

Historical Sciences In The Field Of Authorship Through Ibn Al-Nadim's Book, Al-Fihrist, In The Fourth Century AH

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Abstract

The researcher's motivation for writing this research stemmed from a belief that our ancient scholars laid the foundation for the Arab-Islamic heritage, the fruits of which we see in our present age reaching a great level of progress and maturity. There is no doubt that the foundation of any civilization is knowledge, which is based solely on written works and texts stored in books. The researcher reached the following conclusions:

1. *Ibn al-Nadim's Fihrist is the first prominent and comprehensive bibliographical work in the Arabic language.*
 2. *Ibn al-Nadim used several methods in his reference to the intellectual output of his subjects, varying from one translation to another depending on the method of that production and the circumstances surrounding its compilation and collection by Ibn al-Nadim.*
 3. *The Fihrist does not help in studying the geography of bookkeeping (publishing) in the Islamic state during the first four centuries AH, as Ibn al-Nadim was not concerned with mentioning the location of copying and the copyist.*
 4. *Ibn al-Nadim's bibliographic vision of Islamic history was sufficiently clear, manifested in several aspects, including his keenness to specifically identify the books he had personally seen and the books he had heard or read about.*
 5. *In composing his book, Ibn al-Nadim followed a thematic approach, outpacing other contemporary researchers, becoming a pioneer in encyclopedic bibliographical writing among Muslim scholars.*
 6. *The general arrangement of the index is based on dividing the sciences into two main sections: the first, devoted to Islamic sciences, comprised of the first six articles, while the second section deals with non-Islamic sciences and topics, including philosophy, ancient sciences, religions, and sects.*
 7. *The study reveals that he tended to arrange them chronologically and according to their stature and status in scholarship.*
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INTRODUCTION

The motivation that prompted the researcher to write this research was a belief that lingered in his mind that our ancient scholars laid the foundation stone for the Arab-Islamic heritage, the fruits of which we see have reached a great level of progress and maturity in our present age. There is no doubt that the source of any civilization is knowledge, which is based only on written works and texts stored in books. The collection and interweaving of these texts constitute a vast literary and scientific material, some of which has been lost, of which only the names have reached us, which is the majority. Some of these materials are still in manuscript form, and the few that have reached us have been authenticated and printed in Arabic or translated into it. Others have been translated into foreign languages by Orientalists. This work is nothing but a simple attempt to uncover the fates of lost, manuscript, and printed books, and to uncover their contents through a book whose author has collected the books of the Arab-Islamic heritage that have come to his hand, namely (Al-Fihrist) by Ibn al-Nadim (d. 380 AH / 990 AD), Abu al-Faraj Muhammad ibn Abi Ya'qub. Ishaq ibn Muhammad ibn Ishaq al-Warraaq.

Historical Sciences

Ibn al-Nadim's Al-Fihrist is considered the first prominent and comprehensive bibliographic work in the Arabic language. The book's format reflects the broad scope it encompassed, as it included most of the books that were already in the possession of public and private libraries. In addition to the books included in Al-Fihrist, it contained valuable information about the history of some books, the types of Arabic and foreign pens and methods of sharpening them, and other matters related to the bookkeeping profession. It also

devoted some books to defining and explaining their contents, and the names of their interpreters and transmitters if they were foreign books. It covered everything that was believed to fall within the scientific meaning of bibliographic work.

Ibn al-Nadim followed several methods in referring to the intellectual production of those translated, which varied from one translation to another, depending on the method of that production and the circumstances surrounding the way it was collected and gathered by Ibn al-Nadim. He often used the phrase "and he has books" or "he has manufactured books" to refer to some of the books of the notables, and sometimes he referred to the books of some people, quoting from others, such as his saying: "and he has books, according to what Sheikh Abu Muhammad bin Abi Saeed mentioned, that he saw him writing an ascent of it..." and his saying: "What al-Razi compiled of books is taken from his index." Given the diversity of the books of many of those translated under one subject, Ibn al-Nadim was sometimes keen to distinguish some of them from others, each according to its subject, such as his saying in the biography of Ali bin Muhammad al-Masri: "He has books on asceticism... and he also has books on jurisprudence..." Ibn al-Nadim might use such references to the books of some notables to distinguish their books according to their subjects without including them all under one place, but rather he might distribute those books according to their subjects, such as his saying: "He has several books on jurisprudence that we mention when we mention the jurists, as for his literary books, they are..." And his saying: "He has books other than what he transmitted, interpreted, and explained..."⁽¹⁾ ...Ibn al-Nadim was often keen to provide details of the titles of books, their contents, and the parts, chapters, and articles they included. He described some books as being divided into one, two, or more articles. If there were additional articles added later to some books, Ibn al-Nadim often referred to them. He delved deeper into the details of the chapters contained in some articles and the other divisions within these articles. He also described some books as being divided into several sections, sections, or chapters. He also indicated that some books were arranged in the form of houses, and some poems were arranged according to genres or alphabetically. Ibn al-Nadim described some books as being arranged according to "the pages, fifths, limits, arts, categories, or forms," while others were arranged in the form of tables or a tree-like structure. He described one book as being arranged in the form of questions and answers, while another was arranged according to months and days.

If some books had more than one name, Ibn al-Nadim was keen to make them clear, such as his saying, "The Book of Women's News, known as the Book of Abu al-Dukkani," and his saying, "The Book of the Astronomical Tables, known as al-Khalis." Many of the names of books were also accompanied by different words that aimed to provide an explanation or an approximate meaning for them, such as his saying, "The Book of the Doors of the Caliphs," meaning "He whom the Caliphs found comfort in, were encouraged by, understood, and supported." He was also keen to define the content of these books, but there was a great disparity in revealing the content of the books, as we find him mentioning the most minute details sometimes and making a passing reference at other times. Also, the majority of the books included in the biographies of prominent figures received less definition than the books to which he devoted separate paragraphs. Sometimes he gives glimpses of the beginnings and ends of some books, such as his saying, "The Book of Writing Letters and Books, the last of which is from Al-Muti' Allah," and his saying, "The Book of Bilqis, Queen of Egypt, which begins when she ascended the mountain." Sometimes he is content to specify the time period for some books, such as his saying, "The Book of History from the year two hundred and ninety-five until the time of his death"⁽²⁾.

Ibn al-Nadim was also keen to indicate whether some books had other copies or were located in a single copy, following a single method based on mentioning the book followed by the number of copies. He would refer to them by adding the word "single" to indicate that the book was located in a single copy. However, if it was located in more than one copy, he would refer to it after mentioning one of the books "the first copy" to indicate the existence of another copy, such as saying "the book of explanation of al-Jami' al-Kabir, the second copy." However, the predominant method of Ibn al-Nadim when mentioning books that were located in more than one copy was to indicate the multiple copies of a single book, such as saying "the book of al-Qawaati', two copies." He would also indicate the sizes of the copies, such as saying "the book of Sinbad the Wise, which is two copies, one large and one small," or he would sometimes specify the date on which a copy of the book was made:

As he said, "The Book of Taxation has two copies, the first in the year 326 and the second in the year 336." Also, not all of the books that Ibn al-Nadim listed were present and circulating in his time, so he did not neglect to refer to that, using several different words or phrases such as "did not exist, does not exist, its trace has become extinct..." Also, Ibn al-Nadim did not neglect to refer to the books that their authors had not completed, using several words to refer to that such as "and he did not complete it, what he completed, it did not come out in its entirety, or some of which came out," and he also referred to the books that their authors had not completed but that others had completed on their behalf. He was also careful to indicate the language in which the books were composed or to which they were derived, such as when he mentioned the Book of the Inspiration of Moses, peace be upon him, saying, "It is a large book and its language is Kasdani and Hebrew".

When mentioning many works, Ibn al-Nadim used to specify their sizes as a form of bibliographical work, following a clear style based on mentioning the name of the book followed by descriptive terms, such as saying, "The Book of Al-Wadih in Grammar is large," and "The Book of Taxation is small." Not content with this type of specification, he also mentioned the number of pages each book contained, such as saying, "The Book of Knowledge, approximately fifty pages," and "The Book of State, approximately two thousand pages." This type of specification is even clearer in the fourth article on the intellectual production of poets, as the predominant feature of mentioning poets included listing their names along with the amount of poetry they had composed, such as saying, "Abdullah ibn al-Simt, a poet, approximately one hundred pages." He would sometimes use approximate terms to indicate the amount of poetry each poet composed, such as, "a few or few, many or many." He also specified the sizes of the paper used to write these poems when he said... If we say that someone's poem is ten pages, then what we mean by the page is that it is Sulaymaniyah and the amount of it is twenty lines, I mean on the page of the page.⁽³⁾The index does not help in studying the geography of the book publishing in the Islamic state in the first four centuries of the Hijra. Ibn al-Nadim was not interested in mentioning the place of copying and the copyist-book publisher. It had settled in his mind that the book publishing market in the Islamic world was an open market and the author moved from one place to another without barriers or geographic political borders. Relying on the nationalities of authors or their places of birth to study the geography of book publishing entails great risks and insignificant indicators⁽⁴⁾ ..

Thus, Ibn al-Nadim's bibliographical vision of Islamic history was sufficiently clear, as evidenced by several aspects, including:

First, he was careful to specify the books he had personally seen and the books he had heard or read about. An example of this is his statement about the Book of News, History, and Biography by Abu al-Abbas al-Makawli: "I saw some of it, but I did not see it in its entirety." We also find the phrase, "This book was told to me by trustworthy people." In his discussion of Jabir ibn Hayyan's books, he says, "We mention a number of his books that we saw and were seen by trustworthy people, so they mentioned them to us." Regarding lost books, he would point out their loss.

Second, he specified the sizes of the books he had seen and provided descriptions and salient features. For example, he mentions that al-Marzubani's Dictionary of Poets contained approximately five thousand biographies and was approximately one thousand pages long. He says of Ibn Qutaybah's Book of Jurisprudence: "I saw three volumes of this book, approximately six hundred pages long, in Barak's handwriting, and it was missing approximately two volumes." I asked a group of calligraphers about this book, and they claimed that it existed." He does not limit himself to mentioning the number of pages, but rather defines for us what he means by a page, saying: "If we say that someone's poetry is ten pages, then what we mean by a page is that it is Sulaymaniyah, the amount of which is twenty lines, I mean on the page. So let what I mentioned of their little and much poetry be applied to that".

As for descriptions of books, we find examples of them in what he mentioned about the Book of Rarities by Dahmaj ibn Mahraz al-Nasri, about which he says: "I saw it as about 150 pages, and it contained corrections in the handwriting of Abu Omar al-Zahid." Ibn al-Nadim did not content himself with specifying the sizes of the books he saw and explaining their descriptions, but rather added to that their evaluation and identification of their authenticity from their fabrications. He says about the Book of Papers by al-Suli: "This book relied upon the book of al-Murtadh fi al-Shi'r wa al-Shu'arat (The Apostate on Poetry and Poets) when it was written, and he even copied and claimed it. I saw the man's constitution in al-Suli's library, and it

disgraced him." He returns to confirm this in the biography of Abu Ahmad ibn Bishr al-Marthadi, where he mentions how much he wrote in the Book of the Poetry of Quraysh, and says about it: "Al-Suli relied upon it, and claimed it, and I saw it in the handwriting of al-Murtadh".

Third: He attributes what he quoted to its sources in most cases. We often find the phrase: I read in the handwriting of so-and-so and found in the handwriting of so-and-so. Examples of this include: We find him quoting the names of orators and rhetoricians from Ibn Muqla. He quotes Yahya al-Nahwi and others in his History of Medicine, then says, "We return to the words of Yahya." He also quotes al-Tabari's biography from Abu al-Faraj al-Nahrawi. From these examples, it becomes clear that sometimes he simply mentions the author from whom he quotes, and at other times he mentions both the author and the book.

Fourth: He uses what is now known as cross-references. When he mentions a person in two places in the book, he indicates in one of the places that he was mentioned in an earlier or later place. He may simply indicate that this person has been mentioned before or will be mentioned later, without specifying the place where he was mentioned. When Ibn al-Nadim lists the names of those who translated from Persian to Arabic in the first section of the seventh article, he mentions al-Baladhuri among them, saying, "He has already been mentioned, and we will discuss him in the previous section of the book. We find him with historians, genealogists, and biographers and chroniclers in the first section of the third article." He may specify the location of the reference, as in his discussion of the Basran grammarians and linguists in the first section of the second article: "As for Abu Amr ibn al-Ala, I mentioned his story in what preceded the stories of the reciters in the first article." Ibn al-Nadim often contented himself with specifying the topic or chapter in which the person was mentioned, without specifying the page on which he appeared. Ibn al-Nadim may have used what is now known as cross-references, meaning that he refers from the first section to the second and vice versa. At the end of the first section of the fifth article, which is concerned with theology and theologians, he mentions Abu Abdullah al-Husayn al-Basri and says, "We will mention his books on theology in this section, and we will mention his books on jurisprudence in the article on jurists, God willing.⁽⁵⁾".

Fifth: He does not take sides without a clear intention or evidence. Discussing the chemists in the tenth article, he says: "Both groups have books and sciences in the craft, and these are matters of which God is All-Knowing, and we absolve ourselves of any defect or falsehood in mentioning them." Discussing the Ismaili school of thought, he says: "Abu Abdullah ibn Razam said in his book in which he refuted the Ismailis and exposed their doctrines what I have mentioned in the words of Abu Abdullah, and I absolve myself of responsibility for truthfulness or falsehood in it." He then cites several accounts and comments on them by saying: "This is what we know about this meaning, and God knows best its truth or falsehood".

While these five pillars indicate that Ibn al-Nadim's bibliographic vision was clear in many parts of his book, this vision was not as clear in other parts of the book. For example:

1. He mentions people who have no written works at all. Examples of this include his biographies of some of the most famous Arab scholars from whom scholars learned in the first branch of the second article, namely, Basran grammarians and linguists. Some of them also had no written works, such as Abu al-Bayda al-Rabahi, Abu Arar al-Ajli, Abu Suwar al-Ghanawi, Abdullah ibn Aru ibn Abi Salih al-Mazini, and others.
2. He sometimes does not mention the titles of books, merely mentioning the subject and the names of the authors. An example of this is his statement: "The books composed on the same wording and meanings in the Qur'an are the book of Abu al-Abbas al-Mubarrad, the book of Abu Umar al-Duri, the books composed on the similarities of the Qur'an are the book of Mahmud ibn al-Hasan, the book of Khalaf ibn Hisham..." It is well known that the title of a book is an essential part of the bibliographic description, without which this description is absolutely incomplete.
3. He intruded on the book something that is not in its nature when he committed in the introduction to providing biographies of the authors. Biographies of authors, including their stories, classes, lineages, dates of birth and death, locations of their countries, and their virtues and shortcomings, as stated in the introduction, deviate from the purely bibliographic nature of the work and leave it lost between bibliography and biographies.
4. He addresses matters unrelated to the subject of the book, such as discussing the virtue of the pen and praising the Arabic book, and discussing the origin of Arabic writing and its inventors. This is a statement in which the author became entangled in delusions for which no scientific evidence is

supported. It is most likely that the one who tempted Ibn al-Nadim to delve into such topics in the first article of his book was His work as a papermaker was closely connected to the book industry and its professionals. Despite all that can be said about Ibn al-Nadim's index, it remains a work of art.

A giant bibliographer in our Arab heritage, it is enough for him to be the first beacon on the path of bibliographical works in the Arabic language, and the most comprehensive document that shows us what Muslims have achieved in their intellectual and scientific life in one of the most brilliant eras of their civilization. Without him, the names of books and their descriptions would have been lost, as would the books themselves, and it would have been difficult for those who undertake to chronicle Islamic civilization and Islamic thought to find their way, set their feet on solid ground, and their hands on a truth that they can be assured of. It is also enough for him to be the foundation on which he relied and the reference to which all Muslim bibliographers who came after him returned over a period of ten full centuries.⁽⁶⁾

In composing his book, Ibn al-Nadim followed an objective approach that preceded other researchers in our current era, making him a pioneer in encyclopedic bibliographical writing among Muslim scholars. Despite the fact that he makes clear in his introduction that he seeks to mention the books and their authors with some brevity, saying: "O Lord, make souls happy with your mercy, may God prolong your life. You yearn for results rather than introductions, and are content with the intended purpose without prolixity in expressions..." However, this principle may not be achieved in many places⁽⁷⁾. Ibn al-Nadim relied on dividing the scientific material in the index into ten articles, and each article into arts. These arts are not equal in number under each article. Rather, the tenth article was not divided, and the total of arts, if we consider the tenth article to be one art, reached thirty-three arts.⁽⁸⁾

The general arrangement of the index is based on dividing the sciences into two main sections. The first section is devoted to Islamic sciences, and consists of the first six articles. The second section deals with non-Islamic sciences and topics, including philosophy, ancient sciences, religions, and sects. Based on this arrangement, it becomes clear that Ibn al-Nadim respected the chronological progression of the emergence and development of sciences among Muslims, as Islamic sciences took precedence over other foreign sciences⁽⁹⁾. This is about the division and arrangement of sciences in general. As for the method of composition, Ibn al-Nadim begins each article with an introductory introduction that includes a definition of each of the sciences he deals with in that article in terms of its origin, development, contents and connotations, while being careful to provide a biography of those who wrote about it, mentioning something of their life history, and specifying the years of their birth and death if possible. Then he mentions their works with a description of each book, specifying its subject, the number of its parts or pages, and the handwriting in which it was written. Sometimes he would evaluate the book and state his opinion of it after clarifying his method of connection to it, whether through reading or narration from others.⁽¹⁰⁾

As for mentioning each author and the books he wrote, without the authors or books being subject to any type of arrangement, whether alphabetical or chronological⁽¹¹⁾. In his discussion of grammarians, linguists, and Basrans in the first section of the second article, he mentions the names of the famous eloquent Arabs from whom scholars heard, saying: "Muhammad said: Mentioning them in this place, despite the difference in their regions and the diversity of their times, required that scholars took from them, so I mentioned them in a different order."⁽¹²⁾ However, in another place in the second section of the second article devoted to "News of Grammarians, Linguists, and Kufians," he mentions the reason for his presentation of the Basrans over the Kufians, saying: "We presented the Basrans first because the knowledge of Arabic was taken from them, and because Basra is an older building than Kufa."⁽¹³⁾ He says in the third section of the seventh article: "We only mentioned those we mentioned before this place because they are close in knowledge and time."⁽¹⁴⁾

Thus, the study reveals that he tended to arrange them chronologically and according to their stature and status in knowledge. He mentioned his method for arranging the authors incidentally in some places, and under the author, his books were arranged according to their importance and priority of publication. The general principle governing the arrangement of authors in the index was "fame" - although it is relative - this is what Ibn al-Nadim acknowledges and declares in the third section of the third article in his saying: "If I mention a famous author, I follow him with someone close to him and similar to him, even if his time period is later than the time period of the person I mention after him. This is my approach in all books".

• ⁽¹⁵⁾ Regardless of the general principle of arranging the content of the index, Ibn al-Nadim was a pioneer in establishing a general foundation for Arab-Islamic knowledge, and thus he was a rich source to which biographers in particular and knowledge researchers in general resort.

Ibn al-Nadim followed the scientific method in collecting the scientific material for his book, as he derived his material from three main sources: reading, observation, and listening. And within each tributary, he used his mind to accept or reject the material, even if he had to prove it in his book. We find under the hundreds of books recorded by Ibn al-Nadim, we find the phrase "observation": "I saw it, I saw some of it, I did not see it completely, I saw a small amount of it, I saw the exact copy, I saw it in his handwriting..." After he collects his scientific material based on these three tributaries, recording every piece of information preceded or followed by the tributary, so that it is clear with certainty what he read from it, or what he saw and heard, just as his personal opinion is clear... After that, he uses the analytical method in presenting his scientific material so that the reader is aware of the validity of the information and al-Nadim's acceptance of it, his doubts about it, or his rejection of it. For example, but not limited to, we find in the second section of the ninth article, under the doctrines of India, he says: "Some of the theologians told me that Yahya ibn Khalid al-Barmaki sent a man to India to bring him medicines found in their country and to write down their religions for him, so he wrote this book for him. Muhammad ibn Ishaq, who was concerned with the matter of India in the Arab state, Yahya ibn Khalid and the Barmakid group. This story is likely to be true if we add it to what we know about the Barmakid news and their interest in India and bringing its medical and wisdom scholars."⁽¹⁶⁾

Three forms of intellectual production are mentioned in the index: the book, the letter, and the article. This suggests that Ibn al-Nadim used these forms to describe the amount of scientific material in the work, not the method of processing the material. The distinction between them is clear: the book contains the most abundant scientific material, followed by the letter, which contains less material, and then the article, which is the smallest form in terms of the scientific material it contains, ⁽¹⁷⁾.

Ibn al-Nadim was very successful in what he intended, despite his inability at times to obtain some information that was not available to him. This does not detract from his book, because he intended to write on an encyclopedic subject, of which he was the first pioneer.

The book begins with a brief introduction in which the author defines its scope, saying: "This is an index of the books of all nations, Arabs and non-Arabs, that exist in the Arabic language and script, in the various sciences, and the news of their authors, the classes of their authors, their genealogies, the dates of their births, the length of their lives, the times of their deaths, the locations of their countries, their virtues, and their faults, from the beginning of every science invented until our time, which is the year three hundred and seventy-seven after the Hijra ⁽¹⁸⁾". This means that Ibn al-Nadim wanted to have a bibliography of everything written in the Arabic language and translated into it in various branches of knowledge up to the year 377 AH ⁽¹⁹⁾.

After outlining the general framework of the book in this brief introduction, which does not exceed half a page, Ibn al-Nadim presents a table of contents of ten articles, each devoted to a specific topic. Each article deals with a specific field with homogeneous topics, although he does not provide a comprehensive title for each article to indicate its contents. Only the first article deviates from this trend. The first section is devoted to the origins and development of language and writing as a natural introduction to his classification. The second section is devoted to the holy books of Judaism and Christianity. The third section is devoted to the Holy Quran and its sciences. The second section revolves around the Arabic language and its sciences, dividing it into three sections. The first section deals with language according to the Basran school of thought, the second with the Kufian school of thought, and the third with language according to both schools of thought. The third section deals with geography, history, and biographies. The first section is devoted to genealogists, historians, and geographers. The second section deals with the executive authority: rulers, caliphs, bureaus, and tax collection. The third section deals with writers, companions, singers, entertainers, and comedians. The fourth chapter was devoted to poetry and poets and was divided into two branches: one devoted to Arabic poetry up to the end of the Umayyad era, and the second to poetry in the Abbasid era up to the time of Ibn al-Nadim. The index in the fifth chapter dealt with monotheism (theology) and divided it into five branches: the first for the Mu'tazila, the second for the Shi'a, the third for the Sunnis, the fourth for the Kharijites, and the fifth for the Sufis. In the sixth chapter, Ibn al-Nadim addressed

jurisprudence and hadith, dividing them into eight clearly defined branches: Malikite jurisprudence, Abu Hanifa jurisprudence, al-Shafi'i jurisprudence, Dawudian jurisprudence, Shi'ite jurisprudence, hadith jurisprudence, al-Tabari jurisprudence, and the Shari'a jurisprudence (the Kharijites). As for the seventh chapter, it can be said that it revolves around pure and applied sciences with their three branches: the first is devoted to natural philosophy and logic, the second to geometry, mathematics, and astronomy, and the third to medicine. The eighth chapter deals with entertainment and magic in three branches: the first is devoted to evening conversations and stories, the second to magic and sorcery, and the third to miscellaneous topics such as myths, superstitions, sex, and omens. The ninth article deals with positive religions and beliefs, and is divided into two branches: the first deals with dualism, the Sabians, and their branches, and the second with the religions of India and China. The tenth and final article is a single branch, or rather, it is not divided, and it revolves around chemistry or crafts. Perhaps devoting an entire article to this science indicates its high status and the people's interest in it during that era, more than any other⁽²⁰⁾ .. The ten main articles in the book *Al-Fihrist* are in turn divided into arts, the number of which varies from one article to another. In each art, Ibn al-Nadim mentions the authors of the books in it, and under each author the books he classified without the authors or books being subject to any type of arrangement, whether alphabetical or chronological.⁽²¹⁾ .

Thus, the basic structure of the book is based on mentioning lists of book titles that are divided into two categories: lists of works by specific authors, which dominate the rest of the book, and lists of works related to a specific topic, as we find, for example, in the third section of the first article, which is concerned with the sciences of the Qur'an, where it presents to us lists of what was written in: "Interpretation of the Qur'an," "Meanings of the Qur'an," "Gharib al-Qur'an," "Lughat al-Qur'an," "Qira'at," "Naqat and Sham in the Qur'an," "Lamāt al-Qur'an," "Waqf and Ibtida," "Ikhtilaf al-Mashāḥif," "Mutashabih al-Qur'an," "Virtues of the Qur'an," "Nasikh and Mansukh," and likewise the end of the third section of the second article, where it presents lists of books written in "Gharib al-Ḥadīth," "Nawadir," and "Al-Anwā."⁽²²⁾ .

The index includes a number of analytical indexes, including an index of book titles. When listing the works of each author mentioned in the index, Ibn al-Nadim used the words "book," "letter," and "article" before each title, depending on the length of each work. Since most of the books mentioned by al-Nadim were known and famous by their titles, rather than being preceded by the word "book," these titles were arranged alphabetically, without regard to the word "book." As for the works in which the word "book" is part of their title, such as books of jurisprudence, which are often chapters in comprehensive books, each of them is called: "The Book of Purification," "The Book of Prayer," "The Book of Fasting, etc., and the titles in which the word "book" is an adjective and the following word is an adjective to it: "The Book of the Forgers," "The Book of the Two States," "The Book of the Tanburis," and the titles that were printed and published in this form, such as: "The Book of Cooking," "The Book of Plants," and "The Book of Melody," and the titles that were referred to in the sources accompanied by the word "book," such as: "The Book of State," "The Book of Horses," "The Book of Beasts," "The Book of Camels," and "The Book of the Eye." Therefore, the index arranged the books according to their titles stated by their authors without taking into account the word "book," except for the examples that were mentioned or that are preceded by the words "letter" and "article."

The book of the index also included a number of indexes, which are as follows: an index of Arab compilers, an index of translators and interpreters (from Greek to Syriac and to Arabic, from Syriac to Arabic, from Persian, from Indian, and from Nabataean), an index of poets, an index of places, locations, and countries, an index of terms, functions, and titles, an index of sects, tribes, sects, and groups, an index of rhymes, and an index of book sources, authors, and narrators - book titles - oral or unauthorized sources, an index of early works by al-Nadim, an index of books that al-Nadim saw in the handwriting of their authors, an index of books that al-Nadim saw in the handwriting of scholars, an index of the handwriting of scholars that al-Nadim came across, an index of scholars famous for their good handwriting, men al-Nadim met, treasuries of books and wisdom, and an index of book collectors.⁽²³⁾ .

Perhaps the oldest copy of Al-Nadim's book *Al-Fihrist* after the author's own constitution, which he wrote in his own handwriting, and which has not reached us, is the copy that has reached us, copied from this constitution, and in it its copyist, whose name we do not know, imitated the author's handwriting. Its first section is in the Chester Beatty Library in Dublin, and its second section is in the Shahid Ali Pasha

Library in Suleymaniye, Istanbul. The oldest extended references to *Al-Fihrist* go back to the beginning of the seventh century AH / thirteenth century AD - that is, two hundred years after the book was written. We find them in Yaqt al-Hamawi, who died in 626 AH / 1229 AD, Abu Abdullah Muhammad ibn Mahmud ibn al-Najjar, who died in 643 AH / 1245 AD, and Ali Yusuf al-Qifti, who died in 646 AH / 1247 AD ⁽²⁴⁾.

The number of books listed by Ibn al-Nadim reached approximately eight thousand five hundred books (8,360 titles). The number of authors ranged around two thousand works of various types (2,238). The index also contained 13,000 bibliographical descriptions. The book count includes: books with one hundred parts or volumes, treatises with ten pages, and articles with five pages or fewer. Authors also included in the index were those who composed a single poem or one thousand five hundred titles, including one title with twenty thousand pages, which is the maximum number of pages a book in the index reached. This number also included authors who copied the Qur'an well or translated a book. Shaaban Khalifa notes that in the field of translations, conclusive results can be drawn. The translations (quotations) numbered around 632 books, representing approximately 7.55%. Ibn al-Nadim listed the names of translators who translated foreign thought into Arabic on various topics in the *Fihrist*. Their number ranged around 66 translators (translators), 45 of whom translated from several languages (Persian, Greek, Syriac, and Ancient Egyptian), 16 from Persian to Arabic, and five from Hindi to Arabic.

Ibn al-Nadim addressed topics of Islamic history in his book, *Fihrist*, as part of the third chapter, History, Geography, and General Biographies. This falls within the first section of the third chapter, which includes 116 authors, while the number of books reached 810. Ibn al-Nadim also addressed numerous specialized biographies (of authorities) in the second section, which includes 140 authors, comprising 481 books. He also addressed a number of specialized biographies (companions and men of letters) in the third section of the same chapter, which includes approximately 62 authors, comprising 433 books. The first section of the fourth chapter, which covers pre-Islamic, Islamic, and Umayyad poetry, includes 94. The book includes 94 authors, while the second section of the third article includes 604 books by 485 authors. It is generally noted that Islamic sciences in the *Fihrist* have the largest share, accounting for 30.5% of the total topics in the *Fihrist*. Geography, history, and biographies come in second place in this inventory, accounting for 20.6%, with pure and applied sciences accounting for a similar proportion.

The authorial trends in the period covered by the index tended toward profound subject specialization. The encyclopedic author was found, but he was encyclopedic in his information and specialized in his production. Encyclopedic books that dealt with more than one subject were few, as evidenced by the fact that they did not exceed two hundred books in the index. The focus of intellectual production in that period was on very narrow topics that were treated vertically. Thus, the treatment and discussion of Islamic history books in the book *Al-Fihrist* came within the topics of the third and fourth articles. Ibn al-Nadim did not divide Islamic history into subtopics under its main topic, but rather contented himself with defining a general topic for the article, as he said: "The third article deals with the news of historians, genealogists, biographers, and historians, and the names of their books. The second article deals with the news of correspondent writers and tax collectors, and the names of their books. The third article deals with the news of men of letters, companions, singers, the Safadimites, and the Safa'inah, and the names of their books. Then, in each article, he mentions lists of the works of each author. For example, in the first article of the third article, when mentioning the works of "Abu Mikhnaf," he mentions about him "Lut ibn Yahya ibn Sa'id ibn Mikhnaf ibn Salim al-Azri. Mikhnaf ibn Salim was one of the companions of Ali al-Ali, and he narrated from the Prophet and accompanied him. He died (in the year 157 AH)." Then, Ibn al-Nadim mentions his books, saying: "Among his books are: The Book of Apostasy and The Book of the Conquests of the Levant." The Book of the Conquests of Iraq. The Book of the Camel. The Book of Siffin. The Book of the People of Nahrawan and the Kharijites. The Book of Raids ⁽²⁵⁾...

CONCLUSION

1. Ibn al-Nadim's *Fihrist* is considered the first prominent and comprehensive bibliographical work in the Arabic language.

2. Ibn al-Nadim used several methods in his reference to the intellectual production of his translators, which varied from one translation to another depending on the method of that production and the circumstances surrounding its compilation and collection by Ibn al-Nadim.
3. The Fihrist does not help in studying the geography of book publishing in the Islamic state during the first four centuries AH, as Ibn al-Nadim was not concerned with mentioning the location of the copying and the copyist.
4. Ibn al-Nadim's bibliographic vision of Islamic history was sufficiently clear, manifested in several aspects, including his keenness to identify the books he had personally seen and the books he had heard or read about.
5. In composing his book, Ibn al-Nadim followed a thematic approach, surpassing other contemporary researchers, becoming a pioneer in encyclopedic bibliographical writing among Muslim scholars.
6. The general arrangement of the index is based on dividing the sciences into two main sections: the first, devoted to Islamic sciences, consists of the first six articles, while the second section deals with non-Islamic sciences and topics, including philosophy, ancient sciences, religions, and sects.
7. The study reveals that he tended to arrange them chronologically and according to their stature and scientific standing.
8. Ibn al-Nadim followed a scientific approach in compiling the scholarly material for his book, drawing on three main sources: reading, observation, and listening.
9. The index includes a number of analytical indexes, including an index of book titles. When listing the works of each author mentioned in the index, Ibn al-Nadim used the words "book," "letter," and "article" before each title, depending on the length of each work.

FOOTNOTES

- (1)Al-Bahadli, Rahim Halou Mohammed. The Concept of Bibliography, Issue of Ibn al-Nadim in his Book Al-Fihrist. Journal of the College of Basic Education. - University of Babylon. Issue 12, 2013. p. 225.
- (2)Al-Bahdaly, Rahim Halu Muhammad. The Concept of Bibliography, Issued by Ibn al-Nadim in his book Al-Fihrist, p. 226.
- (3)Al-Bahadeli, Rahim Helo Mohammed. The Concept of Bibliography: Ibn al-Nadim's Issue in his Book Al-Fihrist. Journal of the College of Basic Education. - University of Babylon. Issue 12, 2013. pp. 427-433.
- (4)Khalifa, Shaaban Abdel Aziz. Al-Fihrist by Ibn al-Nadim: A Biographical, Bibliographical, and Bibliometric Study. Previous reference, p. 156.
- (5)Al-Halouji, Abdul Sattar, Studies in Books and Libraries, previous reference. pp. 96-100.
- (6)The previous reference. pp. 101-108.
- (7)Khalifa, Shaaban Abdul Aziz, Al-Fihrist by Ibn al-Nadim: A Biographical, Bibliographical, and Bibliometric Study, previous reference, p. 168.
- (8)Khalifa, Shaaban Abdel Aziz, The Arab Encyclopedia of Books, Library and Information Sciences, Cairo, Dar Al-Masryia Al-Lubnania, January 2000, p. 198.
- (9)Othman, Fawzia Mustafa, From the History of Bibliography, Arab Libraries and Information Journal, Riyadh 74, Al-Marikh House, Issue 1, January 1989, p. 74.
- (10)Al-Halouji, Abdul Sattar, Studies in Books and Libraries, previous reference, p. 96.
- (11)Al-Nadim, Al-Fihrist, Vol. 1, p. 118.
- (12)The previous reference, Vol. 1, p. 71.
- (13)The previous reference, Vol. 3, p. 276.

- (14) The previous reference, Vol. 1, p. 450.
- (15) Khalifa, Shaaban Abdul Aziz, *Al-Fihrist by Ibn al-Nadim: A Biographical, Bibliographical, and Bibliometric Study*, previous reference, pp. 169, 170.
- (16) Khalifa Shaaban Abdul Aziz, *The Arab Encyclopedia of Books, Library and Information Sciences*. Previous source, pp. 205-206.
- (17) Al-Nadim, *Al-Fihrist*, Vol. 1, p. 7.
- (18) Al-Halouji, Abdul Sattar, *Studies in Books and Libraries*, previous reference, p. 95.
- (19) Khalifa, Shaaban Abdul Aziz, *Al-Fihrist by Ibn al-Nadim: A Biographical, Bibliographical, and Bibliometric Study*, previous reference, pp. 168, 169.
- (20) Al-Halouji, Abdul Sattar, *Studies in Books and Libraries*, previous reference, p. 96.
- (21) Al-Nadim *Al-Fihrist*. Vol. 1. Introduction by the Investigator
- (22) Al-Nadim, *Al-Fihrist*, Vol. 4, p. 497.
- (23) Al-Nadim, *Al-Fihrist*, Vol. 1. Introduction by the researcher.
- (24) Khalifa, Shaaban Abdul Aziz, *Al-Fihrist by Ibn al-Nadim: A Biographical, Bibliographical, and Bibliometric Study*, previous reference, pp. 155-160.
- (25) Al-Nadim, *Al-Fihrist*, Vol. 1, pp. 291-292.

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2. Al-Halouji, Abdul Sattar. *Studies in Books and Libraries*.
3. Ibn al-Nadim [d. 380 AH], *al-Fihrist*, edited and commented on by Sheikh Ibrahim Ramadan (Dar al-Fatwa - Beirut), 2nd ed., Dar al-Ma'rifa, Beirut, Lebanon, 1417 AH - 1997 AD.
4. Othman, Fawzia Mustafa. From the History of Bibliography. *Journal of Arab Libraries and Information*, Riyadh, Issue 74, Dar al-Marikh. Issue 1, January 1989.