STUDIES ON THE SOURCES OF THE KITĀB RIMĀḤ ḤIZB AL-RAḤĪM OF AL-ḤĀJJ ʿUMAR
Author(s): Bernd Radtke
Source: Sudanic Africa, Vol. 6 (1995), pp. 73-113
Published by: Brill
Stable URL: http://www.jstor.org/stable/25653267
Accessed: 05-04-2017 09:11 UTC

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at http://about.jstor.org/terms

Brill is collaborating with JSTOR to digitize, preserve and extend access to Sudanic Africa
STUDIES ON THE SOURCES OF THE \textit{KITĀB RIMĀḤ ḤIZB AL-RAḤĪM} OF AL-ḤĀJJ ʿUMAR

BERND RADTKE*

Introduction

Ahmād al-Tijānī (1737-1815), the founder of the Tijāniyya order, left no writings behind when he died, apart from a few letters. His student ʿAlī Ḥarāzīm Ṣarrāda (d. 1856) collected information about his master's life and teachings, some of his \textit{fatwās} and his letters, and published them in the \textit{Jawāhir al-maʿānī}. On the margins of the \textit{Jawāhir} is normally printed the other basic work of the Tijāniyya, the \textit{Kitāb Rimāḥ ḥizb al-raḥīm ʿalā nuḥūr ḥizb al-rajīm}: 'The Lances of the Party of the Compassionate against the Throats of the Party of the Accursed Satan'. The author of this work is ʿUmar b. Saʿīd al-Fūṭi (1793-1864), known generally as \textit{al-ḥājj ʿ}Umar. This scholar, mystic, religious combatant, founder and leader of a state, is considered to be one of the most remarkable and important personalities in nineteenth-century West African Islam. His life has been described in the works of David Robinson, Bradford Martin, John Ralph Willis and Jamil Abun-Nasr. It is not least because of the work of \textit{al-ḥājj ʿ}Umar and his successors that the Tijāniyya today is an important factor in the religious and socio-political life of West Africa, with many millions of followers.

After his death in 1864, the state founded by \textit{al-ḥājj ʿ}Umar

* I wish to express my warmest thanks to Knut S. Vikør who translated most of the German parts of this article, and to John O'Kane for having patiently proof-read and revised its final English version.


2 Bibliographical information about these authors is given in my 'Von Iran nach Westafrika', \textit{Die Welt des Islams}, xxxv, 1995, 66-9.

\textit{Sudanic Africa}, 6, 1995, 73-113
was ruled by his sons for another thirty years until it finally fell prey to French imperialism in 1894. In 1890, the French occupied the city of Ségou on the upper Niger. Here they confiscated the remains of al-hājj Úmar's library. It was sent to Paris, and since 1892 it has formed a sizeable part of the Arabic manuscripts section of the Bibliothèque Nationale. This material was only properly catalogued in the *Inventaire de la Bibliothèque Úmarienne de Ségou*, which appeared in 1985.

Surprisingly, there have hardly been any studies that discuss the teachings of the Rimāh. Works that have been published on this subject only deal with minor points and are often unreliable, if not patently wrong. In his recent critical evaluation of the works on al-hājj Úmar, John Hunwick said about the Rimāh, 'The book still lies unstudied by Africanists and Islamicists like a hard lump in the stomach—massive and undigested. Yves Marquet wrote an article on it in 1968 and since then a few chapters have been translated ... but no full study of it has been undertaken. Indeed, it would require a Chittick or a Chodkiewicz to unpeal the intellectual layers of this work and place it in its true context in the history of Islamic thought.'

I believe that one may make a start upon this path. A first step is my article 'Von Iran' in which I analyze the use of two selected sources for the Rimāh. Ideally, the proper scholarly procedure would be to undertake a similar analysis for all the sources in the Rimāh. That would, however, require a great amount of time and the results would perhaps not warrant the considerable effort. I have thus decided on a different approach: to compile a list of all the sources that are directly named and quoted from in the Rimāh. As I have mostly not checked the quotations against the original source, there may occasionally be an error regarding the distinction between primary and secondary sources, the end of a particular quotation not always being clearly indicated in the text.

The book contains 55 chapters that vary greatly in their length. The themes discussed may be divided into three broad
categories, some themes however fitting into more than one category:

1. Matters concerning Islamic law: above all the relations of the Tijăniyya jamāʿa to the outside world:
   Chapters 7, 8, 9, 10, 11.

2. The organization of the jamāʿa: its conception of itself, the role and status of Ahmad al-Tijăni, the role of al-ḥājj ʿUmar, and autobiographical remarks of the latter:
   Introduction and Chapters 1, 2, 3, 4, 5, 6, 29, 30, 38, 40, 43, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, Conclusion.

3. Mystical themes:
   a. The characteristics of the shaykh and the novice, and the relationship between the two:
      Chapters 12, 13, 14, 15, 16, 17, 18, 19, 22, 23.
   b. Concerning visions:
      Chapters 20, 21.
   c. On the dhikr:
      Chapters 24, 25, 26, 27, 33, 34, 35, 39, 40, 41, 42.
   d. The tariqa Muḥammadiyya:
      Chapter 31.
   e. On walāya (Friendship with God):
      Chapters 36, 37, 38.
   f. Concerning spiritual retreat (khalwa):
      Chapters 44, 45.

The following is a translation by John Hunwick of the chapter headings found in the Rimāḥ:5

5 First published in John O. Hunwick, ʿAn Introduction to the Tijani Path: Being an Annotated Translation of the Chapter Headings of the Kitāb al-Rimāḥ of al-Ḥājj ʿUmar, ISSS, 6, 1992, 23-32. I have divided them into part I and II of the Rimāḥ and for each heading added the Rimāḥ references in brackets; other brackets are all Hunwick’s. The footnotes are mine.
Rimāh I

The Introduction: Consisting of some of the matters that increase faith.

Chapter 1 [p. 11-20]: Informing them that it is incumbent upon every scholar who keeps the religion to speak in support of the people of God and to defend them and aid them against those who discredit them and seek to bring them into disrepute by denouncing them and those who associate with them, and that in so doing they gain a great reward; {and [informing them] that no one repudiates [the people of God] save him} whose light God wishes to extinguish and the benefit of whose scholarship and writings—if he be a writer—He wishes to negate on account of his wicked conduct.

Chapter 2 [p. 20-32]: On stirring desire in the brethren for association with the Friends of God and holding fast to love for them and serving them, and similar actions.

Chapter 3 [p. 32-5]: Informing them that belief in the people of God and affirmation of the truth of the acquired and the intuitive knowledge which show forth from them, and giving one's self over to them and loving them, [together constitute] [spiritual intimacy] (walāya).

Chapter 4 [p. 35-48]: An explanation of some of the veils which prevent people from recognizing God's Friends, so that the wise man may be aware of them and hence pierce them all and attain to knowledge of the Friends of God, and through knowledge of them commune with them, and through communion with them, attain to God, for He is the ultimate goal.

Chapter 5 [p. 48-57]: Informing them that the asceticism of the Perfected Ones (al-kummal) does not consist of being detached from the world but rather of detaching the heart. And the perfection of this state is only achieved by them through their lack of attachment to what they possess and have under their control with nothing coming between them and it. And informing them that opting for asceticism combined with rejection of worldly goods may be due merely to loss [of worldly goods] or to weakness or inability to obtain them, and that one of the stipulations for him who calls [men] to God Most High is that he be not completely cut off from [the goods of] this world; and
[informing them] that he who has no means of support and who is supported by other people is to be classified with women and is devoid of manliness.

Chapter 6 [p. 57-71]: Warning them against and deterring them from denouncing and showing enmity towards any of our lords the Friends of God, and informing them that [such behaviour] is the essence of perdition in his world and the next.

Chapter 7 [p. 71-5]: Warning them against denouncing people by branding their actions *harām* when this concerns matters whose legal categorisation the scholars disagree over.

Chapter 8 [p. 75-103]: Informing them that God Most High did not make it obligatory for anyone to adhere [exclusively] to a specific *madhhab* of the mujtahidīn and [informing them] that every imam of this community—may God Most High be pleased with them all—has renounced any claim that men must necessarily follow him exclusively in every religious matter since [the imams] know that unqualified fidelity is due only to him who is guarded from error (*al-macṣūm*).6

Chapter 9 [p. 103-5]: Informing them that denunciation of [the People of]7 *Haqīqa* is permissible to none save him who has comprehensive knowledge of the *Sharīʿa*; and the point of informing them about this is so that they will be wary of comprehensive condemnation and will confine themselves to matters which are explicitly [deemed] obligatory or forbidden by the Book, the Sunna and the consensus of the community.

Chapter 10 [p. 105-8]: Informing them that the Friend of God who has received illumination (*al-walī al-maftūḥ ḍalayhi*) is not bound by any *madhhab* of the mujtahidīn, but indeed, pursues the truth through God wherever it leads.8

Chapter 11 [p. 108-11]: Informing them that the *ʿulamāʾ* are unanimous in encouraging [the people] to eschew disputation (*al-

6 With regard to this chapter see my 'Ijtihād and Neo-Sufism', *Asiatische Studien*, xlviii, 1994, 917f. By *macṣūm* the mujtahid is meant, not the Prophet Muhammad, as Hunwick states in note 28.

7 From the content of this chapter it is clear that this conjecture is incorrect; *ʿalāʾ ʿl-haqqā* here means in reality: only someone who possesses knowledge of the whole of the *sharīʿa*, which is virtually impossible, can contest the correctness of a particular *madhhab*. On this point see also 'Ijtihād', 917.

8 On this connection see also my 'Ijtihād', 920.
khurūj min al-khilāf) by avoiding situations in which it occurs.

Chapter 12 [p. 111-14]: Informing them that it is incumbent upon every mature person who is desirous of freeing his soul of foul vices of its own and of the devil’s making, both now and in the future, to seek out a shaykh who is a guide and counsellor, one well-versed in the [Islamic] sciences and cognisant of [moral] defects and sicknesses. He should submit to his direction and follow his commands and should not go against him in any matter whatsoever.

Chapter 13 [p. 114-18]: Informing them that no ascetic attains to the presence of God and the planes of His Attributes and Names except through the agency of those specially authorised (aṣḥāb al-idhn al-khāṣṣ), no matter if he amass [all] the knowledge of the former [scholars] and associate with all groups of people (tawāṣif al-nās) and perform worship equivalent to that of men and jīn combined (ʿibādat al-thaqalayn).

Chapter 14 [p. 118-20]: Informing them that if anyone has students and disciples seeking spiritual tutelage (al-tarbiya) and guidance and the acquisition of knowledge, and is favoured by God with the presence of one more knowledgeable and spiritually advanced (akmal) than him, then it is incumbent upon him to divest himself of [those students and disciples] and to follow together with them that person who is more knowledgeable and spiritually advanced.

Chapter 15 [p. 120-2]: Informing them that if a disciple embarks upon shaykh-hood and wants to have his own disciple before extinguishing his selfhood (bashariyya) and being weaned at the hand of a shaykh, then he is [spiritually] blind and is one who merely loves authority. Nothing [good] shall come from him.

Chapter 16 [p. 122-33]: Informing them that the first step which the disciple should take on this path is [the attainment of] complete truthfulness (al-ṣidq).

Chapter 17 [p. 133-7]: Informing them that the [perfected] Friend of God is known, befriended, loved and served for nothing other than [the sake of] God, and that [a disciple] will benefit from such a man [in matters of] this world and the next, even though it may take a period of time. In the contrary case this will not be so, even if [the disciple] were to follow [a lesser Friend of God] for years and years and even if [this Friend of God] were a qūṭb. Indeed, [the disciple’s] perdition is closer to him than the strap of his sandal!
Chapter 18 [p. 137-43]: Informing them that the shaykh {who is the Perfected Friend of God} is, in relation to his followers, like the Prophet in relation to his umma, and that pledging allegiance to him is like pledging allegiance to the Prophet—may God bless him and grant him peace—since he is a deputy of the Prophet—may God bless him and grant him peace.

Chapter 19 [p. 143-51]: Warning them to oppose the shaykh either secretly or openly by failing to do his bidding, whether he be present or absent or by opposing him secretly or openly.

Chapter 20 [p. 151-6]: Warning them against striving for materialised disclosures (kushūfāt kawniyya) and visual prodigies (karāmāt ‘iyāniyya), and informing them that this Path of ours is a Path of thankfulness and love and its followers do not occupy themselves with longing for anything that distracts [them] from God and they do not concern themselves with materialised disclosures. Because they are beloved ones, only rarely do such things befall them. Indeed, to the beloved among them such things to not occur lest they come dependent upon them and the devil find a way to mislead them and cause others to perish—may God preserve us from perdition! Then, when God wishes out of His bounty to enlighten them, He enlightens a particular person without his knowing it, in such a way that through [such enlightenment] he attains bliss in the two abodes. May God through his bounty cause us to be numbered among them. Amen!

Chapter 21 [p. 156-63]: Warning them against being preoccupied with [visionary] phenomena (al-waqā‘i‘) and being addicted to them and longing for their occurrence, and informing them that the aspirant who neither sees nor is seen in [a visionary phenomenon] is not less in rank than one who sees [such an phenomenon] or is seen [in one]. Indeed, he is superior.

Chapter 22 [p. 163-71]: Informing them that every sincere aspirant must confine himself to a single exemplar (qudwa) and should have recourse to none other, nor should he frequent any [other] Friend  

Both these expressions are taken from Source LXXVIII; cf. also ‘Von Iran’, 45 and n. 53. 

A verbal formulation taken from Source No. I, Ibrīz, II, 60.
of God either living or dead.

Chapter 23 [p. 171-6]: Informing them that the spiritual father, who is the shaykh, has a more elevated status and is more deserving of filial piety and veneration (al-birr wa 'l-tawqir), is more entitled to watch over [the disciple], is firmer in knowledge, closer in sensitivity and more tightly bonded [to him] than his biological father.

Chapter 24 [p. 176-82]: Being an exposition of the general merit of dhikr and its benefits, and on encouraging [performance of] it and stirring up a desire for it, [initially] without performing it in company or doing it publicly and other matters.

Chapter 25 [p. 182-95]: On stirring up a desire [thereafter] to perform dhikr in company and in public, and encouraging [people] to do so, and announcing that it is something in which one should persevere because of its merit; and a rebuttal of him who, on account of his ignorance of the Book and the Sunna and the consensus of the umma, denounces those who perform dhikr in groups.

Chapter 26 [p. 195-6]: Mentioning the origin of imparting orally (talqin) various formulae of dhikr {and the making of covenants and taking an oath of allegiance and the handshaking (al-muṣāḥafa) and the mushābaka}.

Chapter 27 [p. 196-9]: Informing them that in the eyes of the People of God the esteemed dhikr, through which is gained illumination and attainment to God, is the one which is acquired through permission and through being imparted orally by a 'connected' {inheriting, guiding} shaykh (shaykh wārith wāṣil murshid) who has a direct teaching relationship (suhba) with the Prophet and whose path is [directly] connected to the Prophetic Plane (al-ḥadrat al-nabawiyya), and not one which a man acquires independently.

Chapter 28 [p. 199-204]: Mentioning our chain of Authority for this Ahmadiyya, Muḥammadiyya Ibrāhīmiyya, Ḥanīfīyya Tijāniyya path.

Chapter 29 [p. 204-15]: Informing them that our master Muḥammad al-Ghālī told me in plain words that I am one of the khalīfa-s of the Shaykh—may God Most High be pleased with him and cause him to be pleased and watch over him—not one of the muqaddams.

Chapter 30 [p. 215-19]: Informing them that God Most High bestowed upon me knowledge of His Greatest and Most Exalted
Name in order that [I] might proclaim the bounty [of the Lord].

Chapter 31 [p. 219-31]: Informing them that the Friends of God see the Prophet—may God bless him and grant him peace—in a waking state (yaqqatān) and that he—may God bless him and grant him peace—attends any assembly or place he wishes in body and soul and acts as he wishes and travels wherever he desires in all regions of the earth and in the divine realm (malakūt) in the form in which he was before his death without any change, but hidden from sight just as the angels are, despite their being alive corporeally; and [informing them that] if God wills that a servant should see [the Prophet] He lifts the veil from [His servant] and he sees [the Prophet] in his actual form.

Chapter 32 [p. 231-44]: Mentioning the stipulations (sharā’it) [laid upon adherents] of our Ahmadiyya Muḥammadiyya Ibrāhimīyya Ḥanafīyya Tijāniyya Path and a reply to him who rejects any of them.

Chapter 33 [p. 244-8]: An enumeration of the obligatory dhikr formulae of the Tijāni Path.

Chapter 34 [p. 248-62]: Mentioning some of the non-obligatory dhikr formulae of the Path, some of which are given by permission and instruction to the elect among the People of the Path to the exclusion of its ordinary initiates, and some of which are only permitted to the elect of the elect.

Rimāḥ II

Chapter 35 [p. 2-5]: Mentioning the rules of etiquette for dhikr and what is meant by it.

Chapter 36 [p. 5-37]: Mentioning the merit of our Shaykh—may God Most High be pleased with him—and mentioning that he is the Seal of the Friends of God (khāṭim al-awliyā‘) and the Lord of the Gnostics and the Imam of the Righteous and the Support of the Poles and the Nurturers (mumīd al-aqṭāb wa ’l-aghwāth) and that he is the Hidden Pole (al-qūṭ al-makhtūm) and the Ultimate Link (al-barzakh al-makhtūm) who is the intermediary between the Prophet and the Friends of God such that none of the Friends, either of greater or lesser rank, finds an effusion [of grace] from the plane (ḥaḍra) of a prophet except through his mediation—may God Most High be pleased with him—[which comes] to him whence that Friend of God
knows not.\textsuperscript{11}

Chapter 37 [p. 37-46]: Announcing the possibility that God Most High will pardon all the past sins that his servant has committed and the future sins that he will commit; [announcing further] that the Friend of God may or may not be aware that he is a Friend and that he may [or may not] know that his future state is secure.

Chapter 38 [p. 46-57]: Concerning the merits of those who are devotees in whatever way [of al-Tijānī]—may God Most High be pleased with him and cause him to be pleased and watch over him—and what God has prepared for them; and the merit of the obligatory \textit{dhikr} formulae of the Path and what, in general terms, God has prepared for those who recite them.

Chapter 39 [p. 57-95]: Concerning the merit of the obligatory \textit{dhikr} formulae in detail.

Chapter 40 [p. 95-113]: Concerning the merits of the non-obligatory \textit{dhikr} formulae which are special to the elect and the elect of the elect among the People of the Path.

Chapter 41 [p. 113-41]: An elaboration of the meanings of the obligatory \textit{dhikr} formulae of the Path, since presence of the heart during \textit{dhikr} is required of one who performs it and [awareness of the divine] presence is not [attainable] except through knowledge of the meaning of \textit{dhikr}. [Awareness of the divine] presence is the core of [spiritual] activities and the need for the one who performs \textit{dhikr} to understand the meaning of what he utters is an essential matter from which there is no escape.

Chapter 42 [p. 141-61]: Concerning some of the objectives upon which are founded the \textit{dhikr} formulae {which are obligatory} for this Path alone.

Chapter 43 [p. 161-76]: An explanation of the reason for calling this Path of ours the Ahmadiyya, Muḥammadiyya, Ibrāhīmiyya, Ḥanīfiyya, Tijāniyya Path.

Chapter 44 [p. 176-84]: Concerning the authority for [the practice of] spiritual retreat (\textit{khalwa}) and its rules according to the Şūfīs.\textsuperscript{12}

\textsuperscript{11} This chapter has been translated and discussed by Yves Marquet, ‘Des Ifwān al-ṣafā\textsuperscript{3} à al-Ḥāgg ‘Umar (b. Sa\textsuperscript{a}īd Tall): marabout et conquérant toucouleur’, \textit{Arabica}, xv, 1968, 6-47; in this connection see note 3 above.

\textsuperscript{12} This chapter has been discussed by Jean-Louis Triaud, ‘Khalwa and the
Chapter 45 [p. 184-6]: Concerning some of the [types of] spiritual retreat of this Path.

Chapter 46 [p. 186-208]: Being a reply on his (sc. al-Tijānī's) [authority]—may God Most High be pleased with him—received orally from the Prophet—may God Most High bless him and his family and grant them peace—every one of which contains [spiritual] benefits and secrets which could be comprehended by none save his Lord, the Generous, the Giver, and [al-Tijānī's] most meritorious forebear, upon whom be from God Most High the finest blessing and {purest} peace. [These are questions which] those who have no sound knowledge may dispute with him.

Chapter 47 [p. 208-10]: Informing them that it is incumbent upon them to be obedient to the muqaddams over the matter of giving out the "wird" and that it is forbidden to disobey them.

Chapter 48 [p. 210-17]: Informing muqaddams who have received valid permission to give out the "wird" from one who has valid permission on the authority of his shaykh who was given it verbally and through guidance, especially those who have attained the rank of khalīfa, having been so appointed by another khalīfa, that it is necessary for everyone who summons [people] to God, and is true in so doing, to be patient over the denigration of his brothers, just as [those who] formerly summoned to God were patient when they were vilified.

Chapter 49 [p. 217-22]: Enjoining the Brethren who belong to the Paths of the People of God to bear the vilification of those who reject and oppose them and their masters, the Friends of God, following the example of the prophets of God Most High and His messengers, and [how] to console them.

Chapter 50 [p. 222-7]: Informing them of a quality that facilitates friendship with all manner of people.13

Chapter 51 [p. 227-48]: Informing them that every individual must endeavour to save his soul and must strive earnestly and energetically in the worship of his Lord, being neither diverted nor hindered from so doing by any matter, be it parent or child or homeland or

---


On this point cf. Hunwick's note 45.
friend or dwelling or kinsman or wealth or any other thing that may hinder him from approaching God and turning his back on whatever is other than Him, even if that leads him to the abandonment of homelands—nay even to the taking of life through hijra and jihād.

Chapter 52 [p. 248-57]: Mentioning matters which necessarily result in the servant being cut off from his Lord—Exalted and Glorious is He—[and which] catch [the members of this {Muḥammadan} community off their guard without most of them being aware of it.

Chapter 53 [p. 257-65]: Informing them that it is incumbent upon every adult believer who wishes to save himself from the wrath and anger of God Most High and to win His good pleasure to hasten to sincere repentance.

Chapter 54 [p. 265-77]: Mentioning some of the things that expiate sins.

Chapter 55 [p. 277-283]: Mentioning some of [al-Tijāni’s] sayings and advice—may God Most High be pleased with him and cause him to be pleased and watch over him.

Khātima [p. 284-90]: Conclusion—we ask God Most High that it should be felicitous: An exposition of the superiority of dhikr over all other acts of obedience, since it does not cease with the end of the world—nay, it continues for the believers; and an account of the Garden and some of its features, and descriptions of [what] its people [are doing] therein, and [an exposition of the fact] that they are continuously performing dhikr.

A systematic reading of the work will quickly show that it is almost entirely composed of quotations. Al-ḥājj ʿUmar’s own contributions are mostly short sentences to sum up the quoted source and lead on to the next. Even the formulations of the chapter headings are often taken directly from the sources.

How the sources were used by al-ḥājj ʿUmar will be better established through a translation of the book. We will here only show what he has used.

In the following list, every primary source—or what is considered to be a primary source—is given a number. This is followed by the title, if known, the author, and the reference in GAL. If the book is catalogued in the Inventaire, this is noted (Inv.). Subjects are prefaced by ‘S:’. In some cases, additional
remarks are added. Then all quotations are listed by chapter (prefaced by ‘Q’). The order of the list follows the pagination of the Beirut printed edition of 1973.

Many of the sources exist in older or recent editions. I have however decided to avoid referring to such editions. Further information can easily be found in the standard reference works. My sole aim here is to offer an inventory, and not to undertake a source-critical analysis as is the case in my article ‘Von Iran’.

List of Sources

I

al-Ibrīz by Ahmad b. al-Mubārak al-Lamaṭī, d. 1155/1742
GAL, II, 462; SII, 704.
S: Mysticism.
The Ibrīz being one of the major sources of the Rimāḥ, in this case I have identified the individual quotations; cf. Radtke, ‘Ibrīz Lamaṭīs’, Mahibou and Triaud, Voilà, 201.

Ibrīz, I, 149.

II
al-Bahr al-mawrūd by ʿAbd al-Wahhāb al-Shaʿrānī, d. 973/1565
GAL, II, 335; S II, 464. Inv.: No. 5399.
S: Mysticism; ethics; theology; fiqh.
Also mentioned in Rebstock, Sammlung, 32, no. 354.
Q: Rimāḥ, I: Ch. 1, p. 12—Ch. 5, p. 51; 52—Ch. 8, p. 94; 104—Ch. 14, p. 118; 120—Ch. 18, p. 138—Ch. 22, p. 168—Ch. 25, p. 188; 189—Ch. 29, p. 213; 214. Rimāḥ, II: Ch. 37, p. 45—Ch. 48, p. 210—Ch. 49, p. 218.

III
Shahiyyat al-samaʾ, author not mentioned
GAL: Not given under this title.
Q: Rimāḥ, I: Ch. 1, p. 16—Ch. 8, p. 98—Ch. 25, p. 186—Ch. 29, p. 215.

IV
Kashf al-qināʾ by ʿAlī b. Muḥammad al-Miṣrī al-ʿAbbādī
Also mentioned in Rebstock, Sammlung, 29, no. 328 under the title Kashf al-qināʾ ʿan wajh al-fāzẓ shāmʿiyyat al-samaʾ. Author: ʿAlī b. Muḥammad al-ʿIbādī al-mashhūr biʾl-Miṣrī.
Q: Rimāḥ, I: Ch. 1, p. 16—Ch. 4, p. 45—Ch. 8, p. 98; 99—Ch. 25, p. 186; 187—Ch. 29, p. 215.
V

Lawaqih al-anwar al-qudsiya by ʿAbd al-Wahhab al-Sha’râni, d. 973/1565
S: Mysticism; ethics; fiqh; theology.
Q: Rimâh, I: Ch. 1, p. 16; 17; 18—Ch. 4, p. 41—Ch. 5, p. 48; 50 (twice); 51; 52; 53 (twice)—Ch. 6, p. 61; 62; 70—Ch. 8, p. 91; 92—Ch. 9, p. 103—Ch. 14, p. 119; 120—Ch. 15, p. 122—Ch. 22, p. 170 (twice)—Ch. 23, p. 172; 175—Ch. 24, p. 178—Ch. 25, p. 182; 193; 194—Ch. 31, p. 219; 220 (twice)—Ch. 32, p. 239 (twice)—Ch. 33, p. 248. Rimâh, II: Ch. 36, p. 25—Ch. 39, p. 63—Ch. 46, p. 187; 202; 208—Ch. 47, p. 209—Ch. 48, p. 211; 214.

VI

Hashiyat al-Shaykh al-Ḥadawi ala sharh al-Khirshi by ʿAlī b. Ahmad al-Ḥadawi, d. 1189/1775
GAL, S II, 98; al-Ḥadawi (Ḥidwî) has his own entry: II, 319; S II, 439; al-Khirshi (Kharashi), d. 1101/1689, has an entry: II, 318; S II, 438. Cf. Source No. XXVIII.
Q: Rimâh, I: Ch. 1, p. 17. Rimâh, II: Ch. 46, p. 194; 201.

VII

Sharh al-Dardir ala 'l-Mukhtasar by Ahmad b. Muhammad al-Dardîr, d. 1201/1786
GAL, II, 353. Inv.: No. 6638.
S: Fiqh.
Q: Rimâh, I: Ch. 1, p. 18—Ch. 22, p. 170. Rimâh, II: Ch. 36, p. 24—Ch. 46, p. 187; 201; 204; 207.

VIII

Qawâ'id by Ahmad b. Ahmad al-Zarrûq, d. 899/1493
GAL, II, 253; S II, 361. Inv.: No. 6103.
S: Mysticism.
Also mentioned in Rebstock, Sammlung, no. 789; 1105; 188.
Q: Rimâh, I: Ch. 1, p. 18; 20—Ch. 3, p. 35—Ch. 4, p. 37—Ch. 5, p. 54; 55 (three times)—Ch. 7, p. 72—Ch. 8, p. 76; 92; 100—Ch. 12, p. 111—Ch. 22, p. 169—Ch. 25, p. 185 (twice)—Ch. 26, p. 195—Ch. 33, p. 246. Rimâh, II: Ch. 36, p. 25; 31; 32—Ch. 40, p. 102—Ch. 44, p. 176—Ch. 49, p. 219—Ch. 51, p. 235.
IX

*al-Rāʾiyya* by ʿAḥmad b. Muḥammad al-Sharīṣī, 581-641/1185-1243

*GAL*, I: 802. *Inv.*: No. 5610

S: Poetry; mysticism.

*Cf.* Radtke, *ʿIbrīz Lamaṭīs*.

*Q*: *Rimāh*, I: Ch. 1, p. 19—Ch. 32, p. 232.

X

*al-Sullam al-murawniq fī ʿl-manṭiq* by ʿAbd al-Raḥmān b. Muḥammad al-Akhdārī, 920-56/1514-46

*GAL*, II, 463; *S* II, 705. *Inv.*: No. 5685; 6102.

S: Logic; philosophy.

Also mentioned in Rebstock, *Katalog*, 113, no. 76.

*Q*: *Rimāh*, I: Ch. 1, p. 19.

XI

*Lataʿif al-minan* by Ibn ʿAtāʾ Allāh al-Iskandarī, d. 709/1309

*GAL*, II, 117; *S* II, 146, no. 15.

S: Mysticism.

*Q*: *Rimāh*, I: Ch. 1, p. 20—Ch. 2, p. 32—Ch. 4, p. 36 (twice); 42 (three times); 45; 46 (twice); 47—Ch. 6, p. 59 (twice); 63—Ch. 23, p. 174; 176.

XII

*ʿArāʾis al-bayān* by Rūzbihān-i Baqlī, d. 606/1209

*GAL*, I, 414; *S* I, 735.

S: Koran commentary; mysticism.

*Q*: *Rimāh*, I: Ch. 2, p. 21; 26; 29—Ch. 3, p. 32; 34—Ch. 5, p. 50—Ch. 6, p. 60 (twice); 62; 63 (three times); 64 (twice); 65 (twice); 66 (three times); 67; 71—Ch. 13, p. 114 (twice)—Ch. 23, p. 172; 173 (three times)—Ch. 26, p. 195—Ch. 29, p. 206; 208 (twice); 209. *Rimāh*, II: Ch. 36, p. 21; 25; 26; 27; 28 (twice)—Ch. 39, p. 82—Ch. 49, p. 219—Ch. 51, p. 229; 238; 239.

XIII

*Tanbīḥ al-mughtarrīn* by ʿAbd al-Wahhāb al-Shaʿrānī, d. 973/1565

*GAL*, II, 337, no. 12; *S* II, 465.

*Cf.* Source No. LXVI!
Q: Rimāḥ, I: Ch. 2, p. 22—Ch. 4, p. 42.

XIV

al-Sirāj al-munīr by Muḥammad b. Ahmad al-Shirbīnī, d. 977/1570
GAL, II, 320; S II, 441.
S: Koran commentary.
Also mentioned in Mahibou and Triaud, Voilà, 54.
Q: Rimāḥ, I: Ch. 2, p. 24—Ch. 16, p. 122—Ch. 23, p. 176—Ch. 29, p. 206; 212; 213. Rimāḥ, II: Ch. 36, p. 28; 30—Ch. 37, p. 44 (twice)—Ch. 38, p. 53—Ch. 39, p. 73 (twice); 76 (twice); 76; 78; 79; 81; 88—Ch. 40, p. 99—Ch. 42, p. 153 (three times)—Ch. 43, p. 161—Ch. 46, p. 191; 207—Ch. 51, p. 235; 238; 240.

XV

Sharḥ 'alā 'l-Ḥikam al-ʿAtāʾīyya by Aḥmad al-Zarrūq, d. 899/1493
GAL, II, 254, no. 19; also II, 143. Inv.: No. 5401.
S: Mysticism.
Q: Rimāḥ, I: Ch. 2, p. 27.

XVI

Dalā'il al-khayrāt by Muḥammad b. Sulaymān al-Jazūlī, d. 870/1465
GAL, II, 253f.; S II, 327. Inv.: No. 5476 and seven further entries.
S: Mysticism.
Q: Rimāḥ, I: Ch. 2, p. 28. Rimāḥ, II: Ch. 37, p. 37.

XVII

al-Risāla by ʿAbd al-Karīm al-Qushayrī, d. 465/1072
GAL, I, 432; S I, 771. Inv.: 5585.
S: Mysticism.
Q: Rimāḥ, I: Ch. 2, p. 28—Ch. 3, p. 35—Ch. 11, p. 109—Ch. 12, p. 112; 113—Ch. 13, p. 116—Ch. 15, p. 122 (twice)—Ch. 16, p. 122—Ch. 21, p. 157—Ch. 22, p. 170—Ch. 30, p. 218. Rimāḥ, II: Ch. 37, p. 42; 43.

XVIII

Tafsīr sūrat al-Kahf by Ibn ʿAtīyyah; ʿAtīyyah Allāh b. ʿAtīyya al-Ujhūrī, d. 1190/1779, is probably meant
GAL, II, 328f.; 456; apparently what is meant is his Sharḥ to Suyūṭī's
Tafsīr al-Jalālayn, entitled al-Kawkabāyn al-nayyirayn; II, 145.
S: Koran commentary.
Q: Rimāḥ, I: Ch. 2, p. 29—Ch. 3, p. 34.

XIX
al-Ḥikam by Ibn ʿAtāʾ Allāh al-Iskandarī, d. 709/1309
GAL, II, 118; S II, 146. Inv.: No. 5517.
S: Mysticism.
Quotations: Rimāḥ, I: Ch. 2, p. 30—Ch. 33, p. 247. Rimāḥ, II: Ch. 39, p. 72; 87.

XX
al-Qaṣīda al-rāʿiyya by Abū Madyan, d. 598/1193
GAL, I, 438; S I, 784f. mentions as no. 13 a qaṣīda rāʿiyya.
S: Mysticism.
Cf. Source No. XXI!
Q: Rimāḥ, I: Ch. 2, p. 30.

XXI
Sharḥ qaṣīdat Abī Madyan by Muhammad b. ʿAlī b. ʿAllān al-Bakrī, 996-1057/1588-1648
GAL, II, 390; S II, 533; also S I, 785, no. 11.
S: Mysticism.
Q: Rimāḥ, I: Ch. 3, p. 32.

XXII
Ithāf al-zākī bi-sharḥ al-Tuhfa al-mursala ilā ʿl-nabī by Ibrāhīm b. Ḥasan al-Kūrānī, d. 1101/1677
GAL, S II, 521. Inv.: No. 5402 (has al-dhaki).
S: Mysticism.
The work which is being commented on is al-Tuhfa al-mursala ilā ʿl-nabī by Muhammad b. Faḍl Allāh al-Burhānpūrī, d. 1029/1620; GAL, II, 418; S II, 617; quotations occur from Ch. 188 of Ibn al-ʿArabī’s Futūḥāt; from Ṣadr al-Qūnawī’s Iʿjāz al-bayān; from al-Qūnawī’s Ḥāshiya to the latter work; again from Ch. 188 of the Futūḥāt, and from the Muqaddima of the Futūḥāt.
Q: Rimāḥ, I: Ch. 3, p. 32.

XXIII
Ṭabaqāt by ʿAbd al-Wahhāb al-Shaʿrānī, d. 973/1565
GAL, II, 338, no. 43; S II, 466.
SOURCES OF RIMĀH OF AL-ḤĀJJ ʿUMAR

S: Mysticism; Sufi biographies.
Q: Rimāh, I: Ch. 4, p. 36; 37—Ch. 22, p. 168. Rimāh, II: Ch. 49, p. 219; 221.

XXIV
Title not given, by Abū ʿl-Mawahib al-Tūnisī
GAL, S II, 359, 1006. Inv.: No. 5474 mentions a Ḥizb al-naṣr.
Winter, Society 89, 97, 183, 201; Meier, „Auferstehung“, 37 n. 62.
Q: Rimāh, I: Ch. 4, p. 37 (twice)—Ch. 6, p. 71. Rimāh, II: Ch. 36, p. 24.

XXV
Jawāhir al-macānī by ʿAlī Ḥarāzīm Barrāda
GAL, S II, 876. Inv.: No. 5434; 5481; 5564.
S: Mysticism.
Q: Rimāh, I: Ch. 4, p. 37—Ch. 5, p. 56; 57—Ch. 12, p. 111—Ch. 13, p. 114—Ch. 14, p. 120—Ch. 16, p. 132—Ch. 18, p. 137; 139—Ch. 19, p. 148—Ch. 20, p. 155—Ch. 21, p. 166—Ch. 22, p. 169; 170—Ch. 23, p. 175—Ch. 24, p. 181—Ch. 27, p. 196—Ch. 30, p. 217—Ch. 32, p. 231; 234; 237; 238 (three times); 239 (four times); 240 (three times); 241: 244. Rimāh, II: Ch. 36, p. 12 (twice); 13; 17; 18; 19; 20—Ch. 39, p. 69; 83; 95—Ch. 40, p. 95 (twice); 96 (twice); 99; 100; 102; 103; 105; 106—Ch. 41, p. 117; 118; 119; 128; 131; 132—Ch. 42, p. 160—Ch. 43, p. 161; 163; 173—Ch. 44, p. 182—Ch. 45, p. 184—Ch. 46, p. 187; 201—Ch. 47, p. 210—Ch. 48, p. 210; 217—Ch. 52, p. 253—Ch. 53, p. 264; 265—Ch. 54, p. 265; 267; 268; 269; 271; 274; 275; 276—Ch. 55, p. 277; 282; 283.

XXVI
al-Kawkab al-sāṭīc by Suyūṭī, d. 911/1505
GAL, II, 105; S II, 89. Inv.: Probably no. 5433.
S: Fiqh.
This is a versification of the Jamc al-jawāmīc by Tāj al-Dīn al-Subkī (727-71/1327-70); GAL, II, 89; S II, 102; cf. also Rebstock, Sammlung, no. 667; 904; 2141.
Q: Rimāh, I: Ch. 5, p. 52—Ch. 8, p. 89.
XXVII

Tabyīn al-maḥārim, author unknown
GAL, II, 387; S II, 524 mentions Yusuf al-Anası al-Wā’iz, d. 1000/1591, as the author of a work with the above title.
S: Probably Fiqh.
Q: Rimāḥ, I: Ch. 5, p. 52—Ch. 29, p. 206; Rimāḥ, II: Ch. 51, p. 231; 235.

XXVIII

Hāshiyat al-Shaykh ʿAlī al-Ṣaʿīdī ʿalā Sharḥ al-Khirshī ʿalā Mukhtaṣar al-Khalil by al-Ṣaʿīdī, 1112-89/1700-75
GAL, II, 84; on al-Khirshī cf. Source No. VI.
S: Fiqh.
Q: Rimāḥ, I: Ch. 5, p. 56—Ch. 8, p. 86; 102—Ch. 27, p. 198. Rimāḥ, II: Ch. 39, p. 92—Ch. 51, p. 228; 231; 236.

XXVIIIa

Sharḥ al-Fashnī ʿalā ʿl-ʿArbaʿīn al-nawawīyya by ʿAbd al-Hijāzī al-Fashnī, 2nd half of the 10th/16th century
GAL, II, 305; S II, 416; also I, 396.
S: Ḥadīṣ.
Q: Rimāḥ, I: Ch. 6, p. 57.

XXIX

al-Anwār al-qudsiyya by ʿAbd al-Wahhab al-Shacranī, d. 973/1565
GAL, II, 336, No. 6; S II, 465.
S: Mysticism.
Cf. also Winter, Shacranī, 8
Q: Rimāḥ, I: Ch. 6, p. 67—Ch. 13, p. 115 (three times).

XXX

Kitāb al-yawāqīt by ʿAbd al-Wahhab al-Shaʿrānī, d. 973/1565
GAL, II, 336, no. 2; S II, 464.
S: Mysticism.
Cf. also Winter, Shaʿrānī, 7
Q: Rimāḥ, I: Ch. 6, p. 68 (twice).

XXXI

Sharḥ al-Muhadhdhab by al-Nawawī, d. 676/1278
GAL, I, 387; S I, 669.
XXXII

Risālat al-ādāb, probably = al-Anwar al-qudsiyya fī bayān ādāb al-‘ubūdiyya by Abd al-Wahhāb al-Sha‘rānī, d. 973/1565
GAL, II, 337, no. 13; S II, 465.
S: Mysticism.
Q: Rimāḥ, I: Ch. 6, p. 69.

XXXIII

Hayāt al-ḥayawān by al-Damīrī, 745-808/1344-1405
GAL, II, 138; S II, 171. Inv.: No. 5369; 5386.
S: Zoology, adab.
Q: Rimāḥ, I: Ch. 6, p. 70—Ch. 8, p. 101—Ch. 30, p. 218. Rimāḥ, II: Ch. 36, p. 32.

XXXIIIa

Title not given, by Izz al-Dīn Abd al-Salām, 590-652/1194-1254
GAL, I, 399; S I, 690.
Q: Rimāḥ, I: Ch. 7, p. 72.

XXXIV

Talkhīṣ al-ikhwān. Author: qāla fi’
Q: Rimāḥ, I: Ch. 7, p. 72.

XXXV

Title not given, by Ibn al-Hindī, perhaps Ṣafī al-Dīn al-Hindī, 644-715/1269-1315, is meant
GAL, II, 116; S II, 141.
S: Probably Fiqh.
Q: Rimāḥ, I: Ch. 7, p. 72.

XXXVI

GAL, I, 396; also I, 372; S I, 683; 635.
S: Hadīth.
Q: Rimāḥ, I: Ch. 7, p. 72—Ch. 11, p. 110.
XXXVII

al-Durar, author not mentioned
Inv.: Several works with the title Durar are given, cf. p. 384.
Probably = Source No. XCV.
Q: Rimāh, I: Ch. 7, p. 73.

XXXVIII

Sunan al-muhtadin by Muḥammad b. Yūsuf al-Mawwāq, d. 897/1492
GAL, S II, 375f.
S: Fiqh.
Q: Rimāh, I: Ch. 7, p. 73—Ch. 11, p. 110.

XXXIX

Tamhīd by Abū ʿUmar Ibn ʿAbd al-Barr, d. 463/1071
GAL, S I, 629, no. 6b.
S: Fiqh.
Q: Rimāh, I: Ch. 7, p. 73—Ch. 8, p. 85.

XL

Title not given, by Abū Ishāq al-Shāṭibī, d. 790/1388
GAL, S II, 374, mentions ʿUnwān al-taʿrif bi-uṣūl al-taklīf.
S: Fiqh.
Q: Rimāh, I: Ch. 7, p. 73.

XLI

Title not given, by Ibn ʿArafa, probably Muḥammad b. Aḥmad b. ʿArafa al-Ḍasūqī, d. 1230/1815; cf. also Rimāh, II, 187
GAL, II, 485; S II, 737.
S: Fiqh.
Q: Rimāh, I: Ch. 7, p. 73—Ch. 8, p. 84.

XLII

Title not given, by al-Qarāfī, d. 684/1285
GAL, I, 385; S I, 665. Inv.: Perhaps no. 5728, 1a-155b: 'Commentaire sur Tanqīḥ al-fusūl fī ʿilm al-uṣūl', by al-Qarāfī himself; this appears in GAL, I, 506; S I, 921 (commentary on al-Rāzi's Mahṣūl).
S: Fiqh.
Q: Rimāh, I: Ch. 7, p. 73—Ch. 8, p. 84.
XLIII

al-Muhadarat by al-Hasan al-Yusûî, 1040-1102/1630-91
GAL, II, 455; S II, 675f.
S: Adab.
Q: Rimâh, I: Ch. 7, p. 74.

XLIV

Title not given, by Ibn Lubb (?)
Q: Rimâh, I: Ch. 7, p. 75.

XLV

al-Risâla al-mubahara by cAbd al-Wahhâb al-Shârârânî, d. 973/1565
GAL: Not listed; it is possible that al-ḥâjj cUmar changed the original title.
S: Fiqh.
Q: Rimâh, I: Ch. 8, p. 84; 87; 88 (twice); 89; 90—Ch. 11, p. 107; 110.
Rimâh, II: Ch. 36, p. 14.

XLVI

Qawânîn al-aḥkâm al-shârîyya by Ibn Juzayy, 693-741/1294-1340
S: Fiqh.
Q: Rimâh, I: Ch. 8, p. 85; 95—Ch. 33, p. 248. Rimâh, II: Ch. 51, p. 239.

XLVII

Sharh 'alâ 'l-ḥikam al-ʿatâʾiyya by Ibn ʿAbbâd al-Rundi, 733-92/1333-90
GAL, S II, 358.
S: Mysticism.
Cf. also Nwyia, Ibn ʿAbbâd.
Q: Rimâh, I: Ch. 8, p. 85

XLVIII

Hâshiya 'alâ Sharh al-shaykh Ahmad al-Dardîr by al-Dasuqî, d. 1230/1815; cf. Source No. XLI
GAL, S II, 98.
S: Fiqh.
Q: Rimâh, I: Ch. 8, p. 86. Rimâh, II: Ch. 45, p. 187—Ch. 46, p. 197;
XLIX
GAL, S II, 738.
S: Fiqh.
Q: Rimāḥ, I: Ch. 8, p. 86.

L
Sharḥ ‘alā Lāmiyyat al-‘ajam by Kamāl al-Dīn Muḥammad b. Mūsā al-Damiri, 745-808/1344-1405
GAL, II, 138.
S: Fiqh.
Q: Rimāḥ, I: Ch. 8, p. 86.

LI
Jam‘ al-jawāmi‘ by Tāj al-Dīn al-Subkī, d. 771/1370; see also Source No. XXVI
GAL, II, 89; S II, 105. Inv.: No. 5600.
S: Fiqh.
Q: Rimāḥ, I: Ch. 8, p. 89.

LII
Kitāb al-‘aqā‘id by Muḥammad b. ‘Umar al-Qadāmisī
Inv.: No. 5428; see also no. 5445; 5541.
S: Theology.
Q: Rimāḥ, I: Ch. 8, p. 90.

LIII
Idā‘at al-dujunna by Aḥmad b. Muḥammad al-Maqqārī, d. 1041/1632
GAL, S II, 408. Inv.: No. 5600 and seven further entries.
S: Theology.
Also in Rebstock, Sammlung, 208, Indices: mentioned 13 times.
Q: Rimāḥ, I: Ch. 8, p. 90.

LIV
Jawharat al-tawhīd by Ibrāhīm al-Laqqānī, d. 1041/1631
GAL, S II, 436. Inv.: No. 5402 and five further entries.
S: Theology.
Q: Rimāḥ, I: Ch. 8, p. 90.
LV

Iṭḥāf al-murīd (commentary on Source No. LIV) by ʿAbd al-Salām al-Laqānī (the son of Ibrāhīm al-Laqānī)
GAL, S II, 436. Inv.: No. 5650.
S: Theology.
Q: Rimāḥ, I: Ch. 8, p. 90.

LVI

Mīzān al-sharīʿa by ʿAbd al-Wahhāb al-Shaʿrānī, d. 973/1565
GAL, II, 442, no. 7a.
S: Fiqh.
Cf. also Winter, Shaʿrānī, 8.
Q: Rimāḥ, I: Ch. 8, p. 91; 103.

LVII

Sīrāj al-mulūk by Abū Bakr al-Ṭūrṭūshī, d. 520/1126 or 525/1131
GAL, I, 459; S I, 502.
S: Adab.
Q: Rimāḥ, I: Ch. 8, p. 93; 94.

LVIII

al-Risāla by Ibn Abī Zayd al-Qayrawānī, d. 386/996 or 388; 390, 396
GAL, I, 177; S I, 300. Inv.: 14 copies.
S: Fiqh
Cf. Rebstock, Sammlung, 222 (Indices).
Q: Rimāḥ, I: Ch. 8, p. 95.

LIX

Mukhtāṣar by Khalīl b. Ishāq al-Jundī, d. 767/1365
GAL, II, 84; S II, 96. Inv.: 12 copies.
S: Fiqh
Cf. Rebstock, Sammlung, 214 (Indices), 11 copies.
Q: Rimāḥ, I: Ch. 8, p. 95; 97.

LX

Tuhfāt al-ḥukkām by Ibn ʿĀshir al-Makkī, 760-829/1358-1426
GAL, II, 264; S II, 375. Inv.: No. 5499.
S: Fiqh; see also Traditionalismus.
Q: Rimāḥ, I: Ch. 8, p. 95.
LXI

al-Murshid al-mu‘tin by Ibn Āshir, d. 1040/1630
GAL, II, 461; S II, 699. Inv.: No. 5410 and further eight copies.
S: Fiqh.
Q: Rimāh, I: Ch. 8, p. 96.

LXII

al-Ājurrūmiyya by Ibn Ājurrūm, d. 723/1323
GAL, II, 237; S II, 332. Inv.: No. 5450 and two other copies.
S: Grammar.
Cf. Rebstock, Sammlung, 202, nine copies.
Q: Rimāh, I: Ch. 8, p. 96.

LXIII

Khulāṣat Ibn Mālik by Ibn Mālik, d. 672/1274
GAL, I, 298; S I, 522. Inv.: No. 5319 and 14 copies.
S: Fiqh.
Q: Rimāh, I: Ch. 8, p. 96.

LXIV

Alfiyyat al-sanad by Murtadā al-Zabīdī, 1145-1205/1732-91
GAL, S II, 399, no. 27.
S: Fiqh.
Q: Rimāh, I: Ch. 8, p. 96; 99 (twice); 101; 102.

LXV

Hāshiya ʿalā Sharh Nūr al-Dīn al-Ushmūnī alladhi sammāhu Minhāj al-sālik ʿalā Alfiyyat Ibn Mālik by Muḥammad b. ʿAlī al-Ṣabbān, d. 1206/1791
GAL, S I, 524.
S: Grammar.
Q: Rimāh, I: Ch. 8, p. 103.

LXVa

al-Insān al-kāmil by ʿAbd al-Karīm al-Jilī, d. 832/1428
GAL, II, 205; S II, 283.
S: Mysticism.
Q: Rimāh, I: Ch. 9, p. 104.
LXVI

Tanbīh al-aghibiyā; perhaps = Tanbīh al-mughtarrīn = Source No. XIII, by ʻAbd al-Wahhāb al-Shaʻrānī, d. 973/1565
GAL, II, 337, no. 12; S II, 465.
S: Theology (?)
Q: Rimāḥ, I: Ch. 10, p. 107.

LXVII

al-Durr al-nāṣīm fi ʻulūm al-qur`ān al-ʻazīm by (?) ʻAbd al-Wahhāb al-Shaʻrānī, d. 973/1565
GAL, S II, 103, mentions a book with this title by Taqī al-Dīn al-Subkī.
S: Koran commentary.
Q: Rimāḥ, I: Ch. 10, p. 107.

LXVIII

al-Majmū by al-Amīr, d. 1232/1817
GAL, S II, 738.
S: Fiqh.
Q: Rimāḥ, I: Ch. 11, p. 109. Rimāḥ, II: Ch. 46, p. 195; 207.

LXIX

Ḥāshiya ʻalā 'l-Majmū by al-Ḥijāzī b. ʻAbd al-Muṭṭalib al-ʻAdawī
GAL, S II, 738.
S: Fiqh.
Q: Rimāḥ, I: Ch. 11, p. 109. Rimāḥ, II: Ch. 46, p. 195.

LXX

Sharḥ Aqrāb al-masālik li-madhhab al-imām Mālik by Aḥmad al-Dardīr, d. 1201/1786
GAL, II, 353; S II, 479.
S: Fiqh.
Q: Rimāḥ, I: Ch. 11, p. 110—Ch. 25, p. 194. Rimāḥ, II: Ch. 46, p. 201

LXXI

al-Khulāṣa al-mardīyya by Shams al-Dīn al-Madyanī, d. 881/1476
GAL, S II, 151.
S: Mysticism.
This is one of the two works in the Rimāḥ I have analysed in my
article 'Von Iran'. For details consult that article. In this quotation Jibrîl al-Khurramâbâdî is cited; on him see 'Von Iran', 50f.

Q: Rimâh, I: Ch. 12, p. 112; 113—Ch. 13, p. 116—Ch. 14, p. 120—Ch. 15, p. 122—Ch. 18, p. 137; 138—Ch. 19, p. 144—Ch. 22, p. 164; 165; 169—Ch. 23, p. 174—Ch. 25, p. 191—Ch. 27, p. 198—Ch. 32, p. 241; 244. Rimâh, II: Ch. 35, p. 2—Ch. 41, p. 130—Ch. 44, p. 180; 184—Ch. 47, p. 210.

LXXII

Iḥyâ'ul-Îm al-dîn by Muḥammad al-Ghazâlî, d. 555/1111

GAL, I, 422, no. 25; S I, 748. Inv.: No. 5651; 5690; 5721 (all are mere fragments).
S: Mysticism.

This quotation comes from Source No. LXXI; therefore the Iḥyâ' is here a secondary source.

Q: Rimâh, I: Ch. 12, p. 113.

LXXIII

Ādâb al-murîdîn by Abû 'l-Najîb al-Suhrawardî, d. 563/1168

GAL, I, 436; S II, 780.
S: Mysticism.

For this source the same applies as in Source No. LXXII.

Q: Rimâh, I: Ch. 12, p. 113 (twice).

LXXIV

Bughayt al-sâlik by Muḥammad b. Muḥammad al-Sâhilî, d. 754/1353

GAL, II, 265; S II, 378. Inv.: No. 5299; 5331; 5383.
S: Mysticism.

Cf. Rebstock, Sammlung, 29, no. 327; Radtke, 'Von Iran', 43; Gril, 'Sources', 157, no. 94.

Q: Rimâh, I: Ch. 13, p. 114; 116—Ch. 15, p. 120—Ch. 18, p. 140—Ch. 32, p. 232. Rimâh, II: Ch. 42, p. 142—Ch. 53, p. 259.

LXXV

Title not given, by al-Mukhtar b. Âḥmad al-Kuntî, 1142-1226/1729-1811

GAL, S II, 894. Inv.: Indices, s.v., many titles.
S: Mysticism.

Cf. Rebstock, Sammlung, 263; Katalog, 60, no. 42.
Q: *Rimāh*, I: Ch. 18, p. 140—Ch. 22, p. 165.

**LXXVI**

Title not given, by Muḥammad b. al-Mukhtar al-Kuntī

*GAL*, S II, 895. *Inv.: Indices, s.v.*, mentions several works.

S: Mysticism.

Q: *Rimāh*, I: Ch. 18, p. 142.

**LXXVII**

*Tuhfat al-ikhwan* by Ahmad al-Dardīr

*GAL*, II, 353, no. 7; S II, 480.

S: Mysticism.

Partially translated in Bannerth, *‘Khalwatiyya’*.


**LXXVIII**

*al-Wasāyya al-qudsiyya*¹⁴ by Zayn al-Dīn al-Khwāfī, d. 838/1435

*GAL*, II, 206; S II, 285.

S: Mysticism.

*Cf.* Radtke, *‘Von Iran’*, 43-8; Gril, *‘Sources’* 162, no. 104.

Q: *Rimāh*, I: Ch. 20, p. 151—Ch. 21, p. 157—Ch. 22, p. 165—Ch. 29, p. 213. *Rimāh*, II: Ch. 35, p. 5—Ch. 41, p. 130—Ch. 44, p. 179; 184.

**LXXIX**

*Miftāh al-falah* by Ibn ʿAtāʾ Allāh al-Iskandarī, d. 709/1309

*GAL*, II, 118; S II, 145. *Inv.: No.* 5541; 6107.

S: Mysticism.

Q: *Rimāh*, I: Ch. 22, p. 166—Ch. 25, p. 186—Ch. 33, p. 246.

**LXXX**

*Sharḥ ʿalā asmāʾ Allāh al-ḥusnā* by al-Qushayrī, d. 465/1072

*GAL*, I, 432; no. 8; S I, 772.

S: Theology.

Q: *Rimāh*, I: Ch. 23, p. 171.

---

¹⁴ This is the second of the two sources examined in *‘Von Iran’*.
LXXXI

Lawāmi‘ al-anwār fi ‘l-ad‘iyya wa’l-adhkār by Ibn Ḥajar al-ʿAsqalānī, d. 852/1449
GAL: Title not listed; cf. Source No. XCII.
S: Ḥadīth.

LXXXII

Risāla; what is meant is Rayḥānat al-qulūb by Yūsuf al-Kūrānī, d. 768/1366
GAL, II, 205; S, II, 283.
S: Mysticism.
On this work and the author cf. Radtke, ‘Von Iran’, 58; probably not quoted directly but via Source No. II.
Q: Rimāh, I: Ch. 25, p. 189—Ch. 26, p. 195—Ch. 33, p. 247. Rimāh, II: Ch. 35, p. 3.

LXXXIII

Kitāb al-Tatwīrāt, author unknown
Q: Rimāh, I: Ch. 27, p. 197.

LXXXIV

Lubāb al-ta‘wīl by Ibn Khāzin al-Shīhī, d. 741/1340
GAL, II, 109; S II, 135.
S: Koran commentary.
Cf. Mahibou and Triaud, Voilà, 54.
Q: Rimāh, I: Ch. 29, p. 206; 212. Rimāh, II: Ch. 39, p. 73; 76 (four times); 78; 79; 88—Ch. 42, p. 152; 154—Ch. 46, p. 189; 191—Ch. 47, p. 209—Ch. 51, p. 228; 235; 237.

LXXXV

al-Fath al-mubīn by ʿAbd Allāh al-Khayyāt al-Hārūshī, d. 1170/1757
GAL, II, 460; S II, 692. Inv.: No. 5320.
S: Ḥadīth.
Q: Rimāh, I: Ch. 29, p. 213—Ch. 33, p. 247. Rimāh, II: Ch. 39, p. 66.
**LXXXVI**

*Kashf al-hijāb wa’l-rān ‘an wajh as’īlat al-jānn* by ʿAbd al-Wahhāb al-Sha’rānī, d. 973/1565

*GAL*, II, 336, no. 4; *S* II, 464.

S: Mysticism; theology.

Q: Rimāḥ, I: Ch. 29, p. 214. Rimāḥ, II: Ch. 37, p. 43.

**LXXXVII**

*al-Kitāb al-maktūm* by Āḥmad al-Tijānī

S: Mysticism.

Not mentioned by Abun-Nasr. Is this the Jawāhir al-ma‘ānī?

Q: Rimāḥ, I: Ch. 30, p. 215.

**LXXXVIII**

*Tanwīr al-halāk* by al-Suyūṭī, d. 911/1505

*GAL*, *S* II, 191, no. 201.

S: Theology; mysticism.


Q: Rimāḥ, I: Ch. 31, p. 224-30. Rimāḥ, II: Ch. 41, p. 135.

**LXXXIX**

*‘Awārīf al-ma‘ārif* by Abū Ḥafṣ al-Suhrawardī, d. 632/1234

*GAL*, I, 440; *S* I, 789.

S: Mysticism.

Not used as a direct source but cited from Source No. I.

Q: Rimāḥ, I: Ch. 32, p. 233. Rimāḥ, II: Ch. 44, p. 176—Ch. 45, p. 182.

**XC**

Title not given; probably *al-Nafāḥāt al-ilāhīyya fī kayfiyyat sulūk al-ṭarīqa al-muḥammadiyya* by Muḥammad b. ʿAbd al-Karīm al-Sammān, 1130-89/1718-75

*Cf. ALA*, I, 91.

S: Mysticism.

On the writings of the Sammāniyya *cf. ALA*, I, 91-122.

Q: Rimāḥ, I: Ch. 32, p. 241.

**XCI**

*Maṭāliʿ al-musirrāt* by Āḥmad al-Fāsī, d. 1063/1653

*GAL*, II, 253; *S* II, 360. *Inv.*: No. 5308; 5389; 5556.

S: Mysticism.

Q: Rimāḥ, I: Ch. 33, p. 246. Rimāḥ, II: Ch. 37, p. 37; 39—Ch. 39, p.
74; 89—Ch. 41, p. 118.

XCII

Lawāqīḥ al-anwār fī 'l-adʿīya wa'l-asrār by Ibn Ḥajār al-ʿAsqalānī, d. 852/1449. Cf. Source No. LXXXI
Q: Rimāḥ, I: Ch. 33, p. 247.

XCIII

al-Šawāʿiq ʿalā 'l-nawāʿiq by Suyūṭī, d. 911/1505
GAL, II, 152; S II, 188, no. 166.
S: Ḥadīth.
Q: Rimāḥ, II: Ch. 36, p. 6; 10.

XCIV

Title not given; accompanied by commentary by Ibn al-ʿArabī, d. 638/1240
S: Mysticism.
Q: Rimāḥ, II: Ch. 36, p. 13; 14

XCV

Durar al-ghawwāṣ by ʿAbd al-Wahhāb al-Shaʿrānī, d. 973/1565
GAL, II, 337; S II, 466.
S: Mysticism.
Q: Rimāḥ, II: Ch. 36, p. 15—Ch. 43, p. 163.

XCVI

Kitāb al-Ṭarāʾif by Mukhtar al-Kuntī, 1142-1226/1729-1811; = Source No. LXXV?
GAL, S II, 894. Inv.: No. 5334; 5511.
S: Mysticism.
Cf. Rebstock, Katalog, 93, no. 64.
Q: Rimāḥ, II: Ch. 36, p. 16; 22.

XCVII

al-Nafahāt al-qudsiyya = Śīniyya by Ibn Bādīs, d. 787/1385
GAL, S II, 214. Inv.: No. 5697; 5707; 5716.
S: Mysticism.
Q: Rimāḥ, II: Ch. 36, p. 32.
XCVIII

*Sharḥ al-Nafahāt al-qudsiyya* by Ibn al-Ḥājj al-ʿAyyāshī

*GAL, S II, 214.*

S: Mysticism.

Q: *Rimāh,* II: Ch. 36, p. 32.

XCIX

*Farāʾid al-fawaʾid* by Muḥammad al-Yadālī

*Inv.: No. 5300; 5446.*

S: Mysticism.

*Cf Rebstock, Sammlung, 58, no. 702.*

Q: *Rimāh,* II: Ch. 37, p. 44.

C

*Targhib al-ṭalib ila ashraf al-maṭālib.* Author unknown

Q: *Rimāh,* II: Ch. 39, p. 57; 60 (twice).

CI

*Lawāmiḥ al-anwār fi ḥ-ḥadīya waʾl-adhkār* by Shihāb al-Dīn ʿAḥmad al-Qaṣṭallānī, d. 923/1517

*GAL, II, 73; S II, 79; title not mentioned.*

Q: *Rimāh,* II: Ch. 39, p. 61; 62; 66.

CII

*Qaṣida (dāliyya)* by al-Shaykh al-Ḥāḍramī; perhaps ʿAḥmad b. ʿUqba al-Ḥāḍramī, d. 895/1495

van Ess, *Yasrutiya,* 36, no. 25; Gril, *Sources* 115f.; Radtke & alii, *Two Sufi Treatises*.

S: Praise of the Prophet.

Q: *Rimāh,* II: Ch. 39, p. 67.

CIII

*Futūḥāt* by Ibn al-ʿArabī, d. 638/1240

*GAL, I, 442, No. 10.*

S: Mysticism.

Q: *Rimāh,* II: Ch. 39, p. 74.

CIV

*Tuhfat al-akhyār* by Muḥammad al-Raṣṣāʾ al-Tūnisī, d. 894/1489

*GAL, II, 246; S II, 345.*

S: Praise of the Prophet.
Q: *Rimāḥ, II*: Ch. 40, p. 111.

**CV**

*al-Tashīl* by Ibn Juzayy, 693-741/1294-1340

*GAL, II*, 265; *S II*, 377.

*S: Fiqh.*

Q: *Rimāḥ, II*: Ch. 42, p. 148

**CVI**

*Bahjat al-nufūs* by Ibn Abī Jamra, d. 699/1300

*GAL, I*, 372; *S I*, 635; title not listed. *Inv.: No. 5352; 5555; 5571.*

*S: Hadith.*

*Cf. Meier, *‘Auferstehung’,* 42 n. 73.

Q: *Rimāḥ, II*: Ch. 42, p. 150—Ch. 43, p. 161—Ch. 46, p. 204—Ch. 51, p. 228; 233; 240; 241.

**CVII**

*Hāsiya ʾalā Șaḥīḥ Muslim* by Suyūṭī, d. 911/1505

*GAL, S I*, 266.

*S: Hadith.*

Q: *Rimāḥ, II*: Ch. 42, p. 154; 155.

**CVIII**

*Hāsiyāt al-Bannānī ʾalā Sharḥ al-Zurqānī* by al-Bannānī, d. 1163/1749

*GAL, II*, 84; *S II*, 98.

*S: Fiqh.*

Q: *Rimāḥ, II*: Ch. 46, p. 187; 195; 204.

**CIX**

*al-Fawākih al-dawānī* by Aḥmad b. Ghunaym al-Nafrānī, d. 1207/1792

*GAL, S II*, 439, but this title is not mentioned. *Inv.: No. 5272; 5273; 5295; 5305.*

*S: Fiqh.*

Q: *Rimāḥ, II*: Ch. 46, p. 193.

**CX**

*Taḥqīq al-mabānī* by al-Manūfī, d. 939/1532

*GAL, S II*, 435. *Inv.: No. 5711.*

*S: Fiqh.*

Q: *Rimāḥ, II*: Ch. 46, p. 194.
SOURCES OF RIMĀH OF AL-ḤĀJJ ‘UMAR

CXI
Sharh ‘alā ’l-Risāla by ʿAbd al-Zarrūq, d. 899/1493
GAL, S II, 362, no. 25.
S: Fiqh.
Q: Rimāh, II: Ch. 46, p. 194; 204; 207.

CXII
Sharh ‘alā ’l-Mukhtasar by ʿAbd al-Baqī al-Zurqānī, d. 1122/1710
GAL, S II, 98. Inv.: No. 5268; 5301; 5400.
S: Fiqh.
Q: Rimāh, II: Ch. 46, p. 194; 197.

CXIII
Sharh ‘alā ’l-Mukhtasar by al-Khirshī, d. 1101/1689
GAL, II, 318; S II, 438. Inv.: No. 5398; 5458; 5553; 5726.
S: Fiqh.
Q: Rimāh, II: Ch. 46, p. 194; 196; 201; 207.

CXIV
Qarībat al-masālik li-madhhab al-imām Mālik by ʿAlī b. Khādir al-ʿAmrūsī, d. 1173/1759
GAL, S II, 960, here called Awdah al-masālik.
S: Fiqh.
Q: Rimāh, II: Ch. 46, p. 195; 197; 201.

CXV
Hāshiyat al-Sabītī by Muḥammad b. Masʿūd al-Sabītī (?)
GAL, S I, 909.
S: Fiqh.
Q: Rimāh, II: Ch. 46, p. 195.

CXVI
Tafsīr by al-Qurtubī, d. 671/1273
GAL, II, 415; S II, 737.
S: Koran commentary.
Q: Rimāh, II: Ch. 46, p. 197—Ch. 51, p. 236.

CXVII
Sharḥ al-ʿIzzīyya by Ibn ʿAbd al-Sādiq
GAL, I, 449 attributes the ʿIzzīyya to al-Shādhili; S I, 805, however, to al-Manūfī.
Q: *Rimāḥ*, II: Ch. 46, p. 207.

**CXVIII**

* al-*Kawkab al-munīr ʿalā ‛l-Jāmiʿ al-ṣagḥīr* by al-ʿAlqamī, d. after 978/1570

GAL, S II, 183f., no. 56a.
S: Ḥadīth.
Q: *Rimāḥ*, II: Ch. 49, p. 217.

**CXIX**

* Fath al-bārī* by Ibn Ḥajar al-ʿAsqalānī, d. 852/1449

GAL, II, 70; S II, 75, no. 71.
S: Ḥadīth.
Q: *Rimāḥ*, II: Ch. 51, p. 228; 231.

**CX**

* al-İrshād Sharḥ al-Bukhārī* by al-Qaṣṭallānī, d. 923/1517

GAL, II, 73.
S: Ḥadīth.
Q: *Rimāḥ*, II: Ch. 51, p. 228.

**CXXI**

* Sullam al-ridwān li-dhawq ḥalāwat al-īmān.* Author unknown
Q: *Rimāḥ*, II: Ch. 51, p. 231; 242.

**CXXII**

Title not given, by Wansharīshī, d. 914/1508

GAL, II, 248; S II, 348.
S: Theology.
Q: *Rimāḥ*, II: Ch. 51, p. 235.

**CXXIII**

* Mashārīʿ al-ashwāq ilā maṣārīʿ dār al-ʿushshāq* by al-Naḥḥās al-Dimyāṭī, d. 814/1411

GAL, II, 76; S II, 83.
S: Ḥadīth.
Q: *Rimāḥ*, II: Ch. 51, p. 242.

**Conclusion**

Out of the 125 sources cited in the *Rimāḥ*, 44 are recorded in
the *Inventaire*, that is more than one third of the total. On the other hand, it is surprising that the most frequently cited sources are not found in the *Inventaire*. We are left to speculation as to why this should be the case.

Let us consider what the following tables indicate. Table I lists the sources in their order of appearance in the *Rimāh*, the number of times they are cited, and the subject dealt with in the source when it can be determined.

**Table I**

<table>
<thead>
<tr>
<th>Source</th>
<th>Quotations</th>
<th>Subject</th>
<th>Source</th>
<th>Quotations</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>66</td>
<td>Mysticism</td>
<td>XXVIII</td>
<td>8</td>
<td>Fiqh</td>
</tr>
<tr>
<td>II</td>
<td>16</td>
<td>Mysticism; theology</td>
<td>XXVIIIa</td>
<td>4</td>
<td>Hadith</td>
</tr>
<tr>
<td>III</td>
<td>4</td>
<td></td>
<td>XXIX</td>
<td>4</td>
<td>Mysticism</td>
</tr>
<tr>
<td>IV</td>
<td>7</td>
<td></td>
<td>XXX</td>
<td>2</td>
<td>Mysticism</td>
</tr>
<tr>
<td>V</td>
<td>42</td>
<td>Mysticism; ethics; fiqh; theology</td>
<td>XXXI</td>
<td>1</td>
<td>Hadith</td>
</tr>
<tr>
<td>VI</td>
<td>3</td>
<td></td>
<td>XXXIII</td>
<td>4</td>
<td>Zoology; adab</td>
</tr>
<tr>
<td>VII</td>
<td>7</td>
<td>Fiqh</td>
<td>XXXIIIa</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td>25</td>
<td>Mysticism</td>
<td>XXXIV</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>IX</td>
<td>2</td>
<td>Poetry; mysticism</td>
<td>XXXV</td>
<td>1</td>
<td>Fiqh</td>
</tr>
<tr>
<td>X</td>
<td>1</td>
<td>Logic; philosophy</td>
<td>XXXVI</td>
<td>2</td>
<td>Hadith</td>
</tr>
<tr>
<td>XI</td>
<td>16</td>
<td>Mysticism</td>
<td>XXXVII</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>XII</td>
<td>43</td>
<td>Koran commentary</td>
<td>XXXVIII</td>
<td>2</td>
<td>Fiqh</td>
</tr>
<tr>
<td>XIII</td>
<td>2</td>
<td>XXXIX</td>
<td></td>
<td>2</td>
<td>Fiqh</td>
</tr>
<tr>
<td>XIV</td>
<td>31</td>
<td>Koran commentary</td>
<td>XL</td>
<td>1</td>
<td>Fiqh</td>
</tr>
<tr>
<td>XV</td>
<td>1</td>
<td>Mysticism</td>
<td>XLI</td>
<td>2</td>
<td>Fiqh</td>
</tr>
<tr>
<td>XVI</td>
<td>2</td>
<td>Mysticism</td>
<td>XLII</td>
<td>2</td>
<td>Fiqh</td>
</tr>
<tr>
<td>XVII</td>
<td>13</td>
<td>Mysticism</td>
<td>XLIII</td>
<td>1</td>
<td>Adab</td>
</tr>
<tr>
<td>XVIII</td>
<td>2</td>
<td>Koran commentary</td>
<td>XLIV</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>XIX</td>
<td>4</td>
<td>Mysticism</td>
<td>XLV</td>
<td>9</td>
<td>Fiqh</td>
</tr>
<tr>
<td>XX</td>
<td>1</td>
<td>Mysticism; poetry</td>
<td>XLVI</td>
<td>4</td>
<td>Fiqh</td>
</tr>
<tr>
<td>XXI</td>
<td>1</td>
<td>Mysticism</td>
<td>XLVII</td>
<td>1</td>
<td>Mysticism</td>
</tr>
<tr>
<td>XXII</td>
<td>1</td>
<td>Mysticism</td>
<td>XLVIII</td>
<td>6</td>
<td>Fiqh</td>
</tr>
<tr>
<td>XXIII</td>
<td>5</td>
<td>Mysticism; biographies</td>
<td>XLIX</td>
<td>1</td>
<td>Fiqh</td>
</tr>
<tr>
<td>XXIV</td>
<td>4</td>
<td></td>
<td>LI</td>
<td>1</td>
<td>Fiqh</td>
</tr>
<tr>
<td>XXV</td>
<td>84</td>
<td>Mysticism</td>
<td>LII</td>
<td>1</td>
<td>Theology</td>
</tr>
<tr>
<td>XXVI</td>
<td>2</td>
<td>Fiqh</td>
<td>LIII</td>
<td>1</td>
<td>Theology</td>
</tr>
<tr>
<td>XXVII</td>
<td>4</td>
<td>Fiqh</td>
<td>LIV</td>
<td>1</td>
<td>Theology</td>
</tr>
</tbody>
</table>

This content downloaded from 165.124.236.174 on Wed, 05 Apr 2017 09:11:57 UTC
All use subject to http://about.jstor.org/terms
<table>
<thead>
<tr>
<th>LV</th>
<th>1</th>
<th>Theology</th>
<th>LXXXIX</th>
<th>3</th>
<th>Mysticism</th>
</tr>
</thead>
<tbody>
<tr>
<td>LVI</td>
<td>2</td>
<td>Fiqh</td>
<td>XC</td>
<td>1</td>
<td>Mysticism</td>
</tr>
<tr>
<td>LVII</td>
<td>2</td>
<td>Adab</td>
<td>XCI</td>
<td>6</td>
<td>Mysticism</td>
</tr>
<tr>
<td>LVIII</td>
<td>1</td>
<td>Fiqh</td>
<td>XCI</td>
<td>1</td>
<td>Hadith</td>
</tr>
<tr>
<td>LIX</td>
<td>2</td>
<td>Fiqh</td>
<td>XCIII</td>
<td>2</td>
<td>Hadith</td>
</tr>
<tr>
<td>LX</td>
<td>1</td>
<td>Fiqh</td>
<td>XCV</td>
<td>2</td>
<td>Mysticism</td>
</tr>
<tr>
<td>LXI</td>
<td>1</td>
<td>Fiqh</td>
<td>XCV</td>
<td>2</td>
<td>Mysticism</td>
</tr>
<tr>
<td>LXII</td>
<td>1</td>
<td>Grammar</td>
<td>XCVI</td>
<td>2</td>
<td>Mysticism</td>
</tr>
<tr>
<td>LXIII</td>
<td>1</td>
<td>Fiqh</td>
<td>XCVII</td>
<td>1</td>
<td>Mysticism</td>
</tr>
<tr>
<td>LXIV</td>
<td>5</td>
<td>Fiqh</td>
<td>XCVIII</td>
<td>1</td>
<td>Mysticism</td>
</tr>
<tr>
<td>LXV</td>
<td>1</td>
<td>Fiqh</td>
<td>XCIX</td>
<td>1</td>
<td>Mysticism</td>
</tr>
<tr>
<td>LXVa</td>
<td>1</td>
<td>Mysticism</td>
<td>C</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>LXVI</td>
<td>1</td>
<td>Theology</td>
<td>CI</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>LXVII</td>
<td>1</td>
<td>Koran commentary</td>
<td>CII</td>
<td>1</td>
<td>Praise of Prophet</td>
</tr>
<tr>
<td>LXVIII</td>
<td>3</td>
<td>Fiqh</td>
<td>CIII</td>
<td>1</td>
<td>Mysticism</td>
</tr>
<tr>
<td>LXIX</td>
<td>2</td>
<td>Fiqh</td>
<td>CIV</td>
<td>1</td>
<td>Praise of Prophet</td>
</tr>
<tr>
<td>LXX</td>
<td>3</td>
<td>Fiqh</td>
<td>CV</td>
<td>1</td>
<td>Fiqh</td>
</tr>
<tr>
<td>LXXI</td>
<td>22</td>
<td>Mysticism</td>
<td>CVI</td>
<td>7</td>
<td>Hadith</td>
</tr>
<tr>
<td>LXXII</td>
<td>1</td>
<td>Mysticism</td>
<td>CVII</td>
<td>2</td>
<td>Hadith</td>
</tr>
<tr>
<td>LXXIII</td>
<td>2</td>
<td>Mysticism</td>
<td>CVIII</td>
<td>3</td>
<td>Fiqh</td>
</tr>
<tr>
<td>LXXIV</td>
<td>7</td>
<td>Mysticism</td>
<td>CIX</td>
<td>1</td>
<td>Fiqh</td>
</tr>
<tr>
<td>LXXV</td>
<td>2</td>
<td>Mysticism</td>
<td>CX</td>
<td>1</td>
<td>Fiqh</td>
</tr>
<tr>
<td>LXXVI</td>
<td>1</td>
<td>Mysticism</td>
<td>CXI</td>
<td>3</td>
<td>Fiqh</td>
</tr>
<tr>
<td>LXXVII</td>
<td>7</td>
<td>Mysticism</td>
<td>CXII</td>
<td>2</td>
<td>Fiqh</td>
</tr>
<tr>
<td>LXXVIII</td>
<td>8</td>
<td>Mysticism</td>
<td>CXIII</td>
<td>4</td>
<td>Fiqh</td>
</tr>
<tr>
<td>LXXIX</td>
<td>3</td>
<td>Mysticism</td>
<td>CXIV</td>
<td>3</td>
<td>Fiqh</td>
</tr>
<tr>
<td>LXXX</td>
<td>1</td>
<td>Theology</td>
<td>CXV</td>
<td>1</td>
<td>Fiqh</td>
</tr>
<tr>
<td>LXXXI</td>
<td>4</td>
<td>Hadith</td>
<td>CXVI</td>
<td>2</td>
<td>Koran commentary</td>
</tr>
<tr>
<td>LXXXII</td>
<td>4</td>
<td>Mysticism</td>
<td>CXVII</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>LXXXIII</td>
<td>1</td>
<td>CXVIII</td>
<td>1</td>
<td>Hadith</td>
<td></td>
</tr>
<tr>
<td>LXXXIV</td>
<td>18</td>
<td>Koran commentary</td>
<td>CXIX</td>
<td>2</td>
<td>Hadith</td>
</tr>
<tr>
<td>LXXXV</td>
<td>3</td>
<td>Hadith</td>
<td>CXX</td>
<td>1</td>
<td>Hadith</td>
</tr>
<tr>
<td>LXXXVI</td>
<td>2</td>
<td>Mysticism; theol.</td>
<td>CXI</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>LXXXVII</td>
<td>1</td>
<td>Mysticism</td>
<td>CXXII</td>
<td>1</td>
<td>Theology</td>
</tr>
<tr>
<td>LXXXVIII</td>
<td>2</td>
<td>Theology</td>
<td>CXXIII</td>
<td>1</td>
<td>Hadith</td>
</tr>
</tbody>
</table>

From the data given above it is obvious that whereas the majority of the sources are only quoted from once, a few privileged authors are quoted from very frequently. Table II makes this fact particularly clear by listing the authors that *al-hājj* ʿUmar most frequently cites, as well as the number of their books...
quoted from and the number of actual quotations.

Table II

<table>
<thead>
<tr>
<th>Author</th>
<th>Books</th>
<th>Quotations</th>
</tr>
</thead>
<tbody>
<tr>
<td>al-Shacranî</td>
<td>15</td>
<td>98</td>
</tr>
<tr>
<td>Barrâda</td>
<td>1</td>
<td>84</td>
</tr>
<tr>
<td>al-Lamaṭî</td>
<td>1</td>
<td>66</td>
</tr>
<tr>
<td>Baqli</td>
<td>1</td>
<td>45</td>
</tr>
<tr>
<td>al-Shirbînî</td>
<td>1</td>
<td>31</td>
</tr>
<tr>
<td>al-Zarrûq</td>
<td>3</td>
<td>29</td>
</tr>
<tr>
<td>Ibn ʻAtâ Allâh</td>
<td>3</td>
<td>23</td>
</tr>
<tr>
<td>al-Madyanî</td>
<td>1</td>
<td>22</td>
</tr>
<tr>
<td>Ibn Khâzin</td>
<td>1</td>
<td>18</td>
</tr>
<tr>
<td><strong>Total: 9 authors</strong></td>
<td><strong>27</strong></td>
<td><strong>416</strong></td>
</tr>
</tbody>
</table>

If my calculations are correct, the Rimâh contains between 640 and 650 direct quotations from 125 different sources. Of these, one-third stem from nine authors and 27 sources, of these again, more than one half comes from ʻAbd al-Wahhâb al-Shacranî.

Table III listing subjects also indicates a clear preference. As one would expect, Sufism is the main preoccupation of the author. Interestingly, two-thirds of the 370 quotations on Sufism are drawn from only three authors: Barrâda, al-Lamaṭî and al-Shacranî. The presence of quotations from a large number of works on fiqh also deserves to be noted. In addition to the ‘classics’ in this field, there are many newer works on dogma and fiqh. These mostly originate in Egypt, that is from al-Azhar and its affiliated circles. It is noteworthy that such works of fiqh are still entirely absent as sources for the Ibrîz, which was written just over 120 years before the Rimâh.

Table III

<table>
<thead>
<tr>
<th>Subject</th>
<th>Quotations</th>
<th>Books</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mysticism</td>
<td>370</td>
<td>42</td>
</tr>
<tr>
<td>Fiqh</td>
<td>90</td>
<td>36</td>
</tr>
<tr>
<td>Theology</td>
<td>9</td>
<td>8</td>
</tr>
</tbody>
</table>

This content downloaded from 165.124.236.174 on Wed, 05 Apr 2017 09:11:57 UTC
All use subject to http://about.jstor.org/terms
Logic, philosophy  1  
Koran commentary    99  
Hadith             31  
Adab               7  
Grammar            1  
Praise of the Prophet  2  

Bibliography

Marquet, Yves, ‘Des Ḥāfn al-ṣafāʾ à al-Ḥāğq ʿUmar (b. Saʿīd Tall): marabout et conquérant toucouleur’, *Arabica*, xv,
1968, 6-47.
Radtke, Bernd, ‘Der Ibrīz Lamaṭīs’ (forthcoming).
Winter, Michael, Society and Religion in Early Ottoman Egypt, New Brunswick 1982.