

Yehoshua Frenkel, *Daw' al-Sārī li-Maqrīzī: Haber Tamīm al-Dārī en Tamīm al-Dārī and His Waqf in Hebron: Critical Edition, Annotated Translation and Introduction*, Leiden: E.J. Brill, 2014.
ISAM DN-272432

قلت والكتاب المذكور مشهور بيد ذرية تميم وقد كتبت في شأنه جزءا
سميته البناء الجليل بحكم بلد الخليل.²⁴⁸

It would thus seem that he entitled his opusculum *al-Binā' al-ġalīl bi-hukm balad al-Ḥalīl*. Nevertheless, it came to be known under another title: *al-Ġawāb al-ġalīl 'an hukm balad al-Ḥalīl*. This is confirmed by several sources, among which is Ibn Ḥaġar's student, al-Saḥāwī, who notes it in his biography of his revered master and in his biographical dictionary.²⁴⁹ This implies that Ibn Ḥaġar probably modified the title at some time after the composition (839/1436) and before his death (852/1449). The information provided by al-Saḥāwī is also corroborated by the testimony of another of Ibn Ḥaġar's students, Abū Ḥāmid al-Maqrīsī or al-Qudṣī (d. 888/1483), a testimony that helps to date more precisely the modification of the title. In his work *Badl al-naṣā'ih*, he reports the existence of this treatise, its title (*al-Ġawāb al-ġalīl*), the fact that he read it aloud to the author, and that the latter granted him and those who took part in the session a license of transmission on 27 Ša'bān [8]49/28 November 1445:

وقد أفرد الكلام على خبر السيد تميم هذا وأحكامه بمصنف نفيس
شيخنا حافظ الزمان شهاب الدين أحمد بن حجر تغمده الله برحمته وسماه
الجواب الجليل عن حكم بلد الخليل وقد قرأته عليه والله الحمد وأجازني
به ولن سمع في السابع والعشرين من شعبان سنة تسع وأربعين.²⁵⁰

The official title of the opusculum may thus be considered *al-Ġawāb al-ġalīl 'an hukm balad al-Ḥalīl*.

2.2.5 The Present Edition

Although the text was edited twice by the same person, the second time on the basis of four manuscripts, it still deserves to be critically edited. As already noted, Abū Ġuddah did not consider all the manuscripts, as he did not know of L which also contains al-Maqrīzī's response. In addition, he did not edit the

²⁴⁸ Ibn Ḥaġar, *al-Iṣābah*, 13:63.

²⁴⁹ Al-Saḥāwī, *al-Ġawāhīr*, 2:681 (no. 181); Id., *al-Daw' al-lāmi'*, 2:38. See also Kātib Çelebī, *Kašf al-zunūn*, 1:608; al-Baġdādī, *Hadīyyat al-'arīfīn*, 1:129.

²⁵⁰ Abū Ḥāmid al-Maqrīsī, *Badl al-naṣā'ih*, 91.

copy of the license of transmission found at the end of C, which is instrumental in understanding the relationship between Ibn Ḥaġar's and al-Maqrīzī's opusculum. Furthermore, his annotation is poor and, more importantly, he did not notice the resemblance between the text he edited and al-Maqrīzī's *Ḍaw' al-sārī*, though he must have been aware of the latter as he referred to it once in a footnote.

Given that none of the manuscripts considered is in the hand of Ibn Ḥaġar nor do we have an apograph corrected by him, the rules applied for the edition of the treatise differ slightly from those set for the *BiMa*. The present edition is thus based on all the manuscripts of which we have a reproduction: B, C, and L. We have also collated the result of our work with the second edition prepared by Abū Ġuddah because it relies on R, which was unavailable to us, and it includes the collation with T, which remained unattainable to us. The text is left unvocalized. However, the orthography was standardized with regard to the *hamzah* and the *alif maqṣūrah* (either written with two diacritical dots beneath it or as an *alif*) and the *šaddah* has been restored in all cases.

2.3 *Al-Suyūṭī's al-Faḍl al-'amīm*

Al-Suyūṭī also addressed the question of the validity of Tamīm al-Dārī's grant given by the Prophet. His treatise is edited and translated here for the first time.

2.3.1 The Manuscripts

Brockelmann refers to only one manuscript (a).²⁵¹ Two additional copies have been identified.

a Cairo, *Dār al-Kutub al-Miṣriyyah*, MS 35 *maġāmī'*,²⁵² fols. 27a–28b [= C¹].

This is a collection containing eleven of al-Suyūṭī's works, *al-Faḍl al-'amīm* being the fourth:²⁵³ 1) *al-Luma' fī asbāb al-ḥadīṭ* (fols. 1a–19b); 2) *Ṭarḥ al-saqṭ wa-naẓm al-laḡṭ* (fols. 20a–23b); 3) *Ġuz' fī ṭuruq man ḥafiẓa "alá ummatī arba'īn ḥadīṭ"* (fols. 24a–26b); 4) *Ġazil al-mawāhib fī ḥtilāf al-madāhib* (fols. 29a–31b); 5) *al-Qawl al-muḥarrar* (fols. 32a–b); 6) *Ḍaw' al-badr* (fols. 33a–b); 7) *Aḥādīṭ al-šitā'* (fols. 34a–35b); 8) *Badl al-maġhūd fī ḥizānat Maḥmūd* (fols. 36a–b); 9) *al-Simāḥ fī aḥbār al-rimāḥ* (fols. 37a–38b); 10) *Bard al-zilāl fī takrīr al-su'āl* (fols. 39a–40b).

²⁵¹ GAL 2152 (no. 161: Kairo VII, 62–64); S. 2188 (no. 161: Kairo² I, 135).

²⁵² *Fihris* (1924–1963), 1135.

²⁵³ I was unable to gain access to this manuscript or acquire a reproduction of it. The following description is thus based on the data provided by the catalog.

Zeckhauser, "Main players" =

Zeckhauser, R. J. "Main players: patrons, artists and audiences." In J. K. Nelson and R. J. Zeckhauser. *The patron's payoff: Conspicuous commissions in Italian renaissance art*. Princeton, 2009, pp. 17-36.

LATE AUTHORSHIP AND INNOVATION:
THE CASE OF AL-SUYŪŪŪĪ (D. 911/1505)

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1. Preliminary remarks

Modern debates about the concept of authorship have emphasized its inadequacy in dealing with the notion of authorship in pre-modern times.¹ Among the points dealt with by scholars debating this topic, emphasis is put on the fact that a text is a tissue of citations. This seems to indicate a useful perspective in relation to many pieces of pre-modern Arabic literature whose character of compilations is self-evident. This approach also allows us to shift the focus from the notion of "author" to the relationship of appropriation between an author and a text, thus questioning the position of the author as expressed in his own books, notably through prologues or specific textual marks.

When considering the concept of authorship in the pre-modern world and its relationship to the text in terms of appropriation, the existence of a wider range of authorial positions enters the picture. In Europe, different degrees of authorship were acknowledged during the Middle Ages: the copyist, who simply copies somebody else's texts; the compiler, who puts together somebody else's texts; the commentator, who combines somebody else's texts with his own texts as commentaries; the author, who writes both somebody else's texts and his own texts, his own being considered more

¹ For an overall assessment of this debate in relation to pre-modern Arabic texts, see Gherseti, "Pre-modern anthologist," pp. 23ff. A quick survey of the notions of authorship and authority in relation to the history of books can be found in Finkelstein and McCleery, *Introduction*, pp. 66ff.

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