the Arabs’ at this early point in Islamic history.<sup>108</sup> The next three names are also Muslim, but the last of them, ‘Abd al-Malik ibn Abjar al-Kinānī, is a convert who was the successor in the Alexandrian school ‘carrying on the tradition of the Alexandrians who have been mentioned earlier in this work’. In the year 99 (717) ‘he moved the school of medicine to Antioch and Ḥarrān; since then, medical instruction has become widespread in various regions’. With a quiet nod to the narrative constructed in Abbasid times to explain how and why (i.e. as a result Christian hostility to learning) Greek philosophy came to be transferred to Islam, Ibn Abī Uṣaybi‘ah notes the diffusion of Greek medicine into the different lands (*fī l-bilād*).<sup>109</sup> But the story from this point on is also the story of the entry of medicine – especially of Christian physicians – into the Islamic court.<sup>110</sup> Hippocrates

108 Ullmann, *Medizin*, 19–20.

109 Gutas, ‘Alexandria’, esp. 187–188 (it is not clear why Antioch and Ḥarrān are the named stages of the transmission to Baghdad); cf. above and note again Ibn Abī Uṣaybi‘ah’s own avoidance of negative stereotyping. Cf. Ch. 15.1.2 for al-Fārābī’s famous version of the story, with Gutas, 155–156.

110 Biographies 5.5 to 5.9. The chapter ends, however, with the brief note on the very tradi-

had pointed out the danger of consorting with kings. The flagship biography of Ḥunayn ibn Ishāq (8.29) represented the problem through Ḥunayn's (alleged) autobiography. Rivalry and danger at court are constant themes in the *ʿUyūn*. The perfect balancing act had been performed, of course, by Galen. He served kings but they allowed him to go when and where he wished. They honoured him but he was not beholden to them. If Galen was not replicable in full in later times, his example as *khātām al-aṭibbaʿ* remained universal, and Ibn Abī Uṣaybiʿah made a successful effort to keep it so by both magnifying and moderating the status of the physician wherever he lived in accordance with the model his Jālīnūs had established.

---

tional female practitioner, Zaynab 'the physician of the Banū Awd'. Once again we see Ibn Abī Uṣaybiʿah filing a name he felt was important at the very end of a chapter.

## The Practice of Medicine as Seen through the *‘Uyūn al-anbā’*

*Emilie Savage-Smith*

For over twenty years, Ibn Abī Uṣaybi‘ah collected material for his *‘Uyūn al-anbā’ fi ṭabaqāt al-aṭibbā’* concerned with the lives led by physicians, past and present, and their education, their social standing, and their achievements. He opens his world history of physicians with reflections on how humans have come to know of medical cures. While he is a great admirer of Greek learning (particularly, of course, that of the most influential of physicians, Galen) he does not allow any one group of people – including the Greeks – to claim to be the originators of medicine. He sees medicine as being practised, in one form or another, by all human societies.

To Ibn Abī Uṣaybi‘ah, the practice of medicine is the noblest of occupations – one that was continually evolving and developing up to and including his own day. He was clearly proud of the role of physicians in society and proud of the Damascene physicians of his day, who stood at the culmination of two millennia of slowly developing medical knowledge.

Because the *‘Uyūn* is at heart a social and literary history of physicians, focusing upon the trials and tribulations, successes and failures, of medical practitioners throughout the ages, it was not intended as a systematic presentation of medical theories and therapies. Nonetheless, in amongst the hundreds of anecdotes presented, and the seemingly endless lists of writings undertaken by physicians, we can find ample evidence of the various ailments that plagued the societies of Ibn Abī Uṣaybi‘ah’s day and the attempts made to cure them.

Of course, the physicians with which he associated, or about whom he could obtain any information, were (with a single exception) male and were urban physicians serving the elite. In other words, the *‘Uyūn* does not present the full spectrum of medical care. It is reasonable that there would be more information available regarding court physicians or physicians at major hospitals or otherwise prominent in a city than there would be about physicians in rural areas or those tending to the poor or to the women’s quarters. The role of women as providers of medical care is essentially invisible and inaudible; invisible and inaudible because not one single document or treatise written by a Muslim female medic or midwife has been preserved from the Middle

East before the nineteenth century (which contrasts markedly with medieval European sources where midwives do speak through preserved documents). Having said that, information does emerge from this history regarding concern for medical care in rural areas, and while only one semi-legendary female medical practitioner is named, women do figure prominently as patients and patrons.<sup>1</sup> Some conditions described in the *ʿUyūn*, however, are distinct to women, including retained menstruation or excessive loss of blood during menstruation. Being able to diagnose and predict if a wife or concubine was pregnant or not, seems to have been a skill highly prized amongst court physicians – an example being the physician to the caliph al-Mahdī who was able to predict through urine analysis the pregnancy and the sex of the births of both Hārūn al-Rashīd and his elder brother.<sup>2</sup>

Much is learned of hospital medical care, but, judging from the *ʿUyūn*, the medical scene itself was quite pluralistic. Some physicians engaged with medicine solely on a theoretical basis; some were known for their cures; some were known for skills in treating a particular ailment; some were known for their diagnostic skills or ability to detect apparent death. Moreover, it was customary for a physician to be a very learned man who composed treatises on a wide range of topics, many of which were not directly concerned with medicine – Ibn Sīnā being a prime example. Indeed, some included in this history appear better known for their poetry (or in one case being the brunt of a satirical poem) than for their medical successes.

Therefore, it must be constantly kept in mind that the *ʿUyūn* is a literary history of medicine whose main purpose was to promote knowledge of the importance of the medical profession and, along the way, to entertain the reader. It was not intended to provide a guide to medical care or to be a dull record of medical statistics.

Moreover, rivalry and disputes between physicians form an important and appealing literary topic exploited by Ibn Abī Usaybiʿah to the fullest. In fact, the disputes often display more about the characters of the disputants than they do about everyday medical care. Within this background of competition and disputation the reader can glimpse the religiously mixed medical communities of the early Islamic world, where Jews, Christians, Sabians, Zoroastrians and Muslims interacted closely with each other in a variety of settings, especially at the courts of rulers and in hospitals.<sup>3</sup>

1 For specific references to passages concerning topics mentioned in the following discussions, consult the Subject Index to Vols. 2 and 3 at the back of Volume 1.

2 Ch. 8.8.

3 For the general interaction of *dhimmīs* (non-Muslims) and Muslims in early Islamic society, see Sahner, *Christian Martyrs under Islam*.



## 1 Hospitals and Institutions

The *ʿUyūn* is one of the most important sources preserved today for the history of hospitals. The term used for hospital, *bīmāristān*, is a Persian word meaning literally ‘place for the sick’, and there was no Greek or Arabic word used for the institution at this time.<sup>4</sup> It is in Islamic lands that we first see the establishment of hospitals for teaching, training, and treatment, as well as serving as places of convalescence for those recovering from illness or accidents, or as charitable housing for the indigent and those without families to care for them.

Only the Abbasid foundations in Baghdad and the Ayyubid in Syria and Egypt are mentioned in the *ʿUyūn*. The famous Mamluk hospital in Cairo, the Maṣṣūrī, receives no attention because it was not founded until sixteen years after Ibn Abī Uṣaybi‘ah’s death, and by this time attitudes toward medical care and physicians appear to have changed from those of the Ayyubid period, of which Ibn Abī Uṣaybi‘ah was so proud. The foundation document of the Maṣṣūrī hospital, dated 12 Ṣafar 685/9 April 1286 specified that only Muslim physicians were to be employed and only Muslims to be taken as patients.<sup>5</sup> This restriction comes at a point when the Muslim population had probably reached a majority for the first time, and it contrasts markedly with the attitudes of the Abbasid and Ayyubid rulers, where the directives were to extend medical care to non-Muslims (*dhimmīs*) as well as Muslims, and where Christian, Jewish, and Muslim physicians often worked together in hospitals and at the courts of rulers (though not always amicably, it has to be said).

In other words, the *ʿUyūn* was composed before the Islamization of medical practice. After the third quarter of the thirteenth century Muslims come to dominate the medical scene and non-Muslims appear marginalized.

In the course of composing the *ʿUyūn*, Ibn Abī Uṣaybi‘ah provided especially important information on the early establishment of *bīmāristāns*. Of the Abbasid hospitals in Baghdad, Chapter Eight mentions<sup>6</sup> one possibly built on the Karkhāyah canal around the year 800 by Yaḥyā ibn Khālīd ibn Barmak, vizier to Hārūn al-Rashīd (*reg.* 170–193/786–809) and refers to hospitals in Gondēshāpūr as forming models for the early Baghdadi hospital. Greater detail is provided in Chapter Ten: a *bīmāristān* founded by Badr al-Mu‘taḍidī, the

4 It was not until the modern period that the Arabic word *mustashfā*, ‘place where healing is to be sought’, became the normal word for ‘hospital’.

5 Northrup, ‘Al-Bīmāristān al-Maṣṣūrī’; Ragab, *Medieval Islamic Hospital*. 163–170; Gutas, ‘Ibn al-Nafīs’s Scientific Method’, 142–144; Lewicka, ‘Medicine for Muslims’.

6 See the Subject Index to Vols. 2 and 3 at the back of Volume 1 under ‘hospital’ for specific references to chapters and subsections.

steward (*ghulām*) of caliph al-Mu'taḍid bi-Allāh (*reg.* 279–289/892–902) and three foundations between 914 and 920 established by the caliph al-Muqtadir bi-Allāh (*reg.* 295–320/908–932), by his mother Shaghab, and by his 'good vizier' 'Alī ibn 'Īsā, as well as a fifth hospital founded by Ibn al-Furāt (d. 312/924), several times vizier to al-Muqtadir, and yet another established by Abū l-Ḥasan Bajkam.<sup>7</sup> The most famous and important of the Baghdadi *bīmāristāns* was no doubt the 'Aḍudī hospital founded by 'Aḍud al-Dawlah in 371/981, and both Chapters Ten and Eleven contain biographies related to work in the 'Aḍudī *bīmāristān*.

The Ayyubid hospitals in Cairo are discussed in Chapter Fourteen, with particular emphasis on the Nāṣirī hospital founded in 566/1171 in Old Cairo by al-Malik al-Nāṣir Ṣalāḥ al-Dīn (Saladin), after whom it was named. The Nāṣirī hospital was created by modifying a part of the palace built by the Fatimid caliph al-'Azīz in 384/994 so that it could serve as a hospital.<sup>8</sup> In Chapter Thirteen there is a mention of an unspecified *bīmāristān* in Fustat.

The fullest accounts of hospitals and their administration and functioning are to be found in Chapter Fifteen, for both Ibn Abī Uṣaybi'ah and his family had direct experience with the *bīmāristān* established in Damascus by Nūr al-Dīn ibn Zangī around 569/1174. A small hospital, sometimes referred to as al-Bīmāristān al-Ṣaghīr, was situated to the west of the Great Mosque of the Umayyads and had been functioning about half a century before Nūr al-Dīn ibn Zangī founded what came to be called the Nūrī hospital to the east of the Great Mosque.<sup>9</sup> The accounts provided by Ibn Abī Uṣaybi'ah are the major evidence for what physicians may have been doing within the hospital walls. There are also scattered references in the 'Uyūn to other hospitals: in al-Raqqah, Rayy, Marrakesh, Mayyāfāriqīn, and Jerusalem.<sup>10</sup>

Recently, Ahmed Ragab has used Ibn Abī 'Uṣaybi'ah as a major source for his thesis that the circle of Damascene physicians connected to Muhadhdhab al-Dīn al-Dakhwār (d. 628/1230), the often-mentioned teacher of Ibn Abī Uṣaybi'ah, developed a practice for hospitals that dominated in the Levant and Egypt in the thirteen and fourteenth centuries. That practice was based on a revival of interest in the 'practical' writings, such as the *Ḥāwī* of Abū Bakr Muḥammad ibn Zakariyyā al-Rāzī (d. 313/925), whose lengthy biography is given in Ch. 11.5, as well as the *Qānūn fī l-ṭibb* of Ibn Sīnā, whose biography is given by Ibn Abī Uṣaybi'ah in Ch. 11.13.<sup>11</sup>

7 See Pormann, 'Islamic Hospitals'.

8 See Rageb, *Medieval Islamic Hospital*, 84–89.

9 Pormann & Savage-Smith, 96–100; Ragab, *Medieval Islamic Hospital*, 52.

10 See the Subject Index to Vols. 2 and 3 at the back of Volume 1 under 'hospital'.

11 Ragab, *Medieval Islamic Hospital*, 139–175; see also review article by Nahyan Fancy in

We have no real data on any of these institutions – no statistics on patients, nor on what diseases were treated, or the success rates of treatments. The hospitals were for those travelling, or without families, or the poor. It is unlikely that any truly wealthy person would have gone to a hospital unless taken ill while travelling far from home, for in most circumstances the medical needs of the wealthy and powerful would have been administered at home. Until the hospitals developed as teaching centres, and probably long after that, physicians and medics of all sorts would conduct their practices either in the homes of the elite or in a shop (*dukkān*), where they also held teaching sessions (*majālis*).

## 2 'Prophetic Medicine', Magic & Astrology

It is after the *ʿUyūn* was composed that interest really grew in what is called 'Prophetic Medicine' (*al-ṭibb al-nabawī*), a genre of medical writing in which clerics and legal scholars advocated the traditional medical practices of the Prophet's day rather than the medical ideas assimilated from the Greeks and extended by learned physicians into Islamic lands.<sup>12</sup> While some treatises on Prophetic Medicine were composed in the ninth century, the genre did not become widely popular until the thirteenth and fourteenth centuries, and these works continue to be so today. The treatises on the topic by the legal scholar Ibn Qayyim al-Jawziyyah (d. 751/1350), the historian al-Dhahabī (d. 749/1348), and the theologian Jalāl al-Dīn al-Suyūṭī (d. 911/1505) are still available in modern printings. It is significant that this alternative form of medical thinking is not even mentioned in the *ʿUyūn* and is essentially invisible in the lists of compositions by the subjects of the biographies.<sup>13</sup>

Nor is any magical therapy described in the *ʿUyūn* – no talismans, no amulets, no magic-medicinal bowls, though we know that at least one magic-medicinal bowl was made in 565/1169 for Nūr al-Dīn ibn Zangī, the Ayyu-

---

*Nazariyat* 3/1 (2016), 137–146 and response by Ragab in *Nazariyat* 3/2 (2017), 125–134; and Savage-Smith, 'The Working Files of Rhazes' for a different interpretation of the Rāzī materials.

12 See Perho, *The Prophet's Medicine*; Pormann & Savage-Smith, *Medieval Islamic Medicine*, 71–75, 150–152.

13 Only twice does the topic come up in the lists of hundreds of books: a commentary on Prophetic traditions concerned with medical matters is listed amongst the writings of Amīn al-Dawlah ibn al-Tilmīdh (Ch. 10.64.20 no. 10) and amongst the books composed by Najm al-Dīn al-Minfākh (Ch. 15.56.2 no. 4). Neither are preserved today.

bid founder of the great hospital in Damascus that bore his name (the Nūrī Bīmāristān) and which plays a large role in the later chapters of the *Uyūn*.<sup>14</sup>

Astrology, on the other hand, and its usefulness in diagnosis and prognosis, was part of the Greek medical scene and continued to be so in later centuries. While medical magic may be absent from the *Uyūn*, there are examples for the use of illusions to cure psychosomatic ailments and one instance of the visual illusions created by a magician to cause amazement. In other words, the dominance of the learned professional system of medicine is reinforced by Ibn Abī Uṣaybi‘ah throughout the *Uyūn*.

### 3 Brain, Mind, and Psychosomatic Disorders

Ibn Abī Uṣaybi‘ah was particularly attracted (as probably were his readers also) to the dramatic reports of physicians able to detect if a person were still alive when others thought they had died. Avoiding pre-mature burial by being able to detect that a person had not actually yet died is a matter of concern found from antiquity through to modern times and formed a particular category of diagnosis and prognosis.<sup>15</sup> Amongst the works attributed to Galen is a *Treatise on Prohibiting Burial Within Twenty-Four Hours* (*M. fi taḥrīm al-dafn qabl arba‘ wa-‘ishrīn sā‘ah*).<sup>16</sup> This treatise later formed the centrepiece for a discourse on apparent death by ‘Ubayd Allāh ibn Jibrīl ibn ‘Ubayd Allāh ibn Bukhtīshū‘ (d. 450s/1058–1066), which has recently been edited and translated.<sup>17</sup> Curiously, however, this treatise on apparent death and avoiding pre-mature burial is not amongst the compositions attributed to him in his biography given in Ch. 8.6, though there is no reason to deny its attribution.

Apparent death (*saktah*) was defined by Ibn Hindū (d. 423/1032), whose biography is given in Ch. 11.9,<sup>18</sup> as occurring ‘when there is loss of sensation and movement caused by an excess of blood or a cold thick humour filling the ventricles of the brain, thus preventing the passage of the psychic pneuma and causing the person to look as though he is asleep, although he is not’.<sup>19</sup> In

14 Now in the Khalili Collection of Islamic Art, Inv. no. MTW1443; see Maddison & Savage-Smith, *Science, Tools and Magic*, i:82–83; Savage-Smith, ‘Medicine in Medieval Islam’, 161 fig. 5.3.

15 See Bürgel, *Ärztliches Leben* 266–272.

16 See Ch. 5.1.39 no. 163.

17 ‘Ubayd Allāh ibn Bukhtīshū‘, *On Apparent Death*.

18 Ch. 11.9.

19 Ibn Hindū, *Miftāḥ* (Tibi), 71.

Chapter Ten<sup>20</sup> we read of the Sabian physician Thābit ibn Qurrah (d. 288/901) performing, on his way to the palace of the caliph, a 'Christ-like act' by reviving a butcher who people thought to be dead. In Chapter Twelve<sup>21</sup> an Indian physician revives a cousin of Hārūn al-Rashīd who was thought to have died, while in Chapter Fourteen<sup>22</sup> the Jewish physician Ibn Jumay', sitting near his shop in the candlestick market in Fustat, stops a funeral procession to resuscitate a person about to be buried. In Chapter Fifteen we learn of the eleventh-century Jacobite Christian physician in Damascus, al-Yabrūdī, using induced vomiting to revive people who have lost consciousness because they overate some food (horse meat washed down by beer; too many carrots; or apricots eaten with hot bread).<sup>23</sup> *Saktah* (apparent death) also makes less spectacular appearances in the form of strokes, apoplexy, and fainting.

Physicians who could cure psychosomatic ailments with ingenious ruses formed another lively topic for Ibn Abī Uṣaybi'ah. In Chapter Eight,<sup>24</sup> a physician cures one of Rashīd al-Dīn's concubines of her inability to lower an arm by seizing the hem of her robe 'as though intending to lift it', at which point she recovered the function of her limbs. In Chapter Fourteen,<sup>25</sup> the Egyptian physician al-Tamīmī relates a story about his father who, when drunk, fell from a considerable height onto the floor of an inn and lost consciousness; upon awakening he rode off with no recollection of the event until the innkeeper later reminded him of it and told him he was lucky to be alive, at which point his father was wracked with pain and required many days for recovery. This anecdote then reminds Ibn Abī Uṣaybi'ah of another story<sup>26</sup> in which a group of travelling merchants stop to rest and one of them is bitten by a snake; another of the merchants tells the one bitten that nothing had happened except he hit his foot against a thorn while sleeping, and so the victim continues with no pain or ill effect until a few days later when it is revealed that he was bitten by a snake, at which point he is in excruciating pain and ultimately dies.

In Chapter Ten,<sup>27</sup> we have the extraordinary account of Abū l-Barakāt al-Baghdādī curing a patient who suffered from melancholia and was convinced that at all times he had an amphora on his head; the cure was achieved by having one servant put an amphora on the roof of the house, which he would

---

20 Ch. 10.3.9.

21 Ch. 12.6.

22 Ch. 14.32.3.

23 Ch. 15.3.1.2; 15.3.1.3; 15.3.1.5.

24 Ch. 8.3.3.

25 Ch. 14.14.4.

26 Ch. 14.14.5.

27 Ch. 10.66.2.

break as a second servant swung a club above the head of the patient. Ibn Abī Uṣaybi'ah ends the account with the intriguing statement: 'This is a great type of treatment and a number of the ancient physicians such as Galen and others had similar cases of treatment by illusion, and I have mentioned a great deal of this in another book.' Regrettably, that book is not preserved today.

While hiccups are not considered a psychosomatic ailment, psychological cures were employed in curing them (as they often are today). There is, for example, the case<sup>28</sup> of a woman with a severe case of hiccups cured when servants startled her by simultaneously pushing over the edge of the roof and breaking a number of large jars filled with water. In another instance, obesity was cured by instilling a great fear in the patient so that he would not eat.<sup>29</sup>

#### 4 Categories of Bodily Illness

As for the more mundane ailments and illnesses, they are what we might expect in a pre-modern society. It is the everyday complaints that dominate. When we try to interpret the medical concerns in the medieval period we should keep in mind the problems of obtaining good quality drinking water and the limited and monotonous diet. Malaria was endemic throughout the Mediterranean basin and slowly spread elsewhere, while in the pre-antibiotic era relatively minor infections could have very serious consequences. There were no x-rays or CT scans or any way of looking 'inside' the body, and no general anaesthetics and no reliable analgesics. Yet, even given these very limited conditions, the *physiological* longevity held at around 80 years of age – that is, the length of life usually attained when the principal causes of death other than aging are ruled out (childhood infections, childbearing, epidemic infectious diseases, war and famine). The biological limit of life expectancy in the adult male does not seem to have changed since proto-historical times, for it is more a *biological* than social parameter – that is, until very recent modern times in modern wealthy and well-fed societies.<sup>30</sup> Thus the average life expectancy of about 80 years for the adult male population is reflected in the biographies presented by Ibn Abī Uṣaybi'ah.

As for the afflictions to which the populations were subject, eight general categories seem to emerge from the 'Uyūn:<sup>31</sup>

28 Ch. 8.4.11.

29 Ch. 8.8.5.

30 Grmek, *Diseases in the Ancient Greek World*, 105–109.

31 See the Subject Index to Vols. 2 and 3 at the back of Volume 1 for specific references to

1. Gastro-intestinal complaints dominate: general abdominal pain, 'weakness of the stomach' (*duf al-ma'idah*), flatulence (*riḥ*), indigestion (*quṣūr fi l-ḥaḍm*, and other terms), nausea (*ghathayān*), rumbling in the belly (*qarāqir*), pain in the belly (*waja' al-baṭn*), and vomiting (*qay*). Diarrhoea and dysentery (*is'hāl, dharab*), chronic as well as uncontrollable, were especially prevalent. Dropsy (*istisqā'*) and colic (*qawlanj*) are very frequently mentioned, but just what was meant by these terms is uncertain. Three types of dropsy were distinguished by Ibn Hindū (d. 423/1032): *ziqqī* (like a water-bag) when the fluid can be heard to rumble in the belly, *lahmī* (like meat) with a hard swelling 'on the liver' as well as fluid in belly, and *ṭablī* (like a drum) with a large quantity of wind as well as fluid, producing drum-like sound when tapped,<sup>32</sup> Today, dropsy is defined as a pathological accumulation of diluted lymph in body tissues and cavities, but such precision is not applicable to medieval accounts, where it remains an imprecise term for any accumulation of fluid in the abdominal cavity.

The same vagueness and imprecision apply to the term 'colic', which covered a range of complaints of the bowels that were accompanied by pain in the belly and other symptoms. As William Webb stated in a medical dissertation on colic submitted in 1798, when discussing the history of colic:<sup>33</sup> 'The word colic might with propriety be blotted out of the annals of medicine; but as custom has established it as a word to express certain symptoms or stages of an intestinal disorder, it will perhaps be proper to retain it.' And so the term has been retained here.

Haemorrhoids (*bawāsīr*) and fissures caused by them appear to have been a very troubling problem to a large part of the population in classical antiquity and in medieval Europe as well as in the medieval Middle East. Yet, somewhat surprisingly, haemorrhoids are only mentioned twice in the course of the *Uyūn*, and one of those occurs in a book title.

Bladder and kidney stones (*calculi, ḥajar fi l-mathānah/ḥaṣāh*) are mentioned more times than a modern reader might expect. It has been noted that idiopathic bladder stone disease, especially in children, was and is endemic in India, Iran, Turkey and Egypt, and appears also to have

---

passages where various illnesses are discussed. It should be kept in mind that retrospective diagnosis of a condition is fraught with difficulties and exact identifications are often impossible; for a discussion of these issues, see Álvarez Millán, 'Disease in tenth-century Iran and Irak', 59–73.

<sup>32</sup> Ibn Hindū, *Miftāḥ* (Tibi), 74.

<sup>33</sup> Webb, 'An inaugural dissertation on the colic', 7.

been common in classical Greece, especially in boys.<sup>34</sup> Yet, in none of the instances mentioned in the *ʿUyūn* is surgery undertaken, though in one instance<sup>35</sup> much is made of the fact that surgery was avoided. The procedure for surgically removing a calculus impacted in the urethra<sup>36</sup> was an ancient one, well described in antiquity and in Arabic surgical tracts,<sup>37</sup> yet not undertaken in the accounts given in the *ʿUyūn*.

2. Respiratory ailments, including those of the nasal cavity and paranasal sinuses, form the next largest category of complaints. These include: asthma, bad breath, breathlessness, catarrh and head colds, persistent coughs, nosebleed, putrid or bad humours in the chest, and especially what has been translated as 'pleurisy', a translation of *shawṣah* or *birsām*. In the case of the latter term there has been much confusion in the medical literature with the term *sirsām* or *sarsām* meaning 'severe headache' and rendered by some as 'phrenitis'.<sup>38</sup> As a result, the condition being referred to often remains open to speculation.
3. Pains of all sorts form another category of ailments, including headaches, earaches, sore joints and the pain of gout. Curiously, toothache is not mentioned in the accounts in the *ʿUyūn*, though there are several references to the use of a toothbrush (*siwāk*) and toothpick (*khilāl*), as well as one occurrence of a discharge from teeth. The care of the teeth and gums are topics of treatises mentioned in book-lists.
4. Skin conditions form the fourth category: carbuncles, erysipelas, scabies, severe itching, scrofula. Ulcers and ulcerations (*qarḥ* pl *qurūḥ*) of all sorts, including suppurating and inflammatory ulcers (*dubaylah/naghlah*) play a large role in the medical profile. A whitlow (an ulcerated inflammation of the area around the nail of a toe or finger, an uncommon complaint in modern urban society) is depicted as potentially causing death if the finger involved does not heal properly or had not been amputated in time.<sup>39</sup> The transmissible skin conditions of leprosy (*judhām*, which can also be elephantiasis), measles (*ḥaṣbah*), smallpox (*judarī*) and another form of pox called *ḥumayqā'* are mentioned several times.

34 Grmek, *Diseases in the Ancient Greek World*, 112.

35 Ch. 10.76.2

36 A calculus in the kidney or ureter would have been inaccessible and untreatable.

37 See Bitschaj & Brodny, *Urology in Egypt*; Savage-Smith, 'The Practice of Surgery in Islamic Lands', 315.

38 See Dols, *Majnūn*, 57–58, Carpentieri, 'On the Meaning of *Birsām* and *Sirsām*'.

39 Ch. 10.66.3.



Cancer, on the other hand, gets only a single mention, where it is said that the early tenth-century physician Yūsuf al-Sāhir, who is the subject of the biography, ‘suffered from a cancer (*saraṭān*) on his forehead which made it impossible for him to sleep, and it was for that reason that he was dubbed al-Sāhir (‘the insomniac’).<sup>40</sup> The disease is not mentioned in later entries. It has been suggested that the infrequency of cancerous disease in ancient and medieval populations as compared with our contemporary societies is due in part to the chemical pollutants of modern societies<sup>41</sup> and current methods of diagnosis.

5. The fifth category comprises the general conditions: fevers and swellings on various parts of the body, many of them inflamed. These were generally treated with cooling compresses. A swollen penis, however, gets treated by being hit with a stone so as to exude pus that has formed round a bit of grain acquired while sodomizing an animal.<sup>42</sup>

Paralysis, particularly partial paralysis (*fālij*, hemiplegia), figures very frequently in the accounts, as well as spasms, convulsions, and cramping. Epilepsy (*ṣarʿ*), a disorder well-known in antiquity, occurs a number of times in the *ʿUyūn* as well.<sup>43</sup>

Gout (*nīqris*) is mentioned in chapters covering all time periods. A general ‘wasting disease’ (*sill*), sometimes rendered as ‘consumption’, occurs several times, but not in the later chapters. A more precise identification cannot be made at this distance, but the term could have included what today we call pulmonary tuberculosis, which has been known since the arrival of mankind and would have been contagious. Jaundice and a general paleness of the skin are also mentioned (for which the consumption of mutton was the cure).

Of the pestilential diseases, the vague terms *ṭāʿūn* and *wabāʿ* occur in various accounts. Identifying the precise nature of the pestilences and epidemics is difficult if not impossible without further evidence; interpretations vary from measles or smallpox, to influenza, pneumonia, tuberculosis, ergotism, and famine, as well as bubonic plague itself, depending upon time and place.<sup>44</sup>

40 Ch. 8.39. *Saraṭān* also occurs in some book titles, such as a treatise by Philagrius (Ch. 5.2.2 no. 11).

41 Grmek, *Diseases in the Ancient Greek World*, 72.

42 Ch. 13.21.2.1.

43 For a study of epilepsy in medieval Islam, see Jolin, ‘Epilepsy in Medieval Islamic History.’

44 See Conrad, ‘*Ṭāʿūn* and *Wabāʿ*’; Conrad, ‘Epidemic disease in formal and popular thought.’

6. Various mental and emotional disorders form another group of ailments: melancholia, insomnia (*sahar*), anxiety and worry (*hamm*), agitation (*qalaq*), distress (*karb*), sadness and sorrow (*ḥuzn/ghamm*), corruption or disorder of the mind (*fasād al-'aql | ikhtilāt*), and hypochondria. These tended to be treated with various regimens.
7. The treatment of abscesses (*khurūj*) and small growths, as well as snake-bites and the bites of wild animals form yet another category.
8. Eye ailments make up the final group of disorders, including ophthalmia (*ramad*), sore eyes, pain in the eye, blindness in general, and cataracts. More will be said below about the latter. At this point, we should pause to note what is *absent*; pannus (*sabal*) gets not a single mention, while pterygium, trachoma, prolapsis, chalazion, hypopyon, fistulas, and trichiasis<sup>45</sup> occur *only* as direct quotations from Galen's treatise *On Examinations by Which the Best Physicians are Recognized*<sup>46</sup> – that is, the conditions are mentioned only in the context of Greek medicine. This is most surprising, for Ibn Abī Uṣaybi'ah himself was trained as an oculist, and he came from a family of oculists. The omission of these conditions for which Syrian oculists in particular made considerable advances in their treatment is puzzling. We can only assume that the author's interest in recording the social lives and achievements of his family overrode any interest in the details of practice. There is also the possibility that the oculists of his day did not themselves perform the therapies described in the technical literature for these eye ailments, but others actually carried out the procedures. A third possibility is that the intricate therapeutic techniques described in the technical literature were more in the category of 'thought experiments' than actual procedures performed routinely.

## 5 Surgery and Amputation

Amputation of gangrenous limbs gets only a single mention, and that in the course of students disagreeing with a teacher, Abū l-Barakāt al-Baghdādī, regarding the proper treatment of whitlow.<sup>47</sup> In this account the students learn

45 For these eye ailments and their treatments in Arabic medical literature contemporaneous with IAU, see Savage-Smith, 'Ibn al-Nafis's *Perfected Book on Ophthalmology*'; Savage-Smith, 'The Practice of Surgery', 316–319.

46 See Iskandar, *Examinations*, 116–117, and Ch. 15.51.3.

47 See above, under skin conditions, no. 4 in Categories of Bodily Illness.

that their teacher was correct and that if the finger is not amputated in time, then the patient may lose the entire arm or even die.<sup>48</sup> Other accounts in the *ʿUyūn* speak of treating a limb following an amputation carried out as punishment.

Missing entirely from the *ʿUyūn* is the setting of broken bones, except for a statement that ‘Plato the Physician’ taught one Phantias, ‘the skills of setting broken bones and reducing luxations.’<sup>49</sup> This omission probably reflects the fact that in some localities bone setting was performed by a specialist medic. The Syrian physician Muwaffaq al-Dīn ‘Abd al-‘Azīz al-Sulamī (d. 604/1208),<sup>50</sup> for example, clearly distinguished bone-setters, oculists and surgeons from general physicians in his *The Experts’ Examination for All Physicians.*, and this division of labour is borne out by the accounts given elsewhere in the *ʿUyūn*.

There is also no mention of the removal of splinters and arrow heads<sup>51</sup> – perhaps again explained by the separation of functions amongst the medical practitioners, or by the fact that most of the patients were not working-class manual labourers. The treatment of an arrow wound, however, does get a mention.<sup>52</sup> The relatively little attention given these topics when compared to medical compendia may also reflect the fact that the physicians forming the focus of the *ʿUyūn* were, for the most part, court physicians or attending a ruler (and not the soldiers) while the ruler was on military campaign.

While psychological cures and occasionally music would improve the condition of a patient, for most ailments and disorders at this time the first order of therapy was diet, followed by drugs, with surgery resorted to only when absolutely necessary.<sup>53</sup> Even cautery (*kayy*)<sup>54</sup> – a type of minor surgery consisting of the application of a heated metal instrument or caustic substances to a given part of the body – is essentially never mentioned. Cupping (*hijāmah*) is mentioned once as a means of staunching bleeding.

Surgery, in fact, plays a very minor role in the *ʿUyūn*. Even a tonsillectomy, which is essentially a procedure for removing a growth, is not mentioned, though it was described in antiquity and continued, according to the Arabic

48 Ch. 10.66.3. Amputation of gangrenous limbs was a topic in nearly every surgical manual; see Savage-Smith, ‘The Practice of Surgery’, 316 and sources cited there.

49 Ch. 3.5. There are however, some book titles that refer to setting broken bones (Chs. 4.1.9.1 no. 12; 4.1.9.2 no. 29; 4.1.10.2 no. 39; 11.5.25 no. 69 and no. 182).

50 *Imtiḥān al-alibbā’ li-kāffat al-aṭibbā’*. His biography is given in Ch. 15.34, although this treatise is not named. For the treatise, see Leiser & al-Khaledy, *Questions and Answers*.

51 A book on arrowhead extraction, however, is attributed to Hippocrates (Ch. 4.1.9.2 no. 59).

52 Ch. 10.10.2.

53 See, for example, Ch. 15.51.3.

54 See *EI Three* art. ‘cautery’ (C. Álvarez Millán).

technical literature, to be practised (with better instrumentation) and was a procedure quite within the capabilities of the day.<sup>55</sup>

The fact that a given physician was skilled with the knife is recorded a couple of times,<sup>56</sup> but there is, in fact, in the *Uyūn* only one mention of invasive surgery actually taking place, and that is for dropsy (or ascites).<sup>57</sup> In the earlier Greek literature dropsy was said to be treated by inserting a metal tube, or cannula, through an incision in the abdominal wall and drawing off the liquid (paracentesis). The procedure was repeated in Arabic medical manuals, though most writers, such as Ibn Sīnā, warned against it except under special circumstances. In the major treatise by the Andalusian physician Khalaf ibn 'Abbās al-Zahrāwī (fl. c. 1000), which Ibn Abī Uṣaybi'ah praised as 'a perfect book as regards its content' in his biography given in Ch. 13.56, al-Zahrāwī said the following:<sup>58</sup>

When you have been trying medical treatment for ... dropsy and your treatment is ineffective, then consider: and if the patient be in a low state or suffer from another disease besides dropsy, such as cough or diarrhoea or some such, then beware of attempting operative treatment since it will be of uncertain outcome. But if you see that the patient has plenty of strength and suffers from no other complaint beside the dropsy, and is of neither tender nor advanced age, then the operative procedure is [as follows] ...

Ibn Abī Uṣaybi'ah's teacher, al-Dakhwār, who had been a student of the physician Ibn al-Muṭrān (d. 578/1191)<sup>59</sup> told Ibn Abī Uṣaybi'ah<sup>60</sup> that he had accompanied Ibn al-Muṭrān to the great Nūrī hospital in Damascus where he worked. He was present when a surgeon (*jarā'iḥī*) by the name of Ibn Ḥamdān treated a patient with dropsy (*istisqā' ziqqī*) by puncturing the swollen abdomen and draining off a yellow liquid, while Ibn al-Muṭrān watched the patient's pulse during the operation. The patient weakened and so the surgeon stopped the draining and applied a dressing. The patient's wife was with him, and Ibn Muṭrān instructed her not to remove the dressing or change it in any way until he

55 Savage-Smith, 'The Practice of Surgery in Islamic Lands', 315–316.

56 Chs. 14.17; 14.31.1

57 Or ascites. See Ch. 15.23.4.2.

58 See Savage-Smith, 'The Practice of Surgery in Islamic Lands', p. 311 and n. 15 where specific references are given to this passage and to similar statements in other Greek and Arabic medical writers.

59 His biography is given in Ch. 15.23.

60 Ch. 15.23.4.2.

could examine the patient the next day. The patient, however, felt so much better during the night that he insisted his wife remove the dressing, which she did, and he died.

This case recorded in the *ʿUyūn* is one of the very few testimonies to paracentesis actually being performed, though in this case the patient dies – not, it should be noted, because the physician did anything wrong, but because the patient’s wife failed to follow instructions. This case history also reflects a division of labour amongst the medics, for the person performing the paracentesis is designated a surgeon (*jarāʾihī*) while the physician whose biography is being presented at this point (Ibn al-Muṭrān) only observes the operation and gives directions for the after care. Particularly worth noting is that Ibn al-Muṭrān monitors the pulse during the operation, and this function of a physician has not been previously noted in the literature.

Dropsy, with its associated distended abdomen, was either a relatively common complaint or one that caught people’s imagination, for the illustration on the cover of the present publication is a manuscript painting made in Baghdad in 1224 inserted into a copy of the Arabic translation of Dioscorides’ treatise on medicine substances.<sup>61</sup> It shows a physician with two patients, one with an enormous swollen stomach, possibly awaiting paracentesis.<sup>62</sup>

## 6 Drugs and Medicaments

As for the medicinal drugs used by the physicians, a large proportion of the plants described by Dioscorides and Galen would not have been known in various regions of the Middle East. The differing climatic conditions of the desert, marsh, mountain and coastal communities meant that the species of medicinal plants, as well as animal species and mineral resources, varied greatly from one region to another. Sometimes there were related local species and varieties that could be identified as similar to those described by Dioscorides

61 Washington D.C., Arthur M. Sackler Gallery, Smithsonian Institution, S1986.97a. See also Pormann & Savage-Smith, *Medieval Islamic Medicine*, 123–124 and fig. 4.1.

62 In James Morier’s entertaining *The Adventures of Hajji Baba of Ispahan*, first published in 1824, the picaresque hero becomes a physician’s assistant; in Ch. xix his master mocks a Frankish doctor at the Persian court who ignores Galen and Avicenna, and ‘stabs the belly with a sharp instrument for wind in the stomach’. To this, Morier made a note saying: ‘This alludes to tapping in cases of dropsy; an operation unknown among the Persians, until our surgeons taught it them’, apparently unaware of the antiquity of paracentesis and convinced that it must have been invented by Europeans. See Morier, *The Adventures of Hajji Baba*, 97–98.

or Galen, but in some instances the substances described in the Greek sources meant little to an Arab practitioner. Conversely, the broader and different geographic horizons of Islamic writers brought them into contact with new drugs. These 'new' drugs included camphor, musk, the myrobalans (a type of plum) and the lemon (which has a mild antiseptic property), as well as commodities previously unknown to Europe, such as cotton.<sup>63</sup> A wide range of medicinal substances can be seen in the *Uyūn*, many of which were also foods and aromatic substances.

Laxatives, purgatives, emetics, and 'digestives' or other stomachics (*jawār-ish*; *jawārishn*) were usually simple drugs, though syrups made of honey mixed with cooked apples or other fruit were popular. Oxymel (*sakanjubīn* or *sakanjabīn*), a syrup made of honey and vinegar, often combined with other ingredients, such as quince, was a popular remedy throughout the ancient and medieval literature for fevers and indigestion.<sup>64</sup> A compound remedy employing very many ingredients was often referred to as a 'theriac' (*tiryāq*) and could be used as an antidote for poisoning or as a panacea for virtually any ailment. Theriacs frequently had special names and particular physicians became famous for compounding them. The formulation call *tiryāq al-fārūq*, for example, became particularly popular in Egypt, and the Jewish physician Ibn Jumay' compounded it for Saladin.<sup>65</sup>

When it comes to pain management, there is surprisingly little use of opium in the *Uyūn*, though in the general medical manuals opium was considered the most powerful of pain killers,<sup>66</sup> along with (in descending order of effectiveness) mandrake, other varieties of poppy, hemlock, the soporific black night shade, and lettuce seeds. Of these alternative analgesics, only mandrake (*luḥfāḥ*) occurs in the *Uyūn*, where in one instance it is included in a mixture of oxymel and other ingredients compounded to aid sleep, and in the second instance it is used as an aromatic incense.<sup>67</sup>

As for opium (*afyūn/abyūn*) itself, it is said that Galen 'journeyed to Egypt and stayed there for a while examining Egyptian medicaments, particularly opium in the territory of Asyūt, which is one of the provinces of Upper

63 See King, 'The New *materia medica* of the Islamicate Tradition'; Amar & Lev, *Arabian Drugs*; Paavilainen, *Medieval Pharmacotherapy*.

64 See Chipman, *Pharmacists in Mamluk Cairo*, 185–186, 193–196; Tibi, *Medicinal Use of Opium*, 93, 152; Lev & Amar, *Materia Medica*, 60; Marin & Waines, 'Ibn Sinā on *Sakanjabīn*'.

65 Ch. 14.32.1; see also 14.54 and 14.14.6.

66 Tibi, *Medicinal Use of Opium*.

67 Ch. 10.13.3 and Ch. 8.4.7. Hemlock (*qūniyūn*) is mentioned in Ch. 4.4.3.2 in connection with the death of Socrates.

Egypt,<sup>68</sup> and in another instance it is said that the eighth-ninth century military commander, poet and musician Abū Dulaf suffered from a chronic stomach complaint (*mabṭūn*) for which opium was one of several options recommended by his friends and physicians.<sup>69</sup> The only clinical application of it in the *ʿUyūn* is when al-Dakhwār, the teacher of Ibn Abī Uṣaybi‘ah, directed that opium should be added to barley water and given to a patient in the hospital suffering from mania (*māniyā*), and it is said the patient improved at once.<sup>70</sup>

In Chapter Seven there is a mention of edible earths or clays,<sup>71</sup> but otherwise medicinal earths are noticeably lacking in the *ʿUyūn*. In the Greek medical literature several types of medicinal earths, usually called *terra sigillata*, were included amongst the *materia medica*, and in Chapter Five it is said that Galen travelled to Chios to see the production of *terra sigillata*.<sup>72</sup> While in the Arabic translations of Greek treatises the medicinal earths were discussed in fairly comprehensible terms, only in Persia and the eastern provinces did Islamic medieval physicians display any direct experience with medicinal earths, and even then they did not apparently employ the ceremonies and make the intricate distinctions between different types of medical earths that are given in the Greek literature. In most of the medieval Arabic literature from central and western Islamic lands the medicinal earths were simply a dead literary tradition. However, after the Ottomans took direct control of the north Aegean island of Lemnos in 1479, it seems that Mehmed the Conqueror took a direct interest in reviving the custom of the annual harvest (6 August) of the Lemnian medicinal earth, possibly inspired by a reading of Galen’s book on *On Simple Drugs*. And the production of special pottery containers for the earth developed in the seventeenth century. But this remarkable activity, which caused Europe to be interested in the medicinal earths as well, was not an outgrowth of the medieval Arabic medical tradition.<sup>73</sup>

## 7 Regimen and Treatment

Regimen and diet were fundamental to the maintenance of health and recovery from illness. Much is said about the topic throughout the *ʿUyūn*. Regimen,

68 Ch. 5.1.21.1. In Ch. 1.8, opium is used not as a medicament or sedative but as a lethal drug.

69 Ch. 8.20.11.

70 Ch. 15.50.4.

71 Ch. 7.9.2.

72 Ch. 5.1.21.1

73 See Raby, ‘Terra Lemnia’.

on occasion, included bloodletting at established regular intervals.<sup>74</sup> Cupping (*ḥijāmah*)<sup>75</sup> employed in general regimen is mentioned a number of times in the chapters covering the earlier periods, but there is little mention of it in the later chapters.

Diet was, as in Greek medical theory, of great importance in maintaining health. Opinions differed, however, as to when and what you should eat and how much. Numerous aphorisms throughout the *Uyūn* provide guidance on eating habits, regimen, bathing, and sexual intercourse. For example: al-Ḥārith ibn Kaladah al-Thaqaḥī, a legendary Arab physician and contemporary of the prophet Muḥammad, is alleged to have said:<sup>76</sup>

Shovelling in more food on top of food already taken will be the ruin of any creature; it is enough to kill wild beasts in the heart of the steppe.

and also:

Never enter the bath when you have just eaten, and moreover, never sleep with your women while intoxicated, or rise from your bed at night while naked, or sit down to eat while angry. Avoid stress, for you will be more relaxed; eat sparingly, and you will sleep better.

Two hundred years later we find in Baghdad the Christian physician Yūḥannā ibn Māsawayh (d. 243/857) saying:<sup>77</sup>

You should have food that is new and wine that is old.

A teacher of Ibn Sīnā, the Christian physician Abū Sahl al-Masīḥī (d. 410/1010), is credited with saying:<sup>78</sup>

Taking a nap during the day after eating is better than swallowing a beneficial syrup.

Amongst the many aphorisms on diet, regimen and general medical etiquette attributed to Abū Bakr Muḥammad ibn Zakariyyā al-Rāzī (d. 313/925) are:<sup>79</sup>

74 For example, Ch. 8.3.22; 8.20.

75 See *ET Three* art. 'Bloodletting and Cupping' (C. Álvarez Millán).

76 Ch. 7.1.3.

77 Ch. 8.26.19 no. 4.

78 Ch. 11.12.

79 Ch. 11.5.23 nos. 3, 7, 18, and 1.



Life is too short to understand the effect of every plant growing on earth, so use the most well-known for which there is a consensus and avoid the unusual. Confine yourself to what you have tried and tested.

When convalescents crave a certain food which is harmful to them the physician should contrive to manage the situation in such a way as to replace that foodstuff with something whose qualities are appropriate, and not simply refuse the patients what they crave.

If the physician is able to treat a patient using foodstuffs rather than medicines, he has been truly fortunate.

Certainty in medicine is an unattainable goal, and the treatment of patients according to what is written in books, without the skilful physician using his own judgement, is fraught with danger.

Physicians often disagreed regarding diet and regimen. For example, Ibn Abī Uṣaybi‘ah himself was of the opinion that it was not desirable to eat unless you had a genuine appetite. In the biography of the Syrian physician Raḍī al-Dīn al-Raḥbī (d. 631/1233), Ibn Abī Uṣaybi‘ah says:<sup>80</sup>

Once, I was with Raḍī al-Dīn, studying some of al-Rāzī’s remarks on the order of eating food. Al-Rāzī states that a person should eat twice a day and then once on the following day. ‘Pay no attention to that advice,’ Raḍī al-Dīn said to me. ‘On the contrary, remember to eat whenever you have a real appetite, at all times, no matter whether it is once or twice during the day, day or night; for it is eating with a real appetite that benefits the body, whereas the opposite is harmful’. And he was right.

Another Syrian physician, Sadīd al-Dīn ibn Raqīqah (d. 636/1238), put his ‘good advice’ into poetry:<sup>81</sup>

Beware of eating your fill, shun it!  
Digest one kind of food before eating another.<sup>82</sup>

80 Ch. 15.36.1.2.

81 Ch. 15.46.3.6.

82 Literally, ‘inserting food upon food’ (*idkhāl al-ṭa‘ām ‘alā l-ṭa‘ām*) a practice condemned earlier by al-Ḥārith ibn Kaladah (see n. 76 above).

- Do not have sex often, for by doing it  
continually one invites illness.
- Don't drink water straight after eating  
and you will be safe from great harm,  
Nor on an empty stomach and being hungry,  
unless you have a light snack with it.
- 5 Take a little of it: that is useful  
when you have an aching, burning thirst.  
Make sure your digestion is sound, that is the basic principle.  
Purge yourself with laxatives once a year.
- ...
- 10 But do not rest continually, for this makes that  
every humour in you will be made unhealthy.  
Drink as little water as possible after exercise  
and abstain from drinking wine.  
Balance the mixing of your wine with water, for this preserves  
the innate heat that always burns in you.  
But do not become inebriated, shun it forever,<sup>83</sup>  
for drunkenness is something for common people.  
Keep your soul well away from its cravings,  
and you will attain eternity in the Abode of Wellbeing.<sup>84</sup>

A topic that was common in Greek treatises on regimen and hygiene but conspicuously absent from most Arabic materials, including the *Uyūn*, is organized physical exercise, including wrestling. Exercises continued to be described in great detail in the Arabic versions of Greek treatises, even though there were neither gymnasiums nor palaestras in Islamic towns. They represent repetitions of a practice that had little relevance to life in medieval Islam, particularly in the western provinces. It is true that wrestling was extensively discussed in Persian literature, but even in the eastern provinces the concept of a gymnasium was not equivalent to that in earlier Greek societies.

83 *Malīyyan* means 'for a long time', which would sound odd.

84 *Dār al-Salām*, i.e. Paradise (see Q Yūnus 10:25); *salām* is often, but not quite accurately, translated as 'peace' (which here would also fail to convey the physical association).

## 8 Breaks with Tradition

While medical theory remained anchored in the teachings of earlier Greek figures, particularly Galen,<sup>85</sup> over the passing centuries medical practices were modified and adapted to changing circumstances and available medicaments.

For example, in the early eleventh century a major change of regimen for certain illnesses was introduced. In the biography<sup>86</sup> of Ṣā'id ibn Bishr ibn 'Abdūs, a Baghdadi hospital physician, we read that he was the first person in Baghdad to realize that certain conditions – in particular, facial paralysis, lassitude, and partial paralysis – that had previously been treated with hot medicines responded better to a cold regimen, even if that went against the precepts of the Ancients.

It is in the area of ophthalmology that we can see in the accounts given by Ibn Abī Uṣaybi'ah the greatest innovations that had taken place since the time of the great Galen. Cataracts were and are a common problem throughout the Middle East. Though today we know that cataracts are due to an opaque lens, in medieval literature it was said that an opaque fluid was interposed between the lens (their 'crystalline humour') and the pupil of the eye. When treating cataracts, the technique commonly used was an ancient one, known to classical antiquity and possibly originating in India. This ancient technique of 'couching' pushed the lens to one side using a thin needle, rather than removing it.<sup>87</sup> Curiously, couching (*qadh al-'ayn*) is mentioned only once in the *Uyūn*, where it is said that the tenth-century oculist Ibn Waṣīf al-Ṣābi' refused to perform couching on a patient because the potential patient had been dishonest with him about how much money he had with him to pay for the treatment.<sup>88</sup> This passage does suggest the procedure was commonly done, since in the anecdote the patient refused treatment was one of seven being couched that day.

In the fifteenth chapter of the *Uyūn*, however, there is an account<sup>89</sup> of the Syrian physician Sadid al-Dīn ibn Raqīqah, mentioned above for giving 'good advice' in poetic form, also removing cataracts (*al-mā' al-nāzil*):

85 The concept of disease was based upon the Greek notion of disease arising from a disturbance in the mixture of the four fundamental humours; see Grmek, 'The Concept of Disease'.

86 Ch. 10.13.2; see also Ch. 10.23.2; and 10.38.6 no. 7.

87 For a general discussion of the couching of cataracts in the medieval period, see Pormann & Savage-Smith, 127–128 and sources cited in the notes.

88 Ch. 10.9.2.

89 Ch. 15.46.1.

from the eyes of many persons, who, thanks to his skill, were able to see again. The instrument that he used for that purpose was hollow and curved, so that during the operation, the fluid could be more efficiently extracted, with the result that the treatment was more effective.

This passage is important evidence that at least some physicians attempted to remove a soft cataract by suction through a hollow needle<sup>90</sup> rather than push it to one side with a couching needle. The removal of a cataract through a hollow needle was also discussed by the Egyptian oculist 'Ammār ibn 'Alī al-Mawṣilī, who worked during the reign of al-Ḥākīm (996–1021); Ibn Abī Uṣaybi'ah provides a biography of him and mentions his ophthalmological manual, in which 'Ammār claimed much success with the technique, but Ibn Abī Uṣaybi'ah does not mention the hollow needle technique in association with 'Ammār or any other oculist other than Sadīd al-Dīn ibn Raqīqah.

If such a procedure was in fact actually successfully carried out, it could only have worked on a soft juvenile cataract. Caution is needed, however, when interpreting the evidence for such procedures.<sup>91</sup>

## 9 Conclusion

The ailments and disorders in the *Uyūn* are not terribly dissimilar to those found in the collection of nearly 900 case histories by Abū Bakr Muḥammad ibn Zakariyyā al-Rāzī (d. ca. 313/925) reflecting the medical concerns in Iraq and Iran.<sup>92</sup> It is of course never possible to establish a precise disease profile of a country or region on the basis of written treatises, whether they are medical treatises or literary compositions, such as the *Uyūn*.<sup>93</sup> Moreover, the sources used by Ibn Abī Uṣaybi'ah span hundreds of years and extend across the Mediterranean basin and beyond, thus making comparisons very fragile. In

90 See Pormann & Savage-Smith, *Medieval Islamic Medicine*, 126 fig. 4.2 for an illustration of a couching needle and also a 'hollow needle', illustrating an Arabic ophthalmological treatise written in Syria between 1256 and 1275 by Khalifah ibn Abī al-Maḥāsīn al-Ḥalabī, who is not given a biography in the *Uyūn*.

91 For texts suggesting that the use of a 'hollow' instrument was experimental at best, see Pormann & Savage-Smith, *Medieval Islamic Medicine*, 131–135; Savage-Smith, 'The Practice of Surgery', 318–319; Savage-Smith, 'Medicine in Medieval Islam' 164–165.

92 Álvarez Millán, 'Disease in tenth-century Iran and Irak', 73–88.

93 See Biraben, 'Diseases in Europe', 345–348 for a discussion of this issue in the context of our knowledge of medicine as practised in the monasteries. Even palaeopathological evidence is not a representative sample.

addition, we cannot use the high incidence of psychosomatic illnesses or detections of apparent death portrayed in the *ʿUyūn* as evidence for their frequency within the society, or even as evidence that these physicians were especially good at treating such conditions, for these illnesses provided entertaining narrative frameworks – much as amnesia becomes a modern convenient literary narrative tool.

Unfortunately we lack hospital records and similar documents that would allow us to better estimate the frequency of illnesses and the success rate of therapies described in the *ʿUyūn*. Nonetheless, the limited evidence does suggest that a rather practical medical care was being dispensed. To a large extent the syrups of honey and other ingredients, the salves of camphor and herbs, are much like the patent medicine of not so long ago, while many of the treatments – the hot and cold compresses for headaches and swellings, the induced vomiting with quince when the stomach required emptying, the use of laxatives to open the bowels – are not unlike the domestic medicine dispensed in homes today.

The medicine on view in the *ʿUyūn* is not modern urban medicine, but nonetheless practical and basic medicine, particularly when you think about the lack of the modern technologies and chemicals that wealthy and affluent parts of the world today take so for granted. The Abbasid and Ayyubid physicians portrayed in the *ʿUyūn* were for the most part practising a rational, reasonable, and sensible medicine, and one that in many cases did help the patient.

# List of Biographies by Chapter in Ibn Abī Uṣaybi‘ah’s *Uyūn al-anbā’*

*Note:* Numbers have been assigned to the biographies by the editors; they are not part of the original Arabic text. Other physicians are discussed as well, but in contexts that did not merit assigning them their own numbered biography.

## *Preface*

CHAPTER ONE: *The Origin and First Appearance of the Art of Medicine*

CHAPTER TWO: *Physicians Who Perceived the Rudiments of the Art of Medicine and Initiated the Practice of that Art*

- 2.1 Asclepius
- 2.2 Apollo

CHAPTER THREE: *Greek Physicians Descended from Asclepius*

- 3.1 Pupils of Asclepius
- 3.2 Ghūrus
- 3.3 Mēnas
- 3.4 Parmenides
- 3.5 Plato the Physician
- 3.6 Asclepius the Second

CHAPTER FOUR: *Greek Physicians to Whom Hippocrates Transmitted the Art of Medicine*

- 4.1 Hippocrates [and the disciples of Hippocrates, includ. Dioscorides]
- 4.2 Empedocles
- 4.3 Pythagoras
- 4.4 Socrates
- 4.5 Plato
- 4.6 Aristotle
- 4.7 Theophrastus
- 4.8 Alexander of Aphrodisias, from Damascus

CHAPTER FIVE: *Physicians from or after the Time of Galen*

- 5.1 Galen
- 5.2 After Galen

**CHAPTER SIX: *Alexandrian Physicians and their Christian and Other Contemporaries***

**CHAPTER SEVEN: *Arab and Other Physicians of the Earliest Islamic Period***

- 7.1 al-Ḥārith ibn Kaladah al-Thaqafī
- 7.2 al-Naḍr ibn al-Ḥārith ibn Kaladah al-Thaqafī
- 7.3 Ibn Abī Rimthah al-Tamīmī
- 7.4 ‘Abd al-Malik ibn Abjar al-Kinānī
- 7.5 Ibn Uthāl
- 7.6 Abū Ḥakam
- 7.7 Ḥakam al-Dimashqī
- 7.8 ‘Īsā ibn Ḥakam al-Dimashqī
- 7.9 Tayādhūq
- 7.10 Zaynab, the Physician of the Banū Awd

**CHAPTER EIGHT: *Syriac Physicians of the Early Abbasid Period***

- 8.1 Jūrjis ibn Jibrīl
- 8.2 Bukhtīshū‘ ibn Jūrjis
- 8.3 Jibrīl ibn Bukhtīshū‘
- 8.4 Bukhtīshū‘ ibn Jibrīl
- 8.5 Jibrīl ibn ‘Ubayd Allāh ibn Bukhtīshū‘
- 8.6 ‘Ubayd Allāh ibn Jibrīl
- 8.7 Khaṣīb
- 8.8 ‘Īsā, known as Abū Quraysh
- 8.9 Ibn al-Lajlāj
- 8.10 ‘Abd Allāh al-Ṭayfūrī
- 8.11 Zakariyyā ibn al-Ṭayfūrī
- 8.12 Isrā’īl ibn Zakariyyā ibn al-Ṭayfūrī
- 8.13 Yazīd ibn Yūḥannā ibn Abī Khālīd
- 8.14 ‘Abdūs ibn Zayd
- 8.15 Sahl al-Kawsaj
- 8.16 Sābūr ibn Sahl
- 8.17 Isrā’īl ibn Sahl
- 8.18 Mūsā ibn Isrā’īl al-Kūfī
- 8.19 Māsarjawayh
- 8.20 Salmawayh ibn Bunān
- 8.21 Ibrāhīm ibn Fazārūn
- 8.22 Ayyūb, known as al-Abrash
- 8.23 Ibrāhīm ibn Ayyūb al-Abrash
- 8.24 Jibrīl, ‘the oculist of al-Ma’mūn’

- 8.25 Māsawayh Abū Yuḥannā  
 8.26 Yūḥannā ibn Māsawayh  
 8.27 Mikhā'īl ibn Māsawayh  
 8.28 'Īsā ibn Māssah  
 8.29 Ḥunayn ibn Ishāq  
 8.30 Ishāq ibn Ḥunayn  
 8.31 Ḥubaysh al-A'sam  
 8.32 Yūḥannā ibn Bukhtīshū'  
 8.33 Bukhtīshū' ibn Yūḥannā  
 8.34 'Īsā ibn 'Alī  
 8.35 'Īsā ibn Yahyā ibn Ibrāhīm  
 8.36 al-Ḥallājī  
 8.37 Ibn Ṣahār Bukht  
 8.38 Ibn Māhān  
 8.39 al-Sāhir

**CHAPTER NINE: *Physicians Who Translated Works on Medicine and Other Subjects from Greek into Arabic, and their Patrons***

- 9.1 Jūrjis  
 9.2 Ḥunayn ibn Ishāq  
 9.3 Ishāq ibn Ḥunayn  
 9.4 Ḥubaysh al-A'sam  
 9.5 'Īsā ibn Yahyā ibn Ibrāhīm  
 9.6 Qusṭā ibn Lūqā al-Ba'labakkī  
 9.7 Ayyūb, known as al-Abrash  
 9.8 Māsarjis  
 9.9 'Īsā ibn Māsarjis  
 9.10 Shahdā al-Karkhī  
 9.11 Ibn Shahdā al-Karkhī  
 9.12 al-Ḥajjāj ibn Maṭar  
 9.13 Ibn Nā'imah  
 9.14 Zarūyā ibn Mānaḥūh al-Nā'imī al-Ḥimṣī  
 9.15 Hilāl ibn Abī Hilāl al-Ḥimṣī  
 9.16 Pethion the Translator  
 9.17 Abū Naṣr ibn Nārī ibn Ayyūb  
 9.18 Basīl al-Muṭrān  
 9.19 Iṣṭīfan ibn Basīl  
 9.20 Mūsā ibn Khālīd the Translator  
 9.21 Uṣṭāth  
 9.22 Khayrūn ibn Rābiṭah



- 9.23 Theodore the Syncellus  
 9.24 Sergius al-Ra'sī (Sergius of Rēsh 'Aynā)  
 9.25 Ayyūb al-Ruhāwī (Ayyūb of Edessa)  
 9.26 Yūsuf the Translator  
 9.27 Ibrāhīm ibn al-Ṣalt  
 9.28 Thābit the Translator  
 9.29 Abū Yūsuf the Secretary  
 9.30 Yūḥannā ibn Bukhtishū'  
 9.31 al-Biṭrīq  
 9.32 Yaḥyā ibn al-Biṭrīq  
 9.33 Tūmā al-Ruhāwī (Thomas of Edessa)  
 9.34 Manṣūr ibn Bānās  
 9.35 'Abdīshū' ibn Bahrīz ('Abdisho' bar Bahrīz)  
 9.36 Abū 'Uthmān Sa'īd ibn Ya'qūb al-Dimashqī  
 9.37 Abū Ishāq Ibrāhīm ibn Baks  
 9.38 Abū l-Ḥasan 'Alī ibn Ibrāhīm ibn Baks  
 9.39 Sabrīshū' ibn Quṭrub (Sabrīsho' bar Quṭrub)  
 9.40 Muḥammad ibn Mūsā the Astrologer  
 9.41 'Alī ibn Yaḥyā, known as Ibn al-Munajjim  
 9.42 Tādūrā *al-usquf* (Theodore the Bishop)  
 9.43 Muḥammad ibn Mūsā ibn 'Abd al-Malik  
 9.44 'Īsā ibn Yūnus, the Secretary and the Accountant  
 9.45 'Alī, known as al-Fayyūm  
 9.46 Aḥmad ibn Muḥammad, known as Ibn al-Mudabbir, the Secretary  
 9.47 Ibrāhīm ibn Muḥammad ibn Mūsā, the Secretary  
 9.48 'Abd Allāh ibn Ishāq  
 9.49 Muḥammad ibn 'Abd al-Malik ibn al-Zayyāt

**CHAPTER TEN: *Iraqi Physicians and the Physicians of al-Jazārah and Dīyār Bakr***

- 10.1 Ya'qūb ibn Ishāq al-Kindī  
 10.2 Aḥmad ibn al-Ṭayyib al-Sarakhsī  
 10.3 Thābit ibn Qurrah al-Ḥarrānī  
 10.4 Sinān ibn Thābit ibn Qurrah  
 10.5 Thābit ibn Sinān ibn Thābit ibn Qurrah  
 10.6 Ibrāhīm ibn Sinān ibn Thābit ibn Qurrah  
 10.7 Ibrāhīm ibn Zahrūn al-Ḥarrānī  
 10.8 Thābit ibn Ibrāhīm ibn Zahrūn al-Ḥarrānī  
 10.9 Ibn Waṣīf al-Ṣābi'  
 10.10 Ghālib, the Physician of al-Mu'taḍid  
 10.11 Abū 'Uthmān Sa'īd ibn Ghālib

- 10.12 ʿAbdūs  
 10.13 Ṣāʿid ibn Bishr ibn ʿAbdūs  
 10.14 Daylam  
 10.15 Dāwūd ibn Daylam  
 10.16 Abū ʿUthmān Saʿid ibn Yaʿqūb al-Dimashqī  
 10.17 al-Raqqī  
 10.18 Quwayrā  
 10.19 Ibn al-Karnīb  
 10.20 Abū Yaḥyā al-Marwazī  
 10.21 Mattā ibn Yūnān  
 10.22 Yaḥyā ibn ʿAdī  
 10.23 Abū ʿAlī ibn Zurʿah  
 10.24 Mūsā ibn Sayyār  
 10.25 ʿAlī ibn al-ʿAbbās al-Majūsī  
 10.26 ʿĪsā, the Physician of al-Qāhir  
 10.27 Dāniyāl the Physician  
 10.28 Ishāq ibn Shalīṭā  
 10.29 Abū l-Ḥusayn ibn ʿUmar ibn al-Daḥlī  
 10.30 Fannūn the Physician  
 10.31 Abū l-Ḥusayn ibn Kashkarāyā  
 10.32 Abū Yaʿqūb al-Ahwāzī  
 10.33 Naẓīf al-Qass al-Rūmī  
 10.34 Abū Saʿid al-Yamāmī  
 10.35 Abū l-Faraj ibn Abī Saʿid al-Yamāmī  
 10.36 Abū l-Faraj Yaḥyā ibn Saʿid ibn Yaḥyā  
 10.37 Abū l-Faraj ibn al-Ṭayyib  
 10.38 Ibn Buṭlān  
 10.39 al-Faḍl ibn Jarīr al-Takrītī  
 10.40 Abū Naṣr Yaḥyā ibn Jarīr al-Takrītī  
 10.41 Ibn Dīnār  
 10.42 Ibrāhīm ibn Baks (Bakūs)  
 10.43 ʿAlī ibn Ibrāhīm ibn Baks  
 10.44 Qusṭā ibn Lūqā al-Baʿlabakkī  
 10.45 Miskawayh  
 10.46 Aḥmad ibn Abī l-Ashʿath  
 10.47 Muḥammad ibn Thawāb al-Mawṣili  
 10.48 Aḥmad ibn Muḥammad al-Baladī  
 10.49 Ibn Qawsayn (Qūsīn)  
 10.50 ʿAlī ibn ʿĪsā ibn ʿAlī al-Kaḥḥāl  
 10.51 Ibn Shibl al-Baghdādī

- 10.52 Ibn Bakhtawayh  
 10.53 Abū l-‘Alā’ Ṣā‘id ibn al-Ḥasan  
 10.54 Zāhid al-‘Ulamā’ (Abū Sa‘īd Manṣūr ibn ‘Īsā)  
 10.55 al-Muqbilī  
 10.56 al-Nilī  
 10.57 Iṣḥāq ibn ‘Alī al-Ruhāwī  
 10.58 Sa‘īd ibn Hibat Allāh  
 10.59 Ibn Jazlah  
 10.60 Abū l-Khaṭṭāb  
 10.61 Ibn al-Wāsiṭī  
 10.62 Abū Ṭāhir ibn al-Barakhshī  
 10.63 Ibn Ṣafīyyah  
 10.64 Amīn al-Dawlah ibn al-Tilmīdh  
 10.65 Abū l-Faraj Yaḥyā ibn al-Tilmīdh  
 10.66 Awḥad al-Zamān (Abū l-Barakāt al-Baghdādī)  
 10.67 al-Badi‘ al-Aṣṭurlābī (Hibat Allāh ibn al-Ḥusayn ibn Aḥmad al-Baghdādī)  
 10.68 Abū l-Qāsim Hibat Allāh ibn al-Faḍl  
 10.69 al-‘Antarī (Ibn al-Ṣā‘igh)  
 10.70 Abū l-Ghanā‘im Hibat Allāh ibn ‘Alī ibn Uthrudī  
 10.71 ‘Alī ibn Hibat Allāh ibn Uthrudī  
 10.72 Sa‘īd ibn ‘Alī ibn Hibat Allāh ibn Uthrudī  
 10.73 Abū ‘Alī al-Ḥasan ibn ‘Alī ibn Uthrudī  
 10.74 Jamāl al-Dīn ‘Alī ibn Uthrudī  
 10.75 Fakhr al-Dīn al-Māridīnī  
 10.76 Abū Naṣr ibn al-Masiḥī  
 10.77 Abū l-Faraj Ṣā‘id ibn Hibat Allāh ibn Tūmā  
 10.78 Abū l-Ḥusayn Ṣā‘id ibn Hibat Allāh ibn al-Mu‘ammil  
 10.79 Ibn al-Māristāniyyah  
 10.80 Ibn Sadīr  
 10.81 Muhadhhab al-Dīn ibn Habal  
 10.82 Shams al-Dīn [ibn Muhadhhab al-Dīn] ibn Habal  
 10.83 Kamāl al-Dīn ibn Yūnus

**CHAPTER ELEVEN: *Physicians in the Lands of the Persians (Bilād al-‘ajam)***

- 11.1 Tayādūrus (Theodorus)  
 11.2 Barzawayh  
 11.3 Rabban al-Ṭabarī  
 11.4 Ibn Rabban al-Ṭabarī  
 11.5 Abū Bakr Muḥammad ibn Zakariyyā al-Rāzī  
 11.6 Abū l-Ḥasan Aḥmad ibn Muḥammad al-Ṭabarī

- 11.7 Abū Sulaymān al-Sijistānī
- 11.8 Abū l-Khayr al-Ḥasan ibn Suwār, known as Ibn al-Khammār
- 11.9 Abū l-Faraj ibn Hindū
- 11.10 al-Ḥasan al-Fasawī
- 11.11 Abū Manṣūr al-Ḥasan ibn Nūḥ al-Qamarī (or, al-Qumrī)
- 11.12 Abū Sahl al-Masīḥī
- 11.13 al-Shaykh al-Raʿīs Ibn Sīnā
- 11.14 al-Īlāqī
- 11.15 Abū l-Rayḥān al-Bīrūnī
- 11.16 Ibn Mandawayh al-Iṣfahānī
- 11.17 Ibn Abī Ṣādiq
- 11.18 Ṭāhir ibn Ibrāhīm al-Sinjarī
- 11.19 Ibn Khaṭīb al-Rayy (Fakhr al-Dīn al-Rāzī)
- 11.20 al-Quṭb al-Miṣrī
- 11.21 al-Samawʿal
- 11.22 Badr al-Dīn Muḥammad al-Qalānisī al-Samarqandī
- 11.23 Najīb al-Dīn al-Samarqandī
- 11.24 al-Sharīf Sharaf al-Dīn Ismāʿīl

**CHAPTER TWELVE: *Physicians of India***

- 12.1 Kankah al-Hindī
- 12.2 Ṣanjahal
- 12.3 Shānāq (Cānakya)
- 12.4 Jawdar
- 12.5 Mankah al-Hindī (Māṇikya or Maṅkha)
- 12.6 Ṣāliḥ ibn Bahlah al-Hindī

**CHAPTER THIRTEEN: *Physicians Who Were Prominent in the Western Lands and Settled There***

- 13.1 Ishāq ibn ʿImrān
- 13.2 Ishāq ibn Sulaymān al-Isrāʿīlī
- 13.3 Ibn al-Jazzār
- 13.4 Yaḥyā ibn Yaḥyā, known as Ibn al-Samīnah
- 13.5 Maslamah ibn Aḥmad, known as al-Majrīfī
- 13.6 Ibn al-Samḥ
- 13.7 Ibn al-Ṣaffār
- 13.8 Abū l-Ḥasan ʿAlī ibn Sulaymān al-Zahrāwī
- 13.9 al-Kirmānī
- 13.10 Ibn Khaldūn
- 13.11 Aḥmad ibn Khamīs ibn ʿĀmir ibn Duminj (Domingo?)

- 13.12 Ḥamdīn ibn Ubbā  
 13.13 Jawād al-Ṭabīb al-Naṣrānī (the Christian Physician)  
 13.14 Khālīd ibn Yazīd ibn Rūmān al-Naṣrānī  
 13.15 Ibn Malūkah al-Naṣrānī  
 13.16 ‘Imrān ibn Abī ‘Amr  
 13.17 Muḥammad ibn Faṭḥ Ṭumlūn  
 13.18 al-Ḥarrānī  
 13.19 Aḥmad and ‘Umar, sons of Yūnus ibn Aḥmad al-Ḥarrānī  
 13.20 Ishāq the Physician  
 13.21 Yaḥyā ibn Ishāq  
 13.22 Sulaymān Abū Bakr ibn Tāj  
 13.23 Ibn Umm al-Banīn al-A‘raf  
 13.24 Sa‘īd ibn ‘Abd Rabbih  
 13.25 ‘Umar ibn Ḥafṣ ibn Barīq  
 13.26 Aṣḥbagh ibn Yaḥyā the Physician  
 13.27 Muḥammad ibn Tamlikh  
 13.28 Abū l-Walīd ibn al-Kattānī  
 13.29 Abū ‘Abd Allāh ibn al-Kattānī  
 13.30 Aḥmad ibn Ḥakīm ibn Ḥafṣūn  
 13.31 Abū Bakr Aḥmad ibn Jābir  
 13.32 Abū ‘Abd Allāh al-Malik al-Thaqafi  
 13.33 Hārūn ibn Mūsā al-Ushūnī  
 13.34 Muḥammad ibn ‘Abdūn al-Jabalī al-‘Idwī  
 13.35 ‘Abd al-Raḥmān ibn Ishāq ibn al-Haytham  
 13.36 Ibn Juljul  
 13.37 Abū l-‘Arab Yūsuf ibn Muḥammad  
 13.38 Ibn Baghūnish  
 13.39 Ibn Wāfid  
 13.40 al-Rumaylī  
 13.41 Ibn al-Dhahabī  
 13.42 Ibn al-Nabbāsh  
 13.43 Abū Ja‘far ibn Khamīs al-Ṭulayṭulī  
 13.44 Abū l-Ḥasan ‘Abd al-Raḥmān ibn Khalaf ibn ‘Asākīr al-Dārimī  
 13.45 Ibn al-Khayyāt  
 13.46 Munaḥḥim ibn al-Fawwāl  
 13.47 Marwān ibn Janāḥ  
 13.48 Ishāq ibn Qaṣṭār  
 13.49 Ḥasdāy ibn Ishāq  
 13.50 Abū l-Faḍl Ḥasdāy ibn Yūsuf ibn Ḥasdāy  
 13.51 Abū Ja‘far Yūsuf ibn Aḥmad ibn Ḥasdāy

- 13.52 Ibn Samajūn  
 13.53 al-Bakrī  
 13.54 Abū Ja'far ibn Muḥammad al-Ghāfiqī  
 13.55 al-Sharīf Muḥammad ibn Muḥammad al-Ḥasanī  
 13.56 Khalaf ibn 'Abbās al-Zahrāwī  
 13.57 Ibn Bakkalārish (?)  
 13.58 Abū l-Ṣalt Umayyah ibn 'Abd al-'Azīz  
 13.59 Ibn Bājjah  
 13.60 Abū Marwān ibn Zuhr  
 13.61 Abū l-'Alā' ibn Zuhr  
 13.62 Abū Marwān 'Abd al-Malik ibn Abī l-'Alā' ibn Zuhr  
 13.63 al-Ḥafīd (the grandson) Abū Bakr ibn Zuhr  
 13.64 Abū Muḥammad ibn al-Ḥafīd Abī Bakr ibn Zuhr  
 13.65 Abū Ja'far ibn Hārūn al-Turjālī  
 13.66 Abū l-Walīd ibn Rushd  
 13.67 Abū Muḥammad ibn Rushd  
 13.68 Abū l-Ḥajjāj Yūsuf ibn Mūrāṭir  
 13.69 Abū 'Abd Allāh ibn Yazīd  
 13.70 Abū Marwān 'Abd al-Malik ibn Qablāl  
 13.71 Abū Ishāq Ibrāhīm al-Dānī  
 13.72 Abū Yaḥyā ibn Qāsim al-Ishbīlī  
 13.73 Abū l-Ḥakam ibn Ghalindū  
 13.74 Abū Ja'far Aḥmad ibn Ḥassān  
 13.75 Abū l-'Alā' ibn Abī Ja'far Aḥmad ibn Ḥassān  
 13.76 Abū Muḥammad al-Shadhūnī  
 13.77 al-Maṣdūm  
 13.78 'Abd al-'Azīz ibn Maslamah al-Bājī  
 13.79 Abū Ja'far ibn al-Ghazāl  
 13.80 Abū Bakr, the son of al-Qāḍī Abū l-Ḥasan al-Zuhri  
 13.81 Abū 'Abd Allāh al-Nadrūmī  
 13.82 Abū Ja'far Aḥmad ibn Sābiq  
 13.83 Ibn al-Ḥallā' al-Mursī  
 13.84 Abū Ishāq ibn Ṭumlūs  
 13.85 Abū Ja'far al-Dhahabī  
 13.86 Abū l-'Abbās ibn al-Rūmiyyah  
 13.87 Abū l-'Abbās al-Kanbanārī  
 13.88 Ibn al-Aṣamm

CHAPTER FOURTEEN: *Famous Physicians in Egypt*

- 14.1 Politianus (Balīṭīyān)
- 14.2 Ibrāhīm ibn ʿĪsā
- 14.3 al-Ḥasan ibn Zīrak
- 14.4 Saʿīd ibn Tawfīl
- 14.5 Khalaf al-Ṭūlūnī
- 14.6 Naṣṭās ibn Jurayj
- 14.7 Iṣḥāq ibn Ibrāhīm ibn Naṣṭās
- 14.8 al-Bālisī
- 14.9 Mūsā ibn al-ʿĀzār al-Isrāʾīlī
- 14.10 Yūsuf al-Naṣrānī
- 14.11 Saʿīd ibn al-Biṭrīq (Eutychius)
- 14.12 ʿĪsā ibn al-Biṭrīq
- 14.13 Aʿyan ibn Aʿyan
- 14.14 al-Tamīmī
- 14.15 Sahlān
- 14.16 Abū l-Faṭḥ Maṣṣūr ibn Sahlān ibn Muqashshir
- 14.17 ʿAmmār ibn ʿAlī al-Mawṣilī
- 14.18 al-Ḥaqīr al-Nāfiʿ
- 14.19 Abū Bishr, ‘the Physician to Rulers’
- 14.20 Ibn Maʿshar the Physician
- 14.21 ʿAlī ibn Sulaymān
- 14.22 Ibn al-Haytham
- 14.23 al-Mubashshir ibn Fātik
- 14.24 Iṣḥāq ibn Yūnus
- 14.25 ʿAlī ibn Riḍwān
- 14.26 Ifrāʾīm ibn al-Zaffān
- 14.27 Salāmah ibn Raḥmūn
- 14.28 Mubārak ibn Salāmah ibn Raḥmūn
- 14.29 Ibn al-ʿAynzarbī
- 14.30 Bulmuḥaffar ibn Muʿarrif
- 14.31 al-Shaykh al-Sadīd Raʿīs al-Ṭibb (Abū l-Manṣūr ʿAbd Allāh)
- 14.32 Ibn Jumayʿ
- 14.33 Abū l-Bayān ibn al-Mudawwar
- 14.34 Abū l-Faḍāʾil ibn al-Nāqid
- 14.35 al-Raʿīs Hibat Allāh
- 14.36 al-Muwaffaq ibn Shūʿah
- 14.37 Abū l-Barakāt ibn al-Quḍāʾī
- 14.38 Abū l-Maʿālī ibn Tammām
- 14.39 al-Raʿīs Mūsā ibn Maymūn (Maimonides)

- 14.40 Ibrāhīm ibn al-Ra'īs Mūsā  
 14.41 Abū l-Barakāt ibn Sha'yā  
 14.42 al-As'ad al-Maḥallī  
 14.43 Ibn Abi l-Bayān  
 14.44 Jamāl al-Dīn ibn Abī l-Ḥawāfir  
 14.45 Faṭḥ al-Dīn ibn Jamāl al-Dīn ibn Abī l-Ḥawāfir  
 14.46 Shihāb al-Dīn ibn Faṭḥ al-Dīn ibn Abī l-Ḥawāfir  
 14.47 Nafis al-Dīn ibn al-Zubayr  
 14.48 Afḍal al-Dīn al-Khūnajī  
 14.49 Abū Sulaymān Dāwūd ibn Abī l-Munā ibn Abī Fānah  
 14.50 Abū Sa'īd ibn Abī Sulaymān  
 14.51 Abū Shākīr ibn Abī Sulaymān  
 14.52 Abū Naṣr ibn Abī Sulaymān  
 14.53 Abū l-Faḍl ibn Abī Sulaymān  
 14.54 Rashīd al-Dīn Abū Ḥulayqah  
 14.55 Muḥadhdhab al-Dīn Abū Sa'īd Muḥammad ibn Abī Ḥulayqah  
 14.56 Rashīd al-Dīn Abū Sa'īd  
 14.57 As'ad al-Dīn ibn Abī l-Ḥasan  
 14.58 Ḍiyā' al-Dīn ibn al-Bayṭār

**CHAPTER FIFTEEN: *Famous Syrian Physicians***

- 15.1 Abū Naṣr al-Fārābī  
 15.2 'Īsā al-Raqqī, known as al-Tiflīsī  
 15.3 al-Yabrūdī  
 15.4 Jābir ibn Mansūr al-Sukkarī  
 15.5 Ḍāfir ibn Jābir al-Sukkarī  
 15.6 Mawhūb ibn Ḍāfir  
 15.7 Jābir ibn Mawhūb  
 15.8 Abū l-Ḥakam (al-Andalusī al-Mursī)  
 15.9 Abū l-Majd ibn Abī l-Ḥakam  
 15.10 Ibn al-Budhūkh  
 15.11 Ḥakīm al-Zamān 'Abd al-Mun'im al-Jilyānī  
 15.12 Abū l-Faḍl ibn Abī l-Waqqār  
 15.13 Muḥadhdhab al-Dīn ibn al-Naqqāsh  
 15.14 Abū Zakariyyā Yaḥyā al-Bayyāsī  
 15.15 Sukkarah al-Ḥalabī  
 15.16 'Afif ibn Sukkarah  
 15.17 Ibn al-Ṣalāḥ  
 15.18 Shihāb al-Dīn al-Suhrawardī  
 15.19 Shams al-Dīn al-Khuwayyī



- 15.20 Rafi' al-Dīn al-Jīlī  
 15.21 Shams al-Dīn al-Khusrawshāhī  
 15.22 Sayf al-Dīn al-Āmidī  
 15.23 Muwaffaq al-Dīn ibn al-Muṭrān  
 15.24 Muhadhdhab al-Dīn Aḥmad ibn al-Ḥājib  
 15.25 al-Sharīf al-Kaḥḥāl (Burhān al-Dīn Abū l-Faḍl Sulaymān)  
 15.26 Abū Maṣṣūr al-Naṣrānī  
 15.27 Abū Najm al-Naṣrānī  
 15.28 Abū l-Faraj al-Naṣrānī  
 15.29 Fakhr al-Dīn [Riḍwān] ibn al-Sā'ātī  
 15.30 Shams al-Dīn ibn al-Lubūdī  
 15.31 Najm al-Dīn ibn al-Lubūdī  
 15.32 Zayn al-Dīn al-Ḥāfiẓī  
 15.33 Abū l-Faḍl ibn 'Abd al-Karīm al-Muhandis  
 15.34 Muwaffaq al-Dīn 'Abd al-'Azīz al-Sulamī  
 15.35 Sa'd al-Dīn ibn 'Abd al-'Azīz  
 15.36 Raḍī l-Dīn al-Raḥbī  
 15.37 Sharaf al-Dīn ibn al-Raḥbī  
 15.38 Jamāl al-Dīn ibn al-Raḥbī  
 15.39 Kamāl al-Dīn al-Ḥimṣī  
 15.40 Muwaffaq al-Dīn 'Abd al-Laṭīf al-Baghdādī  
 15.41 Abū l-Ḥajjāj Yūsuf al-Isrā'īlī  
 15.42 'Imrān al-Isrā'īlī  
 15.43 Muwaffaq al-Dīn Ya'qūb ibn Ṣiqḻāb  
 15.44 Sadīd al-Dīn Abū Maṣṣūr  
 15.45 Rashīd al-Dīn ibn al-Ṣūrī  
 15.46 Sadīd al-Dīn ibn Raqīqah  
 15.47 Ṣadaqah al-Sāmīrī  
 15.48 Muhadhdhab al-Dīn Yūsuf ibn Abī Sa'īd al-Sāmīrī  
 15.49 Amīn al-Dawlah  
 15.50 Muhadhdhab al-Dīn 'Abd al-Raḥīm ibn 'Alī, known as al-Dakhwār  
 15.51 my paternal uncle Rashīd al-Dīn 'Alī ibn Khalīfah  
 15.52 Badr al-Dīn ibn Qāḍī Ba'labakk  
 15.53 Shams al-Dīn Muḥammad al-Kullī  
 15.54 Muwaffaq al-Dīn 'Abd al-Salām  
 15.55 Muwaffaq al-Dīn al-Minfākh  
 15.56 Najm al-Dīn ibn al-Minfākh  
 15.57 'Izz al-Dīn ibn al-Suwaydī  
 15.58 'Imād al-Dīn al-Dunaysirī  
 15.59 Muwaffaq al-Dīn Ya'qūb al-Sāmīrī  
 15.60 Abū l-Faraj ibn al-Quff

**Appendix 1:** Ibn al-Nafis

**Appendix 2:** Additional Poetry

## Bibliography

For the alphabetic order all definite and indefinite articles, in any language and in any form, are ignored.

Abattouy, *Greek mechanics in Arabic context* = Mohamed Abattouy, *Greek mechanics zin Arabic context: Thabit ibn Qurra, al-Isfizari and the Arabic tradition of Aristotelian and Euclidean mechanics*. Berlin: Max-Planck Institute for the History of Science, 2001.

‘Abbās, *Shadharāt* = Ihsān ‘Abbās, *Shadharāt min kutub mafqūdah fi l-ta’rīkh*. Beirut: Dār al-Gharb al-Islāmī, 1408/1988.

al-‘Abbāsī, *Ma‘āhid al-tanšīš* = ‘Abd al-Raḥīm ibn ‘Abd al-Raḥmān ibn Aḥmad al-‘Abbāsī, *Ma‘āhid al-tanšīš: Sharḥ shawāhid al-Talkhīš*. 2 vols. Cairo: Maṭba‘ah al-Bahiyyah, AH1316.

Abbott, ‘Two Būyid Coins’ = Nadia Abbott, ‘Two Būyid Coins in the Oriental Institute’, *The American Journal of Semitic Languages and Literatures*, 56/4 (1939), 350–364.

Abbott, *Two Queens of Baghdād* = Nadia Abbott, *Two Queens of Baghdād: Mother and Wife of Hārūn al-Rashīd*. Chicago: University of Chicago Press, 1946.

‘Abd al-Jabbār, *Tathbīt* = ‘Abd al-Jabbār, *Tathbīt dalā’il al-nubuwwah*, ed. ‘Abd al-Karīm ‘Uthmān. Beirut: Dār al-‘Arabiyyah li-l-ṭibā‘ah wa-l-nashr, 1966.

*Abḥāth al-Mu’tamar* = *Abḥāth al-Mu’tamar al-Sanawī al-Thāmin: al-mun’aqid fi Jāmi‘at Ḥalab, 25–26 Nisān (Abrīl) 1984*, ed. Muḥammad ‘Izzat ‘Umar and Khālid Māghūṭ. Aleppo: Jāmi‘at Ḥalab, Ma‘had al-Turāth al-‘ilmī al-‘Arabī, 1984.

al-Ābī, *Nathr al-durr* = Abū Sa’d Manṣur ibn al-Ḥusayn al-Ābī, *Nathr al-durr*, ed. Muḥammad ‘Alī Quranaḥ et al. 7 vols. Cairo: al-Hay‘ah al-Miṣriyyah al-‘Āmmah li-l-Kitāb, 1980–1990.

al-Abīwardī, *Dīwān* = Abū l-Muẓaffar Muḥammad ibn Aḥmad al-Abīwardī, *Dīwān*. Beirut: al-Maṭba‘ah al-‘Uthmāniyyah, AH1317 [1899].

Abou Aly, ‘A few notes on Ḥunayn’s translation’ = Amal Abou Aly, ‘A few notes on Ḥunayn’s translation and Ibn al-Nafīs’s commentary on the first book of the *Aphorisms*’, *Arabic Sciences and Philosophy*, 10 (2000) 13–22.

Abou-Aly, ‘The Medical Writings of Rufus of Ephesus’ = Abdullah Abou-Aly, ‘The Medical Writings of Rufus of Ephesus’. Unpublished PhD thesis, University of London, 1992.

Abou-Elgheit, *Gedanken aus Ibn Abi Useibia* = Ahmed A. Abou-Elgheit, ‘Gedanken aus Ibn Abi Useibia über die arabischen Ärzte und ihre Kunst’. Inaug.-Diss., Ludwig-Maximilians-Universität zu München, 1940. Reprinted in Sezgin, *Studies* 11, 281–308.

Abū Aḥmad al-‘Askarī, *Maṣūn* = Abū Aḥmad al-‘Askarī, *al-Maṣūn fi l-adab*, ed. ‘Abd al-Sallām Muḥammad Hārūn. Kuwait: Wizārat al-I‘lān, 1984.

- Abu-Asab, Amri, & Micozzi, *Avicenna's Medicine* = Mones Abu-Asab, Hakima Amri, Marc S. Micozzi, *Avicenna's Medicine: A New Translation of the nth-Century Canon with Practical Applications for Integrative Health Care*. Rochester, Vermont; Toronto: Healing Arts Press, 2013.
- Abū l-Aswad al-Du'ālī, *Dīwān* = Abū l-Aswad al-Du'ālī, *Dīwān*, ed. 'Abd al-Karīm al-Dujaylī. Baghdad: Sharikat al-Nashr wa-l-Ṭibā'ah al-'Irāqīyyah, 1954.
- Abū l-'Atāhiyah, *Dīwān* = Abū l-'Atāhiyah, *Ash'āruhū wa-akhbāruhū*, ed. Shukrī Fayṣal. Damascus: Dār al-Mallāh, n.d.
- Abū l-Barakāt al-Baghdādī, *Mu'tabar* = Abū l-Barakāt al-Baghdādī, *al-Mu'tabar fī l-ḥikmah*, ed. S. Yaltkaya. 3 vols. Hyderabad: Dā'irat al-Ma'ārif al-'Uthmāniyyah, 1357/1939.
- Abū Firās, *Dīwān* = Abū Firās al-Ḥamdānī, *Dīwān*, ed. 'Alī al-'Usaylī. Beirut: Mu'assasat al-'Alamī, 1418/1997.
- Abū Ḥātim al-Rāzī, *Proofs of Prophecy* = Abū Ḥātim al-Rāzī, *Abū Ḥātim al-Rāzī: The Proofs of Prophecy. A Parallel Arabic-English Text*. Ed. and tr. Tarif Khalidi. Chicago: Chicago University Press, 2012.
- Abū l-Khayr al-Ishbīlī, *Kitāb 'umdat al-ṭabīb* = Abū l-Khayr al-Ishbīlī, *Kitāb 'umdat al-ṭabīb fī ma'rīfat al-nabāt li-kull labīb (Libro base del médico para el conocimiento de la botánica por todo experto)*, ed. and trad. Joaquín Bustamante, Federico Corriente, and Mahomed Tilmatine. 2 vols. Madrid: CSIC, 2004–2007.
- Abū Ma'shar, *Great Introduction* = *The Great Introduction to Astrology* by Abū Ma'shar. Edited and translated by Keijo Yamamoto and Charles Burnett, with an edition of the Greek version by David Pingree. [Islamic Philosophy, Theology and Science, 106/1–2] 2 vols. Leiden/Boston: Brill, 2019.
- Abū Ma'shar, *Kitāb al-madkhal al-kabīr (Lemay)* = Abū Ma'shar, *Kitāb al-madkhal al-kabīr ilā 'ilm aḥkām al-nujūm, Liber introductorii maioris ad scientiam judiciorum astrorum*, ed. and tr. R. Lemay. 9 vols. Naples: Istituto Universitario Orientale, 1995.
- Abū Ma'shar, *On Historical Astrology* = *Abū Ma'shar on Historical Astrology: The Book of Religions and Dynasties (On the Great Conjunctions)*, ed. and tr. Keiji Yamamoto and Charles Burnett (Islamic Philosophy, Theology and Science: Texts and Studies, 33–34). 2 vols. Leiden: E.J. Brill, 2000.
- Abū Nuwās, *Dīwān* = Abū Nuwās al-Ḥasan ibn Hānī' al-Ḥakamī, *Dīwān*, ed. Ewald Wagner and Gregor Schoeler, 5 vols. Wiesbaden-Cairo: Franz Steiner and Berlin-Beirut: Klaus Schwarz, 1958–2003 + Index, 2 vols. Beirut-Berlin: Klaus Schwarz, 2006.
- Abū Rashīd al-Nisābūrī, *al-Masā'il* = Abū Rashīd al-Mu'tazilī Sa'īd ibn Muḥammad ibn Sa'īd, *al-Masā'il fī l-khilāf bayna al-Baṣriyyīn wa-l-Baghdādīyyīn*, ed. Ma'n Ziyādah & Riḍwān al-Sayyid. Beirut: Ma'had al-Inmā' al-'Arabī, 1979.
- Abū l-Ṣalt Umayyah, *al-Risālah al-Miṣriyyah* = Abū l-Ṣalt Umayyah ibn 'Abd al-'Azīz, *al-Risālah al-Miṣriyyah*, in *Nawādir al-makḥṭūṭāt*, ed. 'Abd al-Salām Hārūn. 2 vols. Cairo: Maktabat Muṣṭafā l-Bābī l-Ḥalabī, 1972.

- Abū l-Ṣalt Umayyah, *Dīwān Umayyah Ibn Abī l-Ṣalt* = Umayyah ibn ‘Abd al-‘Azīz ibn Abī l-Ṣalt, *Dīwān*, ed. ‘Abd Allāh Muḥammad al-Hūnī. Doha: Dār al-Awzā‘ī, 1990.
- Abū Shāmah, *Dhayl* = Abū Shāmah, *al-Dhayl ‘alā l-Rawḍatayn*, ed. Ibrāhīm Shams al-Dīn. Beirut: Dār al-Kutub al-‘Ilmiyyah, 2002.
- Abū Shāmah, *Dhayl* [Kawtharī] = Abū Shāmah, *al-Dhayl ‘alā l-Rawḍatayn*, ed. Muḥammad Zāhid al-Kawtharī, as *Tarājim rijāl al-qarnayn al-sādīs wa-l-sābi‘*. Cairo: Dār al-Kutub al-Mālikiyyah, 1366/1947.
- Abū Tammām, *Dīwān* = Abū Tammām, *Dīwān bi-sharḥ al-Khaṭīb al-Tibrizī*, ed. Muḥammad ‘Abduh ‘Azzām. 4 vols. Cairo: Dār al-Ma‘ārif, 1976.
- Abū Tammām, *Ḥamāsah* see al-Marzūqī, *Sharḥ*.
- Abū ‘Ubayd al-Bakrī, *Faṣl al-maqāl fī sharḥ Kitāb al-amthāl* = Abū ‘Ubayd al-Bakrī, *Faṣl al-maqāl fī sharḥ Kitāb al-amthāl (li-Abū ‘Ubayd al-Qāsim ibn Sallam)*, ed. Iḥsān ‘Abbās & ‘Abd al-Majīd ‘Ābidīn. Beirut: Dār al-Amānah, 1983.
- Abū ‘Ubayd al-Bakrī, *Mu‘jam mā ista‘jam* = Abū ‘Ubayd ‘Abd Allāh ibn ‘Abd al-‘Azīz al-Bakrī, *Mu‘jam mā ista‘jam min asmā‘ al-bilād wa-l-mawāqī‘*, ed. Muṣṭafā al-Saqqā, 4 vols. Cairo: 1945–1951, repr. Beirut: ‘Ālam al-Kutub, n.d.
- Abū ‘Ubayd al-Bakrī, *Simṭ al-la‘ālī* = Abū ‘Ubayd al-Bakrī, *Simṭ al-la‘ālī fī sharḥ Amālī al-Qālī*, ed. ‘Abd al-‘Azīz al-Maymanī, Beirut: Dār al-Kutub al-‘Ilmiyyah, 1984 (reprod. of ed. Cairo, 1936).
- Abū ‘Ubayd al-Qāsim b. Sallām, *K. al-amthāl* = Abū ‘Ubayd al-Qāsim b. Sallām, *K. al-amthāl*, ed. ‘Abd al-Majīd Qaṭāmish. Beirut: Dār al-Ma‘mūn, 1980.
- Abū l-Walīd ibn Rushd, *Talkhīṣ K. al-naḥs* = Aḥmad Fu‘ād al-Ahwānī, *Talkhīṣ K. al-naḥs li-Abī l-Walīd ibn Rushd wa-arba‘ rasā‘il*. Cairo: Maktabat al-Nahḍah al-Miṣriyyah, 1980.
- Adamson, *Health* = Peter Adamson (ed.), *Health: A History*. Oxford: Oxford University Press USA, 2019.
- Adamson, *Al-Kindī* = Peter Adamson, *Al-Kindī*. New York – Oxford: Oxford University Press, 2007.
- Adamson, ‘Miskawayh on Pleasure’ = Peter Adamson, ‘Miskawayh on Pleasure’, *Arabic Sciences and Philosophy*, 25 (2015), 199–223.
- Adamson, *Philosophy* = Peter Adamson, *Philosophy in the Islamic World: A History of Philosophy without any gaps*, vol. 3. Oxford: Oxford University Press, 2016.
- Adamson, *Studies on Plotinus and al-Kindī* = Peter Adamson, *Studies on Plotinus and al-Kindī*. Farnham: Ashgate, 2014.
- Adamson & Key, ‘Philosophy of language in the medieval Arabic tradition’ = Peter Adamson and Alexander Key, ‘Philosophy of language in the medieval Arabic tradition’, in Margaret Cameron and Robert J. Stainton (eds.), *Linguistic Content: New Essays on the History of Philosophy of Language*. Oxford: Oxford University Press, 2015, 74–99.
- Adamson & Pormann, *Philosophy and Medicine* = Peter Adamson & Peter E. Pormann (eds.), *Philosophy and Medicine in the Formative Period of Islam*. London: Warburg Institute, 2017.

- Adamson & Pormann, *The Philosophical Works of al-Kindī* = Peter Adamson and Peter E. Pormann, *The Philosophical Works of Al-Kindī*. Karachi: Oxford University Press, 2012.
- Afnan, *Philosophical Lexicon* = Soheil M. Afnan, *A Philosophical Lexicon in Persian and Arabic*. Beirut: Dār al-Mashriq, 1968.
- Agrimi & Crisciani, *Consilia Médicaux* = Jole Agrimi et Chiara Crisciani, *Les consilia médicaux* (Typologie des sources du Moyen Âge occidental, fasc. 69). Turnhout: Brepols, 1994.
- Ahlwardt, *The Divans* = Wilhelm Ahlwardt (ed.), *The Divans of the Six Ancient Arabic Poets*. London: Trübner, 1870.
- Aḥmad ʿĪsā, *Muʿjam al-aṭibbāʾ* = Aḥmad ʿĪsā, *Muʿjam al-aṭibbāʾ: min sanat 650 H ilā yawminā hādhā*. [Cairo:] Maṭbaʿat Faṭḥ Allāh Ilyās Nūrī wa-Awladīhi, 1942.
- Ahmed, *Avicenna's Deliverance: Logic* = Asad Q. Ahmed, *Avicenna's Deliverance: Logic*, translated and with a commentary and glossary by Asad Q. Ahmed. Oxford: Oxford University Press, 2010.
- Ahsan, *Social Life under the Abbasids* = Muhammad Manazir Ahsan, *Social Life under the Abbasids: 170–289 AH, 786–902 AD*. London: Longman, 1979.
- Ajami, *The Neckveins of Winter* = Mansour Ajami, *The Neckveins of Winter: The Controversy over Natural and Artificial Poetry in Medieval Arabic Literary Criticism*. Leiden: Brill, 1984.
- Akasoy, 'Ibn Sabʿīn's *Sicilian Questions*' = Anna Akasoy, 'Ibn Sabʿīn's *Sicilian Questions*: The Text, its sources, and their historical context', *Al-Qanṭara*, 29 (2008), 115–146.
- Akasoy & Fidora, *Arabic Version* = Anna Akasoy and Alexander Fidora, *The Arabic Version of the "Nicomachean Ethics"*. Introduction by Douglas M. Dunlop. Leiden: Brill, 2005.
- Āl Khalīfah, *Umarāʾ al-Kūfah* = Muḥammad ʿAlī Āl Khalīfah, *Umarāʾ al-Kūfah wa-ḥukkāmuhā*, ed. Yāsīn Ṣalawātī. Tehran: Muʿassasat al-Ṣādiq, 1425/2004.
- Alavi, 'Some Aspects' = Mohd. Badruddin Alavi, 'Some Aspects of the Literary and Poetical Activities of Avicenna', in *Avicenna Commemoration Volume*. Calcutta: Iran Society, 1956, 65–72.
- ʿAlawī, *Maqālāt* = Jamāl al-Dīn al-ʿAlawī, *Maqālāt fī l-mantiq wa-l-ʿilm al-ṭabīʿī li-Abī l-Walīd Ibn Rushd*. Casablanca: Dār al-Nashr al-Maghribiyyah, 1983.
- ʿAlawī, *Rasāʾil* = Jamāl al-Dīn al-ʿAlawī, *Rasāʾil falsafīyyah li-Abī Bakr ibn Bājjah*. Nuṣūṣ falsafīyyah ghayr manshūrah. Beirut: Dār al-Thaqāfah, 1983.
- Albertini, 'Quadrature du cercle' = Tamara Albertini, 'La Quadrature du cercle d'Ibn al-Haytham: Solution mathématique ou philosophique?', *Journal for the History of Arabic Science*, 9 (1991), 5–21.
- Alf laylah wa-laylah* = *Alf laylah wa-laylah*, 4 vols. Cairo: Maktabat Muḥammad ʿAlī Ṣubayḥ, n.d.

- Alfonso, *Islamic Culture* = Esperanza Alfonso, *Islamic Culture through Jewish Eyes: al-Andalus from the Tenth to the Twelfth Century*. London and New York: Routledge, 2008.
- ‘Alī ibn Abī Ṭālib, *Dīwān* = ‘Alī ibn Abī Ṭālib, *Dīwān*, ed. Na‘īm Zarzūr. Beirut, 1985.
- ‘Alī ibn ‘Īsā al-Kaḥḥāl, *Memorandum Book* = ‘Alī ibn ‘Īsā al-Kaḥḥāl, *Memorandum Book of a Tenth-Century Oculist for the Use of Modern Ophthalmologists: A translation of the Tadḥkirat of Ali ibn Isa of Baghdad*, translated by Casey A. Wood. Chicago: Northwestern University, 1936, repr. Birmingham: Classics of Medicine Library, 1985.
- ‘Alī ibn Sahl Rabban al-Ṭabarī, *Firdaws al-ḥikmah* (ed. al-Ṣiddīqī) = ‘Alī ibn Sahl Rabban al-Ṭabarī, *Kitāb Firdaws al-ḥikmah*, ed. Muḥammad Zubayr al-Ṣiddīqī (Berlin: Sonne Press, 1928).
- ‘Alī ibn Sahl Rabban al-Ṭabarī, *Firdaws al-ḥikmah* (ed. al-Jundī) = ‘Alī ibn Sahl Rabban al-Ṭabarī, *Kitāb Firdaws al-ḥikmah*, ed. ‘Abd al-Karim Sāmī al-Jundī. Beirut: Dār al-Kutub al-‘Ilmiyyah, 2002.
- Allemann, *Mudjādalat al-ḥakīmayn* = Franz Allemann, ‘Abdallaṭīf al-Baġdādī: *Ris. fī Mudjādalat al-ḥakīmayn al-kīmīyāṭ wan-naẓarī* (“Das Streitgespräch zwischen dem Alchemisten und dem theoretischen Philosophen”). Eine textkritische Bearbeitung der Handschrift: Bursa, Hüseyin Çelebi 823, fol. 100–123 mit Übersetzung und Kommentar’. Ph.D. dissertation, University of Bern, 1988.
- Alon, *Socrates Arabus* = Ilai Alon, *Socrates Arabus: Life and Teachings*. Jerusalem: The Hebrew University of Jerusalem, 1995.
- Alon, *Socrates in Mediaeval Arabic Literature* = Ilai Alon, *Socrates in Mediaeval Arabic Literature*. Leiden: Brill, 1991.
- Altmann & Stern, *Isaac Israeli* = Alexander Altmann and Samuel M. Stern, *Isaac Israeli: A Neoplatonic Philosopher of the Early Tenth Century*. Chicago: University of Chicago Press, 2009 (original edition 1958).
- Álvarez Millán, ‘The Case History’ = Cristina Álvarez Millán, ‘The Case History in Medieval Islamic Medical Literature: *Tajārib* and *Mujarrabāt* as Source’, *Medical History*, 54/2 (2010), 195–214.
- Álvarez Millán, ‘Disease in tenth-century Iran and Irak’ = Cristina Álvarez-Millán, ‘Disease in tenth-century Iran and Irak according to al-Rāzī’s Casebook’, *Suḥayl*, 14 (2015), 49–88.
- Alwishah & Hayes, *Aristotle and the Arabic Tradition* = Ahmed Alwishah and Josh Hayes (eds.), *Aristotle and the Arabic Tradition*. Cambridge: Cambridge University Press, 2015.
- Amar & Lev, *Arabian Drugs* = Zohar Amar and Efraim Lev, *Arabian Drugs in Early Medieval Mediterranean Medicine*. Edinburgh University Press, 2017.
- Amar & Serri, *Ibn al-Suri* = Zohar Amar and Yaron Serri, ‘Ibn al-Suri, Physician and Botanist of al-Sham’, in *Palestine Exploration Quarterly*, 135/2 (2003), 124–130.

- Ambros, 'Beobachtungen' = Arne A. Ambros, 'Beobachtungen zu Aufbau und Funktionen der gereimten klassisch-arabischen Buchtitel', *Wiener Zeitschrift für die Kunde des Morgenlandes*, 80 (1990), 13–57.
- Amedroz, 'On a dirham of Khusru Shah' = H.F. Amedroz, 'On a dirham of Khusru Shah of 361 A.H., Etc.', *Journal of the Royal Asiatic Society* 37/3 (1905): 471–484
- al-Āmidī, *al-Mu'talif wa-l-mukhtalif* = Abū l-Qāsim al-Ḥasan ibn Bishr al-Āmidī, *al-Mu'talif wa-l-mukhtalif fī asmā' al-shu'arā' wa-kunāhum wa-alqābihim wa-ansābihim wa-ba'd shi'rihim*, ed. F. Krenkow. Repr. Beirut: Dār al-Kutub al-ʿIlmiyyah, 1402/1982.
- al-ʿĀmilī, *Kashkūl* = Muḥammad Bahā' al-Dīn al-ʿĀmilī, *al-Kashkūl*. Beirut: Dār al-Kitāb al-Lubnānī, 1403/1983.
- Ammann, *Vorbild und Vernunft* = Ludwig Ammann, *Vorbild und Vernunft: Die Regelung von Lachen und Scherzen im mittelalterlichen Islam*. Hildesheim: Georg Olms, 1993.
- ʿAmmār ibn ʿAlī al-Mawṣilī, *Las operaciones de catarata* = Max Meyerhof, *Las operaciones de catarata de ʿAmmār ibn ʿAlī al-Mawṣilī*. Barcelona, 1937, reprinted in Fuat Sezgin (ed.), *Augenheilkunde im Islam. Texte, Studien und Übersetzungen*. Frankfurt am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften, 1986, iii:590–711.
- Anastassiou & Irmer, *Testimonien* = Anargyros Anastassiou and Dieter Irmer, *Testimonien zum Corpus Hippocraticum III. Nachleben der hippokratischen Schriften in der Zeit vom 4. bis zum 10. Jahrhundert n. Chr.* Göttingen: Vandenhoeck and Ruprecht, 2012.
- Anawati, 'Arabic alchemy' = Georges C. Anawati, 'Arabic alchemy' in Roshdi Rashed (ed.), *Encyclopedia of the History of Arabic Science*. 3 vols. London / New York: Routledge 1996. Vol. 3, pp. 853–885.
- Anawati, *Kitāb al-jamāhir* = Georges C. Anawati, 'The Kitāb al-jamāhir fī maʿrifat al-jawāhir of al-Bīrūnī', in *Al-Bīrūnī Commemorative Volume*, ed. Hakim Mohammad Said. Karachi: Hamdard National Foundation, 1979, 437–453.
- Anawati & Zāyid, *Rasāʾil Ibn Rushd al-ṭibbīyah* = Georges C. Anawati (Jūrj Qanawātī) and Saʿīd Zāyid (Zayed), *Rasāʾil Ibn Rushd al-ṭibbīyah (Les traités médicaux d'Averroes)*. Cairo: al-Hayʾah al-Miṣriyyah al-ʿĀmmaḥ l-il-Kitāb, 1987.
- al-Anbārī, *Nuzhat* = al-Anbārī, *Nuzhat al-alibbāʾ fī ṭabaqāt al-udabāʾ*, ed. ʿAṭīyyah ʿĀmir. Stockholm-Göteborg-Uppsala: Almqvist & Wiksell, 1963.
- Angellus de Ravenne, *Lectures galéniques* = Angellus de Ravenne, *Lectures galéniques: le "De pulsibus ad tirones"*, ed. and tr. Ivan Garofalo & Nicoletta Palmieri. Saint-Étienne: Publications de l'Université de Saint-Étienne, 2005.
- Anon., *Book of Gifts and Rarities* = Anon., *Book of Gifts and Rarities (Kitāb al-Hadāyā wa-l-Tuḥaf)*: *Selections Compiled in the Fifteenth Century from an Eleventh-Century Manuscript on Gifts and Treasures*, tr. with introd., annot., glossary, appendices and



- indices by Ghāda al-Hijjāwī al-Qaddūmī. Cambridge, Massachusetts: Harvard University Press, 1996.
- al-Anṭākī, *Histoire continueur Sa'īd Ibn Bitriq*, ed. & tr. Kratchkovskii and Vasiliev see Yahyā ibn Sa'īd al-Anṭākī, *Histoire* (Kratchkovsky & Vasiliev)
- al-Anṭākī, *Histoire continueur Sa'īd Ibn Bitriq*, tr. Micheau & Troupeau see Yahyā ibn Sa'īd al-Anṭākī, *Histoire* (Micheau & Troupeau)
- Antoon, *Poetics of the Obscene* = Sinan Antoon, *The Poetics of the Obscene in Premodern Arabic Poetry: Ibn al-Ḥajjāj and Sukhf*. New York: Palgrave Macmillan, 2014.
- Antrim, *Routes* = Zayde Antrim, *Routes and Realms: The Power of Place in the Early Islamic World*. New York: Oxford University Press, 2012.
- ʿĀnūtī, *Ibn Abī Usaybi'ah* = Usāmah ʿĀnūtī, *Ibn Abī Usaybi'ah: ta'rīf wa-taqwīm*. Beirut: Dār al-Naf'is, 1975.
- Aouad, 'La Rhétorique' = M. Aouad, 'Aristote de Stagire – La Rhétorique. Tradition Syriacque et Arabe', in Goulet, *Dictionnaire*, i:455–472, and Suppl. 220–223.
- Aouad, 'La Théologie d'Aristote' = M. Aouad, 'Aristote de Stagire – La Théologie d'Aristote et autres textes du Plotinus Arabe', in Goulet, *Dictionnaire*, i:541–590.
- Aouad & Woerther, 'Le commentaire par Averroès' = Aouad, M. and Woerther, F., 'Le commentaire par Averroès du chapitre 9 du livre x de l'Éthique à Nicomaque: pédagogie de la contrainte, habitudes et lois', in *Mélanges de l'Université Saint-Joseph*, 62 (2009). 303–330.
- Arberry, *Avicenna on Theology* = A.J. Arberry, *Avicenna on Theology*. London: John Murray, 1951.
- Arberry, *Poems of al-Mutanabbī* = A.J. Arberry, *Poems of al-Mutanabbī: A Selection with Introduction, Translations and Notes*. Cambridge: University Press, 1967.
- Arberry, *Spiritual Physick* = Arthur J. Arberry, *The Spiritual Physick of Rhazes*: Translated from the Arabic by Arthur J. Arberry. London: John Murray, 1950.
- Arjona Castro, 'Iglesia de San Acisclo' = Antonio Arjona Castro, 'Sobre la localización de la iglesia de San Acisclo y del *fahs al-suradiq* (campamento militar de la Córdoba islámica)', *Boletín de la Real Academia de Córdoba de Ciencias, Bellas Letras y Nobles Artes*, 144 (2003), 161–172.
- Arnaldus de Villanova, *opera medica omnia*, v. 17 = *Arnaldi de Villanova opera medica omnia*, 17: *Translatio libri Albuzale de medicinis simplicibus*, ed. J. Martínez Gázquez and M.R. McVaugh, *Kitāb al-adwiyā al-mufrada* [of] *Abū-l-Salt Umayya*, ed. A. Labarta, and *Libre deAlbumesar de simples medecines*, ed. L. Cifuentes. Barcelona: Universitat de Barcelona, 2004.
- Arndt, *Judah ha-Cohen and the Emperor's Philosopher* = Sabine Arndt, 'Judah ha-Cohen and the Emperor's Philosopher: Dynamics of Transmission at Cultural Crossroads'. D. Phil. thesis, University of Oxford, 2016.
- Arnzen, 'De Anima' = Rüdiger Arnzen, 'Aristote de Stagire – *De Anima*. Paraphrase arabe anonyme', in Goulet, *Dictionnaire*, Suppl., 359–365.

- Arnzen, 'Plato's Timaeus in the Arabic Tradition' = Rüdiger Arnzen, 'Plato's Timaeus in the Arabic Tradition. Legends–Testimonies–Fragments', in F. Celia and A. Ulacco, *Il Timeo. Eseggesi greche, arabe, latine*. Pisa: Pisa University Press, 2012, 181–267.
- al-A'shā Maymūn, *Dīwān* = al-A'shā [Maymūn ibn Qays], *Dīwān*. Beirut: Dār Ṣādir, 1966, repr. 1994.
- Asín Palacios, 'Avempace botánico' = Miguel Asín Palacios, 'Avempace botánico', *al-Andalus*, 5 (1940), 255–299.
- Asín Palacios, 'Carta del adios' = Miguel Asín Palacios, 'Carta del adios', *al-Andalus*, 8 (1943), 1–87.
- Asín Palacios, 'Un texto de Avempace' = Miguel Asín Palacios, 'Un texto de Avempace sobre la unión del intelecto con el hombre', *al-Andalus*, 7 (1942), 1–47.
- al-'Askarī, Abū Aḥmad *see* Abū Aḥmad al-'Askarī.
- al-'Askarī, *Dīwān al-ma'ānī* = Abū Hilāl al-'Askarī, *Dīwān al-ma'ānī*, 2 vols. Cairo: Maktabat al-Qudsi, n.d.
- al-'Askarī, *Jamharah* = Abū Hilāl al-Ḥasan ibn 'Abd Allāh ibn Sahl al-'Askarī, *Jamharat al-amthāl*, ed. Aḥmad 'Abd al-Salām and Abū Hājar Muḥammad Sa'īd ibn Basyūnī Zaghlūl, 2 vols. Beirut: Dār al-Kutub al-'Ilmiyyah, 1408/1988.
- al-'Askarī, *Ṣinā'atayn* = Abū Hilāl al-Ḥasan ibn 'Abd Allāh ibn Sahl al-'Askarī, *Kitāb al-ṣinā'atayn al-kitābah wa-l-shi'r*, ed. 'Alī Muḥammad al-Bajāwī. Cairo: 'Isā al-Bābī al-Ḥalabī, 1971.
- Assemani, *Bibliotheca Orientalis Clementino-Vaticana* = Assemani, Giuseppe Simone, *Bibliotheca Orientalis Clementino-Vaticana: In Qua Manuscriptos Codices Syriacos, Arabicos, Persicos, Turcicos, Hebraicos, Samaritanos, Armenicos, Aethiopicos, Graecos, Aegyptiacos, Ibericos, & Malabaricos, Jussu Et Munificentia Clementis XI. Pontificis Maximi Ex Oriente conquisitos, comparatos, avectos, & Bibliothecae Vaticanae addictos / Recensuit, digessit & genuina scripta à spuris secrevit, Addita Singulorum Auctorum Vita Joseph Simonius Assemanus Syrus Maronita Sacrae Theologiae Doctor, atque in eadem Bibliotheca Vaticana linguarum Syriacae & Arabicae Scriptor*. Roma: Typis Sacrae Congregationis de Propaganda Fidei, 1719–1728.
- al-Astarābādī, *Sharḥ al-Kāfiyah* = Raḍī al-Dīn al-Astarābādī, *Sharḥ al-Kāfiyah li-Ibn al-Ḥājjib*, ed. Yahyā Bashīr Miṣrī, 2 vols. n. pl.: Jāmi'at al-Imām Muḥammad ibn Su'ūd al-Islāmiyyah, 1996.
- al-Aṣṭurlābī, *Durrat al-tāj* = Hibat Allāh Badī'al-Zamān, al-Aṣṭurlābī, *Durrat al-tāj min shi'r Ibn al-Ḥajjāj*, ed. 'Alī Jawād al-Ṭāhir. Cologne: Manshūrāt al-Jamal, 2009.
- Atallah, *Ibn Abi Useibiā* = Sadik Atallah, 'Ibn Abi Useibiā – Schrift über die arabischen Ärzte und ihre Kunst. Abschnitt über die Anfänge'. Inaug.-diss., Ludwig-Maximilians-Universität zu München, 1939. Repr. in Sezgin, *Studies* 11, 261–280.
- Atiyeh, *Al-Kindi* = George N. Atiyeh, *Al-Kindi: The Philosopher of the Arabs*. New Delhi: Kitab Bhavan Publishers, 1994.
- Avenary, 'The Hebrew Version' = H. Avenary, 'The Hebrew Version of Abū l-Ṣalt's Treatise on Music', *Yuval*, 3 (1974), 7–82.

- Avicenna, *Poème de la médecine* = Avicenna, *Poème de la médecine (al-Urjūzah fī l-ṭibb)*, texte arabe, trad. française, trad. latine du XIII<sup>e</sup> siècle avec introd., notes et index par H. Jahier & A. Nouredine. Paris: Les Belles-Lettres, 1956.
- Avicenna *see also* Ibn Sīnā.
- Aydin, *Sergius of Reshaina* = Sami Aydin, *Sergius of Reshaina: Introduction to Aristotle and his Categories, Addressed to Philotheos*. Leiden: Brill, 2016.
- Azar, *Ibn Zuhr (Avenzoar)* = Henry Amin Azar, 'Ibn Zuhr (Avenzoar), "Supreme in the science of medicine since Galen": The translation of his work into Latin and his image in medieval Europe', Ph.D. diss., Univ. of North Carolina, 1998.
- Azar, *The Sage of Seville* = Henry A. Azar, *The Sage of Seville: Ibn Zuhr, His Time and his Medical Legacy*. Cairo: AUC Press, 2008.
- al-Azdī, *Ḥikāyat Abī l-Qāsim al-Baghdādī* = Abū l-Muṭahhar al-Azdī, *Ḥikāyat Abī l-Qāsim al-Baghdādī | Abulqāsim: ein bagdāder Sittenbild*, ed. Adam Mez. Heidelberg: Carl Winter's Universitätsbuchhandlung, 1902.
- al-Azdī, *Ḥikāyat Abī l-Qāsim al-Baghdādī*, ed. al-Shālji = Abū l-Muṭahhar al-Azdī, *Ḥikāyat Abī l-Qāsim al-Baghdādī (as al-Risālah al-Baghdādīyyah and attrib. to Abū Ḥayyān al-Tawḥīdī)*, ed. 'Abbūd al-Shālji. Köln: Manshūrāt al-Jamal, 1997.
- Baarda, 'The Author of the Arabic Diatessaron' = Tjitze Baarda, 'The Author of the Arabic Diatessaron', in Tjitze Baarda *et alii*, *Miscellanea Neotestamentica*, Vol. 1, Leiden: Brill, 1978, 61–103; reprint in: Tjitze Baarda, *Early Transmission of Words of Jesus. Thomas, Tatian and the Text of the New Testament*, selected and edited by Jan Helderma and Sybolt Jan Noorda. Amsterdam: vU Boekhandel/Uitgeverij, 1983, 207–249.
- Bābānī, *Hadīyyat al-'arīfīn* = Ismā'īl Bāshā Bābānī, *Hadīyyat al-'arīfīn: asmā' al-mu'alīfīn wa-athār al-muṣannifīn*. Iṣtānbūl: 2 vols. Wikālat all-Ma'ārif, 1951–1955.
- Bacher, *Vier Abhandlungen über Abulwalīd ibn Ganāh* = Wilhelm Bacher, *Vier Abhandlungen über Abulwalīd ibn Ganāh, ca. 990–1050*. Amsterdam: Philo Press, 1970 (first published in *Jahresbericht der Landesrabbinerschule in Budapest*, 1884/85–1888/89).
- Bachmann, *Galens Abhandlung* = Peter Bachmann, *Galens Abhandlung darüber, daß der vorzügliche Arzt Philosoph sein muß*. Göttingen: Vandenhoeck & Ruprecht, 1965.
- Badawī, *Ādāb* = 'Abd al-Raḥman Badawī, *Ḥunayn ibn Ishāq, Ādāb al-falāsīfah (Sentences des philosophes)*. Kuwait: Ma'had al-Makḥṭūṭāt al-'Arabiyyah, 1985.
- Badawī, 'Akhḫāq' = Galen, 'Mukhtaṣar min Kitāb al-akhḫāq li-Jālīnūs', in Badawī, *Dirāsāt wa-nuṣūṣ fī l-falsafah wa-l-'ulūm 'inda l-'Arab*. Beirut: al-Mu'assasah al-'Arabiyyah li-l-Dirāsāt wa-l-Nashr, 1981, 190–211.
- Badawī, *Aristū 'inda al-'Arab* = 'Abd al-Raḥman al-Badawī, *Aristū 'inda al-'Arab. Dirāsah wa-nuṣūṣ ghayr manshūrah*. Cairo: Maktabat al-Nahḍah al-Miṣriyyah, 1947.
- Badawī, *Commentaires* = *Commentaires sur Aristote perdus en grec et autres épîtres (Shurūḥ 'alā Aristū mafqūdah fī al-yūnāniyyah wa-rasā'il ukhrā)*. Beirut: Dar el-Machreq, 1971.

- Badawī, *Mantiq Aristū* = *Mantiq Aristū*, ed. ‘Abd al-Raḥmān Badawī. 3 vols. Cairo: Dār al-Kutub al-Miṣriyyah, 1948–1952.
- Badawī, *Al-Mubashshir ibn Fātik* = ‘Abd al-Raḥman Badawī, *Abū l-Wafā’ al-Mubashshir ibn Fātik, Mukhtār al-ḥikam wa-maḥāsīn al-kalim | Los Bocados de Oro (Mujtār al-Ḥikam)*. Madrid: Maṭba‘at al-Ma‘had al-Miṣrī li-l-Dirāsāt al-Islāmiyyah, 1958.
- Badawī, *Orosius* = ‘Abd al-Raḥman Badawī, *Ūrūsīyūs, Ta’rīkh al-‘Ālam | Orosii Historia contra paganos*. Beirut: al-Mu‘assasah al-‘Arabīyah li-l-Dirāsāt wa-l-Nashr, 1982.
- Badawī, *Platon (Aflātūn fī l-Islām)* = ‘Abd al-Raḥman Badawī, *Platon en pays d’Islam. Textes publiés et annotés. (Aflātūn fī l-Islām, nuṣūṣ)*. Tehran: Institute of Islamic Studies, McGill, Tehran Branch, 1974.
- Badawī, *Rasā’il falsafīyyah* = ‘Abd al-Raḥman Badawī, *Rasā’il falsafīyyah li-l-Kindī wa-l-Fārābī wa-Ibn Bājjah wa-Ibn ‘Adī*. Beirut: Dār al-Andalus, 1980<sup>2</sup>.
- Badawī, *Sirr al-asrār* = Pseudo-Aristotle, *Kitāb al-siyāsah fī tadbīr al-rī‘āsh al-ma‘rūf bi-sirr al-asrār*, in ‘Abd al-Raḥmān Badawī (ed.), *al-Uṣūl al-yunāniyyah li-l-nazariyyāt al-siyāsīyyah fī l-islam*. Cairo: Maktabat al-Kutub al-Miṣriyyah, 1954, 65–171.
- Badr al-Dīn ibn Qāḍī Ba‘labakk, *Mufarriḥ al-naḥs (Ḥanūn)* = Badr al-Dīn ibn Qāḍī Ba‘labakk, *Mufarriḥ al-naḥs*, ed. ‘Abd al-Fattāḥ ‘Abd al-Razzāq Ḥanūn. Beirut: Dār al-Kutub al-‘Ilmiyyah, 2006.
- Baffioni, ‘Il “Liber introductorius”’ = Carmela Baffioni, ‘Il “Liber introductorius in artem logicae demonstrationis”: problemi storici e filologici’, *Studi filosofici*, 17 (1994), 69–90.
- al-Baghdādī, *The Eastern Key* = ‘Abd al-Laṭīf ibn Yūsuf al-Baghdādī, *Kitāb al-Ifādah wa-l-‘itbār fī l-umūr al-mushāhadah wa l-ḥawādith al-mu‘āyanah bi-arḍ Miṣr*. Facsimile edition of the autograph manuscript at the Bodleian Library, Oxford, and English translation by Kamal Hafuth Zand and John A. and Ivy E. Videan, as *The Eastern Key*. London: George Allen and Unwin, 1965.
- al-Baghdādī, *Khizānah* = ‘Abd al-Qādir al-Baghdādī, *Khizānat al-adab wa-lubāb lisān al-‘Arab*, ed. ‘Abd al-Salām Muḥammad Hārūn. 13 vols. Cairo: Dār al-Kātib al-‘Arabī / al-Hay‘ah al-Miṣriyyah al-‘Āmmah li-l-Kitāb, 1967–1986.
- Bahā’ al-Dīn Zuhayr, *Dīwān* = Behā-ed-Dīn Zoheir of Egypt, *The Poetic Works, 1: Arabic tekst, 11: Metrical English translation, notes and introduction*, by Edward Henry Palmer. Cambridge, 1876–1877, repr. Amsterdam: Oriental Press, 1971.
- Bahmanyār, *K. al-Taḥṣīl* = Bahmanyār ibn al-Marzubān, *Kitāb al-Taḥṣīl*, ed. Shahīd Murtaḍā Muṭahharī. Tehran: Dānishkade-i Ilāhiyyāt u-Ma‘ārif-i Islāmiyya, 1375/1996.
- al-Bākharzī, *Dumyah* = Abū l-Ḥasan ‘Alī ibn al-Ḥasan ibn ‘Alī al-Bākharzī, *Dumyat al-qaṣr wa-‘uṣrat ahl al-‘aṣr*, ed. ‘Abd al-Fattāḥ al-Ḥulw. 2 vols. Cairo: Dār al-Fikr al-‘Arabī, 1968, 1971.
- Ball, ‘Saint Sabas’ = Jennifer Ball, ‘Saint Sabas and the Monks of the Holy Land’, in Barbara Drake Boehm and Melanie Holcomb (eds.), *Jerusalem, 1000–1400: Every People under Heaven*. New York: The Metropolitan Museum of Art / New Haven: Yale University Press, 2016, 76–78.

- al-Balādhurī, *Ansāb* = Aḥmad ibn Yaḥyā al-Balādhurī, *Ansāb al-ashrāf*, ed. Maḥmūd al-Firdaws al-ʿAz̄m, 25 vols. Damascus: Dār al-Yaqāẓah, 1996–2004.
- al-Balādhurī, *Ansāb* (ed. Zakkār & Ziriklī) = Aḥmad ibn Yaḥyā al-Balādhurī, *Jumal min ansāb al-ashrāf*, ed. Suhayl Zakkār and Riyāḍ Ziriklī, 13 vols. Beirut: Dār al-Fikr, 1996.
- al-Balādhurī, *Ansāb* (ed. al-Dūrī et al.) = Aḥmad ibn Yaḥyā al-Balādhurī, *Ansāb al-ashrāf*, ed. ʿAbd al-ʿAzīz al-Dūrī et al. Wiesbaden: Franz Steiner, 1978–, 7 vols (?). (vols. 1–2: Beirut – Berlin: Klaus Schwarz)
- al-Balawī, *Sīrat Aḥmad ibn Ṭūlūn* = Abū Muḥammad ʿAbd Allāh ibn Muḥammad al-Madīnī al-Balawī, *Sīrat Aḥmad ibn Ṭūlūn*, ed. Muḥammad Kurd ʿAlī. Cairo: Maktabat al-Thaqāfah al-Dīniyyah, n. d. [reprinted several times, including Damascus: al-Maktabah al-ʿArabiyyah fī Dimashq, 1939].
- Balty-Guesdon, 'Les *Ṭabaqāt al-Aṭibbā*' = Marie Geneviève Balty-Guesdon, 'Les *Ṭabaqāt al-Aṭibbā*' wa-l-*Ḥukamā*' d' Ibn Ḡulḡul: une condamnation du régime 'āmiride'. In: Denis Aigle et al. (Eds.), *Cahiers d'Onomastique Arabe 1988–1992*. Paris: Ed. du CNRS, 1993, 49–59.
- Bancel, 'Le traité sur la théorie du levier' = Faīza Bancel, 'Le traité sur la théorie du levier d' al-Muẓaffar al-Isfīzārī: une réécriture du *Kitāb fī al-qarashūn* de Thābit ibn Qurra?' In *De Zénon d'Élée à Poincaré: recueil d'études en hommages à Roshdi Rashed*. Éd. Régis Morelin et Ahmad Hasnawi. Louvain – Paris: Peeters, 2004, 321–353.
- Bang, *Islamic Sufi Networks* = Anne K. Bang, *Islamic Sufi Networks in the Western Indian Ocean (c. 1880–1940): Ripples of Reform* (Islam in Africa, 16). Leiden / Boston: Brill, 2014.
- Bar Bahlūl see Duval, Rubens.
- Barhebraeus, *Chronicon Ecclesiasticum* = Bar Hebraeus, *Chronicon Ecclesiasticum*, ed. J.B. Abbeloos and Th.J. Lamy. Leuven – Paris: Peeters, 1877.
- Barhebraeus, *Chronicum Syriacum* = Barhebraeus, *Gregorii Barhebraei Chronicon Syriacum, emendatum adnotationibusque locupletatum*, ed. Paul Bedjan. Paris: Maisonneuve 1890.
- Barhebraeus, *Chronography* = *The chronography of Gregory Abū'l Faraj, the son of Aaron, the Hebrew physician, commonly known as Bar Hebraeus*, ed. Ernest Alfred Thompson Wallis Budge, 2 vols. Oxford / London: Oxford University Press, 1932.
- Barhebraeus, *Mukhtaṣar* (Beirut edn.) = Ibn al-ʿIbrī (Bar Hebraeus), *Mukhtaṣar tāriḫ al-duwal*, ed. Anṭūn Ṣālḥānī. Beirut: al-Maṭbaʿah al-Kāthūlikiyyah li-l-Ābā' al-Yasū'īyyin, 1890; 2nd ed. al-Ḥāzimiyyah: Dār al-Rā'id al-Lubnānī, 1994.
- Barnes, 'Galen' = Jonathan Barnes, 'Galen, Christians, logic', in T.P. Wiseman (ed.), *Classics in Progress. Essays on Ancient Greece and Rome*. Oxford: Oxford University Press for the British Academy, 2002, 399–418.
- Barnes, *Terms and Sentences* = Jonathan Barnes, *Terms and sentences: Theophrastus on Hypothetical Syllogisms*. London: Oxford University Press, 1984.

- Barnes & Jouanna, *Galien* = Jonathan Barnes and Jacques Jouanna, *Galien et la philosophie* (Entretiens Hardt, XLIX). Vandoeuvres / Geneva: Fondation Hardt, 2003.
- Baumstark, *Aristoteles bei den Syrern* = Anton Baumstark, *Aristoteles bei den Syrern* vol. 1: *Syrisch-arabische Biographien des Aristoteles, Syrische Commentare zur Εἰσαγωγή des Porphyrios*. Leipzig: B.G. Teubner, 1900.
- Baumstark, *Geschichte* = Anton Baumstark, *Geschichte der syrischen Literatur, mit Ausschluss der christlich-palästinensischen Texte*. Bonn: Marcus und Weber, 1922.
- Bautz, *Biographisch-bibliographisches Kirchenlexikon* = Friedrich W. Bautz and Traugott Bautz (eds.), *Biographisch-bibliographisches Kirchenlexikon*. Nordhausen: Bautz 1970–.
- al-Bayḍāwī, *Nizām al-tawārīkh* = ‘Abd Allāh ibn ‘Umar al-Bayḍāwī, *Nizām al-tawārīkh*, ed. Hāshim Muḥaddith. Tehran: Bunyād-i Mawqūfāt-i Duktur Maḥmūd Afshār, 1382/2003.
- al-Bayhaqī see Shafī‘.
- al-Bayhaqī, *al-Jāmi‘ li-shu‘ab al-īmān* = Aḥmad ibn al-Ḥusayn al-Bayhaqī, *al-Jāmi‘ li-shu‘ab al-īmān*. Riyad/Cairo: Maktabat al-Rushd, Nāshirūn, 2003. 14 vols.
- al-Bayhaqī, *Sunan* = Abū Bakr Aḥmad ibn al-Ḥusayn ibn ‘Alī al-Bayhaqī, *al-Sunan al-kubrā*. Ed. Muḥammad ‘Abd al-Qādir ‘Aṭā. 11 vols. Beirut: Dār al-Kutub al-‘Ilmiyyah, 1994.
- al-Bayhaqī, *Tatimmat* see Shafī‘, *Tatimmat Ṣiwān*.
- Beck, *Dioscorides* = L.Y. Beck, *Pedanius Dioscorides of Anazarbus, De materia medica*. 2nd ed. Hildesheim: Olms-Weidmann.
- Beeston, *Arabic Nomenclature* = A.F.L. Beeston, *Arabic Nomenclature: A summary guide for beginners*. Oxford: Oxford University Press, 1971.
- Behrens-Abouseif, *The Book in Mamluk Egypt and Syria* = Doris Behrens-Abouseif, *The Book in Mamluk Egypt and Syria (1250–1517): Scribes, Libraries and Market*. Leiden and Boston: Brill, 2018.
- Bekker, *Aristotelis opera* = Immanuel Bekker, *Aristotelis opera*. Vols. 1, 2, 4, 5. Berlin: Apud Georgium Reimerum, 1831–1870.
- Bellosta, ‘Ibrāhīm ibn Sinān’ = Hélène Bellosta, ‘Ibrāhīm ibn Sinān: On analysis and synthesis’, *Arabic Sciences and Philosophy*, 1 (1991), 211–232.
- Ben Ahmed, *Compendium on Logic* = Fouad Ben Ahmed, *Ibn Ṭumlūs (Alhagiag Bin Thalmus, d. 620/1223) Compendium on Logic (Al-Mukhtaṣar fī al-mantiq)*, edited with introductions, notes, and indexes. (Islamic Philosophy, Theology and Science, 110). Leiden: Brill, 2019.
- Benevich, *Essentialität und Notwendigkeit* = Fedor Benevich, *Essentialität und Notwendigkeit: Avicenna und die aristotelische Tradition*. Leiden: Brill, 2018.
- Berggren, ‘Numbers at work’ – Len Berggren, ‘Numbers at work in medieval Islam’, *Journal for the History of Arabic Science*, 11 (1995–1997), 45–51.
- Bergsträsser, Gotthelf see Ḥunayn ibn Ishāq, *Risālah* and Ḥunayn ibn Ishāq, *Neue Materialien*.

- Bernheimer, *The 'Alids* = Teresa Bernheimer, *The 'Alids: the first family of Islam, 750–1200*. Edinburgh: Edinburgh University Press, 2013.
- Berman, 'Lost Arabic Original of Ibn Rushd's Middle Commentary' = V. Berman, 'Excerpts of the Lost Arabic Original of Ibn Rushd's Middle Commentary on the Nicomachean Ethics', *Oriens*, 20 (1967), 31–59.
- Berti, *L'au-delà de l'âme* = Berti, V., *L'au-delà de l'âme et l'au-deçà du corps: approches d'anthropologie chrétiennes de la mort dans l'église syro-orientale*. Fribourg: Academic Press Fribourg, 2015.
- Bertier, 'Opuscules' = J. Bertier, 'Aristote de Stagire – *Opuscules*', in Goulet, *Dictionnaire*, Suppl., 487–498.
- Bertolacci, 'From al-Kindī to al-Fārābī' = Amos Bertolacci, 'From al-Kindī to al-Fārābī: Avicenna's Progressive Knowledge of Aristotle's *Metaphysics* according to his Autobiography', *Arabic Sciences and Philosophy* 11 (2001) 257–291.
- Biblioteca de al-Andalus* = Jorge Lirola Delgado and José Miguel Puerta Vilchez (eds), *Biblioteca de al-Andalus*. 9 vols. Almería: Enciclopedia De La Cultura Andalusí, 2004.
- Bibliotheca Orientalis* = G.S. Assemani, *Bibliotheca Orientalis Clementina-Vaticana*. 3 parts in 4, Rome: Sacrae Congregationis de Propaganda Fide, 1719–1728.
- Biesterfeldt, *Galens Traktat* = Hans Hinrich Biesterfeldt, *Galens Traktat "Dass die Kräfte der Seele den Mischungen des Körpers folgen" in arabischer Übersetzung*. Wiesbaden: Franz Steiner, 1973.
- Biesterfeldt et al., 'The Beginnings of Islamic Philosophy in the Tradition of al-Kindī' = Hans Hinrich Biesterfeldt, Elvira Wakelnig, Gerhard Endress, and Cleophea Ferrari, 'The Beginnings of Islamic Philosophy in the Tradition of al-Kindī' in (ch. 5) Ulrich Rudolph, Rtraud E. Hansberger, and Peter Adamson (eds.), *Philosophy in the Islamic World*. Leiden: Brill, 2017.
- Biesterfeldt & Gutas, 'Malady' = Hans Hinrich Biesterfeldt and Dimitri Gutas, 'The Malady of Love', *Journal of the American Oriental Society*, 104/1 (1984), 21–55.
- Bin Murād, *Buḥūth fī ta'riḫ al-ṭibb* = Ibrāhīm Bin Murād, *Buḥūth fī ta'riḫ al-ṭibb wa-l-ṣaydah 'inda al-'Arab*. Beirut: Dār al-Gharb al-Islāmī, 1991.
- Biographical Encyclopedia of Astronomers* = *The Biographical Encyclopedia of Astronomers*, ed. Thomas Hockey et al. New York: Springer, 2007, available on-line at: <http://islamsci.mcgill.ca/RASI/BEA/>
- Biraben, 'Diseases in Europe' = Jean-Noël Biraben, 'Diseases in Europe: Equilibrium and Breakdown of the Pathocenosis', in *Western Medical Thought from Antiquity to the Middle Ages*, ed. Mirko D. Grmek and Bernardino Fantini. Translated by Antony Shugaar. Cambridge, Mass.: Harvard University Press, 1998, 319–353.
- al-Bīrūnī, *Alberuni's India* = al-Bīrūnī, [*Kitāb Ta'riḫ al-Hind*] *Alberuni's India: An Account of the Religion, Philosophy, Literature, Geography, Chronology, Astronomy, Customs, Laws and Astrology of India about A.D. 1030*, ed. Eduard Sachau. 2 vols. London: Trübner, 1888; repr. Delhi: S. Chand, 1964.

- al-Bīrūnī, *al-As'īlah wa-l-ajwibah* = al-Bīrūnī, *Al-As'īlah wa-l-ajwibah* (*Questions and Answers*), including the further answers of al-Bīrūnī and al-Ma'sūmī's defence of Ibn Sīnā, ed. with English and Persian introductions by Seyyed Hossein Nasr and Mehdi Mohaghegh. Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1995.
- al-Bīrūnī, *al-Āthār al-bāqiyah* = al-Bīrūnī, *Chronologie orientalischer Völker von Albêrûnî*, ed. C. Eduard Sachau. Leipzig: F.A. Brockhaus, 1878; repr. Wiesbaden: Harrassowitz, 1923.
- al-Bīrūnī, *The Chronology of Ancient Nations* = al-Bīrūnī, *The Chronology of Ancient Nations: An English Version of the Arabic Text of the 'Athâr-ul-bâkiya' of Albîrûnî, or 'Vestiges of the Past'. Collected and Reduced to Writing by the Author in A.H. 390-391, A.D. 1000*, ed. and tr. Eduard Sachau. London: W.H. Allen, 1879; repr. Frankfurt am Main: Minerva, 1969.
- al-Bīrūnī, *Fi tahqīq mā baqīya li-l-Hind* = al-Bīrūnī, *Fi tahqīq mā baqīya li-l-Hind*. Hyderabad: Dā'irat al-Ma'ārif al-'Uthmāniyyah, 1958.
- al-Bīrūnī, *Ifrād al-maqāl fi amr al-zilāl* (Kennedy) = *The Exhaustive Treatise on shadows by Abū Rayḥān Muḥammad b. Aḥmad al-Bīrūnī*, translated with commentary by Edward Stewart Kennedy. 2 vols. Aleppo: Institute for the History of Arabic Science, 1976.
- al-Bīrūnī, *Kitāb al-jamāhir* (Hyderabad) = al-Bīrūnī, *Kitāb al-jamāhir fi ma'rifat al-jawāhir*, ed. F. Krenkow. Hyderabad: Dā'irat al-Ma'ārif al-'Uthmāniyyah, 1936.
- al-Bīrūnī, *Kitāb al-jamāhir* (Cairo) = al-Bīrūnī, *Kitāb al-jamāhir fi ma'rifat al-jawāhir*. Cairo: Maktabat al-Mutanabbī, n.d.
- al-Bīrūnī, *Kitāb al-jamāhir* (trns. Said) = al-Bīrūnī, *The book most comprehensive in knowledge on precious stones: al-Beruni's book on mineralogy*, translated by Hakim Mohammad Said. Islamabad: Pakistan Hijra Council, 1989.
- al-Bīrūnī, *Maqālīd 'ilm al-hay'ah* = al-Bīrūnī, *K. Maqālīd 'ilm al-hay'ah*, ed. and tr. Marie-Thérèse Debarnot. Damascus: Institut français de Damas, 1985.
- al-Bīrūnī, *al-Qānūn al-Mas'ūdī* (Hyderabad) = al-Bīrūnī, *Kitāb al-Qānūn al-Mas'ūdī*. 3 vols. Hyderabad: Dā'irat al-Ma'ārif al-'Uthmāniyyah, 1954-1956.
- al-Bīrūnī, *al-Qānūn al-Mas'ūdī* (al-Jundī) = al-Bīrūnī, *Kitāb al-Qānūn al-Mas'ūdī*, ed. 'Abd al-Karīm Sāmī al-Jundī. Beirut: Dār al-Kutub al-'Ilmiyyah, 2002.
- al-Bīrūnī, *al-Qānūn al-Mas'ūdī* (tr. Bulgakov & Rozhanskaya) = al-Bīrūnī, *al-Qānūn al-Mas'ūdī*, Russian trans. by P.G. Bulgakov and M.M. Rozhanskaya, in *Абу Рейхан Бируни избранные произведения* [selected works of Abu Rayhan Biruni], Vol. 5 *Canon Masudicus*, parts 1-2. Tashkent: Fan, 1973, 1976.
- al-Bīrūnī, *Risālah* = Paul Kraus, *Risālah li-l-Bīrūnī fi fihrist kutub Muḥammad ibn Zakariyyā l-Rāzī* (*Épître de Bērūnī contenant le repertoire des ouvrages de Muḥammad b. Zakariyyā ar-Rāzī*). Paris: Imprimerie Orientaliste au Calame, 1936.
- al-Bīrūnī, *al-Ṣaydalāh* = *K. al-ṣaydalāh fi l-ṭibb*. *Al-Biruni's Book on Pharmacy and Mater-*



- ica Medica*. ed. and tr. Hakim Muḥammad Said. Karachi: Hamdard National Foundation, 1973.
- al-Bīrūnī, *K. al-taǧīm li-awā'il šinā'at al-tanjīm* (Ramsey Wright) = al-Bīrūnī, *The Book of Instruction in the Elements of the Art of Astrology*, translated with reproduction of BM MS. Or. 8349, by R. Ramsey Wright. London: Luzac & Co., 1934.
- Bischoff, *Ergebnis des Nachdenkens* = Hans Dieter Bischoff, *Das Ergebnis des Nachdenkens über die Behandlung der Augenkrankheiten von Faṭḥ ad-Dīn al-Qaisī* (Europäische Hochschulschriften, Asiatische und Afrikanische Studien, 27). Frankfurt am Main / Bern: Peter Lang, 1988.
- Bitschai & Brodny, *Urology in Egypt* = J. Bitschai and M. Leopold Brodny, *A History of Urology in Egypt*. New York: Riverside Press, 1956.
- Block Friedman, *Monstrous* = John Block Friedman, *The Monstrous Races in Medieval Art and Thought*. Syracuse, NY: Syracuse University Press, 2000.
- Blodi & Wafai, *Arabian ophthalmologists* = Frederick C. Blodi & M. Zafer Wafai, *The Arabian Ophthalmologists*. Riyadh, 1993.
- de Blois, *Burzōy's Voyage* = François de Blois, *Burzōy's Voyage to India and the origin of the book of Kalīlah wa Dimnah*. London: Royal Asiatic Society, 1990.
- Bloom, *Paper before Print* = Jonathan M. Bloom, *Paper before Print: The History and Impact of Paper in the Islamic World*. New Haven, Conn.: Yale University Press, 2001.
- Boilot, 'L'Œuvre d'al-Beruni' = D.J. Boilot, 'L'Œuvre d'al-Beruni. Essai bibliographique', *Mideo*, 2 (1955), 161–256.
- Bonebakker, 'Adab and the Concept of belles-lettres' = S.A. Bonebakker, 'Adab and the Concept of belles-lettres', in Julia Ashtiany et al. (eds), *Abbasid Belles-Lettres* (The Cambridge History of Arabic Literature). Cambridge: Cambridge University Press, 1990, 16–30.
- Bora, 'A Mamluk Historian's Holograph' = Fozia Bora, 'A Mamluk Historian's Holograph. Messages from a *Musawwada* of *Ta'rikh*', *Journal of Islamic Manuscripts*, 3/2 (2012), 119–153.
- Bos, 'Maimonides' Medical Works' = Gerrit Bos, 'Maimonides' Medical Works and their Contribution to his Medical Biography', *Maimonidean Studies*, 5 (2008), 243–266.
- Bos, 'Reception of Galen in Maimonides' = Gerrit Bos, 'The Reception of Galen in Maimonides' *Medical Aphorisms*' in *The Unknown Galen*, ed. Vivian Nutton (Bulletin of the Institute of Classical Studies, Suppl. 77). London: University of London, 2002, 139–152.
- Bos & Käs, 'Arabic Pharmacognostic Literature' = Gerrit Bos and Fabian Käs, 'Arabic Pharmacognostic Literature and its Jewish Antecedents', *Aleph*, 16/1 (2016), 145–229.
- Bosch, Carswell & Petherbridge, *Islamic Bookmaking* = Gulnar Bosch, John Carswell, & Guy Petherbridge, *Islamic Bindings & Bookmaking. A Catalogue of an Exhibition, The Oriental Institute, The University of Chicago, May 18 – August 18, 1981*. Chicago: The Oriental Institute Museum, 1981.

- Bosworth, *Dynasties* = Clifford E. Bosworth, *The New Islamic Dynasties: A Chronological and Genealogical Manual*. Edinburgh: Edinburgh University Press, 2004.
- Boudon, *Galien, Exhortation* = V. Boudon, *Galien, tome II. Exhortation à l'Étude de la médecine, Art médical*. Paris: Les Belles Lettres, 2002.
- Boudon-Millot, *Galien* = V. Boudon-Millot, *Galien, tome I. Introduction générale, Sur l'ordre de ses propres livres, Sur ses propres livres, etc.* Paris: Les Belles Lettres, 2007.
- Boudon-Millot, *Galien de Pergame* = V. Boudon-Millot, *Galien de Pergame. Un médecin grec à Rome*. Paris: Les Belles Lettres, 2012.
- Boudon-Millot, Jouanna, Pietrobelli, *Ne pas se chagriner* = V. Boudon-Millot, J. Jouanna, A. Pietrobelli, *Galien, tome IV. Ne pas se chagriner*. Paris: Les Belles Lettres, 2010.
- Bouras-Vallianatos & Xenophontos, *Greek Medical Literature* = Petros Bouras-Vallianatos and Sophia Xenophontos (eds.), *Greek Medical Literature and its Readers: From Hippocrates to Islam and Byzantium*. Abingdon / New York: Routledge, 2018.
- Bouras-Vallianatos, 'Galen's Reception' = Petros Bouras-Vallianatos, 'Galen's Reception in Byzantium: Symeon Seth and his Refutation of Galenic Theories on Human Physiology', *Greek, Roman, and Byzantine Studies*, 55 (2015), 431–469.
- Bowersock, *Hellenism* = Glen W. Bowersock, *Hellenism in Late Antiquity*. Cambridge: Cambridge University Press, 1990.
- Brabant, 'La ur̥yūza' = Rosa Kuhne Brabant, 'La ur̥yūza fi l-tibb de Sa'īd Ibn 'Abd Rabbihi', *al-Qanṭara*, 1 (1980), 279–338.
- Brafman, 'The Arabic "De Mundo"' = David Brafman, 'The Arabic *De mundo*: An Edition with Translation and Commentary', Ph.D thesis, Duke University, 1985.
- Brain, *Bloodletting* = P. Brain, *Galen on Bloodletting. A Study of the Origins, Development and Validity of his Opinions, with a Translation of the Three Works*. Cambridge: Cambridge University Press, 1986.
- Bravo-Villasante, *Utilidades de la animales* = Carmen Ruiz Bravo-Villasante (tr.), *Libro de la utilidades de los animales*. Madrid: Fundación Universitaria Española, 1980.
- Brentjes, 'Ayyubid princes' = Sonja Brentjes, 'Ayyubid princes and their scholarly clients from the ancient sciences', in Albrecht Fuess and Jan-Peter Hartung (eds.), *Court Cultures in the Muslim World: seventh to nineteenth centuries*. London / New York: Routledge, 2011, 326–356.
- Brentjes, 'Karābīsī' = Sonja Brentjes, 'Aḥmad al-Karābīsī's Commentary on Euclid's "Elements"', in Menso Folkerts and Richard Lorch (eds.), *Sic itur ad astra: Studien zur Geschichte der Mathematik und Naturwissenschaften. Festschrift für den Arabisten Paul Kunitzsch zum 70. Geburtstag*. Wiesbaden: Harrassowitz, 2000, 31–75.
- Brentjes, 'Narratives' = Sonja Brentjes, 'Narratives of Knowledge in Islamic Societies: What do They tell Us about Scholars and their Contexts?', *Almagest*, 4 (2013). 75–95.
- Brentjes, 'Notes on Thābit ibn Qurrah and his rule for amicable numbers' = Sonja Brentjes, 'Notes on Thābit ibn Qurrah and his rule for amicable numbers', *Historia Mathematica*, 16 (1989), 373–378.

- Brentjes, 'Prison' = Sonja Brentjes, 'The Prison of Categories – Decline and its Company', in Felicita Opwis and David Reisman (eds.), *Islamic Philosophy, Science, Religion and Culture: Studies in Honor of Dimitri Gutas*. Leiden: Brill, 2012, 131–156.
- Brentjes, 'Teaching the Sciences in Ninth-century Baghdad' = Sonja Brentjes, 'Teaching the sciences in ninth-century Baghdad as a question in the history of the book: the case of Abū Yūsuf Ya'qūb b. Ishāq al-Kindī (d. after 256/870)', *Intellectual History of the Islamicate World*, 5 (1–2), 2017, 1–27.
- Brett, *The Rise of the Fatimids* = Michael Brett, *The Rise of the Fatimids. The World of the Mediterranean & the Middle East in the Fourth Century of the Hijra, Tenth Century CE*. Leiden: Brill, 2001.
- Breydy, *Études sur Sa'īd ibn Baṭrīq see Sa'īd ibn al-Biṭrīq, Etudes* (Breydy).
- Brill's New Pauly*, ed. Hubert Cancik & Helmuth Schneider (Antiquity) & Manfred Landfester (Classical Tradition), Eng. tr. ed. by Christine F. Salazar and Francis G. Gentry (Engl. edition of *Der Neue Pauly*, Stuttgart: J.B. Metzler, 1996–), Leiden: Brill, online at <https://referenceworks.brillonline.com/browse/brill-s-new-pauly>
- Broadhurst, *Ayyūbid Sultans* = Ronald J.C. Broadhurst, *A History of the Ayyūbid Sultans of Egypt*. Translated from the Arabic of al-Maqrīzī. Boston: Twayne, 1980.
- Brock, 'Syriac into Greek at Mar Saba' = Sebastian Brock, 'Syriac into Greek at Mar Saba', in J. Patrick (ed.), *The Sabaite Heritage in the Orthodox Church*. Louvain: Peeters, 2001, 201–208.
- Browne, *A Literary History of Persia* = E.G. Browne, *A Literary History of Persia*, 4 vols. Cambridge: University Press, 1951–1953.
- Brugman & Drossaart Lulofs, *Aristotle. Generation of Animals* = Jan Brugman and Hendrik Joan Drossaart Lulofs (eds.), *Aristotle. Generation of Animals: the Arabic Translation Commonly Ascribed to Yaḥyā ibn al-Biṭrīq*. Leiden: Brill, 1971.
- Brunschwig, 'Métiers' = R. Brunschwig, 'Métiers vils dans l'islam', *Studia Islamica*, 16 (1967), 41–60.
- al-Buḥturī, *Dīwān* = al-Buḥturī, *Dīwān*, ed. Ḥasan Kāmil al-Ṣayrafī, 5 vols. Cairo: Dār al-Ma'ārif, 1972–1978.
- Bukhārī, *Ṣaḥīḥ* = Muḥammad ibn Ismā'īl al-Bukhārī, *al-Jāmi' al-musnad al-ṣaḥīḥ*, 9 vols. Ed. Muḥammad Zuhayr ibn Nāsir. Beirut: Dār Ṭawq al-Najāh, 1422/2001–2002.
- Bukhārī, *al-Tārīkh al-kabīr* = Muḥammad ibn Ismā'īl al-Bukhārī, *Kitāb al-Tārīkh al-Kabīr*. Hyderabad: Maṭba'at Jam'iyyat Dā'irat al-Ma'ārif Al-'Uthmāniyyah, 1941.
- Bulliet, *Patricians* = Richard W. Bulliet, *The Patricians of Nishapur: A Study in Medieval Islamic Social History*. Cambridge, Mass.: Harvard University Press, 1972.
- Bürgel, *Allmacht und Mächtigkeit* = Johann C. Bürgel, *Allmacht und Mächtigkeit. Religion und Welt im Islam*. Munich: Beck, 1991.
- Bürgel, *Ärztliches Leben* = Johann C. Bürgel, *Ärztliches Leben und Denken im arabischen Mittelalter*, ed. F. Käs. Leiden: Brill, 2016.
- Bürgel, *Averroes, 'Contra Galenum'* = Johann C. Bürgel, *Averroes, 'Contra Galenum'*:

- das Kapitel von der Atmung im Colliget des Averroes als ein Zeugnis mittelalterlich-islamischer Kritik an Galen.* Nachrichten von der Akademie der Wissenschaften in Göttingen, Philol.-hist. Kl., Jg. 1967, Nr. 9. Göttingen, 1968.
- Burgess, *Studies* = R. Burgess, *Studies in Eusebian and Post-Eusebian Chronography*. Stuttgart: Franz Steiner, 1999.
- Burnett, 'Arabic, Greek and Latin Works' = Charles Burnett, 'Arabic, Greek and Latin Works on Astrological Magic Attributed to Aristotle', in Krayer et al. (eds.), *Pseudo-Aristotle in the Middle Ages*, 84–96.
- Burnett, 'Hermann of Carinthia and the *Kitāb al-Iṣṭamāṭis*. Further Evidence for the Transmission of Hermetic Magic', in *Magic and Divination in the Middle Ages. Texts and Techniques in the Islamic and Christian Worlds*. London: Routledge, 1996, repr. of *Journal of the Warburg and Courtauld Institutes*, 44 (1981), 167–169.
- Burnett, 'Albumasar in Sadan in the Twelfth Century' = Charles Burnett, "Albumasar in Sadan" in the Twelfth Century', in G. Marchetti, O. Rignani, V. Sorge (eds.), *Ratio et superstitio: Essays in Honor of Graziella Federici Vescovini*. Turnhout: Brepols Publishers, 2003, 59–67.
- Burnett, *Ibn Baklarish's Book of Simples* = Charles Burnett (ed.), *Ibn Baklarish's Book of Simples: Medical Remedies between three Faiths in Twelfth-Century Spain*. Oxford: Oxford University Press, 2008.
- Burnett & Jacquart, *Constantine the African and 'Alī ibn 'Abbās al-Mağūsī* = Charles Burnett and Danielle Jacquart (eds.), *Constantine the African and 'Alī ibn 'Abbās al-Mağūsī: The Pantegni and related texts*. Leiden: Brill, 1994.
- Burton, *Personal Narrative of a Pilgrimage* = Richard Burton, *A Personal Narrative of a Pilgrimage to El Medīna and Meccah*. 2nd ed. London: Longman, Brown, Green and Longmans, 1857.
- Bustānī, *Dā'irat al-ma'ārif* = *Dā'irat al-ma'ārif: qāmūs 'amm li-kull fann wa-maṭlab*, ed. Fu'ād Afrām Bustānī. Beirut: s.n., 1956–.
- Cacouros, *De virtutibus et vitiis* = M. Cacouros, 'Aristote de Stagire – Le traité Pseudo-Aristotélicien *De virtutibus et vitiis*', in Goulet, *Dictionnaire*, Suppl. 506–546 (511–513 for the Arabic tradition).
- Cadden, *Sex Difference* = Joan Cadden, *Meanings of Sex Difference in the Middle Ages: Medicine, Science, and Culture*. Cambridge: Cambridge University Press, 1993.
- Cahen, *formation of Turkey* = Claude Cahen, *The Formation of Turkey. The Seljukid Sultanate of Rum: Eleventh to Fourteenth Century*. Harlow, Essex: Routledge, 2001.
- Canby et al., *Court and Cosmos* = Sheila Canby, C.S. Peacock, Deniz Beyazit & Martina Rugiadi, *Court and Cosmos: The Great Age of the Seljuqs*. New Haven / London: Yale University Press, 2016.
- Carra de Vaux see al-Mas'ūdī, *L'avertissement*.
- Carpentieri, 'On the Meaning of *Birsām* and *Sirsām*' = Nicola Carpentieri, 'On the Meaning of *Birsām* and *Sirsām*: A Survey of the Arabic Commentaries on the Hip-

- pocratic *Aphorisms*, *Mélanges de l'Institut dominicain d'études orientales*, 21 (2017), 81–92.
- Carpentieri & Mimura, 'Phrenitis' = Nicola Carpentieri and Taro Mimura, 'Arabic Commentaries on the Hippocratic *Aphorisms*, vi. 11: A Medieval Medical Debate on Phrenitis', *Oriens*, 45 (2017), 176–202.
- Carra de Vaux, 'La *Ḳaḡida*' = B. Carra de Vaux, 'La *Ḳaḡida* d'Avicenne sur l'âme', *Journal Asiatique*, n. s., 14 (1899), 157–173.
- Carey, 'The Gold and Silver Lining' = Moya Carey, 'The Gold and Silver Lining: Shams al-Dīn Muḡammad b. Mu'ayyad al-'Urḡi's inlaid celestial globe (c. AD 1288) from the Ilkhamid observatory at Marāgha', *Iran*, 47, (2009), 97–108.
- Casiri, *Bibliotheca Arabico-Hispana Escorialensis* = Miguel Casiri, *Bibliotheca Arabico-Hispana Escorialensis sive Librorum omnium mss. quos Arabicè ab auctoribus magnam partem Arabo-Hispanis compositos Bibliotheca Cœnobii Escorialensis complectitur, recensio et explanatio*. 2 vols. Madrid: Antonius Perez de Soto imprimebat, 1760–1770.
- Caskel, *Ġamharat an-nasab* see Ibn al-Kalbī, *Ġamharat an-nasab*.
- Castells & Samsó, 'Seven Chapters' = M. Castells and J. Samsó, 'Seven Chapters of Ibn al-Ṣaffār's lost *zīj*', *Archives Internationales d'Histoire des Sciences*, 45 (1995), 229–262.
- Celentano, *Due scritti medici di al-Kindī* = Guisepppe Celentano, *Due scritti medici di al-Kindī*. Napoli: Istituto orientale di Napoli, 1979.
- Celentano, 'Le petit traité ... sur la prophylaxie et la thérapie de dents' = Guisepppe Celentano, 'Le petit traité de Ḥunayn ibn Ishāq sur la prophylaxie et la thérapie de dents', *Arabica*, 21/3 (1975), 245–251.
- Chadwick, *Church* = Henry Chadwick, *The Church in Ancient Society from Galilee to Gregory the Great*. Oxford: Oxford University Press, 2003.
- Chamberlain, *Knowledge and Social Practice* = Michael Chamberlain, *Knowledge and Social Practice in Medieval Damascus, 1190–1350*. Cambridge: Cambridge University Press, 1994.
- Chase, 'Der Gottheit lebendiges Kleid' = Michael Chase, 'Der Gottheit lebendiges Kleid Orpheus Arabicus, or myths of weaving in Greco-Arabic philosophy'. Unpublished paper available on-line at: [http://www.academia.edu/968206/Der\\_Gottheit\\_lebendiges\\_Kleid\\_Orpheus\\_Arabicus\\_or\\_myths\\_of\\_weaving\\_in\\_Greco-Arabic\\_philosophy](http://www.academia.edu/968206/Der_Gottheit_lebendiges_Kleid_Orpheus_Arabicus_or_myths_of_weaving_in_Greco-Arabic_philosophy)
- Cheikho, *Traité inédicts* = Louis Cheikho et al., *Traité inédicts d'anciens philosophes arabes, musulmans et chrétiens*. 2nd ed. Beirut: Imprimerie catholique, 1911.
- Chew Barry, *Syriac Medicine* = Samuel Chew Barry, *Syriac Medicine and Ḥunayn ibn Ishāq's Arabic Translation of the Hippocratic Aphorisms* (Journal of Semitic Studies Supplement 39). Oxford: Oxford University Press, 2018.
- Chipman, 'Jewish Presence in Arabic Writings on Medicine' = Leigh Chipman, 'Jewish

- Presence in Arabic Writings on Medicine and Pharmacology during the Medieval Period', *Religion Compass*, 7/9 (2013), 394–401.
- Chipman, *Pharmacists in Mamluk Cairo* = Leigh Chipman, *The World of Pharmacy and Pharmacists in Mamluk Cairo* (Sir Henry Wellcome Asian Series, 8). Leiden: Brill, 2010.
- Christys, *Christians* = Ann R. Christys, *Christians in al-Andalus (711–1000)*. London: Routledge, 2002.
- Chroust, *Aristotle* = Anton-Hermann Chroust, *Aristotle: New Light on his Life and On Some of his Lost Works*. vol. 1. Notre Dame: University of Notre Dame Press, 1973.
- Cilliers & Retief, 'Nervous System' = Louise Cilliers & François Retief, 'The nervous system in antiquity', *SAMJ Forum* 98, 10 (2008), 768–772.
- Cloarec, *Bīmāristāns* = F. Cloarec, *Bīmāristāns, lieux de folie et de sagesse. La folie et ses traitements dans les hôpitaux médiévaux au Moyen-Orient*. Paris: L'Harmattan, 1998.
- CMG = *Corpus Medicorum Graecorum* (Berlin); the majority of texts cited are available online at <http://cmg.bbaw.de/epubl/online/editionen.html>.
- Compton, *Andalusian Lyrical Poetry* = Linda Fish Compton, *Andalusian Lyrical Poetry and Old Spanish Love Songs: The Muwashshah and its Kharja*. New York: New York University Press, 1976.
- Conrad, 'Epidemic disease in formal and popular thought' = Lawrence I. Conrad, 'Epidemic disease in formal and popular thought in early Islamic Society' in *Epidemics and ideas: Essays on the historical perception of pestilence*, ed. Terence Ranger and Paul Slack. Cambridge: Cambridge University Press, 1992, 77–99.
- Conrad, 'Ibn Buṭlān in *Bilād al-Shām*' = Lawrence Conrad, 'Ibn Buṭlān in *Bilād al-Shām*: The Career of a Travelling Christian Physician', in David Thomas (ed.), *Syrian Christians under Islam. The First Thousand Years*. Leiden: Brill, 2001, 131–158.
- Conrad, 'Scholarship and social context' = Lawrence I. Conrad, 'Scholarship and social context: a medical case from the eleventh-century Near East' in Don Bates (ed.), *Knowledge and the scholarly medical traditions*. Cambridge: Cambridge University Press, 1995, 84–100.
- Conrad, 'Ṭā'ūn and Wabā' = Lawrence I. Conrad, 'Ṭā'ūn and Wabā': Conceptions of Plague and Pestilence in Early Islam', *Journal of the Economic and Social History of the Orient*, 25 (1982), 268–307.
- Contadini, 'The Ibn Bakhtīshū' Bestiary Tradition' = Anna Contadini, 'The Ibn Bakhtīshū' Bestiary Tradition: The Text and its Sources', *Medicina nei Secoli: Arte e Scienze*, 6 (1994), 349–364.
- Contadini, *World of Beasts* = Anna Contadini, *A World of Beasts: A Thirteenth-Century Illustrated Arabic Book on Animals (the Kitāb Na't al-Ḥayawān) in the Ibn Bakhtīshū' Tradition*. Leiden: Brill, 2012.
- Cook, 'A Survey of Muslim Material on Comets and Meteors' = David Cook, 'A Survey of Muslim Material on Comets and Meteors', *Journal for the History of Astronomy*, 30/2 (1999), 131–160.

- Cooper, 'Rational and Empirical Medicine' = Glen M. Cooper, 'Rational and Empirical Medicine in Ninth-Century Baghdad: Qusṭā ibn Lūqā's Questions on the Critical Days in Acute Illnesses', *Arabic Sciences and Philosophy* 24, (2014), 69–102.
- Cooperson, 'Purported Autobiography' = Michael Cooperson, 'The Purported Autobiography of Ḥunayn ibn Isḥāq', *Edebiyât*. 7/2 (special issue: 'Arabic Autobiography', ed. D.F. Reynolds) (1996), 235–249.
- Cooperson & Toorawa, *Arabic Literary Culture* = Michael Cooperson and Shawkat M. Toorawa (eds.), *The Dictionary of Literary Biography: Arabic Literary Culture, 500–925* (Dictionary of Literary Biography, 311). Detroit: Thomson Gale, 2005.
- Cooperson, *Al-Ma'mūn* = Michael Cooperson, *Al-Ma'mūn* (Makers of the Muslim World). Oxford: Oneworld, 2005.
- Cooperson, *Classical Arabic Biography* = Michael Cooperson, *Classical Arabic Biography: The Heirs of the Prophet in the Age of al-Ma'mun*. Cambridge: Cambridge University Press, 2000.
- The Coptic Encycl.* = *The Coptic Encyclopedia*, ed. Aziz S. Atiya. 8 vols. New York: MacMillan and Toronto: Collier Macmillan Canada, c. 1991; available on-line as the Claremont Coptic Encyclopedia at <http://cdl.libraries.claremont.edu/cdm/landingpage/collection/cce>
- Corriente, *A Dictionary of Andalusī Arabic* = F. Corriente, *A Dictionary of Andalusī Arabic*. Leiden: Brill, 1997.
- Cottrell, 'Abū Sulaymān' = Emily J. Cottrell, 'Abū Sulaymān al-Sijistānī al-Mantīqī' in *Encyclopedia of Medieval Philosophy: Philosophy between 500 and 1500*. Berlin: Springer, 2011, 17–20.
- Cottrell, 'Pythagoras' = Emily Cottrell, 'Pythagoras, the Wandering Ascetic: A Reconstruction of the Life of Pythagoras According to al-Mubashshir Ibn Fātik and Ibn Abī Uṣaybi'a', in Almut-Barbara Renger and Alessandro Stavro (eds.), *Forms and Transformations of Pythagorean Knowledge*. Wiesbaden: Harrassowitz, 2016, 489–512.
- Craik, *Hippocratic Corpus* = Elizabeth M. Craik, *The 'Hippocratic' Corpus. Content and Context*. London / New York: Routledge, 2015.
- Crone, "Abbāsīd Abnā" = Patricia Crone, 'The 'Abbāsīd Abnā' and Sāsānīd Cavalrymen', *Journal of the Royal Asiatic Society*, 8/1 (1998), 1–19.
- Crone, *Slaves on Horses* = Crone, Patricia, *Slaves on Horses: The Evolution of the Islamic Polity*. Cambridge: Cambridge University Press, 1980.
- Cruz Hernández, *Abū l-Walīd Ibn Rushd* = Miguel Cruz Hernández, *Abū l-Walīd Ibn Rushd (Averroes): vida, obra, pensamiento, influencia*. Córdoba: Monte de Piedad y Caja de Ahorros de Córdoba, 1986.
- Cureton, *Catalogus* = William Cureton, *Catalogus codicum manuscriptorum orientalium qui in Museo Britannico asservantur*. Pars secunda, codices Arabicos amplexens. 2 vols. Londini: Impensis curatorum Musei Britannici, 1846.

- Cureton, 'Extract' = William Cureton, 'Extract from the work entitled *'Uyūn al-anbā' fī ṭabaqāt al-aṭibbā'*, or, *Fountains of information respecting classes of physicians by ... Ibn Abī Uṣaybiāh*; with remarks by Horace Hayman Wilson', *Journal of the Royal Asiatic Society*, 6 (1841), 105–119. Repr. in Sezgin, *Studies* 111, 1–15.
- Curtis, *Garum* = Robert I. Curtis, *Garum and Salsamenta: Production and Commerce in Materia Medica*. Leiden: Brill, 1991.
- al-Ḍabbī, *Bughyat al-multamis* = Abū Ja'far Aḥmad ibn Yaḥyā al-Ḍabbī, *Bughyat al-multamis fī ta'rīkh rijāl ahl al-Andalus*. Cairo: Dār al-Kātib al-'Arabī, 1967.
- Daftary, *The Ismā'īlīs: Their History and Doctrines* = Farhad Daftary, *The Ismā'īlīs: Their History and Doctrines*. 2nd ed. Cambridge: Cambridge University Press, 2007.
- Dagher & Troupeau, *Réponses aux questions posées par Ibn Butlan dans le Banquet des médecins* = Joseph Dagher and Gérard Troupeau (eds.), *Réponses aux questions posées par Ibn Butlan dans le Banquet des médecins*. Paris: Geuthner, 2011.
- Daiber, 'Abū Bakr al-Rāzī' = Hans Daiber, 'Abū Bakr al-Rāzī' in Rudolph, Hansberger & Adamson, *Philosophy in the Islamic World*, pp. 381–420.
- Daiber, *Aetius Arabus* = Hans Daiber, *Aetius Arabus. Die Vorsokratiker in arabischer Überlieferung*. Wiesbaden: Franz Steiner, 1980.
- Daiber, *Bibliography* = Hans Daiber, *Bibliography of Islamic Philosophy*. 3 vols with a Supplement. Leiden: Brill, 1999–2006.
- Daiber, *Collection* = *Daiber Collection Database. The Arabic Manuscripts in the Daiber Collection, Institute of Oriental Culture, University of Tokyo*. Online at [http://ricasdb.ioc.u-tokyo.ac.jp/daiber/db\\_index\\_eng.html](http://ricasdb.ioc.u-tokyo.ac.jp/daiber/db_index_eng.html)
- Daiber, *Islamic Thought* = Hans Daiber, *Islamic Thought in the Dialogue of Cultures: A Historical and Bibliographical Survey* (Themes in Islamic Studies). Leiden / Boston: Brill, 2012.
- Daiber, *Ein Kompendium der aristotelischen Meteorologie* = Hans Daiber, *Ein Kompendium der aristotelischen Meteorologie in der Fassung des Ḥunain ibn Ishāq*. Amsterdam / Oxford: Noord-Hollandsche Uitgevers Maatschappij, 1975.
- Daiber, 'Meteorology' = Hans Daiber, 'The *Meteorology* of Theophrastus in Syriac and Arabic Translation', in W.W. Fortenbaugh and D. Gutas (eds.), *Theophrastus, His Psychological, Doxographical, and Scientific Writing*. New Brunswick / London: Transaction Publishers, 1992, 166–293.
- Daiber, 'Survey of Theophrastean material' = Hans Daiber, 'A survey of Theophrastean material indirectly transmitted in Arabic', in Fortenbaugh, Huby & Long, *Theophrastus*, 103–114.
- al-Dakhwār, *Sharḥ taqdimat al-ma'rifah* = al-Dakhwār, *Kitāb sharḥ taqdimat al-ma'rifah*, ed. Māhir 'Abd al-Qādir Muḥammad, 'Alī 'Abd al-Mu'tī Muḥammad, and Muḥammad 'Abduh Maḥjūb. Alexandria: Dār al-Ma'rifah al-Jāmi'iyyah, 2000.
- al-Dalajī, *al-Falākah* = Aḥmad ibn 'Alī al-Dalajī, *al-Falākah wa-l-mufallakūn*, Cairo: Maṭba'at al-Sha'b, AH 1322.



- al-Damīrī, *Ḥayāt al-ḥayawān* = Kamāl al-Dīn al-Damīrī, *Ḥayāt al-ḥayawān al-kubrā*, 2 vols. Cairo: al-Maktabah al-Tijāriyyah al-Kubrā, repr. Beirut: Dār al-Fikr, n.d.
- D'Ancona & Taylor, *'Liber de Causis'* = Cristina D'Ancona and Richard C. Taylor *'Liber de Causis'*, in Goulet, *Dictionnaire*, Suppl., 599–654.
- Dāneshpazūh, *Mantiq* = Muḥammad Taqī Dāneshpazūh (ed.), *al-Mantiq li-Ibn al-Muqaffā' wa-Hudūd al-mantiq li-Ibn Bīhrīz*. Tehran: Anjuman-i Shāhanshāhī-i Falsafa-i Īrān, 1978.
- Daremberg & Ruelle, *Rufus* = Charles Daremberg and Emile Ruelle, *Oeuvres de Rufus d'Éphèse*. Paris: L'Imprimerie Nationale, 1879.
- Das & Koetschet, 'Two Pharmacological Texts on Whey' = Aileen Dan and Pauline Koetschet, 'Two Pharmacological Texts on Whey by Abū Bakr Muḥammad ibn Zakariyyā' al-Rāzī (d. 925)', *Journal of the American Oriental Society* 137 (2017), 25–42.
- Davies 'Traits' = Davies, D. 'Character Traits', in *Galen: Psychological Writings* ed. P.N. Singer. Cambridge: Cambridge University Press, 2013, 107–201.
- Dāwūd al-Anṭākī, *Tadhkirah* = Dāwūd ibn 'Umar al-Anṭākī, *Tadhkirat Dāwūd al-Anṭākī al-musammā Tadhkirat ulī l-albāb wa-l-jāmi' li-l-'ajab al-'ujāb*, ed. Aḥmad Shams al-Dīn. Beirut: Dār al-Kutub al-'Ilmiyyah, 2000.
- Dāwūd al-Anṭākī, *Tazyīn* = Dāwūd al-Anṭākī, *Tazyīn al-aswāq bi-tafṣīl ashwāq al-'ush-shāq*, ed. Muḥammad Altūnjī. 2 vols. Beirut: 'Ālam al-Kutub, 1413/1993.
- De Callataj, 'Again on Maslama Ibn Qāsim al-Qurṭūbī' = De Callataj, 'Again on Maslama Ibn Qāsim al-Qurṭūbī, the Ikhwān al-Ṣafā' and Ibn Khaldūn: New Evidence from Two Manuscripts of *Rutbat al-ḥakīm*', in *al-Qanṭara*, 37/2 (2016), 329–372.
- De Cillis, *Free will and Predestination* = Maria de Cillis, *Free will and predestination in Islamic thought: theoretical compromises in the works of Avicenna, Ghazālī and Ibn Arabī*. Abingdon / New York: Routledge, 2014.
- de Koning, *Traité sur le calcul* = Pieter de Koning, *Traité sur le calcul dans les reins et dans la vessie par Abū Bekr Muḥammed ibn Zakariyyā al-Rāzī*. Leiden: E.J. Brill, 1896.
- de Koning, *Trois traités* = Pieter de Koning, *Trois traités d'anatomie arabes*. Leiden: E.J. Brill, 1903.
- De Lacy, *Galenī de placitis* = Philip De Lacy, *Galenī de placitis Hippocratis et Platonis. On the Doctrines of Hippocrates and Plato*, 3 vols. CMG V 4, 1,2. Berlin: Corpus Medicorum Graecorum, 1978–2005.
- de Prémare, 'Un Andalou en Égypte' = Alfred Luis de Prémare, 'Un Andalou en Égypte à la fin du XI<sup>e</sup> siècle: Abu l-Ṣalt Omayya de Denia et son Épître Égyptienne', in *Mélanges de l'Institut Dominicain d'Études Orientales du Caire*, 3 (1964–1966), 179–208.
- De Smet, *Empedocles* = Daniel de Smet, *Empedocles Arabus. Une lecture néoplatonicienne tardive*. Brussels: Koninklijke Akademie voor Wetenschappen, Letteren en Schone Kunsten van België, 1998.
- De Vos, 'The "Prince of Medicine"' = Paula De Vos, 'The "Prince of Medicine": Yūḥannā

- ibn Māsawayh and the Foundations of the Western Pharmaceutical Tradition', *Isis* 104 (2013), 667–712.
- De Young, 'Ishāq ibn Ḥunayn' = G. De Young, 'Ishāq ibn Ḥunayn, Ḥunayn ibn Ishāq, and the Third Arabic Translation of Euclid's Elements', in *Historia Mathematica* 19 (1992): 188–199.
- Delaporte, *Chonographie* = J.-L. Delaporte, *La Chronographie d'Élie Bar-Šinaya Métropolitain de Nisibe*, Bibliothèque de l'Ecole des Hautes Etudes, Sciences historiques et philologiques, 181<sup>e</sup> fasc. Paris: Librairie Honoré Champion, 1910.
- Denooz, *Transmission de l'art médical de la Grèce à l'Islam* = L. Denooz, *Transmission de l'art médical de la Grèce à l'Islam: Étude du traité Sur Les Foetus de Sept Mois de Galien, de sa traduction par Ḥunayn b. Ishāq et son commentaire par Tābit b. Qurra*. Liège: Université de Liège, Section Orientale, 1999.
- des Places, *Porphyre* = Édouard des Places, *Porphyre. Vie de Pythagore. Lettre à Marcella*. Paris: Les Belles Lettres, 1982.
- al-Dhahabī, *Mīzān al-i'tidāl* = Muḥammad ibn Aḥmad al-Dhahabī, *Mīzān al-i'tidāl fī naqd al-rijāl*, ed. 'Alī Muḥammad al-Bijāwī. 4 vols. [repr.] Beirut: Dār al-Ma'rifah, n.d.
- al-Dhahabī, *Sīyar* = Muḥammad ibn Aḥmad al-Dhahabī, *Sīyar a'lām al-nubalā'*, ed. Shu'ayb al-Arna'ūṭ et al., 25 vols. Beirut: Mu'assasat al-Risālah, 1981–1988.
- al-Dhahabī, *Tadhkirah* = Muḥammad ibn Aḥmad al-Dhahabī, *Tadhkirat al-ḥuffāz*, ed. Zakariyyā 'Umayrāt, 5 vols. Bayrūt: Dār al-Kutub al-'Ilmiyyah, 1998.
- al-Dhahabī, *Tārīkh al-Islām* = Muḥammad ibn Aḥmad al-Dhahabī, *Tārīkh al-Islām wa-wafayāt al-mashāhīr wa-l-a'lām*, ed. 'Umar al-Tadmurī, 52 vols. Beirut: Dār al-Kitāb al-'Arabī, 2001.
- al-Dhahabī, *Tārīkh al-Islām* = Muḥammad ibn Aḥmad al-Dhahabī, *Tārīkh al-Islām wa-wafayāt al-mashāhīr wa-l-a'lām*, ed. Bashshār 'Awwād Ma'rūf. Beirut: Dār al-Gharb al-Islāmī, 2003.
- al-Dhahabī, *Tārīkh al-Islām*, *Ḥawādith wa-wafayāt 421–430 H*, *431–440 H* = Muḥammad ibn Aḥmad al-Dhahabī, *Tārīkh al-Islām*, *Ḥawādith wa-wafayāt 421–430 H*, *431–440 H*, ed. 'Umar Tadmurī, Beirut: Dār al-Kitāb al-'Arabī, 1998.
- al-Dhahabī, *Tārīkh al-Islām*, *Ḥawādith wa-wafayāt 621–630 H* = Muḥammad ibn Aḥmad al-Dhahabī, *Tārīkh al-Islām*, *Ḥawādith wa-wafayāt 621–630 H*, ed. 'Umar Tadmurī. Beirut: Dār al-Kitāb al-'Arabī, 1998.
- Di Martino, 'Parva Naturalia' = Carla Di Martino, 'Aristote de Stagire – Parva Naturalia. Tradition arabe', in Goulet, *Dictionnaire Suppl.*, 375–378.
- Diels, *Handschriften* = Hermann Diels, *Die Handschriften der antiken Ärzte. I. Teil, Hippocrates und Galenos*. Berlin: Königliche Akademie der Wissenschaften, 1905.
- Dietrich, *Medicinalia Arabica* = Albert Dietrich, *Medicinalia Arabica: Studien über arabische medizinische Handschriften in türkischen und syrischen Bibliotheken* (Abhandlungen der Akademie der Wissenschaften in Göttingen, phil.-hist. Klasse, Dritte Folge, 66). Göttingen: Vandenhoeck & Ruprecht, 1966.

- Dihle, *Greek and Latin Literature* = Albrecht Dihle, *Greek and Latin Literature of the Roman Empire from Augustus to Justinian*. London: Routledge, 1994.
- al-Dīnawarī, *Nabāt* = Abū Ḥanīfah Aḥmad ibn Dāwūd al-Dīnawarī, *Kitāb al-nabāt: al-juz' al-thālith, wa-l-niṣf al-awwal min al-juz' al-khāmis / The Book of Plants: Part of the Monograph Section*, ed. Bernhard Lewin, Wiesbaden: Franz Steiner, 1394/1974.
- Dioscorides *see* Beck, Wellmann.
- Dīwān Ibn Sīnā* = Ibn Sīnā, *Dīwān*, ed. Ḥusayn 'Alī Maḥfūz. Tehran: Maṭba'at al-Ḥaydarī, 1957.
- Djebbar, 'al-Risālah fī l-taksīr' = Ahmed Djebbar, 'al-Risālah fī l-taksīr li-Ibn 'Abdūn, shāhid 'alā l-mumārasāt al-sābiqah li-l-taqlīd al-jabrī l-'arabī', *Suḥayl*, 5 (2005), 7–68 [Arabic section] and *Suḥayl*, 6 (2006), 81–86 [Arabic section].
- Djebbar, 'La géometrie' = Ahmed Djebbar, 'La géometrie du mesurage et du découpage dans les mathématiques d'Al-Andalus (x<sup>e</sup>–xiii<sup>e</sup>s.)', in P. Radelet de Grave (ed.), *Liber Amicorum Jean Dhombres*, Turnhout: Brepols, 2008, 113–147.
- Dodds, *Gorgias* = Eric R. Dodds, *Plato, Gorgias*. Oxford: Clarendon Press, 1959.
- Dols, 'The Leper' = Michael W. Dols, 'The Leper in medieval Islamic society', *Speculum*, 58 (1983), 891–916.
- Dols, 'Leprosy' = Michael W. Dols, 'Leprosy in Medieval Arabic Medicine', *Journal of the History of Medicine and Allied Sciences*, 34 (1979), 314–333.
- Dols, *Majnūn* = Michael W. Dols, *Majnūn: The Madman in Medieval Islamic Society*, ed. Diana E. Immisch. Oxford: Clarendon Press, 1992.
- Dols, *Medieval Islamic Medicine* = Michael W. Dols, *Medieval Islamic Medicine: Ibn Riḍwān's treatise, "On the Prevention of Bodily Ills in Egypt"*, translated, with an introduction by Michael W. Dols, Arabic text edited by Adil S. Gamal. Berkeley: University of California Press, 1984.
- Donohue, *The Buwayhid Dynasty in Iraq* = John J. Donohue, *The Buwayhid Dynasty in Iraq 334h., 945 to 403h., 1012: Shaping Institutions for the Future*. Leiden / Boston: Brill, 2003.
- Dooley, *Astrology* = B. Dooley (ed.), *A Companion to Astrology in the Renaissance*. Leiden: Brill, 2014.
- Dozy, *Dictionnaire détaillé* = R.P.A. Dozy, *Dictionnaire détaillé des noms des vêtements chez les Arabes*. Amsterdam: Jean Müller, 1845.
- Dozy, *Supplément* = R. Dozy, *Supplément aux dictionnaires arabes*. 2 vols. Leiden: E.J. Brill, 1881; 2<sup>me</sup> éd. 1927.
- Druart, 'La fin humaine selon Ibn Bajjah' = Thérèse-Anne Druart, 'La fin humaine selon Ibn Bajjah (Avenpace)', *Bulletin de Philosophie Médiévale*, 23 (1981), 59–64.
- DSB* = *Dictionary of Scientific Biography*, ed. C.C. Gillispie. 18 vols. New York: Charles Scribner's Sons, 1970–1980; *see also New DSB = New Dictionary of Scientific Biography*. Detroit: Charles Scribner's Sons, 2008. Available online through Gale Virtual Reference Library.

- Ducène, 'Isidore' = Jean-Charles Ducène, 'Al-Bakrī et les *Étymologies* d'Isidore de Séville', *Journal Asiatique*, 297 (2009), 379–397.
- Dunlop, 'Arabic Medicine in England' = Douglas M. Dunlop, 'Arabic Medicine in England', *Journal of the History of Medicine and Allied Sciences*, 11 (1956), 166–182.
- Dunlop, "Arabian Tailor" = Douglas M. Dunlop, 'The "Arabian Tailor", Henry Wild', *Bulletin of the School of Oriental and African Studies*, 19 (1957), 579–581.
- Dunlop, *Dialogues on Astrology* = Douglas M. Dunlop, 'The *Mudhākarāt fī 'Ilm an-Nujūm* (Dialogues on Astrology) attributed to Abū Ma'shar al-Balkhī (Albumasar)' in C.E. Bosworth (ed.), *Iran and Islam. In memory of the late Vladimir Minorsky*. Edinburgh: Edinburgh University Press, 1971, 229–246.
- Dunlop, 'Philosophical Predecessors' = Douglas M. Dunlop, 'Philosophical Predecessors and Contemporaries of Ibn Bājjah', *The Islamic Quarterly*, 2 (1955), 100–116.
- Dunlop, *Šiwān al-ḥikmah* = Douglas M. Dunlop, *The Muntakhab Šiwān al-ḥikmah of Abū Sulaimān as-Sijistānī*. The Hague / New York: Mouton Publishers, 1979.
- Dunlop, 'The Translations of al-Biṭrīq' = Douglas M. Dunlop, 'The Translations of al-Biṭrīq and Yaḥyā (Yuḥannā) b. al-Biṭrīq', in *Journal of the Royal Asiatic Society*, 3–4 (1959), 140–150.
- Düring, *Aristotle* = Ingemar Düring, *Aristotle in the Ancient Biographical Tradition* (Studia Graeca et Latina Gothoburgensia, 5). Göteborg: Elanders, 1957.
- Duval, *Lexicon syriacum* = Rubens Duval, *Lexicon syriacum auctore Hassano bar Bahlule voces syriacas graecasque cum glossis syriacis et arabicis complectens*. 3 vols. Paris: e Republicae typographæo, 1888–1901.
- EAL = *Encyclopedia of Arabic Literature*, ed. Julie Scott Meisami and Paul Starkey. London: Routledge, 1998.
- Eastmond, *Tamta* = Antony Eastmond, *Tamta's World: The Life and Encounters of a Medieval Noblewoman from the Middle East to Mongolia*. Cambridge: Cambridge University Press, 2017.
- Ebied & Thomas, *The polemical works of 'Alī al-Ṭabarī* = *The polemical works of 'Alī al-Ṭabarī*, ed. Rifaat Ebied and David Thomas (History of Christian-Muslim Relations, 27). Leiden / Boston: Brill, [2016].
- Eddé, *La principauté Ayyoubide* = Anne-Marie Eddé, *La principauté Ayyoubide d'Alep (579/1183–658/1260)*. Stuttgart: Franz Steiner Verlag, 1999.
- Eddé, *Saladin* = Anne-Marie Eddé, *Saladin*. Cambridge, Mass. / London: Belknap, 2011 (tr. from the French by Jane Marie Todd).
- Edelstein, *Asclepius* = E.J. and L. Edelstein, *Asclepius. Collection and Interpretation of the Testimonies*. 2 vols. Baltimore: Johns Hopkins University Press, 1945.
- Edelstein, 'Greek Medicine' = Ludwig Edelstein, 'Greek Medicine in its Relation to Religion and Magic', in Ludwig Edelstein *Ancient Medicine: Select Papers of Ludwig Edelstein*. Baltimore: Johns Hopkins University Press, 1967, 205–246.
- Edelstein, 'The Methodists' = Ludwig Edelstein, 'The Methodists', in Ludwig Edelstein

- Ancient Medicine: Select Papers of Ludwig Edelstein*. Baltimore: Johns Hopkins University Press, 1967, 173–191.
- Edzard, 'A new look at the Greek, Syriac, and Arabic versions of Aristotle's Poetics' = Lutz Edzard, 'A new look at the Greek, Syriac, and Arabic versions of Aristotle's Poetics', in Lutz Edzard and Janet Watson (eds.), *Grammar as a window onto Arabic humanism. A collection of articles in honour of Michael G. Carter*. Wiesbaden: Harrassowitz, 2006, 222–264.
- Ehrenkreutz, 'Knowledge of the Fiscal Administration of Egypt' = A.S. Ehrenkreutz, 'Contributions to the Knowledge of the Fiscal Administration of Egypt in the Middle Ages', *Bulletin of the School of Oriental and African Studies* 16 (1954), 502–514
- ET<sup>2</sup> = *The Encyclopaedia of Islam*, New [= Second] Edition. 13 vols. Leiden: Brill, 1960–2009. Available on-line at <http://referenceworks.brillonline.com/encyclopaedia-of-islam-2>
- ET Three = *The Encyclopaedia of Islam*, Third Edition. Leiden: Brill, 2007–.
- Elamrani-Jamal, 'Catégories' = A. Elamrani-Jamal, 'Aristote de Stagire – Catégories. Tradition arabe', in Goulet, *Dictionnaire*, i:510–513.
- Elamrani-Jamal, 'De Anima' = A. Elamrani-Jamal, 'Aristote de Stagire – De Anima. Tradition arabe', in Goulet, *Dictionnaire*, Suppl., 346–358.
- Elamrani-Jamal, 'Les Seconds Analytiques' = A. Elamrani-Jamal, 'Aristote de Stagire – Les Seconds Analytiques', in Goulet, *Dictionnaire*, i:520–520.
- Elamrani-Jamal, 'Les Topiques' = A. Elamrani-Jamal, 'Aristote de Stagire – Les Topiques', in Goulet, *Dictionnaire*, i:524–526.
- El-Bizri, 'Defence of the Sovereignty of Philosophy' = Nader El-Bizri, 'In defence of the sovereignty of philosophy: al-Bagdādī's Critique of Ibn al-Haytham's geometrisation of place', *Arabic Sciences and Philosophy*, 17 (2007), 57–80.
- El-Bizri, *Epistles* = Nader El-Bizri (ed.), *Epistles of the Brethren of Purity. The Ikhwān al-Ṣafā' and their Rasā'il. An Introduction*. Oxford: Oxford University Press, 2008.
- El-Gammal, 'Preparation' = S.Y. El-Gammal, 'Preparation of ethereal oils (Al-Duhoun) by Ibn al-Quff (13th century A.D.)', *Bulletin of the Indian Institute of History of Medicine (Hyderabad)*, 26/1–2 (1996), 59–64.
- Elgood, *Medical History of Persia* = Cyril Elgood, *A Medical History of Persia and the Eastern Caliphate*. Cambridge: Cambridge University Press, 1951.
- Elias of Nisibis, *Opus Chronologicum* = Elias of Nisibis, *Eliae metropolitanae Nisibeni opus chronologicum*. Vol. 1, ed. Ernest Walter Brooks. Paris: E Typographeo Reipublicae / Leipzig: Harrassowitz, 1909–1910.
- Elisséeff, *Nūr ad-Dīn* = Nikita Elisséeff, *Nūr ad-Dīn: un grand prince musulman de Syrie au temps des croisades (511–569 H./1118–1174)*. 3 vols. Damascus: Institut français, 1967.
- Elkhadem, *Tacuini sanitatis* = Hosam Elkhadem, *Le Taqwīm al-ṣiḥḥa (Tacuini sanitatis) d'Ibn Buṭlān: un traité médical du XIe siècle: histoire du texte, édition critique, traduction, commentaire*. Leuven: Peeters, 1990.

- Ellenblum, *The Collapse of the Eastern Mediterranean* = Ronnie Ellenblum, *The Collapse of the Eastern Mediterranean: Climate change and the decline of the East, 950–1072*. Cambridge: Cambridge University Press, 2012.
- El-Rouayheb & Schmidtke, *The Oxford Handbook of Islamic philosophy* = Khaled El-Rouayheb and Sabine Schmidtke (eds.), *The Oxford Handbook of Islamic philosophy*. Oxford: Oxford University Press, 2017.
- El-Tawil, *Music of Avicenna* = Mahfouz el-Tawil, *Music of Avicenna: Ibn Sīnā (Avicenna) and medieval music (370–428 A.H./980–1037 A.D.). A comprehensive study of Ibn Sīnā's life and his works on music; including: introduction, surveys, parallels, translation and annotated glossary of the Arab musical terminology*. Torquay: White Windmill, 2015.
- Emmerick, 'Rapigupta's *Siddhasāra* in Arabic' = R. Emmerick, 'Rapigupta's *Siddhasāra* in Arabic', in H.R. Roemer and A. Noth (Eds.), *Studien zur Geschichte und Kultur des vorderen Orients* (Leiden: Brill, 1981): 28–32.
- Encycl. Hist Arabic Science* = *The Encyclopedia of the History of Arabic Science*, ed. Roshdi Rashed. 3 vols. London / New York: Routledge, 1996.
- Encycl. Iranica* = *Encyclopaedia Iranica*, ed. Ehsan Yarshater. 15 vols+. London: Routledge & Kegan Paul and Costa Mesa, CA: Mazda Publishers, 1985–; available on-line at <http://www.iranicaonline.org/>
- Encycl. Islamica* = *Encyclopaedia Islamica*, editors-in-chief, Wilferd Madelung, Farhad Daftary. Leiden: Brill, in association with The Institute of Ismaili Studies, London, 2008–; available on-line at <http://referenceworks.brillonline.com/browse/encyclopaedia-islamica>
- Encycl. Judaica* = *Encyclopaedia Judaica*, ed. Michael Berenbaum and Fred Skolnik. 2nd ed., 22 vols. Detroit: Macmillan Reference, 2007; available on-line through Gale Virtual Reference Library.
- Encycl. Qur'ān* = *Encyclopaedia of the Qur'ān*, ed. Jane Dammen McAuliffe. Leiden and Boston: Brill, 2001–2006.
- Endress, *Abū 'Alī Miskawayh* = Gerhard Endress, 'Ancient Ethical Traditions for Islamic Society: Abū 'Alī Miskawayh', in Rudolph, Hansberger & Adamson, *Philosophy in the Islamic World*, 304–344.
- Endress, 'Averrois Opera' = Gerhard Endress, 'A Bibliography of Editions and Contributions to the Text', in G. Endress and J.A. Aertsen (eds.), *Averroes and the Aristotelian Tradition: Sources, Constitution, and Reception of the Philosophy of Ibn Rushd (1126–1198): Proceedings of the Fourth Symposium Averroicum, Cologne, 1996*. Leiden: Brill, 1999, 339–381.
- Endress, 'Die Bagdader Aristoteliker' = Gerhard Endress, 'Die Bagdader Aristoteliker', in Ulrich Rudolph (ed.), *Philosophie in der islamischen Welt*. Band 1, 8.–10. Jahrhundert. Basel: Schwabe, 2012, 290–362.
- Endress, 'Building the Library' = Gerhard Endress, 'Building the Library of Arabic Philo-

- sophy. Platonism and Aristotelianism in the Sources of al-Kindī', in C. D'Ancona, *The Libraries of the Neoplatonists*. Leiden 2007, 319–350.
- Endress, 'The Circle of al-Kindī' = Gerhard Endress, 'The Circle of al-Kindī: Early Arabic Translations and the Rise of Islamic Philosophy', in Gerhard Endress and Remke Kruk (eds.), *The Ancient Tradition in Christian and Islamic Hellenism: Studies in the Transmission of Greek Philosophy and Sciences*. Leiden: Research School CNWS, 1997, 43–76.
- Endress, 'Die wissenschaftliche Literatur' = Gerhard Endress, 'Die wissenschaftliche Literatur', in H. Gätje, *Grundriß der arabischen Philologie. Band 11: Literaturwissenschaft der arabischen Philologie*. Wiesbaden: Dr. Ludwig Reichert, 1987, 400–506; and 'Die wissenschaftliche Literatur', in Wolfdietrich Fischer, *Grundriß der arabischen Philologie. Band 111: Supplement*. Wiesbaden: Dr. Ludwig Reichert, 1992, 3–152.
- Endress & Ferrari, 'The Baghdad Aristotelians' = Gerhard Endress and Cleophea Ferrari, 'The Baghdad Aristotelians' in Rudolph, Hansberger & Adamson, *Philosophy in the Islamic World*, pp. 421–525.
- Ephrat, *A Learned Society* = Daphna Ephrat, *A learned Society in a Period of Transition: The Sunni 'Ulama' of Eleventh-Century Baghdad* (Medieval Middle East History). Albany N.Y.: State University of New York Press, 2000.
- Eudemus* (ed. Bodnár & Fortenbaugh) = *Eudemus of Rhodes*, ed. István Bodnár and William M. Fortenbaugh. New Brunswick, NJ: Transaction Publishers, 2002.
- Eutychius, *Alexandri Annales*, ed. Breydy see Sa'īd ibn al-Bīṭrīq, *Annalenwerk* (Breydy)
- Evetts & Butler, *The Churches & Monasteries of Egypt* = B.T.A. Evetts and Alfred J. Butler, *The Churches & Monasteries of Egypt and Some Neighboring Countries: Attributed to Abū Ṣāliḥ the Armenian*. Oxford: Oxford University Press, 1969.
- Ezzaher, *Three Arabic treatises on Aristotle's Rhetoric* = Lahcen E. Ezzaher, *Three Arabic treatises on Aristotle's Rhetoric: the commentaries of al-Fārābī, Avicenna, and Averroes. Translated, with introduction and notes by Lahcen Elyazghi Ezzaher*. Carbondale: Southern Illinois University Press, 2015.
- Fabricius, *Galens Excerpte* = Caius Fabricius, *Galens Excerpte aus älteren Pharmakologien*. Berlin: De Gruyter, 1972.
- Fakhry, *Ethical Theories* = Majid Fakhry, *Ethical Theories in Islam*. Leiden: Brill, 1994.
- Fakhry, *History* = Majid Fakhry, *A History of Islamic Philosophy*, 3rd ed. New York: Columbia University Press, 2004.
- Fakhry, *Paraphrase* = Majid Fakhry & Ibn Bājjah, *Paraphrase of Aristotle's Physics*. Beirut: Dār al-Nahār, 1973.
- Fakhry, *Rasā'il* = Majid Fakhry, *Opera Metaphysica (Rasā'il Ibn Bājjah al-ilāhiyyah)*. Beirut: Dār al-Nahār, 1968.
- Fancy, 'Medical commentaries' = Nahyan Fancy, 'Medical commentaries: a preliminary examination of Ibn al-Nafis's *shurūḥ*, the *Mūjaz* and commentaries on the *Mūjaz*', *Oriens*, 41 (2013), 525–524.

- Fancy, *Science and Religion* = Nahyan Fancy, *Science and Religion in Mamluk Egypt. Ibn al-Nafīs, Pulmonary Transit and Bodily Resurrection*. London / New York: Routledge, 2013.
- Fansa, *Aleppo* = Mamoun Fansa, *Aleppo. Ein Krieg zerstört Weltkulturerbe: Geschichte-Gegenwart-Perspektiven*. Mainz: Nünnerich-Asmus, 2013.
- al-Fārābī, *Iḥṣā'* = al-Fārābī, *Iḥṣā' al-'ulūm*, ed. 'Uthmān Amīn. Cairo: Dār al-Fikr al-'Arabī, 1949.
- Faracovi, 'Return to Ptolemy' = Ornella Faracovi, 'The return to Ptolemy', in B. Dooley (ed.), *A Companion to Astrology in the Renaissance*, Leiden: Brill, 2014, Ch. 3.
- Farmer, 'The Music of Islam' = Henry George Farmer, 'The Music of Islam' in *The New Oxford History of Music. Volume 1: Ancient and Oriental Music*. Oxford – London: Oxford University Press, 1957, pp. 421–477.
- Farmer, *Liber introductorius* = Henry George Farmer, 'Who was the Author of the "Liber introductorius in artem logicae demonstrationis"?' *Journal of the Royal Asiatic Society*, 1934, 553–556.
- Faultless, 'Ibn al-Ṭayyib' = Julian Faultless, 'Ibn al-Ṭayyib', in David Thomas, Alexander Mallett et al. (eds.), *Christian-Muslim Relations. A Bibliographic History*. Vol. 2 [900–1050]. Leiden: Brill, 2010, 667–697.
- Faultless, 'Ibn al-Ṭayyib's Commentary on the Gospels' = Julian Faultless, 'The Two Recensions of the Prologue to John in Ibn al-Ṭayyib's Commentary on the Gospels', in David Thomas (ed.), *Christians at the Heart of Islamic Rule. Church Life and Scholarship in 'Abbasid Iraq*. Leiden: Brill, 2003, 177–198.
- Fazzo, 'Alexandros d'Aphrodisias' = S. Fazzo 'Alexandros d' Aphrodisias', in Goulet, *Dictionnaire*, Suppl., 61–70.
- Fazzo & Zonta, *La provvidenza* = Alessandro di Afrodisia, *La provvidenza; Questioni sulla provvidenza*, ed. Silvia Fazzo & Mauro Zonta. Milan: Biblioteca Universale Rizzoli, 1998.
- Fear, *Seven Books of History* = Andrew Fear, *Seven Books of History against the Pagans* (Translated Texts for Historians, 54). Liverpool: Liverpool University Press, 2010.
- Ferrari, *Die Kategorienkommentar von Abū l-Farağ 'Abdallāh ibn aṭ-Ṭayyib* = Cleophea Ferrari, *Die Kategorienkommentar von Abū l-Farağ 'Abdallāh ibn aṭ-Ṭayyib. Text und Untersuchungen*. Leiden: Brill, 2006.
- Fichtner, *Corpus Galenicum* = Gerhard Fichtner, *Corpus Galenicum. Bibliographie der galenischen und pseudogalenischen Werke*. Berlin: Berlin-Brandenburgische Akademie der Wissenschaften, 2015; available online only, at <http://cmg.bbaw.de/online-publications/hippokrates-und-galenbibliographie-fichtner>
- Fichtner, *Corpus Hippocraticum* = Gerhard Fichtner, *Corpus Hippocraticum. Bibliographie der hippokratischen und pseudohippokratischen Werke*. Berlin: Berlin-Brandenburgische Akademie der Wissenschaften, 2015; available online only, at <http://cmg.bbaw.de/online-publications/hippokrates-und-galenbibliographie-fichtner>



- Fiey, *Chrétiens syriaques* = Jean M. Fiey, *Chrétiens syriaques sous les Abbassides, surtout à Bagdad (749–1258)*. Louvain: Peeters, Secrétariat du Corpus SCO, 1980.
- Fierro, 'Bāṭinism in Al-Andalus' = Maribel Fierro, 'Bāṭinism in Al-Andalus. Maslama b. Qāsim al-Qurṭubī (d. 353/964), Author of the "Rutbat al-Ḥakīm" and the "Ghāyat al-Ḥakīm (Picatrix)"', in *Studia Islamica*, 84 (1996), 87–112.
- al-Fīrūzābādī, *al-Bulghah* = Majd al-Dīn Muḥammad ibn Ya'qūb al-Fīrūzābādī, *al-Bulghah fī tarājīm a'immat al-naḥw wa-l-lughah*, ed. Muḥammad al-Miṣrī. Kuwait: Markaz al-Makhtūṭāt wa-l-Turāth, 1987.
- Fischer & Weisser, 'Vorwort' = Karl Dietrich Fischer & Ursula Weisser, 'Das Vorwort zur lateinischen Übersetzung von Rhazes' Liber continens (1282): Text, Übersetzung und Erläuterungen', *Medizinhistorisches Journal*, 21 (1986), 211–241.
- Fonahn, *Anatomical terminology* = Adolf Mauritz Fonahn, *Arabic and Latin anatomical terminology chiefly from the Middle Ages*. Kristiania: Broggers, 1922.
- Forcada, 'Ibn Bājjā on medicine' = Miquel Forcada, 'Ibn Bājjā on medicine and medical experience', *Arabic Sciences and Philosophy*, 21 (2011), 111–148.
- Ford, *Aristotle as Poet* = Andrew L. Ford, *Aristotle as Poet. The Song for Hermias and its Contexts*. Oxford: Oxford University Press, 2011.
- Fortenbaugh, Huby & Long, *Theophrastus, Life* = William W. Fortenbaugh, Pamela M. Huby, and Anthony A. Long (eds.), *Theophrastus of Eresus. On his Life and Work*. New Brunswick, NJ: Transaction Books, 1985.
- Fortenbaugh, Huby, Sharples, & Gutas, *Theophrastus, Sources* = W. Fortenbaugh, P. Huby, R. Sharples, D. Gutas, *Theophrastus of Eresus: Sources for His Life, Writings, Thought and Influence*. Leiden: Brill 1992–.
- Fraenkel, *Die aramäische Fremdwörter* = Siegmund Fraenkel, *Die aramäische Fremdwörter im Arabischen*, Leiden: Brill, 1886.
- Frank, 'Bodies and Atoms' = Richard M. Frank, 'Bodies and Atoms: the Ash'arite Analysis', in Michael E. Marmura (ed.), *Islamic Philosophy and Theology: Studies in Honor of George F. Hourani*. Albany: State University of New York, 1984, 39–52.
- Freind, *History of Physic* = J. Freind, *The History of Physic, from the time of Galen to the beginning of the sixteenth century: chiefly with regard to practice*. 3rd ed. London: J. Walthoe, 1726.
- Frend, *Monophysite Movement* = W.H.C. Frend, *The Rise of the Monophysite Movement. Chapters in the History of the Church in the Fifth and Sixth Centuries*. Cambridge: Cambridge University Press, 1972.
- Freudenthal & Zonta, 'Avicenna Among Medieval Jews' = Gad Freudenthal and Mauro Zonta, 'Avicenna Among Medieval Jews: The Reception of Avicenna's Philosophical, Scientific and Medical Writings in Jewish Cultures, East and West', *Arabic Sciences and Philosophy*, 22 (2012), 217–287.
- Gacek, *Manuscripts* = Adam Gacek, *Arabic Manuscripts. A Vademecum for Readers*. Leiden: Brill, 2009.

- GAL = Carl Brockelmann, *Geschichte der arabischen Litteratur*. First Edition, 2 vols. Weimar / Berlin / Leiden, 1898–1936. Second Edition, 2 vols. & 3 Supplement vols. Leiden: Brill, 1943–1949.
- Galadza, 'Eastern Catholic Christianity' = Peter Galadza, 'Eastern Catholic Christianity' in Ken Parry (ed.), *The Blackwell Companion to Eastern Christianity*. Oxford / Chichester: Wiley-Blackwell, 2010, 291–318.
- Galen, Kühn ed. = Galen, *Claudii Galeni Opera Omnia*, ed. Carl Gottlob Kühn. 22 vols. Leipzig: Karl Knobloch, 1821–1833.
- Galen, *Properties* = Galen, *On the Properties of Foodstuffs (De alimentorum facultatibus)*. Introduction, Translation and Commentary by Owen Powell with a foreword by John Wilkins. Cambridge: Cambridge University Press, 2003.
- Garbutt, 'Ibn Jazlah: The Forgotten 'Abbāsīd Gastronomer' = Nina Garbutt, 'Ibn Jazlah: The Forgotten 'Abbāsīd Gastronomer', *Journal of the Economic and Social History of the Orient*, 39/1 (1996), 42–44.
- Garnsey, *Social Status* = Peter Garnsey, *Social Status and Legal Privilege in the Roman Empire*. Oxford: Oxford University Press, 1970.
- Garofalo, *Anat. admin.* = Ivan Garofalo, *Anatomicarum administrationum libri qui supersunt novem earundem interpretatio arabica Hunaini Isaaci filio ascripta*, 2 vols. Naples: Istituto universitario orientale, 1986–2000.
- Garofalo, 'Il *sunto*' = Ivan Garofalo, 'Il *sunto* di Ioannes 'Grammatikos' delle opere del canone di Galeno', in Daniela Manetti (ed.), *Studi su Galeno: scienza, filosofia, retorica e filologia. Atti del seminario, Firenze, 13 novembre 1998*. Florence: Università degli studi di Firenze, Dipartimento di scienze dell'antichità 'Giorgio Pasquali', 2000, 135–151.
- Garofalo, 'I sommari' = Ivan Garofalo, 'I Sommari degli alessandrini', in Ivan Garofalo and Amneris Roselli (eds.), *Galenismo e medicina tardoantica: fonti greche, latine e arabe*. Naples: Istituto Universitario Orientale, 2003, 203–227.
- Gätje, *Die arabische Übersetzung der Schrift des Alexander von Aphrodisias über die Farbe* = Helmut Gätje, *Die arabische Übersetzung der Schrift des Alexander von Aphrodisias über die Farbe*. Göttingen: Vandenhoeck und Ruprecht, 1968.
- Gätje, *Studien zur Überlieferung der aristotelischen Psychologie* = Helmut Gätje, *Studien zur Überlieferung der aristotelischen Psychologie im Islam*. Heidelberg: C. Winter, 1971.
- Gaube & Wirth, *Aleppo* = Heinz Gaube and Eugen Wirth, *Aleppo. Historische und geographische Beiträge zur baulichen Gestaltung, zur sozialen Organisation und zur wirtschaftlichen Dynamik einer vorderasiatischen Fernhandelsmetropole* (TAVO Beihefte, Reihe B, No. 58). Wiesbaden: Dr Ludwig Reichert, 1984.
- Gayangos, *History* = Pascual de Gayangos, *The History of the Mohammedan Dynasties in Spain*. 2 vols. London: The Oriental Translation Fund, 1840.
- Genequand, *On the Cosmos* = Charles Genequand, *Alexander of Aphrodisias, On the Cosmos*. Leiden: Brill, 2001.

- Geoffroy, *Averroès, l'Islam et la raison* = Marc Geoffroy, *Averroès, l'Islam et la raison. Anthologie de textes juridiques, théologiques et polémiques*. Paris: Flammarion, 2000.
- Gero, 'Galen on the Christians' = Stephen Gero, 'Galen on the Christians. A Reappraisal of the Arabic Evidence', *Orientalia Christina Periodica*, 56 (1990), 371–411.
- Ghaleb, *Dictionnaire des sciences de la nature* = Edouard Ghaleb (Idwār Ghālib), *Dictionnaire des sciences de la nature / al-Mawsū'ah fī 'ulūm al-ṭabī'ah*, 3 vols. Beirut: al-Maṭba'ah al-Kāthūlikiyyah, 1965–1966.
- Ghalioungui & Abdou, *Maqālah fī l-ḥawāss* = 'Abd al-Laṭīf al-Baghdādī, *Maqālah fī l-ḥawāss wa-mas'āl ṭabī'iyyah*, *Risālah li-l-Iskandar fī l-faṣl*, *Risālah fī l-maraḍ al-musammā diyābīṭis*, ed. Paul Ghalioungui and Said Abdou (Sa'īd 'Abduh). Kuwait: Maṭba'at Ḥukūmat al-Kuwayt, 1972.
- Ghalioungui, *Questions on Medicine* = Ghalioungui, Paul, *Questions on Medicine for Scholars (...)* from a critical edition by Galal M. Moussa. Cairo: A.R.E. Al-Ahram Center for Scientific Translations, 1980.
- Ghaly, *Islam and Disability* = Mohammed Ghaly, *Islam and Disability: perspectives in theology and jurisprudence*. Abingdon: Routledge, 2010.
- al-Ghazālī, *Ihyā'* = Abū Ḥāmid Muḥammad ibn Muḥammad al-Ghazālī, *Ihyā' 'ulūm al-dīn*, 5 vols. Cairo: Maktabat al-Mashhad al-Ḥusaynī, n.d.
- al-Ghazālī, *al-Tibr = al-Tibr al-masbūk fī naṣīḥat al-mulūk*, ed. Aḥmad Shams al-Dīn. Beirut: Dār al-Kutub al-'Ilmiyyah, 1988.
- Ghersetti, *Il Kitāb Aristāṭalis* = Antonella Ghersetti, *Il Kitāb Aristāṭalis al-faylasūf fī l-frāsa nella traduzione di Hunayn ibn Ishāq*. Venice: Herder Editrice, 1999.
- Ghersetti, 'Istanbul Polemon' = Antonella Ghersetti, 'The Istanbul Polemon (TK Recension): Edition and Translation of the Introduction', in Swain, *Seeing the Face*, 465–485.
- Ghersetti, 'Medici sagaci' = Antonella Ghersetti, 'Medici sagaci. Aneddotti dal Kitāb Aḥbār al-Adkiyā' di Ibn al-Ġawzī', *Quaderni di Studi Arabi*, n.s. 11 (2016): 111–126.
- Ghersetti, 'Physiognomy and Medicine in Islamic Culture' = Antonella Ghersetti, 'The Semiotic Paradigm: Physiognomy and Medicine in Islamic Culture' in Swain, *Seeing the Face*, 281–308.
- Ghouchani & Adle, 'Sphero-conical vessel as fuqqā'a' = A. Ghouchani and C. Adle, 'A Sphero-Conical Vessel as fuqqā'a or a Gourd for "Beer"', *Muqarnas*, 9 (1992), 72–92.
- al-Ghuzūlī, *Maṭālī'* = 'Alā' al-Dīn 'Alī ibn 'Abd Allāh al-Ghuzūlī, *Maṭālī' al-budūr fī man-āzil al-surūr*, 2 vols. Cairo: Maṭba'at al-Waṭan, AH 1299–1300.
- Gibb, 'Argument from Design' = Hamilton A.R. Gibb, 'The Argument from Design', in S. Löwinger (ed.), *Ignaz Goldziher Memorial Volume*, vol. 1, Budapest: Globus Nyomdai Müintézet, 1948, i:149–162.
- Gigandet, *La Risāla al-Hārūniyya* = Suzanne Gigandet, *La Risāla al-Hārūniyya de Masīḥ b. Ḥakam al-Dimašqī, médecin*. Damascus: Institut Français de Damas, 2001.

- Gigon, *Aristotelis opera* = Olof Gigon, *Aristotelis opera. Volumen tertium: Librorum deperditorum fragmenta*. Berlin / New York: De Gruyter, 1987.
- Gil, *Jews in Islamic Countries* = Moshe Gil, *Jews in Islamic Countries in the Middle Ages*, Leiden: Brill, 2004.
- Giladi, *Muslim Midwives* = Avner Giladi, *Muslim Midwives: The Craft of Birthing in the Premodern Middle East*. Cambridge: Cambridge University Press, 2015.
- Gill, Whitmarsh, & Wilkins, *Galen* = Christopher Gill, Tim Whitmarsh, John Wilkins (eds.), *Galen and the World of Knowledge*. Cambridge: Cambridge University Press, 2009.
- Gimaret, 'Sur un passage' = Daniel Gimaret, 'Sur un passage énigmatique du Tabyīn d'Ibn 'Asākir', *Studia Islamica* 47 (1978), 143–163.
- Gohlmann, *The Life of Ibn Sina* = William E. Gohlmann, *The Life of Ibn Sina. A Critical Edition and Annotated Translation*. Albany, New York: SUNY Press, 1974.
- Goldstein, 'Evidence for a supernova' = B. Goldstein, 'Evidence for a supernova in A.D. 1006', *The Astronomical Journal*, 70 (1965), 105–114.
- González Palencia, *Rectificación* = Ángel González Palencia, *Rectificación de la mente, tratado de lógica por Abussalt de Denia (Kitāb taqwīm al-dhihn)*. Madrid: Centro de Estudios Históricos, 1915.
- Gordon, *Robes* = Stewart Gordon, *Robes and Honor: The Medieval World of Investiture*. New York: Palgrave, 2001.
- Gottschalk, *al-Malik al-Kāmil* = Hans L. Gottschalk, *Al-Malik al-Kāmil von Egypten und seine Zeit*. Wiesbaden: Otto Harrassowitz, 1958.
- Goulet, 'Artémon' = Richard Goulet, 'Artémon', in Goulet, *Dictionnaire*, i:615–616.
- Goulet & Aouad, 'Alexandros' = Richard Goulet and Maroun Aouad, 'Alexandros d'Aphrodisias', in Goulet, *Dictionnaire*, i:125–139.
- Goulet, *Dictionnaire*, vol. 1 = Richard Goulet (ed.), *Dictionnaire des Philosophes Antiques*, vol. 1. Paris: CNRS éditions, 1989.
- Goulet, *Dictionnaire Suppl.* = Richard Goulet (ed.), *Dictionnaire des philosophes antiques*. Suppl. Paris: CNRS éditions, 2003.
- Goulet, *Dictionnaire* vol 5a = Richard Goulet (ed.), *Dictionnaire des Philosophes Antiques*, vol. 5a. Paris: CNRS éditions, 2012.
- Gourevitch, *Triangle hippocratique* = Danielle Gourevitch, *Le triangle hippocratique dans le monde gréco-romain: le malade, sa maladie et son médecin*. Rome: École française de Rome, 1984.
- Graciani García, 'Consideraciones ... tapia' = Amparo Graciani García, 'Consideraciones iniciales y reflexiones sobre la tapia', in S. Huerta and F. López Ulloa (eds.), *Actas del Octavo Congreso Nacional de Historia de la Construcción*, Madrid, 2013, 439–446.
- Graf, *Geschichte* = G. Graf, *Geschichte der christlichen arabischen Literatur* (Studi e testi, 118, 133, 146, 147, 172). 5 vols. Vatican: Biblioteca apostolica Vaticana, 1944–1953.
- Graille, *Le Livre des simples* = Barbara Graille, *Le Livre des simples de Umayya b. 'Abd al-*

- Az̄iz b. Abī al-Šalt al-Dānī al-Išbīlī*, *Bulletin d'Études Orientales*, Suppl. 55, Damascus: Institut Français du Proche-Orient, 2003.
- Graziani, *Arabic medicine in the eleventh century* = Joseph Salvatore Graziani, *Arabic medicine in the eleventh century as represented in the works of Ibn Jazlah*. [Karachi]: Hamdard Academy, 1980.
- Graziani, *Ibn Jazlah's eleventh-century tabulated medical compendium* = Joseph Salvatore Graziani, 'Ibn Jazlah's eleventh-century tabulated medical compendium, *Taqwīm al-abdān*'. D.Phil Thesis, University of California, Los Angeles, 1973.
- Greenhill, MS GREEW = William A. Greenhill, London, Royal College of Physicians, MS GREEW/264/149, 150, 152, and 153. [unpublished translations and notes made about 1810 of the lives of 'Abd Laṭīf al-Baghdādī, Ibn Juljul, and Ibn al-Bayṭār].
- Griffel, 'Fakhr al-Dīn al-Rāzī's Life' = Frank Griffel, 'On Fakhr al-Dīn al-Rāzī's Life and the Patronage He Received', in *Journal of Islamic Studies*, 18/3 (2007), 313–344.
- Griffel, 'Fakhr al-Dīn al-Rāzī' = Frank Griffel, 'Fakhr al-Dīn al-Rāzī' in: Henrik Lagerlund (ed.), *Encyclopedia of Medieval Philosophy: Philosophy between 500 and 1500*. Berlin: Springer, 2011, 341–345.
- Griffel & Hachmeier, 'Prophets as Physicians of the Soul' = Frank Griffel and Klaus Hachmeier, 'Prophets as Physicians of the Soul: A Dispute About the Relationship Between Reason and Revelation Reported by al-Tawḥīdī in his *Book of Delightful and Intimate Conversations* (*Kitāb al-Imtā' wa-l-muānasa*)', *Mélanges de l'Université Saint-Joseph*, 223–258.
- Griffith, 'Sergios of Reš'aina' = Sidney H. Griffith, 'Sergios of Reš'aina', in A.P. Kazhdan (ed.), *The Oxford Dictionary of Byzantium*. Oxford: Oxford University Press, 2011, iii:1879–1888.
- Grmek, 'The Concept of Disease' = Mirko D. Grmek, 'The Concept of Disease', in *Western Medical Thought from Antiquity to the Middle Ages*, ed. Mirko D. Grmek and Bernardino Fantini. Translated by Antony Shugaar. Cambridge, Mass.: Harvard University Press, 1998, 241–258.
- Grmek, *Diseases in the Ancient Greek World* = Mirko D. Grmek, *Diseases in the Ancient Greek World*, translated by Mireille Muellner and Leonard Muellner. Baltimore/London: The Johns Hopkins University Press, 1989.
- Gruendler, 'Tawqī' (Apostille) = Beatrice Gruendler, 'Tawqī' (Apostille): Royal Brevity in the Pre-modern Islamic Appeal Court', in Lale Behzadi and Vahid Behmardi (eds.), *The Weaving of Words: Approaches to Classical Arabic Prose*, Beirut – Würzburg: Ergon, 2009, 101–129.
- Guigues, 'La guérison' = Pierre Guigues, 'La guérison en une heure de Razès', *Janus*, 8 (1903), 363–370, 411–418.
- Gutas, 'Alexandria' = Dimitri Gutas, 'The "Alexandria to Baghdad" Complex of Narratives. A Contribution to the Study of Philosophical and Medical Historiography among the Arabs', *Documenti e studi sulla tradizione filosofica medievale*, 10 (1999), 155–193.

- Gutas, *Avicenna and the Aristotelian Tradition* = Dimitri Gutas, *Avicenna and the Aristotelian tradition: introduction to reading Avicenna's philosophical works*. Leiden: Brill, 2014.
- Gutas, 'Galen's Synopsis of Plato's Laws' = Dimitri Gutas, 'Galen's Synopsis of Plato's Laws and Fārābī's *Talḥīs*', in Remke Kruk and Gerhard Endress (eds.), *The Ancient Tradition in Christian and Islamic Hellenism: Studies on the Transmission of Greek Philosophy and Sciences, Dedicated to H.J. Drossaart Lulofs on His Ninetieth Birthday*. Leiden: Brill, 1997:101–119.
- Gutas, *Greek Thought, Arabic Culture* = Dimitri Gutas, *Greek Thought, Arabic Culture. The Graeco-Arabic Translation Movement in Baghdad and Early 'Abbāsīd Society (2nd–4th/8th–10th centuries)*. London: Routledge, 1998.
- Gutas, 'Ibn al-Nafis's Scientific Method' = Dimitri Gutas, 'Ibn al-Nafis's Scientific Method', *Nazaḫiyat*, 4 (2017), 130–145.
- Gutas, 'New "Edition"' = Dimitri Gutas, 'A New "Edition" of Ḥunayn's *Risāla*', *Arabic Sciences and Philosophy*, 28 (2018), 279–284.
- Gutas, 'The Life, Works and Sayings of Theophrastus' = Dimitri Gutas, 'The Life, Works and Sayings of Theophrastus in the Arabic Tradition', in Fortenbaugh, Huby & Long, *Theophrastus, Life*, 63–102.
- Gutas, '*Maḏhab*' = Dimitri Gutas, 'Avicenna's "*Maḏhab*" with an Appendix on the Question of his Date of Birth', *Quaderni Di Studi Arabi*, 5/6 (1987), 323–336.
- Gutas, 'Notes & Texts for Cairo Manuscripts' = Dimitri Gutas, 'Notes & Texts for Cairo Manuscripts 11: Texts from Avicenna's library in a copy by 'Abd-ar-Razzāq aṣ-Ṣiḡnāḥī', *Manuscripts of the Middle East*, 2 (1987), 8–17.
- Gutas, 'Plato's *Symposion*', = Dimitri Gutas, 'Plato's *Symposion* in the Arabic Tradition', *Oriens* 31 (1988) 36–60; repr. in Dimitri Gutas, *Greek Philosophers in the Arabic Tradition* (Aldershot 2000) no. IV.
- Gutas, 'Scholars' = Dimitri Gutas, 'Scholars as Transmitters of Philosophical Thought', in Rudolph, Hansberger & Adamson, *Philosophy in the Islamic World*.
- Gutas, 'Siwān al-Ḥikmah' = Dimitri Gutas, 'The Siwān al-Ḥikmah Cycle of Texts', *Journal of the American Oriental Society*, 102 /4 (1982): 645–650.
- Gutas, 'The Spurious and the Authentic' = Dimitri Gutas, 'Aristotle and the Early Peripatos: The Spurious and the Authentic in the Arabic Lives of Aristotle', in Kraye et al. (eds.), *Pseudo-Aristotle in the Middle Ages*, 15–36; repr. in Dimitri Gutas, *Greek Philosophers in the Arabic Tradition*. Aldershot: Ashgate, 2000, no. VI.
- Gutas, *Theophrastus on First Principles* = Dimitri Gutas, *Theophrastus on First Principles (known as his Metaphysics)*. Leiden: 2010.
- Gutas, 'Tradition arabe' = Dimitri Gutas, 'Platon – Tradition Arabe', in Goulet, *Dictionnaire*, vol. 5a: 845–863.
- Gyekye, Ibn al-Tayyib's Commentary on Porphyry's *Eisagoge* = Kwame Gyekye, *Ibn al-Tayyib's Commentary on Porphyry's Eisagoge. Arabic Text edited with introduction and a glossary of Greek-Arabic Logical Terms*. Beirut: Dār al-Mashriq, 1975.

- Gyekye, *Arabic Logic* = Kwame Gyekye, *Arabic Logic. Ibn al-Tayyib's Commentary on Porphyry's Eisagoge*. Albany: State University of New York, 1979.
- Haddawy, *The Arabian Nights = The Arabian Nights*, tr. Husain Haddawy, based on the text ed. by Muhsin Mahdi, New York: W.W. Norton, 1990.
- Hafsi, 'Recherches' = I. Hafsi, 'Recherches sur le genre "Ṭabaqāt" dans la littérature arabe', *Arabica*, 23 (1976), 228–265; 24 (1977), 1–41, 150–186.
- Ḥājjī Khalīfah, *Kashf al-zunūn* (Flügel) = Ḥājjī Khalīfah (Kātip Çelebi), *Kashf al-zunūn: Lexicon bibliographicum et encyclopædicum*, ed. G. Flügel. 7 vols. Leipzig: Typis Frider. Chr. Guil. Vogelii / London: Richard Bentley for the Oriental Translation Fund of Great Britain and Ireland, 1835–1858.
- al-Ḥākim, *Mustadrak* = Abū 'Abd Allāh al-Ḥākim al-Nisābūrī, *al-Mustadrak 'alā l-Ṣaḥīḥayn*. Cairo: Dār al-Ḥaramayn, 1997.
- Halfmann, *Die Senatoren* = H. Halfmann, *Die Senatoren aus dem östlichen Teil des Imperium Romanum bis zum Ende des 2. Jahrhunderts n. Chr.* Göttingen: Vandenhoeck & Ruprecht, 1979.
- Halm, *Empire of the Mahdi* = Heinz Halm, *The Empire of the Mahdi: The Rise of the Fatimids*, tr. Michael Bonner. Leiden: Brill, 1996.
- Halm, *Shī'ism* = Heinz Halm, *Shī'ism*, tr. Janet C.E. Watson and Marian Hill. 2nd ed. Edinburgh: Edinburgh University Press, 2004.
- al-Hamadhānī, *Dīwān* = Badī' al-Zamān al-Hamadhānī, *Dīwān*, ed. Yusrī 'Abd al-Ghanī 'Abd Allāh. Beirut: Dār al-Kutub al-'Ilmiyyah, 2003.
- al-Hamadhānī, *Maqāmāt*, = Badī' al-Zamān al-Hamadhānī, *al-Maqāmāt*, ed. Muḥammad 'Abduh, repr. Beirut: Dār al-Mashriq, 1973 [1st publ. 1889].
- al-Hamadhānī, *Maqāmāt* (2006) = Badī' al-Zamān al-Hamadhānī, *al-Maqāmāt*, ed. Muḥammad 'Abduh, repr. Beirut: Dār al-Kutub al-'Ilmiyyah, 2006 [1st publ. 1889].
- Hamarneh, 'Ibn al-'Ayn Zarbi and his Definitions of Diseases' = Sami K. Hamarneh, 'Ibn al-'Ayn Zarbi and his Definitions of Diseases and their Diagnoses', in *Proceedings for the First International Symposium for the History of Arabic Science, April 5–12, 1976. Volume II: Papers in European Languages*, ed. Ahmad Y. al-Hassan, Ghada Karmi, Nizar Namnum. Aleppo: Institute for the History of Arabic Science, University of Aleppo, 1976, 301–323. Repr. in *Health Sciences in Early Islam: Collected Papers of Sami K. Hamarneh*, ed. Munawar A. Anees. 2 vols. Blanco, TX: Noor Health Foundation/Zahra Publications, 1983, 315–333.
- Hamarneh, *Ibn al-Quff* = Sami K. Hamarneh, *The Physician, Therapist, and Surgeon, Ibn al-Quff (1233–1286). An Introductory Survey of his Time, Life, and Works*. Cairo: Atlas Press, 1974.
- Hamarneh & Ḥimṣī, *Fihris* = Sami K. Hamarneh and Asmā' al-Ḥimṣī, *Fihris makhṭūṭāt Dār al-Kutub al-Zāhirīyyah: al-ṭibb wa-l-ṣaydalāh*. Damascus: Majma' al-Lughah al-'Arabiyyah bi-Dimashq, 1968.
- Hamarneh, 'National Library of Medicine' = Sami K. Hamarneh, 'Arabic Manuscripts of

- the National Library of Medicine, Washington, D.C.; *Journal for the History of Arabic Science*, 1 (1977), 72–103.
- Hamarneh & Sonnedecker, *A Pharmaceutical View* = Sami K. Hamarneh and Glenn A. Sonnedecker, *A Pharmaceutical View of Abulcasis Al-Zahrāwī in Moorish Spain: With Special Reference to the "Adhān"*. Amsterdam: *Janus Suppl.* vol. 5, 1963.
- Hamilton, *The Leper King* = Bernard Hamilton, *The Leper King and his Heirs, Baldwin IV and the Crusader Kingdom of Jerusalem*. Cambridge University Press, 2000.
- Ḥamzah al-Rāḍī, *Kitāb al-Mujarrad* = Fāṭimah Ḥamzah al-Rāḍī (ed.), *Kitāb al-Mujarrad li-lughat al-ḥadīth (li-'Abd al-Laṭīf al-Baghdādī)*. Baghdad: Maṭba'at al-Sha'b, 1977.
- Ḥamzah al-Rāḍī, *Min kitāb al-Mujarrad* = Fāṭimah Ḥamzah al-Rāḍī, 'Min Kitāb al-Mujarrad li-lughat al-ḥadīth', *al-Mawrid*, 8/2 (1979), 121–136.
- Hankinson, 'Galen's Anatomy of the Soul' = R.J. Hankinson, 'Galen's Anatomy of the Soul', *Phronesis*, 36 (1991), 197–233.
- Hankinson, *Galen* = R.J. Hankinson, *The Cambridge Companion to Galen*. Cambridge: Cambridge University Press, 2008.
- Hansberger, 'The Arabic Aristotle and his Medical Readers' = Rotraud Hansberger, 'Length and Shortness of Life Between Philosophy and Medicine: The Arabic Aristotle and his Medical Readers', in Adamson & Pormann, *Philosophy and Medicine*, 48–74.
- Hansberger, 'Kitāb al-Ḥiss wa-l-maḥsūs' = Rotraud Hansberger, 'Kitāb al-Ḥiss wa-l-maḥsūs. Aristotle's *Parva Naturalia* in Arabic guise', in Christophe Grellard and Pierre-Marie Morel (eds.), *Les Parva Naturalia d'Aristote. Fortune antique et médiévale*. Paris: Publications de la Sorbonne, 2010, 146–162.
- al-Ḥarīrī, *Durrat al-ghawwāṣ* = al-Ḥarīrī, *Durrat al-ghawwāṣ fī awḥām al-khawāṣṣ*, ed. Heinrich Thorbecke. Leipzig: F.C.W. Vogel, 1871.
- Hassan & Hill, *Islamic Technology* = Al-Ahmad Y. Hassan and Donald R. Hill, *Islamic Technology: An Illustrated History*. Cambridge: Cambridge University Press, 1994.
- Hasse, *King Avicenna* = Dag Nikolaus Hasse, 'King Avicenna: The Iconographic Consequences of a Mistranslation', *Journal of the Warburg and Courtauld Institutes*, 60 (1997), 230–243.
- Hasse, 'Mosul and Frederick II Hohenstaufen' = Dag Nikolaus Hasse, 'Mosul and Frederick II Hohenstaufen: Notes on Atiraddin al-Abhari and Siragiddin al-Urmawī', in *Occident et Proche-Orient: contacts scientifiques au temps des Croisades*, ed. Isabelle Draelants, Anne Tihon, Baudouin van den Abeele, and Charles Burnett. Turnhout: Brepols, 2000, 145–163.
- Hasse, 'Plato arabicus-latinus' = Dag Nikolaus Hasse, 'Plato arabicus-latinus: Philosophy – Wisdom Literature – Occult Sciences', in Stephen Gersh and Maarten J.F.M. Hoenen (eds.), *The Platonic Tradition in the Middle Ages: A Doxographic Approach*. Berlin / New York: De Gruyter, 2002, 31–66.
- Hasse, *Success and Suppression* = Dag Nikolaus Hasse, *Success and Suppression: Arabic*



- Sciences and Philosophy in the Renaissance*. Cambridge, Massachusetts: Harvard University Press, 2016.
- Hau, 'Razis Gutachten über Rosenschnupfen' = Friedrun R. Hau, 'Razis Gutachten über Rosenschnupfen', *Medizinhistorisches Journal*, 10 (1975), 94–102.
- Hava, *al-Farā'id* = J.G. Hava, *al-Farā'id al-durrīyah: Al-Faraid Arabic-English Dictionary*. Beirut: Catholic Press, 1964.
- Hawting, 'Biography of al-Ḥārith ibn Kalada' = Gerald R. Hawting, 'The Development of the Biography of al-Harith Ibn Kalada and the Relationship Between Medicine and Islam', in C.E. Bosworth (ed.), *The Islamic World from Classical to Modern Times. Essays in honor of Bernard Lewis*. Princeton, NJ: Darwin Press, 1989, 127–140.
- Heath, *Euclid's Elements* = T.L. Heath, *The Thirteen Books of Euclid's Elements*. Translated from the text of Heiberg, with introduction and commentary by T.L. Heath. 3 vols. Cambridge: Cambridge University Press, 1908.
- Heck, *Construction of Knowledge* = Paul L. Heck, *The Construction of Knowledge in Islamic Civilization: Qudāma b. Ja'far & his Kitāb al-kharāj wa-ṣinā'at al-kitāba*. Leiden: Brill, 2002.
- Heers, 'Thalāthah mujalladāt' = N. Heers, 'Thalāthah mujalladāt min Kitāb al-Shāmil l-Ibn al-Nafīs', *Majallat Ma'had al-Makhtūṭāt al-'Arabīyah*, 6 (1960), 203–210.
- Heffening, 'Ephraem-Paraenesis' = W. Heffening, 'Die griechische Ephraem-Paraenesis gegen das Lachen in arabischer Übersetzung. Ein Beitrag zum Problem der arabischen Ephraemübersetzungen und ihrer Bedeutung für eine kritische Ausgabe des griechischen Ephraem', *Oriens Christianus*, 24 (1927), 94–119.
- Heimgartner, 'Timothy I' = Martin Heimgartner 'Timothy I', in David Thomas and Barbara Roggema (eds.), *Christian-Muslim Relations: A Bibliographical History. Vol. 1 (600–900)*. Leiden: Brill, 2009, 515–517.
- Heinen, 'Ibn al-Haiṭams Autobiographie' = Anton Heinen, 'Ibn al-Haiṭams Autobiographie in einer Handschrift aus dem Jahr 556 H./1161 A.D.', in *Die Islamische Welt zwischen Mittelalter und Neuzeit. Festschrift für Hans Robert Roemer zum 65. Geburtstag*, ed. Ulrich Haarmann and Peter Bachmann (Beiruter Texte und Studien, 22). Wiesbaden: Steiner Verlag, 1979, 254–277.
- Hershkovits & Hadromi-Allouche, 'Divine Doctors' = Keren A. Hershkovits and Zohar Hadromi-Allouche, 'Divine Doctors: The Construction of the Image of Three Greek Physicians in Islamic Biographical Dictionaries of Physicians', *Al-Qanṭara*, 34 (2013), 35–63.
- Herzig & Stewart, *The Age of the Seljuqs* = Edmund Herzig and Sarah Stewart, *The Age of the Seljuqs*. London / New York: I.B. Tauris, 2015.
- Heym, *al-Rāzī and Alchemy* = Gerard Heym, 'Al-Rāzī and alchemy', in *Muḥammad ibn Zakarīyā' ar-Rāzī: texts and studies*, 1. Collected and reprinted by Fuat Sezgin, in collaboration with Carl Ehrig-Eggert, Eckhard Neubauer, Farid Benfeghoul. Frankfurt

- am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften, 2002, 176–183.
- HIA = *An Historical Atlas of Islam*. ed. Hugh Kennedy. Leiden: Brill, 2002; available online at <http://referenceworks.brillonline.com/browse/historical-atlas-of-islam>
- Hibri, *Reinterpreting Islamic Historiography* = Tayeb El-Hibri, *Reinterpreting Islamic Historiography: Harun al-Rashid and the Narrative of the 'Abbasid Caliphate*. Cambridge: Cambridge University Press, 1999.
- Hilgenberg & Kirfel, *Vāgbhaṭa's Aṣṭāṅgahrdayasaṃhitā* = Luise Hilgenberg and Wilibald Kirfel, *Vāgbhaṭa's Aṣṭāṅgahrdayasaṃhitā, ein altindisches Lehrbuch der Heilkunde, aus dem Sanskrit ins Deutsche übertragen mit Einleitung, Anmerkungen und Indices*. Leiden: Brill, 1941.
- Hill, *Arabic Water-Clocks* = Donald R. Hill, *Arabic Water-Clocks* (Sources & Studies in the History of Arabic-Islamic Science, History of Technology Series, 4). Aleppo: University of Aleppo, Institute for the History of Arabic Science, 1981.
- Hill, *Ingenious Devices* = Donald R. Hill (translation and annotation), *The Book of Ingenious Devices (Kitāb al-Ḥiyal) by the Banū (Sons of) Mūsā bin Shākir*. Dordrecht / Boston / Leiden: D. Reidel Publishing Company, 1979.
- Hilloowala, 'An Analysis of Ibn Abi Usaybi'ah' = Franak Hilloowala, 'An analysis of Ibn Abi Usaybi'ah's 'Uyūn al-anbā' fī ṭabaqāt al-aṭibbā' (Ahmad ibn al-Qasim Ibn Abi Usaybi'ah, Syria, Egypt)'. Ph.D. diss., University of Arizona, 2000.
- Hilloowala, *History of the Conquest of Egypt* = Yasmin Hilloowala, 'The History of the Conquest of Egypt, being a partial translation of Ibn 'Abd al-Hakam's *Futuh Misr* and an analysis of this translation', Ph.D. dissertation, University of Arizona, 1998.
- Hinz, *Islamische Masse* = Walther Hinz, *Islamische Masse und Gewichte umgerechnet ins metrische System*. Handbuch der Orientalistik, 1, 1. Leiden: E.J. Brill, 1955; tr. by Muhammad Ismail Marcinkowski as *Measures and Weights in the Islamic World*. Kuala Lumpur: ISTAC, 2003.
- Hinz, *Islamische Währungen* = Walther Hinz, *Islamische Währungen des 11. bis 19. Jahrhunderts, umgerechnet in Gold: ein Beitrag zur islamischen Wirtschaftsgeschichte*. Wiesbaden: Harrassowitz, 1991.
- Hippocrates, *Fuṣūl* = Hippocrates, *al-Fuṣūl al-Abuqrāṭiyyah fī l-uṣūl al-ṭibbiyyah.*, ed. John Tytler. Calcutta: Committee of Public Instruction, 1832.
- Hippocrates, *Nature of Man* = J.N. Mattock and M.C. Lyons (eds. and trns.) *Kitāb Buqrāt fī ṭabī'at al-insān (Hippocrates: On the Nature of Man)*. Cambridge: Heffer & Sons, 1968.
- Hippocrates, 'Prognostikon' = Oliver Overwien and Uwe Vagelpohl, 'Hippokrates' Prognostikon', in *Hippocrate, Pronostic, texte établi, trad. et annoté par J. Jouanna avec la collaboration de Anargyros Anastassiou et Caroline Magdelaine*. Paris: Les Belles Lettres, 2013, 273–298.

- Hirschberg, *Geschichte* = Hirschberg, Julius, *Geschichte der Augenheilkunde. Zweites Buch: Geschichte der Augenheilkunde im Mittelalter. I. Geschichte der Augenheilkunde bei den Arabern* (Graefe-Saemisch, *Handbuch der gesamten Augenheilkunde*, ii, 13.2). Leipzig: Wilhelm Engelmann, 1908; repr. in Fuat Sezgin (ed.), *Augenheilkunde im Islam. Texte, Studien und Übersetzungen. Dritter Band: Beiträge von Hirschberg, Meyerhof und Prüfer*. Frankfurt am Main: Institute für Geschichte der Arabisch-Islamischen Wissenschaften, 1986, 1–251.
- Hirschberg, Lippert & Mittwoch, *Die arabischen Augenärzte* = Julius Hirschberg, Julius Lippert, & Eugen Mittwoch, *Die arabischen Augenärzte nach den Quellen bearbeitet*. Leipzig: Veit & Co., 1905.
- Hirschler, *Medieval Damascus* = Konrad Hirschler, *Medieval Damascus: Plurality and Diversity in an Arabic Library. The Ashrafiya Library Catalogue*. Edinburgh: Edinburgh University Press, 2016.
- Hirschler, *Written Word* = Konrad Hirschler, *The Written Word in the Medieval Arabic Lands. A Social and Cultural History*. Edinburgh: Edinburgh University Press, 2012.
- Hofer, 'Chief Sufi' = Nathan Hofer, 'The Origins and Development of the Office of the "Chief Sufi" in Egypt, 1173–1325', *Journal of Sufi Studies*, 3 (2014), 1–37.
- Hogendijk, 'Amicable numbers' = Jan P. Hogendijk, 'Thābit ibn Qurra and the pair of amicable numbers 17296, 18416', *Historia mathematica*, 12/3 (1985), 269–273.
- Hogendijk, 'Arabic traces of lost works of Apollonius' = Jan P. Hogendijk, 'Arabic Traces of Lost Works of Apollonius', *Archive for History of Exact Sciences* 35.3 (1986), 187–253.
- Hogendijk, 'Bankipore' = Jan P. Hogendijk, 'Rearranging the Arabic Mathematical and Astronomical Manuscript Bankipore 2468', *Journal for the History of Arabic Science*, 6 (1982), 133–159.
- Hogendijk, 'Two Editions' = Jan P. Hogendijk, 'Two Editions of Ibn al-Haytham's *Completion of the Conics*', *Historia Mathematica*, 29 (2002), 247–265.
- Holes, *Dialect* = Clive Holes, *Dialect, Culture, and Society in Eastern Arabia*. 3 vols. Leiden: Brill, 2001–2016.
- Holmes, 'Sympathy' = Brooke Holmes, 'Galen's Sympathy', in E. Schliesser (ed.), *Sympathy. A History*. Oxford: Oxford University Press, 2015, 61–69.
- Horden, *Hospitals and Healing* = Peregrine Horden, *Hospitals and Healing from Antiquity to the Later Middle Ages*. Aldershot / Burlington: Ashgate Variorum, 2008.
- Horst, 'Die Entstehung der adab-Literatur' = Heribert Horst, 'Die Entstehung der adab-Literatur und ihre Arten', in Helmut Gätje (ed.), *Grundriß der Arabischen Philologie, Band 11: Literaturwissenschaft*. Wiesbaden: Ludwig Reichert, 1987, 208–220.
- Houzel, 'New Astronomy of Ibn al-Haytham' = Christian Houzel, 'The New Astronomy of Ibn al-Haytham', *Arabic Sciences and Philosophy*, 19 (2009), 1–41.
- Hoyland, 'Islamic Background to Polemon's Treatise' = Robert Hoyland, 'The Islamic Background to Polemon's Treatise', in Swain, *Seeing the Face*, 227–280.

- Hoyland, 'Theomnestus of Nicopolis, Ḥunayn ibn Ishāq, and the beginnings of Islamic veterinary science' = Robert G. Hoyland, 'Theomnestus of Nicopolis, Ḥunayn ibn Ishāq, and the beginnings of Islamic veterinary science', in *Islamic Reflections, Arabic Musings: Studies in Honour of Professor Alan Jones*, ed. Robert G. Hoyland and Philip F. Kennedy. London: Gibb Memorial Trust, 2004, 150–169.
- Huffman, *Archytas* = Carl A. Huffman, *Archytas of Tarentum: Pythagorean, Philosopher, and Mathematician King*. Cambridge: Cambridge University Press, 2005.
- Huffman, *Pythagoreanism* = Carl A. Huffman (ed.), *A History of Pythagoreanism*. Cambridge: Cambridge University Press, 2017.
- Hugonnard-Roche, 'De Caelo' = Henri Hugonnard-Roche, 'Aristote de Stagire – *De Caelo*. Tradition syriaque et arabe', in Goulet, *Dictionnaire*, Suppl., 283–294.
- Hugonnard-Roche, 'De Interpretatione' = Henri Hugonnard-Roche, 'Aristote de Stagire – *De Interpretatione*', in Goulet, *Dictionnaire*, i:514–516.
- Hugonnard-Roche, 'Aristote de Stagire – Pseudo-Aristote, *De Plantis*' = Henri Hugonnard-Roche, 'Aristote de Stagire – Pseudo-Aristote, *De Plantis*', in Goulet, *Dictionnaire*, Suppl., 499–505.
- Hugonnard-Roche, 'La *Poétique*' = Henri Hugonnard-Roche, 'Aristote de Stagire – La *Poétique*. Tradition syriaque et arabe', in Goulet, *Dictionnaire*, Suppl., 208–218.
- Hugonnard-Roche, 'Les *Premieres Analytiques*' = Henri Hugonnard-Roche, 'Aristote de Stagire – *Les Premieres Analytiques*', in Goulet, *Dictionnaire*, i:516–520.
- Hugonnard-Roche, 'Aristote de Stagire – *Les Réfutations sophistiques*' = Henri Hugonnard-Roche, 'Aristote de Stagire – *Les Premieres Analytiques*', in Goulet, *Dictionnaire*, i:526–528.
- Humphreys, *From Saladin to the Mongols* = R. Stephen Humphreys, *From Saladin to the Mongols: the Ayyubids of Damascus, 1193–1260*. Albany: State University of New York Press, 1977.
- Ḥunayn ibn Ishāq, *Ādāb* = Ḥunayn ibn Ishāq, *Ādāb al-falāsifah (Sentences des philosophes)*, ed. 'Abd al-Raḥmān Badawī. Kuwait: Ma'had al-Makhtūṭāt al-'Arabiyyah, 1985.
- Ḥunayn ibn Ishāq, *Fī ḥifẓ al-asnān* (ed. al-Dhākiri) = Ḥunayn ibn Ishāq, *Fī ḥifẓ al-asnān wa-l-lithah wa-istiṣlāḥihā*, ed. Muḥammad Fu'ād al-Dhākiri. Aleppo: Dār al-Qalam al-'Arabī bi-Ḥalab, 1997.
- Ḥunayn ibn Ishāq, *Galen Translations* = John C. Lamoreaux (ed.), *Ḥunayn ibn Ishāq on his Galen Translations*. Provo, Utah: Brigham Young University, 2016.
- Ḥunayn ibn Ishāq, *Neue Materialien* = Gotthelf Bergsträsser (ed.), *Neue Materialien zu Ḥunayn ibn Ishāq's Galen-Übersetzungen*. Leipzig: Brockhaus, 1932.
- Ḥunayn ibn Ishāq, *Risālah* = Gotthelf Bergsträsser (ed. and tr.), *Ḥunayn ibn Ishāq über die syrischen und arabischen Galen-Übersetzungen*. Leipzig: Brockhaus, 1925.
- Ḥunayn ibn Ishāq, *Ten Treatises* = *The book of the Ten Treatises on the Eye ascribed to Ḥunayn ibn Is-hāq (809–877 A.D.). The earliest existing Systematic Text-book of Ophthalmology*, ed. and tr. by Max Meyerhof. Cairo: Government Press, 1928.

- al-Ḥuṣrī, *Jam' al-jawāhīr* = al-Ḥuṣrī, *Jam' al-jawāhīr fī l-mulaḥ wa-l-nawādir*, ed. 'Alī Muḥammad al-Bijāwī. Beirut: Dār al-Jil, 1987.
- al-Ḥuṣrī, *Zahr al-ādāb* = Abū Ishāq Ibrāhīm ibn 'Alī al-Ḥuṣrī al-Qayrawānī, *Zahr al-ādāb wa-thamar al-albāb*, ed. Zakī Mubārak and Muḥammad Muḥyi l-Dīn 'Abd al-Ḥamīd, 4 vols. Repr. Beirut: Dār al-Jil, 1972.
- IAU, *Anecdotes & Antidotes = Ibn Abī Uṣaybi'ah, Anecdotes and Antidotes : A Medieval Arabic History of Physicians. A new translation.* Translated by Emilie Savage-Smith, Simon Swain et al., selected and edited by Henrietta Sharp Cockrell, with Introduction by Geert Jan van Gelder. [Oxford World's Classics] Oxford: Oxford University Press, 2020.
- IAU Müller = Ibn Abī Uṣaybi'ah, *'Uyūn al-anbā' fī ṭabaqāt al-aṭibbā'*, ed. August Müller. 2 vols. Cairo: al-Maṭba'ah al-Wahbiyyah / Königsberg: Selbstverlag, 1882–1884.
- IAU Najjār = Ibn Abī Uṣaybi'ah, *'Uyūn al-anbā' fī ṭabaqāt al-aṭibbā'*, ed. 'Amir al-Najjār. 6 vols., vol. 1 Cairo: Dār al-Ma'ārif, 1996; vols. 2–6. Cairo: al-Hay'ah al-Miṣriyyah al-'Āmmah li-l-Kitāb, 2001–2004.
- IAU Riḍā = Ibn Abī Uṣaybi'ah, *'Uyūn al-anbā' fī ṭabaqāt al-aṭibbā'*, ed. Nizār Riḍā. Beirut: Dār Maktabat al-Ḥayāt, 1965.
- IAU Sūd = Ibn Abī Uṣaybi'ah, *'Uyūn al-anbā' fī ṭabaqāt al-aṭibbā'*, ed. Muḥammad Bāsīl 'Uyūn al-Sūd. Beirut: Dār al-Kutub al-'Ilmiyyah, 1998.
- IAU Wahb = Ibn Abī Uṣaybi'ah, *'Uyūn al-anbā' fī ṭabaqāt al-aṭibbā'*, ed. Qāsim Muḥammad Wahb. 4 vols. Damascus: Wizārat al-Thaqāfah, 1997.
- Ibn al-Abbār, *al-Takmilah li-kitāb al-ṣilah* = Ibn al-Abbār, *al-Takmilah li-kitāb al-ṣilah*, ed. 'Abd al-Salām al-Harrās. 4 vols. Beirut: Dār al-Fikr, 1995.
- Ibn 'Abd al-Barr, *al-Tamhīd* = Ibn 'Abd al-Barr, *al-Tamhīd li-mā fī l-Muwaṭṭa' min al-ma'ānī wa-l-asānīd*, ed. Muṣṭafā ibn Aḥmad al-'Alawī and Muḥammad ibn 'Abd al-Kabīr al-Bakrī. 24 vols. Rabat: Wizārat al-Awqāf wa-l-Shu'ūn al-Islāmiyyah, 1967–.
- Ibn 'Abd al-Ḥakam, *Futūḥ Miṣr* = *The History of the Conquest of Egypt, North Africa and Spain, known as the Futūḥ Miṣr of Ibn 'Abd al-Ḥakam*, ed. Charles C. Torrey (Yale Oriental Series – Research, 3). New Haven: Yale University Press, 1922.
- Ibn 'Abd Rabbih, *Iqd* = Abū 'Umar Aḥmad ibn Muḥammad Ibn 'Abd Rabbih, *al-'Iqd al-farīd*, ed. Aḥmad Amīn, Aḥmad al-Zayn, Ibrāhīm al-Ibyārī, 7 vols. Cairo, 1948–1953, repr. Beirut: Dār al-Kitāb al-'Arabī, 1983.
- Ibn Abī 'Awn, *Tashbihāt* = Ibn Abī 'Awn, *al-Tashbihāt*, ed. Muḥammad 'Abd al-Mu'īd Khān, London: Luzac, 1950.
- Ibn Abī l-Bayan, *Al-Dustūr al-bīmāristānī*, Sbath & Avierinos = Sahlān ibn Kaysān [false attribution], *Mukhtaṣar fī l-adwiyah al-murakkabah fī akthar al-amrād*, ed. with French translation by Paul Sbath and Christos D. Avierinos, in *Sahlān Ibn Kaysān et Rašīd al-Dīn Abū Ḥulayqa: deux traités médicaux* (Publications de l'Institut français d'Archéologie orientale du Caire, Textes arabes et études islamiques, 10). Cairo, 1953, 7–74.

- Ibn Abī l-Bayan, *El formulario de los hospitales* = José Luis Valverde and Carmen Peña Muñoz, *El formulario de los hospitales de Ibn Abī al-Bayān* (Cuadernos de Historia de la Farmacia, 8). Granada: Universidad de Granada, 1981.
- Ibn Abī l-Bayān, 'A Hospital Handbook' = Efraim Lev, Leigh Chipman, and Friedrich Niessen, 'A Hospital Handbook for the Community: Evidence for the Extensive Use of Ibn Abī'l-Bayān's *al-Dustūr al-bīmāristanī* by the Jewish Practitioners of Medieval Cairo', *Journal of Semitic Studies*, 53/1 (2008), 103–118.
- Ibn Abī l-Ḥadīd, *Sharḥ Nahj al-balāghah* = 'Izz al-Dīn Abū Ḥamid 'Abd al-Ḥamid ibn Hibat Allāh Ibn Abī l-Ḥadīd al-Madā'inī, *Sharḥ Nahj al-balāghah, al-jāmi' li-khuṭab wa-ḥikam wa-rasā'il al-Imām Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib*, ed. Ḥusayn al-A'lamī. 5 vols. Beirut: Mu'assasat al-A'lamī, 1415/1995.
- Ibn Abī Ḥajalah, *Dīwān al-ṣabābah* = Shihāb al-Dīn Aḥmad Ibn Abī Ḥajalah al-Maghribī, *Dīwān al-ṣabābah*. Cairo: Dār al-Hilāl, 1999.
- Ibn Abī l-Iṣba', *Tahrīr al-taḥbūr* = Ibn Abī l-Iṣba' al-Miṣrī, *Tahrīr al-taḥbūr fī ṣinā'at al-shī'r wa-l-nathr wa-bayān i'jāz al-Qur'ān*, ed. Ḥifnī Muḥammad Sharaf. Cairo: Lajnat Iḥyā' al-Turāth al-Islāmī, AH1383.
- Ibn Abī Ṭāhir Tayfūr, *K. Baghdād* = Ibn Abī Ṭāhir Ṭayfūr, *Das Kitāb Baghdād*, ed. H. Keller. Beirut: Dār al-Jinān s.d. (reprint of 1908 ed.).
- Ibn Abī Uṣaybi'h see 1AU
- Ibn al-'Adīm, *Bughyah* = Kamāl al-Dīn 'Umar ibn Aḥmad Ibn al-'Adīm, *Bughyat al-ṭalab fī ta'rīkh Ḥalab*, ed. Suhayl Zakkar. 10 vols. Damascus: Dār al-Fikr, 1988.
- Ibn al-'Adīm, *Bughyah* (facs.) = Kamāl al-Dīn 'Umar ibn Aḥmad Ibn al-'Adīm, *Bughyat al-ṭalab fī ta'rīkh Ḥalab*. Facsimile edition ed. by Fuat Sezgin et al. 11 vols. Frankfurt am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften, 1986–1990.
- Ibn al-'Adīm, *Zubdah* (ed. al-Manṣūr) = Kamāl al-Dīn 'Umar ibn Aḥmad Ibn al-'Adīm, *Zubdat al-ḥalab min tā'rīkh Ḥalab*, ed. Khalīl al-Manṣūr. Beirut: Dār al-Kutub al-'Ilmiyyah, 1996.
- Ibn 'Asākir, *Tārīkh* = Ibn 'Asākir, *Tārīkh madīnat Dimashq*, ed. 'Umar al-'Amrāwī and 'Alī Shīrī. 80 vols. Beirut: Dār al-Fikr, 1995–2001.
- Ibn al-Athīr, *Kāmil* = 'Izz al-Dīn Ibn al-Athīr, *al-Kāmil*, ed. C.J. Tornberg. 15 vols. Beirut: Dār Ṣādir, 1965–1967.
- Ibn al-Azraq, *Tārīkh al-Fāriqī* = Aḥmad ibn Yūsuf ibn 'Alī ibn al-Azraq al-Fāriqī, *Tārīkh Mayyāfāriqīn wa-Āmid*, ed. 'Abd al-Laṭīf Badawī. Cairo: al-Hay'ah al-'Āmmah li-Shu'ūn al-Maṭābī' al-Amīriyyah, 1959.
- Ibn al-Athīr, *al-Mathal al-sā'ir* = Ḍiyā' al-Dīn Ibn al-Athīr, *al-Mathal al-sā'ir fī adab al-kātib wa-l-shā'ir*, ed. Aḥmad al-Ḥūfī and Badawī Ṭabānah. 4 vols. Cairo: Dār Nahḍat Miṣr, 1973.
- Ibn Bājjah, *Burhān* (Fakhri) = Ibn Bājjah, *al-Burhān*, ed. Mājid Fakhri, *al-Abḥāth*, 27 (1979), 23–42.

- Ibn Bājjah, *K. al-naḥs* (ed. Maʿšūmī) = Ibn Bājjah, *Kitāb al-naḥs, ṣannafahu Abū Bakr Ibn Bājjah al-Andalusī*, ed. Muḥammad Ṣaghīr Ḥasan Maʿšūmī. Beirut: Dār Ṣādir, 1992.
- Ibn Bājjah, *K. al-naḥs* (tr. Maʿšūmī) = Ibn Bājjah, *ʿIlm al-Naḥs. English Translation and Notes*, tr. Muḥammad Ṣaghīr Ḥasan Maʿšūmī. Karachi: Pakistan Historical Society, 1960.
- Ibn Bājjah, *K. tadbīr al-mutawaḥḥid* (Asín Palacios) = Ibn Bājjah, *El regimen del solitario*, ed. M. Asín Palacios. Madrid: Escuelas de Estudios Árabes de Madrid y Granada, 1946.
- Ibn Bājjah, *K. tadbīr al-mutawaḥḥid* (Ziyādah) = Ibn Bājjah, *Kitāb tadbīr al-mutawaḥḥid*, ed. Maʿn Ziyādah. Beirut: Dār al-Fikr al-Islāmī, 1978.
- Ibn Bājjah, *K. tadbīr al-mutawaḥḥid* (tr. Lomba Fuentes) = Ibn Bājjah, *Avempace. El régimen del solitario (Tadbīr al-mutawaḥḥid)*, tr. J. Lomba Fuentes. Madrid: Editorial Trotta, 1997.
- Ibn Bājjah, *K. tadbīr al-mutawaḥḥid* (tr. Companini & Illuminati) = Ibn Bājjah, *Il regime del solitario*, ed. and tr. M. Campanini and A. Illuminati. Milan: Biblioteca Universale Rizzoli, 2002.
- Ibn al-Bayṭār, *Colección de Medicamentos y Alimentos* = Ana María Cabo González, *Kitāb al-ʿYamīʿ li-mufradāt al-adwīyah wa-l-aḡḏīyah / Colección de Medicamentos y Alimentos Ibn al-Baytar*. 2 vols. Seville: Mergablum Edición y Comunicación, 2002, 2005.
- Ibn al-Bayṭār, *Die Dioskurides-Erklärung* = Albert Dietrich, *Die Dioskurides-Erklärung des Ibn al-Bayṭār: ein Beitrag zur arabischen Pflanzensynonymik des Mittelalters*. Göttingen: Vandenhoeck & Ruprecht, 1991.
- Ibn al-Bayṭār, *Jāmiʿ li-mufradāt* (Būlāq) = Ibn al-Bayṭār, *Kitāb al-Jāmiʿ li-mufradāt al-adwīyah wa-l-aḡḏhiyah*. 4 vols. Cairo (Būlāq), 1291/1874
- Ibn al-Bayṭār, *al-Jāmiʿ li-mufradāt* = Ibn al-Bayṭār, *al-Jāmiʿ li-mufradāt al-adwīyah wa-l-aḡḏhiyah*. 4 vols. Beirut: Dār al-Kutub al-ʿIlmiyyah, 1992.
- Ibn al-Bayṭār, 'Traité des simples' = Lucien Leclerc, *Traité des simples par Ibn El-Beithar* [Notices et extraits des manuscrits de la Bibliothèque nationale et autres bibliothèques. xxiii, xxv and xxvi]. Paris: Imprimerie nationale, 1877–1883; repr. Frankfurt am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften, 1996.
- Ibn Bishrī, 'Uddat al-jalīs = 'Alī Ibn Bishrī, *Uddat al-jalīs / An Anthology of Andalusian Arabic Muwashshahāt*, ed. Alan Jones. Cambridge: E.J.W. Gibb Memorial Trust, 1992.
- Ibn Buṭlān, *Daʿwat al-aṭibbāʾ* (tr. Klein-Franke) = Ibn Buṭlān, *Das Ärztebankett*, tr. Felix Klein-Franke. Stuttgart: Hippokrates-Verlag, 1984.
- Ibn Buṭlān, *Daʿwat al-aṭibbāʾ* (ed. Klein-Franke) = Ibn Buṭlān, *Daʿwat al-aṭibbāʾ / The Physicians' Dinner Party*, ed. Felix Klein-Franke. Wiesbaden: Harrassowitz, 1985.
- Ibn Buṭlān, *Daʿwat al-aṭibbāʾ* (trns. Dagher & Troupeau) = J. Dagher, J & Troupeau, G., trad., *Le banquet des Médecins*. Paris: Geuthner, 2007
- Ibn Buṭlān, *Daʿwat al-aṭibbāʾ* (trns. Sedky) – M. Sedky, trad., abrégé, *Un banquet des médecins au temps de l'émir Naṣr al-Dawla*. Le Caire: Imprimerie Misr, 1928.

- Ibn Buṭlān, *Le banquet des prêtres* = Ibn Buṭlān, *Le banquet des prêtres : une maqāma chrétienne du XI<sup>e</sup> siècle*, tr. J. Dagher & G. Troupeau. Paris: Geuthner, 2004.
- Ibn Dāwūd, *Zahrah* = Abū Bakr Muḥammad Ibn Dāwūd al-Iṣbahānī, *al-Zahrah*, ed. Ibrāhīm al-Sāmarrā'ī. 2 vols. al-Zarqā' (Jordan): Maktabat al-Manār, 1985.
- Ibn al-Dāyah, *Mukāfa'ah* = Aḥmad ibn Yūsuf Ibn al-Dāyah al-Kātib, *Kitāb al-Mukāfa'ah wa-ḥusn al-'uqbā*, ed. Maḥmūd Muḥammad Shākir. Beirut: Dār al-Kutub al-'Ilmiyyah, 1984.
- Ibn Dihyah, *Muṭrib* = Dhū l-Nasabayn Abū l-Khaṭṭāb 'Umar ibn Ḥasan Ibn Dihyah, *al-Muṭrib min ash'ār ahl al-Maghrib*, ed. Ibrāhīm al-Ibyārī, Ḥamid 'Abd al-Majīd, Aḥmad Aḥmad Badawī, and Ṭāhā Ḥusayn. Cairo: Dār al-'Ilm li-l-Jamī', 1955.
- Ibn al-Dubaythī, *Ta'riḫ Baghdad* = Abū 'Abd Allāh Muḥammad ibn Sa'īd Ibn al-Dubaythī, *Dhayl Tarīḫ Madīnat al-Salām Baghdad*. 17 vols. Baghdad: Wizārat al-I'lām, 2001.
- Ibn Durayd, *Jamharah* = Abū Bakr Muḥammad ibn al-Ḥasan Ibn Durayd, *Jamharat al-lughah*, ed. Ramzī Munīr Ba'labakkī. 3 vols. Beirut: Dār al-'Ilm li-l-Malāyīn, 1987.
- Ibn Faḍl Allāh, *Masālik* = Shihāb al-Dīn Aḥmad ibn Yaḥyā Ibn Faḍl Allāh al-'Umarī, *Masālik al-abṣār fī mamālik al-amṣār*, ed. Kāmil Sulaymān al-Jubūrī et al., 27 vols. Beirut: Dār al-Kutub al-'Ilmiyyah, 2010.
- Ibn al-Faraḍī, *Ta'riḫ 'ulamā' al-Andalus* = 'Abd Allāh Muḥammad ibn Yūsuf Ibn al-Faraḍī, *Ta'riḫ 'ulamā' al-Andalus*, ed. 'Izzat al-'Aṭṭār al-Ḥusaynī. Cairo: Maktabat al-Khānjī, 1988.
- Ibn al-Faraḍī, *Ta'riḫ 'ulamā' al-Andalus* ('Awwād Ma'rūf) = 'Abd Allāh Muḥammad ibn Yūsuf Ibn al-Faraḍī, *Ta'riḫ 'ulamā' al-Andalus*, ed. Bashshār 'Awwād Ma'rūf. Tunis: Dār al-Gharb al-Islāmī: 2008.
- Ibn Habal *see* Ibn Hubal.
- Ibn Ḥabīb, *Asmā' al-mughtālīn* = Muḥammad ibn Ḥabīb, *Asmā' al-mughtālīn min al-ashrāf fī l-jāhiliyyah wa-l-Islām wa-asmā' man qutila min al-shu'arā'*, in *Navādir al-makhtūṭāt*, ed. 'Abd al-Salām Hārūn. 2 vols. Cairo: Maktabat Muṣṭafā al-Bābī al-Ḥalabī, 1972–1973, ii:105–278.
- Ibn Ḥamdūn, *Tadhkirah* = Muḥammad ibn al-Ḥasan ibn Muḥammad ibn 'Alī Ibn Ḥamdūn, *al-Tadhkirah al-Ḥamdūniyyah*, ed. Iḥsān 'Abbās and Bakr 'Abbās. 10 vols. Beirut: Dār Ṣādir, 1996.
- Ibn Hānī, *Dīwān Ibn Hānī* (ed. al-Bustānī) = Ibn Hānī al-Andalusī, *Dīwān*, ed. Karam al-Bustānī. Beirut: Dār Bayrūt, 1980.
- Ibn al-Haytham, 'Abhandlung über das Licht' = J. Baermann, 'Abhandlung über das Licht von Ibn al-Haiṭam', *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 36 (1882), 195–237.
- Ibn al-Haytham, 'Die Abhandlungen Thābit b. Qurras' = H. Suter, 'Die Abhandlungen Thābit b. Qurras und Abū Sahl al-Kūhīs über die Ausmessung der Paraboloide', *Sitzungsberichte der Physikalisch-medizinischen Sozietät in Erlangen*, 48–49 (1916–1917), 186–227.



- Ibn al-Haytham, 'Die Ausmessung des Paraboloides' = H. Suter, 'Die Abhandlung über die Ausmessung des Paraboloides von el-Ḥasan b. el-Ḥasan b. el-Haitham', *Bibliotheca mathematica*, 3rd ser., 12 (1912), 289–332.
- Ibn al-Haytham, *Alhacen on Image-Formation* = A. Mark Smith, *Alhacen on Image-Formation and Distortion in Mirrors: A Critical Edition, with English Translation and Commentary, of Book 6 of Alhacen's De Aspectibus*. Philadelphia: American Philosophical Society, 2008.
- Ibn al-Haytham, *Alhacen on the Principles of Reflection* = A. Mark Smith, *Alhacen on the Principles of Reflection: A Critical Edition with English Translation and Commentary of Books 4 and 5 of Alhacen's De Aspectibus*. Philadelphia: American Philosophical Society, 2006.
- Ibn al-Haytham, *Alhacen's Theory of Visual Perception*. A. Mark Smith, *Alhacen's theory of visual perception: a critical edition, with English translation and commentary, of the first three books of Alhacen's De aspectibus*. Philadelphia: American Philosophical Society, 2001.
- Ibn al-Haytham, 'L'analyse et la synthèse' = Roshdi Rashed, 'L'analyse et la synthèse', *Mélanges de l'Institut Dominicain d'Études Orientales du Caire*, 20 (1991), 31–231; also in Rashed, *Les mathématiques infinitésimales*, iv:230–391.
- Ibn al-Haytham, 'Behandlung einiger geometrischen Fragenpunkte' = Carl Schoy, 'Behandlung einiger geometrischen Fragenpunkte durch muslimische Mathematiker', *Isis*, 8 (1926), 254–263.
- Ibn al-Haytham, 'Besondere Art des Gesellschaftsrechnens' = Eilhard Wiedemann, 'Über eine besondere Art des Gesellschaftsrechnens nach Ibn al Haiṭam', *Sitzungsberichte der Physikalisch-medizinischen Sozietät in Erlangen*, 58–59 (1926–1927), 191–196.
- Ibn al-Haytham, *Completion of the Conics* = J.P. Hogendijk, *Ibn al-Haytham's Completion of the Conics*. New York: Springer, 1985.
- Ibn al-Haytham, 'Les connus' = Roshdi Rashed, 'La philosophie mathématique d' Ibn al-Haytham, II: Les connus', *Mélanges de l'Institut Dominicain d'Études Orientales du Caire* 21 (1993), 87–275; also in Rashed, *Les mathématiques infinitésimales*, iv:444–583.
- Ibn al-Haytham, 'Construction de l'heptagone régulier' = Roshdi Rashed, 'La construction de l'heptagone régulier par Ibn al-Haytham', *Journal for the History of Arabic Science*, 3 (1979), 309–387.
- Ibn al-Haytham 'Criticism of Ptolemy's Optics' = A.I. Sabra, 'Ibn al-Haytham's Criticism of Ptolemy's Optics', *Journal of the History of Philosophy*, 4 (1966), 145–149.
- Ibn al-Haytham, *de l-Optique d'Ibn al-Haytham* = Paul Pietquin, *Le Septième Livre du Traité De aspectibus d'Alhazen, Traduction Latine Médiévale de l'Optique d'Ibn al-Haytham*. Bruxelles: Académie Royale de Belgique, 2010.
- Ibn al-Haytham, 'Le Discours de la lumière' = Roshdi Rashed, 'Le Discours de la lumière

- d' Ibn al-Haytham (Alhazen): Traduction Française Critique', *Revue d'histoire des Sciences et de Leurs Applications*, 21 (1968), 197–224.
- Ibn al-Haytham, 'Discourse on the Concave Spherical Mirror' = H.J.J. Winter and W. Arafat, 'A Discourse on the Concave Spherical Mirror by Ibn Al-Haitham', *Journal of the Royal Asiatic Society of Bengal*, 3rd ser., 16 (1950), 1–16.
- Ibn al-Haytham, *Doubts Concerning Ptolemy* = Don L. Voss, 'Ibn al-Haytham's Doubts Concerning Ptolemy: A Translation and Commentary'. Ph.D. dissertation, University of Chicago, 1985.
- Ibn al-Haytham, 'Einige geometrische Aufgaben' = Heinrich Suter, 'Einige geometrische Aufgaben bei arabischen Mathematikern', repr. from *Bibliotheca mathematica* 3rd ser. 8 (1907), pp. 27–30.
- Ibn al-Haytham, 'Finding the Direction of the Qibla' = Ahmad Dallal, 'Ibn al-Haytham's Universal Solution for Finding the Direction of the Qibla by Calculation', *Arabic Sciences and Philosophy* 5 (1995), 145–193.
- Ibn al-Haytham 'Geometrische Instrumente' = E. Wiedemann, 'Über geometrische Instrumente bei den muslimischen Völkern', repr. from *Zeitschrift für Vermessungswesen*, 39 (1910), 585–592, 617–625.
- Ibn al-Haytham, 'Kleinere Arbeiten von Ibn al Haiṭam' = Eilhard Wiedemann 'Kleinere Arbeiten von Ibn al Haiṭam' *Sitzungsberichte der physikalisch-medizinischen Sozietät Erlangen*, 41 (1909), 16–24.
- Ibn al-Haytham, 'Kniga kommentariiev k vvedeniyam knigi Evklida' = B.A. Rozenfeld 'Kniga kommentariiev k vvedeniyam knigi Evklida "Nachala"', *Istoriko-matematicheskie issledovaniya*, 11 (1958), 743–762.
- Ibn al-Haytham, 'Die Kreisquadratur' = Heinrich Suter, 'Die Kreisquadratur des Ibn el-Haiṭam', *Zeitschrift für Mathematik und Physik. Historisch-litterarische Abteilung*, 44 (1899), 33–47.
- Ibn al-Haytham, 'The Light of the Stars' = W. 'Arafat, H.J.J. Winter, 'The Light of the Stars: A Short Discourse by Ibn Al-Haytham', *The British Journal for the History of Science*, 5 (1971), 282–288.
- Ibn al-Haytham, *Les Mathématiques Infinitésimales* = Roshdi Rashed, *Les Mathématiques Infinitésimales du IXe au XIe Siècle*. London: Al-Furqan Islamic Heritage Foundation, 1993.
- Ibn al-Haytham, *Mu'āmalāt* = Ulrich Rebstock, 'Der *Mu'āmalāt* des Ibn al-Haitams', *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften*, 10 (1995–1996), 61–121.
- Ibn al-Haytham, *On the Configuration of the World* = Y. Tzvi Langermann, *Ibn al-Haytham's On the Configuration of the World*. New York: Garland, 1990.
- Ibn al-Haytham, 'On the Paraboloidal Focusing Mirror' = H.J.J. Winter, 'Ibn al-Haitham on the Paraboloidal Focusing Mirror', *Journal of the Royal Asiatic Society of Bengal*, 3rd ser. [science], 15 (1949), 25–40.

- Ibn al-Haytham, 'On the Premises of Euclid's Elements' = Barbara Hooper Sude, 'Ibn al-Haytham's commentary on the premises of Euclid's Elements: (*Sharḥ muṣādarāt kitāb Uqlīdis fī al-uṣūl*), Books I–VI'. Ph.D. diss., Princeton, 1974.
- Ibn al-Haytham, 'On Seeing the Stars' = A.I. Sabra and Anton Heinen, 'On Seeing the Stars', *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften*, 7 (1991–1992), 31–72.
- Ibn al-Haytham, 'On Seeing the Stars, II' = A.I. Sabra, 'On Seeing the Stars, II. Ibn al-Haytham's 'Answers' to the 'Doubts' Raised by [Abū l-Qāsim] Ibn Ma'dān', *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften*, 10 (1995–1996), 1–59.
- Ibn al-Haytham, *On the Shape of the Eclipse* = Dominique Raynaud, *A Critical Edition of Ibn al-Haytham's On the Shape of the Eclipse. The First Experimental Study of the Camera Obscura* (Sources and Studies in the History of Mathematics and Physical Sciences). Cham, Switzerland: Springer, 2018.
- Ibn al-Haytham, 'Die Polhöhe mit grösster Genauigkeit zu bestimmen' = C. Schoy, 'Abhadndlung des Ḥasan ben al-Ḥasan ben al-Haiṭam über eine Methode, die Polhöhe mit grösster Genauigkeit zu bestimmen', *De Zee*, 10 (1920), 586–601.
- Ibn al-Haytham, 'Die sphärischen Hohlspiegel' = E. Wiedemann, 'Ibn al-Haiṭams Schrift über die sphärischen Hohlspiegel', *Bibliotheca mathematica*, 3rd ser., 10 (1909–1910), 293–307.
- Ibn al-Haytham, 'Theorie des Regenbogens' = E. Wiedemann 'Theorie des Regenbogens von Ibn al-Haiṭam', *Sitzungsberichte der physikalisch-medizinischen Sozietät Erlangen*, 46 (1914).
- Ibn al-Haytham, *Die trigonometrischen Lehren* = Carl Schoy, *Die trigonometrischen Lehren des persischen Astronomen Abu'l-Raiḥân Muh. Ibn Ahmad al-Bīrūnī*. Hannover: Orient-Buchhandlung Heinz Lafaire K.-G., 1927.
- Ibn al-Haytham, 'Über den Aufbau der Welt' = K. Kohl, 'Über den Aufbau der Welt nach Ibn al-Haiṭam', *Sitzungsberichte der Physikalisch-medizinischen Sozietät in Erlangen*, 54–55 (1992–1993), 140–179.
- Ibn al-Haytham, 'Über die Beschaffenheit der Schatten' = Eilhard Wiedemann, 'Über eine Schrift von Ibn al-Haiṭam "Über die Beschaffenheit der Schatten"', *Sitzungsberichte der Physikalisch-medizinischen Sozietät in Erlangen*, 39 (1907), 226–244.
- Ibn al-Haytham, 'Über die Bestimmung der Richtung der Qibla' = Carl Schoy, 'Abhandlung des al-Ḥasan ibn al-Ḥasan ibn al-Haiṭam (Alhazen) über die Bestimmung der Richtung der Qibla', *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 75 (1921), 242–253.
- Ibn al-Haytham, 'Über die Brechung des Lichtes in Kugeln' = E. Wiedemann, 'Über die Brechung des Lichtes in Kugeln nach Ibn al-Haiṭam und Kamāl al-Dīn al-Fārisī', *Sitzungsberichte der Physikalisch-medizinischen Sozietät in Erlangen*, 42 (1910), 15–58.

- Ibn al-Haytham, 'Über die *Camera obscura*' = E. Wiedemann, 'Über die *Camera obscura* bei Ibn al-Haitam', *Sitzungsberichte der Physikalisch-medizinischen Sozietät in Erlangen*, 46 (1914), 155–169.
- Ibn al-Haytham, 'Über die Lage der Milchstrasse' = Eilhard Wiedemann, 'Über die Lage der Milchstrasse nach Ibn al-Haitham', *Sirius*, 39 (1906), 113–115.
- Ibn al-Haytham, 'Über das Licht des Mondes' = Karl Kohl, 'Über das Licht des Mondes. Eine Untersuchung von Ibn al-Haitham', *Sitzungsberichte der Physikalisch-medizinischen Sozietät in Erlangen*, 56–57 (1924–1925), 305–398.
- Ibn al-Haytham, 'Über das Licht der Sterne' = Eilhard Wiedemann, 'Über das Licht der Sterne nach Ibn al-Haitham', *Wochenschrift für Astronomie, Meteorologie und Geographie*, n.s., 33 (1890), 129–133.
- Ibn al-Haytham, *Über die Natur der Spuren [Flecken]* = Carl Schoy, *Abhandlung des Schaichs Ibn 'Alī al-Hasan ibn al-Haitham: Über die Natur der Spuren (Flecken), die man auf der Oberfläche des Mondes sieht*. Hannover: Lafaire, 1925.
- Ibn al-Haytham, 'Über parabolische Hohlspiegel' = J L Heiberg and E. Wiedemann, 'Ibn al-Haitams Schrift über parabolische Hohlspiegel', *Bibliotheca mathematica*, 3rd ser., 10 (1909–1910), 201–237.
- Ibn Ḥibbān, *K. al-Thiqāt* = Ibn Ḥibbān al-Bustī, *K. al-Thiqāt*, ed. Muḥammad 'Abd al-Mu'īd Khān. 9 vols. Hyderabad: Dā'irat al-Ma'ārif al-'Uthmāniyyah, 1973–1983.
- Ibn Ḥijjah, *Thamarāt* = Taqī al-Dīn Abū Bakr ibn 'Alī Ibn Ḥijjah al-Ḥamawī, *Thamarāt al-awraq*, ed. Muḥammad Abū l-Faḍl Ibrāhīm. Cairo: Maktabat al-Khānjī, 1971.
- Ibn Hindū, *Miftāḥ* (Manṣūrī) = Abū l-Faraj 'Alī ibn al-Ḥusayn ibn Hindū, *Miftāḥ al-ṭibb wa-minhāj al-tullāb*, ed. A. Manṣūrī. Beirut: Mu'assasat al-Balāgh, 2002.
- Ibn Hindū, *Miftāḥ* (Mohaghegh) = Abū l-Faraj 'Alī ibn al-Ḥusayn ibn Hindū, *Miftāḥ al-ṭibb wa-minhāj al-tullāb*, ed. M. Mohaghegh and M.T. Daneshpajuh. Tehran: Mu'assasah-i Muṭāla'āt-i Islāmī-i Dānishgāh-i Mak Gīl bā hamkāri-i Dānishgāh-i Tihirān, 1989.
- Ibn Hindū, *Miftāḥ* (Tibi) = Abū l-Faraj 'Alī ibn al-Ḥusayn ibn Hindū, *The Key to Medicine and a Guide for Students (Miftāḥ al-ṭibb wa-minhāj al-tullāb)*, tr. by Aida Tibi, reviewed by Emilie Savage-Smith. (The Great Books of Islamic Civilization). Reading: Garnet Publishing, 2010.
- Ibn Hishām, *Sīrah* = Ibn Hishām, *al-Sīrah al-nabawīyyah*, ed. Muṣṭafā al-Saqqā, Ibrāhīm al-Ibyārī, and 'Abd al-Ḥafīz Shalabī. 2 vols. Cairo: Muṣṭafā al-Bābī al-Ḥalabī, 1955.
- Ibn Hishām, *Sīrah*, tr. Guillaume = *The Life of Muhammad, A Translation of Ishāq's [sic] Sīrāt Rasūl Allāh*, with introd. and notes by A. Guillaume. Karachi: Oxford University Press, 1978.
- Ibn Hubal, *Kitāb al-Mukhtārāt* = Ibn Hubal, *Kitāb al-Mukhtārāt fī l-ṭibb li-ibn Hubal al-Baghdādī*. 4 vols. Hyderabad: Dā'irat al-Ma'ārif al-'Uthmāniyyah, 1943–1944.
- Ibn al-'Ibrī see Bar Hebraeus.
- Ibn 'Idhārī, *al-Bayān al-mughrib* = Ibn 'Idhārī, *al-Bayān al-mughrib fī akhbār al-Andalus wa-l-Maghrib*, ed. G.S. Colin and E. Lévi-Provençal. Beirut: Dār al-Thaqāfah, 1983.

- Ibn 'Idhārī, *al-Bayān al-mughrib (Muwaḥḥidūn)* = Ibn 'Idhārī, *al-Bayān al-mughrib fī akhbār al-Andalus wa-l-Maghrib: qism al-muwaḥḥidīn*, ed. Muḥammad Ibrāhīm al-Kattānī et al. Beirut: Dār al-Gharb al-Islāmī, 1985.
- Ibn 'Idhārī, *al-Bayān al-mughrib* (Tunis) = Ibn 'Idhārī, *al-Bayān al-mughrib fī akhbār al-Andalus wa-l-Maghrib*, ed. Bashshār 'Awwād Ma'rūf and Maḥmūd Bashshār 'Awwād. Tunis: Dār al-Gharb al-Islāmī, 2013.
- Ibn al-'Imād, *Shadharāt* = Shihāb al-Dīn 'Abd al-Ḥayy ibn Aḥmad Ibn al-'Imād, *Shadharāt al-dhahab fī akhbār man dhahab*, ed. 'Abd al-Qādir al-Arnā'ūt and Maḥmūd al-Arnā'ūt. 10 vols. Damascus: Dār Ibn Kathīr, 1986–1993.
- Ibn al-Jarrāḥ, *Waraqah* = Muḥammad ibn Dāwūd Ibn al-Jarrāḥ, *al-Waraqah*, ed. 'Abd al-Wahhāb 'Azzām and 'Abd al-Sattār Aḥmad Farrāj. Cairo: Dār al-Ma'ārif, n.d.
- Ibn al-Jawzī, *Adhkiyā'* = Abū l-Faraj Jamāl al-Dīn 'Abd al-Raḥmān ibn 'Alī Ibn al-Jawzī, *al-Adhkiyā'*, ed. Muḥammad 'Abd al-Raḥmān 'Awaḍ. Beirut: Dār al-Kitāb al-'Arabī, 1406/1986.
- Ibn al-Jawzī, *Mud'hiṣh* = Ibn al-Jawzī, *al-Mud'hiṣh*, ed. Marwān Qabbānī. Beirut: Dār al-Kutub al-'Ilmiyyah, 1981.
- Ibn al-Jawzī, *Muntaẓam* = Abū l-Faraj 'Abd al-Raḥmān ibn 'Alī ibn Muḥammad Ibn al-Jawzī, *al-Muntaẓam fī tārikh al-mulūk wa-l-umam*, ed. Muḥammad 'Abd al-Qādir 'Aṭā and Muṣṭafā 'Abd al-Qādir 'Aṭā. 19 vols. Beirut: Dār al-Kutub al-'Ilmiyya, 1992–1993.
- Ibn al-Jawzī, *Ṣayd al-khāṭir* = Ibn al-Jawzī, *Ṣayd al-khāṭir*, ed. Najī al-Ṭanṭāwī and 'Alī al-Ṭanṭāwī. Beirut: Dār al-Fikr, 1399/1979.
- Ibn al-Jazzār, *K. fī l-ma'idah* = Ibn al-Jazzār, *K. fī l-ma'idah wa-amrāḍihā wa-mudāwātihā*, ed. Salmān Qaṭābah. Baghdad: Wizārat al-Thaqāfah wa-l-'Ilm/Dār al-Rashīd, 1980.
- Ibn al-Jazzār, *al-Furūq* = Ibn al-Jazzār, *al-Furūq bayna al-ishtibāhāt fī l-'ilal*, ed. Ramziyyah Aṭraqchī. Baghdad: Wizārat al-Ta'līm al-'Alī wa-l-Baḥṭh al-'Ilmī/Jāmi'at Baghdad, Bayt al-Ḥikmah, 1989.
- Ibn al-Jazzār, *al-I'timād fī l-adwiyah al-mufradah* (Qashsh) = Ibn al-Jazzār, *al-I'timād fī l-adwiyah al-mufradah: al-'ilāj bi-l-adwiyah al-'arabiyyah*, ed. Idwār Qashsh. Beirut: Sharikat al-Maṭbū'āt li-l-Tawzī' wa-l-Nashr, 1998.
- Ibn al-Jazzār, *Mujarrabāt al-aṭṭārīn* = Ibn al-Jazzār, *Mujarrabāt al-aṭṭārīn al-ma'rūf bi-Ṭibb al-fuqarā'*, ed. Muḥsin 'Aqīl. Beirut: Dār al-Rasūl al-Akram, 2002.
- Ibn al-Jazzār, *Die Risāla fī l-Ḥawāṣṣ* = Ibn al-Jazzār, *Die Risāla fī l-Ḥawāṣṣ des Ibn al-Ġazzār: die arabische Vorlage des Albertus Magnus zugeschriebenen Traktats De mirabilibus mundi*, ed. and tr. Fabian Käs. Wiesbaden: Harrassowitz, 2012.
- Ibn al-Jazzār, *Ṭibb al-fuqarā'* = Ibn al-Jazzār, *Ṭibb al-fuqarā' wa-l-masākīn*, ed. al-Rāḍī al-Jāzī and Fārūq 'Umar al-'Asalī. Tunis: al-Majma' al-Tūnisī li-l-'Ulūm wa-l-Ādāb wa-l-Funūn, 2009.
- Ibn al-Jazzār & Bos, *Fevers* = Ibn al-Jazzār, *Ibn al-Jazzār on Fevers: Provisions for the Trav-*

- eller and Nourishment for the Sedentary, Book 7, Chapters 1–6*, ed. and trans. Gerrit Bos (Sir Henry Wellcome Asian Series). London / New York: Kegan Paul International, 2000.
- Ibn al-Jazzār & Bos, *Sexual Diseases = Ibn al-Jazzār, Ibn al-Jazzār on Sexual Diseases and their Treatment: Provisions for the Traveller and Nourishment for the Sedentary, Book 6*, ed. and tr. by Gerrit Bos (Sir Henry Wellcome Asian Series). London / New York: Kegan Paul International, 1997.
- Ibn Jubayr, *Riḥlah = The travels of Ibn Jubayr ed. from a ms. in the university library of Leyden*, ed. William Wright, 2nd revised ed. M.J. de Goeje. Leiden: Brill, 1907.
- Ibn Juljul, *Die Ergänzung Ibn Ğulġuls zur Materia medica = Ibn Ğulġul, Die Ergänzung Ibn Ğulġuls zur Materia medica des Dioskurides. Arabischer Text, kommentierter deutscher Übersetzung herausgegeben von Albert Dietrich*. Göttingen; Vandenhoeck und Ruprecht, 1993.
- Ibn Juljul, *Libro de la explicación de los nombres = Ibn Juljul, Libro de la explicación de los nombres de los medicamentos simples tomados del libro de Dioscórides*, ed. and tr. Ildefonso Garijo Galán. Cordova: Area de Estudios Árabes e Islámicos, Cátedra de Lengua y Literatura Árabes, Universidad de Córdoba, 1992.
- Ibn Juljul, *Ṭabaqāt al-aṭibbāʾ = Sulaymān ibn Ḥassān Ibn Juljul, Ṭabaqāt al-aṭibbāʾ wa-l-ḥukamāʾ*, ed. Fuʾād Sayyid. Beirut: Muʾassasat al-Risālah, 1985. Repr. of *Les générations de médecins et des sages*, ed. Fuʾād Sayyid (Publications de l'Institut d'Auteurs Orientaux, 10). Cairo: Imprimerie de l'Institut Français d'Archéologie Orientale, 1955.
- Ibn Juljul, *Tratado Octavo, = Ibn Ŷulŷul, Tratado Octavo, Mencionamos en el lo que Dioscorides no cita en su libro*, ed. Ildefonso Garijo Galán. Cordova: Area de Estudios Árabes e Islámicos, Cátedra de Lengua y Literatura Árabes, Universidad de Córdoba, 1992.
- Ibn Jumayʿ, 'Ibn Jamīʿ on the Skeleton' = C. Rabin, 'Ibn Jamīʿ on the Skeleton', in *Science, Medicine, and History: Essays on the Evolution of Scientific Thought and Medical Practice Written in Honour of Charles Singer*. London: Oxford University Press, 1953.
- Ibn Jumayʿ, 'Kitāb al-irshad' = Umberto de Martini, *Kitāb al-irshād fī maṣāliḥ al-anfus wa-l-aṣṣād, Il trattato di medicina di Bin Giūmai, medico arabo del XII secolo*. Rome: Istituto di storia della medicina dell'Università di Roma, 1960.
- Ibn Jumayʿ, 'Sultan Saladin's Physician' = Max Meyerhof, 'Sultan Saladin's Physician on the Transmission of Greek Medicine to the Arabs', *Bulletin of the History of Medicine*, 18 (1945), 169–178.
- Ibn Jumayʿ, *Treatise to Ṣalāḥ ad-Dīn = Ibn Jumayʿ, Treatise to Ṣalāḥ ad-Dīn on the Revival of the Art of Medicine*, ed. and tr. by Hartmut Fahndrich. [Abhandlungen für die Kunde des Morgenlandes] Wiesbaden: Kommissionsverlag F. Steiner, 1983.
- Ibn al-Kalbī, *Jamharah = Werner Caskel, Ğamharat an-nasab: Das genealogische Werk des Hiṣām ibn Muḥammad al-Kalbī*. 2 vols. (1: Tafeln, 11: Register). Leiden: Brill, 1966.

- Ibn al-Kalbī, *Nasab* (Ḥasan) = Abū l-Mundhir Hishām ibn Muḥammad ibn al-Sā'ib al-Kalbī, *Nasab Ma'add wa-l-Yaman al-kabīr*. ed. Nājī Ḥasan. 2 vols. Beirut: 'Ālam al-Kutub; Maktabat al-Nahḍah al-'Arabiyyah, 1988.
- Ibn Kathīr, *al-Bidāyah* = Ibn Kathīr, *al-Bidāyah wa-l-nihāyah*, ed. 'Alī Shīrī. 14 vols. Beirut: Dār al-Kutub al-'Ilmiyyah, 1994.
- Ibn Kathīr, *al-Bidāyah wa al-Nihāyah* = Ibn Kathīr, *al-Bidāyah wa al-Nihāyah*, ed. 'Alī Shīrī. Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1988.
- Ibn Khaldūn, *Muqaddimah* = 'Abd al-Raḥmān ibn Muḥammad Ibn Khaldūn, *al-Muqaddimah*, ed. 'Alī 'Abd al-Raḥmān Wāfi. 4 vols. Cairo: Lajnat al-Bayān al-'Arabī, 1957–1962.
- Ibn Khaldūn, *Muqaddimah*, tr. Rosenthal = Ibn Khaldūn, *The Muqaddimah*, tr. Franz Rosenthal. 2nd ed., 3 vols. Princeton: Princeton University Press, 1967.
- Ibn Khaldūn, *Ta'riḫ* = 'Abd al-Raḥmān ibn Muḥammad Ibn Khaldūn, *Ta'riḫ Ibn Khaldūn al-musammā Dīwān al-mubtada' wa-l-khabar fī ta'riḫ al-'Arab wa-l-Barbar wa-man 'āsharahum min dhawī al-sha'n al-akbar*, eds. Khalīl Shihādah and Suhayl Zakkār. 8 vols. Revised ed. Beirut: Dār al-Fikr, 2001.
- Ibn Khallikān, *Wafayāt* = Abū l-'Abbās Shams al-Dīn Aḥmad ibn Muḥammad ibn Abī Bakr Ibn Khallikān, *Wafayāt al-a'yān wa-anbā' abnā' al-zamān*, ed. Iḥsān 'Abbās. 8 vols. Beirut: Dār al-Thaqāfah, 1968–1972.
- Ibn Khallikān, *Biographical Dictionary* = William MacGuckin de Slane, *Ibn Khallikan's Biographical Dictionary*. 4 vols. Paris: printed for the Oriental Translation Fund of Great Britain and Ireland, 1842–1871.
- Ibn Khamīs, *Manāqib al-abrār* = al-Ḥusayn ibn Naṣr ibn Muḥammad *al-ma'rūf bi-Ibn Khamīs al-Mawṣilī*, *Manāqib al-abrār wa-maḥāsīn al-akhyār fī ṭabaqāt al-Sūfiyyah*, ed. Sa'īd 'Abd al-Fattāḥ. Beirut: Dār al-Kutub al-'Ilmiyyah, 2006.
- Ibn al-Khaṭīb, *Jaysh al-tawshīḥ* = Lisān al-Dīn Ibn al-Khaṭīb, *Jaysh al-tawshīḥ / An Anthology of Andalusian Arabic* Muwashshahāt, ed. Alan Jones. Cambridge: E.J.W. Gibb Memorial Trust, 1997.
- Ibn Manẓūr, *Lisān al-'Arab* = Jamāl al-Dīn Muḥammad ibn Mukarram Ibn Manẓūr al-Anṣārī, *Lisān al-'Arab*. 20 vols. Būlāq, AH 1300–1308, repr. Cairo: al-Dār al-Miṣriyyah li-l-Ta'līf wa-l-Tarjamah, n.d.
- Ibn Manẓūr, *Surūr* = Muḥammad ibn Mukarram Ibn Manẓūr, *Surūr al-naḥs bi-madārik al-ḥawāss al-khams*, ed. Iḥsān 'Abbās. Beirut: al-Mu'assasah al-'Arabiyyah, 1980.
- Ibn Maṭrūḥ, *Dīwān* = Ibn Maṭrūḥ, *Dīwān*, ed. Ḥusayn Naṣṣār. Cairo: Dār al-Kutub wa-l-Wathā'iq al-Qawmiyyah, 2004.
- Ibn Maymūn, *Muntahā l-ṭalab* = Abū Ghālib Muḥammad ibn al-Mubārak Ibn Maymūn, *Muntahā l-ṭalab min ash'ar al-'Arab (The Utmost in the Search for Arab Poetry)*, facs. ed. 3 vols. Frankfurt am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften, 1986–1993.
- Ibn al-Muqaffa', *Adab* = Ibn al-Muqaffa', *al-Adab al-ṣaghīr wa-l-adab al-kabīr*. Beirut: Dār Ṣādir, 1977.

- Ibn al-Muqaffa', *Kalīlah wa-Dimnah* = Baydabā al-Faylasūf al-Hindī, *Kitāb Kalīlah wa-Dimnah, tarjamahu ilā l-'arabiyyah fī ṣadr al-Dawlah al-'Abbāsiyyah 'Abd Allāh ibn al-Muqaffā'*. Beirut: Maktabat Lubnān, 1991.
- Ibn al-Mu'tazz, *Dīwān* = *Dīwān ash'ar al-amīr Abī l-'Abbās 'Abd Allāh ibn Muḥammad al-Mu'tazz bi-Allāh al-khalīfah al-'Abbāsī*, ed. Muḥammad Badī' Sharīf. 2 vols. Cairo: Dār al-Ma'ārif, 1989.
- Ibn al-Mu'tazz, *Ṭabaqāt* = Ibn al-Mu'tazz, *Ṭabaqāt al-shu'arā' al-muḥdathīn*, ed. 'Abd al-Sattār Aḥmad Farrāj. Cairo: Dār al-Ma'ārif, 1968.
- Ibn al-Muṭrān, *Bustān* = As'ad ibn Ilyās ibn al-Muṭrān, *Bustān al-aṭibbā' wa-rawḍat al-alibbā'*, ed. 'Abd al-Karīm Abū Shuwayrib. Ṭarābulus [Tripoli, Libya]: Jam'īyyat al-Da'wah al-Islāmiyyah al-'Ālamiyyah, 1993.
- Ibn al-Muṭrān, *Bustān* (facs.) = As'ad ibn Ilyās ibn al-Muṭrān, *Bustān al-aṭibbā' wa-rawḍat al-alibbā'* (*The Gardens of Physicians and Meadows of the Intelligent*), Facsimile edition of the manuscript held at Malik Public Library with an introduction by M. Mohaghegh (Encyclopaedia Islamica Foundation: Center for the publication of manuscripts, 5). Tehran, 1989.
- Ibn Muṭrān, *Bustān al-aṭibbā'* = As'ad ibn Ilyās ibn al-Muṭrān, *Bustān al-aṭibbā' wa-rawḍat al-alibbā'*. Tehran: Markaz-i Intishār-i Nusakh-i Khaṭṭī, 1988.
- Ibn al-Nadīm, *Fihrist* (Ṭawīl) = Abū l-Faraj Muḥammad ibn Abī Ya'qūb Ishāq [Ibn] al-Nadīm, *al-Fihrist*, ed. Yūsuf 'Alī Ṭawīl, indexes by Aḥmad Shams al-Dīn. Beirut: Dār al-Kutub al-'Ilmiyyah, 2002.
- Ibn al-Nadīm, *Fihrist* (Flügel) = Ibn al-Nadīm, *al-Fihrist*, ed. Gustav Flügel, Johannes Roediger, and August Müller. 2 vols. in 1. Leipzig: F.C.W. Vogel, 1871–1872; repr. Beirut: Maktabat Khayyāt, n.d.
- Ibn al-Nadīm, *Fihrist* (Tajaddud) = Abū l-Faraj Muḥammad ibn Abī Ya'qūb Ishāq Ibn al-Nadīm al-Warrāq al-Baghdādī, *al-Fihrist*, ed. Riḍā Tajaddud. Tehran: Maṭba'at Dān-ishgāh, 1971.
- Ibn al-Nadīm, *Fihrist* (Sayyid) = Abū l-Faraj Muḥammad ibn Abī Ya'qūb Ishāq Ibn al-Nadīm al-Warrāq al-Baghdādī, *al-Fihrist*, ed. Ayman Fu'ād Sayyid. 2nd ed., 4 vols. Cairo: Al-Furqān Islamic Heritage Foundation, 2014.
- Ibn al-Nadīm, *The Fihrist*, tr. Bayard Dodge. 2 vols. New York: Columbia University Press, 1970.
- Ibn al-Nafīs, *Sharḥ fuṣūl Abuqrāt* = Ibn al-Nafīs, *Sharḥ fuṣūl Abuqrāt*, ed. Yūsuf Zaydān. Cairo: Dār al-Miṣriyyah al-Lubnāniyyah, 1991.
- Ibn Nubātah, *Sarḥ al-'uyūn* = Ibn Nubāta, *Sarḥ al-'uyūn fī sharḥ Risālat Ibn Zaydūn*, ed. Muḥammad Abū l-Faḍl Ibrāhīm. Cairo: Dār al-Fikr al-'Arabī, 1964.
- Ibn Qayyim al-Jawziyyah, *Rawḍat al-muḥibbīn* = Abū 'Abd Allāh Muḥammad ibn Abī Bakr ibn Ayyūb Ibn Qayyim al-Jawziyyah, *Rawḍat al-muḥibbīn wa-nuzhat al-mush-tāqīn*, ed. Muḥammad 'Uzayr Shams. Jedda: Majma' al-Fiqh al-Islāmī, AH 1431.
- Ibn Qayyim al-Jawziyyah, *al-Ṭibb al-nabawī* = Shams al-Dīn Muḥammad ibn Abī Bakr



- Ibn Qayyim al-Jawziyyah, *al-Ṭibb al-nabawī*, ed. Shu'ayb al-Arna'ūt and 'Abd al-Qādir al-Arna'ūt. Beirut: Mu'assasat al-Risālah, 1405/1985. See also Shams al-Dīn Muḥammad ibn Abī Bakr Ibn Qayyim al-Jawziyyah, *Zād al-ma'ād fi hady khayr al-'ibād, al-juz' al-rābi': al-Ṭibb al-nabawī*, ed. Shu'ayb al-Arna'ūt and 'Abd al-Qādir al-Arna'ūt. Beirut: Mu'assasat al-Risālah, 1418/1998.
- Ibn al-Qiftī, *Ta'riḫ al-ḥukamā'* = Ibn al-Qiftī, *Ta'riḫ al-ḥukamā'*, ed. Julius Lippert. Leipzig: Dieterich'sche Verlagsbuchhandlung, 1903.
- Ibn al-Qiftī, *Inbāh* = Ibn al-Qiftī, *Inbāh al-ruwāh 'alā anbāh al-nuḥāh*, ed. Muḥammad Abū l-Faḍl Ibrāhīm. 4 vols. Cairo: Dār al-Kutub al-Miṣriyyah, 1950–1955.
- Ibn al-Quff, *K. al-'Umdah* (Hamarnah) = Ibn al-Quff, *K. al-'Umdah fi šinā'at al-jirāḥah*, ed. Sāmī Khalaf al-Ḥamārinah. Ammān: al-Jāmi'ah al-Urdunniyyah, 'Imādat al-Baḥth al-'Ilmī, 1994.
- Ibn Qutaybah, *Faḍl al-'Arab* = Abū Muḥammad 'Abd Allāh ibn Muslim Ibn Qutaybah al-Dīnawarī, *Faḍl al-'Arab wa-l-tanbih 'alā 'ulūmihā*, ed. Walīd Maḥmūd Khāliṣ. Abu Dhabi: Manshūrāt al-Majma' al-Thaqāfī, 1998.
- Ibn Qutaybah, *Shi'r* = Abū Muḥammad 'Abd Allāh ibn Muslim Ibn Qutaybah al-Dīnawarī, *al-Shi'r wa-l-shu'arā'*, ed. Aḥmad Muḥammad Shākir. 2 vols. Cairo: Dār al-Ma'ārif, 1966–1967.
- Ibn Qutaybah, *Uyūn* = Ibn Qutaybah, *Uyūn al-akḥbār*. 4 vols. Cairo: Dār al-Kutub, 1925–1930, repr. al-Hay'ah al-Miṣriyyah al-Āmmah li-l-Kitāb, 1972.
- Ibn Rashīq, *Umdah* = Abū 'Alī al-Ḥasan Ibn Rashīq al-Qayrawānī al-Azdī, *al-'Umdah fi maḥāsin al-shi'r wa-ādābihī wa-naqdih*, ed. Muḥammad Muḥyī l-Dīn 'Abd al-Ḥamīd. 2 vols. Cairo: al-Maktabah al-Tijāriyyah al-Kubrā, 1955, repr. Beirut: Dār al-Jil, 1972.
- Ibn Riḍwān, *Kitāb al-Nāfi'* (Sāmarrā'i) = Ibn Riḍwān, *K. al-Nāfi' fi kayfiyyat ta'līm šinā'at al-ṭibb*, ed. Kamāl al-Sāmarrā'i. Baghdad: Jāmi'at Baghdād, Markaz Iḥyā' al-Turāth al-'Ilmī al-'Arabī, 1986.
- Ibn Riḍwān, 'The Kitāb al-Nāfi'' = M.C. Lyons, 'The Kitāb al-Nāfi' of 'Alī ibn Riḍwān', *Islamic Quarterly*, 6 (1961), 65–71.
- Ibn Riḍwān, 'On the Nature of Man' = Malcolm C. Lyons, "'On the Nature of Man' in 'Alī ibn Riḍwān's Epitome', *Al-Andalus*, 30 (1965), 181–188.
- Ibn Riḍwān, *Weg zur Glückseligkeit* = Albert Dietrich, *Über den Weg zur Glückseligkeit durch den ärztlichen Beruf: arabischer Text nebst kommentierter deutscher Übersetzung*. Göttingen: Vandenhoeck & Ruprecht, 1982.
- Ibn Rushd, *Averrois ... in Aristotelis de Anima* (Crawford) = Ibn Rushd, *Averrois Cordubensis Commentarium Magnum in Aristotelis de Anima*, ed. F.S. Crawford. Cambridge, Mass.: Mediaeval Academy of America, 1953.
- Ibn Rushd, *Averroes, Avicennae cantica. Texto árabe, versión latina y traducción española*, eds. and trs. J. Coullaut, E. Fernández Vallina, and C. Álvarez de Benito. Salamanca: Ediciones Universidad de Salamanca, 2010.

- Ibn Rushd, *Bidāyat al-mujtahid* (1914) = Ibn Rushd, *Bidāyat al-mujtahid wa-nihāyat al-muqtaṣid*. Istanbul: Maṭba‘at Aḥmad Kāmil, 1914.
- Ibn Rushd, *Bidāyat al-mujtahid* (‘Abd al-Ḥalīm & Maḥmūd) = Ibn Rushd, *Bidāyat al-mujtahid wa-nihāyat al-mujtahid*, ed. ‘Abd al-Ḥalīm Muḥammad ‘Abd al-Ḥalīm and ‘Abd al-Raḥmān Ḥasan Maḥmūd. Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī, 1992.
- Ibn Rushd, *Commentaria Averrois in Galenum* (Vázquez de Benito) = Ibn Rushd, *Commentaria Averrois in Galenum*, ed. C. Vázquez de Benito. Madrid: CSIC, 1984.
- Ibn Rushd, *Commentary on Aristotle’s Book on the Heaven* (facs.) = Ibn Rushd, *Commentary on Aristotle’s Book on the Heaven and the Universe: Sharḥ Kitāb al-Samā’ wa-l-‘Ālam*, facsimile ed. Fuat Sezgin with an introduction by G. Endress. Frankfurt am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften, 1994.
- Ibn Rushd, *The Distinguished Jurists’ Primer* = Ibn Rushd, *The Distinguished Jurists’ Primer*, tr. Imran Ahsan Khan Nyazee and Mohammad Abdul Raouf. 2 vols. Reading: Garnet, 1994–1996]
- Ibn Rushd, *Faṣl al-maqāl* (tr. Alonso) = Ibn Rushd, *Teología de Averroes (textos y estudios)*, trans. Manuel Alonso. Madrid: CSIC, 1947.
- Ibn Rushd, *Faṣl al-maqāl* (tr. Gauthier) = Ibn Rushd, *Accord de la religion et de la philosophie, traité d’Ibn Rochd*, trans. L. Gauthier. Algiers: Carbonel, 1905.
- Ibn Rushd, *Faṣl al-maqāl* (ed. Hourani) = Ibn Rushd, *Ibn Rushd (Averroes) Kitāb Faṣl al-Maqāl*, ed. George. F. Hourani. Leiden: Brill, 1959.
- Ibn Rushd, *Faṣl al-maqāl* (tr. Hourani) = Ibn Rushd, *On the Harmony of Religions and Philosophy. A Translation with Introd. and Notes of Ibn Rushd’s Kitāb Faṣl al-Maqāl*, tr. George F. Hourani. London: Luzac, 1961.
- Ibn Rushd, *Faṣl al-maqāl* (tr. Lucchetta) = Ibn Rushd, *L’accordo della Legge divina con la filosofia*, ed. and tr. F. Lucchetta. Genoa: Marietti, 1994.
- Ibn Rushd, *Faṣl al-maqāl* (Müller) = Ibn Rushd, *Philosophie and Theologie von Averroës*, tr. Marcus Müller. Munich: G. Franz, 1859.
- Ibn Rushd, *Jawāmi‘ li-kutub Aristūṭālīs* = Ibn Rushd, *Jawāmi‘ li-kutub Aristūṭālīs fi-l-jadal wa-l-khitābah wa-l-shi‘r. Averroes’ Three Short Commentaries on Aristotle’s “Topics”, “Rhetoric”, and “Poetics”*, ed. Charles Butterworth. Albany: State University of New York, 1977.
- Ibn Rushd, *Kashf ‘an manāhij* (al-Jābirī) = Ibn Rushd, *al-Kashf ‘an manāhij al-adillah fi ‘aqā’id al-millāhed*, ed. Muḥammad ‘Abīd al-Jābirī. Beirut: Markaz Dirāsāt al-Waḥdah al-‘Arabiyyah, 1998.
- Ibn Rushd, *Kashf ‘an manāhij* (tr. Najjar) = Ibn Rushd, *Faith and Reason in Islam. Averroes’ Exposition of Religious Arguments*, tr. Ibrahim Najjar. Oxford: Oneworld, 2001.
- Ibn Rushd, *Kashf ‘an manāhij* (Qāsim) = Ibn Rushd, *Manāhij al-adillah fi ‘aqā’id al-millāh*, ed. Maḥmūd Qāsim. Cairo: Maktabat al-Anglo al-Miṣriyyah, 1955.
- Ibn Rushd, *Kitāb al-muqaddimāt fi l-falsafah, aw, al-Masā’il fi l-manṭiq wa-l-‘ilm al-ṭabī‘ī*

- wa-l-ṭibb*, ed. As'ad Jum'ah. Tunis: Kulīyyat al-Ādāb wa-l-'Ulūm al-Insāniyyah bi-l-Qayrawān, 2008.
- Ibn Rushd, *K. al-Kullīyyāt* (Fórneas Besteiro & Álvarez de Morales) = Ibn Rushd, *Kitāb al-Kullīyyāt fī l-ṭibb*, ed. J.M. Fórneas Besteiro and C. Álvarez de Morales. Madrid: CSIC, 1987.
- Ibn Rushd, *K. al-Kullīyyāt* (al-Jābirī) = Ibn Rushd, *Kitāb al-Kullīyyāt fī l-ṭibb*, ed. Muḥammad 'Abid al-Jābirī. Beirut: Markaz Dirāsāt al-Waḥdah al-'Arabiyya, 1999.
- Ibn Rushd, *El libro de las generalidades* = Ibn Rushd, *El libro de las generalidades de la medicina*, tr. C. Vázquez de Benito and C. Álvarez de Morales. Madrid: Editorial Trotta, 2003.
- Ibn Rushd, *Rasā'il* = Ibn Rushd, *Rasā'il*, ed. Jīrār Jihāmī and Rafīq al-'Ajām. Beirut: Dār al-Fikr al-Lubnānī, 1994.
- Ibn Rushd, *Sharḥ Kitāb al-Samā' wa-l-'Ālam* (Jum'ah) = Ibn Rushd, *Sharḥ Kitāb al-samā' wa-l-'ālam*, ed. As'ad Jum'ah. Tunis: Markaz al-Nashr al-Jāmi'ī, 2003.
- Ibn Rushd, *Sharḥ wa-talkhīṣ Kitāb al-Burhān* = Ibn Rushd, *Sharḥ wa-talkhīṣ Kitāb al-Burhān*, ed. 'Abd al-Raḥmān Badawī. Kuwait, 1984.
- Ibn Rushd, *Tahāfut al-tahāfut* (Bouyges) = Ibn Rushd, *Tahafot al-tahafot/Tahāfut al-tahāfut*, ed. Maurice Bouyges. Beirut: Imprimerie Catholique, 1930, 2nd ed. 1987.
- Ibn Rushd, *Tahāfut al-tahāfut* (tr. Campanini) = Ibn Rushd, *L'incoerenza della incoerenza dei filosofi*, tr. M. Campanini. Turin: Unione Tipografico-Editrice Torinese, 1997.
- Ibn Rushd, *Tahāfut al-tahāfut* (Dunyā) = Ibn Rushd, *Tahāfut al-tahāfut*, ed. Sulaymān Dunyā. 2 vols. Cairo: Dār al-Ma'ārif, 1964, reedited in 1980 and 1981.
- Ibn Rushd, *Tahāfut al-tahāfut* (tr. Horten) = Ibn Rushd, *Die Hauptlehren des Averroes nach seiner Schrift Die Wiederlegung des Gazali*, tr. Max Horten. Bonn: A. Marcus und E. Webers Verlag, 1913.
- Ibn Rushd, *Tahāfut al-tahāfut* (al-Jābirī) = Ibn Rushd, *Tahāfut al-tahāfut*, ed. Muḥammad 'Abid al-Jābirī. Beirut: Markaz Dirāsāt al-Waḥdah al-'Arabiyyah, 1998.
- Ibn Rushd, *Tahāfut al-tahāfut* (tr. Puig) = Ibn Rushd, *L'ensorrament de l'Ensorrament*, tr. J. Puig. Barcelona: Servei de Publicacions de la Universitat Autònoma de Barcelona, 2005.
- Ibn Rushd, *Tahāfut al-tahāfut* (tr. 1954) = Ibn Rushd, *Averroes' Tahafut al-Tahafut (The Incoherence of the Incoherence)*. London: Luzac, 1954.
- Ibn Rushd, *Talkhīṣ* (Amīn) = Ibn Rushd, *Talkhīṣ mā ba'd al-ṭabī'ah*, ed. 'Uthmān Amīn. Cairo: Muṣṭafā al-Bābī al-Ḥalabī, 1958.
- Ibn Rushd, *Talkhīṣ* (tr. Arnzen) = Ibn Rushd, *Averroes on Aristotle's Metaphysics. An Annotated Translation of the So-called Epitome*, tr. Rüdiger Arnzen. Berlin: De Gruyter, 2010.
- Ibn Rushd, *Talkhīṣ* (tr. Horten) = Ibn Rushd, *Die Metaphysik des Averroes (1198)*, tr. Max Horten. Halle: M. Niemeyer, 1912.

- Ibn Rushd, *Talkhīṣ* (Qabbānī) = Ibn Rushd, *Kitāb mā ba'd al-ṭabī'ah wa-huwa al-qism al-rābi' min talkhīṣ maqālāt Aristū*, ed. Muṣṭafā Qabbānī. Cairo: 1907.
- Ibn Rushd, *Talkhīṣ* (ed. tr. Quirós Rodríguez) = Ibn Rushd, *Compendio de metafísica*, ed. & tr. Carlos Quirós Rodríguez. Madrid, 1919.
- Ibn Rushd, *Talkhīṣ* (tr. van den Bergh) = Ibn Rushd, *Die Epitome der Metaphysik des Averroes*, tr. Simon van den Bergh. Leiden: Brill, 1924.
- Ibn Rushd, *Talkhīṣ K. al-samā' al-ṭabī'ī* (Beirut) = Ibn Rushd, *Talkhīṣ K. al-samā' al-ṭabī'ī*, ed. Rafīq al-'Ajam and Jirār Jihāmī. Beirut: Dār al-Fikr al-Lubnānī, 1994.
- Ibn Rushd, *Talkhīṣ K. al-samā' al-ṭabī'ī* (Hyderabad) = Ibn Rushd, *Talkhīṣ K. al-samā' al-ṭabī'ī*. Hyderabad: Dā'irat al-Ma'ārif al-'Uthmāniyyah, 1946.
- Ibn Rushd, *Talkhīṣ K. al-samā' al-ṭabī'ī* (Madrid) = Ibn Rushd, *Epitome in Physicorum libros*, ed. J. Puig. Madrid: CSIC, 1983.
- Ibn Rushd, *Talkhīṣ K. al-samā' al-ṭabī'ī* (ed. tr. Puig) = Ibn Rushd, *Epítome de física (filosofía de la naturaleza)*, ed. and tr. J. Puig. Madrid, CSIC, 1987.
- Ibn Rushd, *Two Andalusian Philosophers. The Story of Hayy Ibn Yaqzan by Abu Bakr Muhammad Ibn Tufayl and The Definitive Statement by Abu'l-Walid Muhammad Ibn Rushd*, tr. J. Colville. London: Kegan Paul, 1999.
- Ibn Rushd, *Talkhīṣ K. al-Qiyās* (Butterworth et al.) = Ibn Rushd, *Talkhīṣ K. al-Qiyās*, ed. Charles Butterworth et al. Cairo: al-Hay'ah al-Miṣriyyah al-Āmmah l-il-Kitāb, 1983.
- Ibn Rushd, *Talkhīṣ K. al-Qiyās* (Badawī) = Ibn Rushd, *Talkhīṣ K. al-Qiyās li-Aristūṭālis*, ed. 'Abd al-Raḥmān Badawī. Kuwait: al-Majlis al-Waṭani lil-Thaqāfah wa-l-Funūn wa-l-Ādāb, 1988.
- Ibn Rushd, *Talkhīṣ K. al-Qiyās* (Jihāmī) = Ibn Rushd, *Talkhīṣ mantiq Aristū*, ed. Jirār Jihāmī. Beirut: Dār al-Fikr al-Lubnānī, 1992.
- Ibn al-Sā'ātī, *Kitāb 'ilm al-sā'āt* = Riḍwān Muḥammad al-Sā'ātī, *Kitāb 'ilm al-sā'āt wa l-'amal bihā* (*On the knowledge and use of clocks*), ed. Muḥammad Aḥmad Duhmān. Damascus: Dār al-Fikr al-Mu'āṣir, 1981.
- Ibn Sa'd, *Ṭabaqāt* = Ibn Saad, *Biographien Muhammads, seiner Gefährten und der späteren Träger des Islams: bis zum Jahre 230 der Flucht*, ed. Eduard Sachau. 9 vols. Leiden, E.J. Brill, 1904–1940.
- Ibn Sahl, *Dīwān al-aḥkām al-kubrā* = Ibn Sahl, *Dīwān al-aḥkām al-kubrā*, ed. Yaḥyā Murād. Beirut: Dār al-Ḥadīth, 2007.
- Ibn Sahlān al-Sāwī, *al-Baṣā'ir al-Naṣiriyyah* = Ibn Sahlān al-Sāwī, *Kitāb al-Baṣā'ir al-Naṣiriyyah fī 'ilm al-mantiq*, or *The Naṣirī Observations, concerning the Science of Logic*. Beirut: Dār al-Fikr al-Lubnānī, 1993.
- Ibn al-Sā'ī, *Nisā' al-khulafā'* = Ibn al-Sā'ī, *Nisā' al-khulafā'/Consorts of the Caliphs*, ed. and tr. Shawkat Toorawa et al. (Library of Arabic Literature). New York: New York University Press, 2015.
- Ibn Sa'id, *Mughrib* = Ibn Sa'id al-Andalusī, *al-Mughrib fī ḥulā l-maghrib*, ed. Shawqī Ḍayf, 2 vols. Cairo: Dār al-Ma'ārif, 1980.

- Ibn Sa'īd al-Andalusī, *al-Murqīṣāt wa-l-muṭribāt*. Cairo, AH 1287, repr. n. pl.: Dār Ḥamad wa-Miḥyū, 1973.
- Ibn Sa'īd, *Rāyāt al-mubarrizīn* = Ibn Sa'īd al-Andalusī, *Rāyāt al-mubarrizīn wa-ghāyāt al-mumayyizīn*, ed. al-Nu'mān 'Abd al-Muta'al al-Qādī. Cairo: Lajnat Iḥyā' al-Turāth al-Islāmī, 1393/1973.
- Ibn al-Ṣā'igh, *Mukhtār* = Abū l-Mu'ayyad Muḥammad ibn al-Mujallī ibn al-Ṣā'igh al-Jazarī al-'Antarī *al-Mukhtār al-sā'igh min dīwān Ibn al-Ṣā'igh*, MS (Taymūriyyah collection) accessible online at <https://archive.org/download/M-tymoriyah-SHER/805.zip> (the numbering refers to pages, not folios).
- Ibn al-Ṣalāḥ, *Zur Kritik* = Ibn al-Ṣalāḥ, *Zur Kritik der Koordinaten-uberlieferung im Sternkatalog des Almagest*. ed. and tr. Paul Kunitzsch. (Abhandlung der Akademie der Wissenschaften in Göttingen, Philologisch-hist. Kl., Dritte Folge, 94) Göttingen: Vandenhoeck & Ruprecht, 1975.
- Ibn Sallām al-Jumaḥī, *Ṭabaqāt* = Muḥammad Ibn Sallām al-Jumaḥī, *Ṭabaqāt fuḥūl al-shu'arā'*, ed. Maḥmūd Muḥammad Shākīr. Cairo: Dār al-Ma'arif, 1952.
- Ibn Samajūn, *Jāmi' al-adwiya al-mufrada*, *Compendium of Simple Drugs*, ed. F. Sezgin. [Ser. C, Facsimile editions, 54] 4 vols. Frankfurt am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften, 1990.
- Ibn Sanā' al-Mulk, *Dār al-tīrāz* = Abū l-Qāsim Hibat Allāh ibn Ja'far Ibn Sanā' al-Mulk, *Dār al-tīrāz fī 'amal al-muwashshaḥāt*, ed. Jawdat al-Rikābī. Damascus: no publ., 1368/1949.
- Ibn Sanā' al-Mulk, *Dīwān*, ed. Muḥammad Ibrāhīm Naṣr and Ḥusayn Muḥammad Naṣ-ṣār. 2 vols. Cairo: Dār al-Kātib al-'Arabī, 1968–1969.
- Ibn al-Sha'ār, *Qalā'i* = Ibn al-Sha'ār, al-Mubārak Kāmil al-Dīn Abū al-Barakāt al-Mubārak, *Qalā'id al-jumān fī farā'id shu'arā' hādihā l-zamān*, taḥqīq Kāmil Salmān al-Jubūrī. 9 vols. Beirut: Dar al-kutub al-'ilmiyyah, 2005.
- Ibn Shaddād, *A'lāq = al-A'lāq al-khaṭīrah fī dhikr umarā' al-Shām wa l-Jazīrah*, 1, i: *Ta'rikh Ḥalab*. ed. D. Sourdel. Beirut: Institut Français de Damas, 1953.
- Ibn Shākīr al-Kutubī, *Fawāt* = Ibn Shākīr, *Fawāt* = Abū 'Abd Allāh Muḥammad Ibn Shākīr al-Kutubī, *Fawāt al-Wafayāt*, ed. Iḥsān 'Abbās. 5 vols. Beirut: Dār Ṣādir, 1973–1974.
- Ibn Shibl, *Dīwān* = Ibn Shibl al-Baghdādī, *Dīwan*, ed. 'Abd al-Rāziq Ḥuwayzī. Amman: Arwiqah li-l-Dirāsāt wa-l-Nashr, 2016.
- Ibn Sīnā, *De anima* = *Avicenna's De anima (Arabic Text)*, ed. F. Rahman. London: Oxford University Press, 1959.
- Ibn Sīnā, *Deliverance: Logic* = Asad Q. Ahmed (trans.), *Avicenna's Deliverance: Logic*. Oxford: Oxford University Press, 2011.
- Ibn Sīnā, *Al-Maqūlāt* = Ibn Sīnā, *Al-Maqūlāt: commentary on Aristotle's Categories*, tr. and introduced by Allan Bäck. Munich: Philosophia, 2016.
- Ibn Sīnā, *The Metaphysics of The Healing* = Avicenna, and Michael E. Marmura, *The*

- Metaphysics of The Healing: A Parallel English-Arabic Text = al-Ilāhiyyāt min al-Shifāʾ*. Provo, Utah: Brigham Young University Press, 2005.
- Ibn Sīnā, *The Physics of The Healing* = Avicenna, and Jon McGinnis, *The Physics of The Healing / Al-Shifāʾ: Al-samāʿ Al-ṭabīʿī; a Parallel English-Arabic Text*. Provo, Utah: Brigham Young University Press, 2009.
- Ibn Sīnā, *al-Najah* = Ibn Sīnā, *al-Najah min al-gharaq fī baḥr ḍalālāt*, ed. Muḥammad Taqī Dānishpazhūh. Tehran: Publications de l'Université de Tehran, 1985.
- Ibn Sīnā, *Qānūn* (Būlāq) = Abū ʿAlī Ibn Sīnā, *al-Qānūn fī l-ṭibb*, 3 vols. Būlāq, AH1294.
- Ibn Sīnā, *Urjūzah fī asbāb al-ḥummayāt* = Ibn Sīnā, *Urjūzah fī asbāb al-ḥummayāt*, ed. Dāwūd Muzbān al-Thāmīri, *al-Mawrid*, 14/4 (1985), 243–266.
- Ibn Sīnā, *Rasāʾil* = Ibrāhīm Ibn Sīnā, *Rasāʾil Ibn Sīnā*. Ḥaydarābād al-Dakkan: Maṭbaʿat Jamʿiyyat Dāʾirat al-Maʿārif al-ʿUthmāniyyah, 1948.
- Ibn Ṭabāṭabā, *ʿIyār* = Abū l-Ḥasan Muḥammad ibn Aḥmad Ibn Ṭabāṭabā, *ʿIyār al-shīʿr*, ed. ʿAbd al-ʿAzīz ibn Nāṣir al-Mānīʿ. Riyadh: Dār al-ʿUlūm, 1405/1985.
- Ibn Taghrībirdī, *al-Nujūm al-zāhīrah* = Ibn Taghrībirdī, *al-Nujūm al-zāhīrah fī mulūk Miṣr wa-l-Qāhīrah*. 16 vols. Cairo: Maṭbaʿat Dār al-Kutub al-Miṣriyyah, 1929–1972.
- Ibn Ṭāwūs, *Faraj al-mahmūm* = Abū l-Qāsim ʿAlī ibn Mūsā Ibn Ṭāwūs, *Faraj al-mahmūm fī tārikh ʿulamāʾ al-nujūm*. Qum: Dār al-Dhakhāʾir, 1363 [1984].
- Ibn al-Tilmīdh, *Dispensatory* = Oliver Kahl, *The Dispensatory of Ibn al-Tilmīdh: Arabic text, English translation, study and glossaries*. Leiden: Brill, 2007.
- Ibn al-Tilmīdh, *Maqālāh fī l-Faṣd* = Hibat Allāh ibn Ṣāʿid Ibn al-Tilmīdh, *Maqālāh fī l-Faṣd*, ed. Ṣubḥī Maḥmūd Ḥammāmī. Aleppo: Jāmiʿat Ḥalab, Maʿhad al-Turāth al-ʿIlmī al-ʿArabī, 1997.
- Ibn al-Tilmīdh, *al-Risālah al-Amīniyyah fī l-Faṣd* = Hibat Allāh ibn Ṣāʿid Ibn al-Tilmīdh, *al-Risālah al-Amīniyyah fī l-faṣd: irsāl al-dam wa-ikhrājihī bi-ṭarīqay al-faṣd wa-al-ḥijāmah*, ed. ʿAbd al-Qādir Aḥmad ʿAbd al-Qādir. Damascus: Dār al-Wathāʾiq, 2008.
- Ibn al-Ṭīqṭaqā, *Fakhrī* = Muḥammad ibn ʿAlī ibn Ṭabāṭabā Ibn al-Ṭīqṭaqā, *al-Fakhrī fī l-ādāb al-sultāniyyah wa-l-duwal al-Islāmiyyah*, ed. Hartwig Derenbourg. Paris: É. Bouillon, 1895.
- Ibn al-Ṭīqṭaqā, *Fakhrī* (Beirut ed.) = Ibn al-Ṭīqṭaqā, Muḥammad ibn ʿAlī, *al-Fakhrī fī l-ādāb al-sultāniyyah wa-l-duwal al-islāmiyyah*. Beirut: Dār Ṣādir, n.d.
- Ibn ʿUnayn, *Dīwān* = Sharaf al-Dīn Abū l-Maḥāsīn Muḥammad ibn Naṣr Ibn ʿUnayn al-Anṣārī al-Dimashqī, *Dīwān*, ed. Khalīl Mardam. Beirut, n.d. (c. 1946).
- Ibn Wāfid, *Kitāb al-adwiyah al-mufradah* = Ibn Wāfid, *Kitāb al-adwiyah al-mufradah (El libro de los medicamentos simples)*, ed. and tr. Luisa Fernanda Aguirre de Cárcer. Madrid: CSIC, 1995.
- Ibn Wāfid, *Kitāb al-wisād fī l-ṭibb* = Ibn Wāfid, *Kitāb al-wisād fī l-ṭibb (Libro de la almohada sobre medicina)*, ed. and tr. Camilo Álvarez de Mortales y Ruiz Matas. Toledo: Diputación provincial de Toledo, 2006.
- Ibn Waḥshīyyah, *Filāḥah*, ed. Fahd = *al-Filāḥah al-Nabaṭiyyah: al-tarjamah al-manḥū-*

- lah ilá Ibn Waḥshīyyah*, ed. Toufic Fahd. 3 vols. Damascus: al-Ma'had al-'Ilmī al-Faransī li-l-Dirāsāt al-'Arabiyyah, 1993–1998.
- Ibn al-Walid, Madelung & Mayer, *Avicenna's Allegory* = Alī Ibn Muḥammad Ibn al-Walid, Wilferd Madelung, and Toby Mayer, *Avicenna's Allegory on the Soul: An Ismaili Interpretation. An Arabic edition and English translation of 'Alī b. Muḥammad b. al-Walid's al-Risāla al-mufīda*, (Ismaili Texts and Translations Ser., Institute of Ismaili Studies, v. 22). London: I.B. Tauris in assoc. with The Institute of Ismaili Studies, 2016.
- Ibn Zāfir al-Azdī, *Badā'i'* = 'Alī Ibn Zāfir al-Azdī, *Badā'i' al-badā'ih*, ed. Muḥammad Abū l-Faḍl Ibrāhīm. Cairo: Maktabat al-Anglo al-Miṣriyyah, 1970.
- Ibn Zāfir al-Azdī, *Gharā'ib al-tanbīhāt* = 'Alī ibn Zāfir al-Azdī, *Gharā'ib al-tanbīhāt 'alā 'ajā'ib al-tashbīhāt*, ed. Muḥammad Zaghlūl Sallām and Muṣṭafā al-Šawī al-Juwaynī. Cairo: Dār al-Ma'ārif, 1971.
- Ibn Zuhr, Abū l-'Alā', *Mujarrabāt* = Abū l-'Alā' Ibn Zuhr, *Kitāb al-Muḥarrabāt (Libro de las experiencias médicas)*, ed. and tr. C. Álvarez Millán. Madrid: CSIC, 1994.
- Ibn Zuhr, Abū l-'Alā', *La Tedkīrā* (Colin) = Abū l-'Alā' ibn Zuhr, *La Tedkīrā d'Abū 'l-'Alā'*, ed. Gabriel Colin. Paris: Publ. fac. des lettres d' Alger tome 45, 1911.
- Ibn Zuhr, Abū Marwān, 'El Kitāb al-iqtīṣād' = Abū Marwān ibn Zuhr, 'El Kitāb al-iqtīṣād de Avenzoar según el Ms. n° 834 de la Biblioteca del Real Monasterio de San Lorenzo del Escorial', ed. R. Kuhne Brabant. Unpublished Ph.D. diss., Madrid, 1971.
- Ibn Zuhr, Abū Marwān, *al-Aghdhīyah* (al-Khaṭṭābī) = Abū Marwān ibn Zuhr, *al-Aghdhīyah wa-l-adwīyah 'inda mu'allifī l-Gharb al-Islāmī*, ed. Muḥammad al-'Arabī al-Khaṭṭābī. Beirut: Dār al-Gharb al-Islāmī, 1990.
- Ibn Zuhr, Abū Marwān, *Kitāb al-agdīya* (García Sánchez) = Abū Marwān ibn Zuhr, *Kitāb al-agdīya (Tratado de los alimentos)*, ed. and tr. E. García Sánchez (Fuentes Arabico-Hispanas, 4). Madrid: CSIC, Instituto de Cooperación con el Mundo Árabe, 1992.
- Ibn Zuhr, Abū Marwān, *Tadhkirah* = Abū Marwān ibn Zuhr, *Tadhkirah fī al-dawā' al-mus'hil*, in Muḥammad al-'Arabī al-Khaṭṭābī, *al-Ṭibb wa-l-aṭibbā' fī l-Andalus al-Islāmiyyah*. Beirut: Dār al-Gharb al-Islāmī, 1988, i:286–303.
- Ibn Zuhr, Abū Marwān, *Kitāb al-taysīr* (Khūrī) = Abū Marwān ibn Zuhr, *Kitāb al-taysīr fī l-mudāwāh wa-l-tadbīr*, ed. Mīshīl Khūrī. Damascus: Dār al-Fikr, 1983.
- Ibn Zuhr, Abū Marwān, *Kitāb al-Taysīr* (tr. Bouamrane) = Abū Marwān ibn Zuhr, *Le traité médical Kitāb al-Taysīr*, tr. Fadila Bouamrane. Paris: Librairie philosophique J. Vrin, 2010.
- Ibn Zuhr, Abū Marwān, *Kitāb al-taysīr* (Rūdānī) = Abū Marwān ibn Zuhr, *Kitāb al-taysīr fī l-mudāwāh wa-l-tadbīr*, ed. Muḥammad 'Abd Allāh al-Rūdānī. Rabat: Akādīmiyyat al-Mamlakah al-Maghribiyyah, 1991.
- al-Ibshihī, *Mustaṭraf* = Shihāb al-Dīn Muḥammad ibn Aḥmad Abū l-Faṭḥ al-Ibshihī al-Maḥallī, *al-Mustaṭraf fī kull fann mustaṭraf*. 2 vols. Cairo: Muṣṭafā al-Bābī al-Ḥalabī, 1371/1952.

- al-Ibshihī, *Mustaṭraf* [B] = Shihāb al-Dīn Muḥammad ibn Aḥmad Abū l-Faṭḥ al-Ibshihī al-Muḥallā [sic], *al-Mustaṭraf fī kull fann mustaṭraf*. 2 vols. Beirut: Dār al-Aḍwā', 1415/1995.
- al-Idrīsī, *Nuzḥah*, = *Kitāb Nuzḥat al-mushtāq fī dhikr al-amṣār wa-l-aqṭār wa-l-buldān wa-l-juzur wa-l-madā' in wa-l-āfāq*, ed. E. Cerulli, A. Bombaci et al. 9 fasc. Naples: Istituto Universitario Orientale, 1970–1984.
- Ihsanoğlu, *Catalogue* = Ekmeleddin Ihsanoğlu et al., *Catalogue of Islamic medical manuscripts (in Arabic, Turkish & Persian) in the libraries of Turkey / Fihris makḥṭūtāt al-ṭibb al-Islāmī bi-l-lughāt al-'Arabīyyah wa-l-Turkīyyah wa-l-Fārisīyyah fī maktabāt Turkīyā*. Istanbul: Markaz al-Abḥāth li-l-Tārīkh wa-l-Funūn wa-l-Thaqāfah al-Islāmiyyah, 1984.
- Ikhwān al-Ṣafā', *On arithmetic and geometry* = Ikhwān al-Ṣafā', *On arithmetic and geometry: an Arabic critical edition and English translation of Epistles 1–2*, ed. and tr. by Nader El-Bizri. Oxford: Oxford University Press, 2012.
- Ikhwān al-Ṣafā', *On Logic* = Ikhwān al-Ṣafā', *On logic: an Arabic critical edition and English translation of Epistles 10–14*, ed. and tr. by Carmela Baffioni. Oxford: Oxford University Press, 2010.
- Ikhwān al-Ṣafā', *Rasā'il* = Ikhwān al-Ṣafā', *Rasā'il Ikhwān al-Ṣafā'*. 4 vols. Beirut: Dār Ṣādir, 1376/1957.
- Ilberg, *Galens Praxis* = Johannes Ilberg, *Aus Galens Praxis. Ein Kulturbild aus der römischen Kaiserzeit*. Extract from *Neue Jahrbücher für das Klassische Altertum, Geschichte und Deutsche Literatur*, vol. 15, 276–312. Leipzig B.G. Teubner, 1905.
- Ilberg, *Rufus* = Johannes Ilberg, *Rufus von Ephesos, ein griechischer Arzt in trajanischer Zeit* (Abhandlungen der sächsischen Akademie der Wissenschaften, 41. No. 1). Leipzig: Hirzel, 1930.
- Inati, *Ibn Sīnā's Theodicy* = Shams Constantine Inati, *The Problem of Evil: Ibn Sīnā's Theodicy*. 2nd. ed. Piscataway, NJ: Gorgias Press, 2017.
- Inati, *Physics and Metaphysics* = Shams Constantine Inati, *Ibn Sīnā's Remarks and Admonitions: Physics and Metaphysics: An Analysis and Annotated Translation*. New York, 2014.
- al-Irbilī, *Tadhkirah* = al-Ṣāḥib Bahā' al-Dīn al-Munshī' al-Irbilī, *al-Tadhkirah al-Fakhriyyah*, ed. Ḥātim Ṣāliḥ al-Dāmin. Damascus: Dār al-Bashā'ir, 2004.
- Irvine & Temkin, 'Akilāos' = Judith T. Irvine and Oswei Temkin, 'Who was Akilāos? A Problem in Medical Historiography', *Bulletin of the History of Medicine*, 77 (2003), 12–24.
- Irwin, *Camel* = Robert Irwin, *Camel*. London: Reaktion Books, 2010.
- ʿĪsā, Aḥmad see Aḥmad ʿĪsā
- Ishāq ibn ʿImrān, *Maqālah fī l-mālīkhūliyā* = Ishāq ibn ʿImrān, *Maqāla fī-ʿl-mālīḥūliyā: vergleichende kritische arabisch-lateinische Parallelausgabe, deutsche Übersetzung des arabischen Textes, ausführliche Einleitung und arabischer wie lateinischer dro-*



- genkundlicher Apparat. Constantini Africani libri duo di melancholia*, ed. and tr. Karl Garbers. Hamburg: Buske, 1977.
- al-Iṣfahānī, *al-Aghānī* = Abū l-Faraj al-Iṣfahānī, *al-Aghānī*. 24 vols. Cairo: Dār al-Kutub / al-Hay'ah al-Miṣriyyah al-Āmmah, 1927–1974.
- al-Iṣfahānī, *Kharīdah (al-Īrāq)* = 'Imād al-Dīn al-Iṣfahānī al-Kātib, *Kharīdat al-qaṣr wa-jarīdat al-ʿaṣr*, *al-Qism al-Īrāqī*, ed. Muḥammad Bahjah al-Atharī and Jamīl Saʿīd. 6 vols. Baghdād: al-Majmaʿ al-ʿIlmī al-Īrāqī, 1955–1981.
- al-Iṣfahānī, *Kharīdah (al-Maghrib)* = 'Imād al-Dīn al-Kātib al-Iṣfahānī, *Kharīdat al-qaṣr wa-jarīdat al-ʿaṣr*, *qism shu'arā' al-Maghrib*, ed. Muḥammad al-Marzūqī, Muḥammad al-ʿArūsī al-Maṭwī and al-Jilānī ibn al-Ḥājī Yahyā. Tunis: al-Dār al-Tūnisīyyah, 1973.
- al-Iṣfahānī, *Kharīdah (Miṣr)* = 'Imād al-Dīn al-Iṣfahānī al-Kātib, *Kharīdat al-qaṣr wa-jarīdat al-ʿaṣr*, *Qism shu'arā' Miṣr*, ed. Aḥmad Amīn and Shawqī Ḍayf. 2 vols. Cairo: Dār al-Kutub, 1951.
- al-Iṣfahānī, *Kharīdah (al-Shām)* = 'Imād al-Dīn al-Iṣfahānī al-Kātib, *Kharīdat al-qaṣr wa-jarīdat al-ʿaṣr*, *Qism shu'arā' al-Shām*, ed. Shukrī Fayṣal. 4 vols. Damascus: Majmaʿ al-Lughah al-ʿArabīyyah bi-Dimashq, 1955–1968.
- Iskandar, 'An autograph of Ibn al-Tilmīdh' = Albert Z. Iskandar, 'An autograph of Ibn al-Tilmīdh's marginal commentary on Ibn Sīnā's "Canon of Medicine"', *Le Muséon*, 90 (1977), 177–123.
- Iskandar, 'Bibliographical Studies' = Albert Z. Iskandar, 'Bibliographical studies in medical and scientific Arabic works. Galen's fi 'Amal al-tashrīh (On Anatomical procedures), the Alexandrian book entitled fi'l-Tashrīh ilā 'l-muta'allimīn (On Anatomy for students), and *Rhazes'* al-Kāfi fi 'l-tibb (The Sufficient Book on Medicine)', *Oriens*, 25–26 (1976), 133–147.
- Iskandar, *Descriptive List* = Albert Z. Iskandar, *A Descriptive List of Arabic Manuscripts on Medicine and Science at the University of California, Los Angeles*. Leiden: Brill, 1984.
- Iskandar, *Examinations* = Albert Z. Iskandar, *Galenī De optimo medico cognoscendo libellus (Galen's Book on Examinations by Which the Best Physicians Are Recognized)* (Corpus Medicorum Graecorum, Suppl. Or. IV). Berlin: Akademie-Verlag, 1988.
- Iskandar, 'Medical bibliography' = Albert Z. Iskandar, 'The Medical bibliography of al-Rāzī', in George F. Hourani (ed.), *Essays on Islamic philosophy and science*. Albany, NY: State University of New York Press, 1975, 41–46.
- Iskandar, 'Medical Curriculum' = Albert Z. Iskandar, 'An Attempted Reconstruction of the Late Alexandrian Medical Curriculum', *Medical History*, 20 (1976), 235–258.
- Iskandar, 'Ar-Rāzī's medical writings' = Albert Z. Iskandar, 'A study of Ar-Rāzī's medical writings with selected texts and English translations'. 2 vols. D.Phil. diss., University of Oxford, 1959.
- Iskandar, 'A Study' = Albert Z. Iskandar, 'A Study of al-Samarqandī's Medical Writings', *Le Muséon*, 85 (1972), 451–479.

- Iskandar, *Tahqīq* = Albert Z. Iskandar, 'Tahqīq fī sinī al-Rāzī 'inda bad' ishtighālihi bi-l-ṭibb', *Al-Mashriq* (1960), 168–177.
- Iskandar, *Wellcome* = Albert Z. Iskandar, *A Catalogue of Arabic Manuscripts on Medicine and Sciences in the Wellcome Historical Medical Library*. London: Wellcome Institute for the History of Medicine, 1967.
- Istanbouli, *history* = M.N. Istambouli, 'The history of Arabic medicine based on the work of Ibn Abi Usaybe'ah, 1203–270'. Thesis, Loughborough University of Technology, 1981 (unpublished).
- Iṣṭakhri, *al-Masālik wa-l-mamālik* = Abū Ishāq al-Fārisī al-Iṣṭakhri, *al-Masālik wa-l-mamālik / Viae Regnorum. Descriptio ditionis moslemicae*, ed. M.J. de Goeje. Leiden: Brill, 1873, repr. 1927.
- Ivry, *al-Kindī's Metaphysics* = Alfred L. Ivry, *al-Kindī's Metaphysics; a translation of Ya'qub ibn Ishāq al-Kindī's treatise "On first philosophy" (fī al-Falsafah al-ūlā)*. Albany: State University of New York Press, 1974.
- Jacquart, 'Note' = Danielle Jacquart, 'Note sur la traduction latine du *Kitāb al-Manṣūrī de Rhazès*', *Revue d'Histoire des Textes*, 24 (1994), 359–374.
- Jacquart, 'Ibn Māsawayh' = Danielle Jacquart, 'Ibn Māsawayh, Yūḥannā', in *Encyclopaedia of the History of Science, Technology, and Medicine in Non-Western Cultures*, ed. Helaine Selin. Dordrecht: Kluwer, 1997, 424–425.
- Jadon, 'Comparison of wealth ... of the physicians of Ṣalāḥ Al-Dīn' = Samira Jadon, 'A comparison of the wealth, prestige, and medical works of the physicians of Ṣalāḥ Al-Dīn in Egypt and Syria', *Bulletin of the History of Medicine*, 43 (1970), 64–75.
- Jadon, 'Ibn Butlān's Medical Manual for the Use of Monks' = Samira Yousef Jadon, 'The Arab Physician Ibn Butlān's (d. 1066) Medical Manual for the Use of Monks and Country People' [in Arabic]. 2 vols. unpublished Ph.D. diss., University of California, Los Angeles, 1968.
- Jadon, 'Physicians of Syria during reign of Ṣalāḥ Al-Dīn' = Samira Jadon, 'The physicians of Syria during the reign of Ṣalāḥ Al-Dīn 570–589 A.H. / 1174–1193 A.D.', *Journal of the History of Medicine and Allied Sciences*, 25 (1970), 323–340.
- Jahier & Nouredine, *Ibn abi Uṣaybi'a* = Henri Jahier and Abdelkader Nouredine, *Ibn abi Uṣaybi'a, 'Uyūn al-Anbā' fī Tabaqāt al-At'ibbā'*. Sources d'informations sur les classes des médecins. XI<sup>11</sup><sup>e</sup> Chapitre: Médecins de l'Occident Musulman (Publications de la faculté mixte de médecine et de pharmacie d'Alger, 4). Algiers: Farāris, 1958.
- al-Jāḥiẓ, *Bayān* = al-Jāḥiẓ, *al-Bayān wa-l-tabyīn*, ed. 'Abd al-Salām Muḥammad Hārūn. 4 vols. Cairo: Maktabat al-Khānjī, 1968.
- al-Jāḥiẓ, *Bukhalā'* = al-Jāḥiẓ, *al-Bukhalā'*, ed. Ṭāḥā al-Ḥājirī. Cairo: Dār al-Ma'ārif, n.d.
- al-Jāḥiẓ, *Ḥayawān* = al-Jāḥiẓ, *al-Ḥayawān*, ed. 'Abd al-Salām Muḥammad Hārūn. 8 vols. Cairo: Muṣṭafā al-Bābī al-Ḥalabī, 1965–1969.
- ps.-Jāḥiẓ, *Maḥāsin* = *al-Maḥāsin wa-l-aḍḍād al-mansūb ilā Abī 'Uthmān 'Amr ibn Baḥr*

- al-Jāhiz* / *Le livre des beautés et des antithèses attribué à Abu Othman Amr ibn Bahr al-Djahiz de Basra*, ed. G. van Vloten. Leiden: Brill, 1898.
- Janos, 'Abū Bishr Mattā ibn Yūnus's Cosmology' = Damien Janos, "Active Nature" and Other Striking Features of Abū Bishr Mattā ibn Yūnus's Cosmology as Reconstructed from His Commentary on Aristotle's *Physics*', in Damien Janos (ed.), *Ideas in motion in Baghdad and beyond: philosophical and theological exchanges between Christians and Muslims in the third/ninth and fourth/tenth centuries*. Leiden: Brill, 2016, 135–177.
- Janos, *Circles of Learning* = Damien Janos, *The Place to Go: Circles of Learning in Baghdad in the Ninth and Tenth Centuries C.E.* (Studies in Late Antiquity and Early Islam). Princeton: Darwin Press, 2014.
- Janos, *Method* = Damien Janos, *Method, Structure, and Development in al-Fārābī's Cosmology* (Islamic Philosophy, Theology and Science. Texts and Studies, 85). Leiden: Brill, 2012.
- Janssens, *Annotated Bibliography* = Jules Janssens, *An Annotated Bibliography on Ibn Sīnā (1970–1989), including Arabic and Persian Publications and Turkish and Russian References*. Leuven: Leuven University Press, 1991.
- Janssens, *Annotated Bibliography: First Supplement* = Jules L. Janssens, *An Annotated Bibliography on Ibn Sīnā: First Supplement (1990–1994)*. Louvain-la-Neuve [Belgium]: Fédération Internationale des Instituts d'Études Médiévales, 1999.
- Janssens, *Annotated Bibliography: Second Supplement* = Jules L. Janssens, *An Annotated Bibliography on Ibn Sīnā: Second Supplement (1995–2009)*. Louvain-la-Neuve [Belgium]: Fédération Internationale des Instituts d'Études Médiévales, 2017.
- Janssens, 'Bahmanyār' = Jules Janssens, 'Bahmanyār b. Marzubān: A Faithful Disciple of Ibn Sīnā?', in David C. Reisman, with the assistance of Ahmed H. al-Rahim (eds.), *Before and After Avicenna: Proceedings of the First Conference of the Avicenna Study Group* (Islamic Philosophy, Theology, and Science, 52). Leiden: Brill, 2003, 177–197.
- Janssens, 'Le Dānesh-Nāmeḥ d' Ibn Sīnā' = Jules Janssens, 'Le Dānesh-Nāmeḥ d' Ibn Sīnā: Un Texte À Revoir?' *Bulletin de Philosophie Médiévale*, 28 (1986), 163–177.
- Janssens, 'Revision' = Jules Janssens, 'Bahmanyār, and his Revision of Ibn Sīnā's Metaphysical Project', *Medioevo*, 32 (2007), 99–117.
- Jaouiche, *Le Livre du Qarastūn* = Khalil Jaouiche, *Le Livre du Qarastūn de Ṭābit ibn Qurra: étude sur l'origine de la notion de travail et du calcul du moment statique d'une barre homogène*. Leiden: Brill, 1976.
- al-Jarīrī, *Jalīs* = Abū l-Faraj al-Mu'āfā ibn Zakariyyā al-Nahrawānī al-Jarīrī, *al-Jalīs al-ṣāliḥ al-kāfi wa-l-anīs al-nāṣiḥ al-shāfi*, ed. Muḥammad Mursī al-Khawālī and Iḥsān 'Abbās. 4 vols. Beirut: 'Ālam al-Kutub, 1413/1993.
- Jastrow, *Dictionary of the Targumim* = Marcus Jastrow, *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature*. 2 vols. New York: Pardes, 1950.

- al-Jawālīqī, *al-Mu'arrab* = Abū Maṣṣūr al-Jawālīqī Mawhūb ibn Aḥmad ibn Muḥammad ibn al-Khaḍīr, *al-Mu'arrab min al-kalām al-aḡamī 'alā ḥurūf al-mu'jam*, ed. F. 'Abd al-Raḥīm. Damascus: Dār al-Qalam, 1410/1990.
- al-Jawharī, *al-Ṣiḥāḥ* = Abū Naṣr Ismā'īl ibn Ḥammād al-Jawharī, *Tāj al-lughah wa-ṣiḥāḥ al-'Arabīyah*, ed. Aḥmad 'Abd al-Ghaḥūr 'Aṭṭār. 6 vols. Beirut: Dār al-'Ilm li-l-Malāyīn, 1990.
- al-Jilyānī al-Andalusī, *al-Mubashshirāt* = 'Abd al-Mun'im ibn 'Umar ibn Ḥassān al-Jilyānī al-Andalusī, *K. al-Mubashshirāt wa-l-Qudsiyyāt*, ed. 'Abd al-Jalīl Ḥasan 'Abd al-Mahdī. Amman: Dār al-Bashīr, 1989.
- al-Jilyānī al-Andalusī, *Tadbīj* = 'Abd al-Mun'im ibn 'Umar ibn Ḥassān al-Jilyānī al-Andalusī, *Dīwān al-tadbīj: Fitnat al-ibdā' wa-dhurwat al-imtā'*, ed. Kamāl Abū Dīb and Dalāl Bakhsh. [London] / Oxford: Dār al-Sāqī / Oryx, 2010.
- Johnstone, 'Arabic Botany and Pharmacology' = Penelope Johnstone, 'Arabic Botany and Pharmacology with particular reference to the work of al-Zahrāwī and Ibn Juljul'. D. Phil. diss., University of Oxford 1972.
- Jolin, 'Epilepsy in Medieval Islamic History' = Paula Jolin, 'Epilepsy in Medieval Islamic History. A thesis submitted to the Faculty of Graduate Studies and Research in partial fulfilment of the requirements of the degree of Master's of Arts', Montreal, McGill University, 1999.
- Jonkers, *Textual Tradition* = Gijbert Jonkers, *The Textual Tradition of Plato's Timaeus and Critias*. Leiden: Brill, 2017.
- Joose, 'Abd al-Laṭīf al-Baghdādī as a Philosopher and a Physician' = N. Peter Joosse, 'Abd al-Laṭīf al-Baghdādī as a Philosopher and a Physician: Myth or Reality, Topos or Truth?', in Peter Adamson (ed.): *In the Age of Averroes: Arabic Philosophy in the Sixth/Twelfth Century* (Warburg Institute Colloquia, 16). London / Turin: The Warburg Institute/Nino Aragno Editore, 2011, 27–43.
- Joose, 'Alchemy and Alchemists' = N. Peter Joosse, 'Unmasking the Craft'. 'Abd al-Latif al-Bagdadī's Views on Alchemy and Alchemists', in Anna Ayşe Akasoy and Wim Raven (eds.), *Islamic Thought in the Middle Ages. Studies in Text, Transmission and Translation, in Honour of Hans Daiber* (Islamic Philosophy, Theology, and Science, 75). Brill: Leiden, 2008, 301–317.
- Joose, 'Arabic Diatessaron' = N. Peter Joosse, 'An Introduction to the Arabic Diatessaron', *Oriens Christianus*, 83 (1999), 72–129.
- Joose, 'Aristotle's *Politica*' = N. Peter Joosse, 'Between Enigma and Paradigm: The Reception of Aristotle's *Politica* in the Near East: The Arabic and Syriac-Aramaic Versions', in Vasileios Syros (ed.), *Well Begun is Only Half Done. Tracing Aristotle's Political Ideas in Medieval Arabic, Syriac, Byzantine, and Jewish Sources*. Tempe, Arizona: ACMRS, 2011, 97–120.
- Joose, 'De geest is uit de fles' = N. Peter Joosse, 'De geest is uit de fles'. De middeleeuwse arts 'Abd al-Laṭīf ibn Yūsuf al-Baghdādī: zijn medische werk en zijn bizarre affiliatie

- met het twintigste-eeuwse spiritisme', *Gewina (Tijdschrift voor de Geschiedenis der Geneeskunde, Natuurwetenschappen, Wiskunde en Techniek)*, 30 (2007), 211–229.
- Joose, 'Pride and Prejudice' = N. Peter Joosse, "Pride and Prejudice, Praise and Blame": 'Abd al-Laṭīf al-Baghdādī's Views on Good and Bad Medical Practitioners', in Arnoud Vrolijk and Jan P. Hogendijk (eds.): *Oye Gentlemen: Arabic Studies on Science and Literary Culture in Honour of Remke Kruk* (Islamic Philosophy, Theology and Science, Texts and Studies, 74). Leiden: Brill, 2007, 129–141.
- Joose, *Rebellious Intellectual* = N. Peter Joosse, *The Physician as a Rebellious Intellectual. The Book of the Two Pieces of Advice or Kitāb al-Naṣiḥatayn by 'Abd al-Laṭīf ibn Yūsuf al-Baghdādī (1162–1231). Introduction, Edition, and Translation of the Medical Section (Beihefte zur Mediaevistik, 18)*. Frankfurt am Main / Bern: Peter Lang, 2014.
- Joose, 'Taqdimat' = N. Peter Joosse, 'A Newly-Discovered Commentary on the Hippocratic *Prognostic* by Barhebraeus: Its Contents and Its Place within the Arabic *Taqdimat al-ma'rifa* Tradition', *Oriens*, 41/2–4 (2013), 499–523.
- Joose & Pormann, 'Archery' = N. Peter Joosse and Peter E. Pormann, 'Archery, mathematics, and conceptualising inaccuracies in medicine in 13th century Iraq and Syria', *Journal of the Royal Society of Medicine*, 101 (2008), 425–427.
- Joose & Pormann, 'Decline and Decadence' = N. Peter Joosse and Peter E. Pormann, 'Decline and Decadence in Iraq and Syria after the age of Avicenna? 'Abd al-Laṭīf al-Baghdādī (1162–1231) between Myth and History', *Bulletin of the History of Medicine*, 84 (2010), 1–29.
- Joose & Pormann, 'Prognostic' = N. Peter Joosse and Peter E. Pormann, "'Abd al-Laṭīf al-Baghdādī's *Commentary on Hippocrates' Prognostic*': A Preliminary Exploration', in Peter E. Pormann (ed.): *Epidemics in Context. Greek Commentaries on Hippocrates in the Arabic Tradition* (Scientia Graeco-Arabica Band 8). Berlin: De Gruyter, 2012, 251–283.
- Jouanna, *Hippocrates* = Jacques Jouanna, *Hippocrates*. Translated by M.B. DeBevoise. Baltimore / London: The Johns Hopkins University Press, 1999.
- Jubūrī, *Ibn Shibl al-Baghdādī; ḥayātuhu wa-shi'ruhu* = Suhā Yūnus Salmān Jubūrī, *Ibn Shibl al-Baghdādī; ḥayātuhu wa-shi'ruhu*. Ammān: Dār Ghayda', 2011.
- Jum'ah, K. *al-muqaddimāt fī l-falsafah* = Ibn Rushd, *Kitāb al-muqaddimāt fī l-falsafah, aw al-Masā'il fī l-mantiq wa-l-'ilm al-ṭabī' wa-l-ṭibb*, ed. As'ad Jum'ah. Tunis: Kulliyat al-Ādāb wa-l-'Ulūm al-Insāniyyah bi-l-Qayrawān, 2008.
- al-Jurāwī, *al-Ḥamāsah al-maghribiyyah* = Abū l-'Abbās Aḥmad ibn 'Abd al-Salām al-Jurāwī al-Tādilī, *al-Ḥamāsah al-maghribiyyah, mukhtaṣar kitāb Ṣafwat al-adab wa-nukhbat dīwān al-'Arab*, ed. Muḥammad Riḍwān al-Dāyah. 2 vols. Beirut: Dār al-Fikr al-Mu'āṣir / Damascus: Dār al-Fikr, 1411/1991.
- al-Jurjānī, *Kināyāt* = al-Qāḍī Abū l-'Abbās Aḥmad ibn Muḥammad al-Jurjānī, *Kināyāt al-udabā' wa-ishārāt al-bulaghā'*, ed. Maḥmūd Shākīr al-Qaṭṭān. Cairo: al-Hay'ah al-Miṣriyyah al-'Āmmah li-l-Kitāb, 2003.

- Ka'b ibn Zuhayr, *Qaṣīdat al-Burdah* = Ka'b ibn Zuhayr, *Qaṣīdat al-Burdah*, in Ka'b ibn Zuhayr, *Dīwān, ṣan'at Abī Sa'īd al-Sukkarī*, ed. Mufid Qumayḥah. Riyadh: Dār al-Shawwāf, 1989, 109–116.
- Kaḥḥālah, *Mu'jam al-mu'allifīn* = 'Umar Riḍā Kaḥḥālah, *Mu'jam al-mu'allifīn: tarājim muṣannifī al-kutub al-'arabīyyah*. Damascus: Maṭba'at al-Taraqqī, 1957.
- Kahil, 'Une ophtalmologie arabe' = Najib Kahil, 'Une ophtalmologie arabe par un praticien du Caire du xiii<sup>e</sup> siècle (vii<sup>e</sup> de l-Hégire)', in *Comptes Rendus du Congrès International de Médecine Tropicale et d'Hygiène (Le Caire, 1928)* Cairo: Imprimerie Nationale, 1929i:241–260.
- Kahl, *The Dispensatory* = Oliver Kahl, *The Dispensatory of Ibn al-Tilmīd: Arabic text, English translation, study and glossaries*. Leiden: Brill, 2007.
- Kahl, 'The Pharmacological Tables of Rhazes' = Oliver Kahl, 'The Pharmacological Tables of Rhazes'. *Journal of Semitic Studies*, 56/2 (2011), 367–399.
- Kahl, *Sanskrit, Syriac and Persian Sources* = Oliver Kahl, *The Sanskrit, Syriac and Persian Sources in the Comprehensive Book of Rhazes*. Leiden: Brill, 2015.
- Kahl, *Treatise on the Errors of the Physicians* = Oliver Kahl (ed., tr.), *Ya'qūb ibn Ishāq al-Isrā'īlī's 'Treatise on the Errors of the Physicians in Damascus': A critical edition of the Arabic text together with an annotated English translation* (*Journal of Semitic Studies*, Suppl. 10). Oxford: Oxford University Press, 2000.
- Kahle, *Cairo Geniza* = Paul E. Kahle, *The Cairo Geniza*. 2nd ed. Oxford: Basil Blackwell, 1959.
- Kahle, 'Ibn Samağūn und sein Drogenbuch' = Paul E. Kahle, 'Ibn Samağūn und sein Drogenbuch. Ein Kapitel aus den Anfänger der arabischen Medizin', in J.W. Fück (ed.) *Documenta Islamica Inedita*. Berlin: Akademie-Verlag, 1952, 25–44.
- Kalbarczyk, *Predication and Ontology* = Alexander Kalbarczyk, *Predication and Ontology. Studies and Texts on Avicennian and Post-Avicennian Readings of Aristotle's "Categories"*. Berlin: De Gruyter, 2018.
- Karbstein, *Namen der Heilmittel* = Andreas Karbstein, *Die Namen der Heilmittel nach Buchstaben. Edition eines arabisch-romanischen Glossars aus dem frühen 17. Jahrhundert* (Kölner Romanistische Arbeiten, Neue Folge, 81). Geneva: Librairie Droz, 2002.
- Karimullah, 'Prolegomena' = Kamran I. Karimullah, 'Assessing Avicenna's (d. 428/1037) Medical Influence in Prolegomena to Post-Classical (1100–1900 CE) Medical Commentaries', *MIDÉO*, 32 (2017), 93–134.
- Karimullah, 'Transformation of Galen's Textual Legacy' = Kamran I. Karimullah, 'Transformation of Galen's Textual Legacy from Classical to Post-Classical Islamic Medicine: Commentaries on the Hippocratic Aphorisms', *Intellectual History of the Islamicate World* 5(3) (2017), 311–358.
- Karmi, 'The Arabic Medical *kunnāsh* in the 10th Century' = Ghada Karmi, 'The Arabic Medical *kunnāsh* in the 10th Century: Its Status, Significance and Tradition. A study based mainly on the book *Ghinā wa Munā* by Abū Maṣṣūr al-Qamarī (al-Qumrī)'. Unpublished Ph.D. thesis, University College, London, 1978.

- Karmi, 'Compendium' = Ghada Karmi, 'A Mediaeval Compendium of Arabic Medicine: Abu Sahl al-Masihi's "Book of the Hundred"', *Journal for the History of Arabic Science*, 2/2 (1978), 270–290.
- Karmi, 'State Control' = Ghada Karmi, 'State Control of the Physicians in the Middle Ages: An Islamic Model', in A.W. Russell (ed.), *The Town and State Physicians in Europe from the Middle Ages to the Enlightenment*. Wolfenbüttel: Herzog August Bibliothek, 1981, 63–84.
- Karmi, 'Study based on *Ghiná wa Muná*' = Ghada Karmi, 'Arabic Medicine in the Tenth Century: A study based on the book *Ghiná wa Muná* by Abū Manṣūr al-Ḥasan b. Nūḥ al-Qumrī', in *Proceedings of the First International Symposium for the History of Arabic Science, April 5–12, 1975, Vol. 11: Papers in European Languages*. Aleppo: Institute for the History of Arabic Science, 1978, 326–335.
- Karpova & Rosenfeld, 'The treatise of Thābit ibn Qurra on sections of a cylinder, and on its surface' = L. Karpova and B.A. Rosenfeld, 'The treatise of Thābit *ibn* Qurra on sections of a cylinder, and on its surface', *Archives Internationales d'Histoire des Sciences*, 24 (1974), 66–72.
- Käs, 'Galenbibliographie' = Fabian Käs, 'Eine neue Handschrift von Ḥunayn ibn Iṣḥāq Galenbibliographie', *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften*, 19 (2010–2011), 135–193.
- Kazimirski, *Dictionnaire* = Albert de Biberstein-Kazimirski, *Dictionnaire arabe-français contenant toutes les racines de la langue arabe: leurs dérivés, tant dans l'idiome vulgaire que dans l'idiome littéral, ainsi que les dialectes d'Alger et de Maroc*. 2 vols. Paris: Maisonneuve, 1860.
- Kelly, *Creeds* = J.N.D. Kelly, *Early Christian Doctrines*, 5th ed. London: Continuum, 1977.
- Kennedy, *The Prophet and the Age of the Caliphates* = Hugh Kennedy, *The Prophet and the Age of the Caliphates: The Islamic Near East from the Sixth to the Eleventh Century*. 3rd ed. Abingdon / New York: Routledge, 2016.
- Kennedy, *Muslim Spain and Portugal* = Hugh Kennedy, *Muslim Spain and Portugal. A Political History of al-Andalus*. London: Longman, 1996.
- Kennedy-Day, *Books of Definition in Islamic Philosophy* = Kiki Kennedy-Day, *Books of Definition in Islamic Philosophy: The Limits of Words*. London: Routledge Curzon, 2003.
- Kennedy & Kennedy, *Coordinates of Localities from Islamic Sources* = E.S. Kennedy & M.H. Kennedy, *Geographical Coordinates of Localities from Islamic Sources* (Veröffentlichungen des Institutes für Geschichte der Arabisch-Islamischen Wissenschaften. Reihe A: Texte und Studien, 2). Frankfurt am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften, 1987.
- Kerner, 'The *Kitāb al-diryāq* in text and image' = Jaclynne J. Kerner, 'Art in the name of science: the *Kitāb al-diryāq* in text and image', in Anna Contadini (ed.), *Arab Painting: Text and Image in Illustrated Arabic Manuscripts*. Leiden: Brill, 2007, 25–39.

- Kessel, 'Syriac medicine' = Gregory Kessel, 'Syriac Medicine', in Daniel King (ed.), *The Syriac World*. London / New York: Routledge, 2019, 439–459.
- Key, 'Al-Rāghib al-Iṣfahānī' = Alexander Key, 'Al-Rāghib al-Iṣfahānī', in Terri DeYoung and Mary St. Germain (eds.), *Essays in Arabic Literary Biography, 925–1350*. Wiesbaden: Harrassowitz, 2011, pp. 298–306.
- al-Khafājī, *Sirr al-faṣāḥah* = Abū Muḥammad 'Abd Allāh ibn Muḥammad ibn Sa'īd ibn Sinān al-Khafājī, *Sirr al-faṣāḥah*, ed. 'Alī Fūdah. Cairo: Maktabat al-Khānjī, 1350/1932.
- Khalidī, *Arabic Historical Thought* = Tarif Khalidī, *Arabic Historical Thought in the Classical Period*. Cambridge: Cambridge University Press, 1994.
- al-Khālidiyyān, *al-Tuḥaf wa-l-hadāyā* = Abū Bakr Muḥammad ibn Hāshim al-Khālidi and Abū 'Uthmān Sa'īd ibn Hāshim al-Khālidi, *Kitāb al-Tuḥaf wa-l-hadāyā*, ed. Sāmī al-Dahhān. Cairo: Dār al-Ma'ārif, 1952.
- Khalifāt, *Ibn Hindū* = Saḥbān Khalifāt, *Ibn Hindū: Sīratuhu, ārā'uhu al-falsafiyah, mu'allafātuhu. Dirāsah wa-nuṣūṣ*. Amman: al-Jāmi'ah al-Urdunniyyah, 1996.
- Khalifah, *Da'wat al-qusūs* = Ibn Buṭlān, *Kitāb Da'wat al-qusūs*, ed. Ighnāṭiyūs 'Abduh Khalifah, *Al-Mashriq*, 53 (1959), 3–36.
- Khan, *Bibliography of al-Birūnī* = Ahmad Saeed Khan, *A bibliography of the works of Abū'l-Raiḥān al-Birūnī*. New Delhi: Indian National Science Academy, 1982.
- Khan, 'Some Aspects' = Abdul Muid Khan, 'Some Aspects of the Arabic Writings of the Philosopher Ibn Sina', *Islamic Culture*, 25/1 (1951), 27–42.
- al-Khaṭīb al-Baghdādī, *Tārīkh Baghdād* = Abū Bakr Aḥmad ibn 'Alī ibn Thābit al-Khaṭīb al-Baghdādī, *Tārīkh Madīnat al-Salām wa-akhbār muḥaddithihā (...)*, ed. Bashshār 'Awwād Ma'rūf. 17 vols. Beirut: Dār al-Gharb al-Islāmī, 1422/2001.
- al-Khaṭīb al-Qazwīnī, *al-Īdāḥ* = al-Khaṭīb al-Qazwīnī, *al-Īdāḥ fī 'ulūm al-balāghah*, ed. Muḥammad 'Abd al-Mun'im Khafājī. Beirut: Dār al-Kitāb al-Lubnānī, 1391/1971.
- Kholeif, *Controversies* = Faṭḥ Allāh Khulay (F. Kholeif), *Fakhr al-Dīn al-Rāzī fī bilād Mā warā' al-nahr (A Study on Fakhr al-Dīn Rāzī and his Controversies in Transoxania)*. Beirut: Institut de Lettres Orientales de Beyrouth, 1966. [in Arabic].
- al-Khwārazmī, *Mafātīḥ al-'ulūm* = Abū 'Abd Allāh Muḥammad ibn Aḥmad ibn Yūsuf al-Khwārazmī al-Kātib, *Mafātīḥ al-'ulūm | Liber Mafātīḥ al-olūm*, ed. G. van Vloten. Leiden: Brill, 1895.
- al-Kindī, *Risālah fī jawāhīr al-suyūf* = Robert G. Hoyland and Brian Gilmour, *Medieval Islamic swords and swordmaking: Kindī's treatise On swords and their kinds*; edition, translation, and commentary. [Cambridge]: Gibb Memorial Trust, c. 2006.
- King & Samsó, 'Astronomical Handbooks' = David A. King and Julio Samsó (with a contribution by Bernard R. Goldstein), 'Astronomical Handbooks and Tables from the Islamic World (750–1900): an Interim Report', *Suḥayl* 2 (2001), 9–105.
- King, 'The New *materia medica* of the Islamicate Tradition' = Anya King, "The New *materia medica* of the Islamicate Tradition: The Pre-Islamic Context," *Journal of the American Oriental Society*, 135/3 (2015), 499–528.



- Kingsley, 'Greek Origin' = Peter Kingsley, 'The Greek Origin of the Sixth-Century Dating of Zoroaster', *BSOAS*, 53/2 (1990), 245–265.
- Klamroth, 'Auszüge' = Martin Klamroth, 'Ueber die Auszüge aus griechischen Schriftstellern bei al-Ja'qūbī', *Zeitschrift der Deutschen Morgenländische Gesellschaft*, 40 (1886), 189–233.
- Klein-Franke, 'Fatal Disease' = Felix Klein-Franke, 'What was the Fatal Disease of al-Malik al-Ṣāliḥ Najm al-Dīn Ayyūb?', in Moshe Sharon (ed.), *Studies in Islamic History and Civilization in Honour of Professor David Ayalon*. Jerusalem: Cana / Leiden: Brill, 1986, 153–157.
- Klein-Franke, *Über die Heilung* = Felix Klein-Franke, *Über die Heilung der Krankheiten der Seele und des Körpers*. Beirut: Dar el-Machreq Editeurs, 1977.
- Kohlberg & Kedar, *A Melkite Physician* = Etan Kohlberg and Benjamin Z. Kedar, 'A Melkite Physician in Frankish Jerusalem and Ayyubid Damascus: Muwaffaq al-Dīn Ya'qūb b. Siqlāb', *Asian and African Studies*, 22 (1988), 113–126.
- Köhler, *Wissenschaft unter den ägyptischen Fatimiden* = Bärbel Köhler, *Die Wissenschaft unter den ägyptischen Fatimiden*. Hildesheim: Georg Olms, 1994.
- Kopf, *Ibn Abu Usaibi'ah* = Lothar Kopf, 'Ibn Abu [sic] Usaibi'ah: History of Physicians', Bethesda, MD, National Library of Medicine, MS C 294, box 1. [unpublished carbon-copy of a typed manuscript of a translation prepared before 1969, commissioned by NLM but never published. It covers all 15 chapters, but omits most of the poetry and contains many errors. It has recently been scanned and placed on the web without permission of author or library at [http://www.tertullian.org/fathers/ibn\\_abi\\_usaibia\\_01.htm](http://www.tertullian.org/fathers/ibn_abi_usaibia_01.htm)].
- Kraemer, *Humanism* = Joel L. Kraemer, *Humanism in the Renaissance of Islam: The Cultural Revival During the Buyid Age*. 2nd rev. ed. Leiden: Brill, 1992.
- Kraemer, 'Maimonides: An Intellectual Portrait' = Joel Kraemer, 'Moses Maimonides: An Intellectual Portrait', in Kenneth Seeskin (ed.), *The Cambridge Companion to Maimonides*. Cambridge, Cambridge University Press, 2005, 10–57.
- Kraemer, *Philosophy* = Joel L. Kraemer, *Philosophy in the Renaissance of Islam: Abū Sulaymān al-Sijistānī and his Circle*. Leiden: Brill, 1986
- Kraus, 'Akhlaq' = Paul Kraus, 'The Book of Ethics by Galen', *Bull. Fac. Arts Univ. Egypt*, 5/1 (Arabic Section) (1937), 1–51.
- Kraus & Walzer, *Galenī compendium Timaei* = Paul Kraus and Richard Walzer, *Galenī compendium Timaei Platonis aliorumque dialogorum synopsis quae extant fragmenta*. London: The Warburg Institute, 1951.
- Kraye et al., *Pseudo-Aristotle in the Middle Ages* = J. Kraye, W.F. Ryan, C.B. Schmitt, C.B. (eds.), *Pseudo-Aristotle in the Middle Ages: The Theology and Other Texts*. London: The Warburg Institute, 1986.
- Krishnamurthy, *Bhela-Saṃhitā* = Krishnamurthy, K.H. *Bhela-Saṃhitā: Text with English Translation, Commentary, and Critical Notes* (Haridas Ayurveda Series, 8). Varanasi, India: Chaukhambha Visvabharati, 2000.

- Kruk, 'Chimaera' = Remke Kruk, 'Abd al-Laṭīf al-Baghdādī's *Kitāb al-Ḥayawān*: A Chimaera?' in Anna A. Akasoy and Wim Raven (eds.), *Islamic Thought in the Middle Ages. Studies in Text, Transmission and Translation in Honour of Hans Daiber* (Islamic Philosophy, Theology, and Science, 75). Leiden: Brill, 2008, 345–362.
- Kruk, 'Elusive Giraffes' = Remke Kruk, 'Elusive Giraffes: Ibn Abī l-Ḥawāfir's *Badā'ī' al-Akwān* and Other Animal Books', in Anna Contadini (ed.), *Arab Painting: Text and Image in Illustrated Arabic Manuscripts*. Leiden: Brill, 2007, 49–64.
- Kruk, 'De goede arts' = Remke Kruk, 'De goede arts: ideaalbeeld en werkelijkheid in de middeleeuws-Arabisch wereld', *Hermeneus*, 2 (1999), 140–148.
- Kruk, 'Hedgehogs' = Remke Kruk, 'Hedgehogs and Their Chicks: A Case History of the Artistotelian Reception in Arabic Zoology', *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften*, 2 (1984), 205–234.
- Kruk, 'Ibn abī l-Ash'ath's *Kitāb al-Ḥayawān*' = Remke Kruk, 'Ibn abī l-Ash'ath's *Kitāb al-Ḥayawān*: A Scientific Approach to Anthropology, Dietetics and Zoological Systematics', *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften*, 14 (2001), 119–168. Repr. in Peter Pormann (ed.), *Islamic medical and scientific tradition* (Critical Concepts in Islamic Studies). 4 vols. London: Routledge, 2011, no. 28.
- Kruk, 'La zoologie aristotélicienne' = Remke Kruk, 'Aristote de Stagire – La zoologie aristotélicienne. Tradition arabe', in Goulet, *Dictionnaire*, Suppl., 329–334.
- Kuhne, 'El kitāb al-Dur' = R. Kuhne, 'El kitāb al-Dur', prototipo árabe de la Capsula Eburnea', *al-Qanṭara*, 10 (1989), 299–327 (parts I–II), 11 (1990), 3–58 (part III).
- Kuhne Brabant, 'Al-Rāzī on when and how to eat fruit' = Rosa Kuhne Brabant, 'Al-Rāzī on when and how to eat fruit', in Frederik de Jong (ed.), *Miscellanea Arabica et Islamica: dissertationes in Academia Ultrajectina prolatae anno MCMXC*. Leuven: Peeters, 1993, 164–174.
- Kuhne Brabant, 'revision de la bibliografía de Abū l-'Alā' Zuhr' = R. Kuhne Brabant, 'Hacia una revision de la bibliografía de Abū l-'Alā' Zuhr', *al-Qanṭara*, 13/2 (1992), 581–585.
- Kunitzsch & Ullmann, *Die Plejaden* = Paul Kunitzsch und Manfred Ullmann, *Die Plejaden in den Vergleichen der arabischen Dichtung* (Bayerische Akad. der Wiss., Phil.-hist. Kl., Sitzungsberichte, Jrg. 1992, Heft 4). Munich: Verlag der Bayerischen Akademie der Wissenschaften, 1992.
- Kurd 'Alī, *Kunūz al-ajdād* = Muḥammad Kurd 'Alī, *Kunūz al-ajdād*. Damascus: al-Majma' al-'Ilmī al-'Arabī, 1950.
- Kushājīm, *Dīwān* = Kushājīm, *Dīwān*, ed. Khayriyyah Muḥammad Maḥfūz. Baghdad: Wizārat al-'Ilām, 1390/1970.
- Kuthayyir 'Azzah, *Dīwān*, ed. Iḥsān 'Abbās. Beirut: Dār al-Thaqāfah, 1971.
- Labarta, 'Ibn Baklarish's *Kitāb al-Musta'īn*' = Ana Labarta, 'Ibn Baklarish's *Kitāb al-Musta'īn*: the Historical Context to the Discovery of a New Manuscript', in Burnett, *Ibn Baklarish's Book of Simples*, 15–26.

- Labīd, *Dīwān* = Labīd ibn Rabī'ah al-Āmirī, *Dīwān*. Beirut: Dār Šādir, 1966.
- Lagardère, 'L'épître d'Ibn Bâjja' = Lagardère, V., 'L'épître d'Ibn Bâjja sur la conjonction de l'intellect avec l'esprit humain', *REI* 49 (1981) 175–195.
- Láin Entralgo, 'De prisca medicina' = Pedro Láin Entralgo, 'El escrito De prisca medicina y su valor historiográfico', *Emerita*, 12 (1944), 1–28.
- Lameer, *Al-Fārābī and Aristotelian Syllogism* = Joep Lameer, *Al-Fārābī and Aristotelian Syllogism: Greek Theory and Islamic Practice* (Islamic Philosophy, Theology, and Science, 20). Leiden: Brill, 1994.
- Lammer, *The Elements of Avicenna's Physics* = Andreas Lammer, *The Elements of Avicenna's Physics: Greek Sources and Arabic Innovations*. Berlin: De Gruyter, 2018.
- Lamoreaux, *Early Muslim Tradition of Dream Interpretation* = John C. Lamoreaux, *The Early Muslim Tradition of Dream Interpretation*. Albany, NY: State University of New York Press, 2002.
- Lamoreaux, John C. – see also Ḥunayn ibn Ishāq, *Galen Translations*.
- Lane, *Lexicon* = Edward William Lane, *An Arabic-English Lexicon*. 8 parts. London: Williams and Norgate, 1863–1893.
- Lang, *John Philoponus* = Uwe M. Lang, *John Philoponus and the Controversies over Chalcedon in the Sixth Century*. Leuven: Peeters, 2001.
- Lange & Mecit, *The Seljuqs* = Christian Lange and Songül Mecit, *The Seljuqs: Politics, Society and Culture*. Edinburgh: Edinburgh University Press, 2012.
- Langermann, 'Babylonian and Indian Wisdoms' = Y. Tzvi Langermann, 'Babylonian and Indian Wisdoms in Islamicate Culture', *Oriens*, 46 (2018), 433–475.
- Langermann, 'Maimonides and the Sciences' = Y. Tzvi Langermann, 'Maimonides and the Sciences', in Daniel H. Frank and Oliver Leaman (eds.), *The Cambridge Companion to Medieval Jewish Philosophy*. Cambridge: Cambridge University Press, 2003, 157–175.
- Langermann, 'Masīḥ bin Ḥakam' = Y. Tzvi Langermann, 'Masīḥ bin Ḥakam, a Jewish-Christian (?) Physician of the Early Ninth Century', *Aleph*, 4 (2004), 283–297.
- Langermann, 'L'oeuvre médicale de Maimonide, un aperçu general' = Y. Tzvi Langermann, 'L'oeuvre médicale de Maimonide, un aperçu general', in T. Lévy and R. Rashed (eds.), *Maimonide philosophe et savante (1138–1204)*. Leuven: Peeters, 2004, 275–302.
- Lapidus, *Muslim Cities* = Ira M. Lapidus, *Muslim Cities in the Later Middle Ages*. Cambridge, MA: Harvard University Press, 1967.
- Latham, 'Isaac Israeli's *Kitāb al-Hummayat*' = J.D. Latham, 'Isaac Israeli's *Kitāb al-Hummayat* and the Latin and Castilian Texts', *Journal of Semitic Studies*, 14 (1969), 80–95.
- Latham & Isaacs, *Isaac Judaeus* = J.D. Latham and H.D. Isaacs, *Isaac Judaeus: On Fevers (The Third Discourse: On Consumption), Together with an Appendix containing a Facsimile of the Latin Version of this Discourse (Venice, 1576)*. Cambridge: Pembroke Arabic Texts for the Cambridge Middle East Centre, 1981.

- Laurenti, *Aristotele* = Renato Laurenti, *Aristotele. I frammenti dei dialoghi*. Naples: L. Loffredo, 1978.
- Le Strange, *Baghdad during the Abbasid Caliphate* = Guy Le Strange, *Baghdad during the Abbasid Caliphate: from Contemporary Arabic and Persian Sources*. 2nd ed., Oxford: Clarendon Press, 1924.
- Le Strange, *Collected Works* = Guy Le Strange, *Collected Works of Guy Le Strange: The Medieval Islamic World*. 4 vols. London: I.B. Tauris, 2014.
- Leiser & al-Khaledy, *Questions and Answers* = Gary Leiser and Noury al-Khaledy (eds.), *Questions and Answers for Physicians. A Medieval Arabic Study Manual by 'Abd al-'Azīz al-Sulamī*. Leiden: Brill, 2004.
- Leiser, 'Endowment' = Gary Leiser, 'The Endowment of the al-Zāhiriyya in Damascus', *Journal of the Economic and Social History of the Orient*, 27 (1983), 33–55.
- Leiser, 'Restoration of Sunnism' = Gary Leiser, 'The Restoration of Sunnism in Egypt: Madrasas and Mudarrisūn 495–647/1101–1249'. Ph.D. diss., University of Pennsylvania, 1976.
- Leschhorn, *Ären* = W. Leschhorn, *Antike Ären. Zeitrechnung, Politik und Geschichte im Schwarzmeerraum und in Kleinasien nördlich des Tauros*. Stuttgart: Franz Steiner, 1993.
- Lettinck, *Aristotle's Meteorology* = Paul Lettinck, *Aristotle's Meteorology and its Reception in the Arab world: with an Edition and Translation of Ibn Suwār's Treatise on Meteorological Phenomena and Ibn Bājjā's Commentary on the Meteorology*. Leiden: Brill, 1999.
- Lettinck, *Aristotle's Physics* = Paul Lettinck, *Aristotle's Physics and Its Perception in the Arabic World with an Edition of the Unpublished Parts of Ibn Bājjā's Commentary on the Physics*. Leiden: Brill, 1994.
- Lev, 'An early fragment of Ibn Jazlah's tabulated manual' = Efraim Lev, 'An early fragment of Ibn Jazlah's tabulated manual "Taqwīm al-abdān" from the Cairo Genizah (T-S Ar.41.137)', *Journal of the Royal Asiatic Society*, 24/2 (2014), 189–223.
- Lev & Amar, *Materia Medica* = Efraim Lev and Zohar Amar, *Practical materia medica of the medieval eastern Mediterranean according to the Cairo Genizah* (Sir Henry Wellcome Asian Series, 7). Leiden: Brill, 2008.
- Levey, *Early Arabic Pharmacology* = Martin Levey, *Early Arabic Pharmacology: An Introduction based on Ancient and Medieval Sources*. Leiden: E.J. Brill, 1973.
- Levey, 'Ibn Māsawaih and his Treatise on Simple Aromatic Substances' = Martin Levey, 'Ibn Māsawaih and his Treatise on Simple Aromatic Substances', *Journal of the History of Medicine*, 16 (1961), 394–410.
- Levey, *Medical Formulary* = Martin Levey, *The Medical Formulary or 'Aqrābādihīn of al-Kindī, translated with a study of its materia medica*. Madison, WI: The University of Wisconsin Press, 1966.
- Levey, *Substitute Drugs* = Martin Levey, *Substitute drugs in early Arabic medicine. With*

- special reference to the texts of Māsarjawaih, al-Rāzī, and Pythagoras.* Stuttgart: Wissenschaftliche Verlagsgesellschaft, 1971.
- Levey & al-Khaledy, *Medical Formulary of Al-Samarqandi* = Martin Levey & Noury al-Khaledy, *The Medical Formulary of Al-Samarqandi and the Relation of Early Arabic Simples to Those Found in the Indigenous Medicine of the Near East and India.* Philadelphia: University of Pennsylvania Press, 1967.
- Lewicka, 'Diet as Culture' = Paulina B. Lewicka, 'Diet as Culture. On the Medical Context of Food Consumption in the Medieval Middle East', *History Compass*, 12 (2014), 607–617.
- Lewicka, *Food of Medieval Cairenes* = Paulina B. Lewicka, *Food and Foodways of Medieval Cairenes: aspects of life in an Islamic metropolis of the eastern Mediterranean* (Islamic History and Civilization, 88). Leiden: Brill, 2011.
- Lewicka, 'Medicine for Muslims' = Paulina B. Lewicka, 'Medicine for Muslims? Islamic Theologians, Non-Muslim Physicians and the Medical Culture of the Mamluk Near East', in Stephan Conermann (ed.), *History and Society during the Mamluk Period (1250–1517)* (Studies in the Annemarie Schimmel Research College, 1). Göttingen: V&R Unipress / Bonn: Bonn University Press, 2014, 83–106.
- Lewicka, 'Restaurants and Inns' = Paulina B. Lewicka, 'Restaurants, Inns and Taverns That Never Were: Some Reflections on Public Consumption in Medieval Cairo', *Journal of the Economic and Social History of the Orient*, 48/1 (2005), 40–91.
- LGNP = Peter M. Fraser, Elaine Matthews, et al., *Lexikon of Greek Personal Names.* Oxford: Oxford University Press, 1987–, available online at <http://www.lgpn.ox.ac.uk/index.html>.
- Liddell & Scott, *Greek-English Lexicon* = Henry George Liddell and Robert Scott, *A Greek-English Lexicon. A New Edition*, Revised and Augmented by Henry Stuart Jones with Robert McKenzie. Oxford: Clarendon Press, 1940; repr. 1958.
- Littré, *Hippocrate* = Émile Littré, *Oeuvres complètes d'Hippocrate.* 10 vols. Paris: Baillière, 1839–1861; repr. Amsterdam: Hakkert, 1962.
- Liu & Monroe, *Ten Hispano-Arabic Strophic Songs* = Benjamin M. Liu and James T. Monroe, *Ten Hispano-Arabic Strophic Songs in the Modern Oral Tradition: Music and Texts.* Berkeley, California: University of California Press, 1989.
- Livingston, 'Qustā ibn Lūqā's psycho-physiological treatise' = John W. Livingston, 'Qustā ibn Lūqā's psycho-physiological treatise on the difference between the soul and the spirit: (Fī l-farq bayn al-nafs wa l-rūḥ)', *Scripta Mediterranea*, 2 (1981), 53–77.
- Llaveró Ruiz, *Historia de la filosofía y de las ciencias* = Eloísa Llaveró Ruiz, *Historia de la filosofía y de las ciencias, o, Libro de las categorías de las naciones / Kitāb ṭabaqāt al-umam.* Madrid: Editorial Trotta, 2000.
- Llaveró Ruiz, 'Generaciones de médicos y sabios' = Eloísa Llaveró Ruiz, 'Generaciones de médicos y sabios', unpublished Ph.D. diss., Granada, 1979.
- Loewenthal, *Sinnsprüche* = Abraham Loewenthal, *Honain ibn Ishâq, Sinnsprüche der*

- Philosophen. Nach der hebräischen Uebersetzung Charisi's ins Deutsche übertragen und erläutert.* Berlin: S. Calvary & Co., 1896.
- Lomba Fuentes, 'Avempace *Tratado de la unión*' = Joaquin Lomba Fuentes, 'Avempace "Tratado de la unión del Intelecto con el hombre"', in *Anaquel de Estudios Árabes*, 11 (2000), 369–391.
- Lomba Fuentes, 'Sobre el fin del hombre' = Joaquin Lomba Fuentes, 'Ibn Bāyḫya (Avenpace) "Sobre el fin del hombre"', *Sharq al-Andalus*, 11–12 (1993), 467–482.
- Lonie, *Hippocratic Treatises* = Iain M. Lonie, *The Hippocratic Treatises, "On Generation", "On the Nature of the Child", "Diseases IV"*. Berlin: De Gruyter, 1981.
- Lorch, 'The astronomy of Jābir ibn Aflaḥ' = R.P. Lorch, 'The astronomy of Jābir ibn Aflaḥ', *Centaurus*, 19 (1975), 85–107.
- Lorch, *On the sector-figure* = Richard Lorch, *On the sector-figure and related texts*. Augsburg: Rauner, 2008.
- Lorch, 'Projection' = Richard Lorch, 'Ibn al-Ṣalāḥ's Treatise on Projection: A Preliminary Survey', in Menso Folkerts and Richard Lorch (eds.), *Sic itur ad astra: Studien zur Geschichte der Mathematik und Naturwissenschaften. Festschrift für den Arabisten Paul Kunitzsch zum 70. Geburtstag*. Wiesbaden: Harrassowitz, 2000, 401–408.
- Lorch, *Risālat fī al-ṣakl al-qitā'* = Richard Lorch, *Risālat fī al-ṣakl al-qitā' wa nuṣuṣ mumātilat* [sic]. Frankfurt am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften, 2001.
- Lory, *La science des lettres* = Pierre Lory, *La science des lettres en islam*. Paris: Dervy, 2004.
- Lüling, *Ein Anderer Avicenna* = Günter Lüling, 'Avicenna und seine buddhistische Herkunft' in *idem*, *Zwei Aufsätze zur Religions- und Geistesgeschichte*. Erlangen: Lüling, 1977.
- Lyons, *The Arabian Nights* = *The Arabian Nights: Tales of 1001 Nights*, tr. by Malcolm C. Lyons, with Ursula Lyons, introd. and annot. by Robert Irwin. 3 vols. London: Penguin Classics, 2008.
- Lyons, Malcolm C., *Galenī De partibus artis medicativae, De causis contentivis, De diaeta in morbis acutis secundum Hippocratem libellorum versiones arabicas* (Corpus medicorum Graecorum, Suppl. Or. 11). Berlin: Academia Scientiarum, 1969.
- Lyons, Malcolm C., *Galenī in Hippocratis De officina medici commentariorum versionem arabicam ...*, CMG (Corpus medicorum Graecorum Suppl. Or. 1). Berlin: Academia Scientiarum, 1963.
- Lyons, *Themistius' Commentary* = Malcolm C. Lyons, *An Arabic Translation of Themistius Commentary on Aristotles, De anima*. Oxford: Cassirer, 1973.
- Lyons & Mattock, *Hippocrates, Ajinna* = Malcolm C. Lyons and John N. Mattock, *Kitāb al-Ajinna li-Buqrāt. Hippocrates: On Embryos (On the Sperm and On the Nature of the Child)*. Cambridge: Published for the Cambridge Middle East Centre by Pembroke Arabic Texts, 1978.
- Lyons & Mattock, *Hippocrates, Ṭabīrat al-Insān* = Malcolm C. Lyons and John N. Mat-

- tock, *Kitāb Buqrāt fī Ṭabīʿat al-Insān. Hippocrates: On the Nature of the Man*. Cambridge: Published for the Cambridge Middle East Centre by Heffer, 1968.
- Lloyd, *Revolutions of Wisdom* = G.E.R. Lloyd, *The Revolutions of Wisdom: Studies in the Claims and Practice of Ancient Greek Science*. Berkeley: University of California Press, 1987.
- al-Maʿarrī, *The Epistle of Forgiveness* = al-Maʿarrī, *The Epistle of Forgiveness, or, A Pardon to Enter the Garden by Abū l-ʿAlāʾ al-Maʿarrī: Hypocrites, Heretics and Other Sinners*, ed. and tr. Geert Jan van Gelder and Gregor Schoeler (Library of Arabic Literature). New York: New York University Press, 2016.
- al-Maʿarrī, *Luzūmiyyāt* = Abū l-ʿAlāʾ al-Maʿarrī, *al-Luzūmiyyāt (Luzūm mā lā yalzam)*, ed. Amīn ʿAbd al-ʿAzīz al-Khānjī. 2 vols. Cairo: Maktabat al-Khānjī, 1924, repr. Cairo: Maktabat al-Khānjī / Beirut: Maktabat al-Hilāl, n.d.
- al-Maʿarrī, *Saqṭ al-zand* = Abū l-ʿAlāʾ al-Maʿarrī, *Saqṭ al-zand*. Beirut: Dār Ṣādir, 1400/1980.
- McCall Smith, *Finer Points* = Alexander McCall Smith, *The Finer Points of Sausage Dogs*. Edinburgh: Birlinn Limited, 2003; reprint in Alexander McCall Smith, *The 2½ Pillars of Wisdom: The Von Igelfeld Trilogy*. London: Little, Brown Book Group (Abacus), 2004.
- McCarthy, *al-Taṣānīf al-mansūbah ilā Faylasūf al-ʿArab* = Richard Joseph McCarthy, *al-Taṣānīf al-mansūbah ilā Faylasūf al-ʿArab: baḥṭh bi-munāsabat ihtifālāt Baghdād wa-l-Kindī*. Baghdad: Maṭbaʿat al-ʿĀnī, 1382/1962.
- McGill, 'Ibn Abī Uṣaybiʿa's biographies' = Willis Alexander McGill, 'Ibn Abī Uṣaybiʿa's biographies of Ḥunain ibn Ishāq, Ishāq ibn Ḥunain, and Ḥubaish ibn al-Ḥasan: Ninth century physicians and translators of Baghdad'. Unpublished M.A. diss., Kennedy School of Missions, Hartford Seminary Foundation, 1944.
- al-Madāʾinī, *al-Murdiḡāt min Quraysh* = Abū l-Ḥasan ʿAlī ibn Muḥammad al-Madāʾinī, *al-Murdiḡāt min Quraysh*, in *Nawādir al-makḥṭūṭāt*, ed. ʿAbd al-Salām Hārūn. 2 vols. Cairo: Muṣṭafā al-Bābī al-Ḥalabī, 1972–1973, i:57–80.
- Maddison & Savage-Smith, *Science, Tools and Magis* = F.R. Maddison and Emilie Savage-Smith, *Science, Tools and Magic. Part 1: Body and Spirit, Mapping the Universe, Part II: Mundane Worlds* (The Nasser D. Khalili Collection of Islamic Art, 12). 2 vols. London / Oxford: Azimuth Editions / Oxford University Press.
- Madelung, 'Abū Ishāq al-Ṣabī on the Alids' = Wilferd Madelung, 'Abū Ishāq al-Ṣabī on the Alids of Tabaristān and Gilān', *Journal of Near Eastern Studies*, 26/1 (1967), 17–57.
- Madelung, *Succession* = Wilferd Madelung, *The Succession to Muhammad. A Study of the Early Caliphate*. Cambridge: Cambridge University Press, 1997.
- Mahdavī, *Muṣannafāt-i Ibn Sīnā* = Yahyā Mahdavī, *Fihrist-i Nuskhah'hā-yi Muṣannafāt-i Ibn Sīnā*. Tehran: s.n., 1954.
- Maḥmūd al-Warrāq, *Dīwān* = Maḥmūd al-Warrāq, *Dīwān Maḥmūd al-Warrāq shāʿir al-ḥikmah wa-l-mawʿiẓah*, ed. Walīd al-Qaṣṣāb. Damascus: Muʿassasat al-Funūn, 1991.

- Maíllo Salgado, *Libro de las categorías de las naciones* = Felipe Maíllo Salgado, *Libro de las categorías de las naciones. Vislumbres desde el Islam clásico sobre la filosofía y la ciencia*. Madrid: Akal Ediciones, 1999.
- Maimonides, *Art of Cure* = Uriel S. Barzel, *The Art of Cure, Extracts from Galen*. Foreword by Fred Rosner and bibliography by Jacob I. Dienstag (Maimonides' Medical Writings, 5). Haifa: Maimonides Research Institute, 1992.
- Maimonides, *On Asthma* = Maimonides, *On Asthma, A Parallel Arabic-English Edition*, ed. and tr. Gerrit Bos. Provo, Utah: Brigham Young University, 2002.
- Maimonides, *Glossary of Drug Names* = 'Moses Maimonides' Glossary of Drug Names. Translated from Max Meyerhof's French Edition, *Memoirs of the American Philosophical Society*, 135. Philadelphia: American Philosophical Society, 1978. Repr. Haifa: Maimonides Research Institute, 1995 (Maimonides' Medical Writings, 7).
- Maimonides, *Guide of the Perplexed* = Maimonides, *The Guide of the Perplexed*, ed. & tr. Shlomo Pines. 2 vols. Chicago: University of Chicago Press, 1963.
- Maimonides, *Medical Aphorisms* = Maimonides, *Medical Aphorisms*, ed. & tr. Gerrit Bos. 3 vols. Provo, Utah: Brigham Young University Press, 2004–2010.
- Maimonides, *On Hemorrhoids* = Maimonides, *On Hemorrhoids. A New Parallel Arabic-English Edition and Translation*, ed. & tr. Gerrit Bos, with Michael R. McVaugh. Provo, Utah: Brigham Young University Press, 2012.
- Maimonides, *On Poisons* = Maimonides, *On Poisons and the Protection against Lethal Drugs*, ed. & tr. Gerrit Bos and Michael R. McVaugh. Provo, Utah: Brigham Young University Press, 2009.
- Maimonides, *On the Regimen of Health* (Bos & McVaugh) = Maimonides, *On the Regimen of Health. A New Parallel Arabic-English Translation*, ed. and tr. by Gerrit Bos and Michael R. McVaugh (The Medical Works of Moses Maimonides, 12). Leiden: Brill, 2019.
- Maimonides, *Regimen of Health* = Ariel Bar-Sela, Hebbel E. Hoff, and Elias Faris, 'Moses Maimonides' Two Treatises on the Regimen of Health: *Fī tadbīr al-ṣiḥḥa* and *Maqāla fī bayān ba'd al-a'rāḍ wa-al-jawāb 'anhā*', in *Transactions of the American Philosophical Society*, n.s., 54 pt. 4. Philadelphia: The American Philosophical Society, 1964.
- Maimonides, *Three Treatises on Health* = Fred Rosner and Jacob Israel Dienstag, *Moses Maimonides' Three Treatises on Health*. Haifa: Maimonides Research Institute, 1990.
- Majnūn Laylā, *Dīwān* = Majnūn Laylā, *Dīwān*, ed. 'Adnān Zakī Darwish, Beirut: Dār Ṣādir, 1414/1994.
- Mallett, *Reactions to the Franks in the Levant* = Alex Mallett, *Popular Muslim Reactions to the Franks in the Levant, 1097–1291*. Farnham, Surrey, UK: Ashgate, 2014.
- Mallet, 'Le rappel de la voie ... Abū Naṣr al-Fārābī' = D. Mallet, 'Le rappel de la voie à suivre pour parvenir au bonheur de Abū Naṣr al-Fārābī: Intr., trad., et notes', *Bulletin d'études orientales* 39–40 (1987–1988), 113–140.



- al-Manşūr Muḥammad, *Miḍmār* = al-Manşūr Muḥammad ibn ‘Umar Şāhib Ḥamāh, *Miḍmār al-ḥaqā’iq wa-sirr al-khalā’iq*, ed. Ḥasan Ḥabashī. Cairo: ‘Ālam al-Kutub, 1968.
- Maqdisī, *K. al-Bad’ wa-l-ta’riḫh* = al-Muṭahhar ibn Zāhir al-Maqdisī, *Kitāb al-Bad’ wa-l-ta’riḫh*. Cairo: Maktabah al-Thaqāfah al-Dīniyyah, s.d.
- al-Maqqarī, *Naḥḥ al-ṭīb* = Aḥmad ibn Muḥammad al-Maqqarī al-Tilimsānī, *Naḥḥ al-ṭīb min ghuṣn al-Andalus al-raṭīb*, ed. Iḥsān ‘Abbās. 8 vols. Beirut: Dār Şādīr, 1388/1968.
- al-Maqrīzī, *Itti’āz* = Aḥmad ibn ‘Alī ibn ‘Abd al-Qādir ibn Muḥammad al-Maqrīzī, *Itti’āz al-ḥunafā’ bi-akhbār al-a’immah al-fāṭimiyyīn al-khulafā’*, ed. Jamāl al-Dīn Shayyāl, Muḥammad Ḥilmī and Muḥammad Aḥmad. Cairo: al-Lajnat Iḥyā’ al-Turāth al-Islāmī, 1996.
- al-Maqrīzī, *Khiṭaṭ* = Aḥmad ibn ‘Alī ibn ‘Abd al-Qādir ibn Muḥammad al-Maqrīzī, *Kitāb al-Mawā’iz wa-l-i’tibār bi-dhikr al-khiṭaṭ wa-l-āthār*. 2 vols. Cairo/Būlāq, 1270/1853.
- al-Maqrīzī, *Musawwadat K. al-Mawā’iz* = Aḥmad ibn ‘Alī ibn ‘Abd al-Qādir ibn Muḥammad al-Maqrīzī, *Musawwadat Kitāb al-Mawā’iz wa-l-i’tibār fī dhikr al-khiṭaṭ wa-l-āthār / Le manuscrit autographe d’ al-Mawā’iz wa-l-i’tibār fī dhikr al-khiṭaṭ wa-l-āthār*, ed. Fu’ād Sayyid. London: al-Furqān Islamic Heritage Foundation, 1995.
- al-Maqrīzī, *Sulūk* = Aḥmad ibn ‘Alī ibn ‘Abd al-Qādir ibn Muḥammad al-Maqrīzī, *Kitāb al-sulūk li-ma’rifat duwal al-muluk*, ed. Muḥammad Muşṭafā Ziyādah. 4 vols. Cairo: Maṭba’at Lajnat al-Ta’lif wa-l-Tarjamah wa-l-Nashr, 1934–1972.
- Marasco, ‘Curriculum of Studies’ = Gabriele Marasco, ‘The Curriculum of Studies in the Roman Empire and the Cultural Role of Physicians’, in Manfred Horstmanshoff (ed.), *Hippocrates and Medical Education*. Leiden / Boston: Brill, 2010, 205–222.
- Marcinkowski, *Measures see Hinz, Islamische Masse*.
- Margoliouth, ‘The Legend of the Apostasy of Maimonides’ = D. Margoliouth, ‘The Legend of the Apostasy of Maimonides’, *Jewish Quarterly Review* 13 (1901), 539–541.
- Marín, ‘El viaje a oriente de Abū Marwān al-Bāyī’ = M. Marín, ‘El viaje a oriente de Abū Marwān al-Bāyī (m. 635/1237)’, in Manuela Marín (ed.), *Estudios onomástico-biográficos de al-Andalus*, 6. Madrid: CSIC, 1994, 273–303.
- Marin & Waines, ‘Ibn Sīnā on *Sakanjabīn*’ = Manuela Marin and David Waines, ‘Ibn Sīnā on *Sakanjabīn*’, *Bulletin d’études orientales* 47 (1995), 81–97.
- Maróth, *Correspondence* = Miklós Maróth, *The Correspondence between Aristotle and Alexander the Great: an Anonymous Greek Novel in Letters in Arabic Translation*. Pilschaba: Avicenna Institute of Middle Eastern Studies, 2006.
- al-Marrākushī, *Dhayl* = Muḥammad ibn Muḥammad ibn ‘Abd al-Malik al-Marrākushī, *al-Dhayl wa-l-takmilah li-kitabay al-mawṣūl wa-l-ṣilah*, ed. Iḥsān ‘Abbās, Muḥammad ibn Sharīfah, and Bashshār ‘Awwād Ma’rūf. 5 vols. Tunis: Dār al-Gharb al-Islāmī, 2012.
- al-Marrākushī, *Mu’jib* = ‘Abd al-Wāhid al-Marrākushī, *al-Mu’jib fī talkhīṣ akhbār al-Maghrib*, ed. Muḥammad Sa’īd al-Iryān and Muḥammad al-‘Arabī al-‘Ilmī. Cairo: Maṭba’ah al-Istiqāmah, 1949.

- Martin, 'La *Métaphysique*' = A. Martin, 'Aristote de Stagire – La *Métaphysique*. Tradition Syriacque et Arabe', in Goulet, *Dictionnaire*, 1:528–534.
- Martin, 'All Brutes are Subhuman' = John N. Martin, 'All Brutes Are Subhuman: Aristotle and Ockham on Private Negation', *Synthese*, 134/3 (2003), 429–461.
- Martini Bonadeo, 'Abd al-Latif al-Baghdadi' = Cecilia Martini Bonadeo, 'Abd al-Latif al-Baghdadi', in *The Stanford Encyclopedia of Philosophy* (Fall 2015 Edition), available online at <http://plato.stanford.edu/archives/fall2015/entries/al-baghdadi/>.
- Martini Bonadeo, 'La *Métaphysique*' = Cecilia Martini Bonadeo, 'Aristote de Stagire – La *Métaphysique*. Tradition syriacque et arabe', in Goulet, *Dictionnaire Suppl.*, 259–264.
- Martini Bonadeo, *Philosophical Journey* = Cecilia Martini Bonadeo, 'Abd al-Latīf al-Baghdādī's Philosophical Journey: From Aristotle's Metaphysics to the 'Metaphysical Science' (Islamic Philosophy, Theology, and Science, 88). Leiden: Brill, 2013.
- Di Martino, 'Aristote de Stagire – *Parva Naturalia*' = C. Di Martino, 'Aristote de Stagire – *Parva Naturalia*. Tradition arabe', in Goulet, *Dictionnaire*, Suppl., 375–378.
- al-Marzūqī, *Dīwān al-ḥakīm Abī l-Ṣalt* = al-Marzūqī, Muḥammad, *Dīwān al-ḥakīm Abī l-Ṣalt Umayyah ibn 'Abd al-Azīz al-Dānī* 460–529. Tunis: Dār Bū Salāmah, 1979.
- al-Marzubānī, *Mu'jam al-shu'arā'* = Abū 'Ubayd Allāh Muḥammad ibn 'Imrān al-Marzubānī, *Mu'jam al-shu'arā'*, ed. 'Abd al-Sattār Aḥmad Farrāj. Cairo: Dār Ihyā' al-Kutub al-'Arabiyyah, 1960.
- al-Marzūqī, *Sharḥ* = Abū 'Alī Aḥmad ibn Muḥammad al-Marzūqī, *Sharḥ Dīwān al-Ḥamāsah*, ed. Aḥmad Amīn and 'Abd al-Salām Hārūn. 2 vols. repr. Beirut: Dār al-Jīl, 1991.
- al-Masīḥī, *K. al-mi'ah fī l-ṭibb* = Floreal Sanagustin (ed.), *K. al-mi'ah fī l-ṭibb* [Le livre des cent questions en médecine d'Abū Sahl 'Īsā ibn Yaḥyā al-Masīḥī (m. ca 401h/1010 apr. J.-C.). 2 vols. Damascus: al-Ma'had al-Faransī lil-Dirasāt al-'Arabiyyah, 2000.
- Mason & Lupieri, *Golden Calf Traditions* = Eric F. Mason and Edmondo F. Lupieri (eds.), *Golden Calf Traditions in Early Judaism, Christianity, and Islam* (Themes in Biblical Narrative, 23). Brill: Leiden, 2018.
- al-Mas'ūdī, *L'avertissement* = al-Mas'ūdī (*Maçoudī*), *Le livre de l'avertissement et de la révision*, tr. B. Carra de Vaux. Paris: L'imprimerie nationale, 1896.
- al-Mas'ūdī, *Murūj* = al-Mas'ūdī, *Murūj al-dhahab wa-ma'ādīn al-jawhar*, ed. Barbier de Meynard & Pavet de Courteille, revue et corrigée par Charles Pellat. 7 vols. Beirut: al-Jāmi'ah al-Lubnāniyyah, 1966–1979.
- al-Mas'ūdī, *Prairies* = al-Mas'ūdī, *Les prairies d'or*. Texte et traduction par C. Barbier de Meynard et Pavet de Courteille. 9 vols. Paris: Imprimerie impériale, 1861–1917.
- al-Mas'ūdī, *al-Tanbih* = al-Mas'ūdī, *K. al-tanbih wa-l-ishrāf*, ed. M.J. de Goeje. Leiden: Brill, 1894.
- al-Ma'sūmī, 'Ibn al-Imām' = Muḥammad Ṣaghīr Ḥasan al-Ma'sūmī, 'Ibn al-Imām, the Disciple of Ibn Bājjah', *The Islamic Quarterly* 5/3–4 (1959–60), 102–108.

- al-Ma'sūmī, 'On Human End' = Muḥammad Ṣaghīr Ḥasan al-Ma'sūmī, 'Ibn Bājjah on Human End', *Islamic Studies*, 4 (1965), 121–136.
- Mattern, *Galen* = Susan P. Mattern, *Galen & the Rhetoric of Healing*. Baltimore: The Johns Hopkins University Press, 2008.
- Mattila, 'Philosophical Lives of Ibn al-Haytham and Ibn Riḍwān' = Janne Mattila, 'The Philosophical Lives of Ibn al-Haytham and Ibn Riḍwān: Autobiography as an expression of the philosophical way of life', *Studia Orientalia*, 114 (2013), 325–341.
- Mattock, 'The Medical Muse' = John N. Mattock, 'The Medical Muse', in Concepción Vázquez de Benito & Miguel Ángel Manzano Rodríguez (eds.), *Actas XVI Congreso UEAI [Salamanca, Aug–Sept. 1992]*. Salamanca, n. publ., 1995, pp. 337–343.
- Mattock 'Traits' = J.N. Mattock, 'A Translation of the Arabic Epitome of Galen's Book  $\pi\epsilon\rho\iota\ \eta\theta\acute{\omega}\nu$ ', in S.M. Stern, A. Hourani, and V. Brown (eds.), *Islamic Philosophy and the Classical Tradition. Essays Presented ... to Richard Walzer*. Oxford: Oxford University Press, 1972, 235–260.
- al-Māwardī, *Aḥkām* = Abū l-Ḥasan 'Alī ibn Muḥammad ibn Ḥabīb al-Māwardī, *al-Aḥkām al-sultāniyyah wa-l-wilāyāt al-dīniyyah*, ed. Aḥmad Mubārak al-Baghdādī. Kuwait: Maktabat Dār Ibn Qutaybah, 1409/1989.
- al-Māwardī, *The Ordinances*, tr. Wahba = al-Māwardī, *The Ordinances of Government / Al-Aḥkām al-Sultāniyya w'al-Wilāyāt al-Dīniyya*, tr. Wafaa H. Wahba. Reading: Garnet, 2000.
- al-Maydānī, *Majma'* = Abū l-Faḍl Aḥmad ibn Muḥammad al-Maydānī, *Majma' al-amthāl*, ed. Na'im Ḥusayn Zarzūr. 2 vols. Beirut: Dār al-Kutub al-'Ilmiyyah, 1988.
- Mayer, *Islamic Astrolabists* = Leo Mayer, *Islamic Astrolabists and Their Works*. Geneva: A. Kundig, 1956.
- McCarthy, *al-Taṣānīf al-mansūbah ilā Faylasūf al-'Arab* = Richard Joseph McCarthy, *al-Taṣānīf al-mansūbah ilā faylasūf al-'Arab : baḥth bi-munāsabat ihtifālāt Baghdād wa-al-Kindī*. Baghdād: Maṭba'at al-'Ānī, 1962.
- Mecit, *The Rum Seljuqs* = Songül Mecit, *The Rum Seljuqs: Evolution of a Dynasty*. Abingdon / New York: Routledge, 2014.
- Meinardus, *Christian Egypt* = Otto F.A. Meinardus, *Christian Egypt Ancient and Modern*. Cairo: Cahiers d'histoire égyptienne, 1965.
- Melgunof, *Das südliche Ufer* = Gregorii Valerianovich Melgunof, *Das südliche Ufer des kaspischen Meeres oder Die nordprovinzen Persiens*. Leipzig: Leopold Voss, 1868.
- Mercier, 'Geodesy' = R.P. Mercier, 'Geodesy', in J.B. Harley and David Woodward (eds.) *History of Cartography. Vol. 11, Book 1: Cartography in the Traditional Islamic and South Asian Societies*. Chicago: Chicago University Press, 1992, 175–188.
- Mertier, 'Aristote' = J. Mertier, 'Aristote de Stagire – Opuscules', in Goulet, *Dictionnaire*, Suppl., 489–491.
- Meulenbeld, *History of Indian Medical Literature* = Gerrit Jan Meulenbeld. *A History of Indian Medical Literature*. 5 vols. Groningen: E. Forsten, 1999–2002.

- Mewaldt, CMG = Johannes Mewaldt, *Galeni In Hippocratis De natura hominis commentaria tria* (Corpus Medicorum Graecorum, 9, 1). Leipzig / Berlin: Lips., 1914.
- Meyerhof, 'An Arabic Compendium' = Max Meyerhof, 'An Arabic Compendium of Medico-Philosophical Definitions', *Isis*, 10 (1928), 340–349.
- Meyerhof, 'Bayhaqī' = Max Meyerhof, 'Alī al-Bayhaqī's Tatimmat Šiwān al-Ḥikma. A Biographical Work on Learned Men of the [sic] Islam', *Osiris*, 8 (1948), 122–117.
- Meyerhof, 'Joannes Grammatikos (Philiponos)' = Max Meyerhof, 'Joannes Grammatikos (Philiponos) von Alexandrien und die arabische Medizin', *Mitteilungen des Deutschen Institut für ägyptische Altertumskunde in Kairo* 2 (1932), 1–21.
- Meyerhof, 'Medieval Jewish Physicians' = Max Meyerhof, 'Medieval Jewish Physicians in the Near East from Arabic Sources', *Isis*, 28 (1938), 432–460.
- Meyerhof, 'New Light' = Max Meyerhof, 'New Light on Ḥunain Ibn Ishāq and his Period', *Isis*, 8 (1926), 685–724.
- Meyerhof, 'Sultan Saladin's Physician' = Max Meyerhof, 'Sultan Saladin's Physician on the Transmission of Greek Medicine to the Arabs', *Bulletin of the History of Medicine*, 18 (1945), 169–178.
- Meyerhof, *Ten Treatises* = Max Meyerhof, *The Book of the Ten Treatises on the Eye, Ascribed to Hunain ibn Is-Hāq (809–877A. D.) The Earliest Existing Systematic Text-Book of Ophthalmology*. Cairo: Government Press, 1928. Repr. in Fuat Sezgin (ed.), *Augenheilkunde im Islam: Texte, Studien und Uebersetzungen*. 4 vols. Frankfurt am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften, 1986, ii:1–518.
- Meyerhof, 'Tooth-Worm' = Max Meyerhof, 'Arabic Tooth-Worm Stories', *Bulletin of the History of Medicine*, 17 (1945), 203–204.
- Meyerhof, 'Über echte und unechte Schriften' = Max Meyerhof, 'Über echte und unechte Schriften Galens nach arabischen Quellen', *Sitzungsberichte der Preussischen Akademie der Wissenschaften, Philol.-hist. Kl.* Berlin, 1928, 531–548.
- Meyerhof, 'Vorwort zur Drogenkinde des Bērūnī' = Max Meyerhof, 'Das Vorwort zur Drogenkinde des Bērūnī', *Quellen und Studien zur Geschichte der Naturwissenschaften und der Medizin*, 3 (1932), 1–52.
- Meyerhof & Prüfer, 'Augenheilkunde des Jūḥannā ibn Māsawaih' = M. Meyerhof and C. Prüfer, 'Die Augenheilkunde des Jūḥannā ibn Māsawaih', *Der Islam*, 6 (1915), 217–256.
- Meyerhof & Sbath, *Le livre des questions* = Max Meyerhof and Paul Sbath, *Le livre des questions sur l'œil de Honain ibn Ishāq*, Cairo: Imprimerie de l'Institut français d'archéologie orientale, 1938.
- Meyerhof & Schacht, *Theologus autodidactus* = Max Meyerhof and Joseph Schacht, *The Theologus autodidactus of Ibn al-Nafīs*. Oxford: Clarendon Press, 1968.
- Meyerhof & Sobhī, *The Abridged Version* = Max Meyerhof and George Sobhy (Jūrjī Šubḥī), *The Abridged Version of "The Book of Simple Drugs" of Aḥmad ibn Muḥammad*

- al-Ghâfiqî* by Gregorius Abu'l-Farağ (Barhebraeus). Cairo: The Egyptian University, Faculty of Medicine, 1932.
- Micheau, 'Mécènes et médecins' = Micheau, Françoise, 'Mécènes et médecins à Bagdad au IIIe/IXe siècle. Les commanditaires des traductions de Galien par Ḥunayn ibn Ishāq', in Danielle Jacquart (ed.), *Les voies de la science grecque. Études sur la transmission des textes de l'Antiquité au dix-neuvième siècle*. Geneva: Droz, 1997, 147–180.
- Millás Vallicrosa, 'Los primeros tratados de astrolabio' = José María Millás Vallicrosa, 'Los primeros tratados de astrolabio en la España árabe', *Revista del Instituto Egipcio de Estudios Islámicos*, 3 (1955), 35–49 (Latin section), 47–76 (Arabic section).
- Millás Vallicrosa, *Assaig d'història* = José María Millás Vallicrosa, *Assaig d'història de les idees físiques i matemàtiques a la Catalunya medieval*. Barcelona: Estudis Universitaris Catalans, 1931.
- Miller, *The Birth of the Hospital* = Timothy S. Miller, *The Birth of the Hospital in the Byzantine Empire*. Baltimore: The Johns Hopkins University Press, 1985.
- Miskawayh, *Tajārib* = Aḥmad Ibn Muḥammad Ibn Miskawayh & Leone Caetani, *The Tajārib Al-umam, Or, History of Ibn Miskawayh (Abu 'Ali Aḥmad B. Muḥammad): Reproduced in Facsimile from the Ms. at Constantinople in the Âyâ Şûfiyya Library*. Leiden: E.J. Brill / London: Luzac, 1909.
- Miskawayh, *Tajārib al-umam* = *The Eclipse of the 'Abbasid Caliphate: Original Chronicles of the Fourth Islamic Century*, ed., tr., and elucidated by H.F. Amedroz and D.S. Margoliouth. 7 vols. Oxford: Blackwell, 1920.
- Mitchell, 'Elective Surgery' = Piers D. Mitchell, 'Evidence for Elective Surgery in the Frankish States of the Near East in the Crusader Period (12th–13th Centuries)', in Florian Steger and Kay Peter Jankrift (eds.), *Gesundheit – Krankheit. Kulturtransfer medizinischen Wissens von der Spätantike bis in die Frühe Neuzeit*. Köln / Weimar / Wien: Böhlau, 2004, 121–138.
- Mitchell, 'An evaluation of the leprosy of King Baldwin IV' = Piers D. Mitchell, 'An evaluation of the leprosy of King Baldwin IV of Jerusalem in the context of the mediaeval world', in B. Hamilton, (ed.) *The Leper King and his Heirs, Baldwin IV and the Crusader Kingdom of Jerusalem*. Cambridge University Press, 2000, 245–258.
- Mitchell, *Medicine in the Crusades* = Piers D. Mitchell, *Medicine in the Crusades: Warfare, Wounds and the Medieval Surgeon*. Cambridge University Press, 2004.
- Miquel, *La géographie humaine* = André Miquel, *La géographie humaine du monde musulman jusqu'au milieu du ne siècle. Géographie arabe et représentation du monde: la terre et l'étranger*. 4 vols. Paris-La Haye: Mouton, 1967–1988.
- Mobayyed, *Bimarestans of Aleppo* = Amer Rachid Mobayyed, *Bimarestans of Aleppo. The distinction of Islamic architecture*. Aleppo: al-Qalam al-'Arabī, 2006.
- Mohaghegh, *Filsūf-i Rayy* = Mehdi Mohaghegh, *Filsūf-i Rayy, Muḥammad ibn Zakariyyā-yi Rāzī*. Tehran: Anjuman-i Āthār-i Millī, 1970.

- Mohaghegh, *The Kitāb al-Shukūk 'alā Jālīnūs of Muḥammad Ibn Zakariyyā Al-Rāzī* = Mehdi Mohaghegh, 'The Kitāb al-Shukūk 'alā Jālīnūs of Muḥammad Ibn Zakariyyā Al-Rāzī', in Wael B. Hallaq and Donald P. Little (eds.), *Islamic studies presented to Charles J. Adams*. Brill, Leiden, 1991, 107–116.
- Mohaghegh, 'The title of a work of Rāzī with reference to al-tīn al-nīshābūrī' = Mehdi Mohaghegh, 'The title of a work of Rāzī with reference to al-tīn al-nīshābūrī', in *Proceedings of the XXIII International Congress of the History of Medicine, London ... 1972*. 2 vols. London: Wellcome Institute of the History of Medicine, 1974, ii:1073–1076.
- Monferrer Sala, 'Al-Yabrūdī' = Juan Pedro Monferrer Sala, 'Al-Yabrūdī', in *Christian-Muslim Relations. A Bibliographical History* (General Editor David Thomas). Available at Brill Online, 2013, at [http://www.encquran.brill.nl/entries/christian-muslim-relations/al-yabrudi-COM\\_23417](http://www.encquran.brill.nl/entries/christian-muslim-relations/al-yabrudi-COM_23417).
- Monneret de Villard, *Qasr eš-Šam'* = U. Monneret de Villard, *Ricerche sulla topografia di Qasr eš-Šam'*, in *Bull. Soc. Géog. Egypte*, 12 (1923–1924), 205–232, 13 (1924–1925), 73–94.
- Monroe, *Hispano-Arabic Poetry* = James T. Monroe, *Hispano-Arabic Poetry: A Student Anthology*. Berkeley, California: University of California Press, 1974.
- Moosa, 'A new source on Aḥmad ibn al-Ṭayyib al-Sarakhsī' = Matti Moosa, 'A new source on Aḥmad ibn al-Ṭayyib al-Sarakhsī: Florentine MS Arabic 299', *Journal of the American Oriental Society*, 92/1 (1972), 19–24.
- Morau, *Listes* = Paul Morau, *Les listes anciennes des ouvrages d'Aristote*. Louvain: Éditions Universitaires de Louvain, 1951.
- Moreh, *Live Theatre* = Shmuel Moreh, *Live Theatre and Dramatic Literature in the Medieval Arabic World*. Edinburgh: Edinburgh University Press, 1992.
- Morelon, *Oeuvres d'astronomie* = Régis Morelon, *Oeuvres d'astronomie: Thābit ibn Qurra; texte établi et traduit par Régis Morelon*. Paris: Belles Lettres, 1987.
- Morelon, 'Le Corpus des manuscrits Arabes des œuvres d'astronomie de Thābit b. Qurra' = Régis Morelon, 'Le Corpus des manuscrits Arabes des œuvres d'astronomie de Thābit b. Qurra', in Yusuf Ibish (ed.), *Proceedings of the Fourth Conference of Al-Furqān Islamic Heritage Foundation, 29th–30th November 1997*. London: Al-Furqān Islamic Heritage Foundation, 1999, 115–130.
- Morier, *The Adventures of Hajji Baba* = James Morier, *The Adventures of Hajji Baba of Ispahan*. Edited with Introduction and Notes by C.W. Stewart. [The World's Classics] London: Oxford University Press, 1923.
- Murray, *An Ayyubid Notable* = David Murray, *An Ayyubid Notable & his World. Ibn al-Adīm and Aleppo as Portrayed in his Biographical Dictionary of People Associated with the City*. Leiden: Brill, 1994.
- Mougin, 'Amawar (ou Mizwar)' = L. Mougin, 'Amawar (ou Mizwar)', in Gabriel Camps (ed.), *Encyclopédie Berbère*. Leuven: Peeters, 1987, iv:623–629.
- Mourad, *La Physiognomonie arabe et le Kitāb al-firāsā de Fakhr al-Dīn al-Rāzī* = Youssef

- Mourad, *La Physiognomonie arabe et le Kitāb al-firāsā de Fakhr al-Dīn al-Rāzī*. Paris: P. Geuthner, 1939.
- Mousley, *Abdollatīphi Bagdadensis* = John Mousley, *Abdollatīphi Bagdadensis vita, auctore Ibn Abi Osaiba, e codicibus MSS. Bodleianis descripsit, et Latine vertit*. Oxford: e typographeo Clarendoniano, 1808.
- Moussaid, 'Qawlihi fī sharḥ al-āthār' = Mohamed Moussaid, "Min qawlihi fī sharḥ al-āthār al-'ulwiyyah", in *Dafātīr majmū'āt al-baḥth fī l-falsafah al-islāmīyyah* [= *Les cahiers du groupe de recherche de philosophie islamique*, Fez, Centre des Études Ibn Rushd], 2 (1999), 7–81.
- Moustafa & Sperl, 'The Cosmic Script' = Ahmed Moustafa, Stefan Sperl, Jeremy Henzell-Thomas, *The Cosmic Script: Sacred Geometry and the Science of Arabic Penmanship*. 2 vols. London: Thames & Hudson, 2014.
- al-Mubarrad, *Kāmil* = Abū l-'Abbās Muḥammad ibn Yazīd al-Mubarrad, *al-Kāmil fī l-lughah wa-l-adab*, ed. 'Abd al-Ḥamīd Hindāwī. 4 vols. Beirut: Dār al-Kutub al-'Ilmiyyah, 1419/1999.
- al-Mubashshir ibn al-Fātik, *Dicts and Sayings* = Mubashshir ibn al-Fātik, *Dicts and Sayings of the Philosophers, the Translations made by Stephen Scrope, William Worcester, and an anonymous translator*, ed. Curt F. Buehler. (Early English Text Society, no. 211). London: Oxford University Press, 1941.
- al-Mubashshir ibn al-Fātik, *Mukhtār al-ḥikam* = see Badawī, *Al-Mubashshir ibn Fātik. Mufaḍḍaliyyāt = al-Mufaḍḍaliyyāt*, ed. Aḥmad Muḥammad Shākīr and 'Abd al-Salām Muḥammad Hārūn. 4th ed. Cairo: Dār al-Ma'ārif, n.d.
- Muḥammad *et al.*, *Taqdimat al-ma'rifah* = Māhīr 'Abd al-Qādir Muḥammad, 'Alī 'Abd al-Mu'ṭī Muḥammad and Muḥammad 'Abduh Maḥjūb (eds.), *Kitāb Sharḥ Taqdimat al-ma'rifah li-l-Dakhwār*. Alexandria: Dār al-Ma'rifah al-Jāmi'iyyah, 2000.
- Muhanna, *The World in a Book* = Elias Muhanna, *The World in a Book: al-Nuwayrī and the Islamic Encyclopedic Tradition*. Princeton: Princeton University Press, 2018.
- Mujeeb Khan, 'Islam' = M.A. Mujeeb Khan, Ch. vi: 'Islam' in Gary B. Ferngren and Eka-terina N. Lomperis (eds.), *Essential Readings in Medicine & Religion*. Baltimore: Johns Hopkins University Press, 2017, 162–187.
- Müller, 'Das arabische Verzeichniss der Aristotelischen Schriften' = Müller, August, 'Das arabische Verzeichniss der Aristotelischen Schriften', in *Morgenländische Forschungen. Festschrift Herrn Professor Dr. H.L. Fleischer*. Leipzig: F.A. Brockhaus, 1875, 1–32.
- Müller, 'Lesarten' = August Müller, 'Lesarten. Vergleichung der Recensionen. Verbesserungen', in Ibn Abī Uṣaybī'ah, *'Uyūn al-anbā' fī ṭabaqāt al-aṭibbā'*, ed. A. Müller. Vol. 2. Königsberg: Selbstverlag, 1884, pp. liv + 80. Repr. in Sezgin (ed.), *Studies on Ibn Abī Uṣaybī'a*, i:53–138.
- Müller, *Nahrungsmittel* = Juliane Müller, *Nahrungsmittel in der arabischen Medizin: Das Kitāb al-Ajḍiya wa-l-Ashriba des Naḡīb ad-Dīn as-Samarqandī*. Leiden: Brill, 2017.
- Müller, 'Text' = August Müller, *Über Text und Sprachgebrauch von Ibn Abī Uṣaybī'a's*

- Geschichte der Ärzte* (Sitzungsberichte der philosophisch-philologischen und historischen Classe der Königlich Bayerischen Akademie der Wissenschaften zu München 1884). Munich, 1885. Repr. in Sezgin (ed.), *Studies on Ibn Abī Uṣaybi'a*, i:139–263.
- Müller, 'Über Ibn Abī Oṣaybi'a' = August Müller, 'Über Ibn Abī Oṣaybi'a und seine Geschichte der Aerzte', in *Actes du 6ème Congrès International des Orientalistes tenu en 1883 à Leide, Deuxième partie, Section 1: Sémitique*, Leiden, 1885, 257–280. Repr. in Sezgin, *Studies* II, 191–214.
- Munk, 'Notice sur Joseph Ben-Jehoudah' = Salomon Munk, 'Notice sur Joseph Ben-Jehoudah ou Aboul'hadjadj Yousouf ben Ya'hya al-Sabti al-Maghrebi, disciple de Maïmonide', *Journal Asiatique*, 3rd ser., no. 14 (1842), 5–70.
- al-Muqaddasī, *Aḥsan al-taqāsim* = Muḥammad ibn Aḥmad al-Muqaddisī, *Aḥsan al-taqāsim*, ed. Shakir Lu'aybi. Abū Dhabi: Dār al-Suwaydī, 2003.
- Mūsā ibn Maymūn see Maimonides.
- Muslim, *Ṣaḥīḥ* = Muslim ibn Ḥajjāj, *al-Musnad al-ṣaḥīḥ*, ed. Muḥammad Fu'ād 'Abd al-Bāqī. 4 vols. Beirut: Dār Iḥyā' Turāth al-'Arabī, 1956–1972.
- Muslim ibn al-Walīd, *Dīwān* = *Sharḥ Dīwān Ṣarī' al-Ghawānī Muslim ibn al-Walīd al-Anṣārī*, ed. Sāmī al-Dahhān. Cairo: Dār al-Ma'ārif, 1985.
- al-Mutanabbī, *Dīwān* = Abū l-Ṭayyib al-Mutanabbī, *Dīwān* (with commentary by al-Wāḥidī), ed. F. Dieterici. Berlin: Mittler, 1861.
- al-Muṭarrizī, *al-Mughrib* = Nāṣir ibn 'Abd al-Sayyid al-Muṭarrizī, *al-Mughrib fī tartīb al-mu'rib*, ed. Maḥmūd Fākhūrī and 'Abd al-Ḥamīd Mukhtār. 2 vols. Aleppo: Maktabat Usāmah ibn Zayd, 1979–1982.
- Nagy, *Abhandlungen* = Albino Nagy (ed.), *Die philosophischen Abhandlungen des Ja'qūb ben Ishāq al-Kindī*. Münster: Verlag der Aschendorffschen Buchhandlung, 1897.
- Narshakhī, *Tārīkh-i Bukhārā* = Abū Bakr Muḥammad ibn Ja'far al-Narshakhī, *Tārīkh-i Bukhārā*. Tih-rān: Kitābfurūshī-i Sanā'ī, [1317], 1938.
- al-Nashshābī al-Irbilī, *Mudhākarah* = Abū l-Majd As'ad ibn Ibrāhīm al-Nashshābī al-Irbilī al-Kātib, *al-Mudhākarah fī alqāb al-shu'arā'*, ed. Shākir al-'Āshūr. Baghdad: Dār al-Shu'ūn al-Thaqāfiyyah al-'Āmmah, 1988.
- Nāṣir-i Khusraw, *Zād al-musāfirin* = Ḥakim-i Nāṣir-i Khusraw, *Kitāb Zād al-musāfirin*. Berlin: Kavianī, 1923.
- Nasrallah, 'Abū-l-Faraj al-Yabrūdī' = Joseph Nasrallah, 'Abū-l-Faraj al-Yabrūdī, médecin chrétien de Damas xe–xie s.', *Arabica*, 23 (1976), 13–22.
- Nasrallah, *Annals* = Nawal Nasrallah, *Annals of the Caliphs' Kitchens. Ibn Sayyār al-Warrāq's Tenth-Century Baghdadi Cookbook* (Islamic History and Civilization, 70). Leiden: Brill, 2007.
- Nasrallah, *Histoire* = Joseph Nasrallah, *Histoire du mouvement littéraire dans l'église melchite du ve au xxe siècle*. 4 vols. Louvain: Peeters, 1979.
- Nawādir al-makḥṭūṭāt* = *Nawādir al-makḥṭūṭāt*, ed. 'Abd al-Salām Hārūn, 2 vols. Cairo: Maktabat Muṣṭafā al-Bābī al-Ḥalabī, 1972–1973; repr. Cairo, 1991.



- al-Nawājī, *Ḥalbat al-kumayt* = Shams al-Dīn Muḥammad ibn al-Ḥasan al-Nawājī, *Ḥalbat al-kumayt fī l-adab wa-l-nawādir wa-l-fukāhāt al-mutaʿalliqah bi-l-khamriyyāt*. Cairo: al-Maktabah al-ʿAllāmiyyah, 1357/1938.
- Nebbia, 'Ibn al-Haytham nel millesimo anniversario' = G. Nebbia, 'Ibn al-Haytham nel millesimo anniversario della nascita', *Physis*, 9 (1967), 165–214.
- Negri, *Vita Gabrielis* = Salomon Negri, *Vita Gabrielis filii Bachtishuæ*, in John Freind, *The History of Physick: From the Time of Galen to the Beginning of the Sixteenth Century*, 2 vols. London: J. Walthoe, 1725–1726.
- Nemoy, *Yale* = Leon Nemoy, 'Arabic Manuscripts in the Yale University Library', *Transactions of the Connecticut Academy of Arts and Sciences*, 40 (1956), 1–273.
- Neubauer, 'Die Theorie vom *iqāʿ*' = Neubauer, 'Die Theorie vom *iqāʿ*': II. Übersetzung des *Kitāb Iḥṣāʾ al-īqāʾāt* von Abū Naṣr al-Fārābī, *Oriens*, 34 (1994), 103–173.
- New DSB* see *DSB*.
- Newman, *The Sultan's Sex Potions* = Daniel L. Newman (ed.), *The Sultan's Sex Potions. Arab Aphrodisiacs in the Middle Ages* [= A Critical Edition of Naṣīr al-Dīn al-Ṭūsī's *Kitāb albāb al-bāhiyyah wa-l-tarākīb al-sulṭāniyyah*]. London: Saqi Books, 2014.
- Nicholson, *A Literary History* = Reynold A. Nicholson, *A Literary History of the Arabs*. London: T.F. Unwin, 1907, repr. Cambridge: Cambridge University Press, 1956.
- Nicholson, *Studies in Islamic Poetry* = R.A. Nicholson, *Studies in Islamic Poetry*. Cambridge: Cambridge University Press, 1921.
- Nicolae, 'Ibn Jumay' = Daniel S. Nicolae, 'A mediaeval court physician at work: Ibn Jumay's commentary on the *Canon of Medicine*'. D.Phil. diss., University of Oxford, 2012. [available on-line].
- Niebyl, 'Non-Naturals' = P.H. Niebyl, 'The Non-Naturals', *Bulletin of the History of Medicine*, 45/5 (1971), 486–492.
- Niebyl, 'Old Age' = P.H. Niebyl, 'Old Age, Fever, and the Lamp Metaphor', *Journal of the History of Medicine and Allied Sciences*, 26 (1971), 351–368.
- Nizāmī 'Arūḍī Samarqandī, *Chahār Maqāla* = Nizāmī 'Arūḍī Samarqandī, *Chahār Maqāla (The Four Discourses)*. Translated into English by Edward G. Browne (E.J.W. Gibb Memorial series). London: Luzac 1921.
- North, *Horoscopes and History* = J.D. North, *Horoscopes and History* (Warburg Institute Surveys and Texts XI11). London: The Warburg Institute 1986.
- Northedge, *Historical Topography of Samarra* = Alastair Northedge, *The Historical Topography of Samarra* (Samarra Studies. 1). 2nd rev. ed. London: The British School of Archaeology in Iraq, 2007.
- Northrup, 'Al-Bīmāristān al-Manṣūrī' = Linda S. Northrup, 'Al-Bīmāristān al-Manṣūrī – Explorations: The Interface Between Medicine, Politics and Culture in Early Mamluk Egypt', in Stephan Conermann (ed.), *History and Society during the Mamluk Period (1250–1517)*. (Studies in the Annemarie Schimmel Research College, 1). Göttingen: V&R Unipress / Bonn: Bonn University Press, 2014, 107–142.

- al-Nu‘aymī, *al-Dāris* = ‘Abd al-Qādir ibn Muḥammad al-Nu‘aymī, *al-Dāris fī ta’rīkh al-madāris*, ed. Ibrāhīm Shams al-Dīn. 2 vols. Beirut: Dār al-Kutub al-‘Ilmiyyah, 1990.
- Nusseibeh, *Avicenna’s al-Shifā’* = Sari Nusseibeh, *Avicenna’s Al-Shifā’: Oriental Philosophy*. London: Routledge, 2018.
- Nutton, ‘Avoiding Distress’ = Vivian Nutton, ‘Avoiding Distress’, in P.N. Singer (ed.), *Galen: Psychological Writings*, Cambridge: Cambridge University Press, 2013, 43–106.
- Nutton, *Galenī De praecognitione* = Vivian Nutton, *Galenī De praecognitione / Galen, A Treatise on Prognosis* (Corpus Medicorum Graecorum, 8, 1). Berlin: Akademie-Verlag, 1979.
- Nutton, *Medicine* = Vivian Nutton, *Ancient Medicine*, 2nd ed. London: Routledge 2012.
- Nutton, ‘Murders and Miracles’ = Vivian Nutton, ‘Murders and Miracles: Lay Attitudes towards Medicine in Classical Antiquity’, in Roy Porter (ed.), *Patients and Practitioners: Lay Perceptions of Medicine in Pre-Industrial Society*. Cambridge: Cambridge University Press, 1985, 23–54.
- Nutton, ‘Seeds’ = Vivian Nutton, ‘The Seeds of Disease: An Explanation of Contagion and Infection from the Greeks to the Renaissance’, *Medical History*, 27 (1983), 1–34.
- Nutton & Bos, *On Problematical Movements* = Vivian Nutton and Gerrit Bos, *Galen, On Problematical Movements*. Cambridge: Cambridge University Press, 2011.
- al-Nuwayrī, *Nihāyat al-arab* = Shihāb al-Dīn Aḥmad ibn ‘Abd al-Wahhāb al-Nuwayrī, *Nihāyat al-arab fī funūn al-adab*. Cairo: Dār al-Kutub / al-Hay’ah al-Miṣriyyah al-‘Āmmah li-l-Kitāb, 1342/1923–.
- al-Nuwayrī, *Nihāyat al-arab* (Beirut) = Shihāb al-Dīn Aḥmad ibn ‘Abd al-Wahhāb al-Nuwayrī, *Nihāyat al-arab fī funūn al-adab*, ed. Mufid Qamīhah et al., 33 vols. Beirut: Dār al-Kutub al-‘Ilmiyyah, 2004.
- Olsson, ‘Reputation’ = Josh T. Olsson, ‘The Reputation of Ḥunayn ibn Isḥāq in Contemporaneous and Later Sources’, *Journal of Abbasid Studies*, 3 (2016), 29–55.
- Omar, ‘The Significance of the Colours of Banners’ = Farouk Omar, ‘The Significance of the Colours of Banners in the Early ‘Abbāsīd Period’, in F. Omar, *‘Abbāsīyyat: Studies in the History of the Early ‘Abbāsīds*. Baghdad: University of Baghdad, 1976, 148–154.
- Orfali, ‘Works’ = B. Orfali, ‘The Works of Abū Manṣūr al-Tha‘ālibī (350–429/961–1039)’, *Journal of Arabic Literature*, 40 (2009), 273–318.
- Ottaviani, *De radiis* = Didier Ottaviani, *De radiis / Théorie des arts magiques*. Paris: Editions Allia, 2003.
- Ouyang, ‘Literature and Thought’ = Wen-Chin Ouyang, ‘Literature and thought: Re-reading al-Tawḥīdī’s transcription of the debate between logic and grammar’, in Maurice A. Pomerantz and Aram A. Shahin (eds.), *The heritage of Arabo-Islamic learning: studies presented to Wadad Kadi* (Islamic History and Civilization, 122). Leiden: Brill, 2016, 444–460.
- Overwien, Oliver, *Hippocratis De Humoribus / Hippokrates. Über die Säfte* (Corpus Medicorum Graecorum, 1/3, 1). Berlin: De Gruyter, 2014.

- Paavilainen, *Medieval Pharmacotherapy* = H.M. Paavilainen, *Medieval Pharmacotherapy, Continuity and Change: Case Studies from Ibn Sīnā and Some of His Late Medieval Commentators*. Leiden: Brill, 2009.
- Pahlitzsch, *Aerzte ohne Grenzen* = Johannes Pahlitzsch, 'Aerzte ohne Grenzen: Melkitische, jüdische und samaritanische Aerzte in Aegypten und Syrien zur Zeit der Kreuzzüge', in Florian Steger und Kay Peter Jankrift (eds.): *Gesundheit-Krankheit. Kulturtransfer medizinischen Wissens von der Spätantike bis in die Frühe Neuzeit*. Köln-Weimar-Wien: 2004, 101–119.
- Pahlitzsch, *Melkites in Fatimid Egypt* = Johannes Pahlitzsch, 'The Melkites in Fatimid Egypt and Syria (1021–1171)', *Medieval Encounters*, 21 (2015), 485–515.
- Pavlov, *Abu'l Barakat al-Baghdadi's metaphysical philosophy* = Moshe M. Pavlov, *Abu'l Barakat al-Baghdadi's metaphysical philosophy: The Kitab Al-Mu'tabar*. London: Routledge, 2017.
- Pavlov, *Abu'l Barakat al-Baghdadi's scientific philosophy* = Moshe M. Pavlov, *Abu'l Barakat al-Baghdadi's scientific philosophy: The Kitab Al-Mu'tabar*. London: Routledge, 2016.
- Peacock & Yildiz, *The Seljuks of Anatolia* = A.C.S. Peacock and Sara Nur Yildiz (eds.), *The Seljuks of Anatolia: The Court and Society in the Medieval Middle East*. London / New York: I.B. Tauris, 2013.
- Pellegrin, 'Corpus biologique' = Pierre Pellegrin, 'Aristote de Stagire – Corpus biologique', in Goulet, *Dictionnaire*, i:472–481.
- Penelas, *Kitāb Hurūsiyūs* = Penelas, Mayte, *Kitāb Hurūsiyūs (traducción árabe de las Historiae adversus paganos de Orosio)*. Madrid: Universidad Autónoma, 1998.
- Penn, *Envisioning Islam* = Michael Philip Penn, *Envisioning Islam. Syriac Christians and the Early Muslim World*. Philadelphia, Pennsylvania: University of Pennsylvania Press, 2015.
- Perho, *The Prophet's Medicine* = Irmeli Perho, *The Prophet's Medicine: A Creation of the Muslim Traditionalist Scholars* (Studia Orientalia, 74). Helsinki: The Finnish Oriental Society, 1995.
- Perry, *Medieval Arab Cookery* = Charles Perry, A.J. Arberry, Maxime Rodinson, *Medieval Arab Cookery: Essays and Translations*. Totness, Devon: Prospect Books, 2001.
- Peters, *Aristoteles Arabus* = Francis E. Peters, *Aristoteles Arabus: the oriental translations and commentaries of the Aristotelian Corpus*. Leiden: Brill, 1967.
- Petit, *Galien, Le médecin. Introduction* = Caroline Petit, *Galien, tome III. Le médecin. Introduction*. Paris: Les Belles Lettres, 2009.
- Petratis, *The Arabic version of Aristotle's Meteorology* = Casimir Petratis, *The Arabic version of Aristotle's Meteorology: a critical edition with an introduction and Greek-Arabic glossaries*. Beirut: Dār al-Mashriq, 1967.
- Pfaff, *Kommentar* = Franz Pfaff, 'Kommentar des Proklos zu Platons Timaios c. 43 (89e–90c)', in J.M. Schmutte (ed.), *Galenī de consuetudinibus* (Corpus Medicorum Graecorum, Suppl. 111). Leipzig: Teubner, 1941.

- Phillips, *Life and Legend of the Sultan Saladin* = Jonathan Phillips, *The Life and Legend of the Sultan Saladin*. London: The Bodley Head, 2019.
- Pinault, *Hippocratic Lives* = Jody Rubin Pinault, *Hippocratic Lives and Legends*. Leiden: Brill, 1992.
- Pines, 'Aristotle's *Politics*' = Shlomo Pines, 'Aristotle's *Politics* in Arabic Philosophy', in *Israel Oriental Studies* 5 (1975) 150–160 = S. Pines, *Studies in Arabic Versions of Greek Texts and in Mediaeval Science*. Jerusalem Magnes Press / Leiden: Brill, 1986, 146.
- Pines, 'La loi naturelle' = Shlomo Pines, 'La loi naturelle et la société. La doctrine politico-théologique d'Ibn Zur'a, philosophe chrétien de Bagdad', in U. Heyd (ed.), *Studies in Islamic History and Civilisation* (Scripta Hierosolymitana, 9). Jerusalem: The Hebrew University of Jerusalem, 1961, 154–190.
- Pines, 'On the Pseudo-Platonic Quotation' = Shlomo Pines, 'On the Pseudo-Platonic Quotation in the *Kuzari* and the *K. al-Nawāmīs*', in Shlomo Pines, *Studies in the History of Jewish Thought*. Jerusalem: Magnes Press, 1997, 236–239.
- Pines, 'Rāzī critique' = Shlomo Pines, 'Rāzī critique de Galien', in *Actes du VIIIe Congrès international d'Histoire des Sciences* (Paris, 1953) 480–487; repr. in *Studies in Arabic Versions of Greek Texts and Medieval Science (The Collected Works of Shlomo Pines, 2)*. Jerusalem: Magnes Press / Leiden: Brill, 1986, 256–263.
- Pingree, *Astral Omens to Astrology* = David Pingree, *From Astral Omens to Astrology: From Babylon to Bikāner*. Rome: Istituto Italiano per l'Africa e l'Oriente, 1997.
- Pingree, *Census of the Exact Sciences in Sanskrit* = David Pingree, *Census of the Exact Sciences in Sanskrit*. 5 vols. Philadelphia, PA: American Philosophical Society, 1970–1994.
- Pingree, 'Plato's Hermetic Book of the Cow' = David Pingree, 'Plato's Hermetic Book of the Cow', *Transactions of the American Philosophical Society*, 104 (2014), 463–475.
- Pingree, 'The Šābians of Ḥarrān' = David Pingree, 'The Šābians of Ḥarrān and the Classical Tradition', *International Journal of the Classical Tradition*, 9/1 (2002), 8–35.
- Pingree, *The Sayings of Abū Ma'shar* = David Pingree, 'The Sayings of Abū Ma'shar in Arabic, Greek, and Latin', in G. Marchetti, O. Rignani, V. Sorge (eds.), *Ratio et superstitio: Essays in Honor of Graziella Federici Vescovini*. Turnhout: Brepols, 2003, 41–57.
- Pingree, *Thousands* = David Pingree, *The Thousands of Abū Ma'shar*. London: The Warburg Institute, 1968.
- Pomerantz, *Licit Magic: The Life and Letters of al-Šāḥib b. 'Abbād* = Maurice Pomerantz, *Licit Magic: The Life and Letters of al-Šāḥib b. 'Abbād (d. 385/995)* (Islamic History and Civilization, 146). Leiden: Brill, 2017.
- Pormann, 'Arabo-Islamic Tradition' = Peter E. Pormann, 'Arabo-Islamic Tradition', in Peter E. Pormann (ed.), *The Cambridge Companion to Hippocrates*. Cambridge: Cambridge University Press, 2018, 340–361.
- Pormann, 'Al-Fārābī' = Peter E. Pormann, 'Al-Fārābī, the Melancholic Thinker and Philosopher Poet', *Journal of the American Oriental Society*, 135/2 (2015), 209–224.

- Pormann, 'Ishāq ibn 'Imrān' = Peter E. Pormann, 'Ishāq ibn 'Imrān on "Scholarly Melancholy"; in Peter E. Pormann (ed.), *Rufus of Ephesus, On Melancholy*. Tübingen: Mohr Siebeck, 2008, 289–294.
- Pormann, 'Islamic Hospitals' = Peter E. Pormann, 'Islamic Hospitals in the time of al-Muqtadir', in J. Nawas (ed.), *Abbasid Studies 11: Occasional Papers of the School of Abbasid Studies, Leuven, 28 June – 1 July 2004*. Leuven: Dudley Peters, 2009, 337–382.
- Pormann, 'Al-Kaskarī' = Peter E. Pormann, 'Al-Kaskarī (10th cent.) and the quotations of classical authors: a philological study', in I. Garofalo, A. Lami and A. Roselli (eds.), *Sulla tradizione indiretta dei testi medici greci. Atti del 11 Seminario Internazionale di Sienna, Certosa di Pontignano, 19–20 Settembre 2008*. Pisa / Rome: Fabrizio Serra Editore, 2009, 105–138.
- Pormann, *Mirror of Health* = Peter E. Pormann, *The mirror of health: Discovering Medicine in the Golden Age of Islam*. London: Royal College of Physicians, 2013.
- Pormann, 'Philosophical Topics' = Peter E. Pormann, 'Philosophical Topics in Medieval Arabic Medical Discourse. Problems and Prospects', in Adamson & Pormann, *Philosophy and Medicine*, 10–33.
- Pormann, 'Al-Rāzī on the benefits of sex' = Peter E. Pormann, 'Al-Rāzī on the benefits of sex: a clinician caught between philosophy and medicine', in Arnoud Vrolijk and Jan P. Hogendijk (eds.), *O ye gentlemen: Arabic studies on science and literary culture, in honour of Remke Kruk*. Leiden: Brill, 2007, 115–127. Repr. in Peter E. Pormann (ed.) *Islamic medical and scientific tradition*. 4 vols. London & New York: Routledge, 2011, ii:134–145.
- Pormann, *Rufus of Ephesus* = Peter E. Pormann (ed.). *Rufus of Ephesus: On Melancholy*. Tübingen: Mohr Siebeck, 2008.
- Pormann, 'Theory and Practice' = Peter E. Pormann, 'Theory and Practice in the early Hospitals in Baghdad – Al-Kaškārī on rabies and melancholy', *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften*, 15 (2002–2003), 197–248.
- Pormann, 'Yuhannā ibn Sarābiyūn' = Peter E. Pormann, 'Yuhannā ibn Sarābiyūn: Further Studies into the Transmission of his Works', *Arabic Sciences and Philosophy*, 14 (2004), 233–262.
- Pormann et al., *1001 Cures* = Peter E. Pormann et al (eds). *1001 Cures, Contributions in Medicine & Healthcare from Muslim Civilisation*. Manchester: Foundation for Science, Technology and Civilisation, 2018.
- Pormann et al. 'Palladius' = Peter E. Pormann et al., 'The Enigma of the Arabic and Hebrew Palladius', *Intellectual History of the Islamicate World*, 5 (2017), 252–310.
- Pormann & Joosse, 'Aphorisms' = Peter E. Pormann and N. Peter Joosse, 'Commentaries on the Hippocratic Aphorisms in the Arabic Tradition: The Example of Melancholy', in Peter E. Pormann (ed.): *Epidemics in Context. Greek Commentaries on Hippocrates in the Arabic Tradition* (Scientia Graeco-Arabica, 8). Berlin / Boston: De Gruyter, 2012, 211–249.

- Pormann & Savage-Smith, *Medieval Islamic Medicine* = Peter E. Pormann and Emilie Savage-Smith, *Medieval Islamic Medicine*. Edinburgh: Edinburgh University Press, 2007.
- Pormann & Selove, *Two New Texts* = Peter E. Pormann and Emily Selove, 'Two new texts on medicine and natural philosophy by Abū Bakr al-Rāzī'. *Journal of the American Oriental Society*, 137/2 (2017), 279–299.
- Porphyry, *Introduction* = Porphyry, *Introduction*; translated with a commentary by Jonathan Barnes. Oxford: Clarendon Press, 2003.
- Porter, Saif & Savage-Smith, 'Medieval Islamic Amulets' = Venetia Porter, Liana Saif, and Emilie Savage-Smith, 'Medieval Islamic Amulets, Talismans, and Magic', in *A Companion to Islamic Art and Architecture. Volume 1: From the Prophet to the Mongols*, ed. Finbarr Barry Flood and Gülru Necipoğlu. Hoboken, NJ: Wiley Blackwell, 2017, 521–557.
- Pradines & Rahmat Khan, 'Fāṭimid gardens' = Stephanie Pradines & Sher Rahmat Khan, 'Fāṭimid gardens: archaeological and historical perspectives', *Bulletin of the School of Oriental and African Studies*, 79 (2016), 473–502.
- Price, *Rituals and Power* = Simon R.F. Price, *Rituals and Power. The Roman Imperial Cult in Asia Minor*. Cambridge: Cambridge University Press, 1984.
- Prioreschi, *History of Medicine* = Plinio Prioreschi, *History of Medicine. Vol. IV: Byzantine and Islamic Medicine*. Omaha: Horatius Press, 2001.
- Prüfer & Meyerhof, 'Die angebliche Augenheilkunde des Thabit b. Qurra' = C. Prüfer and M. Meyerhof, 'Die angebliche Augenheilkunde des Thabit b. Qurra', *Centralblatt für praktische Augenheilkunde*, 35 (1911), 4–8, 38–41.
- Ptolemy, *Tetrabiblos* = Ptolemy, *Tetrabiblos*, ed. and tr. by F.E. Robbins (Loeb Classical Library). Cambridge, Mass.: Harvard University Press, 1940.
- PUA* = Prosopografía de los Ulemas de al-Andalus (Online Database).
- Puertas, *Linajes de poder* = Jiménez Puertas, *Linajes de poder en la Loja islámica. De los Banu Jalid a los Alatares (siglos VIII–XV)*. Granada: Fundación Ibn al-Jaṭīb, 2009.
- Puig, *Libro de la Generación y la Corrupción* = Josep Puig, *Avempace. Libro de la Generación y la Corrupción*. Madrid: CSIC, 1995.
- Puig, 'Materials on Averroes' = Josep Puig, 'Materials on Averroes's Circle', *Journal of Near Eastern Studies*, 51/4 (1992), 241–260.
- Pummer, *Early Christian Authors* = Reinhard Pummer, *Early Christian Authors on Samaritans and Samaritanism: Texts, Translations and Commentary*. Tübingen: Mohr Siebeck, 2002.
- Qabīṣī, *Introduction to Astrology* = Abū al-Ṣaqr 'Abd al-'Azīz ibn 'Uthmān al-Qabīṣī, *Al-Qabīṣī (Alcabitius): The Introduction to Astrology. Editions of the Arabic and Latin texts and an English translation*, ed. Charles Burnett, Keiji Yamamoto, and Michio Yano (Warburg Institute Studies and Texts, 2). London: The Warburg Institute, 2004.

- al-Qāḍī, 'Biographical Dictionaries' = Wadād al-Qāḍī, 'Biographical Dictionaries: Inner Structure and Cultural Significance', in George N. Atiyeh (ed.), *The Book in the Islamic World: The Written Word and Communication in the Middle East*. Albany: State University of New York Press, 1995, 93–122.
- al-Qāḍī, *Kitāb Šiwān al-ḥikma* = Wadād al-Qāḍī, *Kitāb Šiwān al-ḥikma: Structure, Composition, Authorship and Sources*, *Der Islam*, 58 (1981), 87–124.
- al-Qāḍī l-Nu'mān, *Iftitāḥ* = al-Qāḍī l-Nu'mān, *K. Iftitāḥ al-da'wah*, ed. Faraḥāt al-Dash-rāwī. Tunis: al-Sharika al-Tūnisiyyah li-l-Tawzī', 1986.
- Qal'ah'jī & al-Wafā'ī, *Amrād al-'ayn* = Muḥammad Rawwās Qal'ah'jī & Muḥammad Zāfir al-Wafā'ī, *Amrād al-'ayn wa-mu'ālajātuhā min kitābay al-ḥikmah ta'līf Abī l-Ḥasan ibn Muḥammad al-Ṭabarī wa-Firdaws al-ḥikmah ta'līf 'Alī ibn Sahl Rabban al-Ṭabarī*. London: al-Furqan Islamic Heritage Foundation, 1998.
- al-Qālī, *Amālī* = Abū 'Alī Ismā'īl ibn al-Qāsim al-Qālī, *al-Amālī*. 2 vols. Cairo: Dār al-Kutub al-Mišriyyah, 1926, repr. Beirut: Dār al-Āfāq al-Jadīdah, n.d.
- al-Qalqashandī, *Šubḥ* = Abū l-'Abbās Aḥmad al-Qalqashandī, *Šubḥ al-a'shā fī šinā'at al-inshā*. 14 vols. Cairo: Dār al-Kutub, 1913–1922.
- al-Qamarī, *K. al-Tanwīr* (ed. Karmī) = Abū Maṣṣūr al-Ḥasan ibn Nūḥ al-Qamarī, *Kitāb al-Tanwīr fī al-iṣṭilāḥāt al-ṭibbiyyah*, ed. Ghādah Ḥasan al-Karmī. Riyadh: Maktab al-Tarbiyah al-'Arabī li-Duwal al-Khalīj, 1991.
- al-Qazwīnī, *'Ajā'ib* (Wüstenfeld) = Zakariyyā ibn Muḥammad ibn Maḥmūd al-Qazwīnī, *'Ajā'ib al-makluqāt wa-gharā'ib al-mawjūdāt / Kosmographie*, ed. Ferdinand Wüstenfeld. Göttingen: Verlag der Dieterichschen Buchhandlung, 1849.
- al-Qazwīnī, *Āthār al-bilād* = Zakariyyā ibn Muḥammad ibn Maḥmūd al-Qazwīnī, *Āthār al-bilād wa-akhbār al-'ibād*. Beirut: Dār Šādir, n.d.
- al-Qiftī, *Muḥammadūn* = Abū l-Ḥasan 'Alī ibn Yūsuf al-Qiftī, *al-Muḥammadūn min al-shu'arā'*, ed. Muḥammad 'Abd al-Sattār Khān, 2 vols. Hyderabad: Dā'irat al-Ma'ārif al-'Uthmāniyyah, 1966–1967.
- al-Qumrī see al-Qamarī.
- Qusṭā ibn Lūqā, 'Abhandlung über die Ansteckung' = Hartmut Fährndrich, 'Abhandlung über die Ansteckung von Qusṭā ibn Lūqā', *Abhandlungen für die Kunde des Morgenlandes*, 48/2 (1987), 1–44.
- Qusṭā ibn Lūqā, *Les Arithmétiques* = Diophante, *Les Arithmétiques: texte établi et traduit par Roshdi Rashed*. Paris: Belles Lettres, 1984.
- Qusṭā ibn Lūqā, *Books IV to VII of Diophantus' Arithmetica* = Jacques Sesiano, *Books IV to VII of Diophantus' Arithmetica in the Arabic translation attributed to Qusṭā ibn Lūqā*. New York: Springer-Verlag, 1982.
- Qusṭā ibn Lūqā, *Das Buch über die Geschlechtlichkeit* = N.A. Barhoum, *Das Buch über die Geschlechtlichkeit (Kitāb fī l-bāh) von Qusṭā Ibn Lūqā*. Erlangen: Seminar für Geschichte der Medizin, 1974.
- Qusṭā ibn Lūqā, *Une correspondance islamo-chrétienne* = Qusṭā ibn Lūqā, *Une corres-*

- pondance islamo-chrétienne entre Ibn al-Munağğim, Ḥunayn ibn Ishāq et Qusṭā ibn Lūqā*, ed. and tr. Khalil Samir and Paul Nwyia. Turnhout: Brepols, 1981.
- Qusṭā ibn Lūqā, *Introduction to Geometry* = J.P. Hogendijk, 'The Introduction to Geometry by Qusṭā ibn Lūqā: Translation and Commentary', *Suhayl*, 8 (2008), 163–221.
- Qusṭā ibn Lūqā, *Livre des caractères* = Paul Sbath, 'Le Livre des caractères de Qusṭā ibn Louqā, grand savant et célèbre médecin chrétien au IXe siècle', *Bulletin de l'Institut d'Égypte*, 23 (1941), 103–169.
- Qusṭā ibn Lūqā, *Medical Regime* = Gerrit Bos, *Qusṭā ibn Lūqā's Medical Regime for the Pilgrims to Mecca, The Risāla fi tadbīr safar al-ḥajj*, edited with translation and commentary. Leiden: E.J. Brill, 1992.
- Qusṭā ibn Lūqā, *On Numbness* = Lena Ambjörn, *Qusṭā ibn Lūqā On Numbness. A Book on Numbness, its Kinds, Causes and Treatment according to the opinion of Galen and Hippocrates*. Stockholm: Almqvist & Wiksell International, 2000.
- Qusṭā ibn Lūqā, 'On Sleeplessness' = Oliver Kahl, 'Qusṭā ibn Lūqā On Sleeplessness', *Journal of Semitic Studies*, 43 (1998), 311–326.
- Qusṭā ibn Lūqā, 'On the Use of Celestial Globe' = W.H. Worrell, 'Qusṭā ibn Luqā on the Use of the Celestial Globe', *Isis*, 35 (1944), 285–293.
- Quṭb al-Dīn al-Shīrāzī, *Sharḥ Ḥikmat al-Ishrāq* = Maḥmūd ibn Mas'ūd Kāzarūnī ma'rūf bi-Quṭb al-Dīn Shīrāzī, *Sharḥ-i Ḥikmat al-Ishrāq-i Suhravardī*. ed. 'Abd Allāh Nūrānī and Maḥdī Muḥaqqiq. Tehran: Mu'assasah-i Muṭāla'āt-i Islāmī, Dānishgāh-i Tihirān, Dānishgāh-i Mak'gīl, 2001.
- Raby, 'Terra Lemnia' = Julian Raby, 'Terra Lemnia and the Potteries of the Golden Horn: An Antique Revival under Ottoman Auspices', in Stephanos Efthymiadis, Claudia Rapp, and Dimitris Tsougarakis (eds.), *Bosphorus: Essays in Honour of Cyril Mango Presented in Oxford, 6 July, 1995* (Byzantinische Forschungen). Amsterdam: Hakert, 1995, 305–342.
- Ragab, *Medieval Islamic Hospital* = Ahmed Ragab, *The Medieval Islamic Hospital: Medicine, Religion, and Charity*. Cambridge University Press, 2015.
- Ragab, *Piety and Patienthood* = Ahmed Ragab, *Piety and Patienthood in Medieval Islam*. London / New York: Routledge, 2018.
- Ragep & Wallis, *The Herbal of al-Ghāfiqī* = F. Jamil Ragep & Faith Wallis (eds.), *The Herbal of al-Ghāfiqī: A facsimile edition of MS 7508 in the Osler Library of the History of Medicine, McGill University, with Critical Essays*. Montreal: McGill-Queen's University Press, 2014.
- Raggetti, *Īsā ibn 'Alī's Book* = Lucia Raggetti, *Īsā ibn 'Alī's Book on the Useful Properties of Animal Parts: Edition, translation and study of a fluid tradition* (Science, Technology, and Medicine in Ancient Cultures). Berlin: De Gruyter, 2018.
- al-Rāghib al-Iṣbahānī, *Muḥāḍarāt* = Abū l-Qāsim Ḥusayn ibn Muḥammad al-Rāghib al-Iṣbahānī, *Muḥāḍarāt al-udabā' wa-muḥāwarāt al-shu'arā'*. 2 vols. Būlāq: Maṭba'at Ibrāhīm al-Muwayliḥī, AH 1287.



- al-Rahim, *The Creation of Philosophical Tradition* = Ahmed H. al-Rahim, *The Creation of Philosophical Tradition: Biography and the Reception of Avicenna's Philosophy from the Eleventh to the Fourteenth Centuries*. Wiesbaden: Harrassowitz, 2018.
- Rajak, *Translation* = T. Rajak, *Translation and Survival. The Greek Bible of the Jewish Diaspora*. Oxford: Oxford University Press, 2009.
- Rante & Afround, *Rayy: from its Origins to the Mongol Invasion* = Rocco Rante and Ghadir Afround, *Rayy: from its Origins to the Mongol Invasion. An Archaeological and Historiographical Study* (Arts and archaeology of the Islamic world, 4). Leiden: Brill, 2015.
- Rapoport & Savage-Smith, *Egyptian Guide* = Yossef Rapoport and Emilie Savage-Smith, *An Eleventh-Century Egyptian Guide to the Universe: The 'Book of Curiosities', edited and translated*. Leiden: Brill, 2014.
- Rapoport & Savage-Smith, *Lost Maps of the Caliphs* = Yossef Rapoport and Emilie Savage-Smith, *Lost Maps of the Caliphs: Drawing the world in eleventh-century Cairo*. Oxford: Bodleian Library / Chicago: University of Chicago Press, 2018.
- Rapoport, *Rural Society* = Yossef Rapoport, *Rural Society in Medieval Islam*, online resource, at <http://www2.history.qmul.ac.uk/ruralsocietyislam/index.html>.
- Rapoport, *Rural Economy and Tribal Society* = Yossef Rapoport, *Rural Economy and Tribal Society in Islamic Egypt: A Study of al-Nābulusi's 'Villages of the Fayyum'* (The Medieval Countryside, 19). Turnhout. Brepols Publishers, 2018.
- Rashed, 'Configuration of the universe' = Rashed, Roshdi, 'The configuration of the universe: A book by al-Ḥasan ibn al-Haytham?', *Revue d'histoire des sciences*, 60 (2007), 47–63.
- Rashed, 'De Generatione et Corruptione' = Marwan Rashed, 'Aristote de Stagire – De Generatione et Corruptione. Tradition arabe', in Goulet, *Dictionnaire*, Suppl., 304–314.
- Rashed, *Mathématiques infinitésimales I* = Roshdi Rashed, *Les mathématiques infinitésimales du IXe au XIe. Vol I: Fondateurs et commentateurs: Banū Mūsā, Ibn Qurra, Ibn Sinān, al-Khāzin, al-Qūhī, Ibn al-Samḥ, Ibn Hūd*. London: Al-Furqān Islamic Heritage Foundation, 1993.
- Rashed, *Mathématiques infinitésimales II* = Roshdi Rashed, *Les mathématiques infinitésimales du IXe au XIe. Vol II: On Ibn al-Haytham*. London: Al-Furqān Islamic Heritage Foundation, 1993.
- Rashed, *Mathématiques infinitésimales IV* = Roshdi Rashed, *Les mathématiques infinitésimales du IXe au XIe siècle. Vol. IV*. London: Al-Furqān Islamic Heritage Foundation, 2002.
- Rashed, *Mathématiques infinitésimales V* = Roshdi Rashed, *Les mathématiques infinitésimales du IXe au XIe. Vol V: Ibn al-Haytham, astronomie, géométrie sphérique et trigonométrie*. London: Al-Furqān Islamic Heritage Foundation, 2006.
- Rashed, *New evidence* = Marwan Rashed, 'New evidence on the critique of the Qur'ānic miracle at the end of the third/ninth century: *Qusṭā ibn Lūqā* vs. the Banū al-

- Munajjim', in Peter Adamson (ed.), *In the age of al-Fārābī: Arabic philosophy in the fourth/tenth century*. London: Warburg Institute / Turin: Nino Aragno, 2008, 277–293.
- Rashed, 'Priorité' = Marwan Rashed, 'Priorité de l'ΕΙΔΟΣ ou du ΓΕΝΟΣ entre Andronicos et Alexandre: vestiges arabes et grecs inédits', *Arabic Sciences and Philosophy*, 14 (2004), 9–63.
- Rashed, *Thābit ibn Qurra* = Roshdi Rashed (ed.), *Thābit ibn Qurra: Science and Philosophy in Ninth-century Baghdad*. New York / Berlin: W. de Gruyter, 2009.
- Rashed, *Theodosius's On Habitations* = Roshdi Rashed, 'Theodosius's On Habitations', *Journal for the History of Astronomy*, 44/2 (2013), 226–227.
- Rashed & Jolivet, *Œuvres Philosophiques et Scientifiques* = Roshdi Rashed et Jean Jolivet, *Œuvres philosophiques et scientifiques d'Al-Kindī*. 2 vols. Leiden: Brill, 1997–1998.
- Rāshid, *Ibrāhīm Ibn Sinān* = Rushdī Rāshid & Héléne Bellost, *Ibrāhīm Ibn Sinān, Logique Et Géométrie Au xe Siècle*. Leiden: Brill, 2000.
- Raven, 'De Mundo' = Wim Raven, 'Aristote de Stagire – *De Mundo*. Tradition syriaque et arabe', in Goulet, *Dictionnaire*, Suppl. 481–483.
- Raymond, *Cairo* = André Raymond, *Cairo*. Cambridge, MA: Harvard University Press, 2000.
- Raynaud, *Ibn al-Haytham's On the Shape of the Eclipse* = Dominique Raynaud, *A Critical Edition of Ibn al-Haytham's On the Shape of the Eclipse. The First Experimental study of the Camera Obscura*. Cham, Switzerland: Springer, 2016.
- Raynaud, 'Ibn al-Haytham's Solar Eclipse Record' = Dominique Raynaud, 'A Tentative Astronomical Dating of Ibn al-Haytham's Solar Eclipse Record', *Nuncius*, 29 (2014), 324–358.
- al-Rāzī, *al-Ḥāwī* (Beirut) = Abū Bakr Muḥammad ibn Zakariyyā al-Rāzī, *al-Ḥāwī fī l-ṭibb*. ed. Haytham Khalifah Tu'aymī. 23 vols in 7. Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 2002.
- al-Rāzī, *al-Ḥāwī* (ed. Ḥarbī) = Abū Bakr Muḥammad ibn Zakariyyā al-Rāzī, *al-Ḥāwī fī l-ṭibb*, ed. Khālid Ḥarbī. 10 vols. Alexandria: Dār al-Wafā', 2012.
- al-Rāzī, *al-Ḥāwī* (Hyderabad) = Abū Bakr Muḥammad ibn Zakariyyā al-Rāzī, *al-Ḥāwī fī l-ṭibb*. 23 vols. Hyderabad: Dā'irat al-Ma'ārif al-'Uthmāniyyah, 1955–1971.
- al-Rāzī, *K. fī l-Judarī wa-l-ḥaṣbah* (Greenhill) = Abū Bakr al-Rāzī, *A Treatise on the Small-Pox and Measles*, ed. and tr. W.A. Greenhill. London: Sydenham Society, 1848; repr. Birmingham, AL: Classics of Medicine Library, 1987.
- al-Rāzī, *al-Mudkhal* = María de la Concepción Vázquez de Benito, *Libro De La Introducción Al Arte De La Medicina O "isagoge"*. Salamanca: Ediciones Universidad de Salamanca, Instituto Hispano-Árabe de Cultura, 1979.
- al-Rāzī, *al-Mudkhal al-ta'limī* = Abū Bakr Muḥammad ibn Zakariyyā al-Rāzī, *al-Mudkhal al-ta'limī, yā, Rāhnāmā-yi āmūzish-i ṣan'at-i kīmīyā*, ed. Ḥasan 'Alī Shaybānī. Tih-rān: Intishārāt-i Danishgāh-i Tih-rān, 1346 [1967/68].

- al-Rāzī, *M. fī l-Niqris* = Abū Bakr Muḥammad ibn Zakariyyā al-Rāzī, *Maqālah fī l-Niqris*, ed. Yūsuf Zaydān. Alexandria: Bibliotheca Alexandrina, 2003.
- al-Rāzī, *al-Qūlanj* = al-Rāzī, *Kitāb al-Qūlanj (Le livre de la colique)*, édition et traduction, ed. and tr. Šubhī Maḥmūd Ḥammāmī. Aleppo: Ma'had al-Turāth al-'Ilmī al-'Arabī, 1983.
- al-Rāzī, *al-Shukūk* = Abū Bakr Muḥammad Ibn Zakariyyā al-Rāzī, *Kitāb al-Shukūk 'alā Jālīnūs*, ed. Mehdi Mohaghegh. Tehran: Ma'had al-Dirāsāt al-Islāmiyyah, Jāmi'at Ṭihrān; Kuala Lumpur: al-Ma'had al-'Ālī al-'Ālamī li-l-Fikr wa-l-Ḥaḍārah al-Islāmiyyah, 1993.
- al-Rāzī, *Traité sur le calcul* (de Koning) = al-Rāzī, *Traité sur le calcul dans les reins et dans la vessie*, traduction accompagnée du texte par P. de Koning. Leiden: Brill, 1896.
- RE = *Realencyclopädie der classischen Altertumswissenschaft*. Munich: A. Druckenmüller, 1894–1978.
- Reinink, 'Šharbokht bar Msargis' = G.J. Reinink, 'Šharbokht bar Msargis', in Sebastian P. Brock (ed.), *Gorgias Encyclopedic Dictionary of the Syriac Heritage*. Piscataway, NJ: Gorgias Press, 2011, 371.
- Reiske, *Excerpta* = J.J. Reiske, *Excerpta ex Ibn Abī Uszeib'ae historia medicorum illustrium*. Copenhagen, Det Kongelige Bibliotek, MS N. 31 (CLXXI). Unpublished Latin translations made in 1746 of a few extracts.
- Reisman, 'Plato's Republic in Arabic' = David C. Reisman, 'Plato's Republic in Arabic: A Newly Discovered Passage', *Arabic Sciences and Philosophy*, 14/2 (2004), 263–300.
- Reisman, *The Making of the Avicennian Tradition* = David Column Reisman, *The Making of the Avicennian Tradition. The Transmission, Contents, and Structure of Ibn Sīnā's Al-Mubāḥaṭāt (The Discussions)*. [IPTS vol. 49] Leiden: Brill, 2002.
- Rescher, *Bibliography* = Nicholas Rescher, *Al-Farabi: An Annotated Bibliography*. Pittsburgh: University of Pittsburgh Press, 1962.
- Rescher, *Galen and the Syllogism* = Nicholas Rescher, *Galen and the Syllogism. An Examination of the Thesis that Galen Originated the Fourth Figure of the Syllogism in the Light of New Data from Arabic Sources*. Pittsburgh: University of Pittsburgh Press, 1966.
- Rescher, *Al-Kindī* = Nicholas Rescher, *Al-Kindī. An Annotated Bibliography*. Pittsburgh: University of Pittsburgh Press, 1964.
- Rescher, *Short Commentary* = Nicholas Rescher, *Al-Farabi's Short Commentary on Aristotle's Prior Analytics*. Pittsburgh: University of Pittsburgh Press, 1963.
- Rescher & Marmura, *Refutation of Galen* = Nicholas Rescher and Michael Marmura, *The Refutation by Alexander of Aphrodisias of Galen's Treatise on the Theory of Motion*. Islamabad: Islamic Research Institute, 1965.
- Reynolds, *Interpreting the Self* = Dwight F. Reynolds et al., *Interpreting the Self: Autobiography in the Arabic Literary Tradition*. Berkeley: University of California Press, 2001.

- Richards, *History* = D.S. Richards: *The rare and excellent history of Saladin or al-Nawādīr al-Sultāniyya wa'l-Mahāsīn al-Yūsufiyya by Bahā' al-Dīn Ibn Shaddād*. Aldershot: Ashgate, 2001.
- Richards (tr.), *The Chronicle of Ibn al-Athīr* = D.S. Richards (tr.), *The Chronicle of Ibn al-Athīr for the Crusading Period*, 11. Aldershot: Ashgate, 2007.
- Richardson, *Difference and Disability* = Kristina L. Richardson, *Difference and Disability in the Medieval Islamic World: Blighted Bodies*. Edinburgh: Edinburgh University Press, 2012.
- Richter, 'Beiträge zur Geschichte der Pocken' = Paul Richter, 'Beiträge zur Geschichte der Pocken bei den Arabern', *Sudhoffs Archiv*, 5 (1912), 311–331.
- Richter-Bernburg, 'Iran's Contribution to Medicine' = Lutz Richter-Bernburg, 'Iran's Contribution to Medicine and Veterinary Science in Islam AD100–900/AD 700–1500', in John A.C. Greppin, Emilie Savage-Smith, and John L. Gueriguan (eds.), *The Diffusion of Greco-Roman Medicine in the Middle East and the Caucasus*, New York: Caravan Press, 1999, 139–168.
- Richter-Bernburg, 'Magie' = Lutz Richter-Bernburg, 'Magie zwischen galenischer und prophetischer Medizin', in Sebastian Günther and Dorothee Pielow (eds.), *Die Geheimnisse der oberen und die unteren Welt: Magie im Islam zwischen Glaube und Wissenschaft* (Islamic History and Civilization, 158). Leiden: Brill, 2018, 178–192.
- Richter-Bernburg, 'Pseudo-Ṭābit, Pseudo-Rāzī, Yūḥannā b. Sarābiyūn' = Lutz Richter-Bernburg, 'Pseudo-Ṭābit, Pseudo-Rāzī, Yūḥannā b. Sarābiyūn', *Der Islam* 60 (2009), 48–77.
- Richter-Bernburg, 'Thābit ibn Qurra and Ibrāhīm ibn Zahrūn' = Lutz Richter-Bernburg, 'Thābit ibn Qurra and Ibrāhīm ibn Zahrūn and their sons: Two Šābian families of physicians', in *Proceedings, 1. International Congress on the History of Turkish-Islamic Science and Technology*. Istanbul: İstanbul Teknik Üniversitesi, Bilim ve Teknoloji Tarihi Enstitüsü, 1981, 105–113.
- Ritter & Plessner, *Picatrix* = Pseudo-Majrīṭī, *"Picatrix": Das Ziel des Weisen von Pseudo-Majrīṭī*. Translated into German from the Arabic by Hellmut Ritter and Martin Plessner. London: Warburg Institute, 1962.
- Robinson, 'The conquest of Khūzistān' = Chase F. Robinson, 'The Conquest of Khūzistān: A Historiographical Reassessment', *Bulletin of the School of Oriental and African Studies*, 67 (2004), 14–39.
- Rocca, 'Trepanation' = Julius Rocca, 'Galen and the Uses of Trepanation', in Robert Arnott, Stanley Finger and C.U.M. Smith (eds.), *Trepanation: History, Discovery, Theory*. Lisse: Swets & Zeitlinger, 2003, 253–271.
- Roggema, 'Abdisho bar Bahrīz' = Barbara H. Roggema, 'Abdisho bar Bahrīz', in Sebastian P. Brock et al. (eds.), *Gorgias Encyclopedic Dictionary of the Syriac Heritage*. Piscataway, NJ: Gorgias Press, 2011, 2–3.
- Roggema, 'Iyob of Edessa' = Barbara H. Roggema, 'Iyob of Edessa', in: Sebastian P. Brock

- et al. (Eds.), *Gorgias Encyclopedic Dictionary of the Syriac Heritage*. Piscataway, NJ: Gorgias Press, 2011, 225–226.
- Roscher, *Lexicon* = Wilhelm H. Roscher, *Ausführliches Lexicon der griechischen und römischen Mythologie*. Leipzig: B.G. Teubner, 1884–1937.
- Rosenthal, *Aḥmad b. aṭ-Ṭayyib as-Saraḥsī* = Rosenthal, *Aḥmad b. aṭ-Ṭayyib as-Saraḥsī: A scholar and littérateur of the ninth century*. New Haven, Conn.: American Oriental Society, 1943.
- Rosenthal, 'An Ancient Commentary' = Franz Rosenthal, 'An Ancient Commentary on the Hippocratic Oath', *Bulletin of the History of Medicine*, 30 (1956), 52–87; repr. in Rosenthal, *Science and Medicine*, item III.
- Rosenthal, 'Arabische Autobiographie' = Franz Rosenthal, 'Die arabische Autobiographie', in Franz Rosenthal, G. von Grünebaum and W.J. Fischel (eds.), *Studia Arabica I* (Analecta Orientalia, 14). Rome: Pontificium Institutum Biblicum, 1937, 3–40.
- Rosenthal, *Classical Heritage* = Franz Rosenthal, *The Classical Heritage in Islam*. London: Routledge and Kegan Paul, 1975 (tr. by Emile and Jenny Marmorstein of *Das Fortleben der Antike in Islam*, Zürich, 1965).
- Rosenthal, 'Defense of Medicine' = Franz Rosenthal, 'The Defense of Medicine in the Medieval Muslim World', *Bulletin of the History of Medicine* 43 (1969), 519–532. Reprinted in Franz Rosenthal, *Man Versus Society in Medieval Islam*, ed. Dimitri Gutas. Leiden / Boston: Brill 2015, 1011–1025.
- Rosenthal, 'Eleventh-Century List of Works of Hippocrates' = Franz Rosenthal, 'An Eleventh-Century List of the Works of Hippocrates', *Journal of the History of Medicine and Allied Sciences*, 28 (1973), 156–165; repr. in Rosenthal, *Science and Medicine*, item VII.
- Rosenthal, 'Iṣḥāq b. Ḥunayn' = Franz Rosenthal, 'Iṣḥāq b. Ḥunayn's *Ta'riḥ al-aṭibbā'*', *Oriens*, 7 (1954), 55–80; repr. in Rosenthal, *Science and Medicine*, item II.
- Rosenthal, "Istanbul Materials for Al-Kindī and As-Saraḥsī." = Franz Rosenthal, "From Arabic Books and Manuscripts VI Istanbul Materials for Al-Kindī and As-Saraḥsī." *Journal of the American Oriental Society*, 76/1 (1956), 27–31.
- Rosenthal, "Life is short, the Art is long" = Franz Rosenthal, "Life is short, the Art is long": Arabic Commentaries on the First Hippocratic Aphorism', *Bulletin of the History of Medicine*, 40 (1966), 226–245; repr. in Rosenthal, *Science and Medicine*, item V.
- Rosenthal, 'Poetry and Architecture' = Franz Rosenthal, 'Poetry and Architecture: The *Bādhanj*', *Journal of Arabic Literature*, 8 (1977), 1–19.
- Rosenthal, 'Prolegomena to an Abortive Edition' = Franz Rosenthal, 'Al-Mubashshir ibn Fātik: Prolegomena to an Abortive Edition', *Oriens*, 13–14 (1960–1961), 132–158.
- Rosenthal, 'Pythagorean Documents', I = Franz Rosenthal, 'Some Pythagorean Documents Transmitted in Arabic. Continued', in *Orientalia*, 10 (1941), 383–395.
- Rosenthal, 'Pythagorean Documents', II = Franz Rosenthal, 'Some Pythagorean Documents Transmitted in Arabic', in *Orientalia*, 10 (1941), 104–115.

- Rosenthal, 'As-Sarakhsī (?) on the Appropriate Behavior for Kings' = Franz Rosenthal, 'From Arabic Books and Manuscripts, xvi: As-Sarakhsī (?) on the Appropriate Behavior for Kings' *Journal of the American Oriental Society*, 115/1 (1995), 105–109.
- Rosenthal, 'As-Sarahsī on Love' = Franz Rosenthal, 'From Arabic Books and Manuscripts, viii: As-Sarahsī on Love', *Journal of the American Oriental Society* 81/3 (1961) 222–224.
- Rosenthal, 'A Short Treatise' = Franz Rosenthal, 'A Short Treatise on the Meaning of the Names of Some Greek Scholars Attributed to al-Fārābī', *Journal of the American Oriental Society*, 62/1 (1942), 73–74.
- Rosenthal, *Science and Medicine* = Franz Rosenthal, *Science and Medicine in Islam: A Collection of Essays* (Collected Studies, 330). Aldershot: Variorum, 1975.
- Rosenthal, *Technique and Approach* = Franz Rosenthal, *The Technique and Approach of Muslim Scholarship*. Rome: Pontificium Institutum Biblicum, 1947.
- Rosenthal & Walzer, *Alfarabius* = Franz Rosenthal and Richard Walzer, *Alfarabius de Platonis philosophia*. London: Warburg Institute, 1943.
- Rudolph, 'Abū Naṣr al-Fārābī' = Ulrich Rudolph, 'Abū Naṣr al-Fārābī', in Ulrich Rudolph and Renate Würsch (eds.), *Philosophie in der islamischen Welt*. Basel: Schwabe Verlag, 2012, 363–457.
- Rudolph, *Doxographie* = Ulrich Rudolph, *Die Doxographie des Pseudo-Ammonios: ein Beitrag zur Neuplatonischen Überlieferung im Islam*. Wiesbaden: F. Steiner, 1989.
- Rudolph, Hansberger & Adamson, *Philosophy in the Islamic World* = Ulrich Rudolph, Rotraud Hansberger and Peter Adamson (eds.), *Philosophy in the Islamic World. Volume 1: 8th–10th Centuries*. [Handbook of Oriental Studies: Near and Middle East, vol. 115] Leiden: Brill, 2017.
- Ruhāwī, *Adab al-ṭabīb* (Levey) = Martin Levey, *Medical ethics of medieval Islam: with special reference to al-Ruhāwī's Practical ethics of the physician* (Transactions of the American Philosophical Society, New Ser., 57, pt. 3). Philadelphia: American Philosophical Society, 1967.
- Ruhāwī, *Adab al-ṭabīb* (facs.) = Iṣḥāq ibn 'Alī l-Ruhāwī, *Kitāb Adab al-ṭabīb, Conduct of the Physician* (Ser. C, Facsimile editions, 18). Frankfurt am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften, 1985 [Facsimile reproduction of MS 1658 Selimiye Library, Edirne].
- Ruhāwī, *Adab al-ṭabīb* (Riyadh edn.) = Iṣḥāq ibn 'Alī l-Ruhāwī, *Kitāb Adab al-ṭabīb*, ed. Kamāl al-Sāmarrā'i and Dāwūd Salmān 'Alī. Repr. Tehran: Mu'assasa-i Muṭāla'at-i Tārikh-i Pizishki Ṭibb-i Islāmī, 2008.
- Ruland, *Die arabischen Fassungen* = Hans-Jochen Ruland, *Die arabischen Fassungen von zwei Schriften des Alexander von Aphrodisias. Über die Vorsehung und Über das liberum arbitrium*. Saarbrücken: Universität des Saarlandes, 1976.
- Ruland, *Zwei arabische Fassungen* = Hans-Jochen Ruland, *Zwei arabische Fassungen der Abhandlung des Alexander von Aphrodisias über die Universalia (Quaestio 111a)*. Göttingen: Vandenhoeck and Ruprecht, 1979.

- Ruska, *Das Steinbuch* = Julius Ruska, *Das Steinbuch des Aristoteles mit literargeschichtlichen Untersuchungen*. Heidelberg: Carl Winter, 1912.
- Sabra, 'One Ibn al-Haytham or two?' = A.I. Sabra, 'One Ibn al-Haytham or two? An Exercise in Reading the Bio-Bibliographical Sources', *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften*, 12 (1998), 1–50.
- Sabra, 'One Ibn al-Haytham or two? Conclusion' = A.I. Sabra, 'One Ibn al-Haytham or two? Conclusion', *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften*, 15 (2002–2003), 95–108.
- Sabra, *Optics* = A.I. Sabra, *The Optics of Ibn al-Haytham. Books I–III On Direct Vision. Translated with Introduction and Commentary*. 2 vols. London: The Warburg Institute, 1989.
- Sabra, 'Simplicius Proof' = A.I. Sabra, 'Simplicius's Proof of Euclid's Parallels Postulate', *Journal of the Warburg and Courtauld Institutes*, 32 (1969), 1–24.
- Sabra, 'Solution of Difficulties Concerning *Iltifāf*' = A.I. Sabra, 'Ibn al-Haytham's Treatise: Solution of Difficulties Concerning the Movement of Solution of Difficulties Concerning *Iltifāf*', *Journal for the History of Arabic Science*, 3 (1979), 388–420.
- Sābūr ibn Sahl, *Aḍudī recension* = Sābūr ibn Sahl's *Dispensatory in the Recension of the Aḍudī Hospital*, ed. and tr. Oliver Kahl (Islamic Philosophy, Theology, and Science, 78). Leiden: Brill, 2009.
- Sābūr ibn Sahl, *Dispensatorium* = Sābūr ibn Sahl, *Dispensatorium parvum / al-Aqrābādihīn al-ṣaghūr*, analysed, ed. and annot. by Oliver Kahl (Islamic Philosophy, Theology, and Science, 16). Leiden: Brill, 1994.
- Sābūr ibn Sahl, *Small Dispensatory* = Oliver Kahl, *Sābūr ibn Sahl. The Small Dispensatory. Translated from the Arabic, together with a study and glossaries* (Islamic philosophy, theology, and science, 53). Leiden: Brill 2003.
- al-Ṣafadī, *Nakt al-himyān* = Ṣalāḥ al-Dīn Khalīl ibn Aybak al-Ṣafadī, *Nakt al-himyān fī nukat al-ʿumyān*, ed. Aḥmad Zakī. Cairo: al-Maṭbaʿah al-Jamāliyyah, 1329/1911.
- al-Ṣafadī, *Nuṣrat al-thāʿir* = Ṣalāḥ al-Dīn Khalīl ibn Aybak al-Ṣafadī, *Nuṣrat al-thāʿir ʿalā l-Mathal al-sāʿir*, ed. Muḥammad ʿAlī Sulṭān. Damascus: Majmaʿ al-Lughah al-ʿArabiyyah, [1971, date of preface].
- al-Ṣafadī, *Tawshīr* = Ṣalāḥ al-Dīn Khalīl ibn Aybak al-Ṣafadī, *Tawshīr al-tawshīh*, ed. Albīr Ḥabīb Muṭlaq. Beirut: Dār al-Thaqāfah, 1966.
- al-Ṣafadī, *Wāfi* = al-Ṣafadī, Ṣalāḥ al-Dīn Khalīl ibn Aybak, *al-Wāfi bi-l-Wafayāt / Das biographische Lexikon des Ṣalāhaddīn Ḥalīl ibn Aibak aṣ-Ṣafadī* (Bibliotheca Islamica, 6). 30 vols. Beirut / Wiesbaden / Berlin: Franz Steiner – Klaus Schwarz, 1931–2005.
- Sahlān, *Mukhtaṣar fī l-ṭīb* = Paul Sbath, *Mukhtaṣar fī l-ṭīb*, abrégé sur les arômes par Sahlān ibn Kaisān, médecin chrétien melchite égyptien du calife al-Aziz mort en 990', *Bulletin de l'Institut d'Égypte*, 26 (1943–1944), 183–213.
- Sahner, 'From Augustine to Islam' = Christian C. Sahner, 'From Augustine to Islam: Translation and History in the Arabic Orosius', *Speculum*, 88/4 (2013), 905–931.

- Sahner, *Christian Martyrs under Islam* = Christian C. Sahner, *Christian Martyrs under Islam: Religious Violence and the Making of the Muslim World*. Princeton: Princeton University Press, 2018.
- Şā'id al-Andalusī, *Science in the Medieval World* = Şā'id al-Andalusī, *Science in the Medieval World* "Book of the Categories of Nations", tr. and ed. by Sema'an I. Salem and Alok Kuma. [History of Science Series, No. 5] Austin: University of Texas Press, 1991.
- Şā'id al-Andalusī, *Ṭabaqāt* (Bū 'Alwān) = Şā'id al-Andalusī, *Ṭabaqāt al-umam*, ed. Ḥayāt Bū 'Alwān. Beirut: Dār al-Ṭalī'ah, 1985.
- Şā'id al-Andalusī, *Ṭabaqāt* (Cheikho) = Abū l-Qāsim Şā'id ibn Aḥmad ibn Şā'id al-Andalusī, *Kitāb Ṭabaqāt al-umam*, ed. Louis Cheikho. Beirut: al-Maṭba'ah al-Kāthūlikiyyah li-l-Ābā' al-Yasū'īyyīn, 1912.
- Sa'id ibn al-Biṭrīq, *Annalenwerk* (Breydy) = Michel Breydy, *Das Annalenwerk des Eutychios von Alexandrien: ausgewählte Geschichten und Legenden kompiliert von Sa'id bin Baṭrīq um 935 A.D.* (Corpus Scriptorum Christianorum Orientalium, Scriptorum Arabicum, 44, 45). Louvain: E. Peeters, 1985.
- Sa'id ibn al-Biṭrīq, *Études* (Breydy) = Michel Breydy, *Études sur Sa'id ibn Baṭrīq et ses sources* (Corpus scriptorum Christianorum Orientalium, 450; Corpus Scriptorum Christianorum Orientalium, Subsidia, 69). Louvain: E. Peeters, 1983.
- Sa'id ibn al-Biṭrīq, *Nazm al-jawhar* (Selden/Pococke) = Sa'id ibn al-Biṭrīq, *Nazm al-jawhar* / Contextio gemmarum, sive, Eutychii patriarchæ Alexandrini annales, ed. John Selden, Latin tr. by Edward Pococke. 2 vols. Oxford, 1654–1691.
- Sa'id ibn Hibat Allāh, *al-Ḥudūd wa-l-furūq* = Abū l-Ḥasan Sa'id ibn Hibat Allāh ibn al-Ḥusayn, *al-Ḥudūd wa-l-furūq*, ed. Ghulām 'Alī Ya'qūbī. Beirut: Majma' al-Buḥūth al-Islāmiyyah li-l-Dirāsāt wa-l-Nashr, 1995.
- Sa'id ibn Hibat Allāh, *Khalq al-insān* = Abū l-Ḥasan Sa'id ibn Hibat Allāh ibn al-Ḥusayn, *Khalq al-insān*, ed. Yaḥyā Murād. Beirut: Manshūrāt Maḥmūd 'Alī Bayḍūn, Dār al-Kutub al-Ilmiyyah, 2003.
- Sa'id ibn Hibat Allāh, *al-Mughnī* = Abū l-Ḥasan Sa'id ibn Hibat Allāh ibn al-Ḥusayn, *al-Mughnī fī tadbīr al-amrād wa-ma'rīfat al-'ilal wa-l-a'rād*, ed. Muḥammad Y. Zakkūr. Jeddah: Dār al-Minhāj li-l-Nashr wa-l-Tawzī', 2011.
- Saidan, *The Arithmetic of al-Uqlīdisī* = A.S. Saidan, *The Arithmetic of Al-Uqlīdisī: The Story of Hindu-Arabic Arithmetic as told in Kitāb al-Fuṣūl fī al-Ḥisāb al-Hindī, by Abū al-Ḥasan, Aḥmad Ibn Ibrāhīm al-Uqlīdisī, written in Damascus in the year 341 (A.D. 952/3)*. Dordrecht: Reidel, 1978.
- St. Augustine, *De Quantitate Animae* = St. Augustine, *The greatness of the soul; The teacher*, tr. and annotated by J.M. Collieran. Westminster, Md: Newman Press / London: Longmans, Green & Co., 1950.
- Saint-Laurent, *Missionary Stories and the Formation of the Syriac Churches* = Jeanne-Nicole Mellon Saint-Laurent, *Missionary Stories and the Formation of the Syriac Churches*. Oakland, California: University of California Press, 2015.



- al-Sakhāwī, *al-Maqāsid al-ḥasanah* = Shams al-Dīn Muḥammad ibn ‘Abd al-Raḥmān al-Sakhāwī, *al-Maqāsid al-ḥasanah fī bayān kathīr min al-aḥādīth al-mushtahirah ‘alā l-alsinah*, ed. ‘Abd Allāh Muḥammad al-Ṣadiq and ‘Abd al-Wahhāb ‘Abd al-Laṭīf. Beirut: Dār al-Kutub al-‘Ilmiyyah, 1979.
- Salazar, *War Wounds* = Christine F. Salazar, *The Treatment of War Wounds in Graeco-Roman Antiquity*. Leiden: Brill, 2000.
- Saliba, ‘Al-Bīrūnī and the Science of his Time’ = George Saliba, ‘Al-Bīrūnī and the Science of his Time’, in M.J.L. Young, J.D. Latham, and R.B. Serjeant (eds.), *Religion, Learning and Science in the ‘Abbasid Period* (Cambridge History of Arabic Literature). Cambridge: Cambridge University Press, 1990, 405–423.
- Saliba, *Mu‘ayyad al-Dīn al-‘Urḍī* = George Saliba, *The Astronomical Work of Mu‘ayyad al-Dīn al-‘Urḍī (Kitāb al-Hay‘a): A Thirteenth Century Reform of Ptolemaic Astronomy (in Arabic with English introduction)*. Beirut: Markaz Dirāsāt al-Waḥdah al-‘Arabiyyah, 1990.
- Sālim, *K. Jālīnūs ilā Ghulūqun* = Salīm Sālim, *K. Jālīnūs ilā Ghulūqun fī l-ta’attī li-shifā’ al-amrāq*. Cairo: al-Hay‘ah al-Miṣriyyah al-‘Āmmah li-l-Kitāb, 1982.
- Salmon, *Topographie du Caire ... la Birkat al-Fīl* = Georges Salmon, *Études sur la topographie du Caire: la Kal‘at al-Kabsh et la Birkat al-Fīl* (Institut français d’archéologie orientale du Caire, Mémoires, 7). Cairo: Imprimerie de l’Institut français d’archéologie orientale, 1902.
- Salvesen, ‘Ya‘qub of Edessa’ = Alison G. Salvesen, ‘Ya‘qub of Edessa’, in Sebastian P. Brock (ed.), *Gorgias Encyclopedic Dictionary of the Syriac Heritage*. Piscataway, NJ: Gorgias Press, 2011, 432–433.
- Samama, *Les médecins* = Everlyne Samama, *Les médecins dans le monde grec: sources épigraphiques sur la naissance d’un corps médical*. Geneva: Librairie Droz, 2003.
- al-Sam‘ānī, *Ansāb* = Abū Sa‘d ‘Abd al-Karīm ibn Muḥammad al-Sam‘ānī, *al-Ansāb*, ed. ‘Abdallāh ‘Umar al-Bārūdī. 5 vols. Beirut: Dār al-Jinān, 1988.
- Samīr, ‘Ḥunayn ibn Ishāq *M. fī l-‘ajāl*’ = Ḥunayn b. Ishāq, *Maqāla fī l-‘ajāl*, ed. Samīr Khalīl Samīr, in *al-Mashriq*, 65 (1991), 403–425.
- Samīr, *Ḥunayn ibn Ishāq* = Samīr Khalīl Samīr, *Ḥunayn ibn Ishāq fī l-a‘mār wa-l-‘ajāl*. Beirut: Dār al-Mashriq, 2001.
- Samīr, ‘*Maqālat*’ = Samīr Khalīl Samīr, ‘*Maqālat Ḥunayn ibn Ishāq fī kayfiyyat idrāk ḥaqīqat al-diyānah*’, *al-Mashriq*, 71 (1997), 345–363.
- Samīr, ‘La place d’Ibn at-Ṭayyib dans la pensée arabe’ = Samīr Khalīl Samīr, ‘La place d’Ibn at-Ṭayyib dans la pensée arabe’, *Journal of Eastern Christian Studies*, 58 (2006), 177–193.
- Samīr, ‘Un traité perdu de Ḥunayn ibn Ishāq’ = Samīr Khalīl Samīr, ‘Un traité perdu de Ḥunayn ibn Ishāq retrouvé dans la ‘Somme’ d’Ibn al-‘Assāl’, in *Aram*, 3 (1991), 171–192.
- Samuel, *Chronology* = A.E. Samuel, *Greek and Roman Chronology. Calendars and Years in Classical Antiquity*. Munich: Beck, 1972.

- Samsó & Berrani, 'World Astrology' = Julio Samsó and Hamid Berrani, 'World Astrology in eleventh-century al-Andalus: The Epistle on *Tasyīr* and the Projection of Rays by al-Istijjī', *Journal of Islamic Studies*, 10 (1999), 293–231.
- al-Ṣanawbarī, *Dīwān* = Aḥmad [ibn] Muḥammad ibn al-Ḥasan al-Ḍabbī al-Ṣanawbarī, *Dīwān*, ed. Iḥsān 'Abbās. Beirut: Dār Ṣādir, 1998.
- Sanguinetti, 'Extraits' = B.R. Sanguinetti, 'Extraits de l'ouvrage arabe d'Ibn Aby Ossāi-bī'ah sur l'histoire des médecins, traduction française, accompagnée de notes', *Journal Asiatique*, 5th series, 3 (1854), 230–291; 4 (1854), 177–213; 5 (1855), 401–469; 6 (1855), 129–190; 8 (1856), 175–196, 316–353. Repr. in Sezgin, *Studies* 111, 16–309.
- al-Sarī al-Raffā', *Muḥibb* = al-Sarī ibn Aḥmad al-Raffā', *al-Muḥibb wa-l-maḥbūb wa-l-mashmūm wa-l-mashrūb*, ed. Miṣbāḥ al-Ghalāwunjī and Mājid Ḥasan al-Dhababī. 4 vols. Damascus: Majma' al-Lughah al-'Arabiyyah bi-Dimashq, 1986.
- al-Sarrāj, *Maṣārī'* = Abū Muḥammad Ja'far ibn Aḥmad al-Sarrāj al-Qārī', *Maṣārī' al-'ushshāq*. 2 vols. Beirut: Dār Ṣādir, n.d.
- Sato, *State* = Tsugitaka Sato, *State and Rural Society in Medieval Islam*. Leiden: Brill, 1997.
- Saunders, *Life of Muwaffiq ad-Din* = R.H. Saunders, *Healing through Spirit Agency by the Great Persian Physician Abduhl Latif ("The Man of Baghdad") and information concerning The Life Hereafter of the deepest interest to all enquirers and students of Psychic phenomena*. London: Hutchinson & Co, 1927.
- Savage-Smith, 'Attitudes toward dissection' = 'Attitudes toward dissection in medieval Islam,' *Journal of the History of Medicine and Allied Sciences*, 50 (1995), 68–111. Repr. in P.E. Pormann (ed.), *Islamic Medical and Scientific Tradition*. London: Taylor & Francis, 4 vols., 2010, no. 11.
- Savage-Smith, *Celestial Globes* = Emilie Savage-Smith, *Islamicate Celestial Globes: Their History, Construction, and Use* (Smithsonian Studies in History and Technology, 46). Washington, DC: Smithsonian Institution, 1985.
- Savage-Smith, 'Frankish study of Arabic medical texts' = Emilie Savage-Smith, 'New evidence for the Frankish study of Arabic medical texts in the Crusader period,' *Cru-sades*, 5 (2006), 99–112.
- Savage-Smith, 'Galen's Account of the Cranial Nerves' = Emilie Savage-Smith, 'Galen's Account of the Cranial Nerves and the Autonomic Nervous System,' *Clio Medica*, 6 (1971), 77–98, 173–194.
- Savage-Smith, 'Galen's Lost Ophthalmology' = Emilie Savage-Smith, 'Galen's Lost Ophthalmology and the *Summaria Alexandrinorum*', in Vivian Nutton (ed.), *The Unknown Galen*, (Bulletin of the Institute of Classical Studies, Dictionnaire Suppl. 77). London: Institute of Classical Studies, University of London, 2002, 121–138.
- Savage-Smith, 'Ibn al-Nafis's *Perfected Book on Ophthalmology*' = E. Savage-Smith, 'Ibn al-Nafis's *Perfected Book on Ophthalmology* and his treatment of trachoma and its sequelae,' *Journal for the History of Arabic Science*, 4 (1980), 147–206. Repr. in Peter

- Pormann (ed.), *Islamic medical and scientific tradition* (Critical Concepts in Islamic Studies). 4 vols. London: Routledge, 2011, no. 14.
- Savage-Smith, 'Medicine in Medieval Islam' in *The Cambridge History of Science. Vol. 2: Medieval Science*, ed. David C. Lindberg & Michael H. Shank. Cambridge: Cambridge University Press, 2013, 139–167.
- Savage-Smith, *NCAM-1* = Emilie Savage-Smith, *A New Catalogue of Arabic Manuscripts in the Bodleian Library, Oxford, Vol. 1: Medicine*. Oxford: Oxford University Press, 2011.
- Savage-Smith, *NLM* = Emilie Savage-Smith, *Islamic Medical Manuscripts at the National Library of Medicine* [on-line catalogue available at [www.nlm.nih.gov/hmd/arabic](http://www.nlm.nih.gov/hmd/arabic)].
- Savage-Smith, 'The Practice of Surgery in Islamic Lands' = Emilie Savage-Smith, 'The Practice of Surgery in Islamic Lands: Myth and Reality', *Social History of Medicine*, 13 (2000), 307–321.
- Savage-Smith, 'Sources for editing a medieval Arabic surgical tract' = Emilie Savage-Smith, 'Some sources and procedures for editing a medieval Arabic surgical tract', *History of Science*, 14 (1976), 245–264.
- Savage-Smith, 'The Universality and Neutrality of Science' = Emilie Savage-Smith, 'The Universality and Neutrality of Science', in Michael G. Morony (ed.), *Universality in Islamic Thought. Rationalism, Science and Religious Belief*. London: I.B. Tauris, 2014, 157–192.
- Savage-Smith, 'The Working Files of Rhazes' = Emilie Savage-Smith, 'The Working Files of Rhazes: Are the *Jāmi'* and the *Hāwī* Identical?', in R. Hansberger, M. Afifi al-Akiti, and C. Burnett (eds.), *Medieval Arabic Thought. Essays in Honour of Fritz Zimmermann* (Warburg Studies and Texts, 4), London: Warburg Institute / Turin: Nino Aragno Editore, 2012, 163–180.
- Savage-Smith, 'Were the Four Humours Fundamental' = Emilie Savage-Smith, 'Were the Four Humours Fundamental to Medieval Islamic Medical Practice?', in Elisabeth Hsu and Peregrine Horden (eds.), *The Body in Balance: Humoral Theory in Practice* (Epistemologies of Healing, 6). Oxford: Berghahn Books, 2013, 89–106.
- Savage-Smith & Smith, 'Islamic Geomancy' = E. Savage-Smith & Marion B. Smith, 'Islamic Geomancy and a Thirteenth-Century Divinatory Device: Another Look', in E. Savage-Smith (ed.), *Magic and Divination in Early Islam* (The Formation of the Classical Islamic World, 42). Aldershot: Ashgate, 2004, 211–276.
- Sawa, *Rhythmic theories* = George Dimitri Sawa, *Rhythmic theories and practices in Arabic writings to 339AH/950CE: annotated translations and commentaries*. Ottawa, Ont.: Institute of Mediaeval Music, c. 2009.
- Sbath, 'Le formulaire des hôpitaux d'Ibn abil Bayan' = Paul Sbath, 'Le formulaire des hôpitaux d'Ibn abil Bayan, médecin du bimaristan annacery au Caire au xiii<sup>e</sup> siècle', *Bulletin de l'Institut d'Égypte*, 15 (1932), 9–78
- Sbath, 'Le livre des temps d'Ibn Massawaih' = Paul Sbath, 'Le livre des temps d'Ibn Massawaih', *Bulletin de l'Institut d'Égypte*, 25 (1933), 235–257.

- Sbath, *Vingt traités = Vingt traités philosophiques et apologétiques d'auteurs arabes Chrétiens du IXe au XIe siècle*, ed. Paul Sbath. Cairo: Friedrich, 1929.
- Sbath & Avierinos, 'Sahlān Ibn Kaysān et Rašīd al-Dīn Abū Ḥulayqa' = Paul Sbath and Christos D. Avierinos, *Sahlān Ibn Kaysān et Rašīd al-Dīn Abū Ḥulayqa: deux traités médicaux* (Publications de l'Institut français d'Archéologie orientale du Caire, Textes arabes et études islamiques, 10). Cairo: Imprimerie de l'Institut français d'archéologie orientale, 1953.
- Scalenghe, *Disability* = Sara Scalenghe, *Disability in the Ottoman Arab World, 1500–1800*. Cambridge: Cambridge University Press, 2014.
- Schacht & Meyerhof, *Medico-Philosophical Controversy* = Joseph Schacht and Max Meyerhof, *The Medico-Philosophical Controversy between Ibn Butlan of Baghdad and Ibn Ridwan of Cairo. A Contribution to the History of Greek Learning Among the Arabs* (Faculty of Arts publ. 13). Cairo: Cairo University, 1937.
- Schefer, *Sefer Nameh* = Charles Henri Auguste Schefer, *Sefer Nameh: relation du voyage de Nassiri Khosrau en Syrie, en Palestine, en Egypte, en Arabie et en Perse, pendant les années de l'hégire 437–444 (AD 1045–1052)*. Paris, 1881, repr. Amsterdam: Philo Press, 1970.
- Schibli, *Pherekydes of Syros* = Hermann P. Schibli, *Pherekydes of Syros*. Oxford: Clarendon Press, 1990.
- Schmidl, 'al-'Urḍī' = Petra G. Schmidl, "'Urḍī, Mu'ayyad (al-Milla wa-) al-Dīn (Mu'ayyad ibn Barīk [Burayk]) al-'Urḍī (al-'Āmirī al-Dimashqī)', in Thomas Hockey (ed.), *The Biographical Encyclopedia of Astronomers*. 4 vols. New York: Springer, 2007, ii:1161–1162.
- Schmitz, *Bildung und Macht* = Thomas Schmitz, *Bildung und Macht: Zur sozialen und politischen Funktion der zweiten Sophistik in der griechischen Welt der Kaiserzeit*. Munich: C.H. Beck, 1997.
- Schmucker, *Materia Medica* = Werner Schmucker, *Die pflanzliche und mineralische Materia medica im Firdaus al-Ḥikma des Ṭabarī*. Bonn: im Selbstverlag des Orientalischen Seminars der Universität Bonn, 1969.
- Schnell, 'Die Kugel' = Hans Schnell, 'Die Kugel mit dem Schemel (Kurra ḍāt al Kursī) nach Alfons X. von Kastilien und seinen arabischen Quellen'. Inaugural dissertation, Erlangen, 1924.
- Schoonheim, 'Météorologiques' = Pieter L. Schoonheim, 'Aristote de Stagire – Météorologiques. Tradition syriaque, arabe et latine', in Goulet, *Dictionnaire*, Suppl., 324–328.
- Schramm, *Ibn al-Haytham* = Matthias Schramm, *Ibn al-Haythams Weg zur Physik*. Wiesbaden: Franz Steiner, 1963.
- Schramm, 'Frederick II of Hohenstaufen and Arabic Science' = Matthias Schramm, 'Frederick II of Hohenstaufen and Arabic Science', *Science in Context*, 14 (2001), 289–312.
- Schwarb, 'Early Kalām' = Gregor Schwarb, 'Early Kalām and the Medical Tradition', in Adamson & Pormann, *Philosophy and Medicine*, 104–169.

- Seeskin, *Cambridge Companion to Maimonides* = Kenneth Seeskin (ed.), *The Cambridge Companion to Maimonides*. Cambridge, Cambridge University Press, 2005.
- Sesiano, *Diophantus* = Jacques Sesiano, *Books IV to VII of Diophantus' Arithmetica in the Arabic translation attributed to Quṣṭā Ibn Lūqā* (Sources in the History of Mathematics and Physical Sciences, 3). New York: Springer Verlag, 1983.
- Sellheim, 'Das Lächeln' = Rudolph Sellheim, 'Das Lächeln des Propheten', in *Festschrift für Ad. E. Jensen*, ed. Eike Haberland et al. Munich: Renner, 1964, 621–630.
- Selove, 'Medicine' = Emily Selove, 'Medicine, *Mujūn*, and Microcosm in *Hikāyat Abī l-Qāsim al-Baghdādī*', *Journal of Abbasid Studies*, 2 (2015), 107–118.
- Sengers, *Women and Demons* = Gerda Sengers, *Women and Demons. Cult Healing in Islamic Egypt*. Leiden: Brill, 2003.
- Sepmeijer, 'Ibn al-Tayyib's Commentary on Matthew' = Floris Sepmeijer, 'Ibn al-Tayyib's Commentary on Matthew 1–9:32–34', *Parole de l'Orient*, 25 (2000), 557–564.
- Serikoff, *Wellcome Catalogue* = Nicolai Serikoff, *Arabic Medical Manuscripts of the Wellcome Library: A Descriptive Catalogue of the Ḥaddād Collection*. Leiden: Brill, 2005.
- Serrano, 'Ibn Rushd al-Ḥafid (Averroes) and his exile' = Delfina Serrano, 'Ibn Rushd al-Ḥafid (Averroes) and his exile to Lucena: Jewish ancestry, genealogy and forced conversion', *al-Qanṭara*, 38/2 (2017), 131–152.
- Şeşen et al., *Turkish Manuscripts* = R. Şeşen, C. Akpınar, and C. İzgi, *Fihris makḥṭūtāt al-ṭibb al-Islāmī bi-l-lughāt al-'Arabīyyah wa-l-Turkīyyah wa-l-Fārisīyyah fī maktabāt Turkiyā*. Istanbul, 1984.
- Sesiano, 'Un Complément de Tābit Ibn Qurra Au Peri Diareseōn d' Euclide' = J. Sesiano, 'Un Complément de Tābit Ibn Qurra Au Peri Diareseōn d' Euclide'. *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften*, 4 (1987–1988), 149–159.
- Seymore, *Life of Ibn Riḍwān* = Jennifer Ann Seymore, 'The Life of Ibn Riḍwān and His Commentary on Ptolemy's *Tetrabiblos*'. Unpublished Ph.D. diss., Columbia University, 2001.
- Sezgin, *GAS III* = Fuat Sezgin, *Geschichte des arabischen Schrifttums. III: Medizin – Pharmazie – Zoologie – Tierheilkunde bis ca 430 H.* Leiden: Brill, 1978.
- Sezgin, *GAS III N* = Fuat Sezgin, 'Nachträge [zu Band III]' in Sezgin, *Geschichte des arabischen Schrifttums*, III, 411–414.
- Sezgin, *GAS III N<sup>5</sup>* = Fuat Sezgin, 'Nachträge zu Band III' in Sezgin, *Geschichte des arabischen Schrifttums*, v, 404–416.
- Sezgin, *GAS III N<sup>7</sup>* = Fuat Sezgin, 'Nachträge zu Band III' in Sezgin, *Geschichte des arabischen Schrifttums*, VII, 375–391.
- Sezgin, *GAS IV* = Fuat Sezgin, *Geschichte des arabischen Schrifttums. IV: Alchemie–Chemie–Botanik–Agrikultur bis ca 430 H.* Leiden: Brill, 1971.
- Sezgin, *GAS V* = Fuat Sezgin, *Geschichte des arabischen Schrifttums. v: Mathematik bis ca 430 H.* Leiden: Brill, 1974.

- Sezgin, *GAS VI* = Fuat Sezgin, *Geschichte des arabischen Schrifttums. VI: Astronomie bis ca 430 H.* Leiden: E.J. Brill, 1978.
- Sezgin, *GAS VII* = Fuat Sezgin, *Geschichte des arabischen Schrifttums. VII: Astrologie – Meteorologie und Verwandtes bis ca 430 H.* Leiden: Brill, 1979.
- Sezgin, *Presentation* = Abu 'l-Qāsim al-Zahrāwī, *A Presentation to Would-Be Authors on Medicine.* Facsimile ed. Fuat Sezgin. Frankfurt am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften, 1986.
- Sezgin, *Studies I* = Fuat Sezgin (ed.), *Studies on Ibn Abī Uṣaibī'a (d. 1270) and his 'Uyūn al-anbā' fi ṭabaqāt al-aṭibbā', Collected and reprinted, I* (Islamic Medicine, 3). Frankfurt am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften, 1995.
- Sezgin, *Studies II* = Fuat Sezgin (ed.), *Studies on Ibn Abī Uṣaibī'a (d. 1270) and his 'Uyūn al-anbā' fi ṭabaqāt al-aṭibbā', Collected and reprinted, II* (Islamic Medicine, 4). Frankfurt am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften, 1995.
- Sezgin, *Studies III* = Fuat Sezgin (ed.), *Studies on Ibn Abī Uṣaibī'a (d. 1270) and his 'Uyūn al-anbā' fi ṭabaqāt al-aṭibbā', Collected and reprinted, III* (Islamic Medicine, 5). Frankfurt am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften, 1995.
- Sezgin, *al-Zahrāwī: Texts and Studies* = Fuat Sezgin (ed.), *Abu 'l-Qāsim al-Zahrāwī. Texte und Studien*, in collaboration with Māzin 'Amāwī, Carl Ehrig-Eggert, and Eckhard Neubauer. Frankfurt am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften, 1996.
- Sezgin, *al-Kindī: Texts and Studies* = Fuat Sezgin (ed.), *Abū Yūsuf Ya'qūb ibn Ishāq al-Kindī (d. after 256/870): texts and studies*, collected and reprinted by Fuat Sezgin; in collaboration with Mazen Amawi, Carl Ehrig-Eggert, Eckhard Neubauer. Frankfurt am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften, 1999.
- Sezgin, *ar-Rāzī: Texts and Studies* = Fuat Sezgin (ed.), *Muḥammad ibn Zakarīyā' ar-Rāzī (d. 313/925): texts and studies*, collected and reprinted by Fuat Sezgin; in collaboration with Mazen Amawi, Carl Ehrig-Eggert, Eckhard Neubauer. Frankfurt am Main: Institute for the History of Arabic-Islamic Science at the Johann Wolfgang Goethe University, 1995.
- Sezgin, *The Banu Musa and Thabit ibn Qurra: Texts and Studies* = Fuat Sezgin (ed.), *The Banu Musa and Thabit ibn Qurra: their works in western translations and adaptations: texts and studies*, collected and reprinted by Fuat Sezgin; in collaboration with Carl Ehrig-Eggert, and Eckhard Neubauer. Frankfurt am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften, 2006.
- Sezgin, *The School of Baghdad (4th–5th/10–11th cent.) and its achievements* = Fuat Sezgin (ed.), *The School of Baghdad (4th–5th/10–11th cent.) and its achievements: Matta ibn*

- Yunus, Yahya ibn 'Adi, Ibn Zur'a, Ibn Suwar, Ibn as-Samh: texts and studies*, collected and reprinted by Fuat Sezgin; in collaboration with Carl Ehrig-Eggert, and Eckhard Neubauer. Frankfurt am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften, 2000.
- Sezgin, *Empedocles* = Fuat Sezgin (ed.), (*Pseudo-*)*Empedocles in the Arabic Tradition: Texts and Studies*. Frankfurt am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften, 2000.
- al-Shābushtī, *Diyārāt* = Abū l-Ḥasan 'Alī ibn Muḥammad al-Shābushtī, *al-Diyārāt*, ed. Kürkīs (Gürgīs) 'Awwād. Beirut: Dār al-Rā'id al-'Arabī, 1986.
- Shafī', *Tatimmat Ṣiwān* = M. ['Alī ibn Zayd al-Bayhaqī,] Shafī', *Kitāb Tatimmat Ṣiwān al-ḥikmah*. 2 vols. Lahore: no publ., 1935 [a continuation of the *Ṣiwān al-ḥikmah*, falsely attributed to Abū Sulaymān al-Sijistānī].
- al-Shahrastānī, *Milal* = Abū l-Faṭḥ Muḥammad ibn 'Abd al-Karīm al-Shahrastānī, *K. al-Milal wa-l-niḥal*, ed. Aḥmad Fahmī Muḥammad. 3 vols. Beirut: Dār al-Kutub al-'Ilmiyyah, 1992.
- al-Shahrastānī, *Nihāyat al-iqdām* = al-Shahrastānī, *Nihāyat al-iqdām fī 'ilm al-kalām*, ed. Alfred Guillaume, repr. Cairo: Maktabat al-Thaqāfah al-Dīniyyah, 2009.
- Shahrazūrī, *Nuzhat al-arwāḥ*, ed. Khūrshīd = Shams al-Dīn al-Shahrazūrī, *Nuzhat al-arwāḥ wa-rawḍat al-afrah*, ed. Khūrshīd Aḥmad. Hyderabad: Dā'irat al-Ma'ārif al-'Uthmāniyyah, 1976.
- Shahrazūrī, *Nuzhat al-arwāḥ*, ed. Suwayrib = al-Shahrazūrī, Shams al-Dīn, *Nuzhat al-arwāḥ wa-rawḍat al-afrah*, ed. 'Abd al-Karīm 'Umar Abū Suwayrib. Paris: Dar Byblion, 2007 [1st ed. Tripoli 1988].
- Shaykh Mufīd, *Irshād* = Muḥammad ibn Muḥammad al-Mufīd, *al-Irshād fī ma'rifat ḥujaj Allāh 'alā l-'ibād*. 2 vols. Qum, 1372/1993.
- Shaykh Mufīd, *The Book of Guidance* = Shaykh al-Mufīd, *Kitāb al-irshād: The Book of Guidance into the Lives of the Twelve Imams*. tr. I.K.A. Howard. London: Balagha books; The Muhammadi Trust, 1981.
- Shefer-Mossensohn & Hershkovitzh, 'Early Muslim Medicine' = M. Shefer-Mossensohn and K. Abou Hershkovitzh, 'Early Muslim Medicine and the Indian Context: A Reinterpretation', *Medieval Encounters*, 19 (2013), 277–299.
- Shihadeh, *Doubts on Avicenna* = Ayman Shihadeh, *Doubts on Avicenna: A Study and Edition of Sharaf al-Dīn al-Mas'ūdī's Commentary on the Ishārāt* (Islamic Philosophy, Theology, and Science, 95). Brill, Leiden, 2016.
- Shubbar, *Ṭibb al-a'imma* = al-Sayyid 'Abd Allāh Shubbar, *Ṭibb al-a'imma* ('alayhim al-salām). [Qum?]: Dār al-'Itisām, n.d.
- Sibṭ ibn al-Jawzī, *Mir'āt al-zamān* = Sibṭ ibn al-Jawzī, *Mir'āt al-zamān fī ta'rīkh al-a'yān*, vol. VIII [parts 1 & 2]. Hyderabad: Dā'irat al-Ma'ārif al-'Uthmāniyyah, 1951–1952.
- Ṣibt ibn al-Jawzī, *Mir'āt al-zamān* (ed. Barakāt) = Ṣibt ibn al-Jawzī, *Mir'āt al-zamān fī*

- tawārikh al-zamān*, ed. Muḥammad Barakāt et al. Damascus. 23 vols. Dār al-Risālah al-ʿĀlamiyyah, 2013.
- Sibt Ibn al-Taʿāwīdhī, *Dīwān* = Abū l-Faṭḥ Muḥammad ibn ʿUbayd Allāh Sibt Ibn al-Taʿāwīdhī, *Dīwān*, ed. D.S. Margoliouth. Cairo: Maktabat al-Muqataʿaf, 1903, repr. Beirut: Dār Ṣādir, 1967.
- Siddiqi, *Medical Literature* = Muhammad Zubayr Siddiqi, *Studies in Arabic and Persian Medical Literature*. Calcutta: Calcutta University, 1959.
- Sideras, *De renum et vesicae morbis* = Alexander Sideras, *Rufi Ephesii De renum et vesicae morbis* (Corpus Medicorum Graecorum, 3.1). Berlin: Akademie-Verlag, 1977.
- Sideras, 'Rufus von Ephesos' = Alexander Sideras, 'Rufus von Ephesos und sein Werk im Rahmen der antiken Medizin', in Hildegard Temporini, and Wolfgang Haase (eds.), *Aufstieg und Niedergang der Römischen Welt*, vol. 2, Principat 37.2. Berlin: De Gruyter, 1994, 1077–1253.
- Sideras, 'Testament' = Alexander Sideras, 'Nochmals das sogenannte *Testamentum des Hippokrates* (unter Berücksichtigung zweier neuer Handschriften)', *Sudhoffs Archiv*, 90 (2006), 161–202.
- Siggel, *Die Propädeutischen Kapitel* = Alfred Siggel, *Die Propädeutischen Kapitel aus dem Paradies der Weisheit über die Medizin des ʿAlī b. Sahl Rabban aṭ-Ṭabarī*. Wiesbaden: In Kommission bei F. Steiner, 1953.
- Signes Codoñer, 'La diplomacia del libro en Bizancio' = Juan Signes Codoñer, 'La diplomacia del libro en Bizancio: algunas reflexiones en Torno a la posible entrega de libros griegos a los árabes en los siglos VIII–X', *Scrittura e civiltà*, 20 (1996), 153–187.
- al-Sijistānī, *Šiwān al-ḥikmah* = Abū Sulaymān al-Manṭiqī al-Sijistānī, *Šiwān al-ḥikmah wa-thalāth rasāʾil*, ed. ʿAbd al-Raḥmān Badawī. Tehran: Bunyād-i Farhang-i Irān, 1974 / Paris: Dar Biblyon, 2004 [The work is falsely attributed to al-Sijistānī].
- Silverstein, *Postal Systems* = Adam Silverstein, *Postal Systems in the Pre-Modern Islamic World*. Cambridge: Cambridge University Press, 2007.
- Simon, *Sieben Bücher* = Max Simon, *Sieben Bücher Anatomie des Galen*. 2. vols. Leipzig, J.C. Hinrichs'sche Buchhandlung, 1906.
- Singer, *Galen* = Peter N. Singer (ed.), *Galen: Psychological Writings*. Cambridge: Cambridge University Press, 2013.
- al-Sīrāfī, *Mā yaḥtamīlu l-shīʿr min al-ḍarūrah* = Abū Saʿīd al-Ḥasan ibn ʿAbd Allāh al-Sīrāfī, *Mā yaḥtamīlu l-shīʿr min al-ḍarūrah*, ed. ʿAwaḍ ibn Ḥamad al-Qūzī. [Riyadh:] Dār al-Maʿārif, 1991.
- Sizgorich, 'Monks and their Daughters' = Thomas Sizgorich, 'Monks and their Daughters' in Margaret Cormack (ed.), *Muslims and Others in Sacred Space*. Oxford: Oxford University Press, 2013, 193–216.
- Skreslet, 'Greeks in Medieval Islamic Egypt' = Stanley H. Skreslet II, 'The Greeks in Medieval Islamic Egypt: A Melkite Dhimmī Community under the Patriarch of Alexandria (640–1095)', Ph.D. diss., 1987, Yale University.



- Smith, *Hippocrates* = Wesley D. Smith (ed., tr.), *Hippocrates, Pseudepigraphic Writings: Letters – Embassy – Speech from the Altar – Decree*. (Studies in Ancient Medicine, 2). Leiden: Brill, 1990.
- Solomon, *Ptolemy Harmonics* = Jon Solomon, *Ptolemy Harmonics: translation and commentary*, by Jon Solomon (Mnemosyne, bibliotheca classica Batava, Suppl. 203). Leiden: Brill, 2000.
- Sophrionius, *Narratio miraculorum sanctorum Cyri et Joannis*, ed. N. Fernández Marcos, (*Los Thaumata de Sofronio: contribución al estudio de la incubatio cristiana*). Madrid: Instituto Antonio de Nebrija, 1975.
- Sournia & Troupeau, 'Médecine arabe' = Jean-Charles Sournia and Gérard Troupeau, 'Médecine arabe: biographies critiques de Jean Mésué (VIII<sup>e</sup> siècle) et du prétendu 'Mésué le Jeune' (xe siècle)', *Clio Medica*, 3 (1968), 109–117.
- Specia, *Hypothetical Syllogistic and Stoic logic* = Anthony Specia, *Hypothetical Syllogistic and Stoic logic* (Philosophia Antiqua, 87). Leiden: Brill, 2001.
- Sperl & Moustafa, *The Cosmic Script* = Stefan Sperl and Ahmed Moustafa, *The Cosmic Script: sacred geometry and the science of Arabic penmanship*. London: Thames & Hudson, 2014.
- Speziale, *Soufisme* = Fabrizio Speziale, *Soufisme: religion et médecine en Islam indien*. Paris: Karthala, 2010.
- Spies, *Anatomie und Chirurgie ... nach Ibn al-Quff* = Otto Spies, *Anatomie und Chirurgie des Schädels, insbesondere der Hals-, Nasen- und Ohrenkrankheiten nach Ibn al-Quff*. Berlin: Walter de Gruyter, 1971.
- Spies, 'Al-Kindī's treatise on the cause of the blue colour of the sky' = Otto Spies, 'Al-Kindī's treatise on the cause of the blue colour of the sky', *Journal of the Bombay Branch of the Royal Asiatic Society*, 13 n.s. (1937), 7–19.
- Spitzer, 'The Hebrew Translations of the *Sod ha-Sodot*' = Spitzer, 'The Hebrew Translations of the *Sod ha-Sodot*', in Krayer et al., *Pseudo-Aristotle in the Middle Ages*, 34–54.
- Stanford Encyclopedia of Philosophy* = *Stanford Encyclopedia of Philosophy*. Stanford: Center for the Study of Language and Literature (on-line resource at: <https://plato.stanford.edu/search/searcher.py>).
- Stearns, *Contagion* = Justin K. Stearns, *Infectious Ideas: Contagion in Premodern Islamic and Christian Thought in the Western Mediterranean*. Baltimore: Johns Hopkins University Press, 2011.
- Steingass, *Persian-English dictionary* = F.J. Steingass, *A comprehensive Persian-English dictionary: including the Arabic words and phrases to be met with in Persian literature, being Johnson and Richardson's Persian, Arabic, and English dictionary revised, enlarged, and entirely reconstructed*. London: W.H. Allen, 1892. Repr. London: Routledge and Kegan Paul, 1984.
- Steinschneider, *Al-Farabi* = Moritz Steinschneider, *Al-Farabi (Alpharabius) des arabis-*

- chen Philosophen Leben und Schriften* (Mémoires de l'Académie Impériale des Sciences de Saint-Petersbourg, series 7, vol. 13, no. 4). St. Petersburg, 1869.
- Steinschneider, 'Arabische Aerzte' = Steinschneider, Moritz, 'Arabische Aerzte und deren Schriften', *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 31 (1877), 758–765.
- Steinschneider, *Polemische und Apologetischer Literatur* = Moritz Steinschneider, *Polemische und apologetische Literatur in arabischer Sprache zwischen Muslimen, Christen und Juden, nebst Anhängen verwandten Inhalts*. Leipzig: F.A. Brockhaus, 1877.
- Stern, 'A Collection' = Samuel Miklos Stern, 'A collection of treatises by 'Abd al-Laṭīf al-Baghdādī', *Islamic Studies*, 1 (1962), 53–70. Repr. in Fritz W. Zimmermann (ed.), S.M. Stern, *Medieval Arabic and Hebrew thought*. London: Variorum, 1983, No. xviii.
- Stern, 'Early Ismā'īlī Missionaries' = Samuel Miklos Stern, 'The Early Ismā'īlī Missionaries in North-West Persia and in Khurāsān and Transoxania', *Bulletin of the School of Oriental and African Studies*, 23/1 (1960), 56–90.
- Stern, 'Ibn Masarra' = Samuel Miklos Stern, 'Ibn Masarra, follower of Pseudo-Empedocles – an illusion', in *Actas IV congresso de estudios árabes et islámicos*. Leiden: Brill, 1971, 325–337.
- Stern, 'Ibn al-Samḥ' = Samuel Miklos Stern, 'Ibn al-Samḥ', *Journal of the Royal Asiatic Society*, 1956, 31–44.
- Stern, 'Notes on al-Kindī's Treatise on Definitions' = Samuel Miklos Stern, 'Notes on al-Kindī's Treatise on Definitions.' *Journal of the Royal Asiatic Society*, 1–2 (1959), 32–43.
- Stern, *Studies in early Ismā'īlism* = Samuel Miklos Stern, *Studies in Early Ismā'īlism*. Jerusalem: Magnes, Hebrew University / Leiden: Brill, 1983.
- Stetkevych, 'Toward an Arabic Elegiac Lexicon' = Jaroslav Stetkevych, 'Toward an Arabic Elegiac Lexicon: The Seven Words of the *Nasīb*', in Suzanne Pinckney Stetkevych (ed.), *Reorientations / Arabic and Persian Poetry*. Bloomington: Indiana University Press, 1994, 58–129.
- Stetkevych, *The Mute Immortals Speak* = Suzanne Pinckney Stetkevych, *The Mute Immortals Speak: Pre-Islamic Poetry and the Poetics of Ritual*. Ithaca / London: Cornell University Press, 1993.
- Stilt, *Islamic Law in Action* = Kristen Stilt, *Islamic Law in Action. Authority, Discretion, and Everyday Experiences in Mamluk Egypt*. Oxford: Oxford University Press, 2011.
- Stowasser, *The Day Begins at Sunset* = Barbara Freyer Stowasser, *The Day Begins at Sunset: Perceptions of Time in the Islamic World*. London: I.B. Tauris, 2014.
- Stowasser, *Medieval Egypt* = Karl Stowasser (tr. and ann.), *Medieval Egypt: al-Khiṭāṭ of Aḥmad ibn 'Alī al-Maqrīzī, Part 1*. N. pl.: CreateSpace, 2014.
- Strauss, 'Das Giftbuch des Šānāq' = Bettina Strauss, 'Das Giftbuch des Šānāq. Eine literaturgeschichtliche Untersuchung', *Quellen und Studien zur Geschichte der Naturwissenschaften*, 4/2 (1934), 1–65 + 66 pp. Arabic text.

- Strohmaier, 'Asklepios und das EI' = Gotthard Strohmaier, 'Asklepios und das EI. Zur Ikonographie in einem arabisch erhaltenen Kommentar zum Hippokratischen Eid', in Ruth Stiehl and Hans Erich Stier (eds.), *Beiträge zur Alten Geschichte und deren Nachleben. Festschrift für Franz Altheim*. 2 vols. Berlin: De Gruyter, 1970, ii:143–153.
- Strohmaier, *Avicenna* = Gotthard Strohmaier, *Avicenna*, 2nd ed., Munich: C.H. Beck, 2006.
- Strohmaier, CMG = Gotthard Strohmaier, *Galen De partium homoeomerium differentia libelli versionem arabicam ...* (Corpus Medicorum Graecarum, Dictionnaire Suppl. Or. 3). Berlin: Akademie-Verlag, 1970.
- Strohmaier, 'Die griechischen Götter' = Gotthard Strohmaier, 'Die griechischen Götter in einer christlich-arabischen Übersetzung. Zum Traumbuch des Artemidor in der Version des Ḥunain ibn Isḥāk', in Franz Altheim und Ruth Stiehl (eds.), *Die Araber in der Alten Welt*, v/1. Berlin: De Gruyter, 1968, 127–162.
- Strohmaier, 'Ḥunain' = Gotthard Strohmaier, 'Ḥunain ibn Isḥāq und die Bilder', *Klio*, 43–45 (1965), 525–533.
- Stroumsa, *Freethinkers of Medieval Islam* = Sarah Stroumsa, *Freethinkers of Medieval Islam. Ibn al-Rāwandī, Abū Bakr al-Rāzī, and Their Impact on Islamic Thought* (Islamic Philosophy, Theology, and Science, 35). Leiden: Brill, 1999.
- Stroumsa, *Maimonides in his World* = Sarah Stroumsa, *Maimonides in his World: Portrait of a Medieval Thinker*. Princeton: Princeton University Press, 2009.
- al-Subkī, *Ṭabaqāt al-Shāfi'īyyah* = Tāj al-Dīn al-Subkī, *Ṭabaqāt al-Shāfi'īyyah al-Kubrā*, ed. Muḥammad Muḥammad al-Ṭanāḥī and 'Abd al-Fattāḥ Muḥammad al-Ḥulw. 10 vols. Cairo: Dār Iḥyā' al-Kutub al-'Arabiyyah, 1964–1976.
- al-Sukkārī, *Sharḥ ash'ār al-Hudhaliyyīn* = Abū Sa'īd al-Ḥasan ibn al-Ḥusayn al-Sukkārī, *Sharḥ ash'ār al-Hudhaliyyīn*, ed. 'Abd al-Sattār Aḥmad Farrāj. 3 vols. Cairo: Dār al-'Urūbah, 1965.
- al-Ṣūlī, *Awrāq* = Abū Bakr Muḥammad ibn Yaḥyā ibn al-'Abbās ibn Muḥammad ibn Ṣūl, *al-Awrāq*, ed. J. Heyworth Dunne. 3 vols. London: Luzac, 1936. Repr. Beirut: Dār al-Masīrah, 1982. (I: *Akhbār al-shu'arā' al-muḥdathīn*, II: *Akhbār al-Rāḍī li-llāh wa-l-Muttaqī li-llāh*, III: *Ash'ār awlād al-khulafā'*)
- al-Ṣūlī, *Life and Times of Abū Tammām* = Abū Bakr Muḥammad ibn Yaḥyā I-Ṣūlī, *The Life and Times of Abū Tammām*, ed. and tr. Beatrice Gruendler (Library of Arabic Literature). New York: New York University Press, 2015.
- Suter, *Abhandlungen* = Heinrich Suter, *Abhandlungen zur Geschichte der mathematischen Wissenschaften mit Einschluss ihrer Anwendungen*. Leipzig: Teubner, 1900.
- al-Suyūṭī, *Bughyah* = Jalāl al-Dīn 'Abd al-Raḥmān al-Suyūṭī, *Bughyat al-wu'āh fī ṭabaqāt al-lughawiyyīn wa-l-nuḥāh*, ed. Muḥammad Abū I-Faḍl Ibrāhīm. 2 vols. Beirut: Dār al-Fikr, 1979.
- al-Suyūṭī, *Ḥusn al-muḥāḍarah* = Jalāl al-Dīn 'Abd al-Raḥmān al-Suyūṭī, *Ḥusn al-muḥā-*

- darah fī tāriḫ Miṣr wa-l-Qāhirah*, ed. Muḥammad Abū l-Faḍl Ibrāhīm. 2 vols. Cairo: ʿĪsā al-Bābī al-Ḥalabī, 1967–1968.
- al-Suyūṭī, *Tāriḫ al-khulafāʾ* = Jalāl al-Dīn al-Suyūṭī, *Tāriḫ al-khulafāʾ*, ed. Muḥammad Muḥyī l-Dīn ʿAbd al-Ḥamīd. Beirut: Dār al-Jīl, 1988.
- Swain, 'Beyond the Limits' = Simon Swain, 'Beyond the Limits of Greek Biography: Galen from Alexandria to the Arabs', in Brian McGing and Judith Mossman (eds.), *The Limits of Ancient Biography*. Swansea: The Classical Press of Wales, 2006, 395–433.
- Swain, *Economy, Family and Society* = Simon Swain, *Economy, Family, and Society from Rome to Islam: A Critical Edition, English Translation, and Study of Bryson's 'Management of the Estate'*. Cambridge: Cambridge University Press, 2013.
- Swain, *Hellenism and Empire* = Simon Swain, *Hellenism and Empire. Language, Classicism, and Power in the Greek world, AD 50–250*. Oxford: Oxford University Press, 1996.
- Swain, *Seeing the Face* = Simon Swain (ed.), *Seeing the Face, Seeing the Soul. Polemon's Physiognomy from Classical Antiquity to Medieval Islam*. Oxford: Oxford University Press, 2007.
- Swain, *Themistius, Julian and Greek Political Theory* = Simon Swain, *Themistius, Julian, and Greek Political Theory under Rome: Texts, Translations and Studies of Four Key Words*. Cambridge: Cambridge University Press, 2013.
- Swanson, 'A curious correspondence' = Mark N. Swanson, 'A curious and delicate correspondence: the Burhān of Ibn al-Munajjim and the Jawāb of Ḥunayn ibn Ishāq', *Islam and Christian-Muslim Relations*, 22 (2011), 173–183.
- Swift Riginos, *Platonica* = Alice Swift Riginos, *Platonica: The Anecdotes Concerning the Life and Writings of Plato*. Leiden, Brill, 1976.
- Tabbaa, *Constructions* = Yasser Tabbaa, *Constructions of Power and Piety in Medieval Aleppo*. University Park, Pennsylvania: Pennsylvania State University Press, 1997.
- al-Ṭabarī, *Tāriḫ* (ed. de Goeje) = Abū Jaʿfar Muḥammad ibn Jarīr al-Ṭabarī, *Annales quos scripsit Abu Djafar Mohammed ibn Djarir at-Tabari/Tāriḫ al-rusul wa-al-mulūk. cum aliis edidit M.J. de Goeje*. 14 vols. Leiden: Brill, 1879–1901.
- al-Ṭabarī, *Taʾriḫ* (Bosworth) = C. Edmund Bosworth (tr.), *The 'Abbasid Caliphate in Equilibrium: The Caliphates of Musa al-Hadi and Harun al-Rashid, A.D. 785–809/A.H. 169–193* (The History of al-Tabari, 30). Albany: State University of New York, 1989.
- al-Ṭabarī, *Taʾriḫ Reunification* (Bosworth) = C. Edmund Bosworth (tr.), *The Reunification of the 'Abbasid Caliphate: the Caliphate of al-Ma'mūn* (The History of al-Tabari, 32). Albany: State University of New York, 1987.
- al-Ṭabarī, *Taʾriḫ Storm and Stress* (Bosworth) = C. Edmund Bosworth (tr.), *Storm and Stress along the Northern Frontiers of the 'Abbasid Caliphate: The Caliphate of al-Mu'tasim A.D. 833–842/A.H. 218–227* (The History of al-Tabari, 33). Albany: State University of New York, 1987.
- al-Ṭabarī, *Taʾriḫ* (Kraemer) = J. Kraemer (tr.), *The History of al-Tabari, vol. xxxiv: Incip-*

- ient Decline: The Caliphates of al-Wāthiq, al-Mutawakkil, and al-Muntaṣir, A. D. 841–863/A. H. 227–224* (The History of al-Tabari, 34). Albany: State University of New York, 1989.
- Tabatabaei et al., 'Razi's description and treatment of facial paralysis' = S.M. Tabatabaei, A. Kalantar-Hormozi, and M. Asadi, 'Razi's description and treatment of facial paralysis', *Archives of Iranian Medicine*, 14/1 (2011), 73–75.
- al-Ṭabrisī, *Majma' al-bayān* = Amīn al-Islām Abū 'Alī al-Faḍl ibn al-Ḥasan al-Ṭabrisī, *Majma' al-bayān fi tafsīr al-Qur'ān*. 10 vols., Beirut: Dār al-'Ulūm, 2005.
- Taha, 'Compilation of Pharmacological Ideas' = Mohamad Bin Taha, 'The Compilation of Pharmacological Ideas during the 'Abbāsīd Caliphate with Special Reference to a Section of *al-Hāwī* of al-Rāzī'. M.Phil. thesis, University of St Andrews, 1988.
- Tahānawī, *Kashshāf* (Wajih, al-Haqq, Kadir) = Muḥammad A'lā ibn 'Alī al-Tahānawī, *Kashshāf iṣṭilāḥāt al-funūn*, *Dictionary of Terms used in the Sciences of the Musalman*, ed. M. Wajih, Abd al-Haqq, and Gholam Kadir. 2 vols. Calcutta: W.N. Lees' Press, 1862.
- Tahānawī, *Kashshāf* (Jawdat) = Muḥammad A'lā ibn 'Alī al-Tahānawī, *Kashshāf iṣṭilāḥāt al-funūn*, ed. Aḥmad Jawdat [Ahmet Cevdet Paşa]. Al-Astānah (= Istanbul): Maṭba'at Iqdām bi-Dār al-Khilāfah, 1317/1899–1900.
- Talmon-Heller, *Islamic Piety* = Daniella Talmon-Heller, *Islamic Piety in Medieval Syria. Mosques, Cemeteries and Sermons under the Zangids and Ayyūbids (1146–1260)* (Jerusalem Studies in Religion and Culture, 7). Leiden: Brill, 2007.
- al-Tamīmī, *K. māddat al-baqā'* (Sha'ar) = al-Tamīmī al-Maqdisī, *Māddat al-baqā' fi iṣlāḥ fasād al-hawā' wa-l-taḥarruz min ḍarar al-awbā'*, ed. Yahyā Sha'ar. Cairo: The Institute of Arabic Manuscripts, 1999.
- al-Tanūkhī, *Ende gut, alles gut* (Hottinger) = Arnold Hottinger, *Ende gut, alles gut: Das Buch der Erleichterung nach der Bedrängnis*. Zürich: Manesse, 1979.
- al-Tanūkhī, *Faraj* = Abū 'Alī al-Muḥassin ibn 'Alī al-Tanūkhī, *al-Faraj ba'd al-shiddah*, ed. 'Abbūd al-Shālījī. 5 vols. Beirut: Dār Ṣādir, 1978.
- al-Tanūkhī, *Nishwār al-muḥāḍarah* = Abū 'Alī al-Muḥassin ibn 'Alī al-Tanūkhī, *Nishwār al-muḥāḍarah wa-akhbār al-mudhākarah*, ed. 'Abbūd al-Shālījī. 8 vols. Beirut: no publ., 1971–1973.
- al-Tanūkhī, *Il Solievo* (Ghersetti) = Antonella Ghersetti, *Il solievo dopo la distretta = (al-Faraḡ ba'd al-šidda)*. Milano: Arielle, 1995.
- al-Tawḥīdī, *Başā'ir* = Abū Ḥayyān 'Alī ibn Muḥammad ibn al-'Abbās al-Tawḥīdī, *al-Başā'ir wa-l-dhakkā'ir*, ed. Wadād al-Qāḍī. 9 vols. Beirut: Dār Ṣādir, 1988.
- al-Tawḥīdī, *Imtā'* = Abū Ḥayyān al-Tawḥīdī, *al-Imtā' wa-l-mu'ānasa*, ed. Aḥmad Amīn and Aḥmad al-Zayn. 3 vols. Cairo: Lajnat al-Ta'lif wa-l-Tarjamah wa-l-Nashr, 1939–1953.
- al-Tawḥīdī, *Muqābasāt* = Abū Ḥayyān al-Tawḥīdī, *al-Muqābasāt*, ed. Muḥammad Tawfiq Ḥusayn. Beirut: Dār al-Ādāb, 1989.

- Taylor, *Righteous* = Christopher S. Taylor, *In the Vicinity of the Righteous: Ziyāra and the Veneration of Muslim Saints in Late Medieval Egypt* (Islamic History and Civilization, 22). Leiden: Brill, 1999.
- Taylor & López-Farjeat, *The Routledge Companion to Islamic philosophy* = Richard C. Taylor and Luis Xavier López-Farjeat (eds.), *The Routledge Companion to Islamic Philosophy*. New York: Routledge, 2016.
- Temkin, *Double Face of Janus* = Owsei Temkin, *The Double Face of Janus and Other Essays in the History of Medicine*. Baltimore: The Johns Hopkins University Press, 1977.
- Teule, 'Ibn al-Khammār' = Herman G.B. Teule, 'Ibn al-Khammār', in David Thomas and Alexander Mallet (eds.), *Christian-Muslim Relations: A Bibliographic History 900–1050*. Leiden: Brill, 557–560.
- al-Tha'ālibī, *Fiqh al-lughah* = Abū Manṣūr 'Abd al-Malik ibn Muḥammad ibn Ismā'īl al-Tha'ālibī, *Fiqh al-lughah wa-asrār al-'arabiyyah*. Cairo, AH1318, repr. Beirut: Maktabat al-Ḥayāt, n.d.
- al-Tha'ālibī, *Ijāz* = Abū Manṣūr 'Abd al-Malik ibn Muḥammad ibn Ismā'īl al-Tha'ālibī, *al-Ijāz wa-l-ijāz*, ed. Iskandar Aṣāf. Cairo: al-Maṭba'ah al-'Umūmiyyah, 1897.
- al-Tha'ālibī, *Khāṣṣ al-khāṣṣ* = Abū Manṣūr 'Abd al-Malik ibn Muḥammad ibn Ismā'īl al-Tha'ālibī, *Khāṣṣ al-khāṣṣ*. Beirut: Dār Maktabat al-Ḥayāt, n.d.
- al-Tha'ālibī, *Kitāb man ghāba 'anhu l-muṭrib* = Abū Manṣūr 'Abd al-Malik ibn Muḥammad ibn Ismā'īl al-Tha'ālibī al-Nisābūrī, [*Kitāb*] *Man ghāba 'anhu l-muṭrib*, ed. al-Nabawī 'Abd al-Wāḥid Sha'lān. Cairo: Maktabat al-Khānjī, 1984.
- al-Tha'ālibī, *Laṭā'if al-luṭf* = Abū Manṣūr 'Abd al-Malik ibn Muḥammad al-Nisābūrī al-Tha'ālibī, *Laṭā'if al-luṭf*, ed. 'Umar al-As'ad. Beirut: Dār al-Masīrah, 1980.
- al-Tha'ālibī, *Muntaḥal* = Abū Manṣūr al-Tha'ālibī, *al-Muntaḥal* ed. Aḥmad Abū 'Alī. Alexandria: al-Maktabah al-Tijāriyyah, 1901.
- al-Tha'ālibī, *Nathr al-naẓm* = Abū Manṣūr 'Abd al-Malik ibn Muḥammad ibn Ismā'īl al-Tha'ālibī, *Nathr al-naẓm wa-ḥall al-'aqd*. Damascus: Maṭba'at Ma'ārif al-Wilāyah, AH1300.
- al-Tha'ālibī, *Taḥsīn al-qabīḥ* = Abū Manṣūr 'Abd al-Malik ibn Muḥammad ibn Ismā'īl al-Tha'ālibī, *Taḥsīn al-qabīḥ wa-taqbīḥ al-ḥasan*, ed. Shākir al-Āshūr. Baghdad: Wizārat al-Awqāf, 1981.
- al-Tha'ālibī, *al-Tamthīl wa-l-muḥāḍarah* = al-Tha'ālibī, *al-Tamthīl wa-l-muḥāḍarah*, ed. Muḥammad. 'Abd al-Fattāḥ al-Ḥulw. Cairo: Dār Iḥyā' al-Kutub al-'Arabiyyah, 1961.
- al-Tha'ālibī, *Tatimmat al-Yatīmah* = Abū Manṣūr 'Abd al-Malik al-Tha'ālibī, *Tatimmat Yatīmat al-dahr fī maḥāsin ahl al-'aṣr*, ed. Mufīd Muḥammad Qumayḥah. Beirut: Dār al-Kutub al-'Ilmiyyah, 1983.
- al-Tha'ālibī, *Tawfiq* = Abū Manṣūr 'Abd al-Malik ibn Muḥammad ibn Ismā'īl al-Nisābūrī al-Tha'ālibī, *al-Tawfiq li-l-talfiq*, ed. Hilāl Nājī and Zuhayr Zāhid. Beirut: 'Ālam al-Kutub, 1996.

- al-Tha'ālibī, *Thimār al-qulūb* = Abū Maṣṣūr 'Abd al-Malik ibn Muḥammad ibn Ismā'īl al-Nisābūrī al-Tha'ālibī, *Thimār al-qulūb fī l-muḍāf wa-l-mansūb*, ed. Muḥammad Abū l-Faḍl Ibrāhīm. Cairo: Dār al-Ma'ārif, 1985.
- al-Tha'ālibī, *Yatīmah* = Abū Maṣṣūr 'Abd al-Malik ibn Muḥammad ibn Ismā'īl al-Tha'ālibī, *Yatīmat al-dahr fī maḥāsīn ahl al-'aṣr*, ed. Muḥammad Muḥyi l-Dīn 'Abd al-Ḥamīd. 4 vols. Cairo: Maktabat al-Ḥusayn al-Tijāriyyah, 1366/1947.
- al-Tha'ālibī, *Yatīmah* (ed. Qumayḥa) = Abū Maṣṣūr 'Abd al-Malik ibn Muḥammad ibn Ismā'īl al-Tha'ālibī, *Yatīmat al-dahr fī maḥāsīn ahl al-'aṣr*, ed. Mufid Muḥammad Qumayḥah. 5 vols. Beirut: Dār al-Kutub al-'Ilmiyyah, 1983.
- Thābit ibn Qurrah, *al-Baṣar wa-l-baṣīrah* = Thābit ibn Qurrah al-Ḥarrānī, *al-Baṣar wa-al-baṣīrah fī 'ilm al-'ayn wa-'ūlāhā wa-mudāwātihā*. ed. Muḥammad Rawwās Qal'ah'jī, and Muḥammad Zāfir Wafā'ī. al-Riyāḍ: Sharikat 'Ubaykān, 1991.
- Thābit ibn Qurrah, *al-Dhakhīrah* = Thābit ibn Qurrah *al-Dhakhīrah fī 'ilm al-ṭibb: mu'ā-lajat al-amrāḍ bi-al-a'shāb*. ed. Aḥmad Farīd al-Mazīdī. Beirut: Manshūrāt Muḥammad 'Alī Bayḍūn; Dār al-Kutub al-'Ilmiyyah, 1998.
- Thābit ibn Qurrah, *Three treatises* = Sih risālah az ṣābit ibn Qurrah: Sā'at'hā-yi āftābī, Ḥarakkat-i khūrshīd vā māh, Chahārdah vajhī-i muḥāṭ dar kurah. Tih-rān: Markaz-i Pizhūhishī-i Mirāṣ-i Maktūb bā hamkāri-i Pizhūhishkadah-i Tārīkh-i 'Ilm-i Dānish-gāh-i Tih-rān, 2014.
- Theodosius, *De habitationibus* = Theodosius, *De habitationibus: Arabic and medieval Latin translations*. ed. Paul Kunitzsch and Richard Lorch. Munich: Verlag der Bayerischen Akademie der Wissenschaften in Kommission beim Verlag C.H. Beck, 2011.
- Thesleff, *Pythagorean Texts* = Holger Thesleff, *The Pythagorean Texts of the Hellenistic Period*. Åbo: Åbo Akademi, 1965.
- Thies, *Diabetes* = Hans-Jürgen Thies, *Der Diabetestraktat 'Abd al-Laṭīf al-Bajḍādī's. Untersuchungen zur Geschichte des Krankheitsbildes in der arabischen Medizin*. Bonn: Selbstverlag des Orientalischen Seminars der Universität Bonn, 1971.
- Thies, *Die Lehren der arabischen Mediziner Tabari und Ibn Hubal* = Dorothee Thies, *Die Lehren der arabischen Mediziner Tabari und Ibn Hubal über Herz, Lunge, Gallenblase und Milz* (Beiträge zur Sprachen und Kulturgeschichte des Orients, 20). Bonn: Verlag für Orientkunde Dr. H. Vorndran, 1968.
- Thillet, *Traité de la providence* = Pierre Thillet, *Traité de la providence = Peri pronoiās*. Alexandre d' Aphrodise; version arabe de Abū Biṣr Mattā ibn Yūnus; introduction, édition et traduction de Pierre Thillet. Lagrasse: Verdier, 2003.
- Thom, *Golden Verses* = Johan C. Thom, *The Pythagorean Golden Verses* (Religions in the Graeco-Roman World, 123). Leiden: Brill, 1995.
- Thom, *Cosmic Order* = Johan C. Thom, *Cosmic Order and Divine Power. Pseudo-Aristotle, On the Cosmos*. Tübingen: Mohr Siebeck, 2014.
- Thomann, 'La Tradition Arabe de la *Physiognomonie* d' Aristote' = Johannes Thomann, 'Aristote de Stagire – La Tradition Arabe de la *Physiognomonie* d' Aristote', in Goulet, *Dictionnaire*, Suppl., 499–505.

- Thomann, 'Ein al-Fārābī zugeschriebener Kommentar' = Johannes Thomann, 'Ein al-Fārābī zugeschriebener Kommentar zum Almagest (Hs. Tehran Mağlis 6531)', *Zeitschrift für Geschichte der arabisch-islamischen Wissenschaften*, 19 (2010–2011), 35–76.
- Thomann, 'Al-Fārābī's Kommentar' = Johannes Thomann, 'Al-Fārābī's Kommentar zum Almagest in sekundärer Überlieferung bei Ibn al-Šalāḥ: Ein vorläufiger Bericht', *Asiatische Studien*, 69 (2015), 99–113.
- Thomas & Roggema, *Christian-Muslim Relations* = David Thomas and Barbara Roggema (eds.), *Christian Muslim Relations: A Bibliographical History. Vol. 1 (600–900)*. Leiden: Brill, 2009.
- Tibbetts, 'Beginnings of a Cartographic Tradition' = Gerald B. Tibbetts, 'The Beginnings of a Cartographic Tradition' in J.B. Harley and David Woodward (eds.), *History of Cartography. Vol. 11, Book 1: Cartography in the Traditional Islamic and South Asian Societies*. Chicago: Chicago University Press, 1992, 90–107.
- Tibi, *Medicinal Use of Opium* = Selma Tibi, *The Medicinal Use of Opium in Ninth-Century Baghdad* (Sir Henry Wellcome Asian Series, 5). Leiden: Brill, 2006.
- al-Tibrizī, *al-Wāfi fī l-'arūḍ wa-l-qawāfi* = Yaḥyā ibn 'Alī al-Tibrizī, *al-Wāfi fī l-'arūḍ wa-l-qawāfi*. Aleppo: al-Maktaba al-'Arabiyya, 1970.
- Tillier, 'Prisons' = Mathieu Tillier, 'Prisons et autorités urbaines sous les Abbassides', *Arabica*, 55 (2008), 387–408.
- Toomer, *Apollonius' Conics* = G.J. Toomer, *Apollonius' Conics, Books V to VII, the Arabic translation of the lost Greek original in the version of the Banū Mūsā*. New York: Springer, 1990.
- Toorawa, 'Autobiography' = Shawkat M. Toorawa, 'The Autobiography of 'Abd al-Laṭīf al-Baghdādī', in Reynolds, *Interpreting the Self*, 156–164.
- Toorawa, *Ibn Abī Ṭāhir Ṭayfūr* = Shawkat M. Toorawa, *Ibn Abī Ṭāhir Ṭayfūr and Arabic Writerly Culture. A Ninth-Century Bookman in Baghdad*. London: Routledge, 2005.
- Toorawa, 'Language and Male Homosocial Desire' = Shawkat M. Toorawa, 'Language and Male Homosocial Desire in the Autobiography of 'Abd al-Laṭīf al-Baghdādī', *Edebīyāt: Special Issue – Arabic Autobiography*, n.s. 7/2, (1997), 251–265.
- Toorawa, 'A Portrait' = Shawkat M. Toorawa, 'A Portrait of 'Abd al-Laṭīf al-Baghdādī's Education and Instruction', in Joseph E. Lowry, Devin J. Stewart and Shawkat M. Toorawa (eds.), *Law and Education in Medieval Islam. Studies in Memory of George Makdisi*. Cambridge: The E.J.W. Gibb Memorial Trust, 2004, 91–109.
- Toorawa, 'Travel in the medieval Islamic world' = Shawkat M. Toorawa, 'Travel in the medieval Islamic world: the importance of patronage, as illustrated by 'Abd al-Latif al-Baghdadi (d. 629/1231) (and other littérateurs)', in Rosamund Allen (ed.), *Eastward Bound: Travel and travellers 1050–1550*. Manchester / New York: Manchester University Press, 2004, 53–70.
- Tor, *Violent Order* = Deborah G. Tor, *Violent Order: Religious Warfare, Chivalry, and the Ayyār Phenomenon in the Medieval Islamic World*. Würzburg: Ergon, 2007.



- Tornero, 'Dos epístolas de Avempace' = E. Tornero, 'Dos epístolas de Avempace sobre el móvil y sobre la facultad impulsiva', *al-Qanṭara*, 4 (1983), 6–21.
- Totelin, 'Mithridates' = Lawrence M.V. Totelin, 'Mithridates' Antidote – A Pharmacological Ghost', *Early Science and Medicine*, 9/1 (2004), 1–19.
- Toulouse, 'Ptolémée' = Stéphane Toulouse, 'Ptolémée *al-Ġarīb*', in Goulet, *Dictionnaire*, vol 5a, 1744–1747.
- Touwaide, 'Translation and Transliteration' = Alain Touwaide, 'Translation and Transliteration of Plant Names in Ḥunayn ibn Ishāq's and Iṣṭifān b. Bāsīl's [sic] Arabic Version of Dioscorides, *De Materia Medica*', *al-Qanṭara*, 30 (2009), 557–580.
- Tramontana, '*Khuzb* as Iqtāʿ' = Felicita Tramontana, '*Khuzb* as Iqtāʿ' in Four Authors from the Ayyubid and Early Mamluk Periods', *Mamlūk Studies Review* 16, (2012), 103–122.
- Travaglia, *Magic, Causality and Intentionality* = Pinella Travaglia, *Magic, causality and intentionality: the doctrine of rays in al-Kindi*. [Florence]: SISMELE, Edizioni del Galuzzo, 1999.
- Treiger, 'Unpublished Texts (1)' = Alexander Treiger, 'Unpublished Texts from the Arab Orthodox Tradition (1): On the Origins of the Term 'Melkite' and On the Destruction of the Maryamiyya Cathedral in Damascus', *Chronos (Revue d'Histoire de l'Université de Balamand)*, 29 (2014), 7–37.
- Treiger, 'Unpublished Texts (2)' = Alexander Treiger, 'Unpublished Texts from the Arab Orthodox Tradition (2): Miracles of St. Eustratius of Mar Saba (written ca. 860)', *Chronos (Revue d'Histoire de l'Université de Balamand)*, 33 (2016), 7–20.
- Tritton, *Catalogue RCP* = Arthur Stanley Tritton, 'Catalogue of Oriental Manuscripts in the Library of the Royal College of Physicians', *Journal of the Royal Asiatic Society* (1951), 182–194.
- Trombley, *Hellenic Religion* = Frank Trombley, *Hellenic Religion and Christianization c. 370–529*. 2 vols. Leiden: Brill, 1993.
- Troupeau, 'Le premier traité arabe de diététique' = Gérard Troupeau, 'Le premier traité arabe de diététique: le *Kitāb ḥawāṣṣ al-ajḍīyah* de Yūḥannā Ibn Māsawayh', *Medicina nei Secoli Arte e Scienza*, 7 (1995), 121–139.
- Troupeau, 'Le livre des temps de Jean Ibn Māsawayh' = Gérard Troupeau, 'Le livre des temps de Jean Ibn Māsawayh: Traduit et annoté', *Arabica*, 15 (1968), 113–142.
- Tubbs et al., *Historical vignette* = R.S. Tubbs, M. Loukas, M.M. Shoja, M. Ardalán, and W.J. Oakes, 'Ibn Jazlah and His 11th Century Accounts (Taqwim Al-Abdan Fi Tadbir Al-Insan) of Disease of the Brain and Spinal Cord. Historical Vignette', *Journal of Neurosurgery Spine*, 9/3 (2008), 314–317.
- al-Ṭuġhrāʾī, *Dīwān* = al-Ṭuġhrāʾī, *Dīwān*. Constantinople: Maṭbaʿat al-Jawāʾib, AH1300.
- Turner, *Inquisition* = John P. Turner, *Inquisition in Early Islam. The Competition for Political and Religious Authority in the Abbasid Empire*. London / New York: I.B. Taurus, 2013.

- al-Ṭurṭūshī, *Sirāj* = al-Ṭurṭūshī, *Sirāj al-mulūk*, ed. Ja'far al-Bayatī. London: Riad El-Rayyes, 1990.
- Tyan, *Organisation judiciaire* = Emile Tyan, *Histoire de l'organisation judiciaire en pays d'Islam*. 2nd ed. Leiden: Brill, 1960.
- ‘Ubayd Allāh ibn Bukhtīshū‘, *On Apparent Death* = ‘Ubayd Allāh ibn Bukhtīshū‘, *‘Ubaydallāh Ibn Buḥtīshū‘ on Apparent Death. The Kitāb Taḥrīm dafn al-aḥyā‘*, Arabic Edition and English Translation. Ed. and tr. Oliver Kahl; Hebrew Supplement by Gerrit Bos. Leiden / Boston: Brill, 2018.
- ‘Ubayd Allāh ibn Jibrīl, *al-Rawḍah al-ṭibbiyyah* = Paul Sbath, *Ar-Raoudat at-tibbiyya (Le jardin medical) par Ubaūd-Allah Ben Gibraïl Ben Bakhtichoû, chrétien décédé en 1058*. Cairo: H. Friedrich & Co., 1905.
- Ülken, *İbn Sina risâleleri = Ibn Sina risâleleri. Les opuscles d'Ibn Sina. Publiés sous la direction de Hilmi Ziya Ülken*. 3 vols. Ankara: Türk Tarih Kurumu Basımevi, 1953.
- Ullmann, ‘Arabische Überlieferung’ = Manfred Ullmann, ‘Die arabische Überlieferung der Schriften des Rufus von Ephesos’, in Hildegard Temporini and Wolfgang Haase, *Aufstieg und Niedergang der Römischen Welt*, vol. 2, Principat 37.2. Berlin: De Gruyter, 1994, 1293–1349.
- Ullmann, *Die Gelbsucht* = Manfred Ullmann, *Die Schrift des Rufus von Ephesos über die Gelbsucht in arabischer und lateinischer Übersetzung*. Göttingen: Vandenhoeck & Ruprecht, 1983.
- Ullmann, *Das Gespräch* = Manfred Ullmann, *Das Gespräch mit dem Wolf* (Beiträge zur Lexikographie des Klassischen Arabisch, Nr. 2 – Bayerische Akad. der Wiss., Phil.-hist. Kl., Sitzungsberichte, Jrg. 1981, Heft 2). Munich: C.H. Beck / Verlag der Bayerischen Akademie der Wissenschaften, 1981.
- Ullmann, *Islamic Medicine* = Manfred Ullmann, *Islamic Medicine*. Edinburgh: Edinburgh University Press, 1978.
- Ullmann, *Medizin* = Manfred Ullmann, *Die Medizin im Islam* (Handbuch der Orientalistik, Abteilung 1, Ergänzungsband vi, Abschnitt 1). Leiden: Brill, 1970.
- Ullmann, *Natur- und Geheimwissenschaften* = Manfred Ullmann, *Die Natur- und Geheimwissenschaften im Islam* (Handbuch der Orientalistik, Abteilung 1, Ergänzungsband vi, Abschnitt 2). Leiden: Brill, 1972.
- Ullmann, ‘Neues zu den diätetischen Schriften’ = Manfred Ullmann, ‘Neues zu den diätetischen Schriften des Rufus von Ephesos’, *Medizinisches Journal*, 9/1 (1974), 23–40.
- Ullmann, *Nikomachische Ethik* = Manfred Ullmann, *Die Nikomachische Ethik des Aristoteles in arabischer Übersetzung*. 2 vols. Wiesbaden: Harrassowitz, 2011–2012.
- Ullmann, ‘Tadhkira’ = Manfred Ullmann, ‘Die Tadhkira des Ibn as-Suwaïdī, eine wichtige Quelle zur Geschichte der griechisch-arabischen Medizin und Magie’, *Der Islam*, 54 (1977), 33–65.
- Ullmann, *Untersuchungen* = Manfred Ullmann, *Untersuchungen zur arabischen Überlieferung der Materia medica des Dioskurides*. Wiesbaden: Harrassowitz, 2009.

- Ullmann, *Der verstohlene Blick* = Manfred Ullmann, *Der verstohlene Blick: zur Metaphorik des Diebstahls in der arabischen Sprache und Literatur*. Wiesbaden: Harrassowitz 2017.
- Ullmann, *WGAÜ* = Manfred Ullmann, *Wörterbuch zu den griechisch-arabischen Übersetzungen des 9. Jahrhunderts*. Wiesbaden: Otto Harrassowitz, 2002.
- Ullmann, *WGAÜ Supplement* = Manfred Ullmann, *Wörterbuch zu den griechisch-arabischen Übersetzungen des 9. Jahrhunderts. Supplement*. 2 vols. Wiesbaden: Otto Harrassowitz, 2002.
- Ullmann, *WKAS*: see *WKAS*.
- Ullmann, 'Yūḥannā ibn Sarābiyūn' = Ullmann, Manfred, 'Yūḥannā ibn Sarābiyūn: Untersuchungen zur Überlieferungsgeschichte seiner Werke', *Medizinhistorisches Journal*, 6/4 (1971), 278–296.
- Umayyah Abū l-Ṣalt, *al-Risālah al-Miṣriyyah* see Abū l-Ṣalt Umayyah.
- Usāmah ibn Munqidh, *al-Badīʿ* = Usāmah ibn Munqidh, *al-Badīʿ fī naqd al-shiʿr*, ed. Aḥmad Aḥmad Badawī and Ḥāmid 'Abd al-Majīd. Cairo: Maktabat Muṣṭafā l-Bābī al-Ḥalabī, 1960.
- Vagelpohl, *Aristotle's Rhetoric* = Uwe Vagelpohl, *Aristotle's Rhetoric in the East. The Syriac and Arabic Translation and Commentary Tradition* (Islamic Philosophy, Theology, and Science, 76). Leiden: Brill, 2008.
- Vagelpohl, 'Translator's Workshop' = Uwe Vagelpohl, 'In the Translator's Workshop', *Arabic Sciences and Philosophy*, 21 (2011), 249–288.
- Vagelpohl, *Galenī In Hipp. Epid.* = Uwe Vagelpohl, *Galenī In Hippocratis Epidemiarum librum I commentariorum I–III versionem arabicam ...* (Corpus medicorum Graecorum, Suppl. Or., 1), Berlin: De Gruyter, 2014.
- Vagelpohl & Swain, *Galenī In Hipp. Epid.* = Uwe Vagelpohl with Simon Swain, *Galenī In Hippocratis Epidemiarum librum II commentariorum I–VI versionem arabicam ...* (Corpus medicorum Graecorum, Suppl. Or., 2). 2 vols. Berlin: De Gruyter, 2016.
- van Berkel, 'Accountants and Men of Letters' = Maaïke L. van Berkel, 'Accountants and Men of Letters: Status and Position of Civil Servants in Early Tenth-Century Baghdad'. Ph.D. diss., University of Amsterdam, 2003.
- van Berkel *et alii*, *Crisis and Continuity* = Maaïke L.M. van Berkel, Nadia Maria El Cheikh, Hugh Kennedy and Letizia Osti, *Crisis and Continuity at the Abbasid Court: Formal and Informal Politics in the Caliphate of al-Muqtadir (295–320/908–932)* (Islamic History and Civilization, 102). Leiden/Boston: Brill, 2013.
- van Bladel, *The Arabic Hermes* = Kevin van Bladel, *The Arabic Hermes: From Pagan Sage to Prophet of Science*, Oxford: Oxford University Press, 2009.
- van Bladel, 'Bactrian Background of the Barmakids' = Van Bladel, Kevin, 'The Bactrian Background of the Barmakids', in Anna Akasoy, Charles Burnett, and Roni Yoeli-Tlalim (eds.), *Islam and Tibet – Interactions along the Musk Routes*. Farnham: Ashgate, 2011, 43–88.

- van Bladel, 'Eutychius of Alexandria (Saʿīd ibn Batrīq)' = Kevin van Bladel, 'Eutychius of Alexandria (Saʿīd ibn Batrīq), *ANNALS: On Justinian's Constructions at Mount Sinai*', in Daniel Caner et al., *History and Hagiography from the Late Antique Sinai* (Translated Texts for Historians, 23). Liverpool: Liverpool University Press, 2010, 277–282.
- van der Eijk, *Diocles* = Philip van der Eijk, *Diocles of Carystus. A Collection of the Fragments with Translation and Commentary*. 2 vols. Leiden: Brill, 2000–2001.
- van Ess, 'Al-Fārābī and Ibn al-Rēwandī' = van Ess, 'Al-Fārābī and Ibn al-Rēwandī', *Hamdard Islamicus*, 3/4 (1980), 3–15.
- van Ess, *Der Eine und das Andere* = Josef van Ess, *Der Eine und das Andere. Beobachtungen an Islamischen Häresiographischen Texten*. Berlin / Boston: De Gruyter, 2011.
- van Ess, *Theologie und Gesellschaft* = Josef van Ess, *Theologie und Gesellschaft im 2. und 3. Jahrhundert Hidschra. Eine Geschichte des religiösen Denkens im frühen Islam*, 6 vols. Berlin: De Gruyter, 1991–1997.
- van Gelder, *Anthology* = *Classical Arabic Literature: A Library of Arabic Literature Anthology*, selected and tr. by Geert Jan van Gelder (Library of Arabic Literature). New York: New York University Press, 2013.
- van Gelder, 'Antidotes and Anecdotes' = Geert Jan van Gelder, 'Antidotes and Anecdotes: A Literary History of Medicine from 13th-Century Syria.' in Petra M. Silverstein, James E. Montgomery, and Geert Jan van Gelder, *Wit and Wisdom in Classical Arabic Literature*. Leiden: Leiden University Press, 2015, 57–75.
- van Gelder, 'Arabic Banqueters' = Geert Jan van Gelder, 'Arabic Banqueters: Literature, Lexicography and Reality', in Rika Gyselen (ed.), *Banquets d'Orient* (= *Res Orientales*, 4). Bures-sur Yvette: Groupe pour l'étude de la civilisation du Moyen-Orient, 1992, 85–93.
- van Gelder, *The Bad and the Ugly* = Geert Jan van Gelder, *The Bad and the Ugly: Attitudes towards Invective Poetry (Hijā') in Classical Arabic Literature*. Leiden: Brill, 1988.
- van Gelder, 'Beautifying the Ugly' = Geert Jan van Gelder, 'Beautifying the Ugly and Uglifying the Beautiful: The Paradox in Classical Arabic Literature', *Journal of Semitic Studies*, 48/2 (2003), 321–351.
- van Gelder, *Close Relationships* = Geert Jan van Gelder, *Close Relationships. Incest and Inbreeding in Classical Arabic Literature*. London: I.B. Tauris, 2005.
- van Gelder, 'Conceit' = Geert Jan van Gelder, 'The Conceit of Pen and Sword: On an Arabic Literary Debate' in *Journal of Semitic Studies*, 32 (1987), 329–360.
- van Gelder, *The Doubts of Ibn al-Shibl al-Baghdādī* = Geert Jan van Gelder, *The Doubts of Ibn al-Shibl al-Baghdādī (d. 474/1081–1082), Poet, Philosopher, and Physician* (The Margaret Weyerhaeuser Jewett Chair of Arabic, Occasional Papers). Beirut: American University of Beirut, 2014.
- van Gelder, 'Encumbering Trifles' = Geert Jan van Gelder, 'al-Mutanabbī's Encumbering Trifles', *Arabic and Middle Eastern Literatures*, 2/1 (1999), 5–19.
- van Gelder, *God's Banquet* = Geert Jan van Gelder, *God's Banquet. Food in Classical*

- Arabic Literature*. New York: Columbia University Press, 2000 (publ. in the UK as *Of Dishes and Discourse: Classical Arabic Literary Representations of Food*. Richmond, Surrey, 2000).
- van Gelder, 'Joking Doctor' = Geert Jan van Gelder, 'The Joking Doctor: Abū l-Ḥakam 'Ubayd Allāh Ibn al-Muẓaffar (d. 549/1155)', in Concepción Vázquez de Benito & Miguel Ángel Manzano Rodríguez (eds.), *Actas XVI Congreso UEA I [Salamanca, Aug–Sept. 1992]*. Salamanca, n.publ., 1995, 217–228.
- van Gelder, 'Mixtures of Jest and Earnest' = Geert Jan van Gelder, 'Mixtures of Jest and Earnest in Classical Arabic Literature', *Journal of Arabic Literature* 23:3 (1992), 83–108, 169–190.
- van Gelder, *Sound and Sense* = Geert Jan van Gelder, *Sound and Sense in Classical Arabic Poetry*. Wiesbaden: Harrassowitz, 2012.
- van Lit, 'Measurement' = L.W.C. van Lit, "'The Measurement of the Circle" of Archimedes in Naṣīr al-Dīn al-Ṭūsī's revision of the "middle books (taḥrīr al-mutawassiṭāt)". Bachelor Thesis, Department of Mathematics, Utrecht University. 2008
- van Renterghem, *Les élites bagdadiennes* = Vanessa van Renterghem, *Les élites bagdadiennes au temps des Seldjoukides: Étude d'histoire sociale*. Beirut: IFPO, 2015.
- Väth, *Geschichte artuqidischen Fürstentümer* = Gerhard Väth, *Die Geschichte der artuqidischen Fürstentümer in Syrien und der Ġazra'l Furātīya (496–812/1002–1409)*. (Islamkundliche Untersuchungen, 121). Berlin: Klaus Schwarz, 1987.
- Vázquez de Benito, *Commentaria Averrois in Galilenum* (1984) = María Concepción Vázquez de Benito, *Commentaria Averrois in Galilenum*. Madrid: Consejo Superior de Investigaciones Científicas, Instituto Miguel Asín, 1984.
- Vázquez de Benito, *La medicina de Averroes* = María Concepción Vázquez de Benito, *La medicina de Averroes: comentarios a Galeno*. Zamora: Colegio Universitario de Zamora, 1987.
- Velusamy, 'Guest Stars: historical supernovae and remnants' = T. Velusamy, 'Guest Stars: historical supernovae and remnants' in *History of Oriental Astronomy (IAU Colloquium 91)*, Cambridge: Cambridge University Press, 1987, 265–270.
- Vernet, 'Los médicos andaluces' = Juan Vernet, 'Los médicos andaluces en el "Libro de las generaciones de médicos" de Ibn Ūlŷul', *Anuario de Estudios Medievales*, 5 (1968), 445–462.
- Vernia, *Tratado de los medicamentos simples* = Pedro Vernia, *Tratado de los medicamentos simples. Abū-s-Šalt Umayya 1068–1134*. Alicante: Colegio Oficial de Farmacéuticos de la Provincia de Alicante, 1999.
- Viguera Molins, 'Trujillo en las crónicas árabes' = María Jesús Viguera Molins, 'Trujillo en las crónicas árabes', in *Actas del Congreso Trujillo medieval*. Trujillo: Real Academia de Extremadura de las Letras y las Artes, 2002, 185–223.
- Viladrich, 'Dos capítulos' = Mercè Viladrich, 'Dos capítulos de un libro perdido de Ibn al-Samḥ', *Al-Qanṭara*, 7 (1986), 5–11.

- Viladrich, *El "Kitāb al-'amal bi-l-aṣṭurlāb"* = Mercè Viladrich, *El "Kitāb al-'amal bi-l-aṣṭurlāb" (Libre de l'ús de l'astrolabi) d'Ibn al-Samḥ*. Barcelona: Institut d'Estudis Catalans, 1986.
- Vizcaíno, 'Los al-Bāyī al-Lajmī' = Juan M. Vizcaíno, 'Los al-Bāyī al-Lajmī de Sevilla', in Manuela Marín and Jesús Zanón (eds.), *Estudios-onomástico-biográficos de al-Andalus*, 5. Madrid: CSIC, 1992, 433–466.
- von Staden, *Herophilus* = H. von Staden, *Herophilus. The Art of Medicine in Early Alexandria*. Cambridge: Cambridge University Press, 1989.
- Wagner, *Abū Nuwās* = Ewald Wagner, *Abū Nuwās. Eine Studie zur arabischen Literatur der frühen Abbāsidenzeit*. Wiesbaden: Franz Steiner, 1965.
- Waines, 'Murrī' = David Waines, 'Murrī: the tale of a condiment', *al-Qanṭara*, 12 (1991), 371–388.
- Waines & Marín, 'Muzawwar' = David Waines and Manuela Marín, 'Muzawwar: Counterfeit fare for fasts and fevers', *Der Islam*, 69/2 (1992), 289–301.
- Wakelnig, 'Other Arabic Version' = Elvira Wakelnig, 'The Other Arabic Version of Proclus' *De aeternitate mundi*. The Surviving First Eight Arguments', *Oriens*, 40 (2012), 51–95.
- Wakelnig, *A Philosophy Reader from the Circle of Miskawayh* = Elvira Wakelnig, *A Philosophy Reader from the Circle of Miskawayh: Text, Translation and Commentary*. Cambridge: Cambridge University Press, 2014.
- Walbridge, *Epitomes* = John Walbridge, *The Alexandrian Epitomes of Galen*. Vol. 1, Provo, Utah: Brigham Young University, 2014.
- Walker, *The Emperor and the World* = Alicia Walker, *The Emperor and the World: Exotic Elements and the Imaging of Middle Byzantine Imperial Power, Ninth to Thirteenth Centuries C.E.* Cambridge: Cambridge University Press, 2012.
- Walker, 'The Fatimid Caliph al-'Aziz and His Daughter Sitt al-Mulk' = Paul E. Walker, 'The Fatimid Caliph al-'Aziz and His Daughter Sitt al-Mulk: A Case of Delayed but Eventual Succession to Rule by a Woman', *Journal of Persianate Studies* 4 (2011) 30–44.
- Waly, 'Drei Kapitel' = Hamed Waly, 'Drei Kapitel aus der Ärztegeschichte des Ibn Abī Oṣaibī'a'. Inaug.-diss., Friedrich-Wilhelms-Universität zu Berlin. Berlin: G. Schade, 1910. Repr. in Sezgin, *Studies* 11, 215–259.
- Walzer, *Experience* = Richard Walzer, *Galen on Medical Experience*. London: Oxford University Press, 1944.
- Walzer, *Galenī De septimestri partu* = Richard Walzer, 'Galens Schrift über die Siebenmonatskinder', *Rivista di Studi Orientali*, 15 (1934), 323–357.
- Walzer, *Greek into Arabic* = Richard Walzer, *Greek into Arabic: Essays on Islamic Philosophy*. Oxford: B. Cassirer, 1962.
- Walzer, *Jews and Christians* = Richard Walzer, *Galen on Jews and Christians*. London: Oxford University Press, 1949.

- al-Washshā', *Muwashshā* = Abū l-Ṭayyib Muḥammad ibn Ishāq al-Washshā', *al-Muwashshā* / Abū ṭ-Ṭayyib Muḥammad ibn Ishāq al-Waśśā, *Kitāb al-Muwaśśā*, ed. Rudolph E. Brünnow. Leiden: Brill, 1886.
- Watson, 'In Defence of the Lemon' = Alasdair Watson (ed. and tr.), 'In Defence of the Lemon: Ibn Jumay' and his predecessors on a peculiarly Egyptian drug', in Myriam Wissa (ed.), *Non-muslims in medieval Islamic culture*. Edinburgh: Edinburgh University Press (forthcoming, 2020).
- Watson, *Theriac & Mithridatum* = Gilbert Watson, *Theriac and Mithridatum: A Study in Therapeutics*. London: Wellcome Historical Medical Library, 1966.
- Watts, E., 'The Enduring Legacy' = E. Watts, 'The Enduring Legacy of the Iatrosophist Gessius', *Greek, Roman and Byzantine Studies*, 49 (2009), 113–133.
- Weaver, 'What wasn't an encyclopaedia' = James Weaver, 'What Wasn't an Encyclopaedia in the Fourth Islamic Century?', *Asiatische Studien* 71 / 3 (2017), 959–999.
- Webb, *Imagining the Arabs* = Peter Webb, *Imagining the Arabs. Arabic Identity and the Rise of Islam*. Edinburgh: Edinburgh University Press, 2017.
- Webb, 'An inaugural dissertation on the colic' = An inaugural dissertation on the colic, submitted to the examination of the Rev. John Ewing, S.S.T.P. [sic] provost, the trustees and medical professors, of the University of Pennsylvania. On the twenty-second day of May, 1798, for the degree of Doctor of Medicine. By William Webb, of Virginia, member of the Philadelphia Medical Society.
- Weiss, *Legal Education* = Bernard Weiss, 'Medieval Islamic Legal Education as Reflected in the Works of Sayf al-Dīn al-Āmidī', in Joseph E. Lowry, Devin J. Stewart and Shawkat M. Toorawa (eds.), *Law and Education in Medieval Islam. Studies in Memory of George Makdisi*. Cambridge: E.J.W. Gibb Memorial Trust, 2004, 110–127.
- Weisser, 'Die hippokratische Lehre von den Siebenmonatskindern bei Galen und Tābit ibn Qurra' = Ursula Weisser, 'Die hippokratische Lehre von den Siebenmonatskindern bei Galen und Tābit ibn Qurra', *Archiv für Geschichte der Medizin (Südhoffs)*, 63 (1979), 209–238.
- Weisser, 'Thābit Ibn Qurra's Epitome of Galen's Book on Seven-Month Children' = Ursula Weisser, 'Thābit Ibn Qurra's Epitome of Galen's Book on Seven-Month Children', *Studies in History of Medicine*, 6 (1982), 67–75; also in *Journal for the History of Arabic Science*, 7 (1983), 141–150.
- Wellmann, Dioscorides = Max Wellmann, *Pedanii Dioscuridis Anazarbei De materia medica libri quinque*. 3 vols. Berlin: Weidmann, 1907.
- Wensinck, *Concordance* = Arent Jan Wensinck, Jan Just Witkam, and Wim Raven (eds.), *Al-Muḥjam al-mufahras li-alfāz al-Ḥadīth al-Nabawī: 'an al-kutub al-sittah wa-'an Musnad al-Dārimī wa-Muwaṭṭa' Mālik wa-Musnad Aḥmad ibn Ḥanbal / Concordance et indices de la tradition musulmane*. 8 vols. Leiden: Brill, 1936–1988.
- Werthmuller, *Coptic Identity* = Kurt J. Werthmuller, *Coptic Identity and Ayyubid Politics in Egypt 1218–1350*. Cairo: The American University in Cairo Press, 2010.

- Whitmarsh, *Second Sophistic* = Tim Whitmarsh, *The Second Sophistic*. Oxford: Oxford University Press, 2005.
- Wiedemann, 'Fragen aus dem Gebiete der Naturwissenschaften' = E. Wiedemann, 'Fragen aus dem Gebiete der Naturwissenschaften, gestellt von Friedrich II, dem Hohenstaufen', *Archiv für Kulturgeschichte*, 11 (1914), 483–485.
- Wiedemann, 'Ibn al-Haiṭam, ein arabischer Gelehrter' = E. Wiedemann, 'Ibn al-Haiṭam, ein arabischer Gelehrter', in *Beiträge zur wissenschaftlichen und praktischen Medizin* (Sonderausg. d. 11. Teils d. Festschrift für J. Rosenthal). Leipzig: Thieme, 1906, 149–178.
- Wiedemann & Frank, *Sonnenuhren* = E. Wiedemann and J. Frank, *Über die Konstruktion der Schattenlinien auf horizontalen Sonnenuhren von Tābit ben Qurra*. Frankfurt am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften, 1997. [first publ. Copenhagen: Høst, 1922].
- Wiedemann & Hauser, 'Uhren' = E. Wiedemann and F. Hauser, 'Über die Uhren im Bereich der islamischen Kultur', in *Nova Acta der Kaiserl. Leop. Deutschen Akad. der Naturforscher*, 103 (1918), 167–272.
- Wilcox, 'Qusṭā ibn Lūqā' = Judith Wilcox, 'Qusṭā ibn Lūqā and the Eastward Diaspora of Hellenic Medicine', in John A.C. Greppin, Emilie Savage-Smith, and John L. Gueriguan (eds.), *The Diffusion of Greco-Roman Medicine into the Middle East and the Caucasus*. Delmar, NY: Caravan Books, 1999, 73–128.
- Wilson, *Dictionary of Astrology* = James Wilson, *A Complete Dictionary of Astrology*. London: William Hughes, 1819.
- Wisnovsky, 'Yāhyā b. 'Adī's Discussion' = Robert Wisnovsky, 'Yāhyā b. 'Adī's Discussion of the Prolegomena to the Study of a Philosophical Text', in Michael Cook (ed.), *Law and Tradition in Classical Islamic Thought: Studies in Honor of Professor Hossein Modarressi*. Basingstoke: Palgrave Macmillan, 2013, 187–201.
- Witakowsky, 'Chronicle' = Witold Witakowsky, 'The Chronicle of Eusebius: Its Type and Continuation in Syriac Historiography', *Aram*, 12 (2000) 419–437.
- Witkam, 'Reflections on al-Maqrīzī's Biographical Dictionary' = Jan Just Witkam, 'Reflections on al-Maqrīzī's Biographical Dictionary', in Obada Kohela (Ed.), *On History and Islamic Civilisation. Essays in Honour of Ayman Fu'ād Sayyid*. Cairo: al-Dār al-Miṣriyyah al-Lubnāniyyah, 2014, 93–114.
- WKS = *Wörterbuch der klassischen arabischen Sprache*, ed. Manfred Ullmann et al., 2 vols. Wiesbaden: Otto Harrassowitz, 1970–.
- Wolfson, 'Infinite and Privative Judgements in Aristotle' = H.A. Wolfson, 'Infinite and Privative Judgements in Aristotle, Averroes, and Kant', *Philosophy and Phenomenological Research*, 8/2 (1947), 173–187.
- Wolfson, *The Philosophy of the Kalam* = H.A. Wolfson, *The Philosophy of the Kalam*. Cambridge, Mass.: Harvard University Press, 1976.
- Wollock, *Noblest Animate Motion* = Jeffrey L. Wollock, *The Noblest Animate Motion*.



- Speech, Physiology and Medicine in Pre-Cartesian Linguistic Thought*. Amsterdam: J. Benjamins, 1997.
- Wolska-Conus, 'Stéphanos' = Wanda Wolska-Conus, 'Stéphanos d'Athènes et Stéphanos d'Alexandrie. Essai d'identification et de biographie', *Revue des études byzantines*, 47 (1989), 5–89.
- Wright, *Grammar* = William Wright, *A Grammar of the Arabic Language*, tr. from the German of Caspari and ed. with numerous additions and corrections, 3rd ed. rev. by William Robertson Smith and Michael Jan de Goeje, 2 vols. Cambridge: Cambridge University Press, 1896–1898.
- Wujastyk, *Roots of Ayurveda* = Dominik Wujastyk, *The Roots of Ayurveda: Selections from the Ayurvedic Classics*. New Delhi / London: Penguin Books, 1998.
- Wüstenfeld, *Geschichte* = F. Wüstenfeld, *Geschichte der arabischen Aerzte und Naturforscher*. Göttingen: Dieterich, 1840.
- Yaḥyā ibn 'Adī, *Tahdhīb* = *The Refinement of Character or Tahdhīb al-akhlāq*. Parallel Arabic-English tr. by Sidney H. Griffith. Provo, Utah: Brigham Young University Press, 2002.
- Yaḥyā ibn Sa'īd al-Anṭākī, *Histoire* (Kratchkovsky & Vasiliev) = Ignace Kratchkovsky and Aleksandr Aleksandrovich Vasiliev (eds., tr.), *Histoire de Yahyā Ibn Sa'īd d'Antioche, continuateur de Sa'īd-Ibn-Bitriq* (Patrologia Orientalis, 23, pt. 3, fasc. 2). Paris: Firmin-Didot, 1932, 347–520.
- Yaḥyā ibn Sa'īd al-Anṭākī, *Histoire* (Micheau & Tropeau) = Ignace Kratchkovsky (ed), Françoise Micheau, Gérard Tropeau (trns.), *Histoire de Yahyā Ibn Sa'īd d'Antioche, édition critique du texte arabe et traduction française* (Patrologia Orientalis, 47, fasc.4). Turnhout: Brepols, 1997.
- Yaḥyā ibn Sa'īd al-Anṭākī, *Ta'riḫh al-Anṭākī* = Yaḥyā ibn Sa'īd ibn Yaḥyā, *Ta'riḫh al-Anṭākī al-ma'rūf bi-ṣilat Ta'riḫh Ūtikhā*, ed. 'Umar 'Abd al-Salām Tadmurī. Tripoli: Jarūs Baras. 1990.
- Yaman, *Prophetic Niche* = Hikmet Yaman, *Prophetic Niche in the Virtuous City* (Islamic Philosophy, Theology, and Science, 81). Leiden: Brill, 2011.
- Yano & Viladrich, 'Tasyīr Computation' = M. Yano and M. Viladrich, 'Tasyīr Computation of Kūṣyār ibn Labbān', *Historia Scientiarum*, 41 (1991), 1–16.
- al-Ya'qūbī, *Kitāb al-Buldān* = al-Ya'qūbī, Aḥmad ibn Abī Ya'qūb, *Kitāb al-Buldān*, ed. M.J. de Goeje (Bibliotheca Geographorum Arabicorum, 7). Leiden: Brill, 1892. Repr. in *Ibn Rusta's Kitāb al-A'lāq al-nafisa and Kitāb al-Buldān by al-Ya'qūbī*. M.J. de Goeje's *Classic Editions* (1892). Leiden: Brill, 2014.
- al-Ya'qūbī, *Tāriḫh* = Aḥmad ibn Abī Ya'qūb ibn Wāḍiḥ al-Ya'qūbī, *Tāriḫh*, 2 vols. Beirut: Dār Bayrūt, n.d.
- al-Ya'qūbī, *The Works* = Aḥmad ibn Abī Ya'qūb ibn Wāḍiḥ al-Ya'qūbī, *The Works of Ibn Wāḍiḥ al-Ya'qūbī: An English translation*, ed. Matthew S. Gordon, Chase F. Robinson, Everett K. Rowson and Michael Fishbein. (Islamic History and Civilization, 152) 3 vols. Leiden: Brill, 2017.

- Yāqūt, *Muʿjam al-buldān* (Wüstenfeld) = Yāqūt ibn ʿAbd Allāh al-Rūmī, *Muʿjam al-buldān*, ed. Ferdinand Wüstenfeld. 6 vols. Leipzig: F.A. Brockhaus, 1866–1870.
- Yāqūt, *Muʿjām al-buldān* (Beirut 1995) = Yāqūt, *Muʿjām al-buldān*. 7 vols. Beirut: Dār Ṣādir, 1995.
- Yāqūt, *Muʿjam al-udabāʾ* = Yāqūt al-Ḥamawī, *Muʿjam al-udabāʾ*, ed. Aḥmad Farīd Rifāʿī. 20 vols. Cairo, 1936–1938, repr. Beirut: Iḥyāʾ al-Turāth al-ʿArabī, n.d.
- Yāqūt, *Muʿjam al-udabāʾ* (1993) = Yāqūt al-Ḥamawī, *Muʿjam al-udabāʾ: Irshād al-arīb ilā maʿrifat al-adīb*, ed. Iḥsān ʿAbbās. 7 vols. Beirut: Dār al-Gharb al-Islāmī, 1993.
- Young, 'Arabic Biographical Writing' = M.J.L. Young, 'Arabic Biographical Writing', Ch. 11 in M.J.L. Young, J.D. Latham and R.B. Serjeant (eds.), *Religion, Learning and Science in the Abbasid Period* (The Cambridge History of Arabic Literature), Cambridge: Cambridge University Press, 1990 168–187.
- Yūḥannā ibn Māsawayh, *Le Livre des axiomes médicaux* = Yūḥannā ibn Māsawayh, *Le Livre des axiomes médicaux*; édition du texte arabe et des versions latines avec traduction française et lexicque par Danielle Jacquart et Gérard Troupeau. Geneva: Droz / Paris: Champion, 1980.
- al-Yūnīnī, *Dhayl Mirʾāt al-zamān* = Quṭb al-Dīn Mūsā ibn Muḥammad al-Yūnīnī, *Dhayl Mirʾāt al-zamān*. 3 vols. Hyderabad: Dāʾirat al-Maʿārif al-ʿUthmāniyyah, 1955–1960.
- al-Zabīdī, *Tāj al-ʿarūs* = Murtaḍā al-Ḥusaynī al-Zabīdī, *Tāj al-ʿarūs min jawāhir al-Qāmūs*, ed. ʿAbd al-Sattār Farrāj et al. 40 vols. Kuwait: Maṭbaʿat Ḥukūmat al-Kuwayt, 1965–2001.
- Zaborowski, 'Abū Shākir as a modern Christian expert' = Jason R. Zaborowski, 'Arab Christian physicians as interreligious mediators. Abū Shākir as a modern Christian expert', *Islam and Christian-Muslim Relations*, 22 (2011), 185–196.
- al-Zajjājī, *Amālī* = Abū l-Qāsim ʿAbd al-Raḥmān ibn Iṣḥāq al-Zajjājī, *Amālī al-Zajjājī*, ed. ʿAbd al-Salām Hārūn. Beirut: Dār al-Jīl, 1987.
- Zakerī, *Persian wisdom in Arabic garb* = Mohsen Zakerī, *Persian wisdom in Arabic garb. ʿAlī b. Ubayda al-Rayḥānī (D. 219/834) and his Jawāhir al-kilam wa-farʿid al-ḥikam* (Islamic Philosophy, Theology and Science 66). Leiden: Brill 2007, 1:59–73.
- Zaki, *Early Arabic Bookmaking Techniques* = Mahmoud Zaki, 'Early Arabic bookmaking techniques as described by al-Rāzī in his recently rediscovered *Zīnat al-Katabah*', *Journal of Islamic Manuscripts*, 2/2 (2011), 223–234, 238.
- al-Zamakhsharī, *Al-Kashshāf* = *Al-Kashshāf ʿan ḥaqāʾiq al-tanzīl*. 2 vols. Calcutta: W.N. Lees' Press, 1856.
- al-Zamakhsharī, *Rabīʿ al-abrār* = Maḥmūd ibn ʿUmar al-Zamakhsharī, *Rabīʿ al-abrār wa-nuṣūṣ al-akhbār*, ed. Salīm al-Nuʿaymī. 4 vols. Baghdad: Maṭbaʿat al-ʿĀnī, 1976–1982.
- al-Zamakhsharī, *Rabīʿ al-abrār* (1992) = Maḥmūd ibn ʿUmar al-Zamakhsharī, *Rabīʿ al-abrār wa-nuṣūṣ al-akhbār*, ed. ʿAbd al-Amīr Muhannā. 5 vols. Beirut: Muʿassasat al-ʿĀlamī li-l-Maṭbūʿat, 1992.

- al-Zawzanī, *Ḥamāsāt al-zuraḥfāʾ* = Abū Muḥammad ʿAbd Allāh ibn Muḥammad al-Zawzanī al-ʿAbdalakānī, *Ḥamāsāt al-zuraḥfāʾ min ashʿūr al-muḥdathīn wa-l-quḍamāʾ*, ed. Khalīl ʿImrān al-Manṣūr. Beirut: Dār al-Kutub al-ʿIlmiyyah, 2002.
- ZGAIW = *Zeitschrift für Geschichte der Arabischen-Islamischen Wissenschaften*.
- Zimmermann, 'Chronology' = F.W. Zimmermann, 'The Chronology of Iṣḥāq ibn Ḥunayn's *Taʾrīḥ al-aṭibbāʾ*', *Arabica*, 21 (1974), 324–330.
- Zimmermann, 'Origins' = Fritz W. Zimmermann, 'The Origins of the so-called *Theology of Aristotle*', in Krayer et al. (eds.), *Pseudo-Aristotle in the Middle Ages*, 110–240.
- Ziriklī, *al-Aʿlām* = Khayr al-Dīn al-Ziriklī, *al-Aʿlām: Qāmūs tarājīm li-ashhar al-rijāl wa-l-nisāʾ min al-ʿArab wa-l-mustaʿribīn wa-l-mustashriqīn*. 5th ed. 8 vols. Beirut: Dār al-ʿIlm li-l-Malāyīn, 1970.
- al-Ziriklī, *al-Aʿlām* (2002) = Khayr al-Dīn al-Ziriklī, *al-Aʿlām: Qāmūs tarājīm li-ashhar al-rijāl wa-l-nisāʾ min al-ʿArab wa-l-mustaʿribīn wa-l-mustashriqīn*. 15th ed., 8 vols. Beirut: Dār al-ʿIlm li-l-Malāyīn, 2002.
- Zonta, 'De Lapidibus' = Mauro Zonta, 'Aristote de Stagire – Pseudo-Aristotle, De Lapidibus', in Goulet, *Dictionnaire*, Suppl. 652–654.
- Zonta, 'Les Éthiques' = Mauro Zonta, 'Aristote de Stagire – Les Éthiques: Tradition syriaque et arabe', in Goulet, *Dictionnaire*, Suppl. 191–198.
- Zurayk, *The Refinement of Character* = Constantine K. Zurayk, *The Refinement of Character: A Translation from the Arabic of Aḥmad ibn-Muḥammad Miskawayh's Tahdhīb al-akhlāq*. Beirut: American University of Beirut, 1968.

# General Index to Vol. 1

All references are to pages. The Arabic article (a)l-, in all positions, is ignored for the alphabetical order. Names in lists and appendices (pp. 68–75, 201–213) are not included. Provenances of manuscripts are not included. Readers should consult the main indexes in the present volume for references to people, places, and subjects in the *‘Uyūn al-anbā’* itself.

- ‘Abd al-Laṭīf al-Baghdādī 17, 89, 96, 159n  
‘Abd al-Malik ibn Abjar al-Kinānī 176  
‘Abd al-Malik ibn Marwān 133  
Abou-Elgheit, Ahmed A. 4  
Abraham 152  
Abū ‘Āmir al-Manṣūr 111  
Abū l-Barakāt al-Baghdādī 184, 189  
Abū Dhu‘ayb al-Hudhalī 139  
Abū Dulaf 194  
Abū l-Faḍl ibn ‘Abd al-Karīm al-Muhandis 81  
Abū Firās 140  
Abū l-Ḥakam al-Magribī 124–125, 127, 131–  
132, 135, 138, 141  
Abū Ḥanīfah al-Dīnawarī 80  
Abū Ḥulayqah, Muḥadhdhab al-Dīn 54, 61  
Abū l-Khaṭṭāb 95  
Abū Marwān al-Balkhī 112  
Abū Ma‘shar 86, 95, 107, 149  
Abū Nuwās 92, 134  
Abū l-Qāsim 87  
Abū Sahl al-Masīḥī 195  
Abū Sa‘īd al-Ḥasan ibn Aḥmad ibn ‘Alī 89  
Abū l-Ṣalt Umayyah 100, 138–139  
Abū Sulaymān al-Sijistānī al-Mantiqī 86,  
87, 108  
Abū Ṭalīb al-‘Alawī 126  
Abū Tammām 133  
Abū l-Tuqā Ṣāliḥ ibn Aḥmad 17  
Acron 153  
‘Aḍud al-Dawlah 181  
al-Afḍal 81  
Agathodaemon the Egyptian 107  
Aleppo 16, 81, 84  
Alexander of Aphrodisias 154, 157–158  
Alexander of Tralles 156  
Alexandria 84–85, 100, 142, 150–151, 154, 156,  
159, 173–176  
‘Alī ibn ‘Īsā 181  
Amīn al-Dawlah Abū l-Ḥasan ibn Ghazāl 8,  
23, 33, 35, 37, 47–50, 54–56, 58–59, 61–  
62, 78, 96, 112, 140  
Amīn al-Dawlah ibn al-Tilmīdh 133–134,  
182n  
al-‘Āmirī, Abū l-Ḥasan 87  
‘Ammār ibn ‘Alī al-Mawṣilī 199  
Anaxagoras 153n; *see also* Ghūrus  
Anaximenes *see* Mēnas  
al-Andalus 60, 82–83, 104, 111  
Andromachus 102, 148  
al-‘Antarī, Ibn al-Ṣā‘igh 92, 109, 126, 130,  
134–135  
Antyllus 176  
Apollo 150  
Archytas 90  
‘Arīb ibn Sa‘īd 111  
Aristotle 82, 84–87, 95, 107–108, 128, 150,  
154–155, 157–158, 167, 172, 175  
Ascalon 154n  
Asclepius 1, 85–86, 107–108, 142, 146–  
150  
Asclepius the Second 153  
astrology 109, 143, 149, 182–183  
Atallah, Sadik 4  
Avicenna *see* Ibn Sīnā  
Aybak, Mamluk Sultan 67  
al-‘Azīz, Fatimid caliph 181  
al-‘Azīz Abū Naṣr ibn Muḥammad 96  
  
Baalbek 17, 22  
al-Badī‘ al-Aṣṭurlābī 105, 134, 138  
Badr al-Mu‘taḍidī 180  
Baghdad 77, 88, 92, 106, 124, 180–181, 192,  
195, 198  
Bajkam, Abū l-Ḥasan 181  
Barhebraeus 87  
al-Bayhaqī 87, 163–164, 171  
Bāz 161–162  
Bosra 18, 23  
Bukhtishū‘ ibn Jibrīl 96  
Bürgel, Johann Christoph 98, 173  
Byzantium 163

- Cairo 6, 8, 14–16, 19, 22, 31, 39–40, 54, 81, 84, 136, 180–181
- Cassius 156
- Chios 194
- Chosroes Anushirvan *see* Kisrā Anūshirwān
- Christ *see* Jesus Christ
- Christians 81–82, 87, 131, 134, 147, 148n, 150, 152, 163–164, 169, 173–176, 179–180, 184, 195
- Cleopatra 29, 152
- Cureton, William 3
- al-Dakhwār, Muhaddhab al-Dīn ‘Abd al-Raḥīm ibn ‘Alī 17, 19, 80, 93, 111, 143, 181, 191, 194
- Damascus 13–22, 54–55, 62, 79–81, 97, 136, 143, 181, 183–184, 191
- al-Dhahabī 182
- Dietz, Friedrich Reinhold 3
- Diocles 153
- Dioscorides 18, 85, 95, 101, 148, 156, 193
- disease and illness 183–189
  - brain and psychosomatic 183–185
  - eyes 189
  - fevers 188
  - gastro-intestinal 186–187
  - respiratory 187
  - skin 187–188
- Domitian 169
- Egypt 14–17, 22, 80–82, 85n, 113, 150, 180–181, 186, 193–194
- Elias of Nisibis 87
- Empedocles 154, 157
- Eusebius of Caesarea 82, 164
- Eutyches 174
- al-Fārābī 95, 158, 159n
- Freind, John 2, 3
- Furius 154
- Fustat 181
- Gagnier, John 2
- Galen 10, 19, 49n, 79, 82, 86, 90, 93–96, 98–99, 101–102, 105, 106, 108–112, 128, 142–178, 183, 185, 189, 192–194, 198
  - Christians, view of 164
  - chronology 162–164
  - Commentary on the Oath* 146–147, 149–150
  - Islamic medicine, status in 142–145
  - literary presentation of 158–162, 168–173
  - sayings material 166
  - source, used as 93–95
- Gallus 85, 154
- Gayangos, Pascual de, 3
- Ghūrus (Anaxagoras?) 153
- Glaucōn 162
- Gondēshapūr /Gundeshapur 87, 180
- Greeks 28, 107, 123, 142–177, 178, 182
- Greenhill, William Alexander 3
- Gutas, Dimitri 87
- al-Ḥākim, Fatimid caliph 199
- al-Ḥārith ibn Kaladah 95, 176, 195, 196n
- Hārūn al-Rashīd 165, 179–180, 184
- Hermes 28, 107, 149
- Hibat Allāh ibn al-Faḍl ibn Šā‘id Ibn al-Qaṭṭān 96, 124, 127, 129
- Hilāl ibn Ibrāhīm al-Šābi’ 28
- Hilloowala, Franak 5
- Hippocrates 49n, 85–86, 90, 93–95, 99, 103, 105, 108–109, 113, 128, 137, 142, 144–145, 149–151, 153–157, 166–167, 172, 176, 190n
- Ḥunayn ibn Ishāq 41, 80, 86, 89–92, 98, 146–147, 149–150, 155, 157–159, 166–167, 169–171, 177
- Hunt, Thomas 2
- Hunter, William 2
- Ibn ‘Abd Rabbih 92, 128
- Ibn Abī l-Ash‘ath, Aḥmad 144
- Ibn Abī l-Bayān 19
- Ibn Abī Uṣaybi‘ah, life of
  - education and tutors 18–19
  - father 15–16
  - grandfather 14–15
  - lost works of 25
  - name and birth 13
  - uncle 16–18
  - see also* ‘Uyūn al-anbā’, sources; ‘Uyūn al-anbā’, text and manuscript
- Ibn Aflah 96
- Ibn Bājjah 91
- Ibn al-Bayṭār 18, 101
- Ibn al-Budhūkh 128
- Ibn Buṭlān 89, 92, 109, 131, 141

- Ibn al-Dāyah, Aḥmad ibn Yūsuf 92, 104  
 Ibn al-Dāyah, Yūsuf ibn Ibrāhīm 82, 88,  
 102–103, 113, 160, 164, 168  
 Ibn Fāris 80  
 Ibn al-Furāt 181  
 Ibn Ḥamdān 191  
 Ibn Ḥawqal 82  
 Ibn al-Haytham 89–90, 104, 159n, 167  
 Ibn Hindū 95, 130, 132, 135, 141, 148n, 175,  
 183, 186  
 Ibn al-Jazzār 37, 58, 83–84  
 Ibn Juljul 27, 30n, 76, 81, 83, 91, 96, 98–99,  
 102, 104, 107, 111–112, 150, 157, 159–160,  
 168–171  
 Ibn Jumayf 66, 128, 132, 184, 193  
 Ibn Khallikān 28–29, 38  
 Ibn al-Khammār, Abū l-Khayr 175  
 Ibn Makikhā, Abū 'Alī 103  
 Ibn Mulsāqah, Sa'īd ibn Hishām 80  
 Ibn al-Mu'tazz 139  
 Ibn al-Muṭrān 80, 84, 86, 95, 105, 129, 147,  
 159n, 164, 168, 191–192  
 Ibn al-Nadīm 28n, 65, 89–91, 99, 102–106,  
 108, 149, 156, 159, 164, 171  
 Ibn al-Nafīs 11, 68, 98, 111  
 Ibn al-Naqqāsh, Muhadhdhab al-Dīn 127  
 Ibn Nubātah 79n  
 Ibn al-Qaṭṭān *see* Hibat Allāh ibn al-Faḍl  
 Ibn Qayyim al-Jawziyyah 182  
 Ibn al-Qiftī 28, 32–33, 35, 37, 59, 76, 78, 83–  
 84, 88, 91, 100, 170–171  
 Ibn al-Quff 66, 148n  
 Ibn Qutaybah 30, 92  
 Ibn Raḳīqah, Sadīd al-Dīn 11, 126, 130, 135,  
 138, 196, 198  
 Ibn Riḍwān, 'Alī 86, 89–90, 99n, 131, 141, 144,  
 148, 153n, 155–156, 167, 175  
 Ibn Rushd 91, 143–144  
 Ibn Sa'd 27  
 Ibn al-Ṣā'igh al-'Antarī *see* al-'Antarī  
 Ibn Sallām al-Jumāhī, 27  
 Ibn al-Ṣayrafī 58, 100  
 Ibn al-Sharif al-Jalīl 96  
 Ibn (al-)Shibl al-Baghdādī 109, 129, 133–134  
 Ibn Sīnā (Avicenna) 11, 55, 89, 97, 109, 124–  
 126, 128–131, 133, 139, 141, 143, 157, 167,  
 179, 181, 191, 195  
 Ibn Sīqlāb, Muwaffaq al-Dīn Ya'qūb 57, 101  
 Ibn al-Suwaydī, 'Izz al-Dīn 25, 55, 59, 62, 65  
 Ibn Taghribirdī 13, 76n  
 Ibn al-Ṭayfūrī, 'Abd Allāh 49  
 Ibn al-Ṭayyib 163  
 Ibn 'Urwah 81  
 Ibn Waṣīf al-Ṣābi' 198  
 Ibn al-Yasa' 82  
 Ibn Zuhr, Abū l-'Alā' 144  
 Ibn Zuhr, Abū Bakr 125n  
 Ibrāhīm ibn al-'Abbās ibn Ṭūmār 103  
 Ibrāhīm ibn al-Mahdī 88  
 Ifrām ibn al-Zaffān 80  
 'Imrān al-Isrā'īlī 80  
 Iran 186, 199  
 Iraq 124, 199  
 al-Iṣbahānī, 'Imād al-Dīn 93  
 al-Iṣfahānī, Abū l-Faraj 92  
 Iṣḥāq ibn Ḥunayn 85, 103, 108, 127–128, 130,  
 151–152, 156, 159, 162–163, 174–175  
 Iṣḥāq ibn 'Imrān 'Instant Poison' 60  
 Iṣḥāq ibn Sulaymān al-Isrā'īlī 58  
 al-Iṣṭakhrī 82, 171  
 'Izz al-Dīn Aybak al-Mu'azzamī 19–21, 55  
 Istanbulī, M.N. 5  
 al-Jabbān, Abū Manṣūr 131  
 Jahier, Henri 4  
 Jamāl al-Dīn ibn Abī l-Ḥawāfir 15–16  
 Jamāl al-Dīn al-Sī'irdī 96  
 al-Jawharī 80  
 Jerusalem 161, 181  
 Jesus Christ 152, 161–164, 168–169  
 Jews 15n, 19, 28, 164, 169, 179–180, 184, 193  
 Jibrīl ibn Bukhtīshū' 2, 92, 96, 134  
 al-Jilī, Rafī' al-Dīn 54–56, 61, 112  
 al-Jilyānī 93, 124, 129  
 Jirāb al-Dawlah 92  
 Jirjis al-Faylasūf 131  
 John the Baptist 169  
 John the Grammarian *see* Yaḥyā al-Naḥwī  
 John Philoponus 84, 85, 150–151, 174–175; *see*  
*also* Yaḥyā al-Naḥwī  
 Jurjis ibn Bukhtīshī' 87  
 al-Jūzjānī, Abū 'Ubayd 89–90, 104  
 Kankah al-Hindī 86  
 al-Karak 57–58  
 al-Khālīdī, Abū Bakr & Abū 'Uthmān 92  
 Khalifah ibn Yūnus (IAU's grandfather) 14  
 Khorasan 106

- al-Khusrawshāhī 57  
 Khwārazm Shāh 129  
 al-Kindī 83, 91, 113  
 Kisrā Anūshirwān 176  
 Kopf, Lothar 5  
 Kos 85  
  
 Lemnos 194  
 al-Lubūdī, Najm al-Dīn 125  
  
 al-Ma'arrī, Abū l-'Alā' 93, 128, 165, 169  
 'Macedonia' 161  
 McGill, Willis Alexander 4  
 al-Maghrib 60, 82, 161  
 magic 182  
 al-Mahdī, caliph 179  
 Maimonides *see* Mūsā ibn Maymūn  
 al-Malik al-'Ādil 16, 21–22  
 al-Malik al-Amjad 17  
 al-Malik al-Kāmil 16–17, 21  
 al-Malik al-Nāsir 57, 67  
 al-Malik al-Šālih 18, 54, 130  
 al-Ma'mūn 87, 92  
 Marcus 154  
 Marrakesh 181  
 Martialius 172  
 al-Mas'ūdī 82, 171  
 Matthaëus 154  
 Maximinus 154  
 Maymūn ibn Hārūn 102  
 Mayyāfāriqīn 181  
 Mead, Richard 2  
 Mecca 169  
 medical knowledge and conduct  
     Alexandrians and the end of antiquity  
         173–177  
     deontology 146, 155  
     early Greek medicine 150–154  
     Hippocratics and others 154  
     origins 146–150, 178  
     philosophers, Greek 157–158  
     *see also* Galen; medicine, art and treat-  
         ment; 'Uyūn al-anbā', sources  
 medicine, art and treatment  
     drugs and medicaments 192–194  
     hospitals 180–182  
     innovation in 198–199  
     'Prophetic Medicine' 182  
     regimen and diet 194–197  
     surgical procedures 189–192  
     *see also* disease and illness; magic; astro-  
         logy  
 Medina 169  
 Mediterranean Sea 61  
 Mēnas (Anaximenes?) 153  
 al-Minfākh, Najm al-Dīn 182n  
 Monastir 37, 61  
 Moses 152, 164, 168  
 Mousley, John 3  
 al-Mu'azzam 'Īsā 16–17, 22  
 al-Mubashshir ibn Fātik 30n, 49n, 80, 86,  
     91, 107, 149, 155, 157, 159, 161, 165–166,  
     170–171  
 Muhadhhab al-Dīn 'Abd al-Raḥīm *see* al-  
     Dakhwār  
 Muḥammad, the Prophet 49n, 95, 182, 195  
 Müller, August 4–6, 8, 31–40, 50, 59–60,  
     62–65, 83, 97–98, 123, 125  
 al-Muqtadir bi-Allāh 89, 181  
 Mūsā ibn Maymūn (Maimonides) 15  
 al-Mu'taqid bi-Allāh 180  
 al-Mutanabbī 23n, 133  
 Muwaffaq al-Dīn 'Abd al-'Azīz al-Sulamī  
     190  
 Muwaffaq al-Dīn 'Abd al-Salām 21, 136  
 Muwaffaq al-Dīn Abū Ṭāhir 96  
  
 al-Naḍr ibn al-Ḥārith 95  
 Nafis al-Dīn ibn al-Zubayr 16  
 al-Najjār, 'Āmir 6, 31, 39–40  
 Negri, Salomon 2  
 Nicomachus 82  
 Nifās 161–162  
 Nitaforas 162n  
 Noureddine, Abdelkader 4  
 Nūr al-Dīn ibn Zangī 16, 181–182  
  
 Oribasius 104, 148, 171, 174n  
 Orosius 81, 102  
  
 Paul of Aegina 174n  
 Paul the Apostle 161, 163  
 Pethion 87, 99  
 Parmenides 153  
 Pergamum 146n, 158, 164n, 172  
 Persia 194  
 Phantias 190  
 Philagrius 144, 171, 174n

- Philo of Tarsus 148  
 Philostratus 172  
 Plato 85–86, 95, 108, 128, 144, 147, 154, 157–158, 172  
 Plato the Physician 153, 190  
 Plutarch 90  
 poetry  
   epigram and humour 137–139  
   form, literary 124–125  
   invective and lampoon 131–132  
   love of boys/women 133–134  
   medicine and medics 125–129  
   praise and elegy 129–131  
   wine 134–136  
   wisdom 132–133  
 Polemon 108  
 Porphyry 85, 90, 104, 144, 155, 157  
 Posidonius 172  
 Praxagoras 153n  
 Ptolemy, Claudius 85  
 Ptolemy Philadelphus 163  
 Ptolemy 'the Stranger' (al-Gharīb) 85, 90, 104, 107, 155, 157–158  
 Pythagoras 85–86, 90, 154–155, 157  
  
 al-Qāhir bi-Allāh 106  
 al-Qāsim ibn 'Ubayd Allāh 127, 151  
 Qāsiyūn, Mount 16  
 al-Qiftī *see* Ibn al-Qiftī  
 Quṭuz 67  
  
 Raḍī al-Dīn al-Raḥbī 17, 18, 84, 196  
 Ragab, Ahmed 181  
 al-Raqqah 181  
 Rashīd al-Dīn 'Alī ibn Khalifah 14–18, 22–23, 137, 184  
 Rayy 181  
 al-Rāzī, Abū Bakr 79n, 95, 98, 100, 105, 111–113, 143–144, 148, 176, 181, 195, 199  
 al-Rāzī, Abū Ḥātim 79n  
 al-Rāzī, Fakhr al-Dīn 129  
 Reiske, Johann Jakob 3  
 Rhazes *see* al-Razī, Abū Bakr  
 Riḍā, Nizār 6  
 Rome 146n, 153, 161, 165  
 Rufistanes 158, 162n  
 Rufus of Ephesus 156  
  
 Sabians 149, 179, 184  
 Sadīd al-Dīn Abū Manṣūr 57, 59  
 Sadīd al-Dīn al-Manṭiqī 100  
 Sadīd al-Dīn al-Qāsim (IAU's father) 13–16, 18, 22, 54–55  
 al-Ṣafadī 28, 139  
 Ṣā'īd al-Andalusī 27, 76, 83, 91, 99, 102, 104, 107, 113, 154–158  
 Ṣā'īd ibn Bishr ibn 'Abdūs 198  
 Saladin (Ṣalāḥ al-Dīn) 14, 16, 22, 124, 129, 147, 181, 193  
 Salāmah ibn Raḥmūn 131  
 Ṣāliḥānī, Sulaymān ibn Ya'qūb al-Shāmī 2  
 Ṣalkhad (Ṣarkhad) 14, 19–23, 55  
 Samarra 88, 92  
 al-Ṣanādīqī, Ḥasan ibn al-'Abbās 87  
 Sanguinetti, B.R. 4  
 al-Sarakhsī 92  
 Sergius 154  
 Severus 154  
 Seville 112  
 Shaghab 181  
 Shams al-Dīn Muḥammad al-Ḥusaynī 55  
 Sharaf al-Dīn al-Raḥbī 20, 23, 136  
 Shihāb al-Dīn Abū l-Ḥajjāj Yūsuf 15  
 Sicily 82  
 al-Sijistānī *see* Abū Sulaymān al-Sijistānī  
 Sinān ibn Thābit ibn Qurrah 106  
 Smyrna 88, 164  
 Socrates 86, 95, 123, 154, 157–158  
 Spain 27  
 Spitta, Wilhelm 6  
 al-Suhrawardī, Shihāb al-Dīn 37–38, 54, 135  
 al-Ṣūlī, Abū Bakr 92  
 al-Suyūṭī, Jalāl al-Dīn 182  
 Syria 1, 14–15, 17n, 18n, 19, 20n, 21–22, 124, 180  
  
 al-Tā'ī li-Allāh 89  
 al-Tamīmī, Abū 'Abd Allāh Muḥammad ibn Sa'īd 184  
 al-Tanūkhī, al-Muḥassin 92, 148, 166n  
 Thābit ibn Qurrah 37, 102–104, 108, 129, 149, 184  
 Thābit ibn Sinān ibn Thābit ibn Qurrah 88–89  
 Theophrastus 154, 157–158  
 Thessalus 153



- ‘Ubayd Allāh ibn Jibrīl 82n, 85, 87n, 88, 91–92, 102, 106, 160–161, 163–165, 169–170, 174, 183
- Ullmann, Manfred 98
- Usāmāh ibn Munqidh 127
- Uyūn al-anbāʾ*, sources
- adab* and poetry 91–92
  - autobiographies 89
  - biases 111–114
  - bibliography and canon 90–91, 155–156, 167–168
  - documentary 95–96
  - encyclopaedias 76–77
  - histories/chronicles 81–82
  - histories of science and medicine and philosophy 82–89
  - libraries, public and private 79–81
  - method and approach 97–114
  - quotations from biographical subjects 93–95
  - sources, list of 114–122
- Uyūn al-anbāʾ*, text and manuscript
- additions post mortem 64–65, 68
  - audience 24
  - hybrid versions 63
  - ms Şehid Ali Paşa 1923, composition and marginal notes 40–50
  - recensions acc. to Müller 33–39
  - technique, genre, structure 24, 27–30, 178–179
  - Version 1 54–59; 68–70
  - Version 2 59–62; 71–75
  - Version 3 62–63
- ‘Uyūn al-Sūd, Muḥammad Bāsil 6
- Vernet, Juan 33n, 38n, 76n, 97–98, 111, 123
- Vespasian 169
- Wahhāb, Qāsim 31
- Waly, Hamed 4
- Wild, Henry 2
- al-Yabrūdī 184
- Yaḥyā ibn ‘Adī 87
- Yaḥyā ibn ‘Alī ibn al-Munajjim 129
- Yaḥyā ibn Khālīd ibn Barmak 180
- Yaḥyā ibn Sa‘īd ibn Yaḥyā 82
- Yaḥyā al-Naḥwī (John the Grammarian) 84–85, 88, 99, 102, 105, 108–109, 150–154, 156, 162, 170, 174–175
- Yaḥyā ibn Sa‘īd 90
- Yūḥannā ibn Māsawayh 92, 113, 129
- Yūḥannā ibn Sarābiyūn 176
- Yūsuf ibn Hibat Allāh 128
- Yūsuf al-Sāhir 188
- Zāhid al-‘Ulamāʾ, Abū Sa‘īd 89
- al-Zahrāwī, Khalaf ibn ‘Abbās 191
- al-Zawzanī 83–84
- Zaynab 29, 177n
- Zoroastrians 179

# Glossary of Weights and Measures

**Note:** All weights and measures varied with time and place. Only approximate values can be given today. In some cases the measure is both obvious and vague, as in *kaff* meaning a 'handful' of an ingredient. The classic study of weights and measures in Islamic lands is the 1955 study of Hinz, *Islamische Masse*; it implies, however, a greater precision than existed in earlier times. See also, Mercier, 'Geodesy'; Chipman, *Pharmacists in Mamluk Cairo*, 88–93; and in *ET*<sup>2</sup> art. 'Makāyil (A.)' for measures of capacity, 'Mawāzīn' for weights, and 'Misāḥa' for length and surface measurement, as well as art. 'Dīnār' (G.C. Miles) and 'Dirham' (G.C. Miles).

***bashīzajāt*** Meaning uncertain; a measurement of girth. The ending *-ajāt* shows that it is from Persian. According to Steingass (*Persian-English dictionary*), a *pishēza* is something small: 'the scale of a fish; a small, thin piece of money; the skirt of a tent; a thin layer of metal between the handle and the blade of a knife'. Perhaps in Ch. 8.8.5, the distance between the perforations of a belt.

**cubit (*dhirā'*)** An ancient unit of length that may have originated in Egypt close to 5,000 years ago, approximately equivalent to the length of the human arm from elbow to fingertip. The Egyptian cubit (ca. 52 cm) was used to calibrate the nilometer at Roda, an island in the Nile near Cairo. Other definitions of a 'cubit' were also used, some defining it as 24 digits or 32 digits.

***dānaq* or *dāniq*** A small coin, one-sixth of a dirham in value, as well as the corresponding weight (roughly half a gram). It is derived from Middle Persian *dānaq*, 'seed, grain'.

**dinar (*dīnār*)** A gold coin weighing about 4.25 grams. Its name derived from the Roman *denarius*. First shaped by the Umayyad coin reform in 77/696, 'dinar' is still the name of various national currencies.

**dirham (*dirham*)** A basic unit of weight (slightly over 3 grams) as well as a silver coin. As a monetary unit, its value varied greatly. It dates back to the Greek drachma, which, borrowed as *darāhim*, sounded like an Arabic plural and thus gave rise to the singular form *dirham*. It formed the basis of Islamic weighing in the pre-modern era. Dirhams are still used today in a number of Arab countries. The *shujā'ī* or *tājī* dirham was a coin minted in Baghdād by 'Aḍud al-Dawlah, bearing the inscription '*Aḍud al-Dawlah wa-Tāj al-Millah Abū Shujā'*'; see Abbott, 'Two Būyid Coins'.

***faddān*** A commonly agreed quantity of land, loosely reckoned as the quantity of land which a yoke of oxen can plough in one day.

***fitr*** The distance between the ends of the outstretched thumb and index

- finger. It is to be distinguished from the *shibr*, the span of the hand.
- kurr** A unit of quantity, defined as six ass-loads of a commodity. See Lane, *Lexicon*, s.v.
- mann** A measure of capacity as well as a unit of weight, both of which varied considerably depending on time and place. It was usually about two *raṭls* – that is, approximately 1.6 kg.
- mīl** The *mīl* is defined as 4,000 *dhirāʿ* (usually translated ‘cubit’). The length of the cubit varied at different times and places, but if we take 50 cm as an approximation of a *dhirāʿ*, then a *mīl* would have measured about 2 km.
- mithqāl** A basic unit of weight usually equivalent to  $1 + \frac{3}{7}$  dirhams, or nearly 4.4 grams, though its value varied greatly. It was also a gold coin of that weight.
- parasang (farsakh)** An ancient Iranian unit of distance, roughly equal to 3.5 miles or 5.5 km. The Arabic *farsakh* (from the Parthian *frasakh*, Old Persian *parāthanga*, cf. Greek *parasangēs*, modern Persian *farsang*) was most often defined as equal to 3 Arabic miles (*mīl*) or 12,000 cubits.
- qinṭār** A unit of weight. In Egypt the value ranged between 45 kg (the *qinṭār fulfulī* of Alexandria) and 96.7 kg (the *qinṭār jarwī*).
- raṭl or riṭl** A measure of capacity as well as a unit of weight, both of which varied considerably depending on time and place. The Baghdad *raṭl* weighed approximately 400 grams and as a measure of liquids or capacity it was equivalent to approximately 400 ml. Depending on locality and time, a *raṭl* could vary greatly from anywhere between 120 grams to 2.5 kg. The word is derived from Greek *litron* (cf. ‘litre’).
- shibr** A unit of length equivalent to the span of a person’s hand, or the maximum distance between the tip of the thumb and the little finger.
- tapia (tābiyah)** A unit of measure, used exceptionally (see Ch. 13.64.2.2). It was roughly equivalent to 10 spans. The *tapia* originates from a Maghrib term for a panel of wall made with mud pressed and dried in a wooden-frame; in Spanish it is *tapia*, Portuguese *taipa*.

## Index of Verses to Vol. 2

This index covers the edition of the Arabic text of *ʿUyūn al-anbāʾ* and provides an alphabetic list of initial rhyme words of all poems, the metre and the number of verses for each poem, the poet, and the section numbers. Names of poets not mentioned by IAU but given in the English annotation are between square brackets. If no name is given in the index, the poet is unknown.

### فهرس القوافي

أسماء الشعراء الغير المذكورين في النص مكتوبة بين قوسين []

الفصل	الشاعر	عدد الأبيات	البحر	القافية
				ء
11.9.2.5	ابن هندو	٢	متقارب	جاءه
15.8.12	أبو الحكم المغربي	٢	مخّلع البسيط	دواءه
15.46.3.5	سدید الدين بن رقيقة	٨	كامل مرفّل	مساءه
				ئ
A11.3.2	محمود الوراق	٤	طويل	فناءه
15.20	ابن أبي أصيبعة	١٩	كامل	وسنائه
10.51.3	[ابن شبل البغدادي]	٣٩	خفيف	بقاءه
15.31.4	نجم الدين اللبودي	٤	خفيف	اكتفائه
15.37.3	شرف الدين بن الرحبي	٢	خفيف	السّفهاء
				ء
8.26.15	[الخيزران؟]	٣	وافر	والشفاء
14.54.15	رشيد الدين أبو حليقة	٢	كامل	البلاء
15.57.1	عزّ الدين السويدي	٢	كامل	الأعضاء
10.64.19.9	أمين الدولة بن التلميد	٨	رجز	الأهواء
15.47.2.2	صدقة السامري	٢	دوبيت	رائي

15.11.2.2	عبد المنعم الجليانيّ	٥	طويل	برحائه
10.67.4.1	البديع الأصطرلابيّ	٢	كامل	نعمائه
ب				
15.8.6	أبو الحكم المغربيّ	٣٥	متقارب	عتب
15.46.3.10	سديد الدين بن رقيقة	٣	خفيف	المتأقّب
13.63.8.2	أبو بكر بن زهر		موتّحة	بصاحب
15.47.2.2	صدقة السامرّيّ	٢	دو بيت	وسراب
ب				
7.10	أبو سماك الأسدّيّ	١	طويل	زئيب
10.69.3.4	ابن الصائغ العنترّيّ	٥	بسيط	نسبا
10.81.5	ابن هبل	٤	بسيط	وصبا
10.65.2	ابن الهباريّة	١٩	كامل	كاسب
15.8.9	أبو الحكم المغربيّ	٢	وافر	العذابا
13.58.3.1	أبو الصلت أميّة	١	كامل	ونسبيا
10.68.2.4	هبة الله بن الفضل (ابن القطان)	٣	كامل مرقل	بنكبة
15.51.10.4	رشيد الدين عليّ بن خليفة	٣	سريع	صابه
ب				
15.31.5	نجم الدين اللبودّيّ	٥	طويل	وتطلّب
13.58.4.5	أبو الصلت أميّة	٣	متقارب	مُعجِب
10.64.19.5	أمين الدولة بن التلميد (?)	٢	كامل	أقرب
11.9.2.1	ابن هندو أو ابن ماكولا	٢	بسيط	يُجتنب
15.11.2.2	عبد المنعم الجليانيّ	٥	طويل	السحائب
8.3.16		٤	سريع	الراهب
10.51.5	ابن شبل البغداديّ	٤	طويل	عذاب
10.64.19.6	أمين الدولة بن التلميد	٢	منسرح	مسلوب
10.5.4	[أبو يعقوب الخرميّ]	١	وافر	قريب

13.63.8.1	أبو بكر بن زهر	١	كامل	حبيبٌ
A11.9	أبو العتاهية	١	كامل	عَطْبُهُ
15.8.12	أبو الحكم المغربيّ	٢	بسيط	أَعَاتِيَهُ
11.9.2.1	ابن هندو	١	مقارب	صاحِبُهُ
				بِ
10.1.10		٢	طويل	لي كَرْبِي
15.31.4	نجم الدين اللبوديّ	١٨	طويل	بها كَرْبِي
10.80	ابن سدير	٣	طويل	طَبِّي
15.46.3.10	سديد الدين بن رقيقة	٧	طويل	والطَّبِّ
10.67.4.4	البديع الأصطرلابيّ	٤	سريع	حَرَبِ
A11.14	ابن عنين	٦	منسرح	الغَرَبِ
10.69.3.2	ابن الصانع العنتريّ	٥	طويل	والمترَكِبِ
14.54.13	ابن أبي أصيبعة	٦	سريع	والمغربِ
10.51.5	ابن شبيل البغداديّ	٢	كامل	ومَذْهَبِ
13.58.4.7	أبو الصلت أمية	٥	بسيط	لَعِبِ
15.22	نفر القضاة ابن بصافة	٦	بسيط	والعَرَبِ
15.37.4	شرف الدين بن الرحبيّ	٢٤	بسيط	والأَدَبِ
15.37.4	ابن أبي أصيبعة	٣٤	بسيط	الأَدَبِ
15.46.3.4	سديد الدين بن رقيقة	٣	بسيط	الطَّلَبِ
15.46.3.7	سديد الدين بن رقيقة	٢	بسيط	الوَصَبِ
15.8.11	أبو الحكم المغربيّ	١٣	رجز	الخلّيّ
10.64.19.15	أمين الدولة بن التلميد	١	طويل	مَثاليّ
15.32	ابن أبي أصيبعة	٤	طويل	المَرَاتِبِ
15.51.10.4	رشيد الدين عليّ بن خليفة	٤	طويل	مَطاليّ
13.58.4.6		٣	سريع	الصائبِ
10.64.19.15	أمين الدولة بن التلميد	٢	كامل	الصاحبِ

13.58.4.8	أبو الصلت أمية	٢	بسيط	بُحْبَابٍ
15.57.2	عز الدين السويدي	٢	مخلع البسيط	شَبَابِي
15.8.8	أبو الحكم المغربي	٢	متقارب	والاقترابِ
10.69.3.12	ابن الصائغ العنترى	٣	مخلع البسيط	النَّقَابِ
11.13.7.2	ابن سينا	١٦	وافر	الشَّبَابِ
15.8.4	أبو الحكم المغربي	٣٥	كامل	عمَّابي
11.9.2.3	ابن هندو	٢	كامل مرقّل	الشَّرَابِ
8.7	الحكم بن محمد بن قنبر	٣	رمل	بخصيبِ
10.64.19.10	أمين الدولة بن التلميذ	٢	منسرح	محبوبِ
14.46		١	كامل	أنبوبِ
A11.7	[زيادة بن زيد أو أبو أسود]	١	طويل	حبيبِ
13.68.2	أبو بكر بن زهر أو ابن موهل		موتّحة	طيبِ
10.64.19.3	أمين الدولة بن التلميذ	٢	متقارب	بابها
13.63.8.1	أبو بكر بن زهر	١٠	كامل	بليّه
14.32.4	ابن المنجم المصري	٣	منسرح	سببه
10.64.19.11	أمين الدولة بن التلميذ	٢	طويل	وطيبه
				ت
13.63.8.1	أبو بكر بن زهر	٦	بسيط	رأنا
				ت
11.13.7.7	ابن سينا	٣	خفيف	بيت
10.3.11	يحيى بن علي بن المنجم	١٩	طويل	فائت
10.51.6	ابن شبل البغدادي	١٥	بسيط	المَلَاماتُ
				ت
15.8.3	أبو الحكم المغربي	٥	مجزوء الكامل	النَّعْجَة
4.4.4		١	مديد	مُلتفتِ
11.13.3.5		٢	متقارب	المَمَاتِ

10.69.3.5	ابن الصائغ العنترِيّ	٤	كامل	الشَهَوَاتِ
15.37.5	شرف الدين بن الرحيّ	٢	دوبيت	كالذاتِي
10.69.3.7	ابن الصائغ العنترِيّ	٣	منسرح	هاروتِ
11.13.7.6	أبو طالب العلوِيّ	٣	بسيط	نَعْمَتِهِ
11.13.7.6	ابن سينا	٧	بسيط	بِرَحْمَتِهِ
15.8.8	أبو الحكم المغربيّ	٢	سريع	مَوْتِهِ
11.13.7.7	ابن سينا	٤	كامل	ماهيَّاتِهَا
14.31.8		٢	كامل	أوقَاتِهَا
14.31.8	حسن بن عليّ الجُوِيّ	١٨	كامل	مَمَاتِهَا
14.54.15	رشيد الدين أبو حُلَيْقَةَ	٤	كامل	جَنَبَاتِهَا
				ثُ
10.68.2.6	هبة الله بن الفضل (ابن القَطَّان)	٢	طويل	شَعْنًا
				ثُ
10.67.4.1	البيديع الأَصْطَرلابِيّ	٣	طويل	وَأَبْعُثْ
11.19.6.2	نفر الدين الرازيّ	٢	بسيط	الْجِثْثُ
				جُ
15.8.13	أبو الحكم المغربيّ	٣	بسيط	مفلوجًا
				جُ
11.9.2.4	ابن هندو	٢	طويل	مَتَوَجُّجٌ
10.51.4	ابن شبيل البغدادِيّ	٣	بسيط	المُهَجُّجُ
10.64.17.3	[ابن جكينيا]	٢	منسرح	مَحْتَاجٌ
10.65.3	أبو الفرج بن التلميد	٢	رجز	ثُلُوجُهُ
				جُ
10.69.3.13	ابن الصائغ العنترِيّ	٧	كامل	المتمازِجِ
10.65.3	أبو الفرج بن التلميد	٢	وافر	الهَيَّاجِ
11.13.7.7	ابن سينا	٢	رمل	السَّرَاجِ



11.13.3.7	ابن سينا	١	وافر	انْخُرُوجِ
15.11.2.3	عبد المنعم الجليانيّ	٢	خفيف	ترويحِ
10.69.3.8	ابن الصائغ العنتريّ	٢	كامل	وَمَوْجِهِ
ح				
15.58.3	عماد الدين الدينسريّ	٢	متقارب	الْفَرَحِ
13.63.8.2	أبو بكر بن زهر		موتّحة	جُنَاحِ
15.47	صدقة السامريّ	٢	دوبيت	الأتراخِ
ح				
11.9.2.2	ابن هندو	٢	كامل	وماحًا
15.8.13	أبو الحكم المغربيّ	٢	طويل	وكاشحا
10.69.3.7	ابن الصائغ العنتريّ	٧	كامل	الراحا
ح				
15.8.12	أبو الحكم المغربيّ	٢	طويل	تتنزحزح
15.18.2	شهاب الدين السهرورديّ	١٢	كامل	والراخِ
10.81.5	ابن هبل	٥	طويل	يفسوخِ
ح				
10.64.19.7	أمين الدولة بن التلميد	٣	مجتث	رَبِحِ
10.67.4.4	البديع الأصرلابيّ	٢	منسرح	الْفَرَجِ
10.51.5	[ينسب إلى عدّة من الشعراء]	٢	كامل	الراجِ
10.65.3	أبو الفرج بن التلميد	٢	كامل	المصباحِ
15.47.2.2	صدقة السامريّ	٢	دوبيت	الأرواحِ
11.13.7.7	ابن سينا	٣	رمل	يُوجِ
د				
11.9.2.4	ابن هندو	٢	مجزوء الرمل	تَوَقَّدِ
A11.15	سعد الدين بن عبد العزيز	٣	سريع	العهودِ

				دَ
13.58.4.3	أبو الصلت أمية	١٦	طويل	المُلدا
14.54.15	رشيد الدين أبو حليقة	٤	طويل	مقيدا
13.58.4.5	أبو الصلت أمية	٢	سريع	الأصيدا
15.46.3.8	سديد الدين بن رقيقة	٦	كامل	الردي
15.8.13	أبو الحكم المغربي	٢	رجز	أوحدا
10.69.3.9	ابن الصائع العنترى	١٠	كامل	أبدا
10.69.3.4	ابن الصائع العنترى	٦	رمل	والرشادا
15.37	الشريف البكري	١	طويل	يعوده
				دُ
10.64.19.9	أمين الدولة بن التلهيد	٣	طويل	والبرد
14.54.15	رشيد الدين أبو حليقة	١٢	طويل	الورد
15.51.10.2	رشيد الدين علي بن خليفة	٣	طويل	نجد
13.58.3.3	أبو الصلت أمية	٢	كامل	الآنكد
11.19.6.2	نفر الدين الرازي	١٦	كامل	مبدد
15.18.2	شهاب الدين السهروردي	٦	كامل	نخذ
8.29.15	[ينسب إلى عدة من الشعراء]	٣	بسيط	حسدوا
14.36.3	الموفق بن شوعة	٣	بسيط	يد
10.64.17.3	الطغرائي	٢	منسرح	الجدد
13.63.8.2	أبو بكر بن زهر		موثقة	نكد
15.58.7	عماد الدين الدنيسري	٢	دوبيت	الجدد
15.49] ، 15.31.1 [Add.	[المتني]	١	طويل	ناقد
11.13.3.6	أبو العتاهية	١	متقارب	أنه واحد
14.27.2	[امرأة من غامد]	١	متقارب	فارس
				واحد

11.9.2.1	ابن هندو	٢	كامل	الفاردُ
5-1.33	أبو العلاء المعريّ	٣	بسيط	زادوا
15.46.3.3	سديد الدين بن رقيقة	٤	بسيط	جادوا
10.64.19.1	أمين الدولة بن التلميذ	٢	كامل	تَنقَادُ
15.46.3.5	سديد الدين بن رقيقة	٢	كامل	وفسادُ
15.45.3	مهذب الدين السطيل	٥٢	طويل	بعيدُ
13.58.4.6	أبو الصلت أمية	٢	منسرح	جُلمودُ
11.13.7.8	ابن سينا	٢	كامل	جديدُ
د				
10.64.19.8	أمين الدولة بن التلميذ	٢	طويل	عندي
13.58.4.7	أبو الصلت أمية	٣	طويل	الوجدُ
13.61.3.2	أبو العلاء بن زهر	٢	طويل	هندُ
15.8.15	أبو الحكم المغربيّ	١٠	طويل	بعدي
10.63.3	أمين الدولة بن التلميذ؟	٢	خفيف	للتردّي
10.69.3.8	ابن الصانع العتريّ	٣	خفيف	قصدّي
15.51.10.2	رشيد الدين عليّ بن خليفة	٥	كامل	ندّ
15.45.3	ابن أبي أصيبعة	٨	طويل	مهتدي
7-5.5	عاتكة بنت زيد	٦	كامل	معرّد
11.7	أبو الحسن البديهيّ	٣	كامل	بمرصدٍ
10.62.3	أحمد بن البرخشيّ	٢	سريع	مرشدٍ
10.64.19.4	أمين الدولة بن التلميذ	٢	بسيط	والجلدُ
10.68.2.3	هبة الله بن الفضل (ابن القطن)	٥	بسيط	البلدُ
15.58.4	عماد الدين الدينسريّ	٤	بسيط	أحدُ
8.29.1	[أبونواس]	٢	منسرح	الأحدُ
10.64.19.19	أمين الدولة بن التلميذ	٣	طويل	حامدُ
15-37.3	شرف الدين بن الرحبيّ	٥	طويل	المعانِدُ

10.64.17.3	محمّد بن جكّينا	٢	سريع	قاصِدٍ
15.49.6.2	[أبو فراس]	٣	سريع	فاقِدٍ
10.69.3.11	ابن الصّائع العنترِيّ	٣	بسيط	والبادي
15.47.2.1	صدقة السامريّ (٩)	٣	مخلّع البسيط	والسّدادِ
10.64.17.1	السيدّ النقيب بن الشريف (٩)	٤٤	وافر	والمُعادي
11.9.2.1	ابن هندو	٢	سريع	وإفسادي
14.32.4	ابن المنجّم المصريّ	٢	متقارب	اليهودي
10.67.4.3	بدیع الزمان الهمدانيّ	٢	كامل مرقل	حديدٍ
10.68.2.6	هبة الله بن الفضل (ابن القطن)	٢	سريع	رِفْدِهِ
15.58.4	عماد الدين الدينسريّ	٥	سريع	قَدِّهِ
14.30	بلهظقر بن معرف	٢	متقارب	حَدَّهَا
				ذُ
10.64.19.2	أمين الدولة بن التلميذ	٢	متقارب	انخُوذُ
				ذَ
15.51.3	شمس العرب البغداديّ عبد العزيز	٦	رمل	قَدَى
15.11.2.3	عبد المنعم الجليانيّ	٤	مخلّع البسيط	مَلاذَا
				رُ
10.64.19.2	أمين الدولة بن التلميذ	٢	كامل مرقل	تَصَدَّرَ
10.64.19.2	أمين الدولة بن التلميذ	٢	كامل مرقل	المظفَّرَ
15.8.10	أبو الحكم المغربيّ	٤	هزج	الأحورَ
11.13.7.9	ابن سينا (٩)	٢	طويل	الحَدَّرَ
15.31.5	نجم الدين اللبوديّ	٢	طويل	والفكَّرَ
15.46.2	رجل من كنانة	٧	متقارب	المطرَ
15.46.3.3	سديد الدين بن رقيقة	٣	متقارب	النَّمْرَ
15.11.2.3	عبد المنعم الجليانيّ	٢	سريع	النَّفْرَ
10.64.19.2	أمين الدولة بن التلميذ	٤	رجز	وَزَرَ

10.67.4.1	البديع الأصطرلابي	٣	سريع	العُثَارُ
15.58.1	عماد الدين الدينسري	٣	سريع	استدَارُ
10.68.2.3	هبة الله بن الفضل (ابن القَطَّان)	٤	سريع	السريْرُ
15.47.2.2	صدقة السامري	٢	دوبيت	يَسِيرُ
15.58.7	عماد الدين الدينسري	٢	دوبيت	وَنُفُورُ
				رَ
10.64.8	أمين الدولة بن التلميذ	٢	سريع	قَعْرَا
15.56.1	جمال الدين بن مطروح	٤	كامل	زُهْرَا
15.48	يوسف السامري	٣	مجتث	دَهْرَا
15.47.2.1	صدقة السامري	٥	بسيط	السَّهْرَا
15.58.2	عماد الدين الدينسري	٨	بسيط	خَبْرَا
10.64.19.10	أمين الدولة بن التلميذ	٣	متقارب	نَارَا
10.56	سعيد بن عبد العزيز النبلي	٤	خفيف	كشِيرَا
13.58.4.6	أبو الصلت أمية	٣	سريع	أَمْرَة
15.57.2	عز الدين السويدي	٣	سريع	الفَاخِرَة
10.68.2.6	هبة الله بن الفضل (ابن القَطَّان)	٣	رمل	مَرَارَة
				رُ
10.64.19.9	أمين الدولة بن التلميذ	٦	طويل	أَجْرُ
10.64.19.6	أمين الدولة بن التلميذ	٢	كامل	بِشْرُ
15.37.3	شرف الدين بن الرحبي	٤	طويل	مُنْدِرُ
15.46.3.2	سديد الدين بن رقيقة	٣	طويل	يَقْدِرُ
15.46.3.10	سديد الدين بن رقيقة	٦	طويل	يَتَسَعْرُ
14.27.3		٣	مجزوء الخفيف	تَقْصِرُ
15.46.3.5	سديد الدين بن رقيقة	٢	كامل	يَعْدِرُ
13.58.4.4	أبو الصلت أمية	٤٤	بسيط	الظْفِرُ
A11.4	ابن هاني الأندلسي	٣	كامل	القَمَرُ

10.3.8	[مجنون ليلي]	٢	طويل	طائرُ
13.61.3.2	أبو العلاء بن زهر	٣	كامل	القاهرُ
10.51.2	ابن شبيل البغداديّ	٥٠	وافر	اضطرارُ
AII.3.1	البحترّيّ	٢	وافر	جُبَارُ
10.51.4	ابن شبيل البغداديّ	٧	كامل	مُعَارُ
10.64.19.17	أمين الدولة بن التلميذ	٨	كامل	وقطارُ
13.58.4.1	أبو الصلت أميّة	٥	طويل	أصيرُ
10.64	[يُنسب إلى عدّة من الشعراء]	٢	بسيط	المشهورُ مشهورُ
14.36.3	الموفق بن شوعة	٢	بسيط	الشأن
				مشهورُ
15.49.6.2	شرف الدين بن قاضي اليمن	١٠	خفيف	التكديرُ
15.49.6.1	ابن أبي أصيبعة	٣٢	وافر	يسيرُ
15.49 Add.	ابن أبي أصيبعة	١١	وافر	الأخيرُ
15.58.3	عماد الدين الدينسريّ	٣	وافر	تَجْرُورُ
10.83.6	كمال الدين بن يونس	٢	دوبيت	منزورُ
15.8.13	أبو الحكم المغربيّ	٢	متقارب	تذكارُها
				ر
AII.3.2	المعريّ	٢	طويل	من الدهرِ
15.31.5	نجم الدين اللبوديّ	١٢	طويل	عُمريّ
13.58.4.6	أبو الصلت أميّة	٤	طويل	والعُميرِ
15.8.8	أبو الحكم المغربيّ	٤	طويل	مِصرِ
15.52.1.2	ابن أبي أصيبعة	٢٢	طويل	مع الدهرِ
AII.7		١	طويل	بالهجرِ
10.64.19.3	أمين الدولة بن التلميذ	٣	كامل مرقل	دَهريّ
15.13	عيسى بن هبة الله النقاش	٨	كامل مرقل	يَجريّ
10.69.3.7	ابن الصائغ العتريّ	٤	سريع	الفَجْرِ

10.68.2.5	هبة الله بن الفضل (ابن القَطَّان)	٢	رمل	التَّبَرِّ
A11.11	[الحسن بن بشر الدمشقي]	٤	منسرح	الأَمْرِ
10.69.3.12	ابن الصائغ العنترِيّ	٩	طويل	مُسَبَّرٍ
11.9.2.2	ابن هندو	٢	كامل	لمصوِّرٍ
10.68.2.1	هبة الله بن الفضل (ابن القَطَّان)	١٤	كامل	مَعَشَرَ
11.13.2.11		١	كامل	المُشْتَرِي
13.58.4.8	أبو الصلت أمية	٢	كامل	مُشْتَرِي
15.1.4	الفارابيّ	٣	كامل	الأَبْرَ
15.1.4	الفارابيّ	٤	كامل	المتفجّر
10.64.7	[عدة من الشعراء]	٣	مجزوء الخفيف	بمُدِيرٍ
11.13.7.6	ابن سينا(٤)	٢	بسيط	النَّظَرِ
15.33	أبو الفضل بن عبد الكريم المهندس	٨	بسيط	من البَشَرِ
10.69.3.8	ابن الصائغ العنترِيّ	٣	منسرح	فِتْنَةَ البَشَرِ
13.58.4.7	أبو الصلت أمية	١٠	منسرح	والسَّفَرِ
10.69.3.2	ابن الصائغ العنترِيّ	٢	طويل	طَائِرٍ
11.9.2.3	ابن هندو	٢	طويل	الجواهرِ
14.51.3	عضد الدين بن منقذ	٢	متقارب	والشاكِرِ
11.13.7.9	[يُتَحَلَّ إلى ابن سينا]	٥٢	كامل	النافرِ
10.67.4.3	البديع الأصطرلابيّ	٢	بسيط	العِدَارِ
10.69.3.13	ابن الصائغ العنترِيّ	٢	بسيط	النارِ
15.58.4	عماد الدين الدنيسريّ	٢	بسيط	ناري
10.69	ابن الصائغ العنترِيّ	٢	مخلع البسيط	كالخمارِ
15.18.2	شهاب الدين السهرورديّ	٦	وافر	عن الديارِ
15.40.7	[إسحاق بن إبراهيم الموصليّ(٤)]	١	وافر	من الديارِ
7.5.4	خالد بن مهاجر	٦	مجزوء الكامل	الحِصَارِ
10.64.19.7	أمين الدولة بن التلميد	٢	خفيف	بإدكارِ

14.36.3	الموفق بن شوعة	٧	بسيط	الزور
10.68.2.5	هبة الله بن الفضل (ابن القطان)	٣	متقارب	السطور
15.46.3.6	سدید الدین بن رقیقة	٤	كامل	والتصوير
13.68.2	ابن موراطير		موشحة	الحرير
10.62.3	أحمد بن البرخشي	٢	طويل	هجره
15.40.4	[أبونواس]	١	مديد	ثمره
13.58.4.8	أبو الصلت أمية	٣	كامل	عذاره
10.64.19.11	أمين الدولة بن التلميد	٢	مجزوء الكامل	أيرك ز
13.58.4.9	أبو الصلت أمية	٣	طويل	عاجز ز
15.1.4	[يُنسب إلى عدة من الشعراء]	٥	متقارب	حيز س
13.24.3	سعيد بن عبد ربه	٣	طويل	وجالينوسا
13.24.3	أحمد بن عبد ربه	٣	طويل	جليسا
14.32.4	ابن المنجم المصري	٣	متقارب	والهندسة
				س
15.29	شفر الدين بن الساعاتي	٢	سريع	فارس
11.9.2.3	ابن هندو	٢	طويل	وجلاس
10.69.3.3	ابن الصائغ العتري	٣	خفيف	وقياس
				س
10.64.19.7	أمين الدولة بن التلميد	٢	طويل	أمس
10.81.5	ابن هبل	٩	طويل	الأنس
15.46.3.1	سدید الدین بن رقیقة	١٧	طويل	يا نفسي
13.58.3.2	محمد بن هارون بن مخلد	١	طويل	على الشمس
15.58.2	عماد الدين الديسري	٢	منسرح	ملاكم نفسي



15.52.1.1	ابن أبي أصيبعة	١٥	هزج	طَلَعَةُ الشَّمْسِ
10.67.4.1	البدیع الأصطرلابي	٢	سريع	النَّحْسِ
10.1.13	الكندي	٧	مقارب	نَكْسِ
10.64.19.10	أمين الدولة بن التلميد	٢	كامل	الأَكْسِ
10.64.19.8	أمين الدولة بن التلميد	٢	بسيط	الغَلْسِ
11.7	أبو سليمان السجستاني	٢	كامل	ووساوسي
14.31.8	حسن بن علي الجوبيني	١٠	وافر	والرئيس
10.68.2.6	هبة الله بن الفضل (ابن القطان)	٢	سريع	مَسِه
13.58.4.8	أبو الصلت أمية	٢	كامل	لْبِسِه
				ش
13.61.3.2	أبو العلاء بن زهر	٢	كامل	مَشَى
				ش
10.67.4.1	البدیع الأصطرلابي	٢	خفيف	نَكَرِشُ
				ش
10.64.19.11	أمين الدولة بن التلميد	٢	مخلع البسيط	عَرَشِ
11.9.2.1	ابن هندو	٢	طويل	مَحْرَشِ
13.58.4.5	أبو الصلت أمية	٧	منسرح	والغَبَشِ
15.8.9	أبو الحكم المغربي	٢	سريع	والارتعاش
10.64.19.3	أمين الدولة بن التلميد	٢	كامل	الطِيَّاشِ
				ص
15.46.3.3	سديد الدين بن رقيقة	٣	وافر	شَخْصَا
				ص
10.68.2.5	هبة الله بن الفضل (ابن القطان)	٢	وافر	مَسْتَخْصُ
10.68.2.7	هبة الله بن الفضل (ابن القطان)	٦	مجزوء الخفيف	تَحْمَصُصُوا

				ضَّ
10.67.4.3	البديع الأصطرلابيَّ	٢	سريع	فَرَضَا
				ضُ
10.51.4	ابن شبل البغداديَّ	٢	بسيط	الْعَرَضُ
13.61.3.2	أبو العلاء بن زهر	٣	بسيط	عَوَضُ
15.50.6	مهذب الدين عبد الرحيم	٣	كامل	أَعْرَاضُ
				ضِ
15.8.3	أبو الحكم المغربيَّ	٤	طويل	الأَرْضِ
15.8.8	أبو الحكم المغربيَّ	٤	طويل	الغَضِّ
15.37.3	شرف الدين بن الرحييَّ	٢	طويل	يَمَضِي
15.46.3.7	سديد الدين بن رقيقة	٢	رمل	للرَّضِ
10.64.19.7	أمين الدولة بن التلهيد	٢	بسيط	مَعْتَاضِ
10.64.19.7	أمين الدولة بن التلهيد	٢	خفيف	مِرَاضِ
10.64.2		٢	وافر	نَقِيضِ
				طَ
10.64.19.6	أمين الدولة بن التلهيد	٢	بسيط	غَلَطَا
				طُ
10.67.4.3	[يُنسب إلى عدّة من الشعراء]	٢	طويل	مَنَوَطُ
10.69.3.6	ابن الصائغ العنتريَّ	٣	كامل	التَخْلِيْطُ
				طِ
11.13.7.4	ابن سينا	١٩	متقارب	عَطِّهَ
				ظُ
13.58.4.6	أبو الصلت أمية	٤	طويل	فَظُّ
				عَ
15.46.3.4	سديد الدين بن رقيقة	١٠	طويل	تَطْبَعَا
A11.13	الجليلاني	٥	طويل	تَصَدَّعَا

14.54.16	رشيد الدين أبو حليقة	١	مجزوء المتقارب	اجتمعاً
10.62.3	محمد بن علي بن المعلم الحرثي	٢	سريع	مرفوعاً
10.62.3	أحمد بن البرخشي	٤	سريع	متبوعاً
10.64.19.10	أمين الدولة بن التلميد	٢	خفيف	جميعاً
15.46.3.2	سديد الدين بن رقيقة	٢	خفيف	وجوعاً
10.64.19.14	علي بن أفلح	٤	رمل	هذي المجاعة
10.64.19.14	أمين الدولة بن التلميد	٤	رمل	شكون المجاعة
14.30	بلهظقر بن معرف	٢	متقارب	الطبيعة
15.47.2.1	صدقة السامري	٤	منسرح	مجموعه
10.64.19.11	أمين الدولة بن التلميد	٢	بسيط	مطالعه
				ع
15.37.2	شرف الدين بن الرحي	٥٥	طويل	مصرع
15.50.5	[أبو ذؤيب]	١	كامل	تنفع
10.51.5	ابن شبيل البغدادي	٢	بسيط	والطمع
11.9.2.1	ابن هندو	٢	بسيط	تخلدغ
15.11.2.3	عبد المنعم الجلياني	٤	بسيط	ورع
8.30.4	إسحاق بن حنين	٦	طويل	ويافع
13.58.4.9	أبو الصلت أمية	٢	طويل	فواجع
15.1.4	[ينسب إلى عدة من الشعراء]	٦	مخلع البسيط	انتفاع
10.64.19.4	أمين الدولة بن التلميد	٢	طويل	رفيع
A11.12	الجلياني	١٠	بسيط	ملسوغ
10.64.11	أمين الدولة بن التلميد	١	كامل	يضيع
				ع
15.31.3	نجم الدين اللبودي	١٦	طويل	موضع
10.68.2.3	هبة الله بن الفضل (ابن القطان)	٢	سريع	المطمع

13.58.4.6	أبو الصلت أمية	٢	متقارب	الهُمَّع
	هبة الله بن الفضل (ابن القَطَّان)	٣	متقارب	أرَبِع
10.64.19.7	أمين الدولة بن التلميذ	٢	كامل	الأدْمُع
10.75	ابن سينا	مصراع	كامل	الأرْفَع
11.13.7.1	ابن سينا	٢٠	كامل	وتمنُّع
15.51.10.2	رشيد الدين علي بن خليفة	٤	رجز	أدْمُعِي
13.63.8.2	أبو بكر بن زهر		موثَّعة	تَسْمَع
10.64.19.4	أمين الدولة بن التلميذ	١	طويل	بالتواضع
10.69.3.5	ابن الصانع العتري	٢	كامل	طَبِعِه
15.46.3.3	سديد الدين بن رقيقة	٢	كامل	بطبِعِه
				غ
11.9.2.4	ابن هندو	٢	سريع	اللثَّعَه
				ف
15.58.2	عماد الدين الدينسري	٢	طويل	حَلَف
15.51.10.3	رشيد الدين علي بن خليفة	٧	سريع	وكاف
				ف
11.9.2.1	ابن هندو	٢	طويل	طَرَفَا
15.46.3.9	سديد الدين بن رقيقة	٤	بسيط	الشُّرْفَا
11.9.2.1	ابن هندو	٢	منسرح	واختلَفَا
10.64.17.2	ابن الهبارية	٣٣	رمل	شَغِفَه
				فُ
10.64.19.13	أمين الدولة بن التلميذ	٦	طويل	حَرَجَفُ
10.64.19.5	أمين الدولة بن التلميذ	٤	منسرح	العَجَفُ
10.64.11	أمين الدولة بن التلميذ	٢	منسرح	يَعْسِفُهْا
15.31.5	نجم الدين اللبودي	٢	دوبيت	تُعْسِفُهْا

			ف
AII.2.1	ابن طباطبا	٢	الرُشْفِ طويل
10.68.2.5	هبة الله بن الفضل (ابن القَطَّان)	٢	أَلْفٍ سريع
10.64.19.1 15.13	أمين الدولة بن التلميد أو النقَّاش	٢	خَفِيٍّ متقارب
10.65.3	أبو الفرج بن التلميد	٢	مُدْنِفٍ متقارب
13.58.4.6	أبو الصلت أمية	٢	تَنْطَفِيٍّ سريع
10.69.3.8	ابن الصائغ العتري	٢	الْكُلْفِ بسيط
10.69.3.10	ابن الصائغ العتري	٥	أَسْفِيفٍ بسيط
15.18.1.4		٢	شَرَفٍ بسيط
11.19.3	ابن عنين	٢	خاطفٍ كامل
11.19.3	ابن عنين	٧	خاشفٍ كامل
10.64.19.13	أمين الدولة بن التلميد	٢	شريفٍ وافر
10.64.19.5	أمين الدولة بن التلميد	٢	اللَّهَيْفِ كامل
10.64.19.6	أمين الدولة بن التلميد	٣	تَلَاْفِيهِ منسرح
			ق
15.46.3.5	سديد الدين بن رقيقة	٢	الغَرْقِ طويل
			ق
10.51.4	ابن شبل البغدادي	٩	رِفْقًا طويل
15.58.5	عماد الدين الدينسري	٤	والصِّدْقَا طويل
15.51.10.4	رشيد الدين علي بن خليفة	٤	حَقًّا خفيف
10.51.4	ابن شبل البغدادي	٢	عُقُوقًا خفيف
10.69.3.3	ابن الصائغ العتري	٢	والتصديقا كامل
11.9.2.2	ابن هندو	٢	عَرَقَهُ منسرح
			ق
14.55.2	أبو سعيد محمد حليقة	١	تَعْشُقُ طويل
14.55.2	ابن أبي أصيبعة	١٧	تُشْرِقُ تُشْرِقُ

7.2.3	قُتَيْلَةَ بنت الحارث	١٠	كامل	موقفٌ
15.46.3.2	سديد الدين بن رقيقة	٤	كامل	ينفقُ
15.8.9	أبو الحكم المغربيّ	٢	منسرح	عَشِقُوا
13.58.4.2	ظافر الحدّاد	٢٨	طويل	دِرْبَاقُ
15.46.3.4	سديد الدين بن رقيقة	٢	وافر	يستفيقُ
15.1.4, AII.11	الفارابيّ	٢	طويل	صِدْقُهُ
15.46.3.3	سديد الدين بن رقيقة	٣	كامل	أوراقُهُ
				قِ
10.64.19.10	أمين الدولة بن التلهيد	٢	طويل	صِدْقِ
15.46.3.4	سديد الدين بن رقيقة	٤	طويل	الرزقِ
10.64.19.19	أمين الدولة بن التلهيد	٢	طويل	المفرقِ
15.54	ابن أبي أصيبعة	٣٦	طويل	التفرقِ
10.69.3.10	ابن الصائغ العنتريّ	١٠	طويل	جَلَّقِ
15.13	عيسى بن هبة الله النقاش	٣	متقارب	يرزقِ
15.46.3.2	سديد الدين بن رقيقة	٢	بسيط	تَشَقِّ
15.58.3	عماد الدين الدينسريّ	٦	رمل	حُرْقِ
13.24.3	سعيد بن عبد ربه	٥	طويل	خالقي
10.69.3.13	ابن الصائغ العنتريّ	٢	طويل	وأخلاقي
15.46.3.9	سديد الدين بن رقيقة	١٤	بسيط	أشواقِي
15.58.7	عماد الدين الدينسريّ	٢	كامل	والأحداقِ
10.67.4.4	البديع الأصرطلابي	٢	خفيف	العراقِ
15.58.7	عماد الدين الدينسريّ	٢	دوبيت	بأبي
13.58.4.7	أبو الصلت أمية	١٦	رجز	العُسوقِ
11.13.7.8	ابن سينا	٢	وافر	الرحيقِ
13.58.4.5	أبو الصلت أمية	٢	كامل	إِبريقِهِ

## ك

15.8.12	أبو الحكم المغربيّ	٣	مقارِب	المَلِكُ
10.68.2.4	هبة الله بن الفضل (ابن القَطّان)	٢	كامل	الفَلَكُ
15.58.7	عماد الدين الدينسريّ	٢	دوبيت	يَدِيكَ
15.58.7	عماد الدين الدينسريّ	٢	دوبيت	أَرَاكَ

## ك

15.58.2	عماد الدين الدينسريّ	٢	كامل	مَغْنَاكَ
15.50.6	فتيان بن عليّ الشاغوريّ	٣٧	بسيط	أَمَانِيكَ
15.46.3.8	سديد الدين بن رقيقة	٢	خفيف	فِيكَ

## ك

11.9.2.2	ابن هندو	٢	كامل	نُسُكِي
15.51.10.1	رشيد الدين عليّ بن خليفة	١٠	مجتّ	بِعَلْبِكَ

## ن

15.52.1.2	[المتنبيّ]	١	طويل	فَعَلَ
10.64.19.5	أمين الدولة بن التلميذ	٢	مخلّع البسيط	يَرَحَلُ
11.9.2.5	ابن هندو	٤	طويل	غَزَلَ
13.58.3.1	أبو الصلت أمية	١	كامل	أَجَلَ
14.56.3	ابن أبي أصيبعة	٥	كامل	عَدَلَ
11.9.1	أبو منصور الثعالبيّ	٤	رجز	مَشْتَمِلٌ
13.58.4.8	أبو الصلت أمية	٢	رجز	زُحِلَ
15.8.1	أبو الحكم المغربيّ (٤)	١	وزن غير خليليّ	العَسَلُ
15.37.5	شرف الدين بن الرحيّ	٢	دوبيت	عَدُولٌ

## ل

15.46.3.7	سديد الدين بن رقيقة	٣	طويل	حَلَا
15.58.1	عماد الدين الدينسريّ	٥	طويل	الكَحَلَا
11.13.7.7	ابن سينا	٣	كامل	المَلَا

15.46.3.10	سديد الدين بن رقيقة	٢	كامل	وجَمَلا
10.64.19.16	أمين الدولة بن التلميد	١١	بسيط	مفلولا
11.13.7.5	ابن سينا	٢٨	وافر	المُحِيلَا
A11.10	أبو العلاء بن زهر	٢	كامل	وغَالَيَّي
8.3.23	المأمون	٤	هزج	والمَلَّة
15.58.3	عماد الدين الدينسري	٧	كامل	أَعْدَلَه
15.58.1	عماد الدين الدينسري	٦	مجتث	هالَه
15.47.2.2	صدقة السامري	٤	منسرح	منحوَلَه
11.19.6.2	نفر الدين الرازي	٥	طويل	رجأَها
15.51.1.1	[أبو العتاهية]	١	متقارب	إِلَّا لها
8.3.18	ربيعة الرقي	١	كامل	قالَها
				لُ
11.9.1	ابن هندو	٢	طويل	هُطَلُ
15.25	ابن عنين	٩	طويل	الْفَضْلُ
15.58.2	عماد الدين الدينسري	٥	طويل	عَدْلُ
10.69.3.4	ابن الصائغ العنزي	٢	خفيف	غُفْلُ
8.3.23	أبونواس	٥	مجزوء الوافر	عَقْلُ
11.13.7.7	ابن سينا	٢	طويل	أَوَّلُ
11.16	عبد الرحمن بن مندويه	٢	طويل	وتُدْهَلُ
14.48.3	محمد بن حسن الغنوي	١٢	طويل	الْفَضائلُ
15.21	عز الدين محمد بن حسن الإربلي	١١	طويل	المُحافِلُ
[15.49 Add.	أبو العلاء المعري	١	طويل	[الأوائِلُ
10.64.19.1	أمين الدولة بن التلميد	٢	سريع	زائِلُ
14.27.3	جرجس الفيلسوف	٣	سريع	الْفاضِلُ
15.31.2	نجم الدين اللبودي	١٧	كامل	القائِلُ
15.46.3.2	سديد الدين بن رقيقة	٢	كامل	حائِلُ



11.19.6.2	نفر الدين الرازيّ	٥	طويل	ضَلالٌ
15.43.3	[حسن بن الحباب القشيريّ؟]	٢	بسيط	أَسْمالٌ
10.69.3.5	ابن الصانع العتريّ	٤	طويل	ودليلٌ
11.16	عبد الرحمن بن مندويه	٢	طويل	طويلٌ
15.46.3.2	سديد الدين بن رقيقة	٤	خفيف	يقولٌ
15.51.10.4	رشيد الدين عليّ بن خليفة	١	وافر	يزوّلٌ
15.58.6	عماد الدين الدينسريّ	٣٥	وافر مخمّس	النحوّل
15.58.4	عماد الدين الدينسريّ	٢	كامل	مقتولٌ
15.8.5	أبو الحكم المغربيّ	٣٦	طويل	جِبَالُهَا
				لِ
15.8.14	أبو الحكم المغربيّ	٢	طويل	جَهْلٍ
15.46.3.10	سديد الدين بن رقيقة	٥	طويل	بالجهلِ
15.17	أبو الحكم المغربيّ	٦٣	طويل	الفضْلِ
14.27.3		٣	طويل	العقلِ
15.46.2	[ليبد؟]	٤	طويل	الطِّفْلِ
15.48	فتيان بن عليّ الشاغوريّ	٢	منسرح	بالفضلِ
13.58.4.9	[ابن المعتزّ]	٢	سريع	قتليّ
15.8.11	أبو الحكم المغربيّ	٩	طويل	المفشِليّ
15.51.10.3	رشيد الدين عليّ بن خليفة	٦	سريع	بالمشكِليّ
10.64.19.5	أمين الدولة بن التلهيد	٢	كامل	مُجَمِّلٍ
11.19.3	ابن عنين	٢١	كامل	الأفضليّ
[15.59]	ابن عنين	٢	كامل	[أفكليّ]
15.4	ظافر بن جابر السكريّ	٢	كامل	علمَ ليّ
13.58.4.6	أبو الصلت أمية	٢	متقارب	أن تليّ
10.64.19.3	أمين الدولة بن التلهيد	٢	بسيط	الأزليّ
13.58.4.8	أبو الصلت أمية	٣	بسيط	والأمليّ

15.58.5	عماد الدين الدينسريّ	٣	بسيط	جَبَلٍ
15.46.2	أبو طالب	٤	طويل	للأرامِلِ
14.27.2	[المتنبيّ]	١	مقارب	الساحِلِ
7.5.6	كُثَيِّرٌ	٢	سريع	بالباطِلِ
10.68.1.4	حيص بيص	٥	كامل	العادلِ
15.58.4	عماد الدين الدينسريّ	٢	كامل	قائلِ
11.5.24	أبو بكر الرازيّ	٢	طويل	ترحاليّ
15.31.3	[نجم الدين اللبوديّ]	٩	بسيط	حالِ
11.9.2.1	ابن هندو	٢	مخلّع البسيط	الجمالِ
13.58.4.6	أبو الصلت أمية	٣	مخلّع البسيط	الجلالِ
15.11.2.2	عبد المنعم الجليانيّ	٤	مخلّع البسيط	بالسؤالِ
10.64.19.10	أمين الدولة بن التلميذ	٢	خفيف	الوصولِ
11.13.7.8	ابن سينا	٤	كامل	عذاليّ
13.58.4.5	أبو الصلت أمية	١٠	كامل	بساليّ
10.64.19.10	أمين الدولة بن التلميذ	٢	كامل مرقل	والزيالِ
10.83.6	كمال الدين بن يونس	٢	منسرح	باليّ
11.9.2.1	ابن هندو (؟)	٣	منسرح	آماليّ
8.30.5	إسحاق بن حنين	٣	هزج	والبالِ
8.30.5	القاسم بن عبيد الله	٢	هزج	الحالِ
10.68.2.2	هبة الله بن الفضل (ابن القطان)	٩٢	سلسلة	الوصولِ
15.46.3.7	سديد الدين بن رقيقة	٤	خفيف	والأصولِ
10.69.3.11	ابن الصائغ العنترّيّ	٣	كامل	بالتعليلِ
15.40.8		١	كامل	التحصيلِ
10.64.19.15	أمين الدولة بن التلميذ	٢	طويل	وفضلهِ
15.25	القاضي الفاضل	١	كامل	بكحلّهِ
10.64.19.11	أمين الدولة بن التلميذ	١	كامل	وصالهاِ

				م
10.38.3	ابن بطلان	٢	طويل	النَّدَمُ
15.8.1	أبو الفضل الملحيّ	١١	طويل	الحَكَمُ
15.8.14	أبو الحكم المغربيّ	٣	طويل	سَلَمٌ
13.58.4.9	أبو الصلت أمية	٣	مجزوء الرمل	وتَيَّرَمُ
13.63.8.2	أبو بكر بن زهر		موتّحة	ونديمٌ
13.58.4.6	أبو الصلت أمية	٢	وافر	فاغْتَنَمَهُ
				م
11.13.7.8	ابن سينا(٤)	٣	طويل	فَأَغْنَمَا
15.37.5	شرف الدين بن الرحيّ	٢	دوبيت	دِما
10.69.3.9	ابن الصائغ العنترّيّ	٣	طويل	والقوادِما
13.3.3	كشاجم	٤	طويل	عِظاما
10.65.3	أبو الفرج بن التليد	٨	وافر	طعاما
15.8.12	أبو الحكم المغربيّ	٢	مخلع البسيط	وُظْلِمَهُ
11.9.2.3	ابن هندو	٢	سريع	خِدمَهُ
				م
13.58.4.9	أبو الصلت أمية	٢	طويل	أنعمُ
7.1.6		٤	مجزوء الخفيف	تَكَلَّمُوا
14.47.1	القاضي المهذب نفيس الدين	١	كامل	أَتَمُّوا
10.68.2.4	هبة الله بن الفضل (ابن القطان)	٢	بسيط	مَتَمُّوا
11.13.7.3	ابن سينا	٤٣	بسيط	تَتَمُّوا
7.6	عبد الملك بن مروان	١	طويل	سواجمُ
10.67.4.3	البيديع الأصرطلابيّ	٢	متقارب	يَهْوَاهُمُ
AII.2.4	الكنديّ	٢	وافر	السهاُمُ
15.50.4	[أبو تمام]	١	كامل	أحلامُ
15.40.4	[المتنبيّ]	مصراع	خفيف	إيلامُ

				ع
14.39.3	ابن سناء الملك	٤	طويل	والجسيم
14.32.4	يوسف بن هبة الله بن مسلم	٣٦	طويل	فبالدم
10.69.3.2	ابن الصائغ العنترّي	٢	سريع	والمظلم
15.46.3	سديد الدين بن رقيقة	٣٦	كامل	ومقوي
15.58.5	عماد الدين الدينسري	٢	كامل	المبسم
10.64.19.8	أمين الدولة بن التلميذ	٣	بسيط	محتشم
15.8.2	عرقلة حسن بن نمير	٣	بسيط	الحكم
15.10	ابن البذوخ	٩	بسيط	القدم
15.46.3.2	سديد الدين بن رقيقة	٤	بسيط	عدمي
15.58.1	عماد الدين الدينسري	٢	بسيط	والكرم
15.11.2.1	عبد المنعم الجلياني	٨٢	طويل	لضائم
AII.8.1	ابن سينا	٢	طويل	المعالم
10.65.3	أبو الفرج بن التلميذ	٢	سريع	حائم
10.62.3	أحمد بن البرخشي	٢	كامل	قاتم
10.69.3.3	ابن الصائغ العنترّي	٥	كامل	العالم
15.31.4	نجم الدين اللبودي	٢	طويل	بسلام
11.13.7.8	ابن سينا	١	طويل	حسامي
10.64.19.11	أمين الدولة بن التلميذ	٢	مخلع البسيط	غرامي
10.69.3.6	ابن الصائغ العنترّي	٢	خفيف	والدوام
10.69.3.9	ابن الصائغ العنترّي	٦	خفيف	العمام
11.9.2.5	ابن هندو	٢	وافر	العظام
15.8.9	أبو الحكم المغربي	٢	وافر	الغرام
15.46.3.6	سديد الدين بن رقيقة	١٤	وافر	الطعام
15.51.10.2	رشيد الدين علي بن خليفة	٤	وافر	الكرام
10.67.4	البيديع الأصرلابي	٢	كامل	الإعدام

10.69.3.1	ابن الصائغ العنترّي	١٧	كامل	كلامي
10.67.4.3	البديع الأصطرلابيّ	٣	كامل مرقل	النّيام
10.64.19.6	أمين الدولة بن التليذ	٤	رجز	الأوام
15.56.1	نجم الدين بن المنفاح؟	٢	وافر	بالنجوم
10.74	همام الدين العبديّ	١٧	كامل مرقل	النسيم
				ن
15.21	نجم الدين اللبودّي	١٠	طويل	كفّن
7.5.6	قثم بن عباس بن عبد المطلب	٦	رمل	حسن
10.74	همام الدين العبديّ	٢٧	رجز	ظعن
14.43.2		٢	متقارب	باليان
15.47.2.2	صدقة السامرّي	٢	دوبيت	عيون
10.51.5	ابن شبيل البغداديّ	٤	رمل	فصنه
				ن
13.58.3.2	[المريحي]	٢	طويل	عدنا
10.68.2.6	هبة الله بن الفضل (ابن القطان)	٢	مجتث	غضبنا
15.51.10.1	رشيد الدين عليّ بن خليفة	١٨	منسرح	تجمعنا
15.52.1.2	[غانم بن أبي العلاء الإصبهانيّ]	١	كامل	حظاً أنا
15.18.2	شهاب الدين السهرورديّ	١٢	رمل	حزنا
13.58.4.9	أبو الصلت أمية	٢	سريع	كانا
7.1.6	[عمرو ذو كاز]	٤	هزج	أكونته
				ن
11.13.7.8	ابن سينا	٥	وافر	وجن
10.67.4.3	البديع الأصطرلابيّ	٢	سريع	مليّن
11.9.2.2	ابن هندو	٤	منسرح	وسن
15.31.5	نجم الدين اللبودّي	٢	طويل	ساكن
15.58.1	عماد الدين الدينسريّ	٣	طويل	وإمكان

15.52.1.1	ابن أبي أصيبعة	٥	سريع	وإحسانٌ
15.51.10.2	رشيد الدين علي بن خليفة	٦	كامل	كَيْمَانٌ
10.64.19.9	أمين الدولة بن التلميذ	٣	طويل	وسكونٌ
10.64.19.18	علي بن أفلح	٥	متقارب	أَنْبِيُنْ
10.64.19.18	أمين الدولة بن التلميذ	٨	متقارب	هَتُونٌ
A11.1		٥	كامل	[أفلاطونٌ
				نِ
15.8.15	أبو الحكم المغربيّ	٢	بسيط	وَالوَطَنِ
15.49.6.2	هبة الله بن النحاس	٣	بسيط	مَنْزِ
15.25	القاضي الفاضل	١	كامل	عَيْنِي
11.9.2.1	ابن هندو	٢	طويل	لِشَانِي
10.51.5	ابن شبيل البغدادي	٢	بسيط	سَلْوَانِي
15.10	ابن البذوخ	١٦	بسيط	وإمكاني
15.46.3.8	سديد الدين بن رقيقة	٥	بسيط	أَلْقَانِي
10.65.3	أبو الفرج بن التلميذ	٣	كامل	كَيْوَانِ
10.64.19.12	أمين الدولة بن التلميذ	٨	كامل	عَقْدَ أَمَانِ
15.37.3	شرف الدين بن الرحبيّ	٦	كامل	الثَّقَلَانِ
15.47.2.1	صدقة السامريّ	٨	كامل	سَحْبَانِ
15.47.2.1	صدقة السامريّ	١	كامل	الْبُرْهَانِ
15.51.10.1	رشيد الدين علي بن خليفة	٦	كامل	عَانِ
10.64.19.8	أمين الدولة بن التلميذ	٢	خفيف	فِي أَمَانِ
8.19.3	أبو نواس	٤	خفيف	عُثْمَانِ
10.67.4.2	ابن القيسرانيّ	٢	خفيف	يُونَانِ
10.69.3.7	ابن الصانع العتريّ	٥	خفيف	كَالْأَرْجُوَانِ
10.67.4.2	البديع الأصرطرابيّ	٩	خفيف	أَطْغَانِي
15.13	عيسى بن هبة الله النقاش	٥	خفيف	وَبَيَانَ

15.57.2	عزّ الدين السويديّ	٥	خفيف	رَمَضَانِ
11.9.2.3	ابن هندو	٢	هزج	بِإِتْقَانٍ
15.8.7	أبو الحكم المغربيّ	٨٢	رجز مزدوج	الإِخْوَانِ
15.47.2.2	صدقة السامريّ	٢	دوبيت	الرُّوحَانِي
10.64.19.6	أمين الدولة بن التلميذ	٣	متقارب	الجُفُونِ
10.64.19.19	أمين الدولة بن التلميذ	٥	منسرح	الدِّينِ
13.63.8.2	أبو بكر بن زهر		موثّحة	العيونِ
15.57.2	عزّ الدين السويديّ	٢	سريع	مِينِهِ
10.64.19.11	أمين الدولة بن التلميذ	٢	سريع	سُكَّانِهَا
				هُ
15.47.2.2	صدقة السامريّ	٢	دوبيت	سَلَاةٍ
				هُ
15.22	سيف الدولة الآمديّ	٣	البسيط	مَنْشَاهَا
13.58.4.7	أبو الصلت أميّة	٥	منسرح	مُحْيَاهَا
15.8.14	أبو الحكم المغربيّ	٢	وافر	تَرَاهَا
10.69.3.3	ابن الصائغ العنتريّ	٨	كامل	بَارِيهَا
				هُ
13.58.4.9	أبو الصلت أميّة	٤	سريع	مَوْلَاهُ
10.64.19.6	أمين الدولة بن التلميذ	٤	مخلّع البسيط	رَأَاهُ
15.11.2.3	عبد المنعم الجليانيّ	٣	مخلّع البسيط	اِقْتَنَاهُ
15.8.2	عرقلة حسّان بن مُمير	٢	سريع	اللَّهُ
				هُ
15.46.3.4	سديد الدين بن رقيقة	٤	بسيط	فَأَنْتَبَهَهُ
15.23.4.2	عبد الرزّاق بن أحمد العامريّ	٤٣	كامل	مُكْرِهِي
14.31.8	حسن بن عليّ الجوبينيّ	٨	طويل	إِلَاهِي
15.46.3.1	سديد الدين بن رقيقة	١٤	وافر	لَاهِي

10.64.2, AH.5	أمين الدولة بن التلميد	٢	بسيط	فيه
15.51.10.3	رشيد الدين علي بن خليفة	٥	بسيط	أُعمِّيه
15.51.10.3	رشيد الدين علي بن خليفة	٣	بسيط	أخفيه
15.58.7	عماد الدين الدينسري	٢	بسيط	ترفيه
15.57.2	عز الدين السويدي	٢	سريع	لباقيه
				و
15.46.3.3	سديد الدين بن رقيقة	٣	طويل	نحوه
				و
10.51.4	ابن شبل البغدادي	١	وافر	العدو
				ي
13.63.8.1	أبو بكر بن زهر	٤	متقارب	قلبي لديه
15.46.3.8	سديد الدين بن رقيقة	٣	كامل	الجلال لديه
15.8.10	أبو الحكم المغربي	٤	سريع	عينيه
10.69.3.5	ابن الصائع العنبري	٢	سريع	مساويه
				ي
١0.22.3	[عيسى بن علي بن عيسى]	٢	خفيف	وعيا
14.22.4.4				
10.38.5	ابن بطلان	١	طويل	بايكا
11.9.2.4	ابن هندو	٢	كامل	خافيا
15.47.2.2	صدقة السامري	٣	سريع	الخالية
				ي
11.7	أبو سليمان السجستاني	٧	خفيف	الفلسفي
				الألف اللينة
10.64.19.9	أمين الدولة بن التلميد	٤	رجز	عدوى



## فهرس أنصاف الأبيات

10.1.2	الأعشى ميمون	مقارب	لَعَمْرُكَ مَا طُولُ هَذَا الزَّمَنِ
10.1.2	الأعشى ميمون	كامل	رَحَلْتُ سُمِّيَةَ غُدُوَّةً أَجْمَالَهَا
10.1.2	الأعشى ميمون	مقارب	أَزْمَعْتَ مِنْ آلِ لَيْلَى ابْتِكَارًا
10.1.2	الأعشى ميمون	مقارب	أَتَهَجَّرُ غَانِيَةً أَمْ تُتَلِّمُ

# Index of Qur'anic Quotations and Allusions to Vols. 2 and 3

Non-literal quotations and allusions are marked with an asterisk; (p) refers to allusions and quotations in poetry. For some longer poems a line number is given in addition.

The index covers the edition, translation, and annotation of the *Uyūn* but not the essays and material in the first volume of *A Literary History of Medicine*. The numbers provided in the entries refer first to the chapter number, then the biography number, and then, when relevant, to numbered subsections and sub-subsections within that biography. The numerical references apply to both the edited Arabic text and the annotated English translation.

- \*al-Fātiḥah 1:6 10.74 (l. 17)  
 \*al-Baqarah 2:31 10.51.2 (l. 27)  
 al-Baqarah 2:34 10.51.2 (l. 24)  
 \*al-Baqarah 2:102 15.56.1 (l. 2)  
 al-Baqarah 2:117 A11.1  
 al-Baqarah 2:156 12.6; 15.40.8  
 al-Baqarah 2:186 11.19.6.1  
 al-Baqarah 2:237 10.4.8  
 \*al-Baqarah 2:255 15.46.3.1 (l. 8)  
 al-Baqarah 2:257 11.13.6  
 Āl 'Imrān 3:14 A11.8.2  
 \*Āl 'Imrān 3:103, 112 15.11.2.1 (l. 78)  
 Āl 'Imrān 3:173 11.13.6  
 \*al-Nisā' 4:117 11.13.7.2 (l. 3)  
 \*al-Nisā' 4:125 15.31.2 (p)  
 \*al-Nisā' 4:164 15.46.3.6 (p)  
 al-A'rāf 7:43 15.40.3  
 \*al-A'rāf 7:148 10.51.2 (l. 29)  
 \*al-A'rāf 7:172 10.51.2 (l. 31); 11.13.7.7 (p)  
 al-A'rāf 7:185 14.25.1; 14.25.2  
 Hūd 11:81 13.58.4.9 (p)  
 \*Yūsuf 12:20 15.46.3.1 (l. 12)  
 \*Yūsuf 12:44 10.69.3.11 (p)  
 Yūsuf 12:53 A11.8.2  
 al-Ra'd 13:30 15.40.3  
 \*Ibrāhīm 14:41 10.51.2 (l. 39)  
 \*al-Ḥijr 15:18 11.13.7.2 (p); 15.56.1 (p)  
 al-Ḥijr 15:65 13.58.4.9 (p)  
 al-Naḥl 16:128 11.19.6.1  
 \*al-Isrā' 17:24 15.18.2 (l. 7)  
 al-Isrā' 17:44 15.1.4  
 \*al-Isrā' 17:97 15.46.3.1 (l. 16)  
 \*Ṭā-Hā 20:9–12 15.46.3.6 (p)  
 \*Ṭā-Hā 20:21 10.51.2 (l. 30)  
 \*Ṭā-Hā 20:53 10.51.2 (l. 48)  
 \*Ṭā-Hā 20:85, 87, 95 15.48 (p)  
 \*Ṭā-Hā 20:88 10.51.2 (l. 29)  
 \*al-Ḥajj 22:2 10.51.2 (l. 40)  
 \*al-Ḥajj 22:3 11.13.7.2 (l. 3)  
 \*al-Ḥajj 22:61 10.69.3.12 (p)  
 \*al-Mu'minin 23:115 11.19.6.2 (p); 15.46.3.4 (p)  
 al-Nūr 24:22 10.4.8  
 \*al-Nūr 24:24 11.13.7.7 (p)  
 al-Nūr 24:35 1.7  
 \*al-Nūr 24:35 10.69.3.2 (p)  
 al-Nūr 24:40 15.40.9 no. 5  
 al-Shu'arā' 26:89 14.25.7 no. 6  
 \*al-Shu'arā' 26:90 10.64.19.11 (p); 10.64.19.19 (p)  
 \*al-Shu'arā' 26:225 15.11.2.1 (l. 72)  
 \*al-Naml 27:7 15.46.3.6 (p)  
 al-Naml 27:62 11.19.6.1  
 Fāṭir 35:10 11.13.6  
 \*al-Şāffāt 37:10 11.13.7.2 (l. 3)  
 \*Şād 38:20 15.20 (l. 16)  
 \*Şād 38:69 15.18.2 (p)  
 al-Zumar 39:73 15.40.3  
 \*Fuşşilat 41:10 14.31.8 (p)  
 \*Fuşşilat 41:11 10.51.2 (l. 47)  
 \*Fuşşilat 41:12 10.51.2 (l. 48)  
 \*al-Zukhrif 43:10 10.51.2 (l. 48)  
 \*Qāf 50:31 10.64.19.11 (p)  
 al-Tūr 52:15 11.9.1  
 al-Najm 53:15 13.58.4.9 (p)  
 \*al-Raḥmān 55:15 10.69.3.13 (p)  
 \*al-Ḥadid 57:3 15.46.3.1 (l. 8)  
 \*al-Mulk 67:3 10.69.3.2 (p)  
 \*al-Mulk 67:5 11.13.7.2 (l. 3)  
 \*al-Ḥāqqah 69:23 10.64.19.19 (p)  
 \*al-Jinn 72:8–9 15.56.1 (p)  
 \*al-Muzzammil 73:14 10.51.2 (l. 42)

- \*al-Qiyāmah 75:8 10.51.2 (l. 41)  
 al-Qiyāmah 75:11 10.64.19.2 (p)  
 al-Qiyāmah 75:27 15.46.3.9 (l. 13)  
 \*al-Qiyāmah 75:29 15.46.3.9 (l. 8)  
 al-Insān 76:10 14.31.8 (l. 6)  
 al-Mursalāt 77:29 A11.2.3  
 al-Naba' 78:1-3 10.74 (l. 14)  
 \*al-Nāzi'āt 79:11 15:57.2 (p)  
 \*al-Nāzi'āt 79:20 15.56.1 (p)  
 \*al-Nāzi'āt 79:30 10.51.2 (l. 48)  
 \*al-Takwīr 81:1 10.51.2 (l. 38)
- \*al-Takwīr 81:2 10.51.2 (l. 46)  
 \*al-Takwīr 81:3 10.51.2 (l. 42)  
 \*al-Takwīr 81:4 10.51.2 (l. 40)  
 \*al-Takwīr 81:6 10.51.2 (l. 42)  
 \*al-Takwīr 81:13 10.64.19.11 (p)  
 al-Takwīr 81:16 15.1.4 (p)  
 \*al-Infīṭār 82:1 10.51.2 (l. 39)  
 \*al-Fajr 89:3 15.8.10 (p)  
 \*al-Kawthar 108:1 15.8.10 (p)  
 al-Ikhlās 112:1-4 15.1.4

# Index of Personal Names to Vols. 2 and 3

The Arabic article (a)l-, in all positions, is ignored for the alphabetical order. The numbers provided in the entries refer first to the chapter number, then the biography number, and then, when relevant, to numbered subsections and sub-subsections within that biography. The numerical references apply to both the edited Arabic text and the annotated English translation. A bold number refers to an entry entirely devoted to the person named. After a number, n refers to a footnote, 'no.' refers to listed titles or sayings, and (p) refers to names mentioned in poems. Arabic names are often complex and Ibn Abī Uṣaybi'ah regularly uses different parts of names to refer to the same person. Many cross-references in this index will help to some extent, but they are by no means exhaustive.

The index covers the edition, translation, and annotation of the 'Uyūn but not the essays and material in the first volume of *A Literary History of Medicine*.

- al-Abahḥ *see* al-Ḥasan ibn Muḥammad al-Ṭūsī al-Tamīmī
- Abba Christodulos *see* Christodulos
- 'Abbād ibn 'Abbās, unidentified physician, addressee of Ibn Mandawayh al-Iṣfahānī 11.16.1.2.7
- al-'Abbās, unidentified agent of Ibrāhīm ibn al-Aghlab 13.1.1 no. 9
- al-'Abbās (ibn 'Abd al-Muṭṭalib) – uncle of Muḥammad, ancestor of the Abbasids (d. ca. 32/653) 10.68.2.1(p)
- al-'Abbās ibn 'Alī ibn al-Mahdī (Abū Quraysh), grandson of al-Mahdī, nephew of Mūsā al-Hādī and Hārūn al-Rashīd 8.8.2
- al-'Abbās ibn al-Ma'mūn, household of al-Mu'taṣim (ca. 221/836) 8.20.5
- al-'Abbās ibn Muḥammad, brother of al-Manṣūr 8.3.18
- al-'Abbās ibn Sa'īd al-Jawharī *see* al-Jawharī, al-'Abbās ibn Sa'īd
- al-'Abbāsah bint al-Mahdī ibn Abī Ja'far al-Manṣūr, 2nd/8th-c. daughter of al-Mahdī, sister of Hārūn al-Rashīd, wife of Khālid ibn Barmak and Ibrāhīm ibn Ṣāliḥ ibn 'Alī 8.3.22; 12.6
- 'Abd Allāh, advisor to al-Muntaṣir 8.4.3
- 'Abd Allāh I, seventh emir of Cordova 13.15
- 'Abd Allāh (? = 'Ubayd Allāh ibn Yahyā ibn Khāqān), vizier of al-Mutawakkil 8.4.3n; 8.12
- 'Abd Allāh, shaykh of Mālik clan, of Banū Hāshim (ca. 169–170/785–786) 8.10.3
- 'Abd Allāh al-Ṭayfūrī, Christian physician to al-Hādī 8.2; 8.10
- 'Abd Allāh ibn al-'Abbās (commonly Ibn 'Abbās), 1st/7th-c. Qur'anic exegete, eponymous ancestor of the Abbasid caliphs 1.5; 7.5.6
- 'Abd Allāh ibn 'Alī, unidentified Persian-to-Arabic translator 12.2 no. 1
- 'Abd Allāh ibn 'Alī, uncle of caliphs al-Saffāh and al-Manṣūr 7.6n; 8.18.2
- 'Abd Allāh ibn Aslam 10.3.6
- 'Abd Allāh ibn Badr, Cordovan vizier 13.17
- 'Abd Allāh ibn Bibī, host of Ibn Sinā at Isfahan 11.13.3.9
- 'Abd Allāh ibn Ishāq, 3rd/9th-c. patron of translators 9.48
- 'Abd Allāh ibn al-Mubāarak, transmitter 10.2.2.2
- 'Abd Allāh ibn Muḥammad ibn Dāwūd, unidentified Abbasid (d. 199/815) 8.18.3
- 'Abd Allāh ibn Muḥammad al-Umawī, emir of al-Andalus 13.20
- 'Abd Allāh ibn Mūsā, son of al-Hādī 8.10.3
- 'Abd Allāh ibn Nā'ilī (*or* Ibn al-Tātālī *or* Ibn al-Bābili), specialist in alchemy and numerology, member of the Almoravid dynasty 15.40.3
- 'Abd Allāh ibn Rajā' ibn Ya'qūb, unidentified transmitter 15.3.1.6
- 'Abd Allāh ibn Ṭāhir, governor of Khorasan 7.7.2; 9.7n; 8.26.20 no. 22; 8.29.22n
- 'Abd Allāh ibn al-Ṭayyib *see* Ibn al-Ṭayyib
- 'Abd Allāh ibn al-Zubayr, prominent opponent of the Umayyad caliphs 7.5.3n

- ‘Abd Allāh al-Mahdi bi-Allāh, founder of the Fatimid caliphate 13.2.1; 13.2.2.1
- ‘Abd al-‘Azīz ibn Maslamah al-Bājī, Andalusian physician 13.78; 13.87
- ‘Abd al-‘Azīz ibn Abī Sālim, transmitter 10.2.2.2
- ‘Abd al-Ḥamid al-Kātib (‘Abd al-Ḥamid ibn Yaḥyā ibn Sa’d, d. 132/750), secretary to Marwān II 15.31.1
- ‘Abd al-Karīm, unidentified subject of a riddle epigram 15.8.10
- ‘Abd al-Laṭīf ibn Yūsuf al-Baghdādī, philosopher and physician, also known as Ibn al-Labbād (557–629/1162–1231) 10.64.3; 10.66.4; 11.21; 14.22.5.2 no. 68n; 14.33.3n.1; 15.18.1.1n; 15.31.6 no. 16; 15.37.1; 15.40; 15.45.1; 15.51.1.2
- ‘Abd al-Malik al-Bājī, father of Abū Marwān al-Bājī 13.63.2
- ‘Abd al-Malik ibn Abjar al-Kinānī, physician of ‘Umar ibn ‘Abd al-‘Azīz (*reg.* 99–101/717–720) 7.1.5; 7.3; 7.4
- ‘Abd al-Malik ibn Marwān, fifth Umayyad caliph (*reg.* 65–86/685–705) 7.6; 8.13.2
- ‘Abd al-Malik ibn ‘Umayr, unidentified 7.1.5; 7.1.6
- ‘Abd al-Masīḥ ibn ‘Abd Allāh al-Ḥimṣī al-Nā‘imī *see* Ibn Nā‘imah
- ‘Abd al-Mu‘min, Almohad ruler (d. 558/1163) 13.62.1; 13.62.2.1; 13.62.4 no. 2; 13.63.3; 15.40.3
- ‘Abd al-Mu‘min ibn ‘Abd al-Mun‘im, Damascene physician, served Ayyubid ruler al-Malik al-Ashraf 15.11.2
- ‘Abd al-Mun‘im ibn ‘Abd al-Mun‘im, son of al-Jilyānī, oculist 15.11.2
- ‘Abd al-Mun‘im ibn ‘Umar *see* al-Jilyānī
- ‘Abd al-Qādir al-Baghdādī, man of letters and lexicographer 7.5.4n; 7.5.5n
- ‘Abd al-Raḥīm ibn ‘Alī *see* al-Qāḍī al-Fāḍil
- ‘Abd al-Raḥmān ibn al-Ash‘ath, leader of a revolt against the Umayyad governor, al-Ḥajjāj ibn Yūsuf 7.9.4n
- ‘Abd al-Raḥmān ibn Ishāq ibn al-Haytham, Andalusian physician 13.35; 13.36.2.3
- ‘Abd al-Raḥmān ibn Khālīd ibn al-Walīd, son of commander Khālīd ibn al-Walīd 7.5.2; 7.5.3; 7.5.5
- ‘Abd al-Raḥmān III al-Nāṣir, Umayyad ruler of al-Andalus (d. 350/961) 13.15; 13.16; 13.19.1; 13.21.1; 13.21.2.2; 13.22; 13.23; 13.25; 13.26; 13.27.1; 13.28; 13.32; 13.33; 13.36.2.1; 13.36.2.2; 13.36.2.3; 13.49
- ‘Abd al-Raḥmān ibn Yaḥyā ibn Khāqān (d. 262/875–876), brother of the vizier ‘Ubayd Allāh ibn Yaḥyā ibn Khāqān AII.2.3
- ‘Abd al-Razzāq ibn Aḥmad al-‘Āmirī *see* al-Badrī ‘Abd al-Razzāq
- ‘Abd al-Ṣamad ibn ‘Alī ibn ‘Abd Allāh ibn al-‘Abbās, brother of ‘Abd Allāh ibn ‘Alī ibn ‘Abd Allāh ibn al-‘Abbās 7.6
- ‘Abd al-Wadūd al-Ṭabīb, transmitter 10.66.3
- ‘Abd al-Wahhāb ibn ‘Alī, courtier of al-Mu‘taṣim 8.20.5
- ‘Abd al-Wahhāb al-Thaqafī, grandfather of Abū Mayyah 8.19.3n
- ‘Abd Yashū‘ ibn Bahrīr, translator associate of Jibrīl ibn Bukhtīshū‘ 9.35
- ‘Abd Yashū‘ ibn Naṣr, physician of al-Hādī 8.2
- ‘Abd Yashū‘ al-Jāthaliq, catholicos at Baghdad (ca. 360/970) 10.8
- ‘Abdān, student of Ibn al-Ṭayyib 10.37.4
- al-‘Abdī, Humām al-Dīn *see* Humām al-Dīn al-‘Abdī
- ‘Abdisho‘ bar Bahrīz (‘Abdishū‘ ibn Bahrīz), metropolitan and translator 9.35
- ‘Abdūn ibn Makhlad, brother of Ṣā‘id 10.10.3n
- ‘Abdūs the Physician 10.12
- ‘Abdūs ibn Zayd physician 8.14; 8.29.10n
- al-Ābī, Abū Sa’d (*or* Sa‘īd) Maṣṣūr ibn al-Ḥusayn, man of letters and vizier 8.20.6n; 10.8.10
- ‘Abīd ibn al-Abrās, pre-Islamic poet 15.45.3 (p)
- al-Abīwardī, poet (d. 507/1113) 10.64.19.8n
- Abraham *see* Ibrāhīm
- al-Abrash *see* Ayyūb, known as al-Abrash
- Abū l-‘Abbās Aḥmad ibn Muḥammad ibn Thawābah *see* Ibn Thawābah
- Abū l-‘Abbās Aḥmad ibn Yaḥyā ibn Zayd *see* Tha‘lab
- Abū l-‘Abbās ibn al-Rashīd, ?son of Hārūn al-Rashīd 8.25.7

- Abū l-'Abbās ibn al-Rūmiyyah *see* Ibn al-Rūmiyyah
- Abū l-'Abbās ibn Wāḍiḥ al-Ya'qūbī, 3rd/9th-c. polymath 4.1.9.1n; 8.3.15n; 8.3.16n
- Abū l-'Abbās ibn Ya'qūb ibn Ishāq al-Kindī, son of al-Kindī 10.1.12; 10.1.14 no. 223
- Abū l-'Abbās al-Jayyānī, physician 15.45.1
- Abū l-'Abbās al-Kanbanārī, Aḥmad ibn Abī 'Abd Allāh Muḥammad, Andalusian physician 13.87
- Abū l-'Abbās al-Khaṣībī, secretary and then vizier of al-Muntaṣir 8.4.3
- Abū l-'Abbās Ma'mūn ibn Muḥammad *see* Khwārazmshāh Abū l-'Abbās Ma'mūn
- Abū l-'Abbās al-Nabātī, herbalist 15.45.1n
- Abū l-'Abbās al-Qarrābī, Almohad poet 13.66.3
- Abū 'Abd Allāh al-Ḥusayn ibn Aḥmad ibn Zakariyyā al-Dā'ī, missionary for the Fatimid Mahdī 13.2.2.2
- Abū 'Abd Allāh ibn Aḥmad ibn Ḥamdūn, man of letters 7.5.6n; 7.6n; 8.4.7n
- Abū 'Abd Allāh ibn Hūd al-Judhāmī al-Mutawakkil (d. 635/1237–1238), ruler of Murcia 13.81.2; 13.81.2n; 13.87; 13.87n
- Abū 'Abd Allāh al-Ḥusaynī al-Qāḍī al-Sharīf, Almohad qadi 13.64.2.1
- Abū 'Abd Allāh ibn al-Kattānī 13.29
- Abū 'Abd Allāh ibn Yazīd, Andalusian physician and poet 13.69
- Abū 'Abd Allāh 'Īsā ibn Hibat Allāh ibn al-Naqqāsh, father of Muhadhdhab al-Dīn ibn al-Naqqāsh 15.13
- Abū 'Abd Allāh al-Maghribī, unidentified contemporary of IAU 13.88.2
- Abū 'Abd Allāh al-Malik al-Thaqafī Andalusian physician 13.32
- Abū 'Abd Allāh Muḥammad ibn Aḥmad, brother of the qadi Abū Marwān al-Bājī 13.65
- Abū 'Abd Allāh Muḥammad, grandson of 'Abd Allāh ibn al-Ḥafid Abū Bakr ibn Zuhr 13.63.8.2
- Abū 'Abd Allāh Muḥammad, son of Abū Ishāq Ibrāhīm al-Dānī 13.71
- Abū 'Abd Allāh Muḥammad ibn Abī 'Alī al-Ḥasan ibn Abī Yūsuf Ḥajjāj al-Khaṭīb, Almohad qadi 13.63.2.1
- Abū 'Abd Allāh Muḥammad ibn Dāwūd ibn al-Jarrāḥ, secretary of several Abbāsīd caliphs (d. 296/908) 8.4.12
- Abū 'Abd Allāh Muḥammad ibn al-Ḥasan ibn Muḥammad al-Kātib al-Baghdādī Ibn al-Karīm *see* Shams al-Dīn Abū 'Abd Allāh
- Abū 'Abd Allāh Muḥammad ibn Ibrāhīm al-Mahrī al-Uṣūlī, qadi in Bougie 13.636.3
- Abū 'Abd Allāh Muḥammad ibn Mas'ūd al-Bajjānī, poet who lived in Cordova (d. ca. 400/1009–1010) 13.29.2
- Abū 'Abd Allāh Muḥammad ibn Nūr al-Dawlah Abū Shujā' al-Āmirī al-Ma'mūn, Fatimid vizier 13.51.1; 13.51.4 no. 1
- Abū 'Abd Allāh Muḥammad ibn al-Wāthiq *see* al-Muhtadī bi-Allāh Abū 'Abd Allāh Muḥammad al-Mālaqī (of Malaga), unidentified copyist 14.25.4
- Abū 'Abd Allāh Muḥammad Ibrāhīm, Andalusī judge and grammarian 13.29.2
- Abū 'Abd Allāh al-Nadrūmī, Muḥammad ibn Ṣaḥnūn, Andalusian physician 13.81
- Abū 'Abd Allāh al-Nātīlī, tutor to Ibn Sinā 11.13.2; 11.13.3; 11.13.4; 11.13.5
- Abū 'Abd Allāh Nu'aym ibn Ḥammād ibn Mu'āwiyah al-Khuzā'ī al-Marwazī, 3rd/10th-c. Hadith scholar 7.3n
- Abū 'Abd Allāh al-Ṣiqillī 13.62.3
- Abū Aḥmad Muḥammad ibn Ibrāhīm al-Fārisī, patron of Ibn Sinā 11.13.8. no. 9
- Abū l-'Alā' ibn Abī Ja'far Aḥmad ibn Ḥassān, Andalusian physician 13.75
- Abū l-'Alā' ibn Nazīk 10.38.4
- Abū l-'Alā' al-Ma'arrī *see* al-Ma'arrī
- Abū l-'Alā' Maḥfūz ibn al-Masiḥī (*or* al-Musabbihī?), physician 10.71
- Abū l-'Alā' Muḥammad, physician and son of Abū Muḥammad ibn al-Ḥafid Abi Bakr ibn Zuhr 13.64.2.2
- Abū l-'Alā' Ṣā'id ibn al-Ḥasan, physician in al-Raḥbah (d. 464/1072) 10.53
- Abū l-'Alā' ibn Zuhr *see* Ibn Zuhr; Abū l-'Alā'
- Abū 'Alī 'Abd al-Raḥmān ibn 'Īsā ibn Dā'ūd ibn al-Jarrāḥ (active 325/936), vizier of al-Rāḍī and al-Muttaqī 10.5.3
- Abū 'Alī al-Fārāndī al-Ṭūsī, transmitter 15.51.7

- Abū 'Alī al-Ḥasan ibn Aḥmad ibn Abān (Abū 'Alī al-Fārisī), grammarian (d. 377/987) 15.40.2
- Abū 'Alī al-Ḥasan ibn 'Alī ibn Ibrāhīm al-Juwaynī al-Kātib *see* al-Juwaynī
- Abū 'Alī al-Ḥusayn ibn Bishr al-Ramlī, poet 10.64.19.7n
- Abū 'Alī ibn 'Abd al-Mu'min, governor (*ṣāhib*) of Seville 13.80.1
- Abū 'Alī ibn Bunān ibn al-Ḥārith, *mawlā* of al-Muqtadir 10.44.5 no. 61
- Abū 'Alī ibn Makanjā, Christian scribe 10.8.10
- Abū 'Alī ibn Maṣṣilāyā, secretary of Abū l-Qāsim al-Maghribī 10.13.3; 10.38.4
- Abū 'Alī ibn al-Samḥ, Christian Aristotelian 10.38.4
- Abū 'Alī 'Īsā ibn Ishāq ibn Zur'ah *see* ibn Zur'ah
- Abū 'Alī al-Jubbā'ī, Muḥammad ibn 'Abd al-Wahhāb (d. 303/915), Mu'tazilite from Basra 14.22.4.3n; 14.22.5.1 no. 8
- Abū 'Alī al-Manṣūr ibn Abī l-Qāsim Aḥmad al-Musta'li bi-Allāh ibn al-Mustaṣhir *see* al-Āmir bi-Aḥkām Allāh
- Abū 'Alī al-Muhandis al-Miṣrī (active 550/1155), author of an epigram attributed to al-Badī' al-Aṣṭurlābī 10.67.4.3n
- Abū 'Alī al-Nisābūrī, contemporary of Ibn Sīnā 11.13.8 no. 62
- Abū 'Alī al-Qiyānī, unidentified historian 8.4.12; 8.14; 8.20.12; 8.29.10
- Abū 'Āmir ibn Yannaq al-Shāṭibī, Andalusī poet and historian 13.61.3.1
- Abū 'Amr al-A'jamī, courtier of Hārūn al-Rashīd 12.5
- Abū 'Amr al-Zajjājī, transmitter 15.51.7
- Abū l-'Arab Yūsuf ibn Muḥammad, Andalusian physician 13.37
- Abū l-Aṣḥbagh 'Īsā ibn Aḥmad al-Rāzī (d. 379/989), Andalusī historian and secretary of al-Ḥakam II 13.18
- Abū l-Aṣḥbagh 'Īsā Ibn Ḥayyawayh, contemporary of Ibn Juljul 13.17
- Abū l-'Ashā'ir, perhaps Abū l-'Ashīr (Jaysh) ibn Khumārawayh, grandson of Ibn Ṭulūn 14.44
- Abū l-'Askar al-Ḥusayn ibn Ma'dān, ruler of Makrān (Mukrān) 14.25.9 no. 42
- Abū l-'Atāhiyah, poet (d. 211/826) 8.3.19n; 11.13 n.; 15.52.1.11n; A11.9
- Abū 'Awānah, al-Waḥḍāh, *muḥaddith* (d. 170/786 or 176/792) 7.1.5
- Abū l-'Aynā' al-Miṣrī, teacher of Abū l-'Alā' ibn Zuhr 13.61.3.1
- Abū Ayyūb Muḥammad ibn al-Rashīd, a son of the caliph Hārūn al-Rashīd 8.26.11n
- Abū Bakr, the first caliph after Muḥammad's death 7.1.5
- Abū Bakr, the son of al-Qāḍī Abū l-Ḥasan al-Zuhrī, Andalusian physician 13.62.3; 13.80
- Abū Bakr Aḥmad ibn 'Alī al-Rāzī, jurist 11.5.12
- Abū Bakr Aḥmad ibn Jābir, Andalusian physician 13.31
- Abū Bakr 'Alī ibn al-Ḥasan al-Quhistānī, poet (ca. 435/1043), ?author of lines ascribed to Ibn Sīnā 11.13
- Abū Bakr al-Barqī, contemporary of Ibn Sīnā 11.13.2.10; 11.13.8 nos. 3, 4
- Abū Bakr ibn 'Abd al-Raḥmān ibn al-Ḥārith ibn Hishām, prominent jurist and traditionist 7.5.4
- Abū Bakr Ibn al-'Arabī, Mālikī jurist 13.59.4; 13.65
- Abū Bakr ibn Qārin al-Rāzī, physician, student of al-Rāzī 11.5.12
- Abū Bakr al-Khālidi, 4th/10th-c. poet and man of letters, brother of Abū 'Uthmān al-Khālidi 8.26.15
- Abū Bakr Muḥammad ibn 'Abd Allāh ibn Muḥammad al-Rāzī, known as Ibn Ḥamdūn, source of al-Tanūkhī 11.5.12
- Abū Bakr Muḥammad ibn 'Abd al-Malik al-Sarrāj, grammarian (d. ca. 330/942) 7.1.6n; 15.1.3.3
- Abū Bakr Muḥammad ibn 'Abd al-Raḥmān ibn 'Ubayd Allāh ibn Yahyā al-Qaṭṭān, transmitter 10.81.3
- Abū Bakr Muḥammad ibn al-Khalil al-Raqqī, physician, commentator on Ḥunayn ibn Ishāq 10.17
- Abū Bakr Muḥammad ibn 'Ubayd, patron of Ibn Sīnā 11.13.8 no. 55
- Abū Bakr Muḥammad ibn 'Umar ibn 'Abd al-'Azīz, son of 'Umar ibn 'Abd al-'Azīz 8.19.2

- Abū Bakr Muḥammad ibn al-Walid al-  
Ṭurṭūshī *see* al-Ṭurṭūshī
- Abū Bakr Muḥammad ibn Zakariyyā' al-Rāzī  
*see* al-Rāzī
- Abū Bakr al-Rāzī, son of Fakhr al-Dīn al-Rāzī,  
perhaps identical to Ḍiyā' al-Dīn al-Rāzī  
11.19.6
- Abū Bakrah ibn al-Ḥārith ibn Kaladah, son of  
the slave-girl Sumayyah and, probably, the  
physician al-Ḥārith ibn Kaladah 7.1.1
- Abū l-Baqā' 'Abd Allāh ibn al-Ḥusayn al-  
'Ukbarī, grammarian (d. 616/1219) 10.79
- Abū Barā' 'Amir ibn Mālik, tribal hero  
15.8.4(p)
- Abū l-Barakāt al-Baghdādī, Awḥad al-Zamān  
Hibat Allāh ibn 'Alī ibn Malkā, Jewish  
philosopher and physician 1.11; 10.58.4;  
10.64.2; 10.66; 10.68.2.6; 10.81.4;  
A11.5
- Abū l-Barakāt ibn al-Quḍā'ī, physician  
serving Saladin (d. 598/1201) 14.37
- Abū l-Barakāt ibn Sha'yā, al-Muwaffaq, Jew-  
ish physician of Egypt 14.41
- Abū l-Bayān ibn al-Mudawwar, Karaite Jew-  
ish physician of Egypt with the honorific  
name of al-Sadīd (the Well-Guided)  
14.33
- Abū Bishr, *ṭabīb al-'azīmīyyah*, physician in  
Egypt under al-Ḥākim 14.19
- Abū Bishr al-Baqarī 10.29
- Abū Bishr Mattā ibn Yūnān (*or* Yūnus), Chris-  
tian Aristotelian translator (d. 328/940)  
6.5.1; 10.18; 10.20; 10.21; 10.22.1.2; 15.1.2;  
15.1.3
- Abū Dāwūd Sulaymān ibn Ḥassān al-  
Andalusī *see* Ibn Juljul
- Abū Dhi'b, transmitter 7.5.2
- Abū Dhu'ayb al-Hudhalī, poet (d. ca. 26/647)  
15.50.5n
- Abū Dulaf al-Qāsim ibn 'Isā ibn Idrīs, 2nd–  
3rd/8th–9th-c. commander, poet and  
musician 8.20.11
- Abū l-Faḍā'il ibn al-Nāqīd, Egyptian physi-  
cian known as al-Muhadhdhab 14.34;  
14.43.2
- Abū l-Faḍā'il Muḥammad ibn Nāmāwar al-  
Khūnajī *see* al-Khūnajī
- Abū l-Faḍl, transmitter, unidentified pupil of  
Abū l-Barakāt 10.66.3
- Abū l-Faḍl Aḥmad ibn Abī Ṭāhir Ṭayfūr, liter-  
ary man and historian 8.10.2n; 8.26.17n
- Abū l-Faḍl al-'Āriḍ, physician 11.16 nos. 1.3,  
1.13
- Abū l-Faḍl Ḥasdāy ibn Yūsuf *see* Ḥasdāy ibn  
Yūsuf
- Abū l-Faḍl ibn 'Abd al-Karīm al-Muhandis,  
geometrician and physician 15.33
- Abū l-Faḍl ibn Abī Sulaymān, Christian physi-  
cian of Egypt (d. 644/1246) 14.53
- Abū l-Faḍl ibn al-Milḥī, patient of Abū l-  
Ḥakam 15.8.1
- Abū l-Faḍl Ismā'il ibn Abī l-Waqqār, physi-  
cian 15.12
- Abū l-Faḍl al-Isrā'īlī, teacher of Muhadhdhab  
al-Dīn 'Abd al-Raḥīm ibn 'Alī 15.50.5
- Abū l-Faḍl Kutayfāt, student of Ibn al-Ṭayyib  
10.37.4
- Abū l-Faḍl Sulaymān ibn Muḥammad ibn 'Alī  
al-Mawṣilī al-Ṣūfī, probably 'Abd al-Laṭīf  
al-Baghdādī's paternal uncle Sulaymān (b.  
528/1133) 15.40.1
- Abū l-Falāḥ, student of Aḥmad ibn Abī l-  
Ash'ath 10.46.2
- Abū l-Faraj 'Abd Allāh ibn al-Ṭayyib *see* Ibn  
al-Ṭayyib
- Abū l-Faraj 'Alī ibn al-Ḥusayn ibn Muḥam-  
mad al-Iṣfahānī (*or* al-Iṣbahānī), author of  
*K. al-Aghānī* 7.1.6n; 7.2.3; 7.5.2; 7.5.4n;  
7.5.5n; 7.10; 8.3.23; 8.4.7n; 8.7n;  
8.26.14n; 8.29.11n; 15.33 no. 3; 15.50.7  
no. 2
- Abū l-Faraj al-Ḥusayn ibn Muḥammad al-  
Mastūr, poet 10.64.19.5n
- Abū l-Faraj ibn Abī l-Faḍā'il ibn al-Nāqīd  
14.34.1
- Abū l-Faraj ibn Abī Sa'īd al-Yamāmī, physi-  
cian of Hamadan 10.35; 11.13.8 no. 88
- Abū l-Faraj ibn al-Ḥadīd, transmitter 15.3.1.1
- Abū l-Faraj ibn Ḥayyān, maternal uncle of  
Ibn al-Muṭrān (d. 578/1191) 15.3.1.4
- Abū l-Faraj ibn al-Ṭayyib *see* Ibn al-Ṭayyib,  
Abū l-Faraj
- Abū l-Faraj (al-Naṣrānī), Christian physician  
serving under Ṣalāḥ al-Dīn and al-Malik  
al-Afḍal Nūr al-Dīn 'Alī 15.23.1.2; 15.28
- Abū l-Faraj Ṣā'id ibn Hibat Allāh ibn Tūmā,  
physician (d. 620/1223) 10.77
- Abū l-Faraj Yaḥyā ibn Sa'īd ibn Yaḥyā 10.36



- Abū l-Faraj Yahyā ibn Šā'id ibn Yahyā ibn al-Tilmīdh, physician *see* Ibn al-Tilmīdh, Mu'tamad al-Mulk
- Abū l-Faraj Ya'qūb ibn Killis, Jewish vizier of Fatimid al-'Aziz (318–380/930–991) 14.14
- Abū l-Faṭḥ ibn Muhannā al-Našrānī, unidentified Christian 15.27
- Abū l-Faṭḥ Maṣṣūr ibn Sahlān ibn Muqashshir *see* Ibn Muqashshir
- Abū l-Faṭḥ al-Nīsābūrī 10.38.4
- Abū l-Faṭḥ 'Uthmān ibn Jinnī *see* Ibn Jinnī
- Abū Firās al-Ḥamdānī, poet (d. 357/968) 15.49.6.2n
- Abū Ghālib al-'Aṭṭār, protector of Ibn Sinā 11.13.3.7
- Abū Ghālib Muḥammad ibn Aḥmad ibn Sahl ibn Bashrān al-Naḥwī al-Wāsiṭī, transmitter 7.2.3; 7.5.2
- Abū Ghālib Muḥammad ibn al-Mubārak ibn Muḥammad ibn Muḥammad ibn Maymūn, transmitter 7.2.3; 7.5.2
- Abū Ghānim, father of Abū Muslim 8.10.4
- Abū Ghānim al-'Abbās ibn Sunbāt, Biṭrīq al-Baṭāriqah 10.44.5 no. 11
- Abū l-Ghawth ibn Nihrīr al-Munayhī, 4th–5th/10th–11th-c. poet 10.64.19.5n
- Abū l-Ghiṭrīf al-Biṭrīq, patriarch of Armenia 10.44.4; 10.44.5 nos. 4, 8, 9, 19
- Abū Ḥafṣ al-Kirmānī, author of *Akhbār al-Barāmīkah* 12.5n
- Abū Ḥafṣ 'Umar ibn Yahyā al-Hintātī (*or* Īntī), companion of Ibn Tūmart 13.66.3
- Abū l-Ḥajjāj Yūsuf ibn Yahyā ibn Ishāq al-Sabtī al-Maghribī *see* Yūsuf al-Isrā'īlī
- Abū l-Ḥajjāj Yūsuf, Shihāb al-Dīn, oculist in Egypt, teacher of IAU's father ca. 1200 15.51.1
- Abū l-Ḥajjāj Yūsuf ibn Mūrātīr, Andalusian physician 13.68; 13.69; 13.81.1; 13.87
- Abū Ḥakam, Christian physician serving Mu'āwiyah 7.6
- Abū l-Ḥakam ibn Ghalindū (son of Galindo), Andalusian physician and poet 13.73
- Abū l-Ḥakam 'Ubayd Allāh ibn al-Muẓaffar ibn 'Abd Allāh, physician and poet (d. 549/1155) 15.8; 15.17
- Abū l-Ḥākim Ishāq ibn Yūḥannā, physician from Ahwāz, 11.16 no. 1.33
- Abū Ḥāmid Muḥammad al-Ṭūsī al-Ghazālī *see* al-Ghazālī
- Abū Ḥanīfah al-Dīnawarī (d. 282–283/896), author of *K. al-Nabāt* 13.64.1; 15.40.9 no. 34; 15.50.5
- Abū l-Ḥārith al-Uṣqf ('the Bishop'), contemporary of Ibn al-Kattānī 13.29.2
- Abū l-Ḥasan, son of Ibn Muqlah 10.5.4
- Abū l-Ḥasan 'Abd al-Rahmān ibn Khalaf ibn 'Asākīr al-Dārimī, Andalusian physician 13.44
- Abū l-Ḥasan Aḥmad ibn Muḥammad al-Ṭabarī, 4th/10th-c. physician 11.6
- Abū l-Ḥasan 'Alī, al-Shaykh al-Sadīd Egyptian physician, 14.31.1
- Abū l-Ḥasan 'Alī ibn al-'Abbās ibn Fasānjas (*or* Fasānajis) *see* Ibn Fasānjas
- Abū l-Ḥasan 'Alī ibn 'Abd al-Rahīm al-'Aṣṣār (d. 576/1180), teacher of Ibn al-Mu'ammil 10.78
- Abū l-Ḥasan 'Alī ibn Abī 'Abd Allāh 'Isā ibn Hibat Allāh al-Naqqāsh al-Baghdādī *see* Muhadhhdhab al-Dīn ibn al-Naqqāsh
- Abū l-Ḥasan 'Alī ibn Aḥmad (*or* Muḥammad) ibn al-Ḥusayn ibn Maḥmawayh al-Shāfi'ī al-Yazdī, transmitter 7.2.3; 7.5.2
- Abū l-Ḥasan 'Alī ibn al-Ḥusayn al-Ḥusaynī, patron of Ibn Sinā 11.13.8 no. 19
- Abū l-Ḥasan 'Alī ibn Ibrāhīm ibn Baks *see* 'Alī ibn Ibrāhīm ibn Baks
- Abū l-Ḥasan 'Alī ibn 'Isā ibn Dā'ūd ibn al-Jarrāḥ *see* 'Alī ibn 'Isā
- Abū l-Ḥasan 'Alī ibn Muḥammad al-Madā'īnī, transmitter 10.2.2.2
- Abū l-Ḥasan 'Alī ibn Riḍwān *see* Ibn Riḍwān
- Abū l-Ḥasan al-'Āmirī *see* al-'Āmirī, Abū l-Ḥāsan
- Abū l-Ḥasan al-Baṣrī (? = Abū l-Ḥusayn al-Baṣrī, Mu'tazilite theologian) 10.37.4; 10.38.4
- Abū l-Ḥasan al-Ḥarrānī *see* Abū l-Ḥasan Thābit ibn Ibrāhīm ibn Zahrūn
- Abū l-Ḥasan Hibat Allāh ibn Sa'd ibn Hibat Allāh (Rāqī al-Dawlah Abū Naṣr ibn Hibat Allāh ibn Šā'id), son of Amīn al-Dawlah Ibn al-Tilmīdh, Iraqi physician 15.40

- Abū l-Ḥasan ibn al-Āmidī, shaykh of al-Mubashshir ibn Fātik 10.22
- Abū l-Ḥasan ibn Dalīl, physician 11.16  
no. 1.18
- Abū l-Ḥasan ibn Ghazāl ibn Abī Saʿīd *see*  
Amin al-Dawlah Abū l-Ḥasan Ibn Ghazāl  
ibn Abī Saʿīd
- Abū l-Ḥasan ibn Hūd, ʿAḏūd al-Dawlah, Hūdī  
ruler in Murcia and Seville 13.87n
- Abū l-Ḥasan ibn Nafis, teacher of Ibrahim  
ibn Baks 6.5.1; 9.37n; 9.49n
- Abū l-Ḥasan ibn Saʿīd (? = Abū l-Ḥusayn  
Aḥmad ibn Saʿīd), physician 11.16  
no. 1.33
- Abū l-Ḥasan ibn Tuffāḥ, surgeon at the  
ʿAḏudī Hospital 11.5.6
- Abū l-Ḥasan Muḥammad ibn ʿAlī (? = Abū  
l-Ḥasan Muḥammad ibn ʿAlī ibn ʿUmar,  
5th/11th-c. poet) 8.6 no. 3
- Abū l-Ḥasan Muḥammad ibn Aḥmad, secret-  
ary to Abū Ghānim al-ʿAbbās 10.44.5  
no. 13
- Abū l-Ḥasan al-Qudūrī, Ḥanafī jurist  
(d. 428/1037) 10.38.4
- Abū l-Ḥasan al-Ṣābiʿī (?) 10.38.4
- Abū l-Ḥasan Sahlān ibn ʿUthmān ibn Kaysān  
*see* Sahlān
- Abū l-Ḥasan Sufyān, unidentified collabor-  
ator of Ibn Bājjah 13.59.4 no. 21
- Abū l-Ḥasan Ṭāhir ibn Aḥmad ibn Bābshādh  
*see* Ibn Bābshādh, Abū l-Ḥasan Ṭāhir ibn  
Aḥmad
- Abū l-Ḥasan Thābit ibn Ibrāhīm ibn Zahrūn  
al-Ḥarrānī, (d. 365/976) 10.8; 10.38.1
- Abū l-Ḥasan Yūsuf (ibn Ibrāhīm al-Ḥābis ibn  
al-Dāyah) 8.26.14
- Abū Hāshim ʿAbd al-Salām, son of al-Jubbāʿī,  
Muʿtazilite theologian (d. 321/933)  
14.22.4.3 no. 20; 14.22.5.1 no. 8n
- Abū Hāshim al-Masrūr the Elder (al-Kabīr),  
courtier of Hārūn al-Rashīd 8.3.16;  
12.6
- Abū Ḥātim al-Balkhī, otherwise unknown  
translator, presumably from Persian into  
Bactrian 12.3 no. 1
- Abū Ḥāzim al-Qāḏī, recipient of a treatise by  
al-Rāzī 11.5.25 no. 35
- Abū Hilāl al-Ḥimṣī, physician, father of Hilāl  
ibn Abī Hilāl al-Ḥimṣī 9.15n
- Abū l-Hudhayl Muḥammad ibn al-Hudhayl  
al-ʿAllāf al-Baṣrī, 3rd/9th-c. Muʿtazilite  
theologian 4.2
- Abū Ḥulayqah *see* Rashīd al-Dīn Abū  
Ḥulayqah
- Abū l-Ḥusayn Aḥmad ibn Saʿīd, physician  
11.16 no. 1.25
- Abū l-Ḥusayn (*or* Abū l-Ḥasan) ʿAlī ibn  
Muḥammad ibn ʿAbd al-Raḥīm ibn Dīnār  
al-Kātib, transmitter 7.2.3; 7.5.2
- Abū l-Ḥusayn al-ʿArūḏī, contemporary of Ibn  
Sinā 11.13.2.10; 11.13.8 no. 6
- Abū l-Ḥusayn ibn Asdūn *see* al-Maṣḏūm
- Abū l-Ḥusayn ibn Kashkarāyā, physician and  
pupil of Sinān ibn Thābit 8.5.3; 10.23.2;  
10.31; 11.5.6
- Abū l-Ḥusayn ibn ʿUmar ibn al-Daḥlī (al-  
Dakhli?) 10.29
- Abū l-Ḥusayn ʿUmar ibn ʿAbd Allāh al-Daḥlī  
(perhaps identical with the preceding)  
10.28
- Abū l-Ḥusayn (*or* Abū l-Ḥasan) al-Sahlī (al-  
Suhaylī), Aḥmad ibn Muḥammad, vizier  
to Maʿmūnid Khwārazm-Shāhs at Gurganj  
(d. 418/1027) 11.13.2.11; 11.13.8 nos. 31, 49,  
52, 93
- Abū l-Ḥusayn al-Wārid, physician 11.16  
no. 1.6
- Abū l-Ḥusayn Yūsuf, probably written in  
error for Abū l-Ḥasan Yūsuf
- Abū l-ʿIbar, Abū l-ʿAbbās Muḥammad ibn  
Aḥmad ibn ʿAbd Allāh al-Hāshimī, known  
as Abū l-ʿIbar, burlesque poet (d. 252/866)  
8.26.5
- Abū ʿImrān ibn Abī ʿImrān al-Martalī,  
unidentified jurist and ascetic who lived  
in Seville (perhaps Abū ʿImrān Mūsā ibn  
ʿAbd al-Raḥmān ibn Khalaf al-ʿAbdarī)  
13.62.3; 13.63.8.1
- Abū ʿĪsā Aḥmad ibn Hārūn, brother of al-  
Maʿmūn 8.3.5
- Abū ʿĪsā Baqiyyah, physician at the ʿAḏudī  
Hospital 11.5.6
- Abū Ishāq ibn Hūd Sharaf al-Dawlah, Hūdī  
ruler in Murcia and Seville 13.87n
- Abū Ishāq ibn Ṭumlūs, Andalusian physician  
13.84
- Abū Ishāq Ibrāhīm al-Dānī, Andalusian phys-  
ician 13.71

- Abū Ishāq Ibrāhīm ibn Baks *see* Ibrāhīm ibn Baks
- Abū Ishāq Ibrāhīm ibn Hilāl al-Ṣābi' (d. 384/994), head of the chancery in Baghdad during the Būyid period 10.3.7; 10.4.9 no. 11; 11.13.3.13
- Abū Ishāq Ibrāhīm ibn al-Mahdī *see* Ibrāhīm ibn al-Mahdī
- Abū Ishāq Ibrāhīm ibn Muḥammad *see* Ibn al-Mudabbir, Abū Ishāq Ibrāhīm
- Abū Ishāq Ibrāhīm ibn Sinān *see* Ibrāhīm ibn Sinān ibn Thābit ibn Qurrah
- Abū Ishāq Ibrāhīm ibn Zahrūn al-Ḥarrānī, (d. 309/921) 10.7
- Abū Ishāq Muḥammad ibn Hārūn, brother of al-Ma'mūn *see* al-Mu'taṣim bi-Allāh
- Abū Ishāq al-Shirāzī, author of *A Guide to Jurisprudence* 15.21
- Abū 'Ismah al-Shī'ī (*or* al-Sha'bi, al-Shabi'ī, al-Subay'ī?), captain of the guard under al-Amīn 8.3.17
- Abū l-'Izz al-Mawṣilī, scholar of Qur'anic sciences, probably Yūsuf, father of 'Abd al-Laṭīf al-Baghdādī 15.40.1
- Abū Jābir al-Maghribī, unidentified author quoted by Ibn al-Muṭrān 1.2
- Abū Ja'far Aḥmad ibn Ḥassān, Andalusian physician 13.74
- Abū Ja'far Aḥmad ibn Ibrāhīm ibn Abī Khālīd *see* Ibn al-Jazzār
- Abū Ja'far Aḥmad ibn Muḥammad ibn al-Ḥasan, unidentified physician 11.16 nos. 1.10, 1.11
- Abū Ja'far Aḥmad ibn Sābiq, Andalusian physician 13.82
- Abū Ja'far Aḥmad ibn Yūsuf ibn Ibrāhīm *see* Ibn al-Dāyah
- Abū Ja'far ibn al-Ghazāl, Andalusian physician 13.63.7; 13.79
- Abū Ja'far ibn Hārūn al-Turjālī, Andalusian physician 13.65; 13.66.3
- Abū Ja'far ibn Khamīs al-Ṭulayṭulī, Andalusian physician 13.43
- Abū Ja'far ibn al-Qāsim ibn 'Ubayd Allāh, member of the Banū Wahb, vizier to al-Qāhir bi-Allāh (d. 321/933) 10.8.8
- Abū Ja'far al-Dhahabī, Aḥmad ibn Jurayj, physician (d. 600/1203–1204) 13.63.3; 13.85
- Abū Ja'far Muḥammad ibn al-'Abbās, poet 15.46.3.8n
- Abū Ja'far Muḥammad ibn Jarīr ibn Yazīd al-Ṭabarī, historian and Qur'anic scholar 7.2.3; 8.3.14n; 8.3.15n; 8.3.16n; 8.3.17n; 8.3.22n; 8.4.7n; 8.20.5n; 8.20.6n; 8.20.7n; 8.20.10n; 8.20.11n; 8.24n
- Abū Ja'far Muḥammad ibn al-Qāsim al-Karkhī, vizier 15.1.5 no. 35
- Abū Ja'far Yūsuf ibn Aḥmad ibn Ḥasdāy *see* Yūsuf ibn Aḥmad ibn Ḥasdāy
- Abū l-Jawā'iz al-Ḥasan ibn 'Alī al-Wāsiṭī, poet (d. 460/1067–1068) 10.6419.7n
- Abū Jurayq (the Monk), late-antique medical writer 6.5.2
- Abū Kāmil Shujā' ibn Aslam the Astrologer, mathematician (active 3rd–4th/9th–10th c.) 10.1.7
- Abū l-Karam, physician 15.3.1.1; 15.3.1.4
- Abū l-Karam, possibly identical with Abū l-Kirām 15.51.10.3
- Abū Kathīr ibn al-Zaffān *see* Ifrā'im (Ephraim) ibn al-Zaffān
- Abū Kathīr Ifrā'im ibn al-Ḥasan ibn Ishāq ibn Ibrāhīm ibn Ya'qūb *see* Ifrā'im (Ephraim) ibn al-Zaffān
- Abū l-Khaṭṭāb Muḥammad ibn Muḥammad ibn Abī Ṭālib, Iraqi physician 10.37.4; 10.58.2; 10.60; 11.8.3
- Abū l-Khayr, blood-letter 15.3.1.1
- Abū l-Khayr, surgeon at the 'Aḍudī Hospital 11.5.6
- Abū l-Khayr al-Ḥasan ibn Suwār ibn Bābā *see* Ibn al-Khammār
- Abū l-Khayr ibn Abī Sulaymān Dāwūd, al-Fāris (the knight), son of Abū Sulaymān Dāwūd ibn Abī l-Munā ibn Abī Fānah 14.49.3; 14.54.3; 14.54.4; 14.54.14; 14.54.15
- Abū l-Khayr al-Masīḥī, physician to caliph al-Nāṣir li-Dīn Allāh 10.76.2; 10.76.3
- Abū l-Khayr Salāmah ibn Mubārak ibn Raḥmūn ibn Mūsā *see* Salāmah ibn Raḥmūn
- Abū Khurāsān *see* Faraj
- Abū l-Kirām, unidentified 15.51.10.2(p); 15.51.10.3
- Abū Lahab, nickname of one of Muḥammad's uncles 15.37.4(p)
- Abū l-Ma'ālī al-Sulamī, poet also known as Shaftar 15.8.10

- Abū l-Maʿālī ibn Tammām, physician of Saladin and his brother al-Malik al-ʿĀdil Abū Bakr ibn Ayyūb 14.38
- Abū Māhir Mūsā ibn Yūsuf ibn Sayyār, Iraqi physician 10.24
- Abū l-Majid ibn Abī l-Ḥakam, physician, astronomer, geometrician 15.8.4, 15.8.15; 15.9; 15.33
- Abū Manṣūr Muḥammad ibn Aḥmad al-Azharī (d. 370/980), lexicographer 11.13.3.13
- Abū Manṣūr Buwayh (*or* Būyah) ibn Bahāʾ al-Dawlah, emir of emirs, Būyid dynasty 11.10
- Abū Manṣūr al-Ḥasan ibn Nūḥ al-Qumrī (*or* al-Qamarī) *see* al-Qumrī
- Abū Manṣūr ibn Zaylā, student of Ibn Sīnā 11.3.8 no. 39
- Abū Manṣūr Ismāʿīl ibn al-Ḥāfiẓ al-Dīn Allāh *see* al-Zāfir bi-Amr Allāh
- Abū Manṣūr al-Jabbān, grammarian 11.13.3.13; 11.13.7n; 11.13.8 no. 21
- Abū Manṣūr Mawhūb ibn Aḥmad *see* al-Jawālīqī
- Abū Manṣūr Mumahhid al-Dawlah Saʿīd, Marwānid Emir of Diyarbakr (*reg.* 997–1011) 10.27
- Abū Manṣūr al-Naṣrānī, Christian physician under Ṣalāḥ al-Dīn 5.26; 15.26; 15.43.2
- Abū Manṣūr Naṣr ibn Hārūn, companion of ʿAḍud al-Dawlah 10.8.10
- Abū Manṣūr al-Thaʿālibī *see* al-Thaʿālibī
- Abū Marīn al-Bajjān, unidentified contemporary of Ibn al-Kattānī 13.29.2
- Abū Marwān ʿAbd al-Malik ibn Qablāl 13.70
- Abū Marwān ʿAbd al-Malik ibn Muḥammad ibn Zuhr *see* Ibn Zuhr, Abū Marwān ʿAbd al-Malik
- Abū Marwān ʿAbd al-Malik ibn Abī l-ʿAlāʾ ibn Zuhr *see* Ibn Zuhr, Abū Marwān ʿAbd al-Malik ibn Abī l-ʿAlāʾ
- Abū Marwān Aḥmad al-Bājī, son of the qadi Abū Marwān Muḥammad al-Bājī 13.63.8.2
- Abū Marwān ibn Zuhr *see* Ibn Zuhr, Abū Marwān
- Abū Marwān Muḥammad ibn Aḥmad ibn ʿAbd al-Malik al-Lakhmī al-Bājī, Sevillian jurist and informant of IAU 13.59.3; 13.62.2.3; 13.63.2; 13.63.5; 13.63.7; 13.63.8.1; 13.63.8.2; 13.64.2.1; 13.64.2.2; 13.64.2.3; 13.65; 13.66.3; 13.66.4; 13.68.2; 13.80.2
- Abū Maʿshar Jaʿfar ibn Muḥammad ibn ʿUmar al-Balkhī, astronomer and astrologer in Baghdad 2.1.1; 2.1.3; 2.1.4; 10.1.5; 10.1.6; 10.1.9; 10.1.14 no. 63; 11.3; 12.1
- Abū l-Maymūn ʿAbd al-Majīd ibn al-Amīr Abī l-Qāsim Muḥammad ibn al-Imām al-Mustanṣir bi-Allāh *see* al-Ḥāfiẓ li-Dīn Allāh
- Abū Mayyah, relative of Abū Nuwās' mistress Janān 8.19.3
- Abū Muḥammad ʿAbd Allāh ibn Rushd, son of Ibn Rushd 13.66.5; 13.67
- Abū Muḥammad ʿAbd Allāh ibn ʿAbd al-Wāḥid, governor of Ifriqiyyah 13.66.3
- Abū Muḥammad ʿAbd Allāh ibn Aḥmad al-Mālaqī al-Nabātī *see* Ibn al-Bayṭār
- Abū Muḥammad ʿAbd Allāh ibn ʿAlī ibn al-Ḥusayn ibn ʿAbd al-Khāliq *see* al-Ṣāhib Ṣafi al-Dīn ibn Shukr
- Abū Muḥammad ʿAbd Allāh ibn Ishāq al-Madīnī, unidentified physician 11.16 nos. 1.35, 1.36, 1.37, 1.38
- Abū Muḥammad ʿAbd Allāh ibn al-Mawlā Abī l-Ḥajjāj Yūsuf ibn al-Imām al-Ḥāfiẓ li-Dīn Allāh *see* al-ʿĀḍid li-Dīn Allāh
- Abū Muḥammad ʿAbd al-ʿAzīz ibn Aḥmad ibn Muḥammad al-Kinānī, transmitter 10.81.3
- Abū Muḥammad ʿAbd al-ʿAzīz ibn al-Nafīs ibn Hibat Allāh ibn Wāḥbān al-Sulamī (= Shams al-ʿArab al-Baghdādī), patient of IAU's father 15.51.3
- Abū Muḥammad ʿAbd al-Raḥmān ibn ʿUthmān ibn Abī Naṣr, transmitter 10.81.3
- Abū Muḥammad Badr ibn Abī l-Iṣbaʿ, 'the secretary' 8.4.6; 8.4.7
- Abū Muḥammad al-Ḥasan ibn al-Ḥusayn [ibn ʿAlī ibn al-ʿAbbās ibn Ismāʿīl ibn Abī Sahl ibn Nawbakht] al-Nawbakhtī, scribe and traditionist (d. 402/1012) 10.8.7
- Abū Muḥammad al-Ḥasan ibn Muḥammad, Chief Judge 10.44.5 no. 14
- Abū Muḥammad ibn al-Ḥafīd Abī Bakr ibn Zuhr *see* Ibn Zuhr, Abū Muḥammad ibn al-Ḥafīd

- Abū Muḥammad ibn al-Ja'dī, Fatimid astrologer 15.51.1
- Abū Muḥammad ibn Abī Ja'far, physician 11.16 no. 1.12
- Abū Muḥammad ibn Rizq al-Ḥāfiz, Andalusī jurist 13.66.1
- Abū Muḥammad ibn Rushd *see* Abū Muḥammad 'Abd Allāh ibn Rushd
- Abū Muḥammad al-Shadhūnī, Andalusian physician 13.62.3; 13.76
- Abū Muḥammad al-Shīrāzī, patron of Ibn Sīnā at Jurjān 11.13.3.1; 11.13.8 nos. 8, 9, 10
- Abū Muḥammad al-Šilḥī, secretary to al-Muṭṭī li-Allāh 10.29
- Abū l-Musayyab Fahd ibn Sulaymān 10.8.7
- Abū Muslim, Abbasid revolutionary murdered by al-Manšūr 8.10.4
- Abū Muslim Muḥammad ibn Baḥr, physician 11.16 no. 1.38
- Abū l-Muẓaffar, unidentified 10.64.19.2(p)
- Abū l-Nadā Ḥassān ibn Numayr al-Kalbī *see* 'Arqalah
- Abū l-Najā' Sālim ibn Hūd 'Imād al-Dawlah, Hūdī ruler of Murcia and Seville 13.81.2; 13.81.2n; 13.87
- Abū l-Najīb, probably Diyā' al-Dīn Abū l-Najīb al-Suhrawardī 'Abd al-Qāhir ibn 'Abd Allāh ibn al-Bakrī, Sunnī mystic (490/1097–563/1168) 15.40.3
- Abū l-Najm (al-Našrānī), ibn Abī Ghālib ibn Fahd ibn Manšūr ibn Wahb ibn Qays ibn Mālik. Christian physician in Damascus 15.27
- Abū Našr 'Abd Allāh al-Ḥusayn al-Qayrawānī, kātib al-inshā' with the Fatimid caliph al-'Azīz bi-Allāh A11.11
- Abū Našr 'Adnān ibn al-'Aynzarbī *see* Ibn al-'Aynzarbī
- Abū Našr As'ad ibn Ilyās ibn al-Muṭṭrān *see* Ibn al-Muṭṭrān
- Abū Našr al-Fārābī *see* al-Fārābī
- Abū Našr ibn Abī Sulaymān, 12th–13th-c. Christian physician of Egypt 14.52
- Abū Našr ibn al-Daḥlī, oculist at the 'Aḍudī Hospital 11.5.6
- Abū Našr ibn al-Masīhī *see* Abū Našr Sa'īd ibn Abī l-Khayr
- Abū Našr ibn Nārī ibn Ayyūb, translator 9.17
- Abū Našr Ismā'il ibn Ḥammād al-Jawharī *see* al-Jawharī, Abū Našr
- Abū Našr Muḥammad ibn Aḥmad ibn Jahīr, Kāfī al-Kufāh (d. 483/1046–1047) 10.40; 15.40.3
- Abū Našr Muḥammad ibn Muḥammad ibn Awzalagh ibn Ṭarkhān al-Fārābī *see* al-Fārābī
- Abū Našr Sābūr ibn Ardashīr, 4th/10th-c. vizier 8.5.3n
- Abū Našr al-Sa'dī, poet 10.64.19.7n
- Abū Našr Sa'īd ibn Abī l-Khayr ibn 'Īsā ibn al-Masīhī, physician 10.76
- Abū Našr Yahyā ibn Jarīr al-Takrītī 10.40; 10.70
- Abū Nuwās al-Ḥasan ibn Hānī' al-Ḥakamī, poet (d. ca. 198/813) 4.6.10n; 8.3.23; 8.19.3; 8.29.1n; 8.29.22n; 15.40.4n
- Abū l-Qāsim 'Abd al-Raḥmān ibn 'Alī *see* Ibn Abī Šādiq al-Nīsābūrī
- Abū l-Qāsim 'Abd al-Raḥmān ibn al-Ḥusayn ibn 'Alī ibn Abī l-'Aqīb, transmitter 10.81.3
- Abū l-Qāsim Aḥmad ibn 'Alī ibn Baḥr, physician 11.16 no. 1.4
- Abū l-Qāsim 'Alī ibn Sulaymān, Ibn al-Šayrafī, Fatimid official (d. 532/1147) 13.58.3.1; 13.58.3.2
- Abū l-Qāsim 'Alī ibn Ṭirād al-Zaynabī, al-Sharīf, *naqīb al-nuqabā'* (d. 561/1166) 10.68.2.7n
- Abū l-Qāsim 'Alī ibn Ya'qūb ibn Ibrāhīm ibn Abī l-'Aqīb, transmitter 10.81.3
- Abū l-Qāsim al-Balkhī, 'Abd Allāh ibn Aḥmad ibn Maḥmūd (d. 319/931) 11.5.25. nos. 79, 81
- Abū l-Qāsim Fayd ibn Najm, contemporary of Ibn al-Kattānī 13.29.2
- Abū l-Qāsim Ghānim ibn Abī l-'Alā' al-Iṣbahānī, 4th/10th or 5th/11th-c. poet 15.52.1.2n
- Abū l-Qāsim Hibat Allāh ibn al-Faḍl (= Ibn al-Qaṭṭān), poet and physician (d. 558/1163) 10.64.19.16; 10.68; A11.6
- Abū l-Qāsim ibn Abī Dulaf 11.5.25 no. 191
- Abū l-Qāsim ibn 'Alī ibn 'Īsā, son of vizier of al-Muqṭadir 14.22.4.4
- Abū l-Qāsim ibn Manzūr, chief qadi of Seville 13.61.3.2

- Abū l-Qāsim ibn Sulaymān al-Ṣayrafī (d. 542/1147), Egyptian author who worked for the Fatimid chancellery 13.58.3.1; 13.58.3.2
- Abū l-Qāsim ʿĪsā ibn al-Zāfir bi-Amr Allāh *see* al-Fāʿiz bi-Naṣr Allāh
- Abū l-Qāsim Ismāʿīl ibn Aḥmad ibn al-Samarqandī, teacher of Muḥadhdhab al-Dīn ibn Habal 10.81.1; 10.81.3
- Abū l-Qāsim al-Karakānī, transmitter 15.51.7
- Abū l-Qāsim al-Kirmānī, contemporary of Ibn Sīnā 11.13.3.15
- Abū l-Qāsim al-Maʿājīnī al-Andalusī, unidentified contemporary of IAU 13.62.2.1
- Abū l-Qāsim al-Maghribī, al-Ḥusayn ibn ʿAlī ibn al-Ḥusayn, politician and scholar (d. 418/1027) 10.13.3
- Abū l-Qāsim Maslamah ibn Aḥmad *see* al-Majrīṭī
- Abū l-Qāsim Ṣāʿid ibn Aḥmad ibn Ṣāʿid al-Andalusī *see* Ṣāʿid al-Andalusī
- Abū l-Qāsim al-Sharīṭī, unidentified philosopher 15.40.3
- Abū l-Qāsim Tammām ibn Muḥammad al-Rāzī, transmitter 10.81.3
- Abū l-Qāsim ʿUbayd Allāh ibn Sulaymān, member of the Banū Wahb family of viziers (d. 288/901) 10.3.14 no. 81
- Abū l-Qāsim ʿUmar ibn al-Ḥuṣayn, Hadith scholar 15.13
- Abū l-Qāsim Yahyā ibn Thābit al-Wakīl, teacher of ʿAbd al-Laṭīf al-Baghdādī 15.40.1
- Abū Qubayl al-Hindī (*or* T-w-q-sh-t-l al-Hindī), otherwise unknown Indian medical author 12.2 no. 14
- Abū Quraysh ʿĪsā al-Ṣaydalānī *see* ʿĪsā, known as Abū Quraysh
- Abū l-Rabīʿ al-Kafīf, unidentified Andalusī scholar exiled to Lucena 13.66.3
- Abū l-Rajāʿ, unidentified transmitter 15.3.1.1
- Abū l-Rayḥān al-Bīrūnī *see* al-Bīrūnī
- Abū l-Rāzī Muḥammad ibn ʿAbd al-Ḥamīd, prefect of al-Baṣrah during governorship of Hārūn al-Rashīd 8.3.15
- Abū Saʿd Aḥmad ibn ʿAbd al-Jabbār ibn Aḥmad ibn Abī l-Qāsim al-Ṣayrafī al-Baghdādī, transmitter (d. 517/1123–1124) 7.2.3; 7.5.2
- Abū Sahl al-Kūhī, 4th/10th-c. astronomer 10.4.9 no. 19
- Abū Sahl al-Masiḥī, Christian physician (d. 401/1010) 10.64.20 nos. 13, 17; 11.12; 11.13.8 no. 22; 11.20
- Abū Sahl ibn Nawbakht, member of the Nawbakht family of courtiers (real name Kharkhashā Damāh Ṭīmādhāh Mādhariyād Khusraw Abhamshād), associate of al-Manṣūr 8.9
- Abū Saʿīd al-Ḥasan ibn Aḥmad ibn ʿAlī [al-Ṭabīb] 10.13.5
- Abū Saʿīd ibn Abī l-Khayr [al-Ṣūfī] 11.13.6; 11.13.8 no. 85
- Abū Saʿīd ibn Abī Sulaymān, al-Muḥadhdhab, Christian physician in Egypt (d. ca. 613/1216) 14.49.2; 14.50; 14.51.1; 14.54.2; 14.54.3; 14.54.14
- Abū Saʿīd ibn al-Muʿawwaj, 5th/11th-c. official 10.61
- Abū Saʿīd ibn Muwaffaq al-Dīn Yaʿqūb *see* Rashīd al-Dīn Abū Saʿīd ibn Muwaffaq al-Dīn Yaʿqūb
- Abū Saʿīd Mujīr al-Dīn Abaq Atabeg Ṭughtakīn, Būrid ruler of Damascus (d. 564/1169) 15.8.1
- Abū Saʿīd ʿUthmān al-Dimashqī, translator; perhaps identical with Abū ʿUthmān Saʿīd ibn Yaʿqūb al-Dimashqī
- Abū Saʿīd Wahb ibn Ibrāhīm, secretary to al-Muṭīʿ li-Allāh 10.29
- Abū Saʿīd al-Yamāmī 10.34; 10.38.4; 11.13.8 no. 23
- Abū Salamah Sallām al-Abrash *see* Sallām al-Abrash
- Abū Ṣāliḥ Manṣūr ibn Ishāq ibn Aḥmad ibn Asad al-Sāmānī (d. 302/915), patron of al-Rāzī 11.5.9; 11.5.19n; 11.5.25 no. 90
- Abū Salīm, courtier of Hārūn al-Rashīd 12.6
- Abū l-Ṣalt (active 10th-c.), bonesetter at the ʿAḍudī Hospital 11.5.6
- Abū l-Ṣalt Umayyah ibn ʿAbd al-ʿAzīz ibn Abī l-Ṣalt al-Andalusī al-Ishbīlī, physician and poet (d. 528/1134) 13.58; 15.47n; 14.27.1; 14.27.2; 14.27.3

- Abū l-Sammāl al-Asadī, poet 7.10n  
 Abū Ṣaqr Waḥb ibn Muḥammad al-Kalwadhānī *see* Abū Ṣaqr Waḥb ibn Muḥammad  
 Abū l-Sarāyā al-Sarī ibn Manṣūr al-Shaybānī, Shi'ite rebel 8.3.14n; 8.18.3  
 Abū Shākīr ibn Abī Sulaymān, Christian physician of Egypt (d. 613/1216) 14.51; 14.54.3; 14.54.4; 14.54.13  
 Abū Shās, poet 15.58.6n  
 Abū l-Shawk Fāris ibn Muḥammad ibn 'Annāz (*reg.* 401–437/1010–1045) 11.13.3.4  
 Abū Simāk al-Asadī, poet 7.10  
 Abū Sufyān ibn Ḥarb ibn Umayyah, father of Mu'āwīyah and opponent of Muḥammad 7.1.1; 7.2.1; 7.2.3  
 Abū Suhayl, transmitter 7.5.2  
 Abū Sulaym Faraj, Turkish *mawlā* of Hārūn al-Rashīd and governor 12.6  
 Abū Sulaymān Dāwūd ibn Abī l-Munā ibn Abī Fānah, Christian physician from Jerusalem serving Fatimids 14.49; 14.50n  
 Abū Sulaymān ibn Bābashādh *see* Ibn Bābashādh  
 Abū Sulaymān al-Manṭiqī *see* Abū Sulaymān Muḥammad ibn Ṭāhir  
 Abū Sulaymān Muḥammad ibn Ṭāhir ibn Bahrām al-Sijistānī, known as al-Manṭiqī, philosopher 1.5; 4.1.8.1n; 4.6.3.5; 2.1.1; 6.1.2; 8.29.5n; 8.30.6n; 11.7; 11.8. no. 13; 13.34.1; 15.1.3.1  
 Abū Ṭāhir Aḥmad ibn Muḥammad ibn Aḥmad ibn Muḥammad ibn Ibrāhīm al-Silafi al-Ḥṣfahānī, teacher of Hadith 15.33  
 Abū Ṭāhir ibn 'Abd al-Bāqī (known as Ibn Qaṭramīz, 'Son of Big Bottle'), scholar 8.6 no. 5  
 Abū Ṭāhir [Muḥammad] ibn Baqiyyah *see* Ibn Baqiyyah  
 Abū Ṭāhir ibn al-Barakhshī *see* Ibn al-Barakhshī  
 Abū Ṭāhir Ismā'īl ibn Jumay', son of Ibn Jumay' 14.32.5 no. 1n  
 Abū l-Ṭāhir Yahyā ibn Tamīm ibn Mu'izz ibn Bādīs, Zirid emir of Mahdia 13.58.4.3; 13.58.5 no. 1  
 Abū Ṭālib, uncle of 'Umar ibn Ma'add 13.3.2.1  
 Abū Ṭālib ibn 'Abd al-Muṭṭalib, uncle of Muḥammad 15.46.2  
 Abū Ṭālib al-'Alawī, *al-wazīr*, unidentified vizier 11.13  
 Abū Tammām, poet (d. ca. 231/845) 7.2.3n; 8.29.15n; 10.68.1.4n; 15.22; 15.50.4n  
 Abū Tammām al-Bārid ('the Cold One'), 'Abd al-Wāḥid ibn al-Ḥusayn, 6th/12th-c. poet 10.68.2.5n  
 Abū l-Ṭayyib Azhar ibn al-Nu'mān, unidentified (? contemporary of Ibn Riḍwān or = the Shi'ite theologian Abū 'Abd Allāh Muḥammad b. Muḥammad ibn al-Nu'mān al-Ḥarithī al-'Ukbarī al-Mufid) 14.25.9 no. 40  
 Abū l-Ṭayyib al-Ṭabarī, Shāfi'ite jurist (d. 450/1058) 10.38.4  
 Abū Thughrah, Abū l-Qāsim 'Ubayd Allāh ibn 'Abd Allāh al-Iskāfi, 4th/10th-c. official 10.5.3  
 Abū l-Tuqā Ṣāliḥ ibn Aḥmad ibn Ibrāhīm ibn al-Ḥasan ibn Sulaymān al-Qurashī *alias* Taqī al-Dīn, teacher of IAU's paternal uncle 15.51.1  
 Abū 'Ubayd Allāh al-Faqīh (the Jurist), i.e. Aḥmad al-Ma'sūmī 11.13.8 no. 98  
 Abū 'Ubayd al-Bakrī, 'Abd Allāh ibn 'Abd al-'Aziz, Andalusian geographer, historian (d. 487/1094) 7.1.5n; 7.5.5n; 7.5.6n; 8.3.16n; 13.53  
 Abū 'Ubayd al-Jūzjānī, pupil and amanuensis of Ibn Sīnā 11.13.1; 11.13.2.11; 11.13.3.1; 11.13.8  
 Abū 'Ubayd al-Qāsim ibn Sallām al-Baghdādī, 8th-c. grammarian and Qur'anic scholar 7.5.5; 15.40.3; 15.40.9 no. 1  
 Abū 'Uthmān, relative of Abū Nuwās' mistress Janān 8.19.3  
 Abū 'Uthmān al-Jāḥiẓ *see* al-Jāḥiẓ  
 Abū 'Uthmān al-Jazzār al-Yābisah, contemporary of Ibn Juljul 13.36.2.3  
 Abū 'Uthmān al-Khālidi, 4th/10th-c. poet and man of letters, brother of Abū Bakr al-Khālidi 8.26.15  
 Abū 'Uthmān al-Maghribī, transmitter 15.51.7  
 Abū 'Uthmān Sa'īd ibn Ghālib *see* Sa'īd ibn Ghālib  
 Abū 'Uthmān Sa'īd ibn Ya'qūb al-Dimashqī,

- translator and physician of 'Ali ibn 'Isā (active 302/924–925) 8.29.8; 9.36; 10.16
- Abū l-Wafā' Maḥmūd al-Dawlah al-Mubashshir ibn Fātik *see* al-Mubashshir ibn Fātik
- Abū l-Walīd Hishām ibn Aḥmad ibn Hishām *see* Ibn al-Waqashī
- Abū l-Walīd ibn al-Kattānī *see* Ibn al-Kattānī
- Abū l-Walīd Ibn Rushd *see* Ibn Rushd
- Abū l-Waḥsh Wuḥaysh al-Asadī Sab' ibn Khalaf, poet (d. 579/1184) 15.8.12
- Abū Yahyā al-Marwazī, teacher of Abū Bishr Mattā ibn Yūnus 10.20; 15.1.3.1
- Abū Yahyā, son of Abū al-Qāsim al-Maghribī 10.13.3
- Abū Yahyā, source of an anecdote about the court of the caliph al-Mutawakkil 8.26.15
- Abū Yahyā ibn Qāsim al-Ishbīlī, Andalusian physician 13.72
- Abū Ya'qūb al-Ahwāzī 10.32; 11.5.6
- Abū Ya'qūb al-Khuraymī, Ishāq ibn Ḥassān, poet courtier of Hārūn al-Rashīd and al-Amīn (d. 214/829) 10.5
- Abū Ya'qūb ibn Yūsuf ibn 'Isā *see* Yūsuf al-Khūrī *or* al-Qass (the priest)
- Abū Ya'qūb Yūsuf *see* Yūsuf I
- Abū Yūsuf al-Kātib 'the Secretary', translator 9.29
- Abū l-Zāhir Ismā'īl, acquaintance of Ibn al-Muṭrān 15.23.1.3
- Abū Zakariyyā Yahyā al-Bayyāsī *see* al-Bayyāsī
- Abū Zakariyyā Yahyā ibn 'Adī the Logician *see* Yahyā ibn 'Adī
- Abū Zakariyyā Yahūdā ibn Sa'ādah *see* Ibn Sa'ādah
- Abū Zakkār, singer under Hārūn al-Rashīd 8.3.16
- Abū Zayd 'Abd al-Raḥmān ibn Mūsā ibn Yūjān, vizier of the Almohad ruler al-Manṣūr 13.63.7
- Abū Zayd al-Anṣārī, 9th-c. grammarian and lexicographer 7.1.1; 8.29.22n
- Abū Zayd al-Balkhī, Aḥmad b. Sahl (d. 322/934), philosopher and contemporary of al-Rāzī 11.5.9; 11.5.25 no. 125
- Abū Zur'ah 'Abd al-Raḥmān ibn 'Amr ibn 'Abd Allāh ibn Ṣafwān al-Azdī al-Baṣrī, transmitter 10.81.3
- Abū Zur'ah Ṭāhir ibn Muḥammad ibn Ṭāhir al-Maqdisī al-Hamadhānī, scholar of Hadith (481/1088–566/1170) 15.40.1
- Abuqrāt *see* Hippocrates
- Achilles, legendary ancient Greek hero 4.4.2.3
- Acrotus 'the musician', Greek philosopher 4.1.11.3
- Acron of Agrigento, prominent Empiricist physician of antiquity 3.4
- 'Ād, legendary pre-Islamic Arabian people 7.1.11n; 14.32.4(p); 15.17(p)
- Adam, first man 5.1.7; 5.1.8.1; 10.51.2(p); 14.54.16
- al-'Āqid bi-Allāh (Abū Muḥammad 'Abd Allāh ibn al-Mawlā Abī l-Ḥajjāj Yūsuf ibn al-Imām al-Ḥāfiẓ li-Dīn Allāh), last Fatimid caliph of Egypt (d. 567/1171) 14.31.6
- al-'Āqid li-Dīn Allāh *see* al-'Āqid bi-Allāh
- al-'Ādil *see* al-Malik al-'Ādil
- 'Adnān, legendary ancestor of the northern Arabian tribes 8.10.4n
- 'Adnān ibn Naṣr al-'Aynzarbī *see* Ibn al-'Aynzarbī
- 'Aḍud al-Dawlah, Abū Shujā' Fannā Khusraw, Būyid emir (d. 372/983) 8.5.2; 8.5.3; 10.4.9 nos. 8, 17; 10.8.3; 10.25; 10.29; 10.31; 10.32; 10.33; 10.42; 11.5.3; 11.5.3; 11.5.4; 11.5.5; 11.5.6
- 'Aḍud al-Dīn Abū al-Faraj ibn Ra'īs al-Ru'asā', vizier to al-Mustaḍīr bi-Amr Allāh 10.63.2
- al-'Aḍud ibn Munqidh, 'Aḍud al-Dīn [*or* 'Aḍud al-Dawlah] Abū l-Fawāris Murhaf ibn Usāmah (d. 613/1216), son of Usāmah ibn Munqidh 14.51.3
- Aephicianus, associate of Satyrus 5.1.25
- Aeschines, Greek statesman and orator (d. 314 BC) 10.1.14 no. 205
- Aetius of Amida, 6th-c. medical author 4.1.10.2n; 4.5.11n; 6.5.2
- al-Afḍal *see* al-Malik al-Afḍal
- Afḍal al-Dīn al-Khūnajī *see* al-Khūnajī
- 'Afif al-Dīn Abū l-Ḥasan 'Alī ibn 'Adlān al-Naḥwī al-Mawṣilī, grammarian (d. 666/1267) 10.81.2
- al-Afḍal ibn Amīr al-Juyūsh, Fatimid vizier 487–515/1094–1121 14.26.2; 14.31.2n; 14.31.4n



- ‘Afif ibn Sukkarah, Jewish physician from Aleppo (active 584/1188) 15.16
- Aflātūn *see* Plato
- Afqūshāh, pre-Islamic Persian ruler 10.4.4.2n
- Afrā’im ibn al-Zaffān *see* Ifrā’im ibn al-Zaffān
- al-Afshin, princely title of Ḥaydar ibn Kāwūs, general of al-Ma’mūn and al-Mu‘taṣim 8.11
- Agamemnon, Greek king and leader of the Greeks in the Trojan War 2.1.5
- Agapius (Maḥbūb ibn Quṣṭāntīn), 10th-c. bishop of Manbij and historian 5.1.8.2n
- Agathias of Anazarbus, Greek philosopher 4.1.11.3; 5.1.32
- Agathinus, 1st-c. physician 3.2; 3.6
- Agathodaemon, Greco-Egyptian god, expert on the occult in the Arabic tradition 2.1.3; 5.1.32
- Agathon, metropolitan at al-Shawbak 5.1.32
- al-Agharr *see* Dubays ibn Ṣadaqah
- Aghlabids 13.1 n 5
- Aḥmad al-Ḥājjib, possibly Abū l-‘Abbās Aḥmad ibn al-Furād (d. 312/924) 10.3.6
- Aḥmad ibn ‘Abd Allāh ibn Aḥmad ibn Ibrāhīm al-Bakhtārī, great-grandson of Ibn al-Bakhtārī 8.20.11n
- Aḥmad ibn ‘Abd Allāh ibn Yūsuf, brother of Ibn (al-)Shibl al-Baghdādī 10.51.3
- Aḥmad ibn Abī l-Ash‘ath *see* Ibn Abī l-Ash‘ath
- Aḥmad ibn Abī Du‘ād, 2nd/8th-c. Mu‘tazilite 8.4.2; 8.4.5; 8.20.6n
- Aḥmad ibn Abī Ya‘qūb, Abbasid client 14.14.3
- Aḥmad ibn ‘Alī ibn Thābit *see* al-Khaṭīb al-Baghdādī
- Aḥmad ibn Badr al-Wāsiṭī, transmitter (perhaps = Ibn al-Wāsiṭī, q.v.) 10.62.2
- Aḥmad ibn Ḥakīm ibn Ḥafṣūn, Andalusian physician 13.30; 13.29.2
- Aḥmad ibn al-Ḥārith al-Ḥazzāz, transmitter 7.5.2; 10.2.2.2
- Aḥmad ibn al-Ḥusayn ibn Zayd ibn Fuḍālah al-Baladī 10.46.4 no. 14
- Aḥmad ibn Ibrāhīm ibn Ismā‘īl ibn Dāwūd ibn Ḥamdūn *see* Ibn Ḥamdūn al-Nadīm
- Aḥmad ibn Ilyās al-Qā‘id, governor of Cordova 13.27.1
- Aḥmad ibn ‘Īsā, *ṣāhib al-madīnah* in Cordova 13.24.2
- Aḥmad ibn ‘Īsā ibn Shaykh 10.2.3.1
- Aḥmad ibn Ismā‘īl ibn Aḥmad (*reg.* 295–301/907–914), Samanid emir 11.5.25 nos. 75, 197
- Aḥmad ibn Muḥammad ibn Yaḥyā al-Baladī, Abū l-‘Abbās 10.46.2; 10.46.4 no. 1; 10.48
- Aḥmad ibn Muḥammad, known as Ibn al-Mudabbir, ‘the Secretary’ *see* Ibn al-Mudabbir
- Aḥmad ibn Muḥammad al-Khurāsānī, addressee of a treatise by al-Kindī 10.1.14 no. 235
- Aḥmad ibn al-Mu‘taṣim, Abū l-‘Abbās, Abbasid prince and patron of al-Kindī 10.1.3; 10.1.4 nos. 35, 59, 246, 282
- Aḥmad ibn Rashid, *mawlā* of Sallām al-Abrash 12.6
- Aḥmad ibn Sa‘d, physician 11.16 nos. 1.1, 1.8
- Aḥmad ibn al-Ṭayyib al-Sarakhsī *see* al-Sarakhsī, Aḥmad ibn al-Ṭayyib
- Aḥmad ibn Ṭūlūn, Turkish governor of Egypt, founder of the Ṭūlūnid dynasty (220/835–270/884) 8.26.9; 14.2; 14.3; 14.4.1–4; 14.54.4n
- Aḥmad ibn Waṣīf al-Ṣābi’ 10.9.1
- Aḥmad ibn Yūnus al-Ḥarrānī *see* al-Ḥarrānī, Aḥmad ibn Yūnus
- Ahrun ibn A‘yan, 6th-c. author of a medical compendium 6.5.1; 8.19.1; 8.19.2; 8.30.4
- al-Ahzal Aḥmad ibn Ishāq *see* al-Burjī
- ‘Āishah, wife of Muḥammad 7.5.5n; 15.46.2
- al-Ajall al-Sadīd Abū l-Manṣūr ‘Abd Allāh ibn al-Shaykh al-Sadīd Abī l-Ḥasan ‘Alī *see* al-Shaykh al-Sadīd Ra‘īs al-Ṭibb
- al-Ajall al-Murtaḍā,? = al-Sharīf al-Murtaḍā (d. 436/1044) 10.13.4; 10.38.4
- Ajax, legendary ancient Greek hero 4.4.2.3
- al-Akḥṭal, Ghiyāth ibn Ghawth, Umayyad poet (d. ca. 92/710) 11.9.2.5n
- al-Akḥṭal, name of several minor poets 11.9.2.5n
- Akhū l-Sayyidah, metropolitan (*al-muṭrān*) in Cairo 380/991 [Arsenius, later Patriarch of Alexandria; d. 400/1000] 14.15
- Akhzam, son of a poet 14.55.2n; 15.58.1

- Alā' al-Dawlah, Abū Ja'far Muḥammad ibn Dushmanziyār (d. 433/1041–1042), Kāk-ūyid ruler of the Jibāl region 11.13.3.2 no. 12; 11.13.3.7–11.18.19; 11.13.8 nos. 13, 14, 53
- 'Alā' al-Dīn 'Alī Khwārazm Shāh *see* 'Alā' al-Dīn Muḥammad ibn Tekish Khwārazm Shāh
- 'Alā' al-Dīn Kay-Qubādh, Seljuq sultan of Rūm (*reg.* 616–634/1219–1237)–
- 'Alā' al-Dīn Muḥammad ibn Tekish Khwārazm Shāh, ruler of the Khwārazm-Shāh dynasty (*reg.* 596–617/1200–1229) 11.19.6.2 (incorrectly as 'Alā' al-Dīn 'Alī Khwārazm Shāh); *see also* s.v. Khwārazm Shāh
- 'Alā' al-Mulk al-Alawī, vizier under Sultan Khwārazm Shāh 11.19.5
- 'Alam al-Dīn Abū Naṣr, brother of Muhadhdhab al-Dīn Muḥammad ibn Abī Ḥulayqah, physician 14.55.3
- 'Alam al-Dīn Qayṣar ibn Abī l-Qāsim ibn 'Abd al-Ghanī ibn Musāfir al-Ḥanafī *see* Qayṣar ibn Abī l-Qāsim ibn Musāfir
- al-'Alawī, patron of Ibn Sīnā 11.13.3.9
- Albinus, Platonist and teacher of Galen 4.1.11.3; 5.1.21.11
- Alexander of Aphrodisias, 3rd-c. Aristotelian philosopher 4.1.11.3; 5.1.26 (confused with Alexander of Damascus); 4.8; 14.25.2; 14.30; 15.1.5 no. 27; 15.40.3
- Alexander of Damascus, Aristotelian philosopher 5.1.25
- Alexander the Great, Macedonian king 1.4; 4.1.11.3; 4.6.11 nos. 46, 85, 88; 4.6.13.1 no. 120; 4.6.13.3 nos. 126, 128, 129, 141; 5.1.8.1 (era of Alexander); 10.4.4.2n
- Alexander of Tralles, physician of late antiquity 4.1.11.2
- Alexandrians, late-antique physicians responsible for systematizing and summarizing Galen 5.1.37 nos. 79; 5.2.1; 6.1.1; 6.3.1–6 (curriculum of the Sixteen Books of Galen); 10.57 no. 3; 10.64.20 no. 8
- Alfonso II, king of Portugal 13.71n
- Alfonso VIII, king of Castile 13.66.3; 13.71n
- 'Alī, known as al-Fayyūm, Christian patron of translators including Ḥunayn ibn Ishāq, governor of the Egyptian district of Fayyūm 9.45
- 'Alī, son of caliph al-Nāṣir li-Dīn Allāh 10.76.2
- 'Alī ibn al-'Abbās al-Majūsī 10.25; 14.25.9 no. 64n
- 'Alī [ibn 'Abd Allāh ibn Sīnā], brother of *the* Ibn Sīnā 11.13.2.1 n. 12; 11.13.3.15; 11.13.8 no. 16
- 'Alī ibn Abī Ṭālib, cousin and son-in-law of the Prophet Muḥammad, last of the 'Rightly Guided' caliphs 7.1.1; 7.1.5; 7.2.3; 7.5.3n; 7.5.6; 10.1.7n; 11.13.7.9; 13.58.4.6(p); 14.22.3.1n; 14.14.3n; 15.46.2; 15.46.3.2; 15.51.7; A11.2.1
- 'Alī ibn Abī Ṭālib al-Qayrawānī, dream interpreter: probably an error for Makki ibn Abī Ṭālib al-Qayrawānī, q.v.
- 'Alī ibn 'Ayyāsh, transmitter 10.81.3
- 'Alī ibn Bulbul (*al-wazīr*) 10.13.5
- 'Alī ibn Ḥāmid, oculist, father of the physician Muhadhdhab al-Dīn 'Abd al-Raḥīm ibn 'Alī 15.50.1
- 'Alī ibn al-Ḥusayn, Zayn al-'Ābidīn, fourth Imam of the Twelver Shi'is 15.51.7
- 'Alī ibn Ibrāhīm ibn Baks, Abū l-Ḥasan, physician at al-'Aḍudī Hospital (d. 394/1003–1004) 9.38; 10.43; 11.5.6
- 'Alī ibn 'Īsā ibn 'Alī al-Kaḥḥāl (The Oculist) 10.50
- 'Alī ibn 'Īsā ibn Dā'ūd ibn al-Jarrāh, Abū l-Ḥasan, twice vizier under al-Muqtadir billāh (d. 334/996) 8.29.8n; 9.36; 10.4.4.1; 10.4.4.2; 10.4.5; 10.4.9 no. 6; 10.16; 11.5.25 no. 117; 14.22.4.4
- 'Alī ibn 'Īsā ibn Māhān, guard commander under caliphs al-Mahdī and Hārūn al-Rashīd 8.3.17
- 'Alī ibn 'Īsā al-Raba'ī, Abū al-Ḥasan al-Naḥwī (the Grammarian) (d. 420/1029) 10.38.4
- 'Alī ibn al-Jahm, poet active mainly in Baghdad (d. 249/863) 13.58
- 'Alī ibn al-Mahdī, son of al-Mahdī, known as Abū Quraysh 8.8.2
- 'Alī ibn Muḥammad ibn al-Tamīmī, son of the physician al-Tamīmī 14.14.8 no. 1
- 'Alī ibn Mūsā, al-Riḍā, eighth imam of the Twelver Shi'is 8.3.11n; 15.51.7

- ‘Alī ibn Rabban al-Ṭabarī *see* ‘Alī ibn Sahl Rabban al-Ṭabarī
- ‘Alī ibn Riḍwān *see* Ibn Riḍwān
- ‘Alī ibn Sahl Rabban al-Ṭabarī, 3rd/9th-c. physician 11.3; 11.4; 11.5.1; 12.2 nos. 3n, 11n
- ‘Alī ibn Sulaymān, physician-astrologer under the Fatimid 14.21
- ‘Alī ibn Wabhān 11.5.25 no. 192
- ‘Alī ibn Wāhsūdhan the Daylamite (d. after 304/917), governor of Rayy 11.5.14; 11.5.25 no. 192n
- ‘Alī ibn Yaḥyā, known as Ibn al-Munajjim, secretary, companion of al-Ma’mūn; patron of Ḥunayn ibn Iṣḥāq 8.29.22 nos. 6, 7; 9.41; 10.3.14 no. 41
- ‘Alī ibn Yūsuf ibn Tāshufīn, Almoravid ruler (reg. 500–537/1107–1142) 13.61.4 no. 9
- Alinūs al-Iskandarānī *see* (Pseudo-)Elias the Neoplatonist
- Almohads (*al-Muwaḥḥidūn*) 13.63.3
- Almoravids (*al-Murābiṭūn*) 13.61.1; 13.62.1; 13.63.3
- Āluh (Aluh) *see* Ibn Ḥāmid ibn Muḥammad, Abū Naṣr al-‘Azīz Aḥmad
- Amalric (King Mārī; al-Malik Mārī), Amalric I of Jerusalem (*reg.* 558–569 /1162–1174) 14.49.2; 14.49.3
- al-A’mash *see* Sulaymān ibn Mihrān al-Asadī
- Amasis, Egyptian pharaoh 4.3.4.2
- Amat al-‘Azīz, favourite slave of al-Hādī, to whom she bore eight children 8.10.3
- Ambracis, maidservant of Aristotle 4.6.6.2
- Amenophis, mythical Greek king 2.2
- al-‘Amīd, vizier 8.5.4
- al-‘Amīdī, Rukn al-Dīn Abū Ḥāmid Muḥammad ibn Muḥammad al-Samarqandī, Ḥanafī jurist at Bukhārā (d. 615/1218) 10.83.2
- al-Āmidī, Sayf al-Dīn Abū l-Ḥasan ‘Alī ibn Abī ‘Alī ibn Muḥammad ibn Sālīm al-Taghlibī al-Āmidī, theologian and philosopher (d. 631/1233) 10.22.3; 14.23.1; 15.1.1.1; 15.22; 15.50.5
- al-Amīn, Muḥammad, caliph (*reg.* 193–198/809–13) 8.3.5; 8.3.7n; 8.3.14n; 8.3.17; 8.15.1n; 8.20.4n; 8.25.2n; 8.27.4n; 12.5n
- Amīn al-Dawlah Abū l-Faṭḥ ibn Abī l-Najm, Christian Physician 15.27
- Amīn al-Dawlah Abū l-Ḥasan ibn Ghazāl ibn Abī Sa’īd, vizier and physician 15.20; 15.49
- Amīn al-Dawlah ibn al-Tilmīdh *see* Ibn al-Tilmīdh, Amīn al-Dawlah
- Amīn al-Dīn Ja’far, muezzin for Al-Malik al-Kāmīl, patient of Abū Ḥulayqah 14.54.8
- al-Āmir bi-Aḥkām Allāh (Abū ‘Alī al-Manṣūr ibn Abī l-Qāsim Aḥmad al-Musta’lī bi-Allāh ibn al-Mustanṣir), tenth Fatimid caliph (d. 524/1130) 13.52.1; 13.58.2.2; 14.31.2; 14.31.4n; 14.31.6
- ‘Āmir ibn Ṣa’ṣa’ah, poet 15.8.4
- ‘Āmir ibn Sharāḥīl al-Sha’bī, early *muḥaddith* and legal expert 7.2.4
- ‘Āmir ibn al-Ṭufayl, tribal hero and poet (d. ca. 10/632) 15.8.4(p); 15.8.6(p)
- ‘Amīrah ibn Ḥayyān ibn Surāqah al-Asadī, grandfather of Ṣāliḥ ibn Shaykh ibn ‘Amīrah 8.26.13
- al-‘Āmirī, Abū l-Ḥasan Muḥammad ibn Yūsuf (d. 381/992), philosopher 11.13.8 no. 91
- ‘Ammār Dhū Kubār (*recte* Kināz), early 2nd/8th-c. poet 7.1.6n
- ‘Ammār ibn ‘Alī al-Mawṣilī, oculist under al-Ḥākim 14.17
- Ammonius, early 6th-c. Neoplatonist 3.3; 4.1.11.3; 6.1.2
- Amqat, Indian physician at court of Hārūn al-Rashīd 12.5n
- ‘Amr ibn al-‘Āṣ, conqueror of Egypt (d. 43/664) 6.1.2; 14.14.7; 14.15n; 14.48.2n
- ‘Amr ibn Jurmūz, killer of al-Zubayr ibn al-‘Awwām at the Battle of the Camel 7.5.4; 7.5.5
- ‘Amr ibn Ma’rūf, transmitter 7.1.5
- ‘Amr ibn Maymūn, unidentified, possible confusion with ‘Amr ibn Nuḥaywī A11.2.2
- ‘Amr ibn Nuḥaywī, official under al-Ma’mūn A11.2.2n
- ‘Amr ibn Muḥammad al-Nāqid, transmitter 10.2.2.1
- ‘Amr ibn Sha’s (d. after 16/637), poet 15.8.5n
- Amram *see* ‘Imrān
- Amyntas, ancient Macedonian king 4.6.2.1
- Analogists, the Dogmatist school of ancient

- Greek physicians 1.1; 1.3.2; 1.12; 3.3;  
4.1.10.4
- Anas ibn Mālik, Companion of the Prophet,  
traditionist 10.2.2.1
- Anaxagoras, Pre-socratic philosopher 3.5;  
4.1.10.11; 5.1.26; 5.1.32
- Anaximander, early Greek philosopher  
4.3.4.1
- Anaximenes, early Greek philosopher  
4.1.11.3
- Anbā Zakhariyyā ibn Thawābah, unidentified  
monk in Jerusalem in the 900s 14.14.2
- al-Anbārī al-Naḥwī, Kamāl al-Dīn ‘Abd al-  
Raḥmān ibn Muḥammad ibn ‘Ubayd  
Allāh Abū l-Barakāt, grammarian  
(513/1119–577/1181) 15.40.2
- ‘Anbasah ibn Iṣḥāq al-Ḍabbī, governor of  
Daybul (Sind) under al-Wāthiq 8.21.4
- Ancaeus, maternal grandfather of Pythagoras  
4.3.4.1
- Anchialus, Empiricist physician of antiquity  
3.5
- Andī, otherwise unknown Indian physician  
and scholar 12.2
- Andreas, personal physician of Ptolemy  
Philopator 4.1.10.2n
- Androcles, governor of Samos and foster-  
father of Pythagoras 4.3.4.1
- Andromachus the Elder, personal physician  
of Nero 1.8n; 3.6
- Andromachus the Younger, 1st-c. physician  
1.8; 4.1.10.2; 5.1.26
- Andronicus, continuator of Eusebius  
5.1.8.1–5.1.8.2 (dates of Roman emper-  
ors); 15.1.2
- Andronicus, editor of the works of Aristotle  
4.6.13.1n; 4.6.13.2
- Anebo, Egyptian prophet and priest  
11.5.25.no. 76
- Ankar, otherwise unknown Indian physician  
and scholar 12.2
- al-Ankūr, al-Malik *see* al-Malik al-Ankūr
- ‘Annāz *see* Abū l-Shawk Fāris ibn Muḥam-  
mad ibn ‘Annāz
- Annianus of Alexandria, late-antique chro-  
nographer 5.1.8.2n
- Anqilāwus, physician of antiquity 4.1.10.2
- ‘Antar(ah) ibn Shaddād al-‘Absī, pre-Islamic  
poet, hero of popular epic 10.69.1
- al-‘Antarī *see* Ibn al-Ṣā’igh
- Antigonus, addressee of a letter attributed to  
Diocles of Carystus 4.1.9.2n
- Antimachus, legendary physician of  
antiquity 3.2
- Antipater, student of Aristotle 4.6.2.2;  
4.6.6.1
- Antipater of Halasarna, 2nd-c. AD physician  
4.1.11.2n
- Antipater of Maṣṣīṣā (Mopsuestia), 2nd-c. AD  
physician 4.1.11.2
- Antiphon, legendary physician of antiquity  
3.3
- Antisthenes, dedicatee of Galen 5.1.37  
no. 10
- Antoninus, 2nd-c. Roman emperor 5.1.8.2  
(confusion between Antoninus Pius  
and Marcus Aurelius Antoninus,  
*cf.* 5.1.25); 5.1.9 (his change of name);  
5.1.11
- Antyllus, 2nd-c. Greek physician 6.5.2
- Anūshirwān *see* Kisrā Anūshirwān
- Apellicon of Teos, purchaser of the works of  
Aristotle 4.6.13.2
- Apollo, early expert on medicine and origin-  
ator of Greek writing 2.1.2 (god at  
Rome); 2.2
- Apollonius (? name uncertain), brother of  
Andromachus the Younger 1.8
- Apollonius, pupil of Hippocrates 4.1.10.1
- Apollonius (perh. of Alexandria, or of  
Citium), physician of antiquity 4.1.10.3;  
4.1.10.5; 4.1.11.2
- Apollonius (of Perga, Greek astronomer and  
geometer, d. ca. 190 BC) 10.3.14 no. 136
- Apollonius of Tyana, Neopythagorean holy-  
man and philosopher of 1st-c. AD, author-  
ity on occult in later traditions 5.1.8.2;  
9.15n; 14.22.3.2n; 14.22.4.2 nos. 2, 12
- Aqish (*or* Āqish), unidentified 15.51.10.3
- ‘Arafah, unidentified grammarian of Damas-  
cus 10.69.4 no. 4
- Arbad ibn Rabī‘ah, brother of the pre-Islamic  
poet Labīd 10.51.3
- Archelaus, late-antique physician 6.1.1
- Archigenes, Pneumatist physician under Tra-  
jan 4.1.10.3; 4.1.11.2
- Archigenes, friend of Socrates 4.4.4  
no. 65

- Archimedes, Hellenistic Greek scientist  
9.26n; 10.4.9 no. 20; 14.22.4.2 no. 25;  
14.22.5.2 no. 43; 5.2 nos. 42, 43
- Archipolis, disciple of Hippocrates 4.1.10.1n
- Archytas, philosopher of Tarentum 4.3.6.1
- Ardashir (Artaxerxes), Persian king 4.1.5
- Ardashir ibn Bābak, founder of the Sasanid  
dynasty (d. AD 242) 8.20.6
- Aristippus the Elder, student of Socrates and  
founder of the Cyrenaic school of philo-  
sophy 4.3.6.2
- Aristippus the Younger, grandson of Aristip-  
pus the Elder 4.3.6.2
- Aristomenes, friend of Aristotle 4.6.6.1
- Ariston, father of Plato 4.5.2
- Aristotle, Greek philosopher 4.1.11.3; 4.1.11.4;  
4.6; 5.1.26; 5.1.32; 5.1.37 nos. 46, 62; 6.2  
(list of works commented on by John  
the Grammarian); 8.29.6n; 8.29.22n;  
10.1.4; 10.1.14 nos. 5, 6, 28; 10.2.4 nos. 51,  
52; 10.3.14 nos. 5, 6, 8, 10, 90, 144; 10.21;  
10.22.4 no. 2; 10.23.3 nos. 1, 2, 4; 10.37.2;  
10.37.5 nos. 1–9; 10.46.1; 10.64.15; 11.2;  
11.5.8n; 11.5.23.5; 11.5.25 nos. 5n, 7, 8, 9,  
76; 11.8.6 nos. 7n, 15n; 13.39.1; 13.59.4  
(Ibn Bājjah's commentaries) nos. 1, 2,  
3, 4, 5; 13.65; 13.66.6 (Ibn Rushd's com-  
mentaries) nos. 10, 11, 12, 13, 14, 15, 27,  
28, 31, 33, 39; 14.22.1; 14.22.4.1; 14.22.4.3  
nos. 1, 2, 4, 11, 20, 22, 42; 14.22.5.1 nos. 1,  
2, 16, 17; 14.22.5.2 no. 68n; 14.25.2;  
14.25.5; 14.25.9 nos. 27, 76, 77n; 15.1.1.3;  
15.1.2; 15.1.3.2; 15.1.3.3; 15.40.1; 15.40.8  
no. 88.
- Treatises specified: 9.13n; 9.37n; 14.21 no. 5  
(doubts about *On Vision*); 14.22.4.1;  
14.22.5.1 nos. 1, 16, 17 (various para-  
phrases); 14.30; 15.1.5 nos. 2, 3, 4, 5, 6, 7,  
8, 24, 25, 26, 27, 28, 31, 41, 43, 72, 74, 78,  
81, 87, 97, 98, 102, 104, 108, 109; 15.40.9  
nos. 40, 41; 15.51.1
- Cited in poetry: 8.30; 11.19; 13.58; 15.17;  
A11.1(p)
- Aristoxenus, pupil of Aristotle 4.3.4.3n;  
4.6.3.4
- Arius, nicknamed 'the Critic', physician of  
antiquity 4.1.11.2
- Arminius, 5.1.21.1 (confusion of Herminus and  
Albinus)
- al-'Arqalah Abū l-Nadā Ḥassān ibn Numayr  
al-Kalbī, poet (6th/12th c.) 15.8.2
- Arsenius *see* Akhū l-Sayyidah
- Artaxerxes *see* Ardashir
- Artemon, 2nd-c. grammarian from Cas-  
sandreia 4.6.13.2n
- al-'Arūḍī *see* Abū l-Ḥusayn al-'Arūḍī
- al-'Arzamī, Abū Bakr Muḥammad ibn 'Ubayd  
Allāh, early Abbasid poet 8.29.15n
- Asad al-Dīn, known as Shirkūh, one of the  
last viziers of Fatimid Egypt (d. 564/1169)  
14.36.2
- As'ad al-Dīn 'Abd al-'Aziz ibn Abī l-Ḥasan *see*  
As'ad al-Dīn ibn Abī l-Ḥasan
- As'ad al-Dīn ibn Abī l-Ḥasan (As'ad al-  
Dīn 'Abd al-'Aziz ibn Abī l-Ḥasan)  
(570–635/1174–1237), one of a family of  
Egyptian physicians, acquainted with  
IAU 4.31.3; 14.54.6, 10; 14.54.6, 10; 14.57  
al-As'ad al-Maḥallī, As'ad al-Dīn Ya'qūb ibn  
Ishāq, 13th-c. Jewish physician 14.42;  
15.47.3 no. 6
- Aṣḥab ibn Yaḥyā al-Ṭabīb, Andalusian physi-  
cian 13.26
- Asclepiades, late 2nd/early 1st-c. BC physician  
at Rome 4.1.11.2; 5.1.37 no. 108
- Asclepiades the Second, physician of  
antiquity 4.1.11.2
- Asclepiads, ancient Greek physicians  
claiming descent from or adherence to  
Asclepius 1.1
- Asclepius, Greek god of healing 1.6; 2.1; 2.1.2  
(temple at Rome and divinity); 5.1.9  
(temple at Rome); 11.5.2
- Asclepius the Second, legendary ancient  
Greek physician 3.2; 3.5; 3.6
- al-Asfizārī *see* Najm al-Dīn Yūsuf ibn Sharaf  
al-Dīn
- al-'Ashā *see* Maymūn ibn Qays ibn Tha'labah
- al-'Ashā, name of several poets 11.9.2.5n
- al-Ash'ath ibn Qays ibn Ma'dī Karib, chieftain  
of clan Kindah (d. 40/661) 10.1.2
- al-Ashtar *see* Mālik ibn al-Hārith al-Nakha'i
- 'Āṣim ibn Thābit ibn Abi l-Aflah al-Anṣārī,  
one of the Anṣār 7.2.3
- 'Āṣim ibn 'Umar ibn Qatādah, transmitter  
7.2.3
- al-'Askarī, Abū Aḥmad, philologist, lexico-  
grapher (d. 382/993) 10.1.13

- al-ʿAskarī, Abū Hilāl, philologist (d. after 395/1005) 7.1.6n; 7.5.5n; 8.3.19n; 8.29.22n; 15.40.9 no. 30
- al-Aṣmaʿī, philologist (d. 213/828) 14.55.2n
- al-Aṣṭurlābī *see* al-Badīʿ al-Aṣṭurlābī
- ʿĀtikah bint Zayd ibn ʿAmr ibn Nufayl, wife of al-Zubayr ibn al-ʿAwwām, poet 7.5.5
- Atsiz ibn Muḥammad ibn Anūshtigin, founded dynasty of the Khwārazm-Shāhs (*reg.* 521–551/1127–1172), great-grandfather of ʿAlāʾ al-Dīn Muḥammad 11.19.6.2
- Atsiz ibn Uvak, Turkoman chief 14.50n
- Augustus (formerly Octavian), Roman emperor 5.1.8.1; 5.1.21.2; 15.1.2
- Aulinus, physician of late antiquity 4.1.11.2
- Autolycus, author of *Moving Sphere* 14.22.3.2n; 15.31.6n
- Avicenna *see* Ibn Sīnā
- ʿAwānah ibn al-Ḥakam, 2nd/8th-c. historian 7.5.6
- ʿAwf, of the tribe of Jaʿfar ibn Kilāb 15.8.4(p)
- Awhād al-Zamān *see* Abū l-Barakāt al-Baghdādī
- ʿAwn Allāh ibn Mūsā ibn al-ʿĀzār al-Israʿīlī, physician in the service of al-Muʿizz li-Dīn Allāh (d. 363/973) 14.9
- ʿAwn al-ʿIbādī al-Jawharī, governor of al-Ḥīrah under Hārūn al-Rashīd 8.3.7; 8.3.16
- Aws ibn Rabīʿah ibn Muʿattib, one of the ancestors of the Banū Kunnah subtribe 7.1.6n
- Aʿyan ibn Aʿyan, Egyptian physician (d. 385/995) 14.13
- Aybak *see* al-Malik al-Muʿizz ʿIzz al-Dīn Aybak
- al-ʿAynzarbī *see* Ibn al-ʿAynzarbī
- Ayyūb, known as al-Abrash *see* Ayyūb al-Ruhāwī al-Abrash
- Ayyūb ibn al-Ḥakam al-Baṣrī, known as al-Kasrawī, unidentified source 8.19.3; 8.19.4; 8.19.5
- Ayyūb al-Ruhāwī (Job of Edessa) al-Abrash, Syriac polymath, Christian physician and translator of Galen (d. ca. 835) 5.1.37 no. 115; 8.22; 9.7; 9.25; 10.22
- al-Azdī, Muḥammad ibn Aḥmad Abū l-Muṭahhar, 4th–5th/10th–11th-c. author 4.26.8n; 7.9.2n
- al-ʿAzīz or al-ʿAzīz bi-Allāh, fifth Fatimid caliph (*reg.* 364–385/975–96) 4.10; 8.5.3; 10.4.8; 14.10; 14.13; 14.14.3; 14.15; 14.16; 14.21; 14.40.1n; 14.47.2n; 14.54.3n; A11.11
- al-ʿAzīz ibn al-Nāṣir Ṣalāḥ al-Dīn (*reg.* 589–595/1193–1198), son of Ṣalāḥ al-Dīn 14.37; 14.44.2; 15.40.4; 15.51.1; 15.51.9 no. 123n; A11.11
- al-Azraq, secretary of Ḥunayn ibn Ishāq 8.29.6
- ʿAzūr ibn al-Ṭayyib al-Baladī al-Yahūdī 10.46.4 no. 14
- Bābak, head of the Persian Khurramī religious and social movement, rebel against caliphs al-Maʾmūn and al-Muʿtaṣim (d. 223/838) 8.11; 8.20.11n
- al-Badīʿ ʿAbd al-Razzāq ibn Aḥmad ibn al-Khiḍr al-ʿĀmirī, Abū l-Qāsim, poet of unknown date 15.23.4.2
- Badīʿ al-Dīn Abū l-Faṭḥ Maṣṣūr ibn Abī l-Qāsim ibn ʿAbd Allāh ibn ʿAbd al-Dāʾim al-Wāsiṭī, known as Ibn Sawād al-ʿAyn, transmitter 10.68.2.1; 10.68.2.2; 10.68.2.3
- al-Badīʿ (*or* Badīʿ al-Zamān) al-Aṣṭurlābī, Abū l-Qāsim Hibat Allāh ibn al-Ḥusayn ibn Aḥmad, physician and poet (d. 534/1139) 10.64.2n, 10.67; 10.68.2.4; 10.68.4
- Badīʿ al-Zamān al-Hamadhānī (d. 398/1008), originator of the genre of *maqāmah* 10.67
- al-Badihī, Abū l-Ḥasan ʿAlī ibn Muḥammad, 4th/10th-c. poet 11.7
- Badr al-Dīn Abū l-ʿIzz Yūsuf ibn Makkī, known as Ibn al-Sinjārī 10.66.8; 10.81.3
- Badr al-Dīn ibn Qāḍī Baʿlabakk, physician, transmitter 15.37.1, 15.50.6; 15.52
- Badr al-Dīn Luʿluʿ (Badr al-Dīn Abū l-Faḍāʾil al-Malik al-Raḥīm), freedman who became regent of Mosul in 607/1210–1211 (d. 657/1259) 10.81.2; 10.83.3
- Badr al-Dīn Muḥammad ibn Bahrām al-Samarqandī *see* al-Samarqandī, Badr al-Dīn
- Badr al-Muʿtaḍidī, commander-in-chief of al-Muʿtaḍid 10.2.3.1; 10.3.6; 10.4.5
- al-Bahāʾ, musician 15.51.1
- Bahāʾ al-Dawlah *see* Maṣṣūr ibn Dubays
- Bahāʾ al-Dīn 11.19.7 no. 22

- Bahā' al-Dīn Abū l-Ḥasan 'Alī ibn al-Sā'ātī, poet, brother of physician Fakhr al-Dīn Riḍwān 15.29
- Bahā' al-Dīn Abū l-Thana' Maḥmūd ibn Abī l-Faql Maṣṣūr ibn al-Ḥasan ibn Ismā'īl al-Ṭabarī al-Makhzūmī, judge and physician – 15.39 (601/1204–1205) 1.9
- Bahā' al-Dīn Ibn Shaddād (d. 632/1234–1235), military judge and biographer of Ṣalāḥ al-Dīn 15.40.3
- Bahā' al-Dīn ibn Nafādah? = *adīb* and poet Aḥmad ibn 'Abd al-Raḥmān Ibn Nafādah
- Bahlawān, House of, Ildegizid *or* Eldigüzid dynasty in Azerbaijan 11.21
- Bahmanyār (Abū l-Ḥasan Bahmanyār ibn al-Marzubān), pupil of Ibn Sīnā (d. 456/1067) 11.13.8 no. 41; 15.40.3
- Bahrām Gūr (Bahrām V) (*reg.* 420–438), fifteenth Sasanid king of Persia 11.1
- al-Bājī *see* 'Abd al-'Azīz ibn Maslamah
- Bajkam, Abū l-Ḥasan (*recte* Abū l-Ḥusayn), military commander (d. 319/941) 10.4.8; 10.4.9 no. 4; 10.5.4
- Bākahr, an otherwise unrecorded Indian physician and scholar 12.2
- Bakhtiyār *see* 'Izz al-Dawlah Bakhtiyār
- al-Bakrī, Abū 'Ubayd 'Abd Allāh ibn 'Abd al-'Azīz *see* Abū 'Ubayd al-Bakrī
- al-Balādhurī, Aḥmad ibn Yaḥyā, historian 7.5.6n; 7.6n
- Baldwin, Prince, son of Amalric, Baldwin IV of Jerusalem, leprous (*reg.* 1174–1183) 14.49.3
- Baldwin V of Jerusalem, son of Baldwin IV 14.49.3n
- al-Bālīsī, physician during Ikshidid dynasty (active 355/966) 14.8
- Balīṭiyān *see* Politianus
- al-Balkhī, Abū Zayd Aḥmad b. Sahl *see* Abū Zayd al-Balkhī
- Balmuẓaffar ibn Mu'arrif *see* Bulmuẓaffar ibn Mu'arrif
- al-Bandahī, unidentified singer 15.23.4.2(p)
- Bānū, a sister of the caliph Hārūn al-Rashīd 8.25.6
- Banū 'Abd al-Dār, a subclan of Quraysh, to which al-Naḍr ibn al-Ḥārith ibn Kaladah al-Thaqafī belonged 7.2.1n; 7.2.3
- Banū Awd, tribe of Zaynab 7.10
- Banū Fazārūn. A secretarial family under the early Abbasids 8.21
- Banū l-Ḥārith 14.30n
- Banū l-Ḥārith al-Aṣghar ibn Mu'āwiyah 10.1.3
- Banū Hāshim, Hāshimites (descendants of Hāshim ibn 'Abd Manāf; the Abbasids) 10.1.4; 10.4.5
- Banū Ḥayyūn, mentioned as students of Abū l-Faraj ibn al-Ṭayyib 10.37.4
- Banū Hūd, rulers in Saragossa, Murcia and Seville 13.57; 13.63.8.2n
- Banū l-'Ibād, the Christian Arab community of al-Ḥīrah 8.29.1
- Banū Ja'far ibn Kilāb 15.8.4n
- Banū Khālid, family of Umayyad clients in Cordova 13.12
- Banū Khāqān 10.8.7
- Banū Kunnah, a clan of the tribe Thaqīf 7.1.6
- Banū Makhzūm, an important clan of Quraysh 7.5.3
- Banū l-Munajjim, Zoroastrian family, courtiers al-Manṣūr (*reg.* 136–158/754–75), sponsors of translation movement 9.41n
- Banū l-Mundhir, pre-Islamic Lakhmid dynasty of al-Ḥīrah 8.3.16
- Banū Munqidh, clan of Syria who played a significant political role during the Ayyubid period 14.33.3n
- Banū Mūsā ibn Shākir, three brothers (Muḥammad, Aḥmad, al-Ḥasan) prominent in the intellectual life of Baghdad 3rd/9th-c. 9.15n; 9.27n; 9.40; 10.1.7; 10.3.14 no. 83; 14.22.5.2 no. 73; 15.46.1
- Banū Shākir, relatives of Abū Shākir ibn Abī Sulayman and Rashīd al-Dīn Abū Ḥulayqah 8.29.5; 14.51.1n; 14.54.4; 14.54.13
- Banū l-Ṣūfī 15.8.1; 15.8.4; 15.8.5(p)
- Banū Umayyah, a clan of the tribe Quraysh, the first Muslim dynasty after the time of the four 'rightly guided' caliphs 7.2.1
- Banū Yanāqī, Sevillian family 13.63.4
- Bāqil, figure proverbial for his inarticulateness 15.31.2n
- Baqīyyah ibn al-Walīd, transmitter 10.2.2.1
- Baqqaḥ ('Bug'), Abū Mūsā the Physician known as 10.8.5

- Bar Bahlūl, author of Syriac lexicon and translator 6.5.1; 8.29.22n
- Bar Hebraeus (Abū l-Faraj ibn al-'Ibrī), Syriac Orthodox historian, philosopher and translator (d. 685/1286) 4.5.4n; 8.11n; 8.24n; 8.26.6n; 8.29.1n; 8.29.12n; 8.29.17n; 9.16n; A11.5
- Barak the Judge, ancient Hebrew hero 2.2
- Barmakids, Iranian family of secretaries and viziers under early Abbasid caliphs 8.2n; 8.3.2n; 8.3.9n; 8.3.22; 8.8.2n; 8.20.4n; 8.25.7n; 8.29.2n; 8.29.22n; 12.2n; 12.3; 12.5; 12.6n
- al-Barqī *see* Abū Bakr al-Barqī
- Barzawayh (Barzūyah, Barzōē), Physician to Chosroēs I Anūsharwān 11.2
- Bashīr ibn al-Samayda', brother of Bishr ibn al-Samayda' al-Azdī 8.20.10
- al-Basbāsī *see* al-Shabānīsī
- Basīl al-Muṭrān, translator 9.18
- al-Battānī, Abū 'Abd Allāh Muḥammad ibn Jābir ibn Sinān (d. 317/929), astrologer and mathematician 13.5.1; 13.5.1 no. 2
- al-Battī, Abū l-Ḥasan 'Alī ibn Aḥmad, transmitter 15.46.2
- Baybars *see* al-Malik al-Ẓāhir Rukn al-Dīn Baybars
- Bayd al-Baghl (Mule's Balls) *see* Ishāq ibn Ibrāhīm ibn Muḥammad ibn Ismā'īl
- al-Bayhaqī, Ẓahīr al-Dīn Abū l-Ḥasan 'Alī ibn Zayd ibn Funduq, Persian author of *Tatimmat Šiwān al-Ḥikmah* (d. 565/1169–1170) 5.1.5; 8.3.9n; 8.4.7n
- al-Bayyāsī (*or* al-Bayāsī), Amīn al-Dīn Abū Zakariyyā Yahyā ibn Ismā'īl al-Andalusī, Egyptian physician in Damascus, teacher of As'ad al-Dīn ibn Abī l-Ḥasan 14.57.1; 15.8.4; 15.14; 15.17
- Bhela, author of a Sanskrit medical compendium (*Samhitā*) 12.6n
- Binyāmīn, teacher of Abū Bishr Mattā ibn Yūnān 10.21
- al-Birūnī, Abū l-Rayḥān, polymath (d. ca. 442/1050) 4.1.2n; 4.3.4.3n; 4.5.1n; 8.4.11; 11.13.8 nos. 42, 42; 11.15
- Bishr ibn 'Abd Allāh al-Kātib, unidentified 10.69.3-7
- Bishr ibn Bishī, known as Ibn 'Anāyā al-Isrā'īlī 10.23.3
- Bishr ibn Ḥadram al-Kalā'ī (?Bishr ibn Ḥizrim al-Kalbī) 15.25
- Bishr ibn al-Samayda' al-Azdī, governor of Balad under al-Mu'taṣim 8.20.10
- al-Biṭrīq, Christian translator under al-Manṣūr 8.29.8; 9.31
- Boethius, Flavius – 2nd-c. Roman senator 5.1.10.1; 5.1.25; 5.1.37 nos. 27, 28, 37
- Bonus, disciple of Hippocrates 4.1.10.1n
- Bradua, Ti. Claudius Bradua Regillus Atticus, Roman consul 5.1.12.2
- al-Buḥtūrī, poet (d. 284/897) 10.68.1.4n; A11.3.1
- al-Buḥtūrī *see also* al-Walid
- al-Bukhārī, Muḥammad, compiler of one of the canonical collections of Hadith (*al-Ṣaḥīḥ*) 8.13.4n; 8.26.8n
- Bukhtishū' ibn Jibrīl, member of family of Christian physicians (d. 257/870) 8.3.6; 8.3.22; 8.4; 8.5.2n; 8.8.6n; 8.12.2n; 8.26.8; 8.29.10n; 8.29.13; 8.29.16; 9.30n; 9.49
- Bukhtishū' ibn Jūrjis, physician to Hārūn al-Rashīd 5.1.16.5; 8.2; 8.3.2n
- Bukhtishū' ibn Yūḥannā, physician to al-Muqtadir bi-Allāh and al-Rāḍī bi-Allāh 8.33
- Bulmuẓaffar ibn Mu'arrif (Bulmuẓaffar Naṣr ibn Maḥmūd ibn al-Mu'arrif), Egyptian physician and poet (active 534/1140) 11.5.15; 11.5.21; 14.30
- Būlus ibn Ḥanūn, physician in entourage of Abū Dulaf 8.20.10; 8.20.11
- Bunān al-Raṣāṣī, chief servant of al-Mu'taḍid 10.5.3; 10.10.5
- al-Bundahī, Badī' al-Dīn, poet known to IAU 11.19.6.2
- Buqrāt *see* Hippocrates
- Burhān al-Dīn, vizier of Ayyubid emir 'Izz al-Dīn al-Mu'aẓẓamī 15.49.6.2
- Burhān al-Dīn Abū l-Faḍl Sulaymān *see* al-Sharīf al-Kaḥḥāl
- al-Burhān al-Munajjim, father of ibn al-Khiḍr al-Ḥalabī 10.67.3
- al-Burjī, al-Ahzal Aḥmad ibn Ishāq, named by Ibn Mandawayh al-Iṣfahānī 11.16 no. 1.39
- Buskhunnar, Khorasanian chieftain and rebel (active 141/758–759) 8.10.3



- Byzantines (*Rūm*, *Banū l-Asfar*) 11.13.7.9(p);  
13.21.1; 13.58.4.3; 13.58.4.6(p)
- Caesar *see* Julius Gaius Caesar
- Callisthenes, ancient Greek historian 4.6.2.1
- Cambyses, Persian Emperor, son of Cyrus  
4.3.4.3
- Caṇakya *see* Shānāq
- Caraka (also Sharak, Sirk, or Jarak)– Indian  
physician, author of *Carakasamhitā* 12.2  
no. 1
- Cassius the Egyptian, 5th-c. AD physician  
4.1.11.2
- Chaldaeans (al-Kaldāniyyūn), part of the  
Nabataeans (Nabat) of pre-Islamic Iraq  
1.1; 1.2; 1.5; 4.3.4.1; 8.29.6
- Chosroes *see* Kisrā
- Christ *see* al-Masīḥ
- Christians/Christianity 4.6.3.3; 4.6.7.1;  
4.8.1; 5.1.8.2; 5.1.12.3 (continen-  
ce); 5.1.13  
(‘double bliss’); 5.1.14 (intransigence);  
5.1.21.2; 6.1.2–3 (Trinitarian disputes);  
6.5.1; 7.2.1; 7.4; 7.5.1; 7.5.2; 7.6; 8.1.2;  
8.3.17; 8.6; 8.7; 8.15.2; 8.20.1; 8.20.5;  
8.25.2; 8.26.3; 8.26.8; 8.29.1; 8.29.3;  
8.29.6; 8.29.9; 8.29.12; 8.29.15; 8.29.16;  
8.29.17; 9.42; 10.8.10; 10.10.3; 10.21; 10.22;  
10.23.1; 10.37.1; 10.37.3; 10.38.1; 10.44.1;  
10.54.1; 10.58.3; 10.59.1; 10.63.1; 10.63.2;  
10.64.13; 10.64.16; 10.77.1; 10.78; 11.1;  
11.8.2; 11.8.6 no. 2; 11.12; 11.13.7.7; 11.13.7.9;  
13.13; 13.14; 13.15; 13.20; 13.21.1; 13.21.2.2;  
13.36.2.1; 13.36.2.2; 13.36.2.3; 13.65; 14.1;  
14.4.1; 14.6; 14.7; 14.11; 14.12; 14.15; 14.16;  
14.49.1; 14.49.3; 14.54.9; 14.56.1; 15.1.2;  
15.1.3.1; 15.3.1; 15.15; 15.23.1; 15.23.1.2;  
15.23.2; 15.23.2.2; 15.26; 15.27; 15.28; 15.40.  
9 nos. 93, 94; 15.43.1; 15.43.3; 15.60.1; *see*  
*also* al-Masīḥ
- Christodulos of Caesarea, Christodulos II ibn  
Sahl (?) 14.10n
- Chrysermus, physician of antiquity 4.1.11.2
- Chrysippus, 3rd-c. BC Stoic philosopher  
4.1.11.3
- Claudius, 1st-c. Roman emperor 5.1.8.1
- Cleinius of Tarentum, Pythagorean philo-  
sopher 4.3.6.2n
- Cleomyttades, ancestor of Hippocrates  
4.1.1
- Cleopatra, Ptolemaic queen of Egypt  
(d. 30 BC), supposed author on cosmet-  
ics and medical/alchemical matters  
4.1.11.2; 5.1.21.1 (teacher of Galen); 15.1.2  
(‘the woman’)
- Commodus, 2nd-c. Roman emperor 5.1.9;  
5.1.12.2
- Conius Megillus, fabricator of works  
allegedly by Pythagoras 4.3.6.2
- Constantius, Emperor 14.25.2n
- Coronis, mother of Asclepius by the god  
Apollo 2.1.6.1n
- Creophylus, ancestor of Hermodamus  
4.3.4.2
- Crisamis, Greek king of antiquity, ancestor of  
Hippocrates 4.1.1
- Crito, court physician of the emperor Trajan  
4.1.10.5
- Crito, friend of Socrates 4.4.2.3
- Cronus, father of the younger generation of  
gods in Greek mythology 4.5.2n
- Cylon, enemy of Pythagoras 4.3.4.3
- Cyrus, founder of the Persian Empire  
4.3.4.3
- Daḥḥāk (Arabic form of the Persian Dahhāk,  
Zahhāk, *or* Zuhāk), tyrannical king from  
Persian mythology 11.19.6.2
- Dahin al-Lawz, daughter of Damascene  
singer 15.56.1
- Dāhir, otherwise unknown Indian physician  
and scholar 12.2
- Dahishtak, superintendent of the Gondē-  
shāpūr hospital in the reign of the caliph  
Hārūn al-Rashīd 8.25.8
- al-Dakhwār *see* Muhaddhdh al-Dīn ‘Abd  
al-Raḥīm ibn ‘Alī
- Damascius, 5th–6th-c. AD Neoplatonist  
philosopher 4.1.11.3n
- Damon the Logician, 5th–4th-c. BC Sophist  
4.1.11.3
- al-Dānī *see* Abū Ishāq Ibrāhīm al-Dānī
- Dānīl and Sa’dūn, brothers-in-law of Sa’īd ibn  
Ghālīb, physician to al-Mu’taqid  
10.10.5
- Dāniyāl the Physician, physician in service of  
Mu’izz al-Dawlah 10.27
- Dāniyāl, brother-in-law of the physician  
Yūḥannā ibn Māsawayh 8.26.8

- Daqyūs (Decius), pupil of Abū l-Ḥakam al-Maghribī 15.8.15
- Dārā (Darius), Arabic name of several Achaemenid rulers 1.4; 4.1.5; 4.5.1; 11.19
- Dārā ibn Sām, Darius III, last Achaemenid king of Persia (*reg.* 336–330 BC) 5.1.8.1, 11.19.6.2
- al-Dārīmī *see* Abū l-Ḥasan ‘Abd al-Raḥmān ibn Khalaf
- Darius *see* Dārā
- al-Darkazīnī, ‘Imād al-Dīn Abū l-Barakāt ibn Salamah, vizier under the Seljuq ruler Maḥmūd ibn Muḥammad ibn Malikshāh (d. 521/1127) 10.64.19.2
- Dā’ūd *see* Dāwūd
- David, King, father of Solomon 1.4
- al-Dawla’ī *see* al-Khaṭīb al-Dawla’ī
- Dāwūd ibn Daylam, physician 10.12.2; 10.15
- Dāwūd ibn Ḥunayn, physician son of Ḥunayn ibn Ishāq 8.29.8
- Dāwūd ibn Rushayd, *muḥaddith* 7.1.5
- Dāwūd ibn Sarābiyūn (*or* Sarāfiyūn), acc. to IAU brother of the physician Yūḥannā ibn Sarābiyūn, but probably courtier of al-Hādī (late 2nd/8th-c.) 8.2; 8.3.10n; 8.29.3n; 9.49n
- Dāwūd al-Mutaṭabbib *see* Dāwūd ibn Sarābiyūn
- Dāwūd Shāh *see* al-Malik ‘Alā’ al-Dīn Dāwūd ibn Bahrām
- Dāwūd al-Ṭā’ī, traditionist 15.51.7
- Daylam, physician 10.14
- Daylamites, Iranian people originally from the Gilān region 8.5.2; 8.5.3; 8.5.4; 8.5.5; 10.4.9 no. 8
- Demeter, in Greek mythology, the goddess of harvests 2.1.6.3; 4.3.2
- Demetrius, devout man of Croton 4.3.4.3
- Democrates the Second, physician of antiquity 4.1.10.5
- Democritus of Abdera, late-5th-c. founder of Atomist philosophy 4.1.2; 4.1.11.3; 4.7n
- Demophilus, Athenian hierophant 4.6.2.1n
- Dexippus, disciple of Hippocrates 4.1.10.1n
- al-Dhahabī *see* Abū Ja’far al-Dhahabī
- Dhū l-Kifl, mentioned in the Qur’an 15.17(p)
- Dhū l-Rummah, poet (d. 117/735–736) A11.10
- Dhū Yazan, pre-islamic Yemenite maker of spears 15.8.5n
- Diocles, Dogmatic physician of late antiquity 3.4; 4.1.9.2n
- Diocles, 3rd–2nd-c. BC mathematician and geometer 4.1.11.3
- Diogenes, Greek Cynic philosopher 4.1.11.3; 5.1.32
- Diogenes, nutritionist of antiquity 4.1.11.2
- Diogenes Laërtius, 3rd-c. AD biographer of Greek philosophers 4.6.2.1n; 4.6.6.1n; 4.6.6.2n; 4.6.13.1n
- Dionysius, tyrant of Sicily 4.5.2
- Dionysus – Greek god of the grape harvest, winemaking and wine 2.1.6.2
- Diophantus 14.22.5.2 no. 91
- Dioscorides, Greek pharmacologist (d. ca. 90) 1.7n; 1.11; 2.1.6.2; 3.2; 3.3; 4.1.11.1 (summary of book); 9.19n; 5.1.32; 5.1.37 no. 44n; 13.36.1; 13.36.2.1; 13.36.2.3; 13.36.2.4; 13.36.3 nos. 1, 2; 13.86.3 no. 1; 14.25.2; 14.58.1; 14.58.2; 14.58.4 no. 2; 15.10; 15.40.9 nos. 113, 114
- Dioscorides the Oculist, late-antique physician 5.2.1
- Dioscorides the Younger, 2nd-c. AD grammarian 4.1.10.4
- Dioscorus, mid-5th-c. Patriarch of Alexandria 6.1.3
- Dioteles, friend of Aristotle 4.6.6.1
- Ḍiyā’ al-Dīn ibn al-Athīr (558–559/1163–636–637/1239), literary critic 15.31.6n
- Ḍiyā’ al-Dīn ibn al-Bayṭār *see* Ibn al-Bayṭār
- Ḍiyā’ al-Dīn ibn Ṣaqar (*or* Ṣaqr) – unidentified transmitter 15.18
- Ḍiyā’ al-Dīn ‘Umar al-Rāzī, father of Fakhr al-Dīn al-Rāzī, authority on Islamic law 11.19.4
- Dogmatists *see* Analogists
- Domitian, 1st-c. Roman emperor 5.1.8.2
- Dracon, son of Hippocrates 4.1.2; 4.1.10.1
- Dubays ibn Ṣadaqah, Mazyadid ruler (*reg.* 501–529/1108–1135) 10.65
- al-Dunaysirī *see* ‘Imād al-Dīn al-Dunaysirī
- Durrī, a slave *or* servant 15.47.2.1(p)
- Egyptians, Ancient 1.1; 1.5; 2.1.3; 2.1.4; 4.3.1; 4.3.4.1; 4.3.4.2; 4.5.2
- Elias, Jewish prophet 15.51.7

- Elias, Christian priest *see* Iliyyāʿ
- Elias of Nisibis, 11th c., brother of Zāhid al-ʿUlamāʿ, metropolitan of Nisibis, chronographer 5.1.7; 9.16n
- Elijah of Nisibis 9.16n
- Elishaʿ *see* al-Yasaʿ
- Empedocles of Agrigentum, Presocratic philosopher 4.1.11.3; 4.1.11.4; 4.2; 4.3.1
- Empiricists, school of ancient Greek physicians 1.1; 1.8; 3.1–3; 4.1; 10.4
- Ephorus, Greek historian 4.6.4.1
- Epicurus, Athenian philosopher 4.6.3.1
- Epicurus, physician of antiquity 3.3; 3.4
- Epigenes, addressee of Galen's *On Prognosis* 5.1.28
- Erasistratus, 3rd-c. BC anatomist 3.2; 4.5.1.10.1; 5.1.37 no. 20 (with note); 5.1.37 no. 28
- Eubulus of Bithynia, 4th-c. BC ruler of lands in Asia Minor 4.6.2.1n
- Euclid, Greek geometrician 4.1.11.3; 4.5.11n; 9.12; 10.1.14 nos. 85, 95; 10.3.14 nos. 59, 60, 87; 10.67.4.1(p); 11.5.25 no. 18; 11.13.2.5; 11.13.3.2 no. 29; 11.13.3.10; 11.13.8 no. 65; 11.19.7 no. 41; 13.6.1.1; 14.22.2; 14.22.3.2; 14.22.4.2 nos. 1, 2, 4, 5, 24; 14.22.5.1 no. 18; 14.22.5.2 nos. 2, 39, 40, 55, 56; 14.22.5.2 no. 85n; 15.1.5 no. 52; 15.7(p); 15.31.6 nos. 7, 8; 15.33; 15.60.1
- Eudemus, 2nd-c. Peripatetic philosopher 5.1.25
- Eudemus of Rhodes, pupil of Aristotle 4.1.11.3; 4.6.3.4; 4.6.13.1 no. 36; 14.25.5 no. 7
- Eudemus, 1st-c. AD ophthalmologist 4.1.11.2; 4.1.11.3
- Eugenianus, dedicatee of Galen 5.1.37 no. 20
- Eumenes, pupil of Aristotle 4.6.3.4
- Eunostus, brother of Pythagoras 4.3.4.1
- Euphanes, Greek philosopher 4.1.11.3
- Eurymedon, Athenian hierophant 4.6.2.1
- Eusebius of Caesarea, 4th-c. bishop, chronicler and apologist 5.1.8.1; 4.6.2.1n
- Eusebius of Dorylaeum, 5th-c. bishop 6.1.3
- Eustathius, pupil of Hippocrates 4.1.10.1; 4.1.10.1n
- Eustathius, circle of al-Kindī, *see* Uṣṭāth
- Eutyches, 5th-c. Constantinopolitan archimandrite misidentified with John Philoponus/John the Grammarian 6.1.3
- Eutychiuss *see* Saʿīd ibn al-Biṭrīq
- al-Faḍl ibn Jarīr al-Takrītī 10.39
- al-Faḍl ibn al-Rabīʿ, vizier of caliphs Hārūn al-Rashīd and al-Amin 8.3.4; 8.3.22; 8.25.2; 8.25.3; 8.25.4; 8.25.5
- al-Faḍl ibn Sahl, vizier under the caliph al-Maʿmūn 8.20.7n
- al-Faḍl ibn Yahyā ibn Khālid ibn Barmak, son of Yahyā ibn Khālid ibn Barmak 8.3.22; 8.25.7
- al-Fāʿiz bi-Naṣr Allāh (Abū l-Qāsim ʿĪsā ibn al-Zāfir bi-Amr Allāh), ninth Fatimid caliph of Egypt 14.31.6
- Fakhr al-Dawlah ibn al-Muṭṭalib, founder of Dār al-Dhahab law-college 15.40.2
- Fakhr al-Dīn al-Māridīnī *see* al-Māridīnī, Fakhr al-Dīn
- Fakhr al-Dīn al-Rāzī, Ibn Khaṭīb al-Rayy (“The Son of the Preacher of Rayy”), philosopher and theologian, author of the monumental Qurʾānic commentary *Mafātiḥ al-ghayb* 11.11 no. 1; 11.19; 11.20; 11.23; 15.1 no. 44; 15.19; 15.21; 15.30 no. 2; 15.31.6 nos. 5, 19; 15.40.9 nos. 19, 85; 15.52.1.1; 15.59 no. 1
- Fakhr al-Dīn Riḍwān ibn Muḥammad ibn ʿAlī ibn Rustam al-Khurāsānī al-Sāʿātī, physician, clock-maker and littérateur 15.29
- Fakhr al-Qudāt ibn Buṣāqah *see* Ibn Buṣāqah
- Fakhr al-Kuttāb Ḥasan ibn ʿAlī Ibrāhīm al-Juwaynī al-kātib, Ibn al-Luʿaybah *see* al-Juwaynī
- Fannūn, Abū Naṣr, the Physician 10.30
- al-Fār, al-Fār *see* Mouse
- al-Fārābī, Abū Naṣr Muḥammad ibn ʿUzlugh ibn Ṭarkhān, philosopher and scholar of music (ca. 256–338/870–950) 4.6.5.1; 4.6.13.1n; 10.22.1.2; 11.13.2.8; 13.59.2.3; 13.59.4 no. 14; 13.66.6 nos. 33, 46; 14.22.4.1n; 14.25.2; 14.29.4 no. 3; 15.1; 15.17(p); 15.40.3; 15.40.9 no. 98, 119n; 141; 142; 15.51.4
- Faraj, known as Abū Khurāsān, *mawlā* of Ṣāliḥ ibn al-Rashīd 8.3.15

- al-Farazdaq (Hammām ibn Ghālib),  
Umayyad poet (d. 110/728) 14.55.2(p)
- al-Farḡhānī, Abū l-‘Abbās Aḥmad ibn  
Muḥammad ibn Kathīr, (d. after 247/861)  
10.1.7
- Farīd al-Dīn Dāmādh, scholar in Nishapur  
15.19n
- al-Fāriqī, Muḥammad ibn ‘Abd al-Malik, poet  
(d. after 561/1166) 15.1n
- al-Fāris *see* Abū l-Khayr ibn Abī Sulaymān  
Dāwūd, al-Fāris (the knight)
- Fāris al-Dīn Maymūn al-Qaṣrī, Ayyubid emir  
(d. 611/1214) 15.23.2.2
- al-Fārisī, Abū ‘Alī *see* Abū ‘Alī al-Ḥasan ibn  
Aḥmad
- Fasānjas [or Fasānajs] *see* Ibn Fasānjas
- al-Faṭḥ ibn Khāqān, held various posts under  
al-Mu‘taṣim, al-Wāthiq, al-Mutawakkil  
(d. 247/861) 7.1.5n; 8.4.7; 8.4.8n; 8.26.9;  
8.26.12
- Faṭḥ al-Dīn ibn Jamāl al-Dīn ibn Abī l-  
Ḥawāfir, Egyptian physician 14.44.1n;  
14.45; 14.46
- Fathyūn al-Turjumān *see* Pethion the Trans-  
lator
- Fāṭimah Umm Muḥammad, daughter of  
Ghaḍīd 7.8, 8.3
- Fatimids 13.2.2.1; 13.3.2.3
- Favorinus of Arelate, 2nd-c. AD Roman philo-  
sopher 4.6.2.1n
- Fayrūz (var. Fahrūn, Fahrūz) 10.8.10
- Filio, disciple of Hippocrates 4.1.10.1n
- al-Firūzābādī, Abū Ṭāhir Majīd al-Dīn  
Muḥammad ibn Ya‘qūb, 8th/14th-c. lex-  
icographer 8.29.1n; 8.32.2n
- Flavian, archbishop of Constantinople 446–  
449 6.1.3
- Franks 10.83.3; 13.58.4.4; 14.49.2; 14.49.3;  
15.11.2; 15.11.2.1; 13.58.4.4; 15.40.3; 15.45.2;  
15.51.5
- Frederick II (Emperor, ‘king of the Franks’)  
10.83.3; 13.63.8.1n
- Furāt ibn Shaḥāthā, Jewish physician serving  
‘Isā ibn Mūsā ibn Muḥammad 8.18.1;  
8.18.2; 8.18.3; 8.18.4
- Furius, physician of antiquity, pupil of Plato  
the Physician 3.5
- Furnus, physician of antiquity, pupil of Plato  
the Physician 3.5
- Gabriel (Archangel) A11.3.3(p)
- Gaius (Gaius Julius Caesar known as  
Caligula), 1st-c. Roman emperor 5.1.8.1
- Galba, 1st-c. Roman emperor 5.1.8.2
- Galen/Jālīnūs, physician to emperors Marcus  
Aurelius, Commodus, Septimius Severus  
1.5n; 1.9; 4.8.1; 5.1; 5.1.2 (Seal of Physi-  
cians, rescues medicine from Meth-  
odism); 5.1.3–5.1.15 (rejection of John  
the Grammarian’s chronology); 5.1.3  
(education, cf. 5.1.23–5.1.24.1–2);  
5.1.4–5.1.5 (not contemporary with  
Christ); 5.1.5 (uncle of Paul); 5.1.12.3  
(Christian continence); 5.1.14 (on Jews  
and Christians); 5.1.16.1–5 (house at  
Smyrna); 5.1.17 (under Nero acc. to  
Ibn Juljul); 5.1.18.1 (gladiatorial sur-  
geon); 5.1.19 (deals with charlatan);  
5.1.21.1 (taught by Cleopatra; death,  
cf. 5.1.21.2); 5.1.22 (alleged cause of  
death); 5.1.30 (no fees); 5.1.31 (appear-  
ance); 5.1.32 (name); 5.1.34–5.1.36  
(sayings); 5.1.37 (works); 5.1.38–39  
(attributed); 6.2 (list of works com-  
mented on by John the Grammarian);  
6.3.1–4 (works forming the Alexan-  
drian curriculum); 8.29.14n; 9.1; 9.31n;  
10.2.4 no. 45; 10.3.14 no. 22; 10.37.2;  
10.46.1; 10.57; 10.66.1; 10.66.9 no. 3;  
11.5.10; 11.5.23 no. 5; 11.5.25 nos. 17, 72,  
92, 11.8.4; 11.8.6 no. 12; 11.12; 11.17; 13.1.3  
nos. 10, 11, 12; 13.19.1; 13.24.3(p); 13.38.2;  
13.39.1; 13.43; 13.44; 13.51.1; 13.51.4 nos. 4,  
5; 13.54; 13.59.4 no. 20; 13.61.3.2(p);  
13.61.4 no. 4; 13.66.6 nos. 16, 17, 18,  
19, 20, 21, 22, 23; 14.21 no. 2; 14.22.5.1  
no. 21; 14.22.1; 14.22.4.1; 14.22.4.3 no. 44;  
14.22.4.4; 14.22.4.3 no. 44.4(?); 14.22.4.3  
no. 44.30; 14.25.2; 14.25.9 nos. 14, 50, 51;  
14.27.1; 14.27.2; 14.32.4(p); 14.39.3(p);  
14.43.1; 14.54.6; 14.54.12 (*On Prognosis*  
6); 14.55.2(p); 14.56.1; 14.58.2; 15.1  
nos. 41, 78; 15.17 no. 1; 15.40.8n; 15.40.9  
nos. 88, 101, 112; 15.43.1; 15.50.3; 15.51.1;  
15.52.1.1
- Treatises (Arabic titles), significant dis-  
cussion or citation
- Abundance* 10.3.14 no. 19
- Acute Diseases* 10.3.14 no. 18

- Affected Locations/Parts* 5.1.37 no. 15;  
10.3.14. no. 115; 11.5.25 no. 43
- Anatomical Procedures* 5.1.37 no. 21
- Anatomy of the Womb* 10.3.14 no. 20
- Art of Medicine* 14.29.4 no. 2
- Avoiding Distress* 5.1.26; 5.1.37 no. 120
- Bad Mixture* 10.3.14 no. 17
- Birth at Seven Months* 10.3.14 no. 21
- Black Bile* 10.3.14 no. 16
- Blood Vessels* 5.1.37 no. 10
- Bones* 5.1.37 no. 7
- Causes and Symptoms* 5.1.37 no. 14;  
10.37.5 no. 22; 11.5.25 no. 142; 14.43.3  
no. 2; 15.39 no. 2; 15.43.1
- Character Traits* 5.1.6; 5.1.12.2; 10.16  
nos. 1, 2
- Classification of Diseases of Internal Parts*  
10.37.5 no. 23
- Commentary on Hippocrates' Aphorisms*  
5.1.37 no. 88; 10.56 no. 2; 10.64.20 no. 6;  
11.5.25 no. 163
- Commentary on Hippocrates' Nature of the  
Embryo* 5.1.37 no. 101
- Commentary on Hippocrates' Oath* 1.1;  
1.6; 2.1.6.1; 4.1.1; 4.1.2; 4.1.9.2 no. 26;  
5.1.36 no. 11; 13.51.2
- Commentary on Hippocrates' Prognosis*  
10.64.20 no. 7
- Composition of Drugs* ('by Groups and  
Varieties', 'by Places') 5.1.37 no. 79;  
10.57 no. 2; 14.25.9 nos. 48, 49
- Critical Days/Crises* 10.3.14 no. 110;  
10.37.5 no. 27
- Elements* 5.1.37 no. 11; 10.3.14 no. 111;  
10.37.5 no. 18; 14.25.9 no. 7
- Examinations by Which the Best Physicians  
are Recognized* 5.1.18.1-3; 5.1.29.1-3;  
15.51.3
- Fevers* 10.37.5 no. 25
- Glaucon* 5.1.37 no. 6; 10.37.2; 10.37.5  
no. 17; 10.57 no. 3; 13.51.4 no. 4; 14.25.9  
nos. 4, 5, 6
- Good and Bad Juices* 5.1.24.1-2
- Great Book of the Pulse* 5.1.37 nos. 16,  
66; 11.5.25 no. 141; 10.3.14 no. 80; 10.37.5  
no. 24; 14.22.4.3 no. 44.13
- Hippocratic commentaries* 5.1.37  
nos. 87-102, 155-157; 10.3.14 no. 29;  
14.25.9 no. 26
- Method of Healing* 5.1.37 no. 20; 10.3.14  
no. 89; 10.37.5 no. 28; 10.64.20 no. 8;  
11.5.25 no. 140; 14.22.4.1; 14.25.9 no. 43;  
15.43.1
- Mixtures* 10.37.5 no. 19; 14.25.9 no. 8
- Muscles* 5.1.37 no. 8
- Natural Faculties* 10.37.5 no. 20; 5.1.37  
no. 13
- Nutritive Properties* 10.3.14 no. 84
- Opinions of Hippocrates and Plato*
- Own Books (Pinax)* 5.1.9; 5.1.10.1-2; 5.1.37  
nos. 1, 92; 5.1.40; 11.5.25 no. 92
- Phlebotomy* 10.3.14 no. 28; 14.25.9 no. 46
- Plethora* 14.25.9 no. 45
- Proof* 5.1.37 no. 115
- Purgatives* 10.3.14 no. 114
- Regimen of Health* 10.37.5 no. 29; 14.25.9  
no. 44
- Sects* 5.1.37 no. 3; 10.37.5 no. 14; 10.46.4  
nos. 17, 18; 10.57 no. 3; 14.25.9 no. 1
- Secret Remedies* 5.1.39 no. 167
- Simple Drugs* 5.1.37 no. 53; 10.1.14 no. 157;  
10.3.14 no. 15; 14.25.9 no. 47
- Sixteen Books* 6.3-4; 10.37.5 no. 30;  
15.40.3; 14.39.4; 15.51.1
- Small anatomy* 10.37.5 no. 21
- Small Art* 5.1.37 no. 4; 10.37.5 no. 15; 10.57  
no. 3; 14.25.9 nos. 2, 55
- Small Pulse* 5.1.37 no. 5; 10.3.14 no. 38;  
10.37.5 no. 16; 10.57 no. 3; 14.25.9 no. 3
- Substitute Drugs* 10.64.20. no. 18
- Summaries of Plato's Books* 5.1.37 no. 124
- Use of the Parts* 5.1.37 no. 49; 10.37.5  
no. 41; 11.17 no. 5; 15.40.9 no. 43;  
15.57.1
- Cited in poetry: 5.1.33; 8.30; 13.24.3; 13.61;  
14.32; 14.39; 14.55; 15.10; 15.17; 15.45.3;  
15.50.6; 15.52.1.2; AII.1
- 'Galen of the Arabs' i.e. Abū Bakr al-Rāzī  
11.5.2
- Gallus of Emesa, physician of antiquity 3.6;  
4.1.10.2; 4.1.11.2
- Gayōmart, grandfather of Hermes in Persian  
tradition, identified with Adam 2.1.4
- Geber *see* Jābir ibn Ḥayyān
- Genghis Khan, Mongol ruler 11.19.5
- Germans, enemy of Rome 5.1.9
- Gessius, late-antique physician 4.1.11.3;  
5.1.37 no. 101; 5.2.1; 6.1.1

- al-Ghaḍanfar, Abū Taghlib Faḍl Allāh (d. 369/979), Ḥamdānid emir 15.3.1.3
- Ghaḍīd, known as Umm Ja'far, favourite concubine of Hārūn al-Rashīd 7.3; 7.8; 8.3.10; 8.3.22n; 8.4.11; 8.25.8
- al-Ghāfiqī, Abū Ja'far Aḥmad b. Muḥammad al-Ghāfiqī, (d.ca. 560/1165), botanist and pharmacologist from al-Andalus 13.54; 14.58.2
- Ghālib, physician of al-Mu'taḍid (active 289/900) 8.32.2; 10.10
- Ghassān ibn 'Abbād, governor of Khorasan under al-Ma'mūn 8.21.1; 8.21.2; 8.21.3
- Ghaṭafān, confederation of ancient Arabian tribes 8.13.2n
- al-Ghazālī, Abū Ḥamid Muḥammad al-Ṭūsī (d. 505/1111), philosopher and theologian 11.19.7 no. 3; 13.59.2.3; 13.81.2; 15.40.3
- Ghiyāth al-Dīn, Muḥammad ibn Malik-Shāh Abū Shujā' Ghiyāth al-Dunyā wa-l-Dīn, Seljuq ruler (498–511/1105–1118) 10.64.19.16; 10.66.9 no. 2; 11.19.7 no. 2.3
- Ghūrus, the second great physician of antiquity (after Asclepius) 2.2
- Glaucon, philosopher friend and dedicatee of Galen 4.1.11.3; 5.1.32; 5.1.37 no. 6; 10.37.2
- Glaucias of Tarentum, commentator on Hippocrates 4.1.10.1n
- Gnosidicus, ancestor of Hippocrates 4.4.1
- Gorgias, a physician of antiquity, pupil of Ghūrus 3.2
- Greeks 2.1.1 (*al-Yūnāniyyūn*); 5.1.15 (*Rūm as al-Ghariqīyyūn*)
- Gregorius, Methodist physician of antiquity 3.5
- Gregory (of Nyssa) *see* Nemesius
- Ḥabbūs ibn Māksan ibn Zīrī ibn Manād al-Ṣanhājī, first emir of the Zirid dynasty in Granada 13.6.1.2
- al-Hādī, Abū Muḥammad Mūsā ibn al-Mahdī, Abbasid caliph (*reg.* 169–170/785–86) 8.2; 8.8.1; 8.8.2; 8.15.1n; 8.26.12n
- Habīb al-'Ajamī, traditionist 15.51.7
- Hadrian, 2nd-c. Roman emperor 5.1.8.2; 5.1.25
- al-Ḥafīd Abū Bakr ibn Zuhr *see* Ibn Zuhr, al-Ḥafīd Abū Bakr
- al-Ḥāfiẓ li-Dīn Allāh (Abū l-Maymūn 'Abd al-Majīd ibn al-Amīr Abi l-Qāsim Muḥammad ibn al-Imām al-Mustaṣhir bi-Allāh), Fatimid caliph (d. 544/1149) 14.31.4; 14.31.6
- al-Ḥāfiẓ ibn 'Asākir *see* Ibn 'Asākir
- al-Ḥāfiẓī, Zayn al-Dīn, *see* Zayn al-Dīn al-Ḥāfiẓī
- al-Ḥajjāj ibn Maṭar (al-Ḥajjāj ibn Yūsuf ibn Maṭar), translator of Euclid (active 169–218/786–833) 8.29.5; 9.12
- al-Ḥajjāj ibn Yūsuf ibn Maṭar *see* al-Ḥajjāj ibn Maṭar
- al-Ḥajjāj ibn Yūsuf al-Thaqafi, Umayyad governor (ca. 41–95/661–714) loyal to caliphs 'Abd al-Malik and al-Walīd 7.9.1; 7.9.2; 8.8.6n; 8.13.3n; 8.18.1; 8.18.4
- al-Ḥakam ibn Muḥammad ibn Qanbar (*or* Qunbur) al-Māzinī, 3rd/9th-c. poet from Basra 8.7
- Ḥakam al-Dimashqī, personal physician to Mu'āwiyah 7.7
- al-Ḥakam II, al-Mustaṣhir bi-Allāh, second Umayyad caliph of al-Andalus (*reg.* 350–366/961–76), 8.29; 13.5; 13.6.1.1; 13.18; 13.19.1; 13.19.2.1; 13.19.3; 13.27.1; 13.28; 13.30; 13.31; 13.32; 13.33; 13.34.1; 13.36.2.4; 13.49; 13.59.2.1
- al-Ḥākīm, sixth Fatimid caliph (*reg.* 385–411/996–1021) 14.7; 14.16; 14.17; 14.18; 14.19; 14.20; 14.21; 14.22.3.1; 14.25.3
- Ḥākīm al-Zamān *see* al-Jilyānī
- al-Ḥallājī *see* Yaḥyā ibn Abī Ḥākīm
- Ḥamdīn ibn Ubbā 13.12; 13.18
- Ḥamdūn, Ibrāhīm, called Ḥamdūn (Ibn Ismā'il ibn Dāwūd ibn Ḥamdūn), courtier of caliphs al-Ma'mūn, al-Mu'taṣim 8.4.7
- Ḥāmid ibn al-'Abbās, vizier under al-Muqtadir 10.4.4.1
- Ḥāmid ibn 'Alī. Oculist. Brother of the famous physician Muhadhdhab al-Dīn 'Abd al-Raḥīm ibn 'Alī 15.50.1
- Ḥammād ibn Iṣḥāq, musician (150–235/767–850) 7.10
- Hammām ibn Ghālib, *see* al-Farazdaq
- al-Ḥammār *see* Sa'īd ibn Faṭḥūn al-Saraqusṭī
- Ḥamzah ibn al-Ḥasan, unidentified physician 11.16 nos. 1.5, 1.21, 1.28, 1.29, 1.31
- al-Ḥāqir al-Nāfi', Egyptian Jewish wound specialist (*jarā'ihī*) under al-Ḥākīm 14.18

- al-Ḥarastānī *see* Jamāl al-Dīn al-Ḥarastānī
- al-Harawī, student of Ibn al-Ṭayyib 10.37.4
- Ḥarb ibn Muḥammad, unidentified 7.1.5
- al-Ḥārīrī, author of *Maqāmāt* (d. 516/1122)  
15.40; 15.40n; 15.40.9 no. 26
- al-Ḥārīsh, physician at the court of the caliph  
al-Mu'taṣim (active 221/836) 8.26.10
- al-Ḥārīth al-Akbar, ancestor of al-Kindī  
10.1.3
- al-Ḥārīth ibn Kaladah al-Thaqafī, legendary  
Arab physician, contemporary of the  
prophet Muḥammad 7.1; 15.46.6n
- al-Ḥārīth ibn Buskhunnār, Khorasanian  
prince (141/758–759) 8.10.3
- al-Ḥārīthī, unidentified poet 15.37.2n
- al-Ḥarrānī, Aḥmad ibn Yūnus ibn Aḥmad  
10.9.1; 13.19
- al-Ḥarrānī, 'Umar ibn Yūnus ibn Aḥmad  
13.19; 13.29.2
- al-Ḥarrānī, Yūnus ibn Aḥmad 13.18; 13.19
- Ḥarrānians *see* Šābī'ans
- al-Ḥarsūn, administrator under al-Muqtadir  
8.5.2
- Harthamah ibn A'yan, surnamed 'the unfor-  
tunate' (*al-mash'ūm*), commander under  
al-Manṣūr 8.3.16; 8.10.3; 8.15.1
- Hārūn ibn 'Azūz 'the Monk', chronographer  
5.1.7 (translation of the Torah into  
Greek)
- Harūn ibn Mūsā al-Ushūnī, Andalusian physi-  
cian 13.33
- Hārūn ibn Sulaymān ibn al-Manṣūr, friend of  
the physician Yūḥannā ibn Māsawayh  
8.26
- Hārūn ibn Suwāratagin, Turkish officer  
8.20.5n
- Hārūn, a minor physician of Baghdad  
11.5.25 no. 93
- Hārūn al-Rashīd, Abbasid caliph (*reg.* 170–  
193/786–809) 5.1.16.2; 8.2; 8.3.15n 8.15.1n;  
8.20.4n; 8.26.12n; 8.27.2n; 8.29.2n;  
9.12n; 12.1n; 12.2 no. 3n; 12.5; 12.6;  
14.1
- Hārūt, mentioned with Mārūt in the Qur'an  
(al-Baqarah 2:102) as fallen angels  
10.68.2.2(p); 10.69.3.7(p); 15.56.1n
- Ḥasan the physician 10.37.4
- al-Ḥasan, physician to al-Muqtadir (295/908–  
320/932) 11.5.25 no. 93
- al-Ḥasan al-Baṣrī, famous preacher (d. 110/  
728) 15.51.7
- al-Ḥasan al-Fasawī, physician under the  
Būyid dynasty 11.10
- al-Ḥasan ibn al-'Abbās, known as al-Šanādiqī,  
unidentified historian 8.29.5
- al-Ḥasan ibn 'Alī Abū l-Jawā'iz al-Wāsiṭī  
(d. 460/1067–1068), poet 10.64.19.7n
- al-Ḥasan ibn 'Alī ibn Abī Ṭālib, grandson of  
Muḥammad (d. ca. 49/669–670)  
7.5.6
- al-Ḥasan ibn al-Bahlūl al-Awānī l-Ṭīrhānī *see*  
Bar Bahlūl
- al-Ḥasan ibn Bishr al-Dimashqī, satiric poet  
at the court of the Fatimid caliph al-'Azīz  
bi-Allāh 11.1.11
- al-Ḥasan ibn al-Ḥusayn al-Azdi, a source  
used by Ibn Juljul 7.1.6
- al-Ḥasan ibn Ishāq ibn Muḥārib al-Qummī  
11.5.25 no. 122
- al-Ḥasan ibn Makhlad ibn al-Jarrāh, vizier  
under al-Mu'tamid (d. 269/882) 8.4.7;  
10.14.1; 10.14.2.1; 10.14.2.2; 10.44.5 nos. 3,  
20
- al-Ḥasan ibn Muḥammad ibn al-Ḥusayn ibn  
Yaḥyā, student of al-Kirmānī 13.9
- al-Ḥasan ibn Muḥammad al-Ṭūsi al-Tamīmī,  
known as *al-Abahḥ* ('the horse'), astrolo-  
ger favoured by Ghaḍīd 7.8.2; 8.3.10
- al-Ḥasan ibn Quraysh, early 3rd/9th-c. physi-  
cian 8.15.1
- al-Ḥasan ibn Sahl, governor of Iraq under  
al-Ma'mūn 8.3.5; 9.32
- al-Ḥasan ibn Sahl, unidentified (4th/10th c.)  
10.54.3 no. 2
- al-Ḥasan ibn Šāliḥ ibn Bahlah al-Hindī  
8.20.11
- al-Ḥasan ibn Zīrak *see* Ibn Zīrak, al-Ḥasan
- al-Ḥasan ibn Suwar *see* Ibn al-Khammār
- al-Ḥasan ibn Zīrak *see* Ibn Zīrak
- al-Ḥasanī *see* al-Sharīf Muḥammad ibn  
Muḥammad al-Ḥasanī
- Ḥasanwayh, unidentified student of al-Kindī  
10.1.9
- Ḥasdāy ibn Ishāq, Andalusian physician  
13.36.2.3; 13.36.2.4; 13.49
- Ḥasdāy ibn Yūsuf ibn Ḥasdāy, Abū l-Faḍl,  
Andalusian physician 13.9; 13.50
- Ḥasdāy ibn Shaprūt *see* Ḥasdāy ibn Ishāq

- Hāshim, assistant to Sa'īd ibn Tawfil 14.4.3–4
- Hāshim, branch of the tribe of Quraysh 15.4.6.2
- Ḥasnūn, Banū, physicians at the 'Aḍudī Hospital 11.5.6
- Ḥassān ibn al-Ḥubāb ibn al-Walid al-Qushayrī, 5th/11th-c. poet 15.4.3.3n
- Ḥātim ibn Sa'īd, Andalusī poet 13.6.3.8.2n
- Ḥātim al-Ṭā'ī – pre-Islamic poet proverbial for his generosity 15.4.5.3(p); 15.5.8.1
- Hawāzin, Arab tribe 15.8.4(p)
- Ḥaydar ibn Kāwūs *see* al-Afshīn
- Ḥayrūn ibn Rābiṭah *see* Khayrūn ibn Rābiṭah (al-)Ḥayṣ Bayṣ ('Pell-Mell') Abū l-Fawāris Sa'd b. Muḥammad al-Tamīmī, poet (d. 574/1179) 10.6.4n; 10.6.8.1.1; 10.6.8.1.2; 10.6.8.1.3; 10.6.8.1.4; 10.6.8.2.3
- Ḥayzūn ibn Rābiṭah *see* Khayrūn ibn Rābiṭah-Ḥazīrī, 'Alī ibn Yūsuf ibn Abī l-Ma'ālī Sa'd ibn 'Alī – known as Dallāl al-Kutub ('the Book Hawker'); poet and anthologist 10.6.5.3
- Heracleides, physician of antiquity, father of Hippocrates 3.6; 4.1.1
- Heracleides of Tarentum, 1st-c. BC Empiricist 4.1.11.2
- Heracles, divine hero in Greek mythology 2.1.6.2; 4.3.2; 4.4.2.3
- Heraclitus, Presocratic Greek philosopher 4.5.2
- Hermann of Carinthia, Istrian scholar and translator 4.6.13.3n
- Hermes, legendary Egyptian-Greek sage, Hermes Trismegistus (Thrice-Great), identified with the Islamic Idrīs/Hermes the Second/Hermes the Third 1.1; 1.4; 2.1.4; 4.1.10.5; 10.4.9 no. 14; 14.2.1n; 14.2.3.4n
- Hermias 'the Slave', ruler of Atarneus 4.6.2.1
- Herminus, teacher of Alexander of Aphrodisias 4.1.11.3n; 5.1.21.11n
- Hermodamus, descendant of the Homeric Cryophylus of Samos 4.3.4.2
- Hero, late-antique physician 5.2.1
- Herodotus, 5th-c. BC Greek historian (ca. 485–424 BC) 1.8n
- Herodotus, 1st–2nd-c. physician at Rome 1.8
- Herophilus of Chalcedon, physician of antiquity 4.1.10.5
- Herpyllis, Aristotle's maid/concubine 4.6.6.1; 4.6.6.2
- Hibat Allāh ibn 'Alī Majd al-Dīn Ibn al-Ṣāḥib, *ustādh Dār al-Khilāfah* (d. 583/1187) 10.6.4.16
- Hibat Allāh ibn al-Faḍl ibn Ṣā'id, Jamāl al-Ru'asā' Abū l-Faṭḥ, family of Ibn al-Tilmīdh 10.6.4.19.17
- Hibat Allāh ibn Ilyās, physician 15.2.3.4.2
- Hibat Allāh, al-Ra'īs *see* al-Ra'īs Hibat Allāh
- Hieron, dedicatee of Galen 5.1.37 no. 20
- hierophants, priests at Athens 4.6.2.1
- Hilāl ibn Abī Hilāl al-Ḥimṣī, mathematician (d. 218/833), translator of Apollonius' *K. al-Makhrūṭāt* 9.15
- Hilāl ibn Badr ibn Ḥasanwayh, Kurdish chieftain in the Jibāl region (d. 405/1014) 11.13.3.3
- Hilāl ibn al-Muḥassin ibn Ibrāhīm al-Ṣābi', secretary and historian under the Būyids (d. 448/1056) 10.3.8; 10.5.5; 10.8.7
- Himerius, detractor of Aristotle 4.6.2.2
- Hind, unidentified woman 13.6.1.3.2(p)
- Hipparchus, student of Aristotle 4.6.6.1
- Hippocrates, Greek physician 1.1; 1.9; 2.1.5; 4.1; 4.5.3n; 5.1.37 no. 4.6; 9.3.1n; 10.1.14 no. 12.9; 10.37.2; 10.37.5 nos. 10–13; 11.5.10; 11.5.25 nos. 11.7, 16.3; 11.6; 11.8.4; 11.17 no. 3; 13.1.3 nos. 10, 12; 13.24.3(p); 13.5.1.1; 13.5.1.2; 14.2.1 no. 2; 14.2.5.2; 14.2.5.7; 14.2.5.9 nos. 21, 26, 28, 29, 50; 14.3.2.4; 14.5.4.6
- Hippocratic works specified: 3.3; 4.9.1 (list of twelve main works); 4.9.1.2 (list of other works); 9.11; 10.6.4.20 no. 6; 11.16 no. 3 (*Aphorisms*); 10.6.4.20 no. 7 (*Prognosis*); 11.5.25 no. 16.3.1.17 nos. 3, 4; 11.18 no. 3; 13.5.1.4 no. 1 (*Oath*); 11.17 no. 3; 13.5.1.4 no. 2 (*Aphorisms*); 11.17 no. 4; 14.2.1 no. 2; 14.2.2.4.3 no. 44.7; 14.2.2.4.3 no. 44.14; 14.2.2.4.3 nos. 44.7, 44.30; 14.2.5.9 nos. 26, 28, 29; 14.5.4.9 (*Prognosis*); 15.1 no. 5.3; 15.1.10 nos. 1, 2; 11.17 no. 3; 14.5.4.3 (*Aphorisms* and *Prognosis*) 15.3.0 no. 4; 15.4.0.9 nos. 37 (*Aphorisms*), 38, 39 (*Acute Diseases*);



- 15.47.3 no. 4; 15.58.8 no. 4; 15.60.1 (*Aphorisms* and *Prognosis*); AI.1 no. 1  
 Cited in poetry: 5.1 (al-Ma'arrī), 8.30  
 (Ishāq ibn Hunayn), 13.24.3 (Sa'īd ibn 'Abd Rabbih and Aḥmad ibn 'Abd Rabbih), 13.58 (Abū l-'Salt Umayyah), 14.32.4 (Yūsuf ibn Hibat Allāh), 14.51.3 ('Aḍud al-Dīn ibn Munqidh), 15.8 (Abū l-Faḍl ibn al-Milḥī), 15.10 (Ibn al-Budhūkh), 15.17 (Abū l-Ḥakam al-Maghribī), 15.37.4 (IAU), 15.52.1 (IAU, two poems); AII.1 (Anon); AII.15 (Ibn 'Unayn)
- Hippocrates of Gerasa, physician of antiquity 4.1.11.2
- Hippolytus, 3rd-c. theologian 4.3.4.11
- Hishām I al-Riḍā, emir of al-Andalus in 172–180/788–796 13.24.1
- Hishām II al-Mu'ayyad bi-Allāh, caliph in al-Andalus in 365–399/976–1009 and 400–403/1010–1013 13.19.3; 13.31; 13.34.1; 13.36.1; 13.36.3 nos. 1, 3
- Homer 4.1.11.3; 5.1.38 no. 139
- Ḥubaysh al-A'sam *see* Ḥubaysh ibn Ḥasan al-Dimashqī
- Ḥubaysh ibn Ḥasan al-Dimashqī, translator nephew of Hunayn ibn Ishāq 1.2; 5.1.37 no. 114; 8.29.5; 8.31; 9.4; 9.49; 10.3.14 nos. 27, 126
- Hūd, pre-Islamic Arab prophet 15.17(p)
- Ḥujjat al-Dīn Marwān ibn 'Alī ibn Salāmah al-Fanakī, vizier (d. after 550/1155) 10.69.3.10; 10.69.4 no. 5
- Hülākū (Hülägū, Hüleḡū), Mongol conqueror, grandson of Genghis Khan (d. 663/1265) 15.32
- Humām al-Dīn al-'Abdī, Abū 'Alī al-Ḥasan ibn 'Alī ibn Naṣr, poet (d. 596/1199) 10.74
- Ḥumayd al-Ṭā'ī, known as al-Ṭūsī, Abbasid general of al-Ma'mūn 8.10.4
- Ḥunayn ibn Balū' al-'Ibādī, a composer and singer of the Umayyad era 8.29.11
- Ḥunayn ibn Ishāq, Abū Zayd Ḥunayn ibn Ishāq al-'Ibādī, Christian physician and translator (192–260/808–873) 4.1.8.11; 4.1.9.11; 4.3.51; 4.4.3; 4.4.41; 4.5.2; 4.5.41; 4.6.3.5; 4.6.7.1; 4.6.7.2; 4.6.8; 4.6.9; 4.6.13.31; 5.1.37; 5.1.37 nos. 7, 34, 35, 65, 66, 115 (his searches for manuscripts), 117, 118, 124, 129; 5.1.38; 5.1.39; 7.8.31; 8.1.2; 8.3.71; 8.4.1; 8.20.31; 8.29; 8.30; 8.31; 8.35; 9.2; 9.3; 9.4; 9.5; 9.7; 9.101; 9.121; 9.19; 9.20; 9.24; 9.261; 9.271; 9.281; 9.301; 9.31; 9.33; 9.341; 9.40; 9.411; 9.421; 9.441; 9.451; 9.461; 9.471; 9.481; 9.491; 10.1.5; 10.2.4 no. 17; 10.17; 10.34 no. 1; 10.37.5 no. 31; 10.53 no. 1; 10.55 no. 2; 11.3; 11.5.25 no. 92; 11.8.6 no. 12; 14.22.4.3 no. 44.30; 14.22.4.11; 14.25.21 14.25.5; 14.25.9 no. 12  
 Treatises specified: 8.16 no. 3; 9.301; 9.411; 9.491; 11.8.6 no. 11; 13.36.2.1 (translation of *De Materia Medica*); 10.56 no. 1; 10.64.20 no. 9; 10.74; 11.17 nos. 1, 2; 13.58.5 no. 3 (*Mas'īl*); 13.61.4 no. 3 (*K. al-mudkhal ilā l-ṭibb*); 14.25.9 no. 12; 15.30 no. 5; 15.31.6 no. 2; 15.36.2 no. 2; 15.37 no. 3; 15.39 no. 9; 15.46.4 no. 1; 15.50.7 no. 6; 15.60.1  
*Ādāb al-falāsafah* 5.1.34  
 al-Hurthī *see* Najm al-Dīn Abū l-Ghanā'im Muḥammad
- Ḥusām al-Dawlah, Ḥamdanid prince ruling Mosul, 4th/10th-c. 8.5.4
- Ḥusām al-Dīn Timurtāsh ibn Ilghāzī ibn Artuq *see* Timurtāsh ibn Ilghāzī
- al-Ḥusayn ibn 'Abd Allāh, grandfather of Abū 'Alī al-Qiyānī 8.20.12
- al-Ḥusayn ibn 'Alī ibn Abī Ṭalīb 15.51.7
- al-Ḥusayn ibn Fahm, a source for the historian Aḥmad ibn 'Alī ibn Thābit al-Khaṭīb al-Baghdādī 8.26.17
- Ḥusayn ibn Kharmin, known as Ibn Kharmil, ruler of Herat 11.19.3
- al-Ḥusayn al-Khādīm, eunuch serving al-Ma'mūn 8.24
- al-Ḥuwayzī, Aḥmad ibn Muḥammad ibn Muḥammad Abū l-'Abbās 'al-'Abbāsī', administrator in Baghdad of uncertain date 10.68.2.1(p)
- al-Huzaymī al-Abīwardī, Abū Naṣr, 4th/10th-c. poet 15.1.41
- Hypsicles, Greek mathematician and astronomer (d. 120 BC) 10.1.14 no. 97
- Iamblichus, Syrian Neoplatonist philosopher 4.3.6.21; 4.3.6.2 no. 20
- Ibn 'Abbād, Abū l-Qāsim Ismā'īl ibn 'Abbād,

- known as Kāfi l-Kufāh *or* al-Şāhib, Büyid vizier (d. 385/995) 8.5.2; 8.5.3; 8.5.6 nos. 1, 2; 11.5.22; 11.13.3.13; 11.13.7n
- Ibn al-Abbār, Abū Ja'far Aḥmad ibn Muḥammad al-Khawlanī, Andalusian scholar 8.29.8n
- Ibn 'Abbās *see* 'Abd Allāh ibn al-'Abbās
- Ibn 'Abd al-Ḥakam, Egyptian historian, author of *Futūḥ Mişr* (d. 257/871) 14.15n
- Ibn 'Abd Rabbih, Abū 'Umar Aḥmad ibn Muḥammad ibn 'Abd al-Raḥmān, Andalusian littérateur, author of *al-'Iqd al-farīd* (d. 328/940) 7.1.2n; 7.5.5n; 7.10n; 13.24.1; 13.24.3
- Ibn 'Abd Rabbih, Abū 'Uthmān Sa'īd ibn 'Abd al-Raḥmān, nephew of Abū 'Umar ibn 'Abd Rabbih, Andalusian physician 13.24
- Ibn 'Abd Rabbih, Muḥammad Ra's al-Baghl, littérateur 7.1.5n
- Ibn Abī l-Ash'ath, Abū Ja'far Aḥmad ibn Muḥammad, Persian physician active in Mosul (d. ca. 360/970) 10.46; 10.48; 15.3.1.3; 15.3.1.3n; 15.4; 15.40.9 nos. 154, 155
- Ibn Abī l-Bayān, al-Shaykh al-Sadīd ibn Abī l-Bayān (i.e. Sadīd al-Dīn Abū l-Faḍl Dāwūd ibn Abī l-Bayān Sulaymān ibn Abī l-Faraj Isrā'īl ibn Abī l-Ṭayyib Sulaymān ibn Mubārak), Jewish physician from Egypt 14.15n; 14.32.1; 14.43
- Ibn Abī Dā'ūd 8.20.6, probably an error for Ibn Abī Du'ād
- Ibn Abī Du'ād, chief qadi under al-Mu'taṣim 8.4.2; 8.4.5; 8.20.6n
- Ibn Abī l-Ḥawāfir, Jamāl al-Dīn (al-Shaykh al-Imām al-'Ālim Abū 'Amr 'Uthmān ibn Hibat Allāh ibn Aḥmad ibn 'Aqīl al-Qaysi, also known as Ibn Abī l-Ḥawāfir), Egyptian physician and author 14.44; 14.45; 14.46; 15.51.1
- Ibn Abī l-Ḥawāfir *see also* Faḥ al-Dīn ibn Jamāl al-Dīn *and* Shihāb al-Dīn ibn Faḥ al-Dīn
- ibn Abī Ḥulayqah *see* Muhadhdhab al-Dīn Abū Sa'īd Muḥammad ibn Abī Ḥulayqah
- Ibn Abī Rimthah (*or* Ramthah) al-Tamīmī (also known as Abū Rimthah *or* Ramthah), physician contemporary of Muḥammad 7.3
- Ibn Abī Şādiq al-Nisābūrī, Abū l-Qāsim 'Abd al-Raḥmān ibn 'Alī, 5th/11th-c. Persian physician 8.29.22; 11.17; 15.37.6 no. 3; 15.50 no. 6; 15.57.1
- Ibn Abī l-Sāj 11.5.25 no. 193
- Ibn Abī Shaybah, Māliki traditionist and historian 13.63.2
- Ibn Abī Uşaybī'ah, Muwaffaq al-Dīn Abū l-'Abbās Aḥmad ibn al-Qāsim ibn Khalīfah, the author of the present book *passim* Treatises specified: Preface *K. Ma'ālim al-umam wa-akhbār dhawī l-ḥikam* (*The Outstanding Personalities of All Nations*); 5.1.27 (intention to write a monograph on Galen); 10.67.3 *Işābāt al-munajjimīn* (*The Predictions of the Astrologers*); 11.5.13 *Ḥikāyāt al-aṭibbā' fi 'ilājāt al-adwā'* (*Anecdotes of Physicians on the Treatment of Illnesses*); 15.42 *K. al-tajārib wa-l-fawā'id* (*Experiences and Useful Lessons*) poetry by 1AU: 15.20; 15.32; 15.37.4; 15.45.3; 15.49.6.1; 15.52.1.1; 15.52.1.2; 15.54
- Ibn Abī Uways, Ismā'īl, transmitter 15.46.2
- Ibn Abī 'Uyaynah, name of two 2nd/9th-c. poet brothers 7.3
- Ibn Abī l-Waqqār, Abū l-Faḍl Ismā'īl, physician 15.12; 15.17
- Ibn al-'Adīm, Kamāl al-Dīn 'Umar ibn Aḥmad, 7th/13th-c. historian 8.26.17n; 8.29.6n
- Ibn Aflaḥ, Abū l-Qāsim 'Alī ibn Aflaḥ al-kātib, poet (d. 535/1141) 10.62; 10.64.19.14; 10.64.19.18; A11.5
- Ibn al-Aḥmar, poet from the 1st/7th c. 13.63.8.2
- Ibn al-'Amīd, Abū l-Faḍl Muḥammad ibn al-Ḥusayn ibn Muḥammad (d. 360/970), vizier and man of letters 11.5.22; 11.13.3.13
- Ibn al-'Āmidī *see* Abū l-Ḥasan ibn al-'Āmidī
- Ibn 'Anāyā al-Isrā'īlī *see* Bishr ibn Bishr
- Ibn al-Anbārī, Sadīd al-Dawlah Muḥammad ibn 'Abd al-Karīm, *kātib al-inshā'* in Baghdad chancery (d. 558/1162–1163) 10.68.2.2

- Ibn 'Arabī, Muḥyī l-Dīn (d. 638/1240),  
Andalusī mystic and poet 13.62.2.2;  
13.63.8.1
- Ibn 'Asākir, author of *Ta'riḫ Dimashq*  
(d. 571/1176) 15.49.6
- Ibn al-Aṣamm 13.88
- Ibn al-Aṭṭār, Ḥaḫīr al-Dīn Abū Bakr Maṣṣūr  
ibn Naṣr (d. 575/1179), vizier under al-  
Mustanjid 15.40.3
- Ibn al-'Aynzarbī, Muwaffaq al-Dīn Abū Naṣr  
'Adnān ibn Maṣṣūr, Egyptian physician  
14.28n; 14.29; 14.30; 14.31.6; 14.32.1
- Ibn Bābshādh, Abū l-Ḥasan Ṭāḫir b. Aḥmad  
al-Miṣrī, grammarian 14.25.9 no. 93n;  
15.40.3; 15.40.9 no. 14
- Ibn Bābshādh, Abū Sulaymān, addressee of  
Ibn Riḍwān 14.25.9 no. 93
- Ibn Badraj probably an error for Ibn Barzaj
- Ibn al-Baghūnish, Abū 'Uṭhmān Sa'īd ibn  
Muḥammad al-Ṭulayṭulī 13.34.2; 13.37;  
13.38; 13.44
- Ibn Bājīyah, Abū Bakr Muḥammad ibn Yaḥyā  
ibn al-Ṣā'igh, Andalusian philosopher and  
physician (d. 533/1139) 13.51.2; 13.59
- Ibn al-Bakhtārī 8.20.11n
- Ibn Bakhtawayh, Abū l-Ḥasan 'Abd Allāh ibn  
'Īsā, 11th c. physician from Wāsiṭ, active  
ca. 420/1030 5.1.22; 10.1.12; 10.52
- Ibn Bakkalārish (also Baklārish and Bīklār-  
ish), Andalusian physician 13.57
- Ibn Baks (Bakūs) *see* 'Alī ibn Ibrāhīm ibn  
Baks *and* Ibrāhīm ibn Baks
- Ibn al-Baladī, Sharaf al-Dīn, vizier under al-  
Mustanjid 10.63.2
- Ibn Baqiyyah, Abū Ṭāḫir [Muḥammad],  
vizier of 'Izz al-Dawlah Bakhtiyār  
(d. 367/978) 10.8.2
- Ibn al-Barakhshī, Abū Ṭāḫir Muwaffaq al-Dīn  
Aḥmad ibn Muḥammad ibn al-'Abbās,  
physician and littérateur from Wāsiṭ (d.  
after 560/1165) 10.62
- Ibn Barhān, Abū l-Faṭḥ Aḥmad ibn 'Alī ibn  
Muḥammad, grammarian and jurist  
(d. 520/1126) 15.40.2
- Ibn Barrī, grammarian 15.40.9 no. 26
- Ibn Barzaj, Abū Naṣr Muḥammad ibn 'Alī,  
student of Ibn al-Ṭayyib 10.37.4; 10.37.5  
no. 40
- Ibn Bassām, 3rd/9th-c. poet 8.20.5n
- Ibn al-Baṭṭī, Abū l-Faṭḥ Muḥammad ibn  
'Abd al-Bāqī ibn Muḥammad ibn Sulay-  
mān al-Baghdādī, Hadith scholar, chief  
traditionist of Iraq (*musnid al-Iraq*)  
(477/1084–564/1169) 15.40.1
- Ibn al-Bawwāb, famous calligrapher  
(d. 413/1022) 15.57.1
- Ibn al-Bayṭār, Ḍiyā' al-Dīn Abū Muḥammad  
'Abd Allāh ibn Aḥmad al-Mālaqī al-  
Nabātī, Andalusian pharmacologist  
(d. 646/1248) 1.3.2n; 8.26.6n; 14.54.11n;  
14.58
- Ibn al-Biṭrīq, translator of Greek into Arabic  
under al-Ma'mūn 4.5.4n; 8.29.5; 9.32
- Ibn al-Budhūkh al-Qala'ī, Abū Ja'far 'Umar  
ibn 'Alī, Maghribī physician working in  
Damascus 15.10
- Ibn Bundar (probably Abū l-Qāsim Yaḥyā ibn  
Thābit al-Wakīl) (d. 566/1170) 15.40
- Ibn al-Būrī, Muwaffaq al-Dīn, Christian  
scribe 15.23.2.2
- Ibn Buṣāqah, al-Ṣāḫīb Fakhr al-Qudāh Abū l-  
Faṭḥ Naṣr Allāh ibn Hibat Allāh al-Ḥanafī,  
poet (d. 650/1252–1253) 15.22
- Ibn Buṭlān, al-Mukhtār ibn al-Ḥasan ibn  
'Abdūn, Christian physician (d. 458/1066)  
4.1.10.2n; 6.1.1; 8.3.23n; 8.6; 8.26.16;  
8.30.5; 10.8.2; 10.13.2; 10.13.4; 10.23.2;  
10.36; 10.37.4; 10.38; 10.69.3.1; 14.25.11n;  
14.25.3 (quoted); 14.25.5; 14.25.9  
nos. 22n, 56, 58, 59, 60, 61, 62, 102;  
15.23.5n
- Ibn al-Daḥḥān, Fakhr al-Dīn (also Abū  
Shujā'), Muḥammad ibn 'Alī al-Baghdādī,  
astronomer (d. 590/1194) 10.66.4; 15.24
- Ibn al-Daḥḥān *see also* Wajīh al-Dīn al-Wāsiṭī
- Ibn Dahn (*or* Ibn Dhan) the Indian, trans-  
lator of Sanskrit medical texts and head of  
Baghdad hospital 12.2 nos. 4n, 7n
- Ibn al-Daḥwār, 'Alī, *see* Muḥadhdhab al-Dīn  
'Abd al-Raḥīm ibn 'Alī (d. 628/1230)
- Ibn al-Darrī, Yūsuf ibn Durrah, poet  
(d. 545/1151) 10.64.19.11n
- Ibn Dāwūd ibn Sarābiyūn, physician son of  
Dāwūd ibn Sarābiyūn 8.3.10
- Ibn al-Dāyah, Abū Ja'far Aḥmad ibn Yūsuf  
ibn Ibrāhīm (d. between 330/941 and  
340/951), Ṭulūnid historian and son of  
Yūsuf ibn Ibrāhīm ibn al-Dāyah 7.6

- (quote from unidentified source); 8.3.6n; 8.29.13 (quote from *R. fī l-mukāfa'ah*); 10.1.7 (quote from *K. Ḥusn al-'uqbā*); in Ch. 14 he is paraphrased or quoted without attribution in 14.3; 14.4.1–14.4.4
- Ibn al-Dāyah, Abū l-Ḥasan Yūsuf ibn Ibrāhīm al-Ḥāsib, courtier and assistant to Ibrāhīm ibn al-Mahdī, author of *Akhbār al-atibbā'* (d. ca. 265/878) 5.1.16.1–5 (Galen's status); 7.7.2; 7.8.2; 7.8.3; 8.3.6; 8.3.7; 8.3.10; 8.3.11; 8.3.12; 8.3.14; 8.3.15; 8.3.16; 8.3.17; 8.3.18; 8.3.19; 8.8.2; 8.8.3; 8.8.4; 8.8.5; 8.8.6; 8.9; 8.10.2; 8.10.4; 8.11; 8.13.2; 8.13.4; 8.15.2; 8.18.1; 8.18.3; 8.18.4; 8.19.3; 8.19.4; 8.19.5; 8.20.4; 8.20.5; 8.20.7; 8.20.8; 8.20.9; 8.20.10; 8.10.11; 8.21.2; 8.21.3; 8.21.4; 8.25.7; 8.26.5; 8.26.6; 8.26.7; 8.26.8; 8.26.9; 8.26.10; 8.26.11; 8.26.11; 8.26.12; 8.26.13; 8.26.14; 8.27.2; 8.27.3; 8.27.4; 8.29.2; 8.29.3; 12.6 (these are all quotations from the *Akhbār al-atibbā'*)
- Ibn al-Dayjūr, Egyptian teacher of music 15.5.1
- Ibn al-Dhahabī, Abū Muḥammad 'Abd Allāh ibn Muḥammad al-Azdi, 5th/11th-c. Andalusian physician 13.41
- Ibn Dhan *see* Ibn Dahn
- Ibn Dihyah (d. 633/1235), Andalusian poet and anthologist 111.10
- Ibn Dinār, 5th/11th-c. physician in Mayyāfār-iqīn 10.41
- Ibn al-Dubaythī al-Wāsīṭī, al-Ḥāfiẓ Abū 'Abd Allāh Muḥammad ibn Sa'īd ibn Yaḥyā, historian (d. 637/1239) 10.80
- Ibn Duminj [Domingo?], Abū Ja'far Aḥmad ibn Khamīs ibn 'Amir 13.11
- Ibn Durayd, grammarian (d. 321/933) 7.1.6n; 8.3.16n
- Ibn Durustawayh ibn al-Marzubān al-Fasawī, Abū Muḥammad 'Abd Allāh ibn Ja'far, grammarian (d. 347/958) 15.40.2
- Ibn Faḍl Allāh al-'Umarī, encyclopaedist (d. 749/1349) 4.4.4n; 7.1.6n; 7.8.1n; 7.10n; 8.3.23n; 8.30.5n
- Ibn Faḍlān (Jamāl al-Dīn Abū l-Qasim Yaḥyā ibn 'Alī ibn Hibat Allāh al-'Allāmah al-Baghdādī) – (513/1121–595/1199), professor of Shāfi'ī law in Baghdad 15.40.2
- Ibn Fāris al-Qazwīnī (d. 395/1004), philologist 15.50.5
- Ibn Fasānjās [or Fasānajis], Abū l-Ḥasan 'Alī ibn al-'Abbās, unidentified 11th-c. critic of astrologers and enemy of Ibn al-Haytham 14.22.4.3 nos. 13, 14
- Ibn Faṭḥ Ṭamlūn, Muḥammad 13.17
- Ibn Fātik *see* al-Mubashshir ibn Fātik
- Ibn al-Fawwāl *see* Munahḥim ibn al-Fawwāl'
- Ibn al-Furāt, Abū l-Ḥasan 'Alī ibn Muḥammad ibn Mūsā ibn al-Ḥasan (d. 312/924), vizier to al-Muqtadir 10.5.2
- Ibn Ghalindū *see* Abū l-Ḥakam ibn Ghalindū
- Ibn al-Ghazāl *see* Abū Ja'far ibn al-Ghazāl
- Ibn Habal (*or* Hubal), Muhadhhdhab al-Dīn Abū l-Ḥasan 'Alī ibn Aḥmad ibn 'Alī al-Baghdādī, also known as al-Khilāṭī 10.66.8; 10.81
- Ibn Habal (*or* Hubal), Shams al-Dīn Abū l-'Abbās Aḥmad ibn Muhadhhdhab al-Dīn Abī l-Ḥasan 'Alī ibn Aḥmad ibn 'Alī, physician (b. 548/1153) 10.82
- Ibn al-Habbāriyyah, al-Sharīf Abū Ya'lā Muḥammad b. Šāliḥ, poet (d. 504/1110–1111 *or* 509/1116) 10.64.17.2, 10.64.19.2n; 10.65.2; 10.68.2.4n 15.8.7n
- Ibn Ḥafṣūn *see* Aḥmad ibn Ḥakīm ibn Ḥafṣūn
- Ibn al-Ḥājiḥ, Muhadhhdhab al-Dīn Aḥmad, Damascene physician 15.24
- Ibn al-Ḥajjāj, Abū 'Abd Allāh al-Ḥusayn, poet (d. 391/1001) 10.67.5 no. 1
- Ibn al-Ḥallā' al-Mursī, Andalusian physician 13.83
- Ibn Ḥamawayh, Abū l-Faḍl Muḥammad, judge 11.18 no. 1
- Ibn Ḥamawayh (*or* Ibn Ḥammūyah), Mu'īn al-Dīn Abū 'Abd Allāh Muḥammad 15.51.7
- Ibn Ḥamawayh (*or* Ibn Ḥammūyah), Šadr al-Dīn. Shāfi'ī *faqih* 15.51.7
- Ibn Ḥamdān, surgeon at the al-Nūrī hospital in Damascus 15.23.4.2
- Ibn Ḥamdān, Našīr al-Dawlah Abū 'Alī l-Ḥusayn ibn Abī 'Alī al-Ḥasan ibn Ḥamdān, 11th-c. commander under al-Mustanshir 14.26.3 no. 2

- Ibn Ḥamdūn al-Nadīm (Aḥmad ibn Ibrāhīm ibn Ismā'īl ibn Ḥamdūn), littérateur and companion of caliphs al-Ma'mūn, al-Mu'taṣim, al-Mutawakkil (d. 264/877–878) 8.4; 8.26.16
- Ibn Ḥāmid ibn Muḥammad, Abū Naṣr al-'Azīz Aḥmad, nicknamed Āluh *or* Aluh, *mustawfi* ('accountant-general') under the Seljuq Maḥmūd ibn Muḥammad ibn Malikshāh (d. 525/1131) 10.64.19.19
- Ibn Ḥammūyah *see* Ibn Ḥamawayh
- Ibn Hānī' al-Andalusī, poet (d. ca. 362/973) 10.5; A11.4
- Ibn Hawqal, 4th/10th-c. geographer 4.6.3.3n
- Ibn al-Haytham, Abū 'Alī al-Ḥasan ibn al-Ḥasan ibn al-Haytham, mathematician, writer on optics (d. 430/1039) 10.38.4; 12.1n; 14.22; 14.23.1; 14.25.9 nos. 45n, 63; 15.40.9 no. 158
- Ibn Ḥayyawayh *see* Abū l-Aṣṣbagh 'Īsā Ibn Ḥayyawayh
- Ibn Ḥazm (d. 456/1064), Andalusī polymath 13.59.2.1; 13.86.1
- Ibn Ḥibbān, traditionist 7.5.6n
- Ibn Hindū, Abū l-Faraj 'Alī ibn al-Ḥusayn, poet and physician author of *K. Miṣṭāḥ al-ṭibb* (d. 420/1029) 6.4 (discussion of Alexandrian curriculum); 10.64.19.4n; 10.64.19.7n; 11.8.5; 11.9
- Ibn Hishām, Abū Muḥammad 'Abd al-Malik, author of a biography of Muḥammad 7.2.3n
- Ibn Hubal *see* Ibn Habal
- Ibn Hubayrah, Abū l-Muẓaffar 'Awn al-Dīn Yaḥyā ibn Muḥammad, Ḥanbalī scholar, vizier to caliphs al-Muqtafi and al-Mustanjid (d. 560/1165) 10.63.2, 10.68.2.5
- Ibn Hubayrah, 'Izz al-Dīn, vizier, patronized by Saladin (d. 560/1165) 15.40.3; 10.68.2.3n
- Ibn Ḥumayd, transmitter 7.2.3
- Ibn al-'Ibrī *see* Bar Hebraeus
- Ibn al-Imām, Abū l-Ḥasan 'Alī ibn 'Abd al-'Azīz 13.59.2.1; 13.59.3
- Ibn Ishāq, vizier of the Umayyad emirs in Cordova 13.20
- Ibn Ishāq, Abū Ishāq Ismā'īl, transmitter 15.46.2
- Ibn al-Jabbāb, al-Qāḍī al-Jalīs 'Abd al-'Azīz ibn al-Ḥusayn, poet (d. 561/1166) 15.47.2.1(n)
- Ibn Jahīr *see* Abū Naṣr Muḥammad ibn Aḥmad
- Ibn Jahwar, Abū Marwān 'Abd al-Malik, vizier under 'Abd al-Raḥmān III 13.21.2.1
- Ibn Jakkīnā (Jakīnā, Ḥakīnā), al-Ḥasan b. Aḥmad b. Muḥammad, 6th/12th-c. poet 10.64.17.3; 10.64.19.6n; 10.67.4.1n; 10.67.4.3n
- Ibn al-Jammālah, copyist of Ibn al-Muṭṭarān 15.23.4; 15.23.4.1
- Ibn Jamī' *see* Ibn Jumay'
- Ibn Janāḥ *see* Marwān ibn Janāḥ
- Ibn al-Jarrāḥ *see* Abū 'Abd Allāh Muḥammad ibn al-Jarrāḥ ibn Dāwūd *and see* Abū 'Alī 'Abd al-Raḥmān ibn 'Īsā ibn Dā'ūd *and see* 'Alī ibn 'Īsā ibn Dā'ūd ibn al-Jarrāḥ *and see* al-Ḥasan ibn Makhlad ibn al-Jarrāḥ *and see* 'Īsā ibn 'Alī ibn 'Īsā ibn Dāwūd ibn al-Jarrāḥ
- Ibn Jazlah, Yaḥyā ibn 'Īsā ibn 'Alī, 5th/11th-c. physician 10.59; 14.58.4 no. 1n
- Ibn al-Jazzār, Abū Ja'far Aḥmad ibn Ibrāhīm ibn Abī Khālīd, 4th/10th-c. physician 4.1.10.2n; 13.2.2.1; 13.3; 13.25; 13.35 no. 2
- Ibn Jinnī, Abū l-Faṭḥ 'Uthmān al-Mawṣilī, grammarian (d. 392/1002) 15.40.9 no. 25
- Ibn Jubayr (d. 614/1217), Andalusī traveller and writer 13.74
- Ibn Juljul, Abū Dāwūd Sulaymān ibn Ḥassān al-Andalusī, physician, author of *Ṭabaqāt al-aṭibbā' wa-l-ḥukamā'* (d. after 384/954) 4.5.1; 4.1.1n; 4.1.8.1n; 4.1.11.1n; 4.6.13.3n; 5.1.15; 5.1.17; 7.1.1n; 7.1.6; 7.3; 7.5n; 8.19.2; 8.26.3; 8.29.9; 8.29.12; 9.32n; 10.1.4; 10.9.1; 10.44.1; 11.5.7; 11.5.19n; 13.1.2, 13.3.2.1, 13.3.2.2; 13.3.2.3; 13.17; 13.19.23; 13.21.2.1; 13.23n; 13.23.2; 13.25n; 13.27.2n; 13.32n; 13.36; 13.38.1
- Ibn Jumay' *or* Ibn Jamī', Al-Shaykh al-Muwaffaq Shams al-Riyāṣah Abū l-'Ashā'ir Hibat Allāh ibn Zayn ibn Ḥasan ibn Ifrā'īm ibn Ya'qūb ibn Ismā'īl ibn Jumay' al-Isrā'īlī, Jewish physician 13.61.2.1; 14.32; 14.36.3; 14.43.2; 15.40.9 no. 87
- Ibn al-Jundī, al-Qāḍī Muḥammad ibn Aḥmad

- ibn Hārūn al-Ghassānī, transmitter  
10.81.3
- Ibn al-Kalbī, Hishām, 2nd/8th-c. historian  
7.9.4n; 7.10n; 8.26.13n
- Ibn al-Karīm *see* Shams al-Dīn Abū ‘Abd Allāh Muḥammad ibn al-Ḥasan ibn Muḥammad al-Kātib al-Baghdādī ibn al-Karīm
- Ibn Karnīb (or Kurnayb), Abū Aḥmad al-Ḥusayn ibn Abī al-Ḥusayn Ishāq ibn Ibrāhīm ibn Zayd 10.3.14 no. 27; 10.19; 10.21
- Ibn Kashkarāyā *see* Abū l-Ḥusayn
- Ibn al-Kattānī (or al-Kitānī), prefect of Damascus in time of al-Yabrūdī 15.3.1.6
- Ibn al-Kattānī, Abū ‘Abd Allāh Muḥammad ibn al-Ḥusayn, Andalusian physician (d. ca. 420/1029) 13.29
- Ibn al-Kattānī Abū l-Walid Muḥammad ibn al-Ḥusayn, Andalusian physician 13.28; 13.29.1
- Ibn Kazūrā 10.23.2
- Ibn al-Khaḍir al-Ḥalabī, Muhadhhab al-Dīn Abū Naṣr Muḥammad ibn Muḥammad ibn Ibrāhīm, known as al-Suṭayl, poet (d. 655/1257) 10.64.19.1; 10.67.2; 10.67.4.2; 10.76.3; 10.67.4.1; 10.67.3; 45.3; 15.50.6
- Ibn Khaldūn, historian (d. 808/1406) 8.3.22n
- Ibn Khaldūn al-Ḥaḍramī, Abū Muslim ‘Umar ibn Aḥmad (d. 449/1057) 13.5.1; 13.10
- Ibn Khallikān, biographer (d. 681/1282) 8.3.16n; 8.29.11n; 8.30.5n; A11.8.1; A11.10
- Ibn al-Khammār, Abū l-Khayr al-Ḥasan ibn Suwār ibn Bābā ibn Bihram (Bihnam), teacher of Ibn al-Ṭayyib and Ibn Hindū 6.4; 10.37.4; 11.5.20; 11.8; 11.9.1
- Ibn Khanbash al-Yūnānī, Ibrāhīm (name occurs also as Ibn Ḥanbash, Ibn al-Ḥabashī, Ibn Ḥubaysh), commander of the Fatimid army 13.2.2.1
- Ibn Kharūf, ‘Alī ibn Muḥammad ibn ‘Alī ibn Kharūf, poet, grammarian (d. ca. 609/1212) 15.50.6
- Ibn al-Khashshāb, Abū Muḥammad (or Abū Aḥmad) ‘Abd Allāh ibn Aḥmad Ibn al-Khashshāb al-Baghdādī, grammarian (d. 567/1172) 11.21; 15.40.2; 15.40.9 no. 26; 10.78; 10.81.4
- Ibn al-Khayyāt, Abū Bakr Yaḥyā ibn Aḥmad, Andalusian physician (d. 447/1055–1056) 13.45
- Ibn al-Khayyāt, Zayn al-Mulk Abū Ṭālib, unidentified (6th/12th c.) 15.8.3
- Ibn Khaṭīb al-Rayy *see* Fakhr al-Dīn al-Rāzī
- Ibn al-Khaybarī, servant of al-Mutawakkil 8.12.2
- Ibn al-Khiḍr al-Ḥalabī *see* Ibn al-Khaḍir al-Ḥalabī
- Ibn Khudūd, addressee of al-Samaw’al ibn Yaḥyā 11.21 no. 2
- Ibn Killis, Abū l-Faraj Ya’qūb, vizier of Fatimid caliph al-‘Azīz (318–380/930–91) 10.48; 14.14.3; 14.14.8 no. 4; A11.11
- Ibn al-Kitānī *see* Ibn al-Kattānī
- Ibn Kunāsah, Iraqi poet and scholar (123–207 or 208/741–823 or 824) 7.10
- Ibn al-Kuraydī *see* Najm al-Dīn ‘Umar ibn Muḥammad al-Kuraydī
- Ibn Kurnayb *see* Ibn Karnīb
- Ibn al-Labbād *see* ‘Abd al-Laṭīf ibn Yūsuf al-Baghdādī
- Ibn al-Lajlāj, personal physician to al-Manṣūr 8.9; 8.20.11
- Ibn al-Lu’aybah *see* al-Juwaynī
- Ibn al-Lubūdī *see* Najm al-Dīn ibn al-Lubūdī *and see* Shams al-Dīn ibn al-Lubūdī
- Ibn Mākūlā, al-amir Abū Naṣr ‘Alī ibn Hibat Allāh, Hadith scholar and poet (d. 485/1092) 11.9n
- Ibn Ma’n *see* al-Mu’taṣim bi-Allāh, Ibn Ṣumādīḥ
- Ibn Ma’dān *see* Abū l-‘Askar al-Ḥusayn ibn Ma’dān
- Ibn Māhān, *see* Ya’qūb al-Ṣirāfi
- Ibn Mājah, compiler of a canonical collection of hadiths 7.1.5n
- Ibn Mandawayh, ‘Abd al-Raḥmān, poet, father of Ibn Mandawayh al-Iṣfahānī 11.16
- Ibn Mandawayh al-Iṣfahānī, Abū ‘Alī ibn ‘Abd al-Raḥmān, physician of Persia 11.16
- Ibn Manzūr, Abū l-Qāsim Aḥmad ibn al-Qāḍī Abi Bakr Muḥammad ibn Aḥmad ibn Muḥammad al-Qaysī al-Mālikī al-Ishbīlī, chief qadi of Seville (d. 520/1126) 13.61.3.2
- Ibn Manzūr, Muḥammad ibn Mukarram ibn

- ‘Alī, 7th/13th-c. lexicographer 7.1.6n;  
8.29.1n
- Ibn Mar‘ah also known as Sharaf al-Dīn  
Muḥammad ibn ‘Umar ibn Abī l-Futūḥ  
al-Baghdādī 15.52.2n
- Ibn al-Māristāniyyah, Abū Bakr ‘Ubayd Allāh  
ibn Abī l-Faraj ‘Alī ibn Naṣr ibn Ḥamzah,  
physician (d. 599/1203) 10.79
- Ibn Masarrah, Muḥammad ibn ‘Abd Allāh,  
Esotericist (Bāṭinī) philosopher from Cor-  
doba (d. 319/931) 4.2
- Ibn Māsawayh *see* Mikhā’il ibn Māsawayh  
*and* Yūhannā ibn Māsawayh
- Ibn Ma’shar *al-ṭabīb*, physician to al-Ḥakīm  
in Egypt 14.20
- Ibn Mashghūf *see* Muḥammad ibn Sulaymān  
ibn al-Hādī
- Ibn al-Masilī *see* Abū Naṣr Sa‘īd ibn Abī l-  
Khayr
- Ibn Mašūṣā, student of Ibn al-Ṭayyib  
10.37.4
- Ibn Maṭrūḥ, Abū l-Ḥasan Yaḥyā ibn ‘Īsā  
ibn Ibrāhīm ibn al-Ḥusayn Jamāl al-Dīn,  
poet and high official under Ayyubids,  
vizier of Damascus (592–649/1196–1251)  
10.64.19.7n; 14.32.2; 14.32.4n; 15.49.2;  
15.50; 15.56.1
- Ibn Maymūn *see* Abū Ghālīb Muḥammad ibn  
al-Mubārak
- Ibn Maymūn (Maimonides) *see* Mūsā ibn  
Maymūn
- Ibn Miknasah al-Iskandarī, poet 15.58.3n
- Ibn al-Milḥī, Abū l-Faḍl, poet (6th/12th c.)  
15.8.1
- Ibn al-Minfākh *see* Najm al-Dīn ibn al-  
Minfākh
- Ibn Mu’ahhal (?Mūhal), poet (?= ‘Ibn Mūhad  
al-Shāṭibī’) 13.68n
- Ibn al-Mu‘allim al-Hurthī, Najm al-Dīn Abū l-  
Ghanā‘im Muḥammad ibn ‘Alī, poet from  
Wāsiṭ (501–1108/592–1196) 10.62.3
- Ibn al-Mu‘ammil, Abū l-Ḥusayn Ṣā‘id ibn  
Hibat Allāh, physician (d. 591/1195)  
10.78
- Ibn al-Mudabbir, Abū Ishāq Ibrāhīm ibn  
Muḥammad, courtier and man of letters  
(d. 279/892) 10.44.5 no. 5
- Ibn al-Mudabbir, Aḥmad ibn Muḥammad,  
known as *al-Kātib*, high official under  
al-Wāthiq and al-Mutawakkil (d. 270 *or*  
271/883 *or* 84) 8.4.10; 9.46
- Ibn Muhājir, founder of law-college in Mosul  
15.40.3
- Ibn Mulsāqah, Muḥammad ibn Sa‘īd  
ibn Hishām al-Ḥajarī, known as Ibn  
Mulsāqah, copyist in Fatimid Egypt  
14.26.1
- Ibn Mulūkah al-Naṣrānī 13.15
- Ibn al-Munajjim, Abū Aḥmad Yaḥyā ibn ‘Alī,  
Abbasid littérateur (d. 300/912) 10.3.11
- Ibn al-Munajjim, Abū ‘Īsā 10.44.2
- Ibn al-Munajjim, ‘Alī ibn Yaḥyā *see* ‘Alī ibn  
Yaḥyā, known as Ibn al-Munajjim
- Ibn al-Munajjim al-Miṣrī, Abū l-Ḥasan ‘Alī ibn  
Mufarrij, poet (d. 616/1219–1220) 14.32.4
- Ibn Munqidh, ‘Aḍud al-Dīn (*or* ‘Aḍud al-  
Dawlah) Abū l-Fawāris Murhaf ibn  
Usāmah (d. 613/1216), poet, son of  
Usāmah ibn Munqidh 14.51
- Ibn Munqidh, Mu‘ayyid al-Dawlah Abū  
l-Muzaffar Usāmah *see* Usāmah ibn Mun-  
qidh
- Ibn Munqidh, al-Mubārak ibn Kāmil ibn ‘Alī,  
high official under Saladin 14.33,  
14.33.3
- Ibn al-Muqaffa’, ‘Abd Allāh, translator of  
*Kalīlah wa-Dimnah* (d. ca. 137/755) 11.2;  
4.6.11n
- Ibn Muqashshir Abū l-Faṭḥ Maṣūr ibn Sah-  
lān, Christian physician 14.15; 14.16;  
14.18; 14.20n
- Ibn Muqlah, Abbasid vizier, famous calli-  
grapher (d. 328/940) 10.5.3; 10.5.4;  
14.29.3n
- Ibn al-Murakhkhim, Abū l-Wafā’ Yaḥyā ibn  
Sa‘īd, physician and chief qadi under al-  
Muqtafi (d. 555/1160) 10.68.2.4
- Ibn Mūrāṭīr *see* Abū l-Ḥajjāj Yūsuf ibn Mūr-  
āṭīr
- Ibn Mus’hir, Abū l-Ḥasan ‘Alī ibn Sa‘īd ibn  
‘Alī ibn ‘Abd al-Wāḥid, poet (d. 543/1148 *or*  
546/1151) 10.69.3.12
- Ibn al-Mu’tazz, ‘Abd Allāh, Abbasid prince  
and poet (d. 296/908) 8.3.19n; 13.63.8.2n
- Ibn al-Muṭrān, Muwaffaq al-Dīn, Abū Naṣr  
As‘ad ibn Ilyās, personal physician of  
Saladin, teacher of al-Dakhwār, author  
*of Bustān al-aṭibbā’ wa-rawḍat al-alibbā’*

- (d. 578/1191) 1.2; 5.1.14; 10.64.4; 15.3.1.1;  
15.3.1.4; 15.3.1.6; 15.23; 15.34; 15.36.1;  
15.50.1; A11.15; A11.15(p)
- Ibn al-Muwaffaqī, unidentified physician  
15.3.2 no. 2
- Ibn al-Nabbāsh, Abū 'Abd Allāh Muḥammad  
ibn 'Abd Allāh ibn Ḥamid al-Bijā'ī,  
Andalusian physician 13.42
- Ibn al-Nadīm, Abū l-Faraj Muḥammad ibn  
Abī Ya'qūb Ishāq, known as al-Warrāq al-  
Baghdādī, author of the *Fihrist* 4.1.5n;  
4.1.9.1n; 4.1.10.2n; 4.1.11.1n; 4.1.11.3n;  
4.5.2n; 4.5.4n; 4.6.2.3n; 4.6.3.5; 4.6.13.3n;  
4.7n; 4.8n; 6.1.2; 7.1.5n; 8.2n; 8.15.1n;  
8.16n; 8.26.4; 8.26.16n; 8.26.20n; 8.28n;  
8.29.2n; 8.29.5n; 8.29.9 n; 8.29.11n;  
8.36n; 8.37n; 8.38n; 10.1.6; 10.1.9; 10.1.12;  
10.4.2; 10.22.2; 10.44.2; 11.4; 11.5.9
- Ibn Nafādah *see* Bahā' al-Dīn ibn Nafādah
- Ibn Nafīs, Abū l-Ḥasan *see* Abū l-Ḥasan ibn  
Nafīs
- Ibn al-Nafīs, 'Alā' al-Dīn 'Alī ibn Abī l-Ḥazm  
al-Qurashī (or al-Qarashī) (d. 687/1288),  
physician A1
- Ibn al-Naḥḥās, Muwaffaq al-Dīn Hibat Allāh  
Abū l-Qāsim ibn 'Abd al-Wahhāb ibn  
Muḥammad ibn 'Alī al-Kātib, poet  
15.49.6.2
- Ibn Nā'imah ('Abd al-Masiḥ ibn 'Abd Allāh  
al-Ḥimṣī al-Nā'imī), translator of Greek  
philosophy 9.13; 9.37n
- Ibn al-Nāqid *see* Abū l-Faḍā'il ibn al-Nāqid
- Ibn al-Naqqāsh, *see* Muhadhdhab al-Dīn ibn  
al-Naqqāsh
- Ibn Nubātah al-Khaṭīb, orator and preacher,  
author of *al-Khuṭab al-nubāṭiyyah*  
(d. 374/984–985) 15.40.9 no. 15
- Ibn al-Qabiḍī, Muḥammad ibn Abī l-Wafā'  
ibn Aḥmad al-'Umarī (active 610/1213),  
poet 10.68.2.4n
- Ibn Qablāl *see* Abū Marwān 'Abd al-Malik ibn  
Qablāl
- Ibn Qāḍī l-Yaman, Sharaf al-Dīn Ismā'il ibn  
'Abd Allāh ibn 'Umar al-Kātib, poet (b.  
589/1193) 15.49.6.2
- Ibn Qamāniṣ al-Hindī, unidentified Indian  
king 12.3 no. 4
- Ibn al-Qāsim, son of Abū Dulaf and tax-  
collector under al-Mu'taṣim 8.20.11
- Ibn Qaṭramiz *see* Abū Ṭāhir ibn 'Abd al-  
Bāqī
- Ibn al-Qaṭṭān al-Baghdādī *see* Abū l-Qāsim  
Hibat Allāh ibn al-Faḍl
- Ibn Qawsayn (Qūsin), physician in Mosul  
10.49
- Ibn al-Qaysarānī, Muḥammad ibn Naṣr ibn  
Dāghir, poet (d. 548/1154) 10.67.4.2
- Ibn Qayyim al-Jawziyyah, writer on law and  
theology (d. 751/1350) 7.9.2n
- Ibn al-Qifṭī, Jamāl al-Dīn Abū l-Ḥasan 'Alī ibn  
Yūsuf ibn Ibrāhīm ibn 'Abd al-Wāḥid al-  
Shaybānī, vizier and biographer author of  
*Ikhbār al-'ulamā' bi-akhbār al-ḥukamā'*  
commonly referred to as *Tārīkh al-  
ḥukamā'* (d. 646/1248) 4.1.5n; 4.1.9.1n;  
4.1.10.2n; 4.1.11.1n; 4.3.1n; 4.4.2.1n;  
4.4.4n; 4.5.2n; 4.5.4n; 4.6.3.2n; 4.6.13.1n;  
4.8n; 4.8.2n; 7.1.1n; 7.5n; 7.8.1n; 8.1.1n;  
8.1.2n; 8.3.6n; 8.4.10n; 8.6n; 8.10n; 8.11n;  
8.12n; 8.13n; 8.14n; 8.15.1n; 8.16n; 8.18n;  
8.20.3n; 8.20.12n; 8.21n; 8.24n; 8.26.5n;  
8.26.6n; 8.26.8n; 8.26.9n; 8.26.13n;  
8.26.14n; 8.26.20n; 8.27n; 8.27.4n;  
8.28n; 8.29.2n; 8.29.6n; 8.29.11n;  
8.29.12n; 10.77.3; 11.3; 11.21; 13.3.4 no. 5;  
14.14.3; 14.14.4n; 14.14.6; 14.22.3.1–2;  
14.39.2n; 15.23.2; 15.23.2.1; 15.36.1.1
- Ibn al-Quff, Muwaffaq al-Dīn Ya'qūb ibn  
Ishāq, Christian physician (d. 685/1286)  
10.3; 10.37.3; 15.60
- Ibn Qusaym, unidentified 15.47.2.2(p)
- Ibn Qūsin *see* Ibn Qawsayn
- Ibn Qutaybah al-Dinawārī, Islamic polymath  
(213–276/828–89) 7.1.6n; 8.29.22n;  
10.1.10; 15.40.2; 15.40.9 no. 1
- Ibn Raḥmūn *see* Salāmah ibn Raḥmūn
- Ibn Rā'iḳ, military commander (d. 330/942)  
10.4.9 no. 5
- Ibn Raḳīqah, Abū l-Thana' Maḥmūd ibn  
'Umar ibn Muḥammad al-Ṭabīb ibn  
Ibrāhīm ibn Shujā' al-Shaybānī al-  
Ḥanawī, Sadīd al-Dīn, physician author  
of *K. Muḍīḥat al-ishtibāh fī adwiyat al-bāh*  
(565/1169–636/1238) 10.54.2; 10.64.10;  
10.64.18; 10.69.1; 10.69.3.1; 10.75.1;  
10.75.2; 14.23.2; 14.30; 15.18.1; 15.18.1.4;  
15.33; 15.46; 15.51.1; *see also* Sadīd al-Dīn  
al-Mantiqī



- Ibn Rashīq, author of the *K. al-'umdah*  
15.40.9 no. 31
- Ibn al-Rāwandī, Abū l-Ḥusayn Aḥmad ibn  
Yaḥyā b. Ishāq, b. start 3rd/9th-c., follower  
then critic of Mu'tazilism and the proph-  
ecy of Muḥammad 10.1.14 no. 187;  
14.22.5.1 no. 8; 15.1.5 no. 42
- Ibn Riḍwān, Abū l-Ḥasan 'Alī, Egyptian  
physician at court of Fātimid caliph al-  
Mustanṣir (d. 453/1061 or 460/1068) 1.5;  
4.1.2; 4.1.8.1n; 4.1.9.1n; 5.1.4n (Galen's  
dates); 6.3.1–4 (account of the Alex-  
andrian medical curriculum); 8.26.9n;  
10.38.2; 10.38.3; 10.38.6 no. 6; 11.5.25  
no. 166; 11.8.4; 14.7; 13.2.3 no. 1; 13.5.1.4  
no. 4; 13.58.5 no. 3; 13.61.4 no. 3;  
14.14.8n; 14.22.4.3 no. 44n; 14.23.1; 14.25;  
14.26.1; 14.27.2; 14.32.2; 15.3.1.2; 15.40.9  
no. 88
- Specific treatises  
*Resolution al-Rāzī's Doubts regarding  
Galen* 11.8.4  
*Useful Book* 6.3.1–4
- Ibn Rūmān al-Naṣrānī, Khālīd ibn Yazīd  
13.14
- Ibn al-Rūmiyyah, Abū l-'Abbās Aḥmad ibn  
Muḥammad ibn Mufarrij al-Nabāti,  
expert in botany 13.63.6; 13.86
- Ibn Rushd, Abū Muḥammad 'Abd Allāh  
*see* Abū Muḥammad 'Abd Allāh ibn  
Rushd
- Ibn Rushd (Averroes), Abū l-Walīd Muḥam-  
mad ibn Aḥmad, philosopher (d. 595/  
1198) 13.59.3; 13.62.4 no. 1; 13.65; 13.66;  
13.81.1; 13.82; 14.58.4 no. 1n
- Ibn Ruzzik *see* Ṭalā'ī ibn Ruzzik
- Ibn Sa'ādah, Abū Zakariyyā Yahūdihā, 11th-c.  
Jewish Egyptian physician 14.25.9  
nos. 17, 18, 55
- Ibn al-Sā'ati *see* Fakhr al-Dīn Riḍwān and  
Bahā' al-Dīn Abū l-Ḥasan 'Alī
- Ibn Ṣadāqah, Ibrāhīm ibn Abī l-Faḍl, physi-  
cian of Aleppo 15.18.1.1
- Ibn Ṣadaqah, (probably Jalāl al-Dīn Muḥam-  
mad ibn Aḥmad ibn Ṣadaqah), vizier and  
friend of Amīn al-Dawlah Ibn al-Tilmīdh  
(d. 556/1161) 10.64.19.15; 10.68.2.5
- Ibn Ṣādiq *see* Ibn Abī Ṣādiq
- Ibn Sadīr, Abū l-Ḥasan 'Alī ibn Muḥammad  
ibn 'Abd Allāh, physician (d. 6060/1210)  
10.80
- Ibn al-Ṣaffār, Abū l-Qāsim Aḥmad ibn 'Abd  
Allāh 13.7
- Ibn al-Ṣaffār al-Mutaṭabbib, Abū Ja'far ibn  
'Abd Allāh, student of Ibn Khaldūn  
13.5.1; 13.10
- Ibn Ṣafīyyah, Abū Ghālib al-Ṭabīb al-  
Naṣrānī, physician during the reign of  
al-Mustanjid (566–575/1170–1180) 10.63;  
11.9
- Ibn Ṣāḥib al-Ṣalāh, Abū al-Qāsim Hishām  
ibn Ismā'il ibn Muḥammad ibn Aḥmad,  
unidentified Sevillian physician 13.61.3.1
- Ibn Sahlān, probably Zayn al-Dīn 'Umar ibn  
Sahlān al-Sawī or al-Sawajī, author of *al-  
Tabṣīrah* (= *K. al-Baṣā'ir al-Naṣīriyyah fī  
'ilm al-mantiq*) 15.19; 15.30
- Ibn al-Sā'ī, Taj al-Dīn 'Alī ibn Anjab, 7th/13th-  
c. historian 8.23.1n
- Ibn Ṣā'id al-Qurtubī ([al-Qāḍī] Abī l-Qāsim  
Ṣā'id ibn Aḥmad ibn Ṣā'id al-Andalusī) *see*  
Ṣā'id al-Andalusī
- Ibn al-Ṣā'igh al-'Antarī, Abū l-Mu'ayyad  
Muḥammad ibn al-Mujallī (d. ca. 560/  
1165) 10.69
- Ibn al-Ṣalāh, Najm al-Dīn Abū l-Futūḥ  
Aḥmad ibn Muḥammad ibn al-Sarī, philo-  
sopher, astronomer, physician (d. 540/1145  
or 548/1153) 10.75.1; 15.17
- Ibn al-Ṣalāh al-Shahrazūri (d. 643/1225),  
Hadith scholar 15.17n
- Ibn Samajūn, Abū Bakr Ḥamid, author of a *K.  
al-adwiyah al-mufradah* 13.52; 15.40.9  
no. 80
- Ibn al-Samḥ al-Baghdādī, Abū l-Qāsim  
Aṣbagh ibn Muḥammad, Christian com-  
mentator on Aristotle (d. 418/1027)  
13.5.1; 13.6; 14.22.4.3 no. 43; 14.22.5.2  
no. 91n; 14.24
- Ibn al-Samīnah *see* Yaḥyā ibn Yaḥyā
- Ibn Sanā' al-Mulk, al-Qāḍī l-Sa'id Abū l-  
Qāsim Hibat Allāh ibn Abī l-Faḍl Ja'far  
ibn al-Mu'tamid, Ayyubid qadi and writer  
of *muwashshaḥāt* (550–608/1155–1211)  
14.33.3; 14.39.3 (poem on Maimonides);  
15.40.3
- Ibn Sarābiyūn, Dāwūd *see* Dāwūd ibn Sar-  
ābiyūn

- Ibn Sarābiyūn, Yūḥannā *see* Yūḥannā ibn Sarābiyūn
- Ibn al-Sarrāj, author of *K. al-Uṣūl* 15.40.2
- Ibn Sawād al-‘Ayn *see* Badī’ al-Dīn Abū l-Faṭḥ Maṣṣūr
- Ibn al-Ṣayrafī *see* Abū l-Qāsim ‘Alī ibn Sulaymān
- Ibn Sayyid al-Muhandis, Abu Zayd ‘Abd ar-Rahman, Andalusī geometer 13.59.4 no. 19
- Ibn Shahdā al-Karkhī, Syriac-to-Arabic translator 9.11
- Ibn al-Shajarī, scholar, teacher of al-Khaṭīb al-Tibrizī 15.40.2
- Ibn Shākir al-Kutubī, Muḥammad (d. 764/1363), Syrian historian and anthologist AII.2.2
- Ibn Sham‘ūn, Yūsuf *see* Yūsuf al-Isrā‘īlī 15.41
- Ibn al-Shanā‘ah, unidentified Andalusī mathematician 13.38.1
- Ibn Shaprūṭ *see* Ḥasdāy ibn Ishāq
- Ibn al-Sharīf al-Jalīl, al-Sayyid al-Naqīb al-Kāmil, author of panegyric on Amīn al-Dawlah Ibn al-Tilmidh 10.64
- Ibn al-Shaṭajayrī, Ḥabīb ibn Aḥmad, Andalusī poet 13.14
- Ibn Sha‘yā *see* Abū l-Barakāt ibn Sha‘yā
- Ibn (al-)Shibl al-Baghdādī, Abū ‘Alī al-Ḥusayn (*or* Muḥammad ibn al-Ḥusayn) ibn ‘Abd Allāh, physician and poet from Baghdad (d. 474/1081–1082) 10.51; AII.3.1; AII.3.2; AII.3.3
- Ibn al-Shiḥnah, Muhadhhdhab al-Dīn Abū Ḥafṣ ‘Umar ibn Muḥammad al-Mawṣilī, poet (d. 608/1211 *or* 606/1209) 14.55.2n
- Ibn Shū‘ah *see* al-Muwaffaq ibn Shū‘ah
- Ibn Shukr *see* al-Ṣaḥīb Ṣafī al-Dīn ibn Shukr
- Ibn al-Sikkīt, philologist and lexicographer (d. ca. 243/857) 7.2.4n
- Ibn Sinā, Abū ‘Alī al-Ḥusayn ibn ‘Abd Allāh al-Shaykh al-Ra‘īs (d. 428/1037) 1.2n; 8.26.6n; 10.35; 10.37.2; 10.51.2; 10.64.20 no. 12; 10.69.3.1; 10.75.1; 10.75.2; 10.75.4 no. 1; 10.83.7 no. 3; 11.11; 11.12; 11.13; 11.14; 11.15; 11.17; 11.19.7 nos. 34n, 35n, 62; 11.20; 11.23; 13.59.2.3; 13.61.2.1; 13.61.4 no. 6; 13.66.6 nos. 5, 37, 40; 14.29.4 no. 3; 14.32.5 no. 2n; 14.48.2; 14.48.3 no. 1; 15.10; 15.10 no. 4; 15.20 no. 2; 15.21 no. 2; 15.29; 15.29 nos. 1, 2; 15.31.6 nos. 1, 3, 4; 15.37.5 no. 2; 15.40.1; 15.40.3; 15.40.4; 15.40.9 nos. 87, 144, 147; 15.45.3(p); 15.46.4 no. 1; 15.49.6; 15.50.1; 15.57.1; 15.50.6(p); 15.52.1.1(p); 15.60.2 no. 2; AI.1; AI.2; AI.3; AII.1(p); AII.8.1; AII.8.2
- Ibn al-Sinjārī *see* Badr al-Dīn Abū l-‘Izz Yūsuf ibn Makkī
- Ibn Siqlāb, Muwaffaq al-Dīn Ya‘qūb, Christian physician of Ayyubid emir Fāris al-Dīn Maymūn al-Qaṣrī (d. 624/1227) 15.23.2.2; 15.43; 15.44
- Ibn al-Ṣūfī *see* Mu‘ayyid al-Dīn Abū l-Fawāris
- Ibn Sukaynah (probably Ḍiyā’ al-Dīn Abū Aḥmad ‘Abd al-Wahhāb ibn al-Amīn al-Baghdādī), (d. 607/1210), pupil of Ibn Khashshāb 15.40.3
- Ibn Sukkarah al-Hāshimī (d. 385/995), poet 15.52.1.2n
- Ibn al-Ṣūrī *see* Rashīd al-Dīn ibn al-Ṣūrī
- Ibn al-Suwaydī, ‘Izz al-Dīn Abū Ishāq Ibrāhīm ibn Muḥammad, Damascene physician (d. 690/1291) 15.23.3; 15.57
- Ibn Ṭabāṭabā al-‘Alawī, Abū l-Ḥāsan Muḥammad ibn Aḥmad (d. 322/934) 10.1.10n; AII.2.1n
- Ibn al-Ṭabbān, Ṣafī al-Dīn Abū ‘Alī, teacher of music 15.51.1
- Ibn Ṭalḥah al-Kātib al-Baghdādī, Abū l-Ḥasan ‘Alī ibn Ḥamzah, secretary to the Ḥājib of the Bāb al-Nūbī (d. 599/1202–1203) 15.40.3
- Ibn Tammām *see* Abū l-Ma‘ālī ibn Tammām
- Ibn al-Tammār, Abū Bakr al-Ḥusayn 11.5.25 no. 60
- Ibn Tāshufīn (*or* Tāshfīn), Almoravid ruler (*reg.* 453–500/1061–1106) 13.59.2.1n; 13.61.4 no. 9
- Ibn Ṭātālī, itinerant scholar 15.40.3; 15.40.3n
- Ibn al-Ṭayyib, Abū l-Faraj ‘Abd Allāh, Christian physician and philosopher (d. 435/1043) 10.37; 10.38.1; 10.38.4; 11.13.8 no. 97; 14.22.5.1 nos. 3, 21; 14.25.5; 14.25.9 no. 22; 15.3.1; 15.4; 15.36.2 no. 1
- Ibn al-Thallāj *see* Muḥammad ibn Thawāb
- Ibn Thawābah, Abū l-‘Abbās Aḥmad ibn Muḥammad, jurist (d. 277/890–891) 10.2.4 no. 46

- Ibn al-Tilmīdh, Abū l-‘Alā’ Šā‘id ibn Ibrāhīm, physician, father of Amin al-Dawlah Ibn al-Tilmīdh 10.58.2; 10.64.1
- Ibn al-Tilmīdh, Amīn al-Dawlah Abū l-Ḥasan Hibat Allāh ibn Šā‘id, Christian court physician of al-Mustaḍī bi-Amr Allāh, author of *al-Aqrābādīn al-kabīr*, intellectual (466/1073–561/1165) 8.16 no. 1; 10.63.3; 10.64; 10.66.7; 10.67.1; 10.68.1.3; 10.68.2.4; 10.75.1; 10.76.3; 11.5.25 no. 93; 11.12 no. 1; 15.13; 15.23.1; 15.40.3
- Ibn al-Tilmīdh, Mu‘tamad al-Mulk Abū l-Faraj Yahyā ibn Šā‘id ibn Yahyā, physician and poet (d. 559/1164 according to Yāqūt, but Ibn al-Qifṭī has ca. 502/1108) 10.65
- Ibn al-Tilmīdh, Raḍī al-Dawlah Abū Naṣr ibn Hibat Allāh (ibn) Šā‘id, physician son of (Amin al-Dawlah) ibn al-Tilmīdh 10.64.15; 10.64.16; 15.40.3n
- Ibn Ṭufayl (d. 581/1185–1186), Andalusī philosopher 13.66.6 no. 36
- Ibn Tuffāh, contemporary of Ibn al-Tayyib 10.37.4
- Ibn Ṭughj, founder of the Ikshīdid dynasty (*reg.* 323–334/935–46) 14.6; 14.8n; 14.14.3
- Ibn Ṭūlūn *see* Aḥmad ibn Ṭūlūn
- Ibn Ṭūmār al-Hāshimī *see* Ibrāhīm ibn al-‘Abbās
- Ibn Ṭūmart (d. 524/1130), Almohad Mahdī 13.62.1; 13.66.3n
- Ibn Ṭumlūs *see* Abū Ishāq ibn Ṭumlūs
- Ibn ‘Ubaydah al-Karkhī, grammarian (d. 605/1208) 15.40.2
- Ibn ‘Ukāshah, unidentified surgeon in al-Karkh 10.76.2; 10.76.3
- Ibn al-‘Ulayq (*or* al-‘Ulayyiq), student of Ibn al-Ṭayyib 10.37.4
- Ibn ‘Ulaymah, *see* Nāṣir al-Dīn Zikrī *or* Zakarī
- Ibn ‘Umar, Companion of the Prophet, transmitter 10.81.3
- Ibn Umm al-Banīn al-‘Araf, physician in Cordova (active 310/922) 13.23
- Ibn ‘Unayn, Sharaf al-Dīn Muḥammad ibn Naṣr (*or* Naṣr Allāh) ibn al-Ḥasan, Damascene poet (d. 630/1233) 11.19.3; 15.3.1; 15.25; A11.15
- Ibn ‘Urwah, unidentified 15.33 no. 3
- Ibn ‘Urwah, Hishām, transmitter 15.46.2
- Ibn Uthāl, Christian of Damascus, personal physician to Mu‘āwiyah 7.5
- Ibn Uthrudī, Abū ‘Alī al-Ḥasan ibn ‘Alī, physician 10.73
- Ibn Uthrudī, Abū l-Ghanā‘im Hibat Allāh ibn ‘Alī ibn al-Ḥusayn, physician 10.70
- Ibn Uthrudī, Abū l-Ghanā‘im Sa‘id ibn ‘Alī ibn Hibat Allāh, physician 10.72
- Ibn Uthrudī, Abū l-Ḥasan ‘Alī ibn Hibat Allāh ibn ‘Alī, physician 10.71
- Ibn Uthrudī, ‘Alī ibn Hibat Allāh, physician 10.37.4; 10.64.20. no. 14
- Ibn Uthrudī, Jamāl al-Dīn Abū l-Ḥasan ‘Alī ibn Abī l-Ghanā‘im Sa‘id ibn ‘Alī ibn Hibat Allāh ibn ‘Alī, physician 10.74
- Ibn Waḥshīyyah, Abū Bakr Aḥmad (*or* Muḥammad) ibn ‘Alī al-Nabaṭī, alchemist and astronomer, author of *K. al-filāḥah al-nabaṭīyyah* (d. ca. 190/800) 1.1; 15.23.5 no. 4; 15.40.3
- Ibn Wāfid, ‘Abd al-Raḥīm ibn Muḥammad ibn ‘Abd al-Karīm, author of a *K. al-adwiyah al-mufradah* (d. 460/1068) 13.29.2; 13.37; 13.39; 13.59.4 no. 20; 15.40.9 no. 79
- Ibn Wakī‘ al-Tinnīsī, ‘Alī ibn Wakī‘ al-Tinnīsī, poet and critic (d. 393/1003) 10.64.19.7n
- Ibn al-Waqashī, Abū al-Qadi Hishām ibn Aḥmad ibn Hishām, qadi of Talavera (Toledo) 13.11; 13.11n
- Ibn al-Waṣīf al-Šābī’ 10.9; 13.19.1
- Ibn al-Wāsiṭī, physician to al-Mustazhir bi-Allāh 10.61; 10.62.2 (?)
- Ibn al-Yasa’, Abū Yahyā al-Yasa’ ibn ‘Īsā ibn Ḥazm, Fatimid historian 13.40; 13.52; 13.61.2.2
- Ibn Yūnus *see* Kamāl al-Dīn ibn Yūnus
- Ibn al-Zaffān *see* Ifrā‘īm (Ephraim) ibn al-Zaffān
- Ibn Zahrūn *see* Abū Ishāq Ibrāhīm ibn Zahrūn
- Ibn Zaylā *see* Abū Maṣṣūr ibn Zaylā
- Ibn Zayrak, *see* Ibn Zīrak, al-Ḥasan
- Ibn al-Zayyāt, Muḥammad ibn ‘Abd al-Malik, Abbasid vizier and poet (d. 243/847) 8.4.2; 8.20.11; 9.49
- Ibn Zīrak, al-Ḥasan, Egyptian physician during governorship of Aḥmad ibn Ṭūlūn 14.3; 14.4.1n

- Ibn al-Zubayr, al-Qāḍī al-Muhadhhab al-Ḥasan ibn 'Alī ibn Ibrāhīm ibn al-Zubayr, poet (d. 561/1166) 14.47
- Ibn al-Zubayr, al-Qāḍī Nafīs al-Dīn *see* Nafīs al-Dīn ibn al-Zubayr
- Ibn Zuhr, Abū l-'Alā' Zuhr ibn Abī Marwān 'Abd al-Malik ibn Muḥammad ibn Marwān, Andalusian physician 1.5 n.; 13.61; A11.10
- Ibn Zuhr, Abū Marwān 'Abd al-Malik ibn Muḥammad ibn Marwān, Andalusian physician 13.60
- Ibn Zuhr, Abū Marwān ibn Abī l-'Alā' ibn Zuhr (Abū Marwān 'Abd al-Malik ibn Abī l-'Alā' Zuhr ibn Abī Marwān 'Abd al-Malik ibn Muḥammad ibn Marwān ibn Zuhr), Andalusian physician 1.5; 13.61.4 nos. 6, 7; 13.62; 13.63.3; 13.66.1; 13.76; 13.77; 13.80.2
- Ibn Zuhr, Abū Muḥammad ibn al-Ḥafīd Abī Bakr Muḥammad ibn Abī Marwān 'Abd al-Malik, Andalusian physician 13.64
- Ibn Zuhr, al-Ḥafīd Abū Bakr Muḥammad ibn Abī Marwān ibn Abī l-'Alā', Andalusian physician and poet 13.62.2.3; 13.62.4 nos. 4, 7; 13.63; 13.68.2; 13.78
- Ibn Zur'ah, Abū 'Alī 'Īsā ibn Ishāq ibn Zur'ah, Christian philosopher and translator (331–398/943–1008) 10.22.3; 10.23; 14.25.9 no. 25
- Ibrāhīm (Abraham, al-Khalīl), Hebrew Patriarch, Father of Muslims in Islam 15.31.2; 15.31.3
- Ibrāhīm, pupil of Jūrjis ibn Jibrīl and personal physician to al-Manṣūr 8.1.1; 8.1.2
- Ibrāhīm ibn al-'Abbās ibn Ṭūmār al-Hāshimī, a source used by IAU 8.32.2; 8.32.3
- Ibrāhīm ibn 'Abd Allāh, 2nd/8th-c. Alid rebel 8.18.2
- Ibrāhīm ibn 'Abd Allāh, Christian translator 4.8.1
- Ibrāhīm ibn Abī Bakr ibn 'Alī al-İṣfahānī, pupil of Fakhr al-Dīn Rāzī 11.19.6.1
- Ibrāhīm ibn 'Adī (probably brother of Yaḥyā ibn 'Adī), disciple of al-Fārābī 15.1.5 no. 72
- Ibrāhīm I ibn al-Aghlab, first Emir of the Aghlabids in Ifrīqiyah (*reg.* 183–196/799–812) 13.1.3
- Ibrāhīm ibn Aḥmad al-Marwāzī, teacher of Abū Bishr Mattā ibn Yūnus (d. 339–341/951) 15.1.2; 15.1.3
- Ibrāhīm ibn 'Alī, physician of Aḥmad ibn Ṭūlūn 8.26.9
- Ibrāhīm ibn 'Alī ibn al-Mahdī, grandson of al-Mahdī 8.8, 8.9
- Ibrāhīm ibn 'Alī al-Ḥuṣrī, 10th c. littérateur from Qayrawān, 8.4.5
- Ibrāhīm ibn Ayyūb al-Abrash, physician under al-Mutawakkil and al-Mu'tazz 8.23
- Ibrāhīm ibn Bābā al-Daylamī, contemporary of Ibn Sīnā 11.13.3.15
- Ibrāhīm ibn Baks/Bakūs/Bakūsh/Bakkūsh al-'Ushārī/al-'Ashshārī(?), Abū Ishāq, 4th/10th-c. Christian physician and translator active in Baghdad 4.7n; 8.29.8; 9.37; 9.38; 10.23.2; 10.42; 11.8.6 no. 13
- Ibrāhīm ibn Bunān, brother of the physician Salmawayh ibn Bunān 8.20.1; 8.0.9
- Ibrāhīm ibn al-Buḥturī, official of al-Mu'taṣim 8.20.11
- Ibrāhīm ibn Fazārūn, personal physician of Ghassān ibn 'Abbād 8.21
- Ibrāhīm ibn Hilāl al-Ṣābī' *see* Abū Ishāq Ibrāhīm ibn Hilāl al-Ṣābī'
- Ibrāhīm ibn 'Īsā, Baghdadi physician and companion of Yūḥannā ibn Māsawayh 14.2
- Ibrāhīm ibn 'Īsā ibn al-Manṣūr, known as Ibn Nazīhah, grandson of al-Manṣūr 8.21.2
- Ibrāhīm ibn Jamīl, official during the reign of al-Nāṣir li-Dīn Allāh 10.77.3
- Ibrāhīm ibn Khalaf, Samaritan physician, student of Raḍī al-Dīn al-Raḥbī 15.36.1.1
- Ibrāhīm ibn al-Mahdī, Abū Ishāq, brother of Hārūn al-Rashīd and briefly caliph in 202–203/817–818 5.1.16; 8.3.5; 8.3.6n; 8.3.11; 8.3.12; 8.3.14; 8.3.17; 8.3.18; 8.3.19; 8.4.5; 8.8.3; 8.8.4; 8.8.5; 8.8.6; 8.9; 8.13.2; 8.20.4; 8.20.5; 8.26.8n; 8.27.2; 8.27.3
- Ibrāhīm ibn Muḥammad *see* Ibn al-Mudabbir
- Ibrāhīm ibn Muḥammad ibn Baḥḥā, 4th/10th-c. official 10.4.7
- Ibrāhīm ibn Muḥammad ibn Mūsā, 'the Sec-

- retary' (*al-kātib*), 3rd/9th-c. patron of Greek-to-Arabic translators 9.47
- Ibrāhīm ibn Mūsā ibn Maymūn, son of Mūsā ibn Maymūn (Maimonides) 14.39.2n; 14.40
- Ibrāhīm ibn al-Qāsim, probably biographer of al-Ḥajjāj ibn Yūsuf 7.9.4
- Ibrāhīm ibn al-Ra'īs Mūsā *see* Ibrāhīm ibn Mūsā ibn Maymūn
- Ibrāhīm ibn Šāliḥ ibn 'Alī, cousin of caliphs al-Saffāḥ and al-Manšūr 8.3.22n; 12.6
- Ibrāhīm ibn al-Šalt, Christian translator 9.27; 9.28; 14.25.2n
- Ibrāhīm ibn Sinān, mathematician (d. 355/946) 14.22.4.2 no. 21
- Ibrāhīm ibn Sinān ibn Thābit ibn Qurrah, Abū Ishāq (d. 330/941) 10.6
- Ibrāhīm ibn al-Sindi ibn Shāhak, prefect of police under Hārūn al-Rashīd 8.10.3n
- Ibrāhīm ibn 'Uthmān ibn Nahik, prefect of police under Hārūn al-Rashīd 5.1.16.2; 8.3.22
- Ibrāhīm ibn Zayn al-Dīn, Director of the al-Nūrī hospital in Damascus around the year 1045/1635–1636 15.50.4n
- Ibrāhīm ibn Zahrūn *see* Abū Ishāq Ibrāhīm ibn Zahrūn
- Ibrāhīm al-Jawāliqī (active beginning 8th/14th c.), copyist of Ms Sb A11.6n
- al-Ibshihī (d. ca. 850/1446), anthologist A11.2.1
- Idrīs, Qur'anic figure identified with Enoch and Hermes 2.1.3; 2.1.4; 2.1.5; 10.3.1
- Idrīs ibn 'Abd Allāh Ibn al-Yamān al-Andalusī, poet (d. 470/1077–1078) 10.51.5n
- Ifrā'īm ibn al-Zaffān, Jewish physician in Egypt, student of Ibn Riḍwan 14.25.9 no. 25; 14.26; 14.27.1; 14.27.2
- Iftikhār al-Dīn (Iftikhār al-Dīn Abū Hāshim 'Abd al-Muṭṭalib ibn al-Faḍl al-Hāshimī), leader of the Ḥanafī *madhhab* in Aleppo and shaykh of the statesman Ibn al-'Adīm 15.18.1.3
- al-Ikshid ibn Ṭughj *see* Muḥammad ibn Ṭughj
- Ikhwān al-Šafā' (the Brethren of Purity), 4th/10th-c. secret society of Ismā'īlī philosophers 4.1.8.1n; 4.5.4n; 13.9
- al-Īlāqī, Muḥammad ibn Yūsuf *or* Sharaf al-Zamān Muḥammad ibn 'Alī al-Īlāqī of Bākhraz in Persia, student of Ibn Sinā 11.14; 15.30
- Ilgāzī ibn Artuq, Najm al-Dīn, Artuqid ruler (*reg.* 507–516/1115–1122) 10.75.1
- Iliyyā' al-Qass, 5th/11th-c. Christian priest 10.59.1; 10.59.2 no. 5
- 'Imād al-Dīn Abū Bakr ibn Qarā Arslān ibn Dāwūd ibn Artuq, 12th-c. Artuqid ruler of Kharpūt (Harput) 15.18.3 no. 2
- 'Imād al-Dīn al-Dunaysirī, physician and literary scholar 15.58
- 'Imād al-Dīn al-Iṣfahānī *see* al-Kātib al-Iṣfahānī
- 'Imād al-Dīn al-Salmāsī 15.22
- 'Imrān (Amram), father of Moses in Ex. 6:20 and the father of Maryam/Mary in Qur'an 11.13.7.7
- 'Imrān ibn Abī 'Amr 13.16; 13.17
- 'Imrān al-Isrā'īlī, Awḥad al-Dīn ibn Šadaqah, Jewish physician student of Raḍī al-Dīn al-Raḥbī (d. 637/1240) 15.23.4.1; 15.36.1.1; 15.42
- 'Imrān the Short (al-Qaṣīr), transmitter 10.2.2.1
- Imru' al-Qays, a Bedouin (not the homonymous poet) 10.69.3.2n; 15.25
- Iqbāl al-Dawlah 'Alī al-'Āmirī (*reg.* 436–468/1044–1076), petty king of Denia 13.48
- al-Irbilī, 'Izz al-Dīn Muḥammad ibn Ḥasan [= al-Ḥasan ibn Muḥammad] al-Ghanawī al-Ḍarīr, poet (d. 660/1262) 14.48; 15.21
- 'Īsā, expert in jurisprudence, brother of Majd al-Dīn Abū Bakr ibn al-Dāyah 14.49.2; 14.49.3
- 'Īsā, a boy, subject of an epigram 15.58.7
- 'Īsā, Jesus son of Mary 15.23.4.2(p); 15.58.7(p); *see also* al-Masiḥ
- 'Īsā 'the Muslim', early 3rd/9th-c. physician 8.15.1
- 'Īsā, known as Abū Quraysh, apothecary and personal physician to al-Mahdī 8.2; 8.8
- 'Īsā ibn Abī Khālid, early 3rd/9th-c. physician, a contemporary of Sahl al-Kawsaj 8.15.1

- ʿĪsā ibn ʿAlī, uncle of al-Manṣūr 8.3.10  
 ʿĪsā ibn ʿAlī, student of Ḥunayn ibn Iṣḥāq,  
 physician to al-Muʿtamid ʿalā Allāh  
 8.3.10n; 8.34  
 ʿĪsā ibn ʿAlī ibn ʿĪsā ibn Dāwūd ibn al-Jarrāḥ,  
 Abū l-Qāsim, poet (d. 391/1001) 10.22;  
 14.22.4.4n  
 ʿĪsā ibn al-Biṭrīq, Christian physician, brother  
 of Saʿīd ibn al-Biṭrīq 14.11; 14.12  
 ʿĪsā ibn Ḥakam al-Dimashqī, known as Masīḥ  
 7.6; 7.8; 8.3.10n; 8.3.22n; 8.15.1  
 ʿĪsā ibn Ibrāhīm ibn Nūḥ ibn Abi Nūḥ, scribe  
 of al-Faṭḥ ibn Khāqān 8.26.9  
 ʿĪsā ibn Iṣḥāq ibn Zurʿah, Abū ʿAlī 10:23;  
 14.25.9  
 ʿĪsā ibn Jaʿfar ibn al-Manṣūr, cousin of Hārūn  
 al-Rashīd 8.3.22; 8.8.5  
 ʿĪsā ibn Māhān, guard commander under al-  
 Mahdī and Hārūn al-Rashīd 8.3  
 ʿĪsā ibn Māsarjīs (or Māsarjawayh), physician  
 and translator 9.9  
 ʿĪsā ibn Māssah al-Baṣrī, medical writer (d.  
 ca. 275/888) 8.3.8; 8.4.10; 8.8.1; 8.12.2;  
 8.20.2; 8.23.1; 8.25.2; 8.26.2; 8.28  
 ʿĪsā ibn Mūsā, known as al-Jurjānī, son of al-  
 Hādī 8.10.3  
 ʿĪsā ibn Mūsā ibn Muḥammad, nephew of  
 al-Saffāḥ and al-Manṣūr 8.18.1  
 ʿĪsā ibn Quṣṭanṭīn (known as Abū Mūsā),  
 late-antique physician 6.5.2  
 ʿĪsā ibn Ṣahārbukht, Christian physician, stu-  
 dent of Jūrjis ibn Jibrīl ibn Bukhtīshūʿ  
 8.29.22 no. 16; 8.37; 9.26  
 ʿĪsā ibn Shahlā, student of Jūrjis ibn Jibrīl,  
 personal physician to al-Manṣūr 8.1.1;  
 8.1.2  
 ʿĪsā ibn Usayd al-Naṣrānī, Abū Mūsā, student  
 of Thābit ibn Qurrah 10.3.12; 10.3.14  
 nos. 27, 85  
 ʿĪsā ibn Yaḥyā ibn Ibrāhīm, pupil of Ḥunayn  
 ibn Iṣḥāq 5.1.37 no. 115; 8.35; 9.5  
 ʿĪsā ibn Yūnus ʿthe secretary and accountantʼ  
 (*al-kātib al-ḥāsib*), patron of translators  
 9.44  
 ʿĪsā the physician of al-Qāhir bi-Allāh,  
 10.26  
 ʿĪsā al-Raqqī see al-Raqqī al-Tiflīsī  
 al-Iṣfahānī, Abū l-Faraj see Abū l-Faraj ʿAlī ibn  
 al-Ḥusayn  
 Iṣḥāq ibn ʿAlī, brother of Abū ʿAlī al-Qiyānī  
 8.14  
 Iṣḥāq ibn ʿAlī al-Ruhāwī, 3rd/9th-c. physician,  
 author of *ʿAdab al-ṭabīb* 8.3.8; 8.4.10;  
 8.8.1; 8.12.1; 8.12.2; 8.20.2; 8.23.1; 8.25.2;  
 8.26.2; 8.28n; 10.57  
 Iṣḥāq ibn Ḥunayn, translator of Greek philo-  
 sophy, author of *Taʿrīkh al-aṭibbāʾ* (d.  
 ca. 298/910–911) 1.1n; 4.1.10.4n; 4.1.10.5n;  
 4.1.11.1n; 4.4.3; 4.5.2; 4.5.4n; 4.6.3.5;  
 5.1.3–4 (Galen’s dates); 5.1.12.1 (defect-  
 ive chronology); 8.20.3; 8.29.8;  
 8.29.22n; 8.30; 8.31n; 9.3; 9.4; 9.44n;  
 10.24 no. 2  
 Iṣḥāq ibn Ibrāhīm, secretary to Ibn Ṭulūn  
 14.4.1  
 Iṣḥāq ibn Ibrāhīm al-Mawṣilī, musician  
 (d. 235/850) 15.40n  
 Iṣḥāq ibn Ibrāhīm ibn Muḥammad ibn  
 Ismāʿīl, known as Bayḍ al-baḡhl, associ-  
 ate of Yūsuf ibn Ibrāhīm (Ibn al-Dāyah)  
 8.26.5  
 Iṣḥāq ibn Ibrāhīm ibn Naṣṭās (Abū Yaʿqūb  
 Iṣḥāq ibn Ibrāhīm ibn Naṣṭās ibn Jurayj),  
 Christian physician in service of al-Ḥakīm  
 14.7; 14.16  
 Iṣḥāq ibn ʿImrān, physician at the court of  
 Ziyādāt Allāh ibn al-Aghlab 13.1; 13.2.1;  
 14.4.1n  
 Iṣḥāq ibn al-Khaṣīy, friend of Ḥunayn ibn  
 Iṣḥāq 8.29.2; 8.29.3  
 Iṣḥāq ibn Mūsā, physician (d. 363/973) and  
 son of Mūsā ibn al-ʿĀzār  
 Iṣḥāq ibn Mūsā, Abbasid prince, son of the  
 caliph al-Hādī and his favourite concu-  
 bine, Amat al-ʿĀzīz 8.10.3  
 Iṣḥāq ibn Qaṣṭār, Andalusian physician  
 13.48  
 Iṣḥāq ibn al-Ṣabbāḥ, governor of Kufa under  
 al-Mahdī and al-Rashīd, and father of al-  
 Kindī 10.1.2  
 Iṣḥāq ibn Shahrām, ambassador to Basil II  
 (*reg.* 976–1025) 8.29.6  
 Iṣḥāq ibn Shalīṭā, physician of al-Muṭīʿ li-  
 Allāh 10.28  
 Iṣḥāq ibn Sulaymān ibn ʿAlī al-Hāshimī, gov-  
 ernor under Hārūn al-Rashīd and al-Amin  
 12.2 no. 6n; 12.5  
 Iṣḥāq ibn Sulaymān al-Isrāʿīlī, medical writer

- (d. 320/932 *or* 344/955) 13.2; 13.3.1;  
15.40.9 nos. 54, 55, 56
- Ishāq ibn Yūnus, student of Ibn al-Samḥ  
14.22.5.2 no. 91; 14.24
- Ishāq al-Ṭabīb, physician in Cordova (active  
287/900) 13.20
- Isidore of Seville, encyclopaedist author of  
*Etymologies* (d. 636) 5.1.15
- al-Iskāfī *see* Abū Thughrah
- al-Iskandar al-Afrūdīsī *see* Alexander of Aph-  
rodisias
- Ismā'il ibn Abī Sahl ibn Nawbakht, son of  
Abū Sahl ibn Nawbakht 8.9
- Ismā'il ibn Bulbul, Abū l-Ṣaqr, vizier of al-  
Mu'tamid (d. 278/892) 8.26.16; 10.3.6;  
10.3.14 no. 113
- Ismā'il ibn Ja'far, brother of al-Mu'tazz  
8.23.1
- Ismā'il ibn Mūsā, physician son of Mūsā ibn  
al-Āzār al-Isra'īlī 10.9; 14.9
- Ismā'il ibn Mūsā, son of al-Hādī 8.8.4;  
8.10.3
- Ismā'il ibn al-Ṣāliḥ ibn al-Bannā' al-Qifṭī, jur-  
ist 15.23.2.1
- Ismā'il al-Zāhid (the Ascetic), Ḥanafī scholar  
of Bukhara (d. 402/1012) 11.13.2.3
- Ismā'il al-Zāfir ibn Dhī l-Nūn, emir of the  
*ṭā'ifah* of Toledo 13.38.1; 13.38.2
- Isrā'il the bishop (unidentified) 15.1.2
- Isrā'il ibn Sahl, early 3rd/9th-c. physician  
8.17
- Isrā'il ibn Zakariyyā ibn al-Ṭayfūrī, Christian  
personal physician of al-Mutawakkil  
8.12; 8.26.12; 9.49
- Iṣṭifān ibn Basīl, translator (d. ca. 298/910)  
4.1.11.1n; 8.29.9; 9.19; 13.36.2.1
- Ītākḥ (*or* Aytākḥ), Turkish general 8.20.5n
- ʿIzz al-Dawlah, brother of Mu'ayyid al-Dīn  
Ibn al-Ṣūfī 15.8.6
- ʿIzz al-Dawlah Bakhtiyār, Būyid Emir (d. 366–  
367/977) 10.8.2; 10.29; 10.30
- ʿIzz al-Dīn Abū l-Qāsim al-Khiḍr ibn Abī l-  
Ghālīb Naṣr al-Azdī al-Ḥimṣī 10.75.4  
no. 1
- ʿIzz al-Dīn Farrukh-Shāh (*or* ʿIzz al-Dīn  
al-Mu'azzamī *or* ʿIzz al-Dīn Aybak al-  
Mu'azzamī), Ayyubid governor of Ṣarkhad  
15.23.3; 15.37.4; 15.46.3; 15.48; 15.49.1;  
15.51.2
- ʿIzz al-Dīn Farrukh Shāh ibn Shāhān Shāh  
ibn Ayyūb, Ayyubid governor of Baalbek  
15.51.2
- ʿIzz al-Dīn al-Ḥasan ibn Muḥammad ibn  
Aḥmad al-Ghanawī al-Rāfiḍī al-Irbilī al-  
Ḍarīr (d. 660/1262), poet, philosopher,  
teacher of Ibn al-Quff 14.48.3; 15.21;  
15.60.1
- ʿIzz al-Dīn ibn al-Suwaydī *see* Ibn al-al-  
Suwaydī
- al-Jabbān *see* Abū Maṣṣūr al-Jabbān
- Jabhar, otherwise unknown Indian physician  
and scholar 12.2
- Jābir ibn Ḥayyān, Abū Mūsā ibn ʿAbd Allāh  
al-Kūfī (Geber), alchemist (d. ca. 200/810)  
1.2n; 11.5.25 no. 176; 15.40.3
- Jābir ibn Maṣṣūr *see* al-Sukkārī, Jābir ibn  
Maṣṣūr
- Jabrā'il (Archangel) *see* Gabriel
- Jacob *see* Ya'qūb
- Jacob Baradaeus, 6th-c. bishop of Edessa  
6.1.2
- Jacobites (al-Ya'qūbiyyah) 6.1.2; 6.1.3;  
10.22.1.2, 14.1; 15.3.1
- Ja'dah bint al-Ash'ath ibn Qays, conspirator  
under Mu'āwiyah 7.5.6
- Ja'far ibn ʿAbd al-Rahmān al-Ṣaqlabī, cham-  
berlain of al-Ḥakam II 13.30
- Ja'far ibn Kilāb, Arab tribe 15.8.4(p);  
15.8.5(p); 15.8.6(p)
- Ja'far ibn Muḥammad, last Imam recog-  
nized by both Twelver and Ismaili Shi'is  
(d. 148/765) 15.51.7
- Ja'far ibn Mūsā, son of al-Hādī 8.10.3; 8.15.1n
- Ja'far ibn Yahyā ibn Khālid ibn Barmak, vizier  
and sponsor of Indian science (d. 187/803)  
8.3.2; 8.3.16; 8.3.22; 8.10.3n; 8.15.1n;  
8.20.4n; 12.6
- Ja'far, al-Khalifah unidentified 11.13.7.9
- al-Jāḥiẓ, Abū ʿUthmān ʿAmr ibn Baḥr,  
author of works of *adab*, theology, etc.  
(d. 255/868–869) 4.5.1n; 7.2.3n; 7.6n;  
8.26.16; 11.5.25 nos. 40, 41; 11.16  
no. 1.30; 13.63.8.2n; 15.40.9 no. 50;  
A11.2.2
- Jaḥẓah, Aḥmad ibn Ja'far al-Barmakī,  
courtier, man of letters, poet (d. 324/936)  
8.30.5n; 10.1.13

- al-Jahshiyārī, Abū 'Abd Allāh, 4th/10th-c.  
man of letters, historian 8.3.16n
- Jalāl al-Dīn Abū l-Faṭḥ Muḥammad ibn  
Nubātah, al-Šāhib, unidentified high official 15.46.3.9
- Jalāl al-Dīn al-Baghdādī, al-Qāḍī, pupil of  
Kamāl al-Dīn ibn Yūnus 10.83.3
- Jalāl al-Dīn ibn Šadaqah, al-Ḥasan ibn 'Alī,  
vizier under al-Mustarshid 10.68.2.5n
- Jalāl al-Dīn Khwārazmshāh, (*reg.* 617–  
628/1220–1231) last ruler of the Khwā-  
razm-shāhs 11.13
- Jālīnūs *see* Galen
- al-Jamāl (Jamāl al-Dīn), unidentified subject  
of a love epigram by al-Dunaysirī 15.58.4
- Jamāl al-Dawlah Abū l-Ghanā'im 15.8.5
- Jamāl al-Dīn (Ibn al-Jammālah), copyist  
serving Ibn al-Muṭṭarīn 15.23.4; 15.23.4.1
- Jamāl al-Dīn 'Abd al-Laṭīf, notable from  
Baghdad 15.40.3
- Jamāl al-Dīn al-Ḥarastānī, judge 15.53;  
15.50.6
- Jamāl al-Dīn ibn Abī l-Ḥawāfir *see* Ibn Abī  
l-Ḥawāfir
- Jamāl al-Dīn Muḥammad al-Āmidī, son of  
Sayf al-Dīn Abū l-Ḥasan 'Alī ibn Abī 'Alī  
al-Āmidī 15.22
- Jamāl al-Dīn al-Naqqāsh al-Sī'irdī *see* al-  
Sī'irdī, Jamāl al-Dīn al-Naqqāsh
- Jamāl al-Dīn 'Uthmān (d. 658/1258), physi-  
cian brother of Sharaf al-Dīn ibn al-Raḥbī  
15.37.3
- Jamāl al-Dīn 'Uthmān ibn Aḥmad, grand-  
son of physician Jamāl al-Dīn ibn Abī  
l-Ḥawāfir 14.44.1n
- Jamāl al-Dīn Yaḥyā ibn Maṭrūḥ *see* Ibn  
Maṭrūḥ
- Jamil ibn Ma'mar, poet-lover (d. 82/701)  
14.32.4(p)
- Janān, slave-girl loved by Abū Nuwās 8.19.3
- al-Jānis (Jābis, Ḥābis?), unidentified author  
of a book on leadership (?) 14.25.9  
no. 97
- al-Jannābī al-Qarmaṭī, Abū Ṭāhir Sulaymān,  
leader of Qarmaṭians (d. 332/943–944)  
11.13
- Jarak *see* Caraka
- Jārī, otherwise unknown Indian physician  
and scholar 12.2
- Jarīr al-Ṭabīb 11.5.25 no. 75
- al-Jarīrī, Mu'afā ibn Zakariyyā, littérateur  
(d. 390/1000) 7.1.6n
- Jarjah ibn Zakariyyā, 3rd/9th-c. Nubian chief-  
tain 8.26.10
- al-Jawād, Abū Ja'far Muḥammad ibn 'Alī  
Jamāl al-Dīn al-Iṣfahānī (d. 574/1178), viz-  
ier under the Zangids 10/.81.6 no. 2
- Jawād al-Ṭabīb al-Naṣrānī (the Christian  
Physician) (3rd/9th c.) 13.13; 13.18
- al-Jawāliqī, Abū Manṣūr Mawḥūb ibn Aḥmad  
ibn Muḥammad al-Khidr (d. 539/1144),  
lexicographer and traditionalist 15.46.2
- Jawdar (*or* Jawdhar), otherwise unrecorded  
Indian scholar 12.4
- al-Jawharī, Abū Naṣr Ismā'īl ibn Ḥammād  
(d. 393/1002 *or* 398/1007), 10th-c. lexico-  
grapher 7.1.1; 7.2.4n; 14.32.2; 15.50.5
- al-Jawharī, al-'Abbās ibn Sa'īd, astronomer  
under al-Ma'mūn 12.3 no. 1
- Jawzah, servant of Khwand Khātūn, wife of  
Muwaffaq al-Dīn ibn al-Muṭṭarīn 15.23.2
- al-Jazūlī, Abū Mūsā ibn 'Abd al-'Azīz (d.  
between 606/1209 and 616/1219), gram-  
marian 13.64.2.1
- Jesus *see* 'Īsā *and* al-Masīḥ
- Jews 4.6.7.1; 5.1.7; 5.1.8.1; 5.1.8.2; 5.1.14; 7.2.1;  
8.3.10; 8.5.3; 8.5.6 no. 7; 8.18.1; 8.19;  
10.4.4.2; 10.23.3; 10.49; 10.64.2; 10.66.1;  
10.66.6; 10.66.7; 10.68.2.1n, 10.68.2.2;  
11.13.7.7n; 11.21; 11.21 no. 4; 13.1.2; 13.2.1n;  
13.26.2.3n; 13.46; 13.47; 13.48; 13.49;  
13.50; 13.57; 13.66.3; 14.18; 14.22.3.2;  
14.23.3n; 14.26.1; 14.27.1; 14.27.2; 14.32.4;  
14.33.1; 14.34.1; 14.34.2; 14.36.3; 14.38.1;  
14.39.1; 14.39.4 no. 6; 14.41; 14.42; 14.44.3;  
15.8.11; 15.15; 15.16; 15.40.3; 15.40.9  
nos. 93, 94; 15.41
- Jibrīl (Archangel) *see* Gabriel
- Jibrīl 'the oculist', oculist to al-Ma'mūn 8.24
- Jibrīl ibn Bukhtīshū', Christian physician  
serving Hārūn al-Rashīd 5.1.16; 5.1.37.  
no. 115; 8.3; 9.35; 9.49; 10.27; 11.5.6; 12.6
- Jibrīl ibn 'Ubayd Allāh ibn Bukhtīshū' 8.5
- al-Jilī, Rafī' al-Dīn 'Abd al-'Azīz *see* Rafī' al-  
Dīn al-Jilī
- al-Jilyānī, Ḥakīm al-Zamān Abū l-Faḍl 'Abd  
al-Mun'im ibn 'Umar ibn 'Abd Allāh  
ibn Ḥassān al-Ghassānī al-Andalusī,



- physician, ophthalmologist, and poet (d. 600/1203–1204) 15.11; A1113; A11.14
- Jinn (jinnees, demons) 10.38.3; 10.67.4.2(p); 10.69.3.12(p); 10.69.3.13n; 11.13.7.8(p); 11.19.6.2n; 15.15 no. 57; 15.10(p); 15.56.1n; 15.57.2(p)
- Jirāb al-Dawlah, musician and wit under al-Muqtadir 8.26.16
- Jirjis, 5th/11th-c. Christian physician in Cairo 14.27.3
- Jirjis al-Faylasūf, unidentified lampoonist 14.27
- Job of Edessa (Iyob of Edessa) *see* Ayyūb al-Ruhāwī al-Abrash
- Joseph ibn Shim'ōn, student of Maimonides 14.39.2n
- John, mid 5th-c. Patriarch of Antioch 6.1.3
- John the Baptist 5.1.8.1
- John the Grammarian/Yaḥyā al-Naḥwī, conflation of John Philoponus (ca. 490–575) and one or more unidentified late-antique medical writers, alleged contemporary of 'Amr ibn al-'Āṣ 2.1.5; 3.2; 4.1.11.1n; 4.1.11.3; 5.1.3; 5.1.4; 5.1.12.1; 6.1.1; 6.1.2; 6.1.3; 6.2; 14.22.4.3 no. 11; 15.1.5 no. 43
- John Philoponus, Neoplatonist Christian philosopher (ca. 490–575) 6.1.1n; 6.1.2n; 6.1.3 (imaginary biography)
- Joseph *see* Yūsuf
- Joseph ben Judah, *see* Yūsuf al-Isrā'īlī
- Jubal son of Lamech son of Methuselah (Yūfāl ibn Lāmakh ibn Matūshālakh) 1.5
- al-Jubbā'ī *see* Abū 'Alī al-Jubbā'ī
- Julian the Apostate 14.25.2n
- Julius Gaius Caesar, Roman general and dictator 5.1.8.1
- al-Jumaḥī *see* Muḥammad ibn Sallām al-Jumaḥī
- al-Junayd ibn Muḥammad, celebrated Sufi (d. 298/910) 15.51.7; 15.51.10.1(p)
- Jurayj ibn al-Ṭabbākh, unidentified physician 14.4.4
- Jurhum, pre-Islamic Arabian people 14.32.4(p)
- al-Jurjānī, Abū l-'Abbās Aḥmad ibn Muḥammad (d. 482/1089), author of *al-Kināyāt* 10.3.8
- Jūrjis ibn Jibrīl, first of the Christian Bukht-ishū' family of physicians 5.1.16.5; 8.1; 9.1; 9.26n
- Jūrjis ibn Mikhā'īl 8.3.16; 8.15.1; 8.15.2
- al-Juwaynī, Abū 'Alī al-Ḥasan ibn 'Alī ibn Ibrāhīm al-Juwaynī al-Kātib, known as Ibn al-Lu'aybah, poet (d. in Cairo 586/1190) 14.31, 14.31.8
- al-Jūzjānī *see* Abū 'Ubayd al-Jūzjānī
- Ka'b ibn Zuhayr, 1st/7th-c. poet 14.31.8n; 15.40.9 no. 9
- Kadbānuwayh (Persian for Lady of the House), patron of Ibn Sīnā 11.13.3.3
- Kāfūr al-Ikshīdī, Abū l-Misk Kāfūr, Ikshīdīd commander 14.6n; 14.8
- al-Kalbī, Hishām, historian 7.1.6n
- al-Kaldāniyyūn *see* Chaldaeans
- Kamāl al-Dīn Abū l-Qāsim ibn Abī Turāb al-Kātib al-Baghdādī 11.5.4
- Kamāl al-Dīn al-Ḥimṣī, pupil of Raḍī al-Dīn al-Raḥbī 15.39
- Kamāl al-Dīn ibn Yūnus, Abū 'Imrān (*or* Abū l-Fath) Kamāl al-Dīn Mūsā ibn Yūnus ibn Muḥammad al-Mawṣilī, mathematician and jurist (551–639/1156–1242) 10.83; 15.40.3
- Kamāl al-Dīn Muḥammad ibn Mikā'īl, dedicatee of Fakhr al-Dīn al-Rāzī 11.19.7 no. 37
- al-Kanbanārī *see* Abū l-'Abbās al-Kanbanārī
- Kankah (*or* Kanakah) al-Hindī, Indian astrologer-astronomer (active ca. 775–800) 12.1
- Kaḥkāyana, Indian physician 12.1n
- Karaites, Jewish sect 14.33.1; 14.41; 14.43.1
- Kasdaeans (al-Kasdāniyyūn) 1.5 *see also* Chaldaeans
- al-Kashkarī (*or* al-Kaskarī), Ya'qūb, 4th/10th-c. physician in Baghdad 11.5.6n
- al-Kātib al-Iṣfahānī, 'Imād al-Dīn, state secretary of Nūr al-Dīn and Saladin, anthologist (d. 597/1201) 15.13; 15.40
- Kawkin, relation of 'Aḍud al-Dawlah 8.5.2
- Kay Bahman, mythical Kayanian king 4.1.5
- Kaykā'ūs ibn Kaykhusraw, al-Malik al-Ghālib, Seljuqid ruler of al-Rūm (Anatolia) (*reg.* 608–618/1211–1220) 10.82
- Kayqubādh ibn Kaykhusraw ibn Qilij Arslān,

- ruler of Erzerum in Anatolia (reg. 588–593/1192–1197) 15.40.5
- Kaysān ibn ‘Uthmān ibn Kaysān, 10th-c. physician from Egypt and brother of the physician Sahlān 14.15
- al-Kayyāl, Aḥmad ibn Zakariyyā (active 3rd/9th c.), Ismaili missionary 11.5.25 no. 136
- al-Khabūshānī, Najm al-Dīn, theologian, supporter of Saladin 14.36.2; 14.36.3
- Khaff al-Samarqandī, servant of al-Mu‘taḍid 10.10.5
- Khalaf ibn ‘Abbās al-Zahrāwī, Andalusian physician 13.56
- Khalaf ibn Khalīfah, poet (possibly Khalaf ibn Khalīfah ibn Ṣā‘id, d. 181/797–780) 15.37.2n
- Khalaf al-Ṭūlūnī, Abū ‘Alī, Baghdadi physician (active 302/914) 14.5
- Khālid, clan of the Ja‘far ibn Kilāb 15.8.4(p)
- Khālid ibn ‘Abd al-‘Azīz *see* Abū ‘Uthmān
- Khālid ibn al-Muhājir ibn Khālid ibn al-Walid, nobleman under Mu‘āwiyah 7.5.3; 7.5.4; 7.5.5
- Khālid ibn Ṣafwān ibn al-Ahtam al-Tamīmī, transmitter, noted for his eloquence (d. 135/752) 8.26.13
- Khālid ibn Shahriyār, Khorasanian prince (active 141/758–759) 8.10.3
- Khālid ibn al-Walid, commander (d. 21/642) 7.5.2n
- Khālid ibn Yazid *see* Ibn Rūmān al-Naṣrānī
- al-Khālidīyyān, the brothers Abū Bakr al-Khālidī and Abū ‘Uthmān al-Khālidī known as al-Khālidīyyān, poets and men of letters (d. 380/990 and ca. 390/1000) 8.26.15
- al-Khalīl *see* Ibrāhīm
- al-Khalīl ibn Aḥmad, Abū ‘Abd al-Rahmān al-Farāhīdī al-Azdi, lexicographer, grammarian (d. 175/791) 8.29.1
- al-Khansā’, poetess (d. after 24/644) 10.51.3(p); 15.17(p)
- al-Khāqānī, Abū l-Qāsim ‘Abd Allāh ibn Muḥammad (d. 314/926–927), vizier under al-Muqtadir 10.5.2
- Kharījites 10.2.3.1
- Kharshā, slave-girl of Hārūn al-Rashīd 8.29.2
- Khaṣīb al-Naṣrānī, 2nd/8th-c. Christian physician 8.7
- al-Khaṣībī, Abū l-‘Abbās Aḥmad ibn ‘Ubayd Allāh ibn Aḥmad ibn al-Khaṣīb (d. 328/940), vizier 10.5.3
- al-Khaṭīb al-Baghdādī, Aḥmad ibn ‘Alī ibn Thābit (d. 463/1071), author of *Tārīkh Baghdād* 8.26.17; 8.30.5n
- al-Khaṭīb al-Dawla‘ī, preacher and student of law (d. 598/1202) 15.40.3
- al-Khaṭīb al-Tibrīzī *see* al-Tibrīzī
- al-Khaṭṭābī, Ḥamd ibn Muḥammad, traditionist (d. ca. 388/998) 15.40.3; 15.40.9 no. 1
- al-Khawātīmī *see* Shams al-Dīn al-Kutubī
- Khayrūn ibn Rābiṭah, translator 9.22
- Khayyām, ‘Umar (Omar), Persian poet 11.19n
- al-Khayzurān bint ‘Atā’ al-Jurashīyah, wife of al-Mahdī 8.2n; 8.8; 8.10.2
- al-Khāzinī, 6th/12th-c. astronomer 4.6.13.3n
- Khindif, branch of North Arabian tribes 15.8.6(p)
- Khudhāwayh ibn Sahl, son of Sahl al-Kawsaj 8.15.2
- Khunad Khātūn *or* Khwand Khātūn, wife of Saladin 15.23.2
- al-Khūnajī, Afḍal al-Dīn Abū l-Faḍā’il Muḥammad ibn Nāmawar, physician, teacher *or* IAU (d. 646/1248) 14.48
- al-Khuraymī, Abū Ya‘qūb Ishāq ibn Ḥassān, poet (d. 214/829) 10.5n
- Khusraw *see* Kisrā
- Khusrawshāh ibn Mubādir, 4th/10th-c. king of Daylamites 8.5.3; 8.5.6 no. 4
- al-Khusrawshāhī *see* Shams al-Dīn al-Khusrawshāhī
- al-Khuwayyī *see* Shams al-Dīn al-Khuwayyī
- Khawārazmshāh Abū l-‘Abbās Ma‘mūn ibn Ma‘mūn (*recte* Muḥammad), ruler of Khwārazm (d. 387/997) 11.8.6 no. 10
- Khwārazm Shāh, Muḥammad b. Tekish ‘Alā’ al-Dīn (‘Alā’ al-Dīn ‘Alī Khwārazm Shāh *or* Muḥammad
- Khwārazm Shāh) (reg. 596–617/1200–1220) 11.19.3; 11.19.4; 11.19.5; 11.19.6; 11.19.7 nos. 4, 45; 11.24
- al-Khwārazmī *see* Jalāl al-Dīn Khwārazm Shāh

- al-Khwārizmī, Muḥammad ibn Mūsā,  
4th/10th-c. encyclopedist 4.6.4.1n; 13.5.1
- Kinānah, Arab tribe 15.46.2
- al-Kindī, Ya'qūb ibn Ishaq, philosopher  
(ca. 185–252/801–866) 1.1; 4.4.2.2n;  
4.5.4n; 10.1; 10.2.1; 10.3.14 no. 27; 11.3;  
11.5.25 no. 31; 13.61.4 no. 8; 14.22.5.2  
no. 85n; 15.1.3.2; AII.2.1; AII.2.2; AII.2.3;  
AII.2.4
- al-Kindī al-Nahwī, Tāj al-Dīn Abū l-Yumn  
Zayd ibn al-Ḥasan, grammarian and  
teacher of literary sciences (d. 613/1217)  
15.23.1; 15.29; 15.39; 15.40.3; 15.48; 15.50;  
15.51.2
- al-Kirmānī, Abū l-Ḥakam 'Amr ibn 'Abd al-  
Raḥmān ibn Aḥmad ibn 'Alī 13.5.1;  
13.9
- al-Kishī, author of a commentary on the Hip-  
pocratic *Aphorisms* 15.60.2n
- Kisrā (Khusraw, Chosroes), generic name for  
pre-Islamic Persian kings 14.32.4(p);  
15.11.2.1(p)
- Kisrā Anūshirwān, Sasanid ruler (*reg.* 537–  
579) 7.1.2; 7.1.3; 7.1.4; 7.1.6; 8.20.6
- al-Kumayt ibn Ma'rūf al-Asadī (d. ca. 100/  
718), poet 8.29.15n
- Kūmiyah, Berber tribe 13.81.1
- Kunnah bint Kusayrah of Thumālāh (Azd),  
eponymous ancestress of the Banū Kun-  
nah subtribe 7.1.6n
- Kushājim, Abū l-Faṭḥ Maḥmūd ibn al-  
Ḥusayn, poet and prose writer (d.  
ca. 360/970) 13.3.3
- Kutāmah, Berber tribe 13.2.2.2
- Kuthayyir ibn 'Abd al-Raḥmān, known as  
Kuthayyir 'Azzah, 1st/7th-c. poet 7.5.6;  
15.8.5n
- Labīd ibn Rabī'ah, pre-Islamic poet  
10.51.3(p); 15.8.4(p); 15.31.1; 15.45.3(p);  
15.46.2n
- Laecanius Arius of Tarsus, 1st-c. AD pharma-  
cologist 4.1.11.2
- Lajhad *see* Hermes
- Lakhmids, pre-Islamic dynasty based at al-  
Ḥīrah 8.3.16n; 8.29.1n
- Laqīṭ, traditionist (?Laqīṭ ibn Ṣabīrah, one of  
Muḥammad's Companions) 7.3
- Leon, pupil of Hippocrates 4.1.10.1
- Luqmān, pre-Islamic sage 4.2; 15.17(p);  
15.58.4n
- Lu'lu' (?Lu'lu' al-ḥājib al-'Ādilī) 15.40.3
- Lycus of Macedonia, 2nd-c. anatomist  
4.1.10.2; 5.1.37 nos. 23, 29, 30
- Ma'add, legendary ancestor of the North  
Arabs 10.1.3; 15.47.2.1(p)
- al-Ma'arrī, Abū l-'Alā' Aḥmad ibn 'Abd Allāh  
ibn Sulaymān, Syrian poet and prose  
writer (d. 449/1057) 5.1.33; 11.19.7  
no. 9n; 10.38.4; 10.51.3n; 11.19.7 no. 9n;  
AII.3.3
- Macarius, physician of antiquity 3.6
- Machaon, son of Asclepius 2.1.5n; 4.6.2.1
- al-Madā'inī, Abū l-Ḥasan 'Alī ibn Muḥam-  
mad, historian (d. 228/842–843) 7.5.2;  
7.5.5n
- Mādhava, Indian author of the *Nidān or Nid-  
āna*, also called *Mādhavanidāna* (active  
ca. AD 700) 12.2 no. 3n
- Ma'dī Karib ibn Mu'āwiyah, pre-Islamic  
chieftain of Hadramaut 10.1.2
- Magnus of Alexandria, late-antique physi-  
cian 5.2.1
- Magnus of Emesa, physician of antiquity  
4.1.10.2
- al-Mahdī, third Abbasid caliph (*reg.* 158–  
169/775–85) 8.2n; 8.3.11n; 8.8.1; 8.8.3;  
8.8.4; 8.18.3; 8.25.8n; 12.6
- Maḥmūd ibn Muḥammad Ghiyāth al-Dīn al-  
Ghūrī (*reg.* 602–609/1206–1212), Ghūrīd  
ruler 10.67.5 no. 2; 11.19.3; 11.19.6
- Maḥmūd ibn Sebūktigin, Sultan of Ghaznah  
(*reg.* 388–421/998–1030) 11.8.3n; 11.8.4
- Maḥmūd ibn Zankī (*or* Zangī) *see* al-Malik  
al-'Ādil Nūr al-Dīn Maḥmūd ibn Zankī
- Maimonides *see* Mūsā ibn Maymūn
- al-Majd (Majd al-Dīn) ibn al-Ṣāḥib *see* Hibat  
Allāh ibn 'Alī Majd al-Dīn
- Majd al-Dawlah, Rustam, Būyīd emir of Ray  
and the Jibāl (*reg.* 387–420/997–1029)  
11.13.3.3; 11.13.8 no. 11
- Majd al-Dīn 'Abd al-Raḥmān ibn Ibrāhīm,  
father of Badr al-Dīn ibn Qāḍī Ba'labakk  
15.52.1
- Majd al-Dīn 'Abd al-Wahhāb ibn Aḥmad ibn  
Ṣaḥnūn al-Dimashqī 15.52.2n
- Majd al-Dīn Abū Bakr ibn al-Dāyah, foster

- brother of Nūr al-Dīn Maḥmūd ibn Zangī  
14.49.2; 14.49.3
- Majd al-Dīn al-Jilī, scholar, teacher of Fakhr  
al-Dīn al-Rāzī 11.19.1; 11.19.7 no. 30
- Majnūn Laylā, Qays ibn al-Mulawwah,  
1st/7th-c. poet 10.3
- al-Majriṭī, Abū l-Qāsim Maslamah ibn  
Aḥmad, physician from Cordova  
(d. 398/1007) 13.5; 13.7; 13.8; 13.10; 13.29.2;  
13.38.1; 13.45
- al-Majūsī *see* ‘Alī ibn al-‘Abbās al-Majūsī
- Makḥūl, transmitter 10.2.2.2
- al-Makīn Abū l-Qāsim ‘Alī ibn al-Ḥusayn *see*  
al-Qāḍī al-Makīn Abū l-Qāsim ‘Alī ibn  
al-Ḥusayn
- Mākird the Daylamite, 4th/10th-c. official  
10.5.3
- Makkī ibn Abī Ṭālib al-Qayrawānī, Abū  
Muḥammad, Qur’anic scholar and dream  
interpreter (d. 437/1045–1046); *see also*  
‘Alī ibn Abī Ṭālib al-Qayrawānī 1.7
- al-Makkī, Aḥmad ibn Yaḥyā, poet (d. 248/  
862) 8.3, 23n
- al-Malik al-‘Ādil Abū Bakr Muḥammad ibn  
Ayyūb, known as Sayf al-Dīn, brother and  
successor of Saladin (d. 615/1218) 11.19  
no. 18; 13.86.2; 14.31.7; 14.32.5 no. 8;  
14.38.1; 14.39.1; 14.43.2; 14.49.2–3; 14.50;  
14.51.2; 14.54.3; 15.34; 15.36.1.3; 15.39;  
15.40.5; 15.42; 15.45.2; 15.46.3; 15.46.4  
no. 3; 15.47.1; 15.48; 15.49.2; 15.50; 15.51.3;  
15.51.5; 15.51.6; 15.51.8
- al-Malik al-‘Ādil Khwārazm Shāh Abū l-  
‘Abbās Ma’mūn ibn Ma’mūn = Ma’mūn II  
ibn Ma’mūn I, Abū l-‘Abbās (*reg.* 399–  
407/1009–1017) 11.12 no. 8
- al-Malik al-‘Ādil Nūr al-Dīn Maḥmūd ibn  
Zankī (*or* Zangī), ruler of Aleppo and  
Damascus, founder of al-Bimāristān al-  
Nūrī (al-Nūrī hospital) 14.49.2n; 15.9;  
15.12; 15.13; 15.15; 15.23.4.2; 15.24; 15.25;  
15.33; 15.34; 15.35; 15.36.1; 15.37; 15.38;  
15.39; 15.46.3; 15.50; 15.51; 15.52.1; 15.53
- al-Malik al-‘Ādil Sayf al-Dīn Abū Bakr ibn  
Ayyūb *see* al-Malik al-‘Ādil Abū Bakr  
Muḥammad ibn Ayyūb
- al-Malik al-Afḍal Nūr al-Dīn ‘Alī, Saladin’s  
eldest son 14.39.1; 14.39.4 no. 3; 15.28;  
15.40.3
- al-Malik al-Afḍal Shahanshāh ibn Amīr al-  
Juyūsh (d. 515/1121), Fatimid commander  
13.58.2.1; 13.58.2.2; 13.58.4.4
- al-Malik ‘Alā’ al-Dīn Dāwūd ibn Bahrām (also  
known as Dāwūd Shāh), governor of Erz-  
injān (d. 624/1225) 15.40.5; 15.40.9 no. 96
- al-Malik al-Amjad Majd al-Dīn Bahrām  
Shāh ibn ‘Izz al-dīn Farrukh Shāh ibn  
Shāhinshāh ibn Ayyūb, Ayyubid ruler  
(d. 628/1230) 15.20 no. 1; 15.48; 15.49.1;  
15.51.2; 15.51.11 nos. 1, 6
- al-Malik al-Ankūr, probably = (Malik) al-  
Inkitār (‘(King of) l’ Angleterre’), name of  
Richard I 15.50.6
- al-Malik al-Ashraf Abū al-Faṭḥ Mūsā, son of  
al-Malik al-‘Ādil Abū Bakr ibn Ayyūb =  
al-Malik al-Ashraf I Mūsā ibn al-‘Ādil II  
Abū Bakr Sayf al-Dīn, Abū l-Faṭḥ Muẓaffar  
al-Dīn, of Diyarbakr, Ayyubid ruler (*reg.*  
626–635/1229–1237) 15.11.2; 15.35;  
15.36.1.1; 15.46.3; 15.47.1; 15.50.5; 15.51;  
15.52.1; 15.53
- al-Malik al-Ashraf Shāh Arman Mūsā, the son  
of al-Malik al-‘Ādil Abū Bakr ibn Ayyūb  
(?identical with al-Malik al-Ashraf Abū  
al-Faṭḥ Mūsā) 15.46.4 no. 3; 15.52
- al-Malik al-Ashraf, the son of al-Malik al-  
Manṣūr, the ruler of Homs 15.56.1
- al-Malik al-Awḥad Najm al-Dīn Ayyūb, son  
of al-Malik al-‘Ādil Abū Bakr ibn Ayyūb,  
Ayyubid ruler of the city of Khilāṭ  
15.46.3
- al-Malik al-‘Azīz, Fatimid caliph (*reg.* 365–  
386/975–96) 14.54.3n
- al-Malik al-‘Azīz Uthmān, Ayyubid ruler of  
Egypt, son of Saladin 14.37; 14.44.2; 15.22  
no. 17; 15.40.3; 15.40.9 no. 23; 15.51.1
- al-Malik Bahā’ al-Dawlah ibn ‘Aḍud al-  
Dawlah = Abū Naṣr Bahā’ al-Dawlah Firūz  
b. Fanā Khusraw ‘Aḍud al-Dawlah, Büyid  
prince (*reg.* 388–403/998–1012) 11.10
- al-Malik al-Fā’iz Ibrāhīm ibn al-Malik al-‘Ādil  
I, Ayyubid prince 15.29
- al-Malik al-Ḥāfiẓ Nūr al-Dīn Arslān Shāh ibn  
Abī bakr ibn Ayyūb, Ayyubid governor  
15.32
- Mālik ibn al-Hārith al-Nakhaī, known as al-  
Ashtar, supporter of ‘Alī ibn Abī Ṭālib  
7.5.6

- Mālik ibn Wuhayb al-Ishbilī, Abū 'Abd Allāh, Sevillian polymath (d. 252/1130) 13.59  
2.2
- al-Malik al-Jawād Muẓaffar al-Dīn Yūnus ibn Shams al-Dīn Mamdūd ibn al-Malik al-Ādil, Ayyubid ruler of Damascus 15.50.6; 15.52.1
- al-Malik al-Kāmil ibn al-Malik al-Ādil (= al-Malik al-Kāmil I Nāṣir al-Dīn = al-Malik al-Kāmil I Muḥammad ibn al-Ādil I Muḥammad *or* Aḥmad Sayf al-Dīn, Abū l-Ma'ālī Nāṣir al-Dīn), Ayyubid ruler of Egypt (*reg.* 615–635/1218–1238) 14.45; 14.47.2; 14.49.2; 15.35; 15.37; 15.50.3
- al-Malik al-Kāmil Muḥammad ibn Abū Bakr ibn Ayyūb (573–635/1177–1238), fourth Ayyubid sultan in Egypt 14.22.2n; 14.40.1; 14.44.2; 14.45; 14.49.2; 14.51.2; 14.53; 14.54.3; 14.54.4; 14.54.4–6; 14.54.8; 14.54.9; 14.54.10; 14.54.11; 14.56.1; 14.57.1; 14.57.3; 14.58.3; 15.37.3; 15.40.9 no. 14; 15.49.2; 15.50; 15.51.4
- al-Malik al-Manṣūr Nāṣir al-Dīn Abū l-Ma'ālī Muḥammad ibn al-Malik al-Muẓaffar Taqī al-Dīn 'Umar ibn Shāhinshāh ibn Ayyūb, Ayyubid ruler of Hama 15.22; 15.24; 15.46.3; 15.54
- al-Malik al-Manṣūr 'Izz al-Dīn Taqī al-Dīn Abū Sa'īd Farrukh Shāh Dāwūd, Ayyubid ruler of Baalbek and Damascus 15.49.1; 15.51.2
- al-Malik al-Manṣūr = al-Malik al-Mujāhid Shīrkūh 11 ibn al-Qāhir Muḥammad Nāṣir al-Dīn, Ṣalāḥ al-Dīn, lord of Homs (*reg.* 581–637/1186–1240) 15.31.1; 15.31 no. 22
- al-Malik al-Mas'ūd, Lord of Āmid 15.56.1
- al-Malik al-Mas'ūd Aqṣis ibn al-Malik al-Kāmil = al-Mas'ūd Yūsuf, son of al-Malik al-Kāmil, emir of Yemen 14.57.1
- al-Malik al-Mu'ayyad Najm al-Dīn Mas'ūd, son of al-Malik al-Nāṣir Ṣalāḥ al-Dīn Yūsuf ibn Ayyūb 15.51.11 no. 3
- al-Malik al-Mu'azzam Sharaf al-Dīn 'Īsā ibn al-Malik al-Ādil 1, Ayyubid ruler of Damascus (576–624/1180–1227). Ayyubid ruler of Damascus 14.50; 14.53; 14.56.1; 15.19; 15.22; 15.29; 15.36.1; 15.43.1; 15.43.3; 15.45.2; 15.45.3 no. 1; 15.50.3; 15.51
- al-Malik al-Mu'azzam Shihāb al-Dawlah Abū l-Faṭḥ Mawdūd ibn Mas'ūd ibn Mahmūd 11.15 no. 1
- al-Malik al-Mu'azzam Tūrānshāh, son of al-Malik al-Ṣalāḥ Najm al-Dīn Ayyūb 14.54.3
- al-Malik al-Mu'izz 'Izz al-Dīn Aybak al-Turkumānī, Mamlūk ruler of Egypt (*reg.* 648–655/1250–1255) 15.32; 15.49.3; 15.49.4; 15.49.6
- al-Malik al-Muẓaffar Quṭuz al-Mu'izzī, Sayf al-Dīn, Baḥrī Mamlūk (*reg.* 657–658/1259–1260) 11.13.7.9; 15.32
- al-Malik al-Muẓaffar Taqī al-Dīn 'Umar ibn al-Malik al-Amjad Bahrām Shāh ibn Farrukh Shāh ibn Shāhinshāh ibn Ayyūb 15.20; 15.24
- al-Malik al-Muẓaffar I 'Umar ibn Shāhanshāh Nūr al-Dīn, Abū Sa'īd Taqī al-Dīn, Ayyubid ruler of Hama (*reg.* 574/1178–587/1191) 15.24
- al-Malik al-Mujāhid Shīrkūh 11 ibn al-Qāhir Muḥammad Nāṣir al-Dīn, Ṣalāḥ al-Dīn (*reg.* 581/1186–637/1240)–
- al-Malik al-Nāṣir Ṣalāḥ al-Dīn Abū l-Muẓaffar Yūsuf ibn Ayyūb, Ayyubid ruler (d. 1260) 15.11.1; 15.11.2; 15.54(?)
- al-Malik al-Nāṣir Ṣalāḥ al-Dīn Dā'ūd ibn al-Malik al-Mu'azzam (= al-Malik al-Nāṣir 11 Dā'ūd ibn al-Mu'azzam 'Īsā Sharaf al-Dīn, Ṣalāḥ al-Dīn), Ayyubid ruler of Damascus (*reg.* 624–626/1227–1229, d. 1259) 15.21; 15.35; 15.42; 15.43.3; 15.45.2; 15.51
- al-Malik al-Nāṣir Ṣalāḥ al-Dīn Yūsuf ibn Ayyūb *see* Ṣalāḥ al-Dīn (Saladin)
- al-Malik al-Nāṣir 11 Yūsuf ibn al-'Azīz Muḥammad Ghiyāth al-Dīn 11, Ṣalāḥ al-Dīn, Ayyubid ruler of Aleppo (*reg.* 634–658/1236–1260) 15.32; 15.49.3; 15.51; 15.54
- Malik al-Nuḥāḥ 'King of Grammarians', Abū Nizār al-Ḥasan ibn Ṣāfi (d. 568/1173) 15.8.12
- al-Malik al-Qāhir Muḥammad ibn Shīrkūh I Asad al-Dīn ibn Shādhī, Nāṣir al-Dīn (also known as Asad al-Dīn Shīrkūh), lord of Homs (*reg.* 574–581/1178–1186) 15.23.4.1
- al-Malik al-Sa'īd Ghāzī ibn al-Malik al-Manṣūr, Artuqid ruler of Mardin 15.58.5

- al-Malik al-Šāliḥ I Ayyūb ibn al-Kāmil Muḥammad Nāṣir al-Dīn, Najm al-Dīn, Ayyubid ruler of Egypt (*reg.* 638–647/1240–1249) 14.32.2; 14.45; 14.54.3; 14.55.3; 14.56.1; 14.56.3; 14.56.2; 14.56.4 no. 1; 14.58.3; 14.58.4 no. 3; 15.31.1; 15.49; 15.52.1
- al-Malik al-Šāliḥ ‘Imād al-Dīn Abū l-Fidā’ Ismā‘īl ibn al-Malik al-‘Ādil Abū Bakr ibn Ayyūb – (*reg.* 635/1237–1238 and 637–643/1239–1245), Ayyubid ruler of Damascus and Egypt 15.20; 15.49.2; 15.50; 15.51
- al-Malik al-Zāhir Ghāzī ibn Yūsuf, Ayyubid ruler of Aleppo (d. 613/1216) 10.75.2; 15.18.1; 15.18.1.3; 15.23.2.1; 15.30; 15.40; 15.50.6
- al-Malik al-Zāhir Rukn al-Dīn, Baybars I al-Bunduqdārī, Bahrī Mamlūk, fourth Mamlūk ruler of Egypt (*reg.* 658–676/1260–1277) 14.46; 14.54.3; 14.55.1; 14.55.2; 14.55.3; 15.32
- al-Ma’mūn, seventh Abbasid caliph (*reg.* 198–218/813–833) 8.3.5; 8.3.11n; 8.3.13; 8.3.15n; 8.3.17; 8.3.20; 8.3.22; 8.3.23; 8.4.2n; 8.13; 8.15.1n; 8.20.4n; 8.21.1n; 8.25.7n; 8.26.17n; 8.29.3n; 9.12; 9.32n; 9.40n; 9.41; 10.1.3; 10.1.14 no. 22; 12.3 no. 1; 14.25.1n; A11.2.2n
- al-Ma’mūn, Yaḥyā ibn Ismā‘īl ibn Dhī l-Nūn, king of the *ṭā’ifah* of Toledo (*reg.* 435–467/1043–1074) 13.38.2; 13.39.2; 13.45
- Ma’mūn ibn Ma’mūn (*recte* Muḥammad) *see* Khwārazmshāh Abū l-‘Abbās Ma’mūn
- al-Manāwī, author of a commentary on the Hippocratic Aphorisms 15.60.2n
- Mani (Mānī), founder of Manicheism (d. 276) 5.1.8.2n
- Manichaeans 10.1.14 nos. 114, 171
- Mankah al-Hindī (Māṇikya), Indian physician and translator under Hārūn al-Rashīd 12.1n; 12.2 no. 6n; 12.3 no. 1; 12.5
- al-Manšūr, Abbasid caliph (*reg.* 136–158/754–75) 8.1; 8.2; 8.3.4n; 8.3.10n; 8.3.17n; 8.8n; 8.18.11n; 8.25.2n; 8.29.5n; 8.29.8n; 9.1; 9.31n; 9.41n; 11.2; 12.5n; 14.1
- al-Manšūr ibn Abī ‘Āmir, chamberlain of al-Ḥakam II and *de facto* ruler of al-Andalus between 368–392/978–1002 13.29.1; 13.35 no. 3; 13.52
- Manšūr ibn Bānās, translator 9.34
- Manšūr ibn Dubays, Bahā’ al-Dawlah, Maz-yadid ruler (*reg.* 474–479/1082–1086) 10.64.2
- al-Manšūr ibn Ismā‘īl [ibn Khāqān], ‘Governor of Khorasan and Transoxiana’ to whom IAU (apparently in error) says al-Rāzī dedicated his book *al-Manšūrī* 11.5.9; 11.5.14
- Manšūr ibn Ṭalḥah ibn Ṭāhir ibn al-Ḥusayn (active 3rd/9th c.), philosopher and Ṭāhirid governor 11.5.25 no. 165
- al-Manšūr, Ya‘qūb Abū Yūsuf ibn ‘Abd al-Mu‘min, third Almohad ruler (r 580–595/1184–1199) 13.63.3; 13.63.5; 13.66.3; 13.66.4; 13.68.3; 13.72; 13.73; 13.74; 13.77; 13.79; 13.83; 13.85
- Manšūr al-Namarī, poet of the 2nd/8th c. 13.63.8.2
- Mantias, physician of antiquity 4.1.10.2; 4.1.2
- al-Manṭiqī *see* Abū Sulaymān Muḥammad ibn Ṭāhir
- al-Maqrīzī, Taqī al-Dīn (d. 845/1442), Egyptian historian A11.16
- Mar Elias *see* Elias of Nisibis
- Marcian, 5th-c. emperor 6.1.3
- Marcus, physician of antiquity, pupil of Ghūrūs 3.2; 4.1.10.5
- al-Māridīnī, Fakhr al-Dīn Abū ‘Abd Allāh Muḥammad ibn ‘Abd al-Salām, physician and teacher of Shihāb al-Dīn al-Suhrawardī al-Maqtūl and Saḍīd al-Dīn ibn Raqīqah 10.64.18; 10.75; 15.18.1; 15.29; 15.46.1; 15.46.2; 15.46.3; 15.46.3.9; 15.50
- Marinus, late-antique physician 3.6; 5.2.1
- Marinus of Alexandria, 2nd-c. anatomist 5.1.37 no. 22
- Marinus, a king of the Greeks, perhaps to be identified with the mythological hero Minos 7.2.2
- Marius ‘the Methodist’ *see* Thessalus
- Marsyas, legendary Phrygian satyr associated with music 1.1n
- Martialius, 2nd-c. anatomist at Rome 5.1.10.1; 5.1.10.2

- Ma'rūf al-Karkhī, ascetic, Sufi and traditionalist (d. 200/815–816) 15,51.7
- Mārūt, one of the two angels who descended to earth in Babylon 10.68.2.2n; 15,56.1n
- Marwān ibn 'Alī ibn Salāmah al-Fanakī *see* Hujjat al-Dīn
- Marwān ibn al-Ḥakam, Umayyad caliph (*reg.* 646–645/684–5) 7.5.6; 8.19.2n
- Marwān ibn Janāḥ, Andalusian physician and philologist 13.47
- Marwān (II) ibn Muḥammad al-Ja'dī al-Ḥimār (*reg.* 127–132/744–50), last Umayyad caliph 15,31.1n
- Maryam bint Bukhtīshū', sister of Jibrīl ibn Bukhtīshū', mother of Jūrjis ibn Mikhā'il 8.15
- al-Maryamī, probably the 3rd/9th-c. Egyptian poet al-Qāsim ibn Yaḥyā al-Maryamī 13.58
- al-Marzubānī, Abū 'Ubayd Allāh Muḥammad ibn 'Imrān, 4th/10th-c. scholar 8.29.15n
- al-Marzūqī, Abū 'Alī Aḥmad ibn Muḥammad ibn al-Ḥasan, author of a commentary on the *Ḥamāsah* of Abū Tammām 7.2.3n; 8.29.15n
- Māsarjawayh (also Māsarjīs, Persian Māsarḡōye), Jewish Umayyad physician and translator 6.5.1; 8.19; 9.8
- Māsarjīs *see* Māsarjawayh
- Māsawayh, son of Yūḥannā ibn Māsawayh 8.26.12
- Māsawayh Abū Yūḥannā, physician in the service of Hārūn al-Rashīd 8.25
- al-Mašdūm, Abū l-Ḥusayn ibn Asdūn, Andalusian physician 13.62.3; 13.63.6; 13.77; 13.78
- Māshā'allāh, astrologer courtier of Hārūn al-Rashīd 12.1n
- al-Masīḥ, Christ, the Messiah 5.1.4; 5.1.5; 5.1.6; 5.1.7; 5.1.8; 5.1.11; 5.1.12.1–2; 5.1.13; 5.1.14; 5.1.21.2; 8.5; 8.26; 8.29; 11.13.7(p); 15.8.1(p); 15.51.3(p); 15.58.7(p); *see also* Christians/Christianity
- Masīḥ ibn Ḥakam, physician at the court of Hārūn al-Rashīd 12.5n
- al-Masīḥī *see* Abū Sahl al-Masīḥī
- Maslamah, transmitter 7.2.3
- Maslamah ibn Aḥmad *see* al-Majrīṭī
- Masrūr, *ghulam* of al-Mu'taḍid 10.10.2
- Masrūr al-Kabīr (Masrūr al-Khādīm al-Kabīr), eunuch, transmitter, fictional companion of Hārūn al-Rashīd 8.20.4n; 12.6
- Masrūr Samānah, eunuch associate of al-Mu'taṣim 8.20.4
- al-Mastūr, Abū l-Faraj al-Ḥusayn ibn Muḥammad, grammarian and poet (d. 392/1001–1002) 10.64
- Mas'ūd ibn Maḥmūd ibn Sebüktegin (*reg.* 421–432/1030–1040), ruler of Ghaznah 11.13.3.17; 11.13.8 no. 5; 11.15 no. 13
- al-Mas'ūdi, Abū l-Ḥasan 'Alī ibn al-Ḥusayn, author of historical and geographical works (d. 345/956) 4.6.1; 4.6.3.3; 5.1.6; 7.5.5n; 7.5.6n; 7.6n; 8.3.7n; 8.3.16n; 8.29.11n; 8.29.22n; 11.5.25 no. 201
- Maternus, Triarius Maternus Lasciuius, Roman consul 5.1.12.2
- Mattā ibn Yūnān (or Yūnus) *see* Abū Bishr Mattā
- Matthaeus the Elder, physician of antiquity, pupil of Mēnas 3.3
- Matthaeus the Younger, physician of antiquity 3.4
- al-Māwardī, Abū l-Ḥasan 'Alī ibn Muḥammad ibn Ḥabīb, Shāfi'ite jurist (d. 450/1058) 10.38.4
- Maximinus, physician of antiquity 3.6
- al-Maydānī, Abū l-Faḍl Aḥmad ibn Muḥammad, philologist (d. 518/1124) 7.1.6n; 7.5.5n
- al-Maymandī, Shams al-Kufāh Aḥmad ibn al-Ḥasan, Ghaznavid vizier (d. 424/1032) 11.13
- Maymūn ibn Hārūn, *kātib* (d. 297/909–910) 8.3.13
- Maymūn ibn Qays ibn Tha'labah al-A'shā, poet (d. after 3/625) 10.1.2; 11.9.2.5n
- Maymūn al-Qaṣrī, Fāris al-Dīn, Ayyubid ruler of Sidon and Nablus (d. 611/1214) 15.23.2.2
- al-Māzyār ibn Qārin (d. 225/840), last of the Qārinid rulers of Tabaristan 11.4
- Melissus, Empiricist physician of antiquity 3.5; 4.1.11.3
- Melkites (al-Malakiyyah) 14.1; 14.6n; 14.10n; 14.15; 14.54.1n; 15.23.1n; 15.43.1
- Menalcus, disciple of Hippocrates 4.1.10.1n

- Mēnas, legendary Greek physician 3.2;  
3.3
- Menelaus, Greek author on spherics  
14.22.3.2n; 15.31.6n
- Menemachus, Methodist physician of  
antiquity 3.5
- Menodotus, 2nd-c. empiricist physician  
5.1.37 no. 110
- Methodists, school of ancient Greek physi-  
cians 1.1; 4.1.10.1
- Mi'at Alf, the mother of Abū l-'Ashā'ir  
(probably Abū l-'Ashā'ir [Jaysh] ibn Khu-  
mārawayh, third ruler of the Tulunid  
dynasty) 14.4.4
- Michael the Syncellus, brother of Theodore  
at Mar Saba 9.23n
- Mihrawayh ibn Shahriyār, Khorasanian  
prince 8.10.3
- Mihyār al-Daylamī, poet (d. 428/1036–1037)  
10.38.4
- Mikhā'īl, son-in-law of Jibril ibn Bukhtishū'  
8.3.5; 8.3.16; 8.3.20
- Mikhā'īl ibn Māsawayh, personal physician  
to al-Ma'mūn, brother of Yūḥannā ibn  
Māsawayh 8.25.1; 8.27; 8.29.3n
- Milo of Agrigento, physician of antiquity  
3.6
- Milo of Croton, Greek athlete 4.3.4.3;  
5.1.35n
- Milon the Second, physician of antiquity  
4.1.10.2
- al-Minfākh *see* Muwaffaq al-Dīn al-Minfākh
- Miskawayh, Abū 'Alī Aḥmad ibn Muḥam-  
mad, philosopher and historian (d. 421/  
1030) 10.45; 10.64.20 no. 5
- al-Misma'ī al-Mutakallim 11.5.25 no. 73
- Mithridates, king of Pontus 4.1.10.2; 8.20.11n
- al-Miṭwā' *see* Shams al-Dīn Abū l-Faḍl ibn  
Abī l-Faraj
- Mnaseas, Methodist physician of antiquity  
3.5
- Mnesarchus, pupil of Hippocrates and father  
of Pythagoras 4.1.10.1; 4.3.4.1
- Mnesitheus, Athenian Dogmatist physician  
4.1.10.4
- Modestus, physician of antiquity, pupil of  
Ghūrus 3.2
- Mongols *see* al-Tatar
- Moses *see* Mūsā
- the Mouse (*al-Fa'r*, *al-Fār*, perhaps = Alvar),  
Andalusi physician 13.62.2.3
- Mu'āwiyah ibn Abī Sufyān, founder of  
Umayyad dynasty (*reg.* 41–60/661–680)  
7.1.1; 7.5.1; 7.5.2; 7.5.3
- Mu'āwiyah ibn al-Ḥārith al-Akbar, pre-  
Islamic chieftain in Hadramaut, ancestor  
of al-Kindī 10.1
- Mu'āwiyah ibn Jabalah, pre-Islamic chieftain  
of the Banū l-Ḥārith al-Aṣghar in Had-  
ramaut, ancestor of al-Kindī 10.1.3
- Mu'āwiyah ibn Yaḥyā, transmitter 10.2.2.1
- Mu'ayyid al-Dīn, the son of Ibn al-Ṣā'igh al-  
'Antarī 10.69.3.1
- Mu'ayyid al-Dīn Abū Ismā'īl al-Ḥusayn ibn  
Muḥammad ibn al-Ḥasan ibn 'Alī, vizier  
11.21 no. 1
- Mu'ayyid al-Dīn Abū l-Fawāris al-Musayyab  
ibn 'Alī al-Ḥusayn, also known as Ibn  
al-Ṣūfī, vizier in Damascus under Mu'īn  
al-Dīn Unur 15.8.4
- Mu'ayyid al-Dīn al-'Urḍī (ca. 596–664/  
ca. 1200–1266), teacher of Ibn al-Quff  
15.60.1
- Mubārak ibn Abī l-Khayr Salāmah ibn  
Mubārak ibn Raḥmūn *see* Mubārak ibn  
Salāmah ibn Raḥmūn
- Mubārak ibn Salāmah ibn Raḥmūn, physi-  
cian in Egypt 14.28
- al-Mubarrad, Abū l-'Abbās Muḥammad ibn  
Yazīd al-Azdī, philologist, grammarian  
(d. 285/898) 15.40.2
- al-Mubashshir ibn Fātik, Maḥmūd al-Dawlah  
Abū l-Wafā' (5th/11th c.), author of  
*Mukhtār al-ḥikam* 1.4; 2.1.3; 2.1.7; 4.1.5n;  
4.1.7; 4.1.8.1n; 4.1.10.2n; 4.3.3n; 4.3.4.1;  
4.3.4.2n; 4.3.5; 4.4.2.1; 4.4.24n; 4.4.2.5;  
4.4.4; 4.5.1n; 4.5.3; 4.6.2.1n; 4.6.3.1;  
4.6.3.2; 4.6.3.4; 4.6.8n; 4.6.11; 5.1.21.1;  
5.1.23; 5.1.35; 10.22.3; 14.23; 14.27.1
- Muḍar ibn Nizār ibn Ma'add ibn 'Adnān,  
ancestor of one of the main branches of  
the 'Northern Arabs' 8.10.4n; 15.33(p);  
15.46.2(p)
- al-Mufaḍḍal ibn Zimām, *mawlā* (client) of  
al-Mahdī 10.5.2
- al-Mufashkil, unidentified Jewish physician  
lampooned by Abū l-Ḥakam al-Maghribī  
15.8.11



- al-Mufīd, Abū 'Abd Allāh Muḥammad ibn Muḥammad ibn al-Nu'mān al-Ḥārithī al-'Ukbarī, Imāmī Shiite theologian (d. 413/1032) 14.25.9 no. 40n
- al-Muhadhhab Abū Sa'īd ibn Abi Sulayman *see* Abū Sa'īd ibn Abi Sulayman
- Muhadhhab al-Dīn 'Abd al-Raḥīm ibn 'Alī (known as al-Dakhwār), high-ranking Syrian physician teacher of 1AU, Ibn al-Nafīs and Ibn Qāḍī Ba'labakk (d. 628/1230) 10.64.4; 10.66.3; 10.68.1.3; 10.68.2.1; 10.75.2; 11.12; 14.54.2; 14.56.1; 15.3.1.1; 15.3.1.4; 15.23.4.1; 15.23.4.2; 15.31.1; 15.32; 15.37.1; 15.42; 15.43.1; 15.50; 15.51; 15.52.1; 15.53; 15.54; 15.56.1; 15.56.2 no. 2; 15.57.1; A1.2
- Muhadhhab al-Dīn Abū Naṣr Muḥammad ibn Muḥammad ibn Ibrāhīm ibn al-Khaḍīr (or al-Khiḍr) al-Ḥalabī *see* Ibn al-Khaḍīr al-Ḥalabī
- Muhadhhab al-Dīn Abū Sa'īd Muḥammad ibn Abī Ḥulayqah, Egyptian physician b. 620/1223 14.54.14; 14.55
- Muhadhhab al-Dīn Aḥmad *see* Ibn al-Ḥājib
- Muhadhhab al-Dīn ibn Habal *see* Ibn Habal
- Muhadhhab al-Dīn ibn al-Naqqāsh (Abū l-Ḥasan 'Alī ibn Abī 'Abd Allāh 'Īsā ibn Hibat Allāh al-Naqqāsh al-Baghdādī), Damascus physician 10.64.19.1n; 14.31.5; 14.44.2; 15.13; 15.14; 15.23.1; 15.24; 15.36.1; 15.48
- Muhadhhab al-Dīn Yūsuf ibn Abī Sa'īd al-Sāmīrī, Samaritan philosopher and physician (d. 624/1227) 15.48; 15.49.1
- al-Muhājir ibn Khālīd ibn al-Walīd, son of the celebrated commander Khālīd ibn al-Walīd 7.5.2; 7.5.3
- Muḥammad, Prophet, Messenger of God 7.1.5; 10.1.2; 10.2.2.1; 10.2.2.2; 10.68.2.4(p) ('Aḥmad'); 10.81.3; 11.19.6.2(p); 11.19.7 no. 11; 14.22.5.1 no. 7; 14.25.9 no. 80; 14.31.8n; 15.1.5 no. 62; 15.18.2(p); 15.31.2(p); 15.31.4(p); 15.46.2; 15.46.3.10(p); 15.51.7
- Muḥammad, son of the caliph al-Mutawakkil 8.20.5n
- Muḥammad, son of caliph al-Nāṣir li-Dīn Allāh 10.76.2
- Muḥammad I al-Awṣat, fifth Umayyad emir of al-Andalus (*reg.* 238–272/852–86) 13.12; 13.13; 13.18
- Muḥammad al-Amīn *see* al-Amīn
- Muḥammad ibn 'Abd Allāh ibn Ḥasan (or al-Ḥasan), known as 'The Pure Soul' (*al-Nafs al-Zakīyyah*), 2nd/8th-c. 'Alid rebel 8.18.1
- Muḥammad ibn 'Abd Allāh ibn Masarrāh al-Jabalī *see* Ibn Masarrāh
- Muḥammad ibn 'Abd Allāh ibn al-Muqaffā', son of Ibn al-Muqaffā' and secretary to al-Manṣūr 11.2n
- Muḥammad ibn 'Abd Allāh ibn Ṭāhir, head of police under al-Mutawakkil (d. 253/876) 8.4.10; 8.29.15n
- Muḥammad ibn 'Abd al-Bāqī al-Bazzār, poet 15.51.5n
- Muḥammad ibn 'Abd al-Malik ibn al-Zayyāt *see* Ibn al-Zayyāt
- Muḥammad ibn 'Abdūn al-Jabalī al-'Idwī, Andalusian physician (active 350/960) 13.29.2; 13.34; 13.37; 13.38.1
- Muḥammad ibn Abī l-'Abbās *see* al-Saffāh
- Muḥammad ibn Abī Ayyūb ibn al-Rashīd, grandson of Hārūn al-Rashīd; and patient of Yuhanna ibn Masawayh 8.26.11
- Muḥammad ibn Abī Bakr, governor of Egypt in the caliphate of 'Alī ibn Abī Ṭālib 7.5.6
- Muḥammad ibn Abī l-Faḍl al-Ṭūsī, governor of Ṭūs 10.8.4
- Muḥammad ibn Aḥmad ibn Abī l-Ash'ath, son of Aḥmad ibn Abī l-Ash'ath 10.46.3
- Muḥammad ibn Aḥmad ibn Ṣāliḥ al-'Abdī, unidentified westerner physician 13.61.3.1
- Muḥammad ibn Aḥmad al-Tamīmī al-Maqdisī, author of *Māddat al-baqā'* 4.5.1n; 15.40.9 no. 35
- Muḥammad ibn 'Alī, al-Bāqir, fifth Imam of the Twelver Shi'is 15.51.7
- Muḥammad ibn 'Alī ibn al-Khallāl al-Baṣrī, Abū l-Ḥusayn, source of al-Tanūkhī 11.5.11
- Muḥammad ibn Hārūn ibn Makhlad 'Kubbah al-Kātib', 3rd/9th-c. poet 13.58

- Muḥammad ibn al-Ḥajjāj ibn Yūsuf 7.9.4  
 Muḥammad ibn al-Ḥasan al-Warrāq, source  
 quoted by Ibn al-Nadīm 11.5.9  
 Muḥammad ibn Ḥusayn ibn ‘Abbādah,  
 5th/11th-c. Andalusian grammarian  
 8.29.8n  
 Muḥammad ibn Ishāq, transmitter 7.2.3  
 Muḥammad ibn al-Jahm (active 3rd/8th c.),  
 Mu‘tazilite philosopher and official  
 10.1.14 no. 190  
 Muḥammad ibn Jarīr al-Ṭabarī *see* al-Ṭabarī,  
 Abū Ja‘far Muḥammad  
 Muḥammad ibn Khalaf al-Marzubān,  
 3rd/9th-c. scholar and translator 7.10  
 Muḥammad ibn Maḥmūd Khwārazmshāh,  
 Sejljūq sultan (d. 554/1159) 10.63.3  
 Muḥammad ibn Malik-Shāh Abū Shujā‘  
 Ghiyāth al-Dunyā wa-l-Dīn, Seljuq ruler  
 (*reg.* 498–511/1105–1118) 10.64.19.16(p);  
 10.66.9 no. 2  
 Muḥammad ibn Marwān Ibn Zuhr al-Iyādī,  
 father of Abū Marwān ibn Zuhr 13.60.1  
 Muḥammad ibn Maymūn Markūsh, Andalus-  
 ian grammarian and poet 13.29.2  
 Muḥammad ibn Muḥammad al-Ḥasanī *see*  
 al-Sharīf Muḥammad ibn Muḥammad  
 al-Ḥasanī  
 Muḥammad ibn Mūsā, Abū Ja‘far al-  
 Munajjim (‘the astrologer’), son of Mūsā  
 ibn Shākir, patron of Ḥunayn ibn Ishāq  
 8.29.22 no. 29; 9.19n; 9.40; 9.47n;  
 10.3.2.3; 10.3.14 no. 95  
 Muḥammad ibn Mūsā ibn ‘Abd al-Malik,  
 patron of translators, perhaps = Abū  
 ‘Imrān Mūsā ibn ‘Abd al-Malik ibn  
 Hishām al-Iṣbahānī, high official under  
 al-Mutawakkil (d. 246/860–861) 9.43  
 Muḥammad ibn Sa‘d, uncle of Sa‘īd ibn al-  
 Umawī, a source for Ibn Juljul 7.1.6  
 Muḥammad ibn Sa‘īd ibn Hishām al-Ḥajarī  
*see* Ibn Mulsāqah  
 Muḥammad ibn Sa‘īd al-Ṭabīb, one of the  
 Andalusī translators of *De Materia Medica*  
 13.36.2.3  
 Muḥammad ibn Šāliḥ, 3rd/9th-c. Abbasid  
 prince 8.8.4  
 Muḥammad ibn Sallām al-Jumaḥī, tradition-  
 ist and author of *Ṭabaqāt al-shu‘arā’* (d.  
 ca. 231–232/845–6) 8.7; 8.26.17  
 Muḥammad ibn Sulaymān ibn al-Hādī,  
 known as Ibn Mashghūf, grandson of  
 al-Hādī (*reg.* 785–786) 8.26.12  
 Muḥammad ibn Šāliḥ ibn ‘Abd Allāh al-  
 ‘Alawī (d. 252/866–867 or 255/868–869)  
 A11.2.1  
 Muḥammad ibn Ṭāhir ibn al-Ḥusayn  
 8.19.3  
 Muḥammad ibn Tamlikh, 4th/10th-c.  
 Andalusian physician and judge 13.27  
 Muḥammad ibn Thawāb, known as Abū l-  
 Thallāj (?Abū l-Falāḥ), Iraqi physician,  
 disciple of Ibn Abī l-Ash‘ath 10.46.2;  
 10.46.4 nos. 1, 4; 10.47; 15.4  
 Muḥammad ibn Tawwāb al-Mawšilī 15.4n  
 Muḥammad ibn Ṭughj *see* Ibn Ṭughj  
 Muḥammad ibn ‘Umar ibn Yaḥyā, Abū l-  
 Ḥasan, al-Sharīf 10.8.5; 10.8.7  
 Muḥammad ibn Yaḥyā, unidentified  
 14.36.2  
 Muḥammad ibn Yasīr, poet 8.29.22n  
 Muḥammad al-Sā‘ātī, clockmaker and chro-  
 nometrist, father of Fakhr al-Dīn Riḍwān  
 al-Sā‘ātī 15.29  
 Muḥammad al-Shajjār, one of the Andalusī  
 translators of *De Materia Medica*  
 13.36.2.3  
 al-Muḥassin ibn Ibrāhīm al-Šābi’ (d. 410/  
 1010), father of Hilāl al-al-Šābi’ 10.4.9;  
 10.8.8; 10.8.9  
 al-Muhtadī bi-Allāh, Abū ‘Abd Allāh  
 Muḥammad ibn al-Wāthiq, son and suc-  
 cessor to al-Wāthiq (*reg.* 255–256/869–70)  
 8.4.4; 8.16; 8.23.3n  
 Muḥyī l-Dīn, Abū l-Ma‘ālī Muḥammad ibn  
 al-qāḍī ‘Alī Zakī al-Dīn (d. 598/1202), chief  
 judge of Damascus 15.50; 15.33  
 Muḥyī l-Dīn, judge of Marand 11.19.2  
 Muḥyī l-Dīn ibn (al-)‘Arabī *see* Ibn ‘Arabī  
 Mu‘īn al-Dīn ibn Raqīqah, brother of Sadīd  
 ibn Raqīqah 15.46.1  
 Mu‘īn al-Dīn, Father of Khunad *or* Khwand  
 Khātūn, the wife of Saladin 15.23.2  
 Mu‘īn al-Dīn ibn Shaykh al-Shuyūkh, Ayyu-  
 bid emir 15.49.2  
 Mu‘īn al-Dīn Unur 15.8.4n  
 al-Mu‘izz li-Dīn Allāh, Ma‘add, fourth  
 Fāṭimid caliph (*reg.* 341–364/953–75)  
 14.14.3; 14.9; 14.15n; 14.22.3.1n

- Mu'izz al-Dawlah, founder of Büyüd rule in Baghdad (d. 356/967) 8.5.2; 10.27
- Mu'izz al-Dawlah Thimāl ibn Šālih, Mirdāsīd ruler of Aleppo (*reg.* 442–449/1050–1057–8) 10.38.2
- Mujāhid al-ʿAmirī, ruler of the *tāʾīfah* of Denia (*reg.* 405–436/1014–1044/45) 13.7; 13.48; 13.60.2
- Mujāhid al-Dīn Qaymāz 10.81.2
- al-Muktafi, Abbasid caliph (*reg.* 288–295/902–908) 8.30.1n; 9.26n; 14.5n
- Mumahhid al-Dawlah, Abū Maṣṣūr, ruler from the Marwānid dynasty at Mayyāfar-iqīn 8.5.4; 8.5.5; 10.27
- Munaḥḥim ibn al-Fawwāl, Andalusian physician 13.46
- al-Munayhī, Abū l-Ghawth ibn Niḥrīr, 4th/10th-c. poet 10.64
- Mu'nis al-Faḥl, chief of police under al-Mu'taḍid 10.2.3.1
- Mu'nis al-Khādim, servant of al-Mu'taḍid 10.10.5
- Munkar, Islamic angel 15.8.11(p)
- al-Muntaṣir bi-Allāh, eleventh Abbasid caliph (*reg.* 247–248/861–62) – 8.4.3al-Muqtadir bi-Allāh (Abū l-Faḍl Ja'far ibn Aḥmad al-Mu'taḍid), Abbasid caliph (*reg.* 295–320/908–932) 8.5.2; 8.26.16n; 8.33; 9.36n; 14.5n; 15.1.3; 15.1.3.2
- al-Muqbilī, Abū Naṣr Muḥammad ibn Yūsuf, Iraqi physician 10.55
- al-Muqtadī bi-amr Allāh, Abbasid caliph (*reg.* 476–478/1075–1094) 10.58.1; 10.58.5 no. 1; 10.59.1; 10.59.2 nos. 1, 2, 3
- al-Muqtadir bi-Allāh, Abbasid caliph (*reg.* 295–320/908–932) 10.4.1; 10.4.4.1; 10.4.6; 10.4.7; 10.5.1; 10.44.1
- al-Muqtafi li-amr Allāh (Abū ʿAbd Allāh Muḥammad ibn al-Mustaẓhir), Abbasid caliph (*reg.* 530–555/1136–1160) 10.63.3; 10.68.1.4; 10.72
- Murshid, unidentified 10.62.3(p)
- Mūsā 'the blind', Abbasid prince 8.10.3
- Mūsā, Moses 10.51.2(p); 13.50; 15.17(p); 15.46; 15.40.3; 15.46.3.6(p); 15.56.1n
- Mūsā al-Hādī *see* al-Hādī
- Mūsā ibn 'Abd al-Malik, secretary to the caliph al-Mutawakkil (*reg.* 232–247/847–61) 8.12; 9.43n
- Mūsā ibn Abī l-ʿAbbās al-Shāshī, governor of al-Shāsh (Tashkent) 8.10.4
- Mūsā ibn Abī l-Faraj ibn al-Daḥḥāk A11.2.2n
- Mūsā ibn al-ʿAyzār *see* Mūsā ibn al-ʿĀzār al-Isrā'īlī
- Mūsā ibn al-ʿĀzār al-Isrā'īlī, physician in the service of al-Mu'izz li-Dīn Allāh 14.9
- Mūsā ibn Isrā'īl al-Kūfī (129–222/746–747–837), personal physician of Ibrāhīm ibn al-Mahdī 8.18
- Mūsā ibn Ja'far, al-Kāzim, seventh Imam of the Twelver Shi'is 15.51.7
- Mūsā ibn Khālid 'the Translator' (*al-turjumān*), pupil of Ḥunayn ibn Ishāq 8.29.8; 9.20
- Mūsā ibn Maymūn, Moses Maimonides, Abū 'Imrān al-Qurtubī (527–606/1135–1208) Jewish theologian, philosopher and physician 14.38.1n; 14.39; 14.40.1n; 15.40.3; 15.51.1
- Mūsā ibn Muḥammad ibn Sa'īd ibn Mūsā ibn Ḥudayr, vizier under 'Abd al-Raḥmān III 13.21.2.1
- Mūsā ibn Yūsuf ibn Sayyār, Abū Māhir, physician 10.24; 10.25
- Muslim ibn al-Ḥajjāj, compiler of a canonical collection of hadiths (d. 261/875) 7.1.5n
- Muslim ibn al-Walīd, poet (d. 207/823) 10.64.19.5n, 13.63.8.2n
- al-Mustaḍīr bi-amr Allāh, Abū Muḥammad al-Ḥasan ibn al-Mustanjid, Abbasid caliph (*reg.* 566–575/1170–1180) 10.63.2; 10.64.5
- al-Musta'in, Abbasid caliph (*reg.* 248–252/862–66) 8.4.3; 8.4.8n; 8.23.1n; 10.1.6
- al-Musta'in bi-Allāh, Abū Ja'far Aḥmad ibn Hūd, ruler of the *tāʾīfah* of Saragossa (*reg.* 478–503/1085–1110) 13.57
- al-Mustakfi bi-Allāh, Abbasid caliph (*reg.* 333–334/944–46) 10.5.1
- al-Mustanjid bi-Allāh, Abbasid caliph (*reg.* 555–566/1160–1170) 10.63.2; 10.64.5; 10.66.1
- al-Mustanšir (Abū Tamīm Ma'add al-Mustanšir bi-Allāh), Fatimid caliph (420–487/1029–1094) 10.38; 14.25.3n; 14.25.5; 14.26.3 no. 2n
- al-Mustanšir bi-Allāh (Abū Ja'far al-Mustanšir al-Manšūr ibn al-Ẓāhir),

- Abbasid caliph (*reg.* 623–640/1226–1242)  
8.4.3n; 10.38.3; 5.35; 15.40.7
- al-Mustarshid bi-Allāh, Abbasid caliph (*reg.*  
512–529/1118–1135) 10.62.1
- al-Mustazhir bi-Allāh, Abbasid caliph (*reg.*  
487–512/1094–1118) 10.58.1; 10.61
- al-Mu‘taḍid bi-Allāh, Abbasid caliph (*reg.*  
279–289/892–902) 10.2.3.1; 10.2.3.2;  
10.2.3.3; 10.2.4 no. 20; 10.3.2.3; 10.3.6;  
10.3.14 no. 139; 10.10.1; 10.10.4; 10.10.5;  
10.11; 10.12.2; 10.15; 14.5n; 14.11
- al-Mu‘taḍid bi-Allāh Abī ‘Amr ‘Abbād ibn  
‘Abbād, ruler of the *tā’ifah* of Seville (*reg.*  
433–460/1042–1069) 13.61.1
- al-Mu‘tamar ibn al-‘Assāl, theologian  
8.29.22n
- al-Mu‘tamid, governor of Damascus  
15.40.3
- al-Mu‘tamid ‘alā Allāh, Aḥmad ibn al-  
Mutawakkil, Abbasid caliph (*reg.* 256–  
279/870–92) 8.26.16n; 8.34; 8.32.1n;  
10.14.1; 10.14.2.1; 14.5n
- Mutammim ibn Nuwayrah, 1st/7th-c. poet  
14.32.4(p); 15.37.4(p)
- al-Mutanabbī, Abū l-Ṭayyib Aḥmad ibn al-  
Ḥusayn al-Ju‘fī, poet (d. 354/965)  
14.27.2n; 15.8.2n; 15.8.15n; 15.17n;  
15.31.1n; 15.37.4n; 15.40.2; 15.40.4n;  
15.46.3.6n; 15.49n (MS B); 15.52.1.2n;  
15.54n
- al-Muṭarriz, Abū ‘Abd Allāh Muḥammad ibn  
‘Alī al-Sulamī al-Dimashqī, grammarian,  
lexicographer and *adīb* (d. 456/1064)  
15.31.6 no. 18
- al-Mu‘taṣim bi-Allāh, Muḥammad Abū Ishāq,  
Abbasid caliph (*reg.* 218–227/833–42)  
7.1.5n; 7.8.3n; 8.3.5n; 8.4.2n; 8.4.5n;  
8.4.7n; 8.4.10n; 8.11n; 8.12.1n; 8.20.1;  
8.20.2; 8.20.3; 8.20.4; 8.20.5; 8.20.6;  
8.20.7; 8.20.11; 8.26.4; 8.26.17; 8.27.3;  
9.49n; 10.1.3; 10.68.1.4; 11.4
- al-Mu‘taṣim bi-Allāh, Ibn Ṣumādiḥ, emir of  
Almeria 13.40
- al-Mutawakkil ‘alā Allāh, Abbasid caliph (*reg.*  
232–247/847–61) 8.4.1; 8.4.2; 8.4.3; 8.4.4;  
8.4.7; 8.4.8; 8.4.9; 8.12.1; 8.1.2.2; 8.16;  
8.20.5; 8.23.1; 8.23.2; 8.26.3; 8.26.4;  
8.26.9; 8.26.12; 8.26.15; 8.26.16; 8.26.18;  
8.29.7n; 8.29.9; 8.29.11; 8.29.12; 8.29.13;  
8.29.16; 8.29.17; 8.29.18; 8.29.19; 8.29.20;  
8.29.22; 9.43n; 9.46n; 9.49n; 10.1.7;  
10.4.5; 10.10.1; 10.14.2.1; 10.68.1.4; 11.4;  
13.36.2.1
- Mutayyam, musician 8.3.23
- Mu‘tazilites, al-Mu‘tazilah, ‘rationalist’ theo-  
logians 11.5.25 nos. 53, 144; 13.4; 14.22.4.3  
nos. 20, 36; 14.22.5.1 nos. 11, 12
- al-Mu‘tazz bi-Allāh, Abbasid caliph (*reg.* 252–  
255/866–69) 5.1.37 no. 101; 8.4.3n; 8.4.8;  
8.23.1; 8.23.2; 8.23.3
- al-Muṭī‘ li-Allāh, Abbasid caliph (*reg.* 334–  
363/946–74) 10.5.1; 10.28; 10.29
- al-Muttaqī, Abbasid caliph (*reg.* 329–  
333/940–44) 10.5.1
- al-Muwaffaq Abū l-Barakāt ibn al-Quḍā‘ī *see*  
Abū l-Barakāt ibn al-Quḍā‘ī
- al-Muwaffaq bi-Allāh, Ṭalḥah ibn Ja‘far  
al-Mutawakkil (*reg.* 256–278/870–91),  
Abbasid prince 8.32.1; 8.32.2; 8.32.3;  
10.3.6; 10.10.1; 10.10.2; 10.10.3; 10.10.4
- Muwaffaq al-Dīn ‘Abd al-‘Azīz al-Sulamī,  
pupil of Ilyās ibn al-Muṭrān 15.24; 15.34;  
15.45.1; 15.50.1; 15.50.6
- Muwaffaq al-Dīn ‘Abd al-Salām, physician  
and philosopher 15.54
- Muwaffaq al-Dīn Abū l-Khayr, brother of  
Muḥadhdhab al-Dīn Muḥammad ibn Abī  
Ḥulayqah, oculist 14.55.3
- Muwaffaq al-Dīn Abū Naṣr ‘Adnān ibn  
Maṣṣūr *see* Ibn al-‘Aynzarbī
- Muwaffaq al-Dīn Abū Shākīr ibn Abī Sulay-  
mān Dāwūd *see* Abū Shākīr ibn Abī  
Sulaymān Dāwūd
- Muwaffaq al-Dīn Abū Ṭāhir al-Ḥusayn ibn  
Muḥammad, unidentified 10.64.19.19
- Muwaffaq al-Dīn Hibat Allāh *see* Ibn al-  
Naḥḥās
- Muwaffaq al-Dīn ibn al-Muṭrān *see* Ibn al-  
Muṭrān, Muwaffaq al-Dīn
- Muwaffaq al-Dīn ibn al-Quff, philologist and  
littérateur, father of the physician Ibn al-  
Quff 15.60.1
- Muwaffaq al-Dīn al-Minfākḥ, Abū l-Faḍl  
As‘ad ibn Ḥulwān, physician 15.55
- Muwaffaq al-Dīn ibn al-‘Sharaf, physician at  
the al-Nūrī hospital 15.51.2
- Muwaffaq al-Dīn Ya‘qūb Ibn Siqlāb *see* Ibn  
Siqlāb

- Muwaffaq al-Dīn Ya'qūb al-Sāmīrī (Abū Yūsuf Ya'qūb ibn Ghanā'im), Samaritan physician and philosopher 15.59; 15.60.1
- al-Muwaffaq ibn Shū'ah, Jewish physician serving Saladin 14.31.2n; 14.36; 14.47.2
- al-Muzaffar, 'Abd al-Malik ibn Abī 'Amir, chamberlain of al-Ḥakam II and *de facto* ruler of al-Andalus in 392–399/1002–1008 13.19.1
- Muzaffar ibn al-Dawāṭī, 5th/11th-c. official 10.61
- Myrmex, servant of Aristotle 4.6.6.2
- Nabataeans (al-Nabaṭ) 1.1n; 1.5 (of Iraq and Syria); 8.29.6n
- Nabataeans of Iraq *see* Chaldaeans
- al-Nābighah al-Dhubayānī, pre-Islamic poet 15.58.4n; 10.64.19.18n
- al-Nābulusi, surveyor of Fayyum 9.45n
- al-Naḍr ibn al-Ḥārith ibn Kaladah al-Thaqafi, opponent of the Prophet Muḥammad 7.2; 7.5.2n
- al-Nadrūmī *see* Abū 'Abd Allāh al-Nadrūmī
- Nāfashal *see* Nūfashal
- Nāfi', transmitter 10.81.3
- Nāfi', servant of Khālid ibn al-Muhājir ibn Khālid ibn al-Walīd 7.5.3
- Nāfi' ibn al-Ḥārith ibn Kaladah, son of the slave-girl Sumayyah and, probably, the physician al-Ḥārith ibn Kaladah 7.1.1
- Nafis al-Dīn ibn al-Zubayr, al-Qāḍī, pupil of Ibn Shū'ah and al-Shaykh al-Sadīd Ra'īs al-Ṭibb (b. 555 or 556/1160) 14.31.2; 14.31.4; 14.31.7; 14.36.3; 14.47; 15.51.1
- Najāh al-Sharābī, Najm al-Dawlah Abū l-Yumn (d. 615/1218), official at the caliphal court 10.76.2; 10.77.2
- al-Najāshī al-Ḥārithī, 1st/7th-c. poet 7.5.6n
- Najīb al-Dīn Abū Ḥamid Muḥammad al-Samarqandī *see* al-Samarqandī, Najīb al-Dīn Abū Ḥamid
- Najm al-Dīn Abū l-Faṭḥ Shāh Ghāzī Malik Shāh, son of Ṭughril Beg 11.21 no. 3
- Najm al-Dīn Abū l-Ghanā'im Muḥammad ibn 'Alī ibn al-Mu'allim al-Hurthī, poet of Wāsiṭ 10.62.3
- Najīb al-Dīn As'ad al-Hamadānī (*or* al-Hamadhānī), philosopher from Persia 15.30
- Najm al-Dīn Ayyūb, father of Ṣalāh al-Dīn (Saladin) 14.36.2; 15.23.5 no. 3
- Najm al-Dīn Ayyūb al-Malik al-Ṣāliḥ *see* al-Malik al-Ṣāliḥ II Ayyūb
- Najm al-Dīn Ḥamzah ibn 'Abid al-Ṣarkhadī, transmitter 10.83.4
- Najm al-Dīn ibn al-Lubūdī, physician son of Shams al-Dīn ibn al-Lubūdī 15.31
- Najm al-Dīn ibn al-Minfākh, Abū l-'Abbās Aḥmad ibn Abī l-Faḍl As'ad ibn Ḥulwān nicknamed 'the son of the singer', physician teacher of Ibn al-Quff 15.56; 15.59 no. 2; 15.60.1
- Najm al-Dīn ibn al-Ṣalāh *see* Ibn al-Ṣalāh
- Najm al-Dīn Ilghāzī ibn Artuq *see* Ilghāzī ibn Artuq
- Najm al-Dīn al-Qamrāwī, Abū l-Faḍl al-Mūsā ibn Muḥammad ibn Mūsā ibn Aḥmad ibn 'Īsā al-Kinānī (d. 651/1253), student of Kamāl al-Dīn ibn Yūnus 10.83.4
- Najm al-Dīn 'Umar ibn Muḥammad ibn al-Kuraydī, al-Qāḍī 1.9; 10.66.7; 10.83
- Najm al-Dīn Yūsuf ibn Sharaf al-Dīn 'Alī ibn Muḥammad al-Asfizārī 11.19.4
- Najm ibn Ṭarafah, master falconer 13.25
- al-Najm al-Khabūshānī *see* al-Khabūshānī
- Nakīr, Islamic angel 15.8.11n
- Namrūd ibn Kūsh *see* Nimrod, son of Cush
- Nāqil al-Hindī 12.2 no. 13
- Narses the Roman, late-antique physician 5.2.1
- al-Nāshī' al-Akbar, Abū l-'Abbās 'Abd Allāh ibn Muḥammad ibn 'Abd Allāh ibn Mālīk al-Anbārī, also known as Ibn Shirshīr (d. 293/906), poet and Mu'tazilite theologian 11.5.25 no. 19
- Nasīm, servant of Aḥmad ibn Ṭūlūn 14.4.1; 14.4.2
- Nasīm, al-Sitt (Lady), a woman of Baghdad writing letters on behalf of al-Nāṣir li-Dīn Allāh 10.77.3
- al-Nāṣir, unidentified ruler 11.13.7.9(p)
- al-Nāṣir Abū 'Abd Allāh Muḥammad (*reg.* 595–610/1199–1213), fourth Almohad ruler 13.63.3; 13.64.1; 13.64.2.1; 13.66.5; 13.67; 13.68.2; 13.68.3; 13.70; 13.71; 13.76; 13.79; 13.81.2; 13.82; 13.84; 13.85
- Nāṣir al-Dawlah Abū 'Alī al-Ḥusayn ibn Abū

- ‘Alī al-Ḥasan ibn Ḥamdān *see* Ibn Ḥamdān
- Naṣīr al-Dawlah, perhaps = Naṣr al-Dawlah  
Abū Naṣr Aḥmad ibn Marwān, prince  
of the Marwānid dynasty of Diyarbakr  
(d. 463/1061) 8.6 no. 10; 10.39; 10.41
- Nāṣir al-Dawlah, Abū Muḥammad al-Ḥasan  
ibn ‘Abd Allāh, prince of the Ḥamdānid  
dynasty (d. 357/968?) 10.46.2
- Naṣīr al-Dawlah ibn Marwān, Marwānid ruler  
of Diyār Bakr (d. 489/1096) 10.39
- Naṣīr al-Dīn, unidentified 10.64.2(p);  
10.75
- Nāṣir al-Dīn ibn Yaḡhmūr, head of the house-  
hold of the Ayyubid ruler al-Malik al-Ṣāliḥ  
Ismā‘īl 15.49.4
- Naṣīr al-Dīn Nāṣir ibn Mahdi al-‘Alawī al-Rāzī  
(d. 617/1220), vizier 10.76.2
- Nāṣir al-Dīn Zikrī *or* Zakarī, Ayyubid emir  
also known as Ibn ‘Ulaymah, companion  
to al-Malik al-Ṣāliḥ Najm al-Dīn Ayyūb  
15.49.5
- Naṣīr al-Ḥalabī *see* Nuṣayr al-Ḥalabī
- Naṣīr ibn Ismā‘īl, al-Sharīf Abū Ṭālib 10.22.4  
no. 7
- al-Nāṣir li-Dīn Allāh, Abbasid caliph (*reg.*  
575–622/1180–1223) 15.40; 10.76.2;  
10.76.3
- Naṣr al-Dawlah Aḥmad ibn Marwān, Mar-  
wānid ruler of Mayyāfāriqīn and Diyār  
Bakr (*reg.* 401–453/1010–1060–1) 10.38.6  
no. 10; 10.41; 10.54.1; 10.54.2; 10.70 no. 1  
(*see also* Naṣīr al-Dawlah)
- Naṣr ibn Maṣṣūr ibn Bassām, grandfather of  
3rd/9th-c. poet Ibn Bassām 8.20.5
- Naṣṭās ibn Jurayj – Christian physician practised  
during the reign of al-Ikshīd ibn  
Ṭuḡhāj 13.14; 14.6; 14.7
- al-Nātilī *see* Abū ‘Abd Allāh al-Nātilī
- Nawbakht, Banū 11.3
- al-Nawbakhtī, Abū Muḥammad al-Ḥasan (d.  
between 300/912 and 310/922), Imamite  
scholar and translator 10.3.8.7
- Nazīf al-Qass al-Rūmī 10.33; 11.5.6
- Nazīn Bālī *see* Ninus, son of Belus
- al-Nazzām, Mu‘tazilite theologian, (d.  
between 220/835 and 230/845) 10.64  
.19.11; A11.2.2n
- Nebrus, ancestor of Hippocrates 4.4.1
- Nebuchadnezzar, king of Babylon 4.1.5
- Nemesius, 4th-c. author confused with  
Gregory of Nyssa 6.5.2
- Nero, 1st-c. Roman emperor 5.1.8.1;  
5.1.8.2
- Nerva, 1st-c. Roman emperor 5.1.8.2
- Nicanor of Stagira, commander under Alex-  
ander the Great 4.6.6.1; 4.6.13.3  
no. 114
- Nicolaus, late-antique physician 4.1.11.3n;  
5.2.1
- Nicolaus Damascenus 13.66.6 no. 9
- Nicomachus, father of Aristotle (wrongly  
identified as Nicomachus of Gerasa)  
4.6.1
- Nicomachus of Gerasa, mathematician (d.  
AD120) 10.3.14 no. 103
- Nicus, nicknamed ‘the One-eyed’, fabricator  
of works supposedly by Pythagoras  
4.3.6.2
- Niṭṭawayh, Abū ‘Abd Allāh Ibrāhīm ibn  
Muḥammad, grammarian (244–323/858–  
935) 10.1.9
- al-Nīlī, Abū Sahl Sa‘īd ibn ‘Abd al-‘Azīz, physi-  
cian and man of letters (d. 420/1020)  
10.56
- Nimrod, son of Cush 2.1.4
- Ninus, son of Belus, mythical founder of  
Nineveh 2.1.4
- Niqūlā, Byzantine monk collaborator in  
the Andalusī translation of *De Materia  
Medica* 13.36.2.3; 13.36.2.4
- Nitaforas, fictional Greek prince, son of King  
Rufistanes 4.6.7.2
- (al-)Nizām, possibly the famous Seljuq  
statesman Nizām al-Mulk (d. 485/1092)  
10.58.5 no. 4
- al-Nizām, unidentified (6th/12th c.) 10.81.2
- Nizār ibn Ma‘add ibn ‘Adnān, legendary  
ancestor of one of the main branches  
of the ‘Northern Arabs’ 8.10.4n; 15.8.5(p)
- Nu‘aym, perhaps Abū ‘Abd Allāh Nu‘aym ibn  
Hammad ibn Mu‘āwiyah al-Khuzā‘ī al-  
Marwazī, 3rd/10th-c. Hadith scholar  
7.3
- Nūfashal (*or* Nāfashal *or* *T-w-q-sh-t-l* *or*  
Tūqashtal *or* Tugashtal *or* Fūfasal),  
unidentified Indian medical author 12.2  
no. 10

- Nūh ibn Manṣūr (*reg.* 366–387/977–97),  
Samanid emir of Transoxiana 11.13, 2.1, 9
- Numenius, 2nd-c. AD Platonist philosopher  
4.3.1n
- Nūr al-Dīn ibn Jamāl al-Dīn ibn Artaq *or*  
Artuq, ruler of Ḥīnī 15.46.3
- Nūr al-Dīn ibn Zankī (*or* Zangī) *see* al-Malik  
al-ʿĀdil Nūr al-Dīn Maḥmūd ibn Zankī
- Nuṣayr (*or* Naṣīr) al-Ḥalabī, unidentified  
15.8.11
- Nuṣrat al-Dīn ibn Jahān Pahlawān ibn  
Shams al-Dīn Eldigūz, ruler of Azerbaijan  
(d. 582/1186) 11.2.1n
- Olympiodorus, 5th-c. philosopher 4.5.4n
- Olympius, slave belonging to Aristotle  
4.6.6.2
- Oribasius, 4th-c. physician to Julian the  
Apostate 1.5; 9.19n; 4.1.10.1n; 5.1.32; 5.2.1  
(Oribasius the Obstetrician); 5.2.1  
(works); 14.25.2
- Orosius, late 4th/early 5th-c. author of *His-*  
*toriae adversum paganos* 2.1.1n; 2.1.2;  
2.1.4n; 13.36.2.1
- Otho, 1st-c. Roman emperor 5.1.8.2
- Palladius, late-antique physician 5.2.1n;  
6.1.1
- Pamphilianus, dedicatee of Galen 5.1.37  
no. 82
- Panaetius of Rhodes, 2nd-c. BC Stoic philo-  
sopher 4.1.11.3n
- Pantacles, Empiricist physician of antiquity  
3.5
- Parmenides, Presocratic philosopher 3.2;  
3.4
- Patrophilus, dedicatee of Galen 5.1.37  
no. 117n
- Paul, apostle 5.1.5 (nephew of Galen);  
5.1.8.1; 5.1.25n
- Paul of Aegina, 7th-c. physician and author of  
*Collectiones medicae* 4.1.11.3; 5.2.1  
(works); 14.25.2
- Paulus, physician of antiquity, pupil of  
Ghūrus 3.2; 3.4; 4.1.10.5
- Pedanius *see* Dioscorides
- ‘Pell-Mell’ *see* (al-)Ḥayṣ Bayṣ
- Pelops, Dogmatist teacher of Galen 5.1.25;  
5.1.37 nos. 36, 101
- Perdiccas, 5th-c. BC king of Macedonia 4.1.5
- Perennis, Tigidius, 2nd-c. praetorian prefect  
5.1.12.2
- Perictione, pen-name of an author who  
wrote in the style of Pythagoras 4.3.6.2n
- Peripatetics (*al-Mashshāʿūn*), followers of a  
school of philosophy founded by Aristotle  
2.1.6.4; 5.1.25; 13.66.6 no. 32
- Persius, late-antique physician 5.2.1n; 6.1.1n
- Peter, apostle 5.1.8.1
- Peter II, king of Aragon 13.71n
- Pethion the Translator, author of a lost eccle-  
siastical history (active 2nd half 9th c.)  
8.1.1; 8.2.1; 8.3.2; 8.3.3n; 8.3.4; 9.16
- Petrus, physician of antiquity 4.1.11.2
- Phaedo, friend of Socrates 4.4.2.3
- Phaenarete, father of Praxitela and grand-  
father of Hippocrates 4.1.1
- Phaestis, mother of Aristotle 4.6.2.1
- Phalaris, 6th-c. BC tyrant of Akragas (the  
modern Agrigento) in Sicily 4.3.6.2n
- Phanias, physician of antiquity, pupil of Plato  
the Physician 3.5
- Pherecydes of Syrus, early cosmologist,  
teacher of Pythagoras 4.3.4.1; 4.3.4.2;  
4.3.6.2n
- Philadelphus, Ptolemy II Philadelphus, ruler  
of Egypt 283–46 BC 5.1.5–5.1.8.1 (transla-  
tion of Torah)
- Philagrius, 3rd–4th-c. medical author 3.6;  
5.1.37 no. 80; 5.2.2 (works); 6.5.2;  
10.8.12n; 14.25.9 no. 34
- Philinus of Kos, founder of Empiricist sect  
(active 260 BC) 1.1; 3.5
- Philip, king of Macedon, father of Alexander  
the Great 4.6.2.3
- Philip Arrhidaeus, half-brother of Alexander  
the Great 5.1.8.1n (era of)
- Philo, slave belonging to Aristotle 4.6.6.2
- Philo (or Philon) of Tarsus, 1st-c. pharmaco-  
logist 1.9; 4.1.11.2; 11.5.2
- Philocles, 5th-c. BC tragedian 4.1.11.3n
- Philotimus, Dogmatist physician of antiquity  
3.5
- Phlegyas, father of Coronis, the mother of  
Asclepius 2.1.6.1n
- Piso, dedicatee of Galen 5.1.37 no. 83
- Plato, 4th-c. BC philosopher 1.2; 4.1.11.3;  
4.1.11.4; 4.4.3; 4.5; 5.1.12.3; 5.1.26; 5.1.32;

- 5.1.37 nos. 45, 46, 123 (summaries of his works); 10.1.14 no. 36; 10.3.14 no. 143; 10.4.9 no. 16; 11.5.25 nos. 80, 130; 14.22.4.3 no. 44-7; 14.25.2; 14.25.5n; 14.25.9 nos. 76, 95; 15.1.3.2; 15.1.5 nos. 31, 53, 107; 15.40.9 no. 124; AII.2.2n
- Plato the Physician, legendary ancient Greek physician 3.2; 3.5
- Pliny the Younger, 1st/2nd-c. courtier 5.1.8.2n
- Plotinus 4.6.13.3n; 9.13n
- Plutarch of Athens, Neoplatonist philosopher 4.1.11.3; 4.5.1n
- Plutarch of Chaeronea (ca. 45–120) 11.5.25 nos. 130, 138
- Podalirius, son of Asclepius 2.1.5n
- Polemon, 2nd-c. Greek nobleman 4.1.6
- Poliarcho, disciple of Hippocrates 4.1.10.1n
- Politianus (Baliṭiyyān), patriarch of Alexandria and physician 14.1
- Polybus, son-in-law of Hippocrates 4.1.2; 4.1.10.1
- Polycrates, tyrant of Samos 4.3.4.2
- Porphyrus, philosopher author of *Isagoge* (d. ca. 305) 4.1.10.5; 4.1.11.3; 4.3.2n; 4.3.3; 4.3.6.1; 4.3.6.2; 8.29.22n; 10.1.14 no. 23; 10.2.4 no. 1; 10.21 no. 3; 10.23.3 no. 3; 10.37.5 no. 33; 11.2; 11.5.25 no. 76; 11.8.6 no. 15n; 11.13.2.4n; 15.1.5 no. 13; 14.22.4.3 nos. 1, 2; 14.25.9 no. 96
- Posidonius, 4th-c. BC physician 14.25.9 no. 33
- Posidonius, 2nd-c. BC philosopher 14.25.9 no. 33
- Praxagoras, late 4th-c. Hippocratic physician 4.1.10.1; 5.1.38 no. 153
- Praxitela, mother of Hippocrates 4.1.1
- Priscianus Lydus, 6th-c. Neoplatonist 4.1.11.3n
- Proclus, Neoplatonist (d. 485) 4.1.11.3; 4.6.13.3n; 4.8.2n; 5.1.37 no. 45; 6.1.2; 6.1.3n; 6.2 (Diadochus son of Mulus); 11.5.13. no. 129
- Protas of Pelusium, physician of antiquity 4.1.10.5n
- Proxenus, executor of Nichomachus 4.6.2.1 (Pseudo-)Elias the Neoplatonist, (ca. 6th c.), commentator on Porphyry and Aristotle 11.8.6 no. 15
- Ptolemy, later 2nd-c. AD astronomer 4.1.10.5; 4.6.2.1; 4.6.6.1; 4.6.13.1; 8.3.6n; 8.15.1n; 10.1.14 nos. 28, 119; 10.3.14 no. 101; 10.38.4; 11.3; 11.13.3.16; 11.15 nos. 7, 14; 11.19; 14.22.5.2 nos. 27, 64
- Works:  
*Almagest* 11.12n; 11.13.2.5; 11.13.3.1.10; 11.13.3.16; 13.5.1; 14.22.2; 14.22.3.2; 14.22.4.2 nos. 3, 5; 14.22.5.1 nos. 18, 19; 14.22.5.2 no. 38; 14.22.5.2 no. 86n; 15.1.5 no. 1  
*Tetrabiblos* 9.31n; 14.25.2; 14.25.9n;  
*Optics*: 14.22.5.1 no. 18
- Ptolemy al-Gharīb, author of the *Vita Aristotelis* 4.6.2.1, 4.6.6.1; 4.6.13.1–3
- Ptolemy Philopator, 3rd-c. BC pharaoh 4.1.10.2n
- Ptolemy the Physician 4.1.10.5
- Pulcheria, sister of Theodosius II 6.1.3n
- Pythagoras 2.1.4; 4.1.11.3; 4.1.11.4; 4.3; 4.3.2 (teaching and diet); 4.3.4.1–2 (travels and settlement in Italy); 4.3.4.3 (opposition of Cylon and death); 4.4.1; 4.4.2.2; 4.5.1n; 4.6.3.1; 10.2.4 no. 34; 14.25.9 no. 24
- Pythagoras ‘the physician’ 3.6
- Pythais, mother of Pythagoras 4.3.4.1
- Pythias, niece of Hermias, wife of Aristotle 4.6.2.1n
- Qabiḥah, concubine mother of al-Mu‘tazz (*reg.* 252–255/866–869) 8.23.1
- al-Qāḍī al-Ajall al-Sadīd Abū l-Manṣūr ‘Abd Allāh ibn al-Shaykh al-Sadīd Abī l-Ḥasan ‘Alī *see* al-Shaykh al-Sadīd Ra‘īs al-Ṭibb
- al-Qāḍī al-Faḍīl ‘Abd al-Raḥīm ibn ‘Alī, *kātib* to Saladin (d. 596/1200) 14.33.3; 14.39.4 no. 4n; 15.18.1; 15.23.2.1; 15.24; 15.25; 15.40.3
- al-Qāḍī al-Jalīs Abū l-Ma‘ālī ‘Abd al-‘Azīz ibn al-Ḥusayn ibn al-Jabbāb (*or* al-Ḥabbāb), poet (d. 561/1166) 15.47n
- al-Qāḍī Nafīs al-Dīn ibn al-Zubayr *see* Nafīs al-Dīn ibn al-Zubayr
- al-Qāḍī al-Makīn Abū l-Qāsim ‘Alī ibn al-Ḥusayn, unidentified 14.32.5 no. 4
- al-Qāḍī al-Nu‘mān (d. 363/ 974), theologian



- and qadi of the Fatimid caliph Mu'izz li-Dīn Allāh 13.3.2.2; 13.3.2.3
- al-Qāḍī al-Sa'īd *see* Ibn Sanā' al-Mulk
- al-Qahātībah, an important Arab family settled in Khorasan 8.18.2n
- al-Qāhir, Abū Manšūr Muḥammad al-Qāhir bi-Allāh, 19th Abbasid caliph (*reg.* 320–322/932–34) 10.4.1; 10.4.2; 10.8.8; 10.26; 14.11
- Qaḥṭān, legendary ancestor of the South Arabs 15.47.2.1(p)
- al-Qamarī *see* al-Qumrī
- al-Qamrāwī *see* Najm al-Dīn al-Qamrāwī
- Qanbar, servant of Amīn al-Dawlah Ibn al-Tilmīdh 10.64.7
- al-Qārah, Arab tribe famous for archery 10.68.2.2(p)
- Qarāṭīs, head wife or concubine of the physician Yūḥannā ibn Māsawayh 8.26.8
- Qasānjas *see* Ibn Fasānjas
- al-Qāsim ibn 'Ubayd Allāh (d. 291/903–904), vizier under al-Mu'taḍid and al-Muktafi 8.14; 8.30.1; 8.30.5; 10.2.3.1; 10.2.3.2; 10.10.5
- Qaṣīr, counsellor of Jadhīmah, pre-Islamic king of al-Ḥīrah 15.49.6.1(p)
- Qayḍā al-Ruhāwī, translator associate of Ḥunayn ibn Ishāq 9.33
- Qaymāz, Mujāhid al-Dīn *see* Mujāhid al-Dīn Qaymāz
- Qāymāz, Quṭb al-Dīn al-Mustanjidī, Armenian Mamlūk of al-Mustanjid bi-Allāh 10.63.2
- Qays 'Aylān, legendary ancestor of an important branch of the 'North Arabs' 15.8.4(p); 15.8.6(p)
- Qays ibn 'Āṣim, famous tribal leader, contemporary of Muḥammad 15.52.1.1
- Qays ibn Ma'dī Karib, pre-Islamic chieftain of clan Kindah, ancestor of al-Kindī 10.1.2
- Qays ibn al-Mulawwah *see* Majnūn Laylā
- Qayṣar ibn Abī l-Qāsim ibn 'Abd al-Ghanī ibn Musāfir al-Ḥanafī, 'Alam al-Dīn, known as Qayṣar and as al-Ta'āsif, mathematician and architect (d. 649/1251) 13.63.8.1; 14.22.2; 15.51.6
- al-Qaysarānī *see* Ibn al-Qaysarānī
- al-Qazwīnī, Raḍī, scholar 15.40.3
- al-Qazwīnī, Abū Yahyā Zakariyyā ibn Muḥammad, physician, astronomer and geographer (d. 682/1283) 4.4.2.1n
- Qiwām al-Dīn Šā'īd al-Muḥannā 11.21 no. 5n; 11.22
- Qubād, 5th–6th-c. Sasanian king 4.6.11n
- Qudāmāh ibn Ja'far, author of *Naqd al-shī'r* (d. ca. 337/948) 15.40.9 nos. 20, 21
- Quintus, 2nd-c. physician at Rome 4.1.11.2n; 5.1.25; 5.1.37 nos. 23n, 105
- al-Qummi, Mu'ayyid al-Dīn Muḥammad ibn Muḥammad ibn 'Abd al-Karīm, vizier (d. 629/1231 or 630) 10.77.3
- al-Qumrī (or al-Qamarī), Abū Manšūr al-Ḥasan ibn Nūḥ al-Qumrī (or al-Qamarī), Persian physician 11.11
- Quraysh, Muḥammad's tribe 7.1.5n; 7.2.1; 7.2.3; 7.5.3
- Quss ibn Sa'īdah al-Iyādī, legendary pre-Islamic orator 10.64.17.1(p); 10.68.1.4(p); 14.55.2(p); 15.31.2; 15.52.1.1
- Quṣṭā ibn Lūqā al-Ba'labakkī 4.5.4n; 4.7n; 9.6; 10.44; 15.17(p)
- Qutaylah bint al-Ḥārith, sister (or possibly daughter) of al-Naḍr ibn al-Ḥārith ibn Kaladah al-Thaqafī 7.2.3
- Quṭb al-Dīn Qāymāz *see* Qāymāz
- al-Quṭb (Quṭb al-Dīn) al-Miṣrī, physician and philosopher 11.19.2; 11.20; 15.59 no. 1
- Quṭb al-Dīn al-Shīrāzī (d. 710/1311) 14.48.4 no. 1n
- Qutham ibn 'Abbās ibn 'Abd al-Muṭṭalib al-Ḥāshimī, cousin and Companion of Muḥammad 7.5.6
- Quṭuz *see* al-Malik al-Muzaffar Quṭuz
- Quwayrī (sometimes spelled Fūthīrī or Fūtirī), Abū Ishāq Ibrāhīm, teacher of philosophy in Baghdad 10.18; 10.21; 15.1.2
- Rabban al-Ṭabarī, physician and astrologer 11.3
- al-Rab'ī, Taqī al-Dīn 'Abbās ibn Aḥmad ibn 'Ubayd, father of 'Imād al-Dīn al-Dunaysirī 15.58.1
- al-Rabī' ibn Yūnus ibn 'Abd Allāh ibn Abī Farwah, chamberlain to al-Mansūr 8.1; 8.2; 8.3.4n; 8.3.22n; 8.25.2n
- Rabī' ibn Zayd al-Ushqf (Recemundus), Mozarabic bishop of Elvira 13.29.2

- Rabī'ah, Arab clan of the tribe of Ja'far ibn Kilāb 15.8.4(p)
- Rabī'ah al-Raqqī, poet under Hārūn al-Rashīd 8.3.18
- Rab'īn, Khorasanian chieftain and rebel in 141/758–759 8.10.3
- al-Raḍī (al-Riḍā?), unidentified vizier of al-Jazīrah 10.69.3.11
- al-Raḍī bi-Allāh, Abbasid caliph (*reg.* 322–329/934–40) 9.33; 10.4.1; 10.4.8; 10.5.3; 10.5.4; 15.1
- Raḍī al-Dawlah Abū Naṣr *see* Ibn al-Tilmidh, Raḍī al-Dawlah
- Raḍī al-Dīn al-Raḥbī *see* al-Raḥbī, Raḍī al-Dīn al-Raḍī al-Qazwīnī (?= Raḍī al-Dīn Abū al-Khayr Aḥmad ibn Ismā'il al-Ṭāliqānī) (d. 590/1194), teacher of dialectic and exegesis 15.40.3
- Rafī' al-Dīn al-Jīlī, Abū Ḥamīd 'Abd al-'Azīz ibn 'Abd al-Wahīd ibn Ismā'il ibn 'Abd al-Hādī, chief justice of Damascus (d. 641/1243) 15.20; 15.49.2; 15.49.6
- al-Rāghib al-Iṣfahānī, Abū l-Qāsim al-Ḥusayn ibn Muḥammad, 5th/11th-c. author of *Muḥāḍarāt al-udabā'* 10.64.19.15
- Rāḥah (Rājah?), otherwise unknown Indian physician and scholar 12.2
- al-Raḥbī, Jamāl al-Dīn ibn, physician (d. 658/1259) 15.36.1.4; 15.37.3; 15.38
- al-Raḥbī, Raḍī al-Dīn, Syrian physician (d. 631/1233) 10.64.12; 14.31.5; 14.44.2; 15.29; 15.36; 15.42; 15.50.1; 15.50.4; 15.51.2; AII.15(p)
- al-Raḥbī, Sharaf al-Dīn ibn, student of 'Abd al-Latīf al-Baghdādī (583–667/1187–1268) 15.36.1.4; 15.37; 15.50.6
- al-Ra'īs Hibat Allāh, Jewish Egyptian physician (d. 580s/1184–1193) 14.35; 14.43.2
- al-Ra'īs Mūsā *see* Mūsā ibn Maymūn
- Rajā' the physician of Khorasan 10.37.4
- al-Raqqī, Abū Bakr Muḥammad *see* Abū Bakr Muḥammad ibn al-Khalīl al-Raqqī
- al-Raqqī, Abū l-Qāsim 'Alī ibn 'Ubayd Allāh, transmitter 15.46.2
- al-Raqqī al-Tiflīsī, Abū l-Qāsim 'Īsā, physician and astronomer under Sayf al-Dawla Abū l-Ḥasan 'Alī ibn 'Abd Allāh ibn Ḥamdān al-Taḡhlibī (*reg.* 333–356/944–67) 15.2
- Rashīd, a servant of al-Muwaffaq bi-Allāh 8.32.3
- Rashīd al-Dīn Abū l-Ḥasan 'Alī ibn Khalifah, physician and uncle of 'Abd al-Latīf al-Baghdādī 10.83.5; 14.42.2; 14.44.4; 14.56.1; 15.1.3; 15.40.9 no. 85; 15.50.6; 15.51
- Rashīd al-Dīn Abū Ḥulayqah ibn al-Fāris (Rashīd al-Dīn Abū l-Waḥsh ibn al-Fāris Abī l-Khayr ibn Abī Sulaymān Dāwūd ibn Abī l-Manā ibn Abī Fānah), Egyptian physician known as Abū Ḥulayqah 14.49.2; 14.51.1n; 14.54; 14.55.2(p); 14.55.3; 14.56.2
- Rashīd al-Dīn Abū Sa'īd ibn Muwaffaq al-Dīn Ya'qūb, Christian physician of Jerusalem (d. 646/1249) 14.56
- Rashīd al-Dīn Abū l-Thana' Ḥammād ibn Hibat Allāh ibn Ḥammād ibn al-Fuḍayl al-Harrānī, teacher of Hadīth 15.33
- Rashīd al-Dīn ibn al-Ṣūrī, physician, botanist and pharmacologist, student of 'Abd al-Latīf al-Baghdādī (573–639/1177–1242) 15.45; 15.50
- Rashīq, servant of Ibn al-Jazzār 13.3.2.1
- Ravigupta, author of *Siddhasāra* (*K. Sindhashār*) (active 650) 12.2 no. 4n
- al-Rāwandī *see* Ibn al-Rāwandī
- Ray, Indian scholar 12.1
- Raymond of Tripoli, regent of Baldwin v of Jerusalem 14.49.3n
- al-Rāzī, Abū Bakr Muḥammad ibn Zakariyyā, physician and philosopher (ca. 250–313/854–925) 1.10; 4.1.10.5n; 5.1.32; 6.5.2 (source on late-antique medicine); 7.9.1n; 8.15.1n; 8.19.1; 8.19.6n; 9.15n; 10.56 no. 2; 11.4; 11.5; 11.8.4; 11.17 no. 6; 12.2; 13.59.4 no. 22; 13.61.4 no. 4; 14.21n; 14.22.5.1 no. 4; 14.25.2; 14.25.5; 14.25.9 nos. 51, 91; 14.56.4 no. 2; 15.1.5 no. 44; 15.36.1.1; 15.36.1.2; 15.60.1
- Works:  
*al-Kitāb al-Ḥawī fi l-tibb* 10.64.20 no. 4; 12.2; 14.21 no. 1; 15.39 no. 4; 15.50.7 no. 1  
*Doubts on Galen* 15.40.9 no. 101  
*Ta'ālīq 'alā K. al-Ḥawī*: 14.56.4 no. 4
- al-Rāzī, Ḍiyā' al-Dīn, eldest son of Fakhr al-Dīn al-Rāzī 11.19.5
- al-Rāzī, Fakhr al-Dīn *see* Fakhr al-Dīn al-Rāzī

- al-Rāzī, Shams al-Dīn also known as Fakhr al-Dīn, youngest son of Fakhr al-Dīn al-Rāzī 11.19.5
- Richard I 'Coeur de Lion' *see* al-Malik al-Ankūr
- al-Riḍā (al-Raḍī?), vizier of al-Jazīrah 10.69
- Riḍwān, guardian angel of Paradise; name of unidentified person 10.64.19.11(p)
- Risālāh, a slave-girl of Slavic origin 8.25.8; 8.26.9; 8.29.3
- Romanos, Byzantine Emperor 13.36.2.1; 13.36.2.2; 13.36.2.3
- Rūfil (*or* Rūbīl), apparently teacher of Abū Bishr Mattā ibn Yūnus 10.21; 15.1.3.1
- Rufistanes, fictional Greek king 4.6.7.2
- Rufus of Ephesus, Greek physician (active 100) 4.1.10.2 ('the Great'; his works); 4.3.2n; 5.1.2.6; 5.1.3.8 (confusion with Galen); 11.8.6 no. 12; 14.25.2
- al-Ruhāwī *see* Ishāq ibn 'Alī
- Rukn al-Dawlah, Abū 'Alī al-Ḥasan ibn Būyah (d. 366/976), Buyid emir 11.6
- al-Rukn al-Dīn al-Rāzī, brother of Fakhr al-Dīn al-Rāzī 11.19.4
- al-Rumaylī, 5th/11th-c. Andalusian physician 13.40
- Rūsā (*or* Rūshī *or* Zūsī), female Indian medical author 12.2 no. 11
- Šāb, or Ṭāṭ, son of Idrīs and reputed ancestor of the Sabians 10.3.1
- al-Šābi' *see* Abū Ishāq Ibrāhīm ibn Hilāl al-Šābi' *and see* Aḥmad ibn Waṣīf *and see* Hilāl ibn al-Muḥassin ibn Ibrāhīm al-Šābi' *and see* al-Muḥassin ibn Ibrāhīm al-Šābi'
- Šābi'ans/Sabians, a polytheistic community in Ḥarrān (northern Mesopotamia) 1.5; 4.6.7.1; 8.29.6; 10.1.14 no. 207; 10.2.4 no. 29; 10.3.1; 10.3.2.3; 10.3.14 nos. 55, 147; 10.4.9 nos. 10, 15
- Sabrisho' ibn Quṭrub (written Shīrshū' *or* Shīrishū'), physician from Gondēshāpūr 9.39
- Sābūr, Arabic form of Shapur, name of several Sasanian emperors 11.19.6.2
- Sābūr Dhū l-Aktāf, Shāpūr II (*reg.* 309–379), Persian King of Kings 11.1
- Sābūr ibn Sahl, early 3rd/9th-c. Christian physician 8.15.1; 8.16; 8.26.6n
- Sa'd al-Dīn Abū Sa'īd ibn Abī Sahl al-Baghdādī al-'Awwād, transmitter 10.64.9; 10.66.6
- Sa'd al-Dīn ibn 'Abd al-'Azīz A11.16
- Sa'd al-Dīn ibn Muwaffaq al-Dīn 'Abd al-'Azīz al-Sulamī, Damascus physician 15.35; 15.50.6
- Sa'd ibn Abi Waqqāṣ, Companion of Muḥammad 7.1.1
- Sa'd ibn Mu'adh, Companion of Muḥammad 15.57.1
- Sa'd ibn 'Ubadāh, Companion of Muḥammad 15.51.1
- Sa'd al-Mulk Naṣīr al-Dīn Abū l-Maḥāsīn Sa'd al-Mulk, vizier of Muḥammad ibn Malik-Shāh (496/1103) and of Malik-Shāh II (498/1105) 10.64.19.16
- Sa'dān the Shoemaker (Sa'dān al-Iskāf) 15.17
- Šadaqah ibn Manjā ibn Šadaqah al-Sāmīrī 14.42.3 no. 4; 15.46.3; 15.47
- Šadaqah ibn Manšūr ibn Dubays al-Asadī, Sayf al-Dawlah, Maziyadid ruler of al-Ḥillah (*reg.* 479–501/1086–1108) 10.64.19.13; 10.65.2(p); 10.65.3
- Šadaqah al-Sāmīrī *see* Šadaqah ibn Manjā
- al-Sadīd Abū l-Manšūr 'Abd Allāh *see* al-Shaykh al-Sadīd Ra'īs al-Ṭibb
- Sadīd al-Dīn, father of IAU 14.26.2n; 14.29.2; 14.34.2; 15.49.6
- Sadīd al-Dīn Abū l-Faql Dāwūd ibn Abī l-Bayān Sulaymān ibn Abī l-Faraj Isrā'īl ibn Abī l-Ṭayyib Sulaymān ibn Mubārak *see* Ibn Abī l-Bayān
- Sadīd al-Dīn Abū Manšūr, son of Muwaffaq al-Dīn Ya'qūb ibn Siqlāb 15.44
- Sadīd al-Dīn ibn Raqīqah *see* Ibn Raqīqah
- Sadīd al-Dīn Maḥmūd ibn 'Umar ibn Muḥammad al-Ṭābib al-Ḥanawī, *see* Ibn Raqīqah
- Sadīd al-Dīn al-Mantiqī, probably to be identified with Sadīd al-Dīn ibn Raqīqah 13.58.2.1; 14.23.2; 14.30; 15.49.6; 15.51.1
- al-Sadīd Ra'īs al-Ṭibb, al-Shaykh *see* al-Shaykh al-Sadīd Ra'īs al-Ṭibb
- Sa'dūn, son-in-law of Ghālīb the physician 10.10.5
- al-Šafadī, Khalīl ibn Aybak, historian (d. 763/1363) 7.1.5n; 7.2.3n; 8.4.3n;

- 8.2.11n; 8.26.11n; 8.26.13n; 8.26.16n;  
8.29.8n; 8.30.5n
- al-Saffāh, first Abbasid caliph (*reg.* 132–  
136/749–54) 8.7; 8.18.1n
- Şafī al-Dīn ibn Shukr, al-Şāhib Abū Muḥam-  
mad ‘Abd Allāh ibn ‘Alī, Ayyubid vizier  
(548–622/1154–1225) 14.31.7; 15.36.1.3;  
15.48; 15.50.1
- Şafī al-Dīn Ibrāhīm ibn Marzūq, vizier of al-  
Malik al-Ashraf ibn al-Malik al-‘Ādil  
15.36.1.2
- Şafī al-Dīn Khalīl ibn Abī l-Faḍl ibn Manşūr  
al-Tanūkhī, *kātib* of Latakiyah 15.15;  
15.18.1.3
- Şahbān, legendary orator and poet of the  
tribe of Wā’il 15.31.1; 15.37.4(p); 15.47  
.2.1(p); 15.52.1.1(p)
- al-Şāhib Ibn ‘Abbād *see* Ibn ‘Abbād
- al-Şāhib Şafī al-Dīn ibn Shukr *see* Şafī al-Dīn  
ibn Shukr
- al-Sāhir *see* Yūsuf known as al-Sāhir
- Sahl al-Kawsaj (Sahl the Beardless), early  
3rd/9th-c. physician 8.15
- Sahl ibn Jubayr, early 3rd/9th-c. physician  
8.15.1
- Sahlān ibn ‘Uthmān ibn Kaysān, Abū l-  
Ḥasan, Christian physician (d. 380/991)  
14.15; 14.43.3 no. 11
- Şahnūn ibn Sa‘īd ibn Ḥabīb al-Tanūkhī  
(d. 240/855), Mālikī scholar 13.63.2
- Sa‘īd, grandfather of al-Tamīmī 14.14.3
- Şā‘id al-Andalusī (al-Qāḍī Şā‘id), Abū l-Qāsim  
Şā‘id ibn Aḥmad ibn ‘Abd al-Raḥmān al-  
Taghlibī al-Andalusī, author of *Ṭabaqāt*  
*al-umam* (d. 462/1070) 4.1.11.4; 4.2; 4.4.1;  
4.4.2.1n; 4.6.3.2n; 4.6.4.1; 10.1.8; 11.5.8;  
13.4; 13.5.1; 13.6.1.1; 13.6.1.2; 13.9; 13.27.2;  
13.29.2; 13.34.2; 13.37; 13.38.1; 13.39.2;  
13.60.2; 15.1.3n; 15.1.3.2
- Sa‘īd al-Dawlah Abū l-Fakhr, Egyptian physi-  
cian, son of Abū l-Barakāt ibn Sha‘yā  
14.41
- Sa‘īd ibn ‘Abd Rabbih, Abū ‘Uthmān ibn ‘Abd  
al-Raḥmān ibn Muḥammad 13.24
- Şā‘id ibn ‘Abdūs, Abū Manşūr, physician con-  
temporary with Ibn al-Ṭayyib 10.37.4
- Şā‘id ibn Bishr ibn ‘Abdūs 10.13; 10.23.2;  
10.38.4
- Sa‘īd ibn al-Biṭrīq (Euty chius), physician, pat-  
riarch of Alexandria, historian author  
of *K. al-tārīkh al-majmū‘ alā-l-taḥqīq*  
*wa-l-taşdīq* (*Naẓm al-jawhar*) (263–  
328/877–940) 14.1; 14.10n; 14.11; 14.12
- Sa‘īd ibn Faṭḥūn al-Saraqusṭī, contemporary  
of Ibn al-Kattānī 13.29.2; 13.36.2.3n
- Sa‘īd ibn Ghālīb, son of Ghālīb the physician  
10.10.5; 10.11
- Şā‘id ibn al-Ḥasan *see* Abū l-‘Alā’ Şā‘id ibn  
al-Ḥasan
- Şā‘id ibn al-Ḥasan al-Raba‘ī al-Baghdādī  
(d. 417/1026), philologist 11.1n
- Sa‘īd ibn Hibat Allāh ibn al-Ḥusayn, Abū l-  
Ḥasan, 5th/11th-c. physician 10.58;  
10.59.1; 10.60; 10.66.1
- Şā‘id ibn Hibat Allāh ibn al-Mu‘ammil *see* Ibn  
al-Mu‘ammil
- Şā‘id ibn Hibat Allāh ibn Tūmā *see* Abū l-  
Faraĵ Şā‘id ibn Hibat Allāh
- Sa‘īd ibn Ishāq al-Naşrānī, chronicler under  
Hārūn al-Rashīd 8.3.13
- Sa‘īd ibn Jubayr, 1st/7th-c. legal scholar from  
Kufah 7.9.4
- Şā‘id ibn Makhlad, Abū l-‘Alā’, Dhū l-  
Wizāratayn, *kātib* to al-Muwaffaq and  
vizier to al-Mu‘tamid (d. 276/889)  
8.32.3; 10.10.3
- Sa‘īd ibn Şālīh, chamberlain of al-Mutawakkil  
8.12.2
- Sa‘īd ibn Salm ibn Qutaybah ibn Muslim,  
chieftain of Zā‘idah clan 8.10.3
- Sa‘īd ibn Tawfīl, Abū ‘Uthmān, Christian  
physician in the service of Aḥmad ibn  
Ṭūlūn 14.3; 14.4; 13.1.3 no. 4
- Sa‘īd ibn al-Umawī, a source for Ibn Juljul  
7.1.6
- Sa‘īd ibn Ya‘qūb al-Dimashqī *see* Abū ‘Uth-  
mān Sa‘īd ibn Ya‘qūb al-Dimashqī
- al-Sakhāwī, ‘Alam al-Dīn, grammarian and  
*muqrī’* 15.37.1
- Şakih, otherwise unknown Indian physician  
and scholar 12.2
- Şakhr, brother of al-Khansā’ 10.51.3n;  
15.17(p)
- Saladin *see* Şalāh al-Dīn (Saladin)
- Şalāh al-Dīn ibn Muḥammad Yāghī Siyān,  
13th-c. emir of Hama 15.46.3; 15.46.3.8
- Şalāh al-Dīn/Saladin, Yūsuf ibn Ayyūb,  
al-Malik al-Nāşir, Ayyubid monarch (532–

- 589/1138–1193) 10.63.2; 13.79n; 14.31.6;  
14.32.1; 14.32.5n; 14.32.5 no. 8n; 14.33.1;  
14.33.3; 14.34.2n; 14.36.1; 14.36.2n;  
14.37n; 14.38.1; 14.39.1; 14.39.4 no. 3;  
14.40.1n; 14.43.2n; 14.44.2n; 14.47.2n;  
14.49.2–4; 14.50; 14.54.15; 14.55.2n;  
15.11.1; 15.11.2; 15.11.3 nos. 7, 11; 15.13; 15.14;  
15.16; 15.18.1; 15.23.1; 15.23.1.1; 15.23.1.2;  
15.23.2; 15.23.2.2; 15.24; 15.25; 15.26;  
15.27; 15.28; 15.36; 15.40; 15.48; 15.51
- Salāmah ibn Mu‘attib, one of the ancestors of  
the Banū Kunnah subtribe 7.1.6n
- Salāmah ibn Raḥmūn (Abū l-Khayr Salāmah  
ibn Mubārak ibn Raḥmūn), Jewish Egyp-  
tian physician 14.23.3; 14.27
- Šāliḥ ibn Bahlah al-Hindī, Indian physician  
in household of Hārūn al-Rashīd, perhaps  
descendant of Bhela author of the *Sam-  
hitā* 8.20.11n; 12.6
- Šāliḥ ibn al-Rashīd, son of Hārūn al-Rashīd,  
governor of al-Baṣrah 8.3.15
- Šāliḥ ibn Shaykh ibn ‘Amirah ibn Ḥayyān  
ibn Surāqah al-Asadī, patient of Ibn Mās-  
awayh (217/832) 8.26.13
- Šāliḥ ibn Waṣīf, Turkish military captain  
and ruler in Samarra in the reign of al-  
Muhtadī (255–256/869–70) 8.23.3
- Sālim, eunuch *mawlā* of Hārūn al-Rashīd  
8.1.2
- Sallām al-Abrash, Abū Salamah, early trans-  
lator and member of Hārūn al-Rashīd’s  
household 8.15.1; 8.29.2; 12.6
- Salm, superintendent of the Bayt al-Ḥikmah  
in Baghdad 5.29.5
- Salmā, intellectual under al-Ma‘mūn 8.29
- al-Salmāsī, ‘Imād al-Dīn ‘Uthmān ibn Ismā‘īl  
ibn Khalīl 15.22
- Salmawayh ibn Bunān, Christian physician of  
al-Mu‘taṣim, collaborator of Ḥunayn ibn  
Ishāq (d. 225/840) 7.8.3; 8.20; 8.26.10;  
8.27.3; 9.49; 10.1.9
- Samā’ al-Dawlah, Abū l-Ḥasan ibn Shams al-  
Dawlah, Būyid emir of Hamadan (*reg.*  
412–414/1020–1023) 11.13.3, 7–8
- Samānah, chief steward of the caliph al-  
Wāthiq 8.26.2
- al-Sam‘ānī, Abū Sa‘d (incorrectly Sa‘id) ‘Abd  
al-Karīm ibn Abī Bakr Muḥammad ibn  
Abī l-Muzaḥḥār (al-)Manṣūr al-Tamīmī  
al-Marwazī al-Shafī‘ī, Tāj al-Islām (al-  
Dīn) Qiwām al-Dīn, also known as Ibn  
al-Sam‘ānī, biographer (506–562/113–  
1166) 15.13
- Samaritans, Israelite sect 15.36.1.1; 15.47.1;  
15.48(p); 15.49.1; 15.60.1
- al-Samarqandī, Badr al-Dīn Muḥammad  
ibn Bahrām ibn Muḥammad al-Qalanīsī,  
physician 11.22
- al-Samarqandī, Najīb al-Dīn Abū Ḥāmid  
Muḥammad ibn ‘Alī ibn ‘Umar, physician  
in Herat 11.23
- al-Samaw‘al, pre-Islamic Jewish poet  
15.8.11(p)
- al-Samaw‘al ibn Yaḥyā ibn ‘Abbās al-  
Maghribī, mathematician (d. 570/1174)  
11.21
- Sāmīn (or Binyāmīn) *see* Binyāmīn
- al-Sāmīrī *see* Šadaqah al-Sāmīrī *and see*  
Muwaffaq al-Dīn Ya‘qūb *and see* Muhadh-  
dhab al-Dīn Yūsuf
- al-Šanawbarī, Abū Bakr Aḥmad ibn Muḥam-  
mad, poet (d. 334/945) 15.8n; 8.30.5n
- Sancho VII, King of Navarre 13.71n
- Sanḥārīb, Armenian ruler and patron of  
Qustā ibn Lūqā (active late 9th–early  
10th-c.) 10.44.4
- al-Sanī al-Ba‘labakkī, Christian physician at  
Damascus 10.64.13; 15.3.1; 15.3.1.2
- Šanjahal, Indian physician and astrologer  
12.2
- Sanjar, Aḥmad ibn Malikshāh, Seljuq ruler  
(*reg.* 490–552/1118–1157) 10.68.2.1(p)
- al-Sanjārī, ‘Azīz al-Dīn, judge 15.50.6
- al-Sarakhsī, Aḥmad ibn al-Ṭayyib 8.29.11;  
10.1.9; 10.2; 10.3.14 no. 50; 11.5.25 no. 72
- al-Sarakhsī, Thiqaq al-Dīn ‘Abd al-Raḥmān  
ibn ‘Abd al-Karīm, physician 11.19.7  
no. 62
- Sarī al-Saqāṭī, famous Sufī (d. 253/867)  
15.51.7
- Šārim al-Dīn al-Tabnīnī, Ayyubid emir  
15.42
- Ša‘sa‘ah, Arab tribe 11.13; 15.8.4(p)
- Satyrus, teacher of Galen 5.1.25; 5.1.37  
no. 23n
- Sawārtakīn al-Farghānī, servant of al-  
Mu‘taṣim 8.20.5
- Sawwār ibn ‘Abd Allāh 15.37.2n

- Sayf al-Dawlah Abū l-Ḥasan 'Alī ibn 'Abd Allāh ibn Ḥamdān al-Taghlibī, Ḥamdānīd emir (*reg.* 333–356/944–67) 8.29.6; 10.31; 15.1.1.1; 15.1.3
- Sayf al-Dawlah Ṣadaqah ibn Manṣūr *see* Ṣadaqah ibn Manṣūr ibn Dubays
- Sayf al-Dīn 'Alī ibn Qīlij (or Fulayḥ), emir 10.64.19.4n; 15.52.1
- Sayf al-Dīn al-Āmidī *see* al-Āmidī, Sayf al-Dīn
- Sayf al-Dīn al-Kurdī, emir under ruler al-Malik al-Ṣāliḥ Ismā'īl 15.49.4
- Sayf al-Dīn al-Mushidd Abū l-Ḥasan 'Alī ibn 'Umar ibn Qizil, emir and poet 15.49.4; 15.52.2 no. 2
- Sayf ibn Dhī Yazan, legendary hero 15.8.5n
- Sayf al-Islām, Sayf al-Islām Abū l-Fawāris al-Malik al-'Azīz Ḥāhīr al-Dīn Ṭughtukīn ibn Ayyūb, brother of Saladin (d. 593/1197) 14.54.15
- al-Sayyid al-Naqīb al-Kāmil Ibn al-Sharīf al-Jalīl, poet 10.64.17.1
- al-Sayyidah (d. 419/1028), regent and mother of Majd al-Dawlah 11.13.3.3
- Sejanus, 1st-c. AD Roman official 4.1.11.2n
- Seleucus, founder of the Seleucid empire 5.1.8.1n (era of); 8.29.11n
- Seljuqs 10.68.1.4; 13.58.4.4n; 15.18.1.11n; 15.40.5; 15.40.9 nos. 85, 130; A11.5
- Serapis, Greco-Egyptian god of healing 1.5
- Serenus, Methodist predecessor of Galen 3.3
- Sergius of Rēsh 'Aynā/Ra's al-'Ayn, Syriac physician and translator (d. 536) 5.1.37 no. 101; 6.5.2; 8.29.3; 9.24; 9.27
- Sergius, physician of antiquity, pupil of Plato the Physician 3.5
- Sergius, pupil of Jūrjis ibn Jibrīl, later served Hārūn al-Rashīd 8.1.1
- Sergius Paullus, prefect of Rome ca. 168 5.1.25
- Seth *see* Shīth
- Severus, anti-Chalcedonian patriarch of Antioch 512–518 6.1.2
- Severus, physician of antiquity 3.4; 4.1.10.5n
- Sha'bān, lampooned physician 13.58.4.9
- al-Shabānsī, Qāsim ibn Muḥammad al-Qurashī al-Marwānī, Cordovan physician and poet 13.36.2.3
- al-Sha'bī, 'Amir ibn Sharāḥīl, famous transmitter (d. between 103/721 and 110/728) 7.2.4
- al-Shābushtī, 4th/10th-c. man of letters 8.3.16n; 8.25.7n
- Shādhān, Abū Sa'īd Shādhān ibn Baḥr, student of Abū Ma'shar 10.1.5
- al-Shadhūnī *see* Abū Muḥammad al-Shadhūnī
- al-Shāfi'ī, Abū 'Abd Allāh Muḥammad ibn Idrīs, al-Imām, famous legal scholar, eponym of al-Shāfi'ite school (d. 204/820) 11.19.7 no. 12; 15.21 no. 1; 15.58
- al-Shāfi'ī, Abū Bakr Muḥammad 'Abd Allāh, traditionist 15.46.2
- Shaftar, nickname of poet Abū l-Ma'ālī al-Sulamī 15.8.10
- Shaghab, mother of al-Muqtadir 10.4.6
- al-Shāghūrī, Shihāb al-Dīn Fityān ibn 'Alī, poet (d. 615/1218) 15.48; 15.50.6
- Shāhak, Khorasanian mother of al-Sindi ibn Shāhak 8.10.3
- Shahdā al-Karkhī, Syriac translator 9.10
- al-Shahrastānī, Tāj al-Dīn Abū l-Faṭḥ Muḥammad ibn 'Abd al-Karīm, 6th/12th-c. historian of religions 4.1.8.1n; 4.1.8.3n; 4.1.8.4n; 4.4.2.1n; A11.8.1
- al-Shahrazūrī, 7th/13th-c. physician, historian and philosopher 4.3.2n; 4.4.2.1n; 4.4.2.5n
- Shahriyār, Khorasanian prince and rebel (d. 141/758–759) 8.10.3
- Shams al-'Arab al-Baghdādī 'Abd al-'Azīz ibn al-Nafīs ibn Hibat Allāh ibn Wahbān, poet and *muḥaddith* (d. 622/1225) 15.51.3
- Shams al-Dawlah, Būyid emir of Hamadān (*reg.* 387–412/997–1021) 11.13.3.3; 11.13.3.4; 11.13.3.6; 11.13.3.7; 11.13.3.8
- Shams al-Dīn Abū 'Abd Allāh Muḥammad ibn al-Ḥasan ibn Muḥammad al-Kātib al-Baghdādī ibn al-Karīm, author of *K. al-Ṭabīkh* 7.2.3; 7.5.2; 10.62.2; 10.63.3; 10.76.2; 10.77.2; 10.79
- Shams al-Dīn Abū l-Faḍl ibn Abī l-Faraj, oculist from Damascus known al-Miṭwā' 15.8.4; 15.9; 15.33
- Shams al-Dīn ibn al-Lubūdī, physician at the Bīmāristān al-Nūrī 15.30; 15.31.1
- Shams al-Dīn al-Khusrawshāhī, 'Abd al-

- Ḥamīd ibn ʿĪsā, physician, student of Fakhr al-Dīn al-Rāzī, 11.11; 15.44; 15.21; 15.60.1
- Shams al-Dīn ibn al-Miṭwāʿ *see* Shams al-Dīn Abū l-Faḍl ibn Abī l-Faraj
- Shams al-Dīn al-Khuwayyī, Abū l-ʿAbbās Aḥmad ibn al-Khalīl ibn Saʿādah ibn Jaʿfar ibn ʿĪsā, jurist under al-Malik al-Muʿazzam ʿĪsā ibn al-Malik al-ʿĀdil I 11.19.1; 15.19; 15.20; 15.50.6
- Shams al-Dīn al-Kutubī, transmitter known as al-Khawātīmī 15.37.1
- Shams al-Dīn Mawdūd. Son of al-Malik al-ʿĀdil 15.52.1
- Shams al-Dīn Muḥammad al-Ḥusaynī, copyist working for family of IAU 15.49.6
- Shams al-Dīn Muḥammad al-Kullī, Abū ʿAbd Allāh Muḥammad ibn Ibrāhīm ibn Abī l-Maḥāsīn, physician 15.53
- Shams al-Dīn Muḥammad ibn Shihāb al-Dīn Fityān, son of Shaykh Shihāb al-Dīn Fityān al-Shāghūrī 15.48
- Shams al-Dīn Muḥammad al-Wattār al-Mawṣilī 11.19.3
- Shams al-Dīn al-Rāzī, youngest son of Fakhr al-Dīn al-Rāzī 11.19.5
- Shams al-Khawāṣṣ Ṣawāb, vizier under al-Malik al-ʿĀdil 15.50.2
- Shānāq, legendary Indian sage Cāṇakya (also referred to as Kauṭilya) and minister of Candragupta Maurya (*reg.* 321–298 BC) 12.3; 12.5
- Shapur *see* Sābūr
- Shāpūr II *see* Sābūr Dhū l-Aktāf
- al-Shāqānī, unidentified Ṣūfī 15.40.3
- al-Sharābī, Aḥmad ibn Hārūn 8.26.9
- Sharaf al-Dīn ibn al-Baladī *see* Ibn al-Baladī
- Sharaf al-Dīn Ismāʿīl, al-Sharīf *see* al-Sharīf Sharaf al-Dīn Ismāʿīl
- Sharaf al-Dīn Ismāʿīl ibn ʿAbd Allāh ibn ʿUmar, 7th/13th-c. *kātib* and poet 15.49.6.2
- Sharaf al-Dīn al-Mutānī, Abū ʿAbd Allāh Muḥammad ibn ʿAbd Allāh ibn Mūsā al-Ḥawrānī al-Mutānī (d. 659/1260–1261), student of Kamāl al-Dīn ibn Yūnus 10.83.3
- Sharaf al-Dīn al-Muẓaffar ibn Muḥammad ibn al-Muẓaffar al-Ṭūsī, mathematician and astronomer (d. 610/1213) 15.24; 15.33
- Sharaf al-Dīn ʿUmar, preacher, father of Burhān al-Dīn 15.49.6.2
- Sharaf al-Dīn Yūsuf al-Baghdādī, son of Muwaffaq al-Dīn Yūsuf al-Baghdādī 15.40.9 no. 60
- Sharaf al-Kuttāb Abū l-Faraj Muḥammad ibn Aḥmad ibn Ḥamzah ibn Jiyā (or Jiyāʿ) (d. 579/1183), teacher of Ibn al-Muʿammil 10.78
- Sharaf al-Zamān al-Mābarsāmī 11.22
- Sharāḥīl ibn Maʿn ibn Zāʿidah, chieftain of the Zāʿidah clan 8.10.3
- Sharak *see* Caraka
- al-Sharīf, Aleppan dedicatee of al-Samawʿal 11.21 no. 6
- al-Sharīf al-Bakrī 15.35
- al-Sharīf al-Kaḥḥāl, Burhān al-Dīn Abū l-Faḍl Sulaymān, oculist in Syria 15.25
- al-Sharīf Muḥammad ibn Muḥammad al-Ḥasani, Abū ʿAbd Allāh, Andalusian physician 13.55
- al-Sharīf al-Murtaḍā *see* al-Ajall al-Murtaḍā
- al-Sharīf Sharaf al-Dīn Ismāʿīl, physician in service of ʿAlāʾ al-Dīn Muḥammad Khwārazm Shāh 11.24
- al-Sharīf ʿUmar ibn Ḥamzah *see* ʿUmar ibn Ḥamzah
- al-Shaybanī, Najīb al-Dīn Abū l-Faṭḥ Naṣr Allāh ibn al-Muẓaffar ibn ʿUqayl 15.25
- al-Shaykh al-Sadīd Raʿīs al-Ṭibb (al-Qāḍī al-Ajall al-Sadīd Abū l-Manṣūr ʿAbd Allāh ibn al-Shaykh al-Sadīd Abī l-Ḥasan ʿAlī, Sharaf al-Dīn), Egyptian physician (d. 592/1195) 14.31; 14.47.2
- al-Shaykh al-Sadīd ibn Abī-l-Bayān *see* Ibn Abī-l-Bayān
- Shibl al-Dawlah Abū l-Hayjā Muqātil ibn ʿAṭīyyah, poet (d. 505/1111) 15.18n
- Shihāb al-Dīn Atābekī, governor of Damascus 15.40
- Shihāb al-Dīn also known as al-Sharīf al-Marāghī 15.22
- Shihāb al-Dīn ʿAbd al-Ḥaqq al-Ṣiqillī, grammarian 8.29.8
- Shihāb al-Dīn Abū Shāmah, authority on Qurʾan 15.52.1

- Shihāb al-Dīn Fityān ibn 'Alī al-Shāghūrī *see* al-Shāghūrī
- Shihāb al-Dīn al-Ghūrī (Muḥammad ibn Sām I, Shihāb al-Dīn, Mu'izz al-Dīn al-Ghūrī), sultan of Ghūrīd empire with his brother Ghiyāth al-Dīn Muḥammad (569–599/1173–1203), sole ruler (599–602/1203–1206) 11.19.3
- Shihāb al-Dīn ibn al-'Ālimah, judge, half-brother of Najm al-Dīn ibn al-Minfākh 15.56.1
- Shihāb al-Dīn ibn Faṭḥ al-Dīn ibn Abī l-Hawāfir, Egyptian physician 14.44.1n; 14.46
- Shihāb al-Dīn al-Naqjawānī, musician 15.51.1
- Shihāb al-Dīn al-Nīsābūrī, disciple of Fakhr al-Dīn al-Rāzī 11.19.2
- Shihāb al-Dīn Ṭuḡhrīl, early 7th/13th-c. Atabeg of Aleppo 15.40.6; 15.40.7
- Shiklah, mother of Ibrāhīm ibn al-Mahdī 8.8.3; 8.27.3
- al-Shīrāzī, Abū Ishāq Ibrāhīm ibn 'Alī, Shāfi'ite jurist (d. 476/1083) 10.83.7 no. 2n; 15.21 no. 1
- Shīrkūh, vizier under the Fatimids, uncle of Saladin (d. 564/1169) 14.36.2
- Shīrshū' (or Shīrīshū') ibn Quṭrub *see* Sab-risho' ibn Quṭrub
- Shīrzil ibn Rukn al-Dawlah, emir (?of Iṣfa-hān) 11.16 no. 1.36
- Shīth, Seth, prophet according to Islam 15.17(p)
- Shu'ayb, Jewish astrologer 8.3.10
- Shu'ayb ibn Abī Ḥamzah, transmitter 10.81.3
- Shuhdah bint Aḥmad ibn al-Faraj ibn 'Amr al-Ibarī, grammarian (d. 574/1178) 15.40.2
- Shujā', mother of al-Mutawakkil 'alā Allāh 10.4.5
- Shujā' al-Dīn ibn al-Ḥasan al-Baghdādī, musician 15.51.1
- Shukr ibn Abī l-Futūḥ al-'Alawī al-Ḥasanī, emir of Mecca, poet (d. 453/1061) 11.9n
- al-Shumays, chief steward under al-Malik al-'Ādil 15.50.2
- Sībawayh, Abū Bishr 'Amr ibn 'Uthmān, grammarian (d. between 177/793 and 180/796–797) 8.29.8; 15.40.2
- Sibṭ ibn al-Jawzī, historian 15.40.3n
- Sibṭ ibn al-Ta'āwīdhī, poet (d. 584/1188) 15.58.6n
- Sibylla, brother of King Baldwin IV of Jerusalem 14.49.3n
- Siculus, Dogmatist physician of antiquity 3.5
- Siennesius, disciple of Hippocrates 4.1.10.1n
- al-Sī'irdī, Jamāl al-Dīn al-Naqqāsh, contemporary of IAU 1.2
- al-Sijistānī, Abū Sulaymān *see* Abū Sulaymān Muḥammad
- al-Silafi *see* Abū Ṭāhir Aḥmad ibn Muḥammad
- Simā al-Dimashqī (Simā al-Turkī), servant of al-Mu'taṣim 8.7
- Simeon of Taybūthā, physician 6.5.1
- Simichus, tyrant of Centuripae, Sicily 4.3.4.2
- Simmias, friend of Socrates 4.4.2.3
- Simon, member of Aristotle's household 4.6.6.2
- Simplicius, physician of antiquity 4.1.10.2; 4.1.11.3
- Simus, physician of antiquity 3.4
- Sinān ibn Thābit, physician and scientist, son of Thābit ibn Qurrah 10.3.14 nos. 49, 94; 10.23.2; 10.4; 10.31; 11.5.6
- Sind (Sanad) ibn 'Alī, astrologer to al-Ma'mūn 10.1.7; 10.3.14 no. 142
- al-Sindī ibn Shāhak, ?ex-slave from Sind holding important offices 8.10.3
- al-Sinjārī, Ṭāhir ibn Ibrāhīm, physician 11.18; 15.60.2n
- al-Ṣiqillī, Abū Bakr, director of a *madrasah* 15.57.1
- Ṣiqḻāb, servant of al-Mutawakkil 8.12.2
- al-Sirāfi, Abū Sa'īd Ḥasan (or al-Ḥasan) ibn 'Abd Allāh ibn al-Marzubān, grammarian (290–368/903–979) 15.40.2
- Sirjis al-Ra'sī *see* Sergius of Rēsh 'Aynā
- Sirk *see* Caraka
- Sisin al-Mannānī (Sissinius the Manichaeen) 11.5.25 no. 13
- Sitt al-Shām, sister of al-Malik al-'Ādil Abū Bakr ibn Ayyūb 15.48; 15.51.6
- Socrates, Greek philosopher 4.1.10.5; 4.1.11.3;



- 4.1.11.4; 4.4; 5.1.32; 10.1.14 nos. 203–206
- Solomon *see* Sulaymān
- Solon, Athenian lawgiver 4.5.2
- Sophists (*al-Sūfistā'īyyah*) 10.1.14 nos. 29, 173; 10.3.14 no. 12
- Sophocles, legendary physician of antiquity 3.3
- Sophriscus, father of Socrates 4.4.2.1
- Sophus, Dogmatic physician of antiquity 3.5
- Soranus, 2nd-c. Methodist physician 4.1.11.2; 5.1.37 no. 101
- Sostratus, ancestor of Hippocrates 4.1.1
- Stephanus, Athenian admirer of Aristotle 4.6.2.2
- Stephanus, late-antique physician 3.4; 4.1.11.3; 5.2.1; 6.1.1
- Stephanus of Ḥarrān, late-antique physician 5.2.1; 6.1.1
- Stoics (*Aṣḥāb al-miẓallah*), school of philosophy founded by Zeno of Citium 2.1.6.4
- al-Subkī, Tāj al-Dīn (d. 771/1370), Shāfi'ī jurist and historian AI.1; AI.2
- Sufyān ibn Sa'īd al-Thawrī, 8th-c. Hadith scholar 7.4
- Sufyān ibn 'Uyaynah ibn Maymūn al-Hilālī al-Kūfī, traditionalist 7.3n
- al-Suhrawardī, Shihāb al-Dīn, philosopher and mystic 15.18; 15.20; 15.40.3
- al-Suhrawardī *see also* Abū l-Najīb al-Suhrawardī
- al-Sukkarī, Jābir ibn Manṣūr, pupil of Ibn Abī l-Ash'ath and Muḥammad ibn Thawwāb 15.4
- al-Sukkarī, Jābir ibn Mawhūb, physician son of Mawhūb ibn Zāfir 15.7
- al-Sukkarī, Mawhūb ibn Zāfir ibn Jābir, Abū l-Faḍl, physician son of Zāfir ibn Jābir 15.6
- al-Sukkarī, Zāfir ibn Jābir, Abū Ḥakīm, physician son of Jābir ibn Manṣūr 10.37.5 no. 40; 15.5
- Sukkarah al-Ḥalabī, Jewish physician under al-Malik al-'Ādil 15.15
- al-Sulamī, *see* Muwaffaq al-Dīn 'Abd al-'Azīz al-Sulamī
- Sulaym, Arab tribe 15.8.4(p); 15.8.5(p)
- Sulaymān, Solomon son of David 1.4; 10.4.4.2n; 11.19; 15.46.3.2(p)
- Sulaymān, oculist of Baghdad 11.5.25. no. 93
- Sulaymān, *mawlā* of Hārūn al-Rashīd 8.3.7; 8.4.4
- Sulaymān Abū Bakr ibn Tāj, physician in al-Andalus (active 310/922) 13.22
- Sulaymān ibn 'Abd Allāh ibn Tāhir, Baghdad official under al-Muhtadī 8.4.4
- Sulaymān ibn 'Abd al-Malik ibn Marwān, seventh Umayyad caliph (*reg.* 96–99/715–717) 8.13.2
- Sulaymān ibn Ayyūb al-Faqīh (d. 377/987–988), Cordovan jurist 13.24.2
- Sulaymān ibn Dāwūd ibn Bābān, physician accompanying Abū Dulaf 8.20.11
- Sulaymān ibn al-Ḥakam ibn Nāṣir li-Dīn Allāh, Umayyad ruler of al-Andalus (*reg.* 400/1009–1010 and 403–407/1013–1016) 13.45
- Sulaymān ibn Ḥassān *see* Ibn Juljul
- Sulaymān ibn Mīhrān al-Asadī, known as al-'Amash, Hadith scholar of the Tabi'ūn 7.4
- Sulaymān ibn Muḥammad ibn 'Īsā ibn al-Nāshī, Andalusī mathematician 13.6.1.2
- Sulaymān ibn 'Ubayd Allāh, transmitter 10.2.2.1
- Sulaymān ibn Wahb, vizier of al-Muhtadī 8.4.4
- Sulayṭah, eunuch of al-Malik al-'Ādil Abū Bakr ibn Ayyūb 15.51.3
- al-Ṣūlī, Abū Bakr Muḥammad ibn Yaḥyā, court companion of caliphs, expert on poetry and chess, author of *K. al-Awrāq* (d. 335/947) 8.3.5; 8.21.10n; 8.26.11n; 8.26.17
- Sumayyah, mother (possibly by Abū Sufyān, father of Mu'āwiyah) of Ziyād ibn Abihī, governor of Iraq 7.1.1
- Sunqār, rebel in Khorasan in the time of al-Manṣūr 8.10.2
- Surkhāb (al-Kiswah), chief servant of al-Mu'taḍid 10.10.5
- Suśruta, 6 c. BC Indian author of the *Suśruta-Saṃhitā* 12.2 no. 2
- Suwārtigīm al-Farghānī, an associate of al-Mu'taṣim 8.20

- al-Suyūṭī, Jalāl al-Dīn (d. 911/1505), Egyptian polymath 11.3  
 Syennesis of Cyprus, physician of antiquity 4.1.10.11  
 Symmachus, physician of antiquity 3.4
- al-Ṭabarī *see* Abū l-Ḥasan Aḥmad ibn Muḥammad al-Ṭabarī  
 al-Ṭabarī, Abū Ja'far Muḥammad ibn Jarīr-Ṭabarī, polymath historian and Qur'anic commentator (d. 310/923) 8.3.7n; 8.10.3n; 10.12.2; 10.22.2  
 al-Ṭabarī, Rabban *see* Rabban al-Ṭabarī  
 al-Ṭabarī *see* 'Alī ibn Sahl Rabban al-Ṭabarī  
 al-Ṭabarī, astrologer favoured by Ghadaḍīd 7.8.2  
 Tadrus al-Sanqal *see* Theodore the Syncellus  
 Tādūrā al-Uṣqūf (Tādūrī the Bishop), Theodore of Karkh Guddan, patron of letters, associate of Sergius of Rēsh 'Aynā 9.42  
 Ṭāhīr ibn al-Ḥusayn, Abū l-Ṭayyib, commander under al-Ma'mūn, founder of the Ṭāhīrid dynasty of governors of Khorasan 7.7.2n; 8.10.4; 8.27.4  
 Ṭāhīr ibn al-Ḥusayn ibn Yaḥyā al-Makhzūmī al-Baṣrī, Abū Muḥammad, late 4th/10th or early 5th/11th-c. poet 10.64n  
 Ṭāhīr ibn Ibrāhīm *see* al-Sinjārī  
 Ṭāhīr ibn Muḥammad ibn Yaḥyā al-Makhzūmī 10.64.19.4n  
 al-Ṭā'ī' li-Allāh, Abbasid caliph (*reg.* 363–381/974–91) 10.5.1; 10.29  
 Ṭāj al-Dīn ibn Yūnus al-Bulghārī, writer on simple drugs 15.45.4 no. 2  
 Ṭāj al-Dīn al-Kindī *see* al-Kindī, Ṭāj al-Dīn  
 Ṭāj al-Dīn Muḥammad al-Urmawī, teacher of IAU 11.19.7 no. 37  
 Ṭāj al-Dīn Rashīq, eunuch (*khādīm*) at the court of al-Nāṣir li-Dīn Allāh 10.77.3  
 Ṭāj al-Mulk [al-Qūhī], general of Samā' al-Dawlah's armies at Hamadan 11.13.3.7; 11.13.3.8  
 Ṭalā'ī' ibn Ruzzīk, vizier who held power during the reign of the Fatimid caliph al-Fā'iz bi-Naṣr Allāh 14.31.6n  
 Ṭalḥah ibn 'Ubayd Allāh, opponent of 'Alī ibn Abī Ṭālib at the Battle of the Camel 7.5.5n  
 al-Tamīmī, Abū 'Abd Allāh Muḥammad ibn Aḥmad ibn Sa'īd, 10th-c. physician 14.14; 14.25.9 no. 32  
 al-Tanūkhī *see* Ṣafī al-Dīn Khalīl ibn Abī l-Faḍl ibn Manṣūr al-Tanūkhī  
 al-Tanūkhī, Abū 'Alī al-Muḥassin ibn 'Alī al-Tanūkhī (d. 384/994), judge and prose writer 8.29.6n; 8.30.5n; 10.62.3; 11.5.11, 11.5.12  
 Taqī l-Dīn Khaz'al ibn 'Askar ibn Khalīl (Abū l-Majd Taqī al-Dīn Khaz'al ibn 'Askar ibn Khalīl), grammarian (d. 623/1226) 14.56.1  
 Ṭarafah, pre-Islamic poet 15.8  
 Tarmīrah, physician of al-Muqtadir 8.5.2  
 Tāsh Farrāsh, commander in chief of the Ghaznavid troops 11.13.3.18  
 Ṭāṭ *see* Ṣāb  
 al-Tatār (*or* al-Tatar), the Tatars or Mongols 10.13.6; 11.13.7.9; 11.19.5; 11.20; 11.23; 15.32; 15.38; 15.54  
 al-Tawḥīdī, Abū Ḥayyān, 4th/10th-c. intellectual and author 7.1.2n; 8.3.16n; 8.26.9n  
 Tayādhūq 7.9; 8.18.4  
 Tayādūrus (Theodorus), court physician to Shāpūr II 11.1  
 Ṭayfūr, ?father of the literary man and historian, Abū l-Faḍl Aḥmad ibn Abī Ṭāhīr Ṭayfūr, claimed to be the brother of al-Khayzurān, wife of al-Mahdī 8.10.2; 8.10.3  
 al-Ṭayfūrī, father-in-law of the physician Yūḥannā ibn Māsawayh 8.26.8  
 Teucros, presumed author of the *Tankalūshā* 11.19.7 no. 53  
 Teuthras, dedicatee of Galen 5.1.37 no. 5  
 al-Tha'ālibī, Abū Manṣūr 'Abd al-Malik ibn Muḥammad, anthropologist and poet (d. 429/1038) 4.6.11n; 4.6.11n; 7.9.2n; 8.29.22n; 11.9.1  
 Thābit the Translator *see* Thābit ibn Qurrah al-Harrānī  
 Thābit ibn Ibrāhīm ibn Zahrūn *see* Abū l-Ḥasan Thābit ibn Ibrāhīm ibn Zahrūn  
 Thābit ibn Ibrāhīm, Abū l-Ḥusayn, transmitter 10.3.8  
 Thābit ibn Qurrah al-Harrānī, mathematician and scientist 1.5n; 2.1.5; 8.29.5; 8.29.22n; 9.12; 9.28; 10.1.5; 10.2.4 no. 25;

- 10.3; 10.19; no. 1; 11.3; 14.22.4.3 no. 44n;  
14.25.9 no. 45n
- Thābit ibn Sinān ibn Thābit ibn Qurrah,  
physician and historian 8.4.9; 8.23.2;  
10.3.9; 10.4.4.1; 10.4.5; 10.4.6; 10.4.7;  
10.4.8; 10.5; 10.10.5; 10.16; 10.26; 10.28;  
13.19.1
- Tha'lab, Abū l-'Abbās Aḥmad ibn Yaḥyā ibn  
Zayd, grammarian (200–291/815–904)  
15.40; 15.40.9 no. 10
- Thales, member of Aristotle's household  
4.6.6.2
- al-Thamānīnī, Abū l-Qāsim 'Umar ibn Thābit,  
grammarian (d. 442/1050) 15.40.2
- Thamūd, legendary Arabian tribe 11.13.7.9
- Thaqīf, an ancient Arabian tribe of the al-  
Ṭā'if district 7.1.1n; 7.1.6; 7.2.1
- Thawr ibn Murti' ibn Kindah, pre-Islamic  
Arabian chieftain 10.1.3
- Theodosius, 2nd-/1st-c. BC Greek mathem-  
atician and astronomer 10.1.14 no. 223;  
14.22.3.2n; 14.25.2n; 15.31.6n (Treatise  
on *Spherics*)
- Theon (d. AD 405), Greek mathematician  
10.3.14 no. 117
- Theano, king of Pytho 4.3.4.3
- Themison of Laodicea, founder of the Meth-  
odist school of medicine 4.1.10.4n;  
4.1.11.2n
- Themistius, philosopher and courtier  
(ca. 317–388) 14.25.2; 15.40
- Themistius 'the physician', physician of  
antiquity 3.6; 4.1.11.3; 8.29.22n
- Theocritus of Anazarbus, physician of  
antiquity 4.1.11.2
- Theodore at Mar Saba, brother of Michael  
the Syncellus 9.23n
- Theodore of Karkh Guddan *see* Tādūrā al-  
Usquf
- Theodore the Bishop (*al-usquf*) *see* Tādūrā  
al-Usquf
- Theodore the Syncellus (Tadharus, or Tadrus,  
al-Sunqal), translator 9.23
- Theodoretos, physician of antiquity 4.1.10.5
- Theodorus, ancestor of Hippocrates 4.1.1
- Theodorus of Athens, Greek philosopher  
4.1.11.3
- Theodorus *see* Tayādūrus
- Theodosius, late-antique physician 6.1.1;  
10.1.14 no. 223; 14.25.2n; 15.31.6n (Treatise  
on *Spherics*)
- Theodosius II, 5th-c. emperor 6.1.3n
- Theodosius, catholicos in the time of al-  
Mutawakkil 8.29.17
- Theodotus, physician of antiquity 4.1.10.4
- Theomnestus of Nicopolis, Byzantine writer  
on veterinary medicine 8.29.22n
- Theon, 2nd-c. AD mathematician and philo-  
sopher 4.1.11.3; 4.5.2n
- Theophrastus of Eresos, philosopher and  
successor to Aristotle (d. ca. 287 BC)  
4.1.11.3; 4.6.3.4; 4.6.3.5; 4.6.6.1; 4.6.13.1n;  
4.7; 14.25.5 no. 7; 15.1.2
- Treatises: 9.37n (*Causes of Plants* and *On  
Sense Perception*)
- Thessalus, eldest son of Hippocrates 4.1.2;  
4.1.10.1n
- Thessalus of Tralles, 1st-c. Greek Methodist  
physician 1.1; 3.4; 3.5; 5.1.37 no. 20
- Thomas of Edessa (Tūmā al-Ruhāwī), con-  
temporary of Ḥunayn ibn Ishāq 9.33;  
9.34
- Thrasylbulus, dedicatee of Galen 5.1.37  
no. 85
- Thrasyllus of Mendes, 1st-c. AD grammarian  
and literary commentator 4.5.1n; 4.5.4n
- Thu'al, Arab tribe famous as archers  
10.68.2.2(p)
- Thumāmāh al-'Absī al-Qa'qā'ī, brother-in-law  
of 'Abd al-Malik ibn Marwān 8.13
- Tiberius, 1st-c. Roman emperor 5.1.8.1;  
5.1.11
- al-Tibrīzī, Abū Zakariyyā Yaḥyā ibn 'Alī,  
called al-Khaṭīb al-Tibrīzī, philologist  
(d. 502/1108–1109) 15.40.2; 15.46.2
- Timaeus, disciple of Plato 4.5.1
- Timaeus of Locri, pseudonymous Neopy-  
thagorean forger 4.5.2n
- Timaeus of Tarsus, late-antique physician  
5.2.1
- Timaeus 'the Palestinian', commentator on  
the works of Hippocrates 4.1.10.4
- Timarchus, friend of Aristotle 4.6.6.1
- Timbreus, disciple of Hippocrates 4.1.10.1n
- Timotheus, Greek philosopher, teacher of  
Socrates 4.1.11.3; 4.4.2.1
- Timothy I, patriarch of the Church of the  
East, 780–823 8.25.8

- Timurtāsh ibn Najm al-Dīn Il-Ghāzī, Ḥuşām al-Dīn (reg. 516–548/1122–1154), Artuqid ruler 10.75.1; 10.75.3; 15.17
- al-Tirmidhī, 3rd/9th-c. collector of hadiths 8.19.3; 8.19.4; 8.19.5
- Titus, 1st-c. Roman emperor 5.1.8.2
- Titus Ṭamidiyūs, alleged 1st-c. Roman emperor 5.1.8.2
- Trajan, 2nd-c. Roman emperor 5.1.8.2; 5.1.11
- Trallianus *see* Alexander of Tralles
- Tubbaʿ, rulers of pre-Islamic Yemen 14.32.4(p); 15.11.2.1(p); 15.37.2(p)
- al-Ṭufayl, father of ʿĀmir ibn al-Ṭufayl, tribal hero and poet (d. ca. 10/632) 15.8.4(p)
- Tugashtal, *see* Nūfashal
- al-Ṭughrāʾī Abū Ismāʿīl al-Ḥusayn b. ʿAlī, poet (d. 515/1121) 10.64.17.3; 11.13n
- Ṭughril Beg, founder of the Seljuq Empire (reg. 1037–1063) 11.21 no. 3
- Tullius of Alexandria, physician of late antiquity 4.1.11.2
- Tūmā al-Ruhāwī *see* Thomas of Edessa
- Tumulicus, disciple of Hippocrates 4.1.10.1n
- Tūqashtal *see* Nūfashal
- al-Turjālī *see* Abū Jaʿfar ibn Hārūn
- Turkmen 15.18.1.2; 15.32; 15.49.3
- Turks 8.4.10; 8.26.10; 10.69.3.9(p); 11.13.7.9(p); 13.63.8.1(p); 14.54.3; 15.1.1; 15.11.2.1(p); 15.23.1.3; 15.50.2
- al-Ṭurṭūshī, Abū Bakr Muḥammad ibn al-Walīd, jurist (451–520/1059–1127) 15.3.1.5
- al-Ṭūsī, Sharaf al-Dīn al-Muẓaffar ibn Muḥammad ibn al-Muẓaffar, mathematician and astronomer (d. 610/1213) 15.24
- Tycho, slave belonging to Aristotle 4.6.6.2
- Tyrrhenus, brother of Pythagoras 4.3.4.1
- ʿUbayd Allāh ibn Bukhtīshūʿ 8.4.13; 8.5.2
- ʿUbayd Allāh ibn Jibrīl (or Jabrāʾīl) ibn ʿUbayd Allāh ibn Bukhtīshūʿ, physician and source for IAU (d. after 1058) 5.1.7–5.1.13 (Galen's dates); 5.1.8.1–5.1.9 (dates of Roman emperors); 6.1.3 (on John the Grammarian); 8.4.10; 8.5.2; 8.5.4; 8.29.7; 8.29.8n; 8.6; 8.39; 10.8.3; 10.8.4; 10.8.5; 10.8.6; 10.17; 10.27; 10.29; 10.30; 10.44.4; 10.46.2; 11.5.6; 11.5.22; 11.12; 14.20; 15.2
- ʿUbayd Allāh ibn al-Mahdī, governor of Egypt under Hārūn al-Rashīd 14.1
- ʿUbayd Allāh ibn al-Muẓaffar *see* Abū l-Ḥakam ʿUbayd Allāh
- ʿUbayd Allāh ibn Sulaymān, Abū l-Qāsim, vizier (d. 288/901) 10.3.14 no. 81
- ʿUbayd Allāh ibn Yaḥyā ibn Khāqān, vizier to al-Mutawakkil 8.4.3n; 8.4.10n; 8.12.2n
- ʿUdhrah, Arab tribe 14.32.4n
- ʿUlayyān al-ʿUkkāz al-Ḥalabī, unidentified 15.8.12
- ʿUmar, servant of Ibn al-Muṭrān 15.23.2.1; 11.15
- ʿUmar ibn ʿAbd al-ʿAzīz, eighth Umayyad caliph (reg. 99–101/717–720) 7.1.5n; 7.4; 8.19.2
- ʿUmar ibn Ḥafṣ ibn Barīq, Andalusian physician 13.25
- ʿUmar ibn Ḥamzah, al-Sharīf, grammarian 15.40.2
- ʿUmar ibn al-Khaṭṭāb, second caliph (reg. 13–23/634–644) after Muḥammad's death 7.1.5
- ʿUmar ibn al-Farrūkhān al-Ṭabarī, astronomer (active 762–812) 7.8.2; 8.3.10; 9.31n; 10.1.5
- ʿUmar ibn Maʿadd, contemporary of Ibn al-Jazzār 13.3.2.1
- ʿUmar ibn al-Qurashī, judge, pupil of Muḥadhdhab al-Dīn ibn al-Naqqāsh 15.13
- ʿUmar ibn Ṣakhr, companion of Saʿīd ibn Tawfīl 14.4.4
- ʿUmar ibn Yūnus ibn Aḥmad al-Ḥarrānī 13.19; 13.29.2
- Umayyah Abū l-Ṣalt *see* Abū l-Ṣalt Umayyah
- Umm Asmāʿ, concubine of al-Mahdī 8.8.3
- Umm ʿĪsā, daughter of al-Hādī and wife of al-Maʿmūn 8.10.3
- Umm Jaʿfar Zubaydah *see* Ghaḍīd
- Umm Muḥammad, daughter of al-Hādī 8.10.3
- Umm Muḥammad, daughter of Ghaḍīd 7.8.2
- ʿUqbah ibn Abī Muʿayy, adversary of Muḥammad 7.2.3

- Ūqlidis, Ūqlidis *see* Euclid
- ‘Urwah ibn al-Zubayr, late 7th-c. Medinan jurist 7.5.3; 7.5.4; 7.5.5
- Usāmāh ibn Munqidh, Mu‘ayyid al-Dawlah Abū l-Muẓaffar Usāmāh ibn Murshid ibn ‘Alī ibn Muqallad ibn Naṣr ibn Munqidh, poet and anthologist (488–584/1095–1188) 15.13; 15.43.3n
- Uṣṭāth (Eustathius), circle of al-Kindī (active first half of 3rd/9th c.) 8.29.8; 9.21
- ‘Uthmān, unidentified subject of a riddle epigram 15.58.5
- ‘Uthmān ibn ‘Affān, third caliph following Muḥammad’s death, successor to ‘Umar ibn al-Khaṭṭāb 7.1.1
- ‘Uthmān ibn Thumāmāh, son of Thumāmāh al-‘Absī al-Qa‘qā‘ī 8.13
- al-Uṭrūsh, al-Ḥasan (d. 304/917), Shiite missionary (Dā‘ī) 11.5.25 no. 194
- Vāgbhaṭa, author c. 600 AD of *Aṣṭāṅgaḥṛdaya-Saṃhitā* (*K. Astānkar/Astāngar al-jāmi‘*) 12.2 no. 7n
- Verus, Lucius, 2nd-c. Roman emperor 5.1.9
- Vespasian, 1st-c. Roman emperor 5.1.8.2
- Vitellius, 1st-c. Roman emperor 5.1.8.2
- Wahb ibn Muḥammad al-Kalwadhānī, Abū Ṣāqir, 4th/10th-c. official 10.4.5
- Wajih al-Dīn al-Wāsiṭī, Abū Bakr al-Mubārak ibn Abī Ṭālib al-Mubārak ibn Abī l-Azhar Sa‘īd Ibn al-Dahhān al-Ḍarīr, grammarian, teacher of ‘Abd al-Laṭīf al-Baghdādī (532–612/1137–1215) 15.40.2
- al-Walīd, poet (probably al-Walīd ibn ‘Ubayd Allāh al-Buḥturī, d. 284/897) 15.23.4.2(p)
- al-Walīd ibn ‘Abd al-Malik ibn Marwān, sixth Umayyad caliph (*reg.* 86–96/705–715) 7.6; 7.9.1n; 8.13.2
- Wallādah bint al-‘Abbās ibn Jaz’, sister of Thumāmāh al-‘Absī al-Qa‘qā‘ī, wife of ‘Abd al-Malik ibn Marwān 8.13.2n
- al-Wāqidi, Abū ‘Abd Allāh Muḥammad ibn ‘Umar, historian (d. 207/822) 7.5.6
- al-Warrāq, Maḥmūd ibn Ḥasan (d. ca. 230/845), poet A11.3.2
- al-Washshā, Abū l-Ṭayyib Muḥammad ibn Aḥmad, man of letters, grammarian and lexicographer (d. 325/937) 7.9.2n
- Waṣīf the Turk, commander under al-Mu‘taṣim 8.4.10
- (al-)Wathay 11.16 no. 1.17
- al-Wāthiq bi-Allāh, ninth Abbasid caliph (*reg.* 227–232/842–47) 7.1.5; 8.4.2; 8.4.5n; 8.4.10n; 8.20.5; 8.20.6; 8.21.4n; 8.26.2; 8.26.4; 8.26.17n; 9.46n; 9.49n
- Wuḥaysh *see* Abū l-Waḥsh Wuḥaysh al-Asadī Sab’ ibn Khalaf
- Xenocrates, master of the Athens Academy 4.5.2
- Xenocrates of Aphrodisias, 1st-c. AD pharmacologist 4.11.0.5; 4.11.1.2
- al-Yabrūdī, Abū l-Faraj Jirjis [Jūrjis] ibn Yuḥannā ibn Sahl ibn Ibrahim, Christian physician from Damascus (d. ca. 450/1058) 15.3
- Yabūlūs, unidentified Roman king 1.8
- Yāghī Siyān *see* Ṣalāh al-Dīn ibn Muḥammad
- Yahūdā ibn Sa‘ādah *see* Ibn Sa‘ādah
- Yaḥyā ibn Abī Ḥakīm al-Ḥallājī, personal physician of the caliph al-Mu‘taḍid 8.36
- Yaḥyā ibn Abī Manṣūr, astronomer (d. 216/832) 14.25.1
- Yaḥyā ibn ‘Adī, Christian philosopher and theologian (d. 363/974) 1.4; 1.5; 4.5.4n; 4.7n; 4.8.1; 8.29.5; 10.22; 10.23.1; 11.7; 11.8.2; 11.8.6 no. 13; 14.25.9 no. 78; 15.1.3.1
- Yaḥyā ibn al-Bitriq, translator of philosophical works and medical author (d. ca. 200/815) 9.32
- Yaḥyā ibn Ishāq, physician in al-Andalus (active 300/912) 13.21
- Yaḥyā ibn Khālid ibn Barmak, member of the Barmakid family (d. 190/806) 8.2; 8.3.9; 8.8.1n; 8.8.2n; 8.29.22n; 12.2 no. 2; 12.3 no. 1; 15.1 no. 43
- Yaḥyā ibn Māsawayh, 11th-c. writer on pharmacology 8.30.4(p)
- Yaḥyā ibn Sa‘īd ibn Yaḥyā (also known as Abū l-Faraj al-Anṭākī), Christian physician and historian continuator of Sa‘īd ibn al-Bitriq (ca. 369/980) 14.10; 14.11

- Yaḥyā ibn Yaḥyā, known as Ibn al-Samīnah, physician from Cordova (d. 315/927) 13.4
- Yaḥyā al-Marwazī (? = Abū Yaḥyā al-Marwazī), teacher of Abū Bishr Mattā 10.21
- Yaḥyā al-Naḥwī *see* John the Grammarian
- Yandūn, servant of al-Hādī 8.10.3
- Ya'qūb (Jacob) 15.31.5(p)
- Ya'qūb, superintendent of Baghdad hospital 8.15.1
- Ya'qūb ibn Ishāq ibn Mūsā ibn al-Āzār al-Isrā'īlī, physician in the service of al-Mu'izz li-Dīn Allāh 14.9
- Ya'qūb ibn Killis *see* Ibn Killis
- Ya'qūb ibn Siqlāb *see* Ibn Siqlāb
- Ya'qūb al-Sirāfi Ibn Māhān, physician and author of a work on medical matters 8.38
- Ya'qūb of Edessa *see* Ayyūb al-Ruhāwī (Ayyūb of Edessa)
- al-Ya'qūbī, geographer and historian 7.5.3n; 8.3.16n
- al-Ya'qūbiyyah *see* Jacobites
- Yāqūt al-Ḥamawī, geographer and biographer 7.2.3n; 8.3.16n; 8.4.7n; 8.20.5n
- al-Yasa', Elisha, patron of translators 9.49
- Yāsīn al-Sīmiyā'ī, magician 15.40.3
- Yāsīr, servant of al-Ma'mūn 8.24
- Yazīd ibn Khālīd ibn Rūmān, son of Ibn Rūmān 13.14
- Yazīd ibn Mazyad, chieftain of Zā'idah clan 8.10.3
- Yazīd ibn Mu'āwīyah ibn Abī Sufyān, the second Umayyad caliph (*reg.* 64/684–685) 7.5.2; 7.6
- Yazīd ibn Muqbil, a rider in the courier service of Iraq in the time of the caliph al-Ma'mūn 8.26.17
- Yazīd ibn Rūmān, Abū Rawḥ al-Madanī, transmitter 7.2.3
- Yazīd ibn Rūmān al-Naṣrānī al-Andalusī, Christian physician 13.14; 14.6 no. 2
- Yazīd ibn Yūḥannā ibn Abī Khālīd, known as Yazīd Būr, personal physician to al-Ma'mūn and then Abū Ishāq Ibrāhīm ibn al-Mahdī 8.13
- Yūfāl ibn Lāmakh ibn Matūshālakh *see* Jubal son of Lamech son of Methuselah
- Yūḥannā ibn 'Abd al-Masīḥ, Abū 'Alī, friend of al-Faḍl ibn Jarīr al-Takrītī 10.39
- Yūḥannā ibn al-Biṭrīq *see* Yaḥyā ibn al-Biṭrīq
- Yūḥannā ibn Bukhtīshū', Christian physician, collaborator of Ḥunayn ibn Ishāq (d. ca. 912) 8.32; 9.30
- Yūḥannā ibn Fātilah 9.37n
- Yūḥannā ibn Ḥaylān, Christian philosopher (d. during caliphate of al-Muqtadir) 15.1.2; 15.1.3; 15.1.3.2
- Yūḥannā ibn Māsawayh, Christian physician 8.3.5; 8.3.8; 8.8.1; 8.15.1; 8.15.2; 8.20.2; 8.20.3; 8.20.8; 8.25.7; 8.26; 8.27.1; 8.29.2; 8.29.3n; 8.29.4; 9.49; 10.1.14 no. 272; 13.3.3(p); 14.2
- Yūḥannā ibn Sahl, son of Sahl al-Kawsaj 8.15.1
- Yūḥannā ibn Sarābiyūn, medical author probably later 3rd/9th c. (IAU wrongly making him brother of Dāwūd ibn Sarābiyūn, q.v.) 6.5.1; 9.37n (*al-Kunnāsh al-ṣaghīr*); 9.49n; 10.8.12 no. 1; 11.5.25 no. 93
- Yūnus ibn Ḥabīb, poet and critic (d. 182/798) 7.5.5n
- Yūsuf, Joseph 15.31.5(p)
- Yūsuf I, Abū Ya'qūb Yūsuf 13.63.3; 13.65; 13.72
- Yūsuf known as al-Sāhīr, physician in the time of the caliph al-Muktafi 8.39
- Yūsuf al-Baṣrī, known as 'the Short', physician accompanying Abū Dulaf 8.20.11
- Yūsuf II, Abū Ya'qūb Yūsuf al-Mustanṣīr, Almohad ruler (*reg.* 610–621/1213–1224) 13.65; 13.68.3; 13.71; 13.72; 13.75; 13.76; 13.78; 13.80.2; 13.82
- Yūsuf al-Fāsī al-Isrā'īlī *see* Yūsuf al-Isrā'īlī
- Yūsuf ibn Aḥmad ibn Ḥasdāy, Abū Ja'far, Andalusian physician 13.51; 13.59.4 no. 17
- Yūsuf ibn Hibat Allāh ibn Muslim, unidentified poet 14.32.4
- Yūsuf ibn Ibrāhīm ibn al-Dāyah *see* Ibn al-Dāyah, Yūsuf ibn Ibrāhīm
- Yūsuf ibn Ibrāhīm, *mawlā* of Ibrāhīm ibn al-Mahdī 8.27

- Yūsuf ibn Iṣṭifān, physician 11.16 no. 1.39
- Yūsuf ibn Ṣalībā, physician accompanying Abū Dulaf 8.20.11
- Yūsuf ibn Tāshufīn *see* Ibn Tāshufīn
- Yūsuf ibn Yahyā al-Nāshī *see* Yūsuf al-Isrā'īlī
- Yūsuf ibn Ya'qūb, student of al-Rāzī 11.5.25 no. 212
- Yūsuf ibn Yazdād, physician 11.16 no. 1.34
- Yūsuf al-Isrā'īlī, Abū al-Ḥajjāj Yūsuf ibn Yahyā ibn Iṣḥāq al-Sabtī al-Maghribī, Jewish physician often known as Ibn Sham'un (d. 1227) 14.22.3.2 (quoted as source under name Yūsuf al-Fāsī al-Isrā'īlī); 15.40.7n; 15.41, 15.50.7 no. 7
- Yūsuf al-Khūrī *or* al-Qass (the priest), Abū Ya'qūb ibn Yūsuf ibn 'Īsā known as Yūsuf the Translator, the Physician, and the Sleepless, physician under al-Muktafi 9.26
- Yūsuf Laqwah, alchemist associate of al-Ma'mūn 8.11
- Yūsuf al-Naṣrānī, Christian physician and patriarch of Jerusalem 981–983 14.10
- Yūsuf the Translator *see* Yūsuf al-Khūrī *or* al-Qass (the priest)
- Yūsuf al-Wāsiṭī, 4th/10th-c. Baghdadi physician 8.5.2
- al-Zāfir bi-Amr Allāh (Abū Maṣṣūr Ismā'il ibn al-Ḥāfiẓ al-Dīn Allāh), twelfth Fatimid caliph (*reg.* 544–549/1149–1154) 14.29.3; 14.31.6
- Zāfir al-Ḥaddād al-Iskandarī, poet (d. 529/1135) 13.58.4.2
- Zāfir ibn Jābir al-Sukkarī *see* al-Sukkarī, Zāfir ibn Jābir
- Zāfir ibn Tamīm, physician, presumably of Ibn al-'Aynzarbī 14.29.4 no. 4
- Zāhid al-'Ulamā', Abū Sa'īd Maṣṣūr ibn 'Īsā, physician of Naṣr al-Dawlah and brother of Elias of Nisibis 10.54; 11.5.2
- al-Zāhir li-'Izāz Dīn Allāh, seventh Fatimid caliph (*reg.* 413–427/1023–1036) 14.21
- al-Zahrāwī, Abū l-Ḥasan 'Alī ibn Sulaymān 13.5.1; 13.8
- al-Zahrāwī, Khalaf ibn 'Abbās *see* Khalaf ibn 'Abbās al-Zahrāwī
- Zahrūn, contemporary of Ibn al-Ṭayyib 10.37.4
- al-Zajjāj, Abū Iṣḥāq Ibrāhīm ibn Muḥammad al-Sarī, grammarian (d. 310/922) 15.40.2
- Zakariyyā ibn al-Ṭayfurī, physician on campaign with al-Afshīn in 222/837 8.11; 8.15.1; 9.49
- Zakhariyyā ibn Thawābah *see* Anbā Zakhariyyā ibn Thawābah
- al-Zamakhsharī, Abū l-Qāsim Maḥmūd ibn 'Umar, grammarian (467–538/1075–1144) 7.5.6n; 11.19.7 no. 8; 15.40.9 no. 12
- Zangī ibn 'Āq Sunqur, 'Imād al-Dīn (*reg.* 521–541/1127–1146), founder of the Zangid dynasty of Mosul and Aleppo 10.69.4 no. 5
- Zankal, Indian physician 12.2
- Zankī *see* Zangī
- Zarāfah, majordomo to al-Mutawakkil 8.29.11
- Zarathustra (Zarādusht) 1.5; 4.3.4.1
- Zarayāyal, late-antique physician 5.2.1
- Zarnab, pupil of al-Kindī 10.1.14 no. 79
- Zarūbā *see* Zarūyā
- Zarūyā (Zarūbā?) ibn Mānaḥūh (Mājūh?) al-Nā'imī al-Ḥimṣī, translator 9.14
- al-Zawzanī, 'Abd Allāh ibn Muḥammad ibn Yūsuf al-'Abdalakānī (d. 431/1040), poet 15.1n
- Zayd ibn Rāfi', *mawlā* of al-Muhājir ibn Khālid ibn al-Walīd 7.5.2
- Zayn al-Dīn, the blind, philosopher 15.52.1
- Zayn al-Dīn al-Ḥāfiẓī, Sulaymān, physician in Aleppo and Damascus under the Ayyubids 15.32
- Zayn al-Dīn al-Kashshī, disciple of Fakhr al-Dīn al-Rāzī in Marand 11.19.2
- Zayn al-Dīn ibn Mu'ṭī, grammarian (d. 628/1231) 15.51.2
- Zayn al-Ḥassāb, unidentified 6th/12th-c. pupil of Abū l-Bayān ibn al-Mudawwar in Egypt 14.33.4
- Zayn al-Mulk Abū Ṭālib *see* Ibn al-Khayyāt, Zayn al-Mulk Abū Ṭālib
- Zaynab, female physician of the Banū Awd 7.10
- Zengi *see* Zangī

- Zeno the Elder, i.e. Zeno of Elea, Presocratic Greek philosopher 4.1.11.3
- Zeno the Younger, i.e. Zeno of Citium, Hellenistic philosopher 4.1.11.3
- Zeno of Cyprus, 4th-c. AD Greek physician 4.1.10.2n
- Ziyād, traditionist (?Ziyād ibn Labīd, a Companion of Muḥammad) 7.3
- Ziyād ibn Abihi (also known as Ziyād ibn Abī Sufyān), governor of Iraq and the eastern provinces under Mu'āwiyah 7.1.1
- Ziyādat Allāh ibn al-Aghlab al-Tamīmī, last Aghlabid emir in Ifrīqiyah (*reg.* 290–296/903–907) 13.1.2; 13.2.2.1
- Zoroaster *see* Zarathustra
- Zoroastrians 1.5; 4.6.7.1
- Zubaydah Umm Ja'far, wife of Hārūn al-Rashīd 8.3.22; 8.4.11; 8.25.7n
- al-Zubayr ibn al-'Awwām, fought on 'Ā'ishah's side at the Battle of the Camel, killed by Ibn Jurmūz 7.5.4; 7.5.5
- Zūsi *see* Rūsā



# Index of Place Names to Vols. 2 and 3

The Arabic article (a)l-, in all positions, is ignored for the alphabetical order. The numbers provided in the entries refer first to the chapter number, then the biography number, and then, when relevant, to numbered subsections and sub-subsections within that biography. The numerical references apply to both the edited Arabic text and the annotated English translation. After a number, n refers to a footnote, 'no.' refers to listed titles or sayings, and (p) refers to places mentioned in poems. Cross references are supplied for places with names common in English (e.g., Dimashq *see* Damascus).

The index covers the edition, translation, and annotation of the *ʿUyūn* but not the essays and material in the first volume of *A Literary History of Medicine*.

- al-ʿAbbāsah, a town in Egypt favoured by Ayyubids as a retreat for hunting and fishing  
14.54.4
- Abdera, ancient Greek city 4.1.2; 4.1.9.2
- Abīward *see* Bāward
- Abū Hurayra, village west of al-Raqqaḥ  
14.50n
- Abū Najīḥ Street (Sikkat Abī Najīḥ), in Mosul  
10.81.2
- Acragas, ancient Greek city in Sicily, the modern Agrigento 3.4n; 3.5n; 4.1.11.3n; 4.3.4.2n
- Acre (Akko, ʿAkkā), a city in the northern coastal plain of modern-day Israel  
15.11.2; 15.11.2.1; 15.40.3
- Ādharbayjān *see* Azerbaijan
- ʿĀdiliyyah Law College (al-Madrasah al-ʿĀdiliyyah), in Damascus 15.19
- ʿAḏudī Hospital (al-Bimāristān al-ʿAḏudī), in Baghdad 10.31; 10.32; 10.33; 10.37.1; 10.37.2; 10.42; 10.58.3; 10.72n; 10.79; 11.5.2; 11.5.3; 11.5.4; 11.5.5; 11.5.6; 11.5.7; 14.22.5.1n; 15.3.1n; 15.13n
- Aegina, Greek island 4.1.9.2n; 4.1.11.3n; 8.29.22n
- Afqah *see* Maghārat Afqah
- Afrūjiyyā *see* Phrygia
- Afshanah, a village near Bokhara, birthplace of Ibn Sīnā 11.13.2.1
- Āghmāt, town in mid-southern Morocco  
13.66.3n
- Agrigento *see* Acragas
- Ahlat *see* Khilāt
- al-Ahwāz (or Ahvaz), an early important commercial town on the river Kārūn (or Dujayl) situated halfway between Baghdad and Shiraz 8.3.10; 8.3.14; 8.15.1; 10.25; 11.16 no. 1.33; 14.22.4.3 no. 23; 14.22.4.4
- ʿAjlūn (Ajloun), a hilly town in the north of present-day Jordan 15.51.5; 15.60.1
- Akhmīm, city in Upper Egypt, the ancient Panopolis 2.1.4n
- ʿAkkā, Akko *see* Acre
- Alarcos, city in today's province of Ciudad Real (Spain) 13.66.3n
- Alburz, mountain range in northern Persia  
8.20.11n
- Aleppo (Ḥalab, Greek Beroea), city in Syria  
5.1.19; 8.26.10n; 10.38.2; 10.69.4 no. 5n; 11.21 no. 6; 14.21 no. 3; 14.22.3.2; 14.49.2n; 15.1.5 no. 72; 15.2n; 15.5; 15.6; 15.7; 15.12; 15.15; 15.16; 15.18.1; 15.18.1.3; 15.18.1.4; 15.23.2.1; 15.30; 15.31; 15.32; 15.40.5; 15.40.6; 15.40.7; 15.40.9 nos. 24, 73, 78, 85, 168; 15.41; 15.45.3; 15.49.3; 15.50.6; 15.51.1; 15.51.4n; 15.54
- Alexandria (al-Iskandariyyah) 4.1.10.3n; 4.1.11.2; 4.1.11.3; 5.1.21.1; 5.1.25; 5.1.26; 5.1.37 no. 115; 6.1.1; 6.1.2; 6.1.3 (Museum/House of Knowledge); 7.1.5n; 7.4; 8.19.1n; 8.29.9; 11.8.6 no. 15; 13.51.3; 13.51.4 no. 3; 13.58.2.1; 13.58.4.2; 13.86.2; 14.1; 14.11; 14.25.2n; 14.26.3 no. 2; 14.32.5 no. 3; 14.54.10; 15.1.2; 15.31.1; 15.33
- ʿĀlij, of uncertain location, often said to be a sandy tract in Arabia 10.69.3.10(p)
- ʿĀliqīn, location outside of Damascus  
14.38.1n
- Almeria (Almería, al-Mariyyah), town in al-Andalus 13.30; 15.8.1n

- al-‘Alth, town north of Baghdad, on the east bank of the Tigris 8.25.7
- Alzira (Jazīrat al-Shuqar), city in the province of Valencia (Spain) 13.84
- Amida (Āmid), an ancient town in eastern Anatolia 10.2.3.1; 10.10.5; 10.75.3; 11.13.7.9(p); 15.22n; 15.56.1
- al-Amīniyyah Law College (al-Madrasah al-Amīniyyah), in Damascus 15.34
- ‘Ammūriyah (Amorion/Amorium; Syriac Amūrīn), stronghold on the military road from Constantinople to Cilicia, southwest of Ankara 8.26.3; 8.26.5; 8.29.3n
- Amorion/Amorium *see* ‘Ammūriyah
- ‘Amtā, small village in Jordan 15.51.5
- Anatolia (Bilād al-Rūm; *see also* Asia Minor) 10.82; 15.40.5
- Anazarbus, Anazarba *see* ‘Ayn Zarbah
- al-Anbār (Greek Bērsabōra), important town on the left bank of the Euphrates near Baghdad 8.3.16; 5.16.1
- Ancyra, the modern Ankara 8.26.3
- al-Andalus, Islamic Spain and Portugal 1.7n; 8.3.6; 8.19.2n; 10.9.1n; 13 *passim*; 14.6n; 14.27.2n; 15.11.1
- Anṭākiyah *see* Antioch
- Antioch (Anṭākiyah, Antakya), ancient town in northern Syria (now in Turkey) 5.1.8.2; 6.1.3; 7.4; 10.38.6 no. 7; 10.61; 14.3; 14.4.1; 14.27.3; 15.1.2
- Apamea, Greek city in north-west Syria 4.10.1.3n
- Aphrodisias, ancient Greek city in south-western Anatolia 4.1.10.5; 4.1.11.3; 4.8; 4.8.2
- ‘Aqrabā’, a locality near the Syrian city of Damascus 15.32
- al-Aqṣā Mosque (al-Jāmi‘ al-Aqṣā), in Jerusalem 15.40.5
- Aquileia, Roman city of northern Italy 5.1.9
- Arabian Peninsula 7.5.3n
- Arbil *see* Erbil
- Argos, Greek city of the Peloponnese 2.1.1
- al-‘Arīsh, Egyptian city on the Mediterranean coast of Sinai 7.5.6
- Armenia (Armīniyah), region of the southern Caucasus 5.1.16.1; 10.44.4; 10.46.4 no. 15
- Arzan al-Rūm *see* Erzerum
- Arzanjān *see* Erzinjan
- Ascalon, coastal city of Palestine 6.1.1n; 14.33.3n; 15.1.3n
- Asia Minor (Bilād al-Rūm; *see also* Anatolia) 14.3n; 14.54.11; 14.58.1; 14.58.2
- ‘Asqalān *see* Ascalon
- Aswān, town on the eastern bank of the Nile in Upper Egypt 14.22.3.1
- Asyūṭ (Assiut), city of Upper Egypt important for trade and agriculture 5.1.21.1
- Atarneus, ancient Greek city in Asia Minor 4.6.2.1
- Athens 2.1.6.1n; 2.1.6.4n; 4.1.10.2n; 4.1.11.3; 4.4.2.1; 4.4.2.3; 4.4.3; 4.5.1; 4.5.2; 4.6.2.1; 4.6.2.3; 4.6.3.1; 5.1.21.1; 5.1.25n
- Atlantic Ocean (Baḥr al-Zulmah, Sea of Darkness) 13.4n
- al-‘Attābiyyah, a quarter in Baghdad famous for its cloth called *‘attābī* 15.18.1.3n
- ‘Aydhāb, a once important port on the Red Sea in what is now modern-day Sudan 15.23.2.1
- ‘Ayn Jālūt *see* Wādī Kan‘ān
- ‘Ayn Shams, now a suburb of Cairo, the ancient Heliopolis 4.3.4.2
- ‘Ayn Zarbah/Zarbā (Anazarbos, Anazarba), ancient city in south-western Anatolia 4.1.11.2; 4.1.11.3; 5.1.8.2; 14.29.1
- Azerbaijan (Ādharbayjān), a country in the Caucasian region of Eurasia 8.11n; 8.20.11n; 11.13.7.9(p); 11.21
- al-Azhar Mosque (al-Jāmi‘ al-Azhar) 14.22.2; 14.22.3.1; 15.40.4
- al-‘Azīziyyah, a region consisting of five villages in Egypt named after the Fatimid caliph al-‘Azīz 14.54.3
- al-‘Azīziyyah Law College (al-Madrasah al-‘Azīziyyah), in Damascus 15.40.5
- Baalbek (Ba‘labakk, Greek Heliopolis), an ancient settlement and small town in modern-day eastern Lebanon 5.1.8.2; 15.20; 15.37; 15.48; 15.49.2; 15.51.2; 15.51.4; 15.51.10.1(p); 15.51.11 no. 1; 15.52.1
- Bāb al-Azaj (the ‘Portico Gate’), a quarter in eastern Baghdad with many markets and large businesses 10.8.4; 10.8.11
- Bāb Baradān, one of the gates of Baghdad, located on the Baradān road 8.10.3; 8.25.7

- Bāb al-Barīd, district in Damascus 15.57.1
- Bāb al-Farādīs (or Bāb al-Imārah), one of the seven gates of Old Damascus 15.51.4, 8
- Bāb al-Faraj (Gate of Deliverance), the name of gates in both Damascus and Aleppo 15.18.1; 15.18n
- Bāb al-Faṭḥ (Victory Gate), in Seville 13.61.3.2; 13.62.3; 13.64.2.1
- Bāb al-Gharabah ('Willow Tree Gate'), in Baghdad 10.64.7
- Bāb al-Imārah *see* Bāb al-Farādīs
- Bāb al-Jawz (Walnut Tree Gate), in Cordova 13.21.2.1
- Bāb Khirbat al-Harrās, gate in Baghdad 10.77.3
- Bāb Khurāsān, a gate of al-Manṣūr's Round City (*Madīnat al-Salām*, the official name of Baghdad), located to the northeast, on the Khorasan road 8.10.3
- Bāb al-Maydān *see* al-Maydān Gate
- Bāb al-Naqb, a place midway between the Bāb Khurāsān and the Bāb Baradān in Baghdad 8.10.3
- Bāb al-Naṣr (Victory Gate), one of the city gates of Damascus 15.20
- Bāb al-Raḥmah (the Door/Gate of Mercy), one of the doors of the Golden Gate in Jerusalem 14.49.3
- Bāb al-Ṣaghīrah, one of the city gates of Damascus 15.52.2
- Bāb Shā', in al-Ruhā 14.54.3
- Bāb Tūmā one of the city gates of Damascus 15.3.1.5
- Bāb Zuwaylah, a gate in the southern wall of the Fatimid fortifications of Cairo 14.31.6n
- Babel (Bābil), ancient Babylon in Mesopotamia 1.1; 2.1.3; 2.1.4; 4.3.4.1; 10.68.2.2(p); 10.69.3.8(p); 11.13.7.9(p); 15.8.6(p); 15.56.1n
- Bābilyūn or Bābalyūn *see* Qaṣr al-Shama'
- Bactria *see* Balkh
- Badajoz (Baṭalyaws) 13.21.1; 13.21.2.2
- al-Badandūn, Badhandūn *see* Budandūn
- Badhdh, a district and fortress of northern Azerbaijan 8.11n
- Badr, a place southwest of Medina, site of a battle between the nascent Muslim community and the Meccans 7.2.3n
- Baghdad (Baghdād or Baghdādh, and Madīnat al-Salām, 'the City of Peace', the official name of Baghdad) 1.11n; 2.1.11n; 4.1.11.11n; 8.1.1; 8.3.5; 8.3.15n; 8.3.16; 8.3.17; 8.4.2; 8.4.4; 8.4.11n; 8.5.2; 8.5.3; 8.5.4; 8.6n; 8.7; 8.8.2; 8.8.6; 8.10.2n; 8.10.3n; 8.10.4; 8.15.1; 8.18.2; 8.20.5; 8.20.6n; 8.20.10; 8.25.2; 8.25.4; 8.25.7; 8.26.4; 8.26.5; 8.26.8; 8.27.4; 8.29.1; 8.29.5n; 8.29.9; 8.29.22; 8.30.3; 8.33; 9.11n; 9.37n; 9.38n; 9.42; 10.1.4; 10.1.6; 10.1.7; 10.1.9; 10.1.12; 10.2.3.1; 10.2.4 no. 19; 10.3.2.3; 10.3.4; 10.4.2; 10.4.4.1; 10.4.7; 10.4.8; 10.5.4; 10.6; 10.7; 10.8.2; 10.8.3; 10.8.4; 10.8.10; 10.8.11; 10.11; 10.12.1; 10.13.1; 10.13.2; 10.13.3; 10.13.5; 10.14.1; 10.15; 10.16; 10.20; 10.21; 10.22.2; 10.23.1; 10.23.2; 10.26; 10.28; 10.29; 10.31; 10.32; 10.33; 10.37.1; 10.37.3; 10.37.5 no. 40; 10.38.1; 10.51.1; 10.38.2; 10.60; 10.63.2; 10.63.3; 10.64.1; 10.64.3n; 10.64.6; 10.64.7; 10.64.12; 10.64.13; 10.64.16; 10.64.17.11n; 10.64.17.2n; 10.64.17.3; 10.66.1; 10.66.2; 10.66.6; 10.67.5 no. 11n; 10.68.1.1; 10.68.1.3; 10.68.2.11n; 10.67.2.21n; 10.68.2.3n; 10.68.2.4n; 10.68.2.7(p); 10.70; 10.71; 10.72; 10.73; 10.76.2; 10.77.1; 10.77.2; 10.77.3; 10.78; 10.79; 10.81.1; 10.81.2; 10.81.4n; 10.81.5n; 11.5.1; 11.5.2; 11.5.3; 11.5.4; 11.5.6; 11.5.11; 11.5.25; no. 93; 11.7; 11.8.2; 11.13.8 no. 75; 11.21; 12.2 no. 7n; 11.13.7.9(p); 12.5; 12.6; 13.1.2; 13.19; 13.34.1; 13.49; 13.61.3.1; 14.1; 14.2; 14.22.4.2 no. 19; 14.22.4.3 no. 23; 14.22.5.11n; 14.22.5.1 no. 3n; 14.22.5.1 no. 13; 14.22.5.2 no. 73n; 14.25.9 no. 22n; 14.25.9 no. 25n, 64n, 78n; 14.29.1, 2; 14.31.5; 15.1.1; 15.1.2; 15.1.3.2; 15.1.5 no. 32; 15.3.1; 15.5; 15.8; 15.12; 15.13; 15.17; 15.24; 15.35; 15.36; 15.40; 11.5
- Bahnasā', a locality on the road between Malatya and Aleppo 15.40.6
- Baḥr al-Zulmah *see* Atlantic Ocean
- Bahrain (al-Baḥrayn) 10.1.3
- Bājarmā *see* Beth Garmai
- Bājat al-Gharb *see* Beja
- Bajjānah *see* Pechina
- Ba'labakk *see* Baalbek

- Balad or Balat, a city on the Tigris 8.20.10n; 10.48; 10.66.1; 11.13.7.9(p)
- Balansiyah *see* Valencia
- Balkh (ancient Bactria), city in Khorasan, in the north of present-day Afghanistan 11.5.9; 11.13.2.1; 11.13.7.9(p)
- Baluchistan 14.25.9 no. 42n
- Bamyan (Bāmyān), a town in modern-day Afghanistan situated on the ancient silk route 11.19.3
- Bānyās canal (Nahr Bānyās), near Damascus 10.75.1
- Ba'qūbā, a place north-east of Bagdad, famous for its dates and fruit 10.68.1.4
- Baradā, the river on which Damascus stands 7.7.2; 10.69.3.9(p)
- Baradān Bridge, one of the bridges over the Tigris in Bagdad 8.25.7
- Barāhān *see* Fardajān
- Barakhsh *see* Warakhshah
- Barqah, the eastern coastal region of modern Libya 7.5.6
- Basra (al-Baṣrah), a city on the Shaṭṭ al-'Arab waterway, southeast of Bagdad (medieval Basra is located in Zubayr, 20 km southwest of modern Basra) 1.9; 8.3.14; 8.3.15; 8.3.22; 8.4.3; 8.7; 8.19.1; 8.19.3; 8.26.17n; 8.29.1; 10.1.4; 11.10; 13.34.1; 14.22.1-2; 14.22.4.3 no. 36; 14.22.4.4; 14.22.5.1 no. 8n; 14.22.5.2 no. 80n; 15.8.8
- al-Baṣṣah, small town in Northern Palestine 13.58.4.4
- Baṭalyaws *see* Badajoz
- Bāward (also Abīward), town in Khorasan 11.13.2.11
- Bawwān, a valley in southern Persia 15.54(p)
- Bayn al-Qaṣrayn ('between the two palaces'), a square between the eastern and western palaces built by the Fatimids in the centre of Cairo 14.51.2
- Bayt Laḥm *see* Bethlehem
- Bayt al-Maqdis *see* Jerusalem
- Beja (Bājat al-Gharb), city in the Alentejo region (Portugal) 13.78
- Beruniy *see* Bīrūn
- Beth Garmai (Bājarmā), region around Kirkuk 6.5.1; 9.49n
- Bethlehem (Bayt Laḥm) 5.1.8.1
- Bī'at Mār Tūmā (The Church of Saint Thomas), in Bagdad 10.22.3
- Bī'at Sūq al-Thalāthā' (Tuesday Market Church) *see* Tuesday Market
- Bijāyah *see* Bougie
- Bilād al-'Ajām, Lands of the Persians, Greater Persia 11; 10.3.7.3; 11.5.14
- Bilād al-Rūm, Lands of the Romans or Byzantines *see* Anatolia and Byzantine Empire and Asia Minor
- Bilād al-Shām *see* Syria
- Bilbays, a town in lower Egypt, northeast of Cairo on the edge of the desert 15.49.4
- Bi'r Maymūn, a well in or near Mecca, exact location uncertain 8.9
- Bi'r Zuwaylah, a well or pit near a quarter in Cairo called Ḥārat Zuwaylah, where the caliphal horses were kept 14.31.6
- al-Birbā, locality in Upper Egypt, near Pano-polis 2.1.4n
- Birkat al-Fīl ('the Elephant Pond'), the largest of several ponds and marshy areas in Cairo left by the River Nile as it shifted towards the West 14.54.6
- Birkat al-Ḥabash ('the Pond of the Abyssinians'), pool or lake on the southern fringes of Fustat 13.58.4.5
- Bīrūn, formerly known as Kath and capital of Khwārazm (modern-day Uzbekistan); in 1957 renamed 'Beruniy' in honour of al-Bīrūnī 11.15
- Bistam, Biṣṭām, town in Persia 11.5.12
- Bithynia, ancient region in northwestern Asia Minor 4.1.11.2n; 4.6.2.1
- Bokhara (Bukhara, Bukhārā) 11.13.2.1; 11.13.2.3; 11.13.2.9; 11.13.2.11
- Bosra (Buṣrā, Bostra), a town in southern Syria near the Jordan border, an important stopover on the ancient caravan route to Mecca 15.51.8
- Bostra *see* Bosra
- Bougie (Bijāyah), town in modern Algeria 13.66.3
- Bruttium, ancient region in southern Italy, the modern Calabria 4.3.4.3n
- Budandūn (al-Badandūn, Badhandūn, modern Bozanti), a river and town in Anatolia 8.26.17

- al-Buḥayrah, the western province of the Nile delta during the Fatimid period 14.26.3 no. 2
- Bukhārā *see* Bokhara
- Burj, a village near Isfahan 10.68.1.4n; 11.16n
- Bürnūs, unidentified; possibly Praesus, an ancient coastal town in eastern Crete, or Portus, the port of Rome 1.8
- Būshanj, a town in eastern Persia 8.10.4; 8.27.4
- Buṣrā *see* Bosra
- Byblos, locality in present-day Lebanon 15.20n
- Byzantine Empire (*balad al-Rūm*, 'land of the Romans') 8.26.5; 9.12n; 10.3.2.2; 10.23.2; 15.23.1; 15.39
- Caesarea (Qaysāriyyah or Qaysariyyah), a coastal town of Palestine 5.1.8.1n; 14.10n
- Cairo (al-Qāhirah, Miṣr) [*see also* Old Cairo] 6.3.1n; 8.5.3; 13.51.1; 13.51.2; 13.51.3; 13.58.2.1; 13.58.4.2; 13.86.2; 14.7; 14.14.3; 14.14.7; 14.21 no. 2; 14.22.2; 14.22.3.1–2; 14.22.5.2 no. 91n; 14.24; 14.25.1; 14.25.3; 14.25.9 no. 61; 14.26.3 no. 2; 14.27.3; 14.29.2, 3; 14.31.5, 6, 8; 14.32.1n; 14.33.3n, 4; 14.34.1; 14.36.2; 14.37; 14.39.2n; 14.40.1, 2; 14.41; 14.42.1, 3 no. 3; 14.43.1; 14.44.2, 3; 14.45; 14.47.2; 14.48.2; 14.50; 14.51.2, 4; 14.54.3, 4, 6n, 7, 8, 15; 14.55.1, 2; 14.56.1; 14.57.2; 14.58.3; 15.1.5 no. 32; 15.3.1.2; 15.13; 15.14; 15.29; 15.40.3; 15.40.4; 15.40.5; 15.49.2; 15.49.4; 15.50.3; 15.51.1; 15.53
- Campanar, town located north-west of Valencia (Spain) 13.87n
- Campanario, city in the province of Badajoz (Spain) 13.87n
- Candlestick Market *see* Sūq al-Qanādīl
- Canjáyar (Qanjayrah), city in the region of Almería (Spain) 13.79
- Carmona (Qarmūniyyah), a city in al-Andalus 8.19.2n
- Carrhae *see* Ḥarrān
- Carthage, Roman city of North Africa 5.1.8.2n
- Carystus, ancient Greek city-state on Euboea 3.4n; 4.1.9.2n
- Castle of Barqā (Qal'at Barqā), unidentified place in Armenia 10.46.4 no. 15
- Caulonia, ancient town in southern Italy 4.3.4.3
- Cave of Afqah *see* Maghārat Afqah
- Centuripae, Sicilian town near Mt. Etna 4.3.4.2
- Ceuta (Ṣabtah), a city in North-Africa 14.22.3.2n; 15.41n
- Chaeronea, ancient Greek city of Boeotia 4.6.2.2n
- Chalcedon, Greek city on the Bosphorus 4.1.10.5; 6.1.3 (Council of Chalcedon)
- Chalcidice, region in northern Greece 4.6.2.1; 4.6.6.2n
- Chalcis, ancient Greek city 4.6.6.2
- China 8.3.16n; 14.47.1n
- Chios, Aegean island 2.1.1n; 5.1.21.1
- Chorasmia, Chorezm *see* Khwārazm
- Church of Saint Theodore (Kanīsat Mār Thawādrus), Coptic church lying just to the south of Old Cairo 14.10
- Circesium (Qarqīsiyā), town in north-eastern Syria 5.1.16.1n
- Citium, ancient city in Cyprus 4.1.10.3n; 4.1.10.5n; 4.1.11.3n
- City of Peace *see* Baghdad
- Cnidus *see* Knidos
- Constantine *see* Qustaṅṭīnah
- Constantinople (al-Qustaṅṭīniyyah) 5.1.8.2; 5.2.15; 6.1.3; 8.26.5; 8.29.6; 9.23n; 10.36; 10.38.4; 10.38.6 no. 10; 13.36.2.2; 14.25.2n
- Cordova (Córdoba, Qurtubah) 1.7n; 4.2; 13.4; 13.5.1; 13.7; 13.9; 13.12; 13.23; 13.27.2; 13.29.2n; 13.34.2; 13.35; 13.36.2.1; 13.36.2.3; 13.36.2.4; 13.36.3 no. 1; 13.38.1; 13.66.1; 13.66.3; 13.81.1; 13.82; 14.39.1n; 15.41
- Corinth, Greek city on the Isthmus 5.1.25
- Cos *see* Kos
- Cranon, ancient Greek city in Thessaly 4.1.5
- Crete (Iqrīṭīsh, Iqrīṭūsh) 1.1; 1.8n; 1.11; 4.3.4.3 (spelled *f-r-m-s*)
- Croton, ancient Greek city in southern Italy 4.3.4.2; 4.3.4.3
- Ctesiphon *see* al-Madā'in
- Cyprus 4.1.10.1n; 4.1.10.2n; 5.1.21.1

- Dabarkī (or Divrigi), small town and district of Sivas Province in modern-day Turkey 15.40.6
- al-Dakhwāriyyah College, medical school in Damascus 15.50.5n; 15.57.1
- Damascus (Dimashq or al-Shām, which may also refer to Greater Syria; Jilliḡ, properly a site in the Ghūṭah, sometimes stands for Damascus, esp. in poetry) 1.4n; 2.1.3n; 4.8; 7.5.1; 7.5.3; 7.5.6; 7.7.1; 7.7.2; 7.8.3; 8.5.3; 8.26.14; 8.29.22n; 10.38.4; 10.64.13; 10.69.3.9(p, Jilliḡ); 10.69.3.10(p, Jilliḡ); 10.69.4 no. 4; 10.75.1; 10.75.2; 11.13.7.9(p, Jilliḡ); 13.4; 14.3; 14.22.2n; 14.31.5; 14.32.2; 14.36.2; 14.38.1n; 14.39.1n; 14.42.1; 14.42.3 nos. 3, 4; 14.44.2; 14.49.2n; 14.50; 14.51.2; 14.54.2; 14.54.3; 14.54.9; 14.55.3n; 14.56.1, 2; 14.57.2; 14.58.2; 14.58.3; 15.1.1; 15.1.1.1; 15.1.1.2; 15.1.5 no. 32; 15.3.1; 15.3.1.1; 15.3.1.2; 15.3.1.5; 15.3.1.6; 15.8; 15.9; 15.10; 15.11; 15.12; 15.13; 15.14; 15.15; 15.17 (Dimashq and Jilliḡ); 15.18.1; 15.18.1.1; 15.18.1.2; 15.19; 15.20; 15.21; 15.22; 15.23.1; 15.23.2.1; 15.23.2.2; 15.23.3; 15.23.4.1; 15.23.4.2; 15.24; 15.27; 15.29; 15.30; 15.31.1; 15.32; 15.33; 15.34; 15.35; 15.36.1; 15.37.1; 15.37.3; 15.37.4; 15.38; 15.39; 15.40.1; 15.42; 15.43; 15.44; 15.45; 15.46; 15.47.2.1(p); 15.48; 15.49.1; 15.49.2; 15.49.3; 15.49.6; 15.50.1; 15.50.2; 15.50.3; 15.50.5; 15.50.6(p); 15.50.7 no. 3; 15.51.1; 15.51.2; 15.51.3; 15.51.4; 15.51.5; 15.51.6; 15.51.7; 15.51.8; 15.52.1; 15.53; 15.54 (Dimashq and Jilliḡ); 15.56.1; 15.57.1; 15.58; 15.59; 15.60.1; A1.1; A11.15
- Damascus Gate (Bāb al-Shām), in Baghdad 10.4.6
- Damāwand *see* Dunbāwand
- Damietta (Dimyāt), a port in Egypt 10.61; 14.49.2; 14.54.9; 14.54.10; 14.54.15; 15.45.2
- Dāniyah *see* Dénia
- Daqūqā', a town in the Jazīrah province of modern Iraq, on the main road between Baghdad and Mosul 8.5.2
- Dār al-Dhabab (Golden House), a law college (*madrasah*) in Baghdad 15.40.2
- Dār al-Ḥijārah, area in Damascus 15.8.1
- Dār Ibn al-Za'farānī (the House of Ibn al-Za'farānī), in al-Ruhā 14.54.3
- Dār al-Rūm, the Christian quarter of Baghdad 8.5.2; 8.25.2
- Dārā, fortress town of northern Mesopotamia 5.1.16.1
- Darb al-Fālūdhaj (Sweetmeats Alley), in Baghdad 15.40.2
- Daybul, seaport of Sind 8.21.4n
- Daylam, highlands in Iran close to the Caspian Sea, also the name of its people 10.4.9 no. 8; 11.13.7.9(p) (spelled al-Daylamān)
- Dayr al-'Adhārā, a convent near the town of al-'Alth 8.25.7n
- Dayr al-'Alth, a convent near the town of al-'Alth 8.25.7n
- Dayr Banī l-Ṣaqr, unidentified locality not far from Baghdad or Sāmarrā 8.20.5
- Dayr Durtā *see* Durtā
- Dayr al-Jamājim, a Nestorian monastery in central Iraq 7.9.4n
- Dayr al-Khandaq, monastery north of Cairo 14.50; 14.51.4
- Dayr Qunnā, a Nestorian monastery on the Tigris S. of Baghdad 10.21
- Dayr al-Quṣayr, the Monastery of Saint Arsenius near the town of Ṭurā, south of Cairo 14.15
- Dayr al-Sīq, monastery south of Jerusalem 15.43.2
- Delos, Greek island 4.3.4.1
- Dénia (Dāniyah), town in al-Andalus 13.7; 13.58.1; 13.60.2
- Dezful, city in western Iran 8.1.1n
- Dhāt al-Ajra' (the sandy tract), unidentified desert location 11.13.7.1(p)
- Dhū Murār, unidentified place 7.5.4(p)
- Dihistān 11.13.2.11
- Dijlah *see* Tigris
- Dimashq *see* Damascus
- Dimyāt *see* Damietta
- Diospolis, ancient city in Egypt 4.3.4.2
- Divrigi *see* Dabarkī
- Diyār Bakr (Diyarbakır), city in Eastern Anatolia 8.6n; 10.1n; 10.13.3n; 10.38.4; 11.13.7.9(p); 11.21; 14.50n; 14.54.3n; 15.17n; 15.18n; 15.22n; 15.46n

- Diyār Muḍar, region in northern Mesopotamia 14.50n; 15.17n
- Diyār Rabī'ah 10.38.4; 11.13.7.9(p)
- Dorylaeum, ancient Greek city in Phrygia 6.1.3
- Dunaysir, town (now ruins) south-west of the city of Mārdīn in modern-day Turkey 15.58
- Dunbāwand (or Damāwand), a mountain in northern Persia 8.8.4
- Durtā, place of a monastery in Iraq 10.51.6 (p)
- Ecbatana *see* Hamadan
- Edessa *see* al-Ruhā
- Egypt (Miṣr; al-Diyār al-Miṣriyyah) *see also* Old Cairo 1.3; 1.5; 1.7n; 1.10n; 2.1.3; 2.1.4; 4.3; 4.3.4.2; 4.5.2; 5.1.16.1; 5.1.37 no. 115; 8.5.3; 6.1.2; 7.4n; 7.5.6; 8.18.3; 8.21.4; 8.26.9; 10.1.7; 10.38.2; 10.38.3; 10.38.4; 11.13.7.9; 11.20; 12.6; 13.2.1; 13.2.2.1; 13.3.4 no. 20; 13.34.1; 13.51.1; 13.58.2.1; 13.58.2.1; 13.58.4.5; 13.58.5 no. 1; 13.59.4 no. 17; 13.60.2; 13.86.1; 14.1; 14.2; 14.3; 14.4.1; 14.4.4; 14.10; 14.11; 14.13; 14.14.1; 14.14.3; 14.14.7; 14.17; 14.14.8 no. 4; 14.15; 14.18; 14.21n; 14.22.1–2; 14.22.3.1; 14.22.5.2 no. 91; 14.23.1–2; 14.25.1; 14.25.3; 14.25.9 nos. 15, 61, 100; 14.26.1–2; 14.27.1, 2, 4 nos. 2, 4; 14.28; 14.29.1, 2, 4 nos. 1, 4; 14.31.3n, 4n, 5.6n; 14.32.2; 14.32.3; 14.32.4; 14.33.3n; 14.35n; 14.36.1, 2; 14.37; 14.39.1, 2; 14.40.2; 14.42.1; 14.43.2n; 14.43.3 no. 1; 14.44.2; 14.45n; 14.46; 14.47.1, 2; 14.48.2; 14.49.1, 2; 14.50; 14.51.1, 2n; 14.53; 14.54.2, 3; 14.54.4n; 14.54.9; 14.54.12n; 14.54.13; 14.55.1n; 14.55.3n; 14.56.1n; 14.56.3; 14.57.1, 2; 14.58.3; 15.1.1.2; 15.24; 15.25; 15.31.1; 15.31.2; 15.31.3; 15.31.4; 15.32; 15.33; 15.38; 15.40.1; 15.40.2; 15.40.9 nos. 57, 58, 59; 15.41; 15.45; 15.49; 15.50.3; 15.51.1; 15.54; 15.58; A1.3; A11.11; A11.16
- Egyptian provinces (al-Diyār al-Miṣriyyah) 14.2; 14.14.3; 14.22.2
- Elea (Velia), ancient Greek city on the Tyrrhenian coast of Italy 3.4n; 4.1.11.3n
- Elephant Pond *see* Birkat al-Fil
- Elvira, Roman city in today's province of Granada (Spain) 13.29.2n
- Emesa, the modern Homs (Ḥimṣ) in Syria 4.1.10.2n; 4.1.11.2
- Ephesus 4.1.10.2n; 4.1.11.2n; 4.3.4.1; 6.1.3 (Robber Council of); 8.29.22n
- Epidaurus (Fidārūs and Qindārūs), in the Peloponnese 1.6; 2.1.2n; 2.1.6.4n
- Epirus, ancient Greek state in the western Balkans 14.25.9 no. 34n
- Erbil (or Arbil or Irbil), city in northern Iraq, east of Mosul 15.24
- Eresos, ancient Greek city on Lesbos 15.1.2
- Erzerum, Erzurum (Arzan al-Rūm), city in Anatolia, modern-day Turkey 15.40.5; 15.40.6
- Erzinjan (Arzanjān), city in Anatolia, modern-day Turkey 15.40.5; 15.40.6; 15.40.9 nos. 96, 160
- Etruria – land of Etruscans, Tyrrhenia 1.11n
- Euphrates (al-Furāt), one of the two great rivers of Mesopotamia 8.26.12n; 11.13.7.9(p)
- Fārāb (or Farāb; modern Otrar or Utrar), town in Khorasan now southern Kazakhstan 15.1
- Faramā (Greek Pelusium), strategic city on the eastern Delta 5.1.21.1; 14.4.1
- Fardajān, also known as Barāhān, a fortress near Hamadān 11.13.3.7; 11.13.8 nos. 16, 17, 18
- Farghāmus *see* Pergamum
- Farghānā, region in eastern Transoxiana 8.20.5n
- Fārs *see* Persia
- Fās *see* Fez
- Fasā, town in Fars Province of Persia 11.10
- Fayd, a town in the Ḥijāz, at halfway point on the pilgrimage route between Iraq and Mecca 8.9
- Fayyum (al-Fayyūm) – a large district in central Egypt that had a large Christian population 9.45
- Feltmakers' Market (al-Labbādīn), in Damascus 15.8.1; 15.10; 15.11.1
- Fez (Fās), city in Morocco 13.59.3; 13.74; 14.39.2n; 15.41

- Fīdārūs *see* Epidaurus  
 Filasṭīn *see* Palestine  
 Filmān, unidentified locality; possibly corruption of Fīlān (an eastern Caucasian region close to the western coasts of the Caspian) 15.20  
 Fīrūzkūh, a fortified city in the province of Ghūr in Central Afghanistan, capital of the senior branch of the Ghūrīd sultans 11.19.3  
 al-Furāt *see* Euphrates  
 Fustat (al-Fusṭāṭ; Old Cairo, Miṣr al-ʿAtīqah; Miṣr al-Qadimah), the first Muslim capital of Egypt 10.38.3; 10.38.4; 10.38.6 no. 6; 13.34.1; 14.2; 14.3; 14.4.1; 14.11; 14.12; 14.15n; 14.14.7; 14.25.3; 14.32.1; 14.32.3; 14.33.1n; 14.38.1; 14.39.2; 14. 40.1  
 Gate of Exile *see* Bāb al-Ghurbah  
 Gate of Victory *see* Bāb al-Faṭḥ  
 Gaza (Ghazzah), town in Palestine 14.49.3n  
 Gerasa, the modern Jerash, Jordan 4.1.11.2; 4.6.1  
 Ghallah Lane (Darb al-Ghallah), in Baghdad 10.77.3  
 Gharnāṭah *see* Granada  
 Ghaznah, a town in eastern Afghanistan, now called Ghazni 11.15 no. 13  
 Ghazzah *see* Gaza  
 Ghūr, province of Central Afghanistan in medieval times 11.19.3n  
 al-Ghūṭah, the fertile land south and east of Damascus 15.54n  
 al-Ghuwayr, name of several locations in Arabia 13.63.8.1(p)  
 Giza (al-Jīzah), a town on the west bank of the Nile 14.25.3; 14.54.8  
 Gondēshāpūr (Jundaysābūr), ruins of ancient city to the southeast of Dizfūl in southwest Iran 7.1.1; 8.1.1; 8.1.2; 8.2; 8.16; 9.1n; 9.16n; 8.3.22; 8.4.2; 8.25.1; 8.25.2; 8.25.4; 8.25.8; 8.29.1; 8.29.2; 8.37; 9.16n; 9.26n; 9.39; 11.1; 12.2 no. 7n  
 Granada (Gharnāṭah), city in al-Andalus 13.6.1.2; 13.59.3; 13.70; 13.74; 13.75  
 the Great Hospital (al-Bīmārīstān al-Kabīr) *see* Nūri Hospital  
 Greece (bilād al-Yūnāniyyīn, Yūnān) 4.2; 4.3.1; 4.3.6.2 (ʿ-*l-ā-dh-ā*, i.e. Hellas)  
 Green Sea (al-Baḥr al-Akhḍār) *see* Mediterranean  
 Gūn Gunbad, a gate and quarter in Isfahan 11.13.3.9; 11.13.4  
 Gurgān *see* Jurjān  
 Gurgānj (Kurkānj, al-Jurjāniyyah) 11.13.2.5; 11.13.2.11; 11.13.8 no. 31  
 Hadramaut (Haḍramawt) 10.1.3  
 Hajar, in eastern Arabia 15.49.6.1(p)  
 Ḥakamān, a town near Basra, Iraq 8.19.3  
 Ḥalab *see* Aleppo  
 Ḥallāwiyyah Law College (al-Madrasah al-Ḥallāwiyyah), in Aleppo 15.18.1.3  
 Hama (Ḥamāh), city in Syria 15.22; 15.22 no. 6; 15.24; 15.46.3; 15.54; 15.55  
 Hamadan (Hamadhān, modern Hamadān, ancient Ecbatana), city in Persia 8.10.2; 10.75.1; 11.13.3.3; 11.13.3.4; 11.13.3.6; 11.13.3.8; 11.13.3.9; 11.13.3.11; 11.13.3.19; 11.13.4; 11.13.8 nos. 2, 7, 19, 75, 76, 88; 11.19.2; 15.17  
 Ḥammām al-Faʿr (the Bathhouse of the Mouse), in Fustat 14.15  
 al-Ḥanbaliyyah Law College (al-Madrasah al-Ḥanbaliyyah), in Damascus 15.35  
 al-Ḥaram (the Holy Precinct, in Mecca) 15.8.2(p)  
 al-Ḥarasiyyāt (or al-Ḥarashiyyāt? reading uncertain), estates in Iraq 10.10.3  
 Harāt *see* Herat  
 al-Ḥarbiyyah, a quarter by the Ḥarb gate in Baghdad 10.16  
 Harpūt *see* Kharpūt  
 Ḥarrān, an ancient town (Carrhae) of Upper Mesopotamia, in the modern Turkish province of Diyarbakır 1.5n; 2.1.4n; 4.1.11.2; 7.4; 8.29.6n; 9.35n; 10.3.1; 10.3.2.2; 10.3.10; 13.9; 15.1; 15.47.1  
 Harthamah's Camp, a district in the eastern part of Baghdad 8.10.3  
 al-Ḥasakah, city and governorate in modern Syria 8.29.3n; 9.25n  
 Hatra (Haṭrā, Hāṭrā), a place near Samarra (not to be confused with ancient Hatra/al-Ḥaḍr near Mosul) 10.68.2.2n  
 Ḥawrān (Hauran or Houran), a volcanic plateau in southwestern Syria extending into



- the northwestern corner of modern-day Jordan 10.83.4; 15.27; 15.27n; 15.57.1
- Hazzah, a settlement west of Irbil (Arbil), in Iraq 9.35n
- Hejaz *see* al-Ḥijāz
- Heliopolis *see* 'Ayn Shams *and* Baalbek
- Heraclea, ancient city in what is now Turkey 4.3.4.1
- Herat (Harāt), a city in modern-day Afghanistan 8.10.4; 11.19.2; 11.19.3; 11.19.5; 11.19.6.1; 11.23
- al-Ḥijāz (Hijaz, Hejaz), a region in the western Arabian Peninsula, Najd to the east and Tihāmah to the west 7.5.2; 8.9; 11.13.7.9(p); 15.8.12(p)
- al-Ḥillah, town in Iraq 10.64.19.13n
- Ḥimş *see* Homs
- Ḥimyar, ancient kingdom of south-west Arabia 15.11.2n
- al-Hind *see* India
- Ḥinī (modern Hani), a town near the city of Diyarbakır in eastern Anatolia 10.75.2; 15.46.3
- al-Ḥirah, a town on the Euphrates, southwest of the modern Najaf, in Iraq 8.3.7; 8.3.16; 8.9; 8.29.2; 8.29.11n; 15.49.6.1n
- Ḥiṣn al-Faraj (Victory Castle, Aznalfarache), in Seville 13.63.5
- al-Ḥiyār (or Ḥiyār Banī l-Qa'qā'), probably in northern Syria 8.13.2
- the Holy Precinct *see* al-Ḥaram
- Homs (Ḥimş), a city in Syria 4.1.1n; 10.68.2.7 (p); 15.23.4.1; 15.31.1; 15.42; 15.56.1
- Houran *see* Ḥawrān
- the House of Ibn al-Za'farānī *see* Dār Ibn al-Za'farānī
- al-Ḥuwayzah, place in Khuzistan 10.68.2.1n
- Hymettus, a mountain in Attica 4.3
- Ibiza (Yābisa) 13.36.2.3n
- Īdhaj (also known as Māl-i Amīr), city in western Persia 11.13.3.18
- Ifriqiyah, area that comprises today's Tunisia, Western Libya and Eastern Algeria 13.1.2; 13.2.1; 13.3.2.1; 13.3.2.2; 13.66.3; 13.85
- al-Īghārān, two fiefs in western Persia 10.68.1.4
- Īlāq, town near Nishapur 11.14n
- Īliyā' *see* Jerusalem
- Imros, Greek Aegean island 4.3.4.1
- 'Indān, unidentified village near Aleppo(?) 15.15
- India (al-Hind) 1.1; 1.5; 2.1.3; 8.21.4; 11.2; 11.9.2.1(p); 12.1; 12.2; 12.3; 12.4; 12.5; 12.6; 13.6.1.1 no. 6; 13.6.2 no. 7
- Indian Ocean, Ocean 14.25.9 no. 42n
- Indus, river *see* Mihrān
- Ionia (Yūnān), ancient Greek city and islands states of the eastern Aegean and its seaboard 2.1.11n
- al-'Iqāb *see* Navas de Tolosa
- Iqrīṭish, Iqrīṭush *see* Crete
- Iraq (al-'Irāq), the southern part of modern Iraq 1.5; 7.1.11n; 7.8.3; 7.9.11n; 8.5.2; 8.29.3; 9.32n; 9.44; 10 *passim*; 11.13.7.9(p); 12.2n; 12.5; 12.6; 13.86.1; 14.1; 14.26.2; 14.43.3 no. 1; A11.5
- Irbil *see* Erbil
- 'Īsābādh, a palace and pleasure ground built by the caliph al-Mahdī on the eastern side of Baghdad 8.10.3
- Isfahan (Iṣfahān), city in Persia/Iran, south of Tehran 8.10.4n; 8.20.11; 10.67.1; 11.13.3.9, 10, 11, 17, 18; 11.13.4; 11.13.8 nos. 12, 13, 21, 33, 53; 15.13
- al-Iskandariyyah *see* Alexandria
- Istanbul 8.29.22n; 9.19n; *see also* Constantinople
- al-Ītākhiyyah *see* Dayr Banī l-Ṣaqr
- Italy 4.3.4.1; 4.3.4.2; 4.3.4.3
- al-Jabal *see* al-Jibāl
- Jabal Tayyī', an upland region in northern Arabia encompassing Mt. Aja' and Mt. Salmā 8.10.4
- Ja'bar, a fortress in the mediaeval town of al-Raqqah in present day Syria 14.50; 14.51.2; 14.54.3; 15.32
- Jaén (Jayyān), city in Andalusia 15.45.1n
- Ja'farī Canal, a canal in Samarra 10.1.7
- Jājarm, town in Khorasan 11.13.2.11
- al-Janādīl, the 'cataracts' of the River Nile 14.22.3.1
- Jarkh Band, place in Armenia or Azerbaijan 10.79
- Játiva (Shāṭibah), town in eastern al-Andalus 13.61.3.1n
- Jayrūn, a gate in Damascus 15.8.1; 15.29n

- al-Jāzīr, unidentified location 11.13.7.9(p)  
(*see also* Khāzīr)
- al-Jazīrah, northern Mesopotamia 5.1.37  
no. 115; 8.18.2; 10.38.4; 13.9
- al-Jazīrah (Jazīrat Miṣr), the island of  
Rawḍah (Roda) in the River Nile near  
Cairo 14.31.6
- Jazīrat al-‘Arab, the Arabian Peninsula  
8.18.2n
- Jazīrat ibn ‘Umar (later, Gazarta), modern-  
day Cizre in southeastern Turkey 15.36.1;  
15.36.1.4
- Jazīrat al-Shuqar *see* Alzira
- Jerusalem (al-Quds, Bayt al-Muqaddas, Bayt  
al-Maḥdīs, İlyā’) 5.1.8.2; 5.1.21.2; 8.5.3;  
10.75.1; 14.10; 14.14.1–3; 14.14.6; 14.49.1;  
14.49.2–4; 14.56.1; 15.11.2.1(p); 15.11.3  
no. 7; 15.23.2.1; 15.31.4; 15.31.6 no. 11n;  
15.40.3; 15.40.5; 15.40.9 no. 59; 15.43.2;  
15.45.1; 15.45.2; 15.51.1
- al-Jibāl (‘the Mountains’, i.e. the Zagros  
Mountains; also al-Jabal), region in west-  
ern Persia, ancient Media 8.20.11n;  
9.26.n; 11.5.22; 11.6n; 11.13.3.1
- Jilān (or al-Jilān), a region in Tabaristan, near  
the southern coasts of the Caspian Sea  
8.5.2n; 8.20.11n; 15.20
- Jilliḡ *see* Damascus
- al-Jīzah *see* Giza
- Jordan, river 5.1.8.1
- Jordan, country 14.50n
- Jundaysābūr *see* Gondēshāpūr
- Jurjān (Gurgān) 11.13.2.11; 11.13.3.1; 11.13.3.15;  
11.13.8 nos. 9, 10, 22
- al-Jurjāniyyah *see* Gurgān
- Jūrḡab, a district near Shirāz in Persia/mod-  
ern Iran 8.5.2
- al-Ka‘bah, the Kaaba, Bayt Allāh (‘God’s  
House’) 1.11n; 10.62.3(p); 10.67.4.1n;  
15.46.2(p)
- Kairouan (al-Qayrawān), a holy city in mod-  
ern Tunisia 1.7n; 13.1.2; 13.2.1; 13.3.1;  
13.3.2.1; 13.3.2.3; 13.25; 13.60.2
- Kamākh (or Kemah), a fortress near the city  
of Erzerum, modern-day Turkey 15.40.6
- Kanaan (Kan‘ān) 11.13.7.9(p)
- Kanīsat Mār Thawādrus *see* Church of Saint  
Theodore
- Karaj (al-Karaj, Karaj Abī Dulaf), a city in the  
Jibāl province of Persia 10.68.1.4n;  
11.13.3.18. *See also* al-Īghārān
- Karak (al-Karak), a fortress situated to the  
east of the Dead Sea 1.11; 14.50; 14.51.2;  
14.52; 14.53; 15.21; 15.23.2.2; 15.42; 15.44;  
15.45; 15.51.3; 15.60.1
- Karkh (al-Karkh), a district of Baghdad 9.11;  
9.42; 10.76.2
- Karkh Guddan, ancient city near the modern  
Iraq-Iran border 9.42n
- Kārūn (or Dujayl, the ‘small Tigris’), river in  
Khuzestan 14.22.4.3n
- Kashkar (or Kaskar), an ancient town on the  
west bank of the Tigris, opposite Wāsīt  
8.8.6n; 8.10.1; 8.13.3n
- Kath *see* Bīrūn
- Khabūshān, town near Nishapur 14.36.2n
- al-Khandaq (lit. ‘the moat’, ‘the trench’), a  
village near New Cairo (al-Qāhirah)  
14.22.3.1
- Khānqāh al-Sumaysāfī, in Damascus  
14.36.2
- al-Kharibah (lit. ‘the site of ruins’), an  
unidentified Egyptian locality 14.54.3
- Kharmaythan, a district of Bukhara 11.13.2.1
- Kharpūt (or Harpūt, Kharberd, Kharpert;  
Arabic Khartabirt), a town north of the  
city of Diyarbakir, the modern the town of  
Elāzīj in eastern Turkey 15.18 no. 2;  
15.18n
- al-Khaṭṭ, place in eastern Arabia famous for  
its lances 10.68.2.2(p); 13.58.4.4(p);  
15.8.5(p)
- Khātūn Mosque (Masjid Khātūn), in Damas-  
cus 15.33
- al-Khawarnaq, legendary Sasanian palace in  
southern Iraq 15.54(p)
- Khaybar, oasis c. 95 miles north of Medina  
10.68.2.1(p); 10.69.3.12(p)
- al-Khayf, name of several places in the Hijaz,  
including one at Minā near Mecca  
7.1.6n; 10.81.5(p)
- Khāzīr or Khāzar, river between Irbil and  
Mosul 11.13.7.9(n)
- Khilāt (modern Ahlat), a town on the west  
bank of Lake Van in Asia Minor 10.81.2;  
11.13.7.9(p); 15.46.3
- Khiva *see* Khwārazm

- Khorasan, the eastern part of Persia, including parts of what are today Central Asia and Afghanistan 7.7.2n; 8.3.7; 8.3.17; 8.10.2n; 8.10.4n; 8.11n; 8.18.2; 8.19.3n; 8.20.11n; 8.27.4n; 8.29.2n; 9.7n; 9.40n; 10.4.2; 10.9.1; 11.5.9; 11.5.12; 11.5.14; 11.5.25 nos. 35n, 90; 11.12; 11.13.2.11; 11.13.3.13; 11.13.7.9(p); 15.1.1; 15.29; 15.40.2
- Khujanda, city in Transoxiana 8.11n
- Khūnaj, town near Zanjān in Azerbaijan 14.48.n
- Khurasan, Khurāsān *see* Khorasan
- Khusrawshāh (modern Khosrow Shahr), a small settlement west of Tabriz in Persia 15.21
- Khuwayy, a town in Azerbaijan 15.19
- Khuzestan (Khūzistān), a province in the southwest of Iran, between the Zagros mountains and the Persian Gulf 8.3.10n; 8.20.11n; 8.26.9; 9.26; 9.37; 10.68.2.11n; 14.22.4.3n; 14.22.5.1 no. 8n
- Khwārazm (Khuwārizm, Khwārizm, Khorezm, Chorasmia), a city in the Xorazm province of present-day Uzbekistan; modern name Khiva 11.13.3.14; 11.13.7.9(p); 11.15; 11.19.6.1
- Kirmān, a province of Persia, lying south of Khorasan 8.5.2; 8.20.5n; 10.38.4; 10.64.17.2(p)
- Kirmānshāh (Qarmīsīn) 11.13.3.4
- Knidos (or Cnidos) – island/peninsula in Mediterranean 1.1; 4.1.1; 3.1.1n
- Kos (or Cos)– Greek island state of the Dodecanese 1.1; 1.6; 2.1.5; 3.5n; 3.6n; 4.1.1; 4.1.2; 4.1.10.1n
- Kufa (al-Kūfah), town in Iraq, near present-day Najaf 8.3.7n; 8.3.14n; 8.8.3n; 8.10.4n; 8.18.1; 8.18.2; 8.20.6n; 8.26.13; 8.29.2; 10.1.2
- al-Kūlam, a town in India, now the port of Quilon in Kerala 14.47.1
- Kurkānj *see* Gurgānj
- Kūthā, place of a monastery near Baghdad 10.51.6n
- al-Labbādīn *see* Feltnakers' Market
- al-Lādhiqqiyah *see* Latakiyah
- La'la', a place of uncertain location 15.51.10.2(p)
- Laribus or Lorbeus (al-Aris), city in Libya 13.2.2.1
- Latakiyah (al-Lādhiqqiyah), the principal port of in Syria 15.15; 15.18n
- Lemnos, Aegean island 4.3.4.1; 5.1.21.1n
- Libn, a place said to be in China (error for Yemen?) 8.3.16n
- Libya 4.3.2
- al-Liwā, desert location in Arabia 15.43.3(p)
- Locris, region in ancient Greece 4.3.4.3; 4.5.2n
- Lower Mesopotamia, southern Iraq 1.1n
- Lucena (al-Yussānah), city in today's province of Cordoba (Spain) 13.66.3
- al-Ma'arrāh (or Ma'arrat al-Nu'mān), a city in northwestern Syria 15.12; 15.55
- Macedon (Macedonia), ancient kingdom on the periphery of Greece 4.1.10.2n; 4.6.2.1
- al-Madā'in, an ancient town (Ctesiphon) 20 miles southwest of Baghdad 7.1.2n; 8.3.20; 8.20.6n; 8.26.8; 10.80
- al-Madinah *see* Medina
- Madīnat al-Salām *see* Baghdad
- Madīnat al-Zahrā' caliphal city on the outskirts of Cordova 13.19.1; 13.19.2.1
- al-Madrasah al-'Ādiliyyah *see* al-'Ādiliyyah Law College
- al-Madrasah al-Amīniyyah *see* al-Amīniyyah Law College
- al-Madrasah al-'Azīziyyah *see* al-'Azīziyyah Law College
- al-Madrasah al-Dakhwāriyyah *see* al-Dakhwāriyyah College
- al-Madrasah al-Ḥallāwiyyah *see* al-Ḥallāwiyyah Law College
- al-Madrasah al-Ḥanbaliyyah *see* al-Ḥanbaliyyah Law College
- al-Madrasah al-Nizāmiyyah *see* al-Nizāmiyyah Law College
- al-Madrasah al-Qilījiyyah *see* al-Qilījiyyah Law College
- Madrasat Ibn Muhājir (Law College of Ibn Muhājir), in Mosul 15.40.3
- Madrid (Majrīt) 13.5n
- Maghārat Aqfah (the Cave of Aqfah), village and cave between the villages of Baal-

- bek and Byblos, northeast of modern-day Beirut 15.20  
 Maghrib (al-Maghrib, 'the West'), North Africa excluding Egypt 10.38.4; 11.20; 11.21; 13.1.2, 13.2.2.1; 13.61.4 no. 9; 14.14.3; 14.27.1; 14.39.2; 14.58.1; 15.41; 15.50.6; 15.53  
 Magnesia, ancient Greek city 4.3.4.1  
 al-Maḥallah, a provincial town in Egypt, probably al-Maḥallah al-Kubrā 14.42.1  
 al-Maḥallah al-Kubrā, town in the Delta, Egypt 14.42.2n  
 Mahdia (al-Mahdiyyah), city in the coast of Tunisia 13.58.4.1; 13.58.4.2; 13.64.2.1  
 Makkah *see* Mecca  
 Makrān (or Mukrān), the coastal region of southern Baluchistan that today is the political boundary between Pakistan and Iran 14.25.9 no. 42  
 Málaga (Mālaqah), city in al-Andalus 14.25.4  
 Malatya (Malatyah), a city in the eastern Anatolia region of Turkey 15.40.6  
 Malāzkird (or Mantzikert; modern Malazgirt), a town a little north of Khilāt in Asia Minor 15.46.3  
 Manbij, city northeast of Aleppo 14.49.2n  
 al-Manṣūr, name of the camp of Saladin on the outskirts of Acre 15.11.2  
 Manṣūrī Hospital (Bīmāristān al-Manṣūrī), established in Cairo in 683/1285 AI.2; AI.3  
 Mantzikert *see* Malāzgird  
 Maqābir al-shuyūkh ('Cemetery of the Venerable Men'), in Marrakesh 13.63.3  
 Ma'qil Canal (Nahr Ma'qil), in Basra 15.8.8(p)  
 Mar Saba, monastery in Palestine 9.23n  
 Marāgheh (Marāghah), a city on the river Sufi Chay in the Azerbaijan province of Iran, famous for an early observatory 11.19.1; 11.21; 15.60.1n  
 Marand, a city in the modern-day east Azerbaijan Province, Iran 11.19.2  
 al-Marāwizah, a quarter in Baghdad contiguous with al-Ḥarbiyyah where the people of Marv used to dwell 10.20n  
 Mardē *see* Māridīn  
 Māridīn (Mārdīn), city of northern Mesopotamia 5.1.16.1n; 15.17n; 15.58; 10.75.1; 10.75.2; 10.81.2; 15.58.5  
 al-Mariyyah *see* Almería  
 Marj al-Ṣuffar, a large plain south of Damascus, Syria 15.40.4; 15.50.3  
 Marrakesh (Marrākush), city in Morocco 13.61.4 no. 9; 13.63.3; 13.64.2.1; 13.66.3n; 13.66.5; 13.68.3; 13.70; 13.71; 13.72; 13.73; 13.78; 13.87  
 Marw *see* Merv  
 Mary *see* Merv  
 Mashhad, a city in Iran 8.10.4n; 8.29.2n  
 al-Maṣīr, a district within the city of Samarra 8.20.5  
 Maṣīṣ (perhaps Mases in the Argolid) 4.1.11.2  
 Maṣjid *see* Mosque  
 Maṣṣīṣā *see* Mopsuestina  
 Mā warā' al-Nahr *see* Transoxiana  
 al-Mawṣil *see* Mosul  
 al-Maydān Gate (Bāb al-Maydān), in Mosul 10.81.4  
 Mayyāfariqīn (Martyropolis; modern Silvan), settlement east of the city of Diyarbakir in eastern Anatolia (now in Turkey) 8.5.4; 8.5.5; 8.6; 10.13.3; 10.41; 10.54.1; 10.54.2; 15.17n; 15.18.1.4; 15.19; 15.46.3; 15.46.3.9(p); 15.46.4 no. 3  
 Mazdākhan or al-Mazdaqān, a village near al-Rayy 11.19.6.1  
 Mecca (Makkah) 7.1.1; 7.1.6n; 7.2.1; 7.2.3n; 7.5.3; 7.5.4; 7.6; 8.3.8; 8.4.11n; 8.8.3n; 8.9; 10.62.3(p); 10.64.19.8n; 15.24; 15.40.4; 15.51.5; 15.51n  
 Media *see* al-Jibāl  
 Medina (al-Madīnah) 7.2.1n; 7.2.3n; 7.4n; 7.5.3n; 7.5.5n; 8.4.11n; 8.18.11n; 8.18.2n; 11.16 no. 1.38; 15.46n  
 Medina Sidonia *see* Sidonia  
 Mediterranean Sea 5.1.21.1 ('Green Sea'); 8.21.4 ('Roman Sea'); 8.21.4; 13.3.2.1; 13.4n; 14.3n  
 Memphis, city in ancient Egypt 2.1.3; 4.3.4.2  
 Mendes, ancient city in the Nile delta 4.5.1n; 4.5.4n  
 Merv (or Merw, Marw), a medieval city in present-day Turkmenistan, now called Mary 8.10.4; 10.20n; 15.1.2; 15.1.3; 15.13n  
 Mesopotamia 1.5n; *see also* al-Jazīrah

- Metapontum, ancient Greek city in southern Italy 4.3.4.3
- Methone, ancient city in Thrace 4.6.2.1
- Mihrān, the River Indus 8.21.2n; 8.21.3; 8.21.4
- Miletus, ancient Greek city on the western coast of Asia Minor 4.3.4.1
- Minā, a place near Mecca 7.1.6n
- Miṣr *see* Egypt and Cairo
- Miṣr al-‘Atīqah, Miṣr al-Qadīmah *see* Fustat
- Monastery *see* Dayr
- Monastir (al-Munastīr), city on the coast of Tunisia 13.3.2.1; 13.5.8.4.1
- Mopsuestia (Maṣṣiṣā), city of Cilicia in southern Anatolia 4.1.11.2
- Mosque of al-Ḥājjib Lu‘lu’ (Maṣjid al-Ḥājjib Lu‘lu’), in Cairo 15.40.3
- Mosque of al-Khabūshānī (Maṣjid al-Khabūshānī), in Damascus 14.36.2
- Mosul (al-Mawṣil), a city in northern Iraq on the west bank of the Tigris near ancient Nineveh 1.11n; 8.5.4; 9.35; 10.38.4; 10.46.2; 10.47; 10.49; 10.63.2; 10.68.1.4; 10.69.4 no. 5n; 10.81.1; 10.81.2; 10.81.4; 10.81.6; 10.82; 10.83.1; 10.83.2; 10.83.3; 10.83.4; 11.13.7.9(p); 11.21; 14.26.3 no. 2n; 15.4; 15.5; 15.24; 15.40.1; 15.40.3
- Mount Aja’, a mountain in the Jabal Ṭayyi’ region 8.10.4n
- Mount Ḥaḍan, in Arabia 7.5.6(p)
- Mount Lebanon, a mountain range in Lebanon 15.45.4
- Mount Qāsiyūn, a mountain overlooking Damascus 15.13; 15.21; 15.34; 15.36.1.4; 15.37; 15.50.6; 15.51.4; 15.57.2
- Mount Salmā, a mountain in the Jabal Ṭayyi’ region 8.10.4n
- Mount Sinai (Ṭūr Sinā’), 1.1
- Mufaḍḍal Lane (Darb al-Mufaḍḍal), location in East Baghdad 10.5.2
- al-Muḥammadiyyah *see* Dayr Banī l-Ṣaqr
- Mukrān *see* Makrān
- al-Munastīr *see* Monastir
- al-Munaybi’, a locality just west of Damascus in Syria 15.33
- Mūrāṭir *see* Murviedro
- Murcia (Mursiyah), a city in south-east al-Andalus 13.42; 13.53; 13.62.2.2; 13.81.2n; 13.83; 15.8.1n
- Murviedro (Mūrāṭir), city in Spain known today as Sagunto 13.68.1
- al-Mushaqqar, a settlement and port on the eastern coast of Arabia, exact location unknown 10.1.3
- Mutān, a village near Ṣarkhad in Syria 10.83.4
- Muṭbaq, name of a prison in the southern part of Baghdad 8.29.16
- Mysia, a region in the northwest part of ancient Anatolia 1.1
- Nablus (Nābulus), a city approximately 49 km N. of Jerusalem 15.51.5
- Nadrūmah *see* Nedroma
- Najaf, town in southern central Iraq 8.9
- Najd, central Arabian plateau 14.47.1(p); 15.51.10.2(p)
- Naḥlah (Nahle), village near Baalbek 15.37.4(p)
- Nahr Bānyās *see* Bānyās canal
- Nahr ‘Īsā, canal in Baghdad 10.4.4.2n
- Nahr al-Kalbah, one of the canals of Baghdad 8.11
- Nahr al-Mahdī, one of the canals of Baghdad 8.10.3
- Nahr al-Malik, canal and district in Baghdad 10.4.4.2
- Nahr Ma‘qil *see* Ma‘qil Canal
- Nahr Ṣarṣar, one of the four main canals around Baghdad 8.2
- al-Nahrawān, a town and system of canals on the lower Tigris River 8.27.4
- Najaf, city in Iraq 8.29.1n
- Naples 4.1.10.2n
- Nasā, a town in Khorasan 11.13.2.11 (*see also* Nisā)
- Naṣībīn (modern Nusaybin; ancient Nisibis or Nasibis), in south-eastern Anatolia, on the Syrian border 4.1.10.2n; 4.1.11.3n; 5.1.7; 5.1.16.1n; 8.1.2; 15.36.1
- Nāṣirī Hospital (al-Bimāristān al-Nāṣirī), in Cairo 14.32.1n; 14.39.2n; 14.40.1n; 14.43.1; 14.47.2
- Navas de Tolosa (al-‘Iqāb), city in today’s province of Jaén 13.71
- Naysābūr *see* Nishapur
- Nedroma (Nadrūmah), town near to the city of Tlemcen (Morocco) 13.81.1

- Nighyā, settlement near al-Anbār 5.1.16.1  
 al-Nīl, town near al-Ḥillah in Iraq 10.56n  
 Nile, river (Baḥr al-Nīl) 8.21.4; 10.38.4;  
 13.58.4.5(p); 14.15n; 14.22.3.1; 14.25.3.1;  
 14.31.6n; 14.54.6n; 14.54.8n; 15.40.3  
 Nilometer (al-Miqyās) 14.31.6n  
 Nineveh (Ninawah), Iraq 2.1.4n; 11.13.7.9(p);  
 11.18n  
 Nisā or Nasā, a village near Nishapur 8.10.4  
 Nishapur (Naysābūr, Nisābūr; modern  
 Nishapur), a city of north-eastern Khor-  
 asan province of Iran 7.7.2n; 7.9.2n;  
 11.5.12; 11.13.7.9(p); 11.19; 11.20; 14.36.2n  
 Nisibis *see* Našibīn  
 al-Niẓāmiyyah Law College (al-Madrasah al-  
 Niẓāmiyyah), in Baghdad 10.64.2;  
 10.81.4; 14.22.5.1n; 15.40.2  
 North Africa (excluding Egypt) *see* Maghrib  
 al-Nūbah, Nubia 8.21.4  
 Nūrī Hospital, 'the Great Hospital' (al-  
 Bīmāristān al-Nūrī, al-Bīmāristān al-  
 Kabīr) founded by Nūr al-Dīn in Dam-  
 ascus in 543/1154 15.9; 15.13; 15.23.4.2;  
 15.24; 15.30; 15.33; 15.34; 15.35; 15.36.1;  
 15.37.1; 15.38; 15.39; 15.42; 15.46.3; 15.50.1;  
 15.50.3; 15.50.5; 15.51.3; 15.51.6; 15.52.1;  
 15.53; 15.57.1; A1.2n  
 Old Cairo (Miṣr al-Qadimah) *see* Fustat; *see*  
*also* Qaṣr al-Shama'  
 Olynthus, ancient Greek city in Chalcidice  
 4.6.2.1  
 Osuna (Ushūnah), city in the province of  
 Seville (Spain) 13.33n  
 Otrar *see* Fārāb  
 Oxus river 10.68.2.1n  
 Palermo, city in Sicily 4.6.3.3  
 Palestine (Filasṭīn) 5.1.37 no. 115; 8.20.10;  
 8.20.11; 12.6  
 Palmyra (Tadmur), ancient city of Syria  
 15.49.6.1n  
 Pechina (Bajjānah), city in today's province  
 of Almería (Spain) 13.71  
 Peloponnese, peninsula and region in south-  
 ern Greece 2.1.1n  
 Pelusium, ancient city on the eastern fringe  
 of the Nile delta 4.1.10.5n; *see also* al-  
 Faramā  
 Perfume Market (Sūq al-'Iṭr), in Baghdad  
 10.64.7  
 Pergamum (Pergamon, Farghāmus; mod-  
 ern Bergama), a Greek city in the Aeolis  
 region of western Asia Minor 1.6; 5.1.15;  
 5.1.18.1; 5.1.25; 5.1.26; 5.1.37 no. 36n  
 Persia (Fārs [specifically for southern Iran]  
*or* Bilād al-'Ajām, a vague term for an area  
 rather larger than modern Iran) 1.1; 1.5;  
 2.1.3; 4.1.5; 4.1.9.2; 7.1.1; 7.5.6n; 8.3.4;  
 8.5.2; 8.20.6; 8.20.11n; 8.29.9; 10.37.3;  
 10.38.4; 10.64.1; 11.5.14; 11.10; 11.16; 11.17;  
 11.19.3; 11.19.5; 11.20; 11.21; 14.22.4.3n??;  
 14.32.4n; 15.30; 15.40  
 Petra, ancient city in southern Jordan 1.5n;  
 4.1.11.3n  
 Pharos, Ra's al-Tin quarter of Alexandria  
 6.1.3  
 Phrygia (Afrūjiyā) – an ancient and in part  
 mythical kingdom in the west-central part  
 of Asia Minor 1.1  
 Pontus, ancient region on the southern coast  
 of the Black Sea 4.1.10.2n; 8.20.11n  
 Port-Vendres (Haykal al-Zuharah), coastal  
 town in the Eastern Pyrenees 13.4n  
 Portico Gate *see* Bāb al-Azaj  
 Praesus, an ancient coastal town in eastern  
 Crete 1.8n  
 Pytho, old name for Delphi 4.3.4.3  
 al-Qābūn, a stop on road from Damascus to  
 Iraq, today a part of greater Damascus  
 15.18.1.2  
 al-Qādisiyyah, a town on the east bank of the  
 Tigris, southeast of Samarra 8.3.7n;  
 8.20.6; 8.29.2  
 al-Qāhirah *see* Cairo  
 al-Qalā'in, a place on the western side of  
 Baghdad 8.25.7  
 Qal'at Barqā *see* Castle of Barqā  
 Qal'at Ja'bar *see* Ja'bar  
 Qamrā (Qamrā', Qamrāw), a village near  
 Ṣarkhad in Syria 10.83.4  
 Qanādir, town in Iṣfahān 8.10.4n  
 Qānariz, town near Nishapur 8.10.4n  
 Qanjayrah *see* Canjāyar  
 al-Qarāfah Cemetery, in Cairo 14.48.2  
 al-Qarash, a village in Syria A1.1  
 Qarduwan, unidentified place 10.5.4

- Qarmīsīn *see* Kirmānshāh  
 Qarmūniyah *see* Carmona  
 Qāsiyūn *see* Mount Qāsiyūn  
 Qaṣr Faraj, a quarter in the eastern side of Baghdad 8.5.2  
 Qaṣr Ibn Hubayrah, a town in Iraq, midway between Baghdad and Kufa 8.10.4  
 Qaṣr al-Shama' (or al-Sham'), the Arabic name for the Graeco-Coptic township of Babylon (Bābilyūn), on the east bank of the Nile 14.10n; 14.15; 14.25.3  
 Qaṭī'at al-Raḳīq (or al-Daḳīq), a fiefdom in Baghdad; *see also* Bī'at Mār Tūmā 10.22.3  
 al-Qāṭūl ('canal'), a district of Samarra 8.20.5; 8.20.6  
 Qaṭwān Steppe 11.14n  
 al-Qayrawān *see* Kairouan  
 Qaysāriyyah or Qaysariyyah *see* Caesarea  
 Qazwīn, a town and district northwest of Tehran and south of Gīlān, in northern Persia 8.20.11; 11.13.3.3  
 al-Qilijiyah Law College, al-Madrasah al-Qilijiyah, in Damascus 15.52.1  
 Qubādīr Zubayrūn, of uncertain identity, possibly Qanādir in Iṣfahān or Qānariz near Nīshapur 8.10.4  
 al-Quds *see* Jerusalem  
 Qūliyāthā, an estate near Wāsiṭ 10.62.3(p)  
 Qurrah, village near Smyrna 5.1.16.2  
 Qurtubah *see* Cordova  
 Qūs, town in Upper Egypt not far from modern Luxor 13.59.3  
 Qusṭanṭīnah (Constantine), city in present-day Algeria 13.58.4.3(p)  
 al-Qusṭanṭīniyyah *see* Constantinople  
 Quṭrabbul, a village not far from Baghdad 8.1.1; 8.27.4  
 al-Rabadhah, a way station on the main pilgrimage route between Kufa and Mecca 8.8.3  
 Raḍwā, Mt., a mountain in Arabia 7.5.6(p)  
 al-Raḥbah (or Raḥbat Mālik ibn Ṭawq or Raḥbat al-Shām), a town on the right bank of the Euphrates; modern al-Mayādīn in eastern Syria 10.53; 10.69.3.7; 15.36.1  
 al-Rāhib, a place on the road between Samarra and Damascus 7.8.3  
 al-Ramlah, a town on the coastal plain west-northwest of Jerusalem 14.14.3  
 Raqqā (al-Raqqah), a city on the north bank of the Euphrates, about 160 kilometres east of Aleppo, Syria 7.5.3n; 8.3.13; 8.8.6; 10.8.11; 10.17.1n; 14.50n; 15.2; 15.32n; 15.52.1; 15.52.2 no. 1  
 Raqqādah, palace city of the Aghlabids southwest of Kairouan 13.2.2.2  
 Ra's al-'Ayn *see* Rēsh 'Aynā  
 al-Rawḍah *see* al-Jazirah (Jazīrat Miṣr)  
 Rayy (or al-Rayy), a town near the modern city of Tehran 1.10n; 6.4n; 7.7.2n; 8.5.2; 8.5.3; 8.5.4; 8.10.2; 8.10.3; 11.5.1; 11.5.7; 11.5.9; 11.5.11; 11.5.12; 11.5.14n; 11.5.22; 11.6; 11.9.2.4(p); 11.13.3.3; 11.13.7.9(p); 11.13.8 no. 11; 11.19.1; 11.19.4; 11.19.5; 11.19.6.1; 11.20; 15.19; 15.21; 15.21 no. 3; 15.31 no. 5; 15.40.9 no. 19; 15.59 no. 1  
 Rēsh 'Aynā (Ra's al-'Ayn), an ancient city on the modern Syria-Turkey border, today forming a single divided city with Ceylanpınar in Turkey 5.1.8.2n; 5.1.16.1; 8.29.3; 8.29.8n; 9.24  
 Rhodes, the largest island in the Dodecanese island chain off the Anatolian coast of Turkey 1.1; 4.1.1; 4.1.11.3n; 4.6.13.2n; 15.1  
 Ribāṭ al-Faṭḥ, district in north-west Morocco 13.64.2.1  
 Roda *see* al-Jazirah (Jazīrat Miṣr)  
 Roman Sea *see* Mediterranean  
 Rome (Rūmiyah) 1.8n; 1.10n; 2.1.2; 4.1.9.2; 4.1.10.4n; 4.1.11.2n; 4.3.4.2n; 4.4.2.3; 4.6.13.2n; 5.1.9; 5.1.10.1; 5.1.11; 5.1.17; 5.1.19; 5.1.21.1; 5.1.21.2; 5.1.25; 5.1.26; 5.1.37 no. 37; 15.1.2; 15.11.2.1(p)  
 al-Ruhā or al-Ruhā' (Edessa, modern Urfa), ancient city now in northern Mesopotamia 9.7n; 9.25; 9.33; 10.57n; 11.13.7.9(p); 14.50; 14.51.2; 14.54.3; 15.11.2  
 Rūmiyah *see* Rome  
 Sabta *see* Ceuta  
 Sābūr Khwāst, a town between Khuzestan and Isfahan 11.13.3.10; 11.13.8 no. 14  
 al-Ṣafrā', a place 17 miles from Badr in the Ḥijāz 7.2.3; 7.2.4  
 Saint Acisclo Church, church in Cordova 13.14

- Salé (Salā), coastal city in north-western Morocco 13.64.2.1
- Şalkhad *see* Şarkhad
- Şam', unidentified village near Aleppo 15.15
- Samanqān, town in Khorasan 11.13.2.11
- Samarkand (or Samarqand), a city in modern-day Uzbekistan 8.11n; 11.19.5; 11.22; 11.23
- Samarra (Sāmarrā', Surra Man Ra'ā), a town on the east bank of the middle Tigris in Iraq, north of Baghdad 7.8.3; 8.2.3; 8.4.3n; 8.4.7; 8.12.2; 8.20.4n; 8.20.5; 8.20.7n; 8.25.7n; 8.26.18; 10.1.7n; 10.44.5 no. 5n; 11.3; *see also* al-Sāmir
- al-Samāwah, the steppe and desert lands between southern Iraq and Syria 10.64.18
- al-Sāmir, possibly = Samarra 11.13.7.9(p)
- Samos, an island off the western coast of Anatolia 2.1.11n; 4.1.11.3n; 4.3.4.1; 4.3.4.3
- Samosata (Sumaysāt), an ancient city in south-east Anatolia on the upper Euphrates 15.28
- Sanaa (Şan'ā'), in Yemen 15.18.2(p)
- Şanlurfa (or Urfa) *see* al-Ruhā
- Saqīthā, a hamlet near Baghdad 8.11
- Saragossa (Saraqusṭah, Zaragoza), city and petty kingdom in al-Andalus 13.9; 13.29.1; 13.46; 13.50; 13.63.8.2
- al-Şarāh, canal in Baghdad 10.81.5(p)
- Sarakhs, town in Khorasan 10.2.1n; 11.19.7n
- Saraqusṭāh *see* Saragossa
- Şarkhad (or Şalkhad), a stronghold in southern Syria near the border of present-day Jordan b10.83; 15.23.3; 15.37.4; 15.46.3; 15.49.6; 15.60.1
- Şarşar, a town near Baghdad 8.2
- al-Sawād, the fertile alluvial plains of southern Iraq 8.3.22; 8.4.5; 8.10.1; 8.10.4; 14.34.2n
- Sāwah, town in northern Persia 10.64.19.19
- Saydnāyā (Sednaya), a city in the mountains north Damascus 15.3.1
- Scyros, Greek island 4.3.4.1
- Seville (Ishbiliyah, Sevilla), city in al-Andalus 13.10; 13.60.1; 13.60.2; 13.61.3.1; 13.61.3.2; 13.62.2.2; 13.62.2.3; 13.62.3; 13.62.4 no. 7; 13.63.2; 13.63.5; 13.63.8.1; 13.63.8.2; 13.64.2.1; 13.64.2.2; 13.65; 13.66.3; 13.73; 13.75; 13.76; 13.77; 13.78n; 13.80.1; 13.81.1; 13.81.2; 13.86.1; 13.86.2; 13.87; 13.88.1; 15.45.11n
- Shadūnah *see* Sidonia
- Shahrazūr, district in western Kurdistan 11.13.7.9(p)
- al-Shām *see* Damascus *and* Syria
- Shammāsiyyah Gate quarter, a neighbourhood on the eastern side of Baghdad 8.25.7
- Shaqqā (or Shaqqah), a village in the Ḥawrān, Syria 15.27
- al-Sharā, a region proverbial for lions, said to be in Yemen 10.64.17.2(p); 15.8.5(p)
- Shāsh, Tashkent, in modern Uzbekistan 8.1.4
- Shāṭibah *see* Játiva
- al-Shawbak *see* Shoubak
- Shiraz (Shīrāz), ancient city in the Fārs region of southwestern modern Iran 8.5.2; 11.5.6; 11.13.3.15; 14.22.4.3n
- Shirimsāḥ (or Shirmasāh), a town near Damietta in Lower Egypt 14.49.2
- Shoubak (al-Shawbak), a fortress town in the Transjordan 5.1.32
- Shushtar *see* Tustar
- Sicily (Şiqilliyah or Şiqilliyyah) 4.3.4.2; 4.3.6.2 no. 17; 4.5.2; 4.6.2.1; 5.1.21.2
- Sidonia (Shadūnah), city in today's province of Cádiz (Spain) 13.22; 13.27.1
- Şiffīn, a place near the modern al-Raqqah, in Syria 7.5.3; 7.10n
- Si'ird (or Si'irt, Is'ird; modern Siirt), a town in south-eastern Anatolia 1.3.1
- Sijistān (Sīstān), province in eastern Iran 2.1.11n; 15.1.3.11n
- Silvan *see* Mayyāfāriqīn
- Sinai *see* Mount Sinai
- Sind (al-Sind or Sindh), a region along the lower Indus River 8.21.2; 8.21.3; 11.15
- Sinjar (or Sinjār), a town in Iraq near Mount Sinjar 11.18n
- al-Sīq, the 'Great Lavra' of the Dayr Mār Sābā monastery near Jerusalem 15.43.2
- Sīstān *see* Sijistān
- Smyrna, ancient Greek city of Asia Minor 4.1.11.3n; 4.5.1n; 4.5.4n; 5.1.16.2; 5.1.25; 5.1.37 no. 36



- Stagira, ancient Greek city 4.6.2.1; 4.6.2.2;  
4.6.2.3; 4.6.3.2; 4.6.6.2
- Sumaysāt *see* Samosata
- Sūq al-ʿIṭr *see* Perfume Market
- Sūq al-Qamḥ *see* Wheat Market
- Sūq al-Qanādīl (Candlestick Market), a  
quarter in Fustat 14.32.3
- Sūq al-Thalāthāʾ *see* Tuesday Market
- Sūq Yaḥyā (Yaḥyā's Market), a district on the  
eastern side of Baghdad 8.8.2; 10.4.6
- Ṣūr *see* Tyre
- Sūrā, town in southern Iraq 10.4.4.2
- Surra Man Raʾā *see* Samarra
- al-Sūs (ancient Susa; modern Shūsh), a  
town in the southwestern province of  
Khuzestan 8.3.22
- Susia *see* Ṭūs
- al-Suwaydāʾ, a town in the Ḥawrān in south-  
ern Syria 15.57.1
- Syria (al-Shām, i.e. Greater Syria, normally  
also including modern Syria, Jordan,  
Palestine/Israel, and Lebanon) 1.5; 2.1.4;  
4.1.1n; 4.2; 4.3; 5.1.37 no. 115; 7.2.3n; 7.5.2;  
8.3.14n; 8.3.18n; 8.18.2; 8.20.6n; 10.38.4;  
10.64.13; 10.83.4; 13.4n; 13.58.4.4; 13.86.1;  
14.3n; 14.4.1; 14.4.4; 14.25.9 no. 39;  
14.31.5; 6; 14.32.3n; 14.43.3 no. 1; 14.46;  
14.49.2n; 14.50n; 14.51.1n; 14.54.3n;  
14.54.4n; 15.1.5 no. 32; 15.4; 15.11.1;  
15.17(p); 15.18.1; 15.19; 15.21; 15.23.2.1;  
15.25; 15.29; 15.30; 15.31.1; 15.32; 15.36.1;  
15.38; 15.40.2; 15.40.5; 15.41; 15.49.4;  
15.50.3; 15.51.2; 15.34.13; 15.57.1; 15.58
- Syracuse, Greek city in Sicily 4.3.4.2n
- Syrus, Greek island of the Cyclades 4.3.4.1
- Ṭabarān (gates of Isfahan) 11.13.3.9
- Tabaristan (Ṭabaristān), region of north-  
ern Persia on the southern shore of the  
Caspian Sea 10.5.4; 10.67.3; 11.3; 11.4;  
11.5.14; 11.6
- Tabrīz, a city in the northern region of Persia,  
in the Quru River valley 15.21
- Tādā, in Morocco 13.66.3n
- Tadmur *see* Palmyra
- al-Tāʾif, town in Arabia, approx. 65 km east of  
Mecca 7.11
- Takrīt (or Tikrīt), town between Baghdad and  
Mosul 10.39n; 10.68.2.1n
- Talavera, city in today's province of Toledo  
(Spain) 13.11n
- al-Ṭahlī, an unidentified locality on the way to  
Karak 1.11
- Tall Bāshir *see* Turbessel
- Tangier (Ṭanjah), city in Morocco 13.4n
- Taormina (Tauromenium), ancient Greek  
city in Sicily 4.3.4.2n
- Ṭarābulus *see* Tripoli
- Tarentum (Taras), ancient Greek city of  
southern Italy 3.6n; 4.1.10.2n; 4.1.11.2;  
4.3.4.3; 4.3.6.1
- Tarsus, ancient city in south-central Anatolia  
1.9n; 4.1.11.2; 4.1.11.3
- Ṭārum, district of Daylam in north-western  
Iran 11.13.3.6
- Tashkent *see* Shāsh
- Tbilisi *see* Tiflis
- Tehran, capital of modern Iran 1.10n; 7.1.2n
- Tenessos *see* Tinnīs
- Teos, ancient Greek city on the coast of Ionia  
4.6.13.2n
- Thabīr, Mt., a mountain in Arabia 7.5.6(p)
- Thamil Lane (Darb Thamīl), in Baghdad  
10.81.1
- al-Tharthār, a wadi in northern Mesopotamia  
11.13.7.9(p)
- Thasos, Greek island in northern Aegean  
4.1.5n
- Thrace, historical region of northern Balkan  
peninsula 4.6.2.1
- Tiflis (Tiflis, modern Tbilisi), capital of the  
modern-day republic of Georgia 10.79;  
15.2n
- Tigris (Dijlah), one of the two great rivers of  
Mesopotamia 8.26.9; 8.26.12n; 10.1.7;  
10.4.6; 10.21n; 10.64.7; 10.69.3.8;  
11.13.7.9(p)
- Tihāmah, the Arabian coastal plain on the  
Red Sea 14.47.1(p)
- Tikrīt *see* Takrīt
- Tilimsān *see* Tlemcen
- Tinnīs, town and lake of the eastern part of  
the Nile Delta, ancient Tenessos 5.1.21.1
- Tirmidh, a town on the Oxus river  
10.68.2.1(p)
- Ṭīzanābādh, a town between Kufa and al-  
Qādisiyyah, on the pilgrim route  
8.3.7

- Tlemcen (Tilimsān), city in north-western Algeria 13.81.1; 13.85
- Toledo (Ṭulayṭulah), city and Andalūsī *tāʾifah* in Spain 13.11; 13.11n; 13.38.1; 13.38.2; 13.39.2; 13.45; 13.48
- Tralles, ancient Greek city of south-west Anatolia 1.1n; 4.1.10.4n
- Transoxiana (Mā warāʾ al-nahr) 11.5.14
- Tripoli (Ṭarābulus), city in Lebanon 2.1.5n
- Tripoli (Ṭarābulus al-Gharb), city in Libya 2.1.5n
- Troy, ancient city, the modern Hisarlık, Turkey 1.1n; 2.1.5
- Trujillo (Turjālah), city in today's province of Cáceres (Spain) 13.65
- Ṭulayṭulah *see* Toledo
- Tūmā Gate *see* Bāb Tūmā
- Tuesday Market (Sūq al-Thalāthā), in Baghdad 10.76.3
- Tunis (Tūnis), capital of today's Tunisia 13.68.2
- al-Ṭūr (or Ṭūr ʿAbdīn), a plateau in northern Mesopotamia 15.51.11 no. 1
- Ṭūr Sināʾ *see* Mount Sinai
- Ṭurā, a town about 10 miles (15 km) south of Cairo 14.15n
- Turbessel (Tall Bāshir; modern Tellbasar Kalesi, Turkey), a castle and town in northern Syria in the valley of the Sājūr, a tributary of the Euphrates 15.56.1
- Turjālah *see* Trujillo
- Ṭūs, an ancient city near Mashhad in Iran 8.3.4; 8.29.2; 11.13.2.11; 15.24; 15.24n
- Tustar (or Shūshtar, Shūstar, Tushtar), a town in the Khuzestan province of Persia 11.10
- Tyre (Ṣūr), a city in the south of present-day Lebanon 4.1.11.3; 4.3.4.1; 11.2; 13.4n; 15.45.1
- Tyrrhenia *see* Etruria
- al-ʿUdhayb (Little Sweetwater), name of several desert locations 15.49.6.1(p)
- ʿUkbarā, a town located on the east bank of the Tigris, halfway between Baghdad and Samarra 8.5.2; 8.25.7n
- Umayyad Mosque, in Damascus 15.19; 15.24; 15.29; 15.33; 15.34; 15.40.3; 15.57.11n
- Urfa *see* al-Ruhā
- Ushūnah *see* Osuna
- Usrūshanah, the mountainous district between Samarqand and Khujand 8.11
- al-Uthayl, a place near Medina 7.1.3(p)
- Utrar *see* Fārāb
- Valencia (Balansiyah), city in al-Andalus 13.41; 13.68.1; 13.84
- Victory Castle *see* Ḥiṣn al-Faraj
- Victory Gate *see* Bāb al-Faṭḥ *and* Bāb al-Naṣr
- Wādī Kanʿān (the Wadi of Kanaan, also known as ʿAyn Jalūt, Goliath's Spring) the site in Palestine of the victory of the Mamluks over the Mongols in 658/1260 11.13.7.9; 15.32
- Walnut Tree Gate *see* Bāb al-Jawz
- Warakhshah or Farakhshah, a town near Bokhara 10.62.1n
- Wāsiṭ, important mediaeval city of central Iraq 7.9.5; 8.13.3n; 10.1.6; 10.4.8; 10.62.1; 10.62.2; 10.62.3
- Wheat Market (Sūq al-Qamḥ), in Damascus 15.35
- Yabrūd, a large village near Saydnāyā, north of Damascus 15.3.1
- Yadhbūl, mountain in Arabia 11.19.3(p)
- Yalamlam, a mountain in Arabia 14.32.4(p)
- Yamama (al-Yamāmah), region in central and eastern Arabia 10.1.1.4; 10.1.3; 14.47.1n
- al-Yaman *see* Yemen
- Yemen (al-Yaman) 1.1; 7.1.1; 8.3.16n; 8.10.2n; 8.10.4; 10.38.4; 14.32.4n; 14.33.3; 14.57.1; 15.8.1n
- Yūnān, said to be a '(pen)insula', home of the Greeks (*see also* Ionia) 2.1.1
- al-Yūssānah *see* Lucena
- Zabīd, town in Yemen 14.33.3n
- al-Zafariyyah, neighbourhood in East Baghdad 15.40.2n
- Zagros Mountains *see* al-Jibāl
- al-Zahrāʾ *see* Madīnat al-Zahrāʾ
- Zamakhshar, in Khwārazm 15.40.9 no. 12n
- Zanjān, a town and district approximately 150 kilometres west of Qazwīn 8.20.11
- Zarafshān, river in Transoxiana 8.11
- Zaragoza *see* Saragoza

al-Zawrā', name of several locations, including a part of Baghdad 10.64.17.1(p); 15.18.2n

Zayzā', a locality north of Amman, Jordan 15.32

al-Zuqāq ('The Strait [of Gibraltar]') 13.4n

# Subject Index to Vols. 2 and 3

The Arabic article (a)l-, in all positions, is ignored for alphabetical order. The numbers provided in the entries refer first to the chapter number, then the biography number, and then, when relevant, to numbered subsections and sub-subsections within that biography. The numerical references apply to both the edited Arabic text and the annotated English translation. After a number, n refers to a footnote, 'no.' refers to listed titles or sayings, and (p) refers to names mentioned in poems.

Booklists have been indexed only where titles are of particular interest or relevance. The index covers the edition, translation, and annotation of the *ʿUyūn* but not the essays and material in the first volume of *A Literary History of Medicine*.

- abdominal pain *see* gastro-intestinal complaints
- abortifacients (*farzajah*) 4.1.3.1
- abscess *see* ailments
- aconite (*bīsh*)
- aconite-mouse (*bīsh mūsh*) 1.3.2n
- agriculture (*filāḥah*) 4.1.3.2; 5.1.2.3; 5.1.24.1; 8.29.22 no. 92; 14.25.2
- ailments
- abscess (*khurūj*) 8.3.1.1
- acute illness (*marḍah ḥāddah*) 10.23.2
- corruption of the constitution/dyscrasia (*fasād mizāj*) 10.12.2; 15.42
- illness of morals (*akhlāq*) 10.4.8
- mania (*māniyā*) which is rabies (*al-junūn al-sabuʿī*) 15.50.4
- unspecified ailment (*waṣab*) 15.46
- see also*, cancer; epilepsy; eye ailments; fever; gastro-intestinal complaints; gout; headache; leprosy; measles; mental and emotional disorders; paralysis; pestilential diseases; psychosomatic illnesses; skin conditions; respiratory and throat ailments; smallpox; ulcer; vertigo; wasting disease
- air, climate (*hawāʾ*) 7.8.3; 8.3.16; 8.27.4; 8.29.22 nos. 22, 23, 28; 10.3.14 no. 29; 13.24.1; 14.14.8 no. 1; 14.25.9 no. 100; 14.32.5 no. 3; 15.52.1
- alchemist (*kīmiyāʿī*) 10.1.14 no. 255; 15.40.9 no. 150
- alchemy, chemistry (*ṣināʿat al-kīmiyāʿ*) 2.1.4; 5.1.22; 8.11; 11.5.14; 11.5.15; 11.5.17; 11.5.25 nos. 22, 23, 31; 13.41; 14.30; 15.1.5 no. 96; 15.11.1; 15.40.3; 15.40.4; 15.40.9 no. 151
- algebra (*jabr wa-muqābalah*) 10.2.4 no. 16; 10.3.14 no. 135; 10.44.5 no. 38; 11.21; 14.22.4.2 no. 4; 14.22.5.2 no. 91; 15.31.6 no. 21
- almanac *see* calendar
- almond (*lawz*) 8.4.6; 8.20.12
- aloes, a species of aloe plant (*ṣabr*, *ṣabir*, *ṣabur*) 1.6
- aloes-wood (*ūd*) 8.4.6; 8.29.22 no. 30; 10.64.3
- alum, Yemeni (*shabb yamānī*) 5.1.22
- amputation 10.66.3
- treating a limb amputated as punishment 10.5.4
- analogry (*qiyās*) 1.1n; 1.3.2; 1.12; 3.3; 3.4; 3.5
- anatomy 5.1.10.1; 5.1.18.3; 5.1.25; 5.1.37 nos. 8–10, 21–24, 27–35, 49; 13.66.5
- see also* dissection
- angel (*malʾak*) 2.1.2; 2.1.6.2; 4.1.2; 8.29.16; 11.19.6.1
- animals (*ḥayawān*) 4.1.3.4; 4.3.5 no. 28; 4.4.2.1; 4.4.2.2; 4.6.11 no. 74; 4.6.13.3 no. 136; 5.1.18.2; 5.1.34 no. 6; 5.1.37 nos. 11, 25, 26; 8.6 no. 10; 8.34 no. 1; 10.1.14 no. 147; 10.3.14 no. 150; 10.37.5 no. 9; 10.4.4.2; 10.46.4 no. 2; 11.5.25 no. 221; 13.36.2.4; 13.59.4 no. 4; 13.66.4; 13.66.6 no. 6; 15.1.5 no. 75; 15.40.9 nos. 40, 50, 154, 167
- aniseed (*ḥabb al-anīsūn*) 13.16; 13.26
- ant (*namlah*) 6.1.3
- antidote *see* theriac; bezoar
- anxiety *see* mental and emotional ailments
- ape (*qird*, fem. *qirdah*, pl. *qirūd*) 8.26.10

- apoplexy (*saktah*) 10.8.2; 10.13.5 (*saktah damawīyyah*); 14.56.2n  
*see also* apparent death
- apothecaries, testing of 8.11
- apothecary shop, physician's shop (*dukkān*) 14.32.3; 15.10; 15.11.1
- apparent death (*saktah*) 2.1.5; 10.3.9; 10.64.3; 12.6; 14.32.3; 15.3.1.2; 15.3.1.3; 15.3.1.5  
*see also* apoplexy; fainting
- apples *see* fruit
- Arabic language and grammar, syntax (*al-'arabiyyah, naḥw, 'rāb*) 5.1.32; 6.1.3; 8.29.1; 8.29.8; 8.29.15; 8.29.22 nos. 6, 4, 8; 9.16; 10.2.1; 10.2.4 no. 42; 10.64.1; 10.64.10; 10.75.1; 10.81.4; 11.5.25 no. 178; 11.12; 11.13.3.2 no. 14; 11.13.3.13; 11.13.7.8 no. 12, 82; 11.16 no. 1.31; 13.4; 13.27.1; 13.63.1; 13.64.2.1; 13.81.2; 14.22.1; 14.29.3; 15.1.3.3; 15.8.11; 15.19 no. 2; 15.23.1; 15.23.1.3; 15.24; 15.25; 15.33; 15.34; 15.40.1; 15.40.2; 15.40.5; 15.40.7; 15.40.9 nos. 1, 2, 3, 4, 6, 7, 8, 12, 13, 14, 25, 29; 15.46.1; 15.47.2.2; 15.50.1; 15.51.1; 15.51.2; 15.57.1; 15.60.1
- arak tree (*arāk*) 13.63.8.2
- Arcturus (star, *al-Simāk*) 13.68.8.2
- arithmetic, computation (*hisāb, arithmāṭiqī*) 4.3.1; 4.6.9; 5.1.3; 5.1.24.1; 10.1.4; 10.1.6; 10.1.14 no. 34, 35; 10.2.4 no. 16; 10.3.14 no. 103; 10.44.1; 10.44.5 nos. 57, 58; 11.13.2.2; 11.13.3.10; 11.13.7.8 no. 66; 11.21; 11.21 nos. 2, 5; 13.34.1; 14.22.4.2 nos. 4, 13; 14.22.5.2 nos. 70, 78, 84, 92; 15.31.6 no. 12; 15.40.9 no. 33; 15.51.2; 15.51.11 no. 1  
*see also* numbers
- aromatic plants (*rayāḥīn*) 7.1.3  
 basil (*ḥamāḥīm*) 8.4.7  
*fūtarj* or *fudhanj*, a collective name of various species of aromatic plants, including the various mints 1.111  
 rose (*ward*) 5.1.29.1; 7.1.3  
 violet (*banafsaj*) 7.1.3; 8.8.2
- arrow wound 10.10.2  
 arrowhead extraction 4.1.9.2 no. 59
- art of treating eye diseases, ophthalmology (*'ilāj al-'ayn/shinā'at al-kuḥl/'ilm al-kuḥl*) 3.5; 8.29; 14.36.1; 14.37; 14.47.2; 14.55.3; 15.11.1; 15.46.1; 15.51.1
- ass *see* donkey
- asthma *see* respiratory ailments
- astrolabe (*aṣṭurlāb*) 8.13.3; 10.1.14 no. 99; 10.67.2; 11.15 nos. 6, 11; 13.6.1.1; 13.6.2; 13.7; 13.58.4.7; 13.58.5 no. 8; 15.50.5
- astrologer, astronomer (*munajjim, ḥāsib*) 7.8.2; 8.3.10; 8.4.4; 10.1.7; 10.1.14 no. 167; 10.3.2.3; 10.44.1; 10.64.7; 10.67.3; 11.3; 12.6; 13.45; 13.58.5 no. 1; 14.22.4.3 nos. 13, 14, 21; 15.24; 15.49.5
- astrology, astronomy (*'ilm al-nujūm, al-ma'rīfah bi-l-nujūm, 'ilm al-hay'ah, 'ilm al-aftāk, al-uṣūl al-falakīyyah*) 5.1.24.1; 8.18.1; 8.32.4; 10.1.6; 10.2.4 no. 12; 10.3.14 no. 57, 77, 137; 10.4.1; 10.4.9 no. 9; 10.4.0 no. 1; 10.44.5 nos. 37, 54; 10.67.1; 10.83.3; 10.83.7 no. 7; 11.13.3.10; 11.13.3.16; 11.15; 11.15 nos. 4, 8; 12.1; 12.2; 12.3; 13.5.1; 13.6.1.1; 13.7; 13.9; 13.10; 13.11; 13.29.1; 13.50; 13.59.2.2; 13.59.4 no. 16; 13.76; 14.21; 14.22.4.3 no. 31; 14.23; 14.25.1; 14.30 no. 2; 15.8.11; 15.9; 15.18.1; 15.29; 15.33; 15.46.1; 15.49.5; 15.50.5; 15.51.1; 15.51.6  
 judicial astrology (*aḥkām al-nujūm*) 10.1.6; 10.3.6; 11.13.7.8 no. 81; 13.45; 14.25.9 no. 83; 14.49.1; 15.1.5 no. 67; 15.43.2
- astronomical table (*zīj*) 10.3.14 no. 141; 10.67.5 no. 2; 11.15 no. 13; 13.5.1; 13.5.2 no. 21; 13.6.1.1 no. 6; 13.6.2 no. 7; 13.7; 15.24; 15.31.6 nos. 23, 34; 15.33
- atmosphere (*jaww*) 10.1.14 nos. 77, 177, 215, 216; 10.2.3 no. 44; 10.3.14 no. 83; 10.2.4 no. 44; 10.3.14 no. 83
- autumn (*kharīf*) 11.5.25 no. 15
- backgammon (*nard*) 11.5.25 no. 85; 15.23.3
- balance (*mizān, qarastīyūn, qarastūn*) 4.3.3; 4.3.5 no. 35; 4.6.11.8; 10.3.14 no. 54; 10.44.5 no. 47; 10.64.19.9; 14.22.5.2 no. 67
- baldness resulting from illness (*qara'*) 5.1.34 no. 8
- banana *see* fruit
- barley (*sha'ir*) 8.26.16; 8.26.20 no. 30; 10.13.3; 10.36; 10.42; 10.64.3; 13.68.2; 14.25.9 no. 17

- barley water (*mā' sha'ir*) 8.14; 10.13.2; 10.13.3;  
10.3; 15.50.4
- basil *see* aromatic plants
- bath, bathhouse (*hammām*) 4.1.9.1 no. 6;  
5.1.37. no. 20; 7.1.3; 7.1.5; 7.8.3; 7.9.1;  
7.9.3; 8.3.24; 8.20.12; 8.26.20 no. 17; 8.28  
no. 7; 8.29.10; 8.29.16; 8.29.17; 8.29.19;  
8.29.22 nos. 69, 86; 10.1.14 no. 24.8;  
10.13.3; 10.36; 10.44.5 no. 55; 10.63.2;  
10.69.3.8; 10.76.2; 11.5.25 no. 223; 13.3.4  
no. 25; 13.60.2; 14.15; 14.54.3; 15.3.1.2;  
15.3.1.4; 15.23.3; 15.36.1.2
- baths, as therapy 10.63
- beer (*fuqqā*) 11.16 nos. 1.24, 1.25; 15.3.1.2
- bees (*naḥl*) 15.8.1
- bezoar *see* theriac
- bile 7.1.4  
preponderance of yellow bile 8.36; 10.36
- bindweed or dodder of thyme (*afithimūn* or  
*afitimūn*, Gr. ἐπιθυμῶν) 1.1
- birds (*ṭayr*) 8.4.12; 10.3.8; 10.3.14 no. 130
- bustard (*hubārā*) 1.11
- eagle (*'uqāb*) 1.10; 1.11n
- egrets (?) (*biḍāniyyāt*) 8.4.12  
(*mālik al-ḥazīn*) 10.3.14 no. 130
- falcon (*bāzī*, used for all species of rap-  
tors) 1.11
- ibis or crane (*ghurnayq*, pl. *gharāniq*)  
1.10
- lammergeier (also called 'bearded vul-  
ture') 1.7n
- osprey (also called 'sea hawk' or 'fish  
hawk') 1.7n
- ṣafrāghūn*, a small bird such as a wren  
1.7
- pigeon, dove (*hamāmah*, *warqā*) 8.4.12;  
11.13.7.1; 11.19.3; 13.68.8.2; 13.66.3
- rails (?) (*ḥadāniyyāt*) 8.4.12
- sandpiper (*qaṭā*) 13.63.8.1; 13.66.3
- sandpipers (*ṭiṭawīyyāt*) 8.4.12
- sparrow (*zurzūr*) 15.46.3.6
- stork (*laqlaq*) 1.11
- woodpecker? (*dharīfus*) 1.11n  
*see also* meat
- bīsh*-mouse *see* aconite mouse
- bites of wild animals (*nahsh al-sibā' al-  
dāriyah*) 1.8; *see also* snakebite
- scorpion sting (*lasb 'aqrab*) 10.13.4
- bitter apple *see* colocynth
- bladder stones *see* calculi
- blindness *see* eye ailments
- blood  
blood loss 10.64.3, during menstruation  
8.5.2
- blood discharge (*naḥṭh al-dam*) 11.5.11
- blood in urine 10.36
- excess, plethora of blood (*al-imtilā' al-  
damawī/al-imtilā' daman ghalīẓan*)  
1.7; 10.8.4
- plethora in the blood vessels of the  
head (*imtilā' fi 'urūq al-ra's*) 1.7
- melancholic blood (*dam sawdāwī*)  
2.1.6.3
- passing blood and caul [said of an infant]  
(*qiyām al-dam wa-l-aghrās*) 10.46.2  
*see also* menstruation, nosebleed
- bloodletters 10.13
- bloodletting (*faṣḍ*) 1.2; 1.6; 1.7; 3.5; 5.1.10.1;  
5.1.24.2; 5.1.29.2; 8.3.10; 8.5.2; 8.12.1;  
8.20.3; 8.26.5; 8.26.14; 8.26.15; 8.26.17;  
10.5.3; 10.8.2; 10.8.5; 10.13.2; 10.13.3;  
10.13.5; 10.14.2.1; 10.36; 13.15; 14.31.2;  
14.54.6; 15.3.1.1; 15.40.4; 15.42; 15.50.1
- bloodletting as regimen 8.3.22; 8.20
- boats  
*ḥarrāqah* 8.25.7  
*marākib* 5.1.7  
*zanbarīyyah* 8.26.11
- bone-setting and correcting dislocations  
(*jabr al-'iẓām al-maksūrah wa-iṣlāḥ al-  
makhlū'ah*) 3.5; 4.1.9.1 no. 12; 4.1.9.2  
no. 29; 4.1.10.2 no. 39; 11.5.25 no. 69  
and no. 182
- books, fake and attributed 4.1.9.2; 4.3.6.2;  
5.1.37 no. 132; 5.1.38; 7.1.5n; 8.3.6n;  
8.20.6n; 8.30.6n; 9.32n; 10.1.14 nos. 30n,  
97; 10.51.2; 10.64.20 no. 14; 10.69.3.1;  
11.2n; 11.4n; 11.5.25 nos. 93, 166; 11.12.8  
no. 64; 11.16 no. 1.30; 12.1n; 13.66.6  
nos. 1n, 5; 14.14.8n; 14.15n; 14.22.5.2  
no. 85; 14.23.4 no. 2; 14.25.1n; 14.25.9  
no. 32; 14.42.3n; 14.43.3 no. 1n; 15.23.5  
no. 4; 15.40.1n; 15.40.9 no. 18n; 15.52.2  
no. 1n
- books, summaries/abridgements (*fawā'id*,  
*ikhtīṣār*, *iḥṭiyār*, *jawāmi'*, *jumlah*, *khu-  
lāṣah*, *mas'āl*, *mujarrad*, *mūjaz*, *nukhbah*,  
*talkhīṣ*, *thimār*) 4.1.9.1 no. 4; 5.1.37

- nos. 16, 66, 124, 172; 6.1.1; 6.2 nos. 25–26; 6.3.1; 6.4; 6.5.1; 8.26.20 no. 45; 8.29.9; 8.29.22 nos. 1, 11–22, 25, 35, 37, 62, 88, 103, 104; 8.30.6 no. 9; 9.43; 10.1.14 nos. 14, 23, 33, 157; 10.2.4 nos. 1–5, 52; 10.3.14 nos. 5–7, 10, 15–22, 28–29, 38, 53, 80, 84, 89, 103, 105, 110–111, 114–115, 144; 10.16 no. 1; 10.37.5 no. 30–32; 10.56 no. 1; 10.57 no. 3; 10.64.20 nos. 4–8; 11.5.25 no. 7–9; 11.11 no. 1; 11.12 no. 6; 11.13.3.1; 11.17 no. 2; 13.5.2 no. 2; 13.5.1.4 no. 6; 13.66.6 no. 27; 14.14.8 no. 3; 14.22.4.2 nos. 1, 3; 14.22.4.3 nos. 22, 44(1–30); 14.22.5.1 nos. 16–17; 14.22.5.2 no. 91; 14.39.4 no. 1; 14.56.4 no. 1; 15.1.5 nos. 102, 107; 15.6; 15.20 no. 2; 15.21 no. 1–2; 15.23.5 no. 4; 15.31.6 nos. 1–7; 15.33 no. 3; 15.36.2 no. 2; 15.39 nos. 3, 9; 15.40.3; 15.40.9 nos. 2, 30–31, 34–35, 39–40, 43–50, 53–56, 79–80, 112, 154–155, 159; 15.50.7 no. 1–2; 15.51.11 no. 1  
*see also* commentaries  
 bookworm, woodworm (*araḍah*) 8.29.6  
 boots, leather (*khuff, zarbūl*) 14.4.3; 15.18.1.4  
 botany *see* plants  
 boy-love 10.8.6; 10.67.4.3; 10.69.3.8; 13.58.4.3; 13.58.4.9; 15.46.3.8; 15.58.4; 15.58.7  
 boxthorn/ buckthorn (*awsaj*) 1.11  
 brazil, censer (*mijmarah*) 10.64.19.10; 13.58.4.7  
 bread (*khubz*) 4.3.2; 4.3.4.3; 5.1.16.3; 8.4.7; 8.4.12; 8.5.3; 8.20.12; 8.25.3; 8.26.11; 8.26.15; 8.29.10; 10.5.4; 10.64.3; 15.3.1.5; 15.49.4  
   loaf (*raghīf*) 8.3.15; 8.29.10; 10.3.9  
   flat loaf (*ruqāq*) 8.4.7; 8.20.12  
   bread stuffed with meat etc. (*bazmāward*) 14.4.1  
 breathlessness *see* respiratory ailments  
 brooms (*khūš al-makānis*, ‘the palm leaves of brooms’) 1.11  
 burial, funeral, tomb (*qabr, dafn, jināzah*) 4.1.7; 4.1.8.1 no. 22; 4.1.8.3; 4.6.3.2–3; 4.6.12; 5.1.9; 5.1.21.1–2; 8.1.2; 8.3.20; 8.5.5; 8.9; 10.8.4; 12.6; 13.58.4.1; 13.63.3; 13.64.2.1; 14.15; 14.32.4  
 cake (*ka’k, ka’kah*) 8.29.10; 14.1  
 calcite 5.1.21.1  
 calculus/calculi (*ḥasāh*) lithiasis, a stone [urinary, bladder or kidney] 10.76.2; 13.2.2.2; 13.21.2.1; 14.54.8  
   bladder stones (*ḥajar fi l-mathānah*) 1.7  
   kidney stones (*ḥasāh fi l-kulā*) 13.2.2.2  
 calendar, almanac (*taqwīm, ta’rikh*) 10.3.14 no. 73; 11.13.3.11; 13.49; 14.11 no. 3; 15.33 no. 1  
 camphor (*kāfūr*) 8.4.6; 8.4.7; 10.5.4; 11.16 no. 1.27; 15.48; 15.50.4  
   *kāfūr qayṣūrī* or *fayṣūrī* 15.48  
   camphor burial 12.6  
 camomile (*bābūnaj*) 7.14; 14.54.15; 15.18.2; 15.48  
   camomile flowers (*uḡhuwān* pl. *aqāhī*) 13.63.8.2  
 Cancer (constellation, *al-Saraṭān*) 10.1.14 no. 165; 10.38.4  
 cancer (disease) (*saraṭān*) 8.39  
 Canopus (star, *Suḥayl*) 10.4.9 no. 3  
 Capella (star, *al-Ayyūq*) 13.58.4.4; 13.58.4.7  
 carbuncle *see* skin diseases  
 carpentry (*nijārah*) 15.33  
 case histories (*mujarrabāt, tajārib*) 5.1.18.2–3; 5.1.28–29.3; 5.1.37 no. 69; 11.13.8 no. 7; 13.3.4 no. 15; 13.24.4 no. 2; 13.39.3 no. 3; 13.61.4 nos. 5, 9; 14.26.3 no. 1; 14.29.4 no. 4; 14.33.5; 14.34.3; 14.38.2; 15.42; 15.51.11 no. 8; 15.56.2 no. 3  
 cassia, purging (*khiyār shanbar*) 8.29.19  
 castoreum (*jundabīdastar/jand bādastar/jund bīdastar*) 2.1.6.3; 5.1.32; 15.48  
 castration (*khiṣā’*) 8.29.2  
 cat (*sinnawr*) 1.11; 14.4.1  
 cataracts *see* eye ailments  
 catarrh *see* respiratory and throat ailments  
 catnip (*al-ḥaṣhīsh*, in the sense of *ḥaṣhīshat al-sanānūr* ‘the herb for cats’) 1.11  
 cautery (*kayy*) 3.5  
 censer (*midkhanat al-bakhūr*) 10.64.19.10  
 chalk, white (*ḥawār*) 13.24.1  
 chamomile *see* camomile  
 charlatans (*khabiṭh, makhraqah, muḡhālīṭ, sūfistā’ī*) 1.1; 4.1.10.4; 5.1.2; 5.1.19; 8.10.3; 8.11; 14.27.3; 14.36.3  
 chemistry *see* alchemy  
 chess (*shaṭranj*) 10.2.4 no. 40; 13.58.4.9; 13.63.2; 13.63.4; 13.80.2; 15.23.3  
 chick (*farrūj*) 8.29.22 *and see under* meat

- chicken *see* meat  
chicory *see* endive  
childbirth, difficult 1.10  
church (*kanīṣah* pl. *kanā'īs, bī'ah*) 8.1.2;  
8.3.16; 8.25.2; 8.26.6; 8.29.16; 8.29.17;  
10.37.3; 10.38.4; 13.14  
chyme (*kaymūs*) juice, gastric juice 2.1.6.3;  
5.1.24.1; 8.13.3; 13.60.2  
circumcision 14.31.4  
civil war (*fitnah*) 8.20.4; 13.5.1  
clay, edible (*ḥīn*) 7.9.2  
client *see* *mawlā*  
climate *see* air, climate  
climes, zones of the world defined by length  
of day 1.1  
clock (*sā'ah*) 10.1.14 no. 120; 15.29; 15.33  
water-clock (*bīnkām*) 14.22.5.2 no. 7  
coitus *see* sexual intercourse  
cold foods (*bawārid*) 10.23.2  
colic *see* gastro-intestinal ailments  
college, law *see* law college  
college, medical (*madrasah*) 15.50.6  
colocynth, pulp of (*ḥanzal; saḥm al-ḥanzal*)  
1.6; 8.4.12  
colour (*lawn*, pl. *abwān*) 8.29.22 no. 82; 9.9  
no. 1; 10.1.14 no. 121, 222, 244  
comet (*kawkab dhū dhu'ābah*) 10.1.14  
no. 218; 14.21 no. 6  
commentary (*hawāshī, sharḥ, tafsīr, ta'līq*)  
2.1.6.1; 4.1.7; 4.1.9.1 no. 52; 4.3.6.2 no. 20;  
4.7 no. 7; 4.8.1; 4.8.2 nos. 1–9, 31; 5.1.37  
nos. 45, 87–102, 128, 155–157, 184–185;  
6.1.1; 6.2 nos. 1–24, 35; 8.29.22 no. 1,  
75–77, 103; 10.17; 10.18 no. 1; 10.21 no. 3;  
10.22.2; 10.22.4 no. 2; 10.34 no. 1; 10.37.2;  
10.37.5 nos. 1–29, 33; 10.44.5 no. 50;  
10.46.4 no. 17–18; 10.56 no. 2; 10.64.20  
nos. 9–10, 12–13; 10.75.4 no. 1; 10.75.4  
no. 1; 10.83.7 no. 2; 11.7 no. 4; 11.8.6  
nos. 3–4, 15; 11.13.3.2 no. 45; 11.13.2.4;  
1.13.3.7; 11.13.8; 11.13.8 nos. 1, 5, 7, 79,  
88; 11.17 nos. 1, 3–5; 11.18 no. 2; 11.19.7  
nos. 1–3, 8–10, 34, 36, 62; 11.20; 13.6  
nos. 1, 6; 13.51.4 nos. 1, 2, 4, 7; 13.59.4  
no. 1; 13.63.6; 13.66.6 nos. 5, 9–23, 28;  
13.86.3 no. 1; 14.22.4.2 nos. 1, 3; 14.22.5.2  
nos. 2, 86; 14.25.9 nos. 1–8, 24, 28–29,  
32–33, 64; 14.29.4 no. 2; 14.30; 14.39.4  
no. 5; 14.48.4 no. 1; 14.58.2; 14.58.4 no. 2;  
15.1.5 nos. 1–8, 13, 24, 25–28, 72, 74, 81–  
82, 109; 15.3.1.2; 15.10; 15.10 nos. 1–4;  
15.20 no. 1; 15.22 no. 8; 15.29 no. 2; 15.30  
nos. 2, 3–4; 15.31.6 nos. 18–19; 15.37.6  
nos. 2–3; 15.39 no. 2; 15.40.2; 15.40.9  
nos. 9, 12, 14–18, 21, 25, 28, 37–38, 87,  
98, 141–142; 15.41 no. 2; 15.46.4 nos. 1, 3;  
15.47.3 nos. 1, 3, 4; 15.48; 15.56.2 nos. 3–  
4; 15.57; 15.59 no. 1; 15.60.2 nos. 2–3, 8–9  
compass (*bīrkār*) 14.22.5.2 nos. 13, 22, 23  
computation *see* arithmetic  
confinement *see* imprisonment  
consumption *see* wasting disease  
convulsions *see* paralysis  
cooked food, cookery (*ṭabīkh*) 8.26.20  
no. 21; 10.2.4 no. 20; 10.45 no. 2; 14.9  
no. 1; 15.36.1.1  
copper (*nuḥās*) 13.58.2.1  
cosmetics (*zīnah*) 8.29.22 no. 107; 13.62.4  
no. 3  
cottonseed (*bīzr qutūn*) 8.4.6  
cough *see* respiratory ailments  
cramping *see* paralysis  
Cretan dittany (*mashkaṭarāmshūr*) 1.11  
crucifixion (*ṣalb*) 13.1.2; 13.51.1  
crystal (*billawr*) 8.26.15; 8.32.2  
cumin (*kammūn*) 8.26.6  
cupping (*ḥijāmah*) 7.1.3; 7.7.2; 8.3.10; 8.3.13;  
8.20.6; 8.25.5 8.26.20 no. 9; 8.28 no. 6;  
15.11.2.1 (p)  
a base occupation 15.40.8 no. 8n  
to staunch bleeding 7.7  
date palm (*nakhl*) 10.1.14 no. 250; 15.40.9  
no. 160  
date wine *see* wine  
dates, Azādh 8.26.17  
paste (*tamr 'ajwah*) 7.1.1  
fresh (*ruṭab*) 8.26.17  
'Days of the Old Woman' (days in winter,  
*ayyām al-'ajūz*) 10.1.14 no. 219; 10.2.4.  
no. 37  
*see also* women, old  
deformity (*qabḥ*) 5.1.34 no. 8  
child born with two faces in a single head  
(*mawlūd bi-wajhayn wa-ra'sa wāḥid*)  
11.5.2  
delirium (*bīrsām*, Persian *bar-sām*) 4.1.3.3  
delusion (*tawahhum*) 12.1 no. 6; 12.2. no. 14



- demons *see jinn*
- Deneb,  $\alpha$  *Cygni*, a star in constellation  
*Cygnus (Dhanab)* 8.4.13
- depilatory paste (*nūrah*) 7.1.5; 10.36
- dhimmīs* 8.3.8; 10.4; 14.36.2
- diagnosis by pulse 6.4; 8.1.1; 8.3.16; 8.5.5;  
 8.10.4; 8.2.5.6; 8.2.6.11; 8.2.6.17; 8.2.9; 11;  
 13.61.1; 14.54.5; 14.54.12; 15.50.4
- diagnosis by urine 8.1.1; 8.2; 8.3.16; 8.5.4;  
 8.7; 8.10.4; 8.19.4; 8.2.6.5; 8.2.6.11; 13.61.1;  
 13.88.1; 15.50.1
- of pregnancy, by urine 8.8.1; 8.10.2; 8.10.3
- of sex of unborn infant, by urine analysis  
 8.10.2
- telling animal from human urine 8.2
- dialectics, disputation (*jadalīyah, jadal*)  
 10.2.4 no. 51; 11.13.7.8 no. 46; 11.19.7  
 no. 56; 13.4; 14.22.4.1; 15.1.5 nos. 4, 17,  
 18; 15.22 nos. 7, 8
- diarrhoea *see* gastro-intestinal complaints
- diet (*azm*) 7.1.1; 7.1.3; 11.5.25 no. 32
- diet, dietary regime (*himyah*) 1.4; 5.1.24.1–2;  
 7.1.4; 7.1.5; 8.3.6; 8.4.12; 8.20.3; 8.20.11
- diet, as cure 15.15; 15.36
- digestive (*aṣṭumakhīqūn | jawārish/jawār-  
 ishn*) an agent that improves appetite and  
 digestion; a stomachic 8.5.2; 8.13.3;  
 10.6.9; 13.19.2.2  
*ḥabb al-aṣṭumakhīqūn* (stomachic seed)  
 8.13.3  
*jawārishn al-khūzī* 8.2.6.6  
*'Key to Joy from All Sorrow (Miftāḥ al-surūr  
 min kull al-humūm)'* 14.14.7  
*al-marūsiyā* 8.2.6.6  
*al-miqdādhīqūn* 8.2.6.6  
*'Pleasure for the Soul (Mufriḥ al-naḥs)'*  
 14.14.7
- diseases *see* ailments; epilepsy; eye ailments;  
 fever; gastro-intestinal complaints; gout;  
 headache; leprosy; measles; mental and  
 emotional ailments; paralysis; pestilential  
 diseases; psychosomatic illnesses; respira-  
 tory ailments; smallpox; ulcer; wasting  
 disease
- dissection (*tashriḥ*) 5.1.18.2; 5.1.37 nos. 25–  
 26; 8.2.6.10; 8.2.6.14
- divination (*fa'l*) 10.1.14 no. 40; 10.2.4  
 no. 39
- diviner (*arrāf*) 10.37.5 no. 38
- dodder of thyme *see* bindweed
- dog (*kalb*) 1.11; 10.1.14 no. 141
- dogmatism 3.4n; 3.6
- donkey (*ḥimār*) 2.1.6.7; 8.5.2; 8.2.6.16;  
 13.21.2.1
- dream, vision (*ru'yā, ru'yah, ḥulm, manām*)  
 5.1.3; 8.8.5; 8.2.9.5; 8.2.9.19; 10.1.14 no. 195;  
 10.2.4 no. 31; 10.37.5 no. 37; 10.44.5  
 no. 30; 10.54.3 no. 3; 10.64.8; 11.5.25  
 no. 16; 11.12 no. 7; 11.13.2.8; 11.13.7.8  
 no. 96; 13.64.2.2; 13.64.2.3; 15.1.5 no. 70;  
 15.50.2
- dream interpretation 8.2.9.5; 13.64.2.3
- dropsy *see* gastro-intestinal complaints
- drought (*qaḥṭ, pl. quḥūṭ*) 1.12
- drug, a medicament, a physic (*dawā' / mu-  
 dāwāh*) 8.3.17; 8.3.22; 7.5.1; 13.5.6; 13.62.1;  
 14.42.1
- applying a substance possessing the  
 opposite nature 8.2.6.17
- cooling medicines (*mubarridāt*) 13.23
- compounding drugs (*tarkīb al-adwiyah /  
 aḥkām al-tarkībāt*) 5.1.37 no. 79; 7.7.1;  
 13.7.9; 14.14.6; 14.43.1
- desiccating powder (*dawā' yābis*) 14.18
- dispensary of potions and electuaries  
 (*khizānat al-ashribah wa-l-ma'ājūn*)  
 13.7.2
- drugs made easy to take 13.62
- drug that is lethal; a drug to kill others  
 (*dawā' li-l-talaf*) 1.2; 2.1.4; 7.5.1; 7.5.2;  
 8.7; 8.2.9.7
- emetic (*dawā' muqayyi'*) 7.9.3; 8.20.11;  
 8.27.4; 10.3.6; 13.88.2
- Great Helper (*dawā' ... al-mughīth al-  
 kabīr*) 13.18
- medicinal powders (*al-safūfāt*) 13.13;  
 14.43.1
- medicinal syrups, potions (*sharāb / ashri-  
 bah*) 13.13; 13.18; 13.19.2.2; 13.19.3;  
 14.43.1
- medicinal confection (*la'ūq*) 13.13; 13.22
- medicinal paste or salve (*ma'jūn pl.  
 ma'ājīn, ma'jūnāt*) sometimes called  
 an electuary or hiera 8.5.2; 8.30.2;  
 12.5; 13.18; 13.19.2.2; 13.19.3; 14.14.1
- hot electuaries (*ma'ājīn ḥarrah*)  
 10.13.3
- iyārij fiqarā* 8.14

- medicinal powder (*saḥūf*, pl. *saḥūfāt*)  
     8.13.2  
 'Monk's Remedy' (*dawā' al-rāhib*) 13.13  
 ointments (*marāhim*) 13.62.2.3  
 occult properties of substances (*khawāṣṣ al-mawjūdāt*) 12.1  
 pastilles (*aqrāṣ*) 14.42.2; 14.43.1  
 purgative (*dawā' mus'hil*) 10.36; 13.62.2.1  
 simple drugs 5.1.37 no. 53; 7.5.1; 14.8;  
     13.36.1; 13.36.2.4; 13.39.2; 13.52; 13.53;  
     13.54; 13.55; 13.56; 13.57; 1.62.1; 14.14.1  
 topical medications (*adwiyah maw-dī'yyah*) 15.23.4.2  
     *see also* eye medicaments  
     *see also* depilatory paste  
 drunkenness, intoxication (*sukr*) drunk  
     (*sakrān*) 8.9; 10.4.8; 10.17; 12.2 no. 12;  
     13.51.3; 13.58.4.9; 14.14.4; 14.25.9 no. 101;  
     15.8.3; 15.46.3.6  
*dūbayt* (verse form; 'quatrain') 10.83.6;  
     11.5.6n; 15.11.3 no. 8; 15.31.5; 15.37.5;  
     15.47.1; 15.47.2.2; 15.58.7  
*durrā'ah* (outer garment) 8.4.10; 8.5.2; 14.4.3  
 dyeing (*ṣabgh*, *khidāb*) 8.4.6; 10.1.14 no. 244;  
     10.2.4 no. 47; 10.44.5 no. 51; 15.37.3;  
     15.50.1; 15.57.2  
 dysentery *see* gastro-intestinal complaints  
 eagle stone *see* 'The stone of the eagle'  
 ebb and flow (*madd wa-jazr*) 8.29.22 no. 54;  
     10.1.14 no. 257  
 ebony (*abanūs*) 8.4.11  
 eclipse, solar (*kusūf*) 10.1.14 no. 170; 10.3.14  
     nos. 93, 117, 118  
     lunar (*khusūf*) 10.3.14 nos. 93, 117, 118  
 eggs (*bayd*) 2.1.6.3; 7.7.2; 8.29.22 no. 36;  
     10.1.14 no. 249; 10.64.19.11; 13.63.7  
 Egyptian priests (*kahanah*) 3.3.4.2  
 Egyptian script, types of (*khatt*) 4.3.4.1  
 Egyptian willow (*khilāf*) 8.4.6  
 elecampane (*rāsan* and *alānī*) 1.1  
 electuary *see* drug  
 elegy (*rithā'*, *marthiyah*) 7.2.3; 7.2.4; 7.5.5;  
     7.5.6  
 elements (*uṣtuquṣāt*) 10.44.5 no. 7; 13.2.1;  
     13.2.3 no. 5; 13.59.4 no. 27; 15.51.11 no. 7  
 elephantiasis *see* leprosy  
 empiricism 2.1.1; 3.5  
 endive, or chicory (*hindabā'/hundabā'*) 1.3.1  
 enema (*huqnah*) 5.1.22; 7.1.4; 7.8.2; 8.4.13;  
     10.13.2; 10.31; 10.36; 11.9.2.5 (p); 11.13.3.18;  
     11.16 no. 1.34; 15.3.1.5  
 envy (*hasad*) 8.4.2; 8.4.7; 8.5.2; 8.15.2; 8.20.6;  
     8.29.13; 8.29.14; 8.29.15  
 epidemics *see* pestilential diseases  
 epilepsy (*ṣar'*) 5.1.34 no. 8; 11.13.3.18  
     epileptic fit (*maṣrū'*) 15.11 (marginal  
     poetry)  
 erysipelas *see* skin conditions  
 esotericism (*bāṭinīyah*) 4.2  
 estates/property (*dār*, *ḥay'ah*, *manzil*) 4.1.5;  
     4.6.6.2; 5.1.16.2, 4; 5.1.24.1; 8.3.9; 8.3.13;  
     8.3.14; 8.3.22; 8.4.10; 8.11; 8.12.1; 8.20.4;  
     8.19.17; 8.32.3; 10.1.4; 10.3.6; 10.5.3;  
     10.54.2; 10.61; 10.64.5; 10.77.2; 11.13.2.1;  
     13.12; 13.60.2; 13.62.2.2; 14.51.2; 14.57.1  
     (*iqṭā'*) 8.3.13; 8.25.5; 8.29.7; 8.33;  
     10.10.3; 10.10.5; 11.19.4; 14.51.2; 15.23.3;  
     15.50.5  
 ethics, morals (*akhlāq*, *adab al-nafs*, *faḍā'il*)  
     10.1.14 no. 200; 10.2.4 nos. 41, 49; 10.3.14  
     nos. 58, 99; 10.44.5 no. 61; 10.45.3;  
     11.13.2.10; 11.13.7.8 no. 51; 11.19.7 no. 28;  
     13.10; 13.66.6 no. 11; 14.22.2; 14.22.5.2  
     no. 88; 15.1.5 no. 28  
 Eucharist (*qurbān*) 8.5.3; 8.5.6 no. 8  
 eunuch (*khaṣīy*, pl. *khaṣīyān*) 7.9.2; 8.10.3;  
     8.29.2  
     (*khādīm*) 8.1.2; 8.3.7; 8.3.15; 8.20.4; 8.24;  
     8.25.3; 8.25.4; 8.25.5; 10.77.3; 15.40.7  
     (*ustādḥ*) 10.10.5  
     head eunuch (*zimām al-dār*) 14.54.8;  
     15.50.2  
 evil eye (*al-'ayn*) 10.64.19.11  
 execution *see* killing  
 exercise (*riyāḍah*) 10.3.7; 10.40 no. 3; 11.5.25  
     no. 135  
 eye ailments 3.5; 8.24; 8.25.3; 8.25.4; 8.25.5;  
     8.29.22 nos. 2, 3; 13.19.1; 13.22; 14.5; 14.17;  
     14.55; 15.46.3; 15.51.3  
 blindness (*'amy/āmā*) 10.26; 10.42;  
     10.66.4; 11.5.9; 11.5.19  
 cataracts (*ruṭūbah fi l-baṣar/mā' nazala fi l-'aynayn/al-mā' al-nāzil*) 10.81.2;  
     11.5.9; 11.5.19; 15.10; 15.46.1; 15.51.3 quot-  
     ing Galen  
     couching of the eye (*qadh al-'ayn*)  
     10.9.2

- chalazion (*barad*, 'hail') or more commonly *baradah* ('hailstone') 15.51.3 quoting Galen
- congested pus (*middah muḥtaqanah*), a hypopyon (?) 15.51.3 quoting Galen
- defective eyesight (*ḡulmat al-baṣar*) 11.0
- excess of flesh in the inner corner of the eye (*ziyādat laḥm al-mu'q wanuṣṣānuhi*) 15.51.3 quoting Galen
- fistulas; lachrymal fistulas or abscesses (*nawāsīr*) 15.51.3 quoting Galen
- injury (with a stick) 13.65
- ophthalmia (*ramad*) 7.10; 10.30
- pain in the eyes (*waja' al-'aynayn*) 12.5
- prolapse (*nutū'*) 15.51.3 quoting Galen
- prolapse of the iris (*al-ghishā' al-'inabī*) 5.1.29.1
- pterygium (*zafarah*) 15.51.3 quoting Galen
- roughness of the eyelid (*ghilaz*) 15.51.3 quoting Galen
- sha'r* (either *sha'r zā'id*, excessive or superfluous eyelashes, or *sha'r mun-qalib*, ingrown eyelashes or trichiasis) 15.51.3 quoting Galen
- sore eyes (*alam al-'ayn*) 7.10
- trachoma (*jarab*) 15.51.3 quoting Galen
- ulcer in the eye (*qarḥah fi l-'ayn*) 5.1.29.1
- eye medicaments 10.66
- collyrium, eye-salve (*kuhl*) 5.2.1; 7.10; 8.24; 8.25.3; 8.25.4; 14.44; 14.55.3
- eye-salve (*shiyāf/shiyāfāt*) 5.1.29.1; 13.22
- eye-salve of lead (*shiyāf ābār*) 10.68.1.3
- eye-wash (*miyāh*) 5.1.29.1
- instruments for applying collyriums and eye powders (*makāḥil*) 8.24
- probes for applying collyrium (*mirwad* pl. *marāwid/dastaj/mīl* pl. *amyal*) 4.1.7; 8.24; 14.44.3
- eyesight *see* vision
- fainting (*maṣdar, ghashy/ghushy*) 8.12.2
- famine, shortage of commodities (*al-ghalā'*) 14.25.3  
*see also* pestilential disease
- fasting (*ṣawm*) 8.3.16; 8.3.22; 8.5.3; 8.20.6; 8.29.17; 14.54.10; 15.47.1
- fennel (*rāzayānaj* or *rāziyānaj*) 11.0
- fenugreek (*ḥulbah*) 5.1.29.1; 7.1.1
- fever, ague (*ḥummā* pl. *ḥummayāt* /*ḥarārah*) 5.1.29.2; 6.3.3; 8.14; 8.26.17; 11.10; 13.24.2; 14.54.10; 15.8.13(p); 15.40.4; 15.50.4; 15.50.5; 15.51.8
- acute fever (*ḥummā ḥaddāh*) 10.8.6; 10.8.9
- constant fever (*al-ḥummā al-dā'imah*) 12.5
- fever occurring every third day (*ḥummā muthallathah*) 8.26.11
- feverish (*maḥmūm*) 11.10
- hectic fever (*ḥummā l-diqq*) 10.5.4
- humoral fevers (*ḥummayāt al-akhlāt*) 14.25.9 no. 67
- 'illah min *ḥarārah* 8.4.8
- paroxysms and crises of fevers 10.38.4
- periodic changes of fevers (*adwār al-ḥummayāt*) 14.25.9 no. 53
- quartan fever (*ḥummā l-rib'*) 8.15.2; 10.8.5; 12.5; 13.19.3
- tertian fever (*ḥummā l-ghibb*) 12.5
- fish (*samak*) 8.3.7; 8.4.11; 8.21.3; 8.21.4; 8.26.7; 8.26.9; 8.26.16; 10.23.2; 11.5.25 no. 96
- salted fish (*ṣīr*) 14.1
- marinated fish (*samak qarīṣ*) 14.3
- flatulence *see* gastro-intestinal complaints
- flavours *see* tastes
- flax (*kattān*) 14.4.3
- fleas (*barāghith*) 13.58.4.7
- flies (*dhubāb*) 8.4.7
- flogging, lashing, whipping (*ḍarb sawf, ḍarb dirrah*) 7.5.3; 8.15.2; 8.29.18; 10.1.6; 10.1.5; 10.5.3; 14.4.4
- Flood, The (*tūfān*) 2.1.4
- fog (*ḍabāb*) 10.1.14 no. 220; 10.2.4 no. 38; 11.8.6 no. 7
- fried foods (*muṭajjanāt*) 10.23.2
- frog (*difdi'*) 13.62.2.2
- fruit (*fākīhah*, pl. *fawākīh*) 7.1.3; 7.9.1; 7.9.4; 8.4.7; 8.29.10; 11.5.25 no. 71; 14.4.4; 14.54.3
- apples (*tuffāh*) 8.4.8; 8.5.2; 8.26.19; 8.29.10; 10.69.3.7; 15.50.2
- apricots (*mishmish*) 15.3.1.5
- banana (*mawz*) 8.27.2
- grapes (*'inab*) 13.62.2.1

- grapes, dish made with sour – (*hiṣrim-  
īyyah*) 10.8.7
- lemon, citron (*utrujī*) 7.1.3; 8.4.6;  
14.54.11
- lime, lemon (*laymūn, līmūn*) 14.32.5  
no. 5; 14.54.11
- melon (*biṭṭikh*) 8.4.7; 8.8.6; 11.5.25 no. 75
- mulberries, Syrian (*tūt Shāmī*) 11.5.25  
no. 75
- orange (*nāranj*) 8.32.2; 10.69.3.7
- plums (*khawkh*) 8.4.12; 8.20.9
- pomegranate (*rummān*) 7.1.3; 8.4.6;  
8.29.10; 10.69.3.7; 15.48
- quince (*saḥarjal*) 8.29.10; 10.27; 14.4.4
- tamarind (*tamr hindī*) 11.16 no. 1.26
- tamarisk fruit (*kizmāzak*) 8.20.12
- tamarisk as firewood 8.4.6
- funeral *see* burial
- garlic (*thūm*) 15.15
- gastro-intestinal complaints
- ailment of stomach (*‘illat al-ma’idah*)  
13.19.2.1
- abdominal pain, colic (*magħṣ/  
magħaṣ/magħiṣ*) 1.2; 8.30.2
- colic, ileus, abdominal pain (*qaw-  
lanj/qūlanj*) 7.8.2; 8.3.4; 8.4.3; 8.4.12;  
8.4.13; 8.14; 8.30; 10.13.3; 11.9.2.5 (P);  
11.13.3.3, 4, 6, 18; 11.13.5; 14.54.7; 15.16;  
15.40.4; 15.50.1
- constipation (*imsāk*) 10.27
- constipation (?) (*ta’adhdhur al-ṭabīah*)  
8.19.5
- diarrhoea (*is’hāl/‘illat al-is’hāl*) 1.1; 1.2;  
8.13.4; 8.20.10; 13.19.3; 13.30; 14.3; 14.4.4;  
14.11; 15.33; (*khūlfah*) 8.13.2; 8.19.5; *sajaj*  
A11.1
- uncontrollable diarrhoea (*dharab*)  
5.1.22; 8.29.11; 10.4.3; 10.5.4; 10.4.4.1
- diarrhoea with vomiting (*hayḍah*)  
7.9.2; 8.18.4; 14.3; 14.4.1
- dropsy (*istisqā’*) 1.9; 8.4.2; 10.12.2; 10.62.2;  
11.5.12 (cured by eating snake flesh);  
13.32; 14.33; 15.23.4.2 (*istisqā’ ziqqī*)  
treated by draining (*baṣl*); 15.24
- dysentery (*dūsinṭāriyyā*) 8.19.5
- dysentery of the liver with vomiting  
of blood (*dūsinṭāriyyā kabidiyyah*)  
15.48
- dyspepsia (*quṣūr fi l-ḥaḍm*) 7.9.2; 7.9.3
- flatulence (*riḥ/riyāḥ*) 7.1.4; 11.13.3.18; 12.5  
in the belly (*riḥ jawwālāh fi l-baṭn*)  
1.2
- indigestion (*ma’idah fasadat*) 8.1.1;  
8.26.6
- indigestion (*tukmah*) 13.19.2.2
- leech in intestines 11.5.11
- liver, swelling of (*waram fi l-kabid*)  
10.6
- nausea (*ghathayān*) 1.2
- non-specific intestinal ailment (*sū’ al-  
qitb*) 13.62.2.2
- non-specific intestinal ailment (*mabṭūn*)  
8.20.11
- pain in the belly (*waja’ al-baṭn*) 12.5
- pain in the lumbar region (*waja’ al-  
khāshirah*) 13.22
- retching (*tahawwu’*) 1.2
- rumbling in the belly (*qarāqir*) 1.2
- spleen, inflammation of (*tuḥāl*) 14.54.10
- swellings of (*awrām al-ṭihāl*) 10.38.4
- hardened spleen 10.36
- swollen abdomen 13.62.2.2
- weakness of the stomach (*du’ff fi l-  
ma’idah*) 1.1; 7.9.2; 7.9.3
- vomiting (*qay’/al-quyā’*) 1.2; 10.27;  
15.52.1
- critical bout of (*quyā’ buḥrānī*) 1.7
- vomiting of blood 15.48
- see also* calculus/calculi
- gazelle (*zaby*) 13.63.8.1
- Gemini (*al-Jawzā’*) 10.38.4
- gems *see* precious stones
- generation and corruption (*kawn wa-fasād*)  
4.6.4.2; 4.8.4.2 no. 5; 13.59.4 no. 3;  
14.25.9 no. 72
- geomancy (*raml*) 11.19.7 no. 40
- geometry (*handasah*) 4.3.1; 4.3.4.1; 4.5.1;  
5.1.3; 5.1.21.1; 5.1.23.10.1.4; 10.1.6; 10.1.14  
nos. 93, 96, 99–101; 10.3.6; 10.3.14  
nos. 62, 82, 113, 135, 137; 10.4.9 no. 18;  
10.44.1; 10.44.5 no. 22; 11.3; 11.5.25 nos. 11,  
147; 11.13.2.2; 11.13.2.5; 11.19.7 no. 42; 11.21  
no. 3; 13.6.1.1; 13.6.2; 13.9; 13.10; 13.11;  
13.34.1; 13.38.1; 13.38.2; 13.44; 13.50;  
13.58.5 no. 8; 13.59.2.2; 13.59.4 no. 16;  
14.22.4.2 nos. 1, 2, 15, 17, 20, 22; 14.22.4.3  
no. 26; 14.22.5.1 no. 13; 14.32.4; 14.36.3;

- 15.1.5 no. 103; 15.9; 15.17; 15.24; 15.33;  
15.43.2; 15.47.2.2  
(geodesy, surveying, *misāḥah*) 10.1.14  
no. 109; 13.32; 14.22.4.2 no. 9; 14.22.5.2  
nos. 15, 58; 15.51.11 no. 2
- giant 8.5.2
- giraffe (*zarāfah*) 13.66.4
- gladiators (*al-mubārizūn fī l-ḥarb*) 5.1.18.1, 2
- glass (*zujāj*) 8.32.2; 10.1.14 no. 243; 13.58.4.5
- glassblowing 2.1.4
- goat (*mā'iz*) 1.11; 2.1.6.3
- God/Creator (*Allāh, Bārī, Khāliq, Mubdī'*)  
Preface; 1.1; 1.5; 1.6; 1.12; 2.1.2; 2.1.4;  
2.1.5; 2.1.5.2; 4.3.5 nos. 1–4, 41; 4.4.2.3;  
4.6.11 no. 8; 7.3; 8.1.2; 8.3.17; 8.13.4;  
8.19.2; 8.26.9; 8.29.7; 8.29.16–21; 8.29.22  
no. 78; 10.1.14 nos. 10, 38, 113, 184, 190,  
270, 282; 10.2.4 no. 33; 10.4.8; 10.22.4  
no. 1; 10.66.7; 11.5.25 nos. 4, 87; 11.8.6  
no. 9; 11.12; 11.13.6; 11.19.6.1; 11.19.7 no. 5;  
13.66.5; 14.22.4.3 no. 18; 14.22.4.4;  
14.22.5.1 no. 11; 14.25.6; 15.1.4; 15.18.2;  
15.40.8 nos. 6, 18; 16.46.2; 15.47.3 no. 7;  
15.52.1.1
- gold (*dhahab*) 4.1.5; 4.3.6.2 no. 18; 5.1.7;  
5.1.37; 7.9.3; 8.4.11; 8.4.12; 8.5.2; 8.26.15;  
8.29.5; 8.29.6; 8.32.2; 10.1.14 no. 269;  
10.76.2; 11.5.16; 11.5.17; 11.5.25 no. 82;  
13.27.2; 13.66.3; 14.31.2; 14.31.4; 14.31.6;  
14.34.2; 14.54.6; 15.23.3; 15.40.3; 15.50.3;  
15.51.8
- gout (*niqris*) – gout 8.5.2; 10.5.4; 13.68;  
15.43.3
- governance, administration (*siyāsah, tadbīr*)  
2.1.2; 4.4.5; 4.6.13.1 nos. 17, 37; 10.1.14  
nos. 197, 199; 10.2.4 no. 11; 10.3.14  
no. 140; 10.44.5 no. 45; 11.2; 14.22.5.2  
no. 90; 14.25.9 no. 87; 14.29.4 no. 5;  
15.1.3.2; 15.1.5 no. 60; 15.33 no. 4; 15.40.9  
nos. 116–117; 15.43.3
- government inspectorate, inspection (*his-  
bah*) 10.2.3.1; 10.2.4 nos. 7–8; 13.19.3;  
13.51.1
- grammar *see* Arabic language and grammar  
Greek language (*Yūnānī, Yūnāniyyah*) 2.2;  
4.6.9; 8.1.1; 8.22; 8.29.2; 8.29.3; 8.29.4;  
8.29.8; 8.29.9; 8.32.1; 9.2; 9.32; 9.44;  
9.47; 9.49; 10.33; 10.44.2; 10.44.3; 11.5.25  
no. 66; 13.36.2.1; 13.36.2.2; 13.36.2.3
- (*Ighrīqī*) 13.36.2.2; 13.36.2.3  
(*lughat al-Rūm al-qadimah wa-hiya al-  
Yūnāniyyah*) 5.1.32  
(*Rūmī*, 'Byzantine', vernacular Greek)  
8.26.8; 9.32; 15.43.1
- gruel (*kishk, kishkiyyah*) 8.3.12
- hadith 8.13.4; 13.65; 13.68.1; 13.86.1; 15.10;  
15.13
- haemorrhoids (*bawāsīr*, sing. *bāsīr*) 12.5  
fissures caused by haemorrhoids (*shiqāq  
al-bawāsīr*) 11.16 no. 1.14
- hail (*barad*) 10.1.14 no. 268
- hair dye *see* henna
- halo (*hālah*) 10.1.14 no. 80; 11.8.6 no. 7;  
14.22.5.2 no. 8
- hallucinations *see* psychosomatic ailments
- hangover, effects of alcohol (*khumār*)  
8.29.12; 13.37; 14.14.4
- ḥarrāqah* (kind of boat resembling a yacht)  
8.25.7
- headache (*ṣudā'/ishtikā l-ra's*) 7.9.2; 8.2;  
8.8.2; 11.8.5; 11.13.3.14; 12.5; 15.1.4(p)
- migraine (*shaqīqah*) 12.5  
'pain in the brain' (*alam al-dīmāgh*) asso-  
ciated with a gastric distress at the  
mouth of the [cardiac] orifice of the  
stomach and the diaphragm 8.5.3;  
8.5.6 no. 4  
violent/excruciating (*ṣudā' mubarrīḥ*)  
1.7
- health, definition of 8.19.4
- Hebrew (*lisān al-Yahūd, al-'Ibrāniyyah*)  
13.47; 13.48
- hedgehog (*al-qunfudh*) 1.11
- hemiplegia *see* paralysis
- hemlock (*qūniyyūn*) 4.4.3.2
- henna (*ḥinnā'*) 8.5.4; 15.50.1  
hair dye 'black henna' (*katam*) 15.57
- herb (*hashīshah*) – a general term 1.2;  
1.3.2n; 1.11
- heretic (*zindīq, mulḥid*) 8.29.16; 8.29.18;  
10.1.14 no. 174
- hiccups (*fu'āq/fuwāq*) 8.4.11
- hiera *see* medicinal paste
- ḥisbah* *see* government inspectorate
- honey (*'asal*) 4.1.9.1 no. 6; 4.3.2; 4.3.4.3; 7.5.5;  
7.5.6; 8.13.4; 8.27.2; 10.36; 15.8.1  
cure for diarrhoea 8.13.4

- ḥābūq* honey 4.3.2  
 rose honey (*julanjubūn*) 11.13.3.14  
 horoscopes *see* nativities  
 hospital (*bīmāristān*)  
 Anṭākiyah 10.38.6 no. 7  
 Baghdad ('Aḍudī hospital) 10.31; 10.32;  
 10.33; 10.37.1; 10.37.2; 10.42; 10.58.3;  
 10.64.1; 10.72; 10.79; 11.5.2; 11.5.3; 11.5.4;  
 11.5.6; 11.5.7; 14.22.5.1 no. 3n  
 Baghdad (founded by Abū l-Ḥasan  
 Bajkam) 10.4.8  
 Baghdad (founded by Ibn al-Furāt)  
 10.5.2  
 Baghdad (founded by 'good vizier' 'Alī ibn  
 Īsā) 10.4.4.1; 10.16  
 Baghdad (Hārūn al-Rashīd) 8.25.8  
 Baghdad (under Muqtadir) 10.4.4.2  
 Baghdad (Badr al-Mu'taḍidī's hospital)  
 10.4.5  
 Baghdad (founded by Shaghab, mother of  
 al-Muqtadir) 10.4.6  
 Baghdad (unspecified) 8.5.2; 8.5.4; 8.15.1;  
 8.25.5; 8.25.6; 10.13.1; 10.76.2; 11.5.5  
 (before 'Aḍudī)  
 Cairo (Nāṣirī hospital) 14.40.1; 14.40.2;  
 14.43.1; 14.47.2; (not the later hospital  
 belonging to the fort, but the older  
 one that was situated, at that time,  
 near the flea markets of lower Cairo)  
 15.51.1  
 Damascus (Nūrī) 15.9; 15.13; 15.23.4.2;  
 15.24; 15.30; 15.33; 15.34; 15.35; 15.36.1;  
 15.37.1; 15.38; 15.39; 15.40.3; 15.42;  
 15.46.3; 15.50.1; 15.50.3; 15.50.4; 15.50.5;  
 15.51.2; 15.51.3; 15.51.4; 15.52.1; 15.53;  
 15.57.1; 15.58; (two hospitals founded  
 by Ibn Zangī) 15.51.6; (al-Bīmāristān  
 al-Ṣaghīr) 15.57.1  
 director (*amīn*) 13.71  
 Fustāt 13.34.1  
 general 4.1.10.2 no. 20; 5.1.20; 10.54.3  
 no. 1; 10.64.20 nos. 2, 3; 11.5.25 nos. 218;  
 11.16 no. 1.32; 14.43.3 no. 1  
 Gondēshāpūr 8.1.1; 8.1.2; 8.16; 8.25.1;  
 8.25.2; 8.25.6; 8.25.8  
 Jerusalem 15.45.1  
 Marrakesh 13.71  
 Mayyāfāriqīn 10.54.1; 10.54.2; 10.54.3  
 no. 2 the *Fāriqī* hospital  
 origin of term *bīmāristān* and association  
 with Hippocrates 4.1.4  
 al-Raqqah 15.52.1  
 Rayy 11.5.7  
 House of Wisdom (*bayt li-l-ḥikmah*, *bayt al-ḥikmah*) 'Museum' 4.6.7.2; 6.1.3; 8.29.5  
 hubris 13.58  
 humours, four 5.1.36 nos. 5–9; 6.3.2; 7.1.4  
 atrabilious/melancholic humours (*khilṭ sawdāwī*) 10.23.2  
 hunchback, gibbosity (*ḥadab*) 5.1.34 no. 8  
 hypochondria *see* mental and emotional disorders  
 hyssop *see* thyme  
 ice, snow (*thalj*) 5.1.8.1; 5.1.22; 7.8.3; 8.3.7;  
 8.4.6; 8.8.2; 8.8.6; 10.1.14 no. 268;  
 11.5.25 nos. 95, 109, 110; 11.13.3.14; 13.1.2;  
 15.3.1.2  
 icon (*qūnah*) 8.29.16; 8.29.17  
 imprisonment, prison, confinement, arrest  
 (*ḥabs*, *i'tiqāl*, *qabd*, *sijn*) 4.4.1; 4.4.2.3;  
 4.4.4 no. 15; 5.1.15; 7.5.3; 7.5.4; 8.3.4;  
 8.3.5; 8.7; 8.10.4; 8.29.7; 8.29.18; 10.2.3.1;  
 10.3.6; 10.4.4.1; 10.5.3; 10.5.4; 10.8.8;  
 10.10.3; 10.29; 10.79; 11.13.3.4; 13.1.2;  
 13.58.2.1; 13.58.2.2; 13.58.3.1; 13.58.3.4;  
 14.49.2; 15.48; 15.49.2; 15.49.4; 15.49.5;  
 15.50.2  
 incense (*bakhūr*) 8.3.24; 8.4.6; 8.4.7; 8.20.3;  
 8.20.6; 8.20.12; 8.29.10; 10.37.3  
 (*nadd*) 10.64.3; 13.58.4.7  
 inflammation (*awrām*) 10.23.2  
 ink (*ḥibr*) 10.1.14 no. 279; 10.64.19.3; 11.5.25  
 no. 175  
 inkpad (*liqah*) 10.1.14 no. 279  
 innate heat (*ḥarārat al-gharīzah*) 14.54.7  
 insomnia (*sahar*) 5.1.29.3; 8.39; 10.36  
 (*yaqazah*) 5.1.39 no. 162  
 (*araq*) Galen 5.1.29.3  
 intellect, intelligence, reason (*'aql*) 4.1.8.2  
 no. 34; 4.4.4 nos. 33, 49; 4.5.3 no. 50;  
 4.5.4 no. 4; 5.1.18.1; 5.1.18.2; 5.1.35 nos. 11,  
 12; 7.1.2; 8.20.6; 8.26.16; 10.1.14 nos. 20,  
 208; 10.2.4 no. 32; 10.16; 10.23.3 no. 5;  
 10.37.3; 10.66.9 no. 7; 11.5.25 no. 158;  
 11.13.2.2; 13.59.4 no. 11; 13.66.6 nos. 29,  
 31, 34, 35; 14.22.4.3 no. 33; 15.1.5 nos. 47,  
 48

- Active Intellect (*al-'aql al-fā'āl*) 11.13.7.8  
no. 18; 13.59.2.2; 13.59.4 nos. 9,  
24
- intelligibles, general (*ma'qūlāt kullīyyah*)  
4.6.5.1; 7.2.2
- intestinal complaints see gastro-intestinal  
complaints
- intoxication see drunkenness
- jaundice (*yaraqān*) 1.10  
in swallows 1.10  
jaundice stone see 'The stone of jaundice'
- jewels see precious stones
- jinn* (demons) 15.1.5 no. 57
- Jupiter (*al-Mushtarī*) 7.8.2; 11.13.7.9;  
13.58.4.8; 14.25.1; 15.1.4
- jurisprudence see law
- Ka'bah 1.11n
- kharībī* (kind of cucumber) 8.19.5
- kidney stones see calculi 13.2
- killing, execution, murder, assassination  
(*qatl, ightiyāl*) 7.5.3; 7.5.4; 7.5.5; 7.5.6;  
7.9.4; 8.4.3; 8.10.3; 8.23.3; 8.29.7; 8.29.15;  
8.29.19; 8.29.20; 10.2.3.1; 10.2.3.2;  
10.2.3.3; 10.64.16; 10.64.19.13; 10.77.2;  
10.77.3; 11.5.17; 11.13.3.4; 11.19.5; 11.20;  
11.23; 12.5; 13.1.2; 13.5.1.1; 13.58.4.4; 13.7.1;  
15.18.1; 15.18.2; 15.20; 15.40.3; 15.49.3;  
15.49.4
- ladder (*sullam*) 15.36.1.2
- lamb (*sakhlah, kharūf*) 14.4.1; 14.25  
see also meat
- lassitude; looseness of the limbs  
see paralysis
- Latin language (*Laṭīnī*) 5.1.16.1; 13.36.2.2
- latitudes (*'urūd*) 10.3.14 no. 116
- laurel tree see plants
- law, Islamic jurisprudence (*fiqh*) 5.1.14;  
10.81.4; 10.83.1; 10.83.4; 10.83.5; 10.83.7  
nos. 2, 4; 11.13.2.3; 11.19.4; 11.19.7 nos. 4,  
6, 13; 13.4; 13.66.1; 13.66.6 nos. 2, 3, 25;  
13.80.2; 14.39.2; 15.21. no. 1; 15.34; 15.35;  
15.40.2; 15.52.1
- Jewish law (*fiqh al-Yahūd, sharī'at al-*  
*Yahūd*) 13.48, 13.49
- law college, law school (*madrasah*)  
10.43.4; 10.64.3; 10.81.4; 10.83.1;  
10.83.3; 10.83.4; 11.19.2; 15.18.1.3; 15.19;  
15.20; 15.22; 15.34; 15.35; 15.40.2;  
15.40.5
- revealed law, Sharia (*al-'ulūm al-*  
*shar'īyyah*) 4.3.4.3; 4.5.3 no. 24; 5.1.13;  
8.29.5; 10.69.3.13; 10.83.1; 11.19.1; 13.59.2.1;  
13.63.6; 13.66.6 no. 26; 13.68.1; 14.25.2;  
14.48.1; 14.57.1; 15.19; 15.21; 15.22
- laxatives (*mulayyīn*) 7.9.3; 8.5.5; 8.20.3;  
8.26.20 no. 40; 8.29.20; 8.30.5;  
14.54.11  
see also purgation, purgatives
- lemon see fruit
- lemon balm (*al-rayḥān al-turunjānī*)  
14.54.11  
see also 'catnip'
- leprosy, or elephantiasis (*judhām*) 14.49;  
15.23.4.1  
(*al-baras wa-l-judhām*) 1.3.2n
- leper (*majdhūm*) 1.8; 15.23.4.1 (or  
someone with elephantiasis); *al-abraṣ*  
8.22 n. 1  
*mujadhdham* 'leprous' 14.49.2  
*tajadhdhama* (he contracted leprosy)  
AII.5
- lettuce (*khass*) 1.6  
juice made of the leaves of lettuce  
(*uṣārāt al-khass*) 1.6
- lightning (*barq*) 10.1.14 no. 268
- linen (*kattān*) 13.12
- linguistic disciplines (*'ilm al-lisān*) 4.6.3.1
- lion (*asad*) 13.63.8.1
- liver (*kabid*) 1.6; 1.11  
see also gastro-intestinal complaints
- lizard (*'aẓāyah*) 14.14.6  
Egyptian lizard, skink (*saqaṅqūr*)  
15.40.9 no. 74
- locusts (*jarād*) 1.9; 10.62.2; 10.62.3
- logic (*manṭiq, burhān, qiyās*) 3.3; 3.4;  
4.1.11.4; 4.6.4.1; 5.1.3; 5.1.23; 5.1.24.1;  
5.1.34 no. 11; 5.1.37 no. 20; 8.23.4 no. 2;  
8.26.5; 8.29.22 nos. 37, 63; 8.30.4; 8.30.6  
no. 8; 10.1.4; 10.1.8; 10.1.14 nos. 2, 24–  
26, 30; 10.2.4 no. 53; 10.3.14 nos. 7, 88;  
10.18; 10.20; 10.21; 10.22.4 no. 5; 10.23.1;  
10.23.3 no. 2; 10.38.6 no. 8; 10.44.5  
nos. 49, 59; 10.58.2; 10.75.1; 10.78; 10.83.7  
no. 5; 11.2; 11.5.23 no. 4; 11.5.25 nos. 6,  
101; 11.7; 11.13.2.4; 11.13.2.8; 11.13.3.1;  
11.13.3.2 nos. 11, 25, 33; 11.13.3.7; 11.13.3.8;

- 11.13.3.10; 11.13.3.15; 11.13.7.8 no. 8, 30, 31,  
35, 92; 13.2.1; 13.2.3 no. 8; 13.9; 13.29.1;  
13.30; 13.34.1; 13.38.2; 13.44; 13.46; 13.47;  
13.48; 13.50; 13.51.4 no. 6; 13.58.5 no. 10;  
13.63.5; 13.63.6; 13.66.6 no. 33; 14.23.4  
no. 3; 14.25.9 no. 92; 14.27.1; 14.27.2;  
14.29.4 no. 3; 14.48.4 nos. 3, 4, 5; 15.1.2;  
15.1.3.2; 15.1.3.3; 15.1.5 nos. 9, 10, 12, 76;  
15.3.1; 15.8.11; 15.17; 15.29; 15.40.9 nos. 97,  
123, 129, 130, 133, 166, 169; 15.59 no. 3  
(*al-ṣinā'ah al-dhīḥniyyah*) 13.59.2.1;  
13.59.4 no. 14  
(*qiyas*, analogy) 8.26.16  
love (*ishq*) 4.1.8.3; 5.1.34 nos. 12–13; 10.1.14  
no. 194; 10.2.4 no. 36; 10.69.4 no. 7;  
11.13.7.8 no. 98; 14.54.12  
(*maḥabbah*) 10.37.5 no. 42; 11.5.25  
no. 22.11  
lute (*ūd*) 7.1.1; 11.5.7; 11.9.2.3; 13.58.1; 13.59.1;  
15.8.1; 15.14; 15.29; 15.51.4; 15.58.3  
*madrasah* see under law, Islamic jurispru-  
dence  
magic, natural (*sīmiyā'*) 10.83.3; 11.5.14;  
15.18.1.1; 15.18.1.2; 15.40.3  
magic number grids, magic squares (*ʿadad  
al-waqf*) 10.3.14 no. 124; 14.22.5.2 no. 51;  
15.31.6 no. 22  
magician see sorcerer  
mallow (*anthāriqūn*) 4.3  
mandrake (*luḥfāh*) 8.4.7; 10.13.3  
manna (*taranjubīn*) 8.29.19  
marble (*marmar*) 8.29.6  
marriage (*nikāh*, *tazwīj*) 4.1.8.1 no. 22;  
4.4.2.1; 4.6.2.3; 4.6.6.1–2; 7.9.1; 15.11.2.3  
Mars (*al-Mirrikh*) 10.1.14 no. 165; 10.38.4;  
11.13.7.9; 14.25.1  
marshmallow (*khiṭmī*) 2.1.6.2; 8.19.5  
mastic (*maṣṭakā*) 15.48  
mathematical sciences (*al-ʿulūm al-  
riyādīyyah*, *riyādīyyāt*) 4.1.11.4; 4.6.3.2;  
4.6.4.2; 9.40; 10.1.14 no. 15; 10.67.1;  
11.3; 11.13.2.8; 11.13.3.10; 11.21; 13.8; 13.43;  
13.58.1; 14.21; 14.22.1; 14.22.3.1; 14.22.4.2  
no. 24; 14.23.1; 15.1.1; 15.14; 15.24; 15.33;  
15.51.6  
applied mathematics (*muʿāmalāt*)  
13.5.2; 13.6.1.1.1; 13.6.2 no. 2; 13.8; 14.22.4.2  
no. 10; 14.22.5.2 no. 10; 15.51.1  
mathematician (*riyādī*, *ṣāhib al-riyādāt*)  
4.6.3.4; 13.5.1  
*mawlā* (client; manumitted slave; fem. *maw-  
lāh*, pl. *mawālī*) 7.1; 7.5.2; 7.5.3; 8.3.7;  
8.3.15; 8.10.2; 8.10.3; 8.20.7; 13.24.1  
measles (*haṣbah*) 8.3.11; 10.46  
see also smallpox  
meat (*lahm*) 4.3.4.3; 4.6.10; 5.1.16.3; 7.1.3;  
7.9.1; 7.9.4; 8.3.7; 8.3.12; 8.3.15; 8.4.12;  
8.21.2; 11.5.3; 11.13.7.6  
calf, veal (*ʿiḷ*) 15.15  
camel (*jazūr*) 7.1.3  
chicken, hen, cock, pullet, poult, poultry,  
squab (*dajāj*, *dūk*, *farrūj*, *farkh*)  
2.1.6.3; 5.1.16.4; 8.3.6; 8.4.6; 8.4.7; 8.25.3;  
10.5.4; 11.5.12; 13.66.3; 14.4.1; 14.25.9  
no. 56; 15.3.2; 15.36.1.3; 15.50.4  
cow, beef (*baqar*) 7.1.3; 15.15  
cooked in sour milk (*maḍīrah*) 8.26.16  
cooked in vinegar (*maṣūṣ*) 8.4.7  
dried salt meat (*qadīd māliḥ*) 7.1.3; 7.1.5;  
7.8.3; 7.9.1  
francolin (*durrāj*) 8.3.13; 8.4.12; 8.20.12;  
10.3.9; 10.68.1.2  
horse (*faras*) 15.3.1.2  
kid, young goat (*jady*) 8.4.7; 8.25.3;  
14.4.1  
kid brains (*dimāgh jady*) 8.20.11  
lamb (*ḥamal*, *khariḥ*, *ḍa'n fatī*) 7.1.3;  
8.4.7; 14.4.1; 15.1.1.2; 15.25  
liver (*kabīd*) 10.3.9; 10.8.4  
mutton (*ḍa'n*) 15.36.1.3  
peacock (*tāvūs*) 8.21.2; 8.26.8  
roast meat (*kardanāj*, Persian *gardanāj*)  
8.3.6; 14.4.1  
(*shiwā'*) 8.3.7  
stewed meat (*isfībāj*) 8.4.12;  
8.13.3  
(*yakhnī*) 14.54.11  
sheep (*ghanam*) 15.18.1.2  
snake, viper (*af'ā*) 15.23.4.1  
medical experience (*tajribah*) 1.1; 1.8  
medical knowledge  
acquired by chance 1.8; 1.9  
acquired through instinct 1.11  
behaviour/etiquette 4.1.3.1–3; 4.1.4–7;  
5.1.18; 5.1.30; 7.1.2; 8.29.7; 10.1.11; 10.3.14  
no. 33; 11.5.23; 14.25.1; 14.25.7–8; 14.25.9  
nos. 28–29; 15.40.8



- discovery/invention of 1.1–1.11  
 essential to all human societies 1.4  
 from God and divine inspiration 1.1; 1.2;  
 1.5  
 from observation or imitation animals  
 1.10  
 Hippocrates' definition 4.1.8.2 no. 33;  
 5.1.2  
 human invention 1.1; 1.2  
 inspired by dreams 1.1; 1.6; 1.7  
 invented by Egyptians 1.1  
 invention of Chaldaeans 1.1  
 invention of Hermes 1.1  
 invented by people of Kos 1.1  
 public displays 5.1.10.1; 5.1.18.2  
 teaching (*ta'lim*), teacher (*mu'addib*,  
*mu'allim*, *mudarris*, *shaykh*, *ustādh*),  
 student/pupil (*mushtaghil*, *muta'allim*,  
*tilmidh*) 3.1; 3.2; 4.5.2; 5.1.16.2; 5.1.37  
 nos. 7–10, 36; 6.1.1; 6.3.1–6.4; 8.29.3;  
 10.37.3; 10.66.1; 13.63.6; 14.22.4.1; 14.25.5;  
 14.25.8; 15.1.5 no. 93; 15.36.1.1; 15.37.1;  
 15.40.7; 15.40.8 nos. 2, 3; 15.50.3; 15.50.5;  
 15.51.2; 15.50.6; 50.51.9 nos. 14, 22  
 medicinal earths, *terra sigillata* (*al-ṭīn al-*  
*makhtūm*) 5.1.21.1; *ṭīn*, probably 'Khurās-  
 ānī clay' 7.9.2  
 medicine, definition of 8.20.8  
 melancholia *see* mental and emotional dis-  
 orders  
 melon *see* fruit  
 memory (*ḥifẓ*) 4.4.2.1; 4.6.11 no. 84; 8.20.6;  
 8.26.14; 8.30.6. no. 11  
 menstruation (*ḥayḍ*)  
 retained menstruation (*ḥayḍ muḥtabas*)  
 1.1  
 mental and emotional disorders  
 agitation (*qalaq*) 1.2  
 anxiety, worry (*ḥamm*) 1.1; 4.1.8.2 no. 29;  
 5.1.34 nos. 1, 3, 6  
 corruption of the mind (*fasād al-'aql*)  
 10.8.10  
 delusions 10.66.2  
 disorder of the mind (*ikhtilāṭ*) 10.23.2  
 distress (*karb*) 1.2  
 melancholia, melancholy (*ghalabat*  
*al-sawdā'/ḥamm*) 8.26.20 no. 44;  
 10.1.12. no. 3; 10.66.2; 11.13.3.3; 13.1  
*al-waswās al-sawdāwī* 4.1.3.3  
 hypochondria, melancholic (*marāḍ*  
*al-marāqqīyyā*) 10.13.6; 10.13.7;  
 15.40.9 no. 157  
 sadness, grief, sorrow (*ḥuzn*) 1.1  
 (*ghamm*) 4.1.8.2 no. 29; 5.1.34  
 nos. 1, 2, 3, 5  
*see also* insomnia; vertigo  
 Mercury (*Uṭarid*) 14.25.1; 15.1.4  
 metaphysics (*al-'ilm al-ilāhī, mā ba'd al-*  
*ṭabī'ah*) 4.1.11.4; 4.4.1; 4.4.2.4; 4.6.3.1;  
 4.6.4.2; 10.46.1; 10.46.4 no. 3; 10.69.4  
 no. 2; 11.5.8; 11.5.25 nos. 76, 77, 80,  
 81, 145, 151, 152, 174; 11.13.2.8; 11.13.3.7;  
 11.13.7.8 nos. 2, 83; 13.59.2.2; 13.59.2.3;  
 13.66.6 no. 7; 13.66.6 nos. 9, 10, 37;  
 14.22.4.1; 14.22.4.3; 14.22.5.1 nos. 3, 4;  
 14.25.9 no. 91; 14.27.2; 14.27.4 no. 3;  
 15.1.3.2; 15.1.5 nos. 44, 73; 15.40.9  
 nos. 159, 166; 15.59 no. 3  
 meteorology (*al-āthār al-'uhwiyyah*) 13.59.4  
 no. 2; 14.22.4.1; 14.22.5.1 no. 16; 15.1.5  
 no. 26  
 mezereon (*māzariyūn*) 1.9; 10.62.2–3  
 midget 8.5.2  
 Mihrajān (Persian feast of vernal equinox)  
 8.21.2  
 milk (*laban, albān*) 8.6; 8.12; 8.29.22 no. 58;  
 10.10.1; 11.5.25 no. 200; 14.25.9 no. 14;  
 15.15  
 asses' milk (*laban al-utun*) 14.25.9 no. 18  
 churned (*makhīd*) 8.26.6  
 fresh (*laban ḥalīb*) 8.4.6  
 sour milk, yoghurt (*laban*) 8.3.12;  
 8.26.16; 13.1.2  
 water buffalo milk (*laban al-jawāmīs*)  
 14.3; 14.4.1  
 milkwort *see* spurge  
 Milky Way (*al-majarrah*) 10.51.2; 14.22.5.2  
 nos. 46, 62; 14.25.9. no. 63  
 mint (*nammām*) 8.4.7  
*see also* aromatic plants  
 mirror (*mir'āh*) 4.5.3 no. 36; 10.1.14 nos. 98,  
 108, 262; 10.44.5 no. 43; 13.63.8.1;  
 14.22.5.1 no. 18; 14.22.5.2 nos. 18, 19;  
 15.8.3  
 monk (*rāhib* pl. *ruhban*) 7.8.3; 8.3.10; 8.3.16;  
 8.3.20; 8.25.8; 8.26.7; 8.26.8; 8.26.9;  
 10.31; 10.38.6 no. 1; 10.69; 13.13; 13.21.2.2;  
 13.36.2.4; 14.14.2; 14.49.2; 15.43.2

- monkey *see* ape  
 monkshood *see* aconite  
 moon (*qamar*) 7.8.2; 8.4.13; 8.29.22 no. 55;  
     10.1.14 nos. 80, 231; 10.3.14 nos. 93, 101;  
     14.22.5.2 nos. 6, 49, 82; 14.2.5.1  
     new or crescent moon (*hilāl*) 5.2.1;  
         10.1.14 no. 61; 10.3.14 no. 64; 13.58.4.6;  
         14.22.5.2 nos. 20, 21; 15.33; 15.33 no. 2  
     full moon (*badr*) 13.58.4.9; 13.63.8.2;  
         14.39.3  
 mountains (*jibāl*) 10.2.4 no. 28; 10.3.14 no. 1;  
     15.51.11 no. 6  
 mouse (*fār*) 1.3.2n; 14.4.1; 14.25.9 no. 57  
*mukhammasah* (strophic poem) 15.58.6  
 mule (*baghl*) 8.5.2; 8.5.5; 8.26.16; 8.29.20;  
     10.83.3; 14.4.3; 14.31.5; 14.44.3; 14.51.2;  
     15.23.3; 15.49.2; 15.50.3; 15.50.5  
 murder *see* killing  
 music: musical melodies (*mūsīqī, luḥūn*  
     *mūsīqīyyah*) 1.1; 4.3.1; 4.3.2; 10.1.14  
     nos. 55, 59, 60; 10.2.4 nos. 13, 14, 23;  
     10.3.14 nos. 40–42; 10.44.2; 10.64.9;  
     11.5.25 no. 180; 11.13.3.10; 11.13.7.8  
     no. 47; 13.50; 13.58.1; 13.58.5. no. 7;  
     13.59.114.22.5.1 no. 9; 15.1.1.3; 15.1.5  
     nos. 35, 38; 15.8.1; 15.9; 15.14; 15.18.1.1;  
     15.51.1; 15.51.4  
     music, as cure for ailments 1.1  
     musical composition (*taʿlīf al-luḥūn*)  
         10.1.4; 10.1.14 no. 55  
     musical pipe (*ālāt al-zamr*) 10.3.14  
         no. 128  
 musk (*misk*) 8.4.6; 8.20.6; 13.58.4.7;  
     13.63.8.2  
 mustard (*khardal*) 8.4.9; 10.23.2  
*muwashshahāt* (strophic poems) 13.63.1;  
     13.63.8.2; 13.68.2; 15.11.3 no. 8  
 myrobalan, a kind of plum (*ihlīlaj* or *halīlaj*)  
  
 napkin (*mindīl, mandīl*) 8.32.2  
 nard *see* spikenard  
 nativities (horoscopes, *mawālīd*) 10.1.14  
     nos. 66, 68, 168, 169; 12.1 no. 2; 12.2; 12.4;  
     14.25.1  
 nausea *see* gastro-intestinal complaints  
 Nawrūz, Nayrūz (Persian New Year) 8.4.11;  
     8.21.2; 15.31.5  
 needle (*ibrah*) 10.64.19.9; 10.65.3  
 nosebleed (*ruʿāf*) 1.2; 5.1.29.2; 15.3.1  
  
 numbers (*aʿdād*) 4.4.2.2 no. 11; 4.5.1; 10.1.4  
     10.1.14 nos. 36–38, 107; 10.2.4 no. 16;  
     10.3.14 no. 46; 13.5.1; 13.6.1.1; 13.6.2; 13.7;  
     13.8; 13.9; 13.38.1; 13.45; 13.50; 14.22.4.2  
     no. 23; 15.31.6 no. 22  
     *see also* arithmetic  
 numbness (*khadar*) 5.1.18.3; 13.65; 14.48  
  
 oath (*ʿahd, ḥalf, yamīn*) 4.1.1; 4.1.2; 4.1.3.1;  
     8.29.7; 8.32.3; 10.64.3; 11.13.3.2 no. 36;  
     13.58.4.2; 13.63.5; 15.58.2  
 oath of allegiance (*bayʿah*) 8.10.3; 11.13.3.7;  
     11.13.6; 11.13.8  
 obesity 8.8.5  
     cure by induced fear 8.8.5  
 occult properties (*khawāṣṣ*) 8.6; 8.29.22  
     no. 108; 12.1; 13.61.4  
 oculist 5.2.1; 8.24; 13.2.1; 13.65; 14.17; 14.34.1;  
     14.34.2; 14.44.3; 15.11.1; 15.11.2; 15.25;  
     15.33; 15.36.1; 15.50.3; 15.51.1  
     container of eye medicines (*mukḥulah*)  
         14.44.3  
     oculist's bag (*ʿuddat al-kuḥl*) 14.34.2  
 oleander (*diflā*) 1.11  
 olives, olive tree (*zaytūn*) 1.7; 13.63.4  
 olive oil (*zayt*) 15.48  
 omens (*sawānīh*) 10.1.14 no. 104  
 onager (*ʿayr*) 13.58.4.4  
 onions (*baṣāl*) 7.8.3  
 ophthalmology *see* art of treating eye dis-  
     eases; eye ailments  
 opium (*afyūn/abyūn*) 1.8; 5.1.21.1; 8.20.11;  
     15.50.4  
 optic nerve (*ʿaṣab al-ʿayn*) 8.5.2; 8.5.6 no. 3  
 optics (*ʿilm al-manāzīr*) 10.1.14 nos. 86, 117;  
     11.5.25 no. 18; 14.22.4.2 no. 5; 14.22.5.2  
     nos. 3, 27  
 organ (musical instrument, *urghun*) 15.14  
 ornithomancy (*zajr*) 10.1.14 no. 40; 10.3.8  
 orpiment (*zarnīkh, zirnīkh*) 8.29.2  
 orpine 'Living'/'Everlasting' (*Ḥayy al-*  
     *ʿālam*) a variety of sedum 1.9  
 overeating (*biṭnah*) 7.1.5  
 ox (*thawr*) 1.11; 5.1.35 no. 16  
 oxymel, a syrup made of honey and vinegar  
     (*sakanjubīn* or *sakanjabīn*) 8.3.15; 8.4.8;  
     8.27.2; 14.42.2

- pain  
 earache 13.21.2.2  
 pain in the joints 8.5.2; 12.6  
 pain in the back 12.5  
 pain in the knees 12.5  
 stabbing pain (*waja' nākhis*) 6.3.3  
 throbbing ache (*ḍarabān*) 10.5.4  
*see also* headache; eye ailments; gastro-intestinal complaints; gout
- paleness, cure of 15.36.1.3
- palsy *see* tremor
- panacea *see* theriac; *see* bezoar
- paper (*waraq, qirtās, ruq'ah, ṭirs*) 8.26.6; 8.26.15; 8.29.21; 8.29.22; 8.3.2
- paralysis  
 convulsions, cramping (*al-shanāj/al-tashannuj*) 13.62.2.3  
 drooping head (*tasaqquṭ al-ra's*) 5.1.34 no. 8  
 inability to walk, weakness of movement 15.10  
 lassitude; looseness of the limbs (*istir-khā'*) 10.13.2; 10.23.2; 10.36  
 paralysis, partial (*fālīj/falaja*), hemiplegia 4.1.7; 8.3.3; 8.8.3; 8.8.4; 8.26.16; 8.26.17; 8.30.3; 10.13.2; 10.23.2; 10.36; 12.5; 14.25.9 nos. 42 and 68; 14.54.7; 14.56.2; 15.23.4.2  
 a hemiplegic (*maflūj*) 15.8.13(p); 15.42  
 paralysis of face (*laqwah*) 10.13.2; 10.23.2; 10.36  
 paralysis of arm/ paralysis of limbs 8.3  
 paralysis and slackness of tongue 15.50.5  
 tremors, trembling, the palsy (*irtī'ūsh*) 12.5 (*rajafān*) 14.14.2  
*see also* epilepsy, numbness, rigidity
- paronomasia (*tajnis*) 11.13.5; 13.63.8.1; 15.58
- patrons/patronage 5.1.7; 5.1.10.1; 5.1.37 nos. 20, 27, 28, 37, 167
- peacock (*tāwūs*) 8.26.8 and *see under* meat
- penis, swollen 13.21.2.1
- penis, ulcerated 13.22
- pepper (*filfil*) 8.3.6
- perfumes, scents (*rawā'ih ṭayyibah, ṭib, 'itr, lakhālikh*) 4.1.11.2; 4.4.2.2 no. 4; 8.3.13; 8.3.22; 8.4.2; 8.4.7; 8.29.19; 9.9 no. 2; 10.1.14 no. 252, 253; 13.68.2; 14.14.3
- musk-and-ambergris perfume (*ghāliyah*) 8.9; 15.48
- oil of the ben tree (*duhn bān*) 15.48
- nadd* 10.64.3
- Persian language (*fārisiyyah*) 8.1.1; 8.2; 8.3.11; 8.5.2; 8.25.6; 8.29.4; 9.2; 10.37.3; 10.64.1; 11.2; 11.13.7.8 no. 68; 11.19.1; 12.2 no. 1; 12.3. no. 1; 12.5; 15.51.2
- pestilential disease (*tā'ūn, pl ṭawā'in/wabā'/awbā'/amrād fashīyah*) 1.12; 5.1.10.2; 5.9; 10.1.14 no. 155; 10.4.4.2; 10.38.4; 11.8; 14.14.3; 14.25.3; 15.50.3  
*see also* famine
- pharmaceutical terms: *see* drug; emetics; enema; syrup
- philosopher (*faylasūf, pl. falāsifah, muta-falsif*) 2.1.6.2; 4.6.7.1; 4.6.9; 7.2.2; 8.2; 8.5.3; 8.29.22 nos. 12, 61, 87; 10.1.1.1; 10.1.4; 10.1.6; 10.1.14 nos. 194, 202, 267, 279; 10.3.6; 10.19; 10.37.1; 10.44.1; 10.44.5 nos. 23, 62; 10.51.1; 10.67.1; 10.75.3; 11.5.15; 11.5.25 nos. 41, 184; 11.8.4; 11.8.6 no. 6; 11.19.7 no. 21; 12.5; 13.1.2; 13.10; 13.29.2; 13.36.3 no. 4; 13.39; 13.41; 13.48; 14.25.9 no. 90; 15.1.1; 15.1.1.3; 15.1.5 no. 39; 15.3.1; 15.8.1; 15.17; 15.43.2
- philosophy (*falsafah*) 4.3.6.2; 4.6.4.1–4.6.5.3; 5.1.18.1; 7.2.1; 8.29.15; 10.1.2; 10.1.14 nos. 1–4, 24; 10.2.4 no. 43; 10.3.3; 10.3.11; 10.37.5 nos. 37, 38; 10.44.2; 10.58.2; 10.78; 11.5.7; 11.5.9; 11.5.23 nos. 4, 148; 11.9.3 no. 2; 11.13.2.2; 11.13.2.3; 11.13.2.7; 13.29.1; 13.30; 13.31; 13.38.2; 13.46; 13.59.2.1; 14.22.4.1; 14.22.4.4; 14.25.9 no. 23; 14.25.9 no. 75; 14.27.2; 15.1.1.2; 15.1.5 nos. 31, 49, 56, 85, 95, 98; 15.18.1; 15.40.3; 15.47.1
- (*al-'ulūm al-hikmiyyah, al-kutub al-hikmiyyah, hikmah*) 9.6; 9.23; 10.6; 10.18; 10.22.1.1; 10.23.1; 10.35; 10.37.2; 10.37.3; 10.38.1; 10.38.3; 10.46.1; 10.51.2; 10.58.1; 10.66.9 no. 1; 10.67.1; 10.70; 10.75.1; 10.81.1; 10.83.1; 10.83.4; 10.83.7 no. 6; 11.3; 11.5.25 nos. 191, 193; 11.7; 11.8.2; 11.9.1; 11.13.3.2 no. 34; 11.13.7.8 nos. 6, 15, 16, 75, 76; 11.14; 11.15; 11.17; 11.19.1; 11.20; 13.42; 13.63.5; 13.65; 13.66.3; 13.66.6 no. 26; 13.76; 14.14.2; 14.21; 14.22.2;

- 14.23.1; 14.24; 14.27.1; 14.30; 14.42.1;  
14.48.1; 14.54.1; 14.57.1; 15.1.1; 15.1.1.1;  
15.1.1.3; 15.1.3.2; 15.3.1; 15.5; 15.8.1; 15.17;  
15.19; 15.20; 15.21; 15.22; 15.23.1; 15.29;  
15.30; 15.31.1; 15.31.6 nos. 9, 10, 11; 15.33;  
15.40.3; 15.48; 15.51.1; 15.51.2; 15.52.1;  
15.59  
phlebotomy *see* bloodletting  
phlegm (*balgham*) 14.26.3 no. 3; 14.54.7  
repletion of (*al-imtīlā' min al-balgham*)  
10.8.4  
abnormal phlegm (*al-khām*) 12.5  
*see also* humours  
physicians  
physician attending in women's quarters  
8.1; 8.25; 13.21.1; 14.4.3; 14.4.4  
physicians, feuds between 8.20  
physicians, examination of 10.4  
physician's shop *see* apothecary's shop  
revenue and payments to court physi-  
cians 8.3.22; 8.5.2; 8.8.1; 8.10.3; 8.12.1;  
8.13.3; 8.23.1; 8.24; 8.25.5; 8.26.2; 8.26.16;  
8.29.5; 8.29.7; 8.29.11; 8.29.20; 10.3; 14.18;  
14.31.5; 14.34.2; 14.57.1; 15.3.1.6; 15.15;  
15.23.3; 15.36.1; 15.50.1; 15.50.3; 15.52.1  
physiognomy (*firāsah*) 4.1.6; 8.29.22  
no. 105; 10.1.14 no. 154; 11.9.7 no. 67  
pickled dishes (*bawādīr*) 8.3.7  
pilgrimage, hajj (*hajj*) 7.6; 8.3.8; 8.3.10; 8.9;  
10.37.3; 10.44.5 no. 20; 13.86.2; 15.24;  
15.40.7; 15.51.5  
pistachio nuts (*fustuq*) 7.7.2; 7.9.2; 8.18.4  
plagues *see* pestilential disease  
plants (*nabāt*) 4.1.3.4; 4.1.11.1; 11.5.23 no. 3;  
13.53; 13.59.4 no. 5; 13.64.1; 13.86.1;  
14.14.1; 14.58.1; 14.58.2; 15.40.9 no. 34;  
15.45.4  
botany (*ilm al-nabāt*) 13.86.1; 14.58.1  
fleabane (*qūnūrā*) 2.1.6.3  
herbalist (*ashshāb*) 14.58.3  
laurel or sweet bay (*ghār*) 2.1.6.3  
seeds of (*habb al-ghār*) 1.3.2  
Pleiades (*al-Najm, al-Thurayyā*) 10.69.3.7;  
13.58.4.4; 13.58.4.5; 13.58.4.6; 15. 17 vs. 54;  
A11.1  
pleurisy *see* respiratory and throat ailments  
plums *see* fruit  
poison, poisoning (*samm*) 1.3.2n; 7.5.1; 7.5.2;  
7.5.5; 7.5.6; 8.10.3; 8.34 no. 2; 10.1.14  
no. 136; 10.44.5 no. 21; 11.5.25 no. 90.8;  
12.2. no. 13; 12.3 no. 1; 13.1.1; 13.58.4.2;  
13.63.7; 13.64.2.1; 14.14.5; 14.14.6; 14.39.4  
no. 4  
*see also* hemlock  
Pole Star (*al-Farqadān*) 15.18.2  
pomegranate *see* fruit  
porcelain (*shīnī*) 8.4.11  
porridge (*'ašīdah*) 14.4.4  
poultice (*dimād*)  
hot poultice/dressing (*dimād ḥārr*)  
10.36  
precious stones, gems, jewels (*jawāhīr, ḥuliyy*) 8.3.22; 8.26.20. no. 11; 10.1.14  
nos. 241, 242; 1.15 no. 1; 15.15; 15.57.2  
no. 1  
balas ruby, spinel (*balakhsh*) 15.18.1.3  
predestination, Fate (*qadar*) 8.29.22 no. 78;  
11.19.7 no. 19; 13.58.4.4; 15.30 no. 1  
prison *see* imprisonment  
prognosis (*taqdimat al-marīfah*) 8.3.11;  
13.24.1; 14.54.4  
by pulse 15.23.4.2; 15.36.1.4  
prognosis from weight of excrement  
8.20.11  
prophethood (*nubuwwah*) 4.3.1; 7.2.1; 7.2.2;  
10.44.2; 14.22.5.1 no. 7; 14.25.9 no. 80;  
15.31.4  
prophets (*anbiyā'*) 8.5.3; 8.5.6 no. 6; 8.29.16;  
8.29.22 no. 97; 10.2.2.2; 15.51.9 no. 3  
prosody (*'arūd*) 13.4  
providence (*'ināyah ilāhiyyah*) 7.2.1  
psychosomatic ailments 8.3.3; 10.66.2;  
14.14.4; 14.14.5; 14.54.12  
psychological cures 8.4.11 (for hiccups);  
8.8.5 (for obesity)  
pumpkin *see* squash  
pungent food (*muḥarrafāt*) 10.23.2  
punkah (*khaysh*) 8.4.6; 8.4.7  
purging (*istifrāgh*) 13.2.2.1; 14.54.7  
two methods of (*istifrāghayn*) 1.2  
purgation (*is'hāl*) 10.27; 10.36  
purgative (*dawā' mus'hil*) 8.25.4; 10.36  
pus (*ṣadīd*) 10.66.3; 13.21.2.1  
pyramids (*ahṛām*) and Egyptian temples  
(*barābī*) 1.5; 2.1.4  
*qithārah* (lyre-like instrument) 14.36.1  
quatrain *see* *dūbayt*

- quicklime *see* depilatory paste  
quince *see* fruit
- rain (*maṭar*) 4.6.3.3; 5.1.36 no. 1; 10.1.14  
no. 268; 10.69.3.11; 14.27.4 no. 2;  
15.46.2
- rainbow (*qaws quzah*) 8.29.22 no. 96; 11.8.6  
no. 7; 14.22.5.2 no. 8
- raḥaj see urjūzah*
- Ramadan (*Ramaḍān*) 8.3.10; 8.20.6;  
14.54.10; 15.35; 15.57.2
- rays (*shu'āt*) 10.1.14 nos. 72, 73; 11.3
- reason *see* intellect
- reducing luxations *see* bone-setting
- reed-pipes (*zamr* and *mizmār*) 1.1
- regimen (*tadbīr*) 3.5; 6.3.4; 7.1.5; 7.9.3; 7.9.4;  
10.8.2; 10.8.5; 10.8.10; 10.13.2; 10.23.2;  
10.36; 10.46.2; 10.76
- religions, interrelations of 4.6.7.1; 5.1.7; 5.1.14
- respiratory, head, and throat ailments
- asthma (*rabw*) 5.1.29.3
- bad breath 8.4.11
- breathlessness (*ḍīq al-nafas*) 5.1.29.3;  
6.3.3; 13.1.2; 13.22; 14.25.9 no. 54  
severe shortness of breath (*ḍīq nafas  
shadīd*) 5.1.29.3; 10.8.5
- difficult breathing (*al-tanaffus al-  
shadīd*) 14.25.9 no. 54
- catarrh, head cold (*nazlah/nazlah  
ṣa'bah/nazlah min rā'sihi*) 5.1.29.3;  
7.8.3; 15.40.4
- choking, obstruction in throat 8.4.11
- cough, coughing (*su'āl*) 5.1.29.3; 6.3.3;  
14.9 no. 2
- pleurisy (*shawṣah/birsām*) 5.1.34 no. 8;  
10.1.12 no. 3; (*dhāt al-janb*) 6.3.3; 15.37.1;  
15.40.4; (*mubarsam*) A11.1
- putrid or bad humours (*akhlāṭ radī'ah*) in  
the chest (*ṣadr*) 1.1
- snake caught in throat 13.88.2  
*see also* nosebleed
- retching *see* gastro-intestinal complaints
- rhetoric, eloquence (*balāghah*) 4.6.3.1;  
4.6.5.1–2; 8.29.15; 9.15; 10.1.14 no. 275;  
13.50; 15.11.3 no. 6; 15.31.1; 15.40.9 no. 24
- rhetoric, oratory (*khaṭābah, khiṭābah*)  
10.37.5 no. 7; 15.1.5 nos. 3, 23, 63
- rhythm (*iqā'*) 10.1.14 no. 56; 15.1.5 nos. 36, 37
- rice (*aruzz*) 8.19.5
- riddle (*luḡhz* pl. *alghāz*) 4.3.3; 4.5.2; 10.3.14  
no. 149; 10.64.19.9; 10.64.19.10; 10.65.3;  
15.8.10; 15.11.3 no. 9; 15.23.5 no. 5;  
15.51.10.3; 15.57.2; 15.58.5  
letter riddle (*taṣhīf*) 8.26.16
- rigidity, stiffness, rigor, petrification (*jumūd*)  
10.23.2
- robe of honour (*khil'ah*) 8.1.1; 8.1.2; 8.2;  
8.4.10; 8.5.2; 8.8.1; 8.10.3; 8.29.7; 8.29.20;  
8.34; 10.10.2; 10.76.2; 11.13.3.3; 11.19.3;  
14.18; 14.31.2; 14.31.5; 14.54.6; 15.15;  
15.23.3; 15.42; 15.49.6; 15.50.3; 15.51.4;  
15.51.8
- Roman empire, border (*ḥadd arḍ al-Rūm*)  
5.1.16.1
- Roman villas (*buyūt*) 5.1.16.3
- rose water (*mā' al-ward*) 8.4.6; 8.4.7; 8.8.2;  
8.27.2; 10.5.4; 11.13.7.6; 14.54.3; 15.50.2
- rue (*sadhāb*) 1.11
- rumbling in the belly *see* gastro-intestinal  
complaints
- sadness *see* mental and emotional dis-  
orders
- saffron, essence of (*khalūq*) 5.1.29.1; 8.4.7
- St. John's-wort, hypericum (*al-dādhi*)  
8.19.5
- salt (*milḥ*), salty (*mālīḥ*), saltiness (*mulūḥāh*)  
4.4.4 no. 58; 8.3.10; 8.4.12; 8.26.7; 8.29.22  
no. 81; 10.3.9; 10.3.14 no. 9; 10.23.2;  
13.2.2.1; 14.54.11
- salve *see* medicinal paste
- sandalwood (*ṣandal*) 8.4.6; 8.4.7; 15.48
- Sanskrit (*al-lisān al-Hindī, luḡhat al-Hind*)  
12.2 no. 1; 12.3 no. 1; 12.4; 12.5
- Saturn (*Zuḥal*) 7.8.2; 10.1.14 no. 165; 10.38.4;  
11.13.7.9; 13.58.4.8; 14.25.1; 15.1.4
- sauce (*ṣalṣ*) 14.54.11
- scabies *see* skin conditions
- scammony (*saqamūniyā'*) 1.6; 8.3.6; 8.4.12;  
8.20.9
- scents *see* perfumes
- scorpion (*'aqrab*, pl. *'aqārib*) 10.1.9.4; 10.13.4;  
13.2.2.2; 14.14.6  
yellow scorpion (*jarrārah*) 14.14.6
- scorpions, burned – cure for kidney  
stones 13.2
- senses (*hawāss*) 8.25.7; 10.1.14 no. 274; 11.5.25  
no. 99; 15.40.9 nos. 89, 152

- sensibles, particular (*mahsūsāt juz'yyah*)  
7.2.2
- serpent (*tinnīn*) 2.1.6.3
- sexual attraction 7.1.4
- sexual intercourse (*bāh, bā', ityān al-nisā', ghishyān al-nisā', jīmā', mujāma'ah, nikāh, al-takhlīṭ ma'a l-huram, tanāsul*)  
4.1.6; 4.1.8.1 no. 16; 7.1.4; 7.1.5; 7.8.3;  
7.9.3; 7.9.4; 8.3.3; 8.3.4; 8.3.24; 8.6;  
8.26.19; 8.29.22 no. 61; 10.3.13; 10.22.4  
no. 7; 10.40 no. 2; 10.44.5 no. 3;  
10.69.3.1; 11.5.25 nos. 88, 89, 220;  
11.13.3.18; 11.16 no. 1.15; 11.21 no. 8;  
14.3; 14.25.9 no. 35; 15.8.14; 15.10.3;  
15.39 no. 1; 15.46.3.6; 15.46.4 nos. 2,  
3
- shadows (*azlāl*) 10.3.14 no. 74; 10.64.19.9;  
11.15 no. 12; 14.22.4.2 no. 21; 14.22.5.2  
no. 36
- shoes (*shamashk, shamshak, tamashk, tam-  
shak*) 15.8.3; 15.17
- siglaton fabric (*siqlātūn*) 8.5.2
- silk (*harīr*) 13.68.2  
raw silk (*ibrīsam*) 13.58.2.1
- silver (*fiḍḍah*) 8.3.7; 8.3.17; 8.4.6; 8.5.2;  
8.26.17; 8.29.5; 8.29.10; 10.1.14 no. 269;  
11.5.17; 11.5.25 no. 82; 14.31.2; 14.31.4;  
14.54.6; 14.54.14; 15.3.1.6
- silver dirham (*dirham*) *passim*
- singing, song (*ghinā', ṣawt*) 8.29.11; 10.1.12;  
10.2.4 no. 10; 15.8.1
- singers, songstresses (*mughannūn, qiyān,  
mughanniyāt*) 8.3.16; 8.29.11; 10.2.4  
nos. 10, 53; 10.65.3; 15.56.1
- Sirius (*al-Shī'rā*) 10.69.3.10; 10.69.4 no. 4;  
14.25.1
- skin conditions
- carbuncle (*jamrah*) 14.28
- erysipelas (*warishkīn* or *warshkīn*), an  
acute dermatological infection but  
also an non-specific skin ailment  
8.3.11
- scabies, severe itching (*jarab*) 4.1.7;  
8.26.6; 8.26.7
- scrofula (*khanāzīr*) 5.1.18.3
- whitlow (*dāḥīs*) 10.66.3
- yellow skin 13.62.2.2  
*see also* leprosy; measles; paleness; ulceration
- slave/servant (*ghulām, jāriyah, mamlūk*)  
4.1.4; 4.4.2.4; 4.6.6.2; 8.3.3; 8.4.6; 8.5.2;  
8.8.1; 8.10.2; 8.15.2; 8.19.3; 8.25.1; 8.25.8;  
8.26.15; 8.29.2; 10.38.6 no. 2; 11.8.4;  
11.13.8 no. 61; 11.19.6.1; 12.6; 13.19.3;  
13.36.2.3; 14.1; 15.8.7; 15.51.3  
*see also* eunuch
- sleep (*nawm*) 7.9.1; 7.9.4; 8.3.10; 8.16. no. 4;  
8.18.4; 8.29.10; 8.29.19; 8.39; 10.1.14  
no. 195; 10.2.4 no. 31; 10.13.3; 10.44.5  
no. 30; 10.46.4 no. 14; 10.70 no. 2; 11.12;  
11.13.2.8; 12.6; 13.3.4 no. 14; 13.88.2
- prolonged sleep (*subāt*) 5.1.37 no. 106;  
5.1.39 no. 176  
*see also* insomnia
- smallpox (*judarī/jadarī*) 10.46  
*humayqā'*, another form of pox, related to  
*judarī* and *ḥaṣbah* (measles) 10.46
- snake, viper, serpent (*ḥayyah, af'ān, thu'bān*)  
1.8; 1.10; 1.11; 7.1.2; 11.5.12; 12.2. no. 13;  
13.88.2; 14.14.5; 14.14.6; 14.54.8; 15.23.4.1
- snakebite (*nahsh al-afā'ī wa-l-ḥayyāt*)  
1.8; 14.14.5
- viper's flesh (*luḥūm al-afā'ī*) 1.8  
*see also* serpent
- sneezewort (*kundus*) 12.6
- sneezing, induced to rouse from uncon-  
sciousness 14.64.3
- snow *see* ice
- sorcerers (*sāḥir, pl. saḥarah*) 1.1  
of Babel 1.1.n  
of the Yemen 1.1
- sorrow *see* mental and emotional disorders
- soul (*nafs*) 4.1.8.3; 4.3.2; 4.4.2.2; 4.4.2.3  
nos. 5; 4.4.4 nos. 2-4
- soup (of date and milk, *farīqah*) 7.1.1
- spasms *see* paralysis
- speech impediment, foreign accent (*luknah*),  
mistakes (*lahn*) 4.3.5 no. 30; 5.1.18.2;  
8.10.1; 9.26; 13.19.2.2  
(*luthghah*) 10.1.14 no. 159  
(*thiqal fi l-lisān*) 15.50.5
- spices (*afāwīh, tawābil*) 4.1.11.1; 8.4.7
- spikenard (*sunbul*) or nard 1.11
- spleen *see* gastro-intestinal complaints
- spring (*rabī'*) 11.5.25 no. 15
- spurge (*yatū'*), a collective name for plant  
species that contain milky sap, including  
the spurge or milkwort family 1.2

- squash, gourd, pumpkin (*qarʿ*) 8.3.15; 8.4.9; 8.26.11
- stomach, weakness of *see* gastro-intestinal complaints
- stomachic *see* digestive; *also* purgatives
- 'stone of the eagle', the 'eagle stone' (*hajar al-'uqāb*), a stone that rattles 1.10
- 'stone of jaundice' (*hajar al-yaraqān*), unidentified 1.10
- stone crop *see* orpine
- stroke *see* apparent death
- Sufi robe (*khirqah*) 15.51.7
- sugar (*sukkar*) 8.27.2; 10.13.3  
sugar syrup ('*asal tabarzad*') 10.30
- sumac (*summāq*) 1.2  
dish with (*summāqīyyah*) 10.8.7
- sun (*shams*) 7.1.5; 8.4.12; 8.20.5; 8.29.12; 8.29.22 no. 55; 10.1.14 no. 80; 10.3.4; 10.3.14 no. 75; 11.5.25 nos. 15, 100, 193; 14.25.1; 15.49.5  
sun, observation of 10.3
- sundial (*rukhāmah*) 10.1.14 no. 101; 10.3.14 nos. 100, 112; 14.22.5.2 nos. 11, 66
- surgery (*al-'amal bi-l-yad*) 14.17; 14.31.1; 15.23.4.2
- surgeon (*jarā'ihī*) 15.3.1.1; 15.23.4.2
- surveying (*misāhah*) *see under* geometry
- sweet bay *see* plants
- sweet pudding (*fālūdhaj*) 8.8.1
- sweetness (*halāwah*) 13.2.2.1
- sweets (*habwā*) 8.3.7; 8.4.7; 8.25.3; 14.25.9 no. 103
- swelling (*waram*) 8.26.17; 8.27.3  
inflamed, hot (*waram ḥarr*) 1.9; 11.5.2  
swelling of forearm 10.5.4
- syllogism, analogy (*qiyās, miqyās*) 4.6.4.2; 4.6.5.1; 10.3.14 no. 51; 10.21 no. 2; 11.13.2.7; 13.66.6 no. 30; 14.22.4.1; 14.22.4.3 no. 6; 14.25.9 no. 77; 15.1.5 nos. 6, 11, 14, 15, 82, 106; 15.17 vss. 20, 28; 15.40.9 nos. 134, 135, 144, 145, 147, 148, 163; 15.47.2.1
- syntax *see* Arabic language
- Syriac language ([*al-lughah*] *al-suryāniyyah*) 4.2n; 4.3.6.2n; 5.1.37 nos. 101, 115; 8.4.1; 8.19.1; 8.20.10; 8.22; 8.29.2; 8.29.3; 8.29.4; 8.29.8; 8.29.22 nos. 6, 16; 8.23.1; 9.2; 9.25; 9.34; 9.39; 10.3.5; 10.3.12; 10.3.14 nos. 27, 129, 133, 134; 10.4.9 no. 20; 10.20;
- 10.21; 10.22.1.2; 10.44.3; 10.64.1; 11.8.2; 15.2
- syrup, or sweet fruit drink (*sharāb*, pl. *ashri-bah*)
- rose syrup (*sharāb al-ward*) 1.7  
Dīnārī potion (*sharāb Dīnārī*) 10.41  
*see also* oxymel
- tamarisk charcoal (*faḥm al-ghaḏā*) 8.4.6
- tamarisk fruit *see* fruit
- tarantula (*rutaylā'*) 14.14.6
- tastes, flavours (*tu'um, madhāqāt*) 5.1.37  
no. 53; 8.29.22 no. 73; 9.9 no. 2; 11.5.25 no. 203
- teaching of medicine *see* medical knowledge
- teeth and gums 5.1.19; 5.2.2 no. 15; 8.29.22 nos. 46, 100  
discharges from (*nazlah fī asnānihi*) 14.54.6
- temperament (*mizāj*) 10.36  
a change in (*taghayyur mizāj*) 10.36; 14.42.2
- temple (*haykal*) 2.1.2; 4.3.4.3; 4.4.2.3; 4.6.2.1; 4.6.7.1; 5.1.9; 8.29.6
- terra sigillata see* medicinal earths
- therapeutic methods *see* bloodletting; cupping; music; purging
- theriac, antidote, panacea (*tiryāq*) 1.3.2; 1.8; 5.1.32; 8.17; 15.45.2  
bezoar (*bādzahr* or *bādzahr*) 1.11n  
'great theriac' (*al-tiryāq al-kabīr*) 13.79; 13.86.2  
'mithridatum' (*mitrūdaytūs*) 8.20.11  
Theriac of Anthora (*al-tiryāq al-antulah*)  
based on aconite 13.62.1  
*tiryāq al-fārūq* (a theriac of some 80 ingredients) 14.14.1; 14.14.3; 14.32.1; 14.49.2; 14.54.6; 14.54.7  
theriac called 'Saviour of souls' (*Mukhalliṣ al-nufūs*) 14.14.6  
'Theriac of the Fifty Ingredients' (*al-tiryāq al-khamsīn*) 13.63.3  
'Theriac of Seventy [Drugs]' (*al-tiryāq al-sab'īn*) 13.62.1
- thunder (*ra'd*) 10.1.14 no. 268  
thunderbolt (*ṣā'iqah*) 10.1.14 no. 268
- thyme (*al-ṣa'tar*) or wild marjoram – a general term for various species, including thyme, wild marjoram and rue 1.11

- ticklishness (*daghdagbah*) 8.29.22 no. 71
- time (*zamān*) 4.6.13.1; 4.8.2 no. 35; 10.69.4 no. 6; 11.5.25 no. 74; 13.66.6 no. 38
- toothbrush, toothpick (*sīwāk*) 7.9.4; 8.26.20. no. 35
- toothpick (*khilāl*) 8.4.12; 10.62.3
- Traditions, Prophetic (*Ḥadīth*) 10.1.4; 10.2.1
- translation (*naql, tarjamah, ḥall*) 4.1.7; 4.1.9.2 no. 11; 4.1.10.3; 4.8.1; 5.1.7–5.1.8.1; 5.1.32; 5.1.37; 5.1.37 nos. 101, 105, 107, 114, 115, 129; 5.1.39; 5.1.39 nos. 167; 5.1.40; 6.5.1; 6.5.2; 8.1.1; 8.1.2; 8.4.1; 8.19.1; 8.22; 8.26.3; 8.29.3; 8.29.4; 8.29.5; 8.29.6; 8.29.7; 8.29.8; 8.29.9; 8.29.13; 8.29.15; 8.29.20; 8.29.22 nos. 6, 7, 16, 79; 8.30.1; 8.31; 8.32.1; 9 *passim*; 10.3.5; 10.3.14 no. 27; 10.4.9 no. 20; 10.16; 10.22.1.2; 10.23.2; 10.33; 10.44.3; 11.2; 11.3; 11.8.2; 12.2; 12.3. no. 1; 12.4; 12.5; 13.36.2.1; 13.36.2.2; 13.36.2.3; 15.2
- translator (*mutarjim, turjumān, nāqil*) 8.1.1; 8.2; 8.3.2; 8.3.20; 8.3.21; 8.4.2; 8.4.8; 8.25.1; 8.29.2; 8.29.3; 8.29.8; 8.29.16; 9 *passim*; 10.1.5; 10.23.1; 10.43; 11.3; 13.36.2.1
- transmissible diseases see leprosy; measles; smallpox
- treacle (*sayalān*) 8.4.7
- tremors see paralysis
- trees (*shūjārīyyāt*) 13.53
- Turkish language (*turkī*) 15.51.2
- turmeric (*zaʿfarān al-shiʿr*) 8.4.7
- ulcer (*qarḥ* pl *qurūḥ/qarḥah*) 5.1.29.1; 13.17; 13.62
- ulcer, lethal (*dubaylah qattālah*) 5.9
- ulcers, melancholic (*qurūḥ sawdāwīyyah*) 10.36; 10.38.4
- ulcer, suppurating (*dubaylah*) 5.1.24.2; 13.62.2.3
- ulcer or wound, spreading and inflammatory (*naghlah*) 13.62.2.3
- ulceration (*akilah*) 14.56.2
- ulceration of the bowel (*sahj*) 11.13.3.18
- ulcerous disease (*marad al-qurūḥ*) 13.22
- umm walad* (slave-concubine who has borne a child to her owner) 7.8.2
- universe (*ʿālam, kull*) 4.4.2.4; 4.5.1
- urine (*bawl, māʾ*) 7.9.1; 8.1.1; 8.2; 8.3.16; 8.5.4; 8.7; 8.8.1; 8.10.2; 8.10.3; 8.10.4; 8.19.4; 8.20.11; 8.26.5; 8.26.11; 8.26.16; 8.27.3; 8.29.15; 8.29.33 nos. 35, 41; 10.8.5; 10.8.7; 10.36; 10.44.5 no. 48; 10.64.4; 11.18 no. 2; 13.1.3 no. 10, 13; 13.2.1; 13.2.3 no. 4; 13.3.2.2; 13.14; 13.21.2.1; 14.6; 14.25.8; 14.32.4; 15.39 no. 8; 15.40.9 no. 55; 15.47.1; 15.50.1
- urination, burning (*hirqat al-bawl*) 10.64.4
- urination, dribbling; possibly strangury (*taqtir al-bawl*) 12.5
- urination, passing sand with (*bawl al-raml*) 10.64.4
- see also diagnosis by urine
- urjūzah* (poem, often didactic, in *rajaz* metre) 10.64.7; 13.66.6 no. 5; 15.8.7; 15.10; 15.10 no. 2; 15.46.1; 15.46.4 no. 7
- vacuum (*khalāʾ*) 11.5.25 no. 74; 15.1.5 no. 22
- vegetables (*buqūl*) 7.1.3; 8.3.7; 8.29.22 no. 44
- aubergine (*bādhinjān*) 10.64.3
- carrots (*jazar*) 15.3.1.3
- chard (*silq*) 8.30.2
- chickpeas (*himmaṣ*) 4.3.2; 14.44.3
- cucumber (*qūththāʾ*) 8.19.5; 10.8.7 (*khīyār*) 8.26.11; 10.8.7; 11.5.25 no. 54
- endive (*hindibāʾ*) 7.1.3; 8.20.12; 10.64.13; 11.13.3.2 no. 40; 11.13.7.8 no. 34; 14.54.10
- lettuce (*khass*) 7.1.3
- orache (*sarmaq*) 8.26.11
- parsley (*maqḍūnis*) 14.54.11
- pulses, beans (*qaṭāniy, māsh*) 4.1.11.1; 8.3.15; 8.26.11
- rhubarb (*rāwand*) 14.32.5 no. 6; 15.40.9 no. 73
- vegetarian dishes (*muzawwarāt, mazāwīr*) 10.64.17.3; 15.42
- venesection see bloodletting
- venom see poison
- Venus (*al-Zuharah*) the planet 8.4.13; 10.69.3.7; 13.58.4.6; 14.25.1
- vermin (*ḥasharāt, hawāmm*) 10.1.14 no. 264; 11.5.25 no. 131
- centipedes (*dhawāt al-arbaʿ wa-l-arbaʿin rijlan*) 14.14.6
- vertigo, dizziness (*sadar/duwār/hawas*) 8.26.20 nos. 22, 23; 8.30.2



- vinegar (*khall*) 8.8.2; 8.20.12; 10.64.13  
vinegar stew (*sikbāj*) 8.8.6  
vipер *see* snake  
vision, eyesight (*baṣar*) 1.7; 1.10  
vizier (*wazīr*) 4.5.3 no. 6; 8.2; 8.3.22; 8.4.3;  
8.4.4; 8.4.10; 8.4.13; 8.5.2; 8.5.3; 8.12.2;  
8.25.2; 8.25.4; 8.25.5; 8.26.16; 8.29.12;  
8.30.5; 8.32.3; 10.3.6; 10.3.14. no. 81;  
10.4.4.1; 10.4.4.2; 10.4.5; 10.5.2; 10.5.3;  
10.8.2; 10.13.3; 10.13.5; 10.14.1; 10.14.2.2;  
10.16; 10.48; 10.63.2; 10.63.3; 10.64.5;  
10.64.19.2; 10.64.19.15; 10.64.19.16;  
10.68.2.3; 10.68.2.5; 10.69.3.11; 10.69.4  
no. 5; 10.76.2; 10.77.2; 10.77.3; 10.81.6  
no. 2; 11.5.25 no. 211; 11.13.3.7; 11.19.5;  
13.17; 13.20; 13.21.1; 13.21.2.1; 13.21.2.2;  
13.29.2; 13.37; 13.39.1; 13.51.1; 13.51.2;  
13.58.2.2; 13.63.1; 13.63.2; 13.63.7; 14.22.2;  
14.29.2; 14.31.7; 14.32.2; 15.23.2; 15.29;  
15.31.1; 15.40.3; 15.47.1; 15.48; 15.49.1;  
15.49.2; 15.49.5; 15.49.6; 15.49.6.2;  
15.50.1  
vomiting, induced as cure 8.4.11; 8.4.12;  
13.1.2; 13.88.2  
*see also* gastro-intestinal complaints  
washing one's hands and feet (*ghasl, ghustl*)  
7.8.3; 8.3.7  
wasting disease (*dhubūl/sill*) 5.1.37 no. 72;  
8.8.6; 8.20.12; 11.13.3.14  
water, drinking (*mā'*) 4.1.8.1 nos. 14, 15;  
4.1.9.1 nos. 3, 6; 4.4.4 no. 58; 7.1.3; 7.1.5;  
7.6; 7.8.3; 7.9.1; 7.9.3; 7.9.4; 8.3.10; 8.4.12;  
8.26.17; 10.13.3; 10.42; 11.5.25 no. 90;  
13.41; 14.32.5 no. 3; 15.3.1.2; 15.40.9  
no. 62; 15.46.3.6  
drinking upon awakening 8.3.10  
weasel (*ibn 'irs*) 1.11  
wheat (*hintah*) 13.63.5; 15.40.9 no. 75  
whitlow *see* skin conditions  
wild marjoram *see* thyme  
willow (*ṣafṣāf*) 8.4.6  
winds (*riyāḥ*) 10.1.14 no. 224; 10.44.5 no. 18;  
13.24.1  
(hot wind, simoom, *samūm* pl. *samā'im*)  
10.1.14 no. 155; 11.5.25 no. 12; 13.35.4  
wine (*sharāb, mashrūb*) 2.1.6.3; 7.1.3; 8.1.1;  
8.3.13; 8.4.6; 8.4.7; 8.4.12; 8.26.2; 8.26.19;  
8.27.4; 8.29.10; 10.37.5 no. 39; 10.51.6;  
10.55 no. 1; 11.5.25 nos. 97, 159; 11.9.2.3;  
11.13.2.8; 11.13.3.5; 11.13.3.15; 11.13.6;  
11.13.7.6; 11.16 no. 1.20; 12.6; 15.8.1; 15.40.9  
no. 76; 15.46.3.6  
(*khamr, rāḥ, ṭilā', mudām*) 1.8; 8.3.7;  
8.3.22; 8.5.3; 8.5.6 no. 8; 8.8.2; 8.3.7;  
8.26.15; 10.51.5; 10.56; 10.64.19.3;  
10.64.19.6; 10.69.3.4; 10.69.3.9; 10.69.3.13;  
11.9.2.3; 11.13.7.7; 13.1.3 no. 12; 13.51.3;  
13.58.4.7; 13.63.8.2; 13.79; 14.54.15;  
15.1.1.2; 15.1.4; 15.8.8; 15.18.2; 15.47.2.2;  
15.51.10.1; 15.57.2; 15.58.3  
date wine (*nabidh*) 7.1.6; 8.3.15; 8.3.19;  
8.4.7; 8.4.11; 8.9; 8.19.5; 8.27.4; 8.29.11;  
10.17; 10.44.5 no. 6; 11.16 no. 1.22; 12.6;  
13.58.4.5; 14.4.1; 15.8.3; 15.15  
Ṭizanābād wine 8.3.7  
wives resentful 14.23.2  
wolf (*dhib*) 14.4.1  
wolf's-bane *see* aconite  
women (*nisā', niswah*) 1.10; 4.1.3.1; 4.1.9.1  
no. 7; 4.1.11.2; 4.3.2; 4.4.4 nos. 59, 61,  
63, 64; 4.6.8; 5.1.12; 5.1.16.1; 5.1.21.1;  
5.2.1; 7.1.2; 7.1.4; 7.1.5; 8.5.4; 8.25.7;  
8.26.8; 8.26.20 nos. 24, 32; 8.28.4  
no. 4; 10.2.2.1; 10.3.9; 10.13.5; 10.48;  
11.5.25 no. 118; 12.2 nos. 8, 11; 13.21.1;  
13.63.7; 13.63.8.2; 14.3; 14.4.3-4; 14.25.7;  
14.27.4 no. 4; 14.54.5; 14.54.9; 15.18.1.1;  
15.45.3  
women, old (*ajūz*) 7.1.5; 7.9.1, 3, 4; 8.3.24;  
8.26.19; 11.13.7.3; 15.8.14  
*see also* 'Days of the Old Woman'  
women as patients 7.8.2; 8.25.6; 8.27.3;  
5.1.21.1; 13.63.7; 14.1; 14.42.2; 14.54.4;  
14.54.9; 14.54.12; 15.15; 15.50.1; 15.50.2;  
15.51.8  
women medical practitioners 4.1.11.2; 7.10;  
13.63.7  
worms (*diad*) 1.11  
wormwood (*shih*) 15.3.1.1  
wounds 7.10; 14.18  
wound healing (*'ilāj al-jirāḥāt/'ilm al-jirāḥ*)  
3.5; 14.36.1; 14.37; 14.47.2  
wound specialist (*jarā'ihī*) 14.18  
yoghurt *see under* milk

*zanbariyyah* see boat

zeodary (*bühā*, Persian *zadwār*) 1.3.2n  
 'killer of *bīsh* (aconite)' (*qātil al-bīsh*), possibly a form of zeodary 1.3.2

*zīrbājah* (dish with chicken and various ingredients) 8.29.10; 10.64.17.3  
 zodiac (*falak al-burūj*) 10.1.14 nos. 65, 283; 10.3.14 no. 67

*A Literary History of Medicine* by the Syrian physician Ibn Abī Uṣaybī'ah (d. 1270) is the earliest comprehensive history of medicine. It contains biographies of over 432 physicians, ranging from the ancient Greeks to the author's contemporaries, describing their training and practice, often as court physicians, and listing their medical works, all this interlaced with poems and anecdotes. These volumes present the first complete and annotated translation along with a new edition of the Arabic text. Introductory essays provide important background information on the stages in which the author composed the work. The reader will find on these pages an Islamic society that worked closely with Christians and Jews, deeply committed to advancing knowledge and applying it to health and wellbeing.

**Emilie Savage-Smith**, FBA, was Professor of the History of Islamic Science, University of Oxford. Publications include *A New Catalogue of Arabic Manuscripts in the Bodleian Library, 1: Medicine* (2012) and, with Y. Rapoport, *Lost Maps of the Caliphs* (2019).

**Simon Swain**, FBA, is Professor of Classics, University of Warwick. Publications include *Hellenism & Empire* (1996), *Seeing the Face, Seeing the Soul: Polemon's Physiognomy from Classical Antiquity to Medieval Islam* (2007), *Economy, Family and Society from Rome to Islam* (2013).

**Geert Jan van Gelder**, PhD Leiden 1982; Lecturer in Arabic, University of Groningen, 1975–1998; Laudian Professor of Arabic, University of Oxford, 1998–2012. Fellow of the KNAW and the British Academy; author of many publications on Classical Arabic literature.

**Contributors:** Ignacio Sánchez, N. Peter Joosse, Alasdair Watson, Bruce Inksetter, Franak Hilloowala.

ISBN 978 9004 69655 6



9 789004 696556

brill.com