

A CATALOGUE OF ACCESSIONS TO THE ARABIC MANUSCRIPTS IN THE JOHN RYLANDS UNIVERSITY LIBRARY OF MANCHESTER

By C. E. BOSWORTH, M.A., Ph.D.

PROFESSOR OF ARABIC STUDIES IN THE UNIVERSITY OF MANCHESTER

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 1954.¹ 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

¹ See F. Taylor, "The Oriental Manuscript Collections in the John Rylands Library", *Bulletin*, liv (1971–2), 464 (= p. 16 of offprint).

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-ḵhairāt*, both of Turkish origin and forming Nos. 828 and 829, and the complete Qur'ān from the Gaster collection, No. 838. Of autographs, Sibṭ al-Mārīdīnī'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

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, *Darb aṣ-ṣalīb* "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 *ḥunnāsh* 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 *fatwās* (No. 864).

There remains to acknowledge the valuable assistance rendered in the work of cataloguing by Dr. Aḥmad Raḍwān and Mr. Ṣubḥī Sa'īd, whilst Mr. Rashād 'Abd al-Muṭṭalib 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 *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 Muḥammad addressed to Christians everywhere, ostensibly issued in Medina in Rabī' II 4/September–October 625,

and with the subscribed names of thirty-five witnesses from the Companions, beginning with Abū Bakr, Mu‘āwiya b. Abī Sufyān and ‘Abdallāh b. ‘Abbās, and ending with Ka‘b 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 Si‘irt (5th/11th century) and the Jacobite prelate and historian Abū l-Faraj Bar Hebraeus (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, *Majmū‘at al-wathā’iq as-siyāsiyya li-l-‘ahd an-nabawī wa-l-ḵhilāfa 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 réservée 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 ‘Umar b. al-Khaṭṭāb, and from the hand of Mu‘āwiya, 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 :

هذا المحرر موافق للكتاب الالهى والامر النبوى والالفاظ الطاهرة لتحقيق الحقائق المصطفوى هذا الكتاب الاصلى كاتب معاوية بن ابى سفيان باملاء المصطفى . . .

Ends :

هذه اصحاب النبى الشهود عليه هذه الشروط وكيف نسخها معاوية بن [ابى] سفيان باملاء رسول الله صلعم يوم الاثنين خامس ربيع الآخر من سنة اربعة الهجرية بالمدينة حرسها الله . . .

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 *ruq‘a* 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.

[R63724]

820 [832]

A *majmū‘a* 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 Coran. . . . It is all in Arabic, and written in a Maghribi (Moorish hand), rather hard to read to anyone not used to it.”

Unbound loose sheets ; 253 fols., but with the inclusion of the *fawā‘id*, it has been paginated to pp. 509 ; $23 \times 18.3/18 \times 12.5$ 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 ; Maghribī 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

Pp. 9–16. More spells and charms.

C

Pp. 17–24. A poem in the *tawīl* metre and rhyming in *tā’* on the subject of prayer (*du‘ā’*), appended to which are some prose prayers.

D

Pp. 25–28. Two magic squares and explanations of their usage.

E

Pp. 29–35. Traditions concerning the pains of the throes of death (*saḡarāt al-maut*), plus an appendix on traditions about eating the crane (*ḡurḡī*) 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-Raḡmān* (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

Pp. 64–145. Prayers on the Prophet.

J

Pp. 146–67. Charms for use by a Vizier.

K

Pp. 168–85. Magical tables and invocations.

L

Pp. 186–99. Metrical prayers by Shaikh al-Mukhtār b. Aḡmad b. Abī Bakr al-Kuntī (on whom see below, 837A).

M

Pp. 200–3. Prayers to accompany the eating of *ṡanbūl*, sc. the betel plant, chewed for digestive purposes, Sanskrit *tāmbūla*,

see B. Laufer, *Sino-Iranica, Chinese Contributions to the History of Civilization in Ancient Iran*, Field Museum of Natural History Publication 201, Anthropological Series, XV/3 (Chicago, 1919), p. 582.

N

Pp. 204–11. A poem on God's unity (*tauḥīd*).

O

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

P

Pp. 238–45. An epistle on God's unity.

Q

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

R

Pp. 258–67. *Al-Maqṣūra al-ḵubrā* or poem on the lexicographical topic of the *alif maqṣūra* and the *alif mamdūda* by Abū Bakr Muḥammad b. al-Ḥasan, called Ibn Duraid (223–321/837–933), see Brockelmann, *GAL*, I², pp. 113–14, Suppl. I, p. 173.

S

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

T

Pp. 284–91. Magical formulae.

U

Pp. 292–97. Passages from Ghazālī's *Iḥyā' 'ulūm ad-dīn* and from other authorities about Ibrāhīm at-Taimī's meeting with al-Khidr (see also 821A).

V

Pp. 298–307. A metrical and a prose prayer plus an appendix of magical tables.

W

Pp. 308–11. An epistle attributed to the Caliph 'Alī on the taking of good omens (*tafā'ul*).

X

Pp. 312–13. Magical tables.

Y

Pp. 314–45. Prayers of 'Abd al-Qādir al-Jīlānī.

Z

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

AA

Pp. 354–65. Charms against Satan and the Jinn.

BB

Pp. 366–69. Prayers and charms.

CC

Pp. 370–95. Prayers and charms, plus magical tables.

DD

Pp. 396–437. The abridgement (*talkhīṣ*) of *ad-Durr an-naẓīm fī khawāṣṣ* (or *faḍā'il*) *al-Qur'ān al-'aẓīm* of the Yemenī scholar and mystic 'Afīf ad-Dīn 'Abdallāh b. As'ad al-Yāfi'ī (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.

A *majmū'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 *Tuḥfat 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 fols.; $13 \times 18/8 \times 17$ or 16 cm.; 21–24 lines per page.

A

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-Khiḍr (of whom he had presumably seen a vision) that he, al-Khiḍr, had given the ten *musabba'āt* to Abū Mūsā Ibrāhīm b. Yazīd at-Taimī (a scholar and traditionist of the Umayyad period, see Ibn Sa'd, *Kitāb at-Ṭabaqāt al-ḳabīr*, 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 *Iḥyā' 'ulūm ad-dīn*, and that Ibrāhīm saw the Prophet in a dream and asked him about al-Khiḍr's words; Muḥammad thereupon confirmed their truth. *Nashhī* hand with *ruq'a* features, legible but inelegant. On fol. 3a a comment, in another, more sprawling *ruq'a*-like hand, by "my master 'Alī Wafā" on the verse *wa-idhā marrū bi-l-laghw* (Qur'ān, 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 *ṭawīl* metre beginning

تباركتَ يا الله ربى لك السنّا * فحمد لمولانا وشكر لربنا

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

قُمْ نَحْوَ حِمَاهُ وَأَبْتِهِجِ * وَعَلَى ذِكِّ الْمَحِيَا فَعُجِي

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 Maḥdī 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 *Tuḥfat aṭ-ṭarīqa* of the Egyptian Shaikh Shihāb ad-Dīn Abū l-Barakāt Aḥmad b. Muḥammad ad-Dardīr al-'Adawī al-Mālikī al-Khalwatī (1127-1201/1715-86), described here as "a brief extract (*nubdha laṭīfa*) 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-Ṭūbjī. Written in the same hand as A.

Shaikh ad-Dardīr was an Azharī shaikh and taught there; his obituary is given by Jabartī in his *'Ajā'ib al-āthār*, 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. Trimmingham, *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 *Tuḥfat aṭ-ṭarīqa* is apparently the *Tuḥfat al-iḫwān fī bayān ṭarīq 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 *maṣḍars* 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 *-ūn* are given as well as the colloquial *-īn*, 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 headings 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. *awwaltimbārḥa* "the day before yesterday", *īsh fī kḥabar jadīd*, *ḵaif iddunya?* "anything new? How's the world?", and *'ala kḥātark* "just as you like". Other classification headings include "Names of God and His attributes", "Parts of the body (including some colloquial terms like *bizz* pl. *bizāz* 'breast' and *tīz* 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. Nov^r. 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*, lv (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 'Alī, 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 in 'Abd al-Futūḥ Riḍwān's *Ta'rīkh maṭba'at 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, *Muʿjam al-maṭbūʿāt al-ʿarabiyya*, 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 ʿAlī 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.

[R83391]

823 [835]

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-Hijr* (sūra xv), and in *Sūrat an-Nabaʿ* (sūra lxxviii) the *Nabaʿ* 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 ʿAlī b. Abī l-Qāsim b. Azwāw(?) al-Yaʿlāwī(?) and completed on Tuesday, 21st Jumādā II 1011/6 December 1602 (fol. 245b).

[R130258]

824 [836]

A *majmūʿa* containing five works by different authors, of a popular religious, devotional and homiletic nature, plus some

fragments. Works A, B and D are in the same hand, according to the colophon of D, that of 'Abdallāh b. 'Uthmān.

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-yaqīn wa-takhlīq rabb al-'ālamīn nūr sayyid al-mursalīn wa-wuqūf al-khalā'iq yaum^a d-dīn, allegedly by the Shaikh al-Imām Abū l-Ḥasan 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. Munabbih, etc. The ascription to the famous *mutakallim* Abū l-Ḥasan 'Alī b. Ismā'īl al-Ash'arī (d. ca. 324/935) or to Shihāb ad-Dīn Abū l-Ḥasan 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-yaqīn wa-takhlīq nūr sayyid al-mursalīn wa-bayān ḥāl al-khalā'iq yaum^a d-dīn* and whose attribution is to Shihāb ad-Dīn Abū l-Ḥasan Aḥmad al-Ash'arī, see Mingana, *Catalogue*, cols. 1045–6.

Begins (fols. 1a–b) :

... صلى الله على سيدنا محمد وآله واصحابه وسلم تسليما. هذا باب شجرة
اليقين وتخليق رب العالمين نور سيد المرسلين ووقوف الخلائق يوم الدين تاليف
الشيخ الفقيه العالم العلامة الامام ابى الحسن الاشعري ورحمه الله تعالى
ورضى الله عنه آمين

Ends (fols. 243b–244a) :

... كمل كتاب شجرة اليقين بحمد الله وحسن عونه هذا الكتاب وبدأه يوم سبت واكمله في يوم سبت من الكتاب هذا مكتبه (فكتبه: read) المسمى يوسف بن عمر فطنون . . .

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

B

Kitāb Ḥadīth ar-rāhib wa-r-ruhbān 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 Shī'ī 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 الرهبان والرهبان وروى عن الحسن البصرى عن وهب بن منبه عن سلمان الفارس . . . انه قال لما مات محمد رسول الله صلعم تولى الخليفة (كذا) بعده ابو بكر الصديق رضه بفرقه خلافته ايام يسيرة فلما كان ذات يوم من الايام صلى مع اصحابه ثم سند ظهره الى المحراب وهو مثل القمرين النجوم واذا براهب قد اقبل من الارض الشام ومعه الفين رهبان والقسيس والاحبار فسأله عن مسجد رسول الله صلعم . . .

Ends (fols. 21a-b) :

ثم اذ الراهب والرهبان اقاموا عند الامام على بن ابي طالب رضه عشرة ايام يعلمهم شرائع الاسلام وبين لهم الحلال والحرام ويعلمهم فضائل الوضوء والصلاة وفضائل الزكوة وفضائل الحج والثوب اصدقت (ثواب الصدقة: read) وامر بالمعروف ونهى عن المنكر والحمد لله رب العالمين ثم آمين.

21 fols. ; 8 lines per page ; brownish ink ; same untutored hand as A, with much vowelling ; same yellowing paper as A.

C

A poem of 165 verses in the *basīṭ* metre by Shaikh Ḥusām ad-Dīn Abū l-Ḥasan b. ‘Alī al-Wa‘īzī. 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. ‘Alī ar-Rūmī who wrote a *Talkhīṣ an-naḥw* for the Ottoman Sultan Murād III (reigned 982–1003/1574–95), see *GAL*, Suppl. II, p. 630.

Begins (fol. 1b) :

اليس (ليس: read) المقام بدار الذل من شيم * ولا معاشره الاوباش 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.

D

Kitāb Naṣīḥat Iblīs, a homiletic 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 لعنة الله عليه وروى عن ابن عباس رضه
فقال ابن عباس كنا جلوسا مع رسول الله صلعم ذات يوم [و] كان رسول
الله يحدثنا باخبار السماء والارض والجنة والنار. . .

Ends (fol. 13a) :

... كمل كتاب نصيحة ابليس ابن مرة على [ال]نبي صلعم بحمد الله وحسن
عونه اللهم اغفر لكاتبه كتب اسم عبد الله بن عثمان آمين

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

E

Tanbīh al-ghāfilīn wa-tanzīm al-aḥbār wa-badī' al-āthār, by an unnamed author, but transmitted by Muḥammad b. Maḥmūd al-Wankarī (from Wangāra, on the headwaters of the Senegal River, famed in Arabic geographical lore as a source of gold). It is a short, homiletic 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 *Tanbīh al-ghāfilīn wa-tanzīm al-aḥbār* 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 ; Maghribī 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 Maghribī hands, containing charms and prayers ; sheet 10 is the prayer of

a Maghribī in Egypt, invoking ‘Abd al-Qādir al-Jīlānī, Aḥmad ar-Rifā‘ī, Aḥmad al-Badawī, Ibrāhīm ad-Dasūqī, Abū ‘Abdallāh Muḥammad al-Quraishī (*sic*), etc.

[R130259]

825 [837]

A collection of loose sheets held within two pieces of European cardboard, comprising brief works and fragments, in differing Maghribī 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. ; $8 \times 11/6 \times 8.5$ cm. ; 12 lines per page ; brown ink, with the names of God in red.

C

Bāb sirr al-asmā’, on the divine names, prayers to the angels, etc.

31 fols. ; $10.5 \times 17/7 \times 12.5$ 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, Aḥmad ar-Rifā‘ī, Aḥmad al-Badawī, Ibrāhīm ad-Dasūqī, etc.

5 fols. ; $10.5 \times 17/7.5 \times 11.5$ cm. ; 6 lines per page.

E

Invocations to angels, etc.

9 fols. ; $10.5 \times 17/7 \times 15$ cm. ; 13–15 lines per page ; brown ink, with quotations and names picked out in orange.

F

Fā'idat ism Allāh al-a'zam, the benefits to be derived from invoking the names of God.

4 fols. ; $11 \times 16/8 \times 13$ cm. ; 15–16 lines per page ; brown ink ; thick script.

G

Fā'idat ad-du'ā' al-janna (sic) yadkḥulu l-janna bi-ghair ḥisāb, a prayer on a single leaf to ensure direct entry to Heaven without the preliminaries of the *ḥisāb*, sc. examination and judgement.

$11.5 \times 17/9 \times 13$ cm. ; 13 lines per page ; black ink.

H

A collection of medical prescriptions, in which the author begins by quoting Suyūṭī's *Kitāb at-Ṭibb al-ḳabīr* (? not listed in *GAL*) and Muḥammad b. Sīrīn.

18 fols. ; $11.5 \times 18/8.5 \times 13$ 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. ; $11.5 \times 18/7 \times 12$ cm. ; 7 lines per page ; brown ink, with crimson headings and vowelling.

J

Medical prescriptions based on traditions from the Prophet.

3 fols. ; $11.5 \times 18/9.5 \times 14$ cm. ; 22 lines per page ; brown ink.

K

Invocation of God's names, in *saj'* or rhymed prose.

9 fols. ; $10.5 \times 17/8 \times 14$ 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*.

[R130260]

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.

[R100861]

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 Sa'īd Efendi 'Abd al-'Āl, chief tax-collector of the 'Akkā (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 daula* (the accompanying ethnic or honorific adjective to *daula* 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

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 :

افتخار الاماجد والاكارم سر بوابين محصل عكا حالاسعيد افندى عبد العال دام مجده بعد التحية والتسليم بمراسم الاعزاز والتكريم المنهى اليكم بحسبما حصل من القضاء على مركب جناب المحب الصديق اميرال دولة النمسة (?) الفخيمة المحتشم على عكا فالآن وجهنا في هذا الطرق (كذا) فرقاطون لاجل مساعدته ومصدرين لكم مرسومنا هذا . . .

Ends :

(Seal of Muḥammad Sālim)

١٤ ب سبع خمسين
محمد سالم
والى صيدا وسر عسكر
منتظمة
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 والاكارم سر بوابين محصل عكا حالا سعيد افندى عبد العال دام مجده.

828 [840]

A very fine, richly-illuminated *majmū'a* 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 *muṣḥaf*-style flapped binding in maroon, gold-tooled leather, and with the legend "Douanes, bureau d'Algers" stamped inside the cover; 159 fols.; $10.5 \times 16.5 / 6.5 \times 11$ 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 Mūshtejī-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 *Fātiḥa*.

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.

F

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 sherīf*), 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.

[R104383]

829 [841]

Dalā'il al-khairāt wa-shawāriq al-anwār fī dhikr aṣ-ṣalāt 'alā n-nabī al-mukhtār of the Moroccan Berber scholar and adherent of the Shādhiliyya order Abū 'Abdallāh 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 'Umar. 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. ; $10.5 \times 15.5/6 \times 10.5$ cm. ; 11 lines per page. Fols. 1b-91a are written by Muḥammad 'Aṭā' Allāh b. Mūshtejī-zāde (text, Mustajī-zāde), the pupil of Muḥammad Waṣfī, in 1219/1804-5. Fols. 91b-92a are in a different, more careless hand, and comprise a prayer composed for use in a Ṣūfī *khānaqāh* and entitled *ṣalāt khāniyya*. On fol. 92a it is explained that Aḥmad al-Hānī has given Ḥilmī, the writer of this prayer, permission to read the *Dalā'il al-khairāt*, and the date 17th Ramaḍān 1293 (= 6 October 1876) :

اجزت لصاحب الكتاب اجازة لله فتلاه آناء الليل واطراف النهار وانا الفقير
السيد احمد الحاني حرر الحقيير حلمى ١٧ ن سنة ١٢٩٣.
[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 ; *naskhī* 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 'Abdallāh Muḥammad b. Muḥammad aṣ-Ṣanhājī, called Ibn Ājurrūm, is erroneous. Nor is it such a well-known basic grammar as Jamāl ad-Dīn Ibn Hishām's *Qaṭr an-nadā*. Presented by Professor Edward Robertson in October 1961.

Begins (fol. 1b, after the words *daḫhala fī naubatī* and the date 1241/1825-6 on fol. 1a) :

الكلمة لفظ وضع لمعنى مفرد وهى اسم وفعل وحرف لانها اما ان تدل على
معنى فى نفسها او لا الثانى الحرف . . .

The last topic dealt with is that of the conditional particles (fol. 57b). On fol. 59b there is a Persian verse " Since my hand will perish beneath the earth, O Lord preserve this black writing ", and a further Persian couplet. On fol. 60a there appears an Arabic verse, in the *tawīl* metre,

يقولون ليلي سودة هبشيّة [كذا] * فلولا سواد المسك ما كان غاليا

" They say that Lailā is a black Ḥabashī girl ; but if musk were not black, it would not be expensive ".

Plain, contemporary leather binding, repaired but in a poor state ; 60 fols. ; 14.5 × 25/9 × 14 cm. ; 7 lines per page ; black ink, with headings in red-orange, azure blue and gold, and with gold rules round the pages ; accurate and elegant *naskhī* hand, with a few words of interlinear and marginal commentary in another hand ; browning, water-stained paper ; no date or scribe given, but fairly recent.

[R113134]

832 [844]

The text of a financial agreement between Aḥmad b. Sālim adh-Dhubyānī and his companions on one side, and al-Qabṭān Rīd (Captain Reed) Ṣāhib on the other, dictated by Aḥmad 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, Aḥmad b. Sālim has already paid 400 riyāls, and the other 300 will be paid later by Yaḥyā b. Ṣāliḥ the sea-captain (*nāḳhudā*), 100 at Jidda and 200 at Qais. The

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 الذبياني القبطان ريد صاحب وجماعته
وخدامهم واداتهم (ادواتهم read ؟) من بندر المخا الى بندر القيس بسبعماية

٧٠٠

ريال فرانسه وتراضوا على ذلك . . .

Ends :

. . . هذه بشرط الخروج من بندر المخا يوم الاثنين ١٨ جماد الاول
وللعابر النزول حتما (؟) اراد . . . (؟)

حرر يوم الثلاثاء ١٢ جماد الاول ١٢٣٧

قال ذلك احمد بن سالم الذبياني

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^a. Reed’s agreement with his Reis—given me by him 1836 ”.

[R105040]

833 [845]

Kitāb al-Miṣbāḥ al-munīr fī gharīb ash-sharḥ al-ḳabīr by Aḥmad b. Muḥammad al-Muqri’ al-Fayyūmī, 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 *Sharḥ al-wajīz* of the Persian scholar Abū l-Qāsim ‘Abd al-Karīm b. Muḥammad al-Qazwīnī ar-Rāfi’ī (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 Rāfi'ī'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 العالمين وصلاته وسلامه على سيدنا محمد اشرف المرسلين وعلى
 آله وصحبه اجمعين وبعد فاني كنت جمعت كتابا في غريب شرح الوجيز
 للامام الرافعي واوسعت فيه من تصارييف الكلم واضفت اليه زيادات من
 لغة غيره ومن الالفاظ المشتبهات والمتماثلات ومن اعراب الشواهد وبيان معانيها
 وغير ذلك مما تدعو اليه حاجة الاديب الماهر... وسميته بالمصباح المنير في
 غريب الشرح الكبير...

Ends (fol. 456b) :

قال مؤلفه وكان الفراع من تعليقه على يد مؤلفه في العشر الاخر من شعبان
 المكرم سنة اربع وثلاثين وسبعمائة من هجرته صلعم وكتبت من نسخة نقلت
 من نسخة نقلت من نسخة كتبت من اصل المؤلف وخطه وكان الفراع من
 كتابة هذه النسخة يوم الثلاثاء الموافق لتسع خلت من شوال سنة سبعين
 ومائتين والى من الهجرة على صاحبها افضل الصلاة

والسلام على يد كاتبها العبد
 الفقير المعترف بالعجز والتقصير

يوسف عمر الطنبولى

غفر الله له ولوالديه

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. ; $16 \times 23/10 \times 16.5$ 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‘bān 734/April–May 1334, and itself completed on Tuesday, 9th Shawwāl 1270/5 July 1854 by Yūsuf ‘Umar aṭ-Ṭunbūlī.

The dictionary proper ends on fol. 444b, and there follows a concluding section (*khātima*) 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 Maṣṣūra 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 Ja‘far b. ‘Abd ar-Raḥīm al-‘Aṣī (?). 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

seal with the name Maḥmūd . . . (remainder illegible), and on another, there is the signature of one ‘Umar al-‘Aṭṭār. Large, clear, *naskhī* hand.

C

Thirty fragments, some very small, and in various hands, from Maṣūra in Lower Egypt and dating from the twelfth/eighteenth century. They concern transactions by people like ‘*umdas* 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 Maghribī 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-Baṣrī, Ghazālī, ‘Abd 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.

² Before the militant Tijāniyya made great advances in West Africa, the Ṣūfī order or *ṭarīqa* of the Qādiriyya was the principal diffuser of Islam in the pagan regions there. See Sir Thomas W. Arnold, *The Preaching of Islam, a History of the Propagation of the Muslim Faith* (London, 1913), pp. 328–9, and J. S. Trimingham, *A History of Islam in West Africa* (Oxford, 1962), pp. 158–60.

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

[R114099]

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 Spéciale 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 *EI*², 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 Miftāḥ at-ṭālib al-muḥtāj fī ma'rifat manāzil ash-shams wa-l-abrāj by 'Abdallāh b. 'Alī b. 'Uthmān b. Dā'ūd 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 المحتاج في معرفة منازل الشمس والابراج قال الفقير الى الله عبد الله بن علي بن عثمان بن داود بن موسى الدكالي التستري وبمد فقد سألتني بعض الاحباء . . . ان اجمع له بعض القوانين العددية المغنية على الادلة الشعاعية والظلمية يعرف بها اوقات صلاته واجزاء الليل وساعاته وغير ذلك مما يحتاج اليه من امر دينه . . . وجمعت له هذا المختصر من كلام اشياخنا رحمهم الله تعالى وسميته مفتاح الطالب المحتاج في معرفة منازل الشمس والابراج واختصرته في اربعة ابواب . . .

Ends (fol. 17a) :

تم الكتاب بحمد الله وحسن عونه اللهم اغفر لنا ولوالدينا ولجميع المسلمين . . .

17 fols. ; 16.5 × 23/12 × 17 cm. ; 20 lines per page ; black ink with red headings ; fairly clear *naskhī* hand, with Maghribī 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' fī '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'

(not Miqra', as given by Brockelmann, see below) 'Abd al-Ḥaqq b. 'Alī al-Baṭṭūwī (i.e. from Baṭṭūya in the Rīf of Morocco) was written c. 731/1331, and has been edited and translated into French by A. de Motylinski (Algiers 1899), see *GAL*, II², 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 على النبي الكريم وعلى الله وصحبه وحزبه
الصميم
يقول بعد حمد مجرى الفلك * ثم على محمد الهادي النبي
اذكى الصلاة وعلى الاشراف * آل النبي وكل ذى انصاف
محمد بن سعيد السوسى * المرتجى مغفرة القدوس

Ends (fol. 5b) ;

وقد انتهى المختصر المقصود * وربنا لاغيره معبود
سميته المقنع في علم ابي * مقررع ابغ نفع امة النبي

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

C

The *Ru'yā Sayyidī* of the Algerian scholar Abū Zaid 'Abd ar-Raḥmān b. Muḥammad ath-Tha'ālibī al-Jazā'irī (786–873/1384–1468 or 1469), known in three or four other manuscripts, see *GAL*, II², pp. 321–2, Suppl. II, p. 351. It describes a dream in which the author was taken to heaven, seeing Abū Bakr and 'Umar and being taken before the Archangel Gabriel and the Prophet ; he also saw seven *qubbās*, the first for Abū Bakr, the second for 'Umar, the third for 'Uthmān, the fourth for 'Alī, al-Ḥasan and al-Ḥusain, the fifth for the saints, the sixth for Fāṭima and the seventh for 'Ā'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 الولي الصالح القطب المكاشف سيدى عبد الرحمن الثعالبي نفعنا الله به وبأمثاله آمين. الحمد لله اما بعد يا اخواني وفقني الله واياكم لما يحبه ويرضاه ولطف بنا وبكم فيما قدره وقضاه وجعلني الله واياكم من الصابرين المطمئنين يوم لقاها فبينما انا نائم ذات ليلة سبحان الحى القيوم الذى لا ينام بعد ان قرأت اثنا عشر حزبا من كتاب الله ...

Ends (fol. 5b) :

... فقلت له يا سيدى وصنى بوصية انتفع بها فقال لى هذه الرؤيا امانة الله عندك ان تؤديها من بلاد الى بلاد ومن موضع الى موضع ومن وطن الى وطن تمت.

5 fols. ; 16.5 × 22/12 × 17 cm. ; 13 lines per page ; black ink ; fairly legible *nashhī* 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-manthūr fī bayān adwiyat 'illat al-bāsūr by the Amīr al-Mu'minīn Muḥammad Bello b. ash-Shaikh 'Uthmān b. Fūdī (i.e. the son of Usumanu 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 : Muhammadu Bello", *JRAS* (1958), pp. 53-57. but appears in the more recent one of Last, see his *The Sokoto Caliphate*, p. 246.

Begins (fol. 1b) :

... فهذا كتاب سميناه بالقول المنشور في بيان ادوية علة الباسور . . .
مقدمة واعلم ان الباسور مائة تنصب من الكبد الى الامعاء السفلى فتفتح
لها العروة التي في المقعدة حتى تخرج منها الدم ويكون بادوار من الزمان . . .

12 fols., fol. 1a containing odd items such as a legal question and a charm, and fol. 12b being blank ; $16 \times 21.5/12 \times 16.5$ cm. ; 21 lines per page ; black ink, with chapter headings in red ; small, only just legible *naskhī* hand ; brownish paper ; no date or name of copyist.

E

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 Usumanu's compositions, where it bears the title of *Masā'il muhimma* ; see Kensdale in *JRAS* (1955), p. 168, and Last, *The Sokoto Caliphate*, p. 238.

Begins (fol. 1b) :

... كتاب المسائل سئل غن شيخنا عثمان بن فودي ما يجوز منها وما لا يجوز
الاول فلا يجوز قتل الذباب واذا اماتت على الذب من القروع بغير قصد
قتلها فلا بأس اى فلا ذنب على من ذبها . . .

Ends (fol. 10a) :

... ولا بأس بانتظار الامام بعد دخول الوقت قليلا. تمت وبالله التوفيق

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

F

A letter from Muḥammad b. Ḥājj Aḥmad b. Ḥājj Muḥammad aṣ-Ṣiddīq al-Anṣārī to Tāj al-Umarā' wa-Quṭb as-Salāṭīn 'Abdallāh b. Ibrāhīm, Sultan of Kano (reigned 1855–83, see the genealogical tables of the Fulani Amirs of Kano in S. J. Hogben and A. H. M. Kirk-Greene, *The Emirates of Northern Nigeria, a Preliminary Survey of their Historical Traditions* [London, 1966], p. 214, or in H. A. S. Johnston, *The Fulani Empire of Sokoto* [London, 1967], p. 272).

Begins :

الحمد لله وحده وصلى الله على سيدنا محمد وآله
الى من ايده الله بالرضى والرضوان وختم لنا وله بالسعادة والغفران والسرو
بدار القرار. . .

Written on one half of a folded sheet 31 × 22 cm. ; 14 lines ; brown ink ; shaky *nashhī* hand with Maghribī features (prolonged downstroke of *alif*, pointing of *fā'* and *qāf*, toothless *ṣād*, 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 "Bath[hurst]" ; on the reverse side of the sheet, the words *naṣr min allāh wa-faṭḥ qarīb, āmīn*.

G

Kanz dahrī 'alā sharḥ alfāẓ muḥtaṣar al-Akhḍarī, a Mālikī treatise on the rules of ritual ablutions and the performance of the *ṣalāt*, by an unnamed author. The *Kanz dahrī* is not mentioned in *GAL*, but the author of the *muḥtaṣar* mentioned in the title is probably the Mālikī scholar 'Abd ar-Raḥmān b. Muḥammad al-Akhḍarī (920–53/1514–46), author of several works, including a treatise on logic, *as-Sullam al-muraunaq fī l-manṭiq*, 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.

Begins (fol. 1a) :

... اما بعد فاني لما وضعت الشرح المسمى بالتنبيه لمن لا يدري على مختصر
ابى زيد الاخضرى فخشيت انه يترك من الطول للعجز والمثل فلخصت
منه هذه الجملة تلخيصا حسنا مجتنبيا فيه التطويل الممل والاختصار [المخل] ...
وسميته كنز دهرى على شرح الفاظ مختصر الاخضرى ...

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 Maghribī hand, with marginal annotations ; brown, discoloured paper, with edges of leaves scorched and stained ; the end missing.

H

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

Ends (fol. 38b) :

... انتهى مختصرا من مواهب الجليل فى شرح خليل رحم الله بمنه الجميع
ونفع بكتابتنا هذا بجاه النبى الشفيح ...

I

A didactic poem of 262 verses in the *ṭawīl* metre on the duties of the *qādī* (*aḥkām al-qadā'*) by Abū l-Ḥasan 'Alī b. Muḥammad at-Tujībī, known as az-Zaqqāq (thus named on fol. 1a), and with an extensive interlinear and marginal commentary. Abū l-Ḥasan 'Alī b. Qāsim b. Muḥammad (thus according to Brockelmann) at-Tujībī 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 *qādī*, 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.

Begins (fol. 1b) :

بناء على المولى اقدم اولاً * ولكن لا احصى ثناء فذو العلا
يعالى كما اثنى عليه وبعده * على احمد الهادى صلاتى على الولا

Ends (fol. 31b) :

وصلى على الهادى وسلم وآله * وصحب ومن للدين شمر ذللاً
صلاة وتسليماً بلا منتهى ولا * الى غاية آمين رب تقبلاً
تم الكتاب . . .

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 Muḥarram 1263/24 December 1846 for its owner Abū Bakr b. Qāḍī Kanū Ṣāliḥ b. Muḥammad b. Ṣāliḥ.

J

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 *Ṭawīl* and comprising 64 verses, by Usumanu 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 fī ma'rifat ṭawālī' as-sinīn*.
7. 4 fols. of a brief treatise in Arabic on the defining of the times of day and night, called *Risāla fī l-mīqāt* 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 Usumanu 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 Muḥammad Bello comprising a *muqaddima*, 9 *fuṣūl* and a *khātima*.

12. 2 fols., comprising three pages of Hausa poetry and on the remaining side, the beginning of Usumanu dan Fodio's *Sauq aṣ-ṣādiqīn ilā ḥadrat al-quḍs* 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

Ḍiyā' al-ḥuḳḳām fīmā lahum wa-'alaihim min al-aḥḳām, a treatise on the organization of *hijra* and *jihād*, the rules of warfare in Islamic law, etc., written by 'Abdallāh b. Muḥammad b. 'Uthmān (1180-1244/1766-1829) under the patronage of his brother Usumanu 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-Qa'da 1219/February 1805 during Usumanu 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
بالمجرة من بلاد الكفار الفسقة اهل حوس الزنادقة في شهر الله الحرام ذى القعدة
سنة تسع عشر ومائتين بعد الف من الهجرة النبوية ...

Ends (fol. 105a) :

... كمل الخط في يوم الجمعة بعد زوال الشمس اللهم لا تجعل هذا آخر
خطه اجعله اولاً بجاه نبينا الاواه ... كمل الخط بحمد الله وحسن عونه عل
يد عبيد الله الصغير الكثير الخطايا منغمس في الذنب ... اللهم اغفر لي
ولوالديّ ولشيوخنا اجمعين آمين.

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.

L

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) :

سیدی حزت مفردا کل ارث * احمدی ازری بعقد الله عالی

Ends (fol. 7a) :

وعلى الآل والصحابة 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*.