

THE PEOPLE OF QAYRAWAN: THE DEMOGRAPHIC AND SOCIAL
COMPOSITION OF THE POPULATION OF A MAGHRIBI CITY
DURING THE FIRST 250 YEARS OF ITS EXISTENCE, ON THE
BASIS OF MEDIEVAL ARABIC CHRONICLES AND INSCRIPTIONS

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by

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~

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This thesis has never been presented to this or any
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Preface

The bases of the present dissertation from the point of view of the sources are historical and biographical. The study of the people of al-Qayrawān, which is largely dependant on the study of the Ṭabaqāt, has been carried out with a view to discovering as much as possible about how people lived and earned their livelihood. Against this background the question of the numerical size of the population has been considered.

Work on this dissertation has involved spending inter alia four months in North Africa in 1974. This took me to Egypt, Tunisia, and Morocco. Most of that time was spent in Tunisia, where on the one hand I was looking for the manuscripts relevant to al-Qayrawān, and on the other collecting material towards helping to establish the early mediaeval plan of al-Qayrawān. At the same time I made the facsimiles and took the photographs for the collection of the monumental inscriptions which constitute part of the material for this work.

During my stay in al-Qayrawān and Tunis I tried to meet every scholar connected with the study of al-Qayrawān, although the subject of this work is not one which has so far attracted attention. I visited most of the relevant public and some of the private libraries containing manuscripts. The Head of Jam'iyat Ṣiyānat Āthār al-Qayrawān, Mr. Ibrāhīm Shabbūḥ, was kind enough to show me the stages reached in the several excavations in al-Qayrawān, and the finds that have been unearthed.

In Rabat, Morocco, I visited both the public

library (al-Khizānah al-‘Āmmah) and the Royal Library (al-Maktabah al-Malakiyyah), which both contain thousands of mediaeval manuscripts.

In England I have paid frequent visits to the Oriental Room of the British Library and the Bodleian Library in Oxford.

Towards the end of 1976, when my work was nearing a conclusion, I heard of some Ibadite manuscripts preserved in the Isle of Jerbah in Tunisia. I tried to obtain copies of these by different means but all failed. I tried to use the good offices of the Saudi Arabian Cultural Bureau in London to obtain these copies, but in vain, and finally I decided to go to Jerbah myself. After a brief stay in Tunis (February 1977) I continued to Jerbah. The Mashā'ikh of the Ibadites in the Island were very kind and very helpful, but one of the important manuscripts I was seeking had been taken to Libya. I therefore made a further journey to Tripoli in order to photocopy this manuscript, travelling thereafter to al-Qayrawān for a week where I checked several points which I had not covered on my former visit.

I have therefore been fortunate in being able to examine most of the primary material relevant to the subject of the present dissertation, although there is naturally always the possibility that some unused manuscript sources still exist in private libraries.

Abbreviations

A. Periodicals

<u>AIEO</u>	<u>Annales de l'Institut d'Etudes Orientales</u>
<u>Bull. Corresp. Afr.</u>	<u>Bulletin de Correspondance Africaine</u>
<u>CT</u>	<u>Cahiers de Tunisie</u>
<u>IBLA</u>	<u>Revue de l'Institut des belles lettres Arabes</u>
<u>JAOS</u>	<u>Journal of the American Oriental Society</u>
<u>JESHO</u>	<u>Journal of the Economic and Social History of the</u> <u>Orient</u>
<u>JSS</u>	<u>Journal of Semitic Studies</u>
<u>JQR</u>	<u>Jewish Quarterly Review</u>
<u>MESA Bull.</u>	<u>Middle East Studies Association Bulletin</u>
<u>MW</u>	<u>Muslim World</u>
<u>RA</u>	<u>Revue Africaine</u>
<u>REI</u>	<u>Revue des Etudes Islamiques</u>
<u>RIEEI</u>	<u>Revista del Instituto Egipcio del Estudios Islamicos</u> <u>(en Madrid)</u>
<u>RIMA</u>	<u>Revue de l'Institut des Manuscrits Arabes</u>
<u>RT</u>	<u>Revue Tunisienne</u>

B. Other Abbreviations

<u>E.P.D.</u>	Earliest possible date of death
<u>Est. Min.</u>	Estimated minimum
<u>Fl.</u>	Flourished
<u>FM</u>	First mention
<u>L.P.B.</u>	Latest possible date of birth
<u>L.R.C.D.</u>	Latest relevant contemporary date
<u>N.L.W.</u>	Name linked with
<u>P.F.C.</u>	Possible family connection

Transliteration

<u>Arabic letter</u>	<u>Transliteration</u>	<u>Arabic letter</u>	<u>Transliteration</u>
.	'	هـ	h
ب	b	و	w
ت	t	ي	y
ث	th	ة	t or h
ج	j	<hr/>	
ح	ḥ	Short vowels:	
خ	kh	_____ ' a	
د	d	_____ ' u	
ذ	dh	_____ ' i	
ر	r	Long vowels:	
ز	z	اَ	ā
س	s	وُ	ū
ش	sh	يَ	ī
ص	ṣ	Diphthongs	
ض	ḍ	وِ	aw
ط	ṭ	يِ	ay
ظ	ẓ	يِ	īyy
ع	'	وِ	ūww
غ	gh		
ف	f		
ق	q		
ك	k		
ل	l		
م	m		
ن	n		

NB For names of places in Ifrīqiyā and the Maghrib I have employed the original pronunciations of these names, ignoring the change which took place in the later Middle Ages; thus

the present day name Sbeiḫlah was formerly Subayṭulah. In quotations from others, the original transliterations are unaltered.

INTRODUCTION

The purpose of the present dissertation is to present what can be discovered regarding the people of al-Qayrawān during the period A.H.47-296/A.D.667-909, including the background against which they lived, and an examination of the sources on which our knowledge depends.

This problem has been approached from two directions, viz. from the point of view of historical demography, in order to arrive at an approximation of the numerical size of the population, and from the economic and social points of view, in order to discover what can be known about the individual citizens who lived in the city during its earliest period.

Our study is concerned with the first two and a half centuries of the existence of al-Qayrawān, which was then the Islamic capital of North Africa. This was the period which saw the expansion of Muslim power into Spain and Sicily, and the attempt to gain control of Italy and France. Neither before nor since has the region been such a centre of political and cultural influence. This period of North African history, "la plus inconnue et la plus difficile à connaître" in the words of E.F. Gautier¹ becomes less obscure when we turn from the traditional presentations of Islamic history, which are based on the chronicles, to the study of the histories of the numerous individuals and families which are to be found in the biographical dictionaries.

These provide us with a range and variety of information which is greatly superior to that available for the history of Christian Europe during the same period, although

¹ E.F. Gautier, Les Siècles Obscurs de L'Afrique du Nord (Paris, 1927), p. 29.

of course the biographical literature falls short of later European records such as the parish registers and census returns.

In general it can be said of Muslim demography that there is hardly any subject more important for the understanding of Arab history,¹ or about which we know so little. It is clear that for periods before the taking of censuses and the universal registration of births, marriages, and deaths it will never be possible to arrive at a numerical precision in dealing with population history, but the attempt has been made here to use new methods and known sources in a new way to arrive at a cross-section of the society of al-Qayrawān which may be held with some confidence to represent the whole, utilizing the ṭabaqāt literature and the epigraphical sources in which al-Qayrawān is richer than most other Islamic cities.

The dissertation falls broadly into four sections: Chapters I and II (geographical and historical background); Chapter III (aggregate population of the city); Chapters IV-VIII (individual citizens), and Chapter IX (conclusions).

Chapter I (Vol. I) examines the geography of the city of al-Qayrawān and its region from the point of view of its influence on the population, and assesses the possibilities of recovering the original plan of the city. It also deals with the question of the date of the foundation of the city. Chapter II summarizes the sequence of political events of the first two and a half centuries of the city's existence.

Chapter III deals with the early population of al-Qayrawān from an aggregative point of view, and reviews the various methods that have been employed by historical demographers in assessing the size of populations in the past; it

¹ C. Issawi, "Economic History and the Middle East" in MESA Bull., 8, No. 1 (1970), pp. 2-4.

then seeks to establish how far these are applicable in the case of al-Qayrawān. The chapter includes a graph which compares the incidence of plague with the fluctuation of grain prices against the death rate of the known citizens of al-Qayrawān.

Chapter IV attempts to list and describe all the sources of information on the citizens of al-Qayrawān during its first two and a half centuries, and includes some discussion of sources of information, now lost, which may possibly be rediscovered in the future.

Chapter V deals with the multifarious problems involved in the interpretation and use of the sources previously discussed.

Chapter VI lists every identifiable citizen of al-Qayrawān known to have been living between A.D. 667-909. This is essentially an outline prosopography of early Qayrawānī history, since the information which the lists contain, together with the relevant notes, provide all the necessary material for a full prosopography of the city. Annexed to this volume (i.e., I) are facsimiles and edited texts of funerary inscriptions which have provided source material for some of the individuals in the lists. These include inscriptions which have not previously been studied, and some corrections to the texts already published.

Chapter VII (Vol. II) seeks to present various analyses of the information assembled in the previous chapter.

Chapter VIII is concerned with the reconstitution of families, i.e., to reconstruct, as far back as possible, the family relationships of individuals listed in Chapter VI. In addition, a short history of each family is appended to

the pedigree in so far as the necessary information can be discovered and marshalled. This includes tracing the families' fortunes in al-Qayrawān as well as their backgrounds, which in some cases go back to the pre-Islamic era.

Chapter IX attempts to summarize the significant conclusions to be drawn from the foregoing material.

There are two appendices to the dissertation:

Appendix I analyses the tribal affiliations of the individuals listed in Chapter VIII.

Appendix II consists of maps: No. 1 is an aerial map of al-Qayrawān showing the area of the city as defined by the walls of the seventeenth century A.D.; this area represents a considerable contraction of the mediaeval walled city.

No. 2 is a plan of the city on which all ascertainable features of the first, second and third centuries A.H. have been marked.

No. 3 is a map of Ifrīqiyā and the Maghrib showing tribes of the area and the major trade routes which converged on the city, with an inset plan of the suburbs of al-Qayrawān and the surrounding settlements.

Chapter I

THE CITY

1 The Situation and the Foundation of al-Qayrawān

The word Qayrawān is an Arabised Persian word (كاروان) meaning caravan (qāfilah) or a large company of travellers or merchants.¹ The word occurs in pre-Islamic Arabic poetry,² and was given to several places in Ifrīqiyā during the Muslim campaign. One of them was, of course, the Qayrawān of 'Uqbah b. Nāfi', which was to play an important role in the history of

¹ D.N. MacKenzie, A Concise Pahlavi Dictionary (Oxford, 1971), p. 41. For the elements of the word, see C. Bartholomae, Altiranisches Wörterbuch (Strasbourg, 1904), pp. 454, 455, 464; F. Steingass, Persian English Dictionary (London, 1930), p. 1003. Muḥammad b. 'Alī b. al-Shabbāt al-Tūzarī, Sharḥ al-Qaṣīdah al-Shuqraṭisiyyah (MS), fol. 128b, states that kārwān (كاروان) in Persian means "a group of people and caravan" (بالفارسية جماعة الناس والقافلة). He also quotes Ibn Qutaybah as saying that al-Qayrawān was originally Karwān (كاروان) in Persian, and was then Arabised.

² Imru' al-Qays, Dīwān (Beirut, 1966), p. 160. In Arabic usage the word qayrawān was used to mean first the company (الجماعة; see Ibn al-Shabbāt, fol. 128b) or the encampment, and later the city itself; see Aḥmad b. Yaḥyā al-Balādhurī, Futūḥ al-Buldān, ed. A. al-Ṭabbā', vol. 3 (Beirut, 1957), p. 319. He says, quoting al-Wāqidi, that before 'Uqbah "no wālī was appointed over Ifrīqiyā and it did not have a qayrawān or a uniting metropolis" (ولم يول على إفريقية احد ولم يكن لها قيروان ولا مصر حامية). See also 'Abd al-Raḥmān al-Anṣārī al-Dabbāgh, Ma'ālim al-Imām fī Ma'rifat Ahl al-Qayrawān, vol. 1, ed. I. Shabbūḥ (Cairo, 1968), p. 8, who states that the meaning of al-Qayrawān in Arabic is disputed; some say it was the place where the people and the army gathered; others that it was the place where the army's baggage was deposited; others say it was the army itself

(واختلف في لغة العرب في لفظ القيروان فقيل هي موضع اجتماع الناس والجيش وقيل محط ائقال الجيش وقيل الجيش نفسه).

the Islamic West. The other two Qayrawāns were to the north and the north-west of the present day Qayrawān.

The first of these was founded by Mu'āwiyah b. Ḥudayj al-Kindī, the predecessor of 'Uqbah b. Nāfi' al-Fihri, but it did not acquire any importance as it was not very far from the Berber strongholds, and it seems that he did not intend it to be a permanent settlement for the Muslims.¹

The second of the Qayrawāns was built by Abū al-Muhājir Dīnār (A. 2) (a client of the Anṣār), who seems to have thought the site of the Qayrawān of 'Uqbah to be an unsuitable place from which to direct his policy towards his allies the Berbers. As part of his campaign to win the support of the Berber chieftains, he therefore founded his own Qayrawān in A.H.51/A.D.671 and shifted the people from 'Uqbah's Qayrawān to his own.²

The extent of the Berbers' influence on the new city is clear; it not only determined its site, but also in the Berber form of the name given to it. 'Abd al-Wahhāb clarifies the statement of al-Nuwayrī, who states that Tīkayrawān was the Berber name of al-Qayrawān,³ by explaining that the name Tīkayrawān is the equivalent of al-Qayrawān in the Berber language, ti being equivalent to the definite article al.⁴

The site of the city of al-Qayrawān was probably well known to the Muslims before 'Uqbah held command of the Muslim

¹ 'Abd al-Raḥmān b. 'Abd Allāh b. 'Abd al-Ḥakam, Futūḥ Miṣr, ed. C. Torrey (New Haven, Connecticut, 1922), p. 193.

² Muḥammad b. Abī al-Qāsim al-Ru'aynī, Ibn Abī Dīnār, al-Mu'nis fī Akhbār Ifrīqiyyā wa Tūnis, ed. M. Shammām (Tunis, A.H. 1387), p. 29.

³ Aḥmad b. 'Abd al-Wahhāb al-Nuwayrī, Nihāyat al-'Arab, vol. 22, pt. 2, ed. Jaspas Roperio (Madrid, 1914), p. 12.

⁴ H.H. 'Abd al-Wahhāb, Waraqāt 'an al-Ḥaḍarah al-Islāmiyyah bi Ifrīqiyyah al-Tūnisiyyah, vol. 1 (Tunis, 1972), p. 50. H. Mones disagrees with him in this respect; see Fath al-'Arab lil-Maghrib (Cairo, 1946), p. 154.

army. This is indicated by the fact that one of the mosques of the city was built, according to al-Dabbāgh,¹ by 'Abd Allāh b. Sa'd b. Abī Sarḥ (or 'Abd Allāh b. al-Zubayr), who led a successful expedition into Ifrīqiyā in A.H.27/A.D.648; another indication of this is that the daughter of 'Abd Allāh b. 'Umar b. al-Khaṭṭāb, who accompanied her father on the expedition led by Mu'āwiyah b. Ḥudayj, was buried in the cemetery of Quraysh (Bāb Salm) in al-Qayrawān.²

The date at which al-Qayrawān was founded is widely taken as A.H.50/A.D.670,³ but a number of converging lines of evidence point to the erroneous nature of this date. In investigating the date of the foundation of al-Qayrawān, we should treat it in the context of the first period of 'Uqbah b. Nāfi' in North Africa. There are three different accounts of the governorship of 'Uqbah over Ifrīqiyā and the Maghrib, one being Egyptian, the other two being Maghribī.

(a) The Egyptian tradition

This is provided by two authorities. They are Ibn 'Abd al-Ḥakam and Al-Wāqidī, and one cannot understand one part without the other part. The essential facts are as follows:

- (i) 'Uqbah b. Nāfi' was appointed in A.H.46,⁴ and was dismissed in A.H.51.⁵
- (ii) Al-Qayrawān was founded during 'Uqbah b. 'Āmir's governorship of Egypt and North Africa, and al-Wāqidī⁶

¹ Al-Dabbāgh, vol. 1, p. 32.

² Aḥmad b. Muḥammad al-Tamīmī Abū al-'Arab, Ṭabaqāt 'Ulamā' Ifrīqiyā wa Tūnis, ed. A. al-Shābī, N. al-Yāfi (Tunis, 1968), p. 78.

³ E. A. Julien, History of North Africa, ed. C. Stewart, trans. J. Petrie (London, 1970), p. 1; Jamīl Abun-Naṣr, A History of the Maghrib (Cambridge, 1971), p. 68.

⁴ Ibn 'Abd al-Ḥakam, pp. 194-197.

⁵ Ibid., p. 197.

⁶ Muḥammad b. 'Umar al-Wāqidī, Futūḥ Ifrīqiyā, fol. 1a, 1b.

attributes the building of al-Qayrawān to 'Uqbah b. 'Āmir for this reason, not to 'Uqbah b. Nāfi', since the former had overall responsibility.¹

- (iii) 'Uqbah b. 'Āmir is known to have been appointed in A.H.45 and dismissed in A.H. 47.²
- (iv) Al-Qayrawān could therefore have been founded in either A.H.46 or A.H.47; but
- (v) 'Uqbah b. Nāfi''s predecessor in Ifrīqiyā, Mu'āwiyah b. Ḥudayj, was not actually recalled until A.H.47, because although 'Uqbah b. Nāfi' had been appointed in A.H.46, owing to his campaign in Libya and the Sūdān he did not arrive in Ifrīqiyā until A.H. 47.³
- (vi) Therefore the only foundation date of al-Qayrawān which does not conflict with one or other of the above pieces of evidence is A.H.47. This date is further supported by the fact that:
- (vii) 'Uqbah b. Nāfi' planned and carried out the work of building the mosque of al-Qayrawān, and it is known that it took four years to build;⁴ this period fits the facts that he arrived in A.H.47 and was dismissed in A.H.51.

(b) The first Maghribi tradition

This tradition is accepted by many Muslim authors,

¹ Muḥammad b. Yūsuf al-Kindī, Wulāt Miṣr (Cairo, 1912), p. 36.

² Ibid.

³ For 'Uqbah b. Nāfi''s campaign in Libya and the Sūdān see Ibn 'Abd al-Ḥakam, pp. 194-196; 'Abd Allāh b. 'Abd al-'Azīz al-Bakrī, al-Mughrib, ed. De Slane (Algiers, 1857), p. 12; F. Fagnan, Description extraite du Kitāb al-Istibṣār (Constantine, 1900), p. 8. The author of al-Istibṣār, who is anonymous, makes the date of the foundation of al-Qayrawān A.H.47 and thus supports this theory.

⁴ Abū Bakr 'Abd Allāh al-Mālikī, Riyāḍ al-Nufūs, ed. Ḥusain Mones, vol. 1 (Cairo, 1951) p. 7.

such as Ibn 'Idhārī, and most modern authorities. They agree in putting the date of the foundation of the city at A.H.50/ A.D.670 (or A.H.51), because they all apparently rely on the same source, viz. al-Ṭabarī. He gives as his authority (through an isnād) for the foundation of al-Qayrawān an Egyptian soldier who accompanied 'Uqbah in his initial posting. Al-Ṭabarī puts this hadīth under the year A.H.50, but there is no justification for this date in the hadīth itself.¹

Ibn 'Idhārī states:

- (i) 'Abd Allāh b. 'Umar b. al-'Āṣ was dismissed in A.H.47 and was replaced by Mu'āwiyah b. Ḥudayj who was withdrawn from the Maghrib.²
- (ii) The wālī of Egypt from A.H.48-55 was Mu'āwiyah b. Ḥudayj.³
- (iii) In A.H. 51 (or A.H. 50) 'Uqbah b. Nāfi' al-Fihri began building Al-Qayrawān.⁴
- (iv) Maslamah b. Mukhlid al-Anṣārī replaced Mu'āwiyah b. Ḥudayj in A.H. 55 as wālī of Egypt.⁵

All these assertions are erroneous. First, 'Abd Allāh b. 'Amr b. al-'Āṣ was the wālī of Egypt for one year only, from the death of his father, i.e., from A.H.43-44. Mu'āwiyah b. Ḥudayj was not the wālī of Egypt and never occupied this post.⁶ The wālī who succeeded 'Abd Allāh b. 'Amr b. al-'Āṣ as the wālī of Egypt was the caliph's younger brother,

¹ Abū al-'Arab, p. 56; Muḥammad b. Jarīr al-Ṭabarī, Tārīkh al-Rusūl wal-Mulūk (2nd series), vol. 2 (Leiden, 1964), pp. 63-64.

² Aḥmad b. Muḥammad Ibn 'Idhārī al-Marrākushī, al-Bayān al-Mughrib, ed. G.S. Colin and E. Lévi Provençal, vol. 1, (Leiden, 1948), p. 18.

³ Ibid., pp. 18-21.

⁴ Ibn 'Idhārī, vol. 1, p. 20.

⁵ Ibid., p. 21.

⁶ Al-Kindī, p. 34.

'Utbah.¹ 'Uqbah b. Nāfi' could not have begun the building of al-Qayrawān in A.H.51 as this was the year of his dismissal.² It is true that Mu'āwiyah b. Ḥudayj was in control of Ifrīqiyā until A.H.46-47; but he died in A.H.52,³ and as we have seen Maslamah b. Mukhlid was in fact appointed in A.H.47, not A.H.55, when in any case Mu'āwiyah had been dead for three years.

(c) The second Maghribi tradition

This account comes from a discovery by Lévi Provençal.⁴ This gives the date of the appointment of 'Uqbah b. Nāfi' as A.H.41 and the founding of al-Qayrawān as A.H.43. Roger le Tourneau accepts this as the most probable date.⁵ In fact it is the least probable, because if we accept this date we are bound to ignore the information provided by the other writers regarding Mu'āwiyah b. Ḥudayj who was in the Maghrib until A.H.46-47 and who built a Qayrawān himself before 'Uqbah arrived in the Maghrib.⁶

In A.H.41 'Uqbah b. Nāfi' in fact was appointed commander of an army despatched to Ifrīqiyā (in this case meaning Barqah). This gave the author, 'Ubayd Allāh b. Ṣāliḥ b. 'Abd al-Ḥalīm the mistaken idea that Ifrīqiyā meant al-Qayrawān (as in fact it only did in later usage), or present day Tunisia. 'Uqbah did not arrive in the area of modern Tunisia, as we have stated above, until A.H.47, and the date of A.H.43 for the

¹ Ibid.

² Ibn 'Abd al-Ḥakam, p. 197; Ibn Abī Dīnār, p. 29.

³ Shihāb al-Dīn Aḥmad b. 'Alī Ibn Ḥajar al-Asqalānī, Tahdhīb al-Tahdhīb, vol. 10 (Haidarabad, Deccan, 1927), p. 204.

⁴ E. Lévi Provençal, "Naṣṣ Jadīd 'an Faṭḥ al-'Arab lil-Maghrib", in RIEEI, 2 (Madrid 1954), pp. 193-225.

⁵ Roger Le Tourneau, "North Africa to the Sixteenth Century", in The Cambridge History of Islam, ed. P.M. Holt, vol. 2 (Cambridge, 1970), p. 213.

⁶ Ibn 'Abd al-Ḥakam, p. 196.

foundation of al-Qayrawān is therefore impossible.

Al-Qayrawān is located in the middle of a plain, 74m above sea level. Two valleys run through this plain and end in a salt lake. They are the wādīs Zarūd and Merguellil (Murj al-Layl).¹ Its location in the Tunisian Atlas puts it in a rainshade with very much less rainfall compared with the Tall and the Sahil regions, so that the rain is sufficient to irrigate only steppe vegetation.² However, plenty of grass and pasturage covers the region and this may be one of the reasons which gave 'Uqbah the idea of choosing the site of al-Qayrawān on which the Arabs' camels grazed with relish.³

The main strategic purpose of 'Uqbah, on the one hand, was to be within a reasonable distance of the Berber mountains and to keep a close eye on the movement of the Berbers to prevent them from changing their fickle loyalty, while not forgetting the new recruits which the Muslim army needed,⁴ and on the other hand he wanted the city to be out of reach of the Byzantine fleet, for he recognised that despite the growth of the Muslim fleet, the Mediterranean was still dominated by the Byzantines; Muslim strength lay mainly in their land forces.⁵

I reject the suggestion of Solignac, based on the version of al-Nuwayrī,⁶ that al-Qayrawān was the centre of a

¹ Encyclopédie de l'Islam (1st ed.) vol. 2 (Leiden, 1913), art.

² Nevill Barbour (ed.), A Survey of North West Africa ^{Kairouan} (London, 1959), p. 290.

³ John Glubb, The Empire of the Arabs (London, 1963), p. 106.

⁴ 'Abd al-Raḥmān b. Muḥammad al-Anṣārī al-Dabbāgh, Ma'alim al-Iman, ed. Ibrāhīm Shabbūḥ and others, vol. 1 (Cairo, 1968), p. 56. Al-Dabbāgh states that among the six thousand soldiers who defended al-Qayrawān against the Berber chief Kusaylah there were two thousand Berbers.

⁵ Ibn 'Idhārī, vol. 1, p. 19; W. Montgomery Watt, The Majesty that was Islam (London, 1974), pp. 39-40.

⁶ M. Solignac, "Recherches sur les installations hydraulique de Kairoan et des steppes Tunisiennes", in AIEO, vol. 10, 1952, p. 14; al-Nuwayrī, vol. 22, pt. 2, p. 11.

small population in the Byzantine period, in the form of the fortress Qammūniyah:

"En résumé, it apparait comme extrêmement vraisemblable qu'un petit centre de population ait existé sur l'emplacement de la future Kairouan, avant la fondation de cette ville par 'Oqbā Ibn Nāfi', en 50/670."¹

It seems clear that al-Nuwayrī is the only authority to have confused the information regarding the foundation of Mu'āwiyah's Qayrawān, which was built at al-Qarn (Baḥn al-Qarn) and the adjacent fortress of Qammūniyah,² with the Qayrawān of 'Uqbah which lies about twelve kilometres south-east of al-Qarn. This is the account of al-Dabbāgh in regard to this question:

"Then he [Mu'āwiyah b. Ḥudayj] raided from there [Banzirt] and won considerable booty from its environs. He then returned to Qammūniyah and built houses in the district of al-Qarn, calling it Qayrawān. The site of 'Uqbah's Qayrawān was not built on and was uninhabited."³

Ibn 'Abd al-Ḥakam has the following to say about the foundation of the city of al-Qayrawān:

"'Uqbah did not like the site where Mu'āwiyah had built. So he rode with his men until he came to the place where al-Qayrawān stands now."⁴

It can safely be said that al-Qayrawān, or what was to become al-Qayrawān, was never inhabited, as far as we can gather from the Muslim chronicles, before the year A.H.47/A.D.667,

¹ Solignac, p. 14. The Qayrawān mentioned by al-Mālikī as built on the place of a Byzantine fortress was not al-Qayrawān which was founded by 'Uqbah, for al-Mālikī himself describes it as sited to the east of what he calls Jabal Mamḥūr (al-Qarn and now Jabal Waslāt), and we know that al-Qayrawān is sited to the south-east; see Mālikī, vol. 1, pp. 18, 21; 'Abd al-Wahhāb, "Sur l'emplacement de Qairouan", in RT (1940), p. 51.

² Al-Dabbāgh, vol. 1, p. 45; Ibn 'Abd al-Ḥakam (p. 193) calls it Qūniyyah; see also al-Mālikī, vol. 1, p. 21. Because Qayrawān means simply "camp" one should distinguish between the camps which were used by Muslims before 'Uqbah b. Nāfi', and al-Qayrawān the city; Joaquin Vallve, "Al-Andalus et L'Ifriqiya au VIIe siècle", in CT, 18 (1970), p. 25.

³ Al-Dabbāgh, vol. 1, p. 45.

⁴ Ibn 'Abd al-Ḥakam, p. 196.

except perhaps by the Muslim army as a temporary base during the early years of the conquest. The burial of at least one of the Companions of the Prophet¹ was partially responsible for the choice of the site; this religious sentiment endured until the city was ransacked by the Banū Hilāl and the Banū Sulaym in the fifth century of the Hijrah. The theory of Ibn Khaldūn concerning the early Muslim cities can be applied to al-Kūfah and al-Anbār, but not to al-Qayrawān, because it remained the capital of Ifrīqiyā for four centuries; it did not quickly fall into ruins, as he claims, but was destroyed.²

2 Communications

When speaking about the situation of the city, some writers³ have overlooked the fact that its location made it the natural commercial centre of, on the one hand, the three Tunisian regions,⁴ and on the other, of the African trade routes from the east to the far Maghrib, and from the coast of the Mediterranean to the southern Sahara.⁵

The economic and commercial influence of al-Qayrawān exceeded its political influence, especially from the Aghlabid period to the fifth century. The commercial importance of al-Qayrawān is emphasized by al-Maqdisī: "al-Qayrawān is the metropolis of the region . . . it is the supplier of the two Maghribs and the market of the two seas."⁶ Most of the Muslim

¹ Abū Zam'ah al-Balawī (d. circa A.H. 34); al-Mālikī, vol. 1, pp. 54-55.

² 'Abd al-Raḥmān b. Khaldūn, Kitāb al-'Ibār, ed. J. Dagher, vol. 1 (Beirut, 1958), p. 620.

³ E.g., Ibn Khaldūn, ibid.

⁴ Viz. the Tall, the Sahil, and the desert and semi-desert regions. See J. Schacht and C.E. Bosworth (eds.) The Legacy of Islam (2nd ed.) (Oxford, 1974), pp. 183-184.

⁵ Al-Bakrī, pp. 44, 66, 71, 141.

⁶ Al-Maqdisī, Aḥsan al-Taḡāsīm, ed. De Goeje (Leiden, 1906), pp. 224-225.

geographers give its network of routes as far as Fez and Ceuta in the far Maghrib, together with summary descriptions of people and places on these routes, their distances, and the products which one might expect to find along them.¹

The geographers describe four major routes (apart from the local routes to neighbouring cities of the region):

(a) Al-Qayrawān to the East: this went in a south-easterly direction passing through Qalshānah, Qābis, and Tripoli to Barqah and Egypt; the route of the Muslim conquest.

(b) Al-Qayrawān to the North: this went to the north and the north-east, passing through Manzil Bashū (the capital of the Ibn Sharīk peninsula), Rādis, Tunis, and Banzirt in the Ṣatfūrah region and across to Sicily, mainland Italy, and the rest of Europe.²

(c) Al-Qayrawān to the West: this went in a westerly direction from al-Qayrawān to Mujanah, Tayjas, Constantine, Milah, Marsā al-Zaytunah, Ashīr, Marsā al-Dajāj, Jazā'ir banī Mazghanā, Tenes, al-Ghuzzah, Ṭamajannah, Saṭīf, Tāhirt, Fez, al-Sūs. A second route went to the south of this, heading to the western Sūdān as far as Qayṭūn (in the Samaṭah region), and then to Bādis, Tahūdhah, Baskarah, Banṭus, Saqiyat al-Kharaz, Ahsā 'Uqbah, al-Alawiyīn, Quṣūr Manṣūr b. Sinān, Wahrān.

(d) Al-Qayrawān to the South: this proceeded to Qaryah Da'am, Majdūl, Jamūnas al-Ṣabūn, Madhkūr, al-Harawiyyah, Fajj al-Ḥammār, Qafṣah, Tauzūr, Nafṭah, Qayṭūn, and the Sūdān.³

Al-Qayrawān was the centre for merchants from Ifrīqiyyā

¹ Al-Bakrī, pp. 54, 74.

² E.E. Ashtor, A Social and Economic History of the Near East in the Middle Ages (London, 1976), p. 103.

³ Al-Bakrī, p. 74; for some alternative routes, see al-Maqdisī, pp. 244-247; Ashtor, p. 81. See also E.W. Bovill, The Golden Track of the Moors (2nd ed.) (London, 1968), p. 50.

and al-Andalus and was used as a commercial base by merchants coming from further afield, e.g., from 'Irāq (C. 799).¹ Two resident agents for the merchants of Egypt, al-Raqqādī (A. 496) and Abū 'Abd al-Raḥmān al-Muqrī (A. 109)² are known. All the necessary facilities for merchants were available in the city, from lodging-houses to stores for manufactured goods, and the agricultural goods which came from the surrounding areas. Some of the manufactured goods were made exclusively for the demand of outside markets, especially the market of the Sūdān. Some of these routes were not safe, and individual travellers had to travel with the caravans for their own safety.³

3 The Plan of al-Qayrawān

In reconstructing the ancient plan of al-Qayrawān we have used the descriptions of the city given by geographers such as al-Bakrī, al-Ya'qūbī, and al-Maqdisī, especially for the general features of the city like the main street, the market, and the reservoirs. Another source of information is biographical dictionaries. The value of these dictionaries for the plan is that they often give the names of the mosques which an individual attended or the market where his shop was situated.⁴ Because of this we have been able to accumulate much information about the city's early mosques, which are very useful clues to the physical shape of the old city.⁵

The indications are that al-Qayrawān suffered a change

¹ Al-Dabbāgh, vol. 2, p. 312.

² For the commercial relations between the Sūdān and Ifrīqiyā and those between Ifrīqiyā and Egypt, see Ashtor, p. 101.

³ Al-Mālikī, vol. 2, p. 61.

⁴ Al-Dabbāgh, vol. 2, p. 202.

⁵ See List of Features, below, pp. 13-20; see also, A. Lézine, "Le plan ancien de la ville de Kairouan", in REI (1967), p. 63.

for the worse, and was reduced to a quarter or less of its original size by the later part of the fifth century. Before this date and from the beginning of the second century it enjoyed many periods of peace and prosperity which enabled the people of the city to make it the second commercial city in North Africa after al-Fuṣṭāṭ. It served as a centre of trade for the products of most of the central Maghrib and Ifriqiyā and managed to extend its commercial activities to the south.¹ It had markets for almost every variety of merchandise and many names of people active in these markets have survived.² This may give us an idea of the expansion of the city.

All indications seem to point to the fact that in time al-Qayrawān began to grow out of its walls, which had been built in the middle of the second century. Many people were living in the environs of the city, extra muros.³ Many quarters were built for the Arab aristocracy which tended to prefer living in their own quarters; these quarters were separated from the city, e.g., al-'Abbāsiyyah and Raqqādah. When the walls were demolished they were no longer sufficient to protect the city which was expanding beyond them. Before the actual destruction of the walls by Ziyādat Allāh I after the failure of the insurrection of al-Tunbudhī (A. 103) they had begun to fall into ruin and there were some sections which had collapsed.⁴ Ziyādat Allāh's action in demolishing the walls was meant as a punishment for the population and a desire to

¹ For the inter-relation between al-Qayrawān and Egypt, see Ashtor, p. 101.

² See the Analysis of Professions (Chapter VII (b) below) and see lists A, B, and C, below, pp. 177-403.

³ Al-Damanah, Manzil Banī Abī Hassān, al-Rawḥā', Raqqādah, al-Qaṣr al-Qadīm (al-'Abbāsiyyah), and Ṣadaf are all suburbs of al-Qayrawān (extra muros). See Map. No. 3 (inset).

⁴ Al-Dabbāgh, vol. 1, p. 13.

see the turbulent city without any means of defence.¹

The position of the walls in the plan given here² has been ascertained as far as possible from scattered pieces of information regarding what was inside and what was outside them. There are no visible remains of the walls, except some mounds to the east of the city, which the writer believes conceal remains of the walls. The other remains must either still exist underneath the present layers of habitation or have been washed away by the occasional floods which have often been destructive and devastating.³

4 Features of the City

(a) The following is a list of the names of foundations and sites mentioned in the biographical and geographical literature. Some of these can now be identified, but the majority of them are either uncertain or unknown. They are classified as A (site certain), B (approximate site certain), C (site uncertain) and D (site unknown).

(i) <u>Baths</u> (<u>ḥammām</u> , pl. <u>ḥammāmāt</u>)	A.	B.	C.	D.
1. Ḥammām Abū Ishāq	-	-	*	-
2. Ḥammām Ibn al-'Arafī	-	-	*	-
3. Ḥammām al-Nu'mān	-	-	*	-
(ii) <u>Bridges</u> (<u>qanṭarah</u> , pl. <u>qanāṭir</u>)				
4. Qanṭarat bāb al-Nu'mān	-	*	-	-
5. Qanṭarat bāb Nāfi'	-	*	-	-

-
1. Al-Mālikī, vol. 1, p. 399.
 2. Ibid., vol. 2, p. 91.
 3. Ibid., p. 93.
 4. Ibid., p. 173.
 5. Ibid., vol. 1, p. 307.

¹ Ibn 'Idhārī, vol. 1, p. 100.

² See Map. No. 2.

³ Ibn 'Idhārī, vol. 1, p. 113.

6.	Qanṣarat bāb Abū al-Rabī'	-	*	-	-
(iii) <u>Cemeteries</u> (<u>maqbarah</u> , pl. <u>maqābir</u>)					
7.	Maqbarat al-Balawiyyah	*	-	-	-
8.	Maqbarat bāb Nāfi'	*	-	-	-
9.	Maqbarat bāb Salm (Quraysh)	*	-	-	-
10.	Maqbarat bāb Abī al-Rabī'	-	*	-	-
11.	Maqbarat bāb Tunis	-	*	-	-
(iv) <u>Gates in the Wall</u> (<u>bāb</u> , pl. <u>abwāb</u>)					
12.	Bāb 'Abd Allāh	-	*	-	-
13.	Bāb Aṣram	-	*	-	-
14.	Bāb Nāfi'	-	-	*	-
15.	Bāb Abī al-Rabī'	-	*	-	-
16.	Bāb Salm	-	*	-	-
17.	Bāb Tūnis	-	*	-	-
(v) <u>Markets and Shops</u> (<u>sūq</u> , pl. <u>aswāq</u> : <u>hānūt</u> , pl. <u>hawānīt</u>)					
18.	Sūq al-Aḥad	-	*	-	-
19.	Sūq al-Farrānīn (bakers)	-	-	-	*
20.	Sūq al-Birkah (slaves)	-	-	-	*

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6. Abū al-'Arab, p. 148; al-Mālikī, vol. 1, p. 494.
7. Al-Dabbāgh, vol. 2, p. 169; it was named after C. 3, who was buried there.
8. Ibid, p. 321.
9. Ibid., vol. 1, p. 120; Abū al-'Arab, p. 78.
10. Al-Dabbāgh, vol. 2, p. 269.
11. Ibid., p. 334.
12. Al-Bakrī, p. 25.
13. Ibid.
14. Ibid.
15. Ibid.; and see Map no. 1. The Bāb al-Tirāz was identical with this one. Al-Jāhiḡ in his book al-Ḥayawān mentions the gate of al-Qayrawān as having an engraved inscription over it. There is little doubt that this gate was that of Abū al-Rabī'; see 'Umār b. Baḥr al-Jāhiḡ, Kitāb al-Ḥayawān, vol. 1, ed. A.M. Hārūn, (Cairo, 1965), p. 78.
16. Al-Bakrī, p. 25; see Map no. 2.
17. Ibid.; see Map no. 1.
18. Al-Mālikī, vol. 1, p. 312.
19. Ibid., p. 313.
20. 'Iyāḡ, b. Mūsā al-Yaḡsubī, Tartīb al-Madārik, vol. 4, ed. A. al-Ṣaḡrāwī (Rabāṭ, 1970), p. 316. The market of al-Birkah was the slave market of al-Qayrawān ('Abd al-Waḡḡāb, Waraqāt, vol. 1, p. 60). The market of al-Nakhkhāsīn was the name given to the livestock market in al-Qayrawān (no. 34 in the above list). A. al-Ṣaḡrāwī, the editor of the Moroccan

21.	Sūq al-Jazzārīn (butchers)	-	-	-	*
22.	Sūq al-Faḥḥāmīn (charcoal merchants)	-	-	-	*
23.	Sūq al-Dajāj (chickens)	-	-	-	*
24.	Sūq al-Ṭabbākhīn (cooks)	-	-	-	*
25.	Sūq al-Kharrāzīn (leather tailors)	-	-	-	*
26.	Sūq al-Raḥadīrah (darners)	-	*	-	-
27.	Sūq al-Bazzāzīn (drapers)	-	-	-	*
28.	Sūq al-Zajjājīn (glassblowers)	-	-	-	*
29.	Sūq Dār al-Imārah	-	*	-	-
30.	Sūq 'Ilān ('Aylān)	-	-	-	*
31.	Sūq Hishām	-	-	*	-
32.	Sūq Ismā'īl	-	*	-	-
33.	Sūq al-Yahūd (Jews)	-	*	-	-
34.	Sūq al-Nakhkhāsīn (livestock dealers)	-	-	-	*
35.	Sūq al-Ṣarf (money changing)	-	-	-	*
36.	Suwayqat (dim. of <u>sūq</u>) Abī al-Mughīrah	-	-	-	*
37.	Sūq (Simāṭ) al-'Aṭṭārīn (perfumers)	-	-	*	-

edition of 'Iyāḍ's Madārik is in error in changing the text of 'Iyāḍ, and making the market of al-Nakhkhāsīn the slave market. For the meaning of nakhkhās, see 'Izz al-Dīn b. al-Athīr, al-Lubāb fī Tahdhīb al-Ansab (Baghdad, n.d.), vol. 3, p. 302.

21. Al-Mālikī, vol. 1, p. 310.

22. Ibid., vol. 1, p. 494.

23. Al-Dabbāgh, vol. 2, p. 343.

24. Al-Mālikī, vol. 1, p. 380.

25. Ibid., p. 301. H. Mones makes the name al-Khazzāzīn but he is in error for the text is indicating a man working in leather and not khazz (silk). For the words kharrāz and khazzāz, see Ibn al-Athīr, al-Lubāb, vol. 1, pp. 429-430.

26. Roy, vol. 1, p. 281.

27. Abū al-'Arab, p. 121.

28. Ibid., p. 158.

29. Ibid., p. 135.

30. Al-Mālikī, vol. 1, p. 202.

31. Abū al-'Arab, p. 180.

32. Muḥammad b. Ḥārith al-Khushanī, 'Ulamā' Ifrīqiyah (Cairo, 1953),

33. Abū al-'Arab, p. 130. See Map no. 2. [p. 192. See Map no. 2.

34. 'Iyāḍ, al-Madārik, vol. 4, p. 316 (M. ed.).

35. Al-Khushanī, p. 289.

36. Abū al-'Arab, p. 162.

37. Al-Khushanī, pp. 229, 289.

38.	Sūq al-Simāṭ	-	*	-	-
39.	Sūq al-Ibzāriyyīn (spice dealers)	-	-	-	*
40.	Sūq al-Ghazl (yarn)	-	-	-	*
41.	Sūq al-Ṣawwāfīn (wool dealers)	-	-	-	*
42.	Ḥawānit al-Sarrājīn (saddlers)	-	-	-	*
(vi)	<u>Places of Worship</u> (<u>masjid</u> , pl. <u>masājid</u> : <u>kanisah</u> , pl. <u>kanā'is</u>)				
43.	Masjid 'Abd al-Raḥmān al-Shaybānī	-	-	-	*
44.	Masjid al-Saba'ī	-	-	-	*
45.	Masjid 'Alī b. Rabāḥ	-	-	*	-
46.	Masjid Umm al-Amīr	-	-	*	-
47.	Masjid al-Anṣār	*	-	-	-
48.	Masjid 'Awn b. Yūsuf	-	-	*	-
49.	Masjid Abū Ghuṭayf al-Hudhalī	-	-	*	-
50.	Masjid Ḥanash al-San'anī	-	-	-	*
51.	Masjid Ibn 'Iyāsh al-Faqīh	-	-	-	*
52.	Masjid al-Khamīs	-	*	-	-
53.	Masjid al-Maqra'ah	-	*	-	-
54.	Masjid Muḥammad b. Bashshar	-	-	-	*
55.	Masjid Ibn Abī Naṣr	-	-	-	*
56.	Masjid Raḥbat al-Qurashiyyīn	-	-	-	*

38. Ibid., p. 202.

39. Al-Mālikī, vol. 1, p. 151.

40. Al-Dabbāgh, vol. 2, p. 343; 'Abd al-Wahhāb, Bisāt al-'Aqīq (Tunis, 1970), p. 16.

41. Al-Khushanī, p. 253.

42. Al-Mālikī, vol. 1, p. 109.

43. Ibid., p. 399.

44. Al-Dabbāgh, vol. 1, pp. 195-196.

45. Al-Mālikī, vol. 1, p. 83.

46. Ibrāhīm ibn al-Raqīq, Tārīkh Ifriqiyah wal-Maghrib (Tunis, 1968) [p. 184]

47. Al-Dabbāgh, vol. 1, p. 27.

48. Al-Mālikī, vol. 1, p. 271.

49. Al-Dabbāgh, vol. 1, p. 216.

50. Al-Mālikī, vol. 1, p. 75.

51. Ibn 'Idhārī, vol. 1, p. 182.

52. Al-Dabbāgh, vol. 1, p. 32.

53. Al-Mālikī, vol. 1, p. 307.

54. Ibid., p. 262.

55. Ibid., p. 241.

56. Al-Khushanī, p. 299.

57. Masjid Ibn Qādim	-	-	*	-
58. Masjid (Muṣallā) Rawḥ	*	-	-	-
59. Masjid al-Sabt	-	*	-	-
60. Masjid Sīdī 'Uqbah	*	-	-	-
61. Masjid Ibn Khayrūn (<u>al-thalāthat abwāb,</u> the three doors)	*	-	-	-
62. Masjid Yaḥyā b. 'Umar	-	-	*	-
63. Masjid Abū Zarjūnah	-	-	*	-
64. Masjid al-Zaytūnah	*	-	-	-
65. Kanīsat (church) Qusṭās	-	-	-	*
66. Al-Kanīсах	-	*	-	-
(vii) <u>Hotels</u> (<u>funduq</u> , pl. <u>fanādiq</u>)				
67. Funduq Ibn Khayrūn	-	*	-	-
68. Funduq: in the neighbourhood of the mosque of Sīdī 'Uqbah	-	*	-	-
69. Funduq Abū 'Uwānah al-Baṣrī	-	*	-	-
(viii) <u>Prison</u> (<u>sijn</u> , pl. <u>sujūn</u>)				
70. Sijn al-Kanīсах	-	*	-	-
(ix) <u>Private houses</u> (<u>dār</u> , pl. <u>dūr</u>)				
71. Dār Ibn Farrūkh	-	-	-	*
72. Dār Ibn Ghānim	-	-	-	*

57. Ibid., p. 255.

58. Ibn al-Raḥīq, p. 41. This was an open space south-east of al-Qayrawān used for performing the prayers for rain and the two great festivals. Rawḥ probably refers to A. 59.

59. Al-Mālikī, vol. 1, p. 299.

60. Al-Bakrī, pp. 22-23. See Map no. 1 (aerial map).

61. Roy, vol. 1, p. 63.

62. Al-Mālikī, vol. 1, p. 299.

63. Ibid., vol. 2, p. 124.

64. Al-Dabbāgh, vol. 1, pp. 27-28.

65. Ibn al-Raḥīq, p. 186.

66. 'Iyāḍ b. Mūsā al-Yaḥṣubī, Tarājim Aghlabiyyah, ed. M. Ṭalbi (Tunis, 1968), p. 364.

67. Ibn al-Faraḥī, vol. 2, p. 39.

68. Abū al-'Arab, p. 143.

69. Al-Mālikī, vol. 2, p. 61.

70. 'Iyāḍ, op. cit., p. 364.

71. Al-Dabbāgh, vol. 1, pp. 241.

72. Ibid., p. 245.

73.	Dār Abī Muḥriz al-Qāḍī	-	*	-	-
74.	Dār Akhī Rabāḥ b. Yazīd	-	-	*	-
75.	Dār Saḥnūn b. Sa'īd	-	-	*	-
76.	Dār Abū Sa'īd al-Wakīl	-	-	*	-
77.	Dār Ḥamās b. Marwān	-	-	-	*
78.	Dār Abī al-Ḥasan al-Harīrī	-	-	-	*
79.	Dār Sa'īd al-Sakrān	-	-	*	-
80.	Dār Hāshim b. Masrūr	-	-	*	-
(x)	<u>Public buildings</u>				
81.	Dār al-Balzamiyyīn (barracks)	-	-	-	*
82.	Bayt al-Ḥikmah (academy)	-	-	-	*
83.	Dār al-Imārah (house of the government)	*	-	-	-
84.	Dār al-Majdhūmīn (house of lepers)	-	-	*	-
(xi)	<u>Quarters</u> (<u>ḥayy</u> , pl. <u>aḥyā'</u> : <u>rabāḍ</u> , pl. <u>arbāḍ</u> : <u>ḥārah</u> , pl. <u>ḥārāt</u>)				
85.	Ḥayy al-'Aṭṭārīn (perfumers)	-	-	*	-
86.	Rabaḍ al-Baqariyyah (suburb)	-	*	-	-
87.	Ḥayy al-Ḥārithiyyīn	-	-	-	*
88.	Ḥārat al-Marḍā'	-	*	-	-
89.	Ḥārat Maṭrūḥ	-	-	-	*
90.	Ḥārat Abī Muḥriz	-	*	-	-

73. Abū al-'Arab, p. 148.

74. Al-Mālikī, vol. 1, p. 220.

75. Ibid., p. 271.

76. Al-Khushanī, p. 229.

77. Al-Mālikī, vol. 2, p. 73.

78. Ibid., p. 124; it was situated near the mosque of Abū Zarjūnah (no. 63 above).

79. Ibid., p. 92.

80. Ibid.

81. Ibn 'Idhārī, vol. 1, p. 123.

82. 'Abd al-Wahhāb, Waraqāt, vol. 1, pp. 192-199.

83. Abū al-'Arab, p. 135. See Map no. 2.

84. Al-Dabbāgh, vol. 2, p. 342.

85. 'Abd al-Wahhāb, Bisāṭ al-'Aqīq, p. 16.

86. 'Abd al-Wahhāb, Waraqāt, vol. 1, p. 15.

87. Ibn al-Raqīq, p. 185.

88. Al-Mālikī, vol. 2, pp. 83-84.

89. Ibid., p. 73.

90. Aḥmad b. Sa'īd al-Shamakhī, Kitāb al-Siyar (Constantine, n.d.), p. 260. See Map no. 2.

91.	Ḥārat Banī Nāfidh	-	-	*	-
92.	Ḥārat al-Qarāmiṭah	-	-	*	-
93.	Ḥārat al-Qurashiyyīn	-	*	-	-
94.	Rabaḍ al-Raydān	-	-	*	-
95.	Rabaḍ al-Rawḥā'	-	*	-	-
(xii) <u>Roads and Streets</u> (<u>zuqāq</u> , pl. <u>aziqqah</u> : <u>darb</u> , pl. <u>durūb</u> : <u>shāri'</u> , pl. <u>shawāri'</u>)					
96.	Zuqāq (lane) Ibn Dīnār	-	*	-	-
97.	Zuqāq al-Farrānīn (bakers)	-	-	-	*
98.	Zuqāq al-Rūm (Byzantines)	-	-	*	-
99.	Zuqāq al-Saqatiyyīn	-	*	-	-
100.	Darb (road) 'Ābid b. al-Aswad	-	-	*	-
101.	Darb al-Aqra' b. Bakkār	-	-	*	-
102.	Darb Abī al-Ashhab	-		*	-
103.	Darb Azhar	-	*	-	-
104.	Darb al-Mughīrah	-	-	-	*
105.	Darb al-Raydān	-	-	*	-
106.	Darb Ibn al-Ṭufayl	-	*	-	-
107.	Darb Ibn Sawādah	-	-	-	*
108.	Darb al-Sinjārī	-	-	-	*

91. 'Abd al-Wahhāb, op. cit., vol. 1, p. 52.

92. 'Abd al-Wahhāb, Bisāṭ al-'Aqīq, p. 15.

93. Ibid. This may be an alternative name for Manāzil al-Fihriyyīn, which were in the north-east of the city. Al-Fihriyyūn were a sub-division of Quraysh.

94. Al-Mālikī, vol. 1, p. 154; see also 'Abd al-Wahhāb, op. cit., p. 15.

95. Al-Dabbāgh, vol. 1, p. 258.

96. Al-Mālikī, vol. 1, p. 189.

97. Ibid., p. 313.

98. Ibid., p. 401.

99. Ibid., p. 151.

100. Ibid., p. 221.

101. Ibid., vol. 2, p. 93; see B. 62.

102. 'Abd Allāh b. Muḥammad al-Azdī Ibn al-Faradī, Tārīkh al-Andalus, ed. F. Codera, vol. 1 (Madrid, 1890), p. 181.

103. Abū al-'Arab, p. 174.

104. 'Abd al-Wahhāb, Bisāṭ al-'Aqīq, p. 15.

105. 'Abd al-Wahhāb, Waraqāt, vol. 1, p. 52.

106. Abū al-'Arab, p. 162; for Ibn al-Ṭufayl, see C. 154.

107. Ibn al-Raqīq, p. 167.

108. 'Abd al-Wahhāb, Bisāṭ al-'Aqīq, p. 15.

109.	Darb Umm Ayyūb	-	*	-	-
110.	Shāri' (street) Ibn Mu'tib	-	-	*	-
(xiii)	<u>Public Squares</u> (<u>murabba'</u> , pl. <u>murabba'āt</u> : <u>raḥbah</u> , pl. <u>raḥbāt</u>)				
111.	Raḥbat al-Anṣār	-	-	*	-
112.	Raḥbāt Banī Daraj	-	*	-	-
113.	Raḥbat al-Qurashiyyīn	-	-	*	-
114.	Murabba' al-Simāṭ	-	*	-	-
115.	Raḥbat al-Tamr	*	-	-	-
(xiv)	<u>Water installations</u> (<u>bi'r</u> , pl. <u>ābār</u> : <u>mājil</u> , pl. <u>mawājil</u>)				
116.	Bi'r (well) Umm 'Iyāḍ	-	*	-	-
117.	Majil (reservoir) Mahriyyah	-	*	-	-
118.	Majil Bāb Abī al-Rabi'	-	*	-	-
119.	Bi'r Rūtah (Barūṭah)	*	-	-	-
120.	Mājil (Fusqiyyah) al-Aghālibah (Bāb Tūnis)	*	-	-	-
121.	Mājil of Sīdī 'Uqbah's mosque	*	-	-	-

109. Abū al-'Arab, p. 174; the nisbah Sinjārī refers to Sinjār in Syria, where the tribe of Rabi'ah lives.

110. 'Abd al-Wahhāb, loc. cit. The name Ibn Mu'tib probably refers to Aḥmad b. Mu'tib b. Abī al-Azhar (A. 230).

111. 'Abd al-Wahhāb, Waraqāt, vol. 1, p. 52.

112. Al-Mālikī, vol. 1, p. 222.

113. 'Abd al-Wahhāb, loc. cit.

114. Al-Mālikī, vol. 1, p. 151.

115. Abū al-'Arab, pp. 162, 184.

116. 'Abd al-Wahhāb, op. cit., vol. 1, pp. 48-49.

117. Ibid., p. 96.

118. Al-Dabbāgh, vol. 2, p. 149. Ibn Najī in his comment on Al-Dabbāgh's Ma'ālim states that this majil was beginning to fall into ruin and that

وماجل باب ابي الربيع هو الفسقية النائنة قبلي القيروان
فيها كسر وتهدم يسير ومهما تعذرت الفسقية الاولى ينتقل الامر اليها

See Map No. 2 for an approximate site for it.

119. 'Abd al-Wahhāb, op. cit., vol. 1, pp. 48-49.

120. Al-Bakrī, p. 26.

121. Ibn al-Shabbāṭ, fol. 97a.

(b) Of the foregoing, the most important features of the city were:

(i) The Great Mosque of Sīdī 'Uqbah

By establishing his mosque, 'Uqbah b. Nāf' al-Fihri laid the foundation of the city of al-Qayrawān. The building of the mosque took between four and five years, and in its first form it was a fairly simple structure.¹ It remained so for the rest of the first century of the Hijrah, except for some minor improvements carried out by Ḥassān Ibn al-Nu'mān. Ibn Qutaybah al-Daynūwarī describes the state of the mosque at the time of the arrival of Mūsā Ibn Nuṣayr in al-Qayrawān:

"The building of the mosque then was like a walled enclosure, except it was roofed with some timbers. The qiblah and the surrounding areas were built with clay by Ibn al-Nu'mān in a flimsy way."²

It was rebuilt several times during the period of the Umayyad and Abbasid wālīs and the Aghlabids to make room for the increasing population of the city. What is left of 'Uqbah's original construction is his mihrāb (prayer niche), which stands inside the later mihrābs as a reminder of the founder of the city.³ The mosque was transformed into an impressive architectural monument thanks to the expansion of the city and the desire on the part of the governors of Ifrīqiyā and the Aghlabid amīrs to contribute to maintaining this mosque, for not only was it one of the few reminders of the founder of the city but they wanted their names to be linked with a sacred place like the

¹ Al-Mālikī, vol. 1, p. 7. For the significance of the mosques in the definition of an Islamic city-pattern, see Oleg Grabar "The Architecture of the Middle Eastern city from the past to the present" in Middle Eastern Cities, ed. Ira Lapidus (Berkeley and Los Angeles, 1969), pp. 26-29.

² 'Abd Allāh b. Muslim Ibn Qutaybah al-Dīnawarī, al-Imāmah wal-Siyāṣah, ed. T.M. al-Zaynī, pt. 2 (Cairo, 1967), p. 51.

³ Al-Bakrī, p. 23.

mosque to gain popularity and fame. They left few traces of their predecessors' work.¹ Some of them made contributions to the building by increasing the built area, others by renovation.²

As al-Qayrawān grew more mosques were built, mostly by individual persons who often adhered to sectarian views. These mosques were said to have amounted to three hundred;³ however, not many of them are very big, being mainly private mosques or chapels (muṣallā) or family mosques, many of which served as schools where scholars taught their students.⁴

Up to the year A.H. 234/A.D.848-849 there was a certain degree of intellectual freedom in the city, with all the different sects, including the Kharijite, being able to discuss their tenets openly in the mosque of Sīdī 'Uqbah. After this date, however, only the propagation of Mālikī or Ḥanafī orthodoxy was officially allowed, and this intellectual activity was confined mostly to the mosque of Sīdī 'Uqbah. Other bodies of opinion had to express their views in private mosques or the market place.⁵

The second important mosque was the mosque of al-Anṣār built by Ruwayfi b. Thābit al-Anṣārī in A.H.53/A.D.673. It stood in the western part of al-Qayrawān (Maḥras al-Anṣār), whereas the mosque of 'Uqbah lies at the other end of the city (Manāzil al-Fihriyyīn), i.e., the Quraysh quarter. These indications give us an idea of the original plan of the city, which seems to have been divided between the two major parties at the

¹ Ibid.

² Ibn 'Idhārī, vol. 1, p. 113.

³ 'Abd al-Wahhāb, Bisāṭ al-'Aqīq, p. 17.

⁴ Al-Mālikī, vol. 1, p. 355; Muḥammad b. Ḥārith al-Khushanī, Quḍāt Qurṭubah wa-'Ulamā' Ifrīqiyah (Cairo, 1953), p. 255.

⁵ Al-Mālikī, vol. 1, p. 276. See also his remarks on Saqīfat al-'Irāqī and Saqīfat al-Masākīn, ibid., pp. 134, 306.

time of its foundation, i.e., Quraysh and the Anṣār. This mosque was abandoned for another mosque in the same quarter, which was called the mosque of al-Zaytūnah and was built by Ismā'īl b. 'Ubayd Allāh, a wealthy merchant and a client of al-Anṣār, in A.H.91/A.D.710.¹

In addition to the functions of prayer, teaching, and commerce, the mosque also performed the function of a court of law. In 'Uqbah's mosque both major sects (madhhabs) in al-Qayrawān used to hold their legal sessions. The difference between the two schools in procedure was that the Ḥanafīs conducted their proceedings in the court inside the mosque, with no special place for the judge, whereas the Mālikīs occupied a special court-room, built within the mosque. This was regularly removed whenever a Ḥanafī judge held the office and as regularly rebuilt when he was replaced by a Mālikī. This court-room was first introduced by Saḥnūn b. Sa'id in A.H.234/A.D.848-849.²

In addition to these, hundreds of other small and private mosques were built beside the houses of their users, who often used them for teaching their students, e.g., the mosque of Banī Qādim where Yaḥyā b. Muḥammad b. Qādim (C. 905) used to teach,³ the mosque of Muḥammad b. Bashshār al-Zarībī (C. 479),⁴ the mosque of Ibn 'Iyāsh the Jurist,⁵ and many more.⁶

(ii) Dār al-Imārah (Government House)

Our knowledge of the Dār al-Imārah (Government House) is meagre because it did not last very long as the government

¹ Al-Dabbāgh, vol. 1, p. 192.

² Al-Mālikī, vol. 1, p. 277.

³ Ibid., p. 255; 'Abd al-Wahhāb, Waraqāt, vol. 2, p. 364.

⁴ Al-Mālikī, vol. 1, p. 262.

⁵ Ibn 'Idhārī, vol. 1, p. 182.

⁶ See List of Features, above, pp. 13-20.

residence.¹ It fell into ruins after Ibrāhīm Ibn al-Aghlab left it for al-Qaṣr al-Qadīm in al-'Abbāsiyyah, named after his masters the Abbasids. We know nothing of the details of the building or its architectural style, but we know that it had a central site in the city.

The Dār al-Imārah was built by 'Uqbah b. Nāfi' al-Fihri, and according to al-Mālikī tradition² before the erection of the mosque. This is probably correct since it is possible to use an open space as a mosque without an actual building, while it is difficult to manage a city and look after an army from an open place which at the same time represents the authority and power of the ruler. The Dār al-Imārah served as a residence for the wālīs until the year A.H.185/A.D.801, when Ibrāhīm I moved with his newly recruited slaves to al-'Abbāsiyyah, three miles south of al-Qayrawān.³ This Aghlabid move was for the following reasons:

- (1) The siting of the Dār al-Imārah in the middle of the rapidly growing city made it less comfortable for everyday living.
- (2) Ibrāhīm I's policy of employing⁴ negro guards who were outsiders in the eyes of the people of al-Qayrawān, and whose unruly behaviour and uncouthness made them hated by the populace.
- (3) There was in any case no room for the thousands of slaves in the cramped building of the Dar al-Imārah, which had been built to fulfil a lesser role than the residence of a virtually

¹ The site of the Dār al-Imārah is being excavated by the Tunisian Institut National d'Archéologie et d'Art (Conservation de Kairouan) under the supervision of Ibrāhīm Shabbūh. The results of the excavation have not yet been published.

² Al-Mālikī, vol. 1, p. 7.

³ Ibrāhīm b. Ishāq b. al-Raḳīq, Tarīkh Ifrīqiyyah wal-Maghrib, ed. M. al-Ka'bī (Tunis, 1968), p. 222; Ibn 'Idhārī, vol. 1, p. 92. For the royal suburbs see also Ira Lapidus, "Muslim Cities and Islamic Society", in The Muslim Cities (Berkeley and Los Angeles, 1969), p. 63.

⁴ Ibn al-Raḳīq, p. 222.

independent ruler.

(4) The growth of the Muslim orthodox legal rites, especially the Ḥanafīs and the Mālikīs; these produced powerful leaders who were supported by the people in combating the excesses of the wālīs. Ibrāhīm I was aware of this fact and knew that the confrontation between his predecessor and al-Bahlūl was an important factor in the former's downfall.¹

(5) The attempt of the Caliph Hārūn al-Rashīd to limit Ibrāhīm Ibn al-Aghlab's independence by treating his appointed judge 'Abd Allāh b. Ghānim al-Ru'aynī on the same footing as Ibrāhīm, and eventually securing a kind of overseeing of the wālī by a judicial body. The qādī, 'Abd Allāh b. Ghānim,² enjoyed considerable authority until his death in A.H.190/A.D.506. After his death Ibrāhīm said, "We did not wield power or feel secure until he was dead."³

(6) The expansion of al-Qayrawān was restricted by two factors: first, the wall which was built in the second half of the second century and which lasted until the first decade of the third century. Secondly, even if they wanted to expand the city, it would have been very difficult because it is hemmed in by two valleys. This drove the people to form little villages and hamlets outside the city such as al-Rawḥā, al-Qarn, and Sadaf (see Map. no. 3, inset) and to go into the city for work.

There was probably a livery post in each gate of the walls, like the one in the gate of 'Abd Allāh,⁴ for the commuters from al-Qayrawān to these places. The government of Ifrīqiyyā from the early days of the Aghlabid state to the end of the Zirid

¹ Ibn 'Idhārī, vol. 1, p. 89.

² Al-Dabbāgh, vol. 1, pp. 299-303.

³ 'Iyāḍ, al-Madārik, vol. 3-4, ed. A.B. Maḥmūd (Beirut, 1969), p. 79.

⁴ Al-Mālikī, vol. 2, p. 173.

period never actually resided in the city itself. After the Quarter of al-'Abbāsiyah they left for Raqqādah and from Raqqādah for al-Mansūriyyah after more than thirty years of ruling the country from the coastal town of al-Mahdiyyah.

Al-Qaṣr al-Qadīm was inhabited by the Aghlabids' freedmen and it grew into a big town. Ibrāhīm II moved from it to Raqqādah, about four miles from al-Qayrawān. The circumference of Raqqādah was greater than that of al-Qayrawān, being 24,000 ells, but most of it consisted of orchards and plantations.¹

(iii) Al-Mawājil and other Water Installations

The supply of water is always a problem in cities that are lying in desert regions and al-Qayrawān is no exception. The shortage of water forced the people of the city to seek an alternative to permanent running water by utilising every possible source of water including (a) the mawājil² (b) dug wells (c) water from the wādīs.

(1) The mawājil (water reservoirs) are huge tanks which fill during the rainy season. They varied in size and capacity; according to al-Bakrī there were more than fifteen of them in the city.³ Some of the mawājil were small and in private possession. The authorities from the time of Hishām b. 'Abd al-Malik showed interest in securing the water supply; Hishām was the first to order their building.⁴ Three huge mawājil, of which two still exist, were the contribution of the Aghlabids. The names of these three were Fusqiyyat al-Aghalibah, Mājil Sīdī al-Dahmānī, and Mājil Bāb Abū al-Rabī'. The site of the latter

¹ Ibn al-Shabbāt, fol. 128a, 128b.

² For the meaning of mājil (pl. mawājil) and the various installations, see Solignac, op. cit., vol. 10, p. 34; also Map no.2.

³ Al-Bakrī, p. 26. He states: "وخارج مدينة القيروان خمسة عشر ماجلا
للماء سقليات لاهلها"

⁴ Ibid.

is still unknown. All three were extra muros. The fusqiyyah was actually the building which stands over the mājil of Bāb Tūnis and this mājil and its fusqiyyah were one of the outstanding achievements of Aghlabid engineering.¹ However, the inner city had a fair number of small reservoirs in houses and public buildings² to provide for the needs of the family and the household.

(2) Digging for underground water is another method of solving the problem of water shortage. Some wells were dug before the city was founded, when the army of Mu'āwiyah b. Ḥudayj was stationed there, and these wells were known by the name of his father, Ābār Ḥudayj (or Khudayj). After the city was founded, many wells were dug on private premises.³ One well was dug, probably in the time of 'Uqbah, called Bi'r Umm 'Iyāḍ, south of the great mosque; another was sunk in the second century and is still in use, the Bi'r Rūḥah (or Barūḥah). This was dug on the instructions of Harthamah b. A'yan, c. A.H.180/A.D.796.⁴

(3) Water from the wādīs was used for many purposes where purity of water was not important, so that the limited supplies of fresh water could be conserved for drinking purposes, etc. The wādī water (which flows in the winter) is brackish, so that it could only be used for purposes where its salinity did not matter.⁵ The two wādīs in question are Wādī al-Qanṣarah and Wādī al-Sarāwīl.

The water problem and its solution gave the city of Al-Qayrawān a unique characteristic which we do not find in any

¹ Al-Ḥabīb al-Janḥānī, al-Qayrawān (Tunis, 1967), p. 59.

² See List of Features of the city, above, p. 20, No. 120 and see Map no. 2.

³ Al-Dabbāgh, vol. 1, p. 45.

⁴ 'Abd al-Wahhāb, Waraqāt, vol. 1, p. 49.

⁵ Abū al-'Arab, p. 148.

other Maghribī city.¹

(iv) The Markets

Al-Qayrawān early became a flourishing trade centre but had no permanent market buildings before the reign of the Umayyad Caliph Hishām b. 'Abd al-Malik (A.H.105). The earliest city markets were temporary and a result of individual efforts.² The mosque of Sidī 'Uqbah may have been used as a market place in addition to its function as a place of worship. Some of the markets of al-Qayrawān were seasonal, like the Sunday Market, while others operated every day. The oldest documentary evidence for the sūqs of al-Qayrawān is provided by al-Bakrī:

"The samāṭ of al-Qayrawān's sūq was built and roofed by the Umayyad caliph Hishām b. 'Abd al-Malik and it was extended from the south of the city to the north, i.e., from Bāb Abī al-Rabī' to Bāb Tūnis, covering two and one third miles in length."³

He adds that all the shops and crafts of the city were organised in this market.⁴

During the early Abbasid period, the caliphs chose the most qualified military commanders to rule Ifrīqiyā. Yazīd b. Ḥātim was one of the great governors of Ifrīqiyā who carried out the organisation of the markets and crafts in al-Qayrawān.⁵

(v) The City Walls

In the first half century of the city's existence, no city walls were needed because the majority of people were actively engaged in the offensive wars of conquest; no defences therefore were required. The Muslim authorities did not concern

¹ For a detailed study of the water installations, see Solignac, op. cit.

² E.g., Sūq Ismā'il, Sūq Hishām. For the full list of known markets, see List of Features of the city, above, pp. 14-16.

³ Al-Bakrī, p. 25.

⁴ Al-Bakrī, p. 26.

⁵ Ibn al-Raḳīq, p. 149.

themselves greatly with Berbers (except for those who were in active alliance with the Byzantines) since they felt secure as a result of their distance from the sea, which was the real sphere of Byzantine power and military activity. No precautions were taken by the Muslims against the Berbers for three reasons:

- (1) The Berbers lacked unity; they were divided into very small clans and sects which were often at war with one another.
- (2) Many Berbers adopted the new religion and settled in al-Qayrawān or its environs, and had participated in fighting those who were opposing the Islamic advance as far back as the time of 'Uqbah b. Nāfi'. This situation produced a new deep division among the Berbers themselves, with many of them joining the Muslim army and having a share in its booty. This gave the Muslims a superiority over the Byzantines in North Africa and later produced an army which conquered Spain.
- (3) Most of the wars between the Berbers and the Muslims were the result of personal disagreement; that is why we do not read of any atrocities against the population of al-Qayrawān on the part of Kusaylah and al-Kāhīnah, even after their occupation of the city. From what can be gathered of the period of their occupation of al-Qayrawān, it is clear that no maltreatment was visited upon the inhabitants.¹

Eventually, the walls became vital to the city as a means of defence. The Umayyad governor Ḥanḥalah b. Ṣafwān al-Kalbī achieved a decisive victory against the Kharijites in the year A.H.124 by waging a defensive campaign against their advancing armies.² He was very well aware of the need for a strong fortification, but as the Umayyad state was beginning to

¹ Ibn al-Raḳīq, pp. 46-50; Ibn 'Idhārī, vol. 1, p. 32; Al-Dabbāgh, vol. 1, p. 65.

² Ibn al-Raḳīq, p. 116.

founder, his superiors could do nothing to help him. This governor was overthrown by the ambitious family of the Fihrids, 'Abd al-Raḥmān b. Ḥabīb seizing al-Qayrawān and establishing himself as a sovereign, giving only nominal loyalty to the Caliph Marwān b. Muḥammad.¹

When the Abbasids came to power, they approved 'Abd al-Raḥmān's self-appointment and sent him the usual insignia of the Abbasid governors. However, when the caliph tried to exercise his powers over Ifrīqiyā, he found² 'Abd al-Raḥmān adamant in keeping his distance from Abbasid authority. He resisted the attempts of the Abbasids to compel him to resort to illegal measures in carrying out their wishes.³ 'Abd al-Raḥmān being an African (baladī) himself⁴ found the request of al-Manṣūr intolerable from a man who several years before had been campaigning on behalf of the oppressed and in the cause of justice; he therefore addressed himself to the people of the city and announced the deposition of the caliph in regard to Ifrīqiyā and he asked the people to renounce their allegiance. This step had far-reaching consequences. Persons still loyal to the caliph began to plot against 'Abd al-Raḥmān, and finally succeeded in drawing Ilyās, a brother of 'Abd al-Raḥmān, and his army commander, to their side. They assassinated 'Abd al-Raḥmān and from that moment the country was plunged into war and disorder.⁵ Two years of feuds and warfare among the Fihrid family followed, concluding with the intervention of the Safarī Kharijites who ransacked the city and killed many of the

¹ Ibid., p. 129.

² Ibid., p. 134; Ibn 'Idhārī, vol. 1, p. 67.

³ Ibid.

⁴ Ibn al-Khaṭīb, A'mal al-'Alam, ed. M.I. al-Kittānī and M. al-'Abbādī, pt. 3 (Casablanca, 1954), p. 6, fn. 3.

⁵ Ibn al-Raḥīq, p. 135.

inhabitants.¹ The Kharijites proceeded to fight between themselves, especially after the Ibadites of Tripoli entered the dispute.²

The people of al-Qayrawān sent representatives to Baghdād (A. 55, C. 110, C. 113) to ask the Caliph al-Manṣūr to put an end to the disorder.³ The caliph responded by sending an army of forty thousand men commanded by the distinguished general Muḥammad b. al-Ash'ath al-Khuza'ī. Abbasid authority was restored and the first measure carried out by the new Abbasid wālī after that was the erection of city walls, which took nine months to complete.⁴ They were built of brick and the width of the wall was 10 ells (dhirā').⁵

The walls were destroyed by the Aghlabid amīr, Ziyādat Allāh I. This was carried out following the abortive insurrection of al-Tunbudhī in A.H. 209, which was supported by the people of al-Qayrawān. In the middle of the fifth century the walls were rebuilt, and the author of Sharḥ al-Qaṣīdah al-Shuqrāṭisiyyah states that the ruined parts of the walls were over 22,000 ells⁶ in extent.

The attribution of the walls to 'Uqbah b. Nāfi' is almost certainly incorrect, and is only mentioned by Leo Africanus.⁷

¹ Ibid., p. 141.

² Ibid. See also Ibn 'Idhārī, vol. 1, p. 70.

³ Aḥmad b. Sa'īd al-Shammākhī, al-Siyar (Constantine, n.d.), p. 79.

⁴ Ibn 'Idhārī, vol. 1, p. 72.

⁵ Al-Bakrī gives the circumference of the wall as 22,000 ells (dhirā'). The Maghribī dhirā' was called al-dhirā' al-rashshāshiyah, and was equal to 54.04 centimetres; see W. Hinz, Islamische Masse und Gewichte (Leiden, 1955), p. 63.

⁶ Ibn al-Shabbāt, fol. 96b.

⁷ Leo Africanus (al-Ḥasan b. al-Wazzān al-Fāsī), The History and Description of Africa, trans. C. Pory, vol. 3 (London, 1895), p. 730.

Chapter II

THE HISTORICAL BACKGROUND, A.D. 667-909

Contact between Ifrīqiyā and the Muslim Arabs was established just after the fall of Egypt, in A.H.23/A.D.642. Barqah was then the base from which they carried out their raids on the remaining Byzantine territories in North Africa. But because the lines of communication became unduly extended, Barqah was inconveniently distant from the new areas which were to be conquered, and it was therefore necessary to have a base nearer to the site of military operations. Mu'āwiyah b. Ḥudayj was the first to set up a military settlement in the area of modern Tunisia, without apparently the aim of taking these western areas permanently.¹ He was recalled to the east and was replaced by 'Uqbah b. Nāfi', who had spent most of his life with the Muslim army in North Africa. 'Uqbah, unlike Mu'āwiyah b. Ḥudayj who was a politician, was a professional soldier and all the steps taken during his command may be attributed to this. One of these steps was to establish a permanent settlement for the Muslims in Ifrīqiyā which at the same time would serve as a military base. He called this new place Qayrawān which was the same word used by Mu'āwiyah for the places he had settled. The difference lay in 'Uqbah's desire to found a city from which

¹ One of these places was Qammuniyah; see Yaqūt al-Ḥamawī, Mu'jam al-Buldān, vol. 5 (Beirut, 1955), p. 399. The other site which Mu'āwiyah used as a base was al-Qarn near Jabal al-Qarn, north-west of al-Qayrawān (see Map no. 3); for al-Qarn, see al-Mālikī, vol. 1, p. 19.

the Arabs could control North Africa.¹

Al-Qayrawān was founded in A.H.47/A.D.667, and as Abun-Naşr puts it, "['Uqbah] intended to use [it] as a military base for further conquest and a centre for spreading Islam among the Berbers."² However, Abun-Naşr is in error in relating the dismissal of 'Uqbah b. Nāfi' to his failure to coordinate his actions against the Byzantines with those of the government,³ and the suggestion that Mu'āwiyah had a hand in his dismissal is wholly untrue.⁴

Maslamah b. Mukhlid al-Anṣārī was one of the eminent members of the Umayyad party in Egypt. When they came to power after a long drawn-out conflict with the Alids, they rewarded their supporters mostly with the governorships of the countries where they were resident. Thus Maslamah was given Egypt. Maslamah revealed the cause for his dismissal of 'Uqbah in his partiality towards his loyal mawlā, Abū al-Muhājir Dīnār (A. 2).

During Abū al-Muhājir Dīnār's period as governor, al-Qayrawān was said to have fallen into ruin. In A.H.62/A.D. 682 'Uqbah b. Nāfi' was reinstated. One of the first things he did was to repopulate his city which had been abandoned by Abū al-Muhājir.⁵ The return of 'Uqbah caused a turmoil in Ifrīqiyā because of his uncompromising policy towards the Berber chieftains. One of these chieftains was Kusaylah Ibn Lamzam al-Barnisī, who was provoked by 'Uqbah to transfer his loyalty from the Muslims to the Byzantines, and as a result the conquest was brought to a halt and 'Uqbah was killed. Al-Qayrawān did

¹ Ibid., pp. 6-7; Ibn 'Idhārī, vol. 1, pp. 19-20.

² Abun-Naşr, p. 68.

³ Ibid.

⁴ Ibn al-Raḳīq, p. 40; Ibn 'Idhārī, vol. 1, p. 21.

⁵ Ibid., p. 22.

not escape the troubles and it was occupied by Kusaylah for five years.¹

The plans of the Muslims for the completion of the conquest of the Maghrib received a severe setback, and owing to the struggle which was taking place in the east between the Umayyad dynasty and the Zubayrids, the Muslim army was not in a position to fight Kusaylah. Instead, Zuhayr b. Qays al-Balawī withdrew his forces to Barqah and waited for the outcome of the conflict. The non-military population stayed in al-Qayrawān under Kusaylah's rule. Information regarding their treatment is very meagre, but on the whole it seems clear that he had some kind of agreement with the Muslim population and honoured it.²

In A.H.69/A.D.686 Kusaylah was defeated and killed after a fresh campaign by Zuhayr b. Qays al-Balawī. The conflict involving the Umayyad dynasty and the Zubayrids was beginning to turn in favour of the Umayyads and the action of Zuhayr was a direct result of this. The caliphate emerged weakened from the conflict, and it could not sustain the conquest in the west. Zuhayr b. Qays was killed in A.H.70/A.D.690³ in Barqah on his way to the east by raiding Byzantines, and the country fell again into the hands of the Byzantines and another Berber chieftain, this time a woman, called al-Kāhinah.

The measures which had been taken by the caliph might have been designed to retake al-Qayrawān, subdue the Berbers and make full use of the North African army in his final battle

¹ Ibid., pp. 30-31.

² Ibn al-Raḳīq, p. 50.

³ The date of Zuhayr's reconquest of al-Qayrawān and the precise date of his death are uncertain. See Ibn 'Idhārī, vol. 1, p. 32. For the situation in the east during these years, see 'Izz al-Dīn 'Alī Ibn al-Athīr, al-Kāmil fī al-Tarīkh ed. A. al-Najjār, vol. 4 (Cairo, A.H.1357), pp.9ff; M.b.Jarīr al-Ṭabarī, Tarīkh al-Rusūl wal-Mulūk (2nd. series), vol.2, pp.783-97; J.Wellhausen, The Arab Kingdom and its Fall, tr. M.G. Weir (Beirut, 1963), p. 184.

against Ibn al-Zubayr.¹ The plan did not work like this despite the initial victory. The Byzantines had consolidated their strength on the coast and Zuhayr, who was in a hurry to join the caliph, was drawn at Barqah into a battle for which he was not prepared. The disaster that followed constituted a major reason for changing Muslim tactics in the area.²

The death of 'Abd Allāh b. al-Zubayr in A.H.71/A.D. 690 did not end the conflict in the east, for Muṣ'ab was still master of 'Irāq and remained so until A.H.72/A.D.691.³ There were rebels active almost everywhere in the empire, and 'Abd al-Malik b. Marwān was reluctant to take any step which might endanger his position. In A.H.73/A.D.692 he appointed Ḥassān b. al-Nu'mān al-Ghassānī Governor of Ifrīqiyyā with 40,000 men and in Egypt he was given the power of drafting and financing an army for the purpose of completing the conquest of the Maghrib.⁴ Ḥassān apparently took more than a year in preparing for the expedition and in waiting for the caliph to give him the go-ahead, for we must bear in mind that 'Abd al-Malik only ordered him to proceed when he was sure that all the dangers surrounding his throne had subsided.⁵

The first change of policy that Ḥassān introduced came as a result of his awareness that the Muslims could not establish their authority in the interior while the Byzantines maintained their coastal strongholds, and that without Berber

¹ The return of Zuhayr to the east is interpreted by the Muslim historians as a sign of his religious devotion, which is possible; but if so, why did he take the army with him? See Ibn al-Raḳīq, pp. 52-53.

² Al-Mālikī, vol. 1, p. 36.

³ Wellhausen, p. 187.

⁴ Ibn 'Idhārī, vol. 1, p. 34; Henri Fournel, Les Berbères: étude sur la conquête de l'Afrique par les Arabes, vol. 1, (Paris, 1875), p. 211.

⁵ Mones, Fath al-'Arab, p. 236.

support this authority could not be consolidated.¹

Ḥassān set as his first aim the taking of the major Byzantine stronghold of Qarṭājannah (Carthage), which he managed to do. The other important coastal towns fell and Byzantine resistance was finally quelled. Ḥassān returned to al-Qayrawān to rest and to prepare for the next stage of the conquest. Meanwhile al-Kāhinah, who was expecting Ḥassān, had prepared her people for armed resistance and in A.H.76/A.D.695 Ḥassān was defeated and forced to abandon Ifrīqiyyā.² He withdrew to Tripoli where he waited five years for fresh instructions from the caliph, during which time the area witnessed the return of the Byzantines.³ Al-Kāhinah was so satisfied with her gains that she did not bother to take al-Qayrawān, which remained under the authority of Ḥassān and was administered by his deputy Abū Ṣāliḥ al-Fihri (C. 20), until the defeat of al-Kāhinah in A.H.82/A.D.701.⁴

Ḥassān b. al-Nu'mān then turned his attention to Carthage, which had been recaptured by the Byzantines, and he succeeded in taking it between the defeat of al-Kāhinah in A.H.82/A.D.701, and the year A.H.84/A.D.703. After the fall of Carthage he began a series of internal reorganisations, such as

¹ Ḥassān was helped by the Berbers, especially the Butur, from the early stage of his period as governor. They constituted part of his army, and after the defeat of al-Kāhinah he recruited 12,000 men from the Berbers into his army. See al-Mālikī, vol.1, p. 36.

² He must have taken Carthage before his defeat, i.e., around A.H. 75-76/694-695. There is wide disagreement concerning this date both among the old chroniclers and among modern historians. Ibn 'Idhārī sums up the old disagreement by saying that "the raids of Ḥassān are not recorded by dates", Ibn 'Idhārī, vol. 1, p. 30. "Al-Kāhinah" means "the priestess".

³ Mones, p. 254. The Byzantine fleet occupied Carthage in A.H.78/A.D.697.

⁴ Ibn 'Idhārī, vol. 1, p. 38. Lévi Provençal, "Naṣṣ Jadīd", RIEEI, 1955, p. 223.

his introduction of dawāwīn (sing. dīwān) and the building of a new port and shipyard to provide for his growing fleet. He ordered the rebuilding of the Mosque of Sīdī 'Uqbah. Ḥassān's introduction of the Berbers into his army opened the city for their settlement.¹

Ḥassān was replaced by Mūsā b. Nuṣayr al-Lakhmī (A. 9) in the year A.H.86/A.D.705. This date is the one which most historians prefer;² other dates have been given as the start of Mūsā's period as governor ranging from A.H.79/A.D.696³ to A.H.89/A.D.708.⁴ In less than ten years the Maghrib was incorporated in the Muslim empire and many of its inhabitants were engaged in the completion of the conquest. Al-Qayrawān was at the centre of these successes, and from it Mūsā directed the conquest of the Iberian Peninsula in A.H.93/A.D.712. The career of Mūsā and the established authority of his family in the Islamic west was brought to an abrupt end by Sulaymān b. 'Abd al-Malik as a result of personal grudges.

The foundation of al-Qayrawān was very important to the region, as Ḥusayn Mones points out: "From the time the city was planned the wilāyah of al-Maghrib began to take shape."⁵

The city served as a centre for the surrounding areas and also for other parts of the Maghrib and Spain. The caliphs

¹ Al-Mālikī, vol. 1, p. 36.

² Ibn al-Raqīq, p. 651.

³ Ibn Qutaybah al-Daynūwarī, op. cit., pt. 2, p. 50. The date is likely to have been A.H.85; for the date of A.H.85, see Ibn 'Idhārī, vol. 1, p. 41; Ḥusayn Mones, p. 266. The dismissal of Ḥassān was not ordered by the caliph for he was against the appointment of Mūsā at the beginning. Most of the chronicles confirm that the caliph was uneasy about his brother's action (his brother was 'Abd al-'Azīz, Governor of Egypt). The claim that he was dismissed by the caliph is made by Charles André Juliān, History of North Africa, trans. J. Petri, ed. C.C. Stewart (London, 1970), p. 18.

⁴ Lévi Provençal, op. cit., p. 223.

⁵ Mones, p. 270.

began to take an interest in the Maghrib and conflicts between them and the governors of Egypt became inevitable, especially with those wālīs who were prominent in the Umayyad establishment, such as Maslamah b. Mukhlid and 'Abd al-'Azīz b. Marwān. The caliphs maintained that they should have the final say in who governed the Maghrib. The claim of the governors of Egypt was based on the fact that it was they who recruited and financed the African armies¹ and they were better informed about the Maghrib than the caliph.² This being the case, why did the caliph insist in taking the matter into his own hands with no consideration for the men who really knew the area, i.e., the wālī of Egypt and his administration? The answer must be because the caliph wanted the credit for the conquest to be given to him and not to the governors of Egypt, and was also anxious that the booty should go to him instead of into the pockets of the governors of Egypt. Even the appointment of Mūsā b. Nuṣayr was delayed because of the opposition of the caliph, who however finally approved it.³ After Mūsā, and even during Mūsā's period as wālī, contact was usually maintained directly with the caliph, and he began the practice of appointing the wālī of the Maghrib himself. In A.H.97/A.D.715 Muḥammad b. Yazīd((C. 50), a mawlā of Quraysh, was appointed wālī of the Maghrib by the caliph, Sulaymān b. 'Abd al-Malik, himself. The new wālī retained authority over Spain and appointed a subordinate

¹ Ibn 'Idhārī, vol. 1, pp. 19, 34, 55; it is fair to assume that most of the North African armies were composed of Egyptians or people who had been resident in Egypt. The exception was the army of A.H.123/A.D.741, which was a combination of Ahl al-Shām and Egyptians.

² At times of difficulty in the Maghrib, the caliphs always sent the wālī of Egypt to settle it. Ibid., pp. 18, 51, 58.

³ Ibn Qutaybah, op. cit., pp. 52-53

wālī from al-Qayrawān to govern it.¹ The historians praise the abilities and dedication of Muḥammad b. Yazīd, but his persecution of the family and associates of Mūsā b. Nuṣayr stained his reputation, and when 'Umar Ibn 'Abd al-'Azīz succeeded to the caliphate he dismissed Muḥammad in favour of another mawlā of Quraysh (Banū Makhzūm), Ismā'il b. 'Ubayd Allāh Ibn Abī al-Muhājir who was more in agreement with the ideals of 'Umar b. 'Abd al-'Azīz, especially in the matter of trying to win the Berbers to Islam. Ismā'il was dismissed after ruling the Maghrib and Spain for two years (A.H.100-102).

Abū al-A'lā' Yazīd b. Abū Muslim (A. 16), a mawlā and secretary of al-Ḥajjāj b. Yūsuf al-Thaqafī, began his governorship after his appointment by Yazīd b. 'Abd al-Malik, by trying to apply his master's (al-Ḥajjāj) methods to the people of the Maghrib. He wished, inter alia, to tattoo his emblem on the hands of his guards, which was something they were not willing to contemplate, and they assassinated him in A.H.103/A.D.721-722.²

The people of al-Qayrawān named al-Mughīrah b. Abī Burdah al-Kinānī al-Qurashī for the governorship, but he turned down the offer for fear of being suspected of having had something to do with the death of the late wālī.³

While the people of al-Qayrawān were trying to find a successor to the late wālī, the army chief Muḥammad b. 'Aws al-Anṣārī arrived in the city after a successful mission to Sicily. He was appointed as a caretaker governor until the

¹ Ibn 'Idhārī, vol. 1, p. 47. Ibn 'Idhārī contradicts himself when he states that "Muḥammad b. Yazīd appointed al-Ḥurr b. 'Abd al-Raḥmān al-Thaqafī [al-Qaysī?] as governor of al-Andalus, for al-Andalus was the wālī of Ifrīqiyā's responsibility while Ifrīqiyā was Egypt's" and on the same page mentions the appointment of Muḥammad b. Yazīd as governor of Ifrīqiyā by the caliph.

² Ibid., p. 48; Julien, p. 21.

³ Al-Dabbāgh, vol. 1, p. 150.

caliph should send his approval or an alternative wālī.¹

In A.H.103/A.D.621 the Caliph Yazīd b. 'Abd al-Malik appointed Bishr b. Ṣafwān al-Kalbī wālī of Ifrīqiyā, and Egypt (his former governorate) was given to his brother Ḥanḏalah b. Ṣafwān. Bishr arrived in al-Qayrawān in A.H.103/A.D.721-722. He returned to Damascus to find the caliph had died and the new caliph, Hishām, had been proclaimed. Hishām dispatched Bishr to Ifrīqiyā again as wālī in A.H.105/A.D.723, and he remained in this post until his death in A.H.109. He was succeeded by one of his kinsmen, al-'Abbās b. Nāṣi'ah al-Kalbī, until A.H.110/A.D.728, when Hishām appointed a Qaysite, 'Ubaydah b. 'Abd al-Saḥmān al-Salamī, whose aim was to destroy the authority and prestige of the Yamanites who had established themselves as the dominant party in al-Qayrawān.² The Yamanite party took their case to the caliph himself, who relieved 'Ubayd Allāh of the governorship in A.H.114/A.D.732.³

The Kharijite movement which had been suppressed in the east found a fertile soil for its growth in the Maghrib. The populace found in it the response to the many acts of tyranny and exploitation of the Umayyad wālīs.⁴ The violence began on a limited scale in A.H.122/A.D.740 in the far Maghrib, and with insignificant numbers, but soon erupted into a full-scale war against the Umayyads and their wālīs.⁵ 'Ubayd Allāh b. al-Ḥabḥāb,

¹ Ibn al-Raḳīq, p. 100.

² The majority of the nisbahs in the present lists of individuals are nisbahs to Yamanite tribes; see below ch. VII, pp.446-449.

³ Ibn 'Idhārī, vol. 1, p. 51; Ibn al-Athīr, al-Kāmil, vol. 3, p. 142.

⁴ Ibn Khaldūn, Kitāb al-'Ibar, ed. J. Dagher (Beirut, 1958), vol. 6, p. 110.

⁵ Abun-Naṣr, p. 75; Ibn al-Raḳīq, pp. 110-111; Muḥammad al-'Arūsī 'Abd al-Qādir, The Reception and Development of the Mālikī Doctrine in the Western Islamic World (Edinburgh, 1973), p. 3.

despite his qualities in the field of administration, failed to suppress the movement and many of his men were killed in the Battle of the Nobles (al-ashrāf). The response of the caliph was to vow to send more men to the battlefield and to settle more Arab tribes. He also replaced Ibn al-Ḥabḥāb in the Maghrib with another wālī.

The caliph's plans ran into trouble because he failed to take account of the backgrounds of the men involved. The wālī was a Qaysite and so were most of his men. They showed arrogance in dealing with the people of al-Qayrawān, which made the population feel they stood to lose whether the Berbers or the army of Ahl al-Shām were victorious.¹ By that time, the people of al-Qayrawān had developed a corporate sense, to the extent of turning away the vanguard of the caliphal army which came to help them, and even if the caliphal army had won the battle of Sibū which took place in A.H.123/A.D.742, it would not have prevented a confrontation between the army of Ifrīqiyyā and the caliphal army. It is likely that the Ifrīqian army would have its differences with Ahl al-Shām in the battlefield, for they went to the battle against their common enemy with a mutual distrust and hatred.² Thus the defeat of the caliph's best troops at the river Sibū was, at least for the people of al-Qayrawān, a blessing in disguise. After the defeat of the caliphal army, it was rejected by the people of al-Qayrawān and so it retreated to Spain where it caused chaos and disorder.³

The authority of the caliph over the Maghrib seemed, for a while, to be in question. This time the caliph gave the command and the governorship to the Governor of Egypt, Ḥanzalah

¹ Ibn al-Raḥīq, pp. 112-113.

² Ibn 'Idhārī, vol. 1, p. 55.

³ Ibid., vol. 2, p. 31.

b. Şafwān al-Kalbī, brother of Bishr (A. 19). Ḥanẓalah arrived in al-Qayrawān in A.H.124/A.D.472 and in the same year he inflicted two defeats on the Kharijites, at al-Qarn and al-Aṣnām near al-Qayrawān, and thus halted the two Kharijite armies which had invaded Ifrīqiyā and were threatening the capital.¹

The successes which Ḥanẓalah achieved were due to the return of the Yamanites to office in al-Qayrawān, for despite the dangers which were surrounding the city at the time of Ḥanẓalah's appointment, it had never rallied behind any wālī in the way it did with Ḥanẓalah, and even women were, according to tradition, an important factor in the victories.²

Ḥanẓalah b. Şafwān, because of the support of the population of al-Qayrawān, achieved these victories against a background of weakness in comparison with their enemies and with the defeated caliphal army (which numbered 30,000 men, not including the resident Ifrīqiyan army).³

The factors that contributed to the defeat of Kulthūm b. 'Iyāḍ al-Qushayrī and his Syrian army are the same as those which helped Ḥanẓalah to achieve victory:

1. The composition of the population of al-Qayrawān: the majority was apparently Yamanite and this explains the fact that the city had very few Qaysite wālīs who maintained themselves against the population. Whenever a Yamanite held office, tribal conflicts died down. The judges of the city were predominantly Yamanites. The Yamanite party in the city was led by a well known warrior who was virtually a maker of governors.⁴

¹ Julien, p. 22.

² Ibn al-Raḳīq, p. 120.

³ Ibn 'Idhārī, vol. 1, p. 55.

⁴ Ibn al-Raḳīq, pp. 105-106; N.B. his attitude towards 'Ubaydah b. 'Abd al-Raḥmān. The name of this leader was Abū al-Khaṭṭār al-Ḥusām b. Dirār al-Kalbī (d. A.H.128?). He was given the governorship of Spain by Ḥanẓalah b. Şafwān but in the end he was dismissed, and in the course of a long tribal conflict he was killed. See Ibn 'Idhārī, vol. 2, p. 36.

2. The Ahl al-Shām army was a combination of Qaysite elements and the most pampered soldiers of the empire. Because of the prestige given to them by the caliph, they felt superior to the people of the other regions, regardless of their origin.¹

Ḥanḍalah acted as one of the people although for him it must have been a great help to be a Yamanite.

3. The people of al-Qayrawān, according to Ibn al-Raḡīq, wrote to their leaders who were facing the Berbers, saying "you are on guard against an enemy and yet here [in al-Qayrawān] is an enemy who is threatening us and who wishes to seize our town."²

This statement highlighted the threat the people of al-Qayrawān thought the army of Ahl al-Shām posed.

4. The people of al-Qarn and al-Aṣṅām were fighting for their very existence, and their victory consolidated Muslim authority against the divisive sectarianism which was threatening the region. This is why the Arab traditionists and chroniclers consider it one of the decisive battles of Islamic history.³ The quelling of the Kharijites took place just before the Umayyads' ship began to sink, and this gave the city of al-Qayrawān a breathing space, desperately needed, at a time when the central government was losing ground everywhere.

Many of the Arabs who came with the armies of the conquest remained in Ifrīqiyā, especially in al-Qayrawān and its environs. Some came to the country with their families, while other started families in the city. The descendants of these settlers were to have a profound impression on the history of North Africa and Spain. They were called 'Arab al-balad (local Arabs) or al-baladiyyūn⁴ to distinguish them from other

¹ Ibn al-Raḡīq, p. 112.

² Ibid.

³ Ibid.; Ibn 'Idhārī, vol. 1, p. 59.

⁴ Al-Dabbāgh, vol. 2, p. 195; 'Iyāḍ, al-Madārik, vol. 3, p. 310

ethnic groupings on the one hand and from the Arabs who were newcomers on the other.

The status of the baladiyyūn gained them privileges and popularity among the people of North Africa. Having been born in the country itself, they began to nourish nationalistic feelings for the country of their birth. This is reflected in their opposition to the caliphal policy in the region. Some of them went so far as defecting to the Kharijites who were fighting against the caliph's armies, while others adopted the Kharijite doctrine.¹

The political weight of the 'Arab al-balad began to show itself in the closing years of the first century, when one of them was chosen by the people of the city to succeed their slain wālī.² This man, al-Mughīrah b. Abī Burdah al-Kinānī (B. 14), turned down the offer of the appointment for fear of being suspected of participating in the death of the wālī. Another member of the Arab patriciate of al-Qayrawān and the commander of the army accepted appointment as wālī. This was Muḥammad b. 'Aws al-Anṣārī (A. 15). When the Caliph Yazīd b. 'Abd al-Malik received the news he despatched another wālī to the city. Muḥammad b. 'Aws had little chance, being an Ansarite, of holding the governorship and being confirmed by the caliph, despite have the right qualifications, and he was replaced in the same year.³ The leading families in al-Qayrawān continued to dominate the politics of North Africa, working in the framework of the wilāyah and the appointed wālī. They occupied the posts of judges, chamberlains, ministers, and chiefs of police,

¹ Abū al-'Arab, p. 161; Ibn al-Raḳīq, p. 139; Ibn 'Abd al-Ḥakam, pp. 218-219. cf. the case of Akāshah b. Ayyūb al-Fizārī.

² Al-Dabbāgh, vol. 1, p. 197; Ibn al-Raḳīq, p. 100.

³ Ibid., p. 101.

and they were military commanders and governors of the cities and regions under the administration of al-Qayrawān.¹

The first show of strength on the part of the baladiyyūn was with the Kharijites, when Ibn al-Ḥabḥāb failed to check them, and later when reinforcements came in the shape of the Umayyad army. The leaders of the baladiyyūn rejected the new wālī and his army. However, the leader of the people of al-Qayrawān, Ḥabīb b. Abī 'Ubaydah b. 'Uqbah b. Nāfi' (C. 44), and the wālī designate, did not have the chance to settle their quarrel because they were killed at the battle of Sibū in A.H.123/A.D. 742.²

Another ambitious member of the Fihrid family was 'Abd al-Raḥmān b. Ḥabīb (A. 40), the son of Ḥabīb b. Abī 'Ubaydah and a great-grandson of 'Uqbah b. Nāfi' al-Fihri. After the battle in which his father Ḥabīb was killed, 'Abd al-Raḥmān b. Ḥabīb crossed to Spain in a bid to seize power there. This plan was, however, foiled when the Yamanite leader in al-Qayrawān was despatched as a wālī. 'Abd al-Raḥmān returned secretly to Tunis and stayed there until the murder of the Caliph al-Walīd b. Yazīd, when he gathered together his adherents with a view to seizing al-Qayrawān.⁴

'Abd al-Raḥmān had been one of the leaders of al-Qayrawān (Ahl al-Balad) and had great support among the people of the city. According to Ibn 'Abd al-Ḥakam, the leading citizens had actually asked 'Abd al-Raḥmān to come and assume

¹ Most of the wālīs of Spain were originally from al-Qayrawān; see, e.g., C. 47 from Pedigree No. 23, and also A.19, A.23, A.25, C.66, C.69.

² Ibn 'Idhārī, vol. 1, p. 54; Julien, p. 22.

³ Ibn al-Raḥīq, p. 123; Ibn 'Idhārī, vol. 1, p. 60; Ibn al-Athīr, al-Kāmil, vol. 4, p. 260.

⁴ Ibn 'Abd al-Ḥakam, p. 223. The new caliph was Marwān II.

power. It seemed they wanted to get rid of the Umayyad wālī, whose masters were drowning in their deepening differences. The citizens were put in an impossible position when they had to dissuade the man they had invited to desist from taking up his invitation. The delegation sent to 'Abd al-Raḥmān in Tunis learned while they were on their way that a strong caliph had assumed power in Damascus and decided to call off their mission, but 'Abd al-Raḥmān out-manoeuvered them by preventing them from going back and by taking them as hostages to neutralise their families.¹

Ḥanḏalah b. Ṣafwān al-Kalbī found himself in no position to fight 'Abd al-Raḥmān, and relinquished the governorship feeling very bitter towards the people who had deserted him in his hour of need.²

'Abd al-Raḥmān b. Ḥabīb was quick to concoct false accusations against Ḥanḏalah when he sent for the caliph's approval of the steps he had taken. The caliph accepted the truth of his accusations, perhaps because he was in difficulties. 'Abd al-Raḥmān did not feel obliged to maintain his loyalty to the Umayyads, or to the Abbasids when they came to the caliphate. This situation ended in his independence from the caliph but this was not really surprising because 'Abd al-Raḥmān had, from the time he seized Ifrīqiyā, deliberately set himself against the central government.³

It was significant that 'Abd al-Raḥmān's rule in Ifrīqiyā did not last more than a year after breaking the links with the caliphate, and the people of the city, including part of the ruling family, began working to restore the links with

¹ Ibid.

² Ibn 'Idhārī, vol. 1, p. 60; Ibn al-Raḥīq, p. 123.

³ Ibid., p. 125; Julien, p. 22.

Baghdād.¹ The first step was to get rid of 'Abd al-Raḥmān, which they managed to do in A.H.137/A.D.754-755. Led by Ilyās b. Ḥabīb, they succeeded in assassinating 'Abd al-Raḥmān. This was the beginning of the end of the baladiyyūn families. The country was plunged into civil strife. The parties to the conflict agreed on a formula for partitioning the country between the three pretenders: Ilyās (A. 42), 'Imrān (A. 41), and Ḥabīb b. 'Abd al-Raḥmān (A. 48).² This formula, however, did not work because Ilyās was determined to be the master of the whole region. The ensuing struggle gave the Sufriyyah tribe of southern Ifrīqiyyā a chance to intervene in the internal family conflict, when Ḥabīb b. 'Abd al-Raḥmān succeeded in bringing down his uncle Ilyās. The wave of executions which followed drove the supporters of Ilyās into asking the help of the Kharijites. The Kharijite intervention put an end to Fihrid authority in North Africa. Al-Qayrawān fell into their hands and Ḥabīb was killed in A.H.140/A.D.757.³

The atrocities committed by the Sufriyyah tribe of Warfajūmah in al-Qayrawān provoked the reaction of another Kharijite sect, the Ibadites, which had established itself in the mountain of Nufūsah and around Tripoli, led by 'Abd al-A'lā b. al-Samḥ al-Mā'āfirī. When the requests for help reached him, he headed for and eventually took al-Qayrawān after a fierce fight. At about that time, the caliph of Baghdād was preparing his forces to march on the Maghrib under the leadership of Muḥammad b. al-Ash'ath b. 'Uqbah al-Khuza'i (C. 123). Muḥammad b. al-Ash'ath was the wālī of Egypt at the time, and from there

¹ Ibn al-Raḥiq, p. 135; Ibn 'Idhārī, vol. 1, pp. 67.

² Ibn al-Raḥiq, p. 137; Ibn 'Idhārī, vol. 1, p. 69.

³ Ibn al-Raḥiq, p. 141; Muḥammad b. 'Abd Allāh al-Qudā'i Ibn al-Abbār, al-Ḥullah al-Siyarā', ed. H. Mones, vol. 1 (Cairo, 1963), p. 69; vol. 2, p. 356.

he tried to subdue the Ibadites by sending an army under the leadership of Abū al-Aḥwaṣ al-'Ijlī. This army was doomed to failure; this was the second Abbasid army to be defeated by the Ibadites. Ibn al-Ash'ath took charge himself and defeated the Ibadites in several battles, one of them being at Tawargha in A.H.144/A.D.761,¹ which opened the road to al-Qayrawān; he then established himself in al-Qayrawān and forced the Ibadite wālī, 'Abd al-Raḥmān b. Rustam al-Fārisī, to flee the city.

As indicated above, the Abbasids took twelve years (A.H.132-144) to recover al-Qayrawān, and indeed Ifrīqiyā, from the insubordinate baladiyyūn in the first place, and then from the Ṣufriyyah and the Ibadites. All of these aspired to create a state in Ifrīqiyā.² These aspirations were quashed by the victory of Muḥammad b. al-Ash'ath who despite his restoration of the city does not seem to have controlled the whole region.³ Ibn al-Ash'ath was deposed by his army in A.H.148/A.D. 765, and they then appointed their own wālī, 'Isā b. Mūsā b. 'Ajlān al-Khurasānī (C. 131), one of the Arab commanders of the Abbasid army (al-Khurasāniyyah). He ruled the city for three months without being officially confirmed in the governorship by the caliph.

The Caliph al-Manṣūr appointed another military commander as wālī in A.H.148/A.D.765. The new wālī, al-Aghlab b. Sālim al-Tamīmī (A. 51), was the first member of this Tamīm house to rule Ifrīqiyā. His appointment over Ifrīqiyā was partly a tribute to his qualities and what the historians describe as a

¹ Ibn 'Idhārī, vol. 1, p. 72; see Julien, p.23 for Tāwarghā (a place south-east of Zaltin in the Tripoli region); al-Bakrī makes it a spring of water in the city of Nafzāwah (p. 47).

² They succeeded in creating two separate states, one in Sijilamāsah for the Safarids, and the other at Tāhirt for the Ibadite Rustumids; see Ibn 'Idhārī, vol. 1, pp. 156, 197; Julien, p. 26.

³ Ibid., p. 23.

sensible and wise character and partly and, perhaps more importantly, for his past services to the Abbasid cause in their struggle against the Umayyads.¹ Ibn 'Abd al-Ḥakam states emphatically that the caliph sent him to Ifrīqiyyā, while Ibn al-Abbār states that al-Aghlab was one of the chiefs of Ibn al-Ash'ath's army. He must therefore have been there already. He adds that the caliph, when he despatched the army of Ibn al-Ash'ath, had told them "if anything happened to Ibn al-Ash'ath your commander would be al-Aghlab Sālim."² Ibn 'Idhārī confirms this by mentioning the appointment in the form of a letter sent to al-Aghlab, who was in Ifrīqiyyā³ if not in al-Qayrawān, at the time.

Al-Manṣūr was aware (this is clear from the letter he sent to al-Aghlab) of the inflammable situation in the city. In that letter he asks him to treat the people with justice, to behave well towards the army and to reinforce the defences of the city al-Qayrawān.⁴ In A.H.150/A.D.767, al-Qayrawān was threatened by Abū Qurrah al-Ṣuf^{ri} al-Yafrinī, who was ruling Tilimsan. However, when al-Aghlab anticipated his move and marched to meet him, Abū Qurrah retreated back to his stronghold. Al-Aghlab continued in the pursuit, which antagonised his army, because they thought the retreat of Abū Qurrah was a victory for them and that they should not push their luck too hard for fear of a trap set by Abū Qurrah.⁵ The commanders and most of the army deserted al-Aghlab and joined al-Ḥasan b. Ḥarb al-Kindī, who was

¹ Ibn 'Idhārī, vol. 1, p. 74.

² Ibn al-Abbār, op. cit., vol. 1, p. 69.

³ Ibn 'Idhārī, vol. 1, p. 74.

⁴ Ibid.

⁵ Ibn al-Abbār, loc. cit. Al-Balādhurī claims that the rebel's name was Khuraysh; this is not true because Khuraysh al-Kindī was a rebel against Ibrāhīm b. al-Aghlab in A.H.86; see al-Balādhurī, vol. 3, p. 326; Ibn al-Abbār, op. cit., vol. 1, p. 101.

the head of the Tunis garrison. Al-Ḥasan b. Ḥarb wrote to most of the commanders of the army and some joined him in his attempt to take al-Qayrawān. This he managed to achieve. When al-Aghlab heard the news, he returned to the city and defeated al-Ḥasan, forcing him to leave al-Qayrawān.¹ Al-Ḥasan prepared himself for another round and in Sha'bān in A.H.150/A.D.767, the two armies, despite the caliph's plea for al-Ḥasan to cease his activities, met near al-Qayrawān and the result was a bizarre one, the two leaders being killed in the action, i.e., the wālī and the pretender.²

The Caliph al-Manṣūr sent another head of the Khurasāniyyah, 'Umar b. Ḥafṣ b. 'Uthmān b. Abī Ṣufrah Qabiṣah, the grandson of the nephew of al-Muhallab b. Abī Ṣufrah al-Azdī (see Pedigree No. 7). 'Umar had spent part of his life in Khurasān and this was the reason for his laqab Hazārmard which means "a thousand men".³ He was sent to al-Qayrawān after the death of al-Aghlab with five hundred warriors in A.H.151/A.D. 768, but unlike al-Aghlab he did not lift a finger to prevent the growth of the Kharijite sects militarily to a level at which they were able to challenge the central government (Ifriqiyā). Ibn 'Idhārī states that the situation remained calm under 'Umar b. Ḥafṣ for three years and then chaos broke loose.⁴ It seems

¹ The rebellion of al-Ḥasan b. Ḥarb was supported by most of the army. They were following him because of their common tribal grouping. They were all Kalbite. This was the strength behind the three Yamanite rebellions: (a) al-Ḥasan b. Ḥarb al-Kindī A.H.150; (b) Khuraysh al-Kindī, A.H.186; and (c) Manṣūr b. Naṣr al-Ṭunbudhī al-Kindī in A.H.210. All these movements as we will see were directed against a Qaysite wālī. It seems to have been an extension to the struggle of the Fihrids to free the country from the caliph's hold. The three were supported by the people against a powerful wālī with considerable experience. See Ibn 'Idhārī for the Kalbite support of al-Ḥasan b. Ḥarb in al-Abbār, al-Hullah, vol. 1, p. 70.

² Ibn 'Idhārī, vol. 1, p. 74; Ibn al-Abbār, op. cit., vol. 1, p. 72.

³ Ibn Abī Dīnār, p. 46.

⁴ Ibn 'Idhārī, vol. 1, p. 75.

that the three years of peace, which 'Umar had not exploited, were merely a lull before the storm.

In A.H.154/A.D.771, and while 'Umar b. Ḥafṣ was in Ṭabnah trying to consolidate Abbasid authority in al-Zāb, the Berber insurrection broke out. They took the opportunity of the absence of most of the army with 'Umar in Ṭabnah in the central Maghrib, to launch an attack on Ifrīqiyā defeating the wālī's deputy and the garrison of Tripoli with him. This initial success boosted their morale and encouraged the other Berber tribes to join the victors in further action against the Abbasid wālī. For the first time, Ibadites and the Safarids were in coalition in an effort to uproot Abbasid authority from the region.¹ They mobilized their troops, heading for Ṭabnah in al-Zāb where 'Umar b. Ḥafṣ and his army of 15,500 Abbasid soldiers were stationed. Ibn 'Idhārī states on the authority of Ibn al-Raḳīq that the combined Ibadite and Safarid forces numbered over 72,000.² This number must be regarded with caution; it must be merely an indication of the large size of the army. The reaction of 'Umar Ibn Ḥafṣ and the Abbasid army supports this. He was stunned by the mass of troops and gathered his generals together to consult them about what was to be done. They decided that they would stay in the city and not face certain defeat in a battle against an army many times their number.

During the siege, 'Umar tried every possible way to ease the situation. He tried buying them off by offering the leader Abū Ḥātīm a great sum of money, but in vain. In the end the brother of Abū Ḥātīm forced his brother to withdraw when he himself withdrew his troops.³ He did this in return for a large

¹ Ibid.

² Ibid.

³ Ibn al-Raḳīq, p. 143; Ibn 'Idhārī, vol. 1, p. 76.

sum of money. 'Umar and his troops were reprieved to fight another day and another battle. He tried to deal with the rebels separately by sending an army to Ṭahūdah, where he dealt a severe blow against the Ibadites under Ibn Rustam.¹

'Umar knew that the Kharijites were preparing for another round of fighting and this time it was directed against the city of al-Qayrawān. He began to store food and war materials in preparation for what the chroniclers refer to as a siege. The facts do not however support this claim, because whether 'Umar was the man who made the preparations or whether they were made by his brother, the fact remains that they were not sufficient to withstand a siege, and the population starved to the point of eating dogs and defecting to the besieging armies.² It may be said that they did not know that the siege would last so long, or that resistance could be maintained until the caliph sent help, but at any rate the siege and its results caused great harm to the city.

In A.H.154/A.D.771, 'Umar Ibn Ḥafṣ was killed in action and his half-brother Jamīl b. Ṣakhr (C. 142) replaced him in the governorship. Jamīl, however, could not maintain himself and agreed to surrender the city to Abū Ḥātim after the latter agreed to a number of conditions. Meanwhile the Abbasid army led by Yazīd b. Ḥātim al-Muhallabī (a kinsman of 'Umar b. Ḥafṣ) was making its way to al-Qayrawān and sweeping all opposition from its path. The news of the advancing army loosened the grip of the Berbers on al-Qayrawān and the people with the help of 'Umar b. 'Uthmān al-Qurashī (B. 34), the head of the Fihrid family (who had at first joined the Kharijites against 'Umar b.

¹ Ibn al-Raḳīq, p. 143.

² Ibid., p. 145.

Ḥafṣ),¹ drove the Kharijites from the city.

The Abbasid caliphs always preferred to keep the status quo in the provinces, so they appointed members of the same family (see Pedigree No. 7) in order not to upset the administration which was loyal to the outgoing governor.² That is the reason why the Caliph appointed Yazīd b. Ḥātīm.

Yazīd b. Ḥātīm in effect was the first of al-Muhallab's descendants to rule Ifrīqiyā. He organised the administration of al-Qayrawān and because of his considerable experience as governor in Armenia, Sind, Egypt, and Adharbayjān the region enjoyed one of the most peaceful and prosperous periods since the conquest. The Kharijite opposition began to subside owing to his policy of co-existence on the one hand, and owing to the strength of his army on the other. At the beginning of his rule he had to fight the Fihrids as well as the Berbers,³ as 'Abd al-Raḥmān b. Ḥabīb b. 'Abd al-Raḥmāb b. Ḥabīb was harrassing the Abbasid army from a fortress in Jabal Kutāmah called Ḥabḥāb; the army of Yazīd managed to drive him out of it, inflicting heavy losses on him.⁴

The rule of Yazīd b. Ḥātīm in Ifrīqiyā attracted to the city the descendants of al-Muhallab b. Abī Ṣufrah, who numbered hundreds if not thousands at this time.⁵ However,

¹ Some of the Fihrid family had joined the Kharijites after the overthrow of their house in A.H.140 caused by the death of Ḥabīb b. 'Abd al-Raḥmān. They were part of the besieging army, but when 'Umar saw the Abbasid army breaking down the Kharijite defences he seems to have preferred to join the winning side. See Ibn 'Idhārī, vol. 1, p. 77; for further details regarding 'Umar b. 'Uthman al-Qurashī see Ibn al-Raḥīq, p. 147. For the Fihrid family see Pedigree No. 13.

² Ibn al-Abbār, al-Ḥullah, vol. 2, p. 358; Ibn al-Raḥīq, p. 159.

³ Ibn 'Idhārī, vol. 1, p. 79; Ibn Abī Dīnār, p. 46.

⁴ Ibid.

⁵ 'Alī b. Aḥmad b. Ḥazm al-Qurṭubī, Jamharat Ansāb al-'Arab, ed. 'Abd al-Salām Ḥārūn (Cairo, 1959), p. 368; Ibn 'Idhārī, vol. 1, p. 78.

this proved to be a repetition of their temporary migration to the eastern parts of the Muslim empire when they had the authority there. In both cases, as will be seen, they did not settle permanently in these places, as Bulliet notices in the case of Khurasān, but instead most of them returned to Egypt and 'Irāq.¹

Most of the military commanders were appointed from within the Muhallab family and this applies to the governorships of the provinces within Ifrīqiyā as well.²

Yazīd Ibn Ḥātim was succeeded by his son Dāwūd whom he appointed during his last illness, and when Yazīd died he continued to rule amid a new wave of Berber rebellions, which he managed to keep under control until his uncle Rawḥ b. Ḥātim arrived in al-Qayrawān as wālī in Rajab of A.H.171. Rawḥ consolidated the Muhallabids' hold on Ifrīqiyā, and he appointed his sons over the major regions such as Tunis and Barqah. He tried to normalise relations with 'Abd al-Wahhāb b. Rustam of Tāhirt, and according to Ibn al-Raqīq the country enjoyed peace and the roads were safe.³ Rawḥ died in Ramaḍān A.H. 174.

Rawḥ b. Ḥātim was succeeded by Naṣr b. Ḥabīb (B. 31) who was a very experienced Muhallabid statesman until he was dismissed in favour of al-Faḍl b. Rawḥ b. Ḥātim (A. 63), who was very popular with the population.⁴ However, his popularity did not help when the army (Tunis garrison) staged an

¹ Richard W. Bulliet, The Patricians of Nishapur (Cambridge, Mass., 1972), p. 17. The family seemed to have followed its leaders without any consideration as to places of residence, e.g., Yazīd b. Ḥātim Rawḥ b. Ḥātim, Dāwūd b. Yazīd, etc.

² Ibn al-Raqīq, p. 173.

³ Ibid.

⁴ Ibid., p. 184.

insurrection which ended with the death of al-Faḍl. The caliph sent his army and restored order to the province and appointed one of his generals Harthamah b. A'yān as a wālī. After two years Harthamah resigned and another general Muḥammad b. Muqātil al-'Akkī was installed. Both the army and the people disapproved of Ibn al-'Akkī and so he was dismissed paving the way for a new ruling dynasty.

This dynasty was founded by Ibrāhīm b. al-Aghlab, the wālī of the province of al-Zāb, in A.H.184.¹ During the upheavals that swept Ifrīqiyā, Ibrāhīm preferred to remain in the wings until his opportunity came when the Abbasid wālī ran into difficulties. Ibrāhīm in helping the unpopular wālī antagonized the population, but his action was welcomed by the Caliph al-Rashīd.²

When Ibrāhīm intervened, the situation in Ifrīqiyā was critical. The Abbasid Army (al-jund) had decided that they had had enough of Muḥammad b. Muqātil al-'Akkī and that he must go. They were not the only people who were asking for the head of al-'Akkī, for he was hated by the religious leadership, possibly as a result of his exchanging envoys with Charlemagne.³ The army, having suffered a reduction in their pay at the hands of Ibn al-'Akkī decided to rise against him. Falāḥ b. 'Abd al-Raḥmān al-Kila'ī al-Khurasānī (C. 264) was the first to lead the Abbasid army's Tunis garrison in open revolt against the wālī. Falāḥ was not successful, neither was the second commander, Murrah b. Mukhlid al-Azdī (A. 72). The change of fortune came when Abū al-Jahm Tammām b. Tamīm al-Tamīmī (A. 178) took the leadership. He managed to quell

¹ For the family of Al-Aghlab b. Sālim see Pedigree No. 43.

² Ibn al-Raḥīq, p. 221.

³ Al-Mālikī, vol. 1, p. 141.

the army of Ibn al-'Akkī and subsequently to seize al-Qayrawān (on Wednesday, 25 Ramaḍān A.H.183/A.D.799).¹ Ibn al-'Akkī agreed to the guarantees given by Tammām which allowed Ibn al-'Akkī to leave the city for Tripoli.

However, the interference of Ibrāhīm b. al-Aghlab resulted in the reinstatement of Ibn al-'Akkī. The action of Ibrāhīm Ibn al-Aghlab was well planned and he borrowed a considerable sum of money to cover the expenses of his venture.² Fortunately for Ibn al-Aghlab, the news of his advance towards al-Qayrawān was enough to drive Tammām to retire to Tunis to prepare for another round of the struggle. Ibrāhīm's request for the lawful wālī to come back and assume the wilāyah was unpopular, but it seemed necessary to ensure the caliph's approval; also he must have known that Ibn al-'Akkī was politically dead, and if he was to gain the wilāyah he must be seen to be working for the interests of the caliph and not merely as one among several rebels.

Tammām now launched an attack on Ibrāhīm Ibn al-Aghlab and his old enemy Muḥammad b. Muqātil al-'Akkī, and in the closing days of A.H.183, at a place near al-Qayrawān, Ibrāhīm Ibn al-Aghlab inflicted a decisive defeat on Tammām b. Tamīm. In the first day of the new year, Ibrāhīm marched on Tunis. When Tammām heard of this he asked for a safe-conduct, and this request was granted.³ He was brought back to al-Qayrawān, from where he was sent to exile in Baghdad, where he died.⁴

The postmaster (C. 299) of Ifrīqiyā wrote a report

¹ Ibn al-Raqīq, p. 205; Ibn 'Idhārī, vol. 1, p. 90. For Tammām and his family, see Pedigree No. 12.

² Ibn al-Raqīq, p. 216.

³ Ibid., p. 210.

⁴ Ibid.

to the caliph, telling him exactly what had happened and describing the role of Ibrāhīm in safeguarding the wilāyah.¹ Hārūn al-Rashīd consulted his advisers, especially Harthamah b. A'yān, who was an ex-wālī of Ifrīqiyā and who now recommended Ibrāhīm for the post of wālī. Ibn al-'Akkī was recalled but he stopped in Tripoli with the intention of regaining his position. He forged a letter dismissing Ibrāhīm b. al-Aghlab and claiming that it was from the caliph. The discrepancy in the two letters from the caliph was noticed and the postmaster wrote again to the caliph asking for an explanation. It was then that the machinations of Ibn al-'Akkī were discovered. After this he was recalled and the caliph confirmed the appointment of Ibrāhīm.²

The wilāyah of Ibrāhīm Ibn al-Aghlab was not intended as the first step to the establishment of an independent emirate within the caliphate. From all indications it is clear that Rashīd did not give Ibrāhīm more authority than Yazīd, or Rawḥ b. Ḥātim, or al-Faḍl b. Rawḥ for that matter. The policy of the Abbasids differed from that of the Umayyads. It did not follow the bipartisan system by which the Umayyad caliphs tried to preserve a balance. This system entailed alternating the wālīs between contending parties, and this led to the instability of the wilāyah of Ifrīqiyā. The new wālī would not only dismiss the officials of his predecessor, but would also prosecute them and confiscate their property.

The Abbasids were well aware of the results of this system, and they therefore deliberately appointed members of the same family to avoid antagonising their followers in

¹ Ibid., p. 220.

² Ibn al-Abbār, op. cit., vol. 1, p. 94.

al-Qayrawān. The caliph appointed three wālīs from the Muhallabid family in succession. The fourth Muhallabid to be appointed by the caliph was al-Faḍl b. Rawḥ, who was a popular figure in Ifrīqiyā. He was the son of Rawḥ b. Ḥātim, and felt that as the son of Rawḥ he had a right to succeed his father; the caliph, who wanted a stable and loyal government, agreed with him and appointed him in place of another member of the family, Naṣr b. Ḥabīb (B. 31).

This was the same kind of chance which was later to be given to Ibrāhīm b. al-Aghlab, and unlike the Muhallabids he drew the maximum advantage from it. He must have been helped by the growth of the Idrisid state,¹ although this was already in existence by the time of the Muhallabids. This may be noted in a story related of Ziyādat Allāh ibn Ibrāhīm (second amīr of the dynasty): he was asked to declare his allegiance in the Friday sermon to the wālī of Egypt, 'Abd Allāh b. Ṭāhir. The answer of Ziyādat Allāh to the caliph's envoy was: "The Commander of the Faithful knows my loyalty to him and the loyalty of my forefathers to his forefathers, and my family's history in supporting their cause; and now is he asking me to pledge my allegiance to the slave of Khuzā'ah? By God this will never happen!"² He wrote a sharp letter to the caliph with a thousand dīnārs struck by the Idrisids as a hint to the caliph. He is said, however, to have retracted the letter, and to have sent another with more moderate wording.³

Ibrāhīm b. al-Aghlab was quick to realize the dangers which surrounded his established authority. The first thing he did

¹ Ibid., p. 165.

² Ibid.

³ Ibid.

was to do was to dismantle the Abbasid army, beginning with the generals. He rounded them up and sent them to Baghdād, thus avoiding the fate of his predecessors who had been victims of the soldiery. The first challenge for Ibrāhīm b. al-Aghlab's authority came, however, from another source, viz. the Arab aristocracy which had been established in Ifrīqiyā before the Abbasids. Khuraysh al-Kindī (A. 77), son-in-law of al-Ḥasan b. Ḥarb, another rebel against the Abbasids, was the leader of this insurrection. He began his campaign with the intention of driving the Abbasids and their agents from Ifrīqiyā, and this movement found supporters among the Arabs and the Berbers.¹ The insurrection was crushed in A.H. 196 by 'Imrān b. Mujālid al-Rab'ī, who was the right hand of Ibrāhīm until he himself turned against Ibrāhīm. 'Imrān then marched on al-Qayrawān and succeeded in cutting the link between the city and Ibrāhīm b. al-Aghlab's headquarters in al-Qaṣr al-Qadīm. The fighting between the two camps lasted a year, after which 'Imrān was exhausted and fled to al-Zāb, where he and another rebel, 'Umar b. Mu'āwiyah al-Qaysī, asked forgiveness of Ibrāhīm which was granted to them. 'Imrān stayed at al-Zāb until the death of Ibrāhīm.²

These insurrections by Ibrāhīm's close associates strengthened his belief in the urgency of establishing a new form of protection against them. He found this in deploying black slaves in his newly founded guards. He gradually transferred to them the duties of the regular army, and he chose to reside in a new quarter several miles outside the city with

¹ Ibid., p. 102.

² Fournel, vol. 1, p. 455.

his new army.¹ The period of Ibrāhīm, despite problems he faced, was one of reconciliation, and he avoided bloodshed. His relations with the religious class was good, for he was considered one of them.² Ibrāhīm died in A.H.198 and was succeeded by his son Abū al-'Abbās 'Abd Allāh b. Ibrāhīm who was also wālī of Tripoli. 'Abd Allāh was notorious for taxation policy and before his premature death in A.H.201 he was on a collision course with the religious leaders over it.³ His death was thus a relief for many people. 'Abd Allāh was unlike his father in his abilities and qualities. He resorted to methods which had never been used by his father, including the execution of his father's opponents on the pretext of treason, although his father had granted them his pardon. These measures turned the country against him and when he died he left a difficult situation for his brother Ziyādat Allāh. Ziyādat Allāh I (A.H.201-223/A.D.817-838), was faced with the task of defeating the rebellion which almost put an end to the Aghlabid state, and he initiated the conquest of Sicily in A.H.212.

The rule of the first three Aghlabids was an era of great change politically, demographically, and economically. Politically it was marked by mounting dangers caused by the Arab aristocracy which found itself threatened by the rising star of the Aghlabids. Consequently they did everything to stop it. The result of this was devastation and disruption of the life in Ifrīqiyā and al-Qayrawān in particular.⁴ Out

¹ Ibn 'Idhārī, vol. 1, pp. 92-93. Jamīl Abun-Naṣr (p.77) is wrong in stating that the new fortified quarter was called Raqqādah. Its name was al-'Abbāsiyyah or al-Qaṣr al-Qadīm. Raqqādah was built later by Abrāhīm II in A.H.264. For al-Qaṣr al-Qadīm, see al-Ḥabīb al-Janḥānī, p. 60; Ibn 'Idhārī, vol. 1, p. 92.

² Ibn al-Raqqīq, p. 212.

³ Ibn 'Idhārī, vol. 1, pp. 95-96.

⁴ During these troubles it would appear that the city lost

of this situation the Aghlabids came out the winners, and despite the minor disturbances during the rule of later Aghlabids the state was not under any serious threat. In the demographic field the repeated despatch of men from the east ceased and other sources of population replaced them.¹ Their measure of independence enabled the Aghlabids to be independent economically. They had a free hand in the province's resources and with the subsiding of the opposition they initiated many projects in the city of al-Qayrawān, which was growing rapidly, and throughout the province. The first Aghlabid ruler in this relatively peaceful era was Abū 'Iqāl al-Aghlab b. Ibrāhīm (the younger brother of Ziyādat Allāh and the man from whom all the later rulers descended; see Pedigree No. 43) (A.H.223-226/A.D.838-841).

The growth of the city in size was accompanied by a growth of intellectual activities related to the theological arguments between the Mu'tazilites and the orthodox theologians on one hand and between the followers of the Ḥanafī and Mālīkī madhhabs in Ifrīqiyā on the other. This made the city a centre for study for people from all over the region, in addition to the far Maghrib and al-Andalus, which were adopted in the madhhab of Mālīk. Hundreds or probably thousands of people came to al-Qayrawān to study under Saḥnūn and other Mālīkī scholars, whose efforts resulted in the spread of the Mālīkī madhhab among the masses. As a result of this, the desire to seek knowledge in the east was reduced, and we begin to hear of eastern scholars who made the journey to Ifrīqiyā

part of its population to Fez; 'Alī b. Abī Zar' al-Fasī, Rawḍ al-Qirtās, ed. C.J. Tornberg (Upsala, 1843), pp. 13, 25, 29.

¹ E.g., the new recruits to the Aghlabid army who were composed of slaves imported from the surrounding countries, i.e., al-Sūdān, Sicily, South of Italy, and Spain.

to teach and exchange knowledge, e.g., 'Abd al-'Azīz b. Yaḥyā al-Madanī, Zakariyyā al-Waqār, and Kāmil b. Ṭalḥah al-Jahdari.¹ Some of these people, whether they were students or scholars, settled in the city and never went back to their country of origin, e.g., A. 84, B. 57, A. 280, A. 276.

Al-Qayrawān not only attracted people from the east and far west (the Maghrib and al-Andalus) but also from other parts of North Africa, as indicated by the geographical nisbahs of large numbers of the population.

Al-Aghlab b. Ibrāhīm was succeeded by his twenty-year old son Abū al-'Abbās Muḥammad, whose rule witnessed the return of the activities of the rebels with the added trouble of family conflict between him and his brother Aḥmad. Muḥammad came out of all these crises unscathed, and was very active on the Sicily front. He was the first amīr to attract the Mālikīs to his court and to the holding of posts in his administration. Abū al-'Abbās Muḥammad was succeeded by his nephew Aḥmad b. Muḥammad (A.H.242-249/A.D.856-864) who initiated many projects, e.g., mawājil, bridges, and mosques.² Ziyādat Allāh II succeeded his brother Muḥammad, but he died after one year, in A.H. 250. He was succeeded by his nephew Muḥammad b. Aḥmad, nicknamed Abū al-Gharānīq, who spent his time hunting and drinking, which resulted (together with his campaign in Sicily) in the bankruptcy of the treasury.³

Muḥammad b. Aḥmad was succeeded by his son for a little while before he was deposed from the throne by his uncle Ibrāhīm b. Aḥmad (A.H.261-289/A.D.875-902), who was mentally unbalanced. He murdered his kinsmen, most of his

¹ Abū al-'Arab, pp. 158; 166, 182.

² Ibn 'Idhārī, vol. 1, p. 113; Ibn al-Khaṭīb, vol. 3, p. 23.

³ Ibn 'Idhārī, vol. 1, p. 114. See Pedigree No. 43.

lieutenants and aides and many of his courtiers. Despite all this, he is described by some historians as one of the great statesmen of the Aghlabid state. In the end he abdicated in favour of his son 'Abd Allāh (A. 293), and ended his life fighting in Sicily.

The fear of Ibrāhīm b. Aḥmad of his courtiers (especially the futyān) seems to have been justified, because they assassinated his son 'Abd Allāh in his first year on the throne.¹ The last years of Ibrāhīm Ibn Aḥmad saw the decline of the Aghlabid state and the Aghlabid dynasty, which was plagued by inner family disputes. The task of the Fāṭimids was made easy by the assumption of power by Ziyādat Allāh III (A.H.290-296/A.D.903-909). He acceded as a result of a conspiracy which claimed the life of his father and in which he was an accessory. This naturally turned his family against him and so he had to silence them. He killed his uncles and his brother, but was unable to face the fanatical Shi'ite armies which swept through Ifrīqiyā taking town after town. He fled to the east where he died in Jerusalem.

The effect of the Fāṭimids' seizure of al-Qayrawān was less drastic than expected. Apart from isolated incidents the transfer from the old era to the new was not violent. Despite this, al-Qayrawān began to lose people in increasing numbers, especially those with skills, as those who had lost their patrons tried to find others, especially in al-Andalus. Other people left for the coastal towns, such as Sousse and Tunis.

¹ Ibn al-Khaṭīb, vol. 3, pp. 36-38.

Chapter III

THE GROWTH OF THE POPULATION AND OVERALL ASSESSMENTS OF THE NUMBER OF INHABITANTS

In this chapter the attempt is made to review first, the positive factors in the growth of the population of al-Qayrawān, and secondly the negative factors which tended to limit that growth. Under "positive factors" consideration is given both to factors such as immigration and social customs, as well as to indications, such as the enlargement of the public water supply, from which a growth in population may be inferred. Similarly under "negative factors" consideration is given both to factors such as epidemics and famines, as well as to the probable role of political upheavals in adversely affecting the growth of the population.

Thirdly, various methods of arriving at an overall assessment of the size of the population are considered, and conclusions drawn from these as to the probable number of the inhabitants of the city.

1. Positive Factors and Indications

(a) Immigration

(i) Military and forced migration

Al-Qayrawān began as a military base. During the first century of the Hijrah, migration to Ifrīqiyā generally

took the form of movements of armies who were mostly volunteers. In the second century Umayyad authority was challenged by the people of the Maghrib, many of whom embraced a madhhab hostile to the central regime. In an effort to suppress the Kharijite movement, numerous expeditions of troops were sent to Ifrīqiyā to stem the tide, which threatened to drive the Umayyads out of the whole region. Hishām b. 'Abd al-Malik gave Ifrīqiyā much of his attention, first by initiating projects in the city, and secondly by facing the opposition to the Umayyads in the Maghrib, despite the problems he had to face in the east. He was prepared to take it upon himself to ensure the Arab presence in the region by actually settling Arabs there. He was said to have vowed, when he received the news of the defeat of his army at the battle of al-Ashrāf, to settle parts of the Arab main tribal groupings in the Maghrib.¹

Hishām sent an army of 30,000 men to the west, 12,000 of whom were from the army of al-Shām, the backbone of the Umayyad Empire.

The first part of Hishām's vow² was realized but details regarding the second part of the vow (i.e., to settle Arab tribes in Ifrīqiyā and the Maghrib) have not survived. The army sent by Hishām was to be the last Umayyad army to be dispatched to Ifrīqiyā, in a series which continued through the Abbasid rule and which included the following expeditions:

(1) The army of Mu'āwiyah b. Ḥudayj al-Kindī, which was in North Africa when 'Uqbah was given the command there. They were transferred by 'Uqbah b. Nāfi' from their old base to al-Qayrawān in A.H.47.

¹ Ibn al-Raḳīq, p. 111.

² See above, Chapter II, p. 41.

- (2) The army of 'Uqbah b. Nāfi' (A.H.46-47/A.D.666-667) which accompanied him from Barqah to al-Qayrawān, and which was deployed by 'Uqbah in the conquest of the south of Libya on his way to his new post. The size of this army is not recorded.
- (3) The result of the setback which claimed the lives of 'Uqbah b. Nāfi' and Abū al-Muhājir Dīnār was the despatch of more troops led by the successor of 'Uqbah, i.e., Zuhayr b. Qays al-Balawī (A. 4). He led an army in A.H.69/A.D.688, part of which consisted of Ahl al-Shām. The Ahl al-Shām came to Ifrīqiyā as a reinforcement for Zuhayr. Some claim that they were the first people from that province to settle in Ifrīqiyā.¹
- (4) Zuhayr b. Qays al-Balawī was killed while on his way to the east in one of the Byzantine naval attacks on Barqah. He was succeeded by Ḥassān b. al-Nu'mān. The latter's rule witnessed the victory of al-Kāhīnah, who dominated most of Ifrīqiyā and the Maghrib from her stronghold in the Awras for five years before she herself was defeated by Ḥassān in A.H.82/A.D.701. The victory over al-Kāhīnah was achieved after the caliph had sent him a large force, estimated at 40,000 men.²
- (5) One kind of forced migration to al-Qayrawān was the result of conditions laid down by Ḥassān b. al-Nu'mān for the defeated Berbers. An important provision of these conditions guaranteed the Arab army 12,000 men from the vanquished side. This opened the door for the Berbers to settle in al-Qayrawān.
- (6) The completion of the conquest of the Maghrib and the conquest of Spain, must have required a large number to accompany and reinforce Mūsā b. Nuṣayr (A. 9) (although many of

¹ Ibn 'Idhārī, vol. 1, p. 33.

² Ibid., p. 34.

the military activities of Mūsā b. Nuṣayr in North Africa and Spain were carried out by the Berber portion of the Muslim army). This involved directed migration to the city in the shape of the new troops arriving from the east and directed migration out of the city in the shape of the people of al-Qayrawān who joined the armies of conquest and eventually settled in the newly conquered areas.

(7) Almost every occupant of the post of wālī of Ifrīqiyā brought with him a personal bodyguard which might also serve as a reinforcement for times of trouble, e.g., 'Umar b. Ḥafṣ al-Muhallabī (A. 53) was accompanied by 500 soldiers when he came to al-Qayrawān from the east in A.H.159/A.D.776. Sometimes they were a mere handful of men, e.g., those who came with 'Ubaydah b. 'Abd al-Raḥmān, who was sent to al-Qayrawān in A.H.111/A.D.729.¹

(8) The last major military expedition which was directed to North Africa by the Umayyads was the one led by Kulthūm b. 'Iyāḍ al-Qushayrī.²

(9) The first successful Abbasid expedition was led by Muḥammad b. al-Ash'ath al-Khuzā'ī in A.H.144/A.D.761, and this expedition introduced to Ifrīqiyā a class of people who for generations retained the designation al-jund as opposed to the old class of Arabs known by the name Ahl al-Balad or al-Baladiyyūn (Ahl al-Khiṭaṭ).³ The expedition of Ibn al-Ash'ath numbered 40,000 men, and with the loosening Abbasid hold on the Maghrib (excluding Ifrīqiyā) the Abbasid armies were concentrated in Ifrīqiyā. These gradually began to settle

¹ Ibn al-Raḥīq, p. 104.

² See above, Chapter II, p. 41.

³ 'Iyāḍ, al-Madārik, vol. 3-4, p. 497 (B. ed.); for al-Baladiyyūn see ibid., vol. 3, p. 311 (M. ed.).

in al-Qayrawān and Tunis together with the later consignments of troops.

(10) The second Abbasid army to be despatched to Ifrīqiyā was led by Yazīd b. Ḥātim al-Muhallabī (A. 57) in A.H.154. Its purpose was to raise the siege imposed on the city by the Kharijite forces. This army was estimated at 60,000 men. Despite initial successes, Yazīd b. Ḥātim was wise enough not to push on to the far Maghrib and restricted his activities to safeguarding his frontiers. His army added to the number of the jund and made them into a force to be reckoned with in Ifriqiyan politics. They were used to being spoilt by the caliph and they wanted this to be clearly understood by the Muhallabids. The first confrontation between the wālī of Ifrīqiyā and the jund was during the rule of the first Abbasid wālī, and later their rebellion claimed the life of the other wālī, al-Aghlab b. Sālim in A.H.150. The next serious confrontation with the jund was during the rule of al-Faḍl b. Rawḥ b. Ḥātim al-Muhallabī (A.63). The jund complained of the reduction in their incomes and the growing dependence of the wālī on the army of Ahl al-Shām but the straw which broke the camel's back was the appointment of al-Mughīrah, nephew of al-Faḍl b. Rawḥ as wālī of Tunis. He was very hard on the jund who were stationed there. This started a rebellion which ended the regime of the Muhallabid family. The jund, despite losing their leaders by exile, were in constant rebellion against the Abbasid wālī.

(11) The third and last Abbasid army to be dispatched to Ifrīqiyā was commanded by two great Abbasid generals, who were sent to put an end to the revolt by the jund. One of these was Harthamah b. A'yan who ruled Ifrīqiyā for two years, and

then asked to be relieved from his post.

Other people were forced to flee to Ifrīqiyā because they had suffered persecution in the east. Many of these were Kharijite scholars and propagandists who found in Ifrīqiyā a fertile soil for their ideology (e.g., A.17, C.59, and B. 25). Political reasons were important. The chamberlain of 'Umar b. 'Abd al-'Azīz the Umayyad caliph fled to Ifrīqiyā after the death of 'Umar for fear of the new Caliph Yazīd b. 'Abd al-Malik.¹ The Caliph al-Manṣūr spent some time in al-Qayrawān for fear of being caught by the Umayyad authorities during the Abbasid da'wah.² Some of the Umayyads after the fall of their dynasty in the east sought refuge in al-Qayrawān in A.H.132/ A.D.750 (e.g., C.98 and C.97).

The importation of slaves from the Sudan and the south of Europe was another aspect of forced migration. Many of these people were captives of wars in Sicily and the south of Italy.

(ii) Civil Migration

It is not known for certain when the first non-military persons settled in al-Qayrawān, but for a military base it could be argued that the army itself was an army of settlers who came to live in the city on a permanent basis.³ After A.H.63 when 'Uqbah b. Nāfi' was killed, al-Dabbāgh states that the population of its city was reduced to "people with large families [i.e., it was difficult for them to move], merchants [who had stocks which were difficult to carry away], and Ahl

¹ Ibn Khallikān, Wafayāt al-A'yān, ed. M.M. 'Abd al-Ḥamīd', vol. 5 (Cairo, 1948), p. 355.

² Ibn Ḥazm, p. 21; 'Abd al-Wahhāb, Waraqāt, vol. 1, p. 384.

³ Al-Dabbāgh, vol. 1, p. 46.

al-Kitāb [who were remnants of the indigenous population]."¹ Al-Qayrawān was under the rule of the Berbers for six years (A.H.64-69), but nothing is recorded about the life of the inhabitants during that time. The Berber upheavals in North Africa coincided with the upheavals in the east represented by the proclamation of Ibn al-Zubayr as caliph in Mecca, and the subsequent struggle which brought victory to the Umayyads under the Marwanids.

The troubles in the east encouraged people there to seek refuge in joining the armies of conquest, especially after the battle of al-Ḥarrah (near al-Madīnah) which quelled the prestige of the Anṣār.² The migration of al-Anṣār (who were originally from the south) can perhaps be viewed in the wider context of the extensive Yamanī migration and settlement in Egypt and North Africa.³

In A.H.69, Zuhayr b. Qays al-Balawī recovered al-Qayrawān from the Berbers, after fierce fighting. The significant thing here was that his army was one-third Berber. This must reflect on the proportion of Berbers in the population of the city. The decision of Ḥassān b. al-Nu'mān al-Ghassānī, wālī of Ifrīqiyā (appointed A.H.78) opened the doors for unlimited recruits to the Muslim army from the Berber tribes. This in turn must have further increased the Berber element in the city.⁴

For purposes of ship-building and repair, two thousand Copts (Qibṭ) from Egypt were settled in the city of

¹ Ibid., p. 55.

² Wellhausen, pp. 160-161.

³ For the connection between al-Anṣār and Yaman, see Ibn Ḥazm, p. 470.

⁴ Al-Dabbāgh, vol. 1, p. 67,

Tunis.¹ This migration took place during the reign of 'Abd al-Malik b. Marwān. Their presence eventually affected the population of al-Qayrawān, as we hear later of them living in the city and even joining the Aghlabid armies. This information refers to those who embraced Islam;² information regarding those who remained Christians is meagre.

Some settlers were attracted by the material gains which they might acquire in Ifrīqiyā, but the most important section of these people were those who fled to the region from persecution (in the east) for their beliefs. Many of these were Kharijites who devoted themselves to inciting the Berbers in their struggle against the central government in Damascus.

The Umayyad Caliph 'Umar b. 'Abd al-'Azīz was active in encouraging more people to embrace Islam and in teaching those who embraced it the virtues and values of their new religion. For this he sent a number of people as missionaries to different places in the Muslim domain. The share of al-Qayrawān was initially ten, but it seems the number might in fact have been much higher. Their residence in al-Qayrawān may have attracted many people to the city from the surrounding areas.

In A.H.132/A.D.750 the Umayyad caliphate ended. The violence that followed resulted in an influx of people to al-Qayrawān and the rest of Ifrīqiyā. Many of the members and adherents of the dynasty sought refuge in the city under the protection of the self-proclaimed wālī, 'Abd al-Raḥmān b. Ḥabīb.³

¹ Ibn al-Raḥīq, p. 131; Ibn 'Idhārī, vol. 1, p. 61.

² Al-Mālikī, vol. 1, p. 203; 'Iyāḍ, Tarājim, p. 409.

³ Ibn al-Raḥīq, pp. 123-125; Ibn 'Idhārī, vol. 1, p. 60.

In the city many wālīs acted as patrons of men of letters, and many such people came to al-Qayrawān and settled there. Some of them founded large families. These men of letters included Amān b. al-Ṭirimmāḥ b. Ḥakīm (C.302), al-Tā'ī, Ishāq b. al-Munhāl (father of a large Qayrawānī family; see Pedigree No. 4) (C. 170), Qutaybah al-Naḥwī (C. 157), al-Ṭabnī al-Mu'addib (C.740), and Ibrāhīm al-Shaybānī (A. 349). In addition to the foregoing groups of settlers, we have many records of named individuals who settled in the city at known dates. These have been entered in the appropriate places in Lists A, B, and C.

The intervention of Ibrāhīm b. al-Aghlab on behalf of the lawful wālī of Ifrīqiyā (A.H.184) ensured the authority of the caliph over Ifrīqiyā, and the appointment of Ibrāhīm to the post of wālī. When Ibrāhīm moved to al-Qayrawān he was accompanied by seventy people, most of whom were his relatives and the rest members of his staff and his military commanders. This was in addition to the army which was under his direct command.¹

About the beginning of the third century we begin to hear of the community of the Andalusians in al-Qayrawān which grew probably as a result of the upheaval which took place towards the end of the second and the beginning of the third centuries of the Hijrah. This was previously an unknown factor. The first time it is recorded is by Ibn 'Idhārī, who describes the various elements of the army of Asad b. al-Furāt, which was despatched to Sicily in A.H.212. He puts the order of these elements as: Arabs, jund, Berbers, and Andalusians.³

¹ Ibn al-Raqīq, p. 217.

² Ibn 'Idhārī, vol. 2, pp. 71, 75-77.

³ Ibid., vol. 1, p. 102.

In the second half of the Ziyādat Allāh I period, the city became an intellectual centre for the schools of jurisprudence (fiqh), such as the Mālikī, the Ḥanafī, and the Kharijite. This attracted people from all over the Islamic world. Many of the students and the scholars ('ulamā') came from all over the Maghrib and Spain, and the Qayrawānī jurists and scholars became known as far east as Khurasān.¹ The growth of al-Qayrawān was also reflected in the many projects for which Ziyādat Allāh I was responsible.

(b) Social Customs

The growth of the population must have been influenced by social customs, especially those connected with marriage such as early marriage and polygamy. Polygamy must have had a positive influence on population growth, but although it must have been practised in al-Qayrawān, it has not been possible to find a single absolutely certain instance of a polygamous marriage among the known population of the city. This is a reflection of the lack of documentation of the lives of women.² H.H. 'Abd al-Wahhāb, however, mentions in connection with marriage in al-Qayrawān that it was a common practice for brides to have a clause stipulating the dissolution of the marriage if the husband took another wife.³

(c) Building and Development

In A.H. 84 the mosque of Sīdī 'Uqbah was rebuilt by Ḥassān b. al-Nu'mān following his victory against al-Kāhinah.

¹ Abū al-'Arab, p. 130.

² See below, Chapter VII, 1, pp. 404-405.

³ 'Abd al-Wahhāb, Shahīrāt al-Tūnisiyyāt (Tunis, 1934), p. 15; al-Dabbāgh, vol. 1, p. 225.

It was extended to cater for the increasing number of people settling in the city from the east and from the Berbers who began to settle in the city from around that time.

Major urban projects were initiated by the Umayyad Caliph Hishām b. 'Abd al-Malik around the turn of the first century of the Hijrah. They included the building of fourteen reservoirs (extra muros) for drinking purposes¹ which must indicate a large increase in the size of the population at the time. Other evidence of the growth of the population of al-Qayrawān during the later Umayyad period was the enlargement of the mosque of Sīdī 'Uqbah for the second time to include a private garden owned by the Banū Fihri.² The caliph asked for it to be purchased and added to the area of the mosque which was getting too small for the population of the city.³

The Aghlabid era saw the expansion of the city to the south in order to provide a government quarter. This was called al-Qaṣr and lies about two miles to the south of al-Qayrawān. This must represent a big expansion of the city.

The second half of the third century also saw an expansion of important projects which must have provoked a growth in the population if they were not a result of the growth, e.g., the big reservoir of Bāb Tūnis.

(d) Rainfall

It is doubtful whether the reduction in rainfall which is said to have taken place in the region of North Africa⁴

¹ See Chapter I, p. 26.

² Al-Bakrī, p. 23.

³ Ibid.

⁴ J.C. Russell, Late Ancient and Medieval Population (Transactions of the American Philosophical Society, new series, 1, 48, pt. 3) (Philadelphia, 1958), p. 91.

affected the growth of the population of al-Qayrawān. This reduction took place before the Arab conquest and therefore before the foundation of the city. The founders of the city must have taken into consideration the similarity between their native country and their new one. The factor of desiccation may however have worked in favour of al-Qayrawān by causing rural migration by people who were hit by the frequent droughts.

2. Negative Factors and Indications

(a) Natural Disasters in the City

(i) Epidemics

According to M. Dols¹ the plague which took place during the reign of the Emperor Justinian (A.D.527-565) was the first plague in human history to be fully documented.² The impact of the Justinian plague on the Mediterranean population must have been damaging, but Dols' claim that the debility of the Byzantine empire caused by the plague opened the gates for the various incursions of the barbarians³ is weakened by the impossibility of showing that the barbarians were immune against the same plague.

The success of the Berber incursions into Byzantine North Africa, and the later Muslim conquest of the eastern provinces of the Byzantine empire, are attributed to the plague by Dols.⁴ This would appear to disregard the fact that the biggest concentration of Arab population was in the Yaman, and the Yaman at the time of the Plague of Justinian was part of

¹ M. Dols, "Plague in Early Islamic History", in JAOS, vol. 94 (1974), pp. 371-383.

² M. Dols, The Black Death in the Middle East (Princeton, 1977), p. 14

³ Ibid., p. 18.

⁴ M. Dols, "Plague in Early Islamic History", p. 372.

the Abyssinian Empire--which may well have been the place from which the plague originated, including that of Justinian. Some scholars believe that the Abyssinian army which was sent to Mecca was destroyed by plague, taking "ṭayran abbābīl" to mean the plague in the sūrah of al-Fīl.¹

The attitude of the Muslims towards the plague (ṭā'ūn) was formed (before they conquered the Maghrib) in a devastating epidemic which struck the Muslims in 'Amwās in Syria (which was called the Plague of 'Amwās). It was a test of Muslim beliefs about infection and contagion and predestination. In Ifrīqiyā they devised a quarantine for those suspected of having a contagious disease. It first appeared in al-Qayrawān, and then spread to the other Ifriqiyan cities. The quarantine districts were called damanah. They had volunteer staffs composed of pious persons and the occasional nurse who was a slave girl, mostly from the Sudan.²

There is no record of any outbreak of plague during the first century of the Muslim occupation of North Africa, but it can scarcely be assumed that the Maghrib remained immune from the outbreaks which are known to have occurred in the east and Egypt (in view of the route taken by the plague in later centuries).

The chroniclers of Ifrīqiyā considered the plague a punishment from God for something the people had done. This is evident in both cases of plague reported by Ibn al-Raḳīq and Ibn 'Idhārī.³ The first recorded plague in Ifrīqiyā was in A.H.126, and is said to have lasted for seven years, easing off in spring and autumn. This plague (ṭā'ūn) was accompanied

¹ W. Montgomery Watt, Muhammad at Mecca (Oxford, 1953), p. 14.

² 'Abd al-Wahhāb, Waraqāt, vol. 1, p. 278.

³ Ibn al-Raḳīq, p. 125; Ibn 'Idhārī, vol. 1, p. 60.

by an epidemic (waba'). The nature of this waba' is not clear, but it was apparently distinct from the plague. Plague (ṭā'ūn) sometimes formed only one element in an epidemic (waba') which might also include smallpox.¹

A period of seventy years passes before we find another case of plague in Qayrawān. Ibn 'Idhārī mentions the symptoms preceding the death of Abū al-'Abbās 'Abd Allāh b. Ibrāhīm b. al-Aghlab, who died in his late twenties in A.H.202: a swelling under the ear and the changing of the colour of the stricken person to black. This is clearly a description of the symptoms of bubonic plague,² although it is unclear whether the people realized that it was the plague which killed the amīr. There is no record of other persons dying at the same period with the same symptoms, nor is there any mention of an epidemic, but this does not entirely exclude the possibility of there having been a limited outbreak of plague at this time.

The second confirmed epidemic struck the Islamic armies in Sicily, claiming the lives of many soldiers and sailors including the Andalusian admiral known as Farghlūsh (Aṣḥagh b. Wakīl). Many of the African army fell victims to this epidemic, and the likelihood of its having spread to the mainland (Ifriqiyā) cannot be ruled out. This epidemic struck in A.H.215, and it is possible that returning soldiers brought the plague with them.³

The third attack of plague struck Ifriqiyā and the east in a pandemic which is described by Ibn 'Idhārī as raging in the east and in the west. It followed a general famine.

¹ Dols, The Black Death in the Middle East, p. 35.

² Bubonic plague is not contagious, but is infectious through the agency of the flea and rodents; see Dols, ibid., pp. 72, 75.

³ Ibn 'Idhārī, vol. 1, p. 104.

This may have been accompanied by other diseases, as Ibn 'Idhārī states that there were tā'ūn and waba'.¹ This waba' and tā'ūn were accompanied by famine, and they may well have been the cause of the disastrous scarcity (qaḥt) which resulted in a steep rise in prices.² This scarcity, which took place six years after the former famine and plague, i.e., in A.H.266,³ may possibly have been the result of a drought, but it is more likely that it was a result of the shortage of people working in agriculture and commerce; particularly in view of the fact that after the first famine the demand for commodities still outstripped the supply. The rise of the mortality rate in the year A.H.260 shows up clearly in our list A (see also accompanying graph, p. 84).

The fifth epidemic of plague struck Ifrīqiyā in A.H.303 and killed many people.⁴ Ibn 'Idhārī names some of the eminent people who died in this plague. This seems to have been a much milder outbreak, judging from the total of deaths known to us, although there is an unmistakable rise in relation to the year before and the year after.⁵

The worst plague to strike Ifrīqiyā was the plague of A.H.307. In this year we have the highest number of deaths, in addition to the statement of Ibn 'Idhārī:

" وفي سنة ٣٠٧ كان بافريقية [. . .] طاعون شديد وغلاء سَعْر . . . ومات من التجار ومن خدم السلطان ومن الأطباء ، من يطول الكتاب بذكره " ⁶

¹ Ibid, p. 116.

² Ibid., p. 117.

³ Ibid.; the waba' and tā'ūn, coupled with famine, took place in A.H.260; ibid., p. 116.

⁴ Ibid., p. 173.

⁵ See graph, p. 84.

⁶ Ibn 'Idhārī, vol. 1, p. 183.

The magnitude of this outbreak is reflected in the graph.

In A.H.307 the plague struck the Fāṭimid army in Egypt, while it was on its way from Alexandria to al-Fayyūm. Ibn 'Idhārī states that after the looting of the farmers' produce by the army, prices soared and the waba' (presumably plague) struck. This was in Rajab, A.H.307.¹ Meanwhile the plague raged in Ifrīqiyā, and one wonders whether the army of the Fāṭimids had something to do with transferring the epidemic to Egypt or vice versa.

The plague of the year A.H.307 claimed its victims from all walks of life, but there were two classes of people who were particularly badly hit, despite their relatively small numbers. These were the physicians and the undertakers.² Ibn 'Idhārī stresses that many physicians lost their lives in the epidemic, and we also have an example of an undertaker (A.451) who died during the plague.

The Fāṭimid army was struck again by plague in A.H.311. At that time it was led by the Fāṭimid general Masrūr, who after taking al-Fayyūm in the Western Desert was forced to withdraw because of the plague. Masrūr pulled back to Barqah, but the plague does not seem to have spread to the rest of Ifrīqiyā.

(ii) Famine

Most authorities agree on the fact that the province of Ifrīqiyā was depopulated at the beginning of the Muslim conquest. The demographers among them ascribe this to the plague of Justinian and the changes in the climate of the

¹ Ibid., p. 181.

² Ibid., p. 183. Ibn 'Idhārī states that everyone with medical knowledge in al-Qayrawān perished.

area.¹ Others, such as Leo Africanus, do not ascribe a cause for this phenomenon.² There was in any case a mass migration from the province by the Byzantines and those who were identified with them to the islands of the Mediterranean following the Muslim conquest.³

The depopulation of the province must have eased the pressure on food resources, and grain prices should therefore have remained low during the first century of the Muslim presence in Ifrīqiyā. The era which saw the activities of al-Kāhīnah can be excluded from this because she believed that once the sources of wealth in Ifrīqiyā were destroyed, the Muslims would automatically go away. The consequence of this belief was the destruction of agriculture, and this must have had a disastrous effect on the population at the time. However, Arab traditions which speak of the destruction of everything in Ifrīqiyā⁴ including natural vegetation should be viewed with caution.

For the first two centuries, information about famines and crops is scarce, probably as a result of the reduced size of the population and the small effect of these famines on the Arab population which was not large at the time. For the third century the situation is different: for this we have some information about the prices of grain in ordinary years and the rise of prices during famines.

By famine, we refer to those natural famines and shortages in foodstuffs which were the result of a drought, a

¹ Dols, The Black Death in the Middle East, p. 18; Russell, Ancient and Medieval Population, p. 102.

² Leo Africanus, vol. 1, p. 129.

³ Al-Mālikī, vol. 1, p. 188.

⁴ Ibn al-Raḳīq, p. 61.

failure of crops or other natural disasters which affected the production of food, i.e., excluding self-inflicted famines which can be regarded as man-made, such as those which came about as a result of sieges.¹

Studies of population trends naturally show the impact of crops and harvests on population. This impact was not only on the factors of human reproduction, such as marriage and fertility, but also on immigration, and more importantly, the death rate of the population.²

We do not have any figures for the harvests of Ifrīqiyā from which we can deduce the years which witnessed failure of the crops. What we do have is a small number of references which may give us some indications to that effect. The chronicles give us the prices of grain several times in the third century. Some of these are the prices prevailing during famines. In one of these famines the price of grain increased from the ordinary price which was quoted for the beginning of the century as 0.04 of a dīnār a mudd,³ to 3 dīnārs during the famine of A.H.260/A.D.874.⁴

Most of these famines took in the whole of North Africa, Spain, and Arabia and were a result of general droughts. Migration was no answer and the people died in large numbers as a result of severe malnutrition.

In ordinary times grain was very cheap in Ifrīqiyā, especially when bought from areas which were famous for its production. Al-Bakrī states that from these places a camel-load

¹ E.g., the nine months' siege which had a devastating effect on al-Qayrawān in A.H.154; See Ibn al-Raḡīq, pp. 142-148.

² Dorothy Thomas, "The Impact of Harvest on Population Changes" in The Language of Social Research, eds. P.F. Lazarsfeld and M. Rosenberg (Glencoe, Ill., 1953), pp. 207-208.

³ For the mudd, see Hinz, p. 50.

⁴ Ibn 'Idhārī, vol. 1, p. 95; Ibn Abī Zar', pp. 60-61. See graph, below, p. 84.

of grain might cost as little as two dirhams. The camel-load must have been more than a qafiz (the Qayrawānī qafiz was 192 mudd).¹ This was presumably some time in the third century. At the beginning of the same century (A.H.201) the Aghlabid amīr refused to accept grain in payment of the tithe, and fixed the price for a qafiz of grain at eight dīnārs. Thus the price of the mudd was 0.04 of a dīnār.² This can be taken as an average price for grain.

However, at the following periods information regarding harvest fluctuations and rises in the prices of grain indicate a prevalence of famine conditions:

(1) In the years of the sixth decade of the third century the treasury of Ifrīqiyā became bankrupt, and at the same time famine struck the Islamic west and parts of the east. The famine was accompanied by an outbreak of plague and large numbers of people perished, many of whom were buried in mass graves.³ This was general from the Hijaz to al-Andalus. The prices of grain and foodstuffs soared, and they eventually disappeared from the markets.⁴

An improvement in the situation was witnessed in A.H.267/A.D.880-881. Prices fell and the epidemic receded.⁵ This was despite the bankruptcy of the Aghlabid treasury in A.H.267.

(2) In A.H.285/A.D.898 there was a severe famine in North Africa and Spain to the extent of the people eating each other.⁶

¹ Al-Bakrī, p. 27; R.H. Idris, "Mesures de Capacité" in CT, 4 (1956), p. 121.

² Ibn 'Idhārī, vol. 1, p. 95.

³ Ibn Abī Zar', p. 60.

⁴ Ibid.

⁵ 'Iyāḍ, al-Madārik, vol. 4, p. 310 (M. ed.).

⁶ Ibn Abī Zar', p. 60.

The cause of this famine was probably natural, although the problems and the discontent which had been brewing in Ifrīqiyā before and since the beginning of the Fāṭimid da'wah must have had a part in the tragedy, since the middle Maghrib which was the most important area in Ifrīqiyā for the production of grain saw much of the fighting.¹

(3) In A.H.303 there was a famine in Ifrīqiyā which was similar in magnitude and was compared in its severity by the chroniclers with that of A.H.260. The price of grain rose to 3 dīnārs a mudd and many people died as a result of the rise which was accompanied by the great plague of A.H.260.

(4) The abundant food supply of A.H.307 was a direct result of the severe plague epidemic which recurred several times until A.H.307, when it claimed the highest toll of all. Following this, prices fell considerably because of the fall in consumption, and not because of an improvement in the food supply. This was why in the following year (A.H.308) famine recurred, presumably because stocks of food were by then depleted.³

(5) In A.H.317/A.D.929, there was another outbreak of plague which was accompanied by a rise in the price of grain. A Cordova qafīz (39 $\frac{3}{5}$ mudd) was priced at one gold mithqāl (i.e., one dīnār).⁴ This rise caused a severe famine in Ifrīqiyā.

(6) In the following year (A.H.318) prices fell as a result of good rainfall and conditions improved and the plague seems to have receded.⁵

¹ Al-Bakrī, pp. 54-56.

² Ibn Abī Zar', p. 60.

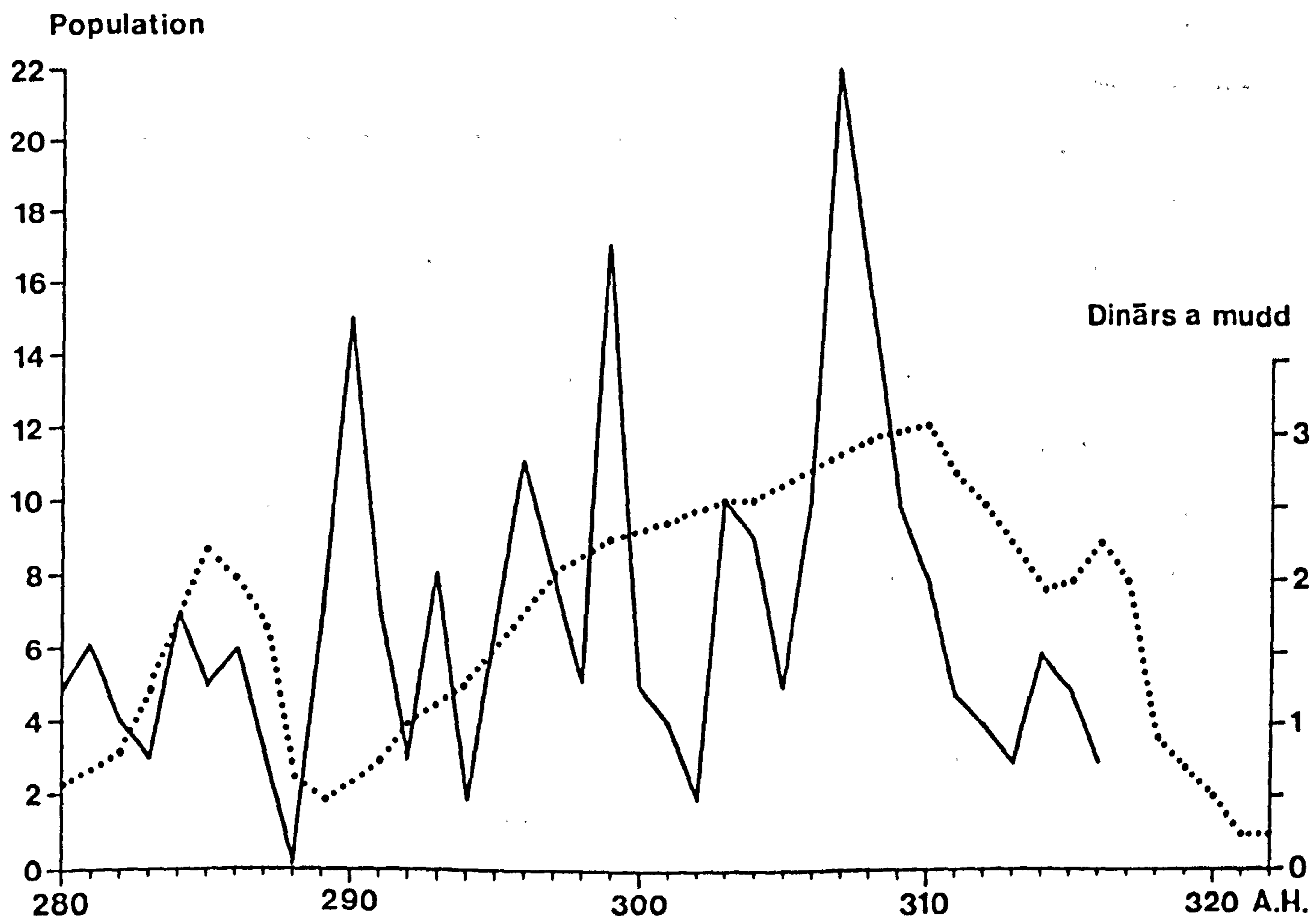
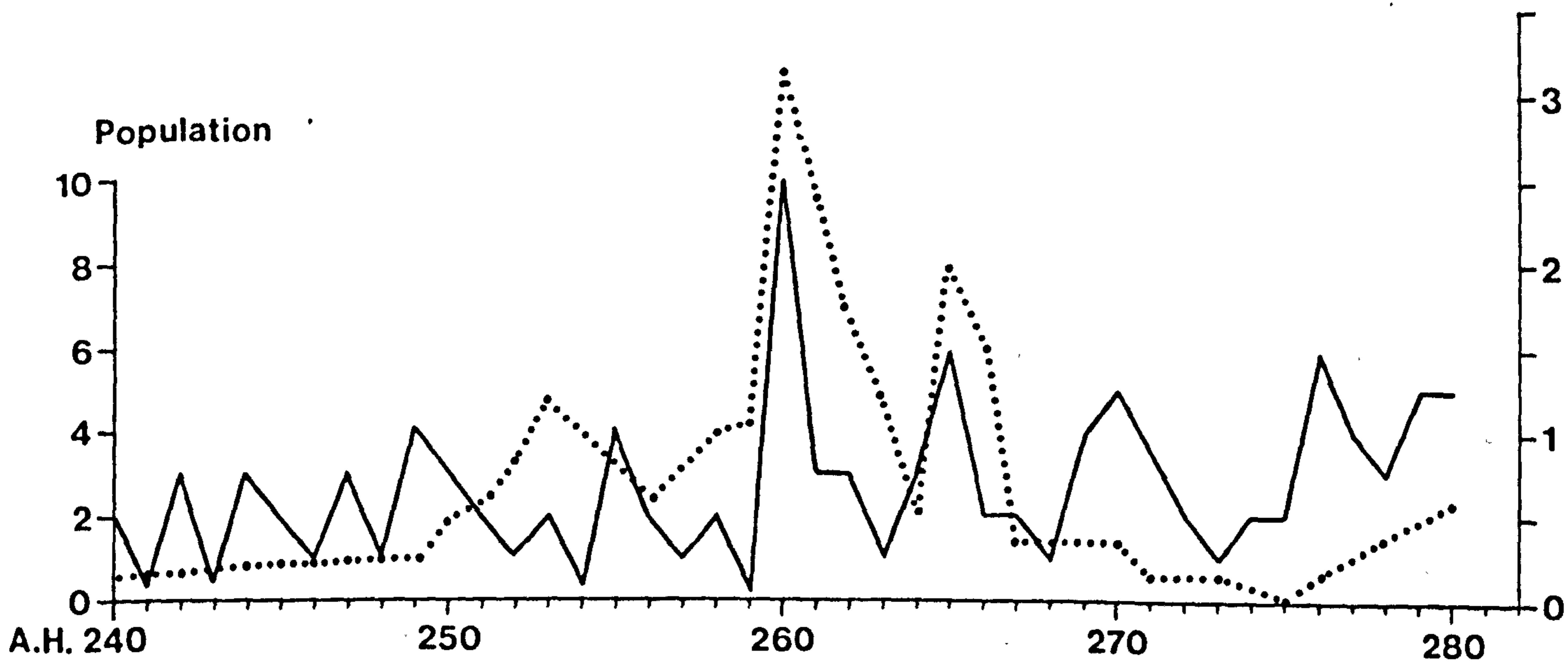
³ Ibid., p. 61; Ibn 'Idhārī, vol. 1, pp. 182-183. For the correlation between famine and the mortality rate see the graph, below p. 84.

⁴ Ibn 'Idhārī, vol. 1, p. 194; Hinz, p. 2.

⁵ Ibn 'Idhārī, vol. 1, p. 195.

CORRELATION OF PRICE OF GRAIN TO DEATH RATE

Dinārs a mudd



— Death rate
 Price of grain

(b) Political Upheavals

The violent political upheavals which affected al-Qayrawān must have involved fluctuation in population numbers. The first of these was the rule of Abū al-Muhājir Dīnār (A.2)¹ which resulted in the temporary abandoning of al-Qayrawān in favour of another site. Then there were the times when the Berbers gained the upper hand, such as during the revolt of Kusaylah and during the five years of al-Kāhinah.² The city was left exposed to them and must have suffered a decrease in its population during these periods. Despite all this the city recovered to accommodate many of the Berbers who were fighting with al-Kāhinah and became the headquarters for the conquest of the far Maghrib and Spain, and for a time it became the capital of the whole Islamic west and Egypt.

During the last years of Hishām b. 'Abd al-Malik's reign the situation in North Africa took a turn for the worse when Maysarah al-Madgharī staged a rebellion against the Umayyads. It was to be the beginning of an era of uncertainty, and the city must have had a diminished supply of new settlers, as well as losing part of its population who were considered either a target for the Safarids or suitable recruits for the army fighting the Safarids. Many of these were killed in the struggle that followed. This is in addition to the expected fall of the birth rate which usually results from such upheavals. T.H. Hollingsworth states that "One must expect in general that in a time of acute crises there will be a lower birth rate, and the rise in mortality will also affect the young children the most."³

¹ See Chapter II, p. 33.

² See Chapter II, pp. 34-36.

³ T.H. Hollingsworth, Historical Demography, (London, 1969), p. 100.

The growth of the population of al-Qayrawān received another setback as a result of the deep division in the ruling family which seized power from the Umayyad wālī. The conflict among the heads of the family left the people divided among themselves. The result was chaos and bloodshed. This also led to the introduction of the Safarids, who killed and exiled many people, especially those connected with Quraysh.¹

The Abbasid army took the city in A.H.144 and built a wall which, however, was not much use in face of a determined Kharijite attack which led to the sack of the city in A.H.154, after a siege of nine months, in which many people died of hunger. The city was restored to the Abbasids by Yazīd b. Ḥātīm al-Muhallabī (A. 57) and it began again to attract people with its famous wālī who was a patron of the arts and literature. The city was repaired and reorganised by Yazīd whose rule saw the subsidence of the dangers to the city due to the weakened Kharijites.

The end of the Muhallabid family was a violent and abrupt one, and many of its members left Ifrīqiyā together with their mawālī to the east for Egypt, and to the west for Fez.² The migration of the three hundred families (partly from al-Azd, the tribe of the Muhallabid family) was caused by the struggle for power between the Muhallabids and the jund, which ended with the execution of al-Faḍl b. Rawḥ (A.63).³

The rule of the Aghlabids, which began four years after the fall of the Muhallabids, was established as a result of civil strife, during which the city was besieged and taken by different factions in the conflict. Many leaders of the

¹ Ibn al-Raḳīq, p. 141.

² Ibn Ḥazm, p. 368; Ibn al-Raḳīq, p. 202.

³ See Chapter II, pp. 54-55.

Abbasid jund were sent into exile to the east. The rest of the Abbasid army was gradually disbanded despite their objection, which was shown through their rebellions against Ibrāhīm I and his successors.¹

The Aghlabid generals who rebelled against Ibrāhīm I had their supporters among the people of al-Qayrawān, especially 'Imrān b. Mujālid al-Rab'ī, who managed to take the city for a time. Those people who collaborated with him are not likely to have remained in the city and so a considerable emigration at this time must be assumed, probably to Fez.² The period of the first three Aghlabid amīrs was still a time for consolidating the Aghlabid hold on the country.

(c) Floods and Fire

It is believed that there was a climatic change in North Africa around the sixth century which involved reduction in the rainfall and an extension of the desert and semi-desert into areas which were not desert before. This must have had an influence on the size of population in North Africa before the Arab conquest. Many authorities (e.g. Russell) subscribe to this theory. However, the Arabs found the situation in North Africa congenial because it resembled the climate in Arabia.

The shortage of rainfall was, however, sometimes interrupted by seasons of flood which had a devastating effect on the city of al-Qayrawān, which was mostly built of mud and

¹ See Chapters II and VII.

² 'Imrān fled westwards to al-Zāb with his supporters after the failure of his rebellion against Ibrāhīm I. Some of his supporters are likely to have continued the journey to Fez where they must have been well received by the Idrisids. The movements of migration from al-Qayrawān to Fez are not always dated; see Ibn Abī Zar', pp. 13, 29.

clay. When the city was flooded, it might be cut off from the rest of the country owing to the wādīs and low-lying land which surround the city on all sides.¹

The first mention of destruction caused by floods is in connection with A. 122, who lived in the city until his death in A.H.226. He helped a friend of his rebuild his house which had been ruined by a flood, by contributing to the cost of the rebuilding.²

In A.H.247/A.D.861 there was a flood in the city which caused the collapse of the bridge of Bāb Abū al-Rabī', and this must have caused considerable destruction in the city, and probably with many lives being lost because of the flimsy construction of the houses. The flood was described as very severe, and its effect on the strong bridge gives us some idea of the extent of the damage which must have been caused to houses built of brick and clay. In A.H.308/A.D.920 the heavy rainfall and the subsequent flood caused many houses to fall in al-Qayrawān and its suburb of Raqqādah. It took a year for the bridge of Bāb Abū al-Rabī' to be rebuilt (the work was finished in A.H.248/A.D.862).

The only reported fire in al-Qayrawān took place in A.H.306, when a fire broke out in the market of the city.³ In the previous year there were fires in the markets of most of the major cities of the Islamic west such as Tāhīrt, Fez, Miknāsah, and Cordova. This is known to the historians and chroniclers as the "Year of the Fire" (sanat al-nār);⁴ it

¹ Recently the city was cut off from the rest of the country for a considerable length of time (in 1969) by a flood which must have resembled floods in al-Qayrawān in its early history.

² Al-Mālikī, vol. 1, p. 203; Ibn 'Idhārī, vol. 1, p. 113.

³ Ibid., p. 181.

⁴ Ibn Abī Zar', p. 61.

is possible that these fires are to be ascribed to arson, and they may have been related.

3. Assessment of the Overall Size of the Population

An attempt at assessing the size of the total population may be made in several ways:

(a) Assessment based on the size of the reservoirs and water installations

Using the size of the water installations to estimate the size of the population is at first sight an attractive idea in the case of al-Qayrawān, which possesses intact water installations dating from early mediaeval times, but this would be misleading because it would assume that the people as a whole were only using the sources of water which can be measured, while in actual fact many of these sources have long disappeared and their capacities are unknown.

Of the fifteen reservoirs which once existed¹ outside the city only a few are intact; the sites of most of the rest are not known. One of the latter was the mājil of Bāb Abū al-Rabī', which was used to take the pressure off the mājil of Bāb Tūnis, north of the city.²

An assessment of the population from the capacities of the existing reservoirs cannot reflect the true size of the population, because people also used other means of getting water, e.g., from wells, private reservoirs, and wādīs.

¹ See Chapter I, p. 26.

² Al-Dabbāgh, vol. 2, p. 149. For approximate site of Bāb Abū al-Rabī' see Map No. 2.

(b) Assessment based on the size of the mosques and religious establishments

A. Lezine has attempted to work out the size of the population of al-Qayrawān by measuring the capacity of the congregational mosque,¹ arriving at a figure of 36,000. He estimated the capacity of the mosque during the second half of the third century at 12,000 persons, and takes the view that each attender at the mosque would represent three persons. The result is however doubtful. First there is nothing in Islam to compel the people of a city to use only one mosque for their congregational prayers, and there were in fact other ancient mosques in the city which were used for congregational prayers, such as the mosque of al-Anṣār in the west of the city.

There were tens of mosques and hundreds of private mosques in the city which must have been used beside the mosque of Sīdī 'Uqbah. Add to this the statement of al-Mālikī which reiterates the fact that the mosque of Sīdī 'Uqbah was not big enough for the number of the worshippers.² This statement shows that the population in the third century must have been higher than Lezine estimates.

Secondly Lezine does not take into account the two satellite towns (suburbs) of al-Qayrawān, i.e., Raqqadah and al-'Abbasiyyah (or al-Qaṣr),³ and the other suburban settlements which may well have had their own mosques.

It must be noted that the nature of the topography of al-Qayrawān made it almost impossible for the city to expand beyond the wādīs which surround it; its suburbs were separated

¹ A. Lezine, Deux villes d'Ifrīqiya, Tunis et Sousse (Paris, 1971), p. 34.

² Al-Mālikī, vol. 1, p. 392.

³ See Chapter I, pp. 24-26.

from it by these wādīs, and the result was more of these satellite settlements around the city.

Leo Africanus states that the founding of Raqqādah was a result of overcrowding of al-Qayrawān.¹ The inhabitants of these settlements went to the city to attend to their craft and trades in the city.

It cannot be taken for granted that the inhabitants of these settlements were using the mosque of Sidī 'Uqbah, which is several miles from them. Ibn Sallām describes an Ibadite settlement in the sabakhah east of al-Qayrawān. He also mentions the function of the mosque in this settlement and the number of men there,² which he puts at five hundred. Because this was presumably the number of adult males, the overall number would have been considerably greater.

Thirdly, Lezine does not take into account the non-Muslim elements of the population (mainly the Jews and Christians) who are known to have lived in the city, as scattered references to them in the biographical literature bear witness.

The Jews had in addition to their own quarter which was situated near Bāb Abū al-Rabī,³ their own market which was part of the general market of al-Simāṭ.⁴ It bore the name Sūq al-Yahūd. This name goes back to the second century of the Hijrah.⁵ In the third and fourth centuries the name of the Jewish quarter was al-Yahūdiyyah, in the same district of the city (it seems only the name of the place changed).

¹ Leo Africanus (Ibn al-Wazzān), vol. 3, pp. 731-732.

² Ibn Sallām, p. 60.

³ S. Goitein, Studies in Islamic History and Institutions (Leiden, 1966), p. 314.

⁴ See List of Features of the City, above, Ch. I, pp. 13-20, and Map. no. 2. See also Chapter VII.

This district was not segregated from the rest of al-Qayrawān (according to Muslim sources and the references to the city of al-Qayrawān in the Cairo genīzah sources).¹

The Christians are known to have had their own church in the city from as early as the second half of the second century, and this gives an indication that their number was not negligible (this was until the first half of the third century A. H.). Their presence in Ifrīqiyā in general continued until after the end of the fourth century of the Hijrah; Ibn Abī Dīnār al-Qayrawānī states that Christianity continued to exist in Ifrīqiyā until the fourth century, and bishops used to come from Alexandria (appointed by the Patriarch) to exercise jurisdiction over the Christians of Ifrīqiyā. He writes:

"ولم تقم بعد قائمة للنصارى والبربر الذين بها . فمنهم من دخل في الاسلام
ومنهم من ضربت عليه الجزية وكانت بها عدة قرى عامرة بالكفر الى بعد المائه
الرابعه . وكانت الاساقفه تاتي من الاسكندريه من قبل البطريق الذي بها
الى نصارى افريقيه"²

(c) Assessment of the size of the population from the number of bath-houses

Al-Bakrī mentions (referring to the third century of the Hijrah in al-Qayrawān which was the greatest period of the city) the number of the bath-houses as being forty-eight.³

J. Lassner has worked out an average number for the users of the bath-houses in mediaeval Baghdad. He estimates these at 800 persons per bath-house.⁴ This may well apply to other

¹ Goitein, op. cit., p. 314.

² Ibn Abī Dīnār, p. 38.

³ Al-Bakrī, p. 26.

⁴ J. Lassner, "'Massignon and Baghdād' the complex growth in an imperial city", in JESHO, 9, 1966, p. 27.

Islamic cities because the use of bath-houses was connected with Muslim religious duties. The overall figure for the population of the city that this procedure would produce would therefore be:

$800 \times 48 = 38,400$ (38,000) inhabitants (in the third century).

This, however, would apply to the inner city, and only to those people who did not have their own facilities. The figure achieved through this procedure is almost the same as the number arrived at by measuring the capacity of the mosque of Sīdī 'Uqbah. The reason is that those who used the bath-houses are roughly the same people who were using the mosque and the same drawbacks in Lezine's procedure (the capacity of the mosque) can be found here. The figure arrived at here and by Lezine, 36,000-38,000 inhabitants, can be used as a minimum for the size of the population of al-Qayrawān intra muros.

(d) Assessment of the size of the population based on the area of the city

This involves finding the size of the area in hectares of the city and multiplying the result by 240 (this is given by J.C. Russell as the average number of inhabitants of a mediaeval Islamic city for each hectare).¹ However, in estimating the inhabited area of the city Russell only takes into account the area of the city in the sixteenth century, when al-Qayrawān was little more than a large village (he gives the area of al-Qayrawān as 39 hectares against the area of Tunis, which was 97 hectares). This would mean that the

¹ J.C. Russell, Medieval Regions and their Cities (Newton Abbot, 1972), p. 208.

population of al-Qayrawān was around 10,000 inhabitants.¹ These ten thousand were living in an area which was probably only one quarter of the area of the city (excluding the settlements outside it) in the third and fourth centuries of the Hijrah. Russell himself admits that this figure of 39 hectares for al-Qayrawān is an underestimate of its area in the late Aghlabid era.²

The area of al-Qayrawān in the third and fourth centuries of the Hijrah can be established by measuring the reconstructed ancient walls in the plan of the city.³ The walls represent the circumference of the city, which is 87 cm. on Map. No. 2. The minimum circumference therefore would be 5.4375 km. From this figure we can deduce the inhabited area of the city, and consequently the approximate size of the population:

the scale of the map is 1 cm represents 0.0625 km so that the circumference of the city is $87 \times 0.0625 \text{ km} = 5.4375 \text{ km}$.

The radius of the circle with circumference 5.4375 is

$$\frac{5.4375}{2 \times 3.1416} = .8654029 \text{ km:}$$

thus the area of the city (A) is approximately as follows:

$$A = 3.1416 (.8654029)^2 = 2.3528136 \text{ km}^2.$$

The size of the population would therefore be:

$$2.3528 \text{ km}^2 = 235 \text{ hectares}$$

$$240 \times 235 = 56,400 \text{ inhabitants.}$$

The most important statement by a chronicler in this

¹ Russell, Late Ancient and Medieval Population, p. 91. Russell gives the average number of people for the hectare as 180 persons and not 240. He is probably taking into consideration the connection between the size of the city and the density of the population.

² Ibid.; Leo Africanus, vol. 3, p. 721-732.

³ See Chapter I, and Map no. 2.

respect is that of Ibn 'Idhārī,¹ who gives 13,600 ells as the circumference of al-Qayrawān at the peak of its growth. From this we can deduce the inhabited area of the city and the size of the population of al-Qayrawān proper (not including satellite settlements). This figure would represent the number of inhabitants before the city outgrew its walls, i.e., in the early part of the third century. The shape of al-Qayrawān was not regular (see Map no. 2) and the geometrical figure nearest to it was probably the circle; hence one can establish the approximate populated area of al-Qayrawān as follows:

$$1 \text{ ell} = 54.04 \text{ cm}$$

$$13,600 \times 54.04 = 734944 \text{ cm} = 7.34944 \text{ km.}$$

The radius (r) of the circle with circumference 734944 cm is:

$$r = 734944 / (2 \times 3.1416) = 116969.69 \text{ cm} = 1.1697 \text{ km.}$$

The inhabited area (A) would therefore be:

$$A = 3.1416(1.1697)^2 \text{ km}^2 = 3.6747295 \text{ km}^2$$

$$1 \text{ ha} = 0.01 \text{ km}^2$$

$$100 \text{ ha} = 1 \text{ km}^2.$$

The area of the city in hectares is:

$$A = 3.67295 \times 100 = 367.47295 \text{ ha.}$$

The estimated population (P) would therefore be:

$$P = 367.4730 \times 240 = 88,193 \text{ inhabitants (say 88,000).}$$

At the time envisaged by this estimate (the latter half of the third century) the city had established itself as the biggest city in the Maghrib and had asserted its religious and intellectual leadership of the whole region of the Islamic west. Many scholars and students from al-Andalus² stayed in al-Qayrawān in addition to large communities from the Maghrib

¹ Ibn 'Idhārī, vol. 1, p. 21.

² M. Ṭalbi, "al-'Ilāqāt bayn Ifrīqiyah wal-Andalus fī al-Qarn al-Thālith al-Hijrī", in *CT*, 18 (1970), p. 44.

and other Ifriqiyan regions.

(e) Assessment of the size of the population based on the number of physicians

This procedure has been applied to Baghdad and is described by Hollingsworth.¹ It involves counting or estimating the number of physicians in the city and allocating an average number of patients to each. The average estimated number of people who could have been looked after by one physician is multiplied by the number of physicians to give an assessment of the size of the population of a mediaeval Islamic city. However, in the case of al-Qayrawān the total number of the physicians is quite uncertain; most of the physicians mentioned in the sources were simply those connected with the ruling class.²

All these methods are applicable to the city intra muros only, but in any case they are inadequate because they do not take into account people who by definition are excluded from such procedures.

J.C. Russell alleges that Leo Africanus gives the size of the population of Ifrīqiyā before the Banū Hilal invasion as 80,000.³ He states that Leo Africanus gives this figure on the authority of the Ifriqiyan historian Ibn al-Raḡīq; he must have meant by "Ifrīqiyā" the capital of the province al-Qayrawān (as in "Miṣr" for al-Fustat and later Cairo) because he gives the population of Ifrīqiyā the province as "about a million" (if Russell is correct in quoting this figure, which

¹ T.H. Hollingsworth, Historical Demography, p. 284.

² See below, Chapter VII, pp. 428-431.

³ J.C. Russell, Ancient and Medieval Population, p. 102.

I have not been able to find in the English translation of Leo Africanus's work Descriptio Africae). This figure of 80,000 is a probable one, because it almost equals the figure arrived at on the basis of estimating the area of the city according to the circumference given by the chroniclers. These figures may be taken as indicating the maximum population of the city (for both extra and intra muros), while the 56,000 inhabitants arrived at through the measurement of the walls of the city may be considered as a minimum (and only for the intra muros).

The figure attained from the size of the mosque and the number of the public bath-houses (i.e., around 36,000 inhabitants) may well represent the majority of persons represented by the two major sects, the Mālikīs and the Ḥanafīs, but it makes no allowances for the other minorities who were non-Muslims, or even Muslims of different denominations.

The size of the population extra muros is very hard to assess, because the settlements around the city were scattered and the information about them is very meagre.

The historical indications adduced above (1 and 2) as indicating increases in the population and decreases through emigration and disease, etc. are not sufficient in themselves to produce an estimate of the total population at any one time; but when balanced against each other the preponderance of positive factors clearly shows a steady increase from the second half of the second century of the Hijrah. It reached its peak in the latter half of the third century. The population of the city intra muros at that time was probably over 65,000 inhabitants, if we take the average between the figure arrived at from the statement regarding the city's circumference and the figure attained from the measurement of the walls.

Chapter IV

KNOWN INHABITANTS OF AL-QAYRAWĀN TO THE END OF THE THIRD CENTURY: SOURCES

1. Books

The works written about Ifrīqiyyā which throw some light on the population may be divided into two categories:

- (a) biographical literature;
- (b) historical works and chronicles.

(a) Biographical literature (ṭabaqāt)¹

The biographical literature falls into two classes:

- (i) early and contemporary works;
- (ii) later works based on contemporary accounts both oral and written.

Given below is a description of surviving works and also of works now believed to be lost.

¹ Ṭabaqah means a group of people in the same occupation living at roughly the same period, e.g., ṭabaqāt al-aṭibbā', ṭabaqāt al-muhaddithīn, ṭabaqāt al-'ulamā'. Many modern authors have pointed out the importance of the works of al-ṭabaqāt as an untapped source for the demographic, social, and economic history of Islam, e.g., I. Hafsi, "Recherches sur les genres 'Tabaqat' dans le literature arabes II", in Arabica, 24, (1977), pp. 1-41; T. Khālidī "Islamic Biographical Dictionaries: a preliminary assessment", in MW vol. 63, pp. 53-65; see also H.A.R. Gibb, "Islamic Biographical Literature" in B. Lewis and B.M. Holt (eds.), Historians of the Middle East (London, 1962), p. 54; H. Cohen, "The Secular Occupation of Muslim Jurisprudents, Summary of Ph.D. Thesis Submitted to Hebrew University, Jerusalem", in JESHO, vol. 13, pt. 1 (1970), pp. 17 ff; R. Bulliet, "A Quantitative Approach to Medieval Muslim Biographical Dictionaries" in JESHO, vol. 13, pt. 2 (1970), pp. 195-211.

(i) Early and Contemporary Biographical Works

(1) Abū al-ʿArab Muḥammad b. Aḥmad b. Tamīm (A. 558), Ṭabaqāt ʿUlamāʾ Ifrīqiyā wa Tūnis

This book is not only the most reliable book written about the people of al-Qayrawān, but also the earliest. It was used by all the later authors as a standard to be followed and most of them arranged their work in a similar way. This book, with the other works of Abū al-ʿArab on the same subject, are one of the primary sources for all those who write about the people of al-Qayrawān.

The book is divided into four parts, and in addition to this arrangement it falls into two ṭabaqāt. The four parts are as follows:

- (i) The first part includes an historical introduction and then presents the names of the Companions of the Prophet and the Tābiʿūn, i.e., those who came after the Companions of the Prophet. This is presumably the first ṭabaqah. The second ṭabaqah begins in this part and extends to the rest of the book.
- (ii) The second part of the book is biographical, beginning with the biography of ʿAlī b. Ziyād al-ʿAbsī (no. 6) and ending with the biography of Ṭalaq b. al-Shaykh (no. 53).
- (iii) The third part contains biographies nos. 54 to 105 (the end of the biographies of the ʿulamāʾ of Ifrīqiyā).
- (iv) The fourth part contains the biographies of the jurists and ʿulamāʾ of Tūnis arranged chronologically. They begin with the biography of Khālid b. ʿImrān (no. 106) and end with the biography of Zayd b. Bishr (no. 114).

It is highly unlikely that this book was an abridgement of a longer work by Abū al-ʿArab. This has been alleged on the basis of quotations from Abū al-ʿArab in other authors'

works which are not to be found in Ṭabaqāt 'Ulamā' Ifrīqiyā wa Tūnis,¹ but Abū al-'Arab wrote more than one work, and in any case most of the quotations collected by the editors (al-Shābbī and al-Yāfī) concern men who lived later than the date which Abū al-'Arab took as his terminus in considering biographies for inclusion.

Ṭabaqāt 'Ulamā' Ifrīqiyā wa Tūnis was first published by Muḥammad b. Shanab in A.D. 1914. He issued it with the work of al-Khushanī, because the two parts complement each other. However, in the later edition of the Ṭabaqāt of Abū al-'Arab (by 'Alī al-Shābbī and Na'im al-Yāfī), the editors used the edition of Ibn Shanab as the basis for their edition and accused him of incorporating the marginal comments of al-Khushanī in the text of Abū al-'Arab. They missed the point that al-Khushanī himself mentions, viz. that he was completing what Abū al-'Arab began. Al-Khushanī, a contemporary of Abū al-'Arab, revised the work of Abū al-'Arab, added his comments and brought it up to date using a style similar to that of Abū al-'Arab and employing roughly the same sources. This makes the two books practically one book.

(2) Abū al-'Arab Muḥammad b. Aḥmad al-Tamīmī (A. 558), Kitāb al-Miḥan²

This is an account of persons from the beginning of Islam to the time of the author who had undergone the process

¹ Abū al-'Arab, p. 238 (suppl.). The editors of Abū al-'Arab's Ṭabaqāt think that because of the phrase "Abū al-'Arab said" the book must have been rewritten and abridged by al-Ṭalamankī. But referring to the author in this way in old Arabic texts is common practice (see al-Mālikī, vol. 1, p. 27). This was due to the fact that the author dictated his work to those who were interested, and when they copied the text for themselves, they mention the author's name as part of the isnād.

² The MS. of Kitāb al-Miḥan is being edited by my colleague 'Umar S. al-'Aqīlī, University of Exeter, who was good enough to lend me a microfilm copy of the MS.

of inquisition. However, the author does not restrict himself entirely to persons who suffered under the inquisition, despite the title of the book; he includes the assassination of the three caliphs, 'Umar, 'Uthmān, and 'Alī,¹ and all those who died in the battles that followed. The book is divided into five chapters, beginning at the assassination of 'Umar b. al-Khaṭṭāb to the days of the author himself, and discusses the inquisitions instituted by the Shi'ites and their judges.²

The section containing information about individuals is Chapter Five. In Chapter Three he discusses the death of 'Uqbah b. Nāfi' al-Fihri, together with many other persons from all over the Islamic world. Much information is unique to this book and cannot be found in other sources.

The lost works of Abū al-'Arab which would have had a bearing on the present subject are:

Kitāb 'Ubbād Ifrīqiyā³

Kitāb al-Tārīkh, 17 vols.⁴

Ṭabaqāt Rijāl Ifrīqiyā⁵

Ṭabaqāt al-Muhaddithīn wa Di'āfihim.⁶

The other works of Abū al-'Arab were on purely religious topics and have no bearing on population questions. None of them appear to have survived.

(3) Al-Khushanī, Muḥammad b. al-Ḥārith b. Asad al-Khushanī (d. A.H. 376), 'Ulamā' Ifrīqiyā

The divisions of the book 'Ulamā' Ifrīqiyā are

¹ Abū al-'Arab, al-Miḥan, fols. 15a-24b.

² Ibid., fols. 179-180.

³ Al-Dabbāgh, vol. 3, p. 43.

⁴ Ibid.

⁵ Abū al-'Arab, p. 99.

⁶ Al-Dabbāgh, vol. 3, p. 43.

confused. The book has no chapter headings at the beginning, but after biography no. 37, we find that the author decided that this was the end of a chapter and that the next ṭabaqah (the second) should follow. In this ṭabaqah the author changed his criteria for inclusion of subjects, and began to treat biographies in relation to himself, i.e.:

people he had not met;

people he had met;

people who were his own age or slightly older.¹

The ṭabaqāt of the Mālikīs end with biography no. 82. In the rest of the book the author combined all the madhāhib of Ifrīqiyā beginning with al-Ḥanafī (al-'Irāqiyūn), who take up the biographies from nos. 82-111.

A general section of the book is devoted to people from both the Mālikī and Ḥanafī madhhabs who were known for their expertise in disputation, religious discussion, and rhetoric.

In addition the author includes in his book three categories of 'ulamā':

(i) Those who were converted to the Shī'ī madhhab after the Fāṭimid seizure of Ifrīqiyā (the term used for this was tasharraqa, i.e., to easternise) (nos. 141-157);

(ii) The 'ulamā' of al-Qayrawān who were subjected to the inquisition and were persecuted by the authorities (nos. 158-179);

(iii) The judges of al-Qayrawān (nos. 180-208).

The book 'Ulamā' Ifrīqiyā was intended merely to complete the work of Abū al-'Arab, and this is clear from the title, which is virtually identical with that of Abū al-'Arab.

¹ Al-Khushanī, p. 235.

The book begins where Abū al-'Arab ends. Al-Khushanī's contribution may have been an abridgement of his work al-Ta'rīf, since he often refers to it with the words "you will find more details in my book al-Ta'rīf" or "I have mentioned him in my book al-Ta'rīf"¹ (al-Ta'rīf is now lost).

The book is of particular value because the author writes about the 'ulamā' of al-Qayrawān in general, without much regard to their madhhabs; the 208 biographies cover the three main legal schools of al-Qayrawān: Mālikī, Ḥanafī, and Shī'ī. He mentions several Shāfi'ī jurists as well.

The reliability of the book lies in the fact that he was writing about people mainly of his own age, or older contemporaries, or those who were only recently deceased.²

However, he is not as careful as Abū al-'Arab in examining his authorities and his sources of information. His isnāds are mostly incomplete, and he seems to have believed that once the name of the transmitter of the information, or that of the subject of the ḥadīth was known, that was sufficient to authenticate the whole piece of information or the historical anecdote. This is an example of historical and biographical literature moving away from the strict rules applied by the traditionists. Al-Khushanī uses expressions such as "I was told", "I heard", "Some Shaykhs told me", "I was informed that", etc. This is not to be found in the works of the early biographical authors.

However, in many instances he relies on the jurists and 'ulamā' of al-Qayrawān, who were mostly known to him personally, viz.:

¹ Ibid., pp. 186, 197, 209, 278.

² Ibid., pp. 232, 235, 286.

- Aḥmad b. Muḥammad al-Qaṣrī (A. 518)
- Abū al-Faḍl 'Abbās b. 'Īsā al-Mumsī (A. 550)
- Abū 'Uthmān Sa'īd b. Muḥammad al-Ḥaddād (A. 381)
- Abū Muḥammad 'Abd Allāh b. Sa'īd al-Ḥaddād (A. 498)
- Aḥmad b. Abī Khālīd al-Dabbāgh (A. 540)
- Abū Muḥammad al-Ghananmī or al-Ghunmī (A. 498)
- Muḥammad b. Maḥbūb al-Zanātī (A. 416)
- Aḥmad b. Mūsā al-Tammār (A. 538)
- Aḥmad b. Naṣr (A. 555)
- Aḥmad b. Ziyād (A. 499)
- Abū Muḥammad b. Ḥakmūn (A. 430)
- Luqmān b. Yūnus (A. 508)
- Abū Bakr al-Labbād (A. 553)

Al-Kushanī also wrote the book al-Iqtibās (mentioned in his book 'Ulamā' Ifrīqiyyā) on the same subject. This is now believed lost.¹

(ii) Later Biographical Works

- (1) Abū Bakr 'Abd Allāh b. Muḥammad al-Mālikī, Riyāḍ al-Nufūs

The biographical authors disagree on the date of birth and the date of death of Abū Bakr al-Mālikī; dates of death are given by some which could not apply to him at all, because his book covers years later than these dates, i.e., it is certain that he did not die before A.H.453, the last year to be covered by the book.²

The book of Riyāḍ al-Nufūs as we now have it has probably been abridged. According to Ḥusayn Mones this abridgement has omitted a number of important biographies and

¹ Ibid., p. 278.

² The attempt made by Ḥusayn Mones to show that the work was written partly by the father of Abū Bakr cannot be sustained; Ḥ. Mones, Introduction to Riyāḍ al-Nufūs, vol. 1, p. 32.

left out many valuable pieces of information which may represent a considerable loss to the work. He rightly attributes this to the ignorance of the copyist, who could not have been a Maghribī, as he seems to have possessed scant knowledge of the 'ulamā' of Ifrīqiyā.¹

The three existing MSS of Riyāḍ al-Nufūs are in London, Cairo, and Paris. They are all of eastern origin.² The oldest MS of Riyāḍ al-Nufūs is dated A.H.647/A.D.1249. The Maghribī MSS which are believed to have been used by both 'Abd al-Raḥmān al-Anṣārī al-Dabbāgh (d. A.H.696) and Abū al-Faḍl 'Īsā b. Nājī al-Tanūkhī (d. A.H.829) are believed to be lost. They were apparently complete when they were quoted by the two authors.³

Most of the works to which the author refers are now lost. The reports which the author bases on oral knowledge are not less important than the written ones. This book constitutes the most detailed account of the citizens of the city of al-Qayrawān, and its social and economic order and history; the majority of the accounts of the book are supported by isnāds. Like the Ṭabaqāt of Abū al-'Arab, Riyāḍ al-Nufūs begins with a historical introduction to the early history of Ifrīqiyā (al-Qayrawān) up to the end of the term of Ḥassān b. al-Nu'mān al-Ghassānī (A.H.86/A.D.705). The work is believed to have been originally in more than three volumes, but only two are in existence now.⁴ Apart from the historical introduction the volume is divided into five ṭabaqāt of 'ulamā',

¹ Ḥ. Mones, Introduction to Riyāḍ al-Nufūs, vol. 1, p. 66.

² H.R. Idris, "Contribution à l'histoire de l'Ifriqiya", in REI, vol. 9-10 (1936), pp.118-119; Mones, op. cit., pp. 59-65.

³ Idris, op. cit., p. 121.

⁴ Ḥ. Mones, Introduction to Riyāḍ al-Nufūs, p. 56.

and the divisions are broadly chronological. However, because of the ambiguity attaching to some individuals, this order is not strictly adhered to.¹

The first volume of the work was edited by Ḥusayn Mones and published in 1951. It comprises 164 biographies and ends approximately at the end of the third century. The MS of the second volume has not yet been published. The order of the biographies in this volume is strictly chronological.

In addition to the Introduction to Riyāḍ al-Nufūs by Ḥusayn Mones, in which he analyses the work, a study of the work has been made by H.R. Idris.² This considers the religious, social, and economic life of Ifrīqiyā as presented by Riyāḍ al-Nufūs. Idris gives a list of al-Mālikī's authorities, but he does not give the date of the deaths of many prominent individuals, and he confuses some of the data.³

(2) 'Iyāḍ b. Mūsā al-Yaḥṣubī al-Sabtī, known as al-Qāḍī 'Iyāḍ, Tartīb al-Madārik wa Taqrīb al-Masālik li Ma'rifat A'lām Madhhab Mālik

This dictionary was intended to include the eminent 'ulamā' of the Mālikī legal school, not only in al-Qayrawān or al-Madīnah but everywhere. It was compiled by Abū al-Faḍl 'Iyāḍ b. Mūsā al-Yaḥṣubī al-Sabtī, Judge of Sabtah (Ceuta) (A.H.455/A.D.1149).⁴ He divided his book into ṭabaqāt,

¹ In the first volume of Riyāḍ al-Nufūs, the order is broadly chronological despite the absence of most of the dates of death; however, in the second volume the order is according to the dates of death of the individuals concerned.

² H.R. Idris, "Contribution à l'histoire de l'Ifrīqiyā", in REI, vol. 9-10 (1935), pp. 105-178, 273-305 (1936), 43-103.

³ Ibid., p. 117; he wrongly gives the date of death of 'Abd al-Raḥmān b. Ziyād b. An'am as A.H.162, and calls him Ziyād. For 'Abd al-Raḥmān, see A. 68.

⁴ Ibn Farḥūn, p. 171.

beginning with those men who studied under Mālik b. Anas himself (d. A.H.179). The 'ulamā' of Ifrīqiyā are included in each ṭabaqah according to their epoch under the sub-title "wa min ahl Ifrīqiyah."¹

'Iyāḍ in his long introduction to his dictionary indicates that he has chosen his data from the works of the great traditionists and important historical works.² He divides his work into seven parts; parts one and two are about Mālik b. Anas. This includes a complete biography and the names of his students. Part three is the beginning of the ṭabaqāt proper which extend to the rest of the seven parts. There are thirteen ṭabaqāt in the book, three of which are devoted to those who had the honour of meeting Mālik b. Anas and studying under him.³ The other ten are of those who adhered to the Mālikī doctrine and did not meet or see its founder; these constitute the bulk of 'Iyāḍ's dictionary.

Despite the time gap between 'Iyāḍ and the jurists and traditionists he quotes them directly, leaving out the chain of isnāds. This may be owing to his quoting from other people's works without referring to the works themselves. He quotes hundreds of jurists and traditionists, mostly once or twice;⁴ the names of the books he uses are hardly mentioned. He only gives the names of the authors, most of whom had more

¹ 'Iyāḍ, al-Madārik, vol. 3, p. 65 (M. ed.).

² 'Iyāḍ, al-Madārik, vol. 1, p. 13 (M. ed.); 'Iyāḍ gives a list of the books he used in his work; see ibid, pp. 9-13.

³ Ibid., vol. 3, p. 1. The three ṭabaqāt are different from the rest. They are called al-ṭabaqah al-ūlā (the first), al-ṭabaqah al-wusṭā (the middle), and al-suḡhrā (the juniors); the other part of the ṭabaqāt concerns those who did not see Mālik and they are divided among ten ṭabaqāt beginning with the first ṭabaqah; 'Iyāḍ, al-Madārik, vol. 1, pp. 6-15.

⁴ The part of Tartīb al-Madārik relevant to the present work ends with the beginning of the fourth century, i.e., vols. 3 and 4 (M. ed.).

than one book on the subject. 'Iyāḍ relies heavily on the works of Abū al-'Arab Muḥammad b. Tamīm,¹ Muḥammad b. al-Ḥārith b. Asad al-Khushanī,² Abū Bakr al-Labbād,³ Abū Bakr al-Mālikī,⁴ Sulaymān b. Sālim,⁵ Saḥnūn b. Sa'īd,⁶ Muḥammad b. Saḥnūn b. Sa'īd,⁷ Aḥmad b. al-Jazzār,⁸ Abū 'Alī b. Abī Sa'īd al-Baṣrī,⁹ and Sa'īd b. al-Ḥaddād.¹⁰ Other important authorities quoted by 'Iyāḍ are:¹¹

Ḥamās b. Marwān al-Ḥamadānī (A. 387)

Muḥammad b. Bistām al-Ḍābbī (A. 482)

Aḥmad b. Ziyād (A. 499)

Luqmān b. Yūnus (A. 508)

Abū al-Ḥasan al-Qābisī (d. A.H.403)¹²

Ḥamdīs al-Qaṭṭān (A. 284)

¹ There are seventy-three quotations by 'Iyāḍ from the works of Abū al-'Arab.

² One of the authorities quoted by 'Iyāḍ in al-Madārik is a book by al-Khushanī called Tārīkh al-Afāriqah (al-Madārik, vol. 4, p. 309 (M. ed.)). 'Iyāḍ quotes the works of al-Khushanī more than 55 times, but he only gives the name of al-Khushanī without giving the name of the work; this makes it hard to determine the origin of the quotation.

³ Abū Bakr al-Labbād, whose name was Muḥammad b. Wishāḥ, is one of the authorities of 'Iyāḍ, and he is quoted by 'Iyāḍ more than twenty times in the part of al-Madārik which we are dealing with here.

⁴ Abū Bakr al-Mālikī (see above, pp. 102-104), is quoted 17 times by 'Iyāḍ.

⁵ Sulaymān b. Sālim (A. 281), is quoted widely by later biographers, one of whom is 'Iyāḍ. His book was called al-Majālis and is believed to be lost.

⁶ Saḥnūn b. Sa'īd (A. 140).

⁷ Muḥammad b. Saḥnūn was a prolific author; he wrote al-Siyar, Ṭabaqāt al-'Ulamā', and al-Tārīkh, all of which are now lost.

⁸ Ibn al-Jazzār was a physician and a historian. He is quoted by 'Iyāḍ eleven times. The quotations could be from either of his two books which are mentioned by 'Iyāḍ, i.e., Kitāb al-Ta'rīf and Kitāb Ṭabaqāt al-Quḍāt; both are believed to be lost. See 'Iyāḍ, al-Madārik, vol. 3, p. 102 (M. ed.).

⁹ Sa'īd b. al-Ḥaddād, a Qayrawānī jurist (A. 381).

¹⁰ Abū 'Alī al-Baṣrī (A. 464); his book al-Kitāb al-Mu'rib.

¹¹ These are not the only people 'Iyāḍ refers to in his work.

¹² Ibn Farḥūn, pp. 199-201.

Abū al-Faḍl al-Mumsī (A. 550)

Aḥmad b. Abī Khālīd al-Dabbāgh (A. 540), Kitāb al-Ta'rīf

Abū Sa'īd b. Yūnus al-Ṣadafī (d. A.H.347), al-Tārīkh¹

Aḥmad b. Abī Sulaymān al-Ṣawwāf (A. 307)

Yaḥyā b. 'Umar (A. 281)

Sa'īd b. Ishāq al-Kalbī (A. 325)

'Īsā b. Miskīn (A. 322)

Bakr b. Ḥammād al-Zanātī (A. 333).

(3) Abū Zayd 'Abd al-Raḥmān al-Dabbāgh and Abū al-Qāsim ibn 'Īsā al-Tanūkhī, Ma'ālim al-Īmān fī Ma'rafat Ahl al-Qayrawān

This book is the fruit of the efforts of two men. The first version was written by Abū Zayd 'Abd al-Raḥmān b. Muḥammad b. 'Alī b. 'Abd al-Raḥmān al-Anṣārī al-Dabbāgh (A.H.605-696/A.D.1208-1297). His work is similar to Abū al-'Arab's Ṭabaqāt and Abū Bakr al-Mālikī's Riyāḍ al-Nufūs, and he includes most of the information of Abū al-'Arab and al-Mālikī about al-Qayrawān, in addition to the history of the city in the fifth, sixth, and seventh centuries of the Hijrah.

One thing which distinguishes his work from earlier biographical works is that he does not organise his individuals by ṭabaqāt. He begins with the Prophet's Companions, and then proceeds to the Tābi'ūn. The entries for all these are organised according to their date of joining the Faith.² Other biographies are organised chronologically according to their subjects' date of death. Al-Dabbāgh, in writing the biographies of his individuals, made some use of the work of his predecessors such as Abū al-'Arab and to a lesser extent Abū Bakr al-Mālikī and Abū Bakr al-Tujībī.³ He follows al-Mālikī in using isnāds

¹ Ibn Khallikān, vol. 2, p. 318.

² Al-Dabbāgh, vol. 1, p. 71.

³ Abū Bakr al-Tujībī ('Aṭīq b. Khalaf), lived between c. 352-422, and had two important works on the biographical and

different from those used by the traditionists, as he does not bother to give the full chain of isnād in relating his accounts.

Abū al-Faḍl Abū al-Qāsim b. 'Īsā al-Tanūkhī considered the work of al-Dabbāgh almost word by word and commented on it. In his commentary on al-Dabbāgh's work Ibn Nājī uses extensive data taken from various sources, such as al-Mālikī, and from some which had been consulted by the original author.¹ Al-Tanūkhī used what he collected from works of biographical literature to correct mistakes in the work of al-Dabbāgh as well. In addition to the older works (Abū al-'Arab, al-Khushanī, and al-Mālikī) he consulted more modern works, some of which had been written to vindicate data included in al-Dabbāgh's work. One of these was Ibrāhīm al-'Awānī,² who is outspoken in his criticism of the way in which al-Dabbāgh handled his work.³

The sources of Ibn Nājī include:

Abū al-'Arab who wrote many works in the field of ṭabaqāt (see list of his works, above, p. 101)

Al-Khushanī, Muḥammad b. Ḥārith: he wrote many works in the field of ṭabaqāt (see list of his works, above, p. 102)

Abū Bakr al-Mālikī: Riyād al-Nufūs

Abū Bakr al-Tujibī: al-Ṭabaqāt and al-Iftikhār

Ibrāhīm al-'Awānī

Abū 'Abd al-Raḥmān al-Sulamī: Tārīkh al-Ṣufiyyah⁴

historical aspects of his home town, al-Qayrawān. The first was al-Ṭabaqāt and the second was al-Iftikhār (both believed to be lost). See 'Umar Kaḥḥalah, Mu'jam al-Mu'allifīn, vol. 6 (Damascus, 1958), pp. 247-248.

¹ Al-Dabbāgh, vol. 2, pp. 178-179. The work is full of such situations.

² Ibid., vol. 1, p. 71. Nothing is to be found about al-'Awānī in sources available to me.

³ Ibid., p. 21.

⁴ Ed. J. Pedersen (Leiden, 1960).

Muḥammad b. Jarīr al-Ṭabarī: Tārīkh al-Rusūl¹

In recording the settlement of the people in al-Qayrawān, al-Dabbāgh gives his authorities as:

'Abd Allāh b. Wahb (d. A.H.197)

'Abd al-Raḥmān b. 'Abd al-Ḥakam (d. A.H.257)

Muḥammad b. Saḥnūn (A. 168)

Abū Sa'īd b. Yūnus (d. A.H.247)

Abū al-'Arab Aḥmad b. Muḥammad b. Tamīm (A. 558) and others.²

(4) Burhān al-Dīn Ibrāhīm b. 'Alī b. Muḥammad b. Farḥūn al-Ya'murī al-Madanī al-Mālikī, al-Dibāj al-Mudhhab fī Ma'rifat A'yān al-Madhhab

This book was written in the eighth century of the Hijrah, and the author tried to include all the Mālikī jurists in the west and the east. He combined in his book the biographies of Mālikīs who were contemporaries of Mālik, as well as those who were living at the time the book was written. Most of the biographies are short versions of those in 'Iyāḍ's Madārik, but the book also covers an important era between the writing of 'Iyāḍ's Madārik and A.H.761.³ The book deals with 630 individuals, and the author blames lack of time for not being able to write about all the Mālikī jurists. He is aware of the disadvantages of his method of arranging the various individuals but again gives lack of time as the reason for failing to give a better arrangement.⁴

The biographies are listed alphabetically according

¹ Ibn Nāǧī refers to al-Ṭabarī but no trace of the information given here is to be found in the book of Tārīkh al-Rusūl wal-Mulūk.

² Al-Dabbāgh, vol. 1, p. 70.

³ Ibn Farḥūn, p. 362.

⁴ Ibid., p. 11.

to the ism, and are divided into eight ṭabaqāt for the whole body of Mālikī jurists. However, in the middle of the numbered ṭabaqāt he sometimes mentions unnumbered ṭabaqāt, which he seems to have taken from a different source. The unnumbered ṭabaqāt is called al-ṭabaqah al-wuṣṭā.¹ The entry is as follows:

"wa min ismuhu Marwān min al-ṭabaqah al-thāniya min ahl Ifrīqiyah."

The book has an introduction which is like an abridgement of the introduction to al-Madārik of 'Iyāḍ. It argues the superiority of the madhhab of Mālik, and gives a detailed biography of Mālik and his family.

(5) Ibn al-Abbār, 'Abd Allāh b. Muḥammad al-Quḍā'ī (A.H.595-658), al-Ḥullah al-Siyarā'

The book (in two parts) is a collection of biographies of eminent individuals of the Islamic west, especially those who had something to do with literature. It was written by an Andalusian who was forced out of Spain after the fall of his home town during the Spanish Reconquista, in A.H.636/A.D.1238. He landed at Tunis, where he served the Hafsid state. The book was written in Tunis around A.H.656.²

The work is divided into two parts, the first one being the larger; this contains mostly biographies of prominent people beginning with those who came to Ifrīqiyā from the east,³ including the amīr, caliphs, ministers, and chamberlains and secretaries of these people, together with samples of their poetry. They are arranged according to seven centuries, i.e., from the first century of the Hijrah to the century in which Ibn al-Abbār was living. The first century

¹ Ibid., p. 345.

² Ḥusayn Mones, Introduction to al-Ḥullah al-Siyarā', vol. 1, pp. 7-57.

³ Ibn al-Abbār, al-Ḥullah, vol. 1, p. 11.

includes people such as 'Amr b. al-'Āṣ, 'Abd Allāh b. 'Amr b. al-'Āṣ, 'Abd Allāh b. 'Abbās and Marwān b. al-Ḥakam etc.; the second century includes people such as Abū Ja'far al-Manṣūr, 'Abd al-Raḥmān b. Mu'āwiyah b. Hishām, Idrīs b. 'Abd Allāh b. al-Ḥassān, al-Hisām b. Ḍurār al-Kalbī, al-Aghlab b. Sālim al-Tamīmī, and Ibrāhīm al-Shī'ī, etc. The third century includes men such as 'Abd al-Raḥmān b. al-Ḥakam b. Hishām al-Riḍā, 'Abd al-Karīm b. 'Abd al-Waḥīd b. Mughīth al-Ḥajib and Abū 'Abd Allāh al-Shī'ī etc. The remaining four centuries proceed along the same lines.

The second part concerns those prominent people who did not leave any literary work and only their biographies.¹ This part is divided by centuries into four sections, i.e., from the beginning of Islam until the end of the Umayyad Caliphate in Spain, including the Idrisids, Aghlabids, Ubaydids and the early conquerors of North Africa and Spain. The first century includes, 'Uqbah b. Nāfi' al-Fihri 'Abd Allāh b. Sa'd b. Abī Sarḥ al-'Āmiri, Mu'āwiyah b. Ḥudayj al-Kindī, and Abū al-Muhājir Dīnār etc. The second century includes men such as Yazīd b. Abī Muslim, 'Ubayd Allāh b. al-Ḥabḥāb, Manṣūr b. 'Abd Allāh al-Himyarī, Yūsuf b. 'Abd al-Raḥmān al-Fihri, and al-Mukhāriq b. Ghifār al-Ṭā'ī etc. The other two centuries follow the same pattern, dealing with rulers, military commanders, prominent individuals, chamberlains, and ministers.

The sources of Ibn al-Abbār are the most important part of his work, because he is quoting sources which are for the most part now lost. They include al-Muqtabas of Ibn Ḥayyān,²

¹ Ibid., vol. 2, p. 321.

² Ibid., vol. 1, p. 290.

the History of Aḥmad b. 'Abd al-Barr, the History of Abū Ishāq Ibrāhīm b. al-Qāsim known as Ibn al-Raḳīq (a portion of his book has survived, but it stops at the beginning of the Aghlabid period), the History of the Banū al-Aghlab which was written by Muḥammad b. Ziyādat Allāh b. Ibrāhīm b. al-Aghlab (it is mentioned by Ibn al-Abbār, but it is not clear whether he used it or not), and al-Kitāb al-Mu'rib 'an Akhbār al-Maghrib.¹

In addition to these last works, he used many references which still exist, such as Ibn 'Abd al-Ḥakam's Futūḥ Miṣr, Abū al-Faraj al-Aṣfahānī's Aghānī, and Ibn Ḥazm's Jamharat Ansāb al-'Arab.

(b) Historical Works and Chronicles

These may be divided into two classes: (i) earlier historical works, including works now lost and (ii) later historical works and chronicles.

(i) Earlier Historical Works

(1) 'Īsā b. Muḥammad b. Sulaymān b. Abī al-Muhājir Dīnār, Kitāb Futūḥ Ifrīqiyyā

'Īsā b. Muḥammad was the great-grandson of Abū al-Muhājir Dīnār (A. 2), the Wālī of Ifrīqiyyā. His book is lost, but part of it seems to have survived in the work of Abū al-'Arab, who quotes many historical incidents attributed to him. Furthermore, the main authority of Abū al-'Arab in his historical introduction to his ṭabaqāt is Furāt b. Muḥammad al-'Abdī, who was a student of 'Īsā b. Muḥammad, and who no doubt had transmitted the knowledge of his teacher² to his students--one of whom was Abū al-'Arab.

¹ Ibid., vol. 1, pp. 91, 92, 181, 188.

² Abū al-'Arab, pp. 53, 57, 65, 206.

(2) Abū 'Abd Allāh Muḥammad b. 'Umar b. Wāqid al-Wāqidī (b. A.H.13.)¹ (d. A.H.230), Kitāb Futūḥ Ifrīqiyā

The surviving work Futūḥ Ifrīqiyā,² is full of errors in its account of early Islamic Maghribi history. Information about the history of Ifrīqiyā attributed to al-Wāqidī in Abū al-'Arab's ṭabaqāt cannot now be found in his book. It cannot be regarded as certain that such information was ever part of the book of al-Wāqidī. Some material in the book is hardly reconcilable with the known facts of the history of the province.³

(3) Abū al-Qāsim 'Abd al-Raḥmān b. 'Abd Allāh b. 'Abd al-Ḥakam, Futūḥ Miṣr wa Akhbaruhā⁴

'Abd al-Raḥmān b. 'Abd Allāh b. 'Abd al-Ḥakam was a member of a great Mālikī family. His father was the head of the Mālikī school in Egypt and he was a traditionist as well as a jurist. He was born in A.H.187 and died in A.H.257. His book is a good example of the effect of traditions on the writing of history in the third century. He used the isnād in its full form, and used the traditions of the great Egyptian traditionists in writing his book. He depended heavily on the works of 'Abd Allāh b. Lahī'ah al-Ḥaḍramī,⁵ al-Layth b. Sa'd,⁶ 'Abd Allāh b. 'Abd al-Ḥakam, and others.

¹ For al-Wāqidī, see Ibn Farḥūn, p. 219.

² This work has been published in Tunis (A.H.1313), but I have used the MS preserved in the Library of the University of Leiden. See C. Brockelmann (Ar. transl.) vol. 2, p. 19.

³ Al-Wāqidī, pp. 4-6, e.g., the conquest of al-Mahdiyyah.

⁴ The English title given to the work of Ibn 'Abd al-Ḥakam by the editor (C.C. Torrey) is The History of the Conquest of Egypt, North Africa and Spain.

⁵ 'Abd Allāh b. Lahī'ah al-Ḥaḍramī, the Abbasid judge of Egypt. He died in A.H.174. For his biography see Ibn Ḥajar, Tahdhīb al-Tahdhīb, vol. 5, p. 373.

⁶ For al-Layth b. Sa'd b. 'Abd al-Raḥmān al-Fahmī, who died in A.H.175, see Ibn Ḥajar, op.cit., vol. 9, p. 459.

The dependence of Ibn 'Abd al-Ḥakam on these traditionists is apparent when we note the number of times he attributes ḥadīths to them:

Ibn Lahī'ah--over 350 times

Al-Layth b. Sa'd--over 180 times

'Abd Allāh b. 'Abd al-Ḥakam (the father of the author)
--over 70 times.

Ibn 'Abd al-Ḥakam was born after the death of al-Layth b. Sa'd and 'Abd Allāh b. Lahī'ah, and so his efforts to collect their traditions had to rely on their many pupils. Among these were 'Abd Allāh b. Ṣāliḥ, the secretary of al-Layth, and his two brothers 'Uthmān and Mu'āwiyah, the sons of Ṣāliḥ,¹ and other traditionists such as Asad b. Mūsā,² Yaḥyā b. 'Abd Allāh b. Bakīr,³ Sa'id b. Ṭalīd (C.330), and 'Abd al-Malik b. Abī Salamah.⁴

The book with its isnāds not only gives us the names of the people who transmitted the ḥadīths of al-Layth b. Sa'd and Ibn Lahī'ah but it also gives us an idea of their sources. They centre around the earlier settlers in North Africa, and those who had connections with Egypt. Some of those people were Ifriqiyan who came from al-Qayrawān, or had settled in the city at some stage of their lives, such as Bakr b. Sawādah al-Judhāmī (A. 37), and 'Abd al-Raḥmān b. Ziyād b. An'am. The other authorities are those who had a connection with the administration of Egypt and the Islamic west at that time, such as 'Amr b. al-'Āṣ, Mu'āwiyah b. Abī Sufyān, Maslamah b. Mukhlid

¹ The dates of the three sons of Ṣāliḥ have not been recorded.

² Asad b. Mūsā b. Ibrāhīm (A.H.132-212). A traditionist who related ḥadīth to al-Layth b. Sa'd; see Ibn Ḥajar, Tahdhīb al-Tahdhīb, vol. 1, p. 62.

³ A traditionist (d. A.H.231), see Ibn Farḥūn, p. 353.

⁴ A traditionist (d. A.H.212), see ibid., pp. 153-154.

(Mujālid), Mu'āwiyah b. Ḥudayj, 'Umar b. al-Khaṭṭāb, 'Abd Allāh b. Wahb al-Qurashī.¹

The work of Ibn 'Abd al-Ḥakam is divided into seven sections:

- (i) Faḍā'il Miṣr (the Virtues of Egypt)
- (ii) The Islamic conquest of Egypt.
- (iii) The settlements (al-khiṭaṭ).
- (iv) The Islamic administration of Egypt; the completion of the conquest of Egypt and the beginning of the conquest of Ifrīqiyā
- (v) The conquest of Ifrīqiyā and Spain
- (vi) Short history of the Judges of Egypt
- (vii) The traditionists of Egypt, with some of their ḥadīths.

The parts which concern the history of North Africa and its population are (iv) and (v)

An account of the wālīs of Ifrīqiyā during the Umayyad period is presented by Ibn 'Abd al-Ḥakam in detail. Many names of the men who participated in the conquest and the later conflict between the Umayyad armies and Kharijites (most of whom came from al-Qayrawān) are given.

(4) Lawwāb b. Sallām b. 'Amr al-Lawātī (fl. 260), Bid' al-Islām wa Sharā'i' al-Dīn

The MS of this Ibadite work was recently discovered by Shaykh Sālim Ibn Ya'qūb of Jerbah in Tunisia, and it has been described by A.K. Ennami.²

¹ 'Abd Allāh b. Wahb al-Qurashī (A.H.125-197) was a traditionist of Persian origin; see Ibn Ḥajar, op. cit., vol. 6, p. 70.

² Assuming that Dr. A.K. Ennami's description is correct in stating that the MS has 63 pages, it would appear that 3 pages were removed from the MS after he saw it, as it now has only 60 pages. See A.K. Ennami, "A description of a new Ibadī Manuscript from North Africa", in JSS, 16-17 (1970), p. 83.

The contents of the work are as follows:

- (i) The dogmas of Islam.
- (ii) Sharā'ī' al-Dīn: including the definition of the Muslim, the principles of Islam, and the history of the Hijrah of the Prophet, with short biographies of the Prophet's Companions.
- (iii) The virtues of the Companions of the Prophet and the early history of Islam.
- (iv) Brief information regarding tyrants (p. 35), including the Umayyads, the Abbasids and those in league with them.
- (v) Outline of the history of the Ibadite imāms and their struggle against the tyrants.
- (vi) Material extracted from earlier writers. This includes the history of the Ibadite mashā'ikh and their communities in the east as well as in the west, including al-Qayrawān, Tripoli, etc.

(5) Abū Ishāq Ibrāhīm b. Ishāq b. al-Raqīq al-Nadīm
(c. A.H.417), Tārīkh Ifrīqiyah wal-Maghrib

This work is extensively quoted by Ibn 'Idhārī and al-Nuwayri, and was considered by Ibn Khaldūn as a model for the histories of the Muslim provinces.¹ The work seems to have included the history of North Africa from the Arab conquest until the author's own day. The last quotation from the work of Ibn al-Raqīq is from the year A.H.417.

The work was discovered (in an incomplete form) in recent years;² the surviving portion covers the years from

¹ Ibn Khaldūn, al-Muqaddimah, p. 5; see also Yāqūt al-Ḥamawī, Mu'jam al-Udabā', vol. 1, ed. D.S. Margoliouth (Cairo, 1923) pp. 287-9.

² The MS was discovered by al-Sayyid Muḥammad al-Mannūnī al-Miknāsī who owns it. He was good enough to lend me the MS for photographing.

A.H.51 to A.H.201, with many gaps due to the loss of several folios. The unique manuscript is written in what I believe to be an eastern naskhī hand and the 76 folios³ contain many scribal errors which the editor² has overlooked. The MS is also badly worm damaged and many words and phrases are illegible or completely eaten away.

(ii) Later Historical Works

(1) Aḥmad b. Muḥammad b. 'Idhārī al-Marrākush, al-Bayān al-Mughrib fī Akhbār al-Maghrib³

The author of this work intended it as a history of the kings of the Maghrib and al-Andalus and divided it into three volumes. The first volume concerns Ifrīqiyā and the Maghrib from the Muslim conquest until the fall of the state of Sanhajah in the 6th century of the Hijrah. The above title is the title of the first volume; the title of the whole work is al-Bayān al-Mughrib fī Akhbār Mulūk al-Andalus wal-Maghrib.

In the part concerning Ifrīqiyā, Ibn 'Idhārī depends primarily on Ibn al-Raḳīq's work Tārīkh Ifrīqiyā wal-Maghrib. From the part of the history of Ibn al-Raḳīq which was discovered several years ago, one is left in no doubt of this fact.

Ibn 'Idhārī's book has helped to preserve fragments of works which are believed to have been lost, such as Ibn al-Qaṭṭān's Naẓm al-Jumān, al-Ashbīlī's Masālik, and Ibn al-Raḳīq's Tārīkh. He depends on these works to the extent of even quoting Ibn al-Qaṭṭān as follows: "Ibn al-Qaṭṭān says 'and in this year [i.e., A.H.253] there is nothing to report

¹ The MS has no binding.

² The fragment has been edited by al-Munjī al-Ka'bī, who does not attempt to date it. The date, judging by the very late naskhī hand, is probably the eleventh century of the Hijrah.

³ The edition of al-Bayān which we use here is that of Georges Colin and E. Lévi Provençal (Leiden, 1948)

and nothing of importance deserves mentioning."¹

The importance of al-Bayān in the study of the population of al-Qayrawān lies in its mention of hundreds of names of people who were living in the city and its mention of the dates of death of many famous Qayrawānī jurists.

(2) Shihāb al-Dīn Aḥmad b. 'Abd al-Wahhāb al-Nuwayrī, Nihāyat al-'Arab

The work of al-Nuwayri consists of many parts covering all aspects of Muslim literature and civilisation. Part twenty two is concerned with the history of Ifrīqiyā and the whole Muslim west. It was first published by Gaspar Romiro in Granada (1917) with a Spanish translation.² It consists of two volumes, the first covers Andalusian history and the second that of Ifrīqiyā.

The volume on Ifrīqiyā relies mainly on the history of Ibn al-Raḳīq (Tārīkh Ifrīqiyah wal-Maghrib). Many names and much information in this work can be found in no other surviving work on the same area and era.

2. Inscriptions

These are of three types: inscriptions on religious and public buildings, inscriptions on tombstones, and inscriptions on coins and weights.

(a) On Public and Religious Buildings

Many public buildings and installations were constructed in al-Qayrawān during the three first centuries of its existence, including huge cisterns (mawājil), bridges, mosques,

¹ Ibn 'Idhārī, vol. 1, p. 115.

² Historia de los Musulmanes.

and markets; no doubt many of these bore inscriptions of some kind or another which were destroyed either by the victorious Fāṭimids or by the devastating invasion of the eastern nomadic tribes known as the Banū Hilāl and Banū Sulaym. Despite the excavations which have been undertaken in al-Qayrawān, no founders' inscription have been found so far which may be dated to the era of our study; this may be due to the Fāṭimids' policy of trying to erase every sign of their predecessors. Al-Dabbāgh claims that the Fāṭimids replaced every foundation inscription with another which attributed the foundation to themselves.¹ After the end of Fāṭimid rule and their influence the reaction against their rule led to the destruction of their own inscriptions.²

Thanks to the respect in which religious buildings were held we find some very old inscriptions still preserved, such as those of the mosque of Sīdī 'Uqbah and that of the mosque of Ibn Khayrūn (the Mosque of the Three Doors). The mosque of Sīdī 'Uqbah is the oldest and probably the first mosque ever to be built in the Maghrib, and its inscriptions go back to the second and third centuries of the Hijrah. Most of these inscriptions are prayers, and although they are not dated they are mentioned by the Arab geographers.³

The mosque of Ibn Khayrūn was built in A.H.252 by Muḥammad b. Khayrūn al-Mu'āfirī al-Andalūsī, a mawlā of the southern tribe of Mu'āfir and a thrifty Andalusian merchant.

¹ Al-Dabbāgh, vol. 1, p. 292.

² Al-Dabbāgh claims that the name of al-Mahdī replaced all the names of the people who ordered various installations and mosques. However, we have the mosque of Ibn Khayrūn which still displays the founder's stone laid in A.H.252. This indicates that al-Dabbāgh's claim can be only partially true. See Roy, vol. 1, p. 61.

³ E.g., al-Bakrī, p. 23.

In addition to this mosque he owned an hotel which was situated beside the mosque but which cannot now be identified. The founder's inscription gives a complete account of the mosque with the founder's name and the year of its foundation.¹

Although these inscriptions are few in number they furnish the names of various individuals, together with information regarding them, the names including those of the actual builders, the site managers for the wālī, and the wālī; the name of the caliph also sometimes appears.²

(b) Inscriptions on Tombstones

As noted above, the cemeteries are outside the city walls, and almost every gate in the wall had its own cemetery. The three main cemeteries are those of Bāb Nāfi', Bāb Salm, and Bāb Abū al-Rabī'; the first one is still in use, but in spite of this some older tombstones have been preserved beneath the present ground surface. Unfortunately all but a handful of the tombs have now disappeared, apart from those of some eminent individuals, under the constant use of the same graveyard over many centuries. The tombstones in this cemetery number hundreds; some of them have been studied³ and most of them are now being recorded and catalogued by the archaeological authorities in Tunis.

There are perhaps some scores of tombstones yet to be dug out of the cemetery, some of them very old. Some have been used to construct later tombs and so any idea of digging them

¹ B. Roy and P. Poinssot, Inscription Arabes de Kairouan, Vol. 1 (Tunis, 1950), p. 61.

² Two names of the Aghlabids' lieutenants from the class of the futyān are inscribed in installations in Sousse, see M. al-Shābī, al-Aghālibah, Nizamahum al-Siyāsī wal-Idārī, p. 23; O. Houdas and R. Passet, Epigraphie Tunisienne, tirage à part de Bull. Corresp. Afr., 5 (1882), p. 172.

³ B. Roy and P. Poinssot, Inscriptions Arabes de Kairouan (2 vols.) (Paris, 1950-1958); Houdas and Passet, op. cit., pp. 171-172.

out for examination is impossible. The texts of the early tombstones and their language do not differ from eastern ones; differences begin to appear from the fourth century onwards, when the decorated form of Kufic was introduced and the texts begin to be more varied.¹

The second cemetery, Bāb Nāfi', is located in the north-east of the city, and has been abandoned for a long time. It can be recognised from several standing tombs and the shrine of the imām Saḥnūn. This cemetery appears to have been an exclusively Mālikī one, for I could not find any individual from any other sect of al-Qayrawān; it continued to be used by the Mālikīs well into the Fāṭimid period.

The third cemetery is that of Bāb Abī al-Rabī' which is south of the city. It is probable that the cemetery of Bāb Abī al-Rabī' and Bāb Nāfi' were joined together in the fourth century; this might be the reason for the absence of any mention of this cemetery in the biographical literature.

In addition to these three, there were smaller cemeteries such as the cemetery of Bāb Tūnis, of which no trace remains, and the cemetery of al-Balawiyah, named after Abū Zam'ah al-Balawī who, according to tradition, was buried in it. There are some tombstones in existence which came from it.² Some prominent jurists were buried there.³

Roy and Poinssot have performed a valuable service in recording some of the monumental inscriptions of al-Qayrawān, but they have misread and misinterpreted many of the inscriptions. O. Houdas and R. Basset have also studied some of the inscriptions of al-Qayrawān.⁴

¹ Ibid.

² Roy, vol. 1, p. 103.

³ Al-Dabbāgh, vol. 2, p. 196.

⁴ Op. cit., pp. 172-194.

Study of the information regarding burials in the books of ṭabaqāt reveals that it was the rule for all members of a family to be buried in the same cemetery, and this family solidarity in death overruled even sectarian differences.

The surviving tombstones date from the second half of the second century onwards in the cemetery of Bāb Nāfi,¹ and from the first half of the third century in the cemetery of Bāb Salm.² It may be noticed, in passing, that these stones were inscribed in defiance of the legal view that such inscriptions were "reprehensible" (makrūh).³

The earlier inscriptions are more clumsily inscribed than the later ones, which on the whole have very beautiful and clear writing.

The tombstones are of importance in any study of the population of al-Qayrawān, despite the uncertainties in parts of the names of some individuals owing to the undotted script. In some cases errors have been made by the scribe such as repeating parts of the text or the name,⁴ or adding unnecessary letters to a word; sometimes the problem is in distinguishing between letters with similar shapes.⁵ However, even with these disadvantages, they are normally more accurate than manuscripts since ipso facto they have only one scribe, while manuscripts have been copied again and again and hence errors are more likely.

The tombstones are likely to be more representative

¹ One of these tombstones still standing is that of 'Abd Allāh b. Ghānim al-Ru'aynī, who died in A.H.190 (A. 79).

² Roy, vol. 1, p. 104.

³ A.J. Wensinck, Concordance de la tradition musulmane, vol. 5 (Leiden, 1969), p. 222.

⁴ Roy, vol. 1, p. 171. See Fig. 18.

⁵ Roy, vol. 1, pp. 141, 146, 149, 152; Houdas and Basset, op. cit., pp. 183-184. See also Figs 1a, 1b, 2, 20a, 20b.

of the population than the biographical dictionaries (ṭabaqāt) which often selected their material on sectarian grounds. The surviving tombstones are not restricted to any sect or age group. The only bias in information taken from the tombstones stems from the fact that they were apparently a luxury, and poor people could not afford them. Moreover, only graves of persons having some religious importance (i.e., awliyā) were maintained consistently over a long period, and they are thus more likely to have been preserved together with their inscriptions, than those of rich and prominent, but religiously undistinguished people.¹

Al-Dabbāgh shows a great interest in the burial places of the people of al-Qayrawān, and most of the people about whom he writes had their burial places recorded; moreover, he sometimes gives an accurate description of the whereabouts of the tomb, the shape of the tombstone, and whether or not it had writing on it.² The form of the tombstones may be cylindrical (Fig. 27, a. b, Chapter VI), a flat oblong, or the style known as a sāriyah (a flat headstone of a larger than usual size to commemorate an eminent individual).³ The first kind is the commonest among the collection now in existence. It may be that the flat tombstones could have been used in the rebuilding of the city after the Hilalian invasion because they are obviously more suitable for building use but we cannot confirm or deny this.

Much important data about the life of an individual is reflected in his tombstone such as his status, his occupation,

¹ J. Sourdel Thomine, in E.I., (new ed.), vol. 4, pp. 352-355, s.v. Ḳabr.

² Al-Dabbāgh, vol. 2, pp. 292, 330. 345.

³ The tombstone of Yazīd b. Ḥātim al-Muhallabī is said to have been a column. See Ibn al-Abbār, al-Ḥullah, vol. 2, p. 358.

and his wealth¹ (see Figs. 24 a, b, Chapter VI) and the only drawback in the tombstones, especially the Islamic ones, is that they usually do not give the age at death² through which we could have assessed the mortality rate,³ as is the case in the European studies of tombstone material.⁴

The following is the content of a typical Qayrawānī tombstone (Figs. 7a, 7b, 8):

بسم الله الرحمن الرحيم	
قل هو الله احد الله الصمد	١
لم يلد ولم يولد لم يكن له	٢
كفوا احد هذا قبر صالح	٣
العطار مات في نصف ربيع الآخر	٤
من سنة ثمان وستين ومائتين	٥
وهو يشهد الا اله الا ا	٦
لله وحده لا شريك له وا	٧
ن محمد عبده ورسوله صلى	٨
الله عليه وسلم وان الجنة	٩
حق وان النار حق وان ا	١٠
لبعث حق وان الساعة	١١
اتية لا ريب فيها وان ا	١٢

¹ E.g., A.449; see also Roy, vol. 1, p. 206.

² There is only one exception to this in the whole work of Roy and Poinssot about the tombstones of al-Qayrawān, which is epitaph no. 97 where the date of birth is given; see Roy, vol. 1, pp. 190-191.

³ L. Henry, "La mortalité d'après les inscriptions funéraires" in Population, 12 (1957), pp. 149-152.

⁴ It may be noted that an earlier phase of North African history (the upper class of the Roman society of Leptis Magna) has been the subject of a study using mainly epigraphic evidence; see M. Torelli, "Per Una Storia della Classe Dirigente de Leptis Magna", in Atti della Accademia Nazionale dei Lincei (Rendiconti), 27 (1973), pp. 377-410.

لله يبعث من في القبور	١٣
على هذه الشهاده	١٤
حيي وعليها مات وعليها	١٥
يبعث حيا ان شاء الله	١٦

(c) Numismatic Inscriptions

The Arabs did not change the existing coinage during the early years of their rule over the Maghrib. They used the Byzantine coinage until they were able to strike their own coins. This began when 'Abd al-Malik b. Marwān introduced them in the east in A.H.75. In the Maghrib, the Arabs' coinage went through a number of stages before taking its final shape, but these stages did not run parallel to the steps taken by the Caliph. In A.H.85 the first change to the Byzantine coinage was carried out by Mūsā b. Nusayr al-Lakhmī. This involved adding his name, Mūsā, and the change of the superscriptions to suit Muslim doctrine. The Latin language and script were retained, and so was the Emperor's effigy, on the African dīnār. The legends on the dīnār which are given by Ḥasan Ḥusnī 'Abd al-Wahhāb were as follows:

On the obverse: NNESDSISDSCVINSA, which stands for Non EST NiSi Solus Deus Cui Non Socius Alius (i.e., the first Shahādah and the affirmation of unity).

The reverse reads INNDNIMSRCHSLDFRIN AFRIC. 'Abd al-Wahhāb expands this as IN Nomine DOMiNi Misericordis-Hic SOLiDus IN AFRICA (i.e., the Basmalah and the place of striking).¹

¹ 'Abd al-Wahhāb, Waraqāt, vol. 1, p. 402; Mones states that Mūsā did not strike gold and silver coins, only bronze ones, because the right of doing so was reserved for the Central Government. Clearly this dīnār proves this assumption is wrong. Mones, Fath al-'Arab, p. 275.

The filses coined by Mūsā were similar to those of Gregor, the last Byzantine governor of Carthage, in shape and weight; their legends read: IN Nomine Unus Deus-Hic Folis Feritus in Africa MUSE Filius NUCIR Amira (i.e., the Basmalah and the place of striking).

'Abd al-Wahhāb suggests that the Arab wālīs during the advanced stages of the North African conquest had their effigy on the coins from at least one mint, which was used to coin filses just after the capture of the city of Tilimsan by Mūsā b. Nusayr.¹ His argument is, however, not entirely convincing and much stronger evidence will be required before we can accept that any of these early coins have preserved an effigy of Mūsā b. Nusayr, or any other Arab governor for that matter.²

The coins were struck in the Dār al-Ḍarb or Dār al-Sikkah. This establishment had the function of a central bank, and establishing authority over it was an important step to be taken by rebels or conquerors of al-Qayrawān; the first of these to do so was the Ibadite wālī of the city, 'Abd al-Raḥmān Ibn Rustum, who was appointed by the victorious Abū al-Khaṭṭāb 'Abd al-'Alā b. al-Samḥ al-Mu'āfirī after seizing the city from the Safarids³ in A.H.142. 'Abd al-Raḥmān coined filses between A.H.142 and 144. These have the following superscriptions: on the obverse: ضرب هذا الفلّس بإفريقا

which means "this coin was struck in Ifrīqiyā (Ifrīqā?)" and

¹ 'Abd al-Wahhāb, op. cit., vol. 1, p. 407.

² Islam took a strong stand against effigies, and it is most unlikely that the amīr of a Muslim army (amīr al-Muslimīn) had this effigy on coins at a time so close to the Prophet's death. Islam categorically forbade effigies. See A.J. Wensink, vol. 3, pp. 438-440.

³ Ibn 'Idhārī, vol. 1, p. 71; 'Abd al-Wahhāb, op. cit., vol. 1, p. 425.

on the reverse:

سنة اثنين واربعين ومائه

which means, "In the year forty two and a hundred".¹ A later rebel was Manṣūr b. Naṣr al-Ṭunbudhī, who succeeded in holding al-Qayrawān for forty days during A.H.209 from 5.V.209 to 15.VI.209.² He struck dirhams similar to the Aghlabid dirhams but with different legends to suit the new regime and to form a contrast with the Aghlabids. He replaced the Aghlabids' punning motto "Ghalaba" with his own "'Adala" and the Aghlabid amīr's name with his own name.³

The value of the numismatic evidence in the present enquiry is clear when it is remembered that most of the wālis of Ifrīqiyā and the Aghlabid amīrs had their names mentioned on coins, together with the names of the moneyers who were mostly the amīr's agents (mawālī), such as Jubrān (C. 416), Masrūr (C. 444), Allūn (C. 348)?, Balāgh (C. 584), and Ḥaṭṭāb or Khaṭṭāb (C. 768).⁴ Moreover, the relationship between the Aghlabid amīr and the caliph of Baghdad is well illustrated in the financial arrangement by which the tribute was paid to the latter in coins which were struck especially for the caliph.⁵

(d) The other inscriptions which may be of use in searching for the names and dates of the people of al-Qayrawān are those

¹ Ibid.

² Ibn 'Idhārī, vol. 1, p. 100.

³ J. Farrugia de Candia, "Monnaies Aghlabites du Musée du Bardo", in RT (1936), p. 277; CT, 4 (1956) 2nd suppl. pp. 98, 108. "'Adala" is a punning reference to Manṣūr's self-assumed epithet of "al-'Ādil" (the just one).

⁴ Ibid., pp. 104, 106, 112, 116, 118.

⁵ Ibid., p. 102. Ibn al-Abbār tells us of the present sent by the last Aghlabid amīr to the caliph, with verses of poetry of self-assurance in times of great uncertainty in Ifrīqiyā. These verses, so the tradition goes, were struck on the dīnārs which were part of the present (see al-Rashīd b. al-Zubayr, Kitāb al-Dhakhā'ir wal-Tuḥaf, ed. M. Ḥamīd Allāh (Kuwait, 1959), p. 47); see Ibn al-Abbār al-Ḥullah al-Siyarā', vol. 1, p. 178.

on weights, which are of two kinds:

(i) Ṣunūj (money-weights used exclusively to test the weight of coins): these were as important as the coins themselves. They were usually made of glass and were controlled by the wālī or the amīr. A series of these weights have been found dating from the beginning of the second century, and continuing until the Fāṭimid period. They usually have the name of the wālī or the amīr, the date, and the exact weight.¹

(ii) The other kind of weight was the type used in weighing goods. These were under the authority of the qādī, who appointed the muhtasib, whose responsibilities included the inspection of weights. From the excavation of Raqqādah, al-Shābī records weights that have been found with the name of the qādī of the day inscribed on them.²

3. Documents

In al-Qayrawān, the situation was different from that of most provinces occupied by the Muslims such as Syria and Egypt, where the old languages of administration continued to dominate the new administration for a considerable length of time. The city never went through this stage because it was a new city founded by the Muslims and had an Arabic administration right from the beginning.³

Although the province of Ifrīqiyā suffered considerable instability (it had a change of wālī on the average every

¹ 'Abd al-Wahhāb, op. cit., vol. 1, pp. 419-424.

² M. al-Shābī, p. 35.

³ Ibn al-Raḳīq, p. 64; it is worth noting that the administration of al-Qayrawān was not sophisticated and did not fully develop until the end of the 1st century of the Hijrah. This was due to the state of the whole region, which was not fully under the Muslims' control, and because the city to that time was more of a military fortress than a civil polity.

three and a half years, 37 of them in the course of 134 years from A.H.47/A.D.667 to A.H.184/A.D.800)¹ it enjoyed several periods when it was administered by very able governors such as 'Ubayd Allāh b. al-Ḥabḥāb and Yazīd b. Ḥātim al-Muhallabī, who according to Ibn al-Raḥīq brought the administration to a very high degree of efficiency.²

Yazīd, in his drive to organise the administration and to maintain the public records, went to the extent of dismissing the judge of al-Qayrawān for neglect of the court register (dīwān) which he had negligently kept in the shop of one of his friends.³ Later, three people became responsible for this dīwān and they all had to be present for the seal of the register to be broken.⁴ They were the keeper of the dīwān who could have been a second secretary to the judge, the judge's secretary, and the judge himself.⁵

In view of these careful arrangements, it is difficult to understand the almost total disappearance of the archival documents. However, the city was exposed to ruin and forced evacuation many times, and to this must be ascribed the loss of the public archives. Only the documents connected with the mosque of Sīdī 'Uqbah have in part survived. They are the taḥbīs (pl. taḥbisāt). The other kind of document, examples of which still exist, are the ijāzahs (ijāzāt).

(a) Taḥbīs

The class of documents known as taḥbīs is the only one which appears to have survived from any part of the period

¹ Ibn 'Idhārī, vol. 1, p. 317.

² Ibn al-Raḥīq, p. 107.

³ Ibid., p. 168.

⁴ Al-Mālikī, vol. 1, p. 152.

⁵ Ibid.; 'Iyāḍ, al-Madārik, vol. 4, p. 338 (M. ed.).

of our study, although other classes of documents have survived in the form of the citations in biographies and histories.

The institution of taḥbīs is the equivalent of waqf in the east.¹ The surviving taḥbīs documents are all concerned with books and the copies of the Holy Qur'ān in particular. It usually takes the form of a certificate inscribed in a book usually at the end, devising it as inalienable property of a mosque (usually that of Sīdī 'Uqbah in the case of al-Qayrawān), for the use of the worshippers and the Muslim community.²

The value of these taḥbīsāt to the historian lies in the personal and genealogical information they contain. One example from al-Qayrawān is the taḥbīs in a copy of the Holy Qur'ān made by a woman called Faḍl the client of Abū Ayyūb Aḥmad b. Muḥammad (C. 751).³ The taḥbīs is written at the end of the volume and is dated A.H.295/A.D.907. Other taḥbīsāt are a little later than this date; many more are dated from the Zirid period.⁴

(b) Ijāzahs and Samā's

These were licences to teach. Samā's, unlike ijāzahs, were not separate documents but were authorisations or certifications inscribed in the actual work of learning to which they refer.

Like ijāzah, the samā' gives the name of the author and hearers of a particular work of learning. The variations of samā's and ijāzahs and the differences of opinion among

¹ Al-Mālikī, vol. 2, p. 319.

² I. Shabbūḥ, "Sijill Qadīm" in RIMA, pt. 2, vol. 2 (1959), pp. 339-372.

³ Roy, vol. 1, p. 34.

⁴ Ibid., pp. 27-39; see also G. Marçais and L. Poinssot, Objets Kairovanais (Tunis, 1948), p. 105.

Muslim jurists about the proper form of the ijāzah and the proper form of the samā' are discussed in 'Iyāḍ b. Mūsā al-Yaḥṣubī's work on the subject.¹

These certificates are important for the information contained in their isnād.² Some names of individuals have only been preserved by the fact that they are mentioned in the ijāzahs and samā's to be found in some books. One can determine the floruit of an individual through an ijāzah or samā' given him by a well-known scholar. This procedure is followed occasionally by the biographical authors such as when they mention, in speaking of a person's achievement, "he had a samā' from Mālik."

'Iyāḍ mentions a type of ijāzah which did not require attendance by the recipient.³ This was a sort of unconditional ijāzah for a whole family, even including members not yet born. This kind of ijāzah might involve entering the whole family on the cover of the book in question.⁴ Unfortunately nothing of this kind has survived;⁵ surviving ijāzahs and samā's are all from the fifth century onwards. However, the possibility of discovering old documents from this class cannot be ruled out, especially in view of the fact that such documents were still in existence in the seventh century of the Hijrah, after al-Qayrawān was resettled and the contents of the library of the mosque of Sīdī 'Uqbah (or what was left of it) were

¹ 'Iyāḍ, al-Ilmā' Ilā Ma'rifat Uṣūl al-Riwāyah wa Taqyīd al-Samā' (Cairo, 1970), pp. 69 ff, 88 ff.

² EI (second ed.), vol. 3, p. 1012, art. Idjāza.

³ 'Iyāḍ, op. cit., pp. 104-105.

⁴ Ibid., pp. 103-104; S. al-Munajjid, "Ijāzāt al-Samā' fī al-Makhṭūṭāt al-Qadīmah", in RIMA, vol. 1 (1955), p. 237.

⁵ 'Ayshah 'Abd al-Raḥmān, "al-Manhaj al-Naqli 'Ind 'Ulamā' al-Muṣlīmīn", in al-Bāḥith (Ribāṭ, 1974), pp. 5-21.

accounted for. The contents in fact included some of these documents, according to the surviving catalogue.¹ Sanā's and ijāzahs were also used in writing biographies and lie behind much of the biographers' genealogical material.²

(c) Documents now Lost

(i) Archival Documents

The considerable archives which were undoubtedly built up during the first four centuries of al-Qayrawān's existence have unfortunately vanished; all that remains for the historian are allusions (sometimes direct and sometimes implied) to their past existence, in works of biography and history.³ The Arab nomads' incursion into Ifrīqiyā and their eventual seizing of al-Qayrawān was a disaster which left it in a state of ruin for centuries. During these times the city was almost deserted and was open to looters, and when life began to return, little was left to preserve except the mosque of Sīdī 'Uqbah, which became the centre of the city's revival. One of the biographical authors complains of people's disregard for the old plots of land of the city, in cases where he himself knew for a fact that there were documents designating these plots as waqf and therefore not to be claimed by the new settlers.⁴ This shows that some documents at least survived the turbulent years which the city witnessed.

It is worth briefly reviewing the classes of archival

¹ I. Shabbūh, op. cit., pp. 360, 365.

² 'Iyāq, op. cit., p. 92.

³ H.A.R. Gibb, "Islamic Biographical Literature", in B. Lewis and B.M. Holt (eds.) Historians of the Middle East (London, 1962), p. 54; see also M.M. Bravmann, The Spiritual Background of Early Islam (Leiden, 1972), pp. 311-314; D.M. Dunlop, Arab Civilisation to A.D.1500 (London, 1971), p. 267.

⁴ Al-Dabbāgh, vol. 1, p. 30.

documents which are known to have been produced by the governmental departments, since some of the information on individual citizens of al-Qayrawān contained in the ṭabaqāt literature and in historical works is likely to have been derived from them, and the valuable information they contained has therefore not entirely been lost to us. The sources of Muslim archives appear to have been mainly the government departments (dīwān, pl. dawāwīn). The word dīwān meant in the beginning and in essence the actual register of the governmental department; later it came to mean the department itself. Three departments which were the oldest and the most important in Ifrīqiyā will be discussed here. They were likely to have been the major generators of archival documents.

(1) Dīwān al-Jund (Army Department)

This dīwān was first introduced by the second Caliph, but the development of it was slow until the end of the first century. However, al-Qayrawān was a military base and it had its share of both the volunteer jund and those who were entered in the dīwān¹ (during the expedition of Mūsā b. Nusayr al-Lakhmī (A. 9). This register contained the names of the regular soldiers, their tribes, their salaries and probably their ranks. Several armies have to be considered in this regard; the central government army during the period of the governors (wālīs) (A.H.47-184/A.D.667-800), which were directed from outside Ifrīqiyā; the local army based in al-Qayrawān which consisted of Arabs and arabized Berbers, and a third army introduced at the beginning of the Aghlabid period by Ibrāhīm I, who felt that the army he inherited from the old Abbasid governors' administration was unreliable and its leaders

¹ Ibn Qutaybah, pt. 2, p. 58.

might change their loyalty at any time. The dīwān remained nominally connected to the Abbasid administration, and the Aghlabid amīr proceeded to dismantle it.

The new army which Ibrāhīm I introduced was referred to as the "Sudān". Its members were brought from south of the Sahara to serve as the ruler's private army.¹

(2) Dīwān al-Kharāj (Land tax Department)

The Dīwān al-Kharāj was instituted in Ifrīqiyā by Ḥassān b. al-Nu'mān al-Ghassānī, together with the other administrative dīwāns in the year A.H.84.¹ This dīwān supervised the collecting of government taxes, especially the land tax. Before the time of the Aghlabids the government (wilāyah) of Ifrīqiyā had been subsidized by an annual payment of forty thousand dīnārs, but after the assumption of power by Ibrāhīm b. al-Aghlab in A.H.184/A.D.800, and in order to consolidate himself, he not only renounced the forty thousand dīnārs but offered to pay the Caliph an annual tribute of one hundred thousand dīnārs.³ This tribute seems to have continued, for even the last Aghlabid amīr, Ziyādat Allāh III, despite the turmoils of his period of rule, paid it in the form of what Ibn al-Zubayr⁴ describes as a present.

The prosperity of Ifrīqiyā may have increased towards the end of the second century, because of the growth of trade and agriculture as a result of the Arab settlement, and because

¹ Ibn Raḡīq, p. 222.

² Ibid., p. 62; Ibn 'Abd al-Ḥakam states that Ḥassān b. al-Nu'mān had employed some non-Muslims to help him in his new administrative machine, appointing to the Dīwān al-Kharāj a person called Ibrāhīm al-Naṣrānī (C. 25); see Ibn 'Abd al-Ḥakam, p. 202.

³ 'Abd al-Wahhāb, op. cit., vol. 1, p. 66.

⁴ Ibn al-Zubayr, p. 47.

the Kharijite unrest had begun to die down, but it is unlikely that this sudden upsurge in government income can be accounted for wholly in this way. The only way the government could have raised this money was by imposing higher taxes on the farmers.¹

Information about this dīwān is scanty, but we know that it was centralized. This is clear from the reported conversation between Ibrāhīm II, and one of the collectors of the kharāj who seems to have had an overall charge of the dīwān.²

The tax collectors were hated by the people because they tended to exceed their limits and to stay with the farmers for long periods, causing them great expense. The people of Qarashanah devised a way of avoiding these unwelcome guests by erecting smaller doors in their premises in order to exclude the beasts of burden of the tax collectors.³

The Aghlabid amirs do not seem to have objected to the amply attested malpractices of the collectors of al-kharāj.⁴ Moreover, the taxes which the Aghlabids collected were held to be against the Sharī'ah, and the jurists of al-Qayrawān especially the Mālikīs condemned them.⁵ This may go some way to explain the almost total lack of any reference to this dīwān in the biographical literature, which was mainly written by and transmitted by the Mālikī legal scholars.

Another form of tax (which had the approval of the jurists)⁶ was the jizyah (poll tax), to be paid by the

¹ Ibn 'Idhārī, vol. 1, p. 95.

² Al-Khushanī, p. 194.

³ Al-Bakrī, p. 29.

⁴ Al-Mālikī, vol. 1, p. 161.

⁵ Ibid., p. 275.

⁶ Ibid. It seems the name of the jizyah in Ifrīqiyyā was changed to the word khasr; see Ibn al-Abbār, op. cit., vol. 1, p. 176.

non-Muslim citizens in return for protection and exemption from serving in the army.

(ii) Private Documents

Some personal documents from the early centuries of the history of al-Qayrawān have survived in historical and biographical works, where they are sometimes quoted. Most of them are connected with the wālī or the amīr of Ifrīqiyā.

(1) Correspondence

This is most frequently to be found in biographical works and chronicles. Ibn al-Raḡīq al-Qayrawānī who was himself head of the dīwān of al-rasā'il mentions in his history several letters exchanged between individuals and the wālī or the amīr of Ifrīqiyā. These are dated from the beginning of the second century of the Hijrah onwards, and cover the second and third centuries. Ibn al-Raḡīq had been in charge of the secretariat of the government in the Zirid era,¹ and must therefore have had access to all the documents which had been preserved up to that date, i.e., up to the third and the first half of the fourth centuries.

Abū Bakr al-Mālikī mentions several letters with almost the whole text preserved. One of these was the letter written by the religious leaders of al-Qayrawān on behalf of the wālī of Ifrīqiyā who was facing the rebellion of the far Maghrib.² The second letter was written by the judge of Ifrīqiyā, Ibn Ṭālib (A. 222), to one of the provincial judges.³

Correspondence to be found in the historical and biographical works about al-Qayrawān includes the following:

¹ Yāqūt al-Ḥamawī, Mu'jam al-Udabā', vol. 1, p. 288.

² Al-Mālikī, vol. 1, p. 76.

³ Ibid., p. 383.

- (1) A letter drafted by the 'ulamā' of Ifrīqiyā sent by 'Umar b. 'Abd al-'Azīz on behalf of the wālī of Ifrīqiyā and addressed to the people of Tangiers¹ following their rebellion against the Umayyad authority.
- (2) Part of the contents of a letter sent to the wālī of Ifrīqiyā from Baṣrah by his wife who asked him to hold on against the Kharijite army until he received the help which was on the way.²
- (3) The letters exchanged between al-Faḍl b. Rawḥ b. Ḥātim and the leader of the garrison of the city of Tunis, who had rebelled against the authority of al-Qayrawān.³
- (4) Part of a letter of protest against the policy of Ibrāhīm II, sent by Abū al-Aḥwaṣ Aḥmad b. 'Abd Allāh al-Sūsī.⁴
- (5) The letters exchanged between Muḥammad b. Muqātil al-'Akkī and the rebel Tammām b. Tamīm al-Tamīmī in A.H.183/A.D. .⁵
- (6) The letter sent from prison by Aḥmad b. Ḥayyūn al-Barīdī, the secretary of Ibrāhīm II; it is given by Ibn al-Khaṭīb in full.⁶

(2) Legal Deeds (al-wathā'iq al-Shar'iyah)

These deeds include title deeds, wills, ahbās (inalienable bequests) and awqāf (mortmain), and records of various transactions and agreements mentioned by the jurists and authors of books of wathā'iq.⁷ All wathā'iq had to have

¹ Al-Mālikī, vol. 1, p. 67.

² Ibn al-Raḳīq, p. 145.

³ Ibid., p. 188.

⁴ Ibn 'Idhārī, vol. 1, p. 130.

⁵ Ibn al-Raḳīq, p. 208; Ibn al-Abbār, op. cit., vol. 1, pp. 89-90.

⁶ Ibn al-Khaṭīb, vol. 3, pp. 30-32.

⁷ J.A. Wakin, The Function of Documents in Islamic Law (New York, 1972), p. 9; wathā'iq in the Maghrib are the equivalent of shurūṭ in the east; ibid., p. 13.

at least two witnesses to render them valid.¹ Equally important was the way the public deeds were drawn; they had to be drawn up by notaries public (muwaththiq, pl. muwaththiqūn). These had to combine two important qualifications, first, a competent knowledge of Arabic and secondly a knowledge of law. Some of the judges of Ifrīqiyā had served as muwaththiqs (e.g., A. 509), before assuming the post of judge. Books about drawing up legal deeds were written mostly by those who practised the art themselves.²

In the second century we begin to witness a change in the function of the muwaththiq who became more like a solicitor giving legal advice to his clients. Towards the end of the third century and in the fourth century the drawing up of documents was concentrated in the hands of the official muwaththiq, a post established in the Fāṭimid period.³

The following individuals took an interest in the study of legal deeds and the correct way of drafting them (some of them held the post of ṣāhib al-wathā'iq in al-Qayrawān which probably entailed keeping archives in addition to drawing deeds for which they charged a fee. The post of ṣāhib al-wathā'iq was assigned to the supporters of the Fāṭimid establishment):

Muḥammad b. 'Uthmān al-Khurāsānī al-Mu'addib (A. 281)

Aḥmad b. Aḥmad b. Ziyād al-Fārisī (A. 516)⁴

Abū Bakr 'Abd Allāh b. Sulaymān (B.112)

all of whom occupied the post of ṣāhib al-wathā'iq.

¹ Al-Dabbāgh, vol. 1, pp. 31-32.

² Al-Khushanī, p. 221; Wakin, p. 14.

³ Al-Dabbāgh, vol. 2, pp. 290-292. Mastering the art of drawing wathā'iq was a necessary qualification for judges.

⁴ Ibn 'Idhārī (vol. 1, p. 204) states that A. 516 was the head of wathā'iq in al-Qayrawān. He adds that he was working with the judge of Ifrīqiyā at the time, 'Isā b. Miskīn (A.H. 281-289) as a notary public to the court.

Aḥmad b. Aḥmad b. Ziyād al-Fārisī (A. 516)

Hishām al-'Irāqī (C.722)

Tamīm b. Khayrān al-Surtī (A.574)

all of whom are authors from al-Qayrawān who wrote works on the subject of legal deeds (all unfortunately now lost). One of the Ḥanafī judges of al-Qayrawān (A.354), was described by Ibn Qutlubughah as being more an expert in wathā'iq (al-shurūḡ) than in jurisprudence: ¹ "وأكثر علمه بالشروط."

¹ Zayd al-Dīn Qāsim b. Qutlubughah, Tāj al-Tarājim fī Tabaqāt al-Ḥanafīyyah, ed. Gustav Flügel (Leipzig, 1862), p. 46.

Chapter V

THE PROBLEMS OF IDENTIFICATION

Apart from the lack of contemporary archives, there are other problems which face those studying the remaining records of mediaeval Muslim population. These are mainly problems connected with the nature of the Arabic name and questions of correct identification of individuals.

In a study such as the present one, this problem of correct identification has to be faced from the outset; the making of true, and the avoiding of false, linkages of personal data depends on the number and accuracy of the identifying data of an individual which are shared or spread over several records or sources. Only through correct identification of individuals can we proceed to reconstruct families.

The difficulties which may arise in seeking to make such identifications have been discussed in detail by E.A. Wrigley and others.¹ Such authorities, however, approach the subject with European records in mind, and it is therefore appropriate to examine the difficulties of identification which are likely to be encountered in studying Islamic records written in Arabic.

When studying the Muslim biographical records, one

¹ See E.A. Wrigley (ed.), Identifying People in the Past (London, 1973); this includes contributions by the editor, I. Winchester, D. Herlihy, P.S. Schofield, et al.

is often faced with the task of having to link different versions of an individual's name by means of other possible identifying items. These discrepancies may involve the omission of important components of the name, such as the ism, nasab, or nisbah, e.g. the Abū al-Faḍl b. Ḥamzah¹ mentioned in 'Iyāḍ's al-Madārik was in fact the son of the Aghlabid wazīr, 'Alī b. Ḥamīd (see Pedigree No. 44), his full name being Abū al-Faḍl Aḥmad b. 'Alī b. Ḥamīd.

"He who would make effective use of the collection of biographies for the purposes of our study (i.e. the economic background and the secular occupation of Muslim jurists . . . in the East) must first of all ascertain the scholars' exact name and the period in which they lived, so as to steer clear of duplication due to the fact that one and the same man is often referred to by variants of his name."²

To achieve this it is necessary to adopt the technique of record linkage, and to adjust it to suit the nature of the data and its sources. This technique has to be used in cases where doubt surrounds the historical existence of an individual.³ In other cases, however, record linkage is important as a means of supplying personal details which are essential in the reconstruction of families and the study of occupations. In fact, as Ian Winchester remarks,⁴ the technique of record linkage is fundamental to the increase of historical knowledge in general.

It may also be noted at this point that in a few cases sufficient identifying items exist to establish the existence of a particular individual, without however any record

¹ 'Iyāḍ, al-Madārik, vol. 4, p. 95 (M. ed.). The modern editor of al-Madārik was unable to identify him because of the absence of several components of his name in the MS; he failed to seek the identifying items in other sources.

² H.J. Cohen, "The Economic Background and the Secular Occupations . . ." in JESHO, vol. 13 (1970), p. 24.

³ For examples of identification through this procedure, see below, pp. 167-174.

⁴ E.A. Wrigley, op. cit., p. 30.

of the individual's name having survived. Such "anonymous" individuals have been entered in the lists of individuals in the present study.

A. Identifying Data

These are data by which we may help to determine the identity of an individual, and whether a particular person existed at a certain date, having regard to specific details such as the name of the person, and also his occupation, status, origin and place of origin which are sometimes contained in the name itself. In some cases, in order to determine the floruit of an individual, we have to seek assistance from his known relations with people whose identifying items and life data are known to us. The personal identifying items in the case of the Arab individual (which we refer to as identifying datum or I.D.) are normally the following:

1. NAME (I.D. 1)

(a) Components of the Arabic Name

In Arabic usage a person's name is composed of some or all of the following elements: (i) kunyah (ii) ism (iii) nasab (iv) nisbah (v) laqab or nabaz.

We are here concerned with the characteristics of names in so far as they help to identify individuals through giving indications of the social status, tribal origin, place of origin, and family relationships of the person concerned.

The paucity of information concerning particular named individuals is the usual reason for difficulty in linking them with items of information that may be recorded about them elsewhere. However, the absence of one of the above-mentioned

distinctive components of the Arabic name is more serious, for without such components it may be difficult to identify an individual or link the personal data of an individual with others.

The Arabic name is often given in a variety of shortened forms, e.g., A. 86's name according to Ibn 'Idhārī, al-'Uyūn wal-Ḥadā'iq, and Abū al-'Arab¹ is 'Imrān b. Mujālid only but Ibn al-Abbār² goes further by giving more of his nasab and his nisbah as follows: 'Imrān b. Mujālid b. Yazīd al-Rab'ī.

Caetani and Gabrieli summarize the normative form of the Arab name as follows (K - kunyah; L - laqab; N - nasab): A(KLN) son of $\frac{B}{KLN}$ son of $\frac{C}{KLN}$, and so on until we reach the nisbah.³ However, in North Africa the laqab was not as widespread as in the east (especially during the Abbasid period). The Aghlabid amīrs never adopted the eastern laqabs such as Sayf al-Dawlah, 'Aḍud al-Dawlah, and neither did the people of Ifrīqiyā; the only laqabs in common use were descriptive, resembling those of the Umayyads (e.g., al-Aḥwal, al-Nāqīṣ, al-Ḥimār).⁴ The laqab in Ifrīqiyā was not necessarily a part of every name in every generation.⁵

(i) Kunyah

A name prefixed with Abū or Umm was originally meant to indicate parenthood or motherhood of a particular child, but at an early period it came to be bestowed on a newly-born child together with the ism (the given name) a few days after birth.

¹ Al-'Uyūn wal-Ḥadā'iq, vol. 3, ed. M.J. de Goeje (Leiden, 1871), p. 352.

² Ibn al-Abbār, al-Ḥullah, vol. 1, p. 104.

³ L. Caetani and G. Gabrieli, Onomasticon Arabicum, vol. 1 (Rome, 1916), p. 143.

⁴ These three laqabs (or nabaz) are those of the Umayyads: Hishām Yazīd b. al-Walīd and Marwān b. Muḥammad.

⁵ Some of these laqabs are those of the Aghlabids: Abū 'Iqāl al-Aghlab b. Ibrāhīm (A.121): Khazar, Muḥammad b. Aḥmad (A.186): Abū al-Gharānīq, and Abū 'Abd Allāh b. 'Abd Allāh b. Ibrāhīm (A.290): al-Aḥwal.

The word following Abū or Umm, therefore, may or may not correspond with the ism of a child of the person concerned,¹ and so we have two kinds of kunyah.

(1) Real kunyah

Abū 'Abd al-Raḥmān Bakr b. Ḥammād al-Tāhirtī (A. 333) who had a son by the name 'Abd al-Raḥmān (C. 708) and Abū Ja'far Mūsā b. Mu'āwiyah al-Ṣamādiḥī's (A. 120) kunyahs are real (for Mūsā see Pedigree No. 38) because the kunyah of the father is taken from the name of the child. However, it is very hard distinguish between an early kunyah and the parent-hood kunyah when the kunyah corresponds with the name of the individual's child, as is the case of Abū Aḥmad Mūsā b. Jarīr al-Azdī (A.145), who had a son whose name Aḥmad (A. 221) corresponds with the kunyah of the father, although we do not in fact know whether the father Mūsā bore this kunyah before the birth of his son Aḥmad, or adopted it after. Some individuals adopted a historical kunyah, especially when they were bearers of Qur'anic names, e.g., Yūsuf took the kunyah Abū Ya'qūb, Muḥammad took Abū al-Qāsim, and 'Alī took Abū al-Ḥasan or Abū al-Ḥusayn after 'Alī b. Abī Ṭālib.

(2) Fictitious or metaphoric kunyah

The kunyah becomes a source of ambiguity when it is used, as in many examples in the present lists, as a substitute for one or several of the other components of the name (such as the ism, the nasab, and the nisbah). This in many cases helps to aggravate the difficulties of establishing the identities of the individuals in question, thus:

(a) the kunyah may replace the ism, e.g., A. 123 and A. 126,

¹ For the ones which correspond with the fathers kunyah see A. 154, A. 218; for those which do not, see A. 129, A. 157 and many similar examples in all the three lists.

where the names of two brothers are given as Abū 'Abd Allāh b. 'Alī b. Ḥamīd and Abū Muḥammad b. 'Alī b. Ḥamīd, without the ism of either of them being mentioned.

(b) The kunyah may replace the nasab: e.g., Abū al-Rabī' al-Liḥyānī (B. 60) and Abū Zakariyyā al-Qaṣīr (B. 76) both without the ism and nasab.

(c) The kunyah may replace all three components, the ism, nasab, and nisbah: e.g., Abū 'Azīz (C. 297); Abū al-Wazn (C. 294); Abū al-Ja'd (C. 369).

The kunyah is not always present in the Arabic name, which may be given without it for one of several reasons:

(a) The kunyah is a mark of courtesy, and a person writing about an opponent may not accord him the courtesy of the kunyah. Not to have a kunyah, or not to be addressed by it, is a sign of servitude or low rank.¹

(b) The kunyah may be omitted as unnecessary if the person concerned was too well known to be given his full name (such as Yazīd b. Ḥātim (A. 57)).

Other people who are likely to be mentioned without a kunyah are peripheral characters in biographical anecdotes related by the authors of biographical literature (the complete name in such cases is liable to be dropped as irrelevant to the main story).

It is rare to find a kunyah of a woman which refers to her daughter while it is commonplace to find a man given the kunyah which refers to his daughter, such as Ibn Abī Maryam (A.235).

(ii) Ism

This is the name given a few days after birth and

¹ Caetani and Gabrieli, op. cit., vol. 1, p. 155.

counts as the name proper, which unlike other constituents of the name may not be changed. It can, however, be affected by diminutive variants and by the laqab, which may replace the name in common usage.

The main difficulty in identification posed by the ism assuming it has not been supplanted by the kunyah, is that there are several isms of extremely frequent occurrence, such as Muḥammad, Aḥmad, 'Abd Allāh, 'Alī and many other names which were common at the time.

In some instances the ism may be the only part of a person's name used, especially in the case of slaves and the mawālī of the Banū al-Aghlab, such as Khaṭṭāb, Balāgh, Masrūr, and 'Allūn ('Alī), Marājil (who was the mother of Ziyādat Allāh II). Often these names are followed by a description of the status of the individual such as al-Fatā, al-Ḥājib, al-Khādīm, al-Jāriyah.

(iii) Nasab

After the ism comes the word ibn or bint followed by the name of the father and ascendants. However, through this system difficulties of identification may be produced by the fact that ibn or bint may refer to an ancestor remoter than the parent. This arises from the fact that an ancestor among the person's ancestors has been famous or well known, and such a nasab becomes fixed and usually turns into a kind of nisbah,¹ as in the case of Shaybah b. Ḥassān, whose descendants referred their nisbah to him, despite the intervention of other ancestors who were closer to them than Shaybah (d. A.H.178 (A. 65). One of these descendants of Shaybah was Muḥammad b. Shaybah b. Ḥassān (A. 474), who died in A.H.311. This

¹ Ibid., p. 137.

means at least one person's name must have been omitted, probably the father of Muḥammad. The reason for thus ignoring some names was the fact that Shaybah was famous for his role under the Muḥallabids and in the battles against Ibn al-Jārūd's insurrection.

The nasab in Ifriqiyyā was often used as a substitute for the nisbah, and many people were known by their nasab, e.g., Ibn Qurhub (after an ancestor by the name Qurhub), who was a kinsman of the Aghlabids (see Pedigree No. 41).

(iv) Nisbah

The nisbah is a designation ending, in most cases, with the letter ī, which is derived from the individual's tribe, clan, birthplace, residence, madhhab, or trade. The nisbah may be of the following kinds:

- (1) the nisbah to the family or the tribe, e.g., Tamīm al-Dārimī al-Tamīmī (C. 126), al-Dārimī is the name of the family (or clan) and al-Tamīmī is the nisbah to the tribe.¹
- (2) The nisbah to an ancestor, e.g., al-'Allā' b. 'Uqbah (C. 171); Ḥamīd b. 'Umar (C. 395); al-Muḥārib b. Hilāl (C. 122) (there are hundreds more examples in the present lists).
- (3) The geographical nisbah, which refers to the place of origin or the place of birth of the person concerned, e.g., Abū Ṣāliḥ 'Abd al-Ghaffār b. Dāwūd b. Mahrān b. Ziyād b. Dāwūd b. Rabī'ah b. Sālim (Sulaym) b. 'Umayr al-Bakrī al-Ḥanafī.²

- (4) The professional nisbah, which refers to the occupation of the person in question or that of his family (because it may be inherited without the bearer actually following the

¹ E.I., (new edition), vol. 1, p. 180, s.v. "Ism".

² 'Abd al-Qādir Ibn Abī al-Wafā; al-Jawāhir al-Muḍī'ah (Cairo, A.H. 1332), p. 322 and see Add. A.3.

profession himself). An example is Abū Muḥammad 'Abd Allāh b. Muḥammad al-Ghanamī (A. 498) who, although his nisbah refers to dealing in livestock, was in fact a dealer in pottery. This means that the occupation of livestock dealer was that of one of his ancestors (probably his father, whose nisbah was also al-Ghanamī (A. 461)).

The nisbah indicating a person's origin goes back to the pre-Islamic era, but the occupational nisbah was not used until the second century.¹ The first individuals with an occupational nisbah in al-Qayrawān were Ḥassān al-Askāf (C. 203), who was a cobbler, and al-Raffā' (C. 204), who was a danner.

The nisbah may be a source of ambiguity in so far as it is liable to be changed, either through a change of residence, or through changing the reference to a tribe, a clan, the family of a celebrated ancestor, or lastly through a change of profession. These changes in nisbah might take place after a considerable lapse of time, so that the bearer, while continuing to have a nisbah to an ancestral profession might be engaged in a completely different one.

(v) Laqab and Nabaz

The laqab is a descriptive epithet which sometimes resembles a surname, at other times a nickname. The description may be in the form of an adjective as al-Qaṣīr, al-Ṭawīl, and al-A'mā, or in the form of a noun, as in the case of Sulaymān b. 'Imrān^(A.108) whose laqab was Kharūfah (lamb) because he used to follow Asad b. al-Furāt like a lamb following its mother.²

The difference between the laqab and the nabaz depends

¹ In the early days of Islām the occupational nisbah is not formed by adding ī. They used to refer to a person's occupation as "Kān yabī'u al-kittān" and not al-Kittānī. See Abū al-'Arab, p. 189.

² Al-Kushanī, p. 236.

on the epithet itself, and whether it is insulting or not, and above all depends on the attitudes of the person concerned. If he does not like the laqab, then it becomes a nabaz.

It is often difficult to distinguish sharply between the laqab and the nabaz, e.g., the following persons were known by laqabs which are mostly names of animals, and these might in fact in each case have been a nabaz (i.e. an epithet bestowed in contempt):

al-Na'ajah (ewe) (C. 565)

al-'Ijl (calf) (A. 304)

al-Baghlab (she mule) (C. 725)

al-Kabsh (ram) (C. 704)

al-Birdhawn (mule) (A. 346)

In some cases the laqab is in the form of a kunyah, such as Abū Khinzīr and Abū al-Gharānīq, the laqab of the Aghlabid amīrs (A. 186).¹

The nabaz might be a variation of the name itself, as in the case of 'Alī b. Rabāḥ al-Lakhmī (A. 22), who considered the use of the diminutive of his name as a nabaz an insult. He is quoted to have said "I will never forgive those who call me 'Ulayy".²

The laqab may consist of a profession or designation used metaphorically to highlight an individual's resemblance to those following the profession, e.g., al-Ḥajjām, who was not in fact a cupper but (as he explained himself) was called by that laqab because of his being (militarily) a great shedder of blood.³

¹ For the laqab which is in the form of a kunyah, see Muḥammad b. al-Ḥassān b. Durayd, al-Ishtiqāq, ed. A. Ḥārūn (Cairo, 1958), p. 160.

² Al-Dabbāgh, vol. 1, p.

³ Ibn 'Idhārī, vol. 1, p. 213:

وسميت حجاما ولست بحاجم

ولكن لضربي نبي مكان المحاجم

(b) Changes in the Components of Names

(i) Change of kunyah

The kunyah changed only rarely, and when it did change it was due to the metaphoric kunyah being replaced by the real kunyah. In the following example, "Abū Khālid"¹ replaced the metaphoric "Abū al-Baqā'" which was probably the kunyah borne by this individual from the early days of his life: Abū Khālid 'Abd al-Raḥmān b. Ziyād b. An'am al-Mu'āfirī al-Ifrīqī (Khālid being the son of 'Abd al-Raḥmān), changed from Abū al-Baqā' 'Abd al-Raḥmān b. Ziyād b. An'am al-Mu'āfirī al-Ifrīqī (A. 55).

There are occasionally other possibilities and reasons for the kunyah being changed or being missing, one of them being negligence on the part of biographers and historians or simple scribal errors.

There is also the distortion of one kunyah to the extent of being mistaken for another kunyah, especially when the outline of the two kunyahs is similar, such as "Abū al-Haytham" and "Abū al-Qāsim" (two kunyahs which were applied to the same individual). In this case the possibility of a deliberate change of name is very remote. What really happened was either a miscopying or a misreading on the part of the scribe or an editor. "Abū al-Haytham" and "Abū al-Qāsim" as words on the page resemble each other in their outlines, especially when the letter alif in "Qāsim" was omitted, as usual:

Abū al-Qāsim (ابوالقسم) Khālid b. Yazīd al-Fārisī al-Lu'lu'ī

Abū al-Haytham (ابوالهيثم) Khālid b. Yazīd al-Fārisī al-Lu'lu'ī.

In support also of the contention that these two names refer to the same individual, it should be noted that the

¹ Muḥammad b. Aḥmad al-Dhahabī, al-Mushtabih, ed. M.A. al-Bijawī (Cairo, 1962), p. 200.

kunyah Abū al-Haytham is referred to by Abū al-'Arab al-Tamīm in his work Ṭabaqāt 'Ulamā' Ifrīqiyyā many times, while the kunyah Abū al-Qāsim is referred to only once, and by a later biographical author, Abū Bakr al-Mālikī, who depended partly on Abū al-'Arab's material.

Omission of the kunyah may be a source of ambiguity, since it may be the only means of positive identification, especially in the case of two brothers who have an identical ism; and there were no shortage of these, e.g., two Aghlabid brothers had the name Muḥammad. All the authorities who have tried to reconstruct the relationships of the Aghlabid dynasty, including Zambaur,¹ make them one person, Abū al-'Abbās Muḥammad b. al-Aghlab; what is more, they make him the ancestor of the ruling branch of the family. This is despite the recorded fact that Abū al-'Abbās Muḥammad was unable to have children. The successor of Muḥammad b. al-Aghlab (Abū al-'Abbās) was his nephew, Aḥmad b. Muḥammad (A. 153), whom the historians assume was the son of Abū al-'Abbās; in fact he was the son of the brother of Abū al-'Abbās Muḥammad (who had the same ism, viz. Muḥammad) but who had a different kunyah, viz. Abū 'Abd Allāh (A. 130).

(ii) Changes of nisbah

In order to identify some persons it is necessary to study two or three nisbahs, because changes in the nisbah were resisted by the person himself and by the people surrounding him.²

¹ E. Zambaur, Manuel de généalogie et de chronologie pour l'Islam, vol. 1 (Hanover, 1927), p. 68.

² E.g., the nisbahs of the family of Ibn Khayrūn al-Mu'āfirī al-Andalusī. The nisbah al-Andalusī continued to be used in al-Qayrawān and by the family itself, but surprisingly the Andalusian authors classified them as Qayrawānī under the nisbah "al-Qayrawānī". See Ibn al-Faraḍī, vol. 1, pp. 401-402, and for the family of Ibn Khayrūn see Pedigree No. 25.

Any additional nisbahs were added to the old one until the new ones had established themselves after two or three or even more generations.¹ The existence of several nisbahs helps in identifying the person in question and his or her family by linking different versions of the individual's name and by helping to link the names of members of the family over several generations.

The ambiguity arises from cases in which the nisbah is completely changed or omitted altogether as in the case of: (1) B. 36 is given by Abū al-'Arab as al-Ḥasan b. Hāni, which does not inform us about the family of al-Ḥasan or his background; however, in the other work of Abū al-'Arab (Kitāb al-Miḥan, f.176a), he gives not only the nisbah but also the rest of the nasab as well, which tells us a great deal about this individual. Through this information we discovered that al-Ḥasan was the nephew of the Abbasids' general, Muḥammad b. al-Ash'ath, and that he came to Ifrīqiyā with his uncle's expedition in A.H. 144.

The duration of the use of a given nisbah differs considerably from family to family and from nisbah to nisbah. The tribal nisbah is for example more durable in the family than the geographical or occupational. However, the spread of crafts coupled with the adoption of the Arabic nisbah by non-Arabs (mawālī) dealt a severe blow to the traditional fixed Arabic nisbah and later produced a relative lack of interest in the whole concept of the tribal nisbah. The second and third centuries, which witnessed radical changes in the social and economic lives of the people of Ifrīqiyā, resulted in a rapid

¹ E.g., A. 55's nisbah can be either one or all of the following: al-Sha'bānī al-Mu'āfirī al-Ifrīqī; see al-Mālikī, vol. 1, pp. 96-97; al-Dabbāgh, vol. 1, p. 230.

change of nisbahs, and consequently a series of nisbahs in many families which appear unrelated, although one can link some of them using identifying items other than the nisbah as in the following example:

(2) many members of the family of 'Alī b. Ḥamīd were given only the nisbah relating to their grandfather Ḥamīd without the main nisbah al-Tamīmī (e.g., A. 123; A. 160), but because of the eminence of the family and the abundance of identifying data, it is possible to link them with the rest of the family. Other less known families are not so easy to identify.

Change of nisbah might even obscure relationship with the ruling family:

(3) Aḥmad b. Ziyādat Allāh b. Qurhub (A. 396): the family of Qurhub were part of the Aghlabid family, in that they descended from 'Abd Allāh b. al-Aghlab (see Pedigree No. 43), but their nisbah changed, and without incidental pieces of information gathered as part of the Aghlabid family reconstruction, it would have been impossible to establish the connection between Qurhub and the Aghlabids.

Despite the importance of the tribal nisbahs in particular (since they furnish us with the general descent and background of the individual), these nisbahs were pushed aside in favour of the nisbahs referring to the family or clan, and gradually the link between the family and the tribe becomes untraceable. Among these new nisbahs there were the nisbahs which refer to the occupation of the family which in the case of the following example did not replace, but only took precedent over the tribal nisbah:

(4) Abū Ṭālib 'Abd Allāh b. 'Uthmān al-Ibzārī al-Ma'āfirī (B. 32). The next generation of the family does not seem to

have dealt in spices, and so the nisbah Izbārī was dropped and the nisbah of the son Abū Ṭālib was as follows: Abū al-Ḥasan b. Abī Ṭālib al-Mu'āfirī al-Qayrawānī (see Pedigree No. 27).

(5) Another change of nisbah was due to change from the name of the tribe as a whole to a sub-division, e.g., from al-Tamīmī to al-'Anbarī (A. 177) or al-Dārimī (C. 126) and from al-Madhḥajī to al-Muslī (A. 110).

(6) Ambiguity is sometimes caused by a change in the meaning of the nisbah. Initially the nisbahs al-Ghāfiqī, and al-Yaḥṣubī refer to names of 'Arab tribes, but from the third century, places which were settled by these tribes took the names of the tribes, and consequently everyone living in them whether he was an Arab or not, was liable to adopt the nisbah; thus Abū Sa'īd Khalaf b. Muḥammad b. Jarīr al-Surtī al-Yaḥṣubī (A. 512) was not really from the tribe of Yaḥṣūb, but from the quarter of Yaḥṣūb in al-Qayrawān.

(7) Finally the maternal nisbah on rare occasions may replace the paternal nisbah, as in the case of Sa'īd b. al-Ḥaddād (A. 381), whose original nisbah was al-Ghassānī. Al-Ḥaddād was his mother's father.

(c) Ambiguities in the meanings of Nouns of Relationship

(i) Abū, ibn, umm, and jadd

The noun ibn (or bint) has the function of joining the chain of ascendants' isms together, but this function was extended to that of a word meaning "descended ultimately from", as in the case of Muḥammad b. Shaybah b. Ḥassān (A. 474) who (in view of the long lapse of time) could not have been the son of A. 65 but was one of his remoter descendants (probably a grandson or great-grandson).¹ The noun ibn may be used to mark

¹ See above, p. 148.

generations without giving the names of the persons involved, e.g., Abū 'Alī ibn ibn Abī al-Munhāl (C. 922), Ibrāhīm b. Makram al-Ash'arī (C. 832).

Ibn may be a source of ambiguity when it is used with the nisbah which is in the form of a kunyah (Abū plus ism). The result may be very misleading, as the prefix Abū is sometimes omitted. This constitutes an obstacle to the linkage of names, as in the following two names:

'Imrān b. Aḥmad b. 'Abd Allāh b. Aḥmad b. Abī Muḥriz (C. 398)
Muḥammad b. 'Abd Allāh b. Aḥmad b. Muḥriz (A. 425).

In the second example the nisbah is to an ism, and not to a kunyah, and so without more positive evidence the two names cannot be linked to the same family. Fortunately the evidence of this nisbah is not the only evidence we have, and their common nisbah to the judge Muḥammad b. 'Abd Allāh al-Kinānī (Abū Muḥriz)¹ is enough to establish that they were related (for the family of Abū Muḥriz al-Kinānī see Pedigree No. 21).

The kunyah may be confused with the genealogical use of abū. In the following case this seems to be at the root of the discrepancy between the names, which makes it impossible to be sure of the exact relationship: Abū Khālid b. Sallām (al-Kinānī?) had a descendant who was given the nisbah b. Abī Sallām: 'Imrān b. Abī Khālid b. Abī Sallām.²

A third example is the name of so-called Ḥammād b. Ḥammād which is very unusual, for even if an individual had an ism and a nasab which are identical, he was not addressed by both of them in such a way. The possibility is that his name

¹ Ibn 'Idhārī, vol. 1, p. 173,

² Ibid., p. 162.

was Ḥammād b. Abī Ḥammād. It is possible that the former name was right but it is less likely to be so.

The noun of relation jadd may mean not the grandfather but any forefather. It should not therefore be taken on its own to indicate a definite relationship. The use of Ibn Umm instead of Ibn Abī was practised in Ifrīqiyā as was the case with Matrūḥ b. Umm Bādir (A. 233).¹

(ii) 'Amm, ibn al-'amm, and khāl

'Amm and khāl originally mean father's brother and mother's brother respectively, but this meaning was extended to cover other branches of the father's family (a'mām) and the mother's family (akhwāl). The designations 'amm and khāl were often given to senior people in families, no matter how remote they were from the father or the mother.

The Aghlabids referred to 'Alī b. Ḥamīd (who was remotely related to them) as al-'amm, and Ya'qūb b. al-Maḍā' was called al-'amm by the Aghlabids despite being only remotely connected with them.

The use of the terms 'amm and ibn al-'amm may be merely a sign of politeness and does not necessarily denote any genealogical ties, as in the case of Yazīd b. Ḥātim al-Muhallabī, who addressed his judge with the words "Yā ibn al-'amm", although they were of different tribal origins.² Ibn al-'amm may also mean family relationship in general, such as the Banū 'Amm Banū al-Aghlab.³

(iii) Other usages of ibn akh and ibn ukht⁴

In rare cases the noun ibn is not followed by the

¹ Caetani and Gabrieli, vol. 1, p. 139.

² Al-Mālikī, vol. 1, p. 146.

³ Ibn al-Abbār, al-Ḥullah al-Siyarā', vol. 1, p. 182.

⁴ Caetani and Gabrieli, vol. 1, p. 139.

name of the father, but by another noun of relationship (usually in cases where the other relative was more famous than the father), e.g.:

Muḥammad b. Akhī Abū Bakr al-Labbād (C. 943)¹

Ibn Ukht Jāmi' al-'Aṭṭār (Abū 'Abd Allāh Muḥammad b. Sa'id b. Ghālib al-Azdī) (A. 232)²

Akhū Bishr (this is a second designation of an individual whose name was Muḥammad b. Ya'qūb al-Baṣrī)³

(d) Ambiguities of the Arabic Script and Their Effects on the Identifying of Individuals

In the early Islamic period and until the fifth century the Arabic script did not have dots to distinguish similar consonants. Two factors helped to aggravate the difficulties this caused:

(i) Unlike the eastern scholars⁴ the Ifriqiyan did not distinguish between letters with identical features, e.g., dāl, dhāl, rā', zā', 'ayn, ghayn, fā', qāf, nūn, sīn, shīn, ṣād, dād, bā', tā', thā', yā' (in the middle of the word), e.g.

(1) 'Abbās al-Mumsī عباس is given in some references as 'Iyāsh al-Mumsī عياش, the two isms being similar when the dots are omitted.

(2) Abū Muḥammad 'Abd Allāh al-Ghanamī (الغنمي: الغنمي) could be read Abū 'Abd Allāh al-'Atamī (العتمي: العنمي) if it were not for the other identifying data, such as the name of the father

¹ 'Iyāḍ, al-Madārik, vol. 3-4, p. 309 (B. ed.).

² Ibid., vol. 4, p. 403 (M. ed.).

³ Roy, vol. 1, p. 147.

⁴ Eastern scholars followed the practice of describing the character of a letter in words where there was any doubt, e.g., khā' (خا) would be described as "mu'jamah" while hā' (حا) would be described as "muhmalah", although the words would appear the same on the page.

of Muḥammad (A. 461).¹

(3) Abū Sa'īd Khalaf b. 'Umar, known as Ibn Akhī Hishām al-Rab'ī al-Khayyāṭ,² was not in fact a tailor as the word Khayyāṭ suggests. Al-Khayyāṭ (الخباط) is a misreading of al-Ḥannāt (الحناط) (grain dealer). The editor of 'Iyāḍ's Madārik did not study the biography of Khalaf which states that "he used to sell grain" (كان يبيع الحنطة); from this came his nisbah, al-Ḥannāṭ.

(4) The letters sīn and shīn (س، ش):

Abū 'Abd Allāh Muḥammad b. Sawwāl b. 'Aṣīm al-Tā'ī

Abū 'Abd Allāh Muḥammad b. Shawwāl b. 'Aṣīm al-Tā'ī

in this example we cannot say which is the right form, Sawwāl (= سوال) or Shawwāl (= شوال), because there is no difference between them without dots, and no indication is given in the sources as to the meaning of the ism.

(ii) Similarity between the letters of the Arabic script:

(1) Alif: similarity with letters which came from the shape of the alif: alif, bā', tā', thā', kāf, lām, yā', fā', ṭā', zā', and lām alif.

(2) Jīm: similarity with hā', khā', dāl, dhāl, 'ayn, ghayn.

(3) Rā': similarity with zayn, wāw.

(4) Nūn: similarity with sīn, shīn, ṣād, ḍād, qāf.

(5) Mīm: similarity with the final hā'.³

In the inscriptions on the monuments of al-Qayrawān some of the letters are indistinguishable, e.g., dāl, dhāl, rā', zā':

¹ Al-Dabbāgh, vol. 2, p. 351; Roy, vol. 1, p. 227.

² 'Iyāḍ, al-Madārik, vol. 3-4, p. 489 (B. ed.).

³ See Aḥmad, al-Qalqashandī, Ṣubḥ al A'shā, vol. 3 (Cairo, 1963), pp. 19-21.

Muḥammad b. 'Umar <u>al-Marwazī</u>	المروزي
Muḥammad b. 'Umar <u>al-Marwadī</u>	المرودي
Muḥammad b. 'Umar <u>al-Marwadhī</u>	المروذي

The nisbah is to Merv (Marū al-Rūdh), which is here formed irregularly; the correct form is al-Murwazī.¹

An example where it is impossible to decide the right form is:

Manṣūr al-Qazzāz	الزاز	(with <u>zayn</u>) or
Manṣūr al-Qarrād	الاراد	(with <u>rā'</u> and <u>dāl</u>) or
Manṣūr al-Qaddāḥ	القداح	(with <u>dāl</u> and <u>ḥā'</u>) ²

Even the jīm (or ḥā' or khā') is liable to be confused with the letters dal and dhāl, because they came from the same group.³

The lām (ل) and the kāf (ك) are from the same group and may be a source of ambiguity, as in the case of:

Ḥamzah al-Sabbāl	السبال	or
Ḥamzah al-Sammāk	السمك	

Letters belonging to the same group may be similar in some forms of writing, e.g.:

Aḥmad b. Muḥammad b. <u>'Alāqah</u> al-Tamīmī	علاقه
Aḥmad b. Muḥammad b. <u>'Allāmah</u> al-Tamīmī ⁵	علامه

2. DATING (I.D. 2)

This involves the determination of the date at which an individual lived, either precisely by discovering his date

¹ Ibn 'Idhārī, vol. 1, pp. 151, 173; al-Shābī, p. 35; Ibn al-Athīr, al-Lubāb, vol. 3, p. 198; Ibn al-Athīr states that Marū al-Rūdh and Marū al-Shāhjan both give the nisbah al-Murwazī; see ibid., p. 199.

² 'Iyāḍ, Tarājim, p. 206.

³ For the similarity between jīm (or ḥā', khā') and dāl (or dhāl), see 'Arif, pp. 11, 19.

⁴ Ibn al-Raḳīq, p. 221; Ibn al-Abbār, al-Ḥullah, vol. 1, p. 107.

⁵ 'Iyāḍ, op. cit., p. 232; idem, al-Madārik, vol. 4, p. 488 (M. ed.); Abu al-'Arab, p. 144 (Supplement).

of birth and that of his death, or approximately, by linking him to a contemporary well-known individual (whose dates are known). In the three lists of the people of al-Qayrawān presented here different methods of dating the lives of these individuals have been employed according to the availability of the data: List A includes all those individuals with known dates of death or dates of birth; List B includes those individuals who have known connections with a number of people over a considerable period of time from whom their approximate dates may be deduced; List C contains the names of individuals whose date is least precise, i.e., those who may be dated by using the dates of people or events with whom they were connected.

The detailed methods of dating in each list are as follows:

List A

(a) The date of birth may be given by one of the authorities, or the first mention (F.M.) of the individual may be such that we can give an approximate date of birth, e.g., an individual had to be twenty before being formally a Shaykh, or the student of one of the imāms had to be around twenty, for the imām was not a mere mu'addib.

(b) Date of death: this is the most frequently given date, whether on an individual's tombstone or in his biography. The date may sometimes be erroneous because of a misreading and in some cases it has to be rejected; see e.g., A. 451.

List B

(a) E.P.B. stands for "earliest possible date of birth", and is arrived at by deducting 20 years from the date the individual was first mentioned (F.M.).

(b) L.R.C.D. stands for "latest relevant contemporary date". From the context of the biographical source one can decide whether to add a number of estimated years to L.R.C.D., or to consider it the end of the individual's life as far as the data at our disposal is concerned.

(c) E.P.D. This is the result of L.R.C.D. Sometimes if it seems from the text that L.R.C.D. was given to an individual who was young and whose number of years inside the two boundaries is small (the two boundaries are F.M. and L.R.C.D.) then 20 years will be added to allow for the possibility of being last mentioned in the middle of his life.

(d) "Estimated minimum age" (E. Min. age) is the end product of this procedure, which is a series of estimations built on the individual's relation with other people or events, and from which his approximate age may be deduced.

List C

(a) "Flourished" (Fl.) stands for the time in which an individual lived. It indicates a connection with a well-known person or event which took place in the city at a given date. We take the person's date or the date of the incident as proof of his living in al-Qayrawān at that time.

(b) N.L.W. stands for "name linked with" and it helps to establish the approximate era the individual flourished in, being taken from the identifying data of another individual who was contemporary with him.

3. OCCUPATION (I.D. 3)

"Occupation" or "status" indicates the social description of an individual. Professions were frequently hereditary and a family has on occasion a kind of collective

profession which often appears in their names. "Status" may be the product of wealth or noble origin; in other cases it may just indicate the place of the individual in the social scale.¹

4. FAMILY CONNECTIONS AND LINKAGE (I.D. 4)

(Establishing Relationships)

There are two kinds of connection which may be used to identify individuals and families. The first is the connection with one's family and kinsmen; the second is that of time, i.e., when an individual may be linked to a known contemporary individual to prove the former's identity.²

5. "ORIGIN" AND "PLACE OF ORIGIN" (I.D. 5)

The column headed "origin" contains information which may play a great part in the identification of the people. The shortcoming of the information given in the column "pl. of origin" is that it might have been the nisbah of any of the individuals' forefathers and it is therefore more difficult to say with certainty that this individual came from such and such a place. The nisbah referring to racial or tribal origin can be genuine or adopted (i.e., clientship); thus al-Tamīmī may be from Tamīm, or may have been merely a mawlā of a member of the tribe. Much of the information about the origin and place of origin comes from the nisbah. Throughout the lists of people of the city the place of origin will be mentioned if it is outside the city and the rest are considered

¹ See *Analysis and Analysis of Occupations*, Chapter VII, 2.

² See *Reconstruction of Personal names and Relationship*, below, pp. 166-174.

Qayrawānī in origin and the relevant space in the list is left blank.

6. RELIGIOUS AFFILIATIONS (I.D. 6)

An individual's madhhab may be very important in determining the identity of an individual or a family relationship. Two persons with an identical name and with two different madhhabs are likely to be two separate and unrelated individuals if the difference of religious affiliations between them can be confirmed. The possibility of a change in the madhhab of an individual was very slight and only likely during profound changes in the structure of the society, i.e., during the introduction of the madhhabs towards the end of the second century and during the Fāṭimid seizure of the city.

The importance of considering the religious affiliations in the present study is clear when we consider the fact that the majority of the biographical literature was arranged along sectarian lines, such as Tartīb al-Madārik wa-Taqrīb al-Masālik li Ma'rifat A'lām Madhhab Mālik, al-Dībāj al-Mudhhab fī Ma'rifat A'yām al-Madhhab (Mālik), and Shajarat al-Nūr al-Zakiyyah fī Tarājim al-Mālikiyyah.

The religious sects and madhhabs and followers of various faiths in the city are referred to in the lists as follows:

H = Hanafī	Ha = Hanbalī	I = Ibadite
Kh = Kharijite	M = Mālikī	S = <u>Ṣufriyyah</u>
Sha = Shāfi'ī	Shi = Shī'ī	Christian
Jew		

B. Reconstruction of Names and Relationships

1. Reconstruction of relationship between two individuals

having similar nisbahs: establishing identities

Example: Ismā'īl b. al-Şimşāmah (C. 380)

Naşr b. al-Şimşāmah (A. 231)

Facts bearing on their relationship which can be derived from their life data:

(a) I.D. 1, the common ground between these two individuals is the unusual name of their family, al-Şimşāmah.¹

Al-Ya'qūbī states that this family was living in the western parts of al-Zāb in fortresses from which they controlled the surrounding areas. Despite their common origin with the Aghlabids (Banū Sa'd of Tamīm) the Aghlabids tried to subdue them and there was an armed action which resulted in some prisoners being taken from the Banū al-Şimşāmah.² This action may have been identical with that between the Aghlabid commander Muṭī' al-Sulamī (A. 112) and Ismā'īl b. al-Şimşāmah in A.H.213,³ or it might have been a later one arising from it. One of the descendants of one of the men taken prisoner was Naşr b. al-Şimşāmah (d. A.H. 277) who was a chamberlain of Ibrāhīm b. Aḥmad b. al-Aghlab. Naşr may have been kept in al-Qayrawān as a hostage to ensure the loyalty of his family to the Aghlabids. He was, however, executed, probably for plotting against Ibrāhīm in A.H.277. The direct relation between the two is still unsolved, but it is certain that they were members of the same family.

¹ Al-şimşāmah is one of the many words in Arabic for "sword", besides being a personal name.

² Aḥmad b. Abī Wāḍiḥ al-Ya'qūbī, Kitāb al-Buldān, ed. M.J. Goeje (Leiden, 1860-1), p. 351.

³ Ibn 'Idhārī, vol. 1, p. 104.

2. The problem of linking the records of two similar and incomplete names which have a common nisbah

Example: Ibn al-Ṭabnī al-Shā'ir (C. 736)
al-Ṭabnī al-Mū'ddib (C. 740)

Here the two names share the following identifying items:

- (a) I.D. 1, the name (in this case only the nisbah).
- (b) I.D. 2, the two were mentioned in the same year but with different incidents.¹
- (c) I.D. 4, the place of origin is the same as presented by the nisbah.

Items which could have been identical in the two names:

- (d) I.D. 3, the profession of the first name was poet and the second was teacher and because the poet could have worked as a teacher, the two items could have been given to one individual.
- (e) I.D. 5, they were linked with two different individuals but that does not mean it could not be the same man in both cases.

Items of which we have no knowledge for either individual:

- (f) I.D. 6, the religious affiliations are not known. From this we come to the conclusion that without more identifying items, a statement from the contemporary authors, or a standard chain of nasab, we cannot link the two records and the two names will be kept as two individuals.

¹ The first ind. is mentioned in connection with his arrival at the court of Ziyādat Allāh III from Baghdād in A.H.293 and the second is mentioned in connection with Muḥammad b. Ḥamīd al-Sūsī (A. 317).

3. Two differing names which can be combined to form that of one individual by using historical events to support the identifying items

Examples:

- (i) Aḥmad b. Muḥammad b. Sirīn
Abū Ja'far Aḥmad b. Muḥammad b. Shihrīn (B. 117)

The two names share the following identifying items:

- (a) I.D. 1, the names are identical except for the kunyah which was omitted from the first and also the replacement of the hā' by a yā' to Sirīn which is the substitute for the nisbah.
- (b) I.D. 2, FM. and Fl. are in the same time.¹
- (c) I.D. 3, both names are linked with the post of the Judge of Barqah.
- (d) I.D. 4, E.P.D. is around A.H.333 in the second name, while the first E.P.D. cannot be ascertained.
- (e) I.D. 5, both names are attributed to a Ḥanafī jurist from al-Qayrawān.
- (f) I.D. 6, both names are of a Ḥanafī who was converted to Shi'ism.

The evidence in favour of unifying the two names outweighs that against. The difference between Shihrīn and Sirīn can be attributed to scribal error. In the same way the following names can be linked:

- (ii) Abū Bakr b. Sulaymān²
'Abd Allāh b. Sulaymān (B. 112).

¹ Abū Ja'far Muḥammad b. Shihrīn (Sirīn ?) was a student of Ibn Zarzar (A. 303) who died in A.H.291. After the Shi'ite seizure of al-Qayrawān he was converted to their madhhab, and was said to have earned himself the post of Judge of Barqah as a result of his conversion. See al-Khushanī, p. 294, Ibn 'Idhārī, vol. 1, p. 153.

² Ibid., p. 205; al-Khushanī, p. 294.

By the same process we arrive at the final form of name Abū Bakr 'Abd Allāh b. Sulaymān; he was head of the Mazālim tribunal court under the Fāṭimids. He was dismissed in A.H.320.

- (iii) Muḥammad b. Asbāt¹
 Muḥammad b. al-Bassāt (C. 432)

The two names are given for one individual, who is mentioned in both cases with the same person (A. 353), and in the same context.

- (iv) Abū Muḥammad al-Ḍarīr²
 'Abbās b. 'Abd Allāh al-Ḍarīr (C. 462)

The two names are given in a similar context and they are linked together by the fact that they were both contemporary with A. 138. The name can therefore be reconstructed as Abū Muḥammad 'Abbās b. 'Abd Allāh al-Ḍarīr.

- (v) Abū Ḥātim al-'Ibāḍī al-A'war (C. 145)³
 Abū Ḥātim Ya'qūb b. Ḥabīb al-Kindī

The two names are those of the famous Safarid military commander. Without the historical background to this individual it would be very difficult to recognize these as two versions of the same name. Abū Ḥātim could be given many names, identifying him from his tribal origin (Berber), his adopted tribe (Kindah), his madhhab (Ibadite), his physical description al-a'war (one-eyed), and from his clan (Malzūzah). The full name is Abū Ḥātim Ya'qūb b. Ḥabīb al-Kindī al-Malzūzī al-'Ibāḍī.

- (vi) Jamīl b. Ḥajar
 Jamīl b. Sakhr (C. 142)⁴

These two names are given by two different authorities

¹ 'Iyāḍ, al-Madārik, vol. 4, pp. 371, 164 (M. ed.).

² Ibid., p. 91.

³ Ibn al-Raḳīq, p. 147; al-Nuwayrī, vol.22, pt. 2, p. 49.

⁴ Ibid., p. 50; Ibn al-Raḳīq, p. 144.

for the half-brother of 'Umar b. Ḥafṣ al-Muhallabī (A. 53). The possibility of a scribal error must be noticed here, especially with the similarity of the meaning of the two names.

The forms of the two are صخر (Ṣakhr) and حجر (Ḥajar)

(vii) Ibn al-Makkī (C. 853)¹

Ibn al-'Akkī

These two names are given by al-Khushanī and al-Mālikī. They occur in the same story and in connection with the same individual (A. 381). The similarity is very strong between the two outlines المكي (al-'Akkī) and المكي (al-Makkī).

(viii) Ḥasan b. al-Bannā' (C. 666)

Abū 'Alī 'Abd Allāh b. Muḥammad b. Mufarrij
known as Ibn al-Bannā' (A. 385)²

These two names cannot be identified as referring to the same individual as they stand. The two individuals referred to under these two names by al-Madārik and al-Khushanī share the same biography, despite the difference in the isms. A mistake must have been committed by al-Khushanī: he is the only source to give the name Ḥasan, while the other biographers refer to 'Abd Allāh. Al-Khushanī may have confused another individual's name with that of 'Abd Allāh b. al-Bannā', and this would account for the difference in the isms. The rest of the data concerning the two are completely identical.

(ix) 'Abd al-Malik b. Naṣr (C. 483)³

'Abd al-Malik b. Faṭr al-Hudhalī⁴

These two names are given in regard to one incident,

¹ Al-Mālikī, vol. 2, p. 39; al-Khushanī, p. 203.

² Ibid., p. 213; al-Dabbāgh, vol. 2, pp. 316-319; 'Iyāḍ, al-Madārik, vol. 4, p. 337 (M. ed.).

³ Al-Mālikī, vol. 1, p. 290: see footnote C. 483.

⁴ 'Iyāḍ, al-Madārik, vol. 4, p. 88 (M. ed.).

as that of an Aghlabid poet who wrote an elegy on Saḥnūn b. Sa'īd (A. 140). Muḥammad al-Ṭālibī's suggestion that he is identical with 'Abd al-Malik b. Qaṭan al-Maḥrī cannot be justified, since all the authors who write about him mention him as a grammarian and traditionist only, not as a poet.¹ The first name given above, although incomplete, may well be the correct one, for the nasab Faṭr is highly unlikely. The name would then be 'Abd al-Malik b. Naṣr al-Hudhalī and this clearly could not be identical with al-Maḥrī (A. 169).²

(x) Muḥammad b. Ḥamzah al-Rāzī

Muḥammad b. Ḥamzah al-Sabbāl al-Hārūn

The obstacle which prevents these names from being recognized as alternative designations of the same individual is the nisbah. In al-Nuwayrī's version of the insurrection of al-Tunbudhī (A. 103), he mentions the name Muḥammad b. Ḥamzah al-Rāzī instead of Muḥammad b. Ḥamzah al-Sabbāl al-Hārūn which is given by al-Abbār al-Qudā'ī and Ibn 'Idhārī³ when they describe the same sequence of events. They are clearly writing about the same individual, and that the difference in names results from the possibility of choosing one of several nisbahs. In the first name the nisbah was taken from the place of origin (al-Rayy), while in the second the nisbah relates to two epithets, i.e., the family nisbah (al-sabbāl) and the laqab which was used sometimes as nisbah for the family itself. The nisbah referring to al-Rayy should not occasion surprise in al-Qayrawān, since we know that most of the Abbasid army

¹ 'Iyāḍ, suppl. of the ed., Tarājim, p. 487.

² Ibid.

³ Al-Nuwayrī, vol. 22, pt. 2, p. 70; Ibn 'Idhārī, vol. 1, p. 99; in Ibn 'Idhārī he is just Muḥammad b. Ḥamzah; Ibn al-Abbār, al-Ḥullah, vol. 2, p. 382; for the nisbah al-Rāzī see Ibn al-Athīr, al-Lubāb, vol. 2, p. 6.

had come from Khurasān (al-Khurasāniyyah).¹ The father of this individual was himself a Khurasanid commander (C. 290).

4. Names which are abridged or distorted from one version to another but which have an identical historical background

Example: Muḥammad b. Yazīd al-Judhāmī²
Muḥammad b. Badr al-Judhāmī (A. 486)

The difference between the nasabs in these two names conceals the identity of a single individual; the persons represented in the biographical literature under these names have identical life data, and the slight difference in writing between Badr (بدر) and Yazīd (يزيد) (undotted and unvocalized) is very small. Thus, although we cannot be sure which of the two nasabs is correct we can be sure that they both refer to the same individual (Badr is more likely to have been the correct nasab judging by its occurrence in the majority of references to this individual).

Other examples of the reconstruction and identification of names in the present lists are: A. 89, A. 90, A. 189, A. 312, A. 438, A. 479, A. 451, C. 206, C. 209, C. 282, C. 483, C. 490, C. 766.

V. Linkage of different versions of an individual's name which were misread or miscopied

Example: One of the commanders of the expedition to Sicily was an individual by the name of Zuhayr b. Ghawth. This is the common version of the name and probably the correct one. However,

¹ Wellhausen, pp. 585, 565. "Khurasanid" had a different meaning from "Persian", since many of them were merely residents in Khurasān. See C. 131, C. 289, C. 131; for the Arab settlements in Khurasān, see R. Bulliet, pp. 16-17; and see also, M.A. Sha bān, The Abbasid Revolution (Cambridge, 1970), p. 158

² Al-Mālikī, vol. 2, p. 114.

in 'Iyāq's Madārik (vol. 3-4, p. 223 (B. ed.)), his nasab was given as Zuhayr b. Barghūth (برغوث) apparently as a result of the doubling of the word ibn which made the name Ibn Ibn Ghawth. Faced with this, the editor of al-Madārik considered the second ibn as part of the name as Bar which is almost identical with the shape of the Bin (بر : بن).

The second muddle of this name was in the same work of 'Iyāq when it becomes 'Awn instead of Ghawth. The shapes of the two words are almost identical.¹

The correct version of the name is given by 'Iyāq in al-Madārik² which proves that the confusion of the name of this individual was a result of the editor's failure to compare the copies of the work and that the reading of the work was carried out by someone who had much knowledge of the history of North Africa. Linking the three versions plus the fact that the rest of the identifying items are identical in the three cases show that they refer to the same person.

Using the identifying items to prove the two names of one individual:

(1) When using one nisbah only and the kunya, one may produce a name for an individual which is quite different from his name stated in a different way, e.g.:

Abū 'Abd al-Raḥmān al-Ḥubalī (A. 14)

'Abd Allāh b. Yazīd al-Mu'āfirī

Without the identifying items, one cannot possibly prove that these two names were actually those of one person. From the different identifying sources we found it is safe to assume that they were the different components of the name

¹ 'Iyāq, al-Madārik, vol. 3-4, p. 475 (B. ed.).

² Ibid., p. 430.

of one person whose name can be reconstructed as Abū 'Abd al-Raḥmān 'Abd Allāh b. Yazīd al-Ḥubalī al-Mu'āfirī.

(2) The case where a person had two distinctive names:

'Abd Allāh b. 'Abd al-Raḥmān al-Tujībī (C. 154)

Yazīd b. al-Ṭufayl

These two names are already proven to be the names of one individual. The question is that of how could he have had two names at the same time. If we consider the first name as the genuine name then what is the second? Could it be that he was called by his family and his friends by the name Yazīd and he could not rid himself of it, and in the end it replaced his real name to the extent of mentioning his name Yazīd b. al-Ṭufayl every time the real name was mentioned? A second possibility is that there could have been a person called Yazīd b. al-Ṭufayl who shared some physical likeness with this individual and so people gave him his name. A third possibility is that Yazīd was a mere laqab and al-Ṭufayl was a laqab of the father and so the two laqabs combined to form what looks like a real name. Finding the link between these two names precludes us from repeating the same person in our list under different names.

Chapter VI

LISTS OF THE KNOWN INHABITANTS OF THE CITY TO THE END OF THE THIRD CENTURY OF THE HIJRAH

The following lists of the inhabitants of al-Qayrawān and its suburbs have been derived from information contained largely in the biographical and historical works mentioned above (see Chapter III).

The information obtained from these sources has been arranged in three lists, the first (A) containing names with the most complete accompanying data: it differs from the other two lists in giving dates of death and some other important dates such as the date of birth or the date of the first mention (FM) of the individual concerned.

The second list (B) is the shortest of the three. It contains the names of people about whom we have a great deal of data, but whose date of death is unknown. Using these data the attempt has been made to deduce a minimum age for each of these individuals.

The third list (C) includes the rest of the individuals who are known to have lived permanently in the city or who had a clear connection with the city during the time with which we are concerned. In this list no date of death is given; instead, we have only the person's floruit.

Although the name is the most important identifying item, we still have a few individuals who cannot be identified

by name but instead may be identified by other data, such as their occupation. These have been entered as unnamed or anonymous.

All three lists are organised in chronological order. Where two individuals in the lists are known to have been related, a cross-reference is given, using reference numbers only (e.g., A.2; B.3: C.8). Where more than two individuals are linked in one family, these are considered in Chapter VIII: Reconstruction of Families.

List A

Name	Born or FM (A.H)	Occupation or Status	Died (A.H.)	Origin or Place of Origin	Sect
1. <u>Ruwayfi' b. Thābit al-Anṣarī</u> 10 FM		Companion of the Prophet	53	al-Anṣār	-
2. <u>Abū al-Muhājir Dīnār</u> -		Wālī of Ifrīqiyā	64	al-Anṣār (W)	-
3. <u>'Uqbah b. Nāfi' b. 'Abd al-Qays al-Fihri</u> 1		Wālī of Ifrīqiyā and founder of al-Qayrawān	64	Quraysh	-
4. <u>Zuhayr b. Qays al-Balawī</u> 25 FM		Wālī of Ifrīqiyā	69	Balīy	-
5. <u>Abū al-Yumn Sufyān b. Wahb al-Khawlānī</u> 10 FM		Companion of the Prophet	82	Khawlān	-
6. <u>Zalim (Zalm)</u> -		-	90	Quraysh (W)	-
7. <u>Abū Ayyūb Sulaymān b. Yasār al-Hilālī</u> 24		Jurist	94	Banū Hilāl	-
8. <u>'Abd Allāh b. Mūsā b. Nuṣayr al-Lakhmī</u> -		Wālī of Ifrīqiyā	97	Lakhm	-

1 Al-Mālikī, vol. 1, p. 54.

2 Ibn 'Idhārī, vol. 1, p. 19. For his family see Pedigree No. 2.

3 Al-Mālikī, vol. 1, p. 27. For his family see Pedigree No. 13.

4 Al-Dabbāgh, vol. 1, p. 59

5 Ibid, pp. 151-153

6 Ibn al-Athīr, al-Kāmil, vol. 4, p. 113.

7 Al-Mālikī, vol. 1, p. 94.

8 Ibn 'Idhārī, vol. 1, p. 47. For his family see Pedigree No. 23.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
9. <u>Mūsā b. Nuṣayr al-Lakhmī</u>	19	Wālī of Ifrīqiyā	98	Lakhm (?)	-
10. <u>Dujayn b. 'Āmir al-Ḥajarī</u>	64 FM	Secretary to 'Uqbah	100	Ru'ayn	-
11. <u>'Iyād b. 'Uqbah b. Nāfi' b. 'Abd al-Qays al-Fihri</u>	64 FM	Military Commander	100	Quraysh	-
12. <u>Ḥanash b. 'Abd Allāh al-Sān'ānī</u>	55 FM	Traditionist/Soldier	100	San'ā' (village near Damascus)	-
13. <u>Abū Sa'id Kaysān al-Miqbarī</u>	9 FM	Companion of the Prophet	100	(W)	-
14. <u>Abū 'Abd al-Raḥmān 'Abd Allāh b. Yazīd al-Ḥubalī al-Ma'āfirī</u>	-	Missionary	100	Mā'āfir	-
15. <u>Muḥammad b. Aws al-Anṣārī</u>	-	Naval Commander/Wālī of Ifrīqiyā	102	al-Anṣār	-

⁹ Ibn 'Idhārī, vol. 1, p. 46. P.K. Hitti, History of the Arabs, 10th ed. (London, 1970), p. 213. See Pedigree No. 23.

¹⁰ Al-Mālikī, vol. 1, p. 95. FM in connection with A.3.

¹¹ Ibid., p. 84. He died in Egypt. FM in connection with A.3. For his Pedigree see No. 13.

¹² Abū al-Walīd al-Azdī ibn al-Faraḍī, ṭarīkh al-'Ulamā', ed. F. Codera (Mādrīd, 1890), vol. 1, p. 109.

¹³ Al-Dabbāgh, vol. 1, pp. 178-179.

¹⁴ Ibid., p. 184; al-Ḥubalī may be a laqab or a nabaz meaning "the one with huge abdomen". See Ibn Durayd, p. 458.

¹⁵ Al-Dabbāgh, vol. 1, p. 189.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
16. <u>Abū al-'Allā' Yazīd b. Abī Muslim</u>	95 FM	Walī of Ifrīqiyā/Secretary of al-Ḥajjāj	102	Thaqīf (W)	-
17. <u>Abū 'Abd Allāh 'Ikrimah</u>	86 FM	Traditionist	105	Quraysh (W)	Kh.
18. <u>Ismā'il b. 'Ubayd al-Anṣārī</u>	-	Merchant	107	al-Anṣār	-
19. <u>'Anbasah b. Suḥaym al-Kalbī</u>	-	Wālī of al-Andalus	107	Kalb	-
20. <u>Bishr b. Ṣafwān al-Kalbī</u>	-	Wālī of Ifrīqiyā	109	Kalb	-
21. <u>'Abd al-Raḥmān b. Rāfi' al-Tanūkhī</u>	80 FM	Judge	113	Tanūkh	-
22. <u>'Alī b. Rabāḥ al-Lakhmī</u>	15	Traditionist/Soldier	114	Lakhm	-

¹⁶ Ibn 'Idhārī, vol. 1, p. 48. FM in connection with al-Ḥajjāj b. Yūsuf (d. 95). For al-Ḥajjāj, see Ibn al-Athīr, op.cit., p.132.

¹⁷ Al-Mālikī, vol. 1, p. 92. FM in connection with 'Abd Allāh b. 'Abbās (d. 86).

¹⁸ Ibid, pp. 69-72.

¹⁹ Ibn 'Idhārī, vol. 2, p. 27.

²⁰ Al-Dabbāgh, vol. 1, p. 237. He was the brother of C. 77. For the family of Ṣafwān al-Kalbī see Ibn Ḥazm, p. 457.

²¹ Al-Dabbāgh, vol. 1, p. 198; al-Mālikī, vol. 1, p. 72. FM in connection with his appointment as Judge of al-Qayrawān in A.H. 80.

²² Al-Dabbāgh, vol. 1, pp. 199-201. He was the father of A. 56. See also, Khalīfah b. Khayyāt, Kitāb al-Ṭabaqāt (Baghdad, 1976), p. 293.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
23. <u>Al-Haytham b. 'Ubayd al-Kinānī</u>	-	Wālī of al-Andalus	114	Kinānah	-
24. <u>'Uqbah b. Qudāmah al-Tujībī</u>	-	Wālī of Ifrīqiyā	114	Tujīb	-
25. <u>'Abd al-Rahmān b. 'Abd Allāh al-Ghāfiqī</u>	-	Wālī of al-Andalus	115	Ghāfiq	-
26. <u>Ja'thal (Ju'ayl) b. Hā'an b. 'Umayr al-Batūr al-Ru'aynī</u>	100 FM	Army Judge	115	Ru'ayn/ <u>Qatabān</u>	-
27. <u>'Ubayd Allāh b. 'Ubayd Allāh b. 'Abbās</u>	-	-	112	Quraysh	-
28. <u>'Umar b. 'Abd Allāh al-Murādī</u>	-	Wālī of Tangier	122	Murād	-
29. <u>Abū 'Abd al-Ḥamīd Ismā'il b. 'Ubayd Allāh b. Abī al-Muhājir</u>	61	Missionary/Soldier/Wālī of Ifrīqiyā	122	Quraysh (W)	-

23 Ibn 'Idhārī, vol. 1, p. 50.

24 Ibn 'Abd al-Ḥakam, p. 217.

25 'Abd al-Wahhāb, Waraqāt, vol. 1, p. 133.

26 Al-Dabbāgh, vol. 1, p. 202. FM in connection with being one of 'Umar b. 'Abd al-Azīz's missionaries in Ifrīqiyā.

27 'Abd al-Wahhāb, op. cit., vol. 1, p. 384.

28 Ibn 'Idhārī, vol. 1, p. 52.

29 Al-Dabbāgh, vol. 1, pp. 203-206.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
30. <u>Khālīd b. Abī Ḥabīb al-Fihrī</u>	98 FM	Wālī's Assistant	123	Quraysh	-
31. <u>Abū al-Ash'ath Rabī'ah b. Yazīd al-Dimashqī</u>	-	Traditionist (Tābi'ī)	123	Damascus	-
32. <u>Ḥabīb b. Abī 'Ubaydah b. 'Uqbah b. Nāfi'</u>	98 FM	Military Commander	123	Quraysh	-
33. <u>Sulaymān b. Abī al-Muhājir</u>	64 FM	Military Commander	123	al-Anṣār (W)	-
34. <u>Ismā'īl b. 'Ubayd Allāh b. al-Ḥabḥāb</u>	-	Military Commander	123	Salūl (W)	-
35. <u>Abū Muḥammad Khālīd b. 'Imrān al-Tujībī</u>	-	Jurist	125	Tujīb	-
36. <u>Ḥibbān b. Abī Jablah al-Qurashī</u>	-	Missionary	125	Quraysh (W)	-

- 30 Ibn 'Idhārī, vol. 1, p. 54. FM in connection with A. 9.
- 31 Al-Mālikī, vol. 1, p. 84; Al-Dabbāgh, vol. 1, pp. 206-209.
- 32 Ibn 'Idhārī, vol. 1, pp. 47, 55. FM in connection with A. 9.
- 33 Ibn 'Idhārī, vol. 1, p. 55. FM in connection with A. 2;
for his family see Pedigree No. 2.
- 34 Ibid., p. 52.
- 35 Al-Mālikī, vol. 1, pp. 103-104.
- 36 Ibid., p. 73.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
37. <u>Abū Thumamah Bakr b. Sawādah al-Judhāmī</u>	58	Jurist/Traditionist	128	Judhām	-
38. <u>Abū 'Aṭṭāf 'Imrān b. 'Aṭṭāf al-Asadī</u>	-	Tribal Chieftain/Rebel	130	Banū Asad	-
39. <u>'Urwah b. al-Zubayr or (al-Walīd) al-Ṣadafī</u>	-	Chieftain/Rebel	130	al-Ṣadaf (Kindah)	-
40. <u>'Abd al-Raḥmān b. Ḥabīb al-Fihri</u>	123 FM	Wālī of Ifriqiyā	137-138	Quraysh	-
41. <u>'Imrān b. Ḥabīb al-Fihri</u>	123 FM	Wālī of Tūnis	138	Quraysh	-
42. <u>Alyās b. Ḥabīb al-Fihri</u>	123 FM	Wālī of Ifriqiyā	138	Quraysh	-
43. <u>Muḥammad b. 'Umar b. Muṣ'ab al-Qurashī</u>	-	Member of Alyās b. Ḥabīb's party	138	Quraysh	-

- 37 Al-Dabbāgh, vol. 1, p. 212; see also Khalīfah Khayyāt, op.cit., p. 295.
- 38 Ibn al-Athīr, op. cit., vol. 4, p. 279.
- 39 Ibid.; Ibn al-Raqīq, p. 107.
- 40 Ibid., p. 136. FM in connection with A. 32; Ibn 'Idhārī, vol. 1, p. 68. For his family see Pedigree No. 13.
- 41 Ibn al-Athīr, op. cit., vol. 4, p.280. See Pedigree No. 13.
- 42 Ibn al-Raqīq, p. 139. For his family see Pedigree No. 13.
- 43 Ibid.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
44. <u>Muḥammad b. al-Mughīrah b. 'Abd al-Raḥmān</u>	-	as preceding	138	Quraysh	-
45. <u>Muḥammad b. Abī 'Ubaydah b. 'Uqbah b. Nāfi'</u>	-	as preceding	139	Quraysh	-
46. <u>'Āṣim b. Jamīl al-Warfajūmī</u>	-	Military Commander to the Safarids	138	Warfajūmah	-
47. <u>Abū Karīb Jamīl or ('Abd al-Raḥmān) b. Karīb al-Ma'āfirī</u>	100 FM	Judge	140	Ma'āfir	-
48. <u>Ḥabīb b. 'Abd al-Raḥmān b. Ḥabīb al-Fihri</u>	-	Wālī of al-Qayrawān/Wālī of Ifriqiya	140	Quraysh	-
49. <u>Yaḥyā b. Sa'id b. Qays al-Anṣārī</u>	-	Traditionist	143	al-Anṣār	-
50. <u>Al-'Alīā' b. Mughīth al-Yaḥṣubī</u>	-	Lieutenant to the Caliph	146	Yaḥṣub	-
51. <u>Al-Aghlab b. Sālim al-Tamīmī</u>	132 FM	Military Commander/Wālī of Ifriqiya	150	Tamīm	-

44 Ibid. For his family see Pedigree No. 32.

45 Ibid. For his family see Pedigree No. 13.

46 Ibid., p. 140.

47 Ibn 'Idhārī, vol. 1, p. 71.

48 Ibn al-Raḥīq, p. 137; Ibn 'Idhārī, vol. 1, p. 68. See Pedigree No. 13.

49 Al-Mālikī, vol. 1, p. 93,

50 Ibn al-Athīr, op. cit., vol. 5, p. 21.

51 Ibn al-Abbār, al-Hullah, vol. 1, pp. 68-69. For his family see Pedigree No. 43.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
52. <u>Al-Ḥasan b. Ḥarb al-Kindī</u>	-	Military Commander	150	Kindah	-
53. <u>'Umar b. Ḥafṣ al-Muhallabī</u>	-	Wālī of Ifrīqiya	154	al-Azd	-
54. <u>Abū Dawūd Sulaymān b. Ḥamīd al-Ghāfiqī</u>	137 FM	Soldier/Rebel	160	Ghāfiq	-
55. <u>Abū Khālid 'Abd al-Raḥmān b. Ziyād b. An'am al-Sha'bānī</u>	74	Judge	161	Mu'āfir	-
56. <u>Abū 'Imrān Mūsā b. 'Alī b. Rabāḥ al-Lakhmī</u>	114 FM	Traditionist	163	Lakhm	-
57. <u>Abū Ishāq Yazīd b. Ḥātim b. Qabīṣah al-Muhallabī</u>	-	Wālī of Ifrīqiya	170	al-Azd	-
58. <u>Abū Yazīd Rabāḥ b. Yazīd al-Lakhmī</u>	134 FM	Draper/Farmer/Jurist	172	Lakhm	-

52 Ibid., vol. 1, p. 72; Ibn 'Idhārī, vol. 1, p. 74.

53 Ibid., p. 76. For his family see Pedigree No. 7.

54 Ibn al-Abbār, op. cit., vol. 1, p. 81; for his date of death see H. H. 'Abd al-Wahhāb, Tarīkh al-Adab al-Tūnisī (Tunis, 1968) p. 31.

55 Al-Mālikī, vol. 1, p. 102. He was captured by the Byzantines c. A.H. 116 and was released after the caliph paid a ransom in A.H. 121; Ibn al-Athīr, al-Kāmil, vol. 4, p. 219. See the story of his capture as told by himself in al-Mālikī, vol. 1, p. 97. For his family see Pedigree No. 26.

56 Al-Dabbāgh, vol. 1, p. 238. FM in connection with A.22 who was his father; see also, Khayyāṭ, al-Ṭabaqāt, p. 296.

57 Ibn al-Abbār, op. cit., vol. 1, p. 76. See Pedigree No. 7.

58 Al-Mālikī, vol. 1, p. 211. For his family see Pedigree No. 24.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
59. <u>Rawḥ b. Ḥātim b. Qabiṣah al-Muhallabī</u>	-	Wālī of Ifrīqiyā	174	al-Azd	-
60. <u>'Abd Allāh b. Farrūkh al-Fārisī</u>	115	Jurist	176	Persian/al-Andalus	-
61. <u>Al-Mu'ammār b. Sinān al-Taymī</u>	154 FM	Adviser to the Governor	177	Taym	-
62. <u>'Abd Allāh b. Yazīd al-Muhallabī</u>	-	Military Commander	178	al-Azd	-
63. <u>Al-Faḍl b. Rawḥ b. Ḥātim b. Qabiṣah al-Muhallabī</u>	127	Wālī of Ifrīqiyā	178	al-Azd	-
64. <u>Muḥammad b. Yazīd al-Fārisī</u>	-	Military Commander	178	Persian	-
65. <u>Shaybah b. Ḥassān</u>	154 FM	Military Commander	178	al-Azd (W)	-

59 Ibn 'Idhārī, vol. 1, p. 84. For his family see Pedigree No. 7.

60 Abū al-'Arab, p. 109; al-Mālikī, vol. 1, p. 113.

61 'Abd al-Wahhāb, op. cit., vol. 1, p. 137. FM in connection with A. 50.

62 Ibn al-Abbār, op. cit., vol. 1, p. 78. For his family, see Pedigree No. 7.

63 Ibid., p. 79. For his family see Pedigree No. 7.

64 Ibid., p. 84. He was one of the leaders of Ibn al-Jārūd's insurrection.

65 Ibn al-Raḳīq, p. 200. FM in connection with A. 57.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
66. <u>'Abd Allāh b. Muḥammad b. Ḥātim al-Muḥallabī</u>	-	Wālī of Tūnis	178	al-Azd	-

67. <u>Abū Sulaymān Khālīd b. Sulaymān al-Ḥaḍramī</u>	117-119	Traditionist	178	<u>Ḥaḍramawt</u>	-

68. <u>Al-'Allā' b. Sa'īd al-Muḥallabī</u>	163 FM	Wālī of Tripoli (later al-Zāb)/Military Commander	179	al-Azd	.

69. <u>Hārūn al-Anṣārī</u>	-	Military Commander	178	al-Anṣār	-

70. <u>Abū al-Aswad al-Ḥimṣī</u>	-	Military Commander	178	<u>Ḥimṣ</u>	-

71. <u>Abū Yaḥyā Zakariyyā b. Yaḥyā al-Waqqār</u>	-	Judge	181	-	-

72. <u>Murrah b. Mukhlid al-Azdī</u>	-	Military Commander	182	al-Azd	-

66 Ibid., p. 189.

67 Al-Mālikī, vol. 1, p. 113.

68 Al-Raḳīq, p. 183; Ibn al-Abbār, op. cit., pp. 86-87 fn. See Pedigree No. 7.

69 Ibn al-Raḳīq, p. 194.

70 Ibid.

71 Abū al-'Arab, p. 182.

72 Ibn al-Abbār, op. cit., p. 91. He was the leader accepted by all factions of the Abbasid Army to lead them against the Wālī of Ifrīqiyyā, Muḥammad b. Muḳātil al-'Akkī.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
73. <u>'Abd Allāh b. Farwah al-Aslamī</u>	179 FM	Traditionist	183	Aslam	-
74. <u>Abū al-Ḥasan 'Alī b. Ziyād al-'Absī</u>	161 FM	Jurist	183	'Abs (W)	-
75. <u>Abū 'Amr al-Bahlūl b. Rāshid al-Ḥajarī al-Ru'aynī</u>	128	Tailor/Jurist	183	Ru'ayn (W)	M.
76. <u>Shuqrān b. 'Alī al-Faraḡī al-Hamadānī</u>	128	Expert in Law of Succession/Jurist	186	Hamadān	-
77. <u>Kharīsh b. 'Abd al-Raḥmān b. Kharīsh al-Kindī</u>	150 FM	Rebel against Ibrāhīm I	186	Kindah	-
✓ 78. <u>Abū al-Jahm Tammām b. Tamīm al-Tamīmī</u>	144	Wālī of Tūnis	187	Tamīm	-
79. <u>Abū 'Abd al-Raḥmān 'Abd Allāh b. 'Umar b. Ghanim b. Shurahbīl b. Thawbān al-Ru'aynī</u>	128	Judge	190	Ru'ayn	-

73 Al-Mālikī, vol. 1, p. 458. FM in connection with Mālik b. Anas al-Aṣḡaḡī (d. 179).

74 Abū al-'Arab, pp. 200-203; al-Mālikī, vol. 1, p. 158.

75 Ibid., p. 123; al-Dabbāgh, vol. 1, p. 264.

76 Ibid., p. 287; al-Mālikī, vol. 1, p. 223.

77 Ibn al-Abbār, op. cit., pp. 101-104. N.L.W. his father in law (A, 45).

78 Al-Raḡīq, p. 210. For his family see Pedigree No. 12.

79 Al-Dabbāgh, vol. 1, pp. 288-313; Abū al-'Arab, p. 233. For his family see Pedigree No. 34.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
80. <u>Siqlāb b. Ziyād al-Hamadhānī</u>	179 FM	Jurist	193	<u>Hamadhān</u>	-
81. <u>Abū Ishāq Ibrāhīm b. al-Aghlab b. Sālim al-Tamīmī</u>	140	Amīr of Ifrīqiyā	21.X.196	Tamīm	-
82. <u>Hafṣ b. 'Amārah</u>	161 FM	Traditionist	198	-	-
83. <u>Mu'āwiyah b. al-Faḍl al-Ṣamādiḥī</u>	151 FM	Jurist	199	Quraysh (W)?	S.?
84. <u>Muḥammad b. Yasūtā (or Sayūtā)</u>	161 FM	Jurist/Traditionist	199	-	-
85. <u>Yahyā b. Sallām al-Baṣrī</u>	124	Traditionist	200	<u>Taym Rabī'ah (W)/ al-Baṣrah</u>	-
86. <u>'Imrān b. Mujālid al-Rab'ī</u>	183 FM	Military Commander	200	Rabī'ah	-

80 Al-Dabbāgh, vol. 1, p. 316. FM in connection with Mālik b. Anas al-Aṣbaḥī (d. 179).

81 Ibn 'Idhārī, vol. 1, p. 95. For his family see Pedigree No. 43.

82 Al-Dabbāgh, vol. 1, p. 320. FM in connection with Sufyān al-Thawrī (d. A.H. 161); Muḥammad b. Sa'd, al-Ṭabaqāt al-Kubrā, (Leiden, 1904), vol. 6, p. 257.

83 Abū al-'Arab, p. 161. FM in connection with Ḥanzalah b. Abī Sufyān (d. A.H. 151); Ibn Sa'd, op. cit., vol. 5, p. 362.

84 Abū al-'Arab, p. 154. FM in connection with Sufyān al-Thawrī; see above, fn. 82. He was the brother of C. 463.

85 Al-Dabbāgh, vol. 1, pp. 321-328. For his family see Pedigree No. 9.

86 Al-'Uyūn wal-Hadā'iq, vol. 1, pt. 3, p. 352; Ibn 'Idhārī, vol. 1, p. 90. He was the brother of B. 48.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
87. <u>Abū al-'Abbās 'Abd Allāh b. Ibrāhīm b. al-Aghlab</u>	172 FM	Amīr of Ifrīqiya	6.XII.201	Tamīm	-
88. <u>Abū 'Abd Allāh Muḥammad b. Ḥamdūn (Muḥammad) b. Ismā'īl al-Qayrawānī al-Miṣrī</u>	-	Grammarian	200?	-	-
89. <u>Muḥammad b. 'Alī al-Daghashī</u>	120	Jurist/Traditionist	202	Daghash	-
90. <u>Abū Yahyā Muqassim b. 'Abd Allāh al-Azdī</u>	-	Traditionist	205	al-Azd (W)	-
91. <u>Muḥammad b. al-Ḥakam al-Lakhmī</u>	161 FM	Jurist	206	Lakhm	M.
92. <u>'Umar b. Mu'āwiyah al-Qaysī</u>	178 FM	Minister/Governor of al-Qaṣrayn	208	Qays	-

87 Ibn 'Idhārī, vol. 1, p. 96. FM in connection with A. 118. He must have been born before this individual who succeeded him. For his family see Pedigree No. 43.

88 Kaḥḥālah, vol. 4, p. 60.

89 Al-'Uyūn wal-Ḥadā'iq, vol. 3, p. 355. The author of al-'Uyūn wal-Ḥadā'iq gives his name as al-Mar'ishī; this is undoubtedly a scribal error, as all the biographical works which mentioned him support "al-Daghashī". Other identifying items prove beyond doubt that the two persons are in fact identical. He was the father of B.59(?)

90 Ibid., vol. 3, p. 362; Ibn 'Idhārī, vol. 1, p. 176; al-Shābī claims, in his edition to Abū al-'Arab, Ṭabaqāt, that there is no connection between Muqassim b. 'Abd Allāh mentioned by Abū al-'Arab and the Muqassim b. 'Abd Allāh al-Azdī in al-Mālikī. This claim is unfounded because being a mawlā of Rawḥ b. Ḥātim al-Azdī entitles him to bear the nisbah and so his argument about their different origin is invalid. Moreover, they share the same identifying items; see Abū al-'Arab, p. 176; al-Mālikī, vol. 1, p. 207.

91 'Iyāḍ., Tarājim, p. 85. For his family see Pedigree No. 22.

92 Ibn al-Abbār, op. cit., vol. 1, p. 110; Ibn 'Idhārī, vol. 1, p. 98. FM in connection with Ibn al-Jārūd (C. 229). For his family see Pedigree No. 31.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
93. <u>Ḥabbāb b. 'Umar b. Mu'āwiyah al-Qaysī</u>	-	Son of A. 84.	208	Qays	-
94. <u>Sajmān (Saktān) b. 'Umar b. Mu'āwiyah al-Qaysī</u>	-	Son of A. 84	208	Qays	-
95. <u>Abū Sharāḥil b. 'Abd Allāh b. 'Umar b. Ghānim al-Ru'aynī</u>	173	Jurist	209	Ru'ayn	H.
96. <u>Ismā'il b. Sufyān al-Tamīmī</u>	-	Military Commander	209	Tamīm	-
97. <u>Muḥammad b. Ismā'il b. Sālim b. Sufyān</u>	-	Son of A. 89/Military Commander	209	Tamīm	-
98. <u>Muḥammad b. Ḥamzah al-Sabbāl al-Ḥarūn</u>	-	Military Commander	210	-	-
99. <u>Abū Khārijah 'Anbasah b. Khārijah al-Ghāfiqī</u>	124	Traditionist	210	Ghāfiq	M.

93 Ibn 'Idhārī, vol. 1, p. 98. For his family see Pedigree No. 31.

94 Ibid.; Ibn al-Abbār, op. cit., vol. 1, p. 110. For his family see Pedigree No. 31.

95 'Iyāḍ, al-Madārik, vol. 3, p. 77 (M. ed.). See Pedigree No. 34.

96 Ibn 'Idhārī, vol. 1, p. 99; Ibn al-Abbār, op. cit., vol. 2, p. 383. For his family see Pedigree No. 43.

97 Ibid.; Ibn 'Idhārī, vol. 1, p. 99. For his family see Pedigree No. 43.

98 Ibn al-Abbār, op. cit., vol. 1, p. 186. Al-Ḥarūn was his laqab. For his family see Pedigree No. 35.

99 Al-Mālikī, vol. 1, p. 163. He was one of the earliest supporters of Mālik's doctrine against that of Abū Ḥanīfah; see ibid., vol. 1, p. 165.

Name	Born or FM	Occupation or Status	Died	Origin of Place of Origin	Sect
100. <u>Abū Sulaymān Dawūd al-Qayrawānī</u>	124	Traditionist	210	Ghāfiq	M.
101. <u>Muḥammad b. 'Abd' Allāh b. al-Aghlāb</u>	-	Military Commander	210	Tamīm	H.?
102. <u>Abū Khālid 'Abd al-Khāliq al-Qattāt al-Muta'abbīd</u>	183 FM	Devotee/Clover dealer	210	-	M.
103. <u>Manṣūr b. Naṣr al-Jushamī al-Ṭunbudhī</u>	-	Military Commander/Governor of Tripoli	211	Qays/ <u>Ṭunbudhah</u>	-
104. <u>Hamdūn b. Naṣr al-Jushamī al-Ṭunbudhī</u>	-	Military Commander	211	Qays/ <u>Ṭunbudhah</u>	-
105. <u>Abū Ziyād Ibrāhīm b. Zar'ah al-Qurashī</u>	-	Traditionist	212	Quraysh (W)	M.
106. <u>Yazīd b. Muḥammad al-Jumaḥī</u>	179 FM	Merchant	212	Jumaḥ (Quraysh)	-

100 'Abd al-Wahhāb, Tārīkh al-Adab, p. 45.

101 Ibn 'Idhārī, vol. 1, p. 101. For his family see Pedigree No. 43.

102 Al-Mālikī, vol. 1, p. 233. For his nisbah see Ibn al-Athīr, Al-Lubāb, vol. 3, p. 14. For his family see Pedigree No. 30.

103 Ibn 'Idhārī, vol. 1, p. 102.

104 Ibid. He was the brother of A. 103; for Ṭunbudhah see al-Bakrī, p. 38,

105 Ibn al-Faraḍī, vol. 1, p. 116.

106 Abū al-'Arab, p. 168; al-Mālikī, vol. 1, p. 162. FM in connection with Mālik b. Anas al-Aṣbaḥī (d. 179).

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
107. <u>Ismā'īl b. Rabāḥ al-Jazarī</u>	197 FM	-	212	<u>Ibn Shārik peninsula</u>	-
108. <u>Abū 'Abd Allāh Asad b. al-Furāt b. Sinān</u>	142	Judge/Military Commander	-.VII.213	Sulaym (W)	H.
109. <u>Abū 'Abd al-Raḥmān 'Abd Allāh b. Yazīd al-Muqrī</u>	156 FM	Merchant's agent	213	-	M.
110. <u>'Āmir b. Nāfi' b. 'Abd al-Raḥmān b. 'Āmir b. Nāfi'</u> <u>b. Maḥmīyyah al-Muslī</u>	178 FM	Military Commander	213	Madhḥaj	-
111. <u>Abū Muḥriz Muḥammad b. 'Abd Allāh al-Kinānī</u>	161 FM	Judge	214	Kinānah	H.
112. <u>Muṭī' al-Sulamī al-Sahmī or al-Tamīmī</u>	-	Military Commander	216	Tamīm or Sulaym ?	-

107 Al-Mālikī, vol. 1, p. 239. FM in connection with 'Abd Allāh b. Wahb b. Salām al-Qurashī (d. A.H. 197).

108 Al-Dabbāgh, vol. 2, pp. 3-26; Ṣalaḥ al-Dīn Khalīl b. Aybak al-Ṣafadī, al-Wāfī bil-Wafayāt, vol. 9, ed. J. Van Ess (Weisbaden, 1974), p. 6; he was the father of A. 157.

109 Abū al-'Arab, p. 163. FM in connection with his arrival at al-Qayrawān as a business agent for an eastern merchant.

110 Ibn al-Abbār, op. cit., vol. 2, pp. 383-385. FM in connection with the insurrection of Ibn al-Jarūd; see also Ibn al-Raḥīq, p. 192. Roy suggests that the nisbah al-Muslī may be from the city of al-Masīlah (see Map 2), Roy, vol. 1, p. 375. In fact, Muslīyah is a sub-tribe of Madhḥaj and a nisbah derived from al-Masīlah would be al-Masīlī and not al-Muslī. For the family of 'Āmir b. Nāfi' see Pedigree No. 28.

111 Al-Dabbāgh, vol. 2, pp. 29-39. FM in connection with A. 55. For his family see Pedigree No. 21.

112 Ibn 'Idhārī, vol. 1, p. 104; al-'Uyūn wal-Ḥadā'iq, vol. 3, p. 371.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
113. <u>Abū al-Walīd 'Abbās b. al-Walīd al-Fārisī</u>	179 FM	Jurist	218	Persian	-
114. <u>'Abd al-Salām b. al-Mufarrij al-Rab'ī</u>	-	Military Commander/Rebel	219	Rabī'ah	-
115. <u>Abū Zakariyyā Muḥammad b. Rashīd al-Ifrīqī al-Ṣiqillī</u>	188 FM	Jurist/Merchant	221	Rabī'ah	-
116. <u>Aḥmad b. Muḥammad b. 'Abd Allāh al-Kinānī</u>	214 FM	Judge	221	Kinānah	H.
117. <u>Wabīb (Wuhayb) al-Tanūkhī</u>	160 ? -	-	221-223	Tanūkh	M.
118. <u>Abū Muḥammad Ziyādat Allāh b. Ibrāhīm b. al-Aghlab</u>	172	Amīr of Ifrīqiyā	Tues. 14.VII.223	Tamīm	M

113 Abū al-'Arab, p. 224. FM in connection with Ḥammād b. Zayd b. Dirham (d. A.H. 179); Ibn Ḥajar, Tahdhīb, vol. 3, p. 91.

114 Ibn al-Athīr, al-Kāmil, vol. 5, p. 231.

115 Abū al-'Arab, p. 195; Ibrāhīm b. 'Alī b. Farḥūn, Al-Dibaj al-Mudhhab fī Ma'rifat A'yān al-Madhhab (Cairo, A.H. 1351), p. 319. FM in connection with his journey to the east A.H. 188.

116 Al-Mālikī, vol. 1, p. 305; al-Dabbāgh, vol. 2, p. 48. FM in connection with A. 111, for his family see Pedigree No. 21.

117 Roy, vol. 1, pp. 204-205; al-Dabbāgh, vol. 2, p. 93. Al-Dabbāgh calls him Wahb, however, Wahīb or Wuhayb, which is given on the tombstone of his grandson, is likely to be his diminutive, see Roy, vol. 1, p. 205. See Pedigree No. 46.

118 Ibn 'Idhārī, vol. 1, p. 106. For his family, see Pedigree no. 43.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
119. <u>Abū Bakr Mahmūd b. Sulaymān al-Zuharī</u>	-	-	223	Zuhrah ?	-
120. <u>Abū Ja'far Mūsā b. Mu'āwiyah al-Ṣamādiḥī</u>	160	Traditionist	226	Quraysh (W?)	M.?
121. <u>Abū 'Iqāl al-Aghlab b. Ibrāhīm b. al-Aghlab</u>	173	Amīr of Ifrīqiyyā	Tur. 7.IV.226	Tamīm	H.
122. <u>Abū Muḥammad 'Abd Allāh b. 'Abd al-Raḥmān al-Yaḥṣubī</u>	139-140	Jurist/Historian	226	Yaḥṣub	M.
123. <u>Abū 'Abd Allāh b. 'Alī b. Hāmīd</u>	-	Minister	231	Tamīm	H.
124. <u>'Abbās b. 'Abd Allāh al-Ḍarīr</u>	-	-	231	-	-
125. <u>Kāmil b. Ṭalḥah al-Jaḥdarī</u>	145	Jurist/Traditionist	231	Bakr b. Wā'il	M.

119 Al-'Uyūn wal-Ḥadā'iq, vol. 3, p. 399.

120 Abū al-'Arab, p. 191; al-Dabbāgh, vol. 2, pp. 5-9. There are two theories about his origin. The first makes him Mūsā b. Mu'āwiyah b. Aḥmad b. 'Awn b. Mu'āwiyah b. 'Abd Allāh b. Abī Ṭālib and this makes him a Qurashī by blood; the other makes him a descendant of Ṣamādiḥ, a slave of 'Awn b. Mu'āwiyah b. 'Abd Allāh b. 'Abd al-Muṭalib; in this case his name would be Mūsā b. Mu'āwiyah b. al-Faḍl al-Ṣamādiḥī. See Pedigree No. 38.

121 Ibn 'Idhārī, vol. 1, p. 107. See Pedigree No. 43.

122 Al-Dabbāgh, vol. 2, pp. 58-62. He was the son of B, 22.

123 Al-Dabbāgh, vol. 2, p. 65. For his family see Pedigree No. 44.

124 Ibn 'Idhārī, vol. 1, p. 108.

125 Abū al-'Arab, p. 166. For Jaḥdarī see Ibn al-Athīr, al-Lubāb, vol. 1, p. 260.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
126. <u>Abū Muḥammad b. 'Alī b. Ḥamīd al-Tamīmī</u>	-	Minister	232	Tamīm	H.
127. <u>Ibrāhīm b. al-Nu'mān al-Qurashī al-Fihri</u>	-	-	233	Quraysh	-
128. <u>Abū 'Abd Allāh Zurārah b. 'Abd Allāh</u> 176 FM	176 FM	Jurist	233	Quraysh	M.
129. <u>Sālim b. al-Aghlab (Ghalbūn) b. 'Abd Allāh b. al-Aghlab</u>	-	Military Commander/Provincial Governor	233	Tamīm	H.?
130. <u>Abū 'Abd Allāh Muḥammad b. al-Aghlab</u>	-	Wālī of Tripoli	233	Tamīm	M.
131. <u>Azhar b. Sālim b. Ghalbūn al-Tamīmī</u>	-	-	233	Tamīm	H.?
132. <u>'Abd Allāh b. Abī al-Jawād</u> 213 FM	213 FM	Judge	234	-	H.
133. <u>Al-Bahlūl b. 'Umar b. Šāliḥ b. 'Ubaydah al-Tujībī</u> 174 FM	174 FM	Jurist	234	Tujīb (W)	H.
126	Al-Nuwayri, vol. 22, pt. 2, p. 75. See Pedigree No. 48.				
127	Abū al-'Arab; 'Iyād, <u>op. cit.</u> , vol. 4, p. 41 (M. ed.). See Pedigree No. 14.				
128	Al-Dabbāgh, vol. 2, pp. 65-66. FM in connection with A. 60.				
129	Ibn 'Idhārī, vol. 1, p. 109.				
130	Ibn al-Abbār, <u>op. cit.</u> , vol. 1, p. 169. For his family see Pedigree No. 43.				
131	Ibn 'Idhārī, vol. 1, p. 106. See Pedigree No. 43.				
132	<u>Ibid</u> , p. 110; al-Dabbāgh, vol. 1, p. 85. FM in connection with his appointment to the post of Judge.				

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
134. <u>Hājib b. Najm b. Sahl b. Hājib al-Tamīmī</u>	-	-	235	Tamīm	-
135. <u>Abū al-Aghlab Ibrāhīm b. 'Abd Allāh b. Ibrāhīm b. al-Aghlab</u>	202 FM	Governor of Sicily	236	Tamīm	H.?
136. <u>'Umar b. Sulaym al-Tujībī (known as Ibn al-Qārī' or al-Qawba')</u>	-	Rebel Leader	236	Tubjīb	-
137. <u>Abū Zakariyyā yaḥyā b. Sulaymān al-Ḥufarī</u>	134	Arithmetician	237	Persian	M.?
138. <u>Abū Muḥammad 'Awn b. Yūsuf al-Khuzā'ī</u>	150	Linen Dealer/Jurist/Traditionist	239	Khuzā'ah	M.
139. <u>Abū al-Ḥasan Aḥmad b. Naṣr b. Ḥadram</u>	-	Jurist	239-240	Ḥadramawt ?	M.

¹³³ Al-Mālikī, vol. 1, p. 196; Abū al-'Arab, p. 175; al-Dabbāgh, vol. 1, p. 66. FM in connection with al-Layth b. Sa'd b. 'Abd al-Raḥmān al-Fahmī (d. A.H. 175?); Ibn Sa'd, al-Ṭabaqāt, vol. 7, pt. 2, p. 205.

¹³⁴ Roy, vol. 1, pp. 104-110. For his tombstone see figs. 1a, 1b, 2.

¹³⁵ Ibn 'Idhārī, vol. 1, p. 111. FM in connection with A. 87. He was then a child; see *ibid.*, p. 97. See Pedigree No. 43.

¹³⁶ *Ibid.*, p. 110; al-Ya'qubī (p. 349) puts his laqab as al-Qārī' which is more meaningful than al-Qawba' which is given probably incorrectly by Ibn 'Idhārī; see R. Dozy, *Supplément aux dictionnaires arabes*, vol. 2 (Leiden-Paris, 1927), p. 333.

¹³⁷ Abū al-'Arab, p. 174. See his son, A. 283.

¹³⁸ *Ibid.*, pp. 188-189. He was the father of A. 348.

¹³⁹ 'Iyād, *op. cit.*, vol. 4, p. 233. His nisbah might have been written with the letter dhal giving Ḥadhram.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
140. <u>Abū Sa'id 'Abd al-Salām (Saḥnūn) b. Sa'id b. Ḥabīb</u>	160	Jurist/Farmer (later Judge)	Sun. 3.VII.240	Tanūkh	M.

141. <u>Abū Ja'far Muḥammad b. 'Alī b. Ḥamīd al-Tamīmī</u>	-	-	Mon. 10.--.242	Tamīm	-

142. <u>Abū al-'Abbās Muḥammad b. al-Aghlab b. Ibrāhīm b. al-Aghlab</u>	205	Amīr of Ifrīqiyā	2.I.242	Tamīm	H.?

143. <u>Abū al-Walīd Marwān b. Abī Shaḥmah (al-Balawī) al-Muslī</u>	148	Brick-maker/Traditionist	242	Madḥij (W)	M.

144. <u>Abū Sinān Zayd b. Sinān al-Asadī</u>	155	Teacher	244	Banū Asad	-

145. <u>Abū Ahmad Mūsā b. Jarīr al-Azdī</u>	153	Perfumer ?	244 ?	al-Azd	M.

140 Al-Mālikī, vol. 1, pp. 249-290 See Pedigree No. 46.

141 Roy, vol. 1, p. 111. For his family see Pedigree No. 44. His tombstone is fig. 2a.

142 Ibn 'Idhārī, vol. 1, p. 112. See Pedigree No. 43.

143 Al-Dabbāgh gives him two nisbahs, viz. al-Balawī and Mawlā 'Umar b. al-Khaṭṭāb. These are different from those given by Abū al-'Arab and al-Mālikī. Abū al-'Arab states that he was a mawlā of 'Amir b. Nāfi' (A. 100), and so does al-Mālikī; this would explain his nisbah to al-Muslī, which is given by al-Mālikī (possibly owing to scribal error) as al-Masīlī; see Abū al-'Arab, p. 200; al-Mālikī, vol. 1, p. 303; and al-Dabbāgh, vol. 2, p. 105. He was the father of B. 104. For his family see Pedigree No. 28.

144 Al-Dabbāgh, vol. 2, pp. 108-109.

145 Ibid, p. 288 and vol.2 (Tunis, A.H. 1320), p. 104. The biography of the father has been confused with that of the son; if the son had been born in A.H. 183 (A.209) how could he possibly have studied under A..75? For his family see Pedigree No. 6.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
146. <u>Abū 'Abd Allāh Ḥamdūn b. 'Abd Allāh al-'Assāl</u> 183		Bee-keeper ?	244	-	-
147. <u>Abū Khalaf Maṭrūḥ b. Qays al-Khayyāṭ</u> 183		Tailor	246	-	-
148. <u>'Abd al-Rahīm b. 'Abd Rabbih al-Rab'ī</u> 160		Draper	247	Rabī'ah	-
149. <u>Abū Yahyā Aḥmad b. Muḥammad b. Qādim</u> 213 FM		Jurist	247	Banū Ḥanīfah ?	H.
150. <u>Al-'Abbās b. al-Faḍl b. Ya'qūb b. Fizārah</u> 236 FM		Military Commander; later Governor of Sicily	247	Fizārah ?	-
151. <u>Ṣāliḥ b. 'Abd al-Majīd al-Bakrī al-Andalusī</u> -		Merchant	9.III.248	Rabī'ah	-
152. <u>Abū Muḥammad 'Abd Allāh b. Sahl al-Qibriyānī</u> 173		Judge	249	-	M.?

146 Ibid., pp. 106-108. FM in connection with Shuqran b. 'Alī (183).

147 Ibid., pp. 110-111.

148 'Iyād, op. cit., vol. 4, pp. 193-198 (M. ed.); Amari, pp. 185-186. For his family see Pedigree No. 33.

149 Al-Dabbāgh, vol. 2, p. 111. FM in connection with A. 98. See Pedigree No. 18.

150 Ibn 'Idhārī, vol. 1, pp. 111-113. He was appointed governor of Sicily in A.H. 236. See Pedigree No. 15.

151 Roy, vol. 1, pp. 114-116. See Pedigree No. 10

152 Al-Dabbāgh, vol. 2, p. 112. He was the father of A. 256.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
153. <u>Aḥmad b. Muḥammad b. al-Aghlab b. Ibrāhīm</u>	221	Amir of Ifrīqiyā	249	Tamīm	H.
154. <u>Abū Sulaymān Dawūd b. Yaḥyā al-Ṣawwāf</u>	159	Blind person's guide/Jurist	249	.	M.
155. <u>Sa'īd al-Bakkā' al-Ḍarīr</u>	-	-	249	-	-
156. <u>Abū Ishāq Ibrāhīm b. al-Maḍā' b. Ṭāriq al-Asadī</u>	-	-	250	Banū Asad	-
157. <u>Asmā' bint Asad b. al-Furāt</u>	213 FM	Wife of the Judge Ibn Abī al-Jawād	250	Sulaym (W)	H.
158. <u>Ziyādat Allāh b. Muḥammad b. al-Aghlab b. Ibrāhīm</u>	221 FM	Amir of Ifrīqiyā	250	Tamīm	H.?
159. <u>Abū 'Uthmān Sa'īd b. 'Abbād al-Surtī</u>	240 FM	Bricklayer/ <u>Faqīh Badan</u>	251	<u>Surt</u>	M.
153	Ibn 'Idhārī, vol. 1, p. 113. See Pedigree No. 43.				
154	Al-Dabbāgh, vol. 2, p. 121. He was the father of A. 307.				
155	<u>Ibid.</u> , p. 113.				
156	'Iyād, <u>op. cit.</u> , vol. 4, p. 236 (M. ed.).				
157	'Abd al-Wahhāb, <u>Shahīrāt al-Tūnisīyāt</u> , p. 22. FM in connection with A. 98.				
158	Ibn 'Idhārī, vol. 1, p. 114. FM in connection with A. 142 since it may be assumed that he was younger than his predecessor, if we assume that the older brother came first in the matter of inheritance. See Pedigree No. 41.				
159	Abū al-'Arab, p. 160; al-Dabbāgh, vol. 2, pp. 118-120. FM in connection with A. 129. For his family see Pedigree No. 41. For the meaning of <u>faqīh al-badan</u> , see Medical Occupations, below, Chapter VII, pp. 431-432.				

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
160. <u>Abū al-Faḍl Ahmad b. 'Alī b. Ḥamīd</u>	213 FM	Merchant	251	Tamīm	M.
161. <u>Abū al-Sarī Wāṣil b. 'Abd Allāh al-'Ābid al-Khummī</u>	230 FM	Shopkeeper	252	Qaṣr Khummah (Ḥimah?)	M.
162. <u>'Abd al-Ḥamīd al-Sanadī</u>	240 FM	Jurist	253	-	M.
163. <u>Abū 'Abd Allāh Muḥammad b. 'Iyād al-Mu'allim al-Qaysī</u>	183 FM	Oneirocritic/Teacher	253	Qays	M.
164. <u>Muḥammad b. Razīn</u>	212 FM	Traditionist	255	-	M.
165. <u>Abū Ahmad Mu'tib b. Abī al-Azhar 'Abd al-Wārith b. al-Ḥasan b. al-Jund al-Azdī</u>	160	-	255	al-Azd	M.

160 'Abd al-Wahhāb, Waraqāt, vol. 1, p. 338. FM in connection with A. 98. For his family see Pedigree No. 44.

161 Al-Mālikī, vol. 1, pp. 325, 343. FM in connection with A. 129. He was a companion of Saḥnūn b. Sa'id (A. 129) for ten years, and it may be assumed that these were the last ten years in Saḥnūn's life.

162 'Iyād, op. cit.; voo. 3-4, p. 130. (B. ed.). FM in connection with A. 140.

163 Al-Dabbāgh, vol. 2, pp. 121-122. FM in connection with A. 75.

164 Abū al-'Arab, p. 205. FM in connection with Asad b. Ibrāhīm (d. A.H. 212); Ibn Farḥūn, p. 119.

165 'Iyād, op. cit., vol. 4, p. 232 (M. ed.). FM in connection with A. 140. Apparently born about the time of the birth of Saḥnūn, i.e., A.H. 160; this may be deduced from 'Iyād's statement "he was the same age as Saḥnūn". For his family see Pedigree No. 5.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
166. <u>Abū 'Abd Allāh Muḥammad b. 'Āmir al-Qaysī</u>	240 FM	-	255	Qays/ <u>al-Andalus</u>	M.
167. <u>Khafājah b. Sufyān b. Sawādah b. Sālim b. 'Iqāl</u>	232 FM	Military Commander	255	Tamīm	H.?
168. <u>Abū 'Abd Allāh Muḥammad b. Saḥnūn b. Sa'id al-Tanūkhī</u>	202	Jurist	256	Tanūkh	M.
169. <u>Abū al-Walīd 'Abd al-Malik b. Qaṭn al-Maharī</u>	-	Grammarian	256	-	-
170. <u>Ismā'il Abū Mahdī</u>	-	-	Mon. -.VIII.256	-	-
171. <u>Muḥammad b. Khafājah b. Sufyān b. Sawādah b. Sālim</u>	251 FM	Wālī of Sicily	257	Tamīm	H.?
172. <u>Aḥmad b. Ya'qūb b. Fizārah</u>	-	Wālī of Sicily	258	Fizārah	H.?

166 Ibid., p. 233. FM in connection with A. 140.

167 Ibn 'Idhārī, vol. 1, p. 109. FM in connection with the dispute between the amīr of Ifrīqiyā, Muḥammad b. al-Aghlab, and his brother, Aḥmad b. al-Aghlab, which occurred in A.H. 232. See Ibn al-Abbār, al-Ḥullah, vol. 1, pp. 182-183. See Pedigree No. 42.

168 Al-Mālikī, vol. 1, p. 345. See Pedigree No. 45.

169 Ibid., p. 311; Jalāl al-Dīn al-Suyūṭī, Bughyat al-Wu'āt, vol. 1 (Cairo, 1963), p. 423. He was the brother of C. 566.

170 Roy, vol. 1, p. 117.

171 Ibn 'Idhārī, vol. 1, p. 114. FM in connection with the war in Sicily in A.H. 251, when he acted as commander of his father's forces. See Pedigree No. 42.

172 Ibid., p. 115. See al-Nuwayrī, vol. 22, pt. 2, p. 243. He was probably the brother of A. 162. For his family see Pedigree No. 15.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
173. <u>Rabāh b. Ya'qūb b. Fizārah</u> 237 FM		Wālī of Sicily	258	Fizārah	H.?
174. <u>Abū 'Abd Allāh Muhammad b. Ibrāhīm b. 'Abdūs b. Bashīr</u> 202		Jurist	260	'Ajam-Quraysh (W)	M.
175. <u>'Abd Allāh b. al-Ṭabnah</u> 240 FM		Judge	260	Ṭabnah	M.
176. <u>Sa'id al-Ṭanbarī</u> 240 FM		-	260	-	M.
177. <u>Muhammad b. Tamīm al-Qaṣṭalī al-'Anbarī</u> 197 FM		Traditionist	260	Tamīm-Qaṣṭīliyah	-
178. <u>Ahmad b. Maṭrūh b. Abī Fayrūz (Fayzūn)</u> -		-	260	-	M.
179. <u>Muhammad b. al-Mubārak al-Zayyāt</u> 240 FM		Judge of Maḏālim Tribunal	260	-	M.

173 Al-Nuwayri, vol. 22, pt. 2, p. 244. FM in connection with his nephew al-'Abbās b. al-Faḏl b. Ya'qūb (A. 139). He served under al-'Abbās in the battle of A.H. 237. See Ibn al-Athīr, al-Kāmil, vol. 5, p. 289. For his family see Pedigree No. 15.

174 Ibn Farhūn, p. 237; al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, ed. Omar Saidi (Damascus, 1972), p. 28.

175 'Iyād, al-Madārik, vol. 4, p. 231 (M. ed.) FM in connection with A. 129. He was the father of A. 244.

176 Ibid., p. 131 (B. ed.). FM in connection with A. 129.

177 Ibid., p. 94; 'Iyād, Tarājim, p. 157. There are two possible readings for the nisbah, viz. al-Qaṣṭalī and al-Qaṣṭalanī; al-'Anbarī refers to a clan of Tamīm.

178 Ibid., p. 341.

179 Ibid., p. 333. FM in connection with A. 129.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
180. <u>Aḥmad b. Sufyān b. Suwādah b. Sālim al-Tamīmī</u>	232 FM	Military Commander	260	Tamīm	H.?
181. <u>Abū al-Fattāh (Yūsuf al-Fattāh)</u>	-	Teacher/Jurist	260	-	Ibadite
182. <u>Muḥammad b. 'Abd al-Karīm b. 'Awad al-Ṣadafī</u>	-	-	11.III.260	Kindah	-
183. <u>Hibat Allāh b. Muḥammad b. Tamīm al-'Anbarī</u>	-	-	260 ?	Tamīm/ <u>Qastīliyah</u>	M.
184. <u>Abū Ja'far Aḥmad b. Labdah</u>	240 FM	Jurist	261	Tanūkh	M.
185. <u>Abū Ishāq Ibrāhīm b. 'Aṭṭāb al-Khawlānī</u>	225 FM	Prayer leader/Secretary of Saḥnūn	261	Khawlān	M.

180 Ibn al-Abbār, al-Hullah, vol. 1, p. 183; 'Abd al-Wahhāb, Al-'Adab al-Tūnisī, p. 61. FM in connection with Muḥammad b. al-Aghlab's regaining of authority in A.H. 232 (formerly in the hands of his brother Aḥmad). See Pedigree No. 43.

181 Al-Shamākhī, p. 261. He received his education in the city of Tahirt; Lawwāb Ibn Sallām, Bid' al-Islam, MS, p. 60. Ibn Sallām makes his name Yūsuf al-Fattāh.

182 Roy, vol. 1, p. 120. For his tombstone see figs. 3a, 3b, 4.

183 'Iyād, al-Madārik, vol. 4, p. 192 (M. ed.). He was the son of A. 177. For Qastīliyah see Map No. 3.

184 Ibid., p. 221; al-Dabbāgh, vol. 2, p. 145. He was a relative of Saḥnūn and some authors make him his nephew. FM in connection with A.129. See Pedigree No. 45.

185 'Iyād, op. cit., vol. 4, p. 297 (M. ed.). FM in connection with 'Abd al-'Azīz al-Madanī who visited al-Qayrawān in A.H. 225. See Abū al-'Arab, p. 158.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect.
186. <u>Abū al-Gharānīq Muḥammad b. Aḥmad b. al-Aḡḥlab</u>	250 FM	Amīr of Ifrīqiyā	6.V.261	Tamīm	H.
187. <u>Rakhīṣ b. Muḥīṣ (or Rakhīṣ) al-Ṣadafī</u>	240 FM	-	262	Kindah	M.
188. <u>Abū 'Abd Allāh Muḥammad b. Yahyā b Sallām al-Taymī</u>	180	Jurist	15.XI.262	Taym (W)/ <u>al-Baṣrah</u>	M.
189. <u>Abū Zayd Shajārah b. 'Isā al-Mu'āfirī</u>	164	Judge	262	Mu'āfir/ <u>al-Andalus</u>	M.
190. <u>Abū 'Alī al-Ḥasan b. Ismā'il al-Qarshānī (or al-Fursānī?)</u>	212 FM	Traditionist	262-263	Kindāh/ <u>Qarshānah</u>	M.

186 Ibn 'Idhārī, vol. 1, p. 114. FM in connection with A. 186. See Pedigree No. 43.

187 'Iyāḍ, op. cit., vol. 4, p. 192 (M. ed.).

188 Al-Dabbāgh, vol. 2, p. 150 and Abū al-'Arab, p. 113. For his family see Pedigree No. 9.

189 Ibn Farḥūn, pp. 127-128. There are some uncertainties about his nasab, i.e., whether he was a mawlā (agent) or not, and whether we can count him as a Qayrawānī. However, 'Iyāḍ gives him the nisbah al-Qayrawānī, 'Iyāḍ, al-Madārik, vol. 4, p. 102 (M. ed.). His kunyah in Ibn Farḥūn is given as Abū Shajārah cannot be correct for the same ism is not repeated in its own kunyah, e.g., Abū Muḥammad Muḥammad.

190 'Iyāḍ, . al-Madārik, vol. 4, p. 235. FM in connection with Asad b. Mūsā b. Ibrāhīm who lived between A.H. 132-212, see Ibn Ḥajar, Tahdhīb al-Tahdhīb, vol. 1, p. 62. He is mentioned by al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 34. The editor, however, fails to identify him although he has an almost complete biography in al-Madārik. The nisbah al-Fursānī is given in al-'Uyūn wal-Ḥadā'iq (vol. 4, pt. 1, p. 34) and Ibn al-Athīr's Lubāb (vol. 2, p. 421). Ibn al-Athīr claims that the nisbah al-Fursānī was derived from the name of a village in Ifrīqiyā but there is no such village, and it is

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
191. <u>Humūd b. al-Ḥasan al-Qaysī</u>	-	-	28.III.264	Qays	-
192. <u>Yahyā b. Dhā [sic] al-Nūr al-Masja'ī</u>	-	-	9.II.264	-	-
193. <u>Ja'far b. Muḥammad b. Khafājah b. Sufyān</u>	257 FM	Wālī of Sicily	264	Tamīm	H.?
194. <u>Abū al-Ma'mūr Muḥammad b. Muḥammad b. Ḥamzah al-Rab'ī</u>	280	Jurist	265	Rabī'ah	M.
195. <u>Abū 'Abd Allāh Muḥammad b. Shawwāl (Sawwāl?) al-Ṭa'ī</u>	185	Traditionist	265	Ṭayy	M.
196. <u>Abū 'Abd Allāh al-Aghlab b. Aḥmad b. al-Aghlab</u>	-	Wālī of Sicily	265	Tamīm	H.?

clear that Ibn al-Athīr has confused the word with al-Qarshānī, which relates to the village of Qarshānah to the south of al-Jarīd district; see Map. No. 3. A correct version of this individual's nisbah is given by Ibn al-Shabbāṭ: Qurshānī. This relates to a village in the district of Qaṣṭiliyah in southern Tunisia; Ibn al-Shabbāṭ, fol. 101a.

191 Roy, vol. 1, p. 123.

192 Ibid., vol. 1, p. 121. Dha al-Nūr can be read al-Nūn which was a name used as an equivalent to Yunūs, since Yunūs was the "Man of the whale". In North Africa it is said that the name Dhā al-Nūn was an arabisation of a Berber name, Zannūn. See EI, (new ed.), s.v. Dhu'l-Nunids, vol. 2 (1965), p. 242. See figs. 51, 5b, 6.

193 Ibn 'Idhārī, vol. 1, p. 117. FM in connection with A. 171. Although his nisbah is not connected by the 'Arab authorities with his grandfather Khafājah b. Sufyān, Zambaur is doubtless correct in linking him with A. 171. See Zambaur, p. 87. See Pedigree No. 43.

194 'Iyāḍ, al-Madārik, vol. 4, p. 413 (M. ed.).

195 Al-Dabbāgh, vol. 2, p. 150; 'Iyāḍ, al-Madārik, vol. 4, p. 409 (M. ed.).

196 Ibn al-Khaṭīb, vol. 3, pp. 115-116. He and his uncle (A. 197) seized power in Sicily. See Pedigree No. 43.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
197. <u>Abū 'Iqāl al-Aghlab b. Muḥammad b. al-Aghlab</u>	-	A partner of A. 196	265	Tamīm	H.?
198. <u>Ibrāhīm b. Muḥriz</u>	-	-	4.IV.265	-	-
199. <u>Aḥmad b. Rizq al-Baghdādī</u>	-	-	19.IX.265	<u>Baghdād</u>	-
200. <u>Ishāq b. Ibrāhīm b. 'Abdūs b. Bashīr</u>	201	Jurist	266	Quraysh (W)	al-'Ajam M.
201. <u>Ya'qūb b. Ishāq al-Wāsiṭī</u>	-	-	Thur. 30.III.266	<u>Wāsiṭ</u>	-
202. <u>Masrūr al-Ṣawwāfī</u>	-	Wool-dealer	Fri. 26.III.267	-	-
203. <u>Aḥmad b. 'Abd(ī) Allāh b. Gharīb al-Qurashī</u>	-	-	Thur. 1.V.267	Quraysh	-
204. <u>Abū al-Ḥasan 'Alī b. Sallām al-Ifrīqī</u>	182	Principal of a school	267	-	M.?

- 197 Ibid. See Pedigree No. 43.
198 Roy, vol. 1, p. 124.
199 Ibid., p. 126.
200 Al-Dabbāgh, vol. 2, p. 151. See Pedigree No. 8.
201 Roy, vol. 1, p. 127.
202 Ibid., p. 128. See Pedigree No. 39.
203 Ibid., p. 130. See Pedigree No. 43.
204 Al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 49.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
205. <u>Ṣālih al-'Aṭṭār</u>	-	Perfumer	15.VI.268	-	-
206. <u>Muḥammad b. Qurhub</u>	-	Chamberlain	-.XII.268	Tamīm	H.
207. <u>Khalād b. Muḥammad b. Khalād al-Wāsiṭī</u>	-	-	269	<u>Wāsiṭ</u>	H.
208. <u>Busṭām b. Mūsā al-Kalbī</u>	-	-	Thur. 26.II.269	Kalb	-
209. <u>Abū al-Rabī' Sulaymān b. Ḥafṣ b. Abī 'Aṣḫūr al-Farrā'</u> 213 FM	-	Furrier/Jurist	269	-	Kh?/Ḥ (Mu)
210. <u>Ibrāhīm al-Fizārī al-Mu'tazilī</u>	-	Poet/Scholar	269	Fizārah	Mu.

205 Tombstone no. 594 in the Ibrāhīm b. Aghlab Museum collection. The inscription of this tombstone has, to my knowledge, never been published. For a photograph and translation of the inscription, see above, p. 126. The profession of this individual is taken from his nisbah only, and is not supported from any other source. For his tombstone see figs. 7a, 7b, 8.

206 Al-Nuwayrī, vol. 22, pt. 2, p. 84. See Pedigree No. 43.

207 Al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 57. For the family see Pedigree No. 50.

208 Roy, vol. 1, p. 132.

209 Al-Khushanī, p. 286. FM in connection with A. 108. Sulaymān's madhhab is given by al-Shamākhī, in al-Siyar, as Ibadite. However, he also hints at his connection with other sects. Ibn 'Idhārī states that he was a Jahmite; see Ibn 'Idhārī, vol. 1, p. 119. Al-Mālikī makes him one of the Mu'tazilites. His earlier Ibadite affiliation gives us a clue to his origin which may well have been Berber. See al-Shamākhī, pp. 261-262. He was the brother of C. 719.

210 'Abd al-Wahhāb, Waraqāt, vol. 1, p. 412.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
211. <u>'Abd Allāh b. Ḥamawayah b. Muḥammad al-Ṣaqlubī</u> 240 FM		Traditionist	270	Slav	M.

212. <u>Abū al-Rabī' Sulaymān b. 'Imrān b. Abī Hāshim</u> -.IIX.183		Jurist/Judge	Sat. 22.III.270	-	M.

213. <u>Abū Ḥātim Hishām b. Ḥātim al-Faqīh</u> -		Jurist	270	-	-

214. <u>'Alī b. al-Ḥusayn b. Zayd b. 'Alī (al-Ṭārī)</u> -			270	Quraysh	-

215. <u>Khālīd b. Naṣr</u> 240 FM		Jurist	270	<u>Qasṭīliyah</u>	M.

211 'Iyāḍ, Tarājim, p. 336. FM in connection with A. 140. Saqlubī refers to the race which occupied parts of Southern and Central Europe. The meaning of the word was extended to include everybody who shared with the same racial features, whatever their origin, and it is therefore difficult to decide his origin from this term alone. See al-Kittānī (ed.), A'māl al-A'lām, of Ibn al-Khaṭīb, vol. 3, p. 43 fn.

212 Roy, vol. 1, p. 134; Tombstone no. 64 in Ibrāhīm b. al-Aghlab Museum; al-Khushanī, p. 336; al-Dabbāgh, vol. 2, p. 156.

213 Ibn 'Idhārī, vol. 1, p. 119.

214 Ibid. 'Abd al-Wahhāb gives his name correctly as 'Alī b. al-Ḥusayn b. Zayd b. 'Alī and cites in support Ibn 'Idhārī; but in the edition of Ibn 'Idhārī which is available to me the name is given incorrectly as Ḥusayn b. Zayd b. 'Alī. The latter could not possibly have died in 270 because his father, Zayd b. 'Alī, had died in A.H. 122 thus positing a gap of one hundred and fifty years between the death of the son and the father. For details of al-Ṭārī, see 'Aḥd al-Wahhāb, "Al-Sharaf al-Ḥasanī wal-Ḥusaynī", in al-Majallah al-Zaytūniyah (May 1940), p. 29. His laqab, al-Ṭārī, means "the immigrant". See Pedigree No. 1.

215 'Iyāḍ, al-Madārik, vol. 4, p. 418 (M. ed.). FM in connection with A. 140.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
216. <u>Al-Husayn b. Ahmad b. Ya'qūb b. Fazārah</u>	258 FM	Wālī of Sicily	271	Fazārah	-
217. <u>Sabāh b. Hamdūn al-Hāshimī</u>	-	-	Fri. 28.I.272	Quraysh	-
218. <u>Abū 'Abd Allāh Muḥammad b. Ghawth al-Muqrī</u>	212 FM	Qur'ān reciter	272	-	M.
219. <u>Abū Bakr Ahmad b. Abī Maymūn al-Tāhirtī</u>	-	-	Fri. 16.VII.273	Tāhirt	-
220. <u>Ahmad b. Hudayr</u>	240 FM	Jurist	274	-	M.
221. <u>Abū Dāwūd Ahmad b. Mūsā b. Jarīr al-Azdī al-'Aṭṭār</u>	183	Perfumier/Traditionist	10.XII.274	al-Azd (W)	M.
222. <u>Abū al-'Abbās 'Abd Allāh b. Ahmad b. Ṭālib</u>	217	Prayer Leader/Judge	275	Tamīm	M.
216	Amarī, p. 361; Ibn al-Khaṭīb makes him the son of Rabāh b. Ya'qūb; Ibn al-Khaṭīb, vol. 3, p. 117. For his family see Pedigree No. 15.				
217	Roy, vol. 1, p. 138. For his tombstone see figs. 9a, 9b, 10.				
218	<u>Al-'Uyūn wal-Hadā'iq</u> , vol. 4, pt. 1, p. 61. FM in connection with A. 108.				
219	Roy, vol. 1, p. 139. For his tombstone see figs. 11a, 11b, 12.				
220	Ibn 'Idhārī, vol. 1, p. 120. FM in connection with A. 140.				
221	Al-Dabbāgh, vol. 2, p. 159. <u>Al-'Uyūn wal-Hadā'iq</u> , vol. 4, pt. 1, p. 62. The author makes 'Isā as the name of his father, instead of Mūsā, but Mūsā is the correct name. See A. 145. See Pedigree No. 6.				
222	'Iyāq, <u>op. cit.</u> , vol. 4, pp. 308-331 (M. ed.). See Pedigree No. 43.				

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
223. <u>Abū 'Abd al-Rahmān 'Abd Allāh b. Ghāfiq al-Tūnisī</u>	184	Jurist	275-276	<u>Tūnis</u>	M.
224. <u>Abū al-'Abbās Muḥammad b. Aḥmad b. Ḥayyūn al-Barīdī</u>	263 FM	Secretary of the Amīr/Poet	276	-	H.?
225. <u>Al-Ḥusayn b. Aḥmad b. Muḥriz</u>	-	-	Sun. 25.VII.276	-	-
226. <u>'Alī b. al-Ḥasan b. al-Yusr al-Iṭrabulsī</u>	-	-	Wed. 3.X.276	<u>Tripoli</u>	-
227. <u>Abū Muḥammad 'Abd Allāh b. Khalīl al-Tūnisī</u>	253 FM	Traditionist	Fri. 5.X.276	<u>Tūnis</u>	M.
228. <u>Abū Yūsuf Muḥammad b. Shabīb al-Yaḥṣubī al-Ya'murī</u>	213 FM	Judge	276	Yaḥṣub	M.
229. <u>Abū Zayd al-Madanī (al-Madīnī)</u>	240 FM	-	-.IX.276	<u>Madinah ?</u>	M.

223 Idem, Tarājim, pp. 310-311.

224 Al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 65; Ibn 'Idhārī, vol. 1, p. 121. FM in connection with laying the foundation of the suburb of al-Qayrawān, i.e., Raqqādah. The author of al-'Uyūn gives the nasab and nisbah as Nanūn al-Farīdī instead of the probably correct version of Ḥayyūn al-Barīdī which is the one given by Ibn 'Idhārī (vol. 1, p. 121; Ibn al-Khaṭīb (vol. 3, p. 30), makes the nisbah al-Qadīdī.

225 Roy, vol. 1, p. 140. For the facsimile of his tombstone see fig. 13.

226 Ibid., p. 141.

227 Ibid., p. 143; al-Dabbāgh, vol. 2, pp. 176-177. FM in connection with A. 163 For his tombstone see figs. 14a, 14b, 15.

228 'Iyād, al-Madārik, vol. 3-4, pp. 93-94 (B. ed.). FM in connection with A. 108.

229 Al-Dabbāgh, vol. 1, p. 176. N.L.W. (A. 129).

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
230. <u>Abū Ja'far Aḥmad b. Mu'tib b. Abī al-Azhar 'Abd al-Wārith b. Ḥasan al-Azdī</u>	240 FM	Jurist	7.XI.277	Al-Azd	M.
231. <u>Naṣr b. al-Ṣimṣāmah</u>	-	Chamberlain	277	Tamīm	H.?
232. <u>Muḥammad b. Sa'id b. Ghālib al-Azdī</u>	240 FM	Jurist/Physician (?)	277-278	al-Azd	M.
233. <u>Maṭrūh b. Umm Bādir</u>	-	Commander of the Mawālī insurrection	277-278	al-Sūdān	-
234. <u>Muḥammad b. 'Abd al-Salām al-Ṣayrafī</u>	-	Money changer	Tues. -.XII.278	-	-
235. <u>Abū 'Abd Allāh Muḥammad b. Zarqūn b. Abī Maryam</u>	208	Preacher/Prayer leader	278	al-'Ajam	M.
236. <u>Sawādah al-Naṣrānī</u>	-	-	278	-	Christian

230 Ibid., p. 193. al-Mālikī, vol. 1, p. 370. N.L.W. (A.129). See Pedigree No. 5.

231 Ibn 'Idhārī, vol. 1, p. 122.

232 'Iyāḍ, op. cit., vol. 4, p. 463 (M. ed.). The practice of medicine might have been a full occupation, or a personal interest of the individual only, and not a way of making a living; for the medical profession in al-Qayrawān, see 'Abd al-Wahhāb, Waraqāt, vol. 1, pp. 269-281, and al-Dabbāgh (vol. 2, p. 237) for the meaning of faqīh al-badan. See below, pp. 431-432.

233 Amarī, p. 450.

234 Roy, vol. 1, p. 144. It is just possible that Ṣayrafī was an inherited name and not an indication of the occupation but this is unlikely.

235 Al-Dabbāgh, vol. 2, p. 184. Some put his birth at A.H. 211 and death at A.H. 280 but this is less likely as it does not agree with his living 70 years.

236 Ibn 'Idhārī, vol. 1, p. 122.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
237. <u>Ishāq b. 'Imrān al-Mutaṭabbib</u> 264 FM		Physician	279	<u>Baghdād</u>	-
238. <u>Fath al-Hājib</u> -		Chamberlain	279	Slav ?	H.?
239. <u>Ibn Balish ?</u> -		Party to a plot against the Amīr	279	-	H.?
240. <u>Hāmdis b. Ibrāhīm b. Abī Muḥriz al-Lukhmī (b. Abī Ṣakhr al-Lakhmī)</u> 264 FM		Jurist	279	Lakhm/ <u>Qafṣah</u>	M.
241. <u>Abū 'Abd Allāh Ahmad b. Abī Ishāq</u> 275 FM		Minister of Ibrāhīm II	279	-	H.?
242. <u>Yahyā b. Muḥammad b. Yahyā b. Salām al-Taymī al-Baṣrī</u> 198		Jurist	280	Taym (W)/ <u>Baṣrah</u>	M.
243. <u>Abū Khālīd Yazīd b. Khālīd</u> 240 FM		Secretary to the Judge (A. 222)	280	<u>Qaṣṭīliyah</u>	M.

237 'Abd al-Wahhāb, op. cit., vol. 1, p. 234. FM in connection with his arrival in al-Qayrawān in A.H. 264. His death occurred in 279 when Ibrāhīm II ordered his execution and not A.H. 294-295 as suggested ibid., p. 235. See also Ibn 'Idhārī, vol. 1, p. 122.

238 Ibid., p. 239.

239 Al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 82.

240 'Iyāḍ, al-Madārik, vol. 4, p. 384 (M. ed.), and Tarājim, p. 293. FM in connection with Yūnis al-Ṣadafī, d. A.H. 264.

241 Al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 83. Al-Shamākhī, p. 272.

242 Al-Dabbāgh, vol. 2, p. 195. For his family see Pedigree No. 9.

243 'Iyāḍ, al-Madārik, vol. 4, p. 416 (M. ed.). FM in connection with A.140.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
244. <u>Abū 'Abd Allāh Ḥamdūn b. 'Abd Allāh b. al-Ṭabnah</u> 240 FM		Judge	280	Ṭabnah	M.
245. <u>'Abd Allāh b. Aḥmad b. Yazīd al-Qurashī</u> 240 FM		Teacher	280	Quraysh	M.
246. <u>Muḥammad b. al-Qāsim b. (Abī) al-Zawāwī al-Ṣadafī</u> 240 FM		Jurist	280	Zawāwah-Ṣadaf (Kindah) (W)	M.
247. <u>Muḥammad b. Aḥmad b. Tamīm al-Tamīmī (Abū al-'Abbās)</u> -			281	Tamīm	-
248. <u>Abū Ḥafṣ 'Abd al-Jaffār b. Khālīd b. 'Imrān al-Surtī</u> 194		Cotton Dealer	1.VII,281	Surt	M.
249. <u>Abū Shajarah 'Umar b. Shajarah al-Ma'āfirī al-Qādī</u> 262 FM		Jurist/Judge	281	Ma'āfir	M.

244 Idem, Tarājim, p. 374. FM in connection with A. 140. He was the son of A. 175.

245 Idem, al-Madārik, vol. 4, p. 417 (M. ed.). FM in connection with A. 140. He was the son of A. 264.

246 In 'Iyāḍ, Tarajim, p. 330, Abī is missing, no doubt because it is inappropriate here as al-Zawāwī is a nisbah referring to a Berber tribe (Zawāwah). The other nisbah, I assume, refers to the Arab tribe of Kindah by way of clientship. FM in connection with A. 140. He was the father of A. 394.

247 Abū al-'Arab, Kitāb al-Miḥan, fol. 104a. For his family see Pedigree No. 12.

248 Al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 83. Al-Dabbāgh, vol. 2, p. 185.

249 'Iyāḍ, op. cit., p. 319. N.L.W. his appointment after the death of his father (A. 178). Some authors confused the biographical data of the son and the father, see al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 85.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
250. <u>Qāsim b. Abī al-Munhāl</u> 275 FM		Jurist	Thur.-.VII.281	Ash'ar	H.
251. <u>Haytham b. Sulaymān al-Qaysī</u> -		Jurist/Judge	Thur. -.VII.281	Qays ?	H.
252. <u>Mūsā b. al-Rabī' al-Sabakhī al-Tūnisī</u> 243 FM		Jurist	281	Rabī'ah	M.
253. <u>'Abd Allāh b. al-'Awwād</u> -		Musician?	15.VII.282	-	-
254. <u>Abū Muḥammad 'Abd al-Raḥmān b. Muḥammad b. 'Imrān</u> 203		Jurist	1.X.282	Salmā (W)-'Ajam	M.
255. <u>Abū Ja'far Aḥmad b. Wāzin al-Ṣawwāf</u> 193		Scholar/Jurist	-.X.282	-	M.

250 Al-Khushanī, p. 248; al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 84. See the family Pedigree No. 4, and see al-Raḥīq, p.157 for a man believed to be their grandfather whose name was Abū al-Munhāl Ishāq b. Makram al-Ash'arī.

251 Al-Khushanī, p. 249. al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 84. The mutual relation between the Hanafī Jurists and the Aghlabid Government was very close probably because Hanafism was the state madhhab and because they were willing, unlike the Malikis, to co-operate with the system.

252 'Iyād, al-Madārik, vol. 4, p. 237 (M. ed.). FM. in connection with Ḥarmalah b. Yaḥyā (d. A.H.243). See 'Abd al-Raḥmān ibn Abī Ḥātim, al-Jarḥ wal-Ta'dīl, vol. 1 (Hyderabad, 1271), pp. 272-273; Ibn Ḥajur, Tadhīb al-Tadhīb, vol. 2, p. 229.

253 Roy, vol. 1, p. 145; his occupation is suggested by his name, as indicated by Roy. We cannot, however, be sure whether his actual occupation was that of a musician (corresponding to his nisbah) or whether the latter was merely a laqab; or he could well have been a kind of timber merchant.

254 'Iyād, op. cit., p. 255.

255 Al-Dabbāgh, vol. 2, p. 197. His kunya according to

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
256. <u>Abū Yazīd Sahl b. 'Abd Allāh b. Sahl al-Qibriyānī</u> 209		Jurist	-.XI.282	-	M.
257. <u>Abū al-'Abbās Muḥammad b. Ziyādat Allāh b. al-Aghlab</u> 250 FM		Wālī of Tripoli	283	Tamīm	H.?
258. <u>Abū Ishāq Ibrāhīm b. al-Nu'mān al-Qurashī al-Fihri</u> 240 FM		Jurist	283	Quraysh/al-Andalus	M.
259. <u>'Abd Allāh b. Hārūn al-Sūdānī al-Kūfī</u> 270 FM		Secretary to a Judge/Judge	9.XII.283	al-Sūdān	H.
260. <u>Sa'id b. Manṣūr al-Mughīrabānī (al-Mu'rabānī)</u> -		-	284	Quraysh (W)/ <u>Mughīrabānah</u>	M.
261. <u>Abū Zayd Qāsim b. 'Umar b. Sa'id al-Tamīmī</u> 240 FM		Maḥālim Judge	284	Tamīm	M.

al-Dabbāgh is Abū Ḥafṣ, whereas all other references give him as Abū Ja'far; see al-Mālikī, vol. 1, p. 373.

256 Al-Dabbāgh, vol. 2, p. 197. He was the son of A. 152.

257 Ibn 'Idhārī, vol. 1, p. 129. FM in connection with his father A. 48; *ibid.*, vol. 1, p. 114. For his family see Pedigree No. 42.

258 'Iyāḍ, al-Madārik, vol. 4, p. 412 (M. ed.). FM in connection with A. 140; for his family see Pedigree No. 14

259 Al-Khushanī, p. 249; al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 87. FM in connection with A. 212, with whom he worked as a secretary. For his origin, see below, p. 451.

260 'Iyāḍ, Tarājim, p. 338. His nisbah refers to his client-ship to Aḥmad b. Yaḥyā al-Mughīrabānī. For Mughīrabānah or Mu'rābanah see 'Abd Allāh b. 'Alī al-Tujībī al-Rushāfi, Iqtibās al-Anwār wa Iltimās al-Azhār, MS in the National Library, Tunis, No. 1371, pt. 3, p. 89.

261 'Iyāḍ, op. cit., p. 334.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
262. <u>'Abd Allāh b. Muḥammad b. Ḥassūn ('Ayshūn ?)</u>	-	-	Sat. 14.II.284	Al-Anṣār	-
263. <u>Ya'īsh al-Ḥātmī or al-Ḥātamī</u>	-	-	Fri. 24.VI.284	-	-
264. <u>Abū 'Abd Allāh Aḥmad b. Yazīd al-Qurashī al-Mu'allim</u> c. 193		Teacher	-.VI.284	Quraysh	M.
265. <u>Muḥammad b. Ya'qūb al-Baṣrī</u>	-	-	Sat. 27.XII.284	Al-Baṣrah	-
266. <u>Ḥabīb b. Naṣr b. Sahl al-Tamīmī</u> 200		Maẓālim tribunal judge	Sun. 23. - ,284	Tamīm	M.
267. <u>Abū 'Abd Allāh Ḥamdūn b. Ismā'īl al-Na'jah</u> 256 FM		Grammarian/Teacher	c. 285	-	-

262 Roy, vol. 1, p. 151. The reading of his name is uncertain. Houdas and Bassat's reading is likely to be the correct one, see Houdas and Bassat, "Epigraphie Tunisienne", in Bull. Corres. Afr., 4 (Algiers, 1881), pp. 171-172.

263 Roy, vol. 1, p. 146. There is no difference from the scribal point of view between al-Ḥātmī or al-Ḥātamī. The suggestion of Roy and Poinssot that al-Ḥātamī was related to Ḥātīm of Ṭayy is doubtless incorrect, for the identifying items are too meagre.

264 'Iyād, op. cit., p. 321; al-Dabbāgh, vol. 2, p. 201. He was the father of A.245.

265 Roy, vol. 1, p. 147. He was the brother of C. 670. For his tombstone see figs. 16a, 16b.

266 Al-Dabbāgh, vol. 2, p. 199. For his family see Pedigree No. 45.

267 'Abd al-Wahhāb, op. cit., vol. 1, p. 169. FM in connection with A. 169.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
268. <u>Abū Ishāq Ibrāhīm b. al-Nu'mān</u>	240 FM	Jurist	283	al-Andalus	M.
269. <u>'Alī b. Muslim (or Sālim) al-Bakrī</u>	c. 202 FM	Judge	c. 285	Bakr b. Wā'il	M.
270. <u>Abū 'Abd Allāh Muḥammad b. Abī al-Qāsim Ḥātim b. Barqūq</u>	-	-	Sun. 1.VI.285	-	-
271. <u>'Abd Allāh Muḥammad b. Abī Ḥamīd al-Sūsī</u>	240 FM	Voluntary Male Nurse	Sat. 18.XII.285	Sousse	M.
272. <u>Shaybah b. Zannūn</u>	226 FM	Traditionist	286	Berber ?	M.

268 Ibn al-Faraḍī, vol. 1, p. 13-14. FM in connection with A.140. He settled in al-Qayrawān, but died in Sousse where he seems to have spent his last days with his two sons Qāsim and Muḥammad.

269 'Abd al-Wahhāb, op. cit., vol. 1, p. 287; 'Abd al-Wahhāb cites A.H.295 as the approximate date of 'Alī's death, and he adds that the uncertainty in regard to the father's name (Muslim or Sālim) is reflected in the MSS. FM in connection with A.168 with whom he had a foster relationship.

270 Roy, vol. 1, p. 150. For the facsimile of his tombstone see fig. 17.

271 Ibid., p. 151; al-Dabbāgh, vol. 2, p. 254. Al-Dabbāgh gives the date of his death as A.H.293 and Sousse as the place of death. This is contradicted by his tombstone, which was found in the cemetery of Bāb Salm in al-Qayrawān. The date given on it is unquestionably more reliable than later accounts. FM in connection with A.140.

272 'Iyāḍ, op. cit., p. 331. FM in connection with 'Abd al-'Azīz b. Yaḥyā al-Madanī who left A.H.226. His patronymic is derived from the Berber name Zannūn which is sometimes rendered Ḍannūn in Arabic. See Banū Ḍannūn in al-Andalus, one of the Tawā'if dynasties: see EI, vol. 2 (new edition), s.v. Dhu'l-Nunids, p. 242.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
273. <u>Sahl b. Muḥammad al-Warrāq al-Andalusī</u>	-	Stationer	286	al-Andalus	M.
274. <u>Abū 'Umar Yūsuf b. Yaḥyā al-Azdī al-Mughānī</u>	239 FM	Jurist	288	al-Azd/Mughāmah	M.
275. <u>Abū Muḥammad 'Abd Allāh b. Muḥammad b. Sa'id al-Ashajj</u>	192	Jurist/Tutor	286	Irāq	H.
276. <u>Abū Muḥammad 'Abd Allāh b. Abī 'Atā' 'Abd al-Ghāfir</u>	240 FM	Traditionist	-.IX.286	Seville	M.
277. <u>'Umar b. Miṣrī (?) b. Tamīm al-Sūrī or al-Sūrī</u>	-	-	Thur. 20.XII.286	<u>Sūrī</u> (or Syria) ?	M.
278. <u>Aḥmad b. Ḥammad al-Mu'allim</u>	225 FM	Teacher	-.IV.287	-	M.
279. <u>Ibrāhīm b. Aḥmad b. Muḥammad b. al-Aghlab</u>	10.XII.237	Amīr of Ifrīqiyā	289	Tamīm	H.

273 Ibn al-Faraḡī, vol. 1, p. 161.

274 Ibid., vol. 2, p. 64. FM in connection with 'Abd al-Malik b. Ḥabīb (d. A.H.239); see Ibn Ḥajar, Tahdhīb, vol. 6, p. 390.

275 Al-Dabbāgh, vol. 2, p. 232. FM in connection with his father (C.321). See Pedigree No. 3.

276 'Iyāḍ, op. cit., p. 329. FM in connection with A.140.

277 The second name in the chain of the nasab is not clear, nor is the nisbah, which can be read in several ways. However, it would appear probable that he was connected with the family of Tamīm al-Sūrī; see Pedigree No. 41; Roy, vol. 1, p. 152.

278 'Iyāḍ, al-Madārik, vol. 4, p. 414 (M. ed.). FM in connection with 'Abd al-'Azīz b. Yaḥyā al-Madanī; see fn. no. A.185.

279 Ibn 'Idhārī, vol. 1, pp. 132-133; al-Nuwayrī, vol. 22, pt. 2, p. 89. See Pedigree No. 43.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
280. <u>Abū Zakariyyā Yahyā b. 'Umar b. Yūsuf al-Kinānī al-Andalusī</u>	213	Teacher/Jurist/Physician	-.XI.289	Quraysh (W)/ <u>al-Andalus</u>	M.
281. <u>Abū al-Rabī' Sulaymān b. Sālim al-Qaṭṭān (Ibn al-Kaḥḥālah)</u>	240 FM	Judge/Cotton Dealer/Oculist	289	Ghassān (W)	M.
282. <u>Aḥmad b. Muḥammad b. 'Allāmah ('Allāqah) al-Tamīmī</u>	240 FM	-	289	Tamīm/ <u>Tripoli</u>	M.
283. <u>'Abd Allāh b. Yahyā b. Sulaymān al-Ḥufarī</u>	199	-	289	Persian	M.
284. <u>Abū Ja'far Aḥmad b. Muḥammad al-Ash'arī known as Ḥamdīs al-Qaṭṭān</u>	202	Jurist/Cotton dealer	2.VII.289	Ash'ar	M.
285. <u>Mūsā b. Ismā'il al-Mīlī</u>	-	-	Wed. 24.VII.289	Mīlah	-
286. <u>Muḥammad b. Muḥammad b. al-Faraj al-Baghdādī</u>	-	Scholar	290	Quraysh/al-Andalus	-

280 Al-Dabbāgh, vol. 2, pp. 233-245. Ibn Farḥūn states that Yahyā b. 'Umar was a mawlā to the Umayyads, see Ibn Farḥūn, p. 253.

281 'Iyāḍ, Tarājim, p. 260; al-Dabbāgh, vol. 2, p. 207. FM in connection with A. 140.

282 'Iyāḍ, al-Madārik, vol. 4, p. 413 (M. ed.). He was originally from the class known as al-jund. His forefathers lived at Tripoli. He was an uncle of A. 387.

283 Ibid., p. 415 and see Tarājim, p. 330; his father was A.137.

284 Ibid., p. 260, al-Dabbāgh, vol. 2, p. 205. He is said to have been descended from Abū Mūsā al-Ash'arī, a companion of the Prophet.

285 Roy, vol. 1, p. 154. His origin was referred to Mīlah, a town in Algeria. See al-Bakrī, pp. 63-64. See also Map No. 3.

286 Ibn 'Idhārī, vol. 1, p. 136.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
287. <u>Abū Hafṣ 'Umar b. Yūsuf b. 'Umar ('Amrūs) b. 'Isā</u>	240 FM	Traditionist	290	<u>Seville</u>	M.
288. <u>Husayn b. Muḥammad b. Sulaymān</u>	-	Traditionist	290	-	-
289. <u>Abū al-Aḡḡlab b. Ibrāhīm b. Aḡmad b. al-Aḡḡlab</u>	-	-	290	Tamīm	-
290. <u>Abū 'Abd Allāh b. 'Abd Allāh b. Ibrāhīm b. Aḡmad b.</u>	-	Wālī of Ṭabnah	290	Tamīm	H.?
291. <u>Fāṭimah bint Aḡmad b. Muḥammad b. Marwān al-Hāshimī</u>	-	-	Wed. 17.II. 290	Quraysh/ <u>Qābis</u>	-
292. <u>Qāsim b. Masrūr al-Ṣawwāf</u>	-	Wool dealer	Wed. 15.III.290	-	-
293. <u>Abū al-'Abbās 'Abd Allāh b. Ibrāhīm b. Aḡmad b. al-Aḡḡlab</u>	-	Military Commander/Amīr of Ifrīqiyā	Wed. 29.II.290	Tamīm	H.

287 'Iyāḡ., al-Madārik, vol. 4, p. 389 (M. ed.). FM in connection with A. 140.

288 Ibn 'Idhārī, vol. 1, p. 136.

289 Ibid.; another son of Ibrāhīm II also bore this kunya and he was killed in the reign of his father (A. 279). Their individual names (asmā') are unknown to us. See Pedigree No. 43.

290 Ibid. He was the brother of Abū Muḡar Ziyādat Allāh b. 'Abd Allāh, the last Amīr of Ifrīqiyā. His brother Ziyādat Allāh ordered his execution. His nabaz was al-Aḡwal (the cross-eyed). See Pedigree No. 43.

291 Roy, vol. 1, p. 156. For her tombstone see figs. 18a, 18b.

292 Ibid., p. 157. For his family see Pedigree No. 39.

293 Ibn 'Idhārī, vol. 1, p. 134. See Pedigree No. 43.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
294. <u>Ishāq b. Ibrāhīm b. Farrūkh al-Mujānī</u>	-	-	Fri. 10. IX. 290	Mujānah	-
295. <u>Muhammad b. Abī al-Munhāl</u>	-	Jurist	290	Ash'ar	H.
296. <u>Abū al-'Abbās Ahmad b. al-Qayyār al-Ḥanafī</u>	-	Jurist/Tutor of 'Abd Allāh b. Ibrāhīm II	290	-	H.
297. <u>Abū 'Abd Allāh Muhammad b. Ismā'īl al-Maghribī</u>	170	Jurist	290	al-Sūs	-
298. <u>'Alī b. al-Haytham al-Muḥaddith</u>	-	Traditionist	290	-	-
299. <u>Abū Sulaymān Muhammad b. Sa'id b. 'Ayshūn al-Kalbī</u>	-	Judge/Teacher	c. 290	Kalb	M.
300. <u>Ibrāhīm b. 'Uthmān al-Qurashī al-Tūnisī</u>	-	Traditionist	290	Quraysh/Tūnis	-

294 Roy, vol. 1, p. 158. For Mujānah see Map No. 3.

295 Ibn 'Idhārī, vol. 1, p. 136. He was no doubt one of the four sons of Ibrāhīm b. Abī al-Munhāl, the son of Abū al-Munhāl Ishāq b. Makram al-Ash'arī, a friend of Yazīd b. Ḥātim the Wālī of Ifrīqiyyā; Ibn al-Raḡīq, p. 157. See Pedigree No. 4.

296 Ibn 'Idhārī, vol. 1, p. 136. Ibn 'Idhārī refers to him as al-Qayyād, clearly a scribal error. See 'Abd al-Wahhāb, *op. cit.*, vol. 1, p. 254 who suggests that the nisbah al-Qayyār refers to the profession of his father, which was the making of pitch.

297 Al-Dabbāgh, vol. 1, p. 287.

298 Ibn 'Idhārī, vol. 1, p. 136.

299 'Iyād, Tarājim, p. 365.

300 Ibn 'Idhārī, vol. 1, p. 136.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
301. <u>Abū Hārūn al-Andalusī</u>	-	Jurist	291-292	al-Andalus	M.?
302. <u>Hudhayl al-Nafṭī</u>	-	Head of Land Tax Office	291	-	-
303. <u>Abū 'Abd Allāh Muḥammad b. 'Abd al-Raḥmān b. Zarzar</u>	214 FM	Jurist	291	Persia	H.
304. <u>Ibn al-Munabbīṭ (known as al-'Ijl)</u>	-	-	291	-	-
305. <u>Abū 'Iqāl Ghalbūn b. al-Ḥasan b. Ghalbūn</u>	-	-	291	Tamīm	H.?
306. <u>'Abbās b. Muḥammad b. Maṭrūh</u>	-	-	Sat. 12.IX.291	-	-
307. <u>Abū Ja'far Aḥmad b. Dāwūd al-Rab'ī al-Ṣawwāf</u>	204	Jurist/Wool dealer ?	Mon. 26.IX.291	Rabī'ah	M.
308. <u>Abū Ishāq Ibrāhīm b. Yazīd al-Buṭmī</u>	-	-	Sun. 22.II.292	Buṭmah	-

301 Al-Dabbāgh, vol. 2 (Tunis ed.) pp. 164-165. He lived in al-Qayrawān before finally leaving for the East, where he died.

302 Ibn 'Idhārī, vol. 1, p. 136.

303 Al-Dabbāgh, vol. 2, p. 249; al-Mālikī, vol. 1, pp. 190, 414.

304 Ibn 'Idhārī, vol. 1, p. 136.

305 Al-Dabbāgh, vol. 2, pp. 214-231; al-Mālikī, vol. 1, pp. 427-442. See Pedigree No. 43.

306 Roy, vol. 1, p. 159.

307 Al-Dabbāgh, vol. 2, pp. 207-214. He was the son of A. 154.

308 Roy, vol. 1, p. 160. His origin is referred to the tribe Buṭmah.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
309. <u>Abū al-'Abbās Muḥammad al-Būnī</u>	-	-	Mon. 14. IX. 292	<u>Būnah</u>	-
310. <u>Abū Saḥl Furāt b. Muḥammad b. Furāt al-'Abdī</u>	226 FM	Traditionist	292	-	M.
311. <u>Zaydān b. Ismā'il b. Zaydān al-Wasiṭī al-Azdī</u>	220	Jurist	293	al-Azd/ <u>Wasiṭ</u>	M.
312. <u>Abū Ja'far Muḥammad b. (al-)Munīb (Muthīb) al-Azdī</u>	-	Jurist	293	al-Azd <u>al-Faqīh</u>	H.
313. <u>Aḥmad b. Masrūr al-Khāl</u>	-	Wālī of al-Qayrawān	293	-	H.?
314. <u>Mudlij b. Zakariyyā</u>	-	Military Commander	293	-	H.?
315. <u>Ibn Barbar</u>	-	Military Commander	293	Tamīm	H.?

309 Roy, vol. 1, p. 163. His origin is referred to Būnah, the present Algerian city of 'Annabah. See map 3 for Būnah.

310 'Iyāḍ, al-Madārik, vol. 4, pp. 410-411 (M. ed.). FM in connection with A. 122.

311 Ibid., p. 411; Ibn 'Idhārī, vol. 1, p. 142.

312 His kunya is taken from al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 123 as is Munīb rather than al-Munib which is given by Ibn 'Idhārī, vol. 1, p. 142. We find the same nasab in al-Khushanī but it has been misread as Muthīb (مُثِيب). The important point is that the al- does not appear before this name in the oldest authorities. See al-Khushanī, p. 250.

313 Ibn 'Idhārī, vol. 1, p. 139. He was an army commander in the struggle against the Shi'ites. He became involved in an uprising against Ziyādat Allāh III and as he was the second man after A. 314 in the movement, he no doubt paid with his life after the failure of the rising. See Ibn 'Idhārī, vol. 1, p. 139.

314 Ibn 'Idhārī, vol. 1, p. 139.

315 Ibid. He was probably a brother of A. 338. See Pedigree No. 43.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
316. <u>Abū Ja'far Muḥammad b. al-Ḥusayn al-Murwazī</u>	-	Jurist/Judge	293	Marū al-Rūdh	H.
317. <u>Abū 'Abd Allāh Muḥammad b. Abī Ḥamīd al-Sūsī</u>	240 FM	Voluntary male nurse	293	<u>Qayrawān/Sousse</u>	M.
318. <u>Muḥammad b. Naṣr al-Muta'abbid</u>	240 FM	Traditionist	293	-	M.
319. <u>Muḥammad b. Khālīd b. Yazīd al-Lu'lū'ī</u>	240 FM	Traditionist	294	Persian	M.
320. <u>Abū 'Abd Allāh Muḥammad b. 'Alī b. al-Ḥasan al-Nafṭī</u>	-	Jurist	294	<u>Nafṭah</u>	Shi.
321. <u>Sa'id b. Mūsā b. Ḥamdūn al-Tamīmī</u>	221	Jurist	295	Tamīm	M.
322. <u>Abū Mūsā 'Isā b. Miskīn b. Maṣṣūr b. Jurayj b. Muḥammad al-Ifrīqī</u>	214	Judge	295	'Ajam/Quraysh (W)	M.

316 Ibid., p. 142; see Ibrāhīm b. Barbar b. Ya'qūb al-Tamīmī, p. 150.

317 Ibid.; 'Iyāḍ, al-Madārik, vol. 4, p. 416 (M. ed.); Al-Dabbāgh, vol. 2, p. 254. FM in connection with A. 140. He left al-Qayrawān for Sousse in the later years of his life.

318 Ibid. FM in connection with A. 168.

319 'Iyāḍ, al-Madārik, vol. 4, p. 412 (M. ed.). FM in connection with A. 140. He was the son of C. 251.

320 'Abd Allāh b. 'Alī al-Tujībī al-Rushātī, Iqtibās al-Anwār, a MS in Dār al-Kutub al-Waṭaniyyah, Tunis, vol. 3, p. 115. For Nafṭah see al-Bakrī, p. 48; see also Map. No. 3.

321 'Iyāḍ, al-Madārik, vol. 4, p. 418 (M. ed.). Apparently he bore the additional laqab of Ibn al-Shawādhikī or al-Shawadikī.

322 Ibid., pp. 331-350. Al-Mālikī, vol. 1, p. 268. For his family see Pedigree No. 19. Makhlūf puts his kunya as Abū Mahdī which could have been either another kunya or a mere scribal error in writing Mūsā. Makhlūf, p. 72.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
323. <u>Abū al-Ḥasan b. Ḥātim</u>	-	Aghlabid Ambassador to the caliph	295	-	H.?
324. <u>Abū 'Iyāsh Aḥmad b. Mūsā b. Mukhlid al-Ghāfiqī</u>	207	Jurist	-.II.295	'Ajam/Ghāfiq (W)	M.
325. <u>Abū 'Uthmān Sa'd b. Ishāq al-Kalbī</u>	212	Jurist	Mon. 24.V.295	Kalb (W)	M.
326. <u>Faraj</u>	-	-	Wed. 30.VII.295	Tamīm (W)	M.
327. <u>Abū 'Abd Allāh Muḥammad b. Masrūr al-Ibzārī</u>	246	Spice dealer/Jurist	28.XI.295	-	M.
328. <u>Amat Allāh bint Abī 'Amr Muḥammad b. 'Abbād al-Baṣrī</u>	-	-	Wed. -.IV.296-297	<u>Baṣrah</u>	H.
329. <u>Aḥmad b. Muḥammad b. . . . aldi b. Tamīm b. Ma'qal</u> <u>(al)-Tamīmī</u>	-	-	Tue. -.X.296	Tamīm ?	-

323 Ibn 'Idhārī, vol. 1, p. 145.

324 'Iyāḍ, op. cit., vol. 4, pp. 3930394.

325 Ibid., p. 410; al-Dabbāgh, vol. 2, p. 257; al-Mālikī, vol. 2, p. 6. The date of his death is given by al-Mālikī as A.H. 294.

326 Roy, vol. 1, pp. 163-166. Faraj the mawlā of Jāmi'. This Jāmi' was probably Jāmi' b. Sallām al-Tamīmī; ibid., vol. 1, p. 167. For his tombstone see figs. 19a, 19b.

327 Al-Dabbāgh, vol. 2, p. 261.

328 Roy, vol. 1, p. 170.

329 Ibid., p. 168. The nisbah at the end could not be deciphered by Roy and Poinssot. For his tombstone see figs. 20a, 20b. It is now possible to read this as al-Tamīmī.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
330. <u>Abū 'Abd Allāh Muḥammad b. Ghālib al-Saffār</u>	240 FM	Jurist	296	-	M.
331. <u>Abū al-'Abbās b. Abī Khadāsh</u>	277 FM	Judge of Maḥālim	296	-	H.
332. <u>Abū 'Iqāl b. Khayr al-Faqīh</u>	275 FM	Judge/Secretary/Jurist	296	-	H.
333. <u>Abū 'Abd al-Raḥmān Bakr b. Hammād b. Samak b. Ismā'īl al-Zanātī</u>	200	Poet	296	Zanātah/ <u>Tāhirt</u>	M.?
334. <u>Abū Muslim Maṣṣūr b. Ismā'īl b. Yūnus</u>	-	Minister/Military Commander	296	-	H.?
335. <u>Abū Muḥammad (Muḥammad) b. Yazīd al-Fārisī</u>	240 FM	-	296	<u>Persia</u>	M.
336. <u>Muḥammad b. al-Ḥasan b. Warṣīd</u>	-	Jurist	296	<u>Qasṭīliyah</u>	M.

330 Ibn Farḥūn, p. 267. FM in connection with A. 140.

331 Al-'Uyūn wal-Ḥadā'iq, vol. 4, pt.1, p. 144. Ibn 'Idhārī, vol. 1, p. 146.

332 Ibid. FM. in connection with the appointment of A. 354 to the post of Judge of Ifrīqiya

333 Al-Dabbāgh, vol. 2, pp. 281-282; the author of al-'Uyūn states that he was born in A.H. 201. See al-'Uyūn wal-Ḥadā'iq vol. 4, pt. 1, p. 141. He was the father of C. 708.

334 Ibn 'Idhārī, vol. 1, p. 146; 'Abd al-Wahhāb, op. cit., vol. 1, p. 230.

335 Ibn 'Idhārī, vol. 1, p. 154. FM in connection with A. 140.

336 Ibid.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
337. <u>'Abd Allāh b. al-Ṣā'iqh</u>	289 FM	Poet/Minister of Ziyādat Allāh III/ Postmaster	296	-	H.
338. <u>Ibrāhīm b. Barbar b. Ya'qūb al-Tamīmī (al-Qaws)</u>	-	Military Commander	296	Tamīm	H.?
339. <u>Abū Ja'far Aḥmad b. Abī Sulaymān</u>	240 FM	Jurist	Tue. 8.XII.296	-	H.
340. <u>Du'āmah (Da'āmah) b. Muḥammad al-Faqīh</u>	240 FM	Jurist/Judge	297	-	M.
341. <u>Aḥmad b. Muḥammad b. al-Aḡlab al-Tamīmī</u>	-	-	297	Tamīm	H.?
342. <u>'Abd Allāh b. Abī al-Munhāl</u>	-	Jurist	297	Ash'ar	H.
343. <u>Aḥmad b. Yaḥyā b. Ṭayyib al-Mutaṭabbib</u>	-	Jurist/Physician	297	-	H.

337 Ibid., p. 149; 'Abd al-Wahhāb, op. cit., vol. 1, p. 229; al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 140. FM in connection with his appointment to the post of minister by Ziyādat Allāh b. 'Abd Allāh b. Ibrāhīm b. Aḥmad (A. 362).

338 Ibn 'Idhārī, vol. 1, p. 150. For his family see Pedigree No. 43.

339 Ibn al-Faraḡī, vol. 1, p.

340 Ibn 'Idhārī, vol. 1, p. 161; Makhlūf, p. 74. Makhlūf's quotation of Ibn 'Idhārī is not accurate since he claims that Du'abah (sic) died A.H. 286; this shows that he is either misquoting Ibn 'Idhārī or using a version of the book different from the one we now have, which is unlikely.

341 Ibn 'Idhārī, vol. 1, p. 161. See Pedigree No. 42.

342 Ibid.; see Pedigree No. 4.

343 Ibid.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
344. <u>Muḥammad b. Khālīd al-Ṭirzī al-Qaysī</u>	240 FM	Jurist	297	Qays	M.
345. <u>Abū al-Ṣumayda' al-Mu'addib al-Naḥwī</u>	-	Grammarians/Tutor	297	Tamīm	-
346. <u>Ibrāhīm b. Muḥammad b. Ḥusayn al-Ḍabbī (Ibn al-Birthawn)</u>	-	Jurist	-.II.297	Ḍabbah	M.
347. <u>Abū Bakr b. Hudhayl al-Faqīh</u>	-	Jurist	-.II.297	-	M.
348. <u>Abū Zakariyya Yaḥyā b. 'Awn b. Yūsuf al-Khuzā'ī</u>	240 FM	Jurist	298	Khuzā'ah	M.
349. <u>Abū al-Yusr Ibrāhīm b. Muḥammad al-Baḡhdādī al-Riyādī</u>	223	Poet/Author/Secretary to the Aghlabids	Sun. 15.V.298	Shaybān	H./Shi.?

344 Ibn 'Idhārī, vol. 1, p. 161. FM in connection with A. 140; he was the father of A. 499.

345 Ibid.

346 Al-Dabbāgh, vol. 2, p. 261; al-Mālikī, vol. 1, p. 29. Al-Mālikī puts the execution of this jurist as late as three years after the Fāṭimid seizure of al-Qayrawān, which occurred in A.H. 296; this seems to be more likely because of the part played by Abū 'Abd Allāh al-Shī'ī and his brother (both were killed in A.H. 298) in the fate of this individual, and because it was probably a measure intended to terrorize the opposition. He was brother of C. 778.

347 Al-Dabbāgh, vol. 2, p. 266. See n. 346 above. He was killed on the same day as A. 346. He was the uncle of C. 849.

348 Al-Dabbāgh, vol. 2, p. 165. He was the son of A. 138.

349 Ibn 'Idhārī, vol. 1, p. 163; 'Abd al-Wahhāb, op. cit., vol. 1, p. 246. He continued to serve under the Fāṭimid administration.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
350. <u>Aḥmad b. Ḥamdūn al-Tamīmī al-Bazzāz (al-Bazzār?)</u>	-	Draper ?	Wed. 28.XII.298	Tamīm	-
351. <u>Abū 'Abd Allāh Muḥammad b. al-Walīd al-Funduqī</u>	239 FM	Market Inspector/Administrator of legacies Hotelier	298	Tamīm (W)	M.
352. <u>Abū 'Abd Allāh al-Ḥasan b. Aḥmad b. Muḥammad b. Zakariyyā</u>	280 FM	Chief Propagandist	298	Kūfah	Shi.
353. <u>Abū Yūsuf Jabalah b. Ḥumūd b. 'Abd al-Raḥman b. Muslim</u>	210	Jurist	Tues. 28.II.299	<u>al-Ṣadaf</u>	M.
354. <u>Abū al-'Abbās Muḥammad b. 'Abd Allāh ('Abdūn) al-Ru'aynī</u>	275 FM	Judge	Thur. 6.VI. 299	Ru'ayn	H.
355. <u>Abū al-'Abbās Ja'far b. Muḥammad b. 'Alī b. Ḥusayn al-Ṭā'ī</u>	-	-	1.II.299	<u>Ṭayy/Baghdād</u>	-

350 Roy, vol. 1, pp. 173-174.

351 'Iyāḍ, al-Madārik, vol. 4, p. 404 (M. ed.) FM in connection with A. 138.

352 Ibn 'Idhārī, vol. 1, pp. 164, 184; al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 155. FM in connection with his arrival in North Africa in the furtherance of Fāṭimid propaganda. He is usually known by his abridged name of Abū 'Abd 'Allāh al-Shī'ī.

353 Al-Dabbāgh, vol. 2, p. 270; Makhlūf, p. 73; Makhlūf incorrectly dubs him Abū Muṣ'ab. The kunyah Abū Yūsuf is mentioned in sources written before Makhlūf's work. See Map No. 3.

354 Al-Dabbāgh, vol. 2, p. 276; Roy, vol. 1, p. 171. FM in connection with the beginning of his career as a judge; see 'Abd al-'Azīz bin 'Abd Allāh, Al-Mawsu'ah al-Maghribiyyah lil A'lām, vol. 2 (Ribāṭ, 1975/1395), p. 46. He gives the date incorrectly as A.H. 299, contrary to the date on his tombstone; moreover, he makes 'Abd Allāh and 'Abdūn as two names whereas they are in fact one; see Ibn 'Idhārī, vol. 1, p. 261. See also 'Abd al-Qādir b. Abī al-Wafā, al-Jawāhir al-Mudī'ah fī Ṭabaqāt al-Ḥanafīyyah, vol. 2 (Cairo, 1332), pp. 66-67.

355 Roy, vol. 1, p. 175.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
356. <u>Aḥmad b. Abū Zāhir Ishāq</u>	240 FM	Jurist	299	Quraysh (W)	M.
357. <u>Muḥammad b. Abī Sa'īd al-Mīlī</u>	-	Market inspector	299	<u>Mīlah</u>	-
358. <u>'Abd Allāh b. Muḥammad b. al-Qadīm</u>	-	-	299	-	-
359. <u>Muḥammad b. Rajjāl al-Bāghā'ī</u>	-	-	299	<u>Bāghāyah</u>	-
360. <u>Abū al-Wahb b. 'Amrūn b. Zurārah al-'Abdarī</u>	-	Leading Aghlabid official	299	Quraysh	-
361. <u>Abū Ibrāhīm al-Bijāwī al-Qurashī al-Fihri</u>	289 FM	Rebel leader/Public figure	299	Quraysh/ <u>Bijāyah</u>	-
362. <u>Abū Muḍar Ziyādat Allāh b. 'Abd Allāh b. Ibrāhīm b. Aḥmad</u>	289 FM	Amīr of Afrīqiyā	299	Tamīm	H.

356 'Iyāq, Tarājim, p. 409; Abū Zāhir is the kunya of the father whose biography--if it ever existed--is lost. He was originally a Copt. He was the father of A. 496.

357 Ibn 'Idhārī, vol. 1, p. 167. For the nisbah Mīlī, see fn. no. A.285.

358 Ibid.

359 Ibid. Baghāyah is a city in present day Algeria; see al-Bakrī, p. 50, and see also Map No. 3.

360 Ibid. For the family see Pedigree No. 32.

361 Ibid. He led an insurrection against A. 279 and after that he apparently continued to live in al-Qayrawān until the alleged conspiracy which was headed by the chief propagandist (al-dā'ī) (and in which he was alleged to be implicated). Many people were killed in this incident including this individual and the preceding four (A. 357-A. 360).

362 Ibn 'Idhārī, vol. 1, p. 167. FM in connection with his assumption of the governorship of Ifrīqiyā. See Pedigree No. 43.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
363. <u>'Abd Allāh b. Muḥammad al-Tamīmī al-Lubaydī</u>	212	Jurist/Grammarian	299	Tamīm	M.
364. <u>Abū 'Abd Allāh Muḥammad b. Ismā'īl al-Maghribī</u>	179	-	299	al-Sūs	M.
365. <u>Abū 'Abd Allāh Muḥammad b. 'Umar b. Yūsuf al-Kinānī</u>	239 FM	Jurist	299	Quraysh (W)/al-Andalus	M.
366. <u>Ibn Abī Hajar</u>	286 FM	Military Commander	299	-	H.?
367. <u>Hasan b. Aḥmad b. Nāfidh</u>	281 FM	Military Commander	299	Tamīm (W)	H.?
368. <u>Abū al-'Abbās b. Aḥmad b. Muḥammad b. Zakariyyā al-Kūfī</u>	-	Lieutenant to the Fāṭimids	299	Kūfah	Shi.

363 'Iyāḍ, al-Madārik, vol. 4, pp. 402-4-3 (M. ed.); Muḥammad M. Makhlūf, Shajarat al-Nūr al-Zakiyyah fī Tarājim al-Mālikiyyah (Cairo, 1949-50), p. 74.

364 Al-Dabbāgh, vol. 2, p. 287.

365 Ibn al-Faraḍī, vol. 1, p. 324. FM in connection with A. 138. He died in Egypt. The nisbah al-Kinānī may be another name for Quraysh. For his brother see Yaḥyā (A. 280).

366 Ibn 'Idhārī, vol. 1, p. 144; al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 163. FM in connection with him being taken a prisoner of war by the Byzantines during the fighting in Sicily. He was set free in A.H. 294 following an exchange of envoys between the Aghlabids and the Byzantines. He could well be the son of Abū Ḥajar, the Wālī of Sicily, who was assassinated by two Aghlabī descendants in A.H. 264. See the story in Ibn al-Khaṭīb, vol. 3, p. 116.

367 Ibn al-Abbār, al-Ḥullah al-Siyarā', vol. 2, p. 386; al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 163.

368 Ibn 'Idhārī, vol. 1, p. 164. He was given the laqab of al-Makhtūm. He was the brother of Abū 'Abd Allāh al-Shī'ī. See al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 155.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
369. <u>Ḥamdīs b. Ibrāhīm b. Ṣakhr al-Lakhmī</u>	260 FM	Jurist	299	Lakhm	M.
370. <u>Bujbuj b. Khadāsh al-Maghribī</u>	256 FM	-	c. 300	-	M.
371. <u>Muḥammad b. Abī Ayyūb (known as Abū al-'Āhah)</u>	-	Rebel	300	-	-
372. <u>Abū Muḥammad Yūnus b. Muḥammad al-Wardānī</u>	240 FM	Jurist	300	<u>al-Wardānīn</u>	M.
373. <u>Thābit b. Nadhīr</u>	-	-	300	-	M.?
374. <u>Ḥamdīs b. Ḥusayn al-Khawlānī</u>	-	-	Sun. 9.IV.300	Khawlān	-
375. <u>Abū 'Abd Allāh Muḥammad b. Aḥmad b. Mūsā b. Jarīr al-Azdī</u>	212	Jurist	Fri. 19.VII.300	al-Azd (W)	M.
376. <u>Al-Ḥasan b. Aḥmad b. 'Alī b. Kulayb (Ibn Abī Khanzīr)</u>	296 FM	Wālī of al-Qayrawān	301	-	Shi.

369 'Iyāḍ, al-Madārik, vol. 4, p. 384 (M. ed.)

370 Al-Dhahabī, al-Mushtabih, p. 24. FM in connection with A. 168.

371 Ibn 'Idhārī, vol. 1, p. 169. He was accused of plotting against the state and subsequently executed. The epithet Abū al-'Āhah means the father of infirmity.

372 Makhlūf, p. 74; FM in connection with A. 140. His nisbah relates to al-Wardānīn, a village to the east of al-Qayrawān.

373 Al-Dhahabī, op. cit., p. 523.

374 Roy, vol. 1, p. 176.

375 Al-Dabbāgh, vol. 2, p. 288. See Pedigree No.6.

376 Ibn 'Idhārī, vol. 1, p. 171. FM in connection with the Fāṭimid seizure of al-Qayrawān. He was the brother of C. 784.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
377. <u>Abū Ja'far Muḥammad b. Muḥammad b. Khayrūn al-Ma'āfirī</u>	-	Jurist/Merchant/Hotelier	Thur. 11.VII.301	Ma'āfir	M.
378. <u>Abū Bakr Muḥammad b. 'Umar b. al-Ḥasan al-Baṣrī al-Qurashī</u>	-	Jurist	301	Quraysh	M.?
379. <u>Abū Yūnus al-Zāhid</u>	-	-	301	-	M.
380. <u>Abū 'Abd al-Raḥmān Daḥmān b. Mu'afā b. Ḥayyūn al-Suyūrī</u>	256 FM	Jurist/Faqīh al-badan/Maker of leather strings	302	<u>al-Suyūriyyīn ?</u>	M.
381. <u>Abū 'Uthmān Sa'id b. Muḥammad b. Ṣābiḥ al-Ghassānī</u>	219	Jurist	-.VII.302	Ghassān	Sha
382. <u>Abū al-'Abbās Ishāq b. Ibrāhīm b. Biṭrīqah al-Azdī</u>	240 FM	Jurist/Judge	Fri. 22.V.303	<u>al-Ṣā'iqh</u> al-Azd	M.
383. <u>Muḥammad b. Abī 'Aqīl al-'Aṭṭār</u>	-	Perfumer ?	Mon. 6.XII.303	-	-

377 Roy, vol. 1, p. 185; Ibn 'Idhārī, vol. 1, p. 169. Ibn 'Idhārī puts his death as early as A.H. 300. However, the date on the tombstone which is given by Roy is far more reliable. Al-Mālikī (vol. 2, p. 31) causes further confusion by dating his death to A.H. 299. For his family see Pedigree No. 25.

378 Ibn 'Idhārī, vol. 1, p. 169.

379 Ibid.

380 'Iyāq, Tarājim, p. 376; al-Dabbāgh, vol. 2, p. 319. FM in connection with A. 168. His nisbah may relate to the quarter of al-Suyūriyyīn in al-Qayrawān. There are still reminders of this name in al-Qayrawān, such as the tomb of Sīdī al-Suyūrī, a name which doubtless refers to the old place. For the meaning of suyūr and the nisbah al-Suyūrī, see Ibn al-Athīr, al-Lubāb, vol. 2, p. 170. For al-Suyūriyyīn see Map. No. 2.

381 Al-Dabbāgh, vol. 2, p. 315; al-Dabbāgh gives two dates for his death, viz. 217 and 219. For his family see Pedigree No. 16.

382 Al-Dabbāgh, vol. 2, p. 330. FM in connection with A. 140.

383 Roy, vol. 1, p. 189.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
384. <u>Muḥammad b. 'Umar b. Yahyā b. 'Abd al-A'lā al-Murwazī</u>	-	Jurist/Judge	303	Jund / <u>Marū al-Rūdh</u>	H.
385. <u>Abū 'Alī 'Abd Allāh b. Muḥammad b. Faraj b. al-Bannā'</u>	235	Secretary/Judge/Physician?	303	Tamīm (W)	M.
386. <u>Bahlūl b. Yazīd</u>	-	-	c. 303	-	-
387. <u>Abū al-Qāsim Ḥamās b. Marwān b. Samāk al-Hamadānī</u>	222	Judge	302-303-304	Hamdān	M.
388. <u>Muḥammad b. Ibrāhīm b. Nu'mān al-Qurashī al-Fihri</u>	240 FM	Jurist	303	Quraysh	M.
389. <u>Khalaf b. Mu'ammār b. Manṣūr</u>	-	Jurist	303	Slav/al-Andalus	H.
390. <u>Abū al-Muṣ'ab Zarārah al-'Abdarī</u>	-	-	303	Quraysh	H.?

384 Abbasid soldier (jund Khurasān); his grandfather 'Abd al-A'lā was probably the first to settle in al-Qayrawān. See Ibn 'Idhārī, vol. 1, pp. 151, 173.

385 Al-Dabbāgh, vol. 2, pp. 316-319; al-Mālikī, vol. 2, p. 96. See the analysis of occupations for the meaning of the term faqīh al-badan, here rendered "physician", Ch. VII, p. 431.

386 Roy, vol. 1, p. 187.

387 Al-Dabbāgh, vol. 2, pp. 320-330. For his family see Pedigree No. 17.

388 'Iyād, al-Madārik, vol. 4, p. 412 (M. ed.). FM in connection with A. 140, see his family Pedigree No. 14. He was the nephew of A. 282.

389 Ibn 'Idhārī, vol. 1, p. 173. His father was B. 58.

390 Ibid. For his family see Pedigree No. 32.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
391. <u>Abū 'Abd Allāh Muḥammad b. 'Ubādah ('Abādah ?) al-Sūsī</u>	-	Scholar/Jurist	303	<u>Sousse</u>	M.
392. <u>Abū 'Umar Maymūn b. 'Umar al-Ma'lūf al-Zāhid</u>	-	Mazālim tribunal judge	304	-	H.
393. <u>Muḥammad b. Aswad b. Shu'ayb al-Qādī al-Ṣaddīnī</u>	289 FM	Judge	304	Ṣaddīnah	H.
394. <u>Abū al-Qāsim 'Abd Allāh b. Muḥammad al-Zawāwī al-Ṣadafī</u>	256 FM	Jurist	304	Zawāwah/Kindah (W?)	M.
395. <u>Abū Bakr al-Ṣadafī al-Ṣūfī</u>	266 FM	Jurist	304	Kindah	M.
396. <u>Aḥmad b. Ziyādat Allāh b. Qurhub</u>	300 FM	Wālī of Sicily	.I.304	Tamīm	H.?

391 Ibid.; al-Mālikī, vol. 2, p. 70. He was the man responsible for the building of a ribāṭ called Qaṣr Abī al-Ja'd, near Sousse. For Abū al-Ja'd who financed the project, see C. 869.

392 Ibn 'Idhārī, vol. 1, p. 175; for his son see A. 466. Al-Khushanī, p. 252, 'Iyāḍ and al-Mālikī give a later date for his death but clearly the date they give has been influenced by the son's date of death. They give A.H. 310 and 312 respectively. The date of the son's death was A.H. 310. See 'Iyāḍ, Tarājim, p. 504; al-Mālikī, vol. 2, pp. 109-110. However, al-Khushanī claims that he met Abū 'Umar ('Amr) and knew him personally; al-Khushanī, p. 252.

393 Ibn 'Idhārī, vol. 1, p. 175. FM in connection with his appointment as a judge.

394 'Iyāḍ, Tarājim, p. 381. FM in connection with A. 168. He was the son of A. 246.

395 Al-Mālikī, vol. 2, p. 81. FM in connection with Muḥammad b. 'Abd al-Ḥakam (d. A.H. 266). See Ibn Farḥūn, p. 231.

396 Ibn 'Idhārī, vol. 1, p. 174. FM in connection with his seizure of power in Sicily. For his family see Pedigree No. 43.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
397. <u>Muḥammad b. Aḥmad b. Ziyādat Allāh b. Qurhub</u>	300 FM	Admiral	-.I.304	Tamīm	H.?
398. <u>Abū Yūnus Nuṣayr al-Muta'abbid</u>	196	-	-.III.304	-	M.?
399. <u>Muḥammad b. Aḥmad al-Ṣadafī al-Zāhid</u>	-	-	304	Ṣadaf/Kindah	-
400. <u>Ṣadaqah al-Mu'addib al-Darīr</u>	-	Teacher	304	-	M.
401. <u>Abū Ja'far Aḥmad b. Muḥammad al-Qurashī al-Mughayrabānī</u>	212	Jurist	305	Quraysh/ <u>al-Andalus</u>	M.
402. <u>Mālik b. 'Īsā b. Naṣr al-Qafṣī</u>	-	Judge	305	Qafṣah	M.
403. <u>Abū Ishāq Ibrāhīm al-Damanī al-Darīr</u>	256 FM	Preacher ?	305	<u>al-Damanah</u>	M.

397 Ibid. For his family see Pedigree No. 42.

398 Al-Mālikī, vol. 2, p. 74. He lived part of his life in the ribāṭ (Qaṣr al-Ṭub) on the east coast. Al-Mālikī gives his age at death as one hundred and sixty years! The text of al-Mālikī has no word for "years" and it would appear that the copyist read (سنين) as (ستين).

399 Ibn 'Idhārī, vol. 1, p. 175.

400 Al-Dabbāgh, vol. 2, p. 333. Al-Dabbāgh puts his death erroneously at A.H.335, but he died on the same day as A.393 (in A.H.304). Moreover, he could not in any case have died in A.H.335 since the undertaker who handled his corpse died in A.H.308. See ibid., p. 334.

401 'Iyād, op. cit., pp. 408-409; Ibn 'Idhārī, vol. 1, p. 180. For al-Mughayrabānī and Mughayrabānah, see fn. A. 260.

402 Ibid. For Qafṣah see Map no. 3.

403 Al-Mālikī, vol. 2, p. 79; FM in connection with A. 168.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
404. <u>Abū 'Abd Allāh Muḥammad b. 'Umar b. Khayrūn al-Muqrī'</u> - Qur'ān reciter/Merchant			305	<u>Ma'afir (W) al-Andalus</u>	M.
405. <u>Muḥammad b. 'Abd al-Salām b. Ismā'il b. 'Abd al-Salām</u> - Tax Collector			305	Quraysh	-
406. <u>Abū al-'Abbās Muḥammad b. Tayyib al-Baṣrī (al-Miṣrī ?)</u> 291 FM -			306	<u>Baṣrah</u>	M.
407. <u>Abū Ḥabīb Naṣr b. Faṭḥ (al-Faṭḥ ?) al-Tasūrī (or al-Sannūrī)</u> 240 FM		Jurist/Physician	306	Tamīm	M.
408. <u>Muḥammad b. Maḥfūz al-Qammūdī</u> - Judge			306	<u>Qummūdah</u>	Shi.
409. <u>Abū 'Abd Allāh Muḥammad b. 'Abd al-Karīm al-Masūbī</u> 240 FM -			306	-	M.
410. <u>Abū Sa'id Muḥammad b. Muḥammad b. Saḥnūn b. Sa'id</u> 256 FM		Jurist	306	<u>Tanūkh</u>	M.

404 Al-Mālikī, vol. 2, p. 82; Ibn al-Abbār, al-Takmilah li Kitāb al-Ṣilah (Madrid, 1886), vol. 1, p. 95. Ibn al-Abbār makes the date of death A.H. 366 in Sha'bān. For his family see Pedigree No. 25.

405 Ibn 'Idhārī, vol. 1, p. 180.

406 Al-Dabbāgh, vol. 2, p. 340; al-Mālikī, vol. 2, p. 83. Al-Mālikī puts his death in A.H. 305.

407 Al-Dabbāgh, vol. 2, p. 340. FM in connection with A. 140.

408 Al-Khushanī, p. 310. There is disagreement about his nisbah: Ibn 'Idhārī calls him al-Qammūdī, while we find that al-Khushanī connects him with Lamūzah.

409 Al-Dabbāgh, vol. 2, p. 334. FM in connection with A. 140.

410 Al-Dabbāgh, vol. 2, p. 348; Ibn 'Idhārī, vol. 1, p. 181. FM in connection with A. 368. For his family see Pedigree No. 46.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
411. <u>'Abd Allāh b. Muḥammad b. Ibnat Abī al-Faqī (Faqīh)</u>	-	-	28.II.306	-	-
412. <u>'Abd Allāh b. Muḥammad b. Yaḥyā b. 'Abd al-Raḥmān b. Qays</u> 215	-	-	Mon. 20.V.306	Ru'ayn	M.
413. <u>Abū Muḥammad 'Abd Allāh b. Ḥamdīs b. Fālih</u>	-	-	Tues. -.VIII.306	-	-
414. <u>Zakariyyā b. Yaḥyā al-Ribāṭī</u>	-	-	Fri. 1.IX.306	-	-
415. <u>Abū al-Aswad Mūsā b. 'Abd al-Raḥmān b. Jundub al-Qaṭṭān</u> 232	-	Judge/Cotton dealer	-.IX.306	Quraysh(W) / 'Ajam of Qammūdah	M.
416. <u>Abū 'Abd Allāh Muḥammad b. Maḥbūb al-Zanāṭī</u> 275 FM	FM	Jurist	307	Zanātah	M.
417. <u>Muḥammad b. Mūsā al-Tamīmī</u>	-	Jurist	307	Tamīm	H.

411 Roy, vol. 1, pp. 189-190. "al-Faqī" in this name may be a corruption of al-Faqīh.

412 Ibid., p. 190, Ibn 'Idhārī, vol. 1, p. 183, and 'Iyāḍ, Tarājim, p. 414. Both the latter authorities disagree with the above given date which is, however, the correct one as shown by the inscription on his tombstone. For al-Ru'aynī (a sub-tribe of Ḥimyar), see Ibn Ḥazm al-Qurṭubī, p. 433.

413 Roy, vol. 1, pp. 192-193.

414 Ibid., p. 194.

415 Ibn 'Idhārī, vol. 1, p. 181; 'Iyāḍ, op. cit., p. 363; Al-Dabbāgh, vol. 2, pp. 235-239.

416 Al-Khushanī, p. 278; 'Iyāḍ, op. cit., p. 402. FM in connection with A. 222.

417 Ibn 'Idhārī, vol. 1, p. 183.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
418. <u>Muḥammad b. Haytham b. Sulaymān b. Ḥamdūn al-Faqīh</u>	281 FM	Jurist	307	Qays	H.
419. <u>Sālim b. Ḥamās b. Marwān b. Samāk al-Hamadānī</u>	290 FM	Secretary to a judge/Lumberjack	307	Hamdān	M.
420. <u>Muḥammad b. Aḥmad b. Yaḥyā b. Mahrān al-Faqīh</u>	256 FM	Jurist	307	-	M.
421. <u>Aḥmad b. 'Alī b. Dawdān al-Faqīh</u>	264 FM	Jurist	307	-	M.
422. <u>Ishāq b. Ibrāhīm b. Abī 'Aṣim al-Fārisī</u>	-	Jurist	307	Persia	M.?
423. <u>Abū Sulaymān Dawūd b. Masrūr al-Ghassānī</u>	-	-	307	Ghassān	M.

418 Ibid, p. 187; al-Khushanī, p. 249. The parts of his name can be determined through a reconstruction of family relationships. The statement of Ibn 'Idhārī concerning his death (i.e., A.H. 309) is clearly wrong because he is known to have died in the devastating epidemic of A.H. 307. The cause of this error is understandable when we recall the similarity between the shapes of the two words: seven (سبع) and nine (تسع) which both have the same number of teeth. For the Kufic inscription see 'Aydā 'Arīf, Arabic Lapidary Kufic pp. 6, 27, 39 (supplements).

419 Al-Khushanī, p. 232; 'Iyāḍ, op. cit., p. 399. FM in connection with his work as a secretary to his father (A. 387) who was appointed judge in A.H. 290. For his family see Pedigree No. 17.

420 Ibn 'Idhārī, vol. 1, p. 182. FM in connection with A. 168. His date of death is given by 'Iyāḍ as A.H. 309. He was the son of Aḥmad b. Yaḥyā b. Mahrān, B. 80; see Al-Mālikī, vol. 1, p. 196.

421 Ibn 'Idhārī, vol. 1, p. 182. FM in connection with Yūnus b. 'Abd Allāh, an Egyptian jurist who died in A.H. 264.

422 Ibn 'Idhārī, vol. 1, p. 183.

423 Ibid., p. 182.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
424. <u>Munīb al-Mu'adhhdhin (known as 'Arūs)</u>	-	Muezzin/Esparto merchant	307	-	M.
425. <u>Muḥammad b. 'Abd Allāh b. Aḥmad b. Muḥammad b. 'Abd Allāh al-Kinānī</u>	-	-	307	Kinānah	H.?
426. <u>Abū 'Abd Allāh Muḥammad b. Sālim b. Shibl al-Ifrīqī</u>	240 FM	Traditionist	307	-	M.
427. <u>Muḥammad b. Aḥmad b. 'Abd Allāh b. Sa'id b. Khālid b. 'Ubayd Allāh b. 'Amr b. 'Uthmān b. Affān</u>	289 FM	-	307	Quraysh	-
428. <u>Aḥmad b. Naṣr al-Dāwūdī</u>	-	-	307	-	M.
429. <u>'Abd Allāh b. Muḥammad b. al-A'mash al-Iṣṣabulsī al-'Āzib</u>	-	-	307	<u>Tripoli</u>	-
430. <u>Abū Muḥammad Sa'id b. Ḥakmūn al-Faqīh</u>	232	Jurist	307	-	M.
431. <u>Aḥmad b. Ibrāhīm al-Surtī</u>	-	-	Thur. 18.IV.207	<u>Surt</u>	-

424 Ibid.

425 Ibid. He left al-Qayrawān, according to 'Iyāḍ, in the year his brother (A. 280) died. For his family see Pedigree No. 21.

426 Ibn Farḥūn, p. 418. FM in connection with A. 140.

427 Ibn 'Idhārī, vol. 1, p. 182. His nabaz (laqab) was al-Ba'rah. He lived at one time at the court of the Umayyads of Spain, and at another at that of the Aghlabids. FM in connection with A. 279.

428 Ibn 'Idhārī, vol. 1, p. 183.

429 Al-Mālikī, vol. 2, p.178.

430 'Iyāḍ, op. cit., p. 380; al-Khushanī, p. 218; al-Dabbāgh, vol. 2, p. 354. He was a convert from Judaism.

431 Roy, vol. 1, pp. 195-196. For his tombstone see figs. 21a, 21b.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
432. <u>Abū 'Amr Hāshim b. Masrūr al-Tamīmī (or al-Tujībī)</u>	233	Merchant	Sat. -.VII.307	Tamīm ?	M.
433. <u>'Abd al-Jabbār b. Khafīf al-'Aṭṭār</u>	-	Perfumer	Thur. 10.XI.307	-	-
434. <u>Abū Ishāq Ibrāhīm b. Sa'id b. Akhī Lakhm</u>	-	-	Fri. 21.XI.307	Lakhm ?	-
435. <u>Abū 'Abd Allāh Muḥammad b. Sulaymān b. Basīl</u>	220	Jurist	-.XII.307	-	M.
436. <u>Maryam bint 'Abd Allāh b. Muḥammad b. Sa'id al-Ashajj</u>	286 FM	-	Sun. 15.XII.307	<u>al-Baṣrah</u>	H.
437. <u>Muḥammad b. Aḥmad b. Zurayq al-Qaysī al-Andalusī</u>	-	-	Sat. 21.XII.307	Qays/ <u>al-Andalus</u>	M.?

432 Al-Dabbāgh, vol. 2, pp. 341-345.

433 Roy, vol. 1, pp. 197-198. He has, strangely enough, two tombstones bearing the same inscription. It is hard to discern the cause for having two. It may be that one was a headstone, the other a footstone.

434 Roy, vol. 1, p. 200. Ibn Akhī in this name is a nasab to a relative who was well known to the author. The Ism Lakhm could be a real ism for the uncle or a laqab and we have a more clear example than this: Ibn Ukht Jāmi' al-'Aṭṭār, whose real name was Muḥammad b. Ghālib al-Azdī (A. 232). Ibn Akhī or Ibn Ukht is another way of saying "whose uncle was Lakhm". See Caetani and Gabrieli, vol. 1, p. 127.

435 Al-Khushanī, p. 208; 'Iyāḍ, op. cit., p. 350; al-Dabbāgh, vol. 2, p. 349. He was the son of B. 85.

436 Roy, vol. 1, p. 201. FM in connection with A. 275. See her tombstone, figs. 22a, 22b. For her family see Pedigree No. 3.

437 Ibid., p. 202. For his tombstone see figs. 23a, 23b,

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
438. <u>Abū Ishāq Ibrāhīm b. Yūnus al-Khashshāb (or al-Ḥassāb)</u>	275 FM	Judge's Secretary/Maẓālim judge/Judge	308	Lakhm (W)	M.
439. <u>Aḥmad b. 'Abdūn b. Wahb</u>	-	Jurist	308	-	H.
440. <u>Abū Ja'far Aḥmad b. Khalīl al-'Assāl</u>	-	Prayer leader/Bee-keeper ?	308	-	M.
441. <u>Aḥmad b. 'Abd al-Rahmān al-Lakhmī</u>	-	Jurist	308	Lakhm	H.
442. <u>'Abd Allāh b. Muḥammad b. Sūwayd al-Rab'ī</u>	-	Jurist	308	Rabī'ah	M.
443. <u>Abū Muḥammad 'Abd Allāh b. Muḥammad al-'Umawī al-Makfūf</u>	256 FM	Grammarian/Teacher	308	Quraysh	-

438 Ibn 'Idhārī, vol. 1, p. 185; his nisbah both as al-Ḥassāb (accountant) and al-Khashshāb (timber merchant). It is, however, recorded that he was the head of al-Aḥkām (al-Maẓālim) and carried out the duties of a muhtasib which suggests that al-Ḥassāb is the correct form. Another piece of evidence is that his laqab was Ḥārith Hisbah which again suggests Ḥassāb.

439 Ibid., p. 185. He was probably related to Abū Muḥammad 'Abd Allāsh b. Wahb (C.931); this becomes clear when we change the nasab 'Abdūn to its standard form 'Abd Allāh, which gives the full name, Aḥmad b. 'Abd Allāh b. Wahb.

440 Al-Dabbāgh, vol. 2, p. 350.

441 Ibn 'Idhārī, vol. 1, p. 185.

442 'Iyād, Tarājim, p. 379.

443 'Abd al-Wahhāb, Waraqāt, vol. 1, p. 98. FM in connection with A. 168. His full name may be recovered from two sources: the first is given by 'Abd al-Wahhāb as Abū Muḥammad al-'Umawī al-Makfūf; the second is given by 'Umar Riḍā Kaḥḥālah, vol. 6, p. 138 and is Abū Muḥammad 'Abd Allāh b. Muḥammad al-Qayrawānī al-Makfūf. Because the identifying items are exactly the same, it is clear that the two names refer to the same person and they are here reconstructed accordingly.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
444. <u>'Alī b. Muḥammad b. 'Abd Allāh b. 'Abd al-Raḥmān b. Hāshim</u> <u>b. 'Abd al-'Azīz b. Abī Bakr</u>	-	-	308	Quraysh	-
445. <u>Ziyād b. Khalfūn al-Mutaṭabbib</u> 289 FM		Physician	308	Tamīm (W)	-
446. <u>Al-Rabī' b. Hishām al-Tamīmī</u>	-	-	308	Tamīm	-
447. <u>Abū Ja'far Aḥmad b. Tamīm al-Tamīmī</u> 296 FM		Aghlabid Military Commander	308	Tamīm	-
448. <u>Abū Bakr 'Abd al-Khāliq b. 'Ubayd b. Yazīd b. Wahīb</u> <u>al-Tanūkhī</u>	-	-	Tues. 15.I.308	Tanūkh	M.?
449. <u>'Uthmān b. Sa'id al-Surtī</u> 251 FM		Merchant	Sat. 19.I.308	<u>Surt</u>	M.

444 Ibn 'Idhārī, vol. 1, p. 184.

445 Ibid., p. 183; 'Abd al-Wahhāb, op. cit., vol. 1, p. 241. FM in connection with A. 279. 'Abd al-Wahhāb was not positive about the origin of Ziyād. He says he could have been a Slav or a Sicilian who was enslaved by the Aghlabids. What was certain is that he was not a Jew as claimed by Poznanski because of the fact that he was a mawlā which meant that he was an ex-slave of the Aghlabids. See Poznanski, p. 192.

446 Ibn 'Idhārī, vol. 1, p. 185.

447 Ibid. FM in connection with the Aghlabid period which ended with the Fāṭimid seizure of al-Qayrawān, A.H. 296.

448 Roy, vol. 1, pp. 204-205. He was the great-grandson of A. 117. For his family see Pedigree No. 47.

449 Ibid., pp. 206-207. The verses on his tombstone show that he was of the merchant class, although the words tājir and ghanīy are not actually mentioned. His father (A. 159), however, was an impoverished builder. For his tombstone see figs. 24a, 24b.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
450. <u>Abū 'Abd Allāh Muḥammad b. Hishām b. al-Layth al-Yaḥṣubī</u>	289 FM	Jurist/Overseer of an estate in mortmain in al-Andalus	Wed. 17.VII.308	<u>Yaḥṣub</u>	M.
451. <u>Abū Ja'far Aḥmad b. Maṣṣūr al-Mū'addib al-Maḡra'ah</u>	-	Jurist/Undertaker/Teacher	Sun. -.VIII.308	Tamīm (W)	-
452. <u>Muḥammad b. al-'Abbās b. Ḥamdān b. al-Ḥasan b. 'Alī</u>	-	-	30.VIII.308	<u>al-Azdī al-Gharīb</u>	-
453. <u>Muḥammad b. Mas(rūr b.) Nuṣayr al-Ṣawwāf</u>	-.III.267 FM	Wool Merchant	Sat. 25.XI.308	-	-
454. <u>Abū 'Abd Allāh Muḥammad b. 'Abd Allāh al-Sidrī</u>	-	-	309	<u>al-Sidrah</u>	M.
455. <u>Abū al-Qāsim al-Ḥasan b. Mufarrij</u>	-	Devotee	309	Tamīm (W)	M.
456. <u>Muḥammad b. Muḥammad b. 'Abd al-Salām b. Ismā'il b. 'Abd</u>	-	-	309	<u>al-Malik b. Marwān</u>	-
				Quraysh	-

450 Ibn al-Faraḡī, vol. 1, p. 402; 'Iyāḡ, op. cit., p. 413.
FM in connection with A. 280.

451 Roy, vol. 1, pp. 207-208. Ibn 'Idhārī (vol. 1, p. 183)
puts his date of death in the year A.H. 307. The name given here
is a reconstruction from the two versions of his name given
respectively by Ibn 'Idhārī and his tombstone. The laqab
al-Maḡra'ah means "whip" or "knocker". For its different
meanings see Dozy, Supplément, vol. 2, p. 333.

452 Roy, vol. 1, pp. 309-210.

453 Ibid. FM in connection with A. 202.

454 Al-Dabbāgh, vol. 2, p. 354. His nisbah is most unlikely to
have been al-Shadhūnī as mentioned in Ibn 'Idhārī, vol. 1, p. 187
for there appears to have been no connection between him and
al-Andalus where the city of Shadhūnah is situated. Al-Sidrī
(from al-Sidrah, a quarter in Qayrawān) is much more likely to
have been his correct nisbah. He was the father of A.582.

455 Al-Dabbāgh, vol. 2, pp. 353-354.

456 Ibn 'Idhārī, vol. 1, p. 187. He was the son of A. 405.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
457. <u>Abū al-Ghuṣn Nafīs (or Naqsh) al-Gharābilī al-Sūsī</u>	213	Jurist/Sieve maker	309	Byzantine/Sousse	M.
458. <u>Abū Ja'far Humūd (Muḥammad B. Ḥamās b. Marwān al-Hamadānī</u>	-	-	309	Hamadān	M.
459. <u>Aḥmad al-Balawī al-Nakhkhās</u>	-	Slave trader	309	Billī	Shi.
460. <u>Ibrāhīm b. Ghāzī</u>	-	Extremist Shi'ite of 'Ubayd Allāh	309	-	Shi.
461. <u>Abū 'Abd Allāh Muḥammad b. Naṣr al-Muta'abbid al-Ghanamī</u>	256 FM	Jurist	309	Surt	M.
462. <u>'Abd Allāh b. 'Abd al-'Azīz al-'Irāqī</u>	-	Teacher	Sun. 9.I.309	'Irāq ?	H.?

457 Ibid.; Makhlūf, p. 81; al-Khushanī, p. 220. Ibn 'Idhārī gives his ism as Naqsh. All other biographical dictionaries (ṭabaqāt) give his ism as Nafīs which is probably correct, for when it comes to names Ibn 'Idhārī is riddled with errors. Naqsh is probably a copyist's error.

458 'Iyāḍ, op. cit., p. 400. For his family see Pedigree No. 17.

459 Ibn 'Idhārī, vol. 1, p. 186.

460 Ibid.

461 Al-Dabbāgh, vol. 2, p. 351; al-Mālikī, vol. 2, p. 116. FM in connection with A. 168. He was the father of A. 498. His nisbah was al-Ghanamī or al-Ghunmī.

462 Roy, vol. 1, pp. 211-312. 'Irāqī; refers to Iraq, however, it could well mean simply that his madhhab was Ḥanafī. The appellation "shaykh" suggests that he was involved in teaching. For his tombstone see figs. 26a, 26b.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
463. <u>Abū Bakr Muḥammad b. Bashīr al-Mu'allim al-Faqīh</u>	284 FM	Teacher/Jurist	Fri. 10.VIII.309	-	M.
464. <u>Abū 'Alī Ḥusayn b. 'Abd al-Raḥmān b. 'Ubayd al-Wakīl</u>	-	Author	310	<u>al-Baṣrah</u>	M.
465. <u>Aḥmad b. Yaḥyā b. Khālīd al-Sahmī</u>	c. 220	Court treasurer (Judge trustee)	310	Quraysh	M.
466. <u>Abū Yaḥyā b. Abī 'Amr (known as Ibn al-Ma'lūf)</u>	304 FM	Jurist/Wool dealer	310	-	H.
467. <u>Muḥammad b. Sallām b. Sayyār al-Barqī</u>	-	Jurist	310	Hamadān/Barqah	Shi.
468. <u>Khālīd b. Sa'id</u>	-	Jurist	310	-	-
469. <u>Aḥmad b. Abī Bakr b. 'Abd Allāh b. 'Abd al-Raḥmān</u>	-	-	Sun. 3.IX.309	-	-

463 Roy, vol. 1, pp. 213-214; al-Dabbāgh, vol. 2, p. 356. FM in connection with A. 264. For his tombstone see figs. 25a, 25b.

464 Ibn al-Abbār, op. cit., vol. 1, p. 50; 'Abd al-Wahhāb, Waraqāt, vol. 1, p. 69 fn. For his family see Pedigree No. 49.

465 Ibn 'Idhārī, vol. 1, p. 186; 'Iyāḍ, op. cit., p. 197; Abū al-'Arab, p. 207. For his family see Pedigree No. 37.

466 Al-Khushanī, p. 253. FM in connection with his father (A. 392)

467 Ibn 'Idhārī, vol. 1, p. 188.

468 Abū al-'Arab, p. 260 (supplement to Abū al-'Arab's Ṭabaqāt, from surviving biographical works of the author in later biographical works).

469 Roy, vol. 1, p. 214.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
470. <u>Abū Sa'īd b. Aflah al-Qurashī al-Jammūsī</u>	-	-	Sat. 15.III.310	Quraysh (W)	-
471. <u>Abū al-Ḥasan Ja'far b. Muḥammad b. Muḥammad b. Khayrūn al-Ma'āfirī</u>	301 FM	Merchant	Thur. 11.V.310	Ma'āfir (W)/ <u>al-Andalus</u>	M.
472. <u>Abū al-Faḍl Aḥmad b. Ja'far b. Mūsā b. Mu'āwiyah al-Ṣamādiḥī</u>	-	-	311	Quraysh (W ?)	M.
473. <u>Abū Ja'far Muḥammad b. Tamīm al-Tamīmī</u>	296 FM	Military Commander	311	Tamīm	-
474. <u>Muḥammad b. Shaybah b. Ḥassān</u>	-	Notable	311	al-Azd (W)	M.?
475. <u>Abū 'Abd Allāh Muḥammad b. Qaṭāniyah al-Muta'abbid</u>	286 FM	Jurist	311	-	M.
476. <u>Abū Zayd 'Abd al-Raḥmān b. 'Abd Allāh al-Qaysī</u>	-	-	311	Qays	M.

470 Roy, vol. 1, p. 316.

471 Ibid., pp. 217-218. FM in connection with A. 377. His father was a merchant and it may be assumed that he was a merchant as well. Trading at that time was generally a family business and other members of the family were engaged in trading. For his family see Pedigree No. 43.

472 Ibn 'Idhārī, vol. 1, p. 189. For his family see Pedigree No. 38.

473 Ibid. FM in connection with the Aghlabid period which ended in A.H. 296. See Pedigree No. 12.

474 Ibid. Ibn 'Idhārī claims that Muḥammad is the son of Shaybah b. Ḥassān who was killed in A.H. 178 (A. 65). He could well be one of Shaybah's descendants; but he could not have been Shaybah's son because a gap between a father and a son such as this is incredible. The possibility remains that he could have been a descendant and Shaybah may have been the grandfather.

475 Al-Dabbāgh, vol. 2, pp. 360-361.

476 Ibid., vol. 2, pp. 259-260.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
477. <u>Ibrāhīm b. Aḥmad b. Abī Khālīd al-Jazzār (or al-Kharrāz?)</u>	256 FM	Physician	312	-	M.
478. <u>Muḥammad b. Ḥafṣ al-Fahīm</u>	296 FM	Prayer leader	312	-	Su.?
479. <u>Muḥammad b. 'Imrān al-Nafṭī</u>	-	Judge	Sun. 4.V.312	<u>Nafṭah</u>	H.
480. <u>Bid'ah</u>	-	-	Fri. 29.XI.312	-	-
481. <u>Abū Muḥammad 'Abd al-'Azīz b. Abī Ḥassān</u>	228	Traditionist	313	-	H.?
482. <u>Abū 'Abd Allāh Muḥammad b. Bustam b. Raja' al-Ḍabbī</u>	248 FM	Jurist ?/Traditionist	313	Banū Asad/ <u>al-Baṣrah</u>	M.
483. <u>'Abd al-'Azīz b. Shaybah</u>	249 FM	Hotelier/Traditionist	313	-	Su.

477 Al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, pp. 228-229. FM in connection with A. 168; Abū Dawūd Sulaymān b. Jaljal, Ṭabaqāt al-Aṭibbā' wal-Ḥukamā' (Cairo, 1955), p. 88. Al-Mālikī (vol. 2, p. 314) makes the nisbah al-Kharrāz and not al-Jazzār.

478 Ibn 'Idhārī, vol. 1, p. 189. FM in the statement by Ibn 'Idhārī that he was a prayer leader in the Aghlabid period.

479 Ibid. His origins were in Nafṭah, a town in the south of Tunisia. See al-Bakrī, p. 48. See map no. 2. Ibn 'Idhārī erroneously puts the date of death in the month of Rabī' I, instead of Jumādā I. See figs. 27a and 27b with transcription.

480 Roy, vol. 1, pp. 218-219. She was the slave of Ibrāhīm b. Muḥammad b. Ḥassān

481 Al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 229.

482 Ibn 'Idhārī, vol. 1, p. 190; 'Iyāḍ, al-Madārik, vol. 3-4, p. 122 (B. ed.). FM in connection with Abū Ja'far Aḥmad b. Sāliḥ al-Misrī who died in A.H. 248; see Abū al-'Arab, p. 60; Ibn Ḥajar, Tahdhīb al-Tahdhīb, vol. 9, p. 229.

483 Ibn 'Idhārī, vol. 1, p. 190.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
484. <u>Jamīl al-Shawwā' b. Ibrāhīm</u>	-	Cook	Fri. 4.II.313	-	-

485. <u>Mū'nis al-Baghdādī al-Mughannī</u>	-	Singer	314	Mūsā b. Baghā (W)/ Baghdād	-

486. <u>Abū 'Abd Allāh Muḥammad b. Badr b. Yaḥyā al-Judhāmī</u>	234 FM	Jurist	314	Judhām	M.

487. <u>Abū Ja'far (Aḥmad) b. Naṣr al-Faqīh</u>	-	Jurist	314	-	M.

488. <u>Ibn Sawādah</u>	-	-	314	-	M.

489. <u>Abū 'Abd Allāh Muḥammad b. 'Alī b. al-Ḥasan b. Hārūn al-Bujalī</u>	-	Jurist	314	Bujayla	Sha.

490. <u>Abū Bakr b. Abī al-Salaf al-Hawwārī</u>	-	Teacher	Fri. 3.X.314	Hawwārah	M.

484 Roy, vol. 1, pp. 219-220.

485 Ibn 'Idhārī, vol. 1, p. 191. He died in al-Mahdiyyah.

486 Al-Mālikī, vol. 2, p. 114. M. al-Ṭalibi confuses the information he had regarding this Abū 'Abd Allāh Muḥammad b. Badr al-Judhāmī al-Qayrawānī with an eastern jurist called Muḥammad b. Badr al-Ḥamāmī (d. A.H. 364) (who had the kunyah Abū Bakr). The identifying items of the former individual are irreconcilable with those of the latter; Abū al-'Arab, p. 134.

487 Al-Mālikī, vol. 2, p. 112.

488 Ibid., pp. 115-116. He spent part of his life in a ribāṭ called Qaṣr Abī al-Ja'd near Sousse. However, he died in al-Qayrawān.

489 Ibid.

490 Roy, vol. 1, pp. 221-222; 'Iyāḍ, al-Madārik, vol. 3-4, p. 332 (B. ed.). Hawwārah is a Berber tribe. See map No. 3.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
491. <u>Muhammad b. Salamun (Sulayman) al-Qattan</u>	-	Cotton dealer	315	-	M.
492. <u>Hatim b. 'Abd al-Rahman b. Hatim</u>	240 FM	Merchant	315	-	M.
493. <u>Ishaq b. Ibrahim b. al-Nu'man al-Qurashi al-Fihri</u>	-	-	315	Quraysh	Sha.
494. <u>Humud b. 'Abd Allah b. Muhammad b. al-Kamir al-Baghay'i</u>	-	-	Thur. 1.I.315	<u>Baghayah</u>	-
495. <u>Abu Bakr Muhammad b. Dinar al-Qabis</u>	-	-	-.VII.315	<u>Qabis</u>	-
496. <u>Muhammad b. Ahmad b. Fath al-Ragqadi</u>	302 FM	Jurist/Merchant's agent	316	<u>Ragqadah</u>	M.
497. <u>Abu 'Abd Allah Muhammad b. Abi Zahir Ishaq</u>	231	Jurist	316	Quraysh (W)	M.
498. <u>Abu Muhammad 'Abd A(11ah) b. Muhammad al-Ghanami</u>	309 FM	Jurist/Pottery dealer	Fri. 6.IX.316	<u>Surt</u>	M.
491	Ibn 'Idhari, vol. 1, p. 192; 'Iyad, <u>Tarajim</u> , p. 412.				
492	Ibn 'Idhari, vol. 1, p. 193. FM in connection with A. 140.				
493	'Iyad, <u>al-Madarik</u> , vol. 4, p. 412 (M. ed.). FM in connection with A. 140. For his family see Pedigree No. 14.				
494	Roy, vol. 1, pp. 224-225. Baghayah is a town in Algeria. See Map 3.				
495	<u>Ibid.</u> , p. 226.				
496	Al-Khushani, p. 37; Ibn Farhun, p. 284. Fm in connection with A. 381.				
497	'Iyad, <u>Tarajim</u> , p. 409. He was the son of A. 356.				
498	Roy, vol. 1, pp. 226-228. He was the son of A. 461, FM in connection with A. 461; al-Malik, vol. 2, p. 116.				

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
499. <u>Abū Ja'far Aḥmad b. Naṣr b. Ziyād al-Hawwārī</u>	235-236	Jurist	317	Hawwārah	M.
500. <u>Abū al-Qāsim Muḥammad b. Muḥammad b. Khālid al-Qaysī</u>	256 FM	Maḥālim Judge/Judge	317	Qays (Banū Ma'bad) (W)	M.
501. <u>'Abd Allāh b. Ishāq al-Barqī</u>	270	Jurist/Author	317	Barqah	M.?
502. <u>Muḥammad b. Ya'. . .? al-Tamīmī al-Madhḥajī (or al-Maddāhī)</u>	-	-	Sat. 15.II.317	Tamīm	-
503. <u>Abū Zayd Aḥmad b. Muḥammad b. 'Abd Allāh b. Ja'far b. 'Alī</u>	296 FM	-	Wed. 14.V.318	Quraysh	Shi.
504. <u>'Abd al-Raḥmān b. Muḥammad al-Murādī</u>	-	-	Sat. 17.II.318	Murād	-
505. <u>Hishām b. al-Rabī' al-Tamīmī</u>	-	Notable	318	Tamīm	-
506. <u>Aḥmad b. Ibrāhīm b. Abī 'Āṣim al-Lu'lu'ī</u>	272	Poet/Grammarian/Pearl merchant ?	318	-	-

- 499 Al-Mālikī, vol. 2, p. 116; al-Khushanī, p. 232.
- 500 'Iyāḍ, Tarājim, pp. 377-379; Ibn 'Idhārī, vol. 1, p. 195. Al-Khushanī (p. 233) makes the date of death A.H. 311. FM in connection with A. 168. He was the son of A. 344.
- 501 'Iyāḍ, al-Madārik, vol.3-4,p. 362 (B. ed.).
- 502 Roy, vol. 1, pp. 229-230.
- 503 Ibn 'Idhārī, vol. 1,p. 199. FM in connection with his meeting with al-Mahdī in Sijilmāsah in A.H. 296.
- 504 Roy, vol. 1, pp. 228-229.
- 505 Ibn 'Idhārī, vol. 1, p. 195. He was the son of A. 446.
- 506 Al-Suyūṭī, vol. 1, p. 293; 'Abd al-Wahhāb, Waraqāt, vol. 1, p. 166.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
507. <u>Muḥammad b. 'Uthmān al-Khurasānī al-Faqīh</u>	264 FM	Jurist/Notary public/Teacher	318	<u>Khurasān</u>	H.
508. <u>Abū Sa'īd Luqmān b. Yū u. al-Ghassānī al-Faqīh al-Hāfiẓ</u>	289 FM	Jurist/traditionist	319	Ghassān	M.
509. <u>Abū Ja'far Aḥmad b. Aḥmad b. Ziyād al-Fārisī</u>	234	Judge/Secretary	319	<u>Persia</u>	M.
510. <u>Abū al-Ḥasan al-Ṣiqillī al-Ḥarīrī</u>	-	-	319	<u>Sicily</u>	-
511. <u>Faḍl b. Salamah b. Jarīr al-Juhanī al-Bijā'ī</u>	289 FM	Jurist	319	Juhaynah/ <u>Bijāyah</u>	M.
512. <u>Abū Sa'īd Khalaf b. Muḥammad b. Jarīr al-Surtī al-Yaḥṣubī</u>	281 FM	Murābiṭ	319	<u>Yaḥṣub/Surt</u>	M.
513. <u>Abū Muḥammad 'Abd Allāh b. Sa'īd b. Muḥammad b. al-Ḥaddād</u>	284 FM	-	c. 320	Ghassān	Su.

507 Ibn 'Idhārī, vol. 1, p. 199. FM in connection with Yūnus b. 'Abd al-A'lā (d. A.H. 264).

508 Makhlūf, p. 81; 'Iyāḍ, al-Madārik, vol. 3-4, p. 311 (B. ed.). FM in connection with A. 280.

509 Ibn 'Idhārī, vol. 1, p. 204.

510 Makhlūf, p. 81.

511 Ibid., p. 82. FM in connection with A. 280.

512 Al-Mālikī, vol. 2, p. 119; FM in connection with A. 248. For his family see Pedigree No. 40.

513 'Iyāḍ, al-Madārik, vol. 3-4, p. 340 (B. ed.). FM in connection with A. 264. For his family see Pedigree No. 16.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
514. <u>Abū al-'Abbās al-Sanandī (or al-Sindī)</u>	-	Jurist	c. 320	al-Sind	Sha.
515. <u>Abū al-Yusr Maṭar b. Bashshār</u>	240 FM	Jurist	320	Kaysān (W) ?	M.
516. <u>Ibrāhīm b. Muḥammad b. Abī al-Tabbān</u>	-	-	Wed. 1.X.321	-	-
517. <u>Aḥmad b. Abū Razīn al-Khayyāṭ</u>	289 FM	Jurist/Tailor	321-322	Tamīm	M.
518. <u>Abū Ja'far Aḥmad b. Muḥammad b. 'Abd al-Raḥmān b. Sa'id</u>	275 FM	Author/Traditionist	321-322	Tamīm/al-Qaṣr	M.
519. <u>Ibrāhīm b. Ya'ish al-Nafzī al-Amīr al-Lammāi</u>	-	Tribal chief	Sat. 2(?) .V. 322	Nafzah	Ibadite
520. <u>Abū Ishāq Ibrāhīm b. Aḥmad b. Fashās</u>	295 FM	Jurist	322	Safāqis	M.
521. <u>'Abd Allāh b. Ismā'il al-Barqī</u>	280 FM	Jurist	322	Barqah	M.

514 Al-Khushanī, p. 283. For al-Sindī, see Ibn al-Athīr, al-Lubāb, vol. 2, p. 148.

515 'Iyāḍ, al-Madārik, vol. 3-4, p. 353 (B. ed.). He left al-Qayrawān for Tunis after the Fāṭimid seizure of the city.

516 Roy, vol. 1, pp. 231-232.

517 'Iyāḍ, op. cit., vol. 3-4, p. 392. FM in connection with A. 280.

518 'Iyāḍ, Tarājim, pp. 410-412. FM in connection with A. 222.

519 Roy, vol. 1, pp. 232-233. For his tombstone see figs. 28a, 28b.

520 Al-Mālikī, vol. 2, p. 123.

521 Ibid.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
522. <u>Hamdūn b. Muḥāhid al-Kalbī</u>	-	Jurist	322	Kalb/ <u>Aṭasha</u> ?	M.
523. <u>Al-Faḍl b. 'Alī b. Zafar</u>	-	Author/Jurist	223	-	H.
524. <u>Abū Ja'far Aḥmad b. Ibrāhīm b. Sa'dūn al-Arīsī al-Saradānī</u>	243	Jurist/Traditionist	Fri. 1.XI.323	<u>Arīs (al-Arbīs ?)</u>	M.
525. <u>Aḥmad al-Qammūdī</u>	-	Jurist	323	<u>Qammūdah</u>	M.
526. <u>Abū Ja'far 'Abd Allāh al-Qammūdī</u>	230	Bath boiler man	323-324	<u>Qammūdah</u>	M.
527. <u>Abū al-Ḥasan 'Abd al-Raḥmān b. Muḥammad b. Zarqūn b. Abī</u>	274 FM	Jurist	324	-	M.
528. <u>Abū al-Faḍl Yūsuf b. Masrūr</u>	-.XII.251	Jurist	324	<u>Najm al-Ṣayrafī (W)</u>	M.?

522 Ibid.

523 Ibn 'Idhārī, vol. 1, p. 209. He was the son of C. 181.

524 'Iyāq, Tarājim, pp. 282, 285; al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 295; al-Mālikī, vol. 2, p. 120. He was the brother of C. 696.

525 'Iyāq, op. cit., p. 295.

526 Al-Mālikī, vol. 2, p. 127.

527 'Iyāq, al-Madārik, vol. 3-4, p. 334 (B. ed.). FM in connection with A. 221. He was the son of A. 243.

528 Al-Mālikī, vol. 1, p. 148.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
529. <u>Ibrāhīm b. Khafīf al-Ṣawwāf</u>	-	Wool dealer ?	Thur. 1.VII.324	-	-
530. <u>Abū 'Uthmān Sa'id b. Aḥmad al-Khawlānī</u>	224-225	Traditionist/Teacher	324-325	Khawlān	M.
531. <u>Abū al-Qāsim b. 'Abbād</u>	-	-	Fri. 30.V.325	-	-
532. <u>Muḥammad b. 'Abbās al-Nahḥās</u>	302 FM	Jurist/Copper dealer	325	-	M.
533. <u>Aḥmad b. Khalaf b. 'Abbād al-Silyānī</u>	-	-	Tues. 10.XI.325	<u>Silyānah</u>	-
534. <u>Abū al-Ḥasan Muḥammad b. 'Alī al-Qalānisī</u>	262	Jurist	327	<u>Qalānis ?</u>	-
535. <u>Abū Bakr Muḥammad b. Ibrāhīm al-Kinānī (or al-Kittānī)</u>	-	-	327	Kinānah?	M.
536. <u>Abū 'Abd Allāh Muḥammad b. Sahlūn</u>	295 FM	Marabout	327	<u>Jabnīyānah ?</u>	M.

529 Roy, vol. 1, pp. 234-235.

530 Al-Khushanī, p. 219.

531 Roy, vol. 1, pp. 235-236.

532 'Iyāḍ, al-Madārik, vol. 3-4, p. 333 (B. ed.). FM in connection with A. 381.

533 Roy, vol. 1, pp. 237-238. For Silyānah see Map No. 3.

534 Al-Mālikī, vol. 2, p. 171.

535 'Iyāḍ, op. cit., vol. 3-4, p. 332 (B. ed.).

536 Al-Mālikī, vol. 2, p. 170. FM in connection with A. 322. For Jabnīyānah, see Map No. 3.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
537. <u>Abū 'Abd Allāh Muḥammad b. Masrūr al-Najjār</u>	-	Physician/Carpenter/Jurist	328	-	Su.
538. <u>Abū Ja'far Aḥmad b. Mūsā al-Tammār</u>	289 FM	Jurist/Date seller	329	Tūnis	M.
539. <u>Abū 'Abbās Muḥammad b. al-'Abbās b. al-Walīd al-Dhuhālī</u>	256	Jurist/Traditionist	329	Dhuhāl? (W)/al-'Ajam	M.
540. <u>Abū Ja'far Aḥmad b. Khālīd b. Yazīd al-Dabbāgh</u>	281 FM	Jurist/Tanner ?	329	(W)	M.
541. <u>Abū al-Qasīm 'Abd al-Wahhāb b. Naṣr</u>	-	Devotee	-.I.329	-	M.
542. <u>Abū Sa'id 'Uthmān b. Sa'id al-Ṣayqal</u>	290 FM	Grammarian/Blacksmith/Philosopher	330	Tamīm (W) ?	-
543. <u>'Abd Allāh b. Muḥammad b. 'Amrūs</u>	-	-	Fri. -.IV.331	-	-

537 Al-Khushanī, p. 232; 'Iyāḍ, al-Madārik, vol.3-4, p. 333 (B. ed.). His laqab was al-Aqra'.

538 Ibid., p. 338. FM in connection with A. 280.

539 Ibid., p. 345. He was a mawlā of an unnamed woman of al-'Ajam and had nothing to do with the Arab tribe of Dhuhāl. This is clear from the statement of the judge 'Abd Allāh b. Aḥmad b. Ṭālib (A. 222), who questioned this individual's reliability after hearing his unsubstantiated claim to be connected with Dhuhāl. His laqab was Da'da'. He was the brother of C. 641.

540 Al-Mālikī, vol. 2, p. 177. FM in connection with A. 248.

541 Ibid., p. 172.

542 'Abd al-Wahhāb, op. cit., vol. 1, p. 250. FM in connection with A. 293. He had several other interests and skills.

543 Roy, vol. 1, p. 238.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
544. <u>Abū Maysarah Aḥmad b. Muḥammad b. Nizār al-Jazarī</u>	289 FM	Jurist	Thur. 15.VI.331	<u>Ibn Sharīk Peninsula</u>	-
545. <u>Abū Muḥammad 'Abd Allāh b. Sa'id al-Laḥḥām</u>	270	Jurist/Traditionist/Butcher ?	331	-	M.
546. <u>Abū Ḥabīd Naṣr al-Rūmī</u>	291 FM	Jurist	332	(W) of A.307/Byzantine	M.
547. <u>Abū al-Qāsim 'Abd al-Raḥmān b. Tammām al-Qaṭṭān</u>	c. 255	Jurist/Cotton dealer	332	-	M.
548. <u>Yūsuf b. 'Abd Allāh al-Qafṣī al-Tamīmī</u>	c. 270	Grammarian	-.III.332	<u>Qafṣah</u>	M.
549. <u>Muḥammad al-Barqashānī</u>	289 FM	-	333	-	M.
550. <u>Abū al-'Abbās al-Faḍl b. 'Isā al-Mumsī</u>	288	Jurist	333	<u>Mumsā (or Mumsah)</u>	M.

544 Ibid., pp. 239-240; al-Mālikī, vol. 1, p. 354. FM in connection with A. 284. He was the father of A. 571. Al-Dabbāgh and 'Iyāḍ put the death mistakenly at A.H. 337. See al-Dabbāgh, vol. 3, pp. 50-54; 'Iyāḍ, al-Madārik, vol. 3-4, p. 362 (B. ed.). In al-Madārik, his kunya was put mistakenly as Abū Ja'far instead of Abū Maysarah.

545 'Iyāḍ, al-Madārik, vol. 3-4, p. 356 (B. ed.).

546 Ibid., p. 355. FM in connection with A. 307

547 Ibid., p. 357.

548 'Abd al-Waḥḥāb, op. cit., vol. 1, p. 250.

549 'Iyāḍ, al-Madārik, vol. 3-4, p. 352 (B. ed.). FM in connection with A. 280.

550 Ibid., pp. 313-321, 331; Ibn al-Athīr, al-Lubāb, vol. 3, p. 257; Yāqūt al-Ḥamawī, vol. 5, p. 198; see also Map No. 3.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
551. <u>Mūsā b. Aḥmad al-Gharābilī al-Sūsī</u>	289 FM	Jurist	333	Sousse	M.
552. <u>Hāshim b. Muḥammad b. Razīn</u>	-	Jurist	333	<u>al-Andalus</u> ?	M.
553. <u>Abū Bakr Muḥammad b. Muḥammad b. Washāḥ al-Labbād</u>	275 FM	Jurist/Weaver	Sat. 15.I.333 (W) of B. 62		M.
554. <u>'Alī b. Ḥabāshah al-Rab'ī (or Ḥashāshah al-Rab'ī)</u>	-	Soldier	Mon. 23.II.333 Rabī'ah		M.
555. <u>Aḥmad b. Naṣr</u>	-	-	-.VI.333	-	-
556. <u>Muḥammad b. 'Alī al-Baqqāl</u>	-	Jurist/Grocer ?	-.VII.333	-	M.
557. <u>Abū Muslim 'Abd al-Raḥmān b. Abī al-Ash'ath al-Ṣadafī</u>	-	-	Mon. 14.XII.333 al-Ṣadaf (Kindah)		-
558. <u>Abū al-'Arab Muḥammad b. Aḥmad b. Tamīm b. Tammām al-Tamīmī</u>	255	Jurist/Author	Sun. 8.XI.333 Tamīm		M.

551 'Iyāḍ, op. cit., p. 358. FM in connection with A. 280.

552 Al-Mālikī, vol. 2, p. 457.

553 'Iyāḍ, op. cit., p. 304. FM in connection with A. 222.

He was a mawlā of al-Aqra' b. Bakkār al-Nuṣayrī (a mawlā of Mūsā b. Nuṣayr) (B. 62)

554 Roy, vol. 1, p. 242.

555 Ibid., pp. 243-244.

556 'Iyāḍ, al-Madārik, vol.3-4 p. 351 (B. ed.).

557 Roy, vol. 1, pp. 244-245.

558 'Iyāḍ, op. cit., pp. 334-336. His date of birth is approximate as the word nayyif delimits by a decade, e.g., nayyif wa khamsūn could be any year from 51 to 59. For his family see Pedigree No. 12.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
559. <u>Muḥammad b. Ibrāhīm b. Abī Ṣabīh</u>	296 FM	Judge	334	<u>Ibn Sharīk Peninsula</u>	M.
560. <u>Abū Yaḥyā Ḥuṣhaysh b. Yaḥyā b. Muḥammad b. Ḥuṣhaysh</u>	-	Jurist/Draper	334	-	H.
561. <u>Abū Sulaymān Rabī' b. Sulaymān b. 'Aṭā' Allāh al-Qaṭṭān</u>	288	Jurist/Cotton dealer	334	Quraysh	M.
562. <u>Muḥammad b. 'Umar al-Ḥallāj</u>	306 FM	Jurist/Cotton ginner	335	-	M.
563. <u>Yūsuf b. 'Abd Allāh al-Qafṣī al-Tamīmī</u>	305 FM	Jurist	336	Tamīm/Qafṣah	-
564. <u>Abū 'Abd Allāh Muḥammad b. Abī al-Manẓūr 'Abd Allāh</u> <u>b. Ḥassān al-Anṣārī</u>	247	Judge/Merchant	337	al-Anṣār (W)/ <u>al-Andalus</u>	-
565. <u>Ḥabīb b. al-Rabī'</u>	289 FM	Jurist	339	(W) of A.280	M.
566. <u>Abū 'Abd al-Malik Marwān b. Naṣrūn b. Ḥabīb b. Naṣr</u> <u>b. Marwān b. 'Alqamah al-Anṣārī</u>	247	Tailor/Jurist	Sat. 11.VII.340	al-Anṣār	M.

- 557 Ibid., p. 357. FM in connection with A. 362, the last Aghlabid Amīr, who abandoned al-Qayrawān in A.H. 296.
- 560 Al-Mālikī, vol. 2, p. 208. He was the son of C. 537.
- 561 'Iyāḍ, al-Madārik, vol. 3-4, pp. 323-331 (B. ed.).
- 562 Ibid., p. 357. FM in connection with A. 415.
- 563 Ibid., p. 356. FM in connection with A. 402.
- 564 Ibid.; pp. 336-340.
- 565 Ibid., p. 343. FM in connection with A. 280.
- 566 Roy, vol. 1, p. 250; al-Dabbāgh, vol. 2, p. 361; al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 2, p. 467.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
567. <u>'Alī b. Barhūn al-Zākī</u>	-	-	Mon. 28.VIII.341	Zak ?	-
568. <u>Abū 'Alī al-Ḥasan b. Naṣr al-Sūsī</u>	289 FM	Mazālim Judge	341	(W)?/Sousse/ <u>Qastīliyah</u>	M.
569. <u>Abū al-Ḥasan b. 'Alī al-Sabakhī al-Naḥwī</u>	265	Grammarians/Jurist	18.III.343	<u>al-Sabakhah</u>	M.?
570. <u>Muḥammad b. Abī Maysarah Aḥmad b. Nizār</u>	331 FM	Jurist	Wed. 11.IV.345	-	M.
571. <u>Abū Muḥammad 'Abd Allāh b. Abī Hāshim b. Masrūr al-Tujībī</u>	263	Jurist/Judge	346	Tujīb (W)	M.
572. <u>Abū 'Abd Allāh Muḥammad b. Masrūr al-'Assāl</u>	289 FM	-	346	-	M.
573. <u>Ibrāhīm b. 'Uthmān al-Wazzān</u>	308 FM	Grammarians	346	-	-

567 Roy, vol. 1, p. 251.

568 'Iyāḍ, al-Madārik, vol. 3-4, pp. 363-367 (B. ed.). FM in connection with A. 280.

569 'Abd al-Wahhāb, op. cit., vol. 1, p. 172. Al-Sabakhah is located east of the city. See Map No. 3.

570 Roy, vol. 1, p. 253. FM in connection with A. 543. He was the son of A. 543.

571 'Iyāḍ, al-Madārik, vol. 3-4, p. 343 (B. ed.). He was the son of A. 432; Ibn Farḥūn, pp. 135-136; al-Dabbāgh, vol. 2, p. 341.

572 'Iyāḍ, al-Madārik, vol. 3-4, p. 390 (B. ed.).

573 'Abd al-Wahhāb, op. cit., vol. 1, pp. 99-100. FM in connection with A. 443.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
574. <u>Abū Muḥammad Tamīm b. Ḥamdān (Khayrān) b. Tamīm al-Surtī</u>	258	Jurist/Notary public/Historian	346	<u>Surt</u>	M.
575. <u>Abū 'Abd Allāh Muḥammad b. 'Abd al-Raḥīm b. 'Alī b. 'Abd Rabbih al-Rab'ī</u>	295 FM	Jurist/Scholar	346	Rabī'ah	M.
576. <u>Abū al-Ḥasan Ḥasan b. Muḥammad al-Khawlānī</u>	246	Jurist	347	Khawlān/ <u>Kānish</u>	M.
577. <u>Abū Ḥafṣ 'Umar b. 'Abd Allāh b. Yazīd (al-Imām al-Ṣūfī)</u>	291 FM	Jurist	347 (353-355)	-	Su.
578. <u>Abū Ishāq Ibrāhīm b. 'Abd Allāh al-Zubayrī al-Qalānisī</u>	292 FM ?	Jurist	351 (361)	Quraysh/ <u>Qalānis</u>	M.
579. <u>'Abd Allāh b. Aḥmad b. Ibrāhīm b. Ishāq al-Ibyānī</u>	252 (261?)	Jurist	352 ?	Tamīm/ <u>Ibyānah</u>	M./Sha.
580. <u>Abū Ishāq Ibrāhīm b. Aḥmad al-Saba'ī</u>	270	Jurist	22.I.356	Sabā	M.

574 'Iyāḍ, op. cit., p. 352.

575 Ibid., p. 354. FM in connection with A. 322. This Muḥammad was the son of 'Abd al-Raḥīm b. 'Abd Rabbih's nephew and not his nephew as is apparent from the chain of nasab. Mones's claim that he was 'Abd al-Raḥīm's nephew cannot be substantiated by assuming it was a mistake and that the author meant someone else. See al-Mālikī, vol. 1, p. 330.

576 'Iyāḍ, op. cit., p. 367. See also Map No. 3.

577 Ibid., pp. 373-374. He left al-Qayrawān, after the Fāṭimid's seizure of the city, to live in the coastal ribāṭs. FM in connection with A. 307.

578 Ibid., p. 350. FM in connection with A. 310; al-Mālikī, vol. 1, p. 363.

579 'Iyāḍ, op. cit., pp. 347-352. For Ibyānah see Map No. 3.

580 Ibid., p. 289.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
581. <u>Abū al-'Abbās Tamām b. Miḥammad b. Aḥmad b. Tamīm</u> 292 FM		Jurist	359	Tamīm	M.
582. <u>Abū al-'Abbās Ziyād b. Yūnus al-Yaḥṣubī al-Sidrī</u> 282		Historian	361	<u>Yaḥṣub/al-Sidrah</u>	M.
583. <u>Abū 'Abd Allāh Muḥammad b. Yūsuf al-Warrāq al-Qayrawānī</u> 292		Historian/Stationer	362	-	M.?
584. <u>Al-Ḥasan b. Naṣr al-Za'farānī</u> 289 FM		Traditionist	362	-	M.
585. <u>Abū Ishāq Ibrāhīm b. Aḥmad b. 'Alī b. Muslim al-Bakrī</u> 289		Jurist/Oneirocritic	Sun. 7.I.369	<u>Bakr b. Wā'il/Jabniyānah</u>	M.
586. <u>Abū al-Qāsim Ḥakam b. Muḥammad b. Hishām al-Qurashī al-Muqrī'</u> 288		Traditionist/Qur'ān reciter	19.IV.370	Quraysh	M.
587. <u>'Abd Allāh b. Sa'id al-Sā'iqh</u> 281		Jurist/Teacher/Goldsmith	370	-	M.

- 581 Ibid., pp. 532-533. FM in connection with A. 310.
- 582 Al-Dabbāgh, vol. 3, p. 98. He was the brother of A. 454.
- 583 Ibn al-Abbār, al-Takmilah, vol. 2, p. 367.
- 584 Al-Mālikī, vol. 1, p. 401. FM in connection with A. 280
- 585 'Iyāq, al-Madārik, vol. 3-4, pp. 497-516 (B. ed.).
- 586 Ibn al-Faraḍī, vol. 1, p. 104-105.
- 587 'Iyāq, Tarājim, pp. 279, 281, 284.

Name	Born or FM	Occupation or Status	Died	Origin or Place of Origin	Sect
588. <u>Abū al-Ḥasan 'Alī b. Masrūr al-Dabbāgh</u>	291 FM	Jurist/Tanner	371	-	M.

Addenda

1. <u>Muḥammad b. Abū al-Jawārī</u>	-	Military Commander	214	-	-
2. <u>Faḍl b. Abū al-'Aḥbar al-Tamīmī</u>	183 FM	Military Commander	218	Tamīm	H.
3. <u>Abū Ṣāliḥ 'Abd al-Ghaffār b. Dāwūd b. 'Umayr al-Ḥanafī</u>	140	Jurist	-.VIII.224	Bakr b. Wā'il	H.
4. <u>Tamīm b. Tamīm b. Tamām al-Tamīmī</u>	187 FM	A party to Ibn al-Qawba' insurrection	234	Tamīm	-
5. <u>Abū Ishāq Muḥammad b. 'Abd al-Waḥḥāb b. Muḥammad b. al-Mahdī</u> <u>b. Ḥārūn al-Rashīd</u>	289 FM	-	333	Quraysh	H.?

588 'Iyāḍ, al-Madārik, vol. 3-4, pp. 525-528 (B. ed.). FM in connection with A. 307.

Add. 1 Al-Nuwayrī, vol. 22, pt. 2, p. 241.

Add. 2 Abū al-'Arab, p. 149; Ibn al-Athīr, al-Kāmil, vol. 5, p. 231. He was the son of B.4; see also, Fournel, vol. 1, p. 504.

Add. 3 Ibn Abī al-Wafā', al-Jawāhir, p. 322.

Add. 4 Abū al-'Arab, Kitāb al-Miḥan, fol. 104 b.

Add. 5 Ibn Ḥazm, p. 26. FM in connection with A.279. He emigrated to Spain.

List B

Name	FM L.P.B.	L.R.C.D. E.P.D.	Est. min. age Occupation or Status	Origin or Place of Origin	Sect
1. <u>Qays b. Muslim al-Kinānī</u>	9 11	50 50	61 Companion of the Prophet	Kinānah	-
2. <u>'Umar b. 'Alī al-Qurashī</u>	46 26	64 84	58 -	Quraysh	-
3. <u>Abū Ṣāliḥ b. Tarīf al-Fihri</u>	64 44	86 86	42 Wālī of Ifriqiya	Quraysh	-
4. <u>Sulaymān b. Abī al-Muhājir Dinār al-Anṣārī</u>	64 44	93 93	49 Military Commander	al-Ansār (W)	-
5. <u>Abū 'Abd al-Rahmān Ziyād b. An'am al-Sha'bānī</u>	51 31	74 94	63 -	Mu'āfir	-

- ¹ Al-Mālikī, vol. 1, p. 61. FM in connection with the Prophet Muḥammad. L.R.C.D. founding of al-Qayrawān, A.H. 47. See Pedigree No. 20.
- ² Ibn 'Abd al-Ḥakam, pp. 194, 199. FM in connection with A. 3 for he was with 'Uqbah b. Nāfi' in his expedition of A.H. 46. L.R.C.D. death of A. 3.
- ³ Ibn Qutaybah, pt. 2, p. 51; FM in connection with A. 3. Mūsā b. Nuṣayr's appointment was not in A.H. 79 but in A.H. 86, a date which most of the historians and chroniclers are agreed upon. L.R.C.D. appointment of Mūsā b. Nuṣayr (A. 9). Al-Dabbāgh, vol. 1, p. 67.
- ⁴ Ibn al-Raḡīq, p. 77. FM in connection with A. 2. L.R.C.D. the expedition of Mūsā b. Nuṣayr to the Far Maghrib in A.H. 93.
- ⁵ Abū al-'Arab, p. 87; al-Dabbāgh, vol. 1, p. 220; al-Mālikī, vol. 1, p. 83. FM in connection with Abū Ayyūb al-Anṣārī (d. A.H. 51). See Ibn al-Athīr ('Izz al-Dīn), Usd al-Ghābah fī Ma'rifat al-Sahābah, vol. 5 (Tehran, 1963), p. 143; Ibn Ḥajar, Tahdhīb al-Tahdhīb, vol. 12, p. 16. L.R.C.D. birth of his son A. 55.

Name	FM L.P.B.	L.R.C.D. E.P.D.	Est. min. age Occupation or Status	Origin or Place of Origin	Sect
6. <u>Sulaymān b. 'Awsajah al-Lakhmī</u>	74 54	74 94	40 -	Lakhm	-
7. <u>'Umar b. Rāshid b. Muslim al-Kinānī</u>	59 39	74 94	55 -	Kinānah	-
8. <u>Yazīd b. Qāsiṭ</u>	73 53	74 94	41 Traditionist	-	-
9. <u>Abū Manṣūr al-Fārisī</u>	55 35	74 94	59 Qur'ān reciter	Persia /Quraysh (W)	-
10. <u>Abū Ghutaṭayf Jundab b. Bishr</u>	73 53	74 94	41 Traditionist	Hudhayl	-
11. <u>'Amārah b. Ghurayb al-Tujībī</u>	58 38	74 94	56 Traditionist	Tujīb	-

⁶ Al-Mālikī, vol. 1, p. 93; Abū al-'Arab, p. 92. FM and L.R.C.D. birth of A. 55.

⁷ Abū al-'Arab, p. 215; al-Mālikī, vol. 1, p. 87. FM in connection with 'Abd al-Raḥmān b. Ṣakhr al-Dawsī (Abū Hurayrah) (d. A.H. 59), see Ibn al-Athīr, op. cit., vol. 3, p. 301. L.R.C.D. birth of A. 55.

⁸ Abū al-'Arab, p. 91. FM in connection with 'Abd Allāh b. 'Umar b. al-Khaṭṭāb (d. A.H. 73); see Ibn al-Athīr, op. cit., vol. 3, p. 227; al-Mālikī, vol. 1, p. 41; Ibn Ḥajar, op. cit., vol. 5, p. 327. L.R.C.D. birth of A. 55.

⁹ Abū al-'Arab, p. 93; al-Dabbāgh, vol. 1, p. 177; al-Mālikī, vol. 1, p. 85. FM in connection with Sa'd b. Abī Waqqaṣ (d. A.H. 55); Ibn al-Athīr, op. cit., vol. 2, p. 290; Ibn Ḥajar, op. cit., vol. 3, p. 483. L.R.C.D. the birth of A. 55.

¹⁰ Al-Mālikī, vol. 1, p. 79. Another reading of his nasab is Ḥabīb; see al-Dabbāgh, vol. 1, p. 215. FM in connection with 'Abd Allāh b. 'Umar b. al-Khaṭṭāb. L.R.C.D. birth of A. 55.

¹¹ Al-Mālikī, vol. 1, p. 82. FM in connection with 'Ā'īshah bint Abī Bakr (Umm al-Mu'minīn, d. A.H. 50), Ibn Sa'd, pp. 29-56; Ibn al-Athīr, op. cit., vol. 5, p. 21. L.R.C.D. birth of A. 55.

Name	FM L.P.B.	L.R.C.D. E.P.D.	Est. min. age Occupation or Status	Origin or Place of Origin	Sect
12. <u>Abū 'Uthmān Muslim b. Yasār</u>	59 39	74 94	55 -	al-Ansār	-
13. <u>Mawhib b. Hibbiy al-Ma'āfirī</u>	68 48	101 101	52 Missionary	Ma'āfir	-
14. <u>Al-Mughīrah b. Abī Burdah al-Kinānī</u>	59 39	102 102	63 Notable	Quraysh (Banū 'Abd al-Dār)	-
15. <u>Yazīd b. Ya'qūb al-Ma'āfirī</u>	74 54	100 120	59 -	Ma'āfir	-
16. <u>Maysarah al-Zarūdī</u>	73 53	101 121	48 Traditionist	Zarūd	-
17. <u>'Abd Allāh b. al-Mughīrah b. Abī Burdah al-Kinānī</u>	82 62	123 123	61 -	Quraysh	-

¹² Abū al-'Arab, pp. 92-93; al-Mālikī, vol. 1, p. 86. FM in connection with 'Abd al-Raḥmān b. Ṣakhr al-Dawsī; see Ibn al-Athīr, op. cit., vol. 3, p. 301, L.R.C.D. birth of A. 55.

¹³ Al-Dabbāgh, vol. 1, p. 213. The nisbah may be read Ḥayī as in Abū al-'Arab, p. 84 and al-Mālikī, vol. 1, p. 73. FM in connection with 'Abd Allāh b. 'Abbās (d. A.H. 68), and L.R.C.D. death of the Umayyad caliph 'Umar b. 'Abd al-'Azīz (d. A.H. 101).

¹⁴ Abū al-'Arab, pp. 88, 90. FM in connection with 'Abd al-Raḥmān b. Ṣakhr al-Dawsī; L.R.C.D. refusing to succeed the slain Wālī (A. 16) in A.H. 102. See Pedigree No. 31.

¹⁵ Abū al-'Arab, p. 92. FM in connection with A. 55. L.R.C.D. death of A. 14.

¹⁶ Al-Mālikī, vol. 1, p. 87. FM in connection with 'Abd Allāh b. 'Umar (d. A.H. 73), see Ibn al-Athīr, op. cit., vol. 3, p. 227. He was the father of B. 37. For Zarūd see Map No. 3.

¹⁷ Al-Mālikī, vol. 1, p. 81. FM in connection with A. 5. L.R.C.D. the appointment of Kulthūm b. 'Iyāḍ to the governorship of Ifrīqiyyā in A.H. 123. For his family see Pedigree No. 31.

Name	FM L.P.B.	L.R.C.D. E.P.D.	Est. min. age Occupation or Status	Origin or Place of Origin	Sect
18. <u>Abū Mas 'ūd Sa 'd b. Mas 'ūd al-Tujībī</u>	100 80	126 126	46 Missionary	Tujīb	-
19. <u>Abū Rawḥ Yazīd b. Abī Maṣṣūr al-Azdī</u>	92 72	144 144	72 Jurist	al-Azd	-
20. <u>Abū Mu 'ammār 'Abbād b. 'Abd al-Samad al-Basrī</u>	92 72	134 154	82 Traditionist	Tamīm	-
21. <u>Al-Mukhāriq b. Ghifār al-Ṭā'ī</u>	132 112	155 155	43 Military Commander	Ṭayy	-
22. <u>Abū Ḥassān 'Abd al-Raḥmān b. Yazīd al-Yaḥṣubī</u>	123 103	139-140 159-160	56-57 Jurist/Historian	Yaḥṣub	-
23. <u>'Umar b. Ghānim al-Ru'aynī</u>	127 107	140 160	53 Soldier	Ru'ayn	-

¹⁸ Ibid., pp. 66-67. FM 'Umar b. 'Abd al-'Azīz the Umayyad caliph who sent him to al-Qayrawān. For 'Umar b. 'Abd al-'Azīz, see Ibn Sa'd, op. cit., vol. 5, pp. 242-302. L.R.C.D. Kharijite's attack on al-Qayrawān in A.H. 126.

¹⁹ Al-Dabbāgh, vol. 1, p.221. FM in connection with Anas b. Mālikī (d. A.H. 92). L.R.C.D. is given in connection with C. 123. He was the son of C. 29.

²⁰ Ibid., pp. 221-223. FM in connection with Anas b. Mālik. L.R.C.D. in connection with A. 85.

²¹ Ibn al-Abbār, al-Ḥullah, vol. 2, pp. 355-357. FM in connection with the Abbasid seizure of power in A.H. 132. L.R.C.D. governorship of Yazīd b. Ḥātim (A. 57); for his family, see Pedigree No. 40.

²² Ibn al-Raqīq, p. 107; al-Dabbāgh, vol. 2, p. 40. FM in connection with 'Ubayd Allāh b. al-Ḥabḥāb who was dismissed in A.H. 123. L.R.C.D. birth of A. 122. He was the father of A. 122.

²³ Ibn al-Raqīq, p. 118. FM in connection with A. 40 who seized power in A.H. 127. L.R.C.D. death of A. 47. For his family see Pedigree No. 33.

Name	FM L.P.B.	L.R.C.D. E.P.D.	Est. min. age Occupation or Status	Origin or Place of Origin	Sect
24. <u>Mansūr al-Siqillī</u>	140 120	140 160	40 -		Andalusian (W) H.
25. <u>'Abd al-Rahmān b. Rustam al-Fārisī</u>	110 110	168 d. 168		Ibadite Commander/Imām of Tāhirt Persian	I.
26. <u>Farūn b. 'Amr al-Lakhmī</u>	134 134	150 170	36 -		Lakhm -
27. <u>Khadāsh b. 'Ajlān</u>	154 134	174 174	40 Military Commander		al-Azd (W) -
28. <u>Al-Junayd b. Sayyār al-Azdī</u>	154 134	179 179	45 Military Commander		al-Azd -
29. <u>Khālid b. Bashīr al-Azdī</u>	171 151	179 179	28 Chief of Police		al-Azd

24 Abū al-'Arab, p. 198. FM & L.R.C.D. in connection with Mu'ammār b. Mansūr his son (B. 58)

25 Ibn 'Idhārī, vol. 1, p. 196. He was the son of C. 64. FM in connection with his childhood around which time his mother remarried. L.R.C.D. his death which was in Tāhirt.

26 Abū al-'Arab, p. 177. FM in connection with A. 137. L.R.C.D. birth of his student (A. 137).

27 Ibn al-Raqīq, p. 146. FM in connection with A. 53. He was the father of C. 192. L.R.C.D. death of Rawḥ b. Ḥātim (A. 59); ibid., p. 172.

28 Ibid., p. 201. FM in connection with A. 53. L.R.C.D. insurrection of Ibn al-Jārūd (C. 229).

29 Ibid., pp. 169-201. FM in connection with the governorship of Dawūd b. Yazīd b. Ḥātim. L.R.C.D. insurrection of Ibn al-Jārūd (C. 229).

Name	FM L.P.B.	L.R.C.D. E.P.D.	Est. min. age Occupation or Status	Origin or Place of Origin	Sect
30. <u>Abū Khālid Jaḥdar b. Khālid</u>	161 141	159 179	38 Traditionist	-	-
31. <u>Naṣr b. Ḥabīb al-Mulhallabī</u>	154 134	179 179	45 Chief of Police, later Wālī of Ifrīqiyyā	al-Azd	-
32. <u>Abū Tālib 'Abd Allāh b. 'Uthmān al-Ibzārī al-Mu'āfirī</u>	150 130	179 179	49 -	Mu'āfir	M.
33. <u>'Umar b. Samak b. Ḥamīd</u>	155 135	179 179	44 Traditionist	Lakhm (W)	M.
34. <u>'Umar b. 'Uthmān al-Qurashī</u>	154 134	179 179	45 Military Commander	Fihri. (Quraysh)	-
35. <u>Muḥammad b. al-Ḥakam al-Lakhmī</u>	158 138	160 180	42 Jurist	Lakhm	M.

30 Abū al-'Arab, p. 180. FM in connection with A. 55. L.R.C.D. birth of A. 154.

31 Ibn 'Idhārī, vol. 1, p. 85. FM in connection with the governorship of Yazīd b. Ḥātim (A. 57). L.R.C.D. insurrection of Ibn al-Jarūd (c. A.H. 229).

32 Al-Mālikī, vol. 1, p. 172. FM in connection with 'Abbād b. Kathīr al-Baṣrī (d. A.H. 150). L.R.C.D. death of Mālik b. Anas al-Aṣbaḥī. For his family see Pedigree No. 26.

33 Abū al-'Arab, p. 183. FM in connection with A. 144. L.R.C.D. in connection with Mālik b. Anas.

34 Al-Nuwayrī, vol. 22, pt. 2, p. 52. FM in connection with A. 53. L.R.C.D. insurrection of Ibn al-Jarūd (c. A.H. 229).

35 Al-Mālikī, vol. 1, p. 161. Abū al-'Arab, p. 153. FM in connection with Ḥaywah b. Sharīk (d. A.H. 158). L.R.C.D. birth of Saḥnūn b. Sa'īd (A. 140).

Name	FM L.P.B.	L.R.C.D. E.P.D.	Est. min. age Occupation or Status	Origin or Place of Origin	Sect
36. <u>Al-Ḥasan b. Hāni b. al-Ash'ath al-Khuzā'ī</u>	144 124	160 180	56 Devotee	Khuza'ah	-
37. <u>Bishr b. Maysarah al-Zarūdī</u>	121 101	160 180	79 Traditionist	Zarūd	-
38. <u>Shu'ayb b. Yazīd al-Laythī</u>	172 152	160 180	28 -	Layth	-
39. <u>Sa'id b. Ḥabīb al-Tanūkhī</u>	144 124	160 180	56 Soldier	Tanūkh	-
40. <u>Abū Ziyād b. Zar'ah al-Ru'aynī</u>	161 141	160 180	39 Teacher	Ru'ayn	-
41. <u>Abū al-'Anbar (al-Tamīmī)</u>	175 154	183 183	25 Military Commander/Secretary of the Wālī	Tamīm	-

36 Abū al-'Arab, p. 177. FM in connection with the expedition of Ibn al-Ash'ath (A.H. 144). L.R.C.D. birth of Saḥnūn b. Sa'id (A. 140). He was the cousin of C. 123; see Abū al-'Arab, Kitāb al-Miḥan, fol. 176b.

37 Abū al-'Arab, p. 93. He was the son of B. 16. FM in connection with B. 16. L.R.C.D. birth of Mūsā b. Mu'awiyah (A.120).

38 Ibid., pp. 126, 177. FM in connection with A. 58. L.R.C.D. birth of Mūsā b. Mu'awiyah (A. 120).

39 Al-Mālikī, vol. 1, p. 249. FM in connection with the expedition of Ibn al-Ash'ath in A.H. 144. L.R.C.D. birth of his son (A. 140). For his family see Pedigree No. 45.

40 'Iyāḍ, Tarājim, p. 87. Abū al-'Arab, p. 139. FM in connection with A. 55. L.R.C.D. birth of A. 140.

41 Ibn 'Idhārī, vol. 1, p. 85; Ibn al-Raḳīq, pp. 183, 201, 206. FM in connection with the governorship of Naṣr b. Ḥabīb (B. 31). L.R.C.D. the ousting of Ibn al-'Akkī in A.H. 183.

Name	FM L.P.B.	L.R.C.D. E.P.D.	Est. min. age Occupation or Status	Origin or Place of Origin	Sect
42. <u>Ghuzayyil</u>	153 133	183 183	50 Concubine	-	M.
43. <u>Abū 'Abd al-Malik al-Malashūnī</u>	150 130	192 193	63 Traditionist	<u>Malashūn</u>	M.
44. <u>Abū al-Khaṭṭāb Muḥammad b. 'Abd al-A'lā al-Kindī</u>	161 141	183 203	62 Jurist	Kindah	S.
45. <u>'Abd Allāh b. al-Mughīrah al-Kūfī</u>	155 135	183 203	68 Traditionist	-	H.
46. <u>Muḥammad b. Qādim</u>	142 142	212 212	70 Jurist/Military Commander	Banū Ḥanīfah	H.

⁴² 'Iyād, al-Madārik, vol. 4. p. 46 (M. ed.). FM in connection with the period (30 years) during which she lived with A. 75. It may be assumed that she became his concubine as a young woman who was not likely to have been much over 20 years old, which would suggest (since he died in A.H. 183) that she became his concubine about A.H. 153. This in turn would suggest her date of birth was c. A.H. 135. She seems to have lived after his death; see Abū al-'Arab, p. 132. L.R.C.D. death of al-Bahlūl in A.H. 183.

⁴³ Ibid., p. 180; al-Mālikī, vol. 1, p. 310; al-Bakrī, p. 52. FM in connection with Muqātil b. Sulaymān (d. A.H. 150); see Abū al-Fidā, vol. 2, p. 28. L.R.C.D. his son (B. 65) who was FM in A.H. 193. For Malashūn see Map No. 3.

⁴⁴ Abū al-'Arab, p. 169. FM in connection with Sufyān al-Thawrī. L.R.C.D. birth of A. 221.

⁴⁵ Ibid., p. 162. FM in connection with Qaṭar b. Khalīfah (d. A.H. 155). See Ibn Ḥajar, Tahdhīb al-Tahdhīb, vol. 8, p. 300; L.R.C.D. birth of A. 212.

⁴⁶ Abū al-'Arab, pp. 198-199. FM in connection with A. 108. L.R.C.D. expedition to Sicily in A.H. 212. For his family see Pedigree No. 17.

Name	FM L.P.B.	L.R.C.D. E.P.D.	Est. min. age Occupation or Status	Origin or Place of Origin	Sect
47. <u>Hafṣ b. Sa'd</u>	150	193 213	83 Traditionist	-	M.
48. <u>Abū Najdah Yazīd b. Mujālid</u>	170 150	193 213	63 Teacher	Rabī'ah	M.
49. <u>Abū Hārūn Mūsā b. Jamīl</u>	182 162	193 213	51 -	-	M.
50. <u>Marājil</u>	176 156	213 213	58 Slave of al-Layth b. Sa'd Egypt	-	-
51. <u>Abū Aḥmad Mūsā b. Jarīr al-Azdī</u>	150	214 234	84 Traditionist/Scholar	al-Azd (W)	M.
52. <u>Abū Shaykh Ṭalaq b. al-Shaykh</u>	161 141	193 218	77 Oneirocritic	-	M.

⁴⁷ Ibid., p. 176. He was the father of C.374 . He was born in A.H. 150; L.R.C.D. birth of A. 264.

⁴⁸ Ibid., p. 160. FM in connection with Kathīr b. Sulaym al-Ḍabbī (d.A.H. 170), see Ibn Ḥajar, op. cit., vol. 8, p. 416. L.R.C.D. birth of A. 264. He was the brother of A. 86.

⁴⁹ Abū al-'Arab, p. 181. FM in connection with Ismā'il b. 'Iyāsh (d. A.H. 182), see Ibn Ḥajar, op. cit., vol. 1, p. 321. L.R.C.D. birth of A. 264.

⁵⁰ Al-Dabbāgh, vol. 2, p. 45. FM in connection with al-Layth b. Sa'd. L.R.C.D. end of 'Āmir b. Nāfi' insurrection in A.H. 213. She was the mother of A. 118.

⁵¹ Abū al-'Arab, p. 203; al-Dabbāgh, vol. 2, p. 288. He was born in A.H. 150. L.R.C.D. the birth of A. 222. For his family see Pedigree No. 5.

⁵² Abū al-'Arab, p. 177; al-Mālikī, vol. 1, p. 309. FM in connection with A. 55. L.R.C.D. birth of A. 242.

Name	FM L.P.B.	L.R.C.D. E.P.D.	Est. min. age Occupation or Status	Origin or Place of Origin	Sect
53. <u>Abū al-Faḍl 'Abbās al-Sidrī</u>	200 180	198 218	38 Traditionist	<u>al-Sidrah</u>	M.
54. <u>Ṣabrah</u>	184 164	218 218	54 -	Tamīm (W)	M.
55. <u>'Alī b. Kathīr</u>	183 163	200 220	57 Traditionist	-	M.
56. <u>Hārūn b. al-Ḥāsib</u>	183 163	200 220	57 -	-	M.
57. <u>Abū Sulaymān al-Naḥwī</u>	142	202 222	80 Grammarian/Jurist	Iraq ?	Mu'tazilite
58. <u>Abū Sulaymān Mu'ammār b. Manṣūr al-Ṣaqlubī</u>	142	202 222	80 Jurist	Slav from al-Andalus (W)	H.
59. <u>Abū Ja'far 'Abd Allāh b. Muḥammad b. 'Alī al-Daghshī</u>	200 180	202 222	42 Traditionist	Ṭayy	M.

53 Ibid., p. 206. FM in connection with A. 85. L.R.C.D. birth of A. 242.

54 Al-Mālikī, vol. 1, p. 170. FM in connection with A. 78. L.R.C.D. death of A. 113.

55 Abū al-'Arab, p. 209. FM in connection with A. 74. L.R.C.D. birth of A. 333.

56 Abū al-'Arab, p. 207. FM in connection with A. 77. L.R.C.D. birth of A. 333.

57 Al-Mālikī, vol. 1, p. 350; he was born c. A.H. 142. L.R.C.D. birth of A. 168.

58 Abū al-'Arab, pp. 198-199. He was born c. A.H. 142. L.R.C.D. the birth of A. 168. He was the father of A. 389.

59 Abū al-'Arab, pp. 181, 196; al-Mālikī, vol. 1, p. 305. He was the son of A. 89. FM in connection with A. 333. L.R.C.D. death of A. 89. For the nisbah al-Daghshī see Ibn al-Athīr, al-Lubāb, vol. 1, p. 503.

Name	FM L.P.B.	L.R.C.D. E.P.D.	Est. min. age Occupation or Status	Origin or Place of Origin	Sect
60. <u>Abū al-Rabī' al-Liḥyānī</u>	200 180	226 226	46 -	Liḥyān ?	-
61. <u>Abū Muslim 'Abd al-Raḥmān b. al-Jahm al-Khawlānī</u>	161 141	c. 206 226	85 -	Khawlān	M.
62. <u>Al-Aqra' b. Bakkār al-Nuṣayrī</u>	179 159	206 226	67 Traditionist	Lakhm (W)	M.
63. <u>Bishr b. Yazīd al-Azdī</u>	161 141	206 226	85 -	al-Azd	M.
64. <u>'Abd Allāh b. Abī Ghassān</u>	179 159	206 226	67 Traditionist	-	M.
65. <u>Ishāq b. Abī 'Abd al-Malik al-Malashūnī</u>	193 173	226 226	53 Traditionist	Malashūn	M.

60 Abū al-'Arab, pp. 210, 211; Ibn 'Idhārī, vol. 1, p. 108. FM in connection with A. 85. L.R.C.D. assumption of Muḥammad b. al-Aghlab to the Amirateship.

61 Abū al-'Arab, pp. 44, 157. FM in connection with A. 55. L.R.C.D. estimated birth of A. 310.

62 Ibid., p. 157. FM in connection with Mālik b. Anas. L.R.C.D. (FM-20) of A. 310 which was c. 206.

63 Ibid., p. 183. FM in connection with A. 55. L.R.C.D. estimated birth of A. 310, i.e., FM-20.

64 Ibid., p. 157; al-Mālikī, vol. 1, p. 162. FM in connection with Mālik b. Anas. L.R.C.D. estimated birth of A. 310, i.e., FM-20.

65 Abū al-'Arab, pp. 180-181; al-Mālikī, vol. 1, p. 310. FM in connection with A. 264. L.R.C.D. succession of A. 142 to the throne. He was the son of B. 43.

Name	FM L.P.B.	L.R.C.D. E.P.D.	Est. min. age Occupation or Status	Origin or Place of Origin	Sect
66. <u>'Alī b. Hamīd</u>	204 184	226 226	42 Minister	Tamīm	H.
67. <u>Muḥammad b. Sa'īd</u>	160 160	226 126	66 Traditionist	-	M.
68. <u>Abū al-Gharāt al-Sarrāj</u>	161 141	206 226	85 Servant ?/Saddler	-	-
69. <u>Abū Muḥammad Khalaf b. Muḥammad al-Qābisī</u>	183 163	206 226	63 Traditionist	Qābis	M.
70. <u>'Abd al-Mu'min b. al-Mustanīr al-Harashī (al-Jazārī)</u>	179 159	206 226	68 Traditionist/Marabout al-Harash or <u>Peninsula of Ibn Sharīk</u>		M.
71. <u>Abū Bakr Hibat Allāh b. 'Uqbah</u>	199 179	229 229	60 Traditionist/Jurist/Marabout	-	M

66 Al-Mālikī, vol. 1, pp. 185, 286. FM in connection with the appointment of Asad b. al-Furāt as a Judge. L.R.C.D. succession of A. 142 to the throne in A.H. 226. For his family see Pedigree No. 43.

67 Ibid., p. 209; al-Dabbāgh, vol. 1, p. 25; FM in connection with A. 120. L.R.C.D. succession of A. 142 to the throne in A.H. 126.

68 Al-Mālikī, vol. 1, p. 102; Abū al-'Arab, p. 103. For his nisbah and its significance for his profession see Ibn al-Athīr, Al-Lubāb, vol. 2, p. 111. FM in connection with the death of A. 55. The procedure of FM-20 cannot be applied here for the text points out that he was a ghulām (youth or lad) which suggests his age was under 20, perhaps under 15 years. L.R.C.D. estimated birth of A. 310, i.e., FM-20.

69 Abū al-'Arab, pp. 45, 202. FM in connection with A. 75. L.R.C.D. estimated birth of A. 310, i.e., FM-20.

70 Al-Mālikī, vol. 1, p. 205; Abū al-'Arab, p. 197. FM in connection with Mālik b. Anas. L.R.C.D. estimated date of birth of A. 310, i.e., FM-20.

71 Al-Mālikī, vol. 2, p. 21. FM in connection with A. 354. L.R.C.D. death of A. 539; see ibid., p. 178.

Name	FM L.P.B.	L.R.C.D. E.P.D.	Est. min. age Occupation or Status	Origin or Place of Origin	Sect
72. <u>'Isā b. Muḥammad b. Sulaymān b. Abū al-Muhājir al-Anṣārī</u>	197 177	210 230	53 Traditionist/Historian	al-Anṣār	-
73. <u>Abū al-Ḥajjāj Sakan b. Sa'īd al-Sā'igh</u>	176 156	210 230	74 Goldsmith	-	M.
74. <u>Ḥumūd b. 'Abd al-Rahmān al-Ṣadafī</u>	210 190	210 230	40 Lieutenant of the Aghlabids	Kindah (W)/Ṣadaf	H.
75. <u>Ḥassūn b. al-Hilāl</u>	210 190	210 230	40 Traditionist	-	M.
76. <u>Abū Zakarīyya al-Qaṣīr</u>	176 156	210 230	74 Traditionist	-	M.
77. <u>Abū 'Abd al-Rahmān 'Abd Allāh b. Rabāḥ b. Yazīd al-Lukhmī</u>	183 163	212 232	69 Traditionist	Lakhm	M.

72 Abū al-'Arab, p. 206. FM in connection with 'Abd Allāh b. Wahb (d. A.H. 197). L.R.C.D. birth of A. 353. For his family see Pedigree No. 2.

73 Ibid., p. 198. FM in connection with A. 60. L.R.C.D. birth of A. 392.

74 'Iyād, al-Madārik, vol. 4, p. 372 (M. ed.); Al-Khushanī, p. 194; Ibn Farḥūn, p. 103; al-Mālikī, vol. 2, p. 16. FM and L.R.C.D. birth of A. 353. For his family see Pedigree No. 35.

75 Al-Mālikī, vol. 1, p. 232. FM in connection with A. 102. L.R.C.D. death of his shaykh (tutor) in A.H. 210 (A. 102).

76 Ibid., pp. 116-116. FM in connection with A. 60. L.R.C.D. birth of A. 392.

77 Abū al-'Arab, p. 204. FM in connection with A. 75. L.R.C.D. birth of A. 325. For his family see Pedigree No. 23.

Name	FM L.P.B.	L.R.C.D. E.P.D.	Est. min. age Occupation or Status	Origin or Place of Origin	Sect
78. <u>Abū Naṣr</u>	196 176	232 232	56 Lieutenant of Aḥmad b. al-Aghlab	Tamīm (W)	H.
79. <u>'Alī b. Yūnus al-Laythī</u>	179 159	212 232	73 Traditionist	Layth	M.
80. <u>Aḥmad b. Yaḥya b. Mahrān</u>	190 170	234 234	64 Jurist	-	H.
81. <u>Ghānim b. Sa'īd</u>	210 190	234 234	44 Traditionist	Ru'ayn ?	M.
82. <u>Sa'īd b. Ḥassān al-Burlusī</u>	210 190	214 234	44 -	<u>al-Burlus</u>	M.
83. <u>Miskīn b. Maṣṣūr b. Jurayj</u>	214 194	214 234	40 -	al-'Ajam/Quraysh (W)	M.

78 Al-Nuwayrī, vol. 22, pt. 2, p. 77. FM in connection with A. 81. L.R.C.D. take-over of the amīr's authority by his brother Aḥmad b. al-Aghlab.

79 Al-Mālikī, vol. 1, p. 209; Abū al-'Arab p. 159. FM in connection with Mālik b. Anas. L.R.C.D. birth of A. 325.

80 Ibid., p. 207; al-Mālikī, vol. 1, p. 196. FM in connection with A. 79. L.R.C.D. death of A. 133 assuming that most of the narrators (rāwī, pl. rūwāt) were on the whole younger than the people who transmitted the knowledge and traditions. He was the father of A. 420.

81 Abū al-'Arab, pp. 134, 203. FM in connection with A. 99. L.R.C.D. estimated date of birth of A. 485.

82 Ibid., p. 207. Al-Burlus is a village on the Nile Delta. FM in connection with A. 99. L.R.C.D. birth of A. 322.

83 'Iyād, al-Madārik, vol. 4, p. 344 (M. ed.). FM. and L.R.C.D. birth of A. 322. For his family see Pedigree No. 18.

Name	FM L.P.B.	L.R.C.D. E.P.D.	Est. min. age Occupation or Status	Origin or Place of Origin	Sect
84. <u>Abū Ḥātim Yahyā b. Khālīd al-Sahmī</u>	212 192	234 234	42 Judge	Quraysh	M.
85. <u>Sulaymān b. Basīl</u>	205 185	240 240	55 -	-	M.
86. <u>Ibrāhīm b. 'Abdūs</u>	201 181	221 241	60 -	'Ajam/Quraysh (W)	M.
87. <u>Ismā'īl b. Nāfi'</u>	183 163	219 239	66 Jurist	-	M.
88. <u>Bint al-Ḥaddād</u>	219 199	239 239	40 Traditionist	Ghassān	M.
89. <u>Abū 'Abd Allāh b. Abī Zurjūnah</u>	172 152	219 239	88 Traditionist	-	M.

84 Abū al-'Arab, p. 206. FM in connection with A. 108. L.R.C.D. his appointment as a qādī of al-Zāb. For his family see Pedigree No. 36.

85 Ibid., p. 202. FM in connection with A. 90. L.R.C.D. in connection with A. 140. He was the father of A. 435.

86 'Iyāḍ, al-Madārik, vol. 4, p. 69 (M. ed.). FM in connection with A. 200. L.R.C.D. appointment of Ibn Abī al-Jawād as a qādī. For the family see Pedigree No. 7.

87 Abū al-'Arab, p. 208. FM in connection with A. 75. L.R.C.D. estimated date of birth of A. 350.

88 Ibid., p. 132. FM and L.R.C.D. in connection with A. 381. For her family see Pedigree No. 15.

89 Ibid., p. 118; 'Iyāḍ, Tarājim, p. 461; al-Mālikī, vol. 1, p. 233. FM in connection with A. 58. L.R.C.D. birth of A. 381.

Name	FM L.P.B.	L.R.C.D. E.P.D.	Est. min. age Occupation or Status	Origin or Place of Origin	Sect
90. <u>Muḥammad b. al-Ḥaddād</u>	183 163	219 239	66 -	Ghassān	M.
91. <u>Aḥmad b. Bahlūl al-Zayyāt</u>	183 163	219 239	66 Traditionist, dealer in oil	-	M.
92. <u>Abū 'Abd Allāh Muḥammad b. 'Abd Allāh</u>	212 192	239 239	47 Tailor/Traditionist	-	M.
93. <u>Ishāq b. Ḥalwān</u>	183 163	219 239	66 Draper	-	M.
94. <u>Mūsā b. Munīr</u>	197 177	240 240	63 -	al-Andalus	M.
95. <u>Abū Muḥammad 'Abd Allāh b. 'Ubayd al-Mahrī</u>	160 160	240 240	80 -	<u>Maharah</u>	M.

90 Abū al-'Arab, p. 129. FM in connection with A. 75. L.R.C.D. birth of A. 381. For his family see Pedigree No.15.

91 Ibid., p. 221. FM in connection with A. 75. L.R.C.D. birth of A. 381.

92 Ibid., p. 146. FM in connection with A. 107. L.R.C.D. birth of A. 381.

93 Ibid., p. 208. FM in connection with A. 74. L.R.C.D. estimated date of birth of A. 351 (FM A.H. 239-20 = 219).

94 Ibid., p. 196. FM in connection with 'Abd Allāh b. Wahb who died in A.H. 197. See Ibn Ḥajar, op. cit., vol. 6, p. 70; Ibn Farḥūn, p. 123. L.R.C.D. death of Saḥnūn. Abū al-'Arab states that he lived after the death of Saḥnūn (A. 140).

95 Abū al-'Arab, p. 209. FM in connection with birth of A. 140 and L.R.C.D. death of A. 140; al-Mālikī, vol. 2, pp. 86-87.

Name	FM L.P.B.	L.R.C.D. E.P.D.	Est. min. age Occupation or Status	Origin or Place of Origin	Sect
96. <u>Muhammad b. Wahb</u>	182 162	242 242	86 Jurist	-	H.
97. <u>Khadījah bint Sahnūn</u>	234 214	256 256	42 -	Tanūkh	M.
98. <u>Ahmad b. Tamīm</u>	218 198	255 275	77-80 -	Tamīm	M.
99. <u>Ahmad b. 'Abbās b. Khālīd al-Sahmī</u>	234 214	255 275	61 Traditionist	Quraysh	M.
100. <u>Muhammad b. Abī al-Walīd Sa'īd</u>	240 220	275 275	55 Secretary to a Judge	-	M.
101. <u>Abū Sulaymān b. 'Ayshūn; Muhammad b. Sa'īd al-Kalbī</u>	251 231	255 275	44 -	Kalb	M.

96 Al-Mālikī, vol. 1, p. 182; al-Dabbāgh, vol. 2, p. 249. FM in connection with the return of Asad b. al-Furāt (A. 108) from the east. L.R.C.D. appointment of A. 212 to the post of qādī of al-Qayrawān.

97 Al-Mālikī, vol. 1, p. 173; 'Iyāḍ, al-Madārik, vol. 4, p. 222 (M. ed.). FM in connection with the appointment of her father to the post of the judge of al-Qayrawān in the year A.H. 234. L.R.C.D. death of A. 168.

98 Abū al-'Arab, p. 225. FM in connection with A. 113. L.R.C.D. birth of A. 557. For his family see Pedigree No. 11.

99 Ibid., p. 207. FM in connection with C. 443 who died sometime after A.H. 234. L.R.C.D. birth of A. 557. See Pedigree No. 36.

100 'Iyāḍ, Tarājim, p. 380. FM in connection with A. 140. L.R.C.D. death of A. 222.

101 Abū al-'Arab, p. 151. FM in connection with A. 160. L.R.C.D. birth of A. 557.

Name	FM L.P.B.	L.R.C.D. E.P.D.	Est. min. age Occupation or Status	Origin or Place of Origin	Sect
102. <u>'Abd Allāh b. Muḥammad</u>	240 220	255 275	55 Traditionist	-	M.
103. <u>Ibrāhīm b. 'Abd al-Jabbār al-Baḡhdādī</u>	212 192	255 275	88 Traditionist	<u>Baḡhdād</u>	M.?
104. <u>'Abd al-Raḥmān b. Abī Salamah al-Balawī al-Muslī</u>	242 222	260 280	58 -	Madhhij (W)	M.
105. <u>Atrāb</u>	237 217	281 281	64 Mother of Ibrāhīm II	-	H.
106. <u>'Alī b. Abī al-Fawāris al-Tamīmī</u>	270 250	290 290	40 Wālī of al-Qayrawān	Tamīm	H.?
107. <u>Muḥammad b. 'Alī al-Bujalī</u>	264 244	290 290	46 -	Bujaylah	Sha.

102 Al-Mālikī, vol. 1, p. 344. FM in connection with A. 140. L.R.C.D. birth of A. 557.

103 Abū al-'Arab, p. 166. FM in connection with relating ḥadīth to Kāmil b. Talhan in A.H. 212. L.R.C.D. birth of A. 557.

104 Abū al-'Arab, p. 200. FM in connection with A. 143. L.R.C.D. birth of A. 557. He was the son of A. 143.

105 'Iyāḍ, al-Madārik, vol. 4, p. 346 (M. ed.). FM in connection with A. 279. L.R.C.D. appointment of A. 322 to the post of Judge in A.H. 281.

106 'Iyāḍ, Tarājim, p. 349; Ibn 'Idhārī, vol. 1, p. 136. FM in connection with his appointment as Governor of Sicily. L.R.C.D. accession of Ziyādat Allāh III to the throne in A.H. 290; Ibn al-Khaṭīb, vol. 3, p. 117.

107 Al-Khushanī, p. 278. FM in connection with Muḥammad b. 'Abd al-Ḥakam who died in A.H. 264. L.R.C.D. death of A. 293 who offered him the post of qādī of al-Qayrawān.

Name	FM L.P.B.	L.R.C.D. E.P.D.	Est. min. age Occupation or Status	Origin or Place of Origin	Sect
108. <u>Qāsim b. Khalād al-Wāsiṭī</u>	269 249	296 296	47 Jurist	<u>Wāsiṭ</u>	H. (Sh.)
109. <u>Muḥammad b. Ḥayyān</u>	256 236	296 296	61 Prayer leader	<u>Sousse</u>	M.
110. <u>'Alī b. Ishāq b. 'Imrān al-Ṭabīb</u>	279 259	308 308	44 Wālī of al-Qayrawān		H.
111. <u>Aḥmad b. 'Abd Allāh al-Qaṣrī</u>	282 262	313 313	51 Traditionist	<u>Al-Qaṣr</u>	M.
112. <u>Abū Bakr 'Abd Allāh b. Sulaymān</u>	296 276	320 340	64 Notary public (<u>mūwaththiq</u>)	-	H./later Shi.
113. <u>Abū Bakr b. Sa'dūn</u>	291 271	324-325 324-325	53-54 Jurist	-	M.?

108 Al-Khushanī, p. 292; al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 110. For the family see Pedigree no. 49. FM in connection with his father (A. 207). L.R.C.D. seizure of al-Qayrawān by the Fāṭimid in A.H. 296.

109 Al-Khushanī, p. 290. FM in connection with A. 168. L.R.C.D. Fāṭimid's seizure of al-Qayrawān in A.H. 296.

110 Ibid., p. 300. FM in connection with his father (A. 237). L.R.C.D. in connection with taking charge of the Governorship of al-Qayrawān in A.H. 308 during the absence of the Governor.

111 Ibid., p. 226. FM in connection with A. 264. L.R.C.D. emigration of al-Khushanī from al-Qayrawān c. A.H. 312; see Ibn Farḥūn, pp. 259-260.

112 Al-Khushanī, p. 294. Ibn 'Idhārī, vol. 1, p. 205. FM in connection with A. 354. L.R.C.D. his dismissal from the Wathā'iq department in A.H. 320.

113 'Iyāḍ, Tarājim, pp. 406-408; al-Mālikī, vol. 1, p. 419. FM in connection with A. 305. L.R.C.D. death of A. 537.

Name	FM L.P.B.	L.R.C.D. E.P.D.	Est. min. age Occupation or Status	Origin or Place of Origin	Sect
114. <u>Abū al-Qāsim Ziyād b. Yūsuf al-Sidrī</u>	295 275	307 327	52 Jurist	al-Sidrah	M.
115. <u>Aḥmad b. Abī al-Qāsim 'Abd al-Raḥmān b. Tammām</u>	295 275	332	57 Cotton dealer	-	M.
116. <u>Abū Sahl Dunash b. Tamīm 'Adunīm' al-Shafluji al-Isrā'īlī</u>	280 287	360	Physician	Irāq	Jew
117. <u>Abū Ja'far Aḥmad b. Muḥammad b. Shihrīn</u>	291 271	333 333	62 Judge	-	H./(Shi.)
118. <u>Muḥammad b. Muḥammad b. 'Umar b. Khayrūn</u>	306 286	306 326	40 Traditionist	Mu'āfir (W)	M.
119. <u>'Alī b. Muḥammad b. 'Umar b. Khayrūn</u>	306 286	306 326	40 Traditionist	Mu'āfir (W)	M.

114 Ibid., vol. 1, p. 180. There can be little doubt that this individual and Abū al-Qāsim al-Sidrī, whose N.L.W. 'Isā b. Miskīn (d. A.H. 295) are in fact one person, ibid., vol. 1, p. 124; al-Dabbāgh, vol. 2, p. 159. FM in connection with A. 324. L.R.C.D. death of A. 430.

115 Al-Mālikī, vol. 1, p. 364; 'Iyāḍ, al-Madārik, vol. 4, p. 394 (M. ed.). FM in connection with A. 324. L.R.C.D. death of his father (A. 547).

116 'Abd al-Wahhāb, Waraqāt, vol. 1, pp. 297-298. Encyclopaedia Judaica, vol. 10, pp. 698-699; s.v. Kairawān; Poznanski, Anshey Qayrawān, pp. 191-192. FM in connection with his arrival in al-Qayrawān which took place c. A.H. 280. L.R.C.D. his approximate date of death.

117 'Abd al-Wahhāb, Waraqāt, vol. 2, p. 371. FM in connection with A. 303. L.R.C.D. holding the post of Judge of Barqah, see al-Khushanī, p. 246.

118 Muḥammad b. 'Abd Allāh Ibn al-Abbār al-Quḍa'ī, al-Takmilah li Kitāb al-Ṣilah, vol. 1, ed. F. Codera (Madrid, 1886), p. 95. For his family see Pedigree No. 24.

119 Ibid. For his family see Pedigree No. 24.

Name	FM L.P.B.	L.R.C.D. E.P.D.	Est. min. age Occupation or Status	Origin or Place of Origin	Sect
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Addendum1. Anonymous

	74	140			
	54	140	86		
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¹ Al-Mālikī, vol. 1, p. 98. FM in connection with the birth of A. 55. L.R.C.D. being alive at the date of the Kharijite invasion of al-Qayrawān in A.H. 140.

List C

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
1. <u>Jabalah b. 'Umar al-Sā'idī</u> 45	-	-	-	al-Khazraj	-
2. <u>Shurayk b. Suhaym al-Murādī</u> 46	Soldier		A.3.	Murād	-
3. <u>Abū Zam'ah 'Abd Allāh b. Ādam al-Balawī</u> 46	Companion of the Prophet		*	Balīy	-
4. <u>Tabī' al-Ḥimyarī</u> 64	Traditionist		A.4	Ḥimyar	-
5. <u>Yazīd b. Khalaf al-Qaysī</u> 64	Soldier		*	Qays	-
6. <u>Ibn Ḥayyan al-Ḥaḍramī</u> 64	-		A.4	Ḥaḍramawt	-
7. <u>Abū 'Ubaydah Murrah b. 'Uqbah b. Nāfi' al-Fihri</u> 68	Traditionist/Military Commander		A.3	Quraysh	-

¹ Al-Mālikī, vol. 1, p. 59. He came to Ifrīqiyā with Mu'āwiyah b. Ḥudayj al-Kindī in A.H. 45. His descendants continued living in al-Qayrawān until the 5th century.

² Al-Bakrī, p. 13. N.L.W. 'Uqbah b. Nāfi''s expedition to Ifrīqiyā in A.H. 46.

³ Al-Mālikī, vol. 1, p. 54. He is said to have acted as a barber to the Prophet Muḥammad. *N.L.W. the expectation of Mu'āwiyah b. Ḥudayj in A.H. 48.

⁴ Al-Dabbāgh, vol. 1, p. 56.

⁵ Ibn Khaldūn, al-'Ibar, vol. 4, p. 299. *N.L.W., he was captured by the Berber's army in A.H. 64.

⁶ Al-Dabbāgh, vol. 1, p. 56.

⁷ Al-Mālikī, vol. 1, p. 95.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
8. <u>'Abd al-Rahmān b. Ushayfi' b. Wi'lah al-Shaybānī</u>	68	Traditionist	*	Shaybān	-
9. <u>Abū 'Alqamah</u>		Jurist/Judge	*	Quraysh (W)	-
10. <u>Khālīd b. Yazīd al-Qaysī</u>	78	Soldier	*	Qays	-
11. <u>Hilal b. Tharwān al-Lawātī</u>	79	-	C.24	Lawātah	-
12. <u>Rabī'ah b. 'Abbād al-Daylī</u>	80	Soldier/Author	*	al-Dayl ('Abd al-Qays)	-
13. <u>Ghiyāth b. Shabīb al-Hubrānī</u>	82	Traditionist	A.5	Ḥimyar	-
14. <u>'Atā' b. (Nāfi') Rafī'</u>	84	Naval Commander	A.9	-	-
15. <u>Yazīd b. Masrūq</u>	84	Military Commander	*	Yaḥṣub	-

⁸ Ibid., vol. 1, p. 83. *N.L.W. 'Abd Allāh b. 'Abbās b. 'Abd al-Muṭṭalib.

⁹ Al-Dabbāgh, vol. 1, p. 218. *N.L.W. 'Abd Allāh b. 'Abbās

¹⁰ Abū al-'Arab, p. 81. *N.L.W. Ḥassān b. al-Nu'man's battle with Al-Kāhinah.

¹¹ Ibn 'Abd al-Ḥakam, Futūḥ Miṣr, p. 200.

¹² Abū al-'Arab, p. 70. *N.L.W. al-Walīd b. 'Abd al-Malik.

¹³ Al-Dabbāgh, vol. 1, p. 151; Ibn al-Athīr, al-Lubāb, vol. 1, p. 336.

¹⁴ Ibn Qutaybah, pt. 2, p. 57. N.L.W. his abortive expedition to Sicily in A.H. 84.

¹⁵ Ibid. *N.L.W. the naval expedition of 'Atā' b. Rafī' in A.H. 84; al-Mālikī, vol. 1, p. 111. For his family see Pedigree No. 50.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect ¹
16. <u>'Abd al-Jabbār b. Abī Salamah</u>	85	-	A.9	Quraysh	-
17. <u>'Abd al-Malik al-Khushanī</u>	85	Military Commander	A.9	Khushayn	-
18. <u>Sulaymān b. Najdah</u>	85	Military Commander	A.9	-	-
19. <u>'Iyāsh b. Akhyal</u>	85	Military Commander	A.9	-	-
20. <u>Abū Ṣāliḥ (b. Tarīf) al-Fihri</u>	85	Wālī of Ifrīqiyyā	A.9	Fihri (Quraysh)	-
21. <u>'Amr b. Aws</u>	85	Military Commander	A.9	-	-
22. <u>'Ubaydah b. 'Uqbah b. Nāfi'</u>	85	Military Commander	A.9	Quraysh	-

16 Ibn Qutaybah, pt. 2, p. 68. He was one of Mūsā's commanders in North Africa.

17 Ibid., p. 52.

18 Ibid., p. 68. Ibn Qutaybah considers the date of Mūsā's appointment to the wilāyah as A.H. 79 but in fact most of the sources agree on the year 85. See Husain Mones, Fath al-'Arab lil-Maghrib, p. 266.

19 Ibn Qutaybah, pt. 2, p. 54. N.L.W. the beginning of Mūsā b. Nuṣayr's term as a wālī of Ifrīqiyyā.

20 Ibn Qutaybah, pt. 2, p. 41; al-Dabbāgh, vol. 1, p. 67. He was sent into exile by Mūsā b. Nuṣayr. Ibn Qutaybah is mistaken in fixing the year of Mūsā's appointment at A.H. 79 for most of the chroniclers agree on the year 85-86 as the time of his appointment; see C.A. Julien, p. 18; Mones, p. 266

21 Ibn Qutaybah, pt. 2, p. 55. N.L.W. Mūsā b. Nuṣayr (A. 9).

22 Ibn Qutaybah, pt. 2, p. 56; al-Mālikī, vol. 1, p. 95. For his family see Pedigree No. 12.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
23. <u>Sufyān b. Mālik al-Fihri</u>	85	Aideto the Wālī of al-Qayrawān	A.9	Fihri (Quraysh)	-
24. <u>Hassān b. al-Nu'mān al-Ghassānī</u>	85	Wālī of Ifrīqiyā	*	Ghassān	-
25. <u>Ibrāhīm al-Naṣrānī</u>	85	Head of the Land-tax Dīwān	C.24	-	Christian
26. <u>Marwān b. Mūsā b. Nuṣayr</u>	85	Military Commander	A.9	Lakhm	-
27. <u>Najdah b. Muqassim</u>	85	Military Commander	A.9	-	-
28. <u>Abū Mansūr al-Azdī</u>	92	-	B.19	al-Azd (W)	-
29. <u>Abū 'Abd Allāh Muḥammad b. Masrūq al-Zāhid</u>	92	Ascetic	A.9	Yaḥṣub	-
30. <u>Ja'far al-Ashtar</u>	93	Soldier	A.9	-	-

23 Ibn Qutaybah, pt. 2, pp. 50-51; Ibn 'Idhārī, vol. 1, p. 41. He was exiled from al-Qayrawān and fined ten thousand dinars for his wrongdoing.

24 Ibid., p. 41. *N.L.W. his dismissal from the governorship of Ifrīqiyā.

25 Ibn 'Abd al-Ḥakam, p.202.

26 Ibn Qutaybah, pt. 2, p. 52.

27 Ibid., p. 55.

28 Al-Dabbāgh, vol. 1, p. 221. He was the father of B. 19.

29 Al-Mālikī, vol. 1, p. 126. For his family see Pedigree No. 50.

30 Ibn Qutaybah, pt. 2, p. 65. N.L.W. Mūsā b. Nuṣayr's expedition to Spain.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
31. <u>Anonymous</u>	93	Concubine	A.8	<u>al-Andalus</u>	-
32. <u>'Abd al-Rahmān b. Sallām</u>	93	Soldier	A.9	-	-
33. <u>'Umar b. Sahl</u>	93	Traditionist	A.9	Lakhm (W)	-
34. <u>Al-Mughīrah b. Salamah</u>	94	Jurist/Traditionist	A.55	-	-
35. <u>'Abd al-Rahmān b. Mūsā b. Nuṣayr</u>	94	Military Commander	A.9	Lakhm	-
36. <u>Al-Hamadhānī</u>	94	Traditionist	A.9	<u>Hamadhān</u>	-
37. <u>Zar'ah b. Abī Mudrik</u>	94	Military Commander	A.9	Ru'ayn	-
38. <u>Ṣāliḥ Abū Rīshah</u>	94	Solder/Historian	A.9	Lakhm (W)	-

31 Ibid., p. 65.

32 Ibid., p. 66. N.L.W. Mūsā b. Nuṣayr's expedition to Spain A.H. 93.

33 Ibn al-Raqīq, p. 81.

34 Abū al-'Arab, p. 91. N.L.W. Ibn An'am who was born in A.H. 74.

35 Ibn Qutaybah, pt. 2, p. 52.

36 Ibn al-Raqīq, p. 86.

37 Ibn Qutaybah, pt. 2, p. 69.

38 Ibid., p. 67. N.L.W. the Spanish expedition in A.H. 93-95.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
39. <u>Sulaymān b. 'Āmir al-Sufyanī</u>	94	Traditionist/Jurist	A.55	-	-
40. <u>'Abd al-Malik b. Mūsā b. Nuṣayr</u>	94	Military Commander	A.9	Lakhm	-
41. <u>'Abd al-A'lā b. Mūsā b. Nuṣayr</u>	94	Military Commander	A.9	Lakhm	-
42. <u>Muḥammad b. Abī Bakīr</u>	86	-	A.20	-	-
43. <u>Sa'īd b. 'Uthmān ('Ammār) b. Yāsir</u>	98	Ambassador	*	Madhhaj	-
44. <u>Anonymous</u>	98	Housewife	A.8	Lakhm	-
45. <u>'Amr b. Ziyād al-Yaḥṣubī</u>	98	-	*	Yaḥṣub	-
46. <u>'Amr b. Sharḥbil</u>	98	-	*	-	-

39 Abū al-'Arab, p. 91. He was the tutor of 'Abd al-Raḥmān b. Ziyād b. An'am.

40 Ibn Qutaybah, pt. 2, p. 67.

41 Ibid.

42 Ibn 'Abd al-Ḥakam, p. 215. N.L.W. the Wālī of Ifrīqiyyā (A.H. 102-109).

43 Ibn Qutaybah, pt. 2, p. 79. *N.L.W. the assassination of 'Abd al-'Azīz b. Mūsā.

44 Ibid. N.L.W. the assassination of 'Abd al-'Azīz b. Mūsā b. Nuṣayr. For her family see Pedigree No. 22.

45 Ibid. *N.L.W. see n. 44.

46 Ibid. *N.L.W. see n. 44.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
47. <u>Ayyūb b. Ḥabīb</u>	98	Wālī of al-Andalus	*	Lakhm	-
48. <u>Ibn Wi'lah al-Tamīmī</u>	98	Military Commander	*	Tamīm	-
49. <u>'Umar b. Kathīr</u>	98	-	*	-	-
50. <u>Muḥammad b. Yazīd al-Qurashī</u>	99	Wālī of Ifrīqiyā	*	Quraysh (W)	-
51. <u>Al-Ḥurr b. 'Abd al-Raḥmān al-Thaqafī</u>	99	Wālī of Spain	*	Thaqif	-
52. <u>'Uthmān b. 'Uqbah b. Nāfi' al-Fihri</u>	98-99	Military Commander	A.9	Quraysh	-
53. <u>'Umar b. Sa'id al-Mu'āfirī</u>	100	Jurist	A.14	Mu'āfir	-
54. <u>Abū 'Aqīl Zuhayr (or Zuhrah) b. Ma'bad al-Qurashī</u>	100	Soldier	A.14	Quraysh	-

47 Ibid. *N.L.W. his succession to 'Abd al-'Azīz b. Mūsā b. Nuṣayr.

48 Ibid. *N.L.W. see fn. C.49.

49 Ibid. *The five last-mentioned (C.45-C.49) were dispatched to Spain to overthrow 'Abd al-'Azīz b. Mūsā, the wālī of Spain.

50 Ibn al-Raḥīq, p. 102. *N.L.W. his appointment to the post of wālī.

51 Ibn 'Idhārī, vol. 2, p. 25. N.L.W. his appointment.

52 Ibn Qutaybah, pt. 2, p. 56. For his family see Pedigree No. 12.

53 Al-Mālikī, vol. 1, p. 66.

54 Ibid., p. 65; Khalīfah b. Khayyāṭ, al-Ṭabaqāt, p. 294.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
55. <u>Ismā'īl b. Yazīd al-Īlī (or al-Aylī)</u>	100	-	A.14	<u>al-Aylah</u>	-
56. <u>Ṭalaq b. Jābān al-Fārisī</u>	101	Missionary	-	<u>Persia</u>	-
57. <u>Muḥammad b. Aws al-Anṣārī</u>	102	Naval Commander and Wālī of Ifrīqiyā	A.16	<u>al-Anṣār</u>	-
58. <u>Abū al-Qāsim Samjuwā b. Wasūl al-Miknāsī</u>	105	Student of 'Ikrimah (A. 17)	A.17	<u>Berber</u>	<u>I.</u>
59. <u>Salamah b. Sa'īd</u>	105	Jurist	A.17	-	<u>I.</u>
60. <u>Al-'Abbās b. Nāṣi'ah al-Kalbī</u>	109	Wālī of Ifrīqiyā	*	<u>Kalb</u>	-
61. <u>Manṣūr b. 'Abd Allāh b. Yazīd al-Ḥimyar</u>	110	Notable	*	<u>Ḥimyar</u>	-

55 Ibid., p. 66.

56 Ibid., p. 77. Abū al-'Arab makes his nasab Ibn Jābān, instead of Ja'nān, as does al-Mālikī in one instance, although it would seem his is not sure which is right. We therefore rely here on Abū al-'Arab's version, i.e., Jābān, because Jābān is a Persian name and Abū al-'Arab is more likely to have recorded it accurately because he lived nearer to the time of Ṭalaq.

57 Abū al-'Arab, p. 80. N.L.W. succeeding Yazīd b. Abī Muslim.

58 Al-Bakrī, p. 149. Fl. in connection with 'Ikrimah (A. 17); see al-Darjīnī, vol. 1, p. 11.

59 Ibid.

60 Ibn al-Raqīq, p. 102. *N.L.W. his succession to Bishr b. Ṣafwān al-Kalbī.

61 'Abd al-Wahhāb, Waraqāt, vol. 1, p. 382. *N.L.W. his arrival in al-Qayrawān.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
62. <u>Anonymous</u>	110	-	*	-	-
63. <u>Anonymous</u>	110	Mother of Ibn Rustam	-	Persian	-
64. <u>Hafs</u>	110	Head of the land tax dept.	*	Himyar (W)	-
65. <u>Mūsā b. Ash'ath</u>	110	Traditionist	*	<u>al-Ramlah</u> (near Qayrawān	-
66. <u>'Uthmān b. Abī Nas'ah al-Kath'amī</u>	110	Wālī of al-Andalus	*	Kath'am	-
67. <u>'Ubaydah b. 'Abd al-Rahmān al-Salamī</u>	110	Wālī of Ifrīqiyā	*	Sulaym	-
68. <u>Al-Mustanīr b. al-Ḥabḥāb al-Ḥarashī (al-Ḥārithī)</u>	114	Naval commander	*	al-Ḥarash	-
69. <u>Abū al-Khattār al-Ḥisām b. Durār al-Kalbī</u>	114	Chieftain/Poet/Wālī of al-Andalus	*	Kalb	-

62 Abū Zakariyya, "Chronique d'Abou Zakariyya" in RA, vol. 9 (1956), p. 114. *N.L.W. his marriage to the mother of 'Abd al-Rahmān b. Rustam, c. A.D. 110.

63 Ibid.

64 'Abd al-Wahhāb, op. cit., vol. 1, p. 391. *N.L.W. Manṣūr b. 'Abd Allāh al-Ḥimyarī who came to al-Qayrawān around A.H. 110.

65 Ibn al-Raqīq, p. 104. N.L.W. the appointment of 'Ubaydah b. 'Abd al-Rahmān al-Salamī, Wālī of Ifrīqiyā, A.H. 110. See Map No.3.

66 Ibn 'Idhārī, vol. 2, p. 28. He returned to al-Qayrawān where he died after the year A.H. 110. *N.L.W. his appointment to the post of wālī in A.H. 110.

67 Ibn al-Athīr, al-Kāmil, vol. 4, p. 214. *N.L.W. his appointment.

68 Ibid. He was the father of 'Abd al-Mu'min b. al-Mustanīr al-Ḥarashī (B,70).

69 Ibn al-Raqīq, p. 105. *N.L.W. his appointment to the post of wālī of al-Andalus.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
70. <u>'Uqbah b. Qudāmah al-Tujībī</u>	114	Wālī of Ifrīqiyā	*	Tujīb	-
71. <u>'Uqbah b. al-Ḥajjāj al-Salūlī</u>	116	Wālī of al-Andalus	*	Salūl	-
72. <u>Bashīr b. Khālid</u>	120	-	*	al-Azd	-
73. <u>Ukāshah b. 'Ayyūb al-Fizārī</u>	123	Military Commander	*	Fizārah	S.
74. <u>Sa'īd b. Bajrah al-Ghassānī</u>	123	Military Commander	*	Ghassān	-
75. <u>'Abd al-Rahmān b. 'Uqbah al-Ghifārī</u>	123	Judge	*	Ghifār	-
76. <u>'Ubayd Allāh b. al-Ḥabḥāb</u>	123	Wālī of Ifrīqiyā and Egypt	*	Salūl (W)	-

70 Ibid. *N.L.W. his appointment to the post of wālī in A.H. 114.

71 Ibid., p. 108. *N.L.W. his appointment by his agent (mawlā) 'Ubayd Allāh b. al-Ḥabḥāb to the post of wālī of Spain.

72 'Abd al-Wahhāb, op. cit., vol. 1, p. 385. P.F. connection with Khālid b. Bashīr al-Azdī. *N.L.W. al-Manṣūr in al-Qayrawān (i.e., the visit of 'Abd Allāh b. Muḥammad al-'Abbāsī, later the caliph Abū Ja'far al-Manṣūr, which took place around the year A.H. 120).

73 Al-Nuwayrī, vol. 22, pt. 2, p. 36. He came to al-Qayrawān with 'Ubayd Allāh b. al-Ḥabḥāb as military commander of al-Shām vanguard. *N.L.W. his insurrection in A.H. 123.

74 Ibn 'Abd al-Ḥakam, p. 219. *N.L.W. Kulthūm b. 'Iyāḍ, who was killed in action against the Berbers in A.H. 123.

75 Al-Mālikī, vol. 1, p. 82. *N.L.W. Kulthūm b. 'Iyāḍ al-Qaysī, who was appointed wālī in A.H. 123.

76 Ibn al-Raḡīq, p. 111. *N.L.W. losing his post as a wālī of Ifrīqiyā after his failure to check the Kharijite movements.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
77. <u>Hanzalah b. Safwān al-Kalbī</u>	124	Wālī of Ifrīqiyā	*	Kalb	-
78. <u>Ghānim al-Ru'aynī</u>	124	Soldier	*	Ru'ayn	-
79. <u>Anonymous</u>	124	Military Commander	C.77	Lakhm	-
80. <u>Shu'ayb b. 'Uthmān al-Fihri</u>	124	Military Commander	C.77	Quraysh	-
81. <u>'Amr b. Hātim</u>	124	Military Commander	C.77	-	-
82. <u>Naṣr b. Yan'um al-Tujībī</u>	124	Soldier	C.77	Tujīb	-
83. <u>'Abd al-Rahmān b. Mālik al-Shaybānī</u>	124	Military Commander	C.77	Shaybān	-
84. <u>'Abd Allāh b. Zuhar al-Kinānī</u>	125	Jurist	A.35	Kinānah	-

77 Ibid. *N.L.W. his appointment as a wālī of Ifrīqiyā in A.H. 124. He was the brother of A. 20.

78 Ibid., p. 118. *N.L.W. the appointment of Ḥanzalah b. Ṣafwān as wālī of Ifrīqiyā in A.H. 124. For his family see Pedigree No. 33.

79 Ibid.

80 Ibid., p. 119. For his family see Pedigree No. 12.

81 Ibid.

82 Ibid. His nisbah was given as al-Yaḥṣubī by Ibn 'Idhārī, vol. 1, p. 58.

83 Ibn al-Raqīq, p. 119.

84 Al-Dabbāgh, vol. 1, p. 248.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
85. <u>Al-Lakhmī</u>	126	Military Commander	C.77	Lakhm	-
86. <u>Muḥammad b. Ḥamīd al-Ghāfiqī</u>	126	Wālī of al-Arbis	*	Ghāfiq	-
87. <u>'Abd al-A'lā b. 'Uqbah al-Ghīfarī</u>	126	Traditionist	C.77	-	-
88. <u>Zufar b. Khālid al-Ṣadafī</u>	126	Traditionist	A.35 C.77	Kindah	-
89. <u>Khālid b. Abī Rabī'ah</u>	126	Secretary	A.38	-	-
90. <u>Sa'id b. Labīd al-Mu'āfirī</u>	128	Jurist	*	Ma'āfir	-
91. <u>'Abd al-'Azīz b. Qays al-Kinānī</u>	127	Chief of Police	A.41	Kinānah	-
92. <u>'Umar b. Yazīd b. Masrūq al-Yuḥsubī al-Zāhid</u>	127	Judge	*	Yaḥsub	-

85 Al-Nuwayrī, vol. 22, pt. 2, p. 37.

86 'Abd al-Wahhāb, op. cit., vol. 1, pp. 134-135. *N.L.W.
Hishām b. 'Abd al-Malik b. Marwān (d. A.H. 126); Ibn al-Abbār,
al-Hullah, vol. 1, p. 82.

87 Al-Mālikī, vol. 1, p. 67; 'Abd al-Wahhāb, Tarīkh al-Adab
al-Tūnisī, p. 19.

88 Al-Mālikī, vol. 1, p. 103.

89 'Abd al-Wahhāb, op. cit., p. 38.

90 Al-Mālikī, vol. 1, p. 122. *N.L.W. Abū Qubayl al-Mu'āfirī
who died in Egypt in A.H. 128; see ibid, p. 91.

91 Ibn al-Raqīq, p. 125. For his family see Pedigree No.21.

92 Al-Mālikī, vol. 1, p. 111. *N.L.W. 'Abd Allāh b. Dīnār
who died A.H. 127. For his family see Pedigree No. 50.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
93.	<u>Anonymous</u> 128	Daughter of Bakr b. Sawādah	A.37	Judhām	-
94.	<u>Al-Ifranjī (the Frank)</u> 130	Bodyguard of Alyās b. Ḥabīb	A.40	Frank	-
95	<u>Ibn Quwaydir</u> 130	Wālī of Bājah	A.41	-	-
96.	<u>'Umar b. Nāfi' al-Fihri</u> 131	Deputy of A.41	A.41	Quraysh	-
97.	<u>Al-'Aṣṣ b. al-Walīd b. Yazīd</u> 132	-	A.41	Quraysh	-
98.	<u>Anonymous woman</u> 132	Wife of Alyās b. Ḥabīb al-Fihri	A.42	Umayyad (Quraysh)	-
99.	<u>Burd</u> 132	Lieutenant of 'Abd al-Raḥmān b. Ḥabīb	A.40	Quraysh (W)	-
100.	<u>Anonymous</u> 136	Chamberlain	A.41	Damascus	Jew

93 Al-Dabbāgh, vol. 1, p. 216.

94 Ibn al-Raḥīq, p. 128. He was a mawlā (agent) of 'Abd al-Raḥmān b. Ḥabīb al-Fihri. N.L.W. (A.39) 'Urwah b. al-Zubayr al-Ṣādafi (d. A.H. 127).

95 Ibn al-Raḥīq, p. 127. He led a rebellion against 'Abd al-Raḥmān b. Ḥabīb.

96 Ibn al-Raḥīq, p. 130. For his family see Pedigree No. 12.

97 Ibid., p. 131.

98 Ibid., p. 133. N.L.W. her marriage to Ilyās b. Ḥabīb in A.H. 132.

99 Ibid.

100 Ibn 'Idhārī, vol. 2, p. 41. He served the Umayyad Maslamah b. 'Abd al-Mālik before joining the court of 'Abd al-Raḥmān b. Ḥabīb al-Fihri in al-Qayrawān.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
101. <u>Sulaymān b. Ziyād al-Ru'aynī</u>	137	Wālī of Tunis	A.42	Ru'ayn	-
102. <u>Al-Aswad b. Mūsā b. 'Abd al-Rahmān b. 'Uqbah</u>	137	-	A.41	Quraysh	-
103. <u>Sallām b. 'Abd al-Rahmān b. Ḥabīb al-Fihri</u>	138	-	*	Quraysh	-
104. <u>'Abd al-Wārith b. Ḥabīb al-Fihri</u>	138	-	A.41	Quraysh	-
105. <u>'Abd al-Wārith b. 'Abd al-Rahmān b. Ḥabīb</u>	138	Military officer	*	Quraysh	-
106. <u>Abū Sharīk al-Jazarī (Abū Sharīk al-'Absī) (or Shurayk)</u>	138	Military Commander	*	'Abs/ Jazīrat Abī Sharīk which was probably named after him	-
107. <u>Muḥammad b. Khālīd al-Qurashī</u>	138	Wālī of al-Qayrawān	*	Quraysh	-

101 Ibn al-Raqīq, p. 138.

102 Ibid., p. 137.

103 Ibid., p. 138. *N.L.W. his imprisonment in al-Qayrawān. For his family see Pedigree No. 12.

104 Ibid., p. 139. For his family see Pedigree No. 12.

105 Ibid., p. 138. *N.L.W. the battle of al-Qayrawān in A.H. 138. For his family see Pedigree No. 12.

106 Ibid. *N.L.W. his role in the battle of al-Qayrawān between Ilyās and Ḥabīb al-Fihri.

107 Ibid., p. 138. *N.L.W. his appointment.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
108. <u>Sharāḥil</u>	138	-	A.45*	-	-
109. <u>Anonymous</u>	139	-	A.45	Quraysh	-
110. <u>Nāfī' b. 'Abd al-Raḥmān al-Salamī</u>	140	-	*	Sulaym	-
111. <u>'Abd Allāh b. Qays al-Kinānī</u>	140	Soldier	A.47	Kinānah	-
112. <u>'Abd al-Malik b. al-Ja'd</u>	140	Governor of al-Qayrawān for the Safarids	*	Nafzah	K.
113. <u>Abū al-Bahlūl 'Umar b. Ṣāliḥ 'Ubaydah al-Tujībī</u>	140	-	*	Tujīb (W)	-
114. <u>Anonymous</u>	140	-	-	-	-
115. <u>An'am b. 'Abd al-Raḥmān b. Ziyād b. An'am</u>	140	-	*	Ma'āfir	-

108 Ibn al-Raḥīq, p. 135. *N.L.W. his membership of the Qayrawānī faction which supported Ilyās b. Ḥabīb (A. 42) against his brother 'Abd al-Raḥmān (A. 40).

109 Ibid., p. 139. N.L.W. her husband (A. 45) who was executed in A.H. 138. For her family see Pedigree No. 12.

110 Al-Nuwayrī, vol. 22, pt. 2, p. 45. *N.L.W. his membership of the deputation from al-Qayrawān to the Caliph al-Manṣūr.

111 Abū al-'Arab, p. 219; Ibn al-Raḥīq, p. 140.

112 Ibn al-Raḥīq, p. 141. *N.L.W. his appointment.

113 Al-Nuwayrī, vol. 22, pt. 2, p. 45. He was a member of the Qayrawānī deputation to the Caliph al-Manṣūr. He was the father of A. 133. *N.L.W. his journey to Baghdad in A.H. 140.

114 Ibn al-Raḥīq, p. 135. She was the wife of C. 108. For her family see Pedigree No. 26.

115 Al-Mālikī, vol. 1, p. 99. *Fl. in connection with being mentioned by his father (A. 55) while the latter was in Baghdad. For his family see Pedigree No. 25.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
116.	<u>'Abd Allāh b. 'Uqayb</u> 141	Secretary	B.25	-	I.
117.	<u>Anonymous</u> 141	Farmer	*	-	-
118.	<u>Anonymous</u> 141	Farmer	C.117	-	-
119.	<u>'Uqbah</u> c. 141	Head of land tax dept.	B.25	-	I.
120.	<u>Anonymous woman</u> 141	-	*	-	K.
121.	<u>Anonymous woman</u> 141	-	C.120	-	K.
122.	<u>Al-Muḥārib b. Hilāl</u> 144	Military officer	C.123	-	-
123.	<u>Muḥammad b. al-Ash'ath al-Khuzā'ī</u> 144	Military Commander/Wālī	*	Khuzā'ah	-

- 116 Al-Darjinī, vol. 1, p. 31. N.L.W. with Ibn Rustum.
- 117 Abū Zakariyyā al-Warjalānī, "Chronique", in RA, vol. 104 (1960), p. 123. *N.L.W. the Ibadite seizure of al-Qayrawān.
- 118 Ibid., p. 128.
- 119 Ibid., p. 119.
- 120 Ibid., p. 114. *N.L.W. her writing a letter asking for help for the Ibadites near Tripoli.
- 121 Ibid.
- 122 Al-Nuwayrī, vol. 22, pt. 2, p. 45; M.A. Dabbūz, al-Maghrib al-Kabīr, vol. 3 (Cairo, 1963), p. 10.
- 123 Ibn 'Idhārī, vol. 1, p. 72.. *N.L.W. with his expedition.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
124. <u>'Abd Al-Rahmān b. 'Āmir b. Nāfi'</u>	144	Military Commander	C.123	Madhḥij	-
125. <u>Ismā'il b. 'Ikrimah al-Khuzā'i</u>	144	Wālī of Zuwaylah	C.123*	Khuzā'ah	-
126. <u>Tamīm al-Dārimī</u>	144	Military Commander	C.123	Tamīm	-
127. <u>Nāfi' b. 'Abd al-Rahmān al-Muslī</u>	144	Military Commander	C.123	Madhḥij	-
128. <u>Anonymous</u>	144	Chief of Police	A.59	-	-
129. <u>Amir b. Ismā'il b. 'Āmir b. Nāfi'</u>	144	Military Commander	C.123	Madhḥij	-
130. <u>Khalaf b. Jarīr</u>	146	Jurist	*	-	-
131. <u>'Īsā b. Mūsā b. 'Ajlān al-Khurasānī</u>	148	Military Commander	*	Khurasān	-

124 Ibn al-Abbār, op. cit., vol. 1, p. 187. For his family see Pedigree No. 26.

125 Al-Nuwayrī, vol. 22, pt. 2, p. 46. *N.L.W. Ibn al-Ash'ath's expedition to al-Qayrawān in A.H. 144; he was dismissed in A.H. 148.

126 Ibn al-Raqīq, p. 210. For his family see Pedigree No. 12.

127 Ibn al-Abbār, op. cit., vol. 1, p. 187. N.L.W. his father who came to al-Qayrawān with Ibn al-Ash'ath in A.H. 144. For his family see Pedigree No. 27.

128 Ibn al-Raqīq, p. 182.

129 Ibn al-Abbār, op. cit., vol. 1, p. 187. For his family see Pedigree No. 27.

130 Abū al-'Arab, p. 155. *N.L.W. his being a school friend of 'Abd Allāh b. Wahb.

131 Al-Nuwayrī, vol. 22, pt. 2, p. 46. *N.L.W. the Abbasid army who appointed him in the place of Muḥammad b. al-Ash'ath al-Khuzā'i after dismissing the latter.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
132. <u>Musāfir b. Sulaymān al-Wā'iz</u>	148	Teacher	A.75	-	-
133. <u>Abū al-'Abbās</u>	150	Military Commander	A. 51	-	-
134. <u>Al-Ḥakam b. Thābit al-Sa'dī</u>	150	Poet/Military Commander	A.51	Sa'd	-
135. <u>Al-Faḍl b. Muḥammad</u>	150	Military Commander	A.52	-	-
136. <u>Bustām b. Hudhayl</u>	150	Military Commander	A.52	-	-
137. <u>Sālim b. Sawādah al-Tamīmī</u>	150	Military Commander	A.51	Tamīm	-
138. <u>Abū Muḥammad al-Ḥārith b. Nabḥān al-Ḥarbī al-Baṣrī</u>	150-160	Traditionist	A.75	Sa'd al-'Ashīrah (Madḥij)	-

132 Al-Mālikī, vol. 1, p. 131. N.L.W. al-Bahlūl b. Rāshid al-Ḥajrī al-Ru'aunī, who was born A.H. 128.

133 Al-Nuwayrī, vol. 22, pt. 2, p. 48.

134 'Abd al-Wahhāb, Waraqāt, vol. 1, p. 135; Ibn al-Abbār, op. cit., vol. 1, p. 71.

135 Al-Nuwayrī, vol. 22, pt. 2, p. 47.

136 Ibid.

137 Ibn al-Abbār, op. cit., vol. 1, p. 72.

138 Abū al-'Arab, pp. 105, 126. "Ḥarbī" according to Ibn al-Athīr refers to a place in Baghdād; this is extremely unlikely as Baghdād at that time was in the early stages of its foundation, and moreover he would have had to have lived there before living in al-Baṣrah (his last nisbah before he moved to al-Qayrawān). Al-Ḥarbī more probably refers to the Arab tribal name Ḥarb, a sub-tribe of Sa'd al-'Ashīrah. Ḥarb might on the other hand have been one of this individual's forefathers; see Ibn al-Athīr, al-Lubāb, vol. 1, pp. 355-356; Ibn Ḥazm, p. 412.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
139. <u>Al-Sanadī b. Ghifār al-Ṭā'ī</u>	154	Military Commander	B.21	Ṭayy	-
140. <u>Khālīd b. Yazīd b. al-Muhallab</u>	154	Military Commander	A.53	al-Azd	-
141. <u>'Abd al-Malik b. Sikridīd al-Ṣanhajī</u>	154	Military Commander	A.53	Ṣanhājah	S.
142. <u>Jamīl b. Ṣakhr</u>	154	Military Commander and Wālī of Tabnah	A.53	-	-
143. <u>Sulaymān b. 'Abhād al-Muhallabī</u>	154	Military Commander	A.57	al-Azd	-
144. <u>Ishāq b. Yazīd Ḥātim al-Muhallabī</u>	154	Wālī of Tunis	A.57	al-Azd	-
145. <u>Abū Ḥātim Ya'qūb b. Ḥabīb al-Kindī (al-Ibādī)</u>	154	Kharijite leader	A.53	Malzūzah	I
146. <u>'Abd al-'Azīz al-Samḥ al-Mu'afirī</u>	154	Wālī of al-Qayrawān	*	Mu'āfir	K.

139 Ibn al-Abbār, op. cit., vol. 2, pp. 355-357.

140 Al-Nuwayrī, vol. 22, pt. 2, p. 49. For his family see Pedigree No. 7.

141 Ibid. See the name Sukridīd which the authors of biographies failed to identify and tried to Arabise by putting it as Shukr, or Sukrān, etc. See below, C.377 and see al-Mālikī, vol. 1, p. 190.

142 Al-Nuwayrī, vol. 22, pt. 2, p. 50; Ibn al-Raḳīq, p. 144. He is the half-brother of 'Umar b. Ḥafṣ al-Muhallabī.

143 Ibid., p. 49. For his family see Pedigree No. 7.

144 Ibn al-Raḳīq, p. 159. For his family see Pedigree No. 7.

145 Ibid., p. 147; al-Nuwayrī, vol. 22, pt. 2, p. 49.

146 Ibid., p. 52. *N.L.W. the seizure of al-Qayrawān by the Safarids in A.H. 154.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
147. <u>Ismā'īl b. Ya'qūb al-Miknāsī</u>	154	Mediator between Abū Ḥātim and 'Umar b. Ḥafṣ	B.53	Miknāsah	K.
148. <u>Hāzim b. Sulaymān</u>	154	Military Commander	A.53	-	-
149. <u>Mu'ammār b. 'Īsā al-'Abdī</u>	154	Military Commander	A.53	Quraysh	-
150. <u>Al-Muhannā b. al-Makhāriq b. Ghifār al-Ṭā'ī</u>	154	Military Commander	B.21	Ṭayy	-
151. <u>Anonymous</u>	155	Cook of Yazīd b. Ḥātim	A.57	-	-
152. <u>Anonymous</u>	155	Farmer	A.57	-	-
153. <u>Anonymous</u>	155	Servant to Yazīd b. Ḥātim	A.57	-	-
154. <u>Yazīd b. al-Ṭufayl al-Tujībī ('Abd Allāh b. 'Abd al-Raḥmān b. al-Ṭufayl al-Tujībī al-Qardamī)</u>	155	Judge	A.57	Tujīb	-

147 Ibid., p. 50. N.L.W. the fighting between 'Umar b. Ḥafṣ and Abū Ḥātim al-Ibādī; Ibn Sallām, p. 56.

148 Al-Nuwayrī, vol. 22, pt. 2, p. 49; Dabbūz, Tarīkh al-Maghrib, vol. 3, p. 58.

149 Ibn al-Raqīq, p. 143; al-Nuwayrī, vol. 22, pt. 2, p. 50.

150 Ibn al-Abbār, op. cit., vol. 2, pp. 355-357.

151 Ibn al-Raqīq, p. 158.

152 Ibid.

153 Ibid.

154 Al-Mālikī, vol. 1, p. 101. On an individual having two names at the same time, see Chapter V (The Problems of Identification) pp.173-174. Ibn al-Athīr, al-Lubāb, vol. 3, p. 24. Ibn al-Athīr claims that the family of al-Qardamī had many of its members settled in Ifrīqiya.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
155. <u>Yūnus b. Ḥabīb al-Ḍabbī</u>	155	Grammarian	A.57	Ḍabbah	-
156. <u>'Abd al-Raḥmān b. Ḥabīb b. 'Abd al-Raḥmān b. Ḥabīb al-Fihri</u>	155	Rebel leader	A.48	Quraysh	-
157. <u>Qutaybah al-Ju'fī al-Naḥwī</u>	155	Grammarian	A.57	Madhḥij	-
158. <u>Muḥammad b. Yazīd b. Ḥātim al-Muḥallabī</u>	157	Wālī of al-Zāb	*	al-Azd	-
159. <u>Ziyād b. Majza'ah al-Muḥallabī</u>	157	Military Commander	*	al-Azd	-
160. <u>Anonymous</u>	161	Plaintiff in a legal case	A.55	-	-
161. <u>Kanūs</u>	161	Jurist	A.55	-	-
162. <u>Yūḥannā al-Mutaṭabbib</u>	161	Physician	A.55	-	Christian

- 155 'Abd al-Waḥḥāb, op. cit., vol. 1, p. 146.
- 156 Ibn al-Raḥīq, p. 161. For his family see Pedigree No.13.
- 157 'Abd al-Waḥḥāb, op. cit., p. 148.
- 158 Ibn al-Raḥīq, p. 162. *N.L.W. his appointment as Wālī of al-Zāb. See Pedigree No. 7.
- 159 Ibid., p. 161. *N.L.W. his fighting against the Kharijite elements in Ifriḥiyā in A.H. 157. For his family see Pedigree No. 7.
- 160 Al-Dabbāgh, vol. 1, pp. 234-235.
- 161 Abū al-'Arab, p. 170.
- 162 Al-Mālikī, vol. 1, p. 102.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
163. <u>Māti' b. 'Abd al-Rahmān al-Ru'aynī</u>	161	Judge	A.55	Ru'ayn	-
164. <u>Abū 'Alī al-Ḥasan b. Sa'id</u>	170	Secretary/Grammarian	A.57	-	-
165. <u>Sa'id b. Ḥamīd</u>	171	Minister	A.57	-	-
166. <u>Ibn Ṣakhr al-Mu'tazilī</u>	171	Jurist	A.79	-	M.
167. <u>Ishāq b. Yazīd b. Ḥātim</u>	171	-	A.57	al-Azd	-
168. <u>Ibn al-Nakhlī al-Faqīh</u>	171	Jurist/Traditionist	A.57	<u>Nakhlah</u>	-
169. <u>Rabī'ah b. Thābit al-Riqqī</u>	171	Poet	A.57	<u>al-Riqqah</u> (village near al-Qayrawān)	-
170. <u>Ishāq b. Makram al-Ash'arī (Ibn Abī al-Munhāl)</u>	171	Scholar	A.57	Ash'ar	-

- 163 Ibid., p. 101.
- 164 'Abd al-Wahhāb, op. cit., vol. 1, pp. 161-162.
- 165 Al-Mālikī, vol. 1, p. 231.
- 166 Ibid., p. 128. al-Khushanī, p. 278.
- 167 Al-Dabbāgh, vol. 1, pp. 244-245.
- 168 Ibn al-Raqīq, p. 156.
- 169 'Abd al-Wahhāb, op. cit., vol. 1, p. 142.
- 170 Ibn al-Raqīq, p. 157. N.L.W. being attracted to al-Qayrawān by the generous stand which was taken by the then new wālī of al-Qayrawān. His kunya may be Abū Ya'qūb. For his family see Pedigree No. 4.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
171. <u>Al-'Alā b. 'Uqbah</u>	171	Judge	A.57	<u>Tūnis</u>	-
172. <u>Anonymous</u>	171	Slave-trader	A.57	<u>al-Andalus</u>	-
173. <u>Qabīṣah b. Rawḥ b. Ḥātim al-Muhallabī</u>	171	Wālī of Ifrīqiyā	A.63	al-Azd	-
174. <u>Sulaymān b. al-Ṣammah b. Yazīd b. Ḥabīb al-Muhallabī</u>	171	Military Commander	C.195	al-Azd	-
175. <u>'Abd al-Raḥmān b. Muḥammad b. Sam'ān</u>	172	Traditionist	A.58	-	M.
176. <u>Ibn Yazīd al-Lakhmī</u>	172	-	A.58	Lakhm	M.
177. <u>Abū Khālīd al-Qabbāb</u>	172	Howdah maker	A.58	-	M.
178. <u>Sa'īd b. al-Ashajj</u>	172	Shop-keeper (draper)	A.58	<u>Irāq</u>	H.

171 Ibid., p. 174.

172 Al-Mālikī, vol. 1, p. 214.

173 Ibn al-Raḥīq, p. 173. For his family see Pedigree No. 7.

174 Al-Nuwayrī, vol. 22, pt. 2, p. 55; Ibn 'Idhārī, vol. 1, p. 82. For his family see Pedigree No. 7.

175 Abū al-'Arab, p. 120.

176 Al-Mālikī, vol. 1, p. 220. He was the brother of A. 58.

177 Al-Khushanī, p. 276; Ibn al-Athīr, op. cit., vol. 3, p. 10.

178 Abū al-'Arab, p. 122. For his family see Pedigree No. 3.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
179. <u>Bishr b. 'Amrūs al-Munastīrī</u> 172		Scholar	A.58	<u>al-Munastīr</u>	M.
180. <u>Anonymous</u> 172		-	A.58	-	M.
181. <u>Anonymous</u> 172		Housewife	A.58	-	M.
182. <u>Natronai b. Havivai</u> 172		-	-	-	Jew
183. <u>Anonymous</u> 172		-	A.58	-	M.
184. <u>Sa'id b. Labīd</u> 172		Minister	A.58	-	Jew
185. <u>Anonymous</u> 172		Merchant	A.58	-	M.
186. <u>Anonymous</u> 172		-	A.58	-	M.
187. <u>Ziyādah</u> 172		-	A.58	-	M.

- 179 Ibid., p. 149; al-Mālikī, vol. 1, pp. 238, 324.
- 180 Ibid., vol. 1, p. 215. Father-in-law of A. 58.
- 181 Ibid., vol. 1, p. 215. Wife of A. 58.
- 182 Encyclopaedia Judaica, art. al-Qayrawān, vol. 10, pp. 698-699; Poznanski, p. 218.
- 183 Al-Mālikī, vol. 1, p. 215.
- 184 Abū al-'Arab, pp. 118-119.
- 185 Al-Mālikī, vol. 1, p. 216.
- 186 Ibid. He was a messenger of Rabāḥ b. Yazīd.
- 187 Al-Dabbāgh, vol. 1, p. 257.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
188. <u>Abū Sulaymān b. Rabī'ah al-Jazarī</u>	172	-	A.58	Ibn Sharīk peninsula	M.
189. <u>'Abd Allāh b. Ziyād b. Sam'ān</u>	172	Traditionist	A.58	-	M.
190. <u>Abū 'Uthmān al-Jazarī</u>	172	-	*	Ibn Sharīk peninsula	M.
191. <u>Abū 'Abd Allāh Muhammad b. 'Alī al-Ru'aynī</u>	172	Teacher	A.58	Ru'ayn	M.
192. <u>Junayd b. Khadāsh b. 'Ajlān</u>	174	Military Commander	A.63	al-Azd	-
193. <u>Al-Naḍar b. Sadūs al-Murādī</u>	174	Wālī of Tripoli	B.31	Murād	-
194. <u>Fath</u>	174	Military Commander	A.63	-	-
195. <u>Dawūd b. Yazīd b. Ḥātim al-Muhallabī</u>	174	Wālī of Ifrīqiyā	*	al-Azd	-

188 Abū al-'Arab, p. 146.

189 Ibid., p. 120.

190 Al-Mālikī, vol. 1, p. 238. *N.L.W. Bishr al-Munastirī (Fl.172)

191 Ibid., p. 208.

192 Ibn al-Raḳīq, p. 194. He remained loyal to al-Faḳl b. Rawḥ b. Ḥātim to the end. His father, Khadāsh b. 'Ajlān (B. 27), distinguished himself in serving under another member of the Muhallab family, 'Umar b. Ḥafṣ (A. 53)

193 Ibid., p. 183.

194 Ibid., p. 192. One of the commanders of Ibn al-Jārūd during his insurrection.

195 Ibid., p. 170. *N.L.W. his appointment to the post of wālī of Egypt. For his family see Pedigree No. 7.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
196. <u>Abū Hurayrah</u>	174	-	A.59	-	-
197. <u>Hubūs b. Tāriq</u>	176	Student	A.60	Berber	M.
198. <u>'Imrān b. Yahyā b. Qādīm</u>	176	Jurist	A.60	Banū Ḥanīfah	H.
199. <u>Abū 'Uyaynah (al-Shā'ir) b. Muḥammad b. Abī 'Uyaynah</u>	176	Wālī of al-Zāb	*	al-Azd	-
200. <u>Qusṭās al-Naṣrānī</u>	176	Head of the Christian community in al-Qayrawān	A.63	-	Christian
201. <u>Muḥammad b. al-Wakīl</u>	176	Traditionist	A.81	-	-
202. <u>'Umar b. Qaddūmah</u>	176	Traditionist	*	-	-
203. <u>Abū Ḥassān al-Askāf</u>	176	Cobbler	C.119	-	-

196 'Abd al-Wahhāb, op. cit., vol. 1, p. 159.

197 Al-Mālikī, vol. 1, p. 120.

198 Ibid., vol. 1, p. 119.

199 Ibn al-Raḳīq, p. 185. *N.L.W. his appointment to the governorate of al-Zāb, see Map no. 2.

200 Ibid., pp. 184-185. N.L.W. the reception of al-Faḍl b. Rawḥ in A.H. 176.

201 Ibid., p. 213. N.L.W. the arrival of Ibrāhīm b. al-Aghlab in Ifrīqiyā.

202 Ibid., p. 184. *N.L.W. a description of how the people received al-Faḍl b. Rawḥ in A. H. 176 (A. 63).

203 Ibid., p. 185.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
204. <u>Al-Raffā'</u>	176	Jurist/Tailor (darner)	A.60	-	M.
205. <u>Ṭālib</u>	178	Soldier	A.63	-	-
206. <u>Al-Naḍar b. Ḥafṣ</u>	178	Military Commander	A.63	-	-
207. <u>Hammād b. Hammād</u>	178	Military Commander	A.63	-	-
208. <u>Al-Mufarrij b. 'Abd al-Malik al-Rab'ī</u>	178	Wālī of al-Qayrawān by Ibn al-Jārūd	A.63	Rabī'ah	-
209. <u>Ibn al-Rubūdhī</u>	178	Military Commander	A.63	-	-
210. <u>Manṣūr b. Ziyād</u>	178	Military Commander	A.63	-	-

204 Al-Mālikī, vol. 1, p. 121.

205 Ibn al-Raqīq, p. 200.

206 Ibid., p. 199. He remained loyal to al-Faḍl b. Rawḥ until the latter's death in A.H. 178.

207 Ibn 'Idhārī, vol. 1, p. 87. He was one of the commanders of Ibn al-Jārūd's camp. See also his relation with Ibrāhīm b. al-Aghlab on the eve of his seizure of al-Qayrawān.

208 Ibn 'Idhārī, vol. 1, p. 88. Ibn 'Idhārī gives this name correctly, but Ibn al-Raqīq conflates it with the name of al-Ṭabaqī (al-Laṭīfī?) (probably as a result of a scribal error). The latter is a different individual (see C. 232) who is, however, entirely ignored by Ibn 'Idhārī. See Ibn al-Raqīq, p. 201.

209 Ibn al-Raqīq, p. 195. He must be the same person as al-Duwaydī, see ibid., p. 192, where a scribal error has produced the two different names, al-Rubūdhī and al-Duwaydī. It is not clear, however, which of these two forms is the correct one, al-Rubūdhī, or al-Duwaydī.

210 Ibid., pp. 202-203.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
211. <u>Abū al-Nahār</u>	178	Military Commander	A.63	<u>Khurasān</u>	-
212. <u>Abū al-Haytham</u>	178	Military Commander	A.63	-	-
213. <u>Sharāhīl al-Azdī</u>	178	Military Commander	A.	al-Azd	-
214. <u>Muḥammad b. Hishām</u>	178	-	A.63	al-Azd	-
215. <u>Al-Haytham b. al-Rabī'</u>	178	Military Commander	A.63	-	-
216. <u>Manṣūr b. Hishām</u>	178	Military Commander	A.63	-	-
217. <u>Samdūn</u>	178	Military Commander	A.63	al-Sham	-
218. <u>Al-Faḍl b. Yazīd</u>	178	-	A.63	al-Azd	-

211 Ibid., p. 199. He joined Ibn al-Jārūd in his rebellion against Al-Faḍl b. Rawḥ in A.H. 178.

212 Ibn 'Idhārī, vol. 1, p. 87.

213 Ibn al-Raqīq, p. 195.

214 Ibn 'Idhārī, vol. 1, p. 88.

215 Ibn al-Raqīq, p. 192.

216 Ibn 'Idhārī, vol. 1, p. 87. He may be identical with the individual called Manṣūr b. Hamian. See Ibn al-Raqīq, p. 189.

217 Ibid., p. 192; al-Nuwayrī (vol. 22, pt. 2, p. 58) makes the name Shamdūn.

218 Ibn 'Idhārī, vol. 1, p. 88.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
219.	<u>Khālīd b. Yazīd b. Hātīm al-Muhallabī</u> 178	Military Commander	A.63	al-Azd	-
220.	<u>Al-Muhallab b. Yazīd b. Hātīm al-Muhallabī</u> 178	Military Commander	A.63	al-Azd	-
221.	<u>Sa'īd b. Yazīd b. Hātīm al-Muhallabī</u> 178	-	A.63	al-Azd	-
222.	<u>Mas'adah b. Fudayk</u> 178	Associate of the Wālī of Tunis	A.63	-	-
223.	<u>Quraysh al-Qushayrī</u> 178	Military Commander	A.63	Qays	-
224.	<u>Waṣṣāf</u> 178	Military Commander	A.63	-	-
225.	<u>'Abd Allāh b. Yazīd b. Hātīm al-Muhallabī</u> 178	Military Commander	A.63	al-Azd	-
226.	<u>Abū 'Umaylah</u> 178	Military Commander	A.63	al-Shām	-

- 219 Ibn al-Raqīq, p. 194. For his family see Pedigree No. 7.
- 220 Ibid. For his family see Pedigree No. 7.
- 221 Ibn al-Abbār, op. cit., vol. 1, p. 79. For his family see Pedigree No. 7.
- 222 Ibn al-Raqīq, p. 188.
- 223 Ibid., p. 195. Part of the text is missing but from what is left it seems he was on Ibn al-Jārūd's side. See ibid.
- 224 Ibn al-Raqīq, p. 189.
- 225 Ibn al-Abbār, op. cit., vol. 1, p. 80. For his family see Pedigree No. 7.
- 226 Ibn al-Raqīq, p. 192. One of the commanders who remained loyal to al-Faḍl in A.H. 178.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
227. <u>Abū al-Mughīrah</u>	178	Military Commander	A.63	-	-
228. <u>Al-Mughīrah b. Bishr b. Rawḥ b. Hātim al-Muhallabī</u>	178	Wālī of Tūnis	A.63	al-Azd	-
229. <u>'Abd Rabbih (or 'Abdawayn) b. al-Jārūd</u>	178-179	Military Commander	*	<u>Khurasān</u>	-
230. <u>Al-Muhallab b. Rāfi'</u>	179	Military Commander	*	-	M.
231. <u>Ghālīb b. Mahdī</u>	179	Student of Mālik/Jurist	*	-	-
232. <u>'Abd al-Malik b. 'Abbās (al-Laṭīfī) al-Ṭabaqī</u>	179	Wālī of al-Qayrawān for Ibn al-Jārūd	*	<u>Ṭabaqah</u>	-
233. <u>Muḥammad b. Ishāq al-Lu'lu'ī</u>	179	Jurist	*	Persian	M.

227 Ibid. He was one of the commanders of the Ahl al-Shām army which took al-Faḍl's side during the insurrection of Ibn al-Jārūd.

228 Ibn al-Abbār, al-Hullah al-Siyarā', vol. 1, p. 77. Ḥusayn Mones incorrectly states (in the Muhallabids' family tree he gives a footnote to Ibn al-Abbār) that al-Mughīrah, whose appointment in Tunis was the immediate cause of Ibn al-Jārūd's insurrection, was the son of al-Muhallab b. Yazīd, see ibid., vol. 2, p. 361; and see Ibn al-Raqīq, p. 186. For his family see Pedigree No. 7.

229 Ibn 'Idhārī, vol. 1, pp. 86-87. *N.L.W. trying to seize power from al-Faḍl b. Rawḥ, the wālī of Ifrīqiyā in A.H. 178-179.

230 Ibn al-Raqīq, p. 197. *He accompanied the wālī, Harthamah b. A'yan, to al-Qayrawān in A.H. 178-179.

231 Al-Mālikī, vol. 1, p. 174. *N.L.W. Mālik b. Anas who died A.H.179. For Ṭabaqah see Ibn al-Shabbāṭ, fol. 109a.

232 Ibn 'Idhārī, vol. 1, p. 88. *N.L.W. the end of Ibn al-Jārūd's insurrection; see al-Nuwayrī, vol. 22, pt. 2, p. 59.

233 'Iyād, al-Madārik, vol. 1, p. 264 (B. ed.). *N.L.W. Mālik b. Anas.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
234. <u>Al-Faḍl b. Ḥabīb al-Muḥallabī</u>	179	Military Commander	A.63	al-Azd	-
235. <u>Abū al-Ḥasan b. Abī Ṭālib al-Qayrawānī al-Mu'āfirī</u>	179	Author	B.32	Mu'āfir	M.
236. <u>Zakarīyyā b. Qādim (al-Ḥanafī)</u>	179	Lieutenant of Ibn A'yan	*	Banū Ḥanīfah	-
237. <u>'Umar b. al-Ḥakam al-Lakhmī</u>	179	Jurist	*	Lakhm	-
238. <u>Mu'āwiyah b. al-Mufḍal</u>	179	Jurist	*	-	M.
239. <u>Ḥārith b. Asad al-Qafṣī</u>	179	Jurist	*	Tamīm	M.
240. <u>Ṣāliḥ b. 'Abd Allāh al-Qayrawānī</u>	179	Jurist	*	-	M.
241. <u>'Alī b. Yūnus al-Qarawī</u>	179	Jurist	*	-	-
242. <u>Ja'far b. Muḥammad al-Rab'ī</u>	179	Military Commander	*	Rabī'ah	-

- 234 Ibn al-Abbār, op. cit., vol. 1, p. 82.
- 235 'Iyāḍ, Tarājim, p. 22. See Pedigree No. 27.
- 236 Ibn al-Raqīq, p. 203. *N.L.W. the appointment of Harthamah b. A'yan over Ifrīqiyyā in A.H. 179. See Pedigree No. 18.
- 237 Al-Mālikī, vol. 1, p. 168. *N.L.W. Mālik b. Anas who died in A.H. 179. For his family see Pedigree No. 22.
- 238 Ibid, p. 483. *N.L.W. Mālik b. Anas.
- 239 Ibid, p. 174. *N.L.W. his journey to meet Mālik b. Anas.
- 240 'Iyāḍ, al-Madārik, vol. 2, p. 191 (M. ed.). *N.L.W. Mālik b. Anas.
- 241 Ibid., p. 272. *N.L.W. studying under Mālik b. Anas who died in A.H. 179.
- 242 Ibn al-Raqīq, p. 201. *N.L.W. his opposing Ibn al-Jārūd's seizure of al-Qayrawān.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
243. <u>Abū 'Abd Allāh Muḥammad b. Mu'āwiyah al-Ḥadramī</u>	179	Jurist	*	<u>Ḥadramawt</u>	M.
244. <u>'Abd al-Raḥmān b. al-Jahm</u>	179	-	*	-	-
245. <u>Abū Mas'ūd al-'Abbās b. Ashras al-Anṣārī</u>	179	Jurist	*	al-Anṣār	M.
246. <u>Maṭar b. Anas</u>	179	Jurist	*	-	M.
247. <u>Harthamah b. A'yan</u>	179	Wālī of Ifrīqiyā	*	-	-
248. <u>(Abū al-)Qāsīm al-Zawāwī</u>	179	Student of Mālik	*	Zawāwah	M.
249. <u>Al-Khasīb</u>	179	Military Commander		'Akk (W)	-

- 243 Abū al-'Arab, p. 254. *N.L.W. Mālik b. Anas who died A.H. 179.
- 244 'Iyāḍ, al-Madārik, vol. 1-2, p. 269 (B. ed.). *N.L.W. Mālik b. Anas al-Aṣḥabī (d. A.H. 179).
- 245 Al-Mālikī, vol. 1, p. 170. *N.L.W. Mālik b. Anas.
- 246 Ibid., p. 483. *N.L.W. Mālik b. Anas.
- 247 Ibn al-Raḥīq, p. 203; Ibn 'Idhārī, vol. 1, p. 89. *N.L.W. his appointment to the post of wālī of Ifrīqiyā.
- 248 Al-Mālikī, vol. 1, p. 168. Al-Shabī and his friend confused him with his grandson (A. 402) who had the same kunya but who died at the beginning of the 4th century. It is doubtful, however, whether his kunya was Abū al-Qāsīm since his name in his family nasab was Qāsīm and the citation of al-Mālikī from Abū al-'Arab is inaccurate; al-Mālikī, vol. 1, p. 160. *N.L.W. Mālik b. Anas.
- 249 Ibn al-Abbār, op. cit., vol. 1, p. 90. *He was an agent of Muḥammad al-'Akkī, who was appointed to the governorship in A.H. 181.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
250. <u>Muhammad b. Yazid al-Judhami</u>	183	Jurist	A.75	Judham	M.
251. <u>Abu al-Qasim Khalid b. Yazid al-Faris al-Lu'lu'i</u>	183	Traditionist/Pearl dealer	A.75	Persian	M.
252. <u>'Abbas b. Tarhun</u>	183	Chief of Police	C.254	-	-
253. <u>Yahya b. al-Faql b. al-Nu'man al-Tamimi</u>	183	Postmaster	C.254	Tamim	-
254. <u>Muhammad b. Muqatil al-'Akkī</u>	183	Wali of Ifriqiyā	*	-	-
255. <u>Abu Sulayman al-A'mā</u>	183	Prayer leader	A.75	<u>al-Sidrah</u>	M.
256. <u>Yazid al-Faqir</u>	183	Traditionist	A.75	-	M.
257. <u>Sa'dun b. Aban</u>	183	Traditionist	A.75	-	M.

- 250 Al-Dabbāgh, vol. 1, p. 265. N.L.W. Al-Bahlul b. Rashid (A. 77)
- 251 Al-Malikī, vol. 1, p. 151.
- 252 Ibn al-Raqiq, p. 206. N.L.W. the ousting of Muhammad b. Muqatil al-'Akkī from the governorship of Ifriqiyā.
- 253 Ibn al-Abbār, op. cit., vol. 1, p. 101. N.L.W. Muhammad b. Muqatil al-'Akkī's dismissal from the governorship in A.H. 183.
- 254 Ibn al-Raqiq, p. 204. *N.L.W. being forced to leave the city. He must be considered a temporary resident in al-Qayrawān.
- 255 Al-Malikī, vol. 1, p. 138.
- 256 Ibid., p. 132.
- 257 Abū al-'Arab, p. 130.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
258. <u>Abū Muḥammad 'Abd Allāh b. Yūsuf al-Ḥayy</u>	183	Traditionist	A.75	-	M.
259. <u>Anonymous</u>	183	Student of Al-Bahlūl/Musician	A.75	-	M.
260. <u>'Abd al-Raḥmān b. Bakkār</u>	183	Traditionist	A.75	-	M.
261. <u>Abū Aḥmad Mu'tib b. Rabāh</u>	183	-	A.165	(al-Baladiyyūn)	-
262. <u>Al-Faḍl al-Naḥshalī</u>	183	Poet	A.75	Naḥshal	-
263. <u>Fāḍil b. Kāmil</u>	183	-	A.75	-	-
264. <u>Falāḥ b. 'Abd al-Raḥmān al-Kilā'ī</u>	178-183	Military Commander	A.63	Kilā'	-
265. <u>Aḥmad b. Ibrāhīm</u>	183	Traditionist	A.75	-	M.

258 Al-Mālikī, vol. 1, p. 140.

259 Ibid., p. 138.

260 Al-Dabbāgh, vol. 1, p. 255.

261 Ibid., vol. 2, pp. 193-195. For al-Baladiyyūn see Analysis of the Origins of the Population (Chapter VII, 3).

262 Ibn al-Abbār, op. cit., vol. 1, p. 92.

263 Abū al-'Arab, p. 132. His first name might have been omitted as unreadable by the editors of Abū al-'Arab's Ṭabaqāt.

264 Ibn al-Abbār, op. cit., vol 1, p. 91. He joined Tammām b. Tamīm al-Tamīmī in his struggle to overthrow Muḥammad b. Muqātil al-'Akkī.

265 Al-Mālikī, vol. 1, p. 135.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
266. <u>Yahyā b. Kāmil</u>	183	-	A.75	-	M.
267. <u>Anonymous</u>	183	Oil dealer	A.75	-	M.
268. <u>Anonymous</u>	183	Oil dealer	A.75	<u>al-Sāhil</u>	C.
269. <u>Habīb b. Sa'īd al-Tanūkhī</u>	183	Jurist	A.75	-	M.
270. <u>Anonymous</u>	183	Jurist/Teacher	A.75	-	M.
271. <u>Daḥnūn b. Rāshid</u>	183	Traditionist	A.75	-	M.
272. <u>Zakariyyā b. Muḥammad b. al-Ḥakam al-Lakhmī</u>	183	Jurist	A.75	Lakhm	M.
273. <u>Abū Ja'far Aḥmad al-Kūfī</u>	183	Soldier	A.75	<u>Kūfah</u>	-

266 Abū al-'Arab, p. 129.

267 Al-Dabbāgh, vol. 1, p. 268.

268 Ibid.

269 Ibid., vol. 2, pp. 104-105. For his family see Pedigree No. 46.

270 Al-Mālikī, vol. 1, p. 254.

271 Abū al-'Arab, pp. 130-131. Probably he was Daḥyūn; al-Mālikī, vol. 1, p. 135.

272 Ibid., p. 161. In one place, al-Mālikī calls him Yahyā, but apparently this is his kunya with Abū dropped by mistake. See the correct name in al-Dabbāgh, vol. 1, pp. 68-69. For his family see Pedigree No. 22.

273 Ibid., p. 277.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
274. <u>Anonymous</u>	183	-	-	-	-
275. <u>Buqyah b. Rāshid al-Ru'aynī</u>	183	Jurist	A.75	Ru'ayn (W)	M.
276. <u>Abū Hārūn Mūsā</u>	183	Lieutenant to Ibrāhīm I.	A.81	Tamīm (W)	-
277. <u>'Abd al-Muta'āl (al-Qasṭalānī)</u>	183	Traditionist/Jurist	A.75	<u>Qasṭīlīyah</u>	M.
278. <u>Dhū al-Nūn al-Akhmīmī al-Miṣrī</u>	183	Jurist/temporary stay in city	A.76	<u>al-Akhmīm</u>	M.
279. <u>Anonymous</u>	183	-	A.76	-	-
280. <u>Anonymous</u>	183	-	A.76	-	-
281. <u>Anonymous</u>	183	-	A.76	-	-
282. <u>Anonymous</u>	183	-	A.76	-	-
274	<u>Ibid.</u> , p. 270.				
275	Abū al-'Arab, p. 127. He was the brother of A. 77.				
276	Al-Mālikī, vol. 1, pp. 148-149.				
277	<u>Ibid.</u> , vol. 1, p. 132; Abū al-'Arab, p. 138.				
278	Al-Mālikī, vol. 1, p. 223.				
279	Al-Dabbāgh, vol. 1, p. 285.				
280	<u>Ibid.</u>				
281	<u>Ibid.</u> , p. 286.				
282	<u>Ibid.</u>				

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
283. <u>Marwān b. Naṣr al-Muta'abbid</u>	183	Jurist	A.76	-	M.
284. <u>Anonymous</u>	183	Servant of Shuqrān	A.76	-	M.
285. <u>'Iyād b. 'Uwānah al-Kalbī</u>	184	Grammarian	A.81	Kalb	-
286. <u>'Abbās al-Ṭabaqī (al-Laṭīfī)</u>	184	Military Commander	A.81	<u>Ṭabaqah</u>	-
287. <u>Hammād al-Sa'ūdī</u>	184	Emissary of the Caliph	A.81	-	-
288. <u>Sulaymān b. Tamīm</u>	184	Military Commander	A.81	Tamīm	-
289. <u>Al-Khurasānī</u>	184	Ambassador of the caliph in al-Qayrawān	A.81	<u>Khurasān</u>	-

283 Ibid., p. 280.

284 Ibid., p. 286.

285 'Abd al-Wahhāb, Waraqāt, vol. 1, pp. 96, 156-160.

286 Ibn al-Raḳīq, p. 222, see above footnote no. C.232; according to Ibn al-Shabbāṭ al-Ṭawzarī, 'Abbās al-Ṭabaqī was the true name of this individual and his nisbah was given after a village west of al-Qayrawān near Mims called Ṭabaqah; Ibn al-Shabbāṭ al-Ṭawzarī, Sharḥ al-Qaṣīdah al-Shuqrāṭisiyyah, vol. 2, fol. 109a.

287 Ibn al-Raḳīq, p. 220.

288 Ibid., p. 210; Abū al-'Arab, p. 215. For his family see Pedigree No. 12.

289 Al-Mālikī, vol. 1, p. 149. It is not certain whether the envoy of the caliph was in permanent residence in al-Qayrawān. See the residence of the caliph's envoy Chapter VII, 2, p. 414; for the meaning of the nisbah Khurasānī see Shaban, p. 158.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
290. <u>Hamzah b. al-Sabbāl</u>	184	Military Commander	A.81	al-Rayy	-
291. <u>'Amir b. al-Mu'ammār b. Sinān al-Taymī</u>	184	Chief of Police	A.81	Taym al-Rabāb	-
292. <u>Shihāb b. Ḥājib al-Tamīmī</u>	184	Caretaker <u>wālī</u>	A.81	Tamīm	-
293. <u>Abū 'Abd al-Rahmān al-Nafzī al-Kūfī</u>	184	Scholar/Grammarian	A.81	Nafzah	-
294. <u>Abū al-Wazn</u>	184	Poet	A.81	-	-
295. <u>Ibrāhīm b. Muḥammad al-Shī'ī</u>	184	Lieutenant of Ibrāhīm I.	A.81	Khurasān	-
296. <u>Ja'far b. Sa'id</u>	184	Lieutenant to Ibrāhīm I.	A.91	-	-

290 Ibn al-Abbār, op. cit., vol. 1, pp. 107-108. His laqab is al-Ḥārūn (which can also be taken as a kind of nabaz meaning "refractory" or "insubordinate". For his family see Pedigree No. 35.

291 Ibid., p. 106. For his family see Pedigree No. 48.

292 Ibn al-Raqīq, p. 221. In one instance, Ibn al-Raqīq calls him Sahl instead of Shihāb without any supporting evidence. However, the sequence of events shows that only one individual is involved. For his family see Pedigree No. 45.

293 Ibid., p. 223. Kūfī here refers to the grammatical school rather than the legal one.

294 'Iyāḍ, al-Madārik, vol. 3, p. 76 (M. ed.).

295 Ibn al-Abbār, op. cit., vol. 1, pp. 109-110. Shī'ī here does not necessarily mean he was a pro-'Alid but rather an extreme pro-Abbasid since it refers to the Shi'ites of Banū al-'Abbās, who were the supporters of this faction of Banū Hāshim and mostly from Khurasān.

296 Ibn al-Raqīq, p. 221.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
297. <u>Abū 'Azīz</u>	184	Chief of Police	A.81	-	-
298. <u>'Īsā al-Jalūdī</u>	184	Military Commander	A.81	-	-
299. <u>Yahyā b. Ziyād</u>	184*	Postmaster	*	-	-
300. <u>Aḥmad b. 'Āmir b. al-Mu'ammār b. Sinān al-Taymī</u>	184	Military Commander	C.291	Taym/al-Rabāb	-
301. <u>Amān b. al-Ṣimṣāmah b. al-Ṭirimmāḥ b. Ḥakīm al-Ṭā'ī</u>	184	Grammarian	*	Ṭayy	-
302. <u>Khuraysh al-Kindī</u>	186	-	*	Kindah	-
303. <u>Anonymous</u>	190	Teacher	A.79	-	-

297 Al-'Uyūn wal-Ḥadā'iq, pt. 3, p. 302. N.L.W. the appointment of Ibrāhīm b. al-Aghlab as wālī over Ifrīqiyā in A.H.184.

298 Ibid., p. 210. Ibrāhīm I sent him into exile with several commanders whom he considered dangerous to his newly established authority over Ifrīqiyā (they thought they were more entitled to the post of amīr than he was). Ibn al-Raḳīq, p. 222. For al-Julūd, a village in Ifrīqiyā, see Ibn al-Athīr, op. cit., vol. 1, p.287.

299 Ibn al-Raḳīq, p. 220. *N.L.W. A.81 his appointment by Ibrāhīm I.

300 Ibn al-Abbār, op. cit., vol. 1, p. 106. For his family see Pedigree No. 48.

301 'Abd al-Wahhāb, Tārīkh al-Adab al-Tūnisī, p. 39. *N.L.W. the establishment of the Aghlabids' state in A.H.184.

302 Ibid., p. 44. *N.L.W. his rebellion against Ibrāhīm I. See al-Ḥasan b. Ḥarb al-Kindī, his father-in-law, who was a rebel at the time of al-Aghlab b. Sālim. Al-Ḥasan was killed in A.H.150.

303 Al-Dabbāgh, vol. 1, p. 305.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
304.	<u>Anonymous</u> 190	Wife of Abū 'Uthmān Ḥātim (C. 306)	A.79	-	-
305.	<u>Sulaymān b. Zar'ah al-Ru'aynī</u> 190	Defendant in a legal case	A.79	Ru'ayn	-
306.	<u>Abū 'Uthmān Ḥātim b. 'Uthmān al-Ibzārī al-Mu'āfirī</u> 190	Spice merchant	A.79	Mu'āfir	M.
307.	<u>Ibrāhīm b. An'am</u> 190	Traditionist	A.79	Mu'āfir	-
308.	<u>Al-Ṣadafī</u> 190	Plaintiff	A.79	Kindah	-
309.	<u>Ibrāhīm al-Ḥaramī</u> 190	Traditionist	A.79	Mecca	-
310.	<u>Al-Mudrajī</u> 190	Poet	A.79	-	-
311.	<u>'Abd al-Raḥmān b. Abī 'Amr Ghānim b. 'Abd Allāh al-Ru'aynī</u> 190	Poet	A.79	Ru'ayn	M.

304 Ibid., p. 292.

305 Al-Mālikī, vol. 1, p. 145.

306 Ibid., p. 149; for his family see Pedigree No. 27.

307 Ibid., p. 143.

308 Ibid., p. 121.

309 Ibid. For al-Ḥaramī see Ibn al-Athīr, al-Lubāb, vol. 1, p. 359.

310 'Iyāḍ, al-Madārik, vol. 3, p. 76 (M. ed.).

311 Al-Dabbāgh, vol. 1, p. 299. For his family see Pedigree No. 34.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
312. <u>Sa'id b. Ghānim al-Ru'aynī</u>	190	Author	A.79	Ru'ayn	M.
313. <u>Ibn Ṭālūt al-Yaḥṣubī</u>	190	-	A.79	Yaḥṣub	-
314. <u>Hānī b. Abī Khaythamah</u>	190	Witness	A.79	-	-
315. <u>Tamīm b. Khayrān</u>	190	Traditionist	A.79	<u>Surt</u>	M.
316. <u>Ma'ad b. 'Iqāl</u>	190	Prayer leader	A.79	Tamīm	H.
317. <u>Abū 'Amr Ghānim b. 'Abd Allāh b. Ghānim al-Ru'aynī</u>	190	-	A.79	Ru'ayn	H.
318. <u>Sufyān b. al-Maḍā' b. Sawādah</u>	190	Wālī of Tripoli	A.81	Tamīm	-
319. <u>Ibrāhīm b. Sufyān b. Sālīm b. Sawādah</u>	190	Wālī of Tripoli	A.81	Tamīm	-
320. <u>Abū al-Khyār al-Aslamī</u>	191	Traditionist	*	Aslam	-

312 'Iyād, Tarājim, p. 19. For his family see Pedigree No. 34

313 Al-Dabbāgh, vol. 1, p. 290.

314 Al-Mālikī, vol. 1, p. 184.

315 Al-Dabbāgh, vol. 1, p. 301.

316 Al-Mālikī, vol. 1, p. 394.

317 Ibid., p. 77. For his family see Pedigree No. 34.

318 Ibn al-Athīr, al-Kāmil, vol. 5, p. 121.

319 Ibid.

320 Abū al-'Arab, p. 53. *N.L.W. Khālid b. Ḥayyān b. al-'Ayan al-Ḥaḍramī who died in A.H. 191; Ibn Sa'd, vol. 2 (Leiden, 1918), p. 7, pt. 2, p. 184.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
321. <u>Muḥammad b. al-Ashajj</u>	192	Traditionist	C.178	<u>Baṣrah ('Irāq)</u>	H.
322. <u>Zurayq b. Hilāl al-Khushanī</u>	197	Historian	B.72	Quḍā'ah	-
323. <u>Abū 'Īsā Marwān b. 'Abd al-Raḥmān al-Yaḥṣubī</u>	197	Traditionist	*	Yaḥṣub	-
324. <u>Ibn Mahdī b. Yazīd al-Qaysī</u>	197	Historian	B.72	Qays	-
325. <u>Sakan al-Nāzir</u>	197	Traditionist	C.323	-	-
326. <u>Sa'īd al-Adam</u>	197	Traditionist	C.323	-	M.
327. <u>Muḥammad b. Ibrāhīm b. al-Aghlab</u>	198	Abbasid Military Commander	A.81	Tamīm	-
328. <u>Al-Faḍl al-Samādiḥī</u>	199	-	A.83	Quraysh (W)	-

321 Al-Mālikī, vol. 1, p. 220; Ibn al-Athīr, al-Lubāb, vol. 1, p. 63. For his family see Pedigree No 3.

322 Abū al-'Arab, p. 71; for Khushayn, see Ibn al-Athīr, op. cit., vol. 1, p. 144.

323 Al-Mālikī, vol. 1, p. 127. *N.L.W. 'Abd Allāh b. Wahb (d. A.H. 197).

324 Abū al-'Arab, p. 71.

325 Al-Mālikī, vol. 1, p. 128.

326 Ibid.

327 Al-Ṭabarī, series II, vol. 2, p. 911. He was probably one of the sons of Ibrāhīm b. al-Aghlab (A. 81). He was one of the commanders of the Caliph al-Mahdī in A.H. 198. See Pedigree No. 43.

328 'Iyāḍ, al-Madārik, vol. 4, p. 93 (M. ed.). He was said to be related to 'Abd Allāh b. Ja'far b. Abī Ṭālib. For his family see Pedigree No. 38.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
329. <u>Hāshim b. Hājib b. Hishām</u>	200	Traditionist	-	Tamīm	M.
330. <u>Sa'īd b. Talīd</u>	199	Traditionist	*	Mu'āfir	M.
331. <u>Khalaf b. Jarīr</u>	200	Traditionist	*	-	M.
332. <u>Muḥammad b. Abī Ḥubaysh</u>	200	Traditionist	C.329	-	M.
333. <u>Hafṣ b. Ḥamīd al-Jazarī</u>	201	Jurist	A.87	-	H.
334. <u>Anonymous</u>	201	Military officer	A.87	<u>al-Sudān</u>	H.
335. <u>Ṣāliḥ b. Hājib b. Hishām al-Tamīmī</u>	c. 200	Jurist/Traditionist	-	Tamīm	M.
336. <u>Ja'far b. Muḥammad</u>	202	Traditionist	A.89	-	-
337. <u>Abū 'Ammār al-Maḍabbḥik</u>	208	Clown	A.92	-	H.

329 Abū al-'Arab, p. 180. For his family see Pedigree No. 45.

330 'Iyāḍ, Tarājim, p. 62. *N.L.W. Mālik b. Anās.

331 Abū al-'Arab, p. 156. *N.L.W. 'Abd Allāh b. Wahb.

332 Ibid., p. 180. See Ibn Hushaysh.

333 Ibn 'Idhārī, vol. 1, p. 96; al-Mālikī, vol. 1, p. 238.
Al-Mālikī puts his nasab 'Umar instead of Ḥamīd.

334 Al-Mālikī, vol. 1, p. 191.

335 Abū al-'Arab, p. 180. For his family see Pedigree No. 45.

336 Ibid., p. 181; al-'Uyūn wal-Ḥadā'iq, vol. 3,

p. 260.

337 Ibn 'Idhārī, vol. 1, p. 98.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
338. <u>'Abd Allāh b. al-Aghlab</u>	208	Military Commander	*	Tamīm	H.
339. <u>Hamīd b. Asad</u>	208	Traditionist	*	-	M.
340. <u>Al-Aghlab (Ghalbūn) b. 'Abd Allāh b. al-Aghlab</u>	208	Military Commander	*	Tamīm	H.
341. <u>'Abd al-Šamad b. Janāh al-Bāhilī</u>	208	Military Commander	*	Bāhilah	H.
342. <u>Abū Yahyā Hammād b. Yahyā al-Sujlamāsī</u>	208	Merchant/Jurist	*	<u>Sujlamāsah</u>	M.
343. <u>Ja'far b. Ma'bad</u>	208	Military Commander	A.103	-	H.
344. <u>Muhammad b. Hamzah al-Rāzī (al-Sabbāl al-Hārūn)</u>	208	Military Commander	*	al-Rayy	H.
345. <u>Anonymous</u>	209	Traditionist	A.103	-	-

338 Al-Nuwayrī, vol. 22, pt. 2, p. 70. *N.L.W. the insurrection of al-Ṭunbudhī. For his family see Pedigree No. 43.

339 Al-Dabbāgh, vol. 1, p. 13. *N.L.W. the insurrection of A.H. 208.

340 Ibn 'Idhārī, vol. 1, p. 100. *N.L.W. the insurrection of al-Ṭunbudhī. For his family see Pedigree No. 43.

341 Al-Nuwayrī, vol. 22, pt. 2, p. 71. *N.L.W. Manṣūr b. Naṣr al-Ṭunbudhī insurrection.

342 'Iyāḍ, al-Madārik, vol. 4, pp. 97-98 (M. ed.). *N.L.W. 'Abd al-Raḥmān b. Bakār al-Sahmī who died in A.H. 208. He was the father of C. 581; see Abū al-'Arab, p. 203.

343 Al-Nuwayrī, vol. 22, pt. 2, p. 70.

344 Ibid. *N.L.W. the insurrection of al-Ṭunbudhī. See Pedigree

345 Al-Mālikī, vol. 1, p. 318.

No. 35.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
346. <u>Khayrūn b. Dhakwān al-Kharrāz</u>	209	Traditionist/Leather tailor	C.347	-	-
347. <u>Abū Muḥammad al-Anṣārī al-Dhahabī</u>	209	Gold-dealer ?/Traditionist	*	al-Anṣār	M.
348. <u>'Alī (or 'Allūn)</u>	210	Lieutenant of Ziyadat Allāh I	*	Tamīm (W?)	-
349. <u>Umm Ḥandūn</u>	210	Housewife	A.102	-	M.
350. <u>Sufyān b. Sawādah b. Sufyān b. Sālim b. 'Iqāl</u>	210	-	*	Tamīm	H.
351. <u>Ibrāhīm b. Abī Sulaymān Dāwūd al-Qayrawānī</u>	210	Secretary	A.100	-	-
352. <u>Anonymous</u>	210	Slave-girl	A.102	-	-
353. <u>Anonymous</u>	210	Student/Shop-keeper	A.108	-	M.
346	Al-Dabbāgh, vol. 2, p. 115.				
347	<u>Ibid.</u> , vol. 1, p. 13; al-Mālikī, vol. 1, p. 318. *N.L.W. al-Ṭunbudhī's insurrection.				
348	De Candia, "Monnaies Aghlabide", in <u>CT</u> , vol. 4 (1956) (2ieme Suppl.), p. 103. *N.L.W. coins from year A.H. 210.				
349	Al-Mālikī, vol. 1, p. 234.				
350	Ibn 'Idhārī, vol. 1, p. 101. *N.L.W. with the insurrection of al-Ṭunbudhī. For his family see Pedigree No. 43.				
351	'Abd al-Wahhāb, <u>al-Adab al-Tūnisī</u> , p. 47.				
352	Al-Mālikī, vol. 1, p. 234.				
353	<u>Ibid.</u> , p. 185.				

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
354. <u>Ḥasnūn al-Dabbāgh</u>	210	Tanner/Qur'ān reciter	A.102	-	M.
355. <u>Ḥamdūn al-Kharnaq</u>	210	-	A.102	-	M.
356. <u>Naṣr b. Khālid</u>	210	Jurist	A.99	-	M.
357. <u>Unnamed son of 'Abd al-Khāliq al-Qattāt</u>	210	-	A.102	-	M.
358. <u>Unnamed son of 'Abd al-Khāliq al-Qattāt</u>	210	-	A.102	-	M.
359. <u>Anonymous</u>	210	Traditionist	A.102	-	M.
360. <u>Hāshim b. Nāfi' al-Muslī</u>	211	Wālī of Bājah	A.110	Mudhḥij	H.
361. <u>Ḥumūd b. 'Abd al-Raḥmān al-Ṣadafī</u>	212	Lieutenant of the Aghlabids	A.353	<u>Ṣadaf</u>	H.
354	Abū al-'Arab, p. 141. His <u>laqab</u> was Ibn Zabīah.				
355	<u>Ibid.</u> , p. 142.				
356	Al-Mālikī, vol. 1, p. 164.				
357	<u>Ibid.</u> , p. 234. For his family see Pedigree No. 30.				
358	<u>Ibid.</u> For his family see Pedigree No.30.				
359	<u>Ibid.</u> , p. 233. He was the father of C. 379.				
360	Ibn 'Idhārī, vol. 1, p. 102. For his family see Pedigree No. 28.				
361	'Iyād, <u>Tarājim</u> , p. 280; al-Khushanī, p. 194. For his family see Pedigree No. 36.				

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
362. <u>Al-Sayhānī (al-Saykhānī ?)</u>	212	Jurist	A.107	Taghlib	M.
363. <u>Yaḥyā b. Muslim</u>	212	-	A.107	-	M.
364. <u>Anonymous</u>	212	Baker	A.107	-	-
364. <u>'Abd Allāh b. Mālik al-Bannā'</u>	212	Builder	*	<u>Banū 'Amrūs</u>	M.
366. <u>Ibrāhīm b. Adham</u>	212	Jurist	A.107	-	M.
367. <u>Manṣūr b. 'Amir b. Nāfi' al-Muslī</u>	213	-	A.110	Madhḥij	H.
368. <u>Abū Sulaymān al-Ḥabbāl</u>	213	Jurist/Rope-maker	A.264	-	M.
369. <u>Ḥamdīs b. 'Amir b. Nāfi' al-Muslī</u>	213	Wālī of Jerbah	A.110	Madhḥij	H.

362 Al-Mālikī, vol. 1, p. 244. This name is not dotted in the original MS and M is unable to suggest what the letters should be; he did point out that no companion of Saḥnūn, as far as we know, had a nisbah or any name resembling the form of this name. There are, therefore, two possibilities to explain this name (nisbah): (a) he could be related to Sayhān, a sub-tribe of Taghlib, see Ibn al-Athīr, al-Lubāb, vol.2, p. 164; (b) he could be from al-Saykh, a place in the far Maghrib; see al-Bakrī, p. 117.

363 Al-Mālikī, vol. 1, p. 239.

364 Ibid., p. 244.

365 Ibid., p. 188. *N.L.W. Aghlabid expedition to Sicily.

366 Ibid., p. 244.

367 Ibn al-Abbār, al-Ḥullah al-Siyarā', vol. 2, p. 187. For his family see Pedigree No. 28.

368 Al-Mālikī, vol. 1, p. 230.

369 Al-Nuwayrī, vol. 22, pt. 2, p. 72. For his family see Pedigree No. 28.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
370. <u>Zuhayr b. Ghawth (or Barghūth)</u>	213	Military Commander	A.108	-	H.
371. <u>Anonymous</u>	213	Sister of A.110	A.110	Madhḥij	-
372. <u>Abū Ja'far Aḥmad b. Yūsuf al-Baghdādī</u>	213	Jurist/Teacher	A.264	<u>Baghdād</u>	M.
373. <u>'Isā al-Qaṭṭān</u>	213	Cotton dealer	C.368	-	M.
374. <u>Ibn Ḥafṣ b. Sa'd</u>	213	Traditionist	B.47	-	-
375. <u>Sulaymān b. Khālid</u>	213	Traditionist	A.108	-	H.
376. <u>Anonymous</u>	214	Servant	A.110	-	-
377. <u>Shukr (or Sikar)</u>	214	Court Usher	A.111	-	H.

- 370 'Abd al-Wahhāb, Waraqāt, vol. 3, p. 441.
- 371 'Abd al-Wahhāb, Shahīrat al-Tūnisīyyāt, p. 18.
- 372 Abū al-'Arab, p. 181. N.L.W. teaching Aḥmad b. Yazīd al-Qurashī who was born in A.H. 193.
- 373 Al-Mālikī, vol. 1, p. 230.
- 374 Abū al-'Arab, p. 176. He was the son of B. 47.
- 375 'Iyāq, Tarājim, p. 54.
- 376 Al-Nuwayrī, vol. 22, pt. 2, p. 73.
- 377 Al-Mālikī, vol. 1, p. 190. Al-Mālikī dubs him Shukrdīd while in al-Dabbāgh it is Sikar which could, however, be read as Shukr; see al-Dabbāgh, vol. 2, p. 35.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
378. <u>Abū Khālid b. Sallām</u>	214	Jurist	A.111	Kinānah	H.
379. <u>Abū Ja'far b. Qatawayh (Baṭṭūnah) (or Qaṭṭūnah)</u>	214	Traditionist	A.111	-	M.
380. <u>Ismā'il b. al-Ṣimṣāmah</u>	216	Military Commander	A.112	-	H.
381. <u>'Uthmān b. Qurhub</u>	217	Wālī of Sicily	*	Tamīm	H.
382. <u>Abū Fihr Muḥammad b. 'Abd Allāh al-Tamīmī</u>	217	Wālī of Sicily	*	Tamīm	H.
383. <u>Abū Ishāq Aḥmad b. 'Alī b. Hamīd al-Tamīmī</u>	218	-	*	Tamīm	-
384. <u>Salīk al-Kilāī</u>	218	Soldier	*	Kilā'	-

378 Abū al-'Arab, p. 199.

379 Al-Mālikī, vol. 1, pp. 159, 233. He was the son of C.359. Qaṭṭūnah, or Baṭṭūnah, and Qaṭawayh; all three nisbahs (nasabs?) are given in Riyād al-Nufūs and scribal errors seem to have produced this uncertainty.

380 Ibn 'Idhārī, vol. 1, p. 104.

381 Ibid., p. 116. *N.L.W. his governorate of Sicily; for his family see Pedigree No.43.

382 Ibid., p. 104. *N.L.W. his appointment. For his family see Pedigree No. 43. See also al-Mālikī, vol. 1, p. 170; he may, however, be the same individual mentioned by al-Mālikī because although the two names are mentioned by two different authors (al-Mālikī, Ibn 'Idhārī) in referring to the same incident, al-Mālikī's Abū Fahd ibn 'Amrūn may well be a scribal error for Abū Fihr b. 'Abdūn ('Abdūn is in any case a short form of 'Abd Allāh). See Ibn 'Idhārī, vol. 1, p. 104.

383 Al-Mālikī, vol. 1, p. 170. *N.L.W. insurrections in Tunis in A.H.218. See Pedigree No 44.

384 Abū al-'Arab, p. 224. *N.L.W. insurrection in Tunis

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
385. <u>'Ubayd b. Tamīm</u>	218	Traditionist	A.113	Tamīm	H.
386. <u>Abū al-Ḥasan 'Alī b. Abī Ishāq Ahmad b. 'Alī b. Ḥamīd</u>	218	-	*	Tamīm	H.
387. <u>Muḥammad b. Jabalah</u>	218	Wālī of Sicily	*	Tamīm	M.
388. <u>Ibn Sakan</u>	218	Traditionist	A.113	-	M.
389. <u>'Abd al-Raḥmān b. Abī Salamah</u>	219	Poet	A.118	-	-
390. <u>Ya'qūb b. Yaḥyā</u>	219	Poet	*	-	-
391. <u>Ibn al-Ḥaddād al-Ghassānī</u>	219	Emigrant to Sicily	A.381	Ghassān	-
392. <u>Al-Ḥaddād</u>	219	Blacksmith	A.381	Ghassān ?	-

- 385 Ibid., p. 225. For his family see Pedigree No. 45.
- 386 For his tombstone see Fig. no. 2a. See Pedigree No. 44.
- 387 Al-Mālikī, vol. 1, p. 169. *N.L.W. insurrection in Tūnis.
- 388 Ibid., p. 168.
- 389 Ibn 'Idhārī, vol. 1, p. 105. In Ibn al-Abbār, al-Ḥullah, vol. 2, p. 382, the nisbah is b. Abī Maslamah. N.L.W. the end of Tūnis insurrection in A.H. 219.
- 390 Ibn 'Idhārī, vol. 1, p. 105. *N.L.W. end of the insurrection in Tūnis.
- 391 Al-Dabbāgh, vol. 2, p. 311. He was the brother of A. 381.
- 392 Al-Dabbāgh, vol. 2, p. 295. He was the grandfather of A. 381 from the maternal line.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
393. <u>Abū al-'Azzāf</u>	219	Poet	*	-	-
394. <u>'Alī b. Abī Salamah</u>	219	Poet	A.118	-	-
395. <u>Hāmīd b. 'Umar</u>	220	Jurist/Traditionist	A.333	-	M.
396. <u>Muḥammad b. al-Sanadī (or al-Sindī)</u>	220	Naval commander	A.135	-	H.
397. <u>'Abd Allāh al-Rab'ī</u>	221	Traditionist	A.116	Rabī'ah	-
398. <u>'Imran b. Aḥmad b. Abī Muḥriz</u>	221	-	A.116	Kinānah	H.
399. <u>Ibn al-Qalfāṭ</u>	221	-	A.132	-	-
400. <u>'Imrān b. Muḥammad b. 'Abd Allāh al-Kinānī</u>	221	Jurist	A.116	Kinānah	H.

393 Ibn 'Idhārī, vol. 1, p. 105. *N.L.W. end of the insurrection in Tūnis.

394 Ibid. See note no.C.389. He was the brother of C. 389. *N.L.W. the end of the insurrection in Tūnis in A.H. 219.

395 Abū al-'Arab, p. 207.

396 Ibn 'Idhārī, vol. 1, p. 206. N.L.W. the appointment of Abū al-Aghlab (A. 135) to the governorship of Sicily. For the nisbah al-Sindhī see Ibn al-Athīr, al-Lubāb, vol. 2, p. 148.

397 Al-Mālikī, vol. 1, p. 309.

398 Ibid., p. 308.

399 Ibn 'Idhārī, vol. 1, p. 110. Ibn Abī al-Jawād became a judge in A.H. 221 and in this capacity he became a guardian of the children of Ibn al-Qalfāṭ. N.L.W. appointment of Ibn Abī al-Jawād as a judge.

400 Ibn al-Raḳīq, Quṭb al-Surūr, ed. Aḥmad al-Jundī (Damascus, 1969), p. 487. For his family see Pedigree No. 21.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
401. <u>Qurhub b. Abī al-Aghlab</u>	221	Wālī of Sicily	A.121	Tamīm	H.
402. <u>Anonymous</u>	221	Defendant in a legal case	A.116	-	-
403. <u>Anonymous</u>	221	Plaintiff in a legal case	A.116	-	-
404. <u>Al-Zaghwānī</u>	222	Traditionist	B.58	<u>Zaghwān</u>	-
405. <u>'Abd al-Salām b. 'Abd al-Wahhāb</u>	222	Military Commander	*	-	H.
406. <u>Al-Faḍl b. Ya'qūb b. Fizārah</u>	222	Military Commander	*	Fazārah	H.
407. <u>Ibn al-Wardājī (or al-Wardahī ?)</u>	222	Traditionist	B.58	<u>Wardājah</u>	-
408. <u>Al-Wāsiṭī</u>	222	Traditionist	A.168	<u>Wāsiṭ</u>	M.

401 Ibn al-Khatīb, vol. 31, p. 110. N.L.W. his dismissal from the governorship of Sicily in A.H. 221. For 'Uthmān b. Qurhub and his family see Pedigree No. 43.

402 Al-Mālikī, vol. 1, p. 306.

403 Ibid.

404 Ibid., p. 500; Abū al-'Arab, p. 199. For the al-Zaghwān (a mountain and a town), see al-Bakrī, pp. 45-46.

405 Ibn 'Idhārī, vol. 1, p. 106. *N.L.W. he is mentioned in connection with his being taken away as a prisoner of war in A.H. 222.

406 Ibid. *N.L.W. leading an expedition into Sicily in A.H.222.

407 Abū al-'Arab, p. 199; for the nisbah al-Wardājī (Wardājah is a village on the way between al-Qayrawān and Bajah) see al-Bakrī, al-Mughrib, p. 56.

408 Abū al-'Arab, p. 199; al-Mālikī, vol. 1, p. 500 (suppl.).

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
409. <u>Yazīd b. Wuhayb al-Tanūkhī</u> 222-223		-	A.117	Tanūkh	M.
410. <u>Masrūr al-Khādim</u> 223		Lieutenant of Ziyādat Allāh	A.118	Tamīm (W)	H.
411. <u>Khalaf al-Khādim</u> 223		Lieutenant of Ziyādat Allāh I	A.118	Tamīm (W)	H.
412. <u>Al-'Anbarī</u> 223		Jurist	A.118	Tamīm	H.
413. <u>Aḥmad b. Muḥammad al-Ḥadramī</u> 223		Chamberlain	C.118	Ḥadramawt	H.
414. <u>Ḥusayn al-Tujībī</u> 223		Rebel	A.118	Tujīb	-
415. <u>Anonymous</u> 223		Wālī of al-Qayrawān	A.118	-	-
416. <u>Jubrān</u>		Head of the Mint	A.118	Slav (al-Futyān)	-

409 Al-Dabbāgh, vol. 2, p. 93. For his family see Pedigree No. 47.

410 Al-Mālikī, vol. 1, p. 318; de Candia, "Monnaies Aghlabites" in RT (1935), p. 278.

411 Al-Mālikī, vol. 1, p. 309.

412 Abū al-'Arab, p. 172; al-Mālikī, vol. 1, p. 201. Banū al-'Anbar is a sub-tribe of Tamīm.

413 Ibid., p. 286.

414 Al-Ya'qūbī, al-Buldān, p. 349.

415 Al-Mālikī, vol. 1, p. 285.

416 De Candia, "Monnaies Aghlabites" in CT, vol. 4 (1956) (2ème Suppl.), p. 112.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
417. <u>Al-Ja'farī</u>	223	Jurist	A.118	-	-
418. <u>Sahad</u>	226	Jurist	A.142	-	M.
419. <u>Al-Ḥasan b. al-Aghlab b. Ibrāhīm b. al-Aghlab</u>	226	-	A.121	Tamīm	H.
420. <u>Ya'qūb b. al-Maḍḍā' b. Sawādah b. Sufyān b. Sālim b. 'Uqāl</u>	226	Adviser to the <u>amīr</u>	C.142	Tamīm	H.
421. <u>Anonymous</u>	226	Musician	A.142	Eunuchs/al-Futyān	H.
422. <u>Anonymous</u>	226	Umm Walad (wife) of Mūsā b. Mu'āwiyah	A.120	Slave-girl	M.
423. <u>Anonymous</u>	226	-	A.120	-	-
424. <u>Muḥammad b. Sa'īd</u>	226	Jurist	A.142	-	M.

417 Al-Mālikī, vol. 1, p. 201.

418 'Iyāḍ, al-Madārik, vol. 4, p. 72 (M. ed.). N.L.W. the attempt of Aḥmad b. al-Aghlab, in the rule of his brother (A.142), to impose the Mu'tazilite concept on Ifrīqiyyā.

419 Ibn 'Idhārī, vol. 1, p. 107. For his family see Pedigree No. 43.

420 Ibn al-Abbār, al-Ḥullah al-Siyarā', vol. 1, p. 182. For his family see Pedigree No. 43.

421 Al-Mālikī, vol. 1, p. 303; Abū al-'Arab, p. 201. For al-Khiṣyān, see al-Muqqadasī, p. 56, al-Futyān al-ṣaḡālibah.

422 Al-Mālikī, vol. 1, p. 293.

423 Ibid., vol. 1, p. 294. He was a neighbour of A. 120.

424 Al-Dabbāgh, vol. 1, p. 24; see Abū al-'Arab, p. 209 for his connection with Aḥmad b. Yazīd.

Name	Fl.	Occupation or. Status	N.L.W.	Origin or Place of Origin	Sect
425. <u>Aḥmad b. Muḥammad al-Lakhmī</u>	226	Traditionist	A.122	Lakhm	M.
426. <u>Ibn Sultān</u>	226	Head of police	A.142	-	-
427. <u>Ibrāhīm b. Dārim</u>	226	Secretary of the <u>amīr</u>	A.142	-	-
428. <u>Anonymous</u>	226	-	A.121	Mawlā	H.
429. <u>Mahriyyah Ibnat al-Aghlab b. Ibrāhīm b. al-Aghlab</u>	226	Aghlabi princess	A.121	Tamīm	H.
430. <u>Sulaymān b. Khilād</u>	226	-	A.122	-	M.
431. <u>Al-Faḍl b. Ja'far al-Hamadhānī</u>	228	Naval commander	*	Hamadhān	H.
432. <u>Muḥammad b. al-Bassāt</u>	230	Teacher	A.353	-	H.

425 Ibid., p. 41.

426 'Iyāḍ, al-Madārik, vol. 4, p. 71 (M. ed.). N.L.W. Aḥmad b. al-Aghlab who was in charge of the running of the government during the rule of his brother Muḥammad.

427 Al-Mālikī, vol. 1, p. 311.

428 Ibid., pp. 284-287.

439 Al-Dabbāgh, vol. 2, p. 353. Fl. in connection with the death of her father in A.H. 226. Ibn 'Idhārī, vol. 1, p.107. For her family see Pedigree No. 43.

430 Al-Mālikī, vol. 1, p. 202.

431 Amari, p. 470. *N.L.W. Naval command in Sicily.

432 'Iyāḍ, al-Madārik, vol. 4, p. 164 (M. ed.). N.L.W. Jabalah b. Ḥumūd al-Ṣadafī who was born in A.H. 210 (+20).

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
433. <u>'Amir b. 'Awn al-Qurashī</u>	232	Military Commander	A.142	Quraysh	H.
434. <u>Naṣr b. Ḥanzah al-Jarāwī</u>	233	Minister	A.142	Jarāwah	H.
435. <u>Dawūd b. Ḥanzah al-Jarāwī</u>	233	Minister	A.142	Jarāwah	H.
436. <u>Aḥmad b. al-Aghlab</u>	233	Rival of A.142	*	Tamīm	H.
437. <u>Ibrāhīm b. Sinān</u>	233	Traditionist	A.280	-	M.
438. <u>'Alī b. Muṭṭalib</u>	233	Traditionist	A.280	-	M.
439. <u>Ibn Qādim</u>	234	Messenger of A.142 to Sahnūn	A.140	Banū Ḥanīfah	H.
440. <u>Abū Ibrāhīm al-Khurasānī al-Muta'abbid</u>	234	-	C.455	Khurasān	M.

433 Al-Nuwayrī, vol. 22, pt. 2, p. 77. N.L.W. his co-operation with Muḥammad b. al-Aghlab in A.H. 232.

434 Ibn al-Abbār, op. cit., vol. 1, p. 170. N.L.W. A. 142 regaining his authority, in al-Qayrawān, from his brother. Naṣr was killed, probably during the struggle for power between the two brothers. He was brother of C. 43.

435 Ibid. He was the brother of C. 434.

436 'Iyāḍ, al-Madārik, vol. 4, p. 70 (M. ed.). *N.L.W. his exile to the east in A.H. 233. For his family see Pedigree No. 43.

437 Al-Mālikī, vol. 1, p. 129.

438 Ibid., p. 233. N.L.W. Yaḥyā b. 'Umar (A. 280) who was born in A.H. 213 (+20).

439 Ibid., p. 273.

440 Ibid., p. 323.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
441. <u>Aḥmad b. Ziyād al-Fārisī</u> 234	-		A.508	<u>Persia</u>	M.
442. <u>'Abd al-Raḥmān b. Muḥammad al-Qaṣṭalānī</u> 234	Student		B.84	<u>Qaṣṭīliyah</u>	M.
443. <u>Al-'Abbās b. Khālīd al-Sahmī</u> 234	Traditionist		B.84	Quraysh	M.
444. <u>Mansūr</u> 234	Military Commander		A.140	<u>al-Sūdān</u>	H.
445. <u>Nu'mān Abū al-Mundhir</u> 234	-		A.140	-	M.
446. <u>Ismā'īl b. Ibrāhīm</u> 234	Traditionist		A.140	-	M.
447. <u>Ibn Ibrāhīm</u> 234	Merchant		A.140	-	M.
448. <u>Sa'dūn al-Ṣawwāf</u> 234	Jurist/Farmer		C.455	-	M.
449. <u>Hātim al-Jazarī</u> 234	Military Commander		A.140	<u>al-Sūdān</u>	H.

441 Ibn 'Idhārī, vol. 1, p. 204; 'Iyāḍ, Tarājim, p. 386. He was the father of A. 516 and he died before his son's birth in A.H. 234.

442 'Iyāḍ, al-Madārik, vol. 4, p. 404 (M. ed.).

443 Abū al-'Arab, p. 206. For his family see Pedigree No.37.

444 Al-Mālikī, vol. 1, p. 281.

445 Abū al-'Arab, p. 183.

446 Al-Mālikī, vol. 1, p. 260.

447 Ibid.

448 Ibid., pp. 322-323.

449 Ibid., p. 279.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
450. <u>Anonymous</u> 234	-	-	C.448	Yahşub	M.
451. <u>Anonymous</u> 234	-	-	A.140	<u>al-Andalus</u>	M.
452. <u>Anonymous</u> 234		Messenger of the <u>amīr</u>	A.140	Slav/Tamīm (W)	-
453. <u>Anonymous</u> 234		Dyer	A.132	-	M.
454 <u>Abū Zākī al-Barbarī</u> 234		Court Usher	A.140	Berber	M.
455. <u>Abū Zakariyyā al-Hiraqlī</u> 234		Farmer	A.140	<u>Hiraqlah</u>	M.
456. <u>Zawkāy b. Zuraykh</u> 234		Military Commander	A.133	<u>al-Sūdān</u>	H.
457. <u>Tamīm b. Tamām al-Tamīmī</u> 234 (he died in this year)		Military Commander	-	Tamīm	H.?

450 Ibid., p. 153.

451 Ibid., p. 274.

452 Ibid., p. 283.

453 'Iyāq, al-Madārik, vol. 4, p. 62 (M. ed.).

454 Al-Mālikī, vol. 1, p. 280. In Riyād al-Nufūs, his kunya is given as Abū Zakīr or Zukayr, see also, 'Iyāq, op. cit., p. 64.

455 Al-Mālikī, vol. 1, p. 322; Abū al-'Arab, p. 152. Hiraqlah is a small port between Qābis and Sousse, see Map no. 2.

456 Al-Mālikī, vol. 1, p. 282.

457 Abū al-'Arab, Kitāb al-Miḥan, fol. 104a. For his family see Pedigree No. 12.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
458. <u>Muḥammad b. Mūsā</u>	235	Military Commander	A.136	-	H.
459. <u>Abū al-'Abbās Aḥmad b. Ibrāhīm b. 'Abd Allāh b. al-Aghlab</u>	236	Poet/Astrologist/Man of letters	A.135	Tamīm	H.
460. <u>Al-'Abbās b. Barbar</u>	236	Wālī of Sicily	*	Tamīm	H.
461. <u>Mū'nisah al-Musūḥiyyah</u>	239	A woman noted for her piety	A.138	-	M.
462. <u>'Abbās b. 'Abd Allāh al-Darīr</u>	239	-	A.138	-	M.
463. <u>'Abd al-Raḥmān b. (Yusūtā ?) Manūtā</u>	239	Jurist	A.138	Berber	M.
464. <u>Sulaymān al-Mū'dhdhin</u>	239	Muezzin/Timber merchant, maker and seller of quarterstaffs	A.138	-	M.

458 Ibn 'Idhārī, vol. 1, p. 110. His name had the added epithet 'Aryān or 'Uryān (the vocalisation is uncertain). This may have been an uncomplimentary epithet ('aryān = naked) or could have simply been his customary laqab.

459 Ibn al-Abbār, op. cit., vol. 2, p. 380. For his family see Pedigree No. 43.

460 Ibn al-Khaṭīb, vol. 3, p. 111. *N.L.W. the confirmation of his governorship over Sicily in A.H. 236. See Pedigree No. 43.

461 Al-Dabbāgh, vol. 2, p. 74.

462 Al-Mālikī, vol. 1, p. 305; 'Iyāḍ, al-Madārik, vol. 4, p. 91 (M. ed.).

463 Abū al-'Arab, p. 154. Nisbah or nasab (uncertain) is obscure for it is not an Arabic name and it is very hard to reconstitute its original form, that is, if this is not the right form. He was the brother of A. 84.

464 'Iyāḍ, Tarājim, p. 140; al-Dabbāgh, vol. 2, p. 75.

Name	F1.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
465.	<u>Khaṣīb(al-Liḥyānī) al-Ḥāmī</u> 239	Traditionist	A.381	<u>Ḥammah</u>	M.
466.	<u>Abū al-Ḥasan Muḥammad b. Aḥmad b. Naṣr b. Ḥaḍram</u> 239-240	-	A.139	<u>Ḥaḍramawt</u>	M.
467.	<u>Aḥmad b. Khālīd</u> 239	Jurist	A.138	-	M.
468.	<u>Abū Marwān b. Mālīk al-Faqīh</u> 239	Jurist	A.138	-	M.
469.	<u>Sharḥabīl</u> 240	Judge	A.140	-	M.
470.	<u>Anonymous</u> 240	Merchant/Craftsman	A.140	-	M.
471.	<u>Anonymous</u> 240	Plaintiff in a legal case	A.140	-	-
472.	<u>Anonymous</u> 240	Muezzin	A.140	-	M.

465 Abū al-ʿArab, pp. 93, 130. N.L.W. Saʿīd b. al-Ḥaddād who was born in A.H. 219 and related ḥadīth to this individual (i.e., 219 + 20). His nisbah was given as al-Liḥyānī by Abū al-ʿArab but this seems to be a scribal error because Ibn al-Shabbāṭ in Ṣilat al-Ṣamt, vol. 2, p. 101a, puts him al-Ḥammī after his place of origin Ḥammah Qaṣṭīliyah province, see Map. no. 2.

466 ʿIyāḍ, al-Madārik, vol. 4, pp. 233-244 (M. ed.), where his name is given as Muḥammad or Aḥmad b. Ḥaḍram and the latter nisbah can be written either by dād or dhal. He was the son of A. 139.

467 ʿIyāḍ, op. cit., p. 90.

468 ʿIyāḍ, Tarājim, p. 138.

469 Al-Mālīkī, vol. 1, p. 121.

470 ʿIyāḍ, al-Madārik, vol. 4, p. 79 (M. ed.)

471 Al-Mālīkī, vol. 1, p. 279.

472 ʿIyāḍ, al-Madārik, vol. 4, p. 78 (M. ed.).

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
473. <u>Anonymous</u>	240	Defendant in a legal case	A.140	-	-
474. <u>Anonymous</u>	240	-	A.140	-	-
475. <u>Anonymous</u>	240	Servant (maid)	A.140	-	M.
476. <u>Anonymous</u>	240	Jurist	A.140	<u>al-Andalus</u>	M.
477. <u>Abū Bakr b. Muḥammad b. Saḥnūn b. Sa'īd al-Tanūkhī</u>	240	Child	A.140	Tanūkh	M.
478. <u>Al-Iṭrābulsī</u>	240	Student of Saḥnūn	A.140	<u>Tripoli</u>	M.
479. <u>Muḥammad b. Bashshār al-Zarīnī (al-Zarībī or al-Zuwaylī)</u>	240	Carpet maker or dealer	A.140	<u>Zuwaylah ?</u>	M.

473 Al-Mālikī, vol. 1, p. 279.

474 'Iyāḍ, al-Madārik, vol. 4, p. 74 (M. ed.). N.L.W. (A. 140) who performed the last rites at his funeral (he was the murdered victim).

475 Al-Mālikī, vol. 1, p. 265.

476 Ibid., p. 271.

477 Ibid., p. 265. For his family see Pedigree No. 46.

478 Ibid., pp. 271, 289.

479 'Iyāḍ, al-Madārik, vol. 4, p. 400 (M. ed.). In al-Madārik, however, the displacement of the dots has changed the nisbah from al-Zarībī to al-Zarīnī, while in al-Mālikī, vol. 1, pp. 262-263, the nisbah is changed from al-Zarībī to al-Zarubī. If the latter is the correct form of the name, it may refer to the profession of carpet dealer or maker. A third possibility is that his nisbah refers to a town Zuwaylah. This is one of the readings of the Beirut edition, 'Iyāḍ, al-Madārik, vol. 3-4, p. 274 (B. ed.).

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
480. <u>Nafīs al-Darīr</u>	240	Student	A.140	-	M.
481. <u>Abū Hafṣ al-Qaṣṭālanī</u>	240	Traditionist	C.510	<u>Qaṣṭīl yah</u>	M.
482. <u>Abū Ya'qūb Ishāq b. Ibrāhīm al-Qaysī</u>	240	Student	A.140	Qays	M.
483. <u>'Abd al-Malik b. Naṣr al-Hudhalī</u>	240	Poet	A.140	-	M.
484. <u>Hasīs al-Sarrār</u>	240	-	A.140	-	-
485. <u>Ibn al-Qaṣṣār</u>	240	Cloth dyer/Bleacher	A.140	-	M.

480 Al-Mālikī, vol. 1, p. 259.

481 Ibid., p. 269.

482 'Iyāḍ, al-Madārik, vol. 4, p. 417 (M. ed.).

483 Al-Mālikī, vol. 1, p. 290. Al-Mālikī refers to (a) 'Abd al-Malik b. Naṣr (al-Mālikī, vol. 1, p. 290); elsewhere he refers to (b) 'Abd al-Malik al-Hudhalī (ibid., p. 290). In al-Madārik ('Iyāḍ, al-Madārik, vol. 4, p. 88 (M. ed.)) we find the name (c) 'Abd al-Malik b. Faṭr al-Hudhalī. In early script, Faṭr and Naṣr were virtually indistinguishable (نظر : نصر), i.e., not only were dots not employed, but the vertical stroke of the ط was not used either; it is clear, therefore, that these three names refer to the same individual since (a) and (b) are connected with the same historical incident, and the otherwise unrecorded name of Fiṭr is clearly a misreading of Naṣr.

484 Al-Mālikī, vol. 1, p. 258. The form Hushaysh may be the more correct version because it is a well-known Arab name; see Ibn al-Athīr, al-Lubāb, vol. 1, p. 368. The nisbah al-Sarrār may be a distortion of al-Sarrad, in which case this name would have a connection or a possible relation to al-Sarrād the teacher (shaykh) of Muḥammad b. Masrūr al-Ibzāri (A. 327); see 'Iyāḍ, Tarājim, p. 414.

485 Al-Mālikī, vol. 1, p. 266.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
486. <u>Abū Muḥammad 'Abd Allāh b. Sa'id al-Sā'igh</u>	240	Traditionist	A.140	-	M.
487. <u>Ibrāhīm b. Shū'ayb</u>	240	Student	A.140	-	M.
488. <u>Aḥmad b. Ishāq</u>	240	-	A.140	-	M.
489. <u>Al-Ṭabnī</u>	240	Judge	A.140	<u>Ṭabnah</u>	H.
490. <u>Manṣūr al-Qazzāz (al-Qarrād?)</u>	240	Traditionist	A.140	-	M.
491. <u>Al-Ṣaṭfūrī</u>	240	-	A.140	<u>Ṣaṭfūrah</u>	M.
492. <u>Abū Bakr al-Ḥaḍramī</u>	240	-	A.140	<u>Ḥaḍramawt</u>	M.
493. <u>Yūnus b. Muḥammad</u>	240	-	A.140	-	M.
494. <u>Abū Sa'id al-Ḥammāī (or al-Hammī)</u>	240	Student	A.140	<u>Ḥammah</u>	M.

486 Ibid., p. 262.

487 'Iyā'd, al-Madārik, vol. 4, p. 55 (M. ed.).

488 Al-Mālikī, vol. 258.

489 Ibid., p. 184.

490 'Iyāḍ, Tarājim, p. 206. The nisbah al-Qazzāz is given by M. Ṭalbī as one of several (see Ch. IV); but in 'Iyāḍ, al-Madārik, vol. 4, p. 237 (M. ed.) he gives his nisbah as al-Qarrād.

491 Al-Mālikī, vol. 1, p. 255. For Saṭforah province see Map No.3.

492 'Iyāḍ, al-Madārik, vol. 4, p. 86 (M. ed.)

493 Al-Mālikī, vol. 1, p. 158; al-Dabbāgh, vol. 2, p. 220.

494 Al-Khushanī, p. 201. His nisbah could be related to Ḥammah in Qaṣṭīliyah province, see Ibn al-Shabbāt, vol. 2, fol. 101a., and see Map no. 2.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
495.	<u>'Abd Allāh b. al-Khashshāb al-Andalusī</u> 240	Student	A.140	<u>al-Andalus</u>	M.
496.	<u>Ibrāhīm b. Muḥammad b. Bāz al-Andalusī</u> 240	Jurist	A.140	<u>al-Andalus</u>	M.
497.	<u>Abū Muḥammad b. Mu'āwiyah</u> 240	Student	A.140	-	-
498.	<u>Ibn Nu'aym</u> 240	Qur'ān reciter	A.140	-	M.
499.	<u>Ibrāhīm al-Zāhid al-Andalusī</u> 240	Tailor	A.140	<u>al-Andalus</u>	M.
500.	<u>Muḥammad b. Yazīd</u> 240	Jurist	A.140	-	M.
501.	<u>Anonymous</u> 240	Servant (probably Slave)/Farmer	A.140	-	M.
502.	<u>Anonymous</u> 240	-	A.140	-	-

- 495 Al-Mālikī, vol. 1, p. 289.
- 496 'Iyāḍ, al-Madārik, vol. 4, p. 78 (M. ed.).
- 497 Al-Mālikī, vol. 1, p. 266.
- 498 'Iyāḍ, al-Madārik, vol. 4, p. 77 (M. ed.). It is not stated by 'Iyāḍ that he was a Qur'ān reciter (ibid.). The statement to this effect by Muḥammad al-Ṭalbī is therefore without foundation; see 'Iyāḍ, Tarājim, p. 525.
- 499 Ibid., p. 206.
- 500 'Iyāḍ, al-Madārik, vol.3-4,p. 589 (B. ed.).
- 501 Al-Mālikī, vol. 1, p. 258.
- 502 Ibid., p, 288

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
503. <u>Anonymous</u>	240	Jurist	A.140	Quraysh	M.
504. <u>Anonymous</u>	240	Student/Shop-keeper	A.140	-	M.
505. <u>Hassān b. Shākir</u>	240	Farmer	A.140	-	M.
506. <u>Muḥammad b. Hasan</u>	240	Student	A.140	-	M.
507. <u>Abū Ja'far Ahmad b. Muḥammad b. Hassān al-Baghdādī</u>	240	Jurist	A.140	<u>Baghdād</u>	M.
508. <u>Hassān</u>	240	Reciter of poetry	A.140	-	M.
509. <u>Ibn Bahrī</u>	240	Scholar	A.140	-	H.
510. <u>Al-Jazarī</u>	240	Traditionist	A.140	<u>Ibn Sharīk peninsula</u>	M.
511. <u>Abū Muḥammad al-Bandūlī</u>	240	Jurist	A.353	<u>Bandūl? (Bandūn)</u>	M.

503 'Iyāḍ, al-Madārik, vol. 4, p. 405 (M. ed.)

504 Al-Mālikī, vol. 1, p. 285.

505 Ibid., p. 267.

506 Ibid., p. 259.

507 'Iyāḍ, Tarājim, p. 101. He was the son-in-law of 'Alī b. Ḥamīd (B.66).

508 Al-Mālikī, vol. 1, p. 264.

509 Abū al-'Arab, p. 187.

510 Al-Mālikī, vol. 1, p. 269.

511 Al-Mālikī, vol. 2, p. 24. For Bandūl (Bandūn) see Ibn 'Idhārī, vol. 1, p. 187.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
512. <u>Jāmi' al-'Aṭṭār</u>	240	Perfumer /Grocer	A.140	-	M.
513. <u>'Abd Allāh 'b. al-Bannā'</u>	240	Mason	A.140	-	M.
514. <u>Abū Sa'id Ibn 'Amr b. Yazīd</u>	240	Student (of Saḥnūn)	A.140	-	M.
515. <u>Ibrāhīm b. Labīb</u>	240	Student	A.140	<u>al-Andalus</u>	M.
516. <u>Thābit b. Sulaymān</u>	240	Jurist	A.140	-	M.
517. <u>Ibn Surayj</u>	240	-	A.140	-	M.
518. <u>Naṣr b. Zirwāgh</u>	240	Student	A.140	Berber	M.

512 Al-Mālikī, vol. 1, p. 363; 'Iyāḍ, Tarājim, p. 312. Jāmi' al-'Aṭṭār could well be Jāmi' b. Sallām al-Tamīmī whose tombstone was published by B. Roy and P. Poinssot, vol. 1, pp. 167-168. See Faraj, the agent (mawlā) of Jāmi', and his tombstone, ibid., pp. 163-164.

513 'Iyāḍ, al-Madārik, vol. 4, p. 63 (M. ed.).

514 Al-Mālikī, vol. 1, p. 254; 'Iyāḍ does not mention the kunya, see 'Iyāḍ, al-Madārik, vol. 4, p. 49 (M. ed.). In al-Mālikī the name was Abū Sa'id (b.) 'Amr b. Yazīd and in al-Dabbāgh, 'Amr b. Yazīd and so we assume the word ibn is an error on the part of the scribes.

515 Al-Mālikī, vol. 1, p. 265.

516 'Iyāḍ, Tarājim, p. 294.

517 Abū al-'Arab, p. 209.

518 Al-Dabbāgh, vol. 2, p. 214. Kharijite convert to the Malikite school.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
519. <u>'Uthmān al-Rab'ī</u> 242		Lieutenant of Muḥammad b. al-Aghlab	A.142	Rabi'ah	H.
520. <u>'Alī b. al-Faḍl</u> 242		Admiral	*	Fizārah	H.
521. <u>Abū 'Alī Muḥammad b. Abī Ja'far b. 'Alī b. Ḥamīd al-Tamīmī</u> 242		-	A.141	Tamīm	H.
522. <u>Ibn Hishām al-Qārī</u> 244		Qur'ān reciter	A.146	-	M.
523. <u>Anonymous</u> 244		Slave	A.146	-	M.
524. <u>'Imrān b. al-Khashshāb</u> 244		Timber merchant	A.146	-	M.
525. <u>Fatātah</u> 245		Wālī of Sousse	*	Slav (Futyān)	H.
526. <u>'Abd Allāh al-Nafūsī</u> 246		Student	A.147	Nafūsah	M.
527. <u>Hātim al-Jabniyānī</u> 247		Poet	A.148	<u>Jabniyānah</u>	M.

- 519 Al-Nuwayrī, vol. 22, pt. 2, p. 77. N.L.W. serving under Muḥammad b. al-Aghlab in A.H. 232.
- 520 Amarī, p. 385. *N.L.W. his naval expedition to Sicily.
- 521 Roy, vol. 1, p. 113. For his family see Pedigree No. 44.
- 522 Al-Mālikī, vol. 1, p. 324.
- 523 Ibid., p. 317.
- 524 Ibid.
- 525 Houdas and Basset, "Epigraphie Tunisienne", in Bull. corresp. afr., vol. 4 (1882), p. 172. *N.L.W. being the governor of Sousse at the time.
- 526 Al-Mālikī, vol. 1, p. 316.
- 527 'Iyād, al-Madārik, vol. 4, p. 198 (M. ed.).

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
528. <u>Abū al-Hasan 'Alī b. 'Abd Allāh al-Qaṭṭān</u>	247	Author/Cotton dealer	A.148	-	M.
529. <u>Muḥammad b. Sabāh</u>	247	-	A.148	-	M.
530. <u>Hāshim b. 'Abd Rabbih (al-Zāhid)</u>	247	-	A.148	Rabī'ah	M.
531. <u>Muḥammad b. 'Alī b. 'Abd Rabbih</u>	247	Traditionist	A.148	Rabī'ah	M.
532. <u>Aḥmad b. Muḥammad al-Ṭarṭūsī</u>	247	Jurist	-	<u>Ṭarṭūs</u>	M.
533. <u>Abū Bakr 'Atīq b. Khalaf al-Tujībī</u>	247	Jurist	A.148	Tujīb	M.
534. <u>Aḥmad b. Ḥabīb al-Balyānī</u>	247	Traditionist/Jurist	A.148	-	M.
535. <u>Ibn Nāfidh</u>	247	-	A.148	Tamīm (W)	M.
536. <u>Abū 'Uthmān Kulayb al-Fārisī</u>	249	Teacher	A.154	<u>Persia</u>	H.

- 528 Al-Mālikī, vol. 1, p. 335.
- 529 'Iyāḍ, al-Madārik, vol. 4, p. 195 (M. ed.)
- 530 Al-Mālikī, vol. 1, p. 328. For his family see Pedigree No. 33.
- 531 Ibid., p. 331. For his family see Pedigree No. 33.
- 532 Abū al-'Arab, p. 211.
- 533 Al-Mālikī, vol. 1, p. 328.
- 534 Ibid., p. 331.
- 535 Ibid.
- 536 Abū al-'Arab, p. 180.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
537. <u>Yahyā b. Muḥammad b. Ḥushaysh (Khushaysh)</u>	250	Traditionist/Owner of mines	-	-	H.
538. <u>Ḥayy b. Mālik al-Balawī</u>	250	Military Commander	*	Balīy	-
539. <u>'Āmir b. Amrūn b. Zurārah</u>	250	Lieutenant of the <u>amīr</u>	A.156	Quraysh	H.
540. <u>Abū Khafājah Muḥammad b. Ismā'il b. Khafājah</u>	250	Military Commander	A.153	Tamīm	H.
541. <u>'Abd Allāh b. Ṣāliḥ al-Kūfī</u>	251	Jurist	A.160	-	H.
542. <u>Najm al-Ṣayrafī</u>	251	Money-changer	A.527	-	M.
543. <u>Sa'dūn al-Khawlānī</u>	252	Servant	A.161	Khawlān	M.
544. <u>Sa'id b. al-Jazzār</u>	252	Traditionist	A.161	-	M.

537 'Iyāḍ, al-Madārik, vol. 3-4, p. 130 (B. ed.); al-Mālikī, vol. 2, p. 208. He was the father of A. 560. Yahyā b. Ḥushaysh was the foster brother (milk relation) to Ibrāhīm II (A. 279) who was born in A.H. 237.

538 Al-Nuwayrī, vol. 22, pt. 2, p. 81. *N.L.W. the assumption of Abū al-Gharānīq to the amirateship in A.H. 250.

539 'Iyāḍ, al-Madārik, vol. 4, p. 236 (M. ed.). For his family see Pedigree No. 32.

540 Al-Nuwayrī, vol. 22, pt. 2, p. 80.

541 'Iyāḍ, al-Madārik, vol. 4, p. 408 (M. ed.).

542 Al-Mālikī, vol. 2, p. 148. He was the master of Abū al-Faḍl Yūsuf b. Masrūr who was born A.H. 251 (d. A.H. 324).

543 Ibid., vol. 1, p. 341.

544 'Iyāḍ, Tarājim, p. 165.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
545. <u>Muḥammad b. Khayrūn (Ḥamdūn ?) al-Andalusī al-Mu'āfirī</u>	252	Merchant?	*	Mā'āfir (W)/ <u>al-Andalus</u>	M.
546. <u>Abū Muḥammad 'Abd Allāh b. Muḥammad al-Ḥasan</u>	252	Traditionist	A.161	-	M.
547. <u>'Abd Allāh b. Khalaf al-Muq'ad</u>	255	Student	A.165	-	M.
548. <u>Anonymous</u>	255	Money-changer (banker)	A.165	-	M.
549. <u>Abū al-Faraj</u>	255	Marabout (volunteer soldier)	A.161	-	M.
550. <u>Abū al-Qāsim 'Abd Allāh b. Muḥammad al-Baghdādī</u>	255	-	A.165	<u>Baghdād</u>	M.
551. <u>Ḥasan b. Muḥammad al-Makkī</u>	255	-	A.165	<u>Mecca</u>	M.
552. <u>Abū al-'Abbās Aḥmad b. Abī al-Aswad al-Naḥwī</u>	256	Grammarian	A.169	-	-

545 Ibn 'Idhārī, vol. 1, p. 114. *N.L.W. with the founding of the mosque which was named after him (the mosque of Ibn Khayrūn); Roy, vol. 1, p. 61. For his family see Pedigree No. 25.

546 Al-Mālikī, vol. 1, p. 337. This individual and Abū Muḥammad al-Ḥassān (*ibid.*, vol. 1, p. 341) may well be the same person, since the two names occur in the same historical context.

547 'Iyād, al-Madārik, vol. 4, p. 233 (M. ed.).

548 Ibid., p. 216.

549 Al-Mālikī, vol. 1, p. 340.

550 'Iyād, al-Madārik, vol. 4, p. 232 (M. ed.).

551 Ibid., p. 233.

552 'Abd al-Wahhāb, Waraqāt, vol. 1, p. 163.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
553. <u>'Abd Allāh b. Abī al-Hawājib</u>	256	Prayer-leader	A.168	-	H.
554. <u>Muḥammad b. Sālim</u>	256	Traditionist	A.168	-	M.
555. <u>Ya 'qūb al-Jazarī</u>	256	Poet	A.168	<u>Ibn Sharīk Peninsula</u>	M.
556. <u>Ibn al-'Abadānī al-Shāfi'ī</u>	256	Student	A.168	-	Sha.
557. <u>Al-Ḥasan b. Muḥammad al-Tamīmī al-'Anabarī</u>	256	Grammarian	A.169	Banū al-'Anbar (Tamīm)	H.
558. <u>Anonymous</u>	256	Servant (slave)	A.168 & A.410	Slave	M.
559. <u>Anonymous</u>	256	Student/Money-changer	A.169	-	-
560. <u>Anonymous</u>	256	Perfumier	A.168	Byzantine	M.
553	'Iyāḍ, <u>al-Madārik</u> , vol. 4, p. 213 (M. ed.).				
554	Muḥammad b. Saḥnūn, <u>Fatāwā</u> , fol. 34b.				
555	'Iyāḍ, <u>al-Madārik</u> , vol. 4, p. 211 (M. ed.).				
556	<u>Idem</u> , <u>Tarājim</u> , p. 331.				
557	'Abd al-Wahhāb, <u>op. cit.</u> , vol. 1, pp. 96-98.				
558	Al-Mālikī, vol. 2, p. 94. He was given his freedom after breaking the news of the birth of Muḥammad b. Muḥammad b. Saḥnūn in A.H. 256.				
559	'Abd al-Wahhāb, <u>op. cit.</u> , vol. 1, p. 96.				
560	Al-Mālikī, vol. 1, p. 312; 'Abd al-Wahhāb, <u>op. cit.</u> , vol. 1, p. 98.				

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
561. <u>Khabbāb al-Mu'adhhdhin</u>	256	Muezzin/Mosque caretaker	A.168	-	-
562. <u>Qarātīs</u>	256	Umm Walad	A.168	Slave-girl	-
563. <u>Sa'id b. Yahyā al-Farrā</u>	256	Jurist/Furrier	A.165	-	M.
564. <u>Aḥmad b. Mas'ūd b. al-Ṣaghīr</u>	256	Jurist	A.168	-	M.
565. <u>Hamdūn al-Na'jah al-Nahwī al-Qayrawānī</u>	256	Grammarian	A.168	-	M.
566. <u>Ibrāhīm b. Qaṭān al-Maharī</u>	256	Grammarian	A.169	Maharah	I.
567. <u>Umm Madām</u>	256	Concubine	A.168	-	M.

561 Al-Dabbāgh, vol. 2, p. 132; 'Iyāḍ, al-Madārik, vol. 4, p. 214 (M. ed.) but where this muezzin is not mentioned by name in the incident in which he plays a part.

562 Al-Mālikī, vol. 2, p. 94. She was the wife of A. 168. For the family see Pedigree No. 46.

563 'Iyāḍ, Tarājim, p. 204.

564 This individual is mentioned in an incident related by al-Khushanī, p. 179, as Aḥmad al-Ṣaghīr; in relating the same incident, al-Mālikī, vol. 1, p. 355, refers to him as Aḥmad b. Mas'ūd. It is clear that none of the writers give the full name, which may be confidently reconstructed as above.

565 Al-Mālikī, vol. 1, p. 312.

566 Al-Suyūṭī, Bughyah, vol. 1, p. 423. He was the brother of A. 169.

567 Al-Mālikī, vol. 1, p. 249. al-Khushanī, p. 179.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
568. <u>Ibn al-Qayyār</u>	256	Jurist	A.168	-	H.
569. <u>Ibn Abī Maslamah</u>	256	-	A.168	-	M.
570. <u>Muḥammad b. Aḥmad b. Rabī'ah al-Ḥaḍramī</u>	257	Chamberlain	A.222	<u>Ḥaḍramawt</u>	H.
571. <u>'Abd Allāh b. Ya'qūb</u>	257	Wālī of Southern Italy	*	Fazārah	H.
572. <u>Abū al-'Abbās b. Ya'qūb b. 'Abd Allāh b. Fazārah</u>	258	Wālī of Sicily	*	Fazārah	H.
573. <u>Aḥmad b. Abī al-Munhāl</u>	259	Jurist	A.222	-	M.
574. <u>Sulaymān b. Yāsir</u>	260	Jurist	*	<u>East of al-Qayrawān</u>	-
575. <u>Mūsā b. 'Īsā b. 'Abd al-Majīd al-Andalusī</u>	258	Merchant ?	A.151	<u>al-Andalus</u>	M.?

- 568 Al-Khushanī, p. 179. The name is given as Ibn al-'Ayyār. This is undoubtedly a scribal error for al-Qayyār. See A.296.
- 569 Al-Mālikī, vol. 1, p. 363.
- 570 Al-Dabbāgh, vol. 2, p. 87. N.L.W. the appointment of 'Abd Allāh b. Ṭālib to the post of judge in A.H. 257.
- 571 Ibn 'Idhārī, vol. 1, p. 115. *N.L.W. his appointment. Al-Ard al-Kabīrah was the name given by the Arabs for the south of Italy. It means the mainland. See Pedigree No. 15.
- 572 Amari, p. 424. *N.L.W. his appointment. See Pedigree No. 15.
- 573 Al-Mālikī, vol. 1, p. 386. The dismissal of 'Abd Allāh b. Ṭalib for the first time in A.H. 259. See Pedigree No. 4.
- 574 Al-Shamākhī, p. 261. Ibn Sallām, p. 60. In Ibn Sallām he is Ibn Jāsir and not Yāsir. *N.L.W. Ibn Sallām who lived around A.H. 260.
- 575 Amari, p. 360.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
576.	<u>Abū Fayzūn</u> 260	-	A.178	-	M.
577.	<u>Abū Muḥammad 'Abd Allāh b. Ishāq al-Tabbān</u> 260	Jurist/Hay dealer	A.174	-	M.
578.	<u>Abū 'Alī Humūd b. Saḥlūn</u> 260	Teacher	A.174	al-Sāḥil	M.
579.	<u>Abū 'Umar b. Ḥafṣūn</u> 260	Jurist	*	Nafusah	-
580.	<u>Khalaf b. Jubayr (Zadū)</u> 260	Jurist/Maḥālim tribunal judge	A.178	-	M.
581.	<u>Ḥasan b. Ḥammād b. Yaḥyā al-Sujlamāsī</u> 260	Jurist	A.481	<u>Sujlamāsah</u>	M.
582.	<u>Abū Zayd b. al-Shu'b</u> 260	Traditionist	A.176	-	M.
583.	<u>Abū 'Abd Allāh Faḍl</u> 260	Jurist/Teacher	*	-	-
576	'Iyāḍ, <u>al-Madārik</u> , vol. 4, p. 403 (M. ed.).				
577	Al-Dabbāgh, vol. 2, p. 141, note 2; al-Mālikī, vol. 1, p. 361.				
578	'Iyāḍ, <u>al-Madārik</u> , vol. 4, p. 499 (M. ed.).				
579	Al-Shamākhī, pp. 261-262; Ibn Sallām, p. 60. He was living together with about 500 Ibadites. *N.L.W. Ibn Sallām who fl. A.H. 260.				
580	'Iyāḍ, <u>al-Madārik</u> , vol. 4, p. 417 (M. ed.).				
581	Abū al-'Arab, p. 203. 'Iyāḍ, <u>al-Madārik</u> , vol. 4, p. 98 (M. ed.). He was one of the teachers of A. 481. He was the son of C. 342.				
582	Al-Mālikī, vol. 2, p. 81.				
583	Al-Shamākhī, p. 260; Ibn Sallām, p. 59. *N.L.W. Lawāb b. Sallām (fl. A.H. 260).				

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
584. <u>Balāgh al-Fatā</u>	261	Minister of Ibrāhīm II, Head of the Mint	A.279	Tamīm (W)	H.
585. <u>Aḥmad b. Muḥammad b. Ḥamzah b. al-Sabbāl</u>	261	Chamberlain	A.279	Rayy	H.
586. <u>Ibn Abī Razīn al-Rā'id</u>	261	Butler/Groom	A.279	-	M.
587. <u>Al-Ḥasan b. Sufyān</u>	261	Wālī of Wardajah	A.279	Tamīm	H.
588. <u>Al-Ḥasan b. al-'Abbās b. al-Faḍl</u>	261	Wālī of Sicily	*	Fazārah	H.
589. <u>Mujbir b. Ibrāhīm b. Sufyān al-Tamīmī</u>	261	Wālī of al-Arbis/Military Commander/Singer/Poet	A.279	Tamīm	H.
590. <u>'Abd Allāh b. Muḥammad b. 'Abd Allāh b. al-Aghlab</u>	261	Wālī of Tripoli and later al-Qayrawān	A.279	Tamīm	H.
591. <u>Al-Ḥadramī</u>	261	Chamberlain	A.279	Ḥadramawt	H.

584 Al-Dabbāgh, vol. 2, p. 318. His name is on coins from A.H. 266; see de Candia, "Monnaies Aghlabide", in CT, vol. 4 (1956) (deuxième suppl.), p. 116.

585 Ibn al-Abbār, al-Ḥullah al-Siyarā', vol. 1, p. 187. For his family see Pedigree No. 35.

586 Al-Khushanī, p. 243; al-Mālikī, vol. 1, p. 495 (appendix). N.L.W. Ibrāhīm II's succession to the governorship in A.H. 261.

587 Al-Nuwayrī, vol. 22, pt. 2, p. 84.

588 Amarī, p. 475. *N.L.W. his appointment to the post of the wālī of Sicily.

589 'Abd al-Wahhāb, al-Adab, pp. 61, 67; Ibn al-Abbār, op. cit., vol. 1, p. 185. For his family see Pedigree No. 43.

590 Ibn al-Abbār, op. cit., vol. 1, p. 181. See Pedigree No. 43.

591 Ibid.

Name	F1.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
592.	<u>Anonymous</u> 261	Provincial <u>wālī</u> of al-Qayrawān	A.279	-	H.
593.	<u>Ḥaḍar al-Khādim</u> 261	Minister	A.279	Slav	H.
594.	<u>Tamīm b. Khayr</u> 261	Jurist	A.279	-	M.
595.	<u>Sa'īd b. Asad b. Mūsā</u> 262	-	A.190	-	M.
596.	<u>Al-Ḥasan b. Muḥammad b. Yahyā b. Sallām</u> 262	Traditionist	A.188	Taym (W)/ <u>Baṣrah</u>	M.
597.	<u>Aḥmad b. Muḥammad b. Kadanah</u> 262	Traditionist	A.188	-	M.
598.	<u>Abū al-'Abbās b. Ḥamdūn</u> 262	Traditionist	A.188	-	M.
599.	<u>Aḥmad b. Abī 'Abd Allāgh al-Aghlab b. Aḥmad</u> 264	Military Commander	A.196	Tamīm	H.

- 592 Ibn al-Abbār, op. cit., vol. 1, p. 187.
- 593 Al-Mālikī, vol. 2, p. 39. N.L.W. assumed power in Ifrīqiyyā in A.H. 261. Ibn Ṭālib (A. 222) was responsible for carrying out what was in Ḥaḍar's will.
- 594 'Iyāḍ, Tarājim, p. 235. See Tamīm b. Khayrān al-Surtī (A. 574) who may be identical with this individual; al-Mālikī, vol. 1, p. 374.
- 595 'Iyāḍ, al-Madārik, vol. 4, p. 130 (M. ed.).
- 596 Al-Mālikī, vol. 1, p. 171; Abū al-'Arab, p. 113. For his family see Pedigree No. 9.
- 597 Al-Mālikī, vol. 1, p. 123.
- 598 Ibid., p. 124.
- 599 Ibn al-Khaṭīb, vol. 3, p. 116. He led an army in Sicily (A.H. 264) after the seizure of power there by his father and his father's uncle. We know what happened to his father and his father's uncle, but we hear nothing about his own fate. For his family see Pedigree No. 43.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
600. <u>Abū 'Iqāl al-Aghlab b. Aḥmad</u>	264	Prisoner/Rebel	A.	Tamīm	H.
601. <u>Al-Ḥasan b. Rabāh</u>	264-265	Wālī of Sicily	*	Fazārah	H.
602. <u>Abū Ja'far b. Abī 'Iqāl al-Aghlab b. Ibrāhīm</u>	265	Wālī of al-Qayrawān	A.279	Tamīm	H.
603. <u>Ḥamdīs al-Munajjim</u>	265	Astrologist	*	-	H.?
604. <u>Abū al-Aghlab b. Ibrāhīm b. Aḥmad</u>	265	Crown prince	A.279	Tamīm	H.
605. <u>Abū Sulaymān b. Masrūr al-Ghassāl</u>	266	Traditionist	A.573	-	M.
606. <u>Abū Ḥafṣ 'Umar b. Masrūr al-Ghassāl</u>	266	Jurist	*	-	M.
607. <u>Ibrāhīm al-Fizārī</u>	267	Poet, Scientist, Philosopher	A.222	Fazārah	H.

600 Ibn 'Idhārī, vol. 1, p. 117. For his family see Pedigree No. 42.

601 Amarī, pp. 361, 434. *N.L.W. his appointment to the governorship of Sicily. For his family see Pedigree No. 15.

602 Ibn Sallām, p. 59; al-Shamākhī, p. 262. For his father see Ibn 'Idhārī, vol. 1, p. 107. Khazar was the laqab of his father.

603 Ibn al-Khaṭīb, vol. 3, p. 32. *N.L.W. Abū 'Iqāl Ziyādat Allāh b. Ibrāhīm b. Aḥmad, fl. A.H. 265.

604 Ibid. He was the son of A. 279. The last post he occupied was (A.H. 265) the Governor of Sicily for 9 months. For his family see Pedigree No. 43.

605 'Iyāḍ, al-Madārik, vol. 3-4, p. 390 (B. ed.). He was the brother of C. 606.

606 Ibid. *N.L.W. studying under Muḥammad b. 'Abd al-Ḥakam (d. A.H. 266). He was the brother of C. 605.

607 Al-Mālikī, vol. 1, p. 378. N.L.W. the reinstatement of Ibn Ṭālib in the post of judge in A.H. 267.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
608. <u>'Abd Allāh b. al-Ḥusayn al-'Abbādī</u>	267	Jurist	*	-	H.?

609. <u>Ibn Ghāfiq</u>	267	Jurist	A.222	<u>Ghāfiq</u>	M.

610. <u>Eldad ha-Dāni</u>	267	-	-	<u>Daniyah ?</u>	J.

611. <u>Qalīl</u>	267	Judge's chamberlain	A.212	-	H.

612. <u>Al-Ḥasan b. al-'Abbās</u>	267	Wālī of Sicily	*	Fazārah	H.

613. <u>Al-Ḥusayn b. al-'Abbās b. (al-Faḍl b. Ya'qūb)</u>	268	Wālī of Sicily	*	Fazārah	H.

608 Al-Khushanī, p. 216. *N.L.W. A.H. 267, the date at which 'Abd Allāh Ibn Ṭālib was appointed judge of al-Qayrawān. Ibn Ṭālib applied a policy of intolerance against his religious opponents. This policy was said to be the cause behind this individual's emigration from al-Qayrawān.

609 Al-Mālikī, vol. 1, p. 377. N.L.W. the reinstatement of Ibn Ṭālib as the qādī of al-Qayrawān in A.H. 267.

610 Encyclopaedia Judaica, art., Kairouan, vol. 10, pp. 698-699.

611 Al-Mālikī, vol. 1, p. 355. He was the chamberlain of Sulaymān b. 'Imrān who was relieved from his post of judge in A.H. 267.

612 Ibn 'Idhārī, vol. 1, p. 117. *N.L.W. his appointment. For his family see Pedigree No. 15.

613 Ibid., p. 119. The brothers (see this and the preceding individual) strangely were appointed to the same post in the same year. What happened to Muḥammad is a mystery. No information is given as to why he should have been supplanted by al-Ḥusayn. However, there is a slight possibility that the one individual's name has been erroneously varied and that therefore there was only one appointment in the year stated. *N.L.W. his appointment. For his family see Pedigree No. 15.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
614. <u>Muḥammad b. al-Faḍl (b. Ya'qūb b. Fizārah)</u>	268	Wālī of Sicily	*	Fazārah	H.
615. <u>Muḥammad b. 'Alī b. 'Abd Rabbih</u>	269	Teacher	A.586	Rabī'ah	M.
616. <u>Aḥmad b. Mū'min</u>	270	Traditionist	A.212	-	H.
617. <u>Muḥammad b. 'Alī b. Ḥusayn b. Zayd b. 'Alī b. al-Ḥusayn</u>	270	Son of al-Ṭārī	A.214	Quraysh	-
618. <u>Ziyādat Allāh b. Muḥammad b. 'Alī b. Ḥusayn b. Zayd b. 'Alī</u>	270	Grandson of al-Ṭārī	C.617	Quraysh	-
619. <u>Naṣr b. Khālīd b. Naṣr</u>	270	Jurist	A.215	<u>Qastīliyah</u>	M.
620. <u>Al-Ḥusayn b. Naṣr al-Sūsī</u>	270	Magistrate	C.619	<u>Sousse</u>	M.
621. <u>Sawādah b. Muḥammad b. Khafājah</u>	271	Wālī of Sicily	-	Tamīm	H.
622. <u>Aḥmad b. Abī Khalaf</u>	270	Traditionist	A.212	-	-

614 Ibid. *N.L.W. his appointment to the Governorship of Sicily. For his family see Pedigree No. 15.

615 'Iyāḍ, al-Madārik, vol. 3-4, p. 499 (B. ed.). For his family see Pedigree No. 33.

616 Abū al-'Arab, p. 154.

617 'Abd al-Wahhāb, "al-Sharaf al-Ḥasanī wal-Ḥusaynī", in al-Majallah al-Zaytūniyyah, May 1940, p. 428. For his family see Pedigree No. 1a.

618 Ibid. For his family see Pedigree No. 1a.

619 'Iyāḍ, al-Madārik, vol. 4, p. 418 (M. ed.).

620 Al-Mālikī, vol. 1, p. 164; 'Iyāḍ, Tarājim, p. 235.

621 Amarī, p. 361. For his family see Pedigree No. 43.

622 Abū al-'Arab, p. 165.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
623. <u>Ya'qūb b. Bakr</u> 273		Military Commander	*	-	H.
624. <u>Al-Rahdār (or al-Rahdān)</u> 275		Clothes dealer	A.222	-	-
625. <u>Abū 'Umar al-Dānī</u> 275		Author	A.222	<u>Dāniyah</u>	M.
626. <u>Abū 'Iqāl b. Jarjar</u> 275		Judge's Secretary	A.348	-	H.
627. <u>Ibn al-Husaynī</u> 275		-	A.222	Quraysh	M.
628. <u>Ibn al-Madāmī</u> 275		-	A.222	-	M.
629. <u>Muḥammad b. Humūd</u> 275		Judge of Tripoli	A.222	-	M.
630. <u>Ibn Samāh</u> 275		Traditionist	A.565	-	M.
631. <u>Al-Siqillī</u> 275		Servant	A.222	<u>Sicily</u>	M.

623 Ibn al-Khaṭīb, vol. 3, p. 119. *N.L.W. with being dismissed from Sicily by the population in A.H. 273.

624 'Iyāḍ, al-Madārik, vol. 4, p. 313 (M. ed.)

625 Al-Mālikī, vol. 1, p. 378; 'Iyāḍ, op. cit., p. 313.

626 Al-Khushanī, p. 249.

627 Al-Mālikī, vol. 1, p. 379.

628 Al-Khushanī, p. 297.

629 Al-Mālikī, vol. 1, p. 383.

630 Abū al-'Arab, p. 165. N.L.W. teaching Abū al-'Arab. Aḥmad b. Muḥammad b. Tamīm who was born around A.H. 255 (+20).

631 Al-Khushanī, p. 187; al-Mālikī, vol. 1, p. 381.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
632. <u>Abū al-Qāsim al-Masājidi</u> 275-276	-	-	A.354	-	-
633. <u>Ibrāhīm b. Muḥammad b. Abī Saḥbān</u> 275	-	Maḥālim tribunal judge	A.222	-	M.
634. <u>Anonymous</u> 275	-	A blind person	A.222	-	M.
635. <u>Al-'Abbāsī</u> 275	-	-	A.222	Quraysh	M.
636. <u>Ja'far al-A'mā</u> 275	-	-	A.222	-	M.
637. <u>Anonymous</u> 275	-	Beduin	A.222	-	-
638. <u>Anonymous</u> 275	-	A housewife	A.222	-	M.
639. <u>Abū Ibrāhīm b. 'Abd Allāh b. Aḥmad b. Ṭālib</u> 275	-	In charge of his father's estate	A.222	Tamīm	M.
640. <u>Aḥmad b. Ḥassān</u> 275	-	Traditionist	A.557	-	M.

632 Al-Khushanī, p. 244. His nisbah indicates the poverty of this individual as he probably lived permanently in the mosque. (This class of mosque squatter was called al-rukniyyah.)

633 Abū al-'Arab, Kitāb al-Miḥan, fol. 178b. He was appointed by A. 222 and was dismissed when the latter was killed in A.H.275.

634 Al-Mālikī, vol. 1, p. 380.

635 Ibid., vol. 2, p. 39.

636 Ibid., vol. 1, p. 381.

637 'Iyād, al-Madārik, vol. 4, p. 329 (M. ed.).

638 Al-Mālikī, vol. 1, p. 380.

639 'Iyād, al-Madārik, vol. 4, p. 219 (M. ed.). See Pedigree No. 43.

640 Abū al-'Arab, p. 110. See Aḥmad b. Ḥassān al-Baghdādī.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
641. <u>Sharshar b. al-'Abbās b. al-Walīd al-Dhuhālī</u>	275	Traditionist/Jurist	A.222	Dhuhāl (W)	M.
642. <u>Abū 'Abd Allāh b. Abī Ishāq</u>	275	Minister	A.279	-	H.
643. <u>Sa'īd b. al-Haddād (al-Hadā'ī)</u>	275	Jurist/Scholar	*	-	I.
644. <u>Muḥammad b. 'Umar</u>	275	-	A.222	-	M.
645. <u>Ibn Abī Khālid</u>	275	Traditionist	A.222	-	M.
646. <u>Muḥammad b. Qammūd al-Qābisī</u>	275	Judge	A.222	<u>Qābis</u>	M.
647. <u>Khalaf b. Yazīd</u>	275	Judge	A.222	-	M.
648. <u>'Abd al-Raḥmān b. Yūsuf</u>	275	Traditionist	A.557	-	M.

641 'Iyāḍ, al-Madārik, vol. 3-4, p. 345 (B. ed.). He claimed to be a mawlā of Dhuhāl but in fact he was a mawlā of a woman from al-'Ajam of Qasṭīliyah. See footnote no. A. 538 for the case of their fake nisbah to Dhuhāl. The name Sharshar is a mere laqab and his real name is unknown. He was the brother of A. 538.

642 Ibn 'Idhārī, vol. 1, p. 120.

643 Al-Shamākhī, pp.260-263. *N.L.W. the dismissal of Ibn Ṭālib in A.H. 275.

644 'Iyāḍ, al-Madārik, vol. 4, p. 315 (M. ed.).

645 Al-Mālikī, vol. 1, p. 377.

646 'Iyāḍ, al-Madārik, vol. 4, p. 200 (M. ed.).

647 Ibid., vol. 4, p. 234.

648 Abū al-'Arab, p. 215.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
649. <u>Husayn b. Ahmad b. Mu'tib b. Abī al-Azhar</u>	277	Traditionist	A.230	al-Azd	M.
650. <u>Rajā' b. Muḥammad</u>	276	Secretary to Ibrāhīm II	A.279	-	H.
651. <u>Ibn 'Abdūn al-'Aṭṭār (or al-Qaṣṣār)</u>	276	Jurist/Perfumer or dyer	A.353	Asad	M.
652. <u>Muḥammad b. Sa'id b. Shabīb</u>	276	Judge	A.228	-	H.
653. <u>Abū Mi'dān</u>	277	Sūfī poet	A.230	-	M.
654. <u>Anonymous</u>	277	Qur'ān reciter	A.230	-	M.
655. <u>Hasan (Husayn?) b. Ahmad b. Mu'tib</u>	277	-	A.230	al-Azd	M.
656. <u>Ibrāhīm b. Sa'id</u>	277	-	C.657	-	M.

649 Al-Khushanī, p. 187. For his family see Pedigree No. 5.

650 Al-Shamākhī, p. 361; al-Mālikī, vol. 1, p. 369. N.L.W. his execution around A.H. 267.

651 Al-Khushanī, p. 242. The other reading of the nisbah is al-Qaṣṣār which means the man who dyes clothes; see al-Mālikī vol. 1, p. 385. N.L.W. Ibn 'Abdūn al-Ru'aynī appointment as a judge in A.H. 276.

652 'Iyāḍ, al-Madārik, vol. 4, p. 192 (M. ed.).

653 Al-Mālikī, vol. 1, p. 400.

654 'Iyāḍ, al-Madārik, vol. 4, p. 353 (M. ed.).

655 Al-Mālikī, vol. 2, p. 180. He was mentioned in an incident with Muḥammad b. al-Hārith b. Asad as a member of an audience; al-Mālikī, vol. 2, p. 180. See al-Khushanī who left al-Qayrawān for Spain c. A.H. 313. His father was Ahmad b. Mu'tib (d. A.H. 277). For his family see Pedigree No. 5.

656 Al-Dabbāgh, vol. 2, p. 179.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
657. <u>Abū Sharaf al-Qawwāl</u>	277	Poem Reciter	A.230	-	M.
658. <u>Naṣr b. Khālīd b. Naṣr</u>	277	Jurist/Traditionist	A.230	<u>Qasṭīliyah</u>	M.
659. <u>Ṣālih al-Khādīm</u>	278	Military Commander	A.279	Slav	H.
660. <u>Abū al-Ḥasan b. Muḥammad b. Zarqūn b. Abī Maryam</u>	278	-	A.235	al-'Ajam	M.
661. <u>Anonymous</u>	279	Adviser to Ibrāhīm II	A.279	Madhḥaj	H.
662. <u>Rāshid</u>	280	Military Commander	*	al-Sūdān	H.
663. <u>Maymūn al-Ḥabashī (al-Bahūtī)</u>	280	Military Commander	A.279	al-Sūdān	H.
664. <u>Abū al-Ḥasan 'Alī b. Muḥammad al-Dabbāgh</u>	280	Student/Tanner ?	A.242	-	M.

657 Ibid.

658 'Iyād, al-Madārik, vol. 4, p. 418 (M. ed.). He was the son of A. 215.

659 Al-Nuwayrī, vol. 22, pt. 2, p. 85.

660 'Iyād, Tarājim, p. 314. He was the son of A. 235.

661 Al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 83. See Pedigree No.28.

662 Ibid. *N.L.W. the insurrection in Tūnis.

663 Ibn 'Idhārī, vol. 1, p. 129; al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, pp. 82-83.

664 Al-Mālikī, vol. 2, p. 171.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
665. <u>Hasan al-Mu'addib</u>	280	Teacher	C.664	-	M.
666. <u>Hasan b. al-Bannā'</u>	281	Judge's secretary	A.322	(W)	M.
667. <u>Abū Ja'far b. Abī Khālid al-Dabbāgh al-Faqīh</u>	281	Jurist/Tanner ?	A.248	-	M.
668. <u>Ibn Dabbūs</u>	281	Usher of the Court	A.322	-	M.
669. <u>Ibn Ziryāb</u>	281	Secretary of the judge	A.322	-	M.
670. <u>Abū Zayd b. 'Umar b. Ṣā'id</u>	281	Jurist	A.322	-	M.
671. <u>Abū Ja'far al-Firyānī</u>	281	Jurist	A.279	<u>Firyānah</u>	M.
672. <u>Abū al-'Abbās 'Abd Allāh b. Muḥammad b. Khālid(al-Ṭuyurī)</u>	281	-	A.323	-	M.

665 Ibid, p. 172. He was a contemporary of Abū al-Ḥasan 'Alī b. Muḥammad al-Dabbāgh (who fl. A.H. 280)

666 Al-Khushanī, p. 213.

667 Al-Dabbāgh, vol. 2, p. 185.

668 'Iyāḍ, al-Madārik, vol. 4, p. 347 (M. ed.).

669 Ibid., p. 338.

670 Abū al-'Arab, Kitāb al-Miḥan, fol. 178b.

671 'Iyāḍ, Tarājim, p. 284. He was offered the post of the qādī of al-Qayrawān but he refused. His nisbah refers to a city in the south of Ifrīqiyyā (Tunisia) called Firyānah; see the accompanying map No. 3.

672 Abū al-'Arab, Kitāb al-Miḥan, fol. 180a. He was the brother of A. 500.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
673. <u>Abū al-Faḍl b. al-Sā'igh</u>	281	Goldsmith	A.248	-	M.
674. <u>Anonymous</u>	281	Plaintiff in a legal case	A.322	-	M.
675. <u>'Abd Allāh b. Haytham b. Sulaymān al-Qaysī</u>	281	Scholar	A.251	Qays	H.
676. <u>Anonymous</u>	281	Bride	A.322	-	M.
677. <u>Aḥmad b. Wahb b. al-Zīr</u>	281	Judge of Tripoli	A.354	-	H.
678. <u>Anonymous</u>	281	Soldier	A.248	-	M.
679. <u>Anonymous</u>	281	A judge trustee	A.322	-	M.
680. <u>Salmā</u>	282	Mawlāt (ex-mistress of a slave)	A.254	al-'Ajam (M)	M.

673 Al-Mālikī, vol. 1, p. 372.

674 'Iyāḍ, al-Madārik, vol. 4, p. 339 (M. ed.).

675 Al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 84. For the family see Pedigree No. 31.

676 Abū al-'Arab, Kitāb al-Miḥan, fol. 180a. N.L.W. 'Isā b. Miskīn who was appointed judge in A.H. 281. She was the cousin of C. 672.

677 Al-Khushanī, pp. 251, 311. Ibn 'Abdūn dismissal in A.H. 281.

678 'Iyāḍ, al-Madārik, vol. 4, p. 385 (M. ed.).

679 Ibid., p. 339.

680 'Iyāḍ, Tarājim, p. 254.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
681. <u>'Abd Allāh b. al-Khabbāz</u>	282	Teacher/Baker ?	A.256	-	-
682. <u>Abū Bahr b. Adham</u>	283	Emissary	A.279	-	H.
683. <u>Abū Manṣūr Aḥmad b. Ibrāhīm b. al-Aghlab</u>	283	Wālī of Sicily	*	Tamīm	H.
684. <u>Mūsā b. al-'Abbās b. 'Abd al-Samad al-Salamī</u>	284	Wālī of Maylah Fort	*	Sulaym	H.
685. <u>Bishr b. Ya'qūb al-Baṣrī</u>	284	-	A.279	<u>al-Baṣrah</u>	H.?
686. <u>Abū Ishāq b. Nayyār</u>	285	Traditionist	A.287	-	-
687. <u>Aḥmad b. 'Umar b. 'Abd Allāh b. al-Aghlab</u>	286	Military Commander	*	Tamīm	H.
688. <u>Aḥmad b. Namīr</u>	286	-	A.272	-	M.

681 'Iyāq, al-Madārik, vol. 3-4, p. 390 (B. ed.).

682 Ibn 'Idhārī, vol. 1, p. 129.

683 Ibid. *N.L.W. his appointment as Governor of Sicily. See Ped-
igree No. 43.

684 Al-Ya'qūbī, al-Buldān, p. 351. *N.L.W. being the Governor
of Milah at the time (See Banū 'Abd al-Ṣamad). He was met by
al-Ya'qūbī in that year (A.H. 284).

685 Roy, vol. 1, p. 147.

686 'Abd al-Wahhāb, Waraqāt, vol. 1, p. 168.

687 Al-'Uyūn wal-Hadā'iq, vol. 4, pt. 1, p. 92. *N.L.W.
being captured by the Byzantines in A.H. 286. He was the
father of C. 746. His laqab was Ḥabashī, and usually replaces
his name in the sources. For his family see Pedigree No. 43.

688 Al-Mālikī, vol. 1, p. 344.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
689. <u>Sa'dūn al-Jalawī</u>	286	Military Commander	A.279	-	H.
690. <u>Abū Ishāq (Ibrāhīm) b. Abī Ḥafṣ</u>	286	Scholar	A.275	-	-
691. <u>Anonymous</u>	286	Slave-girl	C.690	-	M.
692. <u>Anonymous</u>	286	Scholar from the east	A.272	-	H.
693. <u>Salamah b. Sa'id al-Ashajj</u>	286	Jurist	A.275	-	H.
694. <u>Aṭā' Allāh b. Nawfal al-Qurashī</u>	288	-	A.559	Quraysh	M.
695. <u>Muḥammad b. Wāṣif al-Qaṣrī</u>	288	Traditionist	A.559	<u>al-Qaṣr al-Qadīm</u>	M.
696. <u>Abū Aṭā' Yazīd Ibrāhīm b. Sa'dūn al-Arīsī</u>	289	Jurist	A.280	<u>Arīṣah or al-Arbīsī</u>	M.

689 Al-Nuwayrī, vol. 22, pt. 2, p. 88.

690 'Abd al-Wahhāb, Waraqāt, vol. 2, p. 142. Al-Khushanī, p. 225. Al-Khushanī calls him Abū Ishāq b. Abī Ḥafṣ.

691 Al-Khushanī, pp. 225-226. N.L.W. Abū Ishāq (Ibrāhīm) b. Abī Ḥafṣ (C. 690).

692 Al-Mālikī, vol. 1, p. 344.

693 'Iyāḍ, al-Madārik, vol. 4, p. 189 (M. ed.).

694 Idem, al-Madārik, vol. 3-4, p. 332 (B. ed.).

695 Al-Mālikī, vol. 2, p. 81.

696 'Iyāḍ, al-Madārik, vol. 3-4, p. 338 (B. ed.). He was the uncle of A. 523.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
697. <u>Anonymous</u>	289	Servant	A.281	<u>al-Sūdān</u>	M.
698. <u>Anonymous</u>	289	Oil dealer	A.322	-	C.
699. <u>Abū 'Abd Allāh al-Ajdābī</u>	289	Jurist	A.281	<u>Ajdābiyah</u>	M.
700. <u>Anonymous</u>	289	Handicapped person	A.281	al-Damanah	-
701. <u>Anonymous</u>	289	Student	A.281	al-Damanah	M.
702. <u>Abū Bahr b. Ibrāhīm b. Aḥmad</u>	289	-	A.279	Tamīm	H.
703. <u>Maysarah b. Muslim</u>	289	-	A.280	-	M.

697 Al-Mālikī, vol. 2, pp. 85-86. A.281 is his teacher, Sulaymān b. Sālim (d. A.H. 289).

698 'Iyād, al-Madārik, vol. 4, p. 346 (M. ed.)

699 Al-Mālikī, vol. 1, p. 133. The nisbah relates to Ajdābiyah in Ifrīqiyyā (in present day Lībya).

700 Al-Mālikī, vol. 2, p. 86.

701 Ibid., pp. 85-86.

702 Ibn al-Khaṭīb, vol. 3, p. 35. For his family see Pedigree No. 42.

703 Al-Mālikī, vol. 2, p. 323; there was another individual with the name of Masarrah b. Muslim but 'Iyād, in al-Madārik, vol. 3-4, p. 534 (B. ed.), puts his date of death as late as A.H. 393 and Makhlūf in Sharjarat al-Nūr al-Zakiyyah, p. 97 follows suit. M. al-Ṭālibī considered the two names as that of one individual, which in fact is impossible since the difference between the two dates excludes the possibility of their applying to the same individual. See 'Iyād, Tarājim, pp. 517, 523 (supplement by the editor, M. al-Ṭālibī).

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
704. <u>Al-Kabsh</u>	289	Reciter	A.280	Qays	M.
705. <u>Ḥumūd b. Muslim al-Qābisī</u>	289	Jurist	A.280	<u>Qābis</u>	M.
706. <u>Abū Ibrāhīm Ishāq b. Nu'mān</u>	289	Jurist	A.280	-	Sha.
707. <u>Muḥammad al-Musaḥī</u>	289	Furrier	A.293	-	-
708. <u>Abū Zayd 'Abd al-Raḥmān b. Bakr b. Ḥammād b. Samak</u>	289	Traditionist	A.279	<u>al-Ṭāhirtī al-Zanātī</u> Zanātah	M.?
709. <u>Abū Bakr Muḥammad b. Muḥammad b. al-Tammār</u>	289	Secretary/Teacher	A.280	-	M.
710. <u>Abū Bakr al-Siqillī</u>	289	Servant	A.280	<u>Sicily</u>	M.

704 Al-Khushanī, p. 230.

705 'Iyāḍ, al-Madārik, vol. 3-4, p. 392 (B. ed.). For the city of Qābis see the accompanying map (No. 3).

706 Al-Khushanī, p. 278.

707 Ibid., p. 289.

708 Ibn al-Faraḍī, vol. 1, p. 311; al-Dabbāgh, vol. 2, p. 281. He was the son of A. 333. There are conflicting particulars about this individual. Ibn al-Faraḍī states that he died in Qurṭubah (Cordova) in A.H. 295, but al-Dabbāgh gives another version of his death; he states that he fled al-Qayrawān with his father (A. 333) for fear of Ibrāhīm b. Aḥmad b. al-Aghlab's (A. 279) punishment and was killed by highwaymen on his way to Ṭāhirt, while his father received injuries which did not prove fatal.

709 Al-Khushānī, pp. 223-224. Al-Khushānī says "and now he is sitting for students to read under him." This is all al-Khushānī knew at the time he was in al-Qayrawān (i.e., c. A.H. 313).

710 Al-Mālikī, vol. 1, p. 425. For Sicily see Map No. 3.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
711. <u>'Abd Allāh al-Bājī</u> 289	-	-	A.287	<u>Bājah</u>	M.
712. <u>Abū 'Abd Allāh Muḥammad b. 'Alī al-Bujalī</u> 289	Jurist		A.293	Bujaylah	Sha.
713. <u>Muḥammad b. al-Haytham</u> 289	Jurist		A.280	-	M.
714. <u>Rabī' b. Sulaymān b. Sālim al-Qaṭṭān al-Kindī</u> 289	Jurist		A.281	Kindah (W)	Shi.
715. <u>Ibrāhīm al-Kūfī</u> 289	Judge		A.279	-	H.
716. <u>Ziyādat Allāh b. Ibrāhīm b. Aḥmad</u> 289	Military Commander		A.279	Tamīm	H.?
717. <u>Abū al-Aghlab b. Ibrāhīm b. Aḥmad</u> 289	Military Commander		A.279	Tamīm	H.?
718. <u>Abū al-Ḥasan al-Lawātī</u> 289	-		A.280	Lawātah	M.
719. <u>'Amrūn al-Farrā'</u> 289	Jurist/Furrier		A.281	-	-
711	'Iyāḍ, <u>al-Madārik</u> , vol. 2, p. 264 (B. ed.).				
712	Al-Khushanī, p. 279. N.L.W. the succession of A. 293 to the governorship in A.H. 289.				
713	Al-Mālikī, vol. 1, p. 404.				
714	Al-Khushanī, p. 289. He was the son of A. 281.				
715	Al-Mālikī, vol. 1, p. 381.				
716	Ibn al-Khaṭīb, vol. 3, p. 35. See Pedigree No. 43.				
717	<u>Ibid.</u> For his family see Pedigree No. 42.				
718	'Iyāḍ, <u>Tarājim</u> , p. 266.				
719	Abū al-'Arab, p. 210. He was the brother of A. 209.				

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
720. <u>Aḥmad b. Masrūr al-Khāl</u>	290	Wālī of al-Qayrawān	A.362	-	H.
721. <u>Al-Madanī</u>	290	A government official	A.293	<u>al-Madīnah</u>	H.
722. <u>Hishām al-'Irāqī</u>	290	Jurist (<u>muwaththiq</u>)	A.387	<u>'Irāq?</u>	H.
723. <u>'Abd Allāh b. Abī Ṭālib</u>	290	One of Ziyādat Allāh's men	A.362	-	H.
724. <u>Ibnat Tamīm b. Khayrān</u>	290	Bride	A.387	-	M.
725. <u>Ibn Abī Rawḥ (al-Baghlah)</u>	290	Jurist	A.362	-	-
726. <u>Aḥmad b. (Abī) al-Ḥusayn b. Rabāḥ</u>	290	Wālī of Sicily	*	Fizārah	H.

720 Ibn 'Idhārī, vol. 1, p. 137.

721 Al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 119. N.L.W. Abū al-'Abbās 'Abd Allāh b. Ibrāhīm b. Aḥmad (A.293), d. A.H. 290.

722 He was asked to defend or to give legal advice to a plaintiff in a case presided over by Ḥamās b. Marwān who was appointed Judge in A.H. 290; al-Mālikī, vol. 2, p. 73.

723 Ibn al-Khaṭīb, vol. 3, p. 38. N.L.W. the assumption of Ziyādat Allāh III to the governorship in A.H. 290 after the death of Abū al-'Abbās 'Abd Allāh b. Ibrāhīm b. Aḥmad (A. 293). He was released from the prison of Abū al-'Abbās by the new amīr, Ziyādat Allāh III.

724 She is mentioned in^a matrimonial case in the court of Judge Ḥamās b. Marwān after A.H. 290; al-Mālikī, vol. 2, p. 73. She was the daughter of A. 574.

725 Al-Khushanī, p. 290.

726 Amarī, p. 434. *N.L.W. his appointment. For his family see Pedigree No. 15.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
727. <u>Ibn Ḥubaysh al-Yūnānī</u>	291	Jester	A.362	Greek	-
728. <u>Ishāq b. Muslim</u>	291	Jurist	A.307	-	M.
729. <u>Muḥammad al-Kātib</u>	291	-	A.305	-	M.
730. <u>Al-Ḥasan b. Ḥātim</u>	291	Merchant/Ambassador	A.262	-	H.
731. <u>Anonymous</u>	291	The mother of the Aghlabid <u>amīr</u> , Ziyādat Allāh III	A.362	-	-
732. <u>Abū Ibrāhīm Ishāq b. Muslim</u>	291	Jurist	A.305	-	M.
733. <u>Abū 'Abbās Muḥammad b. al-Walīd</u>	291	Jurist	A.303	Tamīm (W)	H.
734. <u>Muḥammad b. Aḥmad al-Sidrī</u>	291	Jurist	A.305	<u>Sidrah</u>	-
735. <u>Abū Ya'qūb Ishāq b. Sulaymān al-Isrā'īlī Rabi</u>	293	Physician	*	<u>Egypt</u>	J.

727 Ibn 'Idhārī, vol. 1, p. 141.

728 'Iyād, al-Madārik, vol. 3-4, pp. 245, 345 (B. ed.).

729 Al-Mālikī, vol. 1, p. 412.

730 Ibn 'Idhārī, vol. 1, p. 137.

731 Al-Mālikī, vol. 2, p. 75. N.L.W. her son Ziyādat Allāh III, succession to the throne in A.H. 291. See Pedigree No. 43.

732 'Iyād, al-Madārik, vol.3-4, p. 345 (B. ed.)

733 Al-Mālikī, vol. 1, p. 416; al-Shābī, intro. to Abū al-'Arab, p. 19.

734 Al-Mālikī, vol. 1, p. 412.

735 'Abd al-Wahhāb, Waraqāt, vol. 1, pp. 237-238; Encyclopaedia Judaica, art. Kairouan, vol. 10, pp. 698-699 (Isaac Israeli); also Poznanski, pp. 207, 209 (Yishāq bar Shelomo Ha-Yisrā'elī).
*N.L.W. his arrival in al-Qayr wān in A.H.293.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
736. <u>Ibn al-Ṭabnī</u>	293	Poet	A.369	<u>Ṭabnah</u>	M.
737. <u>ʿAbd Allāh b. Abī ʿIsā</u>	293	-	A.317	-	M.
738. <u>Ibn Fuṭays al-Faqīh</u>	293	Jurist	A.317	-	M.
739. <u>Shabīb b. (al-Sārim) Shaddād al-Qammūdī</u>	293	Military Commander	A.362	<u>Qammūdah</u>	H.
740. <u>Al-Ṭabnī al-Muʿaddib</u>	293	Teacher	A.317	<u>Ṭabnah</u>	M.
741. <u>Aḥmad b. Muḥammad b. Jīmāl</u>	293	Judge	A.362	<u>Khurasān</u>	H.
742. <u>Qāsīm al-Jūʿī</u>	293	Poet	A.317	-	M.
743. <u>Ibn Abī al-Shawārib</u>	293	-	A.312	-	M.?
744. <u>Fath al-ʿAjamī</u>	294	-	A.362	Slav/Tamīm (W)	H.

736 Ibn ʿIdhārī, vol. 1, p. 142. N.L.W. his arrival in al-Qayrawān from Baghdād in A.H. 293.

737 Al-Mālikī, vol. 2, p. 3.

738 ʿIyāḍ, al-Madārik, vol. 4, p. 416 (M. ed.)

739 Ibn ʿIdhārī, vol. 1, p. 140.

740 Al-Mālikī, vol. 2, p. 4.

741 Al-Khushanī, p. 254.

742 Al-Dabbāgh, vol. 2, p. 253.

743 Al-Mālikī, vol. 1, p. 365.

744 ʿArīb, Ṣilat, p. 600. He might have been al-Anjahī rather than al-ʿAjamī; although giving the nabaz ʿAjamī to the non-Arabs was a common practice. See the phrase "ʿajam al-sāhil" used by Asad b. al-Furāt, in al-Mālikī, vol. 1, p. 188.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
745. <u>Ibrāhīm b. Aḥmad b. Abī 'Iqāl</u>	294	Military Commander to Ziyādat Allāh III	A.362	Tamīm	H.
746. <u>Abū Ishāq Ibrāhīm b. Ḥabāshī b. 'Umar b. 'Abd Allāh</u>	294	A government official	A.362	Tamīm	H.
					<u>al-Aḡhlabī</u>
747. <u>Al-Sarrād</u>	295	Teacher	A.327	-	H.
748. <u>Muḥammad b. Yūnus al-Qarawī</u>	295	Traditionist	A.324	-	-
749. <u>Muḥammad b. 'Abbās al-Kātib</u>	295	Secretary of the Caliph	A.322	-	M.
750. <u>Ibn Ḥumūd al-Sūsī</u>	295	A plaintiff in a legal case	A.322	<u>Sousse</u>	M.
751. <u>Faḍl</u>	295	Literate girl	*	Abū Ayyūb Aḥmad b. Muḥammad (W)	-
752. <u>Abū Ayyūb Aḥmad b. Muḥammad</u>	295	-	C.751	-	-
745		Ibn 'Idhārī, vol. 1, p. 143.			
746		Al-Mālikī, vol. 2, p. 82; Ibn 'Idhārī, vol. 1, pp. 142-143. He was the son of C. 689. For his family see Pedigree No. 43.			
747		Al-Mālikī, vol. 1, p. 285; 'Iyāḍ, <u>Tarājim</u> , p. 414.			
748		'Iyāḍ, <u>al-Madārik</u> , vol. 3-4, p. 268 (B. ed.)			
749		<u>Ibid.</u> , vol. 4, p. 344 (M. ed.)			
750		<u>Ibid.</u> , p. 350.			
751		Roy, vol. 1, p. 34. N.L.W. living in A.H. 295, the date when she wrote the <u>Tahbīs</u> .			
752		<u>Ibid.</u>			

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
753. <u>Anonymous</u>	295	Daughter of 'Īsā b. Miskīn	A.322	'Ajam/Quraysh (W)	M.
754. <u>Anonymous</u>	295	Grammarians/Scholar	A.322	-	-
755. <u>'Abd Allāh al-'Ārī (or al-Qārī)</u>	295	Secretary of al-Mahdī	A.322	-	Shi.
756. <u>Qurhub</u>	295	Chamberlain	A.362	Tamīm	H.
757. <u>Layth b. Muḥammad b. Ṣafwān b. al-Hārith</u>	295	Jurist	A.322	-	M.
758. <u>Aḥmad b. Muḥammad al-Mumsī</u>	295	Student	A.322	<u>Mumsah</u> (Mims)	M.
759. <u>Khalaf al-Surtī</u>	295	Scholar	A.325	<u>Surt</u>	M.
760. <u>Aḥmad b. Khalaf b. Jarīr al-Surtī</u>	295	Jurist	C.759	<u>Surt</u>	M.
753	'Iyāḍ, <u>al-Madārik</u> , vol. 4, p. 344 (M. ed.). For her family see Pedigree No. 19.				
754	<u>Ibid.</u> , p. 349.				
755	<u>Ibid.</u> , p. 344. The reading of the name could be al-Qārī.				
756	Ibn 'Idhārī, vol. 1, p. 144. For his family see Pedigree No. 43.				
757	'Iyāḍ, <u>al-Madārik</u> , vol.3-4, p. 353 (B. ed.).				
758	'Iyāḍ, <u>al-Madārik</u> , vol. 4, p. 351 (M. ed.).				
759	Al-Rushāṭī, <u>Iqtibās al-Anwār</u> . It was arranged alphabetically and this name is under the letter <u>sin</u> (M. MS). See Pedigree No. 40.				
760	Al-Mālikī, vol. 2, p. 8. For his family see Pedigree No. 40.				

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
761. <u>Sahl b. Ibrāhīm al-Warrāq</u> 295		Traditionist/Book dealer	A.322	-	M.
762. <u>Muḥammad b. Abū Yūsuf</u> 295		Traditionist	A.325	-	-
763. <u>Abū al-Ḥasan al-Kūfī</u> 295		Jurist	A.322	al-Kūfah	M.
764. <u>Ibn Abī al-Walīd</u> 295		Prayer leader	A.362	Tamīm (W)	M.
765. <u>Muthannā (father of Abū Ja'far 'Umar b. Muthannā)</u> 295		-	A.322	-	M.
766. <u>Abū 'Imrān al-Qarrāṭ (al-Qarrāz)</u> 295		Jurist/Teacher	A.327	-	M.
767. <u>Muḥammad b. Yūnus</u> 295		Prayer leader	A.324	-	M.
768. <u>Ḥaṭṭāb (or Khaṭṭāb)</u> 295		Head of the Aghlabid Mint	*	Slav/Tamīm (W)	H.

761 'Iyāḍ, al-Madārik, vol. 4, p. 349 (M. ed.); al-Rushāṭī, op. cit., under the letter wāw.

762 Al-Mālikī, vol. 1, p. 205.

763 'Iyāḍ, al-Madārik, vol. 4, p. 353 (M. ed.).

764 Ibn 'Idhārī, vol. 1, p. 144.

765 'Iyāḍ, al-Madārik, vol. 3-4, p. 627 (B. ed.). For his family see Pedigree No. 29.

766 The nisbah of this individual has been written in many forms and we cannot determine which is the correct nisbah; it may be al-Farrā', al-Qarrād, al-Qarrā', or al-Miqdād; and because l-Qarrāṭ is less common, we think it might have been al-Qarrāz. Ibn al-Athīr, al-Lubāb, vol. 3, p. 22.

767 Al-Mālikī, vol. 1, p. 365.

768 De Candia, op. cit., p. 118: *N.L.W. striking his name on the coinage.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
769. <u>Abū al-Qāsim b. Muḥammad b. 'Abdūs</u>	295	-	A.322	Quraysh (W)	M.
770. <u>Abū al-Qāsim Tammām</u>	295	-	C.324	-	M.
771. <u>Ibn Yazīd</u>	295	Prayer leader	A.362	-	-
772. <u>Aḥmad b. Muḥammad b. al-Muthannā</u>	295	Student	A.322	-	-
773. <u>Abū 'Uthmān Sa'id b. Khalaf b. Jarīr al-Surtī</u>	295	Traditionist	C.760	<u>Surt</u>	M.
774. <u>Khalīfah al-Sūsī</u>	296	Prayer leader	*	<u>Sousse</u>	M.
775. <u>Aḥmad b. Farrūkh al-Ṭabnī al-Aḥḍab</u>	296	A lieutenant of 'Ubayd Allāh al-Mahdī	*	<u>Ṭabnah</u>	Shi.
776. <u>Abū Sa'id 'Uthmān b. Sa'id (known as Muslim al-Sujlamāsī)</u>	296	Chamberlain	*	<u>Sujlamāsah</u>	Shi.

769 'Iyāḍ, al-Madārik, vol. 4, p. 338 (M. ed.). For his family see Pedigree No. 8.

770 Al-Mālikī, vol. 1, p. 364.

771 Ibn 'Idhārī, vol. 1, p. 145.

772 'Iyāḍ, Tarājim, p. 253; idem, al-Madārik, vol. 4, p. 351 (M. ed.). The nisbah in Tarājim is al-Mathnā, in al-Madārik al-Māsī, and in Roy, vol. 1, p. 252 it is Muthannā. For the family see Pedigree No.29.

773 Ibn al-Faraḍī, vol. 1, p. 152.

774 'Iyāḍ, al-Madārik, vol. 3-4, p. 536 (B. ed.). *N.L.W. the Fāṭimid's seizure of al-Qayrawān.

775 Ibn 'Idhārī, vol. 1, p. 151. *N.L.W. the Fāṭimid's seizure of al-Qayrawān.

776 Ibid., p. 159. *N.L.W. the Fāṭimid's seizure of al-Qayrawān.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
777. <u>Al-Ṣiqillī</u>	296	Chamberlain	*	<u>Sicily</u>	Shi.
778. <u>'Abd al-Malik b. Muḥammad al-Qabbī</u>	296	Notary public	*	Qabbah	Shi.
779. <u>Abū 'Abd Allāh al-Kindī (Ibn al-Laqqāṭah)</u>	296	-	*	Kindah	H.
780. <u>Rāshid al-Aswad</u>	296	Executioner	A.362	<u>al-Sūdān</u>	H.
781. <u>Abū al-Faḍl 'Alī b. Zafar</u>	296	Physician/Poet/Scientist	*	-	H.
782. <u>Abū Ja'far b. al-Qadīm</u>	296	Head of land tax department	*	-	Shi.
783. <u>Ibn Sa'dūn al-Qarawī</u>	296	Jurist	*	-	M.
784. <u>Khalaf b. Aḥmad b. 'Alī b. Kulayb b. Abī Khinzīr</u>	296	Wālī of al-Qaṣr al-Qadīm	*	-	H.

777 Al-Dabbāgh, vol. 2, p. 209. *N.L.W. 'Ubayd Allāh al-Mahdī who was proclaimed the first Fāṭimid caliph in A.H. 296.

778 Al-Khushānī, p. 284. *N.L.W. the Fāṭimid's seizure of al-Qayrawān in A.H. 296. He was the brother of A.346.

779 Al-Khushanī, p. 296. *N.L.W. the Fāṭimid's seizure of al-Qayrawān.

780 Ibn 'Idhārī, vol. 1, p. 149.

781 Al-Khushanī, p. 288; al-Dabbāgh, vol. 2, p. 260. *N.L.W. the Fāṭimid's seizure of al-Qayrawān in A.H. 296. He was the father of A. 523.

782 Ibn 'Idhārī, vol. 1, p. 159. *N.L.W. the Fāṭimid's seizure of al-Qayrawān in A.H. 296.

783 'Iyāḍ, al-Madārik, vol. 4, p. 374 (M. ed.). *N.L.W. the Fāṭimid's seizure of al-Qayrawān in A.H. 296.

784 Ibn 'Idhārī, vol. 1, p. 151. *N.L.W. his appointment in A.H. 296. He was the brother of C. 778.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
785. <u>Abū Bakr Aḥmad b. 'Alī b. Muslim al-Bakrī</u>	296	Tax collector	*	Bakr b. Wā'il	M.
786. <u>Abū Ja'far al-Khazarī (al-Jazarī)</u>	296	Head of Finance department	*	-	Shi.
787. <u>Ibn al-Qaṭṭūnah</u>	296	Judge of a Maḏālim tribunal	*	-	H.
788. <u>Abū Aḥmad Ja'far b. 'Ubayd</u>	296	Chamberlain	*	-	Shi.
789. <u>Aḥmad b. Faṭḥ al-Ṣafāqisī</u>	296	Muezzin/Poet	*	<u>Safāqis</u>	Shi.
790. <u>Abū Bakr al-Qammūdī al-Faylasūf</u>	296	Head of the Fāṭimid Mint	*	<u>Qummūdah</u>	Shi.
791. <u>Abū al-Ḥasan Ṭayyib b. Ismā'il (known as al-Ḥādīn)</u>	296	Chamberlain	*	-	Shi.
792. <u>Abū Sa'id 'Abd al-Raḥmān b. 'Ubayd b. Aḥmad al-Wakīl</u>	296	Author	*	<u>Baṣrah</u>	M.

785 'Iyāḍ, al-Madārik, vol. 3-4, p. 497 (B. ed.). *N.L.W. the Fāṭimid's seizure of al-Qayrawān.

786 Ibn 'Idhārī, vol. 1, p. 159. *N.L.W. the Fāṭimid's seizure of al-Qayrawān.

787 Al-Khushanī, p. 254. *N.L.W. the Fāṭimid's seizure of al-Qayrawān in A.H. 296.

788 Ibn 'Idhārī, vol. 1, p. 159. *N.L.W. the Fāṭimid's seizure of al-Qayrawān.

789 Al-Rushāfi, under sīn (M. MS). *N.L.W. the Fāṭimid's seizure of power in Ifrīqiya in A.H. 296.

790 Ibn 'Idhārī, vol. 1, p. 151. Al-Khushanī, p. 280. *N.L.W. the Fāṭimid's seizure of al-Qayrawān in A.H. 296.

791 Ibn 'Idhārī, vol. 1, p. 159. *N.L.W. the Fāṭimid's seizure of al-Qayrawān.

792 Al-Khushanī, pp. 228-229. *N.L.W. the early years of the Fāṭimid period which began in A.H. 296.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
793. <u>Shabīb b. al-Ṣārim</u>	296	Military Commander	A.362	-	-
794. <u>Anonymous</u>	296	Sister of Yazīd b. Sinān	C.292	-	M.
795. <u>Abū al-Faḍl Ja'far b. 'Alī</u>	296	Chamberlain	*	-	Shi.
796. <u>Abū Bakr al-Wakīl</u>	296	Traditionist	C.292	<u>al-Baṣrah</u>	M.
797. <u>Khafājah al-'Absī</u>	296	Military Commander	A.369	'Abs	H.
798. <u>Aflah b. Hārūn</u>	296	Judge	*	Kutāmah	Shi.
799. <u>Abū 'Awānah al-Baṣrī</u>	296	Merchant/Hotel owner	A.381	<u>al-Baṣrah</u>	-
800. <u>Abū Muḥammad al-Ḥasan b. 'Abd al-Raḥmān b. 'Ubayd b. Aḥmad al-Baṣrī al-Wakīl</u>	296	Merchant	*	<u>al-Baṣrah</u>	M.

793 Ibn 'Idhārī, vol. 1, p. 145.

794 Al-Khushanī, pp. 228-229

795 Ibn 'Idhārī, vol. 1, p.159. *N.L.W. the Fāṭimid's seizure of al-Qayrawān in A.H. 296.

796 Al-Khushanī, pp. 228-229.

797 Ibn 'Idhārī, vol. 1, p. 140. N.L.W. leading one of Ziyādat Allāh's armies against the Fāṭimids.

798 Al-Khushanī, p. 311. *N.L.W. the Fāṭimid's seizure of al-Qayrawān when he was appointed the first Shiite judge.

799 Al-Mālikī, vol. 2, p. 61.

800 Al-Khushanī, pp. 228-229. *N.L.W. the beginning of the Fāṭimid period. For his family see Pedigree No. 49.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
801. <u>Hārūn b. al-Ṭīn</u>	296	Military Commander	A.369	-	H.
802. <u>Abū al-'Abbās al-Tusturī</u>	296	Jurist	*	<u>Tustur</u>	S.
803. <u>Abū Ja'far Aḥmad b. Muḥammad al-Baghdādī</u>	296	Head of Tax department	*	<u>Baghdād</u>	Shi.
804. <u>Sahlūn (or Sahlūf)</u>	296-297	Secretary of 'Ubayd Allāh al-Mahdī	*	-	M. later Shi.
805. <u>Muḥammad al-Kilā'ī</u>	297	Judge/Jurist	A.347	Kilā'	H. Mu'tazilite
806. <u>Aḥmad al-Najjār</u>	297	Carpenter	*	-	M.
807. <u>'Imrān b. Khālid b. Abī Sallām</u>	297	Head of Finance department (<u>dīwān al-kashf</u> ?)	*	Kanānah ?	Shi.
808. <u>Abū Maysarah</u>	297	Traditionist	A.353	-	-

801 Ibn al-Khaṭīb, vol. 3, p. 40.

802 Al-Khushanī, p. 302. *N.L.W. the Fāṭimid's seizure of the city.

803 Ibn 'Idhārī, vol. 1, p. 162; al-Khushanī, p. 301. *N.L.W. his appointment in the Fāṭimid administration when it was set up in A.H. 296.

804 'Iyāḍ, al-Madārik, vol. 3-4, p. 222 (B. ed.). *N.L.W. 'Ubayd Allāh al-Mahdī.

805 Al-Khushanī, pp. 181-189.

806 'Iyāḍ, Tarājim, p. 412. *N.L.W. 'Ubayd Allāh al-Mahdī; Ibn 'Idhārī, vol. 1, p. 158.

807 Ibid. p. 192. *N.L.W. his appointment to the post of head of Finance Department.

808 'Iyāḍ, al-Madārik, vol. 4, p. 376 (M. ed.).

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
809. <u>Abū 'Alī al-Mansūrī al-Sīrāfī</u>	297	Merchant	*	<u>Sīrāf</u>	-
810. <u>Muhammad b. Mūsā al-Tammār</u>	297	Jurist/Date merchant	C.803	-	M.
811. <u>Abū Ishāq al-'Amshā</u>	297	Jurist	A.353	-	H. Mu'tazilite
812. <u>Ibn Idrīs</u>	297	Traditionist	A.347	-	M.
813. <u>Abū Hafṣ 'Umar b. 'Abd Allāh al-Fattāl</u>	298	Rope maker	A.352	-	M.
814. <u>Anonymous</u>	298	Head of Intelligence (new post)	*	-	Shi.
815. <u>Abū al-'Abbās b. al-Sanadī (or al-Sindī)</u>	298	Jurist	*	<u>Sind ?</u>	Shi.
816. <u>'Alī b. 'Umar al-Balawī</u>	299	Wālī of Sicily	*	Balīy	Shi.
817. <u>Hamdīs al-Raqqā'</u>	299	Dealer in live stock	A.353	-	M.

- 809 Al-Khushanī, p. 227. *N.L.W. 'Ubayd Allāh al-Mahdī.
810 Ibid., p. 301. He was the brother of A.538.
811 Ibid., p. 288.
812 'Iyāq, Tarājim, p. 394.
813 Al-Mālikī, vol. 1, p. 129.
814 Al-Khushanī, p. 301. *N.L.W. Ahmad b. Muḥammad al-Baghdādī who was appointed to his post in A.H. 298.
815 Al-Khushanī, p. 283.
816 Amarī, p. 476. *N.L.W. his appointment by 'Ubayd Allāh al-Mahdī.
817 Al-Mālikī, vol. 2, p. 24.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
818. <u>Sahnūn</u>	299	Constable	A.353	-	Shi.
819. <u>Abū Jamīl al-Sā'ih</u>	299	Student	A.353	-	M./S i.
820. <u>Sa'id (or Sa'd)</u>	299	Servant	A.353	-	M.
821. <u>Abū al-Qāsim Ibrāhīm b. Falḥ (or Fālih)</u>	299	Servant	A.353	-	M.
822. <u>Anonymous</u>	299	Servant	A.353	-	M.
823. <u>Anonymous</u>	299	Butcher	A.353	-	M.
824. <u>Abū Muḥammad b. Ḥayrān (or Khayrān)</u>	299	Traditionist	A.354	<u>Surt</u> ?	M.
825. <u>Abū Bakr al-Mu'addib b. Muḥammad b. Bashīr</u>	299	Teacher	A.354	-	M.

818 'Iyāḍ, al-Madārik, vol. 4, p. 374 (M. ed.). I considered the word "constable" as an equivalent to the word he used, ṣāhib al-maḥras, i.e., the man who patrols a certain district and probably had a post or a station called al-Maḥras.

819 Al-Mālikī, vol. 2, p. 21. He was Malikite and was converted to Shi'ism after the Fāṭimid's seizure of power. See Aḥmad al-Sā'ih (fl. A.H. 327).

820 Al-Mālikī, vol. 2, p. 20.

821 Ibid., p. 23.

922 Al-Khushanī, p. 196.

823 Ibid.

824 Al-Mālikī, vol. 2, p. 20.

825 Ibid.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
826. <u>Yūsuf b. Muslim b. Yazīd b. Rabī'ah al-Ḥaḍramī</u>	300	Jurist	*	<u>Ḥaḍramawt</u>	M.
827. <u>Al-'Asirī al-Hawwārī</u>	3rd cen.	Jurist	*	Hawwārah	I.
828. <u>Ibn 'Umayr al-Ḥanafī</u>	300	Wealthy individual	*	-	H.
829. <u>Aḥmad b. al-Ḥusayn al-Iṭrābulī</u>	300	Jurist	*	<u>Tripoli</u>	H.
830. <u>Anonymous</u>	3rd cen.	-	C.828	-	H.
831. <u>Fāṭimah b. Aḥmad b. 'Alī b. Ismā'il b. al-Ḥasan b. Zayd b. al-Ḥasan</u>	3rd cen.	-	-	Quraysh	M.?
832. <u>Abū al-Munhāl Ibrāhīm b. Ishāq b. Mukram al-Ash'arī</u>	3rd cen.	-	A.381	Ash'ar	H.

- 826 'Iyāq, al-Madārik, vol. 3-4, p. 296 (B. ed.). *N.L.W. his journey with his brother Maysarah to the east in A.H. 300.
- 827 Al-Shamakhī, p. 262; Ibn Sallām, p. 60. *N.L.W. Lawāb b. Sallām who fl. A.H. 260.
- 828 Al-Khushanī, p. 248. *N.L.W. living in the latter half of the 3rd century. He was the uncle of C. 830.
- 829 Al-Shamakhī, p. 260. *N.L.W. Lawāb b. Sallām who fl. A.D. 270; Ibn Sallām, p. 60.
- 830 Al-Khushanī, p. 248. N.L.W. his uncle Ibn 'Umayr al-Ḥanafī (C. 828).
- 831 Roy, vol. 1, pp. 180-181.
- 832 Al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 220. For his father, Ishāq b. Makram al-Ash'arī, see Ibn al-Raqīq, p. 157 and also see Pedigree No. 4; see also al-Khushanī, pp. 247-248.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
833. <u>Al-Samḥ b. 'Abd al-Jabbār al-Hawwārī</u>	3rd cen.	Jurist/Scholar	-	Hawwārah	I.
834. <u>'Umar b. 'Abd al-'Azīz al-Bazzāz</u>	3rd cen.	Draper	-	-	-
835. <u>Al-Qammūdī</u>	3rd cen.	Perfumer	*	Qammūdah	-
836. <u>Umm al-Qāsim Maryam bint Muḥammad al-Fihri</u>	3rd cen.	Benevolent individual	*	Quraysh	-
837. <u>Sulaymān b. Hamdūn</u>	3rd cen.	-	-	-	-
838. <u>Jāmi' b. Sallām al-Tamīmī</u>	3rd cen.	Perfumer	A.140	-	M.
839. <u>Abū al-Qāsim 'Abd al-Raḥmān b. Sa'id al-Qarawī (ibn al-Ḥamī)</u>	3rd cen.	Jurist	*	-	-
840. <u>Abū Ya'qūb Yūsuf</u>	3rd cen.	Jurist	*	-	I

833 Al-Shamākhī, p. 262.

834 Roy, vol. 1, p. 178.

835 Al-Khushanī, p. 289. *N.L.W. Muḥammad b. al-Ḥārith b. Asad al-Khushanī who left al-Qayrawān in A.H. 312.

836 'Abd al-Wahhāb, Shahīrāt al-Tūnisīyyāt, pp. 21-22. *N.L.W. her emigration from al-Qayrawān to Fez and financing the building of al-Andalusīyyīn Mosque in Fez.

837 Roy, vol. 1, p. 178.

838 Ibid., p. 107.

839 Ibn al-Faradī, vol. 1, p. 225. *N.L.W. his emigration to Spain in the last years of the 3rd century.

840 Al-Shamākhī, p. 216. *N.L.W. living in the latter part of the 3rd century.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
841. <u>Fāṭimah bint Muḥammad al-Fihrī</u> 3rd cen. Benevolent woman			*	Quraysh	M.
842. <u>Abū 'Abd Allāh al-Ibzārī</u> 300 Jurist/Spice merchant			*	-	M.
843. <u>Muḥammad b. Aḥmad b. 'Alī b. Ismā'il b. al-Ḥasan b. Zayd</u> 3rd cen.			-	Quraysh	-
844. <u>Al-Ḥasan b. Mansūr b. 'Āmir b. Nāfi'</u> 3rd cen. Poet			A.102	Madhḥij	H.
845. <u>Abū al-'Arab b. 'Āmir b. Nāfi'</u> 3rd cen.			C.844	Madhḥij	H.
846. <u>Abū al-Faḍl b. 'Āmir b. Nāfi'</u> 3rd cen.			C.844	Madhḥij	H.
847. <u>Al-Bahlūl b. Yazīd</u> 3rd cen.			*	-	-
848. <u>'Abd al-Wahhāb b. Ḥusayn b. Mu'tib</u> 3rd cen.			*	al-Azd	M.

841 'Abd al-Wahhāb, Shahīrāt al-Tūnisīyyāt, p. 21. *N.L.W. her emigrated to Fez in the third century.

842 Al-Khushanī, p. 223; al-Khushanī said he did not meet him because of his early death and so he could have died c. A.H. 300.

843 Roy, vol. 1, pp. 180-181.

844 Ibn al-Abbār, al-Ḥullāh al-Siyarā', vol. 2, p. 187. For his family see Pedigree No. 28.

845 Ibid., p. 188. For his family see Pedigree No. 28.

846 Ibid. For his family see Pedigree No. 28.

847 Roy, vol. 1, pp. 187-188.

848 Amari, p. 2; al-Mālikī, vol. 2, p. 6. For his family see Pedigree No. 5.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
849. <u>'Alī b. Masrūr al-Ṣaffār</u>	301	Jurist/Judge of Mīlah/Copper (or brass) dealer or fabricator	A.381	-	M.
850. <u>Anonymous</u>	302	Policeman	A.381	-	-
851. <u>Aḥmad b. Aḥad al-Sharkā (Aḥad al-Shurakā)</u>	302	Student/Jurist	A.381	-	M.
852. <u>Muḥammad b. Masrūr al-Najjār</u>	302	Jurist/Carpenter	A.381	-	-
853. <u>Ibn al-Makkī</u>	302	Student	A.381	<u>Mecca</u> (Makkah) -	-
854. <u>Anonymous</u>	302	-	A.381	-	-
855. <u>Anonymous</u>	302	Student	A.381	-	M. or Shi.

849 Al-Khushanī, p. 281. He was the nephew of A. 357 and of A.347.

850 Al-Mālikī, vol. 2, p. 63.

851 Al-Khushanī, p. 285. His nisbah is confusing for it is highly unlikely that a man is related to this nisbah which means "son of one of the partners". On the other hand, it can be a combination of a nasab and a nisbah; the nasab is the name Uḥud (Aḥad) which is not a common name and the nisbah is al-Sharkā (al-Shurakā); or it can be a distorted nasab from Aḥmad in the case of Aḥad. Both the nasab and nisbah could have been distorted in a way that made the original form beyond recognition.

852 Al-Mālikī, vol. 2, p. 39. He was a friend of A. 381.

853 Al-Khushanī, p. 203. FM in connection with Sa'īd b. al-Ḥaddād. For the identification of the name see above, p.170.

854 Al-Mālikī, vol. 2, p. 59. He was the father of C.855

855 Ibid. He was the son of C.854.

He was a student of Sa'īd b. al-Ḥaddād (A. 381) and all three were involved in the incident which is reported by al-Mālikī, vol. 2, p. 59.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
856. <u>Al-Ṣuqlubī</u>	302	Chamberlain	A.381	Slav	M. or Shi.
857. <u>ʿAbd al-Ḥamīd al-Surtī</u>	302	A wealthy individual	A.381	Surt	M.
858. <u>Abū Jaʿfar b. Mūsā al-Yamānī</u>	302	Traditionist	A.381	Yaman	-
859. <u>Ibn Marzūq</u>	302	Singer	A.381	-	-
860. <u>Ibn al-ʿĀsī "al-Tuffāḥī"</u>	302	-	A.381	-	M.
861. <u>Fath al-Ḥājib</u>	302	Chamberlain	A.381	-	H.
862. <u>Muḥammad b. Ḥarb</u>	302	Traditionist	A.381	-	M.
863. <u>Wife of Ḥamās b. Marwān b. Samāk</u>	303 (290)	-	A.387	Hamdān	M.
864. <u>Sulaymān b. Muḥammad al-Andalusī</u>	303	Traditionist	A.387	<u>al-Andalus</u>	M.

856 Ibid., p.38.

857 Ibid., p.58.

858 Ibid., p.84.

859 Ibid., p.62.

860 Ibid., p.57.

861 Al-Mālikī, vol. 2, p. 63.

862 Ibid., p. 33.

863 Ibid., p. 71. Ḥamās b. Marwān was appointed judge in A.H. 290. See Pedigree No. 17.

864 ʿIyāq, Tarājim, p. 345; al-Mālikī, vol. 1, p. 164.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
865. <u>Aḥmad b. Marwān b. Samāk al-Hamadānī</u>	303 (290)	-	A.387	Hamadan	M.
866. <u>Muḥammad</u>	303	Nephew of Marwān al-ʿĀbid	A.566	-	M.
867. <u>ʿImrān b. Ḥafṣūn</u>	303	Student	A.385	-	M.
868. <u>Abū Muḥammad b. Shihrām</u>	303	Secretary to the judge	A.384	<u>Sousse</u>	H. later Shi.
869. <u>Abū al-Jaʿd</u>	303	Merchant/Wealthy individual	A.391	-	M.
870. <u>Ḥabīb b. al-Rabīʿ</u>	303	Jurist	A.382	-	M.
871. <u>Anonymous</u>	303	Chamberlain of the judge	A.384	-	Shi.
872. <u>Sayyidah bint Marwān al-Hamdānī</u>	303	Housewife	A.318	-	M.

865 Al-Mālikī, vol. 2, pp. 72-73. A.H. 290 was the year in which he was appointed judge of al-Qayrawān. See Pedigree No. 17.

866 Al-Dabbāgh, vol. 2, p. 356. He was the nephew of A. 566.

867 Al-Mālikī, vol. 1, p. 417.

868 Al-Khushanī, p. 294.

869 Al-Mālikī, vol. 2, p. 70. He offered the funds to build a castle (ribāṭ) called after him (Qaṣr Abī al-Jaʿd). The man who supervised the building was Abū ʿAbd Allāh Muḥammad b. ʿAbādah al-Sūsī (A. 391); al-Mālikī, vol. 2, p. 71. (The castle could accommodate more than 840 people.)

870 ʿIyāḍ, Tarājim, pp. 272, 374.

871 Al-Mālikī, vol. 2, p. 95.

872 Ibid., p. 72. See Pedigree No.17.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
873. <u>Abū Ma'ammar 'Imrān b. Aḥmad b. 'Abd Allāh b. Abī Muḥriz</u>	303	Head of the land tax department	-	Kinānah	H. Shi.
874. <u>Anonymous</u>	303	Servant	A.387	-	M.
875. <u>Al-Ḥallāfī al-Muḥtasib</u>	303	Inspector (<u>muḥtasib</u>)	A.384	-	M.
876. <u>Rabī' al-Qaffāl "al-Qaṭṭān"</u>	304	-	A.400	-	-
877. <u>Sālim</u>	304	Servant	A.408	-	M.
878. <u>Muḥammad b. Zaknūn</u>	305	An agent of C.746	A.404	-	-
879. <u>Raḥīm al-'Ābid</u>	305	-	A.403	<u>al-Damanah</u>	M.
880. <u>Sa'id al-Bakkā'</u>	305	-	A.403	<u>al-Damanah</u>	M.

873 Ibn 'Idhārī, vol. 1, p. 173. N.L.W. his appointment.
See Pedigree No. 21.

874 Al-Mālikī, vol. 2, p. 71. The servant of Ḥammās b. Marwān (d. A.H. 303). (This girl seemed to be very religious.)

875 'Iyāḍ, Tarājim, p. 379. His nisbah is disputed between 'Iyāḍ and Al-Dabbāgh. 'Iyāḍ dubs him al-Ḥallāb (the milker) and al-Dabbāgh calls him al-Ḥallāfī, see al-Dabbāgh, vol. 3, p. 9. The latter is probably correct as it refers to a linen dealer.

876 Al-Mālikī, vol. 1, p. 79. See the possible link with the name Rabī' al-Qaṭṭān (A. 561).

877 Al-Dabbāgh, vol. 2, p. 333. He was the slave of Ṣadaqah al-Ḍarīr (d. A.H. 304); al-Mālikī, vol. 1, p. 79.

878 Al-Mālikī, vol. 2, p. 82.

879 Ibid., p. 85. For al-Damanah, see Map. No.2.

880 Ibid.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
881. <u>Muḥammad al-'Unful</u>	305	-	A.403	-	M.
882. <u>Ishāq al-Ṭānūnah</u>	305	-	A.403	-	M.
883. <u>Abū Ghānim al-Kātib</u>	306	Secretary of the Caliph	*	-	S.
884. <u>Abū Bakr Muḥammad b. Muḥammad b. Bashīr al-Mu'addib</u>	306	Traditionist/Teacher	A.353	Qays	M.
885. <u>Aḥmad b. 'Isā al-Baghdādī</u>	306	-	A.406	<u>Baghdād</u>	-
886. <u>Abū Sa'id al-Dayf</u>	306	Naval commander/Wālī of al-Qayrawān	*	-	Shi.
887. <u>Abū al-Qāsim b. Masrūr al-Ibzārī</u>	307	Spice merchant	A.432	-	M.
888. <u>Abū Yahyā al-Iṭrābulṣī</u>	307	-	A.410	<u>Tripoli</u>	M.

881 Ibid. From the same generation as Ibrāhīm al-Damanī (d. A.H. 305).

882 Ibid. He lived in the mosque of al-Khamīs in al-Damanah. N.L.W. Ibrāhīm al-Damanī al-Ḍarīr (A.403).

883 Ibn 'Idhārī, vol. 1, p. 181. *N.L.W. Abū al-Qāsim b. 'Ubayd Allāh's expedition to Egypt in A.H. 306.

884 Al-Mālikī, vol. 2, pp. 20, 95. He was the son of A. 464.

885 Al-Dabbāgh, vol. 2, p. 340.

886 'Iyāḍ, Tarājim, p. 370. *N.L.W. his appointment as wālī of al-Qayrawān in A.H. 300. See Ibn 'Idhārī, vol. 1, pp. 174-181.

887 Al-Mālikī, vol. 2, p. 92. Al-Mālikī said he was the brother of the blind jurist (A. 432).

888 Ibid., p. 95.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
889. <u>'Abd Allāh b. Abī al-'Abbās</u> 307		Traditionist	A.432	-	M.
890. <u>'Abbās b. 'Isā</u> 307		Traditionist	A.416	Zanātah	M.
891. <u>Al-Mazandī</u> 307		Student	A.410	-	M.
892. <u>Ibrāhīm al-Qasṭalānī</u> 308		Jurist	*	<u>Qasṭīliyah</u>	M.
893. <u>Ibrāhīm al-Maghribī</u> 308		Jurist	*	<u>al-Maghrib</u>	M.
894. <u>Abū Muḥammad al-Ḥasan b. Muḥammad al-Tamīmī al-'Anbarī</u> 308		Grammarian/Traditionist	A.443	<u>Tamīm/Dārūn</u>	-
895. <u>Muḥammad b. Ahmad b. Ḥamdūn al-Mu'addib</u> 308		Teacher	C.902	-	M.
896. <u>Sahl b. 'Abd Allāh b. Sarḥān</u> 309		Student	A.458	-	M.
897. <u>Muḥammad b. Razīn</u> 309		-	A.458	-	M.

889 Al-Mālikī, vol. 2, p. 92.

890 Al-Khushanī, p. 186.

891 Al-Mālikī, vol. 2, p. 95.

892 'Iyāq, Tarājim, p. 369. *N.L.W. he was alive in A.H. 308.

893 Ibid. *N.L.W. being an active opponent of the Fāṭimids. His laqab is Arghab ilā Allāh.

894 'Abd al-Wahhāb, Waraqāt, vol. 1, p. 99. Dārūn was one of the suburbs of al-Qayrawān where the Banū Tamīm lived. See Map. no. 3.

895 Al-'Uyūn wal-Ḥadā'iq, vol. 4, pt. 1, p. 304; 'Iyāq, Tarājim p. 369. His laqab is al-Naskhah.

896 Ibid., p. 387.

897 Al-Mālikī, vol. 2, p. 100.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
898. <u>Abū al-Qāsim Ibrāhīm al-Sayūsī</u>	309	Traditionist	A.454	-	M.
899. <u>Abū Bakr b. Sharāḥīl al-Ṣadafī</u>	309	Jurist/Traditionist	A.454	Kindah	M.
900. <u>Abū Zayd 'Abd al-Raḥmān al-Nafzī</u>	310	-	*	Nafzah	M.
901. <u>Abū 'Abd al-Raḥmān al-Murjī</u>	311	-	A.476	-	M.
902. <u>Ishāq b. Ibrāhīm b. Ishāq b. Makram</u>	311-312	Jurist/Judge	*	Ash'ar	H. Shi.
903. <u>Abū Bakr b. Abī Khālīd al-Jazzār</u>	312	Physician	A.477	-	Shi.
904. <u>Aḥmad b. al-Jazzār</u>	312	Physician/Author	A.477	-	M.

898 Ibid., vol. 2, p. 101.

899 Ibid., p. 102; al-Dabbāgh, vol. 2, p. 355.

900 'Umar R. Kaḥḥālah, vol. 6, p. 73. He was the father of Muḥammad b. Abī Zayd al-Qayrawānī who was born in A.H. 310.

901 Al-Dabbāgh, vol. 2, p. 359.

902 Ibn 'Idhārī, vol. 1, pp. 188-189. *N.L.W. his dismissal and his eventual reinstatement in A.H. 312.

903 Ibn Jaljal, Ṭabaqāt al-Aṭibbā', p. 88. For the family see Pedigree No. 20. There is no truth in the claim which suggests that the family is Jewish, for all indications and identifying data, together with the forms of the names, do not even suggest a Jewish background. See for the Jewish inhabitants of Al-Qayrawān, J.Q.R. 13 (1901), pp. 96-97, and Ibn Jaljal, loc. cit.

904 Ibid. For his family see Pedigree No. 20. See fn. 903.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
905. <u>Yahyā b. Muḥammad b. Qādim</u>	312	Historian	*	Banū Ḥanīfah	H.
906. <u>Ibrāhīm b. Muḥammad b. Ḥassān</u>	312	-	A.480	-	-
907. <u>Abū Ḥabīd al-Sidrī</u>	312	Jurist	*	(Q) <u>al-Sidrah</u>	H.
908. <u>'Abd al-Raḥmān b. Muḥammad b. Bustām b. Rajā' al-Ḍabbī</u>	313	-	A.481	Banū Asad	M.
909. <u>Yazīd b. 'Amr b. Yazīd</u>	313	Traditionist	A.481	-	M.
910. <u>Muḥammad b. 'Abd al-Raḥmān b. Muḥammad b. Bustām b. Rajā' al-Ḍabbī</u>	313	Traditionist	A.481	Banū Asad	M.
911. <u>Aḥmad b. Baḥr b. 'Alī b. Ṣāliḥ (known as Ibn Akhī Kirām)</u>	313	Maḥālim Tribunal Judge	*	-	H.
912. <u>Anonymous</u>	313	Servant	A.481	Slave	-

905 Al-Khushanī, p. 255. *N.L.W. being mentioned by Muḥammad b. al-Ḥārith b. Asad al-Khushanī, who states that he was living at the time he (Ibn Ḥārith) left for al-Andalus c. A.H. 313.

906 Roy, vol. 1, p. 218.

907 Al-Khushanī, p. 253. *N.L.W. Muḥammad b. Ḥārith b. Asad al-Khushanī.

908 Al-Mālikī, vol. 2, pp. 110-111. He was the son of A. 481. For the family see Pedigree No.11.

909 Ibid., p. 111.

910 Ibid., pp. 110-111.

911 Al-Khushanī, p. 293. *N.L.W. his appointment as judge in A.H. 313; Ibn 'Idhārī, vol. 1, p. 190.

912 Al-Mālikī, vol. 2, p. 111.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
913. <u>Ibrāhīm al-'Isāwī</u> 314		Preacher	A.487	-	M.
914. <u>Anonymous</u> 314		-	A.486	-	M.
915. <u>Anonymous</u> 314		-	A.486	-	M.
916. <u>Abū Bakr al-Kammūnī</u> 316		Traditionist	A.497	-	-
917. <u>Abū Muḥammad 'Abd Allāh b. 'Āmir al-Ḥaddād</u> 316		Jurist	A.497	-	M.
918. <u>Mu'min al-Bulūqī</u> 316		Merchant	A.495	Egypt ?	-
919. <u>Abū Makr al-Madīnī</u> 319		Traditionist	A.511	-	M.
920. <u>Khalīl b. Ishāq b. Ward al-Shī'i</u> 320		Lieutenant to 'Ubayd Allāh al-Mahdī *		-	S.
921. <u>Sa'id b. Muḥammad b. Jarīr</u> 322		Traditionist	A.517	-	M.

913 Ibid., p. 116.

914 Ibid., p. 113. He came seeking advice from Aḥmad b. Naṣr (A. 486) about the marriage of his son.

915 Ibid.

916 Ibid., p. 118.

917 Ibid.

918 Al-Khushanī, p. 294.

919 Al-Mālikī, vol. 2, pp. 71-77.

920 Ibn 'Idhārī, vol. 1, p. 205; Ibn al-Abbār, al-Ḥullah, vol. 2, pp. 302-304.

921 Al-Mālikī, vol. 2, p. 120.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
922. <u>Abū 'Alī b. Ibn Abī al-Munhāl</u>	322	Jurist	C.902	Ash'ar	H. later Shi.
923. <u>Ja'far b. Ahmad b. Wahb</u>	322	Maẓālim tribunal judge	*	-	S.
924. <u>Abū 'Alī Hasan b. Fathūn</u>	324	Jurist	A.527	-	M.
925. <u>Abū Ziyād</u>	324	Jurist	A.529	-	M.
926. <u>Abū Muḥammad al-Barqī</u>	324	Jurist	A.527	<u>Barqah</u>	M.
927. <u>Ishāq b. Ibrāhīm</u>	324-325	-	A.529	-	-
928. <u>Aḥmad al-Sā'ih</u>	327	-	A.535	<u>Tūs</u>	-
929. <u>Ibn al-Ṣabbāgh</u>	329	Jurist/Dyer	A.537	-	M.
930. <u>Hāzim b. Abī Mayzarah</u>	329	-	-	-	M.

- 922 Al-Khushanī, p. 253. *N.L.W. Ishāq b. Abī al-Munhāl.
- 923 Ibid., pp. 251, 311. His nabaz is Ibn al-Sir. *N.L.W. being appointed by Ishāq b. Abī al-Munhāl
- 924 Al-Mālikī, vol. 2, p. 150.
- 925 'Iyād, Tarājim, p. 408.
- 926 Al-Mālikī, vol. 2, p. 150.
- 927 Ibn al-Faraḍī, vol. 1, p. 87.
- 928 Al-Mālikī, vol. 2, p. 171. Al-Sā'ih may be derived from al-siyābah which means "travel and wandering around" as in the āyah "Fā siḥi fī al-'arḍ . . . al-āyah", Qur'ān, surah 9, v. 2.
- 929 Al-Khushanī, p. 280.
- 930 Al-Mālikī, vol. 2, p. 172.

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
931. <u>Abū Muḥammad 'Abd Allāh b. Muḥammad b. 'Abd Allāh b. Wahb</u> 333		Traditionist	A.552	-	H.
932. <u>Aḥmad b. Abī al-Walīd</u> 333		Jurist	A.557	Tamīm	M.
933. <u>Ibrāhīm b. Yazīd</u> 333		Traditionist	A.557	-	M.
934. <u>Abū 'Abd Allāh Muḥammad b. 'Abd Allāh b. Wahb</u> 333		Traditionist	C.931	-	M.
935. <u>Abū al-Qāsim al-Fizārī</u> 333		Poet	*	Fazārah	M.
936. <u>Abū Zayd al-Shāhidī</u> 333		Lieutenant of Abū al-Qāsim b. 'Ubayd Allāh	A.552	-	S.
937. <u>'Alī b. 'Alī b. Zafar</u> 333		Poet	*	-	-
938. <u>Tamīm b. Abī al-'Arab</u> 333		Traditionist	A.557	Tamīm	M.
939. <u>'Abd Allāh b. Muḥammad al-Saqīfī (or al-Shaqīqī)</u> 333		Jurist	A.557	-	M.

931 Ibid., vol. 1, p. 81; al-Dabbāgh, vol. 1, p. 211. He was the son of C. 934.

932 'Alī al-Shābī, introduction to Abū al-'Arab, p. 19.

933 Abū al-'Arab, p. 162.

934 Al-Dabbāgh, vol. 2, p. 211. He was the father of C. 931.

935 Ibid., p. 33. *N.L.W. Abū Yazīd's insurrection A.H.333.

936 Al-Khushanī, vol. 1, p. 300.

937 Al-Bakrī, p. 31. *N.L.W. Abū Yazīd's insurrection of A.H. 333.

938 Al-Mālikī, vol. 1, p. 124.

939 Abū al-'Arab, p. 19 (editor's introduction). *N.L.W. Abū Yazīd's insurrection in A.H. 333. For his nisbah see Ibn

Name	Fl.	Occupation or Status	N.L.W.	Origin or Place of Origin	Sect
940. <u>Sulaymān b. Ghunm (Ghānim) al-Tujībī</u>	333	Jurist	C.931	Tujīb	M.
941. <u>Muḥammad b. Muḥammad b. Kulayb al-Qayrawānī</u>	333	-	*	-	M.
942. <u>Ismā'īl</u>	333	Neighbour of Abū Bakr b. al-Labbād	A.552	-	M
943. <u>Muḥammad b. Ukht Abū Bakr al-Labbād</u>	333	Jurist	A.552	-	M.
<u>Addenda</u>					
1. <u>Al-Waḍḍāḥ b. Abī Khaythamah</u>	102	Chamberlain	A.16	-	-
2. <u>Khālid b. 'Abd al-Raḥmān b. Ziyād b. An'am</u>	161	Traditionist	A.55	Ma'āfir	-

al-Athīr, al-Lubāb, vol. 2, p. 204. The version al-Shaqīqī is given only by al-Shābī and al-Yāfī in their introduction to Abū al-'Arab's Ṭabaqāt. Others name him as al-Saqīfī which may be the correct nisbah and which may relate to a saqīfah (covered concourse).

940 Al-Mālikī, vol. 2, p. 117; al-Dabbāgh, vol. 2, p. 351.

941 Ibn al-Abbār, al-Ḥullah al-Siyarā', vol. 1, p. 290.

*N.L.W. Abū Yazīd's insurrection in A.H.333. He left al-Qayrawān for al-Andalus in A.H.334, and not in 305 as mistakenly mentioned by Ibn al-Abbār, because when he left the insurrection of Abū Yazīd was at its peak.

942 'Iyāḍ, al-Madārik, vol. 4, p. 307 (M. ed.).

943 Idem, al-Madārik, vol. 3-4, p. 309 (B. ed.).

Add. ¹ Ibn Khāllakān, Wafiyāt al-A'yān, vol. 5, p. 355.

Add. ² Al-Dhahabī, al-Mushtabih, p. 200.



Fig. 1a



Fig. 1b

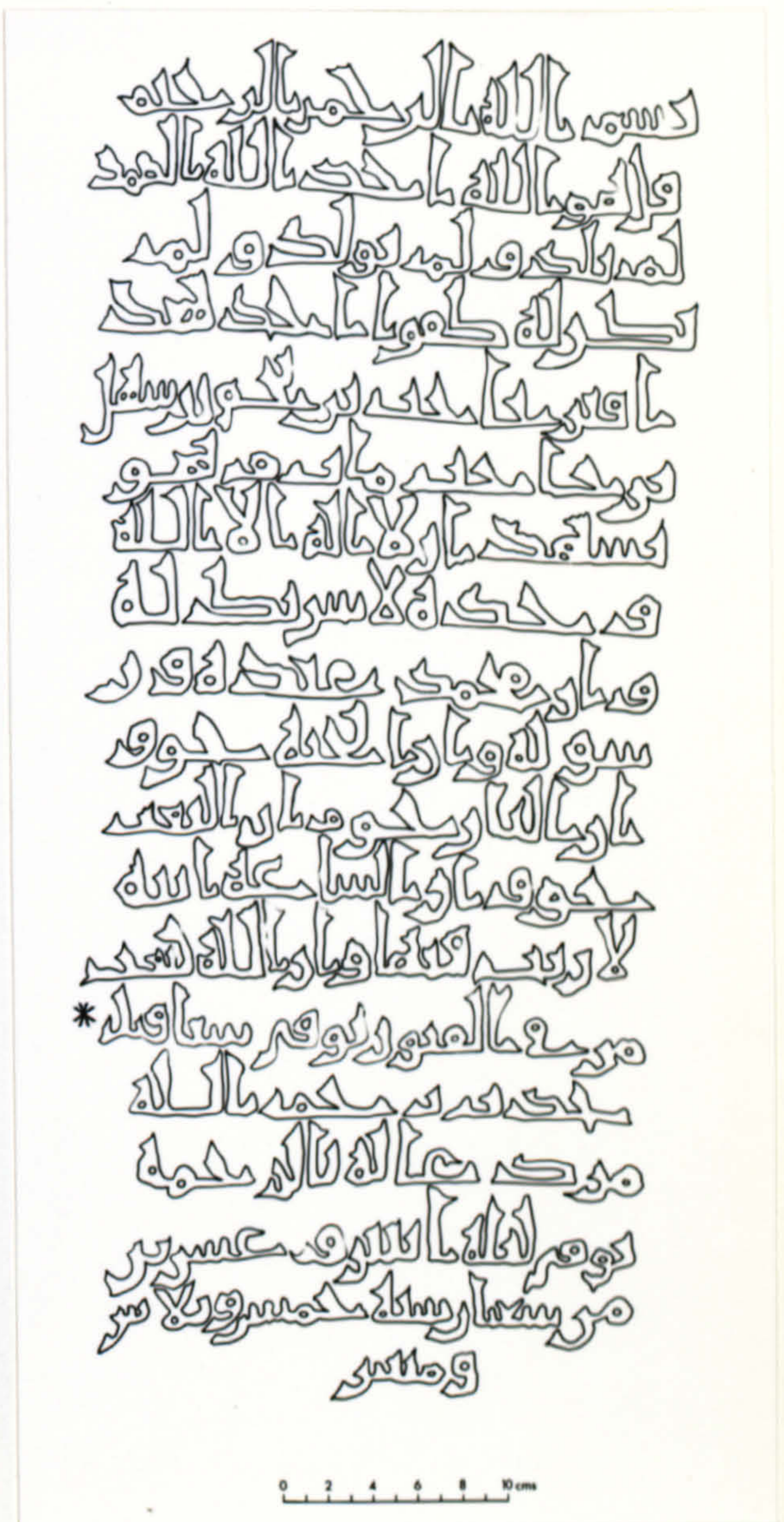


Fig. 2

Tombstone (with facsimile) of Ḥājib b. Najm b. Sahl b. Ḥājib (al-Tamimī (A.134). It is published in Roy and Poinssot, Inscriptions Arabes de Kairouan, vol.1, pp.104-5 (epitaph no.50). The tombstone is preserved in the Museum of Ibrāhīm b. al-Aghlab in al-Qayrawān (no.378).

(Photo by the author)

*These two words, ^{concerning} which Roy and Poinssot are uncertain of their reading are apparently: ... Shabbā (for Shābban) qabla (and not wā), and the rest is hadath which denotes the stage of his life when he died.

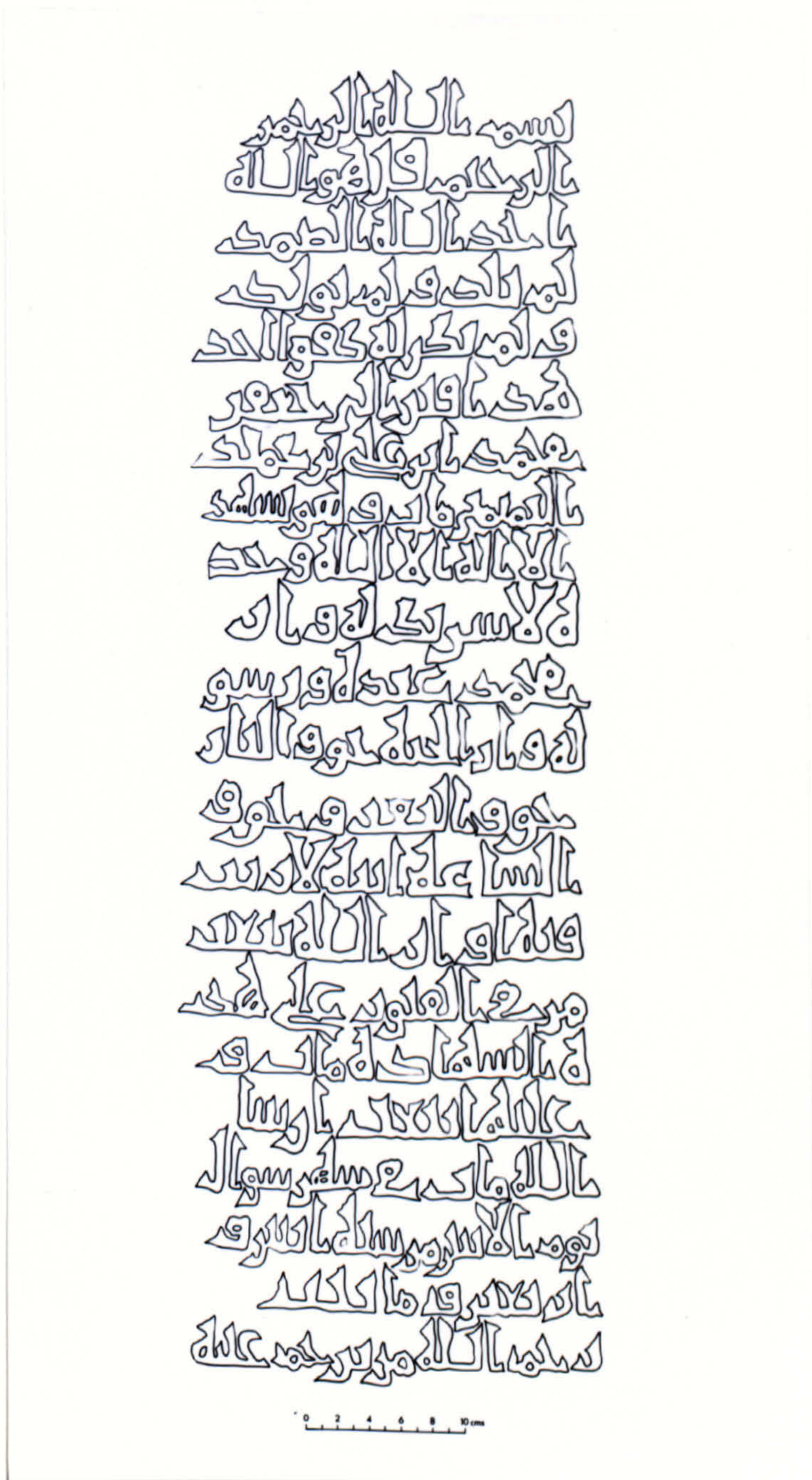


Fig. 2A

Facsimile of the tombstone of Abū Ja‘far Muhammad
 b. ‘Alī b. Hamīd al-Tamīmī (A.141). The text is
 published in Roy and Poinssot, Inscriptions Arabes
 de Kairouan, vol.1,p.111 (epitaph no. 51). The
 tombstone is preserved in the Museum of Ibrāhīm b.
 al-Aghlab in al-Qayrawān (no.873).



Fig. 3a



Fig. 3b

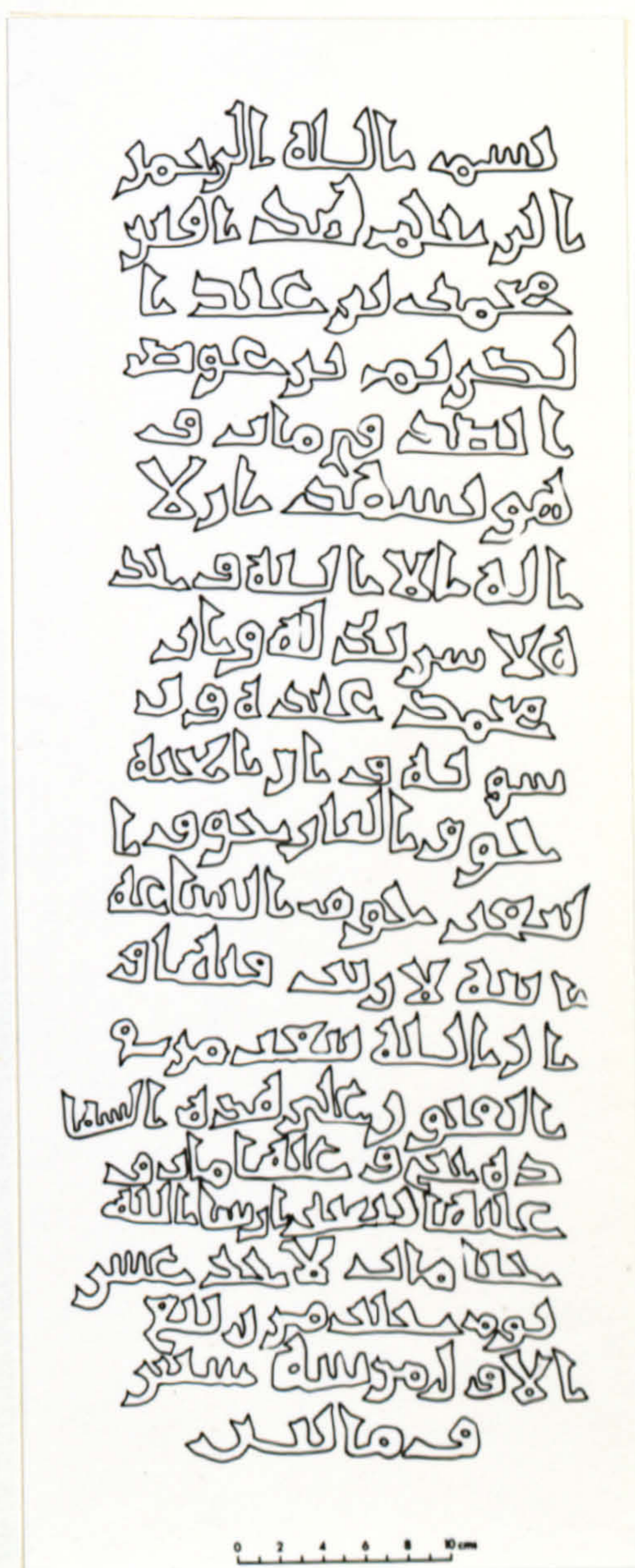


Fig. 4

Tombstone (with facsimile) of Muhammad b. 'Abd al-Karīm b. 'Awad al-Sadafī (A.182). The text is published in Roy and Poinssot, Inscriptions Arabes de Kairouan, vol.1,pp.120-1. The tombstone is preserved in the Museum of Ibrāhīm b. al-Aghlab in al-Qayrawān (no.532).
(Photo by the author)



Fig. 5a



Fig. 5b

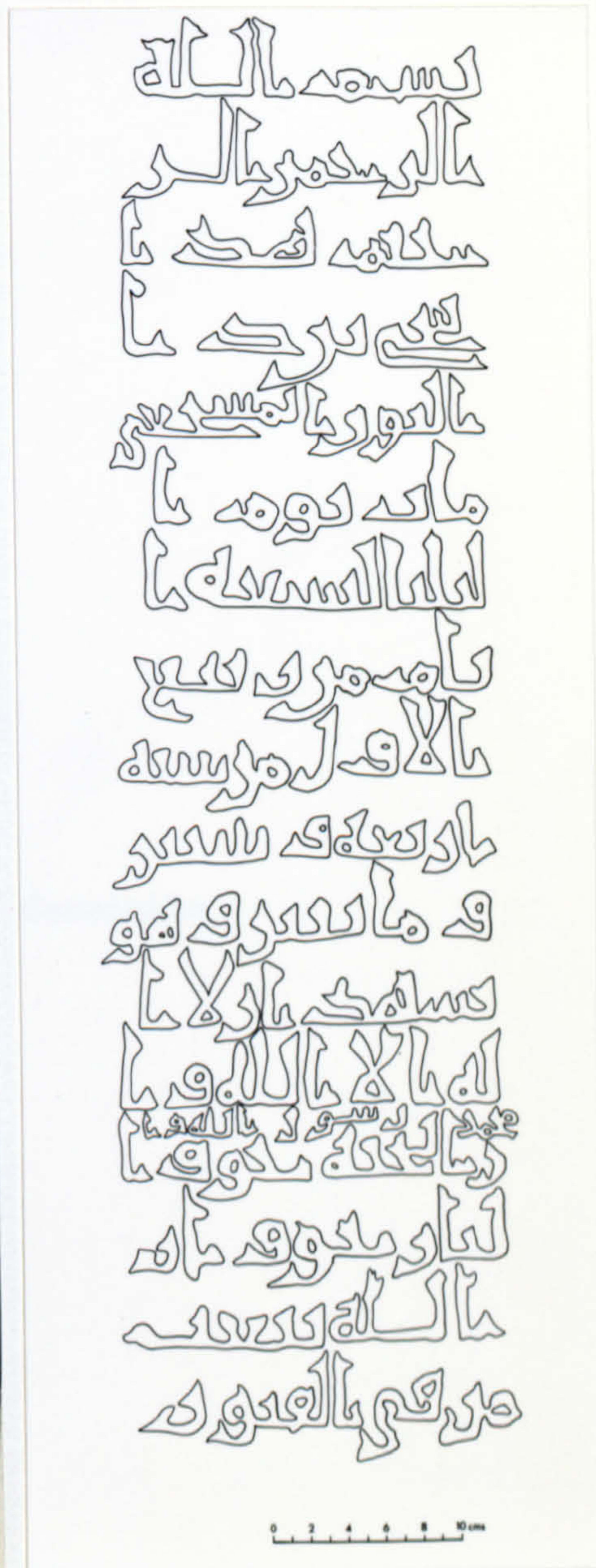


Fig. 6

Tombstone (with facsimile) of Yahyā b. Dhā al-Nūn(Nūr?)
 al-Masja'ī (A.192). The text is published in Roy and
 Poinssot, Inscriptions Arabes de Kairouan, vol.1, pp.121-2.
 The tombstone is preserved in the Museum of Ibrāhīm b.
 al-Aghlab in al-Qayrawān (no.677).
 (Photo by the author)



Fig. 7a



Fig. 7b

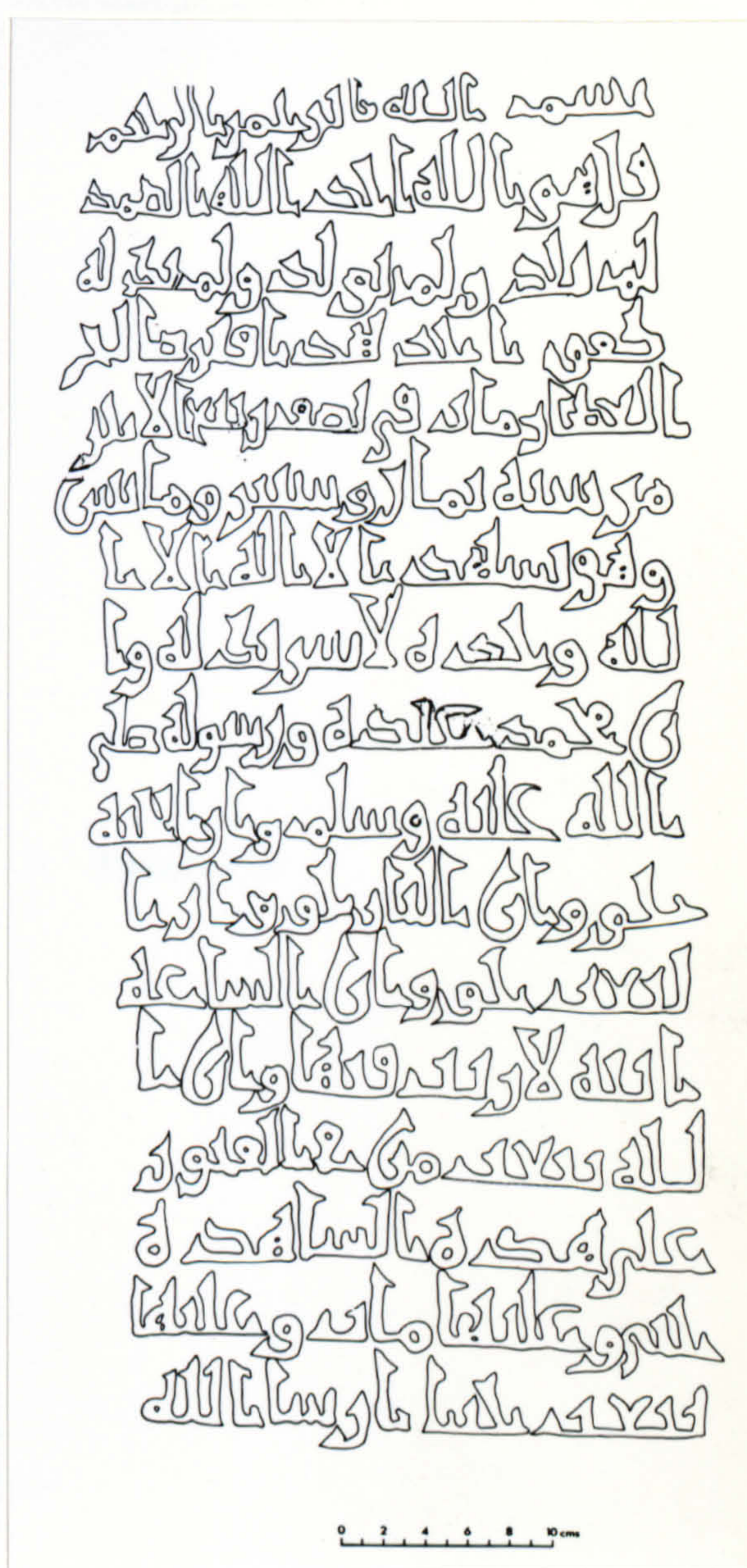


Fig. 8

Tombstone (with Facsimile) of Ṣāliḥ al-ʿAttār (A.205), who died on the 15th of Rabīʿ II, A.H.268 (November the 12th, 881 A.D.). The text is here published for the first time (see, pp.126-7). The tombstone is preserved in the Museum of Ibrāhīm b. al-Aghlab in al-Qayrawān (no.384).

Translation:

(1-4) Basmalah, Qur. CXII, 1-4, (4-5) this is the tomb of Ṣāliḥ al-ʿAttār (5) died in the middle of Rabīʿ II, (6) in the year sixty eight and two hundred (7-10) attesting the two Shahādahs (10-14) and that paradise is a reality hell is a reality, resurrection is a reality, the day of judgement cannot be doubted and that God (will) raise those who are in the graves (15-17) he lived bearing witness and he has died bearing witness to this and he will be raised again bearing witness to this if God wills.

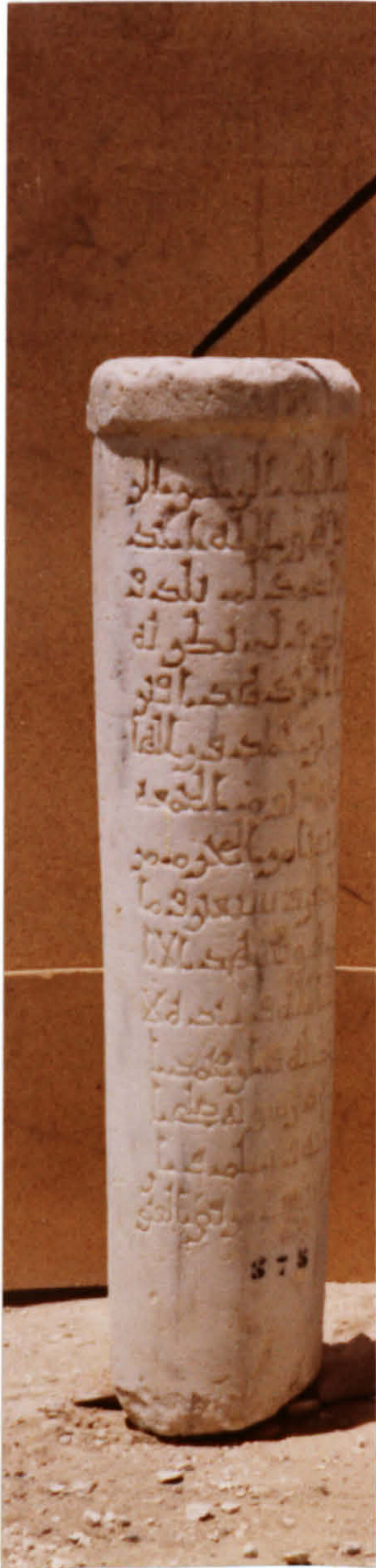


Fig. 9a

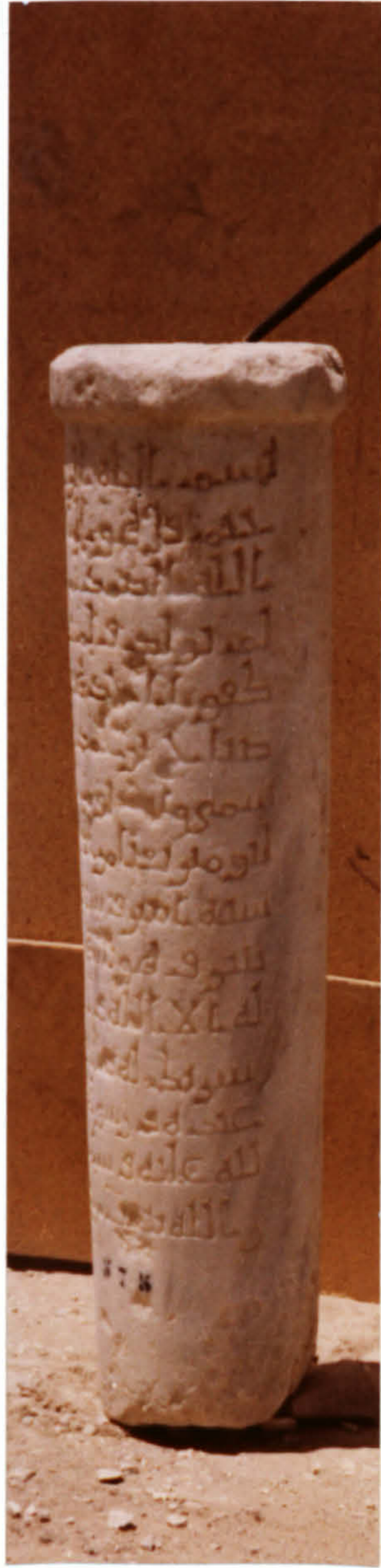


Fig. 9b

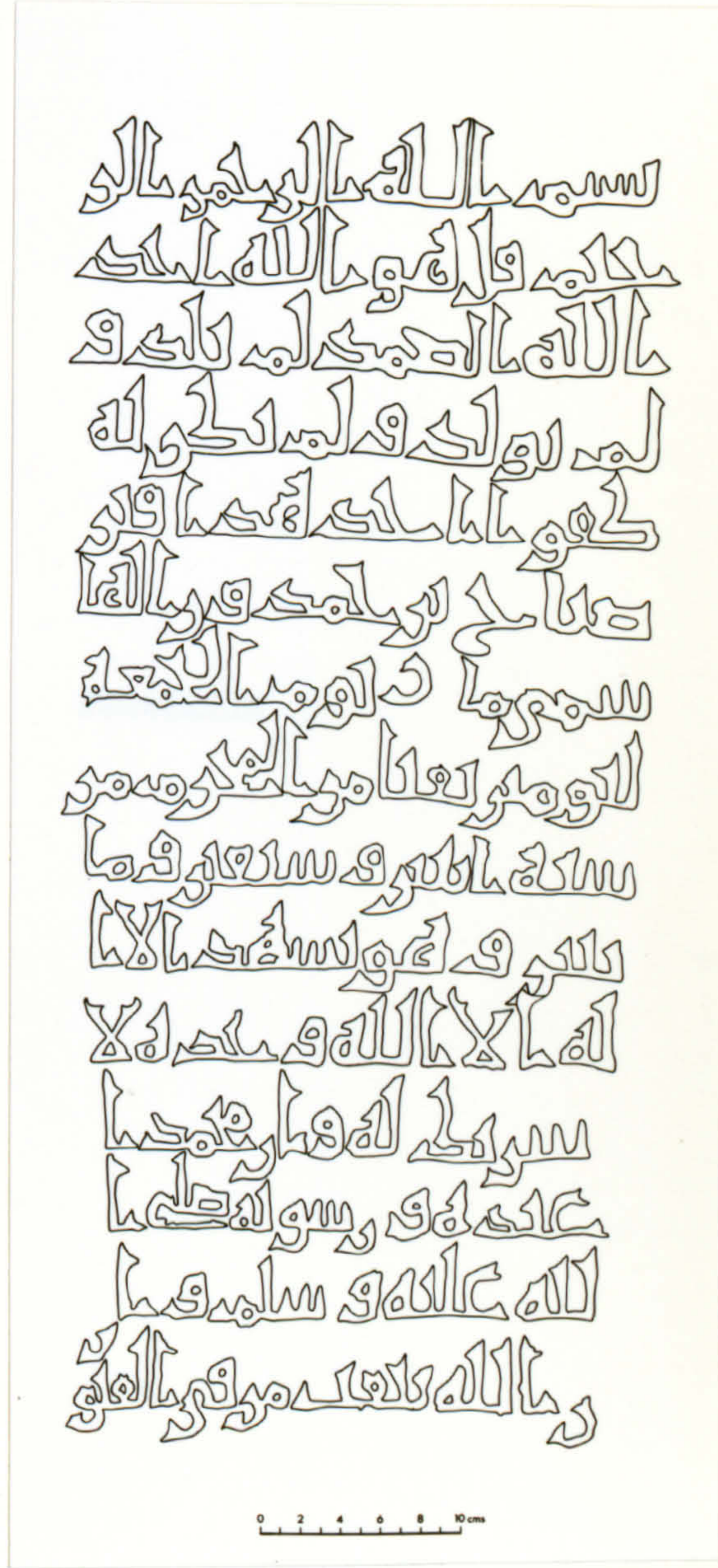


Fig. 10

Tombstone (with facsimile) of Ṣabāḥ b. Ḥamdūn al-Ḥāshimī (A.217). The text is published in Roy and Poinssot, Inscriptions Arabes de Kairouan, vol.1,p.138 (epitaph no.65). The tombstone is preserved in the Museum of Ibrāhīm b. al-Aghlab in al-Qayrawān (no.375). (Photo by the author)



Fig. 11a



Fig. 11b

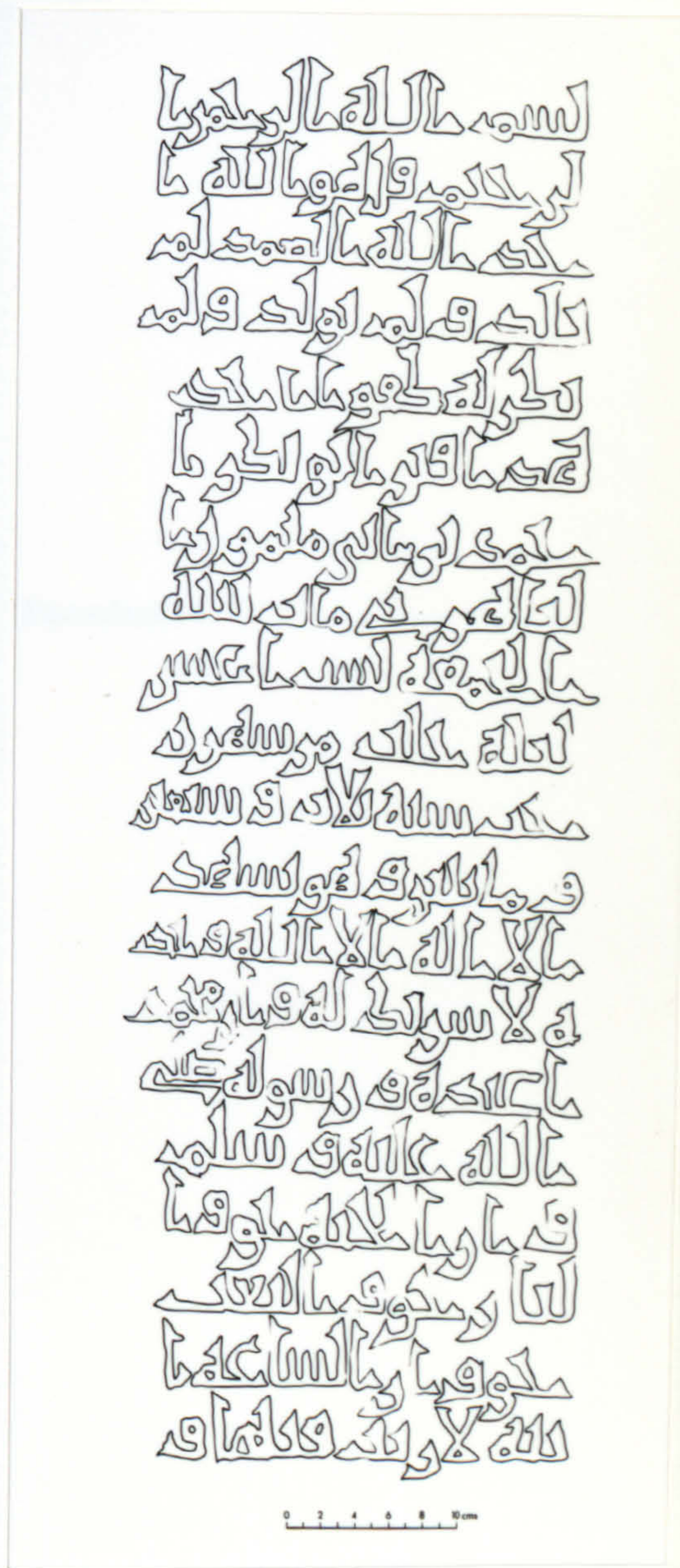


Fig. 12

Tombstone (with facsimile) of Abū Bakr Ahmad b. Abī Maymūn al-Tahirtī (A.219). The text is published in Roy and Poinssot, Inscriptions Arabes de Kairouan, vol.1, pp.139-140 (epitaph no.66). The tombstone is preserved in the Museum of Ibrāhīm b. al-Aghlab in al-Qayrawān (no.381).

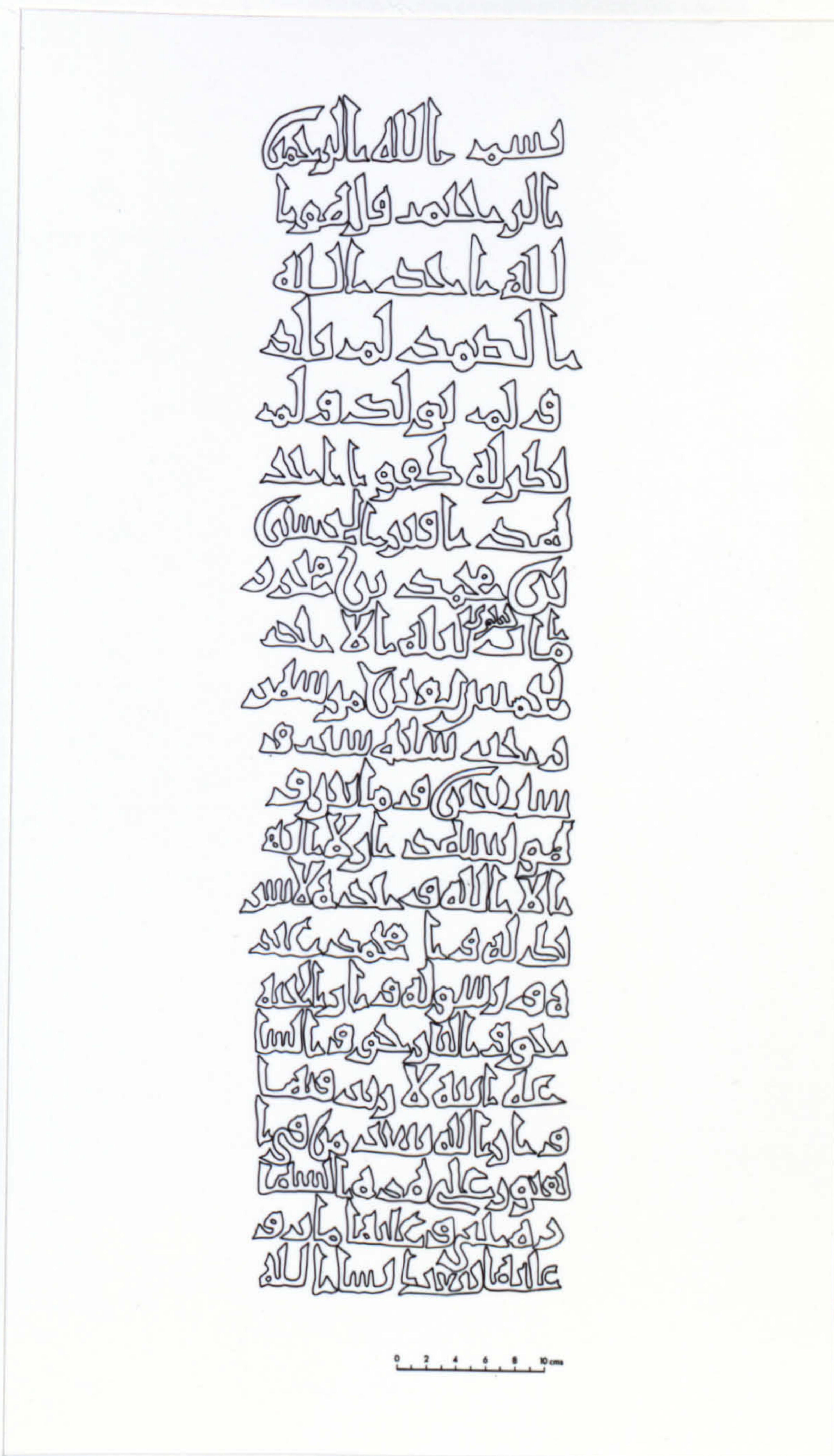


Fig. 13

Facsimile of the tombstone of al-Husayn b. Ahmad b. Muhriz (al-Balawī or al-Baladī?*) (A.225). The text is published in Roy and Poinssot, Inscriptions Arabes de Kairouan, vol.1, pp.140-1. The tombstone is preserved in the Museum of Ibrāhīm b. al-Aghlab in al-Qayrawān (no.893).

*The nisbah of this individual, which seems to have been added later, is overlooked altogether by Roy and Poinssot.



Fig. 14a



Fig. 14b

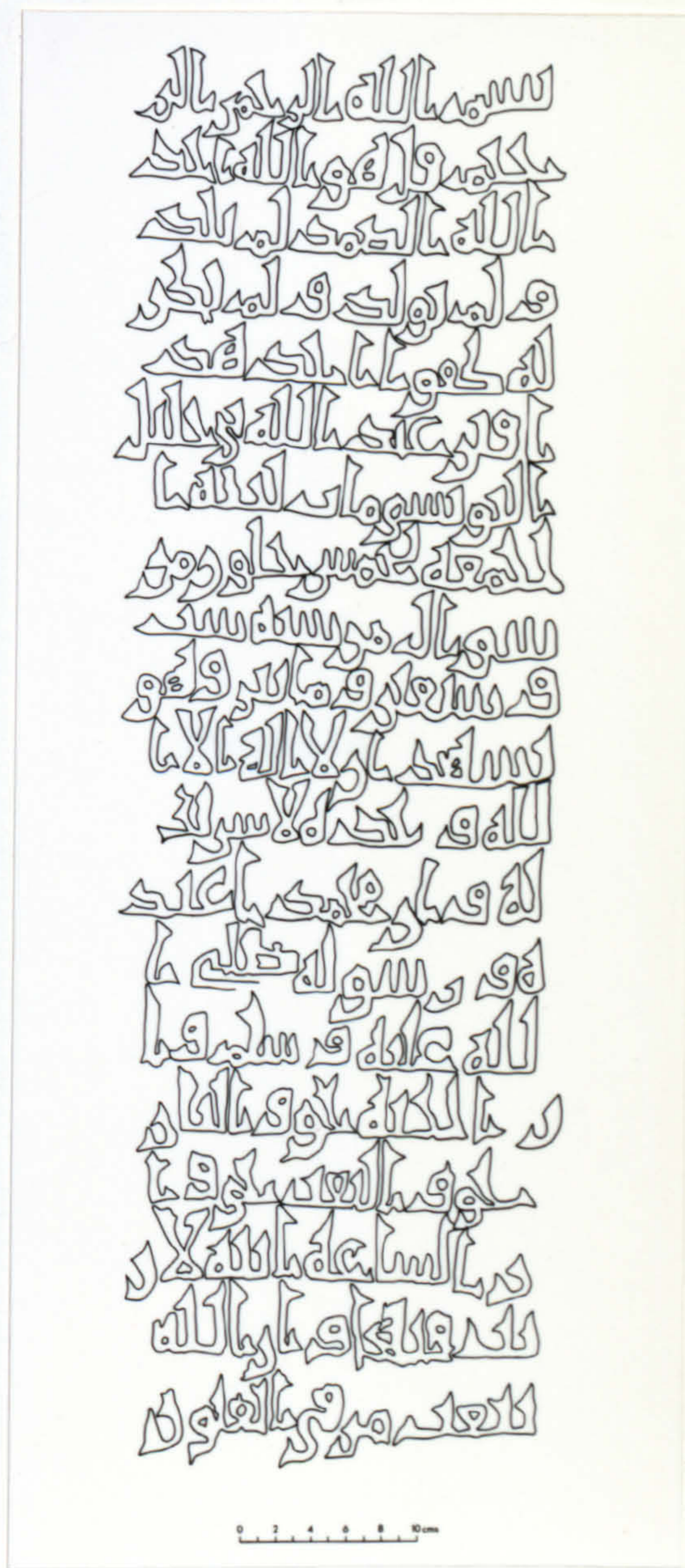


Fig. 15

Tombstone (with facsimile) of 'Abd Allāh b. Khalil al-Tūnisi (A.227). The text is published in Roy and Poinsot, Inscriptions Arabes de Kairouan, vol.1, pp.142-4. The tombstone is preserved in the Museum of Ibrāhīm b. al-Aghlab in al-Qayrawān (no.364). (Photo by the author)



Fig. 16a



Fig. 16b

The tombstone of Muhammad b. Ya'qūb al-Baṣrī (brother of Bishr?) (A.265). The text is published in Roy and Poinsot, *Inscriptions Arabes de Kairouan*, vol.1, p.247 (epitaph no.73). The tombstone is preserved in the Museum of Ibrāhīm b. al-Aghlab in al-Qayrawān (no.831).
(Photo by the author)

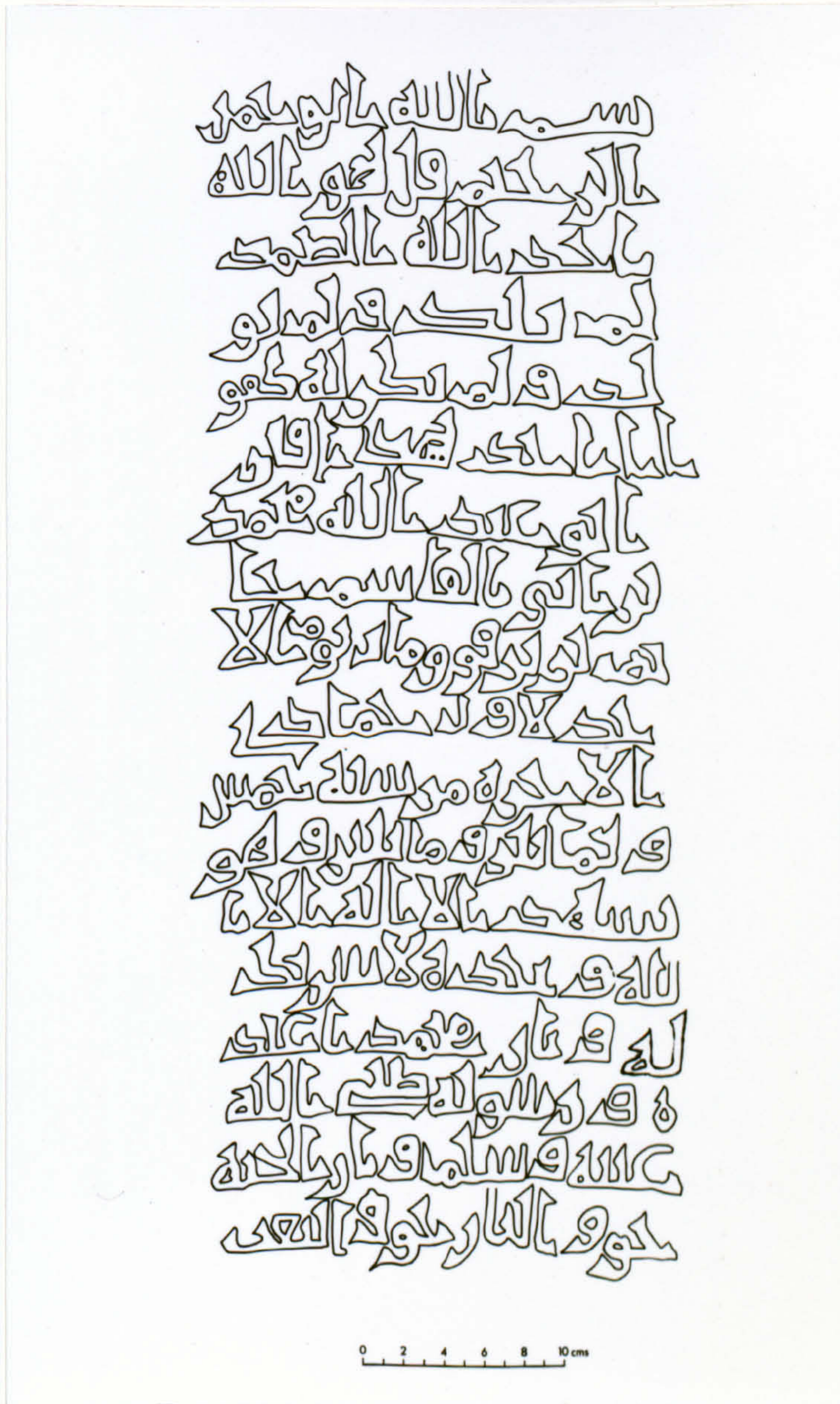


Fig. 17

Facsimile of the tombstone of Abū 'Abd allāh Muhammad b. Abī al-Qāsim Ḥatim b. Barqūq (A.270). The text is published in Roy and Poinssot, Inscriptions Arabes de Kairouan, vol.1,p.150 (epitaph no. 75). The tombstone is preserved in the Museum of Ibrāhīm b. al-Aghlab in al-Qayrawān (no.778).

*The last one and a half lines are missing from this facsimile, these are...ḥaq wa-inna Allāh yab

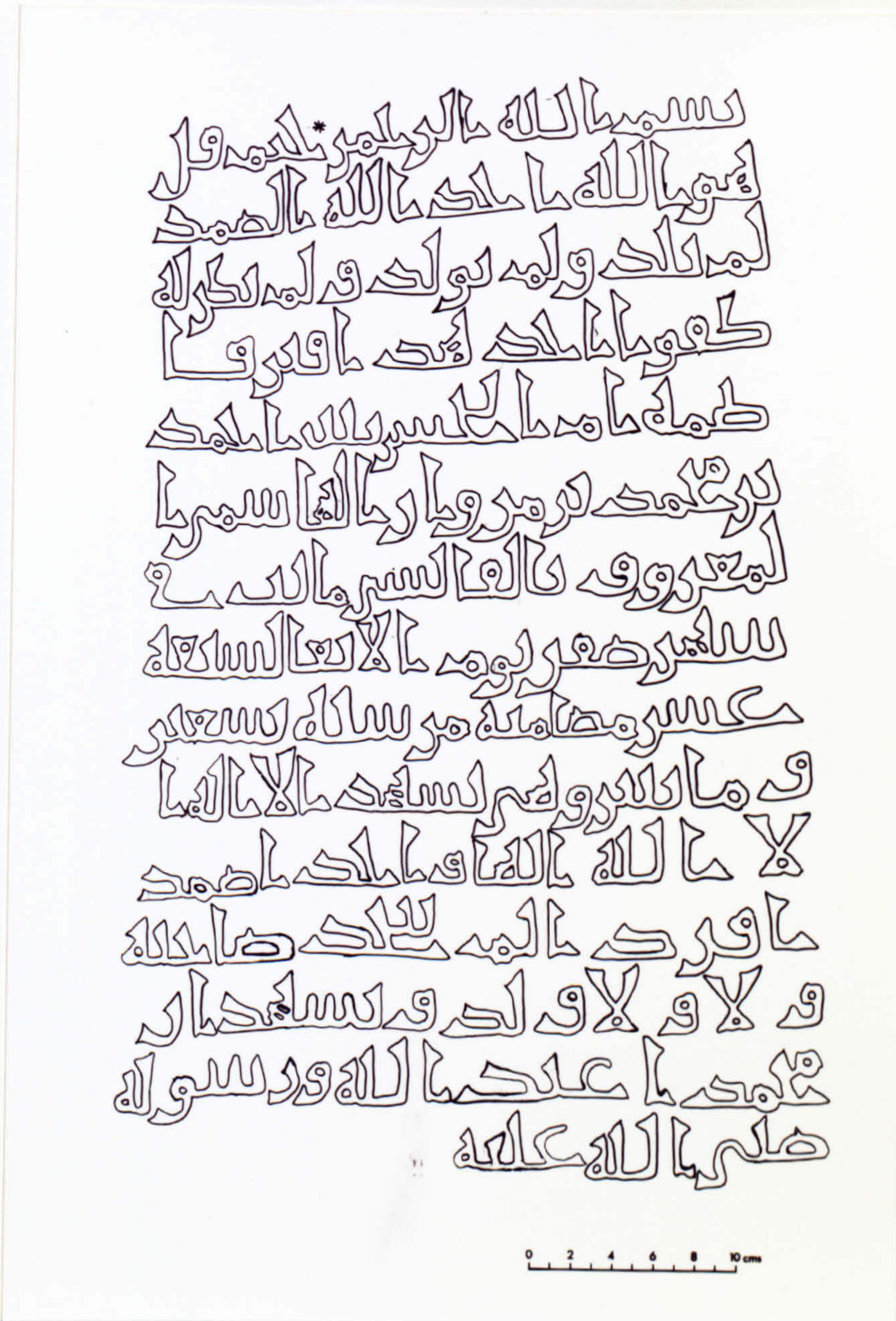


Fig. 18

Facsimile of the tombstone of Fatimah Umm al-Hasan bint Ahmad b. Marwān al-Hāshimī known as al-Qābisī (A. 291). Its text is published in Roy and Poinssot, Inscriptions Arabes de Kairouan, vol.1, pp.156-7 (epitaph no.79). The tombstone is preserved in the Museum of Ibrāhīm b. al-Aghlab in al-Qayrawān.

* **الر** is omitted and two other errors made by the stonemason are noted by Roy and Poinssot in lines 8, 13. (the last 1½ lines are conjecturally restored).

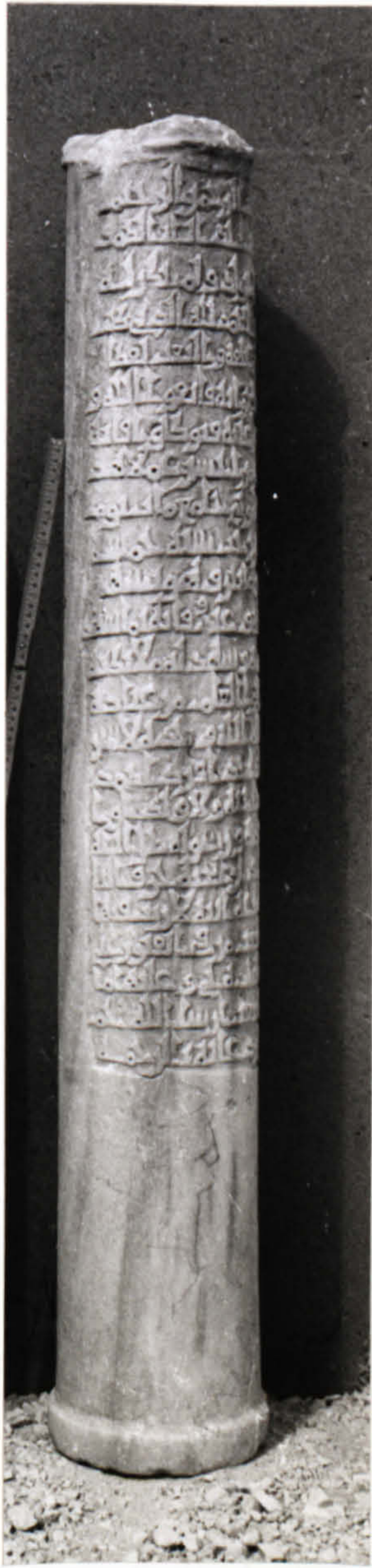


Fig. 19a



Fig. 19b

The tombstone of Faraj(Farah) Mawlā of Jamī (A.326).
The text is published in Roy and Poinssot, Inscriptions Arabes de Kairouan, vol.1,pp.163-6 (epitaph no.85). The tombstone is preserved in the Museum of Ibrāhīm b. al-Aghlab in al-Qayrawān.

(Photo by the author)



Fig. 20a



Fig. 20b

The tombstone of Ahmad b. Muhammad b. ...āldī* b. Tamīm b. Ma qal(not Ma qad)** ..Tamimī*** (A.329). The text is published in Roy and Poinssot, Inscriptions Arabes de Kairouan, vol.1,pp.168-9. The tombstone is preserved in the Museum of Ibrāhīm b. al-Aghlab in al-Qayrawān (no.626). (Photo by the author)

*This word is unreadable; what is left reads: ...āldī as Roy and Poinssot suggest.

**This name must be Mi qal, because the final letter is Lām and not Dāl.

***The nisbah must be al-Tamimī (part of the beginning is illegible). The reading of Roy and Poinssot '...bimar' is certainly incorrect.



Fig. 21a



Fig. 21b

The tombstone of Ahmad b. Ibrāhīm al-Surtī (A.431).
The text is published in Roy and Poinssot, Inscriptions Arabes de Kairouan, vol.1,pp.195-6. The tombstone is preserved in the Museum of Ibrāhīm b. al-Aghlab in al-Qayrawān (no.325).
(Photo by the author)



Fig. 22a



Fig. 22b

The tombstone of Maryam ibnat 'Abd Allāh b. Muhammad b. Sa'īd al-Ashajj (A.436). The text is published in Roy and Poinssot, Inscriptions Arabes de Kairouan, vol.1, pp.200-2 (epitaph no.104). The tombstone is preserved in the Museum of Ibrāhīm b. al-Aghlab in al-Qayrawān (no.783).

(Photo by the author)



Fig. 23a



Fig. 23b

The tombstone of Muhammad b. Ahmad b. Zurayq (Ruzayq)
 al-Qaysī al-Andalusī (A.437). The text is published in
 Roy and Poinssot, Inscriptions Arabes de Kairuoan,
 vol.1,p.202 (epitaph no.105). The tombstone is preserved
 in al-Qayrawān in the Museum of Ibrāhīm b. al-Aghlab (no.551).
 (Photo by the author)



Fig. 24a

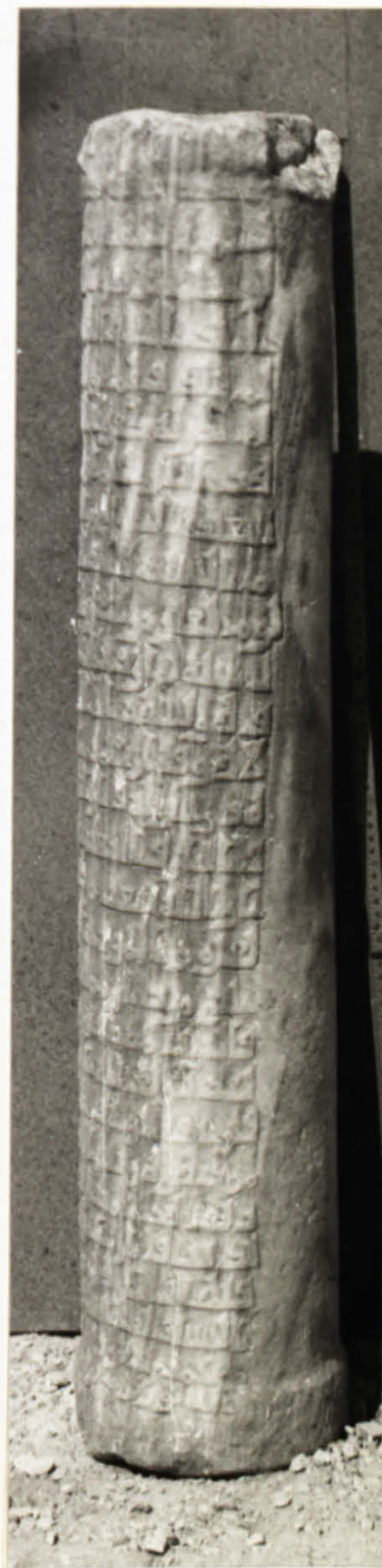


Fig. 24b

The tombstone of 'Uthmān b. Sa'īd al-Surtī (A.449).
The text is published in Roy and Poinssot, Inscriptions Arabes de Kairouan, vol.1, pp.206-7. This tombstone is preserved in the Museum of Ibrāhīm b. al-Aghlab in al-Qayrawān (no.816).
(Photo by the author)



Fig. 25a



Fig. 25b

The tombstone of al-Shaykh (ʿAbd) Allāh b. ʿAbd al-ʿAzīz al-ʿIrāqī (A.462), the text of which is published in Roy and Poinssot, Inscriptions Arabes de Kairouan, vol.1, pp.211-2 (epitaph no. 110). It is preserved in al-Qayrawān in the Museum of Ibrāhīm b. al-Aghlab (no.613).

(Photo by the author)



Fig. 26a



Fig. 26b

The tombstone of Muhammad b. Bashīr al-Mu'allim al-Faqīh (A.463). The text is published in Roy and Poinssot, Inscriptions Arabes de Kairouan, vol.1, pp.213-4 (epitaph no.111). It is preserved in the Museum of Ibrāhīm b. al-Aghlab in al-Qayrawān (no.800).

(Photo by the author)



Fig. 27a



Fig. 27b

- 1 بسم الله الرحمن
- 2 الرحيم قل هو
- 3 لله احد الله الصمد
- 4 لم يلد ولم يولد و
- 5 لم يكن له كفوا احد
- 6 هذا قبر محمد بو
- 7 عمران بن ابراهيم
- 8 قاضي امير المؤمنين
- 9 المهدي بالله صلاوا
- 10 تالله عليه مات يوم
- 11 الاحد لاربع خلون
- 12 من شهر جمادى الاو
- 13 لى سنة اثنتى عشر
- 14 وثلاثمائه (ثلاثمائه) وهو يشهد
- 15 ان لا اله الا الله و
- 16 حده لا شريك له و
- 17 ان محمد عبده و
- 18 رسوله ارسله با
- 19 لهدى ودين الحق
- 20 ليظهره على الدين
- 21 كله ولو كره المشر
- 22 كون وان الجنة حق
- 23 والبعث حق والسما
- 24 عة اتية لا ريب فيها
- 25 وان الله يبعث من
- 26 فى القبور.

Tombstone (with transcription) of Muhammad bu (for Abū) Imrān ibn Ibrāhīm (A.479). The text is here published for the first time. The tombstone is preserved in the Museum of Ibrāhīm b. al-Aghlab in al-Qayrawan (no.577). (Photo by the author)

Translation:

(1-5) Basmalah, Qur. CXII, 1-4. (6) This the tomb of Muhammad bu (for Abū) (7) Imrān ibn Ibrāhīm (8) Judge of the commander of the faithful (9) Al-Mahdī bi Illāh blessings (10) of God be upon him, died on (11) Sunday the fourth (12) of Jumādā I (13) in the year twelve (14) and three hundred (14-18) attesting the two Shahādahs (18-22) Qur, IX, 33. (22-26) and that Paradise is a reality, hell is a reality, resurrection is a reality the Day of Judgement cannot be doubted and that God (will) raise those who are in the graves.



Fig. 28a



Fig. 28b

The tombstone of Ibrāhīm b. Ya^ʿīsh al-Nafzī al-Amīr al-Lammāi (A.518). The text of this tombstone is published in Roy and Poinssot, Inscriptions Arabes de Kairouan, vol.1, pp.232-3 (epitaph no. 125). It is preserved in the Museum of Ibrāhīm b. al-Aghlab in al-Qayrawān.

(Photo by the author)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 حَیْمٌ قَلْبُهُ وَاللّٰهُ اَحَدٌ
 اللّٰهُ الصَّمَدُ لَمْ یَلِدْ
 وَ لَمْ یُولَدْ و لَمْ یَکُنْ لَهٗ
 لَهٗ کُفُوًا اَحَدٌ شَهِدَ
 اللّٰهُ اَنَّهُ لَا اِلٰهَ اِلاَّ هُوَ
 وَ الْعِلَاقَةُ وَاوَلُو الْعِلْمِ
 قَائِمًا بِالْقِسْطِ لَا اِلٰهَ اِلاَّ هُوَ
 الْعَزِیْزُ الْحَکِیْمُ هٰذَا
 قَبْرُ اَبِی الْحَسَنِ عَلِيِّ بْنِ
 اِسْحٰقَ اَحْمَدَ بْنِ عَلِيٍّ
 بْنِ حَمِيْدٍ مَاتَ وَهُوَ
 یَشْهَدُ اِلَّا اِلٰهَ اِلَّا اللّٰهُ
 وَحْدَهُ لَا شَرِيْكَ لَهٗ
 وَ اَنْ مُحَمَّدًا عَبْدُهٗ وَ
 رَسُوْلُهٗ صَلَّی اللّٰهُ عَلَیْهِ وَ
 سَلَّمَ وَ اَنْ الْجَنَّةَ حَقٌّ وَ
 النَّارُ حَقٌّ وَ اَنْ السَّاعَةَ
 اَتَتْ لَا رَیْبَ فِیْهَا وَ اَنْ
 لِلّٰهِ یُبْعَثُ مَنْ فِی الْقُبُوْرِ
 رَعِیْتُ هٰذِهِ الشَّهَادَةَ
 حَیًّا وَ عَلَیْهَا مَاتَ وَ عَلَیْهَا
 یُبْعَثُ اِنْ شَآءَ اللّٰهُ *

- 1 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
- 2 حَیْمٌ قَلْبُهُ وَاللّٰهُ اَحَدٌ
- 3 اللّٰهُ الصَّمَدُ لَمْ یَلِدْ
- 4 وَ لَمْ یُولَدْ و لَمْ یَکُنْ لَهٗ
- 5 لَهٗ کُفُوًا اَحَدٌ شَهِدَ
- 6 اللّٰهُ اَنَّهُ لَا اِلٰهَ اِلاَّ هُوَ
- 7 وَ الْعِلَاقَةُ وَاوَلُو الْعِلْمِ
- 8 قَائِمًا بِالْقِسْطِ لَا اِلٰهَ اِلاَّ هُوَ
- 9 الْعَزِیْزُ الْحَکِیْمُ هٰذَا
- 10 قَبْرُ اَبِی الْحَسَنِ عَلِيِّ بْنِ
- 11 اِسْحٰقَ اَحْمَدَ بْنِ عَلِيٍّ
- 12 بْنِ حَمِيْدٍ مَاتَ وَهُوَ
- 13 یَشْهَدُ اِلَّا اِلٰهَ اِلَّا اللّٰهُ
- 14 وَحْدَهُ لَا شَرِيْكَ لَهٗ
- 15 وَ اَنْ مُحَمَّدًا عَبْدُهٗ وَ
- 16 رَسُوْلُهٗ صَلَّی اللّٰهُ عَلَیْهِ وَ
- 17 سَلَّمَ وَ اَنْ الْجَنَّةَ حَقٌّ وَ
- 18 النَّارُ حَقٌّ وَ اَنْ السَّاعَةَ
- 19 اَتَتْ لَا رَیْبَ فِیْهَا وَ اَنْ
- 20 لِلّٰهِ یُبْعَثُ مَنْ فِی الْقُبُوْرِ
- 21 رَعِیْتُ هٰذِهِ الشَّهَادَةَ
- 22 حَیًّا وَ عَلَیْهَا مَاتَ وَ عَلَیْهَا
- 23 یُبْعَثُ اِنْ شَآءَ اللّٰهُ *

0 2 4 6 8 10 cm

Fig. 29

Facsimile (with transcription) of the tombstone of Abū al-Ḥasan 'Alī b. Abī Ishāq Ahmad b. 'Alī b. Ḥamid (C.386). The text is here published for the first time. The tombstone is preserved in the Museum of Ibrāhīm b. al-Aghlab in al-Qayrawān. It is undated.

*Two lines at the bottom are missing; however they are predictable having probably been (māta wa alayhā ḥaiya wa alayhā yub'ath inshā' Allāh).

Translation: (1-5) Basmalah, Qur. CXII 1-4 (5-9) Qur. III, 18, this is (10) the tomb of Abī al-Ḥasan 'Alī ibn (11) Abī Ishāq Ahmad ibn 'Alī (12) ibn Ḥamid. He died attesting (13-16) the two Shahādahs (16-17) Taṣliyyah (17) and that Paradise is a reality, (18) hell is a reality, the Day of Judgement (19) cannot be doubted and that (20) God raise those who are in the graves. (21-23) He lived bearing witness* and he has died bearing witness to this and he will be raised again bearing witness to this, if God wills.



Fig. 30

An example of the effect of the weather and other natural factors on a tombstone.

(The upper part may have been vandalised.) The name on this tombstone is unreadable. It is no.585 in the collection of the Ibrāhīm b. al-Aghlab Museum in al-Qayrawān.

(Photo by the author)