THE SOURCES OF EARLY ARAB WOMEN LITERATURE

ACRITICAL EVALUATION

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خلاصة البحث

يت-Cdsى البحث لقضية تمثيل الباحث في الرد على سوء فهم وقع فيه الكثير من المستشرقين المتحالرين، وفجأة أن التاريخ العربي الإسلامي تاريخ رجال، وماورد ممن أعم أسماء في قد فلكل أسماء رجال ذوي أهبة في هذا التاريخ على المستوى الديني والسياسي، والاجتماعي.

فاطمة - عليها السلام - (علي سبيل المثال) - يكمن ذيوق اسمها كوكا بنت الرسول صلى الله عليه وسلم وزوج الإمام علي - كرم الله وجهه -، وكنذا الأمر مع هند أو سكينة، أو عقيلة بنت عقيل ببن أي طالب، أو زيّدة أم الرشيد، أو عليه بنت المهدية.

هذا الأمر الذي يكمن وراء كتابة الموضوع باللغة الإنجليزية فقد أردت أن يكون بلغة من تقول على هذا التاريخ.

أما الجانب الآخر الذي يهدف إليه هذا البحث فهو إعطاء المفاهيم للولج إلى مصادر الأمد العربي القديم بشكل عام، وأدب المرأة بشكل خاص وقد بدأت في ذلك الانتصان عملية تقييم وتقوم تحتوي أي مصدر تفصيلى لأدب المرأة، ومدى فائدة الباحث من تلك الكتب، وبذلك انتخارات الطريق على من سيتناول باب أدب المرأة بخلاصة تقييمية ثقيلة عن تلك المصادر، وأثرت انتخارات الدارسين في الأدب، وأدب المرأة على نحو خاص إلى مخطوطات لم تحقق بعد أو على كتب ذكرت أخلاقها، ولم يحظى الزمن.

ولقد عد خلاصة البحث هذه المصادر بطريقة النقد والتقني وخاص للملحق منها أو المخطوطة بالأسلوب الذي الموضوع دون الانتفاضات إلى المراجع الحديثة التي تتناول أدب المرأة في عصورها المقدمة والتي اعتمدت على المصادر القديمة، فهذا موضوع قد سبق لي البحث فيه في مجلّة ALMasaq (الذي تصدر في بريطانيا) في دورية عام 1989م.
قسمت هذه المصادرة على شكل مجموعات:

المجموعة الأولى: المصادر المتخصصة التي تتناول أدب المرأة على نحو خاص مثل: كتب النساء للحاكمة، وبعض الآثارية للإمام الشافعي، والمساءدات لأساتذة الفقهاء لأمن الساعي الجذع، وما شاكلها.

المجموعة الثانية: المصادر التي تحتوي ضمن موضعها أحياناً عن المرأة وآدابها في عصورها المقدمة، فقدومت تبعاً لأشكال الأدب والفنون بالنسبة للمدارس على سبيل المثال:參考savans والأضداد للحاكمة، وأحيان أئه نواب للسيدة، والموشي للعذراء، وما شاكلها.

المجموعة الثالثة: المخطوطة التي تختص أو تضمن أدب المرأة وحياتها مثل:

الخاطرات من فنون النساء، للدكتور محمد المعيار، والإيضاح في فوائد النكاح للسويطي، وآلف خارية وخارية لعلي بن محمد العادل.

المجموعة الرابعة: وهي قائمة من المصادر التي أعتمد عليها المؤلفون القدماء كالحاكمة، والمعنز، والرشوان، والأشعار، والنسائي، والسويطي، وأعمال بن منف، وغيرهم، الذين ذكرناهم كتبهم أخذوا منها، لكننا لا نعرف عنها إلا التأريخ، وقد تناولت هذه الورقة عنواناً من خلال العناوين. قلت: على الرسول مسألة قد أنت عليها أو ما تعرف في خزانات كتب الرجال، أو الكتب التي لم تنشر، وأكثرها الآن في أوروبا ممن خارجي وخرافة وخرافية، وعذج بنتشر الباحث أهتمام دراسات السياح والباحثين، والخفيف إلى الوصول إلى هذه الكتب.

قسمت هذه الكتب الأخيرة إلى مجموعات قم أدب المرأة وشنوها الأخرى

على النحو التالي:

المجموعة الأولى: تراجع لمصادر جاهلية لفن مكانة في العصر الجاهلي ككتاب المرفات من فريش المجد، وغيرها.

المجموعة الثانية: نساء موالدي برسول الله عليه وسلم (كتاب أرواح النبي للوادي، وكتاب أمثلة النبي للتمدن، وغيرها.

المجموعة الثالثة: نساء موالدة في المجتمع الإسلامي، ككتاب النساء من فريش، لأهن حبيب وكتاب أمثلة الخلفاء، وشعر الكلي، وغيرها.
الجماعة الرابعة: كتب قم المرأة على نحو عام في أخبار النساء ككتاب أسامة بـ
منفذ (أخبار النساء) وكتاب ( النساء) لهيم بن عدي،
وكتاب ( النساء وما جمع فيهن) خارون بن علي
المنجم، وغيرها...

الجماعة الخامسة: كتب في فقه المرأة.

الجماعة السادسة: كتب تحدث عن زينة المرأة.

الجماعة السابعة: كتب تحدث عن النساء الظريفات.

الجماعة الثامنة: كتب في العلاقات الزوجية ووسائل الزواج.

الجماعة التاسعة: كتب في العلاقات الجنسية بجوانبها المختلفة.

الجماعة العاشرة: كتب في أدب المرأة.

الجماعة الحادية عشرة: كتب في فن الغناء ودور المرأة فيه.

من كل ما تقدم في هذه العجلة والاختصار، يبين الدور الكبير والمكانة الواسعة
التي أخذت المرأة حينها كأداية أو محركة لأدب، فطالما أنف الأدب العربي بخلاص ممن
عواطف فق سكبت نفسها على القصيد العربي، ولازالت تعيش لنافذتها في أذان المحسنين
للأدب والشعر إلى يومنا هذا.
TRANSLITERATION

The system followed here is that to be found in the Encyclopaedia of Islam with the following differences:

(a) ج = j (instead of dj)

(b) خ = q (instead of k)

(c) Digraphs have not been underlined. Arabic words and phrases transliteration are in italic.

(d) The anglicised terms Quranic is not provided with diacritics.

Note: Dates have usually been given according to the Hijrah; where Christian dates are given they are divided from the Hijri date by a stroke eg. 132/750.

Dates given after a person’s name are those of his birth and/or death; preceded by “reg” (regnabat) are those of the region of dates Caliph mentioned.
Abbreviated titles of frequently cited works

1) Agh n Ab 'l- Faraj al-Isfah n , *kit b al-Agh n* (Cairo, 1868).
2) Agh \( ^2 \) = Ab 'l- Faraj al-Isfah n *kit b al-Agh n* (Cairo, 1963).
3) al-'lm ' = Anon,( ed. al-'Ash r ),al-'lm 'min shaw 'ir al-Nis '.
6) al-Waraqah = Ibn al-Jarr h , al Waraqah .
7) Al-Man zil = b.Munqidh , al-Man zil wa'l-Diy r .
8) Diyar t = al-Shabishti, al-Diyar t.
10) Faw 'id = al-Suy t dah Faw 'id al-Nik h, MS .
11) Fihrist = Ibn al- m , al-Fihrist ,ed. Rida Tajaddud .
12) Had 'iq = al-Mu c fir al-Had 'iq al-Ghann , fi Akhb r al-Nas ' .
13) 'lm = al-Iṣfahān, Kitāb al-ilm 'al-Shawār prohibition.
14) Jihat = Ibn al-Sa‘īd al-Khazin, Nisā‘ al-Khulafā‘.
20) Tabaqah = Ibn al-Mu‘tazz, Tabaqah t al-Shārī‘ī.
21) al-W fi bi ’l-Wafāyīt.
(a) A considerable number of sources exist for the poetry of women in early times, although much has been lost. The same may also be said regarding sources for the social life of women during the same period.

The principal sources both for the surviving poetry by women, and for their role in society, are listed here, together with a brief evaluation of each one and its relevance for this paper.

I. *Ris lat al-Qiy n* by *al-J hiz* ‘Amr b. Bahr (AH 160-255), which occurs in the second volume of *Ras ’il al-J hiz* (pp. 143-181); this was edited by ‘Abd al-Sal m H r n and re-edited with a translation into English by A. F. L. Beeston, entitled *The Epistle on Singing-Girls of J h z*.

The value of this *Ris lah* is that it represents the background to the way society regarded the jaw r at that time and this relevant to this paper. The importance of the books of al-J hiz is that he was a contemporary of the persons.


This epistle also gives general descriptions of all classes of women of that time, whether they were noble or jaw r. It includes numerous amounts of women. This kind of research also
has benefited from *Ris lat al-Bigh l*, which contains the famous names of *jaw r* trained in Basra and K *fa*, such as Fadl, *'Ar b*, etc. (1).

III. *Al-Mah sin wa'l-Add d* by al- *hiz*, ed. G. von Vlooten

This includes numerous accounts of women, their types, manners and literature. One of its chapters is dedicated to the womenfolk of the *'Abb sid caliphs. One of its great advantages for the researches is that it gives some of the poetry of women with their names, such as *'Ar b, *In n, Fadl and others, whose poetry is quoted in other books, but without their names.


*Ab Haff n* is not useful as a source or as important as others of his contemporaries, such as Tha'lab and al-Mubarrad, but he is a reliable *r wiya'h* who influenced some late writers such as al-Jarr h in his books *al-Waraqah* and the lost *Tabaq t* "al-Shu'ar", which follows the method used by *Ab Hiff n*’s book *al-Arba’ah f Akhb r al-Shu'ar".
(2) The latter book's importance is that it provides us with some of the poetry of Fadl (of whom Ab Hiff n was a contemporary).

The importance of Ab Hiff n's book (Akhb r Ab Nuw s) lies in the fact that it contains some accounts of "In n, of whom he was a contemporary as well, and particularly her relationship with Ab Nuw s (Ab Hiff n was a r wiyah contemporary to Ab Nuw s).

V. Tabaq t al-Shu'ar' by b. al-Mu'tazz b. al-Mutwakkil b. al-Mu'tasim b. al- who was born in AH.247 and was murdered in AH.296 after being caliph for just one day.

This is one of the most important sources available. It conveys a picture of "Abb sid poetry written by the modern poets (muwallad n) of that time.

Ibn al-Mu'tazz was not only a r w appraised and criticized that poetry, which gives his book more value.

In his book he followed the method of Ibn Qutaybah and Ibn Sall m al-Jumah, in that he reported selections of modern poets (of that time) according to their classes. He also wrote biographies of 128 poets and poetesses, starting with Ibn Hirmah.
and ending with Fadl al-Sh ʿirah. Its importance to the researches lies in the fact that it reports the poetry of the women.

It was edited by A. Iqb 1 (Paris, 1938), and was edited again more elaborately and precisely by Farr j., (Cairo, 1981) with the addition of the missing points from the original manuscript using the summary of the book which Ibn al-Muʿtazz wrote under the title Mukhtasar al-Tabaq t. The MS of the latter book is found in the Escorial Library (3).

VI. al-Waraqah was written by Muhammad b. D w d al-Jarr h (d.296) (who was claimed to be the most knowledgeable man of his age) (4) and he entitled his book al-Waraqah (the folio) because he wrote one folio about each poet. This book covers 53 poets of the second century of the Hijrah and up to the middle of the third century. One of these waraq t is devoted to the poetess ʿIn n. This book also includes the names of many important jaw r ʿAbb sid court who occur in the stories of other people. It’s importance to ʿIn n’s poetry lies in the fact that it mentions things which are not to be found anywhere else (5).

VII. al-Muwashsh Ahmad b. Ish q al-Washsh ʿ (d.325). This book is an important source especially for its
description of the fashionable life-style in Baghdad during the early `Abb sid period. It is unique in women subjects, they include descriptions of literary and musical gatherings (maj lis) and the role of wits at these meetings, and it reports their clothes, fashion, make-up, and perfumes (in regard to both men and women). The book also reports the poetry which was written on their clothes, shoes, scarves, cuffs, sashes (zanar), waisbands (tikak), underwear, hems, curtains, rugs, pillows, cups, plates, musical instruments, etc. (this was a tradition especially among slave-girls and wits in general).

**Al-Muwashsh**

The description of the literary atmosphere and the role of women at that time. Moreover, the author mentions the names of some poetesses and their work, such as Mutayyam (6), Fadl (7), *In n (8), al-Dhalf* (9).

VIII. *Ashr wL d al-Khulaf* by al-Sal, Abu Bakr Muhammad b. Yahy b. Abdull h b. al-`Abb s (d. 335/849).

Al-Sul was a man of letters, a bibliophile and a companion (nad m) of the caliph al-R d (reg. 322-329/934-940). His book *al-Awr q* is a comprehensive work which covers the poets of the `Abb sid dynasty, whether they were the caliphs themselves, their children or others. It also contains `Alid poets,
know for his bad manners, and people were anxious to avoid his satire and his offensive poetry. This book itself is one of the most important sources for the literary history of the Arabs, as it contains the accounts of the one hundred melodies sung in the palace of H al-

d.

In addition al-Isfah n had been set to music, covering both the singer and the singer and the melody of the song itself (12). Thus the book covers most of the accounts of the poetesses mentioned in this paper, because some of them were also singers or songstress as well as being composers of poetry.

X. al-Im 'al-Shaw 'ir by Ab Faraj al-Isfah n
Al-Im 'al-Shaw 'ir is of great importance for researchers who deal with poetesses (13).

J. al-Atiyyah discovered the MS of this work by chance, under the name of another writer (14), in Tunisia. It was published in 1984.

The relevance of such a book to this paper consists in the fact that it's author was a great writer who paid attention to Arab women by including their biographies in al-Agh n. In addition he devoted a whole section to the poetesses who were jaw r, and this influenced many of the writers who dealt with women's
their children and other poets (muḥdath n / muwallad n) . ( 10 ) J. Heyworth edited two parts of al-Awr q ; the Akhbār al-Rād wa-‘l-Muttaq 11 ) and Ash‘ar Awlad al-Khulafā’. The latter is of great value to researchers; it documents the riwy t, and because it covers most of the accounts and works of Ṣūlayyāh and some of Ṣār b, who had a relationship with al-Ma‘m n .

IX. Al-Agh n Ab al-Faraj al-Isfah n ( 284-356 / 897-966 ).

Ab ‘l-Faraj was a descendant of the Umayyad caliph Hishām b. Ṣād al-Malik. In addition to being a poet he was one of the most talented bibliophiles of his age, as well as a knowledgeable person in a number of fields .

His scholarly knowledge of books gave him an advantage in his use of sources, as did his wide acquaintance with riwy t, in composing his many books . Ab Faraj was a close friend of al-Hasan b. Muḥammad al-Muhallab, the minister of the Būwayhid s . His most important book, al-Agh n, includes many hostile references to the ṢĀBBI s dynasty . This was to be expected, as al-Isfah n Shi‘ī but also an Umayyad. Having been presented to Sayf al-Dawlah ( the ṢĀBBI ), and owing to al-Isfah background, the book includes both authentic and suspect riwy t about the ṢĀBBI family . Al-Isfah n
literature in the second and third centuries of the Hijrah. In *al-*
*Im* are included 33 poetesses of the *jawr* of the *Ab* *sid era,
arranged according to their poetical abilities and their times. The
most important of them are *In n, Fadl, and*. He
also wrote about others who are not mentioned source for this
paper because of its unique accounts and logical ordering.

XI. al-Had al-Ghann al-Nis.

This title has been conjecturally given by A.

untitled Chester Beatty library MS no. 3016, shown in Arberry's
catalogue (vol:1, p.6, 1995) with the English title *Biographies of
famous women*. This copy is unique and is in the handwriting of
the author *Al b. Muhammad b. Al Ma* (605 / 1209), an
Andulasiyan emigre who settled in Jerusalem and was appointed
*khat b* of al-Aqs chapters each of them giving a full biographical account of a
famous women in Islamic history or the Jahiliyyah. A. T b
excluded the first two and the last two chapters from her thesis (15).
The material important for this kind of research is contained
in the sixth chapter, which includes accounts of *Ar b*, and cites
many of her poetical works. It also covers the last years of *Ar b*'s
life and gives information which is not found in any other source.
XII. al-Im "ir al-Nis.
This is the title of chapter of an untitled MS by an unknown author; Possibly it was written during the time of the caliph al-Mustansir (reg. 640-656 \ 1226 - 1242 ) (16). It is preserved in D r al-Kutub al-Misriyyah (no. 2281), and includes eight chapters on different poets.

Sh kir al- has edited the sixth chapter (with the above title), which deals with the poetesses ‘In n, Dhalf’, Fadl, Mulk, Khans’, Mukhanthah, Mud m, Khishf, Alam, Rayy, and Sakan. Some of these poetesses are mentioned by the *Fihris* as poetesses, but the only account of them surviving are in the chapter. It provides researches with poetry which is not to be found in any other source.


Ibn al-S was a learned man of his time who was appointed head of the library (*kh zin*) of the Mustansiriyyah and the Niz miyyah colleges (17).

Moreover, he was given the chance to see the library of the ‘Abb sid family by the caliph al-N sir (reg. 575-622/1180-1225), when the latter asked him to reorganize that library and to give away duplicate copies to various *Waqfs* (18). His book therefore
is of a great value, since he was in a position to see and read many valuable and important reference and manuscripts.

His book also includes important biographies of women. He refers to many of the slave women of the court who were poetesses and concubines of the caliphs. He reveals many unique facts about the private life of the 'Abbāsid court, and he mentions other poetical works that are not recorded elsewhere. He also includes poetesses whose writing are well-documented, e.g. the poetry of Banū Fadl, 'Ina, Mu'nisah and Qurrat al-'Ayn, up to his own time. He also gives a general background of the women of his era in general and the women of the court in particular.


This book is more correctly attributed to Ibn al-Jawz (511-597); there are many pieces of evidence to support such a claim (19). The book contains useful chapters on a variety of subjects regarding women's life, from the early Islamic era to the end of al-Mutawakkil's reign (reg. 232-247/847-861). These subjects are dealt by the way of anecdotes, mainly of a literary kind which include many citations of women's poetry, although it often neglects the composers of the poetry.
XV. *Alf J riyah wa-J riyah*, MS Wien A.F. 115 (508), by ʿAl.

b. Muhammad b. al-Rid b. Muhammad al-Husayn

dafṭar Kh n al-ʾil dil

This is a manuscript of 225 folios written in naskh before 654/1226. The work is in verse and is similar to that of didactic verse in the metre of *w fir*. The MS is divided into eight chapters, each describing several aspects of the life and characteristics of slave-girls. Chapter One is concerned with permanent physical character is tics chapter Two describes garments of Fifty types. Chapter Three discusses names in Fifty puzzles. Chapter Four is about the types of the daughters of different classes. One hundred types are presented. Chapter Five describes religions, madh ʿib, and tribes. 120 types are given. Chapter Six narrates the origins of the slave girls. 111 examples are provided. Chapter seven describes the work of the slave-girls. 45 types of work are given. Chapter Eight, the final chapters, is concerned with the different stages of the life of the slave-girls, in accordance with the changes in their surrounding. Each of these types is explained in three verses of separate rhymes. The metre of the work is same throughout. The total number of verses is 3003. No other copy of this work exists (20).

Most of what al-

from wide reading and knowledge, which gave him an outstanding position among other writers. He mentions many texts that have mostly been lost; this indicates his awareness of most of what had been written before him in many branches of knowledge. This great merit is clear in his book on the Muslim poetesses in the East, and particularly those who lived during the *'Abbāsid* period until the very end of that period. The importance of this was neither understood, nor at any rate ignored, by both the editors (21) of this book. Al-

also deals with the poetesses of Andalusia in a somewhat lengthy list which contains forty poetesses of both Andalusia and the East arranged alphabetically. A further point missed by both editors, of the book is that he only mentions noble ladies, with the exception of the poetess of *Alm*. Al-

wrote separately about salve women who were poetesses. We will come back to this point later (see *Mustazraf*, bellow).

Al-

relied on books which are lost such as *al-Nis* ' al-Shaw *cir* by Ibn (d. 720 \ 1320), *Ta'ir kh Baghad* d by Ibn al-

(d. AH. 643) (the only part relevant to us is lost).
Among surviving works which he used are *al-Mughrib fi Hul al-Maghrib* by Ibn Saʿūd. He also relied on writers such as al-Thaʿabbānī, but less than on the previous books (22).

XVII. Al-Mustazraf min Aḥmad b. Thālabah. The author of this book gives valuable information regarding famous slave-girls from the East, Egypt and Andalusia. He stresses on the slave-girls of Baghdad, particularly those who played some role in politics, literature and poetry. He lists them in alphabetical order. He is more comprehensive than others, although he omits certain slave-girls, especially poetesses, because they enjoyed less popularity. He relies on certain books which are now lost, and hence preserves information which cannot be found in other sources. His sources are: *al-Nisāʾ al-Shawqīr* by Ibn al-

most parts are lost), *Akhbār al-Nisāʾ* by Ibn Munqidh (d. AH. 584) (lost), *Muṣjam al-Udab* by al-Hamawī (d. 626/1228), *al-Shuʿārāʾ* Ibn ʿAbdul-Baqi al-Muṭāzil (247-296/862-908, reg. on day < 20, Rabʿa al-Awwal, 296 >), *Taʿrīkh al-Salāḥ al-Safad* (d. 764/1362) (lost) and *al-Aghānī*. *Al-Mustazraf* has been well edited by al-Dān al-


Munajjid, whereas the first edition edited by Mustaf J lacks references and indices (23).

XVIII. Kit b al-Wish h f -Faw 'id al-Nik h by al- , Paris MS (supplement Arabe, no. 1833, Paris). This valuable book deals with the sexual aspects of Islamic law, and tries to clarify and simplify questions of sexual relationships. Al- draws on the life of the prophet, his companions and Followers (T b c n) and the f u q a h'. Al-explains the terms which occur in the and Had th which relate to sexuality (24). He also provides a glossary of sexual terms used in the Arabic language. The last part of his book is devoted to anecdotes and stories regarding sexual relationship and the literature connected with the subject at Mecca, Medina, Damascus and Baghdad (25).

XIX. al- d h f cilm al-Nik h attributed to al- Although this book mentions certain stories concerning women and their literature from the c period, it has not been used here as an authority because it's attribution to al- is false; it may well have been written in the nineteenth century.

The following considerations support this view:

1- It contains accounts of forbidden acts, such as adultery and wine, which contradict the known Islamic attitude of al-
2- It contains obvious grammatical, spelling and prosodical errors.

3- It contains many colloquial terms which are of recent Egyptian use.

(b) Of the very considerable number of Arabic books concerned with women and feminine affairs, the majority have been lost, but their titles have been preserved by later writers, or by contemporaries, for example Ibn al-Nad. Such lost books, covering many aspects of feminine affairs, and including the works listed below, effectively demonstrate how extensive this area of Arabic literature was.

1- Women’s biographies in the J hiliyyah.

(i) ʿAl b. Muhammad b. al-Madʾin (d. AH. 225)

   *Kit b al-Murdif t min Quraysh.*

(ii) _____, *Kit b al-Kalbiyy t.*

(iii) _____, *Kit b al-M ʿ r f t Nis ʿ Quraysh.*

(iv) _____, *Kit b Man kih. Azw j al-ʿ Arab.*

(v) Al-Haytham b. ʿAd (d. AH. 209) *Bagh y Quraysh f al-J hiliyyah.*
2- Female relatives of the Prophet, including foster-relatives

(i) ُAl ُUmmah t al-Nab.

(ii) ُKalb ُUmmah t al-Nab.

(iii) ُAzw j al-Nab.

(iv) ُW ُAzw j al-Nab.

(v) Ahmad al-Raqq, ُban t al-Nab ُAzw jih.

(vi) Muhammad b. ُImr n (known as Ibn al-Qiyyah), d. AH. (367), ُAzw j al-Nab.

(vii) al-ُUtba ُAbd al-Ab. ُAb. Mu( d. AH. 228).

3- Muslim women who achieved fame in their own right.

(i) Muhammad b. (d. AH. 245), ُal-Sab’ah min Quraysh.

(ii) ُAl ُman tazawwaja min N sa’ al-Khulaf’.

(iii) ُKalb ُUmmah t al-Khulaf’.
4- Works on feminine life in general, known in Arabic as al-Nis
   (i) b. Murshid (d. AH. 584), *Akhb r al-Nis*.
   (ii) Haytham b. ʿAd *Kit b al-Nis*.
   (iii) Hāfṣ b. ʿAmr al-ʿ  *Kit b al-Nis*.
   (iv) b. ʿAl Ṭ Munajjim, *Kit b al-Nis* 'wa m j ʿa f hinna min al-Khabar wa-ma h sin m q la f hinna min al-Shīr waʾl-Kal m al-Ḥasan.
   (v) al-Mad *Akhb r al-Nis*.
   (vi)  , *Kit b man Wasafa Imraʾtan fa-Ahsana*.
   (vii) Ahmad al-Raqq, *Akhb r al-Nis*.
   (viii) m b. al- al- 400), *Kit b al- Nis* ( mentions that it was a big book).
   (ix) Ibn al-Nuʾ , *Kit b Akhb r al-Nis*.
   (x) Ibn Qutaybah al- (d. AH. 276), *Kit b al-Nis* 'wa-ʿl- Ghaza*.
   (xi) ʿAl al- *Kit b Akhb r al-Nis*.
   (xii) Al-ʿUtba Ab ʿAbd al- n b. ʿAbdull b. Muʾ
b. Ab (d. AH. 228), *al-Nis 'alla' Ahabna thumma abghadna.

5- Works on women and law (fiqh)

(i) al-Q b. al-Jumahi, *Kit b al-Hayd*.
(ii) Muhammad b. al- *Kit b al-'Iddah*.
(iii) _____, *Kit b al-Rid*.
(iv) _____, *Kit b al-Tal q*.
(v) _____, *Kit b al-Shigh r*.
(vi) al-Mad *Kit b al-Sad q*.

6- Works on female adornment, make-up etc.

(i) Ahmad b. Sa'red Ab Hasan *al-Kit b al-Thiy b wa'l-Huliyy*
(ii) al-Jahiz, Abu *al-'Urs wa'l-'Ar is*.
(iii) Siyut 'Abd al-n, al- *al-Tham nah f Sif t al-Sam nah*.
(iv) __________, Isb lal-Kis 'Al al-Nis*.
(v) Ahmad b. al-Lughaw *Kit b al-Huliyy*.
(vi) Ahmad Al-Raqq, *Kit b al-Z nah*. 
(vii) _____, Kit b al-Tazyyun.

(viii) ³ li b. Muhammad b. al- al- Kit b
        Fakhra al- Mmisht ³al ³l-Mir ³ h.

7- The wit of women.

(i) Ahmad b. Ab (d. AH. 280), Kit b al-
     Mutazarrif t.

(ii) ³Abdull b. Ahmad, Kit b al-Mutazarrif n
     wa ³l- mutazarrif t.

(iii) Muhammad b. Ahmad al-Washsh (d. AH. 325),
     Kit b al- Mutazarrif t.

(iv) Al-Mufajja ³ al- (Muhammad b. Ahmad
     b. ³ ), ³Ar ³is al-Maj lis.

(v) Ahmad al-Raqq, Kit b al-Mahb b t wa ³l-
     Makr h t.

8- Marital relations

(i) Al- ³. Kit b Ikhil f al-Zawjayn.

(ii) ³Al al-Mad Kit b man haj h
     Zawjuh.

(iii) _____, Kit b man shakat Zawjah.

(iv) _____, Kit b man muyila ³anh Zawjuh.
(v)  , Al-Naw kih wa'l-Naw shiz.
(vi)  , Man Nuhiyat an Tazwi' bi Rajulin fa Tazawajathu.
(vii)  lid b. liq, al-Mutazaww jat.

9- Books on sexual relations in their various aspects.
   (i) 'Al . Muhammad al-S al-Bigh 'waLadhhkhatuh.
   (ii) al-S al-Isb hfi sma'al-Nikkah.
   (iii)  , Daw'al-Sabahfiliqhat al-Nikkah.
   (iv) Muhammad b. Hassan al-Naml Kit b al-Sahq.
   (v)  , Kit b al-B ghala'.
   (vi) Muhammad b. Ish al-Saymar al-Sahh q t wa'l-Baghgh 'n.
   (vii) Ibn al-Nadm mentions some others in the same field without giving the names of their authors, e.g. Rayh na' wi-Qurunful, Ruqayyah wa-Khadjah, Sukaynah wa'l-Rab b. Salm wa-Sufid.

10- women and literature.
   (i) al-Kalb , Kit b al-‘Aw qil.
(ii) suf b. ʿAbd al-Kit b al-Rus liʾl-S lih ti min al-Nis ʿ.

(iii) Anon, ʿUlayyah bint al-Mahd, D w n.

(iv) al-S Akhb r Ibr him b. al-Mahd wa Ukhtihi ʿUlayyah.

(v) Ibn al- , Fakher al- b. Muzzaffar, d694, al-Nis ʿAll t Yustashhad bi Shnna (6 vols).

(vi) , al-Nis ʿal-Sh waʾir.

(vii) In D w n.

(viii) Fadl al- irah, D w n.

(ix) Ibn al- mentions some other names of poetesses under the heading muqillah (i.e. with works of less than twenty folios).

11- Songstress (qiy ) and slave-girls.

(i) al-J , Kit b al-Qiy n.

(ii) b. al-Mawsil , Kit b al-Qayn t.

(iii) , Kit b Akhb r ʾIzzat al-Mayl .

(iv) , Kit b Qiy n al-Hij z.

(v) ʿAl , Kit b Qiy n Makkah.

(vi) , Kit b al-Mughanniy t.

(vii) , Kit b al-Qayn t.
(viii) al-Isfah Kit b al-Im 'wa-l-Shaw 'ir.
(ix) b. (known as al-Mughann, Kit b al-Qiy n).
(x) al-Mufajja c al- Kit b Ash c r al-Nuw c.
(xi) Ahmad b. Mutrif al-Misr, Kit b al-Nuw c.
(xii) Al-Tabar, Kitab Ummah t al-Awl d.
(xiii) al-Sh c, Kitab Itq ummah t al-Awl d.

All the above works are mentioned in al-Fihrist, and with the following exceptions: 2 (v) (Wf 3 p.219.); 4.(vii), Mustazraf, p. 5; 4.(i) b. Munqidh, al-Man zil wa-l-Diy r, p.193; 4.(xii) Mustazraf, p.5., 6.(ii) Diy rt, p.5.
Endnotes


(3) Tabaq t, p.6; for Ibn al-Mu'tazz see Anon, al-'Uy n wa-'l-Had 'iq f Akhb r al-Haq 'iq, vol. 4, pp.132-136.


(5) al-Waraqah, passim.


(7) Ibid, pp.83, 139.

(8) Ibid, pp.264.

(9) Ibid , pp.84.

(10) Fihrist, pp. 166-167.


(12) Agh n², vol.1, pp.7,.15-42 ; Mu'jam vol:13,pp.94-164; Fihrist, pp.127-128; G.B.Sawa, ' Musical Humor in the Logos Islamikos: Studia Islamica Georgii Michaelis Wickens ( pp. 35-50).

(14) *Im*, p.16.

(15) *Had ’iq*, pp.i, xi, xii, 55-65;
   al- , *Majallat al-Majmaʾ al-ʿIlm al-ʿArab* 51,
   1976, p.604; S.al-

(16) *Al-Im*, vol: 7, p.40.

(17) *Jih t*, p.16.

(18) Ibid., p.17.

(19) *Akhb r*, p.8; ʿAbd al-
   ʿAbd al-
   , *Dhakh ’ir al-Fiker al-ʿArab al-Isl m*, vol: 1, p.77. See also the
   lithographic book *Akb r al-Nis* 'by Ibn Qayyim al-Jawz
   ( which is wrongly attributed );
   al-Din al-Munajjid,
   ullifā ʿan al-Nis  *Majallat Majmaʾ al-Lughah al-
   ‘Arabiyyah*, vol: 16, port 5-6,1941, p.214. Al-Munajjid
   states that the MS of *Akbh r al-Nis* 'by Ibn al-Jwaz
   the Maktabat al-  ( Damascus ).

(20) See ʿAl
   al-
   *Alf J riyah wa-J riyah*, MS of
   Hofbibliothek zu Wien A.F.115 (508); J.W. Weil

(21) This book was edited in 1958 by al-Munajjid and has been used in the present work. It was re-edited in 1986 by 'Abd al-rr, and this edition has also been consulted in the present work.

(22) Nuzhah, p.8.

(23) Mustazraf, p.6.

(24) Faw 'id fol:10 b.

(25) Ibid., fols. 21b, 22a, 22b.
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