

Arabic manuscripts of the private collection of Prof. P.S. van Koningsveld, auctioned in Leiden, 18 November 2008, by Messrs Burgersdijk & Niermans (auction catalogue, Nos. 675-684). The texts and images provided hereunder are downloaded from the site of the auctioneer, and were slightly reformatted, but otherwise are left unchanged. The short introductory text was copied from the printed catalogue (p. 76), of which the title-page follows here as well.

Follow-up: On 21 November 2008 the actual prices for which the manuscripts were sold have been added to the descriptions below.

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The following 10 Arabic manuscripts are part of the private library of Prof. Dr. P.S. van Koningsveld (1943-), Professor of Islamic Studies at Leiden University, who also provided the descriptions following below. They were acquired by him at different points in time in public auctions and from book sellers in various countries of Europe and the Arab world (especially in the Maghrib). Under the supervision of the owner, they were repaired, and, whenever necessary, provided with a new binding, by Piet van Hal, master bookbinder, formerly attached to the Library of the University of Leiden. For more detailed descriptions and illustrations, consult our website: <http://www.b-n.nl>.



ARABIC MANUSCRIPTS -- ABÛ HÂMID Muhammad ibn 'Abd al-Rahîm Al-Gharnâtî (born in Granada in 1080 and died in Damascus in 1169-70), Tuhfat al-albâb wa-nukhbat al-a'jâb. Undated manuscript of 30 leaves in neat Maghribi handwriting. On paper with composite watermark ("circles"),

according to Heawood (Nrs. 279-81) from Madrid, 1723. New half leather binding. (Repairs to margins in places, lower outer blank corner of 2 lvs. moulding, some stains in places).

estimate EUR 1.000

sold for € 1300 plus 23,8% buyer's premium

¶ Famous 12th c. entertaining treatise about the marvels of the world, containing, a.o., the author's eye-witness descriptions of Eastern European and Asian countries. There is a lacuna between fols. 22b and 23a, corresponding to p. 107 line 10 - p. 129 line 16 of the edition by Ferrand. The text ends on fol. 29a and is followed by an additional report about the City of Rome (cf. Ferrand, pp. 193-199). As indicated, the author composed a book to entertain in the first place, he cannot be considered as a scientific writer in the real sense. The nature of his work appears from the titles of its four chapters: (1) Description of the world and of the [various kinds] of human beings and jinns by which it is inhabited; (2) description of the marvels and memorable monuments found in the different countries; (3) description of the seas, their extraordinary animals, of the amber and tar extracted from them, as well as of the oil and fire found in their islands; (4) description of the caves and sepulchres, as well as the bones preserved in them until the Day of Resurrection". According to the author, who includes the most phantastical stories about extraordinary people and animals, etcetera, "the marvels of the Lord are found in the most remote places of heaven and earth... Our Lord has ordered us to contemplate the marvels of this world". The author, nevertheless, included a long series of eyewitness notes on the climate, fauna, customs and characteristics of far away regions that were hardly known in his time, such as the Caucasus, Bulgaria, Hungary, as well as North-European countries and Asian regions around the Caspian Sea, that are of great historical interest and that have not failed to attract the attention of modern research. The work enjoyed enormous popularity, witness the many quotations from it in Arabic literature and the numerous manuscripts of it preserved, both in Eastern and in Maghribi handwritings. The MSS usually date from the 16th through the 18th centuries. A few of the older manuscripts in Eastern handwritings state to have been copied from the autograph and reproduce certificates with the names of those who had heard the author read his work, in the City of Mosul, in the year 557/1162 (British Museum, Add. 18535: Du Rieu, p. 444A, Nr. 965, and a MS in Tashkent, Academy of Uzbekistan, cf. V.I. Belyaev in *Sovetskaye Vostokovediniye*, IV, 1947, pp. 65-72). Some of the Eastern MSS also contain illustrations of the marvels and monuments described in the book (some of these reproduced in the edition of Ferrand and in the Spanish translation by Ramos). Further Literature: Brockelmann, *Geschichte der Arabischen Literatur* I, 478; S I, 878. The text was published by G. Ferrand in *Journal Asiatique* 1925, pp. 1-304. See also the Spanish translation by Ana Ramos Abû Hâmîd al-Garnâtî (m. 565/1169): *Tuhfat al-Albâb (El Regalo de los Espíritus)*. Presentación, traducción y notas por ---. Madrid 1990 ("Fuentes Árabe-Hispanas", 10). An earlier work of the same nature composed by the author (entitled *Al-Mucrib can bacd cajâ'ib al-Maghrib*) focused primarily on the Maghrib, with an appended description of his European and Asian travels. The unique manuscript of this earlier work, preserved in the library of the Royal Academy of History in Madrid, was studied by Cf. C.E. Dubler, in his monumental work *Abû Hâmîd el Granadino y su relación de viaje por tierras eurasiáticas*. Madrid 1953 (also contains an edition of the appended Eurasiatic travelogue). A full edition of that text was prepared by Ingrid Bejarano (ed.), Abû Hâmîd al-Garnâtî (m. 565/1169): *Al-Mucrib can bacd cajâ'ib al-Maghrib (Elogio de algunas maravillas del Maghrib)*. Introducción, edición y traducción por ---. Madrid 1991 ("Fuentes Árabe-Hispanas", 9).

ARABIC MANUSCRIPTS -- AJWIBAT AL-'ABBÂSÎ the Responsa by Ahmad ibn Muhammad al-'Abbâsî (from South Morocco, d. 1152/1739) as collected by student Ahmad ibn Ibrâhîm ibn Muhammad ibn 'Abd Allâh ibn Ya'qûb al-Simlâlî (d. 1168/1754). MS of 174 lvs. numbered by the scribe; written at the order of the legal scholar al-Faqîh Sayyidî Muhammad ibn al-Yamgalî by Ahmad ibn 'Alî ibn Fûn (?), dated 1200 Hijra. New half leather binding. (More or less wormed throughout, first half also partly stained, margins of first two lvs. rep.).

estimate EUR 2.000

sold for € 1900 plus 23,8% buyer's premium

¶ Cf. Jacques Berque, "Les Ajwiba d'Al-'Abbasi". *Revue Algérienne, Tunisienne et Marocaine de Législation et de Jurisprudence*, 66(1950), Première Partie: Doctrine et Législation, pp. 94-101. Berque pointed to the prestige of the work in the circle of the judges and officials in Southern Morocco and to the value of this source for studying the relation between Berber custom and the rules of fiqh, especially in the fields of family law and that of immobile property. Extremely rare manuscript: Jacques Berque knew only one manuscript copy, Al-Mannûnî does not refer to any manuscript, and the work is not mentioned in Brockelmann, *Geschichte der arabischen Literatur*. Cf. Al-Mannûnî, *Masâdir Ta'rîkh al-Maghrib*, vol. 1, 542, with reference to a lithographed edition of the work from Fès.

1874). Lvs. numbered by the scribe from 156-219. Excellent Alawite calligraphy. New buckram binding. (A bit thumbed, but good).

estimate EUR 1.500

sold for € 1200 plus 23,8% buyer's premium

¶ *Anonymous history of Al-Andalus and North Africa, especially during the Almoravid and the Almohad dynasties, finished in 783(1381), and attributed by the Moroccan historian Al-Hawwât (19th century) to the Andalusian author, Abû 'l-'Alâ' Ibn Sammâk. The manuscript, numbered (in the handwriting of the scribe) from fols. 156-219, originally formed part of a collective volume (majmûca). Text (within double red and single blue frames) in black; chapter-titles, rubrics etc. in red, green, yellow and blue. Title on the opening-page (numbered fol. 156b) within a decorated frame with marginal ornament. The MS has a red stamp of the bookshop of al-Sharîf Mawlâ cAbd al-Qâdir al-Qâdirî in al-Sammârîn, Murrâkush (Morocco). The most recent edition of 'Abd al-Qâdir Zamâma and Suhail Zakkar, Casablanca: Dâr al-Rashâd al-Hadîtha, was based on 3 MSS, respectively dated 1129 H, 1295 H, and 1298 H; Brockelmann GAL S II 342 mentions three more manuscripts, in European libraries. On the title-page of the editio princeps of this text, published in Tunis, in 1911 (XVIII, 144 p ; 22 cm), the famous writer and vizier from Granada, Lisân al-Dîn Ibn al-Khatîb (died in /), is mentioned as the author. The identity of the Andalusian author of this history has remained an unsolved enigma, so far, and this is also the position of Y.S. Allouche in his edition published in Rabat, in 1936 ([4], 178, IV, and [4] p ; in-8.) (Collection de textes arabes publiee par l'Institut des hautes-etudes marocaines ; vol. VI. "Al-Hulal al-mawshiyya : Chronique anonyme des dynasties almoravide et almohade"). The present manuscript can render useful services for a future critical edition which is lacking so far, as its text shows numerous and considerable variations with the three existing printed editions. See also the article of Ahmad al-Mukhtâr al-'Abbâdî, "Study of Kitâb al-Hulal al-mawshiyya fî ta'rîkh al-akhbâr al-marrâkushiyya and its importance for the study of the Almoravids and the Almohads" (in Arabic), in Titwân, 5(1960), 139-158*



ARABIC MANUSCRIPTS -- AL-WANSHARÎSÎ (d. 914/1508), Al-Mi'yâr al-mu'rib wa-'l-jâmi' al-mughrib 'an fatâwî ahl al-Andalus wa-'l-Maghrib. The date provided by the scribe in the colophon is

incomplete, "twenty and two hundred and thousand and ..." (=beginning of the 19th century, between 1806 and 1815). 196 fols (in folio) in clear Moroccan script. New half leather binding. (Stained (espec. in upper and lower margin), margins of first 2 lvs. rep.).

estimate EUR 2.000

sold for € 1600 plus 23,8% buyer's premium

¶ *The most important encyclopaedia in existence of the responsa by scholars from Al-Andalus and the Maghrib from the earliest period until the time of the author, of which, so far, no critical edition exists. In addition to the lithographic edition in 12 vols., published in Fes in 1314/1897, there is the edition in 12 vols. published in Bayrut in 1981 (vol. 13, containing the index, was published in 1983). "Sifr 2", corresponding to vols. 3 and 4 of the Bayrut edition (fatwas on marriage and related issues). The date provided by the scribe in the colophon is incomplete, "twenty and two hundred and thousand and ..."*

¶ The present manuscript dates back to some 60 years after the author's death and is considerably older than all of the 9 manuscripts known to the editor of the printed text, Paul Nwyia (see below). The MS has 60 fols; various lvs. have more or less extensive water stains, effecting also the legibility of the text. As a rule, these passages, however, can still be read with the help of ultra-violet light. The order of some epistles in this MS differs slightly from that of the printed edition. About the life and works of the author see Paul Nwyia, *Un mystique prédicateur à la Qarawîyîn de Fès. Ibn 'Abbâd de Ronda (1332-1390)*. Beyrouth: Imprimerie Catholique 1961 (Recherches publ. sous la dir. de l'Institut de Lettres orientales de Beyrouth, t. 17). Printed edition of the text: *Ibn 'Abbâd de Ronda (792/1390), Lettres de direction spirituelle. Ar-Rasâ'il as-sughrâ. Nouvelle édition augmentée de sept lettres extraites des Rasâ'il al-Kubrâ et deux nouveaux appendices. Par Paul Nwyia*. Beyrouth: Dar el-Machreq, 1974 (Recherches publiées sous la direction de l'Institut de Lettres orientales de Beyrouth. Nouvelle Série, t. 9).



ARABIC MANUSCRIPTS -- IBN KHALDÛN (d. 784/1382), Kitâb al-'Ibar. Elegant Maghribi script; with many skilfully executed genealogical trees. 221 fols, dated 7 Safar 1129 Hijra (23 Dec. 1716). Mod. half leather binding. (Lvs. occasionally a bit worn/dam.).

estimate EUR 2.000

sold for € 1600 plus 23,8% buyer's premium

¶ In manuscripts as well as in printed editions, this work often consists of 7 vols. The present manuscript is probably the 6th out of such a set of 7 vols., containing on fols. 1b-43b the fourth part of Book 2 devoted to "the fourth class of the Arabs, viz. the Arabs that have come under non-Arab influence" (al-'Arab al-musta'jama) and on fols. 44a-221a the first half of Book 3 (History of the Berbers, until the discussion of the Banû Makkî, rulers of Qâbis). The text corresponds to vol. 6 of the 7 vols. of the printed edition of Bayrout: *Dâr al-Fikr*, 1991. On fol. 73b (line 18), the text jumps over a lacuna corresponding to p. 198 line 12 through p. 220 line 12 of the printed text. This amount of text roughly corresponds to the textual quantity of one gathering. In the absence of a critical edition of the Arabic text of *Kitâb al-'Ibar*, every manuscript witness deserves the attention of scholars for historical and critical analysis and classification. This holds especially true in view of the fact that Ibn Khaldûn continuously reworked his texts during many years, resulting in significant differences among the several manuscripts that have survived. See, for instance, M. Redjala, *Remarques sur quelques manuscrits du Kitâb al-'Ibar*. Actes du 19^{me} Congrès International des Orientalistes. Etudes Arabes et islamiques, Paris 1975, 147-52. For the Introduction, scholars have distinguished three main versions made by the author (Cf. the analysis of Cheddadi in his book: *Ibn Khaldûn, Le Livre des Exemples. I: Autobiographie, Muqaddima*, Paris: Gallimard, 2002, pp. 1292-1301). There are several historical studies based on additional data provided by the author at a certain point in time, which can be traced in some manuscripts of *Al-'Ibar* only. See, for instance, M. Redjala, *Un texte inédit de l'Histoire des Berbères d'Ibn Khaldûn*. "Cahiers de Tunis" 24(1976); Ibn Khaldûn *devant la torture et la mort violente* ("Revue de l'Occident Musulman et de la Méditerranée" 40, 1985, 2, 155-171). Ibn Khaldûn relates that his main goal in writing his universal history, *Kitâb al-'Ibar*, was to write the history of the Berbers. After the *Muqaddima* or Introduction to History this is considered to be the most precious part of his historical work, especially because of its data on the genealogy and history of the Berber tribes of North Africa. No historian before or after Ibn Khaldûn has surpassed this historical survey of the Berbers. (M. 'A. 'Inân, *Ibn Khaldûn: Hayâtuhu wa-turâthuhu al-fikrî*. Cairo 1352/, p. 132).

sold for € 1200 plus 23,8% buyer's premium

¶ A universal history, consisting of three chapters. The first 8 leaves replaced in a later handwriting. In view of his name Al-Mudajjan, which usually refers to a Muslim living under Christian rule, the scribe may have belonged to a so-called "Mudejar" family, with origins in Christian Spain. The first chapter (fols. 1b-51b) deals with the period between the creation of the world up till the birth of the Prophet Muhammad. Chapter 2 (fols. 52a-103b) studies the life of the Prophet. The third and last chapter (fols. 103b-178a) studies the history of Islam following the death of the Prophet until the time of the author. Here, a survey is given of the history of the four Righteous Caliphs, of the Umayyad and Abbasid dynasties, as well as of various other dynasties in Egypt and North Africa. At the end of the work (from fol. 165a onwards), the author gives special attention to the history of North Africa and Al-Andalus from the perspective of the Berbers. Here, he discusses their origin and vicissitudes in North Africa (and Al-Andalus) quoting, among others, Ibn 'Abd al-Barr's *Kitâb al-Ansâb*. He deals with the various sayings about the virtues of Al-Andalus (among others as a place of *jihâd par excellence*) and then discusses various dynasties in Al-Maghrib and Al-Andalus, starting with that of the Idrisids and ending with brief references to the Hafsids, the 'Abdalwadids and the Merinids. The author very briefly mentions that the City of Fes was taken over from the Merinids by Mahammad al-Sharif, whom he mentions as the ruler "up till the present day". Mahammad al-Sharif, who initiated the Sa'did dynasty in Morocco, took Fes in 955/1549 and died in 964/1157. At the end, there is a discussion of 3 fols. of the *calâmât al-sâca* (the signs heralding the end of the world). It seems the author wanted to stress that with the dramatic events he lived through in his time, the end of the world was drawing near. The Leiden manuscript of this text, Cod. Or. 53, provides an anonymous introductory passage, stating, among others, that the author, who had lived in North Morocco, in the area of the Banû Zirwâl, had died in 963(=1556) at the age of more than 80 years. These are also the data provided by manuscripts consulted by Al-Mannûnî, *Masâdir Ta'rîkh al-Maghrib*, vol. 1, No. 250. According to Brockelmann, GAL II 263 and S II 373, the author was, however, writing around the year 870(=1465), as he was referring to the Egyptian Sultan al-Malik al-Zâhir (865-72/1460-7), as still alive. This reference is lacking in the present manuscript. The issue requires further critical study of the numerous manuscripts found in European and North African libraries.



ARABIC MANUSCRIPTS -- TRAVEL ACCOUNT from Al-Andalus through the countries of North Africa and via Jerusalem to Mecca and Medina by Abû al-Baqâ' Khâlid ibn 'Isâ Al-Balawî, judge in Cantoria, who lived between 1336 and 1369, entitled K. Tâj al-mafriq fî tahliyat 'ulamâ' al-mashriq. MS of 106

fols, dated 10 Ramadân 1047/1637 and copied by a certain Muhammad al-cArabî ibn al-Hasan ibn al-Husayn al-Ishâqî. The thick paper leaves each consist of 2 leaves stuck together. This can be observed between fols. 33 and 34, where the double leaf loosened into its original components of 2 lvs., resulting in 2 blank pages, but without textual lacuna. At the end, there is an owner's-note of a certain Ahmad al-Dâwudî najl Sulaymân al-Sâ'im al-Hijâzî al-Qurashî al-Tilimsânî, dated 1061 A.H. (1651), who corrected the MS to the best of his ability. New half leather binding. (First leaf re-margined, margins trimmed, some minor staining in places).

estimate EUR 2.000

sold for € 2000 plus 23,8% buyer's premium

¶ At the end of the 17th century the MS was in Marrakesh, as can be derived from an owner's entry on fol. 1b. Excellent calligraphy. The manuscript has a small miniature of the Tomb of Muhammad and his two successors, Abû Bakr and 'Umar, in Medina, on fol. 47a. This kind of devotional picture was especially widespread in prayer-books like the famous Kitâb Dalâ'il al-Khairât that became enormously popular during the period of the Sa'did dynasty. Our manuscript dates back to the same period. Judging from the available literature, including Al-Sâ'ih's edition, it seems this miniature is not or only rarely found in other manuscripts of Al-Balawî's travelogue. The author took off on 7 October 1335 and returned to his home town on 29 May 1340. Departing from Cantoria, he traveled via Hanîn (North Africa), Tlemcen, Bougie, Constantine, Bona, Tunis, Malta, Alexandria, Cairo, Ghazzah, Hebron, Jerusalem, Al-Karak, Tabbûk, Al-'Alâ', Bi'r al-Nâqa, Hadiyya, Medina, Badr, Mecca, Medina, Yanbû', 'Aqabah, Hebron, Jerusalem, Ramlah, Askalon, Ghazzah, Cairo, Alexandria, Tripolis, Alexandria, Tunis, Bâja, Bonah, Constantine, Bougie, Algiers, Tlemcen, and Hunain, finally returning to Cantoria. As indicated in the Berlin manuscript, the work had originally been dedicated to Nâsir al-Dîn Abû al-Hajjâj Yûsuf ibn Abî al-Walîd ibn Nasr, who was the ruler of the Kingdom of Granada from 1333-1354. Between fols. 23 and 24 of the manuscript, there is a lacuna of approximately 5 pages in the printed edition (vol. 1, pp. 212 infra - 218 supra); between fols. 57 and 58, there is another lacuna corresponding to approximately 5 pages of the printed text (vol. 1, 317 infra - 318, and vol. 2, 4-7 infra). Brockelmann, GAL II, 266 and GAL S II, 379, knows 9 MSS, Al-Sâ'ih (vol. 1, 11-12) mentions 7 additional ones. We are dealing here with a literary travelogue (distinguished from a geographical travelogue), a genre which in a certain way represents the romantic side of Arabic literature, where the author speaks of himself in relation to his surrounding, especially the countries and the societies he is traveling to. A profound motive of the origin of this genre is the role played by religious feelings in the psychology of the Muslim which make him/her long for visiting the holy places. Arabic literary travelogues share certain stylistic and scientific characteristics such as easiness of style, clearness of expression, trustworthiness in transmission, attention paid to the description of countries, biographies of important personalities, the details of certain religious disputes, as well as the objective registration of certain data (historical events, inscriptions, etcetera). According to Wright, in his edition of the travelogue of Ibn Jubayr (vol. 1, 629) Al-Balawî's account had been strongly influenced by Ibn Jubayr's: "To tell the plain truth, the worthy Qâdhî was rather a disreputable person so far as his literary character is concerned. Ibn al-Khatîb charges him openly with having stolen much of his fine rhymed prose from 'Imad al-Dîn al-Isfahânî and other writers; and I have to add that a great part of his descriptions of Alexandria, Al-Qâhira, al-Madinah and Mekka, is taken without any acknowledgement from the work of Ibn Jubayr. It is true that al-Balawî has given the matter a somewhat different form by altering the arrangement of the several paragraphs, omitting all that could easily betray him, interweaving scraps of poetry and traditions, or spinning out one couplet of rhyme prose into half a dozen; but still the theft is barefaced and impudent enough." Compare to these lines the judgment of Ahlwardt in his Berlin catalogue (No. 6133): "Seine Ortsschilderungen sind recht interessant; ebenso die Angaben über die Gelehrten, welche er besucht, bei denen er Vorlesungen hört, von denen er Lehrbriefe erhält. Vollendet 1365/767 und gibt denselben als Anhang Lobkritiken verschiedener Gelehrten." The modern editor of the text, al-Hasan Al-Sâ'ih, rejects the accusations by Lisân al-Dîn Ibn al-Khatîb as nil and void. The influence of 'Imâd al-Dîn al-Isfahânî's literary style on Al-Balawî's work is clear indeed, but does in no way conflict with the principles of literary criticism of the author's time. Al-Balawî rather shows himself to be a follower of the literary school of Al-Isfahânî and independent from Lisân al-Dîn's literary style which was dominant in Al-Andalus. Al-Sâ'ih also refutes the accusation of Wright, that Al-Balawî had taken large parts of his descriptions of towns like Mecca and Medina from Ibn Jubayr. In his paragraph on the sources of Al-Balawî's travelogue, he remarks, among others, "The true source of the travelogue of Al-Balawî is his personal experience and his personal observation of the shrines and the antiquities, as well as his direct contact with scholars in order to transmit from them. Al-Balawî does not rely in his relating of the cities he visited on any description found in the books of travelers and historians who preceded him, he only relied on his

personal observations. Professor 'Abd Allâh 'Inân, in his book *The End of Al-Andalus*, quotes from Brockelmann that Al-Balawî made use in his travelogue of what Ibn Jubayr had written about the Orient. The fact is the Al-Balawî does not refer to this travelogue and did not copy anything from it. If there exists a resemblance of description between the two writers, then that is caused by the similarity of the object described. Thus, the value of the travelogue appears in the succulence of its way of writing and in the vividness of its writer, who did not quote in this place from any predecessor but spoke about the sights as he saw them." (*Tâj al-mafriq fi tahliyat 'ulamâ' al-mashriq*, Rabat: Al-Lajna al-mushtarika li-nashr al-turâth al-islâmî bayna al-Mamlaka al-Maghribiyya wa-Duwal al-'Imârât al-Muttahida, 2 vols, no date; see especially the Introduction of the editor in volume 1). In his study of the life of Ibn al-Hâjj, "An Andalusian poet of the fourteenth century", *Bulletin of the School of Oriental and African Studies*, 24(1961), 57-64, Hopkins suggests there may have been 2 recensions of al-Balawî's work, viz. an earlier recension for which the author alone was responsible, and a later edition issued by the grandson of the author. According to De Slane's description of Manuscript Arabe No. 2286 of the Bibliothèque Nationale in Paris, the author had himself made several copies of his travelogue, the last of which he had completed in the year 771 = 1369 A.D., in the town of Purchena (near Almería). A manuscript preserved in the Zaidaniyya Library in Meknes (Morocco) states to have been copied from a copy in the handwriting of the author, dated 25 Safar 776 = 1374 (*Al-Sâ'ih*, vol. 1, p. 12). According to Ahlwardt's catalogue, the Berlin manuscript informs that the grandson of the author, Khâlid ibn Ahmad ibn Khâlid, had written an edited copy of the work in the year 819(1416). The same information is found in one of the manuscripts of the Qarawiyyîn Library in Fes (*Al-Sâ'ih*, vol. 1, p. 11). In our manuscript, there is no reference to earlier copies made by the author himself or to the work of his grandson.



ARABIC MANUSCRIPTS -- TUNISIAN LITERARY MAJMŪCA, A, from Tunisia with with poems, literary essays and maqāmât. New half leather binding. (Some worming in upper blank margin (in places affecting the text a bit) which has been repaired w. strips of paper, tears in several lvs.)

estimate EUR 1.500

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¶ The manuscript is a kind of album of literary texts in various Tunisian handwritings of the late 18th and the early 19th c. The authors of the selected texts are of various backgrounds, viz. Tunisia, Al-Andalus and Egypt. We find here comments on the poems of Ibn Sahl Al-Isrâ'îlî, various works dedicated to rulers of Tunisia, as well as highly appreciated maqâmât. (1) Fols. 2b-40b: Shams al-Dîn Muhammad ibn Ismâ'îl al-Andalusî al-Gharnâtî al-Râ'î (died in Cairo in 852/1448-9), *Al-Mumtîc al-sahl fî tarjamat wa-shicr Ibn Sahl*. Biographical note on the Andalusian poet Ibn Sahl al-Isrâ'îlî al-Ishbîlî (who died in 649, according to some sources in 646) followed by a selection of his poems. The text is not provided with the author's name; we are following the identification of the authorship of this unpublished work by Muhammad Qûbâ'a in his edition of Ibn Sahl's *Dîwân* (Tunis 1985, pp. 13-15). Undated copy in Tunisian handwriting, 19th century. (2) Fols. 42a-52a: Anonymous essay on the love poetry of the already-mentioned Ibn Sahl al-Isrâ'îlî al-Ishbîlî, dedicated to Al-Bâshâ cAlî Bey (who ruled Tunisia from 1735-1756). Perhaps to be attributed to Al-Ghurâb? (cf. Nos. 5 and 6). Preceded by notes on music in a different handwriting on fol. 41a-42a which continue in the margins of fols. 42b-44a). Undated copy in elegant Tunisian handwriting (19th century), with original numbering by the scribe (from fols. 15 through 26). (3) Fols. 53b-56b: The well-known satirical epistle of Ibn Zaydûn (born 394/1003) put into the mouth of Wallâda, and sent by him to Ibn cAbdûs. Cf. E.I2 s.v. Ibn Zaydûn (G. Lecomte). Same handwriting as text (1). (4) Fols. 57b-70b: Abû 'l-cAbbâs al-Hâjj Ahmad al-Jazîrî, *Al-Maqâma al-bahiyya fî 'l-madrasa al-talîiyya*. Text completed 1188 (=1774/5); copy dated 29 Dhû 'l-Qacda 1265 (= 1849) and written in an elegant Tunisian handwriting, different from the 2 preceding scripts. (5) Fols. 77b-80a: *Al-Maqâma al-cabâ'iyya* sent by Abû 'l-Hasan cAlî al-Ghurâb al-Safâqusî (in Safâqus) to Abû Muhammad Hammûda ibn cAtâ Allâh (in Qayrawân) concerning an 'abâ'a taken by him from Sfax to Qayrawan, in order to wash it with soap during the summer-time, which he had not yet returned although the winter time was drawing near. Undated copy (19th century), ending abruptly and in a handwriting different from the preceding three. The author, 'Alî al-Ghurâb, was born in Sfax and died in 1769. His literary works have been published by Amor Ben Salem and Muhammad al-Hâdî al-Matwî (*Maison Tunisienne d'Édition*, 1973, 448 pp.); cf. 'Alî Hammûda al-Ghazzî, *Al-Adab al-tûnisî fî al-'ahd al-husaynî*, *Al-Dâr al-tûnisiyya li-al-nashr*, 1972, p.96f. (6) Fols. 81a-83a: Another maqâma by the same al-Ghurâb, dealing with the "European fig" (al-tîn al-Ifranjî) also called in Tunisian dialect "the Indian fig", a subject which was proposed to the artist by Abû 'l-cAbbâs Ahmad al-Makkûdî al-Fâsî. Followed by a poem of Al-Ghurâb in praise of Abû 'l-Hasan al-Basha cAlî Bey (cf. No. 2). The handwriting is identical to that of text (5). Undated (19th century). Cf. Jean Fontaine, *Histoire de la littérature tunisienne*, tome 2, *Du XIIIe siècle à l'indépendance*. Tunis: Cérès Editions, 1999, p.91 (with a passage from "la séance de la figue de Barbarie" by Al-Ghurâb). (7) Poem by Al-Badr al-Damâmînî (d. 827/1424; cf. GAL II 26; S II 21) in praise of the Hafsid prince Al-Muntasir, who was to rule Tunisia from 1434-1435). Elegant Tunisian handwriting, dated 1188 (=1774/5). This poem apparently not mentioned among the works recorded by Brockelmann.

Burgersdijk & Niermans, Leiden, auction 18 November 2008, No. 684



ARABIC MANUSCRIPTS -- WEST-AFRICAN COLLECTION of extracts, historical documents, prayers (ducâ's), magical squares, amulets, etc. from the possession of a member of the Tijâniyya mystical brotherhood who appears to have lived around 1840 in the Caliphate of Sokoto (Nigeria). In West-African script, on loose lvs. preserved in their original, beautifully decorated leather wrapper.

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¶ 1. Extract from Muhammad Bello's (called here: sayyidunâ) *Miftâh al-Sadâd* concerning the possibility to visit the Prophet's grave in Al-Madîna spiritually, in order to obtain his intercession. In the course of the text it is told that shaykh cUthmân [dan Fodio] (the author's father) used to perform this spiritual ziyâra at the time of salât al-duhâ. The sufi Muhammad Koiranga is said to have confirmed to have seen shaykh cUthmân near the Prophet's grave (apparently, during one of his own spiritual visits). Muhammad Bello's *Miftâh al-Sadâd* is perhaps to be identified with the *Miftâh al-sadâd fî dhikr al-awliyâ' al-khawâss al-afrâd* mentioned by Last in his book *The Sokoto Caliphate*, p. 246. Six pages. 2. *Sabcat umûr ushkilat calaihi fî jamâcatinâ wa-sâ'ir aqâlîm al-islâm hattâ târa qalbuhi can hâdhihi 'l-bilâd mundhu câmain aw akthar*, by Muhammad Bello (called here: amîr al-mu'minîn), 2 pages. This title is not quoted by Last in his above-quoted work, but the text may be an extract from one of the other numerous works of Muhammad Bello quoted by him. 3. *Kitâb al-qawl al-sannâ fî wujûh al-talyîn wa-'l-tamashshî bi-'l-sanâ* by Muhammad Bello (called here, as well: amîr al-mu'minîn), 7 pages. This seems to be the complete text of a risâla on the medicinal use of the senna-plant called in Peul *balibalihi*, in the language of al-Sûdân *filasku* and in the language of the Touaregs *aghirghir*. This title is not mentioned in the above-quoted book of Last, on p. 246. On the last page there is a description of how to make *kuhl* (to obtain a sharper sight), as well as a magical prescription of how to restrict cattle and people. 4. An *Urjûza* "fî 'l-mukhammas al-khâlî al-wasat" by Muhammad Bello (called here "al-cabd al-faqîr" and, again, "amîr al-mu'minîn"), 7 pages. With two drawings of pentagons. This text does not seem to have been mentioned by Last in his above-quoted work. 5. *cAbd Allâh ibn Fûdî, Wasiyya*, one page (with marginal and interlinear glosses), not mentioned under this title by Last in his above-quoted work. 6. A short untitled treatise on *Ism Allâh al-Aczam* by Muhammad Bello ibn cUthmân ibn Fûdî (called here: *al-cabd al-faqîr ilâ Mawlahu al-ghanî*), 6 pages. I cannot find any title in the above-quoted work of Last that could be identified with this risâla. 7. *Ducâ' of Imâm al-Bûnî* (d. 622/1225) to destroy evildoers, enemies etc. ("li-tadmîr al-zâlimîn wa-'l-jabâbira wa-qahr al-acdâ' wa-qatl kulli zâlim wa-fâsid wa-kâfir wa-muctadin calâ 'l-khalq wa-taslîl al-humâ wa-'l-amrâd wa-'l-aclâm wa-'l-asqâm wa-li-kharâb al-diyâr wa-hatk al-astâr wa-li-qamc kulli shaitân murîd wa-jabbâr canîd shadîd al-batsh"), 14 pages. 8. Treatise by Abû cAbd Allâh Muhammad ibn Yûsuf al-Sanûsî, containing "Al-Fawâ'id al-sharîfa wa-'l-asrâr al-munîfa wa-'l-dhakhâ'ir al-nafisa allatî hiya mujarraba sahiha mimmâ yaftahu bihi al-mawlâ al-karîm al-malik al-khallâq", 26 pp. It is identical with the author's *Kitâb al-Mujarrabât* (sometimes also called: *Kitâb al-Haqâ'iq*) published several times in the margins of printed editions of *k. Mujarrabât al-Dairabî al-Kabîr*. Cf. *Ahlwardt* No. 4164. 9. Anonymous invocations to be used as charms against enemies, infidels, thieves and in favour of many other purposes, introduced as *Fâ'ida min ducâ' al-sayf*, 12 pages, alternatingly written in red and brown ink. 10. Invocation referred to as *al-Hizb al-sayfî* with introductory *tasliya* for the Prophet and for Ahmad ibn Muhammad al-Tijânî, 12 pages, with additional invocations on the first and the last pages. 11. Muhammad ibn Abî Bakr al-Zajlûnî (fl. 1016 AH), Commentary on his *urjûza* entitled *Al-Sirr al-muqtabat fî 'l-mukhammas khâlî al-wasat*, 73 pages. In the last lines of his poem the author relates to have finished the work in the month of Dhû 'l-Qacda of the year 1016 A.H. while he was living in Zajlûn, away from his home-country *Tuwwât* ("gharîb min *Tuwwât bilâdihî*"). 12. *Kitâb kalâm al-bahâ'im* transmitted on the authority of cAlî cAbd al-cAzîz in Mecca (=?). Story of ten Jews posing questions to cUmar ibn al-Khattâb, with the answers of the latter, 14 pages. The questions are related to the speech of the animals and the birds, and to the transformed beings ("al-mamsûkhîn"). Not being able to answer these questions, cUmar referred them to cAlî ibn Abî Tâlib. They posed him a new set of questions, promising him that they would recognise that the Muslims were following the truth, if he could answer them. cAlî ibn Abî Tâlib then answered all the questions, without exception. 13. *k. cAjâ'ib al-makhlûqât*, a text with proverbs and popular wisdoms transmitted on the authority of Sâlih ibn Jibâl (?) from cAqir ibn al-cAshraqî (?) from ibn J.m.r (?) from Jalâl ibn Gharîb, 22 pp. 14. *Tasrîf al-wafq al-muthallath al-khâlî al-wasat*, attributed to Abû Hâmid al-Ghazzâlî, 8 pages. 15. *Kitâb tasrîf sûrat al-mulk wa-dacwatihâ*, anonymous, 8 pages. 16. Ahmad ibn cAbd al-Latîf al-Sharajî (or: Shurajî?; GAL: Sharjî), *Al-Tarîqa al-wâdiha fî asrâr al-fâtiha*, 39 pages. Copied by order of Al-Mustafâ by Abî Bakr ibn S.bb (?) al-Q.lbâdî al-Tijânî. GAL S II, 299 knows one other MS. The work consists of two chapters. Ch. 1: "fî dhikr al-basmala". This chapter is divided into two fasls: *fasl 1: "fî fadl al-basmala"*; *fasl 2: "fî bayân anna 'l-basmala ism Allâh al-aczam"*. Chapter 2: "fî dhikr al-fâtiha". This chapter consists of 4 fasls: *fasl 1: "fî fadâ'il al-fâtiha"*; *fasl 2: "fî dhikr mâ 'htawat calaihi hâdhihi 'l-sûra min al-asmâ' al-hasana"*; *fasl 3: "fî dhikr al-shay' min cukafih â wa-aqsâmihâ wa-adciyatihâ"*; *fasl 4: "fî dhikr mâ qa fâ min al-ashcâr"*. 17. Abû 'l-Hasan al-Shâdhalî (d. 593/1196), *Al-Hizb al-kabîr, Hizb al-bahr, al-Hizb al-cazîm, Hizb al-nasr, Hizb al-fath, Hizb al-tams, Hizb al-nûr, Hizb al-tawassul, Hizb al-ahakwâ, Hizb al-najât*, 98 pp. 18. A treatise with invocations, magical squares and amulets for various purposes, anonymous, 44 pp. 19. Verses attributed to Abû Hâtîm Sahl ibn Muhammad al-Sijistânî (d. 250/864), 5 pp.