THE remarkably rich collection of Arabic manuscripts in the John Rylands Library, principally stemming from the Bibliotheca Lindesiana acquired in 1901, but with some subsequent acquisitions in the first three decades of this century, was fortunate in finding a cataloguer of the late Dr. A. Mingana's erudition. It was likewise felicitous that the resultant Catalogue of the Arabic Manuscripts in the John Rylands Library (Manchester, 1934) could be printed and published on such a lavish scale, with its wealth of description and analysis; the volume is, indeed, worthy in its informativeness and exhaustiveness to rank with an exemplary work like Ahlwardt's Berlin catalogue.

After 1934, the John Rylands Library made only one or two purchases in the field of Arabic manuscripts, apart from the twenty Arabic manuscripts which came when the Moses Gaster collection was bought in 1954.† The remaining acquisitions during the period 1934–72 came as gifts, the donors being mainly from the North-West of England. The merging of the John Rylands Library with the Manchester University Library in 1972 brought a further small group of manuscripts acquired over the years by the University Library for housing in the Deansgate building. It is the corpus of all these manuscripts acquired in various ways since 1934, a total of fifty codices, which is described below.

It goes without saying that a collection of manuscripts brought together largely haphazardly and as a result of gifts from different people is unlikely to contain the treasures of a systematically-planned and purchased collection, such as the 25th and 26th Earls of Crawford and Balcarres made in the second half of the nineteenth century and as Sir Alfred Chester Beatty has made in our own time. This is in fact true. Amongst the manuscripts

acquired principally from gifts to the John Rylands Library (Nos. 819–37) are several Qur’āns or collections of Qur’ānic sūras, popular devotional works, and a notable number of works of West African provenance, in which Mālikī legal works, prayers, amulets and charms loom large. But some of the Qur’āns and collections of prayers offer fine examples of calligraphy and illustration, e.g. the majmū‘a of Qur’ānic sūras, prayers, traditions, etc., and the copy of Jazūlī’s Dalā‘il al-khairāt, both of Turkish origin and forming Nos. 828 and 829, and the complete Qur’ān from the Gaster collection, No. 838. Of autographs, Sibt al-Māridini’s commentary on the Kitab al-Luma‘ of Shihāb ad-Dīn Aḥmad b. al-Hā‘im, copied in Egypt in 895/1490, should be noted (No. 837B). The West African manuscripts, though crude from the artistic point of view, provide material of potential interest to the historian of nineteenth-century West Africa, and, in particular, of the Fulani jihād in its various aspects. Nos. 836 and 837 are majmū‘as of West African material, including works of Usumanu dan Fodio, Abdullahi dan Fodio and Muhammadu Bello, and also including some correspondence of the Sultans of Kano and their Viziers; the languages found in these two manuscripts comprise both Arabic and Hausa.1 The eighteenth-century Arabic-Italian dictionary and classified vocabulary, No. 822, is of interest and would merit detailed examination by a specialist in lexicography. It belonged formerly to Dr. C. L. Meryon (1783–1877), personal physician and biographer of Lady Hester Stanhope, and there was found tucked inside this manuscript the correspondence of Meryon and the great Swiss orientalist and explorer Burckhardt, recently edited by the present writer.2

The twenty manuscripts comprising the Arabic portion of the Gaster purchase (Nos. 838–57) require a special word. Dr. Gaster’s collection was, of course, essentially one of Hebrew and Samaritan material, but there were smaller groups of manuscripts within it, Arabic, Persian, Turkish, Greek, etc., including the Arabic ones described below. Unfortunately, Gaster decided on the outbreak of the Second World War to place his whole

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1 The present writer disclaims any competence in Hausa, and the material contained in Nos. 836 and 837 could be usefully examined by a trained Hausa scholar.

2 See below, p. 46.
collection in what he thought would be a safe place, a lawyer's office in London. The office was bombed, and a large proportion of the manuscripts was damaged by fire and/or water. The results of this calamity can be seen in the condition of many of the Arabic manuscripts. Leaves are damaged, scorched or stuck together, and in several instances the action of the water has removed almost all the ink, rendering the manuscript indecipherable. It may well be that at some time in the future advances in science and technology will render these manuscripts more readable; for the present, they are virtually unusable and cannot be properly described. The Gaster manuscripts are mainly theological or grammatical in subject; of particular note is a Christian Arabic work, \textit{Darb as-\textasciitilde{salib}} "The Way of the Cross", on the Passion of Christ, translated from a Spanish original by a Franciscan friar (No. 846). Amongst the manuscripts coming from Manchester University Library (Nos. 858–67), a recent acquisition is a late nineteenth-century \textit{kunn\textasciitilde{as}}h or common-place book from Morocco, containing, amongst a large number of extracts and snippets from other works, such items of interest for the study of Moroccan society before the French protectorate as two \textit{fatw\textasciitilde{a}s} (No. 864).

There remains to acknowledge the valuable assistance rendered in the work of cataloguing by Dr. Ah\textmadd{mad} Radw\textmadd{n} and Mr. Subh\texti{i} Sa\texti{id, whilst Mr. Rash\textmadd{ad} 'Abd al-Mu\textmadd{t}alib gave some advice whilst on a short visit to Manchester University. And, as always, Dr. F. Taylor, Deputy Director and Principal Keeper of the Library, and Miss G. A. Matheson, Keeper of Manuscripts, have been unfailingly helpful. Finally, those consulting the entries in the catalogue which follows should note that the running numbers at the head of each entry (Nos. 819 etc.), which follow on from where Mingana left off in his \textit{Catalogue}, should be used exclusively for reference and citation; the numbers in square brackets are for internal library use only.

819 \([831]\)

A photographic copy of a covenant and agreement of the Prophet Muhammad addressed to Christians everywhere, ostensibly issued in Medina in Rab\texti{i} \textasciitilde{I} 4/September–October 625,
and with the subscribed names of thirty-five witnesses from the Companions, beginning with Abū Bakr, Muʿāwiya b. Abī Sufyān and ʿAbdallāh b. ʿAbbās, and ending with Kaʿb b. Mālik.

This is a copy of the celebrated alleged edict of the Prophet to all Christians, known from texts given by such Christian authors as the anonymous Nestorian chronicler of Siʿirt (5th/11th century) and the Jacobite prelate and historian Abū l-Faraj Bar Ḥebraeus (7th/13th century), and going back to Muḥammad’s treaty with the Christians of Najrān in South Arabia in the year 10/631–2 (on which see Muḥammad Hamīdallāh, Majmūʿat al-wathāʾiq as-siyāsiyya li-l-ʾahd an-nabawī wa-l-khilāfa ar-rāshida, 2nd edn. [Cairo 1377/1958], pp. 110 ff.)

Concerning this treaty with the Christians in general, Fattal writes that “Une immense fortune était reservée à ce document”. Its scope became even broader, until it became “the Edict of the Prophet to all mankind”, and various ecclesiastical institutions of the Eastern Christian churches have claimed to possess the original. There can, of course, be no question of the authenticity of the treaty as it stands, supposedly written in the year 4 of the hijra, before the system of hijrī dating had been introduced by the second Caliph ʿUmar b. al-Khaṭṭāb, and from the hand of Muʿāwiya, son of the man who was at that time the implacable leader of the pagan Meccan opposition to Muḥammad. See the exhaustive discussion of the document by A. Fattal, Le Statut légal des non-musulmans en pays d’Islam (Beirut, 1958), pp. 27 ff.

The provenance of this copy is unknown.

Begins:

Ends:

this amanuensis claims that, due to these circumstances, it is impossible to determine the authenticity of the document. The document is written in Arabic, and it consists of a series of clauses that establish the rights and obligations of the Christians to the Muslim community. The treaty includes provisions for the protection of the Christian community, the safety of the church, and the免麦麦的心满意足…

Ends:

[This is the end of the document, with the last lines indicating the conclusion of the treaty.]
Modern binding by Bramhall and Menzies; 25 × 83 cm.; lines 1–46 in a rather careless but legible naskhī hand, lines 47–67 in another, smaller hand with ruqʿa features; red ink apparently used in the first section for the Prophet’s name, and in the second section for the Prophet’s name and some of the witnesses.

A majmūʿa containing chiefly prayers and charms. The gift of Dr. Ernest Bosdin Leech of Manchester Royal Infirmary, 6 September 1934. The manuscript is accompanied by a letter dated 19 August 1897 from the great Persian scholar E. G. Browne to L. C. Adams of Jesus College, Cambridge, who had brought the manuscript for Browne’s inspection. Browne describes it in the letter as “of a religious character, and contains prayers, charms, exhortations, poems and passages from the Koran. . . . It is all in Arabic, and written in a Maghrībi (Moorish hand), rather hard to read to anyone not used to it.”

Unbound loose sheets; 253 fols., but with the inclusion of the fawāʿid, it has been paginated to pp. 509; 23 × 18.3/18 × 12.5 cm.; between 11 and 18 lines per page, depending on the size of script; black ink, with red or pink for headings and for outstanding words and titles; Maghrībi script, in various hands; some leaves very browned and scorched by fire; nineteenth century. The last folio (pp. 508–9) is a single sheet, of smaller size, containing invocatory formulae relating to the end of the world.

A

Pp. 1–8. Protective charms and spells against illness, etc.

B


C

Pp. 17–24. A poem in the tawīl metre and rhyming in tā’ on the subject of prayer (duʿāʾ), appended to which are some prose prayers.
ACCESSIONS TO THE ARABIC MANUSCRIPTS

D

E
Pp. 29-35. Traditions concerning the pains of the throes of death (ṣakraṭ al-maut), plus an appendix on traditions about eating the crane (kurki) in the month of Rajab, the illegality of eating pigmeat, and the husband’s marital rights.

F
Pp. 36-43. Incomplete. Begins with the second part of Sūrat ar-Rahmān (sūra lv), together with an appendix of magical tables and prayers.

G
Pp. 44-59. The Prophet’s injunctions to ‘Alī about showing piety, frequenting the ulema, etc., and various other subjects.

H
Pp. 60-63. Magical tables.

I

J

K

L

M
Pp. 200-3. Prayers to accompany the eating of ṭanbūl, sc. the betel plant, chewed for digestive purposes, Sanskrit tāmbūla,

**N**

Pp. 204-11. A poem on God's unity (*tauhid*).

**O**

Pp. 212-37. Formulae for attracting a person's love and affection.

**P**


**Q**

Pp. 246-57. An epistle on the questioning in the tomb after death by the angels Munkar and Nakir.

**R**


**S**

Pp. 268-83. A poem on the same subject by one Abū Madyan b. Sh.f b. al-Ḥusain al-Ansārī at-Tilmisānī (not mentioned in *GAL*).

**T**


**U**

Pp. 292-97. Passages from Ghazālī's *Ihya‘ulūm ad-dīn* and from other authorities about Ibrāhīm at-Taimi's meeting with al-Khiḍr (see also 821A).
ACCESSIONS TO THE ARABIC MANUSCRIPTS

V


W


X


Y


Z

Pp. 346–53. Fawā'id al-Qur'ān, i.e. passages of the Qur'ān for effecting various required purposes.

AA


BB


CC


DD

Pp. 396–437. The abridgement (talkhīṣ) of ad-Durr ana-nāṣīm fi khawāṣṣ (or faḍā'il) al-Qur'ān al-'azīm of the Yemeni scholar and mystic 'Aftf ad-Dīn 'Abdallāh b. As'ad al-Yāṣī (c. 698–768/c. 1298–1367), see GAL, II², p. 227.

EE

Pp. 438–503. Prayers and magical tables, etc., for bringing about the destruction of enemies.

[R73220]
A *majmu'a* comprising several short works of a popular devotional nature and in different hands. Acquired as a gift from Blackburn Public Library Museum on 30 September 1937. Its earlier history is explained in a cutting from the *Blackburn Times* of 1 December 1934: that it arrived in a bale of cotton sent fifty years previously (presumably from Egypt) to a Blackburn mill. The Blackburn Museum, to whom it was donated, had it identified by A. S. Fulton of the British Museum as containing three works by Shaikh ad-Dardīr: a collection of prayers, a poem on the Ninety-Nine Most Beautiful Names of God, and a *risāla* or epistle (sc. the *Tuhfat at-ṭarīqa*, see below, E; in fact, it is only the third of these which seems to be explicitly attributed to the Shaikh).

Red leather cover containing the crudely-sewn folios, having flaps and floral cartouches, but in a poor and worn condition; 50 fol.; 13 × 18/8 × 17 or 16 cm.; 21–24 lines per page.

Fols. 1a–13b. Introduction and various prayers. On fol. 1a, dedicatory verses of admonition to the reader. On fols. 1b–2b the unnamed author relates from the prophet al-Khīḍr (of whom he had presumably seen a vision) that he, al-Khīḍr, had given the ten *musabbaʿāt* to Abū Mūsā Ibrāhīm b. Yazīd at-Taimī (a scholar and traditionist of the Umayyad period, see Ibn Saʿd, *Kitāb at-Ṭabaqāt al-kabīr*, vi. 199–200) and had advised him to read them at sunrise and before sunset. The author goes on to say that this story is mentioned by Ghazālī in his *Iḥyāʾ ʿulūm ad-dīn*, and that Ibrāhīm saw the Prophet in a dream and asked him about al-Khīḍr’s words; Muḥammad thereupon confirmed their truth. *Naskhī* hand with *ruqʿa* features, legible but inelegant. On fol. 3a a comment, in another, more sprawling *ruqʿa*-like hand, by “my master ʿAlī Wafāʾ” on the verse *wa-idhā marrū bi-l-laghw* (Qurʾān, xxv. 72). On fols. 3b–13b, miscellaneous prayers in the same hand as fols. 1b–2b.
B

Fols. 14a–15b. A poem of 71 verses in the *tawīl* metre beginning

\[ 
\text{تَبَارَكَتُ يَا اللَّهِ رَبِّي لَكَ السَّنا فَحَمِدَ مَلَائِكَةٍ وَشَكَرَ لَرِبِّنا}
\]

This is a prayer, in indifferent poetry, woven round the Most Beautiful Names of God. Same hand as above, with a thinner pen.

C

Fols. 16b–22a. A prose prayer, to be followed in recitation by a poem, fols. 20b–21b, called *al-Munbahija* and comprising 49 verses, beginning

\[ 
\text{قَمْ نَحْوُ حِيَامَهُ وَأَبْنِهِ جَهِ. وَعَلَى ذَكَّ السَّحِيَاء فَعُجِيِّ}
\]

The poem is in a rather more artistic style than the one in B above. It ends with salutations on the four Patriarchal Caliphs, the descendants of ‘Alī, the Mahdī and his adherents. It is explained on fols. 21b–22a that the prayer and the poem are to be recited all through the night till dawn. In the same hand as A.

D

Fols. 22a–30b and the margin of fol. 31a. Various prayers for special occasions, such as the burial of the dead, in the same hand as fol. 3a.

E

Fols. 31a–47a. The *Tuhfat at-ṭarīqa* of the Egyptian Shaikh Shihāb ad-Dīn Abū l-Barakāt Ahmad b. Muḥammad ad-Dardīr al-‘Adawī al-Mālikī al-Khalwātī (1127–1201/1715–86), described here as “a brief extract (*nubdha latīfa*) explaining the devotee’s journey towards God” (fol. 31b); the general subject is God’s commands for the followers of the Ṣūfī path, including instructions on the need for a respectful attitude towards the Shaikh of the ṭarīqa or order. On fols. 46b–47a it is stated that the completion date of the original dictation of the work by Shaikh ad-Dardīr’s disciple and successor as head of the Dardīriyya
order, Shaikh Muḥammad Ṣāliḥ as-Sibā‘ī, was Thursday, 27 Rajab 1222/1 October 1807, and that this copy was made at a later, unspecified date by Aḥmad Efendi aṭ-Ṭūbji. Written in the same hand as A.

Shaikh ad-Dardīr was an Azharī šaiḵh and taught there; his obituary is given by Jabartī in his ‘Aja‘īb al-‘athār, ed. Ḥasan Muḥammad Jauhar and ‘Umar ad-Ḍasūqī (Cairo, 1958–67), iv. 47–9. After his death a Dardīriyya order of the Khalwatiyya order sprang up, also called the Sibā‘iyya after his successor Muḥammad as-Sibā‘ī, mentioned above; see J. S. Trimingham, The Sufi Orders in Islam (Oxford, 1971), p. 77. Brockelmann lists a considerable number of Shaikh ad-Dardīr’s works, mainly on theology, law and Ṣūfism. The Tuhfat at-ṭariqa is apparently the Tuhfat al-ikhwān fi bayān ūtāq ahl al-‘irfān, a popular work twice printed in Cairo, see GAL, II², pp. 464–5, Suppl. II, pp. 479–80.

F

Fols. 47b–50b. More prayers and traditions, in the same hand as fol. 3a.

[R73483] 822 [834]

An anonymous Arabic-Italian dictionary and classified vocabulary. Presented by the late Professor T. W. Manson of Manchester University in October 1939.

1. Pp. 1–473. An Arabic-Italian dictionary arranged on the principle of Arabic alphabetical order by the first letter and second letter of each word. Some Italian words have English translations by their sides in the margins, probably by the book’s later owner C. L. Meryon (see below). The Arabic nouns have their plurals given; the verbs are given their perfective and imperfective forms and sometimes their masdars or verbal nouns. The author seems to have compiled his dictionary from an Arabic original one. There is some vowelling, in a blacker ink and therefore possibly added later. The vowelling may also have been taken from contemporary pronunciation, but this last is not the
sole basis of the dictionary, since classical forms like the masc.

sound pl. in -ān are given as well as the colloquial -ān, e.g.

ustādhūn/ustādhīn.

2. Pp. 474–76. Some paradigms of Arabic verbs, in the same

hand as the dictionary, followed by several blank leaves.

3. [After 13 blank leaves, and with new pagination] 82 pp. of

Italian index to the dictionary, referring back to the dictionary’s

pagination.

4. [With new pagination] 188 pp. of classified vocabularies

and “useful phrases”, with an index of the classification head-
ings on p. 188, and some English equivalents written in the

margins in a neat print and in black ink. There is a section on

everyday phrases which reflects the Syrian colloquial, e.g.

awwaltimbārha “the day before yesterday”, ēsh fi khabar jādīd,

kaif iddunya? “anything new? How’s the world?” , and ‘ala

khāṭark “just as you like”. Other classification headings include

“Names of God and His attributes”, “Parts of the body (in-

cluding some colloquial terms like bizz pl. bizāz ‘breast’ and

țiz pl. atyāz ‘anus’)”, “Clothing”, “Unpleasant characteristics of a man”, “Birds”, “Fishes”, etc.

On p. 1 of the dictionary there is an Italian name, not fully
decipherable, “Giustiniano di Bal . . .” and the date 1763. It is
conceivable that this person, the first known owner of the work,
was either the compiler himself or the one who commissioned its
compilation. On the front flyleaf (i.e. at the European front of
the book) is written “Charles Lewis Meryon, bought at Jaffa
1813 ”, together with a brief list by Meryon of “Words taken from
the Arabic”. On the back flyleaf is written also “Charles Lewis
Meryon, Jaffa 1813 ”, together with a table of the Muslim months
in Meryon’s writing. On the inside front cover is the bookplate
of James P. R. Lyell and the inscription “T. W. Manson, with
kind regards, J.P.R.L. Novr. 1924 ”.

C. L. Meryon (1783–1877) was the personal physician and
later the biographer of Lady Hester Stanhope, spending much of
the middle part of his life with her in the Near East; see the
D.N.B. article on him (by Thomas Seccombe). Meryon records
in The Travels of Lady Hester Stanhope that in 1812 he began the
study of Arabic in Palestine, searching out the Latin Arabic
grammar of Erpenius and a dictionary in the library of a Franciscan monastery at Nazareth. He must have purchased this Arabic-Italian dictionary to help him in his studies, and the manuscript must have remained in his possession for at least thirty odd years, until the Travels of Lady Hester Stanhope had been published in 1846, for included within the front covers of the work, and bound into it, are nine letters dating from 1815-16 and variously written from Egypt or Mount Lebanon concerning Meryon's relations with the great Swiss orientalist and traveller J. L. Burckhardt (1784-1817). Five of these are Burckhardt's autographs and four are copies of correspondence mentioning his activities; these have now been edited by C. E. Bosworth, "Some Correspondence in the John Rylands University Library of Manchester concerning John Lewis Burckhardt and Lady Hester Stanhope's Physician", Bulletin, Iv (1972-73), 33-59. On some of these letters Meryon has written in page references both to his original manuscript of the Travels and to the printed edition of 1846.

It has been suggested above that the Italian owner of the dictionary mentioned on p. 1 may have been the compiler of the whole work. One naturally thinks of the Arabic-Italian dictionary which in 1822 appeared as the first print from the Government Press set up at Būlāq near Cairo by Muḥammad ʿAlī, but it is unlikely that this Rylands manuscript could have served as the basis for the Būlāq dictionary. The full Italian title of the latter (reproduced inʿAbd al-Futūḥ Riḍwān’s Taʿrīkh maṭbaʿat Būlāq (Cairo, 1953), Pls. 1 and 2) reads as follows: Dizionario italiano e arabo che contiene in succinto tutti i vocaboli che sono piu in uso e piu necessari per imparar a parlare le due lingue correttamente, egli è diviso in due parti, Parte I. del dizionario disposto come il solito nell' ordine alfabetico, Parte II. che contiene una breve raccolta di nomi e di verbi li piu necessari, e piu utili allo studio delle due lingue. The author of this is believed to have been the Syrian Catholic priest Don Raphael (1759-1831), who played a role in Napoleon's Egyptian expedition and was a member of the Institut de l'Égypte, so, on chronological grounds, the identity of the two works seems impossible. But it is not impossible that Don Raphael modelled the plan and contents of his own dictionary and vocabulary on our
own, earlier work. Unfortunately, the present writer has not been able to see a copy of the very rare Būlāq book, the original manuscript of which is reputedly in the Egyptian National Library, Taimūriyya collection, according to Sarkis, *Mu'jam al-matḥūt al-`arabiyya*, p. 895. He is, however, grateful to Dr. Richard N. Verdery of the Institute of Islamic Studies, McGill University, for information about it; see also Dr. Verdery's article "The Publications of the Būlāq Press under Muḥammad `Alī of Egypt", *JAOS*, xci (1971), 129–32.

European binding, half-leather and boards, stamped "Arabick Lexicon MSS."; 759 pp.; 17.5 × 25/11 × 17.5 cm.; 18–19 lines per page; brown ink; large, clear, European naskhī hand; European paper. Pages 1–2 (i.e. one folio) at the Arabic front of the dictionary part of the book are a later transcription, the Arabic being in a shaky hand, of the original folio, which must have been damaged and replaced; it has been misbound, back to front, by the European binder.

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Qurʾān, of North African or Western Sudanese origin. A note by Dr. Edward Robertson enclosed with it mentions that there are some peculiarities in one or two sūra headings, e.g. *al-H.j* for *al-Ḥijr* (sūra xv), and in *Surat an-Naba* (sūra lxxviii) the *Naba* is omitted.

Simple leather flapped binding, with floral cartouches, clumsily repaired; 245 fols.; 25 × 18/19.5 × 13 cm.; 17 lines per page; brown ink, with pointing in red and sūra headings in yellow; Maghribī script; thick, glazed paper, browning and much discoloured at the edges; copied by `Abī l-Qāsim b. Azwāw(?) al-Ya`lāwī(?) and completed on Tuesday, 21st Jumādā II 1011/6 December 1602 (fol. 245b).

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A majmūʿa containing five works by different authors, of a popular religious, devotional and homilectic nature, plus some
fragments. Works A, B and D are in the same hand, according to the colophon of D, that of 'Abdallah b. 'Uthman.

Loose, unbound sheets, together with some fragments containing prayers, etc. (see below, F), contained within two sheets of European cardboard, on one of which is written an adjuration to recite the formula “There is no God but God” a thousand times; fols. 302+10 separate sheets of varying sizes ( = F); 16.5 × 20/9.5 or 10 × 12.5 cm.; varying number of lines per page.

A

Shajarat al-yaqin wa-takhliq rabb al-‘alamin nūr sayyid al-mursalin wa-wuqūf al-khala‘iq yāumā d-dīn, allegedly by the Shaikh al-Imām Abū l-Hasan al-Ash’arī. This is a popular mystical, cosmological and eschatological work containing accounts of the creation of Adam, the birth of the Prophet, Heaven and Hell, etc., illustrated by traditions from such authorities as ‘Ā’isha, al-‘Abbās b. ‘Abd al-Muṭṭalib, Wahb b. Munabbīh, etc. The ascription to the famous mutakallim Abū l-Hasan ‘Alī b. Ismā‘īl al-Ash’arī (d. ca. 324/935) or to Shihāb ad-Dīn Abū l-Hasan Aḥmad b. Ibrāhīm al-Ash’arī ash-Shāfi‘ī (d. ca. 600/1203) is, according to Brockelmann, false; it is, in fact, a later Machwerk. See GAL, I², p. 553, Suppl. I, pp. 346, 765, enumerating some eight manuscripts, including Rylands 779A, whose title is given as the Shajarat al-yaqin wa-takhliq nūr sayyid al-mursalin wa-bayān hāl al-khala‘iq yāumā d-dīn and whose attribution is to Shihāb ad-Dīn Abū l-Hasan Aḥmad al-Ash’arī, see Mingana, Catalogue, cols. 1045–6.

Begins (fols. 1a–b):

Ends (fols. 243b–244a):
... كتاب شجرة اليقين بحمد الله وحسن عونه هذا الكتاب وبذا، يوم سبت واكله في يوم سبت من الكتاب هذا مكتبه (فكتبه: المصلي يوسف بن عمر فطون)...

244 fols.; 7 lines per page; brown ink; large, clear Maghribi hand, showing a poor knowledge of Arabic, with the early folios only vowelled, the remainder unwovelled; yellowing paper; on fol. 244a the name of the copyist given as Yusuf b. 'Umar Faṭnūn, but no date mentioned.

B

Kitāb Ḥadīth ar-rāḥīb wa-r-ruḥbān by an unknown author. In this mixture of traditions and legends, a Christian monk puts to Abū Bakr and his companions a number of searching questions on such topics as the relation of the name to the object named, the first crime committed upon earth, the keys of Heaven and earth, a bird which neither comes from an egg nor is reared by hand, something of which the little is lawful but the much unlawful, etc. Abū Bakr is impotent to answer these questions, and has to send for 'Alī b. Abī Ṭālib, who immediately provides the answers; the author may accordingly have had Shi'i sympathies. The story ends with 'Alī converting all the monks to Islam. The work is not mentioned in either GAL or Sezgin's GAS.

Begins (fols. 1b-2a):

... كتاب حديث الرَّهَب والرَّهِبان وروى عن الحسن البصري عن وَهَب بن منبه عن سلمان الفارس ... إنه قال لما مات محمد رسول الله صلى الله عليه وسلم الخليفة (كذا) بعده أبو بكر الصديق رضي الله عنه فرقة خلافته ايا تابعها ف вла كان ذات يوم من الأيام صلى مع أصحابه ثم سند ظهره إلى الخراب وهو مثل القمر بين التحوم وإذا راهب قد اقبل من الأرض الشام ومعه القين رهبان والقسيس والاحبار فسأله عن المسجد رسول الله صلى الله عليه وسلم ...

Ends (fols. 21a-b):
A poem of 165 verses in the basi't metre by Shaikh Ḥusām ad-Dīn Abū l-Ḥasan b. ʿAlī al-Waʿīzī. It is a versification, in a simple and direct style, of Islamic teachings and admonitions. The author may conceivably be the Ḥusām ad-Dīn b. ʿAlī ar-Rūmī who wrote a Talkhīs an-nahw for the Ottoman Sultan Murād III (reigned 982-1003/1574-95), see GAL, Suppl. II, p. 630.

Begins (fol. 1b):

البس (ليس) القائم بدأ الذل من شيم ولامعاشة الأواباش من شيم

Ends (fol. 12b) with a verse blessing on the Prophet.

12 fols.; 7 or 8 lines per page; black ink with red vowel points and caesura markings; fairly clear, sprawling Maghribī hand, different from that of A and B; yellowing paper, slightly more glazed than that of A and B; no date, but is fairly recent in appearance.

Kitāb Naṣīḥat Iblīs, a homilectic work by an unknown author containing admonitions given in the form of a meeting between the Prophet and his Companions and Iblīs or Satan. The Prophet asks Iblīs which people are the worst of his (sc. Iblīs’s) enemies, and Iblīs begins with the name of Muḥammad himself. The Prophet then asks which people are the best of Iblīs’s friends, and Satan begins with the whole of the female sex.
Begins (fol. 1b) :

... كتاب فيه نصيحة ابليس لعن اه الله عليه وروى عن ابن عباس رضبه
فقال ابن عباس كنا جلوسا مع رسول الله صلى الله عليه وسلم ذات يوم [و] كان رسول
الله يحدثنا باخبر السواء والارض والجنة والنار ...

Ends (fol. 13a) :

... كل كتاب نصيحة ابليس ابن مرة علي [النبي صلى الله عليه وسلم] يمحد الله وحسن
عونه اللهم اغفر لكاتبنه كتاب اسم عبد الله بن عثمان أمين

13 fols.; 11 lines per page; same ductus and hand as in A and B, no vowelling; same paper as C; written by 'Abdallâh b. 'Uthmân but no date given.

E

Tanbih al-ghâfilin wa-tanzîm al-akhbâr wa-badî‘ al-âthâr, by an unnamed author, but transmitted by Muḥammad b. Maḥmûd al-Wankari (from Wangâra, on the headwaters of the Senegal River, famed in Arabic geographical lore as a source of gold). It is a short, homilectic work on the virtues of continence, the value of learning, the evils of riches, of self-deceit and of tale-bearing, etc. It seems very likely that this is the Tanbih al-ghâfilin wa-tanzîm al-akhbâr of Usumanu dan Fodio recorded by W. E. N. Kensdale in his article "Field Notes on the Arabic Literature of the Western Sudan: Shehu Usumanu dan Fodio", JRAS (1955), p. 167, no. 35, and by D. Murray Last, The Sokoto Caliphate (London, 1967), p. 239.

6 fols., made up of three folded sheets; 13 lines per page; brown ink; Maghribî hand with correct vowelling; lined, European exercise-book paper, browning and stained at the edges; no date or scribe mentioned. On the otherwise blank fol. 6b there are a few incomprehensible words.

F

Ten loose sheets, of varying sizes and in various Maghribî hands, containing charms and prayers; sheet 10 is the prayer of
A collection of loose sheets held within two pieces of European cardboard, comprising brief works and fragments, in differing Maghrībī hands and without any names of copyists or dates. The collection has been divided up by Professor Edward Robertson into thirteen parts; all these component parts are either invocations and magical spells or are recipes and formulae for drugs and medicines.

A
Amulets, charms, spells, magic squares, etc., in disparate hands and various sizes.

B
Medical prescriptions and recipes.
10 fols.; 8 × 11/6 × 8.5 cm.; 12 lines per page; brown ink, with the names of God in red.

C
Bāb sirr al-asma', on the divine names, prayers to the angels, etc.
31 fols.; 10.5 × 17/7 × 12.5 cm.; 16 lines per page; brown ink, with magenta headings.

D
Requests to God for fulfilment of the author's needs, to be achieved through the intercession of a long list of mainly Egyptian saints and holy men, beginning with 'Abd al-Qādir al-Jīlānī, Āḥmad ar-Rifāʿī, Āḥmad al-Badawi, Ibrāhīm ad-Dasūqī, Abū 'Abdallāh Muḥammad al-Quraishi (sic), etc.
5 fols.; 10.5 × 17/7.5 × 11.5 cm.; 6 lines per page.
E

Invocations to angels, etc.
9 fols.; 10.5 × 17/7 × 15 cm.; 13–15 lines per page; brown ink, with quotations and names picked out in orange.

F

Fa’idat ism Allāh al-a‘zam, the benefits to be derived from invoking the names of God.
4 fols.; 11 × 16/8 × 13 cm.; 15–16 lines per page; brown ink; thick script.

G

Fa’idat ad-du‘ā’ al-janna (sic) yadkhulu l-janna bi-ghair hisāb, a prayer on a single leaf to ensure direct entry to Heaven without the preliminaries of the hisāb, sc. examination and judgement.
11.5 × 17/9 × 13 cm.; 13 lines per page; black ink.

H

A collection of medical prescriptions, in which the author begins by quoting Suyūtī’s Kitāb at-Ṭibb al-kabīr (? not listed in GAL) and Muḥammad b. Sīrīn.
18 fols.; 11.5 × 18/8.5 × 13 cm.; 11 lines per page; brown ink, with orange-red headings.

I

The text of Sūrat Yā-Sīn (sūra xxxvi), apparently part of a larger work, for fol. 17b ends with the heading for another sūra (Yā-sīn is often used for invocatory purposes, e.g. at a death bed).
17 fols.; 11.5 × 18/7 × 12 cm.; 7 lines per page; brown ink, with crimson headings and vowelling.

J

Medical prescriptions based on traditions from the Prophet.
3 fols.; 11.5 × 18/9.5 × 14 cm.; 22 lines per page; brown ink.
K

Invocation of God’s names, in saj or rhymed prose.
9 fols.; 10.5 × 17/8 × 14 cm.; 12 lines per page; brown ink, with red outlining of the final prayer.

L

Two leaves, in differing hands and sizes, one a charm for destroying an enemy; the other a charm for acquiring wealth.

M

Two prayers, one of 2 fols. and the other of 4 fols., a duplicate of the first, on the method of reciting the shahāda.

826 [838]

An amulet on one sheet containing Qur’ānic verses and sayings to ward off Satan; at the bottom is a square diagram containing the basmala and Qur’ānic verses. Presented by Colonel W. le Hardy of Hertford in February 1954.
7.7 × 33.5 cm.; 28 lines; black ink; fairly clear naskhī hand, no vowelling; no date or mention of the scribe.

827 [839]

An order (marsūm) issued by Muḥammad Sālim, governor of Ṣaidā (Sidon) and military commander there, dated 14th Rajab [12]57/1 September 1841, to Saʿīd Efendi ʿAbd al-ʿĀl, chief tax-collector of the ʿAkkā (Acre) district, informing him of the dispatch of a frigate and requiring him to furnish assistance in the form of supplies and other necessities for the amīrāl-i dāula (the accompanying ethnic or honorific adjective to dāula is not clear, but might well be an-nimsa “Austrian”). If the date [12]57 has been read correctly (the 7 might conceivably be a 3, yielding 1253/1837), the period is that of the warfare in the Levant by the
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Quadruple Alliance of Britain, Russia, Austria and Prussia, acting to restore the territorial integrity of the Ottoman empire against the encroachments in Syria of Muḥammad ‘Alī of Egypt and his son Ibrāhīm (Acre was recaptured from the Egyptian forces by Sir Charles Napier in November 1840). Presented by Colonel W. le Hardy in February 1954.

Begins:

افتخاء الاماجد والاكرام سر بارين محقق عكا حالا سعيد افندى عبد العال دام مجد به التحية والتسلم ومراسم الاعتزاز والتكريم المنى البكم بحسبا حصل من القضاء على مركب جناب الحب الصديق اميرال دولة النمسة (؟) الفخيمة المحتم على عكا فاالآن وجهنا في هذا الطرق (كذا) فرقاتون لاجل مساعدته ومصدرين لكم مرسوما هذا ...

Ends:

(Seal of Muḥammad Sālim)

١٤ ب سع خسين
محمد سلم
والى صيدا وسر عسكر
منظمة
رهان(؟)

Written on a single thick piece of paper 24 × 38 cm. in black ink, in indifferent Arabic and in a sloping, ruq‘a script, and contained within a folded, stiff paper cover on which is written

بمرفق وصوله ليد افتخار الاماجد والاكرام سر بارين محقق عكا حالا سعيد
افندى عبد العال دام مجد.

[R100861]
A very fine, richly-illuminated majmūʿa of Qur’ānic sūras, prayers and passages of popular religious interest. It is of Turkish origin, since certain of its component parts are in Turkish, and is a companion volume to 829; both manuscripts are contained in an olive-green, velvet, silk-lined carrying case. Presented by G. P. Young, Esq., in March 1954.

Typical mushaf-style flapped binding in maroon, gold-tooled leather, and with the legend "Douanes, bureau d'Algers" stamped inside the cover; 159 fols.; 10.5 × 16.5/6.5 × 11 cm.; 11 lines per page; black ink, with gold rules round script areas, gold fleurons between verses, illuminated headings, and finely-drawn borders for fols. 139b-157b; clear, neat naskhī hand; brown, glazed paper; undated, but apparently by the same scribe, Ibn Mūshṭejī-zāde, as 829, which is dated 1219/1804-5.

A

Fols. 1b–61a. A selection of Qur’ānic sūras, beginning with Sūrat al-An‘ām (sūra vi) and Sūrat Yā-Sīn, and ending with the short sūras from the latter part of the Qur’ān and the Fātīha.

B

Fols. 61a-68b. Prayers, composed of Qur’ānic verses, for various occasions.

C

Fols. 68b-70b. The Most Beautiful Names of God.

D

Fols. 70b-74b. The names of the Prophet.

E

Fols. 75a-112a. Various prayers addressed to God and the Prophet, etc., some with headings in Turkish.
Fols. 112b-114a. Description of the physical attributes of the Prophet.

G

Fol. 114b. On the blessedness of the seal of the Prophet (mühr-i sherif), in Turkish.

H

Fols. 115a-139a. Richly-illuminated tables of the names and descriptions of the prophets, illustrations of the Ka‘ba and the Prophet’s tomb at Medina, and ornamental designs built around Muḥammad’s staff, sandals, etc. and ‘Alī’s sword Dhū l-Faqār (all in Turkish).

I

Fols. 139b-157b. Various prayers in Arabic and Turkish, the last one, a prayer for reading when one has finished the Qur’ān (fol. 157b), in a different, more careless hand.

J

Fols. 158a-159a. Gold-ruled, as if prepared for use, but in fact left blank.

829 [841]

_Dalā’il al-ḵhairāt wa-shawāriq al-anwār fi dhikr as-ṣalāt ʿalā n-nabi al-mukhtār_ of the Moroccan Berber scholar and adherent of the Shādhiliyya order Abū ʿAbdallāh Muḥammad b. Sulaimān al-Jazūlī (d. 870/1465). This is a collection of prayers, traditions and eulogies on the Prophet, highly popular in the Maghrib, Egypt and Turkey and many times printed; see GAL, _II²_, pp. 327-8, Suppl. _II_, pp. 359-60, and _Encyclopaedia of Islām_, new edn., art. “al-Djazūlī” (M. Ben Cheneb). Four more manuscripts of this work exist as Rylands 211–14, see Mingana, _Catalogue_, cols. 334–40.

This is physically a companion volume to 828, of Turkish
origin and beautifully written; on fols. 13b–14a are finely-painted pictures of the tombs of Muḥammad, Abū Bakr and ʿUmar. Hence the description is similar to that for 828, except that the manuscript is slightly smaller in size; and, again, there is the legend “Douanes, bureau d’Algers” stamped inside the cover. 92 fols.; 10.5 × 15.5/6 × 10.5 cm.; 11 lines per page. Fols. 1b–91a are written by Muḥammad ʿAṭāʾ Allāh b. Mūshteji-zāde (text, Mustajl-zāde), the pupil of Muḥammad Waṣḥī, in 1219/1804–5. Fols. 91b–92a are in a different, more careless hand, and comprise a prayer composed for use in a Ṣūfī ḥānaqāh and entitled šalāt ḥāniyya. On fol. 92a it is explained that Aḥmad al-Ḥānī has given Hīlmī, the writer of this prayer, permission to read the Dalāʾīl al-khāirāt, and the date 17th Ramaḍān 1293 (= 6 October 1876):

أجازت لصاحب الكتاب اجازة لله فتلاهآ آنآ الليل و آطراف النهار و فاعا الفقير
السيد أحمد الحاين حرر الحليء 17 ن سنة 1293

[R104383]

830 [842]

Amulet on a long strip of paper containing Sūrat al-Ikhlāṣ (sūra cxii). Presented by Miss G. Shore in December 1956.

81 × 5.5 cm.; black ink, with vowelling in red; nastḵī hand, each letter of the Qur’ānic verses being composed of tiny words comprising the names and praises of God, the whole between black rules; thin, grey paper; no scribe or date indicated.

[R105040]

831 [843]

A concise, elementary treatise on grammar, lacking a name and of unknown authorship; the label on the binding, stating that this is a copy of the famous Ājurrūmiyya of the Moroccan scholar Abū ʿAbdallāh Muḥammad b. Muḥammad aṣ-Ṣanhājī, called Ibn Ājurrūm, is erroneous. Nor is it such a well-known basic grammar as Jamāl ad-Dīn Ibn Hīshām’s Qaṭr an-nadā. Presented by Professor Edward Robertson in October 1961.
Begins (fol. 1b, after the words dakhala fi naubatī and the date 1241/1825-6 on fol. 1a):

The text of a financial agreement between Ahmād b. Sālim adh-Dhubyanī and his companions on one side, and al-Qabṭān Rīd (Captain Reed) Sāhib on the other, dictated by Ahmād b. Sālim and dated Tuesday, 12th Jumādā I 1237/4 February 1822. Captain Reed agrees to accept 700 French riyāls for transporting them between Bandar Mokhā (in the Yemen) and Bandar Qais (in the Persian Gulf); of this sum, Ahmād b. Sālim has already paid 400 riyāls, and the other 300 will be paid later by Yahyā b. Sāliḥ the sea-captain (nākhudā), 100 at Jidda and 200 at Qais.
departure date is fixed as 18th Jumādā I/10 February, six days after the preparation of this agreement.

Begins:

الحمد لله
نزل على بركة الله احمد ابن سالم العباسي القبطان ريد صاحب وجماعته
وخدامهم واداتهم (ادواتهم) من بندر المخا الى بندر القيس بسبعاه

700 ريال فارنجه وراضا على ذلك...

Ends:

... هذه بشرط الخروج من بندر المخا يوم الاثنين 18 جماد الأول
والعابر النزول حتّا(؟) اراد ... (؟)
حرر يوم الثلاثاء 12 جماد الأول 1237
قال ذلك احمد ابن سالم العباسي

Written on a single sheet, 15 × 20 cm.; 7 lines; brown ink; very careless script; the signature of the witness Sayyid Ḥusain b. Sayyid Hilālī (? al-Baghdādī on the lower part of the paper, and at the top of the document, in English, the words “Capt. Reed’s agreement with his Reis—given me by him 1836”.

[R105040]

833 [845]

Kitāb al-Miṣbāḥ al-munīr fī gharīb ash-sharḥ al-kabīr by Aḥmad b. Muḥammad al-Muqri’ al-Fayūmī, d. ca. 770/1368–9; see GAL, II², 31, Suppl. II, 20, and Khair ad-Dīn az-Ziriklī, al-A’lām, 2nd edn. (Damascus, n.d.), i. 216. This was originally a glossary to the Shahr al-wajīz of the Persian scholar Abū l-Qāsim ʿAbd al-Karīm b. Muḥammad al-Qazwīnī ar-Rāfī (d. 623/1226), see GAL, I², pp. 493–4, Suppl. I, p. 678, the ultimate basis of which was the Kitāb al-Wajīz of the great Ghazālī, see GAL, I², p. 543, Suppl. I, pp. 753–4. The Kitāb al-
Miṣbāḥ was expanded into a complete dictionary of religious and legal terms, arranged on the usual root principle, but it is also noteworthy that places from the Iranian world, such as Abīward, Tawwaj and Hamadhān, are also included, doubtless via Rāfīʿī’s work. Many manuscripts exist of the Kitāb al-Miṣbāḥ, and it has been several times printed at Būlāq and Cairo. The present manuscript is, however, a particularly fine one, and is important also for the details of its transmission, it having been copied at fourth hand from the author’s own copy. Presented by Mrs. Hogg.

Begins (fols. 2b–3a):

بسم الله الرحمن الرحيم
الحمد لله رب العالِمِين وصَلَّاهُ وسَلَّمَهُ على سيِدِنَا محمد اَشَرف المَرْسَلِين وعلى
الله وصِبحه اِجمعِين وبعد فَأَنَّا كَتَبَت كِتَابًا في غريب شرح الْرِجْز
لِلِلامام الرافعي وأوْسِعت فيه من تَصْرِيف الكلم واَضْفِت إليه زيادات من
لِغَة غَيْر هِمَّ الانتفَاط المشتقَات والمُؤَايِثات ومن أعراب الشواهد وبيان معانيها
وغير ذلك مما تَدْعى إِلَى حَاجة الاديب الماهر ... وسِمَّيه بالمصباح النهير في
غريب الشرِّح الكبير ...

Ends (fol. 456b):

قال مؤلفه وكان الفراع من تعليقه على يد مؤلفه في العشر الآخر من شعبان
المكرم سنة أربع وثلاثين وسبعينة من هجرته شَلْكُم وكتبت من نسخة نقلت
من نسخة نقلت من نسخة كتب من اصل المؤلف وخطه وكان الفراع من
كتابة هذه النسخة يوم الثلاثاء الموافق لتسع خلت من شوال سنة سبعين
وابنين والف من الهجرة على صاحبها افصل الصلاة
وسلام على يد كاتبها العبد
القَيْر المعترف بالعجز والتقدير
يُوسُف عُمر الطبوُلي
غُفر الله له ولولادِه
والمسلمين
آمين
An unbound set of forty-five signatures of 5 sheets each plus a final signature of 3 sheets, giving a total of 456 fols.; 16 × 23/10 × 16.5 cm.; 25–26 lines per page; dark brown ink, with red headings, and these headings generally repeated in the margins in red; slightly untidy but legible naskhī hand; cream, glazed European paper with watermark "AG"; a copy made at fourth-hand from an autograph original, the first copy of which was completed in the last ten days of Sha'ban 734/April–May 1334, and itself completed on Tuesday, 9th Shawwal 1270/5 July 1854 by Yusuf 'Umar at-Ṭunbuli.

The dictionary proper ends on fol. 444b, and there follows a concluding section (khātimā) till fol. 455b on Arabic grammar, the morphology and inflection of nouns and verbs, quoting standard classical grammarians like Mubarrad and Zajjājī. Finally, on fols. 456a–b, the author gives in detail the sources for his dictionary, including works on grammar, on tradition, on the gharīb al-ḥadīth or unusual expressions in tradition, and on the mu'arrabāt or foreign loanwords in Arabic.

[R130261]

834 [846]

A collection of exiguous fragments concerning land transactions, all of Egyptian origin and apparently from the Manṣūra district of the Delta, dating from the twelfth/eighteenth century.

A

Four fragments of what was apparently a single-sheet document concerning a land transaction in the Delta of Egypt and drawn up in the presence of the Qāḍī. It was concluded in Rabī‘ II 1129/March–April 1717, and one fragment from the top of the document bears the seal of Jaʿfar b. ʿAbd ar-Rahīm al-ʿAṣī (?). Written in black ink in a clear, naskhī hand.

B

Seven fragments of another formal agreement concerning the renting of lands and property, and concluded before the Qāḍī on 14th Ramaḍān 1134/28 June 1722; at the top of one fragment is a
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seal with the name Maḥmūd . . . (remainder illegible), and on another, there is the signature of one ʿUmar al-ʿAtṭār. Large, clear, naskhī hand.

C

Thirty fragments, some very small, and in various hands, from Manṣūra in Lower Egypt and dating from the twelfth/eighteenth century. They concern transactions by people like ʿumdas or village headmen, but also include some private letters.

[R130262]

835 [847]

A collection of approximately 240 small, loose sheets, 11×9 cm., in black, brown and red inks and in varying Maghrībi hands, and of West African origin. These are contained within two loose pieces of antelope or gazelle skin, and then placed within a lined, leather pouch with loops for attaching to a carrying strap. On the inside of the flap is written in English “Taken from one of Fodi Silla’s men taken prisoner in Bathurst”.¹

The contents comprise various prayers, invocations, charms, magic squares, formulae for preserving one’s self against fire or for causing the death of an enemy, etc. These often involve the repetition of certain Qur’ānic sūras or verses, and cite such figures as the Prophet and his Companions, al-Ḥasan al-Ḥārī, ʿAbd al-Qādir al-Jīlānī,² etc. The Arabic is usually

¹ This refers to events in the late Victorian period in the lower Gambian region of West Africa. Fodi ("religious teacher") Silla was one of the leaders of the Marabouts, Muslim zealots, of Kanbo to the south of the Gambia River, in their warfare with the pagan or only imperfectly Islamized Soninkis. There was intermittent Marabout-Soninki warfare all through the middle decades of the nineteenth century, but the incident mentioned on the flap of the pouch probably relates to what happened in 1894, when a British punitive expedition was mounted by the Royal Navy against Fodi Silla, leading to the latter’s flight to French territory and eventual exiling. See Sir John M. Gray, A History of the Gambia (Cambridge, 1940), pp. 454–5, 466–8, and Harry Gailey, A History of the Gambia (London, 1964), pp. 55–56, 58–59.

correct, and most of them are in sqā'. Each prayer, charm, etc. is written on a single sheet to facilitate carrying on the person. Presented by Professor Edward Robertson in May 1962.

836 [848]

A collection of different works and fragments, comprising several hundred loose, unbound folios, most of them approximately the same size but from a multiplicity of hands. Amongst these, the Maghribī scripts are in general of the Western Sudanese variety, as distinguished and illustrated by O. Houdas in his study of the various subdivisions of the script, see his "Essai sur l'écriture maghrebine", Nouveaux mélanges orientaux, Mémoires, textes et traductions publiés par les professeurs de l'École Speciale de Langues Orientales Vivantes (Paris, 1886), pp. 109–12 and Pl. III, 2. The folios are contained within a brown leather flapped binding, in fair condition, and with a simple, stamped design. Certain of the component works are in Hausa, and the whole collection must emanate from West Africa. Amongst the authors are the Islamic reformer 'Uthmān b. Fūdī or Usumanu dan Fodio (1167–1232/1754–1816 or 1817), his brother 'Abdallāh and his son Muḥammad Bello. The Fulani jihād did, indeed, provide a great stimulus to the development at the end of the eighteenth century and the beginning of the nineteenth of a vernacular Hausa literature, almost all of which is of a popular religious character, see El², art. "Hausa. iii. Hausa literature" (M. Hiskett), and for the general history of the Fulani jihād, Trimingham, A History of Islam in West Africa, pp. 195 fols.

A Kitāb Miṣfāḥ at-ṭālib al-muḥtaj fī maʿrifat manāzil ash-shams wa-l-ābrāj by 'Abdallāh b. 'Alī b. 'Uthmān b. Dāʾūd b. Mūsā ad-Dakkālī at-Tustarī, completed at Mecca on 20th Shawwāl 784/27 December 1382. This is a treatise giving basic information about calendars, astronomy, the changing seasons of the year, the computation of the times of prayer, etc. It is divided into four chapters on the years and months of the Arabs (i.e. the
Muslims), the ‘Ajamīs (i.e. the European Christians), the Rūmīs (i.e. the Eastern Christians) and the Copts (i.e. the Egyptian Christians). The title is given at the head of fol. 1a and again on fol. 1b, but neither the author nor his book is mentioned in GAL.

Begins (fol. 1b):

.. هذا مفتاح الطالب المختارى في معرفة منزل الشمس والإبراج قال الفرير
إلى الله عبد الله بن علي بن عبان بن داوود بن موسي الدكالي التستري...

Ends (fol. 17a):

تم الكتاب بمحمد الله وحسن عونه الله المغفر لنا ولوالدينا وجميع المسلمين ...

17 fols.; 16.5 × 23/12 × 17 cm.; 20 lines per page; black ink with red headings; fairly clear naskhī hand, with Maghribi features; cream paper; completed by ‘Umar b. Muḥammad b. Abī Bakr b. Ibrāhīm, with no date given, but probably late eighteenth century.

B

Al-Muqni‘ fi ‘ilm Abī Muqri‘, by Muḥammad b. Sa‘īd as-Sūsī. This is a poetical summary, comprising 98 verses in the rajaz metre, of Abū Muqri‘s earlier poem on calendars, the solar and lunar years of the Christians and Muslims and their festivals, the movements of the sun and moon, and the computation of the times of prayer. The author of the present poem, Muḥammad b. Sa‘īd b. Yaḥyā as-Sūsī (d. 1089/1678), was a famous Ṣūfī shaikh from Sūs in Morocco; his al-Muqni‘ is extant in several manuscripts and has been printed at Fez and Tunis, see GAL, II², p. 615, Suppl. II, p. 707. The original rajaz poem of Abū Muqri‘
Abd al-Haqq b. Ali al-Battuwi (i.e. from Battuya in the Rif of Morocco) was written c. 731/1331, and has been edited and translated into French by A. de Motylinski (Algiers 1899), see GAL, II, p. 331, Suppl. II, p. 364.

Begins, after two charms, the first against wild animals and snake bite, on fol. 1a (fol. 1b):

بسم الله الرحمن الرحيم صلى الله علی النبي الكریم وعیل الله وصحبه وجزه

الصیم

یقول بعد حمد مکی الفلك ۰ عیل عیل الحدیل النبی

اذکی الصلاة وعلى الاشراف ۰ آل النبي ۰ وكل ذی انصاف

محمد بن سعید السویی ۰ المرتی مغفرة القدوس

Ends (fol. 5b):

وقد انتی المخصر المصوود ۰ وربنا لاعیره معبد

سمیته المقنع في علم ابی ۰ مقرع ابی فعمة النبی

5 fols.; 15.5 × 22/13 × 17 cm.; 15 lines per page; black ink with red headings; not very legible naskhi hand with Maghribi features; contains an interlinear and marginal commentary on the verses; brownish paper, stained at the corners; no date or name of copyist given.

The Ru'ya Sayyidi of the Algerian scholar Abū Zaid 'Abd ar-Rahmān b. Muḥammad ath-Tha'ālībī al-Jazā'irī (786–873/1384–1468 or 1469), known in three or four other manuscripts, see GAL, II, pp. 321–2, Suppl. II, p. 351. It describes a dream in which the author was taken to heaven, seeing Abū Bakr and ʿUmar and being taken before the Archangel Gabriel and the Prophet; he also saw seven qubbas, the first for Abū Bakr, the second for ʿUmar, the third for ʿUthmān, the fourth for ʿAlī, al-Ḥasan and al-Ḥusain, the fifth for the saints, the sixth for Fāṭima and the seventh for ʿĀ'isha. The name of the epistle is
not actually given here. Fol. 1a is blank, but fol. 1b gives the author's name in red ink.

Begins (fol. 1b):

... هذه الروية للشيخ الولى الصالح القطب المكافش سيدى عبد الرحمن الاماملي نفعنا الله به وبمثالية أمين. الحمد لله اما بعد يا اخواني وفقيه الله واياكم لما يعيه ويرضاه ولطف بنا وبكم فيها قدره وقضاء وجعلني الله واياكم من الصبريين المطمئنين يوم لقاء فيها اننا نائم ذات ليلة سبحان الحى القيم الذى لا ينام بعد ان قرأت ائنا عشر حزبا من كتاب الله ...

Ends (fol. 5b):

... فقلت له يا سيدى وصبي بوسية انفع بها فقال لي هذه الروية امانة الله عندك ان تؤديها من بلاد الى بلاد ومن موقع الى موقع ومن وطن الى وطن...

5 fols.; 16.5 × 22/12 × 17 cm.; 13 lines per page; black ink; fairly legible naskhi hand; on fol. 2b a marginal addition of a passage omitted from the body of the text; brownish paper; no date or name of copyist given.

D

Al-Qaul al-manthur fi bayân adwiyat 'illat al-básür by the Amîr al-Mu'minîn Muḥammad Bello b. ash-Shaikh 'Uthmân b. Fûdî (i.e. the son of Usmanu dan Fodio), a short treatise in a simple prose style on the medical condition of haemorrhoids, their symptoms and causes, with various prescriptions for curing them. There are also some sections on related troubles, such as flatulence and inflammation of the liver and spleen. The work is not mentioned in Kensdale's list of Muḥammad Bello's compositions, see his "Field Notes on the Arabic Literature of the Western Sudan: Muḥammadu Bello", JRAS (1958), pp. 53–57, but appears in the more recent one of Last, see his The Sokoto Caliphate, p. 246.
Kitāb al-Masā'il, a collection of legal questions posed to Shaikh 'Uthmān b. Fūdī and his answers. The topics range from marriage and divorce law to such questions as the stealing of fruit from a garden, and the stealing of stolen goods from a thief—should the goods be returned to the original owner? This work is presumably the same as No. 73 in Kensdale's list of Usmanu's compositions, where it bears the title of Masā'il mühimma; see Kensdale in JRAS (1955), p. 168, and Last, The Sokoto Caliphate, p. 238.

Begins (fol. 1b):

ولأي فلا ذنب على من ذبها...

Ends (fol. 10a):

ولا بأص بانتظار الإمام بعد دخول الوقت قليلا. تمت وبالله التوفيق

10 fols., of which fols. 1a and 10b are blank; 16 × 22/12 × 17.5 cm.; 26 lines per page; brown ink; clear, Maghrībi hand; some marginal corrections; no date or name of copyist given.

Begins:

الحمد لله وحده وصلى الله على سيدينا محمد وآله
ال من ايده الله بالرضى والرضوان ونعم لنا وله بالسعادة والغفران والسرو
بدار القرار...

Written on one half of a folded sheet 31 × 22 cm.; 14 lines; brown ink; shaky naskhī hand with Maghribī features (prolonged downstroke of alif, pointing of fa’ and qāf, toothless sād, etc., as detailed for a similar document by A. D. H. Bivar, "Arabic Documents of Northern Nigeria", *BSOAS*, xxii [1959], 334 ff.); thin, yellowing paper, with marks of sealing wax on the edges; on the top right-hand corner, a stamp with the British imperial crown and the word "Bathhurst"; on the reverse side of the sheet, the words nasr min allāh wa-fath qārīb, āmin.

*Kanz dahrī ʿalā sharḥ alfāẓ mukhtāsar al-Akhḍārī*, a Mālikī treatise on the rules of ritual ablutions and the performance of the salāt, by an unnamed author. The *Kanz dahrī* is not mentioned in GAL, but the author of the *mukhtasar* mentioned in the title is probably the Mālikī scholar ʿAbd ar-Rahmān b. Muḥammad al-Akhḍārī (920–53/1514–46), author of several works, including a treatise on logic, *as-Sullam al-muraunag fi l-mantiq*, much commented upon, a work on the division of inheritances, etc.; see GAL, II², pp. 614–15, Suppl. II, pp. 705–6. This copy is incomplete.
70 THE JOHN RYLANDS UNIVERSITY LIBRARY

Begins (fol. 1a):

ابي زيد الاخضرى فخشيت ان يترك من الطول للعجز والملل فلخصت منه هذه الجملة تلخيصا حسبنا محتاجا فيه التطور الملل والاختصار [المخل] . . .

وسميتة كنز دهري على شرح الفاظ مختصر الأخضرى . . .

33 fols.; 15.5 × 22/11.5 × 18 cm.; 27–33 lines per page; brownish ink, with red headings and with key words picked out in red; rather difficult Maghribi hand, with marginal annotations; brown, discoloured paper, with edges of leaves scorched and stained; the end missing.

H

Another copy of the Kanz dahri, this time complete; 39 fols.; size, ink and script as in G above; apparently copied by the same hand, named here as al-Kanuwi (fol. 39a).

Ends (fol. 38b):

انتهى مختصرًا من موانع الجليل في شرح خليل رحم الله بمنه الجميع . . .

I

A didactic poem of 262 verses in the tawil metre on the duties of the qādi (ahrām al-qada') by Abū l-Hasan 'Alī b. Muḥammad at-Tujibi, known as az-Zaqqāq (thus named on fol. 1a), and with an extensive interlinear and marginal commentary. Abū l-Hasan 'Alī b. Qāsim b. Muḥammad (thus according to Brockelmann) at-Tujibi az-Zaqqāq (d. 912/1506–7) was a scholar in Fez and Granada. This poem is apparently his lāmiyya (poem rhyming in lām) on the duties of the qādi, also known after its author as the Zaqqāqiyya, on which at least one commentary was written; it has been edited and translated into French by Merad ‘Abd al-Qādir (Casablanca 1927), see GAL, II², pp. 341–2, Suppl. II, p. 376.
ACCESSIONS TO THE ARABIC MANUSCRIPTS

Begins (fol. 1b):

"بَنَاءٌ عَلَى الْمَوْلِيَّ اقْتَدِمَ أَوْلَىٰ. لَكُنَّ لاَ أَحْصٕ ثَانِيٌّ ثَانِيَ اَنْهَاٰذَا العَلَآٰ َ" ِّ"بَنَاءٌ عَلَى الْمَوْلِيَّ اقتِدِمَ أَوْلَىٰ. لَكُنَّ لاَ أَحْصٕ ثَانِيٌّ ثَانِيَ اَنْهَاٰذَا العَلَآٰ َ"

Ends (fol. 31b):

"وَصِلَ عَلَى الْحَادِيِّ وَسَلَمَ وَاَلَّٰهُ. وَسَحَبَ مِنَ الْدِّينِ شَيْرٗ ذَلِلًا صَلَاةٗ وَتَسْلِيماً بَلاَ مَنَٰٓىٗ وَاَلَّٰهُ َلِلْأَيْنَّ أَمِينٗ رِبَ تَقِبُّ اللهُ َ"

31 fols.; 16 × 22 cm.; 4 lines of verse per page; brownish ink; illegible Maghribī hand, the poem itself vowelled; brownish paper; completed on Tuesday, 5th Muharram 1263/24 December 1846 for its owner Abū Bakr b. Qādī Kanū Ṣāliḥ b. Muḥammad b. Ṣāliḥ.

A collection of loose leaves in various West African hands and in black and red inks, the greater part of them containing verses in Hausa. They comprise:

1. 6 fols. of a homilectic poem in Arabic, metre rajaz, with a commentary on the margins.
2. 7 fols. of a poem in Hausa.
3. 6 fols. of a poem in Hausa.
4. 2 fols. of a poem in Hausa, metre Tawīl and comprising 64 verses, by Usūmanu dan Fodio.
5. 2 fols. of a poem in Hausa of 76 verses.
6. 4 fols. of a brief treatise in Arabic on omens from the year’s beginning on a certain day, called Risāla fi ma’rifat tawāli’ as-sinīn.
7. 4 fols. of a brief treatise in Arabic on the defining of the times of day and night, called Risāla fi l-miqāt or Ma’rifat as-sā‘a bi-l-lail wa-n-nahār, and copied by Muḥammad Tāl b. Mu‘allim.
8. 7 fols. of a poem in Hausa, with Arabic commentary.
9. 7 fols. containing five poems in Hausa by Usmanu dan Fodio plus a section (fol. 7a) in Arabic on the geography of the Sudan.

10. 4 fols. of a poem in Hausa in 64 verses.

11. 4 fols. of a poem in Hausa by Muhammad Bello comprising a muqaddima, 9 fūsāl and a khātima.

12. 2 fols., comprising three pages of Hausa poetry and on the remaining side, the beginning of Usmanu dan Fodio’s Sauq as-sādiqīn ilā hadrat al-quds on the virtues of hunger and the evils of gluttony (see Kensdale, JRAS [1955], p. 167, no. 48, and Last, The Sokoto Caliphate, p. 239).

K

Diyā' al-ḥukkām fīmā lahum wa-ʿalaihim min al-ahkām, a treatise on the organization of hijra and jihād, the rules of warfare in Islamic law, etc., written by ʿAbdallāh b. Muhammad b. ʿUthmān (1180–1244/1766–1829) under the patronage of his brother Usmanu dan Fodio; see Kensdale, “Field Notes on the Arabic Literature of the Western Sudan: [Abdullahi dan Fodio]” JRAS (1956), p. 79, no. 37, and Last, The Sokoto Caliphate, p. 241. It was composed in Dhū l-Qaʿda 1219/February 1805 during Usmanu dan Fodio’s struggle to establish a reformed, Wahhābī-type Islam in Hausaland in the opening years of the nineteenth century.

Begins (fol. 1b):

اما بعد فيقول للفقير الى الله عبد الله بن محمد بن عثمان لما من الله علينا بالهجرة من بلاد الكفار الفسقة اهل حوس الزنادقة في شهر الله الحرام ذي القعدة سنة سبع عشر ومائتين بعد الف من الهجرة النبوية ...

Ends (fol. 105a):

كل الخط في يوم الجمعة بعد زوال الشمس اللهم لا تجعل هذا آخر خطه اجعله اولاً يتجاوزاً الآواه ... كل الخط بحمد الله وحسن عونه على يد عبد الله الصغير الكثير الخطيا منغمي في الذنب ... اللهم اغفر لي ولولديّ ولشوخنا اجمعين آمين.
ACCESSIONS TO THE ARABIC MANUSCRIPTS  

105 fols. ; 16.5 × 22.5/10.5 × 15.5 cm. ; 14 lines per page; brown ink, with red headings; clear, cursive Maghribī hand, with some vowelling and marginal annotations; yellowing paper; no precise date or name of copyist given.

A poem in Arabic, in the *khafīf* metre and comprising 189 verses, by one Sayyidī Muḥammad in praise of his shaikh and father.

Begins (fol. 1b):

سيدى حزت مفردا كل ارثِ احمدي ازرى بعclid الله عالي

Ends (fol. 7a):

وعلى الآل والصحابه طرا خير صحب ابلو واشرف آل

7 fols. ; 22.5 × 16.5/18 × 11.5 cm. ; 23 lines per page; brown ink, with red for the beginning of each line and hemistich; Maghribī hand; brownish paper; on fols. 6a–7a a brief epistle explaining the beginning of the poem by the copyist, whose name is not, however, given.¹

[R114100]

¹ The second and concluding part of this Catalogue will be published in the following number of the Bulletin.