

6 Appendix I: Survey of didactic poems

Introductory note

No claim to completeness whatsoever is attached to the following list of didactic poems. The texts listed and arranged by subject matter are those which I have come across in the process of cataloguing the Arabic manuscripts of the BSB Munich as well as in my random readings. Their arrangement follows the classification of Ahlwardt as proposed in his *Verzeichniss*.

The *fields of knowledge* in the Middle Ages were divided into Islamic sciences, philosophical and natural sciences and the literary arts. The Islamic sciences, of course, i.e. sciences related to the Koran, Ḥadīth and law, had total pre-eminence in the institutions of learning (Makdisi 1981, 75). Grammar, encompassing the literary arts as well as poetry, was considered an indispensable tool for understanding the language of the Koran and Ḥadīth, although as a subject in the curriculum, it was subordinate to them and to the law. Poetry was justified on the basis that it offered evidence of the lexical meanings of the Koran (Makdisi 1981, 76). A characteristic feature of Muslim education was the dichotomy between the religious and the foreign sciences, the former being called *al-‘ulūm al-islāmiyya* or *shar‘iyya* or *al-mutasharri‘a* (79). Corresponding to the preponderance of the religious over the foreign sciences, most of the didactic poems listed below deal with Koranic sciences, law and grammar, and only very few have been composed in explanation of the natural sciences.

6.1 Recitation of the Koran

6.1.1 -Shāṭibī (Ḥirz al-amānī, Nāẓimat al-zahr, etc.)

Abū Muḥammad al-Qāsim b. Firroh b. Khalaf b. Aḥmad al-Ru‘aynī al-Andalusī al-Shāṭibī (d. 590/1194; EI 9,365-66; GAL 1,520-22 S 1,725; Kaḥḥāla 8,110-11) authored a poem entitled *Ḥirz al-amānī wa-wajh al-tahānī* (known as *al-Shāṭibiyya*) which is a versification¹⁷¹ of al-Dānī al-Qurṭubī’s *K. al-Taysīr fī l-qirā’āt al-sab‘* on the *seven readings of the Koran*.

Some manuscripts of the *Ḥirz al-amānī* in possession of the BSB Munich are: Cod.arab. 1060 (= VOHD XVIIIB8 no. 3), 1755, 1802, 1882 (dated 1084/1673; cf. my

171 On memorizing this poem see *supra*, p. 96.

description in VOHD XVIIIB12] see fig. 25); 1894 (dated 1037/1628); a commentary on *Ḥirz al-amānī* is Cod.arab. 1587.



Fig. 25: Al-Shāṭibī: *Ḥirz al-amānī*, poem in Ṭawīl verses on Koranic readings, 1084/1673; 15 lines per page in two columns; red chapter headings; fo. 15v, an omitted verse has been supplied between the columns (BSB Cod.arab. 1882, fo. 15v-16r).

Another didactic poem on Koran recitation, by the same author, is entitled *Nāẓimat al-zahr fī a'dād āyāt al-Qur'ān al-sharīf* (GAL 1,522,V, S 1,727) is BSB Cod.arab. 1574; it has 297 verses “on determining the number of verses in the Koran” (Garrett no. 1195).

A didactic poem on the readings of three of the ten most important readers is *Farā'id al-durar*, with 369 verses in the Ṭawīl metre, written by Aḥmad b. Sa'īd al-Yamanī (d. 839/1435-6). A manuscript of a commentary on *Farā'id al-durar* is BSB Cod.arab. 1585. The Qaṣida of al-Yamanī has been considered to be an imitation of al-Shāṭibī's *Ḥirz al-amānī*.

BSB Cod.arab. 1073 (VOHD XVIIIB8 no. 16/2) contains two texts on Koran recitation. The first is the above-mentioned prose text *al-Taysīr fī l-qirā'āt al-sab'* of al-Dānī al-Qurṭubī (d. 444/1053) on the readings of the Koran according to the

seven major readers and two of their students; the second is a didactic poem on the pauses (*waqf*) which are (considered necessary) to be observed while reciting the holy text. This poem, entitled *Kitāb al-Shaykh Shams al-‘arīfīn*, and found in the manuscript on pages 423-424 (according to the pagination of a recent hand), is in the Wāfir-metre, rhymes in -na, and seems to be a versification of the prose text *K. al-Waqf wa-l-ibtidā’* of Abū Ja‘far M. b. Ṭayfūr al-Sajāwandī al-Ghaznawī (d. 560/1164; two Mss. of the tract are Manchester [Mingana] no. 65; Ahlwardt no. 570,8). The poem is arranged according to the order of the Suras in the Koran – which may be considered a mnemotechnical device. The Koranic words where, during recitation, a pause is to be observed, have been enumerated in Cod.arab. 1073 by means of small numbers written above the lines.

6.1.2 Ibn al-Jazarī

The full name of the author of the didactic poem known as *al-Muqaddima al-Jazariyya* runs Shams al-Dīn Abū l-Khayr Muḥammad b. Muḥammad b. Muḥammad Ibn al-Jazarī al-Qurashī al-Dimashqī al-Shirāzī (d. 833/1429; GAL 2,257-61 S 2,274; EI 3,753; Kaḥḥāla 11,291-2; TDVİA 20,551-7; Bauer 2011, ch. 3). Ibn al-Jazarī was born in Damascus in 751/1350, but his *shuhra* relates back to Jazīrat Ibn ‘Umar - literally: the island, formed by the Tigris - the modern Cizre in the Sīrnak province in southeast Anatolia. He travelled a number of times to Cairo where he studied under renowned teachers and obtained the license to issue fatwas. After the completion of his studies the scholar taught Koranic readings at the Great Mosque of Damascus, the -Jāmi‘ al-Umawī.

Ibn al-Jazarī’s work on Koran recitation whose title is also given as *al-Muqaddima fī tajwīd al-Qur’ān*, counts 107-109 verses (cf. Ms. Ahlw. no. 500). At the beginning of his commentary entitled *al-Daqā‘iq al-muḥkama fī sharḥ al-Muqaddima*, Abū Yahyā Zakariyyā al-Anṣārī (d. 926/1520; GAL 2,122-24) mentions that the poem, in the majority of manuscripts (*‘alā mā fī akthar al-nusakh*), extends to 107 verses whereas, in a minority of copies, it comprises 108 verses (BSB Cod.arab. 1952, fo. 63v). According to another commentator, Aḥmad b. Muṣliḥ al-dīn Ṭāshköprüzade (d. 968/1560; GAL 2,559-62), the *Urjūza* of Ibn al-Jazarī is the best work ever composed on the science of Koran recitation (BSB Cod.arab. 1952, fo. 2v); the commentator extolls al-Jazarī as “the unique shaykh, the learned and worker, the excellent and perfect (*al-shaykh al-waḥīd al-‘ālim al-‘āmil al-fāḍil al-kāmīl*), the head of ḥadīth scholars and the elect of *tajwīd* specialists”. Al-Anṣārī, in turn, praises the didactic poem for its beauty and succinctness (*ḥusn al-*

ikhtiṣār); he also lauds it for the fact that, despite its short length, it includes numerous things which cannot be found in many of the larger books on the subject. However he also maintains that the *Muqaddima* is in need of an explanation of its meanings (*kānat muḥtājatan ilā bayān al-murād*), for which reason he composed his commentary (BSB Cod.arab. 1952, fo. 63v).¹⁷²

6.1.2.1 Commentaries

Abū Bakr Aḥmad b. al-Jazarī, the author's son, wrote a commentary entitled *K. al-Ḥawāshī al-mufahhima fī sharḥ al-Muqaddima* (one manuscript is BSB Cod.arab. 1607 = VOHD XVIIIB9 no. 237/2); Ṭāshköprüzade (*supra*) wrote his commentary (*Sharḥ al-M. al-Jazariyya*) to complement that of the author's son, but apologizes for the shortcomings which the reader may detect in his own *sharḥ*. These, he writes, were due to the fact that he composed the commentary while travelling, literally, "on the wings of a journey", while he was also much preoccupied with other things - which affected his memory (*katabtuhū 'alā janāḥ al-safar ... wa-wuqū'ī fī ḥawādith ākhar bi-kull al-dhihn 'an tidhkārihā*; BSB Cod.arab. 1952, fo. 49r). Zakariyyā' al-Anṣārī wrote *al-Daqā'iq al-muḥkama fī sharḥ al-Muqaddima* of which manuscripts are listed in GAL 2,124,53, S 2,276; additional Mss., in the BSB Munich are Cod.arab. 1485, 1607, part 4, 1952, part 4); further commentaries include the following: Muḥammad b. Muḥammad al-Ḥijāzī (eleventh/seventeenth c.), *K. al-Hidāya al-nabawiyya fī sharḥ al-Jazariyya* (BSB Cod.arab. 1502 = XVIIIB9 no. 168); 'Alā' al-Dīn al-Ṭarābulusī (d. 1032/1623), *Kitāb al-tajwid* (one manuscript is BSB Cod.arab. 1607 = XVIIIB9 no. 237/5); anonymous commentaries on *al-Muqaddima* (ninth/fifteenth c.) are BSB Cod.arab. 1127 (VOHD XVIIIB8 no. 70) and Cod.arab. 1539 (XVIIIB9 no. 205). A super-commentary on the *Muqaddima* is BSB Cod.arab. 1491 (= VOHD XVIIIB9 no. 157) authored by Muḥammad b. 'Abd al-Raḥmān al-Nābulī (fl. 1277/1860) and entitled *al-Durar al-saniyya 'alā Sharḥ al-Shaykh Khālīd li-l-Jazariyya*. Al-Nābulī's work is based on the commentary of Khālīd al-Azhari al-Jirjāwī (d. 905/1499) on the *Muqaddima*

¹⁷² Manuscripts of the *Muqaddima*: GAL 2,259,8, S 2,275,8; SBB, Lbg. 95, fo. 472v-75v (= Ahlw. no. 508), Lbg. 151, fo. 156-59 (= Ahlw. no. 501), Lbg. 975, fo. 36v-40r (= Ahlw. no. 507), Lbg. 993, fo. 4v-6v (= Ahlw. no. 506), Pet. 703, fo. 1-6r (= Ahlw. no. 502), Mq. 77, fo. 1-20 (= Ahlw. no. 503), Spr. 1956, fo. 1-4v (= Ahlw. no. 505), We. 1309, fo. 82v-87v (= Ahlw. no. 500), We. 1781, fo. 27-31 (= Ahlw. no. 510), Hs. or. 4482 (= VOHD XVIIIB3 no. 17); Hs. or. 4775 (= VOHD XVIIIB3 no. 18); Hs. or. 5055 (= VOHD XVIIIB5 no. 7, 13); Hs. or. 5111 (= VOHD XVIIIB5 no. 8); Hs. or. 5059 (= VOHD XVIIIB5 no. 9), BSB München, Cod.arab. 1110 (=VOHD XVIIIB8 no. 53, part 25-26), Cod.arab. 1607/1 (= VOHD XVIIIB9 no. 273, part 1). The text has been printed and translated into Persian (cf. GAL S 2,276,8).

and it is a rare, if not unique, manuscript witness of this text. Finally, a certain Muḥammad b. Kamāl al-Dīn al-Maydānī authored a commentary on the *Muqaddima* entitled *al-Fawā'id al-muḥarrara* - not mentioned in GAL - of which one manuscript is BSB Cod.arab. 1764, part 2 (cf. VOHD XVIIIB12).

Ibn al-Jazarī also composed, in 823/1420, another poem on Koran recitation with 240 verses, bearing the title *al-Durra al-muḍī'a fī qirā'at al-a'imma al-thalātha al-marḍiyya* (an alternative title is *al-Manzūma al-Jazariyya*; cf. GAL S 2,275,⁴). A manuscript of a commentary by the contemporaneous author Muḥibb al-Dīn al-Nuwayrī (d. 857/1453; GAL S 2,21 275,^{4,i}) entitled *Sharḥ al-Durra al-muḍī'a* is BSB Cod.arab. 1406.

6.2 Orthography of the Koran: -Shāṭibī ('*Aqīlat atrāb al-qaṣā'id*)

Al-Qāsim b. Firroh al-Shāṭibī's didactic poem on the orthography of the Koran, entitled '*Aqīlat atrāb al-qaṣā'id fī asnā l-maqāṣid*, is a versification with rhyme consonant *rā'* of *al-Muqni' fī ma'rifat rasm (khaṭṭ) maṣāḥif al-amṣār* by Abū 'Amr 'Uthmān b. Sa'īd b. 'Uthmān al-Dānī al-Qurṭubī (d. 444/1053 or 441; GAL 1,516-17). The *Muqni'* deals with the collection of the Koran and its orthography (manuscripts of the *Muqni'* are listed in Ahlwardt's catalogue under the number 419).¹⁷³ The '*Aqīla* has been the subject of various commentaries (cf. GAL 1,522,ⁱⁱ) (see fig. 26).

6.3 Dogma of Sunnī Islam: -Zawāwī, -Ramli

In contrast to the work of al-Ūshī, the didactic poem on theology (*tawḥīd, kalām*), composed by Aḥmad b. 'Abdallāh al-Jazā'irī al-Zawāwī (d. 884/1479-80 or 898/1492-3; GAL 2,326 S 2,356-7), and treating the subjects of God's unity and attributes, prophecy, saintly miracles and eschatology, was widely disseminated in West Africa (Hall 2011, 138). The poem entitled *al-Jazā'iriyya fī l-tawḥīd* or *al-Manzūma al-Jazā'iriyya fī l-tawḥīd* or – with reference to the rhyme consonant - *al-Lāmiyya fī l-kalām* consists of 357 verses in the Basīṭ metre (one manuscript is BSB Cod.arab. 1514).

¹⁷³ Manuscripts of the '*Aqīla* are Ahlwardt no. 487-94 (265, 270, 300 and 302 verses, resp.); Br. Mus., suppl., no. 87,ⁱⁱ; VOHD XVIIIB3 no. 15 (298 verses); BSB Cod.arab. 1813.



Fig. 26: Al-Shāṭibī: *‘Aqīlat atrāb al-qaṣā’id*, a versification of al-Qurṭubī’s *Muqni’*; fully vocalized Naskh hand; two columns; thematic headings in red; name of the author and title of the base text in v. 3 (BSB Cod.arab. 1813, fo. 3v).

Numerous copies of the *‘Iqd al-farīd fī ḥall mushkilāt al-tawḥīd* or *Sharḥ ‘alā l-Jazā’iriyya fī ‘ilm al-kalām* also seem to be extant; this commentary on al-Jazā’irī’s poem was written by the famous author Muḥammad b. Yūsuf b. ‘Umar al-Sanūsī al-Tilimsānī (d. 892/1486 or 895/1490). A manuscript of the *Sharḥ* is BSB Cod.arab. 1516 (for descriptions of two Mss. of the poem and its commentary, in possession of the BSB, see VOHD XVIIIB9 nos. 180, 182).

A didactic poem of approximately 1000 Rajaz-verses entitled *Nazm Ṣafwat al-Zubad fī-mā ‘alayhi l-mu’tamad* treating dogma from the perspective of *tawḥīd* as well as Shāfi‘ī law and Sufism was written by the Syro-Palestinian author Shihāb al-Dīn Aḥmad b. al-Ḥusayn Ibn Raslān al-Ramlī al-Qudṣī al-Shāfi‘ī who died in Jerusalem in the month of Sha‘bān in 844/1440 (GAL 2,118 S 2,113). The *urjūza* was composed by Ibn Raslān as a versification of the prose tract of an author called Hibatallāh b. ‘Abd al-Raḥīm al-Bārizī al-Ḥamawī (d. 738/1337 or 1338; GAL 2,105; Kaḥḥāla 13,139) who had written his *Kitāb al-Zubad* about one century earlier. The poet and Shāfi‘ī jurist Ibn Raslān did not content himself with writing an

urjūza on al-Bārīzī's text, he also compiled a commentary in explanation of it which he entitled *al-Ta'liq 'alā Ṣafwat al-Z.* or "Notes on the *Ṣafwat al-Zubad*" (a copy of about 30 leaves is included in the multiple-text volume BSB Cod.arab. 1283; cf. VOHD XVIIIB8 no. 223, part 2). Three copies of the versification *Naẓm Ṣafwat al-zubad* by Ibn Raslān in the possession of the BSB Munich are the following:

1. BSB Cod.arab. 1738, a manuscript of 56 leaves in a brown partial leather volume with flap (cf. VOHD XVIIIB12). In this copy the *urjūza* is divided into an "introduction (*muqaddima*) on the principles of religion", with 97 subsequent chapters (*abwāb*) and a concluding section (*khātima*) devoted to Sufism.

2. BSB Cod.arab. 2048 (see fig. 27), a manuscript comprising two texts (cf. VOHD XVIIIB12), includes, in the heading of the first (fo. 1r), a reference to the fact that the subject of the poem is Shāfi'ī law: *Matn al-Zubad fiqh Shāfi'ī*. The copy of the *Naẓm* in this manuscript is divided into 95 (!) chapters + 1 *khātima* on *taṣawwuf* and, by my count, there are 1088 verses. The poem is written in two columns of 15 lines that are separated by rectangles in which the chapter headings have been inscribed. These have also been entered in the margins which, in addition, are filled with notes of correction. Most instances of the former type of marginalia however have been lost through trimming the paper. The text is framed with a single red line which is also used to delineate the columns.



Fig. 27: Ibn Raslān: *Naẓm Ṣafwat al-zubad*, an *urjūza* on dogma, law and Sufism, 1200/1786; marginalia, mostly lost through paper trimming (BSB Cod.arab. 2048, fo. 21v-22r).

The *Naẓm* in this manuscript is followed by the copy of another didactic poem, viz. the *Manẓūma fī l-ma'fuwwāt* of al-Aqfahsī (d. 808/1405; GAL 2,114) on pardonable sins (*infra*) which has been copied by the same hand in Jumādā II 1200/April 1786.

3. BSB Cod.arab. 2051 (cf. VOHD XVIIB12): a single text manuscript of 47 leaves bound in a partial red-leather volume. The marbled paper which was glued onto the covers has been cut away from the back. The poem in the colophon is dated 13. Rajab 1285/30. October 1868 and was copied by one Aḥmad ibn al-Sayyid Muḥammad in the “Madrasa of the tailors” of Damascus (*Madrasat al-khayyāṭīn fī Dimashq al-Shām*) who used a trained Naskhī hand with full vocalizations and diacritical points. The text, beginning with a *muqaddima* and ending with one *khātima fī 'ilm al-taṣawwuf* on Islamic mysticism, extends to 1083 verses which are written in two columns on 93 pages. The poem in this manuscript includes 15 main chapters, *kitāb* (*ṭahāra*, *ṣalāh*, *janā'iz*, *zakāh*, *ṣiyām*, *i'tikāf*, *ḥajj*, *bai'*, *rahn*, *farā'id*, *nikāh*, *jināyāt*, *jihād*, *ṣayd wa-l-dhabā'iḥ*, *qaḍā*) which are subdivided into secondary chapters, *bāb*, but which are occasionally also called *niṣāb*. The face of the text is framed by double red lines which also separate the columns. As is the case in the parallel manuscript Cod.arab. 2048, the text of the columns is interrupted by chapter headings which however have not been inscribed in rectangles. The headings have been written with red or, sometimes, with pink colour. The latter colour has also been used to count the verses in the margins, in tens (for further details on the system of counting verses applied in this manuscript, see *supra*, section on page layout). Some letters used as abbreviations have been entered in the margins of the manuscript: *'ayn* for *'adad* = number; *ṣād* for *ṣaḥīfa* = page; *kāf* for *kurrāsa* = quires; *qāf* for *waraq* = leaf. Some correction notes marked *ṣaḥḥ* can also be found in the margins, as well as a sign resembling the Arabic numeral seven, used as a reference both in the margins and in the text.

6.4 Mysticism: -Bakrī, -Dīrīnī

Didactic verses on Sufism have not only been integrated into a comprehensive poem treating dogma and law, as a *khātima*, i.e. seal or completion, as for instance in the above *Naẓm* of Ibn Raslān, they have also been composed as independent texts or as versifications in their own right. A case in point is the didactic poem of 1200 verses on Sufism covering theoretical and practical aspects as well as lexicology and hagiology, authored by the prolific writer and well-known mystic Muṣṭafā b. Kamāl al-Dīn al-Bakrī al-Ṣiddīqī al-Khalwatī (d. 1162/1749; GAL

2,459 S 2,477-78; Elger, *Bakrī*) and it carries the title *Alfīyya* (cf. EAL 2,738; Mss. are BSB Cod.arab. 1362, 1443 [= VOHD XVIIIB9 no. 28, 109]).¹⁷⁴

A shorter poem, which is a versification by the same mystical writer of an unspecified work on Sufism authored by Jalāl al-Dīn al-Suyūṭī (d. 911/1505), carries the title *al-Baṣṭ al-tāmm fī naẓm Risālat al-Suyūṭī*. It consists of only 105 verses in the Rajaz metre, whence the term *urjūza* can be found somewhere near the beginning of the poem (v. 11b). Addressing the traveller on the mystical path (*ayyuhā al-sayyār*, v. 5a), al-Bakrī claims that he composed the versification at the request of a Sufi (literally: an enamoured person, *ṣabb*, v. 9a) based on a “short but subtle text” (*nubḍha laṭīfat al-maʿānī*, v. 7b) by the “formidable” writer al-Suyūṭī (*al-humām al-murtaqī*, v. 6a) concerning the mystical path. An undated copy of the - *Baṣṭ* or *al-Baṣṭa* (thus the variant title in Ms. Ahlwardt no. 3055) in a manuscript of only three folio pages is BSB Cod.arab. 1903. Both of al-Bakrī’s poems include the name of the author in one of the early verses (in *al-Baṣṭ*, v. 4a) and, in the last verse, a statement of the place where the fair copy of the text was completed by the author (*tamma bayāḍuhā*), viz., in Cairo and Dumyāt, respectively.

The initiatic chain of a Sufi, the so-called *isnād al-khirqa*, has also been versified, constituting a Sufi-genealogical poem. One example is the Rifāʿiyya-*isnād* in Rajaz verses, composed by the Egyptian wandering dervish and author ʿIzz al-Dīn Abū Muḥammad ʿAbdalʿazīz b. Aḥmad b. Saʿīd al-Dīrīnī al-Damīrī (lived 612-97/1215-97; GAL 1,588-89; -Shaʿrānī, *Ṭabaqāt* 1,176; Ibn al-Mulaqqin, *Ṭabaqāt* 301) and incorporated in the *Ṭabaqāt al-awliyāʾ* 336-41 of Sirāj al-Dīn ʿUmar b. al-Mulaqqin (d. 804/1401)¹⁷⁵ under the title *al-Urjūza al-Wajīza li-l-Dīrīnī*. An abridged version of the same poem, entitled *al-Qaṣīda al-Lāmiyya*, and ascribed to the same author, was also inserted by Ibn al-Mulaqqin in *Ṭabaqāt* 334-35, 338.

In the *isnād* the units of the chain extend from Aḥmad al-Rifāʿī via [ʿAlī] al-ʿAjāmī al-Dhakī, a student of Abū Bakr al-Shiblī, to Abū l-Qāsim al-Junayd, Ḥasan

¹⁷⁴ One further *Urjūza* on Sufism (and ethics) is entitled *Saʿādat al-dārayn fī ttibāʾ Sayyid al-kawnayn* and has been written by the Naqshbandī poet al-Ṭāhir (Zāhir) b. ʿAlī al-Zaydānī al-Ṣafadī (Kaḥḥāla 5,48) who was active at the beginning of the 13th/19th c. in Istanbul. The text, dedicated to the Ottoman sultan, comprises, in BSB Cod.arab. 1761, approximately 2000 verses written in two columns (the text is interrupted by 103 chapter headings; these are also given in a table of contents on fo. 1r), and it has been completed by the author during the holy night of Laylat al-mīʿrāj, i.e. 27. Rajab, of 1215/1800.

¹⁷⁵ Cf. Sobieroj (forthcoming), “Ibn al-Mulaqqin”, in: I. B. Tauris Biographical Dictionary of Islamic Civilization.

al-Baṣrī and eventually to Muḥammad. In the shortened version the *isnād* is adduced starting with the chronologically earlier units; in the longer version the units of the chain have been arranged in the inverse order.

6.5 Prayer: -Sammān, -Aqfahsī

Purely mystical prayers, i.e. untainted by magical or other self-centred preoccupations, were - exceptionally - also formulated in poetical form. Such is the case with a prayer of the type called *wird* composed by the Sufi Muḥammad b. 'Abd al-Karīm al-Sammān (d. 1189/1775; GAL S 2,535), a student of the above Muṣṭafā al-Bakrī of the Khalwatiyya order. The *urjūza* of 34 verses has become the subject of a commentary entitled *Minḥat al-raḥmān 'alā Wird al-Shaykh M. al-Sammān* by Muḥammad Sa'īd Ef. b. Ḥamza al-Minqār who wrote it in 1257/1841 (one manuscript of the commentary is BSB Cod.arab. 1899, see fig. 28). In his commentary he adds an excursus called *khātima*, based on -Ghazzālī, *Fī wasā'il al-hājāt*, in which he explains the conditions to be observed while praying. As a reason for the addition of this *khātima*, al-Minqār mentions that the poem was made for (literally: was tied up with) supplication and invocation (*al-Urjūza ma'qūda li-l-tawassul wa-l-du'ā*).

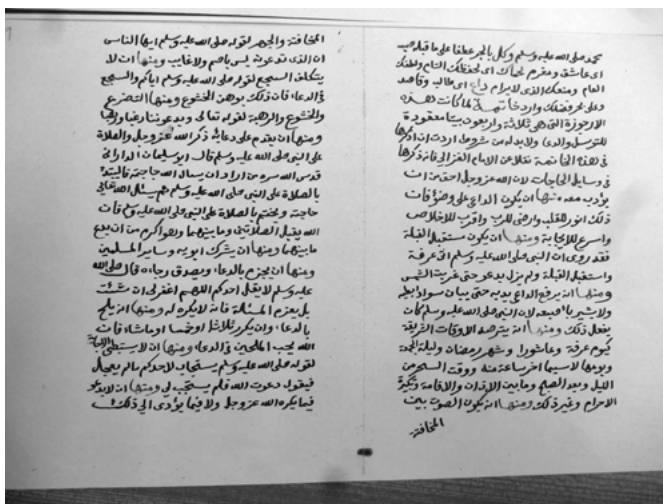


Fig. 28: Al-Minqār: *Minḥat al-raḥmān*, a comm. on a short *urjūza* on prayer, composed by al-Sammān, 1265/1849; excursus (*khātima*) on the conditions to be observed (introduced by *wa-minḥa*) while praying (BSB Cod.arab. 1899, fo. 38v).

The composition of the commentary was prompted by the discovery of certain obscure expressions contained in the *urjūza* which the commentator meant to elucidate by means of some clear words (*aradtu an ajma* ‘*alayhā kalimāt jaliyya*; manuscript, fo. 1v-2r). A versified prayer with magical names is the *-Qaṣīda al-Juljulūtiyya* (see above).

Prayer, under the outward aspect of its ritual preconditions, is the subject of a didactic poem of Basīṭ-verses rhyming in the letter *hā*’ composed by Aḥmad b. ‘Imād al-Dīn al-Aqfahsī al-Miṣrī al-Shāfi‘ī (d. 808/1405; GAL 2,114 S 2,110). The poem deals with phenomena which belong in the legal category of pardonable impurities, and hence the poem has been called *Manẓūma fī l-ma‘fuwwāt*. A copy of the *manẓūma* is the last of two poetical texts contained in BSB Cod.arab. 2048, with 288 verses written on 10 leaves (see fig. 29). Both poems have been written by the same delicate hand in the Naskhī style. The page layout shows the same features in both texts but in contradistinction to the first, the second poem is devoid of chapter headings. The author’s name is incorporated into the third last verse of the *Manẓūma fī l-ma‘fuwwāt* (fo. 49v) where “Ibn ‘Imād” asks the reader to pray to God that he forgive the author his mistakes.

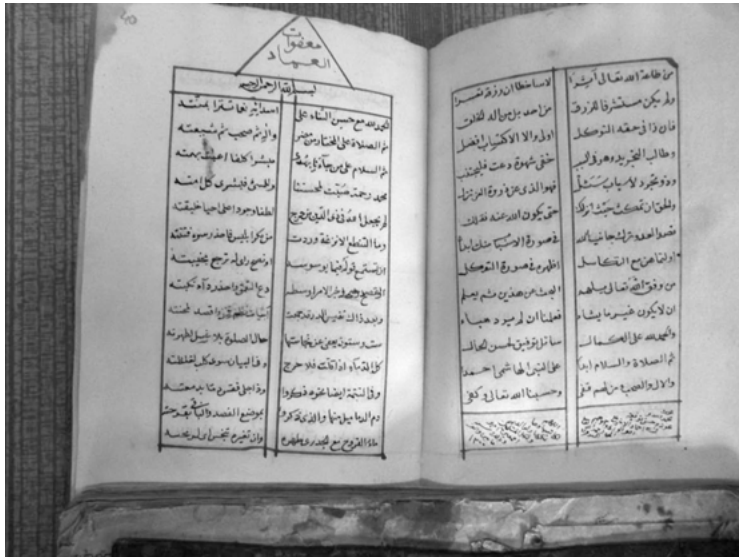


Fig. 29: Al-Aqfahsī: *Manẓūma fī l-ma‘fuwwāt*, on impurities, 1200/1786; beginning of the poem and end of *khātima fī l-taṣawwuf* of Ibn Raslān’s *urjūza* (BSB Cod.arab. 2048, fo. 39v-40r).

A commentary written by Aḥmad b. ‘Alī (or Aḥmad) b. Ḥamza al-Ramlī al-Dī-mashqī (d. 957/1550 or 971/1563; GAL 2,115 S 2,440) and titled *Fath al-jawād bi-sharḥ Manẓūmat Ibn al-‘Imād* is included in the carelessly executed and undated BSB Cod.arab. 1884 (the two manuscripts Ḥāhiriyya, *Fiqh* 205-206 on the other hand are dated: 1143/1730-31 and 1123/1711-12).

6.6 Jurisprudence: Ibn al-Wardī, -‘Imrīṭī, Ibn al-Mutaqqina, Ibn al-Hā’im, -Zaqqāq, -Rifā’ī, Ibn ‘Āshir

Makdisi (1981, 268) has observed that versification was used so frequently by jurisconsults that, to distinguish it from poetry proper, it was sometimes called “lawyers’ verse” (*shi‘r al-fuqahā’*).

Ibn al-Wardī, the author of the above Lāmiyya, in which he admonished his son, also wrote a poem in around 730/1329 on Shāfi‘ī law entitled *al-Bahja al-wardiyya*; this is a versification of a compendium entitled *al-Ḥāwī al-ṣaghīr fī l-fatāwā* written by ‘Abd al-Ghaffār b. ‘Abd al-Karīm al-Qazwīnī (d. 665/1266). One manuscript of the *Bahja*, dated 1308/1891, is BSB Cod.arab. 1366 (VOHD XVIIB9 no. 32). Zakariyyā’ al-Anṣārī (d. 926/1520), in turn, wrote a commentary on the *Bahja* a manuscript of which can be found in two volumes in the BSB (Cod.arab. 1394-1395 = VOHD XVIIB9 nos. 60-61). The copying of the two volumes was completed in December 1891 and June 1892, resp. (cf. introduction to VOHD XVIIB9).

A versification of the compendium (*mukhtaṣar*) of Shāfi‘ī law entitled *Taqrīb fī l-fiqh* or *Ghāyat al-ikhtisār* of Abū Shujā’ Aḥmad b. al-Ḥusayn al-Iṣfahānī (d. after 593/1196; GAL 1,492 S 1,676) was made by the Egyptian scholar Shihāb al-Dīn Yaḥyā (b.) Nūr al-Dīn b. Mūsā al-‘Imrīṭī al-Shāfi‘ī al-Anṣārī al-Azhārī, who wrote toward the end of the ninth/fifteenth century or later (Kaḥḥāla 13,234; GAL 2,418 S 2,441). One of the rare manuscript copies of al-‘Imrīṭī’s didactic poem written in the Rajaz metre, entitled *Nihāyat al-tadrīb fī naẓm Ghāyat al-taqrīb*, is BSB Cod.arab. 1900 (VOHD XVIIB12) which is dated 14. Dhū al-Qa‘da 1306/12. July 1889 and composed of 42 folios.

In the twelfth verse of his text, on fo. 3v (the relatively recent manuscript displays pagination, and no foliation numbers), the author of the *Urjūza* mentions that, through his versification, he had tried both to treat this field of study exhaustively and to help make it easier to memorize and understand [the text of Abū Shujā’]:

Naẓzamtuhū mustawfiyan li-‘ilmiḥ / musahhilan li-ḥifẓihī wa-fahmiḥ

He also declares that while closely following the prose text in its structure, he was addressing the beginners among the students (fo. 4r, l. 3):

Murattiban tartībahu mubayyinān / mukhāṭiban li-l-mubtadī mithli anā

Towards the end of the poem, on the last page of the manuscript BSB (fo. 42v), the author mentions the title of the poem along with that of the prose text (line 5), both of which share the rhyme consonant (-b):

Wa-tamma naẓmu Ghāyati l-taqrībi / sammaituhū Nihāyata l-tadrībi

In the subsequent two verses the number of verses is stated (1225), and the author's name (al-Sharaf al-ʿImrīṭī) is added. The number of verses, exceeding one thousand, is not given in digits but expressed in fractions:

Abyātuhū alfun wa-khumsu alfin / wa-zid ʿalayhā rubʿu ʿushri l-alfi

In the colophon of this manuscript the date of copying is given (*supra*) in letters as well as in numbers and the name of the scribe is mentioned who, as indicated by his *nisba*, must have originated from or lived in Beirut. His full name is: Muḥammad Murād b. Maḥmūd b. Aḥmad b. Bakrī b. Aḥmad al-ʿArīs/ʿUrays al-Shāfiʿī al-Bayrūtī.

On the evidence of numerous glosses in the margins (e.g. fo. 21v, 23r-v, 24r), the scribe has had access to other manuscripts of the same text from which he extracted several variant readings. The glosses commence with the words *wa-fi baʿḍ al-nusakh, etc.*, or the variants quoted are followed by the expression *nus-kha*.

In the previous year (1305/1888), the same scribe, al-Bayrūtī, also copied a commentary which al-Akhḍarī (d. 953/1546) had written on his own *-Sullam al-murawnaq*, a didactic poem on the science of logic (*infra*). The manuscript displaying the name of this scribe is BSB Cod.arab. 1847, a codex of 22 folios which – like Cod.arab. 1900 – are provided with Oriental pagination (see fig. 30).

Didactic poems on a specific branch of jurisprudence, viz. the *law of inheritance*, have been composed, i.a. by the following authors:

1. Muḥammad b. ʿAlī b. al-Raḥbī Ibn al-Mutaqqina (cf. Ms. Ahlw. no. 4691);
2. Muḥammad b. ʿAbd al-Ṣamad al-Sakhāwī (Ms. Ahlw. no. 4709);
3. Muḥammad Sibṭ al-Māridinī (Ms. Ahlw. no. 4716);
4. Abū l-Walīd b. al-Shiḥna (Ms. Ahlw. no. 4718);
5. Ibn al-Wardī, author of the *Waṣīyya li-waladihī*, also wrote an *urjūza* on 12 questions related to the law of inheritance entitled *al-Masāʾil al-mulaqqabāt al-Wardīyya fī l-farāʾiḍ* (cf. GAL 2,176,¹¹).

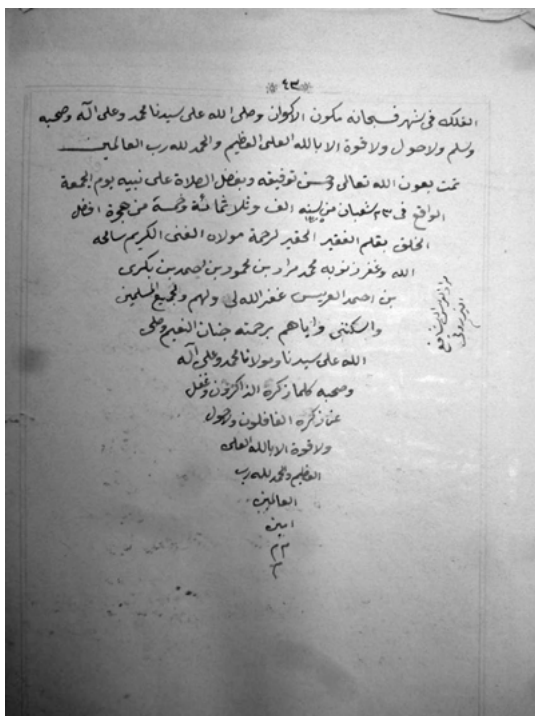


Fig. 30: Al-Akhḍarī: *Sharḥ al-Sullam al-murawnaq*, 1305/1888; colophon with name of scribe and dating (BSB Cod.arab. 1847, fo. 21v).

A copy of the *-Urjūza al-Raḥbiyya fī ‘ilm al-farā’id* on the law of inheritance by the first-mentioned Ibn al-Mutaqqina (d. 577/1181-2 or later; GAL 1,490 S 1,675) is included (fo. 239v-246r; 177 verses) in the composite manuscript BSB Cod.arab. 2054 (fig. 31) which is made up of eight texts, all dealing exclusively with *fiqh* (cf. VOHD XVIIB12) in general and with [*‘ilm al-]* *farā’id* in particular. The manuscript is kept in a casket of partial brown leather with string and flap on which paper has been pasted, carrying an inscription of the textual contents in the following terms: *majmū’ fīhi ḥ[āshiyat] al-Shinshawrī wa-ghayruhā*. The high estimation in which the *Urjūza* has been held is proven by the fact that many commentaries and glosses, including abridgments, have been written with the intention of making it more intelligible (the above manuscript is a case in point). This valuation is also expressed in two Kāmil-verses entered anonymously on the title page of the poem in the manuscript by the scribe. The poet compares the *-Raḥbiyya* with a hidden pearl which, if purchased for gold, would leave the seller outsmarted:

Hādha kitābun law yubāʿu bi-mithliḥī
Dhahaban la-kāna l-bāʿiʿu l-maghbūnā
A-wa-mā min al-khusrāni annaka ākhidhun
Dhahaban wa-tatruku luʿluʿan mahnūnā

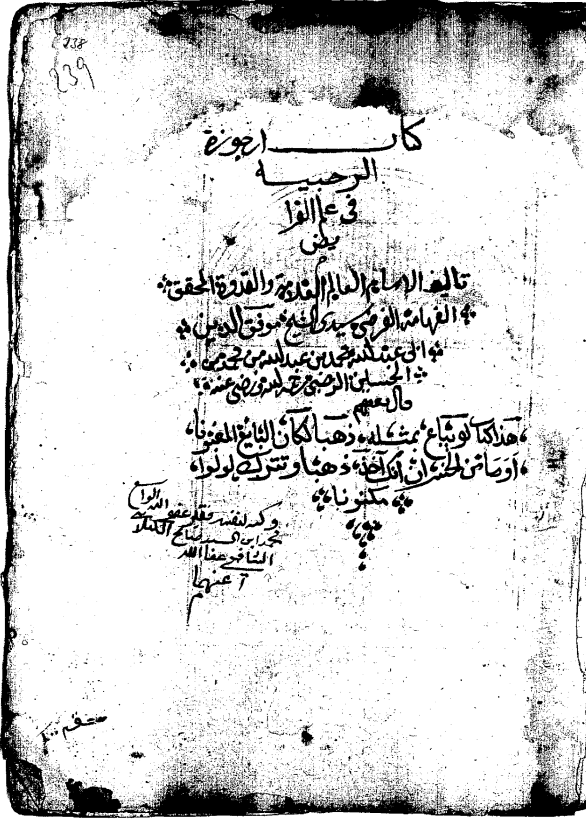


Fig. 31: Ibn al-Mutaqqina: *al-Urjūza al-Raḥbiyya*, on the law of inheritance, 1206/1792; title page with two verses in praise of the poem and scribal note (BSB Cod.arab. 2054, fo. 239r).

The scribe states in a note beneath the two eulogistic verses that he copied the text for his personal benefit and he mentions that he, an affiliate of the Shāfiʿī school of law, was called Muḥammad ibn (al-Sayyid) Šāliḥ al-Kaylānī. The explicit (fo. 246r) is followed by a note entered in the inner margin according to which the same Muḥammad al-Kaylānī (sic!) finished the reading under his

teacher Muḥammad al-Biqāʿī¹⁷⁶ (*bulighat qirāʿatan ʿalā shaykhinā*), in Rajab 1206/February-March 1792, i.e. in the same month in which he copied the - *Raḥbiyya* (22. Rajab/17. March).

The title of the work is given in the very last verse of the poem as follows: *wa-tammāt-i l-Urjūzatu al-Raḥbiyya / fī ʿilmi l-farāʿīdi l-fiqhiyya* (fo. 246r). At the end of the poem Ibn al-Mutaqqina also thanks God for causing completion to come about – in one of the early verses he had asked God to help him explain this science according to the teachings of the school of Zayd al-Faraḍī: *wa-nasʿalu llāha lanā l-iʿāna / fī-mā tawākḥaynā mina l-ibāna* (fo. 239v). Towards the end he also describes – rather vaguely – his method of explaining the legal subject, namely through symbols and allusions, i.e. poetically, and – at the same time – he summarizes it in the clearest of expressions: *idh bayyannā // ʿalā ṭarīqi l-ramzi wa-l-ishāra / mulakḥkhiṣan bi-awḍaḥi l-ʿibāra* (fo. 246r).

The text, in this manuscript, has been written in 2 columns of 15 lines on each page and is interrupted by chapter headings designed in two colours, viz., bright red and pink, resp. The latter shade of red has also been used for drawing a single line frame around the text and a double line for separating the columns. Single “drops” in red colour have been entered in the interspace between the columns functioning as verse markers, and clusters of drops fill the line beside the headings. A head-piece which, on the first page (fo. 239v), incorporates the basmala, serves to decorate the text copy and to fill the verso page which only contains 8 verses. The overall aesthetic quality of the page-layout and decoration leaves much to be desired and indicates that a professional copyist, let alone an illuminator, was not engaged in this work, which the scribe had undertaken by and for himself.

There are copious glosses in the margins of the first opening (fo. 239v-240r) of this text but they become increasingly sparse on the subsequent pages. The semantic glosses entered include the quotation of the expression explained, viz. *qawluhū* (in red), etc. and many of the marginalia are undersigned by the names of the authorities quoted, e.g. Sibṭ [al-Māridīnī], -Shinshawrī, -Ghazzī. Other glosses include references to variant expressions in the manuscripts, e.g. *wa-fī nuskhā: wa-ʿlam bi-hādhā*, for: *fa-ʿmal bi-hādhā* (fo. 241r); or: *wa-fī baʿḍ al-nusakh* (fo. 242r, where a whole verse, with its variant readings, has been entered in the margin); some lexical explanations are given between the lines (e.g. fo. 239v, 240r).

¹⁷⁶ One Maḥmūd b. ʿAlī b. Muḥammad al-Biqāʿī al-Ghazzī composed a text entitled *al-Minḥa al-Biqāʿiyya* which is said to be an excerpt from the *Raḥbiyya* (cf. GAL S 1/676, Auszüge).

Immediately following the rudimentary colophon which concludes this copy of the *-Raḥbiyya*, the same scribe reproduced the text of another poem related to the *-Urjūza* of Ibn al-Mutaqqina, namely *al-Tuḥfa al-quḍsiyya fī ikhtiṣār al-Raḥbiyya* by Ibn al-Hā'im [al-Maqdisī; d. 815/1412]; as the title indicates ("Jerusalemite gift with regard to shortening the *Raḥbiyya*"), it is an abridgment, viz., of 79 verses (fo. 246r-249r). Ibn al-Hā'im is also known as the author of didactic poems and of other works on algebra/arithmetic (*infra*).

Another copy of the *-Raḥbiyya*, with 180 verses, is included in BSB Cod.arab. 1931 which is composed of only two poetical works, the second of which is the *Alfiyya* on grammar by Ibn Mālik (*infra*). In BSB Cod.arab. 2757, by contrast, the poem of Ibn al-Mutaqqina is inserted anonymously at the end of a miscellany which comprises very diverse literary types such as poetry, Prophetic tradition, riddles, prayer, sayings as well as excerpts - mainly, but not exclusively, from works on philology. The poem only has 49 verses and is divided into ten sections all of which, except for the first, are captioned by thematic headings conventionally written in red ink.

A poem on another aspect of the science of law, viz. the duties of the judge, is the *Lāmiyya fī 'ilm al-qaḍā'* written in the early tenth/sixteenth century by the Moroccan author 'Alī b. Qāsim b. Muḥammad al-Tujībī al-Zaqqāq al-Fāsī (d. 912/1506; GAL 2,341-2 S 1,376) from the point of view of the Mālikī school. Commentaries, e.g. BSB Cod.arab. 1801, entitled *Ta'liq 'alā Lāmiyyat al-Zaqqāq*, were composed to further the comprehension of the poem which rhymes in the letter -l. This commentary,¹⁷⁷ transmitted anonymously and copied in the first half of the nineteenth century somewhere in the Maghrib, presumably in Algeria, was written in a format which was intended "neither to tire through length nor to show any deficiency through briefness", but still extends to 105 folios of 19 lines per page.¹⁷⁸

Tracts on the laws regulating marriage have also been versified. One example is BSB Cod.arab. 2055, a composite manuscript of five parts of which the second, (*Naẓm*) *Hidāyat al-fattāḥ li-māni' al-sifāḥ*, treats this subject matter from the perspective of the Shāfi'ī school of law. The versification, by one Aḥmad al-Rifā'ī, has been discussed above in the section on page layout which may be consulted for further information.

¹⁷⁷ For the meaning of *ta'liq* cf. Makdisi 1981, 114-16.

¹⁷⁸ Another pertinent *urjūza*, entitled *Tuḥfat al-ḥukkām fī nakth al-'uqūd wa-l-aḥkām* which treats Mālikī law in general and the ethics of judges in particular has been discussed in the section on the *fahrasa* of Ibn 'Ajība (p. 71).

The religious obligations incumbent on the Muslim (*mukallaf*) who has reached intellectual “maturity” (*bulūgh*) formed an integral part of the science of Islamic jurisprudence. In the often very voluminous tracts on the branches (*furūʿ*) of law, which were, in some cases, copied in a multiple-book-format, such subjects as purification (*ṭahāra*), fasting (*ṣawm*), pilgrimage (*ḥajj*) and almsgiving (*zakāt*) are discussed in individual chapters. These same subjects have also been treated in didactic poems such as the *urjūza* of ʿAbd al-Wāḥid b. Aḥmad b. ʿAshir al-Andalusī al-Fāsi (d. 1040/1630; GAL 2,613 S 2,699, Kaḥḥāla 6,205), entitled *al-Murshid al-muʿīn fī l-ḍarūri min ʿulūm al-dīn*, which has been widely read and commented upon, especially in the countries of the Maghrib and West Africa (see p. 76). Since Sufism is included in the poem, well-known mystics have also composed commentaries on the *Murshid*, offering a distinctly mystical reinterpretation of legal issues. One such mystic was “the Sufi saint of the twentieth century” (the title of a romanticizing biography written by Martin Lings, 1971), Aḥmad b. Muṣṭafā b. ʿAlīwa of Mustaghānam in modern Algeria (d. 1353/1934; Kaḥḥāla 2,179). Two such manuscripts, with commentaries, have been found: one is BSB Cod.arab. 1702/1; another such manuscript, deficient both at the beginning and at the end, and probably authored by a different mystic, is BSB Cod.arab. 1951; the latter was written by a Maghribī hand, albeit with incomplete diacritical points.

6.7 Logic: -Akhḍarī

A didactic poem on logic, with 94 or 144 verses in the Rajaz metre, is *al-Sullam al-murawnaq (murawniq) fī l-manṭiq* of Abū Zayd ʿAbd al-Raḥmān b. Muḥammad b. ʿĀmir b. al-Walī al-Akhḍarī (d. 953/1546; GAL 2,614 S 2,705). Written in 941/1534-35 (HKh 3,610), the poem has given rise to the composition of a number of commentaries (see fig. 32; also e.g. Ṣāḥiriyya, *falsafa* 126-132) and has itself been considered a versification of the much copied *Mukhtaṣar* entitled *Īsāghūjī* (not related to the *Isagoge* of Porphyry) *fī ʿilm al-manṭiq* (cf. Ahlwardt no. 5191; VOHD XVIIB10 no. 373) by Athīr al-Dīn al-Mufaḍḍal b. ʿUmar al-Abḥarī (d. 663/1265; GAL 1,608,²³ S 1,839). The *Sullam* seems to have enjoyed special popularity in the countries of the Maghrib and, accordingly, formed part of the curriculum of the above-mentioned highly venerated eighteenth century Moroccan Sufi Ibn ʿAjība.

Manuscripts of the -*Sullam* include BSB Cod.arab. 1437 (= VOHD XVIIB9 no. 103) and Ṣāḥiriyya, *falsafa* 125ff.; the manuscript in possession of the BSB contains 16 loose leaves and was copied in 1201/1787 by a scribe called Muṣṭafā ʿAbdallāh al-Majdhūbī originating from Asyūṭ, “for himself and those who succeed him”. The manuscript is filled, in the margins and also between the lines,

with glosses written in a circular shape around the main text, obviously motivated by aesthetic considerations. In the last marginal gloss (fo. 16r) the scribe informs the reader that he received his comments (*ta'liq*) “from the mouth” of his teacher Muḥammad al-Shanawānī during the latter’s classes at Azhar university in Sha‘bān 1194/1780.

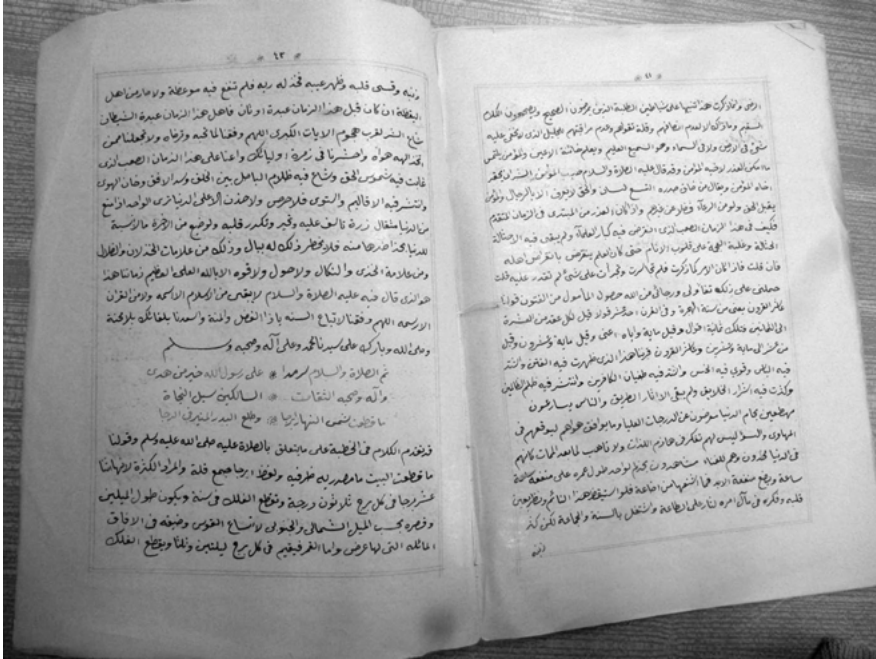


Fig. 32: Al-Akhḍarī: *Sharḥ al-Sullam al-murawnaq*, 1305/1888; end of author’s own comm.; the verses of the poem quoted are written with red ink (BSB Cod.arab. 1847, fo. 20v-21r).

Two commentaries on the *-Sullam* are included in BSB Cod.arab. 1632 (= VOHD XVIIIB9 no. 298), of which the shorter one (part two) was composed by the author, al-Akhḍarī, himself (fo. 90v-112v), while the longer one (part one, fo. 1v-86r) was recorded in the manuscript anonymously. The two texts were copied in 1119/1708, in Maknāsa (part one) and 1103/1691, respectively, by a scribe (or two scribes) who adopted a Maghribī style of writing.

In this manuscript, the author’s own *Sharḥ al-Sullam* is preceded by an anonymous poem of three lines in the Wāfir metre which are designed to encourage the adolescent to study while he is still young and his mind still receptive to knowledge. He is also asked to feel content when given the honour of seeing those

present stay silent while he alone speaks. The short poem's incipit runs: *ta'allam yā fatan wa-l-ʿūdū raṭbun / wa-dhihnuka ṭayyibun wa-l-fahmu qābil*.¹⁷⁹

Glosses on the *-Sullam* were still being composed in the Maghrib region in the first half of the nineteenth century; such is the case with the *Ḥāshiya ʿalā sharḥ Muḥammad al-Bannānī ʿalā l-Sullam* authored by ʿAlī b. Idrīs al-Qaṣṣāra al-Ḥimyarī and completed by him in a fair copy, Ramaḍān 1249/February 1834. In BSB Cod.arab. 2012, this text has been copied by one Muḥammad b. al-Mukhtār al-Mālikī in 1267/1851 or earlier, viz. at most 8 years after the author's death. The extensive glosses which cover 123 pages with mostly 25 lines have been incorporated in a multiple-text volume which also includes a commentary by the famous theologian ʿAḍud al-Dīn al-ʿĪjī (d. 756/1355; GAL 2,267-71) on the principles of (Mālikī) law by Ibn al-Ḥāḥib (d. 646/1249); this commentary, entitled *Sharḥ Mukhtaṣar Ibn al-Ḥāḥib*, is conspicuous because of the wide blank spaces on many of its pages which were obviously meant to be filled with quotations from the base-text. Both literary works, followed and concluded by a short paranetic tract (*faṣl*) on "patient endurance" (*ṣabr*) by Ibn Taymiyya (d. 682/1283), were written in the Maghribī style by the not easily legible hand of Muḥammad b. al-Mukhtār who, in the colophon of the second work, confides to the reader that he copied the *Mukhtaṣar* from an old manuscript (*min nuskha ʿatiqa*), for himself and "thereafter" for his son.

6.8 Disputation: -Kawākibī

An *urjūza* of 56 verses devoted to the art of disputation (*ādāb al-baḥṭh*), which in the traditional classification of sciences was counted among the subjects of philosophy, was composed by the Syrian author Abū l-Suʿūd b. Aḥmad b. Muḥammad al-Kawākibī al-Ḥalabī (d. 1137/1725; GAL 2,411,²⁴). Al-Kawākibī also wrote a commentary in explanation of his own poem entitled *Sharḥ Tuḥfat al-tullāb fī naẓm al-ādāb*, "commentary on the *Gift to students relating to the versification of the art [of disputation]*". One manuscript of the commentary, which includes the Rajaz-verses, is BSB Cod.arab. 2375 (= VOHD XVIIIB10 no. 410) which

¹⁷⁹ Other didactic poems on logic have been composed, i. a., by the philosopher Ibn Sinā, Abū ʿAlī al-Ḥusayn b. ʿAbdallāh (d. 428/1037; GAL 1,589-99), entitled *al-Urjūza fī l-manṭiq* or *al-Qaṣida al-muzdawija* (cf. Zāhiriyya 1970, 172), and by the mystic ʿAbd al-Ghanī b. Ismāʿīl al-Nābulusī (d. 1143/1731; GAL 2,454-58), *Urjūzat al-Nābulusī fī l-manṭiq* (op. cit. 173). The Syrian Sufi has also written a commentary elucidating his own poem (*Sharḥ Urjūzat* etc.; loc. cit.).

extends from fo. 7r-20v within a composite manuscript of 12 parts dated between 991/1583 and 1113/1702.

6.9 Algebra: Ibn al-Hā'im

A didactic poem on algebra extending in the manuscript copies from 57 to 60 verses (the number 59: *wa-abyātuhā tis'un wa-khamsūna ilkh.*, is mentioned in the penultimate verse of Ms. Ṣāhiriyya, *Riyāḍiyyāt*, p. 66) by an author called Ibn al-Hā'im al-Ma'arrī al-Maqdisī who died in Jerusalem in 815/1412 (GAL 2,153-5 S 2,154) is *al-Muqni' fī 'ilm al-jabr wa-l-muqābala*. A commentary of 18 folios on the *-Muqni'* written about hundred years after the composition of the metrical work, by Zakariyyā' al-Anṣārī (d. 926/1520) and entitled *Faṭḥ al-mubdi' bi-sharḥ al-Muqni'*, is BSB Cod.arab. 1488 (= VOHD XVIIIB9 no. 154). Ibn al-Hā'im also wrote a commentary on the *-Urjūza al-Yāsīmīniyya* on *al-jabr wa-l-muqābala* by 'Abdallāh b. Muḥammad Ibn Yāsīmīn (cf. Ṣāhiriyya, *Riyāḍiyyāt*, p. 56).

6.10 Medicine: Ibn Sīnā

The unrivalled philosopher, mystic and physician Abū 'Alī al-Ḥusayn ibn 'Abdallāh Ibn Sīnā al-Qānūnī, al-Shaykh al-Ra'īs, known in the west as Avicenna (d. 428/1037; GAL 1,589-99 S 1,812; EAL 1,373-75), composed, as part of his astonishingly rich literary oeuvre, a number of didactic poems on medicine, of which presumably the best known is *Manẓūma* (or *Urjūza* or *Alfiyya*) *fī (uṣūl) al-ṭibb* in 1316 Rajaz-verses (cf. Ahlwardt no. 6268, 6295; GAL S 1,823,81; the text has been edited by Henri Jahier, Paris 1956; the Latin title runs: *Cantica Avicennae*).

Two smaller didactic poems by Ibn Sīnā on some areas of medicine are extant in BSB Cod.arab. 1985, a volume of miscellaneous content, mainly consisting of poetic verses. The first (fo. 110v-103r) is entitled *Urjūza fī l-Mujarrabāt min al-aḥkām al-nujūmiyya wa-l-qawānīn al-ṭibbiyya* or *Urjūza fī l-Mujarrabāt* (this title variant can be found in Ms. Br. Mus. no. 893,⁵ and has been translated as “Poema de medicamentis experimento comprobatis” by Cureton, the cataloguer) or simply *Mujarrabāt*, i. e., “Tested medical procedures” (cf. GAL 1,599,⁸⁹) and starts as follows: *bada'tu bismillāhi fī naẓmin ḥasan / adhkuru mā jarrabtuhū ṭūla l-zamān*. This poem with a length of ca. 120 verses (in other copies up to 256 verses) is said to have been composed by Ibn Sīnā 40 days before his death – inclusion of the number forty, hallowed by Islamic tradition (cf. Rāzī, *Mirṣād al-'ibād* 282), may have served to enhance the credibility of the medical procedures recommended in the poetical text. The copy of this *Urjūza*, written in two columns of

18-20 lines per page (face of text: 8x14 cm), immediately precedes the text of the second didactic poem again ascribed to Ibn Sīnā. Final verses on some pages (fo. 101r-v, 102r) have been written in the margins at a right angle to the text. On the first three pages red “drops” have been used as verse markers, even for the verses in the margin of fo. 191r. The employment of markers between the hemistichs of each line however ceases in the middle of fo. 101v - a rarity in the page layout of a poem. The style of writing is the same in both didactic poems although in the second *urjūza* the Naskhī grows in size towards the end. Catchwords have been entered, even at the end of the last verse written vertically in the inner margin of fo. 101v.¹⁸⁰

The second poem is entitled *Urjūzat tadbīr al-fuḥūl fī l-uṣūl* or *Urjūza fī l-fuṣūl al-arbaʿa* and treats dietetics and, in particular, the properties of the seasons, their benefits to, and harmful influences on, human health, fo. 103r-106r (other copies are GAL 1,599,⁸⁸ S 1,827; Ahlwardt no. 6397-99; Wien (Flügel) no. 1457). The work includes the author’s name in the first of its approximately 115 (in other copies: 81 or 121) Rajaz-verses (*Yaqūlu rājī rabbahū ʿbnu Sīnā / wa-lam yazal billāhi mustaʿīnā* // “Ibn Sīnā who hopes for his lord says / while he continues to ask God for help”). The text in the manuscript has been structured by creating passages (*faṣl*) which are written in two columns of 17-18 lines. The copy is headed by the formula *wa-lahū ayḍan fī l-fuṣūl al-arbaʿa* (“he has also composed [the following] on the four seasons”) and the word *lahū* has been extended across the line, thus separating the *Urjūza* from the previous text. As in the preceding poem, some final verses have been written in the margins at a right angle to the text (ca. 8,5x14 cm). The lack of verse markers separating the hemistichs and of a text frame gives an impression of overall carelessness in the execution of the copying by the scribe.

Ibn Sīnā’s last-mentioned poem has been commented in –*Qawl al-anīs wa-l-durr al-naḥīs ʿalā Manẓūmat al-Shaykh al-Raʿīs* (GAL S 1,827,⁸⁸) by Madyan ibn ʿAbd al-Raḥmān al-Quṣūnī (d. after 1044/1634; GAL 2,478 S 1,827,⁹¹) who practiced as a physician in the *Dār al-Shifāʾ* hospital in Cairo. A copy of this *Sharḥ* is included in Ms. Wien (Flügel) no. 1457, part 1 (fo. 1v-79r), and is dated 1140/1728. The volume described by Gustav Flügel and previously (in 1215/1800) owned by al-Sayyid Muṣṭafā b. Masʿūd, a physician who worked in the Ottoman Sultan’s palace (*min al-aṭibbāʾ al-khāṣṣa*), also includes, as a second part, the text of the [*Urjūza fī l-Mujarrabāt*].

¹⁸⁰ Another Ms. of the *Urjūza fī l-mujarrabāt* is Bodleian Library, MS. Arab. f. 49 (item 5), described in some detail in the recently published catalogue Bodleian (Savage-Smith) under “Entry 91”.

6.11 Grammar: -Ḥarīrī, Ibn Mālik, -‘Imrīṭī

The illustrious writer al-Qāsim b. ‘Alī al-Ḥarīrī (d. 516/1122; GAL 1,325-29 S 1,486-89; Kaḥḥāla 8,108; EAL 1,272-3), author of the celebrated collection of narrations entitled *Maqāmāt* and written in rhymed prose, also composed a grammar in verse, viz. the *Mulḥat al-i-rāb*, “Witticism on desinential inflection” (GAL 1,328,^{vii} S 1,488; Breslau [Wrocław] no. 213). A copy of this poem of 373 verses in the Rajaz-metre is included in BSB Cod.arab. 2036 (fig. 33), an undated manuscript of 14 trimmed leaves (format: 12,5x17 cm, face of text: 10x14 cm) bound in a partial brownish-red leather volume without a flap.

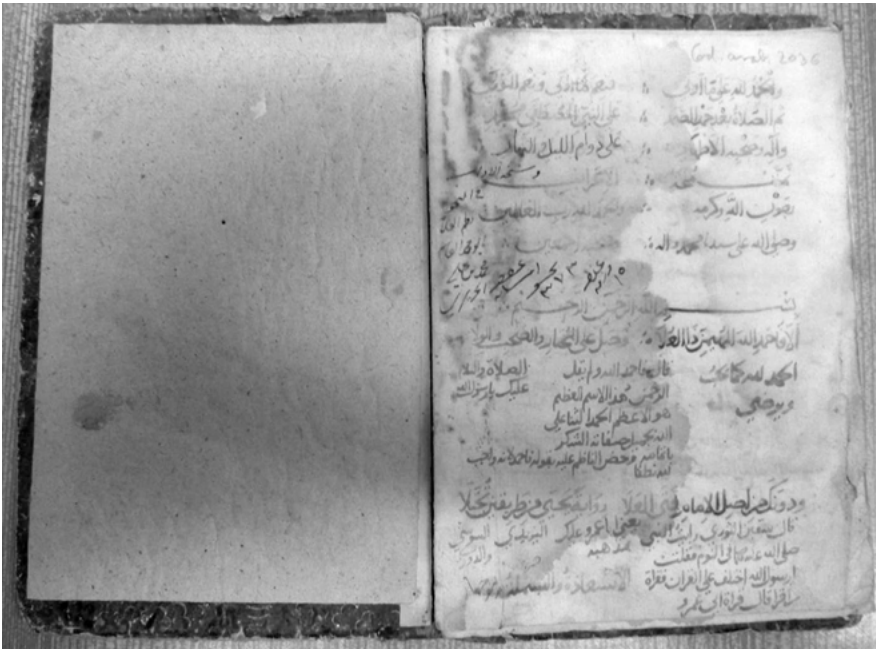


Fig. 33: Al-Ḥarīrī: *Mulḥat al-i-rāb*, an *urjūza* on grammar; end of poem and first verse of *Manzūma fī riwāyat al-Imām Yahyā*, a poem (ṭawīl) on Koranic readings, with commentary (BSB Cod.arab. 2036, fo. 13v).

On account of the trimming of the paper, glosses in the margins have been lost. The copy seems to be very old and the black ink – a fully vocalized Naskhī hand with diacritical dots – has faded in many places, in particular in the opening of the codex. Words which became illegible as a result of this deterioration have

been rewritten by a recent hand (fo. 1v). However, the red markings, viz. the headings and clusters of (three) drops between the hemistichs and at the end of each line seem to have remained unaffected. The same recent hand has entered a statement on the verso-side of the last leaf concerning the number of verses (373) and the number of leaves (15), statements which can also be found on the title page (fo. 1r), albeit faded. The number of verses as well as that of the leaves inscribed in the manuscript differs from that of my own count, a discrepancy which may be explained through the omission of a single leaf.¹⁸¹

One the last page, beneath the explicit of the grammatical *urjūza*, is the first verse of another poem on the readings of the Koran (*qirā'āt*) according to Yaḥyā [= ibn al-Mubārak al-Yazīdī?]; the poem is written in the Ṭawīl-metre, rhymes with -lā, and there is no indication of title or author's name. However, only the first two verses of this poem are found – they are complemented by a commentary written in red – and thus it appears that the manuscript is defective at the end. A comparison with the Ms. Azhar 1,146 shows that the text is identical with a poem entitled *Manẓūma fī riwāyat al-Imām Yaḥyā*, authored by a younger contemporary of al-Ḥarīrī, Aḥmad b. Wahbān b. Afḍal al-zamān who died in 585/1189 (cf. Kaḥḥāla 2,199).

One and a half centuries after al-Ḥarīrī's death, a more famous grammar made by Jamāl al-Dīn Muḥammad b. 'Abdallāh Ibn Mālīk al-Jayyānī al-Andalusī (d. 672/1274; GAL 1,359-63, S 1,521-27) was composed in 1000 verses, whence the name of the poem: *Alfiyyat Ibn Mālīk*.

Ms. BSB Cod.arab. 1931, an undated (perhaps 19th c.) booklet of 10 leaves with no binding, is composed of two parts, viz., the *Alfiyya* of Ibn Mālīk and, preceding it, the didactic poem of Ibn al-Mutaqqina, the *-Raḥbiyya*, on the law of inheritance.

Both texts are written in two columns of 25 lines to the page, in a carefully executed Naskhī hand, and they are provided, in the margins, by verse numbers given in tens in Arabic numerals. The first text, i.e. the *-Raḥbiyya*, numbers 180 verses, the second which is defective at the end, breaks off after the 223rd verse. As the last verso page has been left blank it cannot be assumed that pages have been lost in this manuscript. The numbers have been entered in the margins with the same red ink used to add the thematic headings that interrupt the columns in both texts. The sparsely added vocalizations (e.g. fo. 5v) are also in red. The first

181 Another copy of the same *urjūza* is BSB Cod.arab. 2781 (dated 1284/1867) where the *title of work can be seen to be included* in the first hemistich (*wa-qad taqaḍḍat Mulḥatu l-i'rābi / mūda'atan badā'i'a l-i'rābi*) of the last section of the poem (*khātima*), i.e. in the seventh to last verse of this copy of 371 verses.

number (10) inscribed in the margin of both texts (fo.s. 1v, 5v) is headed by the word *‘adad*, i.e. number. Both poems are introduced by the basmala formula, “in the name of God”, which has been written as a heading.

A complete manuscript copy of the *Alfiyya* is BSB Cod.arab. 2053, encompassing 44 leaves with a format of 11x16,5 and a text face of 6x11 cms. The volume is bound in brown partial leather and the flap has been lost. The text copy extending from fo. 1v to 43r was written in the standard format, viz. in 2 columns (of 13 lines) which are framed by a single red line as are the headings which have also been written with red ink. The style of writing is a small Naskhī hand with full diacritical dots and vocalizations. Verse numbers, which end at v. 30, have been entered in the margins by a recent hand. The copy has been collated with its exemplar as is apparent from the note inscribed in the margin of fo. 43r, viz. *balagh muqābalatan bi-‘awnihī ta‘ālā*. A reader’s note can be found in the outer margin of fo. 16r, as follows: *qad ṭāla‘a bi-hādhihī l-nuskha*.

There are *numbers of reference* within the text of this copy as well as in the margins where they have been written in red above the extensive explanatory glosses; some of the reference numbers have also been underlined. Apart from the numbers, *some letters*, namely *ṭā* and *kāf*, have also been used as signs of reference. Explanatory glosses can be found both in the margins and between the lines. However, after fo. 16r, the margins have been left blank except for a few correction notes.

The undated copy lacks a colophon and the scribe’s name is unknown. However, the dogmatico-mystical text entitled *Matn ‘Aqīdat al-ghayb* which follows the poem on grammar in this manuscript was written by one Faqīr Ḥasan whose more recent hand is different from that which copied the *Alfiyya*.

Versifications were also made of the [–*Muqaddima*] *al-Ājurrūmiyya* of the Moroccan author of Berber origin, Abū ‘Abdallāh Muḥammad b. M. b. Dā‘ūd al-Ṣanhājī al-Fāsī b. Ājurrūm (d. 723/1323; GAL 2,308-10 S 2,332-35); this is one of the most popular textbooks of Arabic grammar ever written (cf. TDVĪA 19,295-96; EAL 1,308), particularly in the Maghrib. Through translations and printed editions it also became known in Europe from the late sixteenth c. onwards. The numerous commentaries compiled in explanation of this epitome include even Sufi tracts – a fact which testifies to the efforts made to interpret the phenomena of grammar in terms of Islamic mysticism.¹⁸²

182 Cf. Chiabotti 2008/9, 385-402. As well as al-Qushayrī, Aḥmad Ibn ‘Ajība al-Shādhilī of Fes (d. 1224/1809) also wrote a commentary in the spirit of Sufism on a grammatical textbook, namely on the *-Ājurrūmiyya* (a Ms. is BSB Cod.arab. 1678, fo. 1r-4v).

One of the few versifications made of the *Muqaddima* is the *Naẓm al-Ājurrūmiyya* composed by Yaḥyā (b.) Nūr al-Dīn al-‘Imrīṭī (al-‘Amrīṭī) al-Azhārī (d. 890/1484-85; GAL S 2,441-2; the text is briefly described by Ahlwardt no. 6693); he was mentioned above as the author of a didactic poem on the branches of Shāfi‘ī law, *Nihāyat al-tadrib fī naẓm Ghāyat al-taqrīb*. Incidentally, this specialist in versification also wrote a didactic poem against the consumption of coffee; a copy of this *urjūza*, entitled *al-Muqaddima al-Manṣūra*, can be found in the Gotha library¹⁸³ (Pertsch 1878-92, no. 2107; cf. GAL S 2,442,^s). One manuscript of the above versification of the *Ājurrūmiyya* is BSB Cod.arab. 2039, a codex of only 10 leaves dated end of Dhū al-Qa‘da 1248/ca. 21. April 1833 which includes both the text of the *Naẓm* as well as that of another, anonymous poem on grammar. The scribe’s name is given in the colophon of the *Naẓm* (fo. 8v (fig. 34)) as Muḥammad ‘Alā’ al-Dīn b. ‘Ābidīn who, by evidence of the name inscribed in a stamp on fo. 1r, seems to be identical with one of the previous owners of the manuscript who were well-known Syrian scholars belonging to the Ḥanafī madh-hab (cf. TDVIA 19,292-93). The copyist’s name however has been tampered with: the words following “Muḥammad” have been scratched out and replaced by the name ‘Alā’ al-Dīn b. ‘Ābidīn.

In the introduction to his poem al-‘Imrīṭī states that he composed the versification for the beginners (*li-l-mubtadī*) among the students (v. 11) – the textbook of Ibn Ājurrūm was originally written for young children (cf. EAL 1,308) – and that he omitted what can be dispensed with, but added what might be useful (*fawā'id*); he also says that he conceived of his poem as a commentary on the grammatical tract (*fa-jā’a mithla al-sharḥi li-al-kitābi*; v. 12). The poet ends the introduction to his *urjūza* with a prayer in which he expresses the wish that he who memorizes and understands the versification may, through his knowledge, be useful [to other members of the *umma*, community] (*wa-an yakūna nāfi‘an bi-‘ilmihī / man i’tanā li-ḥifẓihī wa-fahmihī*). In a poetical addition of 13 verses (in Ms. Ahlw. no. 6693: 8 verses) headed by the words *bāb al-muḍāf*, al-‘Imrīṭī includes the date of composition of his text (fo. 8v, l. 8) as well as his own name.

¹⁸³ The “Herzogliche Bibliothek zu Gotha” in the lifetime of Wilhelm Pertsch (d. 1899) is now called: “Universitäts- und Forschungsbibliothek Erfurt/Gotha”.



Fig. 34: Al-ʿImrīṭī: *Naẓm al-Ājurrūmiyya*, 1248/1833; end of the versification with colophon, scribe's name and dating; beginning of a further poem on grammar (BSB Cod.arab. 2039, fo. 8v-9r).

According to my count of the Ms. BSB, the *Naẓm al-Ājurrūmiyya* encompasses 249 verses whereas Ahlwardt mentions the number 251, based on his examination of the Ms. SBB Pm. 326. The text in Ms. BSB is written in two columns of 19 lines which are interrupted by chapter headings. These, as well as the single drops employed as markers between the hemistichs in each line, have been written using red colour.

The second poem in Cod.arab. 2039 (fo. 9r-10v), copied by the same hand, on 1. Dhū al-Qaʿda 1250/1. March 1835 - i.e. nearly two years after the completion of the copy of the first poem - extends to 50 verses in the Basīṭ-metre rhyming in the letter -lām and beginning with an address to the student of the Arabic language, viz., *yā ʿāliba l-naḥwi khudh minnī qawāʿidahū*.

6.12 Rhetoric: -Akhḍarī, -Munayyir

The above-mentioned ‘Abd al-Raḥmān b. Muḥammad al-Akhḍarī (d. 953/1546) wrote a versification entitled *al-Jawhar al-maknūn fī ṣadaf al-thalāthat al-funūn* of the *Talkhiṣ al-Miftāḥ* of the -Khaṭīb Dimashq al-Qazwīnī (d. 739/1338; GAL 2,26-27 S 2,15-16) which is an elaboration of that part of Yūsuf b. Abī Bakr al-Sakkākī’s (d. 626/1229; GAL 1,352-6 S 1,515-9) “Key of the sciences”, *Miftāḥ al-‘ulūm*, concerning rhetoric.

Mss. of al-Akhḍarī’s didactic poem are Gotha no. 2791 and Br. Mus. no. 421,²⁰ (ca. 10 folios); the commentary by al-Damanhūrī al-Azhārī (d. 1192/1778) of 51 folios entitled *Ḥilyat al-lubb al-maṣūn ‘alā l-Jawhar al-maknūn* on al-Akhḍarī, copied about 1280/1863-73 by various Maghribī hands, is found in BSB Cod.arab. 1929.

The *Talkhiṣ al-miftāḥ* of al-Qazwīnī which, in BSB Cod.arab. 2368 (= VOHD XVIIB10 no. 484), extends to approximately 50 folios, was memorized by one Ḥamza b. Ṭurghūd (or Durghūd, d. 979/1571) on his long journey from Constantinople to Mekka; thus inspired, he claims to have composed a tract in Damascus on his return from the pilgrimage, again devoted to rhetoric, entitled *al-Masālik fī l-ma‘ānī wa-l-bayān* (one manuscript of the *Masālik* is Berlin, Hs. or. 4471 [= VOHD XVIIB3 no. 465]).

The multiple-text volume BSB Cod.arab. 1133 (= VOHD XVIIB8 no. 76) contains three didactic poems composed by Muḥammad Ṣāliḥ b. Aḥmad b. Sa‘īd al-Munayyir al-Dimashqī al-Shāfi‘ī (d. 1321/1903; Kaḥḥāla 10,80), the second of which focuses on tropes, i.e. rhetoric (‘*ilm al-bayān*’), and is entitled ‘*Iqd al-darārī al-ajmal fī ḥaqīqat wa-‘alāqat al-majāz al-mursal*’ (fo. 19r-22v); the other two poems are (1.) *al-‘Uqūd al-ghāliya fī uṣūl al-manṭiq al-‘āliya*, on logic, based on al-Abharī’s *al-Īsāghūjī* (fo. 7v-18r), and (3.) *Hālat al-‘arūd*, on prosody (fo. 23v-42v).

The poems in this manuscript are preceded by a qaṣīda of the same author in praise of the Ottoman Sultan ‘Abd al-Ḥamīd (fo. 3v-4v) and by a certificate (*Ṣurat shahāda wa-ijāzat al-‘ulamā’ li-l-mu’allif min ahl Dimashq al-fayḥā’*) issued to al-Munayyir, when he was already employed as professor at the Omayyad mosque, by four of his teachers (fo. 5v-6r). The Syrian scholars signed the *ijāza* with their own hands.

6.13 Historiography: -Bā'ūnī

One example of a didactic poem on historiography is the *-Urjūza fī l-khulafā' wa-l-salāṭīn umarā' al-mu'minīn* or – to quote the alternative title – *K. Tuḥfat al-ẓurafā' fī tawārīkh al-mulūk wa-l-khulafā'*; this concerns the rulers of Egypt, and was composed by Muḥammad b. Aḥmad b. Nāṣir al-Bā'ūnī al-Dimashqī (d. 871/1467; GAL 2,50; ḤKh 2,232). The poem is included in BSB Cod.arab. 1150 (= VOHD XVIIIB8 no. 93), a manuscript of 27 folios copied by a scribe who may have been related to the Azhar mosque university and who followed the Mālikī school of law, 'Alī al-Wasīmī al-Mālikī al-Azhārī. According to various notes on the title page of this codex, the *Urjūza fī l-khulafā'* was followed by a commentary on Ibn al-Wardī's admonitory poem (*Sharḥ Lāmiyyat Ibn al-Wardī*) which however is not (anymore) extant in this manuscript.¹⁸⁴

184 Finally, mention may be made of the multiple text volume BSB Cod.arab. 1795 which includes a versification of 121 verses in the Rajaz metre based on a prose text on the life of Muḥammad entitled *Mukhtaṣar Siyar Rasūlallāh* originally written by Aḥmad ibn Fāris al-Qazwīnī (d. 395/1005 or 396; GAL 1,135 S 1,197-8). The anonymous poet says in his preface that he composed his work, in 11 sections, especially for beginners to memorize, and not for experienced scholars (*li-mā yaḥiṣṣu ḥifẓuhū min al-siyar // li-al-mubtadī lā al-'ālimi al-mumārīsī*). The historiographical poem is the tenth of fifteen texts, mainly by Jalāl al-dīn al-Suyūṭī (d. 911/1505; EI 9,913-6), in a manuscript made in the early twelfth/eighteenth century in the Maghrib as is shown by the style of writing which is distinctive of Northwest Africa.

