A CRITICAL EDITION OF AL-DURR AL-MAKNÜN FĪ AL-MA'ĀTHIR AL-MĂDIYA MIN AL-QURŬN OF YĂSĬN AL-'UMARĬ (920-1226 A.H. = 1514/15 A.D. - 1811/12 A.D.) : VOL. 1

Sayyār al-Jamīl

A Thesis Submitted for the Degree of PhD
at the
University of St Andrews

1983

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A CRITICAL EDITION OF AL_DURR
AL_MAKNUN Fī AL_MA‘ĀTHIR AL_MĀDIYA MIN
AL QURūN OF YĀSĪN AL ‘UMARIO

(920–1226 A.H. = 1514/1515 A.D. = 1811/1812 A.D.)

BY

Sayyār K. Al Jamīl

Ph.D. Thesis

Vol. I

Introduction and Notes

(920-1226 A.H. = 1514/1515 A.D.-1811/1812 A.D.)

A thesis submitted for the Degree of Doctor of Philosophy

By

Sayyār Kawkab 'Alī al-Jamīl

1983
IN MEMORY OF
MY FATHER
DECLARATION

I hereby declare that the following is a record of research work carried out by me; that the thesis is my own composition and it has not previously been presented for any other degree.

ST. ANDREWS

20/5/1983

Sayyār Kawkab 'Alī al-Jāmīl.
CERTIFICATION

I CERTIFY THAT Sayyār Kawkab 'Alī al-Jamīl has completed nine terms of research work in the United College of St. Salvator and St. Leonard, University of St. Andrews, that he has fulfilled the conditions of Resolution No. 1 (1967) of the University Court, and that he is qualified to submit the accompanying thesis in application for the Degree of Doctor of Philosophy.

D.E.P. Jackson, (Dr.)
(Supervisor)
ABSTRACT


The present thesis consists of three parts, and is divided into three volumes. The first part (Vol. I, Introduction and Notes) contains the introduction to DUR., in four chapters, with a supplement. Chapter one is composed of two sections, the first of which deals with the author's personality and his biography: name and nisba, titles and kunya, birth, background, knowledge, character, mystical leanings, social standing, and his death. The second section deals with the author's family (the 'Umarī’s in Mosul). The second chapter is divided into two sections, the first is a list of all the author's works; historical, poetical, and literary, and his Naskhiyyat. The second section is a study of the author's historical works. This study deals analytically with each work in turn. The third chapter is a study of the relevant MSS. The historical structure of these MSS is examined, and the MSS of DUR. are described individually; orthography and the style of the author ... etc. are also investigated. The fourth chapter is a study of the text of DUR. It contains two sections. In the first section, peculiarities of the text are outlined as are the name of the work, the sources, the work as history, its literary forms, geographical elements and economic information.
Section two comprises a study of the historical content which is embodied in this thesis under the following headings: a) Biographical material, b) Annals, c) Contemporary chronicles, d) Local History. Historical content of the biographical material is analysed, as also is the historical material in other fields. The annals cover: 1) The Ottoman conflict with Iran, 2) Eastern Europe, 3) The Mediterranean, 4) Russia and Poland. Also covered in the contemporary chronicles are: 1) The French Revolution, 2) Napoleon Bonaparte, 3) The Ashraf of Mecca, 4) The Syrian provinces, 5) Salafiyya and Wahhabiyya, 6) Istanbul, 7) Iraq. Local historical subjects covered are: 1) The local powers in the Middle East during the 18th century, 2) Iraq during the 18th century, and 3) The local history of Mosul. The last subject is studied in detail because it is of considerable importance in DUR, which contains full details of the Ja'fari house in Mosul during the 18th century. The additional supplement deals with the methods employed in editing DUR.

This volume also contains appendices, tables, diagrams, maps, lists and bibliographies. Of these appendices attention is drawn to "App. No. 1": (= Notes to the Text) which contains explanatory comments and emendations.

The second part of the thesis (Vol. II Text) contains the text of the first version of DUR. (= DUR. 1 : MSS v and p).

The third part of the thesis (Vol. III, "Apparatus Criticus") contains a comparison of the DUR. 1 and DUR. 2 MSS (= v, p, Bn, B, BR); it also contains the additional material from DUR. 2 (= MSS Bn, B, BR). In this volume, there is also a supplement of additional historical material, covering the period 1218-1226 A.H. (= 1803-1811 A.D.), taken from DUR. 2 (= MS Bn). This is compared with MSS B and BR.
PREFACE

The story of editing al-Durr al-Maknūn fī al-Ma‘āthir al-Mādiya min al-Qurūn (DUR.) is complicated and complex. It is necessary to say at the beginning that DUR. appears to have been written by the author in two versions. The first version is dated 1218 A.H.; while the second version is dated 1226 A.H. This edition of DUR. involves not only the first version itself but also the second version. Both versions (DUR. 1 and DUR. 2) are presented in this thesis.

As an annalistic and biographical chronicle, DUR. 1 begins in the first year of Hijra, 1 A.H. = 622 A.D., and ends in 1218 A.H. = 1803-1804 A.D.; while DUR. 2 goes on to cover the period between 1 A.H. to 1226 A.H. (= 1811/1812 A.D.), hence, DUR. 1 and DUR. 2 cover more than one thousand two hundred years of Islamic history.

This research is thus based on: a) 182 folios of DUR. 1 (= Vienna MS) which cover the period 920-1218 A.H. (= 1514-1803 A.D.). b) 188 folios of DUR. 2 (= Berlin MS) which cover the period 920-1226 A.H. (= 1514-1811 A.D.). These parts of DUR. are of considerable importance because:

1 - This period (the 16th, 17th and 18th centuries in Iraq) is a hitherto ill-researched part of the history of the Ottoman Near-Middle East. DUR. contains important historical material, as well as the local history of Mosul and other parts of Iraq during the 18th century.

2 - These parts of DUR. are not a collection of entertaining stories, or events in only one field of Ottoman history. They constitute
an amalgam of various subjects closely relevant to the Ottoman
dispensation, such as: The Sultan; the capital and its internal affairs;
the Ottoman conflicts, with the European powers in the west, and with
the Persian power in the East; and the foreign policy and the provincial
administrative powers in the Arab - Middle East during the 18th century.

3 - These sections of DUR. contain many literary forms, as well
as showing the development of the Arabic language, poetry and style
with which they deal.

4 - These sections of DUR. contain much economic, social and
geographical information, and genealogical and biographical material.

5 - The last stage of this part of DUR., describes in detail the
local history of Mosul during the Jailli era. Most of the historical
material and literary forms are original and valuable.

The year 920 A.H. (=1514 A.D.), has been chosen as the
starting point of this edition, because during this year the Ottoman
Sultan Salim I, 1512-1520 A.D. defeated Isma'il I, the Safavid Shah of
Iran in the strategic battle at Chaldiran. After this war, the occupation
of Northern Iraq was one of the first Ottoman achievements at the
beginning of the 16th century. Northern Iraq was the gate which was
opened by Sultan Salim I to forward his son Sultan Sulaiman I, the
Magnificent 1520-1566 A.D., who entered Baghdad with little difficulty,
and subdued the whole of Iraq in 1534-5 A.D. Iraq became one of the
Ottoman acquisitions when Sultan Sulaiman I subsequently led his armies
against the Persians.
The present thesis comprises a major part of DUR., dealing with eras of 22 Ottoman Sultans, ending during the era of Sultan Mahmūd II, 1808-1839 A.D.

The importance of the author appears primarily through DUR., but his other historical works are not inconsiderable. Yāsīn al-ʻUmārī was the only Iraqi historian writing in Arabic during the second half of the 18th century; he has written more than 17 historical books on a variety of historical subjects, such as: domestic history, chronicles, biographical material, annalistic history and local history. Most of his historical material deals with the main trends of Mosuli domestic history, which played a significant part in the 18th century history of the Ottoman Empire.

The research for this thesis was done under the auspices of the University of St. Andrews. The following critical edition of DUR., with the ancillary materials, owes a great deal to the interest and generous efforts of numerous individuals at all stages of the project. The advice and help of my supervisor have been of great assistance during the course of my research.

One of the difficulties involved finding DUR. 2. After some time, the mother version of DUR. 2 was discovered and a microfilm of the Berlin MS, the original book of DUR. 2, entitled "Tārīkh Yāsīn Efendi al-ʻUmārī", was obtained. This occupied a period of some 15 months.

In editing both DUR. 1 and DUR. 2 other difficulties concerning the Apparatus Criticus emerged: the technical system of integrated comparison of all DUR. MSS, and typing the results which are contained
in volume III of this thesis, is an attempt to reconcile the problems posed by the complex nature of the text.

Fortunately, attempts to obtain microfilms of manuscripts of the author's historical works and other historians works have proved successful. Further attempts to discover the lost books, written by the author himself, have proved unsuccessful.

One of the pleasures of producing this thesis has been to reconcile the difficulties posed by the edition of the two different versions of DUR. through the methods and conventions which have been used in this edition. It is hoped that those historians who are interested in the history of the Ottoman Empire during 16th, 17th and 18th centuries, will find rich material in DUR.; and also those researchers and academics who are interested in the critical examination of MSS which pose analogous problems, will find here some suggestions towards establishing a valid method for the prosecution of such edition.

S.K. al-Jamīl
Department of Arabic Studies
St. Andrews University
ACKNOWLEDGEMENTS

This thesis has been produced under the supervision of Dr. D.E.P. Jackson, the Chairman of the Department of Arabic Studies in the University of St. Andrews, whose criticism, concern, and persistence, spent in reading and discussing this work, have proved invaluable over the five years.

I also wish to thank Dr. John Burton, Senior Lecturer in the Department of Arabic Studies for his careful supervision and concern for my work. My thanks are also due to Professor Maḥmūd al-Jalīlī, the Vice-Principal of the Iraqi Academy for his encouragement and for his help in preparing information regarding the local history of Mosul.

I am particularly grateful to all those people, who provided aid through the use of their private Libraries, and to all those friends and colleagues for translating historical material from German, Latin, Italian and Modern Turkish.

I owe special thanks to the staff of the University Library of St. Andrews University for their assistance, and to Mrs. Elizabeth L. Kerr, the Secretary of the Department of Arabic Studies for patience and typing volume I of this thesis.

Finally, I would like to express my gratitude to my mother without whose encouragement and financial support none of this would have been possible.
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Tab. No. I : Transliteration System

### Consonants

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(Column Heading: A = Arabic, P = Persian, OT + T = Ottoman + Turkish.

### Vowels

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Diphthongs: ع | او | او

Doubled: ی | ی | ی

Short: a | فتحة
| u | دا

Note: The transliteration system is that of the International Journal for Middle East Studies.
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List of Abbreviations (References)

ATH  Yāsīn al-'Umarī, al-Āthār al-Jaliyya fī al-Ḥawādith al-Ardiyya (MS)
Baghdadi  Ismā'īl al-Baghdādī, Ḥadiyyat al-‘Arifīn...
BAY  Yāsīn al-'Umarī, Ghāyat al-Bayān fī Manaqib Sulaimān (MS)
Brock.  Carl Brockelmann, Geschichte der Arabischen Litteratur
BSOAS  Bulletin of the School of Oriental and African Studies
EZTI  Bildlexikon Zur Topographie Istanbul by Muller-Wiener
Dailī  S. B. Ausābīs, Dalīl Libnān 'Abra al-Ta'īkh
Dawha  R. H. al-Kirkūkī, Dawhat al-Wuzara'...
DUR. 1  Yāsīn al-'Umarī, al-Durr al-Maknūn fī al-Mā‘āthir....,
       (v and p MSS)
DUR. 2  Yāsīn al-'Umarī, al-Durr al-Maknūn fī al-Mā‘āthir....,
       (Bn, B, BR MSS)
En 1  Encyclopaedia of Islam
En 2  Encyclopaedia of Islam New edition
EWH  L. Langer, An Encyclopedia of World History
GHA.  Yāsīn al-'Umarī, Ghāyat al-Murām fī Tārikh Mahāsīn....
GHAR.  Yāsīn al-'Umarī, Ghara'īb al-Āthār fī Hawādith....
GUL.  M. Nazmi-Zadeh, Gulsin Hulafa
I.AN.  Islam Ansiklopedesi
IBI  A. 'Azáwī, Tārikh al-'Irāq bain Iḥtīlālain
IJMES  International Journal of Middle Eastern Studies
I. TU.  Ibn Tūlūn, Mufākahāt al-Khillān....
JAOS  Journal of American Oriental Society
JESHO  Journal of the Economic and Social History of the Orient
JIAS  Journal of the Iraqi Academy of Sciences
JRAS  Journal of the Royal Asiatic Society
JWH  Journal of World History
Khaz.  al-Khāzrajī, Kitāb al-'Uqūd al-Lu'lu'iyya....
KHU.  Yāsīn al-'Umarī, Khulāsāt al-Tawārikh (MS)
Majmu'  N. Sīyūfī, Majmu' al-Kitābāt al-Mubarrara....
MAN.  M. Amin al-Khāṭīb al-'Umarī, Manhal al-Awliyā'....
MANH.  Yāsīn al-'Umarī, Manhaj al-Thaqāt fī Ta'rājim al-Qudāt (MS)
M. M. M. Majallat Ma'had al-Makhtūtāt al-'Arabiyya
M. L. A. Majallat lughat al-'Arab
M. Q. J. Mesopotamia Quarterly Journal
MUH. M. Amin al-Muḥibbi, Khulāsāt al-Athār 
MUN. Yāṣīn al-'Umarī, Munyat al-Udāba' fī Tārīkh al-Mawsīl 
NCMH The New Cambridge Modern History
NISA. Yāṣīn al-'Umarī, al-Rawdāt al-Fayḥā' fī Tawārīkh al-Nisā' 
NOA. The New Oxford Atlas
OCD The Oxford Classical Dictionary
QUR. Yāṣīn al'Umarī, Qurrat al-'Ainain fī Tarājīm 
RAW. 'Isām al-Dīn 'Uṯmān al-'Umarī, al-Rawd al-Nādir 
RAWD. 'Alī Ibn Yāṣīn al-'Umarī, Rawdat al-Akhbār fī Dhikr Afrād al-Akhyār 
SAIF. Yāṣīn al-'Umarī, al-Saif al-Muḥannad fī Manāqib man Summiya Ahmad (MS)
SAL. Musul Vilayeti Salnāmesi
SALK. M. K. al-Murādī, Salk al-Durar fī A'yān al-Qarn al-Thānī 'Ashar
SHA. Yāṣīn al-'Umarī, 'Unwān al-Sharaf
SHAM. M. M. al-Ghulāmī, Shammāmat al-'Anbar wa al-Zahr al-Mu'anbar
SUMER Sumer Journal
Taq. Abū al-Fida', Taqwīm al-Buldān
TAW. The Time Atlas of the World
UMD. Yāṣīn al-'Umarī, 'Umdat al-Bayān fī Dhikr Tasārīf al-Zamān (MS)
UMM. Yāṣīn al-'Umarī, Umm al-Dunya (MS)
ZAH. Yāṣīn al-'Umarī, al-Raud al-Zāhir fī Tawārīkh al-Mulūk al-Awa'il wal Awākhīr (MS)
ZUB. D. al-Chalabī, Zubdat al-Āthār al-Jaliya fī al-Hawādith al-'Arabiyya
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<td>ab.</td>
<td>above</td>
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<td>ab.L.</td>
<td>above the line</td>
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<td>ac.</td>
<td>according</td>
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<td>ad.</td>
<td>add, adds, added</td>
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<td>af.</td>
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<td>app.</td>
<td>appear, appears, appeared</td>
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<td>be.</td>
<td>before</td>
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<td>betw.</td>
<td>between</td>
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<td>c.m.</td>
<td>copying mistake</td>
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<td>corr.</td>
<td>correct, corrected</td>
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<td>cr.</td>
<td>crossed out by copyist</td>
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<td>damg.</td>
<td>damage, damaged</td>
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<td>del.</td>
<td>deleted by author</td>
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<td>diff.</td>
<td>different, difference</td>
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<td>dis.</td>
<td>distorted</td>
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<td>ditt.</td>
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<td>en.</td>
<td>end, ending</td>
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<td>er.</td>
<td>eraser, erasers, erased</td>
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<td>ins.</td>
<td>instead of</td>
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<td>L.</td>
<td>Line</td>
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<td>Ldv</td>
<td>Local dialect variant</td>
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<td>marg.</td>
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<td>men.</td>
<td>mention, mentions, mentioned</td>
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<td>mod.</td>
<td>modify, modified, modification</td>
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<td>n.c.</td>
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<td>(om.</td>
<td>omit, omits, omitted</td>
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<td>(- hapl.</td>
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<td>p. his.</td>
<td>poetic - history (التاریخ الشعری )</td>
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<td>Sen.</td>
<td>Sentence</td>
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<td>Supp.</td>
<td>Supplement  (Apparatus Criticus)</td>
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<td>suppl.</td>
<td>supply, supplied</td>
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<td>Slavonic</td>
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<td>Spanish</td>
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<td>(T.)</td>
<td>Turkish</td>
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List of Marks and Signs used in the Text and in the
Apparatus Criticus

@...@ For words and phrases and paragraphs in the Margins.
( ) For words presented in red ink in MS v.
< > For words and phrases supplied from other MSS of DUR.,
or from other sources.
[ ] For words and phrases added to the Text and to the
- - Apparatus Criticus by ed.
" " For sayings or quotations.
For blanks.
/ For ending the page.
† Illegible.
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THE INTRODUCTION
CHAPTER ONE

THE AUTHOR AND HIS FAMILY
Section a)

1. Name and nisba

The author, Yasīn al-'Umarī, presents himself in his present work as: "Yaṣīn al-'Umarī al-Fārūqī, al-Hanāfī al-Qādirī al-Mawṣūlī". According to this qasīda, his nisba appears as follows:

But in another work, he provides us with his full nisba which has been included in one of his qasīda; according to this qasīda, his nisba appears as follows: "Yaṣīn al-'Umarī al-Fārūqī, al-Hanāfī al-Qādirī al-Mawṣūlī".

2. Titles and kunya

The author was called, "Yaṣīn Efendi al-Khaṭīb b. Khairullah al-Khaṭīb al-'Umarī al-Hanāfī al-Qādirī al-Mawṣūlī".

1 - Efendi is a Turkish title which was given to scholarly gentlemen.
2 - al-Khaṭīb, which simply shows that he was the preacher, like his brother Muḥammad Amīn al-Khaṭīb, his father Khairullāh and his grandfathers Maḥmūd and Mūsā.

3 - al-Ḥanafī, shows that he belonged to the Islamic doctrine of Abū-Ḥanīfa al-Nu'mān.

4 - al-Qādirī shows that he observed Imām 'Abdūl-Qādir al-Gallānī's Tarīqa which is one of the famous Sūfī orders.

5 - al-Mawsūlī, shows that he belonged to the city of Mosul.

Yāsīn al-'Umarī has been called (al-Shaikh) by some other sources; he is also known as a historian and Adīb.

3. Birth

Yāsīn al-Khaṭīb al-'Umarī was born in Mosul in the early morning of Thursday, 1st April, 1745 A.D. = 28th Ṣafar 1158 A.H. He holds that he was born one year and a half after the siege of Mosul by Naḍīr Shah 1156 A.H. = 1743 A.D.; the author states: 

by the night of Thursday, he means either the early morning of Thursday dated 28th of Ṣafar 1158 A.H. = 1st of April, 1745 A.D.; or possibly late at night on Wednesday 27th of Ṣafar 1158 A.H. = 31st of March, 1745 A.D.

In the same text (DUR. 2), the author mentions that he was born two years after the siege of Mosul by Naḍīr Shah in 1743 A.D. = 1156 A.H.; he states:
In GHA,  Yaṣīn records the same year as his year of birth, and states:

Most of the author’s biographers have recorded a different date for his birth, \( 1157 \text{ A.H.} = 1744 \text{ A.D.} \) (12) It seems to me that those biographers took as their source either directly or indirectly, the statement of his famous brother Muḥammad Amīn al-Khaṭīb al-'Umari who says in his short biography of his brother Yaṣīn: "ولده من ستين وخمسين سنة والده في خمسين وستين في العمر والله علِم" (13)

According to another statement by Yaṣīn himself in his biography of his brother Muḥammad Amīn, it seems that his brother was eight years his senior rather than five. He writes:

"أخي ويشتفي بي من العمر ... ولده ستين وخمسين" (14)

4. Background

Our knowledge about Yaṣīn's education, schools he attended, teachers and his early life, is very scanty, although some facts relating to his early life are available in his DUR. 2 in particular. On the other hand, Yaṣīn al-'Umari was practically ignored by all his contemporary biographers, except his brother Muḥammad Amīn al-Khaṭīb who wrote a short biography of him. (15)

Yaṣīn was brought up in a religious family which, while not rich, was famous for teaching in religious schools. The great influence exercised
over him by his family, resulted in his devoting himself to religious activities.

He was taught to read by his father Khairullah and his older brother Muḥammad Amīn. Both Yāsīn and Amīn were probably instructed in Arabic grammar by their father who is described by his son Yāsīn:

\[\text{كان قُهِبًا نَحْيَةً صَرِيفًا له حُوائِي على الفَنَّام} \]
\[\text{نَجّام خَطِيَّةُ فَتَيِّي الجَامِعَ الجَامِعُ العشرِيْ السِّتِّينَ سِنَةً.} \]

No doubt, Yāsīn's early education followed traditional lines, embracing study of the Qur'ān, the Ḥadīth and Arabic literature.

In his biography of Yāsīn al-'Umarī, P. Kemp says: "We know nothing of his education and life before his forties... No doubt he attended the madrasat al-Sibyān when in his teens, but the names of his teachers have not reached us ...". (17)

Indeed, Yāsīn himself gives us some information; he said that he had studied the Qur'ān, Arabic calligraphy and received his first education from al-Sayyid Mālla 'Alī al-Mawsīlí who was known as Fattāḥ al-Fāl, when he was not yet eight years old. He wrote:

\[\text{السيد ملا} \]
\[\text{علي الوسطى المعروف بفتح الفَنَّان، كان صَيِّبي في النَّهْرُان} \]
\[\text{فَتَيِّي النَّهْرُانَ غَلَامَ لَهُمَّ البَلْسَم في نَسَمَان} \]
\[\text{اً عَمَّاو وَبَنَاناُ الخَطَّ، فَتَيِّي وَـهْـنَي وَكُـنَان حَسـنَ الخَلَصَانَ حَليـمَـمَ الَّـبَلْسَم} \]
\[\text{غـيفَ النَّفـيٌّ وَكُـنَان يَـلَـمَّ الَّـخَلَصَانَ النَّهْرُانَ.} \]

Also, in DUR. 2, Yāsīn wrote a biography of his teacher mentioned above, and added that he was taught writing by him. He writes:

\[\text{قَصـرَاتُ عليَـعطِيٌّ النَّهْرُانَ، وَـعـنيُ الكُتـبِةَ.} \]
When he was a child, Yasīn also joined his father in his visits to the Mawṣilī Majālis (meetings) of the famous scholars, such as the majālis of Muḥammad al-Ghulāmī. He states:

... كَانَ مُحَمَّدٌ اِنْدَى الْغَلَامُ - لَهْ صَحيَةٌ مِّن الدِّي، وَكَانَ والْدَيْ يُزِيِّرُونَ وَاتِنَا غلَامَ مِن الدِّي، وَكَانَ اِرَاءَ صَاحِبَ شَهِيدَ بُرفَقَ وَهَبَّةٌ (20).

Yasīn spent the whole of his childhood, teenage and youth in the same house with his brother Muḥammad Amīn, the famous scholar. No doubt Yasīn was influenced by his brother's personality and gained much knowledge from him. They were living together under the same roof for 32 years. (21) They were separated in 1777 A.D. = 1191 A.H. (22) Yasīn remarks that when he wrote the biography of his brother, he said:

اقْلِ وَانَا بِحَمَدِ اللَّهِ اَتَّقَلُ عَلَى عَلَمَهُ، وَاتَّبَعْ مَنْ نَابِرُ فِهْمَهُ، وَاعْتَرِفْ اَنَّ نَظَّةً فِي بَحْرٍ تَأْلِيفٍ وَنَظَّرُ مَنْ لَمْ يَوْمَ.. (23)

"I admit that I am a drop in the sea of his knowledge and composition."

5. Knowledge

It seems evident that Yasīn did not get any degree or Ijāza in knowledge, religion or literature during his early life. We have no idea whether he had studied in the schools of Mosul or not. In the Middle East of his contemporaries, Mosul was well-known as a cultural and educational centre as well as the home of scholars.

Yasīn, from the available evidence, appears not to have made any great effort to take his primary education seriously. His works reveal
faults in Arabic grammar, literary style, poetry and handwriting. This is not the case, however, with his knowledge of history. We are extremely fortunate in having his excellent accounts of historical material, especially the local history of Mosul and Iraq during the Ottoman periods. The author tells us that he had been fond of books of classical history since his youth. He writes: "منذ نشأت لم أزل أطلع كتب التاريخ المتقدمة وأسمح نظرة في رياض آداب اهل الكلايات المشهورة." (24)

In his short biography of his brother Yāsīn, Muhammad Amin says: that Yāsīn was a literary man, and had a mastery of poetry, especially in poetic-history. Also from reading he developed a wide and varied knowledge of several sciences. In addition, he was experienced in medicine. (25)

In 1789 A.D. = 1204 A.H., the scholar 'Abdul-Qādir al-Arbīlī had come to settle in Mosul, teaching at the school of Zakariyyā al-Ṭājir in Maḥallat Bāb al-Īraq, near the 'Umarī's ' dwelling place. Yāsīn had joined this scholar who taught him Fīqh.

Yāsīn himself mentions that he was taught Sadr al-Sharī'a with al-Arbīlī. He writes: "ملا عبد الفادر الإرلبي نم الوصلي ... هو العالم الباهمر صاحب الجبد الراهمر ، قدم الى الوصل سنة 1204، ولقي التدريس في مدرسة الحجاج زكريا الناجور ، واقام بها يدرس وتمد عليه جامعة ورُى عليه صدر الشريعة." (26)

It obviously seems that Yāsīn studied Fīqh around the age of 44. It does not reach us that he took his Ijāza in Fīqh, but P. Kemp thinks he did. On the other hand, we know that Yāsīn decided to learn Fīqh in 1789 A.D., just after the death of his brother Amin in 1788 A.D. = 1203 A.H.
6. Character

Yāsīn al-'Umarī was a native of Mosul. He loved his home very much, and enjoyed living in that old city which, as far as I am concerned, is why he recorded much of its local historical material during the Jalālī era, and preserved its belle-lettres, legacy and biographies of its leading men. He described Mosul as his home, saying proudly: 

الوصل الحدبية ... هي دار وطنني، محلل أنسني وسكنى، نقاد تألق الحكمة ... فطرة الرجال معونة يحب الوطن. (27)

Also, as a native of Mosul, Yāsīn gave us another note about his life and the city of Mosul in which he was born, lived and died. He spent the whole of his life in Mosul, never leaving it, not even for a short while, as this following statement says:

وهيَتُ الأني ما سائرت من بلدي - الوصل ... ولا يبعدت عين سبورها مللدار فرسان ...، هذا في حالة الشباب، فكيف الآن وقد ضمت القوة، وذهبت البَمَة، وتلت النعمة. (28)

On the other hand, Yāsīn seems through his style to have been fond of pleasantry and jocularity. In his DUR. 2, Yāsīn mentioned that one of the Mawsilī notables Yūnis Efendi b. Mallā Bakr al-Mawsilī misunderstood him when he attributed to him weakness, weariness, fellowship of the ignorant, following the people of seduction, even intercourse with women and much of like nature. (29)

This does not seem to be a fair picture of Yāsīn, in that he, as a person, is classified as one of the Fudalāʾ al-Mawsilī. (30) He appears not, however, to have rejected these slanders mentioned above, but was just contented to reply by these following four verses:
It seems to us that Yasīn was not respected by the court of the government of Mosul; secondly, he described himself as a reticent person and a poor man. Thirdly, he composed books and poetry in praise of princes and royalties with ulterior motives, principally money.

7. Sufism

Yasīn was one of the believers in Sufism - Islamic mysticism. Its influence appears clearly in the author's life, works, style and his biographical literature. He described himself as a good believer in Awliyā' and Mashā’kūh. In the text of his DUR. 2, he compared himself with a contemporary scholar Mallā Muḥammad Efendi b. al-Kūla al-Mawsīlī who was considered as a reformer and unbeliever in Sufism. Yasīn wrote saying:
The author mentions that he was in contact with Shaikh 'Uthman al-Khatib al-Aswad b. al-Haj Ibrahim al-Mawsili al-Hanafi, who died in 1196 A.H. = 1776 A.D. This shaikh instructed Yasin in Qadiriyyah and Naqshibandiyah, the two famous Sufi orders in Iraq.

Yasin himself confirms this in the following statement. He says:

\[\text{سنن 1116}}\]

In another place, the author says:

8. Social Standing

Yasin al-'Umar does not seem to have had any vital position in his society, or the political scene. He spent his twenties and thirties in the paper trade as a Warrag, and made his living by copying books and writing history and literature. In his middle-age, he offered his works and poetry, dedicating them to the Amirs, vizirs and notables of Mosul and Baghdad.

In 1204 A.H. = 1789 A.D., the author joined the service of Sa'dallah Bey (later Pasha) b. Haj Husain Pasha al-Jalili, and he remained his personal Imam for 12 years. He states:
Yāsīn does not mention any reason for his resignation from that position, but he still visited Sa'dallāh Bey Jalīlī from time to time.

On the other hand, the author seems to have been satisfied with his simple life, but it appears that he was not widely respected by his contemporaries as a scholar, owing to his poverty despite his literary works. Recognition of the value of his historical records and the attendant fame has had to wait until this century.

It seems that he belonged to the lower-middle class. As a religious man, once he was asked by the poor in his capacity as Imām, to help them in praying during the plague of Mosul in 1215 A.H., he complied. As he records:

فُلِحْتُ فِي بَابِ الْجَدِيْدَةِ لِلْصَّلَاةِ نَحْوَ سَتِينِ يُوْمًا فِي السَّبِيلِ إِلَى السَّلَاةِ مِنِّي الاَسْمَاعِيَةَ ... وَمِنَ غَرْبَتِهَا مَا رَفَعَهُ الْقَرْنُ يَوْمًا بَابِ الْجَدِيْدَةِ اِجْمَعْتُ عَلِيَّ رَبَّيْنَا اللَّهُ لَسْتُ عِمْرًا وَنَدْمَدَمُ اللَّهُ إِنِّي يَدْنَأَنِي عَشْرَةَ عَشْرَةَ وَسْتِينَ (39)

It seems that his personality and his knowledge never helped him to hold any public office. Neither was he forced by the Jalīlīs (contemporary governors of Mosul) or even by the aristocratic 'Umari's to accept not even for a short time an appointment as Imām or Khatīb of any mosque in Mosul, except for the 60 days he spent as Imām in Bab al-Jadīd. He was not given the opportunity of teaching in any school, and we have no knowledge of his employment during his thirties and forties.

His father Khairullāh died in 1182 A.H. = 1768 A.D. (41) when Yāsīn
was 23 years old; after ten years, the two brothers Yāsīn and Muḥammad Amīn were in dispute about 60 books left by their father. Later, after the death of Muḥammad Amīn in 1203 A.H. = 1712 A.D., Yāsīn records that he suffered at the hands of his nephews who denied him those books. (42)

However we do know that he favoured writing and copying to other activities. He was a detached observer not directly involved in the political events of his days. Once, Yāsīn remarked that he was a participant in the local conflict of Mosul 1175 A.H. = 1760 A.D. between two political blocs. He supported Bāb al-Īrāq of Jalīlī's against the bloc of Maidān under the leadership of the Turkish Wālī Muṣṭafā Pasha Shāhsīwār, (43) who was appointed as Wālī of Mosul in 1174 A.H. = 1760-61 A.D.; the author records:

But it seems to me that this experience was the first and last of Yāsīn's political life when we know that he was 15 years old, therefore did not compromise his position as a recorder of history. However, he did take an interest in the politics of his region.

On the other hand, it seems that he had many friends, some of whom were reputedly reporters or talkers. The others were of a multifarious nature, thus a picture emerges of one who could mix with various kinds of people in his society.
9. Death

We do not know the exact date of Yāsīn's death because he himself was the last local chronicler of the Jalīlī era. It is probable that he died in 1818 A.D. = 1234 A.H. (45)
THE 'UMARI FAMILY

Section b)

Mosul had been populated by many Arab tribes in the early centuries of Islam; one of those tribes was the 'Umari's who were wealthy and landowners, who lived in Mosul during the fourth century of Islam. (46)

But the later 'Umari's who settled in Mosul during the last centuries of Ottoman rule belonged to Haj Qasim al-'Umari, the great grand-father of the author, who died 1001 A.H. = 1590 A.D. (47)

At the time of the Ottoman conquest of Mosul in 1516 A.D. = 922 A.H., the city had long since suffered chaos socially and politically under Persian rule. (48) Accordingly, the Ottomans brought Haj Qasim al-'Umari from Mecca to Mosul as a religious 'alim to help in spreading the Hanafi doctrine which was the Ottoman-Islamic madhab. (49)

Qasim lived in Mahallat Bab al-Iraq, south-west of old Mosul. This Qasim had had erected in 971 A.H. = 1563-64 A.D., a mosque on the rubble of an old masjid near his house. (50) This mosque became known as Jama' al-'Umari. In his mosque, Qasim himself was the Khatib and Imam; (51) his mosque had as waqf two baths situated beside it, a stretch of woodland, an orchard, eight shops situated in Suwaqat Bab al-Iraq, and two others in Suq al-'Allafin. (52)

Qasim, out of concern for his welfare, appears to have established his family in Mosul, and as a result of that, he was in conflict with the city over land. (54)
Qāsim, the founder of the 'Umārī's had one son only. His name was 'Alī who died one year before his father, in 1591 A.D. = 1000 A.H. This 'Alī left three sons, 'Uthmān, Musā and Muḥammad.

These three 'Umarī's became the fathers of the three branches in this family. We know that 'Uthmān's progeny was gaining fame day after day, and obtained a high social position in Mosul. 'Uthmān's branch of the 'Umarī's was rich. Most of the branch achieved positions as 'Ulama', 'Udabā', Qāṭī's and Muftī's, as well as landowners; while the members of Musā's branch of the 'Umarī's were known as Mallās. Musā's progeny were not rich and Musā himself was Khaṭīb only.

The third branch of the 'Umarī family, is that of Muḥammad b. 'Alī b. Qāsim, who left two sons Aḥmad and Abū Bakr. Muḥammad's progeny was smaller in number.

It seems that both 'Umarī's and the Ashrāf were still in conflict when the Persians captured Mosul in 1623 A.D. = 1032 A.H. supported by the Ashrāf, therefore Musā b. 'Alī b. Qāsim escaped with his family to Jazīrat Ibīn Umār, while his two brothers 'Uthmān and Muḥammad fled with their families to Qal'at al-Qamarī near 'Amāṭiya in northern Iraq.

In Mosul, the Persian leader Qāsim Khān married a girl from the Ashrāf.

The 'Umarī's spent about three years in the upper northern mountains of Mosul, and returned home after the Persians had abandoned Mosul.
In DUR., Yāsin has provided many details about his family and its three branches. He wrote the biographies of many 'Umarī’s who were noblemen, scholars, poets, literary men, ṣūfīs, muftīs, qādīs ... etc. Some other 'Umarī’s were celebrated in the local political administrative arena of Mosul and Baghdad.

1. The branch of 'Uthmān al-'Umarī

We know that Murād b. 'Uthmān (d. 1681 A.D. = 1092 A.H.), the ra‘īs al-'Ulama' in Mosul, was a teacher in Nābī Yūnus mosque. He mastered Turkish, Persian and Kurdish as well as his native Arabic; his son, 'Abdul-Baqī (d. 1697 A.D. = 1109 A.H.) became mudarris in Nābī Yūnus mosque after his visit to Anatolia, and met the grand vizīr Muṣṭafā Pasha Gürüllî in Istanbul, where he taught. Later, he was appointed qādī in various towns, but he spent most of his life in Mosul, and sent his deputies to act on his behalf. There is another son of Murād, by name 'Alī Abū al-Fadā’il (d. 1734 A.D. = 1147 A.H.) who succeeded his brother as mudarris at Nābī Yūnus mosque, also. Like his father, he obtained the honorary title, ra‘īs al-'Ulama', and became muftī of Mosul and then qādī of Baghdad for two years. He returned to Mosul and remained muftī at Mosul until he reached old age. Abul-Fadā’il 'Alī became rich after he visited Istanbul many times. He owned many villages in the plain of Mosul and Jabel Maqlūb, he also owned various bazaars, baths, coffee houses and khāns; his reliable relations with Istanbul made him the chief notable in Mosul during the first stage of Jalālī rule, and Abul-Fadā’il was considered as the head of the 'Umarī family.
'Alī abul-Fāda'il left seven sons, one of them is Murād (d. 1716 A.D. = 1129 A.H.), who studied in Mosul, and was literarily prolific. His disagreement with his father led him to leave Mosul for Istanbul where he died. This Murād left two sons, one of whom is Yahyā (d. 1748 A.D. = 1161 A.H.) who managed to achieve the rank of mufti later on succeeding his grand-father 'Alī Abūl-Fāda'il. Yahyā was a scholar and a poet.

The second famous son of 'Alī abul-Fāda'il was 'Alī (d. 1778 A.D. = 1192 A.H.), who studied in Mosul and became a scholar. He wrote many Taṣānīf and was also a poet; he died in Istanbul, and buried in Uskudār.

'Alī abul-Fāda'il had another famous son, 'Uthmān Dāftarī (d. 1770 A.D. = 1184 A.H.), who studied in Māwrān and Mosul. He became a literary man, and a famous poet. He entered the service of Ḥāj Husayn Jalīlī, the wāli of Mosul, and 'Uthmān Dāftarī remained his personal assistant many years, and was close to the Jalīlīs, especially during the siege of Mosul by Nādir Shah (1743 A.D. = 1156 A.H.). On the other hand 'Uthmān was a companion of Muḥammad Amin b. Ḥāj Husayn Pāsha al-Jalīlī when they were sent to Istanbul by the Vālī Ḥāj Husayn himself after the siege of Mosul to convey the news of the great victory to the Sultan Maḥmūd 1.

'Uthmān Dāftarī spent more than four years with Ḥāj Husayn al-Jalīlī in Asia Minor when the Jalīlī was Vālī of Qāris and Kutahya. In 1756 A.D. = 1170 A.H., 'Uthmān Dāftarī finished writing his famous book entitled (al-Rawd al-Nadir fī Tarjamāt 'Udābā' al-'Asr). At first, he offered this book to Amin Pasha al-Jalīlī, but shortly after he left Mosul
for Istanbul and met the Grand Vizir, Rāghib Pasha to whom he offered his (RAW.). 'Uthmān was appointed Daftardār of Baghdad by the Grand Vizir Rāghib Pasha. 'Uthman remained four years in Daftardāriya of Baghdad, until the death of Sulaimān Pasha Abū Līla, the wāli of Baghdad who favoured him. Thus, 'Uthmān became Qā'im-maqām the wāli of Baghdad. After a short while, he was in conflict with the new wāli of Baghdad, 'Umar Pasha. He took refuge in many places, and died after years of harm and vagrancy. (73)

2. The second branch of the 'Umarī family that of Muḥammad b. 'Alī b. Qāsim, who left two sons, one of them a famous figure called Ahmad (d. 1650 A.D. = 1061 A.H.) who visited Istanbul where he obtained a high rank and held various important but unspecified positions. When he finally returned home, he was rich. Once he was back home he spent the spring of every year in his orchard near the Mujāhidī mosque in Mosul; he was murdered by the Turkish Wāli of Mosul Ibrāhīm Pasha. Ahmad's mother and his brother Abū Bakr (d. 1664 A.D. = 1075 A.H.) went to Istanbul after his execution, and raised a complaint against Ibrāhīm Pasha who was killed in Diyār-Bekr the year after. After his death, Ahmad was celebrated as (Ahmad al-Maqtūl). His brother Abū Bakr mentioned above was a literary man. (74)

3. The third branch of the 'Umarī family, is that of Mūsā b. 'Alī b. Qāsim who left two sons, the first of whom Mahmūd (d. 1690 A.D. = 1102 A.H.) (75), who was a Khatīb and a literary man, visited Turkey eleven times. In his last visit, he had reached the grand vizīr Qara Muṣṭafā pasha during the
The second son of Mahmūd was Fathallah (d. 1695 A.D. = 1107 A.H.). This Fathallah was known as a Qāri' and teacher in Mosul. He was appointed qādi of Mosul and Baṣra later on. It seems that he acquired a considerable wealth through his position as qādi. He also fought his cousin 'Aℓī Abūl Faḍā'īl over control of the Taulliya and Waqf of the 'Umarī mosque, after which fight they went to court in Istanbul where they were recorded by the grand vizir and became partners (77) in 1690 A.D. = 1102 A.H. of that Waqf.

His brother, Maḥmūd, mentioned above, had left three sons, Amīn (d. 1712 A.D. = 1124 A.H.) who was a poet, (78) Ahmad (d. 1740 A.D. = 1153 A.H.) who was a literary man, spent seven years in Istanbul, (79) and Khairallah (d. 1768 A.D. = 1182 A.H.). (80)

Khairallah, the Khatīb in the 'Umarī mosque for sixty years, studied in Mosul and became a scholar in Fiqh, Arabic grammar, Sarf, Ḥisāb, farā'id, Tafsīr and logic. As well as that, he was a deputy in Iftā' for his cousin 'Aℓī Abūl-Faḍā'īl al-'Umarī. The Muftī of Mosul was called (Amīn al-Fatwā).

Khairallah had left five sons, Şabghatallah, Muḥammad Amīn, (the author) Yāṣīn, Maḥmūd and 'Abdūl-Razzāq, two of whom were widely celebrated, Muḥammad Amīn and Yāṣīn.
Muhammad Amin was born in Mosul 1738 A.D. = 1151 A.H., and studied in its schools, and in Mawrân and Baghdad. He took several ijâzâ's from the famous scholars and shaikhs. He became a teacher, taught in many schools in Mosul and compiled many books.

Amlîn al-'Umarî was a šûfî, historian, adîb and poet. He also wrote science books, philosophy (hikma), logic and exegesis of the Qur'ân. Reckoned one of the most important books on the local history of Mosul during the first stage of the Jalîlî era is (Manhal al-Auliya wa Mashrab al Aâfiya' fi Tarikh al-Mawsil al-Hadba') = (MAN.). Moreover (MAN.) gives an account of the siege of Mosul by Nâdir Shah in 1743 A.D. = 1156 A.H. Muhammad Amîn al-Khatîb died in Mosul 1788 A.D. = 1203 A.H. (81)

His brother, Yâsin al-Khatîb was born in Mosul on Thursday, 1st April, 1745 A.D. = 1158 A.H., and received his education in Mosul. He did not get as much knowledge as his brother, but he was known as a writer and historian. Most of his 17 historical works are of considerable importance as records of local history of Iraq, and as chronicles of Middle Eastern events. He was also considered an adîb, showing his interest in poetry and sufism. (82)
TABLE I: The Branch of 'Uthman b. 'Ali b. Qasim 'UmarI

'Uthman
(d. 1649)

Murad
(d. 1681)

Yunus
'Ali Abu Fada'il
(d. 1734)

'Abd al-Baqi
(d. 1697)

Murtada
(d. 1690)

Ahamad
'Uthman DaftarI
(d. 1770)

Khalil

Isma'il
(d. 1733)

Muhammad
(d. 1778)

'Ali
(d. 1716)

Murad
(d. 1697)

Bayazid
Muh-Sa'id
(d. 1797)

Numan
(d. 1802)

Hammadallah
Muhammad
(d. 1793)

Idris
Mustafa
(d. 1799)

Yunus
(d. 1748)

'Abd al-Fattah
(d. 1785)

Sharif
'Abdallah
(d. 1799)

Muhammad

Ahmad
'Ali
Muh-Fahmi

Hasan
'Abd al-Baqi
(d. 1768)

Mahmud
(d. 1768)

Muhammad
(d. 1801)

Sulaiman

Qasim Pasha
Ahmad
'Abd ar-Rahman
(d. 1831)

'Abd al-Baqi al-Fauri
Muhammad
(d. 1861)

Muh-Munib
As'ad
### TABLE II: The Branch of Muhammad b. 'Ali b. Qasim 'Umarī

<table>
<thead>
<tr>
<th>Name</th>
<th>Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahmad</td>
<td>(d. 1650)</td>
</tr>
<tr>
<td>Salih</td>
<td>(d. 1691)</td>
</tr>
<tr>
<td>Darwīsh</td>
<td>(d. 1725)</td>
</tr>
<tr>
<td>Ahmad</td>
<td>(d. 1771)</td>
</tr>
<tr>
<td>Darwīsh</td>
<td>(d. 1743)</td>
</tr>
<tr>
<td>Abu Bakr</td>
<td>(d. 1664)</td>
</tr>
<tr>
<td>Umar</td>
<td>(d. 1690)</td>
</tr>
<tr>
<td>Abu Bakr</td>
<td></td>
</tr>
<tr>
<td>'Abdu</td>
<td>(d. 1738)</td>
</tr>
<tr>
<td>Salīm</td>
<td>(d. 1738)</td>
</tr>
<tr>
<td>Muṣṭafā</td>
<td>(d. 1738)</td>
</tr>
<tr>
<td>Umar</td>
<td>(d. 1748)</td>
</tr>
<tr>
<td>Ibrahīm</td>
<td>(d. 1766)</td>
</tr>
</tbody>
</table>
TABLE III: The Branch of Musa b. 'Ali b. Qasim 'Umari

Musa
(d. 1660)

Mahmud
(d. 1690)

Ahmad
(d. 1740)

Muh-Amin
(d. 1712)

Khairellah
(d. 1768)

'Abd ar-Razzaq
(d. 1715)

Fathallah
(d. 1695)

Musa
(d. 1660)

Malimud Fatallah
(d. 1690)

Muh-Amin
(d. 1712)

Khairallah
(d. 1768)

'Abd ar-Razzaq
(d. 1715)

TABLE III: The Branch of Musa b. 'Ali b. Qasim 'Umari

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Muh-Amin
(d. 1712)

Khairellah
(d. 1768)

'Abd ar-Razzaq
(d. 1715)

Fathallah
(d. 1695)

Musa
(d. 1660)

Malimud Fatallah
(d. 1690)

Muh-Amin
(d. 1712)

Khairallah
(d. 1768)

'Abd ar-Razzaq
(d. 1715)

Fathallah
(d. 1695)
NOTES

(1) Text, p. 508.

(2) cf. his qaṣīda in his SAIF, fol. 47b.

(3) Loc. cit.


(6) In his thesis, P. Kemp wrongly stated that the author Yāsīn al-Khāṭīb al-'Umarī was born on a Thursday at the end of Rajab 1158 A.H. - end of July 1745 A.D.; cf. Kemp, Mosul and Mosuli Historians of the Jalīlī era 1726-1834, Ph.D. thesis preserved in Oxford New Bodleian Library, p. 216, on the other hand, Kemp does not give us the source of the date of Yāsīn's birth mentioned above.

(7) Apparatus Criticus, p. 901; or see MS Bn, fol. 373a, ll. 28-9.

(8) For changing the dates from A.H. to A.D., see Muhammad Mukhtar Pasha, al-Tawfīqat al-Illāmiyya, Būlāq 1311 A.H.; The month of Safar in the year 1158 A.H. was 29 days.

(9) Apparatus Criticus, p. 895; or see MS Bn, fol. 372a, ll. 20-1.

(10) GHA, p. 340.

(11) See above, note No. 1; also, in his explanatory remark on his work, S.H. Longrigg wrongly records that the author "was born in 1734 A.D."; cf. S.H. Longrigg, Four Centuries of Modern Iraq, Oxford 1925, p. 329.
Sa'igh, op.cit., 2/208; S. Daiwahchī in his introduction of MAN., 1/12; Zirkīlī, op.cit., 9/155; Kahhālā, op.cit., 13/177; I.A. Ra'ūf in his introduction of ZUB., p.16; R. Sāmarrā'ī in his preface of NISA., p.11.

MAN., 1/310.

GHA., p.350.

MAN., 1/308-10.

Apparatus Criticus, p.971, and cf. the present text, p.401.

Kemp, op.cit., p.216.

QUR., fol. 73b-74a.

Apparatus Criticus, p.933 (الخط) instead of (الكتابة) in Text, p.383.

Ibid., p.960; or see, (MS Bn, fol. 387a, L.19).

Kemp, op.cit., p.217.

Ibid., p.216.

GHA., p.353.

NISA., p.35.

MAN., 1/308.

GHA., p.375.

MUN., p.29.

GHA., p.5.

Apparatus Criticus, p.1092.


Apparatus Criticus, loc. cit.

ZUB., pp.19-20; MUN., p.14; and Kemp, op.cit., p.216.

GHA., pp.35-6.
(34) Text, p.440.

(35) Apparatus Criticus, p.1044; see also GHA., p.373.

(36) MUN., p.12.

(37) Ibid., pp.12-13; ZUB., p.21; and Kemp, op.cit., p.217.

(38) GHA., p.331.

(39) Apparatus Criticus, p.1156.

(40) Loc. cit.

(41) Text, p.401; but in his MANH., the author mentions that his father Khairullāh died in 1181 A.H.; cf. MANH., fols. 45b-46a.

(42) MANH., loc. cit.

(43) Text, pp.389-90; and Apparatus Criticus, pp.948-49.

(44) ZUB., pp.117-18.

(45) Daiwahchī thinks that the author died after 1232 A.H. - 1816 A.D.; cf. MUN., p.27; Ra‘ūf follows and agrees Daiwahchī, cf. ZUB., p.22; but Kemp says that Yāsīn must have died c.1820; cf. Kemp, op.cit., p.217.


(47) Text, p.59.


(49) Daiwahchī, loc. cit.

(50) Text, loc. cit.; Apparatus Criticus, p.553. Also, Text, p.61 and Apparatus Criticus, p.555.

(51) Loc. cit.

(52) Loc. cit.

(53) Kemp, op.cit., p.105.

(54) Ibid., p.110.
(55) Text, p. 59; and Apparatus Criticus, p. 553.

(56) Kemp, loc. cit., and see Tab. No. II.

(57) See Tab. No. II.

(58) See Tab. No. IV.

(59) See Tab. No. III.

(60) Text, p. 164, details in Apparatus Criticus, p. 639; see also ZUB., pp. 65-6, and MAN., 1/136.

(61) Text, loc. cit.

(62) Loc. cit., and see ZUB., p. 66.

(63) MAN., 1/224.

(64) Text, pp. 321-2; for further details see Apparatus Criticus, pp. 816-9.

(65) Text, p. 351; for further details see Apparatus Criticus, p. 872-3; and see QUR., fols. 71b-72a, also MANH., fols. 83a-99b, MAN., 1/225, SHAM., pp. 71-97, GHA., p. 240, RAW., 1/44 and SALK., 3/231.

(66) Apparatus Criticus, loc. cit.

(67) Loc. cit.

(68) Kemp, op. cit., p. 107.

(69) Loc. cit.

(70) Text, p. 334, Apparatus Criticus, pp. 835-6; see also MAN., 1/230, RAW., 1/177 and SHAM., pp. 80-83.

(71) Text, p. 370; details in MANH., fols. 83a-84b; Apparatus Criticus, pp. 907-8.

(72) Text, p. 432, and Apparatus Criticus, pp. 1031-2; also cf. QUR., fol. 78a-78b, MAN., 1/236 and SHAM., pp. 360-67.

(74) Text, p.232 and Apparatus Criticus, p.711; also MAN., 1/230-32, SAIF., fol. 34b, and ZUB., pp.71-3).

(75) Text, p.316.

(76) Apparatus Criticus, p.811.

(77) Text, p.320 and MAN., 1/238-39.

(78) Text, pp.330-1.

(79) Ibid., p.359.

(80) Text, p.401 and Apparatus Criticus, p.971.

(81) Text, pp.451-2; and Apparatus Criticus, pp.1068-1070.

(82) See above "The Author" in Chap. No. 1.
CHAPTER TWO

THE AUTHOR'S WORKS
List of the author's works

Section a)

(A) The major historical works:
1. al-Durr al-Maknūn fi al-Ma'āthir al-Maḍiyya min al-Qurūn, (Annalistic and Biographical Chronicles). (1)
3. 'Unwān al-'A'īyān fi dhikr Tawārikh al-Zamān, (3) (Dynastic work).

(B) The minor historical works:
1. Ghayat al-Mara'm fi Maḥāsīn Baghdaḏ dār al-Salām, (4) (Local history).
3. Umm al-Dunya, (6) (Annalistic work).
5. 'Umdat al-Bayān fi Taṣārīf al-Zamān, (8) (Annalistic history).
6. al-Raud al-Zāhir fi Tawārikh al-Muẓūk al-Awā'il wa al-Awākhīr.

(C) The Biographical works:
1. al-Rawda al-Fayḥā' fi Tawārikh al-Nisā', (9) (Biographical work).
9. al-Tarajim. (17)

(D) The 'Adabiyat
2. al-Suyūf al-Satī'a, (19) (prayers).
3. al-'Adhb al-Saff fi Tashīl al-Qawāfī, (20) (prosody).
4. al-Kharīda al-'Umariya (Medical treatise).
6. Raud al-Adab, (Literature).
7. IUyun al-Adab, (21) (Literature).
8. Qasā'id, (22) (poem).
9. Safwat al-'Udabā' fi Maḥāsin al-Shu'arā'. (23)

(E) The Naskhīyat (Transcription) (25)
1. al-Lam'a al-Nūrāniya fi Hal mushkilat al-Shajara al-Nu'māniya by Sadr al-Dīn al-Qunawi (d. 1273 A.D. = 672 A.H.), transcribed in 1217 A.H. = 1802 A.D.
2. Raud al-Rayāhīn fi Hikayat al-Salīhin by Yaftī, transcribed in 1221 A.H. = 1806 A.D.
3. Tuḥfat al-Rāghibīn fi Amr al-Tawā'īn, transcribed in 1186 A.H. = 1772 A.D.
4. al-Kashf 'an mujawazāt ḥadīth il-umma by al-Suyūṭī. This is a work in the science of hadith.
5. Kitāb Masā'il al-Khilāf bain al-Imāmaīn al-Qalā'id wa al-Farā'id. This is a work in fiqh, written by 'Abdul-Ghanī al-Nābulsī.

8. Sharh Ikhtilājat al-Aʿdāʾ 'ala Khams Maqālāt (transcribed in 1223 A. H. = 1808 A. D.)


15. al-Fusūl al-Zarīfā wa al-Nukāt al-Latīfa.
A study of the author's historical works

Section b)

Introduction

Yaśīn al-'Umarī, the author as a literary man and a famous historian, composed several books of history, and wrote many letters and monographs, most of which are not edited, but they are still extant as manuscripts scattered in various libraries in Europe, Iraq and Egypt. Most of Yaśīn's MSS are preserved in libraries of British Museum, Vienna, Berlin, Paris, Baghdad and Mosul.

Yaśīn al-'Umarī was primarily a historian. He compiled more than 17 historical works in various fields of history (i.e. Annalistic History, Dynastic History, Local History, Chronicles and Biographies ...). Most of his available historical works will be examined in this study except two works which I was not able to obtain. Their titles are:

1. "al-Raud al-Zahir fī Tawārīkh al-Mulūk al-Awā'il wa al-Awākhīr".
2. "al-Durr al-Muntathir fī Tarājīm Fudala' al-Qarn al-Thālih 'Ashar".

These two books appear to be lost.

A. Annalistic History

There are four historical works which covered this field of history by the author Yaśīn.

2. a) al-Āthār al-Jallya fī'l-Hawādith al-Ardīya.
   b) Zubdat al-Āthār al-Jallya . . (Epitome of al-Āthār al-Jallya by Dr. Dāwūd Chalabl).
3. 'Umdat al-Bayān fī Taṣārīf al-Zamān.
4. Umm al-Dunyā.

   It is the largest and most influential Arabic historical work dealing with the 16th - 18th centuries in the Middle East. Also, the DUR. is one of the most significant works in annalistic history, covering almost twelve centuries of Islamic history. On the other hand, DUR. seems to have been considered as the main work of the author Yāsīn because it treats a great variety of subjects, beginning from the first year of the Hijra.

   The second part of DUR. is important for a full appreciation of the history of the Ottoman Near-Middle East during the 16th, 17th and 18th centuries. It also deals with the local histories of Iraq up to and including the contemporary events just prior to the author's death. The author, Yāsīn himself considered his DUR. as a main reference for writing his other works. But it is necessary to say here that the DUR. appears to have been written by the author himself in two versions. The first version, dated 1218 A.H.; while the second version, dated 1226 A.H.

   These two versions of the DUR. work are presented in this thesis.*


   ATH. is an annalistic historical work which covers twelve centuries of Islam, beginning with the first year of Hijra, and ending in 1210 A.H. The original manuscript of ATH. was kept in the Library of Madrasat Ahmad Efendi al-Khayyat in Mosul, (No. 19). *(29)* This copy appeared to have been written by the author himself. It is now lost. But it was used by

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* DUR. will be examined at length in the following pages. See, Chap. No. 3.
Dr. Dawūd Chalabī as a basis when he wrote his ZUB., a selection from ATH. The original version of ATH. contained 273 pages, and the last folio was missing, according to the Chalabī papers, when he examined it. (30)

His introduction to ATH. is somehow similar to that of DUR. In his introduction to ATH., (31) the author Yāsin writes: "I decided to compile a separate book about outstanding and magnificent events, with reference to sources such as Ibn al-Athīr, (32) Ibn Khallīkān, (33) Ibn al-Wardī, (34) al-Ghurar (35) and al-Himyān (36) as well as what I have heard from the wise men and what I have witnessed with my own eyes ..."

There is another copy of ATH. which is preserved in the British Library (Or. 6300) in 248 pages. (38) According to the original, ATH., falls into twelve separate articles, each dealing with one century, covering twelve centuries of Islam ending as we said in 1210 A.H., whereas the British copy ends in the year 1199 A.H. = 1784 A.D. (39) It also differs from the original manuscript in that the author dedicated his original of ATH. to Muhammad Amin Bey b. Ibrāhīm Bey b. Yūnus Bey b. Yāsin Efendi al-Muftī al-Mawṣīlī, (40) whereas no dedication can be found in the British copy. (41)

The last article in ATH., which covers the events of the twelfth century, seems to have dealt with the local history of Mosul and Iraq. (42) The author also gives us many personalities from Mosul, details about the Jalūlī dynasty in Mosul, about the Mamlūks in Baghdad, and the Pashas of
other Iraqi provinces. In ATH., the author goes into the economic and social life of Mosul in particular during the eighteenth century. (43)

b) Zubdat al-'Athār al-Jaliya, (44) is an epitome of ATH. written by Dr. D. al-Chalabī who based it on the original manuscript of ATH., and he selected events with regard to their reliability. ZUB. contains two parts, the text, which deals with the history of Mosul and its surroundings during 633-1209 A.H. = 1235-1794 A.D.; (45) and a supplement about the history of the Arab provinces during 920-1208 A.H. = 1514-1794 A.D. (46)

In his preface to ZUB., Dr. Chalabī writes about his abstracted ATH., the following statement: ....... الا التي وجدت ما كتبها.... ياسبين الخطيب العمري - عن الوصـل وحوالـيها وخصوصاً من حوادث عصره، وما تدَّمت بقليل، لا يخلو من فائدة نشرها لغة المواليين في تلك الحقبة من الزمان في العراق، فجمعت النقرات المختصة في الوصـل وحوالـيها في سنة 241 هـ لآن ما تقدِّم هذا التاريخ مسـوط في كامل الآثار الجليّة، وتركت تغـلباً. ولذا سـبب هذه النقرات زيداء الآثار الجليّة. ثم انتققت من عـين الكتـاب جميع ما وجدتـه، يقسم تاريخ سـائر البلدان العربية وذلك منذ بـكـداً استـنـد لـلـعالـميـن عـلى البلدان العربية فـي عـهد السـلـطـان سليم الأول سنة 210 هـ، وجعلته دِئـسـلا لـهـذا الـكـتـاب. (47)

It appears that ZUB. was written in 1922-26 A.D. when Dr. Chalabī was compiling his well-known Index entitled "Makhtūṭat al-Mawsil". (48)

3. 'Umdat al-Bayān fī Taṣārīf al-Zamān (UMD.) (49)

This work in annalistic history, is still in manuscript form and it
appears to be incomplete. There is a copy of this work preserved in the Iraqi Museum Library of Baghdad, number 9084. UMD. contains 124 folios; it seems to us that this copy has been brought to this official library from the private library of 'Abbās 'Azzāwī in Baghdad. (50) There is another copy of UMD., kept in the private library of Naẓim al-'Umarī in Mosul.

The work of UMD. covers the general history of Islam, and ends abruptly in 1205 A.H., without epilogue, but in the preface of UMD., the author Yāsīn mentions that his UMD. is a derivative of DUR. (51) This is definitely DUR. (M). In his analytic study, Kemp sees that the style of UMD. is very similar to that of ATH., but in my opinion, the style UMD. is very similar to that found in DUR. On the other hand, it seems to me that the author Yāsīn was writing his UMD. while completing the copy of DUR. in 1206 A.H. (52) which he later sold. We find in UMD. that events have only been briefly recorded. In each year, the author gives one or two major historical events which, as he believed, had marked that year.

There is no doubt that the author's references in his writing of UMD. were the same references he used for DUR. or possibly the first original manuscript of DUR. itself. (53)

4. Umm al-Dunya or Umm al-Barahīn (UMM) (54)

This work is extant in an abridgement and deals with an annalistic history. The MS is kept in the Staatsbibliothek of Berlin, number 9486. (55)

* See the following pages, Chap. No. 3.
it contains 63 folios, belonging to Yāsīn al-'Umarī, but is without a title. It seems as though it is an original manuscript. All the folios appear to have been written by the author Yāsīn himself, who tells us in the last folio that "this part of the manuscript is a compendious account of a historical book called Umm ad-Dunya, and it was also named Umm al-Barāhīn. (56)

Staatsbibliothek has entitled UMM "Tārīkh Yāsīn Efendī al-'Umarī" (which indeed is the same title as given to DUR. 2 by this library). The beginning of this manuscript is missing. It starts with the year 1182 A.H. = 1768 A.D. abruptly, and stops in the middle of the year 1213 A.H. = 1798 A.D. (57) This book has been written in a similar style to that of the other annalistic works, by the same author. All in all this small manuscript which covers a period of thirty years, seems to be based on the first original manuscript of DUR. It is written in a big, strong, rounded hand, without vowels; it is clear, has keywords in red, and dates approximately to 1240 A.H. = 1824 A.D.

B. The Dynastic Works
1. 'Unwān al-A'Yān fī dhikr Tawārīkh Mulūk al-Zamān (UNW.) (58)

This is a work in dynastic history which is as yet unedited and is divided into an introduction of 43 chapters and an annexe. A copy of UNW. is preserved in the Staatsbibliothek of Berlin, number 9484, (59) but this manuscript is incomplete; it has 303 folios. Many pages are missing from the end. It ends in the middle of the 42nd chapter, and so the whole of the last chapter, and the author's annexe of this UNW. are missing.
It seems that the missing 43rd chapter dealt to some extent with the Jalīlī dynasty in Mosul.

The author Yāsīn ordered this work alphabetically. He has mentioned the prophets and the apostles, then the Ṣaḥāba and the Rāshidūn Caliphs, the 'Ulama', and the Fudalā'. He followed that with a mention of the kings and the Sultans, giving their dates of birth, the rise of their states, the historical events which took place during their eras, and finally their deaths. The author was able to obtain his material from many historical books. UNW. is based on Qaramānī, Ibn al-Wardī, al-Yāfī, Ibn al-Athīr, Tārīkh al-Yaman and Muḥibbi. The author says that when he completed this work, he offered it to Sa'dallāh Bey b. Ḥusayn Pasha al-Jalīlī.

There is another copy of this work kept in the private library of Nāẓīm al-'Umarī in Mosul. It had been owned by 'Abdul-lāh Refʿat Efendi b. Ḥāj 'Alī al-'Umarī who gave it as a present to Nāẓīm Efendi al-'Umarī. This copy is also lacking many folios which have been lost and which dealt with the Jalīlī dynasty in Mosul. In addition, I found the copyist of this manuscript made many errors. His hand writing is barely legible.

In his MANH., the author Yāsīn cites that he wrote his UNW. after he had completed his DUR. (This is probably DUR. 1, which dated 1218 A.H.)

2. al-Raud al-Zāhir fī Tawārīkh al-Mulūk al-Awā'īl wa al-Awākhīr (ZAH.)

It is the only historical manuscript which I was not able to find.
This manuscript appears to have been lost, and as far as we know this work is a biographical book of Kings, Emīrs, 'Ulamā' and Qādī's whom the author Yāsin placed in alphabetical order.

This book was written in 1204 A.H. = 1790 A.D. Yāsin himself wrote in his introduction of MANH. the following statement:

It seems to us that ZAH. was written before DUR.

C. Local History

1. Ghāyat al-Marām fī Ta'rīkh Maḥāsin Baghdaḏ Dar-al-Salām (GHA.)

GHA. is one book of two which deals with local history of Iraq. In this book, Yāsin, the author, mistakenly entitled Baghdad "Dar as-Salām", whereas Baghdad has been called historically "Madinat as-Salām".

The author, Yāsin, completed this work on 21st of Sha'ban 1220 A.H. = 15th of November, 1805 A.D. He dedicated GHA. to Yaḥya Bey (later Pasha) b. Nu'mān Pasha al-Jalīlī.

Three copies of this manuscript, are preserved in the Library of the Iraqi Museum. The first copy is numbered 324, dated 1335 A.H.; the second copy is numbered 1811, copies by Ibrāḥīm ad-Durūbī in 1335 A.H.; the third copy is numbered 2142, dated 1336 A.H.

The author Yāsin presents Baghdad in this work, saying:

"Baghdad is the mother of the world and the lady of all countries".
The first twelve chapters of this work are Yasīn's record of the founding of Baghdad city, its geographical position, and the origin of its name. (76) This he based on Yaqūt's work, specifically the material about old Baghdad and the description of its quarters, buildings, schools, sūqs and gates; while the Ottoman Baghdad in GHA. (77) as a religious city appears to have been based strictly on the Arabic translation of Murtadā Naẓmī Zādeh's (Jam' al-Anwār). It is titled in Arabic "Tarjamat Auliya' Baghdad". (78)

In this GHA., the author Yasīn describes to us many Iraqi towns: Hilla, Baṣra, Kūfa, Samarra, Hit, 'Āna, Rawā, Kubāīsa, Ālūsa, Bundanījair, Hit, Badrān, Shahrazūr, Arbīl, Tikrīt, Mārdīn, Tall A'far, 'Amādiya and Jazīrat Ibn 'Umar. He also provides some information about each town, taken from Yaqūt. The author includes 'Ulamā' associated with each town. (79)

The author, Yasīn, deals in his other seven chapters with the governors of Baghdad, since the foundation of the city, its Emīrs and its Vizīrs, the Baghdāḍī 'Ulamā', 'Udaba' and Fudāla'. (80) It seems clear that the material of these chapters comes from Yasīn's main historical works, such as: DUR. and ATH.

The last chapter deals with historical disasters which struck Baghdad, such as: earthquakes, floods, droughts, ... and men of violence. (81)

At the end of this work, the author, Yasīn includes a list of the contemporary famous Mawsīlīs who visited Baghdad, such as: Vizīrs, Emīrs, Poets, 'Ulamā' and merchants ... etc. (82)

The last chapter and its affiliated list are based on his DUR. and ATH.
Although this GHA. is a book of local history, "it contains much geographical, genealogical, and biographical material, and is a history of Baghdad, of which the last fifty years (ending in 1805 A.D.) are original and valuable." (83)


This is another work of local history which is more specifically concerned with the historical material and geographical elements of Mosul, the home of the author Yāsīn, who compiled MUN. after his GHA. (85)

The original manuscript of MUN. is missing, but there is one copy preserved in the British Library (Add. 23323), in 55 folios. The copyist is 'Abdul-Fattāḥ b. Hajj Sa‘īd Shawwāf Za‘deh. (86)

The author, Yāsīn, in his preface, presented his MUN. to the reader to whom he endeavoured to write a history of Mosul after he had compiled his GHA., a local history of Baghdad. In MUN., he says that Mosul is his home city, the place where he lives ... . After his GHA. became known in Mosul, he thought that it would be suitable to write about the history of Mosul and its people, as well as about various events which took place in it, and to record its Kings and learned men. (87)

MUN. seems to have been based on (Manhal al Awliya' = MAN.) by his famous brother Muhammad Amīn al-Khatib al-'Umarī, (88) and some other various historical sources such as Yaqūt and Yāsīn's original DUR. MUN. is divided into six chapters; the first chapter gives information about Mosul city geographically, and its historical background before Islam; (89) the third chapter deals with the history of Mosul through its rulers during
the Islamic eras. (91) The author, Yāsin, also gives us a list of Mosul's Wālī's during the Ottoman periods; (92) the fourth chapter deals with the tombs of 50 prophets and saints in Mosul. In this chapter, which is based on MAN., the list numbered 118 names. (93) The fifth chapter is a geographical list of the neighbouring towns and villages of Mosul, (94) with some information based on Yaqt. The sixth chapter is about "heavenly and earthly events which took place in Mosul". (95) At the end of MUN., the author Yāsin includes a section which deals with the Tigris. (96)

To sum up, MUN. is one of the most important books of local history of Mosul, the city and the province, including the author's brief description of its suqs, quarters, buildings, gates, and the social and economic life inside Mosul.

D. Chronicle

Gharā'ib al-Athar fi Ḥawādith rub' al-Qarn al-Thālīth 'Ashar (GHAR.) (97)

GHAR. is a chronicle of events which covers the first quarter of the thirteenth century after the Hijra, 1200-1226 A.H. = 1785-1810 A.D.

There is a copy of GHAR., preserved in the Library (Dār al-Kutub al-Baladiya) in Alexandria in Egypt under No. 2036 D. (98) Another copy of GHAR., copied from the above, was kept in the private library of Mārim Anstās el-Kermālī in Baghdad; it is now preserved in the library of the Iraqi museum under No. 1329. Dr. Maḥmūd al-Jalīlī made a copy of GHAR. for himself, and this third copy is kept in his private library in Mosul. (99)

The author, Yāsin, indicated his GHAR. the prince who is not mentioned by name, but from his description (100) it can be declared that he
is Sa'dalla Pasha al-Jalili who had been appointed Wālī of Mosul after 1226 A.H. = 1811 A.D., the year in which GHAR. was completed.

In his preface, the author presents his purpose in compiling this chronicle and tells us why he produced his GHAR. The introduction of GHAR. contains events of annalistic history, covering the period 240 A.H. - 1185 A.H., but it seems to have covered only 71 years. Most of these events are, earthquakes, volcanoes, famine, plagues, etc. which took place in the Middle East.

GHAR. itself as a chronicle covers 26 years, 1200 A.H. - 1226 A.H. The author described important events in detail. Most of the material was compiled by him; he talked about Iraq and other countries in the Near East. We also find detailed reports of Mosul during the Jalīlī era, its society and economic life, with full and interesting coverage of the political situation in Iraq 1805 - 1811 A.D.; the author deals with the Jalīlīs of Mosul, the Mamlūks in Baghdad, the Bābān Kurds of Shahrazūr on whose political relationships GHAR. sheds light. Also he delineates the relationships of the above mentioned with others outside Iraq, such as Istanbul and the Wahhābīs. In addition to such local history of Mosul as city and province, there is also a considerable amount of information on a whole range of other varied topics such as relations among the Jalīlīs themselves, with the Janissaries, with the Kurds, with the Arab tribes and with the Yazīdīs. An important aspect which we can observe in GHAR., as we have already observed in DUR. 2, is that the author Yāsīn mentions 'The French Revolution' and its effect on the economy of Mosul.
It seems to us that GHAR. is based especially on DUR. 2. In conclusion, the numerous events which took place during the author's lifetime are thus recorded here in GHAR. and DUR.

E. Biographical Works

a. Subjects and Tabaqat

1. al-Rawda al-Faîha' fî Tawârikh al-Nîsa' (NîSA.) (106)

A biographical work of history concerned exclusively with women; divided into an introduction, two chapters and an epilogue.

There are three copies of this manuscript, one of them is preserved in Staatsbiblothek of Berlin, number 9902. (107) It contains 173 folios, and dates back to 18th of Rajab. Both the year and the copyist remain unknown. Another copy of this work is kept in (Maktabat al- Auqāf al-'Amma) of Baghdad, number 5830. This copy is the original manuscript, written by the author himself. It contains 149 folios. It was owned by the Iraqi scholar Mahmūd Shukrī al-'Alūsī. The last folio shows that the author Yāsīn finished this work on 1st Dhul Qa'da 1204 A.H. The third copy of this manuscript is kept in the Iraqi Museum Library, number 1802, copied by Ibrāhīm ad-Durūbī on 18th Ramadan 1330 A.H. = 1910 A.D. (108)

In his introduction, the author, Yāsīn, gives many quotations pertaining to the qualities of women. (109) The first chapter, "On virtuous women" provided 113 biographies of Muslim women. The author started with the biography of Āmina b. Wahab (the prophet's mother), and closed this chapter with the biography of Khānim Sultan, daughter of Sultan Sulaimān the magnificent. (110) The second chapter consists of 20 biographies.
deals with vicious and lustful women, from Ruqāsh, to Sultan Bakht, daughter of Taimūrlank. (111) The author's closing section deals with interesting and witty women. (112)

In his writing of this book, the author Yāsīn used several sources such as Manhal al-Šafa' (113) al-Šīra al-Ḥalabīya, (114) Mirāt al-jīnān, (115) Durr an-nazīm, (116) al-Kāmil by Ibn al-Athīr, * Tatimmat by Ibn al-Wardī, ** Yatīmat (117) and Tarīkh al-Yaman. (118)

2. Manhaj al-Thugāt fī Tarajim al-Qudāt (MANH.) (119)

This is a biographical work totally concerned with Qādīs of Islam. This work is as yet unedited. The original MS, which is written by the author Yāsīn himself, is preserved in (Maktabat al-Auqāf al-'Āmma) of Mosul, number (Khaiyāt 5/14). The manuscript contains 143 folios. There is another copy of this manuscript kept in the private Library of 'Abbas al-'Azzawī in Baghdad, number 3261; also, a modern copy of MANH. appears to have been copied from the original manuscript in 1939 A.D. This third copy is kept in the private library of Professor Mahmūd al-Jalīlī in Mosul. In his introduction to this manuscript, Professor al-Jalīlī says that this copy has been copied by Nūrī Efendi al-Qāṣṣāb Bāshī, and added that this copyist had made another copy of MANH. for Dr. D. al-Chalabī who gave it to one of the German orientalists. In this copy, Professor al-Jalīlī had organised two indices, the first index contains all Qādīs who were mentioned in MANH.; the second index, at the front of the book, contains the names of the Mawsīlī Qādīs. (120)

The author, Yāsīn, completed this work on Friday, 24th Jumādāl-Ākhīr

* See n.32.
** See n.34.
1211 A.H. = 26th December, 1796 A.D., as he mentions in the last folio. \(^{(121)}\) In his preface to this work, he tells us that he dedicated MANH. to the ḡāḍī of Mosul Sayyid 'Ubaidul īah Efendi b. Sayyid Khalīl al-Baṣīrī al-Mawsilī. \(^{(122)}\) The author also wrote an introduction to MANH. explaining some traditions and quotations of the ḡāḍī. \(^{(123)}\) He ordered this work alphabetically and wrote a conclusion. The text contains 385 biographies of ḡāḍīs, but most of them are not Mawsilīs and were not contemporaries of the author. This work also seems to have been saturated with poetical quotations. In fact, most of these biographies are short, but the author treated the biography of 'Alī al-'Umarī, ḡāḍī of Mosul at length. \(^{(124)}\)

Actually, the conclusion of MANH. is not important to the reader. The author gave us various short stories about judicial cases, Nawādir, (as he calls them), which form a jocular conclusion to the book. \(^{(125)}\) The reader may easily come under the impression that the author was a wit of his time.

In his writing this MANH. the author tells us the sources which he used, such as Yāfi‘ī, Ibn al-Wardī, Ibn Khallīkān, Ibn al-Athūr, Ta’rikh al-Yaman, Himyān and his DUR. In his text, he mentions some books which he quotes, such as al-Fusūs, \(^{(126)}\) al-Bustān, \(^{(127)}\) 'Uyūn al-Madhāḥib, \(^{(128)}\) Masābīḥ al-Sunna, \(^{(129)}\) Nīsāb al-Iḥtīsāb \(^{(130)}\) and Kitāb al-Sījīlāt. \(^{(131)}\)

3. al-Durr al-Muntathīr fī Ṭarājim Fudāla‘ al-Qarn al-Thalīth ‘Ashar. \(^{(132)}\)

This is a biographical work dealing only with those poets and scholars who lived during the thirteenth century. We know little of this
book. In his preface to MANH. the author Yasīn has mentioned it, as
he states: "...جمعة كتابا أثنا عشر...
وذكرت في العلماء المعاصر
والنبلاء المتخلصون من العصر...
البرين المتخلص في تراجم فضلاء القرن الثالث عشر.
" (133)"

It was probably written by the author himself in one original manuscript
which appears to have been lost. (134)

4. 'Unwān al-Sharaf (SHA.) (135)

It is a biographical work. There are three copies of this
manuscript. The original copy of SHA. is preserved in the Bibliotheque
Nationale of Paris, number Arabe 5792 in 284 numbered folios. The
second copy of SHA. is also preserved in the Bibliotheque Nationale of
Paris, number Arabe 5138, in 274 numbered folios. * The third copy of
SHA. is preserved in the library of the School of Oriental and African
Studies in the University of London, number 49780, in 257 numbered folios.

These three copies of SHA. are incomplete; the last folios are
missing. The original manuscript, and the two copies of SHA. are wrongly
attributed to Yasīn's brother, Muhammad Amīn al-'Umarī. (136) But after
examination of SHA., the style and the hand writing of the original copy of
SHA. appear to have belonged to the author Yasīn al-'Umarī. Furthermore,
the author Yasīn himself proves quite conclusively that his brother
Muhammad Amīn is not the author of SHA. In his SHA. Yasīn states:
"When my brother Muhammad Amīn al-'Umarī read these verses ...
. (137)

* I was not able to read this copy of SHA. I have therefore limited
myself to the first Paris manuscript, (Arabe 5792) and the third copy
of SHA. in SOAS.
No doubt, this note proves that Yāsin is the author of SHA.
because his father Khairullāh had left five sons: Muḥammad Amīn, Yāsin, who were well-known Adībs; 'Abdul-Razzāq, who died in 1773 A.D.; Subghatullāh and Mahmūd who were neither writers nor Adībs. (138)

This biographical work deals with Ṭabag̣āt (classes). The original copy of SHA. appears as a rough copy written by Yāsin. It is arranged alphabetically, and contains the names of prophets, companions, the learned men ('Udābā' and 'Ulamā'), rulers as Caliphs, Kings, Sultans and Wālis. (139)

Many folios are missing or blank. Many chapters and sections are incomplete.

b. Dictionaries of names

4. al-Saif al-Muhammad fī Manāqib man Summiya Āhmad (SAIF.) (140)

This biographical work deals only with those whose first name is Ahmad. A copy of this manuscript belonging to the al-'Umarī family is kept in Madrasat Yāhya Pasha in Mosul, number (١٠٥٠). This copy contains 100 folios. It was owned by 'Abdullāh Rif'at al-'Umarī.

In the preface, the author informs us that all the biographies in SAIF. were extracted from his DUR. (141) SAIF. itself was dedicated to Ahmad Bey b: Sulaimān Pasha b. Amīn Pasha al-Jalīlī. (142) The author also wrote an introduction about the excellent qualities of the name Āhmad. The body of the text comprises 397 biographies, the first of which deals with the prophet Muhammad. Other biographies deal with Sultans, Wazīrs, Emīrs, Qādis, poets, scholars ... etc., but the text of SAIF. does not
contain any original material. All the biographies can be found in DUR., for example. At the end of SAIF. he gives many biographies of names derived from Hamada, such as (Hamad, Hamid, and Hamid).

5. Qurrat al-'Ainaln fi Tarajim al-Hasan wa al-Husain (QUR.) (143)

A biographical work dealing with a number of celebrities who were named Hasan, Husain and 'Ali. The original manuscript of QUR., written by the author, Yasin himself, is preserved in the private library of Dr. Siddiq al-Jalili in Mosul. QUR. contains 86 folios, dedicated to Husain Pasha. (144) The author completed this manuscript on 6th Rajab 1224 A.H. = 19th August 1809 A.D. (145) There is another copy of this manuscript dated 16th Sha'ban 1281 A.H. It is kept in the private library of 'Ali al-Jamili in Mosul, and contains 73 folios.

This QUR. contains 245 biographies in two chapters and an annex. The first chapter comprises 72 different biographies on the name Hasan. It starts with Imam Hasan b. 'Ali b. Abi Talib. (146) The second chapter comprises 48 different biographies on the name Husain. It starts with Imam Husain b. 'Ali b. Abi Talib. (147) The annex comprises 125 various biographies on the name 'Ali, starts with Imam 'Ali b. Abi Talib. (148) The annex is much longer than chapters I and II.

On the other hand, the author, Yasin, gave various biographies of Imams, Sultans, Walis, Vizirs, 'Udabah' and 'Ulama'. In his QUR., the author appears to have based this work on his DUR. and other sources such as MUH., MAN. and ATH.
6. **Ghāyat al-Bayān fī Manāqib Sulaimān (BAY.)**

This work is a biographical dictionary which comprises two chapters. There is only one copy of this work; it is preserved in Staatsbibliothek of Berlin, number 9901, contains 101 folios. We have no idea to whom the author, Yāsīn, dedicated BAY., because the first two folios are illegible, and most of his damaged preface is missing. It also seems to us that BAY. was written around 1224 A.H. = 1809 A.D. This manuscript comprises 129 biographies. The first chapter is the main text of BAY. This chapter deals with celebrities named Sulaimān. The first biography was of the prophet Sulaimān, while others following were of Sultans, Vizirs, Emirs, poets, Mosuli notables, as well as 'Udabāʾ and 'Ulama'. The second chapter, as the author, Yāsīn, calls it (al-Maqāla al-Thaniya), deals with those named Salm, but he gave us only one biography, of Sultan Salīm I the Grim. This work seems to have been compiled with a great deal of interest and effort. It contains biographies of people during the Ottoman era. The author, Yāsīn, also gives us some original information about his contemporaries in Mosul, Baghdad and other regions in Iraq, such as the information in the biography of Sulaimān Pasha b. Muḥammad Amīn Pasha al-Jalīl, and also the biography of Sulaimān Pasha the Little, Wālī of Baghdad which is the last biography of BAY. before the biography of Sultan Salīm I. So, it is probable that the author dedicated this work to him. Through the text of BAY. it seems to us that his DUR. was one of the main sources of this work.

7. **Khulāṣat al-Tawārikh (KHU.)**

This is a biographical work which contains a large number of
biographies of various people. There is only one copy of this manuscript which is preserved in Staatsbibliothek of Berlin, number 9900. (155) It is made up of 122 folios. This manuscript appears to have been written by the author Yasin himself.

The book was probably dedicated to some celebrity named 'Abdullah or 'Ubaidullah, since the first chapter deals with those named 'Abdullah or 'Ubaidullah. This original copy of KHU. was completed after the official Islamic prayer of Friday, 1st Rajab 1204 A.H. (156)

In his preface, the author gives the structure of this work: eight chapters, the first chapter on the names of 'Abdullah and 'Ubaidullah - Chapters 2 - 6, (157) comprise names that start with 'Abdul -. The second chapter deals with 'Abdul-Rahman; the third chapter deals with 'Abdul-Malik, 'Abdul-Quddus, 'Abdul-Salam, 'Abdul-Mu'min; chapter five deals with those whose name is 'Abdul-'Aziz, 'Abdul-Wahhab, 'Abdul-Razzag, 'Abdul-Fattah, Abdul-Latif, 'Abdul-Halim; the sixth chapter deals with the names 'Abdul-Karim, 'Abdul-Majid, 'Abdul-Wahid, 'Abdul-Hagg, 'Abdul-Hamid, 'Abdul-Hayy, 'Abdul-Qadir, 'Abdul-Ghanim, 'Abdul-Hafiz and 'Abdul-Baqi, the seventh chapter deals with those whose names end with Allah, such as Fadlullah and 'Ata'ullah; the last chapter, the eighth, deals with kings and others whose names are not Arabic.

Most of the material contained in the chapters 1 - 7 can be found in other works of his, such as DUR. and ATH. The eighth chapter seems to be the longest chapter of KHU. The author, Yasin, tells us in his preface that the total number of biographies in KHU. is 395.

* See above note 157.
In fact, the text of KHU contains 394 biographies. Below is given a list of chapters and the number of biographies written on each name.

Chapter No. 1 (158)
'Abdullāh (98); 'Ubaidullāh (7).

Chapter No. 2 (159)
'Abdul-Raḥmān (64).

Chapter No. 3 (160)
'Abdul-Raḥīm (10).

Chapter No. 4 (161)
'Abdul-Malik (5); 'Abdul-Muʾmin (2); 'Abdul-Salām (2); 'Abdul-Quddūs (2).

Chapter No. 5 (162)
'Abdul-'Azīz (12); 'Abdul-Waḥḥāb (3); 'Abdul-Laṭīf (8); 'Abdul-Ḥalīm (3);
'Abdul-Raẓzāq (4); 'Abdul-Fattāḥ (3).

Chapter No. 6 (163)
'Abdul-Majīd (1); 'Abdul-Karīm (7); 'Abdul-Wahīb (1); 'Abdul-Qādir (13);
'Abdul-Bāqī (4); 'Abdul-Ḥamīd (2); 'Abdul-Ḥayy (3); 'Abdul-Ḥagg (2);
'Abdul-Ṣamad (1); 'Abdul-Ḥaṭīf (1); 'Abdul-Ghānī (3); 'Abdul-Jawād (2).

Chapter No. 7 (164)
Zeyādatullāh (2); Hibatullāh (5); Naṣrullāh (3); Fathullāh (6); Subghatullāh (2); Faḍlullāh (5); Lutfullāh (1); Niʿmatullāh (1); Raḥmatullāh (1);
Fāḍlullāh (1); 'Aṭāʾullāh (2); Khairullāh (1).

Chapter No. 8 (165)
Various non Arabic names of Kings and Emirs (101).

Total: (394) biographies.

The author, Yāsīn, adds at the beginning of KHU, two indices; the first one contains the chapters of KHU, while the second lists the names of persons with the page-number on which the name is to be found. This special style of indexing was not common in Arabic compilation during the author's period.
<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Present state</th>
<th>No. of folios</th>
<th>No. of Copies</th>
<th>Historical Field</th>
<th>Date of the Book</th>
<th>Age of the Author in years</th>
<th>Period of Composition in years</th>
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<td>MS</td>
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<td>MS</td>
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<td>1210 A.H.</td>
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<td>8</td>
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<td>217</td>
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<td>2</td>
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<td>Ed.</td>
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<td>1222 A.H.</td>
<td>64</td>
<td>2</td>
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<tr>
<td>12</td>
<td>KHU.</td>
<td>MS</td>
<td>122</td>
<td>1</td>
<td>Biographical</td>
<td>1224 A.H.</td>
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<td>MS</td>
<td>86</td>
<td>2</td>
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<td>MS</td>
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<td>1226 A.H.</td>
<td>68</td>
<td>2</td>
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</table>
Notes to Tab. No. V

a - DUR. (M) is the mislaid DUR., details in Chap. No. 3.

b - DUR. (S) is the copy of DUR. sold by the author, details in Chap. No. 3.

c - We do not know the date of compilation of three other historical works: UNW., SHA. and ad-Durr al-Muntathir ...; they were probably compiled after DUR. (M) and before DUR. 1.

d - We do not know the exact date of MUN., it is probably 1222 A.H., because the author mentions that he compiled MUN. after GHA., therefore MUN. is compiled between GHA. and KHU.

e - The author appears to have started writing his major historical book (DUR. 2) in 1213 A.H.
NOTES


(2) This work is mentioned by Brock., loc.cit.; S. al-Jalili, loc.cit.; D. al-Chalabi in his preface to ZUB., pp.34-5; S. Dalwachi in MUN., p.15; D. Chalabi, Makhtuat ..., p.268; Zirkili, loc.cit.; Samarra'i in NISA., p.13; Ra'uf in ZUB., pp.7-11, and Kemp, op.cit., pp.225-31.

(3) This work is mentioned by Brock., loc.cit.; al-Chalabi, Makhtuat ..., p.141; al-Yasu1i, op.cit., pp.31-2; Zirkili, loc.cit.; Kahhala, Mu'jam al-Mu'allifin ..., Damascus 1961, 13/177; Ra'uf in ZUB., p.23; Samarra'i in NISA., p.17 and Kemp, op.cit., pp.219-24.

(4) This work is mentioned by Brock., loc.cit.; al-Chalabi, Makhtuat ..., p.261; Longrigg, op.cit., p.329; Dalwachi, in MUN.,

(5) This work is mentioned by Brock., loc. cit.; al-Jalīlī, loc. cit.; Daiwāchī in MUN., pp.11-28; Zirkülī, loc. cit.; al-Yasū‘ī, loc. cit.; Sāmarra‘ī in NISA., p.21; Ra‘ūf in ZUB., pp.24-5; G. 'Awwād, loc. cit. and Kemp, op. cit., pp.250-2.

(6) This work is mentioned by Ahlwardt, loc. cit. and Kemp, op. cit., p.237.

(7) This work is mentioned by Brock., loc. cit.; al-Chalābī, Makhtūṭāt .., p.142; Daiwāchī in MUN., pp.20-1; Zirkülī, loc. cit.; Longrigg, op. cit., p.329; SUMER, vol. 13, 1957, p.66; M.M.M., 1/45; Sāmarra‘ī in NISA., p.18; Ra‘ūf in ZUB., p.25 and Kemp, op. cit., pp.253-5.

(8) This work is mentioned by Daiwāchī in MUN., p.18; Zirkülī, loc. cit.; Ra‘ūf in ZUB., p.24, and Kemp, op. cit., pp.263-7.

(9) This work is mentioned by al-Chalābī, op. cit., pp.141-2; Daiwāchī in MUN., p.17; Zirkülī, loc. cit.; Kahhālā, loc. cit.; M.M.M., loc. cit.; Ra‘ūf in ZUB., p.25 and Kemp, op. cit., pp.238-9.

(10) This work is mentioned by Ahlwardt, op. cit., Bd LX/367-8; Sāmarra‘ī in NISA., p.23; Ra‘ūf in ZUB., p.24 and Kemp, op. cit., pp.245-6.

(11) This work is mentioned by Ahlwardt, op. cit., Bd LX/366-7; Sāmarra‘ī in NISA., p.22; Ra‘ūf in ZUB., p.24 and Kemp, op. cit., pp.244-5.

(12) This work is mentioned by Brock., loc. cit.; al-Chalābī, loc. cit.; S. al-Jalīlī, loc. cit.; Daiwāchī in MUN., p.21; Sāmarra‘ī in NISA., p.19; Ra‘ūf in ZUB., p.26 and Kemp, op. cit., pp.343-4.

(13) This work is mentioned by Brock., loc. cit.; al-Chalābī, op. cit., p.292; S. al-Jalīlī, loc. cit.; Daiwāchī in MUN., pp.17-18; Zirkülī, loc. cit.; Sāmarra‘ī in NISA., pp.15-16; Ra‘ūf in ZUB., p.24 and Kemp, op. cit., pp.242-3.
(14) This work is mentioned by Brock., loc. cit.; al-Chalabi, op. cit., pp.141-2; Daiwachi in MUN., p.22; Zirkiläh loc. cit.; Samarra'I in NISA., p.20; Ra'uf in ZUB., p.26; Kemp, op. cit., pp.241-2 and see, S.A. Ahmad, A Descriptive Catalogue of Manuscripts in the Awqāf Library of Mosul, vol. 5, Mosul 1977, pp.84-5.

(15) This work is mentioned by Daiwachi in MUN., p.16; Zirkiläh loc. cit.; al-Chalabi's article in M.L.A., vol. 5, p.236; Sā'īgh, Ṭārikh al-Mawsil, 2/208; Baghdadī, Hadīyyat al-Ārifīn ..., Istanbul 1952, 2/512; Samarra'I in NISA., p.14; Ra'uf in ZUB., pp.23-4; Kemp, op. cit., pp.217-18.


(17) This work is only mentioned by Daiwachi in MUN., p.19. It is an unknown book.

(18) This monograph is mentioned by Brock., loc. cit. as: "Maqāsid Ta'bīr - Manzūma -"; see also Daiwachi in MUN., p.23; al-Chalabi, Makhtūtāt ..., p.141; Samarra'I, op. cit., p.20; Ra'ūf in ZUB., p.28 and Kemp, op. cit., p.218. There is a copy of this work, preserved in Cairo, No. VI/128. See, Brock, loc. cit.

(19) This work is mentioned by the author Yāsin al-'Umarī himself, cf. his preface to MANH., fol. 2a. There appears however to be no extant manuscript.

(20) This book contains a large number of Arabic words which have been arranged alphabetically. The work aims at assisting the poets technically in their craft. There is a copy of this work preserved in Mosul (Maktabat al-Awqāf al-'Āmma), No. 64/9 -majmū'--. See, S.A. Ahmad, op. cit., 6/262. This MS appears to have been written by the author himself in 1225 A.H. The work has been mentioned by al-Chalabi, op. cit., p.275; Daiwachi in MUN., p.23; Zirkiläh, loc. cit.; Kahhala, loc. cit.; Samarra'I in NISA., pp.16-17; Ra'ūf in ZUB., p.27 and Kemp, op. cit., p.218.
Of these 'Adabiyāt works, the fourth, the fifth, the sixth and the seventh have been mentioned by the author himself in his preface to MANH.; cf. MANH., fol. 2a. They appear to be no longer extant.

These ḡaṣāʾīd seem to have been written by the author himself, and preserved in Mosul (Maktabat al-Augāf al-ʿAmma), No. 31/17 - Majmūʿ - and No. 71/24 - Majmūʿ - Subject No. 5, Manzūma fi Ḥawādith al-Mawsil ʿĀm 1170 A.H. See, S.A. Ahmad, op. cit., 7/199 and 5/325. This work is mentioned by Brock., loc. cit.; Datwachī in MUN., p. 23 and Kemp, op. cit., p. 218.

This work is mentioned only by Baghdādī, loc. cit. In his short note, he states: "خُطَب العُمَّري - يُهَابين بِن خَيْر اللَّه بَنْنَ حمْوَد الفَلَافِنا الوَسْطَى الَّذِي النَّفَنْي المَعْرُوف بالخُطَب العُمَّري تُوفي بالوُصُول سنة 1124 وسَنِي تَمَيْيَزَه ... حَفْوَة الَّذِي فِي مَهَام الشَّعْرَاء, فِي سَنَة 1112". The author Yāsīn himself does not mention this work in his Adabīyāt, and we do not know whence Baghdādī obtained this title nor his source of information.

It is a small monograph on syntax, preserved in Mosul (The private Library of Naẓīm al-ʿUmārī). This manuscript seems to be dated 14th Dhul-Hijja 1205 A.H. It is mentioned only by 'Abbās al-ʿAzzāwī, Tārīkh al-Adab al-ʿArabi fī-ʿIrāq, vol. 2, Baghdad 1962, p. 46.

These Naskhīyāt are mentioned by al-Chalabī, Makhtūtāt al-Mawsil, p. 152, 261, 232 and 264; also see, S.A. Ahmad, op. cit., 7/199. Majmūʿ No. 31/17 - , and ibid., 6/262 - Majmūʿ No. 64/9.

See the description of the MSS of DUR. 1 and DUR. 2; Chap. No. 3, section C.

ATH, still exists in manuscript form. See, above n. 2.


There is a photocopy of this original MS, in two volumes, preserved in The Library of the Iraqi Academy in Baghdad, vol. I, No. 171, vol. II No. 172.
(30) For further details, see the following n. 44.

(31) Ibid., pp. 39-40.


(37) See, ZUB., p. 39.

(38) Kemp, op. cit., p. 225.

(39) The British copy of ATH., fol. 124b; see also Kemp, loc. cit.

(40) Details about him can be found in MAN., 1/247-9; and GHA., pp. 361-2. The date of his death is not known.

(41) Cf. the British copy of ATH., and the photocopy of the original MS, see also Kemp, loc. cit.

(42) It is the 12th article, fols. 220a - 265b, in the Baghdadi photocopy of ATH.

(43) Loc. cit.

(44) The original MS of ZUB., is written by Dr. D. al-Chalabī himself. It is entitled: "فَقَّةَاتٌ تَخْصِيصَ الْوَسُلِ وَجَوَاهِرَهَا مَسْتَطَةً مِنْ كَتَابِ الْآنِسَارِ الْجِلِّيَّةِ فَيَحَوَّالَاتِ الأَرْضِ". dated 1926 A.D. = 1345 A.H., 34 folios. It is preserved in Mosul.
(Maktabat al-Auqaf al-'Amma fī al-Mawṣil), No. 13/7. There is another copy of ZUB. which is typewritten, entitled زیدة
الآثار الجلية - فقرات تخص الموصل وتس تاريخ البلاد العربية.
date of typing 1939 A.D. = 1358 A.H., 51 folios. It is preserved in the same Library in Mosul, No. 10/7.

(45) Cf. ZUB., pp.43-178.
(46) Cf. ibid., pp.181-249.
(47) Ibid., pp.34-5.
(48) His book "Makhtuat al-Mawṣil" has been published in Baghdad 1927.
(49) This work (UMD) still exists in manuscript form. See, above n. 8.
(50) Ra'ūf mentions that the Baghdadi UMD. was owned by 'Abbās al-
(51) Cf. the Mosuli UMD., fol. 2a.
(52) See, Tab. No. V.
(53) See the author's sources of DUR. in Chap. No. 3.
(54) This work (UMM) still exists in manuscript form. See above n.6.
(56) Cf. UMM., fol. 64a.
(57) Ibid., fol. 63b.
(58) This work (UNW.) still exists in manuscript form. See above n.3.
(59) Ahlwardt, op.cit., Bd IX / 91-2.
(60) Aḥmad Abū al-'Abbās al- Qurmanī, Akhbar al-Duwal wa Āthar al-Uwal, Baghdad 1282 A. H. = 1869 A.D.
(61) See, above n.34.
(62) 'Abdullāh b. As'ad al-Yaftī, Mirāt al-Jīnān wa 'ībrat al-Yaqzān, 4 vols., Haidar-Abād 1338 A. H. = 1918 A.D.
(63) See above n.32.
(64) Najm al-Dīn 'Umāra al-Makki, Tarikh al-Yaman, ed. by Henry Cassels Kay, London, 1892.

(65) Muhammad Amīn b. Fadlulāh al-Muḥlibī, Khulāsāt al-Athar fi A'yan al-Qarn al-Ḥadī 'Ashar, 4 vols., Cairo 1868 A.D.

(66) UNW., fol. 2b.

(67) Dātwachī's introduction, MUN., p.19.

(68) Cf. MANH., fols. 1b-2a, and NISA., p.36.

(69) No copy of this work has been traced.

(70) MANH., fol. 2a.

(71) This book (GHA,) has been published by Dār al-Baṣrī, Baghdad 1968, but it is not a scholarly edition. See also, above n.4.

(72) Cf. Yāqūt, in his description Baghdad, 1/677.

(73) GHA., p.386.

(74) Ibid., p.11. Yaḥyā Pasha al-Jailī ruled Mosul twice as a Wālī. The first period was 1238 - 1242 A.H. = 1822 - 1827 A.D., the second period 1248 -1249 A.H. = 1832 - 1834 A.D. See, App. No.5.

(75) GHA., p.12. This is Yāqūt's statement, cf. Yāqūt, loc. cit.

(76) GHA., pp.12-22.

(77) Ibid., pp.22-31.

(78) Murtādā Nazmī-Zādeh, Tarjamat Auliyā' Baghdad, Tran. by A. Fakhrlī, MS of Maktabat al-Auqaf in Mosul, No. 4/22 - Ḥasaniyya -.

(79) GHA., pp.45-101.

(80) Ibid., pp.113-209.

(81) Ibid., pp.306-322.

(82) Ibid., pp.322-386.

(83) This statement is written by S. H. Longrigg, op. cit., p.329.

(84) This work (MUN.) has been edited by S. Dātwachi, Mosul 1955; see also above n.5.
(85) MUN., p. 30.

(86) Catalogus Codicm Orientalium qui in Museo Britannica Asservantur, Pars Secunda Codices Arabicos, Amplectens II, p. 578.

(87) MUN., loc. cit.


(89) MUN., pp. 31-6.

(90) Ibid., pp. 36-7.

(91) Ibid., pp. 37-71.

(92) Ibid., pp. 71-88.

(93) Ibid., pp. 89-126.

(94) Ibid., pp. 127-168.

(95) Ibid., pp. 169-193.

(96) Ibid., pp. 194-198.

(97) This book (GHAR.,) has been published by Dr. S. al-Jâliî in Mosul 1940, but it is not a scholarly edition. See also above n. 7.

(98) Brock., loc. cit., and GHAR., p. 3.

(99) GHAR., p. 3.

(100) Cf. Ibid., pp. 5-6.


(102) Sa'dallâh Pasha b. Hâjj Husain Pasha al-Jâliî, ruled Mosul as a Wâlī 1225-1227 A.H. = 1810-1812 A.D., see Tab., No. 5.

(103) GHAR., pp. 6-13.

(104) Ibid., pp. 13-123.

(105) Ibid., p. 32.
(106) This work, NISA., has been edited by Raja’ Mahmud as-Samarra’ in Baghdad 1966, entitled "Muhaddhab al-Rawda al-Faiha’ fi Tawarikh al-Nisa’". See also, above n. 9.

(107) Ahlwardt, op. cit., Bd LX/368.

(108) In his Index, Zirkilî mentions that there is a copy of NISA. preserved in Taimūriya Library of Egypt. (cf. Zirkilî, loc. cit.). I have not been able to consult this.

(109) NISA., pp. 35-42.

(110) Ibid., pp. 43-255.

(111) Ibid., pp. 257-300.

(112) Ibid., pp. 301-305.

(113) The full title of this work is "Masrah al-Wafa wa Manhal al-Safa fi Sharh dhât al-Shafâ", compiled by Muhammad Amin al-Khatib al-’Umarî. It is a Sîra of the prophet, MS of the Iraqi museum Library in Baghdad, No. 797.


(115) The author of Mir’at al-Jinan is ’Abdullâh al-Yâfilî. It has been published in Haidar - Abâd 1338 A.H.


(118) Najm al-Dîn ’Imâra al-Makkî, Tarikh al-Yaman, ed. by Hasan Sulaimân Mahmûd, Egypt 1957. See also above n. 64.

(119) This work (MANH.), still exists in manuscript form. See above n. 14.

(120) Cf. M. al-Jâili’s introduction in the third copy of MANH.

(121) Cf. Ibid., fol. 159a.
(122) Ibid., fols. 1a-2b.

(123) Ibid., fols. 2b-5b.

(124) Ibid., fols. 83a-85b.

(125) Ibid., fols. 153b-159a.


(131) Kitāb al-Siyāsat is probably the Law court documents.

(132) See above n.15.

(133) MANH., fol. 2b.

(134) In his introduction to ZUB., I.A. Raʻuf mentions that there is an incomplete copy of this work preserved in the Iraqi museum Library, No. 2175. ZUB., pp.23-4, which I was unable to obtain.

(135) This work (KHU.) still exists in manuscript form. See above n.16.

(137) See the biography of Sharaf ad-Dīn ad-Dimashqī in SHA., fol. 121a.
(138) Kemp, op.cit., p.248.
(139) See the internal structure of this MS in ibid., App. No. X, pp.352-6.
(140) This work (SAIF.) still exists in manuscript form. See above n.13.
(141) Cf. SAIF., fols. 1b-2a.
(142) Loc. cit.
(143) This work (QUR.) still exists in manuscript form. See above n.12.
(144) Cf. QUR., fol. 1b. I was unable to identify Husain Pasha. P. Kemp wrongly states that QUR. was dedicated to Hasan Bey (later Pasha) b. Husain Pasha al-Jalīlī. cf. Kemp, op.cit., p.243.
(145) QUR., fol. 86a.
(146) Ibid., fols. 2b-25b.
(147) Ibid., fols. 25a-40b.
(148) Ibid., fols. 41a-86a.
(149) This work (BAY.) still exists in manuscript form. See above n.10.
(151) Cf. BAY., fol. 3a.
(152) Ibid., fol. 98a.
(153) Ibid., fol. 93b.
(154) This work (KHU.) still exists in manuscript form. See above n.11.
(156) Cf. KHU., fol. 122a.
(157) Cf. ibid., fols. 3b-79b.
(158) Ibid., fols. 3b-37a.
(159) Ibid., fols. 37b-50b.
(160) Ibid., fols. 51a-53a.
(161) Ibid., fols. 53a-57a.
(162) Ibid., fols. 57a-65a.
(163) Ibid., fols. 65a-72b.
(164) Ibid., fols. 73a-79b.
(165) Ibid., fols. 79b-122b.
CHAPTER THREE

A STUDY OF DUR. MSS
Section a)

1. Introduction

The author of DUR., Yāsīn Efendi al-Khātīb al-ʿUmārī, has without any doubt, presented us with a valuable book entitled "al-Durr al-Maknūn fī al-Maʿāthir al-Madīya min al-Qurūn".

It is essential to bear in mind, firstly, that this work has been written four times by the author himself, secondly, that it has had a vivid and effective influence on all the historical works written by the same author, and thirdly, that it covers twelve centuries of Islamic history, chronicling events by year dealing with many historical fields, such as, annalistic history, biographical material, local history, and chronicles relating many unknown notable and important events during the age of the author.*

DUR. is the most treasured of the author's historical works for the following substantial reasons:

(1) It was written by the author himself four times.
(2) It is the author's largest historical work.
(3) The mislaid MS of DUR. is the first historical work written by the author.
(4) Either DUR. itself or its drafts constituted the author's sources in compiling his other historical works, such as NISA., QUR., SAIF., UMM., MUN., and KHU. **

* The text of DUR. will be examined at length in the following pages. See, Chap. No. 4.

** For details, see our study of the author's historical works above, Chap. No. 2.
The author spent five years compiling his DUR. 1 (see Tab. No. V, Chap. No. 2), while he only spent one or two years in compiling any of his other works.

2. The problem of DUR. MSS.

As far as we know DUR. 1, was written in 1218 A.H., but the author tells us in his work (MANH.), that DUR. was one of his sources in his compiling MANH. (1) which had been written in 1211 A.H., that is 7 years before DUR. 1 (see Tab. No. V, Chap. No. 2). In his other work (NISA.) which had been compiled by the author in 1204 A.H. (see, loc. cit.), 14 years before DUR. 1, the author says:

(2) وَذَکَرَ نَسِيَّ کُتَابِ الْدَرَّ الْمَکْنُوْنَ

(3) وَذَکَرَ کِتَابِ الْدَرَّ المَکْنُوْنَ

These two samples from MANH. and NISA. are of considerable importance because of the light they shed on unknown MSS of DUR. which appear to have been written by the author before 1211 A.H. in MANH. and 1204 A.H. in NISA.

Biographies of the author do not supply us with much detail of how and when DUR. was compiled. Many biographers, indexers, and historians have only mentioned the title of DUR. such as Dr. D. al-Chalabî, (4) Dr. Brockelman, (5) Dr. S. al-Jâlîîî, (6) Baghdâdî, (7) Zîrkîîî (8) and Yasu’îî (9) while others such as, Nazîm al-’Umârî, (10) S. Daiwâchî, (11) Dr. M. Jawâd, (12) R. Samârâ’îî (13) and I. Ra’ûf (14) briefly about DUR., without in any way distinguishing it from other works because they obtained only the photocopy of Paris MS. of DUR. * Lately, Dr. P. Kemp used only three

* For full details, see the description of Paris MS in the following pages.
copies of DUR., the Paris MS, the second MS of the British Museum Library, and the Berlin MS, but even so, he did not give us a solution to the problem, because, he did not use the first British copy of DUR. 2, which includes the complete preface of DUR. 2 (missing in the Berlin MS).

One of the aims of this research is to elucidate the history of DUR. by means of showing the structure and composition of DUR. through work by the author himself such as the preface of DUR. 1 and DUR. 2; also through showing the major and interesting differences between the MSS of DUR.

3. The Stemma of the DUR. MSS

The author wrote DUR. four times. He compiled the first version of DUR. in 1200 A.H.; his second version of DUR. in 1206 A.H.; the third version of DUR. (DUR. 1) in 1218 A.H., and the fourth version of DUR. (DUR. 2) in 1226 A.H.

The author gave these works all the same title which is "al-Durr al-Maknūn fī al-Ma‘āthir al-Mādiyā min al-Qurūn".

The diagram drawn below simply shows the stemma of the DUR. MSS, the unknown original MSS and the available MSS. It shows all the original MSS which appear to have been written by the author himself (MS+), and all the copies which appear to have been written by copyists (MS-).

Indeed, there are five copies of this work available to us, two of which are original, written by the author himself. But before we embark on the examination of these five available MSS, we must study the stemma of the DUR. MSS, distinguishing between the original MSS and their copies.
Tab. No. VI: The Stemma of the DUR. MSS

The five available MSS (v, p, Bn, B and BR) will be examined critically and studied at length in the following pages, while two MSS (M and S) have remained beyond my reach, and appear to have been lost.

4. The missing original MSS of DUR.

There are two missing and unknown original MSS of DUR, which I have designated (MS M) and (MS S).

(1) The mislaid DUR. (M)
The author tells us that he had originally composed a book in history entitled "al-Durr al-Maknūn fī al-Ma'āthīr al-Mādiyya min al-Qurūn", beginning from the first year of Hijra and ending in the year 1200 A.H. His brother Muḥammad Amin al-Khaṭīb al-'Umarī supports that when he writes the following statement in his MAN.: "والد تاریخ علی بن سنی: البجعرة إلى عائشة هذَا، جمعه ممن تواریخ معمودیه مثل الكامل لابن الاصر (16)
وتاریخ الملك الوبید، وتاریخ الباجعی (17) والجبی (19) وغير ذلك، وسأر كتابا جامعا يحتاج الى تنقیح وتدبیب، فلا يكون لدی تظییر في رسمه" (20).

In the above quote, Muḥammad Amin does not give us the title of that book, but says: "الی عائشة هذَا" which was 1201 A.H. By examining the dates of composition of DUR. M. and the MAN. of Muḥammad Amin, we find that Muḥammad Amin is talking about DUR. M. in the above quotation, because Muḥammad Amin composed his MAN. in 1201 A.H. (21). Yāsīn himself relates having lost DUR. M. in the following statement: "لم أزل منذ نشأته وتورعه متولعا في كتاب التاریخ، وأول ما قت كتابا مثبتا عليه طريق تاریخ الباجعی (22)
وابن الوردی، ابتداه به من سنة الهجرة الى سنة اللف والدیس، ثم انعهدت الكتـاب فالتقیت لغیزته، وزنست حیث لم اخرجته للبیاض ولازلت عليه ذلك اعتقاد حیث سئلت سیبل الله (23) جمعه هذـا الكتاب.

It seems to us that M MS was a draft of DUR, which is also mentioned in three places by the author himself in NISA, which was composed in 1204 A.H. (see, Tab. No. V , Chap. 2). The author says:

(24)

* See above note 18.
In another place in NISA, he says:

(25) وذكر في كتاب الدار الككون،

In a third place in NISA, he says:

(26) وذكر في كتاب الدار الككون.

This MS, DUR. M, is still missing.

(2) The sold DUR. (S)

In the preface of DUR. 2 (B MS), the author tells us that he had composed another book of history, but briefly, and gave it the same title: "al-Durr al-Maknun fī al-Ma'athir al-Madliya min al-Qurūn", beginning from the first year of the Hijra, and ending in the year 1206 A.H. But this book was sold by the author himself when he was in need of money, as he states:

(27) فجمعت كتاب فربد (5:1) في كتب مختصر

This statement mentioned above is very important. It is a key to the understanding of the stemma of the DUR. MSS. It also shows that the author was upset at having sold this MS of DUR. and decided to give up the idea of composing a substitute for DUR., until the year 1213 A.H. when he was pushed by some of his friends to compose another book to which he gave the same title. From the above, we can derive that the author started composing his DUR. 2 (Bn MS) some time during 1213 A.H.
5. The available MSS of DUR.

There are five available MSS of DUR, which I have designated as follows:

(1) The Vienna MS (v)
(2) The Berlin MS (Bn)
(3) The first British MS (B)
(4) The Paris MS (p)
(5) The second British MS (BR)

The provenance of these five available MSS is illustrated in the following diagram:

After examination of the five available MSS, the relationship of DUR. 1 and DUR. 2 becomes clear. The diagram drawn above, shows that there are two families of two versions of DUR. It consists of our five MSS.
Family No. 1 contains MS v and MS p, while family No. 2 contains MSS Bn, B and BR. Secondly, MS v seems to be the head of family No. 1 (i.e. the original); while MS Bn seems to be the head of family No. 2. Both are written by the author himself. We considered MS v as a mother of all MSS because it is an old MS dated 1218 A.H., and it was possibly the original root of MS Bn, the head of family No. 2. We base our present work on MS v.

In family No. 1, MS p appears to be based on MS v. In family No. 2, MS Bn was composed by the author himself who based it indirectly on MS v. MS B is directly based on MS Bn. The MS BR is an enigmatic copy.*

6. General variations between DUR. 1 and DUR. 2.

There is a great deal of difference between DUR. 1 and DUR. 2. There is also many differences in the family of DUR. 2 itself. The general variations appear as follows:

(1) DUR. 1 is dated 1218 A.H., whereas DUR. 2 is not dated at all but the author stopped writing suddenly in the year 1226 A.H.

(2) Although the author Yasin commenced the compilation of both DUR. 1 and DUR. 2 in the same year, 1213 A.H., he seems to have completed DUR. 1 in 5 years until 1218 A.H. while DUR. 2 took him 13 years until 1226 A.H.

(3) DUR. 1 is dedicated to the Wazir 'Ali Pasha, Wali of Baghdad. There is no dedication in DUR. 2

* For full details, see the following pages.
(4) The preface of DUR. 1 differs from that of DUR. 2. The preface of DUR. 1 is long, written in a literary style, while the preface of DUR. 2 is shorter.

(5) DUR. 1 has been written with care and in good handwriting, probably because it is dedicated to the Wālī of Baghdad, while DUR. 2 has been written with less care, and the handwriting is not as good.

(6) It is clear that DUR. 2 is not the exact replica of DUR. 1. In his DUR. 2, the author does not mention DUR. 1. He also does not suggest that he used DUR. 1 in the production of DUR. 2 but the preface of DUR. 2 shows that the author compiled his DUR. 2 separately. He does, however, appear to have used DUR. 1 as his main source.

(7) The layout of the texts is similar. In addition, the wording of the material in DUR. 1 and DUR. 2 is similar. In both, the structure of material has been arranged in paragraphs under each year. Each paragraph is introduced by the words (ل⋯⋯).

(8) The margins in DUR. 1 appear clean, whereas the margins in DUR. 2 appear full of additional material, used by the author himself.

(9) The style in DUR. 1 and DUR. 2 is similar, but the material in DUR. 1 appears to have been written concisely. But DUR. 2 is different; much explanatory material and poetry appears in the biographical sections, as well as additional biographies. It also contains much detail and additional material relating to the local history of Mosul and Iraq.

(10) The account of the period 1212-1218 A.H. is markedly different in DUR. 1 from that in DUR. 2, (see Apparatus Criticus, pp.1162-1188). The end of DUR. 1 and its annex have been omitted in DUR. 2 by the author himself.

(11) Indeed, only DUR. 1 became famous in the 20th century through some
scholars and historians who used the photocopy of p MS, the late copy of DUR. 1, while by contrast, DUR. 2 is still an unknown book. It has not been used by any scholar or historian in the West or the East.

(12) The orthographical differences between DUR. 1 and DUR. 2 are very great. In dealing with MSS of these two families, it is straightforward to make a comparison between the MSS of DUR. 1 (MSS v and p), because MS p is an exact replica of the original MS v, but it is hard to find congruity in any two paragraphs or lines written of DUR. 1 and DUR. 2 (i.e. v, Bn MSS).

(13) Amongst the family of DUR. 2 itself, the MS B is based on MS Bn; the differences between them are clear and numerous, while the MS BR differs from MS Bn in almost every line. The differences here in default of any evidence to the contrary appears to have been the responsibility of the copyist of MS BR.

The Style of DUR.

Section b)

The author's contemporaries, unlike present scholars and historians, did not consider Yasīn al-Khaṭīb al-ʿUmarī as an important recorder of history.* He did not seem to take much care about his writing style, when compiling his works, including DUR.

Many scholars and historians found his style poor, particularly in Arabic grammar, because he was not skilled in the Arabic language. In

* For full details, see Chap. No. 1.
In his preface to ZUB, Dr. D. al-Chalabi states:

*إن الوُلْفُ لَمْ يَكُنْ مَنَ التَّفَلُّبَ فَنَّى اللَّغْـتَةَ طَوْلَهَا،
فَجَآ كَلَامَهُ غَيْرَ غَيْلٍ مِّنَ السُّقَاةِ وَضَعْفُ التَّرِكِيْبِ،َ عَدَا الأَغْـلَاطِ النَّهَرَيْنِ النَّظُـيمَةِ.* (28)

In his preface to MANH, which still exists in MS form, Professor M. al-Jalili says the following:

*لم يَكُنَ الوُلْفُ عالِماً بالعَرَبِيَّةَ
وَتَوَاعِداً وَأَباَبَهَا، كَلَامَهُ كَئِيْفِ
الْلَّحْـنِ، سَطْرَيْنِ التَّرِكِيْبِينِ، كَثِيرُ الخطأ في الإِمْلاَءِ.* (29)

The following points distinguish the author from other contemporary writers:

1. The author of DUR. has made many mistakes in language, grammar and dictation, for example, has taken little care about orthographic signs (i.e. Hamza, Sukun, Wasla and Madda), nor does he use vowels. In his prose, the author has not employed the methods of Arabic grammar, for example, his mistakes in (1) demonstrative adjectives (e.g. هذا، ذلك، إلخ، etc.), (2) Relatives (e.g. الذِّي، اللَّذان، أَيْنَ، etc.), (3) Interrogative pronouns (e.g. كيف، ما، من، etc.), and (4) The forms of the cardinal numbers (e.g. إِنْتَا عِشْرَةٌ، إِحْدَى عِشْرَةٌ، etc).

2. The author's style also appears poor when compared with the works of his Arab contemporaries in 18th century Mosul, such as RAW. and SHAM. These two famous biographical works for example were written in poetical style and eloquent Arabic.

3. The repetitions in DUR., of many paragraphs, phrases, events; e.g. in particular: details of the 'Umarī's, the author's family in Mosul.
4. The author uses dialect typical of Mosul, his home city. Many local words are found and these are indicated in the Apparatus Criticus and notes to the text, e.g. the following words used in DUR. 2:

( for )

( for )

( for )

( for )

( or )

( for )

( for )

( for )

( for )

( for )

( for )

( for )

( for )

( etc.)

5. On the other hand, the author Yāsīn used many Turkish and Persian words and terms which are indicated in the notes to the text, such as:

( for )

( or )

( or )

( or )

( or )

( etc.)

All the Turkish-Persian terms which were used by the author were employed by the people in Arab society during the 16th-19th centuries of the Ottoman period.

6. The author does not use the rhymed prose ( = Saj'), which was common in Mosul during his era. In his MAN, the author's brother Muḥammad Amīn also does not use Saj'.

7. In his DUR. 1 and DUR. 2, the author includes much poetry. He included the text of many qasa'īd and maqāṭīl of poems, and verses and hemistichs of poetic-history. Some of these qasa'īd and maqāṭīl were composed by the author himself.
8. In both DUR. 1 and DUR. 2, the author sometimes seems to be fond of mockery, and records some events in a jocular, flippant manner.

The Description of MSS

Section c)

a. MSS of DUR. 1

1. The Vienna MS (v)

This MS is preserved in Österreichische Nationalbibliothek of Vienna, (MS 2412, Mixt. 1607). It is in one volume which is entitled "al-Durr al-Maknūn fi ʿal-Maʿāthir al-Mādiya min al-Qurūn". This work was finished on 25 Muharram 1218 A.H. = 18 May 1803 A.D. It is in one volume, in 469 folios. "The size of this MS is 315 x 237, 222 x 138 mm, 232 - Occidental paper, white, slightly greyish, medium thick, rough, black and red ink. Titles, numbers, important individual words and underlinings are in red ink. The volume has an occidental red leather binding with a golden stripe at the edge of the spine, a rich gold decoration on the spine and two golden lines as margins".

This MS is in the author's own handwriting. The title and his name are mentioned in the heading and on the spine in golden letters. The title and the name of the author are in the foreword in full.

This MS v, the master copy, is the MS on which my edition is based, for the following reasons:

(1) This MS is the oldest MS of the five MSS of DUR., written by the author himself.

(2) It was consistently written in good readable naskhī.
(3) The author Yasīn wrote it for the Wālī of Baghdad, Wazīr 'Alī Pasha as is obvious from the preface, and the annex which contains the qasida presented to this Wālī. Also the author writes in his QUR, the following statement: "تم قدم علي باشا - والي بغداد إلى الوصول، وتزلف غريبًا وانتفام سنة ايلام، وفي يوم السبيت أول صفر رحل علي باشا من الوصول وتوجيه إلى بغداد، وكانت قبل رحلته اهديته لـ كتابي الدرس الكتاب في آثار الماضيّة من القرائن، فدخل في القبول وارسل لي مائتين قرش فرحمة (sic) لله تعالى ودخل بغداد." 

(4) MS v is a complete work; no material appears to be missing, whereas the other copies have many omissions.

(5) The condition of this MS is very good; it is beautifully laid out and is also well bound.

(6) It is written largely without vowel signs or diacritics. Each line contains about 17-19 words while each page contains about 23 lines.

(7) There are numerous orthographical errors. The author made a lot of grammatical mistakes, and MS p has therefore on occasion been preferred; all instances are noted in the Apparatus Criticus. *

2. The Paris MS (p)

This MS is preserved in the Biblotheque Nationale in Paris, and bears the number 4949 in the section Arabe. It is copied in naskhī, and its size is 37.5 x 24 centimetres. It consists of 670 pages which appear to have been numbered in Arabic by the copyist; i.e. 335 folios

* This point will be discussed at length in the following pages. (See Supplement on Methods and Conventions used in the editing DUR. 1 and DUR. 2).
which appear to have been numbered later in Roman numbers, with 31 lines in each page, about 20-22 words to the line. It was copied by the hand of Muḥammad b. Malla As'ad al-Shahīr b. Nainawī, who dated this MS on Monday, 18 Rabi' II 1297 A.H. (38)

This copy is based on an original MS which was completed on 25 Muḥarram 1218 A.H. = 18 May 1803 A.D., as the copyist describes in his transcription of his annex written on the last page of the MS. (39) Despite some smudging on three pages (ff. 21b, 89b, 142a), this MS is generally well preserved. The handwriting of MS p is of a normal type, but is neither Naskhī nor proper Ruq'a. The writing is small and the words are closely juxtaposed so that the whole text of MS p appears to be a continuum; the verses of the text however are differentiated from the prose as we have already seen in MS v. The text of MS p is written without vowel signs. In general, this MS is written with care and the copyist has corrected several grammatical errors of the author.

In the margins, the copyist has written the years, mentioned verbally in the text, as numerals.

In this MS, we also see some words split between two lines: e.g. نبضىَ, the wāw appears at the end of one line, while لث appears at the beginning of the next line. We find words starting at the bottom of one page and finishing at the top of the next page, such as: كن (cf. p MS, pp. 517-8); (cf. ibid., pp. 521-2); ملا (cf. ibid., pp. 524-5): (cf. ibid., pp. 586-7).

On the other hand, this MS is the only copy known to have been used regularly by scholars and historians this century. It seems that
this copy was purchased by the Bibliotheque Nationale of Paris from the French Vice-Consul in Mosul, Mr. N. Siouffi. (40) This copy was one of his main sources in compiling his book: "Notes historiques et explicatives sur les inscriptions de la ville de Mossoul". (41) Its title in Arabic is: "Majmu' al-Kitabat al-Muharrara 'ala Abniyat Madīnat al-Mawsil". (42)

(In Iraq, at present, historians have used photocopies of this Paris MS in Mosul and Baghdad).

b. MSS of DUR 11.

(3) The Berlin MS (Bn)

This MS is preserved in the Staatsbibliothek of Belin, and bears the number 9485. (43) The beginning of this MS is missing. How much is missing of the beginning before folio No. 1, we can not be sure. Probably 10-20 folios.

This MS seems to be without a title; it is referred to as Tārikh and attributed to Yāsin Efendi al-'Umārī. (44) It is an incomplete copy in 434 folios, with 25-44 lines in each page, and about 10-20 words to the line.

This MS Bn seems to have been written by the author himself. The condition of the MS is not good and many pages are smudged; also several paragraphs, verses, passages and notes were written in the margins of Bn by the author himself. In addition to that a considerable number of lines, words and names are illegible in the later pages of Bn.

There are numerous errors, mainly grammatical mistakes made by the author himself. At the end of this MS, three pages were slightly damaged. (45) In the text of Bn, some paragraphs have been moved forward. Material, prose and verse, has been added to the main text of Bn in the
margins by the author Yasīn. It is important to note here that the author frequently either corrected or made numerous additions to the MS Bn. Both corrections and additions can be seen in the margins of Bn itself. The corrected portion was assigned a letter which had a corresponding letter in the margin indexing the correction, such as ٌ or ٍ or ٌ etc. The additions and corrections always ended with صح or صحيح (correct). The verses in the text are differentiated from prose as we have already seen in MSS v, p.

The additions and comments in the MS Bn are genuine annotations of the author of DUR. There is also much original information, poetry and events etc., in particular during the eighteenth century which is the last period covered by DUR. It appears that a relative of the author Yasīn, named Muḥammad al-ʿUmarī used this MS and worked through it, making notes in its margins. (46) It seems that MS Bn was probably owned by Muḥammad al-ʿUmarī.

As we have already mentioned, some folios are missing from the beginning of Bn. Some other folios are missing too. They are as follows: The folios are missing following folio 10 (years 176-188 A.H.); one folio following fol. 14 (years 209-213 A.H.); two folios following fol. 33 (years 308-316 A.H.). The rest of MS Bn is complete. The author suddenly stops in the year 1226 A.H. = 1811 A.D., without a real conclusion to Bn or annex.

It was clear that the title of MS Bn, owing to the fact that the MS is loose and the first folios are missing, has been erroneously named on the first additional fly-leaf of the MS as (تاريخ ياسين اندی العمري), which is obviously given by the Staatsbibliothek. (47)
The pages of MS Bn concerned with the years 1114-1196 A.H. were left with spaces intended by the author himself, for possible additions which indeed can be found in some earlier years. The spaces vary in length as is shown in the table below:

<table>
<thead>
<tr>
<th>No.</th>
<th>The Year</th>
<th>No. of Spaces</th>
<th>No. of fol.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td>1144 A.H.</td>
<td>1</td>
<td>364b</td>
</tr>
<tr>
<td>(2)</td>
<td>1142 A.H.</td>
<td>1</td>
<td>366b</td>
</tr>
<tr>
<td>(3)</td>
<td>1148 A.H.</td>
<td>2</td>
<td>367 a-b</td>
</tr>
<tr>
<td>(4)</td>
<td>1150 A.H.</td>
<td>1</td>
<td>368b</td>
</tr>
<tr>
<td>(5)</td>
<td>1151 A.H.</td>
<td>1</td>
<td>369a</td>
</tr>
<tr>
<td>(6)</td>
<td>1152 A.H.</td>
<td>1</td>
<td>369b</td>
</tr>
<tr>
<td>(7)</td>
<td>1153 A.H.</td>
<td>1</td>
<td>369b-70a</td>
</tr>
<tr>
<td>(8)</td>
<td>1154 A.H.</td>
<td>1</td>
<td>370a</td>
</tr>
<tr>
<td>(9)</td>
<td>1158 A.H.</td>
<td>1</td>
<td>373b</td>
</tr>
<tr>
<td>(10)</td>
<td>1162 A.H.</td>
<td>1</td>
<td>375b</td>
</tr>
<tr>
<td>(11)</td>
<td>1163 A.H.</td>
<td>1</td>
<td>376b</td>
</tr>
<tr>
<td>(12)</td>
<td>1164 A.H.</td>
<td>1 big</td>
<td>377b</td>
</tr>
<tr>
<td>(13)</td>
<td>1165 A.H.</td>
<td>1 &quot;</td>
<td>378a</td>
</tr>
<tr>
<td>(14)</td>
<td>1166 A.H.</td>
<td>1</td>
<td>379a</td>
</tr>
<tr>
<td>(15)</td>
<td>1169 A.H.</td>
<td>1</td>
<td>380b</td>
</tr>
<tr>
<td>(16)</td>
<td>1174 A.H.</td>
<td>1</td>
<td>384a</td>
</tr>
<tr>
<td>(17)</td>
<td>1175 A.H.</td>
<td>1 small</td>
<td>385b</td>
</tr>
<tr>
<td>(18)</td>
<td>1176 A.H.</td>
<td>1 &quot;</td>
<td>386b</td>
</tr>
<tr>
<td>(19)</td>
<td>1177 A.H.</td>
<td>1 &quot;</td>
<td>387a</td>
</tr>
<tr>
<td>(20)</td>
<td>1178 A.H.</td>
<td>1 &quot;</td>
<td>387b</td>
</tr>
<tr>
<td>(21)</td>
<td>1179 A.H.</td>
<td>1</td>
<td>388a</td>
</tr>
<tr>
<td>(22)</td>
<td>1190 A.H.</td>
<td>1 &quot;</td>
<td>399a</td>
</tr>
<tr>
<td>(23)</td>
<td>1196 A.H.</td>
<td>1</td>
<td>403b</td>
</tr>
</tbody>
</table>
The MS Bn contains a large number of errors mainly grammatical. The MS is written in bold letters at the beginning, but the letters are small at the ends of the pages. Vocalisation is not used. There are many local colloquial and Turkish words; many words appear illegible and other words and phrases appear to be crossed out or omitted.

MS Bn appears to be an original MS of DUR. 2, for the following reasons:

(1) Examination of MS Bn makes it clear that it is written by the author Yasîn himself.

(2) MS Bn appears older than the other two MSS in the family of DUR. 2. All the additional material which appears written in the margins of MS Bn are found in the texts of MSS B and BR.

(3) The text and title of MS Bn led me to recognise the hitherto unidentified MS Bn as the second original MS of DUR. 2 written by Yasîn al-'Umari himself eight years after his DUR. 1.

(4) Comparison of MS Bn with the original MS of DUR. 1, and also with other works of Yasîn, makes it clear that the text of MS Bn is an original text of DUR. 2.

(5) The roots of the style, structure and subjects in this MS are related to the original MS of DUR. 1.

4. The First British MS (B)

This MS is preserved in the British Museum Library (48) and bears the number MCCLXIV = (Add. 23,313). (49) It contains 468 folios, with 27-34 lines to the page; about 10-15 words to the line. MS B was transcribed by 'Abdul-Rahmân al-'Umari b. Aḥmad al-Khaṭib al-'Umari b.
Khātrullāh al-Khāṭīb al-'Umarī b. Maḥmūd al-Khāṭīb al-'Umarī b. al-Shāikh Mūsā al-Khāṭīb al-'Umarī b. al-Ḥāj 'Alī b. al-Ḥāj Qāsim al-'Umarī al-Ḥanafi al-Mawsīlī, who dated this MS the afternoon of Friday 23 Dhul-Qa'da 1235 A.H. = 1820 A.D. in Mosul. It seems clear that the copyist of MS B started his transcription directly after Yāsīn's death. The copyist spent one year finished the copying of MS B. He started his work on Friday Dhul-Qa'da 1234 A.H., as he relates in the following statement: "تَمَّ الْكِتَاطِبِ... يَومَ الْجُمِّعَةَ بعد الظهر في ثلاث عشيرة من شهر ذا القعدة البكر من شهر سنة ثلاثون وثلاطين وخمس سنين ikea... وكان الابتداء به في شهر هذا الشهر البكر أيضاً يوم الجمعة من سنة اربعة وثلاثون وثلاطين وثليثين والف لكان بين الابتداء والختام مدة سنة كاملة لكن عوائق عائتنا بها مدة ثلاث اشهر."

The catalogue of Oriental Manuscripts in the British Museum wrongly records that this codex was written by the grandson of the author whereas we know from the Nisba mentioned above that the copyist was the grandson of Muḥammād Amīn, a brother of Yāsīn. At the end of MS B there is an addition which tells us about the creation of the world, taking up the final six pages; it is possibly the work of the transcriber himself. It must be mentioned here that this additional fragment is not included in the present edition of DUR.

Throughout MS B the handwriting is poor, and it is clear that the copyist was no calligrapher. The words in MS B were written in a large hand, gradually becoming smaller and more compressed. It seems that the text of MS B was written in stages. It is devoid of vowel signs throughout. It also appears that the text of MS B was written without care,
and the copyist has made a lot of mistakes in Arabic grammar, orthography and idiom. The verses of the text are not distinguished from the prose, as is in the case in MS BR.

MS B is definitely based on an original MS of DUR 2 (Bn). The copyist did not mention that, but after examining MS B, we discovered that this copy was transcribed literally from MS Bn with some variations in orthography. A careful examination of the text of MS B leads us to see that all the additional material, prose and poems which appear in the margins of MS Bn are found in the text of MS B, but with some errors such as the misplacing in the text of such passages. (see Apparatus Criticus).

The text of MS B, also enables us to read many words which appear illegible or omitted at the end of MS Bn. On the other hand, the preface of MS B is very important to us. It forms the key of this research. It enables us to work out the basic structure of all the DUR MSS. It also confirms that MS Bn is the original MS of DUR 2, despite the fact that the beginning of MS Bn is missing. In this MS, we see many words split between two lines (i.e. الولی); theرا appears at the end of one line, while لي appears at the beginning of the next.

The variations of MS B and the different readings are together given in the Apparatus Criticus, but in general, it is necessary to mention that the copyist of MS B has his own orthographical grammatical and stylistic peculiarities in writing. We shall explain that at length in the following pages.

It is evident that the copyist of MS B transcribed DUR 2 faithfully, but was deficient in his Arabic grammar, orthography and idiom.
5. The Second British MS (BR)

This MS is preserved in the British Museum Library. It bears the number MCCLXIII = (Add. 23.312). MS BR contains 398 folios, with 20 lines in each page; about 18-20 words to the line.

This MS is somewhat enigmatic. It bears neither date of copying, nor the name of its copyist. It was written in the nineteenth century. Half of the last page of the colophon of this copy appears to have been torn away and replaced with plain paper. MS BR is in very good condition. It seems that it was beautifully transcribed during the second half of the last century, by a copyist who was also a calligrapher. The words are small but clear. It appears that the aim of the copyist was not to produce a faithful copy of DUR. 2, and the result is a distorted work which has been labelled DUR. 2. This copy is a MS of the family of DUR. 2; the copyist does not mention on which MS of DUR. 2 he based his transcription, but it seems clear that MS B was the basis of this malformed copy.

After examining the text of this copy, we discover that MS BR possesses the following distinguishing qualities in writing:

(1) Distortion
(2) Conciseness
(3) Omission
(4) Bias against the author
(5) Unfaithful copying
(6) Additional comment

The analysis of these critical points means that MS BR differs from the other two sisters of DUR. 2, MSS Bn and B. It means also that
MS BR is not a real copy of DUR. MS BR was found, after examination, to be a distorted form of the original as it contradicts events recorded in DUR. 2.

The structure of MS BR is similar to that of other MSS of DUR. 2, insofar as it contains a multiplicity of events, poems, and biographies under each year, a phenomenon already observed in the comparison of the structures of DUR. 1 and DUR. 2.

From the Apparatus Criticus, it becomes obvious that MS BR is very different from the original DUR. 2. The copyist of MS BR deliberately alters facts, events, years, dates, numbers ... etc. in many paragraphs and passages of DUR. 2. He has also transposed many phrases and omitted many words, phrases and verses. Some paragraphs have been abridged, and there are many inaccuracies in his use of numbers.

The text of MS BR is unreliable. It contains a large number of historical errors. Any critical appreciation of this MS must conclude that it lacks objectivity, and in any study involving the use of MS BR should necessarily involve reference to the two other MSS of DUR. 2. The inaccuracies and distortions then in MS BR are such that the material therein canvassed should be used with caution.

The nature of the inaccuracies indicate that the copyist was a Mosuli Adīb, related to one of the Ashrāf families who had been opposing the 'Umarīs in Mosul since the sixteenth century. A common distortion of names is represented by the copyist's replacing e.g. Rafada or Rawāfiḍ by Shīʿī's, or by omitting the word Rafḍ completely. The copyist himself also intrudes his own comments on individuals mentioned in the text.
Furthermore, the historical records which are contained in DUR., concerning the conflict between the Ottoman and Persians have been abridged. (cf. the historical accounts of the siege of Mosul by Nadir Shah, in MS Bn and MS BR; see Apparatus Criticus, pp. 833-897). The local conflict between the 'Umarīs and Ashraf in Mosul appears to have been totally ignored by the copyist of MS BR.

MS BR itself has a large number of errors, mainly grammatical mistakes made by the copyist. Also, many lines in this MS appear to have been omitted - by haplography, or deliberate omission. Many numerals referring to weights, finances, years, etc. have been changed. The copyist of MS BR writes the years numerically above the written numbers, such as:

\[ \text{سنة الف وثمانية وأربع وتسعين} \] (omitting the hundreds and thousands in his figures).

The copyist of MS BR sometimes replaces the actual year writing ( ), instead of, e.g. ( ) and ( ). Thus the events and material of the year 952 A.H. are confused with the events and material of the year 951 A.H. The same happens with the events and material of the year 955 A.H. They appear to be written under the year 954 A.H.

When recording events of the year 950 A.H., for example, the copyist would record some events and then mention the year, rather than mention the year at the beginning. Hence some events of the year 950 A.H. were wrongly included under events of the year 949 A.H.
Orthographical and Grammatical Peculiarities of the DUR. MSS.

Section d)

DUR. and its MSS, like all those of the author's works, have the following peculiarities in spelling:

1. MSS of DUR. are not vocalised.
2. The letter alif is not always marked with hamza or madda.
3. The letter alif is nearly always omitted from words, such as نشائة and ثمانية. The alif has been supplied in the present text and the Apparatus Criticus.
4. The letter alif in the word ابن is often omitted from proper names.
5. In the MSS of DUR. alif tawila is always used where alif maqṣura should be used; compare the visitation with the visitation, and with استدعى and رأيتى etc.; MSS Bn, B sometimes have للاء for للاء.
6. In the MS B superfluous alifs are found passim; e.g. بالمسكار instead of بالمسكار, بالمسكار instead of استوالي, ذلك instead of استوالي etc.
7. MSS Bn, B, there is regular omission of alif in such cases as for خذوا,兄弟 etc.
8. alif is omitted from some words in MS B, e.g. أين for ليل ... etc.
9. In MSS v, Bn, B, the or occurrences regularly for occurrences, whereas in MS p the occurs instead of the .
10. In the DUR. MSS, alif is regularly omitted from the first word in a two-word compound when the first normally ends with alif and the second begins with alif, e.g. دالحجة for ذاتالفجه; دالحجة for ذاتالفجه ... etc.
11. MSS v, Bn, B regularly omit alif from some words such as
tabac for ثلاثين
12. MSS v, Bn, B regularly have الصلاة for الصلاة
13. Hamza in MSS is regularly either: a) replaced by Ya‘ as in the case of
   تسعامية for تليل
   التوالي for التوالي
   especially in MSS v, Bn, B; or b)
   omitted after the alif of prolongation
   such as in the case of الغضا
   الغضا for الغضا
14. In the MSS Bn, B and BR, sometimes hamza is omitted where
   there should be one, e.g. رشا for رشا
   نوايد for نوايد
   ... etc.
15. The copyist of MS B regularly varies his placing of hamza in
   relation to alif as in the case of
   شيا for شيا
   ها for ها
   امره for امره
   نجات for نجات
16. The hamza which the copyist of MS B uses, is occasionally enlarged,
   e.g. the words بدأ for بدأ
   سود for سود
   This copyist sometimes arbitrarily adds hamza, e.g.
   الغضا for الغضا
17. MSS Bn, B and Br regularly use Ta‘ Tawilā (ت١) for Ta‘ marbūta
   (ت١), such as قراءة for قراءة
18. MSS v, Bn, B sometimes use Ya‘ Tawilā (ي١) for Ta‘ marbūta as
   in the case of
   الحالة for الحالة
   الدولة for الدولة
   ... etc. These differences are due to local dialect variations of
   the author and the copyists.
19. MSS v, p, Bn and B sometimes use the old Turkish scripts, as in
   the case of Ta‘ Tawilā instead of Ta‘ marbūta. e.g.
   تربت for تربت
   حياة for حياة
   غاية for غاية
   ... etc.
20. In MSS p, B, the letter جيم (ج) is written uniformly for ج (ج) which is common in the other MSS.

21. MS BR sometimes uses the letter س (ص) instead of the letter داد (ض), e.g., للنافذل, النافذل ... etc. It seems then that the copyist of MS BR does not spell the Arabic داد correctly (possibly indicating Kurdish origin).

22. MSS v, Bn, B often substitute the letter داد (ض) for the letter زا (ظ), e.g., for ظا, ظا ... etc.

23. MS Bn regularly omits يا (ى) mawsula (ى) from some words, e.g., عظم for عظم, عظم ... etc.

24. MS BR regularly omits the letter و (و) from the word ونبها which introduces the paragraphs in text. نبها is used as a paragraph marker in MS BR; on occasion, however, the copyist uses only the letter و (omitting نبها).و

25. MS B sometimes makes an addition such as للكريكي in such words as للكريكي for للكريكي. Also in MS B the word بلكريكي regularly appears as بلكريكي.

The grammatical and orthographical peculiarities of all MSS of دير have been mentioned in the Apparatus Criticus.
Conclusion

Section e)

This concludes the study of the MSS upon which the present edition of DUR. by Yasīn al-'Umarī is based. It can be seen then that there are two distinct versions of the work but that DUR. 2 is sufficiently close to DUR. 1 not to merit separate edition, DUR. 1 being found in MSS v and p and DUR. 2 in MSS Bn, B and BR. The text as presented in the edition is DUR. 1 and based on MS v.
NOTES

(1) See MANH., fol. 2a.

(2) See NISA., p.104.

(3) Ibid., p.127, p.131.

(4) D. al-Chalabi, Makhtūtāt..., p.141.

(5) Brock., loc. cit. (See Chap. II, n.1).

(6) See S. al Ja'ili's preface to GHR., p.4.

(7) Baghdādi, op.cit., 2/512 (See Chap. II, n.1).

(8) Zirkiltī, op.cit., 9/155 (See Chap. I, n.5).

(9) Yasū'ī, op.cit., p.31 (See Chap. I, n.4).

(10) See Nāzīm al-'Umari's preface to his photocopy of DUR., MS of Paris, p.2.

(11) See S. Daiwachī's introduction to MUN., p.16.

(12) See the Arabic translation of Longrigg, op.cit., p.336 n.1, (see Chap. II, n.1).


(14) See I. Ra'ūf's introduction to ZUB., p.23.

(15) See P. Kemp, op.cit., pp.235-6 (see Chap. I, n.6).

(16) See Chap. 2, n.32.


(18) See Chap. 2, n.62.

(19) See Chap. 2, n.65.

(21) Cf. ibid., p. 43.

(22) See Chap. 2, n. 34.

(23) DUR. 1, MS v., fol. 1b.

(24) NISA., p. 104.

(25) Ibid., p. 127.

(26) Ibid., p. 131.

(27) DUR. 2, MS B, fol. 2a.

(28) See al-Chalabi's preface to ZUB., p. 35.


(30) This MS has only been mentioned by Helen Loebenstein, see her index, op. cit., pp. 202-3 (see Chap. II, n. 1).

(31) See DUR. 1, MS v., fol. 468b; or present Text, p. 510.

(32) Helen Loebenstein, loc. cit.

(33) See DUR. 1, MS v., fol. 3a.

(34) See ibid., fol. 468a-b; or present Text, pp. 509-10.

(35) Text, loc. cit.

(36) QUR., fol. 82a.

(37) E. Blocket, op. cit., p. 44 (see Chap. II, n. 1).

(38) See DUR. 1, MS p., fol. 335b; or Apparatus Criticus, p. 1188.

(39) Loc. cit.
Niquil Yusof Siouffi, the French Vice-Consul in Mosul (5 Dec. 1889 - 30 March 1893). He was born in Damascus 12 April 1829, and died in Ba'abda, the Lebanese village 20 Jan. 1901. See Mayer, Li. A., Bibliography of Muslim Numismatics, London, 1939, pp.87-8.

E. Blochet, op. cit., p. 44.


See Al'hwardt, op.cit., IX/92-3.

Loc. cit.

See DUR, 2, MS Bn, fols. 433b-434b.

Cf. Apparatus Criticus.

Cf. Al'hwardt, op.cit., IX/92.

The MS carries the note 'Purchased of Mrs. Taylor April 1860'. It is suggested tentatively that this could have been the wife of a Major Taylor, a British Resident in Baghdad in the early part of the 19th century, mentioned by S.H. Longrigg, op.cit., p.261, 270; see also H.A. Layard, Nineveh and its Remains, ed. by H.W.F. Saggs, London, 1970, p.1, 18-19, 31, 35.


See DUR, 2, MS B, fol. 468b; or Apparatus Criticus, p. 1240.

Loc. cit.

See above, Chap. No. I.

DUR. 2, MS B, fol. 468b; or Apparatus Criticus, p. 1240.

Cf. "Catalogus Codicum Orientalium ...", II/578.
(55) See **DUR. 2, MS B, fol. 469a-b.**

(56) This MS was also purchased by Mrs. Taylor. See above note 43.

(57) "**Catalogus Codicum Orientalium...**", II/578.

(58) **Loc. cit.**

(59) See **DUR. 2, MS BR, fol. 398b.**
CHAPTER FOUR

THE TEXT OF DUR
The Peculiarities of the Text

A. The name of DUR


2. The English translation of this title is: "Hidden pearl concerning the glorious deeds of past centuries".

3. The author Yasīn presented this title in many forms; in the following quotation from DUR he tells us why he named it DUR:

4. In GHA. and MANH., the author omitted the al from the title DUR.

5. In QUR., the author named DUR:

6. In NISA., the author only mentions DUR.

7. In MS B DUR. is entitled:

8. In MS BR, DUR. is entitled:

9. In MS Bn, DUR. is entitled:

It seems that an error for the two words are different.
B. The Sources of DUR.

In compiling DUR., the author appears to have based DUR. 1 and DUR. 2 on the following two main sources:

1. **Historical and biographical books; and Contemporary chronicles and literary monographs.**

2. **Supplementary sources.**
   a) Oral traditions and verbal accounts.
   b) Personal eye-witness accounts.
   c) Personal experiences.

1. **Historical and biographical books and Contemporary chronicles and Literary monographs**

   In his preface to DUR. 1, the author enumerated the following historical and biographical sources which he used in compiling DUR.:

   1 - تاریخ الیافی(10) 2 - تاریخ ابن الیار(11) 3 - تاریخ ابن الاثر(12) 4 - وفیات الیانی by Ibn Khallikan(13) 5 - تاریخ الدویل(14) 6 - تاریخ الیمن(15) 7 - تاریخ الحرام(16) 8 - The Himyan fi nukat al-'Umany(17) 9 - Kitāb al-Istilāb(18) 10 - al-Tabyān fi ansāb al-Qurashiyyīn(19) 11 - تاریخ الموتیبی(20) 12 - Kitāb an-Nafha(21) 13 - Kitāb al-Tabaqāt(22) 14 - Kitāb al-Rawd al-Nadir(23) 15 - Kitāb Manhal al-Auliya(24) 16 - Kitāb Marātī al-Ahdāq(25) 17 - تاریخ نامی(26)

   The author follows this list by saying: "as well as other historical books."(27)
The contents of the first half of DUR., covering the first eight Islamic centuries, are taken from Ibn al-Athīr, Ibn al-Wardī and Yaḥyī; while the contents of the ninth and tenth centuries (A.H.) which are marked by the presence of many biographies are taken from Tārīkh al-Muḥibbī (Khulāṣat al-Athar ...). Other biographies of earlier centuries are taken from Ibn Khallīkān. The Ansāb of the Qurashīs of the first century of Islam is taken from Kitāb al-Tabyān. The Akhbār of Yaman is taken from Tārīkh al-Yaman ... while the Akhbār of Mecca is taken from Tārīkh al-Haram and Muḥibbi (= MUH.). Other biographies are taken from the Kitāb al-Tabaqāt and the Himyān. Some events which took place in Mosul during the 16th century are taken from his brother Muḥammad Amin in his MAN.

After examination of the present text, it appears that the author briefly recorded the historical material of MUH. In this case, MUH. is considered as the main source of Yaḥyī's material which deals with the 16th and 17th centuries. Through comparison of DUR. with MUH. we find that Yaḥyī sometimes alters some titles, names and material, for example, MUH. uses (القسطنطينية) as the name of Constantinople, whereas Yaḥyī always substitutes for it (اسلامبول). The historical material of the Ottomans is based on MUH. and Tārīkh Naʿīma. But the Akhbār relating to Iraq and Mosul during the 18th century which is rare and valuable, is original with exception of some biographical material and rare poetry taken from MAN. and RAW.

2. Supplementary sources

It appears that the sources mentioned by the author, do not cover
all the material contained in DUR. 1 and DUR. 2. Yasin lived to be 76 years, from the second half of the 18th century, until early in the 19th century. In DUR. he provides invaluable information about his period and about preceding periods. His supplementary sources can be divided into 3 elements: a) the oral traditions and verbal accounts; b) personal eye-witness accounts; and c) his personal experiences.

a) The Oral traditions and verbal accounts

The author relied on stories of men who witnessed the earlier events during the first half of the 18th century, and was also an avid inquirer after information from his immediate acquaintance. The following phrases from DUR. illustrate the oral nature of much of his material.

1. He says: "ذکر بعض تلاذته قال...
2. He says: "ذكر لي والد، كان في ذلك الغلاء وعمرو عشر سنين.
3. He says: "ذكر لي من ائته به....
4. He says: "ذكر لي شـشـخي....
5. He says: "كذا ذكر لي ولده المدين الفاضل....
6. He says: "سمعت هذا من رجل من اهل الموصل ادرك...
7. He says: "على ما ذكر لي من ائته به....
8. He says: "علي ما ذكر لي رجل من اهل الموصل...
9. He says: "هـذا الذي سمعته سن كان في ذلك الوقت موجودا وكان عصر الراوي (sic)...

The author's account of the siege of Mosul by Nadir Shah

1156 A.H. = 1743 A.D., which is one of the most important events recorded
in this part of DUR, (37) is based on accounts of eye-witnesses. The author states: "بَلْ مَا قُلْتُ أَنِّي لَا أَكْنُ فِي الْدِّين أَنَا."

b) Personal eye-witness accounts

The author tells us about many events which he himself witnessed, especially during the late years of the 18th century and early years of the 19th century. Instances of this are found in DUR.

For example:

1. "وَهَا مَا شَاهَدَهُ بَعْنِي....." (39)
2. "فَهَبَ إِلَى الْبَيْتِ وَأَصَلَّى أَيْمَا وَرَآيتُهُ بِيْسَامَا....." (40)
3. "خَرَجَتْ مِن بَابِ الْبَيْتِ فَرَأَيتُ..... فَسَالَتْ عَنْهُمْ فَنَيْل....." (41)

c) Personal experiences

It appears that Yasín had obtained a wide range of facts essential to local history, celebrities and events of which he wrote. In his text, the author frequently refers to some events in which he himself was involved, as he says:

1. "وَكَنَّـتِ فِي سَوقِ الْكَبِيرِ وَلَمَّا عَدَتُ إِلَى دَارِ....." (42)
2. "وَكَنَّـتُ مِرَأَةِ حَفرَتْ مَعِهِ..... نَسَمَعَ مِنْهُ هَذَا الْحَدِيثِ....." (43)
3. "وَحَالَ كَتَابَيْنِ لِهِذَا التَّارِيِّخِ صَارَ المَنْقَالِ....." (44)
4. "وَرَأَيْتُ ذَلِكَ الْدِّينِيْ بَعْنِي..... كَنَّـتُ فِي مِجَالِ الْأَمِيرِ" (45)
C. DUR. as History

The present text of DUR. in general is one of the most significant historical texts because of the light it sheds on an unknown period in the history of the Near-Middle East.

DUR. is an annalistic chronological work. It contains much material covering the 16th, 17th and 18th centuries. This work contains various literary forms, which reflect the variety of its contents. It is structured chronologically by individual years. The method of arrangement of the material of DUR. is systematic. The book in its two versions DUR. 1 and DUR. 2 is not divided into chapters or main chapters. It is effectively a book of chronicles, in which events are recorded in order of time. The material of each year is divided into paragraphs. There are a number of paragraphs under each year. Each paragraph begins under the heading 

\[ \text{١٤} \] which is written in red ink in all copies of DUR. Some paragraphs are small, consisting of one or two lines, but other paragraphs are larger, consisting of many lines with subsections of poetry. Each paragraph deals with a particular subject, but the subjects dealt with each year vary, as do names, titles, etc.

DUR. is distinctive as a work throughout, in that Yāsīn deals with a wider variety of subjects than any of his contemporaries among Arab historians. Unlike his contemporaries he showed a comprehensive interest in annalistic history, biographical material, chronicles and local history. For example, one of the most important chronicles appears in his record of fundamental events in modern history such as, the French Revolution and its impact on the Middle East, particularly the city of Mosul.
as a trade centre between West and East. The author also presents the Akhbar of Napoleon Bonaparte in Egypt and Southern Syria. It appears that the author as an annalistic historian was not satisfied by collecting material merely to write a local history of Mosul and Iraq, or to record Arab chronicles, indeed his interest stretched beyond Iraq to the Ottomans and beyond.

The Ottoman expansions towards West Asia, East Europe and North Africa drew the author's attention and stimulated him to record economical, social and geographical information valuable to historians and researchers.

In fact, some historical ideas, novels and information in the biographical or chronicle fields of DUR, appear to be inferior in an intellectual sense to contemporary biographical works.

But the author seems to have obtained a wide knowledge of the personalities and events of which he wrote. He indicates the sources drawn upon. Also he shows to the reader the importance of being knowledgeable in history and why he is fond of it. He presents in ATH, the following statement: 

In GHA., he states: 

In DUR., 1, he states: 

In NISA., he states: 

(46) 

(47) 

(48) 

(49)
The above quotations simply show his background and his appreciation of history while the qualities of his works show the readers his knowledge of history.

On the other hand, the author unlike many other Iraqi historians, gives not only the year of the event, but frequently the month and sometimes the day as well.

The author Yāsīn was not an official writer or historian of the Mosuli government, but was part of Mosuli culture under the Jalīlī's during the 18th century; also he is considered as one of the important figures of Arab Culture in the Ottoman Middle East.

D. The literary forms

DUR., as a literary work, is also important because it shows the development of the Arabic language, poetry and style in the period with which it deals. This work seems to consist of various subjects and literary forms which consisted of a mixture of contents. The author preserves for us a great variety of forms of Arabic poetry composed during the 16th, 17th and 18th centuries.

In his DUR. the author compares and quotes many qašā'id and maqātil which often appear to be written as samples of biographical works. The subjects of the poetry are: madḥ, ghazal, šūrī poetry, Rithā', Fakhr, Tawāshīh, Hijā' and poetic-history ... etc.

The author himself as a poet, composed various poems, mostly madḥ and poetic-history, which was very common in the literary life of
Mosul during the age of Yāsin. The events, whether significant or trivial, were always recorded in historical poetry of which the author was a master. Most of his poetry was scattered throughout DUR. and his other works and monographs.

E. The Geographical Elements

In DUR., the plentiful regional information gives a good geographical and social picture of the Ottomans.

The author Yāsin had not travelled at all, but in DUR. he recorded important geographical accounts. For example, he describes the Ottoman capital Istanbul. Other information concerns cities, castles, towns, rivers, villages ... etc. most of which are known. A few of them are still unknown, particularly those relating to the European part of the Ottoman Empire, which forms a considerable proportion of the geographical material.

In DUR. there are many instances in which attention is drawn to the capricious weather, for example: rain, snow, hail, wind, ... etc., all of which bear on farming, cultivation of land, the state of the Tigris, etc., flooding during spring, and freezing over during winter, and such climatic changes as lead to famine, plagues and storms of locusts.

DUR. shows the effect of the above mentioned on the social and economical life of the regions around Mosul, and other regions of Iraq.

The author not only deals with Arabs and Turks, but also treats the affairs and events of many other peoples in modern history. The following table shows the names of peoples as they appear given by the author in DUR.:
<table>
<thead>
<tr>
<th>No.</th>
<th>The name given by the author</th>
<th>The people</th>
<th>Country or Area</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>al-Ardal</td>
<td>Transylvanians</td>
<td>Transylvania</td>
</tr>
<tr>
<td>2.</td>
<td>al-Arna'ut</td>
<td>Albanians</td>
<td>Albania</td>
</tr>
<tr>
<td>3.</td>
<td>al-Aghwān</td>
<td>Afghans</td>
<td>Afghanistan</td>
</tr>
<tr>
<td>4.</td>
<td>al-Ifranj</td>
<td>French</td>
<td>France</td>
</tr>
<tr>
<td>5.</td>
<td>al-Aflāq</td>
<td>Walachians</td>
<td>Walachia</td>
</tr>
<tr>
<td>6.</td>
<td>al-Ankrūs</td>
<td>Hungarians</td>
<td>Hungary</td>
</tr>
<tr>
<td>7.</td>
<td>al-Angarīz</td>
<td>English</td>
<td>England</td>
</tr>
<tr>
<td>8.</td>
<td>Ahl al-Qarm</td>
<td>Crimeanians</td>
<td>Crimea</td>
</tr>
<tr>
<td>9.</td>
<td>al-Ūzbik</td>
<td>Uzbeks</td>
<td>Uzbekistan</td>
</tr>
<tr>
<td>10.</td>
<td>al-Bābā</td>
<td>Babān-Kurds</td>
<td>N. Iraq</td>
</tr>
<tr>
<td>11.</td>
<td>al-Bughdān</td>
<td>Moldavians</td>
<td>Moldavia</td>
</tr>
<tr>
<td>12.</td>
<td>al-Būsna</td>
<td>Bosnians</td>
<td>Bosnia</td>
</tr>
<tr>
<td>13.</td>
<td>al-Bahdīnān</td>
<td>Bahdīnān Kurds</td>
<td>N. Iraq</td>
</tr>
<tr>
<td>14.</td>
<td>al-Turk</td>
<td>Turks</td>
<td>Turkey</td>
</tr>
<tr>
<td>15.</td>
<td>al-Charakisa</td>
<td>Circassians</td>
<td>Caucasia</td>
</tr>
<tr>
<td>16.</td>
<td>al-'Ajam</td>
<td>Persians</td>
<td>Persia-Iran</td>
</tr>
<tr>
<td>No.</td>
<td>The name given by the author</td>
<td>The people</td>
<td>Country or Area</td>
</tr>
<tr>
<td>-----</td>
<td>-----------------------------</td>
<td>------------</td>
<td>----------------</td>
</tr>
<tr>
<td>17.</td>
<td>al-Kurd )</td>
<td>Kurds</td>
<td>N. Iraq</td>
</tr>
<tr>
<td></td>
<td>al-Akrād )</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>al-Karad) (=Ldv)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18.</td>
<td>al-Kurj</td>
<td>Georgians</td>
<td>Georgia</td>
</tr>
<tr>
<td>19.</td>
<td>al-Liyya</td>
<td>Polish</td>
<td>Poland</td>
</tr>
<tr>
<td>20.</td>
<td>al-Mān</td>
<td>(probably Spanish)</td>
<td>Spain</td>
</tr>
<tr>
<td>21.</td>
<td>al-Musqūf )</td>
<td>Russians</td>
<td>Russia</td>
</tr>
<tr>
<td></td>
<td>Banu al-Asfar)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22.</td>
<td>al-Mīyān</td>
<td>German</td>
<td>Germany</td>
</tr>
<tr>
<td>23.</td>
<td>al-Nimcha (T.)</td>
<td>Austrian</td>
<td>Austria</td>
</tr>
<tr>
<td></td>
<td>al-Namsa (A.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24.</td>
<td>al-Harsik</td>
<td>Herzegovinians</td>
<td>Herzegovina</td>
</tr>
</tbody>
</table>
F. Economic Information

DUR. contains many accounts of the varying economic circumstances of the Ottoman Empire in the capital Istanbul and the eastern provinces. But economic details recorded of the city of Mosul and the province occupy an important place in the text, and in the additional material supplied in the Apparatus.

The author of DUR. gives a full description of the economic crises, their outcome, and the way in which they influenced society. As a historian, the author does not treat of the economic approaches of the Ottomans, but deals for example with the fluctuation of prices in markets and the causes, such as natural disasters, insofar as they influenced agriculture and thus lead to undernourishment, famine, disease and many deaths. Natural disasters meant scarcity of food, hence a sharp rise in food prices and consequent malnutrition and disease, or starvation, both of which lead to death which in turn reduced the availability of manual labour, which in its turn reduced revenue.

In DUR. there are many examples of events and economic circumstances in which the author took special interest, as can be seen from his description of the conditions of markets, especially in Mosul. It seems that the author followed the changes in prices in the markets year after year, such as, the prices of meat, wheat, raisins ... etc. Moreover the author recorded the wages using contemporary Ottoman currency, * e.g. dirham, qirsh, aqchah, masriyyah ... etc.

* See n. 112.
The local economic events in DUR., especially aims at showing how the economy in Iraq and Mosul was linked to some other Ottoman-provinces in Anatolia, Syria and Iran, through the strategic routes by land and river. Mosul was the centre of these routes; it was regarded as the northern natural gate of Iraq, by virtue of its links with Iran in the East through Kurdistan, with Anatolia in the North, and with Syria and the Mediterranean Sea in the West through Jabal Sinjar; its links with Baghdad and the Arabian Sea in the South afforded by the Tigris completed a convergence of trade routes which assured Mosul's pre-eminence as a cosmopolitan trading city.

This strategic location of Mosul attracted merchants to settle in it, while the farmers settled on the outskirts.
A Study of the Historical Contents

Section b)

Introduction

After examination of historical material of the text of DUR., we can divide it into two parts:

1) The first part which is beyond the scope of this present edition, and covers the years 1-919 A.H. It is an annalistic work, and the material is not original. The author does not deal with the classical history, the creation, the early prophets, and pre-Islamic periods. In DUR., the author only deals with Islamic history. He writes of the early centuries of Islam briefly, and directly bases this part of his work on sources, such as Ibn al-Athir. (51)

2) The second part of DUR., which is presented here, covers the years 920-1226 A.H. = 1514-1811 A.D. This part is more informative, in that it is more comprehensive in its contents. The author here deals with the more recent centuries of the Near-Middle Eastern and Eastern European Ottoman history.

The contents of DUR. as embodied in this thesis can be categorised under the following headings:

a. Biographical material.
b. Annals.
c. Contemporary chronicles.
d. Local history.
Biographical material

In this field, the author compiled many detailed biographies of the prominent people who lived during the Ottoman period. DUR. 1, (the present text) and the additional material in the apparatus taken from DUR. 2, contain a great number of biographies, particularly of those Arabs who lived during the 17th century. But dealing with the 18th century, the text of DUR. (and the apparatus) contain many biographies of Mosuli's. In this case, DUR. is distinguished as the first book to record such a great number of Mosull biographies, especially contemporaneous with the author.

The biographies in general, appear short in DUR. 1, whereas they are much longer in DUR. 2. Some biographies are brief while others are long, and much more detailed. Whereas the brief biographies confine themselves to names and deaths, the more detailed biographies present an interesting variety of information on their subjects. The biographies, particularly of 16th and 17th century subjects are usually arranged in alphabetical order by year.

In writing these biographies, the author did not limit himself to one particular stratum - Ta'baqa - of Society, by confining himself to the intellectual or wealthy. His biographies contain: Sultans, Shahs, Grand-Vizirs, Vizirs, Walīs, Ashrāfs, Katkhudāhs, Qādīs, Muftīs, Khaṭībs, landowners, merchants, A'yan, historians, 'Udabā', 'Ulama', poets, Sūfī's, singers, ... etc. He also took a special interest in describing the contemporary role of women, especially in Mosul.
The author did not limit himself to presenting biographies of Iraqi personalities alone. His biographies include Turks, Persians, Shāmī's, Hijāzī's Egyptians, Kurds, Yamanīs, et al. The author also deals with several dynasties including the Ottomans, and the Shahs of Persia; Safavids, Afsharids, Zends and Qājārīs; (52) of whom the Ottomans and the Safavids primarily claimed his attention.

By comparing DUR. with the author's other works, it becomes obvious that DUR. was the main source of KHU., QUR., and SAIF. Yāsīn simply quotes the biographies, the qualities of the subjects and their background; he gives the reader examples of the activities of these subjects, mentioning their books, poetry, official works ... etc. In DUR., the main source of the biographical material of the 17th century, is al-Muhibbī. The two secondary sources of the biographical material of the 18th century are: MAN. and RAW.; most of the biographical information of this century and the beginning of the 19th century are based on the author's own knowledge, attitudes and personal connections.

b. Annals

DUR. as an annalistic work, contains material for a historical study of the Ottoman period of the Near-Middle East, Eastern Europe and North Africa during the 16th, 17th and 18th centuries.

The present text of DUR. as well as passages in the Apparatus, describes in detail the events of the years 920-1226 A.H. = 1514-1818 A.D., the middle age of the Ottoman Empire. The author records events of the 16th century when the Ottoman Empire reached the summit of its power,
and was then capable of sustaining wars with the Europeans and Persians even during the 17th and 18th centuries.

The annalistic material of DUR. is useful to historians and orientalists who are studying politics, economics, the social life of the Ottomans, the Arab lands in principle, and the neighbours of the Ottomans in Europe and Asia in war and peace, the more so in that it seems that the author's annalistic historical accounts of Ottoman affairs, internal and external, have remained ignored by the historians in the West and East during the 20th century. The contents of DUR. are predominantly Ottoman in nature.

Study of the annalistic material of DUR. clearly reveals the author's attitude towards the Ottomans; for example, he attacks and criticizes those who were against al-Islām (against the Ottomans), the enemies of the Empire, such as Russians, Persians, Hungarians, Austrians, Germans, French ... et al., and also those enemies who were living inside the Empire such as Wahhābīs, Yazīdīs and some Arab and Kurdish tribes.

In DUR., the author not only deals with the Ottoman dynasty and peoples such as Arabs and Turks, but also treats of the affairs of many dynasties and peoples outside the Empire such as Persians, Georgians, Crimeans ... etc.* His work also covers other peoples inside the Empire who were living in separate societies in West Asia, East Europe and North Africa, such as the Durūz, Yazīdīs, ... etc.

* See Tab. No. IX.
The annalistic history of DUR. is important in that it takes into account, the political relations and ideological-economical conflicts between the Ottomans, and the nations they dominated as well as neighbouring states in Asia and Europe.

1. The conflict with Iran

The author gives important historical material on Iran during the 16th, 17th and 18th centuries, and its foreign political relations with the Ottomans in Iraq, Eastern Anatolia, Azerbaijan, Armenia, Turkistan and Caucasia.

In DUR., the author describes the skirmishes, battles and the cold war between the Shi'ite Safavids and the Ottomans since the rule of Shah Isma'īl I. In dealing with the Ottoman-Persians conflict which covers four centuries of the modern period, the author Yāsīn mainly presents important events during the reigns of Shah Isma'īl I, 907-930 A.H. = 1501-1524 A.D.; Shah Ṭahmāsp I, 930-984 A.H. = 1524-1576 A.D.; Shah Muḥammad Khudābanda, 985-996 A.H. = 1578-1588 A.D.; Shah 'Abbās I, 996-1038 A.H. = 1588-1629 A.D.; Nādir Shah, 1148-1160 A.H. = 1736-1747 A.D. ... etc.

The strategic wars between the Ottomans and Persians took place in Iraq. *

During the 16th century, Sultan Salīm I, the Grim defeated Shah Isma'īl I at Chālīdarān in 920 A.H. = 1514 A.D., and went on to take Tabrīz the Safavid capital; his son Sultan Sulaimān I, the Magnificent also passed through Tabrīz to conquer the whole of Iraq. (53)

* See S.K. al-Jamīl, article No. 2, pp.16-21.
During the 17th century, Shah 'Abbas I of Persia, wrested away Baghdad as well as the Armenian border provinces from the Ottomans.\(^{(54)}\)

One year prior to his death, Sultan Murad IV led his armies against the Persians and restored Baghdad to Ottoman rule in 1049 A.H. = 1640 A.D.\(^{(55)}\)

During the 18th century, Nadir Shah harassed the Eastern front, and attempted to occupy Iraq and many other eastern provinces on many occasions.

2. **Eastern Europe**

In his DUR., the author notes several important events of the long conflict between the Ottomans and the Eastern-European powers.

The author presents an account of Ottoman military movements when the Empire was at the peak of its power in the 16th century. After the 16th century, the Ottoman Empire entered a period of defeat and decline.\(^{(56)}\) The only exception was the Ottoman campaign against the Hapsburgs, when the grand-vizir Qara Muṣṭafā Pasha led his armies and besieged Vienna, the Austrian capital in 1683 A.D.\(^{(57)}\)

One of the more remarkable facts is that Eastern-Europe, including the Balkans, Hungary, the Greek Islands and Albania managed to remain under Ottoman rule for such a long period. The administration imposed by the Ottomans on the provinces and tributary states was political, and economical. The European Ottoman provinces were: Rumeli, Silistre, Timššivar, Egri, Budin, Kanije, Čezayır (= Greek Islands), and Bosna. The tributary states were: Bogdan, Erdel, Eflak and Ragusa.*

* See Map No. II, also Tab. No. IX.
DUR. is a main source in Arabic for the history of the Ottoman
Europe and the material presented by the author is of two types, namely
the history of events by year, and the biographies of leading figures.
The Arab historians have made limited use of this material.

The author of DUR. gives furthermore much information of the
capitals in Eastern Europe such as Belgrade, Budapest (Būdān or Badūn
in DUR.)* and Vienna (Bīch in DUR.).** The Eastern European castles
and settlements ... etc. that were, under Ottoman rule, with the exception
of Vienna, and which have been mentioned by Yāsīn in DUR., provide
a promising field for future research.

The historical background: The Balkans, being part of Eastern
Europe, came under Ottoman rule, in the 14th century. During the 15th
century, Sultan Muḥammad I, the conqueror, had conquered Constantinople
in 1453 A.D. (58) After the fall of the Byzantium Empire, the Ottomans
quickly overran most of the regions lying to the south of the Danube.
Then, during their golden age in the 16th century, the Ottomans subjugated
Hungary under the leadership of the Sultan Sulaimān I, the Magnificent,
who attacked the Austrian capital Vienna for the first time in 1529 A.D. (59)

The author of DUR. describes all the campaigns of this Sultan who
conquered Belgrade in 1521 A.D., (60) Rhodes, in 1523 A.D., (61) Budapest
- the Hungarian capital in 1526 A.D. (62) (after the great battle of Mohacs
29th August, 1526), and besieged Vienna in 1529 A.D. (63) Also, he

** See App. No. I, n.p. 15, l. 9.
conquered Corfu (Kūrfus in DUR.)* the Greek Island in 1537 A.D. (64)
Sultan Sulaimān I died during the siege of Szigetwar (Sīgetwār in DUR.)**
on the night of 6/7 September, 1566 A.D. (65)

In DUR., the author describes other important events of the
Ottoman expansions in Eastern Europe, and presents an account of the
conflicts and the treaties with the European powers such as Austria,
Hungary and Poland. Those events took place during the reigns of
Sultan Murād III, 1524-1595 A.D.; Sultan Muḥammad III, 1595-1603 A.D.;
Sultan Ahmād I, 1603-1617 A.D.; Sultan 'Uthmān II, 1618-1622 A.D.;
Sultan Muḥammad IV, 1648-1687 A.D.; Sultan Muṣṭafā II, 1695-1703 A.D.;
Sultan Ahmād, 1703-1730 A.D.

3. The Mediterranean

In DUR. the author presents historical information about Ottoman
naval affairs in the Mediterranean. He records several events and
describes the Ottoman conquest of Cyprus, Crete, the Greek Islands and
North Africa during the 16th century.

4. Russia and Poland

In DUR. the author records several items of interest concerning
Ottoman relations with Russia and Poland during the 17th and 18th centuries.
DUR. is a good source of information about the conflicts with the Russians
(the Musqūf in DUR.*) while the topic of Poland (Bilād al-Līyya in DUR.*)
is less accessible.

** See ibid., n.p. 36, L.2.
c. Contemporary Chronicles

The last part of DUR. contains much information presented in the form of contemporary chronicles. Some of these events are described at length while others receive only a brief mention. The events recorded range from anecdotes about relatives and friends (and the author writes in a personal and intimate manner of these), to famine, earthquakes, fires and plagues affecting the author, as well as astrological curiosities.

Most of the events reported in DUR. concern political groupings, military matters, changes of official personnel, news from the capital Istanbul ... etc. Much of this information is geographically extended through the cities and provinces, such as Cairo, Damascus, 'Akka, Baghdad, Mecca, Mosul, Alexandria, Beirut, Tehran ... and even in Eastern Europe and Anatolia.

1. The French Revolution

The most important chronological events were recorded by the author, as indicated by the following account of the French Revolution and its impact on the Mosull economy:

Yāsin appears to be the only contemporary Arab historian who makes reference to the French Revolution. Later on in DUR., he describes the French campaign led by Napoleon Bonaparte against the Ottomans Egypt in 1213 A.H. = 1789 A.D.

* See Tab. No. IX.
2. **Napoleon Bonaparte**

   The author calls him مونپى (Mounpey). According to Dur., the author gives the important historical narrative dealing with how Napoleon Bonaparte entered Egypt, and records the conflict between the French army and Ottoman Mamluks of Egypt, and shows how the French army expanded its operations to the East, and how the conflict spread to include Palestine and Southern Syria, by giving a detailed account of this period. The author Yasin gives us further information which outlines the results of the important events determining the new political relations between the Ottoman Empire and other European powers, for example, the alliance between Britain, Russia and the Ottomans against France.

3. **The Ashraf of Mecca**

   In his chronicle, the author adequately covers contemporary events, movements, and provincial forces in the eastern Arab region, the Syrian and Iraqi provinces, also al-Hijaz, Yaman and other parts of Arabia. He talks about the Ashraf of Mecca, their effect on the whole of al-Hijaz, their relationships among themselves, their relations with the central Ottoman government in Istanbul, also their central Sharifian religious administration of al-Haram in Mecca. The author's attitude to them was one of acceptance.

4. **The Syrian provinces**

   In his chronicle, the author gives rich material for the history of the contemporary powers in Syria. His main historical material is covering the period of Ahmad Pasha al-Jazzar. Some other information can be found.

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about the situation in the Syrian provinces, and Lebanon. The author gives some information about the Ma'anids and Shihābis of Lebanon. But he includes other valuable historical information about Damascus, Tripoli, Adana, Aleppo, Gaza and Jerusalem. (73)

5. Salafiyya and Wahhabiyya

The accounts dealing with the Wahhābis describe them as a rival religious movement in the modern history of Islam. In DUR, the author presents a spread of little-known information. He recorded views, ideas and events concerning the external challenges the Wahhābis in Southern Iraq and Northern Arabia. The most important elements of the author's reports concerning the Wahhābis are to do with the roots of the movement which go back to the Salafiyya as a religious-intellectual movement in Mosul. When Muhammad Ibn 'Abdul-Wahhab, the founder of the Wahhābis came to Mosul, he was a young student and remained a student throughout his stay in Mosul. (74) He witnessed the ideological skirmishes between the Mosulli Salafīs as a liberal and the Sūfīs as a conservative grouping. The Salafiyya religious-intellectual movement was founded by Malla Ahmad Ibn al-Kūlā. (75) Muhammad Ibn 'Abdul-Wahhab was definitely influenced by Ibn al-Kūlā and his new ideas. The author as a conservative Sūfī, was against the ideas of the Mosulli Salafiyya, and later on against the ideas of the Wahhabīs. The Wahhābiyya movement was disseminated by tribal influences, while the Salafiyya movement remained secluded inside the walls of Mosul. The author explains the Wahhābi external relations with the Ashrāf of Mecca, and describes in detail the Wahhābi tribal raids in Southern Iraq, and the Baghdādī military operations against them. (76)
6. Istanbul

According to the contemporary chronicles presented in DUR., the author gives several reports of many foreign and internal affairs concerning the capital Istanbul, as for example the policy of the Porte, the power of Sultans, Vizirs and government rivals, struggles between the military forces and the Janissaries ... etc. which abounded in the Ottoman Empire during the 18th century. There are several accounts in DUR. of events concerning the city of Istanbul. For example, the author gives several pieces of information about the fires of Istanbul. Each fire broke out in the central part of the city, after which hundreds of deaths occurred. Most of the fires were the result of accidents or carelessness.

7. Iraq

In DUR., the author presents rich historical material of the contemporary powers in Iraq. His main historical material covers the period of the Jalīlīs in Mosul during the 18th century, and much important information can be found about the Mamlūks of Baghdad and rulers of other parts of Iraq. He lists all those who ruled the Iraqi provinces, and we gain an appreciation from his chronicle of the nature of Iraqi society, of the city-dwellers and their social classes of the Arab tribes, of the Kurds in the north, and of other minorities such as Turkumāns and Yazīdīs.*

d. Local History

In DUR. the subject of the Jalīlī dynasty is vital if one is to fully

* For details about "Iraq", see the following pages, pp.128-157.
appreciate the local history of Mosul, the history of Iraq and the history of local powers in the Middle East during the 18th century. The author traces events from the early rise of the Jalīlīs, and describes the city of Mosul and its regions. He furnishes a detailed account of its economy and social life, and he tells of the Turkish rulers who governed Mosul from time to time during or before the Jalīlī era.

1. Local Powers in the Middle East during the 18th century

The Jalīlī house was not the only focus of local administrative power nor did it represent the only policy in the Arab Middle East. Other examples of such concentration of power were the local governors of many provinces. Examples of these are: the short rule of 'Abdullāh Chatachi in Diyar-Bakr; the rule of A'yān's in other southern and eastern parts of Anatolia. (78) The Dey's and Bey's in Ottoman North Africa. (79) The Mamlūk Beys in Egypt. (80) The Zīdāniya and Ahmad Pasha al-Jazzār in Southern Syria and Palestine. (81) The Mamlūk Pashas of Baghdad after the rule of Hasan Pasha and his son Āḥmad Pasha. (82) The 'Azam's in Damascus. (83) The Bābān Kurds of Qara-Jūlān. (84) The Shihābī's of Mount Lebanon. (85) The Bahdīnān Kurds of 'Amādiyya (86) ... all of whom had greatly limited the Ottomans dominion by weakening the structure of Ottoman provincial administration.

These centrifugal forces had three sources on which all the Arab provinces of the Ottoman Empire relied, and which they cultivated in order to strengthen their own position during the 18th century.

The three sources common to the Arab provinces of the Ottoman Empire were:

(1) Family bonds (Dynastic houses), such as: Ashrāf of Mecca; 'Azams
in Damascus; the Ja'ilis in Mosul; and Zidaniyya in Galilee.

(2) The Mamluk household, such as: the Beys of Egypt; the Pashas of Baghdad; and Ahmad Pasha al-Jazzar in Palestine.

(3) Religious and ethnic factions, such as: the Ba'abans' in Qara-Julun; the Bahdinan's in 'Amadiyya; and the Shihabi's in Lebanon.

2. Iraq

The final stages of DUR. are very important for the local historians. It contains a fair amount of records of rarely recorded events, subjects, names, and information all of which are useful for those studying the modern history of Iraq.

The text of DUR. and the additional material in the Apparatus on the historian's purpose, is the most useful and best source for the local history of Mosul during the Ja'ilis. For the historian of 18th and early 19th century in Iraq, the local history of Iraq in the 18th century to be found in DUR. is more important than any other historical source hitherto discovered. By virtue of the sheer size and content of DUR. the author Yasin is considered the only Iraqi historian to have written comprehensively in Arabic on his period of modern Iraqi history.

In DUR., there are several accounts of the political history of Iraq under direct Ottoman rule, and indirect Ottoman rule through the local governments during the 18th century, such as: the political rule of Hasan Pasha and his son Ahmad Pasha, and the Walis of Baghdad, followed by the rule of eleven Mamluk Walis;* also, the Ja'ilis in Mosul and the Baban family in Qara-Julun, (= al-Sulaimaniyya province today).

In addition to such local political history, there is a considerable amount of information on a whole range of topics in social affairs and the

* See Tab. No. X.
<table>
<thead>
<tr>
<th>Name of the Wālī</th>
<th>Status</th>
<th>Period of the rule</th>
<th>End of the rule</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Hasan Pasha</td>
<td>Stpāhī&lt;sup&gt;(a)&lt;/sup&gt;</td>
<td>1116-1136 A.H. = 1704-1723 A.D.</td>
<td>(died)</td>
</tr>
<tr>
<td>2. Ahmad Pasha Ibn Hasan Pasha</td>
<td>Stpāhī</td>
<td>1136-1147 A.H. = 1723-1734 A.D.</td>
<td>1st Reign</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1149-1160 A.H. = 1736-1748 A.D.</td>
<td>(died)</td>
</tr>
<tr>
<td>3. Sulaimān Pasha Abū Lālā&lt;sup&gt;(b)&lt;/sup&gt;</td>
<td>Mamlūk</td>
<td>1162-1175 A.H. = 1748-1762 A.D.</td>
<td>(died)</td>
</tr>
<tr>
<td>4. 'Alī Pasha Ibn al-'Ajami</td>
<td>Mamlūk</td>
<td>1176-1178 A.H. = 1762-1764 A.D.</td>
<td>(killed)</td>
</tr>
<tr>
<td>5. 'Umar Pasha</td>
<td>Mamlūk</td>
<td>1178-1189 A.H. = 1764-1775 A.D.</td>
<td>(killed)</td>
</tr>
<tr>
<td>7. 'Abdullāh Pasha</td>
<td>Mamlūk</td>
<td>1189-1192 A.H. = 1775-1778 A.D.</td>
<td>(died)</td>
</tr>
<tr>
<td>8. Hasan Pasha</td>
<td>Mamlūk</td>
<td>1192-1194 A.H. = 1778-1780 A.D.</td>
<td>(escaped)&lt;sup&gt;(c)&lt;/sup&gt;</td>
</tr>
<tr>
<td>9. Sulaimān Pasha the Great</td>
<td>Mamlūk</td>
<td>1194-1217 A.H. = 1779-1802 A.D.</td>
<td>(died)&lt;sup&gt;(d)&lt;/sup&gt;</td>
</tr>
<tr>
<td>10. 'Alī Pasha Abaṭa</td>
<td>Mamlūk</td>
<td>1217-1223 A.H. = 1802-1808 A.D.</td>
<td>(killed)</td>
</tr>
<tr>
<td>11. Sulaimān Pasha the Little</td>
<td>Mamlūk</td>
<td>1223-1225 A.H. = 1808-1810 A.D.</td>
<td>(killed)</td>
</tr>
<tr>
<td>12. 'Abdullāh Pasha</td>
<td>-</td>
<td>1225-1228 A.H. = 1810-1813 A.D.</td>
<td>(killed)</td>
</tr>
<tr>
<td>13. Sa‘īd Pasha Ibn Sulaimān Pasha&lt;sup&gt;(e)&lt;/sup&gt;</td>
<td>Mamlūk</td>
<td>1228-1234 A.H. = 1813-1818 A.D.</td>
<td>(killed)</td>
</tr>
<tr>
<td>15. Qāsim Pasha al-'Umar&lt;sup&gt;(f)&lt;/sup&gt;</td>
<td>(Mosull)</td>
<td>1237 A.H. = 1831 A.D.</td>
<td>(killed)</td>
</tr>
<tr>
<td>16. 'Alī Riḍā Pasha al-Lāz&lt;sup&gt;(g)&lt;/sup&gt;</td>
<td>(Georgian)</td>
<td>1247-1258 A.H. = 1831-1842 A.D.</td>
<td></td>
</tr>
</tbody>
</table>
Notes to the Tab. No. X.

(a) He was from the European origin.
(b) He was a son-in-law of Ahmad Pasha Ibn Hasan Pasha.
(c) He escaped from Baghdad, and died in Diyar-Bakr.
(d) His Ketkhuda Ahmad Pasha (Mamlūk) was killed.
(e) He was son of Sulaimān Pasha the great.
(f) He was Qā'īm-Maqām of the Wālī. His full name is:
Qāsim Pasha Ibn Hasan Ibn Ahmad Ibn 'Alī Abū - al-Fadā'il
Ibn Murād Ibn 'Uthmān Ibn 'Alī Ibn Qāsim al-'Umarī al-Mawṣūlī,
see Chap. I, Tab. No. II.
(g) He was appointed as Wālī of Baghdad, Basra Shahrazūr, as well as Aleppo; see Sulaimān Fā'iq, Tarīkh Baghdād, Baghdad 1962, p.181. (لرز) or (المئ ) al-Lāz (T.): Name of a tribe, of Georgian origin, inhabiting the country at the south-east corner of the Black Sea; see Redhouse, op.cit., p.1618.
economic life of Iraq during the same period.

By comparison with Baghdad and other Iraqi counties, DUR. offers more information about Mosul. In DUR. the author's records of local history during the 18th century cover the following topics:

1. The administration of the local governments.
2. The political relations with the central government in Istanbul.
3. The political relations among the Iraqi local powers, particularly the stronger two powers of Mosul and Baghdad.
4. The administration of Iraqi tribes by the two greater powers in Mosul and Baghdad.
5. Wars with Iran as a large part of the Ottoman-Persian conflict.
6. The social, cultural and economic life of Iraq.

3. The Local History of Mosul
(The Jalīlī house)

1. Introduction

The local Ottoman history of Mosul has generally been considered by modern academics to occupy a great position culturally, politically and militarily in the Ottoman history of the 18th century.

DUR. contains full details of the local history of Mosul during the rule of the Jalīlī dynasty under which the author lived. The historical material or the literary forms of this local history is completely independent as far as other local sources are concerned. The author does not base any local information of Mosul on any written sources except MAN. and RAW. He used only these two books and quoted only some biographical material from them. The remaining chronicles and biographical material appear to have been written by himself.
In his recording the local history of Mosul, he either was himself an eye-witness of the events or he had heard about them from other eye-witnesses.

(2) Establishment

Although the Jālīlī's had lived in Mosul since the first half of the 17th century, they had been living before in Diyār-Bakr or Ḥiṣn-Kaīfa. The author of DUR. does not mention their origin, but through the Jālīlī's themselves we know that they belonged to the Taghlib, one of the famous Arab tribes who lived in the Jazīra of northern Iraq. The Jālīlī's only rose to power in 1726 A.D. = 1139 A.H., when Ismā'īl Pasha b. 'Abdul-Jalīl was appointed as Wālī of Mosul. The author Yāsīn begins the history of the Jālīlī's with the period of Ismā'īl Pasha, but gives very little information about him and his period. Ismā'īl Pasha ruled Mosul for only one year, and the Jālīlī's gradually gained more power and prestige.

DUR. as one of the earliest sources to the period, gives the most complete accounts of the establishment of this dynasty in Mosul, their administrative role in many provinces in the eastern side of the Ottoman Empire, and their military efforts in campaigns against the Persians through Ḥāj Husain Pasha b. Ismā'īl Pasha as Wālī of Mosul. The most important event recorded was when Ḥāj Husain Pasha succeeded in his resistance against Nadir Shah and his armies, 300,000 troops, during the siege of Mosul 1156 A.H. = 1743 A.D.

(3) Ḥāj Husain Pasha

This is the most recurrent name in DUR. Ḥāj Husain Pasha was born in Mosul 1108 A.H. = 1696 A.D., and performed the pilgrimage to
Mecca in 1132 A.H. = 1720 A.D. He was appointed as Wālī of Mosul for the first time in 1143 A.H. = 1730 A.D., when he was a Beylerbeyi when he was thirty five years old. (94) After about six months, he was appointed as Wālī of Amasiya. He returned to Mosul in 1144 A.H. = 1731 A.D. where he spent four years as Wālī (until 1148 A.H. = 1735 A.D.), during which period he obtained the Ottoman rank of Wazīr, given to him by the Wazir 'Abdullah Pasha Köprülü from the porte, when the latter was going through Mosul in 1147 A.H., to attack Nādir Shah near Erivan of Armenia, he bestowed upon Ḥāj Husain Pasha a robe of Wizāra. (95)

Ḥāj Husain Pasha did not rule Mosul continuously. He was appointed as Wālī of Mosul eight times, and only ruled Mosul for 13 years out of the total of 28 years between 1143 A.H. - 1171 A.H., (96) and during the remaining 15 years, he ruled many other provinces, such as: Amasiya, Van, Erzurum, Kars, Adana, Sivas, Kutahiya, Basra and Aleppo. (97)

Ḥāj Husain Pasha al-Jalīlī died in Mosul on 19 Dhul-Qa'da 1171 A.H. = 25 July, 1758 A.D. (98)

(4) Mosul and the conflict with Iran

The Jalīlīs of Mosul were in the centre of the Ottoman conflict against the Persians during the first half of the 18th century. They were acting the role of the Ottomans in Northern Iraq and Eastern Anatolia.

a. Role of Ḥāj Husain Pasha

(1) Ḥāj Husain Pasha, Wālī of Mosul and Ahmad Pasha Ibn Hasan Pasha Wālī of Baghdad became allies. Their united armies occupied the city of Hamadān in Iran, 1136 A.H. = 1724 A.D. (99)
(2) Haj Husain Pasha participated with Ahmad Pasha Ibn Hasan Pasha Wall of Baghdad in the war against Shah Tahmasp in 1144 A.H. = 1731 A.D. (100)

(3) Haj Husain Pasha defeated the Persians in their assaults against Mosul, under the leadership of Nargis Khan in 1145 A.H. = 1732 A.D., near Mosul. (101)

(4) Haj Husain Pasha and his local military force helped the Grand-Vizir Tupal Uthman Pasha against the Persian campaign under the leadership of Tahmasp Quli (Nadir Shah later); the second battle in which Tupal was unsuccessful took place near Kerkuk, Northern Iraq in 1146 A.H. = 1733 A.D. (102)

(5) Haj Husain Pasha defeated Nadir Shah and his 300,000 troops during a great siege of Mosul, which resulted in a bloody battle between Mosul and the Persians in 1156 A.H. = 1743 A.D. (103)

(6) Haj Husain Pasha took part with the Wall of Diyar-Bakr and the leader of Crimea in an attack on Nadir Shah and his Persian troops in 1158 A.H. = 1745 A.D. (104)

b. The Siege of Mosul as given in DUR.*

The author of DUR. describes in detail, the rise to power of Haj Husain Pasha al-Jallî, and his conflict with the Persians, especially his role as Wall of Mosul during the hard days of the siege of Mosul by Nadir Shah in 1156 A.H. = 1743 A.D. (105)

In his detailed account of the events of this siege, the author of

* In his book, R. Olson did not use this account of the siege.
DUR. has presented very rich material. He describes Nadir Shah's military forces and the steps taken by the national local Mosuli army in defence, his expedition through Northern Iraq, the number of soldiers, the political attitudes of the masses and the government, and the social conditions in Mosul which was facing one of the great powers in the East. The author Yasin explains the operations of defence in Mosul and the role of the Mosuli people and their government. He also gave daily descriptions of the siege and the war between Mosul and Nadir Shah whose forces expended about 50,000 explosive missiles; also the role of the Wali Haj Husain Pasha, his brother 'Abdul-Fattah, and his two sons Murad and Muhammad Amin; also the role of Husain Pasha al-Qazugchi Wali of Aleppo and his 15,000 troops as well as the role of the 500 Suran Kurds with their leader Quch Pasha, and the role of the whole Mosuli people. Husain Pasha al-Qazugchi was appointed as Muhafiz of Mosul by the Porte. (106)

Nadir Shah's great attempts to occupy Mosul failed. Nadir Shah asked the victor Haj Husain Pasha to send a diplomatic mission bearing the pact of surrender which was signed later between the two conflicting sides. (107)

After analysis of this account in DUR., it is clear that the author records in DUR. 2 the accounts of the siege in much more detail than he does in DUR. 1.

In DUR. 1 and DUR. 2, the author sheds light on the following important aspects of the siege: the local policy; the attitude of Ahmad Pasha Ibn Hasan Pasha Wali of Baghdad (108) ... and the outcome of the
siegé and the violent and bloody battle; while the story of the siege by
the author's brother Muḥammad Amin in MAN. gives a record of the
complete military operations of the war between the Mosuli's and the
Persians. (109)

Mosul's victory against the Persians in the siege has particularly
confirmed the prestige of the house of Ḥaj Ḥusayn Pasha al-Jalīlī, whose
descendants almost monopolized the office of Walī of Mosul and other
Ottoman provinces in general until the second decade of the 19th century.*

5. Administration

This covers the nomination of the Walīs in Mosul, Baghdad,
Qara-Jūlān and Bāṣra, as Iraqi provinces, as well as other Ottoman
provinces; their names and the period of governing, also their political
relations with the central government in Istanbul, and their administrative
relations among themselves. The author Yaṣīn gives full details of the
administration in Iraq, he also deals with the rebellion against the Mamlūks
of Baghdad by some Iraqi tribes in Southern Iraq. He describes the Walīs
of Mosul and their dealings with the Mamlūks of Baghdad, who were a
strong power in Iraq; with the Kurds in Northern Iraq; with YazĪdīs in their
province and with the people of the city of Mosul. (110)

In DUR. the author gives information about the administrative system
and the military forces in Mosul.** Also, he describes in detail each of
the following Jalīlī rulers and their role in local and Ottoman history:

* See App. No. 5.

** See Tab. No. XI.
The author also presents many other Jalîlî figures famous in other fields, amongst them were: princes, administrators, landowners, literary men ... etc. Beside the Jalîlîs, the author describes other aristocratic families, officials and administrators in Mosul, together with their social, political and official roles in administration. It is necessary to mention here that the official language in Mosul was Arabic.
Tab. No. XI: The administrative and military structure of the Government of Mosul during the Jalili era

The Wali (Pasha) of Mosul

- Khazandar
- al-Mutasallim
- Katkhuda
- Diwan al-Insha'

(The army)

- Agha of Janissaries
  - Agha of Janissaries
    - Alay-Bug
      - Bash-Dilli
        - Dalatiyya
      - Tufangachi-Bashi
      - Tufangachi s
    - Sibahi s
  - Alay-Bug
    - Onunju (= Urta No. 10)
    - Yiyirmi-Yedi (= Urta No. 27)
    - Otuz-Bir (= Urta No. 31)
    - Elli-Iki (= Urta No. 52)
    - Elli-Sekiz (= Urta No. 58)

- Agha of Janissaries
  - Agha of Janissaries
    - Alay-Bug
      - Bash-Dilli
        - Dalatiyya
      - Tufangachi-Bashi
      - Tufangachi s
    - Sibahi s

Ich Mihtir - Bashi
- Mihirkhaneh
- Tatar - Aghasi
- Qunaq-Tatar
- Akhur-Aghasi

Qadi Anadolu
- Naqib al-Ashraf
- Mufi of Hanafi's

Qadi
Aghā of Janissaries (Yeniçeri Agāsī) : The chief officer of the Janissary corps.

Alāy-Begī : A Colonel of the army.

Ākhūr-Agāsī : Lord of the stable.

Bāsh - Dilli : The head of Dalatiyya group.

Chūkhadār Agāsī (Choqadar Agāsī) : A special kind of foot equerry to the Sultan.

Ich - Agāsī : Footman bearing a kind of iron rake with a long handle.

Ich Mihtir - Bāshi : The leader of a band of music.

Ketkhudā : A steward agent representative of an organization to the government — (1) the deputy of a beylerbeyl or provincial governor; (2) the senior officer of a craft guild, representing the guild to the government.

Khazandār : A treasurer.

Mihtir-Khāneh : A military band in the suite of a prince.

al-Mutasallim : The deputy lieutenant governor and tax collector for the Wilāyāt.

Qūnāq - Tatar : An official house of the government courier.

Sibāhī : A cavalryman.

Tufingachī (Tufengjī or Tufekjī) : A musketeer or a policeman.

Tufingachī-Bāshi : The chief of the police attached to a Pasha.

Tatar or Tātār (Tātār - Agāsī) : The superintendent of government couriers.

Urṭa : A regiment among the Janissaries.
6. The Economy

DUR. also deals with the economic and social life in Mosul during the Jalīlī era. The author mentions several economical events and information, summarized in the following points:

(1) DUR. shows the origins of economic activity in several provinces, areas and cities which were linked with Mosul by the geographical trade routes.

(2) It records comprehensively fluctuation and changes, (e.g. prices of commodities, or types of agricultural produce) year by year. Sometimes it deals with the causes of these fluctuations.

(3) DUR. presents through local events in Mosul the formation of businesses among groups of local working people and the establishment of trade-unions. It goes into the effect of politics on the lives of trade-unionists. For example, the author Yasīn mentions carnivals organised by trade-unions on political local or Ottoman occasions. (111)

(4) The author of DUR. recorded all the famines and diseases in Mosul during the 18th century. He gave many examples and details of disasters he witnessed with his own eyes, through which he appeared to be vaguely critical of the rich who sometimes did not lend a helping hand to the suffering and afflicted poor, especially when the economy was in bad shape.

(5) The author also took interest in recording natural events, such as, unaccountable phenomena, strange sidereal conjunctions and natural phenomena such as; fires, heavy rains, floods, violent winds, ice in the Tigris, droughts, earthquakes and thunderbolts.

(6) The numerous epidemics which struck Mosul during the author's
lifetime are thus recorded here, detailed accounts are given about their effect on trade, markets, local financial policy in Mosul, and the role played by the rich in such policy.

(7) There is also detailed information given of food prices, victuals and sources of supply.

(8) The author gives some information about the city of Mosul, its buildings, bridge gates, walls, markets and its countryside.

(9) In DUR, the author mentions the weights which were used in Mosul during his life, such as: Qantar, Wazna Maslawiyya, Wazna Baghdadiyya, Ardab, Huga and Waqliyya. Also he mentions several kinds of Ottoman coin such as: Farra, Qirsh, Sagha, Misriyya and Aqche.

The above information gives us a vivid view of the economic life of Mosul during the 18th century.

7. The Society

In DUR, the author gives several important facts about the society of Mosul, the city and the province. He recorded useful material of social life in Mosul.

The society of the city of Mosul was made up of a mixture of Arabs, Kurds and Turks. The majority were Arabs. For trading reasons, several people from Syria, Jazirat Ibn 'Umar, Diyar-Bakr, Sinjar, Mardin, Kurdistan and Takrit had settled in Mosul during the 16th, 17th and 18th centuries. The old Arab society in Mosul contained all those emigrations. The language of Mosuli society was Arabic containing several Turkish, Kurdish and Aramaic words.
The old social classes in the city of Mosul appear clearly in DUR. There were:

1. The aristocratic families (rulers and landowners).
2. The merchants.
3. The 'Ulama'.
4. The army.
5. The people of business, such as (Dabbāghūn, Sarrajūn, Saaffarūn, Bannā'ūn, Haddādūn, Saqqā'ūn, Khayyātūn, etc).
6. The workers and poor people.

The majority of the people were Muslims. The Muslims were divided into Ḥanafīs and Shi'īs, but the majority were Ḥanafīs.

The minority of Christians were divided into Chaldaeans, Orthodox and Catholics. There were a minority of Jews in Mosul, but the author Yāsīn does not mention that.

The various people of the province of Mosul were settled in villages and small towns. They were divided into:

1. The Arabs
   a. The Arabs of rivers.
   b. The Arabs of al-Jazīra and deserts.
   c. The Arabs of grassland.
2. The Chaldaeans.
3. The Kurds.
4. The Turkumans.
5. The Shabaks (Persian origin).
6. The Yazīdīs.
8. **The Interior Affairs** *(114)*

DUR. looks into the internal affairs of Mosul during the Ottoman period, such as the local conflict between the 'Umarī and Ashraf families since the 16th century.

The author seeks to explain the local conflicts and their events in the light of the confrontation of divergent political and military forces operating in Mosul province.

The author considers the local conflicts in Mosul during the Jalīlī era were an outcome of the problems of the Turkish Waļī's in dealing with Mosul as well as the political divisions in the Jalīlī family itself and its relationship with the following:

1. The Turkish Waļīs.
2. The Janissary military forces.
3. The internal relationships within the Jalīlī family.
4. The Mosuli people.

Mosul during the Jalīlī era had witnessed many local conflicts which blazed against the Turkish Waļīs or the Janissaries on two fronts:

1. Madan which is situated in Eastern Mosul near the Maidān quarter.
2. 'Irāq which is situated in Southern Mosul near the Bab al-'Irāq quarter.*

9. **The Culture of Mosul** *(115)*

DUR. contains useful material of the origins and history of culture and education in Mosul during the Jalīlī era. The author gives much detail on this subject. The author describes the old schools and mosques, schools and libraries founded by those engaged in private enterprise and their teachers and scholars.

* See map No. III.
DUR. gives details of subjects that were taught and sources that were used by teachers. The authors, contemporary scholars (and near contemporaries), include some Baghdādī's, Halabī's and Kurds.

In his biographical material, the author presents many paragraphs of each personality of his own 'Umarī family, Jaĭlī family and other representatives of 'Ulāma and the 'Udāba from other families.

The poetry of Mosul during the 18th century contained in DUR. is original and genuine, produced by virtue of the high level of the literary life in Mosul under the Jaĭlī's.

DUR. is considered as a main source of many samples, literary pictures and sketches, which may help the researchers and critics to clarify the popularity of poetry and prose in Mosul during the Ottoman period of Arab culture. It seems that Mosul was the main centre of that literary life and Arab culture in the Middle East.
Tab. No. XIV: The House of Haj Husain Pasha

Hamrā' = Haj Husain Pasha = Maryam
1108-1171 A.H.

Salīm Bey  As'ad Bey  Hasan Pasha
1149-1165 A.H.  1170-1224 A.H.  1172-1233 A.H.
= Fardus

Hamrā' = Haj Husain Pasha = Maryam
1108-1171 A.H.

Murād Pasha  Gāzī Muḥammad Amīn Pasha
1127-1159 A.H.  1132-1189 A.H.

(See Tab. No. x)  (See Tab. No. xv)

Sa'dallāh Pasha
1167-1227 A.H.

Muṣṭafa Bey  Ahmad Bey
1192-1211 A.H.  1203-1243 A.H.
<table>
<thead>
<tr>
<th>Tab. No. XV</th>
<th>The House of Muhammad Amin Pasha (Ghazi)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muḥammad Amin P. (Ghāzī) = Halīma</td>
<td>1132-1169 A.H.</td>
</tr>
<tr>
<td>Muḥammad P.</td>
<td>1170-1221 A.H.</td>
</tr>
<tr>
<td>Muhammad B.</td>
<td>1220-44 A.H.</td>
</tr>
<tr>
<td>'Abdullāh B.</td>
<td>1243-86 A.H.</td>
</tr>
<tr>
<td>'Abdu'llāh Amin B.</td>
<td>Mahmūd B.</td>
</tr>
<tr>
<td>'Abdullāh B.</td>
<td>1243-86 A.H.</td>
</tr>
<tr>
<td>Khalīl B.</td>
<td>Ayūb B.</td>
</tr>
<tr>
<td>'Abdu'llāh B.</td>
<td>1260-77 A.H.</td>
</tr>
</tbody>
</table>
Tab. No. XVI: The House of Murād Pasha

1127-1159 A.H.
Murād Pasha

1153-1185 A.H.
'Abdullāh B.

1183-1237 A.H.
'Abdul-Rahmān Pasha

1181-1212 A.H.
Murād B.

1208-1256 A.H.
Muhammad B.

1246-1285 A.H.
'Abdullāh B.

1244-1264 A.H.
Sa'īd B.

1238-1323 A.H.
'Abdul-Rahim B.

1237-49 A.H.
Qāsim B.
Tab. No.XVII: Contemporary Monarchs of the Ottoman Empire and Persia

<table>
<thead>
<tr>
<th>Date</th>
<th>Name of Sultan</th>
<th>Date</th>
<th>Name of Shah</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1512</td>
<td>Salīm I</td>
<td>1500</td>
<td>Isma‘īl I</td>
<td></td>
</tr>
<tr>
<td>1520</td>
<td>Sulaimān I</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1566</td>
<td>Salīm II</td>
<td>1524</td>
<td>Tahmasp I</td>
<td></td>
</tr>
<tr>
<td>1574</td>
<td>Murād III</td>
<td>1576</td>
<td>Isma‘īl II</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1578</td>
<td>Muhammad Khud-</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>abanda</td>
<td></td>
</tr>
<tr>
<td>1595</td>
<td>Muhammad III</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1603</td>
<td>Ahmad I</td>
<td>1587</td>
<td>'Abbas the Great</td>
<td>Safawis.</td>
</tr>
<tr>
<td>1617</td>
<td>Mustafā I</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1618</td>
<td>'Uthmān II</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1622</td>
<td>Mustafā I</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1623</td>
<td>Murād IV</td>
<td>1629</td>
<td>Safī</td>
<td></td>
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<tr>
<td>1640</td>
<td>Ibrāhīm</td>
<td>1642</td>
<td>'Abbās II</td>
<td></td>
</tr>
<tr>
<td>1648</td>
<td>Muhammad IV</td>
<td>1667</td>
<td>Sulaimān</td>
<td></td>
</tr>
<tr>
<td>1687</td>
<td>Sulaimān II</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1691</td>
<td>Ahmad II</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1695</td>
<td>Mustafā II</td>
<td>1694</td>
<td>Husain</td>
<td></td>
</tr>
<tr>
<td>1703</td>
<td>Ahmad III</td>
<td>1722</td>
<td>Mahmūd Khan</td>
<td>Afghan.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1723</td>
<td>Ashraf Khan</td>
<td>Both claiming</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>the throne.</td>
</tr>
<tr>
<td>1730</td>
<td>Mahmūd I</td>
<td>1730</td>
<td>Tahmāsp II(Safawi)</td>
<td>Afshars.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1736</td>
<td>Nadir</td>
<td></td>
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<td></td>
<td></td>
<td>1747</td>
<td>'Adil</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>1749</td>
<td>Shah Rukh and</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td>other: anarchy</td>
<td></td>
</tr>
<tr>
<td>1754</td>
<td>'Uthmān III</td>
<td>1757</td>
<td>Karīm Khan</td>
<td>Zand: Regent.</td>
</tr>
<tr>
<td>1757</td>
<td>Mustafā III</td>
<td>1779</td>
<td>Anarchy</td>
<td></td>
</tr>
<tr>
<td>1773</td>
<td>'Abdul-Hamīd I</td>
<td>1796</td>
<td>Agha Muhammad</td>
<td></td>
</tr>
<tr>
<td>1789</td>
<td>Salīm III</td>
<td>1797</td>
<td>Fath 'Alī</td>
<td>Ǧaǰars.</td>
</tr>
<tr>
<td>1807</td>
<td>Mustafā IV</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1808</td>
<td>Mahmūd II</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1839</td>
<td>'Abdul-Majīd</td>
<td>1834</td>
<td>Muhammad</td>
<td></td>
</tr>
</tbody>
</table>
NOTES

(1) Catalogus Codicum Orientalium ..., loc. cit.

(2) DUR. 1, MS v, fol. 2a.

(3) Cf. GHA., p. 9 and see MANH., fol. 1b.

(4) Cf. QUR., fol. 82a.


(6) DUR. 2, MS B, fol. 1a.

(7) DUR. 2, MS BR, fol. 1a.

(8) DUR. 2, MS Bn, "The title".

(9) DUR. 1, MS v, fols. 1a-2a.

(10) See Chap. 2, n.62.

(11) See ibid., n.34.

(12) See ibid., n.32.

(13) See ibid., n.33.

(14) See ibid., n.60.

(15) See ibid., n.64, n.118.

(16) Tārikh al-Ḥaram; it has proved impossible to identify this work.

(17) See Chap. 2, n.34.


(20) See Chap. 2, n.65.

al-Tabaqāt, the following five titles are known as: al-Tabaqāt; Tabaqāt al-Hanafiyya; Tabaqāt al-Shāfi‘iyya; Tabaqat al-Subkī; Tabaqāt al-Shu'ara‘ and Tabaqat al-Mujtahidīn. It has proved impossible to establish to which of these Yāsīn refers.

It is RAW.

It is MAN.

Marāṭī‘ al-Aḥdāq; this work cannot, it appears, be traced, nor can its author be established.

Muṣṭafā Na‘īm, Tarīkh ..., 6 vols., Istanbul, 1280 A.H. = 1863-4 A.D.

DUR. 1, MS v, fol. 16, see also Text, p. iii.

MS Bn, fol. 375b.

Ibid., fol. 350b.

Ibid., fol. 416a.

Ibid., fol. 372a.

Ibid., fol. 373b.

Ibid., fol. 348a.

Ibid., fol. 421a.

MS Bn, fol. 422b. The French campaign under the leadership of Napoleon Bonaparte against Yāfā in 1213 A.H. = 1798-9 A.D.

Ibid., fol. 350a.

Text, pp. 361-6, and Apparatus Criticus, pp. 889-898.

MS Bn, fol. 372a; and see Apparatus Criticus, p. 895.

Ibid., fol. 377b.

Ibid., fol. 404a.
(41) Ibid., fol. 387b.
(42) Loc. cit.
(43) Ibid., fol. 388b.
(44) Ibid., fol. 410a.
(45) Ibid., fol. 415a.
(46) ZUB., p. 39.
(47) GHA., p. 9.
(48) DUR. 1, MS v, fol.
(49) NISA., pp. 35-6.
(50) See Text, p. 58 and Apparatus Criticus, p. 552.
(51) See Chap. 2, n. 32.
(52) See App. 3.
(53) Text, p. 18 and Apparatus Criticus, pp. 522-3.
(54) Text, p. 167, 172; and cf. Shaw, op. cit., 1/194-5.
(55) Text, p. 199, and Apparatus Criticus, pp. 675-6.
(56) For historical details, see S. Shaw, History of the Ottoman Empire, vol. 1, pp. 186-219.
(59) Text, p. 15 and see App. 1.
(60) Ibid., p. 9.
(61) Ibid., p. 10.
(62) Ibid., p. 13, 15.
(63) Ibid., p. 15.
(64) Ibid., p. 20, and see Pitcher, An Historical Geography of the Ottoman Empire, Leiden - Brill, 1972, p. 112.
(65) Ibid., pp.35 and 36.

(66) Ibid., p.463.

(67) Apparatus Criticus, p.1169 and GHR., p.58.

(68) Ibid., p.484 and Apparatus Criticus, pp.1138-1142.

(69) Ibid., p.492 and Apparatus Criticus, loc. cit.

(70) Ibid., p.484, 486 and Apparatus Criticus, loc. cit.

(71) Ibid., p.486 and Apparatus Criticus, pp.1145, 1167.

(72) For historical details, see Gerald de Gaury, Rulers of Mecca, London 1951.

(73) For historical details about Syria and Lebanon, see Philip K. Hitti, History of the Arabs, Tenth ed., Hong Kong 1980, p.731.

(74) Text, p.466, and Apparatus Criticus, pp.1101-2; and see GHR., p.34.

(75) Ibid., p.386 and Apparatus Criticus, p.942, and see SAIF., fol. 11b.

(76) For historical details, see Longrigg, Four Centuries of Modern Iraq, pp.212-217.

(77) 'Alī Amīrī, Tadhkirat Shu'ra' Āmid, Maṭba'at Āmidī, 1327 A.H., p.265.


(79) For historical details, see "Algeria" article in En 2, 1/368-9.


(81) For historical details, see Philip K. Hitti, History of Syria including Lebanon and Palestine, London, 1951, pp.661-696.

(82) For historical details, see S.H. Longrigg, op. cit., pp.123-249.

(83) For historical details, see K.K. Barbir, Ottoman Rule in Damascus 1708-1758, Princeton, 1980.
See Longrigg, *op. cit.*, p.179.

See Philip K. Hitti, *loc. cit.*


See Kemp, *op. cit.*, p.75.


Text, p.342.

*Loc. cit.*


Text, pp.361-5, and *Apparatus Criticus*, pp.889-896; also *MAN.*, 1/149-162.

Text, p.320.


See *MUN.*, pp.81-8, *SAL.*, pp.60-8, and App. No. 5.

See *SHAM.*, *loc. cit.*, and Olson, *op. cit.*, p.170.

Cf. S. al-Jalīlī in his supplement No. 1, *loc. cit.*

Cf. IBL., 5/212.


(103) Text, pp.361-5, and cf. MAN., 1/149-166, and Olson, op.cit., pp.165-183.

(104) See S. al-Jalīlī, op.cit., p.115.

(105) Text, loc. cit., and Apparatus Criticus, pp.889-897.


(107) Text, p.363, and cf. MAN., 1/ pp.159-160.

(108) Text, p.361-3.

(109) Cf. MAN., 1/151-158.


(111) See Apparatus Criticus, p.939.

(112) For economic details, see Nuri Prer, Osmanllarda Madeni Paralar, Istanbul, 1968.

(113) For historical details, see Kemp, op.cit., pp.26-38.

(114) For historical details, see Lanza, op.cit., pp.42-45, and MUN., p.183.

SUPPLEMENT

The methods and conventions used in the edition of DUR. 1 and DUR. 2.
Methods employed in the edition of DUR. 1 and DUR. 2

Below are given the methods which I have used in the edition of MSS DUR. 1 and DUR. 2.

a. The Text

The present edited text is based on the Vienna MS, in order to preserve the author's original DUR. 1. Secondly, because DUR. 2 differs so widely from DUR. 1, it is of no use for the establishment of the Text of DUR. 1. Thirdly, the two texts are not produced separately because both DUR. 1 and DUR. 2 overlap in some areas, such as: having the same title and structure. Fourthly, DUR. 1 is the older version.

There is no doubt that the author used DUR. 1 to compile DUR. 2. Therefore, the present text contains the material of DUR. 1, while the material of DUR. 2 is partly found in the text and partly in the Apparatus Criticus.

The text of DUR. 1, the present text of this research, is a universal work written in an annalistic style and the textual material of the present text covers the period 920-1218 A.H. = 1514-1803 A.D., each year dealing with a variety of material, such that the reader could obtain an annual picture of events. Structurally, each year contains several individual paragraphs, so that the reader of the present text can readily find any particular paragraph of interest. Each paragraph is introduced with the word "The year of any section, the word "السنة", introducing a paragraph, and some other words or phrases are written in red ink. To represent this...
differentiation, parentheses are used.

Also, in the present text, the years are written in the middle of the page, whereas the paragraphs, main sections and poetry are usually written on a new line. For the sake of clarity, other brackets, dashes and marks, such as < >, @...@, "...", and -...-* have also been used.

Some standardisation of grammar and orthography has been established; wherever this has caused divergence from the MSS, the divergence has been noted. Notes to the text are collected in a separate section, and the numbers and letters which appear on each page as superscripts refer the reader to Apparatus Criticus.

b. **Apparatus Criticus and the system of Integrated Comparison of all DUR. MSS.**

The Apparatus Criticus contains all the different readings of DUR. 1 and DUR. 2. It also contains all the additional material occurring in DUR. 2 and other MSS. It deals with distortions, additions and omissions found through comparative criticism between the MSS of DUR. This critical section cannot be read without the text.

Below are given the steps used in the critical comparison of the MSS of DUR.:

1. Transcription of the text of the original MS of DUR. 1 (v), and its comparison with the other MS of DUR. 1 (p).

2. Transcription of the text of the original MS of DUR. 2 (Bn), and its

* For explanations, see list of Marks and Signs.
comparison with the other MSS of DUR. 2, B, BR.

(3) Comparative study of the text of DUR. 2, and its textual variants with the main text of DUR. 1.

(4) Integrated comparison of all MSS of DUR. 1 and DUR. 2.

E.g. The methods mentioned above applied to the first paragraph of the present text ** yield (b) as the result of the following steps.

(1) The first paragraph from DUR. 1 (MS v):

سنـة تـسعـائـة وعـشرـين تـوـفي اـحـد الأـدـبـاء، وأـكـمـل الفـضـلاء زـرـا
الـشـهـبـر في بـديـع الـزـمـان لـهُ نـظـم بالـتـرـكـي تـوـفي بـديـنـة الـلـامـبـلـ.

is compared with MS p.

As there are no variations, no comment is necessary.

(2) The first paragraph of DUR. 2 (MS Bn):

سنـة تـسعـائـة وعـشرـين تـوـفي الأدـبـاء الفـضلـاء 2 والأـحـبـر الأـلـمـ2 زـرـا
الـشـهـبـر في بـديـع الـزـمـان تـوـفي بـديـنـة 3 الأـسـلـامـبـلـ.

is compared with MSS B, BR.

There are no variations in B and the variations in BR yield the following apparatus.

<table>
<thead>
<tr>
<th></th>
<th>BR</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>وعـشرـين</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>om. BR</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>om. BR</td>
</tr>
</tbody>
</table>

(3) The paragraph of DUR. 2 is compared with the paragraph of DUR. 1 archetype.

(4) Integrated comparison of all MSS of DUR. 1 and DUR. 2 yields the following:

a) Text (DUR. 1 (v))

سنـة تـسعـائـة وعـشرـين تـوـفي الأدـبـاء، وأـكـمـل الفـضـلاء زـرـا
الـشـهـبـر في بـديـع الـزـمـان لـهُ نـظـم بالـتـرـكـي تـوـفي بـديـنـة اـلسـلـامـبـلـ.

** See Text, p. 1.
b) **Apparatus**

1. It has been necessary to present the Apparatus Criticus separately from the text.

2. The notes have been arranged according to the pages of the text to which they refer, i.e. notes concerning page 50 are arranged under a heading: **page No. 50**. In some cases the notes to up to four pages of the text have been gathered under one heading, e.g. pp. 50-3.

3. The material in Apparatus Criticus has been indicated by numbers or letters.

4. The European numerals and Roman alphabet are employed in Text and apparatus, while the Arabic numerals are employed in the Apparatus Criticus, for noting the variations in the MSS of DUR. 2.

5. For the use of brackets and other conventional marks, see list No. 4.

6. Additional paragraphs from DUR. 2, written in the margins or text of MS Bn, and introduced with لفته, have been recorded in the Apparatus Criticus, marked by a line below لفته, viz. لفته.

7. In view of the considerable differences between DUR. 1 and DUR. 2, in dealing with the period 1212-1218 A.H., dual texts have been presented: the versions of DUR. 1 and DUR. 2 then, have not been integrated but the material of DUR. 2 (MS Bn) has been recorded and compared with MSS B, BR.
8. In view of the considerable differences between DUR. 2 (MS Bn) and MS BR, in dealing with events, literary material ... etc. paragraphs from MS Bn and BR have, on occasion, been presented separately.

9. The separate section of the additional material from DUR. 2 which covers the period 1219-1226 A.H. has been transcribed from MS Bn and compared with MSS B, BR.

10. For abbreviations see List of Abbreviations of Apparatus Criticus (p.xvii).

c. The Notes to the Text

1. These notes are presented as Appendix No. 1 and are limited to the material canvassed in DUR. 1.

2. The notes are numbered by paragraphs (which begin with ( ));

3. The material of the text is compared with many sources which were used by the author himself, such as MUH., MAN., and RAW. ... etc.

4. Presentation of the names of people and places, etc. are based on the author's works as well as the main contemporary works and references which are devoted to Ottoman history during 16th, 17th and 18th centuries.

5. A comparison of the various materials of DUR. with other works, i.e. books, documents, manuscripts, theses, maps, articles, tables and indices ... etc. dealing with the same subjects, show discrepancies between DUR. and other records. These discrepancies are mentioned in the notes.

6. Using numerical values of letters, the dates of certain pieces of "poetic-history" have been established, and certain Turkish words and terms are explained.
Page No. 1.

L. 3 (اسلامبول) Islâmbûl, a name for Constantinople adopted by a few Sultans on their coins and by a few writers, in place of Istanbul, as if the name meant, "Islam abounds"; Redhouse, A Turkish and English Lexicon, Constantinople 1921, pp. 112-3; Kemp, Mosul and Mosuli Historians of the Jalîlî era 1726-1834, pp. 278-281, in this position, Istanbul was the third capital of the Ottoman Empire. L. 4, (خراسان) Khurasân: "The vast province of Kurasân has for its boundaries the Oxus and Country of Bulkh to the N.E. and E., Cabul and Sîstân to the S., and to the W., the great provinces of Iraq, also the provinces of Asterabad and Dabistân; Kinneir, A Geographical Memoir of the Persian Empire, London 1813, p. 169. He added that the meaning of Khurasân is the country of the sun," ibid., p. 169n. Para. 3, See The Munshi'at i Salâtîn of Feridôn Bey, pp. 374-9. L. 5-6 (يونس پاشا) Yunus Pasha, Grand Vizir of the Empire 923 A.H., appointed after Hadim Sinân Pasha; Spiridonakis, Empire Ottoman, Inventaire des Memoires et Documents aux Archives du Ministere des Affaires Etrangeres de France, Thessaloniki 1973, App. IV. Para. 4, This is the Chaldiran war, August 23, 1514 A.D., fought between the Ottomans and Safavids and it is one of the most important historical events at the beginning of the sixteenth-century; ··Hammer, Geschichte der Osmanischen Reiches, Wien 1828, 2/416; Shaw, in his historical analysis "War with the Safavids", History of the Ottoman Empire and Modern Turkey, Cambridge 1978, vol. 1, pp. 80-2; about the historical results of this war, Sayyâr K. al-Jamîl, "The Ottoman Conquest of Mosul and Al-Jazîra district in 1516 A.D., and the beginnings of the Ottoman-Safavid conflict during the reign of Sultan Saîm I," part 2 in MQî, vol. 8, No. 30, 1980, pp. 199-202. L. 8, (تبريز) Tabrîz or Taurîz, the capital of Azerbijan is situated on the frontiers of the contending empires. N.W. Iran has alternately been in the hands of the Turks, Tartars and Persians; Kinneir, op.cit., pp. 150-51; about situation of Tabrîz,

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Para. 1, cf. Brock, 11/83. Para. 2, Ta'ī-al-Tawārīkh by Sa'd al-Dīn Khūja, pp.367. Para. 3, Details of these historical events are found in Hammer, op.cit., 2/426; S. al-Jamil, op.cit., part 2, pp.329-334. L.5, (محمد باشا) is Bayqullū Muhammad Pasha, Wāli of Diyār Bakr; İ.AN., 10/427; S. al-Jamil, op.cit., p.333. L.6, (الرفض) Rafada, the heretical, schiswatic doctrine of the Rawāfīd. L.6, (آق قنسطي) the Āq qoyunlu court in Diyār Bakr 861-3 A.H. = 1456-9 A.D., Linguistically (T.), means the Turkman dynasty of white sheep; Redhouse, op.cit., p.161; also Āq qoyunlu, federation of Turkman "al-Bayandariyya" tribes, which rose in post-mongol times; En 2, 1/311; T. Gokbilgın,
Turkiyat Mecmuasi, 1951, pp. 35-46; also "Iran" article in En 2, IV/34; and see about Üzun Hasan, En 1, IV/1065-1069. Para. 6, see Brock., 11/171. L.14, (بازهمد ملك الروم) is Bayazid II, the Ottoman Sultan 886-918 A.H. = 1481-1512 A.D.; En 2, 1/1119-1121. L.20, (برس) Bursa (T.), the second capital of the Ottoman Empire. The ancient Prousa (Gk.), and Brusa (old T.), it is situated in N.W. Anatolia; see Pitcher, op.cit., map XXV-A1.

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L.4, (بسرى) Busra is a town situated in S. Syria; En 2, 1/1275-7; description of buildings and streets in, Buckingham, Travels among the Arab Tribes, London, 1825, p. 201. L.14, (اسكدار): "Uskudar, the oldest and largest quarter of Turkish Constantinople on the Asiatic side of the Bosphorus;" see BZTI, general map; En 1, IV/1054. L.18, The battle of Marj-Dabiq, when Sultan Salim I, met the Egyptian army under the leadership of al-Ghuri on the field of Dabiq N. of Aleppo, on August 24, 1516, for historical details; see Hammer, op.cit., 11/475; Ibn Iyâs, 3/40-236; En 1, IV/215.

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L.1, (الراكس): "The Cherkes people lived on the shores of the sea of Azov and the Black Sea. Cherkes "Kabard" as they call it at the present, began to play a role in the history of the Caucasus during the 16th-18th centuries before the Russian conquest in the middle of the 19th century;" see W.E.D. Allen and P. Muratoff, Caucasian Battlefields, Cambridge, 1953, pp. 26-9. "Cherkes" article by H. Inalçik in, En 1, 2/21-5. L.6-7, (الشيخ محي الدين بن المريسي) "al-Shaikh Muhyi al-Dîn b. al-'Arâbi, 560-638 A.H. = 1165-1240 A.D., was one of the greatest Sûfîs of Islam; En 2, III/707-711. When Sultan Salîm I conquered Damascus, he ordered the erection of the mosque of Ibn al-'Arâbi, thus fulfilling Ibn al-'Arâbi's prophecy: "when the Sîn - of
Salīm - enters into the Shīn - of Shām - then will appear the tomb of Muḥyī al-Dīn"; Kemp, op.cit., pp.193-4; En 1, IV/215.


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L.3, ( المدارس الثمانى ) al-Madaris al-Thaman (A.), or "Sahn-i Semān (T.), or Court of the Eight, that is, of the eight colleges attached to the great mosque of Sultan Muḥammad II at Constantinople"; E.J.W. Gibb, History of the Ottoman poetry, III/41; see also Kemp, op.cit., p.280, "The eight-gated madrasa erected by Muḥammad the Conqueror". L.4, ( إدرنة ) Edirne (T.), Adrianopolis (Gk.), the Capital of the Ottomans after Burṣa, is situated in Rumelī, the European side of Turkey; see Pitcher, op.cit., map XVI-B2. For details about the historical background of Edirne; see En 2, II/683-6. L.4, ( قاضي العسكر ) or ( قنـان الـسكر ) Qādī-i-askar, judge of the army; Gibb and Bowen, Islamic Society and the West, Oxford, 1950, vol. 1, part 1, pp.83-9. L.4, ( أتانا طرل ) Anadolu (T.), the present Anatolia. "Asia Minor, from the Egalean to the Persian frontier, and from the Black Sea to the confines of Syria and Mesopotamia. It is on the Asiatic side of the Bosphorus or of the Dardanelles, and passed to the Ottoman Turks in the 13th-14th centuries"; Redhouse, op.cit., p.206; En 2, 1/461-480; Pitcher, op.cit., map XXV. L.4, ( رـم ايلى ) Rumelī. The term "Rumelia" originated with the Byzantines, who called themselves "Romaioi" and their lands "Romania". In the Islamic world, the Byzantines were called "Rūm", and the lands of the Eastern Roman
Empire "Bilād al-Rūm", or "Mamālik al-Rūm". Thus, the Ottoman Turks took the term "Rumelia" from the Byzantine "Romei"; D.J. Georgacas, *The names of the Asia Minor peninsula*, Heidelberg, 1971, pp.122-4; Kemp, *op.cit.*, pp.274-5; on the other hand, the Turks are named "Rūm" in the MSS. Para. 2, cf. Hammer, *op.cit.*, 2/514; En 1, IV/216. L.12, ( ), Ibn Iyās states that Sultan Salīm I, entered Cairo in Rabi‘a-‘Awwal; Ibn Iyās, 3/113. L.13, ( ابن كمال باشا ) ; This is Shams al-Dīn Ahmad b. Sulaimān b. Kamāl Pasha, the famous scholar, d. 940 A.H.; Zirkīlī, 1/130. L.14, ( نافح مالك العرب ) is p. his. ( = 923 A.H.). L.19, ( العباس ) al-Miqyās is situated in Egypt; Ibn Iyās, 5/196. LL.21-2, Those two verses appear to have been cited by al-Ishaqī; cf. Akhbar al'Uwal ..., p.143.

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Para. 2, cf. 'Alim 'Arab ..., fol. 37b. L.4, ( بلاد الكرج ) Bilād al-Gurj (A.), or gyurjistan (P.), Georgia on the Caspian; Yağut, 4/251. Para. 3, cf. I.AN., 10/432-3; Munshi'at al-Salātīn, pp. 405-7; "Selim I", article by J. H. Kramers, in En 1, which says that Sultan Selim I, died suddenly on Shawwal 7, 926 A.H. = Sept. 20, 1520 A.D., cf. En 1, IV/216. L.9, ( مانيسا ) Manisa (T.), Magnesia (Gk.), an old city in the west of Anatolia; Pitcher, op.cit., map XXV-A2. L.10, ( جام السلطان محمد الفاتح ) is Fāṭīḥ Cāmi in Istanbul; BZTI, pp. 84-96, and map. The author here is not correct because the body of Sultan Selīm I, was buried on the hill on the N.W. side of Istanbul, Sultan Sulaimān had the mosque of Salīm, built there; cf. En 1, IV/216.

Para. 1, During the first Hungarian Campaign of Sultan Sulaimān I in Europe, the great fort of Belgrad was taken on August 8, 1520. The siege of Belgrad by the Sultan himself, is one of the most important historical events in the history of Ottomans during the sixteenth century; Hammer, op.cit., 3/14-31; "Suleyman" article in I.AN., III/102-4; Shaw, op.cit., 1/91. L.2, ( بلاد الانكورس ) Bilād al-Ankurūs, is Hungary; and "Ankurūs" means 'the Hungarians' (also Engurulu (T.)); see Redhouse, op.cit., p. 228. P. Kemp states that the Hungarians were the old enemies of the Ottomans. Even before the Conquest of
Constantinople by Sultan Muhammad II, the Hungarians had not hesitated to assist the Serbs, the Bosnians, the Byzantines and the Qaramānīds against the Ottomans; Kemp, op. cit., pp. 290-5. L. 3, (قرا دنکر ) Qara-Dingiz. Thus written in MSS, but to correct that, read it as: (قرا دنکر) in the Ottoman language. Spelling as: Qara-deniz which means The Black Sea; Redhouse, op. cit., p. 909. L. 4, (بلغراد) Belgrad. The capital of modern Yugoslavia; for Belgrad as an Ottoman city, see the map of "The Danube Lands" in Pitcher, op. cit., map XXIX C-3. The Turks called this city "Belgrad Unguruz" in the 9th/15th century, because other towns in Albania, Hungary and Transylvania also bore the name of Belgrade, such as in Turkish: Ashaghi Belgrad, Tuna Belgradı, Belgradı Semendire; cf., En 2, 1/1163. L. 6, (ضیاہ) Demtar Castle. Demeter or Demetrias, a city of Magnesia on the Gulf of Pagasae; see, OCE, pp. 324-5. L. 6, (فعذ) Focha Castle, in Bosnia; Pitcher, op. cit., map XXVI-A1. L. 6, (تیانک) Konic Castle in Bosnia; loc. cit. L. 7, (پایک) Bereg Castle in Bosnia (Danube Lands); ibid., map XXIX-C2. L. 7, (کارلووک) Karlovcí (Sl.), Karlocze (Hung.) a castle in the Danube Lands; ibid., map XXIX-B3. L. 7, (قانجع) Kamengrad Castle, in the Danube lands; ibid., map XXIX-A3. L. 7, (دنیک) Rudnik (T.) in Bosnia; ibid., map XXVI-A1. It is Dubrovnik (Sl.), Ragausa, a town in Yugoslavia today; ibid., map XXI-B2. L. 7, (قاليوس) possibly Koyunluço (T.), Seriphos (Gk.), one of the Greek's Islands; ibid., map XIV-B3. LL. 7-8, (بودن) Budun or Budín (T.), Budapest, as it is named at present, the Hungarian capital which was captured by the Ottomans under the leadership of Sultan Sulaiman I and his Grand Vizir Ibrāhīm Pasha in 1525 A.D.; NCMH, Vol. II/p. 348; I.AN., gives us further details about the local Ottoman history of the Hungarian capital which is variously named in Turkish:

(بودن، بودن، بودن، بودن، بودن، بودن)
Vizir under Sultan Salīm I, he was first of all governor of Rumelia and then of Anatolia; *En I*, IV/432; also cf. Hammer, *op. cit.*, ili/536, n. a; In his Index, Spiridonakis named him as Hadim Sinan Pasha 920-923 A.H.; see App. No. IV, p.462. L.17, ( "Uskub" (T.), Skoplye (Serb), capital of the former Turkish wilayet of Kosowa banat in the kingdom of Jugoslavia, situated in the Rumelī lands of the Ottoman Empire; *En I*, IV/1052-4; its situation is given in Pitcher, *op. cit.*, map XXVI-A1.

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Para. 1, ( البندركي ) the correct full name is محي الدين بن محمد بن محمد البرندركي; see Ahlwardt, *op. cit.*, MS No. 927, p.362. L.4, ( "فرخزاد پاشا" ) details about "Ferhadpascha" can be found in Hammer, *op. cit.*, 111/18. L. 6 ( "الخالیه" ) al-Salihiyah, a suburb of Damascus in Syria; J.S. Buckingham, *Travels among the Arab Tribes*, London 1825, p.311. Para. 3, details in Hammer, 11/20. Sultan Sulaimān captured the Island of Rhodes from the Knights of St. John; *En I*, IV/523-4; article "Sulaimān I". L.10, ( "روذس" ) Rhodes is situated about twelve miles off the south western corner of Asia Minor; Pitcher, map XXI-B2; details about its historical background can be found in *En I*, III/1146-8. Para. 4, For the Ottoman Siege of Rhodes; see Eric Bockman, *The Two Sieges of Rhodes*, 1480-1522, London 1969, pp.111-155; also see H. Lamb, *Suleiman the Magnificent*, Bristol 1952, pp.55-70; also Hammer, 111/20-31. L. 17-18, Morroco and Spain; Pitcher, map XXIII-A1. L.19, ( "يفرح البوتمن بنصر الله" ) is p. his. (= 929 A.H.). L.19, ( "بودروم" ), Bodrum, on the west coast of Anatolia; see, *ibid.*, map XIV-C3. L.20, ( "استان كوية" ), Istankoy, is an island near the west coast of Anatolia in the Mediterranean; *loc. cit.* L.20, ( "أندوس" ), Sic in MSS; I was unable to find the situation of this city. It is probably Andros, the most northerly of the Cyclades; see *OCD*, p.64.
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Para. 1, This battle is named "Mohacs", a plain on the right bank of the Danube, south of Buda "Budapest", August 29-30, 1526 A.D.; Shaw, op.cit., 1/91; The Mohacs battle cost Louis of Hungary his life, and the military power of Hungary was destroyed; En I, IV/523; NCMH, 11/512. L.3, (ملك الأتراك), The King of Hungary was Louis II, who ruled
1516-1526 A.D.; Shaw, \textit{op.cit.}, 1/91. L.3, (نجم نواد): 1 - NAMCHA (Sl.), The Austrian Empire "Austria"; Redhouse, \textit{op.cit.}, pp.2104-5; (النام): the name of Austria in Arabic came from this Turkish term. 2 - Qirl (Sl.), from (قريل): A king or emperor, ruler of a Christian nation; see, \textit{ibid.}, p.1443. Sultan Sulaimān I marched against the Hungarians and their confederates in April 1526. In the battle of Mohacs, King Louis of Hungary was killed; the Ottomans advanced, and took Ofen, and the Hungarian succession was a matter of dispute: John Zapolya was elected in Transylvania, and Ferdinando of Hapsburg at Pressburg; cf. the article entitled "The Reign of Sulaimān The Magnificent, 1520-66" by V.J. Parry in, \textit{A History of the Ottoman Empire to 1730}, Edited by M.A. Cook, Cambridge 1976, p.81; see also \textit{NCMH}, II/512. L.5, (اونک): It is probably Zvorič Castle, Pitcher, \textit{op.cit.}, p.165. L.5, (نورودین): The Castle is named Warasdin in (Gk.), Varazdin in (Sl.), Varadin in (T.): It is situated in The Danube lands; Pitcher, \textit{op.cit.}, map XXIX-A2; this Castle taken by Ibrāhīm Pasha, \textit{En}, IV/523. L.9, (ما وراء النهر): Mā warā' al-Nahr. An Arabic geographical term referring to Sogdiana, Soghd, which corresponds to Turkistān in modern times; \textit{En}, IV/129. L.11, (سرتند): Samargand, the principle town of Transoxiana or Sogdiana. It is the capital of Turkistān which is under Russian rule in modern times; \textit{loc.cit.} Para. 6, This is the second Ottoman Expedition against the Hungarians, 1527-9, under the leadership of Sultan Sulaimān I; Shaw, \textit{op.cit.}, 1/92-3; In his book, Pitcher does not mention this campaign; cf. The Tab. of Sulaimān's Campaigns: Pitcher, \textit{op.cit.}, p.111; see also \textit{ibid.}, map No. 22; historical details can be found in Hammer, \textit{op.cit.}, 111/16. L.15, (الیون): This is probably Zalałożo Castle in W. Hungary, \textit{TAW}, map 82-D4. L.15, (مراحج): This is probably Moravica Castle in N. Yugoslavia, \textit{TAW}, map 82 E-5; In his book, Pitcher does mention Moraca River which is situated in Serbia; cf. map XV-A1. L.16, (برنارس): Burgaz (T.), Burgas (Bulg.), Pyrogos (med.Gk); See Pitcher, \textit{op.cit.}, pp.33-4; it is situated in Hungary; M. Eshref, \textit{Mukammal wa-Mufassal Geografiya 'umūmī 'Atlāsi}, Turkish text, Istanbul 1906, map "Austria wa Majaristan". L.16,
It is probably Buk in W. Hungary; TAW, map 82-D3, or possibly Parkany which seems to have been mentioned by Pitcher in his historical map; and mistakenly written ( بیکلی ) here by the author. See the red line of 1526-9 Sulaiman's I Campaigns in Pitcher, op. cit., map XXIX-B2. L.16, ( بکنوار ) : It is possibly Uyvar (T.), Ujvar or Ersekujvar (Hung.), Neuhausel (Gk.); it is situated in Hungary; Pitcher, op. cit., map XXIX-B2; or ( چیکنوار ) as it is mentioned by M. Eshref, loc. cit. L.17, ( موردن ) Marton is situated in Hungary; Pitcher, op. cit., map XXIX-B2. Para. 7, Brock., II/423; also, Kahhala, 2/236.

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Para. 1, Kahhala, 12/195-6; see also, Baghdadi, 1/472. L.3, ( کلبولی ) Gallipoli or Gelibolu (T.); Kallipolis (Gk.), an old city, situated on the western bank of the Sea of Marmara; Pitcher, map XXVI-B2. L.3, ( بازیزد ) Bayazid II, The Ottoman Sultan 886-918 A.H. = 1481-1512 A.D. L.6, ( الفنوجی ) с Allā b. Muḥammad al Qawshājī; see, Ahlwardt, op. cit., MS No. 879. Para. 2, cf. GHA., p.169; I was unable to find the origin of this event. Muhammad Khudābanda, the half-blind eldest son of Tahmāsp ruled Iran 1578-1587 A.D.; see Sykes, A History of Persia, London 1930, p.171. Para. 3, In Feridun Bey, Munshi'at al Salātīn, 1/386, that Christian unity against the Ottomans was further shattered by rivalry between the Habsburgs and France, then ruled by Francis (1515-1547); see Shaw, op. cit., 1/91. L.11, ( فرندش ) Qiran-Dūsh, or Krāl Yanush, The King of Hungary; En 1, IV/523; Kemp wrongly states that Qira-Dūsh was King of Nimja; see Kemp, op. cit., p.291. Para. 4, cf. Ahlwardt, op. cit., MS No. 1016. Para. 5-, This is the Cambrai treaty between Sultan Sulaimān I, and John Zapolya of Hungary, (August 3, 1529); see "The Second Hungarian Expedition 1527-9" in Shaw, op. cit., 1/92-3. L.21, ( اول پانو ) ; thus in DUR.; this is Erdel Ban, the Hungarian king; see Munshi'at of Feridūn, 1/496; also En 1, IV/523. İrdil Banū, is John Zapolya of Hungary. The name also refers to his wife Isabelle; Kemp, op. cit., p.274 n.; In DUR,
the author means Isabelle; for historical details, see Shaw, *op. cit.*, 1/101.

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L.4, (بخارى), Bukhārā, a city in a large oasis in present day Uzbekistān on the lower course of the Zarafshān River; *En* 2, 1/1293-6; details and historical background can be found in *Yāqūt*, 2/517.

Para. 2, This is the Ottoman Campaign against Austria, the first Ottoman siege of Vienna, Sept. 27-Oct. 15, 1529. The Ottoman army commanded by Sultan Sulaimān I failed to capture the Habsburg capital; Shaw, *op. cit.*, 1/93; H.G. Koenigsberger and George L. Mosse, *General History of Europe: Europe in the Sixteenth Century*, Chap. III, London 1979, pp.21-53; NCMH, II/514; further historical details can be found in *LAN*., III/111-112, "Viyaner Seferi"; see also, *En* 1, IV/523.

L.9, (آق حصار ) Āq Ḥisār (T.), "White Castle", name of several towns: 1 - Āq Ḥisār in W. Anatolia, Wilayat of Aydīn. 2 - Āq Ḥisār in the Marmara district, now called Pamuk-Ora, in the Wilayat of Izmīd. 3 - Āq Ḥisār, the name of a small locality in Bosnia, W. Sarajevo, now called Polnyi. 4 - Āq Ḥisār, town in N. Albania, also called Āqče Ḥisār (T.), Kruje Kroya (Alb.); see, *En* 2, I/309.

Here, the passage refers to the fourth town, which was occupied by the Ottomans. L.9, (بيح ) Bīḥ is from the Turkish Bēχ. It is Wien or Vienna, the capital of Austria; see Pitcher, *op. cit.*, map XXIX-C3; but Kemp states that Bēχ is the Hungarian name for Vienna; this name was used by the Ottomans; Kemp, *op. cit.*, p.291.

L.12, (الحجاج واليمن ), al-Ḥijāz in Arabia was a tributary state to the Ottomans, but al-Yaman S.W. of Arabia was the Ottoman Eyalet; see, Pitcher, *op. cit.*, map XXIV. Para. 5, cf. Ahlwardt, MS No. 5802.

L.17, (كتبحساب ) Kutahya (T.), Kotehia (Gk.), an old city, situated in the centre of the Anadolu Eyalet; *ibid.*, map XXV-A1. L.17, (أقسم ), Amasya (T.), Amaseia (Gk.), an old city in Anatolia, Sivas Eyalet; *ibid.*, map XXV-C1. L.20, (مزرعون ) Merzifon (T.), Phazeman (Gk.), is situated near Amasya; *loc. cit.* L.20, (قوه حصار )
Afyon-Karahisar (T.), Akroinon (Gk.), Karahisar-i Sahib (Older T.), an old town, situated in Anadolu; *loc. cit.*

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Para. 1. In his Index, Kahhala mentions that this scholar died in 735 A.H.; **Kahhala, 9/65.** (البرسيوي) *(البرسيوي)* is given as *(البرسيوي)* in *Kashf-al-Zunun*, IV/46, 106. L.3, (الفن الآكبر) *(الفن الآكبر)* written by Abu Hanifa. Para. 5: On April 26, 1532, Sultan Sulaiman I left his capital with the large forces under his command, possibly as many as 100,000 fighting men. He entitled this expedition in his diary "The Campaign against the King of Spain"; see Hammer, *op. cit.*, 3/107-9; The King was Charles I, 1516-1556, founder of the Hapsburg dynasty; **EWH**, p.415; En 1, wrongly states the King was Charles V; see En 1, IV/523; Sulaiman I occupied Guns, Kosek (T.) or Koeszegh, after a long siege; *loc. cit.*, see also, *NCMH*, 11/515. For the historical analysis and results of this campaign; see Shaw, *op. cit.*, 1/93-4; but the geographical line of the Guns campaign has been given by Pitcher as follows: "Guns 25/4/1532 - 21/11/1532, via Eszek, Babocsa and Rum, and on to Styria, returning via Pettau, Varazdin and Pozega; see, Pitcher, *op. cit.*, Tab. "The Campaigns", p.111, map 22. L.17, (المان) *(المان)* al-Man probably came from Spain (Espan). Para. 6, Execution of Ibrahim Pasha, the Grand Vizir; see, A.H. Lybyer, *The Government of the Ottoman Empire in the Time of Sulaiman the Magnificent*, Cambridge 1913, p.89. Ibrahim Pasha as Grand Vizir of the Empire 929-942 A.H.; see, Spiridonaks, *op. cit.*, p.464. L.23, (الآرنوتوت) *(الآرنوتوت)* al-Arnawut Arnautluk (T.) from Arvanid, The older Turkish name of Albania or the Albanian people; Redhouse, *op. cit.*, p.74; also the article of "Arnautuk" in *I.AN.*, 1/573-592; and see Pitcher in his map XII-A2; further details in E. Legrand, *Bibliographie Albatinaise*, Paris - Athenes 1912. In both DURs, Y. al Umarî used another two forms *(الآرنوتوت) and *(الآرنوتوت)* instead of *(الآرنوتوت)*, see Tab. No. IX.
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Para. 1, Ahlwardt, op. cit., p. 216. Para. 4, Ayās Pasha as Grand Vizir of the Empire 942-944 A.H.; Spiridonaks, op. cit., p. 464, while the author mentions that Ayas Pasha died in 940 A.H.; cf. the Text. L. 12, (سلطان سليم) Sultan Salim I 1512-1520. L. 13, (أطفي بانما) for Lutfi Pasha as Grand Vizir of the Empire 944-7 A.H.; see Spiridonaks, loc. cit. L. 16, (اخته) Sahhuban was a daughter of Sultan Salim I, sister of Sultan Sulaiman I. She married Lutfi Pasha in 936 A.H. = 1530 A.D.; see Alderson, The Structure of the Ottoman Empire, Oxford 1956, Tab. XXIX.

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Para. 1, "Kemalpaschasade, Gestorben schewwal 940 = May 1534"; Hammer, op. cit., 3/794. Para. 2, see S.K. al-Jamil, article No. 2, Chap. "The Ottoman Conquest of Iraq in 1534 A.D." Also see "Conquest of Mesopotamia" in Shaw, op. cit., 1/95-6; Sultan Sulaiman I conquered Baghdad from the Persians in 1535 A.D. = 942 A.H. and left Baghdad on April 1, 1535. Hammer, op. cit., 3/144, 153-5; En I, IV/523; R.B. Merriman, Suleiman The Magnificent 1520-1666, Harvard 1944, p. 239; and see one of the most important Turkish sources, I.AN., III ΖΟΖ, "Irakeyn Seferi 1534-5" pp. 116-118; see also Longrigg, op. cit., p. 22-3. In his book, Pitcher named the campaign Persia. The geographical line of this campaign appears as follows:- to Persia (11/6/1534 - 8/1/1536) via Konya, Sivas, Erzurum and Erzeg to Tabrīz, then on to Sultāniyye, Dargazin, Qaṣr-ī-Shīrīn and Baghdād, where the Sultan stayed from 30/12/1534 - 31/5/1535, except for a short religious visit to Najaf and Karbala'. He returned via Baghdad to Kurdistan, staying a month near Irbīl, then crossing the Zagros to Tabriz again, and marched via Khoī - Lake Van - Amid - Urfa - Aleppo - Adana - Konya - Istanbul; Pitcher, op. cit., Tab. of the Campaigns, p. 111; also map No. XXXII. L. 7, (سلطانيه), Sultāniyya is the city situated in a pleasant and fertile plain, N.W. Iran; Kinnelr, op. cit., pp. 122-3;

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province of Balkh, the ancient Bactria and formerly included in Khurasan, it is the capital of the province, situated on the River Dehast; Kinneir, op.cit., p.187; see also one of the most important Arabic sources; Yaqūt, 2/713. L.17, Piri Muhammad, appears as (ناصر) in MSS; corr. from L.AN., loc. cit. L.18, (لبسي) Filibe (T.), Philippopolis (Gk.), Plodviv (Sl.) an old city situated in Ottoman Rumeli. It is a Bulgarian city at present; Pitcher, op.cit., map XXVI Bl. L.18, (غليط), The town of Galata, one of the suburbs of Constantinople Map of Constantinople in Hammer, op.cit., 10/IV. "Mahalle von Galata; also map of Istanbul, BZTI, under "Stadtmauer Galata", pp.320-3.

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Para. 1; in 1537 A.D., Sultan Sulaimān I accompanied the expedition against Corfu but stayed himself at Walona; En 1, IV/524; historical details in, L.AN., III/122-3; Bogdan Seferli 1538 in the article "Sulaimān"; also see, Shaw, op.cit., 1/89-9, "War in the Mediterranean", and NCMH, II/518; but Pitcher names this campaign "Corfu". The geographical route of the Ottoman army appears as follows: "To Corfu 17/5/1537 - 22/11/1537; via Filibe - Uskup - Elbasan - Avlonya; returning via Manastir - Salanica"; Pitcher, op.cit., Tab. of Campaigns, p.111; map No. 22. L.3, (الزنك), Valona or Avlonya (T.) in Albaniya; ibid., map XXVI-A2. L.3, (دولوش), Delvino (T.), Delvinon (Gk.) in Albaniya, loc. cit. Para. 4, Ṭahmāsp I, Shah Ismā'īl's eldest son, was born on 22 Feb. 1514. He was therefore only ten years and three months old when he succeeded his father on the throne, he was the second ruler of Persia of the Safawi dynasty; see En 1, IV/615; also see, Savory, Iran under Safavids, p.51. LL.11-12, (دولش شيروانية), the old state of Shirwān, ended by the Safavids in 1538 A.D. Further details in, En 1, IV/383-5, article entitled 'The Shirwanshah" by W. Barthold. L.17, (ايزنک), Iznik (T.), Nicaea (Gk.), an old city situated in N.W. Anatolia, Eyalet of Cezayir; Pitcher, op.cit., map XXV-A1.
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Para. 2, For historical events following Zapolya's death August 22, 1540; see, Shaw, op.cit., 1/102; see also NCMH, II/523-4. Hungary Campaign 20/6/1541, to Ofen and back; see, Pitcher, op.cit., p.111; details about this campaign in: I.AN., III/127-8. L.8, ( - مستبـور ), it is probably Iskrapar; cf. ibid., map XXVI-A2. L.9, ( - جاز ), Vizvar is situated in the Eyalet of Kanlçe during the Ottoman period. It is in S. Hungary at present; ibid., map XXIX-B3. Para. 3, cf. Text, p.17. L.15, For Hadim Sulaimān Pasha as a Grand Vizir of the Empire 947-950 A.H., see Spiridonaks, op.cit., App. No. IV.

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Para. 2, This is the fifth Hungarian campaign commanded by Sultan Sulaimān I, during the summer of 1543; see, Shaw, op.cit., 1/102; also NCMH., II/524-5; the geographical line of this campaign 23/4/1543 - 16/11/1543; runs - via Eszik - Silos - Ofen to Gram and Tata; back via Pest; see Pitcher, op.cit., p.111. L.7, ( واليـوم ) Velika in
Salvonia; NCMH., II/524. L.8, (سنفلا) I was unable to find the situation of this castle. L.8, (لستن), it is probably Levies Castle in Styria; loc. cit. L.9, (استرون), Esztergon (T.). Esztergon (Hung.), Gran (Ge.) the famous city in Hungary; see, Pitcher, op.cit., map XXIX-B2. L.9, (استلون), Ustoini Belgrad; details in; I.AN., III/129. This campaign was continued to 1544 A.D.; it was entrusted to the frontier begs, Muḥammad Pasha, the commander at Buda, took Nograd, Hatvan and also Visegrad; NCMH., II/524; Historical details about this campaign; see, I.AN., III/128-9. L.18, (رست بانصا), for a Rustam Pasha as a Grand Vizir of the Empire 951-960 A.H.; see Spiridonakis, op.cit., App. No. IV. L.19, (خانم سلطان), The name of Sultan Sulaymān's I daughter is Mihrimah 928-985 A.H.; she married Rustam Pasha in 946 A.H. = 1539 A.D.; see, Alderson, op.cit., Tab. XXX.

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Para. 1, The scholar's name: (محمد بن علي الرومي الحنفي) see, Hammer, op.cit., 3/794. L.10, (دولة الزيدية), al-Zaidiyah was a state in Yaman; En 1, IV/1197-8; The Zaidīs of Yaman belonged to the family of al-Qāsim; see Harold Ingram, The Yaman, London 1963, p.36. Para. 7, details in A. Nawā'ī, Shah Tahmāsīp Safawī, Iran 1350 A.H., pp.61-3.

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al-Qās Mirzā, Tāhmāsp's brother in Savory, op. cit., pp.62-3; see also ZUB., pp.196-7, and IBL, 4/54. L.17, (بلاذ دزيریق) appears in Arabic as (بلاد دزيریق);

"Bellad drusin" in C. Niebuhr, "Voyage en Arabla et en d'autres pays circonvoisins; Tome Second, MDCLXXX, p.215. Daragzin is situated in W. Iran; Pitcher, op.cit., map XXXII-C2. L.18, (هسپان) Hamadān: This Iranian city is famed for its considerable trade; it is also a mart of Commerce between Ispahān and Baghdad, and between Baghdad and Tehran; cf. Kinneir, op.cit., pp.126-7; Pitcher, loc. cit. L.18, (اردبیجان) "Azerbaijan is that part of Media which is separated from Armenia by the River Araxes, and from Irak, by the Kizilozin, or Golden Stream. It has the Caspian Sea and Gilan to the East, and Armenia and Kurdistan to the West;" Kinneir, op.cit., p.148.


L.2, 'Alī Pasha Medr. in Istanbul; BZTI, C4-21. L.3, Sultan Muḥammad Medr. in Būṣā; Ewliya Čelebi, Travels, ii/15. Para. 3, For historical details; I.AN., III/133; but in ZUB., the author ascribed these events to the year 955 A.H.; cf. ZUB., pp.196-7. L.12, (البا) or (البا), The Bābān Kurds of Sulaimāniya in Iraq, ruled between the Diyālah and Lesser Zāb in N.E. of Iraḵ; see, C.J. Edmonds, Kurds, Turks and Arabs, London 1951, pp.53-4. L.15, (الوزیر); The Vāzīr was Wālī of Baghdād, Ḥāj Muḥammad Pasha; see, IBL., 4/54. L.19, Muṣṭafā Pasha Medr. in Istanbul, BZTI, C2-5, also B2-1.

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Para. 2, This is Suleymaniya Qamli in Istanbul; BZTI, E5-17, pp.464-496. Para. 4, Tāhmāsp I, second ruler of Persia of the Safawī dynasty; see Malcolm, History of Persia, London 1815, i.505-508; see also

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Para. 1, see "Nahcivan Seferi 1553-5" article in I.AN., 111/136. L.7, (شاهرزور), Shahir-Zür, is the name of the Ottoman Pashalik in N.E. of Iraq which was ruled by the Babān Kurds in the 18th century; see Niebuhr, op.cit., Tome Second, p.268. "Schahhr essul" in loc. cit. Para. 4, For further information about this Ottoman campaign against Iran; see, I.AN., 111/136. L.10, (نحگوان), Nahcivan (T.), Nakhichevan is situated in old Azerbaijan, it is situated in Armenia at present; Pitcher, op.cit., map XXII-C1. L.11, (امامه) or (امامه), noted above; cf. Text, p.15, L.17 and its notes.
Para. 5, see, Feridun Bey, op. cit., 1/554; see also, Hammer, op. cit., 1/384-427. L.16, (ودیک) Venedik (T), Venice in Italy. It is Venetian Republic; Pitcher, op. cit., map XXIV; also map XXI-AI. This is the Ottoman campaign against Italy; see, H. Lamb, op. cit., p.155, pp.158-60. L.16, (انسانه) I was not able to find the situation of this town. L.18, The execution of Ahmed Pasha by Sultan Sulaiman I took place on Sept. 28, 1555; cf. En 1, IV/524.

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L.2, (البَرُوت خانى), Barut-Khana (T.) is a powdermill, see Redhouse, op. cit., p.321. L.3, (حصار كول), Gol hisar, is a town situated in S.W. Anatolia; Pitcher, map VII-B3. Para. 4, see I.AN., 111/141; see also Hammer, op. cit., 5/749. L.10, (السلطان سليم), Sultan Salîm II who succeeded his father Sultan Sulaiman I; see App. No. 2. L.10, (بابند), Bayazîd was born in 931 A.H. = 1525 A.D.; executed in 969 A.H. = 1561 A.D.; Alderson, op. cit., Tab. XXX. Para. 5, In ATH., the author ascribed this information to the year 965 A.H.; cf. ZUB., p.198. Para. 7, cf. H. Lamb, op. cit., pp.234-43. "In 967 A.H. = 1559 A.D. Bayazîd rebelled and sought refuge in Iran. He was received with much ceremony at Tabriz, but his troops were distributed among the Persian contingents"; Sykes, op. cit., 11/249.

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Para. 2, cf. I.AN., 111/142-3. Para. 3, for details about Rustam Pasha, see I.AN., 111/143, Son-in-law of Sulaiman I; see, Lamb,
Para. 4, Semiz 'Ali Pasha, the Grand Vizir of the Empire 968-972 A.H.; Spiridonaks, *op. cit.*, p.464; details in I.AN., 111/143.

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Para. 1; "Sultan Sulaimān I opened a correspondence for the surrender of his son; Tāhmasp showed himself, and was too ready to sell Bayazid"; Sykes, *op. cit.*, 11/249, in 21 Dhulq'īda 969 A.H. = 23 July, 1562 A.D.; I.AN., 111/143. L.5, (وی عید الملل ) The price paid to Shah Tāhmasp was 400,000 pieces of gold; Sykes, *op. cit.*, 11/249. L.6, (اَرْضِ اَبْنِ عَلیٰ بْنِ اَبْدِ اللَّهِ مَحْمُودِ ) Orkhan, (مَعْتِزِ ) Mahmūd, ( 'abdullāh ) were executed in 969 A.H. = 1561 A.D.; Alderson, *op. cit.*, Tab. XXX; but (عَلیٰ ) Osman was executed in 967 A.H. = 1560 A.D., see loc. cit. Para. 4, Sykes states: "In A.H. 969 = 1561 A.D. Bayazid and four of his sons were handed over to the Ottoman emissaries and were executed"; Sykes, *op. cit.*, 11/249; Bāyāzīd himself was executed in Sept. 1561 A.D. V.J. Parry, *op. cit.*, p.99. L.14, (سِبْعَةٌ ) Sivas (T.), Sebasten (Gk.), is situated in Anatolia; Pitcher, *op. cit.*, map XXV-C1; Sivas as Eyalet; see, ibid., map XXIV. L.15, ( اَلْبَيْنِ ) is p. his. ( = 970 A.H. ). L.16, (اَلْبَيْنِ ) Rey (P.). The ancient town of Rey (Rhoges) (Gk.) is situated in N. Iran; Le Strange, *op. cit.*, chap. 15.

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L.6, Qāsim al-'Umarī. The founder of the 'Umarī house in Mosul to which city he emigrated from the Hijāz during the sixteenth century; for historical details see Kemp, *op. cit.*, Chap. IV, p.104; he died in 1000 A.H.; MAN., 2/151-3. L.6, 'Āsim bin Imām 'Umar bin al-Khattāb, loc. cit. L.7, (جامع العريقه ) Jāmi' al-'Umariyya in Mosul; Kemp, *op. cit.*, map No. 6; see also MAN., 2/153; and Daiwachī, Jawāmil' al-Mawsil, pp.132-3. L.8, (باب العريقه ) Bāb al-Iraq is a quarter in Mosul where the 'Umarīs resided. L.11,
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Para. 1, Semiz 'Alī Pasha (Vefat) in 1565 A.D.; details in, I.AN., 111/147. L.4, Mosaffa Pasha, Grand Vizir of the Empire. Thus in DUR.; but in his book, Spiridonakis mentions that Tavil Mehmet Pasha was appointed as Grand Vizir after Semiz 'Alī Pasha; cf. Spiridonakis, op.cit., p.464. Para. 2, cf. Savory, op.cit., p.52. L.6, "Gilan: The province of Gilan runs along the S.W. shore of Caspian and is bordered on the South and S.W. by Iraq and Mazandaraun. On the North by Shirvan, and on the West by Azerbigan." Kinneir, op.cit., p.159. For more geographical details; see Marco Polo, The Travels, p.50; see also the old Arabian geographical monograph, Taq, p.426. L.8, Uskudār, thus in DUR; but the correct name of that city is (سکنوار); Sigetwar (T.), Szigeth (Gk.), Szigetvar (Hung.). For details about the siege of Sigetwar; see En I, IV/524; see also Pitcher, op.cit., p.129. Para. 6, cf. Text, para. 1, p.35 with notes. Para. 7, Muhammad Pasha, Grand Vizir of the Ottoman Empire; I.AN., 111/148; He is Tavil Mehmet Pasha; cf. Text, para. 1, p.35. Para. 8, I.AN., 111/148-9.

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Para. 1, This is the death of Sultan Sulaimān I. The Sultan died on the
night of Sept. 5/6, 1566 A.D.; and his death was kept secret by Sokolli for three weeks to prevent trouble in the army and to give Salīm II time to gain possession of his body. The Sultan was buried in the Sulaimānīya mosque; En 1, IV/524. L.2, (سکتھوار) Siketvar (T.); Szigethvar on the River Drave in Hungary; Redhouse, op.cit., p.1065; also cf. note of L.8, Text, p.35. L.10, 
(الزیصر محمد بانع) He is Muhammad Pasha Sokolli; see above, 
note of para 1. L.11, (السلطان سلیم) is Sultan Salīm II, eleventh 
Sultan of the Ottoman Empire, reigned 974-982 A.H. = 1566-1574 A.D., 
En 1, IV/217. L.19, (ابو السعو) Abu al-Su‘ūd Efendi, 1490-1574 
A.D.; for historical details, see Shaw, op.cit., 1/332. Para. 2, 
(مسيح بانع) Masīh Pasha, Grand Vizir of the Ottoman Empire; 
not mention this Grand Vizir; cf. Spiridonakis, op.cit., p.464.

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Para. 1, cf. IBI, 4/106-7, but 'Azzawī ascribed that to the year 975 
A.H. LL.1-2, (بلاد المتسمع) Bilād al-Musha‘sh’ is Huwaizah 
‘Imarah, S.E. Iraq; for details; see Ja‘ṣim Shibr, Tārīkh al-Musha‘sh’īn 
wa Tārājim A‘lāmiḥīm, Najaf 1965. L.3, (اسکندر پاها) Iskandar 
Pasha, wallī of Baghdad. L.10, (الشرما) The Sādah or Ashrāf in 
Mosul, their relationship with ‘Umaris was strained; Kemp, op.cit., 
p.110. Para. 4, see Ishqī, op.cit., p.151; see also ZUB., pp.199- 
200. LL.16-17, (الزیصر محمود بانع) Wālī of Egypt 973-75 A.H.; 
loc. cit.

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Para. 1, This is the "Reconquest of the Yaman", 1568 A.D.; see Shaw, 
op.cit., 1/176. The principal source for this reconquest is Ghayat 
al-Āmānī il Akhbār al-Qutr al-Yamānī, by Yahyā b. al-Husain b. al-Mansūr 
al-Qāsim b. al-Mu‘ayyad al-Yamānī, ed. by Sa‘īd ‘Abdul-Fattah ‘Ashūr,

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Para. 1, This is the conquest of Cyprus; see, "Kibris" article in I.AN., 6/674; for historical details with notes see Sir George Hill, A History of Cyprus, vol. III, Chap. XV, "The Turkish Conquest", pp.950-1040, and see also Hammer, op.cit., 3/578-9. Para. 5, Asik Cēlebi, was the famous Turkish literary man during the sixteenth century; for details, see I.AN., 1/695-701; for details in English, see E.J.W. Gibb, A History of Ottoman poetry, vol. V, p.118. Para. 6, I was not able to find the source of this information. L.10, Dawlat Girāy I. Khan of the Crimea appointed 958 A.H. = 1551 A.D., see Bosworth, op.cit., Tab. 61, p.157; Girāy itself, surname of the family of the Khans of the Crimea; Redhouse, op.cit., p.1534; for further details; see Alan Fisher, The Crimean Tatars, U.S. 1978. L.10, al-Qarm (A.), Krim (T.), Crimea, the Ottoman tributary state; see the map of the political divisions of the Ottoman Empire in 1609, in Pitcher, op.cit., map XXIV. Para. 9, This is the Battle of Lepanto, 7th October, 1571 between the Ottomans and the league of Venice - Spain and the papacy which led to the great Christian victory at Lepanto. For an historical analysis of this Battle, see, Shaw, op.cit., 1/178-9. Para. 10, see, Yahyā b. al-Husain, op.cit., 2/743. Para. 11, This is the war in the Eastern Seas; Shaw, op.cit., 1/99-100; for details about the Portuguese Navy in the Indian Ocean and the Arabian Sea; see, the article entitled "Some Early Travels in Arabia" by C.F. Beckingham, JRAS, 1949, pp.155-176; for details about the Portuguese Navy as sea power during the 16th century; see, W.E.D.

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Para. 3, (محمد باشا): He is Tavil Mehmet Pasha, the Grand Vizir of the Ottoman Empire 972-987 A.H.; Spiridonakis, *op. cit.*, App. IV, p. 464; This wāzīr was Wālī of Mosul; see, App. No. 5. L.16, (برغش), Bergri, a Turkish town situated in the North of the Van Lake; Pitcher, map XXII-B1. L.16, Mustafa Pasha Medr. in Istanbul; *BZTI*, p. 317. Para. 6-, The Ottoman conquest of Cyprus by Ulce 'Ali Pasha, after Sultan Salīm II rebuilt the entire fleet adding eight of the largest capital ships ever seen in the Mediterranean; Shaw, *op. cit.*, 1/178. In 1574 A.D., 'Uluc (Ulce) Ali Pasha recovered Tunis finally after it was recaptured by Don Juan of Austria in 1573 A.D.; Hammer, *op. cit.*, 3/603-5; see also Pitcher, *op. cit.*, p. 118; thus the Ottoman power for a moment reached as far west as Fez. L.18, (القابودان), Gapudan (T.), Capitano (It.), a commander in the Imperial Ottoman Navy; Redhouse, *op. cit.*, p. 1536. L.19, (قلع علي باشا) "Kapudan Pascha Kilidsch Ali"; Hammer, *op. cit.*, 3/603. L.19, (جيال فلادره) It is (نبعه) in Arabic sources. It is an island, situated E. Cyprus; see *ZUB.*, p. 201, n. 1, from Yaqut, 4/392; It names in European source "Kythrea or Galathia" and is situated in the centre of Cyprus; see "Map of Cyprus" by R. Hamilton Lang in his book, *Cyprus*, London, 1878; see also G. Hill, *op. cit.*, III/119. L.21, (بهم); this appears as (نبعه) in al-Nahrawālī, p. 373; It appears, however, as (بهم) in *ZUB.*, p. 201, n. 2. L.21, (مغ), Muḥ: It is possibly Mohacs in Southern Hungary; Pitcher, *op. cit.*, map XXIX-B3. L.22, (براغش): It is Peterwardin, situated in Hungary; Pitcher, *op. cit.*, map X-AI. L.23, (تلمة اولاد) appears as (اولاد) in Nahrawālī, p. 374, cf. *ZUB.*, p. 201, n. 4.
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L.2, (جزيرة حلق الوجد), Halq-alwādī (A.), Goletta (Hunq.) La Goulette (F.), the fort at the entrance to Tunis harbour; see Pitcher, op.cit., p.108. LL.1-26, In 1535 there was a Spanish occupation of the country which lasted until 1574, and is usually known as the Spanish Protectorate, for at least in theory the Hafsid were still rulers. The occupation by the Ottomans of Algeria in 1569 gave them an opportunity to establish bases from which they could attack Tunisia, and eventually in 1574, Sinan Pasha chased the Spaniards out of the country and put an end to both the Hafsid dynasty and the Spanish Protectorate; see En 2, "Hafsid" article, by H.R. Idris; and see, Bosworth, op.cit., pp.36-7.

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L.4, (دار السعادة): The Imperial Palace, or the women's apartments in it; see Redhouse, op.cit., p.1059. Para. 4, This is the Ottoman conquest of Cyprus; see Hammer, op.cit., 3/607-8; see also G. Hill, op.cit., vol. III, pp.950-1037. L.10, (Magusa): Magosa or Famagusta is a city situated in E. Cyprus Island; Pitcher, op.cit., map XIII-C3. L.10, (Bāf), Bāf is situated in the West of Cyprus; see ibid., map XXV-B3. L.10, (Kerēnā), Keredia Castle appears as (Kerēnā) in MSS. It is a city situated in Cyprus; see, the map of Cyprus, Hamilton Lang, op.cit.; see also, I.AN., 6/615. L.10, (Kefallīna), Cephalonia or Kefallina is an island situated in Western Greece in Mediterranean Sea; see Pitcher, op.cit., map XVI-B3. L.11, (Corfū): Corfu or Kerkira is an island situated in Western Greece and Albanya; see, loc. cit. L.11, (Sopoto): I was not able to find the situation of this castle. L.11, (Sopoto), Sopoto in N. Albanya, or Sopoto in S. Greece; see ibid., map XXIII-B1. L.15, (Shar-Sūq), Shahr-Sūq is a quarter in Mosul, near the place of Bāb al-'Irāq. The name Shar-Sūq comes from "Chahar-Sūq" (T. & P.) which means "The fourth Market".
Para. 6, Sultan Salīm II died in the night of Dec. 12/13, 1574 A.D. = Sha'bān 27-28, 932 A.H. as the result of an accident in the palace; see, En. 1, vol. IV., p.218; see also Hammer, op.cit., 4/11-12.

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L.5, ( ) is p. his. ( = 982 A.H. ) L.6, ( ) اخوته الخمسه ( ) are 'Abdullāh, Qihagir, Muṣṭafā, Osmān and Sulaymān. They were executed on Dec. 21, 1574 A.D.; see Alderson, op.cit., Tab. XXXI.

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Para. 1, ( ) appears as Emri in E.J.W. Gibb, op.cit., 111/133, 160. Para. 5, cf., I.AN., 8/651. L.15, ( ) الجلاليّة al-Jilāliyya; "A sect of Muslims who more especially revered the terrible attributes of the Divine majesty;" see Redhouse, op.cit., p.668. L.16, ( ) فرسمان Qarmān is situated in E. Anatolia, see Tag, p.378. Para. 6, For details about the death of Tahmāsp, see Sykes, op.cit., 2/253 4; see also RAWD., fol. 73a, monograph entitled "pīrī khan"; for details about Pīrī Khan Khanum; see En 2, IV/188.

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Para. 2, Ismā'īl II, the Shah of Iran was born 940 A.H. = 1533 A.D.; died 13 Ramadān 985-24 A.H. = November 1577 A.D.; son of Shah Tahmāsp 984-5 A.H. = 1576-7 A.D., of the Safawid dynasty; En 2, IV/188. Para. 3, cf. Bosworth, op.cit., p.38. L.22, ( ) الغرب or ( ) is Morroco.

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Para. 1, For Ḥāmid Efendi; see Hammer, op.cit., 4/702. Para. 2, For historical details about the Turkish conquest of Cyprus; see
Sa'da is a town in Yaman, see Pitcher, op.cit., map XXXIV-B2.

al Ahnūm is situated in Yaman; see Khaz., 1/397.


Yangī Qal'a, I was not able to find the situation of this castle.

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Tbilisi is the capital of Georgia, the present Tbilisi; Pitcher, op.cit., map XXXI-C2.

Islāmiya. It is possibly situated in Gurjistan, but there is another town called Islāmiyeh or Sliven in Bulgaria; cf. ibid., map X-B2.

Galata, the town of Galata, one of the suburbs of Constantinople; see Redhouse, op.cit., p.1384; see also Text, p.19, n. L.18. Para. 2, cf. I.AN., 8/617; see also "Conquest of the Caucasus" in Shaw, op.cit., 1/181.

Shamāhī (T.), Shamākha, a city in Shīrvaan, near Baku, the present Sumgait, which is situated in Azerbaijan; see Pitcher, op.cit., map XXXI-D2; and cf. NOA, map 50-G6.

Bāb al Abwāb is the geographical name given by the Arabs to Derbent. It is the famous harbour on Caspian Sea, named Dagestan at present; see Le Strange, op.cit., chap. 12, p.213. Para. 3, cf. Stanley Lane Poole, The Mohammadan Dynasties, Paris 1925, pp.60-2. Para. 6, for historical details; see I.AN., 8/618. He is Muhammad Sokollu.

In his book, Spiridonakis cites that the Grand Vizir was Tāwil Muḥammad Pasha; cf. Spiridonakis, op.cit., p.464; but Hammer, cites another Grand Vizir between Muhammad Pasha and Sinān Pasha. His name is Ahmad Pasha, the Grand Vizir of the Empire until 1580 A.D.; cf. Hammer, op.cit., 4/700; see also "The Execution of Sokollu Mehmet Pasha" in Shaw, op.cit., 1/182; Creasy states that his death took place in 1578 A.D.; cf. E.S. Creasy, History of the Ottoman Turks, Beirut 1961,p.225.
Para. 7, "The Ottoman troops from the Crimea and their Tartar auxiliaries took an important part in those campaigns in the regions of the Caucasus"; see Hammer, op.cit., 4/78-9. L.22, (كن بـ)، Ganja (P.) is situated in Caucasus; see, Pitcher, op.cit., map XXXI-C2; it appears as Konig in Hammer, op.cit., 4/78. L.22, (بردمـ)، Birdi'a in Caucasus, see Tag, pp.402-3; it appears as Pferde in Hammer, op.cit., 4/79.

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L.5, (الدـةـم) : The Turkish dirham weight of 16 Kirats was equivalent to 50 grains 3.2 grammes; see Gibb and Bowen, Islamic Society and the West, Oxford 1957, vol. I, part 2, p.40, n.6. L.13, (حصن ظـفـار دـارـود) Husn Ẓafār Dawūd is situated in Yaman Khaz., 1/187. L.16, (حصن دـعـ) Mada' is situated in Yaman; see ibid., 1/47. L.16, (حصن ذـى مـرـسـ) is situated in Yaman or (دـنـمـرـ) as it appears in loc. cit.

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Para. 3, cf. GHA., pp.43-4. L.11, (نـةـر الدـجـبل) : The Dujāl River and village are situated in the centre of Iraq; see Tag, p.289; see also Yāgūt., 1/395, 552; and Le Strange, op.cit., Chap. 3,

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L.1, (السعودا), al-Sūdā, is situated in Yaman; Khaz., 1/51. Para. 2, cf. I.AN., 8/620. L.18, (قلعة كورى), Kurī Castle is situated in Anatolia; see Pitcher, op. cit., map XX-B2. L.19, (قره بالغ), Kara bag is a district situated in Azerbaijan; see ibid., map XXXII-C1; see also, Mazandaran and Astarabad, by H.L. Rabino, London 1928, p.78.

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Para. 1, Shah Muḥammad Khudābanda either dying a natural death or being assassinated; there was no opposition in Persia to the claims of Shah 'Abbās, who shortly afterwards killed Murshid Kulī Khan and thereby secured the reins of power; see Sykes, op. cit., 11/257. Para. 2, cf. T.W. Arnold, op. cit., pp.141-3; see also Text, p.5, and p.6. Para. 4, He is "(Tschiwisade) Muhammad Efendi"; see Hammer, op. cit., App. VIII, 4/702. L.19, (مدرسة مطح باشا), Muṣṭafā Pasha Medr. is possibly situated in Istanbul. L.20, (Maḥmūt Pasha Çami), Mahmut Pasha Çami is situated in Istanbul; see BZTI, map F6/30. He is Sultan Salīm II. Para. 5, "Abdul Kadir Ibn Hadschi Schelchi Efendi;" see Hammer, op. cit., App. No. VIII, 4/702.

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ancient Ottoman coin, otherwise called aqcha, originally a day's pay for a soldier or workman"; Redhouse, op. cit., p. 1285.

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Para. 1, MUH., 2/223-4. Para. 2, Siyāvūs Pasha 994-7 A.H., and Sinâ Pasha 997-9 A.H., were the Grand Vizirs of the Ottoman Empire; see Spiridonakis, op. cit., App. IV, p. 464. Para. 3, MUH., 2/438; also cf. Text, p. 54, para. 4, with Hammer, op. cit., App. VIII, 4/704. Para. 4, I was not able to find the source of this information. L.12, (السلطان مراد), Sultan Murâd III. LL.19-20, (حصن الأحمر) Hisn Ahūr is situated in Yaman. L.20, (حصن الغراب) Hisn al-Ghirāb is situated in Yaman, Khaz., 1/152. L.21, (الاغوان) al-Aghwān for Afghan people. This term has been used in the Ldv of Mosul. Para. 7, see, En 2, 1/216-24.

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L.1, (الخانقاه), Hanqah (P.), Tikyah (A.), Tekke (T.); Sufī monasteries; see Gibb and Bowen, op. cit., vol. 1, part 11/186. LL.1-2, (الكربان سيراي) Karbān-Sirāy comes from (كروانسیرای) Kervan-Seray (T.): A large inn; see Redhouse, op. cit., p. 1048; Kemp does not give the meaning of that, cf. Kemp, op. cit., p. 280. L.7, (البزائنانه) Buzakhānāh: A beer sellers;
Kemp, op. cit., p. 280. L. 7, (الناساب خانان), (A. + T.), Qassab-khannah, Butcheries or a large wholesale meat-salesman; see Redhouse, op. cit., p. 1455. L. 8, (القهوة خانان), (A. + T.), Qahweh-Khannah: A coffee-house. L. 8, (المخانات), "Mey-Khâne (P.): A wine shop, a tavern"; see Redhouse, op. cit., p. 2051. LL. 9-10, (تنافع البتكجي), Qūnāghāt (T.) prol. (فوناغ) from فوناق: A mansion, large house; see Redhouse, op. cit., p. 2051; or the Majlis of the Janissaries. This Turkish term has been used in the Ldv of Mosul until the time of the second world war. One of the more recent famous Qūnāghs in Mosul was Qūnāgh Qāsim Aghā al-Dalwachi. L. 10, (شهر قويروس), Shahr-qabus "Mysterious".

Para. 1, Farhad Pasha 999-1000 A.H., Siyavus Pasha 1000-1001 A.H., both were the Grand Vizirs of the Empire; see Spiridonakis, op. cit., App. IV, p. 464.

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Para. 1, 'Ali b. Qāsim al-'Umarî died in 1591 A.D. = 1000 A.H., a year before his father, leaving three sons: 'Uthmân, Mūsâ and Muhammad, for details, see The Introduction, Chap. 1, section b). L. 2, (حمام العملا) Hammâm al-'Abla; a bath in Mosul. It is unknown today. L. 8, (التنن), Titin in Ldv of Mosul from Turkish Tutun (or Tutun) which means smoke or tobacco. L. 9, (يبرم تاني السما) is p. his. (= 1000 A.H.) LL. 11-12, (سيبسط) and (الميزال), Sībâṭ (or 'Irzâlah), means bivouac or booth made from stalks. L. 15, (القلينون), Qalyûn is a pipe for smoking. LL. 17-18, (مدرسة السلطان سليم), Sultan Selim Medr. in Istanbul; see, BZTI, map C6/9. Para. 5, MUH., 2/319-322. Para. 6, ibid., 2/256-9.

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Para. 1, MUH., 1/274. Para. 2, MUH., 1/489-90. Para. 3,
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Para. 1, MUH., 3/174-7, the correct full name of this scholar is given by MUH., as "علي بن يحيى بن الخطاب البابخاني". He comes from (البابخاني) which is a small town in Egypt; see, loc. cit. L.2, The full title of (البابخاني) is Is Is, cf. loc. cit. L.3, The author of (البابخاني) is Ibn Hajar.

Para. 2, MUH., 3/199. Para. 3, ibid., 3/199-200. L.7, (البابخاني) by al-siyuti. Para. 4, 3/340. L.9, (البابخاني): This is the doctrine of Ibn Hanbal. Para. 5, ibid., 4/223-4; "Bustanzadeh Muhammad b. Mustafa"; see Hammer, op.cit., 4/702. Para. 6, Ibn al-Harfush, for historical details about his movements, see Hitti, Lebanon in History, London, 1957, p.360. Para. 7, cf. Creasy, op.cit., p.229. L.14, (بوزن) Bosna or Bosnia, the Ottomaneyalet in Danube lands (Serbia); see Pitcher, op.cit., map XXIV; see also map No. XXVI-A1. L.15, (هايسطك) Hersek is situated in the Danube lands (Serbia); see loc. cit. L.17, (خرفات), Kurwât or Khurvatan is situated in Tapzhikistan; see TAW, map No. 34, j-7. There is another city named Kharwar which is situated in Afghanistan; see ibid., map No. 31, E-4. L.18, (خوارزم) Khawarizm or Chorasmia, a city and country in West of the Lower Oxus, south of Aral Sea, Turkmenistan and Uzbekistan; for geographical details, see Le Strange, op.cit., p.196.

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Para. 1, For historical details about the Janissaries revolts in 1592-93 A.D., see Creasy, op.cit., p.229; for historical analysis about the Habsburg War; see Shaw, op.cit., 1/184. LL.3-4, (بسطيم), Bistrim: It is possibly Pressburg or Bratislava which is situated in S.W. Czechoslovakia; see TAW., plate 82, D-2. L.4,
Bait al-Faqih, a famous town situated in Yaman; see Khaz., 1/23.
Para. 4, MUH., 2/68-9. L.12, (نرس), Qars: The Armenian city near Teflis; see Yaqut, 4/57. Para. 5, MUH., 2/159-60.
Para. 6, ibid., 2/239. L.16, (المالكية): Madhhab of the Malikīs, was founded by Shaikh Malik b. 'Anas, a Muslim jurist, the Imam of the Madhhab; see En 1, vol. III, pp.205-9. Para. 7, This information is repeated here. The author ascribed the death of Shaikhzadeh to the year 997 A.H.; cf. Text, p.56; according to MUH., Shaikhzadeh died in 1002 A.H.; cf. MUH., 2/438-9; Shaikhzadeh retired in the year 997 A.H.; see Hammer, op.cit., 4/702.

L.4, For the names of Sultan Murād's children; see loc. cit. In his book, Alderson gives twenty three names of Sultan Murād's sons, also six names of Murād's daughters; cf. loc. cit. LL.8-16, MUH., 4/216; see also cf. En I, 111/740. L.11, ( عدلی ) "Adlī, is a pen-name of Muḥammad III"; see E.J.W. Gibb, op.cit., vol. III, p.165 and 170.

L.13, (محمد), Muḥammad III, the thirteenth Sultan of the Ottoman Empire, was born on May 16, 1567 A.D.; see En I, III/660, but Alderson cites that Muhammad III was born in 973 A.H. = 1566 A.D., d. 1012 A.H. = 1603 A.D.; (حمود) Mahmūd, b. 990 A.H. = 1582 A.D., ex. 1003 A.H. = 1595 A.D.; (حمد) Ahmad - ?; (صطفی) Muṣṭafā, b. 993 A.H. = 1585 A.D., ex. 1003 A.H. = 1595 A.D.; see Alderson, op.cit., Tab. No. XXXII, "Murad and his family". These four sons are reported by the author Yāsin al-'Umarī, as Sultan Muḥammad's sons, but this caused a great deal of confusion among the authorities as the names of the sons of Muhammad are in large measure the same as the names of the sons of Sultan Murād III; cf. loc. cit. Muḥammad, Mahmūd, Ahmad and Muṣṭafā appear as the names of Murād's sons and the names "Mahmūd, Ahmad and Muṣṭafā" appear as the names of sons of Sultan Muḥammad II; cf. loc. cit.; therefore, that these sons belong to Sultan Murād III, and not to Sultan Muḥammad.

L.15, (انلاق) Eflak is Wallachia in the Danube lands; see Pitcher, op.cit., map XXIX-D, E3; Eflak as tributary state; see ibid., map XXIV. L.15, (مکه) Mīkāhī, (Michael) was Prince of Wallachia; see Kemp, op.cit., p.274, ff. Para. 2, MUH., 1/274-7.


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Para. 1, MUH., 4/34-36. L.14, "الكَخَنَدا“, Kethuda (T.), "A steward, agent, representative of an organisation to the government - (1) the deputy of a beylerbeyi or provincial governor. (2) The senior officer of a craft guild, representing the guild to the government;" see R. Olson, The Siege of Mosul ..., Indiana 1975, p.211. L.14, "الترجمان (الترجمان), Tarjumān (A.). "1 - Colloquial title of any European dragoman. 2 - Official title of the Grand Interpreter of the Porte;" Redhouse, op.cit., p.530. Para. 2, MUH., 4/144-5. L.15, "الطَّبِيعَة الرَّبَعِيَّة", Rifā‘iyya Tariqa; The Sufi order founded by Ahmad al-Rifā‘ī, d. 1175, widely popular in Egypt, and spread across the Middle East; for details, see Michael Gilsenan, Saint and Sufi in Modern Egypt ..., Oxford 1973, p.1, p.75. Para. 3, MUH., 4/282-4; see also the article "Mehmed Pasha Lala" in L.AN., 7/591-4; this article mentions that Lala Pasha died in 1606 A.D., also cf. Hammer,
He was the Grand Vizir of the Empire; see Spiridonakis, *op. cit.*, App. IV, p. 464.

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He was very slow in organizing his army and marching it through the Balkan Peninsula. He besieged and eventually took Erlan on Oct. 12, 1596; see, Shaw, *op. cit.*, 1/185; see also *En 1*, vol. IV/524. L. 20, {اَكْسَرِي}, Egri (T.), Eger (Hung.), Erlau (Ge.): The famous city in the Danube lands; see Pitcher, *op. cit.*, map XXIX-C2; see also Egri as Eyalet in, *ibid.*, map XXIV. Para. 5, "The Uzbeg Invasions" in Sykes, *op. cit.*, 11/258.

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Para. 1, MUH., 4/38. Para. 2, ibid., 4/74-6. Para. 3, ibid., 4/115-21: The correct name of this scholar, appears written in MUH. as: الفاسـم النسـم الدمـين
السفـم الدمـين

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Para. 1, MUH., 1/32-3. L.3, (الصالحية), al-Salihyya Madr. in Damascus; see I.TU., 1/370; there was another school in Cairo named al-Salihyya; cf. ibid., 1/34. Para. 2, MUH., 1/88-89. L.8, The first name of (الشيخ بدر الدين), is "الشيخ بدر الدين"; cf. ibid., 1/88. Para. 3, ibid., 1/110-111. L.12, The first name of (الشيخ), is (الشيخ); cf. loc. cit. L.13, The first name of (الدايدي), is (الدايدي); cf. loc. cit. Para. 4, ibid., 3/293-7, also 1/411; L.14, Qasim b. Muhammad proclaimed himself Imam in 1598 A.D., with the title "ال Mansur-Billah"; see, R.W. Stookey, Yaman, U.S. 1978, p.143. Para. 5, MUH., 3/85. Para. 6, ibid., 3/88-90.
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Ahmad b. Taymiyya was born in Harran, Jan. 1263 A.D., died in Damascus, Sep. 1328 A.D.; see En 2, 111/951-55; also Brock, 11/125-27. L.16, Qanāt al-'Awnī in Syria; see L.TU., 1/292. L.17, Manchik Jāmi' in Damascus; see MUH., 1/281; also known as Masjid al Aqṣāb; cf. ibid., 4/233. Para. 4, MUH., 1/372-73.

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Para. 1, MUH., 1/406-08. Para. 2, ibid., 4/258. Para. 3, ibid.,
Para. 6, MUH., 4/435.

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L.3, (مدرسة محمد باشا ), Muhammad Pasha Madr. in Istanbul; see E ZTI, E5/19. L.3, (أيا صريحة ), Aya Sofía, the largest mosque in Constantinople, see ibid., G 7/6; for historical details; see En 2, vol. I, pp.774-7. L.4, (مدرسة إم السلطان ), Eski Valide Camii, Hammam and Medr.; see E ZTI, pp.402-4. L.9, (كنجه ), Kanjeh. It is an old city in Luristan of Iran, near Isphahan; see Yaqūt, 4/308. L.9, (بدرع ), Bardā’ā, it is an old city situated far in Azerbaijan; see ibid., 1/558-61. Para. 1, MUH., 1/208-9. L.17, (بالعزل شيطان رجيم دصرا ), Ahmad b. Muṭaf Madr. in Aleppo; see loc. cit.
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Para. 1, MUH., 2/140-49. Para. 2, He is Ṣu'nūlāh, the Muftī of the Empire; see, Hammer, op.cit., 4/702. Para. 3, MUH., 2/263-64. L.20, (قُل هَوَّاللَّه أَحَدٌ), Qur'ān, Sūrā No. 1, Ikhās 112.

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Para. 1, MUH., 4/324-27. Para. 2, ibid., 4/387-89. LL.6-7, The title of (شَعْب تَأْيِيِة ابن حبيب) is: (الدرسنة فَنّي شَعْبُ التأْيِيِة). cf. ibid., 4/388. The name of (ابن حبيب) is Ibn Ḥabīb al Ṣafadī. Para. 3, MUH., 4/509; the name of this scholar appears in MUH. as: "صَبْعَةُ الْإِسْمِ الصَّفْرَانِيِّ الْكُسْمُوُرِي"; cf. loc. cit. LL.11-12, (النَّطْبُ الشَّمِيسِيَّة) written by Qara Dawūd.
L.12, (الشام) is Hasan Chalabi b. Muhammad Shah; see Alhawrdt, op.cit., vol. 2, p.292. L.12, (الشام) written by Sa`adallah. Para. 5, MUH., 4/49-54; but al-Muhibbi cites that this poet died in 1059 A.H.; cf. ibid., p.54. LL.17-18, MUH., does not give these two verses; cf. loc. cit. Para. 6, ibid., 4/409-423. L.21. I was not able to find this verse in MUH.; cf. loc. cit.

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LL.1-5, MUH. does not give those four verses; cf. MUH., 4/409-423. Para. 1, al-Muhibbi cites "نُقيب الاضرار" "as" "القُصيرة" who died in 1013 A.H.; cf. ibid., 2/473. Para. 3, I was not able to find the source of this event; for historical details about the period of Sultan Muhammad III; see Na'im, Tarīkh, 1/219. Para. 4, MUH., 1/241-2.

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Para. 1, MUH., 1/243. Para. 2, ibid., 1/373-4. L.6, (الشام) al Qawshaj; see Ahlwardt, op.cit., MS No. 879. L.8, (العراق) sic in MSS, it appears as "دهب" in MUH.; cf. 1/373. L.10, (العراق) al 'Iraqain. The two countries of Iraq, media ( Northern Persia; "Iraq" (عراق عرب), "the whole valley of the lower Tigris with Euphrates, including the ancient Assyria, Babylonia and Chaldea in the early times of Islam;" see Redhouse, op.cit., p.1292. L.10, (شیراز), Shiraz, the capital of Fars, and also that of Persia, during the reign of Karim Khan; see Kinneir, op.cit., p.60; for geographical situation and historical background; see ibid., p.61; for description of it, see ibid., p.62. L.11, (اصطخاد), Iṣṭakhar, the old castle in Iran; see ibid., p.78. L.13, (القرمزات) Gizil Bāsh (T.), "The Red-head". This Turkish term applied only to those Turkuman tribes inhabiting Eastern Anatolia, Northern Syria and the high lands of Armenia; also,
this word is used in general to denote those extremist Shi'i sects, which flourished in Anatolia and Kurdistan from the 7th-13th century onwards, including such groups as the "Alawis"; see En 2, V/243-5; "Gizil-Bash people are the supporters of the Safawid house in Iran, for details; see LAN., 6/789 95. Para. 3, MUH., 4/249 57; In his biography, al-Muhibb states that (ابن الدره ) was born in 1028 A.H., died in 1065 A.H.; cf. loc. cit.

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Para. 1, MUH., 1/17. Para. 2, ibid., 1/36-7. Para. 3, Ibrahīm Pasha Damād (? - 1610), occupied a post of Grand Vizir 1007-1010 A.H.; see Spiridonakis, op.cit., App. No. IV, p.464; for details about him; see Katib Chalabi, Fezleke, Istanbul 1286, 1/10, 53, 67, 84, 86; see also LAN., 5.2/915-919; Damād Ibrahīm Pasha was the Grand Vizir of the Empire under the rule of Sultan Muḥammad III, cf. Hammer, op.cit., 4/700. LL.11-12, (جبيل النوف ), Shauf mountain is situated in Lebanon; Dalīl, p.184. L.14, (اين ), She is Ayse Sultan, a daughter of Sultan Murād III, married Kandjeli Ibrahīm Pasha in 1586 A.D., died in 1013 A.H. = 1604 A.D.; cf. Alderson, op.cit., Tab. XXXII. Para. 4, MUH., 1/152-54. L.19, for ( جامع الزکاية ) and ( مدرسة الفردوس ); see loc. cit. L.20, for (المدرسة الابرتيمية ), al-Bairamiyya Madr. is near Siwayat al-Hakm in Damascus; see SALK, 1/217. Para. 5, MUH., 1/177.
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L.20, (السليه ) al-Salihiyya is a quarter in Damascus; see En1, 11/277-91. Para. 7, MUH., 1/501.

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L.5, (سامسات ) Samsat, a town situated S. Anatolia, N. Urfa; see Pitcher, op.cit., map XXXII-A2. L.5, (الرها ) Ruha (A.), Urfa (T.), Edessa (Gk.). It is an old city situated S. Anatolia, loc. cit. L.17, (سيمينون ) Samsun (T.), Amisos (Gk.), is situated in N. Turkey; see Pitcher, op.cit., map XXV-C1; see also Tag., pp.392-93. Para. 1, MUH., 2/342-44.
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Para. 1, **MUH.**, 2/346. L. 7, (ملة مُدان الحصيني), Maydān al-Ḫasāʾ is a quarter in the N. side of Mosul city. L. 8, (الجامع الأموي) The Umayyad Jāmiʿ, is the oldest mosque in Mosul, built by ʿUtba b. Fargad al-Salami, about 640 A.D., little is left today of this once beautifully decorated mosque, part of its minaret (سَنارة الكسْمَة), the broken minaret, still stands; see Daiwacht, "Umayyad Mosque in Mosul", **SUMER**, vol. VI, 2, 1950; see also **MUN.**, p. 209. L. 8, (ملة الكوائزين), al-kawāzīn quarter in Mosul; loc. cit.

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Para. -1, MUH., 4/480-5.

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L.1, (إدنجك), Edincik (T.) is situated in N.W. Turkey; see Pitcher, op. cit., map VIII-B1. L.2, (كليبولى), Gelibolu (T.),
Kallipolis (Gk.), Gallipoli is situated in Turkish Romel1, near the Sea of Marmara; ibid., map XXVI-B2. L.2, (يومت) The village of Eyoub is situated near the Horn; see Map of Constantinople in BZTI. L.2, (زغdisc) or (زغdisc), Eski-Zagra (T.), Zagora, Stara Zagora (Sl.), is situated in Rumeli. It is situated in Bulgaria today; see Pitcher, op. cit., map XXVI-B1. L.2, (زغdisc) Rashid or Rosetta is situated in Egypt; see ibid., map XXXIV-A1.

Para. 1, MUH., 2/40-5. L.4, (ايزون) Arazun: It is possibly Erzarum in Turkey, or Arzano city in Bosna; see Pitcher, op. cit., map XXVIII-B1. L.5, (سدرار), Serdar (T.), Military chief; general.

L.10, (نهر الدجيل), Dujail Revar is situated in Northern Baghdad; see Tag, p.56.

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Para. 1, Muḥammad III, thirteenth Sultan of the Ottoman Empire; he was born on May 16, 1567, and reigned from January 27, 1593 until his death, December 22, 1603; for historical details, see En, vol. III, p.660. L.10, (شطته), it is possibly Pest, city opposite Buda, known together as Buda-Pest, the capital of Hungary; Pest appears in Shaw, op. cit., map in vol. No. I. On the other hand, (شطته) is possibly Paszto in North Hungary; see NOA, map on p.43, Q-13. L.13, (تورتران) and (خزان), Hatvan Castle is situated in Hungary; see Pitcher, op. cit., map XXIX-B2. L.14, (دج),

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not mention those two verses; cf. loc. cit. Para. 5-, ibid., 1/281-88.

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L.4, The second hemistich of this verse appears written in MUH. as, (لادراك شيء منه ينطوق في القصد); cf. ibid., 4/271. Para. 1,
ibid., 4/287-88. Para. 2, see I.AN., 1/161; Yāvūz 'Alī Pasha, the Grand Vizir of the Empire 1012-13 A.H.; see Spiridonakis, op. cit., App. IV., p.464. Para. 3, MUH., 4/428. L.17, (وارات’), Varad (T.); Nagyuarad (Hung.); Grosswardein (Ge.); Oradea (Roum.), a city in the Danube lands (Transylvania); see Pitcher, op. cit., map XXIX-C2. L.18, (قاسم); I was not able to find the situation of this castle. L.18, (أبصار’); It is possibly Uyvar (T.), Ujvar, or Ersekujvar (Hung.), Neuhausel (Ge.), a city in Bosna of the Danube lands, see ibid., map XXIX-B3. Para. 7, cf. Creasy, op. cit., p.239. L.20, (نخچوان), Nakhichevan. Ancient Naxuana. Capital of Nakhichevan in Azerbaijan under the USSR at present; see Moore, The Encyclopedia of Places, p.537. Para. 8, MUH., 2/84-6.

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Para. 1, MUH., 1/157. Para. 2, ibid., 1/187-9. Para. 3, ibid., 1/451. L.21, (المراد’), 'Arād. This place is situated in Syria, but there is another place called Arad which is situated in Transylvania; see Pitcher, op. cit., map XXIX-C3; Arad, a town in Rumania today; see Moore, op. cit., p.45.

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Para. 1, MUH., 4/31-3; see also IBI, 4/159-60. Para. 2, MUH., 4/159-160. Para. 3, ibid., 4/357; see also I.AN., 8/652; Kayucu Murad Pasha, the Grand Vizir of the Empire 1015-1020 A.H.; see Spiridonakis, loc. cit. Para. 4, MUH., 4/357. Para. 5, ibid., 4/453-55.

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ibid., 3/490-92. L.7, (comes from Buna, a town in Tunis; cf. loc. cit. Para. 4, ibid., 4/9. L.12, (comes from Hudayda, a city situated in Yaman; see Pitcher, op.cit., map XXXIV-B2. Para. 5, MUH., 4/43. Para. 6, ibid., 4/355. Para. 7, ibid., 4/460-61. Para. 8-, ibid., 4/478-80. L.20, (comes from Kerk al-Shuwaik; cf. loc. cit; it is situated in Lebanon. It is written as ( ) in Dalil, p.248; or it is possibly ( ) which is also situated in Lebanon; cf. ibid., p.223.

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by Muḥammad Abī al-Jaḵš al-Andalusī, see Ahlwardt., op. cit., MS No. 7141. L.14, (ام البراهیمین ) written by al Sanūsī. Para. 6, MUH., 4/263.

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LL.4-5. For more details about buildings and bazaars which have been built by Vazir Murad in Damascus; see MUH., 4/356-57. Para. 1, ibid., 4/448-51; Naṣūḥ Pasha, the Grand Vizir of the Empire 1020-23 A.H., he was appointed after Kuyuch Murad Pasha 1015-20 A.H.; see Spiridonakis, loc. cit.

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Para. 1, MUH., 2/456-7. L.3, the full title of (الربّيّة) is al-Faraʾīd al-Rabbiyya, or "بنىَة الباحث عن جمل الموارث" by Muhammad b. 'Alī b. Muhammad b. al-Husain al-Rabbi; see Ahlwardt.,

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Para. 4, MUH., 4/168-9. L.18, (الكرى ), Egri is situated in Hungary; see Pitcher, op.cit., map XXIX-C2; it is Eriel in En 1, IV/S24.

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Para. 9, ibid., 2/237.

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, the title of this work is: "تَسْمِعَ الشَّهَب مَعَ الْبَحْرِينَ" written by al-Shaikh Badr al-Dīn al-Zirkashī; see Ahlwardt, op. cit., MS No. 4402.

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Para. 2, MUH., 1/284-92; the Sultan ʿAhmad I, died 23 Dhul-Qa'da 1026 A.H. = 22 Nov. 1617 A.D.; see, En 2, 1/267-8. Para. 3, MUH., 4/363-5; Muṣṭafā I, the fifteenth Ottoman Sultan, was born in the year 1000 A.H. = 1591 A.D., son of Muḥammad III, see En 1, III/759-60. Para. 5-, MUH., 4/363-5.

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1. by Murtada Bey b. Mustafa Bey b. Hasan Bey al Kurdi; see ibid., MS No. 5429;
2. by 'Abdul-Rahman al-Siyuti; see ibid., MS No. 7262;
Para. 6, ibid., 3/463-4. Para. 7, After the Ottoman government previously arranged the peace with Iran, the Ottomans were directed against Poland, under the leadership of the governor of Oczakov (Ozi), Iskender Pasha; Shaw, op. cit., vol. 1, "The Polish War", pp. 191-2. L. 22, (الليه), Lehistan, "Poland", or the Polish people, see Redhouse, op. cit., p. 1646; "Imad A. Ra'uf wrongly states that al-Liyeh is Crimea Bilad al-Qarn; cf. ZUB., p. 222, n. 3. L. 22, (بجستان), Boghdan (F.) "Moldavia"; see Redhouse, op. cit., p. 372; Boghdan was a tributary state; see Pitcher, op. cit., map XXIV.

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Para. 1, MUH., 1/31-2. Para. 2, ibid., 1/243-6; the correct name of this scholar is: السناوي; cf. ibid., 1/243. L. 6, (الجابر) written by al-Ghawth al-Hindi; cf. ibid., 1/244. L. 9, (السوندي) al-Sawdi; see Ahlwardt, op. cit., p. 211. Para. 3, MUH., 1/481-2. Para. 4, ibid., 1/483.

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Para. 1, MUH., 4/46-7. L.5, (الاختلافات) written by Mallā Ahmad al-Ardabīlī; see Ahlwardt, op.cit., MS No. 4808.


Para. 5, MUH., 4/110-111. L.11, MUH. states that (البرهان多重) comes from Birhanābūr in India; cf. loco cit. Para. 6, ibid., 4/159-60. Para. 7, (ابن أبي اللطف) MUH. states that this scholar died in 1028 A.H.; ibid., 4/272. Para. 9, ibid., 3/140-41. LL.18-19, Çelebi 'Alī Pasha, the Grand Vizir of the Empire (1029-30 A.H.; see Spiridonakis, op.cit., p.465. L.19, (كولج), Gyuzelje (T.) "Fair or pretty well". Para. 10, MUH. 1/143-44.

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Para. 1, MUH., 3/105-9; Muḥammad, brother of Sultan 'Uthmān was born 1013 A.H. = 1605 A.D., executed 1030 A.H. = 1621 A.D.; see Alderson, op. cit., Tab XXXIV. Para. 2, Husain Pasha, the Grand Vizir of the Empire 1030 A.H.; Dilawar Pasha, the Grand Vizir of the Empire 1030-31 A.H.; Dāwūd Pasha, the Grand Vizir of the Empire 1031 A.H.; see, Spiridonakis, op. cit., p.465. Para. 3, MUH., 1/11-12. L.10, (appears as "ني فناء الحنیفی") in ibid., cf. 1/11. Para. 4, ibid., 1/68-70. L.14, the full name of (البرینی) is: al-Ḥasan al-Burīnī. Para. 5, ibid., 1/140-2. L.23, (جبيل الزفراحان): The Za'farān mountain is situated in Tunis; see loc. cit.

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Para. 1, MUH., 4/510. Para. 2, cf. Hammer, op. cit., 7/429; see also S.K. al-Jamīl, article No. 2, pp.17-18, for further details, see Longrigg, op. cit., pp.192-3. Para. 3, MUH., 3/107-8; "The Janissaries broke into the palace, May 19, 1622"; see Shaw, op. cit., 1/192-3. L.18, (ان عثمان شديد) is p. his. (= 1031 A.H.); Sultan 'Uthman was taken to the Castle of Yedi Kule where he was executed in
the evening of May 20, 1622; see En. 1, 111/1007. Para. 4, For
historical details about Dāwūd Pasha, see Kātib Chalabi, Fezleke,
Istanbul 1286, 11/13, v.d.; see also I.AN., 3/498; Dāwūd Pasha
married the daughter of Sultan Muhammad II, or sister of Sultan Muṣṭafā I.
In his book, Alderson was not able to find her name; cf. Alderson,
op.cit., Tab. No. XXXIII; Ḥasan Pasha, the Grand Vizir of the Empire
Pasha, also was the Grand Vizir of the Empire 1031-32 A.H.; see

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Para. 1, cf. S.K. al-Jamil, article No. 2, pp.18-19. Para. 2, MUH.,
see Ahlwardt, op.cit., MSS No. 8507, 49. L.11, Manṭūma al-ṣawādī (منظومة السيوطي ); see ibid.
Para. 6-, ibid., 2/118.

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L.1, The name of (مني دمسيق) ابο السامراء دورش محد الطالعي ";
cf. ibid., 2/118. L.1, تاالناعر ( علي الناعر ); see Allen, op.cit., Par. 1, ibid., 2/213. Para. 2, ibid., 2/342.
Para. 3, ibid., 2/381. Para. 4, ibid., 2/321. Para. 5, ibid.,
(κορεατικό), Kūjāntiyā Madr.; see, ibid., 1/221. L.16,
(πολιτικό), al-Diya'iyya Madr. in Damascus; see ibid.,
1/237. L.17, The full titles of these two works are: 
القدمية 
الانهر
الانهر

and 
" 
العلاقاة 
"
His full name appears in MUH. as: "عباس بن عبد الرحمن"، cf. loc. cit.

Para. 8, ibid., 4/47-9. L.21, (قونىـهـ، ) Konya (T.);
Iconium (Gk.), it is situated in the centre of Anatolia; see Pitcher, op.cit., map XXV-B2. Para. 9, MUH., 4/77-8. Para. 10, ibid., 4/212-14. L.26, (إزمـرـ) Izmir (T.); Smyrna (Gk.), City in Western Anatolia; see Pitcher, op.cit., map XXV-B2.

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L.12, (السهلـ) Arwil, as it is written in Niebuhr, op.cit., p.267. Arwil is the Mosuli (Ldv) for Arbîl, the city in Northern Iraq. The Kurdish (Ldv) for Arbîl is Hawrîl; see M.A. Zakî, Tarîkh al-Kurd wa Kurdistân, Cairo, 1936, p.226; see also Pitcher, op.cit., map XXXII-B2. LL.12-17, cf. ZUB., pp.65-6. L.15, (المسلسلـة) al-Jazîra: It is probably Jazîrat Ibn 'Umar; see Pitcher, op.cit., map XXXII-B2; or Bādiyat al-Jazîra in Western Iraq between Sinjâr and 'Aana. LL.16-17, (قلـمـة المـنـطـقـيــه) Qal'at 'al-Qamarî is situated in Northern Iraq; see ZUB., p.66, n.2. L.17, (المضـانـة) The Sâdâh of Mosul are the Nâqîbs, Fâkrîs, Mofîs and 'Ubâîdîs, descended from Sayyid 'Abdullâh of the A'rajî House, who were brought to Mosul by the Turks in the middle of the sixteenth century by using
his holy qualities to pacify the recalcitrant inhabitants of the city; see Sā'īgh, Tārīkh-al-Mawsil, vol. 1, pp. 266-7; and see H. Batatu, The Old Social Classes and the Revolutionary Movements of Iraq, Princeton 1978, pp. 156-7, from Great Britain, personalities, Mosul, Arbīl, Kirkūk, and Sulāmaniyah (1922), pp. 1, 2, 22 and 75. L.19, "Merre Husain Pasha", the Grand Vizir of the Empire (1032 A.H.); Kamankesh 'Alī Pasha, the Grand Vizir of the Empire 1032-3 A.H.; see Spiridonakis, op.cit., App. IV., p. 465. Para. 2, MUH., 4/363-5; the new Grand Vizir was Kimānkish 'Alī Pasha, together with the Muftī, deposed the Sultan on Sept. 10, 1623 and called Ahmad's son Murād to the throne; see En 1, III/760. L.24, مراد خان العادل (Murad Khan al-Adal) is p. his. (= 1032 A.H.). Para. 3, MUH., 1/296-7.

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Para. 1, MUH., 1/97. L.3, For (الشريشية); see loc. cit. Para. 2, ibid., 1/122-3. LL.5-6, The full titles of these works appear in MUH. as: "الفتح البيزنطي في شرق الامبراطورية" and "فتح العطر بترجيح الفرض في الكعبة والحرم"; cf. ibid., 1/122. Para. 3, ibid., 1/157-58. Para. 4, ibid., 1/172-3. Para. 5, ibid., 1/179-80. L.21, (تيمور حصار), Temur-hisar is situated in Rumeli; see Pitcher, op.cit., map XXVI-B1. L.21, (زهرة العين), or Eski-Zaghra is situated in Romell; see Pitcher, op.cit., map XXVI-B1. It is situated in Bulgaria at present. L.21, (حصار عراد), 'Arād is situated in Western Romania; see NOR, (R-13), p.43. L.21, (سيراز), Siroz (T.), Serrai (Gk.) is situated in Rumeli; see Pitcher, op.cit., map XXVI-B1. Para. 6, MUH., 1/294-6.

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Para. 6, MUH., 3/299-303. L.23, Rabwa and Mizza are situated in Damascus; see Yāgūṭ, 2/752 and 4/522. Para. 7, MUH., 3/482.

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Para. 1, MUH., 1/53-7. "المهتاري" "died in 1071 A.H.; see Baghdadi, 5/33. Para. 2, MUH., 1/959-62. Para. 3, ibid., 1/302-12; see also Baghdadi, 5/157. LL.10-14, the full titles of al-Tillimsānī's works are given by Baghdadi as follows:
1. نفح الطبیب فی فصین اندلس الطبیب و اخبار الوزیر لان الدين ابن الخطب
2. نفح المعاصر فی وصف النمساء
3. اضاءة المجتهد فی عيان السکین الاجتمااع
4. تظنن المتصدی فی اخبار الخصائص
5. انحاف المنیر فی تکییم شرح الكبیر
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Para. 1, *MUH.*, 4/265-6. LL. 4-5, These two verses are to be attributed to Muhammad b. Yāsīn al Manūfī al Shāfi‘ī, not to the author mentioned; cf. the biographies of these two scholars *ibid.*, 4/265-70. It seems that the author left out the biography of al-Manūfī in his DUR. 1, and DUR. 2. Para. 2, *MUH.*, 4/406-7; but *Baghdadi* is wrongly written that al-Balkhī died in 1040 A.H.; cf. *Baghdadi*, 6/467.


Para. 4, *MUH.*, 1/388. L. 23, تكية خان قاب اللهم. "This is situated in Damascus near al Qadam village; see *loc. cit.*" is p. his. (= 1043 A.H.).

Para. 1, MUH., 3/293-97. LL. 4-8, For details, see L. Poole, op. cit., p.103; see also Bosworth, The Islamic Dynasties, pp.71-2. Para. 2, MUH., 4/177-81. Para. 3, ibid., 4/218; see also Baghdadi, 6/415.

Para. 1, MUH., 4/459-60. Para. 2, cf. En 1, III/731. Para. 6, Muhammad Pasha, the Grand Vizir of the Empire 1041-46 A.H.; see Spiridonakis, op. cit., p.465; the execution of Shaikh al-Islam, Akhī-Zadeh Husain took place in 1633 A.D.; see En 1, III/731. Para. 7, MUH., 1/164-5; see also Baghdadi, 5/158. Para. 8, MUH., 1/218-19. Para. 9, ibid., 1/225-226. Para. 10, MUH., 1/312-15; see also, Baghdadi, 5/158. L. 22, (الدرسَة الإشْرَفِيَة ) al Ashrafīya Madr. in Egypt; see MUH., 1/312. L. 23, (ام البراهيْن ) written by Imām Muhammad al Sunṣī. L. 24, the full title of (مُقَدَّمَة الشُّعوْنِي ) is "المقدمة التحية في علم العربية".
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Para. 1, MUH., 4/332-33. Para. 2, ibid., 4/333-4; see also Baghdadi, 6/423-24. Para. 3, This is the Erivan Expedition against the Safavids; the campaigns into the Caucasus and Azerbaijan were successful; Erivan was captured on August 8, 1634 and Tabriz was captured on Sept. 15. For historical details, see Shaw, op. cit., vol. 1, p.199. Para. 4, MUH., 4/354-55. Para. 6, ibid., 1/197-201. Para. 7, ibid., 3/310. Para. 8, MUH., p. 73; see also SAL., p. 61; for further details, see MAN., 1/135-36. L.23, ( مسيرة الكبیر بالوصول ) for details, see E. Ives, Journey from Persia to England by an Unusual Route, London, MDCCLXXIII, p.322. Para. 9, MUN., pp.73-74; see also SAL., loc. cit., and MAN., 1/136.

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Na'īma, op. cit., III/334; "As soon as Sultan Murād IV took his army back to the capital for the winter, the Safavids re-occupied Caucasus and Azerbaijan"; Shaw, op. cit., 1/199. Para. 8, MUH., 1/156-7. L.19, (رَوْنَانُ ), Revan (T.) Erivan, the Armeintian capital, see Pitcher, op. cit., map XXXI-C3.

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Para. 1, MUH., 4/455-8. Para. 2, (اردَان ), "Ardalan: this name was formerly used for the ill-defined province of Persian Kurdistan, the major part of which at present is the district of Sanāndaj (formerly Senna)"; see En 2, vol. 1, p.626 (Shahristan), article "Ardalān"; see also Pitcher, op. cit., map XXXII-C2. Para. 3, MUH., 1/39-42; see also Baghdadi, 5/31.

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Para. 2, Sultan Murad left Istanbul on Nov. 23, 1047 A.H.; see J.AN., 8/626, for historical details about the second Ottoman conquest of Baghdad; see S. al-Jamîl, article No. 2, pp. 17-18, see also Rawdat al Abrâr fi fatih Baghdad "MS", written by Qara Chalabi-Zadeh Abdul-Azîz Efendi, No. 2089, Suleymaniye Library, Istanbul; see also J.AN., 8/626. L. 6, (العاصمة) al-'Amâdiyya is situated in N. Iraq; see Pitcher, op. cit., map XXXII-B2. L. 15, (اليعميا) Yârîmja is a village situated on the left bank of the Tigris, south of Mosul; see Rich, Narrative of a Residence in Koordistan, London, 1836, 2/349. LL. 15-23, Na'ima, op. cit., 111/81-106; see also J.AN., 8/226-8; and Kâlitb Chalabi, op. cit., 2/198. Para. 4, JUH., 1/18-19; see also Baghdadi, 5/31. L. 25, (العجم) written by al 'Amrûf.

Para. 1, JUH., 1/70-71. L. 4, (و) or ( دولت اباد), is situated near Shîrâz in Iran; see Yaqût, 2/624. Para. 2, JUH., 1/97-110; see also Baghdadi, 5/240. Para. 3, JUH., 1/182. Para. 4, ibid., 1/182-3. Para. 5, ibid., 2/201-3; see also Baghdadi, 5/109. Para. 6, JUH., 1/217-18. L. 26, (المعرف) al-'Urf is situated in Yaman; see Yaqût, 3/647-8.


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Para. 1, Sultan Murād IV died soon afterwards on February 8, 1640, just after his return from Baghdad; En 1, III/731-2. Para. 2, MUH., 1/13-16; see also En 2, 111/983. L.11, (بسم الله) is p. his. (= 1049 A.H.). Para. 3, MUH., 1/16. Para. 4, ibid., 2/188. Para. 5, ibid., 2/252-6.

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Para. 2, MUH., 4/181-84. Para. 3, ibid., 4/460. L.14, (النجد) al-Nujub is situated in Yaman; see Khaz., 1/23. L.14, (المحرق) al-Mahraq is situated in Yaman; see loc. cit. Para. 4, MUH., 4/462. L.15, (الدرية الغزالية) al-Ghazaliya Madr. is situated in Damascus; see I. TU., 1/202. Para. 5, MUH., 4/467-472. L.19, (مدرسة أم السلطان محمد) "Valide Medr. is situated in Uskudar"; see EZTI., T4/10. L.20, (بلاق) Bulaq is situated in Egypt; see Vaquit, 4/675. Para. 6, "Crete Island seems to have been under the rule of the Venice Government before its occupation by the Ottomans. The war came in September 1644, and ended July 7th, 1647"; Shaw, op. cit., 1/201-202.

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Para. 1, MUH., 2/16. Para. 2, (الوزير موسى باشا) was known as Cogik Musā Pasha; see IBI, 5/30; Musā Pasha ruled Baghdad from 24 Rajab 1055 A.H., until 15 Sha'ban 1056 A.H.; see GUL., 2/81. Para. 3, MUH., 1/14-15, see also Na'ima, op. cit., IV/174-78. L.7, (خانيا) Khanya or Hanya is a castle in W. Crete Island; see W. G. Moore, op. cit., p. 205. The great port of Hanya (Conea) was taken by the Ottomans on August 19, 1645; see Shaw, op. cit., 1/201; 'Azzawī wrongly called this city (خانيه); cf. IBI, 5/27, 31. L.7, (قلعة أبا تدوار) I was not able to find the situation of this castle. L.7, (قلعة رتنزو) Ratmu Castle; it is on Patmas Island in Sporadhes (Dodecanese); see TAW., plate 83, H/7. L.8, (تهريان) I was not able to find the situation of Tughrād. L.8, (بابنبر) Partibra: it is possibly Bandırma on the sea of Marmara, see TAW., plate 83, j/4. L.8, (ميناء بوليس) It is possibly Kolpos Merabellou in Crete Island. L.8, (قدية) Candia, the capital of Crete Island, Grird (T.); Candia (It.); see Pitcher, op. cit., map XIV-B3. L.9, (دالي حسين باشا) Dāli Husain Pasha, the former ruler of Baghdad, Bosna, and Buda; see
Marīma is situated S. Yaman or Hadramaut; see loc. cit. Para. 5, 

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Para. 1, MUH., 2/239-240. L. 2, (الإسماء), al-Ashbāh wa al-Nazā'īr; There are at least four different books under this title.

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Para. 1, MUH., 4/27-8. L. 2, (الروحة), al-Rawḥā' is a village situated near Baghdad; see Yaqūt, 2/829. L. 4, (الاسموس), al-A'was is a famous village situated in Yaman; see MUH., 4/27.
L. 7, (محمد بن اً); He is Sultan Zadeh Muḥammad Pasha, the Grand Vizir of the Empire 1053-5 A.H.; see Spiridonakis, op. cit., p. 465. Para. 3, cf. Savory, op. cit., p. 84. Para. 5, MUH., 1/368-9. L. 16, (angganī الخناجي); His full name is (فاضي الغناية الشهاب أحد الخناجي), cf. ibid., 1/309. Para. 6, MUH., 1/42-4.

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Para. 1, *MUH.*, 2/344-45, see also *KHU.*, fol. 45b. Para. 2,
MUH., 2/367-69, see also KHU., loc. cit. Para. 3, MUH.,
Para. 6, ibid., 3/173-74. Para. 7, ibid., 3/246-54. L.24,
Qara Muṣṭafa Pasha, the Grand Vizir of the Empire 1048-53 A.H.;
see Spiridonakis, op. cit., p.465.

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Da'Rwāt, Jawāmi', pp.212-19; see also MUN., pp.90-92, and
Majmu', pp.154-57; Ahmed al-Khayyāt, Tarjamat al-Awliyā' fī
al-Mawsil al-Ḥadbā', Mosul, 1966, pp.36-8; and see Kemp, op. cit.,
p.114. L.13, ( والي الموصل ) the Wālī of Mosul was Muṣṭaфа
Para. 5, ibid., 4/82-9.

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Para. 1, MUH., 4/177. Para. 2, ibid., 4/184. L.8, ( المَعْرِفَة )
al-'Awniyīya is situated near Qanāt al-'Awnī in Damascus. Para. 3,
L.13, ( فَتُّ النَّهَابُ بنَ رَسَالة الْاَذَاب ) written by al 'Idd. L.13,
( النَّصَب الأَذْكَار ) written by al-Nawāwī. Para. 4, MUH., 4/334-36.
Para. 6, Ibrāhīm Pasha Wālī of Baghdād 1056-57 A.H. was killed in
Yedi Kule by the Sultan order; see GUL., 2/82. Para. 7, MUN.,
loc. cit., see also SAL., loc. cit. Para. 8, Šālih Pasha, the Grand
Vizir of the Empire 1055-57 A.H.; see Spiridonakis, op. cit., p.465;
see also Hammer, op. cit., 5/749.

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Para. 1, "Sultan Ibrāhīm, the eighteenth Ottoman Sultan, was born
12 Shawwāl, 1024 = 4 November 1615"; En 2, III/983; "disaffection
and rebellion spread among the Janissaries and Spahis, and also among the Ulemas and all classes of people at Constantinople...

Sultan Ibrâhîm was promptly put to death and his son Mahomet IV was installed as Sultan; Lord Eversley, The Turkish Empire from 1288 to 1914, London 1923, pp.162-63. Para. 2, MUH., 1/302. Para. 3, MUH., p.75; see also ZUB., pp.70-71. L.12, (الزیدی) "Yazidis, the religion of the Yazidis, who are a people of Kurdish origin, is basically synthetic and comprises Zoroastrian, Manichean, Nestorian, Moslem, and other elements. The centre of their religious life is the sanctuary of their Saint, Shaikh 'Ādî, near 'Aīn Sifnî to the north-east of Mosul, and the countryside of Sinjar." See S. al-Damlûchî, al-Yazîdîyya, Mosul 1949, see also Gordon Waterfield, Layard of Nineveh, London 1963, pp.150-55. Para. 4, Wazîr Hasan Pasha ruled Baghdad 1060-61 A.H.; see GUL., 1/84. Para. 5, MUN., p.74; and SAL., loc. cit. L.19, (زينل باشا) Zaynal Pasha is given by the author as Zinbîl Pasha, in MUN., cf. loc. cit.; while the name appears Zaynî Pasha in SAL., cf. loc. cit.

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4/303-4. Para. 7, ibid., 392-93. Para. 8, "Shah Djahān's army occupied Kandahar in 1047 = 1647 A.D., the last transfer was in 1058 = 1648 A.D., when Shah 'Abbas II took it, and the Mughul Emperors were never again able to conquer this Afghanī's province"; En 1, 1/711. Para. 9, Sūfī Muḥammad Pasha 1058-59 A.H., and Murād Pasha 1059-60 A.H., the Grand Vizirs of the Empire; see Spiridonakis, op. cit., p. 465. Para. 10, Malak Ḥāfir Muḥammad Pasha 1058-59 A.H., and Murād Pasha 1059-60 A.H., the Grand Vizirs of the Empire; see Spiridonakis, op. cit., p. 465. Para. 11, MUN., loc. cit.; see also SAL., loc. cit.

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Para. 1, 'Abdūl-Raḥīm deposed in Rajab 1059 A.H. = 18th July, 1649 A.D.; Hammer, op. cit., 5/750. L.7, جامع النبي الله يونس (Jonah) Mosque, stands on the historical mound of Nineveh. It is one of the ancient mosques built in Mosul; see Daiwachi, Jawāmi' al-Mawsila, pp. 73-107; see also JAOS, vol. 2, 1851, p. 111. L.13, قرة صرائى (Fort) Qara Saray is a high castle situated in Mosul. It was the palace of Badr al-Dīn Lu'lu', the Governor of Mosul, 630-657 A.H.; see MAN., 1/121; see also SUMER, 3/125-26. Para. 3, MUH., 1/130-31. Para. 2, ibid., 1/158. L.20, الأحديم (al-Amawī) Madr. is situated in the eastern side of al-Amawī mosque in Damascus; see loc. cit. L.21, Fuwwa is situated in Egypt; see loc. cit. Para. 3, ibid., 452-53.

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The author does not mention these two verses in DUR. 2, nor does al-Muhbibī mention this; cf. MSS of DUR. 2 and MUH., 3/52-53.

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Para. 1, MUH., 3/384-85. L.2, (امارة العبدين) is 'Adīna in Yaman; see Khaz. 2/61. L.3, (الحسيني) Ḥaiṣ is situated near Zabīd in Yaman; see ibid., 2/10, see also Yaqūt, 2/380. L.4, (بني در مخا) the famous harbour of Makha in Yaman. Para. 3, "Milik Ahmad Pasha deposed (7 Sha'bān 1060 A.H. = 5 August 1650 A.D. Siyavush Pasha appointed after him as the Grand Vizir of the Empire but deposed 15dhu'l-qā'ida 1061 A.H. = 30 October 1651 A.D.; cf. Hammer, op. cit., 5/749. Para. 4, MUN., loc. cit., and SAL., loc. cit. Para. 6, MUH., 1/5-6. L.19, (انطاليه) or (انطال) Antalya is: "بلدة كبيرة على ساحل البحر الروبي بإراسسي قرمان "; see MUH., 1/5; Antalya (T.), Adalia is situated in Southern Anatolia in Mediterranean Sea; see Pitcher, op. cit., map XXV-B2. Para. 7, MUH., 1/324. L.20, (الإيزي) comes from (الإحدي) the Iranian town; see ibid., 1/324. L.23, (الغد) al-Ahmadiyya Madr. in Damascus; see loc. cit. Para. 8, ibid., 3/34-36.

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L.3, al-Muḥibbi does not mention this verse; cf. MUH., 2/34-35. Para. 2, ibid., 2/157. L.6, (رئان) Rewan or Erivan, capital of Armenia; see Pitcher, op. cit., map XXI-C3. Para. 2, Darwīsh

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"Tarchundschi Ahmad Pasha was appointed as Grand Vizir after Chardachî Muhammad Pasha and he was deposed 20 Rabî' al-Awwal 1063 A.H. = 20 March 1653"; Hammer, loc. cit. Para. 3, MUN., loc. cit., and SAL., loc. cit. Para. 4; MUH., 1/129-130; the author does not mention the name of this literary man. According to MUH., his full name is: توفي ابو السماوح البصيري الشاعر البديهي وكان مشوق الخليفة بقيت الحظور فظل في بعض الادبيات; see loc. cit. Para. 5, ibid., 1/324-25. Para. 6, ibid., 2/157-58; see also Hammer, loc. cit.

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Para. 1, MUH., 4/395-96. L.6, (ادلب) Adlab is situated in Syria. L.9, ابن النقيب) His full name is Ahmad b. al-Nagîb; see MUH., 4/395. Para. 2, ibid., 4/508. Para. 3, The Grand Vizir of the Empire were: Murad Pasha, deposed 19 August 1655; Sulaimân Pasha, deposed 8 March 1656; cf. Hammer, op. cit., 5/749; see also Spiridonakis, op. cit., p.465. Para. 4, Na'îma, op. cit., IV/243. L.22, (سانا) Salna: It is possibly Selinus (Gk.), or Selinunte in Sicily Island. L.22, (يئيش) Yanwah, I was not able to find its situation; it is possibly Genoa in Italy. Para. 5, Dallî Husain Pasha and Surhasan Mustafa Pasha were appointed as Grand Vizirs of the Empire before Siyavûsh Pasha; cf. Hammer, op. cit., 5/749; see also Spiridonakis, op. cit., p.465. Para. 6, According to IBI, Āq Muhammad Pasha ruled Baghdad during 1065-67 A.H.; cf. IBI, 5/52, from GUL., 1/87.

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Para. 1, MUH., 4/423-25. Para. 3, The Grand Vizir Siyawush Pasha was removed from his office on 25 April 1656, "Bojuni Egri Mohammed Pasha" was appointed after him as Grand Vizir of the Empire; Hammer, op. cit., 5/749. Para. 4, MUH., 2/164-66. Para. 6, MUN., loc. cit., and SAL., loc. cit. Para. 7, MUH., 1/327. Para. 8, ibid., 1/454-55. Para. 9, ibid., 2/111-112. L. 20, (عين توما) is a village near Damascus; see ibid., 1/111.

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Para. 1, MUH., 2/357. Para. 2, ibid., 3/292. Para. 4, ibid., 3/473-74. L.8, (السراي) comes from مسراة, a village in Ghūṭā of Damascus. L.9, (يا صوفية) Ayasofya (= Hagia Sophia) of Istanbul; for geographical details, see EITL, G7/6; for historical details, see L.4, 1/47-55. Para. 5, MUH., 4/273-86. L.13, (الدرسـة الجغرافية), al'zziyya Madr. is situated in al-Sharaf al-A'la in Syria; see ibid., 4/274. Para. 6, MUN., loc. cit., and SAL., loc. cit.

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L.12, (وقد شرحوا بعض الأديبـا), thus in DUR. but MUH. gives more details. al-Muhibbi writes: (وقد شرحوا الأديبـا وهو بكر العمـى مـارحا مـائتان لخرافات ابتدعـا).

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Para. 3, MUH., 2/316-18. Para. 4, ibid., 2/421-24. L.23, (الالغاش في قتنه الحنفية) is Arabic Text. L.24, (تاريخ الدولة العثمانية) is Turkish Text; see loc. cit.

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Para. 3, MUH., 1/428-33. L.10, ( 'Adī b. Musāfīr. Sūfī leader, settled in Laylāsh near Mosul before 505 A.H. = 1111 A.D.; he was quite orthodox Muslim; En 2, 1/195; for the relation between the historical Shaikh 'Adī and his role in the religion of the Yazīdīs; see En 1, IV/1163-70; also al-Damlūchī, op. cit., pp. 76-79. Para. 4, MUH., 2/283-85. Para. 5, MAN., 2/153-54. Para. 6, MUH., 2/291-98. L.25, ( المدرسة الصلاحيّة ) al-Salāḥīyya Madr. in Jerusalem; see loc. cit. L.26, ( منتزة العيّون ) is " منتزة العيّون ". L.26, the full title of ( منتزة العيّون ) is: " الباب في بعض المتأخرين من أهل الآب " ( الآباب ). cf. MUH., 2/292. L.27, ( شرح الزيحية ) written by Ibn Hajar. L.27, the full title of ( والسراول ) is: " بالتشريع بنذك نسبي الرسبي ". L.28, ( في علم البدع ) is " في علم البدع "; cf. ibid., 2/293.

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Alderson, op. cit., Tab. XXXIV. L.18, (ينوه) Yanwa Castle is Genoa, the seaport in N.W. Italy, see Notes of page 241, L.22.

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L.5, (البطليةـ) from Baltaji (T.): "A woodcutter or a halberdier, anciently attached to the Sultan palace"; Redhouse, op. cit., p.334.

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Para. 1, MUH., 1/252-53, the correct and full name of (الحكيمی) is: "الشیخ أحمد ابو العباس بن علي بن محمد بن ابراهيم مطبر الحکی البینی التامی"; see loc. cit. Para. 2, ibid., 1/455-56. Para. 3, ibid., 2/133-34. Para. 4, ibid., 2/210-211. Para. 6, MUH., 2/231.

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This is the famous St. Gotthard War between the Ottoman and the Austrians. On August 1, 1664, the two armies met near to the Convent of St. Gotthard. Prince Charles of Lorraine was the Commander of the Austrians. The Ottomans lost ten thousand men, many of whom were driven into the River Raab and were drowned. The Grand Vizir of the Ottomans was able to draw off the main body of his army without further loss. The Austrian losses were heavy. Lord Eversley follows his statement, and writes: "The battle, however, was of supreme importance, for it was the first great defeat of the Ottomans in the field by the Austrians. It broke the prestige of the former, which had been unquestioned since the battle of Mohacz in 1526";

Lord Eversley, op. cit., p.172. L.21, (نهر تانو ), Tuna (T.), Danube River; see Pitcher, op. cit., map XXIX; it is Raab River, cf. Lord Eversley, loc. cit. Para. 12, MUN., p.76; and SAL., loc. cit.
L. 6, (الوسـامِ) comes from Mastura, a town in Bosna of Danube lands; see loc. cit.; Mastura is situated in W. Yugoslavia at present; see TAW., map 94-8H. There is another town called "Masturāh", it is situated in W. Arabia; see ibid., map 33-C5.

L. 9, (مـصرعے) Sofiya, the capital of Bulgaria at present; see ibid., map 82-H3. Sofiya was occupied by the Ottomans in 1383 A.D.


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L. 24, (باش چاووشع) Bash-Chāwush (T.), The Commander of the Corps of a Sergeant Major in the army; see Redhouse, op. cit., p.711.

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Para. 4, ibid., 3/469-72. Para. 5, ibid., 4/39-42; see also Baghdadi, 6/290. Para. 6, MUH., 4/406, see also Baghdadi, 6/463.
L. 24, The full title of (تاريخ امـات اليمـن ) appears as (تاريخ امـات اليمـن ) in MUH., Para. 7, MUH., 4/432-33.

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Para. 2, MUN., p. 76; and SAL., p. 63. Para. 3, MUH., 1/23-25.
Para. 4, ibid., 2/63-64. Para. 5, ibid., 2/140, and Baghdadi, 5/362.
L. 16, The full and correct titles of these works appear in MUH., and Baghdadi, as follows: "الجواـهرـ" , also "تحفة اولى الالبـاب :" also "السـبـتـينـة فـي اصول طيرقـة العبـودـيـة :" also "تحفة السـيـسـع وـالبصـر بـصـاـدـق الـخـبـيرـ".
Para. 6, MUH., 2/231-35. Para. 7, ibid., 2/238, see also Baghdadi, 3/423.

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Para. 1, MUH., 2/285; see also Baghdadi, 5/496. LL. 3-4, The correct titles of these two works appears written in MUH. as:
"السـيـفـ المـقـال " and "الرـمـزـ في وـضـعـ الکـنـتـعـ " in زرـة مـن يـنـكـر كوىـسات الـأـوـلـيـاـ بـعـد الـإـنـتـفـالـ ;
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Para. 1, MUH., 3/227. L.2, (Nishanjī (T.)), "former title of an officer of the Ottoman Government, whose duty it is to inscribe the Sultan's imperial Cypher over all imperial letters - patent"; Redhouse, op.cit., p.2082. Para. 3, MUH., 4/201. Para. 4, ibid., 4/409-23. Para. 5, (الدرسـة العـبراليـة ) al-'Abdâliyya Madr. in Mosul. Para. 6, (جامع الحاج نصر الناجيـر ) Haj Mansûr al-Tâjir Jâmi' in Mosul; see Majmu', p.17 n3, see also S. Daiwachi, Jawâmi'.
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Para. 1, MUH., 2/240-42. L.2, (السلطان محمد) is Muhammad IV, the nineteenth Sultan of the Ottoman Empire; see App. 2. Para. 3, MUH., 2/390-404. L.8, (البيانية) is Raḥḥānat al-Albāb written by al-Khaffājī. Para. 4, MUH., 2/467-69. Para. 5, ibid., 3/389. Para. 6, ibid., 3/480; his full name is given by MUH. as follows:

"ابن عبد الحسین بن ابراهیم الكتی بابی
عبد الله بِن ابی شـُببابة الحسـینی البرتانـیـی•

cf. loc. cit.

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Para. 2, MUN., loc. cit.; see also SAL., loc. cit. Para. 3, "This is a third war which was undertaken in 1672 by the Grand Vizir Ahmad Fādil Pasha Kluprili against Poland in support of the Cossacks of the Ukraine. The Czar of Russia joined with the King of Poland against the Ottoman. In this campaign, the important city of Kaminiec, the
capital of Podolia, (Podolsk) was captured after a several days' siege; En 1, 111/660-61, see also Lord Eversley, op.cit., pp.174-75.


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Para. 1, "In the summer of 1672 A.D. = 1082 A.H., Fādil Ahmad Pasha turned his attention to Poland and took Kamieniec Podolsk after a siege
of several days, but the Grand Vizir lost the next battle, that of Chotin (T.) Chocim (Pol.)"; En 1, 11/ "Koprulu", pp.1059-1062.
Para. 10, MUH., 1/218.

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Para. 1, MUH., 3/299. Para. 2, "Qara Mustafa Pasha had an opportunity for attacking Austria. He collected an enormous army at Adrianople, and in the spring of the year, 1682, he crossed the Danube with two hundred and seventy-five thousand men"; see Shaw, op. cit., "war with Austria", 1/212, see also Hammer, op. cit., 6/178, and Lord Eversley, op. cit., p.177. For historical details, see I.AN., 7/552. L.7, (حافظ فاضل): sic in MSS; Fâdil is meant. cf. En 1, 11/1059-62, and I.AN., 7/552. Para. 3, MUH., 3/334-36. Para. 4, ibid., 4/492. Para. 5, GUL., 1/103, see also IBI, 5/111. Para. 6, MUN., loc. cit., see also SAL., loc. cit. Para. 7, "On the way to the imperial camp, Fâdil Ahmad Pasha died on 22nd Sha'ban 1087 A.H. = October 30, 1676 A.D., at the farmplace of Qara Biber near the bridge of Erkene - between Burqas and Edrianople -"; see, I.AN., 7/552, see also En 1, 11/1061. L.20, (جورلو) Corlu (T.) is situated in the western side of Turkey; see TAW, map 38 -j/3. L.22, (محمد باشا كورلی), Koprili Muhammed Pasha, the first member of the family who held the Grand-Vezirate, he was raised to that office in 1066 A.H. = 1656 A.D. when he was seventy years of age. He went of the lines of Murad IV. He was succeeded by his son Koprili-Zadeh Ahmad Pasha, surnamed, on account of his many noble qualities, Fâzil Ahmad; see En 1, 11/1059-62, see also I.AN., 7/552.
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Para. 1, MUH., 2/319. Para. 3, ibid., 3/202-3. LL. 8-9, (سـيـبـته ) (سـيـبـته ) Salā, are situated in Morocco; see al-Qadiri, op.cit., p.Ixvi; (عـنبـهـه ) (عـنبـهـه ) Murcia; (عـنبـهـه ) (عـنبـهـه ) Sevilla are situated in Spain. (اـعـشهـيـه ) (اـعـشهـيـه ) Aghmāt, (اـعـشهـيـه ) (اـعـشهـيـه ) Agādir; (قـارـوات ) Qārūt are situated in Morocco; see loc. cit. Para. 5, MUH., 3/472-73.

L.10, ) the correct name of this scholar is: محمد بن سعيد المغربي ( محمد بن سعيد المغربي ( محمد بن سعيد المغربي ( محمد بن سعيد المغربي ( محمد بن سعيد المغربي ( محمد بن سعيد المغربي ) "محمد بن سعيد المغربي "; cf. loc. cit. L.12, ) the correct name is: محمد بن سعيد المغربي ( محمد بن سعيد المغربي ( محمد بن سعيد المغربي ( محمد بن سعيد المغربي ( محمد بن سعيد المغربي ) which is Maghribi writing. Para. 6, MUH., 4/362-63. L.17, ) اوراء ( اوراء ( اوراء ( اوراء ( اوراء ) al-Muhībī gives us the meaning of that, he says: "معنى الأوراء في الأصل الاسم بالتفظيل على الصيد ثم اطلق في عرف الروبيـن على المنفرد " بخوصة نفسه"; cf. ibid., 4/362. Para. 7, ibid., 4/371-72.

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Para. 1, MUH., 4/476-77. Para. 2, MUN., loc. cit.; SAL., loc. cit. Para. 3, MUH., 1/87. L.5, ) أبو بكر بن كال الدين المعروف ( أبو بكر بن كال الدين المعروف ( أبو بكر بن كال الدين المعروف ( أبو بكر بن كال الدين المعروف ( أبو بكر بن كال الدين المعروف ) ) ) "أبو بكر بن عبد الله المعروف "; cf. loc. cit. Para. 4, ibid., 1/163-64. Para. 5, ibid., 1/229-30. Para. 6, ibid., 1/367. L.16, ) طور كرم ( طور كرم ( طور كرم ( طور كرم ( طور كرم ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) } 

is a village situated in Palestine; see ibid., 1/367. Para. 8, ibid., 4/37-38.

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Para. 1, MUH., 3/336-38. L.2, (التأريخين) : One of his two historical works entitled "تاليس السدرين"; cf. loc. cit.

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Para. 1, MUH., 4/249-57. Para. 2, ibid., 2/64. Para. 3, This is the second siege of Vienna under the leadership of Qara Mustafā Pasha, 1683, July 17 - Sept. 12. "Violent assaults on the walls; extensive mining operations; valiant defence by the garrison under Rudiger von Stahremberg. Successful relief of the city by a united German and Polish army under Charles of Lorraine and John Sobieski"; see "Internal disintegration following the failure at Vienna" in Shaw, op. cit., 1/218-19. For historical details; see also John Stoye, The Siege of Vienna, Collins, 1964, pp.150-73. L.13, (الالفلاق) Eflak (T.): It is Wallachia; Pitcher, op. cit., map XXIV. L.13, (بوندان)
Boghdan (T.): It is Moldavia; loc. cit. L.13, (الردل ) Erdel (T.): It is Transylvania; loc. cit. LL.13-14, (ملك الانكروس ):
The King of Hungary was Imre Tokolli; see EWH, p.518. Para. 4, 
(عمر باشا ) The full name is: "أوكروس عمر باشا"; see Salihdar Tarikh, 2/267. Para. 5, MUH., 1/28-29. Para. 6, 
ibid., 1/95-6. Para. 7, ibid., 1/365-66. L.25, This sentence 
appears written in MUH. as: "يعد مدارس بقسطنطينية، إلا أن وصل إلى 
المدرستالمعرفة، فتبصرت" Vefa Çamil is situated in Istanbul; see BZTI, E5/27.

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Para. 1, MUH., 2/168-171. Para. 2, ibid., 2/349-51. Para. 3, 
ibid., 3/70. L.10, (بالعباسي ) The correct full name appears 
written in MUH. as follows: "عبد الله بن محمد طاهر بن محمد صفا الناسيندي الأصل: 
Para. 5, ibid., 3/459-60. Para. 6, ibid., 4/396-7. Para. 7, 
ibid., 1/190-97.

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Para. 1, MUH., 4/475-76. Para. 2, see QUR. fols. 70b-71a; see 
also MUN., loc. cit., and SAL., loc. cit. L.2, (الحسان ) 
al-Lahsā', or (الحسان ) al-Hasā', or (الحسان ) al-Ahsā' (OASIS): 
"The Sanjaq of Hasa oasis, a detached province of the Ottoman Empire, 
situated on the coast of E. Arabia between the Kuwait principality on the 
north and the promontory of Qatar and the Jafurah desert on the south; 
on the east it is bounded by the sea, and on the west by the track known as Summān"; For geographical details about the boundaries, climate 
population and inhabited places, see J.G. Lorimer, Gazetteer of the 
Persian Gulf: Oman and Central Arabia, vol. II, Geographical and 
Statistical, Calcutta 1908 (republished in 1970), pp.642-678. Para. 2, 
QUR., fol. 21b, see also MUN., p.77 n.1; SAL., loc. cit. For

L.15, (\textit{\textbf{Tay}}, it is a great Arab tribe residing between Syria and Iraq. L.20, (\textit{\textbf{الشيخ محمد الغزلاني}}): The Tomb of Shaikh Muhammad al-Ghizlānī is situated in S. Mosul; see \textit{MUN.}, pp.115-17. Para. 3, \textit{MUH.}, 1/19-20.

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Para. 7, ibid., 1/494-95. Para. 8, ibid., 2/158-59. L. 21, The correct title of ( حاشية على النهج ) is:
" هداية السالك " L. 22, The full title of ( هداية السالك ) is:
" هداية السالك السالمى رضى السالك "

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"Enguriye, Enguri, Enguru; (forms which also occasionally appeared on coinage), town in the district of Galatia, in Central Anatolia, modern capital of Turkey"; En 2, 1/509-511. Para. 6, MUH., 4/376-77. Para. 7, ibid., 4/493.

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Para. 1, ( عرب علي باشا ) He is 'Alī Pasha Arabī in Turkish sources, see I.AN., 1 Cilt, pp. 324-25. 'Alī Kaddūm in Arabic historical sources, see MUN., p. 77 and QUR., fol. 21b. al-Daiwachi wrongly cites that this wāli belongs to Rabī'a tribe and died in 1085 A.H.; MUN., p. 77, n.1. This wāli comes from Tay tribe and died in 1108 A.H. Para. 2, MUH., 1/190-97. Para. 3, ibid., 1/474. Para. 4, ibid., 2/278. Para. 5, ibid., 2/328-40. Para. 6, QUR., fol. 26b. Para. 7, "Sultan Muhammad IV, was born on December 30, 1641, and was placed on the throne on August 8, 1648 and died on December 17, 1692; see En 1, 111/660-61. Para. 9, IBI, 5/124-25. Para. 10, MUN., loc. cit., see also SAL., loc. cit.
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L. 4, ( مسیة ) prol. of ( مسیه ): Misriyya is a coin = three Ottoman Akceh. Para. 1, 'Abdāl Jāmi' is situated in Mosul; for historical details, see Dalwachi, Jawāmi', and Majmū', pp. 47-50. L. 6, 'Abdāl Madr. in Mosul; for details see *SUMER*, vol. 18, 1962, pp. 13-14. Para. 2, *MUH.*, 1/394-. Para. 3, Qara Mustāfā Pasha was born in 1044 A.H. = 1634-35 A.D.; executed on December 13, 1693; for historical details, see Sīlahār, Ṭārīkh 11/119, see also *L.AN.*, 8/736-37, and *MUH.*, 4/397. L. 18, The full name of ( ابوبا: ) is: "ابو ابوب خالد بن زید " (ابو ابوب الانصاري). "He was Muhammad's first host on his arrival at Madina. He fought in all first Muslem battles, and died during the first Arab siege of Constantinople about 672 A.D. His grave is marked by a mosque in the suburb of Constantinople called Eyyub. In this mosque the Sultans of the Ottoman Empire gird on the sword at their accession"; Redhouse, *op.cit.*, p. 312. Para. 6, ( حرب ) appears instead of ( حرب ) in *ZUB.*, cf. p. 223. Para. 7, ( دباغ زاده ) "Debbagsade Mohammed, zum zweyten mahle, abgesetzt im Ramasan 1101 (Junius 1690); see Hammer, *op.cit.*, 6/766.


L. 2, "Bezzazistan or Bedestan": It is a quarter in Istanbul; see FZTI, pp.345-49. Para. 2, Sādiq Muḥammad Efendi, the Muftī of the Empire; see Hammer, op.cit., 6/766.
Para. 3, *ibid.*, 6/585-86. Para. 4, "Sultan Ahmad II died of dropsy, 22 Dżumādā II, 1106 = 6 Feb. 1695 at Adrianople"; see *En* 2, 1/268. L.11, (السلاطين سلطاني): "He is Muştafa II, the son of the deposed Muḥammed IV. He was born in 1664, succeeded his uncle Ahmad II when the Empire was at war with Austria, Poland, Russia and Venice. The new Sultan was the twenty-second Ottoman Sultan "; see *En* 1, 111/760, see also E. S. Creasy, *op. cit.*, pp. 311-22. Para. 6, *MUN.*, loc. cit. and *SAL.*, loc. cit. L.23, (عُلی‌شاه سلطان): 'Āyshe Buyuk 1107-1165 = 1696-1752 A.D., married the Grand Vizir Nu'man Koprülü; see Alderson, *op. cit.*, Tab. XL.

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L.1, (الكورسيحميد): He is Muhammad Koprülü Pasha, Grand
Vizir of the Ottoman Empire; he was born in 991 A.H. = 1583 A.D., died in 1661 A.D. at Adrianople; see En I, 11/1060. L.13, "Kopruluzade Fâdil Ahmad Pasha"; son of the preceding Ottoman Grand Vizir; he was born 1045 A.H. = 1635 A.D., died 1087 A.H. = 1676 A.D.; for historical details, see ibid., 11/1060-61, see also Ahmad Rafik, Koprüler, II, Istanbul 1331.

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Para. 2, In his book, 'Aẓzāwî states that Duldūbān Muṣṭafā Pasha appointed as Wālī of Baghdad in 1111 A.H. = 1697 A.D.; cf., IBI, 5/144-45, from GUL, 2/117. L. 6, (البِيْرَةِ) Bīra (A.); Birecik (T.) is situated S. Turkey; see Pitcher, op.cit., map XXXII-A2. Para. 4, MUN., loc. cit., see also SAL., loc. cit. Para. 5, cf. I,AN., 8/698. L. 20, (هُوَانِ), Hotin is situated in N. Moldavia; Pitcher, op.cit., map XXXI-A2. The present Khotin is situated in Ukraine of the Soviet Union; see TAW., plate 46, F-S. (هُوَانِ): It is the Dnestr River.
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Para. 1, (محمد بن نيق الله ) He is Saiyyd Paidullah, the Mufti of the Empire; see Hammer, op.cit., 7/624. Para. 3, cf. ibid., 6/765. L.10, (عوجـً زاـ ) 'Amucha-Zaheh Husain Koprili, the Grand Vizir of the Empire; see ibid., 7/623. Para. 4, see GUL., 2/122. Para. 5, MUN., loc. cit.; see also SAL., loc. cit.

Para. 6, "Sultan Mustafa II, died on December 31, 1703 and was buried in the Aya Sofia"; see En 1, 111/760. L.19, Sultan Ahmad III, brother of Mustafa II. L.21, He is Ram Muhammed Pasha, the Grand Vizir of the Empire; see Hammer, op.cit., 7/623. L.21 (حسن باشا ) He is Damad Hasan Pasha, Sultan Ahmad III, appointed Nishanchi Ahmad Pasha as a Grand Vizir of the Empire in 1115-1703 A.D.; cf. loc. cit.

Para. 7, GUL., 1/123. Para. 8, MUN., loc. cit.; see also SAL., loc. cit.

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Para. 3, Fatma Sultan (1116-1145 A.H.) was married to Ibrahim Pasha; see Alderson, op.cit., Tab., XLI. Para. 4, (قلايلي ) "Kalailiko Ahmed Pascha, "the Grand Vizir of the Empire 1116-1118 A.H.; see Hammer, op.cit., 7/623, see also Spiridonakis, op.cit., p.466.


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al-Kabîr (The Great) Mosque, or al-Nûrî Mosque was founded by Nur al-Dîn Zingî in Mosul, 566-568 A.H. = 1170-1172 A.D. This mosque was built by Shaikh 'Umar b. Muhammad al-Mallâ', and still is one of the famous mosques in Iraq. The most prominent part of this mosque is its famous fifty metre high "Leaning Minaret" with its beautiful ornamentations; for further details; see Datwachi, Jawami' al-Mawsil, pp.16-20. Para. 9, Ruqâiyâ 1119-1119 A.H., daughter of Sultan Ahmad; Mustafa and Murâd 1119-1120 A.H., sons of Sultan Ahmad; see Alderson, op.cit., Tab. XLI; Alderson tells us that Sultan Mustafa was born in 1120 A.H. = 1717 A.D.; cf. loc. cit.
Sultan was the third of Sultan Ahmad III's daughters to be called Zainab, was named (Zeyneb Asima). The first Zainab was born in 1119 A.H. = 1708 A.D., died in 1120 A.H. = 1708 A.D. The second Zainab was born in 1121 A.H. = 1710 A.D.; died in 1122 A.H. = 1710 A.D. The third Zainab (Zeyneb Asima) died in 1188 A.H. = 1774 A.D.; see loc. cit.; Alderson does not mention the birthday of (Zeyneb Asima) cf. loc. cit. L.7, (سليم): He is the second Salīm, son of Sultan Ahmad III, was born in 1127 A.H. = 1715 A.D., died in 1130 A.H. = 1718 A.D. The first Salīm was born in 1118 A.H. = 1706 A.D.; died 1120 A.H. = 1708 A.D., cf. loc. cit. L.7, (خديجة سلطان), Khaḍīja Sultan, the first Khaḍīja of Sultan Ahmad III was born in 1118 A.H. = 1707 A.D., died in 1119 A.H. = 1708 A.D. The second Khaḍīja of the same Sultan was born in 1122 A.H. = 1710 A.D., died young, cf. loc. cit.

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Para. 1, ZUB., pp. 80-81. L.5, (امير) mīr (P.) from (امير) Amīr (A.): "Title given to a feudal chieftain or even to a chief personal attendant"; see Redhouse, op. cit., p. 2053. Para. 2, MUN., pp. 93-4, see also MAN., 1/64. Para. 3, MANH., fol. 104b, 105a; see also SHAy., pp. 71-4, n. 2. L.19, (الارب), al-Arda (A.), "An Egyptian measure of corn, of about five English bushels"; see Redhouse, op. cit., p. 65. Para. 5, MAN., 1/237.

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Para. 5, MUN., loc. cit.; see also SAL., loc. cit.

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Para. 1, cf. Amiri, op. cit., No. 4, p. 259, see also MAN., 1/142. L.3, (العفر): al-'Aqir or 'Agra, is a small Kurdish town situated
in N. Iraq; see Rich, op. cit., pp.22-3. Para. 3, MUN., loc. cit., see also SAL., loc. cit. Para. 4, SALK., 2/209, see also SHAM., p.228 n.1; (الدادرخى) appears written (الدادرخى) in SALK., and SHAM. L.14, (النفخى) from Qawaq (T.):


Beyazıdı Cami in Istanbul; BZTI, map E7/1; and cf. pp.384-390.

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Para. 1, cf. IBI, 5/192, from al-Swaydī, pp.65-6. LL.2-3,

(جبل سنجار): The mountain of Sinjar is situated in Western Mosul; see map by Major H.I. Lloyd, "Mosul Boundary" in The Geographical Journal, vol. LXVIII, London 1926. L.4,

(غزة حسنان) is p. his. (=1127 A.H.). Para. 2, MUN., loc. cit., see also SAL., loc. cit. Para. 4, Hammer, op. cit., XII/342. "Sari Ahmed, the Beylerbey of Anatolia commanded. The Janissaries who had hitherto combated valiantly, gave way, and retreated towards Belgrade"; Creasy, op. cit., p.343. For further details about Belgrade; see ibid., pp.343-45. Para. 5, Hammer, op. cit., VII/345. L.14, (الأكراد البهديانان) Bahdīnān Kurds, the origin of the Bahdīnān family is obscure; the local tradition traced its descent to the caliphs of Baghdad; see Rich, op. cit., 1/153-54;

"Bahdīnān, the Kurdish territory to the north and north-east of the Mosul plain. From the latter years of the second era of the 'Abbāsid Caliphate 600 A.H. = 1200 A.D., until the middle of the 13th = 19th century"; see En i, 1/920. For historical details about Bahdīnān family, and their stage role in the history of Iraq; see Longrigg, op. cit., p.37, 42, 159, 209, see also S. al-Damlūchī, Imārat Bahdīnān al-Kurdiyya, Mosul 1952. Para. 7, cf. Creasy, op. cit., p.345, see also "Ahmad III"
article written by H. Bowen in En 2, 1/269. L.18, 
Khalil Pasha Arnanui 1655-1733 A.D. For historical details; see 
LAN., S.1/161-62. His troops approximately 150,000 Janissaries; 
see loc. cit. Para. 8, MUN., loc. cit., see also SAL., loc. cit.

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Para. 1, "The Austrians laid slege to Belgrade, and notwithstanding the 
most vigorous resistance, the city 'on the morning of the 16th of August
1716', with all its camp, artillery and military stores, was captured; 
over 10,000 Turkish troops being supposed to have lost their lives in 
this desperate fight"; see, "Belgrad" article in En 2, 1/269. For 
historical details; see LAN., 2/479. L.5, 
(الاقدار) : He is Eugene of Savoy, died in 1736. On the 5th August, 1716, 
Eugene of Savoy won a victory at Peterwardin and captured Belgrade 
1717; see EWH, "Tab. of the house of Savoy 1553-1946" p.495 and 
p.519. Para. 2, SHAM., pp.80-3, see also RAW., 1/177, and MAN., 
1/230. L.25, The full name of (ابن مغلا) : Ibn Mugla is: 
محمد بن علي بن الحسن مغلا - أبو علي الوزير- 
see Ibn Khallikān, Wafiyat . . , 2/61. Para. 3, MUN., loc. cit., 
see also SAL., loc. cit.

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L.5, (الخابر), al-Khābūr River of Syria; see Pitcher, op.cit., 
map XXXII, B2. L.5, (عرب الوالي وعرب العكبات) 
al-Mawālī and al-'Ugīdat are two Arab tribes. L.14, (ابي ابو ) 
is village of Eyoub, near the Golden-Horn in Istanbul. See n.L.18, p.315.

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L.3, (نعمان بانشأ كربلي زاده) : He is Nu'mān b. Mustafa b. 
Muhammad Koprülü, the Grand Vizir of the Empire; see Hammer, op.cit.,
7/623. Para. 2, SHAM., pp.145-50, see also MAN., 1/252, and RAW., 1/411. Para. 4, SHAM., p.48, see also SALK., 4/3.
L.26, (باهت يك يا علينا اللتين) is p. his. (= 1126 A.H.).

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LL.2-4, (سلطان سليم) Sultan Salīm; (سوق صطفي باشا) Mustafa Pasha Süq; (محلة حاج عيسى) Haj Īsa are situated in Istanbul; see Ernest Memboury, Istanbul Touristique, Istanbul 1951. Para. 2, MUN., p.80. L.8, (الصاليان) Sālyān (T, from p. الساليان) "A tax impost levied as a fixed sum"; Redhouse, op.cit., p.1162; also ZUB., p.133 n.6. L.18, (السلطان أحمد) is Sultan Ahmad III, ruled 1703-1730. LL.20-21, (باب الجسر) Bab al-Jisr is situated in Mosul, western side of Tigris; see MUN., p.67 n.4. L.21, (الكبير) or (كيفري) is Kyupru (T.), a bridge; see Redhouse, op.cit., p.1580.

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L.2, (درسنة قاسم باشا) "Kasim Pasa Turbesi" is situated in Istanbul; see BZTI., D6/20; p.254. Para. 2, MAN., 1/280. L.6, (ملا عيسى الخطيب) see ibid., 1/280-1 n.72. L.16, Nu'mān Sultan b. Sultan Ahmad, 1135-78 A.H. = 1723-64 A.D.; see Alderson, op.cit., Tab. No. XLI. Para. 7, MAN., 1/223, see also RAW., 1/372, and SHAM., p.103. L.17, (رئيس العلماء) "The Ra'īs al-'Ulama' is an honorary title and not a function; see Kemp, op.cit., p.105 n.4. L.18, (الدرسنة), Yāsīn Efendi al-Muftī Madr. is situated in Mosul, near Bab al-Sarāy; for further details, see Datwachī, Madāris al-Mawsil fī al-'Ahd al-'Uthmānī in SUMER, vol. 18, Baghdad 1962, pp.15-16.
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L.8, (الدجیل) al-Dujail is situated in N. Baghdad; see Niebuhr, op. cit., 2/267. Para. 2, ZUB., pp. 82-3, see also Dawha, p. 18; for further details about the death of Hasan Pasha, see al-Suwaidi, Hadigat al-Zawra' fi Siyar al-Wuzara', Baghdad, 1961, pp. 111-112. L.14, (كرمشت) or (كرمان شه) Kirmānshāh is situated in Western Iran; see Pitcher, op. cit., map XXXII-C2. LL.16-22, The army commanded by Hasan Pasha occupied Kermanshah. Hasan Pasha died before the Spring of 1723. His son, Ahmad Pasha was appointed as Wālī of Baghdad; see Dawha, p. 8, see also GUL., 2/128 and Longrigg, op. cit., pp. 130-31, IBI., 5/211. L.23, (ملا جریس البوصلى) Malla Jirjis b. Darwīsh al-Mawsili; for further details see SAIK., 2/7, MAN., 1/295-97, and Saigh, Tarīkh al-Mawsil, Beirut, 1940, 2/140-45.

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L.3, (الظهیر) is p. his. (= 1036 A.H.). Para. 1, MUN., p. 80, p. 81, n. 2; (الدرندلى) appears written by the author himself (الدرندلى) in MUN., cf. loc. cit. (الدرندلى) comes from Darende, is a Turkish town, situated in Sivas Eyalet, in central Anatolia; see Pitcher, op. cit., map XXV-C2. Para. 2, see, The conquest of Western Persia by the Turks, A.D. 1724-1752, in Sykes, op. cit., vol. II, pp. 328-29; for historical details, see I.AN., 1/167. Para. 3, SAIK., 4/45. Para. 4, cf. Longrigg, op. cit., p. 131. L.13, the author wrongly states that Ahmad Pasha, the Wālī of Baghdad occupied (رمان) Erivan, the Armenian capital, whereas he actually occupied Hamadan, the Iranian city; cf., GUL., 2/128. In his book, Longrigg wrongly states that Hasan Pasha was awarded the title of "Fatih Hamadān", see Longrigg, op. cit., p. 131, n. 2. L.16, (نایل سلطان) Nāile Sultan 1137-1139 A.H. = 1725-26 A.D.; cf. Alderson, op. cit., Tab. XLI. L.17, (سلطان عبد الحید) Sultan 'Abdul-Ḥamīd I was born on 20th March, 1725 A.D., see loc. cit. LL.17-18, (لطیف‌ه سلطان)

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Para. 1, MAN., 1/295-97, see also SHAM., pp. 272-79, and SALK., 2/7-9. L. 8, This verse appears omitted from SHAM., cf. p. 274.
The full qaṣīda appears mentioned in ibid., pp.273-75. L.10-12, For further details; see S. al-Jalīlī, al-İstivāf fī Hammām al-'Alī, Mosul 1965. L.10, حمام علي ( Hammām al 'Alī is a summer residence of the people of Mosul. This rest centre is situated on Tigris, Southern Mosul; see Yāqūt, 4/165-66, see also Rich, op.cit., 1/114, and Niebuhr, op.cit., 2/Tab. XIV.

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Para. 1, GHA., p.179, see also ZUB., pp.86-7. L.17, For further details about this Mawsūli poet, Hasan 'Abdul-Baqī; see S. al-Jalīlī, Dīwān Hasan 'Abdul-Baqī al-Mawsūlī, Mosul 1967. L.18, (والناة قد سُدَّ باب المات بالفِنل) Thus in DUR. 1 and DUR. 2; also in GHA., p.179 and in ZUB., pp.86-8; the p. his. of this term (= 841 A.H.) is historically a mistake; to read it correctly, it should be written as "والناة قد سُدَّ باب المات بالفِنل". The p. his. of that (= 1140 A.H.). It was the author's mistake but the commentator of GHA., and the editor of ZUB. did not correct it in their commentaries on the texts, and they wrongly make the following comment about (مات): تدخل العامة (ال) الوصلة على الفعل الماضي، والرمز من مصطلحات الشطرنج see GHA., loc. cit., and ZUB., p.88, n.1. Para. 2, MAN., 2/191, see also GHA., p.373. Para. 3, MUN., loc. cit., see also SAL., loc.:cit.

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Para. 1, GHA., pp.179-80. Para. 2, MAN., 1/272. Para. 4, GHA., p.180. L.9, فرقة الأوتزيفـ ( Otuz T.), Thirty, (bir T.) one; see Redhouse, op.cit., p.237; see also, Introduction, Tab. No. XI. L.10, "( سنفحـ ) Suffa, means originally, a porch or hall with benches on which to rest; but it means at present, a recess in a hall or ante-room, with a sofa on
its sides; ( اهل صفة ) The poor disciples who used to shelter themselves in a porch outside the prophet's cabin at Medina"; see Redhouse, op. cit., p.1179. The commentator of GHA. does not know the meaning of ( صفة ), and states "The meaning of this word which is repeated many times in GHA., is mysterious; cf. GHA., p.180, n.2. 

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L.1, ( الكولا ) al-Kula or Kyule, a Mameluke; see Redhouse, op. cit., p.1601. Para. 1, MAN., 1/284-85. L.5, ( علي البوت ) : For 'Ali al-Muwallagat; see SALK., 3/233-45. Para. 2, For further details about Jami' Nabi Jarjis in Mosul; see, Daiwachi, Jami' al-Nabi Jarjis fi al-Mawsil in SUMER, vol. 17, 1961, p.7; see also Kemp, op. cit., map No. 6. LL.10-12, see "The Iranian Wars (1)" in Shaw, op. cit., vol. I, pp.238-39. LL.13-26, This is the Patrona revolt in Istanbul, see ibid., vol. I, pp.239-40; for historical details, analysis and its outcome; see R. Olson, The Siege of Mosul and Ottoman-Persian Relations 1718-1743, Indiana, 1975, Chap. III "The Patrona Halil Rebellion", pp.65-88, see also Shaw, The Ottoman Empire, pp.17-36. L.27, ( السلطان محمد ) On October 2, Sultan Ahmad III was deposed and his nephew, Mahmod I (1730-1754), was proclaimed Sultan of the Ottoman Empire; En 2, 1/268-270.

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L.1, ( السلطان محمد ) Sultan Mahmud I, b. Sultan the Ghazi Mustafa II, was born in 1696 A.D. = 1108 A.H., died in 1754 A.D. = 1168 A.H., for historical details; see Creasy, op. cit., pp.350-79, see also Shaw, op. cit., vol. I, pp.240-46. L.3, ( فاطمة سلطان ) Fatma Sultan was born in 1704 A.D. = 1116 A.H. She was married twice, her first marriage with Komurcu 'Ali Pasha (died in 1128 A.H. =
Her second marriage with Nevşehirli İbrahim Pasha was in 1129 A.H. = 1717 A.D.; see Alderson, op. cit., Tab. No. XLI.


Seray (P.) a house, a mansion; especially, a palace; see Redhouse, op. cit., p. 1048.

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For further information, see Munir Aktepe, patrona Isyani (1730), Istanbul 1958. L.8, (مکنة) Mangana (T.) "any mechanical appliance for exerting pressure or delivering a sudden blow; as, a press, a vice, a punch"; Redhouse, op. cit., pp. 2013-14. Para. 2, MUN., loc. cit., see also SAL., loc. cit. Para. 3, MUN., p. 178. L.18, (الفریقا) al-Far'iyya is a term which appears to have been used by the Mosuli farmers. It means in Arabic: هو ما يثبت من الزرع بعد حصاده أو بعد بضعة نجع الله المولى (18); see ibid., p. 178, n. 1. L.18, (وتح الفصاع بنصف الأربعين) see MAN., 1/293-95. L.19, is p. his. (= 1143 A.H.).

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Muhammad Efendi al-Wayuda was the Mutasalim of Mardin; see loc. cit. L.2, (الضبعة) al-Muḥallabiyya village is situated near Mosul, western side of Tigris; see, Yagūt, 7/396, see also MUN., p. 164. Para. 2, SALK., 2/230-31. Para. 3, MUN., loc. cit., see also SAL., loc. cit. Para. 5, MAN., 1/146-47, see also Dawha, p. 38. L.12, (نادر شااب طبیب) Nadir Shah of Iran who born on 22nd October, 1688 A.D. = 28th Muharram

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Para. 1, MUN., p.82 and n.1, see also SAL., loc. cit. Para. 2, According to MANH., fol. 142b: The author mentions that this qāḍī died in 1141 A.H. Para. 3, GHA., p.180. Para. 4, MAN., 1/144-45. L.15, (طفنات) or (تغ) Tūgh (T.) "a crest or pennant of horse-hair, attached to a helmet or flag-staff; especially, an ensign of rank formerly given to pashas"; Redhouse, op. cit., p.1256. Para. 5, MAN., 1/225-26; MANH., fol. 196a, see also SHAM., pp.71-79, n.2, pp.71-3, SALK., 3/231, and Sāīgh, op. cit., 1/272. L.21, (جبيل المظوب) Maqlūb mountain is situated in N.E. Mosul; see Rich, op. cit., 1/33. Para. 6, QUR., fol. 73a.

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Para. 1, cf. Shay, op. cit., p.147, see also ZUB., p.90, Dawhā,
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L.7, According to other sources, the Serdar Vizir 'Abdullāh Pasha Köprülli was killed not in this battle (26th Oct. 1733 = 1146 A.H.) as the author said, but in another battle when he was fighting Nadirshah near Kars (18th June 1735); cf. Amīrī, op.cit., p.265, see also Olson, The Siege of Mosul . . ., p.98, and Uzuncargılı, Osmanlı Tarihi, vol. 4, pts. I, Ankara 1956, p.230. Para. 2, al-Wazīr Ahmad Pasha was the Wālī of Tarābzūn; cf. Dawha, p.39. Para. 3, loc. cit. Para. 5, MAN., 1/147.

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Para. 1, For historical details; see Lockhart, Nadir Shah, London, 1938. Para. 2, MUN., loc. cit., see also SAL., loc. cit. L.13, (كرک) Kerek, means furriery, (كرکچي) Kyurkou, a furrier; Redhouse, op.cit., p.1587. LL.17-20, GHA., p.181. L.23, (نهر الخوصر) al-Khausar is a small river across the plain of Mosul, east of the Tigris, passing through Nineveh; it is a tributary of the Tigris; see Yāqūt, 4/490, and MUN., pp.142-43; see also Rich, op.cit., 1/34 and 2/85.
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Para. 1, GHA., p.181. L.8, (الرند) Lawand, a Kurdish people, cf. MUN., p.281 n.2. L.11, (الخزن دادر) or Khizane-dar (P.), a treasurer or a keeper; Redhouse, op.cit., p.845. Para. 4, ZUB., pp.91-2. L.25,
(عبد الله افندی الفخري) For details; see SHAM., pp.118-24. L.27, See the whole qasīda which consists of 23 verses in loc. cit.

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Para. 1, MAN., 1/149, see also MUN., p.179 and ZUB., p.91. Para. 3, "Sultan Ahmad III died, in the retirement that was henceforth his lot, in 1149 A.H. = 1736 A.D. His nephew Sultan Mahmud I, succeeded him on 1 October = 18 Rabī' I 1143 A.H."; En 2, 1/270. Para. 6, MAN., 1/249, see also RAW., 1/402 and SHAM., pp.317-18. L.12, (الشيخ عافاز) Shaikh 'Annāz tomb is situated in western old Mosul; see Daiwachi, Jawāmi', p.50; for further details, see MAN., 2/104-108. Para. 8, MUN., loc. cit., see also SAL., loc. cit. Para. 10, GHA., p.181.

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LL.1-24, ZUB., pp.94-97. L.8, (ناسم الرامسي) Qāsim
al-Rāmī, a famous Adīb from Mosul; see SHAM., pp.259-65, see also MAN., 1/304. L.24, (کرمانسح) a Kurdish group, mentioned by Badlīsī in his Sharfināma; see Idrīs al-Bidlīsī, al-Sharafnāmah, Cairo, 1958, see also ZUB., p.97, n.1. Para. 1, MUN., loc. cit., see also SAL., loc. cit. Para. 2, GHA., p.181. L.28, (عرب المنفک): al-Muntafik ar al-Muntafiq 'Arab tribe, live in the Gharrāf and the lower Euphrates; see H. Batatu, op.cit., pp.65-8.

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Para. 3, ZUB., p.97, see also MUN., pp.82-3. L.14, Ḥamra Khānīm died in 1213 A.H. = 1798 A.D.; she was buried in the Zīwānī mosque in Mosul; see Majmu‘., p.11, n.1. Para. 4, MUN., p.179.

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Page No. 361.
Para. 1-, Mosul was attacked in 1743 A.D. = 1156 A.H., by Nādir Shah of Iran with 300,000 men. This dramatic account, based on MAN., tells how Nādir Shah failed to capture Mosul and northern Iraq; this siege of Mosul is one of the most famous and crucial sieges in history. For historical details; see MAN., 1/149-63; SAL., pp.256-90; Olson, The Siege of Mosul and Ottoman-Persian Relations 1718–43, Chap. No. VII, pp.165-83, see also Sa‘īgh, op.cit., 1/273-87; Niebuhr, op.cit.,
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L. 12, In Aspinwall's documents, 70,000 bombs; cf. Aspinwall, SP, letter dated 20 Nov. 1743. L. 16, In Aspinwall's documents, 1700 ladders suitable for the attack; cf. loc. cit. L. 17, (الدبسح) al-Dlbsh is Ldv for Battlkh (= water melon) it is used by the northern Iraqi Arabs of the villages. (الشمي) al-Shimzl is the Ldv of Battlkh (= water melon) as used by the Mawsili people. L. 18, (العجور) al-'AjjUr (Ldv). It means a cheaper produce or smaller grade of water melon. L. 20, (باب سنجار) Bāb Sinjār is one of Mosul's Gates in the western side of Old Mosul; see MAN., 2/116, n.2, see also Kemp, op.cit., map No. 3. L. 20, (قضاء البان) Qadīb al-Bān tomb, is situated outside of Sur al-Mawsil, near Bāb Sinjār; see MAN., 2/116-29.

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L. 7, (اسم انا الجليلي) He is Hāj Qāsim Agha al-Rawnaqī al-Jalīlī; for further details, see; RAW., 1/579; SHAM., pp.134-39; MAN., 1/147, 161, 209; SALK., 4/8, and Dīwān Hasan 'Abdul-Baqī al-Mawsilī, ed. by S. Jalīlī, Supplement No. 2, p.135. L. 8-9, (باب المسادي) Bāb al 'Imādī was the northern Gate of Old Mosul.

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L.3, (كلـِنـِد) Gilband: I was not able to find the meaning of Gilband in Turkish; it is probably a special song used by Janissaries. It is mentioned by Longrigg as "the company-songs of the Janissaries"; see Longrigg, *op.cit.*, p.283.

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L.5, (جـِنـِد القـِلـِعـٍة اندـِإي الوزـٍرا الوالي حسين) is p. his. (= 1159 A.H. Para. 2, *MAN.*, 1/297: QUR., fols. 17b-18a, see also SHAM., pp.200-202, n.1; for further details, see Dīwān, ed. by S. al-Jalālī, *op.cit.*, "The introduction, text and sections". 
Ratbic, or Rabtic, is a village situated north-east of Mosul near Shīkhan; see MUN., p.35, n.1. Para. 4, "Elhadsch Mohammed Pascha Terjakl, abgesetzt am 17. Schaaban 1160 = 24 August 1747"; Hammer, op.cit., 8/587. L.17, (تفریح) Cilicia is a Turkish town situated in southern Anatolia; see Pitcher, op.cit., map No. XXI-B2. Para. 6, MUN., p.83, see also SAL., p.65.

Para. 7, SALK., 4/265. Para. 8-, Nadır Shah assassinated on 20th June, 1747; see W. Jones, op.cit., p.146; In his article, V. Minorsky wrongly mentioned 20th June, 1147; cf. En1, III/813.


Para. 4-, This is the story of the Ottoman campaigns against the Austrians during the summers of 1738 and 1739 A.D. = 1151-52 A.H.,
cf. the text reported these events under the year 1162 A.H. = 1748-49 A.D. The author correctly asserts that the leader of this campaign was Ivaz Pasha, the Grand Vizir of the Empire during 1151-53 A.H., see Spiridonakis, op.cit., p.466. "The Ottomans were largely successful in recapturing Belgrad, Semendria and Irsova"; see Shaw, op.cit., 1/244-45.

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L.1, ( ) gram. ( طوئچی ) Topju (T.) "An artillery-man or a gunner"; see Redhouse, op.cit., p.1249. LL.10-13, This is a treaty of Belgrad, signed at Belgrad on 18th September, 1739: "The treaty stipulated that the Ottomans and the Austrians demolish the fortifications which the Ottomans had made for the fortress of Belgrade. The Austrians also agreed to demolish the 1200 purses worth of buildings which they had built; the Austrians also establishing the Sara and Danube once again as the boundary between the two empires"; see Ismail Uzuncarsili; op.cit., vol. 4, p.290. Para. 1, MAN., 1/273. Para. 2, cf. IBl., 6/12-13, from Tarih Nishat.

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L.1, ( ) or ( فنرچ جولان ) "Kalla Dsjolan, eft la plus grande province de la partie due pais due Kurdestan, qui eft sujette au Sultan"; Niebuhr, op.cit., 2/268. Para. 2, MUN., loc. cit., see also SAL., loc. cit. Para. 4, loc. cit.

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Para. 1, MAN., 1/283. L.2, ( تیمار ) Timar (P.); "tilling the earth, tending plants; agriculture; also it is a feudal fief of a yearly value less than 20,000 agche, formerly granted by the Ottoman's Sultan"; see Redhouse, op.cit., p.619. Para. 2, MAN., 1/291-92, see also
appears written in RAW., 2/58; and in SHAM., p. 347, n. 1. Para. 3, MAN., 1/306, see also RAW., 2/403, and SHAM., pp. 339-42. Para. 4, GHA., p. 183. Para. 6-, MAN., 2/182-83.

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Para. 1, MAN., 1/232, see also RAW., 1/246, and SHAM., p. 352. Para. 2, MAN., 1/267-69, see also RAW., 2/36, and SHAM., pp. 280-89.

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Para. 1, MAN., 1/162-63. Para. 5, ibid., 1/292-93.

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"The gold coin of Persia, valued at about eight shillings sterling and subdivided into ten thousand mites agche"; Redhouse, op. cit., pp. 614-15. Para. 3, Dawha, p. 124, see also RAWD., fol. 166a. L. 23, Mīrmīran: mīr from Amīr, mīran is a lord, chief, or title given to a feudal chieftain or even to a chief personal attendant; Redhouse, op. cit., p. 2053.

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Para. 1, ZUB., pp. 108-09. L. 2, (ایبن باشها): This is Muḥammad Amin Pasha al-Jalīlī. L. 2, (فناح بك): This is Fattāḥ Bey b. Isma'īl Pasha al-Jalīlī, 1132-85 A.H. = 1729-72 A.D., see App. No. V. L. 10, (حكاری) "Hakyārī (T.) vulg. hekyārī; name of a group of Kurdish tribes living in the mountains on the Persian frontier between Bayezid and Mosul; also, it is the name of a district in the province of Van"; Redhouse, op. cit., p. 796. LL. 13-16, "Mahmūd I, twenty-fourth Ottoman Sultan reigned 1143-1168 A.H. = 1730-54 A.D. He was born on the 31st Muḥarram 1108 A.H. = August 2nd, 1696 A.D., the son of Sultan Mustafā II; Mahmūd died suddenly on Friday, 13th December 1754";
see En. 1, III/124-25. LL. 17-19, "Uthmân III, twenty-fifth Sultan of the Ottoman Empire; son of Muṣṭafâ II, succeeded his brother Mahmûd I on 14th December 1754"; see loc. cit.

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Para. 1, ZUB., pp. 230-32. Para. 2, MUN., loc. cit., see also SAL., loc. cit. Para. 3, It is called Jâmi' al-Fâshâ in Mosul; cf. Dalwâchî, Jawâmi', p. 180, see also Chalabi, Makhtûtât, p. 46. L. 21, ( مدرسة البئر): This school is known as al-Ămîniyya Madr. in Mosul; see SUMER, vol. 18, 1962, pp. 20-23. Para. 4, GHA., p. 183., see also ZUB., p. 110. Para. 5, loc. cit.

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Para. 2, GHA., pp. 183-84. L. 7, ( الديانة) al-Danâdîyya, the title of Yazîdî tribe living in the mountains of Mosul; see GHAAR., p. 100. Para. 3, SAIF., fol. 49b, see also MAN., 1/271 and SHAM., pp. 335-338. L. 12, ( جامع النور) al-Nurî mosque or Jâmi' al-Kabîr, "The Great Mosque"; see above n. L. 13, Text, p. 327. Para. 5, MAN., 1/308, see also RAW., 2/420 and SHAM., pp. 266-71.
Para. 1, QUR., fols. 72b-73a. LL. 9-10, Sultan 'Uthmān III, died on 30th October, 1757; see En I, III/1007-08; The principal source of Sultan 'Uthmān III's reign is (Tārikh Wāṣif). LL. 10-11, "Sultan Muṣtafa III b. Sultan Aḥmad III, was born on 28th January, 1717 = 1129 A.H.; the twenty-sixth Sultan of the Ottoman Empire. He succeeded Sultan 'Uthmān III to the throne on 30th October, 1757 = 1171 A.H.; see Alderson, op. cit., Tab. XLIII, when he was forty years of age not fifty-two as the author Yaṣīn records; cf. the Text with loc. cit. Para. 5, GHA., pp. 333-34. Para. 6, ibid., p. 338. Para. 7, MUN., p. 84.

Para. 1, SALK., 1/51. LL. 7-10, For historical details; see Lanza, op. cit., pp. 42-44. LL. 11-13, ibid., pp. 44-6; The wazīr Ḥāj Husain Pasha al-Jalīlī died on 19th Dhul-qi'da, 1171 A.H. = 25th July, 1758 A.D.; see QUR., fol. 37a; SHAM., pp. 88-91, n. 2; Diwān Hasan 'Abdul-Baqī, Section No. 1, pp. 115-16; Olson, op. cit., p. 169; Longrigg, op. cit., p. 157; IBI, 5/212, and Tārikh Subhī, fol. 178, see also MAN., RAW., ZUB., ATH., SALK., and Dawḥa. L. 15, (الرون النشر) for further details; see the introduction of RAW., 1/8-22. L. 16, (راغب باشنا) This is Rāghib Pasha, "Koca Mehmet" 1699-1763, the Grand Vizir of the Empire 1756-63 A.D.; see Hammer, op. cit., 8/587; the historian Shaw states: "The only grand vezirate of any consequence during the period was that of Koca Mehmet Ragıp Pasha 1699-1763, a learned and distinguished poet and an able administrator, although even he was not able to achieve permanent results"; Shaw, op. cit., 1/246. L. 16, (دنيـدار): "Defterdar: Head of the treasury". Para. 3, MAN., 1/305-06.

Para. 3, MUN., p. 85. Para. 5, QUR., fol. 39b. Para. 7, In his
book, Alderson does not give any information about this Sultan's son who was born in 1172 A.H. but he does mention a daughter named Heybetullah who was born in 1172 A.H. = 1759 A.D.; the author Yāsīn probably means Salīm III b. Sultan Muṣṭafā III, who was born on 24th December, 1761 = 1175 A.H.; cf. Alderson, op. cit., Tab. XLIII.

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L. 2, ( جلك ): Chelik (T.), a bucket or a piece of wood or metal bevelled or tapering at one or both ends"; Redhouse, op. cit., p. 729. Para. 2, MAN., 1/301-2, for further details; see SHAM., pp. 330-34; RAW., 2/350 and SALK., 2/194. Para. 4, GHA., p. 184. L. 13, افراسیب ( "Efrāsīyāb (P.), name of an ancient Turkish or Turanian hero before the time of Alexander; King of Transoxiana killed by Keykhusrev"; Redhouse, op. cit., p. 156. Para. 7, SAIF., fol. 46a, see also MAN., 1/284. L. 25, ( جمال دجلة ): for details see Lanza, op. cit., pp. 34-5 and Sā'igh, op. cit., 1/290.

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L. 9, ( دامت اسطار ونحت رقما ) is p. his. (= 1170 A.H.). L. 18, ( الواب ) is the lesser Zab river. L. 20, ( نعما بامسا ): He is Nu'mān Pasha al-Ḥalabī; see Thuraiya, Sejeli Osmani, 1/410. L. 21, ( الـدردار ) appears written ( الدـدردار ) in MUN., p. 86. Para. 3, SAL. and Lanza mention that Nu'mān Pasha was appointed as Wālī of Mosul in 1172 A.H.; SAL. and Lanza wrongly named him "Nu'mān Pasha Jalālī"; cf. SAL., loc. cit. and cf. Lanza, op. cit., p. 48. L. 27, ( متحرخانـه ) "Mihter Khaneh (P. + T.), a military band in the suite of a prince"; see Redhouse, op. cit., p. 2042.

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Para. 2, RAWD., fol. 176a; SAL. does not mention Sulaimān Pasha
Jāmi', in Mosul; see MUN., p.101; al-Khaiyāt, Tarjamat al-Awliyā', pp.64-6; MAN., 42/49; Daiwāghi, Jawāmi', pp.165-70.

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Para. 1, GHA., p.184. Para. 3, ibid., p.185; ZUB., p.121; Dawha, p.135. L.9, (سلمان باشا) This is Sulaimān Pasha b. Khālid Pasha Bābān, one of the famous Bābān governors in Qara-julān; see Amin Zaki, Tarikh al-Sulaimaniyya, Baghdad 1951, pp.75-8. L.13, (خرغي فلك) "Cherkhi-falak (T. + P.), the spheres or a machine with several wheels; or a chevaux-de-frise"; see Redhouse, op.cit., p.717. L.14, (التفنندك) Tufeng (T.), (تفننك) (Vulg.), any firearm used from the shoulder". Para. 4, MAN., 1/242 43; RAW., 1/347, see also SHAM., pp.125-33, n.1 in p.125, and JIAS, vol. 13, 1965, and vol. 25, 1974, pp.209-49. L.22, (واقعة طهمناز) This is the siege of Mosul by Nadīr Shah.

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L.1, (زالت الزراfaض) (السلابة) al-Sallāmiyya is a large village situated east of Mosul on the eastern bank of the Tigris"; MUN., p.151, and n.3; for a description of old Sallāmiyya, see Yaqūt, 5/104; "In modern centuries, "Sallāmiyya looks just on the declivity of the hills which then quit the river and run south-easterly towards Karakosh"; Rich, op.cit., 2/350. L.9, (الشيخ) al-Shaikh Khān is situated in the territory of 'Amādiyya north-east of Mosul; see ibid., 1/89. L.9, (باعذرا) Bā'īdhrā, the Yazidi village, situated east of Mosul; see MUN., p.136, and n.2. L.9, (بداع بك) He is Budāq Bey b. Mīrkhan Bey b. Sulaimān Bey, the Amīr of Yazidis. L.10, (الجراحى) al Jarraḥi village is situated in the north-east of Mosul; see Jarraḥiyeh Castle in MUN., p.48, and n.2. Para. 4, GHA., p.185; ZUB., pp.121-2; Dawha, p.138. L.15, (كاهيه) Kāhya or Kahya or Kakhya are distorted from Kethīda, the deputy of a provincial governor.
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L. 14, (الندلي) al-MendaIī is situated in East Iraq; see Pitcher, op.cit., map XXXII-C3, for geographical details; see Niebuhr, op.cit., 2/267. L. 16, (قزراط) Kisrobad is situated in E. Iraq; see loc. cit; it is Qizil Rubat in Longrigg, op.cit., p.276. It is known Zurbāṭiyah today. L. 18, (الکنوجي): "Mektūbu (T. + A.), title of the chief secretary of a ministry or of a province"; see Redhouse, op.cit., p.1954. Para. 10, cf. Lanza, op.cit., p.36.

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Para. 4, (محمد الغلامي): This is Muhammad Efendi b. Husain al Ghulāmī, for further details; see SHAM., pp.173-77. Para. 5, MUN., p.185; ZUB., pp.123-24. L. 12, (عرب الاستمتاع) 'Arab al-Ishmtta were outside Old Mosul, near Jāmi' Nabi Shīth; the present Jūba; see ibid., p.123, n.2. L. 18, (المقاطعجي) al-Muqata'ajī (T. + A), a revenue-farmer; see Redhouse, op.cit., p.1937. Para. 9, MAN., 2/188. L. 23, (الامام باهر) The mausoleum of Imām Muḥammad al-Bahir b. Muḥammad al-Baqir, was founded by Badr-i-Dīn Lu'l'lu', the governor of Mosul; see Majmu', p.146, n.1; MAN., 2/79-80, see also; SUMER, 6/199-200; al-Khaiyyāt, op.cit., p.121, and MUN., pp.106-07.

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Para. 2, GHA., p.184. L.14, (Dallī 'Abbās is situated in Iraq.) Para. 6, RAWD., fol. 175b, see also SHAM., p.45 n.2. L.25, (appearance) appears written (الآن) in RAWD., loc. cit.

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L.3, (ظاهراً) is p. his. (= 1181 A.H.). Para. 1, ZUB., p.125. Para. 5, This is the new struggles between the Ottomans and Russia; see Shaw, op.cit., pp.247-48; for historical details; see Wāsīf, 1/281-315.

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Para. 2, see "New Struggles with Russia and Austria 1768-1774", Shaw, op.cit., 1/247-8. L.14, (بني الأصف وهم السقوف), Banī al-Asfar or al-Misqūf are the Russians. L.14, (فطماشال) Fatmashāl: She is Catherine the Great of Russia (1762-1796 A.D.), for further details, see loc. cit.; for the policies of Catherine II, and the Ottoman Empire; see, M.S. Anderson, Europe in the Eighteenth Century 1713-1783, 2nd ed., G. Britain 1979, pp.234-235.

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Para. 1, MUN., p. 186. L. 7, ( كندير ) Kindür is a village situated in North Baghdad, near Dujail; see Yaqūt, 4/310. L. 14, جامع النصرية ( or ) ( الجامع النصرى ) in Mosul, for details; see Daiwachi, Jawāmi', pp. 157-9, see also Majmū', pp. 17-21. Para. 6, ZUB., p. 126.

Para. 1, ZUB., pp. 126-7, for historical details; see I.AN., 8/705, see also Tarih Rāsim, 6/937-8 and SHAM., p. 45, n. 2, MAN., 1/168-74. Para. 2, RAWD., fol. 168a. Para. 3, cf. I.AN., 8/705. Para. 4, ZUB., p. 125, see also I.AN., 8/705. L. 16, ( الزيت الأعظم علي باشا ) This is 'Ali Pasha Hekimoglu, the Grand Vizir of the Empire 1689-1768; see I.AN., 1/333-35. L. 20, ( مینهای ابراهیم ) "Brail (Roum.), Ibrail (T.) is a town situated in N.E. Wallachia; Eastern Romania at present"; see Pitcher, op. cit., map XXIX-E3. L. 20, ( اسمعیل ) Izmail is a town situated in South Moldavia; see, M. Ashraf, op. cit., map of the Ottoman Europe. In his book, Pitcher does not mention this town, but he mentioned another Ismil which is a Turkish town, situated in Anatolia; cf. Pitcher, op. cit., map XXV-B2.


Para. 1, ZUB., p. 129, Rāsim, 6/938, see also MAN., 1/168-72.
Isaccea (Roum.), Isakçī (T.), Xanthi (Gk.), a town which is situated in East Romania near Moldavia. It is under the Russian rule today; see Pitcher, op. cit., map XXIX-E3. It is wrongly written ( in ZUB., p.130. L.5, ( البند ) Bender (T.), Tighin, Bendery at present, a town which is situated in E. Moldavia, N. Eyalet of Silistre; see ibid., map XXIX-E2. L.11, ( مدينة بوتهر بوخ ) Putra Būk city, sic in DUR. This is St. Petersburg or Petrograd, then capital of the Russian Empire. L.14, ( قلعة كباكز ) Kapakiz Castle. I was not able to find the situation of this castle. Para. 3, ZUB., p.131. Para. 4, loc. cit.

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Para. 3, ZUB., p.131. Para. 4, ibid., p.234. Para. 5, ibid., p.132. Para. 6-, SHAM., pp.84-7, see also SALK., 2/164; MAN., 1/234; GHA., p.184, p.343. L.17, ( قلعة اردبکش ) Ardish as it appears in DUR. It is Ercis Castle which is situated in N. Van Lack, see Pitcher, op. cit., map XXII-B1. L.21, ( راغب محمد باشا ) Kara Mehmet Ragip Pasha (1699-1763); Grand Vizir of the Ottoman Empire (1756-63); see Shaw, op. cit., 1/246-47. L.26, ( الحسک ) al-Hasaka is an old town situated on the Euphrates, the present Dīwānīyya in S. Iraq; see SHAM., 2/85, n.1; there is another Ḥasaka or Ḥaske which is situated in N. Syria; see Niebuhr, op. cit., 2/267.

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L.2, ( تاتار ) tatar (T.): "Couriers sent in pairs, with important news, or through a dangerous road"; see Redhouse, op. cit., p.472. L.6, ( عمر باشا ) for historical details; see Longrigg, op. cit., pp.172-177. Para. 1, QUR., fol. 84b. L.24, ( جامع جمشید ) Jamshīd mosque is situated in Mosul; see Majmu', pp.119-120, see also MUN., pp.25-6, n.1. Para. 3, MAN., 2/189-91. L.28,
Maqām 'Isā Dada is situated in Mosul, on the Tigris; for historical details, see MUN., p.121, n.1, see also MAN., 2/138, n.1; 172, n.2.

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Para. 3, Muhammad Pasha al-'Azm, the Wāli of Damascus (1772-1783 A.D.), for historical details; see Karl K. Barbir, Ottoman Rule in Damascus 1708-58, p.139, 179. L.21, (حلقة التركمان) al-Turkman quarter is situated in Southern Damascus, for further details; see ibid., pp.99-100, pp.168-69.

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Para. 1, ZUB., pp.132-33. L.4, (جردي) jerdejī (T.): "A horseman of escort that accompanies the pilgrims to Mecca; it is also, the chief of that escort"; see Redhouse, op. cit., p.654. L.6, (الماليانچی) Salīyanchī (T.), a tax man; ibid., p.1030.

Para. 2, ZUB., p.134. L.21, (المیا) al-Maliya is a Kurdish-Turkoman tribe, speaking Girmanjī and Zāzā'ī languages, they lived in the mountains between 'Urfa and Diyar-Bikr; see Amīn Zakī, Khulāsāt Tārīkh al-Kurd wal-Kurdistān, 1/400.

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Para. 3, ZUB., pp.136-37. Para. 4, SHAM., pp.290-5. L.23, (جامع الزمان ابن باهما) It is the Pasha mosque in Mosul; see Majmū'., pp.196-97.
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Para. 1, ZUB., p.138. Para. 3, loc. cit. L.14, (نا) Sinna was a province of Kurdistan; see Rich, op.cit., 1/157. This appears to equate with ( كنت) Sinanduch, situated in N.W. Iran. Para. 4, ZUB., p.138, see also IBI, 6/16. Para. 5, ZUB., p.139.

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Para. 1, RAWD., fol. 168a. L.5, (زهراء) or (زهراء) Zihāw = Zihāb is a village and a central province; it is situated in Zagros mountains E. Iraq; IBI., 7/79; see also Longrigg, op.cit., pp.135-7, and see Shaw, op.cit., 1/250, EWH, p.519. Para. 5, MAN., 1/174-75; ZUB., p.140; RAWD., fols. 175b-176a; SHAM., p.145 n.1.
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L. 8, (بوليف) Bulf: I was not able to find the situation of this city; it is possibly (Byalov) which is situated on the northern edge of the Black Sea; see Pitcher, op. cit., map XXX-B1. Para. 1, ZUB., p. 237. Para. 2, ibid., p. 141.

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Para. 2, ZUB., pp. 141-2.

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Para. 1, MAN., 1/246, see also KHU., fol. 36b. Para. 2, QUR., fols. 21b-22a. Para. 4, K.K. Barbir, op. cit., p. 179. Para. 5, SAIF., fols. 47b-84a.

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Para. 1, ZUB., pp.142-43. L. 4, مازوكراتي appears written in GHA.; cf. GHA., p.188. Para. 4, MAN., 1/275-76, see also QUR., fol. 76a. L. 24, مدرسة جامع الإقلاوات, al-Khālīiyah Madr. in Mosul. It is established by Khalīl Aghā b. 'Abdul-Jalīl in 1702 A.D. = 1114 A.H.; Daiwāchī, "Madāris al-Mawsil...," SUMER, vol. 18, 1962, pp.16-17.

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Para. 1, ZUB., p.145. Para. 2, QUR., fols. 76a-77b, see also SHAM., pp.360-1; MAN., 1/236, and RAW., 1/209. Para. 4, MAN., 2/183. Para. 5, MANH., fols. 102b-103a, see also QUR., fol. 79a-b and SHAM., pp.151-2, SALK., 3/258. Para. 8, ZUB., p.145.

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Para. 2, MAN., 1/279. Para. 4, Salīm b. Sultan 'Abdul-Hamīd I was born 1193 A.H. = 1779 A.D., died young; see Alderson, op.cit., Tab. XLIV. L.11, "Shenlik (T.), Cheerfulness, or public rejoicings, illuminations, etc."; see Redhouse, op.cit., p.1139. Para. 5, cf. John R. Perry, op.cit., p.172. Para. 6, see "Russian Annexation of the Crimea", Shaw, op.cit., 1/254-5; "That was the third Russian invasion which started earlier 1778 A.D. and in early 1779 the Ottoman government signed the Convention of Aynali Kavak with Russia"; see A. Fisher, The Crimean Tatars, U.S.A. 1978, p.66; In his book, Shaw states "the convention has been signed on 9th Jan. 1784"; see Shaw, op.cit., 1/255. Para. 8, Muṣṭafā IV b. Sultan 'Abdul-Hamīd I was born 1193 A.H. = 8th Nov. 1779 A.D.; cf. Alderson, op.cit., Tab. XLIV.

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Para. 1, ZUB., p.147. Para. 2, loc. cit. Para. 3, loc. cit. Para. 5, This is the European Catholic missionary movement in Mosul. It was represented by three Dominican missionaries: al-Pātri Rufā'il, Yūsuf al Afnas al-Pātri and Yūsuf al-Halabī al-Tājr; see Kemp, op.cit., pp.32-3, and ZUB., p.142 and n.1, n.2; p.148 and n.1. For further historical details; see B.M. Goormachtigh, Histoire de la Mission Dominicaine en Mesopotamia et en Kurdistan, Rome 1896.

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Para. 2, For further details; see QUR., fols. 20b-21b. Para. 4, ZUB., pp.241-42, also Dawha, pp.173-4, and IBI, 6/87. Para. 5, ZUB., p.242. LL.16-17, ( الخریف مسـیر ) This is Sharīf Surūr b. Musā'īd, the ruler of Mecca 1185-1202 A.H.; see ibid., p.242, n.2. Para. 6, ibid., p.149.
Para. 2, ( ) : This is Hasan al-Hamad; see QUR., fol. 22a. LL.6-7, ( زكريا النبي الله زکریا ( رکریا ) ) Zakariyya the prophet; see SHA., fol. 103a. Para. 5, ZUB., pp.149-150, and IBI., 6/89, see also Dawha, p.175. L.11, ( al-الدرناد ) "Derbent is a defile, situated in Qara-Dagh mountain"; N.W. Iraq; see Rich, op.cit., 1/46. Para. 7, ZUB., p.150. Para. 8, loc. cit. L.23, ( ارزنچان ) Erzincan is situated in Eastern Anatolia; see Pitcher, op.cit., map XXV-D1.

Para. 3, see ("Bābān" - family and dynasty -) in Longrigg, op. cit., pp.207-9; cf. also loc. cit., App. No. II. In this appendix, S. Longrigg does not mention Khalīd Bey, Ahmad Bey and 'Umar Bey.


L.23, (السلطان): This is Sultan 'Abdul-Ḥamīd I who ruled the Ottoman Empire 1774-1789 A.D. L.24, (السلطان سليم): This is Sultan Salīm III, who ruled the Ottoman Empire 1789-1807 A.D.

Para. 7, (الوزير خليل باشا): This is Khalīl Ḥamīd Pasha, the Grand Vizir of the Ottoman Empire 1197-1199 A.H. = 1782-1784 A.D. "He was one of its reformers during the second half of the eighteenth century;" see En 2, 1/62-3. The historian S. Shaw states: "... The Grand Vizir - Halīl Hāmid - was involved in a plot to displace 'Abdul Hamid with his nephew, young Prince Selīm, who appeared more receptive to modern reform and less susceptible to political pressure. Halīl Hāmid was dismissed and soon after executed by order of the Sultan (April 27, 1785)"; S. Shaw, op. cit., 1/257, while the author Yāsin records that Khalīl Pasha was executed in 1198 A.H. = 1783-84 A.D.; cf. text of DUR. 1, but he is correct in DUR. 2; cf. Apparatus Criticus, pp.1046-8.

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Para. 2, QUR., fol. 78a-b. LL.5-6, ibid., fol. 78b. Para. 3, MUN., p.196, and MAN., 1/261. Para. 5, MUN., p.88, see also SAL., loc. cit. L.15, (سیواس) Sivas is situated in Central Anatolia; see Pitcher, op. cit., map XXV-C1. L.15, (فرص) Kars is situated in Southern Anatolia; see ibid., map XXV-C2. Para. 6-, MUN., pp.329-30, and MAN., 1/195-6.

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Para. 1, For historical details about Sharif Ghālib of Mecca; see Ahmad Zainī Dāhān, Khulāsāt al-Kalām fī Bayān 'Umarā' Baitullāh al-Ḥārām, Cairo 1305 A.H., p.76. L.4, (سوق الليل) Suq al-Lail is situated in Mecca. Para. 4, GHAR., p.14, see also MUN., pp.189-90, and ZUB., pp.154-5. L.18, (عبيد باشا) appears written (عبد الباقى باشا) in GHAR., loc. cit.

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Para. 1, GHAR., p.14, see also MUN., pp.190-1.

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LL.1-5, GHAR., p.15. L.5, (صافه) Sāgha, the Ottoman coin, used in Mosul; for further details see I.A. Ra'ūf, al-Mawsil fī al-'Ahd al-'Uthmānī, Najaf, 1975, Supplement No. 15, pp.561-63. Para. 2, GHAR., loc. cit. Para. 3, loc. cit. L.12, (ابتعه) appears as (امراءه) in loc. cit. Para. 4, loc. cit., see also ZUB., p.244. L.13, (الشـاواي) : He is Shaikh Sulaimān b. 'Abdullāh b. Shāwī al-Ḥimyarī, Amīr of 'Ubaḍ tribe in Iraq; see, 'Amin al-Ḥiliwānī, Mukhtāsar Maṭāli' al-Su'ūd biṭṭib Akhbār al-Wālī Dawūd, Cairo 1371 A.H., p.20-1. L.14, (ابن الخرشيـة) : This is Ahmad al-Zakī b. al-Khīrbanda, died 1211 A.H.; see, ibid., p.31, see also Dawha, p.170-1. Para. 6, GHAR., p.16, and ZUB., p.158. Para. 7, GHAR., p.17.

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Para. 1, GHAR., p.17. Para. 2, loc. cit. Para. 3, loc. cit., for details about the rebellion of Ḥājī Sulaimān Bey 1786-1787 A.D., see Lorimer, op.cit., 1/1273. L.10, (الفلوجه) al-Fallūja town is
situated in S. Anbār of Iraq: Taq, p.51, see also Le Strange, op.cit., Chap. 4 "Iraq". Para. 4, GHA., pp.17-18, ZUB., pp.158-9.

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LL.1-4, GHAR., p.18. L.4, (عمرت للوصول کەرە با) is p. his. (= 1201 A.H.). Para. 1, GHAR., loc. cit. L.9, (تەنکەنی) Tufekjî (T.), a policeman; see Redhouse, op.cit., p.574. L.9, (پەسە) bāsh or bāshī (T.), the head; see ibid., p.324.
Para. 3, cf. Majму'., p.11. Para. 4, SAF., fol. 74a-b. L.14, (سەرەکەیەکەیەکی زەکیا ئانجام) This Madr. was called al-Ahmadiya. It is situated near Bāb al-Sarrāy in Mosul; see al-Chalabi, Makhtūtat., pp.22-3, see also Daiwachī, Madāris al-Mawṣil., part II, SUMER, p.251, and MAN., 1/290-1. L.17, (سەرەکەیەکەیەکی زەکیا ئانجام) This Madr. is situated near Bāb al-Jadīd in Mosul; see Majmu'., p.60, and GHAR., loc. cit.
Para. 6, GHAR., p.19, and ZUB., pp.159-160. L.21, (زاخشۆ) Zākhū is a Kurdish town, situated in N. Iraq; see Rich, op.cit., 1/123.
Para. 7, ZUB., p.160. L.21, (ەژەئەکەیەکەیەکی زەکیا ئانجام) His brothers are: Tayfūr Beg, Lutf-fallāh Beg, Hājī-Khan Beg and Hasan Beg, for biographical details about them; see GHA., pp.102-3.

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Para. 2, GHAR., p.18. Para. 3, ibid., p.19, see also Dawha, pp.199-200, and Lorimar, op.cit., 1/1274-5. L.15, (الەمەن تەخی) This is Shaikh Thuānī b. 'Abdullāh b. Muhammad b. Mānī' Āl Shābīb, the leader of Muntafik tribe in S. Iraq 1193-1203 A.H.; see Mukhtāṣar Matāli al-Su'ūd., pp.41-4; Dawha, p.188, 189, 190, and Lorimar, loc. cit. Para. 4, This is the war with Russia and Austria, 1787-1792 A.D.,
see Shaw, op. cit., 1/258-260. L.23, ( ... يوسف باشا ...): This is Koca Yusuf Pasha (d. 1800 A.D.); Grand Vizir of the Ottoman Empire 1786-1789 A.D.; see ibid., p.351.

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Para. 1, Ghar., p.19, see also ZUB., p.161. Para. 2, Ghar., loc. cit. Para. 3, loc. cit. L.4, ( ... جامع محمد باشا ...): This is Jami' al-Ziwani in Mosul. Paras. 4, 5, 6, 8, loc. cit. LL.16-17, ( ... مدينة شوش ... ) Shush town is situated in Iqlim al-Jazira; see Tag., p.274. L.19, ( ... جامع أخازام ... ) Khuzam mosque is situated in Mosul; see Majmu'., p.95 n.3. Para. 9, QUR., fol. 21b, see also Ghar., loc. cit.


Para. 1, Ghar., p.19. Para. 2, QUR., fols. 79b-80a, see also Ghar., loc. cit. Para. 5, Ghar., p.20. Para. 6-, cf. Daiwachi's Introduction to MAN., 1/14-48, and Kemp, op. cit., pp.205-215, JIAS, 6/228-9, S.A. Ahmad, op. cit., 1/206, 208, 250. 2/159, 198. 4/118, 121, 206. 5/85. 123, 324. 6/129, 168, 229, 236, 241, 247, 249. 7/50, 160, 196, 199. 8/72, 75, 84, 122, 131, 174, 414. LL.20-21, The correct title of this book is: " ... زهرة الفنون وتوفر الصور ..."; cf. JIAS., 6/228. L.21, The full title of ( ... مواقع النجوم ... ) is: " ... مطالع العلم ومواقع النجوم ..."; cf. S.A. Ahmad, op. cit., 2/198. LL.23-24, " ... الكشف والبيان عن مباحث هذا الزمان ..." in MAN., introduction, 1/30. L.24, The correct title of ( ... رسالة في حل ... ) is: " ... تبيان البيان في مشكلات القرآن ..."; see ibid., 1/23-4, and S.A. Ahmad, op. cit., 1/206. L.24, The correct title of ( ... الفردية العمري ... ) is " ... الديموغرافية العمريّة ..."; see 'Uthman al-Hayatī al-Jalili, al-Hijja fi man Zada 'ala Ibn Hijja, ed. by S. al-Jalili, Mosul 1937. L.24, The full title of ( ... مواقع الملوك ... ) is: " ... مواقع الملوك ..." which is originally compiled by Yahya Agha al-Jalili who
died before he finished this work; (this work is preserved in the British Museum Library, No. 23306). Muhammad Amīn al-'Umarī completed this work, but his copy is lost; see, MAN., 1/22. L.25, The full title of (§§) is: مسح الإنا ممهم... المفا في شرح ذات الشـفا; see, present thesis, introduction, chap. 2, n.113. L.25, The correct title of (كتاب في علم العروض)... المناهل الصافية في علم العروض والافية; cf. MAN., 1/31.

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Para. 2, "Sultan 'Abdul-Ḥamīd I was born 5 Radjab 1137 A.H. = 20 March 1725 A.D., he succeeded his brother Sultan Muṣṭafā III, 8 Dhu'l-Qa'da 1187 A.H. = 21 January 1774 A.D., he died 11 Radjab 1203 A.H. = 7 April 1789 A.D.;" see, En 2, 1/62-3. LL.4-5, (السلطان سليم... خامسان): This is Sultan Salīm III, 1789-1807 A.D. Para. 5, GHR., p.22. L.14, (السليانة al-Sulaimāniyya is situated N.E. Iraq: It was founded in 1199 A.H. = 1785 A.D. by Ibrāhīm Pasha Baḥān, governor at Qara-Julān. Para. 6, MAN., 1/293-5, see also Sa'īgh, op.cit., 2/203, 204.
The Yazidis are a minority in Northern Iraq. The religion of them, who are a people of Kurdish origin, is basically synthetic and comprises Zoroastrian, Manichean, Nestorian, Moslem and other elements. The centre of their religious life is the sanctuary of their saint, Shaikh 'Adî, near Shaîkhân or 'Ain Sînah to the north-east of Mosul, and the countryside of Sinjar", see Ş. al-Damlûchî, al-Yazidiyya, Mosul 1949; see also Estimate based on figures given in Iraq, Ministry of Social Affairs, Census of Iraq - 1947, Baghdad 1954. Bartilla is a small town, situated several miles E. Mosul; see Yâqût, 4/683, and see Le Strange, op. cit., map No. 3, Chap. 6, "al-Jazira"; see also MUN., p.131 and n.2. He is Malik Muḥammad Pasha; see Spiridonakis, op. cit., p.467; present thesis, App. No. IV. Para. 4, GHAR., loc. cit., and see BAY., fol. 93b. Para. 5, GHAR., p.23. Para. 6, loc. cit.

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Para. 1, loc. cit. Para. 3, MAN., 1/279. Para. 5, GHAR., loc. cit. L.23, (مسیب السیتان) are the Yazidis. Para. 6, loc. cit.

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Para. 1, GHAR., pp.23-4, see also ZUB., p.166.Ş. "سليمان پاشا" (المسیب السیتان): This is Sulaiman Pasha al-Kabîr, Wâlî of Baghdad 1194-1217 A.H. L.7, (السیکیة): The tomb of Shaikh Muḥammad al-Ghîzlânî is situated one mile south of old Mosul; see MAN., 2/110-111 and MUN., pp.115-116, and n.2. L.22, (السیرکییة): al-Sarkachîyya is a Kurdish tribe, lived E. Diyār-Bakr; see M.A. Zaki, Khulasat Tārîkh al-Kurd wa-1 Kurdistan, p.401. "سیرکیی " Sergiji (T.): "A keeper of a stall for the sale of wares", see Redhouse, op. cit., p.1054.
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Para. 1, GHAR., p.24. L.2, ( Buchāgh tribe are lived near Dīyar Bakr; see loc. cit. ) This is Khādīja (Hadīce) Sultan, daughter of Sultan Muṣṭafā III. She was born in 1182 A.H. = 1788 A.D. = 1202 A.H.; cf. Alderson, op.cit., Tab. XL. III. Para. 4, GHAR., p.24. L.14, ( al-Ḳīkiyya is a Kurdish tribe, lived in N. Iraq; see M. A. Zakī, op.cit., p.401. )

Para. 5, GHAR., loc. cit. Para. 6, ibid., pp.24-5. L.20, ( al-Jerdejī: "A horseman of the escort that accompanies the pilgrims to Mecca; or, the chief of that escort"; see Redhouse, op.cit., p.654. )

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Paras. 1,2,3 and 4, see GHAR., loc. cit. Para. 5, MAN., 1/18. Paras. 6,7,8,9,10, GHAR., p.27. Para. 11, RAW., 1/496; MAN., 1/257, and SHAM., pp.178-183.

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Para. 1, GHAR., p.28. Para. 3, loc. cit. Para. 4, ibid., p.29. Para. 5, loc. cit. and see ZUB., p.170. L.8, ( al-Mawliyyah is a Turkuman tribe who lived in Talla'far, N.W. of Mosul. )

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Para. 1, GHAR., p.30. L.3, (مصطلي باشا) : This is Qabūdān Muṣṭafā Pasha. L.3, (مکت) Miskut is a village, situated near Raqqa; see Yaγūt, 4/53l. Para. 2, MAN., 1/299-301, and GHA., p.365. Para. 3, GHAR., p.31, and ZUB., p.171. Para. 4, SAIF., fol. 47a-b. Para. 5, GHAR., loc. cit. and ZUB., pp.171-2. L.26, In GHAR., the author mentions "سبعة " instead of ( اتنان ); cf. GHAR., loc. cit.

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Para. 3, GHAR., p.32. L.6, (اللاقيمة) or (لاقيمة) Latakia is situated in W. Syria; see Pitcher, op.cit., map XXXII-A2.

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"Mest (T.), means soleless boot, worn in the house or inside of over-shoes"; see Redhouse, op.cit., p.1830.

Mann (A.), prul. (هاشم ), a weight of about two pounds avoirdupois; see ibid., p.1982. Para. 2, GHA.R., pp.33-4.

or "بچه " "Boqcha (T.): a bundle in a wrapper or a small cubicle bale of tobacco, of about fifteen pounds avoirdupois"; see Redhouse, op.cit., p.403. Para. 5, GHA.R., p.34. Carum is situated near Amasya, in N. Turkey; see Pitcher, op.cit., map XXV-Cl. (جهم ) is wrongly written "قرم " in GHA.R.; cf. GHA.R., p.34. Khendi is situated in N.W. Turkey; see Pitcher, op.cit., map IX-Cl. Hendek is situated in N.W. Turkey; see Pitcher, op.cit., map XXV-Cl. Para. 6, GHA.R., p.34. Para. 7, loc. cit.

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This is Shaikh Muḥammad Ibn 'Abdul-Wahhab, father of the Wahhābī movement, for historical details; see Longrigg, op.cit., pp.212-7. L.4, (الصلاة ) , the full title of this book is: *"دلايل الخبرات "* it is compiled by Muḥammad Ibn Sulaimān Ibn al-Jazūlī, (d. 870 A.H. = 1765 A.D.); see Spiridonakis,
This is Yusuf Pasha, the Grand Vizir of the Ottoman Empire 1205-6 A.H. Para. 2, \textit{GHAR.}, loc. cit. Para. 5, \textit{ibid.}, p. 35. Para. 6, \textit{loc. cit.}

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Para. 1, GHA., pp.37-8, and ZUB., pp.176-7. L.7, 

al-Nimrud village is situated in the plain of Mosul, 18 miles S.E. Mosul, on the east bank of the Tigris. This is by the site of the ancient Nimrud which was the second Assyrian capital 883-783 B.C.; see M.E.L. Mallowan, Nimrud and its Remains, vols. 1, 2, London 1966.

Para. 3, GHA., p.37, and ZUB., p.176, also MUN., p.191. L.12, 

"Kyushk (T.), a small building intended for pleasure or recreation; or a small palace; see Redhouse, op. cit., p.2595.

Para. 4, GHA., p.38. L.13, 

This is Agha Muhammad, Shah of Iran 1794-7 A.D. and the father of the Qajar dynasty 1794-1925 A.D. "He was crowned in 1796 A.D., a brutal, avaricious, and ambitious chieftain. He managed to suppress a revolt in Georgia, and also to reduce Khurasan, but his successful military operations were cut short by his assassination, 21 Dhul Qi'da 1211 A.H.;" En 1, 11/613-4; see also Sykes, op. cit., 2/159, 270, 277, 289.

L.16, 

son of Karim Khan was Lutf 'Ali Khan, last of the Zand dynasty in Iran 1789-1794 A.D. He was unable to get the better of his rivals, and finally defeated and killed by Agha Muhammad; see loc. cit.

Page No. 470.


Paras. 5-6, ibid., p.39. L.17, 

Shusha is a town, situated in Karabagh of Caucasus, N. Azerbaijan; see Pitcher, op. cit., map XXXI-C3. L.21, 

Birecik (T.) is a town situated near Urfa in S. Turkey; see ibid., map XXXII-A2. LL.23-4, 

al-Khalidiyya is a village, situated N. Mosul; see Ya'qut, 2/390.


Para. 1, GHAR., p. 41. Para. 2, In GHAR., the author ascribed this event to the year 1110 A.H.; cf. ibid., p. 40. Para. 5, ibid., p. 41. L. 18, ( تل الاسمود ) Tal-Aswad is a village, situated in the plain of Mosul; see MUN., p. 139. Paras. 6-7, GHAR., p. 42. L. 26, ( سقیز ) Saqiz or Sakiz Island is situated in the Aegean Sea; see Pitcher, op. cit., map XXV-A2, see also M. Ashraf, loc. cit. There is another Sāqiz which is a Kurdish town, situated in Kurdistan-Iran; see TAW., plate 32.
Page No. 475.
Paras. 1-2, GHR., p.42. Para. 6, ibid., p.44.

Page No. 476.

Page No. 477.
Paras. 1, 2 and 3, loc. cit. L.13, (تنزيلات على روي النبی ) plur. (تنزيلة ) : the Mosuli Tanzíla, is the post-classical strophic form, as Muwashshah, but specially in praise of the prophet Muḥammad. The historical root of this Arabic poetical form belonged to the Atābek era of Mosul, during the 12th century. Para. 6, GHR., p.46. L.16, (مسارة الطويلة ) : The long minaret of al-Kabīr al-Nuri mosque in Mosul. Para. 7-8, loc. cit. Para. 9, (جامع حامد ومحمد ) : This is al-Mahmūdāin mosque in Mosul. For further details; see MUN., p.105, and MAN., 2/70-3; see also Majmū', p.89, and Daiwächī, Jawāmi' al-Mawsil, pp.223-5; for details about the school of this mosque; see SUMER, 18/26.

Page No. 478.
Paras. 1,2,3,4,6,7 and 8, GHR., p.46.

Page No. 479.
Para. 3, ibid., p.47. L.11, (الكَوْي ) Koy or Koysaŋçak (= Koy Sanjaq), is situated E. Arbīl in N. Iraq; see Pitcher, op. cit., map XXXII-C2. L.12, (حَرْب ) Harīr is situated in Kurdistan - Iraq; see JAOS, 2/101. Para. 7, GHR., loc. cit.
Page No. 480.
Para. 1-, loc. cit.

Page No. 481.
-Loc. cit., L.5, (اءهـوك) Duhūk is a Kurdish town situated N. Mosul; for details, see Rich, op. cit., 1/98. L.24, ( جامع) This is al-Nu'māniyya mosque in Mosul; see D. al-Chalābī, Makhtūtāt..., pp.222-7, and Majmūʿ, p.21.

Page No. 482.
Para. 1, GHAHR., p.48. L.9, (الشهيد) al-Mashhad is the shrine of al-Husain in Karbala' of Iraq. Para.4-6,loc. cit. L.18, (الخوي) Khoy is situated in Azerbaijan; see Pitcher, op.cit., map XXXII-C1.

Page No. 483.

Page No. 484.
Paras. 2-3, This is the French conquest of Egypt under the leadership of Napoleon Bonaparte: seizing Alexandria on July 2, 1798 A.D. and the French army began the march to Cairo (= Miṣr in Text), which controlled by them after the battle of the Pyramids, July 21, 1798 A.D. The Mamluks of Egypt were dispersed. After these operations, Bonaparte crossed the desert from Egypt into Syria, and seized Gaza and Jaffa. The French army destroyed the Ottoman army near Nazareth but were arrested at Acre (= 'Akkā), the place which they could not take by siege. After two months of struggle for Acre which was under Ahmad Pasha Jazzär,
Bonaparte led his army back to Cairo in a memorable march, covering 300 miles in 26 days. He had sacrificed 5000 men; see Shaw, op.cit., 1/268-9; for historical details; see J. Christopher Herold, Bonaparte In Egypt, London 1963.

Page No. 485.
L.3, GHR., p.49. Para. 3, loc. cit. L.10, Qūnya Kunye (T.), is situated in N.E. Anatolia; see Pitcher, op.cit., map XXV-D1. Paras. 8-10, GHR., p.50. Para. 11, ibid., pp.50-1.

Page No. 486.
Para. 1, ibid., p.51, see also Shaw, op.cit., 1/269. L.1, In GHR., the author records the following information: "انفـِـم مع السلطان سليم فرزال انترکروس وقرال النمسا وغيرهم على محاـرـبة الفرنسـيين" cf. loc. cit. Paras. 2-4, loc. cit. L.6, Qunsur for "قصر", a European Consul. Para. 5, loc. cit.

Page No. 487.
Para. 1-3, loc. cit. L.1, In GHR., the author writes the following information: "اـرسـال والي بـغـداد الي الـبـير الـاعـظم يوفـس باشا هدية سنة" cf. loc. cit., see also Apparatus Criticus, pp.1148-50. Para. 7-9, GHR., p.52.

Page No. 488.
Para. 2, loc. cit. L.5, Slimiye (T.), is situated S.W. Anatolia; see Pitcher, op.cit., map VIII-B3. Para. 3-, GHR., pp.52-3.

Page No. 489.
L.10, appears written "السي بيانية" in GHR., p.53. Para. 2, QUR., fol. 21a, and see SHAM., pp.184-7;

Page No. 490.

Para. 1, GHAHR., p.53. L.1, (يبران جبران ) Jubrān village is situated N.E. Mosul. It is mentioned "يبران " in MUN., p.141, "يبران " in GHAHR., loc. cit. Para. 2, loc. cit. Para. 3-5, ibid., p.54.

Page No. 491.

Paras. 1-4, GHAHR., p.55.

Page No. 492.

Para. 1, loc. cit. Para. 2-5, ibid., p.56. L.3, ( "Qapici (T.) who habitually snatches or siezes"; Redhouse, op.cit., p.1406. L.13, ( يوسف باشا ) This is Yūsuf Pasha the Grand Vizir of the Ottoman Empire 1200-1203 A.H. (1st time), 1205-6 A.H. (2nd time); see Spiridonakis, op.cit., p.467. L.14, ( يوسف باشا ) This is Yūsuf Pasha, the Grand Vizir of the Ottoman Empire 1213-1220 A.H.; see loc. cit.

Page No. 493.

Para. 4-5, GHAHR., p.56. L.7, ( شاهم العجم ) He is Fat'ḥ 'Alī Shah; see Present Thesis App. No. 3. L.19, (ايميت ) Izmid
(T.), Iznikmid (Old T.), is situated in N.W. Anatolia; see Pitcher, op. cit., map XXV-B1. Para. 8-, GHAR., 56-7.

Page No. 494.
Para. 1-4, GHAR., p.57. L.13, (الكابسيهـ) al-Kubaisa or "Kobase", is situated in W. Iraq; see Niebuhr, op. cit., 2/267. L.17, (رودز) Rawanduz is situated in Kurdistan, N.E. Iraq; see Pitcher, op. cit., map XXXII-C2; for geographical details, see JAOS, 2/113-6. L.20, (المشهد) is Mashhad of al-Ḥusain in Karbala of Iraq.

Page No. 495.
Para. 1, GHAR., p.57. Paras. 2, 3 and 5, ibid., p.58. L.21, (برتر بول): This is Napoleon Bonaparte, the leader of the French army against Egypt; see present thesis, vol. 1, Chap. 4, section b/c-2.

Page No. 496.

Page No. 497.
mentions that Sayyid Ahmad Pasha died in 1213 A.H. = 1798 A.D.;
cf. loc. cit. with the text. L.26, ( علاء الدين ) 'Alā' al-Dīn died
in 1227 A.H. = 1812 A.D.; cf. Alderson, loc. cit. Para. 4, GHAR.,
p.58.

Page No. 498.
Para. 1-2, GHAR., p.59. Para. 3-7, ibid., p.60. L.20, ( الطون كبرى )
Altün-Kuprī or Alton-Kopru is situated in N. Iraq; see Pitcher, op. cit.,
map XXXII-C2. L.29, ( سامراء ) Sāmarrā is situated in central
Iraq; see Tag., p.300, for geographical details; see Niebuhr, op. cit.,
2/267.

Page No. 499.
Para. 1-5, GHAR., p.60. Para. 6, ibid., p.61.

Page No. 500.
Para. 3, GHAR., p.61. L.8, ( الدوان ) al-Dūbān is a Kurdish
tribe. L.11, ( فنك ) Fanak is situated near 'Amādiyya in N. Iraq.
L.12, ( بركة الاخضرا ) al-Ukhaïdūr is situated in S. Iraq.
Para. 7, GHAR., loc. cit. L.21, ( دوسرم ) Shūsh is situated in
S.E. Iraq. L.21, ( دواسرة ) Dawsara is a village, situated in
E. Mosul; see MUN., p.150.

Page No. 501.
Para. 1,3 and 5, GHAR., p.61.

Page No. 502.
Para. 1-3, ibid., p.62. L.8, ( مسلمان بانان ) This is Sulaimān

Pages No. 503-4.

Page No. 505.

L.9, (صحراً الموصل), the desert of Mosul is situated in W. Tigris; see Rich', op. cit., 1/109. L.10, (الصِّرامون) al-Ṣīra'amūn is situated in the south of the city of Mosul.

Page No. 506.

Para. 1, GHAR., p.64. Para. 4, ibid., pp.64-5.

Page No. 507.

L.25, (غزا علي اهل الجبل) is p. his. (= 1200 A.H.).

Pages No. 508-510.
### APPENDIX NO. 2

**Sultans of the Ottoman Empire**

1281 - 1922 A.D.

<table>
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<tr>
<th>Sultans</th>
<th>Reigns (A.D.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Uthman I</td>
<td>1st Sultan</td>
</tr>
<tr>
<td>1281-1324</td>
<td></td>
</tr>
<tr>
<td>Orkhân al-Ghâzî</td>
<td>2nd Sultan</td>
</tr>
<tr>
<td>1324-1359</td>
<td></td>
</tr>
<tr>
<td>Murâd I</td>
<td>3rd Sultan</td>
</tr>
<tr>
<td>1360-1389</td>
<td></td>
</tr>
<tr>
<td>Bayazîd I Yıldırım</td>
<td>4th Sultan</td>
</tr>
<tr>
<td>1389-1402</td>
<td></td>
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<tr>
<td>(Timûrid invasion 1402 A.D. = 804 A.H.)</td>
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</tr>
<tr>
<td>Sulaimân</td>
<td>Prince of Adrianople</td>
</tr>
<tr>
<td>1403-1410</td>
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</tr>
<tr>
<td>Muâşâ</td>
<td>Prince of Asia Minor</td>
</tr>
<tr>
<td>1403-1413</td>
<td></td>
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<tr>
<td>Muhammed I Çelebi</td>
<td>5th Sultan</td>
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<tr>
<td>1413-1421</td>
<td></td>
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<tr>
<td>Murâd II</td>
<td>6th Sultan</td>
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<tr>
<td>1421-1444 first reign</td>
<td></td>
</tr>
<tr>
<td>1446-1451 second reign</td>
<td></td>
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<tr>
<td>Muhammed II al-Fâth</td>
<td>7th Sultan</td>
</tr>
<tr>
<td>1444-1446 first reign</td>
<td></td>
</tr>
<tr>
<td>1451-1481 second reign</td>
<td></td>
</tr>
<tr>
<td>(The Conquest of Constantinople 1453 A.D.)</td>
<td></td>
</tr>
<tr>
<td>Bayazîd II</td>
<td>8th Sultan</td>
</tr>
<tr>
<td>1481-1512</td>
<td></td>
</tr>
<tr>
<td>Sulaimân I al-Qânûnî</td>
<td>'The Magnificent'</td>
</tr>
<tr>
<td>1502-1566</td>
<td></td>
</tr>
<tr>
<td>Salîm II</td>
<td>11th Sultan</td>
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<tr>
<td>1566-1574</td>
<td></td>
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<tr>
<td>Murâd III</td>
<td>12th Sultan</td>
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<tr>
<td>1574-1595</td>
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<tr>
<td>Muhammed III</td>
<td>13th Sultan</td>
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<tr>
<td>1595-1603</td>
<td></td>
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<tr>
<td>Ahmed I</td>
<td>14th Sultan</td>
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<tr>
<td>1603-1617</td>
<td></td>
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<tr>
<td>Mustafa I</td>
<td>15th Sultan</td>
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<tr>
<td>1617-1618 first reign</td>
<td></td>
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<tr>
<td>1622-1623 second reign</td>
<td></td>
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<tr>
<td>'Uthman II</td>
<td>16th Sultan</td>
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<tr>
<td>1618-1622</td>
<td></td>
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<tr>
<td>Murâd IV (Fâth Baghâd)</td>
<td>17th Sultan</td>
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<tr>
<td>1623-1640</td>
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</tr>
<tr>
<td>Ibrahim I</td>
<td>18th Sultan</td>
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<tr>
<td>1640-1648</td>
<td></td>
</tr>
<tr>
<td>Muhammed IV</td>
<td>19th Sultan</td>
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<tr>
<td>1648-1687</td>
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<tr>
<td>Sulaimân II</td>
<td>20th Sultan</td>
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<tr>
<td>1687-1691</td>
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<tr>
<td>Ahmad II</td>
<td>21st Sultan</td>
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<tr>
<td>1691-1695</td>
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<tr>
<td>Sultan</td>
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<tr>
<td>Mustafa II</td>
<td>22nd</td>
</tr>
<tr>
<td>Ahmad III</td>
<td>23rd</td>
</tr>
<tr>
<td>Mahmut I</td>
<td>24th</td>
</tr>
<tr>
<td>'Uthman III</td>
<td>25th</td>
</tr>
<tr>
<td>Mustafa III</td>
<td>26th</td>
</tr>
<tr>
<td>'Abdul-Hamid I</td>
<td>27th</td>
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<tr>
<td>Salim III</td>
<td>28th</td>
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<tr>
<td>Mustafa IV</td>
<td>29th</td>
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<tr>
<td>Mahmud II</td>
<td>30th</td>
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<tr>
<td>'Abdul-Majid I</td>
<td>31st</td>
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<tr>
<td>'Abdul-'Aziz</td>
<td>32nd</td>
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<tr>
<td>Murad V</td>
<td>33rd</td>
</tr>
<tr>
<td>'Abdul-Hamid II</td>
<td>34th</td>
</tr>
<tr>
<td>Muhammad V (Rashad)</td>
<td>35th</td>
</tr>
<tr>
<td>Muhammad VI</td>
<td>36th</td>
</tr>
<tr>
<td>'Abdul-Majid II (as Caliph only)</td>
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</tr>
<tr>
<td>'Abdul-Majid II (as Caliph only)</td>
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</tr>
</tbody>
</table>
APPENDIX NO. 3

Shahs of Persia

1501-1924 A.D. = 907-1343 A.H.

A. The Safavids 1501-1732 A.D. = 907-1145 A.H.

1. Isma'īl I 1501-24 A.D. = 907-30 A.H.
2. Tahmāsp I 1524-76 A.D. = 930-84 A.H.
3. Isma'īl II 1576-78 A.D. = 984-5 A.H.
4. Muhammad Khudabanda 1578-88 A.D. = 985-96 A.H.
5. 'Abbas I 1588-1629 A.D. = 996-1038 A.H.
6. Ṣafī I 1629-42 A.D. = 1038-52 A.H.
7. 'Abbas II 1642-66 A.D. = 1052-77 A.H.
8. Sulaimān I (Ṣafī II) 1666-94 A.D. = 1077-1105 A.H.
9. Ḥusain I 1694-1722 A.D. = 1105-35 A.H.
10. Tahmāsp II 1722-32 A.D. = 1135-45 A.H.
11. 'Abbas II Mirza 1732-6 A.D. = 1145-8 A.H.

B. The Afsharids 1736-1795 A.D. = 1148-1210 A.H.

13. 'Adil Shah, 'Alī Quṭ Khan 1747-8 A.D. = 1160-1 A.H.
15. Shah Rukh (in Khurasān) 1748-95 A.D. = 1161-1210 A.H.

C. The Zands 1750-94 A.D. = 1163-1209 A.H.

17. Abū-l-Fatḥ Muḥammad 'Alī 1779 A.D. = 1193 A.H.
D. The Qajars 1779-1924 A.D. = 1193-1342 A.H.

18. Āgha Muḥammad 1779-97 A.D. = 1193-1212 A.H.
20. Muḥammad 1834-48 A.D. = 1250-64 A.H.
21. Naṣīr ad-Dīn 1848-96 A.D. = 1264-1313 A.H.
22. Muẓaffar ad-Dīn 1896-1907 A.D. = 1313-24 A.H.
23. Muḥammad 'Alī 1907-9 A.D. = 1324-7 A.H.

* * * * *
# APPENDIX NO. 4

## Grand Vizirs of the Ottoman Empire

1451-1922 A.D. = 855-1341 A.H.

<table>
<thead>
<tr>
<th>No.</th>
<th>Vizir</th>
<th>Reign Dates</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Khalil Pasha</td>
<td>855-7 A.H.</td>
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<tr>
<td>2.</td>
<td>Mahmud Pasha</td>
<td>857-72 A.H.</td>
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<tr>
<td>3.</td>
<td>Ishaq Pasha</td>
<td>872-7 A.H.</td>
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<tr>
<td>4.</td>
<td>Mahmud Pasha</td>
<td>877-8 A.H.</td>
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<tr>
<td>5.</td>
<td>Gedik Ahmad Pasha</td>
<td>878-82 A.H.</td>
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<tr>
<td>6.</td>
<td>Qaramanli Muhammad Pasha</td>
<td>882-6 A.H.</td>
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<tr>
<td>7.</td>
<td>Ishaq Pasha</td>
<td>886-8 A.H.</td>
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<td>8.</td>
<td>Daoud Pasha</td>
<td>888-902 A.H.</td>
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<tr>
<td>9.</td>
<td>Ahmad Pasha Hersekzade</td>
<td>902-3 A.H.</td>
<td>Reign of Sultan Bayazid II</td>
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<td>10.</td>
<td>Ibrahim Pasha</td>
<td>903-5 A.H.</td>
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<tr>
<td>11.</td>
<td>Mesih Pasha</td>
<td>905-7 A.H.</td>
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<tr>
<td>12.</td>
<td>'Ali Pasha Khadim</td>
<td>907-9 A.H.</td>
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<td>13.</td>
<td>Ahmad Pasha Hersekzade</td>
<td>909-12 A.H.</td>
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<td>14.</td>
<td>'Ali Pasha Khadim</td>
<td>912-17 A.H.</td>
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<td>15.</td>
<td>Ahmad Pasha Hersekzade</td>
<td>917 A.H.</td>
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<tr>
<td>16.</td>
<td>Koca Mustafa Pasha</td>
<td>917-918 A.H.</td>
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<tr>
<td>17.</td>
<td>Ahmad Pasha Hersekzade</td>
<td>918-20 A.H.</td>
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<tr>
<td>18.</td>
<td>Sinan Pasha Khadim</td>
<td>920-923 A.H.</td>
<td>Reign of Sultan Salim I</td>
</tr>
<tr>
<td>19.</td>
<td>Yunus Pasha</td>
<td>923 A.H.</td>
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<td>20.</td>
<td>Pir Muhammad Pasha</td>
<td>923-9 A.H.</td>
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<td>21.</td>
<td>Ibrahim Pasha</td>
<td>929-42 A.H.</td>
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<td>22.</td>
<td>Iyas Pasha</td>
<td>942-4 A.H.</td>
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<td>23.</td>
<td>Lutfi Pasha</td>
<td>944-7 A.H.</td>
<td>Reign of Sultan Sulaiman II</td>
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<td>24.</td>
<td>Khadim Sulaiman Pasha</td>
<td>947-50 A.H.</td>
<td>Sulaiman the Magnificent</td>
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<tr>
<td>25.</td>
<td>Rustam Pasha</td>
<td>951-60 A.H.</td>
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<td>26.</td>
<td>Qara Ahmad Pasha</td>
<td>960-2 A.H.</td>
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<td>27.</td>
<td>Rustam Pasha</td>
<td>962-8 A.H.</td>
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<td>28.</td>
<td>Semiz 'Ali Pasha</td>
<td>968-72 A.H.</td>
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<td>29.</td>
<td>Tawil Muhammad Pasha</td>
<td>972-87 A.H.</td>
<td>Reign of Sultan Salim II</td>
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<td>No.</td>
<td>Name</td>
<td>Reign</td>
<td>Notes</td>
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<tr>
<td>30</td>
<td>Ahmad Pasha</td>
<td>987–88 A.H.</td>
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193. Muhammad Amīn Ra'uf Pasha 1256-7 A.H.  
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195. Muhammad Amīn Ra'uf Pasha 1258-62 A.H.  
196. Koca Rashīd Pasha 1262-4 A.H.  
197. İbrahim Sarım Pasha 1264 A.H.  
198. Koca Rashīd Pasha 1264-8 A.H.  
199. Muhammad Amīn Ra'uf Pasha 1268 A.H.  
200. Muṣṭafa Rashīd Pasha 1268 A.H.  
201. Muhammad Amīn 'Alī Pasha 1268-9 A.H.  
202. Giritli Muṣṭafa Nāhil Pasha 1269-70 A.H.  
203. Kibrisli Muhammad Amīn Pasha 1270-1 A.H.  
204. Koca Rashīd Pasha 1271 A.H.  
205. Muhammad Amīn 'Alī Pasha 1271-3 A.H.  

Reign of Sultan Muṣṭafa IV

Reign of Sultan Muḥammad II

Reign of Sultan 'Abdul-Majīd I
<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Reign</th>
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<tr>
<td>206</td>
<td>Koçã Rashãd Pasha</td>
<td>1273 A.H.</td>
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<tr>
<td>207</td>
<td>Giritli Muṣṭafã Nâîlî Pasha</td>
<td>1273-4 A.H.</td>
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<td>208</td>
<td>Koçã Rashãd Pasha</td>
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<td>209</td>
<td>Mutârcım Muḥammad Rustu Pasha</td>
<td>1274-6 A.H.</td>
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<td>210</td>
<td>Kibrîsî Muḥammad A mín Pasha</td>
<td>1276 A.H.</td>
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<td>212</td>
<td>Kibrîsî Muḥammad A mín Pasha</td>
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<td>Muḥammad A mín 'Alî Pasha</td>
<td>1277-8 A.H.</td>
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<td>214</td>
<td>Muḥammad Fu'âd Pasha</td>
<td>1278-9 A.H.</td>
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<td>215</td>
<td>Yusof Kâmil Pasha</td>
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<td>216</td>
<td>Muḥammad Fu'âd Pasha</td>
<td>1279-83 A.H.</td>
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<td>Mutârcım Muḥammad Rustu Pasha</td>
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<td>Ahmad Esat Pasha</td>
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<td>223</td>
<td>Sîrvanzade Muḥammad Rustu Pasha</td>
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<td>Ḥusain Avnî ('Awnî) Pasha</td>
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<td>Ahmad Esat Pasha</td>
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<td>'Abdurrahmân Pasha</td>
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<td>Kamîl Pasha</td>
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<td>245</td>
<td>Cevdet (Cawdat) Pasha</td>
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<td>246</td>
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<td>247</td>
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<td>Sa'īd Pasha</td>
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<td>Kamîl Pasha</td>
<td>1326-7 A.H.</td>
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<td>253</td>
<td>Husain Hilmi Pasha</td>
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<td>Tevfik (Tawfiq) Pasha</td>
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<td>255</td>
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<td>Ibrahim Haqqî Pasha</td>
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<td>Sa'īd Pasha</td>
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<td>Gazî Ahmad Mukhtar Pasha</td>
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<td>Kamîl Pasha</td>
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<td>Mahmûd Sevket (Shawkat) Pasha</td>
<td>1331 A.H.</td>
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<td>262</td>
<td>Tal'at Pasha</td>
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<td>263</td>
<td>Ahmad'ızzat Pasha</td>
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<td>'Alî Rîzâ Pasha</td>
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<td>Şalîh Pasha</td>
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<td>Damâd Farîd Pasha</td>
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<td>268</td>
<td>Tevfik (Tawfiq) Pasha</td>
<td>1339-40 A.H.</td>
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</table>
### APPENDIX NO. 5

#### The Wāli’s of Mosul during the Local Rule

1726 A.D. = 1139 A.H. - 1835 A.D. = 1251 A.H.

<table>
<thead>
<tr>
<th>Rank</th>
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<tr>
<td>1</td>
<td>Isma’il Pasha b. 'Abdul-Jalīl</td>
<td>1726-7</td>
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<tr>
<td>2</td>
<td>Ḥusain Pasha al-Darandālī</td>
<td>1726-1</td>
</tr>
<tr>
<td>3</td>
<td>Muḥammad Pasha Rashwān-Zāda</td>
<td>1726-3</td>
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<td>4</td>
<td>Ḥusain Pasha b. Isma’il Pasha al-Jalīl</td>
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<td>5</td>
<td>'Alī Pasha</td>
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<td>6</td>
<td>Ḥusain Pasha al-Jalīlī (2nd time)</td>
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<tr>
<td>7</td>
<td>Mīmush Pasha</td>
<td>1733</td>
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<tr>
<td>8</td>
<td>Ḥusain Pasha al-Jalīlī (3rd time)</td>
<td>1733-5</td>
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<td>9</td>
<td>Mīmush Pasha (2nd time)</td>
<td>1735</td>
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<td>10</td>
<td>Aṛsalān Muḥammad Pasha</td>
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<td>ʻIṣṭā Muṣṭafā Pasha</td>
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<td>12</td>
<td>Ḥusain Pasha al-Jalīlī (4th time)</td>
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<td>13</td>
<td>Aḥmad Pasha Muḥassīl Ḥalabī</td>
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<td>'Uṯmān Pasha al-Wānīl al-Maqṭūl</td>
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<td>Sulaimān Pasha</td>
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<td>Tīryāǧī Muḥammad Pasha</td>
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<td>ʻIbraḥīm Pasha</td>
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<td>21</td>
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<td>23</td>
<td>Rajab Pasha</td>
<td>1751-2</td>
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<td>24</td>
<td>Muḥammad Pasha</td>
<td>1752</td>
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<td>25</td>
<td>Muḥammad Aṁīn Pasha b. Ḥusain Pasha al-Jalīlī</td>
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<td>Muṣṭafā Pasha Shahsuwār-Zāda (2nd time)</td>
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<td>Muḥammad Aṁīn Pasha al-Jalīlī (2nd time)</td>
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<td>28</td>
<td>Muṣṭafā Pasha al-‘Azm</td>
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<td>29</td>
<td>Rajab Pasha (2nd time)</td>
<td>1757</td>
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</table>
30. Husain Pasha al-Jalili (8th time) 1757- 8 A.D. = 1171- 2 A.H.
31. Muhammad Amin Pasha al-Jalili (3rd time) 1758 A.D. = 1172 A.H.
32. Numan Pasha al-Halabi 1759 A.D. = 1173 A.H.
33. Muhammad Amin Pasha al-Jalili (4th time) 1759-60 A.D. = 1173- 4 A.H.
34. Mustafa Pasha Shahsuvur-Zada (3rd time) 1760- 1 A.D. = 1174- 5 A.H.
35. Muhammad Amin Pasha al-Jalili (5th time) 1761- 8 A.D. = 1175-82 A.H.
36. Husain Pasha 1768- 9 A.D. = 1182- 3 A.H.
38. Sulaiman Pasha b. Muhammad Amin Pasha al-Jalili 1771- 5 A.D. = 1185- 9 A.H.
39. Muhammad Amin Pasha al-Jalili (6th time) 1775 A.D. = 1189 A.H.
40. Sulaiman Pasha al-Jalili (2nd time) 1775- 6 A.D. = 1189-90 A.H.
41. Hasan Pasha 1776- 7 A.D. = 1190-91 A.H.
42. Sulaiman Pasha al-Jalili (3rd time) 1777-83 A.D. = 1191- 7 A.H.
43. Mustafa Pasha Yazicli 1783 A.D. = 1197- 8 A.H.
44. Taimur Pasha al-Wanli 1783- 4 A.D. = 1198- 9 A.H.
45. 'Abdul-Baqi Pasha b. 'Ubayd Pasha al-Jalili 1785- 6 A.D. = 1199-1200 A.H.
46. Sulaiman Pasha al-Jalili (4th time) 1786- 9 A.D. = 1200- 4 A.H.
47. Muhammad Pasha b. Muhammad Amin Pasha al-Jalili 1789-1806 A.D. = 1204-21 A.H.
49. Ahmad Pasha b. Al Bakr Efendi 1808- 9 A.D. = 1223- 4 A.H.
50. Mahmut Pasha b. Muhammad Pasha al-Jalili 1809-10 A.D. = 1224- 5 A.H.
51. Sadallah Pasha b. Husain Pasha al-Jalili 1810-12 A.D. = 1225- 7 A.H.
52. Ahmad Pasha b. Sulaiman Pasha al-Jalili 1812-17 A.D. = 1227-33 A.H.
54. Ahmad Pasha al-Jalili (2nd time) 1818-21 A.D. = 1233- 7 A.H.
55. 'Abdul-Rahman Pasha b. 'Abdullah Bey al-Jalili 1821- 2 A.D. = 1237- 8 A.H.
58. Muhammad Amin Pasha b. Uthman Bey al-Jalili 1829 A.D. = 1245 A.H.
60. Muḥammad Saʿīd Pasha Āl Yāṣīn
61. Yaḥyā Pasha al-Jalīlī (2nd time)
62. Muḥammad Saʿīd Pasha Āl Yāṣīn (2nd time)

1831-3 A.D. = 1247-8 A.H.
1833-4 A.D. = 1248-9 A.H.
1834-5 A.D. = 1249-51 A.H.
THE MAPS
The Ottoman Empire during the 16th century.
The Provinces of the Ottoman Empire
THE ROUTES OF NADIR SHAH IN IRAQ

1743

Line of march of Nadir Shah's troops.
Town
Ottoman - Iranian fronties
Wilaya boundary
Water
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BIBLIOGRAPHIES

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13. **ATLASES**

Kharītalī wa Rasmālī Mukammal Tārīkh Osmanlı, Compiled by Ahmad Rashīd, vol. 2, Istanbul, 1308 A.H.


Rasmālī wa Kharītalī Mukammal Tārīkh Osmanlı, Compiled by Ahmad Rasim, vol. 2, Istanbul, 1327 A.H.


14. **CALENDAR**


15. **THE PRIVATE LIBRARIES**


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