CATALOGUE OF THE ARABIC MANUSCRIPTS IN THE BIBLIOTHECA ABBREVIATA

I (1-8) Faṣā’il al-Yaman wa-alhīth, by Wajīhuddîn ʿAbdarrāḥmān b. ʿAlī b. ʿAbd-Daʿībā (see the preceding ms.: ḥaṭā fī ḥāj al-ṣalāh fī ḥaṭā fī ḥāj al-ṣalāh an-nabawwya al-wārida fī ḥaṭā al-Hijām, the traditions being here 50 fī ḥaṭā fī ḥāj al-ṣalāh waṣbāḥbāḥ min al-Yaman wa-sāhīḥ man dhāhīla min ʿalā-qāhīṭ min al-Yaman wa-sāhīḥ min al-Yaman wa-sāhīḥ min ʿalā al-Yaman. Next to the col., a note on the 8 names of Mecca occurring in the Qurʾān.

II (9-90) Miscellaneous: a) 90 a table with the Himyarite epigraphic alphabet (qalam mus‘ānid), the usual Arabic alphabet, and other magical signs to be used for medical treatment; b) 96 an edifying story, focused on the so-called ṣuṣ ṣuṣ al-qalī, by Yahyā b. ʿaṣ-Suṣī, to be rectified into Abī Muḥ. ʿAbdallāh b. Yahyā b. Abī I-Haiyām as-Ṣuṣī (d.553/1160); Kaḥīr VI, 184, whereas his father is recorded by the same XII,235; Ṣaḥīḥ I,89 where this very tale is quoted; c) ibid. a warning about the duty of keeping the secret (ktimār); d) 110 fī ḥaṭā fī ḥāj al-ṣalāh by ʿAlī b. Ibrāhīm al-Mu‘alla al-Muḥāʃā, unidentifed; e) 110 fī ḥaṭā fī ḥāj al-ṣalāh by Ibrāhīm b. AB b. ʿAbdallāth al-Muqri (see CXXIXI;T); f) ibid. the chronology of the Prophets, from Adam to Muḥ., as it’s given by at-Tāhir’s Taʾriḥ; g) 110 qasṣ as-ṣuṣ, 23 ṣaḥāḥ in praise of ʿAlī, by ʿAlī b. Muḥ. b. Ḥasan al-Sawī (cf Forrer 320; see 4:6); h) 116 a few poetry texts and prayers, by ʿAlī b. Yahyā b. ʿAlī b. ʿAbd-Muṭtad al-Banīrī as-Ṣaḥābīn (d.1104/1707); Habīb 326; Nafir II,337; for the ṣiḥa cf. Foerer 288; k) 16 a survey of the main alphabets: al-qalam as-suṣ, al-qalam as-suṣ, al-qalam as-saḥāḥ, al-qalam as-suṣ; al-qalam as-suṣ; besides, a list of the both living and dead languages, and a quotation from the biography of ʿAlī b. Ḥanīf b. al-Bawwāb by HI III,342.

1773.

H 127. 16.2 x 21.5 cm. Recent ms., in a common, rather small, thick, compact nasiḥ. No cover.

(1-13) Kāfīyāt al-muṣābīg wa-al-niḥāyāt al-muṣābīg fī l-luġa ʾl-luqānīyya, by Ibrāhīm b. Ismāʿīl b. ʿAbd b. ʿAbd al-Aждābi at-Tarābulisi (see CCLIX:V and 1147:XXIV). Another copy of this renowned lexical compendium, who enjoyed an exceptionally large success, as stressed by Ch. Peltat (cf. EP Suppl.360), likely thanks to the wise decision of the author, explicitly stated in the introduction, to leave out the sawāḥāb in order to make easier its reading and use. Contents divided into ca 50 unnumbered bāb’s (partially omitted in the description of Berl. 7043), whose titles are highlighted on the ms.

1774.

H 173. 19 ff. 20½ x 15½ cm. Rather recent ms. (12th/13th cent.), in a nice, large, round, partially vocalized nasiḥ).

I (1-19) Kāfīyāt al-muṣābīg fī l-luğa, by Abu Ḥanīf Ibrāhīm b. Ismāʿīl b. ʿAbd al-Aждābi (sic instead of Ibn al-Aждābi, see the preceding ms., as regards also the complete title) at-Tarābulusi. This copy consists of 20 bāb’s only, the last one being fī ḥāj an-naṣr wahṣuṣr wah-hawādd wa-saṣṭār ad-dawāb; therefore more than a half of the text is missing.

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1775.

I 174. 38 ff. 23 x 16½ cm. (ff.35-38 23½ x 16 cm.) Copied I 1208/1794, in a regular, round, solid, fully vowelless naskh; text as well as title-page included in a frame.

I (128) Kifâyat al-muḥāfîḏ ð-mā yakûra ḍanwârûhunun... min ‘ilm al-ḥûṣ, by Abû ʾIshâq Ibrâhîm b. Isâmî-l b. Ahmad al-Ṭârâbulusî I b.n al-Aḏâbî b. (name in the intr.; see above 1773). Complete copy, in 38 ḥâdîs, in a redaction apparently somewhat disagreeing with that, e.g., of No.1773.

II (29-end) Minor texts: a) 29a 15 vv.-âsâs by ʾSaḥîdîn ‘Abdallâh b. Šarîyâ al-Ḥillî, being a reply to some scholar asserting his lacking knowledge of the Arabic language (1); b) 30b-30b extr. on al-ḥarîf az-ṣâ‘îd (cf. Kâfî, I.1031 “letter which n’appartient pas à la racine”) from qism 4 fi l-multârik al-Muḥâsâl lir-Zanâljârî (above 741, c) 30b-32a extr. from al-Guṭî aṣâsî waṣâṣî, al-Ṣâlîdî’s comm. on al-Tâfîrî’s Lâmiyât al-ʿAṣâm (above 740 and 899-II); d) 32b 48s, 24 vv.-âlînum by Abû l-ʿArîf Ahmad b. ‘Abdallâh al-Maṣârî, inc. a-là fi sabîl l-mâṣîth ma anâ ṣâţîla (=Berl. 8255-50 and Ḫâfî, 3c); e) 34-5 extr. from Ṭâṣfîyat al-qulûb can darun al-ʿaṣâr waṣâṣî, by al-Mu’ayyâd bîlîhîb Yaḥyâ b. Ḥâmîr (see 1871); on ḥadd and generality; f) 35b-6 vv.-ans by ʾIyâdînîn b. Ḥâdi b. Ahmad b. Zakâdînîn al-Qurânic (d.1079/1668: Bâdî II.38c, cf. Vâc. 118c-53b; g) 35b-36a, 38b ḥâdîs by different authors.

1776.

I 175. 32 ff. 26 x 20½ cm. Copied I-II 835/1432 by Dâdî b. ‘Abbas b. Ahmad as-Salâfî. Excellent copy, in a quite regular, rather small, thick, very compact, angle-shaped, fully vocalized naskh. Good condition.

I (1-13) Kifâyat al-muḥâfîḏ ð-l-ḥûṣa, by Abû ʾIshâq Ibrâhîm b. Isâmî-l b. Ṭârâbulusî I b.n al-Aḏâbî b. (see 1773). The chapters are 38, just as in No. 1775.

II (14-30) Muqaddimât al-ṭarîf wâl-hatt, alias al-Muqaddimâ al-ṣâṣî, the well-known treatise of morphology by ʾIyâdînîn Abû ʾAmr Ṭûmânî b. Ṣâma’ b. Abî l-Bârî al-Ḥâfiṣî b. (see 54-II).


XVI
The Divan, by Abû Nawâs Ḥasan b. Ḥâsîn
(Cat. No. 1763. ff. 444 and 2544). Beginning of the section on al-ḥûṣ, and colophon.

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1777.

H 176, ff. 55, 350 x 21 cm. Copied 1559/6155 (col. of 1 and III), the copyist being the same throughout. Good copy, in a regular, rather small, sharp, compact nastaliq.

I (ab-7) al-Rıb fi mu'arrij al-ansab, by Abū Hasan Abūnā b. Muḥbār. Bahrīm Abūnā al-'Alī Yamanī (d.599/1595, cf. F. Sayyid 115, where in the footnote it's stated that al-Rab 'illā, according to the text, is the right title, since the author conceived the work as a madhhab (i'tla 'ilm an-nasab), literally a "door", that's an introduction to the genealogical science; the same in Ilahī; 556, unlike Uİ V, 297 No. 1037, and Amirb, 142,12 (see above), both giving the title al-Labīb īlī. The work was intended as an abridgement of a wider treatise by the same author, al-Tarīq bi-an-nasab (F. Sayyid 115, see: GAL L 324,5-1996).

II (8-16a) K. al-Ga‘warīs fi 1-amāl al-'ašāmara wa-l-arabiyah, by Abūnā b. Muḥbār. Ibn 'Abd Rabbī bi-l-Magribī al-Andalusī, i.e. actually a large fragment of his K. al-'lād al-fard (GAL L 354,5/16a S 251), corresponding to a part of its' III - ed. Beirut 1493/1983. III, 63-112 the first three lines, so that the second half of the chapter dealing with proverbs is missing.

III (17b-32a) K. Asrār as-siyar, a historical work, whose rather unusual title becomes clearer by reading the short, but lively foreword, where the author, still unidentified, emphasizes the value of the biographical literature and the need of its knowledge, deploring that on the contrary it's mostly so much neglected that, for instance, al-Tātabī‘ī are mistaken for al-Tātabī‘ī (pl. of Tātaba‘ī). This explains why he brought himself to deal with such a means of a comprehensive aim at highlighting the "secrets", the i.e. the innermost warnings of this kind of texts. The contents, as a matter of fact, though within the framer of a general history, are outlined according to the patterns, devoted to the leading men of the religious, political and cultural life. To the whole arrangement of the work, it looks somewhat peculiar, as it appears from the following sketch: 17b the creation of the world (ca 20 fāsul on Adam, Nūh and their descendants; 20b a surprisingly short biography of Muḥammad; 21b-24a "Abi‘ and the "Alis", the last one being Muḥammad, see Aṣa‘īya; 24b-24c strat al-madhīn min aṣāfha (ca 12 Companions), then 24a al-Tātabī‘ī; 24b ahr as-ra‘y (cf. EIP 7,173 s.v. Aṣāfha as-ra‘y); 30a-30b aṣāfha al-nabī. The note (30a, 30b, line backwords from the last one) samma ta‘rīq ahr all-bait wa-yahāba īlī, lets suppose that the set of the preceding chapters was conceived as an independent section. 35a (last 5 lines) 35b (excepted the last 3 lines) the Aʾbābbīsh: until 36a a general introduction, then the biographies; 40a (last 8) 40b (first half) the Fatimidūs; 42b-44a (excepted the last 6 III) the Umayyads of al-Andalus until 319/927 only, at the beginning of the caliphate of 'Abdār-Rahmān III (ruled 392/962) to 320/931; 44a malak al-a‘wā‘ī min al-arab wa-’Aṣam; malak al-Abī bā’ī Yaman, in fact an outline of the Mā’yiric dynasty from Ya‘rub b. Qatīn until Sa‘īd b. Dī Yaran, including (46b) the temporary Abyssinian conquest by Abrah; 46b malak al-Sām, i.e. a summary of the history of the Gāssānī dynasty; 47b malak al- ḫīrā, on the Lāhmī dynasty; 48b malak al- ’Aṣam, being the history of Iran from the pre-Sasanīd legends of rulers until Yazdādīr (III) b. Ṣafīrīyār (d.319/931); 51b ‘ilmāna an-nasab (17 scholars, from Dağfāl b. Ḍāṣūs; GAL L 263,15; 27a

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ayḥal al-ḥār wa-tahrīb won-nawāy (23 scholars, from Abī ‘Amr (Zalbīn b. ‘Arainār Ibn al-’Alī) (GAL L 15,3/85)) the last one being al-Mubārrār. As regards the identity of the present text, whose author introduces it as an abridgement (muktar) of not better specified larger works, such an assertion can't be accepted without reserve, since at least some parts (as those concerning the pre-Islamic prophets, the supporters of the rational interpretation or vice versa of the Traditions, the so-called awā‘ī, i.e. the ancient dynasties, as well as the different kinds of scholars, and the poets) appear to have been literally taken from K. al-Ma‘āry‘ī’s Ibn Qataūla (GAL L 211,1/291 S 1,185), so that the correspondence between this ms. and al-Ma‘āry‘ī’s edition by T. ‘Ukalsā (Caïro 1960) can be plainly stated as follows: 10b-10b pp. pp. 85-96, 85,23-29a pp. pp. 84-85, 85,24-30a (first 4 II) pp. pp. 86-86, 86,24-30a (first 4 II) pp. pp. 86-87, 86,24-30a (first 4 II) pp. pp. 86-87. For all the rest, namely the bibliographical survey of the Prophet, ‘Abīl and the ‘Ahlīs, the Companions and the “Successors” (al-Tātabī‘ī), then the Caliphs, both the ‘Umayyads (included those of al-Andalus) and ‘Abbasīdīs and Fatīmīs, all the best was tried to ascertain some connections with the main bio-historical works, starting from the Qurar as-siyar, the well-known text (cf. GAL L 1,581), whose title seemed to be promising. Besides some peculiar general histories al-Fā‘īlī Ibn al-Tātāq (GAL L 226,3-2,1) all the latest major picture of the Arabic historiography were looked through, from Ibn al-Atīr to Ibn Kātib, taking into account that the present work ranges over centuries until the end of the ‘Abbāsidī caliphate. Unfortunately no source could be traced, which enables to infer reasonably that the author, as otherwise stated by himself, has actually performed a compendium by drawing on different texts at his own discretion. Failing whatever clue on his identity, apart the obvious chronology of his life, to be placed in the 5th/6th cent. or a few later, it's not too daring to suppose him as taking a liking to the Sīnā; this might explain the extended section devoted to ‘Abīl, in abnormal contrast with the scanty item on Muḥammad, and what's more the emphasis put on the discussion between al-Ma‘ārin and the jurists about the excellence of ‘Abī (t. 38,42a: līqīlāt al-Ma‘ārin ala l-fuqahā bī fudū AM ‘Abī b. Abī Ta‘īlīb)

N.B. Nos. 177-184 are note-books handwritten in Arabic by E. Griffith, with remarks on ms. of the Ambrosian collection in view of his planned major catalogues (see the preliminaries list of the abbreviations in the vol.1 of this Catalogue, p.XVIII).

H 185, Six independent vellum leaves, from different mss., being all fragments of the Korān, viz.:

A) Ca 22 x 26 cm. (saffina); very large, round kufic script (maximal height 4 cm.); 5 lines to the page; ink faded on recto side; a division mark in a triangular layout on verso side; damaged on all the naps. al-Qur'an: sura 27 an-Naml: 32 ozyyyah l-ma‘luh 33 fās-nawāy.

B) Ca 17 x 21 cm. (safina); kufic script, smaller than that of A), rather "geometric"; 5 lines to the page; ink faded on the verso side; rosettes as division marks; damaged in the left and lower edges of the leaf with loss of text.
CORRECTIONS AND ADDITIONS

al-Qur'an: sura 83 al-Mutaffifin: 30 owa-ldh ma'ra 34 yadžukina (but text partially lost).
C) Ca 15 x 20 cm. (saffina); large, spaced, round kufic script; 5 lines to the page; ink faded on recto side; a big, nice, stylized floral division mark on verso side; damaged in the left upper corner with loss of text.
D) Ca 19⅝ x 16 cm.; written space 13⅝ x 10 cm.; 5 lines to the page; fine, more angular, compact kufic script (maximal height ca 2 cm.); divisional marks in the shape of big, circular dots; dampstains.
E) Ca 14⅝ x 20 cm. (saffina); fine, thick, round kufic script (maximal height 1,8 cm.); 5 lines to the page; fine, thick, round kufic script; on end. of verso side a big division mark, in the shape of a circle including letters; damaged by damp, and torn on the lower edge, but without loss of text.
F) 15 x 22 cm (saffina); written space 10⅛ x 17 cm.; 16 lines to the page; nice, rather small, round kufic script; text divided by means of 3 small dots grouped together; on verso side the title of sura 43 in red ink; dampstains.
VOLUME I

No. LXXX: B Not Fragment of a text on ْلاسرف, but Fragment of مارث al-arwah, by Ibn ْماند (see LXXVII:A).

No. LXXXIII:B Add Tun.2 2145 2193; id. c Add Mingana 584-600 1218-21; Gurr.2 2316 (3 ms.); Princ. N.S. 1564; SOAS 378-9; Yale 657; Inst. Vost. 1799-1806; Wilkam 14.052-5; Körprüli III Nos.720-3 724-1; Baghdad Austin 225 Nos.374-6; RASB 374 No. 757; Rampur II.272-3; Tun.2 2090.

No. LXXXIX Add HH Y.497 No. 1188 but without author’s name; Bel.7007; Leid. 121 (but missing in Voorhoeve!) with many ref.; Gurr. 288-291.


No. XCIII. B Not GAL S I, but GAL S II; add ْماند, X.157.

No. XCV Add Cairo 311.2 (2 ms.); Körprüli L.436 No. 884; Baghdad Austin II, 298 No. 3389; Rampur IV,462 Nos. 3513-4.

No. CII:H The author recorded by Cairo, King II.287 by the kanyu only.

No. CI:B Not an-Nadrumi, but an-Nadrumi.

No. CXII Add Cairo 311.2 vol. I only.

No. CXVII Add ْماند, II.41 and E.I. Suppl.389.

No. CXIX:G Add no mention in GAL S L400; GAS VI, 228 (title p. 231:2, mentioning this very ms.; author also in ْماند, II.218; to be noted that Cairo, King II.218 describes a similar work by the same author, ْجابول ad-dar’ir al-ْعجاف, a set of tables said to be the first part only, the second one being preserved in Bodleian library under No. 672.

No. CLXVIII:A Add RASB 365 No. 733 615 No. 1168:1; Rampur II, 226 No. 1597.

No. CLXVIII:B The description is to be rectified so:“ As suggested by the title, it’s apparently an explanation, rather extended indeed, of the comm. on al-Baidawi’s ْمذب al-arwah (above A), entitled ْلذب. No other copy was unfortunately found, which involves that the present one is likely unique! In such a context, otherwise, it’s probable of use to clear, as regards ْلذب (whone inc. al-b, li-l-ْذب allaَذ ثابابي al-ْذب fi ‘yaَشت ل), that all the sources agree on its author, being ‘Ubialddalh’/Abdallah b. Mu’t. b. ‘Ubialddal al-Farganî al-ْذب’i al-‘Ibri (cf. GAL S 1,742, ْماند, VI.136, and the few ms. known: Leid. 1545, BM 171, Topkapı III,691 No. 6876). Hence one must
No. 53 Delete “Another copy: 1694”.
Sources 24 No. 24 No. 104.
Id.: III This ms. is the only one cited by Ḥābibī 417.
IV: TS. This ms. is the only one cited by 18b I Ḥābibī 178.
No. 56: It’s a polemic tract against the Muḥbira (cf. EP II,375 s.v. Ḥābibiyya), cf. Ḥābibī 110, citing the title, but no ms.
No. 63:IV:IV al-Q. al-Bihālīyya has the same as ber in Ber. 8064,4.
No. 65:II:IV For the nisba al-Wasilī cf. Yaq. IV,370.
No. 66:III:IV Add. Wien 2045; Chester B. 4432,1; Inst. Vost. 211,5; Bagdad Aqāfī I,32; Wilkam 14,989,19.
No. 67:II:III Add Sources 135 No. 593.
No. 68: I This ms. the only one recorded either by F. Sayyid and Ḥābibī 440, must be a unique.
Id.: IV Instead of “lived etc.” read d.652/1256 as to the work, Ḥābibī 409 doesn’t know any ms., and the present copy is only the recorded by GAL. So this also is a unique!
No. 69: I As far as it’s known, this copy is a unique! Cf. Ḥābibī 395, citing this ms. only.
A fragment above CCCLIII:O. Inc. abnawādī b. ‘alā‘ ilāqat al-‘āsīn kā-mā abnawādī b. ‘alā‘ ilāqat al-‘āsīn. Ḥābibī 42.
No. 70:II:IV The author died ca. 646/1248 (cf. Ḥābibī 42, with the mention of this ms). A detailed description below 1482:1
No. 74 In the col. of qimr (f. 114v) the date of the copy, 937/153, of the ms., and the copyist, Ḥābibī b. Yahyā b. ‘Abdallah b. al-Hādawi.
No. 75:II:II This text is mentioned by Ḥābibī 15, besides another in Ṣan‘a’. ID: XXII Add Kahl. IV,17 with title Ṣāḥib al-Arkān baddīt fī l-ḥablīq. Besides this ms., the only one cited by GAL, add Chester B. 3215.
No. 78:III:III The author is in fact Abīs Sujud b. Fatālah Abīn-Nabwī, living in the 7th/13th cent., cf. Ḥābibī 372, where this comm. is recorded, but without any ms.!
No. 80: A Critical edition of this work, with a translation into Italian, was made by V. Sagaria Ronzi, Il Kitāb al-Antāl (Libro dei proverbi) di Abī Sāḥib al-‘Isbāhānī (1273-958/687- 970). Napoli 2002 (Univ. degli Studi L’Oriental. dip. di Studi Asiatici, Series Minor LXIII).
No. 81: III Just this ms. must be rectified in to as-Su‘ūdī (cf. Yaq. III,50).
No. 86: II:II An extremely detailed inquiry of the whole ms. was carried out by R. Traini, Scienza senza confini: un caso singolare di “clerici vaganti” nel ‘Alam medievale, in Omomastica e trasmissione del sapere nell’Alam medievale, Roma 1992 (Studi Oriente-
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No. 157: II Ḥabīb Ind. 673 gives the name Ḡanālādīn Māh, b. ʿAṣ-Ṣādiq al-Ḥāṣ (=Ḥāš?) Ibn ʿAnqū al-Hanafi, d. in Ḍabīd 996/988 (see below 790X:9).


No. 159: III Instead of d. 1024 read d. 991/1585; F. Ṣayyid 411. As to the author, add Ḥabībī 431, citing also this ms., but giving the nisba al-Danāwī, and Sources 49 No. 208, with the incorrect nasab Aḥmad b. Ṣāḥib!!

No. 163: To be added: ff. 174.

No. 173: To be stressed that the only ms. mentioned by GAL is just the present one!

No. 182: The sections (maṣaqa) are noted on the ms of ff. 143b, 171b, 123b, 134a, 191a, 223a (maṣaqa 7 and 8 missing), Add. at the end: Another copy 921.

No. 183: Add: The 3 abl., into which the text is divided (see the description below 981), begin respectively in the ff. 25a, 38b, 125a, 142b, 50b.

No. 187: The work aims at pattern al-Gazālī’s Ṣūl (above CXXI). Another partial copy (maṣaqa 1 and 2 only) in BMS 1200 II, whose identity however was misunderstood (hence wrongly GAL II, 350-78).

No. 190: Since GAL doesn’t mention any other copy, this one seems to be a unique! No. 198: VI Add: According to Ḥabībī 340, the poem deals with the ancestors of the İmām Ǧaṣāḥīd al-Yahṣū’ (above 26:3).

Id.: VII: Add: The author explains why he moved from the Bāṣṭān school to the Baghdād school of the Muʿtazila.

Id.: XXXI Add. BMS 1242:VI (anon.), and Ḥabībī 466, citing both Ambrosian mss.

No. 199: XIII This very ms. is only cited by GAL! No. 206: Text with some gaps and rather upset: 4:12 intr.; 4:13 qim 2 (ḥabībīyat); fann 1 only, imperfect; 14:17 qim 2, defective at the beginning; 31b-s fann 2; qim 3 (ṭahrīya); 52:7-8 fann 1; 70:4q: fann 2; ṣaṭ 1: 5-10 (ṣat 3 in ff. 3-7); 80b-q: fann 3.

Nos. 215-6 No other ms. is mentioned by GAL, but Ḥabībī 241 records besides this one two other copies, San’ā’ 274.

No. 221: Tolkien in his ms. cited by Ḥabībī 605 together with another in San’ā’. No. 226: III For some information on the work cf. Ḥabībī 894, where also this ms. is cited.

No. 228: I Author died 665/1267: Ḥabībī 261 and Kaḥib II,195, both with a wrong nasab, cf. Sources 42 No. 140.

No. 229: This ms. only mentioned by Ḥabībī!

No. 231: I The work is probably identical with R. ḥakīma lāhāt yaʿṣūdahā l-aʿimma (cf. Ḥabībī 112 No. 6).

Id.: III Delete Ḥabībī 114:3. Add to the author’s name: al-Ḫafūlī, the 28th Zaidi Imām (d.856/1453; F. Ṣayyid 409; Badr S 182; Ḥabībī 420).

Id.: IV: A Ḥabībī 59 mentions this very copy as a unique with the title R. fī ḥabībī Sulṭān al-Dār al-Ḥāṣma, al-Ḫafūlī lāhāt yaʿṣūdahā l-aʿimma.

No. 234: A unique, according GAL! The author, the 46th Zaidi Imām, is unknown to Ḥabībī!

No. 237: Sources 114 No. 491, and cf. Vat.1009 for the complete name of the author, d.662/1264.

No. 238: This one is the only ms. known (cf. GAL), the author being unreachable anywhere; even his name is uncertain, the most reliable nisba being probably al-Ṣāḥī (cf. Yaq. III,263 and Foster 321).

CORRECTIONS AND ADDITIONS

No. 247: II One wonders at Ḥabībī 112, recording al-Anwār and Yaqūṭ al-ṣiyāza as two distinct works, though they are one and the same work, as it appears from the Ambrosian copies of both.

No. 248: III After “al-Ḫafūlī” delete “all,” and read: but handed down by Abū Ta’līb ʿIṣāṣ b. Māh, b. al-Ḥafīlī ʿIṣāṣ al-Qaṣīsī (d. after 548/1155; Tab. Zaid. III,117; Sources 91 No. 393), hence the usual title recorded above; on the details of the transmission cf. BMS 156.

No. 250: After the author’s name add: d.662/1264: IAR 1131a; Tab. Zaid. III,141; Sources 114 No. 491.

No. 252: A unique too, though imperfect (cf. Ḥabībī 61).

No. 258: An extended description is available in Ḥabībī 410.

No. 261: The two Ambrosian copies are the only extant, besides a third one in Istanbul (cf. GAL).


No. 266: The edition of this collection of Stōḥ poetry recorded by Ḥabībī 342.

No. 267: Ḥabībī 963 cites this ms. as a unique.

Id.: II The list of the chapters in Ḥabībī 98:7; as to al-Kaukab az-Ṣāḥī, it’s recorded by Ḥabībī 106:54, but without any ms.!

No. 269: I Read in the title li-ṣūlī. Author lived in 11th/12th cent., cf. Ḥabībī 387, where this ms. is mentioned as a unique!

No. 270: I At the end read: a detailed description of the contents in another copy (No. 923 below).

No. 271: Add Ḥabībī 162, where this very ms. only is mentioned!

No. 275: The name to be rectified into al-ḥafūʾlī (cf. Yaq. IV,568). Unique!

No. 273: Don’t read al-Maḥḥūlī, but Maḥḥūlī (cf. Yaq. IV,428 s.v. Maḥḥūlī); the author d. after 900/1504 (cf. Ḥabībī 284, citing this ms. besides another in San’ā’).

No. 278: Add: The present ms. together with another, by far older, in San’ā’, cited by Ḥabībī 353:3.

No. 281: Add: IAR II,136b; this ms. cited by Ḥabībī 383 besides another in San’ā’.

No. 282: VI Delete all, and read: A treatise on geomancy, attributed (title-page) to al-ʿA M. b. M. b. ʿA.: az-Zanūṭī (GAL S II,1041:40 with a slightly different nisba), likely his Ḥabībī qīlm dar-ramūb (though other similar titles are recorded by EP IV,1181 s.v. Khāṭa). The identity itself of the present ms. is otherwise unsure, as two distinct texts might be there: the above mentioned geomantic work (338-342), divided into 16 lāsīb (for their peculiar items cf. Berl.4201, containing the work li-ṣūlī, b. ʿAṢ bīn az-Sāḥī), and then a looser text dealing with divination as well, where az-Zanūṭī’s name often occurs, but as if he were the source (qalā faqith az-Zanūṭī).

No. 279: A l. VIII As to the author of the apocalyptic Maḥṣūm, the quite different name given by Voorehove, i.e. Ḥādī as-Sarīf etc., whereas however occurs this very same, otherwise unusual nisba, arouses the suspicion of a wrong reading and suggests that the right one might be as-Sarīrī (cf. Berl., Ind. 354), so that the proper author should be Ḥādī b. ʿAli as-Ṣāḥī into as-Sarīrī (d.1130/1718); Kaḥib XIII,126, from Badr S 224 and Ḥādīya II,302;
CATALOGUE OF THE ARABIC MANUSCRIPTS IN THE BIBLIOTHECA AMBROSIANA

No. 706: VIII.a As regards the author, see below 871-II. A ms. of this text recorded by Ḥabīb 231.
No. 707: The title in Ḥabīb 436, citing only a ms. in a private library of Ṣan‘a’.
No. 710: I Add Ṣan‘a’ 57 (title al-‘Āmmir al-ma‘ṣūf fi ṣāḥib al-ma‘ṣūf an-nabawwī). 2
No. 712: Read al-‘Umrānī (cf. Ya‘qūb III, 723), not al-‘Imrānī (as in Kahl II). No other ms. is recorded by Ḥabīb 274 under this title, so both Ambrosian copies seem to be the only extant.
No. 744: II The title quoted from Badr must be rectified into Ṣāḥibṣūf al-abdāl (not al-Abdāl); add Ḥabīb 24, where the work is said to be an abridgement of al-Tamurī al-yāmīni (below 1229-II).
No. 753: IV See below 812: VI for an information about the author. As to the title ar-R. an-Nāṣibī al-Mu‘ayyadys, nowhere, included Ḥabīb 136, there’s mention of it; so this copy seems to be unique!
No. 750: Add Ḥabīb 310.
No. 721: I Add Ṣan‘a’ 110. 6 (7 ms.).
Id.: X Wrong! The correct description is: Some Fatwāt bi an-Nāṣir dil-ḥaqiq Ḥasan b. ‘Ali d. Dā’līd al-Mu‘aṣṣab, the 40th Ẓādī fīmā imām (see 628: VIII; add Sources 76 No. 315 and F. Sayyid 441; the title recorded by Ḥabīb 126).
No. 725: II The name of the author must be supplemented as follows: Abu ‘Abdal-lāh Aḥmad b. ʿUmar b. Ḥalīm al-Ḥuṣainī al-Maṣūfī. Delete “author still lived etc.”, and the quotation from Ḥażūrī. Instead read: d. 680/1281, according Ḥabīb 492, where two other works are mentioned, a comm. on al-Dhahabī’s Muṣṭaḥṣar (GAJ, 1652/40 and GAS V, 2292) and Čawādeh al-ḥibāl, but not this one; the same titles cited by Ḥaḍīṣ 1,98, only the second one by  (![image](Image)) and Khālīfah. As to the present work, another ms., with a detailed list of its 13 bāb, is to be found in Cairo,King p. 889, with a different, likely mistaken, attribution to the son Muḥammad (as well as a copy of the above mentioned commentary, p. 820).
No. 755: IX Add As, regards the author: (d. after 800/1398: IAR 1852; Sources 43 No. 185).
No. 737: Add Ḥabīb 377 with a mangled title! A closer description below 1585-I. To be stressed that, apart from the three Ambrosian copies no others are mentioned.
No. 738: III Add Ḥabīb 381: the title only, no ms.!
No. 741: I Read Muḥ. b. Ḥasan b. Yahyā etc. (d.1120/1710: Naṣr II, 665; Ḥabīb 338).
No. 753: I Add Ḥabīb 338, replacing the references by “(above 310-II).”
No. 756: II Title cited by Ḥabīb 237 and 481, mentioning another copy in Ṣan‘a’i’s Great Mosque, however untraceable in the Catalogue. Id.: IV Add Ḥabīb 466, citing this ms. too.

CORRECTIONS AND ADDITIONS

Id.: V It’s worth remarking that the mistake of the true author al-Ḥamadānī (d. 555/ 1160) for Ibn ‘Arabī was evidently due to the nisba al-Tī’ī, common to both.
Id.: VI Add Ḥabīb 305; Ṣan‘a’ 881 (3 ms.).
No. 766: II I Instead of taḥlīl, the Buḥayyīnī has a tālīr (cf. Dory I,759), just as above 635:IV.
Id.: XII Description to be annulled, the work is identical with 506-I (see above).
No. 770: Add Ḥabīb 126.
No. 771: The last supplement to al-Bassām by Muḥ. … ‘Āṣīb is cited as Dar al-B. by Ḥabīb 458.
No. 773: I The date 834/1431 must be rectified into 812/1409, though Ḥabīb 316 and F. Sayyid 115 give the date of ca 550/1155? Moreover, both Ḥabīb 2 and Kahl II,59 state that he was a Ḥanafī scholar!! As to the contents, its description can be found also in Wien 414.
No. 777: I Add Ḥabīb 496 with title ar-Daḥira wa-khaṣṣ al-burtaqī 13b.; besides, 3 other ms. in Ṣan‘a’ I,871, with the wrong ascription to Ibn Sūrim. Id.: III Add Ḥabīb 62, and read 1341:IV.
Id.: VI As to Ḥaṣūn b. ‘Abdalhādī Da‘īlīn, there are other dates of his death, cf. Sources 124 No. 447.
No. 776: Read “Copied 622/1225, the hand being the same as that of No. 1696 (see below)”.
No. 777: I.b About Muḥarrar b. ‘Ali etc. the sources fully disagree as regards both the naskh and the date of the death: Kahl XII,166 and Ḥabīb 26 record Muḥarrar b. ‘Ali b. Nu‘mān as Daḥmaḏi (d.1039/1630; Badr II,310 and Kahl XII,295 record Muḥarrar b. ‘Ali b. Muḥ. aṣ-Daḥmaḏi with the same date, as well as Ḥabīb 217 and 384, but with the date 1456/1659). Thereby no decision can be taken, but the feeling one has is that it’s always question of one and the same person.
Id.: II Add Ḥabīb 353 with the interesting information that the work is an abridgement of the comm. on the Muğaddimat at-taqṣīf by Radduḏḏ al-Asṭarabīḏā (below 1318).
No. 780: I Delete “as-Sayyīd”.
No. 781: I.I Add: “as-Sayyīd”.
No. 786: I.I The full name is Sa‘īd b. Ḥasan b. Sa‘īd al-Anṣi aṣ-Ḍamārī; add: d.1417/1523: Kahl IV,222.
Id.: I The full name is Ḥaḍīr Aḡᾱ b. ʿAbdal-Rūmī (cf. Vat. Ind. 321).
No. 790: I Add Ḥabīb 48.
Id.: XVIII Add Ḥabīb 329, citing another ms., recorded in Ṣan‘a’ I, p. 829 under the title an-Nūr wa-qā’iḥu fī l-fum’s ‘ayn as-salṭaḥā fī aḥbār sayyid al-καμa−μa; as to the author cf. also Sources 84 No. 369.
No. 796: A Supplement the text as follows: “correspo...” — and also Malik an-Nāṣir Ahmad b. Iṣā‘ī d. “Abūbats, the 8th Rasūlul Śūktan etc.”
No. 797: VII Neither the title nor the author were regretfully traced in the usual reference-works; moreover the text is rather upset and imperfect. As a result, both the complete author’s name as well as the fihrist are to be found L296a, viz. Ghulamlīd Muḥ. b.