WOODBROOKE STUDIES.

CHRISTIAN DOCUMENTS IN SYRIAC, ARABIC, AND GARSHUNI, EDITED AND TRANSLATED WITH A CRITICAL APPARATUS.

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Fasciculus 7.

THE APOCALYPSE OF PETER.

Prefatory Note.

HE following pages contain the continuation of the Apocalypse of Peter in its Arabic garb and Garshūni form. As the section deals with signs denoting the end of the world and with the appearance of unknown kingdoms and dynasties, the task of translating it proved to be unusually difficult. This difficulty is aggravated by the fact that the style of the author is singularly obscure in this part of the document, and also by the fact that sometimes the copyist does not seem to have understood what he was transcribing, and at other times he appears to have been unable even to decipher the undotted Arabic text that was lying before him. The combination of these two factors has given birth to scores of unintelligible and linguistically meaningless phrases, for which without violent emendations I had to find a sense from the context. I must also state in this connection that there are in the work a few apparently genuine Arabic words that are not fully registered in any Arabic dictionary, but we must bear in mind that all Arabic lexicographers were Muslims who would have hardly read Christian Arabic compositions to extract from them fresh matter for their books. There is. therefore, every possibility that some of these words were Arabic vocables used by Arabs of early times in the sense given to them in our document, but since they were not found in that sense in works written by Muslims, they are not sufficiently explained in Arabic dictionaries.

After an account of the description of the torments of hell reserved to some specified classes of men, the author proceeds to describe the signs of the end of time. His text for this section is fairly easy, and its translation, except when otherwise stated in the footnotes, tolerably certain. The arduous work begins with the history of the kingdoms and the crowned monarchs who will govern this world, in the author's geographical sense, till the second coming of the Lord and the appearance of the Antichrist.

From different groups of signs that the author gives for the end of the world one feels tempted to believe that he was drawing upon different sources or transcribing from different authors who had treated the subject from different angles. Indeed, no sooner does the reader get the impression that the writer has once for all put an end to the series of his signs indicating the end of time than he is confronted with a new section containing fresh sets of such signs. We must, however, admit that often the author's end of time seems to imply simply the end of the tribulations of the special period which he is describing.

So far as the section of the new kingdoms and the new kings is concerned the author counts all his dramatis personæ by means of the first letters of their names. For one speaking in enigmas and riddles, and writing in an apocalyptic and veiled style, this method of composing a deliberately abstruse lucubration is not open to too much criticism. Did not the author of the canonical Book of the Revelation and many other writers of antiquity resort to the alphabet or to the numerical value of letters for the conveyance of ideas which they were either unwilling or afraid to reveal in clear language?

Half of the subtlety of the science of the Cabbala and of white magic is based on a felicitous or fantastic combination of alphabetical letters. A special section of Arabic literature is devoted to what is called 'ilm al-hurūf, "Science of Letters," and the thirty or so works that I have consulted on this subject confirm me in the belief that some of the writers who were interested in it, believed it to be true science.

The author is unusually skilled in the choice of his kings, and it is often difficult to follow him for a long time in the historical ground round which the threads of his drama are woven. For instance, when we feel sure that a particular section deals with the Arab Empire, we immediately begin to count the Arab Caliphs who rose after the Prophet

down to the 'Abbasid period, and for purposes of identification apply their names, which are only referred to by their first letter, to the description given by the author in his narrative. One or two of our guesses may hit the mark, but a third or a fourth guess will prove to be unwarranted, and thus throw our calculations in disorder. The same thing might happen if an attempt were made to identify the kings of the Roman, Byzantine, or Persian Empires. I tried this process of identification, but owing to some unsuccessful guesses I was obliged to abandon it; the copyist of the MS. has also tried a similar process, but in the majority of cases has failed lamentably. If we could read the mind of the author, we might probably glean a few historical facts of some interest and importance, but the subject requires very skilful handling, and will certainly make great inroads on the time of any scholar who wishes to grapple with it.

In the "Prefatory Note" to the first part of the Apocalypse of Peter, mention was made of the different MSS. which contain the present work. I stated therein that the MS. preserved at Cambridge seemed to exhibit more points of resemblance with the MS. that I am editing and translating than that preserved in the Bodleian, or in the Bibliothèque Nationale, or in the Vatican. About two months ago, in the course of cataloguing the MSS. of my collection, I discovered another MS, of the work which may be counted as a rival to that of Cambridge. It is numbered Mingana Syriac 441, has 124 leaves of two columns, and is thus nearer to the present MS, than all those that I have described in the above "Prefatory Note." This statement should not be interpreted to mean that the variants that characterise the two MSS, under consideration are simply those that generally characterise two MSS, containing the same work, but it is to be understood solely in the sense that the two MSS, offer more points of resemblance than those that I had previously described.

Apart from verbal divergencies and many other important discrepancies that differentiate the two MSS., M. 441 exhibits a different divisional order. So while M. 70 places the long section containing the story of Clement of Rome towards the end of the narrative, M. 441 places it towards the middle of the work. So also is the case with the section dealing with the preaching of Peter and Paul in Antioch, Laodicea, and Rome.

There is no need to repeat here the remarks upon the Apocalypse

- of Peter found in my "Prefatory Note" to the part already published, nor is there any need to direct the reader's attention to all the textual and historical difficulties which I have indicated in the footnotes to the part edited in the ensuing pages. I will, however, venture to lay especial emphasis on the following points:
- (1) In narrating the evil effects of the appearance of a new kingdom, possibly that of the Arabs, the author writes thus: "Pharaonic chariots which carry both the Deceiver and the Error." The juxtaposition of the terms "Deceiver" and "Error" is very uncommon, but an exact parallel to it is found in the Odes of Solomon, where in Ode xxxviii. 10, we read: "And I asked the Truth, Who are these? And he said to me: This is the Deceiver and the Error." The comparison is rendered even more forceful by the introduction of the element of the "chariot," because this very Ode begins with the mention of a chariot: "I went into the Light of Truth as into a chariot." I believe that this striking similarity upon a very uncommon ground denotes borrowing on the part of the author of the Apocalypse of Peter from the author of the Odes of Solomon.
- (2) In my "Prefatory Note" to the previous part of the work I drew attention to some archaic Christological statements that seemed to point to a time preceding the Nicene Council and its well-defined Christology. The present part also contains statements of a more or less similar kind. I will quote the following sentences:
- "When the rebellious King has repented and turned away from his rebellion, and when our Lord has become a Saviour, I will set Him up as the King with six names. I will bring salvation through Him because He is the Saviour adorned with many names. With Him I have placed Michael the man of the golden sword and the holder of the spear. At His right will be the Cherubim and Seraphim who will fight before Him with twelve myriads of angels."

And again:

"The one to whom (the new Jerusalem) was entrusted did not contradict my commandments because I was with Him, and I shall not cease so be with Him always, and He will be with me and to me and I with Him and to Him."

¹ Is it possible to believe that the author of the *Odes of Solomon* and the author of the first layer of the *Apocalypse of Peter* were drawing upon a common and still earlier source?

It is difficult to believe that these words which are here placed in the mouth of the Christ who is repeating them to Peter, could have been written by an author living after the Council of Nicea, especially if the MS. which contained them were of a Monophysite origin.

(3) The more the Apocalypse of Peter enters into the domain of mystery, the more difficult becomes its phraseology. This fact, to which I referred above, explains why the Ethiopic version is of so little use in this section of the book. If the Ethiopic translator had before him an Arabic text nearly as long as that preserved in our MS., he must, indeed, have shortened and condensed it very severely, because all the sixty-six pages of the Garshūni text reproduced in the present fasciculus of the Woodbrooke Studies are represented in the Ethiopic version by about two pages of the Revue de l'Orient Chrétien.

It is possible to believe that in one important passage the Ethiopic translator has fallen into a rather unfortunate error. In many sentences of the Arabic text here edited, the author refers to a persecuting nation to which he applies the grim expression "children of the wolf." I have elsewhere conjectured that this nation in the mind of our author personifies the Islamic "nation." In Arabic the word for "wolf" in undotted characters is ... Now this word can easily be read to mean "the wolf" (el-dhib), or, the meaningless El-diyon, el being the article. The Ethiopic translator, unaware of the fact that the author had a special purpose in using the word "wolf" in connection with a hated and despised people, thought that it represented a proper name, and transcribed it as Eldiyon, and thus gave birth to an imaginary name of a people that has never existed and should never have existed. See further my note on this point in the present edition.

A similar and probably worse blunder is committed by the Ethiopic translator in his rendering of the word *Teman*. The Arabic taiman from the Syriac taimna means the "South." The Ethiopic translator evidently did not understand this substantive but made of it a proper name and wrote: "the King of Teman," instead of "the King of the South."

(4) The part of the Apocalypse of Peter here given contains some proper names of persons and localities of a rather uncommon

occurrence. As such should be counted I Yūkīyah (name of a country), Mīṭālīyah (name of a town), Saṭafān (name of a town), Kaṭlū (possibly name of a man), Rawādif (possibly name of a town), Phalīkīyah (name of a country), Sarh (name of an idol), Solon (name of an idol), Beṣalya' (name of a man), Kolon (name of an idol), Aiīnān (name of a mountain or a locality), Hotān (name of an idol), Tibarus (name of a man; not Tiberius), Yanshur (name of a man), Lāyos (name of a town or a locality), Kūsīn (name of a town or a locality), Ablabūn (name of a town).

It would be useful here to remark that the copyist, in the divisions that he has assigned to the different parts (juz's) of the work, jumps from part iii. to part vi., thus omitting parts iv.-v. We have no means for ascertaining whether this omission is to be attributed to a mere slip on the part of the scribe or whether the Arabic original from which the present MS, is derived really lacked two important parts of the Apocalypse. In a footnote to the point in question I have conjectured that since the MS. appears to be complete in every detail this difference in the number of the headings may be considered to be due to an error of the scribe. This conjecture, however, is open to serious criticism from an unexpected quarter. The Ethiopic version of the Apocalypse contains a special section dealing with heresies.8 Is it not possible to believe that parts iv.-v. which are completely missing in our text contained in a much more detailed form this section of the heresies. shortened in its Ethiopic garb into two pages of the Revue de l'Orient Chrétien?

There is hardly any need here to emphasise the fact that the country in which the present Apocalypse of Peter was first written is Egypt. It is also certain that the work itself is thoroughly Coptic in origin. I have often drawn attention in my Woodbrooke Studies to the fact that all these apocryphal documents have nothing in common with the doctrines of the Syrian Church be they of the Nestorian, or the Monophysite, or the Melchite school of thought, and that the only link that connected them with any important branch of that Church is the fact that they have been preserved for us by West Syrian Mono-

¹ The vowels of many of these names are uncertain.

² No attempt has been made to identify these and similar names by means of textual emendations,

⁸ R.O.C., 1913, pp. 70 and 73-74.

physite scribes living in or near Egypt. This statement does not exclude the hypothesis that in handling these documents the said Syrian scribes did effect some changes in their phraseology to make them better understood by their Syrian readers, or added to them or subtracted from them passages which they did not desire to hand down to posterity.

For the convenience of the reader the proper names found in the document will be given in italics.

TRANSLATION.

In the name of our Master and our Lord, the only Son of God, I will write the third part of the discourse of our Master.

The Master of all, who favoured me with His grace said: "O Peter, when ye shall see the sign of abomination which dwells in the desert standing near the holy place let those who are in the inhabited regions flee to the summits of the mountains. Woe unto them that are with child and to them that give suck in those days. For then shall be great tribulation and injustice such as was not since the beginning of the world, and if I do not shorten those days for the sake of the pious believers no one will be left alive on the earth. When the signs are completed, know that the end of the time of the enemies is at hand. As to the hour of the coming of the Son of Man on the second day: He will come out of His chamber as the quick lightning cometh from the direction of the east and shineth even unto the west. Wherever I am, there the nations will assemble.

"At that time I will send my angels, who will gather together my nation from the four corners of the earth.

"Now, O Peter, guard your children till the end of the time in which the kings of anger and wrath shall have passed. When I am come in my name, men will rise from the depths of the earth and will inherit the eternal life, but a great number of them will go to the grievous torment. Know that the dew that will fall in that day will first quicken my people and after them the Gentiles. Know that when I am come the heavens will be folded up for me and their doors will be thrown open before me. And the angels with their different

¹ Read fal-yujfil.

² Read zulin.

⁸ Matt. xxiv. 16-22. ⁶ Matt. xxiv. 31.

⁴ Ibid., 27.

⁵ Read tajtami'u.

categories will come down, category after category. Some of them will send the stormy winds and will uproot the mountains, which will kill those men who have remained on the face of the earth.

"When no living man remains on the earth, the various spiritual squadrons will come down, and the earth will shake and the graves will open. And I will send to the seas the winds that desiccate the waters. And I will send to the earth the angels whose task is to blow the terrifying trumpets, and cause the violent dins and tumultuous cries, shouts, and sounds. And I will send the Archangels with all their armies, and with them I will fill the countries of the earth. By my order my angels who blow the trumpets will come out of my eternal Pavilion. When they shall blow their instruments, the earth will be affected with the pangs of travail from the terror of their voices, and will throw up to its surface that which is found in its deep. Then I will send the human souls with the angels to whom they are entrusted, in order that they may place them in their respective dwellings and quicken their dead bodies.

"When all that I had intended to do is accomplished, I will come down with myriads of myriads of Seraphim and Cherubim and make my stand over Jerusalem. All the peoples of the earth will then gather together to me, and my angels will go in 5 and out of them and separate the good from the bad. They will single out the wicked and the unbelievers, and they will assemble people of injustice, iniquity, and oppression, and also people of tares, fornication, and adultery, and those who have committed great or small sins of this category. They will gather them together in the valley of Tartarus, in the lowest pit, so that they should be requited according to their past deeds on the earth and so that they should receive a just punishment without favour.

"As to the sinners of my own peoples, I will be their judge to punish them or forgive them. In them and with them are reasons which will divert my wrath from them, bring them nearer to me and intercede for them; these reasons are my promises to them, and my

¹Read wa-yanzilu. ² Jaml' is better. ³ Syr. shiphora.

⁴ Read wa-tulķi.
⁵ Read wa-yadkhul.
⁶ Read tartarus.
⁷ The Syr. tehōma.

This meaning is doubtful. Literally: "if I take them" or: "whether I take them or. . . ."

compact with them, and my body and my blood which will bear witness on their behalf and from the light of which they will shine in the day of Resurrection, as a star shines in a dark night.

"They will have also one who will plead for them, and this is the pure and the pious woman, the precious pearl, who reared the clothing of the Son of God. And they will have also you, the disciples, to whose care they were entrusted. Bring therefore this message to them from me, that any one of them who would cleave to me in his life in this world I will forgive all his past iniquity in the day of Resurrection. This is my bond to them and you are my witnesses thereon.

"As to the holy prophets and the company of the Apostles,² they will be the first to rise from the earth on Thursday, Friday, and Saturday, and they will ascend to heaven. So also will be the case with all the believers.

"On the fourth day, which is a Sunday, the inhabitants and the peoples of the earth will rise, because all the worlds worship me and implore me, and it is from me that they solicit mercy and forgiveness. They will know then that the Rebel had led them astray from the right path.

"As to those who believe in me, I will single them out and separate them from all the other peoples of the world, because they have confessed me and acknowledged me. On my part, I will acknowledge their acknowledgment of me and will not send to perdition any one of them, however great are his sins.

"Know, O disciple Peter, that the worm of those who disown me will not die from their bodies. On the contrary, the flesh of those who do not acknowledge me will be rejuvenated and the worms that are in it will increase and multiply, and will never die or perish.

"As to the torments, they are found in many places, one of which is a place called *tehīm*, and it is the lowest part of hell. There is found in it a fire which consumes the unbelievers, the Magians and the idolaters who knew that I was their creator, but

¹ I.e., The body. This sentence strongly savours of Nestorianism.
² The Syr. shliha.

³ Read kāna.

⁴ Read a'zilihi

² The Syr. shliha.

³ Read kāna.

⁴ Read a'zilihum.

⁵ Read ahadan minhum.

⁶ Cf. Mark xix. 48.

⁷ Here again the Syriac word tehoma "abyss."

nevertheless worshipped Buddhas, stones, images, cows, and other animals.

"The torment of other people will be by means of cold, snow, and frost. This torment impairs the strength, enervates 1 the bodies, diminishes the brightness of the colours, hardens the hearts, increases the sorrows, blurs the sight, extinguishes brilliancy, and atrophies humours. It contracts the face of a man and mars its beauty; it imparts general malaise and a sadly glib tongue; it daunts the giants, shakes the limbs and desiccates the joints; it causes the tongues to vibrate and cold to penetrate into the bones with re-doubled strength so that the teeth begin to gnash and grind, and the sufferers to shiver.

"As to those who worship the stars, the sun, and the moon, and offer sacrifices to them to the exclusion of the Father, the Son, and the Holy Ghost,² the one (God) who created the created beings, and imparted life into them and caused them to die—their punishment will consist of the second torment, that of darkness, which is situated above the abyss. That darkness is very thick and contains the smoke that comes out of the excruciating torments of the abyss. It lowers vitality, inflicts sufferings, atrophies the heart, weakens the soul, vexes, mortifies, harasses, causes difficulty of breathing, and gives rise to coughs and constriction in the chest. They will continually bite their tongues as their only answer to the benefits showered on them by the Father while they swore allegiance to the Rebel and rejected the services of their God who provides, vivifies, kills, and promises good things, and threatens with the torments of the abyss those who deny Him.

"As to the torment of those who acted like *Pharaoh*—the insolent people who compelled others to worship them, and made themselves gods to the exclusion of God—it will be in Tartarus and in Hell which is full of the wrath, anger, and vengeance of God, and abundantly supplied with the worms of the earth, which devour, sting, bite, and pinch, and are provided with various kinds of poisons. Those localities are frequented by demons who are of different forces which bewilder the minds and weaken the hearts.

¹ Read yuhill.

² This sentence is wholly Syriac, as if it involved a sacred formula or contained a mysterious power.

"As to the torment of the law-givers, it will be more severe than that of the people of infidelity, because they knew their Lord with certainty, and were aware of what was preached by His disciples in the matter of lawful and unlawful things, and knew the roads and safe paths in which there was no fear, nor dread, nor trouble, nor danger, nor utter destruction. If the lawgivers reject 1 the good works enjoined on them by God, and walk in the path of what kindles the wrath and anger of God, they deserve through their bad actions what befell Satan in his rebellion and Adam in his sin.

"When man does what pleases God, he benefits himself in the abundant happiness that comes to him—a happiness that lasts in this world and in the world to come—and in the satisfaction that he has pleased his creator. When, however, he walks in the path of evil, envy, malice, calumny, slander, detraction, untruth, false witness, fornication, adultery, lewdness, theft, robbery, hatred, enmity, riot, wanton disturbance, murder, injustice, iniquity, ignorance, diligence in wickedness, and desire of other people's possessions—he brings on himself what is detrimental to him, and he is certain that his reward will be torments from which there is no escape, because he has forsaken the praiseworthy commandments of God and pandered to the desires of his heart, and in so doing has deserved the tortures of Hell.

"Man should know that there are angels entrusted to take charge of the fire and of the people that are in its lowest extremity. These angels are made of fire. The bodies of the human beings suffer, and none of them possesses any resting place or lying position, but they continually and at all times wade through that fire which, however, does not penetrate into them, because it is its heat only that torments them and makes them move from place to place. If the body and the soul of a man falling into the fire of hell or into one of the abodes of torments, were to perish quickly, it would have been more advantageous for him than the continuous suffering, anxieties, and excruciating pains of the souls at all hours and moments of eternity. God curbs the destructive power of the fire so that it does not destroy those who dwell in it but only inflicts torments on them. This will last all

¹ Read taraka. ² Read fal-'ajsād.

³ Remove the article.

the time in which God wills to spread His wrath on them; and God has power over everything." 1

THE STORY OF THE PAGAN KINGS.

And Peter, the master of all, said: "The first (King) is one, and from his Kingdom will emanate many Kingdoms." And our Lord said 2: "On account of my wrath with my people I will cause (this King) to prevail upon them, I will prolong his life and give him victory over the majority of them. His nature is that of the desert from which he comes forth and his manners are like those of a wild His relatives will rally to him and will help him in the abomination in which he will indulge. These are called 'Children of Vipers' and he is called 'Rebellious Child.' He will strike at the children of the water.3 (His people) are full of iniquity and are known as the second nation.4 This nation compels men to embrace its faith, cleaves to injustices, displeases God, is bent on high living and boasts of her drinks, orders evil, indulges in iniquities, forbids gratitude, worships the demons, turns people to the love of women, mocks at me, at all my disciples and at all who believe in me, and loves God with its tongue only. In its words it shows that it believes in God, but in its works it disbelieves in Him. It holds fast to lies and utters falsehood concerning God.

"It is an ignorant nation that bellows like camels and that speaks with its lips words that are not found in its heart. It worships in temples of idols, and it resembles the people of *Sodom* and *Gomorrah*, the children of Hell. It practises favouritism and usurps honour, glory, majesty, power, and might.

"I did not order this nation to halt, and it is I, O Peter, who will bestow on it dignity, power, and victory over all those who believe or disbelieve in me, and whom I wish to punish and chastise. This

¹ Kur'ān, ii. 19, etc. In this passage the author does not seem to believe in the eternity of the torments of Hell. This is contrary to what is stated above.

² This beginning is abrupt and there is not much connection between the two sentences.

³ Probably the water of baptism.

⁴ The meaning of these sentences is not certain.

nation will compel other people to embrace its religion, and it will attain its aim with the sword.¹

"In the days of this nation that comes from the desert there will be earthquakes and great and persistent fear and dread. Its King will fight all other nations, and (its soldiers) will wear mantles, will walk in a naked state and will shave the hair of their heads like men resembling demons. It is I who will send forth this nation which has no equal among other nations. Its King will fight against the four corners of the earth, and will go from east to west and from west to east. His Kingdom will reach (the country of) the idols and the end of Khurāsān, and he will destroy the palaces of the Kings without pity, and he will legalise wars. His young men and his children will inflict injuries on mankind, and he will sanction murder.

"At that time no man will confide any secret to his neighbour. because all men will become treacherous. People who are vain and people who bear false witness will multiply in all the earth. The mendacious people will be in high esteem, and the fornicators and adulterers will show themselves openly and will take pride in filth and abomination without fear of God and without shame. At that time the iniquitous people will despise those who obey God, and the rich will need the poor. The anger of the people of tares will be on the increase against the people of the faith, and they will tread them under their feet.

"The young men and the young children of that nation will detract the old men of the believing community without restraint or pity, and the child among them will abuse the grown up. A son among them will murder his father, and they will kill one another without hindrance. That nation will, in conjunction with its King, lay its hands on the sanctuaries in order to strip them of their gold, and will destroy the religious edifices and churches built under my name. (Its King) will chop off the noses, cut out the eyes, and cut off the hands, the feet and the ears. He will establish an iniquitous law to himself and he will be 'cruel, and in his cruelty he will kill people, destroy towns, and rob and murder without pity while saying: 'God ordered me to do this.'

¹ It is impossible not to think here that the author had in mind the Arab invasion and the Muslim religion.

² Is it India, the country of the Buddhas?

³ Add ahl. ⁴ Read wa-yakun.

"At that time nation will rise against nation, people against people, wars against wars, and King against King, and love will cease between them. The believers will then pray (to me) concerning the intended fight (of that King) against them, but I will give him victory over them. They will call upon me, but I will not answer them on account of their abominations, and I will render his name full of terror for them.

"The men of that nation will stretch also their hands against the graves and will dig out the bones of the dead who believed in me from the days of *Noah* to their time. They will pierce the hearts of the living with spears, and in their wars human bones will be sown in their days like seed. The land towns and the seaports will fear them, and that fear will cause the travellers on land and sea to put an end to their travels.

"They will tread on the people with their feet and will consume all the green plants with their mouths. They will seize other people's possessions by force, and no one will be able to stand against them, nor to thwart their desires. They will cut roads and paths in places in which people were unable to walk previously, and they will destroy the inhabited places and build up the places that were previously inhabited. As a distinctive mark they will shave their hair, and wear the mantle and the short garment.

"6 In their days there will be great famine, little abundance, and increasing mortality. All this will take place as a punishment to those who display their arrogance before me.

"O Peter, when you see the lion's whelp lurking on one side? and resting in a secluded place, you will know and ascertain that the destruction of this nation is at hand, and that its end is near. When you see that fear has become general, and that death and famine are on the increase; when you notice two kings? of the same race, of the same country of and of the same locality beginning to fight against each other, you will know that the land will be subjected to severe afflictions.

¹ Cf. Matt. xxiv. 7, etc.
² Sic. codex.
³ Read yatadarra'.
⁴ I read 'ismahu.
⁵ All this surely refers to the Arabs.

Here begins the Ethiopic version (R.O.C., 1913, p. 70), with many discrepancies.

Read jānibin.

⁸ The Ethiopic version reads: "When the lion's whelp comes back and returns to the same locality."

Read malikain.

¹⁰ Read baladin. 11 Read yatakātalān.

"At that time there will be fearful visions, and signs will be seen on the earth and wonderful happenings will be renewed in heaven. The stars will fall, and there will be fear and fright. At that time wars and raids will multiply, and I will cause destruction to prevail upon men, and will deliver them to the sword. They will offer to me prayers and supplications, but I will not listen to them, nor will I have pity on them, because of the great number of their sins and iniquities. In those days the nation of that King will prevail upon my nation, and those who believe in me will suffer many tribulations.

"Then the believers in me will pray to me, and the people of my faith will repent before me with a true repentance. There will be in the world prayers the like of which did not exist before. If something like them existed in the days of Adam, he would not have gone out of Paradise; if the like of them existed in the time of Noah, the deluge would not have come on the rebellious nations; if something like them existed in Sodom. God would not have sent on it fire and brimstone: if something like them existed in the time of *Pharaoh*, God the Father would not have drowned him (and his people) in the sea: if something like them existed with the children of Israel, Nebuchadnezzar would not have prevailed upon them, and I would have delivered them from his hand. If the believers 2 had implored me 3 and addressed to me similar prayers in their days and in their times, I would have accepted their prayers and not allowed anyone to rule them and reign over them, and I would have heard them always and have listened to them.

"If prayers such as those were addressed to me by them, I would have removed from them all injustices, all harm, all fear and all calamities, and no creature of God would have been able to inflict any injury on them. My eyes would have guarded them and my ears would have heard their supplications and listened to their prayers as I had promised to them, because I am a truthful Lord, possessing exclusively good attributes.

"O Peter, the people of the desert, whom I have described to you, will surely trample on the Holy House, and lengthen their

¹ The majority of the above sentences are missing in the Ethiopic version.

² Read al-mu'minūn.

³ Read da'āni.

⁴ The Ethiopic version omits every allusion to this people of the desert, probably symbolised in the Arabs.

speech and their stories in order to deceive and circumvent the believers with their lying utterances; but you, O Peter, tell your people to avoid them and not to follow their false doctrine about God, a doctrine that will be delivered with a diabolical cunning and assertions to which there is no foundation. They are the roots of thorns of thistles which will be gathered in order to kindle with them the fire of Hell. Order (your people) to endure 1 and not to fear those who kill the body, because if they endure their tribulations I will cause them to inherit the Kingdom of Heaven. Anyone who will not follow those people, I will forgive his trespasses and overlook his prevarications, because he has kept his baptism and met the Father with an unsullied faith; and I will make him inherit the pleasures which the eye saw not, and the ear heard not, and which entered not into the heart of man, 2 and was not perceived by the awe-inspiring Powers.3

"O Peter, woe unto them that are with child and unto them that give suck in those days of the people whom I have mentioned. In those days many nations of my people will be killed with the sword, and the pregnant women will miscarry from fear. I will order the winds to lift skywards the soil and the ashes of the earth, and I will shower that earth and those ashes from the sky and strike with them the faces of those who contradict the truth. The quantity of the earth falling will be as high as the mountains. All this will take place because of the suffering inflicted on those who believe in me. And my churches and my houses of prayer will be re-built, and my altars re-erected.

"The springs and the rivers will dry up, the time will change, the sun will suffer eclipse for three days, and the days and the months will be altered, because computation by the sun, by the moon, and by the rest of the stars will cease to be accurate. Anger will increase and wrath will multiply on the earth, and good things will cease to come to mankind.

"The King of the people whom I have described to you and who will hate my followers, will reign in all the land of *Jerusalem*, and

¹ Read yasbirū.

²1 Cor. ii. 9. ⁴ Matt. xxiv. 19.

³ Presumably the angels.

These sentences are missing in the Ethiopic version (R.O.C., 1913, Lit. "from."

p. 71).

whenever his power increases, his anger, his tyranny, and his enmity will also increase; and his needs, his extortions, his oppression, his injustice, and his sinfulness will grow.

"In the days of that people the soldiers of Satan and his evil spirits will multiply, so that the earth will be filled with them. They will claim prophecy, and will become false prophets. In their days the beast of the desert will rule over mankind, and his people will divide the earth into parts for which they will cast lots among themselves. In their last days other nations will come out of them and the countries (of the earth) will be destroyed. They will seize the land of the remotest inhabitants of the earth, and they will make men dwell in the deserts of the surface of the globe.

"Then a rod will spring up in the country of the South 2 from my anger and my wrath, in the same way as the rod of salvation who is the Son of Man sprang up for the salvation of the world. At that time the mountains, seized with fear of the aforesaid people, will tremble. They will arm themselves with weapons destructive of life and make others do likewise, and they will gird themselves with iron. While wars are being waged; while the phalanxes struggle with one another; while men are under the sway of tribulations, fear, pains, famine and death; while blood is being shed and flows on the surface of the earth; and while swollen waters burst through their barriers; the ox with the two horns will make its appearance in its might from the East. The winds will increase in the countries of the earth, one after another, and the struggle will be intensified and embittered, and the nations will perish, and blood will flow in the mountains and in the plains like water. The inhabitants will be deported, a son will not know his father,4 the women will be ravished, and their children 6 will be sold to slavery. People will be scattered in all lands, and a son will not know his father nor a father his son, nor a slave his master. On account of the great conquests of this murderous 6 nation, the towns

¹ My translation of this uncommon and modern verb is not certain.

² The Arabic word used is *taiman* from Syriac *taimna* "south." The Ethiopic translator understood this word as a proper name and rendered it by *Teman*. Further, he understood the sentence to mean "the rod of salvation and of life will come from *Teman*" instead of from Jerusalem.

³ The Ethiopic version (R.O.C., 1913, p. 71) reads only "the King of the East."

⁴ Read abāhu.

⁵ Read awlādahunna.

⁶ Kātūl is a participle imitated from Syriac.

and the rivers will submit to it, and the souls of men will perish like the souls of lambs, and iniquity will increase.

The masters will be like slaves, and all of them will sit together as equals. The slave girl will be sitting down and be honoured, and the mistress will grind the corn with the hand-mill. The young will take precedence over the old, and will drink before them, while the slaves will be given power to rule over the masters. Because of this men will be delivered at that time to the sword and will be considered like dogs, and the powers of heaven will be shaken. The kings of the earth will fight one another, and all the kings will flee from the King of the South, and all the nations will be seized with fear of him. He will fight against the four corners of the earth, will overpower the kings, will rule over all the world, and will uproot the towns of idols. There will be but little peace and security in his time, because of the actions of the preceding kings. The calamities that will befall them will primarily be on account of their sins and iniquities.

"At the end of the trials and tribulations that men will endure, and at the end of everything that I have described, the earth will rest in peace and security, and the sufferings and pains will vanish; there will be tranquillity and quiet, and the nations will befriend one another; the wars will cease, and the nations will rejoice under the shadow of the grace of God. This peace, however, will affect mankind for a short time only, but men will believe that there will be no more wars on the earth."

"After that there will be fear, dread, and fright the like of which had not been seen before. Men will die from that fright, and kings will rise against kings. Wars will be waged, and blood will flow. The birds of heaven and the beasts of the earth will be satiated with the flesh of the corpses of the slain.

"After that the earth will again experience peace and security, and the nations will rejoice and forget the past." Justice, peace, and

¹ Read wa-yashrab.
² Matt. xxiv. 29.

³Read kāna yuḥārib and likewise read the following two verbs in masc. sing.

⁴Read al-yasīr.

⁵ The sentence is complicated and the translation is not certain.

⁶ Many of the above sentences are missing or differently translated in the Ethiopic version (R.O.C., 1913, p. 72).

⁷Lit. "What had happened was to the good."

security will affect all mankind for a short while, then men will be plundered and the inhabitants of the majority of the countries of the earth will be deported. The son will not know his father nor the father his son. Man will say to man and woman to woman: 'From which country have you been deported and from which country are you? Who was your king and what was your condition? How were you able to save yourself, and how did you come here?' They will not know one another, and one will kill the other.

"In those days one will not have pity on another, be he old or young, be he a boy or a girl. The greatest calamities will fall on the believers, who will be bound with chains and fetters and cast and drowned in rivers. Their hands will be tied to their hair, and those who bind them will impede them from drinking water. When their victorious enemies have dealt with them according to their wishes, there will be a great earthquake 1 the like of which had not previously occurred, and the earth will shake three times a day. Then the greatest, the most powerful, the most awe-inspiring King of the South will come He is a terrible and fearful King, and possesses many armies and numerous troops and nations, and he is the powerful ox with the three horns.2 He will reign, he will destroy, he will burn, and he will shed blood. He will rob, he will plunder, and he will cast his anger on all the ends of the earth. He will demolish and uproot 3 the central 4 columns, will include in dishonourable things, and cast his anger, wrath, and rancour on the town of Baalbeck 5 which he will destroy to its foundations. After he has entered this town and done in it what he had intended to do and shed on it all his evil designs, he will not return to his country and to his relations, but he will die and perish in it, and its soul will leave (its body) because he has set himself as high as God and in so doing has deserved torments and perdition.

"I will pour on him my anger and my wrath through the King of the East. This King will destroy his pillar and his kingdom, defeat his troops, bring low his majesty, rule over his countries, uproot his residences, overpower his followers and his children whom he will kill

¹ Lit. "Fright."

² Here the Ethiopic version (R.O.C., 1913, p. 72) has also "the ox with the three horns."

The Syr. verb 'akar.

⁴ Read al-wusta.
⁵ A well-known town in Syria.

with horrible tortures.¹ Then the earth will be steady and the world stable, and justice and fair play will be on the increase for all the subject peoples.

"After this kings will rise against kings, and wars will be waged by them, which will cause the destruction of cities." The ramparts of the large city of the Hijāz which has many inhabitants will be destroyed, and all the gold, the silver, the vessels, the beauty, and the majesty that are found in it and in Egypt will be carried to Babylon. A week and a half after the cities have been destroyed and the ramparts of the fortified city which is in the Hijaz have been dismantled, my sanctuaries will be destroyed, and their wood will be burnt with fire and naphtha. My opponent will take pride in this and will endeavour to kill my followers and to inflict on them what he had intended to do against them: he will commit injustices against them, ravish their women, rob them, plunder them, deport them, and murder them; he will also demolish and burn my churches, because (my followers) will not do the things that he will do.

"Then the above wars will cease and men will breathe, but my followers will have no peace in all the days of that king, but their time will be spent in tribulations, injustices, and in his enmity till he dies. At the end of the days decreed for them, signs will appear in heaven, in the sea, and on the land, and frightful happenings will be intensified in the higher sea (that is in heavens). The kings who will oppose my followers will arrive and repair to the countries of Persia, which they will besiege. A door will open for them in the sea, and the hostile sword will reach the region of Cyprus. And they will destroy my churches, trample on my buildings, and tear up the sacred Books and the Gospels which they will contain. They will take possession of my horses and my valiant horsemen and they will kill them and plunder them, and they will hold in bondage all the inhabitants of the country of Cyprus.

¹ All this is missing in Ethiopic.

² Read al-amsār. ³ Read aswār.

In this sentence and in the one that precedes it the text is badly worded and seems to make of the Hijaz a town—instead of a country.

⁵l read zamānuhum. ⁶Read tatimmu.

⁷ The author uses here the objective pronoun before the subject as it is done in Syriac and not in Arabic.

8 Lit. "town."

"In those days the inhabitants of $Egypt^1$ will go forth and will conquer the town of my holiness, which they will occupy; and they will spread on the earth as they had spread previously.2 Visions will increase at the time when this takes place, and fear and dread will be rampant in the other countries and regions of the earth. of men will be continually poured on my followers who believe in me, but know, O Peter, that I am the Lord under whose power they are. These calamities will befall them solely on account of their sins and prevarications, and I will have them continually in my hands and under the care of my Providence. In every country in which a wicked king 3 rules over them, I will raise the best man found in it, and he will have pity, compassion, and affection for all those who believe in me. I will not cease also to help them and to listen to their prayers in those harassing days which will come on them, because they have been steadfast in their faith in me and have endured with patience the injustices of my enemies. I will not turn my faith from them, but I will be continually with them and help them always, at all times and for ever and ever.

"At the end of those days the sun and the moon will suffer eclipse, the stars will fall, and the King of the East will come forth to the west with numerous troops. A war will then be waged between the King of the East and the King of the West, and killing and destruction will increase among (their soldiers). Stormy winds from heaven will sweep the earth, and calamities, dearth, famine, and fear will be renewed for mankind, and deportation and death will be the lot of the children of *Ham*. Signs will be seen in heaven, cries will succeed one another, and all the paraphernalia of wars will shine from heaven to such an extent that the souls of the inhabitants of the earth will be terrified.

"After this a king will come from the east to Egypt, which he will occupy, and he will also occupy the other countries of the west. All the earth and all the nations will submit to him and obey him. He will lead a great army and conquer big cities, and he will rule from sea to sea. Then the Arab armies will spread out, and there will be

¹ Apparently the author is using here the word Misr in its literal sense of "Egypt,"

All the above sentences are missing in Ethiopic. Read malikun. Or "famine," etc., if we read ghala as above for jala.

great fear on the earth because of them, and the lands that are near to them will submit 1 to them. When their armies come near a country, people will hear 2 voices like voices of angels coming out of them, and an uproar similar to that of the heavenly hosts, and the hearts of the children of men will be filled with fear. There will be no earthly king left without fearing them and dreading them in his soul. There will be in the world tribulations the like of which had not been seen previously. The mountains will crumble, and heaven with its powers will be agitated. Fear will also penetrate into the hearts of animals from east to west.

"At that time I will send my grace and my mercy upon all the inhabitants of the earth who believe in me, will answer all those who pray to me, and will open to them the doors of my pleasure, through which I will cause them to enter. I will give joy to their hearts and peace to their souls. I will comfort them and enhance their prestige, and I will make my kings prevail upon all those who had contradicted me. Wars will be waged, nations will be terrified, fear will spread, towns will be agitated, and hearts will ache. Famine will last together with death and the shedding of blood, countries will perish and regions will be trodden under feet. Men will perish, and the condition of women will grow worse. My anger will come down and will destroy all those who contradict my kings, and the army (of the said King) will be defeated, and he himself will lose his throne.

"I will bring salvation to the earth openly, and joy, happiness, and satisfaction will be seen in the hearts of my kings, and in those of all my flocks. Any one of them who had been expatriated will return to his country and will be reunited to his family and his relations, and my faith will appear on the spear-heads. The tribes will come back and return to one another, and every hidden thing will be made manifest, and the humble will be separated from the insolent. My glory will be enhanced among the believers in me, and joy and jubilation will increase in all the countries of the earth.

"4 The lion's whelp will arise from his slumber and he will uproot the children of Seba on account of their bad deeds, and he will put

¹I read tuți'uhum. This sentence is complicated and its translation is not certain.

²Read yasma'.

³Read yu'min.

⁴ Here begins the Ethiopic version (*ibid.*, p. 73) after having omitted many of the above passages.

to flight and defeat all the kings, because I have given him my power. And the lion's whelp will rule over Damascus, and he will destroy it if its inhabitants do not repent. The cause of the onslaught of the lion's whelp is that his enemy will conquer a town of his Kingdom which is situated in the west, and his zeal will be roused and he will bring his armies to the east, and he will defeat the one who had conquered his town that was situated in the west. They will ask pardon, which he will not grant, and he will display his armies in the east and in the west, which he will conquer, and he will reach the borders of all the Kingdoms, and will march on Jerusalem, which he will enter 1 with joy and jubilation.

"He will rebuild in it the places that had been demolished, and he will reconstruct the rampart of his capital, and he will rebuild the rampart of the city of Phænicia, because he will find it demolished together with its towers. O Peter, all the believers in me will be at that time in great joy and jubilation. Then the lion's whelp will return to his Capital, radiating with great joy and followed by honour, majesty, and grace. Then he will mount the throne of his Kingdom and of his glory for many years and multitudinous days, because he will follow my commandments, judge in justice, and not spare those who disbelieve in me. The Kingdom of those who believe in me on the surface of the earth will last seventy weeks, and that believing King will exact justice from the children of the wolf forty fold for each injustice they had inflicted on the believers, because justice means religion.

"That blessed King will also impose full tribute on the children of the wolf and exact from them forty fold the tribute that they had taken from the believers. He will not have pity on them nor will he listen to their prayers, because they are detractors of their creator Men will be astonished at the zeal and the actions of that lion's whelp, who will indeed be zealous towards those who believe in me. And they had believed that he was dead never to rise again!

"From that time none of the children of the wolf will ever be allowed to bear arms, and justice, equity, and security will increase,

¹Read yadkhuluha,

⁸ Lit. "town."

² Read sūr.

⁴ Cf. Dan. ix. 24.

and abundance will affect all creatures. And he will rebuild all towns that were destroyed, and opulence will be as profuse as the sand of the sea shore, and all the believers will live in an undescribable affluence. Know, O Peter, that all these events will take place twenty two and a half long weeks before the second coming of the Son of Man—who is I—to the world.

"Know, O Peter, that the Kingdom of the lion's whelp will be a good one. I have already revealed and disclosed this mystery to my elect, my pious and pure one, my prophet *Daniel*, and shown him some of these facts. I have revealed to him the Kingdoms and symbolised them for him in four beasts which came up from the water. The first beast was like a lion, the second beast like a wolf, the third beast like a tiger, and the fourth beast like a lion's whelp, and it is the greatest and most formidable of the beasts.

"The first beast that resembled the lion represented the Kingdom of the *Babylonians*, the second beast which resembled the wolf are the children of the ' $Ab\bar{u}s$,' the third beast which is the tiger is the Kingdom of the *Greeks*, and the fourth beast which was like a lion's whelp is the Kingdom of the *Romans*, and it is higher and greater

¹ Dan. vii. 1-9.

² Ibid., 5, has a "bear" and not a wolf. The Ethiopic version (R.O.C., 1913, p. 77) has "a serpent," and identifies the Kingdom with that of the "Eldiyon." I believe that this strange word Eldiyon may be explained through a blunder on the part of the Ethiopic translator. The word appears to be the Arabic el-dhib "the wolf," el being the article. In early and undotted Arabic characters the letters $d\bar{a}l$ (d) and $dh\bar{a}l$ (dh) are graphically identical and distinguishable only by an extraneous dot placed over the latter. So also is the case with the letters $n\bar{u}n$ (n) and $b\bar{a}$ (b) which are distinguished only by a dot placed over or under them. So the above word which really means "wolf" may easily have given birth to the meaningless Eldiyon found in the Ethiopic version. The undotted Arabic form would be which may be read as el-dhib the "wolf" or the meaningless Eldiyon.

³ Ibid., 7-8, does not give the name of the beast.

⁴ The Arabic word 'abūs used here means primarily "lion" and is derived from the verb 'abasa which means "to be stern and austere in countenance." As this verb is also the root of the Arabic proper name 'Abbās from whom comes the 'Abbasid dynasty of Baghdad it is just possible that the author was playing on the identical root of these two words and thus wishing to kill two birds with one stone. For this reason I will retain the word in the translation in order to avoid possible ambiguities. Further reference will be made below to this fact.

than the Kingdom of the other kings. The Kingdom of Babylon will last five hundred years, and the Kingdom of the children of the ' $Ab\bar{u}s$ will last as the prophet Isaiah said, according to the years of an hireling.¹ As to the Kingdom of the Greeks, it will last three fifths and a half of the duration of the Kingdom of the children of the ' $Ab\bar{u}s$,² and the Kingdom of the Romans will last till my second coming. And I, O Peter, will then take over the Kingdom from them,

As to the Kingdom of the children of the ' $Ab\bar{u}s$, twelve kings will come out of it, followed by nine $mutaw\bar{a}fir^3$ kings. The said twelve kings will show justice on the earth, will be great and powerful, and will protect their Kingdom. The reference to them will be by the brief length of their reign, and their days will be short. Two of those kings will perish in the centre of the earth, and four of them will guard their Kingdom which will be with them and in their successive generations till the end.

"Out of them will come three Kings in the three fifths of the aforesaid period.⁵ The first of them will be killed in his bed, and the second of the three will reign five and a half years,⁶ and many men will be murdered and will perish by his hand. He will follow his own opinions, and he himself will prepare for wars. He will repair to *Mesopotamia* with a great army, and those who believe in me will make a pact with him and will not forsake him. From *Mesopotamia* he will travel to *Syria*, and its inhabitants will acknowledge him. From it he will repair to the town of *Phænicia*, but he will turn his face from it and return to *Syria*, and many men

¹ Is. xxi. 16. So I understand the sentence which literally means "according to the number of the year of the greatest." The Ethiopic version makes mention here of the problematic *Eldiyon*—as above.

The Ethiopic version (R.O.C., 1913, p. 77), reads: "five times as

long as the half of the reign of the children of "Eldiyon."

³ I do not know the precise meaning in the context of this Arabic word, the literal meaning of which is "abundant, numerous, copious." The Ethiopic version (*ibid.*) has "little Kings" or "Kinglets." Mention is made below of seven Kinglets.

⁴ This translation is not certain. Literally the sentence reads: "Their relation is the law of the end." It is omitted in the Ethiopic version.

⁵ The translation is uncertain. The sentence is missing in Ethiopic.

⁶ Ethiopic: "one year and a half."

⁷ Ethiopic: "Phrygia".

will perish there between the two mountains, and he will scour the deserts.

- "As to the twelve Kings that will reign from the barbaric nation, the name of the first of them begins with the letter $H\bar{a}'$." His reign will be a short one, and it is he who will precede the other kings in persecuting the children of (my) nation who will disobey his orders. He will be the beginning of trouble. There will, however, be a little justice in his time, but woe to the man who follows his orders.
- "After him will reign a King called (. . .). He will conquer towns by means of his priests, and those who believe in me will feel secure, and he will grant them charters to this effect, but he will not grant them more than he will promise. He will destroy towns, villages, and corn fields. He will pass through countries, and will be the first King of the barbaric nation who will impose tribute on those who believe in me.
- "After him will come from this nation a man called (...), who will usurp the throne. He will conquer countries and fight against his people and make their murder lawful. There will be justice in the beginning of his reign.
- "After him will reign a man called (...). He will be a mighty man who will reap where he has not sown, and hoard what does not belong to him. His religion will be hypocrisy and iniquity, and he will be much more wicked than the one who preceded him. He will be the fourth King of that nation, and his Kingdom will be in the seventh millenium of the creation, and his power will be from me, and in the year nine hundred and twenty third of Alexander.
- ¹ In the Ethiopic version it is the King that will die between two mountains.
- The copyist identifies him as *Herod*. All these identifications are additions to the original text, and are by late copyists who wished to make a display of their skill in guessing the identity of the persons spoken of enigmatically by the first narrator. I shall relegate the names of the persons guessed by them in this way to the foot-notes. They are mostly missing in the Ethiopic version (R.O.C., 1913, p. 74).
- ³ All this sentence is complicated, and my translation of it is very uncertain. It is of course missing in Ethiopic, as are also all the following pages.
- ⁴ The missing names of Kings will be marked with three dots between brackets.

 ⁵ A.D. 612 according to the ordinary computation.

By my will he will repair to the land of the holy light, which I had promised to Abraham, Isaac and Jacob. He will enter it and conquer its 1 inhabitants who believe 2 in me in the year nine hundred and thirty fifth of the era of *Alexander*.

"All the time of that nation is four long weeks, six weeks of medium length, and three and a half short weeks. At the end of these weeks I will throw confusion among (its Kings) and I will destroy their Kingdom. The interval of time in which their Kingdom will be just and full of equity will be one hundred and nine years. At the end of this period of security the twelfth of the aforesaid Kings will die. He will be a powerful man, with long stature and sharp eyes. I have created him in my wrath and made him love to erect land-borders, rebuild devastated places and plant trees. He will have a long life and he will build towns and dig wells. He will be so keen in exacting tribute from men that he will demand it even from people who have died.

"He will amass gold and silver in a quantity larger than that amassed by the previous kings. He will have also numerous gifts sent to him by all nations, tribes and peoples, who will thus seek to ingratiate themselves with him at every opportunity. He will travel in the deserts and the wastes, will cause rivers to flow in them, and will taste of the fruit of all the trees that he will plant. When the time of his death is near, he will receive messages of condolence from all countries, and will die in his bed in peace and without the troubles experienced by other kings who die a violent death of various kinds.

"After the death of the aforesaid King another man will reign half a week, and he will be followed by another man who will reign half a year. After this period, tribulations will increase against the believers in me, especially against those of them who will be dwelling in towns at the time of the dissolution of the Kingdom of the aforesaid nation. As to those believers who at that time will be dwelling in the three mountains or in their summits, they will be saved, because those mountains are difficult of access.

¹ Add: 'ala after the verb and eliminate the lam.

² I read al-mutadāyin, for al-madāyin.
³ Lit. "rivers." ⁴ Read dana.

⁵ All this sentence is badly worded, but its meaning is clear.

⁶ Read min for makan.

"Then eight small kings will rise, followed by three others of different nationality. One of these three will follow his own opinions and his own desires. After him another man will rise from them who will be a mendacious and a deceitful person who will wish to possess the Kingdom and for this purpose he will make promises to people concerning various things which he will not fulfil.\(^1\) He will kindle wars in the centre of the earth and will overcome those who do not acknowledge him. He will ravish many (women) and he will be a lover of fornication and homicide. To his relatives and to the strangers he will not fail to be a sign of the nearness of the end of his people in the world.\(^2\)

"At that time there will be in the world a peace that will last less than half a week, and after that peace Egypt will be ruined and there will be much slaughter in it. It will be surrounded on all sides by wars, its inhabitants will be seized with fear and fright inside and outside, and they will have no rest. After this three men who are brothers will rise, and one of them will reside in the east, in the centre of the world. When these three brothers have risen, it will be the time of the departure of the people whom I have described.

"Then the servitude of those who believe in me will be intensified, because the aforesaid people in conjunction with other peoples will enslave them. The towns will be ruined, and the earth will shake on account of the injustice done to those who believe in me. O Peter, when (you see ') that the land is seized with fear, let any of its inhabitants who is sinful be steadfast in fasting, praying, and giving alms, and let him not come near any sin. O Peter, admonish those who believe in me to beware of all men, and inform them that their children and their parents may be their enemies.

"Know, O Peter, that at the time in which the children of the wolf will come out of Jerusalem, the earth with all that is on it will shake. The earth will darken, mendacity will increase in it, and truth will vanish from it. Visions and earthquakes will multiply, the preaching of the priests will cease, and vain people with empty pride

¹Lit. "and there will be nothing left of them."

² This sentence is badly worded and my translation of it is very uncertain.
³ Possibly in the sense of "the end." Read *dhahāb*.

⁴This or a similar verb is missing in the sentence.

The word ajnāhāt seems to be a translation of the Syriac gunhé.

will prevail. The holy priesthood will be sold for money, and bribes will be accepted for it. The wise men will be disregarded, and the ignorant will rule. Injustices will be committed openly, and suspicion will be rife in all countries.

"The kings of the east together with their lands and the lands of the west will perish, and the kings of the west will rule over the country of $Ph\bar{a}l\bar{i}k\bar{i}vah^{1}$ and over the deserts, and will put to shame the inhabitants of the town of Rawādif,2 who believe in me. The children of Katlu,3 O Peter, will be given (or, will give) the tablets on my behalf in order to conquer your holy city, and they will impose tithes on its lands. Then the children of the 'Ab $\bar{u}s$ of the desert and the people who say that the tablets are like the tree the leaves of which fall in the winter time, will depart and all of them will perish by themselves, but the children of the just will have no fear. As to the towns of Mitaliyah and Satafan their inhabitants will be carried into captivity and perish, because I will look upon them with anger and wrath.

"After that there will be a short peace on the earth, and then the Law will appear. Men will be neglectful and afraid (of it), and they will read it from Jerusalem, but they will twist the meaning of my commandments which I have enjoined upon them, and they will not honour my martyrs nor love my sacrifices; and fear will spread over your lands.

"Know, O Peter, that the sign of the iniquitous and unjust people whom I have mentioned as coming from the desert of the south is that they will ride on camels and will hold in their hands the rule of the carpenter with which they will mark, and will shave the hair (of their heads) like mendicants.6 Woe to the island (sic) of Haran at that

¹ Which country is this?

² This word may not be a proper name but a derivative of the verb radafa in the sense of "followers."

This word may be a derivative of the verb katala "to kill," and in that case the sentence would mean "the children of those who will be killed (or, who have killed) will be given (or, will give) the tablets from me." In this sense we ought to add an alif after the verb and the pronoun al-ladlin before it. The meaning of all the sentence is problematical.

Which towns or countries are these?

⁵ The meaning of all the above sentence is uncertain.

⁶ All this seems to refer to the Arabs. As to the rule (lit. "rod") of the carpenter we may compare Is. xliv. 13.

time, because its inhabitants will die of starvation, fire, sword, destruction and deportation. O Peter, *Haran* the town of idols will be like a congregation that is led astray and like leaven that is immersed into dough. Woe at that time to *Palestine* and to its inhabitants, because a King¹ will repair to it from the west, who will joy in pains and be pained² in joys. He will go afterwards to the east and perish there, and woes will be doubled for *Haran*, and gloom will be in the saddle in the east and in the west.

"Know, O Peter, that the people whom I have described will be in permanent action from the beginning of their reign to its end. This people, O Peter, is the scourge of my wrath on the earth, and men of all tongues will flee from them, because they will consider as lawful the deportation of their sons and daughters. O Peter, there will be no justice in the time of this people for one hundred and sixty nine years as I told you, and at the end of these years they will intensify their raids on the earth. O Peter, woe to Armenia, because it will perish seven times, and at the end of the seventh time, I will be reconciled to its inhabitants and give them victory, at the completion (of the time) of the twelve Kings; and they will kill a considerable number of the wicked men, the children of the barbaric nation.

"Then a man will appear and will call people to his side. His soldiers will be from the Sudan 5 and short of stature, the like of whom men had not seen previously. Their foot soldiers will be more numerous than their horsemen. At their first onslaught no one 6 will be able to oppose them nor to stand against them. Their devotion to their leader will be greater than yours and that of your colleagues to me, O Peter. At the end of their Kingdom they will repair with their King for the time being to the land of fear, and they will destroy three towns. Egypt will be in a state of commotion, and blood will be shed before that King and his generals. The treasures of Damascus, which are the glory of its inhabitants, will be thrown open,

¹Read malikun. ²Read wa-yahzan. ³Lit. "heads."

⁴On the vicissitudes of Armenia caused by wars, see *Encyclopædia of Islam*, i. 437 sq. The meaning of some words in this sentence is problematical.

Or: "blacks." Read aḥadun.

the kings of the littoral will reign, and the mountains of $A l\bar{\imath} n\bar{a} n^1$ will be conquered.

"When you see 2 that the east becomes dark and is covered with a black cloud: that stormy winds begin to blow; that armies move from one country to another and from one place to another; that many mountains are engulfed: that wars rage in Damascus, and there is no one left to dwell in it as well as in Baalbeck; that armies pour into Egypt in order to destroy it and burn it; that earthquakes occur in towns, and piercing noises are heard in them; that the Kingdom of the seven kinglets whom I have mentioned, is at an end: and when you see that the seat of the Kingdom of the people that I have described changes from their first house to their second house. and that the seat of the Kingdom of the first King changes from the direction of their Kiblah to the east; and when you see three kings rising in one year: know that (the day of) truth is at hand, and that the last Kingdom 5 will devastate the earth and the world.

"Know, O Peter, that at that time all those who believe in me will be smitten with great grief. Divisions will occur in the camp of the children of the ' $Ab\bar{u}s$, and seven kinglets will rise from them, and a considerable number of them will congregate near waters.⁶ A sign will be seen in Edessa and the inhabitants of Haran will rise against those of Edessa. There will be ruin, slaughter, grief and fear near the small winding river. Woe, O Peter, to Antioch, your town, woe to Baalbeck, and woe to the remaining towns and to Syria, because they will be affected by many tribulations at that time. Woe, O Peter, to Samosata as it will be ruined, burned and its soil tilled with plough, because an iniquitous man will rise from it.8

"O Peter, if your people accept my words I will remove my anger and my wrath from them. Know, O Peter, that the temple of 'Irkah'

¹Vowels uncertain. Which mountains are they? Is it possible that it is a scribe's error for Lubnan, the mountains of Lebanon?

² I read nazartum.

³ Mention is made above of nine and eight and not seven kinglets. They are known under the name of $mutaw\bar{a}fir$ kings. See pp. 447 and 450.

Direction of prayer among the Muslims.

⁵ Or : "King. 6 Read mivāh.

⁷ The river daisān of Edessa?

8 Is it Paul of Samosata?

9 A town situated east of Tripoli, in Syria. It was fortified in ancient times.

and the town of Seba will be burned, and the inhabitants of the town of Seba will be reduced to a hill (of ashes). Seven years will come upon my people, in which many of them will perish. Signs will be seen in these seven years, and in them the earth will be filled with the partisans of hell.

"Signs will be seen in heaven, the sun will darken and soil will fall from heaven on the earth, which will cover its inhabitants. Mighty men will immediately perish, and the temple of the lion at Baalbeck will be destroyed. Manih will be rebuilt and buildings will increase in it and waters will flow into it, which will divide themselves into different streams. Woe to Paran and to Ara'mān because they will be ploughed in conjunction with the preceding towns in a week and a half.

"After that a King will reign whose name is (. . .), and after him another King called (. . .). Woe to towns, villages, and sown fields under the reign of these two Kings. The three mountains will then bend. At that time when the fourth *Nubian* King has passed away, four Kings will rise from the people whom I have described. The first of them will live a short time only, but the three others will have long reigns. The first King whose life will be short will be from the first six and two of the remaining three will be of the same family, and they will perish before the end of the days of the fourth King.⁴

"When wars and murder increase in this nation, and the earth is filled with tribulations, fifty nations will come out against it and tread on it. At their head will be a King leading many other kings, and they will fight on sea and land, and the seas will be strewn with ships full of warriors, one of whom will chase a thousand and two put ten thousand to flight. Then the aforesaid people will prepare to depart for Nisibin, and afterwards they will flee one and all into the deserts whence they came out. Then the Christian King residing in the city of Antioch will repair to Rome, and there he and the Kings of India

¹ Is it possible that this *Manih* refers to *Manihah*, a locality near Damascus? (Yākūt, *Mu'jam al- Buldān*, iv, 673).

² Read miyāh.

³ Possibly 'Arramān, a town near the district of Haurān in the province of Damascus (Yākūt, Mu'jam al- Buldān, iii, 655).

⁴ The translation of all this sentence is uncertain.

⁵ Read mukātilin. • ⁶ Deut. xxxii. 30.

and Cyrus¹ will unite with Sind and China. They will make a mutual compact² to fulfil the wishes of those who believe in me and (to punish) those who hate them, and they will be given great power so that one of them will defeat a thousand. This I will grant to those who follow me and believe in me as God.

"O Peter, in that time Jerusalem will be rebuilt and its rampart will be reconstructed. My temple will be re-erected, and Jerusalem will be rejuvenated after her old age, and will shine like the rays of the sun and like the flames of a burning fire. Know, O Peter, that the lion's whelp, who is entrusted with the task of helping the believers, will show his head in order to fight his enemies. When he has finished thirty-one years in power, he will have, with the assistance of fifty Kings, gained possession of all the earth. When he has reigned fifty-one years, your Kingdom, O Peter, will be great and you will increase in glory. O Peter, when the nations intensify their hatred against your people it will be a message of salvation to them, and let them take refuge from place to place.

"O Peter, have you not heard the words of my beloved David in his Psalms in which he says: 'I will lift up my eyes to see from whence cometh my salvation, and it cometh from the creator of heaven and earth?' O Peter, blessed are those who dwell in the four surrounding mountains which you will encompass till the end of the world. I will make them dwellings of salvation, and all who go and repair to them will prosper.

"Woe to treasures and towns in the time preceding 8 the rising of the lion's whelp, because religion 9 will vanish in east and west. The virgins will be deflowered and the faithful, 10 especially the priests, will be killed all over the world; the water-pools of the earth will cease to exist and the villages will be destroyed with a lightning speed.

¹The author seems to refer by this word to Persia in general.

² Probably read yata'āhadūna. ³ Read sūruha.

⁴ If we read *Khamsin* in the accusative, the meaning would be "he will have defeated fifty Kings and gained possession of all the earth."

⁶ Ps. cxxi. 1-2. ⁶ From the Syriac krakh.

⁷ Probably read kullu man.

⁸ Read Kabl. This proves that the text from which the present Garshūni MS. is derived was in early and undotted Arabic characters, because it is in Arabic only that the letters $b\bar{a}$ and $y\bar{a}$ are graphically similar and distinguishable by extraneous dots placed above or below the letters.

⁹ Í read ad-din. ¹⁰ Read al-mu'minūn.

"You will see that the kings will assemble near one King, and three Kings will be established. Divisions will occur between them from the place where the sun rises to the sea. (And that one King?) will appear from the south in glory and majesty, and the heart of the iniquitous nation will be seized with fear, and they will return to the country from which they came. (That one King?) will be accompanied by a man from the first house, and their discomfiture will be due to this man.

"O Peter, you will see your great city in a state of commotion, and from it will go out a considerable number of people, who will fill the earth. And you will see the standard bearer coming out of the Capitolium² of the great city of Rome. When you see all these things you will know that a complete salvation has come to those who believe in me. The name of the standard bearer who will come out of the Capitolium is derived from my name, and my name will be inscribed on the standard. He is the lion's whelp from whom the earth will shake with fear. When he appears he will repair to the country of Yukīyah. The islands of Cyprus and Sicily will be full of his troops, and the cities will rejoice.

"O Peter, your great city of Rome will awake out of her sleep, and the armies of Cyrus and of India will assemble at that time in Jerusalem and worship my cross. My right hand will be over the city of Rome, and I will order the heavenly hosts to come to its assistance. The land and the sea will be filled with the inhabitants of Maurikiyah, and there will be an uproar in the earth on account of the blood shed on it. The enemy, however, will never prevail upon Rome because of its being your seat, O Peter. At that time all the Kings of the earth will be in the power of the lion's whelp, and five-sixths of the (inhabitants of the) world will believe in me. The Kingdom of the lion's whelp will be immune from vicissitudes till the

¹ Read tarji' and al-lati.

² Read Kabitolion. This proves decisively that the text from which the present MS. was copied was in undotted Arabic characters, because it is only in Arabic that the letters $b\bar{a}$ and $y\bar{a}$ are written in the same way and distinguished only by extraneous dots placed above or below them.

³ Is it possible to read here *Tarakiyah* "Thrace"? The mistake could easily have arisen in undotted Arabic characters.

⁴Read takūn. ⁶Read bi-mu'ādhadatiha. ⁶Add al-wakt.

⁷l read asdās for asdād, which generally means "barriers."

time in which the sign of my rain-bow is seen on the clouds of heaven, and that sign will herald the time of my second coming into the world.

"Know, O Peter, that when the Son of Perdition perishes, sins will increase among men. Tell your people, O Peter, that false prophets¹ will rise, and warn your nation to beware of the nation described above. Inform them that any of them who denies me in their time, I will throw him into the eternal torment. Proclaim to them that that nation will hate me and all who believe in me. O Peter, woe to those who deny me, and blessed are, O Peter, those who believe in me. Those who endure the tribulations till the end will live for ever and ever; and those who die in my love will be counted as martyrs; and those who endure tribulations and afflictions for my sake I will forgive their sins, double their reward, and make them inherit the Kingdom of Heaven which does not end nor perish and the pleasures of which no created being has ever known.²

"O Peter, keep what I have taught you, and know that I am not going to forsake my people nor ever to abandon them. A time will come when the children of the wolf will seemingly triumph and inflict numerous and severe tribulations; when your noble city will be surrendered, and its inhabitants will suffer all kinds of torments and intense pains from their (enemies) priests; when your city's sons will be deported and their daughters deflowered by the children of the wolf, for the duration of a week and a half. Blessed will be those who at that time go out of the city and flee from it, because woe will fall on it and I will not save it in order that my will may be done in it. Blessed will then be those who dwell in the mountains.

"When those who believe in me in the city have been killed and have become therein martyrs for my sake, then will I show my salvation in a way in which my right hand will be over the sea and my left over the land. At that time the children of the wolf will be cursed by their wives. O Peter, when twelve signs have appeared in your city tell its inhabitants to flee from it before the remaining signs take place in it. (Those signs) will occur in it, and all the believers found in it will perish. When false intelligence increases among the

¹ Read kadhaba.

² Add wamā before the verb.

⁸ Read sākinūha.

^{*}Read al-mu'minūm.

⁵ The verb of the first member of this sentence is omitted by the copyist, and the meaning of all the sentence is thus rendered obscure.

children of the wolf, and lies spread, and fornication and adultery multiply among them; and when awe-inspiring visions, false witness and bad thoughts concerning the honour of my people, occur, let all those who are able to flee do so.

"In that day many men will deny me, and will taunt one another. Know, O Peter, that if the lion's whelp roars and waxes angry on account of disappointment, I will send Michael, the angel of war, to the vanguard of his army, with the sword of anger and wrath, as I did in the times of yore with the Kings of Babylon, and as it happened to Moses my elect when he drowned Pharaoh in the sea, and as it happened also in the case of King Asa. In this way will I act with my people. In front of them will be the lion's whelp, who will strike all the unbelievers with his sword and bring terror into their hearts.

"When 2 the rebellious King has repented and turned away from his rebellion and when our Lord has become a saviour, I will set (Him) up (as) the King with six names.3 I will bring salvation through him, because he is the saviour adorned with many names. With him I have placed Michael the man of the golden sword and the holder of the spear. At his right will be the Cherubim and Seraphim who will fight before him with twelve myriads of angels. On two memorable occasions I will fill all mankind with tremour and fear.

"And woe unto them that are with child and to them that give suck 5 at the time when the children of Ishmael shall come forth from the country of Persia. When you have seen the dead rising; those immersed in sleep awaking; the world excited by the instructions of the Guide; the lion roaring and in its supplications to me its roar heard in all regions; the Rebel repenting and the Insurgent making penitence; those going astray coming to the right path; rout spreading; the fallen rising: the old things renovated: the waves of the sea stilled; the aged becoming young: know that the time is at hand. O Peter, when murder and death increase in the regions (of the earth), and the chiefs rise capriciously against your people and your flocks, for two

² Read wa-'idh. ¹ Read mukaddamatihim.

³ Or: "the sixth King in the order of names."

The Syriac pārūķa. ⁶ Matt. xxiv. 19.

⁶ Or: "waterless cloud," "twang of the bow," according to the way in how read the word.

7 Read kathura. which we read the word.

weeks of middle length, woe will fall on them for a short week and a half.

"O Peter, when you see the inhabitants of the desert taking refuge between the two mountains, tell 1 your people to flee in haste from the towns. When you see women seized with the pangs of travail every day, and father and son having intercourse with one woman in one house, wake up, O Peter, with your people. When you see that abomination and fornication are practised openly; that those who deny me are on the increase, that the wives of the believers blacken 2 their hands with the leaves of the tree which I have cursed from among all the trees created on the earth: woe, again woe, and all woe to those of them who dye themselves with (these leaves) after they have received the baptism, because their lot 2 will be with those who shed the blood of the prophets, with those who cried out before Pilate, saying: 'Crucify Him.' Good were it for the woman who dyes herself with the leaves of this tree if she had not been born."

"O Peter, when you see women dressed in men's dresses 6 and vice versa, know that the time is at hand, and that the hour of judgment is come. O Peter, blessed is the man who is not born in the time in which the wolf comes out of Jerusalem. Know, O Peter, that at that time my churches will be divided and that the sea ports will be ruined. Calamities will befall my people: some of them will be driven out of their places, some of them will be driven out of their homes, and some of them will be burned with fire. Blessed are those who flee to me and take refuge near my sanctuary which is in the new Jerusalem, which has no abomination nor iniquity, and on which no one has trodden except my people, from the time in which they believed in me. The one to whom it was entrusted did not contradict my commandment because I was with him, and I shall not cease to be with him always, and he will be with me and to me, and I with him and to him. Through him I will conquer all the fortified cities. because I have made him my elect, and I have chosen him and was pleased with him.

² Read yusawwidna.

⁴ Mark xv. 13-14, etc.

¹ Remove the wāw.

Read hadhdhahunna.

⁵ Cf. Matt. xxvi. 24.

⁶ The sentence is badly worded but the sense seems to be clear.

"O Peter, the city in which your body will be 1 placed, is the great city which has no blemish. I will make its inhabitants pure, and they will enjoy what is just and forbid what is wrong. I will show my miracles in it, and I will establish in it the pillars of prophecy and priesthood, the sceptre of power and the throne of David; and this will remain in it for ever. It is Jerusalem the great, and I will honour it with the aforesaid mercies solely because of my love for you, O Peter. Make your mind clear, listen to my words, and know that all the books will undoubtedly perish and people will not believe in them nor in their contents, which they will ascribe to lies and falsehood. O Peter, woe to those who gave the lie to my signs. O Peter, when you see the priests despising and scorning them, while wallowing in sins, and the common people railing at them and contradicting my commandments found in them, know that these are some of the signs of the end of the eon.

"When you see the heads of Jerusalem fallen victims to torments, destruction, and much sorrow, know that your noble city and the rest of the cities will be affected by similar calamities. When the sun has risen from the city of Rome and shone on a desert of the west, and its rays have embraced all the earth and burned the trees of the wild and elevated cypresses; when you see that fire has consumed the land of fear (which is the land) of Egypt; 4 that its running water has dried up; that its laurel has died out; that the powerful King has gone to the lion's whelp carrying great and costly gifts to him; that the wealth of Egypt has been carried to the west; and that fear has affected the sea: know that at that time the son of the wolf who devastates 5 and lays waste will come out. When you see that he inflicts on (the inhabitants of) Egypt dispersion, divisions and (punishment with the) sword; when you see that its inhabitants are perishing of murder and death; when you see that the community of those who deny me in it are perishing with the sword, and that famine is creeping into it together with grievous and incurable diseases: know that its ruin is at hand and that the wolf will trample on the country of the east where he will muster a great army. There his power will

¹ Read yakūnu. ³ Ķur'ān iii. 100, etc. ⁸ Read biha.

Or: "of the countries (of the earth)" in general.
The author uses the Syriac form of the participle.

be brought to an end and his wives will be deported, and he will change his sins with them to simple apparel.¹

"Woe to Egypt because of the calamities that will befall her from sea, land, and all sides. All men will strive to plunder its wealth, and the children of the wolf will cry to one another and say: 'Let us go to Egypt, wax rich in it and plunder its wealth.' They will ruin it and be proud of (their deeds) in it, but they will perish in it. O Peter, know that all my words will be fulfilled and my wish realised."²

Here ends the fifth a part of the Book of Clement.

Again the sixth part of the Book of Clement.

The Saviour said: "O Peter, make sure that your people do not deny me in the time of the coming of the trials, which will be doubled in the case of those who believe in me. Inform them that those of them who will endure the sword in their obedience to me will live with me in the last day, and I will make them inherit the Kingdom of Heaven which has no end and which will never cease to exist.

"O Peter, tell those who believe in me the following: 'When you see towns tottering, the earth shaking, armies constantly mustering' in the world, and fear and trepidation filling the hearts, girdle your-

¹ So I translate the word *al-wadan* which may be translated in different ways. Its precise meaning in this sentence is obscure.

² Here the copyist adds in Syriac: "O brother-readers, pray for the wretched and the weak man who wrote, and for his father and mother. And recite a *Pater Noster* for the soul of the author and of the hearers."

³ As the preceding part of the *Apocalypse of Peter* was called the "third part" the present part should have been named the "fourth part." According to this heading two parts are missing in the book. This, however, does not seem to be the case because the MS. is complete and its text appears to be continuous throughout. Either two parts are combined somewhere into one or this false division is due to an error on the part of the copyist. Because of uncertainties see what I wrote on this subject in the *Prefatory Note*.

⁴ Read wal-izdihāf.

selves, prepare for war, and be in readiness. Know that I will keep alive those who will kill you and drive you away, in order that they may receive the torments prepared for them in the last day, because if I do not keep them none of them will be able to live on the earth.' O Peter, keep the secrets which I have disclosed to you, because their knowledge will be required at the end of the time, and it will only be found with few people.

"Any one with whom these words of mine are found harm will befall him.1 I did not deliver them to any of the pious men of antiquity. The priest Phinehas, the great Father Jacob, the aged Abraham, 'the friend,' and Isaac who was offered to me in sacrifice, asked me to disclose to them something of that which I have unveiled to you, but I did not answer their prayers. In the same manner Moses prayed before me forty days, and asked me to reveal to him something of this secret, but I did not do it; I did, however, disclose to him the place where (that secret) will be kept. And Moses disclosed what I had revealed to him from this secret to his disciple Joshua, son of Nun, and Joshua disclosed it to the priest Phinehas. And, O Peter, the priest *Phinehas* carried the book, which contains the secrets which I had revealed to him, to your great city, where they will be made manifest.⁵ (The book) will not be known for a long time, but when faith is made known it will be made known, and it will be found in the hands of men.

"Know, O Peter, that amongst the children of the wolf who at the appointed time will go out of the holy city, there will be a man whose origin and beginnings will be unknown. He will be the cause of many wars, will shed much blood, and will proclaim himself a King. After his death one of his relatives who will have a large head, blue eyes, and much cunning will appear after him. He will amass much wealth and his name will be (...). He will reign in the east, and being himself perverse, he will pervert others. His end will come at the hand of the tormentor "who has no pity.

¹ We may possibly read yazhar for yuzarr, "to show."

² A title of Abraham in Arabic from Kur'an iv. 124, etc.
³ Or possibly "mystery."

⁴ Antioch or Rome.

⁵ Read the verb in the feminine singular.

⁶ So I translate the word *munawwil* which is difficult to understand in the context. Generally it means "a giver."

"Know, O Peter, that the country of *Persia* will be delivered to wars, and that of *Armenia* to destruction. When the said man of the barbarous language inhabits the inner part of the town of *Jerusalem*, the nations will flock to him, and the inhabitants of *Persia* will come and dwell in it. He will kill the believers found in it, and war will be waged therein.

"O Peter, take note of this: when you see that the east is overspread with the Persian language which my curse had kept hidden, and which I did not permit the prophet *Moses* to enumerate among the written all languages of mankind, because those who speak it) hate him and all those who believe in me: I will lay waste the country of this language, will scatter its inhabitants to the mountains, will uproot the foundations of its Kingdom, will redden my sword with its blood, and will intensify my anger against it.

"When you see signs in the east and in the west, earthquakes spreading over the whole earth, fear entering the hearts and trepidation filling the chests: know that at that time the son of the wolf will appear. His wrath and his anger will spread over my churches, and (his followers) will satisfy their grudge against my people. All this will happen with my permission on account of the great number of the sins of my people and of my commandments which they have broken. The torments inflicted at that time on those who believe in me by the son of the wolf will last one short week and a half, (and he who endures them till the end) shall be saved. O Peter, blessed are those who are not heavily laden, and blessed are those who have no burden to carry, because they will be the winners."

Then the Son of the living God said to me: "There are still many wonders which I wish to reveal to you, but the time to reveal them to you has not come yet."

And I worshipped before the Christ the Redeemer, O my son Clement, and said to Him: "O Saviour, tell your servant the time in which your servants will be delivered from the servitude of the

The word used here is very uncommon.

Remove the waw.

³ Sifr is probably the Syriac word sifra.
⁴ Read fali-dhālika.
⁵ Lit.: "will fill the sword of my wrath with it."

⁶ Cf. Matt. xxiv. 13. Something seems to be missing in the text. I added

the words between parentheses to give meaning to the sentence.

⁷ Lit.: "the pious ones."

8 This sentence is as usual in Syriac.

children of the wolf; the duration of their power on the earth; and the period of their departure from the holy city. Will any of them remain in it, and what will be the condition of those of them who remain in it?"

And my Saviour said to me: "Since you have wished it I will reveal to you all that will happen through the children, of the wolf, from the beginning of their kingdom till its end. I will disclose to you the names of their Kings, what will befall them, and who will be their leader. I will tell you the reason why I will grant to them power over the earth and over the believers; and the length of time in which the believers will remain in servitude; and the time in which power will be given to them; and how the beginning of the son of perdition is going to be; and how my second coming will take place; and how the HOUR will come and what will be the sign that will accompany it, and the calamities that will befall my people in it; and what will happen to them after the Resurrection. What I am revealing to you I have not disclosed to any of the ancients, and I will not reveal to any one beside you."

And the Saviour said to me: "O Peter, know that when the leader of the children of the wolf appears, he will be taught the faith, which he will learn from the straying sheep who will be banished by my church to the deserts, on account of his teaching about me the beliefs held by the Jews who hate me and my people. He will be a devouring wolf in sheep's skin.

"The apparition of that leader will take place in the year nine hundred of the era of *Alexander*, the king of the mighty.⁴ That leader will be like a devastating wild ass on account of (the help) which he will receive from the children of *Kedar*. He will abhor peace, and will be like a violent camel. He will be the dragon with forty heads, twelve of which lurk in wait and twenty eight sting to death.

"He will be profligate and fearful; he will agitate the seas, excite

¹ Read al-mu'minūn.

² Lit.: "the sins."

³ Possible allusion to the monk Sergius Behira who, according to the tradition, was the mentor of Muhammad.

⁴ The year 900 of the Seleucids corresponds with A.D. 589. All this seems to refer to Muhammad.

⁶ I read mutakāminah for mutakāmilah, which means "perfect" and is meaningless in the sentence.

to rebellion, and put enmity (even in the household) of Solomon; he will oppose the power of truth, destroy my law, and ruin the world; he is the ear of tares, the fruit of wormwood, and the mountain of poison; he is the sign of death, the river with brackish and salt water, and the sea of anger and wrath against mankind; he is the father of abomination, and the tempest of swift lightnings; he is the man who whispers his words, deceitful and fraudulent; he is addicted to sexual intercourse and a lover of discord; he is neglectful of good, and diligent in evil; he is keen that his prescriptions should be observed, and a hater of the children of my grace; he is the secret offspring of the second Sodom, which is worse than the first, and the evil progeny of Gomorrah; he is the embodiment of falsehood, and the habitation of sin; he is the one who brings himself and his followers to destruction, and the murderer of his own household.

"He is the disciple of the Archon, the head of iniquities and the son of perdition, whom I mentioned to you at the beginning of the revelation of my secrets to you, and he is the prophet of falsehood whose name I have disclosed to you; he is the keeper 4 of the standard of the ungodly; he is the temple of the demons, and the rendezvous of the evil spirits; he is the plate-armour of malediction, the sword of extermination, and a greater murderer than all the other kings.

"His description is as follows: he will be dark-complexioned, slender and tall in stature, one-eyed, irascible, and rancorous; he will have the tongue of a savage, will be quick in his gait, and drawling in his speech. He will be a man of false promises through which he will induce men to surrender to him. He will be a lover of women, a giver of assurances concerning this world and the world to come, and a habitual liar.

"O Peter, now that I have disclosed to you his name and his description, warn your people to be on their guard. The kingdom which he himself will establish will be small, but the kings who will

¹Lit.: "a spoiler between Solomon."

Lit.: "joke." Lit.: "table."

In the text *Mughammid*. The author has very cleverly used a vocable which is graphically similar to *Muhammad*, which word he apparently intended to convey to his readers.

^b Read ghadhūb. This proves that the original MS. was in Arabic in which the letters 'ain and ghain are written in the same way and are only distinguishable by an extraneous dot placed over the letter.

rise after his death from his own relatives, will enhance his kingdom and consolidate his faith and his power. They will bless his name every day, will glorify him, magnify him and perpetuate his memory among them. They will inscribe his name on the walls of their houses, and they will go on pilgrimage to the place of his tomb, and afterwards to the temple of the great idol called Sarh. Inside the temple of this idol there are three other idols, one of which is called Solon, another Kolon, and the third Hotān. The helpers of the wild ass before his death, will be in them, and the members of his Council will stand on them.

"Against my wish his followers will build houses for their devotions and their worship near my houses. A good number of Jews will follow the wild ass, thus increasing his wickedness and imparting erroneous doctrines to him.4 After the death of the sheep who strayed from my fold and became his mentor in his early days, two men from the lewish people will befriend him. The first letter of the name of the first one of them is $K\bar{a}f^{.6}$ After his death the people will bless his name and will relate false traditions from him. The first letter of the name of the second one is $S\bar{\imath}n$, and he will be by origin from the east. The above two men will write for the wild ass a book compiled from all books. These two Jews will believe in me in some points and deny me in some other points. Like me that man will elect twelve disciples. O Peter, woe to these two ungodly lews after him.8 because they will be the men that will lead people astray from the faith. The first letter of the name of (a third?) teacher of his is $D\bar{a}l$.

"The above three men are the root of ungodliness and iniquity. They will pervert what was right in the teaching of their master, and

¹Read ahaduha.

² Without emendations I am unable to identify these idols in Arabic. Two of them, Solon and Colon, seem to be of Greek origin.

³ So the MS., but if we read *anjāl* the meaning would be "his children." An extraneous dot only distinguishes the two words in Arabic characters.

⁴ Read wa-yu'allimūnahu.

⁵ Possible allusion to Sergius Behira as above.

⁶ Read $K\bar{a}f$ for $K\bar{a}n$. No attempt has been made to identify the names the first letters of which are given in the text. The names identified by the copyist will as above be placed in the foot-notes.

⁷ The Kur'ān?

8 L. e. after his death.

add wickedness to what was already wicked in it. Woe to them. Woe will undoubtedly betide them. Verily I say unto you, O Peter, that it will be more tolerable in the day of Resurrection and Judgment for Judas who betrayed me than for them.1 His twelve disciples will wish after his death to trample on the land of Jerusalem and penetrate into it but I will frustrate their design.

"Remember, O Peter, what I said to you before this day when I was teaching the Iews in the Temple to the effect that there shall not be left in the holy house one stone upon another that shall not be thrown down.2 Know, O Peter, that I will make the Temple which Solomon built for me, as an habitation for the opponents of the wild asses, but after that I will destroy it. O Peter, reveal that which I have revealed to you concerning the wild ass to those who believe in me in order that they may verify it for themselves and remain steadfast in their faith and not deny it. My words are indeed true and shall not pass away.4 Hide, however, the words which I uttered concerning the wild ass till the time of his apparition. Rest assured that the son of sin will come and wage war against all those who believe in me, but I will not leave, nor take my hand away from, a single one of them. This I have promised to them. O Peter, blessed will be those who are steadfast in the faith and who love me and do not deny me, because they will be counted among the saints.

"Know, O Peter, that the son of perdition will order frequent marriages and will make shedding of blood and deportations lawful. A man will marry the wife of his brother, and also two sisters one after another. Near relatives will intermarry. A man will marry a woman, and his father 5 will marry her daughter—in case she has one. In his law of inheritance he will commit injustices towards the children, because he will give more to a son than to a daughter, and in this way the majority of mankind will withhold justice from their offspring. He who endures their subjection till the end shall live.

"The followers of that man will wish to harm my people, and if any of them kills a believer (in me) he will think that he was offering a sacrifice to God.7 He will pretend that those who kill and are killed among them will go to Paradise and to pleasures that have no

² Cf. Matt. xxiv. 2, etc. ⁵ Read wa-abūhu. ¹ Cf. Matt. x. 15, etc. ³ Or: against.

⁴ Luke, xxi. 33, etc.

Remove the waw before the verb. ⁷ John xvi. 2 (Peshitta).

end, and he will glorify the young and the old among them. His followers will abolish the Baptism which I have ordered, and their prayers will not resemble the prayers of any of the prophets which I have sent to the world and to the unjust 1 people of the children of Israel. They will construct high buildings from which they will call people to their prescribed prayers, and this will have the effect of quickening their steps to attend them, and thus they will imitate the actions of the children of the blessed *Ishmael*.²

"O Peter, were it not for two reasons, the first of which is my promise to Abraham and the second the multiplicity of the sins of my people, who utter to one another words that discourage belief in me, I would have sent to the holy land the swift Pharaonic chariots which carry both the Deceiver and the Error.\(^3\) O Peter, feed my lambs, feed my sheep, feed every straying lamb and bring it back to the faith. Do not lose anything from what I have delivered to you. Know that the son of perdition about whom I spoke to you will be friend the sorcerers of Egypt and learn\(^4\) their art, their cunning and their deceitfulness. Indeed, the first man who will be friend him from his three teachers mentioned above, the one who has the letter $K\bar{a}f$ as the first letter of his name, will be \(^5\) the disciple of sorcerers. They will strive to deceive those who believe in me.

"O Peter, verily I say unto you that after the death of the son of perdition I will send the savage beast to dig him out and devour his flesh, and before his death he will kill his teacher whose name begins with the letter $S\bar{\imath}n$. Because of this murder he will prohibit and render unlawful to himself a large variety of food and drink. Among the women whom he will marry one will be called "She knows and she fears." She will be one of those from whom sorcery will be learnt.

"After the death of the son of perdition in the dark and dry town, a man will rise after him, and the first letter of his name is 'Ain. His outlook will be more human than that of his master who preceded him and than that of the kings who will follow him from that people.

¹ Remove the waw. ² This sentence is difficult to understand.

³ About Deceiver and Error see *Ode of Solomon*, xxxviii. 10. The second member of the sentence is difficult to understand.

⁴ Read wa-yata 'allam.
⁶ In Arab ta'rif wa-takhāf.

⁵ Remove the first $w\bar{a}w$.

hāf. Read ihda.

He will not wish to shed blood, and he will be inclined to peace. He will be better than his people. His description is: brown coloured with red hue; full sized in height; well balanced in body, and dark-blue-eyed. He will modify some of the prescriptions imposed (by his predecessor), and no one will be in a position to take objection to his actions. His reign will be of short duration, and he will die in the dark town in which there is no shade, but he will die (peacefully) in his bed. After his death his people will be in a position to add to or to subtract from his prescriptions.

"After him his place will be filled by a tall man with a brown patch in the eye, and the first letter of whose name is $K\bar{a}f$." He will be a shedder of blood, a fighter, and a mighty man. He will conquer many towns, and will be addicted to deceit and wickedness—true son of his people. O Peter, many objectionable things will be done in his days, and no one will be able to take him to task, and his decisions could not be over-ruled. He will add to, and subtract from, the book of his master which was composed by the three wicked men mentioned above. Through him many men will be killed, and with him there will be no authoritative interpretation of the book. He will not cease to meditate harm against all those who believe in me, and he will endeavour to enslave all of them, but in vain, because I will thwart his designs.

"I will kindle wars in his days, with seditions and divisions, and I will not allow any of his children to reign after him. I will deliver them into the hands of their adversaries and their enemies. This will be the second iniquitous king after the son of perdition. Woe to the towns of the south because of the wars, murders, and arson that they will experience in his days. This King will grant amnesty to some of his adversaries, but he will go back on his word, because of his love of superiority. The days of his reign will be short, and he will die a grievous death. I will speedily obliterate his memory from the earth, and he will go to the excruciating and eternal torments which are prepared for men who resemble him.

¹ Here is a sentence which literally means "and he will call a pigeon." I am unable to give a better meaning to these words without textual emendations.

² The copyist identifies him as Kasīra. Vowels uncertain.

³ Read ya'taridh. ⁴ Read jami'ihim. ⁵ Read sawdā'.

"After him will reign a King the first letter of whose name is $T\bar{a}'$. He will be an insolent, a despotic and a loquacious man. his days he will conquer the cities of the holy land,2 and his troops will surround all those who believe in me. He will, however, be more just than the King who preceded him, although inclined to shed the blood of believers and prone to cast aspersions upon them. His description is: he will be of a swarthy complexion with reddish hue, an hypocrite with a double face which will show poverty and asceticism. He will conquer 3 Damascus, 4 and destroy the greater part of it. A considerable number of people will perish in it, and many of those who believe in me will flee from their places, and some of them will be murdered.

"With him there will be two cunning and deceitful men who will induce people not to surrender (the town).⁵ The first letter of the name of one of them is Mīm, and the first letter of the name of the other one, who will act for (the King) in his dealings with the people and give them amnesty, is Alif." They will be like the two wings of the wicked eagle, but I will tolerate with patience their treatment of my people because of the great number of their sins.

"And the two will conquer your noble city, O Peter, together with many other cities, by their multifarious stratagems, which will not err on the side of humility. The one the first letter of whose name is Alif is better 8 than the one the first letter of whose name is Mim, because the latter will delight in burning and destroying churches, and in killing and murdering all believers in me whom he will happen to subjugate. He will be appointed to Mesopotamia the towns of which he will destroy, and the inhabitants of which he will kill, and no one

Possibly tuftah: "Damascus will be conquered."

Sha'm means also "Surie"

⁵ Lit.: "will delay people from entering," the meaning of which I cannot determine with certitude.

⁶ The copyist identifies him here as Muhammad. The copyist's identifications are mostly erroneous. If one had here to name a man the caliph Mu'āwiah and not the prophet Muhammad would be the appropriate King. It is indeed Mu'awiah who made Damascus his capital.

⁷ The copyist identifies him as Ahmad.

⁸ Read khairun. The sentence is badly worded.

will be able to stand against him. He will repair to *Cilicia* which he will conquer, but the hostility existing between him and those who believe in me will deter him from going beyond it, and I will impede him from doing so.

"Woe to Damascus because of him, as he will make it his capital and gather his treasures in it. Woe to Judas Iscariot who betrayed me to the Jews, and woe to Judas the Damascene who will betray my people to the pagans so that they should be murdered by them through his machinations. Woe to the traitoress, because the boulders of her mountains will be tinged with the blood of those who believe in me, a blood that the plains will absorb. Woe to the betrayer of trust, the son of the tares, the wormwood of the beginning of blindness. Woe to the two accursed Armenians.

"(At that time) the believers in me will be killed in great numbers such as never before and never after, and they will take refuge in the littoral of the sea. All this will happen in the days of the King who does not love me, who gnashes his teeth at me, and the first letter of whose name is $H\bar{a}$." It is from him that the power in the holy land will be taken and given to the King whom we have mentioned above, and who has the two wicked men with him. He will raise the tribute to be paid by my people, and the two men who are with him will harass the world. The majority of the believers will be killed through them, and they will storm lofty mountains, raze high hills, demolish elevated pillars and ruin large cities.

"The sea will lose its stormy character in their days, and sea and land will become smooth for them. They will subjugate the countries of *Persia*, in the east, together with *Abirom* the place of the giants, and along with the town built on the site of *Nuneveh*³ to which the prophet *Jonah* brought his message. Those two men will have as much mercy as that of *Beṣalyā*⁴ and as much artfulness as that found in a brigand. All the inhabited lands will tremble before them, especially before the one the first letter of whose name is *Mim*, because he will be zealous in behalf of his people.

¹ I have slightly modified in the translation the wording of this sentence which is very complicated.

² The author identifies him as *Herod*. Is it Heraclius?

³ Lit.: "the second Nineveh." Vowels uncertain.

⁵ I prefer nāhib to nahb "brigandage." ⁶ Read minhumā.

⁷ The copyist identifies him on the margins as Muhammad (sic).

"A man the first letter of whose name is "Ain" will be the third leader of his people, and the beginning of trouble and of cruel deeds. Ten signs will mark the sum total of the days of his reign with the addition of three others as a complement of his hostile deeds against my children. He will erect a house for their prayers, and in conjunction with his two companions, will conquer Jerusalem and a great part of the holy land together with the house which Solomon built for me. I shall, however, cast the fear of this house in their hearts, in order that it may be made a place for their own prayers.

"O Peter, I told you previously about this, and let it be known to you that I will make of this house a place of hunted game and of flesh of wild beasts, and my name will never be mentioned in it. When the days of the lion's whelp are over he will demolish that house and not leave in it one stone upon another. He will make it also a refuge for the sick and the cripples, and the blasphemy coming out of the mouth of this people will be heard in it. And this people will kindle the zeal of my people in the west and in $Jarb\bar{a}^6$ because from there I will call my people and they will sweep with anger and wrath over all the inhabitants of the earth, as my chosen prophet has prophesied.

"And that King will despatch his soldiers to the new Jerusalem, which will be near (to him), and they will surround my kingdom that is there. I will not grant him victory, however, over it, and I will

³ This sentence is difficult to understand and my translation of it is uncertain.

¹ The copyist identifies him on the margin as 'Ali. 'Umar would be more appropriate.

² Imam.

⁴ Read anni. ⁵ Cf. Matt. xxiv. 2, etc.

This phrase is very difficult and my translation of it is very uncertain. We shall see below that this incomprehensible Jazzi or Jazā (vowels uncertain) is found five times in our MS. of the Apocalypse of Peter. From a comparison with Mingana, Syr. 441 (fol. 76a), we learn that it is a copyist's error for Jarbā which may denote the small town about which see Yākūt's Mu'jam al-Buldān, ii, 46-48 (edit. Wüstenfeld). It lay near the ancient Roman road from Bosra to the Red Sea, about an hour's journey north of Adhruh. Its name is often found in Muslim tradition in connection with the size of the "Prophet's cistern" which "extended from Adhruh to Jarbā" (Ibn Hanbal's Musnad, ii, 21, (edit. Cairo)). It was inhabited almost exclusively by Christians. Can it refer to the same Jarbā as that mentioned by Ya'kūbi in his general history (see fol. 41b of the Arabic MS. No. 801 in Rylands Library) as having possessed mamālik (kingdoms)?

destroy his troops with death, intense cold and hunger, and with my other plagues; and those that remain alive I will drive out of there discomfited and routed. And that King will imitate in all his actions the days of the first people.

"After the death of that King another King will be elected from the children of the ' $Ab\bar{u}s$,' as I promised to them; and at the death of the fourth of these Kings, one of the two of the said wicked men who acted as viziers to some of the four Kings, will reign; and it will be the one the first letter of whose name is $M\bar{u}m$. He will only reign a few days, and I will destroy him and not leave him any power.

"At the death of those four Kings, a King will rise from that people, the first letter of whose name is $H\vec{a}$. He will fight his cousins and take the power from them. Many of the learned men of his nation will die through him, and he will be a murderer and a shedder of blood, a lover of iniquity and fornication. He will not resemble in his actions any of his predecessors whom we have mentioned, and he will be hasty in his decisions. He will contradict his own words, and in his religion he will follow iniquitous rules that are more perverse than those of his predecessors. I will not lift my hand to prevent him and his people from acting as they wish towards my children, because I have established those men as a rod of correction to the children of inheritance.

"And that man will reign from east to west, but the greater part of his kingdom will be in the centre of the earth, and his capital will be *Damascus* where also will be found his glory. His birthplace will

¹ To express the word "lion" the author generally uses the word ' $ab\bar{u}s$. Now this word is derived from the verb 'abasa which means "to be stern, austere in countenance" and which forms also the root of the proper name ' $Abb\bar{a}s$, the son of 'Abd al-Muttalib the paternal uncle of the Prophet, who gave his name to the 'Abbasid dynasty of the Caliphs of Baghdad. Is it possible that the author is cleverly playing on the root 'abasa and alluding to the 'Abbasid dynasty and thus killing two birds with one stone?

² Cod. "will perish." All this sentence is badly worded and difficult to understand.

³ The copyist identifies him again as Muḥammad.

⁴Read malikun. ⁵The copyist identifies him again as Herod.

⁶Lit.: "He will fall before him."

⁷ Delete the *lām*. ⁸ Cf. Prov. xxiii. 13-14.

be the town of $K\bar{a}f$, and in it he will display his insolence and utter his blasphemies. He will go forth to the littoral with spears, and much blood will also be shed from the inhabitants of *Persia* and other countries. *Egypt* will be brought under his rule, and he will despatch his soldiers against the children of *Ham*, from whom he will deport and enslave many people. He will be the owner of a great arsenal, and he will amass great booty. He will impose a double tribute on those who believe in me, and a considerable number of my people will perish by his hand. The inhabitants of *Persia* will submit to him and will bring gifts to him together with their tribute.

"The description of this king is: tawny complexion with a ruddy tinge; full size in height; big head; small eyes; cunning and sly mouth; deceitful; handsome in body; of a jealous disposition; inexorable to his enemies and to those who seek his hospitality and the asylum of his kingdom. He will be the fourth King of the kings of the one-eyed son of perdition. He will endeavour to kill the sons of the man the first letter of whose name is 'Ain,' but I will frustrate his design and his evil thought concerning them, and it will be (the inmates of) their house and his own house that will kill them, because they will seek the kingdom to themselves as their rightful inheritance. They will multiply wars and kill men, in search of power, which they will not obtain,' because I will not be pleased to see them reign till the end of time.

"At the end of time a man from them will reign, who will repair to Persia, and his cousins will consolidate his kingdom. From them the lion's whelp will take the kingdom and deliver it to a man the first letter of whose name is $M\bar{\imath}m$.\(^4\) This man will fulfil the commandments. At that time another king will rise,\(^5\) the first letter of whose name is $Y\bar{a}$ '.\(^6\) He will attain the kingdom by force, and he will kill my people along with a man from the children of the wolf.

The fifth king will have the letter Jīm at the beginning of his name. He will be the cause of deportations and iniquitous actions,

¹ It is possible that the author means here a town the first letter of the name of which is $K\bar{a}f$.

The copyist identifies him again as 'Ali. Read yanālūnaha.

⁴ The copyist identifies him again as Muhammad.

⁵ Add yakūm or ya'ti or a similar verb. ⁶ The copyist identifies him as Yāsīn.

and he will build many towns and demolish others. He will not be loved at the palace nor thanked, because of his selfishness, his family pride, his warlike disposition, his tampering with justice, his love for amassing wealth, and because of his being the head of the children of the $Ab\bar{u}s$. Wars will not cease in his time, and in them men will not refrain from shedding blood.

"He will entertain evil designs against my people, but I will frustrate his plans, because I am with you, O Peter, and with my people till the end. I will not leave them orphans of me, nor bereaved of my grace, but I will shepherd them and not contradict my word concerning them, that I will be with them for ever. I will stay with you in Jerusalem, O you holder of the keys of heaven. Do not grieve, O Peter, on account of the insolent nation which I will cause to subjugate the world in order to chastise my people. Indeed that nation will be dyed with (the blood) of my people whom it will harass.

"Know, O Peter, that were it not for the sake of the supplication of my father ⁵ Abraham in the dark country, I would not have multiplied the posterity of Ishmael. I caused Abraham to love (Ishmael) because I was aware of the (future) actions (of his children) ⁶ whom I would set over all. I gave the kingdom to the Children of Ishmael the offspring of Abraham in order to chastise through them all the nations that rebel against me.

"O Peter, woe to the land of 'Irāk on account of the King whom I have mentioned," because in his days murder, pestilence, and iniquitous decisions will be on the increase. This King will also have his seat in Damascus, but his wars will be in Mesopotamia, the land of the four rivers that flow out of Paradise. His kingdom will be firm, and he will defeat the men of his house together with his cousins, and he will demolish the pillars of their might, but with him divisions will begin in his nation.

"Woe to them because of that which will befall them through me. In his words to his friends he will give the lie openly to his master and

Delete the final $h\bar{a}$. Lit. "I will not remove"

³ Read minhum. ⁴ Cf. Matt. xxviii. 20, etc.

⁵ Read abi. About all this cf. Gen. xxi. 9-21.

⁶ This sentence is difficult to understand, and my translation of it is not certain.

⁷ The copyist adds here "and he is Yāsīn." ⁸ I read al-firaķ.

to his imam—a thing that was not done by any of his predecessors. He will be hated and cursed by some of his followers and men of his party, but loved by some others. From the party of his master a man will appear 1 (to thwart him). He will be in a position to do this because of the fear with which he will inspire others, and because of the great number of murders that will be committed among the people. He will kindle war among the tribes, and will amass 2 much wealth. He will seek the treasures of the earth like a biting dragon which seeks to sting.

"O Peter, he is the accursed (dragon) with seven heads which Daniel saw by revelation in his vision. Indeed the one about whom Daniel spoke in his prophecy is this king. He is the devouring crocodile that rises from the Nile of Egypt, and he is the second Terah. Woe to the land on which he treads, and blessed be the land from which he is driven out, because he is of the children of the vipers, full of wrath and anger. He will, however, refrain from doing anything before taking the advice of his friends, and he will at all events act more kindly towards those who believe in me than the rest of them, and he will amass great wealth from the earth.

"After his death he will be succeeded by another King the first letter of whose name is $W\bar{a}w$." He will be a shedder of blood, a lover of women, and a degenerate. He will hate those who believe in me, will be jealous of his friends, and will be prone to bribery. He will see that a company (of his friends) are not fit to govern.

"After his death he will be succeeded by a man the first letter of whose name is Sin." His reign will be of short duration in the world, and his affairs will be in great disorder. He will endeavour to enhance his prestige and to imitate the wise Solomon, but his wishes will not be fulfilled.

"After his death he will be succeeded by another King, the first

¹Probably delete the final ha'.

Read jam'.

In Dan. vii. 7 the beast had ten horns. The author is probably wishing to quote the Book of Rev. xii. 3, where mention is made of a dragon with seven heads. Such a dragon does not occur in Daniel.

⁴ The sentence is badly worded.
⁵ Read rujsan from Syriac rughsa.

There is here a sentence which is unintelligible without textual emendations.

The copyist identifies him as Wālid (sic).

⁸ The copyist identifies him as Surba (sic).

letter of whose name is 'Ain.' He will be the son of a man the first letter of whose name is also 'Ain.' His reign in the world will also be of short duration, and he will make show of governing and acting with justice. He will hate the believers in me and kill them, and his Capital will be the holy land, and in his days there will be earthquakes and signs.

"After his death a King 3 will rise after him the first letter of whose name is $Y\bar{a}$, 4 and he will be the son of a man the first letter of whose name is 'Ain.5 He will have a short reign, and after his death he will be succeeded by a King the first letter of whose name is $H\bar{a}$.6 The latter will be the son of a man the first letter of whose name is 'Ain.7 He will be more generous than the Kings who preceded him, (but) he will be an iniquitous man and a lover of divisions. He will amass wealth, and will be bent on building palaces and shedding blood, especially the blood of those who believe in me.

"After his death he will be succeeded by a King the first letter of whose name is $Y\bar{a}$." He will have a short reign, and he will perish quickly in a sea after having promulgated laws that had not been promulgated by any of his predecessors.

"After him will reign a King the first letter of whose name is $Y\bar{a}'$." He will be the son of a man the first letter of whose name is $W\bar{a}w$." He will reign a few months only—about half a year—and then he will perish on account of the evil designs that he will entertain against those who believe in me. He will undertake the task of harassing them, but I will do away with him before he does away with them, and I will destroy his Kingdom.

"After him will reign one of his brothers the first letter of whose name is Alif." He will be the son of a man the first letter of whose name is $W\bar{a}w$.¹² His government will be of short duration, because

¹ The copyist identifies him as 'Ali.

² The copyist identifies him as 'Umar.

⁸ Read malikun.

⁴ The copyist identifies him as Yāsīn.
⁵ The copyist identifies him as 'Uthmān.

⁶ The copyist identifies him again as *Herod*.

⁷ The copyist identifies him as 'Ali.

⁸ The copyist identifies him again as $Y\bar{a}sin$.

⁹ The copyist identifies him again as Yāsīn.

10 The copyist identifies him again as Wālid.

11 The copyist identifies him as Ahmad.

¹² The copyist identifies him as Wawir (sic).

a company of men from his own household will revolt against him and endeavour to snatch the reins of power from him. At that time I shall sow the seed of wars between them, and take the power from some of them and give it to some others in order that my will may be done.

"After his death he will be succeeded by a King the first letter of whose name is Mīm.2 He will be the son of a man the first letter of whose name is also Mīm.3 He will be an ungodly and iniquitous man, and the devotion of the people to him will gradually wax weak, because of his overbearing. He will kill many men from his own community and from others, will muster many troops, and will perish with the sword.

"The reason why the majority of the Kings of this people will die an ignominious and violent death, and the reason why their lives will be so short, so contemptible, and so ephemeral like a dream, is that I will it to be so for the sake of my beloved ones. O Peter, I will shorten their days 5 and then quickly fold them like parchment, and cause them to evanesce like smoke 6 as if they had never existed, for the sake of your lambs.

"After his death he will be succeeded by another King who will not be from his royal house. The first letter of his name will be Mīm.7 and he will be the son of a man the first letter of whose name is 'Ain." He will also count (or, be counted) by a knot and a third of a knot.9 He will seize the reins of government through his victory in the middle day, 10 at the time when the kings and governors of that people shall have ceased to exist. The rest of his kingdom will be counted from the day in which that vigilant king will reign." I will speak to him in Greek, and the interpretation (of his name) is 'the last things,' 12

1 Add fa'idha. ² The copyist identifies him as Mahmūd.

³ The copyist identifies him again as Muhammad.
⁴ Read munāfikan.
⁵ Read ayyāmahum.

6 Cf. Ps. kviii. 2.

The copyist identifies him again as Muhammad.

8 The copyist identifies him as 'Umar.

9 l do not understand this sentence which seems to refer to a duration of time. It may be translated differently according to the meaning given to word 'ukdah.

10 Which day is this "middle day"?

11 Here are two words that I cannot understand without textual the word 'ukdah.

emendations.

12 This sentence is badly worded, and my translation of it is not certain.

"This King will become insolent and will not remember my name. He will hate those who love me and will be favourably disposed towards the Jewish people. He will endeavour to harm those who believe in me, and will impose double tribute on them, and will act unjustly in his days. When I notice this from him, I will raise in his time a man the first letter of whose name is $S\bar{\imath}n$, and will make him prevail upon him. Then I will raise a man the first letter of whose name is Alif,2 and he will be the son of a man the first letter of whose name is $K\bar{a}f$. He will be known as a good man, but he will be killed.

"After him will rise a man the first letter of whose name is 'Ain,' and he will be the son of a man the first letter of whose name is also 'Ain.5 He will be a leper and will seize power by force, and his victory will be in the middle day.6 He will give 7 the kingdom to his children, but all of them who would be elegible will die a violent death. He will be stern, dominating, imperious, and masterful among the people. He will love to shed blood and to destroy the valiant men, in order that no 8 man may rise up and acquire dignity; and he will amass much wealth.

"After his death he will be succeeded by a man the first letter of whose name is Mim, son of a man the first letter of whose name is 'Ain. He will be from the descendants of the second Kingdom of this people. He will be more righteous than those who preceded him, and a lover of goodness, generosity and benevolence. He will govern his kingdom with justice, and he will be endowed with a noble character, but his reign will be of short duration.

"After his death he will be succeeded by a man the first letter of whose name is $M\bar{\imath}m$. His reign will be short but his power will be great. He will amass much wealth, and will impose double tax and tribute upon the people. He will extort money from those who believe in me by taxing even their dead, and he will interfere with the graves of people who had died a long time previously. At that

¹ The copyist identifies him as Sineras (sic).

² The copyist identifies him again as Ahmad.

³ The copyist identifies him as Kāfih (sic). The copyist identifies him again as 'Uthmān.

⁵ The copyist identifies again as 'Ali.

The copyist identifies again as which day is again this "middle day"?

Add lā.

time and in the days of this King many people 1 from those who believe in me will deny me on account of his oppressive measures and the hardships inflicted on them by him. Touched with pity for the sufferings of the believers, the angels and the martyrs together with the walls of the churches and the images of saints will burst into tears.

"A number of people will envy the dead in his days, and they will cry to them and say: Blessed are you because you have not lived down to this time and seen what we have seen, and suffered the hardships and the privations which we have suffered. In that hardship the heaven will drizzle ashes and my churches will weep.' O Peter, when you see the dead believers dug out of their graves and the living believers sold like slaves, and a great affliction penetrating into the hearts of men, know that woes have befallen those believers in me who had been expatriated. I will reward them, however, a thousand fold, and I will fill the eyes of men with tears to be shed over them. Know that the believing maidens will learn how to lament from the intensity of their weeping 6 due to the severity of their suffering, which will shake the earth (with horror). A number of people will wish they had not been born.

"After the death of the said King, he will be succeeded by another King the first letter of whose name is $K\bar{a}f^{7}$. He will be the son of a man the first letter of whose name is $M\bar{\imath}m$. He will be less harmful 8 to his people than his predecessors. The period of his reign will be three complete short weeks and a little of a fourth week. He will possess an amiable disposition, and injustice will decrease in his days.

"After his death he will be succeeded by another King the first He will be the son of a man the first letter of whose name is Mîm. letter of whose name is $H\bar{a}$. His reign will last three short weeks, and he will be young. He will be pusillanimous and stubborn, and he will introduce innovations out of his own head for the hetterment of his Kingdom.

¹ Read khalkun kathīrun. ² Delete the waw. ³ Read lahum. ⁵ Possibly read 'ujāzīhim. ⁴ Read ramādan.

Read ramādan.

Read bukā'ihinna, and put all the other nouns in fem. plur.

Read bukā'ihinna, and put all the other nouns in fem. plur.

Read khairun. Read muddatuhu.

"After his death he will be succeeded by a King the first letter of whose name is $H\vec{a}$, and he will reign three short weeks. govern with justice and will love those who believe in me. Know, O Peter, that in this nation there will be no better King than this King. He will love me in secret, and will not be able to show his love for me from fear of his subjects and his relatives. There will be no better man than he in this nation. I will fill his heart with wisdom. understanding and high knowledge, so that he should be the most learned man of his nation and the most versed in all my affairs. The believers 1 in me will hold many high offices under him, and all of them will be loved by him. He will spend happy and quiet days and I will continually protect him. He will be the last of this people to hold power. He will be a great deceiver 3 and the end of his day he will deceive even his own brother, and this will be the cause of his He will die a violent death outside his Kingdom, and will be succeeded by a Pharaonic man who will harass those who believe in me and destroy many towns. The first letter of his name is Mīm,4 He will oppress many countries and deport their inhabitants. He will do wonderful things in the provinces (of his dominion) and he will be a great lover of his co-religionists and a hater of those who believe in me.

"After his death he will be succeeded by a man the first letter of whose name is $H\vec{a}$. He will hate those who believe in me and impede them from reconstructing my churches which he will abhor together with those who frequent them. Many wonders will be noticed in his days, and his power will be strong both in the east and in the west. He will designate the places that are to be built but he will not finish his work of building them. An ungodly company (of lieutenants) will govern his kingdom, and when he perishes he will die a grievous death, and many men from his nation will perish through him.

"He will be succeeded by an insolent man the first letter of whose

¹ Read al-mu'minūn.

² I read yakun. With other slight changes the sentence may give some other meanings.

³ This statement seems to be irreconcilable with what has preceded. It is possible that there is a short lacuna in the text although the MS. does not show it.

⁴ The copyist identifies him again as Muhammad.

⁵ There is here a sentence which I do not understand, and which literally means "from eternity and similar things."

name is Jīm. He will spend some days of his reign in the centre of Syria.¹ He will have an intense hatred of those who believe in me, and he will harass them as no one else had done before him. He will kill a number of them at the instigation of their enemies, but (in that) he will not be following their advice. In day time he will change his garments, thinking that in this he will act avariciously towards them, and not knowing that he will adorn them with his garments.² He will deride their faith, impose double tribute on them, and envy their possessions. He will destroy my churches in Syria and carry the brass which they contain, and with it he will erect palaces.

"He will indulge in innovations previously unknown, and he will cleave stubbornly to his own opinions in the government of his Kingdom. He will have with him, however, a man of Jewish extraction whose advice he will follow in the doors of evil and in the hardships that he will inflict on my people. The teaching of this King concerning his religion will contravene the teaching of the majority of his co-religionists. He will be a lover of women and inclined to fornication. He will erect very many buildings in *Damascus*, his Capital, and he will die a grievous and ignominious death.

"After his death he will be succeeded by a man the first letter of whose name is Alif. He will have a short reign and he will be benevolent and generous, but he will not enjoy the throne for a long time as he will be murdered. He will be succeeded by a man the first letter of whose name is Mim. He will be young and generous and will act with a sense of responsibility. His reign will also be short, and he will die a violent death. He will be succeeded by a King the first letter of whose name is Alif, and he will be the son of a man the first letter of whose name is Mim. He will show zeal in his religion and ardour in the government of his realm. He will have a reign shorter than that of his predecessor, and he will also die a violent death.

"After his death he will be succeeded by a King6 the first letter of

¹ Or: Damascus. This sentence is badly worded, and my translation of it is uncertain.

² I translate this sentence literally as I cannot follow the author's meaning.

³ Sic. codex.

⁴ Read abniatan.

⁵ Read aksar.

Read always malikun.

whose name is Jim. He will set himself the task of governing and reforming his Kingdom with zeal, because he will be a responsible man who will take the business of government to heart. Since he is endowed with such qualities he will be allowed to remain on the throne till he reaches an old age. There will be many wars in his days, and Egypt will slip away from his hand, and he will neglect the affairs of Persia. He will covet, however, these and other countries, and in his days there will be constant friction between this restless and envious King and his people. Many men from the children of Ishmael will be killed under his reign, because they will oppose him, but nevertheless he will have a long reign.

"After the said children of *Ishmael* shall have been killed through him, he will die a memorable death and he will be succeeded by a powerful and imperious King who will govern his realm well. He will defeat all those who oppose and resist him. He will entice to him chieftains from the children of *Ishmael* from his fear of their power, and he himself will ravage many countries, and through him many men will perish. As to those who believe in me they will live in happiness, prosperity and security. The majority of his prefects and his government officials will be from them. The people of the land and of the sea will flee from him, and the inhabitants of the earth will submit to him. He will amass wealth such as none for his predecessors was able to amass, and he will truly govern the Kingdom in his generation. His reign will, however, be short and not long. The first letter of his name will be Alif, and he will die a natural death peacefully in his bed.

"He will be succeeded by a King the first letter of whose name is 'Ain. He will be a lover of games and peace, but frequent disturb-

¹ The MS. has here the negative "will not take" but this appeared to me to contradict the previous statement.

² Read hurūbun. ³ Read takhruju.

⁴ Probably Add 'an. All this sentence is badly worded, and my translation of it is not certain.

⁵ The author uses here the pronoun *ahl* for *hādhihi* to express "these." As the pronoun *ahl* is mostly used in this sense in North Mesopotamia, the last editor of the work must have lived in that country. *Ahl* itself seems in the last analysis to be derived from the Syriac *hālain* "these."

⁶ Read satwatihim. ⁷ Read 'ummāl,

⁸ Read li ahadin.

ances will beset him in his days, because the Khawārij¹ will multiply in his generation, and a considerable number of men from the progeny of Ishmael will perish through them. Among those who will come forth against him will be a powerful man the first letter of whose name is Alif. He will shed the blood of many men,² and he will prevail against him. Another shedder of blood will come forth against him from the Khawārij. He will conquer some towns and murder all their inhabitants. And this man, O Peter, will have the wings of the young eagle (spoken of by) your brother Daniel,³ because he will be a man on whose word and promise no reliance could be placed.

"He will claim the throne although having no right to it. He will be the man of the first sign which the master of that people had not noticed. And (the King of) that $Kh\bar{a}riji$ people will rule in *Phænicia*, and his end will come at the hand of the young of the large eagle which is in the deserts, in the town of Kurmah, because it will at that time conquer Egypt and kill the King. At his death the number forty, which we mentioned at the beginning in connection with the kings of that nation, will be completed. Among the happenings under the last of their kings is that his reigning dynasty will come to an end in his days through him.

"At that time (his people) will be deported three times, then (his kingdom) will perish. After its downfall three kings will appear, the first of whom will be from the south, the second from the east, and the third from the west. And the son of the others will remain re-

¹This word which literally means "the Revolters" is generally applied to a sect of Muslims who affirm that any man may be promoted to the dignity of a Caliph, and reject salvation by faith only without works. The term is more especially used to designate the 12,000 men who revolted from 'Ali after the battle of Siffin in A.D. 657. The word in a more general sense indicates any "revolters," "schismatics," or "heretics." See Tāj al-'Arūs (s.v.) and Encyclopædia of Islam, ii. 906-908.

² Read dimā'i khalķin.

³ See Dan. vii. 4 which seems to fit more the context than Dan. iv. 33, although both verses are rather inadequate to explain the author's references. Perhaps he wishes to refer to the eagle spoken of in the Book of Rev. iv., and elsewhere in the Old Testament.

⁴Probably read yattali⁴.

⁵ Yākūt (*Mu'jam al-buldān*, iv. 367) mentions a locality near Yamamah in Arabia of the name of Kurmah.

⁶ This sentence is badly worded but its meaning seems to be clear.

membered in the centre of the earth.¹ The said three kings will be from the posterity of the king the first letter of whose name is 'Ain.² They will fill the rôle which was assigned to them from eternity, and for which they were created.³

"O Peter, when you see that Egypt has been devastated and that twelve earthquakes have taken place in your town, know that the lion's whelp and the lion's brother the first letter of whose name is Alif,* will leave their respective places and repair to the west, which they will conquer. When you see wild beasts sitting at one table, and when you see the star of my Incarnation when I took body from the pure and virgin Mary, rising from the west: know that I am about to send locusts and death against the children of Ishmael in the days of the lion's whelp. I will also fill the hearts of other men with fear and fright to such an extent that they will pray for death. They will move from country to country; the inhabitants of the east will flee to the west, and the inhabitants of the west to the east, and the earth will be seized with great fear.

"At that time I will show my signs in heaven, and raise four kings, one of whom will be the 'ain, and two others the 'ain.' As to the fourth he will not be of royal blood. Two of them will be killed, and the third will seize power openly. As to the fourth, I will hide him to the time in which I will show to the public the King of those who believe in me.

"O Peter, it is imperative that you should pray and ask earnestly that none of your children shall be deceived concerning the time when the children of *Ishmael* come forth. In that time there will be great famine and extreme hunger, and men will attack one another, because I shall place such enmity amongst them that none of them will have any peace. O Peter, when you see that people of all tongues

¹ What does all this sentence mean?

² The text adds here "and he will follow it."

³ The sentence is badly worded, and my translation is not certain.

⁴ Delete the waw and read huma.

⁵ I do not understand what the author means by the word 'ain which among many other meanings that it possesses are "the eye" and "the letter 'ain." All the sentence is very obscure.

⁶ The translation of this verb is doubtful.

⁷ Read banu. ⁸ All this sentence is badly worded.

have assembled in $Jarb\bar{a}$, and that faith and belief in me are one; when you see the mountains of $Jarb\bar{a}$, which the inhabitants of Syria call the jauf, shaking; wars being waged; the eagle spreading its feathers to all places and to all localities; intense divisions occurring among men; and people fleeing from you, O Peter: let the maiden know that the time of her wailing over those who believe in me is at hand.

"Then the priests will be killed and the deacons burned. The river of *Persia* will move vehemently and flood * *Jerusalem*. O Peter, the Kingdom of the children of *Ishmael*, is firm, well established and solid. Its affairs are glorious but its glory is earthly. When you see the children of *Ishmael* mixing with the children of *Persia*, and when you see the Jews learning the art of warfare, and a child calling another child of the same age to fight, and the signs the description of which I gave you appearing: know, O Peter, that the end of the Kingdom of *Ishmael* is at hand."

A Chapter on the "Signs," from the (the book of the) Secrets.

"At the end when people begin to recognise one another, parents their children and children their parents; when $Jarb\bar{a}^{\,8}$ is in ruin and men of different tongues (understand one another); when men from remote countries have assembled together, and heaven has become one: Know, O Peter, that salvation is at hand. When you see the four Kings from the progeny of the 'abūs' wolf—whose appearance

¹ See my note above, p. 472.

- ² The Arabic *majd* in the sense of "faith" is a literal translation of the Syriac *Shubha*.
 - ⁸ Read tahtazz. See my note on a similar sentence below, p. 494.

⁴ The translation of this verb is doubtful.

⁵ The author uses here the objective pronoun before the noun to which it belongs. This is done only in Syriac and not in Arabic.

Read ra'aita.

⁷ Here the copyist adds in Syriac: "O brother-readers pray for the wretched copyist who wrote."

⁸ About this word see my note above.

- ⁹ A verb with this or similar sense had been omitted, and I supplied it. ¹⁰ The author, curiously enough, uses here the Persian word āsmān.
- "Here the word 'abūs seems to be used as an adjective, and to mean "stern, austere" and by extension "tyrannical," and not as a substantive in the sense of "lion."

I had postponed till the end of time and until the wild ass was set free—making their appearance 1 and inducing those who believe in me not to be steadfast in praying and fasting and not to repent nor to climb the mountains of salvation: know that wars will increase during a short week and a half and then salvation will come.

"At 2 that time many of my people will deny me on account of the tribulations that will befall them. It will be a time of trial and of the separation of tares from the wheat. Woe to those who deny me, and blessed are those who endure tribulations for my sake. At that time a considerable number of just men will join the ranks of the sinners. He who flies like an eagle and flees shall be saved. There will be frequent earthquakes, awful terrors, locusts, diseases and grievous death. Woe unto them that are with child and to them that give suck.4 People will be delivered to tribulations the like of which had not been seen before, and the believers will undergo severe trials such as had not been witnessed since the beginning of the world, and will not be witnessed till the appearance of the false preacher.⁵

"Know, O Peter, that I will cast terror into the heart of the children of the 'Abūs, will make them hear a terrifying sound in the heavens, which will overwhelm them, and will send on them a fearful tremor which will rob them of strength.

"O Peter, after you I will grant my peace to the Apostle Paul," the elect, because you and he will fight for my people in the forefront of the battle, and through you there will be victory for those who believe in me. When you appear all the earth will rejoice and those who believe in me will joy after their tribulations, and their hearts will gladden and enjoy peace. I will make salvation manifest to them, and will show openly my glory 8 and my majesty to men.

"O Peter, when you see signs of wars appearing in heaven from the west to the east, and quickly spreading over the countries of the earth; the sun losing its light and becoming dark; gloom taking hold of the world; a father hating his son and a brother his brother;

¹Possibly reads zaharū in plural.

³ The Syriac buhrāna. ⁵ Possibly the Antichrist.

It is the first time that the name of Paul appears in this eminently Petrine document.

^b The Syriac shubha.

² Add the particle fi.

⁴ Matt. xxiv. 19.

⁶ The Syriac shliha.

a son hating his father, and mothers hating their children and children their mothers, and a daughter-in-law her mother-in-law and a mother-in-law her daughter-in-law; when you see the children of *Ishmael* driving away those who believe in me and refusing to acknowledge their submission¹ to them: at that time there will be a severe famine, and the rains will be scarce and will fall out of season. I will change the dew that falls on the earth into a deadly poison, and will stop the olive trees from bearing fruits.

"When I have sent blighting winds on the olive trees and fig trees, know that at that time men will die of hunger and thirst, with the exception of my people whom I love and whom I will save. O Peter, blessed is he who flies, blessed is he who saves himself by leaving (the country), blessed is he who with a leap crosses the ford. O Peter, woe to the dwellers in the land of Syria, but blessed are those who live in the expectation of the calamities that will befall them and exercise patience in the face of trials, because they will live in the life of the world to come.

"O Peter, keep all that I have revealed to you, inscribe it on the pages of your heart and guard it in your chest. O Peter, know that it is on you that I will build my church, and it shall not cease and perish and the gates of hell shall not be able to demolish it and destroy it.² It will have no end with me because it is in the palm of my hand, and I will be with it for ever and ever.

"When the King that is called 'the lion's whelp' rises—the King who will be the son of the King who bears the two names' of the nephew of the lion—and when the dead man reappears, who was dethroned and who like his father bore two names the first beginning with (the letter) $K\bar{a}f$ and the other with (the letter) Alif; and when Tibarus who is by origin of the west appears, peace will reign, because that time will mark the beginning of salvation. O Peter, when earthquakes become violent (on the day of) the month in which I was born in the flesh—and it is the twenty-fifth day of December—and also on the day in which I was crucified—and it is the night of Friday of the middle of the known month—know that this will be the second sign which will follow the first sign that will be signalled by the destruction of my churches. The latter sign will indeed take

¹ Sic codex. ² Cf. Matt. xvi. 18.

⁸ Read bi'ismai.

place before the great and violent earthquakes and the severe famine.

"O Peter, when you see divisions between the children of Ishmael bringing to the top the strongest among them, and when you see the eagle waxing insolent, know that the time is near. O Peter, when you see heaven pouring forth fine ashes on men; the rivers drying up so that no water is left in them, and no trees are found in the mountains; when you see arts and crafts ceasing, trade brought to a standstill, and minds of men in a confused state with regard to them; 2 when you see deceit increasing among men and falsehood laying strong roots in them so that every one strives to deceive his neighbour; when you see trade being undertaken for the sole purpose of eating and drinking, and every man seeking prosperity for his own self to the exclusion of others; when you see jealousy rife among men, so that no one is found to keep his neighbour's secret, and fear entering the hearts of all men; when you see people of lies, deceit and false witness increasing and people of truth decreasing; when you see that fame is being built up on lies and falsehood, that the people of doubtful character³ are rejoicing, that the children of vipers are merry-making with their equals, that my people are illtreated, denounced, thrown out of the way and impeded from washing themselves with water on account of the filth that men will attribute to it.4 and that slanderous words are heaped on them: when you see believers in me calling themselves by names given to the children of the 'Abūs to the exclusion of the names of my baptism: when you see all this, awaken your flock to repentance, O Peter.

"O Peter, woe to the believers in me who give to themselves names used by the children of the ${}^{\prime}Ab\bar{u}s$. Woe to those who intermarry with them, and have intercourse with them and wear the same apparel ⁵ like them. If those who believe in me neglect my churches and do not visit them, and lose sight of their priests and do not fulfil

¹ This sentence is badly worded and its meaning is doubtful.

Read minha.

Lit. "people of doubt."

The reference seems to be here to the waters of baptism.

⁶ Read shi'ār for si'ār. This proves decisively that the original from which the present MS. is derived was written in undotted Arabic characters, because it is in Arabic only that the letters Sīn and Shīn are graphically identical and distinguishable only by extraneous dots.

their obligations 1 towards them, woe will betide those of them who act in this way. Know that any one who in those days offers to my churches one single penny, he will receive in reward myriads of pennies. Blessed are those who repent of their sins, because I will open to them the doors of my mercy.

"O Peter, when the children of *Ishmael* begin on a large scale to seize upon the possessions of those who believe in me, and to enslave their wives, sons,² and daughters, know that the salvation of the believers is at hand. O Peter, know that wars will multiply among the children of *Ishmael* together with murder and hatred, because every one of them will seek power for himself.

"O Peter, when the new city of Babylon is ruined and its inhabitants live in the old city, and the source of the Tigris is divided among the dwellers in the proud city; and when Wākid, the meaning of whose name is burning, and who is the son of one the first letter of whose name is Fā and of the one the first letter of whose name is Ain, makes his appearance, know that the King of that period will be the last of the descendants of Kedar who are haters (of my people) and the progeny of Sodom and Gomorrah. O Peter, when you see the large cities of the sea-shore being demolished and ruined know that famine will overtake my people. O Egypt, fall ye in ruins because of the wrath that will come down on you and on the buildings which Yanshur, Jambres, and Hermes have erected in you, but know that after your weeping has reached its height your civilisation will flourish with redoubled vigour, and your joy and jubilation will increase.

"O Peter, know that the children of Kedar will believe that victory will be from their own effort, and when I will deliver my people into their hands, they will humiliate them, ruin them, and say to them: 'the Son of your God' is the son of a bondmaid,' and 'let the Nazarene slave who was crucified come and deliver you from

¹Read yata'āhadūhum.
²Read banīhim.

³ The text adds here: "which does not say at that time," a sentence which is to me problematical.

⁴The word is the present participle of the verb wakada, and is a fairly common Arabic name.

^b So I translate *mughīr* of the text. It may be rendered differently according to the meaning we give to the verb *ghāra*.

Or: the buildings in you. Read ilahikum.

our hands.' They will not know that my hand is over everything. I will, however, order *Michael* the head of the heavenly hosts to utter one cry, and they will cower, and fear and awe will fill the hearts of all of them. They will be bewildered, and I will confuse the news that reaches them, and they will rejoice at any intelligence that comes to them. I will deliver them to the demons to be directed by them, as I delivered *Saul* to the demons and they became his mentors.

At that time the demons will take the forms of men, a fact which will be proclaimed by their sons and daughters,² and men will not be in doubt that the demons are true men. At that time the people of *Persia* and its mountains will come³ to the holy land in which they will dwell, and they will inhabit my holy temples, which will be ruined. They will ally themselves with the children of *Kedar* and they will intermarry with them. The people of *Persia* will command the soldiers and direct the battles of the children of *Kedar*, and they will teach the art of warfare to those of them who do not know it; but I will destroy all of them with the sword.

"O Peter, inform those who believe in me that if they are told that peace cometh from this or that place let them not take heed, and let them not accompany those who utter such things to them, because everything they will tell them will be groundless and false; indeed I will not sow peace and reconciliation between them and I will not bless their lands with riches from that time for ever. All of them will seek power, and I will place in their hearts the love of gold and silver, so that they shall have no other care but that of amassing wealth and of clinging to women. A father will marry a woman, and his son her daughter; a man will marry two sisters, and men will marry men as if they were women. Males will debase themselves with males and females with females, and they will own one another. The young among them will not honour the old, and none of them will be ashamed of another. All will be wicked, and will believe themselves to be pure but with me they will be defiled. You will recall my

¹ Read wa-'usallimuhum.

² The meaning of this sentence is doubtful.

³ Read *yasīr*.
⁴ Read *yad'ūnahum*.
⁵ Delete the article.
⁶ As concubines?

⁷ Read al-jamī'. ⁸ Read anķiā'.

saying that no 1 one will be able to enter into the Kingdom of Heaven unless he be baptised in the name of the Father, of the Son, and of the Holv Ghost the pure,2 and my names which I have hidden from the rest of mankind with the exception of your lambs are Ahivah. Asharahiyah, Adonai, Ilshadai, Sabaoth.8

"Know, O Peter, that it is to you and to the rest of the disciples and to those who follow you that I have prepared the Kingdom of Heaven. Know. O Peter, that of the descendants of Kedar many people will believe in me, and will join your fold. They will be pure and they will fulfil your orders. The names of all of them are inscribed with me in the Church of the Virgins,4 which is in Jerusalem and in my town which I behold at every moment.

"O Peter, woe will betide those who are not baptised and do not believe in me, because they will inherit the uttermost darkness and the flaming fire which is not quenched and to which there is no dissolution and no end. Woe to those who will mix with them, as they will err with the Magians and with such as these will their lot be in hell.

"O Peter, when the men with the yellow standards have conquered Egypt; when Armenia is destroyed by thunderbolts; when Jazīrah 5 is in ruin together with many fortresses on the littoral of the sea: when Egypt is depopulated and encircled and the (water of the) Nile is held up; and the sovereignty has passed into the hands of the people of the yellow standards; and the land has become vellow and in a state of ruin through the hoofs of horses, and the wheat has been hoarded for the years 8 (to come); when you see peace established between warring generals; 9 when you see the King

My translation is, however, doubtful.

¹ Add lā.

² The author uses the word "Holy Ghost" in feminine as it is done in early Syriac literature. This seems to postulate a relatively ancient layer for the original source of the author in connection with the point under considera-

^{*}Well-known Hebrew words. See the first part of the Apocalypse of Peter in fasc. 6, p. 235.

⁴ Cf. The Book of Rev. xiv. 14. ⁵ North Mesopotamia. ⁶ Doubtful translation. ⁷ Lit.: desert.

⁸ Read sinin. This also proves that the original from which the present MS. is derived was in undotted Arabic characters, because it is in Arabic only that the letters nun and ta' are graphically identical.

So I translate tawakul, for which I cannot find a more suitable meaning.

bringing out the young man who is a scion of the mighty Kings of the Children of *Ishmael*, and when (this young man) believes in me and becomes one of my lambs and enters my fold and goes to my holy city —he is one of the descendants of *Ishmael*, and it is he who will induce the lion's whelp to cause the two Kings to appear on the earth; when all this takes place, woe unto them that are with child and to them that give suck, because their husbands will die and they will be widows.

"And when you see that armies do not stop in one locality, but move from town to town and from place to place; that their chieftains do not see eye to eye with one another, that their leaders 5 are traitors and their love (for one another) is turned into hatred: know that woe has fallen on the world. O Peter, keep that which I told you, and let it be to you like the message of the Gospel, and know that all these signs will take place in a short week and a half.

"O Peter, when men flee from women because of the intensity of famine and tribulations; when plains suffer from drought 6 and the ears of wheat do not display their natural beauty; when gloom and weeping increase among men; when the rod that is set up in my Temple is broken, and the inhabitants of your city rise against my people till they are overwhelmed by many afflictions; when my churches are ruined and ravaged by the calamities that will befall them; and light and glory are removed from them; when peace is restored between warring generals 8 for a week, which means a long period for the children of baptism; when the children of baptism are saved from the children of the wolf by stratagem; and when the children of baptism take possession of the fort and overcome the enmity of the wolf; when all this happens, woe and again woe to those with encumbrances who live till that time, but blessed are those who have no encumbrances and who have no brothers nor sisters. Blessed will be those who are single.

¹ The original suyūti is incomprehensible without emendations.

² Lit.: city of my holiness. ⁴ Read *rijālahunna*.

⁸ Matt. xiv. 19. ⁵ Read wakādatahum.

⁶ Read *ajdabat*. This proves that the original MS. was in undotted Arabic characters, because it is only in Arabic that the letters $j\bar{\imath}m$ and $h\bar{a}'$, $b\bar{a}'$, and $t\bar{a}'$ are graphically identical.

I read ruwāha for dawāha. The translation is, however, doubtful.

⁸ Here also is the above word tawākīd.

"O Peter, warn your people against the Jews, and know that the King of the children of the ' $Ab\bar{u}s$ will be executed in the fulness of time, 1 and in this fulness the nation with easy life will perish from the earth together with the children of the wolf. Many sheep will become wolves. O Peter, warn your people not to take refuge from anything under the mantle of Moses. 2 Know that at the end of time I will place between the eyes of the children of baptism a sign resembling a bright star which will protect them from destruction. 3

"O Peter, the King of the children of the 'Abūs will perish when forty Kings from them have reigned, as I told you, and the name of the man at whose hand their Kingdom will come to an end will begin with a Mīm, and their discomfiture will take place in his days. Know, O Peter, that all of them will not perish but a considerable number of them will remain till the end of the world, and their sins will multiply seven fold.

"O Peter, the first sign will be the ruin of Egypt, scarcity of food and famine on the coast, the destruction of Jarba which the inhabitants of the east and of Syria call the jauf and the coming of the winds and of the highest mountain. When this happens divisions will occur between the children of the wolf through their malice and treachery. When you see fear and trepidation penetrating into the heart of the children of the wolf, causing them to lose control of affairs through the calamities that will befall them, know that after their divisions they will meet with famine and destruction.

"When confusion reigns in the honourable place, and when the light of the stars becomes dim, and peace is secured between the two new Kings, the victorious will become the vanquished. When the nobles of *Syria* are captured; when the learned men have fled and the

¹Lit.: "of the sea," but this is possibly a mistake for ayyām "of the days."

²This translation is not certain.

^{*} Lit.: fight. See above.

⁵Read jauf for khauf. This emendation is from Mingana Syr. 441 (fol. 76a). This also proves that the original from which the present MS is derived was in undotted Arabic characters, because it is in Arabic only that the letters \hat{Jim} and $Kh\bar{a}$ are written in the same way and distinguished only by an extraneous dot placed over or under the letter.

Which mountain? If we read taur for tur we can obtain many other meanings.

Read al-musharraf. Which honourable place?

⁸ The translation is not certain.

wise men have perished; when those who believe in me are in a state of subjection, are called unbelievers and are hated and despised; and when the love of the children of the wolf turns towards the Jews and not towards my people: know that it is the time of the beginning (of the end). O Peter, when this happens fly like a pigeon, soar in the air like an eagle and hide yourself like the setting sun. O Peter, woe to the man who neglects my words.

"O Peter, when you see these signs, know that the great city of the interior will be conquered, and one year after its conquest, the new city will be conquered, and after it the city concerning which lies were uttered, and then the city of Alexandria. And it will be turned upside down 1 together with Harmaniyah and the river that flows from Paradise to Phænicia. And the region of Baalbeck together with $L\bar{a}yos$ and $K\bar{u}s\bar{i}n^2$ and the town of idols and the two holy houses that are in the east and in Mesopotamia, will be conquered.

"Know, O Peter, that at that time woe will betide those who will be inhabiting your city, because they will be killed; and blessed will be those who shall flee from it, because tribulations will befall it as never before, and the believers in me who are in it will be exposed to public scorn: when it is conquered with the sword those of them who will have fled to the three mountains that surround it shall be saved.

"When this happens the inhabitants of Armenia, of Hauran's and of Persia will resent it and will help my people, and all those who disbelieve in me will turn to me. Then the towns of Ablabūn 5 and Beirut will rejoice but woe to the (towns of the) coast because of the calamities that will befall them at the hand of the lion's whelp, whose roaring will be heard on land and sea. Woe to Landicea because of the calamities that will befall it. The believers will be killed in Mount Sinai, and Moab, Amman and Damascus which is the city of perdition, will be in ruins."

¹ Doubtful translation. Lit.: "and it will be reversed against being turned over."

² Yākūt (Mu'jam al-Buldān, 1v, 100), mentions a locality called Kussīn near Kusah, but this can hardly be identified with this Kusin.

Mingana Syr. 441 (fol. 76b) has Jaradan.
Read nafarū as in Mingana Syr. 441 (fol. 76b).

⁵ Mingana Syr. 441 (fol. 76b) has Īlūn.

The verb farahat is supplied from Mingana Syr. 441 (ibid.).

M. 441 (ibid.) has 'Amūr.

A Chapter on the Salvation of the Believers at the Hand of the Honourable King, the Lion's Whelp, in the Day¹ of the Lord.

"Know, O Peter, that the lion's whelp will come out of his place and repair to the holy city. He will fix his spear in the place of the Crucifixion, and he will remain there one day. He will open the gates of Jerusalem on a Friday, and then he will enter therein, and the time at which he will enter will be three o'clock on a Saturday. And on a Sunday, third of April, he will enter the Church and fix in it the wood (of the Cross) of Golgotha where the Jews crucified me, and will lay his diadem on that wood. That day is the day of the Lord, and all the nations will rejoice and dance, and the Kings of the earth will assemble there, will be in great astonishment and will jubilate and clap their hands; and all the nations will know one another. On that day heaven and earth will rejoice, and the voices of angels will be heard in them, singing and praising, and their glorifications will be mingled with the glorifications of those who believe in me."

¹ Delete the article.

² Lit.: "day."

³ Read fiha.

(To be concluded.)

هِ هَنَّهُ م ورزي و ملك الله الليماة مع الاحذافي ومحدد en signamos is and La De Million Made of one gatho willho with وللرياة والمتحقية ولرساد المربعد الكلاء ماتمم all former than ورور يك في الاصوالي اللاسع پیر طاهن حسمه در عالم اعطها ب إباسهم معتمد الرفعوم مع المعيداء الله لع في مناله كامد وللها امتيما إمالي ادر اللوال ملومور 112 معلى والمارمة اه دور د المتمر دوره وعلاقهم به دهر مع صدر في د المدورة المناه ا مطروف المخرسة علصار وابد المعرب المسائد والمرتم في معمد ملكما محده باعكم بعمة إن معدد ونسا المن روز ور در المعدد

وزوطا المسالحساة الاموتية المستوء الماتكا إليرادها Messile Messis, ochic عصني المعددية الماتدة alquel Mesher Lyno My Elite Runte Mas Median Jackind المنطاقية المعددة سالنه از داد کده المالان ال وألف من محكم الاحباس معدد ولل المدالة الله عدد هد المعمدة والإواد والمعالم مع معط لروالامد المعلاقه الإوالية إصف معالي عدام ملا ساوله والسلقي اوهم او دار الم وحدة ومد المدالة Morte ed Sight روس في مصوره وا مرتب معرسان واور اصلام لعدالا مدا الا معهد إن المعمد العالم beat less somes as مع المصناعة والمطاء منهي دامه مد ادن مدمزوملات المرجع بد فلالهابدورملا للاتناء مذبوني وسيعدد

المصعبي حدالله المديثمر واعطاً معر مع وي المحلية المقاطر عضويهم الانتجع احآداحه محنجعه والألحاق لمنتبر معن بمط بعدوسع ولاارمط 100 1 - 14 - 10 10 10 1 مع معلمات الملم مع بالمن الماء الماء الماء Jenes and will dission 219 Vo 47 12 0000 1918 La والكذا للطواد عاجمه في ملاح فلمن أوسية المصورا and Mineraline Dece Willish ; Dono Danish الكواره المعالم معدان الاردام ملكي هذي التسم والمسرو محاور بالاحداد وللسعاد و لمواحد هم اجداز مالعة باللهل باللك عد حواصيم المحد المحدد اوتعه انعي ميده الله ومقد العدد

حرص مريس الكريس الماعتيد المعهورة الكفتم اهاحتم معام بعي اللاء إدريم المامر اسيَّما مكالاملي و المصطرة الملاقك إلى المن ومرك حميه محصانه الحل مع سَهُولِتُ إِلَى وَتِمَامِ هِالنَّهُ عِلْمَ إِلَّهُ الله المنابعة حدِمہ منے چھانہ نا مہموا سنہ فرب Mary of What Stages & تكب مر العرباد الانصا المعربي المناهدة المعكن 14 تبعر اهتكامع مصعر مل 御水とめる人は出版 Museo Machioisas the stand of the same العالم بعد سؤور ولله دولا ه معدمعر الاسبار مصعدفي ب اله المالم ثما محمية الاسم بعد إعلام معدد المال باه ك عمين مالله المراحي بلك معديد الدين غاده مطعمة بالمتعانف المرتبة معالاتم: 19 مع

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when the bound there Mercin Marken 14. ينفل معديل متزار وادام على المتصافي فيعاد من معامعطرة ورلاح دالاستاره رودمال لامع المحاود إدا فينسطح حدارة الماممركذارم الصنت الصمدية الملامة واللمن الفارة واللابه 20/40/4620 حراف المعنفي فنديع المعالم والمار متقد المعاد الامعر حدد المعر عدة أ عدد العصم ملاءه وي الملاوز 14 موردومور ف المال من المالك و المالك ان المتعالم للمرياد الله وهولم عليه والمعربة المعملات في معنوان به العادي: العلاكة اللها كدم الملام الملاتم الملاتم to Maily a Maria

our Mario sale mario with hero jeth the وعدد الالعل معد المراقة وسعد المتولك: وفعال الطلام والمرابعة المعادة المعادة Melenia Minsel निधंदर यद अवस्थान かかりによって إرضر الاختل والمعمنان ०० किया हिल्ली कर بالا الملائد واللعم وللفعد ومدتك لحوالمعنا حے ملے ہی احا دحا وہ کما ومع والمرابع المعروب بالمص المعجلة طازر معتقسه معسرون معدد المالية عماد املاتكو منه عم أحد الهميلين في حاد اللهب min it its many واده ملع مد عرس deser (ps. 113 marge الذاص مع مواد الالمعمر elle lbeauthan March 1860 March

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مع إدالية للمعلالية وأدادو ع الله الإن من الله الله الله الله 101010004 مطر في م الله مالاسمير ملاحه م اللعب عاصره الله ريده والمعلم عدوا والإلجادات وكلطرد وعداؤة للدوزا معاولا ه إدو الله و الله النيامة والمتدوالعلا والصنصو واللاق المعمر واللهوا واللازمدار الكبود واللاد م اللحة لره الكالم رو الله ا د الكوطر إن الكومي مالكيدير م الكيث مرلاحة والكوره الكيثة Marie Harle Mark والإلخار العدازره والمد John the white at reference Levelle of وم رو به المصير بسعد بر سلاده ۱۹۱ ميم (سف (ما و الماري المارية الما المنافظة في المالية

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صديد إلما إلى الاصلام الاداركة ودارة Busice Mas / المسلة المدحر ودد عواد ارواد الاعدار رواد الموادد الماء بيع احداً المنهجية لأنتعب المقورة ومعدم ومعدم الاحدة وملمة على الكانسير واللي الملاويد بعد الليات الناءه والاقليمة الملاسم مع المعوديد والعماري Mars Merille 20 3121/14/20 Mo إساد المنامة مدا امد بدور اللبوجة طع الالمعلا للم البركسوره علاقه عد الدورام بثمار معصم المدا لرسر الدائمة بعدامل الملك Dila/2000 19 2000 اؤم حولمه و 1 م 1 اه معلا الانعد مديد الله وهد بها لمعدد دعد لار الله

14001 A 12001. oran vo ila je ila 在城下以外 如 1200 مع فلعلم اللي مواحده دفي علنة ملك الدس مد Il well like there 4 126 16 164 وفذها له المساولية مَتَ الله الله والله والله والله والله اه المعقر ٥٥ كل ١٥ (مع ماجم ١٠ مع معلكتم ومعدللًا فالمراء od wand or when عل عدد اعتالهم دلدمه ه او معده ه البروره بعط اطلم و وه والمناودة وحد اللهوا ومع الكُذُّ عني وه أفع اجلامة est that them معاصه الله مع اعاددة - 120000 joras 2 1 20 17 as المعدور (در الرواد مدوس والعد المدنوب المربد منحب صالي الامد العلاية الم دالالله کلانتوز کے

مةًا عدة : 14 عدسم حريدة محداها اردواب عرون عده بعدمر The 24 200 70 1 500 101 يد، وهنگان زوگان ميل معزان زوران و انتص ولا عدم من لاز: وليعدد الإزمدة للمرتع ملع السيامير لحدم والمحدول مصفحة المستر لاساره केट्र व्हर्क कारकातातात्र الا يعدد ولمع الراد المندادة 1/21/ 1/2018 shother فسطنا فانافات حعميس والمقلوم وفي محملا الله Jan VI La o jonni je vo eve ادر اممد بد در در مده اسلار معافع الكواد من - Dele das o o inc & الله المد الله المعدد 14 المؤمدة الامتدادة مكلف ملاقية مع 2110000111 والعراك والمادك

اورام المستعند الرجاء Mr. Mesting offices واللذك واللقة وواللغاما مطراهد المورد الاصروا والالا جولنه و الملاة الليو يده والمصاليه والميلاده ملا فطع اجتبه والعدل ف المن مع المحدودي هـ إدمع المكافئة بالموادية Se Mala Mark و ومدولالا بمراد الصو المعاصورة واوليد المام وه المعد اللفاء المع مع اللايع والمرابات مطيع ومورد of the thic care وج عدم الامعر و مكانو والمصارة ومعمع خاره وسلمع عدة وه صدور وفعهم مطابعة عدائي إدالا لهند ادوالملت الله بن معافات معندها مساند معطرة (وده اداك Wilder Wer Wester 一人といいい かりょん

المور المامة وه الملاهم 此為中外的 Merico de Mess, Hower Esia Hel فالمعدولة بده در المعدود الامداء مدالعه المعدود وم الله المالكيك Moins to Medical المعانية و العدالية العسارة الم دولا الامديد. محتلامي معمد حدة Merica Stockery المديرة معنه دعه لما الميهة المراوده وللم واللم عدوب ملك لالإدا اللاحمة اللبود المعبدة، والمعلا Byen she like like du the other الاقتة العامدة المراوية والمحلفة الملاقمة حميلاً ووا حود لحو في ملمحور الملولي مدره في صدر الأولا المحمدة كاره المعووم وحيما المامه وا

:

منتسر بلد الكصناء علميلا منتبيم الديم مه المرافرة ١ の母母となっている مر معدا فرق و محدود معرف معرف the on with the the silvision sallane منترة وسموم الكالم واللقة المحدثية المد المحد: صعداً الالماف وماني والمام معلما النبري والتعالم والايل في لا وا ولي معمدة علية والمية المعمداء لمفع عاصائره مع عصاه أنه لاسا المحمل الله عند اللغيرونيود ومعلد ومولم الاعده وعمدة نبريد : هيالا Lille as Walle 1800th فوا وفواز وجد بالله الأوطر مده مدد مددر واوت یک ایکروز وسن و در یک ساودز معلم ملا معلم: مأذا ب اللشور للدول حمليهم Mageorall ation القصاء للعلاصاء حانه لمعد والرفرة كالمحمدة ويدعم مع معمد من (and 24 poor Load 1 p 25 Load)

الاستفاره بهند فاصنا More refer dies the الإركامين مكذاهوا جذاهك ومروام ولاال المالكام وي مدوره و معلم المنابعة والمعلم محادره داو لالوره ما أنحب as with Map , the Musquestalus Mer معمد مناء ورساء كلام معصدهم فالبدا وساؤاؤه الله المالية وتا الدِّيا: مرهد معروزي حالاه وروماله Will eight = 1 (1) Meinsonisse alper يده ١٩٨٥سا ١٥٠ موا ١٩ مع الله: ولا مذاعده إماي 1 the Most war suppose لاه الالاحدة اللامة وسالك الإساعة الاقلامة وسلوبة وبده معددهم إلى المعددهم وافع محاد ١٥٥١ الملاح والمهارة ما ووالعد المصلين اكتمة نبهرة بعلامطا راه Lylla oliko asani Vo



منع محلاها داسازه مامروهم فله ١١٠ مد اللعلان حے ستر و 1914 ماڑا دونو المعين الاحد مصيل المساء العالم المناه معدمل في المصلا الله من مدورة المحمد والمن الماء عدم عدم اوم لاع ماهة واحد الإجنون واوا والم المعد مداحمن المما ساليكه ليابل معيده ملك ملكل مع للله داسد ودهل داسة ، معلمه داسترة नेवायः क्राय्टर्भियानः الم معلما والماوها لم الارمدره إليه و المصلامداة : مرد المرور وسعد إلى الافل المفتعلاء فالمن مل المفافد مغع ده و مسزوره و ملاه は自然はないと والمصحد والا المالي للد المالو المولاد واصلطوم الم اللهد وساطده طالبتك المت ولا احداله عالم الم ولالا اصدرهم مدور حدوزه معتبر ووا للفيد إما فيرمع ملف المعدد المد محدد الموام جياك سوسه ملاء العلا عطمامع المعربوس المدوعة المرؤة معر مطونه ا عدة حد الاسداد الله مكاسرسان الله المام الله في المحمم مدده ده فالحدمة رمام المنافقة السندد ملاه مهد المدارة مر مان دهم المدن الدسا معملي بالاهد مع الاهداد مع اللهذه المصند مع جه ومور من وهد النام داندلسر ولافع المناه وسالانامور مادم ومعالا اللام والذروا ولارهبرة العبر له معاه ودوورة وا معدة معددومور مع عروه الأرمهر معديد في محدال معدالا المرافع معطفان معانم العنصمة ومدي المؤادما من إذ إلى المود المك المك סומס בועול ובים וסועות مع الميلا ولم وإذا المسلام الم مدومه فلمنابه الذب مديد



يورك المامدوم واوملال inglish the Mandel وما معلومه مدك الازمعلوم ومحمر العكلة معيند احداج علي حمد إمكاه الحد مرسر لاها الارمدي معسد مديد اور ملافاته المركز المرادة والمادة وفلا احتمام و للاجمه و والله حلاوه المعدد وسؤمن و لحصر معدد لا ماه مكل محسوسر حدوده إدلال المعدد المساهد معند ميل كد المصرف حريد الأنس الله المرادم الصافية والمناه المعدد المعند الله عدم والمؤخر العادالم المنطق و ١ فكن مصروم المعددة المامدرة إ وريداؤن للسدرة الادب مطاعة المارده اللذي ويلع إ 14 مد عمصوه السَّدِوز كر عدد المحلة مع مع عدد المحدير الما والمعر ملا وي Me Mars Mars

ولاله معدمه معلمة أو الإامدوم ه دولالمروم إ و المرام المقالم عدد ورا المعالم the ales; old thouse حب مدينهم 129/ مدينه ستسؤ لمترتم المتي المصعنع حدادماه دے اور الا مدورد لليدروسمقع اوحاروم من في معدد معلا ملايد مط فل معمره إلى أسامر اؤمر المعرفف مع الملك فوموز الامدمر المارتره ومل ك معطره اله صومعر الدولة Ma shot Milio Mich مع المصندة و للمراد करंत कार्य कार्य المركة مسر الله الإحرا 当然を 不可らる الولاد كلد العدالة والا نَعَلَمُ لِلسِرِ حِلْمِنَ لَكُ 10 12 0 0 1 2 00 00 JA الله معي وركا مراس

75

thing that is all it على المروم دوامع مرورك المعارب المتعارب عدا col the Mes Man العباديا اللازالات معتدم مد الله تعمل حداده فلاعه وهندا وإناب ماسر موردساره لتب المناحطة والافتواز ومعادلا सान्द्र विद्वार्थित स्टब्क्श्यान المعراه المنازلالموه معرون ولإموك ستعاد المعنص ment ilaborations やからいりというはん المنعبو الانها واحمد مكيدال مع المام و مدف deposition the ورفيان مع اذبي اوزامكم لكرا للمحصل الرساحة إفعاد المعدد الم معلمة الدائم المجدد م of the sold of the of the Mark 0/60 land Trace

والمراب المعلم والمراب المراب the maintant day الملاؤ ولتك بصعوره المدامع لبحديه ولاجدمه مدعد 201 marie read 105 مطرحة وا علم أالمستوم في لل اه فراسم ومدال المصعداء الله المحدود الما المراهم والمادون عدد مد ويدا مح المراسع المراسطة متصدونها مك الاحداد حاصلا بأن إداة أراه الكلم الله المراح وزفان ي ولا معدد دو اور وليد ولا ولا والمناس الله والمنا الما المحال المواليه بوس Marseling Marial والمنادادات معا رمد المدد الله ونناء وها as Whapolunds مدف المعترفة بناء والمعلق المامل للساملان بعاملان بعادم 2 m2 30/ 2/ 100 أعلى اللازده و الانسادي الافرارة الملامع المصعد إليق

أعدة حدوره احدوره الملاق Who sall out he! · West o Mars o Make Mis one May with season الافلافلافلا عند الحم من اللفاء الذابة ه برا المعاليد المان وة المحدث معددة ومعد معدد . المصنع ولانوز الدار ب امراء الافل واسلم حده الاجدوز معلاء الله المعلم والمعروط والم الامتعرامين الكم في Macho Meric Comple ملاعد المعدار والرود रिक्या किया के ज्या के विकास oliosa Mingiosaha 10 Gross the Messing ماعلا والمعاود المعالم ولاحديد الاج احام إولا الاح و المناه المسلم و و المناه و و المناه و الكعاك حدرة وحدرات labout they that the إو المحمد الله والاده 如此如此中外 الص بدال المعدد مناز ب

مامط لل الاذلي معلوة إلى معالم لالمعمر المحقرة وبرساع الحدا فردوره المعتمل سعيد الله في الماندوم بالم الحمد إ م معمر ره وا المدد الافلاء وكفي الافلا حسومهم كالمروز ورود الم الم المعدد المعدد وملم سرروا حدوازه في اجذ اهما إرمد بعد معلقم امل مأداد كالحلادر معدم الازد مع اعداد الما ولي مدارة ومعقفله المشاهد فعد المناد مد عد عانظا سيليم وند عدد ميد عدود مع ده اللامعي نعير المديد مهد الكِيل الدرود الاحداد المريس الملاحدة مها والمعر Mallew May May وه الفند الله المبيم وقدة الله الما المعرزة بكر winds الكاأ الكناءد إملاعه الكسيدية وصلعد الكلي مالساء و ماعده العرودا

ساهامه

وطالم امعره المامدوميره ومع حميا west with the issue M. Level May one ده الله الله مرواه اعلى المرتدة والمناوم ملامورد والاساع: وسلاف الانه و در مصلامده و مالاه و د الامتعرا حلامه الله حدلهم الملاالكسده والاست الامتعر حدول عدام امع المركال وسعدة اللوادي المواه ف المحمد رموانا مطلازه ملك اللاه المه المرافي حدم ملاملالسند عد الأول إمراسية مع حدد مالشر الدموا عدده من المراج معرفه سلامواه کالی می المردران مع حه فردر مهده Herbis Me Marlan ماهم اللناهد ماينات الاسلان المحدة will senoobed Merch do ish laws السلة لين العلي معدية

المتعدد إداف المدار مسعد المتحداء ندم عصما كه معمله ماسيده النع الافروعة حصره مطاقعه ملا النصال ع حالالما المك المكل فهد اللعام معند المحاد المطاعر cellibery or six-اللحد مدولاه كلدفع فيسفير the ste Make, will ورا عالم اللام إلى اللية الصوره برناع فعطام المناد واماء فعال المفعد ما مدا الاصطفر الان في حدود catoloresson Huber 0300 May 101 Pac عدد الامد مدية إل فالله إسازد إزداداما الكالمع والنفع مد العدم إوالملك the san the beston ويد الاوال مع مع ملا مع ملاء يث إدرادة علامده والماوا الا المعنى الماصل مع LOCA DE LEVER 1 (U.S. P. العد للمرمد مد سالحروه

طا دروا مدوم الدارم ספולו ומסר מיש שביומסר ברים סף وبع دور الكرسدا ودعرة عليمو محد الانه لمعرف 2011/01/01/01/01/pb wor (Macilion builton اللامع الالحد الا المد الارم الا راسد العمد الكلمذه والمعددة والامعمرا المعمد المور اللعام اللماما Led; 12,00 1130; po their man poly; when مره معند صورة د الأول ميره و معلد ميدالولون مل ساره إلازلا عصده مرة والافطر الاه صلى مدامها متكابعة فاسته فالمقلقة معط مداعة حا مخدوره اوا مور في المرادة من المعنوب من المردد محصه مودا وسوامداست مع معمره في المدنور المدنيا The Chiosouth (10 Kin) Worldon Denlarge من المعنون و المعنون

ألامصر فل معل فل الاصدأ أصدمه Millolys o Malloco الم فالمن الملاهن ومع علم ملا عروب الملاو واحدا افعرة المحلان ولاحديد اللج اطرة والاد مطرة بعدا Mis Mis Wollowing كالعداره وم الم صحية محاة حددانة وصع فلي ملكم وفله ساهروه مع الاصحد فل المارة ومع معاوا خده إولا سحنه درية لحالم الله عالم الا فلا داسة ومودر راسدون إداده ٧١١١١١١١١١١١١١ المفي في عدد المبد وسعد ملا اسلز لا بلا عمر ولا-الله عادزه لا مادره ولا سلارمتم إدافه فالمرف كالعلي لهد كلد المصمديم وسكى وسنفاه الالالالمالك معدده و الملك والاساء ومنحل المسرور للدعدة ومر ومعدد سرد المدان اور

7.

المبد حالات والمحادة لاولاد टक्टाका / की दर्शक सिकी स والكار وموال المان السنمر ، الليه و الله لك و الله ف والأفي الازوات ورو فرحدكم واسداهوا للدمع لمعرفه عير الإدارة: إيراه في إلى المساود والمالي المالي منبه عماس المتصف وفداء رمولي و ملك الملاكم والسود و~ ومعطي الكادرة في خراه لمن ~ Josh o participation الله يعدان من وعد مدل المامر المادوم ملوه والمال في المعمد ودارا في المحسنا والما في معدد إورواد المعدق e Meri Resolvoscox المعطر المعدالين لإساه مام و مداد عادم ماسارده المعالمة المعرداد في Meni Jupe out Miso! عد حطرة معنور وجندي فلاسم ومده وهم الملاسم معطق الاعداده الالا Mr. from the push

الد الله: فإهلمك المراد والمرولة ويستنو الله يعد يهود المده الديد والمنز المعند عند والمن معلق منافقة عه عدة ومو اللغة و علاقم اضميك المعددة الم مطلئ حلرسادة محاه ما الم معلا للمعراشة على العلم ويم (لافل من الملا لمرو للوا المني الامرام والمراج والمصاحبة कियो देव देव देव दिवाल Medial Medican صبيمر الكنامد إملع محدا الماد الامرة إدا مطور هسل Mayor Medis Mayer Medica Mar Lagolus al M فلمعا بسره وحميرة ملي المبرود ه الكِلَيه والأكم والمعص والاسلال الدينة الدرزي حادلهم ومع دلمة فالحد الاجراة orofor any Medio Mayero My no Massin coler # ويروز إجد ومافر واست بمده (حاكماة ه المعولية وعليه

معدم المراب المدادمة حد والم وملك في المرات والالاللاقع عبرمر ولام احند مدرمر سالم المدرد مطرة الانطره والموجود الا احد الاحدين من حطة والكم الالام معيا فعالى المنعص ه الله عد والأهام الله الد: oper old Blace the الكاليات فيسمد المهام مصعر المنددي ملي Mesico con de Mesico! . six Mas Master ملا صبرهم إدارة ما الدايد स्वाह क सक्वार १४६६ १०१ में है यह स्टिश्व Mount of the Wall allergosan less ه العلامة والمرود ميام: مرود 1001/10/16:12/15000 w ولوف هان الالكلمادد الله 必然を記したしな 12 - Gody & 2011 1 01 all was all on their الله مجرة صعطره الإهفيد الله

مهنصات المعيدل معطمانهم ملبه دعيم وعلم العنامير للا مع في مدينة مدورة في الم الامامر أبن ميرة مهامس معزمية عبصه معدافه بدر معلامة في الاذي فعدم معدد thouse is to oniso Tollers Panet to dothe معاؤاؤ ف هامة المكرية لمامة وعه و إلى حاسة المعالمة المام والما الاعطافة مطردالاحكام الكام معلى إلى فراعط محط ارساد المصمنع د: ١٥ مفر المحلوم الله الاستنات Liable strong to see (Hard) للم معلى الكيل المصرول اعدم والإلكا المحمد مع مدَّد ومع سالماره فيطالهن معطر الميسر ملك مهم واصمر عد الماله المالية कार्य कालान معموم بلاسمره معلاتك عد دوران المالية المطارمور واهماك الريضاء هدالمركلانهم المسمعن



وروائي حرمه را ده احدادها و داونه داونه و داونه داونه و داونه د

مالصورة المعرود وس

عدد مدند به به مد

ليامد وفطع لإماهد

الد طار بده معند الله

والمنافرة وعمل معدد حامد حرفة

و وه الدماسة وله المدالا

of several decitions

११०० कि विसे रिकार

العلمعدمي فلامل إماسة

والمرابع معرف معرب حراره اللانديسه الأولي المنعد المحنوة المعلاد ionsto Escape Zand jaco of the May Make well our of their othe their de silla andiolina الانه مداره المعمد والمددة الامدافية الاعدود Mario sand Maples ما دا و ده لعه عرص بالعدد ملوه و من أوالمروم و معالقوم اروا) فاروال ملفولا عنو مل لمناء محمد المعمد المالم عدد اولاف المعترولا حديد 一下下面 引用 中国 مل مد مندسه مع ده ورد المعنوانسال المنافية المدار المريد الملاه معيده ال والمرور مطوه المعطامة وناود المفكا ومعالون معد المعديد وسر معاسد Busa to Beard the Musicion Mallines (Mallowston de jollois





1

حليقًا ٥ لِمعان وسطه بره و ملاَّماما محسروة معاندة عدما عديد واحل وموه وهاره معط حامد ما إمرية مأحلة وال المخصصي حدة إلى والملكم الهما فيس معذه برهم إمريك أوسداه الاعدادة والكو الله ملاعة ماكية ملحتكا حوسة عبدا المالك ,chivis Myris Hari إمريه للدك توسملكرة موطعية هلي فعلمونه وإداده لالاً لم كروره لعلاحه ريدي ملك المراسان من المناسان من ال كافتاح وبالمعرجة Massey on the same الانل صدي عاده ديم عالم 105/ Medy Materia C 26 山地地的日本 ween those out ملانمه ملفالية رؤدلس مبلا منسط المسلك لايمن a Linge of Mistal Mistering اولان المرد الكينية الألماء معلين ملتسر اؤدس

فلأما مض معهدة أن معلماني विकाशिक के विकासित محسر خلا القعمس حب ه د ما ما الله ما الله من الله في عصد المؤود الافراد م حدة الاهد وي معمد على الم معاربه احدماحاً مع هُهُ المعدل المعدر وسره أمر معدد المعتقدره فعنده الاسكنة المليط صكل سره معطوسة الاهب أوهد ومينتكموا لا لامر अक्ष हो भी की गान عدة إورة المعداد مكاس مع معمد الله مليده ماسة العدد المزارات Min Kingowahis معمد الد المعدم والمهد ess the Main Mr. مع معملكن ملاميند رسم المواجد المعدد والمعدد المعدد للده ومصنعه مد المعنف والمعيند فيعطي Lucy A wall Wyo ميمورُ (10 محمر 14 مجراً وبالما المسائدُ معمدُن وَ 1 معرَّزُ مثال معنولُ بسناماً

المراجد



سدعه عيوشعه خطافواه هككم ملاحه عدور واحدمر والملاء مد ملاء لم اللادوسف حدار من فعلاه الملاملا عليه Me Marilla Mode الم والم المعلم المعلم ملكم و من قاله الصور هر و مراك Cent 26/12/14/14/14 صرر مدوره ونعد مع المصدر مسقد الافكا ملائدة الملاء سايلا وسمزوسان معد منيَّه: عل مدره الله ندر المسعد الكالم معتقدا بعث روس دانعل محم الااحه ملائما لملا محب عده الاهاره وهده في الموم المربي يعتم المسلم المسلم المسلم المسقره حالاها إ فيمه مطر خاد داره اللاب Wienelle Pro معط معدا المعدد الليل الم المنقده واللعد فيمه washofmuch du

حمد مولما جديد بهايم المصدون ولا منسموس مهرازيد ملا بالمدوم لم آفع إلا المحدد ملالا عد مع من الاعدم المحدد بالمن الاصد عدة الاصد المفعمليع حدا لاستعرب بالمثنه خلاه ومثلاب لا عصر: ومن بالكو المقط لا مارة لا لاسلا معي رولايد المرد درسساطات رجاناه علم في المعرب م والإجراء والاجعام المتكاه William W Elic May we was the Man وف بداحة ومورد كليسنة Verliet Me was were and ف المصدة الشردة الله المروي والمصرع فلي وهد selling tes Mesis اللائم الله بعالا الله



فيرسر دور اسطادرم الله الإينور وسلع مطبقهر إلايظ معطور مع يمطر المعداول नर्पात्री नार्यका क्षेत्रीय علم الاعد والمنور اللاله مع ميمورده معرط جمع على وارد إوسان علا ماته عامه بكفة عليه والنابع ولف وللهذا المالية وساؤ الكناءد فالمعنزا معسا الله حد الكرونمار حدة معدّ موسر الله الله الله الم عدد عد في في الله المنظر ملية إمناسة مع حب اللموني لك العام فلأعلموطة المجواره عن وليور مديد مدينة المالية عدوا و المال معدو المالم الله المعامر المتياوب المر مع المعقد والعرولما فعيداً مياه في المحداد، واحد الازلامة الكلم بعطي مع والألا عليه المثل العطرة أوا والمتواصدة والمنا

العمقه خذه الإعزالين de Montonalia of the न नव रिकाय निवास حادمة فيما محمد معامدة صبه إ وا مدا مدر دسا المدي مسلم فعد مد المد المن حدية وين الافتار العدوم و الم مع مدخ فنزي ه د الاحدم الماما ملام المدوم والنوزاحة الدحلة المراس فاسلمها والمقلم التعاطر معندا واملاملاكم ولا اللحوق بي موالي ملاء الدمن معطرالمراصدة 22019/249/0/2020 الإلامة محمومطرواسم المانية عالمانية واصل ولم من المن المن المن المناه مرا العدور وأفي بصحارم حد بحبة الانفق و 10مم معبس عورته إديق بولام الإس فع اولانو المعطام كي وصط ولانو اوازعد معامر سيكلي معطره مركب



is the die المن مساد مدالات وطوره حدة اللهام والمنا الله و من على من الله من الله معلمانه اللاحد ملكم علم بعد المعمر ملي منطق في الالك المقامة مع مع الملاحم ولالع مكلان مع زهد ف منا ولالمه و معنى واهدا ولامه طاناله الد انه الله المعلقم الله لله وللإحدا احامير والمنا والمعدد في بدر العلم المعربة الأقليم المطالح المل مر ف منه زمدامد وجعدهم والالي مع هدي الاهفلة أو وقلة موره ~ الاعدم فلرة الوهد معاهد الحارا معارة معادما مع وعلى مرامة والمرامة هوا حصيدة: 201 فيدلا

ملاة معطنه مصنور وموه لكر، بعد المام هدم الاملية ومولج وعداملية وره والع الحلا إلا المؤه صفع بد المعدد عدد action of the same اللاغيم على المالة -14. W/W التلاني ملا عُد المحاذة مع من المعدد الم المصمع مطيس مح والم الكنيمة ولا عالم كسر حالمة معدا كاروالا المرواد على معانه وطراؤها ومحط محل Metrigene 10 11 all الله المصدي حيث (My which stand N) عدالم سائد Held ani other حطاراه ساند ارمد which waster which مهروا في احداد العداد

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حلا مناً على اللمو المصورال وبعد إلى 4 المعناف والمعلمة ومعنم عبره الاسمافره مدلا مع إمادة عدد معد الما معد الماده مع ~ 200 241 1010 in وفائن الله الموداد مع حدله للكاس معا معجة معما بعوا محمد المنه المناه لعما المناه अक्टर्यंत्र वर्ष्यत् १५ हर्ष عد فالمنوحة ومرا العلو عاباء والعد سقاعاكه Mail के देश करे المالم الله اعدم ولانم عبر ممد العد مده صاحه بداره معظم حدية عمد برو مدمرا ارم حدد 4 1/11 poeds was son الع من المعدد المعدد حطرب المح مع على معتبد معصولاً في المعلى وقي محمد معرف به معرف المدرس المربط المر

nogo Hasten Manh erior Wall official the orthoods of the tie Mr. L. william Aug معه أمني معمل كليو كيو مداره والعكرة تصليع مرد والإ निर्वाकाष्ट्र कर्क र्रेटि 22 Too do int will المنطور مده المعافل short Moloce with it النيزا بطارة حياضا ومعناؤة للجناد وبرحه May bless just محد من مسك المواور we with how المناهد بدأر الله المناهد مردد له المعدد المعلا مع المرسد والمكيد ملاماً فيعدد علم الم إلى الما معد المامدة مد المعلقة ملاكمة والماؤ May 12 Min on sale wise a stack of other odicio the coller

a de la constante de la consta

صاحبة إدخلت موا المداه ادند معرف مقد عدد الكسناء ومع عمدا العلماني osite hold the ملاعد مع المرام وولفده از ولا ملي مدور عداد إلم مع حدد والكب المام والما لما المام عمر اسارممر في المعدد ومصعر في وعول ملائدان واود اعلم معملا الاية شاله ملا الله ك فين والمد الملد المد مرفيته محدماكم لدلع Master the Muster حد معلم الحدامة مول الملاد علينه ما بدد ملكلي وافعال الافلا من Mit it Masses حديد فلناه هد الاذي اور ندو ان روي الله فريال معيسر مع كري لعدسان مكفد مد الموم والمرلاء والمرومه

المالة حديد وأحد وهدا عادة معدر او قابل الليدا الا مدسور إمر عدم المانية والمانية कर कि अवशिक हैं المولا من المع المع المعملة المالايه إمليك والمحدد المعلا حمدانة إيم عدم ديم مراكم نعاله مدين فولد مطاؤر بدار مالعدي ولله العلم مالهم اما وكاره الكام علموار ولا معلا عَمَّا ملاية ا وسوف م سن مدا ي وهد الاول و الم عصر عامره إصواع ولما ولم مسط المعمد ومعر المعداء لا حمد المد مع اله كرة ولا يعدوه ووق الله بديد الم المعد مع ALL Let 100 101 120 Let Die Me Meria des حدة اواوانه مدفع عد الافلى في والله المصافية

والماع المسلم معلى المراء الم المصاحب حدره مالم اولاد ملم الاهاس مد سلا مولمده معيملي المعمومة المعلوم والمراء يقد إنداك اصوا المامة أصد اولاء اللحدم اللاء والمعمر المعاسل اللطالب المعددة الله المؤونوسا ethono potal 201 mg حعداً ويه درمر وعليم وامدا اولا مرزيم والم ومع محدود المعلقة المحرود عدم وسوهم لاسم ازمصور وركي دو مركم مد الان صلامية محكم إمر المحمد المعالمة والمكاهر جاول سار الهد الام كارمة ومعنوا مع المعنور لالمحمر مساق مشرورالمات اللين امد إومر حواد وال ملة من عبر والمستحدد صاصدره منقر الافرام

ولا بالله الله عنا مع الله الله ر فيلده مع المؤلمون العص من أن سونه ١٥ يكم الهميم of som Mile o exotion يد اولا أمور واروا لمرمر افق المبر مرمور والمطرع فكفو कि प्राप्त किया वर enod the well المناه الأولامية الملك باعدادة والمسلك عدد مغهز الكود بسيرورو المنفر والإذ الاسلام والافلعنة وإحطادالهماة of the woloute last Mus Mersylians May 5 clu and 10 sall andologocam los اللَّهُ وَاسْفِع اللَّهُ وَالْمُ منع اللط لافازه الله عدياه إنامورانا مادد organ Mais and اذالهما محط العيدد جالوه والمعطع حالم المنظمة والماء على الحذاذ بالمراكبيد

عافلات لا النعال ال عداله العدد العب وروالم مع المالاند مع الله المرية موزا المعدم الملاص لنحة النيد علد الافلام عنده الالحم او مد معيقمرا لانتمد معاسل عد إولاد مع المدنع والمدنا र इसिक तत्रिय मात्र भाग المدد مارة واعدة وهاي هدر لعد مل ركين المار العلم ورو العنب المله المنهد الدالاذي والمناه المالكنان والم الم مع مدال وهلا إمام اللفاة المعادده افيك ملزمم واصلك العلما عدا فعد الارالامة وتعم Less las rada . de مع المساومي اولال ج الاندنور وبنيه نيا عده الد لهمة إلى معدرة معال مرادا لمر لي معلم معركم والع il A oce / late on Ridlyon

معالم علم إدا محكم ع المحلوث माया क्षेत्र किया विक والطاطع الطب حدمط والنف المنافة مع وله منافة اللاعد اللا لعدلا وسامطا حبنة عليد الكياة المعند حب سالمًا عديد WILLIAM MAN 金田 一日日本 ed or Town 14 toell chen o Mis o Mar ماليداد مالفد إماريد ي حطده صافك مطامة الإمام المالي لا المالية الله كم اللهند الله عدم و ب اللهاء اللها ب M Mad Alaka معظام الها معند مع العندد طاقة عروس عودُ ووا فيهدُ س في الأسول وسل وم الإكال إصحب the Messice one Again المنامد مالين مروالله

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وس مطعع يعيد المراد الم مهده: ١٠٠٥مها مك Mace when the sides اللهالمآم ولاومرزه المع المنافئ علم ما المعد العد الاه لله الله حمل المالي ملوصر ومبرية معصلي المعالنه १५०० में के कि भीट में भित्राण क्ष्मिक के कि कि कि कि विकास the Mexicagoillough ومطع مصوم عدة مارة والنواد والمطرب السع مداماند के किएये विद्या करिया الاخ مالكنان الله معمد حد له والإرامة الم سے فلم ماره الم يد اولاد اللحمو الله على الم وسعوم ودرهم صحدة ودهام مياداره سالما معتصر عالم indopped The Wall وللذه المرة مسع المالا سازي عل أرمل اللاء ose ste land their

لا عدم مرمم إسارا ولا المحلا افلية مع مسحة الإساحين ه مسحَّام هم ا فكونه ها ميد ابد الدلا مصلاً لمص عيدي مدد مدكلًا علممر الد ان المعه عديد المع معازهانعه مدوا من وع المفلا عامه المحال معافاته ما المال المعالم جانع المعنف اللذاذع हर पार्व में हैं। ही वर्ष कर्तिन Mas It of the seel المناج واوا مؤدوهم الك Maia as War of belief جعدا مدرة معداه الله الله الاذباب المعدرو إدارهما शिकारें के दी भी दिय ومع ولاي الله ولك والألام فيهذ في المعط الموه معلا الكنده في ومعموره الم عهد مع معضر المرحمط وأن والما الكفاف المدموز المنتجود والمنام





while will the الم و الما العداد الد العلم والعد مسر منظة المطاقية المالية فيما المعدا بد مع الوسم والبعا إلى تعلق معطا إلكدا والمنا اساغ باعد زاء زناك معمدة أعليم ولمذة مع اللغم ف مورة اصصد مراجا إم عرد والله علم مال عدالله محدومه 如图如此后 ٤ كالصلا المكنة والمكنم ة والمعاذرة في والم اللم the with fire roles. Met St. Rull Malaitilly Ma Machinish ship the Mices of who though saw انولة بالحد بل العاد الله وقد ما لم واحد الأقالا يعتبقه الإنباط Well opposition in Warren aller wall dillelation

العطيه. بذات منا لاهم معهد المعالات كلية عد للفناخ المؤقمة اللمالة العلامة القال المصان اللين والمقام في اسالا فلمنه لهذ. علمومر فيه the 1208, 16115 فلوءه لمعمل واسرام أود ماستم بد اللاع المناز طالجن حصد تها كا والمناه وميل أمواله مطا معطر لم للوم التعد المأخرة وفي الماء الماديد الماديد المانع لا ملا عدم الكوينة عط سدهة ويودي اهلاملينة لحدالا الماله الله ملح حجه حينم سملم فيموا وللما فلوشو مصرا لل الألما المروة ف الصديد عني إدي موس المنع أطالد الأنوارلد Mes windows for the Wite south twee out ! Mile the Mily de day of wall with



معلم يُون وليده كمماليمه سير لفع المقيد مدرسر يالد الله او فا معطد كما المحلد وفيد حد ١٤١٥م وفد والكو الله على ما في وص إخداره ملماؤه الدع رو أروز ونكعد روملام ورب اه أو مدمور بدره حدد مدا لاهم ماعره: وأنسا فله اللمعدى 如治教教 治人 二十二十二 ير فيلاه من إليسنه الاهد المعقد ملا الاجر حقا المصمديع وسقمه أأهسه 的人们的自己人 ف معطره اسد مالاي صنبه مَعَ اللَّهُ وَمِعْمِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّ مسلمه محد محد الافلاء وا إموامر ابسية وجهوي عليه مل معلقة إسطة معطورا فطناهي المُوافِدُ مِعْلِمُ المِوالِمُ المُوافِدُ لِمَا الْمُوافِدُ لِمَا الْمُوافِدُ لِمَا الْمُوافِدُ لِمَ والمراز محر المحرد والمحتاد الله معلوم المنا عملها فلأنهوزه كسجد فإده هد مدرامسة سعم تص

مع الم المالمة الاهكمروع والابريد منع مع المرلابة الا اللُّ اللَّهُ اللّ المعطير مدار ومد المعنوا 10 و المرون السنود والملط حيم دورا المعد والعاركاء الافق مع الكدي المن الموسوم والمرسر ودي ودها ولينه فالمازح في للعام الصن فِلِ الاحساءُ أَمْمَا لَمُ صَلِيدًا معدلة معدا لمرز مرام الماسة معتمد الله الازلا من المعدد المعدد والمعدد المعدد المعد المعصد الله برسعه إمر مره و در عددهم الله المكان الله فالم بنيم مليَّهُ إِسلَّمُ الْمُسلِّمُ عَلَمُ كَالْمُلا مِلْكُمْ الكيران المصعرحعنان الطافته محل معبنية وَمعكس مهمد وداغرمه ملاءنه اللوبة وقوزه واللصنة مراقع ما مراقع محد عرة مداه المعاملي حب

The same the chief Me wis our his M 29 10 11 112 11 11 00 de ره اقرمر ملى علا مأسوعانا المنابعة بالمنائة فلاءة المنك منتهم وللما فلميذه منع المعدد سار إلى المالي معترمون وفالله ورسد اللاطرية من من صليمة भूमी सं कियी क्रीन स اللاملة المعتومي حدوداهم منه شع معداد مع اعدد المعد مل معاصومد الله اللطر وروه مله منه الاصلا الله الله الافلادون الله مدود ولم من واوا ليمون عرو حالم وهما المرامع المرامة معنا حدة اللال والعد ملية ووفيد مع معدد المام المعدد المعدد له و مد ه الدولا و المدار القمة وده واعلمون عده

الا او له حسد ملك الله مع اله مالات والربوا فياوا مالا ११७ छिक्र कर्म पर स والاندا فهود ما حدوه و حد عة الازدية عدا اللغنية يه إلك أسهوا لله إمو المرسمة والمعلود ومعالم معدا المرورة في حد جروره م Hall all youth Falsings o Sity rom الله سوزد في المعنو والله بيند : والاحدة إره أقع مامألا المصطنع فيها الادفا وفائه المسموة واحلاا الموا المعندة وأفي عامل المنه ف هندة فعندة الكنم اوا 14 المو المعالمة بعادمان Al exportation 20 w usillation that he مدومر وعدا مع معدم Maso the Maiso ملوه لد المحدة الم want well to it الديد في الاقدة الماتركية

المرة وحد المطبق ملكم إن 🗸 الالكمورامصة علارهور ره وره الامدر إلى حليم La olill or was can المدلال فلندوه ملح غني در مهدد ما فلهناه س المع حدا في الله برحدة 0 10 12 M 12 M الامعيل: محمد للد فهود الماره ومع مداع كم مسواد فع مسالة مع رد عل المعادد والملكان معالمه حداد فهداه مالهدا خره اللاه (حاز مانان ماه والم مالامة المفتط اللي لا Hallan Land ه دني معل وسور من الكلم امن مع مطعمه، اسعل م فلمنده و مداره مهار مده مر من من المعلم مع مروم عدد ولا معلماً لمنتصر الله الاحبرزه المن صفي حد معل مذة المع المله المحد العدالة فلانه عدده إدامه المنهدة ومعاصدها فعنوا

Khirif olde were she من مليق وه منسوم 10 من لعلام Steen of was week Mic Men so hall ودنقده إدال الازي من فرزة الأولاد الكاراهم محدوان ولا مل مقلله: المعود على وَهُ قَالِمَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ام فدر معصفيه ما حكة مع و في مركز معلى الاولى عدداً مع اسلام الاعبة إه موسع حدية جعده اصاراد التذلين ونع مليها क्षा विशास्त्र क्षेत्र क्षेत्र القمة الله من ومو ملامة عوص بلا صدر اللمعا مده مما معيد المراس the Meldogolular 1 حفيده واوا حاؤاح المرمانة Wes, 24/2 mons ; 15 الملكم ع فلاه وزيد مليه الحما فو حالا موره لاملائد ي إعاق وفنور وهذا ومر مع بعقب مع معلمة مع



المصعب ودوا افروزي اور المحدد المحدد المعدد مريه مكندره فلم المدرد والمعصر وفالم المسامعا 一方面的人的 در وفاز کالایکه به رواید مدد ولدوزد من راوت لله الله نداره صلي ديم مِن مِلْكُو اللَّمْر وَلَمُ الْكُرْدُ معلموں معرب عصاب والمحمر ما فللمندوم المرة اول الفيحة والاهد معلد لمقاء ساکن مع کلنگدرازو م معدد الاستادة المعدد دعب الميلده والتعد كم معاتب لمعالمة لمدا र्भ १मा यद व्यवस्थाल وفعد فلي معد معمد روي ف المصناء سلم من العلم المنافعة المناف Mesty is the is can لأر عدد إه مد معافدة عده الاعد ه دهدود مود وري مؤدمين المنظرة of the Med Mely

وريد معدد ما معرن و اولا منا المحد اولالم للبعد اماروم وروافرمم لخلا اممز ومذومر وهم فيممر عاده ما مروا ولمه د من دي الله الم المنابد في واللم المعلم مودو معترا إلى الله الله مسلاحوا ولا اجلم للمام فمره والمرتب والمك لفي السلام وأول ملا اللادماني عد ج ووره المعادن وراده المهدا لا كي ره يره اللعكة مدرة مسلسة المده والرب مع السيرة والمك عند الد الصديمعالد المد الله وقد ولما الفطاء يقع اولان المد الماومة pooplar popula asile ي فلمده اوالمحدد الإسمة اليوف مدينة به وهم لاملاء موزم ملاء اعطا صنة الاسلام اللهم وم طلطان المالمة وموز فالموا المالم اوا المك عصده مع فيسامل

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ه المعامل عالما إو الله ا م؛ عدلاً امعالمه ال مدسم ك المكرم والمكام المكام المعمد مع اعلاند: ١١٠١ الله المعلمات المعالية اللطعب وواخ هددة باحليمه ه و حدد مصمع الله و المكريد حالاسه العدمد معلاني فالمك ستلاحيم اهده مارك رجنة واوا والأراحلور ارد الالكذاف مهادان مي Web soull been ل ملينه الله المطلبة 10 اول والمع المذوق عد حكود (ولا الما كرمم في مداملومم مسكلم لهلك المتلاء ريان الاج والاج ملاء امندان واسبره في حدة واسبار واهد مل الم معدد د فلله وهد واوا والممر المصار مكالم علائقي والكالم معلودي: ومعمد المحدد مديس عدة و المانوس حدد الله May Herson on Miles

ه المعرف عيد ما درة زور إذ هسرال open Sual Sual Pape حالاصعداء ربدا محد مديث الملار اولي المتأة مع المنيد مدية العما العمام منها واسد عبد المردد والمعلا ويرد كالمنزده ملانه وج معدية الله حبب و المعدد وتبع ساذه عديد حايد معالس و حقام مد المعدلا فيم واحدلا طان اللحمة و لذين و ودلاه والما والماء المالة المعا فالمالمالية في الاطا الله عن الم ديه المعاسلامي ده ٢ ١١٥٥ و ١١٥١ والممركك اهاممل والملاهب انبى حالعن المدان والأهبا عبرااؤه صعددامذالية Bulan man weens المنية وأوالم الملام المد و المطافي مع الم مراد المراد ا

المتر في ادا عدم المتروك Winder M. Land Do per Do profil Tomas أواهره اساجه عدد مطا المعة المراض حدا ولا: ود كم العدة والحدة وربار او فعل ملافي ولا الالمنو الد الاحد وروه ملك ولا إوالناكمة ممحدة وحمالكات صاسا الله المستريد: ويس والم حدة واللعند الله الفي معادرنا فلد مع فيه طعليمة المعانة الله Mr. 4 is con! Les out الم الم الم الم المادة الم عاملات والمعدة في ومدهم الى المنطنة والمروة فعالمت فيوا osellity Heavalles معلمد المعلقة وفنص وامدة Part My Mil Dolland the Medionor losaling اللاماء فطناه والماء معد المنو دم مره العناس العديث عافلة وه مديد

でいるととととと किया विहिन क्षेत्रिक्त دين معملي المسعدة المنظمة ل سليرمر ملى منه مع معام وعدة الانصاره منه الكرب الم المراجع الله وما الله ولمحمر وما ريس كامعاة 10: John 11 16 A all : La apor aies Polo ilas Miloloj Do! is this it has been النيد الا فلوه مد المصر ب المعاعداماند ود المولغ الماد فع وحد المسهد ما فلان من إعدا the beat produce الميد مع مل المام والملي الفلاءم إلى وسالك اللاملا المقعر فلاسدا والهدد من اللصنة وبهن بسيد الافاع : فل مليدم من مليد و إ يع من المن إن مناسم من من المن المناق مل وعلم أه إه ملاوهم وفي منعدف والمذافهوط لمع مؤت النيز واصلي وعدد طرف

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yordamin sa iza مدولان والمعددة نحصا و الكولم مدرا امد Motio Median and روز الكلامة الاحدامة المدل كسور والمدكل عليه cold die most than العيندة اللهه عديد العسد والمفرد و الله اله مه في وي مطركرد للاحه و الملاحدة واوا امعه ي اللم و المكمة والاصفام م الله في والمام المراجي stee challe lies. والمع مع بدي مدية en descriptions. My عة وصد حدوا و والامنال الكنابة المردد والملمال بذادها 一下の本の別ではなって Maria i funda 1/2 كالمهذب إمر محمة مخطة وولاء مسحد تعداه أم الم ولاله مدين الد الفال Markey diguil ent of their offer

مسقل هزرق نعليه ولولي هد محد إوا بعد المرة المحدد المرابعة المنطبط المنط المنط المنطبط المنط ا حمل بيسرره معصده دوركد Mige . 1158 1611 ١ الله مع ملود والماء ماوا فالما ما فلمنه عد الامه عرسرا محفلي والمولال ولاهد عطرتم واصليعطوه المعام هج وربات فيسوز 日かんなっかいくちかい المان المال المناورة المالية المكن المعكمة ما المكنوة الله خواد ومناد واسال فلاسناء والمطري مديمة this prises their liles the out of the 1910 فيدور المعند مع موسدة وه مضمور وارد الدام ما معنى العيدداعية الاول فكره مددون واستعلم للهن الله أفاجوس مية الاوا للحدر للعلايمة



ستساعيد في المعمر الاصدا والمرافق المستعدد الم المحد المحامة المدان ع فلنده مع اللك المعدودي در اوا والمامد Mas for also Miller معطف والاالمسادة معادلة ه المعقدة الديد ه دله به معلم في المعلمدي هداء المحصفيره اصلحكم This of we lead a sind Destroy was all the على لفعم وملينه و بغم لمصدك اللهد المنتب لميمر في المعر الإصارمكا العمال المروور للمخل كلف واصطراهداوم عد (١٥١٥ ع فليد وم المامر مد المُكالِم عَلَم مع مود الاصدار 10 000 miles 12 of سملا ملا يود الله ره وا مطاحة وأو فنا لمراهليه لاستداكة عن الألمراء الملاحكي والمنا طلم فيسام المام إماهمدالاد معدد الاهاسة ولا فرا مدان مداد هر بوه مدادر مدان مدر اللهد حداد مدادر المادرة بعليد حدان ولهم المادرة بعليد حدان ولهم عدر والمور حداده المادم في مور المدر معد لذ المرز ومعدد المد

اداند مدار مدارد مدارد

الما الكنده المحاوق من فيا در محمد عو الا بعد محدد ولا فهذه من مما عدد الاسيد إ فاره المالية بد مد المدهم منترم مد المصور لم برد معترم مد المصور والمالية

ولا احماؤاه واحد معد دا فاينه معجع الإسارمباط ملاقاً وارا الأول نف دمانه والمعدة عداديم لمن فعن اللمامده ارؤه الكيسي واست ملائية 1/20 Hours Wer معلم المعندم المن ومن واحمر وموصد أرومن وطار 12. 18·10 11. 4. ومعدة كذارا فلاءه المطري حلم بازه نعكم اللند ه الاف محلَّم الله الماع المام من Hart of May Hering وفيرة : ٥ مديسة ١٥ و مدم اللايل الملك الاملم الملك معلى الملك معلى الملك الم الملك ال المالمال المداري ماللند ووائل والهذه لابعضفر م فلنه و اوا والمم النسون مذورز للده لمعز اللهام الذر (مهان لامار) والمر إلى . كمصما اللحديد म् ये स्टेस्ट देव कि विकास है भी भीटिय १००८

Meil of citrory Many Mall o base o Maly ح عدم له الأطروم علا عداً करा १६की में महिला देन للمحمد الله والكوروفرالله مده عار الحصل عار الأحلى عامطًا معالمت إراضه المعالم المعاشقاً معي وور اللهذ ولمراوما الحد المطاني للد امعة مسعدها والملا معوا ودا امولية محد सकातका क्षेत्र के क إلى المناوة والعداد المرود والديد الكاني دلبه والاسمااح عن ومد سعد المسام الملام ع فلاءم مكلاد الله وسو الفنان الله ١٠ مولانه عليه the wish where the عدد معالمون وروزود المرمة العالم للاعلى إلى المعالمة المعديده محك المؤلي فيده و الكلاف عورة في المؤرد كلاه المكور فكنهم اليه مطبه فيداولان الردرق مع الله عق ور بنی سرمع الکسک الدنونون کا الاردنده ارکن



Ju mucha/ 42/6/21 مِلْمِهِ المُعتسب المُعْتِلِ فِيمَامُ रिंड वर्दर में है क्ट्रायीन من المدون معلى مع معدارة اوقود المرد المولك ومنع مدورة معالم معر الملافية وقد الم ونعرس مع مل القيم وره المحمد فيروا ولارمر اسرال وملا ملي مد ١٨ مع محمة مِلاَبُعم معلون وها الله معكر عا اسدوا والمراوات ابدن دهار والمغي مي دلسد المد فع اطرا المناصد مكد العلامة إدالمة العدا مده قدمره ودر سال فيرمدن ومع المدالم المعمرة واوعهم the Mace Mr wells اصلابه علا الاذلا معك Mooney all in the stay وسوء اللعه مديع في اللحدوسود all the sale that ورو الليم وفي عدل معيلا ورو المولاد و فل عن الماس وصامدة المفادة وسلاما المامان ومعد يكع فيسامخ الكلملاء يحديث اللط بناط واحديه في الليط في والماد والمادة وا والعلا صلح علم ملاء والله فيد ملوا واوا والم الالاد في الكند م اللعيدوولا لليناد صعدم عانيك Men & Al Make विद्या का विक्रिक्ष करा के 後で 単年、一般 は toight application يهله على فلاعداءمل. الإعمد من عدت عفع ولمو منايد هاذا ولاد مد وعدد معلم معرف مرتب معرف الم Mic to oh Mas Me المعدمين مد ود مالكم الامل ماده ۱۹۰۸ و ماده ۱۷ عيز مع اللواح عيرالهمط د فلاء م المعتبي عدد للاء لاز منا محرس إ واس ابداد مله مراع مد الله دنه وبالمانيا عاصا عاط كاريس الانطاس الله منا 1 20° 1/2 of 1/2 - Pro المعدد من المعدد من المعدد



المعتلاد دے صفحتار اللب Let string streets with Menca Mas Agardia प्रायंत्री केंग्रिश्चिम المفقر دارة المعدل بدون اللعلمسو اللعثن حسن الايلاني واللما بالدائلاي مركم اللعدس اللفاء 1-24 Mass 424 اللكذي الكلوان الكلالي المعتقد المجعافي الاحداد مع المتوسد إلا الماء الاستية thing se theis their إلى المنابعة المنابعة ولمتره صرومر المانقره اللار وم المعدّ مع الأوكسوالعدا حامصة مخلقور وملاسلية الكنود احدا الكولية الله و موسده معدم 一大学 大学 一大学 وماحدة رورد مدوده للهد إيداء ما حدادة المندر الذله مراد المراد المر

est ping the chi المصامدة ومعرافعة العبا مع الانكر نعد ملاً كرين ه ملا افعله لين وها ه هنگذاره المطوع الحليات واحده مطالطهاجه الوالهادة وربه معه مد الامدامة : والح 1222 400 224 or 100h المعدف من فسعار الله Marie Martinal throof the say has مطعهار وملع بكاهية ب المامع الموسية إدروم والحِوْ الْمُدَّةُ فِي مِلْا الْمُ القماء والملاء وإصلع لمحفة الذرد في صدة إصامدار مع مسے الاصفید مدل المحدادة إذ الما معدة (ا ००० विश्व के अपूर्व سعداء كاسع المعاصد سالمة مع 100 مناد المديد Masser! Med Market والليمط الليد لمداندهم واهاؤ معيم الميحف واها من فأملاء زه إمداسه ملمني



فطعمرة ومعلقة وبده وملاحدة وستك وفنه ومعط حنيس علما وعدة معد العداد معارضون مستنى الم طعله حديدالمر الدرصا الربعر اللحة المعقمدة صند 24 الله صلمه الإسر إلاية إلامز مصمد المدوه وال بهام ركود ما المام زكوده - Miles 11/2/24: Lan مطاه والمن افع مماه المما الما كره زهديد وهوية المدم manteres portale hers حالا صهار إلى المدراه المحد well there of theres وعد مورية المارية الم و بالعامة الكرية إداوك all thise the me مع مسلمته في أمثل المديد مع مددم : إمريوسده في مع المسود ، مدي حاصم اله ال سفرى ملارة إفلار ومعا وستلا به ور المدد اصعره حظ محلاله محافظهم في المعالم الح اجدادة والمامع مده المالية

الله ولائه ب اه الم ولات لم عالمنانات اللمد الله متا لي المعادة المعادة المعالم المعال الاط لهمة فعد اللكتما عبد المجداز المدالمة اللسمكم بن حد مد العالمة في مركانه الوك معمد المراجع المامد المعمد دخد الملاقية بهد المعرب क्ट्री मिर्याका व्यक्ता व्यक عدد الله دوا الله ير مند المعارمة معالمة الطرساء الإجنوز فلين القردور فلناءه ورواله ميس لمستوزه الم اهمد اه معاد مل اصعره دند وله اسماله ه معرف ملك ما الله معرف م aninio Media My معلى معمد دهرة وحك obligate la Line Man - SA Lavo of And execu وملافرة إوماداوفي حاصعرة

واسارمرا مسحه الالاسمة سكة المعاجة المامية المام اه و ملام حلايه مالعبدا اللده والمداهم مع والله والمدير فلأوه ملاحلانه معل المصرساع فالمرتكم المردد به اللوطة من المن الله بعد الله بداد والمطرع فلينو إسعيدها क्षान कर्म त्यान कर رصف مصفلة علا اليداني سعدة المصمد إمريادكة فيهونه لمرمع ساله سعدة المرسمار المحديد حب كعواط عليه والمحادات المعداديم والم ماه ما بدووي حدد ع فل موسالا حوام وردمامر محك مدا فحدا الرحمي Hall se seliken الله معلم وزوري في المارة الم ادے ملائدہ صید معدد ا ملاندا مل لطنے معددا محمد له اولا والاؤلاماء۔

خام هره إدارية فاص اصعوب ماريدة مع المناه والمناه كالمناه المامه المناهد لسخة للصع فارحك politicare as 20 as وين كالمحمد كاواه وفده ونالك والجافة عربي ح ليستمية المتوامية not their their day معلمقره حدا به واللمو الدمعين الممااع فلينو المصلن المصلاقين اللبعة مع حديد النه ١١ الله لم لميميان هذيما إصف وللا غدد وره العمدرة إمّار ورقم يمن المرابع والعدام والعد اللهام مالكوآهم، ماسمر بعوب مدا فل مصاصعاً مع 4 24 200 pourse) 1 20 کاهزاز الزون فعالیز ولکرا کرمیر ولک کاشکا مرمیر سعة المعالمة ع الملاءماء النه مقع معمر المساعدود بد - The Hay a great the العلملا أواسم الحلمة عن

Un sello Mon I ه الكماؤ! و ب Mass Muse True M. امدا حدوار ولالعيم ولاه في صدياما والمال اسد مع الانصد الكوي enferm the Mily the اعدة حد العدالية العلموا وسعير والمعد المدال المعدل والعالما الم المدامد الله سله و المعلا فيلا فيلا اعدد مما المعطافيرد فلذم لما وهار السيمون مديد لاحداه معرا والأورك في وية نمر the sie bedrand وعلى: الله عليات من الاحداده حرالمعلاحلال الاعافية. الله له تُنه الكلف حيط Marko Mer. الافق المنعلامة للأفهام افت لم بدائد الله الله لم week to be the 10-2011 Majo 50 1 12 ولاليك من معدد المليا لدي والمطول احع الكوالد الله

ع فا كالم معراه فوالكر معراهم إده ما فلين مع مد مد مر للا الاعطاد وملع مسطاً ك ولا ملف حد : 14 معرفه مع الالمادة المعمر عفل معر ل الع المدولة المنطارة و اللاسيد والتعادمات Med of Lace to Learn الله (معراة المعرفي الميل دالاهادد مع المعدد مل المن العالطات واحد طعلمازم فالم لمواره مطفر كاولا في المحصورة معة المؤك ولمرة مع الإسال وسعد لد الكروب عن الاولام إ ومفع اطرة لرساد الافلها فلانع حاه المعمر وعع لوحد 1. 1. 11 11 1Balo المعاول لمعاد معود التعالا عروم في اوتية عدد إداوي ON HOS MADERIES SE اله مند برالمرمادال the courty that the بليم والعلماء الاقيم

ب وره رهمدراردي ا مرقة مغي ارك ممره عداً مجررسدة ع يُحلِي مِعدة معدد ملي مع معطي ووإ المعدد حمرة الاساء لاستح صهر الابعارمه المولا بدور فالمواقع من من المعرز ولمع ما المعلم المعادة المعادية المعادية المعادية الم المامدوسي المصمر وساخل سعدالحروا ويستند وي الاصه الكار فل مد وصورا مسكد غير كالماك قبل لاه in how all Dolones 24 one to be the look 'عده ويدر W u S المال والمالية 1021 20,000 2012 2012 200 كمدد و صعدة وملمر و المعدد معامد في المحدد الم هِ خعلرة إواه (صحرة في ال معالان زعيد النع مقاء المتوقلا مساءدة عباسن الكاصره مهاب عك سزن مظرلاً فلاماره إدميصوه في

اه علياء سكر بحية نه بعداؤه صيدة مرة والمكرمع صدم النيالا الله برسعة الم ولايرة مدلانسور ورمه الله المَيْ المعدن في عَلَم المعدن في المعدني Som Marin washed Ell de medel wine المندهوس حسارسه المعالا المر و فوان من المن الم إو 24 احے محدولادر اوصلاۃ Mars Mars who الحمية مع محدة مدلك مسعدة ومحالا معانه al Warding Mills 15 M. واهداهدو أصفا وسنمره Waskis Me Dans محدم رهد فلمنه مد الالمحصوره والاعتجب ومطع في الله الله الماقد حي १०४१ वर्षा १०४१ वर्ष وروب استر مع لم يكلور المصدر مدرة الرمن حدد رود بر زيته الدود في الله المنطور اللاحق بصمر مع حديث



عليد وهلاً معين ساقحره ؛ الامح المديد المديد المنظَّالُة المُشْاهِ والمالية المالية إدام معلقه ومعده معدا عه المالك الملك من المرنط المرورة إدمون اللم الد الالمعر المعددة؛ thin by to want ear معط أواه اعدة إلى معالم لمرة زيد من منه من المنافق المعدة في المقلام و وقيد الامدة مالماك مع حدة المعين لا الله في محدة اوزملم السلا معافنة حسد المدودي حداره في وولي المفاطر افراؤ علا معنى إصفرة والإالية مد مصحر الممور وامدا المحدودين مدالا ملك والمومراور فأة اصعد محرة معدده مدالية وه عدم مره الله ما المعمد من وللد ما من ما من المعام و المنافع و المؤدور وموه هم محمد كم المدول المدود في الله مدار حد محدر کے معدال ارمار

العلاء اللهداريدة إدفع فلهده مشعمي حدامتي محتنع فيد (مامدة معدانية فلمنيه مل عنام المسلة معاند معاند هد (وعد حرة إولا إو أو استعداد وادن سدم به فلادر رسده الله والمعالمة المعالمة الدرد وهد ومنقر وعدد الله عزة على وهذا مع الماموا المرحم دي منه معلام य करि रे स्टिट स्किक المالامع عمع حدز مساهد المراد المحددة الم الم الم والمنوز لاف المداه معدة إدارات المناهد إلى المعنوره المعملة الإفاء المازه العدم العبد مني العرارة لا معرف حديدة عمر واصلامت الله ع المزاسيم والمنصلي حروموا ورووك Her Merson Mary ट्या कि सिवपर्। सिक المناب اللامع معملا عليها في المادة وفي المستده اللهالا الشعاءهم المعلم

الم هم عبد الإحال دے باتک وست الد صلاقتیہ عمد المعدد وملع مور المعدد ميود ديم المددس حب وحسين لامل مديد المدارة رم فنع امسدة مع اساه أواللها المعمد مديدة والمدال ورة معطيه رميطيعه المشهدام وراسد المسكدور الاعداء ملي الله اعلما الله Densel Mar Land March Mr. stor son لا السلامة عدم علم لحرمه مل الباسم حلاصدة الله اللاسوروني وجوز معالمه المبد عدمك المعاص حد داخد الم مكتصدمه اسلا فيعد معراكلا سائل الاصليم الملايل المدار the thirty without والاو مكنيي كلكنله بع إلىمعا لَّهُ عديده ملك عديد بلك 大ななかななならし; ol क्षेत्रके दर्भ व्यक्त हिंदी। رة معلل ملكم من منه وج

معلا ميتسر ميصارمف معد المعالم معالم المعالم المع ماويل كالوحظيه وزاه اهم اسم وعدار مشمرا ورفة المستعدة والعد الممرالاب الك ماه كد معلاه و الملام بلغ و مالموسور الاملاع ومد اللك و مع اللم العلا كالممط طعيل علمي لمورد المعن المحمل المعلل اطماء مط حالم حد محد معط علمارة كالماعون لمعجب ومعدا مالاسل معيار المناهد ما فلينره معدد مع فطينة ومركم حطية عبدا ومع المعرفة المرة 一次 他一次 他 وُاه اهدوً الله يع للله واص اصعدة امد عرة ولع مسط معلم من و کلیند رمدند کلالا عور حالًا على مها حو مع ملاهمان حد ميد مده المارية الماري

النام المعدد جميد المناس الافحطهم الكاء والص ومعدم إملكم ه معن معنى صدية محدد الماهد إمر ال (إلكية ولارحدادهـ لذ معهدا إلى مومرحد الاؤددة معلم معلاً من المصمر الله ومعدن الم أو من المعلوم علاسا و د دا معتده مالها بوكم متعمر وروه ما لك ملك معرفيده alogoad Win That do علام 14 الممار مسد المعدد مالادرود محره क्रिक्ष क्षेत्रका क ولئه في ارسادة إه ف معدد معدر معدر ملحد وسنه مذاله مل بورام المن مع مذاله न्म र्रोंने सिर्व गानिक केंदिर स्ट حدة وي مومزه اولايدارم اهلاف معدالإزلام المرتبة المصم عليد إدر المفلا المعلي مع اولاذ المعدد الم ask of this list their

To Zie la la la principio de Low Mary of Mourosty क लग मीर्व विकास कि ملے وسم مع مور المدد دَ وم المعديدة معد کلد اللحیدد والعامالات بوناء المِنظ عدد المعطورة we in will sails عفع النافية والعداد المتلا عد والمنع النص المعربية وم مصافدة الله اه وعدم الكبيدوة في المراد معدلاً والما المراداوليد المراد المراد مدراداوليد معالنه والمما والكناب ولايناني المعام يانك لِنَدُولُونَ والمن مع حمر معترض والمؤمدة وأوفأ جامحا مع وه وا المفاطر ما تمده الم كوم بوك من وي المروم किवरिक विवासी किया असी क्षेत्र १६०१ हर्ने क्षेत्र के of Mara toll out المانيمة (1) مع الدارس من معامل المحدوم والمركب من

بع معدد الع اللودد الديمة Alice who the deliver the المكا إصعف تشار المكان و المكال علميم الوالي و مُولِيَّةُ اللَّهِمُ الْمِحْدُ اللَّ وافيعد ووافة أعلمه لابعد الملح ويعسر العاموس واستراغ وسعر مللوقي اللسدود صعارهم الميناني ليكثر الثناء. فإذ منتقب الاستان الوليد هذيا عليم الداب الاطار كاعة إسالة الدوني علم معلم معلم نعالاً علي وله الإنجاب بعطيم وع معدَّة إدبات إلمَّه Die Heat March Italian rational walledure معاقع ويالك والدالمحا مله ولانه في لأواه العدة؛ م زورت الماصد الماس مع الم alle acides all المكرة والمكان سنه الليقال والاجد اللك

الد العيدد المعدد تم ملاء المع إد معل الأول وواو معطية ومحمداية إطاق ש פימשם | מים ב מים العلاء فتى إلى معددة الملام وهزمالي ومكافئة ومعسد المد المذلا والذطاسة إسماد اما فالمنا فع اما كالمود يعاصروالع موة يدهطه منك لعادة الدحلة سام معد مع املمز ملما كلينا معالمتاسر ومعلية كالعام المدروبيتها أساء فليندزمون الديثية على الناءين مسامعة الموالم الم مدد ولفا عليم ودليد will live day the Roll مستلح اللم المتهاد إوقياً مع العدد رصد ال سادة عداد الله الله عده نعد المرحم بيد السع بعدود العمالعالية the received the the to the state of the law لمن وقد والكثير ومعد اللاحاة

7

THEA THOMPHY OF 1245 ولم اصداده المت اعليا لاحذاءمه مستم أورلال فعلم مالمعادده المسلم المسارد المسلم ا اصدر عملا المعاطرة الله اوآد حرف عدد الاحدم اللي المياسا المد الله في و و المراد المناد مع اللعلم الله الا عابد وفاله es Maciller Me والمد المنظم المناه المناه والماء ١٥٩ اللهلام إفع ومعدد المان ا رونهد وع رفا ك منه منه يرم مكتبي مع الافحدة الالمواة الماؤس فع الكودوس ومعطرة معلاً معاد المعالة اؤفارسمراه مدين مض احلوا المُحِلَّف في سمَّنا الاصحرا الفرالالممر مدام سالمبسر ملتُ إ همم المعاقلةر حالم ه واسحرة إ واحلامدة خلاب وي الساحرة حمدالا معددة مح

ملعد معرل فلمنه ومجدد ب فالمع مع المعنون مع معادة ب المعطر ولا سطنوه ا مديدا معجمه مدوري حمد مدن مديد الد المندد محكية للجالز عدمدة الامعارياهم لحد اللحما ولا أمور السنود عد المامليوا ولا إمعمر في صفير محدود وبعق في محمد الافيداد اللاترورالااله العلامة مع الماهنية حممز لاب ما فلوهر مدر ومد محد الله الاحدا ام كالم لا المحتمد مماره معدا ولا مدسعلي من وسعدان و معادد البرادمور ولا الم في صفح معدمور ولا الكلا وللقعز ورفع ووصورة معدرة مروسد معدام المعتدا في ادة علمولاليد ع فلاء ص عبد المعبد اللازم الله الا معملكية ph Milde Asic acc لانه بولد مع معده معميم الممرا فإنوس له المالة ع منه احداده معراكات لي

ولائع حد دي المعالا كلوساء مع الأولى. المار مرام حادر مع ود ملاقا واه اصعدورواواوروه ودريك مطاق سد الكصار فاحدا ومعهد الماتداه ومليها ألل التدمديم المعالمة المعالمة مناط الله مع مذهب إلى الم عاتق عدوناً ملينه لأشادا الولاً اللالم عمرا فيام و حكم طعر هدو في الأواد العدود صر وراة إهد حادات معالم & Med ministration والمنحور المعامر وياللا اصدر إما لم تحدد مصلعد المنفعر إبراء الكاميه: لا مأمر حدة مع اواوانه معسلا وال مرا داعر ملى حدود-ملك واحد الصدودين ورمود Word Com والد العلام إلي إواق المعدد وأفع والاله المؤلك (الولو مصديد وملودة فد ودواس

إِنَّا مُلْمُعَالًا مِنْ وَلِكُ مِنْ اللَّهِ مِنْ أخاده واخطامة ارمعمدا مل ولك ملافيديوم الميدويوم الع معمر واستدة كمدة و ولاتها لم والم فالمردم اللاذة الفلالات المنتد وروب السد ومرافدال ولله مرسد الاحدال Le ber Wife hearth. to the Me the المع ما للواحد والعاملا لمنه عدية ورف ها الديد اللم في معنامين وله White la ber الاقدار مع المعلم معه Marin Meter Mices ولم سلاولية و وود الما في المراسية Mar The Desig Har Late de Late Mar in the state there was the world was علا القالم إن القالمة المادة عدالمعالمة والا لمالاعد الاصعدة فالسادي

ودها واص اصدة إلماء المامة المادي مده احمد في المؤلف العصور ا واوا والمرواكي مداة في المدام شمور مصده سه برق خام 19数量连续加入数据。 حالامدىنى حدود بادمك الما المالية موا سليمانه لمصراه احلا معلقة معدم مع حديد الم اللقرامه استخدم احيا ماء المعدن اور والمتحاور من معنى احداره فيده عبرمال to it were my igho 12 Markie des artis المُن الله و عدد حدود إواسام كالمعاليم معامد المدرد الما المامة كام ولايدالك م المعلم عام حدية صلا والص الصعدة إ مليم المقمة المستعدد ورمه الح فيل أول العمدره الطاز معتمرة مستعد ملي مدل قيملاً محمرة أما لمالا اطال

معطا مديا أومك معديلاً اللاه ولي ورو المتمراه الم واز سكرة في اذي الموسم مسيرة في المحدة الادكاء الادكاء الما وارا مد مامر حدون مدهد وره العددة إلا ورقة إمارهم ه و الله العدم الع منها ماها مع دامان معلم المناه في معدد مصنور وروح लियं काल के कार के واهد العمدرة وروازا ورحة وصداه ومل واحد العددة لمن المن على ملك وعلى ملاحظ مع دے مع اکر میں مدے معددے محمد علی مسحدے الكوماز عاصل كامعارا مدارا کد در اللمر و و طابقاً مدار: والعشدا و ور اللدي وللع حدا الماوا مع مامر مع حَمِنَ مِلْ وَاللهِ الصفرة المن من من من من من المع من المن من المن ب المسلم در نده ولا يعيد من المسلمة ولا يعيد المسلمة ولا يعيد المسلمة ولا يعيد المسلمة ولا يعيد المسلمة ولا يع أعدًا معر معلقًا إملي عد إحد مده إمعال مع حمر الم





119.00 160 عدد وسودوا العدد القط دالمعتاب ما فعنوا الاراف ماتك ووا المعكراولا is Il of a Marone Here is it walling

ولما المعنو ولكا المارد من مهد المعنو ولكا المارد من المصاديم المائية عصر الأن منارة المطفود الماستال حروهم مخلية إسلاد لحف الكلا getil Home 11 malland مروة المفيعية وسعدة م كفنه بعده إصنعة وع الاسلاك المعدوم المعالمة معلى لاذ الاهدالية مله لمبعر فيه حافعرسلم لمراكسا الله ده و اللامط بره احرده ا عده مدا احرونا، ما ماهه مع محداث والاسياد مدا عاصدان وه والله الله البعد بالفقا ومداء واحف فاسم ع في موروا والم المصعب المعدية منحمي مع عده فرسمر إه الاسلامع الاسال حديد مد المحين مالالا المقام لحند عليمر بالمر ب المدلاحة عَلَاحْمُ عَدُ صالعاساع إبت والمعطاء was the man معى اللحمد ومدد الروردلي

تلامع عملتم مصيدر معلمالاً منه علا ملاصلة مدا العلم المعط ف الملاعن حاكمها كامداره لالا Miller Miller Miller است من الملاح إدلان الجلالمة من المعدد المطالا لامنين والمال بك مامر حدة مدكر الأكل المعدن المنتام المنتام ردم فعلاؤات الصعدم المنع 70 60000 المعاطية الملايية فيمامه سكرا الاطناء عسا مدور المتمارة المسلك للاست والله والإهلا المع الله حِنْ هَلَانُ زَفْنِعِالُهِ الْمِامِنُ ومديدة مصروع والإرمطرهاور مع حديد في المودوا مختصر د مالع مخانه me official silve air المنالأ بالنهاه مدع لكند ماليده على اللامه اه لا فيهدأ من المنعمدي محدثة معدالمور ومدحد

3.18°

間では かんはいん مامر ملى ديم معطا زام (عددة المن والمق ورمه احي فعلا واع اصطرفا ما كه معرة 16001100 مدهرة إلاية صاحدان ويدي ونكره ستنزأ وست المعدودي هدرواعلم ل فلأده أداء مدا طع فدروره الأقدة معطا الرك معي وواج المعط الاين قع مساك منار لا يول بدر الدوان بالد الدلامع والمائه واهلونا ك لعلامله لد معتسلا المعجز والااطلا عاصرة عدولا وبالملا وملدوة كاوره سل من الملح ووجه الالكره واجوز هامعون فلوازمنى مفقله سوسه طفقار فلمنا مع رمعة فاوالي عدم معدة والمعدة في مدا فيمو وصفافؤاء فعلاالفك وتت x129 Well 100 de الذوط مع ومرا المديد ولا المعنزفليذ الفافة

MA.

ما فياده : ابنه صليده الاحظة the thered a thou مع فيزنة حقادممرون الاسدل الله إلا المعرز سال اروان الانها مع معطر إصلامك بلاس اللاص المعم للم स्का है। एक प्रिया الله المتد وفية المامع ددارة مدار والعداميد فده معد هداد عدم الم عدما واعد اصدره إصعراه والم من لمددة المنا للسي جدرة وطع مدية مدكرة الإين صاحب المان عدواوسدوا علا ف الاحتمالالاس مداع بالمن معداردها م المامدة إداول ولم طعم حدو ملك واه اصدرة ملتد الم الم علما والم العطال ماك مالم المرفاده الميات ملايه المناوية مدام والما والمعالمة كمالية المحلة المحلة درا بلمن برالادمانية

ه الم المعرب المعرب المعلم المع ين محد الكنور كل فد الكروملا حدوة فنده لأكال للطعطيس ومعدد حذالاً فلمنده ووالم الصعرفواصفعرا وافقار تحسمح وسلَقَدُ على علية من الادبراق ومعص المحرواز والموزدات في المطافراه منه عدة الله المرازمة والمراكمة حداره ملائه مالكره مصدره धारी कि कि विवर्ध के وللله العدن إمارة العدن وملك ولي لمك الملاقع من ملاملاته حلافلامعه المذمل مروا ولا عدوازمن في المودة خامد فلمنهم الاالمامط ع فنالم وغوز المكاندة المنعند والمليند وقيلا ه خصم مده المدالة الديدة و ملم حدادة كردار وسرد ولاف منداع بالمر إداع إفع بمعد كسكم منصد ولا فيد سكد

فهنا المصامر حديث محلا بحادثه واهد المعدون ف مصد في الممدود وعلى المامروني مي الطحه مكني حب إمحمد 14 في والله: ملقك مع ماذ ملا لمر عودية الميرام معدد الخاامروعرة معجت وامرمين ساء مع محاصة معهم معدد وملوزوم الده مجلاكسوه حر المرود ولا ملاحة المرة موطوعة حرور و معدد و ومدود رود و المرمور المنهاره معالمة الم حرومر ولا ملي هي الاوروم منز كُ فلاسهاه معلام عُنوه مدا من به به به مداره والنام من الكساه : محد دوا المروز وحدد المراحد لمرائع معدومي الالعم معلمها والمعرصة معدلة معم مدن عالمع بعدا الليمون عمل طعوفزين! في أحداد اللائل والأوتره

حدة ملكا لاه اصداد مدالية: إلوا مها عند ملا ورهه ف المايدة سنوط فلونها مون على سليط مود مد المذ فاذه إملي ليساء الإلاف عيسه المه ادهه و ملاحع ووا المعدورال

ڪلا جُهامنيه في واؤه معلنه و إمعد محدد ولا بلنف کے معلقہ مسكلة ومانت مدا

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مرون ملع مكر الأمط وهلاً قالمنا من المام أمل حرور معنى ملاء الملا مد الممالية على مواد المدا thin ext their all عالمن الم مراه الم ملف موالي will will will will المرك فلأده لابعر والعالم عارة لامضي كمة خيرة أ ولاد مده إ ما مد المعلم المعلم ك في المن المن المن المناورة راست المسامعة الامتلا الله كلور وليطه بالمسرور وسدره ولا Mee; and of these الملاف و وه سفان ما اللهمر في الله في المحمدة المندور وحرة معمد وه والمشدد أمدام اندد منطا فعد مدا بدادة م حد الاحد المعدد المعدد مدر بغي (مد رب مدهد معدد معدد وارة مطر في اوالماهية مع

وطل حطي خطينه علمهم مهلك ملك منه ملك مني الماهر وفع المصنعيد ك زيد مرود مرود ودسد ا مَا فِي الْمُلِهُ الْمُلاكِ وَمِلْكُ امدن عاضار واستقده فادور adolo no Willedo Meri oreinally on Wigle الما المعدد إصاب عد مرافق عن أسال مهد لارد بع ملا کرون معهم که خوارد العلازة إن عدية مدية ماكنة مصنده لالمعمدون وادتا اهمر المالم المعلم المعادة المواقعة معادع معد اعده سن في يعصره إن عصور مع حدرة العام المعددة إن المعددة المعد وفع فعلا شد اللهد مكالم المارية الآل الملكاه المادرة في المادرة محدولا معرفة معرفه معرفه مهد ولا للمنا مع العددة مع من المدريد حداء زاص اصدن الكا

do Mesicial de للمناه من ما ما ما مالكما الملام في المالكة الاها علد حد اصداحد مرملا مله و مان اللام 此上水水上海。多次 الكلص علا المصوروسا eles or el le chioni (all their alle their عرب الانتهاد الد المعندم وقد ولله الله والمار ف المقتدان اصعرا و حدة معلمة من المن الانحدة المني ماليا مع أولا المني واللاحلا معجد ادلاز المعطوبي عالما طلبقة الإلى ملحل الكراكع الملك لامزازه المادى IL Hed Mer Good المدين مدريديد ويوم و الما ما الما الما الما ملق مع الالاؤة أسم معدد حر في زالم المعاركة عند هره ديد اصطبيلامدين عرف والم الفطرف ع

الدا المان علا عليه وقيد بالله المداعد إلى مدال إرمر إجند إصليمة حدة باحدالهم محطنالاه محدمته مع الكرمعيره المال of theriagold ! Ados . المعدد ومعالى الن مونه، في معمل المادي ومومل الطرقابة محطوم عدا Hera Me 10 Maserio कार्वा कार्या فالبيم مخدي طساليع فعدا م ولهم لم الد الله اللهمة اوا والم ل فلوه و ميوفد منطره فعلم الأفليد الاردد ف مديار والمحر لحده الاصل والما الاصد الله- اولا 1000 TE 0,000! ورود سال مع محاليومد وعرفي العدد وموائداه गर्मि मिल्या क्रिया مك مداميرة واستوره والع فه فد مد لرد دالعما 12. Lessies Sans LA Lain All will

on the satisfiest الالما المحادث المالم مالحول ك فلينهم والمشرد الطلاء ملا حد اصعامالاند إل اه اللاعدول به اللهواء وعلم حدد کد وخند العلامال الد الإست الله منافي المانه حظيم حدل والاحا الالاما ه الاه الحاموة و الكاترة جند اوالألمه المعلم فيدوا واللهدي ما يعلموم وراوز اعمداساً أوأسلام فاحكة فطنهم فصرموا المطابه وامل الاوحدة مدهن اللباء رورة المد اللحدم الله اه وينتمم الله إن اللمعلى: othe Made Mr. wife eno Musti M الموفرة والقلاللة على حال de de alle entre la lavole المادية معاديا ومنفحم ليحله الم اجتفاع حده ا الشدود الأمروب

shopin ware pour اللاه حدليد خلاء لاب اه ذا عدم الحكم الله الميد اسة من المناه واسم ماور واسط ما فلمنه مع معامدات حان الاحقيد في الكناء ملكونا والاعدادي حده واسلموزوزال النأر مصعوبه الهما الالامر الله في معادة المعالم المودون واللعن دالم ومعنو الدل منفله وفلامه لان الدلاف حم المناه في نأه أو أكورو مديور كوليدوه فالإنتصراليان ية اللحد المالية واللهاب م اللاد على المعملي حسار et little an all besidest ويصه مسمعي مسكنة ملاخد يهوة بحاة حداره مصفي ادة علموا ما كُولُون به معطرة حد اهميا يدالا مسلال مدد مصد ما إمام عدال عوالم مراهم كامِا وُلل ملا اصطلعالا عبر ورو المراد المراد و 1 و 1 و 1 و 1 و 1 و 1 و 1 وفراك كلاس لا تكلي المالة والمناود إوالرد ما مركا

و لم اللحدد مراه و المعادم و ا के स्कार केंद्र स्थाप المروع و هو موالاً مديد معدن ما في وصر وحك معدد حد اجلاز، الآنويك حوما والم ومه لأحدال عدام حدد المندر وحلِفاً مع المرز الملامين وع والم المراكمة المجالية المجالة المحافظة ما إن المعنومي حد دور الأسال ومحابهي وأهاوس aperaloly Hill for مراجعة الملام محمد معدد السَّرة لا فلمن وهد اوا والله المن المناهد في swill be a fall beath Me Meain of their अंग्रिशिंगां ने प्रिका अ ग्ली र्वित्व वार्वार्थिक مررة معرضا والكارده المد الازلار والاح مجل احسم والأم معت إجارة إقالاح عصم + @ 1001 21000 1010 in 151 ना अवाद्यानिका निष्ठा वि

هند مادمدارم في الموارز والمعدارم في الموارز وصفه: حد والله اللماء حدول من معدد من مر وه مدا المرسودة المخلفة ووزي الموهد على فيد ماكه إلى المكل لمحه May of thather that من ملك حدودله ملا برد بد الحلام معالم وصحما في والله القمار المعرد المعالمة المعالمة معد المعالمة فاللعن ممزد دلرامعلانع رناد المن من من ورود و والجداد والمن عِناةِ واحدادِ ومكام Made the कार्य मिं। हिंदि عومي اللا عبارة المريف woods is the own مدرد فرفي الميد وهوره ولا علاودة الكولك! ولا يكي معرادة الله وجا our out the way الفلاء مد الدعاد

sow as believed والحدادة فيرسط ورها . واوودو فير قوفه ما فلونوه المحر الد مرحم احت وسعاد Marino Double مع باقت المحادد المحسور الكرا ولا إحدوا اوقيا ملا هي حور بوادورلاتوا في مرد محصور إدارا مدروا الا الاحداد مام المعلم المعقدا عده الاهد الح المعلم المنتأله عاصلي اج إب الاهداء ولوده اللها المناف من وفيدة الملا the to love walker! ।पार्या से हैं। किंग विदेश 20200 اصمن الكن واتقا المحدد وه الله المراكم من اللعدد إده وملا المعاصدا म निकारिका المنار ما فلمنامع إو فالله المار المحمود في المدوز الله قل مصل محمود المعا مرود والمام معلوم ماه في فالع الأم المام المعمر

Portes orbeall a loither وزيل مل رصعا ملاينه رعاع بده وسع وسلامالا مدارة مورا يك في والله المداء المعددة معددة معددة अंतिमार्थित नीकिया प्रतिहे اوهاده العيدال النائم كالمصمر المنحب المسرورمه الدران مع معطرة ماواال دالم الولاس المصعفونية LAchlo old In بطاء المام بي والله Mach we the to these olithas as there the المحرف الد المراه المالية المالية المالية केद कि हैं। हैं कि कि 202/00/2000 ملاء وإحد عداء المعدودون 16115 Elica Marcay ك اول معاقبه إمام برق حط الم وما المواد Mile out with ملا الأساع إلى من من الإدان مستدار 1 فطنه صدريها

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الموادند إصابة مواسنهاه بعد الماسالك وع بعدا امع بهام دلكر المحدة هذا مهرمني الكلاه عدية جموار وَوَالِمُ لَوْمِلُاهِ كَلَالُولُوهُ لَكُمْ إِلَيْهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ و ۱۹۰۵ کی ده مطابق دارست المنع نعكم والإعام وأو معتد ether erolled the state ; ه الله معنى والحالم الألحام لهنت حاملا لاصرا مؤمد حدد عرفار واعدوه ولياوه و و وهو يح الكونس وملائده مع الليلامة العلماء المعد بعدي المدويع الميا حرور and show the self in ه الملاه ولي مله من المقاطع المعادل حد المحدم إن اهدر ه المالة المالة المالة المالة المالة فلإره وسلير الكامحره، القلالا فالمناه للاس مهمقط مع المعسي close of these; the المعتقب منتشره المعبلي المل حرصر فد هداه داممزا داور

دعيد

1010 1-10 D. W. W. مَا الله المَّامِدُ اللهُ ا اللهُ ال المال المروز الملك لمنهم المعلى क्षिक दस शिक्षां के वर्ष الكاه ره و دراد فلاسمام الله مرده المطلقة مدار المارية ه الاستادة الإحدواك हैंदें वर्ष कि विश्व معدم على مرفح الصداديان والمنوزة المحدثة ولاتمرزوالا 人到1915日1日 اور والم المفتد المهامة المناور عَدُ ١١٥١١٥ إ ١١٥١١٥ عَمْ سهاد لا حدا ملازة ما مع الكميلاة إوالاجماء من الكمالا office the standard إحركي مصه الكلم المام المراد مدرة و المحمد ملكم في المعمود ه کورک بعد اید در در در ا من المناسبة والمالية والمناسبة الماليك مراسعة في والمريد الكلالكالية الدائطانه والكلمند فعلي

2421

es had there were در الله الاصلام الله اللجدية وعامر الما صدالا الملك المعين العالم ه الله و ووه न्ते प्रमुद्धित ने मृत्राह مدر وس مداد المديد الله مع معلامرمروللما 1/ فالم 2 فلوده اللهدي Meles Mirel and will الحسالوند والكر المراس ما اللي المحدور عامهرة الهذه ديد ستلادم من النيدا محالك المار حد وسا ملعة وعلاه وموزوهم إدار الله المركبة مسفوذ مرمواد قل و هذا لأسار هدنال م ماليدون و فالم الإصدار والمالية م فلونه و احطرل مط صاله معلي لا الكلام المعلم اوا فالم العكم منص في الدسر فيد هدور ورد ده ده ده ومعد لحمد العدال الاممد الع المامة الملولود

المؤس ملطنه من فياعم مطر مهلاعنوه وروعنه مرود للمد و لطر الم كل وه فره لروم وأصابه عدد عنالارووط الدلاشالعاد و الله إلى معطر الرة مع علاقه We be som on a letter وهد واسار ولي حرة وحوال 12 FR (PG 1272) الم ده من ديلا عرص المال الكلم المعد احداد وسعاليا ما فحلية وه اوا فلمة العلمالا ه لم اصطلم المال المعمد حدا واعلموم العادمهم وحسرمه وهلالا معرا ورمطر يدير المقده وسيع عز عند إما فلينده المطرية المناهد هالمؤدح مك المعددالي العالم الماليات من المحيدة الاية مليك المن المراهد مراهم الطلامص اوا بدحة مصرسة طحلا المعنية ومروة ملط المردا إلى الكليمية مديد الافكرة واهلمصلا معالم

مساه حرممزا معلقتي المساد ه الملالا لله لا تستعيدة والمراكمة مروس الكالا مصوم والمصلي المناه مع منا المنه مديد 1st coll Look et Mallon مد الله مع معولة في الما الما الم بر فرقه و المام المعلمة المنا وقع عالم وهم معلمهم معدرة إ كارة مد على فلمند مد مد مد الدو حالياً وفوحاً أوفيل و الك حدوم ما مدنوه الركار ولا معدالي معداليس وجري مع ولله للهماء للد الاحداد مفيصديس لاهياها عد المدّن في عددور المستد المرود والكلمة المارلا على لرمع معرجا عمله الامده الله فلم واصام من إماليد بودهم ومده فيومر حالمصار ومايق الاحد حامد المراه إدالاح احدادهم ه عدائلا العلامت مراديد الاجلاء المفقد المالكدالا حدد المسردال فاردب the Mellery och is المنفة والمخفرة والاللاغ

الكحد ملك لا عدم علاكم محلقاً الترقع لا معطي ملت لا ناز المالحية على الكالى: والا اود ودوالا البيت المدور فيسر سيم ل الماليم اسده فيصور فيمسلاند الله الله ملاحسه ورون معدد والكاز عليهم الاعداد ملى وانع حمدة المراكا حدود وللرواد واعالمرمه the that by their own فعد المهله علمه المعلم حد اهذال على مدون Kelly: E. M. Klass العدم المالي دلالاها معد حسره وحطاره حابطنا ولامتك الملاه كور الكدائم الاهاره و الله المحالم بوسد اله ١١١١م معدد الم الاؤلى المعمدة وسيلم مسرورة والمتحدد معالك المتصور مدر هدوا وليدا مد المدام ملك للمنه حد صداد إصورته War do posto with ازم مديدً، معالد حدمية

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معفلامه زر ملمرد فليدم while was when かないなりに とい Mind of Med 100 一ついかりの異ないが 如此处外人 حرم و وور اللا كي مد Meson B for Commercial مقع معلمة ومحموم الأفلياه روا فیات مهرد ارساد رساند هرون مهنده ادسته دراند يك والمح المساولية من الليوي له هداسال به المكسرة وساهم ورو والعالمة معط لده و اللسطيوروا الملاعدة إلى الرساد الملام الرفي والمون المحتقدة والما (المركزية حسه المين الميلا الهداء المسلم مطلع انوواد الد اللملامروسي الكراصل مامع حد وراد معي عددة مناك منص افدين من من من

حالالم إ و عدام حالم معروالم ولامقنعر اللهية ملاتيمر اللحت ولاعماس عمليم من حال الأسعد او و 2 معيد وموسع هد الجعيدة الدوم المماره مر حيد المعاص لانو واقسم بعد الموضاء المعن the pot the war. Care الله حديد ملاصره الداهم + Deal von Minjorth لمن الله سالم اما يع مام الكا هراي مادور والمساوا المقين اعدامة تبره اوه لد المعدّ ارجاه إن المطرع في مواسط وكلهان الكلم لاملم والمعنى ماحدفم رها ليسر معكما المعتدا والمطرط فلمنوه البه صعد عدمه ومراد المطائف ونوبوه إنعام المضم ومعدي الحرواة الاحاط كمراماتها مالعمد عمدرسر معرفه را معرفه را معرفه المارة الكاروب فيداوز على والا

اهماني

الا الاسل المعندمان المنا فلاعمارة ألمحرف الاممالة للاسطادم وسنوله للدوم the other of the مع الكلمامة حط ماحه لا ماسيامً الليمة الملاحدة مد الماد المستعملة بمن والعالم اولاز کامنده مرجم من اولاز خ المرد والمرابع الحرامة well In witness مديع في المرد الدينة SIGH SHILLING IN IL ME Kedes Her ميدا محص क्र करींशिक्षित एक ي مسالها كالمنام المعرة المدلمة على المسموة إدا للمر Lock of Margaret المعالمة المعادة وملا أ لحد الموقية المذيبة مع الازد واحد اولاد الربك والمن معلق فلمن فع الملاق ولاحاً لا فللنده مستمر معدد منيد مصانع حمامي صارة معمل إداريط السيالاك

west allow the make مدة الاعدسان معند للد الازد الفطع بالملامة 人位 地名 社会 مالمنزيدا إلى المناهم المركم ومدعى المراصل واوا والم المعماف لالمن إلى مكامل ماسيد المحار المعدمة the choise with معلى وللاه وطارف دار حظيمه عطراه مااسم ماس مسطى سرويدا معداد كراك المدارك فلينده أسول ملاهظن ملق مدومالم محمانين الليكم والمكرد الماؤه وورل الكاملة في منزة ماحدا عيد وبرق ماحمد بافليم 20th 2012 2 20 191 لادمه عورة السلاء المنالة وَاوارِهِ فَلْمُ إِلَّهُ الْمُلْاوِالْامِيلِ مالكاره ملي المعار العار چېد سافلازه ساله laight was my de po

الاصلمالة حصحد مد مامصه करातिता किर्यालका क्रिक्ट्र दा एकिस्य प्र ملا و ملايان منع الإلماد في المعدي المعمد فيماوادا Her Maso peut Dec ودودع المعطي العدي March 1 per 1 de la بريد الميده معدد ورود محل مل مالاً المقام ومؤد العطعا مهند المنفعان والا المصدي حدزه وها كوادح وحيها وووها إيراوا مسحة od the through soll do ويعطر اقيه وعلم الاحلم الإكام فل وهزر افلون علي كالسعامين وأشك فاللعنا واهلاه والمعصوبا فللنوه الفرال لحال ملوس فلاصد وه وال والم والم وورد الكلامطاع فلينه واعطر حامنيه Mes Marca Sexusell ولأسروا حصيره لإفهال وظيدة المنبذة إمر مكاسة المخطورة ملكبه ألم معر معلمية الاصفارة وبها

ير الإجد من الله إولاد المديدة عروا حطاموة ب إ ما دلا فع فحداً سنا عملم حره مع المعلى اللاع فلين وي ل معلم مع المحدم ليك اوا معط ملامهم انجمع معطا دولا سَكِلًا هِ إِلَا الْمُدَارِينِ othe your wallowed ستنبه أن الا الصعدة ملتم إن مت وف المدودة ملك المجمع のかんときのはなるない عددام والحفا مديمهم 在上に大きるなん ماللادو مدلاتم مطالب محدوانا كلياءها امكاله الملاصاة جداد مهروه الميلا ملايه الله عد في المعالمة ومناحد الكناس اصطبة الدالالصدف والمراد المورد والمراد न्य वकापटीतिक वि للاند حجحم وماسه واوح ilda Manallandi وعود محر محر المرحد وراهام

والمسائدة المركبة مطاوليد المركبة معادد وحاول مد المحدد المدد المددد ال

حادف وذبالم المعموي the in the lattering منه الاهم في اللموالاد المحضرا فلانص حلمية والاهد مهند دو معالمة معرابد المعصومة منافرة ووصيده on one of the tentioner مولايو مصولاً وأسطال المالية مهاس احداد اوه عطوريم المعدد ورا بلواز وسعد عرمدادك مدرهما مع معر المحدة إلادا فل معر الاسد ومن الكراه في تسطي Mille or or purpoleto Meso; 100 for 12 or this يق معر الاد إلاية فيد الإس مان الاصورة والأحرا

فاعد مد المكمد ميذ والنبوه والملوة المالية المكنون لله بعد المعالم الماس الخملاقية ولامهم وهدهد الإركوم ومجاملية مع والمصابع المصنعي اللي إداميك وعد ما نعالل ع الملامد فلامص المصرة سَلًا والمعمدي حد اللبي المناهم مدينة ي و الله المامية الاسمود علاهم ولهدا لمع مودد مدرة الارة سال حده علية المرف معلم الما المامالرة المنعص حد وسمرراء لامل الماس ملاصية ومراكر معرفكم م عبد الله مع الله لعل وعد وم Rich Miller was Lies 1919 6/12 et 100 H 1919 مس في وقا في المالية مدد إومالا الله فطعي في فاهدا كم امرازه امل اعلى مند الله المنكد كرة ألم الماله الاصغ ول إنذائه مصعد في المن