

3

THE
MOALLAKÁT,
OR
SEVEN ARABIAN POEMS,
WHICH WERE SUSPENDED ON
THE TEMPLE AT MECCA;
WITH
A TRANSLATION AND ARGUMENTS.

W. Jones

[London: P. Elmsly, 1782]

this preliminary edn. was sold unbound.

THE
POEM
OF
A N T A R A.

1 **H**AVE the bards, who preceded me, left any theme unsung?
What, therefore, shall be my subject? Love only must supply my lay.
Dost thou then recollect, after long consideration, the mansion of
thy beloved?

2 O bower of ABLA, in the valley of JIWAA, give me tidings of
my love! O bower of ABLA, may the morning rise on thee with
prosperity and health!

3 There I stopped my camel, large as a tower, the anguish of my
passion having delayed the accomplishment of my bold enterprise,

4 Whilst ABLA was dwelling in JIWAA, and our tribe *were stationed*
in HAZN, and SAMAAAN, and MOTATHALLEM.

5 Hail, dear ruins, with whose possessors I had old engagements;
more dreary and more desolate *are you become*, after the departure
of my beloved OMM ALHEITHAM.

6 She

THE
P O E M
OF
A N T A R A.

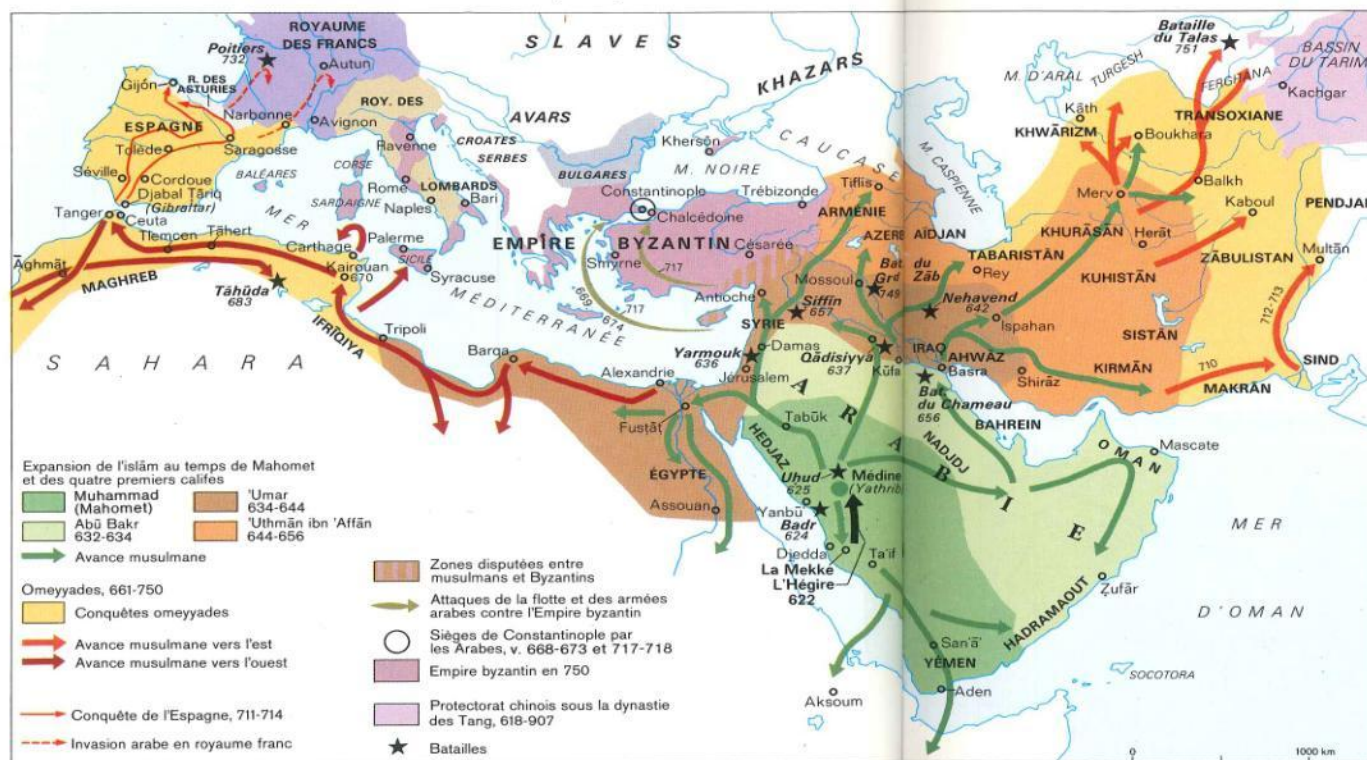
THE ARGUMENT.

He begins with a pathetick address to the bower of his beloved ABLA, and to the ruins of her deserted mansion: he bewails her sudden departure, the distance of her new abode, and the unhappy variance between their re-

VOL. IV. 22 pective

spective clans: he describes his passion and the beauties of his mistress with great energy: thence he passes to his own laborious course of life, contrasted with the voluptuous indolence of the fair, and gives a forcible description of his camel, whom he compares to a male ostrich hastening to visit the eggs, which the female, whose usual neglect of them is mentioned by naturalists, had left in a remote valley. He next expatiates on his various accomplishments and virtues; his mildness to those who treat him kindly, his fierceness to those who injure him; his disregard of wealth, his gaiety, liberality; and above all, his military prowess and spirit of enterprise, on which he triumphantly enlarges through the rest of the poem, except four couplets, in which he alludes obscurely to a certain love-adventure; and, after many animated descriptions of battles and single combats, he concludes with a wish, that he may live to slay the two sons of DEMDEM, and with a bitter exultation on the death of their father, whom *he had left a prey to the wild beasts and the vultures.*

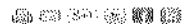
EXPANSION DE L'ISLAM JUSQU'À LA CHUTE DES OMEYYADES (750)





Department of Archaeology

A-Z: [Advanced Search](#)



Landscape, environment and ancient industry in Islamic al-Raqqa (Syria)

Julian Henderson (Nottingham)

Collaborators: Prof. Dr. Stefan Heidemann (University of Jena), Dr. Christina Torgiani (University of Florence), Dr. Marcus Milwright (University of British Columbia), Prof. Dr. Yousef Barakat (University of Damascus), Prof. Michael Tis (University of Oxford), Dr. Chris Doherty (University of Oxford), Prof. Melanie Long (British Geological Survey, UK), Dr. Jane Evans (British Geological Survey, UK), Prof. Sarah O'Hara (School of Geography, The University of Nottingham), Keith Challis (Birmingham University)

Funded by: the Arts and Humanities Research Council, the Max von Borchers Foundation (Geneva), the British Academy, the Council for British Research in the Levant and The University of Nottingham.

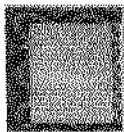
This project focuses on the place of Islamic industries in the landscape. This has been a unique opportunity to study for the first time links between ancient technologies in the context of a massive (also long) industrial complex at al-Raqqa. The extant industrial complex is set in the largest Islamic urban complex west of Baghdad, with two associated contemporary elites and 7 hectares of palace complexes. Here one of the most complete ancient glass workshops ever discovered and several pottery workshops, together with a full range of by-products and products from glass and pottery production have been found.

The project has involved the extensive use of historical research, satellite imagery, geographical information systems, environmental reconstruction, archaeological excavation, scientific analysis of glass, pottery and raw materials and ancient pollution studies. The results have formed the basis, and provided a model, for further research in ancient Islamic industries and for industries in other periods in a wide range of socio-economic contexts.



Image gallery

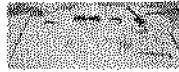
The medieval landscape of Raqqa is visible by a declassified colour satellite image (left). This image has been overlaid with a map of the city of Raqqa in the west and al-Raqqa in the east. The site of the city is the same as the landscape. The extant industrial complex lies to the south of al-Raqqa.



(1)



(2)



(3)



(4)

Publications

C. Torgiani and J. Henderson 'An eleventh century pottery production Workshop at al-Raqqa. Preliminary report, *Levant* 30, 1998, 113-127.

Archaeological and Scientific Evidence for the Production of Early Islamic Glass in al-Raqqa, Syria, *Levant* 31, 1999, 225-240.

Archaeological Investigations of an Islamic Industrial Complex at Raqqa, Syria, *Damascener Mitteilungen* 11, 1999, 243-265.

Challis, K., A.R. Gardner, J. Henderson, G. Priestnall and S.L. O'Hara 'Corona Remotely-Sensed Imagery in Dryland Archaeology: The Islamic City of al-Raqqa, Syria' *Journal of Field Archaeology*, 29, 2004, 139-153.

J. Henderson, S. McLoughlin and D. McPail 'Radical changes in Islamic glass technology: evidence for conservation, and experimentation with new glass recipes', *Archaeometry* 46, 2004, 439-468.

J. Henderson, K. Challis, S. O'Hara, S. McLoughlin, A. Gardner, and G. Priestnall 'Experiment and innovation: early Islamic industry at al-Raqqa, Syria', *Antiquity* 79, 2005, 1-13.

Barakat, Y. and J. Henderson 'The use of halophytic plants in the manufacture of ancient glass: ethnographic evidence and the scientific analysis of plant ashes', *Journal of Glass Studies* 48, 2006, 202-211.

دستور معالم الحكم ومأثور مكارم الشيم
من كلام أمير المؤمنين علي بن أبي طالب
صلى الله تعالى عليه وآله وسلم
من تأليف
القاضي محمد بن سلامة القضاعي
ويليه
مائة كلمة
من كلام أمير المؤمنين علي بن أبي طالب عليه السلام
المنسوبة إلى
الجاحظ



A Treasury of Virtues
Sayings, Sermons and Teachings of 'Alī

AL-QĀḌĪ AL-QUḌĀ'Ī

with the

One Hundred Proverbs

attributed to

AL-JĀḤIẒ

Edited and translated by

TAHERA QUTBUDDIN



2013

NEW YORK UNIVERSITY PRESS
New York and London

CONTENTS

Acknowledgements	IX
List of Illustrations	XI
Introduction: The Seventeenth Century: The Age of 'Arabick'	1
G. A. Russell	
I. Background to Arabic Studies in Seventeenth-Century England	20
P. M. Holt	
II. The English Interest in the Arabic-Speaking Christians	30
Alastair Hamilton	
III. Arabists and Linguists in Seventeenth-Century England	54
Vivian Salmon	
IV. Edmund Castell and His <i>Lexicon Heptaglotton</i> (1669)	70
H. T. Norris	
V. The Medici Oriental Press (Rome 1584-1614) and the Impact of its Arabic Publications on Northern Europe	88
Robert Jones	
VI. Patrons and Professors: The Origins and Motives for the Endowment of University Chairs—in Particular the Laudian Professorship of Arabic	109
Mordechai Feingold	
VII. Arabic Manuscripts in the Bodleian Library: The Seventeenth- Century Collections	128
Colin Wakefield	
VIII. Arabick Learning in the Correspondence of the Royal Society 1660-1677	147
M. B. Hall	
IX. English Orientalists and Mathematical Astronomy	158
Raymond Mercier	

THE 'ARABICK' INTEREST OF THE NATURAL PHILOSOPHERS IN SEVENTEENTH-CENTURY ENGLAND

EDITED BY

G.A. RUSSELL



EJ. BRILL
LEIDEN · NEW YORK · KÖLN
1994

LIBRARY OF
المكتبة
ARABIC
العربية
LITERATURE

القاضي القضاعي
رسور معالم الحكم ومأثور مقام السيم
كتاب مائة كلمة المنسوب الى الجاحظ

المكتبة العربية

NEW YORK UNIVERSITY PRESS
Washington Square | New York, NY 10003
www.nyupress.org
www.libraryofarabicliterature.org

CLASSICS



A TREASURY OF VIRTUES

AL-QĀDĪ AL-QUDĀ'Ī

QUTBUDDIN

القاضي
القضاعي

AL-QĀDĪ AL-QUDĀ'Ī
A TREASURY OF VIRTUES

SAYINGS, SERMONS AND TEACHINGS OF 'ALĪ

with the

ONE HUNDRED PROVERBS attributed to AL-JĀḤIẒ

LIBRARY OF ARABIC LITERATURE

Edited and translated by
TAHERA QUTBUDDIN

languages, but also natural philosophers who consulted Pococke, and who, like John Wallis (1649-1703), owed their interest Arabic mathematics to him. During the Civil War, the sequestrators of Laud's estates tried illegally to take away the endowment for the Arabic lecture. It was the pressure from Pococke's friends and admirers—such as Gerard Langbaine, provost for Queen's, John Greaves, the Savilian Professor of Astronomy and John Selden, Burgess of the University—which compelled them to restore it. Furthermore, it was the petition from Oxford scholars, masters, and others, only two of whom were Royalists, which enabled Pococke to continue his two lecture-ships. When he came under threat of ejection from his ministry, it was again the leading Oxford scholars, including Seth Ward, John Wilkins, John Wallis, headed by John Owen (1616-1683) who warned the commission of the contempt they would draw upon themselves if they turned out Dr. Pococke for such an absurd charge as 'insufficiency', when his vast learning and accomplishments were the admiration of Europe.⁷⁵

His following was not confined to Oxford, but extended to Cambridge and London as can be deduced from the subscriptions for Dr. Pococke's publication ventures. Edward Bernard (1638-96),⁷⁶ for example, urges Dr. Pococke in 1671, (coming perhaps in the wake of the reception of the *Philosophus autodidactus*), to publish his translation of Arabic Proverbs (Chiliads) over which he had spent thirty to forty years.⁷⁷

The Encouragement was not inconsiderable. Dr. Castell had promised to secure a hundred Books for Cambridge and a still greater Proportion might be depended upon in Oxford, besides what the Assiduity of his good Friends in London such as Mr. Boyle, etc. might get off.⁷⁸

Boyle, for example remained in close contact, commissioning Dr. Pococke for translations, requesting explications of inscriptions, and showing concern over Dr. Pococke's sickness which left him lame. Locke stands out against such a background. As Pococke's eighteenth-century biographer, Twells, points out, 'of all the Encomiums bestowed on our author after his Death, none was so full as that which was drawn up by the celebrated Mr. Locke.'⁷⁹ His contribution, an eleven-page long obituary letter, preserved in the Lovelace collection, leaves no doubt that a close relationship existed between Dr. Pococke and Locke.⁸⁰ This is further corroborated by Humfry Smith's acknowledgment that of the 'many letters' from those 'who were intimately acquainted' with Dr. Pococke, he gained 'a clearer and more distinct Idea of his great Worth' from Locke's 'than from any other hand.' In fact, encouraged by Locke's letter, Smith further requests Locke to answer a list of specific questions about Pococke's life to which he had found no information.⁸¹ Locke is not, however, able to comply in any greater detail because of



7. The portrait of Dr. Pococke (d. 1699) reproduced from L. Twells, *The Theological Works of the Learned Dr. Pocock, Sometime Professor of the Hebrew and Arabick Tongues, in the University of Oxford, and Canon of Christ Church . . . to which is prefixed An Account of his Life and Writings never before printed* (London: 1740).

G. A. RUSSELL

THE IMPACT OF THE *PHILOSOPHUS AUTODIDACTUS*:
POCOCKES, JOHN LOCKE, AND THE SOCIETY OF FRIENDS

INTRODUCTION

In 1671, the year when Locke started on the first drafts of his *Essay* on Human Understanding, a bilingual text in Arabic and Latin was published at Oxford, entitled the *Philosophus autodidactus* (self-taught philosopher).¹ The work depicted the development of the mind of a child from a *tabula rasa* to that of an adult, in complete isolation from society. By means of sensory experience and reasoning, without any innate ideas, he discovers the natural and physical sciences, God, and morality. One could call this work, with perfect justification, a case study for the main thesis of Locke's *Essay*.²

The Arabic narrative was *Hayy ibn Yaqzān*, written in the twelfth century by Ibn Tufayl (d.1185), the physician-philosopher under the Almohads in Muslim Spain.³ The Latin translation was made by Edward Pococke under the supervision of his father, Dr. Pococke, the first Laudian Professor of Arabic (1636) and the Regius Professor of Hebrew (1648), who provided the historical preface to the text.⁴

The immediate question that arises is whether the appearance of this unique narrative and Locke's drafting of the first versions of the *Essay* were purely coincidental or whether there is a connection. The reason for raising such a query is that the publication of the *Philosophus autodidactus* at Oxford comes at a turning point in Locke's intellectual career. Scholars are largely agreed that it was in 1671 that Locke, for the first time in his writing, focused on the question of the nature of mind and its emergence out of experience without innate ideas. This empirical approach formed the nucleus of Locke's theory of knowledge and of what subsequently came to be known as the British Associationist School of Philosophy. Prior to this period, Locke's concerns were social, political, and practical and revealed no specific interest in the kind of epistemological issues which characterise his *Essay*.

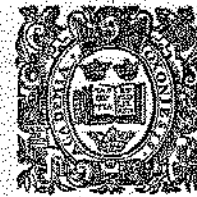
The grounds for this dramatic shift in Locke's thought have so far been unclear. It will be argued that Locke's writing of the first drafts of the *Essay*

PHILOSOPHUS AUTODIDACTUS
SIVE
EPISTOLA
ABI JAAFAR,
EBN TOPHAIL
DE
HAI EBX YOKDHAN.

In quā

Ostenditur quomodo ex Inferiorum con-
templatione ad Superiorum noticiam
Ratio humana ascendere possit.

Ex Arabiā in Linguam Latinam versa
Ab EDVARDO POCOCCIO A.M.
Edis Christi Alumno.



OXONII,
Excudebat H. Hall Academiæ Typographus. 1671.

4. Title page of the *Philosophus autodidactus*. The translator was Edward Pococke, the eldest son of Dr. Pococke, the Laudian Professor of Arabic at Oxford.

AN ACCOUNT OF THE
ORIENTAL PHILOSOPHY.

Shewing 8407. 6. 28
**The Wisdom of some Renown-
ed Men of the East;**

And particularly,
The profound Wisdom of *Hai Ebn Yokdan*,
both in Natural and Divine things;

Which he attained without all Converse
with Men, (while he lived in an Island a soli-
tary life, remote from all Men from his In-
fancy, till he arrived at such perfection)

Writ Originally in *Arabick*, by *Abi Jaaphar*
Ebn Tophail;

And out of the *Arabick* Translated into *Latine*,
by *Edward Pocock*, a Student in *Oxford*;

And now faithfully out of his *Latine*, Translated
into *Englisb* :

London

For a General Service.

Printed in the Year, 1674.

Imprimatur.

C. Alston.

Jan. 27.
1688.

THE
HISTORY
OF
Hai Eb'n Yockdan,
AN
Indian Prince:
OR, THE
Self-Taught Philosopher.

Written Originally in the *Arabick* Tongue,
by *Abi Jaafar Eb'n Tophail*, a Philosopher by Pro-
fession, and a *Mahometan* by Religion.

Wherein is demonstrated, by what Steps and de-
grees, humane Reason, improved by diligent Observation and
Experience, may arrive to the knowledge of natural things,
and from thence to the discovery of Supernaturals; more espe-
cially of God, and the Concernments of the other World.

Set forth not long ago in the Original *Arabick*,
with the *Latin* Version, by *EDW. POCCOCK*. M. A. and
Student of *Christ-church, Oxon.* 1671.

And now Translated into *Englilh*.

L O N D O N,
Printed for Richard Chiswell, in S. Paul's Church-
yard, and William Thorp Bookfeller in Barbury.
M DC LXXXVI.

The Improvement of
HUMAN REASON,

Exhibited in the LIFE of

Hai Ebn Yokdhan:

Written in *Arabick* above 500 Years
ago, by *Abu Jaafar Ebn Topbail*.

In which is demonstrated,

By what Methods one may, by the meer
~~Light of Nature~~, attain the Knowledge
of things ~~Natural~~ and ~~Supernatural~~;
more particularly the Knowledge of God,
and the Affairs of another Life.

Illustrated with proper FIGURES.

Newly Translated from the Original *Arabick*,
by *SIMON OCKLET*, A. M. Vicar of
Swavesey in *Cambridgeshire*.

With an APPENDIX,

In which the Possibility of Man's attain-
ing the True Knowledge of GOD, and
Things necessary to Salvation, without
~~Instruction~~, is briefly consider'd.

LONDON: Printed and Sold by *Edm. Powell* in
Blackfriars, and *J. Morphew* near *Stationers-hall*. 1708.

To the Reverend

Mr. Edward Pococke,

Rector of

MINAL, in *Wiltshire*.

Reverend SIR,

Hai Ebn Yokdhan returns to you again, in a Dress different from that which you sent him out in. Wherever he comes, he acknowledges you for his first and best Master; and confesses, that his being put in a Capacity to travel thro' Europe, is owing to your Hand. I could not in Equity send him to any other Person, you being the sole Proprietor. And as your Learning enables you to do him Justice, so your Candor will incline you to pardon what is by me done amiss. Both which Qualifications you enjoy, as a Paternal Inheritance, descending from the Reverend and Learned Dr. Pococke, the Glory and Ornament of our Age and





بينت عشرة ثم جلس جعفر يوما للشرب فانتبه فكان أول صوت غلبته في شعر
 الفتي فطرب عليه طربا شديدا وقال وشك ان لهذا الصوت حديثا فما هو هذا
 وأمر بأحضار الفتي فاحضر من وقتها فاستأجر الحديث وأعلمه فقال له في سر ذي
 حتى أدركها فطابت نفسي ونفس الفتي فاقام معا ليلتها حتى أصبح وعدا
 جعفر إلى الرشيد فحدثه الحديث فحبب منه وأمر بأحضار جميعا وأمر بأن أغنيته
 للصوت فغنيته وشرب عليه وسمع حديث الفتي فامر من وقتها بالكاتب إلى
 عامل الجواز بأشاح الرجل وأبنته وسائر أهله إلى حضرة فلم يمض الا مسافة الطريق حتى
 لحقوا فامر الرشيد بخلقه اليه فواصل وخطب إليه السارية للفتي فاستجاب ففرقوا
 اليها وحمل الرشيد لطف ديارها وخطب اليها خطيبا لطف بالرجال ونسبهم
 اليها وحمل الرشيد لطف ديارها وخطب اليها خطيبا لطف بالرجال ونسبهم
 بالفي ديارها وأمر لثا جعفر بالفي ديارها وكان المديني بعد ذلك في حمله يوما جعفر لخيرنا
 أبو الحسن محمد بن محمد بن جعفر البصري المعروف بابن الحشاك في رسالة كره
 في فضل الورع على الزنج فقال فيمن سمي من سائر العرب وردة سرجيل بن مسعود
 الفتي في وعاء الطائي التي كانت داود بن عبد الحميد عاتقها لها فاستقبل النعمان
 بن المنذر في يوم بؤسه وقد خرج يريد ما هو لا يعلم النعمان فقال ما حملك
 على استقباله في يوم بؤسي قال شدة الوجع وقله الصبر قال أولت القابل
 وردت وكانت الحسنات إلى افارغ فلم وردة بالقدح
 على مكي بأبيض مشر سبعة وكوني للفتي القساج
 مع الحسنات وردة ان تلبس من لبس البرج غير صلاح

فان كان القدح على تلقى دخلت على القدح بلا خراج
 وان كانت عليه بمن جدي لهوت بكعب جود دجاج
 قال نعم إلى خفي ترك لعدا الامير فاحترق لشك قال لها ايبت للنعمان قال الخليل
 سبيلك او اختك نوره سبعة أيام ثم اقبلت قال بل تعني بها وتعتلي فساق
 النعمان يراها إلى عمار وجمع بينهما فلما انقضت الأيام اقبل داود إلى النعمان وهو يقول
 اليك امرنا المرن اقبلت بعدما منعت طبع من جود على أهلي
 بجي مقر لا سطناك شاك منعت عليه الكري من الفضل
 ليعني فيه ما اردت قصاه من الفتي فاعل العفو وأجل الفضل
 فان ما لك عواذك الفضل منعم وان تعني الاخرى فمن حكم عدك
 فاحسن بجارته وحلى سبيله وانما النعمان يقول
 لم يزل ما لك ما ان بعد من انيس أو حتى من كان بهوى وبج من يوم بؤس
 وهذا الطير توى بعود ونحوه قال مؤلف هذا الكتاب
 وحدثت كتابا لا حذر ظاهرهما كتاب قصايل للورد على الرجل كثر قدرا
 وأهل فائدة من كتاب ابن الحشاك فوجدته فذكر فيه هذا الخبر تالذ من سمي امته
 وكره سرجيل بن مسعود التوحي وهو صاحب المير على مسيرة يوم وليلة
 من تها المير سليمان بن مراد ابي العليش الذي يقال له قم التوابون للطلب بدم العين
 بن علي سمي الله عنهما وخيل عبيد الله بن داود وسمي عابد الطائي ابنته وردة وفي
 التي كان داود بن عبد الحميد السدوسي عاشقها وسمي بالبرج كذا ذكره
الباب الرابع عشر

THE TABLE-TALK OF A
MESOPOTAMIAN JUDGE
Al-Muhassin Ibn 'Ali al-Tanukhi

PARTS II & VIII

Translated from the original Arabic
(*Nisbwar al-Muhadarab*)
by D. S. MARGOLIOUTH, D. LITT.

Printed from the Quarterly Review, "Islamic Culture"

"ISLAMIC CULTURE" OFFICE,
HYDERABAD, DECCAN, INDIA

W. Montgomery Watt
Watt Coll. 892783 Tan, Feb. 1961.

From PROF. D. S. MARGOLIOUTH,

ROMNEY,

TEL. BOARD HILL 166

BOARS HILL,

OXFORD.

March 13. 1934

Dear Mr. Bowen

I venture to solicit your
acceptance of the new
volume of the "Table-talk
of a Mesopotamian Judge".

I hope allowance will be
made for the difficulties
which attend printing in
India. The Arabic text
which is being printed

piecemeal in Damascus will
contain references to other
books in which the same
stories are told.

Yours faithfully,

D. S. Margoliouth

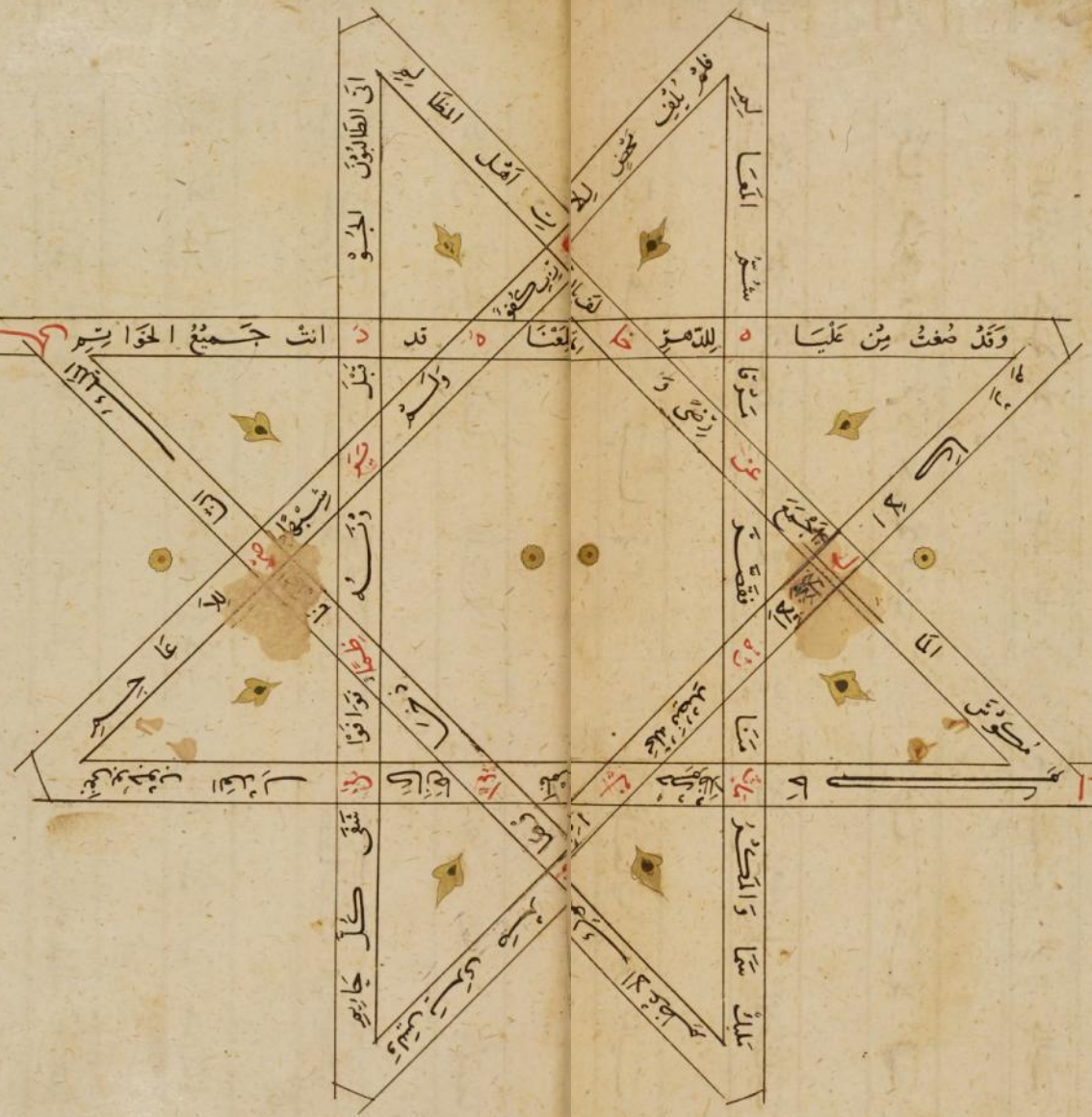


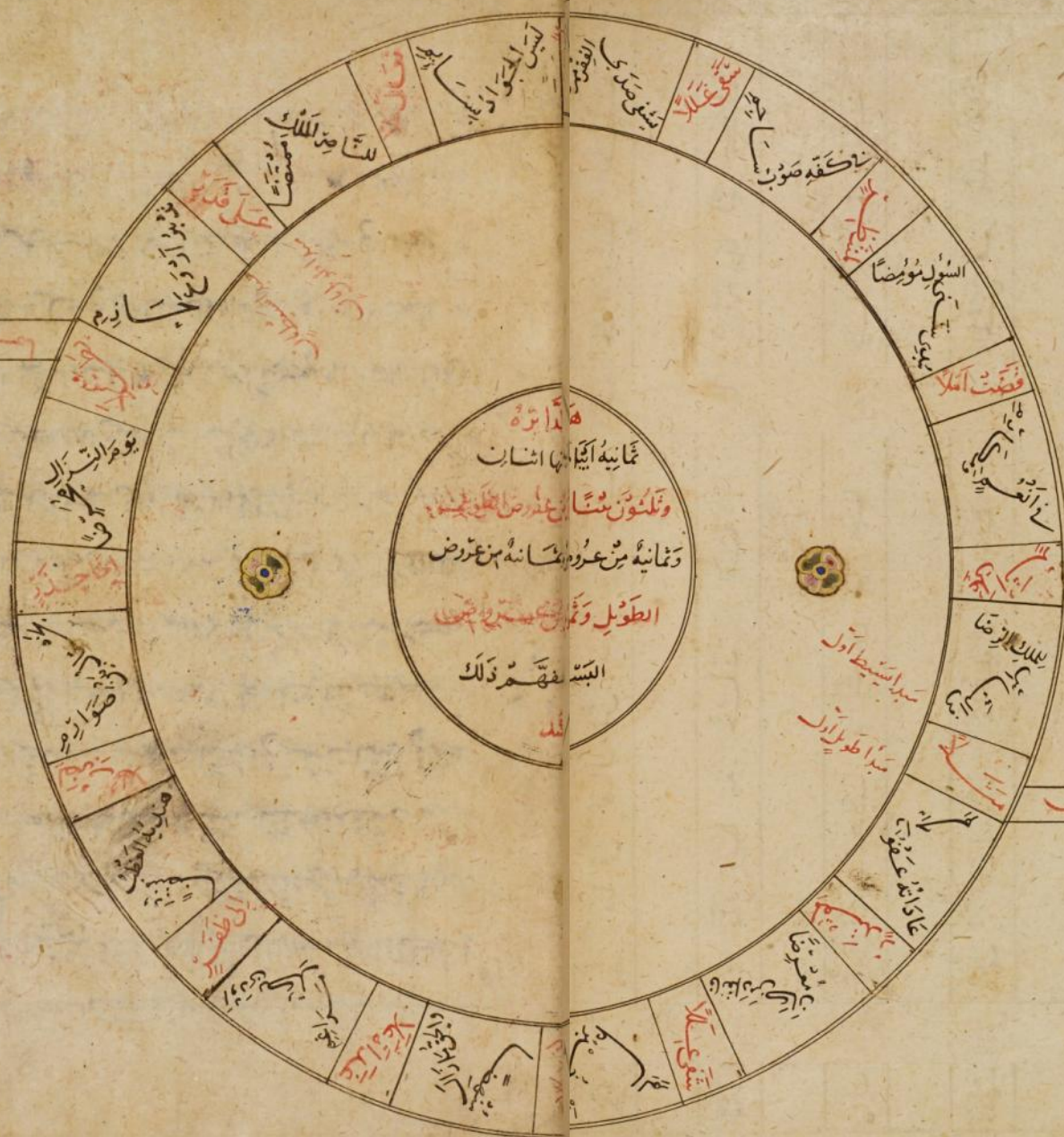
كَلَامٌ	قَدْ	أَتَى بِخَيْشٍ مَالٍ عَا د	عَبْدًا
سَا	رَأَى	بِى السَّائِلِ رِشْلَهُ ابْنِ تَزَالِ مَا جَوَى	الْقَمَرِ
لَوْ كَدَ	بَيْنَا	هُ بِالْفَوْزِ جَلَا لَا مَا عَدَ لَمَّا	بِهِ
كَمْ	جَمِيعُ	سَمَا هُمَا وَهَوَ كَرَدُ عَجَلَا لِي	تَوَى
فَهِنًا	مَا	خَصَهُ بَحْنِ شَرُورِ عَمَّ	نَا
جَارَ	قَدَرُ	السَّيِّئِ غَيْرِ مَبَا فِي	وَأَنَّى

كَلَامٌ	عَبْدًا	كَلَامٌ
سَا	الْقَمَرِ	رِشْلُهُ
لَوْ كَدَ	بِهِ	جَمِيعُ
كَمْ	تَوَى	لَهُ وَجَلَا لِي
فَهِنًا	نَا	سَمَا بِي إِلَى الْإِنْصَابِ
جَارَ	وَأَنَّى	الْمَعْظَمَاتِ غَيْرُ تَبَا لِي

وَدَّ	جَوَانُ	سَمَا بِلَا مَا مَبَا تَتَ فَيَلَا	عَقْرَاهُ
و	أَيْتَا	لَا عَدَا يَشْرَعَانَا أَنْ جَزْ ب	الْبَيْتِ
و	بَيْنَ	السَّيْرِ وَالْكَارِبِ لَجُنْدُ مَبَا ابْنِ النَّا	صُرُ
د	الْوَا	وَأَبَا ابْنِ الْأَرْضِ شَرَحَ رُغْبًا رِشْلَهُ د	النَّا
وَأُ	تَانِ	لَمْ تَوَى ابْنِ جَمَاهُ قَدْ	فَتَحَى
لَا	وَنَيْلًا	تَحْتَاهُ لَكِرَ وَغَوَا شَرُ جَبِيهَا	إِذْ

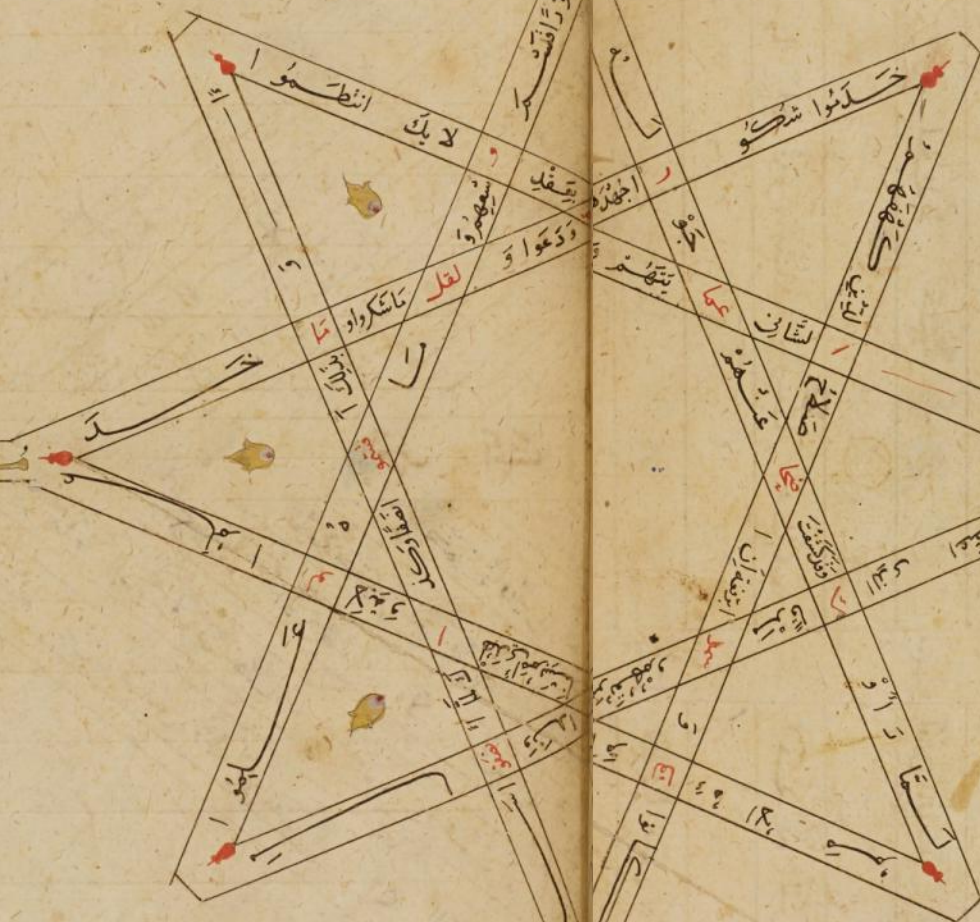
وَدَّ	عَقْرَاهُ	بِالْعَدَبِ كَوَاتِ مَجَابِ
و	الْبَيْتِ	سِي سَتَفَلَا لِي
و	صُرُ	الْمَقْصَا لِي
د	النَّا	فِي جُونِ ابْنِ أَوْ جَالِ
وَأُ	فَتَحَى	بَا سَبِيحًا بِيَةِ الْأ تَالِ
لَا	إِذْ	أَسَدُهُ ابْنِ كَمَالِ





يَا دَارَاكَ الْمَطَالِبِ تُسَعِّفُ	عَوْدًا	وُ	تُصَغِّفُ	وَ	أَضْعَا فَا	زَادَ	تَدَى
عَلَيْكَ الْمَدْحُ وَالْحَمْدُ يُؤَنِّفُ	كَانَ	وَ	وَأَقْبَسَا	وَ	سَعَا تَسْعُ	كَ	أَوَا
يُضْضِيهِ فِيهِمْ مَضْرِبُ	لَمَّا	وَأَقْبَسَا	وَأَقْبَسَا	وَأَقْبَسَا	تَأْتِيهِ	اللَّهُ	جَزَى
أَنْفَانَ الْمَقَاصِدِ تُقْطَعُ	مَتَرُ	وَ	وَ	وَ	جَدِي	عِزَّةَ	وَلَدَ
أَخْلَا لَهُ لَيْسَ تُخْلَفُ	وَجِبَا	هَلْدَى	هَلْدَى	هَلْدَى	إِلَّا	وَ	قَسَمَا
خَصِيئًا لِلدَّيْ لَيْسَ يُخْرِفُ	جِسْمًا	و	و	و	رَبِّتْ	سَعُودًا	تَقْلَدُ

الْجُزْءُ بِشَهَا يُطَهِّفُ	كَانَ	أَزَلْ	صَا هَي	تَهَاكَ بِمَنْ	مَتَى عَلَى	الْمَلِكِ	إِذَا
بَسَدَ رُهَا لَيْسَ يُكْسَفُ	مَا	نَ سَمَاءَ	يُنْبَا سَهْ	تَجَلَّدُ	بِمَنْ	عَلَى	سَمَوْتَ
يَسُ تَنْصَرُ	رُوحَ	الْعِلَاءَ	رَكُطًا	وَأَنْتِ	بِى جَوَا	الْخَهَا	وَبَرَّتْ
وَالْجِدَى كَهْمُ رُهَا	النَّاهِى	عَلَى	أَطْلَعْتُ	وَأَطْلَعْتُ	وَأَطْلَعْتُ	وَأَطْلَعْتُ	مَشْهُبُ
فَمَا إِنْ نَابَ عَنْ رُوحِ يُونُسَ	فِي	وَأَيَادِي	السَّاحِلِ	بِى	الْمَلِكِ	يُونُسَ	أَمَّا
السَّابِقُ الْمَعْرُوفُ	أَنْتَ	عَلَى	مَدَى	بِقَبْلِ	عَلَى	مَدَى	أَكَلْ



وَأَمَّا زَيْدُ بْنُ الْوَرْدِ فَمَنْ سَمِعَهُ يُحَادِّثُ

[illegible]



- 1.a **mawā**zīnu qīṣṭin min hudan wa maṣāliḥin * bi-kaffay Ṣalāḥi l-Dīni muntaṣabātu
 1.b **mawā**'idu-hū najzun wa saṭwatu-hū radan * fa-ḥasba l-'ulā ṣawliun la-hū wa ṣilātu
 2.a **mawāhibu** dā'a l-Nīlu fi fayāḍāniḥā * fa-khuṣṣa wa-'ammāt wa hya muntasharātu
 2.b **mawāhibu** hunīta l-mafāza bi-faḍli-hā * wa hunīta 'awdan bishru-hū subuḥātu
 3.a **mawāhibu man** lā yaṭruqu l-mannu ṣun'ahū * wa lā ya'tariḥi fi l-nadā fatarātu
 3.b **mawāhibu man** 'alyā'u-hū muṭma'innatun * wa 'iḥsānu-hū ṭab'un la-hū wa ṣifātu
 4.a **mawāhibu min dhī** 'azmatin mutayaqqazin * la-hū wathabātun fi l-waghā wa thabātu
 4.b **mawāhibu min dhī** ḥikmatin wa siyāsatin * taṭūfu qulūbun ḥawla-hū wa dhawātu
 5.a **mawāhibu min dhī** l-'Arshi 'aḥkama naẓma-hā * wa laysa li-mā lamma l-ilāhu shatātu
 5.b **mawāhibu min dhī** l-'Arshi laysat bakhilatan * wa lā hiya bi l-idmāni muktasabātu
 6.a **mawāhibu min dhī** l-'Arshi 'athbata rasma-hā * fa-hunna 'alā wajhi l-zamāni simātu
 6.b **mawāhibu min dhī** l-'Arshi 'athbata ḥukma-hā * fa-lam tanfi-hi l-da'wā wa lā l-da'awātu
 7.a **mawāhibu min dhī** l-'Arshi 'athbata 'aṣla-hā * ka-mā thabatāt fi kaffi-hi l-barakātu
 7.b **mawāhibu min dhī** l-'Arshi 'athbata 'aṣla-hā * bi-ḥilmin wa ba'sin mā la-hū nabawātu
 8.a **mawāhibu min dhī** l-'Arshi 'athbata 'aṣla-hā * fa-ṭāba l-shadhā min-hunna wa l-nafaḥātu
 8.b **mawāhibu min dhī** l-'Arshi 'athbata 'aṣla-hā * fa-ṭā'a 'ulū wuddin la-hū wa 'udātu
 9.a **mawāhibu min dhī** l-'Arshi 'athbata 'aṣla-hā * fa-ṭālat bi-hā 'āthāru-hā l-ḥasanātu
 9.b **mawāhibu min dhī** l-'Arshi 'athbata 'aṣla-hā * fa-ṭālat wa lam yaqṣur bi-hā l-'azamātu
 10.a **mawāhibu min dhī** l-'Arshi 'athbata 'aṣla-hā * fa-ṭālat la-hā 'adhkārū-hā l-'aṭirātu
 10.b **mawāhibu min dhī** l-'Arshi 'athbata 'aṣla-hā * fa-ṭālat la-hā 'afnānu-hā l-khaḍirātu
 11.a, b **mawāhibu min dhī** l-'Arshi 'athbata 'aṣla-hā fa-ṭālat la-hā bayna l-warā shajarātu

- 1.a **Gifts** of justice – orthodoxy and the common good – * are held aloft in the hands of Saladin;
 1.b **His promises** are all fulfilled; his onslaught is destruction; * his greatness is doubly assured by his ferocity and his benefactions.
 2.a **His are gifts** before which the Nile in flood is nothing; * they belong to him alone – whence they spread among all people.
 2.b **By virtue of these gifts**, may you enjoy victory * and a return on them heralded by the proclamation of God's glory!
 3.a **They are the gifts of one** whose deeds are indefatigable, * whose generosity is incessant,
 3.b **The gifts of one** whose loftiness is assured, * whose beneficence is a natural attribute,
 4.a **The gifts of a man** of firm purpose, vigilant, * in war both bold and staunch;
 4.b **The gifts of one** wise and politic, * a winner of hearts and minds.
 5.a **These are gifts that the Lord** of the Throne has composed: * what God has joined together cannot be put asunder;
 5.b **Gifts bestowed by the Lord** of the Throne, neither niggardly * nor won by chariness;
 6.a **Gifts whose protocol has been ordained by the Lord** of the Throne who bestowed them, * they are branded on the forehead of Time;
 6.b **Gifts against whose ruling, ordained by the Lord** of the Throne, * there is no appeal of any kind.
 7.a **They are gifts whose stock has been set by the Lord** of the Throne, as firmly * as the blessings in [Saladin's] hand;
 7.b **They are gifts whose stock has been rooted by the Lord** of the Throne * in clemency and undeflected ardour;
 8.a **Gifts from whose stock, set by the Lord of the Throne, * waxes** sweetest musk;
 8.b **Gifts whose law, fixed by the Lord of the Throne, * commands** friends and enemies alike.
 9.a **Gifts whose law was so fixed by the Lord of the Throne** * that its benefits will surely **endure**;
 9.b **Gifts of stock planted by the Lord of the Throne, * they have grown, and [Saladin's] labours have** grown still more.
 10.a **Gifts of stock planted by the Lord of the Throne, * long will be** the fragrant litany of their remembrance!
 10.b **Gifts of stock planted by the Lord of the Throne, * long is** the reach of their sheltering green branches!
 11.a, b **Gifts of stock planted by the Lord of the Throne, * they have grown into trees** **towering over** mankind.

أبي شافع
محمد بن
إسماعيل

AL-SHĀFI'Ī

THE EPISTLE ON LEGAL THEORY

LIBRARY OF ARABIC LITERATURE

Edited and translated by
JOSEPH E. LOWRY

ابن الجوزي
أحمد بن
محمد

IBN AL-JAWZĪ

VIRTUES OF THE
IMAM AḤMAD IBN ḤANBAL

VOLUME ONE

LIBRARY OF ARABIC LITERATURE

Edited and translated by
MICHAEL COOPERSON

أحمد
الشدياق

AḤMAD FĀRIS AL-SHIDYĀQ

LEG OVER LEG

VOLUME ONE

LIBRARY OF ARABIC LITERATURE

Edited and translated by
HUMPHREY DAVIES

أحمد
الشدياق

AḤMAD FĀRIS AL-SHIDYĀQ

LEG OVER LEG

VOLUME TWO

LIBRARY OF ARABIC LITERATURE

Edited and translated by
HUMPHREY DAVIES



ABŪ L-ʿALĀʾ AL-MAʿARRĪ

THE EPISTLE OF FORGIVENESS

VOLUME ONE: A VISION OF HEAVEN AND HELL

LIBRARY OF ARABIC LITERATURE

Edited and translated by
GEERT JAN VAN GELDER and GREGOR SCHOELER



ABŪ L-ʿALĀʾ AL-MAʿARRĪ

THE EPISTLE OF FORGIVENESS

Volume Two: Hypocrites, Heretics, and Other Sinners

LIBRARY OF ARABIC LITERATURE

Edited and translated by
GEERT JAN VAN GELDER and GREGOR SCHOELER



AL-QĀḌĪ AL-QUDĀ'Ī
A TREASURY OF VIRTUES

SAYINGS, SERMONS AND TEACHINGS OF 'ALĪ

with the

ONE HUNDRED PROVERBS attributed to AL-JĀḤIẒ

LIBRARY OF ARABIC LITERATURE

Edited and translated by
TAHERA QUTBUDDIN



Ā'ISHAH AL-BĀ'ŪNIYYAH
THE PRINCIPLES OF SUFISM

LIBRARY OF ARABIC LITERATURE

Edited and translated by
TH. EMIL HOMERIN



المنظوم والمنثور
مختارات

CLASSICAL ARABIC LITERATURE

VAN GELDER



CLASSICAL ARABIC LITERATURE
A LIBRARY OF ARABIC
LITERATURE ANTHOLOGY

المكتبة العربية

LIBRARY OF ARABIC LITERATURE

NEW YORK UNIVERSITY PRESS
Washington Square | New York, NY 10003
www.nyupress.org
www.libraryofarabicliterature.org

CLASSICS



Selected and translated by
GEERT JAN VAN GELDER

AL-JĀHIZ: IN PRAISE OF BOOKS

James E. Montgomery



Al-Jāhiz: In Praise of Books

James E. Montgomery

EDINBURGH

'Readers who think of al-Jāhiz as a sophist or a buffoon have a surprise coming. Montgomery's wrestling match with the Book of Living affords unexpected views of the 'Abbasid mind, and puts al-Jāhiz at the centre of the most vital and momentous debates of his age.'

Michael Cooperson, UCLA

'I've read a good number of books in the last 40 years. This is one of the most remarkable. "Oh strange new world that has such people in it." All of humanity is here in these rich, challenging, fascinating pages. Montgomery is a remarkable historian and a great writer.'

Rebecca Stott, University of East Anglia

Introduces the writings and textual world of al-Jāhiz, the 'father of Arabic prose'

Al-Jāhiz was a bibliomaniac, theologian and spokesman for the political and cultural elite, a writer who lived, counselled and wrote in Iraq during the first century of the 'Abbasid caliphate. He advised, argued and rubbed shoulders with the major power brokers and leading religious and intellectual figures of his day, and crossed swords in debate and argument with the architects of the Islamic religious, theological, philosophical and cultural canon.

His many, tumultuous writings engage with these figures, their ideas, theories and policies and thus afford an invaluable but much neglected window onto the values and beliefs of this cosmopolitan elite. And in a society obsessed with books and swamped with new types of information, al-Jāhiz was at the vanguard of a 'knowledge revolution'. *In Praise of Books* explores the centrality of books to al-Jāhiz's oeuvre, uncovering his full range of stances and opinions.

Key Features

- Includes numerous translations (many rendered into English for the first time) of individual works by al-Jāhiz
- Explores the cultural, intellectual and literary history of the 'Abbasids at the height of imperial power

James E. Montgomery is the Sir Thomas Adams's Professor of Arabic and Fellow of Trinity Hall at the University of Cambridge. He is author of *The Vagaries of the Qasidah: On the Tradition and Practice of Early Arabic Poetry* (1997).

Cover image: 'Amr b. Bahr al-Jāhiz, *The Book of Animals* (Kitāb al-Hayawān)
© Veneranda Biblioteca Ambrosiana – Milano/De Agostini Picture Library
Cover design: Michael Chatfield

EDINBURGH
University Press

www.euppublishing.com

ISBN 978-0-7486-8332-1



9 780748 683321

SERIES EDITORS: WEN-CHIN OUYANG AND JULIA BRAY