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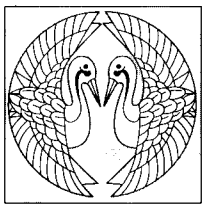

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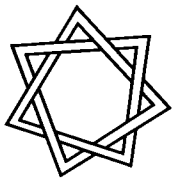

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PRESENTING THE MANUSCRIPT

A. B. Khalidov

A UNIQUE 14TH CENTURY LITERARY ANTHOLOGY MANUSCRIPT FROM BAGHDAD

Arabic literature is rich in anthologies. The tradition of composing literary anthologies has a long history. It came into existence at a very early stage of literary development and continued through many centuries, till the time of cultural renovation of the Arab world in the 19th century. The earliest anthologies were made most probably in the first half of the 8th century, under the last Umayyads, at the same time when the first records of the oral Arab tradition came into being — both of the old and the recent, some of it folklore, some created by individual authors. None of these first collections have survived, though some of their materials are preserved in later anthologies.

There are different kinds of Arabic anthologies. Several principle types can be distinguished. For example, a collection of verse by one poet — his *dīwān*, where poems can be arranged: by rhymes; in the alphabetic order; by the length of poems, beginning with the longest and ending in single lines; by the subject, in the chronological order; and, finally, by a combination of different principles.

In anthologies which include works by several different poets materials can be arranged: by the tribal origin of the poets (tribal *dīwāns*); by the subject — love-poems, war-poems, hunting-poems, feast-songs, odes, etc.; by the time of the authors' lives or the place of their birth; by the type of the occasion on which the poems were composed. There were also collections of model poetic works.

All types of poetic anthologies could be supplemented with the lexical and grammar comments , on the lives of the poets, on the occasions on which the poems were written. Sometimes the volume of these comments exceeded that of the verse, growing into independent philologico-biographical treatises.

There were anthologies of prose as well. But while poetry was a purely Arabic phenomenon in spirit and origin, with dominating individualistic features, prose for the most part was translated from other languages and remained anonymous, or was artificially tied to some famous name, often didactic, illustrating certain moral sentences. It was devoid of any characteristic ethnic or even confessional features. Prose was translated from Persian, Syriac, Greek, it included texts going back to even more remote literary traditions — Iranian, Ancient Near Eastern, Mediterranean. Translated prose was often arabicised — not only the language, but also the personages and social types were affected. Prosaic narratives written either in plain prose or exquisitely rhythmic were often interwoven with poetic lines.

Among the favourite genres of Arabic literature were anthologies of verse and prose mixed in various proportions. New anthologies were constantly created in different parts of the Muslim world. Materials from earlier collections were transferred to new anthologies, while the old ones were forgotten and lost. Most of the popular anthologies appeared in print in the 19th—20th centuries, finds of manuscripts containing new works of this genre now became rare.

Of this kind of rarities one manuscript (call number B-99) belonging to the St. Petersburg Branch of the Institute of Oriental Studies attracts special attention. Its florid title is built upon the image of a garden — *Zuhar al-riyāḍ wa-nuzah al-murtāḍ* ("Flowers of the Gardens and the Pleasure of Those Who Walk There"). This anthology was composed by one Manṣūr ibn Muḥammad ibn Muḥammad ibn ʻAbdallāh ibn Abī Ṣubayḥ al-Shanbakī (al-Shunbukī?) al-Asadī. His name becomes known only from this manuscript, there is no mention of him elsewhere. What we have is his autograph, where the compiler is reporting from time to time on the progress of his work. He worked in the City of the Peace, *i. e.* Baghdad, in A.H. 769/ A.D. 1367—1368.

In the preface (fol. 1b) the compiler tells us the following: "Into this book I include wonderful stories of different kinds selected by me, and examples of verse, so that they may serve a reminder to him who opens this book and reads it, to make this book his permanent companion, so it could brighten up his leisure hours with a conversation. It is not divided into chapters, because it is made from borrowed passages recognisable by references; the name I gave it is metaphoric, close in spirit [to its contents], namely ... I divided it into two parts: prose and poetry". Here the preface is interrupted by a lacuna, as one or two folios next to the first one, but not more, are seemingly lost.

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The following text contains occasional references to literary sources or oral tradition from which the author was borrowing his materials, as well as titles and subtitles, as if the author was not sure whether to introduce any system of classification into his work or not. The contents of the manuscript is the following:

Fol. 4a: *Fī-l-thabat wa-l-ta'annī* (On endurance and not being in haste).

Fol. 6b: *Fī-l-mawadda wa-l-'adāwa* (On love and hate).

Fol. 9a: *Fī madḥ al-ḥayā'* (In praise of modesty).

Fol. 10a: *Fī ḥtirām amr al-akābir* (On respect towards the orders of the great).

Fol. 10b: *Fī-l-shafā'a* (On mediation); also *Fī-qaḍā' al-ḥāja* (On fulfilment of the requirement).

Fol. 11a: *Fī-l-dayn* (On debt); also *Fī-l-shajā'a* (On bravery).

Fol. 19a: *Min kalām al-Ḥasan ibn 'Alī* (Of the sayings of al-Ḥasan ibn 'Alī).

Fol. 21b: *Mukātaba* (From correspondence).

Fol. 23a: *Min kalām amīr al-mu'minīn* (Of the sayings of the Commander of the Believers ['Alī]).

Fol. 33b: Sayings of 'Alī under the same title.

Fol. 66b: *Naqaltu min majmū' mā hādhā ṣūratuhu, al-mukhtār min* ***Kitāb al-Baṣā'ir*** (I borrowed the following from an anthology, selected from the "Book of Enlightenment").

Fol. 73a: *Fawā'id wa-multaqaṭāt shattā naqaltuhā min majmū' naẓman wa-nathran* (Useful instructions and different selected passages which I copied from an anthology in verse and prose).

Fol. 85b: The words of the compiler — "The first part is complete".

Fol. 86a: *Al-Faṣl al-thānī fīmā akhtāruh min al-manẓūmāt, famin dhalika mā akhtāruh min kitāb tarjamtuh kitāb* ***Jāmi' al-maḥāsin*** *wa-hwa abwāb* (The second part including verse I selected. In particular, those selected by me from a book which I named "A Collection of the Beautiful", which is divided into chapters). Here it is mentioned also that at that time, *i. e.* A.H. 769, the author was in Baghdad, and that he was beginning this part with the praise of Allah.

Fol. 89a: *Wa-min dhalika mā-akhtartuh min shi'r al-qāḍī Ibn Sanā' al-Mulk al-Miṣrī* (Here come the poems by Ibn Sanā' al-Mulk al-Miṣrī I selected).

Fol. 94a: *Wa-min dhalika mimmā akhtartuh min shi'r al-Ṣāḥib Fakhr al-Dīn Abī-l-Muẓaffar 'Alī ibn al-Ṭarrāḥ* (Here also come the poems by al-Ṣāḥib Fakhr al-Dīn Abī-l-Muẓaffar 'Alī ibn al-Ṭarrāḥ I selected).

Fol. 108a: *Wa-min dhalika multaqaṭāt* (And also what was selected).

Fol. 112b: *Naqaltu min khaṭṭ al-sayyid Tāj al-Dīn ibn Mu'ayya* (I borrowed what had been recorded by sayyid Tāj al-Dīn ibn Mu'ayya).

Fol. 114b: *Mimmā ltaqaṭṭuh min al-ash'ār min kitāb* ***Nafā'is al-kalām fī-l-murāsalāt*** *wa-hwa mu'ajjam wa-l-ash'ār allatī fihi mu'arraba yuḍīf Aḥmad ibn Maḥmūd ibn Aḥmad li-Nakhshab al-Samarqandī* (Poem extracted by me from the book "Gracious Speeches in Exchange of Messages" which was in Persian, also poems by Nakhshab al-Samarqandī supplemented, being partly translated into Arabic, by Aḥmad ibn Maḥmūd ibn Aḥmad). The author mentions that this work was done by him in "al-Mashhad" — "the place of martyrdom" (meaning, obviously, al-Kāẓimayn). On fol. 118b, at the bottom, he indicates that abstracts from the named source come to an end here.

Fol. 119a: *Wa-mimmā anshadanīh al-mawlā l-sayyid al-naqīb Tāj al-Dīn Muḥammad ibn al-Qāsim ibn Mu'ayya al-Ḥasanī* (Of the verse recited to me by sayyid al-naqīb Tāj al-Dīn Muḥammad ibn al-Qāsim ibn Mu'ayya al-Ḥasanī).

Fol. 131b: *Wa-min bāb al-ghazal min al-kitāb al-madhkūr* (Lyric verse from the above mentioned book). Several books were named above, so it is not quite clear, which one was meant here by the compiler.

Fol. 134b: *Naqaltu min* ***Kitāb al-Mathālith wa-l-Mathānī*** *li-Ṣafī al-Dīn ibn Sarāyā* (What I borrowed from the "Book of Triple and Double Rhymes" by Ṣafī al-Dīn ibn Sarāyā). Here the author again mentions that he was at that time (A.H. 769) in Baghdad, "in the glorious *ribāṭ*", and at the bottom of fol. 137b he marks the end of quotations from the "above mentioned anthology".

Fol. 140b: *Mimmā asma'anīh al-sayyid Jamāl al-Dīn Aḥmad ibn al-Zaydī li-nafsih* (From what has been recited to me of his own verse by sayyid Jamāl al-Dīn Aḥmad ibn al-Zaydī). The author mentions, once more, that he was in Baghdad.

Fol. 141a: *Wa-min dhalika mā akhtartuh min majmū' min manẓūmātih* (Some more of his verse selected by me from an anthology).

Fol. 143a: *Wa-min dhalika mā ltaqaṭṭuh min al-juz' al-awwal min kitāb* ***Kharīdat al-qaṣr wa-jarīdat al-'aṣr*** *jam' Muḥammad ibn Muḥammad ibn Ḥāmid al-Iṣfahānī* (To here belongs also what I have selected from the first part of the book "Hidden in the Palace and Opened in Our Time" composed by Muḥammad ibn Muḥammad ibn Ḥāmid al-Iṣfahānī).

Fol. 146a: *Multaqaṭ min ash'ār al-mansūba ilā Yazīd ibn Mu'āwiya* (A selection of verse ascribed to Yazīd ibn Mu'āwiya). This selection ends on fol. 147b, which is marked with the word *tammat*.

Fol. 155b: *Mimmā naqaltu min kitāb* ***Al-'Iqd*** (Borrowed by me from the book "Necklace").

Fol. 161b: *Wa-min kitāb* ***Al-'Iqd*** *fī-l-hadāyā* (More from the book "Necklace" on presents). On the same page below: *Tamma mā akhtartuh min al-juz' al-sādis min kitāb* ***Al-'Iqd*** (The end of what I have selected from the book "Necklace").

Fol. 162a: *Wa-min dhalika multaqaṭāt* (To here also belongs the selection).

Fol. 162b: *Mimmā anshadanīh Tāj al-Dīn Mu'ayya* (From what has been recited to me by Tāj al-Dīn Mu'ayya).

Fol. 168b: *Wa-naqaltu min ẓahr kitāb ḥudhifat isnāduh* (I also copied from the reverse side [of the last page] of a book with no chain of its transmission).

Fol. 170 b: *Wa-naqaltu min khaṭṭ Muḥibb al-Dīn ibn al-Najjār* (I also borrowed from what [has been copied] in the handwriting of Muḥibb al-Dīn ibn al-Najjār).

Fol. 171b: *Wa-mimmā naqaltu min majmū' bi-khaṭṭ Muḥibb al-Dīn Muḥammad ibn Maḥmūd ibn al-Najjār al-muḥaddith* (Borrowed by me from the anthology copied in the handwriting of Muḥibb al-Dīn Muḥammad ibn Maḥmūd ibn al-Najjār, expert in *ḥadīth*). The author explains that he stayed "in the place of the martyrdom", evidently in

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al-Kāẓimayn near Baghdad, and that the chain of transmitters of the anthology was either cut off or lost.

Fol. 182a (below): the author marks that here ends his abstracts from the anthology of Ibn al-Najjār, and that he stayed in *madrasa* al-Marjānīya in Baghdad in A.H. 769.

Fol. 182b: *Wa-naqaltu min majmū' ākhar* (I borrowed also from a different anthology). The same vague subtitle we find on fol. 184a.

Fol. 185a: *Wa-mimmā sami'tuh li-l-sayyid al-mushār ilayh* (I heard also from what belongs to the *sayyid* named above). Tāj al-Dīn ibn Mu'ayya is apparently meant here.

Fol. 191b: *Fī madḥ arbāb al-ṣanā'i' wa-qāl mu'allif al-majmū' alladhī naqaltu minhu wa-hwa Abū Manṣūr 'Abd al-Malik ibn Muḥammad ibn Ismā'īl al-Tha'ālibī* (In praise of the representatives of [different] crafts, and said the compiler of the anthology from which I borrowed, that is Abū Manṣūr 'Abd al-Malik ibn Muḥammad ibn Ismā'īl al-Tha'ālibī). On the same page (below) the end of quotations from this anthology is marked.

Fol. 192a: *Wa-min dhalika al-Risāla l-Ḥātimīya mimmā ullifa min kalām al-ḥakīm Aristāṭālīs wa-mā wāfaqahu 'alayh naẓman Abū-l-Ṭayyib Aḥmad ibn al-Ḥasan ibn al-Ḥusayn al-Mutanabbī* (To here also belongs the "*Ḥātimīya* Epistle" composed of the sayings of wise Aristotle and of what corresponds to them in the verse by Abū-l-Ṭayyib Aḥmad ibn al-Ḥasan ibn al-Ḥusayn al-Mutanabbī). Interchanging quotations from Aristotle (or pseudo-Aristotle) and al-Mutanabbī end on fol. 198a with a mark that the compiler was copying from an original full of mistakes. Further, on fol. 201a, a selection of verse by Ibn Ḥayyūs and by other poets comes.

Fol. 203a (below): *Naqaltu min khaṭṭ al-shaykh Najīb Allāh ibn Yaḥyā ibn Sa'd* (I copied from the autograph by *shaykh* Najīb Allāh ibn Yaḥyā ibn Sa'd).

Fol. 204b: *Naqaltu min mawā'iẓ Ibn al-Jawzī min al-manẓūmāt* (Edifications by Ibn al-Jawzī in verse borrowed by me).

Fol. 205b: *Naqaltu min* ***Ta'rīkh*** *Ibn Anjab* (I copied from the "History" by Ibn Anjab). In the middle of fol. 206b it is marked that here end verse quotations from that work. After that follow again edifications by Ibn al-Jawzī and some poetry. At the end of the manuscript, on fol. 209a, the author informs that he finished it in the month Dhū-l-ḥijja 769/July 1368.

Thus, among his sources the author-compiler is naming *Kitāb al-'Iqd*, obviously, the anthology composed in the 9th century by the Arab-Spanish author Ibn 'Abdrabbihī (d. 940); *Majmū'* by Abū Manṣūr al-Tha'ālibī (d. 1038), which is most probably the well-known anthology by this author from Khorasan *Yatīmat al-dahr*; *Kharīdat al-qaṣr wa-jarīdat al-'aṣr*, the anthology made by Muḥammad al-Iṣfahānī (d. 1201); *Kitāb al-Mathālith wa-l-Mathānī* by the mid-13th century poet and writer Ṣafī al-Dīn al-Ḥillī; *Al-Mawā'iẓ* by Ibn al-Jawzī (d. 1200), a famous hanbalit preacher, historian and writer. The life-time of Ibn al-Najjār, expert in *ḥadīth*, and of the author of *Ta'rīkh*, Ibn Anjab, mentioned by the anthology's compiler, is unknown. It is also unknown the time when *Kitāb al-Baṣā'ir*, *Kitāb Jāmi' al-maḥāsin*, *Kitāb Nafā'is al-kalām fi-l-murāsalāt*, the latter being a work in Persian with some Arabic verse included, and *Al-Risāla l-Ḥātimīya*, mentioned without indicating their compiler's names, were composed. Even more vaguely it is said about some "anthologies" (fols. 73a, 182a), about which the compiler informs that one was written "in his own hand" by Tāj al-Dīn Muḥammad ibn al-Qāsim ibn Mu'ayya al-Ḥasanī (fols. 112b, 119a), or "recited" to the compiler, or "written in his own hand" by Najīb Allāh ibn Yaḥyā ibn Sa'd (fol. 203a) and by Jamāl al-Dīn Aḥmad ibn al-Zaydī (fols. 140b, 141a).

Each of the structural components of the manuscript, indicated as a passage from the corresponding source or merely marked with a title, includes numerous small prose works, like proverbs, short stories or narratives (fols. 2a—85b) and quotations of verse (fols. 86a—209a and few quotations in the first part). Prose miniatures and quotations of poetry are usually introduced either by the name of the author (real or legendary), or by indefinite "someone", "one poet", "another one", "it is said", etc. The number of names mentioned is rather considerable. One can number many dozens of them. Among the Arab poets we find the *jāhilī* (pre-Islamic), early Islamic, working under the Umayyads and the Abbasids, as well as those who worked after the elimination of the Abbasid Caliphat in Baghdad — Labīd, al-Nābigha, Zuhayr, Jamīl, al-Akhṭal, Dhū-l-Rumma, al-Farazdaq, Jarīr, Qays ibn al-Khaṭīm, Kushājim, Kuthayyir, Yazīd ibn Mu'awiya, al-Majnūn, Bashshār, Nuṣayb, al-Aṣma'ī, al-'Abbās ibn al-Aḥnaf, Abū Tammām, Ibrāhīm ibn al-Mahdī, Sa'īd ibn Ḥumayd, Ibn al-Rūmī, al-Babbaghā, al-Buḥturī, Abū Nuwās, al-Ṣanawbarī, al-Mubarrad, Ibn al-Mu'tazz, Abū Firās, al-Mutanabbī, al-Wazīr al-Maghribī, Ibn Ṭabāṭabā, al-Wa'wā, al-Bustī, Abū-l-'Alā, Abū-l-'Atāhiya, Masdūd, al-Ḥasan ibn Hāni', Khīṣ Bīṣ, al-Khubzaruzzī, Manṣūr ibn al-Ḥallāj, Ibn Harma, Ibn Aflaḥ, Muḥammad al-Ablah, al-Ṣāḥib ibn 'Abbād, Badī' al-Zamān al-Hamadānī, 'Abd al-Raḥmān al-Sarāqusṭī, Mihyār, Aḥmad ibn Abī Ṭāhir, Rabī'a al-'Adawīya, Layla al-Akhyalīya, al-Raḍī, al-Qāḍī al-Jurjānī, Fakhr al-Dīn ibn Abī-l-Muẓaffar ibn al-Ṭarrāḥ, 'Umāra ibn 'Aqīl, al-Sakhāwī, Ṣafī al-Dīn al-Ḥillī, Tāj al-Dīn Muḥammad ibn Mu'ayya, etc. Among the authors of wise opinions and sayings, or the performers of noble and extraordinary deeds we find Socrates, Plato, Aristotle, Hippocrates, Jesus ('Īsā ibn Maryam), Alexander the Great, Buzurjmihr, Anushirwan, Luqmān, al-Nu'mān ibn al-Mundhir, the messanger of Allāh Muḥammad, 'Umar ibn al-Khaṭṭāb, 'Alī ibn Abī Ṭālib, 'Umar ibn 'Abd al-'Azīz, Abū-l-Dardā', al-Zuhrī, al-Ḥasan ibn 'Alī, Mu'āwiya, Ja'far al-Ṣādiq, al-Manṣūr, al-Ma'mūn, Hārūn al-Rashīd, Sahl ibn Hārūn, Ma'rūf al-Karkhī, etc.

The manuscript has 209 folios, plus two folios next to the binding at the beginning and the end. The size of the folios: 22 × 14.5 cm, but it is likely that their edges were trimmed when the manuscript was bound. Each page has 20—23 lines, the field occupied by the text is 18 × 10 cm, though it often goes beyond this conventional frame. Often, when there was no place left for some quotation, the compiler-copyist used the margins, writing it along the page, arranging 2—8 lines in one, two, or even three columns, for the most part, beginning with fol. 86. There are also corrections on the margins by the author, who evidently continued to work on the manuscript after the main text had been written.

The paper of the manuscript is dense and glossy, of medium thickness, of Oriental manufacture. The text is written, for the most part, in black Indian ink, titles and separate words — often in red ink. The handwriting is of

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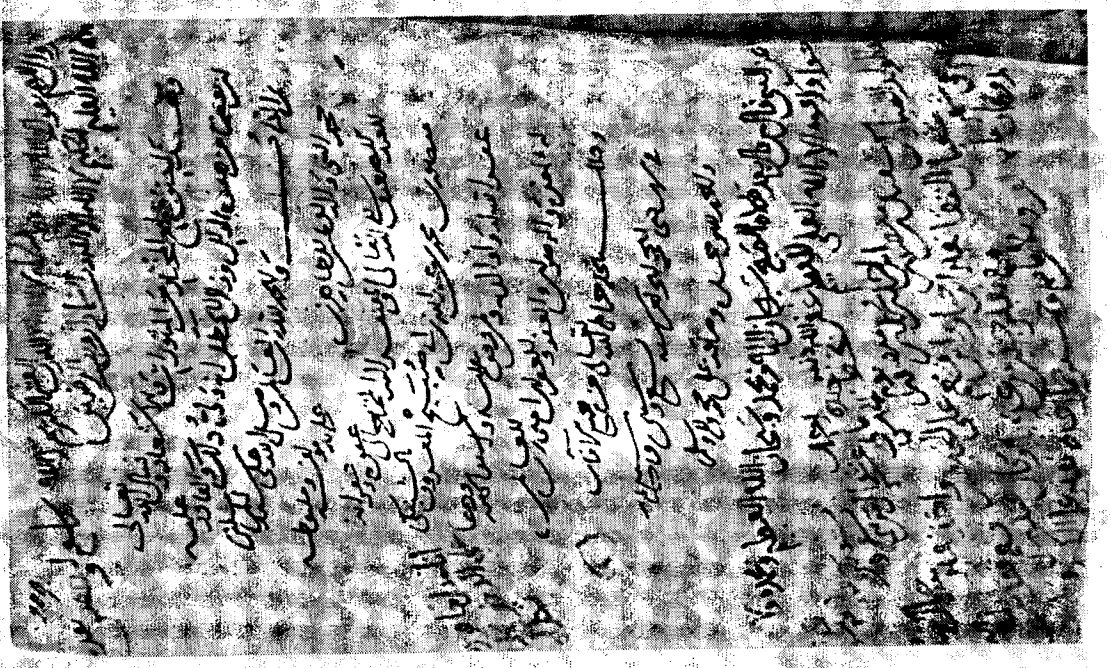

Fig. 2

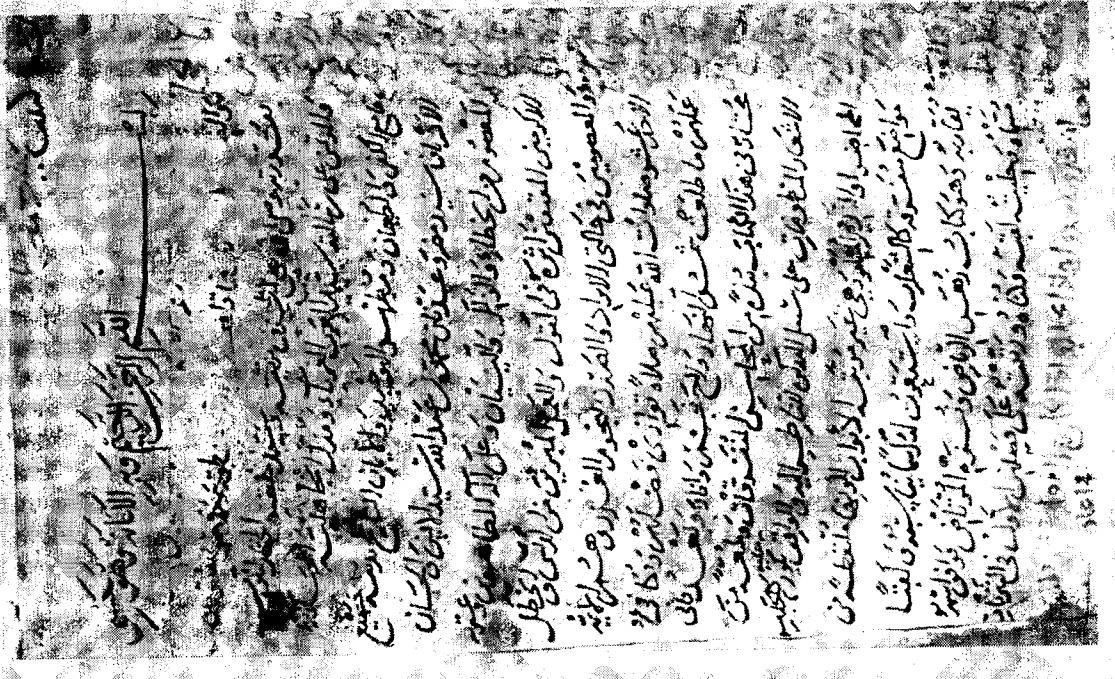

Fig. 1

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medium size, regular, sometimes tending to become cursive, letters are densely set, vertically elongated. Poetic lines have diacritic marks.

The cover of the manuscript is Oriental, made of cardboard, of the *muqawwā* type, with a leather back and flap, which dates to a later time than the manuscript itself. The manuscript has suffered from careless use and bad keeping — one or two leaves, next to the first one, are missing; the flap of the binding is missing, too; the upper part of many leaves were damaged by moisture and stuck together, so the text there became not very clear. It is especially characteristic of the upper edges of the folios in the first half of the manuscript. One of its former owners took care to restore the manuscript: torn leaves and some holes are mended. As a whole, the state of preservation of the 600-year old manuscript is satisfactory.

Neither the author nor his work are mentioned by any reference-books on Arabic literature. At the same time the greater part of the materials present in the manuscript are already well-known from other sources which are frequently much earlier than our MS. These materials seem to provide nothing principally new, though they can be used as parallel texts when comparing is needed. The most interesting fact is that the book was created in ravaged Baghdad, only the shadow of once glorious capital of the medieval empire. From its very foundation in A.D. 762 Baghdad was the cultural centre of the Muslim world, where literary activities and intellectual life were concentrated, and where great material resources and cultural monuments (including manuscripts) were accumulated through ages. Truly, the city had often suffered from internal strife and from the rivalry between Muslim rulers, but its devastation by the Mongols of Hulagu in 1258 came as an irrecoverable blow. Muslim writers and scholars were either massacred or ran away, libraries were destroyed, manuscripts burnt or thrown into the Tiger. Fortunately, some of them were evacuated, mostly to Meraga and Tabriz. Our manuscript was composed 110 years after this devastation of the city, when the power of the Ilkhans became weak, and the central part of Iraq came under the control of the Jalairid Uways, the son of Ḥasan Buzurgh, but only several decades before the next catastrophe, the invasion of Tīmūr at the end of the 14th century. So, it is a rare evidence demonstrating the form, in which literary activities continued in the city at that time, and what literary sources were available then.

Besides the heritage of the past, the manuscript contains several pieces of poetry written by the author himself (fols. 108a, 164b, 168a), as well as some contemporary literary materials extracted from anonymous anthologies or received from Tāj al-Dīn ibn Mu'ayya, Najīb Allāh ibn Yaḥyā, Jamāl al-Dīn Aḥmad ibn al-Zaydī (see above), the question concerning these anonymous anthologies demands special research though.

The first page (fol. 1a) is filled, apart from the title, by records left by the previous owners of the manuscript and by its readers. One of the first after the author comes (his relative?) Aḥmad ibn Muḥammad ibn Manṣūr al-Kutubī (?), in whose family the manuscript remained for a long time. On fol. 209a there is a record left by his grandson Sa'īd ibn Manṣūr ibn Aḥmad, dated to A.H. 799/A.D. 1396—1397. Several records, some of them dated, on fols. 1—18 are also made in his hand. For instance, there are household records, like on fol. 3b: *inbā'at al-ḥinṭa rub' riṭl bi-dīnār wa-l-tamr niṣf riṭl* (wheat was sold, quarter of a *riṭl* for one *dīnār*, [as for] dates — half of a *riṭl*). Here prices on the main products are recorded, extremely expensive in the year of famine. Some deal with historical events (fol. 5b): *fī shahr rajab thānī wa-thamānī mi'a rakiba l-sulṭān Aḥmad ilā Qarā Yūsuf ilā balad al-Mawṣil wa-rāḥ minhu Qarā Yūsuf ila Baghdād* (In the month of Rajab 802/February—March 1400 Sultan Aḥmad advanced against Qarā Yūsuf towards Mosul, and Qarā Yūsuf left it for Baghdad). This record refers to the Jalairid ruler Ghiyāth al-Dīn Aḥmad and the ruler of the Turkoman dynasty Kara Koyunlu [1].

On fol. 6a one can read the following: *akhadha Lank al-Shām fī shahr rabī' al-awwal min sana thalāth wa-thamān mi'a waṣal ḥukm ilā Dimashq* (Lank captured Syria in the month of Rabī' I, of year 803/October—November 1400, an order came to Damascus). Here the western campaign of Tīmūr to Iran, Iraq, Syria and Anatolia is mentioned. It should be noted that the records are fragmentary, roughly made, but documentary, so they may be of use to an historian.

On fol. 62a there is a record of the death of one Aḥmad ibn Muḥammad ibn Ḥusayn al-Tayyārī, in the month of Rajab of 839/January—February 1436), while on fol. 175b a reader, Muḥammad Mahdī al-Sulūkī (?), left his signature. One of the readers numerated the pages (verbally), in the upper left corner, in large script, with many mistakes and corrections.

The manuscript comes from the first (the main) part of the collection belonging to J. L. Rousseau, former French diplomat working in the Near East at the end of the 18th—beginning of the 19th centuries. He stayed as a French consul in Cairo, Haleb, Damascus and Beirut. The collection was acquired by the Asiatic Museum in 1819 (its stamp is present on fol. 1a). The manuscript is mentioned in Rousseau's catalogue of the collection. Later the manuscript was described by the author of this article [2].

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Notes

1. Cf. K. E. Bosvort, *Musul'manskie dinastii* (The Islamic Dynasties), translation from English by P. A. Griaznevich (Moscow, 1971), pp. 221, 215.

2. See *Katalog arabskikh rukopiseĭ Instituta Narodov Azii Akademii Nauk SSSR* (A Catalogue of Arabic Manuscripts of the Institute of Asian Peoples of the USSR Academy of Sciences), fasc. 1: A. B. Khalidov, *Khudozhestvennaia proza* (Literary Fiction) (Moscow, 1960), pp. 80—2, No. 88; see also *Arabskie rukopisi Instituta vostokovedeniia AN SSSR* (Arabic Manuscripts of the Institute of Oriental Studies of the USSR Academy of Sciences), ed. A. B. Khalidov, Pt. 1—2 (Moscow, 1986), No. 9061.

Illustrations

Fig. 1. Fol. 1b of *Zuhar al-riyāḍ wa-nuzah al-murtāḍ* by Manṣūr ibn Muḥammad ibn Muḥammad ibn ʿAbdallāh ibn Abī Ṣubayḥ al-Shanbakī (al-Shunbukī?) al-Asadī (call number B-99), 14.2 × 22.1 cm.

Fig. 2. Fol. 209a of the same manuscript, 14.2 × 22.1 cm.

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