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علي الشرفي

14 Temmuz 2017

أَسْمَاء مَكَّة الْمَشْرِفَة

كتاب عنوانه (أسماء مكة المشرفة). من تأليف أحمد بن أحمد السجاعي (ت ١١٩٧هـ/ ١٧٨٢م). وهو رسالة صغيرة تقع في (٦) ورقات؛ منها نسخة محفوظة بالمكتبة الأزهرية بالقاهرة تحت رقم ١٢٤ مجاميع. وقد قام بتحقيقها راشد بن عامر بن عبد الله الفضيل، ونشرتها دار البشائر الإسلامية في بيروت كطبعة أولى سنة ١٤٢٦هـ/ ٢٠٠٥م، في (٥٥) صفحة. تناول المؤلف في هذه الرسالة الاسمين: مكة وبكة،

على تخريج هذا الحديث من الصحاح.
١١٩ السجاعي، ٣٦.
١٢٠ التوراة، سفر التكوين الإصحاح العاشر، ١٧.
١٢١ الطبري، محمد بن جرير، تاريخ الأمم والملوك، تحقيق: محمد أبو الفضل إبراهيم، ط ٢، ج ٢ (بيروت: دن، ١٩٦٧م)، ٢٥٥.
١٢٢ ابن ظهيرة، ١٦١.
١٢٣ الفاسي، ج ١، ٩٣.
١٢٤ الحضراوي، ٦١.
١٢٥ صابون، ٥٥.
١٢٦ الفاسي، ج ١، ٩٨.
١٢٧ ابن ظهيرة، ١٦١.
١٢٨ الفاسي، ج ١، ٩٨؛ ابن ظهيرة، ١٦١.
١٢٩ ياقوت الحموي، ج ٥، ٢٧١.
١٣٠ الفاسي، ج ١، ٩٨.
١٣١ ابن ظهيرة، ١٦١.
١٣٢ سورة إبراهيم، الآية ٢٧.
١٣٣ الفاسي، ج ١، ١٠٣.
١٣٤ صابون، ٥٧.

عباس طاشكندی

أَسْمَاء مَكَّة

كتاب عنوانه (أسماء مكة). مؤلفه مجد الدين محمد بن يعقوب الفيروز آبادي (ت ٨١٧هـ/ ١٤١٤م). من الكتب المفقودة التي لم يقف عليها الباحث. الكتاب عبارة عن رسالة صغيرة، وقف عليها الفاسي فقال: «وقد جمع شيخنا القاضي مجد الدين الشيرازي قاضي اليمن في أسماء مكة أكثر مما جمعه غيره، وذكرنا ذلك في أصله، وقد أغرب في كثير مما ذكر، وفاته مع ذلك أسماء آخر»^(١).

وقال الفاسي في موضع آخر: «ولمكة المشرفة أسماء كثيرة، وقد عني الناس بجمعها، ولم أر لأحد في ذلك مثل ما رأيت لشيخنا العلامة اللغوي قاضي اليمن مجد الدين الشيرازي ولكنه أغرب فيما ذكره وفاته مع ذلك أسماء أخرى»^(٢).

ذكر الفيروز آبادي (٤٨) اسماً من أسماء مكة المكرمة، ونقلها عنه الفاسي في (الزهور المقتطفة)، و(شفاء الغرام)، و(العقد الثمين)^(٣). ونقل عنه أيضاً السنجاري بعضاً من تلك الأسماء^(٤).

الهوامش:

- ١ الفاسي، محمد بن أحمد، العقد الثمين في تاريخ البلد الأمين، تحقيق: محمد حامد الفقي، وآخرين، ط ٢، ج ١ (بيروت: مؤسسة الرسالة للطباعة والنشر والتوزيع، ١٤٠٦هـ/ ١٩٨٦م)، ٣٥.
- ٢ الفاسي، محمد بن أحمد، شفاء الغرام بأخبار البلد الحرام، تحقيق: عمر عبد السلام تدمري، ج ١ (بيروت: دار الكتاب العربي، ١٤٠٥هـ/ ١٩٨٥م)، ٧٥.
- ٣ الفاسي، محمد بن أحمد، الزهور المقتطفة من تاريخ مكة المشرفة، تحقيق: علي عمر (القاهرة: مكتبة الثقافة الدينية،



الصفحة الأولى من مخطوطة أسماء مكة المشرفة

المصدر: رسالة في أسماء مكة المشرفة، أحمد بن أحمد بن محمد السجاعي

Ekmeleddin İhsanoğlu, Boris A. Rosenfeld, Mathematicians, astronomers and other scholars of Islamic civilization and their works (7th-19th c.), Istanbul 2003, pp. 472.

İSAM KTP.91191

- Süccat

1377. AHMAD AL-SUJA`I

Shams al-Dīn Abū'l-Faḍā'il Aḥmad ibn Shihāb al-Dīn Aḥmad ibn Muḥammad al-Suja`ī al-Shāfi`ī al-Azharī (d. 1782), Egyptian astronomer.

See: GAL (II 422-423), GAL² (II 445-446), MAMS (II 648), OALT (494-495), SSM (112-113).

M1. Victory of Possessing Magnific Descriptions by Commentary on Text of Ibn al-Yāsamin (Faḥ dhī 'l-ṣifāt al-saniyya bi sharḥ matn al-Yasamīniyya) - Cairo (riyāḍa. 181/10).

M2. [Poem on Fractions] - Cairo (Zaki 778/3).

A1. Victory of the All-knowing and Almighty in Commentary on "Selection of Jewels" for the Knowledge of Lines and Circles (Faḥ al-`ālim al-qādir bi sharḥ Luḡat al-jawāhir li ma`rifat al-khuṭūṭ wa'l-dawā'ir) - Cairo (falak 9659/4, majlis 219/1, miqāt 645, 805), Princeton (Garrett 1008). Description of the Princeton manuscript: Hitti, Faris, and `Abd al-Malik [1] (318). Commentary on the work (No 873, A3) of Sibṭ al-Maridīnī.

A2. First Guide for Mind and Eyes on the Knowledge of Parts of Night and Day (Hidāya ulā al-baṣā'ir wa'l-abṣār ilā ma`rifat ajzā' al-layl wa'l-nahār) - Cairo (falak 4596, majlis 289/1, miqāt 181/5, 960, Fāḍil miqāt 174/2, 242, Ṭal'at miqāt 126).

A3. Poem on Lunar Stations (Manẓūma fi manāzil al-qamar).

A4. Commentary on Poem on Lunar Stations (Sharḥ Manẓūma fi manāzil al-qamar - Cairo (Ṭal'at miqāt 213).

rance of the law is essential for suspension of the penalty. 3. *Shubhat al-akd*, resulting from an invalid marriage contract, such as one without witnesses, or an incestuous one. Abū Ḥanīfa claimed that such a *shubha* obtains even when the offender admits to awareness of the invalidity of the contract (thus he refused to apply the *ḥadd* penalty for prostitution), but was opposed on this point by his pupils al-Shaybānī and Abū Yūsuf.

The Shāfi'is also recognise three categories of *shubha*, but define them rather differently: 1. *Shubha fi 'l-mahall*, such as intercourse with a foster relative. 2. *Shubhat al-fā'il*, as when another woman is substituted for the bride on the wedding night. 3. *Shubhat al-ṭarīk* or *al-djiha*, in cases where the schools disagree, such as Shī'ī *mut'a* [q.v.] marriage or Ḥanafī marriage by an adult woman without a guardian (*walī*). With less systematisation, Mālikīs and Ḥanbalīs, as well as Imāmī Shī'īs, generally accord *shubha* status to the same situations as the Shāfi'is. Some other cases of illicit intercourse not subject to the *ḥadd* penalty, such as intercourse with one's wife during her menses and intercourse under coercion, are sometimes also labelled *shubha*.

Bibliography: Tahānawī, *Kashshāf iṣtilāḥāt al-funūn*, ed. A. Sprenger, Calcutta 1862, 790-1; Ibn al-Humām, *Fath al-kadīr*, Cairo 1315, v, 30 ff.; Ibn Ḥadjar al-Haytamī, *Tuhfat al-muhtādī*, Cairo 1282, 130 ff.; al-Ḥattāb, *Mawāhib al-djalīl*, Tripoli 1969, vi, 290 ff.; Ibn Kudāma, *Mughnī*, Cairo 1986, xii, 340 ff.; al-Muḥakkīk al-Hillī, *Sharā'ī' al-Islām*, Nadjaf 1969, iv, 149 ff.; J. Schacht, *An introduction to Islamic law*, Oxford 1964, 176-80; J.N.D. Anderson, *Invalid and void marriages in Hanafī law*, in *BSOAS*, xiii (1950), 357-66. (E.K. ROWSON)

SHUBRĀ [see DAMANHŪR].

SHUDJĀ' AL-DAWLA, Mīrza Djalāl al-Dīn Ḥaydar b. Ṣafdar Djang (1732-75), was the third *Nawwāb*, or ruler, of the North Indian, post-Mughal successor state of Awadh [q.v.] (Oudh) from 1754 until his' death. One of the most capable statesmen of 18th-century India, he made his realm into the major indigenous power in North India, fighting the British almost to a standstill at the Battle of Baksar in 1764. Realising his value as an ally, the East India Company reinstated him in 1765, and for the next decade a process of mutual testing and political experimentation occurred. Under the subsidiary alliance system, in which he paid for the internal use of British-officered Indian troops, the way was opened for increasing Company intervention during subsequent reigns. Shudjā' al-Dawla nonetheless modernised his army during this period, closed Awadh to the disruptive effects of European trade, secured the treasury in the custody of his main consort Bahū Begam, and made large annexations, including Ifāwā and Rāmpūr [q.v.]. The Governor-General, Warren Hastings, treated him formally as an equal, but after Shudjā' al-Dawla's death, the realm was further undermined by expansive British military, commercial, and diplomatic ambitions. See further AWADH.

Bibliography: Harnām Singh "Nāmī", *Ta'rikh-i sa'adat-i djawīd* (1806); Ghulām 'Alī Khān Naḳawī, *Imād al-sa'adat*, Lucknow 1864; Ghulām Ḥusayn Khān Ṭabāṭabā'ī, *Siyar al-muta' akhkhīrīn*, tr. M. Raymond, Calcutta 1902; Mustadjāb Khān Bahādūr, *Gulistan-i rahmat*, tr. C. Elliott, 1831; A.L. Srivastava, *Shuja-ud-daulah*, i, 1754-1765, Calcutta 1939, and *Shuja-ud-daulah*, ii, 1765-1775, Calcutta 1945; R.B. Barnett, *North India between empires*, Berkeley-Los Angeles-London 1980. (R.B. BARNETT)

AL-SHUDJĀ'Ī, Shams al-Dīn, Mamlūk historian and contemporary of the sultan al-Malik al-Nāṣir Muḥammad b. Ḳalāwūn [q.v.] and his successors.

In the only surviving fragment of his chronicle *Ta'rikh al-Malik al-Nāṣir Muḥammad b. Ḳalāwūn al-Salīḥi wa-awladīhi* (ed. and tr. Barbara Schäfer, *Die Chronik aš-Šuḡā'is*, Wiesbaden 1977; *Sams ad-Dīn aš-Šuḡā'ī, Tārīḥ al-Malik an-Nāṣir ... wa-awladīhi*, Wiesbaden 1985), the author's name appears both in the text and on the title page as Shams b. al-Shudjā'ī; however, in *Kashf al-zunūn*, ed. Flügel, ii, 153, Ḥādjdjī Khalīfa refers to the author as Shams al-Dīn al-Shudjā'ī al-Miṣrī. Although the editor and translator of the text correctly points out that "Shams" would not have occurred independently as an *ism* at this time and that the rendering "Shams al-Dīn" must therefore be correct, there is no explanation for her decision to follow Ḥādjdjī Khalīfa in dropping the "ibn" but to ignore his "al-Miṣrī". The *nisba* is, of course, important in establishing the author's identity as is, moreover, the *nasab*, since P.M. Holt has recently tried to find a *mamlūk* in the biographical literature who would combine the *laḳab* "Shams al-Dīn" with the *nisba* "al-Shudjā'ī", derived from the uncommon Mamlūk *laḳab* of Shudjā' al-Dīn (see *Shams al-Shujā'ī: a chronicler identified?*, in *BSOAS*, forthcoming). On the basis of Mamlūk naming patterns, Holt assumes that the author was a *mamlūk* with the *ism* of Sunḳur or Aḳsunḳur in the service of an *amīr* Shudjā' al-Dīn known to have lived during the period 745-56/1345-56, dates for which there are personal references to the author in the text. The only suitable candidate is one Shams al-Dīn Aḳsunḳur, Amīr Djāndār, of the household of Shudjā' al-Dīn Ghurū. Although the date of Aḳsunḳur's death is unknown, he is known to have been exiled to Tripoli in 748/1348 and thus could have been alive in 756/1356. But as ingenious as this identification may be, it loses some credibility by the suppression of "ibn", for if it is retained, there is the distinct possibility that Ibn al-Shudjā'ī was not a *mamlūk* at all but the son of one, and that his *ism* as a second-generation Muslim was probably Muḥammad, invariably associated with the *laḳab* Shams al-Dīn. Furthermore, since no references are to be found in any of the copious biographical dictionaries to a historian bearing any of these names, it is probably prudent to refer to him by the name cited in the text and on the title page of the manuscript, sc. Shams b. al-Shudjā'ī, or, following Ibn Ḳādī Shuhba's citations in his own history, simply al-Shudjā'ī (see Schäfer, 1985, 5). Besides the *terminus post quem* (756), we know only that the author made the Pilgrimage to Mecca in 745/1344-5 and that he was in the service of Sha'bān, presumably the sultan al-Kāmil Sha'bān (746-7/1345-6 [q.v.]). Furthermore, if Ḥādjdjī Khalīfa is correct, al-Shudjā'ī was associated in some way with Miṣr, either the town of that name or the country Egypt.

The question of the significance of al-Shudjā'ī's *Ta'rikh* is also fraught with difficulties. Although only a fragment for 737-45/1337-45 exists, it has been proved to be heavily indebted to al-Yūsufī's *Nuzhat al-nāzir fi ta'rikh al-Malik al-Nāṣir*, for which there is only a fragment for mid-733 to mid-738 (ed. Aḥmad Ḥuṭayṭ, Beirut 1986). Comparison of the two texts for the one year, 737, which the two fragments have in common indicates that al-Shudjā'ī paraphrased al-Yūsufī's text with only a few additions, mainly precise dates (D.P. Little, *An analysis of the relationship between four Mamlūk Chronicles for 737-45*, in *JSS*, xix [1974], 252-68). Collation of al-Shudjā'ī's passages from other

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