



**THE SOURCES
OF EARLY
ARAB WOMEN
LITERATURE**

ACRITICAL EVALUATION

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[خلاصة البحث]

يتصدى البحث لقضية تمه الباحث في الرد على سوء فهم وقع فيه الكثير من المستشرقين المتحاملين ، وفحواها أن التاريخ العربي الإسلامي تاريخ رجال ، وماورد من أسماء نساء فبقدر تعلق أسمائهن بأسماء رجال ذوي أهمية في هذا التاريخ على المستوى الديني والسياسي ، والاجتماعي .

فاطمة - عليها السلام - (على سبيل المثال) - يكمن ذبوع اسمها كونها بنت الرسول - صلى الله عليه وسلم وزوج الإمام علي - كرم الله وجهه - ، وكذا الأمر مع هند أو سكينه ، أو عقيلة بنت عقيل بن أبي طالب ، أو زبيدة أم الرشيد ، أو علية بنت المهدي .

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

أما الجانب الآخر الذي يهدف إليه هذا البحث فهو إعطاء المفاتيح للولوج إلى مصادر الأدب العربي القديم بشكل عام ، وأدب المرأة بشكل خاص وقد اتبعت في ذلك الاختصار عملية تقييم وتقويم لمحتوى أي مصدر تصدى لأدب المرأة ، ومدى فائدة الباحث من ذلك الكتاب ، وبذلك اختصرت الطريق على من سيتناول باب أدب المرأة بخلصات تقييمية نقدية عن تلك المصادر ، وأثرت انتباه الدارسين في الأدب ، وأدب المرأة على نحو خاص إلى مخطوطات لم تحقق بعد أو إلى كتب ذكرت أسماءها ، ولم يحفظها الزمن .

ولقد عالج البحث هذه المصادر بطريقة النقد والتقييم وخاصة للمحقق منها أو المخطوط بالاسلوب النقدي الموضوعي دون الالتفات إلى المراجع الحديثة التي تناولت أدب المرأة في عصورها المتقدمة والتي اعتاشت على المصادر القديمة ، فهذا موضوع قد سبق لي البحث فيه في مجلتي (ALMasq) التي تصدر في بريطانيا وفي دورية عام ١٩٨٩ م .

قسمت هذه المصادر على شكل مجاميع :

المجموعة الأولى : المصادر المحققة التي تناولت أدب المرأة على نحو خالص مثل : كتاب النساء للجاحظ ، وكتاب الإمام الشواعر لأبي الفرج الأصفهاني ، ونساء الخلفاء لأبن الساعي الخازن ، وما شاكلها

المجموعة الثانية : المصادر التي احتوت ضمن موضوعاتها أخبارا عن المرأة وآدابها في عصورها المتقدمة ، فقامت بتعيين هذه الأبواب وقيمتها بالنسبة للدارس على سبيل المثال : المحاسن والأضداد للجاحظ ، وأخبار أبي نواس لأبي صفان ، والموشى للوشاء ، وما شاكلها .

المجموعة الثالثة : المخطوطات التي تخصصت أو تضمنت أدب المرأة وحياتها مثال : الحدائق الغناء في أشعار النساء ، لعلي بن محمد المعافري ، والايضاح في فوائد النكاح للسيوطي ، وألف جارية وجارية لعلي بن محمد العادلي .

المجموعة الرابعة : وهي قائمة من المصادر التي اعتمد عليها المؤلفون القدماء كالجاحظ ، وابن المعتز ، والتنوخي ، والأصفهاني والسيوطي وأسامة بن منقذ وغيرهم ، الذين ذكروا كتباً سبقتهم أخذوا عنها ، لكننا لا نعرف عنها الآن إلا الاسماء ، وقد تناولت هذه الاسماء من خلال العنوانات فلعل عوادى الزمن قد أتت عليها أو لعلها تغفو في خزانات كتب البيوت ، أو المكتبات التي لم تفهرس ، وأكثرها الآن في أواسط آسيا من بخارى وسمرقند وازبكستان أو غيرها .. وبذلك يستثير الباحث اهتمام الدراسين والباحثين والمحققين للوصول إلى هذه المكنونات التي لا زالت ضالتهم التي يبحثون عنها .

قسمت هذه الكتب الأخيرة إلى مجاميع فهم أدب المرأة وشؤونها الأخرى

على النحو التالي:

المجموعة الأولى : تراجم لنساء جاهليات هن مكانة في العصر الجاهلي ككتاب

المردفات من قريش للمدائني ، وغيرها .

المجموعة الثانية : نساء هن علاقة بالرسول (صلى الله عليه وسلم) ككتاب أزواج

النبي للواقدي ، وكتاب أمهات النبي للمدائني وغيرها .

المجموعة الثالثة : نساء هن مكانة في المجتمع الإسلامي ، ككتاب السبعة من قريش

لأبن حبيب وكتاب أمهات الخلفاء ، لهشام الكلبي وغيرها .

المجموعة الرابعة : كتب تم المرأة على نحو عام في أخبار النساء ككتاب أسامة بن منقذ ، (أخبار النساء) ، وكتاب (النساء) لهيثم بن عدي ، وكتاب (النساء وما جمع فيهن) لهارون بن علي المنجم ، وغيرها ..

المجموعة الخامسة : كتب في فقه المرأة .

المجموعة السادسة : كتب تتحدث عن زينة المرأة .

المجموعة السابعة : كتب تتحدث عن النساء الظريفات .

المجموعة الثامنة : كتب في العلاقات الزوجية ووسائل الزواج .

المجموعة التاسعة : كتب في العلاقات الجنسية بجوانبها المختلفة .

المجموعة العاشرة : كتب في أدب المرأة .

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

من كل ما تقدم في هذه العجالة والإختصار ، يتبين الدور الكبير والمكانة الواسعة التي أخذت المرأة حيزها كأديبة أو محررة لأديب ، طالما أتخف الأدب العربي بملاحم مسن عواطف قد سكبت نفسها على القصيد العربي ، ولازالت تعيش لذاذتها في أذان المحبين للأدب وللشعر 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) ق = 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-lsfah n , *kit b al-Agh n* (Cairo ,1868).
- 2) Agh ² = Ab 'l- Faraj al-lsfah n *kit b al-Agh n* (Cairo ,1963).
- 3) *al-'lm ' = Anon,(ed. al-'Ash r),al-'lm 'min shaw 'ir al-Nis '.*
- 4) *Awr q = Ab Mohammed b. Yahy al-S l ,Ash' r awl d al- khul fa'.*
- 5) *Akhh r = Ibn-Qayyim al-Jawziyyah, Akhh r 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.*
- 9) *Farmer = H.G. Farmer, A History of Arabian Music to the XII Century .*
- 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 Akhh r al-Nas '.*

- 13) 'Im ' = al-Isfah n ; Kit b al-'lm ' al-Shaw °ir.
- 14) Jihat = Ibn al-S °i al-Khazin, Nisa' al-Khulaf ' .
- 15) Mu°jam = Y qut al-Hamaw , Mucjam al-Udab ' .
- 16) Mustazraf = al-Suy t , al-Mustazraf min Akhb r al-jaw r
- 17) Muwashsha = Muhammad b. Ahmad al-Washsh ' , al-Muwashsha.
- 18) Nih yah = Shih b al- Ahmad b. °Abd al-Wahh b, Nih yat al- Arab fi fun n al-Adab .
- 19) Nuzhah = al- , Nuzhat al-julas Ash°ar Nis .
- 20) Tabaq t = Ibn al-Mu°tuzz, Tabaq t al-Sh°ar ,
- 21) ,al-W fi bi 'l-Wafay t .

(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-Qiyān* by al-Jahiz 'Amr b. Bahr (AH,160-255), which occurs in the second volume of *Ras'ail al-Jahiz* (pp,143-181); this was edited by 'Abd al-Salām Ḥarūn and re-edited with a translation into English by A. F. L. Beeston, entitled *The Epistle on Singing-Girls of Jahiz* .

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

II. *Kitāb al-Nisā'*: by al-Jahiz, ed. Nūr al-Qays in *Majallat al-Mawrid*, volume 4, 1978 , pp.243-256.

This epistle also gives general descriptions of all classes of women of that time, whether they were noble or *jawār* . It includes numerous amounts of women . This kind of research also

has benefited from *Risalat al-Bighl*, which contains the famous names of *jawr* trained in Basra and Kufa, such as Fadl, 'Arb, etc. (1).

III. *Al-Mahsin wa'l-Addad* by al-Hiz, ed. G. von Vloten

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

IV. Ab by Ab b. Ahmad b. Harb al-Mihzam (255 or 257).

Ab Haffn 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 *riwayah* who influenced some late writers such as al-Jarrh in his books *al-Waraqah* and the lost *Tabaqat "al-Shu'ar"*, which follows the method used by Ab Haffn's book *al-Arba'ah f Akhb ar 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 (*Akhh r Ab Nuw s*) lies in the fact that it contains some accounts of ^cIn 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 ^c 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 ^cAbb 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[‘]irah . Its importance to the researches lies in the fact that it reports the poetry of the women .

It was edited by A. Iqb l (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-Mu[‘]tazz 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 [‘]In n . This book also includes the names of many important *jaw r* [‘]Abb sid court who occur in the stories of other people . It’s importance to [‘]In 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 ’

(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 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 (*zanan r*), 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. *Ash[°] r Awl d al-Khulaf '* by al-S l , 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 songstresses 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-^cAtiyyah 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 ^٢ poets (*muhdath n / muwallad n*) . (10) J.Heyworth edited two parts of *al-Awr q* ; the *Akhh r al-R d wa-'l-Muttaq* (11) and *Ash'ar Awlad al-Khulaf '* . The latter is of great value to researchers ; it documents the *riw y t* , and because it covers most of the accounts and works of ^٣Ulayyah and some of ^٤Ar 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 Hish m b. ^٥Abd 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 *ruw t* , in composing his many books . Ab Faraj was a close friend of al-Hasan b. Muhammad al-Muhallab , the minister of the Buwayhids . His most important book , *al-Agh n* , includes many hostile references to the ^٦Abb sid dynasty . This was to be expected, as al-Isfah n Shi'ite but also an Umayyad. Having been presented to Sayf al-Dawlah (the ^٧Alid), and owing to al-Isfah n background , the book includes both authentic and suspect *riw y t* about the ^٨Abb sid family . Al-Isfah n

literature in the second and third centuries of the Hijrah . In *al-Im* ' are included 33 poetesses of the *jaw r* of the ʿAbb sid era, arranged according to their poetical abilities and their times . The most important of them are ʿIn n, Fadl , and ʿ . 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 ʿAl . Muhammad b. ʿAl Maʿ (605 / 1209) , an Andulasian 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 ʿAr b , and cites many of her poetical works. It also covers the last years of ʿAr 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-^c 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 *Fihrist* 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 .

XIII. *Nis ' al-Khulaf ' or Jih t al-A 'immah al-Khulaf ' min al-Har 'ir wa'l-Im ' by 'Al b. Anjab Ibn al-^c , (594 – 674 / 1197-1275).*

Ibn al-S^c 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 °Abb sid 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 Ban n , Fadl , ° , °In n , , 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 .

XIV. *Akhh r al-Nis ' ,* by Ibn-Qayyim al-Jawziyyah (691-751 / 1291-1350).

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 ^cAl
 b. Muhammad b. al-Rid b. Muhammad al-Husayn
 Daftar Kh n al-^c 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 characteristics 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 hib* , 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) .

XVI. *Nuzhat al-Julas 'f Ash' r al-Nis* ' by °Abd al- b.
Ab Bakr b. Muhammad Jal l al- al- 911 /
1505).

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 bool on the Muslim poetesses in the East , and particularly those who lived during the °Abb sid 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 °Al m . 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 'ir* by Ibn (d. 720 \ 1320), *Ta'r kh Baghd d* by Ibn al- (d. AH. 643) (the only part relevant to us is lost) .

Among surviving works which he used are *al-Mughrīb fi Hul al-Maghrib* by Ibn Sa^c. He also relied on writers such as al-Tha^c, but less than on the previous books (22).

XVII. Al-Mustazraf min A al-

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-Nis' al-Shaw'ir* by Ibn al- (see above) *Ta'rikh Baghdād* by Ibn al- (most parts are lost), *Akhhbar al-Nis'* by b. Munqidh (d. AH. 584) (lost), *Mu'jam al-Udab'* by al-Hamaw (d. 626\1228), al-Shu'ar Ibn 'Abdul b. alMu'tazz (247-296\862-908, reg. on day < 20, Rab' al-Awwal, 296 >), *Ta'rikh al-Sal h al-Safad* (d. 764\1362) (lost) and *al-Aghn*. *Al-Mustazraf* has been well edited by al-D n 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 *fuqah ' .* 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 'ilm 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- (26) .

- 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) 'Al b. Muhammad b. al-Mad 'in (d. AH. 225)
Kit b al-Murdif t min Quraysh .
- (ii) _____ , *Kit b al-Kalbiyy t .*
- (iii) _____ , *Kit b al-M 'r f t Nis ' Quraysh .*
- (iv) _____ , *Kit b Man kih . Azw j al-^cArab .*
- (v) Al-Haytham b. 'Ad (d. AH. 209) *Bagh y Quraysh f al-J hiliyyah .*

2- Female relatives of the Prophet , including foster-relatives

- (i) [°]Al _____ *Kit b Ummah t al-Nab .*
- (ii) _____ , *al-Kalb Kit b Ummah t al-Nab .*
- (iii) _____ , *Kit b Azw j al-Nab .*
- (iv) al-W _____ *Kit b Azw j al-Nab .*
- (v) Ahmad al-Raqq , *Kit b ban t al-Nab Azw jih .*
- (vi) Muhammad b. [°]Imr n (known as Ibn al-Q tiyyah ,
d. AH. (367) , *Kit b Azw j al-Nab .*
- (vii) al-[°]Utb _____ [°]Abd al- _____ b. [°] _____ b.
Mu[°] _____ b. Ab _____ (d. AH. 228) .

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

- (i) Muhammad b. _____ (d. AH .245), *Kit b al-Sab[°]ah min Quraysh.*
- (ii) [°]Al _____ *Kit b man tazawwaja min N sa' al-Khulaf ' .*
- (iii) _____ *al-Kalb Kit b Ummah t al-Khulaf ' .*

4- Works on feminine life in general, known in Arabic as al-Nis

(i) _____ b. Murshid (d. AH. 584), *Akhhb r al-Nis* '.

(ii) Haytham b. °Ad *Kit b al-Nis* '.

(iii) Hafs b. °Amr al-° *Kit b al-Nis* '.

(iv) _____ b. °Al Munajjim, *Kit b al-Nis 'wa m j 'a f hinna min al-Khabar wa-ma h sin m q la f hinna min al-Shi°r*

wa'l-Kal m al-Hasan .

(v) al-Mad *Akhhb r al-Nis* '.

(vi) _____ , *Kit b man Wasafa Imra'tan fa-Ahsana* .

(vii) Ahmad al-Raqq , *Akhhb r al-Nis* '.

(viii) _____ m b. al- _____ al- _____ 400),
Kit b al- Nis ' (_____ mentions that it was a big book).

(ix) Ibn _____ al-Nu° , *Kit b Akhhb r al-Nis* '.

(x) Ibn Qutaybah al- _____ (d. AH. 276), *Kit b al-Nis 'wa-'l- Ghaza* , .

(xi) °Al _____ al- _____ *Kit b Akhhb r al-Nis* '.

(xii) Al-°Utb Ab °Abd al- _____ n b. °Abdull b. _____ Mu°

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-^c *Kit b al-^cIddah .*
- (iii) _____, *Kit b al-Rid^c .*
- (iv) _____, *Kit b al-Tal q .*
- (v) _____, *Kit b al-Shigh r .*
- (vi) al-Mad *Kit b al-Sad q .*
- (vii) Abu Bakr Muhammad b. al-Husayn al-Ajurri,
Ahkam al-Nis ' .

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

- (i) Ahmad b. Sa^cad Ab Hasan *al-Kit b al-Thiy b*
wa'l-Huliyy
- (ii) al-Jahiz , Abu^c _____, *al-'Urs wa'l-^cAr 'is .*
- (iii) Siyut^c Abd al- _____ n , al- _____ *al-Tham nah*
f Sif t al-Sam nah .
- (iv) _____, *Isb lal-Kis^c 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) ^c li b. Muhammad b. al- _____ al- _____ *Kit b Fakhr al- Mmishat^c al 'l-Mir' h* .

7- The wit of women .

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

(ii) ^c Abdull _____ b. Ahmad _____ , *Kit b al-Mutazarrif n wa 'l- mutazarrif t* .

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

(iv) Al-Mufajja^c al- _____ ^c (Muhammad b. Ahmad b. _____), *'Ar 'is al-Maj lis* .

(v) Ahmad al-Raqq _____ , *Kit b al-Mahb b t wa'l- Makr h t* .

8- Marital relations

(i) Al- _____ ^c . *Kit b Ikhil f al-Zawjayn* .

(ii) ^c Al _____ al-Mad _____ *Kit b man haj h Zawjuh* .

(iii) _____ , *Kit b man shakat Zawjah* .

(iv) _____ , *Kit b man muyyila^c anh Zawjuh* .

- (v) _____ , *Al-Naw kih wa'l-Naw shiz* .
- (vi) _____ , *Man Nuhiyat'an Tazw ji 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 ' waLadhkhatuh* .
- (ii) al-S _____ *al-Isb h fi sma'al-Nikkah* .
- (iii) _____ , *Daw'al-Sabahfiluqhat al-Nikkah* .
- (iv) Muhammad b. Hass n al-Naml *Kit b al-Sahq* .
- (v) _____ , *Kit b al-B gha'* .
- (vi) Muhammad b.Ish al-Saymar *al-Sahh q t wa'l-Baghgh ' n* .
- (vii) Ibn al-Nad m mentions some others in the same field without giving the names of their authors , e.g. *Rayh nah wa-Qurunful* , *Ruqayyah wa-Khad jah* , *Sukaynah wa'l-Rab b, Salm wa-Su^c d* .

10- women and literature .

- (i) _____ al-Kalb , *Kit b al-^cAw qil* .

(ii) suf b. °Abd al- Kit b al-Rus li'l-S lih ti min al-Nis '.

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

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

(v) Ibn al- , Fakher al- b. Muzzaffar , d694, al-Nis 'All t Yustashhad bi Shi°rihnna (6 vols) .

(vi) _____ , al-Nis ' al-Sh wa°ir .

(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- Songstresses (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 °Izzat al-Mayl .

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

(v) °Al , 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-^c *Kit b Ash^c r al-Nuw^c* .
- (xi) Ahmad b. Mutrif al- 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) (*W f* 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. 6 (iii) *Faw 'id, fol. 78b*.6.(Iv) *Faw 'id*, fol. 76b. 6.(v)
Faw 'id, fol. 78a. 9.(ii) *Faw 'id, fol. 76a*. 10.(v) *Mustazraf* , p.
38. 10.(v) Farmer, *The sources of Arabian Music*, p.31. 10.(vi)
Nuzhah , p. 7. 10.(vii) *Mustazraf*, p.5.

Endnotes

- (1) J , *Ras 'il al-J hiz* , pp.288-290.
- (2) Ab , 'al-Arab^ca al-Shu^car *Majallat al-Mawrid*, vol.8,1979, pp.191-250, vol.9,1980, pp.178-206; idem . *Akhh r Ab Nuw s* , p.16.
- (3) *Tabaq t* , p.6; for Ibn al-Mu^ctazz see Anon , *al-^cUy n wa-'l-Had 'iq f Akhh r al-Haq 'iq*, vol. 4, pp.132-136 .
- (4) *Fihrist* , p.142. For Ibn al- see Anon, *al-^cUy n wa-'l-Had 'iq f Akhh r al-Haq 'iq*, vol. 4, pp. 136 .
- (5) *al-Waraqah*, passim.
- (6) *Muwashsh* , p.273 .
- (7) Ibid , pp.83, 139.
- (8) Ibid , pp.264 .
- (9) Ibid , pp.84 .
- (10) *Fihrist*, pp. 166-167.
- (11) *Awr q*, p.1 .
- (12) *Agh n²* ,vol:1, pp.7,.15-42 ; *Mu^cjam* vol:13,pp.94-164; *Fihrist*, pp.127-128; G.B.Sawa, ' Musical Humor in the al- *Logos Islamikos : Studia Islamica Georgii Michaelis Wickens* (pp . 35-50) .

- (13) *Mu'jam*, vol : 13 , p.99 ; *Fihrist* , p.128; *Ta' r kh Baghd d* , vol:11, p.400 .
- (14) *Im ' , p.16 .*
- (15) *Had 'iq* , pp.i, xi, xii, 55-65 ;
al- ' , *Majallat al-Majma' al-'Ilm al-'Arab* 51,
1976, p.604 ; S.al- al-Ghann
al-Nis *Majallat Majma' al-Lughah
al-'Arabiyyah bi-Dimashq* , vol : 58 , 1983 , pp.395- 412.
- (16) *Al-Im ' , vol : 7 , p.40 .*
- (17) *Jih t* , p.16 .
- (18) *Ibid.*, p.17.
- (19) *Akhh r* , p.8; 'Abd al- 'Abd al- , *Dhakh 'ir
al-Fiker al-'Arab al-Isl m* , vol: 1 , p.77. See also the
lithographic book *Akhh r al-Nis ' by Ibn Qayyim al-Jawz*
(which is wrongly attributed); al-Din al-Munajjid,
ullifa 'an al-Nis *Majallat Majma' al-Lughah al-
'Arabiyyah* , vol : 16, port 5-6,1941 , p.214. Al-Munajjid
states that the MS of *Akhh r al-Nis ' by Ibn al-Jwaz*
the *Maktabat al- (Damascus)* .
- (20) See 'Al Husayn
al- *Alf J riyah wa-J riyah*, MS of
Hofbibliothek zu Wien A.F.115 (508);J.W. Weil

“Epigramme auf Künstlerinnen in der Gedichtsammlung Alf wa- ” (pts. II and III) in *Rocznik Orientalistyczny*, vol : xxxix , pp.137-141; vol :xl , pp.83-93 .

- (21) This book was edited in 1958 by al- al-Munajjid and has been used in the present work. It was re-edited in 1986 by °Abd al- ° r , 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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