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Maqriziana I: Discovery of an Autograph Manuscript of al-Maqrizi: Towards a Better Understanding of His Working Method  
Description: Section 2

The present article is a continuation of the first section published in this journal in 2003.1 As discussed previously, al-Maqrizi filled the blanks he left at the end of his resumés with numerous notes which became scattered with the passage of time. This article presents another aspect of his working method: cards which he organized to produce the first stages of his books. A complete description of these notes will be given here, following the system used in the first section of "Maqriziana I," by which material is presented in its physical order, keeping in mind that some material may have been rearranged. Since the publication of the first article, I have been able to trace other works back to their original source. At the end of the article, the reader will find addenda where identification or confirmation of these sources is provided. This will end my description of the contents of al-Maqrizi’s notebook. The analysis of his working method, based on elements discussed throughout these articles, will be dealt with in a forthcoming study.2

B. The Scattered Notes

XXIII. (fol. 31v)

Title on same fol., lines 13–14: Mukhtâr min Kitâb Râḥat al-‘Aql/Hamîd al-Dîn Aḥmad ibn ‘Abd Allâh al-Dâ‘ī.

مختار من كتاب راحة العقل، تأليف حميد الدين أحمد بن عبد الله الداعي بجزيرة العراق وما والآها

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Frédéric Bauden, Maqriziana I, Section 2

This very small excerpt (7 lines), which occupies the space left blank at the end (last quire) of resumé I (Ibn Abī Uṣaybi‘ah, ‘Uyūn al-Anbā‘ fī Ṭabaqāt al-Aṣḥabā‘), was taken by al-Maqrīzī from the work of one of the foremost figures of Ismaili thought, the Kitāb Rāḥat al-‘Aql, Ḥamīd al-Dīn al-Kirmānī’s opus magnum. Very little is known about the life of this propagandist (dā‘ī)4 with the exception of what he revealed about himself in his books. We learn that he composed this book in Iraq, where he acted as a propagandist for the Fatimid caliph al-Hākim, in the year 411/1020, the year in which this caliph mysteriously disappeared. It is clear that al-Maqrīzī selected all the useful material for a biography of this person (full name, role, position, year of composition of the book, its subject, and an explanation of its aim), although no biography of al-Kirmānī was found in any of al-Maqrīzī’s extant books, not even in Al-Muqaffā.5 Nevertheless, it would be strange if he did not devote some space in it to this important representative of the Fatimid period, given the information available to him in the notebook. But the presence of such an excerpt from a book written under al-Hākim’s rule by an Ismaili thinker suffices here to confirm, unequivocally, that al-Maqrīzī had access to it and could take notes from it. A comparison of these 7 lines with the original

4On al-Kirmānī, see Paul E. Walker, Ḥamīd al-Dīn al-Kirmānī: Ismaili Thought in the Age of al-Hākim (London-New York, 1999); Hamid Haji, A Distinguished Dā‘ī Under the Shade of the Fātimids: Ḥamīd al-Dīn al-Kirmānī (d. circa 411/1020) and His Epistles (London, 1419/1998). The Kitāb Rāḥat al-‘Aql has been the object of a detailed study by Daniel De Smet, La Quétitude de l'intellect: Néoplatonisme et gnosie ismaélienne dans l’œuvre de Ḥamīd ad-Dīn al-Kirmānī (Xe/Xe s.) (Leuven, 1995), and has been translated into Russian by A. V. Smirnov (Moscow, 1995).

5However, only part of Al-Muqaffā has come down to us, representing roughly 9.6 volumes of the 16 al-Maqrīzī managed to complete before his death, far fewer than the 80 volumes he announced. See Jan Just Witkam, ‘Les Autographes d’al-Maqriżi,’’ in Le Manuscrit arabe et la codicologie, ed. Ahmed-Chouqui Binebine (Rabat, 1994), 96. Furthermore, the only available edition of this work (ed. Muḥammad al-Ya‘lāwī, Beirut, 1411/1991, 8 vols.) does not appear to be complete in the light of the preserved autograph manuscripts. This will be the subject of “Maqriziana X.” In any case, al-Kirmānī’s name is absent from these supplementary biographies.
book\(^6\) definitely proves that it did not come from a second-hand source.\(^7\) More importantly, it implies that al-Maqr\(\dot{z}\)\(\dot{i}\) was speaking truthfully when he declared that he had access to Ismaili literature,\(^8\) even though the great Fatimid libraries had been looted, sold, or destroyed two centuries before his birth, and the Ismaili believers had left Egypt \textit{en masse} in the decades that followed the end of the Fatimid caliphate.\(^9\) It does not solve, unfortunately, the mystery of how and where he consulted the so jealously guarded manuscripts of the Ismailis.

**XXIV. (fol. 32r–32v\(^{10}\))**

Title on fol. 32r, line 1: \textit{F\(\dot{a}\)sl} [containing a formula of salutation].

Incipit (fol. 32r, lines 2–3):

\begin{quote}
وإذا جيهم يتحية فحيوا بأحسن منها أو ردوها وهو على جمعهم إذا بشه قدير وما ذلك على الله \\
بعزيز [.. .]
\end{quote}

Explicit (fol. 32v, line 8):

\begin{quote}
[.. .] إذا ركبوا زانوا المواكب هيبة وإن جلسوا كانوا صدور المجالس.
\end{quote}

Commentary:

This short text covers the two sides of one folio which immediately follows excerpt XXIII in the same quire, showing that it was written after it. Nonetheless, it does not seem to be related at all to the Kit\(\dot{a}\)b R\(\dot{a}\)\(\dot{h}\)\(\dot{\imath}\)at al-\'Aql or to be of Ismaili provenance. It deals with a formula of salutation and ends with a selection of poetry. So far, I have not been able to trace this text back to a source, or to any of al-Maqr\(\dot{z}\)\(\dot{i}\)’s surviving books.

\(^6\)Reference is made here to the first edition (ed. Mu\(h\)ammad K\(\ddot{a}\)mil Husayn and Mu\(h\)ammad Mu\(s\)\(t\)\(\check{a}\)\(f\)\(\check{a}\)\(f\)\(\dot{h}\)\(l\)\(\dot{\i}\)\(m\), Cairo, 1953), where the various passages were found on pages 16, 17, 20, and 24. Some discrepancies in the readings were confirmed by the 	extit{apparatus criticus}. Another edition was published by M. G\(\ddot{a}\)lib, Beirut, 1967 (2nd ed., 1983); see pp. 100, 101–2, 106, 111.

\(^7\)See “Maqriziana II” for this comparison.

\(^8\)Cf. in his Khi\(\dot{t}\)at\(\dot{\imath}\), 2:395 (unless otherwise stated, reference is always made to the B\(\ddot{u}\)l\(\ddot{a}\)q ed.) (\textit{wa-lahum fi dh\(\dot{h}\)\(\dot{a}\)\(\ddot{t}\)ika ma\(\ddot{s}\)\(\ddot{a}\)\(\ddot{n}\)\(\ddot{a}\)\(\ddot{n}\)\(\ddot{a}\)\(\ddot{f}\)\(\ddot{a}\)\(\ddot{t}\) kath\(\ddot{i}\)rah min\(h\)\(\ddot{a}\) ikh\(\dot{a}\)\(s\)\(\ddot{a}\)\(\ddot{r}\)\(\ddot{a}\)\(\ddot{h}\) m\(\ddot{a}\)\(\ddot{a}\)\(\ddot{t}\)\(\ddot{d}\)\(\ddot{d}\)\(\ddot{a}\)\(\ddot{m}\) dhikruhu} [and they have, in this matter, many works from which I have excerpted what precedes]). Note that this sentence does not appear in his musawwadah, where the same passage is quoted, however. See al-Maqr\(\dot{z}\), \textit{Musawwadat Kit\(\ddot{a}\)b al-Maw\(\ddot{a}\)\(\ddot{w}\) iz wa-al-\'I\(\ddot{t}\)ib\(\ddot{\imath}\)r fi Dhikr al-Khi\(\dot{t}\)\(\ddot{a}\)t wa-al-A\(\ddot{t}\)\(\ddot{h}\)\(\ddot{\imath}\)r}, ed. Ayman Fu\(\ddot{a}\)\(\ddot{d}\) S\(a\)yyid (London, 1416/1995), 106.

\(^9\)On the small Ismaili communities that survived in Upper Egypt, apparently still in the first quarter of the eighth/fourteenth century, see Farhad Daftary, \textit{The Isma\(\ddot{\imath}\)lis: Their History and Doctrines} (Cambridge, 1990), 274–75.

\(^{10}\)See reproduction of fol. 32r in “Maqriziana IV,” 26.
XXV. (fol. 32v)
Title on fol. 32v, lines 9–10: Faṣl [dealing with the wealth and personal estate which Ibn Ṭūlūn left upon his death].

Incipit (fol. 32v):

فصل : خلف الأُمِير أحمد بن طُوْلُون ذهبا مصريا عشرة آلاف دينار وسبعة آلاف ملوك [. . . ]

Explicit (fol. 32v, lines 16–17):

] [. . . ] وعلى حصن الجزيرة ثمانية آلاف دينار وعلى القصر والميدان خمسين ألف ومائتان وخمسون[D]

(xxv) السيرة، ص ٣٤٩–٣٥١

Commentary:
Placed at the end of XXIV, on the same folio, but written in the other direction, i.e., perpendicularly, this excerpt, containing a small passage related to Ibn Ṭūlūn, was reused word for word by al-Maqrīzī in the biography he wrote of him in Al-Muqaffā (1:429), without referring to any source. It was found in the main source for the Tulunid period in al-Maqrīzī’s time as well as in ours: Sīrat Āl Ṭūlūn or Al-Sīrah al-Ṭulūnīyah by Abū Muḥammad ʿAbd Allāh ibn Muḥammad al-Balawī (d. after 330/942).11 Al-Maqrīzī must have dedicated some lines to this important author in the lost section of his Al-Muqaffā.12 However, in his other works, he never refers to him by name, but instead refers to the title of his book, sometimes quoted as “jāmīʾ al-sīrah al-ṭūlūnīyah” or “jāmīʾ sīrat (Ahmad) Ibn Ṭūlūn.”13 Other excerpts which derive from this source will be found under notes XXXIV, XLVII, and XLV, all regarding Ahmād ibn Ṭūlūn. From this and the other material gleaned from al-Balawī’s book by al-Maqrīzī and inserted in his works,14 it can be conjectured that he had at his disposal, already in his time, the part of the book dealing with Ibn Ṭūlūn only, and not the part dealing with his descendants. Furthermore, he must have relied heavily on it for the first part of his triptych on Egyptian history: ‘Īqād Jawāhir al-Asfāḥ min Akhbaṣr Madīnat al-Fustāṭ. This work is now considered lost, but must have been finished by the time al-Maqrīzī

11Reference is made here to al-Balawī, Sīrat Ahmād ibn Ṭūlūn, ed. Muḥammad Kurd ‘Alī (Damascus, 1358/1939–40)). The actual passage is to be found on pages 349–51.
12A small part of the book dealing with individuals whose ism began with an ‘ayn (mostly ‘Alī) was identified in the autograph copy of Durar al-ʿUqūd al-Farīdah (Forschungsbibliothek, Gotha, MS A1771) by M. al-Yaʿlāwī, who published these biographies at the end of vol. 8 of his edition of Al-Muqaffā.
14Till now, the material has been traced back in Al-Muqaffā, Al-Khiṭat, and Shudḥūr al-ʿUqūd.
began to write his other books, where he refers to it.  

XXVI. (fols. 32v–33r)
No title: Fasl consisting of the quotation of a story regarding ‘Umar ibn al-Khaṭṭāb and a Coptic ritual performed to ensure the flooding of the Nile.

Incipit (fol. 32v, lines 17–19):
«dJÐ U²MÐ «ËcšQ¹ Ê√ W?OK¼U‘« w≈žvV rNðœUŽ ÊU≈žC2Ë tMŽ tK≈žCH« w{— »UD)« sÐ dLŽ s≈žCÆ“ w?≈žvV qOM≈žCH« b≈žCÆ dB≈žCÝ

Explicit (fol. 33r, lines 3–6):
ÆWM≈“½≈žCH« ‰uÞ w≈žvV Áb¹e¹ ÊU≈žC2 U≈žCÆ ÂuO≈žCH« p≈žCH– w≈žvV oKž tO≈žvV UN≈žvVc≈žCÝ ULK≈žvV ›Æ Æ Æ¤ qOM≈žCH« w≈žvV UN½u≈žCÝdG¹ rN≈žCÆu≈žCÝ s≈žCÆ

Commentary:
This note seems to have been written in the same direction immediately after the previous one, as no change of color in the ink is discernible, although it is not connected with the subject of al-Balawī’s book. The last lines end on the following folio. The original source was not identified. The same event is reported in different words by Ibn ‘Abd al-Ḥakam in his Futuḥ Miṣr wa-Akhbāriḥā. As we have seen, the notebook contains a resumé of this work which ends abruptly with this very story. The last lines found in the Futuḥ Miṣr are missing there, while the entire story which came from Ibn ‘Abd al-Ḥakam is found in his Khīṭāt (1:58). The wording is identical, which means that al-Maqrīzī did not quote from his incomplete abstract, but rather returned to the original source. The reason why he decided not to quote the version found on this folio, which differs from Ibn ‘Abd al-Ḥakam’s version in its wording, remains unknown.

XXVII. (fol. 33r)
No title: Quotation dealing with the city of Barzah, taken from [Taʾrīkh Madīnāt Dimashq?] by Ibn ‘Asākir.

Incipit (fol. 33r, lines 7–8):

\[\text{Incipit (fol. 33r, lines 7–8):}\]

\[\text{Explicit (fol. 33r, lines 3–6):}\]

\[\text{Commentary:}\]

\[\text{This note seems to have been written in the same direction immediately after the previous one, as no change of color in the ink is discernible, although it is not connected with the subject of al-Balawī’s book. The last lines end on the following folio. The original source was not identified. The same event is reported in different words by Ibn ‘Abd al-Ḥakam in his Futuḥ Miṣr wa-Akhbāriḥā. As we have seen, the notebook contains a resumé of this work which ends abruptly with this very story. The last lines found in the Futuḥ Miṣr are missing there, while the entire story which came from Ibn ‘Abd al-Ḥakam is found in his Khīṭāt (1:58). The wording is identical, which means that al-Maqrīzī did not quote from his incomplete abstract, but rather returned to the original source. The reason why he decided not to quote the version found on this folio, which differs from Ibn ‘Abd al-Ḥakam’s version in its wording, remains unknown.}\]

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\[\text{Explicit (fol. 33r, lines 3–6):}\]

\[\text{Commentary:}\]

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\[\text{Incipit (fol. 33r, lines 7–8):}\]

\[\text{Explicit (fol. 33r, lines 3–6):}\]

\[\text{Commentary:}\]

\[\text{This note seems to have been written in the same direction immediately after the previous one, as no change of color in the ink is discernible, although it is not connected with the subject of al-Balawī’s book. The last lines end on the following folio. The original source was not identified. The same event is reported in different words by Ibn ‘Abd al-Ḥakam in his Futuḥ Miṣr wa-Akhbāriḥā. As we have seen, the notebook contains a resumé of this work which ends abruptly with this very story. The last lines found in the Futuḥ Miṣr are missing there, while the entire story which came from Ibn ‘Abd al-Ḥakam is found in his Khīṭāt (1:58). The wording is identical, which means that al-Maqrīzī did not quote from his incomplete abstract, but rather returned to the original source. The reason why he decided not to quote the version found on this folio, which differs from Ibn ‘Abd al-Ḥakam’s version in its wording, remains unknown.}\]

\[\text{XXVII. (fol. 33r):}\]

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\[\text{Incipit (fol. 33r, lines 7–8):}\]

\[\text{Explicit (fol. 33r, lines 3–6):}\]

\[\text{Commentary:}\]

\[\text{This note seems to have been written in the same direction immediately after the previous one, as no change of color in the ink is discernible, although it is not connected with the subject of al-Balawī’s book. The last lines end on the following folio. The original source was not identified. The same event is reported in different words by Ibn ‘Abd al-Ḥakam in his Futuḥ Miṣr wa-Akhbāriḥā. As we have seen, the notebook contains a resumé of this work which ends abruptly with this very story. The last lines found in the Futuḥ Miṣr are missing there, while the entire story which came from Ibn ‘Abd al-Ḥakam is found in his Khīṭāt (1:58). The wording is identical, which means that al-Maqrīzī did not quote from his incomplete abstract, but rather returned to the original source. The reason why he decided not to quote the version found on this folio, which differs from Ibn ‘Abd al-Ḥakam’s version in its wording, remains unknown.\]
Explicit (same fol., lines 14–17):

... ] وقيل إن أمه كانت تخروم في كهف بفرقة بزرة في الموضع الذي يعرف بمقام إبراهيم إلى اليوم. ذكره ابن عساكر.

Commentary:
The source, mentioned explicitly by al-Maqrīzī at the end of the note, is Ibn ‘Asākir.19 As the passage refers to a place located in the vicinity of Damascus, it is reasonable to think that it was taken from his opus magnum, the Tārīkh Madīnat Dimashq, notwithstanding the fact that this data is not found in it. There is indeed a chapter devoted to the Maqām Ibrāhīm20 situated in Barzah, but the stories differ from what is found in the notebook. Besides this discrepancy, it is hardly probable that al-Maqrīzī took this note from another source based on Ibn ‘Asākir, where the source was clearly indicated by the author. It remains puzzling that this note differs from the original text and that no other works among those compiled by Ibn ‘Asākir, except the Tārīkh Madīnat Dimashq, could better fit with this excerpt. Furthermore, al-Maqrīzī does not seem to have used it in any of his published books.

XXVIII. (fol. 33v)

Title on same fol., line 1: Mukhtār min al-Muyawamaṭ/al-Qāḍī al-Fāḍil.

مختار من مباميات القاضي الفاضل.

Incipit (fol. 33v, lines 2–3):

سنة سبع وسبعين وخمسنائط جمادى الأولى مستهلة فيه ركب الملك الناصر صلاح الدين يوسف لفتح نحو ابن أبي المنجى [ ... ]

Explicit (fol. 33v, lines 9–10):

[ ... ] وأمر مجلس العادلي بوضع يده فيه والاستخدام من قبله.

Commentary:
Written on the back of fol. 33, with the title in red ink, this extract stems from a

19 Other excerpts from this source will be found under numbers LXIII and LXVII. The author and his work are quoted thrice in the Khīṭat (see Guest, "A List of Writers," 109; Harfūdī, Fihrist Khīṭat Misr, 1:279 and 2:76), under the title Tārīkh Dimashq, but he undoubtedly used it for other works, like Al-Muqaffā, Intāʿ al-Asmāʿ, al-Khabar ‘an al-Bāshar, and some of his opuscules.

work mentioned in my previous article, where the title was not given.\textsuperscript{21} The author, ʿAbd al-Rah|m ibn ʿAl| al-Bays|n, better known by his title al-Qa|d al-Fa|d, had worked for the Fatimid administration and was put in charge of the Egyptian chancery under Saladin. Apart from his important epistolary output, he is also the author of a diary whose title, as provided by al-Maqrizi, varies greatly, from Ta|lq al-Mutajaddid|t to Mutajaddid|t al-Haw|dith or al-Muyawam|t. The latter is quoted here, preceded by the word mukhtar (extract). This passage clearly shows that the diary was organized by year, and within each year by month, etc. Al-Maqrizi apparently managed to get an autograph copy of this work, as he confirms in several places with the words min khat|t|naqaltu,\textsuperscript{22} though this probably happened at a later stage in his writing process as it became necessary.\textsuperscript{23} This can be surmised thanks to a draft (2 vols.) of his Khita|t, where all the quotations deriving from al-Qad| al-Fad|s diary were jotted down in the margins or on slips of paper glued in places where they were to be inserted. From these quotations, it can be deduced that this historical book covered broadly the period between 566 (earliest citation in the Khita|t) and his death, making it a substantial source for the end of the Fatimid period and the transition to the Ayyubid regime.

The actual excerpt reports events dated to the year 577, opening with the first day of Jum|d|, then proceeding to the 11th of the same month. Al-Maqrizi took complete advantage of it in Al-Sulu|k (1:73 and 107–8), but he also quoted parts of it in the draft of his Khita|t.\textsuperscript{24} Here it was written on a small piece of paper and glued in the margin (Topkapi Sarayi MS 1472, fol. 122). It was inserted among other data originating from the same source and dealing with events which occurred between 577 and 587, though all this did not find its way into the final version of the book.\textsuperscript{25} From this, we may surmise that he made various cards while composing the Khita|t which he collected on a slip of paper and later introduced to Al-Sulu|k where he deemed appropriate. Some striking discrepancies in the dating of some events are conspicuous between the notebook, Al-Sulu|k, and the draft of the Khita|t. Clearly, this exemplifies another aspect of his working method.

XXIX. (fol. 34r)
No title: Biographies of four Egyptians who died in the sixth and seventh centuries.

\textsuperscript{21}See “Maqriziana I/1,” 37.
\textsuperscript{22}Al-Maqrizi, Khita|t, ed. Sayyid, 2:34,*
\textsuperscript{23}These are Al-Khita|t, Al-Mu|aff|, and Al-Sulu|k.
\textsuperscript{24}Al-Maqrizi, Musawwadah, 299–300.
\textsuperscript{25}The source is indicated there as al-Qad| al-Fadil, Ta|lq al-Mutajaddid|t.
Commentary:
These four biographies of men who all died in Egypt, mainly during the seventh century, seem to have been written at the same time, as shown by the color of the ink and the style of script, which means that they probably come from the same source. In all cases, the first ism has been written in red ink, and the placement of the biographies varies according to the space left blank while al-Maqr|z|zi was writing his notes, ensuring that each of them would be easily visible. This explains why the first occupies the upper right quarter, beginning from the bottom towards the top of the page, the second the upper left quarter, from right to left, and the last two the lower half of the page, from top to bottom, beginning from left to right. Two of them have been mentioned in Al-Muqaffá (no. 2 = 1:519–21 [no. 507]; no. 3 = 7:154–57 [no. 3258]), where parts of the material in the notebook have been used. No. 4 should also have been included in this work, given that his profile corresponded to the goals established by al-Maqr|z|zi for the compiling of this dictionary.26 The original source (or sources) has not been identified so far. Considering the order in which they were written, the source surely did not consist of an alphabetically-organized dictionary, nor an annalistic history. Furthermore, in none of the sources quoted by al-Maqr|z|zi for the biography of no. 3 in Al-Muqaffá does the text match the one found here.27 The same is true for no. 2, whose biography appears in seven sources composed prior to 845.28

XXX. (fols. 34v–37r, 36v)
No title: Biography of Ah˝mad ibn Muḥammad ibn Mudabbir.

26I.e., all the Egyptians from the beginning of Islam, except his contemporaries to whom he devoted another biographical dictionary entitled Durar al-‘Uqūd al-Farīḍah. By Egyptian, he meant all those who were born in Egypt, or those who were born elsewhere but eventually established themselves in Egypt. There probably is a gap between Muḥammad ibn al-Musayyab and Muḥammad ibn Muṣṭafá in the surviving sections of Al-Muqaffá. However, no. 4 does not appear in the unpublished sections that I have identified, nor in the list of lost biographies established by the editor (8:669–75) on the basis of cross-references made by al-Maqr|z|zi in his book.
28Al-Şafādī, Al-Wāfī; idem, A’yān al-‘Aṣr; Ibn Ḥabīb, Durrat al-Aslāk; idem, Tadhkirat al-Nabīḥ; Ibn ʿUqāʿ, Tālī Kitāb al-Wafayāt; al-Šubkī, Ŧabaqāṭ al-Şaḥīḥ; Ibn ʿShākir, Fawāt al-Wafayāt.
Incipit (fol. 34v, lines 1–2):

أحمد بن محمد بن مدير. كان من دهاء الناس وشباطين الكتب والعمال الأخلاء. [. . .]

Explicit (fol. 36v, lines 12–13):

[. . .] فقالت يابا الحسن وجدنا الدواء كما وصفت فنك كوك من كان حوله.

Commentary:
This rather long biography closes quire III, connecting it with the following one. The person whose life is portrayed here was one of the most emblematic rulers of Egypt, i.e., Ibn Mudabbir, governor in the name of the Abbasid caliph in Baghdad, who was eventually challenged by Ibn Tulu'n. Quite strangely, Ibn Mudabbir's life is not included in Al-Muqaffa, although this is another example of the state in which this important work has reached us. It is, however, found in an autograph copy of the Muqaffa containing letters alif to khâ', which came to light in the eighties of the last century and is now held by the University Library of Leiden (the Netherlands, MS 14.533, fols. 1v–2v, 20r–v). The material found in the notebook was reused by al-Maqrizi in the Muqaffa, particularly Ibn Tulu'n's biography (Al-Muqaffa, 1:420–22), as well as in other places. Other passages found on fols. 34v–35v in the notebook were inserted in the Khitaṭ where Ibn Mudabbir was the subject of the section (Khitaṭ, 1:314–15 and 316). Unfortunately, the source of the material found in the notebook remains unidentified, and possibly lost.

XXXI. (fols. 55r–55v)
Title on fol. 55r, line 30: [Three quotations from] Murûj al-Dhahab/al-Mas'ûdî dealing with the definition of al-baqt, al-barbar, al-nâranj, and al-utrujj al-mudawwar.
List of the quotations:

(1) البقظ هو الضريبة التي تحمل في كل سنة من ملك النوبة إلى مصر وهي على ما ذكر المصري (fol. 55r). [. . .] (مرجع، ج. 4، ص. 13) (19) [. . .]

29Fol. 36 is a small piece of paper pasted in the margin. The recto is blank. All this proves that text XXX, and consequently all the preceding notes, were written after the quires of resumés I and II were assembled. When al-Maqrizi reached the end of fol. 37r., he could not go on writing on the verso of the same folio which corresponded to the beginning of text II. So, he added a scrap of paper in order to finish note XXX. On top of it, he wrote, to avoid misunderstanding in the arrangement of the folios. The text is written normally on the verso of fols. 34 and 35, while it is written vertically on the recto of fols. 35 and 37, beginning on the spine side, from bottom to top.

30See reproduction of fol. 55r in 'Maqriziana IV,' 28.
Commentary:
Quire VI, which opens with fol. 55, is placed just in the middle of resumé II (Ibn 'Abd al-Ḥakam’s Ḥutūḥ Miṣr wa-Akbārīhā). It opens with the end of dhikr bi'nā' al-Iskandariyyah which al-Maqrīzī began on fol. 52r of the preceding quire. Strangely, fol. 55r bears only three lines and fol. 56r eight lines, the remaining part on the recto and the entire verso of both folios having been left blank by al-Maqrīzī, as if he intended to complete these passages with others missing in his original copy. These blank spaces were further used to scribble notes (XXXI–XXXIV) starting, as it seems, from fol. 56v backwards with XXXIV, indicating that the source in note XXXIV was undoubtedly consulted prior to those of the following notes. In this way, we are able to know in which chronological order al-Maqrīzī consulted these sources. Obviously, notes XXXI–XXXIII were written after note XXXIV, to fill in the gap. The actual note is composed of three excerpts originating from a common source, which is indicated very carefully in the three cases, i.e., the Murūj al-Dhahab of al-Maṣūdī (d. 346/956). A close examination of their placement on the folio reveals that they were jotted down in the order given here: the first one occupies the space located near the spine, written vertically from bottom to top, while the second was placed horizontally, at its side. In both cases, red ink was used for the first word to mark it as a catchword. The third extract, on the verso, is written on the right, filling the space left blank after the end of note XXXIV. Al-Maṣūdī represents an important source for al-Maqrīzī, who used his Murūj al-Dhahab, Akhbār al-Zamān, and Al-Tanbīḥ wa-al-Iṣrāf. The actual extracts in the notebook, together with one other (see XXXV), all come from the first book. They deal with the tax (baqt) paid by Nubia in agreement with the truce concluded in 31/652, the origin of the Berbers, and the introduction of bitter orange and citron to the Middle East. Each of them was found in the original source and was incorporated into al-Maqrīzī’s works. The first as well as the third are to be found throughout the Khīṭāṭ (1:201 and 1:28),

31 This end is lacking in the edition based on several manuscripts (ed. Torrey). On this, see “Maqriziana V“ (forthcoming).
32 For the Khīṭāṭ, see Guest, “A List of Writers,” 115; Harīdī, Fihrist Khīṭāṭ Miṣr, 1:277.
33 Reference is made here to the following edition: Barbier de Meynard and Pavet de Courteille, rev. and corrected by Ch. Pellat (Beirut, 1966), vol. 2.
where the source is clearly indicated, although, for the second, reference is made to a more generic title: *Al-Tārīkh*. The second extract (*al-Barbar*) was not used in the *Khīṭat*, although it could have found a place in the *Dhikr al-Bujah wa-Yuqāl innahum min al-Barbar* (1:194). However, it inspired al-Maqrīzī for another purpose, as it was identified in his opusculum on the Arab tribes in Egypt (*Al-Bayān wa-al-I’rāb ‘amman fi Arḍ Miṣr min Qabā’il al-A’rāb*).

XXXII. (fol. 55v)
No title: Biography of a Damascene who died in the 6th c.

أبو البیان بنان بن محمد بن محفوظ بن أحمد الفرقشي المعروف بابن الخوارني الشافعی (ت 551).

Commentary:
This very short biography (10 lines) occupies the space left below the third extract of the preceding note. In this case too, the beginning (here the *kunyah*) has been written in red ink, and the text has been placed upside down. It is interesting to note that this individual was the founder of a mystical order in Damascus and Syria, called the *Bayānīyah*, of which disciples were still active more than a century after his death. Al-Maqrīzī does not seem to have made use of the data found here, but he mentioned one of its disciples (d. 675/1277), called *shaykh al-bayānīyah* of Ḥamāh, in his *Al-Muqaffā* (1:161). The source of this note has not been identified so far.

XXXIII. (fol. 55v)
No title: Quotation of a verse by Muḥammad ibn Tūmart.

من شعر محمد بن تومرت الناصر بالمغرب

Verse:

خرجت إلى الدنيا وأنت مجرد

فإنك إلا تجرد من الدنيا بالفداء

Commentary:
Al-Maqrīzī did not devote a biography to the *mahdī* Ibn Tūmart (d. 524/1130) in *Al-Muqaffā*, even though he did pass through Alexandria, thus satisfying the

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34 Strangely, in his recent edition, A. F. Sayyid (1:75, n. 4) has indicated that this quotation was not found in *Muruţ al-Dhahab, Akhbār al-Zamān*, or *Al-Tanbih wa-al-Ishrāf*.

35 Ed. Ramadān al-Bakrī and Ahmad Muṣṭafā Qāsim, in *Rasā’il al-Maqrīzī* (Cairo, 1419/1998), 145. It had previously been quoted by F. Wüstenfeld in *Macrizi’s Geschichte der Copten, aus den Handschriften zu Gotha und Wien mit Übersetzung und Anmerkungen* (Göttingen, 1847), 63 (of the Arabic text) and 11–12 (n. 6 of the translation).
prerequisite for inclusion in this biographical dictionary.\textsuperscript{36} The presence of this verse in the margin of the notebook shows that he was interested in this individual, despite the fact that it does not appear in any of al-Maqrizi’s extant works. Thus, it might be considered only as a note of interest to al-Maqrizi, who did not intend to reuse it, an attitude that is confirmed in the case of other notes as well. The authors who mentioned this verse in Ibn Tūmart’s biography repeatedly say that the mahdī used to recite it frequently (kāna yunshidu kathīran).\textsuperscript{37} In earlier works, it is attributed to Abū al-ʿAtāhiyah.\textsuperscript{38} Al-Maqrizi neglected to mention the source from which he took this verse. Various possibilities may be imagined,\textsuperscript{39} such as al-Ṣafadī, who appears in this notebook in connection with an abstract (V) from 
\textit{Al-Wāfi bi-al-Wafāyāt}, but al-Maqrizi more likely took it from \textit{Al-Mughrib fī Ḥūlā al-Maghrib} by Ibn Saʿīd (ʿAlī ibn Mūsā, d. 685/1286), clearly given by al-Ṣafadī as his source in this particular case. Ibn Saʿīd was also an important source from whom al-Maqrizi benefited, and excerpts from two of his works appear later in the notebook (LVII, LX, LXI).\textsuperscript{40}

XXXIV. (fols. 56v–55v)
No title: Quotation dealing with Ibn Ṭūlūn and the discovery of a treasure.
Incipit (fol. 56v, line 1):

من خبر مصر. لما ورد علي أحمد بن طولون كتاب العتمد لما استدعاه من رج الحراز يصرب إليه [ ]

السيرة، ص ٧٧–٧٦ (fols. 56v–55v)

Explicit (fol. 55v, line 7):

[ ] [ ] وألزمهم أشياء ضرو منها لقبض عليه وأخذ ماله وحبسه فمات في حبسه.

Commentary:
As for most of the extracts dealing with the period of Aḥmad ibn Ṭūlūn (see XXV), this particular one also comes from the source already identified, although never mentioned explicitly in the notebook. It is referred to generally by al-Maqrizi as the \textit{Jāmiʿ al-Sīrah al-Ṭūlūnīyah}, and more commonly known by the name of its

\textsuperscript{36} He made only a short reference to his leaving Egypt in 511 in \textit{Ittiʿāz al-Hunafāʾ}, ed. Muhammad Hilmī Muhammad Ahmad (Cairo, 1393/1973), 3:56.


\textsuperscript{38} See for instance Abū al-Faraḥ al-Iṣbahānī, \textit{Al-Aghānī} (Beirut, 1955), 4:102.

\textsuperscript{39} See n. 37.

\textsuperscript{40} His books are quoted in \textit{Al-Muqaffā}, 1:390, 3:412, 6:112; and \textit{Al-Khitṣū}. See Guest, “A List of Writers,” 118; Haridī, \textit{Fihrist Khitṣū Misr}, 1:27; and Sayyid’s ed., 5:967 and 989.
The text, written backwards starting from fol. 56v, is simply introduced by the words "min khabar Miṣr" in red ink, and recounts the events that took place when the Abbasid caliph demanded that Ibn Ṭūlūn give him the kharāj of Egypt and the accidental discovery he made of a treasure in the desert. This text was reused verbatim by al-Maqrīzī in both versions of his Khīṭāt (the draft and the final text (2:266–67)), under the heading "ḥadīth al-ḵanz." This proves that the passage in the notebook was already considered by al-Maqrīzī to be the final version to be included in his work. Also noteworthy is the fact that the text in the notebook is a verbatim quotation, implying that he did not change anything.

XXXV. (fol. 82r)
Title on fol. 82r, line 1: Faṣlī Nīrān al-ʿArab

Commentary:
This extract initiates a series of notes placed at the end of quire VIII, where the aforementioned resumé II ends. Those notes occupy the last three folios (82r–86v) which were left blank. Two slips of paper were added to complete some of them (fols. 83–84). The section dealing with the fires of the Arabs occupies all of fol. 82r, being placed vertically, starting from the spine. As usual, the first word was written in red ink, and strokes in the same color over the name of the various fires help to easily differentiate them. No source is indicated, but it can be assumed that the text comes from al-Nuwayrī (d. 733/1333), Niḥāyat al-ʿArab fī Funūn al-Adab, since the fires are organized in the same way and the wording is almost identical. However, al-Nuwayrī mainly relied on another source, i.e., al-Jāḥīz’s Kīṭāb al-

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41Al-Balawī, Sīrah, 74–77.
42İstanbul, Topkapı Sarayı Müzesi Kütüphanesi MS 1405, fols. 73v–75r. It is worth mentioning that the name of one of the protagonists in this passage is vocalized in one occurrence in the notebook as Ibn al-Dīsuwamah. In the draft, this is not the case, but the ductus is identical. Thus, the reading that appears in A. F. Sayyid’s edition of the Khīṭāt (Ibn al-Dashshūmāh) must be corrected accordingly.
43This work was already considered as a possible source of resumé IV/6. The actual passage is to be found in vol. 1:103–29.
Hayawān, adding original data taken from other books. Al-Maqrīzī utilized the extract he scribbled in his notebook for his book dealing with pre-Islamic times, Al-Khabar 'an al-Bashar, a work that remains unpublished despite its vast amount of material gathered from many lost and extant sources. In the Dhikr Nīrān al-‘Arab, the author has interspersed the information he collected in al-Nuwayrī’s work, but the most interesting feature is the fact that he went back to al-Nuwayrī’s original source (al-Jāḥīz), from which he quotes extensively, while also adding new material to both of them. This trait illustrates al-Maqrīzī’s insistence on going back to older texts.

XXXVI. (fols. 82v–83r)
No title: Faṣl [regarding the tribe of Shu‘ayb and their genealogy, taken from] al-Mas‘ūdī.

Incipit (fol. 82v, lines 1–2):
فصل. قال المساووودي : وقد تنازع أهل الشرائح في قوم شعيب بن نوح بن رعويل بن مرا بن عقتف بن مدين بن إبراهيم الخليل صلى الله عليه [ . . . ]

Explicit (fol. 83r, lines 5–6):
[ . . . ] ولهؤلاء الملوك أخبار عجيبة من حروب وسرير وكيفية تغلبهم على هذه المالك وثلكهم عليها وإبابتهم من كان فيها وعليها قبلهم من الأمم.

Commentary:
The name of the author helps to establish the source of this extract. We have seen elsewhere in the notebook (see XXXI) that quotations from this author came from the Murūj al-Dhahab, which must still be identified as the source in this case (2:281–83). Considering the fact that al-Maqrīzī probably wrote both of them at the same time, and given the place of this note in the quire (just after the extract from al-Nuwayrī) and that of the other extract (XXXI, in the middle of a quire, to fill the blank spaces), it may be presumed that he had access to this source after


45 For a description of the manuscripts held in Istanbul libraries, some of which are autographs, see F. Tauer, “Zu al-Maqrīzī’s Schrift al-Ḥabar ‘an al-Bašar,” Islamica 1 (1925): 357–64; for an appraisal of the work’s importance, see M. Lecker, “Idol Worship in Pre-Islamic Medina (Yathrib),” Le Muséon 106 (1993): 331–46.

46 Istanbul, Süleymaniye Kütüphanesi MS Fatih 4339 (autograph), fols. 66r–74v (particularly 69r–71v).
having consulted al-Nuwayrī’s Nihāyat al-Arab. When he obtained a copy of the Mūrij al-Dhahab, he first jotted down his notes in the remaining space on fol. 55, then went on to the next blank pages in the notebook, i.e., fols. 82–83. We have already seen that such a chronological classification could be proposed for text XXXIV (see under XXXI). The entire text was later integrated into the Khiṭṭat (1:187), without any modification in the phrasing.

XXXVII. (fol. 83r)
No title: Two biographies of persons who died in Cairo in the fourth and seventh centuries.

1) إبراهيم بن عبد الله أبو إسحاق البغدادي النحوي الكاتب التجبريمي (ت 343).
2) إبراهيم بن عبد الرحمن بن علي بن عبد العزيز بن علي بن قريش بن علي بن محمد بن أحمد بن سلامة بن الحسن بن سليمان بن خالد بن الوليد أبو إسحاق القرشي المخزومي المصري الكاتب شرف الدين (ت 643).

Commentary:
The preceding note ended on fol. 83r, with only 6 lines occupying the upper part, leaving the rest of the folio available for further notes. Al-Maqrīzī used this space for two biographies. The first one was written vertically, from top to bottom, on the left, while the second occupies the right side, horizontally. Red ink was used for the first ism. Both of them were obviously taken from the same source, which is not cited. This source probably consisted of a comprehensive biographical dictionary. This can be inferred from the names, which follow in alphabetical order, and from the death dates, which are not contemporaneous with each other. This source has not been identified so far. The material was partly reused for Al-Muqaffā, where a biography has been devoted to both of them (1:239–41 [no. 274]; 1:213–14 [no. 238]). Furthermore, the second one is mentioned in Al-Khitṭat (2:93), where the text exactly matches the one in the notebook! But al-Maqrīzī intended to include both of them in his other book dedicated to the secretaries of the chancery entitled Khulāṣat al-Tibr fī Akhbaʿ Kuttāb al-Sirr,48 considered lost.

47 Fol. 83 is a little bit smaller than the other folios in the quire, missing a small strip of paper horizontally and vertically. It was added to the quire by al-Maqrīzī when he saw that he needed a place to complete the notes. See “Maqriziana IV,” 27 (n. 13).
48 See al-Maqrīzī, Al-Khiṭṭat (Sayyid ed.), 1:45*, and also LXXI below.
XXXVIII. (fol. 82bis r–82bis v)

No title: Text describing the sessions of wisdom held by the dā‘ī in the Fatimid period.

Incipit (fol. 82bis r, lines 1–3):

كان الداعي يواصل الجلوس بالفقرات لقراءة ما يقرأ على الأولياء والدعاء المتصلة. [. . .]

Explicit (fol. 82bis v, lines 10–11):

[. . .] وكتب آخر بقطع مجالس الحكم التي تقرأ على الأولياء يوم الخميس والجمعة.

Commentary:
The short text appears on a very small loose slip of paper which was never bound to the notebook. It is to be found throughout Al-Khiṭṭāt (1:391), where the source is given as al-Muṣabbihī, i.e., al-Mukhtar Muḥammad ibn ‘Ubayd Allāh (d. 420/1030). His main work consisted of a history of Egypt and was entitled Akhbār Miṣr in its shorter form. Al-Maqrīzī depended heavily upon it for several of his books. The unicum of vol. 40 dealing with the last months of the year 414 and the greater part of 415, now held in the Escorial in Spain, bears witness to the fact that he had access to at least that volume, but there is no reason to believe that he did not have access to other volumes as well. In fact, another excerpt from this source, concerning the year 396, will be found under LXV (fol. 145v). As in that case, the actual loose leaf played the role of a card, which al-Maqrīzī could attach to the relevant subject in the preliminary stage of redaction. Indeed, beside the actual evidence, the same text can be read both in the final version of the Khiṭṭāt as well as in Al-Muqaffā (3:627–28, biography of al-Qāḍī al-Nu‘mān [al-Ḥusayn ibn ‘Alī ibn al-Nu‘mān]) and in Itti‘āz al-Ḥunafā‘ (2:82). It is interesting to notice that the notebook also contains a biography of al-Muṣabbihī, which al-Maqrīzī picked up from a hitherto unidentified source (see LVI, no. 13). At the end of the biographical data, a small—in comparison with what is found in other sources—list of al-Muṣabbihī’s works is provided, ending with the following: “wa-lahu ‘iddah taṣānīf ghayrahu wa-qad dhakartuhā ‘inda dhikr mā intaqaytuhi min tārīkhīhi!”

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49 This folio, which was found between fols. 82–83 unfoliated, is a loose scrap of paper. It appears to be a card, as I will try to demonstrate in “Maqriziana II.”

50 For the Khiṭṭāt, see Guest, “A List of Writers,” 116; Harīdī, Fiḥrist Khiṭṭāt Miṣr, 1:260.

The last words should probably be attributed to al-Maqrizi, rather than to the author from which he extracted this biography. In this way, al-Maqrizi confirmed that he had made a selection (intiqā‘) of the Tārīkh of al-Musabbihī, a fact that is corroborated by his working method. Apart from al-Maqrizi, another author also seems to have completed a selection of this work, although he has been ignored until now. Ḥājjī Khalīfah mentioned it mistakenly, yet the author was never identified as being Rashīd al-Dīn al-Mundhirī (Muḥammad ibn ‘Abd al-‘Azīm ibn ‘Abd al-Qawā, d. 643/1245–46). This was confirmed by the quotations made by the Meccan historian Taqī al-Dīn al-Fāsī (d. 832/1429) in his Shīfā’ al-Ghārām, establishing that the Mukhtaṣār was still available in Mecca at that time, in al-Maqrizi’s lifetime.

XXXIX. (fols. 83v–84v57)
No title: Text containing obituaries for the year 761 and a historical report of the ḥisbah between 737 and 745/Ibn al-Naqqāsh.

Incipit (fol. 83v, lines 1–2):

وفي سلخه توفى الملك الصالح صالح بن محمد بن قلاوون في محبسه [ ... ]

Other names mentioned:

(fol. 83v)
The office of muḥtasib (fol. 84r):

The name of the author is found at the beginning of a note placed at the bottom of fol. 83v. Here the name of a person who died during the plague that struck Cairo in 761, which is discussed in the text covering most of the folio, is given. Attributing the whole text to Ibn al-Naqqāš on the sole basis of this coincidence would have been presumptuous. Fortunately, some data found in the upper anonymous part (fol. 83v, lines 13–15) was inserted by al-Maqrīzī in Al-Khitāt (2:279), where he explicitly quoted the source: Ibn al-Naqqāš. It thus can be assumed that excerpt XXXIX comes entirely from this source, which is also mentioned under LI. There, an obituary from the same year, but dated to the month Dhū al-Qa‘dah (i.e., just before the month of Dhū al-Hijjah reported here), demonstrates that it was written prior to this one. The title of the book is also given there fully as Al-‘Ibar fi Man Maḏā wa-Ghabar, a work composed by Shams al-Dīn Muḥammad ibn ‘Alī ibn ‘Abd al-Waḥīd Ibn al-Naqqāš al-Maghribī al-Dukkālī (d. 763/1362).\footnote{For al-Dukkālī, see Carl Brockelmann, Geschichte der Arabischen Litteratur (Weimar and Leiden, 1898–1949), 2:247; S2:95. The title of this book is not mentioned in the sources where his biography is given. See al-Maqrīzī, Al-Khitāt, ed. Sayyid, 4:1:118 (n. 1).} From the citations gleaned from al-Maqrīzī’s Khiṭāt,\footnote{See Guest, “A List of Writers,” 116; Harīdī, Fihrist Khiṭāt Miṣr, 1:346 and 2:91; al-Maqrīzī, Al-Khiṭāt, ed. Sayyid, 4:1:118; Būlāq, 2:279 = ed. Sayyid, 4:1:118) is the same one who died in 763/1362. However, the passage quoted there, which also appears in the notebook, refers to the destruction of al-Hirmās’s house built in front of al-Hākim’s mosque. Al-Hirmās appears in the events recorded by the historians with regard to Ibn al-Naqqāš’s life (see, among others, Ibn Taghrībirdī, Al-Manḥal al-Ṣaḥīf, ed. M. M. Amin [Cairo, 1423/2003], 10:221–22). The second quotation indicated in Sayyid’s index (5:981) refers to another individual whose name is given by al-Maqrīzī as Zaḥrūn al-Dīn Abu Ḥurayrah ‘Abd al-Raḥmān. That passage appears only in the
an obituary arranged according to the day and month of death. The analogy with al-Dhahabi’s *Al-‘Ibar fi Khabar Man Ghabar* might suggest that the book was similar in its organization. The data gleaned here was reused, as indicated earlier, in the *Khiṭat* as well as in *Al-Suliūk*, where the name of the source is never given.

**XL. (fols. 85r–86v)**

No title: Text relating the events which took place after 446 between al-Basaṣīrī and the caliph al-Qā’īm bi-Amr Allāh until his death in 451.

_Incipit* (fol. 85r, lines 1–3):

البساسيري: في سنة ست وأربعين وأربعين أن ابتدأت الوحشة بين الخليفة القائم بأمر الله وبين الباسسيري بسبب أنه طلب من الخليفة أن يسلم إليه أبا الغنائم وأبا سعد ابني المخلب صاحب قريش

[...]

*Explicit* (fol. 86v, lines 21–22):

[...] وأطلق لها في كل يوم أربعة أرطال لهم واثنين وعشرين رطالا خبرًا.

**Commentary:**

The excerpt is introduced by the name of the protagonist written in red ink. The text presents itself as a digest of al-Basaṣīrī’s career at the end of his life, and particularly the role he played in Baghdad and the region in the service of the Fatimid caliph al-Mustansīr. No source is indicated here, nor in the works where the material was interspersed (*Itti‘az al-Hunafa‘*, 2: 232–33; *Al-Muqaffā*, 3: 389–93 [biography of al-Basaṣīrī]; *Al-Khiṭat*, 1:356). It can hardly be identified, since most of the preserved sources for the given period do contain some parts of it. Ibn al-Jawzī’s *Al-Muntazām* seems most likely, as it is the one source consulted that gives two pronouncements by the Abbasid caliph al-Qā’īm bi-Amr Allāh on that occasion, and is also present in the notebook. Notwithstanding this fact, the *Muntazām* can not be considered the original source of the present extract, because other elements from it do not appear in Ibn al-Jawzī’s work. On the other hand, we cannot regard it as a preliminary stage of redaction in al-Maqrīzī’s handwriting, as the text reveals erasures demonstrating that he was summarizing while reading, as usual. A striking feature might convince us to consider Ibn Muyassar (d. 677/1278) as a potential candidate. Ibn Muyassar’s *Tārīkh* has reached us only in

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Musawwadah and was not meant to find its way into the final version of the *Khiṭat*.


61See “Maqriziana II.”
a summary made by al-Maqrizī himself. The abstract opens with 4 lines dealing with al-Bāsāṣīrī’s activity in Iraq under the year 447. This text opens with the exact words found in the notebook (“ibtada’at al-wahšah bayna”), except that the following names have been put in a different order and the date is different. The comparison ends here: the excerpt in the notebook is far longer than what is found in that resumé, and some details differ, such as the origin of al-Bāsāṣīrī’s nisbah. However, let us remember that the Muntaqa’ min Akhbār Miṣr li-Ibn Muyassar is nothing more than a memorandum, and that al-Maqrizī usually went back to the original text when he had to quote a passage, which explains why passages absent in an abstract in the notebook may be found in al-Maqrizī’s books. In the present stage, the source of this extract remains to be identified.

XLI. (fol. 96v)
No title: Quotation of two events which occurred in 501 at Baghdad and in 508 at Ghaznah.
Incipit of first event (fol. 96v, lines 18–21):
في سنة إحدى وخمسين قاد ظهر ببغداد صبيعة تتكلم على أسرار الناس فاجتهدوا في تعرف حالها فلم تعلم. قال ابن عقيل: وأشكل أرها على [ . . . ]
Explicit of first event (fol. 96v, lines 29–30):

62 Al-Maqrizī, Al-Muntaqa’ min Akhbār Miṣr li-Ibn Muyassar, ed. A. F. Sayyid (Cairo, 1981). The resumé, which only covers the second part of Ibn Muyassar’s Tārīkh, is not preserved in al-Maqrizī’s hand. An interesting feature is al-Maqrizī’s indication of the date he finished his resumé (’the evening of Saturday, six days before the end of the month of Rabī’ I of the year 814’). The unique manuscript (Paris, Bibliothèque National Ar. 1688) consists of a copy made from the autograph. The editor, A. F. Sayyid, in his introduction (p. mīm) was convinced that the copyist discovered al-Maqrizī’s cards (biṭāqāt) regarding Ibn Muyassar’s Tārīkh and that he put them in the order now found in the Paris manuscript. In comparison with the Liège manuscript, it is clear that the copyist of the Paris manuscript found only a part of one of al-Maqrizī’s notebooks, and surely not cards, as we can see in all resumé studied in “Maqriziana I/1.” This is corroborated by the presence, in the Paris manuscript, of excerpts originating from other sources, which Cl. Cahen (“Ibn Muyassar,” The Encyclopaedia of Islam, 2nd ed., 3:894) identified as being al-Musabbihī and Ibn Zulāq. Furthermore, the manuscript ends with a biography of a person also present in the Liège manuscript (see below, under LV, no, 5), but with different content. This was probably added by al-Maqrizī at the end of the abstract, where he found blank space, a practice confirmed by the notebook.
63 Al-Maqrizī, Al-Muntaqa’, 14. Other passages dealing with al-Bāsāṣīrī will be found on pp. 20–21.
64 In the notebook, this event is said to have occurred in 446. Al-Maqrizī sometimes made mistakes in copying dates (see “Maqriziana II,” regarding excerpt LXIV/LXV [fol. 145]).
65 See an unambiguous example in “Maqriziana V.”
Incipit of second event (fol. 96v, line 31):

... ولا ملك السلطان سنجر في سنة ثمان وخمسون سنة مدينة غزنة حصل لأصحابه من المال ما لا يحصى [...]

Explicit of second event (fol. 96v, lines 44–46):

... وسبعة عشر سراً من الذهب والفضة.

Commentary:
This quotation was added in the lower margin and written from the spine towards the right margin. It is composed of two reports without any separation, indicating that they both come from the same source. Trying to identify both of them in historical works, I have found the first one, in the same words, in Ibn al-Jawzī’s Al-Muntazam. This is confirmed by the fact that the name of Ibn ‘Aqīl is quoted here, as can be seen in the incipit. Ibn ‘Aqīl was one of the many sources used by Ibn al-Jawzī. Accordingly, it could be considered the source of this extract. Unfortunately, the second event is not reported in this work, but was found in Ibn al-Athir’s Al-Kāmil, where the first event is lacking. This puzzling situation will probably be solved in the future with the discovery of an additional source. In any case, this material was not incorporated into any of the extant works of al-Maqrīzī, which is not surprising, considering that the first one tells the strange story of a blind girl who, despite her disability, could see better than anyone else, while the second deals with the city of Ghaznah and the treasures seized by Sanjar and his troops. Both must have piqued al-Maqrīzī’s curiosity, which pushed him to scribble them down in his notebook.

XLII. (fol. 122v)

Title on fol. 122v, line 1: [Quotation from] Al-Mutajaddidat/al-Qādī al-Fādil.

Text (fol. 122v, lines 1–2):

رأيت بخط الفاضل من جملة المتجدات في سنة 775 ه أن رجلا من أهل حماة زرع اثني عشر مدا فحمل منها مائة وخمسين حملاً

Commentary:

Fol. 122, which is now a fly-leaf, contains several notes taken from various sources, regarding events mostly from the Ayyubid and Fatimid periods. The equivalent of the actual verso appears in a particularly bad state and hinders easy reading. Having been removed from the codex, it was paginated as it was found, but a thorough analysis of various extracts from it has revealed that what is now considered the recto was originally the verso. This explains why the study of the notes begins with this side. Chronologically, on the basis of their arrangement on the page, the various notes were presumably copied in the following order: XLII, XLIII, XLIV, XLV, XLVII, XLVI, XLVIII, XLIX, L.

This one, which consists of two lines written in red ink, clearly indicates the source, which has been previously identified (see XXVIII): al-Qāḍī al-Fādil, Al-Mutajaddidāt, a title that underwent great variations in the notebook and in al-Maqrīzī’s works. The report may be classified as one of the curious phenomena that amazed al-Maqrīzī, though he did not use it in Al-Suluṭ (under the year 577), the more appropriate book for this, or anywhere else.

XLIII (fol. 122v)
No title: Biography of an Egyptian.
Incipit (fol. 122v, lines 3–4):

شهاب الدين أبى يوسف بعقوم بن محمد بن علي بن محمد بن المجاور [ . . . ]

Explicit (fol. 122v, line 5):

[ . . . ] فيما يتعلق بأمر الوزارة وقوائتمها عشر مجلدات.

Commentary:
A short biography of an individual who composed a book in ten volumes on the vizierate and its rules. He is mentioned here as having particularly praised a vizier of the Ayyubid period, Ṣafī al-Dīn ‘Abd Allāh ibn ‘Alī Ibn Shukr (d. 622/1225). This author has not been identified in the sources so far. Consequently, the origin of the excerpt found here remains unknown. It was probably meant to be included in his biography in the missing part of Al-Muqaffā.

XLIV. (fol. 122v)
No title: Extract dealing with al-Ṣāliḥ Ṭalāʾiʿ ibn Ruzzīk.
Incipit (fol. 122v, lines 6–7):

غنى مطرب في مجلس الصالح بن رزيك : لا خيل عندك تهديها ولا مال يفضض ( . . . ]

Explicit (fol. 122v, line 12):

See “Maqriziana I/1,” 37.
Commentary:
Al-Maqrizī scribbled on this folio several verses exemplified by the circumstances in which they were pronounced, and among which the present one is an example. Another feature found on this folio regards the source: in only two cases did he take pains to indicate it clearly. Here it is impossible to know its origin, since these verses have not yet been identified in any source consulted, nor in any of al-Maqrizī’s writings. However, al-Maqrizī undoubtedly reused this passage because a symbol indicating this can be found at the beginning. It was probably intended for Ibn Ruzzīk’s biography in Al-Muqaffā, from which only a few entries have come down to us for the letter ū.

XLV. (fol. 122v)
No title: Three quotations regarding Ibn Ṭūlūn and 1) his attitude towards his emissaries, 2) economic problems, and 3) a secretary named Andūnah.
Incipit of first quotation (fol. 122v):

كان أحمد بن طولون إذا أنفذ رسولا في حاجة برسالة قال له أعد علي ما قلت [ . . . ] (السيرة، 101–102).

Incipit of second quotation (fol. 122v):

زاء السعر في زمن أحمد بن طولون واضطرب البلاط [ . . . ]

Incipit of third quotation (fol. 122v):

أندونة كاتب أحمد المدائني صاحب موسى بن بغا [ . . . ] (السيرة، 88–89).

Commentary:
Once again, the material dealing with Ibn Ṭūlūn stems from al-Balawī, Sīrat Ahmad ibn Ṭūlūn, from which other excerpts have already been identified (see XXV, XXXIV above, and XLVII below). It is very interesting to notice that all these notes were included in the notebook. The first and third were traced back to their source, but the second one is lacking in the text. It is also missing in al-Maqrizī’s works, but the other two were identified in two different books.

XLVI. (fol. 122v)
Title on fol. 122v: [Quotation regarding Tamīm ibn al-Muʿizz ibn Bādīs taken

68 See “Maqriziana II.”
69 The first one was placed in Ibn Ṭūlūn’s biography in Al-Muqaffā, 1:443 and 447, while the second is present in Al-Khiṭat, 1:208 (dhikr minyat Andūnah).
from Jīnān al-Janān/Ibn al-Zubayr.
Incipit (fol. 122v):
قال ابن الزبير في كتاب جنان الجنان إن الطبل ضربت يوما على عقلة في قصر السلطان قيم بن المعز
بن باديس [ ... ]

Commentary:
The note occupies the space in the lower margin and was clearly added after the preceding passages. In this particular case, al-Maqrīzī indicated the source as being Jīnān al-Janān by Ibn al-Zubayr. He is to be identified as al-Rashīd ibn al-Zubayr (d. 562/1166) and the full title of his book is Jīnān al-Janān wa-Riyāḍ al-Adhḥān. This is one of the sources al-Maqrīzī relied upon for the Fatimid period, and essentially for Al-Muqaffā, as it dealt with the poets and writers up until his own time. It was relied upon heavily by later authors like al-‘Imād al-Iṣfahānī in his Kharīdat al-Qasr, Ibn Khallikān in his Wafayāt al-A’yān, and Ibn Sa’īd in his Al-Mughrib fi Ḥulā al-Maghrib (the parts regarding Fustāṭ and al-Qāhirah), sources which were also used by al-Maqrīzī. However, as his working method reveals, he was always eager to go back to contemporaneous sources, and from the quotations in Al-Muqaffā, one understands that he had access to a copy of Ibn al-Zubayr’s book. This note on an event which occurred in al-Mahdīyah doubtlessly found its way into many of al-Maqrīzī’s books, given that it concerns the Zirid Tamīm ibn al-Mu’izz, even though his name appears in Ittiṣāṣ al-Ḥunafāʾ.

XLVII. (fol. 122r)
No title: Extract which concerns the secretaries of Ibn Ṭūlūn.
Incipit (fol. 122r, line 1):
ما خلت دار أحمد بن طولون قت من كتاب خفي الشخص بقف عنده بحرف كاتب السر [ ... ]
(السيرة، ص. 210)
Explicit (fol. 122r, lines 3–4):
[ ... ] فإن كان فيه شيء يحتاج إلى تغيير أو زيادة تقدم في ذلك ما يمتثل.

Commentary:
This passage, which was scribbled down at the same time as XLV, was found in

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70Al-Maqrīzī gives the title in the biography he wrote on Ibn al-Zubayr as Al-Jīnān wa-Riyāḍ al-Adhḥān (Al-Muqaffā, 1:534–35).
71See 8: 573.
al-Balawi’s book on Ibn Ṭūlūn.73 Al-Maqrizi integrated it into Ahmad ibn Ṭūlūn’s biography in Al-Muqaffā,74 although it differs slightly from al-Balawi’s wording.

XLVIII. (fol. 122r)
No title: Quotation regarding the fact that the witnesses (ʿudūl) in the Fatimid period used to wear their turban with the end tied under their chin in order to differentiate themselves.
Incipit (fol. 122r, line 7):
كان العدول في زمن المصريين بالدولة الفاطمية يتحككون ولا يفعل ذلك إلا العدول ليتميزوا بذلك عن غيرهم [...].
Explicit (fol. 122r, line 12):
شاهد الحسن في محياك عدل كيف لا وهو بالمؤزار محنك
Commentary:
This note was written just below the previous one. Al-Maqrizi used a symbol in red ink to attract attention (qif) and differentiate it. The poet whose verses are quoted here, Ibn Qalaqis (d. 567/1172),75 played a role in Fatimid diplomacy as a cultural envoy to Sicily and Yemen.76 The source is not indicated and could not be identified,77 but could be the same as one considered for the next entry.78 The material was not found in the works of al-Maqrizi, who probably devoted a biography to this poet in the lost part of Al-Muqaffā.

XLIX. (fol. 122r)
No title: Report of an event dealing with the Fatimid caliph al-Ḥāfiz and the poet Tilmidh Ibn Sābiq (d. 536/1141–42).
Incipit (fol. 122r, line 13):
اجتمع الشعراء باب الحافظ فتناوا في القول [...].
Explicit (fol. 122r, line 19):

74Al-Muqaffā, 1:452 (biography of Ahmad ibn Ṭūlūn).
76See al-Maqrizi, Al-Muntaqā, 135.
77These verses are not quoted in his biography in al-ʿImād al-İsfahānī, Kharīdat al-Qaṣr wa-Jarīdat al-ʿAṣr: Qism Shuʿarāʾ Miṣr, ed. A. Amīn, Sh. Dayf and I. Abbās (Cairo, 1951), 1:145–65. His Divān (ed. Kh. Murtān, Cairo, 1905) was not available to me.
78I have some doubt that Ibn al-Zubayr (d. 562/1166) would have included verses from one of his contemporaries who passed away after him.
Commentary:
The position, just below the preceding note, the script, and the color of the ink would imply that this report comes from the same source. In this case, fortunately, the passage has been identified in several sources. In chronological order, they are: al-‘Imād al-İṣfahānī, Kharīdat al-Qaṣr,79 Ibn Muyassar, Akhbār Mīṣr,80 and Ibn Saʿīd, Al-Nuğūm al-Zāhirah.81 Ibn Muyassar looks like the most plausible source for al-Maqrīzī, because he provides the introduction to Tilmīd ibn Sābiq’s verses in detail, as given here. However, regarding the wording, there is a slight difference. On the other hand, in the biography al-Maqrīzī devoted to this poet,82 he quoted a similar passage citing his source as al-Rashīd ibn al-Zubayr’s Jinān al-Janān! There, the verses are very briefly introduced and one wonders if the qaʿla that precedes them really means that al-Maqrīzī is quoting verbatim. An analysis of the sources mentioned earlier will help to clear up this confusion. Al-‘Imād al-İṣfahānī and Ibn Saʿīd both admit that they rely on the Jinān al-Janān.83 Even if the latter added that this poet is among those mentioned by al-‘Imād al-İṣfahānī, there is no doubt that he quoted the verses directly from Ibn al-Zubayr’s work, as he supplied information not found in the Kharīdah in the introduction to the poem. Turning to Ibn Muyassar, one must presume that he also relied on the same source. In this case, he did not summarize, but surely changed the words.84 Strikingly, the passage found in al-Maqrīzī’s Muntaqā min Akhbār Mīṣr was copied, almost verbatim, in his Ittiʿāz al-Hūnafīʾ,85 although he quoted the present excerpt in Al-Muqaffā. It proves that he could not manage his many notes and cards as he would have liked to. Another decisive argument for considering Ibn al-Zubayr can be found in note XLVI (see above), on the same folio (122v), where his name and the title of his book are explicitly given. Its position in the lower margin, just after extract XLV, which was followed on the recto by XLVII

79 Al-‘Imād al-İṣfahānī, Kharīdat al-Qaṣr, 2:64.
80 Al-Maqrīzī, Al-Muntaqā, 134.
82 Al-Muqaffā, 1:668.
84 Unless this is due to al-Maqrīzī, given that we only have his resumé of Ibn Muyassar’s Akhbār Mīṣr. There is no reason to believe that he did not proceed in this case as with the other excerpts. A. F. Sayyid already noticed that passages attributed to Ibn Muyassar in the Khīṭat are not found in the Muntaqā made by al-Maqrīzī. See Sayyid, Lumières, 36.
(same source) and XLVIII (which may also come from Ibn al-Zubayr), shows that he continued to take notes from Ibn al-Zubayr’s book, where he could find enough blank space. Based on this and what has been said, Ibn al-Zubayr’s Jinān al-Janān must be considered the most likely source for this passage (see also the next entry, no. 1). From a chronological point of view, this means that he had access to this source after Al-Sīrah al-Ṭūlūniyyah of al-Balawī.

L. (fol. 122r)
No title: Three biographies not linked to one another.

1) علي بن جعفر بن الحسن أبو القاسم بن البوين التنوخي المري
2) أحمد بن عثمان بن هبة الله بن أحمد بن عقيل فتح الدين أبو الفتح المعروف بابن أبي الجواهر
3) ججي يحيى بن عبد الله أبو زكريا مولى عثمان بن عفان

Commentary:
The three biographies occupy two different spaces on the page: the first is on the right side which was left blank after al-Maqrīzī copied the preceding entry, while the other two were placed in the left margin, beginning from the edge of the page. It is clear that no. 1 was written before the other two. Moreover, these appear to have been written at a later date (the first ism is written very carefully for both of them, while this is not the case for no. 1). Consequently, the first one possibly comes from a source which differs from the other two. No. 1 could stem from Ibn al-Zubayr’s Jinān al-Janān for these reasons and those mentioned for the previous entry. This hypothesis is supported by the fact that the subject of the biography lived during the vizierate of al-Afdal (d. 515/1121), the presence of poetic verse, and a passage found in the biography: “min al-tāri‘in ‘alá Miṣr” (among those who came unexpectedly to Egypt), which echoes the definition given for the Jinān al-Janān. The information is untraceable not only in Al-Muqaffā and Itti‘āz, but also in other sources for the same period.86 No. 2, as well as no. 3,

86In the indexes to Ibn al-‘Adim, Bughyat al-Ṭalah fi Tārikh Ḥalab, ed. S. Zakkar (Damascus, 2008/1988), 11:5209, an ‘Ali ibn Ja‘far ibn Buwayn al-Ma‘arrī is mentioned as appearing on pp. 1831–35. This is a mistake due to a shift in the page numbers. He appears in fact in 10:4545. There the author reports facts concerning Abū al-‘Alā‘ ibn Buwayn al-Ma‘arrī, said to be a relative of Abū al-Ḥasan ‘Ali ibn Ja‘far ibn Buwayn al-Ma‘arrī, the famous poet. Ibn al-‘Adim managed to obtain two verses of this Abū al-‘Alā‘ through Abū Ja‘far Muḥammad ibn Abī al-Bayān Muḥammad ibn ‘Ali al-Tanūkhī al-Ma‘arrī. He also transmits two verses through al-Silafi. In the chain of transmitters, we find once again this Abū Ja‘far (with another name appended, ‘Ibn al-Jawāri‘) who says that he heard these two verses when they were recited to his father in Egypt by his relative who, afterwards, requested a diploma (ižāzah) for them. From this it appears that his
obviously come from another source, due to the dates and their style. The first appears in several sources of the Mamluk period, but the text in the notebook does not match them exactly, giving additional or different information. An interesting feature appears in the addition by al-Maqrizi, just at the end of it: “yudhkar fi Khiṭṭat Miṣr.” He must have completed this since the mark symbolizing the accomplishment of this task is also found over the first ism of this person.87 In fact, in the section dealing with the Ḥammām Ibn Abī al-Ḥawāfīr, a short identification of the builder is provided, where the date is more complete, corresponding to what is found in al-Nuwayrī.88 The day of his death has been corrected, for example, but the wording is al-Nuwayrī’s. He also added some of the data from the notebook. The third biography was also reused with the same mark, but was not located. Perhaps it is in the missing part of Al-Muqaffā.

LI. (fols. 198v–199r)
Incipit (fol. 198v):

قال العلامة شمس الدين محمد بن النقاش في كتاب العبر في أخبار من مصلى وغير يوم الثلاثاء ثاني ذي القعدة سنة 711 توفي الشيخ العلامة الفاضل البليغ المتضاع الإمام في العربية والنشر جمال الدين عبد الله بن يوسف بن هشام المصري [ . . . ]

Explicit (fol. 199r):

. . . [للقضي الحكيلي وإحسانه إليه فقال ولد سنة 708.]

Commentary:
The biography begins in the lower margin of the page and then runs onto the other folio, along the spine. It is found in the quire containing the resumé of al-Ṣafadī’s Al-Wāfī bi-al-Wafāyāt. The source is clearly indicated as being Ibn al-Naqqāsh’s Kitāb al-‘Ibar fī Akhbār Man Maḍā wa-Ghabar. (See entry XXXIX, where quotations from the same source appear, some also dealing with obituaries of the year 761). The subject of the biography is the famous grammarian Ibn Hishām (d. 761/1360), author of Muğnī al-Labīb ‘an Kutub al-A’ārīb. Al-Maqrīzī undoubtedly devoted some space to him in his Al-Muqaffā, but it is missing in the extant manuscripts. One can see evidence of this in Ibn Taghrībīdī’s biography of this

87See above, XLIV.
At the end, he added a statement different from that of his master about the date of his death: “wa qāla al-Maqrīzī: fī yawm al-thulāthāʾ thānī dhī al-qāʿ dah min al-sanah.” It agrees exactly with the date mentioned in the notebook. This could mean that Ibn Taghribirdī had access to this manuscript, as Ibn Ḥajar did, although it is also conceivable that he referred in fact to Al-Muqaffā.

LII. (fol. 204v)
No title: Quotation of an event regarding the sultan Berk-yaruq and Maḥmūd ibn Sebüktigin.

Incipit (fol. 204v, lines 12–16):

َثْجَمَ رَجَبَ الْمَلِكِ الْمُحْمَّدَ بِإِلْكَيْبِ إِلَى مَحْمُودِ بْنِ سَيْبِيْكِن. قَالَ: فَنَخَلَت

 عليه وهو جالس في طارمة عظيمة ( . . . ) (المنتظم، ص ١٧، ص ٤٩)

Explicit (fol. 204v, lines 27–28):

١٥٧٠] رويت له الخبر عن النبي عليه السلام لنادى سعد بن معاذ في الجنة أحسن من هذا فيكي.

Commentary:
With fol. 204v, the resumé al-Maqrīzī decided to make from al-Ṣafadī’s Al-Wāfī bi-al-Wafayāt ends abruptly with an ʿAhmad. Some space remained (about one quarter) that was later filled in with the present note, which belongs to a series of moralistic reports: after having been shown the treasuries of the Sultan of Ghaznah, the visitor concludes his visit with a hadith reminding him of the vanity of terrestrial wealth. Dealing exclusively with events that occurred in the eastern part of the Islamic empire, it must have been selected from a book written by a well-informed scholar from that region. Indeed, the note was identified as corresponding, almost word for word, to Ibn al-Jawzī’s Al-Muntazam fī Tārīkh al-Mulūk wa-al-Umam.91 There is a substantial difference: in the note, al-Maqrīzī connected the event to Maḥmūd ibn Sebüktigin, while Ibn al-Jawzī connected it to Ibrāhīm ibn Masʿūd ibn Maḥmūd ibn Sebüktigin, which is of course correct.92 Notwithstanding, Al-Muntazam must be considered the source, which is confirmed by another entry (LV) that contains data identified in the same text. Thanks to the position of this excerpt and the other connected with it (LV), we can postulate that al-Maqrīzī

90 See “Maqriziana I/1,” 25.
92 Ibn Kathīr also made a mistake by giving his name as Ibrāhīm ibn Maḥmūd ibn Masʿūd ibn Maḥmūd ibn Sebüktigin. See Ibn Kathīr, Al-Bidāyah wa-al-Nihāyah (Cairo, n.d.), 12:157 (under year 492).
first had access to the source where he wrote entry LIII, placed in between, and only then to Al-Muntażam. Once again, the notebook provides precious information on the chronological order in which this historian consulted his sources, and consequently will help to reconstruct the chronological order in which he composed his books. Unfortunately, in this particular case, the material of this note was apparently not reused by al-Maqrīzī.

LIII. (fols. 204r–123r)
No title: A faṣl whose subject is the sky.
Incipit (fol. 204r, lines 1–2):

فصل: قال عبد الله بن المعتز في وصف السماء،
كان سماؤنا لما تجلت خلال نجومها عند الصباح [...] ( نهاية الأدب، مع 1، ص 33–39)

Explicit (fol. 123r, line 13):

[...] هذا الارتفاع شبه التحبر.

Commentary:
The recto of the folio was later covered with passages dealing exclusively with the sky and the planets. Defined by al-Maqrīzī himself as a section (faṣl—this word written in red ink), it can be divided into several parts: 1) some verses of poets like Ibn al-Mu’tazz, Zāfir al-Ḥaddād, Abū al-‘Ala’ al-Ma‘arrī, and al-Buḥṭurī, 2) a commentary on the Quran 81:15–16, and 3) an explanation of the meaning of the names of the planets. The latter two found their way in the same order and with almost the same wording into Al-Khiṭṭat (1:5–6), where the source is not given. The whole could be identified as coming from al-Nuwayrī’s Nihāyat al-Arab fī Funūn al-Adab. The distance between no. 1 and 2–3 explains why they were organized in a different manner on the folio: the first lies in the first two thirds of it, while the second and the third begin beneath it, running horizontally from the margin towards the spine, and then in the same direction on fol. 123r. Despite the fact that al-Maqrīzī reused nos. 2 and 3 in his grand œuvre, he neglected the first one containing only poetry.

LIV. (fol. 123r)
No title: A faṣl dealing with the shifting of the year of reference for the kharāj.
Incipit (fol. 123r, lines 14–17):

93 It was not identified by A. F. Sayyid in his edition (1:11–13).
94 (Cairo, 1342/1923), 1:33–35 (passage no. 1), 38 and 39 (passages 2–3).
95 Neither al-Nuwayrī’s name nor the title of his book appear in Al-Khiṭṭat.
Explicit (fol. 123r, lines 32–33):

...] يحولون السنة الخراجية إلى الهلالية والله أعلم.

Commentary:
In *Al-Khiṭat* (1:273), al-Maqrīzī dedicated a section to this particular subject which he entitled “dhikr taḥwīl al-sanah al-kharaǰīyah al-qibṭīyah ilā al-sanah al-hilālīyah al-‘arabīyah wa-kayfa ‘umila dhālik fī al-islām.” It would have been strange if he did not insert the data found here, which is also the subject of a section (called here *faṣl*, written in red ink). And indeed, the first half of it was introduced at the beginning. Curiously, the end of this small excerpt, which gives an explanation for the use of the word “taḥwīl,” was not deemed by al-Maqrīzī important enough to be included there or anywhere else. The source from which he selected the data is not indicated and could not be identified. Its position, at the end of the preceding entry, which has been identified as originating in al-Nuwayrī’s *Nihāyat al-Arāb*, might suggest that it is of the same origin, but this is not the case.⁹⁶

**LV. (fol. 123v)**
No title: Five biographies of individuals who died in Baghdad in the fifth century.

List of the biographies:

1. أبو جعفر مسعود بن الحسن بن عبد الرزاق البياضي الشاعر (ت 478) (المنتظم, ص 16, رقم 1359, رقم 3459)

2. محمد بن الحسن بن عبد الله بن أحمد بن يوسف بن الشبل الشاعر (ت 473) (المنتظم, ص 16, رقم 3511)

3. عبد السلام بن محمد بن يوسف بن بندر أبو يوسف الفوزني (ت 488) (المنتظم, ص 17, رقم 3511)

4. يحيى بن عيسى بن جزيلة الطبيب (ت 493) (المنتظم, ص 17, رقم 371)

5. أبو سعد العلاء بن الحسن بن وهب بن موصلابا الكاتب (ت 497) (المنتظم, ص 17, رقم 375)

Commentary:
These biographies completely cover the folio. A mark in red ink, already examined in other circumstances (*qif*), has been placed over the first part of their names in

⁹⁶This observation is also valid for the other encyclopedias like al-Qalqashandī, *Ṣubḥ al-Aʾshā* (13:54 ff.), or books dealing with the kharāj like al-Makhzuṃī, *Al-Minhāj*. 
order to separate them distinctly. A close examination of the dates of death reveals that they were taken from a book in the chronicle or *ṭabaqāt* genre. Moreover, their Baghdad origin means that the book focused mainly on that region. Proper identification is facilitated by al-Maqrīzī’s habit of relying on original or the most contemporary biographical data available. In this case, the five biographies were located in Ibn al-Jawzī’s *Al-Muntaẓam*, already identified as the source of no. LII.

It is interesting to note that no. LII pertained to the year 492, which means that al-Maqrīzī came across it after biography no. 3 here. He decided to scribble it down elsewhere in the notebook, presumably because it was not related to his purpose of taking notes on biographies. No common link could be established between all the biographies, except their origin which normally should have excluded them from al-Maqrīzī’s interest. In fact, none of them was found mentioned in his works, and surely not in *Al-Muqaffā*, although one of the subjects (no. 3) lived for 40 years in Egypt, which should have ensured a place for him in the dictionary. The last one, a secretary under three Abbasid caliphs for no less than 65 years, might have caught his attention for his book on secretaries. This is confirmed by the presence of another biography of this same individual found at the end of the resumé al-Maqrīzī wrote of Ibn Muyassar’s *Akhbār Misr*. The copyist, who relied on al-Maqrīzī’s autograph, probably found it at the end of the resumé or on a slip of paper and decided to place it at the end of the abstract, just after al-Maqrīzī’s colophon. The text is different from what we read in the notebook, indicating that this biography comes from another source, but it is intriguing that al-Maqrīzī was interested in this individual for the purpose mentioned earlier. What appears as a double entry is nothing else than two excerpts regarding one person, taken from two different sources.

**LVI. (fols. 125v–130v)**

No title: Biographies of men, mostly Egyptians, who died mainly in the seventh and eighth centuries.

List of the biographies:

(1) محمد بن عُتِّبَ (ت 249) (fols. 125v–126r)

(2) محمد بن سعد القرطبي (ت 327) (fols. 126v–127v)

(3) محمد بن عبد الرحيم بن عمر بن سلمان الإدريسي الشهير الحسن أبي عبد الله وآبي جعفر الفاوقي المصري (ت 444) (fols. 127v–128v)

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97He may have been included in the now-missing part of *Al-Muqaffā*.

98See above, XXXVII.

Maqriziana I: Discovery of an Autograph Manuscript of al-Maqrizi: Towards a Better Understanding of His Working Method (Description: Section 2) (MSR X.2, 2006)

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DOI of Vol. X, no. 2: 10.6082/M1JHJ3J9R. See https://doi.org/10.6082/7GWW-2X45 to download the full volume or individual articles. This work is made available under a Creative Commons Attribution 4.0 International license (CC-BY). See http://mamluk.uchicago.edu/msr.html for more information about copyright and open access.
16) محمد بن الوهاب بن عبد الله بن عابدين بن آشور أبو بكر الفهري القرشي الأندلسي
الطرطوني المالكي المعروف بابن أبي رندقة (ت 520) (fol. 128r)
17) محمد بن حبيب بن عبد العزيز أبو بكر بن أبي عمران الكردي المصري الصوفي الفصحي
المعروف بابن الجبيق بسبيروه (ت 358) (fol. 128v)
18) محمد بن ناجم بن عبد الله بن زنجان أبو عبد الله أحمد بن الفاضل الدين الخوخي الشافعي (ت 467) (fol. 128v)
19) محمد بن نصر الله بن عبد الوهاب علاء الدين الجرجي (ت 736) (fol. 128v)
20) محمد بن عبد الله بن أحمد بن شكر أبو البركات نفس الدين بن الفاضل المخلص بن كمال
الدين أبي السعدات (ت 680) (fol. 128v)
21) محمد بن يحيى بن الحضير بن حاتم بن سلطان بن طولون أبو عبد الله الأنصاري الفقيهي (ت 706) (fol. 128v)
22) محمد بن يحيى بن الفضل بن يحيى بن عبد الله بن القاسم بن المظفر مجيي الدين الشهروزي
المورسي (ت 589) (fol. 128v)
23) إبراهيم بن أحمد بن محمد بن إسماعيل بن القاسم الرئيسي بن إبراهيم طباطبا بن إسماعيل بن
إبراهيم بن الحسين بن الحسن بن علي بن أبي طالب أبو إسماعيل بن أبي القاسم الرئيسي (ت 369) (fol. 129r)
24) إبراهيم بن إسماعيل بن سعيد بن أبي بكر محمد بن سليمان العباسي الهاشمي (ت 559) (fol. 129r)
25) إبراهيم بن إسماعيل بن سعيد بن أبي بكر محمد بن سليمان العباسي الهاشمي (ت 559) (fol. 129r)
26) إبراهيم بن الحسين بن الحسن بن علي بن أبي طالب أبو إسماعيل بن إبراهيم الرئيسي (ت 482) (fol. 129r)
27) إبراهيم بن سلطان أبو إسحاق الجبيري (ت 129) (fol. 129r)
28) محمد بن أحمد وقيل أحمد بن محمد أبو عبد الله الواسطي (ت بعد 721) (fol. 129v)
29) محمد بن أحمد أبو عبد الله الجرجاني (ت قبل 570) (fol. 129v)
30) محمد بن الحسن بن عمر بن حفص بن موسى بن عبد الرحمن أبو عبد الله اليماني التنومي
المصري (ت 400) (fol. 129v)
31) محمد بن الحسن بن زيد بن الحسن بن ظفر الأحول أبو عبد الله الحسيني
الأرموي (ت 650) (fol. 129v)
32) محمد بن سعيد بن حماد بن زهير بن عبد الله بن حياني الصنهاجي (ت 695) (fol. 130r)
Commentary:
The fourteenth quire of the notebook opens with two sections (faṣl) on juridical matters. Only two folios were used for this purpose, which means that the remaining parts of the quire, to which was probably added what is now fol. 3, were available for further notes. The space was used for 42 biographies and other unrelated notations, scribbled in all directions. An examination of this list reveals that it can be divided into several groups alphabetically. These biographies follow the traditional system of ordering in biographical dictionaries, which begins with individuals named Muhammad, and then proceeds to those whose first name began with hamzah, etc. Al-Maqrizi took great pains to write the first ism, in all cases, in red ink, to better catch his attention. Nonetheless, there are gaps in the sequence of the biographies. For instance, nos. 9–12 do not fit in the sequence of the first group represented by nos. 3 to 30, as well as nos. 36–37 in the second group (nos. 31 to 39). For nos. 10–12, an explanation can be found in the fact that they all figure on fol. 3, now a fly-leaf, which was not there initially. No. 9, instead, is written on fol. 126v, in a script different from the other two found on the same folio, showing that it was jotted down at a different time. Finally, from this long list, six groups may be identified: the first one is represented by nos. 1–2, the second by nos. 3–8 and 13–30, the third by nos. 9–12, the fourth by nos. 31–35 and 38–39, the fifth by nos. 36–37, and the sixth by nos. 40–42. My hypothesis is that each group comes from a different source. It is partly confirmed

100 See "Maqriziana I/1," resumé VI, 46–48.
by groups 1 and 5. Group 1 is found only on fol. 125v, together with two other notes with a historical content (see below LVII, LVIII). As is shown under LVII, the source indicated there, Kitāb al-Kamā‘im, is quoted indirectly by al-Maqrīzī from Ibn Sa‘īd’s Al-Mughrib fī Hulā al-Maghrib, where the passage could be precisely located. A quick search in the same book demonstrates that both biographies share the same origin with note LVII. The text is clearly the same, even though al-Maqrīzī simplifies Ibn Sa‘īd’s ornate style. It is not surprising that other notes from Ibn Sa‘īd’s books appear in the same quire (those indicated above and also LX and LXI). For group 5, both biographies were taken from Ibn ‘Asākir’s Tārikh Madīnat Dimashq, which is stated as the source of LXIII and LXVII.

As for groups 2–3–4–6, the subject (or subjects) conform to the classic organization of the biographical dictionaries: first Muḥammad, followed by other isms in alphabetical order. Considering the dates of death (the earliest 358, the latest 749), research to find their origin should focus on a biographical dictionary with a large temporal scope, such as al-Ṣafadī’s Al-Wāfī bi-al-Wafyāt. As already noticed, the notebook contains a summary of some parts of this book (see V), corresponding exactly to the letters represented in this group. In fact some of them can be found in this work, but it would be illogical to consider that al-Maqrīzī prepared an epitome, and that he later reconsidered, choosing other biographies from Al-Wāfī and writing them elsewhere in the notebook. Besides the fact that not all the biographies in it were identified, this claim is also supported by the material evidence. Biography no. 21 already appears in the resumé of al-Wāfī, and both differ from each other, in terms of the information they provide. A collation with several books of the genre considered yielded no result, nor did a study of the internal evidence in the notebook or in al-Maqrīzī’s works where the data was introduced. For instance, one can read a statement of al-Yaghmūrī (d.


102 This was placed on fol. 3, which explains why this fly-leaf was replaced in that quire.

103 Al-Maqrīzī cites Wardān in Al-Khitāt, 2:190, which explains the presence of his biography in the notebook.

104 The geographical link between all these biographies (all these individuals were born, lived, or passed away in Egypt) would be too restrictive. What appears as a common link in the notebook could be nothing more than the result of al-Maqrīzī’s selection in a biographical dictionary with a broader geographical scope.

105 Muḥammad, then names beginning with hamzah up to Aydamur.

106 See “Maqriziana I/1,” 42 (no. 26).

107 Most of them will be found in Al-Muqaffā, but some parts also appear in Al-Suluk and Al-Khiṭṭat.
673/1274, see below LIX) regarding the reliability of the subject of biography no. 27 on hadith matters. This statement was not found in any of the sources where a biography of this scholar was identified,\(^{108}\) and more curiously not even in *Al-Muqaffā* where al-Maqrīzī kept silent on it.\(^{109}\) No. 3 (al-Idrīsī) constitutes another interesting example of this kind of cross-reference work. He is the author of a book on the Pyramids,\(^{110}\) quoted in his biography in the notebook. He has not been the subject of many reports in the works that have been preserved.\(^{111}\) In his notice in *Al-Muqaffā*, al-Maqrīzī quotes Ibn Musdī\(^ {112}\) (d. 663/1265), who composed a *Mu’jam* in three volumes, again demonstrating his ability to find contemporary sources. None of the sources preceding al-Maqrīzī match the biography in the notebook. For instance, the date of his death appears in the notebook and in *Al-Muqaffā* as being 644, although the year 648 is recorded in the other sources.\(^ {113}\) No. 33 can also be studied in this way. Al-Maqrīzī mentioned his sources in the biography he wrote about him in *Al-Muqaffā* (5:594–95, no. 2144). These sources were al-Qiftī’s *Tārīkh al-Nuhāt* and al-Musabbihī. A comparison with these data in the notebook reveals that some of the information came from both of these sources, but that the quotations are more complete in *Al-Muqaffā*. From this, it must be understood that the biographical dictionary from which the actual biography has been summarized in the notebook relied on both these sources and that al-Maqrīzī later had access to them. In fact, he always tried to discover more reliable or direct sources.

Notwithstanding all this, the ultimate source of these biographies remains to be discovered. Meanwhile, the data provided will enlarge our knowledge of Egyptian historiography, as many of the subjects of these biographies were historians, and all the data was not reused by al-Maqrīzī in *Al-Muqaffā*. A good example is no. 13, which consists of a biography of al-Musabbihī. The notice contains a very interesting passage already quoted.\(^ {114}\) The question arises whether this is a statement made by the author of this biography or by al-Maqrīzī himself. A *Muntaqā Tārīkh al-Musabbihī* is registered, but Rashīd al-Dīn al-Mundhīrī (d. 643/1245–46 or 644/1246–47) cannot be considered the author of this statement because it does


\(^{114}\) See above, XXXVIII.
not belong with the other biographies. As I have tried to demonstrate, these other
biographies came from a single source. Moreover, some of them deal with individuals
who died well after al-Mundhir. The fact that al-Maqrizi prepared a resumé of
al-Musabbihi’s Tārīkh proves, however, his interest in historical matters, particularly
from the Fatimid period. Thus, the only answer that can be put forward is that the
statement is al-Maqrizi’s, and that he added this personal information in the
middle of a biography he summarized.

LVII. (fol. 125v)

Commentary:
As argued above (see preceding entry), this short quotation is found on a folio
where biographies were identified as coming from Ibn Sa‘id’s Al-Mughrib. This
conclusion is partly thanks to the mention of the indirect source from which
al-Maqrizi said he took it: Al-Kamā‘im. This book was written by al-Bayhaqī
(‘Ali ibn Zayd, d. 565/1169116), and is exclusively cited on several occasions by
Ibn Sa‘id in his own work. Indeed, the passage is found in the second book of
Al-Mughrib dealing with the history of Fustat: Al-Ightibāt fī Ḥulā Madīnat al-
Fustat.117 In Al-Khitat (1:40), where it was reused, al-Maqrizi indicated the direct
source (Al-Mughrib) from which he took it, although he did not indicate this
source in the notebook. This is probably due to the fact that he knew that all
excerpts he took from Al-Kamā‘im were taken only from this source. Ibn Sa‘id’s
books appear later in the notebook (see LX, LXI).

LVIII. (fol. 125v)
No title: Quotation of a passage regarding the plunder that took place during
al-Mustansir’s reign (460–61).

Explicit (fol. 125v, line 29):

‘115His lost Tārīkh Miṣr might have contained data regarding al-Musabbihi.
116On Bayhaqī, see GAL S1:557–58.
117Ibn Sa‘id’s Al-Ightibāt, 1.
Commentary:
The excerpt is introduced by an indicative title written in red ink: “min khabar al-Mustansır.” It was placed in front of the preceding entry, and logically one could conclude that it shares the same origin as the other items on the folio. However, this is contradicted by the color of the red ink which differs from the ink used elsewhere on this folio, which indicates that it was jotted down at a later date. These notes deal with horrific events that happened during the famine which struck the entire country during the years 460–61, events he treated comprehensively in Al-Khiṭṭāt and Ittiʿāz al-Ḥunafā’. A positive event from this period was the extraction of treasures from the khizānat al-silāḥ. In Al-Khiṭṭāt, he devoted a section to the khazā‘in al-silāḥ (1:417–18) where the same subject is scrutinized on the basis of Al-Dhakhāʾir wa-al-Tuhaf, the well-known treatise on treasures, mostly those plundered in al-Mustansır’s reign.

Unfortunately, the data in the notebook was not used there. However, it is found verbatim in Ittiʿāz al-Ḥunafā’ (2:296 [ll. 3–6] and 296–97 [ll. 15–1]). It is interesting to note that al-Maqrīzī provides crucial information there for the identification of the data, as he introduces it thus: “wa-wasʿa ilā Baghdaḍ ‘alā yad al-tujjar mimma khurrija min al-qasr, ‘alā mà waqaftu fī tārīkh baʿd al-baghdaḍ.” One wonders why he did not give the name of this History composed by a scholar from Baghdad! There could have been many potential candidates with such a vague indication, but, as already proven in several cases, it is better to consider a source already mentioned in the notebook for the given period. This leads us unequivocally to Ibn al-Jawzi’s Al-Muntazam. Under the year 462 (16:116–17) he recalls some events that happened in Egypt during that year through the testimonies of Egyptians who fled from the country to find relief in other areas. Among these is the passage excerpted by al-Maqrīzī. The order as well as the wording leave no doubt that Al-Muntazam was the source in this case too.

LIX. (fol. 3v)
Incipit (fol. 3v, line 1):

[...]

Explicit (fol. 3v, lines 9–10):

... وصار حماما يغسل الرجل رأسه بدرهم وآكتر ونندم صلاح الدين على خراب عسقلان وأبقى

Commentary:
The excerpt occupies half of the page and was written from bottom to top, from the spine toward the middle of the page. The source is given as al-Yaghmûrî (Yûsuf ibn Ahmûd ibn Maḥmûd ibn Ahmûd al-Asadî, d. 673/1274), who is quoted, almost always for personal testimonies, on several occasions in Al-Muqaffâ and Al-Khitât. Al-Maqrîzî explains how he became acquainted with it in this excerpt and in Al-Muqaffâ: he managed to obtain an autograph copy of al-Yaghmûrî’s book. In this particular case, the author himself relied on an autograph copy of al-Baghdâdî’s work. He is to be identified as ‘Abd al-Latîf ibn Yûsuf ibn Muḥammad al-Baghdâdî (d. 629/1231), the author of Al-Ifâdah wa-al-I’tibâr fî al-Umûr al-Mushâhâdah wa-al-Ḥawâdith al-Mu’âyanah bi-Arḍ Miṣr, also cited as a direct source by al-Maqrîzî in Al-Khitât. But obviously, al-Maqrîzî deemed al-Yaghmûrî’s work valuable for the first part of Al-Sulûk, because it is there that

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122 See the third extract given in n. 119 above.

123 Ed. Ahmûd Ghassân Sabânî (Damascus, 1403/1983). Since the note found in the notebook concerns ‘Akkâ, the city near which Saladin established his camp, and which was visited by ‘Abd al-Latîf al-Baghdâdî in 587/1191, it is no surprise that it does not appear in his book entitled Al-Ifâdah wa-al-I’tibâr in which he recorded his stay in Egypt during the years 588–89.

this passage is found. The wording is exactly the same, with a considerable difference: in Al-Sulûk, al-Yaghmûrî’s name is omitted, as if he wanted to imply that al-Baghdâdî was his direct source in this case. Be that as it may, he did not dare to quote al-Yaghmûrî’s words (râ’aytu bi-khatû . . .), but replaced them with a more pragmatic “qâla.”

LX. (fol. 3v)
Title on fol. 3v, lines 32–33: [Quotation of] Al-Muḥallá bi-al-Ash‘âr/Ibn Sa‘îd.

Incipit (fol. 3v, lines 11–14):
غائة من بلاد السودان في المغرب الأقصى عزا ملكها وهو من ولد صالح بن عبد الله بن الحسن بن العلي بن أبي طالب ( . . .)

Explicit (fol. 3v, lines 31–32):
[...] وأوسعها متجرا وأعلىها مسلمون.

Commentary:
The second half of fol. 3v was later covered with a quotation extracted from Ibn Sa‘îd’s Al-Muḥallá bi-al-Ash‘âr, al-Maqrîzî being very precise in this case (“naqaltuhu”). From a chronological point of view, it means that he had access to this work of Ibn Sa‘îd after al-Yaghmûrî’s book. Al-Muḥallá bi-al-Ash‘âr is attested for the first and last time in the notebook: al-Maqrîzî rather exploited Ibn Sa‘îd’s other book entitled Al-Mughrib fî Ḥulâ al-Maghrib (see XXXIII, LVII, LXI), at least the part dealing with Egypt. The content of this passage is interesting in that it contains an indirect quotation of the Kitâb Ujâr [or better Rujâr], better known under its full title Nuzhat al-Muṣhtâq fî Ikhtirâq al-Âfâq, compiled by al-Idrîsî (Muḥammad ibn Muḥammad, d. 560/1164). These few lines do not appear in this source, and this is not surprising: two other excerpts known to come from this book in Al-Khitâṭ were not found in the version that reached us. The first one is mentioned by al-Maqrîzî through al-Nuwâyri, who probably borrowed it from al-Wâṭwâṭ (see below under LXX), while the second came through Ibn Sa‘îd’s Al-Mughrib. The interesting point concerns the first of these because it deals with the Nile and how it divides various areas in Nubia and beyond, with

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125 Al-Maqrîzî, Al-Sulûk, ed. Muḥammad Muṣṭâfâ Ziya’dah (Cairo, 1934), 1:94.
126 Except that the last sentence in the notebook is not cited there.
128 Al-Maqrîzî, Al-Khiṭâṭ, 1:53 (quoted with its full title).
129 Ibid., 1:341 (quoted as Kitâb Ujâr).
specific mention of the Ghana river. Here in the notebook, information is precisely
provided on the king of Ghana and the palace he built on the Nile in 510. There is
also a description of his habits. Al-Maqrīzī does not seem to have taken advantage
of any part of this note, either in Al-Khitat or in Ittiāz al-Ḥunafāʾ.\footnote{For the year 510, the autograph contained three blank folios. See al-Maqrīzī, Ittiāz al-Ḥunafāʾ, 3:56.}

As for Al-Muhallā bi-al-Ashʿār, al-Maqrīzī used it in two other cases,\footnote{Al-Khitat, 1:485 and 2:181.} in which another indirect source appears: al-Qurtū (see LVI, no. 2), who makes reference to the Thousand and One Nights. On this basis, Z. M. Ḥasan\footnote{Ibn Saʿīd, Al-Ightibāt, 23m.} refuted C. Brockelmann’s view\footnote{GAL 1:337.} that Al-Muhallā was identical with Al-Qidh al-Muʿallā fī al-Tārīkh al-Muḥallā, another item of Ibn Saʿīd’s production. For Ḥasan, this attribution could be inaccurate, since the latter deals exclusively with Andalusian poets, while Al-Muhallā, as we know thanks to the quotations taken from it by al-Maqrīzī, also deals with Egypt. Ḥasan’s view is confirmed by this passage in the notebook, demonstrating that Ibn Saʿīd also took into account the sources on the Nile.

LXI. (fol. 130v)
Title on fol. 130v, line 1: [Quotation from] Al-Mughrib/Ibn Saʿīd.

قال ابن سعيد في المغرب.

Text (fol. 130v, lines 1–2):

القرافة. قال ابن سعيد في المغرب: وهي في شرقها بها منازل لأعيان الفسطاط والقاهرة وقيور

عليها.

Commentary:
The first word was written in a red ink similar to the other excerpts taken from Ibn Saʿīd’s Al-Mughrib. Fol. 130 is the last of quire XIV in which several of these have been identified. Here, the inscription lies in the upper part of the page. The source is clearly indicated and the material can be read in the section on Fustāṭ where it appears with the same wording.\footnote{Ibn Saʿīd, Al-Ightibāt, 10.} Al-Maqrīzī reused it in Al-Khitat (2:444), illustrating another aspect of his working method: while the excerpt in the notebook consisted of two lines selected from a paragraph of ten in the printed text, the passage quoted in Al-Khitat contains the whole paragraph. In this case, al-Maqrīzī went back to his source to enlarge the quotation.
LXII. (fol. 142r)
No title: Various quotations of events and biographies regarding the fifth century.
List of the events and the biographies:

1) سنة سبع وأربعين وأربعمائة فيها ظهر باليمن أبو كامل علي بن محمد الصليحي ودعا للمستنصر
   [ . . . ]
2) علي بن الحسن بن أحمد بن عمر بن السلمة أبو القاسم (ت 450)
3) سنة تسعين وخمسين وأربعمائة فيها حضر محمود بن شبل الدولة بن صالح بن مراد بن [ . . . ]
4) قريش بن لدار صاحب الموصل ونصب مكة (ت 453)
5) شكر العلي أمر مكة (ت 453)

Commentary:
Folio 142 is part of a quire (no. XVI) composed of two bi-folios which were added by al-Maqrizi to conclude resumé no. VII. The unused portion (from fol. 142r, where only five lines of the abstract were neatly written, to 144v) was later covered with notes from two different sources. Here, al-Maqrizi included some events which took place between 447 and 453. From its arrangement, it can be deduced that he borrowed them from a chronicle or another kind of historical book. Because they treat events which mainly took place in the East, although linked to the Fatimid state, it is more reasonable to consider an eastern author. We have seen with other excerpts (LII, LV, LVIII) dealing with the same period and region that al-Maqrizī primarily used Ibn al-Jawzī’s *Al-Muntazam*. In this case, however, one must consider another possibility, given that the texts do not match each other. Some parts of it were identified in Ibn al-Athīr’s *Al-Kāmil fi al-Tārikh*, a chronicle al-Maqrizī knew and used. Notwithstanding the parallels that could be drawn, the notebook contains data absent in *Al-Kāmil*. This means that both authors relied on a common source which has not been identified so far. Some of what is found here was used by al-Maqrizī in some of his works.

LXIII. (fols. 144v–142v)
Title on fol. 144v, line 1: [Biographies and events from] *Tārikh Dimashq/Ibn ‘Asākir.*

أنشد ابن عساكر في تأريخ دمشق [ . . . ]

135See his judgment on the Oriental historians regarding the Fatimid state in *Itti‘āz*, 3:346. A list of those he knew is given there.
136*Itti‘āz*, 2:230–64 (the years under consideration, and particularly 261); *Al-Khitāf*, 1:356.
List of the biographies:

1. سودة بنت عمارة الهمدانية (fol. 144v, (تاريخ مدينة دمشق, ص 19, رقم 49363, رقم 199)
2. عائشة بنت عبد الله بن زيد بن معاوية (fol. 144v, (تاريخ مدينة دمشق, ص 19, رقم 49376)
3. عائشة بنت طلحة بن عبيد الله (fol. 144v, (تاريخ مدينة دمشق, ص 50, رقم 49399)
4. عائشة بنت عبد الله بن زيد بن معاوية (fol. 144v, (تاريخ مدينة دمشق, ص 325, رقم 49384)
5. فاطمة بنت قريظة بن عبد عمرو بن نوفل بن عبد مناف بن قضى (fol. 144r, (تاريخ مدينة دمشق, ص 70, رقم 49377)
6. فاطمة بنت الحسين بن علي (fol. 144r, (تاريخ مدينة دمشق, ص 10, رقم 49400)
7. فاطمة بنت عبد الملك بن مروان (fol. 144r, (تاريخ مدينة دمشق, ص 78, رقم 49406)
8. مؤمنة بنت بهلول (fol. 143v, (تاريخ مدينة دمشق, ص 187, رقم 49430)
9. ميسرة بنت بجد الكلبية (fol. 143v, (تاريخ مدينة دمشق, ص 70, رقم 49432)
10. نائفة بنت عمار الكلبية (fol. 143v, (تاريخ مدينة دمشق, ص 135, رقم 49434)
11. أم الدرداء (fol. 143v, (تاريخ مدينة دمشق, ص 237, رقم 49466)
12. هبة بنت المهلب بن أبي صفرة (fol. 143r, (تاريخ مدينة دمشق, ص 189, رقم 49467)
13. أم هارون الخراسانية (fol. 143r, (تاريخ مدينة دمشق, ص 265, رقم 49485)
14. يوسف بن القاسم بن يوسف بن قاسم بن سوار أبو بكر المياججي الشافعي (fol. 142v, (تاريخ مدينة دمشق, ص 255, رقم 199)
15. يوسف بن يارح القائد ابن زوجة الأمير شهم الدولة سانكن (fol. 142v, (تاريخ مدينة دمشق, ص 247, رقم 210)
16. محمد بن بلال أبو عبد الله المليقب قائد الجيوش (fol. 142v, (تاريخ مدينة دمشق, ص 52, رقم 1648)

Commentary:
These notes were written from fol. 144v onward. This means that al-Maqrizî wrote the beginning of these notes at the end of the quire going backward until the end of the resumé, which stopped in the middle of it, on fol. 142r. The source is identified by al-Maqrizî himself who opened the notes with the formula "انشادا ابن ‘اساكر في ناريخ دمياش.” The Tarih Madinat Dimashq by Ibn ‘Asâkir

137Fols. 143r–142v contain various historical reports dealing with the Umayyads.
(‘Alī ibn al-Ḥasan, d. 571/1176) is quoted several times in Al-Khīṭat, mostly for hadiths. The material preserved here shows that al-Maqrīzī was also interested in facts dealing with the Umayyad period. This is confirmed by examples of his own production, such as Al-Nizāʾ wa-al-Takhāṣṣūm fīmā bayna Banī Umayyah wa-Banī Ḥāšim. Here, his interest mainly centered upon poetry recited by or about these women. The last numbers represent men of later periods, which he found in other volumes. The entry is connected with LXVII, where biographies were selected from the same source, but from previous volumes. This implies that he had access to several parts of this monumental work, either in Cairo, or during one of his stays in Mecca. The data found here was partially reused, as no. 16 appears in Al-Muşaffā (5:433–34), where sentences from the notebook can be read. Nos. 14–16 probably also found their way into the now lost sections of this biographical dictionary.

LXIV. (fol. 145r)
Title on fol. 145r, line 1: [Excerpt from] Al-Tārīkh/Ibn al-Ma’mūn al-Batā’ihī.

Incipit (fol. 145r, lines 2–3):
قال ابن الأمون البطائحي في تأريخه في سنة انتني عشرة وخمسانة [ . . . ]

Explicit (fol. 145r, line 18):
[ . . . ] والوعاظ والشعراء وغيرهم على ما جرت به عادتهم.

Commentary:
This text and the one following it are written on a smaller piece of paper which was pasted on a narrow strip, in order to attach it to the manuscript. This was made at a later date, by one of the most recent owners of the manuscript. An almost invisible inscription (three words) appearing on the recto indicates that the

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140Ed. Husayn Mu’nis (Cairo, 1988).
141No. 16 was added at a later date, as suggested by the color of the ink and its position on the page, as well as by its location in a volume which corresponds, in print, to vol. 52. The other biographies were selected mainly in what are now vols. 69–70 and 74. The passages in Al-Khīṭat appear in volumes other than those represented here.
142See an interesting reference, in Al-Muşaffā (7:392), to a transmitter of more than 200 ju’ā’s of the Tārīkh Madinat Dimashq directly from the author, who stayed in Egypt.
paper had been previously used for another purpose, i.e., a chancery note. The excerpts found on both sides deal with the etiquette observed for the feast of ‘Āshūrā during al-Afdal’s vizierate. The recto contains two passages referring to the years 512 (to be corrected to 513) and 516 and coming from Ibn al-Ma’mūn’s Tārīkh. As previously mentioned, the first of these passages can also be read literally in a short résumé of this source by al-Maqrīzī (XVIII, fols. 158b, line 16–159a, line 3). Due to the nature of this folio (a small, originally loose piece of paper), the similar subject of the notes, and the chronological order, it can be identified as a notecard, as I will try to demonstrate in “Maqriziana II.” Besides the appearance of the first passage in the abstract of the original source, both passages were also identified in Al-Khiṭat. We can thus follow the evolution of the text through no less than four versions!

**LXV. (fol. 145v)**

No title: [Quotation taken from Al-Tārīkh] al-Musabbihī.

> قال السبيحي في حوادث سنة 396 [ ... ]

**Incipit (fol. 145v, lines 2–3):**

> وفي يوم عاشوراء جرى الأمر فيه على ما يجري كل عام من تعيين الأسواق وخروج المشددين [ ... ]

**Explicit (fol. 145v, line 12):**

> وسبوا السلف وقدم الرجل بعد البداية فضربت عنقه. [ ... ]

**Commentary:**

Closely linked to the previous excerpt, this quotation, as we are told by al-Maqrīzī himself, has been taken from al-Musabbihī’s Tārīkh. In this case, he drew it from the volume covering the year 396, which is now lost. This passage was inserted by al-Maqrīzī at the appropriate place in Al-Khiṭat (1:431), where it precedes the previous excerpt chronologically, which naturally implies that the actual leaf was later bound incorrectly. It also found its way into the draft version of Al-Khiṭat at the same place as the preceding one, confirming the status of this leaf.

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143 See “Maqriziana I/1,” 63.
144 What appears to be the recto was in fact the verso.
145 Al-Maqrīzī, Musawwadah, 315–16; idem, Al-Khiṭat, 1:431.
146 See above, XXXVIII.
147 Al-Maqrīzī, Musawwadah, 315.
LXVI. (fol. 156v)

No title: Excerpt of events regarding the khutbah in Mecca, Damascus, and Jerusalem, which took place mainly during the reign of al-Mustansir (years 462, 465, 468, 470, 472, 478, 490, 491, 492).

Incipit (fol. 156v, lines 4–6):

سنَة الأَثْنَيْنَين وسِتِين وأَرَبعِنَة قَطُّعت دَعُوتُ الْمَسْتَنَصِر صَاحِبَ مَصرَ مِن مَكةَ وَدَعَى بِهَا للْقَائِمِ العَبَاسِي

والسُلْطَان عِضْدُ الْدُولَة أَلْب أَرْسَالَانٍ . . . ]

Explicit (fol. 156v, lines 20–21):

... [ وَقَتَلَ فِي الْمَسْجِد الأَقْصَى مَا يَزِيدُ عَلَى سَبْعَتِنَ أَلْفٍ مِنِ الْمُسْلِمِينَ . . . ]

Commentary:

Quire XVIII was added by al-Maqrizí to complete the resumé (XVII148) he began on the last folio of the preceding quire. Apparently, he was reluctant to start a new resumé on the basis of a different source at the end of the preceding one, though it occupies only two lines. Thus he decided to leave the remaining part blank for further notes, and commenced his new resumé (XVIII) on the next folio. The blank space was indeed not spared. Notes reporting events that occurred in various cities under Fatimid rule and where the name of the caliph was pronounced during the Friday prayer were placed perpendicularly starting from the lower margin. They are preceded by the following phrase in red ink: "yunqal bi-khabar al-Qāhirah." No source is indicated in this case, but the material was indeed introduced, although not literally, in some places of Itti‘āz al-H Convention.149 Several soundings have been made in various chronicles, based on the order of the reports, in order to identify the source, but without satisfying results. Some reports correspond to Al-Muntazam of Ibn al-Jawzí. This is the case for the inscription on the minbar sent by the Abbasid caliph to Mecca in 470, which does not appear in many sources. But, alas, this is surely not valid for the whole excerpt. This means that Ibn al-Jawzí relied on the same source al-Maqrizí later summarized in his notebook. Another possibility concerns Atziz’s surname, given here as al-Aqṣīs (probably the Arabic form of his name). Al-Maqrizí mentioned it in Itti‘āz al-Hunafā‘ (2:315) on the basis of this excerpt, and Ibn al-Athīr explains that this form is given by “al-Shāmīyūn,”150 indicating the Syrian historiographers. Unfortunately, I did not reach any conclusion after searching published works. It thus remains to be identified.

148 For the identification of the source of this resumé, see the addendum at the end of this article.
149 Itti‘āz al-H Convention, vol. 2, passim (under the years mentioned).
150 See the editor’s note in the preceding reference.
LXVII. (fols. 160v, 163v–164r)
Title on fols. 160v and 164r: [Biographies of various persons taken from] Tārīkh Dimashq/Ibn ʿAsākir.

Calʾ Abī ʿUsākār fī Tārīkh Dimashq.

[...] ذكره ابن ʿUsākār فی تاریخ دمشق...

List of the biographies:

1. fols. 160v, 163v, 164r (fol. 160v) (تاریخ مدينة دمشق, ص 247, رقم 1885)
2. fols. 160v, 163v, 164r (fol. 163v) (تاریخ مدينة دمشق, ص 254, رقم 1885)
3. fols. 160v, 163v, 164r (fol. 164r) (تاریخ مدينة دمشق, ص 262, رقم 1886)
4. fols. 160v, 163v, 164r (fol. 164r) (تاریخ مدينة دمشق, ص 274, رقم 1887)
5. fols. 160v, 163v, 164r (fol. 164r) (تاریخ مدينة دمشق, ص 289, رقم 1888)
6. fols. 160v, 163v, 164r (fol. 164r) (تاریخ مدينة الدولة, ص 254, رقم 1856)

Commentary:
Quire XVIII contains three resumés made from two different sources. Some folios (163–65), left blank, were later utilized for several notes. Among these, one finds what must be considered the first in the chronological order, i.e., another excerpt from Ibn ʿAsākir’s Tārīkh Madīnat Dimashq. All these biographies follow an alphabetical order, a succession confirmed by the printed edition of this source. But al-Maqrīzī did not begin his note-taking on a plain blank folio, as can be seen. Rather, he wrote the first note at the end of the second resumé, in the lower margin, where some space remained. Then he moved forward to the end of the next resumé, once again exploiting the blank space at the bottom, and finally placed all the other biographies on fol. 164, where the full page was available for notes. From this, it can be understood that he did not consider the Tārīkh Madīnat Dimashq important enough to prepare a resumé of it, but it can also be inferred that he had access to this text after 831, as this is the date at which he could

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151 See “Maqriziana I/1” (XVII–XIX) and the addendum at the end of this article for the identification of the source of XVII.
consult the source of summaries XVII and XIX. Additionally, given that no. 5 was selected from what is now vol. 64, we can say that he did not consult the volumes in numerical order. This is confirmed by entry LXIII, where biographies were found in vols. 69–70, 74, and 52, whether they were scribbled down before or after these. These notes were reused primarily in Itti’āz al-Ḥunafa’ 154 as well as in Al-Muqaffā’. 155

LXVIII. (fols. 164v–165v, 175v, 184r, 185v, 192r 156)
No title: Biographies of persons who died mainly in the sixth, seventh, and eighth centuries.
List of the biographies:

1) محمد بن إسماعيل بن القاسم الرسلي بن إبراهيم طباطبا، بن إسماعيل الديباج بن إبراهيم بن
الحسن بن الحسن بن علي بن أبي طالب المزحي المعروف بالشعراوي (ت 1315) (fol. 164v)
2) العكزي المجم (ت ?) (fol. 164v)
3) محمد بن أبي بكر بن عيسى بن بدران أبو عبد الله نقي الدين الإخواني المالكي (ت 165r)
4) محمد بن أبي بكر بن عيسى بن بدران أبو عبد الله علم الدين الإخواني الشافعي (ت 165r)
5) محمد بن أبي بكر بن محمد بن حسن أبو عبد الله شمس الدين الفارسي الأبكي (ت 167)
6) محمد بن بركات بن هلال بن عبد الواحد وقلم محمد بن بركات بن علي بن هلال بن عبد الواحد أبو عبد الله الصري المزحي النحوي (ت 165r)
7) محمد بن أسعد بن علي بن المور بن عمر بن علي بن أبي هاشم الحسين نسبه بغاد بن أحمد
نسبه بغاد بن علي نسبه الكوفة بن إبراهيم بن محمد بن الحسن بن محمد الجواني بن عبد الله
الزاهد بن الحسن بن علي بن الحسين بن علي بن أبي طالب أبو علي بن أبي البركات الحسيني
الغيبي الجواني النسبي المالكي (ت 165v)
8) محمد بن إسماعيل بن أحمد بن علي بن منصور بن محمد بن الحسن أبو عبد الله شمس الدين
الصاحب الوزير بن الصاحب المؤرخ شرف الدين الأمد يبن النبي (ت 165v)


152 See below, no. XVII in addendum.
153 No. 6, which is found in vol. 67 like all the others, was written in the margin, near the spine. Thus, no. 5 was surely written prior to no. 6.
154 For instance, no. 5 Itti’āz, 2:268 [read al-Ḥusayni instead of al-Ḥasanī!].
155 For instance, no. 2 Al-Muqaffā, 4:616–18.
156 See reproduction of fol. 184r in "Maqriziana IV," 25.
Commentary:
As with LVI, this long list of biographies, organized in alphabetical order and divided in several groups, cover many folios. However, here the biographies are sometimes separated by large gaps corresponding to resumés. Clearly, once again, al-Maqrīzī has taken utmost advantage of the blank spaces. In this case, some biographies can be attributed to different sources, such as no. 2 and no. 12, as confirmed by the script and their location on the page. Apart from these, we note names starting with Muhammad, then followed by another ism beginning with hamzah and continuing in alphabetical order. The classification is respected until no. 6, followed by another group from nos. 7 to 13, and then another group of four, respecting the order, but going backward somewhat with respect to the previous ones. These three groups (nos. 1–6 [less 2], 7–13 [less 12], and 14–17) might indicate three different sources. The span of time evidenced by the death dates demonstrates that one must look for biographical dictionaries organized alphabetically, but nonetheless respecting the priority of Muhammad’s name. Such a dictionary or dictionaries must have been written by a scholar or scholars of the eighth century. In this case, as with LVI, which consisted of a similar list, the system of cross-references has yielded no positive result in my attempt to identify the source(s). Nos. 1 to 8, for instance, appear in al-Safadí’s Al-Wāfi, but the collation of both texts ended in failure. One must thus look in other directions. A
search in *Al-Muqaffā* revealed that al-Maqrīzī transferred half of these notes to the respective biographies, where he hardly quoted his sources. Yet, for no. 16 (the Fatimid historian al-Muḥannak), he indicated that he relied on Ibn Muyassar, which is confirmed by the resumé he made of it. His biography in the notebook corresponds to what is found in that source, but it cannot be regarded as the source on which he based the biography appearing in the notebook. Instead, he relied on a biographical dictionary, a genre to which Ibn Muyassar’s *Tārīkh* does not belong. In this matter, he probably relied on an intermediary source whose author had access to Ibn Muyassar’s book. This hypothesis is corroborated by no. 6 (another author of the Fatimid period who is known as the writer of a book on the *Khitāt* of Egypt). In *Al-Muqaffā* (5:431), al-Maqrīzī mentioned this fact through Ibn Muyassar in the following words: "*wa-lahu Kitāb fī Khīṭāṭ Miṣr ajāda fīhī.*" Unfortunately, Ibn Muyassar’s *Tārīkh* in the summary made by al-Maqrīzī does not contain any data regarding this person. The same sentence can be read in his biography in the notebook. Once again, this means that Ibn Muyassar must not be considered the source; instead, it must have come from another book relying on it. Proceeding further with no. 7 (the historian al-Jawwān), one can see that the source used by al-Maqrīzī here was also common to al-Mundhirī: they share the same explanation for his *nisbah* and other details, but the notebook is far more comprehensive, with 19 lines devoted to this person. So far, none of the sources investigated perfectly corresponds with the information found in the notebook.

LXIX. (fol. 184r)

No title: Some verses by Abū al-'Atāhiyah and Ḥunayn.

Incipit (fol. 184r, lines 9–10):

أبى العتاهية: نادت بوشك رحبلك الأيام أفلست تسمع أم بك استمصم

Explicit (fol. 184r, line 17):

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157 One can only be astonished by the number of biographies regarding authors of books on the *Khitāt* or history that appear in this list, as well as in LVI.

158 *Al-Muqaffā*, 5:578.


160 Al-Maqrīzī added the following sentence after this: "*wa-lam aqif 'alayhi,*" to which he appended later: "*waqafftu 'alayhi bi-khaṭṭ Muḥammad ibn As'ad ibn al-Jawwānī.*" This last addition is found in the margin of *Al-Muqaffā* (Leiden Ms. 1366, fol. 136b), indicating that he found that manuscript after he drafted the author’s biography. In the edition, there is no indication of this, giving the impression that these statements come from Ibn Muyassar.

161 A biography of his son will be found under no. 10. In the biography of the father (*Al-Muqaffā*, 5:306–8), al-Maqrīzī referred to the biography of his son, which belongs to the now lost section of this work.

Commentary:
These verses were written by al-Maqrīzī at the end of epitome XXI. They do not originate in a diwān, since two poets are concerned here. Thus, research must be done in anthologies or encyclopedias. In this case, the verses have been found in several sources, including some used by al-Maqrīzī, which complicates the work of properly identifying them. But considering the author of the source identified for the next resumé that closes the quire, I would be inclined to regard it as the one from which al-Maqrīzī selected the verses. Al-Nuwayrī’s Nihāyat al-Arab (4:310 and 288) offers indeed a similar text, but I am still doubtful because the ink and the script differ from those in the following resumé. In any case, al-Maqrīzī did not take advantage of them.

LXX. (fols. 186v–184v\(^{163}\))
Title on fol. 186v, line 1, and fol. 185r, line 1: Dhikr Aʿyād al-Qibṭ bi-Misr and Aʿyād al-Yahūd.

Commentary:
The section in Al-Khiṭat (2:472–501) devoted to the non-Muslim communities has been considered since the nineteenth century as one of the best sources for this subject, although this appreciation is now tempered by the discovery of other sources unknown at that time,\(^ {164}\) which include al-Maqrīzī’s own sources. Given his efforts to render as comprehensively as possible the complexity of Egypt’s different religions, it is not surprising to find some notes here dealing with the feasts celebrated by the Copts and the Jews. Each entry is highlighted by an outline in red ink, with the stroke intentionally elongated by al-Maqrīzī between the yā’ and the dāl of the word ‘īd, which introduces each feast. No source is indicated here, nor in Al-Khiṭat\(^ {165}\) where the data was reused verbatim and in the same order. He undoubtedly relied on al-Nuwayrī’s Nihāyat al-Arab (1:191–97), as confirmed by the phrasing and the order in which the feasts are detailed. Al-Nuwayrī did not quote his source, but it can be identified as al-Watwāt al-Kutubī’s (Muḥammad ibn Ibrāhīm, d. 718/1318) Manāḥīj al-Fikar wa-Mabāḥīj

\(^{163}\)These notes were written from fol. 186v. onward. This system has already been observed for no. LXIII.

\(^{164}\)Wüstenfeld, Macrīzī’s Geschichte der Copten; al-Maqrīzī, Tārīkh al-Yahūd wa-Āthāruhum fī Miṣr, ed. ʿAbd al-Majīd Diyāb (Cairo, 1997) [from Al-Khiṭat].

al-’Ibar. The parallelism between the two texts cannot be a coincidence.

LXXI. (fols. 191v–195bis v, 192v)

Titles on fols. 191v, 192r, 192v: Four fasıl s dealing with the fact that history sometimes repeats itself, as well as persons who held authority despite their young age, and finally with those who were secretaries in Egypt.

List of the fasıl s:

1) فصل من الاتفاقات الغربية: كل قائم بدولة يخرج الملك عن عقبه واعتبر ذلك : معاوية بن أبي

السفيان جرب الملك عن عقبه إلى بني مروان (ت 717) (fol. 191v)

2) فصل ما قامت دولة باسم ملك إلا انقرضت مثل ذلك الاسم الذي قامت به: بنو حرب أولهم

معاوية بن أبي سفيان آخرهم معاوية بن زيد (ت 626) (fol. 192r)

3) فصل فيهم رأس وهو صغير السن: أسامة بن زيد ولده النبي عليه السلام على عشر فيه كبار

الصحابية وهو دون العشرين سنة (ت 192v) (fol. 192v)

4) فصل فيه تراجع من ولي كتابة السير في مصر (ت 192v) (fol. 192v)

(1) عبد الوهاب بن فضل الله العدو شرف الدين (ت 717)

(2) علي بن أحمد بن سعيد بن الأثير الفاضلي علاء الدين بن تاج الدين الحلي (ت 738)

(3) يحيى بن فضل الله بن مجلل محيي الدين بن محمد بن جمال الدين العرفي

(4) نفح الدين محمد بن محيي الدين عبد الله بن عبد الظاهر بن نشوان بن عبد الظاهر (ت 1961)

(5) أحمد بن علي بن أحمد بن خربان أبو محمد (ت 432)

(6) علي بن منتج بن سليمان أبو القاسم المعروف بابن الصبرعي (ت 542)

(7) علي بن يحيى بن الحسن بن الحسن بن علي بن محمد الأسد الخلي مأمون الدين

(ت 642)

(8) حسان بن جوهر أبو عبد الله (ت 601)

(9) علي بن محمد بن كاسب نبات أبو الحسن الموفق المصري وقيل علي بن أحمد (ت 588)

(10) محمد بن الحسن بن إبراهيم بن المسلم بن محمد بن عبد الله بن يوسف بن سلاج أبو عبد

الله الفهري (ت 515)

(11) محمد بن عبد الله الكلياني التركي بدر الدين الخنفسي (ت 801)

See the facsimile edition of the Istanbul Ms. Fatih 4116 produced by F. Sezgin (Frankfurt, 1990), 1:214–16 (Copts) and 216–18 (Jews).

Fol. 195bis is another sample of a card added by al-Maqrîzî at a place where it coincided with the main text.
Commentary:

The remaining space at the end of quire XXI was filled later on with four sections written at the same time, at least for the first three and the beginning of the fourth, as indicated by the color of the ink and the general style of the script. This could suggest that al-Maqrízí was once again copying from a source, although I am more disposed to consider these sections to be the result of his own reflection on history. The following statement found at the end of the first section could confirm this impression: after having listed the various dynasties which originated with a founder whose power was passed on to his descendants, he gives a final contemporaneous example, saying “Barquq awwal qā’im min mulūk al-jarākisah intaqala al-mulk ‘an ‘aqibihī ilā mamlūkīhī al-Mu’ayyad Shaykh wa-naḥnu al-ān fī zamānīhī.” On this basis and assuming that this is really al-Maqrízí’s own statement, this passage constitutes an important clue for dating this part of the notebook (between 815/1412 and 824/1421).

The first three sections must be considered together as far as the theme is concerned: it is announced in the first section only, but the following two undoubtedly belong to it. The coincidences (ittifaqāt) noticed in history amazed Muslim historians who regularly stressed these in their books. In this case, however, complete lists are given rather than individual cases, showing al-Maqrízí’s process of systemization. Nonetheless, he does not seem to have proceeded further in this direction in any of his books. It should remind us, however, of al-Maqrízí’s personal relation with Ibn Khalduhn during his stay in Cairo and the influence the latter must have had on his younger colleague.

The fourth section is completely different as it gathers several biographies of secretaries in Egypt, from the Fatimid to the Mamluk period. No chronological or alphabetical order is respected in this section. This indicates that al-Maqrízí, at different dates as confirmed by the variation of the ink, added data, which he acquired from his readings. No doubt it was intended for his work on secretaries entitled Khulāṣat al-Tibr fī Akhbār Kuttāb al-Sīr.169

C. ADDENDUM

Since the publication of the first section of this article, I have been able to identify the source of some abstracts dealt with there, or to verify some of my hypotheses.

168 See Barbara Langner, Untersuchungen zur historischen Volkskunde Ägyptens nach mamlukischen Quellen (Berlin, 1983), 111–12, where the author points out several samples collected in various histories written by later historians (Ibn al-Dawādārī, Ibn Taghrībirdī, and Ibn Iyās), but pertaining to earlier periods such as the Fatimid period. She studied them in a section entitled “gharā‘īb al-ittifāq.” To these, one may add the following one found in Ibn al-Jawzhī, Al-Muntaẓām, 16:54, where the author concluded saying: “wa-hādhā min al-ittifāq al-zarāfāh.”

169 See above, XXXVII.
The progressive study of many other sources will probably lead to further identification of the sources of other resumés, excerpts, and notes listed in both sections of this article which remain unknown.

No. VII ("Maqriziana I/1," 48–52), entitled Faṣl fī Manāfī al-Ḥayawān, is very close to Ibn Zuhr’s Khawāṣṣ al-Ḥayawān, although the order in which the animals are listed differs. I concluded that al-Maqrīzī probably relied on an intermediate source which reordered Ibn Zuhr’s data. The source was finally found to be Ibn Faḍl Allāh al-‘Umarī’s Masālik al-Abṣār fī Mamālik al-Āmsār, of which volume 20 is dedicated to animals and plants.170 The resumé made by al-Maqrīzī exactly matches the text both in its wording and order.

No. XVII ("Maqriziana I/1," 60–62) contains excerpts dealing with numismatics and metrology of the eastern parts of the Muslim world. I made no proposal for the source of this excerpt, but since the publication of the article I ascertained that one of the most well-informed sources for this matter outside the areas concerned was Ibn Faḍl Allāh al-‘Umarī’s Masālik al-Abṣār, which must be considered al-Maqrīzī’s primary source for many matters. The data found in the resumé corresponds to what one can read on this subject in this encyclopedia.171 As already noted, al-Maqrīzī had access to this source precisely in 831,172 meaning that this part of the notebook can be dated accordingly. But another conclusion can be made: no. XIX was already identified as a resumé of another part of Ibn Faḍl Allāh al-‘Umarī’s opera omnia, and together with no. XVII now clearly identified as coming from the same source, we can determine that no. XVIII (a resumé of Ibn al-Ma’mūn al-Beṭā’īhī’s Sīrāt al-Ma’mūn al-Beṭā’īhī), which is inserted in the same quire, was consequently written at the same date. This is extremely important for the dating of the redaction of some portions of Al-Khīṭāṭ and Itti’āz al-Ḥunafā’.

No. XX ("Maqriziana I/1," 64–65) consisted of several faṣlāt dealing with juridical matters. The first of these regarded problems of metrology and I surmised that it could have been taken from a work written by Ibn al-Rif’āh (d. 710/1310), entitled Al-Īḍāḥ wa-al-Tibya fī Ma’rifat al-Mikyāl, on the basis of the appearance of his

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172 See "Maqriziana I/1," 64.
name in the resumé for a personal statement and the collation made by one editor of al-Maqrizī’s *Shudhūr al-‘Uqūd* with the original text. Since that time, I have obtained a copy of Ibn al-Rif‘ah’s work and can confirm that it corresponds literally to the resumé found in the notebook. The problem of the source of the first *fasl* is thus solved, and there remains to be determined whether the other parts of these sections come from Ibn al-Rif‘ah’s commentary on al-Shīrāzī’s *Al-Tanbih*, as I suggested.

No. XXII ("Maqriziana I/1," 66–68) occupies the majority of the last quire found in the notebook. It differs slightly from all the other resumés as it contains a long biography of a Mamluk amir who was al-Maqrizī’s contemporary (d. 812). At that time, I concluded that al-Maqrizī devoted a biography to him in his biographical dictionary of his contemporaries, *Durar al-‘Uqūd al-‘Farīdah fi Tarājim al-A‘yān al-Mufīdah*, although the complete manuscript of this text was unavailable to researchers. Since then, an edition prepared by its owner has appeared on the market. The biography of this amir can be found in the last volume (3:562–72). My conviction was that the text present in the notebook was nothing other than a preliminary stage of redaction for that work. Now that a collation can be made between both texts, one notices that the final version found in *Durar al-‘Uqūd* is more elaborate, although some passages appear verbatim in the notebook. Al-Maqrizī also added some personal information not found in the notebook to complete the portrait. Considering the material facts stressed earlier (the impression of rapid writing, numerous marginal additions and cancellations), I am confident that the version in the notebook is not the result of a summarizing process, but rather is actually a preliminary version of what became *Durar al-‘Uqūd*.

**D. List of the sources**

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175 Square brackets indicate that the name of the author and/or the title of the source are not given by al-Maqrizī, but were identified through various methods as being his source without a doubt. If there is any doubt concerning this attribution, the name and/or title are followed by a question mark.
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