by al-Mahdi Abnādā b. Yahlīh ibn al-Murtadā b. Iyāz (1068) specimens of versions which can be read right and reverse side; mm. (146b) 10 vv. - bi by Sugā's Ḍādīm 'Umar b. 'Abdallāh ibn al-Nāṣirī al-Ṣāfī, answering a question about the feast celebrated by the Yemeni people on the first Thursday of Rajab.

1545.

F 252. 57 ff.: 1-9 21½ x 15½ cm. 10-57 20½ x 15 cm. As to II, the same palaeographical features as in 1541 ff. (see above).


II (10-57) The first part of the work described in 1541 ff., namely al-Dahlāk's supercilious etc. (see above), containing its continuation. (Inc. Min laf 'alā allāh layyik al-mafād bi al-lūqūwiyah. bāhī l-kalām yadalla bi-ziẖīrūti 'ala anna l-asrāfi wa-l-barīf muẖṭaqa lahu ta'allā. lā yunfī ḍīlīka qanī专家学者: asbāb rāmūh 'ala 'aṣa'at wa-taqīḍu 'īli iḏ lā dalaša lahu bi-ḍīlīka 'ala anna lādūqā l-qadris ta'irān. fī ilādā as-ṣa'īnt. 

Add. Cairo. King I. 888.

1546.

F 254. 172 ff. (16, 17-8, 19b-20a, 47b-48, 52b-56, 116b, 117b blank) 22 x 16 cm. Copied IV 1235/927 by Muḥ. b. Yūnūf b. 'Abdallāh (7). Course writing, by different hands, throughout the ms. In good condition as a whole.

I (3-16) Minor texts: a) (3-4) ext. from Šarīf Mūṣāmāt al-Hudā n-nabawī (l-bn Qayyīl al-Qawsīyya), i.e. the commentary on his own rhymed version (properly called al-Fāth al-ṣa'īnt) on al-Hudā n-nabawī (see 850 ff., where al-Hudā must be rectified); b) (5-16) a set of poems, being mainly a kind of poetical correspondence; the addressees are partially named. (Inc. 'ala anna l-asrāfi wa-l-barīf muẖṭaqa lahu ta'allā. lā yunfī ḍīlīka qanī专家学者: asbāb rāmūh 'ala 'aṣa'at wa-taqīḍu 'īli iḏ lā dalaša lahu bi-ḍīlīka 'ala anna lādūqā l-qadris ta'irān. fī ilādā as-ṣa'īnt. 

Add. Cairo. King I. 888.

F 254. 302 ff. (15, 16-8, 17b-20a, 47b-48, 52b-56, 116b, 117b blank) 22 x 16 cm. Copied IV 1235/927 by Muḥ. b. Yūnūf b. 'Abdallāh (7). Course writing, by different hands, throughout the ms. In good condition as a whole.


II (10-57) The first part of the work described in 1541 ff., namely al-Dahlāk's supercilious etc. (see above), containing its continuation. (Inc. Min laf 'alā allāh layyik al-mafād bi al-lūqūwiyah. bāhī l-kalām yadalla bi-ziẖīrūti 'ala anna l-asrāfi wa-l-barīf muẖṭaqa lahu ta'allā. lā yunfī ḍīlīka qanī专家学者: asbāb rāmūh 'ala 'aṣa'at wa-taqīḍu 'īli iḏ lā dalaša lahu bi-ḍīlīka 'ala anna lādūqā l-qadris ta'irān. fī ilādā as-ṣa'īnt. 

Add. Cairo. King I. 888.

III (49-150) Kanz al-umūmāt fi ma'rifat al-umūmāt, dealing with riddles as a rhetorical device, by Qasīm b. al-Hassan b. al-Ḥāfiẓ b. An-Nāṣirī b. al-Qādirī (see 987 XIII and, as regards the contents, Berl. 1724/).

IV (57-115) K. al-Ṭabāb con-nafṣi bī al-lūqūwiyah al-muḥadīrā fī l-gāmiʿ b. Rūḥānī, by al-Sālih al-Qādirī, instead of the usual Muḥādīrī al-Qādirī (see 987 XIII and, as regards the contents, Berl. 1724/).

Add. Cairo. King I. 888.

Add. II (115-117) 116b-172a set of verses, mostly grouped by two, apparently independent from IV.

1547.

F 254. 302 ff. (15, 16-8, 17b-20a, 47b-48, 52b-56, 116b, 117b blank) 22 x 16 cm. Copied IV 1235/927 by Muḥ. b. Yūnūf b. 'Abdallāh (7). Course writing, by different hands, throughout the ms. In good condition as a whole.
with the answers by this latter; 7- 60 a prayer, 7 vv.-ori, by Husain b. 'Abd. 8- 70 a saying of 'Ali (written twice) on the 27 (H) had bad effects of eating to much; 9- ibid. a jīddal whose cases include, in different order, the verse of the sūra 112 (al-îlāh) quī: hāwā bīkār yâd ad-dāl yâd ad-dāl yâd un kāf kân aš-ṣawal; 10- 86 a set of questions put to al-Sālih’s by some Mālikī scholars; 11- 9-15 fragment of a likely old juridical treatise, on the question how the fīssī and the āfīrân must be treated as regards their properties and their obligations; 12- the jīddal from a dream interpretation; 13- ryb narrative about al-Hasan and al-Husain and a young orphan; 20- poetry: 24 17 vv.-ra by az-Zamânhârî; 76 16 vv.-âtîb, praising the work al-Bayân al-thātî (above 226H), by 'Abdallāh b. 'Amir b. 'Ali al-Hamdânî (d. 1022/1613); Tab. Zaid. III, 42, Sources 15 No.67, where instead of the niâbî al-Hamdânî occurs al-Hâdâwi); 82 30 vv.-âtîb, anonymous; 179 9 vv.-âtîb by ‘Ali; 159 9 vv.-âtîb (1552/61) by al-Imānî al-Mu'tahhar when, at his departure from Śa'da, couldn’t take leave from his family; 21- 26B-28 Persian texts.

1555.

The text looks as a selection (cf. col. where the copyist says to have copied some kāfûrû, not a whole work) from al-Muqaddas by Abu 'll-Abhā Muḥ. b. 'Abdallāh b. 'Ali (above 131, being a similar text), whose nasab tracing back to 'Ali b. Abī Talib is given at the beginning. The name of the copyist is to be found 636 ν: Muḥ. b. Ismā’īl b. Yahyâ b. al-Mu’ayyad Yahyâ b. Ḥamza, who tells (36) that he copied from a ms. written by Fâhrînâdir 'Abdallâh b. Ismā’īl b. Ḥasan al-Mu’thît (ibid. his complete nasab until 'Ali). As it explains just at the beginning, the work deals with anxiety: in fact it’s nothing but a genealogical survey of the main Yemeni tribal groups. Contents: 60 nasab of the Banî l-Mu’târ li-din Allah Qâsim b. an-Nair 'Abdallâh b. al-Hâdi Yahyâ b. Husain b. Qâsim b. Bahrîn ar-Rassi; the many subsequent sections have the heading nasabûnshîb as-sâdî Banî lîbî, written on the mg., e.g.: 7a B. al-Mu’thî; 8a B. al-Mu’ayyad bi-Šân’a; 7e B. l-Ǧâli; 12a B. l-Sâmi; ibid. B. l-Āfisâ; 13a B. l-Ǧâli; 206 B. l-Ḫâlid; 17e B. l-Qâla; 16e l-Ḫâmidâddin; 21f B. l-Wâzir; 22b B. l-Sâbi; 23a B. ‘Amîr; 34e B. l-Kâhîlîn; 35b B. Dûhân; 35e B. l-Harāda; 37e B. l-Kibî; 36e B. l-Kamzû; 39b B. l-Aminer; 44b B. l-Šâfî; 45b B. l-Šâfî; 46e B. l-Qâla; 50b B. Dûrân; 54b B. l-ʿAidarîs bi-Abdan; 57g B. l-Ḥîtî. Similar, independent texts are to be found 66 (ala’d al-Muṣaffa’ l- ’Abd al-Sâmî); 64a-6 ge- nealogy of an-Nâjîr al-Husnî b. al-Ḥâdi; 17z. izdîddin b. Ḥasan, the 156th Zaidi Imam (d. 939/1532); F. Sayyîd 41v. and his descendants, 64-65a a list of Zaidi Imams, starting from al-Mu’sûr ‘Abdallâh b. Ḥamza (d. 613/1217).

Il (1-50) Minor texts: a) 1-3 ext. on a question concerning the salat, from 'al-Fatâwâ lîbî. b) ‘Izzâddin b. Ḥusain b. ‘Ali (above 230:1); b 36-54 another question on the mawâṣaṭî in the performance of the salat.
Catalogue of the Arabic Manuscripts in the Biblioteca Ambrosiana


II Minor texts: a) 1-2 narratives from Maragh ad-dahab (above 127); b) 58 a narrative from Nawadir ad-sabab, likely the work Li-Ahmad b. Mustafi Tarikatuddin, mentioned by GAL II.425:45:560; c) 59 an extract from Tabaq al-halab ibn ash. (above 940); d) 96-949 three extracts from al-Mustarijarfs compendium, likely the same cited above in 1567:VI,K; e) 999 qisas 17 ve-ma by 'Ali b. 'Abdallahi Hasan al- Qurtaqi (author in GAL I.590:5:5a; GAL II,6:5).

1570.

F 277. 63 ff. 20×12½ cm. Copied 777/1375. The ms. has the same palaeographical features as No.1380, where it is the continuation. No cover.

Fragment of al-Lama' fi fiqih abu al-bait, by 'Ali b. Husain b. Yahyia b. al-Ma'nis (see 913 and 1931), with the following had: 2b al-muqatta'a, 3b al-ma'ani, 4b al-ismar, 5a as-suh, 11a al-azam, 12a al-maktaba, 14a al-furah, 17a al-khadij, 18a al-nawz, 19a al-gahw, 20b al-ta'an, 21a al-khatib, 22a umm walad, 30a al-akhri, 35b al-fahd, 42b al-daff al-qiwa, 47a al-fraysii, 50a ad-diyar, 55b al-ahdah, 55b al-muqtasib, 60a al-qiblah, 63a dhar al-meqaddim (last chapter, end missing).

1571.

F 278. 200 ff. (50, 13, 190b, 15u, 156-195u, 195a blank) 30×21 cm. Copied II 1994/1683, in a careful, thick, compact, rather small nash'i, good condition, except the cover (spine badly damaged).

I (ib-12) Biographies of 'Abi Far. Ahmad b. 'Abdassalam b. Abu Yahyia (above 101; add. Sources 60:283 with ref.; Madelung 212-6) as well as of the scholars who handed down traditions from him.

II (14-1549) Taisir al-mutasbih min Amali an-Naqiq bil-baqi Abu Tilib (author above 91; Il add. Habibi 40; Madelung Ind. 261), in the recension of 'Abi Far. Ahmad b. 'Abdassalam (see 721:8; a detailed description in Cast. 302:2. unhelpfully given however as anonymous). The text is preceded, Il,44-15, by a riwaya starting from Ahmad b. Nabi b. Muham. b. 'Abd-

27. 495 ff. 24×14 cm. Copied 557/1616 in al-Husayb (Zabid, add. Coll. XLI.205:25a; Zabid), in an excellent, round, rather large nash'i (f. 1b by a different hand); brownish paper. No cover, but in good condition as a whole.

Tarsus of al-Baladi fi fitrah abiy al-Gumayl (i.e. 'Abdrahman b. 'Isa' az-Zaiq in D.2010), by Abu 'Abdallahi Muham. b. Abu al-Bayyasi (see 788:III, add. Baghdad Asqaf III,591:10,451:10,651:10,701:10). Some baab from the contents: 2b al-baladi, 4b as-sam al-qarib li-ta'addi; 1a al-ba'adi an-nahayna'ta l-mas; 3b an-nab; 3b an-nab al-qarib; 7b al-mu'ajjala; 3b al-mufa'da; 4b al-muqaddamah; 2b an-mam al-
121b, 122a, 123a, 123b, 124b-125a. 150b-151b quotations from the Šarḥ Naḥāl al-balāqā‘ (above CCCXXV); b) 125a extr. from ar-R. l-Bahiyya bil-adillāt i-l-qā‘i in il-Munṣūr ‘Abdallāh b. Ḥanẓa (maybe identical with ar-R. n-Nāfi‘a bil-adillāt i-l-qa‘ī, quoted by Ibn Ḥajar al-ʿAsqalānī, 41:312); a survey of the works containing traditions on ‘All with the respective number of hadiths: i) 125a some remarks on Āt 6:38; k) 124b qāṣ 52. ṣw. -mi by Ṣabīḥ b. Ḥusayn al-ʿĀlīdā (above V), praising the K. Čūnūr al-iṣbā‘īn fil-ʿum al-balāqā‘al-walāḥām il-ḥādiyya yahdī b. Ḥusayn (above 1878), inc. rād ma‘a tā‘a bi-jumilhum wa-rabī‘a al-muḥtasab al-balāqā‘al-mawṣū‘a i-l-baḥṣi l-ḥaqqi); l) 125-127a biographies of some Zaidi Imāms; m) 125b a biographical note on Abū Ga‘far Ahmad b. Muḥ. b. Sulaymān al-ʿĀlīdā al-Taḥfīz al-Muṣīrī (d.241/953). GAS 1:459-195; n) 129b-130a id. on Abū ʿĪsā Abū Ṣabīḥ Ahmad b. Muḥ. b. Ša‘d al-Khāfa Ḥusayn ibn Ḥusayn (d.333/944). GAS 1:621-174; Sources 39 No.1675; e) 132b id. on Abū Salih b. Ibrāhīm b. ‘Alī al-Ṭahālī al-Muṣīrī; f) 132a biographies of some traditions-works; q) 132a the list of the 99 names of Allāh; r) 132b a text on the Ḥadīth al-Ghūr (cf. EF II.1015 s.v. Ḥodhr rāvī; s) 133a-134a exta. from the Amāl il-Murāshil bi-lḥādīth (cf. above 533:1); t) 136b-140a exts. from the al-Muṣūrī, Ḥusayn ibn al-Trabīb, with some critices on the Ḥadīth il-Bukhārī and Muslim; u) 137 narrative on ‘All having been a Muslim when he was still a young man; v) 138b narrative on Ahmad b. Gābir al-Kannār al-ṣabī‘ī (d.1110/1698). Sources 16 No.74: add. Naṣr 1:696); w) 137b exta. from the Abū al-ʿAbd al-Muṣīrī al-ʿAbd al-Muṣīrī (d.1110/1698): Sources 16 No.74: add. Naṣr 1:696; w) 137b exta. from the Abū al-ʿAbd al-Muṣīrī al-ʿAbd al-Muṣīrī (d.1110/1698): Sources 16 No.74: add. Naṣr 1:696; add. Naṣr 1:696.}

1576.


1577.

F 284. FF. 170+23 s. 165+5 cm. Good copy, in a common, but regular, round masqī rather compact (especially in I and ff.78-90), inclined to right. Copied II.1 121/797 by Ḥasan b. ʿAbīnān. In this fine, square, round, thick, rather compact. Good condition, except the cover (no spine and flap, plates torn out). (2-672) Šarḥ al-ʿayānī fil-ṣarḥ Risālat al-ʾum Zālīan, the commentary by Ṣūlāmādīn Muḥ. b. Muḥ. b. Muḥ. b. ʿAbīnān. By ʿAbd al-Walīd Ahmad b. Ṣāfīrd b. ʿAbīnān (name 1:286). The work, which bears a significant witness to the outstanding historical, literary and linguistic scholarship of the author (cf.EF III.925 s.v. Ibn Ṣabī‘ī). It has a foreword, an important note of biographical information in Ibn Ṣabī‘ī and explaining why he composed this Risālat. The proper commentary begins 140 a GAL.
peace thanks to a prayer; 10. 109b-10a id. by al-Mas'udi about Ibrahim b. Gibril (just mentioned), how he gave all his wealth to the poor, having been warned in a dream by 'Ali; 11. 10a-10c sayings by a pious man, named AbuMaisara, unidentified; 12. 11b narrative of a man who fell in love with a boy and, since this one avoided him, set fire to his house, but was acquitted by the judge; 13. 12a-12b a saying ascribed to St. John the Baptist, said to have been found in a church of Antioch; 14. 12b ext. from Sa'di al-ul'tur (b hukmāt al-'urt), from the biog-
ography of Bahāʾ al-dīn Muḥ. b. Husain b. 'AbdAllāh al-'Amīlī b. al-Inānī (Gal. II,14:7,5:2), a peculiar text explaining how the meanings arise in the heart, then reach the tongue and finally get their way to an oral or written expression; 15. 12b-12c sayings by 'Ab-
ḍalbāb b. ibn al-Maṭafiz, selected from Ḥ. al-Kāmil (Gal. I,8:16,2,2;80), 16. 12c-12d ancedote from vol.II of Ṭayrat uṣūd al-dīn: li-Talibī'ī (above 851); 17. 12b-12c ext. from the comm. on al-Harrīt's Maqāmat (above 392) by 'AbdAllāh b. 'AbdAllāh b. 'AbdAllāh (not 'AbdAllāh bin al-Maṭafiz) as in Gal. I,15:4,8, as-Sarraj (Gal. I,18:7,5:1,3), dealing with the pardon of the sinners; 18. 12a id.; from al-Durr al-ahd b. al-Maṭafiz, ext. from al-Harrīt's Maqāmat (above 392), and on the merits of the pen (qalam) in regard to the science; 19. 12b id. from Kādān al-ṣālih b. 'AbdAllāh al-Maṭafiz; 20. 12a-13b a tileless tract, composed in 1669/1756 at Damār (cf. col.) by Isḥāq b. Yūṣuf b. al-Mutawakklīl as-Samī'ī b. (above 17b), aiming at reaffirming the excellence of 'Alī against the claim of the Sunnis that after the Prophet the Muslim community agreed on the preeminence of Abu Bakr (the question is dealt with in four sections; text copied in 1211/1807, the copyist names the same as that of 115; 21. 15b-15c another text on the same subject, by ʿAbdAllāh b. Muḥ. ʿAbdAllāh b. al-Mahdī AbdAllāh (biography of his father, d.1679/1754, in Bādir II,127; copyist and date of the copy as above no. 20. Text is identical with BMS 1217; 22. 16b-16d ext. from Futūḥat as-Samā'īn (unknown title), on Gibril explaining to the Prophet why he stands before 'Ali; 23. 16b-16d the tale of a man, while being in Mecca as a pilgrim, attended a meeting of some scholars at al-Ṣāri‘i’s home, when suddenly one of them said that Ma‘āwiyah must be counted among the people of the Paradise, thereupon the qādi, thinking that such a statement was an abuse with regard to ‘Ali, rectified some verses in defense of him; 24. 16b-16d the biog-
ography of ʿAbdAllāh b. LuṭfAllāh b. Mushtāḥar (above 540), b. al-Sarī‘ī (cf. above no.23), quoting IAR’s Muṣṭa‘ir al-muṣṭa‘īr (above 254), included a poem 40 vv. anātā: 25. 17b-17a a narrative, from the same source, on a pious man, named ‘Ali b. Ibrahim, who met in the desert a lion who led him where his female was lying because of a splinter she had in her paw, thereupon the pious man pulled out the splinter, then went away safe and sound, having the lion as yellow traveller; 26.-ibid., the account, from the same source, of the events connected with the death of ‘Ali b. al-Maṣrūqī Qāsim in a battle against the Turks, there-
upon an interesting question is debated, concerning the difference between nafs and Ruh; 27. with regard to their survival after the death

III Miscellaneous poetry texts, partly by Yemeni authors: 1. 1-3, 7b, 75a, 11b, 17b, 112a, 112b, 121-123, 165a maquṭṭāt ʿa: 2. 6b-7b 13 vv. anātā, addressed to al-Muṣṭa‘īr al-Maṣrūqī b. Abīthūt, the 50th Ẓaidat al-Imām (F.Sayyid 413), on the occasion of his arrival in ar-Ra‘ūs on rabi‘ 1214/september 1798, by LuṭfAllāh b. Abīthūt al-Maṣrūqī (above 753); 3. 4v. 26 vv.
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 układ na podstawie dokumentu bez obrazu.
condolence messages; ff.15-7 three biographies, two of them concerning Zaid al-Imams. To sum up, it's actually impossible to give a satisfactory outline of the contents. It can only be stressed that most of the poems and letters (e.g. ff.540, 558, 560, 796, 932b, 938b, 996b-100, 102-104, 1080-104 with a series of 12'25a) have an author the right Gunthuddin 'Ali b. Muḥ al-Hattārī, who despite of all possible research couldn't be found in the available reference works.

III (119-132) Qawānīn al-duwānīn, by Saʿrīf Waḥṣīn b. Abī Makātīm al-Muhaddīb b. Zakārīyāʾ b. Ibrāhīm al-Mammātī. (This is the correct name according to EF III, 886 n.v. Ibn Mammātī; some variants e.g. in Vat.267,2, BMS 555 and Kāf.III,249, partially depending on GAII, 1.331:15,480 S 1572; add. Cairo, II,213, Topkapis III,6153). Contents divided in the 10 following bābī fi mulkātabat: 1 al-faṣḥāʾi wal-ālīmān; 2 al-walādātun; 3 al-nulūb; 4 al-nuṣūr; 5 al-nuṣūr; 5 al-nuṣūr; 6 al-nuṣūr; 7 al-nuṣūr; 8 al-nuṣūr; 9 al-nuṣūr; 10 al-nuṣūr; 11 al-nuṣūr; 12 al-nuṣūr; 13 al-nuṣūr. In 13 bāb, by Gunthuddin Muḥ. b. Sīhāl ([?]) b. Muḥ. b. 'Abdallārāmān b. 'Abdallārāmān b. 'Abdallārāmān b. Qasrī al-Qurāfī al-Mūliqī, unidentified; the authorship being otherwise very problematic. In fact, while both title and inc. are cited by IH II, 63 No.1903, and the chapters are said to be 15, the author is quite different: Qusayrādīn Muḥ. b. 'Abdallārāmān b. 'Abdallārāmān b. 'Abdallārāmān b. 'Abdallārāmān b. Qasrī al-Qurāfī al-Mūliqī, unidentified too; moreover, among the mss. recorded in the catalogues (no mention in GAL!), Birmingham 1624 (14 bāb) has Muḥ. b. 'Abdallārāmān al-Fāŋrī; Yale 495 Bāḥīt al-ḡāzī; (no doubt a misreading) fi bāḥūt al-ḡāzī, gives the surprising variant Tāq al-ʿArīfī 'Abdallāh b. Muḥ. b. Bakr al-Ṣīḥīqī. Inst. Vossik, 9555 agrees essentially with IHH; ʿAṣāfīʾ 854 has no author's name. To sum up, it seems reasonable enough to consider the information by IHH as the most reliable. As regards the contents, it's easy to recognize here another copy of the work described in I (above). This appears already in the fīhiris (cf. introduction), listing 15 bāb, instead of 15, while the text omits bāb 12 and 13, as well as the two final bābār which the author had planned, and probably corresponding to the bāb 14 and 15 of I. A note explains that they were missing in the ms. from which the text was copied. Inc. al-b. b. li-lāhā ʿallātā ʿūṣārā la-lā-ha ʿīq bi-ḥadīl lā ṭālūtī ... anna baʿd fa-qud saʿd al-qāhāb ... an-ʿasāf ilā tuḥmīn min al-murābātī wa-nuḥād min al-mukātīfātī bīl ṭāf al-sīlītī bīl kāfā.

V (158-162) Mursīm addressed to the Ottoman Sultan Sulaimān b. Salīm (ruled 936/1529 to 973/1566) to Ṭūsāfīn al-Mutahhar b. Ṣafar al-Ṣamādīn (Ṭabīḥ b. Ṣamādīn, the 39th Zaid b. Ṣamādīn (6150/1573: F.Sayyid 441), and the answer by this latter, both dated 950/1543 (= Vat. 1120:62 with ref.).


VII (173-174a) (Wasīṭa) by Luqān b. al-Hakīm (see CCLXII:E:2).

1579.

F 286. 368 ff. (Ⅲa, 39, 90bis b blank) 21 × 15 cm. (Ⅲb 21½ × 15 cm.) Good recent ms., in a regular, round, solid naskh. Good condition (cover damaged in the flap).
(4-297) al-Abīhī al-musadādīs fi fu′ān musta′udīs (title by a later hand), by Diya'uddīn Shäh b. al-Mahdi b. Ṭalh b. 'Abdallah al-Maqbal b. Sāna’ān (CAL, S II,562:17:1; title al-Abīhī al-musadādīs fi s-sunah al-mustu′udīs, and one ms. only cited; author above 213:22; Naṣr 1,364 and Ḥabīb 132; Sāna’ān 405 (1 ms.).

The text preserved in this ms., without any introduction nor col., and devoid of whatsoever arrangement, doesn’t look at all as a systematic treatise or a collection of distinct writings, but must be considered a miscellany, which however can bear a significant witness of the scholarship of the author. Nevertheless, despite such an incoherent structure, an approximate division of the contents can be traceable, as follows:

A) (48-371) a selective taṣfīr-section (feature in quita...quita), concerning ca 110 Coran’s verses, from sūras 2-22, 24-5, 27-8, 30-36, 48, 50-53, 58, viz.: s.2 vv.1, 3, 8, 15, 18, 19, 173, 183, 282; (166) s.3 vv. 54, 48, 140, 163; (190) s.4 vv.27, 94; (206) s.5 vv.2, 6, 7, 8, 97, 105; (234) s.6 vv. 1, 8, 9, 12, 25, 38, 75, 124, 146; (348) s.7 vv. 1, 19, 27, 129, 129; (398) s.8 v. 61; (400) s.9 vv. 37, 37, 37, 61, 109, 114; (438) s.10 vv. 37, 37, 84, 96; (470) s. 11 vv. 9, 3, 36, 47, 108; (518) s. 12 vv. 24, 24, 24, 24; (520) s. 13 vv. 4, 4, 38, 30; (568) s. 14 v.30; (ibid.) s. 15 vv.2; 56 (358) s. 16 vv. 11, 14, 77, 103; (600a) s. 17 vv. 35, 46; (664) s. 18 vv. 15, 26; (650) s. 19 vv. 3, 23; (650) s. 20 vv. 55, 89, 99, 102, 109, 110, 111, 133; (716) s. 21 vv. 3, 31, 48, 54; (756) s. 22 vv. 20, 20, 51, 62; (780) s.24 vv.4: 54; (800) s.25 vv.61; (ibid.) s. 26 vv. 4, 16; (804) s.28 vv. 2, 1; (808) s.29 vv.19, 20; (838) s.31 v.32; (840) s.32 vv.2, 1; (850) s.33 v.46; (858) s.34 vv. 22, 25; (870) s.35 v. 46; (900) s.36 v. 46; (920) s.38 v.1; (980) s.50 v.28; (920) s.51 v.56; (920) s.52 v.21; (940) s.53 v.40; (950) s.56 v.4.

B) (916-1170) A section dealing with about 50 unnumbered ḍālīt (here again the pattern in quita...quita). The subjects concern rather juridical questions than theological or ethical ones. They often offer the opportunity to specify inquirers, whose contents are recorded on the mgs., the term used being usually ḍālī (hence the title of the whole work al-Abīhī ilḥāb); e.g. 105a b. ḍālī b. tārāhīman usūl man ṣāḥib aḥād 'All wa-ahd al-ḥājī; 122b b. ḍālī t-talāq; 128b b. ḍālī tāf al-fidā bila-fidā bi ma'āsh 'ilm li-taṣsim.

C) (1170-end) A set of inquiries (ḥabbār), in the shape of sa′all/mas'ūla and ḍāfīḥ, the first one (b. yusuf/al-ṭāla bi-ahwāl al-amr ar-rāf wa-nāba' us-mukan) being exceptionally extended because of a plenty of quotations mainly from ḥadīth-works; then 150b b. as-su'ālī, on the same subject; 154 onwards a quite incoherent sequel of questions, e.g. al-ḥabb b. us-ṣā'irīn in-rāf bi f-γ (I).nna, ṭaḥlīf ar-rāwi'īt wa'nimā on the pilgrimage of the Prophet, ad-Ḍalīfāl, the kissing of the Black Stone, sa`āt at-taṣsim; (166-172) at-taslūq wa-taḥqīq; (173-174) ḍālī b. ḍālī b. tālāq; (175-176) ḍālī b. ḍālī b. tālāq; (176-177a) b. ḍālī b. ḍālī b. naṣr al-amr bil-ʔaswāf bai al-A'ṭāriya wal-Mu'azzāla, as-su`āl wa-nuḥād, al-ṣawāq, a case of waqf, the change of money, etc.; (204b-212) a chapter (called ḍālī as well) on the mission of the Prophet li-ṣā'īm maṣūrīn al-ṭālāq; (212-231) a rich selection of ḍālīm manṣūratīru (cf. EP II,26 s.v. Ḥaddīb); (228b end) the interesting information, taken from the original ms., that the author had finished the text here in the last day of Ramadān 1106 (14 May 1655), and therupon added the following ḍālī (229b-235b), consisting of 24 mgs., and dealing with Cor.6:154 (wa-anna ḍālī tāfī ṣīrāt maṣūmūn fa'ṭālī la'ayn ilḥāb); (236b-end) some questions about the interpretation of the Coran’s narratives, put to the author by al-ẓādi
of this Companion of the Prophet (see 566:II with ref.; to be added Tan.8:325,43): 5:178-179 the story of one daughter of Husain b. 'Ali who escaped with her two children the persecution of al-Hājjām and got a Christian to help her, thereafter this letter converted to the Islam; 8:191-192 Qisas al-qamis li-riyād, the anecdote of how 'Ali, though being short of money and supplies, could give hospitality by selling a shirt of the Prophet; 10:115-116 Habur al-Arumam, this one being a ruthless tyrant, ruling over a wide region in South Arabia, whom Muhammad tried in vain to convert to the Islam, by sending him a message through Zaid b. al-Harīta, and finally was defeated and killed by 'Ali; 11:166-167 Habur gazwa Mu'āna (sic), i.e. a legendary account, with many verses, of the last raid of Muhammad, against the Byzantines; 13:120-125 Habur 'Umār ar-raf' mu'a RA, being the tale of the conversion to the Islam of this shepherd after he had witnessed some miracles performed by the Prophet; 13:150-154 Qisas an-Nu'man wan-Nu'mān, i.e. the story of the slave girl Nu'man, who was kidnapped by al-Hājjām on behalf of the Caliph 'Abdalmalik and finally was delivered by her lover An-Nu'mān; 14:148 a narrative about Muwaffa, when he ran into a Bedouin coming from Iraq and asked him a lot of questions concerning 'Ali, which gave him the opportunity of praising 'Ali.

II Poetry: a) 2-2 qas.42 vv., ending all far 'ibād taqīda, said to be taken from the Psalms (see CXLIX-A); b) 141 qas. 55 vv.-vss. inc. la-qad qa'tu nīkūn fat šamāni laṭāīf marrāalhāwātā waqfīn lam-udqū b'is dohī murūc; c) 14186 6 vv.-vss. from the poem by al-Mahdi il-dīn Allāh 'Abdīm b. 'Abdī Allāh al-Assawah, the 17th Zaidī Ḥāmid (612/926:276: F. Sāyīd 407), where he mentions the battle when he was taken prisoner; d) 142 qas. 44 vv.-vss. (from 172, see 211, Ch. 450), called 'Aqīd ash-šamāl nit qātīm li-šābati fi zād-dīl al-harbī wa-muḥādfis al-Rasā' (in the ms. 'Aqīd al-harbī only), dealing with warfare, by al-Mu- tawakkil al-Muḥādhīb b. Muḥ. b. Suhaymān, the 31st Zaidī Šāhīr (6879/1047: F. Sāyīd 150; G. S. II.231:4 5 'Aqīd 'Aqīd'; Ḥāmid 112:7, citing two other ms.). inc. bil-harbī qad 'ezz-zā ḥābo min qādīmī fal-harbī fil-barbī adhāb tābīna l-qasāmī; e) 149 qas. 66 vv.-vss. being a gratulation poem by Šāmsuddīn Aḥmad b. Ḥasan as-Sultānī, unidentified, inc. kāli l-bilarašī an amina fi l-bilarašī wa-bīna fi manṣīl l-bīni wal-kursāni.

1581.

F 388. 150 ff. (2b blank) 22 2.5 cm. Text in naskh by different hands: I ff.2-23 common, but regular, round script (frame in black ink); ff.28-45 quite rough; II nice, round; III rather thick, small, compact; IV very compact, inclined to right, similar to Persian script. Rather bad condition, leaves mostly loose, cover damaged (no flap).

I (2-45) Ḥāljūya 'alā l-Ṭabīb fi l-munājat (lit. Tafarruq), by 'Abdallāh b. Ḥusayn al-Yāzīdī (see 430:II and 1397:IV).

II (45-67) The Ḥāljūya (qudāhah) on An-Ṣārī's commentary known as al-Muṭālí on al-Abhari's Isqāfī (above CCCCXII:1 and 956:II), by Šāmsuddīn Muḥ. b. 'Abdallāh al-Ḥarāšī al-Mišīk (G. L.465:11.12:5, where Berl.5294 is cited, and III.238 =Nachtr. Zu L,8,3, where this gloss is recorded under letter g) with the title Kaf al-ḥālamī.
III (68-102) "تَرَى أَنَّمَذْهَبَةً عِنْدَ أَيْضَاءَ طَارِقَةً، فَبَلَّآ أَشَارَ نَجَّادِيَا لَمْ أُبَيِّنَ لَهُ جَمِيعَ هُمْسَا. فَقَلَ السَّبَاطُ: أَعْلَمُ أَنَّهُ مَعْلُوبٌ، فَإِنَّكَ تَعْيِنُهُ بِمَا لَمْ تَعْيِنُهُ، لَوْ كَانَ أَهْيَنَ. فَكَيْفَ أَنْ تَعْيِنَ أَهْيَنَ بِمَا لَمْ تَعْيِنَهُ؟" 

IV (111-153) "فَأَلَّا إِنَّهُ مَعْلُوبٌ، فَإِنَّكَ تَعْيِنُهُ بِمَا لَمْ تَعْيِنَهُ، لَوْ كَانَ أَهْيَنَ. فَكَيْفَ أَنْ تَعْيِنَ أَهْيَنَ بِمَا لَمْ تَعْيِنَهُ؟" 

I (17-23) "إِنْ تُرَى أَنَّمَذْهَبَةً عِنْدَ أَيْضَاءَ طَارِقَةً، فَبَلَّآ أَشَارَ نَجَّادِيَا لَمْ أُبَيِّنَ لَهُ جَمِيعَ هُمْسَا. فَقَلَ السَّبَاطُ: أَعْلَمُ أَنَّهُ مَعْلُوبٌ، فَإِنَّكَ تَعْيِنُهُ بِمَا لَمْ تَعْيِنَهُ، لَوْ كَانَ أَهْيَنَ. فَكَيْفَ أَنْ تَعْيِنَ أَهْيَنَ بِمَا لَمْ تَعْيِنَهُ؟"
Tqal fi tabray illa, as well as in Ḥabīb 45:357); a tradition tracing back to Abū Čaḍar Muh. b. ‘Alī al-Baqir (GAS 1528:6), who told that his father Zainal-Bibīdīn ‘Alī, when Zaid b. Ḥusayn was born, took a copy of the Qur’an and read at random three different verses where he thought to find a prediction of the martyrdom of the newborn child, d. (66) an extended sūria of Zaid’s Maṣūmī (above 468:11), by Yāḥyā b. Ḥusayn b. āl-Muṣayyad, dated 12 jumāda I 1066/20 April 1066.

Il (7-26a) Three texts, collected in 1064/1958 by Āḥmad b. Ša’dāddīn b. Ḥusayn al-Miswar, and copied in 1066/1966 by ‘Abdallāh b. Yāḥyā al-Tulā’î (?) (7), the first one being accepcial. They look like a summary catechism of the Zaidī creed; the second one, in particular, is addressed by al-Muṣayyad Muh. b. Qāsim to the faqīh Āḥmad b. Čābir al-Kußājah (thus clearly), who was firstly a Sāhī, but since he moved to Ša’dā and lived there converted to Zaidism; as to the third one, it bears a proper title: Dīr al-ʿasbāḥ al-īqān anfīs min waqīdat al-Ḥusaynī; it begins 19, but from 11'th there is an extended sunah.

III (22-30a) Fa’dā fi wajīb salat al-ʿumām wa-kawn al-īmān gawr șarīr fuḥūṣ, by Ḥusayn b. al-Mansūr Qāsim b. Muh. b. ‘Alī (author above 4:11; add. Sources 118 No. 107 and Ḥabīb Ind. 663). In fact, it’s a collection of traditions in support of the rule, stated by an-Nāṣir Iḥsāni b. Mūḥ. b. Āḥmad in his Ǧīl al-wuqūm illa (above 237), that the salat is a duty, except perhaps from the presence of the İmām or not.

IV (306-331) Anonymous answer to a question about the property of interdicted or protected pastures (muhājir, pl. al-muhājir, otherwise named almāniy, pl. of ḥūn). V (346-36, 460-470) Two ext. from al-Ǧāmī al-aḫawān li-sūṣayt (GAL II,147:56), being a quotation, with a long imād, from the last section (jumā) of Muṣaad ʿAlī b. ʿAlī Tālīb (GAS Lnp.232:339 and 327:2 records under this title two different authors).


VII (42-50a) Minor texts: a (42-44a) a question about the legitimacy of a donation to a heir (waṣya wa ʿāla), arisen by the donation of Fadak by the Prophet to his daughter Fāṭima; b (44) extr. from Ḥayyāt al-bayyān (above 178), concerning the dog; c (45b) poem 20 vv.-ami, inc. innā la-arag l-fuṣṣal ‘ind al-ḥaṣina bi-biḥṣūh aḥma n-rābi' il-kirāmi; d (46-49a) extr. from the Anđal al-Murad bi-lṭalīb al-Ḥayyāz (above 553); e (49a) extr. by ‘Alī to his son Ḥasan (cf. 1167:1), from Šarḥ Naṣīr al-balāgah (above CCCXV).

VIII (59-83a) Šarḥ al-Muṣaffāh as-sālika wa-kawn il-aḥāda bi taʿaddāll al-ʿĀṣar wa-tanzihīn ‘an tibh al-baṣaysh, by ʿĀḥmad b. Muh. b. Šalāh al-Sarašī (on the author cf. v.Ind. 200; add. Sources 40 No.170): unknown work, missing even in Ḥabīb. The contents are divided, according to the fīhris 3,18, into 7 maṭāli': 1 ābāt il-āwma ad-darārīna ‘istāt yunbūn l-Īslām ʿalīl al-ṭawbīh, 2 tabhār ar-rabb ‘azzu wa-gallā; 3 waṣṣāhā mubīfiqānahu wa-wa-tīlā; 4 ibāṭr kamāli bī-ṣamālahī; 5 tuḥāt-an-nuḥwīb wa-wa-siḥābih; 6 al-ṣamī bī-ṣamālah al-ṭahrīr: wa-an la-zufrāqa bain al-ḫalāf minān; 7 tārīk al-ḥadiq bī-dīn bīz-nunātī ‘alā mā ʿaṯā bihi. To be stressed, however, that such a division doesn’t appear in the text, except for maṭāli’ 5 and 6, on the prophecy, which are dealt with together from 1626. Inc. annā bi-l-fa-musha wa-rada il-muṣaffa bi-lawa muwa kasa-xu al-fa-gulā: waṣṣāhū mā waqṣa ʿal-hansa bī Flush min al-μaṣīla il-fa-īṣrā ṣuwa ṣuwa al-ḥayra wa-yuṣaṣṣūnu il-ʿām al-bal ḥafī hafī illahū. IX (82-8) Another interesting text, by the author of VIII, giving a summary survey of the religious history of Yemen, from the time when the predominant doctrine, at the age of the Umayyads and the first ‘Abbasīs, was that of the Gabrī, until the spreading of the Muṣafrīnī and the final overcoming of Zaidism; b 87b a sermon of ‘Alī, from the Šarḥ Naṣīr al-balāgah (above CCCXV).

1584.

F 291. 82 ff. (tib, 52b blank) 289 x 205 mm. Copied 953/1546 by Šalāh b. Yāḥyā b. Mūḥ. al-Šaḍāb. Good ms., in an archaic, round, solid, rather small, very compact naskh; brownish paper. Good condition, but almost all the leaves are loose; recent cover, in cardboard.


585.

F 292. 419 ff. (417-9 blank) 31 x 21 cm. Very good, recent ms., by the same hand as No. 1361 (see below), in a quite regular, nice, middle-sized, round, compact naskh. Good condition.

(4-46b) Vol. III, ff. (out of four), of Šarḥ al-Muṣaffāh al-ladānīya fi l-muṣāma: al-muṣāmadīta lil-Qätālīnā (above 708), by Mūḥ. b. ‘Abdallāḥ, ch. Yorūs al-Zarqānī al-Malīkī (GAL II,73:10;317 349[5] 3.254 S II,75); the work was printed a long time ago, but its ms. appear to be very few, which increases the value of the present copy, though it’s partial. The contents (fīhris 3b,49) correspond to the second part of maṣūd 3 (out of 10; cf. the partial description of the work in Berlin 1.909), and maṣūd 4 to 6. A closer survey follows below: maṣūd 3 (4 maṣūd); maṣūd 4 (2 maṣūd); maṣūd 5 (2 maṣūd); maṣūd 6 (2 maṣūd); maṣūd 7 (2 maṣūd); maṣūd 8 (2 maṣūd); maṣūd 9 (2 maṣūd); maṣūd 10 (2 maṣūd); maṣūd 11 (2 maṣūd).
ISLAMIC MANUSCRIPTS. NUOVO FONDO, SERIES F 1385-1390

1388.


(4b-299) Nafizat aschrub Rabi' al-ahmar di-Mahmud b. 'Umar az-Zamahsali, being an anonymous abridgement, whose unidentified author, according to introduction, must have been one of the Sultans Qalafaddin Abi l-Fawaris al-Sah (maybe the Bayyid ruler of Kirmān Qawānuddud Abi l-Fawaris, 403/1012 to 410/1028; cf. Zumbar). Inc.-al-bi-lalaši alaša basa bi-nafizat karmihi man šala bina min sahna karemhi. wa-ba'ad fa-inna lahim kutu 'alif bi-ahmar al-maqram al-sarf al-'al al-mandariq al-sulturna... masamah s-sa'adat... Qalafaddin wahd al-qaher Abu (sic) l-Fawaris al-Qaher asinaqam al min masuhu huqumati ila mabatin hikmati mutasabiliya basidina an-bina dium ah umiši min 'asr al-sabah ila an 'iriši irhan ila. Thereupon the author tells us to have made a pilgrimage at Mecca, which gave him the cue of providing the pious people with an edifying text such as Rabi' al-ahmar, but because of its huge contents he decided to shorten it. Otherwise, he added to the 98 chapters of the basic work a chapter immediately after the introduction, divided into two fasa, 5a and 7a, containing a biography of az-Zamahsali and some of his poems.

F 16a-19a. No other copy known.

1389.

F 299. 329 ff. (327 blank) 305 x 21 cm. Collected 1052/1642 (note on mg. of the col.). Good ms., in a regular, solid, round naskh. Cover damaged: no flap, upper plate torn out.

I (1-322) al-Shaj al-mukallad bi-šaraf al-adab šab'a šab'a al-Mu'ayyad bi-sarif al-rab (al-Zamahsali, above 74), by Qamaluddin 'Ali b. Muhammad b. Solo'aiman Ibn Hatail (see 737). The 4 qim of both the basic work and its commentary begin respectively: 1) al-āza'ma; 2) 31b al-ūlai; 3) 27a al-ṣaffar; 4) 25a al-muṣāalar. Apart from the subdivision into an lot of fāši, a closer information deserves to be given of some of the headings, beginning all wa-mišaṣ biš 'īnša': 1) 33b al-ma'ṣūma was-nakaha, 145b al-muṣāala; 2) 31a al-ṣaffar al-muṣālar, 192a al-maqāṣim, 194a al-mawṣul, 195b al-muṣālar, 196b al-mawṣul, 199a al-ṣaffar al-muṣālar, 201b al-ṣaffar al-muṣālar, 210b al-ṣaffar al-muṣālar, 231b al-ṣaffar al-muṣālar, 233a al-ṣaffar al-muṣālar, 233b al-ṣaffar al-muṣālar, 234a atanbala, 235a al-ṣaffar al-muṣālar, 241a al-ṣaffar al-muṣālar, 27a atanbala, 28a al-muṣālar, 28a al-ṣaffar al-muṣālar, 280a atanbala, 31b al-ṣaffar al-muṣālar, 30b al-ṣaffar al-muṣālar, 310b al-ṣaffar al-muṣālar.


1390.

F 297. 318 ff. (1b-17b, 31a, 26b, 297a, 298b, 299a, 302a, 312b, 317b, 318b blank) 30 x 20½
40 Zaidi Imam (d.1195/1277): F.Sayyid 412; i) (45b) 21 vv.-bi by Muḥ. b. Yūnuf b. al-Muṭawakkil damūl b. (d.1149/1744): Badr S 210, cf.Vat 947 f.37; k) (45b) 21 vv.-bi by 'Abdallah b. 'Ali b. al-Ẓarîḥ al-Wazir (above d); l) (49) 23 vv.-qiya by 'Ali b. Muḥ. al-‘Amîs (above b); m) (49b) 38 vv.-bu by Burhānuddîn ibn Bīrīmīh b. 'Abdallāhu al-Qārî (above 1039/IX); n) (49b-50) three poems by Yahyā b. Ḥabīb ibn Muḥarrār (above 1065/III); o) (51a) 34 vv.-mat by 'Abdallāhu b. Ahmad or 'Ahb. b. al-Bara‘ (d.1257/I); p) (52a) 10 vv.-mat by Muḥ. b. Zaid (above e); r) (ibid.) 27 vv.-alî by Ibn al-Adab (the same poem above 226-II, where author’s name is ‘Abdallāhu b. ‘Ali b. Fārāq b. Ibīn al-Adab could be the Shura, occurring alone in Vat.1131.1100); s) (53a) answer?, in rhyme or prose, by Husain b. Yahyā b. Muḥ. al-Ṣāni (above 1263/11 and 938/III).

IV (53-57) ‘Ib nasi’im as-suha, by Shihabuddin Ahmad b. Muḥ. b. Husain al-Ḥāsimi al-Kaukâshînî (see 235/III); add. Ḥabīb 345; another one, Sâf 632 (out of 36), their list being the following (titles introduced all by fi): 56 a 1-an-nasi’im 57 a al-ḥumāma 58 a 3-al-suha 59 b 4-al-‘adat 60 b 5 al-ḥadisa 61 b 6 waṣf al-bunyān 62 b 7 wasf al-‘asba 63 b 8 wasf maṣḥūba 64 b 9 al-ḥarṣ wa-ṣālīk 65 b 6 al-‘adat 66 a 7 al-ḥumāma 77 b 11 al-ṣālīk 78 b 12 al-ḥumāma 79 b 22 al-‘adat 80 b 23 al-madīn 81 b 24 al-madhîn 82 b 25 al-‘adat; b) 26 al-‘adat al-ḥumāma.


1594.


I (1-2) al-Kaf. (occ.) al-quṣūm waṣṣam al-hâdî f.1 umma l-aṣf, by as-Ṣayyībî, defective at the beginning (see CXXXVIII.1 and 1244.1).

II (3-50) Taḥfîṣ al-adab fi maṣāra kalām al-Arâb, a grammatical compendium by Wâghîbîh al-‘Adâlî (d.1195). His b. Barakât al-Bâhînî (see CCLXXVIII), with gloses different from Ibn Zarâqî’s commentary (above CCCLI.9.3).

IV (8b-16) Muhaddîsa ‘aš-ṣā‘a‘, actually a set of answers: a) by Sâmâdîn Ahmad b. ‘Ali b. Muḥ. Ibn Muṣar al-Ṣârî (author above 1001 and Ḥabīb) Ind. 644, deal-