

THE ENCYCLOPAEDIA OF ISLAM

NEW EDITION

PREPARED BY A NUMBER OF
LEADING ORIENTALISTS

EDITED BY

B. LEWIS, V. L. MÉNAGE, CH. PELLAT AND † J. SCHACHT

ASSISTED BY C. DUMONT, SECRETARY GENERAL, AND E. VAN DONZEL AND
G. R. HAWTING, EDITORIAL SECRETARIES

UNDER THE PATRONAGE OF
THE INTERNATIONAL UNION OF ACADEMIES

VOLUME III

H—IRAM

PHOTOMECHANICAL REPRINT



LEIDEN
E. J. BRILL

1986

LONDON
LUZAC & CO.

s.v.; Zirikli, *A'lam*, s.v.; Brockelmann, II, 140-1, S II, 174-5. (MOH. BEN CHENEH *)

IBN WĀṢIL, ABŪ 'ABD ALLĀH DJAMĀL AL-DĪN MUḤAMMAD B. SĀLIM B. NAṢR ALLĀH B. SĀLIM B. WĀṢIL, historian, *kāḍī* and man of letters, born in Ḥamāt on Sunday 2 Shawwāl 604/20 April 1208. He began his studies under his father, who was successively *kāḍī* of Ḥamāt and al-Ma'arra, and a *mudarris* at the Nāṣiriyya in Jerusalem. During his father's absence on the Pilgrimage in 624-6/1227-9, Ibn Wāṣil deputized for him at the Nāṣiriyya. In the next two years he continued his studies at Damascus and Aleppo (where his teachers included the historian Ibn Shaddād [q.v.]) In 629/1232 he attached himself to al-Malik al-Nāṣir Dāwūd, the Ayyūbid ruler of Karak, where he studied under Shams al-Din al-Khu-sraw-shāhī. For two years from 631/1234 he was in the service of the Ayyūbid ruler of Ḥamāt, al-Muzaf-far II, upon whose orders he assisted the Egyptian mathematician 'Alam al-Din Kaṣyar (known as Ta'āsif) in the construction of an observatory and various astronomical instruments. He then returned to Damascus, where he made the acquaintance of the Kurdish *amīr* Ḥusām al-Din b. Abi 'Ali (later the deputy in Egypt of the Ayyūbid sultan al-Malik al-Ṣāliḥ Naḍīm al-Din), whose friendship was to be of great profit to him during his years in Egypt.

In 641/1243-4, accompanied by his friend and relative Ibn Abi 'I-Dam [q.v.], he went on a delegation to Baghdād, and thence made his way to Cairo. There he procured access to the sultans al-Malik al-Ṣāliḥ Naḍīm al-Din, to whom he dedicated his *al-Ta'riḥ al-Ṣāliḥī* (no. (1) below), and his successor al-Malik al-Mu'azzam Tūrān-shāh, to whom he dedicated his *Naẓm al-durar* (no. (2) below) and a work on astronomy. After performing the Pilgrimage in the company of his friend Ḥusām al-Din b. Abi 'Ali in 649/1252, he returned to witness the assassination of Tūrān-shāh, the fall of the Ayyūbids, and the establishment of the Mamlūk dynasty.

In Ramaḍān 659/August 1261, Baybars sent him on an embassy to the King of Sicily, Manfred, whom he met in Barletta in southern Italy and to whom he dedicated a treatise on logic, *al-Risāla al-Anbrūriyya*.

In about 663/1264-5, Ibn Wāṣil returned to his native Ḥamāt, where he was appointed chief *kāḍī* but devoted his time to writing, composing there his *Mukhtaṣar al-Aḡḡānī* and his *Mufarridī al-kurūb* (no. (3) below), begun in 671 and finished in 683 (1272-85). Stricken with blindness in his last years, he died at Ḥamāt, at the age of 93, in 697/1298.

Ibn Wāṣil's three historical works are: (1) *al-Ta'riḥ al-Ṣāliḥī*, a general history from the Prophet to 637/1240 (MS: British Museum, 6657); (2) *Naẓm al-durar fi 'l-hawādith wa 'l-siyar* (MS: Chester Beatty 5264); (3) *Mufarridī al-kurūb fi aḥbār Banī Ayyūb*: reaching to the year 661/1263, this is the most valuable source for the history of the Ayyūbids. The full text, which can be reconstituted from the four incomplete manuscripts, is in process of publication by Djamāl al-Din al-Shayyāl, the three volumes published (Cairo 1954, 1957, 1961) reaching to the death of al-'Adil I.

Bibliography: Djamāl al-Din al-Shayyāl, *Jamāl al-Din Ibn Wāṣil and his book*, Mufarrīj al-Kurūb fi aḥbār Banī Ayyūb, unpubl. Ph. D. thesis, Alexandria 1948; Ibn Wāṣil, *Mufarridī al-kurūb*, ed. Djamāl al-Din al-Shayyāl, i-iii, Cairo 1954-61; Brockelmann, I, 323, S I, 555; Bustāni, *DM*, iv, 131; C. Waddy, *An introduction to the chronicle called Mufarridī al-kurūb* . . ., unpubl. Ph. D. thesis, London 1934; H. Hilmy M. Ahmad,

in B. Lewis and P. M. Holt (edd.), *Historians*, 94-5 and index; F. Gabrieli, *ibid.*, 105; idem, *Saggi orientali*, Caltanissetta 1960, 97-106.

(GAMAL EL-DIN EL-SHAYYAL)

IBN YA'ĪSH, ABEN YA'ĪSH, family name of a number of Jews originating from Spain and Portugal who were active in medicine, scholarship, business or diplomacy. The relationship (if any) of the various bearers of this name is generally uncertain. The most notable are:

1. SOLOMON BEN ABRAHAM IBN YA'ĪSH (Abū Rabī' Sulaymān ibn Ya'īsh), a physician and scholar of Seville, where he died in Muḥarram 746/May 1345. His works include an important detailed commentary in Arabic on Ibn Sinā's *al-Kānūn fi 'l-ṭibb*; an Arabic super-commentary on Abraham ibn 'Ezra's commentary on the Pentateuch; and a dictionary of difficult words occurring in Arabic poetry. He may also be identical with Solomon ben Abraham ibn Da'ūd, who translated into Hebrew two Arabic medical works: Ibn Rushd's *Kullīyyāt fi 'l-ṭibb* (translation entitled *Mikhlol*), and Ibn Sinā's *al-Urdūza*, with Ibn Rushd's commentary.

Bibliography: M. Steinschneider, *Die hebräischen Übersetzungen des Mittelalters und die Juden als Dolmetscher*, Berlin 1893, repr. Graz 1956, 672-3, 686-7, 840; idem, *Die arabische Literatur der Juden*, Frankfurt 1902, 167; H. Friedenwald, *The Jews in medicine*, Baltimore 1944, 156, 634, 643; *Jewish Encyclopaedia*, xi, 210, 449, 458; photograph of his tombstone, with commentary, in F. Cantera and J. M. Millás, *Las inscripciones hebraicas de España*, Madrid 1956, 175-80.

2. SALOMO(N) IBN YA'ĪSH (other spellings: Sallomo Abenajaex [autograph], Abenais, Abenjaish, *alias* ALVARO MENDEZ (Mendes), ca. 1520-1603, a merchant and financier who was active in international and Ottoman diplomacy. He was born at Tavira (Portugal) into a Marrano ('new Christian', crypto-Jewish) family, and made a fortune as a young man by farming the diamond mines in Narsinga (the later Madras Presidency), returning to Portugal in about 1555. King João III made him a Knight of the Order of Santiago. He subsequently lived for various periods in Madrid, Florence and Paris. In 1585 he came to Salonica, where he openly returned to Judaism, and then settled in Istanbul. He hated Spain passionately, and European diplomatic documents show that he actively and successfully fostered the development of an Anglo-Turkish entente against Spain: he had some influence at the courts of both Murād III and Queen Elizabeth (whose physician Rodrigo Lopez was his brother-in-law). He also enjoyed considerable prestige in several other European courts, notably that of France. His diplomatic efforts played a part in nullifying Spanish attempts to secure Ottoman neutrality in the war between England and Spain, and in ensuring England's benevolent neutrality during the successful Ottoman campaign in Hungary which culminated in the victory at Hāç Ovasl (Kereztes) in 1005/1596. As a reward the Sultan created him Duke of Mitylene. The grant of Tiberias, originally made to his kinsman Joseph Nasi (João Miquez, d. 1579; see NASI) was renewed to him, and his own son Jacob (Francisco) settled there. Salomo ibn Ya'īsh died in Istanbul in 1603.

Bibliography: L. Wolf, *Jews in Elizabethan England*, in *Transactions of the Jewish Hist. Soc. of England*, xi (1924-7), 1-91; A. Galanté, *Don Salomon Aben Ya'āche, duc de Mételin*, Istanbul 1936.

3. A noted family called Ibn Ya'īsh, reputedly descended from Yaḥyā ibn Ya'īsh, a 6th/12th century

physician in Portugal, produced physicians, rabbis and merchants in the Ottoman Empire from the 10th/16th to the 20th centuries.

Bibliography: H. Friedenwald, *The Jews in medicine*, Baltimore 1944, 691; S. A. Rosanes, *Divrei yemei Yisrael be-Togarma* (i², Tel-Aviv 1936, ii-iv (*Qoroth ha-Yehudim be-Turkiyah*), Sofia 1936), i², 70, 167-8, ii, 33, iii, 77, 104, iv, 6; A. Galanté, *Don Salomon* . . ., 22; *Jewish Enc.*, xii, 581-4; C. B. Friedberg, *Bet eqed sefarim*², Tel-Aviv 1951-6, i, B, 1013, iii, M, 3408.

(E. BIRNBAUM)

IBN YA'ISH, MUWAPFAK AL-DĪN ABU 'L-BAKĀ' YA'ISH B. 'ALĪ B. YA'ISH AL-ĤALABĪ, also known as IBN AL-ŠĀNĪ', Arab grammarian, born at Aleppo on 3 Ramaḍān 553/28 September 1158, died there 25 Djumādā I 643/18 October 1245. He studied grammar (*nahu*) and tradition (*hadīth*) first in Aleppo, then in 577/1181 in Mosul and finally under Abu 'l-Yumn al-Kindī in Damascus. Then he returned to Aleppo, where he lectured on grammar and literature until his death. Ibn Khallikān, who was his pupil in 626-7/1229-30, gives a vivid picture of him, and tells some anecdotes about his wit. Other pupils of his were Yākūt (i, 757, *Irshād*, iii, 77 f.), Ibn Mālik Djamāl al-Dīn and al-Šarīshī. Ibn Ya'ish is best known for his extensive commentary on Zamakhsharī's *al-Mufaṣṣal* (published by G. Jahn, Leipzig 1882-6, 2 vols.). He adheres strictly to the doctrine of Sibawayh and the Baṣra school, but discusses at length the differences between the two schools. His style is verbose and sometimes slovenly. For other works of his, see Brockelmann, I, 397; S I, 521.

Bibliography: Ibn Khallikān, no. 843; Yāfi'ī, *Mir'āt al-dīnān*, iv, 106; Suyūṭī, *Bughya*, 419; G. Weil, in *ZA*, xix, 4; idem, in the introduction to his edition of Ibn al-Anbārī, *K. al-Insāf* (= *Die grammatischen Streitfragen der Basrer und Kufier*, Leiden 1913), *passim*. (J. W. FÜCK)

IBN YALLAS, MUḤAMMAD AL-ĤĀDIDI 'ILĀL 'ALĪ B. MUḤAMMAD YALLAS ŠĤĀWUSH, Šūfī *Shaykh* of the order of the Darkāwa [q.v.]. Born in 1271/1855, he studied theology and law thoroughly at Tlemcen, where he was initiated into *taṣawwuf* by Aḥmad b. Muḥammad Dakkāli. His other teachers in Šūfism were, successively, Muḥammad al-Habri (d. 1900) and Ibn al-Ḥabīb al-Buzīdī (d. 1909 at Mostaganem) with whom his fellow-pupil was Aḥmad al-'Ālawī (or Ibn 'Alīwa [q.v.]), the founder of the 'Alawiyya *ṭarīqa*. In 1911, he emigrated to Damascus with his disciple Muḥammad al-Ḥāshimī [q.v.], who was to succeed him as spiritual leader of the Darkāwa-'Alawiyya in Syria after his death at Damascus on 11 Djumādā II 1346/6 December 1927. He was the author of a *Diwān* (printed at Damascus, n.d.) in which he celebrated the beauty of Laylā, the beloved Divine Presence; his poems are still sung in Damascus during the sessions of *dhiḵr* of the *fukarā*².

Bibliography: see the articles referred to above. (J.-L. MICHON)

IBN-I YAMĪN, in full AMĪR FAḤR AL-DĪN MAḤMŪD B. AMĪR YAMĪN AL-DĪN TUḠHRĀ'Ī MUSTAWFĪ FARYŪMADĪ, the most important Persian poet of *ḵiṭ'as* (literally "fragments", i.e., epigrams or occasional verses), born in 685/1287 in Faryūmad (in the district of Bayḥaq, the modern Sabzavār), where his father was a small landowner and at the same time a director of finance (*mustawfī*), in the service of the governor of Khurāsān, Khwādja 'Alā' al-Dīn Muḥammad. Both occupations, it seems, had been hereditary in the family from ancient

times (according to some, having immigrated from Transoxania to Faryūmad). Ibn-i Yamīn received the usual education (chiefly in medicine and literature) in his native town, whose culture at that time stood at a very high level. Under the influence of his father, who was himself a poet and who loved his son dearly, he began at an early age to write verses. The son even entered into a poetical contest with his father. On his father's death (724/1323-4) Ibn-i Yamīn's peaceful life came to an end, since he now became court poet, financial official, and after a time *mustawfī* to 'Alā' al-Dīn, and was later granted the title of *amīr*. He disliked the bustle of court life, and disagreement arose between him and his master, who moreover fell from favour and was replaced by Tari Taghā'ī (727-9/1327-29), a tyrant, under whom Ibn-i Yamīn lost the greater part of his estate, and was finally forced to give up also the remainder. After spending the years 738-42/1337-41 at the court of the Īkhān Tagha Timūr in Gurgān, he joined in 742/1341 the radical wing of the Sarbadārs [q.v.]. The encounter with the Kurts at Zāva (743/1342) resulted in a severe defeat for the Sarbadārs; the poet was taken prisoner and lost the *diwān* containing all that he had written until then. The conquerors took him to Herāt, where he was well treated, so that he was able to write his poetry in peace. In 747/1346, he returned to Sabzavār, from whence however he was soon temporarily driven out, by a crisis of the Sarbadārs, to Ādharbaydjan and Baghdād. From 749/1348 he lived almost without interruption in Faryūmad in the "service" of the Sarbadārs, and even received a pension from them. He occupied himself with farming and the writing of epigrams. He died at the same place at an advanced age in 769/1368.

Like all the inhabitants of Sabzavār, he was a Šhī'ī, though not without hesitations. He was one of the earliest poets to write of the *imāms* and the tragedy of Karbalā².

The question of the authenticity of the *kullīyyāt* and *diwāns* which appear under the name of Ibn-i Yamīn has not been satisfactorily solved. When the *diwān* written in his early years was irretrievably lost in 743/1342, the poet made great efforts to reconstruct it. With the help of his own memory and notes, and those of his friends, he succeeded in producing a first redaction of the earlier collection in 746/1346 and a second in 1356. Compared with the edition of Sa'īd Nafīsī with more than 5,000 couplets, the reliable MS 403 (Dorn) in the Saltkov-Shchedrin Library (Leningrad) consists of about 16,120 couplets according to Mullādjānāvī Šahristānī (according to S. Imronov, however, only 13,387 couplets); the manuscript dates from the 9th/15th century and was copied from Ibn-i Yamīn's texts. There exist however several other manuscripts which differ from this one and those related to it, yet similarly bear the name of Ibn-i Yamīn, but which must belong to another poet, as has already been recognized by 'A. A. Dihkhudā. According to the completely convincing arguments of S. Imronov, this is the much later *Shaykh al-shuyūkh* Ibn-i Yamīn Šhiburghānī (d. 1005/1596-7), a distinguished Šūfī of his day (cf. S. Nafīsī, *Tārīkh-i naẓm wa naḥr*, i, 587), whose *diwān* is indeed entirely permeated by mysticism.

Ibn-i Yamīn's *ḵaṣīdas* are certainly not of the highest quality and are marred by mendicancy, repetition and plagiarism. They are in praise of 65 rulers of minor importance, whose generosity he praises in thinly-veiled appeals for money. On