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ing with the question how the qâdār must be rightly collected, and how the concerned Qur'anic verses (especially Qur. 61:11) must be interpreted (dated 1053/1645); b) 13y by Wajhiuddin 'Abdarrahman b. Muḥ. b. Saraffadn al-Gâdhâl al-Ḥabrîn (d. after 1050/1640; Bahr ibn 'Arīn) on the same subject; c) 14y by 'Abdallâh b. 'Ali b. Yâbih al-Muḥāṣirîn on the question whether the prophets are faultless (ma'âmûnûn); d) 15y by the same, on the interpretation of some Qur'anic verses, especially 5:66, 9:43, 33:33, as well as of the Qisâs ibrâhîm.

V (17-164) al-Muḥāṣirîn 'aiya l-Āibrâhîm wa-ṣurāh, by Wajhiuddin 'Abdallâh b. 'Ali b. Yâbib al-Muḥāṣirîn al-Ṭihâmi (cf. a note on upper mg. f. 176; author d.1071/1667; GAL II,87/6.1y 259 S II,245; IAR II,12; Bahr 3170; Kaḥîb 2944; 1062(220). It's actually a gloss qulûba on al-Āibrâhîm (above 21) and its commentary al-Muntasâr al-muḥāṣirîn âli (above 8), identical with Bahr 4930, but unlike it is complete. Contents: muqaddimâna; 21b al-qâdârâ; 30b as-yâlât; 52a al-âdîn 1'61; 57a as-zârât; 71a al-invâr; 78a al-bâhî; 96b an-â lãi; 115b al-târîkh; 124a al-bay'; 131a al-qâdâ; 132b al-hârîr; 135a as-sâhinat; 138a al-âlîr; 142a al-wadâd'; 143a al-'âid; 144b al-aïmân; 156b al-âdârâ; 155a ai-sâhrâ. A feature is the frequent, peculiar use of 'nâ'âm as a diacritical device. No division inside the title, the texts of the chapters being in the mss.

VI (167-173) K. an-Nârîn fi 1âhid ad-dârîn, by Muḥ. b. 'Abdarrâhman b. 'Umar al-Ḥuṣâîî b. al-Wasîî (see 199X, where the wrong dates must be rectified according to 1062(277); the author died in 782/1380; Kaḥîb. VI 165 gives vols 780/1387).

VI Minor texts: a) 2b 6 questions about divorce; b) 3o (title-page of II) 10 vv. in praise of the work in the II by 'Abdallâh b. Ḥatîb b. Mîrâj al-Ḥâlîzî al-Ṣâfî, unidentified; c) 5b 15 vv. ab, exhorting to the reading of II; d) 17pp Unwân al-âhid, 4 qas., here 19 vv. âunu, by Abî l-Ṭâhir b. Muḥ. al-Bustî (see CLXXIXGI); e) 17pp qas. 2b vv. in, in honour of the Prophet, by Ahmad b. 'Abdallâh b. Muḥ. al-Bustî (above 45oE); 19pp 170q. 29 vv. ab by 'Abdallâh b. Muḥ. as-Saudî (above 664ff.; 19pp 227.3 on the variation of the name); f) 165-166 Muḥâṣar al-muḥāṣirîn min Muḥîth al-fâ'îl al-âidâ bi 1i m MATLAB usâlîtayn al-âlidâ, anonymous compilation of the recorded work above 84-II.

1595.

318. F 302 38I ff. (1b, 38I blank) 27×18S cm. The ms. consists apparently of two different parts: ll.5-77 (brownish paper) looks no doubt, in an excellent, round, solid, quite large script (11 lines per pages); as to the rest, two other hands can be singled out: ll.78-90, 116-380 in a regular, round, rather thick naskhî, slightly inclined to lines; 119-115 in a very peculiar, rather "geometrical", thin, small, compact script; besides,from f.78 text included in a red ink double frame. Rather good condition, but the leaves are loose, and many damaged by the damp (especially ff. 116-23, 204-25, 275-95, 313-30, 354-end).

(2-380) The first half (nîfîg. cf. the title f.2a, by a later hand) of al-Şâhî b. 'Abî 'Abdallâh b. Muḥ. b. Ǧârum al-Brîrî (see CCXXXVII and 128), As to the contents, the first and last kitâb only are recorded: qul al-imrâr; 50a al-wâqfî; 58a al-tayyîmîm; 85a as-yâlêt; 296b fa'dâl al-âhâd was sâhir; 330b bâd' al-bâhî; 366b bâdî b. al-muṣlîmîn; 366b

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fuḍa'il asâbîl an-nâbî. Text imperfect, the last of the Companions of the Prophet being 'Abdallâh Ibn Mas'îd (cf. ECF III,897).

1596.

F 303. 53 ff. 20×14 cm. Copied 1041/1630 by Abîm d. 'Hasân b. Muṣâbah al-Ǧâmîrî al-Ḥârîb (f.54a by a later hand). Common, regular, round naskhî; text throughout included in a frame; all the title-pages and the colophons in red ink.


II (7-13) al-Ṭahhî bî l-mâniq, by Mas'îd b. 'Umar b. 'Abdallâh al-Tâfâzâîînî (see 105X VI and 1039 IV).

III (14-27) al-Qâdisî fî na'al fî 'ilm al-asâsî, by Muḥ. b. Yâbih 1 b. Bâhîn al-Brîrî al-Tamînî (see 95Y VI and 1145 X).

IV (28-53A) Kâfûs fî awl al-ârab fî mu'aṣîrî kalâm al-Ârab, by Ibn 'Abî 'Umar ... 1 b. al-Ijâyî (see CCXXXVIII A).

1597.

1. F 304. FF. 135 (text of f.53b cancelled and written again in f.54a) 16×2×3 cm. (sufina). Copied 1177/1665 (cf. a note f.4a). Good copy, but in a rather rough, very thick, large (ex- cepted f.116-124) naskhî; text of ab included in a frame; ff. 30-32, 37a, 56b titles within a coloured band, or decorated by means of a coloured strip.

Anthology of prose texts and poetry. At the beginning the author informs that his sufina was drawn (nuqlicated) from a similar work by 'Izâdîn Muḥ. b. 'Abdallâh b. Ǧârum al-Âfî (thus it seems to be read, cf. Forer Ind. 282: al-'Âfî); unidentified.

I Prose texts: 1. (1-40) a set of hodîth; 2. (4-40) a set of selections on the virtues (fuḍa'il) of 'Ali: a) 42, 12, 260 quotations from Ibn Abî l-Ḫudâd's Šâbîb al-balâgâ (see CC- CCXXVIII); b) 8a a Wayâya by 'Ali; c) 11o the account of the arrival of 'Ali in Bârsâ on "the day of the camel" (cf. ECF II,444 s.v. al-Djâmilî), from Mas'mâr's Marâj al-dhâhib (-1590-1; c); d) 12-14 a text by Ahmad b. Sa'dâ'dîn b. Ḥusain al-Miwarî (above 149f.), supporting 'Ali and Fâtimâ; e) 14-20 the same text as that one recorded above in 1560-1; f) 3- (206-270) some letters sent by 'Ali to Muḥ. b. Abî Bakr and the people of Egypt, from Ibn Abî l-Ḫudâd's Šâbîb al-balâgâ (above 22a); g) 27a -28a a text praising 'Ali and his relations, said to be embroidered on a cloth preserved in the Great Mosque of Šanî'â; h) 28a -29a an episode concerning Kâtîr as-Sâmîh (cf. Ajâzâ, Table 567) and Hîsân b. Ǧârum, the former having refused to revive 'Ali; i) 6- (29-30a) the account of a wonder which took place in Šanî'â' when al-Masîrî Qâsim b. Muḥ. became İmâm (1066/1598) and a loud cry (nâhîf) echoed everywhere, while a huge bird appeared in the sky; j) (32b-38a) an
انسيابي الجنوبية، كله مباخرة، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، وكله، كل
بالنسبة إلى ما قد تحضره هذه الملاحظات في ملاحظات مفصلة، فإنها لا تلبي احتياجات هذا السياق. لا يمكنني تقديم نسخة مقاومة الطقس من هذا النص.
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maqāriṣī, by Šarafuddin al-Ḥaṣwarī (see 500; III); i) (1440) to 10 vv.-‘art fi l-maqāṣir wał-

IV (65-92) A set of ca 20 poems, mostly panegyrics of scholars (someone already men-
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The work has a foreword in two fas‘ūl 240 fi dikr taba‘ūt rawtāl al-badā‘ī, where the main sources are cited, viz. a treatise by Sharaimadin, likely Mahdī, b. Abūlīm b. ‘Abīn ibn Wazīr, called Tanqih al-anjar fi al-‘ulum al-tāhir (above 700; III), the Taqīt al-Taqīt al-kamāl fi ma‘rīfat ar-riyād, by Ahmad b. ‘Abīn b. Muḥ. ibn Ḥajar al-Asqalānī (Gal S II,73;13), and the Madzad al-fāhani al-bārtya, by the same; then the traditions are classified firstly into 12 manābih, according to the degree of their reliability, from the first one, recording the Companions of the Prophet, to the 12th, listing those who were accused of forgery (mn uṣūla ‘alālī bālāwad-wad), and secondly into 12 taba‘ūt, starting from the Companions, according to a merely chronological arrangement: 71a fas‘ūl fi dikr ranā‘ām ‘an mīn bālā‘a‘rā al-‘āzīra il-ma‘tahārīn, devoted to the Shī‘a traditions, starting from ‘Ali himself. The proper list, in alphabetical order, begins f.506, the first name being ‘Abūlīm b. ‘Abdallāh b. Mat‘ād (7b), Aḥbaš b. ‘Abdallātib al-Sī ‘Abd al-Madānī, and the last one, f.1520, being ‘Abāyib b. Ya‘lā‘. No other copy is known.


IV (139-164) ‘l-tāb al-Āqārāmiyya, by Hālīl b. ‘Abdallāh b. Abī al-Azhārī, namely the commentary on the section of al-Āqārāmiyya concerning the grammatical inflection only (see 705.III; another, homonymous work, by a different author, above 969).

V Minor texts: a) (1-34) verses: 5-1-1 by Ma‘n b. Aṣūs al-Muzāfi (Gal II,260); 10-dī by al-Hādī b. Abīlīm. b) ‘Abīn ibn Wazīr (above 4:XVII), in praise of Ibn Abī l-Hādī, the author of Sharī‘ah al-ḥalā‘a (above CXXXV; 6; 7, anonymous, written on the grave of Naǧmuddīn Yūnus, the author of at-Tamarrūt al-ṣa‘āda il-bārtya, above 1219); b) extracts, mostly on juridical matter, from: (3b–4a) Naǧmuddīn’s at-Tamarrūt; (3b, 165–7) at-Tīsām ibi-bāhī Allāh al-matīn im-Ināṣirī Quṣair (above 1480); (4a) al-Mustardak ‘alā il-maṣḥala il-ma‘tahārīn il-maṣḥala; (5a) Abūlīm b. Iṣārīn b. Naǧmuddīn’s at-Tamarrūt (above 1480); (6b) ‘Abdallāh al-Bāṭīnī al-Muṣṭafītī (Gal I,221;297;1); (166b) ‘Abāyib b. ‘Abdallāh’s commentary on al-‘Aṣlā‘ī (above 634); (65b) al-A‘ūjāt, by al-Mahdī Ḥusain b. Quṣair (b. ‘Abū al-A‘yyātī (d.404/1013; Gal I,562;13;1; 58); al-Muḥ. b. Hābi‘ī 26 No.20, title K. al-Ḥaṣā‘āt).

1608.

F 315. 80 ff. 21 x 15½ cm. Copied I 1085/1674, II-III 1086/1678, both by ‘Abdallāh b. ‘Abdussalam. Throughout common, rather thick, compact naskh. Bad condition, especially the cover (flap missing).
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Islamic Manuscripts. Nuovo Fondo, Series G 1609-1610


G 2. 144 ff. (144b blank) 26 x 16 cm. Valuable, old ms.: dated 549/1154 (col.144b), but fast the whole text is by the same hand: Good copy, in a cursory, but fairly correct, round, rather thick, vowellless naskh. Despite of its age, the condition of the codex is surprising good as a whole (the first three ff. only are slightly damaged, and one leaf must be missing after f.5).

As regards the contents, one couldn't do without recalling that an essential survey was already made by O. Löffgen in his paper Dafgal and Dhit as Gelehrtepersonen der südasiatischen Sage in Studi orientalistici in onore di G. Lesti Della Vida, Roma 1955,II,94-99, focused however mainly on the texts I VIII.

I (f.54a) Vol. (guz) I e (f.cool.) of an anonymous pseudigraphic compilation, called K. ar-Shra, and passed under the name of the renowned genealogist (nasshibu) Dafgal b. Ḥanṣala b. Zaid al-Ṣābīn as-Saḍāt al-Bakri (GAL $ 1.101:10, GAS La66:45:1), where both this ms., as a unique, and Löffgen's inquiry are mentioned). Such an information is given, besides the title and col., in the detailed introduction, quoted in full by Löffgen, where the main legendary feature of the text appears at first glance from the fiction of Ḥarrān ar-Rāšid, eager to hear stories of the past peoples, who questions a man coming from aš-Šīḥ, in the Mahr country (ḥajḍirmatu). That's why the following narration, unlike the peculiarity of a proper historical work, is set up as a dialogue between the Caliph and his interlocutor, stating that his reports rely in full on Dafgal al-Ṣābīn's authority. The account traces back to the creation of Adam and, until ca f.10, deals with the main events of the prehistory of the mankind: the flood, the scourge of the Babil's people, doomed because of the pride of their speak an unintelligible language, then Nūh and his descendants, with a special emphasis on Iram and 'Ad (cf. EP LI,4), till his arrival to Yemen. From here onwards the narration doesn't concern but Yemen and its ancient culture, but regrettably a satisfactory survey of such a content, to a great widening bewildered, stilled as it is with genealogical, fanciful or pseudohistorical materials, goes actually too far. Nevertheless, despite its jumble, there's no doubt that such a text, still unexplored, should deserve a close sitting in view of an adequate evaluation or even a possible critical edition.


III (f.69-77) An extended quotation, by Ḥabū Bakr Muḥ. b. Ḥasan ṭb. 'Abdallāh al-Kašābī c. (cf. Forrer 304) al-Ḥammarī (f.404/1013), Kaḥb. IX,206, Ḥabībī 314 and 404), from the geographical work li-Abī I-Qasim Muḥ. b. Ḥabīb al-Ṣaḥāb al-baṣīrī (GAL S Lq48:11; EF III,501), here called erroneously Kašābī instead of Sārat al-arḍ. The sections here taken into account concern Arabian Peninsula and the Red Sea (Baḥr al-Qilām), then from I,76 al-Qaṣrī. From the comparison between this text and that of Ibn Haukal's (I, 111), it clearly appears that the quotations are quite independent and usually shorter, especially those concerning al-Maṣālik; indeed, a close concordance can be found e.g. in f.69-700,11 = ḤI pp.9.1,12,10, ḤI 770,12-75,10 = ḤI pp.11.2-3,10, 795 I,27 ḤI pp.48,1L4,14-49,1, L.250,4-150,8, I,179,1,3-4, = ḤI pp.60,18,6,17. On the other hand it's worth stressing that some unrelated interesting texts are included (f.70-710, concerning the Baḥr ar-Rūm (with the exceptional mention of Archimedes) and al-Andalus, both from al-Ḥakīm al-Faḍī (see below V).

IV (f.79a-80a) A quotation, introduced by this unusually detailed foreword: as-Sūra l-ṣūrā li-ʿādatu llahi bāna bāha Sāḥib Nāʾi wa-qawīt at-an-nasā bi-maṭammad L.10f min arbaʾ waw-sansūtu lū bāl Gūl ʾdūr (cf. Ţaqī III,31) fī ʿābat Ġumādīa H II s. 451/1057 entered Šanʿ aʾ. As 85th Zaidi Imām (until 432/1040, cf. F.Sayyid 454), he added the faqāb al-Muʿādī lī-dīn Allah to his name: Abū Ḥākim Ḥasan b. Abīdarraḥmān b. Yahya. He was buried in Nāʾi. As to the present text, as-Sūra l-ṣūrā. "The right way", written (see above) in the same year of his accession to the imamate, it's no doubt to be identified with his daʿwa, whose text, according to Ḥabīb, was recorded in al-Maḥallī's al-Ḥadāʾiq al-wardyāsu (see 533:1), while no other ms. seems to be extant (besides, one other title is cited by the same source, Sūrat an-nasā, which will occur below V). Such an identification is otherwise supported by the full agreement with the contents: ṭaqā b. a double, long-winded hamdala, the second one concerning the Prophet; 75b wa-qawīt addressed by the Prophet to his grandsons Ḥasan and Ḥusain; ibid. eulogy of the Hamdān tribe (EP III,125). 79b - ʾa the prophets, their mission and their supporters or ʾaḥāb an impressive survey of the persecution of the Ālids, starting from ʾAli himself and ending in his great-grandson ʿAbī b. Husain (d.656/873). 79b - ʾa the immate and the duties of the imām, first of all the appointment of the qādī (cf. ʾAbī-ʾAṣ a theory of the four kinds of ʿṣāṣa, a subject dealt with in V as well, see below). The following text, ʾa-b, ascribed to al-Ḥakīm al-Faḍī (see V below), dealing with the four elements of the universe, is quite unrelated. Inc. al-ḥa- ʾ. Note to ʾa-qāf, and ʾa-mudh al-muṣāhir al-maḥābūb al-maḥābūb al-maḥābūb al-maḥābūb al-maḥābūb al-maḥābūb al-maḥābūb al-maḥābūb al-maḥābūb (as-yāṣiyu wa-sawāfiq al-maḥābūb al-maḥābūb wa-sawāfiq al-maḥābūb al-maḥābūb al-maḥābūb al-maḥābūb al-maḥābūb al-maḥābūb al-maḥābūb al-maḥābūb (as-yāṣiyu wa-sawāfiq al-maḥābūb al-maḥābūb al-maḥābūb al-maḥābūb al-maḥābūb al-maḥābūb al-maḥābūb al-maḥābūb al-maḥābūb al-maḥābūb). V (f.81a-86a) The outstanding value of this K. al-Faṭāq, whose title was intentionally chosen by the author (since ʿal-yuqīt is the most precious stone", cf. f.85a) relies on its being a very rare, possibly even unique complete copy of an unknown Imamʾil-Baiṭam work. All the more its presence in the Ambrosian collection deserves to be stressed, as no other document pertaining to the heterodoxy is to be found there. Such an identity didn't however escape the attention of the Islamic scholarship, as it appears from a severe comment
learned people elected by God, so that man can be able to know his Creator bi-mu'adha' batinu wa-zahiru; together with the two peculiar notions of batin (hidden) and gahir (apparent) is here widely treated the theory of the different degrees (tāfīdād) existing among the human beings as to their intelligence and their three faculties: al-qiwā n-namīma n-mubātta yā n-abāna yā n-bahāna, al-q. l-hayānatisa l-baḥāna yā l-fa'āla yā l-q. n-nafṣina n-nāliqa l-malakya r-rūhāna yā yā bi-ist'mal et get the utmost of his excellence (fa'd) man has to train at one's best these faculties, in other words he must try to become the ruler (al-ulāma); and the believer; yābīn as a further development of the tāfīdād doctrine, is here explained the difference between al-muqaddād and al-makaddīl, and why the former overcomes the latter; 100 u it's probably worth pointing out that such an elaborate philosophical treatise ends in the following statement of the immortality of the soul: fa-yādīn yād bi-hād yā-l-hayān amma n-nafṣ bātīya bīnā bilād turkīb al-fasād, therupon the (fiction?) author adds (100a 101a) a supplementary chapter on the same subject; 101b another quite unexpected addition, but by al-Jāmīk al-Fādīl, contains a funny narrative on Hirmin al-Hardimn (cf. EP III 479 and ULL 2 469), who once attended just in Rome a religious feast inside a dome-shaped building; having fallen asleep during the rite, when he awoke, found himself alone and the door shut, but by digging the ground he finally succeeded in getting out, then by going down through a staircase he reached wonderfully a magnificent hall with a lot of books etc.

VI (102-103a) Risāla, addressed to the ści community in Nisibīn by Abū Bakr al-Ḥuwwārimi, similar to, but shorter than the Risāla ilā al-ṭabarātīn (above 4 VIII). In this work, the author aims here as well at comforting his friends, victims of religious persecutions, by remembering the wrongs suffered by the 'Alid, who martyrdom is stereotypically evoked just as in IV above, 179b. As to his identity however, the information in 4 VIII (as in Cat. 232:21) thanks to a note from al-M laid al-ibadi'ī al-wardyūn, to be found in 4 VIII, but previously disregarded, must be rectified: his true name is Abū Bakr Muḥ. b. Miṣāl al-Ḥuwwārimi al-Abīd, a companion and disciple (in the figh) of Qaisim b. Ibrāhim ar-Rassī (d.24(486); this information agrees, what's more, with the context, where the contemporary Cephi al-Mutawakkil (d.24786) is sarcastically mentioned. 102a first line, al-Mutawakkil adī il-ṣawdān il-ṭālān ʾal-Rahmān, "the Trusting in the Devil, and not in the Merciful!".

VII (104a-b) Qudāda, 49 vv.-ms, by Abū Fīrās al-Ḥārīrī b. Sā'd b. Ḥamdān b. ʾAbd Allāh b. ʾAbd Allāh b. Ḥamdān (s132:VII), inc. al-bahān maqasamun maw-dūn muqasamuhum wa fa-ist-ilā Rahmān ilā lāhī maqasamuhum.

VIII (105-141) K. Wasiyah l-mulik wa-ahmāl al-mulāk min wailad Qasım b. Hādī, ascribed to Di'b b. ʾAb the Rasān al-Ḥuwwāz, in his recension of his grandson ʿAbd b. Muḥ. (GAL. 3107:267; SL 148, 141, giving the variants of his name, GAS II 259 and 231:2, where this ms. is cited together with the Lōgīrn's paper mentioned above 1). Apparently, to judge by the title, one could think that the work is nothing but a collection of texts of the genre wasiyya. As a matter of fact, as already stressed by Prof. Lōgīrn, the value of this text, thanks to the richness of its contents, most of which in verses, and last but not least to its old age, is in-
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estimable for the new materials it provides, as regards the ancient literature and historical text of yemen. just this ms. was critically edited by nizar abaza (beirut 1997), who asserts it's a unique, which is probably true (but cf. the remarks of liddell at the end of his article).

ix (149-153) rizalat...al-hattim bi ma waqa'ul kalâm al-mutamadi kalim arisbatil fi l-hikma, usually known as ar-r. l-hattimiyin, by muḥ. b. hasan b. al-muzaffar al-ḥāṭimian (see 1382-3), evidently in its short redaction (cf. ep suppl. 360 s.v. al-ḥāṭimian), with a reduced intr. and a quite patchy version of verses.

x (154-160) a long-winded, affected letter of thanks (as far as it can be understood), addressed by abū ṣūrīf al-muṭahhar b. al-ḥātir al-ṣāfi b. al-muṭawakkil al-muṭahhar al-hasan at-dānrā (maq. 17th cent. nair 752) to al-qād (cf. ep iv, 476) saʿūb b. salām al-muzaffari, quite unknown.

xi (156-158a) another letter by the same author, in the same precarious language, addressed to the chiefs of the banū haitam. as usual in this kind of writing, consists of quite general warnings, neither a definite subject can be ascertained nor a close reference to an actual case can be established, both texts however deserve to be appreciated as the only literary documents of an otherwise minor author (cf. naṣr, loc.cit.).

xii miscellaneous: a) 142 some prophet's traditions, among which an extended eschatological prediction; b) 143a some spells (asmīa), against epilepsy, fever, etc.; c) 143b-145e a set of prayers; d) 145a-147a, 157b-159, 162 sayings and anecdotes from theannies of nabi: al-dān'ā; al-mawā'iz; waḥ-clad, al-ma'dh waq-dam; al-ġazal waq-ma'at; d 147a-148 poetry.

1612.

G 3 155 fl. (but there's a f.8bis!); 2b, 6b, 156b blank) 16 x 11/2 cm. good old ms., in a round, solid nashī (ff.1b-2a, 3-6a, 7-8 by a handier; yellowish paper. restored recently; cover in a brown leather.

3rd-end) 'asān al-ma'rūf wa-fintin al-bār al-bāzil. [title on the upper edge], by abū al-ḥādib al-muḥ. b. salāma b. qaṣār al-ğudari. (gal. 1,333:3,419 s 1,584 with the alternative title al-inba' 'ala l-anbaya' wa-tanawth al-ḥalafat'). many glosses. the identity of the text however is not so clear as the title might suggest, though it's fairly easy to solve the question. to sum up, two parts can be ascertained: the first one, until f.33a, as it appears from the comparison with berl 1433, apart the statement in the title-page, is actually the initial portion of al-ğudārī's work, dealing with the history of the prophets; the second one, from 33b, is its continuation, but in the abridged redaction, entitled buṣāri al-muṣābir az-zarārī fi tu'ah al-halafat (cf. col.), by abī l-'ussān 'alī b. muḥ. b. abī sūrīr 'abī al-dān'āt az-sarā'ig, dealing with the islamic history (as far as the nizāt ar-rafiq), suggested by the ms., whenever it occurs (as a rule at the beginning of the main sections), and retained by gal. s 1,583:3a, it must be no doubt rectified as as-sarā'ig on the authority of kalāb vii, 130, who gives also the date of his death, 648/1250, and f. roenthal, a history of muslim historiography, leiden 1968, p.408. contents: 1b-2a a list of the "abūmid caliphs until al-mušāmâd (d.279h/892), then a list of their iqāb, from as-saḥīh to an-nāṣir: 3-55a

islamic manuscripts. nuovo fondo, series g 1611-1614

the paragraphs being: 25b 'īshā, 32a di l-kifl, 32b aṣḥāb al-kalif, 33a qawm tabba, 'ibid. di l-qarnain, 32a ilāhī b. sinān al-ahābi (cf. ep iv, 963), 33a at-tawārīkh min ʿadām ila l-hūlā, 34a 'adād al-anbāyī wa-mursalin wa-ʿadād al-kaʾbān al-mursalāt; 35a nasāb muḥammad rā; 60 the caliph's rādātan, 68 the umayyads of damascus; ibīb b the umayyads of al-andalus; 95 the hammadids (cf. ep iii, 150 and zambour 533) the 'abābids; 133 the fitnāyids until al-fātīq (d.555/1660).

1613.

G 5 135 fl. (62b, 156b blank) 24x17 cm. valuable, old ms. (10th/11th cent.), by two different hands: f.2-87 rather coarse, round, large, thinner, compact script (88a, the end of 1, round, thick script); f.90b-134 regular, round, rather thick and small, "geometrical" nāṣib, yellowish paper. recently restored: cover in brown leather.

i (2-88a) taʿrīh al-maqārat (title in the beginning) li-ahb bakr b. muḥ. b. hasan ibn dura'id, here complete in 222 vv. ve. 'ibīs al-aḥmad ibn ṣalāwāt al-thābit. (see cclez ii, 255-58, ibis and 1147-76; not in gas 85.1). in the short introduction the commentator explains, on the authority of ibn as-sīkkit (gas 4,17) the meaning of the epithet al-muṣābir ("the astonishing") poem, usually given to al-maqārat (cf. berl 1544).

ii (90b-134) fākī tāṣūfātar ʿirāq. min al-maṣafāt (usually min al-qurān; on the peculiar meaning of this word as "a portion of the qurān"), cf. kazimiński, dict. arabe-français, beyrouth 1860, ii, 603, by the same author (gal. 1,215:9/13), le pech gas ix, 170; koranologie, i, 128, also the present copy, and 247 nachträge. defective at the end (just one leaf missing), inc. qullu ... ibn al-balawān b. li ṣalāwāt al-thābit 'ala ma ṣābir 'ala ma ṣābir min l-tāṣāfāt al-qurān. the commentary, merely grammatical and lexical, deals firstly with the sentence a-ṭā'ā a-bīlāh min l-fasāir al-raffām and the basamula, then goes on with the following 30 qāāt: 95a muq al-qurān al-ḥāfiz, 98b 86 at-tā'īq, 102a 87 sūbāḥullāh al-ṣāliḥ, 104a 88 al-ṣāliḥ, 105a 89 al-fāqih, 106a 90 al-bulūd, 107a 91 al-ṣālim, 110a 92 al-ḥabīb, 110b 93 al-dāhī, 114b 94 al-ḥārman nāṣib, 115a 95 al-tihr, 116b 96 al-adālib, 117b 97 al-qurān, 118a 75 al-qurān, 119a 99 al-zawāj, 120a 100 al-adālib; 124a 101 al-qurt, 120b 102 al-taktar, 123a 103 al-ṣāliḥ, 124a 104 al-muḥammad, 126a 105 al-ḥif, 127a 106 qurān, 128a 107 al-aʿālṣi al-maṣūm, 132b 108 al-kāfīr, 132a 109 al-qul: ya ayyúsh l-kāfīr, 133b 110 al-nawz, 133b 111 tabbāt, 133b 112 al-samad il-ḥālīb, 133b 113 al-falāq, 134b 114 al-nāṣir.

1614.

G 6 178 fl. (62b, 178b blank) 23x17 cm. excellent, rather old copy, by one hand throughout, in a very fine, round, rather thick, spaced nāṣib; yellowish paper. good condition (only dampstains at ff.35 ca, 105-end). recently restored: cover in brown leather.

torso of a historical work, apparently a summary, as stated in the intr. 1,324: waqa'a uzma 'ala l-ṭā'āfāt al-ḥabīb wa-l-tāṣūfātar 'ala bu'd al-qasīdah. we are indebted to w.
1615.

7. 143 ff. (ib blank; 139b not belonging to the text) 16 x 10 cm. Copied on Monday 14 Rabî’ I 1272/21 VII.1834 (also probably the oldest non-qu’ar’ic ms. in the Ambrosiana) by Ahmad b. Sulaimân b. Ahmad. Valuable ms., in an archaic, rather irregular, sharp, compact, fully vellovess line; headings, throughout in black ink, both kâf and bâb, in Kufic script; very narrow margins; brownish paper. Recently restored: cover in brown leather.

G 7. 143 ff. (ib blank; 139b not belonging to the text) 16 x 10 cm. Copied on Monday 14 Rabî’ I 1272/21 VII.1834 (also probably the oldest non-qu’ar’ic ms. in the Ambrosiana) by Ahmad b. Sulaimân b. Ahmad. Valuable ms., in an archaic, rather irregular, sharp, compact, fully vellovess line; headings, throughout in black ink, both kâf and bâb, in Kufic script; very narrow margins; brownish paper. Recently restored: cover in brown leather.

1616.

G 8. 31 ff. 20 x 17 cm. Valuable, old ms.; excellent copy in a fully vocalized round, but rather “geometrically” shaped, spaced naskh (1 to 1.5 lines per page); headings in a very large, vertically stretched Kufic script; yellowish paper. Recently restored: cover in brown leather.

Turko of a châdârsâh Kâbir al-‘Ain (cf. col. 52b tama‘uddas harf al-‘ain) b. ‘Abî Abdarrahmân al-‘Ila’î b. Ahmad b. ‘Amar al-Farhâdi, b. Abu Bakr Muh. b. Hasan b. ‘Abî al-‘Ila’î b. Abu Bîlîh (no other compendium was compiled, cf. IJH V.216; GAL L.I.004-5468 S L.159; GAS VIII. 73. where moreover the puzzle of K. al-‘Ain’s authorship is dealt with, and id. 25-30 as well as 254-3). As already remarked with respect to IV 144- No. 1444, both ms. contain the very same work, with the treatment of each letter in four/five bab (al-mudâ’āqas ... al-laff, ar-rajâb), tracing back to the K. al-‘Ain, but with a different arrangement, No.1444, with a different alphabetical order, the present one according to al-Kallâs’s system focused on the point of pronunciation of the letters, from the throat to the lip. Here’s a survey of the chapters contained in this copy, beginning in the b. al-mudâ’âqas of k. al-‘ain, with the respective incipits: 52b Hâ’s: bayna kalamu ‘alâ qdtî wa-mâ’na’hu humbîn; 93a Hâ’s: qâ‘a yu’ala rag‘al ... qâ‘a dâhî; 139a Hâ’s = No.1444; 140b Gâin = No.1444; 140b Qâin = No.1444; 140b Gálî = No.1444; 140b Gâin = No.1444; 25b Kâf: ka’âsh l-bakr yâkâshu wa-huwa pâw sâyyn (7) ... wa-l-jaddat; 25b Shû: qâ’al: wâ-yuqni kâna mä’âm l-bâb al-mudâ’âqas ... wâ-yuqni kâna mä’âm l-bâb al-mudâ’âqas.

No.1444 = IV 144- No.1444; 25b Gâin = No.1444; 25b Tâ = at-tast wa-gâm ‘ahtat at-tass; 25a Zâ’ = No.1444; 29a Gâin = No.1444; 30a Dâl = No.1444.

1617.

G 9. 31 ff. (32b blank) 20 x 17 cm. Excellent, elderly copy, in a carefully executed; very nice, round, rather thin naskh (fb.58b, 58b-end by a quite different hand; peculiar, round, rather thick, but small script). Recently restored: cover in brown leather.

I (1-80a) K. an-Nâsîth (thus col.), i.e. ut-Tilh al-mudâbîk fo nasûtul-sal-mâlik, by Muḥ. b. Muḥ. al-Gazâlî (see CXCIII; add. Birmingham 545-7; Garr. II 4735 (2 ms.), Inst. Vost. 680-6, Rabat 1305, Koprâl 1/L/87). Defective at the beginning and the end, according to the title-page. Contents (cf. Berl.5601): al-kâf fârâ’u laqâf al-mâ’in (10 asl, beginning respectively, from asl 2, in the fb.66, 9010, 13b, 13a (asl 6-7), 13b, 14a (asl 9-10) 14b bayân al-‘Ain al-la’is al-la’is ma-nâbul râh fârâ’u laqâf al-mâ’in (10 asl); 19a al-‘Ain at-tattâ’u (5 kikâyû); 23b bâb 1 b. l‘adwa’ wâ-yuqni kâna wâ-l-müdâ’âqas ... wa-yuqni kâna wâ-l-müdâ’âqas (incomplete); 5ba b. 3 ñâr al-kâf bâb al-wâdâshwâm bâb al-wâdâshwâm; 60a b. 4 ñâr sumût hâmîn al-malûk; 67b 5 ñâr bâb al-kâf bâb al-mu’âdâh (likely incomplete); 68a b. 6 ñâr
III (1038-114) A text dealing with the mosques of Şan‘a’: 1038 M. Bani r-Rawya wahhuwa m. hunyata fi ʿawwal al-Īslām banāhu Farwa b. Masia al-Murādi (Şan‘a’ etc., cit., 353); 1045 M. al-ʿAjfar/Ilb al-ʿAjfar (Şan‘a’ etc., cit., 133 and 385); 1055 M. qadim yuʿrāfa biṣ-Suṭūраф (7), said to have been located in the lane of Abī Maṭār Muʾai b. Majid al‐Humādānī, a traditionist, and to have been later known as M. Ibn Ḥasan, then as M. Abī ‘Abdallāh Muḥ. b. Ahmad b. ‘Ali as-Safī al-Ṣāḥib, who lived there 70 years or so (to be noted that all these names are missing in the list of the mosques, recorded in Şan‘a’ etc., cit., 385-390); 1068 M. aṣ-Ṣaʿīmaʾa t-tawṣīla (Şan‘a’ etc., cit., 361); 1068 M. Abī Muḥ. ‘Abdallāh (sic, instead of Abī ‘Abdallāh) al-Walī b. Muṣawwīb b. Kāmīt; 1088 M. qadim yuʿrāfa bi-Qudum; 1096 M. aṣ-Sammām, later called Maṣrūʿa (all the last three mosques missing in the above mentioned list); 1105 M. Abī b. Abī Ṭalib (Şan‘a’ etc., cit., Ind. 611) or M. al-Ǧanāʿiz (unknown name!); 1118 M. Rabīʿ, supposed by the author to be identified with Rabīʿ b. Zaid as-Ṣanʿānī (cf. Şan‘a’ etc., cit., Ind. 593), later called M. al-ʿĀṣaf (see above); 1122 M. Suḥr or M. Ṣuraqī b. ‘Abdallāh b. Muṣāb b. Yazid al-ʿĀṣaf (Şan‘a’ etc., cit., Ind. 502; both names unknown); 1128 M. Bani Ṭalhab (unknown); 1134 M. ‘Abdallāh b. Abī r-Rum (id.); 1135 M. ‘Aziz (id.); ibid. M. Bani Muṣāb (uncertain reading; unknown as well); 1139 M. Ṣ. b. Ṣ. Ḥāfiẓ b. Ḥāfiẓ b. Ḥāfiẓ (id.). To sum up, it’s worth remarking that many of the above recorded mosques were so old that their names are disappeared, therefore they must be added to the list of the Masaqāf maruyya (“the forgotten mosques”) mentioned in Şan‘a’ etc., cit., p.390.

IV (1146-123) A set, without any arrangement at all, of documents containing administrative instructions as well as some information about drinking places (ṣaqāya) and shops (bānār) of Şan‘a’. Main items: 1132-1135 Kitāb fi ṣaḥī ṣaḥāḥ, recording orders given by Asʿad b. Abī Yuʿfir (see above II); 1140 Tasmiya maṣbira min saḥm al-muṣawāqa (a kind of money, cf. Şan‘a’ etc., cit., 129) li-Şan‘a’; 1166 Wajf ṣaḥāqaṯ Ahmad b. Muḥ. b. Yazid Ibn Qamarān (117); 1172 Kitāb al-ṣayḥa, being the text of a legal decision concerning some bānār; 1193 Ṣuḥa ṣaḥāb fi ḥaḍa ḥaḍa r-raṣm al-muṣawqaḥ bil-ṣayḥa, a text annulling the preceding one.

V (123-131) Another set of documents, dealing particularly with the governors of Yemen appointed by the Abbasids Caliphate: 1- ‘Abd Abī Ṭalab Abī Ahmad al-Mawṣaṣiṣ (the brother of the Mu’tamid, the 15th ‘Abbasid Caliph, cf. EI VII,383) Ḥāfiz Muḥ. b. Yuʿfir (the 20th ruler of the Mu’tamid dynasty, d.279/892, cf. F.Šāyid 1982), being the diploma of authority delivered to him on behalf of the ‘Abbasid Caliph (cf. Şan‘a’ etc., cit., 53); 2- 1247 Haḏrāt Abī Ahmad b. Muḥ. b. Yazid Ibn Qamarān as-Ṣanʿānī (above IV); 3- 1250 ‘Abī b. Ḥusayn Gaṭfān (‘Abbasid governor from 279/892 to 282/895, cf. Şan‘a’ etc., cit., 55-61); 4- 1266 Kitāb ṣuḥāq b. al-Muṭāfiḍa Ḥāfiz Gaṭfān; 5- 1272 Kitāb min Abī Ḥāmid Abī Ahmad Hīlū Ḥāfiz lāt a-l-amūr Asʿad b. Abī Yuʿfir; 6- 1278 another letter addressed to the same by Yuḥyā b. Muḥ. b. Bahṛān (dubious reading) al-Fārisī from Oman; 7- 1281-130 some other letters from and to Asʿad; 8- 1322 Ḥadīr Abī ‘Abdallāh Muḥ. b. Yuʿfir al-Ḥawwālī (above IV); 9- (after a gap) 1329 a letter to ‘Abī b. Ḥasan Gaṭfān, and answer, both on the assessment of the ṣuḥāq (on the double meaning of this word cf. Şan‘a’ etc., cit., Glossary p.596); 10- 1328-1344 some Şift-inspired verses, partly against the 3rd Zaidī Imam ans-Nādir Abī Ahmad b. Yahyā, by the poet Abī Ahmad b. Muṣār, maybe Ahmad b. Muṣār b. Abī Ibn Uṯmān (d.660/1261, said by Ḥāfiz b. to have...
been an outstanding Seif. 11. 134a-137 'Abd al-Muqqaddir bi-l-lihāl īlā As-ad b. Abī Yūfrī, namely the diploma of authority delivered to him by the 17th 'Abbāsid Caliph; then the account of the death of As-ad and the events which happened afterwards. 12. 139a kisāb Muawwān b. Muwāwiyah (the last Umayyad Caliph) īlā al-īlim Yaman yāflu walla īlim Yahyā b. 'Abdallāh al-Hārûnī al-A war; 13. 140a ātik mu'ārmā bīhi min al-īlim. "ālī ṣadūqāt al-Yaman min al-arzāq. 14. 142a Risāla Hūrūn al-Īlābī, addressed to Abū Qāfir al-Manṣūr; 15. 144a Muwā'īna katalā bihi Abī Ahmad al-Muṣaffāy (above 13) īlā Abī Yūfrī al-Ībrāhīm b. Muh. Ḥ e the 3rd Yufrī ruler, d. 279/92, cf. F. Sayyid 719; 16. 142a Rasā'īl Bīr b. Qubār al-Ṣanā'ī al-Rumāwī, said to have been one of the abūn (cf. EP 1174 s.v. al-Abīna), no. 2, blaming 'Abdallāh b. Muṣabbī b. Ťībi for his misgovernment in Ṣanā'ī; he had been appointed by Hārūn al-Rāshīd, cf. Ṣan'a', etc., cit., 53 and Ṣāḥib 214.2, n.2, giving the date of his death in 819/880. 17. 144b-145a al-Farā'īb b. Sālim al-Anṣārī, governor of Yemen on behalf of al-Manṣūr Qāfir (Ṣanā', etc., cit., 53; 18. 144b-147 a set of letters by Bīr b. Qubār, the two last ones addressed to Ībrāhīm b. 'Abdallāh b. Ṣa'dī b. Ṣa'dī b. Abī Ṣa'dī b. Ībrāhīm al-Ḥājajī, governor of Yemen during the Caliphate of Hārūn ar-Rāshīd (Ṣanā', etc., cit., 53); 19. 150a Imārat 'Abī b. al-Raṣūl b. 'Abdallāh b. 'Abdūl-Muqqaddīn al-Ṣanā'ī wa-l-ṣuṣūmāt al-Ṣanā'ī wa-l-abu bīhī yanazih (as to this emir, appointed as governor of Ṣanā'ī) by al-Manṣūr, cf. Ṣan'a', etc., cit., Ind. 603); 20. 154a Imārat 'Abdallāh b. Muṣabbī al-Zubairī (above 16); 21. 155a Shī'a Mu'aṣṣa. b. Zā'id al-Ṣa'dī b. Abī Ṣa'dī b. Abī Ṣa'dī b. Ṣa'dī b. Abī Ṣa'dī b. Ībrāhīm al-Ḥājajī b. Abī Īfrīqī (as to the latter, according to Ṣāḥib 214.2, n.2, after a gap) a text on "Ṣanā'ī and Abī Baktār; 23. 155a 'Amr b. Muḥammad b. Zuhaylī (Gas 214.2, n.2. and R. Traina, Llo poeta b. Muḥammad b. Zuhaylī fārsī al-ʿArabī, in "An- nali della Facoltà di Scienze Politiche"). Univ. di Cagliari, Cagliari 1983, vol.9, pp. 625-643); 24. Risāla Hūrūn ar-Rāshīd īlā l-īlim Hūrūn b. Yāsāf (d.1997/83), dealing with the Jews and Christians in Ṣanā'ī; 25. 157a a letter from Hārūn al-Rāshīd to Ḥammād al-Barbarī, his governor of Yemen; 26. 157b Risāla īlā Abī Qāhirī īlā Shī'a l-īlim in Ḥammād al-Barbarī īlā l-Āmun; 27. 166a a letter from al-Ībnī hālāl, the 17th all al-Muṣaffāy, about a question of waṣaaf (89. 166b-166c, 166d-166e report of events connected with some governors of Yemen during the Caliphate of ar-Rāshīd and al-Muṣaffāy; 29. 166f kisāb al-Muṣaffāy lāt āla Abī Qāhirī b. al-ʿAbbās b. Muḥ. (cf. Ṣan'a', etc., cit., 54) 1 la mu'arāth bīl-bāla; 30. 166g-167a yāsāf īlā Shī'a l-īlim b. al-ʿAbbās al-ʿAbbāsī b. Muḥammad (cf. Ṣan'a', etc., 621) 1 la mu'arāth bīl-bāla; 32. 167b a letter from al-Maṭarrī to Abī Qāhirī īlā l-īlim; 33. 167b a letter from al-Muṭamid (above 13), dealing with the misdeeds of Ībrāhīm b. Muḥ. b. Yūfrī (above 15).


SERIES II

156 Ms.

1623.

H I. 422h. (1.418-20 blank) 41 x 27 cm. As regards the date of the copy, the question is rather difficult to be solved: the date in the col., al-F us ya'īrīn mi'a. no doubt wrong, maybe must be rectified into al-F us ya'īrīn sanā'a, i.e. 1020/61. Moreover, it was formerly barred and replaced in a marginal note by 23 Ǧumādā I 675/10.XI.1275. Relying on such an information and considering that an-Naqawi died in 676/1275, Griffiths (cf. Or 7.9).73 stated that the ms. is an autograph, but it's evident that the assertion of an-Naqawi (jurna min illīk) refers to the completion of his work, so the probable date of the copy might be 1020/61, according to the above suggested correction. Otherwise, the date given at the end of nīṣf t (1.206b), Thursday 22 Ǧumādā II 822/16.VII.1419, no reasonable explanation can actually be given.

Valuable ms., in a quite regular, rather small and thin, nice naskhi, a little inclined to links (f.104 by different hand); on the mgs., as well as on the upper edge of the recto of every leaf, very many references to the contents (on the mgs. of Il.232-4 some chapters, perhaps, additional by a later hand), the bulk of the ms. in good condition, cover seriously damaged, especially in the spine, under plate and at torn out.

(3-477) Šahr al-aj-jīb b. Abū Ṣālahī b. Muḥammad (above 1480), properly called al-Minābī, by Muḥammad b. Abū Ṣālahī b. Muḥammad (sic). GAL L.160.1.2.687.1.2. 397/30, XI.500 S 1.125.3.3; GAS L.137/36.5, recording an impressive list of ms. The comm. consists of two parts (-216, 217-end); as to the intro. (1.100), cf. the description in Ber.l225. The proper comm. begins f.101a, dealing until f.23a with the introduction of the Šahrīī (cf. Ber:l.227); it is introduced firstly by the rubric al-Šāhī, then always qaṣādīn is used. Here is the plan of the work (the kānīn's only are mentioned): 22a al-āmān, 22a al-ṭahānā, 52b al-ḥādī, 53b al-ṣūlānμ, 152a fadā'ī al-Qur'ān, 153b al-ša'īb, 154a al-ṣahāt, 158a al-ṣūlā, 179a al-qubāt, 232a al-nāḥād, 250a al-nahānī, 268b al-qaṣīd, 280b al-bīdāf, 270a al-mawṣūla, 272a al-nāhub, 273b al-ṣayma, 277a al-qasīd, 280b al-ṣawādī, 282a al-ṣawādī. 

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vv. - all, addressed to al-Mutawakkil Isma'il by al-Safīfī Fadlāh b. Shihāb, unknown; c) 1450 Al-Kalāma al-mi'mūr, by 'Ali b. Abī Tālib (see CLX), said to have been collected by al-Qāhib (cf. Berl. 8665); f) 1456 a set of traditions concerning 'Ali, handed down by al-Muwaffaq b. Aḥmad al-Bakrī al-Hārīrizī, likely drawn from his Kitāb-Fusūl as-sab' a ważārīn (above 368f.); g) 1456-52 extr. from Al-Hārī al-Sāfin, a title which doesn't allow to identify the work, since a dozen of works are called so (cf. GAS 1158 and 911); h) 1536 Al-Bahār muqadd 'Ali' i bid. Waṣṣāf by 'Ali, inc. anna annahā waṣṣāf anna lā ilahe illā 'llāhu.

1630.

H 8. 132 Fl. 32½ x 23½ cm. Copied 1202/1788 by Isma'il b. Mūḥ. b. Aḥmad al-Qāhilīn from the autograph (cf. note on the mg. at the end). Poor copy, in a common, coarse, rather thick and compact script; from f.120 ca smaller script, by a different hand. Rather good condition, the cover only a little damaged.

Maṣāʾir al-Azhār wa-l-aʿār al-ahār, by 'Ali b. Aḥmad b. Mūḥ. b. 'Īzzaddīn aš-Šaʿīfī (cf. Yaq. III, 119 and Forrer 92). The author is quite unknown to all available reference works, IAR included, as well as this title, missing even in the detailed list of al-Azhār’s commentaries, given by Ḥablī 94-6. The essential information, drawn from the introduction, is that the work aims at being a summary (muḥāsar) of al-Azhār, restricted to the religious-juridical questions (bukhārī), otherwise said (cf. the title) the saʿādīr. As to the contents, the work appears to be complete, though the title-page tells that the ms. contains vol. I only! Here is the list of the kitāb’s (subdivided into bāb): 1b: al-ahār; 14a: sulūr; 52a: jumāl; 41b: zahār; 53b: hūm; 59a: sīyār; 53b: fārāj; 63a: mawālī, sīyār; 54b: bāb; 97a: fārāj; 100a: jumāl; 169a: rāmūn; 117a: jumāl; 121b: wādī; 117a: līwā; 118a: al-mānu; 123a: jumāl; 123a: jumāl; 123a: wādī; 123a: sīyār. Inc. al-b. li-lāh aš-šāfiʿī 'azza sīlāhāna wa-bahār 'ala saʿādīr al-baḥrūn baḥrāruna ilā bih.

1631.

H 9. 397 f. (1,367½ blank) 32½ x 21½ cm. Copied 1294/1878. Two different hands: f.3-233 a solid, thick, very compact nashī, f.234-end a rather thin, round script; pages included in a frame (two lines in red ink); sumptuous title in large characters, the same being used in the chapters as well. Good condition, excepted the cover with flap: upper plate and spine damaged.

Vol. II, or III, according to a notice on the title-page and on the edge (the work should have four bāb; as stated in a property certificate (L.s.), cf. Tāj al-qālib wal-ahār fī-ṣiḥāda” iša kašfīyat ʿabidāt Aḥmār al-Azhār, the commentary by Mūḥ. b. Yahyā b. Mūḥ. b. ʿAbd al-Rahmān on Aḥmār al-Azhār, and the commentary by Mūḥ. b. Yazīd b. Mūḥ. b. Samṣadī (see 101 and 1298 f.). Text begins in the k. at-tālāq and end in k. al-īlāq, last section being f.359b bāb at-tadākh.
1632.

H 10. 420 ff. (1.288b-289a blank) 32 x 21 cm. Copied I 1497/1736. Good ms. by two different hands. I in a thick, rather large, but not very nice nasîh. II in a quite elegant, round, more compact script, each sentence being separated by unusual heart-shaped dots in red ink; text of I included in a frame (two red lines); titles of the chapters in tawâtirs. Good condition, except cover (flap torn out).


II (289b-293) Hadîyât al-afkâr fi hâl mî'âtin al-Azhâr. Despite the resemblance to the title of I, this text is quite different, consisting actually of glosses (wawâlî), as stated in a preliminary, interesting note by d'Alhaddad: 'Abdallah b. Sâ'âtâddin Yahyâ b. Samsâddin (d.991/1585, cf. Habîb b. Ind. 664; biography in IAR II,386), likely the copyst, who informs that the present ms. was copied from a copy of the autograph, with the addition of some glosses, due to the author himself, which he could find in the autograph itself, but which he omitted in the copy. Who is the author, it's impossible to say, nor the list given by Habîb 95-96 is a valuable aid, the only certain datum is the time when he was living, namely the 10th-11th cent. As regards the text, it has no introduction, and it's divided in as many kîhîâ as the basic work. Inc. masâ'îl: al-masâ'îl 'ilâ ilâhîn: 'aqîq wa-huwâ mî la yu'lama ilâ bil-'aqîq wa-sâr't wa-huwâ mî la yu'lama ilâ bil-'sâr' wa-huwâ nau'tîn: usul wa-fârîs'. Then: 293a tahâra: saîr il-imān ... li-auna l-imām yuâbâhiru nâsîsât il-bâdir: 316h ādâm 'iz; 316h zuhab; 316a āmân; 329a yûdîm; 329b bi-hâfî; 337b nikkâm; 342b tâlîq; 352b bi-tâlîq; 352a lî'âs; 352a wa-nâsîsât; 373b wa-nâsîsât; 373a wa-nâsîsât; 373b wa-nâsîsât; 373a wa-nâsîsât. 373a wa-nâsîsât; 403b qâlî; 403b hâfî; 403b wa-nâsîsât.

1633.

H 11. 213 ff. (45b, 214-b blank) 32 x 21 cm. Recent copy, in a regular, rather nice, middle-sized, fully vowelless nasîh, by one and the same hand.

I (1-450) Contrary to the title, by a later hand (Šarîf al-Azmâr ibh. li-Ibn Bahîrân), the text is that of the commentary qâlîbânî on the introduction of K. al-Azhâr (above 27), that Ibn Bahîrân included in his comm. on Aqmâr al-Azhâr, alias Tâhîb al-qâlîb ilîh. (above 101 and 1631), immediately after the comm. on the introduction of K. Aqmâr ilîh. (cf. Ber. 4937 and II below). The proper Šarîf al-Azmâr begins 1/50 by the k. al-sâhâra, which breaks off just after the beginning of bâb al-miyâb.

II (46-211) Šarîf al-Azmâr ibh. by Muh. b. Yahyâ b. Muh. b. Ibn Bahîrân, comprising: 46-62 the comm. on the introduction of al-Azmâr (inc. al-b. li-tâhîb al-nawâwara qâlîb aqî'îhî bi-mâlîmîh al-'ilmîn); 62b-67 the comm. on the introduction of al-Azhâr (=1 above); 67b-end the following sections of the comm. on al-Azmâr: at-sâhâra; 88b al-miyâb; 107b al-fâsîl; 153b al-ulûb; 153b as-sâlîb; 176b al-awqât; 176b as-sâfît as-sâlîb; 212b sunan as-sâlîb.

IX

Sina Râsâl Allah, by 'Abdalmalik Ibn Hîfîm (Cat. No. 1626, f. 56a).

Some chapters on the beginning of the Prophetic mission of Muhammad.