

A CATALOGUE OF ACCESSIONS TO THE ARABIC  
MANUSCRIPTS IN THE JOHN RYLANDS UNIVERSITY  
LIBRARY OF MANCHESTER: II<sup>1</sup>

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837 [849]

A collection of several hundred loose folios contained within a brown leather flapped binding, in good condition and with a simple, stamped design on it. It is clearly of West African origin, since the contents include correspondence of the Sultans of Kano (see below, L), and is probably of the same provenance as 836, with which some leaves seem to have been interchanged. Presented by Professor Edward Robertson in May 1962.

A

*Kitāb Zawāl al-ba's fī ṭard ash-shaiṭān al-ḵhannās* by Shaikh al-Mukhtār b. Aḥmad b. Abī Bakr al-Kuntī, completed in Rabī' II 1217/August 1802. This is a treatise on the ways and means of getting rid of Satan, for which the author draws on the Qur'ān and on tradition. Shaikh al-Mukhtār b. Abī Bakr al-Kabīr al-Bakkā'ī al-Kuntī (thus in Brockelmann, *GAL*, Suppl. II, pp. 894-5) (1136-1226/1724-1811) was head of the *zāwiya* of the Bakkā'iyya branch of the Qādiriyya order (which had played a large rôle in the Islamization of the Futa Jalon region of West Africa at the end of the eighteenth century) amongst the Kunta Arabs, and was a supporter of Usumanu dan Fodio's reform movement, see Trimingham, *A History of Islam in West Africa*, pp. 159, 180. The Bakkā'ī shaikhs were originally Zenāta Berbers from Touat in Adrār, but had been installed north of Timbuctu since the end of the fifteenth century. See L. Massignon, "Une bibliothèque saharienne", *Revue du Monde Musulman*, viii (1909), pp. 412-14, who gives a list of Shaikh al-Mukhtār's works, without, however, including this

<sup>1</sup> The first part of this article appeared in the preceding number of the BULLETIN.

present one. Nor is it mentioned in *GAL*. However, it seems that another manuscript of this work exists in the Bibliothèque Nationale, Paris, under a slightly different title. 'Abd al-'Azīz 'Abdallāh Baṭrān, in his unpublished Ph.D. thesis, *Sidi al-Mukhtār al-Kuntī and the recrudescence of Islam in the Western Sahara and the Middle Niger c. 1750-1811* (University of Birmingham, Centre of West African Studies, 1971), gives a catalogue of Shaikh al-Mukhtār's works and lists B.N. MS. arabe 5495, *Zawāl al-ilbās wa-ṭard al-waswās al-khannās*.

Begins (fol. 1b) :

. . . قال الشيخ الفقيه النحوى العالم النبيه اللغوى الولى السالك العارف الحاوى  
ازمة المعالى . . . سيدنا المختار بن احمد بن ابى بكر الكنتى . . . الحمد لله  
علام الغيوب . . . ايها الاخوان اوصيكم ونفسى بكف نفوسكم بكف  
الجهاد . . .

Ends (fol. 51b) :

. . . وكان الفراغ من هذه النسخة يوم الثلاثة خلت من شهر الله جماد الاخير  
سبعة وعشرين عام خمسة وستين بعد المائتين والالف على يد كاتبه العبيد الفقير  
المضطر الى رحمة رب الراجى عفو مولاه الحاج محمود بن محمد تلميذ الشيخ  
سيدي المختار . . . كتبه لانيه فى الله . . . سلطان ابن سلطان عثمان بن  
ابراهيم ابن محمود . . .

52 fols., the last being blank ; 16.5×23.5/10.5×16.5 cm. ; 22 lines per page ; brown ink, with red headings ; clear, fine *naskhī* hand ; slightly yellowing paper ; copied by the author's student al-Ḥājj Maḥmūd b. Muḥammad and completed for Sultan 'Uthmān b. Ibrahim b. Maḥmūd (ruler of Kano 1846-55) on 27th Jumādā II 1265/May 20th 1849.

## B

A brief commentary by Muḥammad b. Muḥammad b. Aḥmad b. Muḥammad ash-Shāfi'ī, called Sibṭ al-Māridīnī, on Shaikh Shihāb ad-Dīn Aḥmad b. al-Hā'im's work on mathematics, with special reference to the division of inheritances, the

*Kitāb al-Luma' fī 'ilm al-ḥisāb*. Sibṭ al-Māridīnī explains that his aim is to furnish an elementary introduction to these topics (fol. 1b), and that he finished composing his work on 27th Ramaḍān 893/27th September 1488. The present manuscript is his autograph, and was completed at Abū Tīj in Upper Egypt on 13th Jumādā II 895/4th May 1490.

Shihāb ad-Dīn Abū l-'Abbās Aḥmad b. Muḥammad al-Hā'im al-Faradī al-Maqdisī (753-815/1352-1412 or 1413) was the author of books on various topics such as Qur'ānic exegesis, but principally on mathematics, including algebra, and on the problems involved in the division of inheritances ('*ilm al-farā'id*') and their transmission; his *Kitāb al-Luma'* is extant in several manuscripts, see *GAL*, II<sup>2</sup>, pp. 153-5. Rylands 198, 353 and 354 comprise manuscripts of two other treatises by this author, the *Kifāyat al-ḥuffāz fī l-farā'id* on the division of inheritances, and the *Murshidat aṭ-ṭālib ilā asnā l-maṭālib* on arithmetic, see Mingana, *Catalogue*, cols. 315, 562-4, 566. Muḥammad b. Muḥammad Sibṭ al-Māridīnī, the author of this commentary on the *Kitāb al-luma'*, was probably the grandson (*sibṭ*) of Jamāl ad-Dīn 'Alī b. Khalīl al-Māridīnī al-Qāhirī (d. 809/1406-7), writer on such topics as mathematical and scientific instruments, see *GAL*, II<sup>2</sup>, p. 218. Rylands 361S comprises another brief work by Sibṭ al-Māridīnī, the '*Uqūd al-la'ālī*', on the use of the astronomical instrument the quadrant, see Mingana, *Catalogue*, cols. 585-6.

Begins (fol. 1b) :

... وبعد فيقول محمد بن محمد بن احمد بن محمد سبط المارديني . . . هذا  
تعلیق مختصر جعلته توضيحا على المقدمة المسماة باللمع في علم الحساب تأليف . . .  
شهاب الدين احمد بن الهائم . . .

Ends (fol. 26a) :

وقال مؤلفه هذا التعليق في السابع والعشرين من شهر رمضان المعظم سنة ثلاثة  
وتسعين وثمان مائة بمدينة ابرتيج بالصعيد قال مؤلفه . . . ووافق فراغ هذه من  
خطه ثالث عشر جمادى الثاني من شهر سنة خمسة وتسعين وثمانمائة . . .

26 fols. ; 23 × 16.5/16.5 × 11 cm. ; 22 lines per page ; brown ink for the commentary, with quotations from the text of the

*Kitāb al-Luma'* in red; clear *naskhī* hand with Maghribī features, some marginal notes by the copyist; glazed, yellowing paper; completed on 13th Jumādā II/895/4th May 1490 by the author himself.

## C

*Badhl al-majhūd fī injāz al-mau'ūd fī ta'līm masā'il 'ilm an-nujūm*, an anonymous poem of 66 verses and in the *ṭawīl* metre on the solar year of the Christians and its months (*shuhūr al-'ajam*).

Begins (fol. 1a):

اخص ثنائى بالاله مغررا \* صلاة وتسليما على سيد الورى

Ends (fol. 3b):

. . . تمت القصيدة المسمى [كذا] ببذل المجهود فى انجاز الموعد فى تعليم مسائل من علم النجوم كثر الله الانتفاع بها آمين

3 fols.; 22×16/18×10.5 cm.; 14 lines per page; black ink with red headings; clear *naskhī* hand with Maghribī features; slightly yellowing paper; no copyist or date mentioned.

## D

An anonymous poem of 107 verses and in the *kāmil* metre, in praise of the Caliph Yusrī Muḥammad(?), presumably a West African ruler, introduced by some self-congratulatory lines on the poet and his ode.

The poem begins (fol. 1a):

طلعت ببرجك للبرية اسعد \* ايام جاد بها الزمان الاجود

On fol. 3b-4b are several verses from different poems.

4 fols.; 23×16.5/18×11 cm.; 22 lines per page; black ink, with the first words of each line and hemistich and the rhyme words picked out in red; elegant Maghribī hand; brownish paper; no copyist or date mentioned.

## E

A poem in Hausa of 27 verses, apparently by the daughter of the late Amir of Kano Ibrāhīm (i.e. Ibrāhīm Dabo, ruled 1819-46) after Yūsuf the Galadima<sup>1</sup> (i.e. the son of Amīr ‘Abdallāh b. Ibrāhīm Dabo, ruled 1855-83) had gained a victory over “ the two accursed ones Hārūn and Abar ”.

1 fol. ; 23 × 17/17.5 × 13.5 cm. ; 15 lines per page ; black ink ; untidy and illegible Maghribī hand, with vowelings ; yellowing, European paper.

## F

A poetical commentary, in the *rajaz* metre and the *muzdawaj* verse form, on the *rajaz* poem of Abū Muqri‘ ‘Abd al-Ḥaqq b. ‘Alī al-Baṭṭuwī concerning calendar systems, etc. (see 836B), by an unnamed author.

Begins (fol. 1a) :

امل ما ابدا بالنظام \* في جملة الاعداد في الايام  
يا سائلى جملة ما في العام \* مما به يهتم في الايام  
اولها معرفة الموالد \* نظمتها بنية المقاصد

Ends (fol. 16a) :

. . . تمت صفة المنازل . . . وبالله التوفيق ثلاثة عشرة نجم جبهة(?)

16 fols. ; 22 × 16.5/17 × 12 cm. ; 35 lines per page ; brown ink for the commentary and red for the original poem of Abū Muqri‘ ; fairly legible Maghribī hand ; brownish paper, badly stained by water ; no copyist or date mentioned.

## G

Another copy of the *Zaqqāqiyya*, the poem on the duties of the qādī by the Maghribī scholar ‘Alī b. Qāsim (thus named

<sup>1</sup> The Galadima was a high official of state in the Fulani empire, whose precise duties varied from emirate to emirate. The office was created by Sultan Muḥammad Bello of Sokoto (see Johnston, *The Fulani Empire of Sokoto*, p. 128), and in many emirates the Galadima was commander-in-chief of the army ; in Zazzau, however, the Galadima was a royal slave eunuch and in charge of civil functions, see M. G. Smith, *Government in Zazzau 1800-1950* (London, 1960), pp. 38-39, 334-5.

towards the end of the poem) at-Tujībī az-Zaqqāq, see 836 I. As with this other manuscript, there is an extensive interlinear and marginal commentary.

31 fols. ; 23×17 cm. ; 10 lines of the poem per page ; brown ink ; clear Maghribī hand ; browning paper ; copyist named on fol. 31a as Khidr b. Ibrāhīm, but no date given.

## H

A long poem in Hausa, in the *ṭawīl* metre and comprising 93 verses, in praise of the Prophet and composed by Ṣāliḥ Muḥammad b. Ṣāliḥ, the rhyme-word throughout being *Aḥmadā*. Written on 2 fols. ; brown ink ; cursive Maghribī script.

## I

Another poem in Hausa, written on 2 fols., and composed by ‘Uthmān b. Ṭūfū b. Muḥammad.

## J

A letter from an unnamed writer to some group or tribe about to make war on another group ; the writer adjures them to be strong in battle, to look to their arms and equipment, etc., and cites from the Qur’ān and traditions about the virtues of solidarity in the community, and also from classical poetry. Written on 2 fols. in a fairly clear *naskhī* hand with Maghribī features, fol. 1a bearing the mark of a large, indistinct seal 4.8 cm. in diameter.

## K

Miscellaneous sheets, some single ones, in diverse hands and of varying sizes, on such topics as popular devotion and religious poetry, magical charms and formulae, etc. Within all these can be distinguished :

1. 3 fols. of a Hausa poem.
2. 4 fols. of some verses congratulating an unnamed ruler on a victory, and other poems, the second and third ones by one Shaikh Muḥammad.
3. 56 fols. of a work on the magical significance of letters, with the beginning and end lacking.

4. 2 fols. of Ka‘b b. Mālik’s famous poem in praise of the Prophet, *Bānat Su‘ād*, copied by ‘Uthmān b. Ibrāhīm.

5. 2 fols., on each one a poem in praise of Shaikh Aḥmad al-Badawī.

6. 12 fols. of a long didactic poem by Mālik b. Wahb ash-Shiblī (an author not mentioned in *GAL*) concerned with omens for various occasions: the advisability or otherwise of setting out on a journey; whether a sick person will recover or not; whether one will overcome an enemy; whether a marriage or divorce is advisable or not; etc. The poem has been edited by ‘Abdallāh, called لفة برميم (?), son of Shaikh Abū Bakr, called Jirāb al-‘Ilm (“Bag of Knowledge”), and the editor claims that he has improved upon the original. The poem is arranged in groups of ten verses (*mu‘ashsharāt*), with a complicated system of reading back to earlier references for a full understanding of each *mu‘ashshar*. The copy was written by its owner, Abū Bakr, at Birb(?) on a Saturday early in Sha‘bān, but no year is given.

7. 4 fols. each for two copies of a work on the mysteries of creation by Usuman dan Fodio called *Kitāb Tanbih al-fāhim ‘alā ḥukm ta’riḳh muddat ad-dunyā wa-ḳhalq al-‘ālam*, in which the author quotes *inter alia* Sha‘rānī’s *al-Yawāqīt wa-l-jawāhir*. This is not mentioned in Kensdale’s list, *JRAS* (1955), pp. 166-8, but is mentioned by Last, *The Sokoto Caliphate*, p. 239, as having been composed in 1223/1808. Both copies are by the same hand, and in the colophon of one copy the scribe is named as Khidr b. Ibrāhīm (see above, G).

8. 9 fols. of traditions about the life and death of al-Ḥusain b. ‘Alī, etc., written by Khidr b. Ibrāhīm again. This opusculum was owned by the Amīr of Kano ‘Abdallāh b. Ibrāhīm Dabo.

9. 4 fols. of recipes for aphrodisiacs, talismans for attracting people’s love, etc. The author quotes from the work on magic and mythology, the *Kanz al-asrār wa-lawāqih al-afḳār* of the Berber scholar Abū ‘Abdallāh Muḥammad b. Sa‘īd aṣ-Ṣanhājī (*floruit* first half of the eighth/fourteenth century), see *GAL*, II<sup>2</sup>, pp. 317-18, Suppl. II, p. 344.

10. 100 fols. approx. comprising prayers, charms, etc.

L

A collection of leaves, mainly comprising correspondence addressed to the Sultan of Kano 'Alī Akbar b. Muḥammad (1894-1903). Much of it emanates from his own Viziers Ibrāhīm and Muḥammad al-Bukhārī, but there are also some letters from neighbouring potentates such as those in Hadejia and Bornu. For the historical background of events in Kano at this time, see Hogben and Kirk-Greene, *The Emirates of Northern Nigeria*, pp. 203 ff.

All except No. 15 (which is not a letter) are on single sheets approximately 17×23 cm. in size; the watermark of the paper is a motif of a face in profile within a crescent, repeated three times. Except for No. 15 again, all are in various typical Western Sudani hands, and Nos. 6-11 are in a particularly large and crudely-executed, thick script.

1. From the Vizier Ibrāhīm, given here the titles of *Amīr al-Maṣāliḥ wa-Wālī n-Naṣā'ih*, to the Sultan, asking permission to set out on a journey or to make a start on an important work; addressed on the reverse to the Sultan of Kano.

2. From Ibrāhīm to his master about his meeting with Sharīf Sayyid al-Mukhtār and his (sc. the Sharīf's) proposal of marriage to a daughter of Ibrāhīm's master or to the daughter of one of his brothers.

3. From Mu'īn ad-Dīn, called *al-Ārif bi-llāh* "the One who knows God", announcing that on the last Wednesday of Ṣafar in each year 32,000 calamities come down unless certain sūras of the Qur'ān are recited.

4. From the Galadima Shanab b. Aḥmad to the Sultan 'Alī b. 'Abdallāh acknowledging receipt of the Sultan's orders and of a gift, and informing him of the transmission and execution of those orders.

5. From the maternal uncle (*ḵhāl*), the Amīr of Rīm(?), Muḥammad b. Amīr al-Mu'minīn, to the Amīr of Kano 'Alī al-Akbar b. 'Abdallāh, enquiring about the latter's health, etc.

6. From the Amīr al-Maṣāliḥ wa-Wālī n-Naṣā'ih, the Vizier Muḥammad al-Bukhārī to the Sultan of Kano 'Alī b. 'Abdallāh, informing him that the Amīr of Hadejia, Muḥammad, had sent

a letter to the Vizier asking for a grant of land ; the Vizier had felt unable to act here, and had advised Amīr Muḥammad to approach the Sultan directly.

7. From the same to the same, that the Vizier has received the documents (*qarāṭīs*), and thanking him for the gift of an ounce of rose water.

8. From the same to the same, informing the Sultan that the *khādim* Sarkin Yakin (" Captain-General ") was arriving with the post and with gifts.

9. From the same to the same (the Sultan being given here the titles *ar-Rāḳib al-Mujāhid*) concerning a threat of war with the Amīr of Bornu (presumably Rabeh, see below, No. 14).

10. From the same to the same, that the Vizier has received the post. This letter bears the impress of a large, indistinct seal 6 cm. in diameter.

11. From the postal courier (*barīd*) to Sultan 'Alī warning him about a certain matter not here explained.

12. From the Sultan of Hadejia, Muḥammad, to the Vizier Muḥammad al-Bukhārī b. Aḥmad, concerning the question of some place (*mas'alat maḳān*) ; the letter is particularly difficult to read.

13. From Sauda, daughter of the Amīr 'Alī al-Akbar, to the Amīr of Kano himself (sc. her father), containing congratulations on the conclusion of peace. In the same hand and ink as No. 5.

14. From the Vizier of Bornu Sa'īd b. 'Ālim Muḥammad Maiqizu to the Vizier Muḥammad al-Bukhārī, intimating that after warfare with Rabeh,<sup>1</sup> the latter is seeking peace from the Amīr of Kano ; the writer commends this approach to the addressee. On the reverse it is mentioned that the writer has sent a present of a red burnoose.

15. This is not a letter, but an opusculum describing Usumanu dan Fodio's practice of sending his son Muhammadu Bello to groups of his followers at the time of the two festivals (i.e. the *'īd al-aḏḩā* and the *'īd al-fiṭr*) with seven pieces of

<sup>1</sup> On Rabeh, the adherent of the Sudan Mahdiyya and terror of Bornu and Dikwa 1893-1900, see Hogben and Kirk-Greene, *The Emirates of Northern Nigeria*, pp. 333 ff. and 346 ff., and Johnston, *The Fulani Empire of Sokoto*, pp. 199 ff.

good advice, which are detailed here. Written on two sides of a folded double sheet; brown ink with red headings; good, careful calligraphy, *naskhī* with Maghribī features, as in e.g. 836F above.

16. The beginning of a letter,  $1\frac{1}{3}$  of a line only.

## M

Various single sheets in a double sheet folder; written in various Western Sudani hands; some of the sheets bear the same watermark as that mentioned in L above.

1. An Arabic poem of 10 verses in the *kāmil* metre written by ‘Abd al-Qādir b. Amīr al-Maṣāliḥ al-‘Ālim Ghadā, addressed to the late Amīr al-Mu’minīn ‘Alī b. Muḥammad Bello<sup>1</sup> and complaining of some wrong against the author.

2. An Arabic poem praising the Sultan of Kano comprising 21 verses in the *basīṭ* metre.

3. The beginning of a work made up of quotations from the Qur’ān and tradition, by an unnamed author.

4. A *fā’ida* on the value of reading the Throne Verse at the beginning of Muḥarram 360 times as a defence against unpleasant happenings—tried by the author and found efficacious!

5. A letter from the Imām of the Mosque, ‘Alī b. Aḥmad b. al-Qāḍī, to the Sultan of Kano ‘Abdallāh [b. Ibrāhīm Dabo], presenting his greetings.

6. A note of the Christian months and the signs of the zodiac.

7. A note acknowledging the receipt of *ḥuṣur* from various people and places, perhaps issued by the keeper of the treasury or royal stores. Here, *ḥuṣur* does not have its normal meaning in Arabic of “mats”, but that of “reed baskets”, called in Hausa *kyenkyendi* and used for transporting the robes and clothing sent as gifts or as tribute (Hausa *gaisuwa*, literally “greeting”) from a subordinate ruler to the Amīr.

8. A document recording the registration of taxation received (*taqyīd al-kharāj*) from various people and places in the year of the conquest of the Yemenī kingdom of Kano (*dār Kanū al-yamāniyya*), dated 1286/1869-70.

<sup>1</sup> It is not clear whether this ‘Alī is ‘Alī Babba (1842-59) or ‘Alī Karami (1866-7), both Sultans of Sokoto, but the former is obviously more probable.

9. On the same subject and of the same date as No. 8 above, but much briefer—a supplement to No. 8?

10. A note of taxation received in *huşur* from various places. On the reverse, a draft on the same subject, but crossed out.

[R114124]

838 [1502]

Qur'ān. A beautiful manuscript, containing the full text, and with a final prayer on fols. 224a-b.

Fine red leather flapped binding, with stamped floral cartouches, and around the edges, the Qur'ānic injunction stamped "Only the ritually pure are to touch it" (Qur'ān, lvi. 78/79); 224 fols.; 30 × 20/22.5 × 13 cm.; 15 lines per page; black ink, with red for sūra titles and verse dividing marks, and frame rules in red and black; fine *naskhī* hand with marginal notes and corrections, one or two in Persian; thin, glazed paper; no date or copyist mentioned, but late eighteenth or nineteenth century.

[Gaster]

839 [1503]

According to Gaster's *Handlist*, p. V.2,<sup>1</sup> this is a "Book on Theology, solution of religious problems, Detection of Secrets, by Berekei Mohamed Effendi", and was written in 900/1494-5. This information seems to be derived solely from the title given on fol. 1a and in the colophon (see below); but Gaster clearly did not bother to look at the actual contents of the manuscript, and he misread the date of copying, making it over 200 years older than it actually is. It certainly appears, from the title page, to be a work by the celebrated Ottoman scholar and prolific author in Arabic and Turkish, Muḥyī d-Dīn Muḥammad b. Pīr 'Alī al-Birgevī or al-Birgelī, i.e. from Birgi or Birge, Byzantine Pyrgion, in western Anatolia (928-81/1522-73); see on him *GAL*, II<sup>2</sup>, pp. 583-6, Suppl. II, pp. 654-8, and *Encyclopaedia of Islām*, new edn., art. "al-Birgewī" (Kasim

<sup>1</sup> Gaster's third *Handlist* (manuscript, held in the John Rylands University Library) covers "Various Manuscripts", comprising Arabic, Persian, Turkish and Greek ones plus various pieces of Judaica.

Kufrevî). But it is not a work on the bases of faith and belief, as the title might suggest (in which case one might identify it with Birgevî's *Rauḍāt al-jannāt fī uṣūl al-i'tiqād*, see *GAL*, *loc. cit.*), and the information on fol. 1a that its contents deal with the *'ilm al-bayān*, rhetoric, is likewise misleading. It is, in fact, as the contents show, a work on Ḥanafī law, and it begins with a chapter on *ṭahāra* or ritual cleanliness. Unfortunately, the badly damaged state of the manuscript, in which many folios are almost wholly illegible, makes further identification almost impossible.

Begins (fol. 1a) :

هذا كتاب اصول [كذا] العقائد في تقدير . . . (?) وكشف الاسرار برکلی محمد افندی رحمه الله. المراد في المقاصد الاصول والقواعد في الادلة والشواهد وما يتوقف عليه السائل وكالموضوع والمبادئ. الفن الاول علم البيان او الفن الثاني الفاظ علم البيان . . .

Ends (fol. 240a) :

. . . في اول . . . (?) في سنة تسع ومائة والف . . . (?) في مجلس محمد افندی المسمى الملقب بطرقلی زاده . . .

Fragment of rear board of leather binding only remains ; 240 fols. ;  $21 \times 14.5/15 \times 7.5$  cm. ; 19 lines per page ; black ink, with red overlinings and marginal rules ; small, neat, *naskhī* hand, with many marginal notes ; glazed, white paper ; copied in 1109/1697-8 by Muḥammad Efendi, called Ṭaraqīlī-zāde.

[Gaster]

840 [1505]

Qur'ān. The opening and closing folios have been at some time lost, and have been supplied by another hand.

Red leather flapped binding, with floral devices stamped in gold, now in poor condition ; 470 fols. ;  $21.5 \times 14/16 \times 9$  cm. ; 11 lines per page ; black ink, with red for sūra titles and verse dividing marks, and frame rules in red and blue ; good *naskhī*

hand for the body of the manuscript, but the *Fātiḥa* and *Sūrat al-Baqara*, and the last four sūras, have been added in a different hand and on different paper ; coarse brown paper ; no date or copyist mentioned, but later eighteenth or early nineteenth century.

[Gaster]

841 [1507]

*Multaqā l-abḥur* of Burhān ad-Dīn Ibrāhīm b. Muḥammad al-Ḥalabī, Ḥanafī preacher and teacher in Istanbul (866-956/1462-1549). The *Multaqā* is a work on the Ḥanafī *furū‘ al-fiqh*, highly popular, and printed several times in Istanbul during the nineteenth century and also translated into Turkish ; see *GAL*, II<sup>2</sup>, p. 570, Suppl. II, pp. 642-3, and Bursalī Mehmet Ṭāhir, *Osmanlī mü‘ellifleri*, i, p. 183. The original binding covers have been preserved since the modern rebinding, and provide details which are valuable now that so much of the manuscript itself is illegible. Inside the original front cover is pasted a bookseller’s description in French describing the work as an abridgement of the works of Qudūrī,<sup>1</sup> of the *Muḥtār*,<sup>2</sup> of the *Kanz*<sup>3</sup> and of the *Wiqāya*.<sup>4</sup> Below this is a bookplate printed in Paris with the name “ Le Ch. Ferraõ de Castelbranco ”, and in handwriting below this name, the barely decipherable word “ Constantinople ”

<sup>1</sup> Abū l-Ḥusain Aḥmad b. Muḥammad al-Qudūrī al-Baghdādī (362-428/973-1037), the teacher of al-Khaṭīb al-Baghdādī, described by Ibn Khallikān, *Wafayāt al-a‘yān*, ed. Iḥsān ‘Abbās (Beirut, 1968-72), i, 78-79, trans. McG. de Slane (Paris, 1842-3), i, 59-60), as the premier Ḥanafī scholar of his age in Iraq. His handbook on the Ḥanafī *furū‘*, the *Muḥtaṣar al-Qudūrī*, was much used and had many commentaries written on it, see *GAL*, I<sup>2</sup>, pp. 183-4, Suppl. I, pp. 295-6, and *GAS*, i, 451-5.

<sup>2</sup> Possibly the *Muḥtār an-nawāzil* or *Muḥtaṣar an-nuzūl* of Burhān ad-Dīn ‘Alī b. Abī Bakr al-Marghīnānī (d. 593/1197), see *GAL*, I<sup>2</sup>, p. 469, Suppl. I, p. 646.

<sup>3</sup> Probably the *Kanz al-wuṣūl ilā ma‘rifat al-uṣūl* of the Transoxanian scholar Abū l-Ḥusain ‘Alī b. Muḥammad al-Pazdawī (c. 400-82/c. 1010-89), a popular work which had many commentaries written upon it, see *GAL*, I<sup>2</sup>, p. 460, Suppl. I, pp. 637-8.

<sup>4</sup> Sc. the *Wiqāya ar-riwāya fī masā’il al-Hidāya*, an abridgement by Burhān ad-Dīn ‘Ubaidallāh b. Maḥmūd al-Maḥbūbī, Transoxanian scholar of the seventh/thirteenth century, of the very popular and extensively commented compendium of *furū‘*, the *Bidāyat al-mubtadi’* of Marghīnānī (see n. 2 above), and the same author’s own commentary, *al-Hidāya* ; see *GAL*, I<sup>2</sup>, p. 466, 468, Suppl. I, p. 644, 646.

(the place of original purchase?). On the last page (fol. 240b) is a stamp saying that the manuscript was the gift of Dr. P. Heinrich of Vienna to Gaster. Much of the text of the manuscript is obliterated and some folios are illegible.

Modern cloth binding by H. Richards of Manchester; 240 fols. within this binding, plus two loose folios which include the title page and which were overlooked and omitted from this rebinding, total 242 fols. (the pencilled "f. 300" on the last folio is erroneous; the catchword of fol. 239b is fairly legible, and no folios appear to have been lost);  $20.5 \times 14.5/12.5 \times 8$  cm.; 17 lines per page; black ink with red headings; clear *naskhī* hand; paper apparently originally a white, glazed one; copied by an unnamed scribe and completed on Saturday, the last day of Rabī' I 1092(?)/19th April 1681(?).

[Gaster]

#### 842 [1508]

A slim collection of Arabic alphabet copybook exercises (fols. 1b-15a), plus some short prayers (fols. 15b-16b); the ending is missing. The whole manuscript is in a poor condition, having been damaged by water.

Crude linen binding; 16 fols.;  $21 \times 16/11.5 \times 9$  cm.; 6 lines per page for the copybook exercises, 7 lines for the prayers; black ink, the title page (fol. 1a) crudely coloured; large, clear *naskhī* hand; cream-coloured paper; no date.

[Gaster]

#### 843 [1509]

A collection of Arabic alphabet copybook exercises, a companion volume to 842. The whole manuscript is very frayed at the edges and damaged by water, though not illegible.

Stiff paper covers, apparently originally with a painted floral pattern, now very faded and damaged; 16 fols., some leaves now stuck together;  $15 \times 21.5/11 \times 8.5$  cm.; black ink, with the title page (fol. 1a) crudely coloured as in 842, and the groups of ligatured Arabic letters placed in the compartments of a box, 30 compartments per page; *naskhī* hand; cream-coloured paper; no date.

[Gaster]

## 844 [1510]

*Ta'liq al-fawāḍil 'alā i'rāb al-'awāmil* by the Turkish author Ḥusain b. Aḥmad Zainī-zāde (written c. 1144/1731-2), thus named on fol. 2a. This is a commentary on Muhammad al-Birgevi's *Kitāb al-'Awāmil al-jadīda*,<sup>1</sup> see *GAL*, II<sup>2</sup>, p. 586, Suppl. II, p. 657, and above, 839. On fol. 1b Zainī-zāde explains that he composed grammatical explanations of Birgevi's work at the request of friends, and named the resulting work the *Ta'liq al-fawāḍil*. Gaster, in his *Handlist*, p. V.3, describes it as an "Arabic Grammar and Syntax, author ? Bizeiti Zade. Anno 1178 Heg. [= A.D. 1764-5] Proprietor Stubreos Yussuf Davud". These details could doubtless once be read clearly in the manuscript, which is now badly damaged by water, with the outer folios almost wholly illegible. On fol. 79b there is a *tamalluk* by the copyist Yūsuf Muḥammad . . . , the remainder of the name being illegible, as is what was presumably the date.

Pasteboard binding, now broken and with the front board missing; 79 fols.; 20 × 13.5/13.5 × 10 cm.; 17 lines per page; black ink, with red dividing signs between sections; clear *naskhī* hand; yellowing, originally glazed paper; copied by Yūsuf Muḥammad . . . (?), according to Gaster, in 1178/1764-5.

[Gaster]

## 845 [1511]

A *majmū'a* whose principal work is a *mukhtaṣar* or abridgement of Suyūṭī's history of Egypt, *Ḥusn al-muḥāḍara fī aḵhbār Miṣr wa-l-Qāhira*. The *majmū'a* comprises Arabic alphabet

<sup>1</sup> The *'awāmil*, the factors governing the *i'rāb* or case-endings of nouns, were much written about, these works forming a sub-genre of grammatical literature; particularly famous was the *Kitāb al-'Awāmil al-mi'a* of 'Abd al-Qāhir al-Jurjānī (d. 471/1078-9), see *GAL*, I<sup>2</sup>, pp. 341-2, Suppl. I, pp. 503-4, of which Birgevi conceived his own work as the successor. Manuscripts of Jurjānī's work exist in Rylands 725A, 728A, 729 and 730B, see Mingana, *Catalogue*, cols. 972-3, 975-8. Rylands 730 is a copy of Birgevi's work, and 731B a commentary upon it, see Mingana, *Catalogue*, cols. 978-80. It seems very probable that this last manuscript, not unambiguously named and not identified by Mingana, is also a copy of Ḥusain b. Aḥmad Zainī-zāde's *Ta'liq al-fawāḍil*; the poor state of the present manuscript 844 makes detailed comparison difficult.

copybook exercises (fols. 2a ff.), some charms in Turkish (fols. 11b-12a), more copybook exercises (fols. 12b ff.), and then the *mukhtaṣar* of Suyūṭī's work (fols. 16a-121b). A pencil inscription in English on fol. 16a reads "Abstract of History of Cairo of Gelaledin Suyuti by Makrizi" (read: "Abstract of History of Cairo of Makrizi by Gelaledin Suyuti"; Maqrīzī died in 845/1442 and Suyūṭī in 911/1505, the latter having drawn upon Maqrīzī's monumental *Kitāb al-Mawā'iz wa-l-i'tibār bi-dhikr al-khiṭaṭ wa-l-āthār* for his own *Ḥusn al-muḥādara*). The greater part of this work by Suyūṭī contained in the manuscript is unfortunately so badly damaged as to be totally illegible.

Unbound, but sewn, set of sheets; 120 fols., numbered, in European numerals, fols. 2-121 (i.e. fol. 1 is missing); 21.5 × 15.5/15 × 11 cm.; 19 lines per page in the work of Suyūṭī; black and red ink for the copybook exercises and charms, black ink for the work of Suyūṭī; neat *naskhī* hand for the greater part of latter work, but with the last few folios in a careless *ruq'a*-type hand and in brown ink.

[Gaster]

846 [1513]

*Darb aṣ-ṣalīb*, a short epistle on the crucifixion and sufferings of Christ from the time of his appearance before Pilate to his death on the Cross. The copyist states that it is an Arabic translation of a Spanish original, the translator being the Franciscan friar Fr. Hilarion, who called it in Arabic *Darb aṣ-ṣalīb* "The Way of the Cross", after the original Spanish name. The original Spanish author does not appear to be named. The work comprises an Introduction and fourteen sections (*fuṣūl*). After this comes a postscript or *khātima* giving the story of a Hungarian pilgrim to Jerusalem who died there from the excess of his emotion and contrition for his sins (fols. 28a-b). On the *fawā'id*, fols. 1a-2a, are large, single Arabic letters, as if done for practice by a European, and on fol. 2a a *tamalluk* dated A.D. 1841 of Mār . . . (?). After the *khātima* comes a lengthy supplicatory prayer (*ṭalba*) consisting of invocations to the Virgin Mary and responses (fols. 29a-30b), plus a prayer to God (fol. 31a). Finally, on fols. 31b-34b, are

more practice letters, scribblings and sententious Arabic sayings like “ The writing remains permanently preserved in my book, even though the hand has perished in my grave ”. Also, fol. 33a gives the *tamalluk* of the copyist and original owner, crossed out by a new owner and hence difficult to decipher :

قد تملك هذا الكتاب المبارك برسم كاتبه بولص نجل اوانيس . . .

(remaining two or three words illegible).

There does not seem to be any connection of our work with two works both called *Darb aṣ-ṣalīb al-mulūkī* “ The Royal Way of the Cross ”, the first written originally in Latin by a Benedictine of Monte Cassino and translated into Arabic by a Lebanese Melkite monk, and the second one written by a Carmelite missionary in the Orient and translated by a Lebanese monk, see Graf, *Geschichte der christlichen arabischen Literatur*, iv. 228, 474 ; the first is clearly a long tractatus, described as comprising three books.

Begins (fol. 3a) :

بسم الاب والابن وروح القدس الاله الواحد وبعده فهذه رسالة وجيزة تتضمن ذكر الآلام التي قاساها سيدنا يسوع المسيح منذ دخوله في دار بيلاطس الى حين موته ودفنه. وقد ترجمها من اللغة الاسبانيولية الى اللغة العربية البادري يلازيون احد رهبان ماري فرنسيس. وسماها درب الصليب كما سماها مؤلفها الاصلى. وهي تشتمل على مقدمة واربعة عشر ثاملا وخاتمة . . .

Section 14 ends (fol. 28a) :

كما قلت في انجيلك الطاهر وان تدوم نفسى في هذه الطهارة الى آخر نسمتى وتنتقل الى الحياة الابديت [كذا] آمين. تم تحتم الصلوة كالعادة.

Red leather binding ; 34 fols. ; 16×11/10×8 cm. ; 16 lines per page ; black ink, with red headings ; clear, attractive *naskhī* hand ; glazed, white paper ; copied by Būluṣ Najil Uwānīs, but no date mentioned.

[Gaster]

847 [1514]

*Kitāb al-Luma‘ an-nūrāniyya fī kushūfāt (or aurād) ar-rabbāniyya* by Muḥyī d-Dīn Aḥmad b. ‘Abdallāh al-Būnī

(i.e. from Bone in Algeria) al-Qurashī, d. 622/1225, see *GAL*, I<sup>2</sup>, pp. 655-6, Suppl. I, p. 910. This is a collection of prayers to be recited at specified times of each day in the week. On the cover of the binding is a label with "7. Arabic Prayer Book 18<sup>th</sup> cent.". The end of the work is missing. Three folios have been added in a different hand; on fol. 139a is a prayer in which the name of Sayyidī Muḥammad al-‘Aqqād al-Būlāqī is mentioned, and on fol. 140b are written the Arabic names for the signs of the zodiac. Tucked in the back of the manuscript is a printed sheet headed in Ottoman Turkish *Vilayetiñ istatistiğ jedvelidir* "This is a statistical table of the province", giving the numbers of buildings of various kinds (mosques, madrasas, caravanserais, coffee houses, etc.) in the different *ḳazas* of the province of Syria (late nineteenth or early twentieth century).

Begins (fol. 2b) :

. . . وبعد فاني استخرت الله تعالى في اجابة دعوة اخ لي صادق سألني عن اسم الله الاعظم وكيفية الانفعالات به وتحلى السالكين بحلاه وهل هو معجم اللفظ او معرب فلم ازل اقدم فيه رجلا او اؤخر اخرى . . .

Pasteboard flap binding with leather hinges, and the Qur’ānic motto "Say, every soul [shall taste death, etc.]" written on the flap; 141 fols.; 14.5×10/10×6 cm.; 11 lines per page; black ink with red headings; clear *naskhī* hand; browning, glazed paper with many stains, no copyist or date mentioned.

[Gaster]

### 848 [1516]

An unnamed, anonymous pedagogic work, of Syrian origin, for teaching both classical and colloquial Arabic, with a facing Italian translation on each page. It appears to be the autograph of the Italian translator and is probably to be dated to the eighteenth or early nineteenth century. The contents include grammatical rules, short prose passages such as the fables of Luqmān, proverbs, etc. There are also useful colloquial and semi-colloquial phrases and idioms in the Syrian dialect, e.g.

شويه شويه *Ad un momento giusto*, على دقيقه سوا *In tutto* بالكل

*Poco a poco, a poco a poco, ان كان يعجبك Si voi piace*; and dialogues and conversations for particular occasions, e.g. *faṣl* 5,

في مخاطبة البيع والشري بين المخاطبون [كذا] محمد وزيتون وهرون

On the first, now detached, flyleaf is written in English "Grammatical Lessons in Arabic and Italian", and on page 1 is written in Gaster's hand, "Presented to me by cand. phil. Pincus Verwisch of Heidelberg during the 3<sup>rd</sup> Basel Congress of Zionists. Basel 17 Aug. [18]99".

Crude half-leather binding, now falling apart; 477 pp.; 15.5×9.5/11.5×6.5 cm.; 15 lines Arabic per page, 21-22 lines Italian; brown ink, with red chapter headings in the Arabic; both the Arabic and Italian apparently in the same hand; thin, browning paper; no copyist or date mentioned.

[Gaster]

849 [1517]

*Kitāb Bā'ith an-nufūs ilā ziyārat al-Quds al-mahrūs* by Burhān ad-Dīn Ibrāhīm b. Tāj ad-Dīn Ibrāhīm 'Abd ar-Raḥmān al-Fazārī al-Badrī, called Ibn al-Firkāḥ, Shāfi'ī scholar and one time preacher in the Umayyad Mosque in Damascus (660-729/1262-1329), see *GAL*, II<sup>2</sup>, p. 161, Suppl. II, p. 161. The present manuscript actually bears the title *Kitāb Faḍā'il al-Quds ash-sharīf wa-madīnat Sayyidinā Ibrāhīm al-Khalīl wa-ghairihimā* and the author is simply named as Shaikh Burhān ad-Dīn (fol. 1a). Ibn al-Firkāḥ's work deals with the virtues and laudable features of Jerusalem, with some note of those of Hebron, and comprises mainly traditions relating to the city of Jerusalem and the Dome of the Rock, the tomb of Abraham at Hebron, and other shrines and places of religious significance. The text has been edited by C. D. Matthews, "The *Kitāb bā'ītu-n-nufūs* of Ibnu-l-Firkāḥ", *Journal of the Palestine Oriental Society*, xiv (1934), pp. 284-93 (Introduction), xv (1935), pp. 51-87 (Arabic text).

As Ibn al-Firkāḥ explains at the outset (see below), the *Kitāb Bā'ith an-nufūs* is based almost entirely on two earlier works on the excellences of Jerusalem, those of Ibn al-Murajjā al-Maqdisī and Ibn 'Asākir, and he added little himself. Concerning these

two authors, Abū l-Ma‘ālī al-Musharraf b. al-Murajjā al-Maḡdisī wrote his *Faḍā'il al-Bait al-Maḡdis wa-sh-Shām* in the fifth/eleventh century. See *GAL*, Suppl. I, p. 567, and E. Sivan, "The Beginnings of the Faḍā'il al-Quds literature", *Israel Oriental Studies*, i (Tel Aviv, 1971), p. 264; a complete manuscript of this local history is extant in Tübingen. Bahā' ad-Dīn al-Qāsim b. 'Asākir (527-600/1133-1203) was the son of the famous historian of Damascus Thiḡat ad-Dīn 'Alī b. 'Asākir. Thiḡat ad-Dīn himself composed a work on the merits of Jerusalem, unfortunately now lost, but the material was also used in the first part of his *Ta'riḡh Dimashq*, that on the merits of Syria and Palestine. Bahā' ad-Dīn Ibn 'Asākir wrote his *al-Jāmi' al-mustaḡṣā fī faḍā'il al-Masjid al-Aḡṣā* as part of the Ayyūbid propaganda campaign after Saladin's recapture of Jerusalem in 583/1187, and in 596/1200 gave public lectures on it. This work is also lost, but can largely be reconstituted from this present work of Ibn al-Firkāḡ. See *GAL*, Suppl. I, pp. 567-8; *Encyclopaedia of Islām*, new edn., art. "Ibn 'Asākir" (N. Elisséeff); and Sivan, "Le caractère sacré de Jérusalem dans l'Islam aux XII<sup>e</sup>-XIII<sup>e</sup> siècles", *Studia Islamica*, xxvii (1967), pp. 158-9, 164, 170.

Begins (fols. 1b-2a):

. . . اما بعد فهندنا منتخب في فضائل بيت المقدس ما ضبطه الشيخ الامام العالم العلامة مفتي المسلمين الشيخ برهان الدين . . . من فضائل بيت المقدس وقبر الخليل عليه الصلوات والسلام غالبه من كتاب المستقصى للحافظ برهان الدين بن عساكر رحمه الله والقليل منه من كتاب ابى المعالى المشرقى بن المرجا المقدسى رحمه الله وما نقلته من كتاب الاسانيد من ذلك كله وحذفت منه لما اقتضته المصلحة وهذا المنتخب ينتفع به ان شاء الله تعالى وقد رتبته ثلاثة عشر فصلا الفصل الاول في ابتداء بناء المسجد الاقصى وض بناه . . .

Bound in boards, with a cloth hinge and a Luzac's label on the inner side of the back board; 41 fols. = 82 pp.; 19×11.5/13.5×10.5 cm.; 15 lines per page; black ink, with red headings and red rules between lines on the first two folios; clear *naskhī*

hand, with no vocalization after fol. 1b ; smooth, white paper ; no copyist or date mentioned.

[Gaster]

## 850 [1522]

A small book of prayers for each day of the week and on various other topics, e.g. on fols. 58a-62b there is found a *sharḥ du'ā' al-asmā' al-ḥusnā*. Some of the prayers are in Arabic and some in Turkish. On the inside of the front cover is written "Arabic XXI. Mahomedan liturgy. From Rev. Dr. A. Löwy". On the flyleaf at the end of the manuscript are notes in German, in a late nineteenth-century hand, to the effect that the manuscript had been handed down in the family of Johann Kaiser ; a date, May 15th (but no year) ; two lines of verse ; and the place name Köln am Rhein (I am grateful to Mr. F. Hewsel for deciphering this very difficult German hand).

Plain leather binding, broken at the hinges, and with some quires loose ; 114 fols. ; 10×7/8×5 cm. ; 9-12 lines per page ; black ink with red headings ; *naskhī* script ; thickish, white, glazed paper ; no copyist or date mentioned.

[Gaster]

## 851 [1755]

Qur'ān. It is defective, and includes from *Sūrat al-Kahf* (= sūra xviii) to the end. It has also been much damaged by water and is in many places barely legible.

Modern cloth binding by H. Richards of Manchester ; 203 fols. ; 19×13/15×10 cm. ; 11-13 lines per page ; black ink, with red vowelling ; written in various hands, some of them Maghribī ; coarse, brown paper ; no copyist or date mentioned, but apparently nineteenth century.

[Gaster]

## 852 [1756]

Qur'ān. It is defective, and ends with the beginning of *Sūrat al-'Alaq* (sūra xcvi). *Sūrat al-Baqara* (= sūra ii) has the peculiarity of being headed *Sūrat al-A'wār*. The first and

last few folios have been badly damaged by water and are stuck together.

Loose sheets, in disorder, contained between two sheets of brown leather; *ca.* 350 fols.;  $24 \times 17/20 \times 13$  cm.; 19 lines per page; brown ink, with red vowelling and light brown sūra headings, with the leaf containing the *Fātiḥa* crudely decorated in red and brown, and with red ink marginal rosettes marking the *ḥizbs*, *rub*'s, etc.; Maghribī hand; no copyist or date mentioned.

[Gaster]

### 853 [1766]

Qur'ān. Contains the complete text.

Red leather flapped binding, now broken and in poor condition; 410 fols., with many folios repaired;  $16 \times 9.5/11 \times 7$  cm.; 15 lines per page; black ink, with red sūra headings and verse dividers; small, slightly sprawling *naskhī* hand; thin, brownish paper; no copyist or date mentioned, but is recent, probably nineteenth century.

[Gaster]

### 854-5 [1792-3]

Sections of the Arabic text of the *Arabian Nights*, together with an English translation (which does not, however, necessarily match up with the facing Arabic text), the whole written by an unnamed Briton in the early nineteenth century. There were originally four volumes, as is clear from Gaster's entry in his *Handlist*, p. V.24, of these four as Nos. 1790-3, confirmed by the pencil inscriptions on page 1 of quire 1 of 1792 and 1793 as "Tom 2 Pt. 1" and "Tom. 2 Pt. 2" respectively. The fate of the first two volumes, Gaster's 1790 and 1791, is unknown.

Volume II, Part 1 (= 854 [1792]) begins with Night 101 (quire 1, p. 1) and ends with Night 175 (quire 95, p. 2). Volume II, Part 2 (= 855 [1793]) is more complex in its constitution. The first set of quires (see below) begins with Night 176 (quire 97, p. 1) and ends with Night 198 (quire 145, p. 1), but from Night 196 onwards (quire 143, p. 1), there is no accompanying English translation; the second set of quires comprises the story

of Sindibād the Sailor and Hindibād the Porter, and gives Sindibād's seven voyages.

The two extant volumes are composed of quires each of four sheets of foolscap paper; each quire has been consecutively numbered by the writer, and the whole then bound into two separate volumes. Volume ii, Part 1, contains quires 1-96 (= 384 pp.). Volume ii, Part 2, contains quires 97-148, comprising 208 pp., of which the last three pages are blank, plus a set of quires with a new numbering, quires 1-31, comprising 124 pp., of which the last three pages are blank except for the following note:

“The translator (Mr Galland) flatters himself, that those who understand Arabic, and will be at the pains to compare the Original with the Translation, must agree, that he has shewed the Arabians to the French with all the circumspection that the delicacy of the French Tongue, and of the Times, requires.—This Translation was made from the first of four volumes w<sup>ch</sup>. were all that were sent Mr. Galland from Syria.—Preface to the English Version, Vol. 1. 12<sup>mo</sup>. Lond. 1821 ”.<sup>1</sup>

This second set of quires of Volume ii, Part 2, also contains all the Arabic vocabulary of the stories written out, with Latin definitions.

Contemporary half-binding in calf, with marbled cardboard covers; 96 quires (Volume ii, Part 1)+83 quires (Volume ii, Part 2); 32×20 cm.; brown ink; the Arabic text in a clear *naskhī* hand; the paper watermarked “Heale Mill 1820” and with a Britannia and crown emblem; no copyist or date mentioned.

[Gaster]

<sup>1</sup> An 1821 London translation is not mentioned in V. Chauvin's *Bibliographie des ouvrages arabes ou relatifs aux arabes publiées dans l'Europe chrétienne de 1810 à 1885* (Liège 1892-1922), iv, *Les milles et une nuits*, 70 ff.; our unknown author may mean the London 1819 edition with engraved illustrations, 12<sup>mo</sup>, see *ibid.* p. 72. The translation from Galland of London, 1715-18 was, of course, the basis for all subsequent English translations until the time of E. W. Lane, see D. B. Macdonald, “A Bibliographical and Literary Study of the First Appearance of the Arabian Nights in Europe”, *The Library Quarterly*, ii (Chicago, 1932), pp. 405-11.

## 856 [2030]

An anonymous treatise on grammar, with an anonymous commentary in the margins. The first section which can be read begins with diptote nouns. The manuscript has been much damaged by water, so that the greater part of it is illegible, and many of the leaves are stuck together, so that an exact count is not possible. Also, the beginning is missing.

Remains of a poorish, flapped binding; 30-40 fols.;  $17 \times 13.8/8 \times 6$  cm.; 3-5 lines per page; black ink, with subject headings in red; cursive, *ta'liq*-type hand; coarse, yellowish paper; no copyist or date mentioned.

[Gaster]

## 857 [2089]

A collection of leaves, of West African origin and in disorder; they contain miscellaneous prayers.

Loose leaves between two boards contained in a leather case with decorative stitching and a strap; 160 fols.;  $11 \times 9/8.5 \times 5$  cm.; 8-9 lines per page; black ink, with red vowelling; clear Maghribī hand; smooth white paper; no copyist or date mentioned.

[Gaster]

## 858 [850]

The *Qaṣīdat al-Burda* of Abū 'Abdallāh Muḥammad b. Sa'īd al-Būṣīrī (fols. 1b-8a), followed by a collection of devotional and eulogistic songs and chants by Abū l-Ḥasan Muḥammad ash-Shushtarī (fols. 8b-46a).

The *Burda* begins (fol. 1b):

هذه بردة النبي صلعم نظم الشيخ الامام الحبر الهمام سيدى محمد الابوصيرى . . .

Ends (fol. 8a):

تمت بردة النبي صلعم فى شهر شعبان سنة ١٢٥٦ بيد السيد حمود.

Then follows (fol. 8a):

ويتلو بعدها اشغال سيدى الشيخ ابو الحسن محمد الششتري قدس الله سره  
واعاد علينا من بركاته

Fols. 8b-10b contain an index of the following collection of the songs and chants, which comprise fols. 10b-46a; the last two folios (fols. 45a-46a) are by a different, though similar, hand.

The only plausible identification of this Muḥammad ash-Shushtarī discernible in Brockelmann is with Badr ad-Dīn Muḥammad b. As‘ad at-Tustarī (*kunya* unknown), a Persian Shāfi‘ī scholar who came to Egypt in 727/1326-7 for a short period (biography in Ibn al-‘Imād, *Shadharāt adh-dhahab*, vi. 102-3); he wrote theological and legal works, including commentaries on Baiḍāwī and Ibn Sīnā, see *GAL*, I<sup>2</sup>, p. 556.

Red leather binding with stamped flap; 46 fols.; 11×16/9.5×14.5 cm. for the *Burda*, 9×14 for Shushtarī’s work; 13 lines per page (*Burda*), 11 lines per page (Shushtarī’s work); black ink, with red headings and caesura marks, etc.; careless but legible *naskhī* hand, no vocalization; coarse, thick, brownish paper; the *Burda* copied by Sayyid Ḥammūd in 1256/1840.

[University of Manchester Or. B 136]

### 859 [851]

A collection of prayers for the different days of the week; it includes one decorated leaf headed “Names of our lord and master Muḥammad”, and another leaf with the words “With God’s praise, the end of the second third”.

Contained in a flapped case of skin, and the whole in a leather pouch; 84 fols., in disorder and loose; 9.5×12/7.5×10 cm.; 7 lines per page; brown ink, with red vowelling, the two decorated leaves (see above) crudely done in red, dark brown and light brown ink; crude Maghribī, West African type hand; thin, brownish paper; no copyist or date mentioned.

[University of Manchester Or. A 110, Theodores collection]

### 860 [852]

Qur‘ān, apparently of Persian origin. Up to the later part of *Sūrat al-Baqara* (= sūra ii. 264/262), comprising fols. 1-40, the original leaves have been replaced in a later hand, of the eighteenth or nineteenth century. The body of the work, comprising fols. 41-307, dates from the eleventh/seventeenth century, see below.

Ends (fols. 307b) :

تمت كتابة كلام الله سبحانه وتعالى في يوم الستة والعشرون [كذا] من شهر  
ربيع الاول سنة احدى وستون والى من الهجرة من يد اضعف عباد الله محمد  
باينده محمد [word scraped out and illegible] محمد مزيد الحصارى  
غفر الله عنهما

followed by some Persian verses asking for the reader's blessing on the copyist :

I desire the prayer of every person who reads this, for I am a miserable sinner.

If you consider the script of this cramped, do not count it as a fault and defect, for the passage of time has cramped me also.

On the rear flyleaf, in an early nineteenth-century English hand, is the legend " This Book was found on board a Pirate Vessel destroyed in the Persian Gulph near the island of Kishmé by H.M. Ship Eden on the 10<sup>th</sup> Jan.<sup>y</sup> 1819[;] the thermometer was not lower than 64 though in the dead of winter ".

A loose sheet inside the rear cover amplifies this further :

Note. In November 1819 an expedition was sent from Bombay against the Jawasmi Pirates of the Persian Gulf. The Naval squadron was under command of Captain Collier and a force of 3,457 men under Sir W. Keir Grant. They besieged and captured Ras El Kheimah on the western shore (opposite Kishm Island), burnt 202 Pirate vessels, released a quantity of Hindu prisoners, and having placed a garrison of 1,200 Sepoys at Ras el Kheimah returned. The climate proved too much for the garrison, and in consequence it was removed, and a cantonment of English and Indian troops was established in 1820 at Kishm Island, with the idea of keeping the pirates in subjection. The troops however suffered so from heat, and lack of food, (all having to be supplied from Bombay) that this spot was also abandoned.

Curzon : Persia and the Persian Question.

2 : 448 etc.<sup>1</sup>

The note then goes on to point out that the date on the flyleaf of the book for the capture of this Qur'ān, sc. 1819, is probably a clerical error for 1820, and gives a brief description of the Qur'ān and its colophon.

<sup>1</sup> For more recent accounts of the Rās al-Khaima expedition of 1819-20 against the Qāsimī or Qawāsīm pirates, see Sir Arnold Wilson, *The Persian Gulf, an Historical Sketch from the Earliest Times to the Beginning of the Twentieth Century* (London, 1959), pp. 197-8 ; H. Moyse-Bartlett, *The Pirates of Trucial Oman* (London, 1966), pp. 82 ff. ; and Donald Hawley, *The Trucial States* (London, 1970), pp. 110 ff.

Also contained here are 4 pages of description by Professor James Robson dated 10th March 1955.

Nice red leather flapped binding, with gold stamps and the Qur'ānic injunction "Only the ritually pure are to touch it", and on the inside of the flap, a Southampton bookseller's label; 307 fols.; 18×12/13×8; 11 lines per page for fols. 1-40, the remaining pages, 13 lines per page; black ink, with red sūra headings for fols. 1-40, the remainder in black ink with red headings and *tajwīd* signs and with many marginal notes, mostly in red; large, cursive *naskhī* hand for fols. 1-40, the remainder in small, neat *naskhī*; thick, glazed, white paper for fols. 1-40, the remainder on thin, very browned paper, repaired at the edges on many leaves; the copyist of fols. 1-40 unknown, the remainder copied by Muḥammad Pāyanda Muḥammad with the help (?) of Muḥammad Mazyad al-Ḥuṣārī and completed on 26th Rabī' I 1061/19th March 1651.

[University of Manchester Or. Q 124]

### 861 [853]

A *majmū'a*, described on the flyleaf as a "Moorish M.S. containing (1) a prayer composed at the time of the bombardment of Tangier (2) the Maqsurah of Ibn Doraid". A card of a Manchester University Library cataloguer tucked inside the manuscript ascribes the date of the occasion of this "prayer" either to the bombardment of Tangier by the Spanish in 1790 or that by the French in 1844. The bombardment in question is most probably that of 6 August 1844, when a French fleet under the Prince de Joinville bombarded Tangier and soon afterwards Mogador, these operations being part of the war of 1844-5 between France and Morocco, an aspect of the struggle against the French in Algeria of the rebel leader 'Abd al-Qādir (Abd el-Kader); see H. Terrasse, *Histoire du Maroc des origines à l'établissement du Protectorat français* (Casablanca, 1949-50), ii. 322-3. My colleague Dr. K. Brown tells me that this bombardment of 1844 in fact gave rise to a considerable body of popular literature of a defensive religious nature and of protest against foreign interference in Morocco.

## A

Fols. 1a-4b. After an invocation of God by the writer on fol. 1a, the author describing himself as *al-marīd bi-l-hawā, ghair sālim*, the whole being very faded and barely legible, there follows a poem in the *dū-bait* form, in Maghribī colloquial and comprising 85 verses (fols. 1b-4b). It is introduced on fol. 1b by the description

قصيدة توسل واعتذار من خوف فتنات مهراز (?) الكفار دمرهم الله بالعشى  
والابكار

After the invocation of God's help, there comes on fol. 3b a description of the battle and the author's part in it. At the end of the poem come the words (fol. 4b) :

سقى الاعادى المنية حين اشبعوا (?) كل ثريا عجزوا ما قدروا عليها شافوا  
باعينهم اعين السلحفات

## B

Fols. 5b-15b. A work in rhymed prose by an unnamed author, based on a larger one by the scholar who flourished under the Marīnids in Fez, 'Abd al-Muhaimin b. Muḥammad al-Ḥaḍramī (696-749/1297-1348), on whom see Zirīklī, *al-A'lam*, iv. 318 ; no works of his are apparently extant, and he is not mentioned in *GAL*. The present work describes ten different types of woman, including the fair, the swarthy, the plump, the slim, the sedentary-dwelling, the aged, the young girl, etc.

Begins (fol. 5b) :

هذا مختصر من مقامات الافتخار في مخالطة العشرة الجوار [ى]  
تصنيف الفقيه العلامة من عبد المهيمن الحضرمي رحمه الله  
ورضى عنه . . .

## C

Fols. 16a-b. A *ghazal* poem in the *sarī*' metre and comprising 12 verses written by Abū l-Qāsim al-Qushairī (presumably the famous Ṣūfī and scholar of Nīshāpūr, Abū l-Qāsim 'Abd al-Karīm al-Qushairī, 376-465/986-1073) (fol.

16a), followed by five more scraps of poetry on the themes of moral admonition, personal feelings and emotions, etc. (fol. 16b).

## D

Fols. 17b-53b. The famous *Qaṣīda al-maqṣūra* of Ibn Duraid, written for the son of his patron, his pupil Abū l-‘Abbās Ismā‘īl b. Mikāl of Nīshāpūr, see *GAL*, I<sup>2</sup>, p. 113, Suppl. I, pp. 172-3, and *Encyclopaedia of Islām*, new edn., art. “Ibn Durayd” (J. W. Fück). It is accompanied by a marginal and interlinear commentary by an unnamed author (this commentary is not that by Ibn Duraid’s own disciple Ibn Khālawaih), and is incomplete. The commentator may be the Abū ‘Alī mentioned on fol. 28a (*qāla Abū ‘Alī . . .*), or this Abū ‘Alī may merely be one of the authorities cited by the commentator, like Ibn al-Kalbī (fol. 23a) or Kurā‘ (fol. 35b).

European quarter binding in cardboard, presumably by Manchester University Library; 53 fols.; 21 × 15/16 × 11 cm.; up to 26 lines per page in the rhymed prose pages; light brown ink, with red for parts of the commentary on the verses of the *Maqṣūra* and the verses themselves; Maghribī hand, with much marginal annotation; cream, European paper, watermarked “Bernardo”; no copyist or date mentioned, but in the light of the mention of the bombardment of Tangier, it must date from the mid-nineteenth century.

[University of Manchester Or. T 23, Theodores collection]

## 862 [854]

A *rub‘* or quarter of the Qur’ān, comprising the first six sūras. Presented by Miss M. G. Reid.

The leaves are disordered. Ends (fols. 140b-141a):

كَمَلِ الرَّبِيعِ بِحَمْدِ اللَّهِ وَحَسَنِ عَوْنِهِ وَتَوْفِيقِهِ عَلَى يَدِ الْعَبْدِ الْفَقِيرِ إِلَى رَبِّهِ الْغَنِيِّ عَلِي  
بْنِ الْحَاجِّ مُحَمَّدِ الْخِرَاطِ . . .

Strong brown leather stamped and flapped binding, later than the date of copying, since the opening and closing folios are discoloured and worn; 141 fols.; 15.5 × 21/10 × 17 cm.; 11 lines per page; black ink, with red vowelling, often incorrect,

and gold sūra headings, the headings of sūras i and ii crudely illuminated in red, brown and green, and with red, double rules round the pages ; clear, angular Maghribī hand ; thick, white, European paper, with a watermark of three crescents ; copied by ‘Alī b. al-Ḥājj Muḥammad al-Kharrāṭ, but no date mentioned.

[University of Manchester Or. Q 170]

### 863 [855]

Qur’ān. A complete copy, of Turkish origin and of outstanding quality. The Qur’ān text ends on fol. 303b, and on the concluding gold band are some words in Turkish, not fully legible. On fol. 304a, pasted to the endpaper, are an Arabic invocation to God and some words in Turkish, recording the date Monday, 2nd Rajab 1314/7th December 1896, and mentioning that the writer’s daughter ‘Ā’isha was born on the previous night. Bequeathed by Mrs. Edward Beer, M.A.

Dark red leather flapped binding, with gold floral cartouches, and marbled lining and end papers ; 304 fols. ; 21.5×14/15×8.5 cm. ; 15 lines per page ; black ink, with gold rules round the pages, sūra headings within gold bands, gold circles marking the ends of verses, the *ajzā’* indicated by blue, red and gold floral emblems in the margins, and *tajwīd* markings in red ; neat, attractive *naskhī* hand ; glazed, cream paper ; no date or copyist mentioned, but nineteenth century.

[University of Manchester Or. Q 168]

### 864 [856]

A *kunnāsh*, i.e. a commonplace book or scrapbook, from Morocco and apparently dating from the end of the nineteenth century. It was originally owned by the father of one aṭ-Ṭayyib Bannānī, see below, under BB, but became the property of the French orientalist [L. ?] Mercier,<sup>1</sup> and is inscribed by him as “Recueil 11”. Tucked inside the manuscript is a detailed, handwritten analysis of the contents made by Mercier and written on strips of paper. The manuscript was acquired by

<sup>1</sup> The surname only is given, and there have been several Merciers active in Maghribī and Arabic studies ; L. Mercier is, however, perhaps the best known of these.

Manchester University Library in 1972 from Geuthner's in Paris.

Separate from the quires of the *ḵunnāsh* proper and on a different paper, are three sheets which were once pasted into the front cover, the first sheet being badly torn. This first one comprises a tabular index of the contents of the *ḵunnāsh*; the rest contain pious invocations, in prose and poetry, by diverse hands. The *ḵunnāsh* proper has been paginated in roman numerals by Mercier, beginning on the reverse of the first folio; there are, however, many blank pages between the separate component works.

## A

Pp. 1-3. Mnemonic verses by Sayyidī Muḥammad b. 'Abd al-Majīd b. Kīrān on the declension of nouns, where this declension is complete, where only virtual, where concealed by a letter of prolongation, etc., with interlinear examples in red ink.

## B

Pp. 5-19. Notes on grammar, in particular, on morphology and syntax, without a title, and composed by the father of the copyist, Sayyidī Muḥammad al-Madanī b. 'Alī b. Jallūn, apparently a résumé of a grammatical treatise cited here simply by the abbreviation *ظم*. On page 10, the author cites the commentary *al-Muhimmāt al-mufīda* of the Fāsī scholar Muḥammad b. 'Abd ar-Raḥmān b. Zakrī (d. 1144/1731-2 according to Brockelmann, but he composed this commentary in 1227/1812 according to Sarkīs, *Mu'jam al-maṭbū'āt al-'arabiyya*, i. 112) on Suyūṭī's *alfiyya* on grammar, *al-Farīda fī n-naḥw wa-t-taṣrīf wa-l-ḵhaṭṭ*, cf. *GAL*, II<sup>2</sup>, pp. 199, 611, Suppl. II, pp. 193, 692, 901. Headings and rules in red, pink, purple and blue ink.

## C

P. 21. Three formulae for drugs, with the date 1308/1890-1 mentioned.

## D

Pp. 23-25. A *qaṣīda* of 69 verses in praise of the Prophet by the Sharīf Abū l-‘Abbās Aḥmad b. Maulāy al-Ma‘mūn al-‘Alawī al-Balghī.

## E

Pp. 26-29. Acephalous fragment of a collection of prayers followed by (p. 29) various *fawā'id*, beginning with one on the variations of the solar hour according to differences in latitude ; the whole dated Ramaḍān 1313/February 1896.

## F

Pp. 30-36. Various citations of verse and prose concerning the pilgrimage to a local saint's tomb and on the virtues of reciting the *Fātiḥa*, followed by various praises and invocations.

## G

Pp. 37-40. A brief work called *Bayān al-‘aqā'id as-sitt wa-s-sittīn nathran wa-naẓman*, on the articles of faith, partly in prose and partly in the form of a mnemonic poem ; the author mentions (p. 38) the works of one Shaikh Mayāra, naming his [*Kitāb*] *ḳabīr* and [*Kitāb*] *ṣaghīr* (this author is presumably the Mayāra al-Ḥimyarī of *GAL*, Suppl. II, p. 99, author of a commentary on the Mālikī legal treatise *al-Muḳhtaṣar* of Khalīl b. Ishāq al-Jundī, d. 767/1365-6, the commentary being extant in a unique Fez manuscript), and also Suyūṭī's *al-Itqān fī ‘ulūm al-Qur’ān*.

## H

Pp. 41-44. Mnemonic verses on prosody (*‘arūd*), with an example of each metre ; the metrical circles ; and an extract (p. 41) from the grand commentary called *Tuḥfat al-aḳhyār wa-manāqib al-abrār* of ‘Abd ar-Raḥmān b. Muḥammad al-Mahdī al-Fāsī (d. 1063/1653) on the *Dalā'il al-ḳhairāt* of Jazūlī, see above, 829.

## I

Pp. 45-46. Various opinions on the status of the souls of those who commit sins, both great and small, and on dreams and visions.

## J

Pp. 46-52. Various *fatwās*, including on abuses current at Moroccan festivals like the ‘Anṣara and Ḥājūz, at birthday celebrations, etc., considered by the *muftīs* as having crept in through Christian influence, and on the secret exercise of the legal right of pre-emption (*shuf‘a*), etc.

## K

Pp. 53-55. Opinions and laudatory verses concerning tea drinking.

## L

Pp. 56-62. Miscellaneous topics, including on page 58 a citation from a *Kitāb Asrār an-nikāḥ fī n-nisā’* on copulation by Ibn Sīnā (not listed as an independent work by Brockelmann, unless it is identical with his *Risāla fī-l-bāh*, see *GAL*, I<sup>2</sup>, p. 599, Suppl. I, p. 827).

## M

Pp. 63-70. A long homiletic poem by an unknown author and without title about the need to heed the warnings on tombstones and giving ethical and moral counsels; pp. 68-70 are in a particularly attractive script, with red and blue headings and decorations.

## N

Pp. 71-75. An extract from the *Kitāb Falak as-sa‘āda ad-dā’ir bi-faḍl al-jihād wa-sh-shahāda* of the Sharīf Sayyidī Muḥammad ‘Abd al-Hādī b. ‘Abdallāh b. Ṭāhir al-Ḥasanī (see *GAL*, Suppl. II, p. 897, which lists only one complete manuscript of this work as extant, in Fez).

## O

Pp. 76-78. Miscellaneous verse and prose.

## P

Pp. 79-83. A *fatwā* of the Moroccan Sultan Abū r-Rabī‘ Sulaimān b. Muḥammad b. ‘Abdallāh (1207-38/1792-3 to 1822-3) on the legitimacy of burning incense during the time of fasting and in the course of sessions in the mosque for the study of *ḥadīth*, followed by two *ḥadīths* on other topics.

## Q

Pp. 84-88. A *fatwā* of Muḥammad b. ‘Abd al-Karīm b. Muḥammad al-Maghīlī at-Tilimsānī (noted faqīh in the Maghrib and western Sudan, and strenuous opponent of the Jews in Touat, d. 909/1503-4, see *GAL*, Suppl. II, p. 363, and Ziriklī, *al-A‘lām*, vii. 84-85) on the Muslims’ obligation to avoid contact with the Christians, the necessity of imposing the *jizya* and other humiliations on the Dhimmīs, and the reprehensibility of the boldness and liberties taken by the Jews of the time, thanks to encouragement from the Sultan’s entourage and other great men of state.

## R

P. An extract from the *Tuḥfat al-aḳābir bi-manāqib ash-Shaiḳh ‘Abd al-Qādir* by Sayyidī ‘Abd ar-Raḥmān b. ‘Abd al-Qādir al-Fāsī (1040-96/1631-85), a work not mentioned amongst those of his listed in *GAL*, II<sup>2</sup>, p. 612, Suppl. II, pp. 694-5.

## S

Pp. 91-93. A *qaṣīda* of 63 verses, written in both black and red ink, by Sayyidī Muḥammad b. ash-Shāhid on the *ḥāshiya* of Sayyidī Muḥammad b. al-Ḥasan al-Bannānī on the *Muḳhtaṣar al-mantiq* of Abū ‘Abdallāh Muḥammad b. Yūsuf as-Sanūsī (d. 892/1487). (This *ḥāshiya* must be the glosses to the *Muḳhtaṣar* mentioned in *GAL*, Suppl II, p. 325, where the glossator’s *nisba* is spelt as al-Bannā’ī.)

## T

Pp. 97-103. An epistle of Sayyidī Muḥammad b. al-Madanī Gennūn to Sultan Maulāy al-Ḥasan (presumably Sultan al-Ḥasan b. Muḥammad, 1290-1312/1873-95) denouncing a corrupt official, followed by a prayer for the Prophet's intercession (p. 103).

## U

P. 104. An extract from the *Kitāb al-Ghunya li-ṭālibī ṭarīq al-ḥaqq* of 'Abd al-Qādir al-Jīlānī, see *GAL*, I<sup>2</sup>, pp. 561, 778.

## V

Pp. 105-7. Verses of one Shaikh al-Būnī, the repetition of which ensures earthly prosperity, followed by a *fā'ida* on the efficacy of a certain five Qur'ānic verses.

## W

Pp. 109-11. A passage written by Ibn 'Abd ar-Raḥmān at-Tilimsānī to celebrate the completion of the first half of his glosses (*ḥāshiya*) on Khirshī's commentary (sc. the *Mawāhib al-jalīla* of Abu 'Abdallāh Muḥammad al-Khirshī or al-Kharashī, d. 1101/1689-90, this being a commentary on the Mālikī legal treatise, the *Muḥtaṣar* of Khalīl b. Ishāq al-Jundī, d. 767/1365, see *GAL*, II<sup>2</sup>, pp. 102, 414, Suppl. II, p. 438).

## X

Pp. 113-15. An epistle giving good counsels for women by the famous Mauretanian shaikh Mā' al-'Ainain Muḥammad Muṣṭafā Fādil b. Ma'main ash-Shinqīṭī (1246-1328/1830-1 to 1910), on whom see H. T. Norris, "Shaykh Mā' al-'Aynayn al-Qalqamī in the Folk-Literature of the Spanish Sahara", *BSOAS*, xxxi (1968), 115 ff. This present epistle would appear to be the *Naṣīhat an-nisā'*, printed at Fez in 1321/1903-4 on the margins of Shaikh Mā' al-'Ainain's *Kitāb aṣ-Ṣilāt fī faḍā'il ba'd aṣ-ṣalawāt*, see Sarkīs, op. cit. ii. 1605, No. 45.

## Y

Pp. 117-23. The preamble of a medical work, plus various prayers.

## Z

Pp. 124-32. Comprises extracts from the second *faṣl* of Ibshīhī's *Mustaṭraf* and from the *Takmīl ad-dībāj*, the biographical dictionary of Mālikī scholars, by Aḥmad Bābā at-Takkūrī (d. 1036/1627, see *GAL*, II<sup>2</sup>, p. 618, Suppl. II, pp. 715-16); an epistle of the Fāsī scholar 'Abdallāh b. Muḥammad al-'Ayyāshī (1037-90/1628-79, see Ziriklī, op. cit. iv. 273-4); a *fā'ida* on the legal question of *al-waṭ' fī duburihā*, allowable under Mālikī law; various invocatory verses; a *qaṣīda* of 19 verses by Sayyidī Aḥmad b. Ja'far al-Kattānī; and an amulet.

## AA

Pp. 133-5. An extract from Jazūlī's *Dalā'il al-khairāt*, see H above.

## BB

P. 137. A declaration by aṭ-Ṭayyib Bannānī that he has put his *shahāda* in his father's *kunnāsh* in order to obtain the Prophet's favour and intercession.

## CC

Pp. 138-47. A poem, written in a very crude hand, comprising 50 verses and of intercessory value, entitled *as-Sūra al-mubāraka* (pp. 138-40), followed by various prayers in the same hand.

## DD

P. 148. A *qaṣīda* of 30 verses, incomplete, by Sayyidī Muḥammad b. Nāṣir, in which the author bewails the low state of Muslim power and appeals for divine assistance.

## EE

Pp. 151-85. The *Qaṣīda hamziyya fī l-madā'ih an-nabawīyya* of the Egyptian author Sharaf ad-Dīn Muḥammad b. Sa'īd al-Būṣīrī (608-94/1213-95) (pp. 151-74), followed by his celebrated *Burda* ode (pp. 177-85), both poems written with the salient verses picked out in red and blue.

## FF

Pp. 187-203. Various verses, in the same hand and inks as the two previous poems of Būṣīrī, mainly in praise of the Prophet and other persons whose intercession is valued; the first poem, on page 187, is written by the Amīr al-'Ulamā' al-Bakriyyīn (possibly Shams ad-Dīn Abū l-Makārim Muḥammad b. Muḥammad al-Bakrī (930-94/1524-86), of the famous Egyptian family of scholars, described by such biographers as Ibn al-'Imād, *Shadharāt adh-dhahab*, viii. 432, and 'Alī Mubārak Pasha, *al-Khiṭaṭ al-jadīda at-taufīqiyya*, iii. 126, as the most outstanding and celebrated shaikh of the Bakriyyūn (*al-Quṭb al-Bakrī*, *al-Bakrī al-ḳabīr*, etc.); Ibn al-'Imād mentions that he composed a lengthy *dīwān* of poetry, and quotes verses from it).

## GG

Pp. 205-6. In another hand, an exposition and résumé of the *Tuḥfat al-iḳhwān bi-ba'd manāqib shurafā' Wāzzān* of Sayyidī Ḥamdūn b. Sayyidī Muḥammad aṭ-Ṭāhirī al-Ḥasanī al-Jūṭī (d. 1190/1777 or 1195/1781, see *GAL*, Suppl. II, p. 688).

Red leather flapped binding, with floral cartouches and gilding, now worm-eaten and falling apart, some verses written on the inner front cover; 3 separate folios+207 pp., several blank, in loose quires but with remains of sewing; 20.5×13 cm.; up to 30 lines per page; brown ink, with inks of several colours for headings, etc.; various Maghribī hands; greyish, smooth, European paper, watermarked "J. Whatman" and with the edges gilded.

[University of Manchester 593383 (R 128919)]

865 [857]

The second volume of a Qur'ān commentary, the author of which cannot be ascertained from this single volume; a comparison of the commentary in it on sūra cxi shows that it is not identical with the commentaries of Ṭabarī, Ṭūsī, Zamakhsharī, Ṭabarsī, Qurṭubī, Qāsimī, Baiḍāwī, Fakhr ad-Dīn ar-Rāzī, Ibn al-Jauzī or Abū Ḥayyān al-Andalusī. The present volume opens with *Sūrat Maryam*, i.e. it covers sūras xix-cxiv. It appears to be Turkish in origin.

A note on fol. 2a states that the volume was given in *waqf* to the Green Mosque endowed by him (*Jāmi'uhu al-Akḥḍar*) by the governor of Constantine in Algeria Ḥasan Bāy on the 1st Jumādā I 1157/12th June 1744.

Begins (fol. 2b) :

كهيصص بامالة الهاء والياء واطهار الدال ، وقرىء بفتح الهاء وامالة التاء [كذا] وتفخيمهما واخفاء النون قبل الصاد لتقاربهما وقد سلف ان ما لا يكون من هذه الفوايح مفردة ولا موازفة لمفرد فطريق التلفظ بها الحكاية فقط ساكنة. الاعجاز على الوقق [كذا] جعلت اسماء للسور ومسرودة على نمط التعديد وان لزمها التقاء الساكنين لكونه مغتفرا في باب الوقف قطعا فحق هذه الفاتحة الكريمة ان يوقف عليها جريا على الاصل وقرىء بادغام الدال فيما بعدها لتقاربهما في المخرج . . .

Ends (fol. 426a) :

. . . واقرب منه ان يراد بالناس الناسى ويجعل سقوط الياء كسقوطها في قوله تعالى يوم يدع الداع ثم بين بالجنة والناس فان كل فرد من افراد الفريقين مبتلى بنسيان حق الله تعالى الا من تداركه برافع عضمنه [كذا] وتناوله اوسع [كذا] رحمته عصمنا الله تعالى من نسيان ذكره ووقفنا لاداء حقوقه وشكره آمين. يا رب العالمين وهو حسبى ونعم الوكيل ولا حول ولا قوة الا بالله العلى العظيم والحمد لله وحده تم بحمد الله وعونه وحسن توفيقه والحمد لله وحده.

Red leather binding, with gold stamped cartouches and flap detached ; 426 fols. ; 18×27/12.5×22 cm. ; 33 lines per page ;

black ink, with red for Qur'ān quotations and sūra headings, gold rules round the first two pages, thereafter rules in red ink ; fairly thick, clear *naskhī* hand, with no vowelling, even in the Qur'ān quotations ; thick, creamy paper ; no date or copyist mentioned.

[University of Manchester]

866 [858]

A brief treatise on the 'awāmil, being a commentary on the well-known *Kitāb al-'Awāmil al-mi'a* of 'Abd al-Qāhir al-Jurjānī (see above, p. 270, n. 1). It is the work of 'Abd al-Ghafīr b. Amīr Ḥājī, and was copied in 1227/1812, apparently at Kāshān in Persia, and dedicated to one Shahsuwār Beg, presumably a military commander. The author is not mentioned in *GAL* or in the part so far published of Storey's *Persian Literature, a Bio-bibliographical Survey*.

Begins (fols. 1b-2a) :

. . . الحمد لله الذى جعل النحو مفتاحا لكتابه ومعيارا يتميز به قشر الكلام من لبابه . . . وبعد فيقول العبد الكسير المحتاج عبد الغافر بن امير حاج صلح حالهما ونور بالهما هذه مجلة على شرح العوامل رقمتها مع قلة البضاعة في مضمار هذه الصناعة . . .

Ends (fol. 81b) :

تمت في ٤ شهر ربيع الثانى من الهجرة النبوية في ١٢٢٧

There follow after this two lines of Persian apologizing for the copyist's shortcomings, and a note by the copyist, in Persian, and mentioning a severe earthquake at Kāshān during the night of Tuesday 25th Dhū l-Qa'da 1192/15th December 1778 ; the earthquake occurred towards dawn, destroying buildings and killing c. 30,000 people.

Worn, plain dark brown binding ; 86 fols., of which the last five are ruled but left blank ; 10 × 15/6 × 11.5 cm. ; 12 lines ; black ink, with red headings and red and blue rules round the

script area ; small, neat *naskhī* hand, with many marginal, and a few interlinear, annotations, some in Persian ; the aphorisms, lines of poetry, etc. quoted in the text as *shawāhid* are often rendered into Persian ; thin, glazed, cream paper ; copying completed on 4th Rabī' II 1227/17th April 1812, but the copyist's name is not mentioned.

[University of Manchester]

867 [859]

A brief, anonymous treatise on rhetoric, in particular, on the various types of *jinās* or paronomasia, comprising seven chapters or *abwāb*, one for each type (*tāmm*, *murakḳab*, *muḥarraf*, etc.). The authors cited as examples include such names as Ṣafadī, Ḥarīrī, Bākhazī, Bahā' ad-Dīn az-Zuhair, etc. The manuscript is incomplete. On folio 1a is a *tamalluḳ* note that the manuscript belonged to Naṣr Allāh Qārī and giving the date [1]183/1769-70.

Begins (fol. 2b) :

قال المؤلف رحمه الله تعالى وعفى عنه آمين ، الحمد لله الذي شرح صدور  
ذوى الآداب بنور هداه وتوفيقه فانفجرت سرائر افكارهم ينابيع الحكم وايقظ  
عيون بصائرهم لالتماح محاسن البديع وتحقيقه . . . اما بعد فهذا انا اتخفك بجد  
جامع لجميع انواع الجناس ومعرفة تسميته على قاعدة اهل المعانى والبيان  
لازالة الالتباس . . .

Red leather stamped binding, with cartouches ; 35 fols. ; 10×15/7×11 cm. ; 15 lines per page ; black ink with red headings ; spidery *naskhī*, unvocalized ; thick, white paper ; no date or name of copyist, but probably eighteenth century.

[University of Manchester]

868 [860]

A collection of Qur'ānic sūras, miscellaneous prayers and extracts from the *Qasīdat al-Burda* of Būṣīrī (see above, 858 and 864EE), written in poor Arabic and of West African or Western Sudani origin. Although the folios are roughly sewn together, they are disordered in certain places. Fols. 1a-7a

comprise various prayers. Fols. 7b-8a are blank. Fols. 8b-30a comprise several Qur'ānic sūras, mainly the shorter sūras of the latter part of the Qur'ān, but also including the second half of *Sūrat Yā-Sīn* and the *Fātiḥa*. Fols. 30b-68b comprise prayers and Qur'ānic verses. Fols. 69a-111b include parts of Būṣīrī's *Burda*, prayers, and at fol. 99b there begins the first part of *Sūrat Yā-Sīn*, apparently displaced from the earlier part of the manuscript. Fol. 112a is a crudely written prayer, and is pasted to the rear board. Presented by Dr. I. Sellers of Warrington in November 1973.

Crude leather flapped case with strap, in poor condition, and with the manuscript proper bound in calf-covered boards; 112 fols.; 13×10/10×7.5 cm.; 8 lines per page, except for fols. 30b-68b with 6 lines per page; dark brown ink, with red ink vocalization and sūra headings; sprawling Western Sudani hand; cream paper; no date or copyist mentioned, but probably nineteenth century.

[R130256]