

THE HOLY QUR'AN AND THE STATE

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Machiavelli (1469-1527) used the word 'lo stato'; thus establishing the modern usage of the word 'estate' used in the meaning of realm or kingly office before 16th century.

From its Latin root ' stare ' -meaning to stand or status- the word ' state ' became ' estate ' in German ' staat ' in old French and in English ' state '. Both of the terms state and estate carry the factor of land or territory as common in their meaning ; and both have been descended from the old feudal system- the fundamental to the political structure of that time.¹

The earliest societies might not have states but as history records , they had developed means of governing tribes or other human groups . In the fertile valleys of Tigris, and Euphrates, Sumerians established their societies by the year 3,000 Bc. Nineveh, between 3,000 and 2,000 Bc had Council of Elders - as a governmental system.²

They records " Detailed, rigid and autocratic administrative systems were built up by some rulers such as Pharaohs, and the Incas focussing, of course, on the supreme or god kings.³

We can refer to the pre-state era as an age of ' Chiefdoms ' which were characterized by simple social organizations. The members were linked by ties of kinship. Each community had its own set of mutually agreed rules. These rules were focussed on the person of the chief.

It was in 800Bc, when the Greeks managed to think about politics in its own terms and they used the term city -state, also applied to the cities of Renaissance Italy, and to the other similar political units. The western Europe in its middle ages contained the Holy Roman Empire, founded by Charlemagne around 800.⁴

The Italian city -republics began to develop their political system during the last decades of 11th century and established Consular System, responsible to run the state. By the middle of the 13th century, the leading communes acquired the status of independence.

J. Dunn explains " the Italian city - republics engendered a rich political literature in which a number of arguments in favour of government by the people, was articulated for the first time in post - classical thought . They also evolved a structure of institutions to prove that the self - government is no more utopian fantasy, but is capable of being turned into political reality .⁵

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- Risalah* al-Kattani, Muhammad b. Ja'far (d.1345). Al-Risalah al-Mustatrafah Bierut, 1332.
- Sa'd* Ibn Sa'd. Muhammad b. Sa'd (d. 230), K. al-Tabaqat al-Kabir, ed., E. Schau et alii, 9 vols., Leiden, 1904-1917.
- Sahifah* Hammam b. Munabbih, Sahifah Hammam b. Munabbih, ed., M. Hamidullah, 10 edn. Hyderabad.
- Shadharat* Ibn al-'Imad, 'Abd al-Hayy al-Hanbali (d. 1087), Shadharat al-Dhahab fi Khabar man Dhahab, 8 vols. 1350-1351.
- Siyar* al-Dhahabi, Siyar A'lam al-Nubala', vols 1- 3, ed., Munajjid et alii, vols. 0 - 11, ed., Shu'ayb al-Arna'ut et alii, Cairo, 1982/1402
- Subki* al-Subki, 'Abd al-Wahhab, 'Ali (d.771), Tabaqat al-Shafi'iyah al-Kubra, ed., 'Abd al-Fattah Muhammad al-Hulw and Mahmud Muhammad al-Tanahi, 10 vols., vols., Cairo, 1964-1976/1382-1390
- Tadh* al-Dhahabi, Tadhkirah al-Huffaz, 4 vols., Beirut, n.d.
- Tadrib* al-Suyuti, Jalal al-Din (d.911), Tadrib al-Rawi, ed., 'Abd al-Wahhab 'Abd al-Majid, 2 vols., Madinah, 1392/1972.
- Tah* Ibn Hajar, Ahmad b. 'Ali (d. 842), Tahadhib al-Tahdhib, 12 vols., Hyderabad, 1325-1327.
- Taqdimah* Ibn Abi Hatim al-Razi, Taqdimah al-Ma'rifah K. al-Jarh, Hyderabad, 1371/1952.
- Taqyid* al-Khatib al-Baghdadi, Taqyid al-'Ilm, ed., Yusuf al-'Ishsh, Damascus, 1949.
- Taratib* al-Kattani, 'Abd al-Hayy, Al-Taratib al-Idariyyah, Beirut, n.d.
- Ta'rikh* al-Khatib al-Baghdad', Ta'rikh Baghdad, 14 vols., Cairo, 1931
- T. Hanabilah* Ibn Abi Ya'la Al-Farra', Tabaqat al-Hanabilah, M.H. Al-Fiqi Cairo, 1371-1952
- Technical Terms* Tahanwi, Muhammad 'Ali, A Dictionary of Technical Terms, Calcutta, 1862.
- Tuhfah M* Mubarakpuri, Muhammad b. 'Abd Al-Rahman (d. 1353) Muqaddimah tuhfah al-Ahwadhi, ed. A.M. 'Uthman, 2 vols Cairo, 1383/1963
- Wafayat* Ibn Khallikan, Ahmad b. Muhammad (d. 681) Wafayat al-A'yan, ed. Ihsan Abbas, 8 vols., Beirut, 1972.
- Zahiriyyah* Fihris Makhtutat Dar al-Kutub al-Zahiriyyah, ed. Nasir al-Din al-Albani, Damascus, 1970
- Zuhr* Amin Ahmad (d. 1954), Zuhr al-Islam, Cairo, 1964.

- Irshad* Yaqut b. `Abd Allah (d. 626), *Irshad al-Arib*, Cairo, 1936.
- Ja`di* al-Ja`di, `Umar b. `Ali (d. 586), *Tabaqat Fuqaha' al-Yaman*, ed., Fu`ad Sayyid, Cairo, 1374/1955.
- Jami`* Ibn `Abd al-Barr, *Jami` Bayan al-`Ilm*, 2 vols., Madinah, n.d.
- Jarh* Ibn Abi Hatim al-Razi (d. 327), *K. al-Jarh wa'l-Ta`dil*, 4 vols., Hyderabad, 1360/1971
- JASB* Journal of Asiatic Society of Bengal
- Kamil M* Ibn `Adi, Abd Allah b. `Adi (d.365), *Al-Kamil fi Du`afa` al-Rijal* (muqaddimah), ed., Subhi al-Samarra`i, Baghdad, n.d.
- Kashf* Hajji Khalifah (d. 1067), *Kashf al-Zumun `an Asami al-Kutub wa'l-Funun*, Istanbul, 1360-1362/1941-1943.
- Kifayah* al-Khatib al-Baghdadi (d. 463), *Al-Kifayah fi `Ilm al-Riwayah*, Madinah, n.d.
- K. Ma`rifah* al-Fasawi, Ya`qub b. Sufyan (d.277), *K al-Ma`rifah wa'l-T' arikh*, ed. Akram Diya' al-`Umari, 3 vols., Baghda, 1974-1976.
- Lane* Lane, E.W., *Arabic English Lexicon*, London/Edinburgh, 8 vols., 1863-1893.
- Lisan* Ibn Manzur, Muhammad b. Mukarram (d. 711), *Lisan al-Arab*, Beirut, 1376/1955-1956.
- Majruhin* Ibn Hibban al-Busti, (D. 354), *K. al-Majruhin*, ed., Mahmud Ibrahim al-Za`id, 3 vols. Aleppo, 1396.
- Ma`rifah* al-Hakim, Muhammad b. `Abd Allah al-Nishapuri (d.405), *Ma`rifah `Uhum al-Hadith*, ed., Mu`azzam Husayn, Cairo, 1400/1980.
- Masadir* al-Asad, Nasir al-Din, *Masadir al-Shi`r al-Jahill*, Cairo, 1978.
- Mizan* al-Dhahbi, *Mizan al-`I`tidal*, ed., al-Bijawi, Cairo, 1382/1963.
- MST* Goldziher, I., (d.1921), *Muslim Studies*, Vol. II, London, 1917
- Muslim Tradition*, Juynboll, G.G.A., *Muslim Tradition, Studies in chronology, provenance and authorship of early hadith*, Cambridge, 1983.
- Muruj* al-Mas`udi, `Ali b. Husayn (d.346), *Muruj al-Dhahab wa Ma`adin al-Jawahir*, ed., Charles Pellat, Beirut, 1966-1976.
- Rauf* Rauf, M.A., "Hadith Literature" in *Arabic Literature to the end of Umayyad Period*, Cambridge, 1983.
- Rihlah* al-Khatib al-Baghdadi, *K. al-Rihlah fi Talab al-`Ilm*, ed., Nur al-Din `Itr, Damascus, 1975.

- Ba`ith* Ibn Kathir, Isma`il b. `Umar (d.774), Al-Ba`ith al-Hathith, ed., A.M. Shakir, Cairo, 1370/1951.
- Bidayah* id., Al-Bidayah wa`l-Nihayah, 14 vols., Beirut, 1966.
- BTK* al-Bukhari, Muhammad b. Isma`il (d.256), K. al-Ta`rikh al-Kabir. 4 vols. Hyderabad, 1360 - 1378.
- Buhuth* `Umari, Akram Diya, Buluth fi Ta`rikh al-Sunnah al-Musharrafah. Baghdad, 1387/1967.
- Dawud* Abu Dawud, Sulayman b. al-Ash`ath (d.275), Sunan Abi Dawud. 2 vols., Cairo, 1371/1952
- Dhahabi* al-Dhahabi, Muhammad b. Ahmad (d. 748), Ta`rikh al-Islam, 6 vols., Cairo, 1367/1948.
- E.I* Encyclopaedia of Islam
- Fasil* al-Ramahurmuzi, Hasan b. `Abd al-Rahman (d.360), Al-Muhaddith al-Fasil bayn al-Rawi wa`l-wa`i, ed. `Ajjaj al-Khatib, Beirut, 1971.
- Fihrist* Ibn al-Nadim, Muhammad b. Ishaq (d. 438), Al-Fihrist, Cairo, 1348/192
- Fihrist I* Ibn Khayr al-Ishbili (d. 575), Faharasah ma rawahu `an Shuyukhihi min al-Dawawin al-Musnifah fi durub al-`Ilm wa-Anwa` al-Ma`arif, Baghdad, 1963.
- GAL* Brockelmann, C., Geschichte der arabischen Litterature. Leiden, 1937 - 1949.
- GAS* Sezgin, M. Fuat, Geshichte des arabischen Schrifitums, Leiden, 1967.
- Hilyah* Abu Nu`aym Ahmad b. `Abd Allah (d. 430), Hilyah al-Awliya, 10 vols., Cairo, 1351-1357/1932-1938.
- Ibar* al-Dhahabi, Al-`Ibar fi Khabar man Ghabar, ed. Salah al-Din al-Munajjid and Fu`ad Sayyid, 5 vols., Kuwait, 1960-1963.
- Ibn Salah* Ibn al-Salah, `Uthman b. `Abd al-Rahman (d. 643), Al-Muqaddimah fi Usul al-Hadith. ed., Nur al-Din al-`Itr, Madinah. 1972.
- Illal A* Ibn Hanabal (d. 241), K. al-`Ilal wa-Ma`rifah al-Rijal, ed., T. Kocygit and I. Corrahoglu, Ankara. 1963.
- Imla'* al-Sam`ani, `Abd al-Karim b. Muhammad (d. 562). Adab al-Imal' ed. Max Wels wcieler, Leiden, 1952.
- Imtiaz,* Ahmad, I., The Significance of Sunnah and Hadith and their early documentation, Ph. D., thesis, Edinburgh University. 1977.
- Intiqa* Ibn `Abd al-Barr, Yusuf b. `And Allah (d. 643), Al-Intiqa` fi Fada`il al-Thlathah al-A`immah al-Fuqaha", Cairo, 1350.

103. See under majmu`
104. See under arba` in
105. See under atraf
106. See under amali
107. Some scholars think that musnad work pre-dated musannaf work (Robson, hadith, E.I., III, 24; MSt, II, 214; Abbott, II, 156; Tradition, 23); while others think that musand appeared later (Tadrib, I, 89; Muslim Tradition, 22; Rauf, 273).
108. K. Ma`rifah, I, 486; Tadrib, I, 89; `Urwah b. al-Zubayr is reported to have had his hadith material atranged under abwab (K. Ma`rifah, I, 551), which indicates that the traditionists of the first century A.H., also had classified material.
109. MST, II, 214; Aboott, II, 156
110. Ibn Salah, 34-35; Tadrib, II, 153-154; Ba`ith, 34-35
111. MST, II, 214
112. Ma`rifah, 17; Tadrib, I, 171, 172; Risalah, 46
113. MST, II, 214.
114. Tadrib, I, 173; Ibn Hanbal is reported to have said that he had tried to mention the genuine traditions which could serve as a basis for arguments (Subki, II, 31). Moreover, the conditions for the acceptance of a traditions, as mentioned by al-Hakim al-Nishapuri, indicate that the compilers of masanid were also cautious about both main and the isnad (Ma`rifah, 17ff).
115. Tawdih, I, 128.
116. Ta`rikh al-Tabari, I, 6 - 7

ABBREVIATIONS AND BIBLIOGRAPHY

- Abbott*, Abbott, Nabia (d. 1982), Studies in Arabic Literary Papyri, vol I: Hisrotical Texts, Chicago, 1957. vol. II: Quranic commentary and Tradition, Chicago, 1967.
- A`lam* Zirikli, Khayr Al-Din, Al-A`lam, 8vols, Beirut, 1970.
- Asakir* Ibn al-`Asakir, `Ali b. Hasan (d. 571), Tahdhib Ta`rikh Dimashb al-Kabir, ed. `Abd al-Qadir Badran, 7 vols., Damascus. 1329 - 1332 A.H.
- Asma'* al-Nawawi, Yahya, b. Sharaf (d. 676), Tahdhib al-Asma', ed. Wustenfeld, Gottingen, 1842 - 1847.
- A`yan* al-Amin Muhsin, A`yan al-Shi`ah, Beirut, 1960.
- A`zami* al-A`zami, M. Mustafa, Studies in Early Hadith Literature, Indiana, 1978.

Sezgin. "Hadis Musannaefatinin mebd'ei ve Ma'mar b. Rasid'in Gami'i". *Turkiyat Mecuassi*, XII (Istanbul, 1955) 115ff.

87. *Tadrib*, I, 276; *Kashf*, II, 1678, 1711; *Bidayah*, X, 315.; some parts of his *musannaf* were published at Hyderabad (India), and a few at Multan (Pakistan). At present the whole of his work is in the press in Bombay. A K. al-Adab attributed to him is preserved in al-Zahiriyyah in three volumes (*Zahiriyyah*, majmu, 78).
88. *Risalah*, 31; *Ta'rikh*, IX, 38, *Siyar*, X, 676
89. *Ibid.* 36, 56; *Kahf*, II, 1979; for bibliography see: *GAS*, I, 152. *Tadh.* II, 629; *Irshad*, VII, 75ff; *Ibar*, II, 57.
90. *Tadrib*, I, 182; *Ma'rifah*, 17; there is a slight difference among scholars regarding the definition of *ahadith musnadah*. Ibn Salah (d.643/1245), and Ibn 'Abd al-Barr (d.463/1070), are not very particular about the conditions *f ittisal* (*Ibn Salah*, 39, 41; *Tadrib*, I, 182); on the other hand al-Hakim (d.405/1014), and al-Khatib al-Baghdadi (d.463/1070), are reported to have held the view that *ahadith musnadah* should be *marfu* and *muttasil* (*Ma'rifah*, 17; *Tadrib*, I, 182).
91. *MST*, II, 210; *Siyar*, IX? 659
92. *Idem*; *Technical Terms*, I, 646
93. *Tadrib*, I, 1711 *Tuhfah M.I.* 66
94. *Tadrib*, II, 154-155; *Tuhfah M. I.* 66; *Risalah*, 46; it is reported that al-Khatib al-Baghdadi preferred the arrangement in such collections on the basis of services rendered to the faith (*Jami' Akhlaq of Khatib*, 10/190a cited by Subhi Salih in his *'Ulum-al-Hadith*, 123)
95. His *musnad* entitled *Majmu' al-Fiqh* is published in Cairo, 1240 A.H., Beirut, 1966; Milan ed. E. Griffini in 1919.
96. *Wafayat*, I, 327; *Zuhr*, IV, 114.; *A'yan*, IV, ii, 29f.
97. *Buhuth*, 153.
98. *Kashf*, II, 1682
99. His *Musnad* was arranged by Abu Yaqub Yusuf b. Ibrahim al-Warjalani (d. 570/1174) who named it al-Jami' al-Sahih (*Jami'*, 3; *A'lam*, III, 14; VIII, 212); it was published in Cairo 1382 A.H., and in Jerusalem in 1326 A.H.
100. *Zahiriyyah*, *mujmu*, 118; *Fihrist*, 319
101. *Kashf*, II, 1682; *Zahiriyyah*, *majmu.* 40. *GAS* I, 466; the *Musnad* was transmitted by Muhammad b. 'Abd Allah al-Hakam al-Misri (*Zahiriyyah*, 355).
102. For the physical forms of *hadith* transmission and the compilation of the Companions and the Successors see: *A'Zami*, 34ff; *Imtiaz*, 261ff.

- "Life and works of Ibrahim b. Tahman". Journal of Pakistan Historical Society 24 (1967), 1ff.
68. Fihrist, 318; Tadh, I, 248; Tah.XI, 54, 59f
 69. Ibid, 316
 70. Siyar, IX, 80; Tadh, I,287; Tah, X, 199; his K. al-Zudh is preserved in al-Zahiriyyah. *hadith*, 259.
 71. Fihrist, 316; Tadh, I, 315; Siyar, IX, 173.
 72. Kashf, II, 1006; Risalah, 27; Fasil, 613; Ibn Hajar had seen his K. al-Sunan in one volume (Tah.X,350).
 73. Fihrist, 318; for bibliography see: BTK, II, 1282; Ta'rikh, VIII, 401ff; Siyar, IX, 402f; Tah, III, 293ff; Mizan, II, 58f.
 74. Jarh, IV, i, 400; Siyar, IX, 86.
 75. Risalah, 27. Kashf, II, 1006; his K. al-Sunan was published in Maligawn (India) in 1383 A.H., with annotations by Habib al-Rahman al-A'zami. For bibliography see: BTK-II, i, 516; T. Hanabilah, 160f; Tadh, II, 416; Mizan, II, 159.
 76. Risalah, 27; Bidayah, X, 299; 'Ibar, I, 399; Ta'rikh, V, 366
 77. Fihrist, 317, 318,319, 320; Risalah, 25ff
 78. MST, II, 214.
 79. The present writer is inclined towards the view that Zayd b. Thabit's K. al-Fara'id and al-Sha'bi's K. al-Talaq and K.al-Sadaqat could be considered the pioneering works in the genre (cf.MST, II,195,197no.7; 215). It is also evident that some of the teachers also related classified material in their sessions. It is reported on the authority of Hisham b. 'Urwah that 'Urwah b. al-Zubayr related *ahadith* to his students on different topics systematically (K.Ma'rifah, I, 551).
 80. Ta'rikh, IX, 20.
 81. Sa'd, VII, ii, 82; for Mu'awiyah see: Ta'rikh, XIII, 197; Tah, X, 215; in the Tabaqat of Ibn Sa'd the year of the death of Mu'awiyah is given 114 A.H., which seems an error (Sa'd, VII, ii, 82).
 82. Risalah, 31; Jarh I, ii, 140
 83. Jarh I, i, 192; Tah, I, 324.
 84. Sa'd, VII, ii, 98; Risalah, 30-31; MST, II, 197 no. 7 see for bibliography of Waki' Ta'rikh, XIII, 466; Siyar IX, 140f; GAS, I, 96f.
 85. Muqtabas, 258
 86. Ja'di, 67-68; Wafayat, III, 216; Risalah, 31; Siyar, IX, 563; Fihrist I, 127; his tafsir was classified among the best of such works (Fihrist I, 54) see also Faut

54. Rihalh, 94. Fihrist, 318; see also note no. 9.
55. Fihrist, 315; Risalah, 31; Tadh, 1,203; Kamil M, 133ff. al-Bukhari and al-Nsa'i are reported to have appreciated his Jami (Tarikh, II, II; Risalah Abu Dawud, 7). Ibn Rahawayh is mentioned as preferring the Muwwaffa' of Malik to the Jami of Sufyan (Tazyin, 44). Similarly 'Ubayd Allah b. Musa is reported to have disliked the Jami' (Teh, VII, 53). It is also reported that he dictated his Jami' to 'Abd Allah b. al-Walid al-'Adani (K. Ma'rifah, I, 718). His al-'Tafsir has been published in India with annotation by I, 'Ali 'Arshi in ۝۝
56. Sahih, I,114; Mizan, 1,590; Jarh, III, ii, 99; Tah, III, IIf; Tadh, 1,202; he was a person who "burdened himself with few worldly things, but his Qur'an and books were always seen with him" (al-Nawawi, Bustan al-'Arifin, 32; Cairo, 1929).
57. For bibliography see: GAS, I, 466; Kashf, I, 576; Fihrist, 281; his Jami' with annotations by David Weil, was published from Cairo, 1939-1048.
58. Risalah, 31; for bibliography see: Jarh, II, i, 225ff; Ta'rikh, IX, 174ff; Wafayat, II, 391ff; Asma', 290; GAS,I,96.
59. Risalah, 31; Kashf, I,576; Some parts of his Jami' are in al-Zahiriyyah,,*hadith*, 387; for bibliography see: Wafayat, -III, 216f; Siyar, IX,563,ff; Mizan, II, 609ff; Jarh, III, i.38.
60. Fihrist, 318f, cf.MST,II,197.
61. Idem; Tadh, I,107f; Sa'd, VII, ii, 160f; Asma', 577; Tah, X,289ff; Muruj, IV, 17; al-Zuhri attested to his scholarship classing him with Sa'id b. al-Musayyab, Sha'bi and Hasan al-Basri, the four leading scholars of their time (Tah,X,291). He was amongst those who toured extensively in the pursuit of knowledge (Tah, X, 291; Tadh, I, 108; Dhahabi, V,4).
62. See note 52; his student Hajjaj b. Muhammad (d.206/821), had made copies of all his works except the tafsir which was written down from dictation (Ta'rikh VIII, 237; Tah, II, 205); some of his *ahadith* transmitted by Rawh b. 'Ubadah are preserved in Zahiriyyah, majmu',24.
63. MST,II,196; Fihrist,317; Tadh, I,177; Tah, IV, 63ff; Dhahabi, VI, 183; he edited a number of works e.g., K al-Tafsir, K. Aal-Manasik and others.
64. Fihrist, 318; Dhahabi, VI, 225; Kamil M, 143; Tadh, I, 178; Kashf, II, 1682
65. Fihrist, 315; T.Huffaz, 82.; Tadh, I, 191; Tarikh, II, 304; Jadhwah, 344
66. Fihrist, 316; Jarh, I, ii, 613; Tadh, I, 215
67. Fihrist, 319; Ibrahim b. Tahman's work mentioned in the sources as Mashaykhah (GAS, I, 93; Kahiriyyah, majmuu',107), is studied by Tahir Mallick. His conclusion is that this work is a part of Ibn Tahman's K. al-Sunan. He says that in later centuries the word *sunan* was tempered with and confused with mashaykha

31. Siyar, X, 515; XI, 215; Tah, XI, 298f; K. Ma`rifah, II, 145. Al-Tabarani's (d. 360/971) famous works al-Mu`jam al-Saghir, al-Mu`jam al-Wasit and al-Mu`jam al-Kabir belong to this category.
32. See: A.H. Harley, "Musnad `Umar b. `Abb al-Aziz", JASB; 1924, 319ff *Musnad `Umar b. `Abd al-Aziz*, ed. Muhammad `Awwamah.
33. Kahf, I, 161; Risalah, 119
34. Zahiriyah, majmu`. 115
35. Zahiriyah, majmu., 3; *hadith*, 163
36. Risalah, 119; Zahiriyah, `am, 9400; majmu, 104, 72; 70
37. GAS, II, 83; Kashf, I, 52f
38. Lisan IX 216, 217
39. Risalah, 125
40. `Illal A, I, 387; Janil`, I, 72
41. Taqdimah, 236; Tah, VIII, 167
42. Taqdimah, 236.
43. K. M`arifah, II, 134.
44. K. Ma`rifah, II, 133.
45. Majruhin, I, 341.
46. K. Ma`rifah, II, 285
47. Tah, I, 324
48. Risalah, 125f; Kashf, I, 116f; Zahiriyah, *hadith*, 15, 371; GAS, I, 208, 220
- 48a. For further information see present writer's article *Atraf all hadith in al-Adwa* vol II No 2
49. Some scholars do not differentiate between Jami`, *musannaf* and *sunan*, but strictly speaking there are some differences which distinguish them from one another (Tuhfah M. I, 66)
50. Tufah M.I, 64, 65
51. Al-Sah fah al-Sadiqah contained the traditions on different subjects, through certainly not systematically arranged as indeed the compiler himself declared (Taqtyd. 78, 84)
52. A collection of his adadith is preserved in al-Zahiriyah, (majmu, 98).
53. Tah, IV, 244.