

“ attributes to himself the writings of another, or who pretends to what he has no
“ right to ; if the author only reach mediocrity, they will say that his writings are
“ devoid of sense, his plan bad, his narrative cold and ill-arranged, his style mean
“ and defective ; if the author, on the contrary, show by his writings that he will
“ collect in time the spears of preference, they will say, with an air of patronage,—
“ When was that ? Where did he learn ? Whose lessons did he receive ? Is he
“ an orphan ?—If fate then allow him to enter one of the two ordinary paths of
“ literature, namely, the most frequented and open, or the solitary and deserted,
“ if he follow the former they will praise him and extol him above his equals, but
“ if he happen to take the latter, to leave the trodden paths and to introduce the
“ least innovation, then begins the fray against the poor author ;⁵⁶ he becomes a
“ mark for the sayings of envious people, and an object for the attacks of the
“ designing, a stumbling-block for those who are inclined to satire, a prey to the
“ slanderers, and an obstacle in the way of those who wish to travel towards him.
“ He will at times be attacked for words which he never uttered, or assailed for
“ sentences which he never wrote ; he will be arraigned for opinions which he never
“ entertained,⁵⁷ and charged with things he never dreamt of. The animosity
“ against him will increase if he happen to be forward in the line he pursues, or if
“ he is not sufficiently regarded by his sovereign, or placed in such a position near
“ the Sultán as may ensure him from the attacks of his opponents, and the shafts
“ of his envious adversaries ; for if he venture upon composing a book he will be
“ defamed, opposed, and bitterly criticised ; whatever errors he may have committed
“ will be magnified and exaggerated, his good points will be passed over in silence, his
“ merits will be concealed as with a veil, while he will be continually twitted with
“ such things as escaped him, or what he did without proper care and attention :
“ the consequence of all this being that the poor author is worried to death, that
“ his talents and imagination are sadly impaired by it, that his spirits are broken
“ down, and his ardour damped. And do not imagine that I am overcharging the
“ picture, for what I have just related is the true sketch of what is passing every
“ day among us ; and whoever undertakes to write a poem, or to compose a *risáleh*,
“ is sure to fall into the circumventing nets that I have just described to thee,
“ and to be entangled in their inextricable knots,—nets which will be escaped by him
“ only who has sense enough to foresee the danger, or sufficient courage to face it,
“ or who makes himself superior to what may be said or thought of him. This is
“ the way in which works of the greatest merit have been produced among us,
“ and in such numbers that the readers will think they exceed those of any other
“ country. I proceed to mention a few.

“ ‘ In this branch we possess many first-rate works, such as the *Kitábu-l-hedáye* ⁵⁸ Theology and
jurisprudence.

“ (the book of direction), written by 'Isa Ibn Dínár, which is composed of four parts, the whole collected according to the opinions of Málík and Ibn Kásim.⁵⁹

“ ‘ Another is the *Kitábu-s-salát*⁶⁰ (the book of prayer); the *Kitábu-l-buyu'i* (the book of buying and selling); the *Kitábu-l-jidár fi-l-ak'dhiyá* (the book of foundations of the law); and the *Kitábu-n-nakáhi wa-t-taláki* (the book of matrimony and divorce).

Works on the
sect of Málík.

“ ‘ As to works on the sect of Málík, they abound among others that of the Kádí Málík Ibn 'Alí, who was a noble Arab of the tribe of Koraysh, of the branch of the Bení Fehr, and who travelled to the East, where he met with the disciples of Málík, and the disciples of his disciples: his work is an excellent composition, full of wonderful anecdotes, and abounding with other useful and instructive matter, such as letters, dates respecting the birth and death of illustrious men, and so forth. Of the same kind is the work of Abú Is'hák Ibráhím Ibn Mazín, being a commentary on the *Mowattá* of Málík,⁶¹ and other works by the same author, in which he not only paid the utmost attention to the interpretation of all obscure words in the said book, but likewise collected and put together all the information scattered through it. We have by the same author a biographical dictionary of all the doctors mentioned in the *Mowattá*, with an account of the traditional sayings which Málík held from each of them.

Commentaries
on the Korán.

“ ‘ Commentaries on the Korán are likewise numerous. I shall only mention here that of Abú 'Abdi-r-rahmán Baki-bn-Mokhlid,⁶² which is written with so much perfection that I do not hesitate to say that the like of it was never composed in any of the countries subject to the rule of Islám; and that neither the celebrated commentary by Ibn Jarír At-tabarí, nor those of other famous writers, can be compared to it. Abú 'Abdi-r-rahmán is likewise the author of a voluminous work on sacred traditions, made in the form of a dictionary, in the following manner:— he first of all arranged alphabetically the names of the companions of the Prophet; (may the Lord's favour be with them!) he then disposed the traditions delivered by each companion according to the initial letters of the different heads of jurisprudence and the chapters of judicial decisions, quoting traditions from upwards of one thousand three hundred authors. As a collection of traditional jurisprudence I know of no other better than this, nor do I know of any writer who followed this plan before, or who executed his task in a manner so highly deserving of praise, and entitled to so much confidence, or who commanded so much attention and respect by his grave and sound reasoning, by the variety and judicious selection of his traditional anecdotes, and the purity of the springs at which he drank; for he quotes from the mouth of upwards of two hundred and eighty-four doctors, among whom not one-tenth were of an inferior class, while all the rest were men well known for

“ their learning and their works. Nor were these the only performances of this distinguished writer ; he composed besides several works on the excellences of the *as'háb* (companions) and *tábi's* (followers) of the Prophet, and other eminent men not belonging to either of the above-mentioned classes, which very much increase our stock of information derived from the work of Abú Bekr Ibn Abí Sheybah, and that of 'Abdu-r-razzáq Ibn Hamám,⁶³ and that of Sa'íd Ibn Mansúr⁶⁴ and others. The said writer, as well in this as in his other works, displayed the most profound learning, and an erudition which no author before him ever showed : the works of this illustrious Imám became the foundations of Islám, and I may confidently assert that nothing equal to them was ever written. In private life he was a most excellent and virtuous man ; he never would accept any public office, and was the intimate friend of Ahmed Ibn Hanbal, (may God show him mercy !)

“ ‘ On the legal decisions contained in the Korán we possess the *Ahkámu-l-korán* Legal decisions founded on the Korán. (decisions of the Korán), a work by Abú Umeyyah Al-hijári,⁶⁵ who followed the sect of Sháfa'í, and wrote in a pure and elegant style : that of the Kádí Abú-l-hakem Mundhir Ibn Sa'íd,⁶⁶ who followed the sect of Dáúd,⁶⁷ and was one of his warmest supporters, and wrote a most eloquent and ingenious defence of it. Both the works of these authors on the legal decisions founded on the Korán are really invaluable. Besides the above-mentioned, Mundhir composed other works, as the *Kitábu-l-abánati min hakáyiki osúli-d-diyánati* (the book of demonstration of the true principles of religious observances).

“ ‘ In the department of traditions I can quote the work of Abú Mohammed Kásim Ibn Asbagh Ibn Yúsuf Ibn Nássij,⁶⁸ as also that of Mohammed Ibn 'Abdi-l-málik Ibn Aymen, both of which are compositions of the greatest merit, and contain a greater number of traditional stories, and wonderful anecdotes, than any other work which has yet come to my hands. The former of those doctors is likewise known as the author of several works which are held in great estimation ; as for instance the *Kitáb ahkámi-l-korán* (the book on the decisions of the Korán), following the chapters and divisions of the book of Isma'íl,⁶⁹ and the very sense of his words ; *Kitábu-l-mujtaní*⁷⁰ (the book of the gathering), being a work on the same subject, disposed in the same form as that of Ibnu-l-járúd entitled *Kitábu-l-muntakí*⁷¹ (the book of selections), to which it is considered far superior, not only as containing a greater number of well authenticated traditions and precious allegations, but because it abounds with useful and important learning in other matters. Another of the same kind is the *Kitáb fí fadháyili Korayshi wa Kanánati* (the book on the excellency of the tribes of Koraysh and Kanánah),⁷² and the *Kitáb fí-n-násikh wa-l-mansúkh* (the book on the copy and the original) ;⁷³

“ and the ‘ book of the wonders of traditions preserved by Málik, and which are not in his *Mowattá*’ (*Kitáb gharáyibi-l-hadkthi Máliki mimma leysa fi-l-mowattá*).

“ ‘ Another work on the subject is that written under the title of *At-tamhíd* (the book of levelling) by our excellent friend Abú ‘Omar Yúsuf Ibn ‘Abdi-l-barr, who is now living, and still very far from old age, (may God delay the end of his life !) Such a book as his was never composed in Arabic ; the style in which it is written, and the respectability of the authorities consulted for it, make it highly commendable ; indeed I cannot imagine how a better one could be written. An epitome of the aforesaid work (*At-tamhíd*), entitled the ‘ book of the recollections ’ (*Kitábu-l-istidhkári*),⁷⁴ is also counted among the works written by my friend, as likewise many others equally valuable, and the like of which never were written. I shall only mention his ‘ manual of legal decisions according to the school of Málik and his disciples ’ (*Kitábu-l-káfiyu fi-l-fik’hi wa-l-madh’hebi Málik wa as’hábihi*),⁷⁵ which he has divided into fifteen books, and wherein he has introduced every thing that was necessary and important for a Muftí to know, explaining every circumstance with the greatest care and attention, thus making it a work that rendered unnecessary other great compilations on the subject. He also composed a work on the biography of the companions of the Prophet, which stands unrivalled by any preceding author who has treated the subject, notwithstanding that many have undertaken it.

“ ‘ On the same topic we have a book, also the composition of Ibn ‘Abdi-l-barr,⁷⁶ entitled ‘ sufficient rules on the method of reading the Korán, according to the schools of Náfi’ and Abú ‘Amrú, with proofs in favour of each system,’ and the book called ‘ glory of the assemblies and delight of the assembled on the charming verses and wonderful anecdotes which occur in the reading of the Korán and its commentaries ’ (*Kitáb bahjati-l-mejálisi wa anisi-l-mujálisi*),⁷⁷ and the book entitled ‘ repertory of science,⁷⁸ and exposition of its advantages,’ being a manual of what is necessary to be known in order to become a good traditionist.

“ ‘ I can also mention another work by our Sheikh the Kádí Abú-l-walíd ‘Abdillah Ibn Mohammed Ibn Yúsuf, better known by the surname of Ibnu-l-faradhí,⁷⁹ on the various modes of spelling proper names (*Al-mokhtalef wa-l-mutalef fi asmáir-rejál*),⁸⁰ which is composed of thirty parts, or books, while the famous one by the Háfedh ‘Abdu-l-gháni-l-basrí,⁸¹ on the same subject, has only two. In fact, I know no better work on this science.

Biography of
the companions
of the Prophet.

“ ‘ As to the history of the companions of the Prophet, and other famous traditionists, written by Ahmed Ibn Sa’íd,⁸² I can only say that it is a work of the greatest merit. The author followed an entirely new plan ; he disposed his names

“ in a manner which I believe was never pursued by any preceding writers, with the
 “ exception of Mohammed Ibn Músa Al-'okaylí, a native of Baghdád,⁸³ who, I
 “ am informed, followed the same plan, although his book has not come to my
 “ hands. Ahmed Ibn Sa'íd is, moreover, deservedly put at the head of the authors
 “ who have treated the subject.

“ ‘ The Kádí Mohammed Ibn Yahya Ibn Mufarraj⁸⁴ is the author of several
 “ works in the same department of science. The principal are: a treatise divided
 “ into seven books, in which he collected all that Al-hasan Al-basrí⁸⁵ had written on
 “ jurisprudence,⁸⁶—a similar compilation of the writings of Az-zahrí,⁸⁷—and other
 “ less elaborate works on the same subject. Of the same kind is a commentary on
 “ traditions by 'A'mir Ibn Khalf As-sarakostí (of Saragossa), which, in the opinion of
 “ Abú 'Obeyd, was the most brilliant production of the age. As to the works which
 “ the aforesaid writer composed on jurisprudence and the disciples of Málik, there is
 “ but one opinion in this country; they are held in great repute, and considered most
 “ accomplished performances: one of them, entitled *Al-mustakhrájatú mina-l-isma'ti*
 “ (extracts from the hearing of lessons), better known by the title of *Al-'otbiyyah*,⁸⁸
 “ is justly celebrated, and held in great estimation among the people of Africa.

“ ‘ Another work by Abú 'Omar Ahmed Ibn 'Abdi-l-málik Ibn Hishám Al-ishbílí,
 “ better known by the surnames of Ibnu-l-makúwí⁸⁹ Al-korayshí, is also much
 “ read. Abú Merwán Al-mu'ayttí⁹⁰ wrote a collection of all the sayings of Málik
 “ Ibn Ans, which is equally commended. The author took as his model the collec-
 “ tion which, under the title of *Al-báhir* (the illustrious),⁹¹ was published by Abú
 “ Bekr Mohammed Ibnu-l-haddád on the sayings of the Imám Sháfa'í.

“ ‘ The *Kitábu-l-muntekhab* (the book of selections) by the Kádí Mohammed Ibn
 “ Yahya Ibn 'Omar Ibn Lubábah⁹² is well known as the most accurate and learned
 “ performance that ever issued from the pen of any doctor professing the sect of
 “ Málik on the traditions respecting that sect, as well as the best commentary on
 “ the obscure points in the same traditions.

“ ‘ The works of Kásim Ibn Mohammed, known by the surname of *Sáhibu-l-*
 “ *watháyik*,⁹³ are famous for the perspicuity of the arguments employed and the good
 “ style in which they are written. He professed the sect of Sháfa'í, and followed in
 “ every respect the practices and religious opinions of the people of Baghdád.

“ ‘ So much for the works on theology and jurisprudence. Those on grammar,<sup>Grammar and
 lexicography.</sup> rhetoric, and lexicography, are almost innumerable. Among the first in merit
 “ stands one composed by Isma'íl Ibnu-l-kásim,⁹⁴ which treats on all topics con-
 “ nected with the Arabic language. Another production of the same writer on the
 “ words which have a short *alif*, or a long one marked with *meddah*, or a *hamzah*,⁹⁵
 “ is reckoned to be the most complete that ever was written on the subject.

“ ‘ The *Kitábu-l-af’ál* (the book of verbs) by Mohammed Ibn ’A’mir Al-maghrebí, better known by the surname of *Ibnu-l-kúttiyyah*⁹⁶ (the son of the Goth), with the additions by Ibn Taríf, a *maulí*⁹⁷ of the ’Obeydites, is generally considered to be the best work on the subject.

“ ‘ A compilation of Abú Ghálib Temám Ibn Ghálib, known by the surname of Ibnu-t-tabbán, on the various topics connected with the language, passes for the best book of its kind, not only on account of the valuable information which he collected in an abridged state, but also owing to what he introduced of his own, and the fidelity of his quotations. The author, I presume, is still living, (may he live long !) But I cannot proceed any further with my epistle without relating an anecdote concerning this distinguished writer. I was told by Abú-l-walíd ’Abdullah Ibn Mohammed Ibn ’Abdillah, known by the surname of Ibnu-l-faradhí, that when Abú-l-jeysh Mujáhid, King of Al-jezáyir⁹⁸ (Algiers) and Denia, conquered the city of Murcia, he sent to Abú Ghálib, who was then residing in that city, the sum of one thousand dinárs of Andalus, on condition that he would make an addition to the title-page of the said work, and say that it had been written for him. This, however, Abú Ghálib refused to do, and returned the money, nor did he ever afterwards comply with the wishes of the Sultán ; on the contrary, he said to the messenger, ‘ Tell your master that were he to lavish on me all the treasures of this world, I would persist in my resolution ; I cannot tell a lie ; this book of mine was not written for him, but for the generality of studious people.’ When Abú Ghálib’s answer was communicated to Mujáhid, he was very much surprised at the boldness and severity of his words, but he could not help admiring the steel temper of the writer’s soul, and his contempt for worldly considerations.⁹⁹

“ ‘ Ahmed Ibn Ibán Ibn Seyid¹⁰⁰ wrote a work on the language, entitled *Kitábu-l-’álimi* (the book of the learned), composed of about one hundred parts,¹⁰¹ and treating on genders. The subject is therein treated with the fullest details, and all the nouns in the Arabic language, beginning with globe (*al-folk*), and ending with *dorrah* (a grain of millet), are properly explained.

“ ‘ The *Kitábu-n-nawádir* (the book of the rarities of speech) by Abú ’Alí Isma’íl Ibnu-l-kásim,¹⁰² being a sort of glossary to ‘ the book of complement ’ (*Kitábu-l-kámil*) by Ibnu-l-’abbás Al-mubarrad,¹⁰³ is justly celebrated. And, by my life, I do think that the work of Ibnu-l-’abbás exhibits neither the profound knowledge of grammar nor the exquisite erudition of the former, whose work is likewise more abundant in rhetorical and poetical extracts.

“ ‘ An author named Sa’íd Ibnu-l-hasan Ar-raba’í,¹⁰⁴ who followed in the steps of the two last-mentioned writers, composed a work entitled ‘ the book of gems ’ (*Kitábu-l-fossúss*).

“ ‘ On the science of grammar the following are the most in repute :—1st. A very fine and ingenious commentary on the work of Al-kesáyí,¹⁰⁵ by a man of the name of Al-haufí.¹⁰⁶ 2nd. The work of Ibnu-s-sídah on the same subject, entitled *Kitábu-l-’álimi wa-l-muta’llami* (the book of the master and the disciple).¹⁰⁷ 3rd. A commentary on the grammatical work entitled the book of *Al-akhfash*,¹⁰⁸ by the same author.

“ ‘ In poetry I shall first of all mention the work of ’Obádah Ibn Máí-s-samá,¹⁰⁹ Poetry. which is a biographical account of poets born in Andalus—a very splendid performance : *Kitábu-l-hadáyik* (the book of enclosed gardens) by Abú ’Amrú Ahmed Ibn Faraj,¹¹⁰ who wrote it in imitation of the *Kitábu-z-zohor* (the book of flowers) by Abú Mohammed Ibn Dáúd,¹¹¹ with this difference, that the work of the latter contains only one hundred chapters with one hundred verses each, while that of the former has two hundred chapters with the same number of verses in each : there is still another circumstance which makes the work of Abú ’Amrú the most valuable of the two, which is that there are not two chapters in his book bearing the same title, a thing which is of frequent occurrence in that of Abú Mohammed.

“ ‘ Besides the two aforesaid works on the poetry and the poets of this country there is a learned composition entitled ‘ the book of parallels drawn from the works of various poets ’ (*Kitábu-t-tashbháti min-ash’ári*), and which is attributed to Abú-l-hasan ’Alí Ibn Mohammed Ibn Abí-l-hasan Al-kátib, who is now living, (may God protract his existence!) as likewise a splendid commentary on the poems of Al-mutennabí by Abú-l-kásim Ibráhím Ibn Mohammed Al-iffíli.¹¹² But had the Andalusians no other work to boast of than that entitled *Shodhúru-l-dhahab* (gold particles), this alone would be sufficient to prove their eloquence and establish their fame as poets. The author is ’Alí Ibn Músa Ibn ’Alí Ibn Mohammed Ibn Khalf Abú-l-hasan Al-ansarí Al-jayyéní (from Jaen),¹¹³ an inhabitant of the city of Fez, and preacher of its mosque, who is generally acknowledged to have had no rival in poetry. Indeed his poem on alchymy is considered to be the best poetical composition of the age for the fulness and depth of the measure, the comprehensiveness of the meaning, the eloquence and choice of the expressions ; so much so that it was a common saying among Andalusian literati, ‘ If Abú-l-hasan’s poem cannot teach thee how to make gold, it will at least show thee how to write verses,’—and others would say, ‘ Abú-l-hasan’s gold may be surpassed, but his science cannot.’ He was also called the poet of the Hakíms, and the Hakím of the poets, and died (may God forgive him !) in the year 393 (A. D. 1002-3).

“ ‘ If from poetry I pass to history I shall be able to prove to thee that in that History.

“ science also we possess some works of the greatest merit. I have already said
“ elsewhere that the historian Ahmed Ibn Mohammed Ar-rázi left several valuable
“ writings on the history and topography of this country. In this number is
“ counted a history of the Sultáns who reigned over Andalus, in which their
“ actions, their wars, misfortunes, victories, and defeats, are related in great detail.
“ Besides this work, which was composed of several books, Ar-rázi wrote a
“ description of Cordova and its principal streets and suburbs, together with its
“ public buildings, and the palaces of the nobles ; a work very much resembling
“ that which Ibn Abí Táhir wrote on the history of Baghdád, wherein he described
“ the palaces and sumptuous residences built in that capital by the courtiers of
“ Abú Ja’far Al-mansúr.

“ ‘ Histories of private individuals abound also with us. I may quote that of
“ ‘Omar Ibn Hafssún,¹¹⁴ a rebel who rose in the city of Raya, relating his actions,
“ his battles, and other curious incidents of his life. Of the same kind is the
“ history of the life of ‘Abdu-r-rahmán Ibn Merwán Al-jalíki,¹¹⁵ who rose in the
“ north-western districts of Andalus. I have seen also historical accounts of the
“ Bení Kasí, of the Tojibites,¹¹⁶ and the Bení Táwáil,¹¹⁷ who had their settle-
“ ments in the Thagher, all drawn up with the greatest care and containing most
“ valuable information. On the history of Raya,¹¹⁸ a city in the south of Andalus,
“ I have read a book divided into many chapters, and containing a very ample
“ description of that city, as well as of the forts, castles, and villages in the
“ neighbourhood, and a narrative of all the wars waged in its territory, the whole
“ being accompanied by a very extensive biography of theologians and poets born in
“ that city. The author’s name is Is’hák Ibn Salemah Ibn Is’hák Al-leythí.¹¹⁹

“ ‘ Mohammed Ibnu-l-háarith Al-khoshní¹²⁰ wrote a history of the Kádís of
“ Cordova and other cities of Andalus ; another work containing the lives of eminent
“ theologians is likewise a production of this author. The book of Ahmed Ibn
“ Mohammed Ibn Músa¹²¹ on the genealogy of the noble families established in
“ Andalus, composed of five thick volumes, is one of the most complete and best
“ written books on that science. The genealogical work by Kásim Ibn Asbagh¹²²
“ is also very much valued for the clear and perspicuous manner in which the
“ narrative is disposed. The aforesaid writer (Kásim) is likewise the author of a
“ work in praise of the Bení Umeyyah, which has acquired great celebrity in this
“ country, owing to the authenticity of the sources which the author consulted, as
“ well as to the admirable way in which the whole work is conducted. I shall not
“ stop to enumerate other histories of the same kind which I have seen and
“ read, being those of cities, governors of castles,¹²³ and chiefs of the different
“ bodies of Arabs who from time to time settled in various districts of Andalus ;

“ for as their number is very considerable, I might protract this my epistle to an undue length.

“ ‘ Our large histories are valuable and numerous. That of Ibnu Hayyán, surnamed Abú Merwán, composed of about ten volumes,¹²⁴ is undoubtedly one of the best works that ever were written on the subject. The author is now living, and has not yet passed the age of manhood, (God preserve him !) I have seen also several works by various authors containing the lives of authors and poets born in different towns of Andalus, and the whole of which were written for the use of Al-mustanserbillah, (may God show him mercy !) Of this number is a biography of poets born at Elvira,¹²⁵ in about ten volumes ; and another historical work entitled ‘ the rising of the constellations ’ (*Kitábu-l-mattáli’i*),¹²⁶ which treats on the genealogy of the Andalusians.

“ ‘ Another historical work of great repute is that entitled ‘ the book of vestiges of Ibn Abí ’A’mir ’ (*Kitábu-l-máthiri-l-’a’miriyyah*) by Huseyn Ibn ’A’ssim,¹²⁷ being a history of the famous Al-mansúr Ibn Abí ’A’mir. The work of Al-ifshín Mohammed Ibn ’A’ssim, the grammarian,¹²⁸ on the classes of Kátibs born in Andalus, is much read ; as likewise another on the same subject by Sahn Ibn Sa’id,¹²⁹ and the work of Ahmed Ibn Faraj¹³⁰ on the history of rebels who rose at different times in Andalus against the supreme government ; and the history of the Andalusian physicians by Suleymán Ibn Joljol.¹³¹

“ ‘ As I have touched upon medicine it will not be amiss to say that on this Medicine. science we number some productions of the greatest merit ; such as the works of the Wizír Yahya Ibn Is’hák,¹³² which are most valuable, and those of Mohammed Ibnu-l-hasan Al-mud’hají, better known by the surname of Al-katání,¹³³ whose lessons I have received, (may God show him mercy !) The compositions of this latter author are justly placed above all those of the same kind, and held in the greatest esteem. Another valuable work is the *Kitábu-t-tasríf* (the book of derivation) by Abú-l-kásim Khalf Ibn ’Abbás Az-zahráwí,¹³⁴ whom I knew, and with whom I was on terms of great intimacy ; and certainly were I to advance that a more complete work was never written on the medical science, nor one in a better style, nor one showing better practical remedies against all diseases, I should not be far from the truth. The works of Ibnu-l-haytham¹³⁵ on the properties of plants, poisonous substances, and aromatic roots, are well known as works of great merit, and from which readers derive great advantage.

“ ‘ In the science of natural philosophy I have seen several treatises and valuable Philosophy. works by Sa’ad Ibn Fat’hún As-sarakostí,¹³⁶ better known by the surname of Al-jammár, or the match-seller, an adjective derived from that trade.¹³⁷ Some epistles by our master Abú ’Abdillah Mohammed Ibnu-l-hasan Al-mud’hají are

“ also well known, and in the hands of every reader,—being works of the greatest
 “ merit, and exceedingly useful and instructive.

“ ‘ On arithmetic and geometry I cannot say much myself, these being sciences
 “ which have not fallen to my lot. I have, it is true, met with many works, but as
 “ I am unable to decide upon their respective merits, I shall not dwell upon the
 “ subject; I shall merely state that I have repeatedly heard people versed in these
 “ matters, and in whose veracity and good judgment I have every reason to place
 “ the most implicit confidence, say that there never was a better work written on
 “ the science of astronomy, nor better astronomical tables constructed, than those of
 “ Moslemah¹³⁸ and those of Ibnu-s-samah,¹³⁹ both of whom are natives of this
 “ country. I might say the same of a work entitled ‘the book of geometrical
 “ dimensions’ (*Kitábu-l-masáhati-l-majhúlati*), the composition of Ahmed Ibn Nasr,
 “ who occupies a distinguished place among the mathematicians of Andalus.

“ ‘ But were I to mention here all the works which are really deserving of notice
 “ in any of the seven liberal arts, of which no prudent man will undertake more
 “ than one at a time, nor excel in more than one, I might protract this my
 “ narrative to an undue length; I have therefore contented myself with noticing
 “ such works as are generally considered the standards of their respective sciences,
 “ works of which it cannot be said that they remain obscure after being commented
 “ upon, or that they are compositions exhibiting errors to be corrected, or epitomes
 “ of larger works in which some of the sense in the original has been lost, or
 “ compilations which are confused. As to the works of middling merit, I have
 “ taken no pains whatever in enumerating them; indeed the task would have been
 “ above my power, they being as numerous as the drops of water in the ocean, or
 “ as the sands of the desert: the names only of Andalusian authors who have
 “ written on various subjects are more than can be put upon paper.

Metaphysics.

“ ‘ It remains for me to say something on the science of metaphysics and its
 “ cultivation in this country. Although Andalus has never been made a field for
 “ the dispute or trial of religious controversy, or a repository of various sects and
 “ opinions, as is the case in the East, (a reason why our proficiency in that
 “ science should be smaller,) yet, all things considered, I cannot say that we are
 “ entirely devoid of valuable compositions on the subject, since there have been
 “ among us doctors who not only have professed the religious opinions of the
 “ Mo’tazelites and observed their dogmas, but have written several works in defence
 “ of, and for the propagation of, that sect. Such are Khalíl Ibn Is’hák¹⁴⁰ and Yahya
 “ Ibnu-s-samínah, and the Hájb Músa Ibn Hadíd, and his brother the Wizír, who
 “ was at the same time *Sáhibu-l-muthálimi* (judge in cases of appeal), all of whom
 “ professed it in public, and afforded a proof that their living in it was not con-

“sidered an obstacle for the filling of public offices. As to me, I follow the sect
 “of Málík Ibn Ans, that, among the four authorized ones, which is general
 “throughout this country; and I have written on the subject a work, which,
 “although small in size, and containing but few leaves,—a little more than two
 “hundred,—is nevertheless a very useful and instructive one, since I have purged it
 “of many errors which abounded in works of the same kind, and have cut a
 “piece out of its length and made it shorter by inserting merely arguments drawn
 “from precedents authenticated, and emanating either from the testimony of the
 “good or the sayings of the inspired, and which we firmly believe to be true. I
 “have besides written several other works on the same subject, some which are
 “already finished, others nearly so, some only begun, and which I trust in God I
 “shall have leisure to complete; for certainly it is not literary fame nor honours of
 “any sort that I seek by their publication,—it is not praise and its sweet gales
 “that I desire to attract by mentioning them here: my sole object and intention
 “being that of contributing to the honour and glory of our Lord, the Almighty,
 “the magnificent, whose favour and assistance I implore, and whose mercy I
 “beseech for such transgressions as I may have been guilty of in the composition
 “of them. But to return.

“ ‘ I have said that this country was situated far from the fountains of science
 “and the abode of the learned; and yet, among the works which I have just
 “enumerated, there are many which thou wilt look for in vain either in Al-ahwáz,
 “or in Persia, Diyár-Modhar, Diyár-Rabí,¹⁴¹ Yemen, or Syria, notwithstanding
 “the proximity of all these countries to ’Irák, which is the cradle of learning and
 “the shelter of the intelligent,—the abode of science, and the meeting-place of
 “its masters. So when I mentioned among the poets Abú-l-aj’rab Ja’únah
 “Ibnu-s-samah Al-ke’lábí,¹⁴² I only compared him to Jerír¹⁴³ and Al-farazdák,¹⁴⁴ in
 “whose time he flourished. I ought in justice to have quoted some of his verses,—
 “he followed the old school, and not in any way the rules of the modern. When I
 “praise Bakí Ibn Mokhlid I make him inferior only to Mohammed Ibn Isma’íl
 “Al-bokhá’rî,¹⁴⁵ and to Moslem Ibnu-l-hejjáj An-nisabú’rî,¹⁴⁶ and Suleymán Ibn
 “Al-ash’ath As-sejestání,¹⁴⁷ and Ahmed Ibn Sho’ayb An-nisáyí.¹⁴⁸ In mentioning
 “Kásim Ibn Mohammed I acknowledge no superiors to him except Al-kaffál¹⁴⁹
 “and Mohammed Ibn ’Okayl Al-farayábí,¹⁵⁰ with the latter of whom he not only
 “lived in great intimacy, but shared the instruction of the Sheikh Al-medaní,
 “whose disciples they both were. When I name ’Abdullah Ibn Kásim, Ibn Helál,
 “and Mundhir Ibn Sa’íd, I only mean to compare with them Abú-l-hasan
 “Ibnu-l-mu’f’lis¹⁵¹ and Al-khallál,¹⁵² and Ad-deybájí¹⁵³ and Rawáyim Ibn Ah-
 “med,¹⁵⁴ whose friends and contemporaries they were.

“ ‘ In alluding to Mohammed Ibn 'Omar Ibn Lubábah, and his uncle Mohammed
 “ Ibn 'Isa, and Fadhl Ibn Salemah, I could only match them with Mohammed
 “ Ibn 'Abdillah Ibn 'Abdi-l-hakem,¹⁵⁵ and Mohammed Ibn Sahnún,¹⁵⁶ and Mo-
 “ hammed Ibn 'Abdús,¹⁵⁷ and in proclaiming the merits of Mohammed Ibn Yahya
 “ Ar-riyáhí,¹⁵⁸ and Abú 'Abdillah Mohammed Ibn 'A'ssem, I did not esteem
 “ them inferior to those of Mohammed Ibn Yezíd Al-mubarrad. In reckoning
 “ the poets I may safely advance that if we had no other to boast of but Mohammed
 “ Ibn Mohammed Ibn Darráj Al-kastalí,¹⁵⁹ although he came after Shá,¹⁶⁰ and
 “ Bashar,¹⁶¹ and Habíb,¹⁶² and Al-mutennabí, this alone would be sufficient to
 “ do us honour; but what wilt thou say when besides him I mention to thee
 “ such illustrious names as those of Ja'far Ibn 'Othmán Al-hájib,¹⁶³ and Ahmed
 “ Ibn 'Abdi-l-málik Ibn Merwán,¹⁶⁴ and A'ghlab Ibn Sho'ayb,¹⁶⁵ and Mohammed
 “ Ibn Shakhíss,¹⁶⁶ and Ahmed Ibn Faraj, and 'Abdu-l-málik Ibn Sa'íd Almu-
 “ rádí,¹⁶⁷ all of whom were most eminent poets, the imitation of whom in any of
 “ the branches of literature is fraught with difficulties and danger? What wilt
 “ thou say of people like Ahmed Ibn 'Abdi-l-málik Ibn Shoheyd,¹⁶⁸ our friend and
 “ companion, who is living at this moment, and has not yet reached old age,
 “ (may God preserve his life!)—a poet who has constantly been roving in the
 “ meadows of literature, and wandering over the mountains of eloquence, in a
 “ manner which it is in vain for me to describe, since language does not afford
 “ adequate words for it, nor is my tongue competent to the task, were it even
 “ to be gifted with all the eloquence of those of 'Amru and Sahl?¹⁶⁹ What of
 “ Mohammed Ibn 'Abdillah Ibn Masarrah,¹⁷⁰ who made himself famous for his
 “ beautiful style, although I do not entirely agree with him as to the school he
 “ followed in his writings?

“ ‘ This is what I thought proper to state in answer to the letter of the African
 “ doctor, (may God forgive him!) and as a proof of what I have advanced;
 “ although it must be observed that I have introduced nothing which was not
 “ absolutely necessary to refute the arguments of the writer; for had I chosen
 “ to expatiate on the subject, I might have swollen this epistle of mine into a
 “ voluminous work. Praise be to God, the imparter of knowledge, him who
 “ shows the path of honour and distinction, and the blessing of God be upon
 “ our Lord Mohammed, his servant and messenger, and peace, honour, and
 “ prosperity, be upon all those of his family, his companions, and followers, and
 “ upon all the true believers! Amen.’ ”

CHAPTER V.

The same subject continued—Ibnu Sa'id's addition to Ibn Hazm's epistle—Sciences relative to the Korán—Traditions—Jurisprudence—Dogmas of religion—History—Polite literature—Grammar—Geography—Music—Medicine—Natural philosophy.

AFTER copying the epistle that we have just transcribed, the learned historian Ibnu Sa'id continues as follows :

“ In order that this important subject should be properly illustrated, I have deemed it convenient to add, by way of supplement to the epistle of the Wizír and Háfedh Abú Mohammed Ibn Hazm in praise of the Andalusians and their writings, an account of such works as he was not acquainted with in his time, or which have been written since the learned writer's death, and have either reached my notice or fallen into my hands. I shall begin with the favour and will of the Almighty God, whose help I humbly beseech and implore.

Ibnu Sa'id's
addition to
Ibn Hazm's
epistle.

“ In the sciences that have the Korán for their object I shall make particular mention of a commentary on that divine work by the learned and pious Imám Abú Mohammed Mekki Ibn Abí Tálib Al-kortobí. This work, which consists of about ten books, is generally reputed the best of its kind, and is entitled *Kitábu-l-hedáyati ila balúghi-n-neháyati*¹ (the book of direction to reach the end of perfection). Another commentary on the holy book, entitled *Kitábu-l-tafstri 'arábi-l-koráni* (interpretation of obscure words contained in the Korán), is also the production of this author, who wrote no less than seventy-seven different works on various topics. Ibnu Ghálib, who enumerates them all in his *Forjatu-l-anfús* (contentment of the soul), lavishes great praise on this Mekki, whose death he places in the year 374 of the Hijra (A. D. 984-5).

Sciences rela-
tive to the
Korán.

“ Another commentary on the Korán, by Abú Mohammed Ibn 'Attiyyah Al-gharnáttí,² is justly celebrated both in the East and the West. The author flourished in the sixth century of the Hijra.

“ On the modes of reading the Korán we have an excellent treatise by the aforesaid author Mekki, entitled *Kitábu-t-tebssíratí* (the book of perspicuity), and

Traditions. " another called *At-teystir*³ (the book of levelling the difficulties, or that renders reading easy), by Abú 'Amru Ad-dání, both of which are in every body's hands. " On the science of sacred traditions there was in my days, (that is, in the seventh century of the Hijra), an Imám of the name of Abú-l-hasan 'Alí Ibnu-l-kattán Al-kortobí,⁴ who resided at the court of Morocco, and who wrote several works on the interpretation of marvellous traditional stories, and on the men mentioned in them. He reached the utmost perfection in his writings, which are now consulted by every one, and I was told that he was busy compiling a work on the science of traditions which should embrace all the information to be found in the great collections, without their numerous repetitions.

" The work of Razín Ibn 'Omar Al-andalusí, which is a very learned compilation from the writings of Moslem Al-bokhári, An-nisáyí, and Termedhí, as likewise from the *Mowattá* of Málik, and the *Kitábu-s-sonnan*,⁵ is considered a very learned performance, is well known throughout the East and West, and is in the hands of every scholar.

" 'Abdu-l-hakk Al-ishbílí⁶ is the author of a work on the same subject, which has acquired the greatest reputation and celebrity. The title is *Kitábu-l-ahkám* (the book of statutes), and he wrote the *Kitábu-l-ahkámí-l-kobrá* (the great collection of statutes); *Kitábu-l-ahkámí-l-soghrá* (the small collection of statutes); and some pretend that he wrote another called *Kitábu-l-wásitu* (the middling collection).

" The *Kitábu-l-jum'i beyna sahhína* (the book of union of the two *Sahíh*) by Al-homaydí,⁷ is sufficiently known, and needs not my recommendation.

Jurisprudence. " If I pass on to jurisprudence, I can mention a work which people mostly consult in these times, and which, during my stay at Alexandria, I found in the hands of almost every doctor of the sect of Málik, among whom it has become famous; but the title of the work has escaped my memory. I can also quote the collection published by Al-baráda'í of Saragossa,⁸ under the title of *Kitábu-t-tadh'híb* (the book of gilding). The work entitled *Kitábu-n-niháyati*⁹ (the book of complement and end), by Abú-l-walíd Ibn Roshd, is a composition of the greatest merit, held in much estimation, and a book of reference for doctors professing the rite of Málik Ibn Ans. The *Kitábu-l-muntakí* (the book of the marrow), by Al-bájí,¹⁰ is also much commended.

Dogmas of religion.

" On the dogmas of religion, and the foundations of law, we have the work of the Imám Abú Bekr Ibnu-l-'arabí Al-ishbílí,¹¹ entitled *Kitábu-l-'awássimi wa-l-kawássimi* (the book of pieces and fragments), which is well known and common among the studious. We have also by the same author several works on various subjects; and by Abú-l-walíd Ibn Roshd numerous treatises also on

“ the foundation of canon law, the most approved of which bears the title of
 “ *Kitábu-l-mokhtasari-l-mustsafi*,¹² (a commentary on the *Mustsafi*).

“ Histories and chronicles abound with us. Besides those already mentioned in History.
 “ Ibn Hazm’s epistle, I can recommend the *Kitábu-l-matín*¹³ (the book of solidity),
 “ by Ibnu Hayyán, composed of sixty volumes or thereabouts, and the *Kitábu-l-*
 “ *muktabis* (the book of those desirous of information) by the same author, which
 “ Ibn Hazm states to be composed of ten volumes. From the *Matín*—a book
 “ in which Ibnu Hayyán related with great detail all the historical events that
 “ occurred in his time, and of which he himself was an eye-witness—the author
 “ of the *Dhakhrah* (treasure)¹⁴ is said to have borrowed his narrative. This
 “ last-mentioned work has of late been increased by Abú-l-hejáj Al-bayésí (of
 “ Baéza), who is now residing at Túnis, the capital of Africa proper, where he
 “ enjoys the favours and protection of the Sultán.

“ The *Kitábu-l-mudhdhaferi*,¹⁵ so called from the name of its author, Al-
 “ mudhdhafer Ibn Al-aftas, King of Badajoz, a work almost equal to the *Matín*
 “ of Ibnu Hayyán in number of volumes, and which embraces the political and
 “ literary history of the times, is justly considered to be one of the most brilliant
 “ productions of the age.

“ A history of the Sultáns of the Lamtumní dynasty, by Ibn Sáhibi-s-salát,¹⁶
 “ and another on the same subject by Ibnu-s-seyrafi,¹⁷ of Granada, which I have
 “ not read, but which is much praised by Ibnu Ghálib, are among our best works
 “ of the kind. The same author (Ibnu Ghálib) says that Abú-l-hasan As-sálimí¹⁸
 “ wrote a history of the second civil war in Africa and Andalus, disposed chrono-
 “ logically, beginning at five hundred and thirty-nine (A. D. 1144-5), and ending
 “ in five hundred and forty-seven (A. D. 1152-3).

“ Abú-l-kásim Ibn Bashkúwál is counted among our most eminent historians.
 “ We have by him a biographical dictionary of illustrious Andalusians since the
 “ times of the conquest down to his own days,¹⁹ to which he added such infor-
 “ mation on the history and topography of Cordova, and other principal cities of
 “ Andalus, as came within the scope of his work. He wrote also a biographical
 “ dictionary of distinguished authors, under the title of *Kitábu-s-silat* (the book
 “ of the gift). Before the days of Ibnu Bashkúwál another eminent historian
 “ named Al-homaydí had written a valuable work on the history of this country,
 “ entitled *Jadh’watu-l-muktabis*²⁰ (a spark from the *Muktabis*).

“ Abú ’Abdillah Ibnu-l-abbár, of Valencia, secretary to the King of Africa
 “ proper, has published in our days a supplement to ‘the book of the gift’
 “ by Ibnu Bashkúwál.²¹

“ The Faqih Abú Ja’far Ibn ’Abdi-l-hakk Al-khazrájí, of Cordova, wrote,

“ according to Ibnu Ghálib, a great historical work entitled *Kitábu-l-iktifá fí akhbári-l-kholafá*²² (the book of sufficiency on the history of the Khalifs), which begins with the first Khalif, and ends in the reign of 'Abdu-l-múmen. He not only gave the history of the events which happened in the East, but also of those of Andalus.

“ Abú Mohammed Ibn Hazm, whose epistle I have transcribed, wrote several works on the history of the Arabs, one of which he entitled *Nok'tatu-l-'arús fí akhbári-l-kholafái-l-andalus*²³ (the embroidery of the bride on the history of the Khalifs who reigned in Andalus).

“ Abú-l-walíd Ibn Zeydún wrote his *Kitábu-t-tebyíni fí Kholafái Bení Umeyyah fí-l-andalusi*²⁴ (the book of demonstration on the Khalifs of the house of Umeyyah in Andalus), which he is said to have composed in rivalry of the famous work on the Eastern Khalifs entitled *Kitábu-t-ta'íni fí Kholafái-l-mash'reki* (the book of conspicuity on the history of Eastern Khalifs).²⁵

“ The Kádí Abú-l-kásim Sá'id Ibn Ahmed At-toleytolí (of Toledo) has left us two most valuable compositions,—one entitled *Kitábu-t-ta'rífi biakhbári 'ulemái-l-umami mina-l-'arabi wa-l-'ajemi* (the book of instruction on the history of the learned among the Arabs, as well as among foreigners),²⁶ and the other *Jámi'u akhbári-l-umami* (a general history of nations).

“ Abú 'Omar Ibn 'Abdi-l-barr is the author of another excellent history, which bears the title of *Kitábu-l-kasdi wa-l-amámi fí mu'arefati akhbári-l-'arabi wa-l-'ajemi* (the object and the end—on the history of the Arabs and other nations).²⁷

“ Gharíb Ibn Sa'íd, from Cordova, wrote an epitome of Tabari's large historical work.²⁸ He executed his task in a manner which met with general approbation among the learned of this country, and gave him great reputation. Another circumstance contributes to make his work still more valuable, namely, that he added to his epitome, by way of supplement, a history of Andalus and Africa.

“ Ahmed Ibn Sa'íd Ibn Mohammed Ibn 'Abdillah, better known by the surname of Ibnu-l-fayyádh, wrote likewise an historical work under the title of *Kitábu-l-'ibar* (the book of advice).²⁹

“ There exists also a biographical dictionary of eminent grammarians and rhetoricians who lived in the eastern provinces of Andalus by Abú Bekr Al-huseyn Ibn Mohammed Az-zubeydí;³⁰ and another work of the same kind, containing the lives of distinguished theologians, poets, and authors, by the Kádí Abú-l-walíd, generally known by the surname of Ibnu-l-faradhí.

“ Yahya Ibn Hakem Al-ghazzál³¹ wrote a history of Andalus in verse. The same was done after him by a poet whose name was Abú Tálib, and who was also known by the surname of *Al-mutennabí Jeztrah-Shukar* (the Mutennabí of Alcira), of

“ which place he was a native. Ibn Besám, the author of the *Dhakhtrah* (treasure),
“ from whom the preceding information is taken, borrowed considerably from the
“ poetical writings of Abú Tálíb. But this is not the moment for judging of the
“ respective merits of these two authors. The book very much resembles the
“ supplement to the *Kitábu-l-hadáyik* (the book of enclosed gardens) by Ibn Faraj.

“ At the same time, and almost in our days,³² Al-fat’h published his *Kaláyidu-l-*
“ *’ikiyán* (golden necklaces), a work full of eloquence, and held in great estimation
“ by the learned. We have likewise by him a work bearing the title of *Matmahu-l-*
“ *anfus* (place of recreation of the soul),³³ and of which there are three editions, great,
“ middling, and small. Its contents are the lives of illustrious men contained in his
“ *Kaláyid*, and others who lived before them. Since the publication of these two
“ works by Al-fat’h, a work entitled *Sámttu-l-jumáni wa sakittu-l-marjáni* (pearl
“ necklaces and showers of seed pearls) has appeared, by Abú ’Amru Ibnu-l-imám.³⁴
“ It is a sort of supplement to the *Kaláyid* and to the *Matmah*, wherein the author
“ has introduced the lives of all those eminent men who either escaped Al-fat’h’s
“ research or lived after him ; as likewise of many distinguished authors who
“ flourished since Al-fat’h’s death up to the end of the sixth century of the Hijra.
“ Lastly, a supplement to the two preceding works, containing a biography of
“ eminent men who flourished likewise in the seventh century of the Hijra, has
“ been published of late years by Abú Bahr Sefwán Ibn Idrís, from Murcia, under
“ the title of *Zádu-l-musáfirí*³⁵ (provisions for the traveller). It is a small volume,
“ but precious for its information.

“ Abú Mohammed ’Abdullah Ibn Ibráhím Al-hijárí (from Guadalaxara) wrote the
“ *Kitábu-l-mas’habi fí fadháyili-l-maghrebi*³⁶ (the book of the chatterer on the excel-
“ lences of the West), which appeared after the *Kaláyid* and the *Dhakhtrah*. It
“ embraces the history of Andalus from the earliest times down to his days. The
“ author, too, followed a new plan in the arrangement of his materials, since, along
“ with his exquisite historical information, he described at full length some of the
“ principal cities in that country, enumerated the peculiarities of the soil, and
“ treated on matters which belong to the science of geography, giving also numerous
“ extracts from the works of distinguished authors and poets, as the reader must
“ have remarked by our frequent quotations from the said work. A better history
“ of Andalus never was written,—a reason why it was so much extolled and
“ praised by our ancestor ’Abdu-l-málik Ibn Sa’íd,³⁷ who worked upon it, and
“ wrote a supplement, which was continued by his two sons Ahmed and Mo-
“ hammed, afterwards by Músa, son of Mohammed, and lastly by ’Alí, son of
“ Músa, the writer of this book, and the author of the work entitled *Falaku-l-adabi-*
“ *l-muheytti biholí lisáni-l-’arabi* (the book of the sphere, embracing the beauties of

“ the Arabic language), which consists of two parts,—one relating to the history of
 “ the East, with this title, *Al-mush'arak fi holi-l-mash'reki* (the light of the rising
 “ sun on the beauties of the East),—and the other on the history of the West, called
 “ *Al-mugh'rab fi holi-l-maghrebi* (the eloquent speaker on the beauties of the West).
 “ All the works that I have enumerated, from Al-hijári's primitive work down to
 “ the supplements written by various members of my family, and completed by the
 “ humble and undeserving writer of these pages, are more than sufficient to instruct
 “ the readers on the history of this country, since they are the work of six different
 “ authors, and embrace a period of one hundred and twenty-five years,³⁸—including
 “ my continuation down to the year six hundred and forty-five of the Hijra
 “ (A. D. 1247-8);—a work in which the studious will find a full account of the events
 “ witnessed by the writers, together with numerous selections in prose and versè
 “ from the writings of eminent authors, or the sayings of clever men, collected with
 “ great care and assiduity through the East and West, and of which pertinent
 “ examples are given in the course of this book. The readers will also find a full
 “ notice of people who escaped publicity in their time, and authors who had been
 “ mentioned by previous writers, but who have been placed in a more perspicuous
 “ and orderly manner under the cities or towns whence their patronymics are
 “ derived. So, for instance, Ibn Besám will be found under the head of Shan-
 “ tareyn (Santarem), his birth-place, Al-fat'h under Seville, Ibnu-l-imám under
 “ Ezija, Al-hijári under Guadalaxara, and so forth.

Polite
literature.

“ Respecting works on literature, whether in prose or verse, I can mention first of
 “ all the *Serdju-l-adab*³⁹ (torch of polite literature), by Abú 'Abdillah Ibn Abí-l-
 “ khissál, from Segura, who is justly held as the prince of Andalusian authors.
 “ He is said to have written it in rivalry of the *Kitábu-n-nawádir* (the book of
 “ memorable sayings), by Abú 'Alí Al-káli, and of the *Kitáb zohori-l-adabi*
 “ (flowers of polite literature), by Al-hossrí.⁴⁰ Of the same kind is the *Kitábu-l-*
 “ *wájibi-l-adabi* (manual of literature), by my father Músa Ibn Mohammed Ibn
 “ Sa'id, whose name alone is a voucher for its contents. Another book very
 “ much consulted on the subject is the *Kitábu-l-luáli*⁴¹ (the book of the pearls),
 “ by 'Obeyd Al-bekrí, written in imitation of the *Kitábu-l-amáli*⁴² (the book of
 “ dictations), by Abú 'Alí Al-baghdádí. It is a very learned composition, and
 “ much esteemed among literary people. The same may be said of the work
 “ entitled *Kitábu-l-iktidhábi fi sharhi-l-adabi-l-kottábi*⁴³ (extempore observations or
 “ commentary on the *Adabu-l-kottáb*), by Abú Mohammed Ibnu-s-síd Al-bathaliósi
 “ (from Badajoz), a work of undisputed merit. We possess also by this author a
 “ commentary on the work entitled *Suktu-z-zendi*⁴⁴ (sparkles from the steel), and
 “ which is the best of its kind that can be written. It is in the hands of every

“ master in this science, and much praised and commended by all. The commentaries which Abú-l-hejáj⁴⁵ has published on the poems of Al-mutennabí, on the *Hamásah*, and other collections of poems equally famous, need not my recommendation; they are sufficiently known and appreciated.

“ Commentaries on grammar abound also with us, this science having at all times been assiduously cultivated by Andalusians. Indeed were I merely to mention here the titles of all the good works that exist on the subject I should run the risk of protracting this my narrative to an indefinite length; I shall therefore confine myself to noticing a few only of the most prominent, such as those of Ibn Kharúf,⁴⁶ Ar-rondí,⁴⁷ and the Sheikh Abú-l-hasan Ibn 'Osfúr,⁴⁸ from Seville, who surpassed all his contemporaries in the science of grammar, in which he arrived at the extreme end of knowledge, his works being at the present moment the books of reference and authority in the East as well as in the West. I lately received from Africa proper a book by this author, on syntax, entitled *Al-mukarreb fi-l-nahu* (the book of approximation on the science of syntax), which is to be found in almost every large town in Yemen, and has flown on the wings of fame.

“ The Sheikh Abú 'Alí Ash-shalúbíní has also acquired immense reputation by his commentary on the syntax, entitled *Kitábu-t-tautiyati-l-jazúliyyati* (the treading on the footsteps of Al-jazúli).⁴⁹

“ Ibnu-s-síd Al-bathaliósi, Ibnu-t-taráwah, and As-sohaylí have published several treatises on grammar, which do their authors great honour, and are in the hands of every student. And lastly there is a famous commentary on the works of Síbaueh by Abú-l-hasan Ibn Kharúf.

“ In the science of geography it will be sufficient to mention the *Kitábu-l-mesálek wa-l-memálek* (the book of routes and kingdoms), by Abú 'Obeyd Al-bekrí Al-onóbí (from Onoba), and the *Kitábu-l-mu'ajem*,⁵⁰ being a geographical dictionary wherein all names of cities and kingdoms are properly explained. The *Mas'hab*, by Al-hijári, contains also, as I have remarked elsewhere, much valuable information on the geography of Andalus and the topography of its principal cities. I may add to this the present work, which includes every one of the supplements and additions written by my ancestors, and where the readers will find the cream of whatever has been said by ancient or modern writers on the subject.

“ Music was cultivated in Andalus with the greatest success, and works treating fully on the science of tune, as well as on various instruments and the art of making them, are common among us. The principal is that of Abú Bekr Ibn Bájeħ,

“ from Granada, which enjoys in the West the same reputation that those of Abú Nasr Al-farábí⁵¹ do in the East. Ibn Bájeħ has given his name to a collection of poems set to music, which are most liked and used in this country. Another Andalusian musician who lived in the sixth century of the Hijra, and whose name was Yahya Ibnu-l-haddáj Al-a'lem,⁵² wrote a collection of songs in imitation of that of Abú-l-faraj.

Medicine.

“ Medicine has always flourished in this country, and among the numerous treatises on this science written by Andalusian physicians several may be pointed out which have attained the greatest celebrity not only in the West but in the East, where they are much used and consulted. Of this number is the *Kitábu-t-teysír* (introduction to medicine), by 'Abdu-l-málik Ibn Abí-l-'olá Ibn Zohr, who is likewise the author of the *Kitábu-l-agh'diyati* (the book of diet), which has become famous throughout the East and West.

“ Abú-l-'abbás Ibnu-r-rúmiyyah⁵³ Al-ishbíli (from Seville), our friend and contemporary, has written several standard works on this science, among which I must make particular mention of a treatise on simples used as medicaments (*Kitábu-l-adwiyati-l-mufridah*).

“ Abú Mohammed,⁵⁴ from Malaga, who is now residing in Cairo, is the author of a voluminous work, a sort of dictionary, wherein he has disposed alphabetically all the names of simples and medicaments that he could collect and analyze himself, or which were described in the works of Al-gháfekí,⁵⁵ Az-zahráwí, and Sheríf Al-idrísí, the Sicilian,⁵⁶ with many others. And certainly a better work on the science cannot easily be imagined.

Natural philosophy.

“ Natural philosophy also flourishes with us. The prince of this science among us is at present Abú-l-walíd Ibn Roshd, from Cordova, who has written several treatises on the various branches of that science, notwithstanding the aversion and dislike which 'Abdu-l-múmen, son of Al-mansúr, always showed towards the students who practised it, and notwithstanding his having been put in prison by order of that Sultán for persisting in his favourite studies. The same might be said of Ibn Habíb,⁵⁷ whom the same Sultán caused to be put to death because it was proved against him that he worked secretly at that science, which is now a proscribed one in this country; this being the reason why men inclined to it cultivate and practise it only in secret, and why books on the topic are so very scarce.

“ We have, nevertheless, several astronomical treatises by Ibn Zeyd Al-askaf (the Bishop) of Cordova,⁵⁸ who was a great favourite with the Sultán Al-mustanser, son of An-nássir Al-merwání. The principal among his works is that