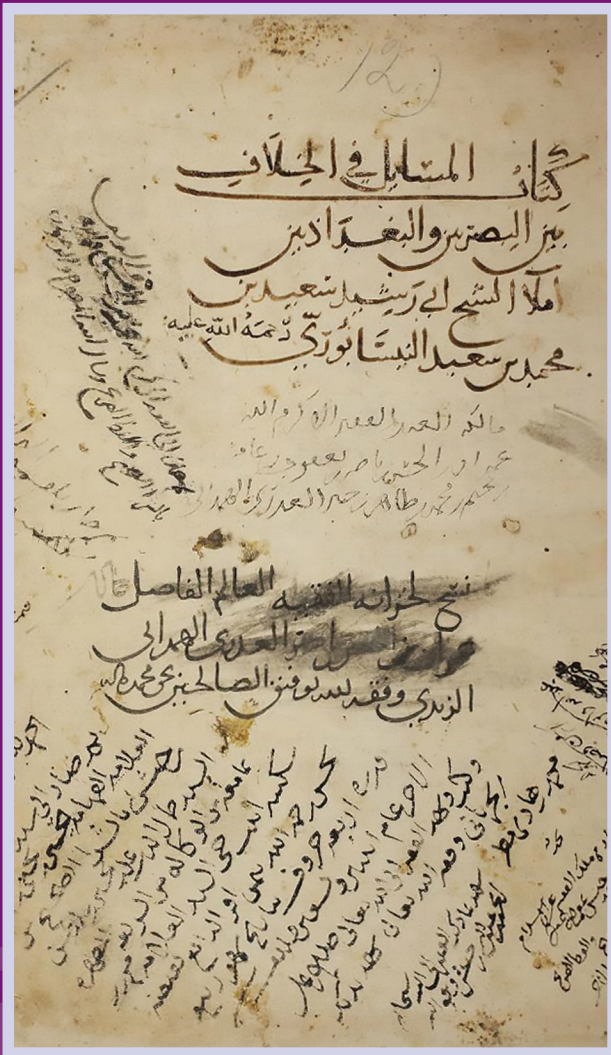




Studies in Medieval Islamic Intellectual Traditions

Hassan Ansari and Sabine Schmidtke

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INTELLECTUAL TRADITIONS

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Hassan Ansari
and
Sabine Schmidtke



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Contents

Figures and Tables	vii
Series Editors' Preface	ix
Preface	xi

Mu'tazilism

1. Mu'tazilism after 'Abd al-Ġabbār: Abū Rašīd al-Nīsābūrī's <i>K. Masā'il al-Ḥilāf fi l-Uṣūl</i>	3
2. Mu'tazilism in Rayy and Astarābād: Abū l-Faḍl al-'Abbās b. Šarwīn	39
3. The Mu'tazilite and Zaydī Reception of Abū l-Ḥusayn al-Baṣrī's <i>K. al-Mu'tamad fi Uṣūl al-Fiqh</i> : A Bibliographical Note	67
4. Yūsuf al-Baṣīr's Rebuttal of Abū l-Ḥusayn al-Baṣrī in a Yemeni Zaydī Manuscript of the Seventh/Thirteenth Century (with Wilferd Madelung)	81

Zaydism in Iran

5. The Zaydī Reception of Ibn Ḥallād's <i>K. al-Uṣūl</i> : The <i>Ta'liq</i> of Abū Ṭāhir b. 'Alī al-Šaffār	115
6. Iranian Zaydism during the Seventh/Thirteenth Century: Abū l-Faḍl b. Šahrdawīr al-Daylamī al-Ġilānī and His Commentary on the Qur'ān	135

Zaydism in Yemen

7. The Cultural Transfer of Zaydī and Non-Zaydī Religious Literature from Northern Iran to Yemen, Sixth/Twelfth through Eighth/Fourteenth Centuries	141
8. The Literary-Religious Tradition among Seventh/Thirteenth-Century Yemenī Zaydīs (I): The Formation of Imam al-Mahdī li-Dīn Allāh Aḥmad b. al-Ḥusayn b. al-Qāsim	159
9. The Literary-Religious Tradition among Seventh/Thirteenth-Century Yemeni Zaydīs (II): The Case of 'Abd Allāh b. Zayd al-'Ansī	193

10. Between Aleppo and Şa‘da: The Zaydī Reception of the Imāmite Scholar Ibn al-Biṭrīq al-Ḥillī 231
11. Zaydī Theology in Yemen, Third/Ninth through Ninth/Fifteenth Centuries (with Jan Thiele) 263
12. Zaydī Theology in Seventh/Thirteenth-Century Yemen: ‘Abd Allāh b. Zayd al-‘Ansī and His *K. al-Maḥağğā al-Bayḍā’ fī Uṣūl al-Dīn* 283

Twelver Šī‘ism

13. The Twelver Šī‘ī Reception of Mu‘tazilism 293
14. Al-Šayḥ al-Ṭūsī: His Writings on Theology and Their Reception 311
15. Al-Šayḥ al-Ṭūsī’s *Muqaddama fī l-Madḥal ilā ‘ilm al-Kalām*: A Critical Edition 331

Mysticism

16. Abū Sa‘d al-Ḥargūšī and His *K. al-Lawāmi‘*: A Šūfī Guide Book for Preachers from Fourth/Tenth-Century Nishapur 351

Bibliographical Traditions

17. Bibliographical Practices in Islamic Societies, with an Analysis of MS Berlin, Staatsbibliothek zu Berlin, Hs. or. 13525 363

Bibliography 399

Indexes

- | | |
|------------------------------|-----|
| Personal Names | 455 |
| Book Titles | 472 |
| Place Names and Institutions | 490 |
| Manuscripts | 492 |

Figures and Tables

Figure 1.1: MS Şan‘ā’, Maktabat al-awqāf, no. 696, f. 1a.	32
Figure 1.2: MS Şan‘ā’, Maktabat al-awqāf, no. 696, f. 297a.	33
Figure 1.3: MS private library (IZbACF), end of <i>al-niṣf al-awwal</i> of <i>al-Muḥīṭ fī l-imāma</i> .	34
Figure 1.4: MS Berlin, Staatsbibliothek zu Berlin, Glaser 12, f. 1a.	35
Figure 1.5: MS Berlin, Staatsbibliothek zu Berlin, Glaser 12, f. 46b.	36
Figure 1.6: MS Berlin, Staatsbibliothek zu Berlin, Glaser 12, f. 214b.	37
Figure 2.1: MS Şan‘ā’, Maktabat al-awqāf, no. 2401, f. 116a.	65
Figure 4.1: MS Şan‘ā’, al-Maktaba al-ġarbiyya, <i>kalām</i> 797, f. 1a.	101
Figure 4.2: MS Şan‘ā’, al-Maktaba al-ġarbiyya, <i>kalām</i> 797, f. 1b–2a.	102
Figure 4.3: MS Şan‘ā’, al-Maktaba al-ġarbiyya, <i>kalām</i> 797, f. 2b–3a.	103
Figure 4.4: MS Şan‘ā’, al-Maktaba al-ġarbiyya, <i>kalām</i> 797, f. 3b–4a.	104
Figure 4.5: MS Şan‘ā’, al-Maktaba al-ġarbiyya, <i>kalām</i> 797, f. 4b–5a.	105
Figure 4.6: MS Şan‘ā’, al-Maktaba al-ġarbiyya, <i>kalām</i> 797, f. 5b–6a.	106
Figure 4.7: MS Şan‘ā’, al-Maktaba al-ġarbiyya, <i>kalām</i> 797, f. 6b–7a.	107
Figure 4.8: MS Şan‘ā’, al-Maktaba al-ġarbiyya, <i>kalām</i> 797, f. 7b–8a.	108
Figure 4.9: MS Şan‘ā’, al-Maktaba al-ġarbiyya, <i>‘ilm al-kalām</i> 800, f. 1a.	109
Figure 4.10: MS Şan‘ā’, al-Maktaba al-ġarbiyya, <i>kalām</i> , f. 800, f. 1b.	110
Figure 4.11: MS Şan‘ā’, al-Maktaba al-ġarbiyya, <i>maǧmū‘a</i> 3189/1, f. 1b.	111
Figure 9.1: MS Hiġrat Fallala, Maktabat ‘Abd al-Raḥmān al-Şāyim, title page of the <i>Nahġ al-balāġa</i> .	224
Figure 9.2: MS Hiġrat Fallala, Maktabat ‘Abd al-Raḥmān al-Şāyim, p. 195.	225
Figure 9.3: MS Hiġrat Fallala, Maktabat ‘Abd al-Raḥmān al-Şāyim, p. 196.	226
Figure 9.4: MS Hiġrat Fallala, Maktabat ‘Abd al-Raḥmān al-Şāyim, p. 197.	227
Figure 9.5: MS Hiġrat Fallala, Maktabat ‘Abd al-Raḥmān al-Şāyim, p. 199.	228
Figure 9.6: MS Hiġrat Fallala, Maktabat ‘Abd al-Raḥmān al-Şāyim, final page.	229
Figure 9.7: MS Şan‘ā’, al-Maktaba al-ġarbiyya, <i>maǧmū‘a</i> 3189/1, f. 1a.	230
Figure 10.1: MS Şa‘da, Maktabat Āl al-Anṭarī (al-‘Ansī codex), f. 41b.	247
Figure 10.2: MS Şa‘da, Maktabat Āl al-Anṭarī (al-‘Ansī codex), f. 42a.	248
Figure 10.3: MS Şa‘da, Maktabat Āl al-Anṭarī (al-‘Ansī codex), f. 174a.	249
Figure 10.4: MS Şa‘da, Maktabat Āl al-Anṭarī (al-‘Ansī codex), f. 175a.	250
Figure 10.5: MS Şa‘da, Maktabat Āl al-Anṭarī (al-‘Ansī codex), f. 175b.	251
Figure 10.6: MS Şa‘da, Maktabat Āl al-Anṭarī (al-‘Ansī codex), f. 243b.	252
Figure 10.7: MS Munich, Bayerische Staatsbibliothek, Cod.arab. 1273, f. 152b.	253

Figure 10.8: MS Munich, Bayerische Staatsbibliothek, Cod.arab. 1286, f. 224b.	254
Figure 10.9: MS Milan, Biblioteca Ambrosiana, ar. C 96, f. 2a.	255
Figure 10.10: MS Milan, Biblioteca Ambrosiana, ar. C 96, f. 2b.	256
Figure 10.11: MS Milan, Biblioteca Ambrosiana, ar. C 96, f. 137b.	257
Figure 10.12: MS Tihrān, Mağlis, no. 8981, title page.	258
Figure 10.13: MS Tihrān, Mağlis, no. 8981, p. 245.	259
Figure 10.14: MS Tihrān, Mağlis, no. 8981, p. 246.	260
Figure 10.15: MS Qum, Marʿašī, ʿaksī 187, p. 1.	261
Figure 10.16: MS Qum, Marʿašī, ʿaksī 187, p. 157.	262
Figure 17.1: MS Berlin, Staatsbibliothek zu Berlin, Hs. or. 13525.	380
Table 3.1: Physical characteristics of MS Oxford, Bodleian Library, Arab. e. 103.	80

Series Editors' Preface

Until the 1980s, research on the history of Shiism was carried out by a few isolated scholars, such as Rudolph Strothman, Gianroberto Scarcia, and Dwight Donaldson. The Iranian revolution of 1979 ushered in a wave of new interest, spurred by the realization that Twelver Shiite jurists possessed enormous social capital that could, in the right circumstances, be wielded as political power. Since the 1979 revolution a relatively large and productive group of specialists in Shiism have established themselves in the academy, both in the Middle East and the West, and have begun to write on various aspects of Shiite Islam. This critical scholarly interest has been facilitated by access to manuscript collections in the libraries of Europe and North America with significant holdings of Shiite works as well as by increased access to manuscript collections in Iran. Nonetheless, a tremendous amount of work remains to be done on the intellectual and institutional history of Shiism.

Shiism is itself a broad category, one that includes Twelver, Zaydī, Ismāʿīlī, and “extremist” and other sectarian strands. Together, these various currents cover the entire geographical and temporal expanse of the Islamic world. They reach back to the very first Islamic centuries and have made significant contributions to each and every of the various religious sciences developed in Sunni Islam. Yet, overall there remain far fewer scholars working on the Shiite traditions than on the Sunni ones.

We are delighted, therefore, to include this volume in our series. It presents the work of Hassan Ansari and Sabine Schmidtke, two outstanding scholars of the Shiite tradition whose work is characterized by the ability to identify, locate, and rely on crucial unpublished manuscripts and by assiduous investigation of textual transmission as well as the transmission of ideas. Both have made important contributions to the study of Shiite Islam, including Sabine Schmidtke's *The Theology of al-ʿAllāma al-Ḥillī* (d. 726/1325) (1991) and *Theologie, Philosophie und Mystik im zwölfschiitischen Islam des 9./15. Jahrhunderts: Die Gedankenwelten des Ibn Abī Ḡumhūr al-Aḥsāʾī (um 838/1434-35 - nach 906/1501)* (2001) and Hassan Ansari's *L'imamat et l'Occultation selon l'imamisme* (2017), among scores of other studies. Those included in this volume focus primarily on theology and on the reception of Muʿtazilī thought in the Zaydī and Twelver traditions, and are exceedingly important for Islamic studies generally. Whereas the Muʿtazilī movement died out ca. 1100 CE, both the Twelver Shiites and the Zaydī Shiites have adapted and preserved Muʿtazilī theology from the ninth century right up to the present day.

Drawing on manuscript collections in Yemen, Europe, and elsewhere, the studies gathered in this volume bring to light a number of works heretofore literally or virtually unknown, and uncover entire traditions of study and transmission. They not only add to our knowledge of Twelver and Zaydī intellectual traditions but also provide the most accurate assessments to date of the relations between Iranian and Yemeni Zaydism as well as the Mu‘tazilī legacy within Zaydī and Twelver Shiism.

We are grateful to Professors Ansari and Schmidtke for having offered RAIS this important collection of studies on Islamic intellectual history, and to our publisher, Billie Jean Collins, for her continued support of Arabic and Islamic Studies.

Joseph E. Lowry
Devin J. Stewart
Shawkat M. Toorawa

Preface

Most of the articles included in the present volume revolve around Muʿtazilism and Zaydism, both constituting fields that are “latecomers” to scholarship in Islamic studies. Their exploration among Western scholars dates back to the turn of the twentieth century, when several European libraries purchased significant collections of manuscripts of Yemeni provenance—among them the collections brought together by Eduard Glaser (1855–1908), which he sold to libraries in Berlin, London, and Vienna, and those collected by Giuseppe Caprotti (1862–1919), purchased by the Biblioteca Ambrosiana in Milan and the Bavarian State Library in Munich. The early scholarship on Muʿtazilism was initiated by Martin Schreiner (1863–1926) and his student Arthur Biram (1878–1967), who had access to the Muʿtazilite materials of the Berlin Glaser collection. The study of Muʿtazilism was resumed only decades later, when significant numbers of Muʿtazilite works became available as a result of two Egyptian scholarly expeditions to Yemen (1951–52, 1964), during which numerous manuscripts were microfilmed and subsequently published, most important among them the extant parts of the comprehensive Muʿtazilite *summa*, the *K. al-Muǧnī fī abwāb al-ʿadl wa-l-tawḥīd* of qāḍī *l-quḍāt* ʿAbd al-Ġabbār al-Hamadānī (d. 415/1025). The scholarly exploration of Zaydism likewise began during the early twentieth century with Rudolf Strothmann (1877–1960), who began to study the rich holdings of the Berlin Glaser collection during a visit to the city on October 5–17, 1908. Over the next couple of years he spent extended periods of time in the Berlin State Library studying a large number of Zaydī manuscripts, and his extensive scholarly output on Zaydism (published between 1910 and 1923) laid the foundation for this, at the time, entirely new field of study. Dutch scholars were also engaged in Zaydī studies, as were Italian arabists, who had the largest collections of Yemeni manuscripts at their disposal (in Milan, the Vatican, and Rome). In addition, researchers from Yemen produced important scholarship on the political and intellectual history of Zaydism, as did Egyptian scholars beginning in the 1950s. More recently, it has been Strothmann’s erstwhile student Wilferd Madelung who has made major contributions to the study of Muʿtazilism and Zaydism alike.

Alongside scholarly studies, there have been numerous endeavors over the past decades to catalogue the manuscript holdings of Yemen and to preserve the material through the production of surrogates—measures that render the relevant manuscripts increasingly accessible and at the same time enhance awareness of the quantity of source texts that remain to be explored and studied. The contributions brought together in this

volume focus on a number of selected manuscripts that are currently held by libraries in Yemen, Iran, and Europe, and their analysis provides new insights into the historical connections between Muʿtazilism and Zaydism, in Iran and in Yemen, as well as other aspects of the intellectual history of Zaydism.

Manuscripts are also the point of departure for the remaining studies included in this volume, which deal with Imāmite Šīʿism, mysticism, and bibliographical practices. The three chapters on Twelver Šīʿism focus on its doctrinal history during the period between al-Šarīf al-Murtaḍā (d. 436/1044) and the emergence of the School of al-Ḥilla—a period during which Imāmite theologians replaced the teachings of Bahšamite Muʿtazilism by those of Abū l-Ḥusayn al-Baṣrī (d. 436/1044) and his followers. Chapter 16 focuses on a manuscript owned by the Vatican Library of Abū Saʿd al-Ḥargūšī's *K. al-Lawāmiʿ*, which has been overlooked by earlier scholars for the simple reason (so it would seem) that Fuat Sezgin did not include the holdings of the Vatican Library in his *Geschichte des arabischen Schrifttums*. The volume concludes with a chapter discussing some of the prevalent bibliographical practices and traditions among Muslim scholars during the premodern period, together with an analysis of a mid-eighteenth-century endowment deed, now owned by the Berlin State Library, that records the donation of a substantial private book collection.

The chapters of this book are derived from the following articles, which have been revised and updated:

Chapter 1: Hassan Ansari and Sabine Schmidtke, “Muʿtazilism after ʿAbd al-Jabbār: Abū Rashīd al-Nīsābūrī's *Kitāb Masāʾil al-Khilāf fī l-Uṣūl* (Studies on the Transmission of Knowledge from Iran to Yemen in the 6th/12th and 7th/13th c., I),” *Studia Iranica* 39 (2010), 227–278.

Chapter 2: Hassan Ansari and Sabine Schmidtke, “Muʿtazilism in Rayy and Astarābād: Abū l-Faḍl al-ʿAbbās b. Sharwīn (Studies on the Transmission of Knowledge from Iran to Yemen in the 6th/12th and 7th/13th c., II),” *Studia Iranica* 41 (2012), 57–100.

Chapter 3: Hassan Ansari and Sabine Schmidtke, “The Muʿtazilī and Zaydī Reception of Abū l-Ḥusayn al-Baṣrī's *Kitāb al-Muʿtamad fī Uṣūl al-Fiqh*: A Bibliographical Note,” *Islamic Law and Society* 20 (2013), 90–109.

Chapter 4: Hassan Ansari, Wilferd Madelung, and Sabine Schmidtke, “Yūsuf al-Baṣīr's Rebuttal of Abū l-Ḥusayn al-Baṣrī in a Yemeni Zaydī Manuscript of the 7th/13th Century,” in *The Yemeni Manuscript Tradition*, ed. David Hollenberg, Christoph Rauch, and Sabine Schmidtke, Leiden: Brill, 2015, 28–65.

Chapter 5: Hassan Ansari and Sabine Schmidtke, “The Zaydī Reception of Ibn Khallād's *Kitāb al-Uṣūl*: The *Taʿlīq* of Abū Ṭāhir b. ʿAlī al-Šaffār,” *Journal Asiatique* 298 (2010), 275–302.

Chapter 6: Hassan Ansari and Sabine Schmidtke, “Iranian Zaydism during the 7th/13th Century: Abū l-Faḍl b. Shahr dawīr al-Daylamī al-Jīlānī and His Commentary on the Qurʾān,” *Journal Asiatique* 299 (2011), 205–211.

Chapter 7: Hassan Ansari and Sabine Schmidtke, “The Cultural Transfer of Zaydī and non-Zaydī Religious Literature from Northern Iran to Yemen, Sixth/Twelfth Century

through Eighth/Fourteenth Century,” in *Globalization of Knowledge in the Post-Antique Mediterranean, 700–1500*, ed. Sonja Brentjes and Jürgen Renn, London/New York: Routledge, 2016, 141–165.

Chapter 8: Hassan Ansari and Sabine Schmidtke, “The Literary-Religious Tradition among 7th/13th Century Yemenī Zaydīs: The Formation of the Imām al-Mahdī li-Dīn Allāh Aḥmad b. al-Ḥusayn b. al-Qāsim (d. 656/1258),” *Journal of Islamic Manuscripts* 2 (2011), 165–222.

Chapter 9: Hassan Ansari and Sabine Schmidtke, “The Literary-Religious Tradition among 7th/13th Century Yemeni Zaydīs (II): The Case of ‘Abd Allāh b. Zayd al-‘Ansī (d. 667/1269),” in *The Yemeni Manuscript Tradition*, ed. David Hollenberg, Christoph Rauch, and Sabine Schmidtke, Leiden: Brill, 2015, 101–154.

Chapter 10: Hassan Ansari and Sabine Schmidtke, “Between Aleppo and Ṣa‘da: The Zaydī Reception of the Imāmī Scholar Ibn al-Bīṭrīq al-Ḥillī,” *Journal of Islamic Manuscripts* 4 (2013), 160–200.

Chapter 11: Hassan Ansari, Sabine Schmidtke, and Jan Thiele, “Zaydī Theology in Yemen,” in *The Oxford Handbook of Islamic Theology*, ed. Sabine Schmidtke, Oxford: Oxford University Press, 2016, 473–493.

Chapter 13: Hassan Ansari and Sabine Schmidtke, “The Shī‘ī Reception of Mu‘tazilism (II): Twelver Shī‘īs,” in *The Oxford Handbook of Islamic Theology*, ed. Sabine Schmidtke, Oxford: Oxford University Press, 2016, 196–214.

Chapter 14: Hassan Ansari and Sabine Schmidtke, “Al-Shaykh al-Ṭūsī: His Writings on Theology and Their Reception,” in *The Study of Shi‘i Islam: History, Theology and Law*, ed. Farhad Daftary and Gurdofarid Miskinzoda, London: I. B. Tauris, 2014, 475–497.

Chapter 16: Hassan Ansari and Sabine Schmidtke, “Abū Sa‘d al-Ḥargūshī and his *Kitāb al-Lawāmi‘*: A Ṣūfī Guide Book for Preachers from 4th/10th Century Nīšāpūr,” *Arabica* 58 (2011), 503–518.

Chapter 17: Hassan Ansari and Sabine Schmidtke, “Bibliographical Practices in Islamic Societies, with an Analysis of MS Berlin, Staatsbibliothek zu Berlin, Hs. or. 13525,” in “Histories of Books in the Islamicate World, Part I,” ed. Maribel Fierro, Sabine Schmidtke, and Sarah Stroumsa, special issue, *Intellectual History of the Islamicate World* 4 (2016), 102–151.

Chapter 12 is a revised version of the introduction to our *Zaydī Theology in 7th/13th Century Yemen: Facsimile Edition of “Kitāb al-Maḥağğā al-Bayḍā’ fī Uṣūl al-Dīn” of ‘Abd Allāh b. Zayd al-‘Ansī (d. 667/1269)* (MS Munich, Bayerische Staatsbibliothek, Cod.arab. 1286), Tehran: Mīrāt-i maktūb, 2016, while Chapter 15 was previously published as part of our *The Reception of al-Shaykh al-Ṭūsī’s Theological Writings in 6th/12th Century Syria: Facsimile Edition of ‘Abd al-Raḥmān b. ‘Alī b. Muḥammad al-Ḥusaynī’s Commentary on al-Ṭūsī’s “Muqaddama”* (MS Atīf Efendi 1338/1), Tehran: Mīrāth-i maktūb, 2013.

The articles have been updated, the transliteration and annotation systems have been unified, and the references have been brought together into a unified bibliography at the end of this volume.

We wish to thank Brill, Oxford University Press, I. B. Tauris, Peeters, and the Société Asiatique, as well as Routledge, for granting us permission to include these articles in the present volume. We also express our gratitude to the Berlin State Library, the Bavarian State Library in Munich, the Ambrosiana Library in Milan, and the Maktabat al-awqāf, the Dār al-maḥṭūṭāt (al-Maktaba al-ġarbiyya), and the Imām Zayd b. ʿAlī Cultural Foundation (IZbACF) in Sanaa, as well as the Library of the Iranian Parliament in Tehran, for their kind permission to reproduce the images of the manuscripts published here. We also thank Wilferd Madelung and Jan Thiele for their permission to include Chapters 4 (W. M.) and 11 (J. T.) in the present volume. A special word of thanks is due to Hanna Siurua for her careful copy editing of the entire volume. We are grateful to Joseph Lowry, Devin Stewart, and Shawkat Toorawa, the editors of the Resources in Arabic and Islamic Studies series, for having agreed to publish this volume in the series, and to Billie Jean Collins of Lockwood Press for having seen it through the press.

Indexes

Personal Names

- ‘Abbād b. Sulaymān (d. ca. 250/864) 120
 “‘Abd Allāh” 394
 ‘Abd Allāh b. ‘Abbās (d. 69/687–88) 198, 201, 217
 ‘Abd Allāh b. Aḥmad (“Ḥāfiẓ al-Dīn al-Nasafi,” d. 710/1310) 385
 ‘Abd Allāh b. Aḥmad b. Ḥanbal (d. 290/903) 214
 ‘Abd Allāh b. Aḥmad Ibn al-Ḥaššāb (d. 567/1172) 27n
 ‘Abd Allāh b. ‘Alī b. Abī Bakr b. ‘Abd al-Ğalīl al-Farġānī *ḥaṭīb* Samarqand (d. 616/1219–20) 28
 ‘Abd Allāh b. ‘Alī b. Aḥmad b. al-Ḥusayn b. al-Mubārak al-Akwa‘ 239n, 242, 246
 ‘Abd Allāh b. ‘Alī b. Zuhra al-Ḥusaynī al-Ḥalabī (d. after 597/1200) 302, 314n
 ‘Abd Allāh b. Ğa‘far b. al-Ward al-Baġdādī *naẓīl Miṣr* (d. 351/962–63) 199, 203
 ‘Abd Allāh b. al-Hādī b. al-Imām Yaḥyā b. Ḥamza al-Ḥusaynī al-Zaydī al-Yamanī (d. end of 8th/14th century) 220
 ‘Abd Allāh b. Ḥamza b. ‘Abd Allāh b. Ḥamza b. al-Ḥasan b. ‘Alī al-Šāriḥī al-Mašhadī (“Našīr al-Dīn al-Ṭūsī”) 306
 ‘Abd Allāh b. Ḥamza b. Muḥammad b. Šabra al-Aslamī 74n, 276n
 ‘Abd Allāh b. al-Ḥasan b. ‘Aṭīyya al-Dawwārī (d. 800/1397–78) 290
 ‘Abd Allāh b. Ḥusayn b. Ḥasan b. Šāliḥ 169
 ‘Abd Allāh b. ‘Īsā al-Tabrīzī al-Afandī (d. ca. 1130/1718) 45, 311n, 323n, 373n, 378
 ‘Abd Allāh b. Muḥammad b. ‘Abd Allāh b. Ḥamza b. Abī l-Naġm (d. 647/1256) 203
 ‘Abd Allāh b. Muḥammad b. Abī l-Qāsim b. ‘Alī al-Naġrī (d. 877/1472–73) 41n
 ‘Abd Allāh b. Muḥammad b. ‘Alī al-Anšārī al-Harawī (d. 481/1089) 354n
 ‘Abd Allāh b. Muḥammad b. al-Ḥasan al-Ḥalidī 122n
 ‘Abd Allāh al-Mūsawī al-Ġazā’irī al-Tustarī (d. 1173/1759) 369, 371
 ‘Abd Allāh b. Muslim Ibn Qutayba (d. 276/889) 46n, 179, 184
 ‘Abd Allāh b. Rifā‘a b. Ġadīr al-Sa‘dī (d. 561/1165–66) 199, 204
 ‘Abd Allāh b. Šāliḥ al-Samāhiġī (d. 1135/1722) 369
 ‘Abd Allāh b. ‘Umar al-Hamdānī 160
 ‘Abd Allāh b. ‘Umar b. Muḥammad al-Bayḏāwī (d. 685/1286) 379
 ‘Abd Allāh b. Yūsuf b. Aḥmad b. Hišām al-Miṣrī al-Naḥwī (d. 761/1359) 392
 ‘Abd Allāh b. Zayd b. Aḥmad al-‘Ansī (d. 667/1268) 40, 51, 75n, 76n, 145, 165, 193–96, 199, 202–5, 210, 220, 232–37, 240–42, 246–53, 276–80, 283, 286–90
 ‘Abd al-‘Āṭī, ‘Abd al-Ġanī Maḥmūd 145n
 ‘Abd al-‘Azīm b. ‘Abd al-Qawī al-Mundirī (d. 656/1258) 326, 327, 381
 ‘Abd al-‘Azīz b. Aḥmad al-Buḥārī (d. 730/1329–30) 72n
 ‘Abd al-‘Azīz b. Ğa‘far b. al-Ḥusayn al-Nīsābūrī (d. 672/1274) 315n
 ‘Abd al-‘Azīz b. Niḥrīr b. ‘Abd al-‘Azīz b. al-Barrāġ al-Ṭarābulusī (d. 481/1088–89) 300, 312, 319n
 ‘Abd al-Ġabbār al-Hamadānī (d. 415/1025) xi, 3–7, 11, 15n, 16–19, 39, 40, 41n, 44, 47n, 52, 53, 54n, 55, 62, 67n, 69–72, 81, 87n, 91, 92n, 115, 119–23, 138, 146, 148, 167–69, 173, 176, 178, 187–89, 197, 200, 208, 266, 272, 275, 278, 283, 287, 300n, 301, 322, 323n, 365
 ‘Abd al-Ġāfir al-Fārisī (d. 529/1134–35) 353n
 ‘Abd al-Ğalīl b. Abī l-Faṭḥ Mas‘ūd b. ‘Īsā al-*mutakallim* al-Rāzī (d. mid-6th/12th century) 304, 313n
 ‘Abd al-Ğalīl b. Abī l-Ḥusayn b. Abī l-Faḍl al-Qazwinī al-Rāzī (d. mid-6th/12th century) 306
 ‘Abd al-Ğalīl b. ‘Īsā b. ‘Abd al-Waḥḥāb al-Rāzī 304, 305
 ‘Abd al-Ğalīl b. Muḥammad al-Sāwī 204
 ‘Abd al-Ġanī al-Nābulusī (d. 1143/1731) 375
 ‘Abd al-Ḥaqq Ibn ‘Aṭīyya (d. 541/1147) 366
 ‘Abd al-Ḥayy al-Kattānī (d. 1382/1962) 364
 ‘Abd al-Karīm b. Aḥmad b. ‘Abd Allāh Muṭahhar al-Šan‘ānī (d. 1366/1947–48) 162

- ‘Abd al-Karīm b. Muḥammad b. Abī l-Muẓaffar al-Sam‘ānī (d. 562/1166) 28, 365
- ‘Abd al-Laṭīf b. ‘Abd al-‘Azīz b. Amīn al-Dīn b. Malakšāh b. Firište (“Ibn Malak,” d. after 824/1421) 379, 381, 385, 389
- ‘Abd al-Laṭīf b. Aḥmad b. ‘Abd al-Malik b. al-Waḡīh 169
- ‘Abd al-Laṭīf al-Baḡdādī (d. 629/1231) 365
- ‘Abd al-Malik b. Abī ‘Uṭmān Muḥammad b. Ibrāhīm b. Ya‘qūb al-Ḥargūšī al-Niṣābūrī (“al-wā‘iẓ al-Ḥargūšī,” d. 406/1015–16 or 407/1016) xii, 351, 352, 353, 354, 355, 356, 357
- ‘Abd al-Malik b. Hišām al-Ḥimyarī al-Baṣrī (d. 218/833 or 213/828) 167–68, 190, 196, 199, 204, 206, 217
- ‘Abd al-Mun‘im b. ‘Alī b. Naṣr b. Maṣṣūr al-Ḥarrānī 326n
- ‘Abd al-Rabb b. Muḥammad b. Qāsim b. Aḥmad 170
- ‘Abd al-Raḥīm b. ‘Abd Allāh al-Barqī (d. 286/899) 199, 204
- ‘Abd al-Raḥman, Dāwood Sulaymān 351
- ‘Abd al-Raḥmān b. Aḥmad b. Ġabrawayh al-‘Askarī 296
- ‘Abd al-Raḥmān b. ‘Alī b. al-Ġawzī (d. 597/1201) 198, 201, 218, 219, 355n, 365
- ‘Abd al-Raḥmān b. ‘Alī b. Muḥammad al-Ḥusaynī (d. 582/1186) 302, 313n, 324–28
- ‘Abd al-Raḥmān al-Ġāmī (d. 898/1492) 391, 392, 395
- ‘Abd al-Raḥmān b. Ishāq al-Zaḡḡāḡī (d. 337/949 or 339/951) 189
- ‘Abd al-Raḥmān b. Muḥammad al-Ḥaṣkaṭī 202, 204
- ‘Abd al-Raḥmān b. Ṣayḥ ‘Abd Allāh al-Maḡnīsāwī al-Quddūsī al-Rūmī al-Ḥalwatī (d. 1080/1669–70) 394
- ‘Abd al-Raḥmān b. Sulaymān al-Ahdal (d. 1250/1835) 366
- ‘Abd al-Raḥmān b. ‘Umar b. Muḥammad b. Sa‘īd al-Tuḡībī (d. 416/1025–26) 199, 204
- ‘Abd al-Ra‘ūf b. Tāḡ al-‘Ārifīn al-Munāwī al-Šāfi‘ī (d. 1031/1621) 382
- ‘Abd al-Rāziq, Fathī Aḥmad 214
- ‘Abd al-Razzāq al-Kāšānī 42n
- ‘Abd al-Wahhāb b. ‘Abd al-Raḥmān al-Burayḥī (d. 904/1499) 152
- ‘Abd al-Wahhāb b. ‘Alī al-Subkī 72n
- ‘Abd al-Wahhāb b. Ibrāhīm b. ‘Abd al-Wahhāb Abī l-Ma‘ālī al-Ḥazraḡī al-Zanḡānī (“al-‘Izzī,” d. 660/1262) 393, 394
- ‘Abd al-Wāsi‘ b. Yaḥyā al-Wāsi‘ī (d. 1381/1960) 369
- Abrahamov, Binyamin 141n, 264n
- Abū ‘Abd Allāh al-‘Alawī (d. 445/1053–4) 376
- Abū ‘Abd Allāh al-Baṣrī (d. 369/980) 17, 41n, 69, 72, 87n, 120, 283
- Abū l-‘Alā’ al-Ma‘arri (d. 449/1058) 118
- Abū ‘Alī al-Fārisī 16
- Abū ‘Alī al-Ġubbā’ī (d. 303/915–16) 16, 17, 62, 68, 90, 91, 120, 133, 280, 297
- Abū ‘Alī Muḥammad Ibn Ḥallād al-Baṣrī 6, 7, 52, 53n, 115, 121–26, 167, 189, 214
- Abū ‘Amr ‘Uṭmān al-Dānī (d. 444/1053) 394
- Abū l-‘Anbas al-Šaymarī 185
- Abū Bakr b. ‘Abd Allāh b. Maṣṣūr b. ‘Imrān al-Bāqillānī al-Muqri’ 239, 240n, 244n
- Abū Bakr b. ‘Abd al-Kāfi b. ‘Uṭmān al-Marāḡī 71n
- Abū Bakr b. ‘Abd al-Malik b. ‘Abd al-‘Azīz al-Balḥī 208
- Abū Bakr al-Bāqillānī (d. 403/1013) 43n
- Abū Bakr al-Daylamī 121
- Abū Bakr al-Šiblī (d. 334/946) 356
- Abū Ḍarr al-Ġifārī (d. 31 or 32/651–52 or 652–53) 16n
- Abū l-Dunyā ‘Alī b. ‘Uṭmān al-Aṣaḡḡ al-Mu‘ammar 207
- Abū l-Faḍl ‘Abbās b. Šarwīn 39–42, 44, 45, 51–56, 167, 191, 197, 202, 212, 283
- Abū l-Faḍl al-‘Irāqī b. Muḥammad b. al-‘Irāqī al-Qazwīnī (“al-Tāwūsī,” d. 600/1203–4) 204
- Abū l-Faḍl b. Šahrdawīr b. Bahā’ al-Dīn Yūsuf b. Abī l-Ḥasan al-Daylamī al-Ġilānī 116, 135–38
- Abū l-Faḍl al-Šī‘ī 45
- Abū l-Faraḡ al-Iṣfahānī (d. 356/967) 164
- Abū l-Faṭḥ al-Šaffār 119
- Abū l-Fayḍ Muḥammad b. Mardānšāh al-Daštbyādī “Faṣīḥ al-Fārisī” 369
- Abū l-Futūḥ b. Aḥmad al-Isfarāyīnī 28
- Abū Ġa‘far al-Qarmīsīnī 15
- Abū l-Ġayṣ al-Balḥī (d. 367/978) 298
- Abū Ḥafṣ al-Qarmīsīnī 15
- Abū Ḥafṣ ‘Umar al-Nasafī (d. 537/1142) 68n, 387, 391
- Abū Ḥalīd al-Wāsiṭī 47n

- Abū Hāmid al-Ġazālī (d. 505/1111) 27, 43, 71, 76, 168, 188, 197, 201, 206, 210, 211, 212, 213, 215, 218, 220, 281
- Abū Ḥanīfa (d. 150/767) 201, 385, 394
- Abū l-Ḥasan al-Aṣḥarī (d. 324/935–36) 14, 15n, 120, 294, 370
- Abū Hāšim al-Ġubbārī 17, 30, 62, 68, 82, 86, 89, 90, 93, 94, 95, 120, 121, 133, 266, 270, 280, 299
- Abū l-Ḥayr Aḥmad al-Qazwīnī al-Ṭāliqānī al-Wāʿiẓ al-Ṣūfī al-Šāfiʿī (d. 590/1194) 369
- Abū Ḥayyān al-Tawḥīdī 42n, 43n
- Abū Ḥāzim al-Nīsābūrī 316
- Abū l-Huḍayl (d. 227/841–42) 16, 120
- Abū l-Ḥusayn al-Baṣrī (d. 436/1044) xii, 55, 56, 67, 68n, 69n, 70–76, 78, 79, 81, 82, 86–88, 117, 146, 156, 167, 168, 176, 188, 190, 269–71, 275–81, 287, 288, 301–9, 312n, 313, 314, 316, 321, 323, 328
- Abū l-Ḥusayn al-Ḥayyāt (d. ca. 300/913) 68, 120, 294
- Abū l-Ḥusayn al-Zāhid al-Ḥaṭīb 160
- Abū ʿĪsā al-Mahdī al-Wazzānī (d. 1342/1923) 367
- Abū ʿĪsā al-Warrāq (d. 247/861 or later) 120
- Abū Ishāq Ibrāhīm b. Nawbaḥt 308, 309, 315–16
- Abū l-ʿIzz Muḥammad b. ʿAlī b. Muḥammad b. ʿAlī 77
- Abū Maṣṣūr al-Šarrām 298, 316
- Abū Miḥnaf (d. 157/775) 163n
- Abū Muḍar Šurayḥ b. al-Muʿayyad 11, 40, 136, 169, 177, 184, 186, 198, 210, 216
- Abū Muḥammad al-Ġaʿfarī, fl. late 2nd/8th century) 163n
- Abū Muḥammad b. al-Ḥusayn b. ʿĪsā “Ibn al-ʿĀriḍ” 72n
- Abū Mūsā al-Murdār (d. 26/840) 68
- Abū l-Qabāʾil/Abū l-Faḍāʾil ʿAbd al-Raḥmān b. Maṣṣūr b. Abī l-Qabāʾil 12
- Abū Qallāba ʿAbd Allāh b. Zayd (d. between 104/722–23 and 107/725–26) 16n
- Abū l-Qāsim b. Abī Bakr al-Layṭī al-Samarqandī (d. after 888/1483) 389
- Abū l-Qāsim al-Balḥī al-Kaʿbī (d. 319/931) 15, 16, 29, 40n, 68, 87, 89, 120, 145, 264, 271, 297, 299
- Abū l-Qāsim b. Firruh b. Ḥalaf b. Aḥmad al-Ruʿaynī al-Šātibī (d. 590/1194) 394
- Abū l-Qāsim b. al-Ḥusayn b. Šabīb al-Tihāmī (d. after 600/1203–4) 273, 276
- Abū l-Qāsim b. Ibrāhīm al-Barrādī (fl. 9th/15th century) 368
- Abū l-Qāsim al-Našrābādī (d. 366/976–77) 356
- Abū l-Qāsim b. Tāl al-Hawsamī “al-Ustād” 190–91, 216
- Abū l-Qāsim al-Wāsiṭī 120
- Abū Rašīd al-Nīsābūrī 3–8, 12–18, 29, 54n, 115n, 121, 123–25, 167, 173, 175, 187, 271, 274, 278, 287
- Abū Rayḥān al-Bīrūnī (d. ca. 440/1048) 370
- Abū Rīda, Muḥammad ʿAbd al-Hādī 6, 123, 189
- Abū Saʿīd ʿAbd al-Ġalīl 181
- Abū Saʿīd Ġunayd b. Muḥammad b. ʔ...ʔ al-Dihistānī 77
- Abū Saʿīd al-Ḥarrāz (d. 277/890–91) 356
- Abū Šākir al-Dayṣānī 295
- Abū Sulaymān al-Dārānī (d. 215/830) 356
- Abū Ṭāhir b. ʿAlī al-Šaffār 6, 52, 115, 118, 119, 124–26, 132
- Abū Ṭāhir al-Silafī (d. 576/1180) 27n
- Abū Ṭālib al-Fārisī 160
- Abū Ṭālib b. Muḥammad b. Aḥmad al-Ḥaṭīb al-Bazūfarī 117n
- Abū Ṭayyib al-Rāzī 298
- Abū l-Waqt al-Siġzī (d. 553/1158–59) 27
- Abū Yaʿlā Aḥmad b. ʿAlī b. al-Muʿannā b. ʿĪsā b. Hilāl al-Mawṣilī (d. 307/919) 16, 364
- Abū Yazīd al-Biṣṭāmī (d. 261/874–75?) 356
- Abū Yūsuf 218
- Abū Zunayd, ʿAbd al-Ḥamīd b. ʿAlī 69n
- Abū ʔ...ʔ b. Muḥammad b. Mahdī al-Ḥasanī al-maḍfūn fī balad Bakšā 209
- Adang, Camilla 43n, 67n, 354n
- Afḍal al-Dīn al-Ġaylānī 207
- Afšār, İrağ 377
- Āġā Buzurg al-Tihrānī (d. 1389/1970) 117n, 137, 318n, 322n, 368, 369
- Āḥand Ġiyāzī, Muḥammad Yūsuf 325n
- Ahlwardt, Wilhelm (1828–1909) 3n, 4n, 29
- Aḥmad b. ʿAbd Allāh b. Aḥmad al-Šaʿdī 162n
- Aḥmad b. Abī l-Ḥasan b. Aḥmad al-Kanī (d. ca. 565/1169–70) 143, 207, 208, 268, 284
- Aḥmad b. Abī Hāšim al-Ḥusaynī al-Qazwīnī (“Mānkdim Šašdīw,” d. ca. 425/1034) 52n, 53n, 121n, 125, 148, 167, 189, 274, 283, 322
- Aḥmad b. Abī l-Qāsim ʿUmar al-Zāwalī al-Dawlatābādī al-Hindī (d. 849/1445–46) 391
- Aḥmad b. ʿAlī b. ʿAbd Allāh b. al-Marzubān (“Ibn al-Ustād Abū Bakr al-Daylamī,” d. 371/981–82) 121
- Aḥmad b. ʿAlī al-Ḍamīmī 167, 174, 180
- Aḥmad b. ʿAlī b. Ḥağar al-ʿAsqalānī (d. 852/1449) 365, 367, 372, 385
- Aḥmad b. ʿAlī b. Masʿūd 393

- Aḥmad b. ‘Alī b. Muḥammad al-Wakīl (“Ibn Barhān al-Šāfi‘ī,” d. 518/1124) 201, 219
- Aḥmad b. ‘Alī al-Rāzī al-Čaššās (d. 370/981) 68, 69
- Aḥmad b. ‘Alī al-Rūmī al-Ḥanafī “Dunqūz” [“Daykqūz”] 393
- Aḥmad b. ‘Alī b. Sa‘īd b. Sa‘āda al-Baḥrānī 315
- Aḥmad b. ‘Alī b. ‘Ubayd Allāh Ibn Siwār al-Baḡdādī (d. 496/1103) 28
- Aḥmad b. ‘Aṭā’ (d. 309/921–22) 356
- Aḥmad b. Dā‘ī al-Daylamī al-Tanhaḡānī (“al-Dāniši”) 218
- Aḥmad al-Ġazālī (d. 517/1123 or 520/1126) 354
- Aḥmad b. Ḥanaš al-Kindī al-Šihābī (d. ca. 670/1271–72) 169, 178, 181
- Aḥmad b. Ḥanbal (d. 241/855) 196, 202, 214
- Aḥmad b. al-Ḥasan b. Abī Qāsim Bābā 26
- Aḥmad b. al-Ḥasan b. ‘Alī b. Ishāq al-Farrazādī 115n
- Aḥmad b. al-Ḥasan b. Muḥammad al-Raššās (d. 621/1224) 46n, 118, 185, 187, 273, 290
- Aḥmad b. Ḥumayd b. Sa‘īd al-Ḥārīṭī 222
- Aḥmad b. al-Ḥusayn al-Hamaḡdānī (d. 398/1008) 212
- Aḥmad b. al-Ḥusayn b. al-Mubārak al-Akwa‘ 239n
- Aḥmad b. Ibrāhīm al-Ḥasanī (fl. first half of the 4th/10th century) 119, 162, 164, 191, 200, 213
- Aḥmad b. Ibrāhīm al-Qalānisī al-Rāzī 14
- Aḥmad b. ‘Isā b. Zayd (d. 247/861) 47n, 167, 184, 196, 207, 264n
- Aḥmad b. Ismā‘īl b. Yūsuf b. Muḥammad b. al-‘Abbās al-Qazwīnī al-Ṭālaqānī al-Šāfi‘ī (d. 590/1193) 208, 244n
- Aḥmad Kamāl Pāšā Zāda (“Ibn Kamāl Bāšā,” d. 940/1534) 397
- Aḥmad b. Muḥammad b. ‘Abbād b. ‘Alī b. al-Hā‘im al-Faraḡī al-Ma‘arrī al-Maqdisī (d. 815/1412) 396
- Aḥmad b. Muḥammad b. ‘Abd al-Raḡmān b. ‘Alī al-Ḥusaynī (“al-Ḥāfiṣ ‘Izz al-Dīn al-Ḥusaynī,” d. 695/1295) 326–28
- Aḥmad b. Muḥammad b. Aḥmad b. Ibrāhīm al-Maydānī (d. 518/1124) 216
- Aḥmad b. Muḥammad b. ‘Alī b. Aḥmad al-‘Āšimī (d. 378/988–9) 353n
- Aḥmad b. Muḥammad b. ‘Alī b. Ḥaḡar al-Haytamī (d. 974/1567) 383, 396
- Aḥmad b. Muḥammad b. Ḥālīd al-Barqī (d. 274/887–88 or 280/893) 293n
- Aḥmad b. Muḥammad b. al-Ḥasan al-Raššās (“al-Ḥafīd,” d. 656/1258) 75, 165–67, 174, 181, 277, 279
- Aḥmad b. Muḥammad b. Ḥiḡr al-‘Umarī al-Ḥanafī (“Qūl Aḥmad,” d. ca. 950/1543–44) 387, 390
- Aḥmad b. Muḥammad b. Ibrāhīm al-Ṭa‘labī (d. 427/1035) 138, 178, 186, 198, 202, 212, 376
- Aḥmad b. Muḥammad b. Ishāq Qāzābādī (d. 1163/1749) 387
- Aḥmad b. Muḥammad al-Maḡnīsawī (d. 1090/1591–92) 385
- Aḥmad b. Muḥammad b. al-Qāsim al-Akwa‘ (“Šu‘la al-Akwa‘,” d. after 644/1246) 40, 167, 174, 175, 181, 194–204, 206, 220–23, 233, 240–42, 246
- Aḥmad b. Muḥammad al-Qudūrī al-Baḡdādī (d. 428/1037) 201, 205
- Aḥmad b. Muḥammad b. Šā‘id b. Muḥammad al-Šā‘idī al-Nīsābūrī al-Ḥanafī (d. 482/1089) 207
- Aḥmad b. Muḥammad al-Šarafī (d. 1055/1646) 39n, 78, 153, 161, 163
- Aḥmad b. Muḥammad al-Silafī al-Išbahānī (d. 576/1180) 27, 365
- Aḥmad b. Muḥammad b. ‘Uṭmān 84, 85
- Aḥmad b. Muḥammad al-Zurārī (d. 368/978) 374
- Aḥmad b. Mūsā al-Rūmī al-Iznīqī al-Ḥanafī (“al-Ḥayālī,” d. 862/1458) 387
- Aḥmad b. Mušṭafā Ṭāškubrīzāda (d. 968/1561) 368, 388
- Aḥmad b. Nā‘ib Sallār b. Muḥammad Kīnārudī 136
- Aḥmad b. Nasr b. al-Mas‘ūd al-‘Ansī (d. ca. 670/1271–72) 181
- Aḥmad b. Sa‘d al-Dīn b. al-Ḥusayn al-Miswarī (d. 1079/1668) 28n, 154, 164n, 170, 181, 194, 195, 203, 205, 206, 221, 223, 232, 233, 235, 242n, 370
- Aḥmad b. Sahl al-Rāzī (fl. end of the 3rd/9th century) 163
- Aḥmad b. Šalāḡ b. al-Hādī b. Ibrāhīm b. Tāḡ al-Dīn 280
- Aḥmad b. Šālīḡ b. Muḥammad Ibn Abī l-Riḡāl (d. 1092/1690) 25n, 26n, 28, 151, 165n, 279
- Aḥmad Sūdī (d. 1000/1592–93 or after 1006/1598) 395
- Aḥmad b. ‘Ubayd Allāh b. Muḥammad b. ‘Ammār al-Ṭaqafī *al-kātib* (d. ca. 314/926) 163, 164n
- Aḥmad b. ‘Uzayw b. ‘Awāḡ al-Ḥimyarī (d. ca. 650/1252–53) 75n, 166, 168, 172, 173, 176, 182, 185

- Aḥmad b. Yahyā b. Aḥmad (b.) Ḥābis al-Dawwārī al-Ṣaʿdī (d. 1061/1651) 290
- Aḥmad b. Yahyā b. Sālīm al-Duwayd b. ʿAlī b. Muḥammad b. Mūsā al-Ṣaʿdī (d. 1020/1611) 85
- Aḥmad b. Yūsuf al-Fihri al-Lablī (d. 691/1291) 366
- Aḥmad b. Zayd b. ʿAlī al-Ḥāḡḡī al-Bayhaqī 26
- ʿAlāʾ al-Dawla Simnānī (d. 736/1336) 355
- ʿAlī b. ʿAbd Allāh al-Iryānī (d. 1323/1905) 162
- Alī b. ʿAbd al-Ḡalīl al-Bayāḏī *al-mutakallim* 304
- ʿAlī b. Abī Bakr b. ʿAbd al-Ḡalīl al-Fargānī al-Margīnānī (d. 593/1197) 28, 384
- ʿAlī b. Abī Bakr al-Hayṭamī 26
- ʿAlī b. Abī Ṭālib (d. 40/661) 141, 220, 232, 236, 238n, 272
- ʿAlī b. Abī Ṭālib al-Asadābādī 26
- ʿAlī b. Abī Ṭālib al-Hamadānī 117n
- ʿAlī b. Aḥmad b. ʿAlī b. Salāma al-Ṣuraymī 288
- ʿAlī b. Aḥmad b. al-Ḥusayn b. al-Mubārak al-Akwaʿ (“Bahā” al-Dīn al-Akwaʿ,” alive in 627/1229–30) 40n, 47n, 194, 200, 205, 206, 209, 221, 237, 238, 239, 240, 241, 242, 243, 244, 245n, 246, 261
- ʿAlī b. ʿAqīl al-Ḥanbalī al-Baḡdādī (d. 513/1119) 71n
- ʿAlī b. Bilāl al-Āmulī 119n, 160, 162, 168, 177, 191, 213
- ʿAlī b. Dāwūd al-Hādī 223
- ʿAlī b. Ḥamak b. Ibrāhīm b. al-Ḥusayn b. Ḥamak al-Bayhaqī al-Muḡīṭī 25n, 29
- ʿAlī b. al-Ḥasan b. ʿAlī al-Ṣandalī al-Nīsābūrī al-Ḥanafī (d. 384/994–95) 26
- ʿAlī b. al-Ḥasan b. ʿAlī al-Zaydī al-ʿAdlī 31
- ʿAlī b. al-Ḥasan al-Ḥazraḡī (d. 811/1409–10) 152
- ʿAlī b. al-Ḥasan b. al-Ḥusayn (“al-Ḥalī,” d. 492/1099) 199, 205
- ʿAlī b. Ḥasan b. al-Raḏī al-ʿAlawī al-Ḥusaynī (alive in 716/1317) 318n, 323, 331
- ʿAlī b. al-Ḥusayn (“Zayn al-ʿĀbidīn,” d. 94/712 or 95/713) 25n, 141
- ʿAlī b. al-Ḥusayn *al-amīr* 168
- ʿAlī b. al-Ḥusayn b. Muḥammad Siyāh [Ṣāh] Sarīḡān [Sarbiḡān] 7, 31, 40n, 119, 124, 167, 175, 178, 188, 189
- ʿAlī b. al-Ḥusayn al-Mūsawī (“al-Ṣarīf al-Murtaḏā,” d. 436/1044) xii, 5, 6n, 7, 43, 87n, 117n, 118, 124, 197, 213, 297, 298, 300–304, 307, 311–14, 316–19, 320n, 321, 322, 328, 372, 373
- ʿAlī b. Ḥusayn al-Saḡḡād (d. 95/713) 326
- ʿAlī b. al-Ḥusayn b. Yahyā b. Yahyā b. al-Nāṣir al-Ḥusayn b. ʿAbd Allāh b. Muḥammad al-Muḥtār b. Aḥmad b. al-Imām al-Hādī (fl. 7th/13th century) 168, 177, 182, 189
- ʿAlī b. Ibrāhīm al-Kilānī al-Miṣrī 391
- ʿAlī b. Mahdī al-Saylaqī 210
- ʿAlī b. Muḥammad b. ʿAbīd Allāh al-ʿAbbāsī al-ʿAlawī 142n, 159, 190
- ʿAlī b. Muḥammad b. Aḥmad al-Bukurī (d. 882/1478) 275
- ʿAlī b. Muḥammad [Ḥumayd] b. Aḥmad b. al-Walīd al-Quraṣī (d. 635/1237–38) 200, 205, 216, 242–43, 246
- ʿAlī b. Muḥammad al-Bazdawī (d. 482/1089–90) 72n
- ʿAlī b. Muḥammad al-Ḡurḡānī (“al-Ṣarīf al-Ḡurḡānī,” d. 816/1413) 42n, 43n, 390, 393, 396
- ʿAlī b. Muḥammad b. Ḥalīl (fl. 5th/11th century) 169, 177, 187
- ʿAlī b. Muḥammad b. Ḥāmid al-Yamanī al-Ṣanʿānī 237, 238, 239, 240, 241, 242, 243n, 244, 245n, 246, 261
- ʿAlī b. Muḥammad b. al-Ḥasan b. Abī Nizār Ibn al-Ṣarafiyya al-Wāsiṭī 238, 239, 243n, 244
- ʿAlī b. Muḥammad b. Muḥammad b. al-Ḡallābī Ibn al-Maḡāzili al-Wāsiṭī (d. 483/1090) 202, 212, 238, 239, 240, 242–46, 261, 262
- ʿAlī b. Muḥammad b. Muḥammad b. al-Qāsim al-ʿAlawī al-Ḥusaynī 326
- ʿAlī b. Muḥammad al-Nawfalī (fl. second half of the 3rd/7th century) 163
- ʿAlī b. Muḥammad b. Sulaymān al-Ḥasanī al-Rassī (fl. 5th/11th century) 168, 187
- ʿAlī b. al-Murtaḏā b. al-Mufaḏḏal (d. 784/1382–83) 280
- ʿAlī b. Mūsā al-Riḏā (d. 203/818) 25n
- ʿAlī b. Mūsā Ibn Ṭāwūs (d. 664/1266) 68n, 159–60, 303, 315n, 371, 374, 375, 377, 378
- ʿAlī b. Muṣṭafā al-Qayṣarī al-Rūmī al-Ḥanafī *al-ṣahīr bi-l-Fardī* (d. 1127/1715–16) 387
- ʿAlī b. Nāṣir al-Ḥusaynī al-Saraḡṣī (fl. late 6th/12th and early 7th/13th centuries) 168, 184, 206, 207, 221, 223
- ʿAlī b. Pīrmard al-Daylamī (fl. late 5th/11th, early 6th/12th century) 39n, 215
- ʿAlī b. Sulaymān b. Abī l-Riḡāl (d. after 681/1282–83) 177, 187
- ʿAlī b. Sulaymān b. Asʿad al-Ḥārīṭī “Ibn al-Ḥaydara,” d. 599/1202–3) 188

- ‘Alī b. Sulaymān al-Baḥrānī (fl. first half of the 7th/13th century) 315
- ‘Alī b. Sulṭān b. Muḥammad al-Qārī’ al-Harawī (d. 1014/1605) 383, 385, 397
- ‘Alī b. Taqī l-Dīn al-Ḥalīḡī (d. after 1112/1700–1) 397
- ‘Alī b. Yaḥyā al-Fuḍaylī 279
- ‘Alī b. Yaḥyā b. Ḥuṣaym 179, 182
- ‘Alī b. Zayd b. Muḥammad al-Bayhaqī (“Ibn Funduq al-Bayhaqī,” d. 565/1169) 153, 217, 371
- al-‘Alwānī, Ṭāḥā Ḡābir Fayyāḍ 71n
- al-Amin al-‘Āmilī, Muḥsin (d. 1952) 378
- Amīrkā b. Abī l-Luḡaym b. Amīra al-Maṣdarī al-‘Ġlī al-Qazwīnī (d. 514/1120) 303, 304
- ‘Amr b. Ḡamīl [Ḡumayl] 9, 28, 29, 196, 220, 232n, 277
- Ansari, Hassan 40, 41n, 53n, 67n, 75n, 125, 145n, 161n, 190, 203, 215, 216, 271n, 306, 312n, 316n
- al-Anṣārī al-Qummī, Muḥammad Riḍā 213, 233n, 314n
- Anwar, Aḥmad Ḥasan 353n
- Arberry, Arthur J. 351
- van Arendonk, C. 125n, 142n, 159n
- Arnaldez, Roger 67n
- Asad, Ḥusayn Salīm 16n
- As‘ad b. Aḥmad al-Ṭarābulusī (d. early 6th/12th century) 301, 313
- As‘ad b. al-Ḥasan b. Nāṣir 166, 172, 182
- al-Aṣamm (d. 200/816 or 201/817) 120
- ‘Aṣīm b. Abī l-Naḡūd Bahdala al-Kūfī al-Asadī (d. 127/745 or 128/746) 198, 202, 205, 213
- Aṣraf b. ‘Abd al-Maṣṣūd b. ‘Abd al-Raḥīm 381
- ‘Aṭā’, ‘Abd al-Qādir Aḥmad 352n
- al-‘Aṭārūdī, ‘Azīz Allāh 207, 221
- Aṭīr al-Dīn al-Abharī (d. 663/1264) 390
- ‘Aṭīyya b. Muḥammad al-Naḡrānī (d. 665/1266–67) 180, 182
- ‘Azīz Allāh al-Ḥusaynī al-Ardabīlī 323n
- ‘Azmī, ‘Umar al-Sayyid 188
- ‘Azzān, Muḥammad Yaḥyā Sālīm 190
- Bahā’ al-Dīn al-‘Āmilī (d. 1030/1621) 378
- Bahā’ al-Dīn Walad (d. 628/1231) 354
- al-Bahādurī, Ibrāhīm 314
- Baḥr al-‘Ulūm, Muḥammad Ṣādiq Āl 317n
- Bakr, Muḥammad 70n
- Barakat, Muḥammad 117n
- Bārūd, Bassām Muḥammad 352
- Bāyazīd II (r. 886/1481–922/1516) 374
- Bedir, Murteza 67n
- Bernand, Marie 67n
- Bihbūdī, Muḥammad Bāqir 238n
- Biram, Arthur xi, 4, 5, 7
- Bišr b. Muḥammad b. ‘Alī al-Ḡaṭūfī 222
- Bišr b. al-Mu‘tamir (d. between 210/825 and 226/840) 16
- Brockelmann, Carl (1868–1956) 181
- Brunschvig, Robert (1901–1990) 67n
- Bulliet, Richard 351
- Burḡūt (d. 240/855 or 241/856) 14, 120
- Burton, John (1921–2005) 67n
- Calder, Norman (1950–1998) 67n
- Caprotti, Giuseppe xi
- Chaumont, Eric 67n
- Chiabotti, Francesco 353n
- Cook, Michael 121n
- Dānišpažūh, Muḥammad Taqī 318n, 321n, 322n, 324n
- Dāwūd b. Muḥammad al-Qārīṣī (d. 1160/1747–48) 387
- al-Dīb, ‘Abd al-‘Azīm Maḥmūd 71n
- Dī‘bil b. ‘Alī al-Ḥuzā‘ī 201, 209
- Ḍirār b. ‘Amr (d. ca. 200/815) 14, 19, 67, 120, 133, 185
- Dirāyatī, Muṣṭafā 236n, 318n
- Ḍiyā’ al-Dīn (father of Faḥr al-Dīn al-Rāzī) 306
- Ḍiyā’ al-Dīn al-Maqdisī (d. 646/1245) 367
- Ḍiyā’ al-Dīn b. Sadīd al-Dīn al-Ḡurḡānī 308
- Ḍū l-Nūn al-Miṣrī (d. 245/860) 356
- Ḍū l-Šarafayn Muḥammad b. Ḡa‘far (d. 477/1084) 160, 265n
- El Shamsy, Ahmed 67n
- Elshahed, Elsayed 277n
- van Ess, Josef 67n, 324n
- Fadel, Mohammed 67n
- Fāḍil b. ‘Abbās b. ‘Alī b. Muḥammad b. Abī l-Qāsim (“Abū Firās b. Dī‘tam”) 145n, 153, 161, 203, 271n
- al-Faḍl b. Abī l-Sa‘d al-‘Uṣayfirī (fl. 600/1203) 235
- Faḍl b. Ḥasan al-Ṭabrisī (d. 548/1153) 138
- al-Faḍl b. Ṣāḍān al-Niṣābūrī (d. 260/873) 295
- al-Faḍl b. Yaḥyā b. Ḡa‘far b. Aḥmad b. Abī Yaḥyā 167, 174, 182
- Faḥr al-Dīn Naṣīrī 318n
- Faḥr al-Dīn al-Rāzī (d. 606/1209) 44n, 68n, 71, 72n, 76, 138, 207, 216, 281, 306, 309
- al-faḡīh Dānišī al-Daylamī 201, 217
- Farīd al-Dīn ‘Aṭṭār 395, 397
- Fierro, Maribel 351n, 354n

- Fūda, Saʿīd ʿAbd al-Laṭīf 391
 Furūzānfar, Badīʿ al-Zamān 355n
 Ğābir al-Ġuʿfī (d. 128/745–46) 163n
 Ğābir b. Ḥayyān 42n
 Ğadbān, ʿAbd al-Karīm Aḥmad 69n
 Ğaʿfar b. Aḥmad b. ʿAbd al-Salām al-Buhlūlī (“Qāḍī Ğaʿfar,” d. 573/1177) 30, 46, 54, 73, 74, 143, 146n, 156, 168, 181, 182, 191, 204, 208, 215, 216, 267, 268, 269, 276, 284, 285
 Ğaʿfar b. Aḥmad b. Wandak al-Rāzī 297
 Ğaʿfar b. al-Ḥarb (d. 236/850) 16
 Ğaʿfar b. al-Ḥasan b. Saʿīd (“al-Muḥaqqiq al-Ḥillī,” d. 676/1277) 308, 315
 Ğaʿfar b. Mubaššir (d. 234/849) 68, 120
 Ğaʿfar b. al-Qāsim al-ʿIyānī (d. 450/1059) 160, 265n, 266
 Ğaʿfar al-Šādiq (d. 148/765) 293, 295, 256n
 Ğāḥiz (d. 255/869) 67n, 120
 Ğahm b. Šafwān (d. 128/746) 119, 295
 Ğalāl al-Dīn al-Dawwānī (d. 918/1512) 388
 Ğalāl al-Dīn al-Qāyini (d. 838/1434–35) 369
 Ğalāl al-Dīn Rūmī (d. 671/1273) 354
 Ğalāl al-Dīn al-Suyūṭī (d. 911/1505) 43n, 365, 382, 385, 387
 Galen 372n
 Gimaret, Daniel 6, 8, 53n, 123, 188, 190
 Ġiyāṭ b. Ibrāhīm 163n
 Glaser, Eduard (1855–1908) xi, 3, 4, 148n, 169n
 Gleave, Robert 67n
 Goldfeld, Isaiah 376n
 Goldziher, Ignaz 67n
 al-Ġubūr al-Sabīʿī, Ḥalīl b. ʿUṭmān 366n
 al-Ġunayd (d. 297/910) 356
 Günther, Sebastian 163n
 Ḥāfiẓ (d. 792/1390) 395
 Ḥafṣ b. Sulaymān al-Asadī [Abū ʿUmar b. Abī Dāwūd al-Asadī al-Kūfī] 202, 205
 al-Ḥāḡḡ Ğaʿfar b. ʿAbd Allāh 116n
 Ḥāḡḡī b. *faqīh* Muḥammad b. Namāwar Tanḡānī Miyāndiḥi 136
 al-Ḥakīm, Muḥsin 117n
 Ḥālīd b. Mihrān al-Ḥaḡḡdāʾ (d. 141/758–59 or 142/759–60) 16n
 Ḥālīd al-Šahrazūri al-Naqšbandī (d. 1242/1827) 374
 Ḥalīl b. Ḥasan b. Muḥammad al-Tirāwī al-Rūmī (“Qara Ḥalīl Afandī,” d. 1123/1711–12) 388
 Hallaq, Wael 67n
 Hamdan, Omar 53n
 Ḥamid Allāh, Muḥammad 70n, 71n, 72n, 73n, 75n, 78, 79
 Ḥamza b. ʿAlī b. Zuhra al-Ḥusaynī al-Ḥalabī (d. 585/1189–90) 302, 313–14, 328, 375n
 al-Ḥamzī, Ḥādī b. Ḥasan b. Ḥādī 185
 Ḥanafī, Ḥasan 70n
 Ḥanzala b. al-Ḥasan b. Šabʿān [Šaʿbān] 183
 Ḥarbī Dūst b. Dam[a]ka al-Malātī 84
 al-Ḥārīṭ al-Muḥāsibī (d. 243/857) 356
 Ḥārūn b. Mūsā b. Aḥmad al-Tallaʿukbarī (d. 385/995) 367
 Hasan, Aḥmad 67n
 Ḥasan, Nāḡī 188
 al-Ḥasan b. Aḥmad b. ʿAlī b. al-Muʿallim al-Ḥalabī (d. after 453/1061) 300–301, 312
 al-Ḥasan b. Aḥmad al-ʿAnsī 166, 172, 182
 al-Ḥasan b. Aḥmad b. al-Ḥasan b. Aḥmad b. Muḥammad b. Sahl al-ʿAṭṭār al-Hamaḡānī (d. 569/1173) 27
 al-Ḥasan b. Aḥmad Ibn Mattawayh 4, 7, 31n, 39n, 52n, 53, 54, 70n, 92n, 115, 121, 124, 167, 174, 188, 190, 266, 268, 269, 274, 275, 278, 287
 al-Ḥasan b. Aḥmad b. Muḥammad b. ʿAbd al-Raḥmān b. ʿAlī al-Ḥusaynī (d. 743/1342) 327n
 al-Ḥasan b. ʿAlī b. Abī Ṭālib 141
 al-Ḥasan b. ʿAlī b. Abī Ṭālib al-Ḥusaynī al-Balḡī (d. 532/1137–38) 25–26, 209, 214
 al-Ḥasan b. ʿAlī al-ʿAlawī 25
 al-Ḥasan b. ʿAlī b. Muḥammad b. Abī l-Ḥusayn b. Maṣṣūr (alive in 590/1194) 325, 326
 al-Ḥasan b. ʿAlī b. Mulāʿib al-Asadī 181, 204
 Ḥasan b. ʿAlī al-Munaḡḡim al-Qummī (d. after 366/976–77) 212
 al-Ḥasan b. ʿAlī al-Šaffār al-Rāzī 119
 Ḥasan b. ʿAlī al-Ṭabarī (alive in 701/1301) 314n
 al-Ḥasan al-ʿAskarī 67n
 al-Ḥasan b. al-Baqāʾ al-Tihāmī al-Qaysī (d. ca. 670/1271–72) 166, 172, 179, 182
 Ḥasan Bāšā b. ʿAlāʾ al-Dīn ʿAlī al-Aswad al-Rūmī al-Ḥanafī (d. 827/1424) 393
 al-Ḥasan al-Bašrī (d. 110/728) 16, 39, 119
 al-Ḥasan b. Fālīt b. ʿAbd Allāh b. Qaḥṭān al-Ḍuḥalī al-Šaybānī 40
 al-Ḥasan b. ʿĪsā b. Qubb b. Layṭ al-Aslamī al-Šāfiʿī 199, 205
 al-Ḥasan b. Maḥdī al-Saylaqī 316, 320, 373

- al-Ḥasan b. Muḥammad b. al-Ḥasan al-Raṣṣāṣ (d. 584/1188) 44n, 45, 46, 47n, 51–56, 74, 75, 125n, 166–68, 173, 174, 176, 181, 182, 185–87, 190, 191, 268–79, 285, 287
- al-Ḥasan b. Muḥammad al-Ṣāḡānī al-Hindī al-Ḥanafī (d. 650/1252) 381, 383, 384
- al-Ḥasan b. Muḥammad b. Ṣalāḥ b. Aḥmad b. Muḥammad al-Šarafī 83
- Ḥasan b. Muḥammad al-Zībārī al-Kurdī (d. 1078/1667–68) 389
- al-Ḥasan b. Mūsā al-Nawbaḥtī (d. between 300/912 and 310/922) 296, 297
- al-Ḥasan b. Nāṣir b. Ya‘qūb b. ‘Amir al-Šatawī al-‘Uḍrī 30
- al-Ḥasan b. al-Qāsim b. al-Mu‘ayyad bi-llāh (d. 1156/1743) 245
- Ḥasan al-Šadr (d. 1354/1935) 369, 375
- Ḥasan Ibn Umm Sinān Imāmzāda (d. 1088/1677) 382
- al-Hasan b. Wahhās al-Ḥamzī 164n
- al-Ḥasan b. Yaḥyā b. al-Ḥusayn b. Zayd 264n
- Ḥasan b. Yūsuf b. al-Muṭahhar al-Ḥillī (“al-‘Allāma al-Ḥillī”) 76n, 309, 315, 316n, 369, 371
- al-Ḥaṭīb al-Mawṣilī Abū l-Faḍl ‘Abd Allāh b. Aḥmad al-Ṭūsī al-Baḡdādī al-Mawṣilī al-Šāfi‘ī (d. 578/1182–83) 27
- Heemskerk, Margaretha T. 7n, 53n, 70n, 188
- Heinrichs, Wolfhart (1941–2014) 67n
- Hibat al-Karīm b. al-Ḥasan b. al-Faraḡ b. ‘Alī b. Ḥabāniš 239, 244n, 245n
- al-Hibṣī, ‘Abd Allāh [b.] Muḥammad 242n
- Hišām b. al-Ḥakam (d. 179/795–96) 120, 295
- Horten, Max (1874–1945) 5, 7
- Houben, J. J. 188
- Ḥumayd b. Aḥmad b. Muḥammad al-Muḥallī 9n, 16n, 28n, 41n, 153, 160n, 162–67, 172, 173, 175, 178, 182, 185, 186, 220, 221, 223, 241, 242, 244, 246, 257, 273–75
- Ḥumaydān b. al-Qāsim b. Yaḥyā b. Ḥumaydān 145, 275, 278, 285, 287
- Ḥunayn b. Ishāq 372n
- Ḥusām al-Dīn Ḥasan al-Kātī (“Ḥisām-kātī,” d. 760/1359) 391
- al-Ḥusayn b. Abī l-Qāsim al-‘Awdī al-Asadī al-Ḥillī (fl. first half of the 8th/14th century) 301, 321
- al-Ḥusayn b. Aḥmad b. Ya‘qūb al-Hamdānī 160, 190
- al-Ḥusayn b. ‘Alī b. Abī Ṭālib 141
- Ḥusayn b. ‘Alī b. Abī Ṭālib al-Hamadānī al-Iṣfahānī al-Naḡafī 117n
- al-Ḥusayn b. ‘Alī b. Aḥmad al-Ġuwaynī 29
- al-Ḥusayn b. ‘Alī al-‘Alawī 29
- Ḥusayn b. ‘Alī b. al-ḥaḡḡ Ḥusayn al-Šāfi‘ī al-Aṣ‘arī al-‘Alwānī (alive in 948/1541) 353
- al-Ḥusayn b. ‘Alī b. Muḥammad al-Qumm al-Zabīdī al-Yamanī (“Ibn al-Qumm,” d. ca. 490/1097) 201, 212
- al-Ḥusayn b. ‘Alī al-Rāzī (d. after 552/1157) 305, 306
- al-Ḥusayn b. Badr al-Dīn Muḥammad b. Aḥmad b. Yaḥyā al-Hādawī (d. 662/1263–64 or 663/1264–65) 75n, 189, 245n, 274
- al-Ḥusaynī al-Ġalālī, Muḥammad Riḍā 244n
- al-Ḥusaynī al-Iṣkiwarī, Aḥmad 370
- al-Ḥusaynī al-Iṣkiwarī, Ġa‘far 370
- al-Ḥusayn b. Maḥmūd b. al-Ḥasan al-Zaydānī (d. 727/1326–27) 381
- al-Ḥusaynī al-Mar‘aṣī al-Rāzī 214
- al-Ḥusayn b. Mas‘ūd b. Muḥammad al-Farrā’ al-Baḡawī (d. 516/1122 or 510/1117) 381, 397
- al-Ḥusayn b. Muḥammad al-Naḡḡār (d. ca. 220/835) 14
- Ḥusayn b. Muḥammad Sa‘īd ‘Abd al-Ġanī al-Makkī al-Ḥanafī 383
- al-Ḥusayn b. Muḥammad al-Wāsiṭī 26
- al-Ḥusayn b. Musallam al-Tihāmī 46n, 167, 173, 186, 273
- al-Ḥusayn b. Nāṣir b. ‘Abd al-Ḥafīz b. ‘Abd Allāh b. al-Muhallā al-Šarafī (d. 1111/1699–1700) 289
- Ḥusayn Ibn al-Rawḥ al-Nawbaḥtī (d. 326/938) 296
- al-Ḥūtī, ‘Abd Allāh Aḥmad 41n
- Ḥwāḡa Muḥammad Pārsā (d. 822/1420) 149n, 375
- Ibn Abī ‘Aqīl al-‘Umānī 298
- Ibn Abī Ġumhūr al-Aḥsā‘ī (d. after 906/1501) 315n, 371
- Ibn Abī Ḥatīm al-Rāzī (d. 327/938) 376
- Ibn Abī Ṭayy al-Ḥalabī (d. 630/1232–33) 307, 328n
- Ibn al-Afkānī (d. 749/1348) 372
- Ibn al-‘Arīf (d. 536/1141) 354n
- Ibn al-‘Asākir (d. 571/1175) 365
- Ibn Bistām al-Tuḥayrī (fl. first half of the 5th/11th century) 353n
- Ibn al-Ġaḍā‘irī (fl. early 5th/11th century) 293
- Ibn Ḥaldūn (d. 808/1406) 71
- Ibn al-Ḥaššāb 27
- Ibn Ḥazm (d. 456/1064) 43n, 210
- Ibn Kullāb (d. 241/855?) 14, 120

- Ibn al-Mi'mār al-Baġdādī 237, 238
 Ibn al-Nadīm (d. 380/990) 69n, 122, 363, 367
 Ibn al-Qiftī (d. 646/1248) 87n
 Ibn al-Rāwandī (d. between 270/883–84 and 280/893–94) 14, 120
 Ibn al-Šalāḥ al-Šahrazūrī (d. 643/1245) 72n
 Ibn al-Sikkīt (d. 244/858) 16, 211
 Ibn Sīnā (d. 428/1037) 42n, 43n, 323
 Ibn Taymiyya (d. 728/1328) 87
 Ibrāhīm b. 'Alī b. al-Ḥasan al-Ka'fāmī (d. 905/1499–1500) 377
 Ibrāhīm b. 'Alī al-Naṣībī(nī) (fl. 370/980) 87, 89
 Ibrāhīm b. 'Alī b. Yūsuf al-Firūzābādī al-Širāzī (d. 476/1083) 197, 212, 213, 218, 325, 326
 Ibrāhīm al-'Arārī (d. ca. 794/1391–92) 280
 Ibrāhīm b. Ismā'īl b. Ibrāhīm al-Ġayyānī 26
 Ibrāhīm b. Muḥammad b. 'Arabšāh al-Isfarāyīnī al-Šāfi'ī al-Samarqandī (d. 951/1538–39) 382, 389, 392
 Ibrāhīm b. Muḥammad b. Ibrāhīm al-Ḥalabī (d. 956/1549) 384, 386
 Ibrāhīm b. Muḥammad al-Rūmī ("Čawūšzāda," d. 1105/1693–94) 396
 Ibrāhīm b. Mūsā al-Šātibī al-Andalusī (d. 790/1388) 71n
 Ibrāhīm b. al-Qāsim al-Šahārī (d. 1152/1739) 28, 29, 83, 151
 Ibrāhīm b. Yūsuf al-Būlawī 396
 al-Idrīsī, 'Abd al-Mannān Aḥmad 390
 'Imād al-Dīn Idrīs b. al-Ḥasan 11n
 'Imādī Ḥā'irī, Sayyid Muḥammad 136, 137n
 Imām Abū Ṭālib al-aḥīr Yaḥyā b. Aḥmad b. al-Ḥusayn b. al-Mu'ayyad bi-llāh Aḥmad b. al-Ḥusayn al-Hārūnī (d. 520/1126) 88, 142, 143, 166, 231, 266, 284
 Imām al-Hādī ilā l-ḥaqq Yaḥyā b. al-Ḥusayn (d. 298/911) 142, 144, 159, 164, 168, 184, 190, 219, 263–67, 278–80, 283, 287
 Imām al-Ḥaramayn al-Ġuwaynī (d. 478/1085) 71, 193, 281, 286, 323n
 Imām Maġd al-Dīn Abū l-Qāsim al-Qazwīnī 204
 Imām al-Mahdī li-Dīn Allāh Abū Ṭayr Aḥmad b. al-Ḥusayn b. Aḥmad b. al-Qāsim ("šāhib Dīn," d. 656/1258) 7, 78, 124, 153, 159, 161, 164–67, 169, 181–83, 186, 188, 195, 196, 242n, 246, 273, 288–89
 Imām al-Mahdī li-Dīn Allāh Aḥmad b. Yaḥyā Ibn al-Murtaḍā (d. 840/1436–37) 4, 5n, 41n, 44, 122n, 274, 275
 Imām al-Mahdī li-Dīn Allāh 'Alī b. Muḥammad b. 'Alī b. Maṣṣūr b. al-Mufaḍḍal (d. 773/1371–72) 280
 Imām al-Mahdī li-Dīn Allāh Ḥusayn b. al-Qāsim b. 'Alī b. 'Abd Allāh al-'Iyānī (d. 404/1013) 160, 179, 265
 Imām al-Mahdī li-Dīn Allāh Muḥammad b. al-Muṭahhar (d. 728/1327–28) 161, 242
 Imām al-Manṣūr bi-llāh 'Abd Allāh b. Ḥamza (d. 614/1217) 8–10, 11n, 12, 27n, 29–31, 40n, 41n, 46n, 47, 73n, 75, 84, 85n, 118, 135–38, 142–49, 153–56, 161, 163n, 164, 166, 168, 169, 174, 176, 177, 180, 185, 187, 189, 193, 195–97, 199, 200, 202, 203, 205, 206, 210, 215, 219, 220, 231, 232, 239, 242–44, 246, 268, 271–74, 276, 277, 284–86, 376, 377
 Imām al-Manṣūr bi-llāh Ḥamid al-Dīn Muḥammad b. Yaḥyā (d. 1322/1904) 162
 Imām al-Manṣūr bi-llāh al-Ḥasan b. Badr al-Dīn Muḥammad b. Aḥmad 244–45
 Imām al-Manṣūr bi-llāh al-Qāsim b. 'Alī b. 'Abd Allāh al-'Iyānī (d. 393/1003) 160, 164, 179, 183, 265
 Imām al-Manṣūr bi-llāh al-Qāsim b. Muḥammad b. 'Alī (d. 1029/1620) 83, 85, 161, 242n, 245
 Imām al-Mu'ayyad bi-llāh Abū l-Ḥusayn Aḥmad b. al-Ḥusayn al-Hārūnī al-Buṭṭhānī (d. 411/1020) 39, 40, 115, 119, 142, 146, 160, 169, 177, 190, 196, 198, 201, 208, 209, 211, 216, 217, 231, 267, 283, 284
 Imām al-Mu'ayyad bi-llāh Muḥammad b. al-Qāsim b. Muḥammad b. 'Alī (d. 1054/1644) 161, 206, 242n
 Imām al-Mu'ayyad bi-llāh Yaḥyā b. Ḥamza b. 'Alī al-Ḥusaynī (d. 749/1348–49) 76, 78, 144, 148, 194, 210, 220, 281, 287
 Imām al-Muršad bi-llāh Yaḥyā b. al-Ḥusayn b. Ismā'īl al-Šaġarī (d. 479/1086–87 or 499/1106) 11, 16n, 39n, 146, 160, 168, 184, 191, 196, 208
 Imām al-Murtaḍā li-Dīn Allāh Muḥammad b. Yaḥyā (d. 310/922) 142, 265, 266
 Imām al-Mutawakkil 'alā llāh Aḥmad b. Sulaymān b. Muḥammad b. al-Muṭahhar (d. 566/1170) 69n, 74n, 142–45, 153, 160–61, 167, 175, 190, 191, 198, 200, 219, 231, 267, 268, 276, 284, 285
 Imām al-Mutawakkil 'alā llāh Ismā'īl b. al-Qāsim b. Muḥammad (d. 1079/1665–66) 161–62

- Imām al-Mutawakkil ‘alā llāh al-Muṭahhar b. Yahyā b. al-Muḥahhar b. al-Qāsim al-Ḥasanī (d. 687/1297–98) 161, 246
- Imām al-Mutawakkil ‘alā llāh Yahyā b. Muḥammad Ḥamīd al-Dīn (d. 1367/1948) 8n, 143, 162, 220
- Imām al-Mutawakkil ‘alā llāh Yahyā Šaraf al-Dīn 155
- Imām al-Muwaffaq bi-llāh al-Ḥusayn b. Ismā‘īl al-Šağarī 10n, 53n, 167, 168, 185, 186, 196, 200, 211, 283
- Imām al-Nāṣir li-Dīn Allāh Abū l-Faṭḥ al-Nāṣir b. al-Ḥusayn al-Daylamī 266
- Imām al-Nāṣir li-Dīn Allāh Aḥmad b. Yahyā b. al-Ḥusayn (d. 322/934) 142, 160, 265, 266
- Imām al-Nāṣir li-l-ḥaqq al-Ḥasan b. ‘Alī al-Uṭrūš 11, 119, 138, 141, 159, 160, 169, 185, 186, 198, 211, 283
- Imām al-Nāṭiq bi-l-ḥaqq Abū Ṭālib Yahyā b. Ḥusayn b. Hārūn al-Buṭḥānī (d. 424/1033) 7n, 25n, 31, 40n, 41, 69, 72–75, 119, 121n, 123–26, 137, 146, 160, 162–64, 167, 168, 176, 184, 185, 187, 188, 190, 191, 196–98, 201, 208, 211, 213, 214, 216, 267, 278, 283, 287
- Imām al-Qāsim b. Ibrāhīm al-Rassī (d. 246/860) 141, 142, 164, 168, 177, 179, 183, 239n, 263–65, 279, 280, 283, 287
- Imām al-Wāṭiq bi-llāh al-Muṭahhar b. Muḥammad (d. 793/1390–91 or 802/1400) 161, 280
- Imām Zayd b. ‘Alī (d. 122/740) 47n, 141, 264n
- Imāmī, Muḥammad Ḥasan 116n
- Imāmī, Šayḥ ‘Abd al-Nabī (d. 1354/1935–36) 116n
- ‘Imāra, Muḥammad 121n
- ‘Imrān b. al-Ḥasan b. Nāṣir al-Šatawī al-‘Uḍrī al-Hamdānī (d. after 630/1232–33) 30, 82, 136, 137, 154, 163, 166, 168, 172, 175, 182, 238, 239, 242, 246, 262
- Iqbāl, ‘Abbās 308
- Isfandiyār b. Mihrnūš al-Naysabūrī (fl. presumably early 5th/11th century) 159, 160
- Ishāq b. Ibrāhīm al-Fārābī [al-Fāryābī] (d. ca. 350/961) 185
- Ismā‘īl b. ‘Abbād al-Ṭālaqānī (“al-Šāḥib b. ‘Abbād,” d. 385/995) 16, 121, 188, 201, 209, 283, 298, 300
- Ismā‘īl b. ‘Abd al-Rasūl al-Mağdū‘ (d. 1183/1769 or 1184/1770) 368
- Ismā‘īl b. Aḥmad al-Ġilī al-Bustī (fl. late 4th/10th and early 5th/11th centuries) 40n, 197, 213, 215, 283
- Ismā‘īl b. ‘Alī al-Farrazādī (fl. late 5th/11th and early 6th/12th centuries) 53n, 115n, 121, 148, 189
- Ismā‘īl b. ‘Alī b. al-Ḥusayn al-Sammān al-Rāzī 26, 29, 146, 168, 175, 184, 196, 207, 365
- Ismā‘īl b. ‘Alī al-Nawbaḥṭī (d. 311/924) 296, 297
- Ismā‘īl Ḥaqqī b. Muṣṭafā al-Bursawī al-Istanbulī al-Ḥanafī al-Ḥalwatī (d. 1127/1715) 388
- Ismā‘īl b. Šahrdawīr b. Bahā’ al-Dīn Yūsuf b. Abī l-Ḥasan al-Daylamī al-Ġilānī 137
- Ivanow, Wladimir (1886–1970) 318n
- ‘Iyād b. Mūsā (“Qādī ‘Iyād,” d. 544/1149) 168, 189, 351n, 366
- ‘Izz al-Dawla Ibn Kammūna (d. in or after 683/1284) 378
- al-‘Izzī, ‘Abd Allāh b. Ḥamūd 184, 208
- Jackson, Sherman 67n
- Jarrar, Maher 163n
- al-Kafāfī, Muḥammad ‘Abd al-Salām 118n
- Karabulut, Ali Rıza 324n
- al-Kaššī (fl. early 4th/10th century) 293n
- al-Kāzim, Muḥammad 242n
- al-Kindī 42n, 43n
- Kister, M. J. (1914–2010) 351n
- Kohlberg, Etan 351n
- Kraus, Paul (1904–1944) 372n
- Lika, Eva-Maria 75n
- Lowry, Joseph 67n
- Madelung, Wilferd xi, xii, xiv, 41, 67, 81, 86, 137, 141n, 142n, 218, 264, 277n, 294
- al-Māqī, Muḥammad ‘Abd Allāh 153n
- Mağd al-Dīn al-Sarawī 117n
- al-Maḥaṭwarī al-Ḥasanī, al-Murtaqā b. Zayd 118n, 162n
- Mahdī b. al-Ḥasan b. Muḥammad al-Nayramī al-Ġurġānī 117n
- Maḥfūz b. Aḥmad b. al-Ḥasan al-Kalwaḍānī al-Ḥanbalī (d. 510/1116) 71n
- Maḥmūd b. ‘Abd Allāh al-Rūmī al-Wārdārī al-Ḥanafī (d. ca. 1061/1644) 389
- Maḥmūd b. Abī l-Ḥasan al-Nīsābūrī al-Ġaznawī (d. second half of the 6th/12th century) 138
- Maḥmūd b. Aḥmad al-Faryābī (d. 607/1210–11) 353n, 376
- Maḥmūd b. ‘Alī b. al-Ḥasan al-Ḥimmašī al-Rāzī (d. after 600/1204) 232, 302, 303, 305–8, 314, 315, 321
- Maḥmūd b. ‘Alī al-Ḥ‘ārazmī (alive in 444/1052) 318n

- Maḥmūd Ḥasan al-Tūnkī (d. ca. 1366/1947) 368
- Maḥmūd b. Muḥammad b. al-Malāḥimī al-Ḥʿārazmī (d. 536/1141) 10, 11, 44, 52n, 56, 72, 76–79, 138, 167, 168, 174, 176, 185, 188, 190, 269, 270, 272, 274, 276–80, 287, 288, 297, 305, 308, 314n, 322n
- Maḥmūd b. Muḥammad b. ʿUmar al-Čaġmīnī al-Ḥʿārazmī (d. 745/1344–45) 389
- Maḥmūd b. ʿUmar al-Zamaḥṣarī (d. 538/1144) 56, 138, 197, 201, 209, 215, 221, 276
- al-Maḥmūdī, Muḥammad Bāqir 217, 234n
- Makḥūl al-Nasafī (d. 318/930) 207
- Mālik b. Anas (d. 179/796) 200, 210, 215
- al-Malik al-Ašraf Muẓaffar al-Dīn 371
- Maṣṣūr b. Ismāʿīl b. Qāsim al-Ṭāʿī 243, 246
- Maṣṣūr b. Maṣʿūd b. ʿAbbās b. Abī ʿAmr Ibn Šurayḥ 181, 221–23
- Maṣṣūr b. Muḥammad b. ʿAbd al-Ġabbār al-Samʿānī al-Tamīmī al-Šāfiʿī (d. 489/1096) 71n
- al-Marʿašī, al-Sayyid Maḥmūd 370
- al-Marʿašī al-Nağafi, Āyat Allāh al-ʿUzmā Šihāb al-Dīn al-Ḥusaynī (d. 1411/1990) 370
- Martin, Richard C. 6, 123
- Maʿrūf al-Karḥī (d. 200/815–16) 356
- Maṣʿūd b. Abī Bakr b. al-Ḥusayn b. Ġaʿfar al-Adībī al-Siğzi al-Farāhī al-Ḥanafī (d. 640/1242–43) 389
- Maṣʿūd b. al-Ḥasan b. Nāšir al-ʿUḍrī 30, 182
- Maṣʿūd b. Muḥammad b. Abī l-Faḍl al-Rāzī 304
- Maṣʿūd b. ʿUmar al-Taftāzānī (d. 793/1390) 387, 388, 391, 394
- al-Mays, Ḥalīl 70n
- Mayṭam b. ʿAlī b. Mayṭam al-Baḥrānī (d. 699/1299–1300) 315
- Melchert, Christopher 67n, 352n, 353
- Mīr Abū l-Faṭḥ Muḥammad Amīn b. Abī Saʿīd al-Saʿīdī (d. 950/1543–44) 388
- Miškāt Dīnī, ʿAbd al-Muḥsin 319
- Modarressi, Hossein 136n
- Moosa, Ebrahim 67n
- al-Muʿayyadi, Ibrāhīm b. Mağd al-Dīn 162n, 185
- al-Muʿayyadi, Mağd al-Dīn b. Muḥammad b. Maṣṣūr (d. 1428/2007) 41n, 163, 369
- Muʿayyadzāda ʿAbd al-Raḥmān Efendi (d. 922/1516) 374
- Mubārak b. Ismāʿīl b. Muḥammad al-ʿAnsī al-Tirmiđī 208
- al-Mufaḍḍal b. ʿAlī b. al-Muẓaffar al-ʿAlawī al-ʿAbbāsī 243, 246
- al-Mufaḍḍal b. Maṣṣūr b. al-ʿAfīf (d. 682/1283–84) 288
- Mufarriḥ b. Aḥmad al-Rabaʿī 160
- Muḥammad b. ʿAbd Allāh b. ʿAbd al-Raḥīm b. Saʿīd b. Abī Zurʿa al-Zuhrī al-Barqī al-Miṣrī (d. 249/863–64) 199, 205
- Muḥammad b. ʿAbd Allāh al-Ḥaṭīb al-Tabrizī 397
- Muḥammad b. ʿAbd Allāh b. Mumlak [Mamalak] al-Iṣbahānī 297
- Muḥammad b. ʿAbd Allāh b. Zuhra al-Ḥalabī (d. 639/1241–42) 313
- Muḥammad b. ʿAbd al-Ġabbār al-ʿUtbī (d. 427/1035–36) 353n
- Muḥammad b. ʿAbd al-Laṭīf b. ʿAbd al-ʿAzīz b. Amīn al-Dīn b. Malakšāh b. Firište (d. 854/1450) 396
- Muḥammad b. ʿAbd al-Raḥīm 199, 205
- Muḥammad b. ʿAbd al-Raḥmān (“al-Ḥaṭīb al-Qazwīnī,” d. 739/1338–39) 388
- Muḥammad b. ʿAbd al-Raḥmān b. Abī Bakr b. ʿAbd Allāh b. Abī Tawba al-Ḥaṭīb al-Kuṣmihānī (d. 548/1153–54) 28
- Muḥammad b. ʿAbd al-Raḥmān b. ʿAlī al-Ḥusaynī (d. 666/1267) 327
- Muḥammad b. ʿAbd al-Raḥmān b. Qiba al-Rāzī 297
- Muḥammad b. ʿAbd al-Raḥmān al-Saḥāwī (d. 902/1497) 372
- Muḥammad b. Abī Bakr b. ʿAbd al-Qādir al-Rāzī al-Ḥanafī (d. 666/1267–68) 386
- Muḥammad b. Abī l-Fawāris 218
- Muḥammad b. Abī ʿImrān Mūsā b. ʿAbd Allāh al-Šaffār al-Marwazī (d. 471/1078–79) 28
- Muḥammad b. Abī l-Naṣr Futūḥ b. ʿAbd Allāh al-Ḥumaydī (d. 488/1095) 28, 29, 197, 202, 210
- Muḥammad b. Abī l-Qāsim al-Ṭabarī (d. after 553/1158) 232
- Muḥammad b. Abī l-Saʿādāt 168, 176, 183
- Muḥammad b. Aḥmad b. Abī Nūḥ al-Naḥwī al-Mālikī 199, 205
- Muḥammad b. Aḥmad b. ʿAlī al-Mufaḍḍal 76n
- Muḥammad [Ḥumayd] b. Aḥmad b. ʿAlī b. al-Walīd al-Qurašī al-Anf (d. 623/1226) 9, 10, 11n, 12, 55n, 146n, 147n, 176, 181, 183, 184, 186, 195, 196, 198, 200, 202, 204, 205, 208, 210, 220, 243, 246, 272, 273, 276, 277
- Muḥammad b. Aḥmad al-Ḍahabī (d. 748/1348) 326, 327, 365, 376
- Muḥammad b. Aḥmad al-Farrāzādī 115n, 268, 284

- Muḥammad b. Aḥmad b. Ḥamdān al-Nīsābūrī (d. 376/986–7 or 378/988–89) 16
- Muḥammad b. Aḥmad al-Ḥīwārazmī 42n, 43n
- Muḥammad b. Aḥmad b. Ibrāhīm al-Rāzī (“Ibn al-Ḥaṭṭāb,” d. 525/1131) 365
- Muḥammad b. Aḥmad b. Maḥdī al-Ḥasanī 123, 213, 214
- Muḥammad b. Aḥmad b. al-Manṣūr bi-llāh ‘Abd Allāh b. Ḥamza 221
- Muḥammad b. Aḥmad b. Muḥammad b. ‘Abd al-Raḥmān b. ‘Alī al-Ḥusaynī 327n
- Muḥammad b. Aḥmad al-Samarqandī (d. 539/1144) 72n
- Muḥammad b. Aḥmad b. Yaḥyā b. Muẓaffar (alive in 969/1562) 155
- Muḥammad b. ‘Alī al-‘Abdakī (“Ibn ‘Abdak”) 297
- Muḥammad b. ‘Alī b. Aḥmad b. Ya‘īš al-Šan‘ānī (d. 680/1281–82) 166, 172, 178, 183, 187, 190
- Muḥammad b. ‘Alī b. Bābūya (Bābawayh) al-Qummī (“al-Šayḥ al-Šadūq,” d. 381/991) 297, 298, 299, 367, 376
- Muḥammad b. ‘Alī al-Ḥakīm al-Tirmidī (3rd/9th century) 356
- Muḥammad b. ‘Alī al-Ḥanafī Ibn Ṭūlūn (d. 953/1546) 372
- Muḥammad b. ‘Alī b. al-Ḥasan al-Nīsābūrī al-Muqrī’ (fl. 6th/12th century) 43, 304, 305
- Muḥammad b. ‘Alī al-Kattānī (“Ibn Abī l-Azhar al-Mu‘addil al-Wāsiṭī,” d. 579/1183–84) 28
- Muḥammad b. ‘Alī al-Makki (d. 386/996) 215, 352
- Muḥammad b. ‘Alī b. Maymūn al-Narsī al-Kūfī (“Ubayy al-Narsī,” d. 510/1116) 196, 208
- Muḥammad b. ‘Alī (b.) Mazdak [Mardak] (late 5th/11th century) 53, 115, 121
- Muḥammad b. ‘Alī b. Muḥammad Ibn Ğuhaym (d. 680/1282) 315
- Muḥammad b. ‘Alī b. Muḥammad b. al-Ṭayyib al-Ġallābī 240n, 244n, 245n
- Muḥammad b. ‘Alī b. Muẓaffar al-Rāzī 215
- Muḥammad b. ‘Alī b. Šahrāšūb al-Māzandarānī (d. 588/1192) 6n, 44, 68n, 232, 301, 305, 312n, 313, 318n, 319, 320, 367, 377
- Muḥammad b. ‘Alī al-Šawkānī (d. 1250/1834) 146, 152, 366
- Muḥammad b. ‘Alī b. ‘Ubayd Allāh b. Aḥmad al-Mawṣili (“Ibn Wad‘ān,” d. 494/1101) 209
- Muḥammad b. ‘Alī b. ‘Uṭmān al-Ḥaymī al-Karāġiki (d. 449/1057) 300, 301, 312, 313, 373
- Muḥammad b. ‘Alī b. Yūnus Ibn Fand (alive in 916/1510) 153, 163
- Muḥammad Amīn b. Šadr al-Dīn al-Širwānī al-Ḥanafī (d. 1036/1626) 390
- Muḥammad b. As‘ad al-Murādī 12n, 187, 235
- Muḥammad b. As‘ad b. Zayd al-‘Ansī 194, 203, 205, 233–35, 248, 249, 253, 254, 288, 290
- Muḥammad b. Bahādur b. ‘Abd Allāh al-Šāfi‘ī al-Zarkašī (d. 794/1392) 72n, 307
- Muḥammad Bāqir al-Maġlisī (d. 1110/1698) 370, 371, 373
- Muḥammad b. Bišr al-Sūsangirdī 296
- Muḥammad b. Faraġ Ibn al-Tallā‘ al-Qurtubī (d. 497/1104) 376
- Muḥammad b. Ğa‘far b. Idrīs b. al-Ṭayī‘ al-Kattānī (d. 1345/1927) 368
- Muḥammad b. Ğarīr al-Ṭabarī (d. 310/923) 179, 191, 201, 218
- Muḥammad b. Ğum‘a b. Zuhayr 121n
- Muḥammad b. al-Hādī b. Tāġ al-Dīn 75n
- Muḥammad b. Ḥalaf al-Rāzī 298
- Muḥammad b. Ḥalīl al-Sakkāk 295
- Muḥammad b. Ḥamza b. Muḥammad al-Fanārī (d. 834/1431) 390
- Muḥammad b. al-Ḥasan al-Daylamī (d. 711/1311–12) 274, 276
- Muḥammad b. al-Ḥasan Ibn Fūrak (d. 406/1015) 43, 370
- Muḥammad b. Ḥasan b. Ḥamza al-Ğa‘farī (d. 463/1070?) 300, 301, 312
- Muḥammad b. al-Ḥasan b. Muḥammad b. Šalāḥ (d. 1095/1684) 83
- Muḥammad b. Ḥasan b. Muḥammad al-Šāṭirī 77
- Muḥammad b. al-Ḥasan al-Ṭūsī (“al-Šayḥ al-Ṭūsī,” d. 460/1067) 43, 70n, 117n, 232n, 293, 300–302, 305, 311, 313n, 316–24, 328, 331, 367, 370, 373, 376
- Muḥammad Ibn Ḥayr al-Išbīlī (d. 575/1179) 366
- Muḥammad b. al-Ḥusayn b. Muḥammad b. Ḥalaf b. al-Farrā’ al-Baġdādī (d. 458/1065) 71n
- Muḥammad b. al-Ḥusayn al-Sulamī (d. 412/1021) 351, 354n
- Muḥammad b. Ibrāhīm b. al-Muqrī al-Išfahānī (d. 381/991) 16
- Muḥammad b. Ibrāhīm al-Wazīr al-Yamānī (“Ibn al-Wazīr,” d. 840/1436) 146, 147, 194, 277, 287, 290
- Muḥammad b. ‘Īsā al-Tirmidī (d. 279/825) 383

- Muḥammad b. Ishāq b. Yasār al-Muṭallabī (d. 151/768) 190, 196, 199, 204, 205–6, 217
- Muḥammad b. Ismā‘īl al-Buḥārī (d. 256/870) 27, 28, 29, 196, 202, 216, 232n
- Muḥammad b. Ismā‘īl b. Maḥmūd (“al-Badr al-Rašīd al-Ḥanafī,” d. 768/1366) 385
- Muḥammad b. Karrām [Kirām] (d. 255/869) 295
- Muḥammad Maḥdī Baḥr al-‘Ulūm al-Ṭabāṭabā‘ī (d. 1212/1797) 370
- Muḥammad b. Makkī al-Kušmīhanī (d. 389/999) 27, 28
- Muḥammad b. Maṣṣūr b. Yazīd al-Murādī (alive in 252/866) 47n, 184, 207, 264n
- Muḥammad b. al-Miṇḥal al-Tamīmī al-Baṣrī al-Ḍarīr (d. 231/845–46) 16n
- Muḥammad b. Mubārakšāh al-Ḥusaynī al-Abarqūhī 117n
- Muḥammad b. Muḥammad b. Aḥmad al-Buṣrawī (d. 443/1051) 300, 301, 311, 312, 313n, 328, 372, 373n
- Muḥammad b. Muḥammad b. Aḥmad al-Ḥakam al-Ṭūsī 184, 198, 217
- Muḥammad b. Muḥammad b. ‘Alī al-Kāšġarī (d. 705/1305–6) 386
- Muḥammad b. Muḥammad b. ‘Alī b. Yūsuf b. al-Ġazarī (d. 833/1429) 383, 397
- Muḥammad b. Muḥammad al-Barawī al-Ṭūsī al-Šāfi‘ī (d. 567/1171–72) 201, 214
- Muḥammad b. Muḥammad b. Ibrāhīm al-Maydūmī 326n
- Muḥammad b. Muḥammad b. al-Nu‘mān al-Ḥartī al-‘Ukbarī (“al-Šayḥ al-Mufīd,” d. 413/1022) 43, 297, 298, 299, 300, 301, 303, 311, 312, 313n, 316
- Muḥammad b. Muḥammad b. al-Ṭayyib al-Ġallābī 239
- Muḥarrām b. Muḥammad b. Yazīd al-Zaylī (d. 1000/1591–92) 391
- Muḥammad Murtaḍā al-Ḥusaynī al-Ġanfūrī (d. ca. 1333/1914–15) 369
- Muḥammad Murtaḍā al-Zabīdī (d. 1205/1791) 366, 372
- Muḥammad b. Mūsā al-Tālīšī (d. after 884/1479) 391
- Muḥammad b. Mūsā al-Wāsiṭī (d. 320/932) 356
- Muḥammad b. Muṣṭafā Āq Kirmānī (d. 1174/1760) 382
- Muḥammad b. Muṣṭafā al-Qūġawī (“Šayḥ-zāda,” d. 951/1544) 379
- Muḥammad b. al-Mutawakkil ‘alā llāh al-Muṭahhar b. Yaḥyā b. al-Muṭahhar b. al-Qāsim (d. 728/1327–28) 246
- Muḥammad b. Muẓaffar al-Ḥaṭībī al-Ḥalḥālī (d. 745/1344–45) 381
- Muḥammad Naṣīr b. ‘Abd Allāh b. Muḥammad Taqī al-Maġliṣī 373
- Muḥammad b. Nāšir b. Sa‘īd b. ‘Abd Allāh 75n
- Muḥammad b. al-Nāšir al-Warāmīnī 117n
- Muḥammad b. Naṣwān b. Sa‘īd al-Ḥimyarī 179, 183
- Muḥammad b. Pīr ‘Alī al-Birkawī (or Birgiwī, Birgili; d. 981/1573) 379, 381, 382, 386, 387, 392, 394, 396
- Muḥammad b. Qāsim al-Barzaḥī 117n
- Muḥammad b. al-Qāsim b. al-Rassī (d. 279/892–93) 177, 183, 264, 265
- Muḥammad b. Sābiq al-Šiqillī (d. 493/1099–1100) 43
- Muḥammad b. Sa‘īd Āqūš Aṭa-lī 392
- Muḥammad Sa‘īd al-Ḥakīm 324n
- Muḥammad b. Sa‘īd b. Hibat Allāh al-Rāwandī 305
- Muḥammad b. Salāma al-Quḍā‘ī al-Šāfi‘ī (d. 454/1062) 27, 181, 204, 217
- Muḥammad b. Šālīḥ al-Ġarawī 371
- Muḥammad b. Sulaymān b. ‘Abd al-Raḥmān al-Ġuzūlī al-Simlālī al-Fāsi (d. 877/1472) 383
- Muḥammad b. Sulaymān b. Aḥmad b. Muḥammad b. Aḥmad b. Muḥammad b. Aḥmad b. ‘Alī b. al-Ḥasan (“Ibn Abī l-Riġāl,” d. 730/1329–30) 242n, 246
- Muḥammad b. Sulaymān al-Rūdānī (d. 1094/1683) 367
- Muḥammad b. ‘Umar b. ‘Uṭmān al-Dārandī (d. 1152/1739–40) 388
- Muḥammad b. ‘Uzayr al-Siġistānī (d. 330/942) 46n
- Muḥammad b. Yaḥyā b. ‘Abd Allāh al-Šūlī (d. 335/947 or 336/948) 207
- Muḥammad b. Yaḥyā b. Aḥmad Bahrān (d. 957/1550) 290
- Muḥammad b. Yaḥyā b. Muḥammad b. Abī al-Salaṭayn b. al-Wā‘iz al-Baġdādī 244n
- Muḥammad b. Yaḥyā al-Šan‘ānī 167, 174, 183
- Muḥammad b. Ya‘qūb al-Hawsamī al-Nāširī al-Qādī (fl. mid-5th/11th century) 11n, 70n, 169, 185, 186, 198, 211
- Muḥammad b. Ya‘qūb al-Kulaynī (d. 329/941) 294

- Muḥammad Yāsīn b. Muḥammad ʿĪsā al-Fādānī al-Makkī (d. 1411/1991) 370
- Muḥammad b. Yazīd b. ʿAbd al-Akbar al-Ṭumālī al-Azdī (d. 286/900) 212
- Muḥammad b. Yūsuf al-Firabrī (d. 320/932) 27, 28
- Muḥammad b. Yūsuf b. Yaʿqūb al-Ḡanadī (d. ca. 732/1332) 152
- Muḥammad b. Zakariyyāʾ al-Rāzī (d. 313/925) 201, 209, 211, 212, 218, 370
- Muhannaʾ b. Sinān b. ʿAbd al-Wahhāb al-Ḥusaynī al-Madanī 371
- Muḥaqqīq, Mahdī 372n
- al-Muḥaqqīq al-Karakī (d. ca. 940/1533) 45
- al-Muḥassin b. Muḥammad b. Karāma al-Bayhaqī (“al-Ḥākīm al-Ġišūmī,” d. 494/1101) 5, 10, 11, 15, 25n, 29, 39, 44, 46n, 70n, 72, 73, 74, 87n, 121n, 122, 136, 138, 169, 178, 190, 194, 197, 198, 200, 201, 203, 206, 209, 215, 218–20, 233, 234, 236, 242n, 247, 267, 270, 275, 300n, 355n
- Muḥsin Fayḍ al-Kāšānī (d. 1091/1680) 371
- Muḥtār b. Maḥmūd al-Zāhidī al-Ġazmīnī (d. 658/1260) 277
- Muḥyī l-Dīn Ibn al-ʿArabī (d. 638/1240) 371, 374
- Mūlāy Zīdān (r. 967/1560–1036/1627) 149n, 375n
- Mullā [Munlā] Ḥusraw al-Rūmī Muḥammad b. Farāmurz b. ʿAlī (d. 885/1480) 384
- Muntaḡab al-Dīn ʿAlī b. ʿUbayd Allāh al-Rāzī 16n, 304, 305, 307, 367
- Muqāṭil b. Sulaymān (d. 150/767) 120
- al-Murtaḍā b. Sarāhang[k] b. Muḥammad al-Ḥusaynī al-ʿAlawī al-Marʿašī 195, 198, 202, 206, 213, 214, 221–23
- Musa, Aisha Yusef 67n
- Mūsā b. Muḥammad b. Maḥmūd al-Rūmī al-Bursawī al-Ḥanafī *maʿruf bi-Qāḍi Zāda* (d. after 835/1432) 389
- Musallam b. Muḥammad al-Laḡḡī (d. ca. 552/1157) 152, 160
- Muṣarraf al-Dīn Muṣliḥ (“Šayḥ Saʿdī,” d. 691/1292) 395
- Muslim b. al-Ḥaḡḡāḡ b. Muslim al-Quṣayrī al-Naysābūrī (d. 261/875) (d. 261/875) 196, 202, 216
- Muṣṭafā b. ʿAbd Allāh (“Kātib Çelebi” or “Ḥaḡḡī Ḥalīfa,” d. 1067/1657) 368
- Muṣṭafā Afandī b. *qāḍi ʿaskar* Pīr Muḥammad ʿAzmī Afandī “ʿAzmī Zāda” al-Rūmī (d. 1040/1630) 384, 385
- Muṣṭafā b. al-Ḥaḡḡ Efendi 378
- Muṣṭafā b. Ḥamza b. Ibrāhīm b. Walī l-Dīn b. Muṣliḥ al-Dīn al-Rūmī “al-Aṭa-li” 392
- Muṣṭafā b. Šaʿbān al-Rūmī Surūrī (d. 969/1561) 394
- Muṣṭafā b. Šams al-Dīn al-Qaraḥīšārī al-Aḥṭarī al-Ḥanafī (“Umm al-fatāwā,” d. 968/1560) 389
- al-Muṣṭafawī, Ḥasan 232n
- al-Muʿtaḍid bi-llāh Abū l-Ḥasan Yaḥyā *al-dāʿi* b. al-Muḥsin b. Abī l-Fawāris Maḥfūz (d. 636/1238–39) 75n
- al-Muṭahhar b. al-Mahdī li-Dīn Allāh Muḥammad b. al-Mutawakkil ʿalā llāh al-Muṭahhar b. Yaḥyā (d. late 8th/14th century) 222
- al-Muṭahhar b. Muḥammad b. Aḥmad al-Ġurmūzī (d. 1076/1666 or 1077/1667) 83, 161, 162
- al-Mutanabbī (d. 354/955) 118
- Muṭarrif b. Šihāb b. ʿĀmir b. ʿAbbād al-Šihābī (d. mid-5th/11th century) 144, 265, 283
- Muẓaffar b. ʿAbd Allāh al-Miṣrī (“al-Muqtaraḥ,” d. 612/1215–16) 214
- al-Muẓaffar b. ʿAbd al-Raḥīm b. ʿAlī al-Ḥamdūnī 168, 189
- al-Naḡāšī (d. 450/1058) 293, 317–19, 367
- al-Naḡḡār (fl. first half of the third/ninth century) 120
- Naḡm al-Dīn Dabīrān al-Kātibī al-Qazwīnī (d. 675/1277) 390
- Naḡm al-Dīn Kubrā (d. 617/1221) 354
- Naḡm al-Dīn Maḥmūd Rāwandī (fl. 7th/13th century) 351
- Nāšir b. ʿAbd al-Sayyid b. ʿAlī al-Muṭarrizī al-Ḥʾārazmī (d. 610/1213) 393
- al-Nāšir b. Aḥmad b. al-Muṭahhar b. Yaḥyā b. al-Murtaḍā b. al-Muṭahhar al-Ḥasanī (d. 802/1400) 161
- Našir al-Dīn al-Ṭūsī (d. 672/1274) 117n, 302, 308, 314, 315, 324n
- Nāšir al-Ġārūdī al-Qaṭīfī (d. 1164/1751) 369
- Našr b. Muzāḥim (d. 212/827) 163
- Našwān b. Saʿīd al-Ḥimyarī (d. 573/1178) 183
- Nazarī, Maḥmūd 312
- al-Nazzām (d. between 220/835 or 230/845) 67, 68n, 120
- Niʿmat Allāh b. ʿAṭṭār 239, 244n
- Niʿmat Allāh al-Ġazāʾirī (d. 1112/1701) 372
- Nūr al-Dīn al-Samhūdī al-Šāfiʿī (d. 911/1505–6) 242n
- Omotosho, Abd al-Rafiʿi Oyewumi 67n
- Opwis, Felicitas 67n

- Osman, Amr 67n
 Perlmann, Moshe (1905–2001) 4n
 Peters, Jan 188
 Pourjavady, Nasrollah 352
 Qaddāra, Faḥr Šālīḥ Sulaymān 190
qāḍī Abū Ṭālib Naṣr b. Abī Ṭālib b. Abī Ğaʿfar 143
qāḍī Saʿīd al-Qummi (d. 1107/1696) 323, 324n
 Qara Dāwūd b. Kamāl Afandī Qūḡawī (d. 948/1541–42) 390
 al-Qāsim b. Aḥmad b. al-Ḥumayd al-Muḥallī 274, 275
 al-Qāsim b. Aḥmad al-Šākiri (d. after 653/1255–56) 166, 167, 172, 173, 174, 183
 al-Qāsim b. ʿAlī al-Ḥariri al-Baṣri (d. 516/1122) 188, 212
 al-Qāsim b. Sallām (d. 224/838) 185, 197, 201, 202, 210
 Qazwīnī, Muḥammad Ḥān 316n
 Quṭb al-Dīn al-Rāzī (d. 766/1364) 390
 Quṭb al-Dīn Saʿīd b. Hibat Allāh al-Rāwandī 300, 304, 305, 308, 311, 323
 Raḍī b. Muḥammad b. Qāsim 325
 al-Raḡāʾi, Mahdī 377n
 al-Rāḡib al-Iṣfahānī (fl. early 5th/11th century) 213
 Raḥmat Allāh b. ʿAbd Allāh al-Sindī al-Ḥanafī (d. 993/1585) 383
 Raḥmatī, Muḥammad Kāzim 162n
 Ramaḍān Yūsuf, Muḥammad Ḥayr 372n
 Rawḡātī, Muḥammad ʿAlī 323n, 324n
 Rawšan, Muḥammad 351
 Razīn b. Muʿāwiya b. ʿAmmār al-ʿAbdarī al-Saraqustī al-Andalusī (d. 524/1129 or 535/1140) 202, 210
 Reinhart, Kevin 67n
 Reynolds, Gabriel S. 115n
 Rubin, Uri 351n
 Rukn al-Dīn Abū Ṭāhir al-Ṭurayṭī 169, 178, 188
 Saʿd b. Abī Ṭālib b. ʿĪsā *al-mutakallim* al-Rāzī (“al-Naḡīb,” d. mid-6th/12th century) 304, 305, 306
 Saʿd b. Aḥmad b. Ismāʿīl al-Isfarāyīnī al-Šuʿfī (d. 563/1167–68) 27
 Šādiqī, ʿAlī Ašraf 216
 Šadr al-Dīn al-Qūnawī (d. 673/1274) 371, 373
 Šadr al-Šarīʿa al-awwal (or al-akbar) Aḥmad b. Ğamāl al-Dīn ʿUbayd Allāh b. Ibrāhīm (d. 673/1274–75) 384
 Šadr al-Šarīʿa al-ṭānī [al-ašḡar] ʿUbayd Allāh b. Masʿūd b. Tāḡ al-Šarīʿa (d. 747/1346) 384
 Šafiyya bt. al-Murtaḍā 280
 Šāh Ḥusayn Afandī al-Anṭākī (d. 918/1512–13) 387, 388
 Šāh b. Šuḡaʿ al-Kirmānī (d. 270/883–84) 356
 al-Šahīd al-Awwal (d. 786/1384) 377
 Sahl b. ʿAbd Allāh al-Tustarī (d. 283/896) 356
 al-Šahrastānī (d. 548/1153) 87n
 Šahrdawīr b. Yūsuf b. Abī l-Ḥasan al-Daylamī al-Čīlānī al-Mirkālī 137
 Saʿīd, Ḥasan 319
 Šāʿid b. Abī Maṣṣūr Muḥammad b. Šāʿid al-Baridī al-Ābī (fl. 6th/12th century) 43
 Saʿīd b. Aḥmad b. ʿAlī al-Baḡdādī 27
 Šāʿid b. Aḥmad al-ʿUḡālī al-Uṣūlī 276, 277
 Saʿīd b. Ḥanzala 166, 172, 183
 Saʿīd b. Hibat Allāh b. al-Ḥusayn (d. 495/1101) 42n
 al-Sakkākī (d. 626/1229) 388
 Šalāḥ b. ʿAbd al-Ḥāliq b. Yaḥyā al-Ḥabūrī al-Qāsimī 69n
 Šālīḥ Afandī (d. after 1043/1633–34) 396
 Šālīḥ b. Sulaymān b. al-Ḥuwayb (d. after 625/1228) 179, 183, 191
 Sālīm b. Aḥmad b. Sālīm al-Baḡdādī (d. 611/1214–15) 26
 Sālīm b. Badrān al-Miṣrī al-Māzinī (alive in 629/1232) 117n, 302, 314
 Sālīm b. Maḥfūz al-Sūrāwī al-Ḥillī (d. ca. 630/1232) 315
 Sālīm b. Muḥammad b. ʿAlī 324n
 Sallār [Sālār] b. ʿAbd al-ʿAzīz al-Daylamī (d. 448/1057?) 300, 301, 312, 313
 Salmān b. Masʿūd b. ʿAlī b. Saʿīd b. ʿAbd Allāh al-Hawbal (alive in 590/1194) 325, 326
 al-Šāmī, Ğamāl 286n
 Šams al-Dīn al-Ġubāʿī 377
 al-Šarīf al-Fāḍil al-Qāsim b. Ğaʿfar (d. 468/1075) 160, 265n
 al-Šarīf al-Raḍī 26n, 168, 189, 198, 215, 220, 298
 Sariyy al-Dīn [Sariyy b.] Ibrāhīm b. Abī Bakr b. ʿAlī b. Maʿadd b. Mubārak al-ʿAršānī (d. 626/1228–29) 206
 Sayf al-Dīn al-Āmidī (d. 631/1233) 43, 71
 Sayf al-Dīn Bāḡharzī 354
 Sayf al-Islām ʿAbd Allāh 75n
 Šayḥ Muḥammad Ğawād al-Širāzī (fl. 13th/19th century) 116n
 Šayḥ al-Qurrāʾ al-Sayyid al-Ḥāḡḡ Muṣṭafā Efendī 378

- al-Šayḥ al-Samāwī 117n
 Sayyid, Riḍwān 5, 161n, 187
 Sayyid Hādī Kiyā' 136
 Scattolin, Giuseppe 353
 Schacht, Joseph (1902–1969) 67n
 Schmidtke, Sabine 8n, 42n, 47n, 81n, 86
 Schreiner, Martin xi, 4
 Schwarb, Gregor 41n, 53n, 67n, 70n, 75n, 81n
 Şeşen, Ramazan 324n
 Sezgin, Fuat xii, 7
 Shehaby, Nabil 67n
 Sirāğ al-Dīn Muḥammad al-Sağāwandī 396
 Stewart, Devin 67n
 Strothmann, Rudolf xi
 al-Şulayḥī 266
 Sulaymān b. 'Abd Allāh al-Ḥurāšī (alive 610/1214) 46n, 56, 75n, 272, 277
 Sulaymān b. Aḥmad b. al-Qāsim 166, 171, 183
 Sulaymān b. Ğarīr 119
 Sulaymān b. Ḥalaf al-Bāğī al-Mālikī 43
 Sulaymān b. Muḥammad b. Aḥmad al-Muḥallī (fl. second half of the 6th/12th century) 144n, 271, 285n
 Sulaymān b. Muẓaffar b. 'Īsā b. Muḥammad b. Tanūḥ b. Abī l-Qāsim b. Abī Bakr b. Wā'il al-Bakrī al-Rāzī 75n
 Sulaymān b. Nāṣir al-Suḥāmī (d. after 600/1203–4) 74, 168, 177, 189, 239, 276
 Sulaymān b. Šurayḥ 181, 220–22
 Sulaymān b. Yaḥyā al-Ahdal (d. 1197/1783) 372
 Sulaymān b. Yaḥyā al-Ṭaqafī (fl. 6th/12th century) 153, 161, 190
 Sviri, Sara 351n, 352
 al-Tabāṭabā'ī, 'Abd al-'Azīz 317n, 326n
 Ṭāhir b. Aḥmad b. Bābšād (d. 469/1076) 46n, 179, 186, 189
 Ṭāhir Ğulām Abī l-Ġayš 298
 Ṭāhir b. al-Ḥusayn al-Sammān (d. after 482/1089–90) 26
 Ṭāhirī 'Irāqī, Aḥmad 351, 356
 al-Ṭālib Aḥmad b. Muṣṭafā Ibn Uṭwayr al-Ġanna 375
 Taqī al-Dīn al-Subkī (d. 756/1355) 72n
 Taqī b. Nağm b. 'Ubayd Allāh al-Ḥalabī (d. 447/1055) 300, 301, 311, 312
 Theodore Abū Qurra 264
 Thiele, Jan xiii, xiv, 72, 187, 263
 Tillschneider, Hans-Thomas 67n
 Ṭirād b. Muḥammad al-Zaynabī (d. 491/1097–98) 27
 Tritton, A. S. 6, 123
 Ṭubūt, Akbar 352
 Turki, Abdel Magid 67n
 Turkī b. 'Abd Allāh al-Wādī'ī, Abū 'Abd al-Raḥmān 238n
 'Ubayd Allāh b. 'Abd Allāh al-Ḥākim al-Ḥaskānī al-Nīsābūrī (d. after 470/1077–78) 194, 217, 233, 234, 236, 237n, 248, 249
 'Ubayd Allāh b. 'Abd Allāh b. Muḥammad b. Nağāt b. Šātil (d. 581/1185–86) 28
 'Ubayd Allāh Aḥrār (d. 895/1489–90) 355
 'Ubayd Allāh b. al-Ḥusayn al-Karḥī (d. 340/952) 68, 69, 72
 'Ulayy b. 'Īsā b. Ḥamza b. Wahhās al-Sulaymānī (d. 556/1161–62) 69n, 268, 285
 'Umar b. Aḥmad Ibn al-'Adīm (d. 660/1262) 328n, 378
 'Umar b. 'Alī al-Qazwīnī (d. 750/1349) 367
 'Umar b. Ḥabīb b. Muḥammad al-'Adawī (d. 206 or 207/821 or 822) 16n
 'Umar b. Ibrāhīm al-'Alawī al-Ḥusaynī 181, 204
 'Umar b. Ibrāhīm b. 'Uṭmān al-Wāsiṭī al-Turkistānī (d. 602/1205) 27
 'Umar ['Amr / 'Uṭmān] b. Ismā'il 26n
 'Umar b. Muḥammad al-Suhrawardī (d. 632/1234) 364
 Usuman Dan Fodio ('Uṭmān b. Fūdī, d. 1232/1817) 370
 'Uṭmān, 'Abd al-Karīm 122n, 148n, 189
 'Uṭmān b. Ismā'il 26
 'Uṭmān b. 'Umar b. al-Ḥāğib al-Kurdī (d. 646/1249) 391, 392
 al-Wağīh, 'Abd al-Salām 'Abbās 11n, 12n, 47n, 76n, 137n, 187, 218, 235n, 242n
 al-Wāḥidī (d. 468/1076) 376n
 Wakin, Jeanette 67n
 Walī l-Dīn b. Aḥmad 394
 Wāṣil b. 'Aṭā' 67, 120
 Wegner, Judith Romney 67n
 Weiss, Bernard 67n
 Wetzstein, Johann Gottfried (d. 1905) 374
 Wilmers, Damaris 82, 161
 Wisnovky, Robert 323n
 Witkam, Jan Just 325n
 Wüstenfeld, Ferdinand (d. 1899) 161n
 Yaḥyā Beg (d. 990/1582) 395
 Yaḥyā b. Ğābir 46n, 47n, 51n, 375

- Yaḥyā b. al-Ḥasan b. al-Ḥusayn al-Asadī al-Ḥillī
 (“Ibn al-Biṭrīq”) (d. 600/1203–4 or 601/1204–5)
 146, 155, 168, 191, 194, 195, 197, 218, 231–33,
 235–46, 250–52, 255–61, 377
- Yaḥyā b. Ḥuṣaym 182
- Yaḥyā b. al-Ḥusayn b. ‘Abd Allāh b. Aḥmad al-
 Buḥayrī [al-Yaḥīrī] 144n
- Yaḥyā b. al-Ḥusayn b. ‘Ašīra b. Nāšir al-Muftī
 Baḥrānī al-Yazdī (alive in 970/1562–63) 45
- Yaḥyā b. al-Ḥusayn b. Ismā‘īl b. Ibrāhīm b. Ismā‘īl
 b. al-Ḥasan b. Suhayl 237n
- Yaḥyā b. al-Ḥusayn b. al-Qāsim al-Yamanī al-
 Ṣan‘ānī (d. after 1099/1688) 151, 153
- Yaḥyā b. Ibrāhīm al-Ġaḥḥāf (d. 1102/1690–91) 220
- Yaḥyā b. Ismā‘īl b. ‘Alī b. Aḥmad al-Ḥusaynī al-
 Ġuwaynī al-Nisābūrī (d. after 600/1203–4) 25n,
 29, 214, 220, 221
- Yaḥyā b. Maṣṣūr b. al-‘Afif 280
- Yaḥyā b. Mu‘aḍ al-Rāzī (d. 258/872) 356
- Yaḥyā b. al-Qāsim b. Yaḥyā b. al-Qāsim b. Yaḥyā
 b. Ḥamza al-Ḥamzī (d. 677/1278–79) 153, 161,
 164, 165, 169
- Yaḥyā b. Šaraf al-Nawawī al-Šāfi‘ī (d. 676/1277)
 382
- Ya‘qūb b. Sayyid ‘Alī al-Maymūnī al-Rūmī
 (“Sayyid ‘Alī Zāda,” d. 931/1524–25) 393
- Yāqūt 12n
- Yāqūt b. ‘Abd Allāh, “son of” (i.e., servant of) ‘Afif
 al-Dīn ‘Alī b. Muḥammad b. Ḥāmid al-Yamanī
 al-Ṣan‘ānī 237, 238, 261
- Yazdī, ‘Alī Ṭabāṭabā‘ī 331
- Yūsuf b. ‘Abd Allāh 193, 286
- Yūnus b. ‘Abd al-Raḥmān al-Qummī 295
- Yūsuf b. Abī l-Ḥasan b. Abī l-Qāsim al-Daylamī
 al-Ġilānī al-Mirkālī [al-Mirqālī] (d. between
 607/1210–11 and 614/1217) 30, 84, 136–38, 154,
 160n, 162–63, 206
- Yūsuf b. Aḥmad al-Baḥrānī (d. 1186/1772) 369,
 371, 378
- Yūsuf b. Aḥmad b. Muḥammad b. ‘Uṭmān al-Ṭulā‘ī
 (d. 832/1429) 85
- Yūsuf b. ‘Alī b. al-Muṭahhar al-Ḥillī (alive in
 665/1267) 315
- Yūsuf al-Bašīr (d. between 428/1037 and
 430/1039) 44, 81, 82, 86, 87, 88
- Yūsuf b. ‘Iwāḍ b. ‘Abd Allāh b. al-Ḥusayn b.
 Za‘kam b. Ḥazrağ 31, 188
- Yūsuf b. Muḥammad al-Ḥağūrī (d. after 627/1230)
 153
- Yūsuf al-Nabhānī (d. 1932) 369
- Yūsuf b. Yaḥyā al-Ṣan‘ānī (d. 1121/1709) 151
- Ẓafar b. al-Dā‘ī b. Maḥdī al-‘Alawī 208
- Zayd b. ‘Abd Allāh b. Maṣ‘ud al-Hāšimī (“Zayd b.
 Rifā‘a,” fl. 4th/10th century) 46n, 210
- Zayd [Aḥmad] b. Aḥmad al-Bayhaqī al-Barawqanī
 al-Ḥāğğī 195, 197, 198, 201, 206, 207, 220, 221,
 273
- Zayd b. Ġa‘far al-Bāqirī (fl. 7th/13th century) 166,
 172, 183
- Zayd b. al-Ḥasan b. ‘Alī al-Bayhaqī (d. ca.
 551/1156) 40n, 69n, 143, 267, 268, 284
- Zayd b. Muḥammad al-Kalārī (fl. 5th/11th
 century) 168, 177, 186, 198, 200, 216
- Zayn al-Dīn b. ‘Alī al-‘Āmilī (“al-Šahīd al-Ṭānī,” d.
 966/1558) 320n
- Ziyād b. ‘Abd Allāh al-Bakkā‘ī (d. 183/799) 199,
 206
- Ziyāda, Ma‘n 5, 187
- Zysow, Aron 67n

Book Titles

- al-Abwāb al-ṣağīr* (Abū Hāšim al-Ğubbā'ī) 90n
Ādāb al-baḥt (al-Birkawī) 387
Adab al-kātib (Ibn Qutayba) 179, 184
Adab al-kuttāb (Abū Bakr Muḥammad b. Yaḥyā al-Šūlī) 201, 207
‘Ağab al-ḥuṭab [*Ṭalāṭūn ḥuṭba*] (Ibn al-Ğawzī) 218
Ağwibat al-sā'il ‘*an muškilāt al-Muğnī* (‘Abd al-Ğabbār al-Hamadānī) 5
al-Aḥādīṭ al-muntaqā (*qāḍī l-quḍāt* Abū Naşr Aḥmad b. Muḥammad b. Şā'id al-Şā'idī al-Nīsābūrī al-Ḥanafī) 200, 207
al-Aḥādīṭ al-ṭamāniyya al-asānīd al-muntaqāt (‘Izz al-Dīn al-Ḥusaynī) 326n
al-Aḥbār (Abū ‘Alī al-Ğubbā'ī) 68n
al-Aḥbār (‘Alī b. Muḥammad al-Nawfalī) 163
al-Aḥbār al-arba'un al-wasīla ilā rabb al-‘ālamīn min faḍā'il Amīr al-mu'minīn (Bahā' al-Dīn al-Akwa') 47n, 209, 239–40
Aḥbār al-Aşāğğ [*Şahīfat Abī l-Dunyā / al-Aşāğğīyyāt*] 200, 207
Aḥbār Faḥḥ wa-ḥabar Yaḥyā b. ‘Abd Allāh (Aḥmad b. Sahl al-Rāzī) 163
al-Aḥbār al-lu'lu'īyya → *al-Lu'lu'īyyāt*
Aḥbār Muḥammad b. Ibrāhīm wa-Abī l-Sarāyā (Abū l-Faḍl Naşr b. Muzāḥim) 163
Aḥbār al-Nāşir li-l-ḥaqq (Abū l-Ḥusayn al-Zāhid al-Ḥaṭīb) 160
Aḥbār al-Zaydiyya bi-l-Yaman (Musallam b. Muḥammad al-Lahğī) 152, 160
Aḥkām al-ġanā'iz (Ibrāhīm b. Yūsuf al-Būlawī) 396
al-Aḥkām fī l-ḥalāl wa-l-ḥarām (al-Hādī ilā l-ḥaqq) 168, 177, 184
al-Aḥtārī [*Aḥtārī kabīr*] (Muşliḥ al-Dīn Muştafā b. Şams al-Dīn al-Qaraḥişārī al-Aḥtārī al-Ḥanafī) 389
Aḥwāl al-fā'il (Yūsuf al-Başīr) 82
*A'lām Nahğ al-balāğ*a (Şadr al-Dīn al-Saraḥşī) 168, 176, 184, 202, 206, 207, 221, 223
A'lām al-ṭarā'iq fī l-ḥudūd wa-l-ḥaqā'iq (Ibn Şahrāşūb) 302, 313
Alfāz al-kufr (al-Badr al-Raşīd al-Ḥanafī) 385
Alfiyya fī muştalah al-ḥadīṭ (al-Suyūṭī) 387
al-Amālī (‘Abd al-Ğabbār al-Hamadānī) 197, 200, 208
al-Amālī (Abū ‘Alī al-Ḥasan b. ‘Alī al-Şaffār) 119n
al-Amālī (Abū Sa'd Ismā'il al-Sammān al-Rāzī) 26, 29, 146, 168, 175, 184, 196, 200, 207
al-Amālī (al-Mu'ayyad bi-llāh Aḥmad b. al-Ḥusayn) 196, 200, 208
al-Amālī (al-Nāṭiq bi-l-ḥaqq Abū Ṭālib) 25, 29, 146, 160, 184, 191, 196, 200, 208
al-Amālī (*qāḍī l-quḍāt* al-Balḥī) 200, 208
al-Amālī (Sadīd al-Dīn Abū Ṭālib b. Muḥammad b. Aḥmad al-Ḥaṭīb al-Bazūfārī) 117n
Amālī (al-Sayyid Ḥafar b. Dā'ī) 200, 208
Amālī Aḥmad b. ‘Isā [*‘Ulūm āl Muḥammad*] 47n, 167, 175, 184, 196, 200, 207
al-Amālī al-ḥamisiyya [*Amālī al-Şağarī*] (al-Murşad bi-llāh) 11, 146, 168, 175, 184, 191, 200, 208
al-Amālī al-iṭnayniyya [*al-Anwār*] (al-Murşad bi-llāh) 146, 168, 175, 176, 184, 200, 208
Anbā' *al-zaman fī tāriḥ al-Yaman* (Yaḥyā b. al-Ḥusayn b. al-Qāsīm) 153
al-Anwār al-ḥādīya li-dawī l-‘uqūl ilā ma'rifat maqāşid al-Kāfil bi-nayl al-sū'l fī ‘ilm al-uşūl (Aḥmad b. Yaḥyā b. Aḥmad [b.] Ḥābis al-Dawwārī al-Şa'dī) 290
Anwār al-malakūt fī şarḥ al-Yāqūt (al-‘Allāma al-Ḥillī) 309
al-Anwār al-muḍiyya fī şarḥ al-aḥbār al-nabawiyya (al-Mu'ayyad bi-llāh Yaḥyā b. Ḥamza) 210
al-Anwār al-nu'māniyya (Ni'mat Allāh al-Ğazā'irī) 372
Anwār al-tanzil wa-asrār al-ta'wīl [*Tafsīr al-Bayḍāwī*] (al-Bayḍāwī) 379, 382
Anwār al-yaqīn fī imāmat Amīr al-mu'minīn (al-Manşūr bi-llāh al-Ḥasan b. Badr al-Dīn Muḥammad b. Aḥmad) 245
‘Aqā'id (al-Nasafī) 387, 391
Aqdiyat rasūl Allāh (Abū ‘Abd Allāh Muḥammad b. Farağ Ibn al-Tallā' al-Qurtubī) 376
‘Aqida (al-Muḥaqqiq al-Ḥillī) 315n
Aqwiyyat al-imān (Abū l-Faḍl al-Şī'ī) 45
al-Ārā' wa-l-diyānāt (Ḥasan b. Mūsā) 297
‘Arā'is al-bayān fī ḥaqā'iq al-Qur'ān (Rūzbihān al-Baqlī) 354n
Arba'un (al-Nawawī) 382
al-Arba'un al-‘alawiyya (Qāḍī Ğa'far) 200, 208
al-Arba'un al-buldāniyya (Abū Ṭāhir al-Silafī) 27
al-Arba'un fī faḍā'il Amīr al-mu'minīn (Abū ‘Alī al-Ḥasan b. ‘Alī al-Şaffār al-Rāzī) 119
al-Arba'un al-fiqhiyya (Ubayy al-Narsī) 196, 200, 208
Arba'un ḥadīṭan (al-Birkawī) 382

- al-Arbaʿūn ḥadīṭan fī ḥuqūq al-iḥwān* (Muḥyī al-Dīn Muḥammad b. ʿAbd Allāh b. Zuhra al-Ḥalabī) 313
- al-Arbaʿūn al-muntaqā min Manāqib al-Murtaḍā* (Abū l-Ḥayr Aḥmad b. Ismāʿīl b. Yūsuf b. Muḥammad b. al-ʿAbbās al-Qazwīnī al-Ṭālaqānī al-Šāfiʿī) 208
- al-Arbaʿūn al-saylaqiyya* (Zayd b. Rifāʿa al-Hāšimī) 46n, 196, 200, 201, 209, 210, 211
- al-Arbaʿūn al-waḍʿāniyya* (Ibn Wadʿān) 201, 209
- Asāmi mašāyih al-Šiʿa* (Šaraf al-Dīn Yaḥyā b. al-Ḥusayn b. ʿAšīra b. Nāšir al-Muftī al-Baḥrānī al-Yazdī) 45
- Asānid al-daʿif* (Usuman Dan Fodio) 370
- Asānid al-faqīr* (Usuman Dan Fodio) 370
- Asās al-balāḡa* (Ġar Allāh al-Zamaḡšarī) 197, 201, 209
- al-Asbāb al-ṣādḍa ʿan idrāk al-ṣawāb* (al-Karāḡiki) 312n
- Asbāb al-tawba* (Ḥargūšī) 353n
- Asmāʾ ahl al-kahf* 234
- al-Asmāʾ fī l-asmāʾ* 216
- al-Asmāʾ wa-l-šifāt* (Abū ʿAlī al-Ġubbāʾī) 17
- Asrār al-ḥikma* (Abū Bakr Muḥammad b. Zakariyyāʾ al-Rāzī) 201, 209
- Asrār al-ziyādāt wa-lubāb al-maqālāt li-qamʿ al-ġahālāt* (Abū Muḍar Šurayḥ b. al-Muʿayyad) 11, 169, 184, 186, 210
- al-Awāl* (Abū Hilāl al-Ḥasan al-ʿAskarī) 67n
- Awāl il al-maqālāt fī l-maḍāhib al-muḥtārāt* (al-Šayḥ al-Mufid) 297, 299
- al-ʿAwāmil al-ġadida* (al-Birkawī) 392
- al-Awāmir* (Abū Hāšim al-Ġubbāʾī) 68n
- al-Badr al-ṭālī ʿbi-maḥāsin min baʿd al-qarn al-sābiʿ* (al-Šawkānī) 152
- Badr al-wāʿizin wa-ḡuḥr al-ʿābidin* (Muḥammad b. ʿAbd al-Laṭif b. ʿAbd al-ʿAziz b. Amīn al-Dīn b. Malakšāh b. Firište) 396
- al-Baġdādiyyāt* (Abū Hāšim al-Ġubbāʾī) 17, 68n
- Bahāristān* (al-Ġamī) 395
- al-Baḥr al-muḥiṭ fī uṣūl al-fiqh* (Badr al-Dīn al-Zarkašī) 72n, 307
- al-Baḥr al-zahḥār al-ġāmiʿ li-maḍāhib ʿulamāʾ al-anšār* (Aḥmad b. Yaḥyā Ibn al-Murtaḍā) 4, 44, 275
- al-Barāḥin al-zāhira al-ġaliyya ʿalā anna l-wuġūd zāʾid ʿalā l-māhiyya* (al-Ḥasan al-Raššāš) 56, 277
- al-Baḥṭ ʿan adillat al-takfīr wa-l-tafsiq* (Abū l-Qāsim al-Bustī) 213
- al-Basīṭ* (al-Wāḥidī) 376n
- Bayān al-dīn* (Abū Manšūr al-Šarrām) 316
- al-Bayān fī ḥaqīqat al-insān* (Abū l-Faḍl Asʿad b. Aḥmad al-Ṭarābulusī) 301, 313
- al-Bayān fī uṣūl al-fiqh* (Qāḍī Ġaʿfar) 73, 74
- Bidāyat al-hidāya* (al-Ḥimmašī al-Rāzī) 307
- Biḥār al-anwār* (Muḥammad Bāqir al-Maḡlisī) 370, 317
- Bināʾ al-aḥāl* [*Amṭilat al-bināʾ* / *al-Amṭila al-muḥtalifa* / *K. al-Bināʾ* / *Matn bināʾ al-aḥāl*] (Muṣliḥ al-Dīn Muṣṭafā b. Šaʿbān al-Rūmī Surūrī) 394
- Buġyat al-ṭalab fī tāriḥ Ḥalab* (Kamāl al-Dīn ʿUmar b. al-ʿAdīm) 328n
- Buġyat al-wuʿāt fī ṭabaqāt mašāyih al-iġāzāt* (al-Sayyid Ḥasan al-Šadr) 369
- al-Bulġa fī l-fiqh ʿalā maḡhab al-Hādī* (al-Muʿayyad bi-llāh) 209
- al-Bulġa fī tafsīr al-Qurʾān al-karīm* [*Tafsīr al-Ṭūsī*] (Abū l-ʿAbbās Muḥammad b. Muḥammad b. Aḥmad al-Ḥakam al-Ṭūsī) 169, 178, 184, 198, 200, 201, 217
- al-Burḥān al-anwar fī manāqib al-Šiddiq al-akbar* (Abū l-Ḥayr Aḥmad b. Ismāʿīl b. Yūsuf b. Muḥammad b. al-ʿAbbās al-Qazwīnī al-Ṭālaqānī al-Šāfiʿī) 208
- al-Burḥān al-rāʾiq* (Sulaymān b. Muḥammad b. Aḥmad al-Muḥallī) 144n, 271, 285n
- al-Burḥān fī uṣūl al-fiqh* (al-Ġuwaynī) 71
- Čihil maġlis* (ʿAlāʾ al-Dawla Simnānī) 355
- al-Ḍaḥīra* (al-Šarīf al-Murtaḍā) 304, 307, 312n, 320n, 321, 328
- Dalāʾil al-ḥayrāt wa-ṣawāriq al-anwār fī ḍikr al-ṣalāt ʿalā l-nabī al-muḥtār* (Abū ʿAbd Allāh Muḥammad b. Sulaymān b. ʿAbd al-Raḥmān al-Ġuzūlī al-Simlālī al-Fāsi) 379, 383
- Dalāʾil al-tawḥīd* (Abū l-Faḍl b. Šahrdawīr b. Bahāʾ al-Dīn Yūsuf b. Abī l-Ḥasan al-Daylamī al-Ġilānī) 137
- al-Dāmiġ* (Ibn al-Rāwandī) 120n
- al-Darīʿa ilā taṣānif al-šīʿa* (Āġā Buzurg al-Tihrānī) 322n, 368
- Ḍawʾ al-miṣbāḥ fī šarḥ al-Miṣbāḥ* [*al-Ḍawʾ al-munir*] (Taġ al-Dīn Muḥammad b. Muḥammad b. Aḥmad al-Isfarāyīnī) 393
- al-Dawlatayn* (Dirār b. ʿAmr al-Kūfi or Abū l-ʿAnbas al-Šaymarī) 179, 185
- al-Diʿāma fī taṭbiṭ al-imāma* (al-Nātiq bi-l-ḥaqq Abū Ṭālib) 7n, 31, 119, 167, 175, 188
- al-Dībāġ al-waḍī fī l-kašf ʿan asrār kalām al-Waṣī* (al-Muʿayyad Yaḥyā b. Ḥamza) 220

- Ḍikr anwaʿ al-aʿrāḍ wa-aqsāmihā wa-funūn aḥkāmihā* (Abū Rašīd al-Nīsābūrī) 5–6
- Dīwān* (Dīʿbil b. ʿAlī al-Ḥuzāʿī) 201, 209
- Dīwān* (Ḥāfiẓ) 395
- Dīwān* (al-Manṣūr bi-llāh ʿAbd Allāh b. Ḥamza) 200n
- Dīwān* (al-Ṣāhib b. ʿAbbād) 201, 209
- Dīwān al-adab* (Iṣḥāq b. Ibrāhīm al-Fārābī/al-Fāryābī) 179, 185
- Dīwān al-uṣūl* (Abū Rašīd al-Nīsābūrī) 5, 6, 123
- Ḍiyāʾ al-hulūm* (Muḥammad b. Naṣwān b. Saʿīd al-Ḥimyārī) 179, 183
- Durar al-ḥukkām fī ṣarḥ Ḡurar al-aḥkām* (Mullā Ḥusraw al-Rūmī Muḥammad b. Farāmurz b. ʿAlī) 384
- al-Durar al-manẓūma fī uṣūl al-fiqh* (ʿAbd Allāh b. Zayd al-ʿAnsī) 75n, 194, 287
- al-Durr al-farīd al-ġāmiʿ li-mutafarriqāt al-asānīd* (ʿAbd al-Wāsiʿ b. Yaḥyā al-Wāsiʿī) 369
- al-Durra al-muḍiyya fī l-sira al-qāsimiyya* (al-Ġurmūzī) 161n
- Faḍl al-ʿitizāl* (ʿAbd al-Ġabbār al-Hamadānī) 67n
- Fahrāsa* (Abū ʿĪsā al-Mahdī al-Wazzānī) 367
- Fahrāsa* (Abū Muḥammad ʿAbd al-Ḥaqq Ibn ʿAtiyya) 366
- Fahrāsāt al-kutub wa-l-rasāʾil* (Ismāʿīl b. ʿAbd al-Rasūl al-Mağdūʿ) 368
- Fahrāsāt mā rawāhu ʿan šuyūḥihi min al-dawānīn al-muṣannafa fī ḍurūb al-ʿilm wa-anwāʿ al-maʿārif* (Abū Bakr Muḥammad Ibn Ḥayr al-Iṣbīlī) 366
- al-Fāʾiq fī ġarīb al-ḥadiṯ* (Ġār Allāh Maḥmūd b. ʿUmar al-Zamaḡṣārī) 197, 201, 209
- al-Fāʾiq fī uṣūl al-dīn* (Ibn al-Malāḥimī) 10, 44n, 52n, 56, 167, 174, 185, 277, 305, 308, 314n
- al-Fāʾiq fī uṣūl al-fiqh* (al-Ḥasan al-Raṣṣāṣ) 51n, 74, 75, 168, 176, 185
- Farāʾid* (Sirāğ al-Dīn Muḥammad al-Sağāwandī) 396
- Farāʾid al-Ġurğānī [al-Farāʾid al-šarifiyya / al-Ḥawāšī al-šarifiyya fī l-Farāʾid]* (al-Šarīf al-Ġurğānī) 396
- al-Farīd* (Ibn al-Rāwandī) 120n
- al-Farq bayn al-ḥiyāl wa-l-muʿğizāt* (Qutḇ al-Dīn al-Rāwandī) 305
- al-Fawāʾid al-ḍiyāʾiyya [al-Fawāʾid al-wāfiya bi-hall muṣkilāt al-Kāfiya]* (Nūr al-Dīn ʿAbd al-Raḥmān al-Ġāmiʿ) 391
- al-Fawāʾid al-fanāriyya* (Šams al-Dīn Muḥammad b. Ḥamza b. Muḥammad al-Fanārī) 390
- Fayḍ al-qadīr šarḥ al-Ġāmiʿ al-ṣağīr* (ʿAbd al-Raʿūf b. Tāğ al-ʿĀrifin al-Munāwī al-Šāfiʿī) 382
- Fī ḥudūd al-aṣyāʾ wa-rusūmihā* (al-Kindī) 42n
- Fihī mā fihī* (Rūmī) 355
- al-Fihrist* (Ibn al-Nadīm) 363, 367
- Fihrist asmāʾ muṣannifi al-Šīʿa wa-muṣannafatihim* → K. al-Riğāl
- Fihrist asmāʾ ʿulamāʾ al-Šīʿa wa-muṣannafihim* (Muntağab al-Dīn) 305, 367
- Fihrist kutub ḥizānat al-turba al-ašrafiyya* 373
- Fihrist kutub al-Šīʿa wa-uṣūlihim wa-asmāʾ al-muṣannifin wa-aṣḥāb al-uṣūl* (al-Šayḥ al-Ṭūsī) 293n, 317, 318n, 319, 320, 367, 371, 373
- Fihrist al-Lablī* 366
- Fihrist al-muʿallafāt* (Muḥyī l-Dīn Ibn al-ʿArabī) 371
- Fihrist taṣānīf al-Mawlā Rukn al-Dīn Muḥammad b. ʿAlī al-Ġurğānī* 371
- al-Fiqh al-akbar* (attributed to Abū Ḥanīfa) 385
- Firaq al-Šīʿa* (Ḥasan b. Mūsā) 297
- al-Fulk al-mašḥūn fī aḥwāl Muḥammad Ibn Ṭūlūn* (Ibn Ṭūlūn) 372
- al-Fuṣūl fī l-uṣūl* (al-Ġaṣṣāṣ) 69n
- al-Futyā* (al-Ġāḥiẓ) 67n
- Ġalāʾ al-abṣār fī taʾwīl al-aḥbār* (al-Ḥākim al-Ġišūmī) 11, 25n, 29, 46n, 197, 200–202, 209, 355n
- al-Ġamʿ bayn al-ṣaḥīḥayn* (al-Ḥumayḍī) 28, 197, 202, 210
- al-Ġamʿ bayn al-ṣiḥāḥ al-sitta* [Tağrīd al-ṣiḥāḥ al-sitta] (Abū l-Ḥasan Razīn b. Muʿāwiya b. ʿAmmār al-ʿAbdarī al-Saraqustī al-Andalusī) 202, 210
- al-Ġāmiʿ* (Abū Hāšim al-Ġubbāʾī) 17
- al-Ġāmiʿ al-kabīr* (Abū Hāšim al-Ġubbāʾī) 17n
- al-Ġāmiʿ al-kāfi* (Abū ʿAbd Allāh al-ʿAlawī) 376
- al-Ġāmiʿ al-musnad al-ṣaḥīḥ al-muḥtaṣar* (al-Buḥārī) 27, 28, 29, 196, 202, 216, 232n
- al-Ġāmiʿ al-ṣağīr* (Abū Hāšim al-Ġubbāʾī) 17
- al-Ġāmiʿ al-ṣağīr* (Ġalāl al-Dīn al-Suyūṭī) 382
- al-Ġāmiʿ al-ṣaḥīḥ* (Muslim) 196, 202, 216
- al-Ġāmiʿ fī l-šarḥ [Šarḥ al-Taḥrīr / Taʿlīq al-Qāḍī Zayd]* (Zayd b. Muḥammad al-Kalārī) 177, 186, 200, 216
- al-Ġāmiʿa al-muḥimma li-asānīd kutub al-aʿimma* (Mağd al-Dīn b. Muḥammad b. Manṣūr al-Muʿayyadī) 369
- Ġanğīna-yi Rāz* (Yaḥyā Beg) 395
- Ġarīb al-ḥadiṯ* (Abū ʿUbayd al-Qāsim b. Sallām) 179, 185, 197, 201, 202, 210
- Ġawāb al-faḥīh Yūsuf b. ʿAbd Allāh al-Šāfiʿī al-sākin bi-Ḍahbān* (ʿAbd Allāh b. Zayd al-ʿAnsī) 193, 286

- al-Ġawāb al-ḥāsim al-mufnī bi-ḥall šubah al-Muġnī* (Muḥammad b. Aḥmad Ibn al-Walīd) 11, 55n, 272
- al-Ġawāb al-nāṭiq al-ṣādiq bi-ḥall šubah K. al-Fāʿiq* (Muḥammad b. Aḥmad Ibn al-Walīd) 10, 243n, 277
- Ġawāb sāʿil saʿala ʿan al-ʿaql* (Ġamāl al-Dīn Abū l-Qāsim ʿAbd Allāh b. ʿAlī b. Zuhra al-Ḥusaynī al-Ḥalabī) 302, 314n
- Ġawāb suʿāl warada ʿan al-Ismaʿīliyya* (Ġamāl al-Dīn Abū l-Qāsim ʿAbd Allāh b. ʿAlī b. Zuhra al-Ḥusaynī al-Ḥalabī) 302, 314n
- Ġawāb suʿāl warada min Miṣr fi l-nubuwwa* (Ġamāl al-Dīn Abū l-Qāsim ʿAbd Allāh b. ʿAlī b. Zuhra al-Ḥusaynī al-Ḥalabī) 302, 314n
- al-Ġawāb al-waġiz ʿalā šāḥib al-taġwiz* (Šafiyya bt. al-Murtaḍā) 280
- Ġawābāt masāʿil Abī Rašīd* (ʿAbd al-Ġabbār al-Hamadānī) 5
- Ġawābāt masāʿil al-Ḥurāsāniyya* (Abū ʿAlī al-Ġubbāʿī) 17
- al-Ġawāḥir wa-l-durar al-mustahraġa min Šarḥ Abī Mudar* (Muḥammad b. Aḥmad Ibn al-Walīd) 11, 184, 186, 198, 200, 210
- al-Ġawāḥir wa-l-durar fi tarġamat Šayḥ al-islām Ibn Haġar* (Muḥammad b. ʿAbd al-Raḥmān al-Saḥāwī) 372
- Ġawāḥir al-ʿiqdayn fi faḍl al-šarafayn* (Nūr al-Dīn al-Samhūdī al-Šāfiʿī) 242n
- Ġawāḥir al-kalām fi šarḥ Muqaddamat al-kalām* (Quṭb al-Dīn al-Rāwandī) 305, 323
- Ġawāḥir al-Qurʾān* (al-Ġazālī) 197, 201, 210
- Ġawāmiʿ al-adilla fi uṣūl al-fiqḥ* (al-Nāṭiq bi-l-l-ḥaqq Abū Ṭālib) 69, 74–75
- Ġawāmiʿ al-ġāmiʿ* (Faḍl b. Hasan al-Ṭabrisī) 138
- Ġawharat al-uṣūl wa-taḍkirat al-fuḥūl* (Aḥmad al-Raššās) 75
- Geschichte des arabischen Schrifttums* (Fuat Sezgin) xii, 7
- Gulistān-i Saʿdī* 395
- al-Ġumal al-hādiya fi šarḥ al-Muqaddima al-kāfiya* (Abū l-Qāsim ʿAbd al-Raḥmān b. Iṣḥāq al-Zaġġāġī) 46n, 178, 186, 189
- Ġumal al-ʿilm* (al-Šarīf al-Murtaḍā) 300, 312, 319, 321
- al-Ġumal wa-l-ʿuqūd* (ʿAbd al-Ġabbār) 92
- al-Ġumal wa-l-ʿuqūd* (al-Šayḥ al-Ṭūsī) 117n
- Ġung-i Mahdawī* 377
- al-Ġunya* (al-Qāḍī ʿIyāḍ) 366
- Ġunyat al-mutamallī fi šarḥ Munyat al-muṣallī* (Ibrāhīm b. Muḥammad b. Ibrāhīm al-Ḥalabī) 386
- Ġunyat al-nuzūʿ ilā ʿilmay al-uṣūl wa-l-furūʿ* (Abū l-Makārim ʿIzz al-Dīn Ḥamza al-Ḥalabī) 302, 314, 375n
- Ġurar al-adilla* (Abū l-Ḥusayn al-Bašrī) 56, 276, 278, 288, 307, 314n
- Ġurar al-aḥkām* (Mullā [Munlā] Ḥusraw al-Rūmī Muḥammad b. Farāmur b. ʿAlī) 384
- Ġurar al-fawāʿid šarḥ Nukat al-farāʿid* (Aḥmad b. Yaḥyā Ibn al-Murtaḍā) 41n
- Ġurar al-ḥaqāʿiq šarḥ Ġawharat al-uṣūl* (Aḥmad al-Raššās) 75n
- al-Ġurar wa-l-ḥuġūl* (al-Qāsim b. Aḥmad al-Muḥallī) 274, 275
- Ġusl al-ġanāba* (Muʿīn al-Dīn Sālim b. Badrān al-Miṣrī al-Māzanī) 117n
- Ḥabar ʿĀbid Banī Isrāʾīl* 200, 210
- al-Ḥadāʿiq al-wardiyya fi manāqib aʿimmat al-Zaydiyya* (Ḥumayd al-Muḥallī) 153, 160n, 162, 163, 164, 273
- Hādī l-murīd ilā ṭuruq al-asānīd* (Yūsuf al-Nabahānī) 369
- Ḥadiqat al-ḥikma al-nabawiyya fi tafsīr al-Arbaʿīn al-saylaqiyya* (al-Manšūr bi-llāh ʿAbd Allāh b. Ḥamza) 199, 210
- Hadiyat ḍawī l-albāb fi faḍl al-ʿUmar b. al-Ḥattāb* (Abū l-Ḥayr Aḥmad b. Ismāʿīl b. Yūsuf b. Muḥammad b. al-ʿAbbās al-Qazwinī al-Ṭālaqānī al-Šāfiʿī) 208
- al-Ḥalāš wa-l-naġāḥ* (Ḥargūšī) 353n
- Ḥaliḥat al-Qurʾān fi nukat min aḥkām ahl al-zamān* (al-Mahdī li-Dīn Allāh Abū Ṭayr) 165n
- Ḥāliṣat al-ḥaqāʿiq wa-niṣāb ġāʾiṣat al-daqaʿiq* (ʿImād al-Dīn Maḥmūd al-Fāryābī) 376
- Ḥaqāʿiq al-ašyāʾ* (Ibn Šarwīn) 41, 42, 44, 56–64
- Ḥaqāʿiq al-maʿrifa fi ʿilm al-kalām* (al-Mutawakkil ʿalā llāh) 267
- Ḥaqāʿiq al-tafsīr* (al-Sulamī) 354n
- Ḥašāʾiṣ al-waḥy al-mubīn fi manāqib Amīr al-muʾminīn* (Ibn al-Biṭrī) 232, 236, 377
- al-Ḥāšir fi uṣūl al-fiqḥ* (Aḥmad b. ʿUzayw b. ʿAlī b. ʿAmr al-Ḥawlānī) 75n, 168, 176, 185
- al-Ḥāšiya al-fardiyya ʿalā l-Risāla al-ḥusayniyya fi l-ādāb* (ʿAlī b. Muṣṭafā al-Qayṣarī al-Rūmī al-Ḥanafī al-šahīr bi-l-Fardī) 387
- Ḥāšiyat Ḥāšiyat Šarḥ al-ʿAqāʿid al-nasafiyya* (Šihāb al-Dīn Aḥmad b. Muḥammad b. Ḥiḍr al-ʿUmarī al-Ḥanafī, “Qūl Aḥmad”) 387

- Hāšiyat Hulāṣat al-aqwāl* (al-Šahīd al-Tānī) 320n
Hāšiyat Šarḥ al-‘Aqā’id al-nasafiyya (Šams al-Dīn Aḥmad b. Mūsā al-Rūmī al-Iznīqī al-Ḥanafī al-ma‘ruf bi-l-Ḥayālī) 387
Hāšiyat Šayḥzāda ‘alā Tafsīr al-Qāḍī al-Bayḍāwī 379
al-Ḥāwī (Abū Bakr Muḥammad b. Zakariyyā’ al-Rāzī) 201, 211
al-Ḥāwī li-ḥaqā’iq al-adilla al-fiqhiyya wa-taqrīr al-qawā’id al-qiyāsiyya (al-Mu‘ayyad bi-llāh Yaḥyā b. Ḥamza) 76, 78
al-Ḥāwī fī riğāl al-Imāmiyya (Ibn Abī Ṭayy al-Ḥalabī) 307, 328n
Hidāya (‘Alī b. Abī Bakr b. ‘Abd al-Ğalīl al-Fargānī al-Margīnānī) 384
Hidāyat al-mustaršidin (Muḥammad b. Aḥmad Ibn al-Walīd) 11
al-Ḥikāyāt fī muḥālāfat al-Mu‘tazila min al-‘adliyya wa-l-farq baynahum wa-bayn al-Šr‘a al-imāmiyya (al-Šayḥ al-Mufīd) 299
al-Ḥilāf allağī tağaddada bayn al-Šayḥ al-Mufīd wa-l-Murtaḍā (Quṭb al-Dīn al-Rāwandī) 300, 305, 311
al-Ḥilāfiyya bayn al-Bağdādiyyīn wa-l-Bašriyyīn → *K. al-Masā’il fī l-ḥilāf bayn al-Bašriyyīn wa-l-Bağdādiyyīn*
Ḥirz al-amānī fī wağh al-tahānī (Abū l-Qāsim b. Firruḥ b. Ḥalaf b. Aḥmad al-Ru‘aynī al-Šāṭibī) 394
al-Ḥirz al-ṭamīn (‘Alī b. Sultān b. Muḥammad al-Qārī’ al-Harawī) 383
al-Ḥiṣn al-ḥašin min kalām sayyid al-mursalīn (Šams al-Dīn Muḥammad b. Muḥammad b. ‘Alī b. Yūsuf b. al-Ğazarī) 379, 383
al-Ḥudūd (‘Abd al-Ğabbār) 44
al-Ḥudūd (Abū Bakr al-Bāqillānī) 43n
al-Ḥudūd (al-Faqīh Abū l-Ḥasan Amīrkā b. Abī l-Luğaym b. Amīra al-Mašdarī al-‘Iğlī al-Qazwīnī) 303
al-Ḥudūd (al-Ğazālī) 43n
al-Ḥudūd (Ibn al-Malāḥimī) 44
al-Ḥudūd (Ibn Sīnā) 42n
al-Ḥudūd (Quṭb al-Dīn Abū Ğa‘far Muḥammad b. al-Ḥasan al-Nīsābūrī al-Muqri’) 43n, 304
al-Ḥudūd al-kalāmiyya wa-l-fiqhiyya ‘alā ra’y ahl al-sunna al-aš‘ariyya (Abū Bakr al-Šiqillī) 43
al-Ḥudūd fī l-uşul (Abū Bakr Muḥammad b. Fūrak) 43
al-Ḥudūd fī l-uşul (Abū l-Walīd al-Bāğī al-Mālikī) 43
al-Ḥudūd wa-l-furūq (Abū l-Ḥasan Sa‘īd b. Hibat Allāh b. al-Ḥusayn) 42n
al-Ḥudūd wa-l-ḥaqā’iq (al-Šarīf al-Murtaḍā) 43n, 117n
al-Ḥudūd wa-l-ḥaqā’iq fī šarḥ al-alfāz al-muṣṭalaḥa bayn al-mutakallimīn min al-imāmiyya (Šā‘id b. Abī Manşūr Muḥammad b. Šā‘id al-Barīdī al-Ābī) 43n
al-Ḥuğāğ wa-l-burhān (al-Dānīšī) 218
Hulāṣat al-aqwāl (al-‘Allāma al-Ḥillī) 371
al-Hulāṣa al-nāfi‘a bi-l-adilla al-qāṭi‘a fī fawā’id al-tābi‘a (Aḥmad b. al-Ḥasan al-Raššāš) 166, 173
Hulāṣat al-naẓar (anonymous author) 308, 316
al-Hulāṣa fī uşul al-dīn (of uncertain authorship) 117n
Ḥurmat al-‘aşir al-zabībī (Mağd al-Dīn al-Sarawī) 117n
Hurūğ Muḥammad b. ‘Abd Allāh wa-maqtalihi (Abū Muḥammad al-Ğa‘farī) 163n
Hurūğ Šāhib Faḥḥ wa-maqtalihi (Abū Muḥammad al-Ğa‘farī) 163n
Ḥuṭbat al-widā‘ 196, 200, 202, 211
al-Ibāna fī l-fiqh (Muḥammad b. Ya‘qūb al-Hawsamī) 11, 169, 177, 185, 198, 201, 211
al-Ibāna ‘an kutub al-ḥizāna (al-Sayyid Ḥasan al-Şadr) 375
Ibānat al-manāhiğ fī naşiḥat al-ḥawāriğ (Qāḍī Ğa‘far) 30
al-Ibāna fī ma‘rifat (asmā’) kutub al-ḥizāna (Raḍī l-Dīn Ibn Ṭāwūs) 374
al-Ibāna fī šarḥ al-Sāmī fī l-asāmī (Abū l-Faḍl Aḥmad b. Muḥammad al-Maydānī) 216
Ibtāl šubah al-muta‘awwilīn li-naşş wilāyat Amīr al-mu‘minīn li-mu‘allif mağhūl 242n
al-İdāḥ (Ibn Şāḍān) 295
al-İdāḥ li-fawā’id al-Mişbāḥ [Šarḥ al-ṭalāṭīn al-mas‘ala] (Ḥumayd al-Muḥallī) 166, 173, 185, 273, 290
al-İfāda fī l-fiqh (al-Mu‘ayyad bi-llāh) 198, 200, 201, 211
al-İfāda fī tāriḫ al-a‘imma al-sāda (al-Nāṭiq bi-l-ḥaqq Abū Ṭālib) 160n, 162, 164, 185, 201, 211
al-İfādāt wa-l-inşādāt (Abū Ishāq İbrāhīm b. Mūsā al-Šāṭibī al-Andalusī) 71n
al-İftitāḥ šarḥ al-Mişbāḥ (Ḥasan Bāšā b. ‘Alā’ al-Dīn ‘Alī al-Aswad al-Rūmī al-Ḥanafī) 393
İğāz al-bayān (Bayān al-ḥaqq Nağm al-Dīn Abū l-Qāsim Maḥmūd b. Abī l-Ḥasan al-Nīsābūrī al-Ğaznawī) 138
İğāzat ‘Abd Allāh b. Şāliḫ al-Samāhiğ li-Nāşir al-Ğarūdī al-Qaṭifī 369

- Iğāzat ‘Alī b. Muḥammad b. Hāmid li-‘Alī b. Aḥmad b. al-Ḥusayn b. al-Mubārak al-Akwa’* 237, 238n, 261
- Iğāzāt al-ḥadiṭ allatī katabahā ... Muḥammad Bāqir al-Mağlisī* 370
- Iğāzāt al-ḥadiṭ li-l-‘Allāma al-Sayyid Muḥammad Mahdi Baḥr al-‘Ulūm al-Ṭabāṭabā’ī* 370
- Iğāzat Ḥasan al-Ṣadr li-Āqā Buzurg al-Ṭihrānī* 369
- Iğāzat Ibn Abī Ğumhūr al-Aḥsā’ī li-Muḥammad b. Ṣāliḥ al-Ġarawī* 371
- Iğāzat Ibn al-Afkānī* 372
- Iğāzat Ibn al-Biṭriq li-‘Alī b. Muḥammad b. Ḥāmid* 238n, 242, 261
- Iğāzat Ibn al-Mi‘mār li-Yāqūt* 238
- Iğāza kabīra (al-‘Allāma al-Ḥilli)* 369, 371
- Iğāza kabīra (Sayyid ‘Abd Allāh al-Mūsawī al-Ġazā’irī al-Tustarī)* 369, 371
- Iğāza kabīra (al-Sayyid Ḥasan al-Ṣadr)* 369
- Iğāzat Muḥammad b. Qāsim al-Barzaḥī li-Muḥammad b. al-Nāṣir al-Warāminī* 117n
- Iğāzat Muḥyi l-Dīn Ibn al-‘Arabī li-l-Malik al-Aṣraf Muẓaffar al-Dīn* 371
- Iğāzat Muḥyi l-Dīn Ibn al-‘Arabī li-Ṣadr al-Dīn al-Qūnawī* 371
- Iğāzat Raḍī l-Dīn Abū l-Ḥayr Aḥmad al-Qazwīnī al-Ṭāliqānī al-Wā’iz al-Ṣūfi al-Ṣāfi’ī* 369
- Iğāzat Šu‘la al-Akwa’ li-‘Abd Allāh b. Zayd al-‘Ansī* 194, 195–203, 232, 242n
- al-Iğāzāt li-kašf turuq al-mafāzāt (Raḍī l-Dīn Ibn Ṭāwūs)* 371
- al-Iğmā’ mā huwa (Ġa’far b. Mubaššir)* 68n
- al-Iğtihād (Abū ‘Alī al-Ġubbā’ī)* 68n
- al-Iğtihād (Abū Hāšim al-Ġubbā’ī)* 68n
- al-Iğtihād (Ġa’far b. Mubaššir)* 68n
- al-Iḥāṭa (al-Muwaffaq bi-llāh)* 10n, 53n, 167, 175, 185
- al-Iḥkām fī uṣūl al-aḥkām (Ibn Ḥazm)* 43n
- al-Iḥkām fī uṣūl al-aḥkām (Sayf al-Dīn al-Āmidī)* 71
- Iḥtiyār ma’rifat al-riğāl [Riğāl al-Kaššī] (al-Šayḥ al-Ṭūsī)* 232n, 320
- al-Iḥtiyārāt al-manšūriyya (Bahā’ al-Dīn al-Akwa’)* 239, 240
- al-Iḥyā’ ‘alā l-šahāda (Qāḍī Ġa’far)* 46n
- al-Iḥyā’ fī ‘ulūm al-dīn (al-Ġazālī)* 197, 201, 211
- al-Iklīl šarḥ ma’ānī al-Taḥšil (Ḥusayn b. Musallam al-Tihāmī)* 46n, 167, 173, 186
- ‘Ilm al-qulūb (misattributed to Abū Ṭālib al-Makkī)* 352, 355n
- al-Intiṣār (al-Ḥayyāt)* 294
- al-Intiṣār ‘alā ‘ulamā’ al-amṣār (al-Mu’ayyad bi-llāh Yaḥyā b. Ḥamza)* 194, 287
- al-‘Iqd al-fāḥir al-ḥasan (‘Alī b. al-Ḥasan al-Ḥazrağī)* 152
- al-‘Iqd al-naḍid al-mustaḥrağ min Šarḥ Ibn Abī l-Ḥadiḍ (Faḥr al-Dīn ‘Abd Allāh b. al-Hādī b. al-Imām Yaḥyā b. Ḥamza al-Ḥusaynī al-Zaydī al-Yamani)* 220
- al-‘Iqd al-ṭamīn fī aḥkām al-a’imma al-hādīn (al-Manšūr bi-llāh)* 231, 244, 272
- al-‘Iqd al-ṭamīn fī ma’rifat Rabb al-‘ālamīn (al-Ḥusayn b. Badr al-Dīn Muḥammad)* 274
- al-Iqtisād fīmā yağibu ‘alā l-‘ibād [al-Iqtisād al-hādī ilā ṭariq al-rašād / al-Iqtisād fīmā yata‘allaq bi-l-i’tiqād] (al-Šayḥ al-Ṭūsī)* 318–21, 323n
- al-Iqtisād fī l-i’tiqād (al-Ġazālī)* 197, 201, 211
- al-Iršād (al-Ġuwaynī)* 193, 286
- Iršād al-ğawī bal is’ād al-ṭālib wa-l-rāwī li-l-i’lām bi-tarğamat al-Šaḥāwī (Muḥammad b. ‘Abd al-Raḥmān al-Šaḥāwī)* 372n
- Iršād al-mu’minīn ilā ma’rifat Nahğ al-balāğa al-mubīn (Yaḥyā b. Ibrāhīm al-Ġaḥḥāf)* 220
- al-Iršād ilā nağāt al-‘ibād (‘Abd Allāh b. Zayd al-‘Ansī)* 193, 278, 286
- Iršād al-sārī ilā Manāsik al-Mullā ‘Alī al-Qārī wa-ḥiya ḥāšiya ‘alā šarḥ al-‘Allāma Mullā ‘Alī Qārī al-musammā al-Maslak al-mutaqassit fī l-Mansak almutawassit ‘alā Lubāb al-manāsik (Ḥusayn b. Muḥammad Sa’id ‘Abd al-Ġanī al-Makkī al-Ḥanafi)* 383
- İsāğūğī (Aṭīr al-Dīn al-Abharī)* 390
- al-Išāra wa-l-‘ibāra (Ḥargūšī)* 352, 355n
- Išlāḥ al-mantiq (Ibn al-Sikkīt)* 16, 201, 211
- al-Istibšār (‘Abd Allāh b. Zayd al-‘Ansī)* 194, 287
- al-Istibšār (al-Šayḥ al-Ṭūsī)* 367
- Istiğāzat Abū l-Fayḍ Muḥammad b. Mardānšāh al-Daštbyāḍī “Faṣiḥ al-Fārisī” li-Ġalāl al-Dīn al-Qāyini* 369
- Iṣṭilāḥāt al-mutakallimīn (al-Šayḥ al-Ṭūsī?)* 43n, 322n, 323n
- Iṣṭilāḥāt al-sūfiyya (‘Abd al-Razzāq al-Kāšānī)* 42n
- İtbāt imkân kull mutaḥayyiz “li-ba’ḍ qudamā’ al-aṣḥāb”* 117n
- İtbāt nubuwwat al-nabī (al-Mu’ayyad bi-llāh)* 115
- İthāf al-akābir bi-isnād al-dafātir (Muḥammad b. ‘Alī al-Šawkānī)* 366
- al-I’tibār wa-salwat al-‘ārifin (al-Muwaffaq bi-llāh)* 168, 186, 200, 211
- I’tiqādāt al-Imāmiyya (Ibn Bābūya)* 299

- al-l'tiṣām bi-ḥabl Allāh al-matīn wa-ḥurmat al-tafarruq fi l-dīn* (al-Manṣūr bi-l-lāh al-Qāsim b. Muḥammad b. 'Alī al-Ḥasanī al-Ṣan'ānī) 245
- al-lṭnā 'aṣār* (Abū Bakr Muḥammad b. Zakariyya' al-Rāzī) 212
- Izhār al-asrār fi l-naḥw* (al-Birkawī) 392
- al-Kāfi* (Abū Ğa'far al-Hawsamī) 169, 177, 186
- al-Kāfi fi l-kalām* (al-Ṣayḥ al-Ṭūsī) 320
- al-Kāfi fi l-taklīf* (Abū l-Ṣalāḥ Taqī b. Nağm b. 'Ubayd Allāh al-Ḥalabī) 300, 312
- al-Kāfil bi-nayl al-su'l fi 'ilm al-uṣūl* (Muḥammad b. Yaḥyā b. Aḥmad Bahrān) 290
- al-Kāfiya* (Ibn al-Ḥāğib) 391, 392
- al-Kāmil* (Ibn Adī) 16
- al-Kāmil fi uṣūl al-dīn* (Abū l-Ma'ālī Ṣā'id b. Aḥmad al-'Uğālī al-Uṣūlī) 276, 277
- Kanz al-fawā'id* (al-Karāğiki) 312n
- Kanz al-wuṣūl ilā ma'rifat al-uṣūl* ('Alī b. Muḥammad al-Bazdawī) 68n, 72n
- Kaṣf al-asrār wa-hatk al-astār min maḥğūb al-Bāṭiniyya al-kuffār → al-Radd 'alā l-Bāṭiniyya*
- Kaṣf al-asrār 'an uṣūl Fahr al-Islām al-Bazdawī* ('Alā' al-Dīn 'Abd al-'Aziz b. Aḥmad al-Buḥārī) 72n
- al-Kaṣf wa-l-bayān fi tafsīr al-Qur'ān* (al-Ta'labī) 138, 186, 198, 202, 212, 376
- Kaṣf al-maḥfi fi manāqib al-Mahdī* (Ibn al-Biṭrīq) 244
- Kaṣf al-zunūn 'an asmā'* al-kutub (Kātib Çelebi) 368
- Kaṣkūl al-Bahā'ī* 378
- al-Kaṣṣāf* (Ġār Allāh al-Zamaḥṣarī) 138
- al-Kawākib al-durriyya fi tafṣil al-Nafahāt al-miskiyya* (Ḥumayd al-Muḥallī) 167, 186, 273, 274, 275
- al-Kawākib al-marḍiyya fi l-ḥuğāğ al-imāmiyya 'alā iḥwānihim min al-firqa al-zaydiyya* (Ṣayḥ Muḥammad Ğawād al-Širāzī) 116n
- Kayfiyyat kaṣf al-aḥkām wa-l-ṣifāt 'an ḥaṣā'is al-mu'attirāt wa-l-muqtaḍiyāt* (al-Ḥasan al-Raṣṣāş) 167, 174, 187, 270, 274, 275
- Kifāyat al-mubtadī fi l-taṣrif [fi l-ṣarf]* (al-Birkawī) 394
- Kitāb 'alā aṣḥāb iğtiḥād al-ra'y* (Abū Mūsā al-Murdār) 68
- Kitāb 'alā aṣḥāb al-ra'y wa-l-qiyās* (Ġa'far b. Mubaşşir) 68n
- Kitāb al-Ğuz'* (Abū Raṣīd al-Nisābüri) 5
- Kitāb mā yulḥaq bi-Masā'il al-ḥilāf* (Abū Raṣīd al-Nisābüri) 15
- Kitāb Man lā yaḥḍuruḥu l-faqīh* (Ibn Babūya) 367, 376
- al-Kitāb al-Manṣūrī* (Abū Bakr Muḥammad b. Zakariyya' al-Rāzī) 201, 212
- Kitāb Maqra' 'Āsim b. Abī l-Nağūd Bahdala al-Kūfi al-Asadī* 198, 202, 213
- al-Kitāb al-Muḥtawī* (Yūsuf al-Baṣīr) 44
- Kitāb fi nafy al-ma'dūm* (Abū Ishāq al-Naṣībī[nī]) 89
- Kitāb al-Sayyid Abī Ṭālib fi l-laṭif* 167, 175
- Kitāb al-Sayyid 'Alī b. Sulaymān* 168–69, 177, 187
- Kitāb al-Tāğ* (Ibn al-Rāwandī) 120n
- Kitāb fi l-uṣūl kabīr* (al-Ṣayḥ al-Ṭūsī) 320, 321
- al-La'ālī al-muḍiyya fi aḥbār a'immat al-Zaydiyya* (Aḥmad b. Muḥammad al-Šarafi) 153, 163
- Laṭā'if al-iṣārāt* (al-Quṣayrī) 354n
- al-Lawāḥiq al-nadiyya li-l-Ḥadā'iq al-wardiyya* [Ma'ātir al-abrār fi tafṣil muğmalāt ğawāhir al-aḥbār] (Ġamāl al-Dīn Muḥammad b. 'Alī Ibn Fand) 153, 163
- Lawā'ih al-iḥtiyār [al-aḥbār] fi baḥṭ al-rūḥ wa-l-nūr wa-'aḍāb al-qabr* (Abū l-Faḍl b. Šahrdawīr al-Daylamī) 137
- al-Lawāmi' wa-tartīb al-mağālis* (Abū Sa'd al-Ḥargūšī) xii, 351, 353–60
- Lubāb al-manāsik wa-yibāb al-masālik [al-Mansak al-mutawassit]* (Raḥmat Allāh b. 'Abd Allāh al-Sindī al-Ḥanafi) 383
- Lubāb al-mağālāt li-qam' al-ğahālāt* (Abū Muḍar Šurayḥ b. al-Mu'ayyad) 136
- Lu'lu'at al-Baḥrayn* (Yūsuf b. Aḥmad al-Baḥrānī) 369, 371
- al-Lu'lu'iiyyāt* (Abū Muṭī' Makḥūl al-Nasafī) 201, 207
- al-Luma' fi fiqh Ahl al-Bayt 'alayhim al-salām* (al-amīr 'Alī b. al-Ḥusayn b. Yaḥyā b. Yaḥyā b. al-Nāşir al-Ḥusayn b. 'Abd Allāh b. Muḥammad al-Muḥtār b. Aḥmad b. al-Imām al-Hādī) 182
- al-Luma' (al-yasīra) fi 'ilm al-ḥisāb* (Šihāb al-Dīn Abū l-'Abbās Aḥmad b. Muḥammad Ibn al-Hā'im al-Faraḍī al-Ma'arrī al-Maqdisī) 396
- al-Luma' fi uṣūl al-dīn* (al-Aṣ'arī) 15n
- al-Luma' fi uṣūl al-fiqh* (Abū Ishāq Ibrāhīm b. 'Alī b. Yūsuf al-Firūzābāğī al-Širāzī) 201, 212
- Mā' al-yaqīn* ('Abd Allāh b. Zayd al-'Ansī) 279
- Mā yu'allal wa-mā lā yu'allal* (al-Ṣayḥ al-Ṭūsī) 317
- Ma'ālim al-'ulamā' fi fihrist kutub al-Šī'a wa-asmā' al-muṣannifin minhum* (Ibn Šahrāşūb) 367
- Ma'ārif* (Bahā' al-Dīn Walad) 354
- Ma'ātir al-abrār fi tafṣil muğmalāt ğawāhir al-aḥbār → al-Lawāḥiq al-nadiyya li-l-Ḥadā'iq al-wardiyya*
- Mabādī' al-adilla* (al-Nāṭiq bi-l-ḥaqq) 41

- Mabādī' al-taṣrīf* [*Taṣrīf al-ʿIzzī / al-ʿIzzī fī l-taṣrīf*] (ʿIzz al-Dīn ʿAbd al-Wahhāb b. Ibrāhīm b. ʿAbd al-Wahhāb Abī l-Maʿālī al-Ḥazraġī al-Zanġānī “al-ʿIzzī”) 393, 394
- Mabāriq al-azhār fī šarḥ Mašāriq al-anwār* (Ibn Malak) 381
- al-Madḥal* [*al-Bārīʿ*] ilā ʿilm aḥkām al-nuġūm (Abū Naṣr Ḥasan b. ʿAlī al-Munaġġim al-Qummi) 201, 212
- al-Madḥal ilā Ġurar al-adilla* (al-Ḥasan al-Raṣṣāš) 55n, 56n, 276
- al-Madḥal fī l-luġa* (al-Mubarrad Abū l-ʿAbbās Muḥammad b. Yazīd al-Ṭumalī al-Azdī) 201, 212
- al-Madḥal ilā maḍhab al-Hādī ʿalayhi l-salām* [*K. al-Madḥal fī uṣūl al-dīn*] (Ibn Šarwīn) 40, 41, 201, 212
- al-Madḥal fī l-nuġūm* (Ibn Qumm) 212
- al-Madḥal fī uṣūl al-fiqh* (al-Amīr al-Ḥusayn b. Badr al-Dīn) 75n
- al-Madḥal fī uṣūl al-fiqh* (al-Mutawakkil ʿalā llāh Aḥmad b. Sulaymān) 74n
- al-Maḍnūn* (al-Ġazālī) 197, 201, 212
- Mafātīḥ al-ġayb* (Faḥr al-Dīn al-Rāzī) 71n, 138
- al-Mafātīḥ fī ḥall al-Maṣābiḥ* (Maẓhar al-Dīn al-Ḥusayn b. Maḥmūd b. al-Ḥasan al-Zaydānī) 381
- Mafātīḥ al-ʿulūm* (Muḥammad b. Aḥmad al-Ḥʾarazmī) 42n, 43n
- Maġālis* (Abū Ismāʿīl ʿAbd Allāh al-Anṣārī al-Harawī) 354n
- Maġālis* (Aḥmad al-Ġazālī) 354
- Maġālis* (Sayf al-Dīn al-Bāḥarzi) 354
- al-Maġālis [al-Amālī] fī l-aḥbār* (al-Šayḥ al-Ṭūsī) 320
- al-Maġālis al-sināniyya al-kabira* (Ḥasan Ibn Umm Sinān Imāmzāda) 382, 383
- Maġāmīʿ al-Ġubāʿī* (Šams al-Dīn al-Ġubāʿī) 377
- Maġmaʿ al-bayān* (Faḍl b. Ḥasan al-Ṭabrisī) 138
- al-Maġmaʿ al-muʿassis li-l-Muʿġam al-mufahris* (Ibn Ḥaġar al-ʿAsqalānī) 365
- Maġmūʿ* (al-Šahīd al-awwal) 377
- Maġmūʿ al-aṭbāt al-ḥadiṯiyya li-Āl al-Kuzbarī al-dimašqiyyīn wa-sīyarihim wa-iġāzātihi* 370
- Maġmūʿ al-fiqh* (Imam Zayd b. ʿAlī) 47n
- al-Maġmūʿ fī l-fiqh* (ʿAlī b. Muḥammad b. Ḥalīl) 169, 177, 187
- Maġmūʿ al-ġarāʾib wa-mawḍūʿ al-raġāʾib* (Ibrāhīm b. ʿAlī b. al-Ḥasan al-Kaʿfāmī) 377
- Maġmūʿ al-iġāzāt* [*Iġāzāt al-Miswarī*] (Aḥmad b. Saʿd al-Dīn al-Miswarī) 154, 164n, 170, 181, 194, 195, 205, 221, 232, 233, 370
- al-Maġmūʿ fī l-Muḥiṭ bi-l-taklif* (Ibn Mattawayh) 4, 53, 70, 167, 188, 268, 278, 287
- al-Maḥaġġa al-bayḍāʾ fī uṣūl al-dīn* (ʿAbd Allāh b. Zayd al-ʿAnsī) 51n, 193, 194, 234, 253, 254, 276, 278, 279, 283, 286–90
- Maḥāsin al-azhār fī manāqib amīr al-muʾminīn ʿAlī b. Abī Ṭālib* (Ḥumayd al-Muḥallī) 9n, 28n, 221, 244
- Maḥāsin al-maġālis* (Ibn al-ʿArīf) 354n
- al-Maḥṣūl* (Faḥr al-Dīn al-Rāzī) 68n, 71
- Malfūzāt* (ʿUbayd Allāh Aḥrār) 355
- Manāhiġ al-inṣāf al-ʿāsiṣa ʿan šabb nār al-ḥilāf* (Aḥmad al-Raṣṣāš) 280
- Manāqib Āl Abī Ṭālib* (Ibn Šahrāṣub) 377
- Manāqib ʿAlī b. Abī Ṭālib* (Ibn al-Maġāzili) 146, 202, 212, 238–40, 242–46, 261, 262
- Manār al-anwār fī uṣūl al-fiqh* (Abū l-Barakāt ʿAbd Allāh b. Aḥmad al-maʿrūf bi-Ḥāfiẓ al-Dīn al-Nasafī) 385
- al-Manḥūl min taʿliqāt al-uṣūl* (al-Ġazālī) 71n, 197, 201, 212
- al-Maqālāt* (Abū l-Ḥasan al-Ašʿarī) 294
- al-Maqālāt* (Abū l-Qāsim al-Balḥī al-Kaʿbī) 271
- Maqālīd al-ʿulūm* (al-Šarīf al-Ġurġānī) 42n, 43n
- Maqāmāt* (Abū Muḥammad al-Qāsim b. ʿAlī al-Ḥarīrī al-Baṣrī) 201, 212
- Maqāmāt* (Badīʿ al-zamān Aḥmad b. al-Ḥusayn al-Hamaḍānī) 201, 212
- Maqāsid al-falāsifa* (al-Ġazālī) 197, 201, 213
- Maqātil al-Ṭālibiyyīn* (Abū l-Faraġ al-Iṣfahānī) 164
- al-Maqṣūd fī l-šarf* (attributed to Abū Ḥanīfa) 394
- Maqṭal Amīr al-muʾminīn* (Ġābir al-Ġuʿfī) 163n
- Maqṭal Amīr al-muʾminīn* (Ġiyāṭ b. Ibrāhīm) 163n
- Maqṭal al-Ḥusayn* (Ġābir al-Ġuʿfī) 163n
- Maqṭal al-Ḥusayn* (Abū Miḥnaf) 163n
- Marāḥ al-arwāḥ fī l-taṣrīf* (Aḥmad b. ʿAlī b. Masʿūd) 393
- al-Marāsīm al-ʿalawiyya fī l-fiqh wa-l-aḥkām al-nabawiyya* (Abū Yaʿlā al-Sallār) 117n, 312n
- al-Marātīb fī manāqib Amīr al-muʾminīn wa-sayyid al-waṣiyyīn ʿAlī b. Abī Ṭālib* (Abū l-Qāsim al-Bustī) 200, 213
- al-Maṣābiḥ* (Abū l-ʿAbbās Aḥmad b. Ibrāhīm al-Ḥasanī) 119n, 162, 164, 191, 200, 213
- Maṣābiḥ al-sunna* (Abū Muḥammad al-Ḥusayn b. Masʿūd b. Muḥammad al-Farrāʾ al-Baġawī) 381, 397

- al-Maṣādir fi uṣūl al-fiqh* (al-Ḥimmaṣī al-Rāzī) 307
- al-Masā'il fi l-ḥilāf bayn al-Baṣriyyīn wa-l-Baḡdādiyyīn* [*al-Ḥilāfiyya bayn al-Baḡdādiyyīn wa-l-Baṣriyyīn*] (Abū Raṣīd al-Nīsābūrī) 4, 5, 7, 12–15, 18, 19, 29, 167, 173, 175, 187, 271
- Masā'il al-ḥilāf fi l-uṣūl* [*Masā'il al-ḥilāf baynanā wa-bayn al-muṣabbiḥa wa-l-muḡbira wa-l-ḥawāriḡ wa-l-murḡi'a*] (Abū Raṣīd al-Nīsābūrī) 3, 5, 8, 12, 13, 14, 15, 16, 18, 167, 173, 187
- al-Masā'il al-kabira* [*Masā'il al-ḥilāf*] (Abū Raṣīd al-Nīsābūrī) 15
- al-Masā'il al-kalāmiyya* (al-Ṣayḡ al-Ṭūsī) 322, 323
- Masā'il fi l-ma'dūm wa-l-aḥwāl* (Zayn al-Dīn 'Alī b. 'Abd al-Ḡalīl al-Bayḡdī *al-mutakallim*) 304
- al-Masā'il al-rāziyya fi l-wa'id* (al-Ṣayḡ al-Ṭūsī) 319
- Masā'il šattā* (al-Faḡīh Abū l-Ḥasan Amīrkā b. Abī l-Luḡaym b. Amīra al-Maṣḡdarī al-'Iḡlī al-Qazwīnī) 303
- al-Masā'il fi uṣūl al-fiqh* (Abū Muḡammad b. al-Ḥusayn b. 'Isā "Ibn al-'Ārid") 72n
- al-Mas'ala fi l-aḥwāl* (Mu'īn al-Dīn Abū l-Makārim Sa'd b. Abī Ṭālib b. 'Isā *al-mutakallim* al-Rāzī) 305
- al-Mas'ala fi l-aḥwāl* (al-Ṣayḡ al-Ṭūsī) 317n, 319
- Mas'ala fi anna naẓar al-kāmil al-'aql 'alā infirādihi kāf fi taḡṣīl al-ma'arīf al-'aqliyya* (Abū l-Makārim 'Izz al-Dīn Ḥamza b. 'Alī b. Zuhra al-Ḥusaynī al-Ḥalabī) 314n
- Mas'alat Ibn al-Sabīl* 117n
- Mas'ala fi kawnihi ta'ālā ḥayyan* (Abū l-Makārim 'Izz al-Dīn Ḥamza b. 'Alī b. Zuhra al-Ḥusaynī al-Ḥalabī) 314n
- Mas'ala fi l-ma'dūm* (Raṣīd al-Dīn Abū Sa'id 'Abd al-Ḡalīl b. Abī l-Faṡḡ Mas'ūd b. 'Isā *al-mutakallim* al-Rāzī) 304
- Mas'ala fi nafy l-ru'ya wa-i'tiqād al-Imāmiyya wa-muḡḥālifihim mimman yunsab ilā l-sunna wa-l-ḡamā'a* (Abū l-Makārim 'Izz al-Dīn Ḥamza b. 'Alī b. Zuhra al-Ḥusaynī al-Ḥalabī) 314n
- Mas'ala fi nafy al-taḡābuṡ* [*Mas'ala fi nafy al-taḡlīt*] (Ḡamāl al-Dīn Abū l-Qāsim 'Abd Allāh b. 'Alī b. Zuhra al-Ḥusaynī al-Ḥalabī) 302, 314
- Mas'ala fi l-radd 'alā man ḡahaba ilā anna l-wuḡūb wa-l-qubḡ lā yu'lamān illā sam'an* (Abū l-Makārim 'Izz al-Dīn Ḥamza b. 'Alī b. Zuhra al-Ḥusaynī al-Ḥalabī) 314n
- Mas'ala fi l-radd 'alā l-munaḡḡimīn* (Abū l-Makārim 'Izz al-Dīn Ḥamza b. 'Alī b. Zuhra al-Ḥusaynī al-Ḥalabī) 314n
- al-Mas'ala al-ṣāfiyya fi l-radd 'alā man za'ama anna l-naẓar 'alā infirādihi ḡayr kāf fi taḡṣīl al-ma'rifa bihi ta'ālā* (Abū l-Makārim 'Izz al-Dīn Ḥamza b. 'Alī b. Zuhra al-Ḥusaynī al-Ḥalabī) 314n
- Masālik al-abrār al-manẓūm min Ḡalā'* *al-abṣār* (Muḡammad b. Aḡmad Ibn al-Walīd) 11n
- Maṣārib al-taḡārib wa-ḡawārib al-ḡarā'ib* (Abū l-Ḥasan 'Alī b. Zayd b. Muḡammad al-Bayḡaḡī) 371
- Maṣāriq al-anwār al-nabawiyya min ṣiḡāḡ al-aḡbār al-muṡṡafawiyya* (Raḡī l-Dīn al-Ḥasan b. Muḡammad al-Ṣāḡānī al-Hindī al-Ḥanafī) 381
- Maṣīḡa* (Abū Muḡammad Hārūn b. Mūsā b. Aḡmad al-Tallā'ukbarī) 367
- Maṣīḡa* (Abū Sa'd Ismā'il al-Sammān al-Rāzī) 365
- Maṣīḡa* (Ibn Bābūya) 367
- Maṣīḡa* (Ibn al-Ḡawzi) 365
- Maṣīḡa* (Muḡammad b. Aḡmad b. Ibrāḡīm al-Rāzī) 365
- Maṣīḡa* (Ṣams al-Dīn al-Ḡazarī) 369n
- Maṣīḡa* (al-Ṣayḡ al-Ṭūsī) 367
- Maṣīḡa* (Ṣiḡāb al-Dīn 'Umar b. Muḡammad al-Suhrawardī) 364
- Maṣīḡa* (Sirāḡ al-Dīn 'Umar b. 'Alī al-Qazwīnī) 367
- Maṣīḡa* (Tāḡ al-Dīn 'Alī b. 'Umar al-Kirmānī) 369n
- al-Maṣīḡa al-baḡdādiyya* (Abū Ṭāḡir al-Silafī) 365
- al-Maslak al-mutaḡassīṡ fi l-Mansak al-mutawassīṡ* ('Alī b. Sulṡān b. Muḡammad al-Qāri' al-Harawī) 383
- al-Maslak fi uṣūl al-dīn* (al-Muḡaḡḡiq al-Ḥillī) 308, 315
- Maṡla' al-budūr* (Ibn Abī l-Riḡāl) 9n, 25n, 26n, 28, 151, 279
- al-Maṡlūb ṣarḡ al-Maḡṣūd* (anonymous) 394
- al-Maṡlūb ṣarḡ al-Maḡṣūd* (Walī l-Dīn b. Aḡmad) 394
- K. al-Mawḡū'āt* [*al-Maṣnū' fi ma'rīfat al-ḡadīt al-mawḡū'*] ('Alī b. Sulṡān b. Muḡammad al-Qāri' al-Harawī) 385
- al-Mawḡū'āt fi muṡṡalaḡ al-ḡadīt* ('Alī b. Sulṡān b. Muḡammad al-Qāri' al-Harawī) 385
- al-Mawlid al-nabawī al-ṣarīf* (Ibn Ḥaḡar al-Haytamī) 396
- al-Mazāḡir* [*Firiṡte-oḡlu luḡatī*] (Ibn Malak) 389
- Miftāḡ al-fā'id fi 'ilm al-farā'id* (al-Faḡl b. Abī l-Sa'd al-'Uṣayfirī) 235
- Miftāḡ al-sa'āda wa-miṡbāḡ al-siyāda* (Aḡmad b. Muṡṡafā Ṭāṡkubrīzāda) 368
- Miftāḡ al-'ulūm* (al-Sakkāki) 388

- Mihnat al-muḍakkirīn wa-minḥat al-mutaḍakkirīn fī l-waʿz* 201, 213
- Minah al-rawḍ al-azhar* (ʿAlī b. Sulṭān b. Muḥammad al-Qārīʾ al-Harawī) 385
- Minhāj al-salāma fī masāʾil al-imāma* (Muḥammad b. Aḥmad Ibn al-Walid) 10
- Mirqāt al-mafātīḥ šarḥ Miškāt al-maṣābīḥ* (ʿAlī b. Sulṭān b. Muḥammad al-Qārīʾ al-Harawī) 397
- Miṣbāḥ al-mahağğa al-dāll ʿalā anna iğmāʿ āl al-nabī ḥuğğa* (ʿAbd Allāh b. Zayd al-ʿAnsī) 194, 287
- Miṣbāḥ al-mutahağğid* (Šams al-Dīn Muḥammad b. Ḥamza b. Muḥammad al-Fanārī) 390
- Miṣbāḥ al-mutahağğid* (al-Šayḥ al-Ṭūsī) 320
- al-Miṣbāḥ fī l-naḥw* (Abū l-Faṭḥ Nāšir b. ʿAbd al-Sayyid b. ʿAlī al-Muṭarrizī al-Ḥwārazmī) 393
- Miṣbāḥ al-ʿulūm fī maʿrifat al-ḥayy al-qayyūm [al-Ṭalātūn al-masʿala fī uṣūl al-dīn]* (Aḥmad b. al-Ḥasan al-Raṣṣāš) 118, 166, 185, 273, 290
- Miškāt al-anwār* (al-Ġazālī) 197, 201, 213
- Miškāt al-maṣābīḥ* (Abū ʿAbd Allāh Muḥammad b. ʿAbd Allāh al-Ḥaṭīb al-Tabrizī) 397
- Miškāt al-miṣbāḥ wa-ḥayāt al-arwāḥ* (Qāḍī Ğaʿfar) 268
- Miʿyār al-ʿilm* (al-Ġazālī) 43n
- al-Miʿyār li-qarāʾih al-anzār fī šarḥ aladilla al-fiḥhiyya wa-taqrīr al-qawāʿid al-qiyāsiyya* (al-Muʿayyad bi-llāh Yahyā b. Ḥamza) 76
- Miʿyār al-uqūl fī ʿilm al-uṣūl* (al-Mahdī li-Dīn Allāh Aḥmad) 275
- Mizān al-uṣūl fī natāʾiğ al-uqūl fī uṣūl al-fiḥ* (ʿAlāʾ al-Dīn Šams al-Nazar Abū Bakr Muḥammad b. Aḥmad al-Samarqandī) 72n
- Muʿaddil al-salāt* (al-Birkawī) 386
- al-Muʿāfiyya šarḥ al-Kāfiya [Šarḥ al-Hindī]* (Šihāb al-Dīn Aḥmad b. Abī l-Qāsim ʿUmar al-Zāwalī al-Dawlatābādī al-Hindī) 391
- al-Muʿattirāt wa-miftāḥ al-muškilāt* (al-Ḥasan al-Raṣṣāš) 166, 173, 187, 269
- al-Mubayyaḍa fī aḥbār maqātil āl Abī Ṭālib* (Abū l-ʿAbbās Aḥmad b. ʿUbayd Allāh al-Taqaḥfī al-kātib) 163
- al-Mubīn fī šarḥ maʿānī alfāz al-ḥukamāʾ wa-l-mutakallimīn* (Sayf al-Dīn al-ʾAmidī) 43
- al-Mufid al-ğāmiʿ li-manzūmāt ğarāʾib al-šarāʾiʿ* (al-Mahdī li-Dīn Allāh Abū Ṭayr) 165n
- al-Mufid fī l-taklīf* (Abū l-Ḥasan Muḥammad b. Muḥammad b. Aḥmad al-Buṣrawī) 300, 311
- al-Muʿğam* (Abū Yaʿlā al-Mawṣilī) 16n, 364
- al-Muʿğam* (Šarīf Muḥammad Murtaḍā al-Zabīdī) 366
- Muʿğam al-buldān* (Yāqūt) 12n
- Muʿğam mašiḥat Iṣbahān [al-Mašiḥa al-iṣbahāniyya]* (Abū Ṭāhir al-Silafī) 365
- al-Muʿğam al-mufahris* (Ibn Ḥağar al-ʿAsqalānī) 365, 367
- Muʿğam al-muṣannifīn* (Maḥmūd Ḥasan al-Tūnkī) 368
- Muʿğam al-safar* (Abū Ṭāhir al-Silafī) 365
- Muʿğam al-samāʿāt al-dimaṣqiyya* 364
- Muʿğam al-šuyūḥ [Mašiḥa]* (ʿAbd al-Ğabbār) 365
- Muʿğam al-šuyūḥ* (al-Dahabī) 365
- Muʿğam al-šuyūḥ* (Ibn al-ʿAsākir) 365
- al-Mūğaz fī l-uṣūl* (Muʿīn al-Dīn Abū l-Makārim Saʿd b. Abī Ṭālib b. ʿIsā al-mutakallim al-Rāzī) 305, 306
- al-Muğnī fī abwāb al-tawḥīd wa-l-ʿadl* (ʿAbd al-Ğabbār al-Hamadānī) xi, 6n, 11, 17–19, 47n, 52n, 55n, 69, 120, 122n, 123n, 148, 272
- al-Muğnī fī ruʾūs masāʾil al-ḥilāf bayn al-Imām al-Nāšir li-l-ḥaqq ʿalayhi al-salām wa-sāʾir fuqahāʾ* (Ahl al-Bayt ʿalayhim al-salām wa-fuqahāʾ al-ʿamma (ʿAlī b. Pirmard al-Daylamī) 215
- al-Muğtabā fī uṣūl al-dīn* (Nağm al-Dīn Muḥtār b. Maḥmūd al-Zāhidī al-Ğazmīnī) 277
- al-Muğzī fī uṣūl al-fiḥ* (al-Nāṭiq bi-l-ḥaqq Abū Ṭālib) 69, 74, 75, 168, 176, 188
- Muḥāḍarāt al-udabāʾ wa-muḥāwarāt al-šuʿarāʾ wa-l-bulağāʾ* (al-Rāğib al-Iṣfahānī) 201, 213
- al-Muḥaḍḍab fī fatāwā al-Manṣūr bi-llāh ʿAbd Allāh b. Ḥamza* (Muḥammad b. Asʿad al-Murādī) 12n, 169, 177, 187, 235
- al-Muḥaḍḍab fī l-mağḥab* (Abū Iṣḥāq Ibrāhīm b. ʿAlī b. Yūsuf al-Firūzābādī al-Širāzī) 197, 201, 202, 213
- al-Muḥaṣṣal* (Faḥr al-Dīn al-Rāzī) 76
- al-Muḥīṭ* (Muḥammad b. ʿAlī b. Aḥmad b. Yaʿīš al-Šanʿānī) 178, 187
- al-Muḥīṭ bi-l-taklīf* (ʿAbd al-Ğabbār al-Hamadānī) 4, 53, 70n, 90, 98, 167, 173, 174, 187, 188, 278, 287
- al-Muḥīṭ bi-uṣūl al-imāma ʿalā mağāhib al-Zaydiyya* (Šāh Sarbiğān) 7, 31, 34, 40n, 119, 167, 175, 188
- Muḥtaṣar Ğunyāt al-mutamallī* (Ibrāhīm b. Muḥammad b. Ibrāhīm al-Ḥalabī) 386
- al-Muḥtaṣar al-Ḥasanī* (ʿAbd al-Ğabbār) 121
- Muḥtaṣar fī l-imāma* (Zayd b. al-Ḥasan b. ʿAlī al-Bayhaqī or al-Ḥasan al-Raṣṣāš) 40n, 125

- al-Muḥtaṣar min Kitāb al-Siyāq li-tārīḥ Nisābūr* (‘Abd al-Ġāfir al-Fārisī) 353n
- Muḥtaṣar al-ma‘ānī* (Sa‘d al-Dīn al-Taftāzānī) 388
- Muḥtaṣar al-Mu‘tamad* (Sulaymān b. Nāṣir al-Suḥāmī) 74, 75n, 276
- Muḥtaṣar Nihāyat al-amal fi ‘ilm al-ġadal* (Ibn al-Mī‘mār al-Baġdādī) 237
- Muḥtaṣar al-Qudūrī* (Aḥmad b. Muḥammad al-Qudūrī al-Baġdādī) 201, 205
- al-Muktafi fi l-naqd ‘alā man yaqūlu bi-l-imām al-muḥtafi* [*al-Naqd al-muktafi ‘alā man yaqūlu bi-l-imām al-muḥtafi*] (Abū l-Qāsim Muḥammad b. Aḥmad b. al-Mahdī al-Ḥasanī) 202, 213
- al-Mulaḥḥaṣ* (al-Šarīf al-Murtaḍā) 300, 301, 304, 307, 312
- al-Mulaḥḥaṣ fi l-ġadal* (Abū Ishāq al-Širāzī) 325, 326
- al-Mulaḥḥaṣ fi l-hay’a* (Maḥmūd b. Muḥammad b. ‘Umar al-Čaġminī al-Ḥwārazmī) 389
- Muḥlat al-i‘rāb* (Abū Muḥammad al-Qāsim al-Ḥarīrī) 178, 188
- Multaqā al-abḥur fi l-furū‘* (Burhān al-Dīn Ibrāhīm b. Muḥammad b. Ibrāhīm al-Ḥalabī) 384
- al-Munqid min al-taqīd wa-l-muršid ilā l-tawḥīd al-musammā bi-l-Ta‘liq al-‘irāqī* (al-Ḥimmaṣī al-Rāzī) 302, 306, 307, 314, 321
- Muntaḥab Mu‘ġam al-šuyūḥ* (‘Abd al-Karīm b. Muḥammad al-Sam‘ānī) 365
- Muntaḥab al-Nukat* (Ibn al-Šalāḥ al-Šahrazūrī) 72n
- al-Muntaḥab min al-Siyāq [al-Ḥalqa al-ūla min tārīḥ Nisābūr]* (‘Abd al-Ġāfir al-Fārisī) 353n
- Munyat al-muṣallī wa-ġunyat al-mubtadī* (Sadīd al-Dīn Muḥammad b. Muḥammad al-Kāšġarī) 386
- al-Muqābasāt* (Abū Ḥayyān al-Tawḥīdī) 42n
- al-Muqaddama al-ġazariyya* (Ibn al-Čazarī) 397
- al-Muqaddama fi l-madḥal ilā [šinā‘at] ‘ilm al-kalām* (al-Šayḥ al-Ṭūsī) 43n, 302, 305, 313n, 317–19, 321, 323–26, 328, 331–47
- Muqaddimat al-Manāhiġ* (Aḥmad al-Raṣṣāṣ) 280
- al-Muqtaraḥ fi l-ġadal* (Abū Maṣṣūr Muḥammad b. Muḥammad al-Barawī al-Ṭūsī al-Šāfi‘ī) 201, 214
- al-Muqni‘ fi l-ġayba* (al-Šarīf al-Murtaḍā) 197, 213
- al-Muqni‘ fi uṣūl al-fiqḥ* (al-Mu‘taḍid bi-llāh Abū l-Ḥasan Yaḥyā al-dā‘ī b. al-Muḥsin b. Abī l-Fawāris Maḥfūz) 75n
- al-Musalsalāt fi l-iġāzāt muḥtawiyya ‘alā iġāzāt ‘ulamā’ al-iṣlām fi ḥaqq wālidī al-‘Allāma Āyat Allāh al-‘Uzmā ... al-Mar‘ašī al-Naġafi* 370
- Musalsalāt ‘ulamā’ al-riwāya* 155
- Musnad* (Abū Ya‘lā al-Mawṣilī) 16n
- Musnad* (Aḥmad b. Ḥanbal) 196, 202, 214
- Musnad* (Mālik b. Anas) 200, 215
- al-Mustadrak al-muḥtār fi manāqib waṣī al-muḥtār* (Ibn al-Biṭriq) 232
- al-Mustaṣfā min ‘ilm al-uṣūl* (al-Čazālī) 71, 76, 168, 188, 197, 201, 215
- al-Mustaṣfā li-l-Šāfi‘iyya* 168, 175
- al-Mustaṭāb* (Yaḥyā b. al-Ḥusayn b. al-Qāsim al-Yamanī al-Šan‘ānī) 151
- al-Mu‘tamad fi l-imāma* (Abū l-Qāsim al-Bustī) 200, 215
- al-Mu‘tamad min maḍḥab al-Šī‘a al-imāmiyya* (attributed to al-Ḥimmaṣī al-Rāzī) 307n, 314n
- al-Mu‘tamad fi uṣūl al-dīn [fi ‘ilm al-kalām]* (Ibn al-Malāḥimī) 44, 56, 72n, 77n, 167, 174, 188, 190, 277, 278, 197, 308, 314n, 323n
- al-Mu‘tamad fi uṣūl al-fiqḥ* (Abū l-Ḥusayn al-Baṣrī) 56n, 67, 68n, 70–76, 78, 79, 156, 168, 176, 188, 190, 276
- Mu‘taqad al-Imāmiyya* (‘Imād al-Dīn Ḥasan b. ‘Alī al-Ṭabarī?) 314n
- Mutašābih al-Qur‘ān* (‘Abd al-Čabbār) 189
- Mutašābih al-Qur‘ān* (Rukn al-Dīn Abū Ṭāhir al-Ṭurayṭī) 169, 178, 188–89
- Muwaṭṭa’a* (Mālik b. Anas) 210
- al-Nafaḥāt al-miskiyya fi l-masā’il al-kalāmiyya* (Ḥumayd al-Muḥallī) 175, 186–87
- al-Nafas al-yamānī wa-l-rawḥ al-rayḥānī fi iġāzāt Banī l-Šawkānī* (Waġḥ al-Dīn ‘Abd al-Raḥmān b. Sulaymān al-Ahdal) 366
- Nahġ al-balāġa* (al-Šarīf al-Raġdī) 26, 29, 168, 176, 181, 184, 189, 198, 202, 206, 207, 215, 220–24, 298
- Nahġ al-‘ulūm* (Qāḍī Ča‘far) 46n
- al-Nakṭ* (al-Nazzām) 67
- al-Namraqa al-wuṣṭā fi l-radd ‘alā munkir āl al-Muṣṭafā* (al-Mahdī ‘Alī b. Muḥammad b. ‘Alī b. Maṣṣūr b. al-Mufaḍḍal) 280
- al-Naqd [Ba‘d maṭālib al-nawāṣib fi naqd ba‘d faḍā’ih al-rawāfiq]* (‘Abd al-Čalīl al-Rāzī al-Qazwīnī) 306, 313n
- al-Naqd ‘alā aṣḥāb al-ṭabā’i* (Abū Rašīd al-Nisābūrī) 5
- Naqd K. Ġurar al-adilla* (Yūsuf al-Baṣīr) 81n, 82
- Naqd al-irāda* (Abū Hāšim al-Čubbā’ī) 17
- Naqd al-Luma’* (‘Abd al-Čabbār al-Hamadānī) 15n
- Naqd al-Luma’* (Abū Ča‘far al-Qarmīsīnī) 15n, 16
- Naqd mas‘alat al-ru’ya li-Abī l-Faḍā’il al-Maššāṭ* (Abū l-Makārim Sa‘d b. Abī Ṭālib b. ‘Isā al-Rāzī) 305
- Naqd al-Mūġaz* (al-Ḥimmaṣī al-Rāzī) 305, 306

- Naqđ al-mūğiz* (Abū ‘Abd Allāh al-Bašrī) 17
- Naqđ K. al-Šāfi* (Abū l-Ḥusayn al-Bašrī) 301, 313
- Naqđ šubah al-falāsifa* (Abū l-Makārīm ‘Izz al-Dīn Ḥamza b. ‘Alī b. Zuhra al-Ḥusaynī al-Ḥalabī) 314n
- al-Naqđ al-muktafi ‘alā man yaqūlu bi-l-imām al-muḥtafi* → *K. al-Muktafi fi l-naqđ ‘alā man yaqūlu bi-l-imām al-muḥtafi*
- Naqđ al-Sirğānī* [*K. Naqđ al-sunna wa-l-iğmā’ / K. al-Sunna wa-l-ğamā’a*] (Abū l-Qāsim al-Balḥī) 16, 120n
- Naqđ K. al-Tašaffuḥ li-Abī l-Ḥusayn* (Rašīd al-Dīn Abū Sa‘īd ‘Abd al-Ğalīl b. Abī l-Fatḥ Mas‘ūd b. ‘Isā al-Rāzī) 304, 313n
- Nasmat al-saḥar bi-ḍikr man tašayya’a wa-ša‘ar* (Ḍiyā’ al-Dīn Yūsuf b. Yaḥyā al-Šan‘ānī) 151
- al-Našr al-‘aziz ‘alā šāḥib al-tağwiz* (al-Wāṭiq bi-llāh) 280
- Natā’iğ al-afkār* (Muṣtafa’ Afandī b. qāḍi ‘askar Pīr Muḥammad ‘Azmi Afandī “‘Azmi Zāda” al-Rūmī) 385
- Natā’iğ al-afkār šarḥ al-Izhār* (Muṣtafa’ b. Ḥamza b. Ibrāhīm b. Walī l-Dīn b. Muṣliḥ al-Dīn al-Rūmī “al-Aṭa-li”) 392
- Nibrās al-uqūl al-ḍakiyya šarḥ al-Arba‘in al-nabawiyya* (Muḥammad b. Muṣtafa’ Āq Kirmānī) 382
- al-Nihāya* (‘Abd al-Ğabbār) 70
- Nihāyat al-uqūl fi dirāyat al-uşul* (Faḥr al-Dīn al-Rāzī) 281
- Nihāyat al-wuṣul ilā ‘ilm al-uşul* (al-‘Allāma al-Ḥillī) 76n
- Nişāb al-şibyān* (Badr al-Dīn Abū Naşr Mas‘ūd b. Abī Bakr al-Adībī al-Siğzī al-Farāhī al-Ḥanafī) 389
- al-Nizām fi uşul al-fiqh* (Sulaymān b. Nāşir al-Suḥāmī) 74n
- Nuḥbat al-fikar fi muṣtalah [iştilāḥ] ahl al-ātār* (Ibn Ḥağar al-‘Asqalānī) 385
- al-Nukat* (Abū Muḥammad b. al-Ḥusayn b. ‘Isā “Ibn al-‘Āriḍ”) 72n
- Nukat al-farā’id fi ma‘rifat Allāh al-malik al-wāḥid* (Aḥmad b. Yaḥyā Ibn al-Murtaḍā) 41n
- Nukat al-ibādāt wa-ğumal al-ziyādāt* (Qāḍi Ğa‘far) 216
- al-Nukat fi muqaddamāt al-uşul* (al-Şayḥ al-Mufid) 43n
- Nuşhat Kitāb al-Ḥasan b. ‘Alī ‘alayhimā l-salām ilā ahl Başra fi l-qaḍā’ wa-l-qadar wa-huwa l-kitāb alladı rağa’a ilayhi ğamī’ ahl al-‘ilm bi-l-Başra* 234
- Nuşrat maḍāḥib al-Zaydiyya* (al-Şāḥib b. ‘Abbād) 188
- Nuzhat al-qulūb fi tafsīr ğarīb al-Qur’ān* [*Tafsīr ğarīb al-Qur’ān*] (Muḥammad b. ‘Uzayr al-Siğstānī) 46n
- Pand-nāma* (attributed to Farīd al-Dīn ‘Aṭṭār) 395
- The Patricians of Nishapur* (Richard Bulliet) 351
- Qabūl al-aḥbār wa-ma‘rifat al-riğāl* (Abū l-Qāsim al-Ka‘bī) 68
- al-Qalā’id fi taşḥiḥ al-‘aqā’id* (al-Mahdī li-Dīn Allāh Aḥmad) 275
- al-Qamar al-munir fi ‘uqūd K. al-Taḥrīr* (al-amīr ‘Alī b. al-Ḥusayn b. Yaḥyā b. Yaḥyā b. al-Nāşir al-Ḥusayn b. ‘Abd Allāh b. Muḥammad al-Muḥtār b. Aḥmad b. al-Imām al-Hādī) 178, 189
- Qawā’id ‘aqā’id Āl Muḥammad* (Muḥammad b. al-Ḥasan al-Daylamī) 274, 276
- Qawā’id al-i‘rāb* (Ğamāl al-Dīn Abū Muḥammad ‘Abd Allāh b. Yūsuf b. Hişām al-Mişrī al-Naḥwī) 392
- Qawā’id al-marām fi ‘ilm al-kalām* (Kamāl al-Dīn Mayṭam b. ‘Alī b. Mayṭam al-Baḥrānī) 315
- Qawāṭi‘ al-adilla fi l-uşul* (Abū l-Muzaḥḥar Maṣṣūr b. Muḥammad al-Sam‘ānī al-Tamīmī al-Şāfi‘ī) 71n
- al-Qiyās al-şar‘ī* (Abū l-Ḥusayn al-Bašrī) 72n
- Qurbat al-dārayn fi manāqib Dī l-nūrayn* (Abū l-Ḥayr Aḥmad b. Ismā‘īl b. Yūsuf al-Qazwīnī al-Ṭālaqānī al-Şāfi‘ī) 208
- al-Quşşāş wa-l-mudakkirin* (Ibn al-Ğawzī) 355n
- Qūt al-qulūb fi mu‘āmalat al-maḥbūb wa-waşf ṭariq al-murīd ilā maqām al-tawḥīd* (Abū Ṭālib al-Makkī) 201, 215
- Ra‘b al-şad’* → *Amālī Aḥmad b. ‘Isā*
- al-Radd ‘alā Abī l-Ḥusayn al-Bašrī fi Naqđihi Kitāb al-Şāfi* (Sallār [Sālār] b. ‘Abd al-‘Azīz) 301, 313
- al-Radd ‘alā l-Bāṭiniyya* [*Kaşf al-asrār wa-hatk al-astār min maḥğūb al-Bāṭiniyya al-kuffār*] (Şaraf al-Dīn Yaḥyā b. al-Qāsim al-Ḥamzī) 164n
- al-Radd ‘alā man atbata ḥabar al-wāḥid* (al-Ḥayyāt) 68
- Raḥ al-işr ‘an quḍāt Mişr* (Ibn Ḥağar al-‘Asqalānī) 372
- Rawḍ al-ğinān wa-rawḥ [rūḥ] al-ğanān* (Abū l-Futūḥ al-Rāzī) 305
- Rawḍat al-aḥbār* (Yūsuf b. Muḥammad al-Ḥağūrī) 153
- al-Riğāl* (al-Barqī) 293n

- al-Riğāl* (Ibn al-Ğaḍā'irī) 293n
al-Riğāl (al-Kaššī) 293n
al-Riğāl [*Fihrist asmā' muṣannifi* al-Šī'a wa-
muṣannafātihim] (al-Nağāšī) 293n, 317, 319, 367
al-Riğāl (al-Šayḥ al-Tūsī) 293n
Riḥlat al-munā wa-l-minna (al-Ṭālib Aḥmad b.
 Muṣṭafā Ibn Uṭwayr al-Ġanna) 375
Risāla fī Āl A'yan (Aḥmad b. Muḥammad al-Zurārī)
 374
al-Risāla al-dāmiḡa (Abū l-Qabā'il / Abū l-Faḍā'il
 'Abd al-Raḥmān b. Maṣṣūr b. Abī l-Qabā'il) 12
Risāla fī l-ğam' bayn al-ṣalawāt ('Abd Allāh b. Zayd
 al-'Ansī) 194, 287
Risālat ḡawāb 'alā l-Šayḥ 'Atiyya al-Nağrānī (al-
 Maḥdī li-Dīn Allāh Abū Ṭayr) 165n
Risālat Ḡihat al-waḥda [*Ḡihat al-waḥda bayn al-*
muta'allimin] (Muḥammad Amin b. Ṣadr al-Dīn
 al-Širwānī al-Ḥanafī) 390
al-Risāla al-hādima li-asās al-da'wa al-zālīma (Šaraf
 al-Dīn Yaḥyā b. al-Qāsim al-Ḥamzī) 164n
al-Risāla al-ḥāriqa li-ahl al-milla al-māriqa (Abū
 l-Qaḍā'il/Abū l-Faḍā'il 'Abd al-Raḥmān b.
 Maṣṣūr b. Abī l-Qabā'il) 12
Risālat Ḥunayn b. Ishāq ilā 'Alī b. Yaḥyā fī ḡikr mā
turğima min Kutub Čālinūs bi-'ilmihi wa-ba'ḍ mā
lam yutarğam 372n
al-Risāla al-ḥusayniyya fī ādāb al-baḥṭ [*fī fann al-ādāb*
/ fī 'ilm al-ādāb] (Šāh Ḥusayn Afandī al-Anṭākī)
 387, 388
Risālat al-İblīs ilā iḥwānihi al-manāḡis (al-Ḥākim
 al-Ğišūmī) 136
Risāla fī l-i'tiqādāt (al-Šayḥ al-Tūsī) 322n
al-Risāla al-ma'mūla fī l-taṣawwur wal-taṣḍīq [*al-*
Risala al-quṭbiyya fī taḡḡiq ma'nā l-taṣawwur wa-l-
taṣḍīq] (Quṭb al-Dīn al-Rāzī) 390
al-Risāla al-mubḡiḡa fī l-radd 'alā l-firqa al-ḡālla al-
mutalaḡliḡa (al-Nāšir li-Dīn Allāh Abū l-Faḥḥ
 al-Nāšir b. al-Ḥusayn al-Daylamī) 266
al-Risāla al-mustaṭrafa li-bayān maṣḡūr kutub al-
sunna al-muṣarrafa (Muḥammad b. Ġa'far b.
 Idrīs b. al-Ṭāyī' al-Kattānī) 368
al-Risāla al-nāfi'a bi-l-adilla al-wāq'a fī tabyīn al-
Zaydiyya wa-maḡḡāhibihim (al-Manṣūr bi-llāh)
 12, 243
al-Risāla al-rādi'a (Muḥammad b. Aḡmad Ibn al-
 Walīd) 12
al-Risāla al-samarḡandiyya fī ādāb al-baḥṭ 389
al-Risāla al-tāmīma fī naṣiḡat al-'amma (al-Ḥākim
 al-Ğišūmī) 197, 201, 215
Risālat al-Tanbīḡ 'alā aḡlāṭ Abī l-Ḥusayn al-Baṣrī fī faṣl
fī ḡikr al-imāma (al-Karāḡikī) 301, 313
Risāla fī uṣūl al-dīn (of unclear authorship) 118n
Risāla fī uṣūl al-ḡadīṭ (al-Birkawī) 387
al-Risāla al-zāḡira li-ṣāliḡi l-umma 'an isā'at al-ḡann
bi-l-a'imma (al-Maḥdī li-Dīn Allāh Abū Ṭayr)
 165n
al-Riyāḍ al-mūniqa (Faḡr al-Dīn al-Rāzī) 72n
Riyāḍ al-'ulamā' (al-Afandī) 45, 311n, 323n, 373n,
 378
Riyāḍat al-afḡam fī 'ilm al-kalām (al-Maḥdī li-Dīn
 Allāh Aḡmad) 275
Riyāḍat al-'uqūl (al-Šayḥ al-Tūsī) 301, 318, 320, 321
al-Riyāḍ (Abū Sa'd al-Ḥamdūnī) 168, 175, 189
Riyāḍ al-ṣāliḡin min kalām ṣayyid al-mursalīn (Muḡyī
 l-Dīn Abū Zakariyyā Yaḡyā b. Šaraf al-Nawawī
 al-Šāfi'i) 382
al-Riyāḍ al-zāḡira 'alā l-taḡkira al-fāḡira (Yūsuf b.
 Aḡmad b. Muḥammad b. 'Uṭmān al-Tulā'i) 85
Ruḡū' al-ṣayḡ ilā ṣibāḡ fī l-quwwa wa-l-bāḡ (Ibn
 Kamāl Bāšā") 397
Ru'ūs al-masā'il fī l-fiqḡ (Čār Allāh al-Zamaḡṣarī)
 197, 200, 215
al-Sabil ilā ma'rīfat al-ḡaqq (Wāsil b. 'Aṭā') 67
Sa'd al-su'ūd li-l-nufūs manḡūd (Raḡī l-Dīn Ibn
 Ṭāwūs) 374, 378
al-Šāfi (Imām al-Manṣūr bi-llāh) 9, 11n, 12, 27n,
 29, 41n, 155, 243, 272, 376, 377
al-Šāfi (al-Šarīf al-Murtaḡā) 301, 313
Safīna wa bayāḍ wa ḡung (İraḡ Afšār) 377n
al-Safīna al-ḡāmi'a li-anwā' al-'ulūm (al-Ḥākim al-
 Ġišūmī) 29, 197, 201, 215
Safīnat al-naḡāt fī taḡṭi'at al-nufāt (Abū l-Makārim
 Sa'd b. Abī Ṭālib b. 'Isā al-mutakallīm al-Rāzī)
 305
Ṣafwat al-iḡtiyār fī uṣūl al-fiqḡ (al-Manṣūr bi-llāh)
 46n, 75, 168, 176, 185, 189, 199, 215
al-Šaḡara fī ansāb al-Ṭālibiyyīn (attributed to Faḡr
 al-Dīn al-Rāzī) 202, 216
Ṣaḡā'if (Ibrāḡīm b. Muḥammad al-Rūmī
 "Čāwūṣzāda") 396
al-Šaḡifa al-kāmila [*al-Šaḡifa al-saḡḡādiyya*] ('Alī b.
 al-Ḥusayn Zayn al-'Ābidīn) 25, 29
Ṣaḡifat al-Riḡā ('Alī b. Mūsā al-Riḡā) 25, 29
al-Šakk wa-l-saḡw wa-l-talāfi wa-l-ḡubrān (of unclear
 authorship) 117n
Šamā'il al-nabī [*Šamā'il al-nubuwwa / al-Šamā'il al-*
muḡammadiyya] (Muḥammad b. 'Isā al-Tirmiḡī)
 383

- al-Šāmī li-ḥaqā'iq al-adilla al-‘aqliyya wa-uṣūl al-masā'il al-dīniyya* (al-Mu‘ayyad bi-llāh Yaḥyā b. Ḥamza) 148, 281
- al-Sāmī fi l-asāmī* (Abū l-Faḍl Aḥmad b. Muḥammad b. Aḥmad b. Ibrāhīm al-Maydānī) 202, 216
- Šams al-aḥbār al-muntaqā min kalām al-Nabī al-muḥtār* (‘Alī b. Muḥyī l-Dīn Ḥumayd b. Aḥmad b. al-Walīd al-Quraṣī) 200, 216, 243n
- al-Šams al-munīra al-zahrā’ fi taḥqīq baḥṭ mā adḥalahu al-kuffār dārahum qahrān wa-mā yattāṣilu min farā'id al-fawā'id* (al-Ḥusayn b. Nāṣir b. ‘Abd al-Ḥafīz b. ‘Abd Allāh b. al-Muḥallā al-Šarafi) 289
- Šams šarī‘at al-islām fi fiqh Ahl al-Bayt ‘alayhim al-salām* (Sulaymān b. Nāṣir al-Suḥāmī) 74n, 168, 177, 189, 239, 276n
- Šams al-‘ulūm wa-dawā’ kalām al-‘Arab min al-kulūm* (Naṣwān b. Sa‘īd al-Ḥimyarī) 183
- al-Šamsiyya fi l-qawā'id al-mantiqiyya* (Naḡm al-Dīn al-Kātibī al-Qazwīnī) 390
- Šaraf al-muṣṭafā [Šaraf al-nabī]* (Ḥargūšī) 351, 352, 355n, 356
- Šarḥ Ādāb al-baḥṭ [Risālat al-ādāb]* (Aḥmad b. Muḥammad b. Iṣḥāq Qāzābādī) 387
- Šarḥ Ādāb al-baḥṭ* (Aḥmad b. Muṣṭafā Ṭāṣkubrīzāda) 388
- Šarḥ al-Amṭila* 394
- Šarḥ al-‘Aqā'id al-nasafiyya* (Sa‘d al-Dīn al-Taftāzānī) 387
- Šarḥ al-Asās al-kabīr* (Aḥmad b. Muḥammad al-Šarafi) 78
- Šarḥ ‘alā awā'il dībāğat al-Miṣbāḥ* (Ya‘qūb b. Sayyid ‘Alī al-Maymūnī al-Rūmī “Sayyid ‘Alī Zāda”) 393
- Šarḥ ‘alā ‘awāmil al-Miṣbāḥ* (Ya‘qūb b. Sayyid ‘Alī al-Maymūnī al-Rūmī “Sayyid ‘Alī Zāda”) 393
- Šarḥ al-Bulğā (al-qāḍī Abū ḥ ... ḥ b. Muḥammad b. Maḥdī al-Ḥasanī al-madfūn fi balad Bakšā)* 201, 209
- Šarḥ ‘alā faṣl al-Imām al-Murtaḍā Muḥammad b. al-Imām al-Hādī fi l-tawḥīd* (Yaḥyā b. al-Ḥusayn b. ‘Abd Allāh b. Aḥmad al-Buḥayrī [al-Yaḥīrī]) 145n
- Šarḥ Ġumal al-‘ilm wa-l-‘amal (of unclear authorship)* 312n
- Šarḥ Ġumal al-‘ilm wa-l-‘amal li-Ibn al-Barrāğ* 319n
- Šarḥ al-Ġumal al-kabīra* (Abū l-Ḥasan Ṭāḥir b. Aḥmad b. Bābšād) 178, 189
- Šarḥ al-Hindī → al-Mu‘āfiyya šarḥ al-Kāfiya*
- Šarḥ al-‘Ibārāt al-muṣṭalaḥa bayn al-mutakallimīn (al-Šayḥ al-Ṭūsī?)* 321n
- Šarḥ al-Ibāna* (Muḥammad b. Ya‘qūb al-Hawsamī) 177, 185, 201, 211
- Šarḥ al-Iršād (al-Muqtaraḥ)* 214
- Šarḥ al-Isāğūğī* (Ḥusām al-Dīn Ḥasan al-Kātī “Ḥisām kātī”) 391
- Šarḥ mā yata‘allaq bi-l-uṣūl min Ġumal al-‘ilm wa-l-‘amal [K. Tamḥīd al-uṣūl / al-Tamḥīd fi ‘ilm al-uṣūl]* (al-Šayḥ al-Ṭūsī) 319, 320n, 321, 323n
- Šarḥ al-Manār* (Ibn Malak) 385
- Šarḥ al-Maqālāt* (‘Abd al-Ğabbār) 62
- Šarḥ al-Marāḥ* (Ḥasan Bāšā b. ‘Alā’ al-Dīn ‘Alī al-Aswad al-Rūmī al-Ḥanafī) 393
- Šarḥ al-Mulaḥḥaṣ li-l-Ĉağmīnī* (Qāḍī Zāda) 389
- Šarḥ Mulḥat al-‘rāb* (Ibn al-Ḥaydara) 178, 188
- Šarḥ al-Muqaddama* (al-Šayḥ al-Ṭūsī) 328
- Šarḥ al-Nukat wa-l-ğumal* (Qāḍī Ġa‘far) 200, 216
- Šarḥ al-Qalā'id fi taṣḥīḥ al-‘aqa'id* (Faḥr al-Dīn ‘Abd Allāh b. Muḥammad b. Abī l-Qāsim b. ‘Alī al-Nağrī) 41n
- Šarḥ Qaṣīdat al-Imām al-Manṣūr bi-llāh* (Šaraf al-Dīn Yaḥyā b. al-Qāsim al-Ḥamzī) 164n
- Šarḥ al-Risāla al-ḥusayniyya* (Muḥammad b. ‘Umar b. ‘Uṭmān al-Dārandī) 388
- Šarḥ al-Risāla al-nāṣiḥa bi-l-adilla al-wāḍiḥa (al-Manṣūr bi-llāh ‘Abd Allāh b. Ḥamza)* 118n, 272
- Šarḥ al-Risāla al-samarqandiyya fi l-isti‘ārāt* (‘Iṣām al-Dīn Ibrāhīm b. Muḥammad b. ‘Arabšāh al-Isfarāyīnī) 389
- Šarḥ Riyādat al-‘uqūl* (al-Šayḥ al-Ṭūsī) 321n
- Šarḥ al-Šamsiyya* (Quṭb al-Dīn al-Rāzī) 390
- Šarḥ al-šarḥ fi l-uṣūl* (al-Šayḥ al-Ṭūsī) 320, 321
- Šarḥ Šihāb al-aḥbār* 217
- Šarḥ al-Tağrīd* (al-Mu‘ayyad bi-llāh) 146, 217
- Šarḥ al-Taḥrīr → al-Ğāmi‘ fi l-šarḥ*
- Šarḥ al-talātīn al-mas‘ala → al-İḍāḥ li-fawā'id al-Miṣbāḥ*
- Šarḥ al-Talḥiṣ al-muṭawwal* (Sa‘d al-Dīn al-Taftāzānī) 388
- Šarḥ al-Umad* (‘Abd al-Ğabbār al-Hamadānī) 70, 138, 168
- Šarḥ al-Umad* (Abū l-Ḥusayn al-Baṣrī) 69n, 70, 71n, 188
- Šarḥ al-Uṣūl* (Ibn Ḥallād) 6n, 7, 52, 122, 214
- Šarḥ uṣūl al-ḥadiṭ li-Dāwūd al-Qārīšī ‘alā Risālat al-Birkawī* 387
- Šarḥ al-Uṣūl al-ḥamsa* (‘Abd al-Ğabbār) 53n, 121, 122n, 148, 167, 174, 189

- Šarḥ al-Uṣūl al-ḥamsa* (Abū l-Ḥusayn al-Baṣrī) 56
Šarḥ al-Uṣūl al-kabir (Šāh Sarbiḡān) 7, 124, 167, 175, 189
Šarḥ ‘Uyūn al-masā’il fi ‘ilm al-uṣūl (al-Ḥākim al-Ġišūmī) 5, 10, 39n, 44, 70n, 72, 73n, 122, 201, 219, 275
Šarḥ al-Wiqāya (Šadr al-Šarī‘a al-ṭānī) 384
Šarḥ al-Ziyādāt (Abū Muḍar) 11n, 177, 198, 200, 201, 216
Šawāhid al-tanzil li-qawā‘id al-tafḍil fi l-āyāt al-nāzila fi Ahl al-Bayt (al-Ḥāfiẓ ‘Ubayd Allāh b. ‘Abd Allāh al-Ḥākim al-Haskānī al-Nīsābūrī) 194, 203, 216, 233, 234, 236, 237n, 242n, 248, 249
Seven Sessions (Rūmī) 354
Ši‘ār al-šālihīn (Ḥargūšī) 353
al-Šifā’ fi aḥwāl al-Muṣtafa’ (Qāḍī ‘Iyāḍ) 168, 189, 351
al-Šihāb muṣtamil ‘alā ḡawāmi‘ al-kalim wa-maḥāsin al-ādāb min kalām Sayyid al-mursalīn [K. Šihāb al-aḡhbār] (Muḥammad b. Salāma al-Quḍā‘ī al-Šāfi‘ī) 27, 181, 204, 217
al-Šihāb al-ṭāqib ‘alā maḡāhib al-‘itra al-aṭāyib (‘Abd Allāh b. Zayd al-‘Ansī) 289
Šilat al-ḥalaf bi-mawṣūl al-salaf (Muḥammad b. Sulaymān al-Rūdānī) 366–67
Šilat al-Takmila li-Wafayāt al-naqala (‘Izz al-Dīn al-Ḥusaynī) 326, 327n
Silsilat al-ibriz bi-l-sanad al-‘aziz (Šaraf al-Dīn Abū Muḥammad al-Ḥasan b. ‘Alī b. Abī Ṭālib al-Ḥusaynī al-Balḥī) 209, 214
Simṭ al-durar [fi šarḥ al-Taḥrīr] (Bahā’ al-Dīn [Muḥyi al-Dīn] Yūsuf b. Abī l-Ḥasan b. Abī l-Qāsim al-Daylamī al-Ġilānī al-Mirkālī) 137
Sira (‘Abd al-Laṭīf al-Baḡdādī) 365
Sirat al-amīrayn al-ḡalīlayn (al-Raba‘ī) 160
Sirat al-Hādī ilā l-ḥaqq Yahyā b. al-Ḥusayn (‘Alī b. Muḥammad al-‘Abbāsī al-‘Alawī) 159, 179, 190
Sirat al-Mahdī li-Dīn Allāh Abū Ṭayr (Šaraf al-Dīn Yahyā b. al-Qāsim al-Ḥamzī) 153, 161, 164–66, 170, 195
Sirat al-Mahdī li-Dīn Allāh Ḥusayn b. al-Qāsim (anonymous author) 160
Sirat al-Mahdī li-Dīn Allāh Muḥammad b. al-Muṭahhar (al-Nāšir b. Aḥmad b. al-Muṭahhar b. Yahyā b. al-Murtaḍā b. al-Muṭahhar al-Ḥasanī) 161
Sirat al-Manšūr bi-llāh ‘Abd Allāh b. Ḥamza (Muḥammad b. Aḥmad Ibn al-Walīd) 11
Sirat al-Manšūr bi-llāh Ḥamid al-Dīn Muḥammad b. Yahyā (‘Alī b. ‘Abd Allāh al-Iryānī) 162
Sirat al-Manšūr bi-llāh al-Qāsim b. ‘Alī al-‘Iyānī (Abū ‘Abd Allāh al-Ḥusayn b. Aḥmad b. Ya‘qūb al-Hamdānī) 179, 190
Sirat al-Manšūr bi-llāh al-Qāsim b. Muḥammad b. ‘Alī (Aḥmad b. Muḥammad al-Šarafi) 161
Sirat al-Manšūr bi-llāh al-Qāsim b. Muḥammad b. ‘Alī (al-Ġurmūzī) 161
Sirat al-Mu‘ayyad bi-llāh (Abū Ṭālib al-Fārisī) 160
Sirat al-Mu‘ayyad bi-llāh (al-Muršad bi-llāh) 16n, 160
Sirat al-Mu‘ayyad bi-llāh Muḥammad b. al-Qāsim (al-Ġurmūzī) 161
Sirat al-Mutawakkil ‘alā llāh Aḥmad b. Sulaymān (Sulaymān b. Yahyā al-Ṭaqafī) 153, 160–61, 179, 190
Sirat al-Mutawakkil ‘alā llāh Ismā‘īl b. al-Qāsim b. Muḥammad (al-Ġurmūzī) 160–61
Sirat al-Mutawakkil ‘alā llāh al-Muṭahhar b. Yahyā al-Ḥasanī (al-Nāšir b. Aḥmad b. al-Muṭahhar b. Yahyā b. al-Murtaḍā b. al-Muṭahhar al-Ḥasanī) 161
Sirat al-Mutawakkil ‘alā llāh Yahyā b. Muḥammad Ḥamid al-Dīn (‘Abd al-Karīm b. Aḥmad b. ‘Abd Allāh Muṭahhar al-Šan‘ānī) 162
Sirat al-Nabī (Ibn Ishāq with Ibn Hišām) 167, 175, 179, 190, 196, 199, 202, 204, 206, 217
Sirat al-Nāšir li-Dīn Allāh Aḥmad b. Yahyā (‘Abd Allāh b. ‘Umar al-Hamdānī) 160, 190
Sirat al-Nāšir li-l-ḥaqq al-Uṭrūš (Ibn Mihrnūš) 159, 160
al-Sira al-šarīfa al-manšūriyya (Abū Firās b. Di‘ṭam) 153, 161, 203
Sirat al-Wāṭiq bi-llāh al-Mutahhar b. Muḥammad (al-Nāšir b. Aḥmad b. al-Muṭahhar b. Yahyā b. al-Murtaḍā b. al-Muṭahhar al-Ḥasanī) 161
al-Sirāḡ al-wahḡāḡ al-mumayyiz bayn al-istiḡāma wa-l-i‘wiḡāḡ (‘Abd Allāh b. Zayd al-‘Ansī) 51n, 286n
Siyāq li-tārīḡ Nīsābūr (‘Abd al-Ġāfir al-Fārisī) 353n
Siyar al-a‘imma (Bahā’ al-Dīn Yūsuf b. Abī l-Ḥasan al-Daylamī al-Ġilānī al-Mirkālī) 137n, 160n, 162–61
Siyar al-Nāšir 160n
Siyāsāt al-murīdīn (al-Mu‘ayyad bi-llāh) 196, 201, 217
Studien zur Philosophie des Abū Rašīd an-Nīsābūrī (Fuat Sezgin) 7
al-Sulūk fi ṭabaqāt al-‘ulamā’ wa-l-mulūk (Muḥammad b. Yūsuf al-Ġanadī) 152
al-Ṭabā‘ī (al-Mahdī li-Dīn Allāh al-Ḥusayn) 265

- Ṭabaqāt šulaḥāʾ al-Yaman* (ʿAbd al-Wahhāb b. ʿAbd al-Rahmān al-Burayḥī) 152
- Ṭabaqāt al-Zaydiyya al-kubrā* (Ibrāhīm b. al-Qāsim al-Šahārī) 9n, 25n, 28, 29, 151
- Ṭabat* (Ḍiyāʾ al-Dīn al-Maqdisī) 367
- Tabyīn al-maḥaṣṣa fī kaww iḡmāʿ al-Imāmiyya ḥuṣṣa* (Ġamāl al-Dīn Abū l-Qāsim ʿAbd Allāh b. ʿAlī b. Zuhra al-Ḥusaynī al-Ḥalabī) 302, 314n
- al-Tabyīn li-masʿalatay al-šafāʿa wa-ʿuṣāt al-muslimīn* (Ġamāl al-Dīn Abū l-Qāsim ʿAbd Allāh b. ʿAlī b. Zuhra al-Ḥusaynī al-Ḥalabī) 302, 314n
- al-Tabyīn wa-l-tanqīḥ fī l-tahsīn wa-l-taqbiḥ* (al-Ḥimmašī al-Rāzī) 307
- al-Taḍkira* (Abū Rašīd al-Nisābūrī) 5
- al-Taḍkira* (Kamāl al-Dīn ʿUmar b. Aḥmad Ibn al-ʿAdīm) 378
- al-Taḍkira fī aḥkām al-ḡawāhir wa-l-aʿrāḍ* (Ibn Mattawayh) 7, 39n, 53, 115, 121, 124, 167, 174, 190, 269, 275
- Taḍkirat al-awliyāʾ* (Farīd al-Dīn ʿAṭṭār) 397
- al-Taḍkira fī ḥaqīqat al-ḡawhar wa-l-ʿarāḍ* (Abū Yaʿlā Sallār [Sālār] b. ʿAbd al-ʿAzīz al-Daylamī) 300, 312
- al-Taḍkira fī l-waʿz* (Ibn al-Ġawzī) 355n
- al-Taṣṣīl li-ḡumal al-Taḥṣīl* (al-Ḥurāšī) 46n, 56, 277
- Tafsīr* (ʿAbd Allāh Ibn ʿAbbās) 198, 201, 217
- Tafsīr* (Abū ʿAlī al-Ġubbāʾī) 17
- Tafsīr* (Abū l-Faḍl b. Šahrdawīr al-Daylamī) 116, 136, 137, 138
- Tafsīr* (Bahāʾ al-Dīn Yūsuf al-Ġīlānī) 138
- Tafsīr* (Ibn Abī Ḥatīm al-Rāzī) 376
- Tafsīr* (Nāšir al-Uṭrūš) 138
- Tafsīr alfāz taḡrī bayn al-mutakallimīn fī l-uṣūl* (Ibn Ḥazm) 43n
- Tafsīr ḡarīb al-Qurʾān* (Ibn Qutayba) 46n
- Tafsīr ḡarīb al-Qurʾān* [Nuzḥat al-qulūb fī tafsīr ḡarīb al-Qurʾān] (Muḥammad b. ʿUzayr al-Siġistānī) 46n
- Tafsīr al-Šihāb* → *Šihāb al-aḥbār*
- Tafsīr al-Ṭūsī* → *al-Bulḡa fī tafsīr al-Qurʾān al-karīm*
- Tāġ al-ʿarūs* (Šarīf Muḥammad Murtaḍā al-Zabīdī) 366
- al-Taḡrīd fī fiqh al-imāmayn al-aʿzamayn al-Qāsim b. Ibrāhīm wa-ḥafīduhu al-Hādī Yahyā b. al-Ḥusayn* (al-Muʿayyad bi-llāh) 217
- Taḡrīd al-Muʿtamad* (Ibn al-Malāḥimī) 72, 76, 77, 78, 79, 168, 176, 190
- Taḡrīd al-šihāḥ al-sitta* → *al-Ġamʿ bayn al-šihāḥ al-sitta*
- al-Taḥadduṭ bi-niʿmat Allāh* (al-Suyūṭī) 365
- Tahāfut al-falāsifa* (al-Ġazālī) 197, 201, 218
- Tahḍīb al-aḥkām* (al-Šayḥ al-Ṭūsī) 367, 376
- Tahḍīb al-asrār* (al-Ḥargūšī) 351–54, 355n, 356
- al-Tahḍīb fī tafsīr al-Qurʾān* (al-Ḥākim al-Ġiṣumī) 138, 178, 190, 197, 200, 201, 218, 234
- Tahḍīb Ḥālīṣat al-ḥaqāʾiq wa-niṣāb ḡāyat al-daqaʾiq* 376n
- Tahḍīb al-mantiq wa-l-kalām* (Saʿd al-Dīn al-Taftāzānī) 388
- al-Tahḍīb al-waṣīṭ al-muḡarrad min al-ifrāt wa-l-tafrīt fī l-naḥw* (Muḥammad b. ʿAlī b. Aḥmad b. Yaʿīš al-Šanʿānī) 178, 190
- Tahkīm al-ʿuqūl fī taṣḥīḥ al-uṣūl* (al-Ḥākim al-Ġiṣumī) 46n, 197, 201, 218
- Tahrīr adillat al-uṣūl* [Tahrīr al-adilla / al-Tahrīr li-adillat al-uṣūl / al-Tahrīr fī uṣūl al-fiḥ] (ʿAbd Allāh b. Zayd al-ʿAnsī) 75n, 194, 201, 287, 290
- al-Tahrīr fī l-kaṣf ʿan nuṣūṣ al-aʿimma al-naḥārīr* (al-Nāṭiq bi-l-ḥaqq Abū Ṭālib al-Hārūnī) 168, 176, 190, 198, 216, 218
- Tahrīr zawāʾid al-Ibāna* (Muḥammad b. Aḥmad Ibn al-Walīd) 11
- al-Tahrīš* (Ḍirār b. ʿAmr) 67
- al-Taḥṣīl fī l-tawḥīd wa-l-taʿdīl* (al-Ḥassan al-Raṣṣāš) 46n, 56n, 166, 173, 186, 190, 272, 273, 274, 285
- al-Takmil* (ʿAbd Allāh b. Zayd al-ʿAnsī) 289
- al-Takmila li-Wafayāt al-naqala* (al-Mundīrī) 326
- Takmilat Šarḥ al-Uṣūl* (ʿAbd al-Ġabbār al-Hamadānī) 7, 122
- Ṭalātūn ḥuṭba* → *ʿAḡab al-ḥuṭab*
- al-Talḥīṣ* (Ibn al-Ġawzī) 201, 218
- Talḥīṣ al-ġāmiʿ* [Talḥīṣ al-miftāḥ / al-Ġāmiʿ al-kabīr] (al-Ḥaṭīb al-Qazwīnī) 388
- Taʿliq ʿan Aḡwibat al-sāʾil ʿan muškilāt al-Muḡnī* (Abū Rašīd al-Nisābūrī) 5
- Taʿliq al-Ġumal wa-l-ʿuqūd* (Ibn Mattawayh) 92n
- Taʿliq al-Iḥāṭa* 53n, 186
- Taʿliq al-Iklīl* 175, 186, 190
- al-Taʿliq fī ʿilm al-kalām* (Quṭb al-Dīn Muḥammad b. ʿAlī al-Muqrīʾ al-Nisābūrī) 304
- al-Taʿliq al-kabīr* (al-Faqīh Abū l-Ḥasan Amīrkā b. Abī l-Luḡaym b. Amīra al-Maṣḍarī al-ʿIḡlī al-Qazwīnī) 303
- al-Taʿliq al-kabīr* (al-Ḥimmašī al-Rāzī) 307
- Taʿliq al-Qāḍī Zayd* → *al-Ġāmiʿ fī l-šarḥ*
- al-Taʿliq al-ṣaḡīr* (al-Faqīh Abū l-Ḥasan Amīrkā b. Abī l-Luḡaym b. Amīra al-Maṣḍarī al-ʿIḡlī al-Qazwīnī) 303

- al-Ta'liq al-ṣağīr* (al-Himmaṣī al-Rāzī) 307
Ta'liq Ṣarḥ al-Uṣūl al-ḥamsa (Ismā'īl b. 'Alī al-Farrazādī) 115n, 121, 148, 189
Ta'liq Ṣarḥ al-Uṣūl al-ḥamsa (Mānkdim Šašdiw) 52n, 53n, 121n, 125, 148, 167, 189, 274
Ta'liq ṣarḥ 'alā l-Ziyādāt (Yūsuf b. Aḥmad b. Muḥammad b. 'Uṭmān al-Ṭulā'ī) 85
Ta'liq al-Sayyid al-Mu'ayyad bi-llāh 177, 190
Ta'liq al-Tağrid (Abū Yūsuf) 218
Ta'liq al-Tağrid (al-Dānišī) 201, 217–18
Ta'liq al-Tağrid (Muḥammad b. Abī l-Fawāris) 218
Ta'liq al-Taqrīb (Abū Rašid al-Nisābūrī) 6, 121
Ta'liq al-'Umda [al-'Umad] (Muḥammad b. Ya'qūb al-Hawsamī) 70n
Ta'liq al-Uṣūl (Abū Ṭāhir b. 'Alī al-Šaffār) 6, 52, 115, 119, 121, 124–26, 131
al-Tamarāt al-yāni'a al-muqtaṭaṭa min āy al-Qur'ān al-muṣṭanāḥ min kalām al-ilāh al-raḥmān (Yūsuf b. Aḥmad b. Muḥammad b. 'Uṭmān al-Ṭulā'ī) 85
Tamhīd al-uṣūl → *Ṣarḥ mā yata'allaq bi-l-uṣūl min Ğumal al-'ilm wa-l-'amal*
al-Tamhīd fī uṣūl al-fiqh (Abū l-Ḥaṭṭāb Maḥfūz b. Aḥmad al-Kalwaḍānī al-Ḥanbalī) 71n
al-Tamyiz (Yūsuf al-Bašīr) 44, 82
al-Tamyiz bayn al-Islām wa-l-Muṭarrifiyya al-ṭağām ('Abd Allāh b. Zayd al-'Ansi) 52n, 193, 278–79, 286, 289
al-Tanbih (Abū Rašid al-Nisābūrī) 5
al-Tanbih fī l-fiqh 'alā maḍhab al-Imām al-Šāfi'ī (Abū Ishāq al-Firūzābādī al-Širāzī) 197, 201, 202, 218
Tanbih al-ğāfilin 'an faḍā'il al-ṭālibiyyin (al-Ḥākim al-Ġišumī) 29, 194, 197, 200, 201, 203, 218, 233, 236, 242n, 247
Tanwīr al-maṣābiḥ fī ḥall al-Maṣābiḥ (Šams al-Dīn Muḥammad b. Muṣaffar al-Ḥaṭībī al-Ḥalḥālī) 381
Tanzih al-anbiyā' wa-l-a'imma (al-Ḥākim al-Ġišumī) 197, 201, 218
Taqāsīm al-'ilal (Abū Bakr Muḥammad b. Zakariyyā' al-Rāzī) 201, 218
Taqrib al-ma'ārif (Abū l-Šalāḥ al-Ḥalabī) 300, 312
Taqrib al-uṣūl ('Abd al-Ğabbār al-Hamadānī) 6, 121n
al-Taqrīb fī uṣūl al-fiqh (Qāḍī Ğa'far) 73
Taqyidāt 'alā matn Isāğūğī (Abū l-Ḥasan 'Alī b. Ibrāhīm al-Kilānī al-Miṣrī) 391
al-Taṭā'iq al-mustahḍaṭa (al-Ḥasan al-Raṣṣās) 54
Tarğama-yi al-Madḥal ilā 'ilm-i aḥkām al-nuğūm 212
al-Tarğīb wa-l-tarḥīb fī l-ḥadiṭ (al-Munḍirī) 381
al-Ta'rīfāt (al-Šarīf al-Ğurğānī) 42n
Tārīḥ Bayhaq (Ibn Funduq) 153
Tārīḥ al-Islām (al-Ḍahabī) 326, 376
Tārīḥ Rayy (Muntağab al-Dīn al-Rāzī) 16n, 307
Tārīḥ al-rusul wa-l-mulūk (Abū Ğa'far Muḥammad b. Ğarīr al-Ṭabarī) 179, 191, 201, 218
al-Tarīqa al-muḥammadiyya wa-l-sīra al-aḥmadiyya (al-Birkawī) 381
Tartīb al-Amālī al-ḥamisiyya (Muḥammad b. Aḥmad Ibn al-Walid) 11, 168, 191
Tartīb ru'ūs al-Qur'ān (Maḥmūd b. 'Abd Allāh al-Rūmī al-Wārdārī al-Ḥanafī) 389
Taṣaffuḥ al-adilla (Abū l-Ḥusayn al-Bašrī) 56, 86, 89, 276, 304, 307, 313n, 314n
Taṣḥīḥ l'tiqādāt al-Imāmiyya (al-Šayḥ al-Mufid) 299
Tatimmat anwā' al-a'rāḍ min ğam' Abī Rašid al-Nisābūrī 6n
Tatimmat al-Maṣābiḥ (Ibn Bilāl) 119n, 160, 162
Tatmīm al-Mulaḥḥaṣ (Abū Ya'la Sallār [Sālār] b. 'Abd al-'Aziz al-Daylamī) 300, 312
Ṭawāb qaḍā' ḥawā'iğ al-iḥwān wa-mā ğā'a fī iğāṭat al-lahfān (Ubayy al-Narsī) 209
al-Tawḥīd (Ibn Bābūya) 298
Ta'wil muṣkil al-Qur'ān (Ibn Qutayba) 46n
Taysīr al-maṭālib min [fi] Amālī al-Imām Abī Ṭālib al-Hārūnī (Qāḍī Ğa'far) 31, 146n, 168, 176, 191, 208
al-Taysīr muḥtaṣar Ṣarḥ al-Ġāmi' al-ṣağīr ('Abd al-Ra'ūf b. Tāğ al-'Arifin al-Munawī al-Šāfi'ī) 382
al-Taysīr fī l-qirā'āt al-sab' ('Abd Allāh) 394
al-Tibyān fī l-nāsiḥ wa-l-mansūḥ fī l-Qur'ān ('Abd Allāh b. Muḥammad b. 'Abd Allāh b. Ḥamza b. Abī l-Nağm) 203
al-Tibyān fī tafsīr al-Qur'ān (al-Šayḥ al-Ṭūsī) 316n
al-Tibyān li-Yāqūt al-imān wa-wāsiṭat al-burhān (al-Ḥasan al-Raṣṣās) 45–47, 51n, 52, 53, 167, 173, 191
al-Tuḥaf ṣarḥ al-zulaf [al-Tuḥaf al-fātimiyya 'alā l-zulaf al-imāmiyya] (Mağd al-Dīn b. Muḥammad b. al-Manṣūr al-Mu'ayyadi) 163
al-Tuḥfa (Ibn al-Ğawzī) 201, 218
Tuḥfat al-asmā' wa-l-abṣār (al-Ğurmūzī) 162n
Tuḥfat al-mulūk (Zayn al-Dīn Muḥammad b. Abī Bakr b. 'Abd al-Qādir al-Rāzī al-Ḥanafī) 386
Tuḥfat al-mulūk fī ṣarḥ Manzūmat al-Šāhidī ('Abd al-Raḥmān b. Šayḥ 'Abd Allāh al-Mağnīsawī al-Quddūsī al-Rūmī al-Ḥalwatī) 394
Tuḥfat al-mutakallimin fī l-radd 'alā l-falāsifa (Ibn al-Malāḥimī) 56, 269, 277, 308

- al-Tuḥfa al-nābulusiyya fī l-riḥla al-ṭarābulusiyya* (ʿAbd al-Ġanī al-Nābulusī) 375
- al-Tuḥaf šarḥ al-Zulaf* (Mağd al-Dīn b. Muḥammad b. Maṣṣūr al-Muʿayyadi) 41n
- al-ʿUdda fī uṣūl al-fiqh* (Abū Yaʿlā Muḥammad b. al-Ḥusayn b. al-Farrāʾ al-Bağdādī) 71n
- al-ʿUdda fī uṣūl al-fiqh* (al-Šayḥ al-Ṭūsī) 70n
- ʿUğālat al-maʿrifa fī uṣūl al-dīn* (Zahīr al-Dīn Abū l-Faḍl Muḥammad b. Saʿīd b. Hibat Allāh al-Rāwandī) 305
- al-ʿUlūm* → *Amālī Aḥmad b. ʿĪsā*
- ʿUlūm āl Muḥammad* → *Amālī Aḥmad b. ʿĪsā*
- ʿUlūm al-ʿaql* (Muʿīn al-Dīn Abū l-Makārim Saʿd b. Abī Ṭālib b. ʿĪsā al-mutakallim al-Rāzī) 305
- al-ʿUmad* (ʿAbd al-Ġabbār) 70, 71, 72n, 168, 188
- al-ʿUmad* (Abū l-Ḥasan al-Ašʿarī) 370
- al-ʿUmda fī ʿuyūn šihāḥ al-aḥbār fī manāqib imām al-abrār* (Ibn al-Bitriq) 146, 155, 168, 176, 191, 194, 195, 197, 202, 203, 218, 231–33, 235–46, 250–52, 255–60, 377
- ʿUmdat al-mustaršidīn fī uṣūl al-dīn* (Ḥumayd al-Muḥallī) 273
- ʿUmdat al-nussāk fī faḍl al-siwāk* (ʿAlī b. Taqī l-Dīn al-Ḥalīğī) 397
- ʿUmdat al-wāfi* (Bahāʾ al-Dīn [Muḥyī al-Dīn] Yūsuf b. Abī l-Ḥasan b. Abī l-Qāsim al-Daylamī al-Ġilānī al-Mirkālī) 137
- al-Uṣūl* (Ibn Ḥallād) 6, 7, 52, 53n, 115, 121–25, 167, 189
- al-Uṣūl* (al-Karḥī) 68n
- Uṣūl al-aḥkām fī l-ḥalāl wa-l-ḥarām* (al-Mutawakkil ʿalā llāh Aḥmad b. Sulaymān) 167–68, 175, 198, 200, 219
- al-Uṣūl min al-Kāfi* (al-Kulaynī) 294
- ʿUyūn al-adilla fī maʿrifat Allāh* (Abū l-Faḍl Asʿad b. Aḥmad al-Ṭarābulusī) 301
- ʿUyūn al-ḥikam wa-l-mawāʿiẓ* 238n
- al-ʿUyūn fī l-radd ʿalā ahl al-bidaʿ* [K. ʿUyūn al-masāʾil] (al-Ḥākim al-Ġišumī) 72–74, 197, 201, 219, 275
- al-Wāḍiḥ fī uṣūl al-fiqh* (Abū l-Wafāʾ ʿAlī b. ʿAqīl al-Ḥanbalī al-Bağdādī) 71n
- al-Wāfi* (ʿAlī b. Bilāl al-ʾAmulī) 168, 177
- al-Wāfi bi-kalām al-muṭbit wa-l-nāfi* (Ibn Ḥamza ʿNašīr al-Dīn al-Ṭūsīʾ) 306
- al-Wağīz* (Ibn Barḥān) 201, 219
- al-Wağīz fī ḍikr al-muğāz wa-l-muğīz* (Abū Ṭāhir al-Silafī) 365
- al-Wasīṭ* (al-Qāḍī Šihāb al-Dīn Aḥmad b. Nasr b. al-Masʿūd al-ʿAnsī) 179, 181
- al-Wāsiṭa fī masāʾil al-ʿitiqād al-ḥādīya ilā sabīl al-rašād* (Aḥmad b. al-Ḥasan al-Raššāš) 46n
- Wiqāyat al-riwāya fī masāʾil al-Hidāya* (Burḥān al-Šarīʿa Maḥmūd b. Šadr al-Šarīʿa al-akbar al-Ḥanafī al-Buḥārī) 384
- al-Wuṣūl ilā l-uṣūl* (Ibn Barḥān) 219
- al-Yamīnī fī aḥbār Dawlat al-malik Yamīn al-dawla Abī l-Qāsim Maḥmūd b. Našīr al-dawla Abī Maṣṣūr Sabuktakīn* (Muḥammad b. ʿAbd al-Ġabbār al-ʿUtbī) 353n
- Yanābīʿ al-našīḥa fī l-ʿaqāʾid al-šaḥīḥa* (al-Ḥusayn b. Muḥammad b. Aḥmad b. Yahyā al-Hādawī) 189, 245n, 274
- al-Yāqūt* (Abū Ishāq Ibrāhīm b. Nawbaḥt) 308, 315
- Yāqūtāt al-imān wa-wāsiṭāt al-burḥān fī uṣūl al-dīn* (Ibn Šarwīn) 44–46, 51–55, 167, 191
- al-Yāqūta fī l-waʿz* (Ibn al-Ġawzī) 201, 219
- Zād al-masīr fī ʿilm al-tafsīr* (Ibn al-Ġawzī) 198, 219
- al-Zāhir fī uṣūl al-fiqh* (al-Mutawakkil ʿalā llāh Aḥmad b. Sulaymān) 74n
- Zayn alfatā fī šarḥ Sūrat Hal atā* [al-ʿAsal al-muṣaffā min taḥḍīb Zayn al-fatā fī šarḥ Sūrat Hal atā] (Ibn Biṣṭām al-Tuḥayrī) 353n
- Ziyādāt* (al-Muʿayyad bi-llāh Aḥmad b. al-Ḥusayn) 40, 190, 198, 201, 210, 216, 219
- Ziyādāt Ḥaqāʾiq al-tafsīr* (Muḥammad b. al-Ḥusayn al-Sulamī) 354n
- Ziyādāt al-Muʿtamad* (Abū l-Ḥusayn al-Bašrī) 72n
- Ziyādāt al-Šarḥ* (Abū Rašīd al-Nisābūrī) 5–7, 12, 123–25
- Ziyādāt Šarḥ al-Uṣūl* (al-Nātiq bi-l-ḥaqq Abū Ṭālib) 40n, 123–26, 213
- Zubad al-adilla fī maʿrifat Allāh* (al-Manšūr bi-llāh) 41n
- al-Zubad al-ḍarbiyya* (Šāliḥ b. Sulaymān b. al-Ḥuwayb) 179, 191
- Zubdat al-ḥalab min tāriḥ Ḥalab* (Kamāl al-Dīn ʿUmar b. al-ʿAdīm) 328n
- al-Zuhūr al-muṣriqa ʿalā Kitāb al-Lumaʿ fī fiqh Ahl al-Bayt* (Yūsuf b. Aḥmad b. Muḥammad b. ʿUṭmān al-Ṭulāʾī) 85
- al-Zumurrud* (Ibn al-Rāwandī) 120n

Place Names and Institutions

- Abu Dhabi 352
 Ahdal 78, 79
 Aleppo 231, 232, 237, 241, 244n, 301, 302, 308, 313, 326–28, 373, 374n
 Asad Library (Damascus) 150n
 Astān-e Quds (Mašhad) 8n, 73n, 323n
 Astarābād 39
 Baghdad 5, 69n, 86, 115, 168n, 244n, 264, 285, 297, 299, 300, 303, 316, 317, 352, 365
 Bahrain 308, 315
 Bakšā 209
 Banū Qays 172, 273
 al-Bawn 266
 Bayerische Staatsbibliothek xi, xiv, 186, 210
 Bayhaq 115, 135, 141, 198, 303, 308
 Berlin xi, xii, 3, 4, 7, 35–37, 148n, 155, 169, 187, 239n, 242n, 267n, 279n, 286n, 351, 363, 378–80
 Biblioteca Ambrosiana xi, xiv, 40, 148n, 155, 235, 240, 242n
 Biblioteca Apostolica Vaticana xii, 353
 Bilād al-Šām 301, 313
 Bodleian Library (Oxford) 76
 British Museum [British Library] 4, 6, 123, 148n, 190, 318n, 331
 Buḥārā 353n, 376, 384
 Cairo 8, 47n, 75n, 170, 188, 219, 326, 327, 352, 373n
 Central Asia 374n
 Central Library of Tehran University 238n
 Centre français d'archéologie et des sciences sociales 11n
 Damascus 150, 373, 374
 Dār al-kutub (Cairo) 75n
 Dār al-kutub al-waṭaniyya fī l-Mağmaʿ al-ṭaqāfi (Abu Dhabi) 352
 Dār al-maḥṭūṭāt [al-Maktaba al-ğarbiyya] (Sanaa) xiv, 8n, 47n, 73n, 75n, 82, 85, 170, 194, 213, 287, 325n
 Daylamān 31, 115, 135, 141, 153, 165n, 202
 Dībīn 164n
 Egypt 27n, 199, 203, 219, 264, 373n
 Europe xii, 150
 Fatih mosque library 373
 Fuṣṭāṭ 199, 219
 Ġabal al-Rass 142
 Ġibāl 115
 Ġilān 115, 135, 136, 141, 142, 153, 165n, 231, 283, 284
 Ġurğān 5
 al-Hādī mosque (Şaʿda) 267
 Ḥağūr 191
 Ḥāšid 149, 191, 219, 233n
 Ḥiğāz 142
 Hiğrat Qaṭābir 25, 75n
 al-Ḥilla xii, 232, 302, 306–8, 314, 315, 377
 Ḥʷārazm 72, 77
 Hiğrat al-šarīf al-ağall Yaḥyā b. Aḥmad b. Yaḥyā 75n
 Hiğrat al-Sirr 149, 235
 Ḥizānat al-madrasa al-ʿilmiyya al-mutawakkiliyya bi-Şanʿā 85
 Ḥizānat al-Manşūr bi-llāh 31
 Ḥurāsān 15, 68, 135, 138, 141, 195, 197, 198, 206, 221, 301–4, 306, 307, 313, 316, 354, 355n, 369
 Ḥūt 10, 149, 167, 174, 181–83, 190, 191, 194, 195, 200, 202, 219, 233, 239, 243n, 273
 Imām Zayd b. ʿAlī Cultural Foundation xiv, 31n
 India 324
 Iran (Persia) xii, 45, 47, 70, 84, 86, 113, 115, 116, 135, 136, 138, 141–43, 146, 147, 150–56, 159, 166, 167, 185, 195–97, 211, 231, 237n, 264, 266–68, 272, 273, 283, 284, 301, 313, 374n
 Iraq 11, 68, 86, 141, 143, 147, 150, 196, 268, 284, 301, 306
 Isfahan 365
 Istanbul 135, 373
 Jerusalem 86
 Karaite Academy (Jerusalem) 86
 Kāšān 305
 Kawkabān 155
 Kitābhāna-yi ʿAllāma-yi Ṭabāṭabāʾī (Shiraz) 6n, 52n, 116, 135, 237n, 316n
 Kitābhāna-ʿi Faḥr al-Dīn Naşīrī (Tehran) 318n
 Kitābhāna-yi islāmī (Tehran) 238n
 Konya 374
 Kufa 141, 143, 208, 264n, 268, 284, 285, 326
 Leipzig University Library 374
 Library of the Iranian Parliament [Mağlis] (Tehran) xiv, 116, 136, 138
 Lāhiğān 30, 84
 Lebanon 375
 Lehranstalt für die Wissenschaft des Judenthums 4
 Leiden University Library 123
 London xi

- al-Madrasa al-ḍiyā'iyya 150n
 al-Madrasa al-ʿilmiyya al-mutawakkiliyya bi-
 Ṣanʿāʾ 85
 al-Madrasa al-manṣūriyya (Ḥūt) 149, 167, 174,
 180–83, 239, 243n, 273
 Madrasat Misliṭ 166, 171–73
 al-Madrasa al-nizāmiyya 244n
 Madrasat al-Sayyid al-Imām Maḡd al-Dīn Yahyā b.
 Ismāʿīl al-Ḥusaynī 214
 al-Madrasa al-ʿumariyya (Damascus) 150n
 Maʿhad al-maḥṭūṭāt al-ʿarabiyya (Cairo) 8n
 Maḥallat Sayyid Faqīh 378
 Maktabat Āl Wazīr 149
 al-Maktaba al-Aṣrafiyya (Damascus) 373
 Maktabat al-awqāf [al-Maktaba al-ṣarqiyya] (al-
 Hizāna al-mutawakkiliyya) (Sanaa) xiv, 7, 8,
 11n, 41, 47n, 143, 147, 209, 220, 277
 Manisa 136
 Marʿaṣī Library (Qum) 238n, 318n
 Markaz Badr al-ʿilmī wa-l-ṭaqāfī (Sanaa) 76n
 Markaz-i iḥyāʾ-i mīrāt-i islāmi (Qum) 318n
 Mashhad 8n, 73n
 Māzandarān 302, 313
 Mecca 116n, 143, 193, 239, 243n, 268, 276, 284, 286
 Milan xi, xiv, 40, 148n, 235, 240
 Misliṭ 171, 191, 273
 Morocco 79
 Munich xi, xiv, 11n, 85n, 185, 186, 187, 210, 211
 Naḡaf 117n, 303, 316, 317, 319n, 320, 321, 322n,
 377
 Nīsābūr 220, 298, 316, 351, 352, 353n, 355
 Österreichische Nationalbibliothek 4, 56n, 148n
 Paris 8n
 Qayrawān mosque library 373
 Qazwīn 121n, 306
 Qum 238n, 318n
 Rāwand 305
 Raydat al-Bawn 164n
 Rayy 5, 16, 26n, 39, 88, 115, 135, 138, 141, 143, 167,
 217, 266, 268, 283, 284, 297, 298, 301–3, 305–8,
 313
 Rifāʿiyya library 374
 Rome xi
 Russian National Library (Saint Petersburg) 82,
 312
 Sabzawār 117n
 Sārī 302, 313
 Ṣaʿda 25n, 31n, 40, 83, 85, 142, 143, 149, 181, 194,
 199, 203, 219, 231, 233, 234, 267, 288, 290
 Šāḍyāḥ 25n, 214, 220
 al-Šāhil 191
 Samarqand 28n
 Sanāʿ 73n, 265, 267, 268, 269, 285
 Sanaa xiv, 7–9, 11n, 12, 41, 47, 73n, 75n, 76n, 82,
 83, 86, 88, 116, 123, 142, 143, 149, 151, 170, 184,
 191, 194, 206, 209, 210, 213, 219, 220, 265, 268,
 277, 285, 287, 289n, 325n
 Shiraz 6n, 52n, 116, 135, 237n, 316n, 318n
 Siḡistān 45
 South Arabia 3n, 219
 Sotheby 76
 Staatsbibliothek zu Berlin [Königliche Bibliothek
 zu Berlin] xi, xii, xiv, 3, 4n, 148n, 155, 169n,
 239n, 242n, 267n, 351n, 379
 Süleymaniye Library (Istanbul) 135
 Šūštar 372
 Ṭabaristān 115, 135, 141, 153
 Taʿizz 352n
 Tehran xiv, 136, 238n, 318n
 Tihāma 219
 Tripoli 301, 313
 Ṭulā 164
 Turkey 136
 Ṭūs 316
 Vatican xi
 Vienna xi, 56n
 al-Wāsiṭ 232, 238, 239
 West Africa 370
 Yemen xi, xii, 3, 6, 8n, 31, 41, 42n, 44, 47n, 55, 56,
 69n, 70, 73–75, 76n, 78, 79, 82, 88, 115, 116, 123,
 135, 137, 139, 141–48, 150–57, 159, 160, 164, 166,
 168–71, 176, 187, 188, 193–98, 203, 206, 207, 209,
 212, 213, 215, 217–21, 231, 232, 236–40, 242,
 263–68, 271–73, 275–77, 280, 283–87, 352n, 366,
 375, 377
 Yusuf Aḡa Kütüphanesi (Konya) 374
 Zabīd 219, 366
 Ṣafār 8, 9n, 47n, 143, 147, 150n, 198, 202, 206,
 209–10, 220, 231, 272

Manuscripts

Abu Dhabi

MS Dār al-kutub al-waṭāniyya fī l-Mağma‘ al-ṭaqāfī, ḥ 1163 352

Austria

MS Vienna, Austrian National Library, Glaser 157 74n

MS Vienna, Austrian National Library, Glaser 205 69n

France

Paris, microfilm, Fonds Gimaret (CNRS, Institute de Recherche et d'Histoire des Textes, Section arabe), R00713 8

Paris, microfilm, Fonds Gimaret (CNRS, Institut de Recherche et d'Histoire des Textes, Section arabe), pochette no. 6488 archivage (positif) 72n

Germany

MS Berlin, Staatsbibliothek zu Berlin, Glaser 12 4, 5, 8, 12, 14, 15, 16, 29–31, 35, 36, 37, 187

MS Berlin, Staatsbibliothek zu Berlin, Glaser 16 155

MS Berlin, Staatsbibliothek zu Berlin, Glaser 24 242n

MS Berlin, Staatsbibliothek zu Berlin, Glaser 51 56n

MS Berlin, Staatsbibliothek zu Berlin, Glaser 52 4

MS Berlin, Staatsbibliothek zu Berlin, Glaser 101 239n

MS Berlin, Staatsbibliothek zu Berlin, Glaser 123/3 279n

MS Berlin, Staatsbibliothek zu Berlin, Glaser 123/5 193, 286n

MS Berlin, Staatsbibliothek zu Berlin, Glaser 171 75n

MS Berlin, Staatsbibliothek zu Berlin, Glaser 230 4

MS Berlin, Staatsbibliothek zu Berlin, Hs. or. 4772 379

MS Berlin, Staatsbibliothek zu Berlin, Hs. or. 13525 363, 378–97

MS Berlin, Staatsbibliothek zu Berlin, ms. or. fol. 1303 169

MS Berlin, Staatsbibliothek zu Berlin, MS Sprenger 832 351n

MS Munich, Bayerische Staatsbibliothek, Cod. arab. 1193 11n

MS Munich, Bayerische Staatsbibliothek, Cod. arab. 1252 181, 223

MS Munich, Bayerische Staatsbibliothek, Cod. arab. 1266/4 181, 204

MS Munich, Bayerische Staatsbibliothek, Cod. arab. 1271 185

MS Munich, Bayerische Staatsbibliothek, Cod. arab. 1273 234n, 253, 288

MS Munich, Bayerische Staatsbibliothek, Cod. arab. 1286 234n, 254, 288, 289n, 290

MS Munich, Bayerische Staatsbibliothek, Cod. arab. 1325 85n

MS Munich, Bayerische Staatsbibliothek, Cod. arab. 1329 11n, 185

India

MS Maktabat Rāḡa Muḥammad Mahdī al-Fayḍābādī (*Iṣṭilāḥāt al-mutakallimīn*) 324n

MS Lucknow, al-Maktaba al-nāṣiriyya (*Masālik al-abrār al-manẓūm min ḡalā’ al-abṣār*) 11n

Iran

MS Mashhad, Āstān-i Quds (*Šarḥ al-Muqaddama*) 323n

MS Qum, Mar‘ašī, 1257 *mağmū‘a* 318n

MS Qum, Mar‘ašī, 2997 237n

MS Qum, Mar‘ašī, ‘aksī 187 238n, 243n, 261, 262

MS Qum, Markaz-i iḥyā’-i mīrāt-i islāmi, 403/1 318

MS Shiraz 951 237n

MS Shiraz, ‘Allāma Ṭabāṭabā’i Library (*Ta’līq al-Šaffār*) 52

MS Tehran, Mağlis, 4028 136

MS Tehran, Mağlis, 4247 115

MS Tehran, Mağlis, 8981 236n, 258, 259, 260

MS Tehran, Mağlis, 10727 136

MS Tehran, Mağlis, 12278 136

MS Tehran, Mağlis, 17982 136

MS Tehran, Malik, 227 136

MS Tehran, Malik, 458 318n

MT Tehran, Malik, 5712/8 318n

MS Tehran, Millī Malik, 4263 374

MS Tehran, Faḥr al-Dīn Naṣīrī (*Muqaddama*) 318n

Italy

MS Milan, Biblioteca Ambrosiana, ar. A 23 31, 188

MS Milan, Biblioteca Ambrosiana, ar. B 17 155

MS Milan, Biblioteca Ambrosiana, ar. B 49 69n

- MS Milan, Biblioteca MS Ambrosiana, ar. C 47/4 74n
 MS Milan, Biblioteca MS Ambrosiana, ar. C 96 240n, 246, 255–57
 MS Milan, Biblioteca MS Ambrosiana, ar. C 178/1 164n, 165n, 170
 MS Milan, Biblioteca MS Ambrosiana, ar. D 479/4 287n
 MS Milan, Biblioteca Ambrosiana, ar. D 544 73n
 MS Milan, Biblioteca Ambrosiana, ar. E 208 45n, 46, 47, 50, 51, 52, 53, 54, 375
 MS Milan, Biblioteca Ambrosiana, ar. E 409 69n
 MS Milan, Biblioteca Ambrosiana, ar. F 177/1 187
 MS Milan, Biblioteca Ambrosiana, ar. F 183 73n
 MS Milan, Biblioteca Ambrosiana, ar. 245 242n
 MS Milan, Biblioteca Ambrosiana, ar. H 70 235n
 MS Milan, Biblioteca Ambrosiana, ar. X 96 Sup. 40, 41
- Morocco
 MS Rabat, al-Ḥizāna al-Ḥasaniyya, *raqm al-ḥifz* 13491 72n
- Netherlands
 MS Leiden, Universiteitsbibliotheek Leiden, Or. 487 277n
 MS Leiden, Universiteitsbibliotheek Leiden, Or. 2584A 5n, 10n, 122n
 MS Leiden, Universiteitsbibliotheek Leiden, Or. 2584B 10n
 MS Leiden, Universiteitsbibliotheek Leiden, Or. 2949 40n, 123, 124, 125n, 214
 MS Leiden, Universiteitsbibliotheek Leiden, Or. 8301r 125n
 MS Leiden, Universiteitsbibliotheek Leiden, Or. 8409 10n, 185
- Russia
 MS Saint Petersburg, National Library of Russia, MS Yevr.-Arab. I 3100 81n, 82, 88
 MS Saint Petersburg, National Library of Russia, Firk Arab 403 7n
- Turkey
 MS Istanbul, Köprülü, Fazıl Ahmed Paşa 371 326n
 MS Köprülü, Fazıl Ahmed Paşa 1101 327n
 MS Istanbul, Süleymaniye, Atıf Efendi 1338 313n, 318n, 324, 325n, 328n, 331
 MS Istanbul, Süleymaniye, Atıf Efendi 2421 237
 MS Istanbul, Süleymaniye, Laleli 788 72n
 MS Istanbul, Süleymaniye, MS Laleli 3314 135
- MS Istanbul, Topkapı, Sultan Ahmed III, 1318 71n
 MS Istanbul, Topkapı Saray Archives, D 9291 374
 MS Manisa 127 136
- United Kingdom
 MS London, British Library, Or 3811 165n
 MS London, British Library, Or 4009 145n
 MS London, British Library, Or 8613 6, 7n, 123n, 124, 125, 126, 189
 MS London, British Library, Or 10968/1 323, 331, 318n
 MS Oxford, Bodleian, MS Arab. e. 103 76–80, 190
- Vatican
 MS Vatican, Biblioteca Apostolica Vaticana, ar. 1036 215
 MS Vatican, Biblioteca Apostolica Vaticana, ar. 1061 145n, 203, 271n
 MS Vatican, Biblioteca Apostolica Vaticana, ar. 1130 181
 MS Vatican, Biblioteca Apostolica Vaticana, ar. 1165 73n
 MS Vatican, Biblioteca Apostolica Vaticana, ar. 1642 353
- Yemen
 MS private library (*Sīrat al-Mahdī li-Dīn Allāh Abū Ṭayr*) 170
 MS private library (*K. al-Muġnī fī ru'ūs masā'il al-ḥilāf bayn al-Imām al-Nāṣir li-l-ḥaqq 'alayhi al-salām wa-sā'ir fuqahā' Ahl al-Bayt 'alayhim al-salām wa-fuqahā' al-āmma*) 215
 MS private library (IZbACF) (*al-Bayān*) 74n
 MS private library (IZbACF) (*al-Ḥāwī*) 76n
 MS private library (IZbACF) (*Maḡmū' al-iğāzāt*) 171, 195
 MS private library (IZbACF) (*al-Muḥīṭ fī l-imāma*) 34
 MS private library (IZbACF) (*Sīrat al-Mahdī li-Dīn Allāh Abū Ṭayr*) 170
 MS Maktabat Muḥammad b. Qāsim al-Waḡīḥ (*maḡmū'a*) 242n
 MS Hiḡrat Fallala, Maktabat 'Abd al-Raḥmān Šāyim (*Iğāzat Šu'la al-Akwa' li-Manṣūr b. Mas'ūd wa-Sulaymān Ibn Šurayḥ*) 181
 MS Hiḡrat Fallala, Maktabat 'Abd al-Raḥmān Šāyim (*Taysīr al-maṭālib min Amālī al-Imām Abī Ṭālib*) 31

- MS Hiġrat Fallala, Maktabat ‘Abd al-Raḥmān Ṣāyim (xerox copy of *Maǧmu‘ al-iǧāzāt*) 164n, 170, 195, 221, 232n
- MS Hiġrat Fallala, Maktabat ‘Abd al-Raḥmān Ṣāyim (*Nahġ al-balāġa* and *A‘lām Nahġ al-balāġa*) 221, 224–29
- MS Hiġrat Fallala, Maktabat ‘Abd al-Raḥmān Ṣāyim (*Tanbīh al-ġāfilīn* and *al-‘Umda*) 242n
- MS Hiġrat al-Sirr, Maktabat Āl al-Wazīr (*al-Maḥaġġa al-bayḍā’ fi uṣūl al-dīn*) 288
- MS Hiġrat al-Sirr, Maktabat Āl al-Wazīr (*al-Risāla al-hādima li-asās al-da‘wa al-ẓālīma*) 164n
- MS Hiġrat al-Sirr, Maktabat Āl al-Wazīr (*al-Tahdīb fi l-tafsīr*) 235
- MS Hiġrat al-Sirr, Maktabat Āl al-Wazīr (*‘Umda*) 242
- MS Hiġrat al-Sirr, Maktabat al-Sayyid al-‘Allāma al-Murtaḍā b. ‘Abd Allāh al-Wazīr (*al-Mi‘yār*) 76n
- MS Hiġrat al-Sirr, Maktabat al-Sayyid al-‘Allāma al-Murtaḍā b. ‘Abd Allāh al-Wazīr (*Iǧāza*) 85n
- MS Ṣa‘da, Maktabat Maktabat Āl al-‘Anṭarī (al-‘Ansī codex) 194, 195, 233–52
- MS Ṣa‘da, Maktabat al-Hādī ilā l-ḥaqq (*al-Mu‘tamad fi uṣūl al-fiqh*) 73n
- MS Ṣa‘da, Maktabat Muḥammad b. Ḥasan b. Qāsim al-Hūṭī (*Šams šarī‘at al-Islām fi fiqh Ahl al-Bayt*) 74n, 276n
- MS Šahāra, Maktabat Šaraf b. Qāsim al-Waġīh 11
- MS Ṣan‘ā’, Maktabat al-awqāf, 446 242n
- MS Ṣan‘ā’, Maktabat al-awqāf, 541 6, 123n, 124–26, 189
- MS Ṣan‘ā’, Maktabat al-awqāf, 542 47n
- MS Ṣan‘ā’, Maktabat al-awqāf, 543 47n
- MS Ṣan‘ā’, Maktabat al-awqāf, 545 47n
- MS Ṣan‘ā’, Maktabat al-awqāf, 546 47n
- MS Ṣan‘ā’, Maktabat al-awqāf, 547 47n
- MS Ṣan‘ā’, Maktabat al-awqāf, 548 47n
- MS Ṣan‘ā’, Maktabat al-awqāf, 549 47n
- MS Ṣan‘ā’, Maktabat al-awqāf, 550 11n, 47n
- MS Ṣan‘ā’, Maktabat al-awqāf, 557 10n
- MS Ṣan‘ā’, Maktabat al-awqāf, 558 10n
- MS Ṣan‘ā’, Maktabat al-awqāf, 589 41, 42, 56–64
- MS Ṣan‘ā’, Maktabat al-awqāf, 599 115n
- MS Ṣan‘ā’, Maktabat al-awqāf, 645 31, 188
- MS Ṣan‘ā’, Maktabat al-awqāf, 696 7, 8, 13, 15, 18, 19–33
- MS Ṣan‘ā’, Maktabat al-awqāf, 1137 11n, 184
- MS Ṣan‘ā’, Maktabat al-awqāf, 1139 11n, 184
- MS Ṣan‘ā’, Maktabat al-awqāf, 1487 76n
- MS Ṣan‘ā’, Maktabat al-awqāf, 1506 76n
- MS Ṣan‘ā’, Maktabat al-awqāf, 1508 73n
- MS Ṣan‘ā’, Maktabat al-awqāf, 2318 56n
- MS Ṣan‘ā’, Maktabat al-awqāf, 2401 45n, 46–50, 51n, 53–55, 65
- MS Ṣan‘ā’, Maktabat al-awqāf, uṣūl 129 289n
- MS Ṣan‘ā’, al-Maktaba al-ġarbiyya [no shelfmark known] (= microfilm no. 2163, Dār al-kutub, Cairo) 170
- MS Ṣan‘ā’, al-Maktaba al-ġarbiyya, 838 287n
- MS Ṣan‘ā’, al-Maktaba al-ġarbiyya, 886 (formerly *uṣūl al-fiqh* 63) 75n, 325n
- MS Ṣan‘ā’, al-Maktaba al-ġarbiyya, 2664 242n
- MS Ṣan‘ā’, al-Maktaba al-ġarbiyya, *‘ilm al-kalām* 99 5n
- MS al-Maktaba al-ġarbiyya, *‘ilm al-kalām* 800 (formerly *‘ilm al-kalām* 219) 83, 109, 110
- MS Ṣan‘ā’, al-Maktaba al-ġarbiyya, *‘ilm al-kalām* 797 82, 83, 88n, 101–8
- MS Ṣan‘ā’, al-Maktaba al-ġarbiyya, *maǧmū‘a* 3189/1 111, 214, 230
- MS Ṣan‘ā’, al-Maktaba al-ġarbiyya, *tārīḥ* 116 [or 2571] 170
- MS Ṣan‘ā’, Maktabat Muḥammad Sārī (*al-Tamyīz*) 289n
- MS Ṣan‘ā’, Maktabat Zayd b. ‘Alī (*al-Muǧẓī*) 69n
- MS Ṣan‘ā’, Maktabat Muḥammad b. Muḥammad al-Manṣūr (*al-Mustaṭāb*) 11n, 39n, 40n, 185, 217
- MS Šibām, Maktabat Āl Taqī (*Hidāyat al-mustaršidīn*) 12n
- MS Ta‘izz, Maktabat al-Šayḥ Ibrāhīm b. ‘Aqīl (*Tahdīb al-asrār*) 352n
- MS Tarīm, Maktabat al-aḥqāf, 98 *fiqh* 69n